

10 - THE BOOK OF *ADHĀN*<sup>(1)</sup>

## ١٠ - كتاب الأذان

(1) CHAPTER. How the *Adhān* for *Ṣalāt* (prayer) was started.

And the Statement of Allāh جل جلاله :

“And when you proclaim the call for *Aṣ-Ṣalāt* [call for the prayer (*Adhān*)], they take it (but) as a mockery and fun; that is because they are a people who understand not.” (V.5:58).

And also the Statement of Allāh تعالى :  
“...When the call (*Adhān*) is proclaimed for the *Ṣalāt* (prayer) on the day of Friday...” (V.62:9).

603. Narrated Anas رَضِيَ اللهُ عَنْهُ : The people mentioned the fire and the bell [they suggested those as signals to indicate the time to offer *Ṣalāt* (prayers)], and by that they mentioned the Jews and the Christians. Then Bilāl was ordered to pronounce *Adhān* for the *Ṣalāt* by saying its wordings twice (in doubles) and for the *Iqāma* (the call for the actual standing for the *Ṣalāt* in rows) by saying its wordings once (in singles) (*Iqāma* is pronounced when the people are ready for the *Ṣalāt*).

604. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا : When the Muslims arrived at Al-Madīna, they used to assemble for *Aṣ-Ṣalāt* (the prayer), and used to guess the time for it. During those days, the practice of *Adhān* for *Ṣalāt* (prayers) had not been introduced yet. Once they discussed this problem regarding the call for *Ṣalāt*. Some people suggested the use of a bell like the Christians, others

## (١) بَابُ بَدْءِ الْأَذَانِ،

وَقَوْلِهِ عَزَّ وَجَلَّ: ﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا، ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ﴾ [المائدة: ٥٨] وَقَوْلِهِ: ﴿إِذَا نَادَى لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ﴾ [الجمعة: ٩].

٦٠٣ - حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ: ذَكَرُوا النَّارَ وَالنَّاقُوسَ، فَذَكَرُوا الْيَهُودَ وَالنَّصَارَى، فَأَمَرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَأَنْ يُوتِرَ الْإِقَامَةَ. [انظر: ٦٠٥، ٦٠٧، ٣٤٥٧]

٦٠٤ - حَدَّثَنَا مَحْمُودُ بْنُ غِيْلَانَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا جُرَيْجٌ قَالَ: أَخْبَرَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ: كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّيُونَ الصَّلَاةَ لَيْسَ يُنَادَى لَهَا، فَتَكَلَّمُوا يَوْمًا

(1) (Book . 10) *Adhān* : The call to prayer pronounced loudly to indicate that the time of praying is due. And it is as follows : *Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, Aṣh-hadu an lā ilāha illallāh, Aṣh-hadu an lā ilāha illallāh, Aṣh-hadu anna Muḥammadan Rasūl-Ullāh, Aṣh-hadu anna Muḥammadan Rasūl-Ullāh, Ḥaiya ‘alas-Ṣalāh, Ḥaiya ‘alas-Ṣalāh, Ḥaiya ‘alal-Falāh, Ḥaiya ‘alal-Falāh, Allāhu Akbar, Allāhu Akbar, Lā ilāha illallāh.*

proposed a trumpet like the horn used by the Jews, but 'Umar was the first to suggest that a man should call (the people) for *Aṣ-Ṣalāt*; so, Allāh's Messenger ﷺ ordered Bilāl to get up and pronounce the *Adhān* for *Aṣ-Ṣalāt*.

(2) CHAPTER. Pronouncing the wording of *Adhān* for *Ṣalāt* (prayers) twice (in doubles).

605. Narrated Anas رَضِيَ اللهُ عَنْهُ Bilāl was ordered to repeat the wording of the *Adhān* for *Ṣalāt* (prayers) twice (in doubles) and to pronounce the wording of the *Iqāma* once (in singles) except *Qad-qāmat-iṣ-Ṣalāt*.

606. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When the number of Muslims increased they discussed the question as to how to know the time for *Aṣ-Ṣalāt* (the prayers) by some familiar means. Some suggested that a fire be lit [at the time of *Ṣalāt* (prayer)] and others put forward the proposal to ring the bell.

Bilāl was ordered to pronounce the wording of *Adhān* twice (in doubles) and of the *Iqāma* once (in singles) only.

(3) CHAPTER. To pronounce the wording of *Iqāma* once (in singles) except *Qad-qāmat-iṣ-Ṣalāt*.

607. Narrated Abū Qilāba: Anas رَضِيَ اللهُ عَنْهُ said, "Bilāl was ordered to pronounce the wording of *Adhān* twice (in doubles) and of *Iqāma* once (in singles) only." The subnarrator Ismā'il said, "I mentioned that

فِي ذَلِكَ فَقَالَ بَعْضُهُمْ: اتَّخِذُوا نَافُوسًا مِثْلَ نَافُوسِ النَّصَارَى، وَقَالَ بَعْضُهُمْ: بَلْ بُوْقًا مِثْلَ قَرْنِ الْيَهُودِ. فَقَالَ عُمَرُ: أَوْلَا تَبْعُونَ رَجُلًا يُنَادِي بِالصَّلَاةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا بِلَالُ قُمْ فَنَادِ بِالصَّلَاةِ».

(٢) بَابُ: الْأَذَانُ مَثْلَى

٦٠٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ سِمَاكِ بْنِ عَطِيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ، قَالَ: أَمَرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَأَنْ يُوتِرَ الْإِقَامَةَ إِلَّا الْإِقَامَةَ. [راجع: ٦٠٣]

٦٠٦ - حَدَّثَنِي مُحَمَّدٌ - وَهُوَ ابْنُ سَلَامٍ - قَالَ: حَدَّثَنِي عَبْدُ الْوَهَّابِ الثَّقَفِيُّ قَالَ: حَدَّثَنَا خَالِدُ الْحَدَّاءُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا كَثُرَ النَّاسُ قَالَ: ذَكَّرُوا أَنْ يَعْلَمُوا وَقَتَ الصَّلَاةِ بِشَيْءٍ يَعْرِفُونَهُ، فَذَكَّرُوا أَنْ يُورُوا نَارًا أَوْ يَضْرِبُوا نَافُوسًا، فَأَمَرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَأَنْ يُوتِرَ الْإِقَامَةَ. [راجع: ٦٠٣]

(٣) بَابُ: الْإِقَامَةُ وَاحِدَةً، إِلَّا قَوْلَهُ: قَدْ قَامَتِ الصَّلَاةُ

٦٠٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ، عَنْ

to Ayyūb and he added (to that), "Except *Iqāma* (i.e., *Qad-qāmat-iṣ-Ṣalāt* which should be said twice)."

أَسَى قَالَ: أَمْرٌ بِإِلَّاءٍ أَنْ يَسْمَعَ الْأَذَانَ  
وَأَنْ يُوتِرَ الْإِقَامَةَ. قَالَ إِسْمَاعِيلُ  
فَذَكَرْتُ لِأَيُّوبَ فَقَالَ: إِلَّا الْإِقَامَةَ.

[راجع: ٦٠٣]

#### (4) CHAPTER. Superiority of the *Adhān*.

#### (٤) بَابُ فَضْلِ التَّأْدِينِ

608. Narrated Abū Hurairah عنه رضي الله عنه: Allāh's Messenger ﷺ said, "When the *Adhān* is pronounced Satan takes to his heels and passes wind with noise during his flight in order not to hear the *Adhān*. When the *Adhān* is completed he comes back, and again takes to his heels when the *Iqāma* is pronounced; and after its completion he returns again till he whispers into the heart of the person [to divert his attention from his *Ṣalāt* (prayer)] and makes him remember things which he does not recall to his mind before the *Ṣalāt* and that causes him to forget how much he has prayed."

٦٠٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي  
الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ  
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا نُودِيَ  
لِلصَّلَاةِ أَذْبَرَ الشَّيْطَانُ لَهُ ضُرَاطَ حَتَّى  
لَا يَسْمَعُ التَّأْدِينَ، فَإِذَا قُضِيَ النَّدَاءُ  
أُقْبِلَ حَتَّى إِذَا نُوبَ لِلصَّلَاةِ أَذْبَرَ،  
حَتَّى إِذَا قُضِيَ التَّوْبُّ أُقْبِلَ حَتَّى  
يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ، يَقُولُ: أَذْكَرُ  
كَذَا، أَذْكَرُ كَذَا، لِمَا لَمْ يَكُنْ يَذْكَرُ  
حَتَّى يَظَلَّ الرَّجُلُ لَا يَدْرِي كَمْ  
صَلَّى». [انظر: ١٢٢٢، ١٢٣١، ١٢٣٢،

٣٢٨٥]

#### (5) CHAPTER. Raising the voice in pronouncing the *Adhān*.

#### (٥) بَابُ رَفْعِ الصَّوْتِ بِالنِّدَاءِ،

'Umar bin 'Abdul 'Azīz said (to his *Mu'adh-dhīn* i.e., call-maker), "Pronounce the *Adhān* clearly and in a straight forward manner, otherwise we will dismiss you."

وَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: أَذِّنْ  
أَذَانًا سَمِحًا، وَإِلَّا فَاعْتَرَلْنَا.

609. Narrated 'Abdur Raḥmān: Abū Sa'īd Al-Khudrī عنه رضي الله عنه told my father, "I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce *Adhān* for the *Ṣalāt* (prayer) raise your voice in doing so, for whoever hears the *Adhān*, whether a human being, a jinn or any other creature, will be a witness for you on the Day

٦٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ  
الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ  
بْنِ أَبِي ضَعْفَةَ الْأَنْصَارِيِّ ثُمَّ  
الْمَازِنِيِّ، عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ أَنَّ أَبَا  
سَعِيدٍ الْخُدْرِيَّ قَالَ لَهُ: إِنِّي أَرَاكَ

of Resurrection.” Abū Sa‘īd added, “I heard it (this narration) from Allāh’s Messenger ﷺ.” (See *Hadīth* No.3296, Vol.4 and *Hadīth* No.373, Summarized *Sahīh Al-Bukhārī*)

تُحِبُّ الْعَنَمَ وَالْبَادِيَةَ، فَإِذَا كُنْتُ فِي عَمَمِكَ أَوْ بَادِيَتِكَ فَأَذَّنْتُ لِلصَّلَاةِ فَارْفَعْ صَوْتَكَ بِاللَّيْلِ فَإِنَّهُ لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جِنَّ وَلَا إِنْسٍ وَلَا شَيْءٍ إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ. قَالَ أَبُو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

[انظر: ٣٢٩٦، ٧٥٤٨]

(6) CHAPTER. To suspend fighting on hearing the *Adhān*.

(٦) بَابُ مَا يُحْفَنُ بِالْأَذَانِ مِنَ الدَّمَاءِ

610. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: “Whenever the Prophet ﷺ went out with us to fight (in Allāh’s Cause) against any nation, he never allowed us to attack till morning and he would wait and see. If he heard *Adhān* he would postpone the attack, and if he did not hear *Adhān* he would attack them.” Anas added, “We reached *Khaibar* at night and in the morning when he did not hear the *Adhān* for the prayer, he (the Prophet ﷺ) rode and I rode behind Abī Ṭalḥa and my foot was touching that of the Prophet ﷺ.

٦١٠ - حَدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا عَزَا بِنَا قَوْمًا لَمْ يَكُنْ يَغْزُو بِنَا حَتَّى يُصْبِحَ وَيَنْظُرَ، فَإِنْ سَمِعَ أَذَانًا كَفَّ عَنْهُمْ، وَإِنْ لَمْ يَسْمَعْ أَذَانًا أَغَارَ عَلَيْهِمْ. قَالَ: فَخَرَجْنَا إِلَى خَيْبَرَ فَانْتَهَيْنَا إِلَيْهِمْ لَيْلًا، فَلَمَّا أَصْبَحَ وَلَمْ يَسْمَعْ أَذَانًا رَكِبَ وَرَكِبْتُ خَلْفَ أَبِي طَلْحَةَ وَإِنَّ قَدَمِي لَتَمَسُّ قَدَمَ النَّبِيِّ ﷺ. قَالَ: فَخَرَجُوا إِلَيْنَا بِمَكَاتِلِهِمْ وَمَسَاجِيهِمْ فَلَمَّا رَأَوْا النَّبِيَّ ﷺ قَالُوا: مُحَمَّدٌ وَاللَّهِ، مُحَمَّدٌ وَالْحَمِيسُ، قَالَ: فَلَمَّا رَأَاهُمْ رَسُولُ اللَّهِ ﷺ قَالَ: «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ خَرَبْتُ خَيْبَرَ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْدَرِينَ». [راجع: ٣٧١]

“The inhabitants of *Khaibar* came out with their baskets and spades and when they saw the Prophet ﷺ they shouted ‘Muḥammad! By Allāh, Muḥammad and his army.’ When Allāh’s Messenger ﷺ saw them, he said, ‘*Allāhu Akbar! Allāhu Akbar! Khaibar* is ruined. Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned.’”

(7) CHAPTER. What to say on hearing the *Adhān*.

(٧) بَابُ مَا يَقُولُ إِذَا سَمِعَ الْمُنَادِي ٦١١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ

611. Narrated Abū Sa‘īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ

عنه : Allāh's Messenger ﷺ said, "Whenever you hear the *Adhān*, say just as the *Mu'adh-dhin* is saying.

612. Narrated 'Īsā bin Ṭalḥa that he had heard Mu'āwiyya repeating the words of *Adhān* up to "*Wa aṣḥ-hadu anna Muḥammadan Rasūl-Ullāh* (and I testify that Muḥammad is Allāh's Messenger.)"

قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عَطَاءِ ابْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَمِعْتُمُ النَّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَدِّنُ».

٦١٢ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، قَالَ: حَدَّثَنِي عَيْسَى بْنُ طَلْحَةَ أَنَّهُ سَمِعَ مُعَاوِيَةَ يَوْمًا فَقَالَ مِثْلَهُ إِلَى قَوْلِهِ: «وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ».

حَدَّثَنَا إِسْحَاقُ بْنُ رَاهَوِيَةَ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى نَحْوَهُ. [انظر: ٦١٣، ٩١٤]

613. Narrated Yahyā as above (586) and added: "Some of my companions told me that Hishām had said, "When the *Mu'adh-dhin* said, '*Hayya 'alaṣ-Ṣalāh* (come for the prayer)." Mu'āwiyya said, "*Lā ḥawla walā quw-wata illā billāh* (there is neither might nor any power except with Allāh)" and added, "We heard your Prophet ﷺ saying the same."

(8) CHAPTER. Invocation at the time of *Adhān*.

٦١٣ - قَالَ يَحْيَى: وَحَدَّثَنِي بَعْضُ إِخْوَانِنَا أَنَّهُ قَالَ: لَمَّا قَالَ: حَيَّ عَلَى الصَّلَاةِ، قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، وَقَالَ: هَكَذَا سَمِعْنَا نَبِيَّكُمْ ﷺ يَقُولُ. [راجع: ٦١٢]

(٨) بَابُ الدُّعَاءِ عِنْدَ النَّدَاءِ

614. Narrated Jābir bin 'Abdullāh رضي الله عنه said, "Whoever after listening to the *Adhān* says, '*Allāhumma Rabba hādhihid-da' watii-tāmmati waṣ-ṣalātil qā'imati, āti Muḥammadanil-wasilata wal-faḍīlata, wab'-athīhu maqāman maḥmūdānil-ladhī wa'-adtahū* [O Allāh! Lord of this perfect call (of not ascribing partners to You) and of

٦١٤ - حَدَّثَنِي عَلِيُّ بْنُ عِيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْرَةَ، عَنْ مُحَمَّدِ ابْنِ الْمُثَنِّكِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ النَّدَاءَ: اللَّهُمَّ

the regular *Ṣalāt* (prayer) which is going to be established! Kindly give Muḥammad (ﷺ) *Al-Wasilah* (highest position in Paradise) and *Al-Fadilah* (extra degree of honour) and raise him to *Maqām Mahmūd* {a station of praise and glory, i.e., the honour of intercession (شفاعة الكبرية) on the Day of Resurrection}, which You have promised him], then intercession for me will be permitted for him on the Day of Resurrection”.

(9) CHAPTER. To draw lots for pronouncing the *Adhān*.

And it is said that some people differed regarding the pronunciation of *Adhān* (i.e., who should pronounce the *Adhān*). So Sa'd drew lots amongst them.

615. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, “If the people knew (the reward for) pronouncing the *Adhān* and for standing in the first row [in congregational *Ṣalāt* (prayers)] and found no other way to get that except by drawing lots they would draw lots; and if they knew (the reward of) the *Zuhr* prayer (in the early moments of its stated time) they would race for it (go early); and if they knew (the reward of) *Ishā'* and *Fajr* (early morning) prayers in congregation, they would come to offer them even if they had to crawl.”

(10) CHAPTER. Talking during the *Adhān*.

Sulaimān bin Ṣurad talked while pronouncing *Adhān*. Al-Ḥasan said, “There is no harm if the *Mu'adh-dhīn* laughs while pronouncing the *Adhān* or *Iqāma*.”

616. Narrated 'Abdullāh bin Al-Hārith: Once on a rainy, muddy day, Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا delivered a *Khuṭba* (religious talk) in our presence and when the *Mu'adh-dhīn* pronounced the *Adhān* and was going to

رَبِّ هَذِهِ الدَّعْوَةَ التَّامَّةَ وَالصَّلَاةَ الْقَائِمَةَ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ؛ حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ. [انظر: ٤٧١٩]

(٩) بَابُ الْاِسْتِهَامِ فِي الْاَذَانِ، وَيُذَكَّرُ أَنَّ اَقْوَامًا اِخْتَلَفُوا فِي الْاَذَانِ فَاقْرَعَ بَيْنَهُمْ سَعْدٌ.

٦١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهْمُوا، وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَاسْتَبَقُوا إِلَيْهِ. وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبْوًا». [انظر: ٦٥٤، ٧٢١، ٦٦٨٩]

(١٠) بَابُ الْكَلَامِ فِي الْاَذَانِ، وَتَكَلَّمَ سُلَيْمَانُ بْنُ صُرَدٍ فِي اَذَانِهِ. وَقَالَ الْحَسَنُ: لَا بَأْسَ أَنْ يَضْحَكَ وَهُوَ يُؤَدِّنُ أَوْ يُقِيمُ.

٦١٦ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ وَعَبْدِ الْحَمِيدِ صَاحِبِ الزِّيَادِيِّ وَعَاصِمِ الْأَحْوَلِ عَنْ

say: “*Haiyya ‘alaṣ-Ṣalāh* (come for the prayer),” Ibn ‘Abbās ordered him to say, “Offer *Aṣ-Ṣalāt* (the prayers) at your homes.” The people began to look at each other (surprisingly). Ibn ‘Abbās said, “It was done by one who was much better than I (i.e., the Prophet ﷺ or his *Mu‘adh-dhīn*), and it is a license.”

(11) CHAPTER. The *Adhān* pronounced by a blind man (is permissible) when there is a person to inform him about the time of the *Ṣalāt* (prayer).

617. Narrated Sālim bin ‘Abdullāh: My father said that Allāh’s Messenger ﷺ said, “Bilāl pronounces *Adhān* at night, so keep on eating and drinking (*Sahūr*) till Ibn Umm Maktūm pronounces *Adhān*.” Sālim added, “He was a blind man who would not pronounce the *Adhān* unless he was told that the day had dawned.”

(12) CHAPTER. The *Adhān* after *Al-Fajr* (dawn).

618. Narrated Ḥafṣa عنها رضي الله عنها: When the *Mu‘adh-dhīn* pronounced the *Adhān* for *Fajr* prayer and the dawn became evident, the Prophet ﷺ would offer a two *Rak‘a* light prayer (*Sunna*) before the *Iqāma* of the compulsory (congregational) *Ṣalāt* (prayer).

عَبْدُ اللَّهِ بْنِ الْحَارِثِ قَالَ: حَطَبْنَا ابْنَ عَبَّاسٍ فِي يَوْمِ رَزَعٍ فَلَمَّا بَلَغَ الْمُؤَدَّنُ: حَيَّ عَلَى الصَّلَاةِ؛ فَأَمَرَهُ أَنْ يُنَادِيَ: الصَّلَاةُ فِي الرَّحَالِ، فَنَظَرَ الْقَوْمُ بَعْضُهُمْ إِلَى بَعْضٍ، فَقَالَ: فَعَلَّ هَذَا مَنْ هُوَ خَيْرٌ مِنْهُ وَإِنَّمَا عَزَمَهُ. [انظر: ٦٦٨، ٩٠١]

(١١) بَابُ أَذَانِ الْأَعْمَى إِذَا كَانَ لَهُ مَنْ يُخْبِرُهُ

٦١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنِ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنِ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنِ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ بِلَالَ يُؤَدِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ». قَالَ: وَكَانَ رَجُلًا أَعْمَى لَا يُنَادِي حَتَّى يُقَالَ لَهُ: أَضْبَحَتْ أَضْبَحَتْ. [انظر: ٦٢٠، ٦٢٣، ١٩١٨، ٢٦٥٦، ٧٢٤٨]

(١٢) بَابُ الْأَذَانِ بَعْدَ الْفَجْرِ

٦١٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ نَافِعٍ، عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: أَخْبَرْتَنِي حَفْصَةُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اعْتَكَفَ الْمُؤَدَّنُ لِلصُّبْحِ وَبَدَا الصُّبْحُ صَلَّى رَكَعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ تُقَامَ الصَّلَاةُ. [انظر: ١١٧٣، ١١٨١]

619. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ used to offer two light *Rak'ā* between the *Adhān* and the *Iqāma* of the early morning (*Fajr*) prayer.

620. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "Bilāl pronounces the *Adhān* at night, so keep on eating and drinking (*Sahūr*) till Ibn Umm Maktūm pronounces the *Adhān*."

(13) CHAPTER. The *Adhān* before *Al-Fajr* (dawn).

621. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The *Adhān* pronounced by Bilāl should not stop you from taking *Sahūr*, for he pronounces the *Adhān* at night, so that the one offering the late night prayer (*Tahajjud*) from among you might hurry up and the sleeping from among you might wake up. It does not mean that *Al-Fajr* (dawn) or *Aṣ-Ṣubh* (morning) has started." Then he (the Prophet ﷺ) pointed with his fingers and raised them up (towards the sky) and then lowered them (towards the earth) like this (Ibn Mas'ūd imitated the gesture of the Prophet ﷺ). Az-Zaheer gestured with his two index fingers which he put on each other and then stretched them to the right and left. These gestures illustrate the way real dawn appears. It spreads left and right horizontally.

622, 623. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said, "Bilāl pronounces the

٦١٩ - حَدَّثَنَا أَبُو نَعِيمٍ قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي رُكْعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ النَّدَاءِ وَالْإِقَامَةِ مِنْ صَلَاةِ الصُّبْحِ. [انظر: ١١٥٩]

٦٢٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ بِلَالَ يُنَادِي بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ». [راجع: ٦١٧]

(١٣) بَابُ الْأَذَانِ قَبْلَ الْفَجْرِ

٦٢١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي عُمَانَ التَّهْدِي، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَمْنَعَنَّ أَحَدَكُمْ - أَوْ أَحَدًا مِنْكُمْ - أَذَانُ بِلَالٍ مِنْ سَحُورِهِ فَإِنَّهُ يُؤَدِّنُ أَوْ يُنَادِي بِلَيْلٍ لِيَرْجِعَ فَاثِمَكُمْ، وَلِيَنْبَهَ نَائِمَكُمْ، وَلَيْسَ أَنْ يَقُولَ: الْفَجْرُ أَوْ الصُّبْحُ - وَقَالَ بِأَصَابِعِهِ وَرَفَعَهَا إِلَى فَوْقِ، وَطَاطَأَ إِلَى أَسْفَلٍ - حَتَّى يَقُولَ هَكَذَا». وَقَالَ زُهَيْرٌ بِسَبَابَتَيْهِ إِحْدَاهُمَا فَوْقَ الْأُخْرَى ثُمَّ مَدَّهُمَا عَنْ يَمِينِهِ وَشِمَالِهِ. [انظر: ٥٢٩٨، ٧٢٤٧]

٦٢٢، ٦٢٣ - حَدَّثَنِي إِسْحَاقُ

*Adhān* at night, so eat and drink (*Sahūr*) till Ibn Umm Maktūm pronounces the *Adhān*.”

قَالَ: أَخْبَرَنَا أَبُو أَسَامَةَ، قَالَ: عُبَيْدُ اللَّهِ حَدَّثَنَا عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، وَعَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَحَدَّثَنِي يُوسُفُ بْنُ عِيسَى الْمَرْوَزِيُّ، قَالَ: حَدَّثَنَا الْفَضْلُ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّ بِلَالاً يُؤَدِّنُ بَلِيلٌ فَكُلُوا وَاشْرَبُوا حَتَّى يُؤَدِّنَ ابْنُ أُمَّ مَكْتُومٍ». [راجع: ٦١٧ وانظر: ١٩١٩]

(14) CHAPTER. How long should the interval between the *Adhān* and the *Iqāma* be? (And something concerning) the person who waits for the *Iqāma* .

(١٤) بَابُ: كَمْ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ وَمَنْ يَنْتَظِرُ إِقَامَةَ الصَّلَاةِ؟

624. Narrated ‘Abdullāh bin Mughaffal Al-Muzanī رضي الله عنه Allāh’s Messenger ﷺ said thrice, “There is a *Ṣalāt* (prayer) between the two *Adhān* (*Adhān* and *Iqāma*),” and (then while saying it the) third time he added, “for the one who wants to offer it.” (See *Hadīth* No. 627)

٦٢٤ - حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا خَالِدٌ، عَنِ الْجَرِيرِيِّ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ الْمُرَزِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَ كُلِّ أَذَانٍ صَلَاةٌ - ثَلَاثًا - لِمَنْ شَاءَ». [انظر: ٦٢٧]

625. Narrated Anas bin Mālik رضي الله عنه, “When the *Mu’adh-dhīn* pronounced the *Adhān*, some of the Companions of the Prophet ﷺ would proceed to the pillars of the mosque (for the prayer) till the Prophet ﷺ arrived and in this way they used to offer two *Rak’ā* before the *Maghrib* prayer. There used to be a little time between the *Adhān* and the *Iqāma*.”

٦٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عُندَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عُمَرَو بْنَ عَامِرِ الْأَنْصَارِيِّ عَنِ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ الْمُؤَدِّنُ إِذَا أَدَّنَ قَامَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يَبْتَدِرُونَ السَّوَارِيَ حَتَّى يَخْرُجَ النَّبِيُّ ﷺ وَهُمْ كَذَلِكَ يُصَلُّونَ الرَّكَعَتَيْنِ قَبْلَ الْمَغْرِبِ وَلَمْ

*Shu’ba* said, “There used to be a very short interval between the two (*Adhān* and *Iqāma*).”

يَكُنْ بَيْنَهُمَا شَيْءٌ قَالَ: وَقَالَ عُثْمَانُ  
بُنُ جَبَلَةَ وَأَبُو دَاوُدَ عَنْ شُعْبَةَ: لَمْ  
يَكُنْ بَيْنَهُمَا إِلَّا قَلِيلٌ. [راجع: ٥٠٣]

(١٥) بَابٌ مِّنْ اِنْتِظَارِ الْإِقَامَةِ

(15) CHAPTER. Whoever waits for the *Iqāma* of the prayer.

626. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ used to offer two light *Rak'ā* before the *Salāt-il-Fajr* (morning compulsory prayer) after the day dawned and the *Mu'adh-dhīn* had finished his *Adhān*. He then would lie on his right side till the *Mu'adh-dhīn* came to pronounce the *Iqāma*.

٦٢٦ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ:  
أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ:  
أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ  
قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَكَتَ  
الْمُؤَدِّنُ بِالْأُولَى مِنْ صَلَاةِ الْفَجْرِ قَامَ  
فَرَكَعَ رَكَعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ صَلَاةِ  
الْفَجْرِ بَعْدَ أَنْ يَسْتَبِينَ الْفَجْرُ ثُمَّ  
اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ حَتَّى يَأْتِيَهُ  
الْمُؤَدِّنُ لِلْإِقَامَةِ. [انظر: ٩٩٤، ١١٢٣،  
١١٦٠، ١١٧٠، ٦٣١٠]

(16) CHAPTER. Between every two calls (*Adhān* and *Iqāma*) there is a *Ṣalāt* (prayer) (that is optional), for the one who wants to offer it.

(١٦) بَابٌ: بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ  
لِمَنْ شَاءَ

627. Narrated 'Abdullāh bin Mughaffal رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is a *Ṣalāt* (prayer) between the two *Adhān* (*Adhān* and *Iqāma*), there is a *Ṣalāt* between the two *Adhān*." And then while saying it the third time he added, "For the one who wants to (offer it)."

٦٢٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ  
قَالَ: حَدَّثَنَا كَثْمُ بْنُ الْحَسَنِ، عَنْ  
عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ  
مُعَقَّلٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «بَيْنَ كُلِّ  
أَذَانَيْنِ صَلَاةٌ، بَيْنَ كُلِّ أَذَانَيْنِ  
صَلَاةٌ». ثُمَّ قَالَ فِي الثَّلَاثَةِ: «لِمَنْ  
شَاءَ». [راجع: ٦٢٤]

(17) CHAPTER. Whoever said that there should be one *Mu'adh-dhīn* in the journey.

(١٧) بَابٌ مِّنْ قَالَ: لِيُؤَدِّنَ فِي السَّفَرِ  
مُؤَدِّنًا وَاحِدًا

628. Narrated Mālik bin Huwairth رَضِيَ اللهُ عَنْهُ: I came to the Prophet ﷺ with some men

٦٢٨ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ

from my tribe and stayed with him for twenty nights. He was kind and merciful to us. When he realized our longing for our families, he said to us, "Go back and stay with your families and teach them (the religion), and offer *Aṣ-Ṣalāt* (the prayer) and one of you should pronounce the *Adhān* for *Ṣalāt* (prayer) when its time is due and the oldest one amongst you should lead the *Ṣalāt* (prayer)."

قَالَ: حَدَّثَنَا وَهَيْبٌ، عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: أَتَيْتُ النَّبِيَّ ﷺ فِي نَفَرٍ مِنْ قَوْمِي، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً - وَكَانَ رَحِيمًا رَفِيقًا - فَلَمَّا رَأَى شَوْقَنَا إِلَى أَهْلِينَا قَالَ: «ارْجِعُوا فَكُونُوا فِيهِمْ وَعَلِّمُوهُمْ وَصَلُّوا، فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّئْ لَكُمْ أَحَدُكُمْ، وَلْيُؤَمِّمَكُم أَكْبَرُكُمْ». [انظر: ٦٣٠، ٦٣١، ٦٥٨، ٦٨٥، ٨١٩، ٢٨٤٨، ٦٠٠٨، ٧٢٤٦]

(18) CHAPTER. If there are many travellers, *Adhān* and *Iqāma* should be pronounced, (the same is to be observed) in 'Arafāt and Al-Muzdalifa too.

On a very cold or a rainy night, the *Mu'adh-dhīn*'s saying: *Aṣ-Salātu fir-Rihāl* [Offer *Ṣalāt* (prayer) at your *Ar-Rihāl* (homes or camps)]."

(١٨) بَابُ الْأَذَانِ لِلْمَسَافِرِينَ إِذَا كَانُوا جَمَاعَةً وَالْإِقَامَةَ، وَكَذَلِكَ بِعَرَفَةَ وَجَمْعٍ، وَقَوْلِ الْمُؤَدِّئِ: الصَّلَاةُ فِي الرَّحَالِ؛ فِي اللَّيْلَةِ الْبَارِدَةِ أَوْ الْمَطِيرَةِ.

629. Narrated Abū Dhar رضي الله عنه: We were in the company of the Prophet ﷺ on a journey and the *Mu'adh-dhīn* wanted to pronounce the *Adhān* for the (*Zuhr*) prayer. The Prophet ﷺ said to him, "Let it become cooler." Then he again wanted to pronounce the *Adhān* but the Prophet ﷺ said to him, "Let it become cooler." The *Mu'adh-dhīn* again wanted to pronounce the *Adhān* but the Prophet ﷺ said, "Let it become cooler, till the shadows of the hillocks become equal to their sizes." The Prophet ﷺ added, "The severity of the heat is from the raging of Hell."

٦٢٩ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْمُهَاجِرِ أَبِي الْحَسَنِ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ أَبِي دَرٍّ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَأَرَادَ الْمُؤَدِّئُ أَنْ يُؤَدِّئَ فَقَالَ لَهُ: «أَبْرِدْ». ثُمَّ أَرَادَ أَنْ يُؤَدِّئَ فَقَالَ لَهُ: «أَبْرِدْ». ثُمَّ أَرَادَ أَنْ يُؤَدِّئَ فَقَالَ لَهُ: «أَبْرِدْ». حَتَّى سَاوَى الظِّلُّ التَّلَوَّلَ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ شِدَّةَ الْحَرِّ مِنْ قِيحِ جَهَنَّمَ». [راجع: ٥٣٥]

630. Narrated Mālik bin Hūwairith رضي الله عنه: Two men came to the Prophet ﷺ with the

٦٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ

intention of a journey. The Prophet ﷺ said, "When (both of) you set out, pronounce *Adhān* and then *Iqāma*, and the oldest of you should lead the *Ṣalāt* (prayer)."

قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ خَالِدِ  
الْحَدَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ  
بْنِ الْحُوَيْرِثِ قَالَ: أتى رَجُلَانِ النَّبِيَّ  
ﷺ يُرِيدَانِ السَّفَرَ فَقَالَ النَّبِيُّ ﷺ:  
«إِذَا أَنْتُمَا خَرَجْتُمَا فَأَذِّنَا، ثُمَّ أَقِيمَا ثُمَّ  
لِيَوْمَكُمَا أَكْبِرُكُمَا». [راجع: ٦٢٨]

631. Narrated Mālik رضي الله عنه: We came to the Prophet ﷺ and stayed with him for twenty days and nights. We were all young and of about the same age. The Prophet ﷺ was very kind and merciful. When he realized our longing for our families, he asked about our homes and the people there, and we told him. Then he asked us to go back to our families and stay with them and teach them (the religion) and to order them to do good things. He ﷺ also mentioned some other things which I have (remembered or) forgotten. The Prophet ﷺ then added, "Offer *Ṣalāt* (prayer) as you have seen me praying; and when it is the time for *As-Ṣalāt* (the prayer) one of you should pronounce the *Adhān* and the oldest of you should lead the *Ṣalāt*."

٦٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى  
قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا  
أَيُّوبُ عَنْ أَبِي قِلَابَةَ قَالَ: حَدَّثَنَا  
مَالِكُ قَالَ: أَتَيْنَا إِلَى النَّبِيِّ ﷺ وَنَحْنُ  
شَبَابٌ مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ عِشْرِينَ  
يَوْمًا وَلَيْلَةً، وَكَانَ رَسُولُ اللَّهِ ﷺ  
رَحِيمًا رَفِيقًا فَلَمَّا ظَنَّ أَنَا قَدْ اسْتَهَيْنَا  
أَهْلَنَا أَوْ قَدْ اسْتَفْتْنَا سَأَلْنَا عَمَّنْ تَرَكْنَا  
بَعْدَنَا فَأَخْبَرَنَا. قَالَ: «ارْجِعُوا إِلَى  
أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ  
وَمُرُوهُمْ»، وَذَكَرَ أَشْيَاءَ أَحْفَظُهَا أَوْ لَا  
أَحْفَظُهَا. «وَصَلُّوا كَمَا رَأَيْتُمُونِي  
أُصَلِّي فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّ  
لَكُمْ أَحَدُكُمْ وَلِيُؤَمِّكُمْ أَكْبَرُكُمْ».

[راجع: ٦٢٨]

632. Narrated Nāfi': Once, in a cold night, Ibn 'Umar رضي الله عنهما pronounced the *Adhān* for the *Ṣalāt* (prayer) at *Ḍajnān* (the name of a mountain) and then said, "Offer *Salat* (prayer) at your homes", and informed us that Allāh's Messenger ﷺ used to tell the *Mu'adh-dhīn* to pronounce *Adhān* and say, "*Ala Sallū fir-Rihāl* [offer *Ṣalāt* (prayer) at your *Ar-Rihāl* (homes or camps)]" at the end of the *Adhān* on a rainy or a very cold night during the journey."

٦٣٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا  
يَحْيَى، عَنْ عُيَيْدِ اللَّهِ بْنِ عُمَرَ قَالَ:  
حَدَّثَنِي نَافِعٌ قَالَ: أَدَّنَ ابْنُ عُمَرَ فِي  
لَيْلَةٍ بَارِدَةٍ بَصْجَنَانَ، ثُمَّ قَالَ: صَلُّوا  
فِي رِحَالِكُمْ، وَأَخْبَرَنَا أَنَّ رَسُولَ اللَّهِ  
ﷺ كَانَ يَأْمُرُ مُؤَدِّنَا يُؤَدِّنُ ثُمَّ يَقُولُ  
عَلَى إِثْرِهِ: «أَلَا صَلُّوا فِي الرِّحَالِ»

في اللَّيْلَةِ البَارِدَةِ أَوْ المَطِيرَةِ فِي السَّفَرِ. [انظر: ٦٦٦]

633. Narrated 'Aūn bin Abī Juhaifa: My father said, "I saw Allāh's Messenger ﷺ at a place called Al-Abṭaḥ. Bilāl came and informed him about *Ṣalāt* (prayer) and then came out with an '*Anaza* and planted it in front of Allāh's Messenger ﷺ at Al-Abṭaḥ and pronounced the *Iqāma* for *Aṣ-Ṣalāt* (the prayer)."

٦٣٣ - حَدَّثَنَا إِسْحَاقُ قَالَ: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ قَالَ: حَدَّثَنَا أَبُو العُمَيْسِ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ بِالْأَبْطَحِ فَجَاءَهُ بِلَالٌ فَأَذَنَهُ بِالصَّلَاةِ، ثُمَّ خَرَجَ بِلَالٌ بِالْعَتْرَةِ حَتَّى رَكَزَهَا بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ بِالْأَبْطَحِ وَأَقَامَ الصَّلَاةَ. [راجع: ١٨٧]

(١٩) بَابُ: هَلْ يَتَّبِعُ الْمُؤَدِّنُ فَاهُ هَاهُنَا وَهَاهُنَا؟ وَهَلْ يَلْتَفِتُ فِي الْأَذَانِ؟

(19) CHAPTER. Should the *Mu'adh-dhin* turn his mouth (face) and look from side to side during the *Adhān*?

It is said that (during the *Adhān*) Bilāl used to put his (two) fingers in his (two) ears, whereas Ibn 'Umar never put the fingers in his ears. Ibrāhīm said that there was no harm in pronouncing the *Adhān* for the *Ṣalāt* (prayer) without ablution. 'Aṭā' said, "Ablution is essential and it is *Sunna* (legal way)." 'Āishah رَضِيَ اللهُ عَنْهَا said, "The Prophet ﷺ used to remember Allāh during all times."

وَيُذَكِّرُ عَنْ بِلَالٍ أَنَّهُ جَعَلَ إِصْبَعَيْهِ فِي أُذُنَيْهِ، وَكَانَ ابْنُ عُمَرَ لَا يَجْعَلُ إِصْبَعَيْهِ فِي أُذُنَيْهِ. وَقَالَ إِبْرَاهِيمُ: لَا بَأْسَ أَنْ يُؤَدِّنَ عَلَى غَيْرِ وُضُوءٍ. وَقَالَ عَطَاءُ: الْوُضُوءُ حَقٌّ وَسُنَّةٌ. وَقَالَتْ عَائِشَةُ: كَانَ النَّبِيُّ ﷺ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ.

634. Narrated 'Aūn bin Abī Juhaifa: My father said, "I saw Bilāl turning his mouth (face) from side to side while pronouncing the *Ādhān* (for the prayer)."

٦٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ: أَنَّهُ رَأَى بِلَالًا يُؤَدِّنُ فَجَعَلَتْ أَتَّبَعُ فَاهُ هَاهُنَا وَهَاهُنَا بِالْأَذَانِ.

(20) CHAPTER. The saying of a person: "We have missed *Aṣ-Ṣalāt* (the prayer)."

(٢٠) بَابُ قَوْلِ الرَّجُلِ: فَاتَنَّا الصَّلَاةَ،

According to Ibn Sīrīn, it is disliked to say: "We have missed *Aṣ-Ṣalāt* (the prayer)."

وَكَرِهَ ابْنُ سِيرِينَ أَنْ يَقُولَ: فَاتَنَّا

It is better to say: "We have not been able to offer (get) *Aṣ-Ṣalāt*", but the Prophet's statement (i.e.. we missed *Aṣ-Ṣalāt*), is more correct.

635. Narrated 'Abdullāh bin Abi Qatāda رضي الله عنه father said, "While we were offering *Aṣ-Ṣalāt* (the prayer) with the Prophet ﷺ he heard the noise of some people. After *Ṣalāt* (prayer) he said, 'What is the matter?' They replied, 'We were hurrying for *Aṣ-Ṣalāt*.' He said, 'Do not make haste for *Aṣ-Ṣalāt*, and whenever you come for *Aṣ-Ṣalāt*, you should come with calmness, and offer whatever you get (with the people) and complete the rest which you have missed."

(21) CHAPTER. One should not run for *Aṣ-Ṣalāt* (the prayer) but present himself with calmness and solemnity.

"Offer prayer (in congregation) whatever you are able to pray and complete what you have missed." Abū Qatāda narrated this from the Prophet ﷺ.

636. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "When you hear the *Iqāma*, proceed to offer *Aṣ-Ṣalāt* (the prayer) with calmness and solemnity and do not make haste. And pray whatever you are able to offer and complete whatever you have missed."

الصَّلَاةُ، وَلَكِنْ لِيَقُلَ: لَمْ نُدْرِكْ،  
وَقَوْلُ النَّبِيِّ ﷺ أَصَحُّ.

٦٣٥ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ:  
حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ  
بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: بَيْنَمَا  
نَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ إِذْ سَمِعَ  
جَلْبَةَ الرِّجَالِ فَلَمَّا صَلَّى قَالَ: «مَا  
شَأْنُكُمْ؟» قَالُوا: اسْتَعْجَلْنَا إِلَى  
الصَّلَاةِ، قَالَ: «فَلَا تَفْعَلُوا، إِذَا أَتَيْتُمْ  
الصَّلَاةَ فَعَلَيْكُمْ بِالسَّكِينَةِ، فَمَا أَدْرَكْتُمْ  
فَصَلُّوا، وَمَا فَاتَكُمْ فَأْتِمُوا».

(٢١) بَابُ: لَا يَسْعَى إِلَى الصَّلَاةِ  
وَلِيَأْتِيَهَا بِالسَّكِينَةِ وَالْوَقَارِ،  
وَقَالَ: مَا أَدْرَكْتُمْ فَصَلُّوا وَمَا  
فَاتَكُمْ فَأْتِمُوا، قَالَهُ أَبُو قَتَادَةَ عَنِ  
النَّبِيِّ ﷺ.

٦٣٦ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا  
ابْنُ أَبِي ذَيْبٍ قَالَ: حَدَّثَنَا الزُّهْرِيُّ،  
عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي  
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ وَعَنِ الزُّهْرِيِّ،  
عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ  
النَّبِيِّ ﷺ قَالَ: «إِذَا سَمِعْتُمُ الْإِقَامَةَ  
فَامْشُوا إِلَى الصَّلَاةِ، وَعَلَيْكُمْ  
بِالسَّكِينَةِ وَالْوَقَارِ وَلَا تُسْرِعُوا فَمَا  
أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأْتِمُوا».

[انظر: ٩٠٨]

(22) CHAPTER. When should the people get up for the *Ṣalāt* (prayer) if they see the *Imām*

(٢٢) بَابُ: مَتَى يَقُومُ النَّاسُ إِذَا

(the person leading *Ṣalāt*) during the *Iqāma*?<sup>(1)</sup>

رَأُوا الْإِمَامَ عِنْدَ الْإِقَامَةِ؟

637. Narrated 'Abdullāh bin Abī Qatāda : My father said, "Allāh's Messenger ﷺ said, 'If the *Iqāma* is pronounced then do not stand for *Aṣ-Ṣalāt* (the prayer) till you see me (in front of you).'"

٦٣٧ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: كَتَبَ إِلَيَّ يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي». [انظر: ٦٣٨، ٩٠٩]

(23) CHAPTER. One should not stand for *Aṣ-Ṣalāt* (the prayer) hurriedly but with calmness and solemnity.

(٢٣) بَابٌ لَا يَقُومُ إِلَى الصَّلَاةِ مُسْتَعْجَلًا وَلْيَقُمْ إِلَيْهَا بِالسَّكِينَةِ وَالْوَقَارِ

638. Narrated 'Abdullāh bin Abī Qatāda : My father said, "Allāh's Messenger ﷺ said, 'If the *Iqāma* for *Aṣ-Ṣalāt* (the prayer) is pronounced, then do not stand for the prayer till you see me (in front of you) and do it calmly.'"

٦٣٨ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي، وَعَلَيْكُمْ بِالسَّكِينَةِ» تَابَعَهُ عَلِيُّ بْنُ الْمُبَارَكِ. [راجع: ٦٣٧]

(24) CHAPTER. Can one go out of the mosque (after the *Adhān*, or the *Iqāma*) if there is a genuine excuse?

(٢٤) بَابٌ هَلْ يَخْرُجُ مِنَ الْمَسْجِدِ لِعَلَّةٍ؟

639. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ went out (of the mosque) when the *Iqāma* had been pronounced and the rows straightened. The Prophet ﷺ stood at his *Muṣallā* (praying place) and we waited for the Prophet ﷺ to begin (the prayer) with *Takbīr*. He left and

٦٣٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ وَقَدْ

(1) (Ch. 22) The wordings of the *Adhān* is reduced so that the wordings that is said twice in the *Adhān* is said once in *Iqāma* except the last utterance of *Allahu-Akbar*, and the *Ṣalāt* is offered immediately after *Iqāma*.

asked us to remain in our places. We kept on standing till the Prophet ﷺ returned and the water was trickling from his head for he had taken a bath (of *Janāba*).

(25) CHAPTER. If the *Imām* says, “Remain at your places till I return”, then wait for him.

640. Narrated Abū Hurairah رضي الله عنه: Once *Iqāma* was pronounced and the people had straightened the rows, Allāh’s Messenger ﷺ went forward [to lead the *Ṣalāt* (prayer)] but he was *Junub*, so he said, “Remain in your places.” And he went out, took a bath and returned with water trickling from his head. Then he led the *Ṣalāt*.

(26) CHAPTER. The saying of a man to the Prophet ﷺ, “We have not prayed.”

641. Narrated Jābir bin ‘Abdullāh رضي الله عنه: On the day of Al-*Khandaq* (the battle of Trench), ‘Umar bin Al-*Khattāb* went to the Prophet ﷺ and said, “O Allāh’s Messenger! By Allāh, I could not offer the (*‘Asr*) prayer till the sun had set.” ‘Umar told this to the Prophet ﷺ at the time when a fasting person had done *Iftār* (taken his meals). The Prophet ﷺ said: “By Allah! I, too, have not offered the *Ṣalāt* (prayer).” The Prophet ﷺ then went to Buṭhān and I was with him. He performed ablution and

أَقِيَمَتِ الصَّلَاةَ وَغَدَلَتِ الصُّفُوفُ حَتَّى إِذَا قَامَ فِي مُصَلَّاهُ انْتَبَرْنَا أَنْ يُكَبِّرَ انصَرَفَ، قَالَ: «عَلَى مَكَانِكُمْ». فَمَكَّنْنَا عَلَى هَيْبَتِنَا حَتَّى خَرَجَ إِلَيْنَا يَنْظِفُ رَأْسَهُ مَاءً وَقَدْ اغْتَسَلَ.

[راجع: ٢٧٥]

(٢٥) بَابُ: إِذَا قَالَ الْإِمَامُ: مَكَانِكُمْ، حَتَّى نَرْجِعَ، انْتَبَرُوهُ

٦٤٠ - حَدَّثَنَا إِسْحَاقُ قَالَ:

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الرَّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُقِيَمَتِ الصَّلَاةُ فَسَوَّى النَّاسُ صُفُوفَهُمْ فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَتَقَدَّمَ وَهُوَ جُنُبٌ فَقَالَ: «عَلَى مَكَانِكُمْ»، فَرَجَعَ فَأَغْتَسَلَ ثُمَّ خَرَجَ وَرَأْسُهُ يَقْطُرُ مَاءً فَصَلَّى بِهِمْ.

[راجع: ٢٧٥]

(٢٦) بَابُ قَوْلِ الرَّجُلِ لِلنَّبِيِّ ﷺ: مَا صَلَّيْنَا

٦٤١ - حَدَّثَنَا أَبُو نَعِيمٍ قَالَ:

حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى قَالَ: سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ: أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ «أَنَّ النَّبِيَّ ﷺ جَاءَهُ عَمْرُ بْنُ الْخَطَّابِ يَوْمَ الْحَنْدَقِ فَقَالَ: يَا رَسُولَ اللَّهِ، وَاللَّهِ مَا كِدْتُ أَنْ أَصَلِّيَ حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ وَذَلِكَ بَعْدَ مَا أَفْطَرَ الصَّائِمُ. فَقَالَ النَّبِيُّ ﷺ:

offered the 'Aṣr prayer after the sun had set and then he offered the *Maghrib* prayer. (See *Hadith* No. 596)

(27) CHAPTER. If the *Imām* is confronted with a problem after the *Iqāma*.

642. Narrated Anas رَضِيَ اللهُ عَنْهُ: Once the *Iqāma* was pronounced and the Prophet ﷺ was talking to a man (in a low voice) in a corner of the mosque and he did not lead *Aṣ-Ṣalāt* (the prayer) till (some of) the people had slept (dozed in a sitting posture).

(28) CHAPTER. To talk after the *Iqāma*.

643. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once, after the *Iqāma* for the *Ṣalāt* (prayer) was pronounced a man came to the Prophet ﷺ and detained him (from the *Ṣalāt*).

(29) CHAPTER. Congregational *Ṣalāt* (prayer) is obligatory.

Al-Ḥasan said, "If somebody is forbidden by his mother from going to the congregational '*Ishā*' prayer because of mercy and pity for him, he should not obey her."

644. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "By Him, in

«وَاللّٰهُ مَا صَلَّىٰهَا»، فَتَزَلَ النَّبِيُّ ﷺ إِلَىٰ بَطْحَانَ، وَأَنَا مَعَهُ فَتَوَضَّأَ ثُمَّ صَلَّى الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ. [راجع: ٥٩٦]

(٢٧) بَابُ الْإِمَامِ تَعْرِضُ لَهُ الْحَاجَّةُ بَعْدَ الْإِقَامَةِ

٦٤٢ - حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسِ قَالَ: أُقِيمَتِ الصَّلَاةُ وَالنَّبِيُّ ﷺ يُنَاجِي رَجُلًا فِي جَانِبِ الْمَسْجِدِ فَمَا قَامَ إِلَى الصَّلَاةِ حَتَّى نَامَ الْقَوْمُ.

[انظر: ٦٤٣، ٦٢٩٢]

(٢٨) بَابُ الْكَلَامِ إِذَا أُقِيمَتِ الصَّلَاةُ

٦٤٣ - حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: سَأَلْتُ ثَابِتًا الْبُنَائِيَّ عَنِ الرَّجُلِ يَتَكَلَّمُ بَعْدَ مَا تُقَامُ الصَّلَاةُ، فَحَدَّثَنِي عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أُقِيمَتِ الصَّلَاةُ فَعَرَضَ لِلنَّبِيِّ ﷺ رَجُلٌ فَحَبَسَهُ بَعْدَ مَا أُقِيمَتِ الصَّلَاةُ.

[راجع: ٦٤٢]

(٢٩) بَابُ وَجُوبِ صَلَاةِ الْجَمَاعَةِ،

وَقَالَ الْحَسَنُ: إِنْ مَنَعَتْهُ أُمُّهُ عَنِ الْعِشَاءِ فِي الْجَمَاعَةِ شَفَقَةً عَلَيْهِ لَمْ يُطْعَمَهَا.

٦٤٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ

Whose Hand my soul is, I intended or planned or was about to order for collecting fire-wood (fuel) and then order someone to pronounce the *Adhān* for *As-Ṣalāt* (the prayer) and then order someone to lead the *Ṣalāt* (prayer), then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) *Ṣalāt*. By Him, in Whose Hands my soul is, if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the '*Ishā*' prayer.'

قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي الزُّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ هَمَمْتُ أَنْ أَمُرَّ بِحَطَبٍ لِيَحْطَبَ ثُمَّ أَمُرَّ بِالصَّلَاةِ فَيُؤَدَّنَ لَهَا، ثُمَّ أَمُرَّ رَجُلًا فَيُؤَمِّمَ النَّاسَ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ فَأُحْرَقَ عَلَيْهِمْ بُيُوتُهُمْ. وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرْقًا سَمِينًا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهَدَ الْعِشَاءَ». [انظر: ٦٥٧، ٢٤٢٠،

[٧٢٢٤

### (30) CHAPTER. Superiority of the congregational *Ṣalāt* (prayer).

### (٣٠) بَابُ فَضْلِ صَلَاةِ الْجَمَاعَةِ،

Whenever Al-Aswad missed the congregational *Ṣalāt* (prayer) he used to go to another mosque (to offer the *Ṣalāt* in congregation). Once, Anas came to a mosque where the *Ṣalāt* was finished; he pronounced the *Adhān* and then *Iqāma* and offered the *Ṣalāt* in congregation.

وَكَانَ الْأَسْوَدُ إِذَا فَاتَتْهُ الْجَمَاعَةُ ذَهَبَ إِلَى مَسْجِدٍ آخَرَ. وَجَاءَ أَنَسٌ إِلَى مَسْجِدٍ قَدْ صَلَّيَ فِيهِ فَأَذَّنَ وَأَقَامَ وَصَلَّى جَمَاعَةً.

645. Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "The *Ṣalāt* (prayer) in congregation is twenty-seven times superior in degrees to the *Ṣalāt* offered by a person alone.

٦٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةُ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

[انظر: ٦٤٩]

646. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "The *Ṣalāt* (prayer) in congregation is twenty-five times superior in degrees to the *Ṣalāt* offered by a person alone."

٦٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ الْهَادِ عَنْ عَبْدِ اللَّهِ بْنِ حَبَابٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّهُ سَمِعَ النَّبِيَّ

ﷺ يَقُولُ: «صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةَ الْفَذِّ بِخَمْسٍ وَعِشْرِينَ دَرَجَةً».

647. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The reward of the *Ṣalāt* (prayer) offered by a person in congregation is multiplied twenty-five times as much than that of the *Ṣalāt* offered in one's house or in the market (alone). And this is because if he performs ablution and does it perfectly and then proceeds to the mosque with the sole intention of offering *Ṣalāt*, then, for every step he takes towards the mosque, he is upgraded one degree in reward and his one sin is taken off (crossed out) from his accounts (of deeds). When he offers his *Ṣalāt*, the angels keep on asking Allāh's Blessings and Allāh's Forgiveness for him as long as he is (staying) at his *Muṣalla*. They say, 'O Allāh! Bestow Your Blessings upon him, be Merciful and kind to him.' And one is regarded in *Ṣalāt* as long as one is waiting for the *Ṣalāt*."

٦٤٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ أَبَا صَالِحٍ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعِشْرِينَ ضِعْفًا، وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لَا يُخْرِجُهُ إِلَّا الصَّلَاةُ، لَمْ يَخُطْ خَطْوَةً إِلَّا رُفِعَتْ لَهُ بِهَا دَرَجَةٌ وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ. فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلَاةٍ: اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ ارْحَمْهُ. وَلَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا انْتَهَرَ الصَّلَاةَ». [راجع: ١٧٦]

(31) CHAPTER. Superiority of the *Fajr* (early morning) prayer in congregation.

(٣١) بَابُ فَضْلِ صَلَاةِ الْفَجْرِ فِي جَمَاعَةٍ

648. Narrated Abū Salama bin 'Abdur Raḥmān : Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "I heard Allāh's Messenger ﷺ saying, "The reward of a *Ṣalāt* (prayer) in congregation is twenty-five times superior in degrees than that of a *Ṣalāt* offered by a person alone. The angels of the night and the angels of the day gather at the time of *Fajr* prayer."

Abū Hurairah then added, "Recite (the Qur'an) if you wish, "Verily, the recitation of the Qur'an in the early dawn (i.e. the morning — *Fajr* prayer) is ever witnessed

٦٤٨ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ ابْنِ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَفْضُلُ صَلَاةِ الْجَمِيعِ صَلَاةَ أَحَدِكُمْ وَحْدَهُ بِخَمْسَةِ وَعِشْرِينَ جُزْءًا، وَتَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةٍ

(attended by the angels in charge of mankind of the day and the night)." (V.17:78).

الفَجْرِ» ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: فَافْرَوْا إِنْ شِئْتُمْ ﴿إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

[الإسراء: ٧٨] [راجع: ١٧٦]

649. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُمَا: The reward of the congregational *Ṣalāt* is twenty-seven times more (than that of the *Ṣalāt* offered by a person alone).

٦٤٩ - قَالَ شُعَيْبٌ: وَحَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: تَفْضُلُهَا بِسَبْعٍ وَعِشْرِينَ دَرَجَةً. [راجع: ٦٤٥]

650. Narrated Sālim: I heard Umm Ad-Dardā' saying, "Abū Ad-Dardā' entered the house in an angry mood. I said to him, 'What makes you angry?' He replied, 'By Allāh! I do not find the followers of Muḥammad ﷺ doing those good things (which they used to do before) except the offering of congregational *Ṣalāt* (prayer)." (This happened in the last days of Abū Ad-Dardā' during the rule of ‘Uthmān).

٦٥٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ سَالِمًا قَالَ: سَمِعْتُ أُمَّ الدَّرْدَاءِ تَقُولُ: دَخَلَ عَلَيَّ أَبُو الدَّرْدَاءِ وَهُوَ مُغْضَبٌ فَقُلْتُ: مَا أَغْضَبَكَ؟ فَقَالَ: وَاللَّهِ مَا أَعْرِفُ مِنْ أُمَّةٍ مُحَمَّدٍ ﷺ شَيْئًا إِلَّا أَنَّهُمْ يُصَلُّونَ جَمِيعًا.

651. Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The people who get tremendous reward for *Aṣ-Ṣalāt* (the prayer) are those who are farthest away (from the mosque) and then those who are next farthest and so on. Similarly one who waits to offer *Aṣ-Ṣalāt* with the *Imām* has greater reward than one who offers it (alone) and goes to bed."

٦٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: قَالَ النَّبِيُّ ﷺ: «أَعْظَمُ النَّاسِ أَجْرًا فِي الصَّلَاةِ أْبَعْدَهُمْ فَأَبَعْدَهُمْ مَمْشَى، وَالَّذِي يَنْتَظِرُ الصَّلَاةَ حَتَّى يُصَلِّيَهَا مَعَ الْإِمَامِ أَعْظَمُ أَجْرًا مِنَ الَّذِي يُصَلِّي ثُمَّ يَنَامُ».

(32) CHAPTER. The superiority of offering the *Zuhr* prayer early.

(٣٢) بَابُ فَضْلِ التَّهَجِيرِ إِلَى الظُّهْرِ

652. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While a man was going on a way, he saw a thorny branch and removed it from the way and Allāh جل جلاله became pleased by his action and forgave him for that."

٦٥٢ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ سَمِيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ غُضْنَ شَوْكٍ عَلَى

الطَّرِيقِ فَأَخَذَهُ فَشَكَرَ اللَّهُ لَهُ فَعَفَرَ لَهُ.

[انظر: ٢٤٧٢]

653. Then (the Prophet ﷺ) said, “Five are martyrs: One who dies of plague, one who dies of an abdominal disease, one who dies of drowning, one who is buried alive (and) dies and one who is killed in Allāh’s Cause.”

The Prophet ﷺ further said, “If the people knew (the reward for) pronouncing the *Adhān* and for standing in the first row (in the congregational *Ṣalāt*) and found no other way to get it except by drawing lots they would do so.

654. [The Prophet ﷺ added:] “And if they knew (the reward of) offering the *Zuhr* prayer early (in its stated time), they would race for it and if they knew (the reward for) ‘*Ishā*’ and *Fajr* prayers in congregation, they would attend them even if they were to crawl.”

(33) CHAPTER. Every step towards good deeds is rewarded.

655. (V.36:12) Narrated Ḥumaid: Anas said, “The Prophet ﷺ said, ‘O Banī Salima! Don’t you think that for every step of yours (that you take towards the mosque) there is a reward [while coming for the five compulsory *Ṣalāt* (prayers)]?’” Mujāhid said: Regarding Allāh’s Statement: “...We record that which they send before (them), and their traces...” (V.36:12)

656. (V.36:12) ‘Their traces’ means ‘their steps’.” And Anas said that the people of Banī Salima wanted to shift to a place near the Prophet ﷺ but Allāh’s Messenger ﷺ disliked that Al-Madīna (city) should become

٦٥٣ - ثُمَّ قَالَ: الشُّهَدَاءُ

خَمْسٌ: الْمَطْعُونُ، وَالْمَبْطُونُ، وَالْعَرِيقُ، وَصَاحِبُ الْهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ. وَقَالَ: لَوْ يَعْلَمُ النَّاسُ مَا فِي النَّدَاءِ وَالصَّفِّ الْأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَأَسْتَهْمُوا عَلَيْهِ، [انظر: ٧٢٠، ٢٨٢٩، ٥٧٣٣]

٦٥٤ - وَلَوْ يَعْلَمُونَ مَا فِي

النَّهْجِ لَأَسْتَبَقُوا إِلَيْهِ. وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبَوًّا. [راجع: ٦١٥]

(٣٣) بَابُ اخْتِسَابِ الْأَثَارِ

٦٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ

بْنِ حَوْشَبٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَا بَنِي سَلِيمَةَ، أَلَا تَحْتَسِبُونَ آثَارَكُمْ؟». وَقَالَ مُجَاهِدٌ فِي قَوْلِهِ: ﴿وَنَكْتُبُ مَا قَدَّمُوا وَإِثْرَهُمْ﴾ [يس: ١٢] قَالَ: خُطَاهُمْ. [انظر: ٦٥٦،

[٧١٨٧]

٦٥٦ - وَحَدَّثَنَا ابْنُ أَبِي مَرْيَمَ:

أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ حَدَّثَنِي حُمَيْدٌ عَنْ أَنَسٍ أَنَّ بَنِي سَلِيمَةَ أَرَادُوا أَنْ

naked [i.e., with empty outskirts – without inhabitants. i.e., the leaving of their houses (empty)] and said, “(O Banī Salima!) Don’t you think that you will get the reward for your traces (every step) of yours (that you take towards the Prophet’s mosque) there is a reward while coming for the five compulsory *Ṣalāt*.” Mujāhid said, “Their traces mean their foot-steps and their going on foot.”

يَتَحَوَّلُوا عَنْ مَنَازِلِهِمْ فَيَنْزِلُوا قَرِيبًا مِنَ النَّبِيِّ ﷺ. قَالَ: فَكَّرَهُ النَّبِيُّ ﷺ أَنْ يُعْرُوا الْمَدِينَةَ فَقَالَ: «أَلَا تَحْتَسِبُونَ آثَارَكُمْ؟». قَالَ مُجَاهِدٌ: خُطَاهُمْ آثَارُهُمْ، وَالْمَشْيُ فِي الْأَرْضِ بِأَرْجُلِهِمْ. [راجع: 105]

### (34) CHAPTER. The superiority of the '*ʿIshā*' prayer in congregation.

### (٣٤) بَابُ فَضْلِ صَلَاةِ الْعِشَاءِ فِي الْجَمَاعَةِ

657. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “No *Ṣalāt* (prayer) is more heavy (harder) for the hypocrites than the *Fajr* and the '*ʿIshā*' prayers and if they knew the reward for these *Ṣalāt*, at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl.” The Prophet ﷺ added, “Certainly I intended or planned or was about to order the *Mu'adh-dhin* (call-maker) to pronounce *Iqāma* and order a man to lead the *Ṣalāt* and then take a fire flame (burning torch) to burn all those men (along with their houses) who had not yet left their houses for the *Ṣalāt* (in the mosques).”

٦٥٧ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَيْسَ صَلَاةٌ أَثْقَلُ عَلَى الْمُنَافِقِينَ مِنَ الْفَجْرِ وَالْعِشَاءِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا، وَلَقَدْ هَمَمْتُ أَنْ أَمُرَ الْمُؤَدَّنَ فَيَقِيمَ، ثُمَّ أَمُرَ رَجُلًا يَوْمُ النَّاسِ، ثُمَّ أَخَذَ شَعْلًا مِنْ نَارٍ فَأَحْرَقَ عَلَى مَنْ لَا يَخْرُجُ إِلَى الصَّلَاةِ بَعْدُ».

[راجع: 644]

### (35) CHAPTER. Two or more than two persons are considered as a group (for the congregational prayers).

### (٣٥) بَابُ: ائْتَانِ فَمَا فَوْقَهُمَا جَمَاعَةً

658. Narrated Mālik bin Ḥuwairith رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said (to two persons), “Whenever *Aṣ-Ṣalāt* (the prayer) time becomes due, you should pronounce *Adhān* and then *Iqāma* and the older of you should lead the prayer.”

٦٥٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قَلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ عَنْ النَّبِيِّ ﷺ قَالَ: «إِذَا حَضَرَتِ الصَّلَاةُ فَأَدِّنَا وَأَقِيمَا ثُمَّ لِيؤُمَّكُمَا أَكْبَرُكُمَا».

[راجع: 628]

(36) CHAPTER. (The reward of a person who waits for *Aṣ-Ṣalāt* (the prayer) in the mosque and the superiority of mosques.

659. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The angels keep on asking for Allāh's Blessing and Forgiveness for anyone of you as long as he is at his *Muṣallā* (praying place) and does not do *Hadath* (passes wind). The angels say, 'O Allāh! Forgive him and be Merciful to him.' Each one of you is in *Ṣalāt* as long as he is waiting for the *Ṣalāt* and nothing but *Ṣalāt* detains him from going to his family."

660. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh will give shade to seven, on the Day when there will be no shade but His. (These seven persons are:) (1) a just ruler, (2) a youth who has been brought up in the worship of Allāh (i.e. worships Allāh جل جلاله Alone sincerely from his childhood), (3) a man whose heart is attached to the mosques [i.e., who offers the five compulsory congregational *Ṣalāt* (prayers) in the mosques], (4) two persons who love each other only for Allāh's sake and they meet and part in Allāh's Cause only, (5) a man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I am afraid of Allāh, (6) a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and (7) a person who remembers Allāh in seclusion and his eyes become flooded with tears."

661. Narrated Ḥumaid: Anas رَضِيَ اللهُ عَنْهُ was asked, "Did Allāh's Messenger ﷺ wear a

(٣٦) بَابٌ: مَنْ جَلَسَ فِي الْمَسْجِدِ يَنْتَظِرُ الصَّلَاةَ وَفَضَلَ الْمَسَاجِدِ  
٦٥٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ،  
عَنْ مَالِكٍ، عَنْ أَبِي الزُّنَادِ، عَنْ  
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ  
اللَّهِ ﷺ قَالَ: «إِنَّ الْمَلَائِكَةَ تُصَلِّي عَلَيَّ  
أَحَدِكُمْ مَا دَامَ فِي مُصَلَّاهُ مَا لَمْ  
يُحَدِّثْ، اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ،  
لَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا دَامَتِ  
الصَّلَاةُ تَحِسُّهُ لَا يَمْنَعُهُ أَنْ يَنْقَلِبَ إِلَى  
أَهْلِهِ إِلَّا الصَّلَاةُ». [راجع: ١٧٦]

٦٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ  
قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ:  
حَدَّثَنِي حُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ  
حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ  
النَّبِيِّ ﷺ قَالَ: «سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي  
ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: الْإِمَامُ  
الْعَادِلُ؛ وَشَابٌّ نَشَأَ فِي عِبَادَةِ رَبِّهِ؛  
وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ؛  
وَرَجُلَانِ تَحَابَّتَا فِي اللَّهِ اجْتَمَعَا عَلَى  
ذَلِكَ وَتَفَرَّقَا عَلَيْهِ؛ وَرَجُلٌ طَلَبَتْهُ ذَاتٌ  
مَنْصُوبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ  
اللَّهَ؛ وَرَجُلٌ تَصَدَّقَ أَحْفَى حَتَّى لَا  
تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ؛ وَرَجُلٌ  
ذَكَرَ اللَّهَ خَالِيًا ففَاضَتْ عَيْنَاهُ». [انظر:

[٦٨٠٦، ٦٤٧٩، ١٤٢٣]

٦٦١ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا

ring?" He said, "Yes. Once he delayed the 'Ishā' prayer till mid-night and after the prayer, he faced us and said, 'The people has offered Ṣalāt and have slept and you remained in Ṣalāt as long as you waited for it.'" Anas added, "As if I were just now observing the glitter of his ring."

إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ قَالَ: سَأَلَ أَنَسُ: هَلْ اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتَمًا؟ فَقَالَ: نَعَمْ، أُخِّرَ لَيْلَةَ صَلَاةِ الْعِشَاءِ إِلَى شَطْرِ اللَّيْلِ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ بَعْدَمَا صَلَّى فَقَالَ: «صَلَّى النَّاسُ وَرَفَدُوا وَلَمْ تَزَالُوا فِي صَلَاةٍ مُنْذُ انْتَهَرْتُمُوهَا». قَالَ: فَكَأَنِّي أَنْظُرُ إِلَى وَبِصِ خَاتَمِهِ. [راجع: ٥٧٢]

(37) CHAPTER. The superiority of going to the mosque (every) morning and in the afternoon and evening [for the congregational Ṣalāt (prayers)].

(٣٧) بَابُ فَضْلِ مَنْ غَدَا إِلَى الْمَسْجِدِ وَمَنْ رَاحَ

662. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh will prepare for him who goes to the mosque (every) morning and in the afternoon [for the congregational Ṣalāt (prayer)] an honourable place in Paradise with good hospitality for (what he has done) every morning and afternoon goings.

٦٦٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ مَطْرَفٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ غَدَا إِلَى الْمَسْجِدِ وَرَاحَ أَعَدَّ اللَّهُ لَهُ نَزْلَهُ مِنَ الْجَنَّةِ كُلَّمَا غَدَا أَوْ رَاحَ».

(38) CHAPTER. No Ṣalāt (prayer) (is to be offered) except the compulsory Ṣalāt after the Iqāma has been pronounced for that compulsory Ṣalāt.

(٣٨) بَابُ: إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةَ

663. Narrated Mālik bin Buḥaina رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ passed by or saw a man offering two Rak'ā after the Iqāma (had been pronounced). When Allāh's Messenger completed the Ṣalāt (prayer), the people gathered around him (the Prophet ﷺ) or that man and Allāh's Messenger ﷺ said to him (protestingly), "Are there four Rak'ā in Fajr prayer? Are there four Rak'ā in Fajr prayer?"

٦٦٣ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ بْنِ بُحَيْنَةَ قَالَ: مَرَّ النَّبِيُّ ﷺ بِرَجُلٍ قَالَ: وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا بَهْرُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي سَعْدُ بْنُ إِبْرَاهِيمَ

قَالَ: سَمِعْتُ حَفْصَ بْنَ عَاصِمٍ قَالَ:  
 سَمِعْتُ رَجُلًا مِنْ الْأَزْدِ يُقَالُ لَهُ:  
 مَالِكُ بْنُ بُحَيْنَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ  
 رَأَى رَجُلًا وَقَدْ أُقِيمَتِ الصَّلَاةُ يُصَلِّي  
 رَكَعَتَيْنِ، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ  
 لَاتَ بِهِ النَّاسُ فَقَالَ لَهُ رَسُولُ اللَّهِ  
 ﷺ: «الْصُّبْحُ أَرْبَعًا؟ الصُّبْحُ أَرْبَعًا؟»،  
 تَابَعَهُ غُنْدَرٌ وَمُعَاذٌ عَنْ شُعْبَةَ عَنْ  
 مَالِكِ. وَقَالَ: ابْنُ إِسْحَاقَ عَنْ سَعْدِ،  
 عَنْ حَفْصِ، عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ.  
 وَقَالَ حَمَادٌ: أَخْبَرَنَا سَعْدٌ، عَنْ  
 حَفْصِ، عَنْ مَالِكِ.

(39) CHAPTER. The limit set for a patient to attend the congregational *Ṣalāt* (prayer)?

664. Narrated Al-Aswad, "We were with 'Aishah رضي الله عنها discussing the regularity of offering *Aṣ-Ṣalāt* (the prayer) and dignifying it. She said, 'When Allāh's Messenger ﷺ fell sick with his fatal illness and when the time of *Aṣ-Ṣalāt* became due and *Adhān* was pronounced, he said, 'Tell Abū Bakr to lead the people in *Ṣalāt* (prayer).' He was told that Abū Bakr was a soft-hearted man and would not be able to lead the *Ṣalāt* in his place. The Prophet ﷺ gave the same order again but, he was given the same reply. He gave the order for the third time and said, 'You (women) are the companions of Yūsuf (Joseph). Tell Abū Bakr to lead the *Ṣalāt*.' So, Abū Bakr came out to lead the *Ṣalāt*. In the meantime the condition of the Prophet ﷺ improved a bit and he came out with the help of two men, one on each side. As if I was observing his legs dragging on the ground owing to the

(٣٩) بَابُ حَدِّ الْمَرِيضِ أَنْ يَشْهَدَ الْجَمَاعَةَ

٦٦٤ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ  
 قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا  
 الْأَعْمَشُ عَنْ إِبْرَاهِيمَ: قَالَ الْأَسْوَدُ:  
 كُنَّا عِنْدَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَذَكَرْنَا  
 الْمُوَاطَبَةَ عَلَى الصَّلَاةِ وَالتَّعْظِيمَ لَهَا،  
 قَالَتْ: لَمَّا مَرِضَ رَسُولُ اللَّهِ ﷺ  
 مَرَضَهُ الَّذِي مَاتَ فِيهِ فَحَضَرَتِ  
 الصَّلَاةُ فَأُذِّنَ. فَقَالَ: «مُرُوا أَبَا بَكْرٍ  
 فَلْيُصَلِّ بِالنَّاسِ»، فَقِيلَ لَهُ: إِنَّ أَبَا  
 بَكْرٍ رَجُلٌ أَسِيفٌ إِذَا قَامَ فِي مَقَامِكَ  
 لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ بِالنَّاسِ. وَأَعَادَ  
 فَأَعَادُوا لَهُ، فَأَعَادَ الثَّلَاثَةَ فَقَالَ:  
 «إِنْ كُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا  
 بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». فَخَرَجَ أَبُو بَكْرٍ

discomfort. Abū Bakr wanted to retreat but the Prophet ﷺ beckoned him to remain at his place and the Prophet ﷺ was brought till he sat beside Abū Bakr." Al-A'mash was asked, "Was the Prophet ﷺ offering prayers and Abū Bakr was following him, and were the people following Abū Bakr in that *Ṣalāt*," Al-A'mash replied in the affirmative with a nod of his head.

Abū Mu'āwiyya said, "The Prophet ﷺ was sitting on the left side of Abū Bakr who was offering prayers while standing."

يُصَلِّي فَوَجَدَ النَّبِيَّ ﷺ مِنْ نَفْسِهِ خِفَةً  
فَخَرَجَ يَهَادِي بَيْنَ رَجُلَيْنِ كَأَنِّي أَنْظُرُ  
رَجُلِيهِ يَحْطَانِ الْأَرْضَ مِنَ الْوَجَعِ،  
فَارَادَ أَبُو بَكْرٍ أَنْ يَتَأَخَّرَ فَأَوْمَأَ إِلَيْهِ  
النَّبِيُّ ﷺ أَنْ مَكَانَكَ ثُمَّ أَتَى بِهِ حَتَّى  
جَلَسَ إِلَى جَنْبِهِ.

فَقِيلَ لِلْأَعْمَشِ: وَكَانَ النَّبِيُّ ﷺ  
يُصَلِّي وَأَبُو بَكْرٍ يُصَلِّي بِصَلَاتِهِ  
وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ أَبِي بَكْرٍ،  
فَقَالَ بِرَأْسِهِ: نَعَمْ. رَوَاهُ أَبُو دَاوُدَ،  
عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ بَعْضُهُ. وَزَادَ  
أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ: جَلَسَ عَنْ  
يَسَارِ أَبِي بَكْرٍ فَكَانَ أَبُو بَكْرٍ يُصَلِّي  
قَائِمًا. [راجع: ١٩٨]

665. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: When the Prophet ﷺ became seriously ill and his disease aggravated, he asked for permission from his wives to be nursed in my house and he was allowed. He came out with the help of two men while his legs were dragging on the ground. He was between Al-'Abbās and another man."

'Ubaid-Ullāh said, "I told Ibn 'Abbās what 'Aishah رَضِيَ اللهُ عَنْهَا had narrated and he said, 'Do you know who was the (second) man whose name 'Aishah رَضِيَ اللهُ عَنْهَا did not mention?' I said, 'No.' Ibn 'Abbās said, 'He was 'Alī bin Abī Ṭalīb'."

٦٦٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى  
قَالَ: أَخْبَرَنَا هِشَامُ بْنُ يُسُفَ، عَنْ  
مَعْمَرٍ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي  
عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ قَالَ: قَالَتْ  
عَائِشَةُ: لَمَّا ثَقُلَ النَّبِيُّ ﷺ وَاشْتَدَّ  
وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي  
بَيْتِي فَأِذْنًا لَهُ، فَخَرَجَ بَيْنَ رَجُلَيْنِ  
تَحْطُ رِجْلَاهُ الْأَرْضَ. وَكَانَ بَيْنَ  
الْعَبَّاسِ وَرَجُلٍ آخَرَ. قَالَ عُبَيْدُ اللَّهِ بْنُ  
عَبْدِ اللَّهِ: فَذَكَرْتُ ذَلِكَ لِابْنِ عَبَّاسٍ  
مَا قَالَتْ عَائِشَةُ. فَقَالَ لِي: وَهَلْ  
تَدْرِي مِنَ الرَّجُلِ الَّذِي لَمْ تُسَمِّ  
عَائِشَةُ؟ قُلْتُ: لَا. قَالَ: هُوَ عَلِيُّ بْنُ  
أَبِي طَالِبٍ. [راجع: ١٩٨]

(40) CHAPTER. It is permissible to pray at one's dwelling during rain or if there is a genuine excuse.

666. Narrated Nāfi' : Once, on a very cold and stormy night, Ibn 'Umar pronounced the *Adhān* for the *Ṣalāt* (prayer) and then said, "Offer prayers in your homes." He (Ibn 'Umar) added, "On very cold and rainy nights Allāh's Messenger ﷺ used to order the *Mu'adh-dhīn* to say, 'Offer prayers in your homes'."

667. Narrated Maḥmūd bin Rabī' Al-Anṣārī: 'Itbān bin Mālik used to lead his people (tribe) in prayer and he was a blind man, he said to Allāh's Messenger ﷺ, "O Allāh's Messenger! At times it is dark and flood water is flowing (in the valley) and I am blind man, so please offer prayers at a place in my house so that I can take it as a *Muṣallā* (praying place)." So, Allāh's Messenger ﷺ went to his house and said, "Where do you like me to pray?" 'Itbān pointed to a place in his house and Allāh's Messenger ﷺ offered the prayer there.

(41) CHAPTER. Can the *Imām* offer the *Ṣalāt* (prayer) with only those who are present (for the prayer)? And can he deliver a *Khutba* (religious talk) on Friday if it is raining?

668. Narrated 'Abdullāh bin Al-Ḥārith رضي الله عنهما: Ibn 'Abbās رضي الله عنه addressed us on a (rainy and) muddy day and when the

(٤٠) بَابُ الرُّخْصَةِ فِي الْمَطْرِ وَالْعِلَّةِ أَنْ يُصَلِّيَ فِي رَحْلِهِ

٦٦٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ أَدَّنَ بِالصَّلَاةِ فِي لَيْلَةٍ دَاتَ بَرْدٍ وَرِيحٍ، ثُمَّ قَالَ: أَلَا صَلُّوا فِي الرَّحَالِ. ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ الْمُؤَدَّنَ إِذَا كَانَتْ لَيْلَةٌ دَاتَ بَرْدٍ وَمَطَرٍ يَقُولُ: «أَلَا صَلُّوا فِي الرَّحَالِ». [راجع: ٦٣٢]

٦٦٧ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ: عَنْ مَحْمُودِ بْنِ الرَّبِيعِ الْأَنْصَارِيِّ: أَنَّ عِثْبَانَ بْنَ مَالِكٍ كَانَ يَوْمَ قَوْمِهِ وَهُوَ أَعْمَى، وَأَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ إِنَّهَا تَكُونُ الظُّلْمَةُ وَالسَّيْلُ وَأَنَا رَجُلٌ صَرِيرُ الْبَصَرِ، فَصَلِّ يَا رَسُولَ اللَّهِ فِي بَيْتِي مَكَانًا أَتَّخِذُهُ مُصَلًى، فَجَاءَهُ رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَيِّنْ تُحِبُّ أَنْ أُصَلِّيَ؟» فَأَشَارَ إِلَى مَكَانٍ مِنَ الْبَيْتِ فَصَلَّى فِيهِ رَسُولُ اللَّهِ ﷺ. [راجع: ٤٢٤]

(٤١) بَابٌ: هَلْ يُصَلِّي الْإِمَامُ بِمَنْ حَضَرَ؟ وَهَلْ يَخْطُبُ يَوْمَ الْجُمُعَةِ فِي الْمَطْرِ؟

٦٦٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ

*Mu'adh-dhīn* said, “*Ḥaiya ‘alaṣ-Ṣalah* [Come for *Aṣ-Ṣalāt* (the prayer)]”. Ibn ‘Abbās ordered him to say, “Offer prayers in your *Ar-Rahāl* (homes).” The people began to look at one another with surprise as if they did not like it. Ibn ‘Abbās said, “It seems that you thought ill of it but no doubt it was done by one who was better than I (i.e., the Prophet ﷺ). It (*Aṣ-Ṣalāt*) is a strict order and I disliked to bring you out.”

In another narration Ibn ‘Abbās narrated the same as above but he said, “I did not like to make you sinful (in refraining from coming to the mosque) and to come (to the mosque) covered with mud up to the knees.”

669. Narrated Abū Sa‘īd Al-Khudrī رضي الله عنه: A cloud came and it rained till the roof (of the mosque) started leaking, and in those days the roof used to be of the branches of date-palms. *Iqāma* was pronounced and I saw Allāh’s Messenger ﷺ prostrating in water and mud and even I saw the mark of mud on his forehead.

670. Narrated Anas bin Sirīn: I heard Anas رضي الله عنه saying, “A man from *Anṣār* said to the Prophet ﷺ, ‘I cannot offer *Aṣ-Ṣalāt* (the prayer) with you (in congregation).’ He was a very fat man and

قال: حَدَّثَنَا عَبْدُ الْحَمِيدِ صَاحِبُ الزِّيَادِي قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ قَالَ: حَظَبْنَا ابْنَ عَبَّاسٍ فِي يَوْمٍ ذِي رَدْغٍ فَأَمَرَ الْمُؤَدَّنَ لَمَّا بَلَغَ «حَيَّ عَلَى الصَّلَاةِ» قَالَ: قُلْ: الصَّلَاةُ فِي الرَّحَالِ. فَظَنَرَ بَعْضُهُمْ إِلَى بَعْضٍ كَانَهُمْ أَنْكَرُوا. فَقَالَ: كَأَنَّكُمْ أَنْكَرْتُمْ هَذَا. إِنْ هَذَا فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي - يَعْنِي النَّبِيَّ ﷺ - إِنَّهَا عَزْمَةٌ وَإِنِّي كَرِهْتُ أَنْ أُحْرِجَكُمْ. وَعَنْ حَمَّادٍ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ ابْنِ عَبَّاسٍ نَحْوَهُ غَيْرَ أَنَّهُ قَالَ: كَرِهْتُ أَنْ أُؤْتَمَّكُمْ فَتَجِيئُونَ تَدُوسُونَ الطِّينَ إِلَى رُكْبَتِكُمْ. [راجع: ٦١٦]

٦٦٩ - حَدَّثَنَا مُسْلِمٌ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فَقَالَ: جَاءَتْ سَحَابَةٌ فَمَطَرَتْ حَتَّى سَالَ السَّقْفُ وَكَانَ مِنْ جَرِيدِ النَّخْلِ فَأَقِيمَتِ الصَّلَاةُ فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِي الْمَاءِ وَالطِّينِ حَتَّى رَأَيْتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ. [انظر: ٨١٣، ٨٣٦، ٢٠١٦، ٢٠١٨، ٢٠٢٧، ٢٠٣٦، ٢٠٤٠]

٦٧٠ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَجُلٌ

he prepared a meal for the Prophet ﷺ and invited him to his house. He spread out a mat for the Prophet ﷺ, and washed one of its sides with water, and the Prophet ﷺ offered two *Rak'ā* prayers on it." A man from the family of Al-Jarūd asked, "Did the Prophet ﷺ use to offer the *Duḥa* (forenoon) prayer?" Anas said, "I did not see him offering the *Duḥa* prayer except on that day."

مِنَ الْأَنْصَارِ: إِنِّي لَا أُسْتَطِيعُ الصَّلَاةَ مَعَكَ، وَكَانَ رَجُلًا ضَخْمًا، فَصَنَعَ لِلنَّبِيِّ ﷺ طَعَامًا فَدَعَاهُ إِلَى مَنزِلِهِ فَبَسَطَ لَهُ حَصِيرًا، وَنَضَحَ طَرَفَ الْحَصِيرِ فَصَلَّى عَلَيْهِ رَكَعَتَيْنِ. فَقَالَ رَجُلٌ مِنْ آلِ الْجَارُودِ لِأَنَسٍ: أَكَانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَى؟ قَالَ: مَا رَأَيْتُهُ صَلَّاهَا إِلَّا يَوْمَئِذٍ. [انظر:

[٦٠٨٠، ١١٧٩

(42) CHAPTER. (What should one do) if the meal has been served and *Iqāma* has been pronounced for *Aṣ-Ṣalāt* (the prayer).

And Ibn 'Umar used to start with the supper first. Abū Ad-Dardā' said, "It is a sign of comprehension (of a person) to fulfil or turn to his needs first so as to offer prayer attentively with a clear mind."

(٤٢) بَابُ إِذَا حَضَرَ الطَّعَامَ وَأُقِيمَتِ الصَّلَاةُ،

وَكَانَ ابْنُ عُمَرَ يَبْدَأُ بِالْعِشَاءِ. وَقَالَ أَبُو الدَّرْدَاءِ: مِنْ فِقْهِ الْمَرْءِ إِقْبَالُهُ عَلَى حَاجَتِهِ حَتَّى يُقْبَلَ عَلَى صَلَاتِهِ وَقَلْبُهُ فَارِعٌ.

671. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said, "If supper is served, and *Iqāma* is pronounced one should start with the supper."

٦٧١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ عَائِشَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِذَا وُضِعَ الْعِشَاءُ وَأُقِيمَتِ الصَّلَاةُ فَابْدُؤُوا بِالْعِشَاءِ». [انظر:

[٥٤٦٥

672. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If the supper is served, start having it before offering the *Maḡrib* prayer and do not be hasty in finishing your supper."

٦٧٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قُدِّمَ الْعِشَاءُ فَابْدُؤُوا بِهِ قَبْلَ أَنْ تُصَلُّوا صَلَاةَ الْمَغْرِبِ وَلَا تَعْجَلُوا عَنْ عِشَائِكُمْ». [انظر: [٥٤٦٣

673. Narrated Nāfi': Ibn 'Umar said, "Allāh's Messenger ﷺ said, 'If the supper

٦٧٣ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ،

is served for anyone of you and the *Iqāma* is pronounced, start with the supper and don't be in haste (and carry on eating) till you finish it.” If food (supper) was served for Ibn ‘Umar and *Iqāma* was pronounced, he never came to the prayer till he finished it (i.e., the food) in spite of the fact that he heard the recitation (of the Qur’ān) by the *Imām* (in the prayer).

674. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, “If anyone of you is having his meals, he should not hurry up till he is satisfied even if the *Ṣalāt* (prayer) has been started.”

(43) CHAPTER. When the *Imām* is called for *Aṣ-Ṣalāt* (the prayer) while he has in his hands something to eat.

675. Narrated Ja’far bin ‘Amr bin Umaiyya: My father said, “I saw Allāh’s Messenger ﷺ eating a piece of meat from the shoulder of a sheep and he was called for *Aṣ-Ṣalāt* (the prayer). He stood up, put down the knife and offered *Ṣalāt* (prayers) but did not perform ablution.”

(44) CHAPTER. If somebody was busy with his domestic work and *Iqāma* was pronounced and then he came out [for offering the *Ṣalāt* (prayer)].

عَنْ أَبِي أُسَامَةَ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وُضِعَ عِشَاءُ أَحَدِكُمْ وَأُقِيمَتِ الصَّلَاةُ فابدؤا بالعشاءِ وَلَا يَعْجَلْ حَتَّى يَفْرُغَ مِنْهُ». وَكَانَ ابْنُ عُمَرَ يُوَضِعُ لَهُ الطَّعَامَ وَتُقَامُ الصَّلَاةُ فَلَا يَأْتِيهَا حَتَّى يَفْرُغَ وَإِنَّهُ يَسْمَعُ قِرَاءَةَ الإِمَامِ. [انظر: ٦٧٤، ٥٤٦٤]

٦٧٤ - وَقَالَ زُهَيْرٌ وَوَهَّبُ بْنُ عُثْمَانَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا كَانَ أَحَدُكُمْ عَلَى الطَّعَامِ فَلَا يَعْجَلْ حَتَّى يَقْضِيَ حَاجَتَهُ مِنْهُ وَإِنْ أُقِيمَتِ الصَّلَاةُ». رَوَاهُ إِبْرَاهِيمُ بْنُ الْمُنْذِرِ عَنْ وَهْبِ بْنِ عُثْمَانَ، وَوَهَّبِ مَدِينِي.

(٤٣) بَابُ إِذَا دُعِيَ الإِمَامُ إِلَى الصَّلَاةِ وَبِيَدِهِ مَا يَأْكُلُ

٦٧٥ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي جَعْفَرُ بْنُ عَمْرٍو بْنِ أُمَيَّةَ أَنَّ أَبَاهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ ذِرَاعًا يَحْتَرُّ مِنْهَا فَدُعِيَ إِلَى الصَّلَاةِ فَقَامَ فَطَرَحَ السَّكِينَ فَصَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ٢٠٨]

(٤٤) بَابُ مَنْ كَانَ فِي حَاجَةٍ أَهْلِهِ فَأُقِيمَتِ الصَّلَاةُ فَخَرَجَ

676. Narrated Al-Aswad that he asked 'Āishah رضي الله عنها "What did the Prophet ﷺ use to do in his house?" She replied, "He used to keep himself busy serving his family and when it was the time for *Aṣ-Ṣalāt* (the prayer), he would go for it."

٦٧٦ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا الْحَكَمُ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: مَا كَانَ النَّبِيُّ ﷺ يَصْنَعُ فِي بَيْتِهِ؟ قَالَتْ: كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ - تَعْنِي: فِي خِدْمَةِ أَهْلِهِ - فَإِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَى الصَّلَاةِ. [انظر: ٥٣٦٣، ٦٠٣٩]

(45) CHAPTER. Offering *Ṣalāt* (prayer) in front of the people with the sole intention of teaching them the *Ṣalāt* of the Prophet ﷺ and his *Sunna* (legal ways etc.).

(٤٥) بَابٌ مَنْ صَلَّى بِالنَّاسِ وَهُوَ لَا يُرِيدُ إِلَّا أَنْ يُعَلِّمَهُمْ صَلَاةَ النَّبِيِّ ﷺ وَسُنَّتَهُ

677. Narrated Ayyūb: Abū Qilāba said, "Mālik bin Ḥuwairith came to this mosque of ours and said, 'I offer *Aṣ-Ṣalāt* (the prayers) in front of you and my aim is not (to lead) the *Ṣalāt* (prayer) but to show you the way in which the Prophet ﷺ used to offer *Ṣalāt*.'" I asked Abū Qilāba, "How did he use to offer *Ṣalāt*?" He replied, "(The Prophet ﷺ used to pray) like this Sheikh of ours, and the Sheikh used to sit for a while after the prostration before getting up after the first *Rak'ā'*"

٦٧٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ قَالَ: جَاءَنَا مَالِكُ بْنُ الْحُوَيْرِثِ فِي مَسْجِدِنَا هَذَا فَقَالَ: إِنِّي لِأُصَلِّي بِكُمْ وَمَا أُرِيدُ الصَّلَاةَ؛ أَصَلِّي كَيْفَ رَأَيْتَ النَّبِيَّ ﷺ يُصَلِّي، فَقُلْتُ لِأَبِي قِلَابَةَ: كَيْفَ كَانَ يُصَلِّي؟ قَالَ: مِثْلَ شَيْخِنَا هَذَا. قَالَ: وَكَانَ شَيْخُنَا يَجْلِسُ إِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ قَبْلَ أَنْ يَنْهَضَ فِي الرَّكْعَةِ الْأُولَى. [انظر: ٨٠٢، ٨١٨، ٨٢٤]

(46) CHAPTER. The religious learned men are entitled to precedence in leading the *Ṣalāt* (prayers).

(٤٦) بَابٌ: أَهْلُ الْعِلْمِ وَالْفَضْلِ أَحَقُّ بِالْإِمَامَةِ

678. Narrated Abū Mūsa رضي الله عنه "The Prophet ﷺ became sick and when his disease aggravated, he said, "Tell Abū Bakr to lead the people in the *Ṣalāt* (prayer)." 'Āishah رضي الله عنها said, "He is a soft-hearted man and would not be able to lead the *Ṣalāt* in

٦٧٨ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ: حَدَّثَنِي أَبُو بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ:

your place.” The Prophet ﷺ said again, “Tell Abū Bakr to lead the people in *Ṣalāt*. You are the companions of Yūsuf (Joseph).” So a messenger went to Abū Bakr (with that order) and he led the people in *Ṣalāt* in the lifetime of the Prophet ﷺ.

679. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا, the Mother of the believers : Allāh’s Messenger ﷺ in his illness said, “Tell Abū Bakr to lead the people in *Ṣalāt* (prayer).” I said to him, “If Abū Bakr stands in your place, the people would not hear him owing to his (excessive) weeping. So please order ‘Umar to lead the *Salat*.” ‘Āishah رَضِيَ اللهُ عَنْهَا added, I said to Ḥafṣa, “Say to him: If Abū Bakr should lead the people in the *Ṣalāt* in your place, the people would not be able to hear him owing to his weeping; so please order ‘Umar to lead the *Ṣalāt*.” Ḥafṣa did so but Allāh’s Messenger ﷺ said, “Keep quiet! Indeed you (women) are the companions of Yūsuf (Joseph). Tell Abū Bakr to lead the people in the *Ṣalāt*.”

Ḥafṣa said to ‘Āishah رَضِيَ اللهُ عَنْهَا, “I never got anything good from you.”

680. Narrated Az-Zuhrī : Anas bin Mālik Al-Anṣārī رَضِيَ اللهُ عَنْهُ told me, “Abū Bakr used to lead the people in *Ṣalāt* (prayer) during the

مَرِضَ النَّبِيِّ ﷺ فَاشْتَدَّ مَرَضُهُ فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». قَالَتْ عَائِشَةُ: إِنَّهُ رَجُلٌ رَقِيقٌ، إِذَا قَامَ مَقَامَكَ لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ بِالنَّاسِ. قَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» فَعَادَتْ. فَقَالَ: مُرِي أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ فَإِنَّكَ صَوَّاحِبٌ يُوسُفَ». فَأَتَاهُ الرَّسُولُ، فَصَلَّى بِالنَّاسِ فِي حَيَاةِ النَّبِيِّ ﷺ. [انظر: ٣٣٨٥]

٦٧٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي مَرَضِهِ: «مُرُوا أَبَا بَكْرٍ يُصَلِّيَ بِالنَّاسِ». قَالَتْ عَائِشَةُ: قُلْتُ: إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ بِالنَّاسِ. فَقَالَتْ عَائِشَةُ: فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ: إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ فَمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ. فَقَعَلْتُ حَفْصَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَهْ إِنَّكَ لَأَتْنَنُ صَوَّاحِبٌ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». فَقَالَتْ حَفْصَةُ لِعَائِشَةَ: مَا كُنْتُ لِأُصِيبَ مِنْكَ خَيْرًا. [راجع: ١٩٨]

٦٨٠ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ:

fatal illness of the Prophet ﷺ till it was Monday. When the people aligned (in rows) for *Aṣ-Ṣalāt* (the prayer), the Prophet ﷺ lifted the curtain of his house and started looking at us and he was standing at that time. His face was (glittering) like a page of the Qur'an and he smiled cheerfully. We were about to be put to trial for the pleasure of seeing the Prophet ﷺ. Abū Bakr retreated to join the row as he thought that the Prophet ﷺ would lead *Aṣ-Ṣalāt*. The Prophet ﷺ beckoned us to complete the *Ṣalāt* and he let the curtain fall. On the same day he died."

681. Narrated Anas: The Prophet ﷺ did not come out for three days. The people stood for *Aṣ-Ṣalāt* (the prayer) and Abū Bakr went ahead to lead *Aṣ-Ṣalāt*. (In the meantime) the Prophet ﷺ caught hold of the curtain and lifted it. When the face of the Prophet ﷺ appeared, we had never seen a scene more pleasing than the face of the Prophet ﷺ as it appeared then. The Prophet ﷺ beckoned to Abū Bakr to lead the people in *Aṣ-Ṣalāt* and then let the curtain fall. We did not see him (again) till he died.

أَخْبَرَنِي أَنَسُ بْنُ مَالِكِ الْأَنْصَارِيُّ  
وَكَانَ تَبَعَ النَّبِيِّ ﷺ وَخَدَمَهُ وَصَحَبَهُ:  
أَنَّ أَبَا بَكْرٍ كَانَ يُصَلِّي بِهِمْ فِي وَجَعِ  
النَّبِيِّ ﷺ الَّذِي تُوفِّي فِيهِ حَتَّى إِذَا  
كَانَ يَوْمَ الْاِثْنَيْنِ وَهُمْ صُفُوفٌ فِي  
الصَّلَاةِ فَكَشَفَ النَّبِيُّ ﷺ سِتْرَ  
الْحِجْرَةِ يَنْظُرُ إِلَيْنَا وَهُوَ قَائِمٌ كَأَنَّ  
وَجْهَهُ وَرَفَعَهُ مُصْحَفٍ، ثُمَّ تَبَسَّمَ  
يَضْحَكُ فَهَمَمْنَا أَنْ نَفْتِنَ مِنَ الْفَرَحِ  
بِرُؤْيَا النَّبِيِّ ﷺ فَتَكَصَّ أَبُو بَكْرٍ رَضِيَ  
اللَّهُ عَنْهُ عَلَى عَقْبِيهِ لِيَصِلَ الصَّفَّ،  
وَوَظَرَ أَنَّ النَّبِيَّ ﷺ خَارِجٌ إِلَى  
الصَّلَاةِ، فَأَشَارَ إِلَيْنَا النَّبِيُّ ﷺ أَنْ  
أَيْمُوا صَلَاتِكُمْ وَأَرْخَى السِّتْرَ، فَتُوفِّي  
مِنْ يَوْمِهِ. [انظر: ٦٨١، ٧٥٤، ١٢٠٥،

[٤٤٤٨

٦٨١ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ:  
حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ  
الْعَزِيزِ عَنْ أَنَسٍ قَالَ: لَمْ يَخْرُجِ النَّبِيُّ  
ﷺ ثَلَاثًا، فَأَقِيَمَتِ الصَّلَاةُ فَذَهَبَ أَبُو  
بَكْرٍ يَتَقَدَّمُ فَقَالَ نَبِيُّ اللَّهِ ﷺ  
بِالْحِجَابِ، فَرَفَعَهُ، فَلَمَّا وَضَعَ وَجْهَهُ  
النَّبِيُّ ﷺ مَا رَأَيْنَا مِنْظَرًا كَانَ أَعْجَبَ  
إِلَيْنَا مِنْ وَجْهِ النَّبِيِّ ﷺ حِينَ وَضَعَ  
لَنَا، فَأَوْمَأَ النَّبِيُّ ﷺ بِيَدِهِ إِلَى أَبِي  
بَكْرٍ أَنْ يَتَقَدَّمَ، وَأَرْخَى النَّبِيُّ ﷺ  
الْحِجَابَ فَلَمْ يُقَدِّرْ عَلَيْهِ حَتَّى مَاتَ.

[راجع: ٦٨٠]

682. Narrated Ḥamza bin ‘Abdullāh: My father said, “When Allāh’s Messenger ﷺ became seriously ill, he was told about *Aṣ-Ṣalāt* (the prayer). He said, ‘Tell Abū Bakr to lead the people in *Aṣ-Ṣalāt*.’ ‘Āishah رضي الله عنها said, ‘Abū Bakr is a soft-hearted man and he would be over-powered by his weeping if he recited the Qur’ān.’ He ﷺ said to them, ‘Tell him (Abū Bakr) to lead *Aṣ-Ṣalāt*. The same reply was given to him. He said again, ‘Tell him to lead the prayer. You (women) are the companions of Yūsuf (Joseph).’”

(47) CHAPTER. Whoever stood by the side of the *Imām* because of a genuine cause [in *Ṣalāt* (prayer)].

683. Narrated ‘Urwa’s father رضي الله عنه said, “Allāh’s Messenger ﷺ ordered Abū Bakr to lead the people in *Aṣ-Ṣalāt* (the prayer) during his illness and so he led them in prayer.”

‘Urwa, a subnarrator, added, “Allāh’s Messenger ﷺ felt a bit relieved and came out and Abū Bakr was leading the people (in *Ṣalāt*). When Abū Bakr saw the Prophet ﷺ, he retreated but the Prophet ﷺ beckoned him to remain there. Allāh’s Messenger ﷺ sat beside Abū Bakr. Abū Bakr was following the *Ṣalāt* of Allāh’s Messenger ﷺ and the people were following the *Ṣalāt* (prayer) of Abū Bakr.”

٦٨٢ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ عَنْ حَمْرَةَ بِنْتِ عَبْدِ اللَّهِ أَنَّهَا أَخْبَرَتْ عَنْ أَبِيهِ قَالَ: «لَمَّا اشْتَدَّ بِرَسُولِ اللَّهِ ﷺ وَجَعُهُ، قِيلَ لَهُ فِي الصَّلَاةِ فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». قَالَتْ عَائِشَةُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ رَفِيقٌ إِذَا قَرَأَ غَلَبَهُ الْبُكَاءُ. قَالَ: «مُرُوهُ فَلْيُصَلِّ». فَعَاوَدَتْهُ قَالَ: «مُرُوهُ فَلْيُصَلِّ، إِنَّكَ صَوَاحِبُ يُوسُفَ». تَابَعَهُ الرَّبِيعِيُّ، وَابْنُ أَخِي الرَّهْرِيِّ، وَإِسْحَاقُ بْنُ يَحْيَى الْكَلْبِيُّ عَنِ الرَّهْرِيِّ. وَقَالَ عُمَيْلٌ وَمَعْمَرٌ عَنِ الرَّهْرِيِّ، عَنْ حَمْرَةَ عَنِ النَّبِيِّ ﷺ.

(٤٧) بَابٌ مَن قَامَ إِلَى جَنْبِ الْإِمَامِ لِعَلَّةِ

٦٨٣ - حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ فِي مَرَضِهِ فَكَانَ يُصَلِّيَ بِهِمْ. قَالَ عُرْوَةُ: فَوَجَدَ رَسُولُ اللَّهِ ﷺ فِي نَفْسِهِ خِفَةً فَخَرَجَ، فَإِذَا أَبُو بَكْرٍ يُؤْمُ النَّاسِ، فَلَمَّا رَأَاهُ أَبُو بَكْرٍ اسْتَأْخَرَ فَأَشَارَ إِلَيْهِ أَنْ كَمَا أَنْتَ، فَجَلَسَ رَسُولُ اللَّهِ ﷺ حِذَاءَ أَبِي بَكْرٍ إِلَى جَنْبِهِ، فَكَانَ أَبُو

بَكَرٍ يُصْنِي بِصَلَاةِ رَسُولِ اللَّهِ ﷺ  
وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ أَبِي بَكْرٍ.

[راجع: ١٩٨]

(48) CHAPTER. If somebody is leading the *Ṣalāt* (prayer) and (in the meanwhile) the first (usual) *Imām* comes, the *Ṣalāt* is valid whether the former retreats or does not retreat.

This was narrated by ‘Āishah رَضِيَ اللهُ عَنْهَا who heard this from the Prophet ﷺ.

684. Narrated Sahl bin Sa’d As-Sā’idī رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger went to establish peace among Banī ‘Amr bin ‘Aūf. In the meantime the time of *Aṣ-Ṣalāt* (the prayer) was due and the *Mu’adh-dhīn* went to Abū Bakr and said, “Will you lead the *Ṣalāt* (prayer), so that I may pronounce the *Iqāma*?” Abū Bakr رَضِيَ اللهُ عَنْهُ replied in the affirmative and led the *Ṣalāt*. Allāh’s Messenger ﷺ came while the people were still offering *Ṣalāt* and he entered the rows of the praying people till he stood in the (first row). The people clapped their hands. Abū Bakr never glanced sideways in his *Ṣalāt* but when the people continued clapping, Abū Bakr looked and saw Allāh’s Messenger ﷺ. Allāh’s Messenger ﷺ beckoned him to stay at his place. Abū Bakr رَضِيَ اللهُ عَنْهُ raised his hands and thanked Allāh for that order of Allāh’s Messenger ﷺ and then he retreated till he reached the first row. Allāh’s Messenger ﷺ went forward and led the *Ṣalāt*. When Allāh’s Messenger ﷺ finished the *Ṣalāt*, he said, “O Abū Bakr! What prevented you from staying when I ordered you to do so?” Abū Bakr replied, “How can Ibn Abī Quḥāfa (Abū Bakr) dare to lead the *Ṣalāt* in the presence of Allāh’s Messenger ﷺ?” Then Allāh’s Messenger ﷺ said, “Why did you clap so much? If something happens

(٤٨) بَابُ مَنْ دَخَلَ لِيَوْمِ النَّاسِ  
فَجَاءَ الْإِمَامَ الْأَوَّلَ فَتَأَخَّرَ الْأَوَّلُ أَوْ لَمْ  
يَتَأَخَّرْ جَارَتْ صَلَاتُهُ،

فِيهِ عَائِشَةُ عَنِ النَّبِيِّ ﷺ.

٦٨٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ  
قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ  
بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ  
السَّاعِدِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ ذَهَبَ  
إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ لِيُصَلِّحَ  
بَيْنَهُمْ، فَحَانَتْ الصَّلَاةُ فَجَاءَ الْمُؤَدِّنُ  
إِلَى أَبِي بَكْرٍ فَقَالَ: أَتُصَلِّي لِلنَّاسِ  
فَأَقِيم؟ قَالَ: نَعَمْ، فَصَلَّى أَبُو بَكْرٍ،  
فَجَاءَ رَسُولُ اللَّهِ ﷺ وَالنَّاسُ فِي  
الصَّلَاةِ فَتَخَلَّصَ حَتَّى وَقَفَ فِي  
الصَّفِّ فَصَفَّقَ النَّاسُ. وَكَانَ أَبُو بَكْرٍ  
لَا يَلْتَمِثُ فِي صَلَاتِهِ. فَلَمَّا أَكْثَرَ  
النَّاسُ التَّصْفِيقَ تَنَتَّ فَرَأَى رَسُولَ  
اللَّهِ ﷺ فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ أَنْ  
أَمُكْتُ مَكَانَكَ، فَرَفَعَ أَبُو بَكْرٍ رَضِيَ  
اللَّهُ عَنْهُ يَدَيْهِ فَحَمِدَ اللَّهَ عَلَى مَا أَمَرَهُ  
بِهِ رَسُولُ اللَّهِ ﷺ مِنْ ذَلِكَ ثُمَّ اسْتَأْخَرَ  
أَبُو بَكْرٍ حَتَّى اسْتَوَى فِي الصَّفِّ  
وَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَصَلَّى، فَلَمَّا  
انْصَرَفَ قَالَ: «يَا أَبَا بَكْرٍ، مَا مَنَعَكَ

to anyone during his *Ṣalāt* he should say *Subhān Allāh*<sup>(1)</sup>. If he says so he will be attended to, and clapping is for women.”

أَنْ تَثْبَتَ إِذْ أَمَرْتُكَ؟» فَقَالَ أَبُو بَكْرٍ: مَا كَانَ لِابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا لِي رَأَيْتُكُمْ أَكْثَرْتُمْ التَّضْفِيقَ؟ مَنْ رَأَبَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيُسَبِّحْ، فَإِنَّهُ إِذَا سَبَّحَ التُّفِتَ إِلَيْهِ، وَإِنَّمَا التَّضْفِيقُ لِلنِّسَاءِ». [انظر: ١٢٠١، ١٢٠٤، ١٢١٨، ١٢٣٤، ٢٦٩٠، ٢٦٩٣،

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(49) CHAPTER. If some people are equally proficient in the recitation of the Qur'an (and religious knowledge), the oldest of them should lead *Aṣ-Ṣalāt* (the prayer).

(٤٩) بَابُ إِذَا اسْتَوَوْا فِي الْقِرَاءَةِ فَلْيُؤَمَّهُمْ أَكْبَرُهُمْ

685. Narrated Mālik bin Ḥuwairith رَضِيَ اللهُ عَنْهُ: We went to the Prophet ﷺ and we were all young men and stayed with him for about twenty nights. The Prophet ﷺ was very merciful. He said, “When you return home, impart religious teachings to your families and tell them to offer perfectly such and such a *Ṣalāt* (prayer) at such and such time and such and such a *Ṣalāt* at such and such a time. And at the time of *Aṣ-Ṣalāt* (the prayer) one of you should pronounce the *Adhān* and the oldest of you should lead the *Ṣalāt*.”

٦٨٥ - حَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: قَدِمْنَا عَلَى النَّبِيِّ ﷺ وَنَحْنُ شَبَابٌ، فَلَبِثْنَا عِنْدَهُ نَحْوًا مِنْ عِشْرِينَ لَيْلَةً؛ وَكَانَ النَّبِيُّ ﷺ رَجِيمًا فَقَالَ: «لَوْ رَجَعْتُمْ إِلَى بِلَادِكُمْ فَعَلِمْتُمْوَهُمْ، مُرُوهُمْ فَلْيُصَلُّوا صَلَاةَ كَذَا فِي حِينِ كَذَا. وَصَلَاةَ كَذَا فِي حِينِ كَذَا. وَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ لَكُمْ أَحَدُكُمْ وَلْيُؤَمِّكُمْ أَكْبَرُكُمْ». [راجع: ٦٢٨]

(50) CHAPTER. If the *Imām* visited some people and led them in *Ṣalāt* (prayer).

(٥٠) بَابُ إِذَا زَارَ الْإِمَامُ قَوْمًا فَأَمَّهُمْ

686. Narrated Itbān bin Mālik Al-Anṣārī

٦٨٦ - حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ

(1) (H.684) To honour Allāh and make Him free from all that (unsuitable evil things) that are ascribed to Him (or glorified be Allāh).

عنه رضي الله عنه: The Prophet ﷺ (came to my house and) asked permission for entering and I allowed him. He asked, "Where do you like me to offer *Ṣalāt* (prayer) in your house?" I pointed to a place which I liked. He (ﷺ) stood up for *Ṣalāt* and we aligned behind him and he finished the *Ṣalāt* with *Taslīm* and we did the same.

(51) CHAPTER. The *Imām* is appointed to be followed.

The Prophet ﷺ in his fatal illness led the people in *Ṣalāt* (prayer) while he was sitting (and the people were standing). Ibn Mas'ūd said, "If anyone raises his head (while in prostration) before the *Imām*, he must prostrate again and must remain in prostration for a period equal to that he has lost by lifting his head before the *Imām*, and then he should follow the *Imām*." And Al-Hasan said, "A person who is offering a two *Rak'ā Ṣalāt* with the *Imām* but (because of the rush of people) is unable to prostrate, then he should prostrate twice for the last *Rak'ā* and make up for his *Rak'ā* with its prostrations. And if somebody forgets to prostrate and stands up then he should prostrate."

687. Narrated 'Ubaid-ullāh bin 'Abdullāh bin 'Utba: I went to 'Āishah رضي الله عنها and asked her to describe to me the illness of Allāh's Messenger ﷺ. 'Āishah رضي الله عنها said, "Yes (I will tell you). The Prophet ﷺ became seriously ill and asked whether the people had offered the *Ṣalāt* (prayer). We replied, 'No, O Allāh's Messenger! They are

قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ الرَّبِيعِ قَالَ: سَمِعْتُ عِثْبَانَ بْنَ مَالِكِ الْأَنْصَارِيِّ قَالَ: اسْتَأْذَنَ النَّبِيُّ ﷺ فَأَذِنْتُ لَهُ، فَقَالَ: «أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ؟» فَأَشْرَفْتُ لَهُ إِلَى الْمَكَانِ الَّذِي أُحِبُّ. فَقَامَ وَصَفَّفْنَا خَلْفَهُ ثُمَّ سَلَّمَ وَسَلَّمْنَا.

[راجع: ٤٢٤]

(٥١) بَابُ: إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ

بِهِ،

وَصَلَّى النَّبِيُّ ﷺ فِي مَرَضِهِ الَّذِي تُوَفِّي فِيهِ بِالنَّاسِ وَهُوَ جَالِسٌ. وَقَالَ ابْنُ مَسْعُودٍ: إِذَا رَفَعَ قَبْلَ الْإِمَامِ يَعُودُ فَيَمُكُّ بِقَدْرٍ مَا رَفَعَ ثُمَّ يَتَّبِعُ الْإِمَامَ. وَقَالَ الْحَسَنُ فِيمَنْ يَرْكَعُ مَعَ الْإِمَامِ رَكَعَتَيْنِ وَلَا يَقْدِرُ عَلَى السُّجُودِ: يَسْجُدُ لِلرَّكْعَةِ الْأَخِيرَةِ سَجْدَتَيْنِ ثُمَّ يَقْضِي الرَّكْعَةَ الْأُولَى بِسُجُودِهَا. وَفِيمَنْ نَسِيَ سَجْدَةً حَتَّى قَامَ: يَسْجُدُ.

٦٨٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ

قَالَ: حَدَّثَنَا زَائِدَةُ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ: أَلَا تُحَدِّثُنِي عَنْ مَرَضِ رَسُولِ

waiting for you.' He added, 'Put water for me in a trough'. "ʿAīshah رضي الله عنها added: "We did so. He took a bath and tried to get up, but fainted. When he recovered, he again asked whether the people had offered the *Ṣalāt*. We said, 'No, they are waiting for you. O Allāh's Messenger.' He again said, 'Put water in a trough for me.' He sat down and took a bath and tried to get up, but fainted again. Then he recovered and said, 'Have the people offered the *Ṣalāt*?' We replied, 'No, they are waiting for you, O Allāh's Messenger.' He said, 'Put water for me in the trough.' Then he sat down and washed himself and tried to get up but he fainted. When he recovered, he asked, 'Have the people offered the *Ṣalāt*?' We said, 'No, they are waiting for you, O Allāh's Messenger!' The people were in the mosque waiting for the Prophet ﷺ for the *Ishā* prayer. The Prophet ﷺ sent for Abū Bakr to lead the people in the *Ṣalāt*. The messenger went to Abū Bakr and said, 'Allāh's Messenger ﷺ orders you to lead the people in the *Ṣalāt*.' Abū Bakr was a soft-hearted man, so he asked 'Umar to lead the *Ṣalāt* but 'Umar replied, 'You are more rightful.' So Abū Bakr led the *Ṣalāt* in those days. When the Prophet ﷺ felt a bit better, he came out for the *Zuhr* prayer with the help of two persons one of whom was Al-'Abbās, while Abū Bakr was leading the people in the *Ṣalāt*. When Abū Bakr saw him (the Prophet ﷺ), he wanted to retreat but the Prophet ﷺ beckoned him not to do so and asked them to make him sit beside Abū Bakr and they did so. Abū Bakr was following the Prophet ﷺ (in the *Ṣalāt*) and the people were following Abū Bakr. The Prophet ﷺ (offered *Ṣalāt*) sitting."

'Ubaid-ullāh added, "I went to 'Abdullāh bin 'Abbās and asked him, 'Shall I tell you

الله ﷺ؟ قَالَتْ: بلى، ثَقُلَ النَّبِيُّ ﷺ فَقَالَ: «أَصَلَّى النَّاسُ؟» فَقُلْنَا: لا يا رَسُولَ اللهِ وَهُمْ يَنْتَظِرُونَكَ. قَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ». قَالَتْ: فَفَعَلْنَا، فَاعْتَسَلَ فَذَهَبَ لِنِوَاءِ فَأَعْمِيَ عَلَيْهِ ثُمَّ أَفَاقَ. فَقَالَ ﷺ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لا، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللهِ. قَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ». قَالَتْ: فَفَعَدْتُ فَاعْتَسَلْتُ ثُمَّ ذَهَبَ لِنِوَاءِ فَأَعْمِيَ عَلَيْهِ ثُمَّ أَفَاقَ. فَقَالَ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لا، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللهِ. فَقَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ» فَفَعَدْتُ فَاعْتَسَلْتُ ثُمَّ ذَهَبَ لِنِوَاءِ فَأَعْمِيَ عَلَيْهِ. ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟» فَقُلْنَا: لا، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللهِ. - وَالنَّاسُ عُكُوفٌ فِي الْمَسْجِدِ يَنْتَظِرُونَ رَسُولَ اللهِ ﷺ لِصَلَاةِ الْعِشَاءِ الْآخِرَةِ - فَأَرْسَلَ النَّبِيُّ ﷺ، إِلَى أَبِي بَكْرٍ بَانَ يُصَلِّيَ بِالنَّاسِ فَأَتَاهُ الرَّسُولُ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ. فَقَالَ أَبُو بَكْرٍ، وَكَانَ رَجُلًا رَوِيًّا: يَا عُمَرُ صَلِّ بِالنَّاسِ. فَقَالَ لَهُ عُمَرُ: أَنْتَ أَحَقُّ بِذَلِكَ. فَصَلَّى أَبُو بَكْرٍ تِلْكَ الْأَيَّامَ. ثُمَّ إِنَّ النَّبِيَّ ﷺ وَجَدَ مِنْ نَفْسِهِ خِفَةً فَحَرَجَ بَيْنَ رَجُلَيْنِ أَحَدَهُمَا الْعَبَّاسُ لِصَلَاةِ الظُّهْرِ وَأَبُو

what 'Āishah رضي الله عنها has told me about the fatal illness of the Prophet?' Ibn 'Abbās said, 'Go ahead.' I told him her narration and he did not deny anything of it but asked whether 'Āishah رضي الله عنها told me the name of the second person (who helped the Prophet ﷺ) along with Al-'Abbās. I said, 'No.' He said, 'He was 'Alī (Ibn Abī Ṭālib)'."

بَكَرٍ يُصَلِّيَ بِالنَّاسِ، فَلَمَّا رَأَى أَبُو بَكْرٍ  
ذَهَبَ لِيَتَأَخَّرَ فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ بِأَنْ  
لَا يَتَأَخَّرَ. قَالَ: «أَجْلِسَانِي إِلَى  
جَنْبِهِ»، فَأَجْلَسَاهُ إِلَى جَنْبِ أَبِي بَكْرٍ  
قَالَ: فَجَعَلَ أَبُو بَكْرٍ يُصَلِّيَ وَهُوَ قَائِمٌ  
بِصَلَاةِ النَّبِيِّ ﷺ وَالنَّاسِ بِصَلَاةِ أَبِي  
بَكْرٍ، وَالنَّبِيُّ ﷺ قَاعِدٌ. قَالَ عُمَيْدُ  
اللَّهِ: فَدَخَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ  
فَقُلْتُ لَهُ: أَلَا أَعْرِضُ عَلَيْكَ مَا  
حَدَّثَنِي عَائِشَةُ عَنْ مَرَضِ النَّبِيِّ ﷺ؟  
قَالَ: هَاتِي. فَعَرَضْتُ عَلَيْهِ حَدِيثَهَا  
فَمَا أَنْكَرَ مِنْهُ شَيْئًا غَيْرَ أَنَّهُ قَالَ:  
أَسَمَّتَ لَكَ الرَّجُلَ الَّذِي كَانَ مَعَ  
الْعَبَّاسِ؟ قُلْتُ: لَا، قَالَ: هُوَ  
عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ.

[راجع: ١٩٨]

688. Narrated 'Āishah رضي الله عنها, the Mother of the believers: Allāh's Messenger ﷺ, during his illness, offered Ṣalāt (prayer) at his house while sitting; whereas some people offered Ṣalāt behind him standing. The Prophet ﷺ beckoned them to sit down. On completion of the Ṣalāt, he said, "The Imām is to be followed: bow when he bows, raise up your heads (stand erect) when he raises up his head and when he says, 'Samī' Allāhu liman-ḥamidah (Allāh heard those who sent praises to Him) say then 'Rabbanā wa lakal-ḥamd' (O our Lord! All the praises are for You), and if he (Imām) is (leading) the Ṣalāt in sitting position, you should also offer Ṣalāt like that."<sup>(1)</sup>

٦٨٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ  
قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ  
عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ  
الْمُؤْمِنِينَ أَنَّهَا قَالَتْ: صَلَّى رَسُولُ اللَّهِ  
ﷺ فِي بَيْتِهِ وَهُوَ شَاكٍ، فَصَلَّى جَالِسًا  
وَصَلَّى وَرَاءَهُ قَوْمٌ قِيَامًا، فَأَشَارَ إِلَيْهِمْ  
أَنْ اجْلِسُوا، فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا  
جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ  
فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا  
قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ؛ فَقُولُوا:  
رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا صَلَّى جَالِسًا

(1) (H.688) The provision of this Ḥadīth has been abrogated by the last action of the Prophet ﷺ [See Ḥadīth No.689 and Ḥadīth No.5658 - Vol.7 for taking the verdict].

فَصَلُّوا جُلُوسًا. [انظر: ١١١٣،  
١٢٣٦، ٥٦٥٨]

689. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ rode a horse and fell down and the right side (of his body) was injured. He offered one of the *Ṣalāt* (prayers) while sitting and we also offered *Ṣalāt* behind him sitting. When he completed the *Ṣalāt*, he said, "The *Imām* is to be followed. Offer *Ṣalāt* standing if he is offering the *Ṣalāt* standing and bow when he bows; raise up when he raises up and if he says, 'Sami' *Allāhu liman ḥamidah*, say then, 'Rabbanā wa lakal-ḥamd' and offer the *Ṣalāt* sitting (all of you) if he is offering the *Ṣalāt* sitting."

Ḥumaidī said: The statement of the Prophet ﷺ "Offer *Ṣalāt* sitting, if he (*Imām*) is offering the *Ṣalāt* sitting" was said in his former illness (during his early life) but later on the Prophet ﷺ offered *Ṣalāt* sitting (in the last illness) and the people offered *Ṣalāt* standing behind him and the Prophet ﷺ did not order them to sit. So one has to follow the last action of the Prophet ﷺ [Please see *Hadīth* No.5658].

(52) CHAPTER. When should those who are behind the *Imām* prostrate?

Anas said, "Prostrate when the *Imām* prostrates."

690. Narrated Al-Barā' (and he was not a liar): When Allāh's Messenger ﷺ said, "Sami' *Allāhu liman ḥamidah*" none of us

٦٨٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ فَرَسًا فَضَرَعَ عَنْهُ فَجَحِشَ شِقُّهُ الْأَيْمَنُ، فَصَلَّى صَلَاةً مِّنَ الصَّلَوَاتِ وَهُوَ قَاعِدٌ، فَصَلَّيْنَا وَرَاءَهُ قُعُودًا، فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ. وَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ». قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ الْحُمَيْدِيُّ: قَوْلُهُ: (إِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا) هُوَ فِي مَرَضِهِ الْقَدِيمِ ثُمَّ صَلَّى بَعْدَ ذَلِكَ النَّبِيُّ ﷺ جَالِسًا. وَالنَّاسُ خَلْفَهُ قِيَامٌ لَمْ يَأْمُرْهُمْ بِالْقُعُودِ وَإِنَّمَا يُؤْخَذُ بِالْآخِرِ فَالْآخِرِ مِنْ فِعْلِ النَّبِيِّ ﷺ. [راجع: ٣٧٨]

(٥٢) بَابُ: مَتَى يَسْجُدُ مَنْ خَلْفَ الْإِمَامِ؟

قَالَ أَنَسٌ: فَإِذَا سَجَدَ فَاسْجُدُوا.

٦٩٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ سُفْيَانَ قَالَ:

bent his back (for prostrations) till the Prophet ﷺ prostrated and then we would prostrate after him.

حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ قَالَ: حَدَّثَنِي الْبَرَاءُ - وَهُوَ غَيْرُ كَذُوبٍ - قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَالَ: (سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ) لَمْ يَحْنِ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَقَعَ النَّبِيُّ ﷺ سَاجِدًا ثُمَّ نَقَعَ سُجُودًا بَعْدَهُ. حَدَّثَنَا أَبُو نُعَيْمٍ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ نَحْوَهُ بِهَذَا. [انظر:

[٧٤٧، ٨١١]

(53) CHAPTER. The sin of the one who raises his head before the *Imām* (raises his head).

(٥٣) بَابُ إِثْمِ مَنْ رَفَعَ رَأْسَهُ قَبْلَ الْإِمَامِ

691. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Isn't he who raises his head before the *Imām* afraid that Allāh may transform his head into that of a donkey? Or his figure (face) into that of a donkey?" [See *Hadīth* No.717 and its footnote].

٦٩١ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَمَا يَخْشَى أَحَدُكُمْ، أَوْ لَا يَخْشَى أَحَدُكُمْ إِذَا رَفَعَ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يَجْعَلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ؟ أَوْ يَجْعَلَ اللَّهُ صُورَتَهُ صُورَةَ حِمَارٍ؟».

(54) CHAPTER. A slave or a manumitted slave can lead the *Ṣalāt* (prayer).

(٥٤) بَابُ إِمَامَةِ الْعَبْدِ وَالْمَوْلَى،

(‘Āishah رَضِيَ اللَّهُ عَنْهَا was led in the *Ṣalāt* (prayer) by her slave Dhakwān who used to recite from the *Mushaf* [the written Qur’ān (not from memory)]. Can an illegitimate boy, a bedouin or a boy who has not reached the age of puberty lead the *Ṣalāt*? (It is permissible according to) the statement of the Prophet ﷺ that the *Imām* should be a person who knows the Qur’ān more than the others.

وَكَانَتْ عَائِشَةُ يُؤْمِنُهَا عَبْدُهَا ذَكْوَانٌ مِنَ النُّصَحَفِ، وَوَلَدِ الْبَغِيِّ وَالْأَعْرَابِيِّ وَالْغُلَامِ الَّذِي لَمْ يَحْتَلَمْ لِقَوْلِ النَّبِيِّ ﷺ: «يُؤْمِنُهُمْ أَقْرَبُهُمْ لِكِتَابِ اللَّهِ»، وَلَا يُنْعَى الْعَبْرُ مِنَ الْجَمَاعَةِ بِغَيْرِ عَلَّةٍ.

692. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: When the earliest emigrants came to Al-

٦٩٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ

'Uṣba, a place in Qubā' before the arrival of the Prophet ﷺ, Sālim, the slave of Abū Ḥudhaifa, who knew the Qur'ān more than the others, used to lead them in *Ṣalāt* (prayer).

قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَمَّا قَدِمَ الْمُهَاجِرُونَ الْأَوْلُونَ الْعُصْبَةَ - مَوْضِعَ بُقْبَاءِ - قَبْلَ مَقْدَمِ رَسُولِ اللَّهِ ﷺ كَانَ يُؤْمُهُمْ سَالِمَ مَوْلَى أَبِي حُدَيْفَةَ. وَكَانَ أَكْثَرَهُمْ قُرْآنًا.

[انظر: ٧١٧٥]

693. Narrated Anas رضي الله عنه: The Prophet ﷺ said, "Listen and obey (your chief) even if an Ethiopian whose head is like a raisin were made your chief."

٦٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي أَبُو التَّيَّاحِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «اسْمَعُوا وَأَطِيعُوا وَإِنْ اسْتُعْمِلَ حَبَشِيٌّ كَانَ رَأْسُهُ رَيْبِيَّةً». [انظر: ٦٩٦، ٧١٤٢]

(55) CHAPTER. If the *Imām* does not offer the *Ṣalāt* (prayer) perfectly and the followers offer it perfectly.

(٥٥) بَابٌ: إِذَا لَمْ يَتِمَّ الْإِمَامُ وَأَتَمَّ مَنْ خَلْفَهُ

694. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "If they (*Imām*) lead the *Ṣalāt* (prayer) correctly then they and you will receive the rewards, but if they make a mistake (in the *Ṣalāt*), then you will receive the reward for the *Ṣalāt* and the sin will be theirs."

٦٩٤ - حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى الْأَشْيَبِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُصَلُّونَ لَكُمْ فَإِنْ أَصَابُوا فَلَكُمْ وَلَهُمْ وَإِنْ أخطَوْا فَلَكُمْ وَعَلَيْهِمْ».

(56) CHAPTER. Offering prayers behind a man who is a victim of *Al-Fitan* (trials and afflictions) or a heretic.

(٥٦) بَابُ إِمَامَةِ الْمَفْتُونِ وَالْمُبْتَدِعِ،

Al-Ḥasan said, "You can offer prayers behind that *Imām* and the sin of heresy will be against him."

وَقَالَ الْحَسَنُ: صَلَّى وَعَلَيْهِ بِدْعَتُهُ.

695. Narrated 'Ubaid-Ullāh bin Adī bin Khīyār : I went to 'Uthmān bin 'Affān رضي الله عنه

٦٩٥ - قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ

عنه while he was besieged, and said to him, "You are the chief of all Muslims in general and you see what has befallen you. We are led in the *Ṣalāt* (prayer) by a leader of *Al-Fitan* (trials and afflictions etc.) and we are afraid of being sinful in following him." 'Uthmān said, "*Aṣ-Ṣalāt* (the prayers) is the best of all deeds so when the people do good deeds do the same with them and when they do bad deeds, avoid those bad deeds." Az-Zuhrī said, "In our opinion one should not offer *Ṣalāt* behind an effeminate person unless there is no alternative."

696. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ said to Abū-Dhār, "Listen and obey (your chief) even if he is an Ethiopian with a head like a raisin."

(57) CHAPTER. To stand on the right side of the *Imām* on the same line if only two persons (counting the *Imām*) are offering *Ṣalāt* (prayer) in congregation.

697. Narrated Ibn 'Abbās رضي الله عنهما: Once I passed the night in the house of my aunt Maimūna. Allāh's Messenger ﷺ offered the '*Ishā*' prayer and then came to the house and offered four *Rak'ā* prayers and slept. Later on, he woke up and stood for the *Ṣalāt* (prayer) and I stood on his left side. He drew me to his right and offered five *Rak'ā* and then two *Rak'ā*. He then slept till I heard him

لَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَاتِنَا الزُّهْرِيُّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَدِيٍّ بْنِ خَيْارٍ: أَنَّهُ دَخَلَ عَلَى عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ وَهُوَ مَحْضُورٌ فَقَالَ: إِنَّكَ إِمَامٌ عَامَّةٌ وَنَزَلَ بِكَ مَا نَرَى وَيُصَلِّي لَنَا إِمَامٌ فِئْتَنَةٌ وَنَتَحَرَّجُ. فَقَالَ: الصَّلَاةُ أَحْسَنُ مَا يَعْمَلُ النَّاسُ فَإِذَا أَحْسَنَ النَّاسُ فَأَحْسَنَ مَعَهُمْ. وَإِذَا أَسَاؤُوا فَاجْتَنِبْ إِسَاءَتَهُمْ. وَقَالَ الزُّبَيْدِيُّ: قَالَ الزُّهْرِيُّ: لَا تَرَى أَنْ يُصَلِّيَ خَلْفَ الْمُخْتَبِ إِلَّا مِنْ ضَرُورَةٍ لَا بُدَّ مِنْهَا.

٦٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبَانَ قَالَ: حَدَّثَنَا عُذْرٌ، عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ: قَالَ النَّبِيُّ ﷺ لِأَبِي ذَرٍّ: «اسْمَعْ وَأَطِعْ وَلَوْ لِحَبِيبِي كَانَ رَأْسُهُ زَبِيئَةً».

[راجع: ٦٩٣]

(٥٧) بَابٌ: يَقُومُ عَنْ يَمِينِ الْإِمَامِ بِجَدَائِهِ سِوَاءَ إِذَا كَانَ اثْنَيْنِ

٦٩٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَثُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ فَصَلَّى رَسُولُ اللَّهِ ﷺ الْعِشَاءَ، ثُمَّ جَاءَ فَصَلَّى أَرْبَعَ

snoring (or heard his breath sounds). Afterwards he went out for the (morning) *Ṣalāt* (prayer).

رَكَعَاتٍ ثُمَّ نَامَ، ثُمَّ قَامَ فَحِجَّتْ فَمُتُّ عَنْ يَسَارِهِ فَجَعَلَنِي عَنْ يَمِينِهِ فَصَلَّى خَمْسَ رَكَعَاتٍ، ثُمَّ صَلَّى رَكَعَتَيْنِ ثُمَّ نَامَ حَتَّى سَمِعْتُ غَطِيظَهُ أَوْ قَالَ: خَطِيظَهُ، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ.

[راجع: ١١٧]

(58) CHAPTER. If a man stood on the left side of the *Imām* and the *Imām* drew him to his right side, then the *Ṣalāt* of none of them would be invalid.

(٥٨) بَابُ: إِذَا قَامَ الرَّجُلُ عَنْ يَسَارِ الْإِمَامِ فَحَوَّلَهُ الْإِمَامُ إِلَى يَمِينِهِ لَمْ تَفْسُدْ صَلَاتُهُمَا

698. Narrated Ibn ‘Abbās رضي الله عنهما: One night I slept at the house of (my aunt) Maimūna and the Prophet ﷺ was there on that night. He performed ablution and stood up for the *Ṣalāt* (prayer). I joined him and stood on his left side but he drew me to his right and offered thirteen *Rak‘ā* and then slept till I heard his breath sounds. And whenever he slept, he used to breathe with audible sounds. The *Mu‘adh-dhīn* came to the Prophet ﷺ and he went out and offered *Ṣalāt* (the morning prayer) without repeating the ablution.

٦٩٨ - حَدَّثَنَا أَحْمَدُ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنَا عَمْرُو عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَمْتُ عِنْدَ مَيْمُونَةَ وَالنَّبِيِّ ﷺ عِنْدَهَا تِلْكَ اللَّيْلَةَ فَتَوَضَّأُ ثُمَّ قَامَ يُصَلِّي فَمُتُّ عَنْ يَسَارِهِ فَأَخَذَنِي فَجَعَلَنِي عَنْ يَمِينِهِ فَصَلَّى ثَلَاثَ عَشْرَةَ رَكَعَةً، ثُمَّ نَامَ حَتَّى نَفَخَ وَكَانَ إِذَا نَامَ نَفَخَ ثُمَّ أَنَا هُوَ الْمُؤَدِّنُ فَخَرَجَ فَصَلَّى وَلَمْ يَتَوَضَّأْ. قَالَ عَمْرُو: فَحَدَّثْتُ بِهِ بُكَيْرًا فَقَالَ: حَدَّثَنِي كُرَيْبٌ بِذَلِكَ. [راجع: ١١٧]

(59) CHAPTER. If the *Imām* has not had the intention of leading the prayer and then some persons join him and he leads them.

(٥٩) بَابُ: إِذَا لَمْ يَنْوِ الْإِمَامُ أَنْ يُؤَمِّمْ ثُمَّ جَاءَ قَوْمٌ فَأَمَّهُمْ

699. Narrated Ibn ‘Abbās رضي الله عنهما: Once I passed the night in the house of my aunt Maimūna. The Prophet ﷺ stood for the night prayer and I joined him and stood on his left side but he drew me to his right by holding me by the head.

٦٩٩ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَتُّ عِنْدَ خَالَتِي

مَيْمُونَةَ فَقَامَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ  
فَقُمْتُ أُصَلِّي مَعَهُ، فَقُمْتُ عَنْ  
يَسَارِهِ، فَأَخَذَ بِرَأْسِي فَأَقَامَنِي عَنْ  
يَمِينِهِ. [راجع: ١١٧]

(60) CHAPTER. If the *Imām* prolongs the *Ṣalāt* (prayer) and somebody has an urgent work or need and so he leaves the congregation and offers *Ṣalāt* alone.

700. Narrated Mu'adh bin Jabal رضي الله عنه: I used to offer the *'Ishā* prayer with the Prophet ﷺ and then go to lead my people in the prayer.

701. Narrated 'Amr: Jābir bin 'Abdullāh رضي الله عنه said, "Mu'adh bin Jabal رضي الله عنه used to offer *Ṣalāt* (prayer) with the Prophet ﷺ and then go to lead his people in *Ṣalāt*. Once he led the *'Ishā* prayer and recited *Sūrat Al-Baqarah*. Somebody left the *Ṣalāt* and Mu'adh criticized him. The news reached the Prophet ﷺ and he said to Mu'adh, 'You are putting the people to trial,' and repeated it thrice (or said something similar) and ordered him to recite two medium *Sūrah* of *Al-Mufasssal*."<sup>(1)</sup> ('Amr said that he had forgotten the names of those *Sūrah*).

(61) CHAPTER. The shortening of the *Qiyām* (standing) by the *Imām* [in *Ṣalāt* (prayer)] but performing the bowings and the prostrations perfectly.

(٦٠) بَابُ إِذَا طَوَّلَ الْإِمَامُ وَكَانَ  
لِلرَّجُلِ حَاجَةٌ فَخَرَجَ وَصَلَّى

٧٠٠ - حَدَّثَنَا مُسْلِمٌ قَالَ: حَدَّثَنَا  
شُعْبَةُ، عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ عَبْدِ  
اللَّهِ: أَنَّ مُعَاذَ بْنَ جَبَلٍ كَانَ يُصَلِّي مَعَ  
النَّبِيِّ ﷺ ثُمَّ يَرْجِعُ فَيُؤَمُّ قَوْمَهُ. [انظر:  
٧٠١، ٧٠٥، ٧١١، ٦١٠٦]

٧٠١ - قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ  
بَشَّارٍ قَالَ: حَدَّثَنَا عُذْرَةُ قَالَ: حَدَّثَنَا  
شُعْبَةُ عَنْ عَمْرٍو قَالَ: سَمِعْتُ جَابِرَ  
بْنَ عَبْدِ اللَّهِ قَالَ: كَانَ مُعَاذُ بْنُ جَبَلٍ  
يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يَرْجِعُ فَيُؤَمُّ  
قَوْمَهُ، فَصَلَّى الْعِشَاءَ فَقَرَأَ بِالْبَقَرَةِ،  
فَانْصَرَفَ الرَّجُلُ فَكَانَ مُعَاذٌ يُنَاوِلُ  
مِنْهُ، فَلَبَّغَ النَّبِيُّ ﷺ فَقَالَ: «فَتَانٌ،  
فَتَانٌ، فَتَانٌ» ثَلَاثَ مَرَارٍ أَوْ قَالَ:  
«فَاتِنًا، فَاتِنًا، فَاتِنًا». وَأَمَرَهُ بِسُورَتَيْنِ  
مِنْ أَوْسَطِ الْمُفَصَّلِ. قَالَ عَمْرٍو: لَا  
أَحْفَظُهُمَا. [راجع: ٧٠٠]

(٦١) بَابُ تَخْفِيفِ الْإِمَامِ فِي الْقِيَامِ  
وَاتِمَامِ الرُّكُوعِ وَالسُّجُودِ

(1) (H.701) *Al-Mufasssal* or *Al-Mufasssalāt* are the *Sūrah* starting from *Sūrah* No. 50 till the end of the *Qur'ān*, i.e. *Sūrah* No. 114.

702. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: A man came and said, "O Allāh's Messenger! By Allāh, I keep away from the (early) morning prayer (*Fajr* prayer) only because so-and-so prolongs the *Ṣalāt* (prayer) when he leads us in it." The narrator said, "I never saw Allāh's Messenger ﷺ more furious in giving advice than he was at that time. He ﷺ then said, "Some of you make people dislike good deeds (the *Ṣalāt*). So, whoever among you leads the people in *Ṣalāt* should shorten it because among them are the weak, the old and the one who is in a state that requires urgent relief."

(62) CHAPTER. When offering *Ṣalāt* (prayer) alone, one can prolong the *Ṣalāt* as much as one wishes.

703. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If anyone of you leads the people in the *Ṣalāt* (prayer), he should shorten it, for amongst them are the weak, the sick and the old; and if anyone among you offer prayers alone then he may prolong (the prayer) as much as he wishes."

(63) CHAPTER. Complaining against one's *Imām* if he prolongs the prayer.

Abū Usaid said, "O my son! You have prolonged the prayer."

704. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: A man came and said, "O Allāh's Messenger! I keep away from the early morning prayer (*Fajr* prayer) because so-and-so (*Imām*) prolongs it too much." Allāh's Messenger ﷺ became furious and I had never seen him more furious than he was on that day. The Prophet ﷺ said, "O people! Some of you

٧٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: سَمِعْتُ قَيْسًا قَالَ: أَخْبَرَنِي أَبُو مَسْعُودٍ: أَنَّ رَجُلًا قَالَ: وَاللَّهِ يَا رَسُولَ اللَّهِ إِنِّي لِأَتَأَخَّرُ عَنْ صَلَاةِ الْوَدَاةِ مِنْ أَجْلِ فُلَانٍ مِمَّا يُطِيلُ بِنَا، فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي مَوْعِظَةٍ أَشَدَّ عَضْبًا مِنْهُ يَوْمَئِذٍ ثُمَّ قَالَ: «إِنَّ مِنْكُمْ مُتَفَرِّقِينَ، فَأَيُّكُمْ مَا صَلَّى بِالنَّاسِ فَلْيُخَفِّفْ فَإِنَّ فِيهِمُ الضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ». [راجع: ٩٠]

(٦٢) بَابٌ: إِذَا صَلَّى لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ

٧٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ فَإِنَّ مِنْهُمْ الضَّعِيفَ وَالسَّقِيمَ وَالْكَبِيرَ. وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ».

(٦٣) بَابٌ مِنْ شِكَا إِمَامِهِ إِذَا طَوَّلَ، وَقَالَ أَبُو أُسَيْدٍ: طَوَّلْتَ بِنَا يَا بُنَيَّ.

٧٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ إِنِّي لِأَتَأَخَّرُ عَنِ الصَّلَاةِ فِي

make others hate or dislike the good deeds [e.g., the *Ṣalāt* (prayers etc.)] so whoever becomes an *Imām* he should shorten (the prayer), as behind him are the weak, the old and the one who is in a state that requires urgent relief.

705. Narrated Jābir bin ‘Abdullāh Al-Anṣārī رَضِيَ اللهُ عَنْهُمَا: Once a man was driving two *Nādiḥa* (camels used for agricultural purposes) and night had fallen. He found Mu‘ādh offering *Ṣalāt* (prayers) so he made his camel kneel and joined Mu‘ādh in *Ṣalāt*. The latter recited *Sūrat Al-Baqarah* or *Sūrat An-Nisā*, (so) the man left the *Ṣalāt* and went away. When he came to know that Mu‘ādh had criticised him, he went to the Prophet ﷺ and complained against Mu‘ādh. The Prophet ﷺ said thrice, “O Mu‘ādh! Are you putting the people to trial? It would have been better if you had recited *Sabbih Isma Rabbikal-a’lā* (*Sūrah* 87), *Waṣḥ-Ṣhamsi waḍu-hāhā* (*Sūrah* 91), or *Wal-laili Idhā yaghshā* (*Sūrah* 92)”, for the old, the weak and the one who is in a state that requires urgent relief offers *Ṣalāt* behind you.”

Jābir said that Mu‘ādh recited *Sūrat Al-Baqarah* in the *‘Ishā* prayer.

الْفَجْرِ مِمَّا يُطِيلُ بِنَا فُلَانٍ فِيهَا، فَغَضِبَ رَسُولُ اللَّهِ ﷺ، مَا رَأَيْتُهُ غَضِبَ فِي مَوْضِعٍ كَانَ أَشَدَّ غَضَبًا مِنْهُ يَوْمَئِذٍ. ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ، إِنَّ مِنْكُمْ مُنْفَرِينَ. فَمَنْ أَمَّ النَّاسَ فَلْيَتَجَوَّزْ، فَإِنَّ خَلْفَهُ الضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ». [راجع: ٩٠]

٧٠٥ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا مُحَارِبُ بْنُ دِنَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ قَالَ: أَقْبَلَ رَجُلٌ بِنَاصِحِينَ وَقَدْ جَنَحَ اللَّيْلُ فَوَافَقَ مُعَاذًا يُصَلِّي، فَبَرَكَ نَاصِحُهُ وَأَقْبَلَ إِلَى مُعَاذٍ فَقَرَأَ بِسُورَةِ الْبَقَرَةِ أَوْ النَّسَاءِ فَاذْطَلَقَ الرَّجُلُ، وَبَلَغَهُ أَنَّ مُعَاذًا نَالَ مِنْهُ، فَآتَى النَّبِيَّ ﷺ فَشَكَا إِلَيْهِ مُعَاذًا فَقَالَ النَّبِيُّ ﷺ: «يَا مُعَاذُ، أَفَتَأْتُنُّنِي؟ أَوْ أَفَتَأْتُنُّنِي؟» ثَلَاثَ مَرَّاتٍ. «فَلَوْلَا صَلَّيْتُ بِ: سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى، وَالشَّمْسِ وَضُحَاهَا، وَاللَّيْلِ إِذَا يَغْشَى، فَإِنَّهُ يُصَلِّي وَرَاءَكَ الْكَبِيرُ وَالضَّعِيفُ وَذُو الْحَاجَةِ»، أَحْسِبُ هَذَا الْحَدِيثَ. تَابَعَهُ سَعِيدُ بْنُ مَسْرُوقٍ وَمِسْعَرُ وَالشَّيْبَانِيُّ. قَالَ عَمْرُو، وَعُمَيْدُ اللَّهِ بْنُ مِقْسَمٍ، وَأَبُو الرُّبَيْرِ عَنْ جَابِرٍ: قَرَأَ مُعَاذٌ فِي الْعِشَاءِ بِالْبَقَرَةِ، وَتَابَعَهُ الْأَعْمَشُ عَنْ مُحَارِبٍ.

[راجع: ٧٠٠]

(64) CHAPTER. The shortening and perfection of the prayer (by the *Imām*).

706. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to offer a short *Ṣalāt* (prayer) (in congregation) but used to offer it in a perfect manner.

(65) CHAPTER. Whoever cuts short *Aṣ-Ṣalāt* (the prayer) on hearing the cries of a child.

707. Narrated ‘Abdullāh bin ‘Abi Qatāda: My father said, “The Prophet ﷺ said, ‘When I stand for *Aṣ-Ṣalāt* (the prayer), I intend to prolong it but on hearing the cries of a child, I cut it short, as I dislike to trouble the child’s mother’.”

708. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: I never offered prayers behind any *Imām* a *Ṣalāt* (prayer) lighter and more perfect than that behind the Prophet ﷺ; and he used to cut it short whenever he heard the cries of a child lest he should put the child’s mother to trial.

709. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “When I start *Aṣ-Ṣalāt* (the prayer) I intend to prolong it, but on

(٦٤) بَابُ الْإِجَازِ فِي الصَّلَاةِ وَإِكْمَالِهَا

٧٠٦ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُوجِزُ الصَّلَاةَ وَيُكْمِلُهَا.

(٦٥) بَابُ مَنْ أَحْفَ الصَّلَاةَ عِنْدَ بُكَاءِ الصَّبِيِّ

٧٠٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ أَبِي قَتَادَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنِّي لَأَقُومُ فِي الصَّلَاةِ أُرِيدُ أَنْ أُطَوَّلَ فِيهَا فَاسْمَعُ بُكَاءَ الصَّبِيِّ فَاتَجَوَّزُ فِي صَلَاتِي كَرَاهِيَةً أَنْ أَشُقَّ عَلَى أُمِّهِ». تَابَعَهُ بِشْرُ بْنُ بَكْرٍ، وَابْنُ الْمُبَارَكِ وَبَقِيَّةُ عَنِ الْأَوْزَاعِيِّ. [انظر: ٨٦٨]

٧٠٨ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: مَا صَلَّيْتُ وَرَاءَ إِمَامٍ فَطُءَ أَحْفَ صَلَاةً وَلَا أَتَمَّ مِنَ النَّبِيِّ ﷺ وَإِنْ كَانَ لَيَسْمَعُ بُكَاءَ الصَّبِيِّ فَيُخَفِّفُ مَخَافَةَ أَنْ تُفْتَنَ أُمُّهُ.

٧٠٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرْعَةَ قَالَ:

hearing the cries of a child, I cut short the *Salāt* (prayer) because I know that the cries of the child will incite its mother's passions."

710. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whenever I start *Aṣ-Ṣalāt* (the prayer) I intend to prolong it, but on hearing the cries of a child, I cut it short because I know that the cries of the child will incite its mother's passions."

حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنَا قَتَادَةُ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِنِّي لَأُدْخُلُ فِي الصَّلَاةِ وَأَنَا أُرِيدُ إِطَالَتَهَا فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَاتَجَوَّزُ فِي صَلَاتِي مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجِدِ أُمِّهِ مِنْ بُكَائِهِ».

[انظر: ٧١٠]

٧١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنِّي لَأُدْخُلُ فِي الصَّلَاةِ فَأُرِيدُ إِطَالَتَهَا فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَاتَجَوَّزُ مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجِدِ أُمِّهِ مِنْ بُكَائِهِ». وَقَالَ مُوسَى: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا قَتَادَةُ قَالَ: حَدَّثَنَا أَنَسٌ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[راجع: ٧٠٩]

(66) CHAPTER. If one offers *Ṣalāt* (prayer) and then leads the people in *Ṣalāt*.

(٦٦) بَابُ: إِذَا صَلَّى نُمُّ أُمَّ قَوْمًا

711. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: Mu'adh used to offer *Ṣalāt* (prayer) with the Prophet ﷺ and then go and lead his people (tribe) in the *Ṣalāt*.

٧١١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَأَبُو التُّعْمَانِ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَمْرٍو بْنِ دِينَارٍ. عَنْ جَابِرٍ قَالَ: كَانَ مُعَاذٌ يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يَأْتِي قَوْمَهُ فَيُصَلِّي بِهِمْ. [راجع: ٧٠٠]

(67) CHAPTER. One who repeats the *Takbīr* (*Allāhu Akbar*) of the *Imām* so that the people may hear it.

(٦٧) بَابُ مَنْ أَسْمَعَ النَّاسَ تَكْبِيرَ

الإمام

712. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: When the Prophet ﷺ became ill in his fatal illness,

٧١٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا

someone came to inform him about *Aṣ-Ṣalāt* (the prayer), and the Prophet ﷺ told him to tell Abū Bakr to lead the people in the *Ṣalāt* (prayer). I said, “Abū Bakr is a soft-hearted man and if he stands for the *Ṣalāt* in your place, he would weep and would not be able to recite (the Qur’ān).” The Prophet ﷺ said, “Tell Abū Bakr to lead the *Ṣalāt*.” I said the same as before. He ﷺ (repeated the same order and) on the third or the fourth time he said, “You (women) are the companions of Yusūf (Joseph). Tell Abū Bakr to lead the *Ṣalāt*.” So Abū Bakr led the *Ṣalāt* and meanwhile the Prophet ﷺ felt better and came out with the help of two men ; as if I see him just now dragging his feet on the ground. When Abū Bakr saw him, he tried to retreat but the Prophet ﷺ beckoned him to carry on. Abū Bakr رَضِيَ اللهُ عَنْهُ retreated a bit and the Prophet ﷺ sat on his (left) side. Abū Bakr was repeating the *Takbīr* (*Allāhu Akbar*) of Allāh’s Messenger for the people to hear.

(68) CHAPTER. If a person follows the *Imām* and the others follow that person (then it is all right).

The Prophet ﷺ said, “You should follow me and the people behind you should follow you (in the prayers).”

713. Narrated ‘Aishah رَضِيَ اللهُ عَنْهَا: When Allāh’s Messenger ﷺ became seriously ill, Bilāl came to inform him about *Ṣalāt* (prayer). He ﷺ said, “Tell Abū Bakr to lead the people in the *Ṣalāt*.” I said, “O Allāh’s Messenger! Abū Bakr is a soft-hearted man and if he stands in your place, he would not be able to make the people hear

عَبْدُ اللهِ بْنِ ذَاوُدَ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: لَمَّا مَرَضَ النَّبِيُّ ﷺ مَرَضَهُ الَّذِي مَاتَ فِيهِ أَنَاهُ يُؤَذِّنُهُ بِالصَّلَاةِ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». قُلْتُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، إِنْ يَقُمْ مَقَامَكَ يَبْكُ فَلَا يَقْدِرُ عَلَى الْقِرَاءَةِ. قَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ»، فَقُلْتُ مِثْلَهُ، فَقَالَ فِي الثَّلَاثَةِ أَوْ الرَّابِعَةِ: «إِنْ كُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ». فَصَلَّى وَخَرَجَ النَّبِيُّ ﷺ يُهَادِي بَيْنَ رَجُلَيْنِ كَأَنِّي أَنْظُرُ إِلَيْهِ يَخْطُ بِرِجْلَيْهِ الْأَرْضَ، فَلَمَّا رَأَى أَبُو بَكْرٍ ذَهَبَ يَتَأَخَّرُ فَأَشَارَ إِلَيْهِ أَنْ صَلِّ، فَتَأَخَّرَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ وَفَعَدَ النَّبِيُّ ﷺ إِلَى جَنْبِهِ وَأَبُو بَكْرٍ يُسْمِعُ النَّاسَ التَّكْبِيرَ. تَابَعَهُ مُحَاضِرٌ عَنِ الْأَعْمَشِ. [راجع: ١٩٨]

(٦٨) بَابُ الرَّجُلِ يَأْتُمُّ بِالْإِمَامِ. وَيَأْتُمُّ النَّاسُ بِالْمَأْمُومِ، وَيُذَكِّرُ عَنِ النَّبِيِّ ﷺ: «اتَّمُوا بِي وَلِيَأْتُمَّ بِكُمْ مَنْ بَعْدَكُمْ».

٧١٣ - حَدَّثَنِي قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَقَلَ رَسُولُ اللهِ ﷺ جَاءَ بِلَالٌ يُؤَذِّنُهُ بِالصَّلَاةِ. فَقَالَ: «مُرُوا أَبَا

him. Will you order 'Umar (to lead the *Ṣalāt*)?" The Prophet ﷺ said, "Tell Abū Bakr to lead the people in the *Ṣalāt*." Then I said to Ḥafṣa, "Tell him, Abū Bakr is a soft-hearted man and if he stands in his place, he would not be able to make the people hear him. Would you order 'Umar to lead the *Ṣalāt* (prayer)?" Ḥafṣa did so. The Prophet ﷺ said, "Indeed you (women) are the companions of ʿūsuf (Joseph). Tell Abū Bakr to lead the people in the *Ṣalāt* (prayer)." So Abū Bakr stood for the *Ṣalāt* (prayer). In the meantime Allāh's Messenger ﷺ felt better and came out with the help of two persons; and both of his legs were dragging on the ground till he entered the mosque. When Abū Bakr heard him coming, he tried to retreat but Allāh's Messenger ﷺ beckoned him (to carry on). So, the Prophet ﷺ came and sat by the left side of Abu Bakr. Abū Bakr was offering *Ṣalāt* (prayer) while standing and Allāh's Messenger was leading the *Ṣalāt* (prayer) while sitting. Abū Bakr was following the Prophet ﷺ and the people were following Abū Bakr [in the *Ṣalāt* (prayer)].

بَكَرٍ يُصَلِّي بِالنَّاسِ». فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، وَإِنَّهُ مَتَى مَا يُقَمُّ مَقَامَكَ لَا يُسْمِعُ النَّاسَ، فَلَوْ أَمَرْتُ عُمَرَ. فَقَالَ: «مُرُوا أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ»، فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ. وَإِنَّهُ مَتَى يُقَمُّ مَقَامَكَ لَمْ يُسْمِعِ النَّاسَ فَلَوْ أَمَرْتُ عُمَرَ. فَقَالَ: «إِن كُنَّ لَأَنْتُنَّ صَوَاحِبُ يُونُسَ، مُرُوا أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ». فَلَمَّا دَخَلَ فِي الصَّلَاةِ وَجَدَ رَسُولَ اللَّهِ ﷺ فِي نَفْسِهِ خِيفَةً فَقَامَ يُهَادِي بَيْنَ رَجُلَيْنِ وَرِجْلَاهُ تَتَخَطَّانِ فِي الْأَرْضِ حَتَّى دَخَلَ الْمَسْجِدَ، فَلَمَّا سَمِعَ أَبُو بَكْرٍ حِسَّهُ ذَهَبَ أَبُو بَكْرٍ يَتَأَخَّرُ فَأَوَّمَا إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَجَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ، فَكَانَ أَبُو بَكْرٍ يُصَلِّي قَائِمًا. وَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي قَاعِدًا، يَقْتَدِي أَبُو بَكْرٍ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ. وَالنَّاسُ يَقْتَدُونَ بِصَلَاةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ. [راجع: ١٩٨]

(69) CHAPTER. Can the *Imām* depend on the people's saying if he is in doubt (about a certain matter)?

714. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Once Allāh's Messenger ﷺ offered two *Rak'ā* (instead of four) and finished his prayer. *Dhul-Yadain* asked him whether the (number of *Rak'ā* in the) *Ṣalāt* has been reduced or he had forgotten? Allāh's Messenger ﷺ asked

(٦٩) بَابٌ: هَلْ يَأْخُذُ الْإِمَامُ - إِذَا شَكَّ - بِقَوْلِ النَّاسِ؟

٧١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ السَّخْتِيَانِي، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ:

the people whether *Dhul-Yadain* was telling the truth. The people replied in the affirmative. Then Allāh's Messenger ﷺ stood up, offered the remaining two *Rak'ā* and then finished his *Ṣalāt* with *Taslīm* and then said '*Allāhu Akbar*' and performed two prostrations (of *Sahw*) like ordinary prostrations or a bit longer.

أَنَّ رَسُولَ اللَّهِ ﷺ انْصَرَفَ مِنْ اثْنَتَيْنِ، فَقَالَ لَهُ ذُو الْيَدَيْنِ: أَقْصَرْتَ الصَّلَاةَ أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَصَدَقَ ذُو الْيَدَيْنِ؟» فَقَالَ النَّاسُ: نَعَمْ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَصَلَّى اثْنَتَيْنِ أُخْرَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ.

[راجع: ٤٨٢]

715. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered two *Rak'ā* of *Zuhr* prayer (instead of four) and he was told that he had offered two *Rak'ā* only. Then he offered two more *Rak'ā* and finished them with the *Taslīm* followed by two prostrations (of *Sahw*).

٧١٥ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ رَكَعَتَيْنِ. فَقِيلَ: صَلَّيْتَ رَكَعَتَيْنِ، فَصَلَّى رَكَعَتَيْنِ. ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْنِ.

[راجع: ٤٨٢]

(70) CHAPTER. If the *Imām* weeps in *Aṣ-Ṣalāt* (the prayers) (will his *Ṣalāt* be valid)?

(٧٠) بَابٌ: إِذَا بَكَى الْإِمَامُ فِي الصَّلَاةِ،

'Abdullāh bin Shaddād said, "I heard 'Umar weeping while I was in the last row and 'Umar was reciting: '...I only complain of my grief and sorrow to Allāh...'" (V.12:86)

وَقَالَ عَبْدُ اللَّهِ بْنُ شَدَّادٍ: سَمِعْتُ نَسِيحَ عُمَرَ وَأَنَا فِي آخِرِ الصُّفُوفِ فَقَرَأَ ﴿إِنَّمَا أَشْكُوا بِنِيِّ وَحَزَبٍ إِلَى اللَّهِ﴾ [يوسف: ٨٦].

716. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا the Mother of the faithful believers: Allāh's Messenger ﷺ in his last illness said, "Tell Abū Bakr to lead the people in the *Ṣalāt* (prayer)." I said, "If Abū Bakr stood in your place, he would not be able to make the people hear him because of (his) weeping. So please order 'Umar to lead the people in the *Ṣalāt*." He said, "Tell Abū Bakr to lead the people in *Aṣ-Ṣalāt* (the prayer)." I said to Ḥafṣa, "Say to him, 'Abū Bakr is a soft-

٧١٦ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي مَرَضِهِ: «مُرُوا أَبَا بَكْرٍ يُصَلِّيَ بِالنَّاسِ». قَالَتْ عَائِشَةُ: قُلْتُ: إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعِ

hearted man and if he stood in your place he would not be able to make the people hear him because of (his) weeping. So, order 'Umar to lead the people in the *Salāt*.'” Ḥaḥṣa did so but Allāh’s Messenger ﷺ said, “*Māh* (stop or keep quiet). Indeed you (women) are the companions of (Prophet) Yūsūf (Joseph). Tell Abū Bakr to lead the people in the prayer.” Ḥaḥṣa said to me, “I never got any good from you.”

(71) CHAPTER. Straightening the rows at the time of *Iqāma* and after it (immediately).

717. Narrated An-Nu'mān bin 'Bashīr رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Straighten your rows or Allāh will alter your faces.”<sup>(1)</sup> (See *Ḥadīth* No. 691)

718. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Straighten your rows, for I see you from behind my back.”

(72) CHAPTER. Facing of the *Imām* towards

النَّاسِ مِنَ الْبُكَاءِ فَمُرَّ عُمَرَ يُصَلِّي  
بِالنَّاسِ فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ  
لِلنَّاسِ» فَقَالَتْ عَائِشَةُ فَقُلْتُ لِحَفْصَةَ:  
قُولِي لَهُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ إِذَا  
قَامَ مَقَامَكَ لَمْ يُسْمِعِ النَّاسَ مِنَ  
الْبُكَاءِ فَمُرَّ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ،  
فَفَعَلْتُ حَفْصَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ:  
«مَهْ، إِنَّكَ لَأَنْتَ صَوَاحِبُ يُوسُفَ،  
مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ». قَالَتْ  
حَفْصَةُ لِعَائِشَةَ: مَا كُنْتُ لِأَصِيبَ مِنْكَ  
خَيْرًا. [راجع: ١٩٨]

(٧١) بَابُ تَسْوِيَةِ الصُّفُوفِ عِنْدَ  
الإِقَامَةِ وَبَعْدَهَا

٧١٧ - حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ  
بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنِي شُعْبَةُ  
قَالَ: حَدَّثَنِي عَمْرُو بْنُ مُرَّةَ قَالَ:  
سَمِعْتُ سَالِمَ ابْنَ أَبِي الْجَعْدِ قَالَ:  
سَمِعْتُ التُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: قَالَ  
النَّبِيُّ ﷺ: «لَتُسَوَّنَّ صُفُوفَكُمْ أَوْ  
لِيُخَالِقَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ».

٧١٨ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ:  
حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ  
بْنِ صُهَيْبٍ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ  
قَالَ: «أَقِيمُوا الصُّفُوفَ فَإِنِّي أَرَاكُمْ  
خَلْفَ ظَهْرِي». [انظر: ٧١٩، ٧٢٥]

(٧٢) بَابُ إِقْبَالِ الْإِمَامِ عَلَى النَّاسِ

(1) (H.717) This is a severe warning, that if you do not straighten your rows [in *Ṣalāt* (prayers)], Allāh may change your faces to that of an animal, e.g., donkey etc., or make them like the backs of necks etc. [See *Fath Al-Bārī*, Vol.2, P.349].

his followers while straightening the rows.

719. Narrated Anas bin Mālik عنه رضي الله عنه: Once the *Iqāma* was pronounced and Allāh's Messenger ﷺ faced us and said, "Straighten your rows and stand closer together, for I see you from behind my back."

عَنْ تَسْوِيَةِ الصُّفُوفِ

٧١٩ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا زَائِدَةُ ابْنُ فُدَامَةَ قَالَ: حَدَّثَنَا حُمَيْدُ الطَّوِيلُ: قَالَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أُقِيمَتِ الصَّلَاةُ فَأَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ بِوَجْهِهِ فَقَالَ: «أَقِيمُوا صُفُوفَكُمْ وَتَرَاصُّوا، فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي». [راجع: ٧١٨]

(73) CHAPTER. The first row.

720. Narrated Abū Hurairah عنه رضي الله عنه: The Prophet ﷺ said, "Martyrs are those who die because of drowning, plague, an abdominal disease, or of being buried alive by a falling building."

(٧٣) بَابُ الصَّفِّ الْأَوَّلِ

٧٢٠ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «الشَّهْدَاءُ: الْغَرَقُ، وَالْمَبْطُونُ، وَالْمَطْعُونُ، وَالْهَدِيمُ». [راجع: ٦٥٣]

721. And then he added, "If the people knew (the reward for) the *Zuhr* prayer in its early time, they would race for it. If they knew (the reward for) the '*Ishā*' and the *Fajr* prayers in congregation, they would join them even if they had to crawl. If they knew (the reward for) the first row, they would draw lots for it."

٧٢١ - قَالَ: وَلَوْ يَعْلَمُونَ مَا فِي التَّهَجِيرِ لَاسْتَبَقُوا. وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ، لَاتَّوَهَّمَا وَلَوْ حَبْرًا، وَلَوْ يَعْلَمُونَ مَا فِي الصَّفِّ الْمُقَدَّمِ لَاسْتَهَمُوا». [راجع: ٦١٥]

(74) CHAPTER. The straightening of the rows is amongst those obligatory and good things which make your *Aṣ-Ṣalāt* (the prayer) a correct and perfect one.

722. Narrated Abū Hurairah عنه رضي الله عنه: The Prophet ﷺ said, "The *Imām* is (appointed) to be followed. So do not differ from him, bow when he bows, and say '*Rabbanā lakal ḥamd*' if he says '*Sami*'

(٧٤) بَابُ: إِقَامَةِ الصَّفِّ مِنْ تَمَامِ الصَّلَاةِ

٧٢٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ

*Allāhu liman ḥamida*’; and if he prostrates, prostrate (after him), and if he offers *Ṣalāt* (prayer) sitting, offer *Ṣalāt* sitting all together, and straighten the rows for *Ṣalāt*, as the straightening of the rows is amongst those things which make your *Ṣalāt* a correct and perfect one.” (See *Ḥadīth* No.717).

النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَلَا تَحْتَلِفُوا عَلَيْهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا لَكَ الْحَمْدُ؛ وَإِذَا سَجَدَ فَاسْجُدُوا؛ وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعِينَ. وَأَقِيمُوا الصَّفَّ فِي الصَّلَاةِ فَإِنَّ إِقَامَةَ الصَّفِّ مِنْ حُسْنِ الصَّلَاةِ». [انظر: ٧٣٤]

723. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Straighten your rows as the straightening of rows is essential for *Iqāmat-ash-Ṣalāt* (a perfect and correct prayer).”

٧٢٣ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ «سَوُّوا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ إِقَامَةِ الصَّلَاةِ».

(75) CHAPTER. The sin of a person who does not complete the rows (who is out of alignment) for the prayer.

(٧٥) بَابُ إِمِّ مَنْ لَمْ يَتِمَّ الصُّفُوفَ

724. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: I arrived at Al-Madīna and was asked whether I found any change since the days of Allāh’s Messenger ﷺ I said, “I have not found any change except that you do not straighten the rows for the *Ṣalāt* (prayer) (i.e., you do not stand in alignment in your *Ṣalāt*).”

٧٢٤ - حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا سَعِيدُ بْنُ عُبَيْدِ الطَّانِي عَنْ بُشَيْرِ بْنِ يَسَارِ الْأَنْصَارِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ قَدِمَ الْمَدِينَةَ فَقِيلَ لَهُ: مَا أَنْكَرْتَ مُنْذُ يَوْمِ عَهْدَتِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مَا أَنْكَرْتُ شَيْئًا إِلَّا أَنْتُمْ لَا تُقِيمُونَ الصُّفُوفَ. وَقَالَ عُبَيْدُ بْنُ عُبَيْدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ: قَدِمَ عَلَيْنَا أَنَسُ الْمَدِينَةَ؛ بِهَذَا.

(76) CHAPTER. To stand shoulder to shoulder and foot to foot in the row.

(٧٦) بَابُ إِرْزَاقِ الْمَنْكِبِ بِالْمَنْكِبِ، وَالْقَدَمِ بِالْقَدَمِ فِي الصَّفِّ،

And An-Nu’mān bin Bashīr said, “I saw that every one of us used to put his heel with the heel of his companion.”

وَقَالَ النَّعْمَانُ بْنُ بَشِيرٍ: رَأَيْتُ الرَّجُلَ مِمَّا يُلْزِقُ كَعْبَهُ بِكَعْبِ صَاحِبِهِ.

725. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Straighten your rows for I see you from behind my back." Anas added, "Everyone of us used to put his shoulder with the shoulder of his companion and his foot with the foot of his companion."

(77) CHAPTER. If a person stands by the left side of the *Imām*, and the *Imām* draws him to the right from behind, his *Ṣalāt* (prayer) is correct.

726. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: I offered *Ṣalāt* (prayer) with the Prophet ﷺ one night and stood on his left side. Allāh's Messenger ﷺ caught hold of my head from behind and drew me to his right and then offered the *Ṣalāt* and slept. Later the *Mu'adh-dhīn* came and the Prophet ﷺ stood up for *Ṣalāt* without performing ablution.

(78) CHAPTER. One woman can form a row.

727. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: One night an orphan and I offered the prayers behind the Prophet ﷺ in my house and my mother (Umm Sulaim) was standing behind us (by herself forming a row).

(79) CHAPTER. The right side of the mosque and the place to the right of the *Imām*.

728. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: One night I stood to the left of the Prophet ﷺ

٧٢٥ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ قَالَ: حَدَّثَنَا زُهَيْرٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَقِيمُوا صُفُوفَكُمْ فإني أراكم من وراء ظهري» وكان أحدنا يلزق منكبه بمنكب صاحبه وقدمه بقدمه. [راجع: ٧١٨]

(٧٧) بَابُ: إِذَا قَامَ الرَّجُلُ عَنْ يَسَارِ الْإِمَامِ، وَحَوْلَهُ الْإِمَامُ خَلْفَهُ إِلَى يَمِينِهِ تَمَّتْ صَلَاتُهُ

٧٢٦ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا دَاوُدُ، عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ فَقُمْتُ عَنْ يَسَارِهِ فَأَخَذَ رَسُولُ اللهِ ﷺ بِرَأْسِي مِنْ وَرَائِي فَجَعَلَنِي عَنْ يَمِينِهِ فَصَلَّى وَرَقَدَ، فَجَاءَهُ الْمُؤَدُّنُ فَقَامَ يُصَلِّي وَلَمْ يَتَوَضَّأْ. [راجع: ١١٧]

(٧٨) بَابُ: الْمَرْأَةُ وَحدهَا تَكُونُ صَفًّا

٧٢٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَلَّيْتُ أَنَا وَبَيْتِي فِي بَيْتِنَا خَلْفَ النَّبِيِّ ﷺ وَأُمِّي أُمُّ سُلَيْمٍ خَلْفَنَا. [راجع: ٣٨٠]

(٧٩) بَابُ مَيِّمَةِ الْمَسْجِدِ وَالْإِمَامِ

٧٢٨ - حَدَّثَنَا مُوسَى: حَدَّثَنَا

in the *Ṣalāt* (prayer) but he caught hold of me by the hand or by the shoulder (arm) till he made me stand on his right and beckoned with his hand (for me) to go from behind (him). (*Al-Kaṣḥmahini-Faṭḥ Al-Bārī*).

ثَابِتُ ابْنُ يَزِيدَ قَالَ: حَدَّثَنَا عَاصِمٌ،  
عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ:  
قُمْتُ لَيْلَةَ أَصْلِي عَنْ يَسَارِ النَّبِيِّ ﷺ،  
فَأَخَذَ بِيَدِي أَوْ بَعْضِي حَتَّى أَقَامَنِي  
عَنْ يَمِينِهِ؛ وَقَالَ بِيَدِهِ مِنْ وَرَائِي.

[راجع: ١١٧]

(80) CHAPTER. If there is a wall or a *Sutra* between the *Imām* and followers.

Al-Ḥasan said, "There is no harm in offering *Ṣalāt* (prayer) if there is a river between you and the *Imām*." Abū Mijlaz said, "One can follow the *Imām* even if there is a road or a wall between the *Imām* and followers provided the *Takbīr* (*Allāhu Akbar*) is audible."

(٨٠) بَابُ: إِذَا كَانَ بَيْنَ الْإِمَامِ وَبَيْنَ  
الْقَوْمِ حَائِطٌ أَوْ سُرْتَةٌ،

وَقَالَ الْحَسَنُ: لَا بَأْسَ أَنْ تُصَلِّيَ  
وَبَيْنَكَ وَبَيْنَهُ نَهْرٌ. وَقَالَ أَبُو مِجْلَازٍ:  
يَأْتُمُّ بِالْإِمَامِ وَإِنْ كَانَ بَيْنَهُمَا طَرِيقٌ أَوْ  
جِدَارٌ إِذَا سَمِعَ تَكْبِيرَ الْإِمَامِ.

729. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ used to offer *Ṣalāt* (prayer) in his room at night. As the wall of the room was short (low), the people saw him and some of them stood up to follow him in the *Ṣalāt* (prayer). In the morning they spread the news. The following night the Prophet ﷺ stood for the *Ṣalāt* (prayer) and the people followed him. This went on for two or three nights. Thereupon Allāh's Messenger ﷺ did not stand for the *Ṣalāt* (prayer) the following night, and did not come out. In the morning, the people asked him about it. He ﷺ replied, that he was afraid that the night prayer might become compulsory.

٧٢٩ - حَدَّثَنِي مُحَمَّدٌ قَالَ:  
أَخْبَرَنَا عَبْدُهُ عَنْ يَحْيَى بْنِ سَعِيدٍ  
الْأَنْصَارِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ  
قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَصَلِّي مِنَ  
اللَّيْلِ فِي حُجْرَتِهِ وَجِدَارُ الْحُجْرَةِ  
قَصِيرٌ، فَرَأَى النَّاسَ شَخْصَ النَّبِيِّ ﷺ  
فَقَامَ نَاسٌ يُصَلُّونَ بِصَلَاتِهِ، فَأَضْبَحُوا  
فَتَحَدَّثُوا بِذَلِكَ، فَقَامَ لَيْلَةَ الثَّانِيَةِ فَقَامَ  
مَعَهُ نَاسٌ يُصَلُّونَ بِصَلَاتِهِ، صَنَعُوا  
ذَلِكَ لَيْلَتَيْنِ أَوْ ثَلَاثًا حَتَّى إِذَا كَانَ بَعْدَ  
ذَلِكَ جَلَسَ رَسُولُ اللَّهِ ﷺ فَلَمْ  
يَخْرُجْ، فَلَمَّا أَصْبَحَ ذَكَرَ ذَلِكَ النَّاسُ  
فَقَالَ: «إِنِّي خَشِيتُ أَنْ تُكْتَبَ عَلَيْكُمْ  
صَلَاةُ اللَّيْلِ». [انظر: ٧٣٠، ٩٢٤،

(81) CHAPTER. The night prayer.

730. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ had a mat which he used to spread during the day and use as a curtain at night. So a number of people gathered at night facing it and offered *Ṣalāt* (prayer) behind him.

731. Narrated Zaid bin Thābit رَضِيَ اللهُ عَنْهُ: Allah's Messenger ﷺ made a small room in the month of Ramaḍān (Sa'īd said, "I think that Zaid bin Thābit said that it was made of a mat,") and he offered *Ṣalāt* (prayer) there for a few nights, and so some of his Companions offered prayers behind him. When he came to know about it, he kept on sitting. In the morning, he went out to them and said, "I have seen and understood what you did. O people, you should offer *Ṣalāt* (prayer) in your houses, for the best *Ṣalāt* (prayer) of a person is that which he offers in his house except the compulsory congregational *Ṣalāt* (prayer)."

(٨١) بَابُ صَلَاةِ اللَّيْلِ

٧٣٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا ابْنُ أَبِي الْفَدَايِكِ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ، عَنِ الْمَقْبَرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ لَهُ حَصِيرٌ يَنْسُطُهُ بِالنَّهَارِ وَيَحْتَجِرُهُ بِاللَّيْلِ، فَتَابَ إِلَيْهِ نَاسٌ فَصَلُّوا وَرَاءَهُ. [راجع: ٧٢٩]

٧٣١ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ: حَدَّثَنَا مُوسَى ابْنُ عُقْبَةَ عَنْ سَالِمِ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ: أَنَّ رَسُولَ اللَّهِ ﷺ اتَّخَذَ حُجْرَةً - قَالَ: حَسِبْتُ أَنَّهُ قَالَ: مِنْ حَصِيرٍ - فِي رَمَضَانَ فَصَلَّى فِيهَا لَيْلِي، فَصَلَّى بِصَلَاتِهِ نَاسٌ مِنْ أَصْحَابِهِ، فَلَمَّا عَلِمَ بِهِمْ جَعَلَ يَقْعُدُ، فَخَرَجَ إِلَيْهِمْ فَقَالَ: «قَدْ عَرَفْتُ الَّذِي رَأَيْتُمْ مِنْ صَنِيْعِكُمْ، فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ، فَإِنَّ أَفْضَلَ الصَّلَاةِ صَلَاةَ الْمَرْءِ فِي بَيْتِهِ، إِلَّا الْمَكْتُوبَةَ». قَالَ عَفَّانُ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا مُوسَى: سَمِعْتُ أَبَا النَّضْرِ، عَنْ بُسْرِ، عَنْ زَيْدٍ، عَنِ النَّبِيِّ ﷺ. [انظر: ٦١١٣، ٧٢٩٠]

[Chapters about the characteristics of the *Ṣalāt* (prayer)].

[أبواب صفة الصلاة]

(82) CHAPTER. The necessity of saying the *Takbīr*, i.e., *Allāhū Akbar* (Allāh is the Most Great) and the commencement of *Aṣ-Ṣalat* (the prayer).

732. Narrated Anas bin Mālik Al-Anṣārī رضي الله عنه: Allāh's Messenger ﷺ rode a horse and fell down and the right side of his body was injured. On that day he offered one of the *Ṣalāt* (prayers) sitting and we also offered *Ṣalāt* behind him sitting. When the Prophet ﷺ finished the *Ṣalāt* with *Taslīm*, he said, "The *Imām* is to be followed<sup>(1)</sup> and if he offers *Ṣalāt* standing then pray standing, and bow when he bows, and raise your heads when he raises his head; prostrate when he prostrates; and if he says '*Sami' Allāhu liman ḥamida*', you should say '*Rabbanā wa lakal ḥamd.*'"

733. Narrated Anas bin Mālik رضي الله عنه: Allāh's Messenger ﷺ fell from a horse and got injured, so he led the *Ṣalāt* (prayer) sitting and we also offered *Ṣalāt* sitting. When he completed the *Ṣalāt* he said, "The *Imām* is to be followed; if he says *Takbīr* then say *Takbīr*, bow if he bows; raise your heads when he raises his head, when he says, '*Sami' Allāhu liman ḥamida*', say '*Rabbanā lakal ḥamd*', and prostrate when he prostrates."<sup>(2)</sup>

(٨٢) بَابُ إِجْبَابِ التَّكْبِيرِ وَافْتِتَاحِ الصَّلَاةِ

٧٣٢ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكِ الْأَنْصَارِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ فَرَسًا فَجَحِشَ شِقُّهُ الْأَيْمَنُ. قَالَ أَنَسُ رَضِيَ اللَّهُ عَنْهُ: فَصَلَّى لَنَا يَوْمَئِذٍ صَلَاةً مِنَ الصَّلَوَاتِ وَهُوَ قَاعِدٌ، فَصَلَّيْنَا وَرَاءَهُ قُعُودًا. ثُمَّ قَالَ لَمَّا سَلَّمَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا سَجَدَ فَاسْجُدُوا. وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ». [راجع: ٣٧٨]

٧٣٣ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنِ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: خَرَّ رَسُولُ اللَّهِ ﷺ عَنِ فَرَسٍ فَجَحِشَ فَصَلَّى لَنَا قَاعِدًا فَصَلَّيْنَا مَعَهُ قُعُودًا فَلَمَّا انْصَرَفَ فَقَالَ: «إِنَّمَا الْإِمَامُ - أَوْ إِنَّمَا جُعِلَ الْإِمَامُ - لِيُؤْتَمَّ بِهِ. فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا:

(1) (H.732) See *Aḥādith* Nos.689 and 5658 for taking the verdict as being the last action of the Prophet. (The Prophet ﷺ, led the *Ṣalāt* (prayer) while sitting and the Muslims followed him while they were standing.

(2) (H.733) See the F.N. No.1.

رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا». [راجع: ٣٧٨]

734. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The *Imām* is to be followed. Say the *Takbīr* when he says it; bow if he bows; if he says '*Sami' Allāhu liman ḥamida*', say '*Rabbanā wa lakal-ḥamd*', prostrate if he prostrates and pray sitting altogether if he offers the *Ṣalāt* sitting." (See the footnote of *Ḥadīth* No. 732)

٧٣٤ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ». [راجع: ٧٢٢]

(83) CHAPTER. To raise both hands on saying the first *Takbīr* simultaneously with opening the *Ṣalāt* (prayer).

735. Narrated Sālim bin 'Abdullāh: My father said, "Allāh's Messenger ﷺ used to raise both his hands up to the level of his shoulders when opening *Aṣ-Ṣalāt* (the prayer); and on saying the *Takbīr* for bowing. And on raising up his head from bowing he used to do the same and then say '*Sami' Allāhu liman ḥamida, Rabbanā wa lakal-ḥamd.*' And he did not do that (i.e., raising his hands) in prostrations."

(٨٣) بَابُ رَفْعِ الْيَدَيْنِ فِي التَّكْبِيرَةِ الْأُولَى مَعَ الْإِفْتِاحِ سَوَاءً ٧٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ، وَإِذَا كَبَّرَ لِلرُّكُوعِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذَلِكَ أَيْضًا، وَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ»، وَكَانَ لَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ. [انظر: ٧٣٦، ٧٣٨، ٧٣٩]

(84) CHAPTER. To raise both hands while saying *Takbīr* [on opening *Aṣ-Ṣalāt* (the prayer)], and while bowing and on raising up the head (after bowing).

736. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: I saw that whenever Allāh's

(٨٤) بَابُ رَفْعِ الْيَدَيْنِ إِذَا كَبَّرَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ ٧٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ

Messenger ﷺ stood for the *Salāt* (prayer), he used to raise both his hands up to the shoulders, and used to do the same on saying the *Takbīr* for bowing and on raising up his head from it and used to say ‘*Sami’ Allāhu liman ḥamida*.’ But he did not do that (i.e., raising his hands) in prostrations.

قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الرَّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا قَامَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ، وَكَانَ يَفْعَلُ ذَلِكَ حِينَ يُكَبِّرُ لِلرُّكُوعِ، وَيَفْعَلُ ذَلِكَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَيَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ». وَلَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

[راجع: ٧٣٥]

737. Narrated Abū Qilāba: I saw Mālik bin Ḥuwairith رضي الله عنه saying *Takbīr* and raising both his hands [on starting *Aṣ-Ṣalāt* (the prayer)] and raising his hands on bowing and also on raising up his head after bowing. Mālik bin Ḥuwairith said, “Allāh’s Messenger ﷺ did the same.”

٧٣٧ - حَدَّثَنَا إِسْحَاقُ الْوَائِطِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدِ بْنِ أَبِي قِلَابَةَ: أَنَّهُ رَأَى مَالِكَ بْنَ الْحُوَيْرِثِ إِذَا صَلَّى كَبَّرَ وَرَفَعَ يَدَيْهِ، وَإِذَا أَرَادَ أَنْ يَرُكَعَ رَفَعَ يَدَيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدَيْهِ، وَحَدَّثَ أَنَّ رَسُولَ اللَّهِ ﷺ صَنَعَ هَكَذَا.

(85) CHAPTER. To what level should one raise one’s hands?

In the presence of his companions Abū Ḥumaid said: “The Prophet ﷺ raised his hands up to his shoulders.”

(٨٥) بَابٌ: إِلَى أَيْنَ يَرْفَعُ يَدَيْهِ؟ وَقَالَ أَبُو حُمَيْدٍ فِي أَصْحَابِهِ: رَفَعَ النَّبِيُّ ﷺ حَذْوَ مَنْكِبَيْهِ.

738. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: I saw Allāh’s Messenger ﷺ opening *Aṣ-Ṣalāt* (the prayer) with the *Takbīr* and raising his hands to the level of his shoulders at the time of saying the *Takbīr*, and on saying the *Takbīr* for bowing he did the same; and when he said ‘*Sami’ Allāhu liman ḥamida*’, he did the same and then said, *Rabbanā wa lakal-ḥamd*. But he did not do

٧٣٨ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الرَّهْرِيِّ، قَالَ: أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُ النَّبِيَّ ﷺ إِفْتَتَحَ التَّكْبِيرَ فِي الصَّلَاةِ فَرَفَعَ يَدَيْهِ حِينَ يُكَبِّرُ حَتَّى يَجْعَلَهُمَا

the same on prostrating and on raising up the head from it.

حَدَوْ مَنكِبَيْهِ، وَإِذَا كَبَّرَ لِلرُّكُوعِ فَعَلَّ مِثْلَهُ، وَإِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، فَعَلَّ مِثْلَهُ، وَقَالَ: «رَبَّنَا وَلَكَ الْحَمْدُ»، وَلَا يَفْعَلُ ذَلِكَ حِينَ يَسْجُدُ وَلَا حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ. [راجع: ٧٣٥]

(86) CHAPTER. To raise one's hands after finishing the second *Rak'ā* (on standing for the third *Rak'ā*).

(٨٦) بَابُ رَفْعِ الْيَدَيْنِ إِذَا قَامَ مِنَ الرَّكْعَتَيْنِ

739. Narrated Nāfi': Whenever Ibn 'Umar, رضي الله عنهما started *Aṣ-Ṣalāt* (the prayer) with *Takbīr*, he used to raise his hands, whenever he bowed, he used to raise his hands (before bowing) and also used to raise his hands on saying '*Samī' Allāhu liman ḥamida*', and he used to do the same on rising from the second *Rak'ā* (for the third *Rak'ā*). Ibn 'Umar said: "The Prophet ﷺ used to do the same."

٧٣٩ - حَدَّثَنَا عَيَّاشٌ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ إِذَا دَخَلَ فِي الصَّلَاةِ كَبَّرَ وَرَفَعَ يَدَيْهِ، وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَفَعَ يَدَيْهِ، وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ رَفَعَ يَدَيْهِ، وَرَفَعَ ذَلِكَ ابْنُ عُمَرَ إِلَى النَّبِيِّ ﷺ. وَرَوَاهُ حَمَادُ بْنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ ابْنُ طَهْمَانَ، عَنْ أَيُّوبَ وَمُوسَى بْنِ عُقْبَةَ مُخْتَصَرًا. [راجع: ٧٣٥]

(87) CHAPTER. To place the right hand on the left [in *Aṣ-Ṣalāt* (the prayers)].

(٨٧) بَابُ وَضْعِ الْيُمْنَى عَلَى الْيُسْرَى فِي الصَّلَاةِ

740. Narrated Sahl bin Sa'd رضي الله عنه: The people were ordered to place the right hand on the left forearm in *Aṣ-Ṣalāt* (the prayer). Abū Hāzim said, "I knew that the order was from the Prophet ﷺ."

٧٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كَانَ النَّاسُ يُؤْمَرُونَ أَنْ يَضَعَ الرَّجُلُ يَدَهُ الْيُمْنَى عَلَى ذِرَاعِهِ الْيُسْرَى فِي الصَّلَاةِ، قَالَ

أَبُو حَازِمٍ: لَا أَعْلَمُهُ إِلَّا يَنْمِي ذَلِكَ  
إِلَى النَّبِيِّ ﷺ. وَقَالَ إِسْمَاعِيلُ: يَنْمَى  
ذَلِكَ، وَلَمْ يَقُلْ: يَنْمِي.

(88) CHAPTER. Submissiveness in *Aṣ-Ṣalāt*  
(the prayer).

(٨٨) بَابُ الْخُشُوعِ فِي الصَّلَاةِ

741. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "You see me facing the *Qiblah*; but, by Allāh, nothing is hidden from me regarding your bowings and submissiveness; and I see you from behind my back".

٧٤١ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «هَلْ تَرَوْنَ قِبَلَتِي هَاهُنَا؟ وَاللَّهِ لَا يَخْفَى عَلَيَّ رُكُوعُكُمْ وَلَا خُشُوعُكُمْ، وَإِنِّي لَأَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي». [راجع: ٤١٨]

742. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Perform the bowing and the prostrations properly in a correct and perfect way. By Allāh, I see you from behind me (or from behind my back) when you bow or prostrate."

٧٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ، عَنِ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَقِيمُوا الرُّكُوعَ وَالسُّجُودَ، فَوَاللَّهِ إِنِّي لَأَرَاكُمْ مِنْ بَعْدِي - وَرَبَّمَا قَالَ: مِنْ بَعْدِ ظَهْرِي - إِذَا رَكَعْتُمْ وَإِذَا سَجَدْتُمْ». [راجع: ٤١٩]

(89) CHAPTER. What to say after the *Takbīr*.

(٨٩) بَابُ مَا يَقُولُ بَعْدَ التَّكْبِيرِ

743. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ, Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُمَا used to start *Aṣ-Ṣalāt* (the prayer) with "Al-ḥamdu lillāhi Rabbil-'ālamīn (All praises and thanks be to Allāh the Lord of the 'Ālamīn (mankind, jinn and all that exists))."

٧٤٣ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ قَتَادَةَ، عَنِ أَنَسِ: أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يَقْتَبِحُونَ الصَّلَاةَ بِ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ».

744. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to keep silent

٧٤٤ - حَدَّثَنَا مُوسَى بْنُ

between the *Takbīr* and the recitation of the Qur'an (*Surat Al-Fātiḥa*) and that interval of silence used to be a short one. I said to the Prophet ﷺ, "May my parents be sacrificed for you! What do you say in the pause between *Takbīr* and recitation?" The Prophet ﷺ said, "I say, '*Allāhumma, bā'id baini wa baina kḥaṭāyāya kamā bā'adta bainal-maṣḥriqi wal-maghrib. Allāhumma, naqqini min kḥaṭāyāya kamā yunaqqa-athth-thāwbul-abyaḍu minad-danas. Allāhumma, aghsil kḥaṭāyāya bil mā'i wa th-thalji wal barad* [O Allāh! Set me apart from my sins (faults) as the east and west are set apart from each other and clean me from sins as a white garment is cleaned of dirt (after thorough washing). O Allāh! Wash off my sins with water, snow and hail.]"

إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ الرَّاحِدِ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ قَالَ: حَدَّثَنَا أَبُو زُرْعَةَ قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْكُتُ بَيْنَ التَّكْبِيرِ وَبَيْنَ الْقِرَاءَةِ إِسْكَاتَةً، قَالَ: أَحْسِبُهُ قَالَ: هُنَيْئَةً. فَقُلْتُ: يَا أَبِي وَأُمِّي يَا رَسُولَ اللَّهِ، إِسْكَاتُكَ بَيْنَ التَّكْبِيرِ وَبَيْنَ الْقِرَاءَةِ مَا تَقُولُ؟ قَالَ: «أَقُولُ: اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يَنْقِي الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ».

#### (90) CHAPTER.

#### (٩٠) بَابُ:

745. Narrated Asmā' bint Abī Bakr رضي الله عنها: The Prophet ﷺ once offered the eclipse *Ṣalāt* (prayer). He stood for a long time and then did a prolonged bowing. He stood up straight again and kept on standing for a long time, then bowed a long bowing and then stood up straight, and then prostrated a prolonged prostration and then lifted his head and prostrated a prolonged prostration. And then he stood up for a long time, and then did a prolonged bowing and then stood up straight again, and kept on standing for a long time. Then he bowed a long bowing and then stood up straight and then prostrated a prolonged prostration and then lifted his head and went for a prolonged prostration. On completion of the *Ṣalāt*, he said, "Paradise became so near to me that if I had dared, I would have plucked one of its bunches for you, and Hell became so near to

٧٤٥ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا نَافِعُ بْنُ عُمَرَ قَالَ: حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ أَسْمَاءِ بِنْتِ أَبِي بَكْرٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى صَلَاةَ الْكُسُوفِ فَقَامَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرَّكُوعَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرَّكُوعَ، ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرَّكُوعَ، ثُمَّ رَفَعَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرَّكُوعَ، ثُمَّ رَفَعَ فَسَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ رَفَعَ،

me that I said, 'O my Lord, will I be among those people?' Then suddenly I saw a woman; and a cat was lacerating her with its claws. On enquiring, it was said that the woman had imprisoned the cat till it died of starvation, and she neither fed it nor freed it so that it could feed itself from the insects, vermin and creatures of earth." [See *Hadīth* No.3318, Vol.4]

ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ انْصَرَفَ فَقَالَ: «قَدْ دَنَّتْ مِنِّي الْجَنَّةُ حَتَّى لَوْ اجْتَرَأْتُ عَلَيْهَا لِحِثَّتُكُمْ بِقِطَافٍ مِنْ قِطَافِهَا، وَدَنَّتْ مِنِّي النَّارُ حَتَّى قُلْتُ: أَيُّ رَبِّ أَوْ أَنَا مَعَهُمْ؟ فَإِذَا امْرَأَةٌ - حَبِيبْتُ أَنَّهُ قَالَ: تَحْدِثُهَا هِرَّةٌ - قُلْتُ: مَا شَأْنُ هَذِهِ؟ قَالُوا: حَبَسَتْهَا حَتَّى مَاتَتْ جُوعاً، لَا هِيَ أَطْعَمَتْهَا وَلَا أَرْسَلْتَهَا تَأْكُلُ». قَالَ نَافِعٌ: حَبِيبْتُ أَنَّهُ قَالَ: «تَأْكُلُ مِنْ خَشِيشِ أَوْ خَشَاشِ الْأَرْضِ». [انظر: ٢٣٦٤،

[٣٣١٨]

(91) CHAPTER. To cast a look at the *Imām* during *Aṣ-Ṣalāt* (the prayer).

(٩١) بَابُ رَفْعِ الْبَصَرِ إِلَى الْإِمَامِ فِي الصَّلَاةِ،

‘Āishah رَضِيَ اللهُ عَنْهَا said: The Prophet ﷺ was narrating about the *Salāt* (prayer) of eclipse and said, “I saw Hell, and one of its sides was destroying the other. (And that was) when you saw me retreating (during the *Salāt*).”

وَقَالَتْ عَائِشَةُ: قَالَ النَّبِيُّ ﷺ فِي صَلَاةِ الْكُسُوفِ: «رَأَيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضاً حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ».

746. Narrated Abū Ma'mar: We asked *Khabbāb* رَضِيَ اللهُ عَنْهُ whether Allāh's Messenger ﷺ used to recite (the Qur'ān) in the *Zuhr* and the *‘Aṣr* prayers. He replied in the affirmative. We said, “How did you come to know about it?” He said, “By the movement of his beard.”

٧٤٦ - حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عُمَارَةَ ابْنِ عَمِيرٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: قُلْنَا لِحَبَّابٍ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ قَالَ: نَعَمْ. فَقُلْنَا: بِمَ كُنْتُمْ تَعْرِفُونَ ذَلِكَ؟ قَالَ: بِاضْطِرَابِ لِحْيَتِهِ. [انظر: ٧٦٠،

[٧٧٧، ٧٦١]

747. Narated Al-Barā' (And Al-Barā' رَضِيَ اللهُ عَنْهُ was not a liar): Whenever we offered *Salāt* (prayer) with the Prophet ﷺ and he

٧٤٧ - حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَنْبَأَنَا أَبُو إِسْحَاقَ

raised up his head from the bowing, we used to remain standing till we saw him prostrating.

قَالَ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ يَزِيدَ يُحْطَبُ قَالَ: حَدَّثَنَا الْبَرَاءُ، وَهُوَ غَيْرُ كَذُوبٍ، أَنَّهُمْ كَانُوا إِذَا صَلُّوا مَعَ النَّبِيِّ ﷺ فَرَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامُوا قِيَامًا حَتَّى يَرَوْهُ قَدْ سَجَدَ.

[راجع: ٦٩٠]

748. Narrated 'Abdullāh bin 'Abbās رضي الله عنهما: Once solar eclipse occurred during the lifetime of Allāh's Messenger ﷺ. He offered the eclipse *Salāt* (prayer). His Companions asked, "O Allāh's Messenger! We saw you trying to take something while standing at your place and then we saw you retreating." The Prophet ﷺ said, "I was shown Paradise and wanted to have a bunch of fruit from it. Had I taken it, you would have eaten from it as long as the world remains."

٧٤٨ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ النَّبِيِّ صَلَّى فَقَالُوا: يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ تَنَاوَلُ شَيْئًا فِي مَقَامِكَ ثُمَّ رَأَيْنَاكَ تَكَعَكَعْتَ. فَقَالَ: «إِنِّي أُرَيْتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا عُقُودًا وَلَوْ أَخَذْتُهَا لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا».

749. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ led us and offered *Salāt* (prayer). Then he ﷺ went up the pulpit and beckoned with both hands towards the *Qiblah* of the mosque and said, "When I started leading you in *Salāt*, I saw Paradise and Hell displayed on the wall of the mosque (facing the *Qiblah*.) I never saw such a good and bad thing as I saw today." He repeated the last statement thrice.

٧٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سِينَانَ قَالَ: حَدَّثَنَا فُلَيْحٌ قَالَ: حَدَّثَنَا هِلَالُ بْنُ عَلِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَلَّى لَنَا النَّبِيُّ ﷺ ثُمَّ رَقِيَ الْمِنْبَرَ فَأَشَارَ بِيَدَيْهِ قَبْلَ قِبْلَةِ الْمَسْجِدِ. ثُمَّ قَالَ: «لَقَدْ رَأَيْتُ الْآنَ مِنْذُ صَلَّيْتُ لَكُمْ الْجَنَّةَ وَالنَّارَ مُمَثَّلَتَيْنِ فِي قِبْلَةِ هَذَا الْجِدَارِ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ»، ثَلَاثًا. [راجع: ٩٣]

(92) CHAPTER. Looking towards the sky during *Aṣ-Ṣalāt* (the prayer).

(٩٢) بَابُ رَفْعِ الْبَصَرِ إِلَى السَّمَاءِ فِي الصَّلَاةِ

750. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ said, "What is wrong with those people who look towards the sky during

٧٥٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ:

*Ṣalāt* (prayer)?" His tone grew stern while delivering this speech and he said, "They should stop (looking towards the sky during the *Ṣalāt*); otherwise their eyes (or eyesight) would be snatched away."

**(93) CHAPTER. To look hither and thither in *Aṣ-Ṣalāt* (the prayer).**

751. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: I asked Allāh's Messenger ﷺ about looking hither and thither in *Aṣ-Ṣalāt* (the prayer). He replied, "It is a way of stealing by which Satan takes away (a portion) from the *Ṣalāt* (prayer) of a person."

752. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Once the Prophet ﷺ offered *Ṣalāt* (prayer) while wearing a *Khamiṣa* (a woollen square blanket) with marks on it. Then he ﷺ said, "The marks on this (*Khamiṣa*) have diverted my attention, take it to Abū Jahm and bring an *Inbijāniya* (a plain sheet) (from him.)"

(See *Hadīth* No.5817. Vol.7).

**(94) CHAPTER. Is it permissible for one to look around in *Ṣalāt* (prayer) if something happens to one? Or can one look at something like expectionation in the direction of the *Qiblah*?**

Sahl said: "Abū Bakr رَضِيَ اللهُ عَنْهُ turned and saw the Prophet ﷺ [during the *Ṣalāt* (prayer)]."

753. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ saw expectionation in the

حَدَّثَنَا ابْنُ أَبِي عَرُوبَةَ قَالَ: حَدَّثَنَا قَتَادَةُ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلَاتِهِمْ؟» فَاشْتَدَّ قَوْلُهُ فِي ذَلِكَ حَتَّى قَالَ: «لَيْتَهُمْ عَنِ ذَلِكَ أَوْ لَتُحْطَفَنَّ أَبْصَارُهُمْ».

**(٩٣) بَابُ الْإِلْتِفَاتِ فِي الصَّلَاةِ**

٧٥١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ قَالَ: حَدَّثَنَا أَشْعَثُ بْنُ سُلَيْمٍ، عَنِ أَبِيهِ، عَنِ مَسْرُوقٍ، عَنِ عَائِشَةَ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْإِلْتِفَاتِ فِي الصَّلَاةِ. فَقَالَ: «هُوَ اخْتِلَاسٌ يَحْتَلِسُ الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ». [انظر: ٣٢٩١]

٧٥٢ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ عَنِ عُرْوَةَ، عَنِ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي حَمِيصَةٍ لَهَا أَعْلَامٌ فَقَالَ: «شَعَلْتَنِي أَعْلَامُ هَذِهِ، أَذْهَبُوا بِهَا إِلَى أَبِي جَهَنَّمَ وَأَتُونِي بِأَنْبِجَانِيَّةٍ». [راجع: ٣٧٣]

**(٩٤) بَابٌ: هَلْ يَلْتَفِتُ لِأَمْرٍ يَنْزِلُ بِهِ؟ أَوْ يَرَى شَيْئًا أَوْ مُصَافًا فِي الْقِبْلَةِ؟**

وقال سهل: التفت أبو بكر رَضِيَ اللهُ عَنْهُ فرأى النبي ﷺ.

٧٥٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ

direction of the *Qiblah* of the mosque while he was leading *Aṣ-Ṣalāt* (the prayer), and scratched it off. After finishing the *Salāt* (prayer), he said, “Whenever any of you is in *Salāt* (prayer) he should know that Allāh is in front of him. So none should spit in front of him during the *Salāt* (prayer).”

قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ قَالَ: «رَأَى النَّبِيَّ ﷺ نُحَامَةً فِي قِبْلَةِ الْمَسْجِدِ وَهُوَ يُصَلِّي بَيْنَ يَدَيِ النَّاسِ فَحَتَّهَا. ثُمَّ قَالَ حِينَ أَنْصَرَفَ: «إِنَّ أَحَدَكُمْ إِذَا كَانَ فِي الصَّلَاةِ فَإِنَّ اللَّهَ قِبَلَ وَجْهِهِ فَلَا يَتَنَحَّمَنَّ أَحَدٌ قِبَلَ وَجْهِهِ فِي الصَّلَاةِ». رَوَاهُ مُوسَى بْنُ عُقْبَةَ وَابْنُ أَبِي رَوَادٍ عَنْ نَافِعٍ. [راجع: ٤٠٦]

754. Narrated Anas رَضِيَ اللهُ عَنْهُ: While the Muslims were offering the *Fajr* prayer, Allāh's Messenger ﷺ suddenly appeared before them by lifting the curtain of the dwelling place of 'Āishah, and looked towards the Muslims who were standing in rows. He smiled with pleasure. Abū Bakr رَضِيَ اللهُ عَنْهُ started retreating to join the row on the assumption that the Prophet ﷺ wanted to come out for *Aṣ-Ṣalat* (the prayer). The Muslims intended to leave *Aṣ-Ṣalat* (and were on the verge of being put to trial), but the Prophet ﷺ beckoned them to complete their *Ṣalāt* (prayers) and then he let the curtain fall. He died in the last hours of that day.

٧٥٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: بَيْنَمَا الْمُسْلِمُونَ فِي صَلَاةِ الْفَجْرِ لَمْ يَفْجَأْهُمْ إِلَّا رَسُولُ اللَّهِ ﷺ قَدْ كَشَفَ سِتْرَ حُجْرَةِ عَائِشَةَ، فَظَلَّ إِلَيْهِمْ وَهُمْ صُفُوفٌ فَتَبَسَّمَ بِضَحْكَ، وَنَكَصَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ عَلَى عَقْبَيْهِ لِيَصِلَ لَهُ الصَّفَّ، فَظَنَّ أَنَّهُ يُرِيدُ الْخُرُوجَ وَهَمَّ الْمُسْلِمُونَ أَنْ يَفْتَتِنُوا فِي صَلَاتِهِمْ، فَأَشَارَ إِلَيْهِمْ: أَنْ أَتَمُّوا صَلَاتَكُمْ، وَأَرَخَى السِّتْرَ وَتَوَفَّى مِنْ آخِرِ ذَلِكَ الْيَوْمِ. [راجع: ٦٨٠]

(95) CHAPTER. Recitation of the Qur'ān (*Sūrat Al-Fātiḥa*) is compulsory for the *Imām* and the followers, at home and on journey, in all *Aṣ-Ṣalāt* (the prayers) whether the recitation is done silently or aloud.

(٩٥) بَابُ وَجُوبِ الْقِرَاءَةِ لِلْإِمَامِ وَالْمَأْمُومِ فِي الصَّلَوَاتِ كُلِّهَا، فِي الْحَضَرِ وَالسَّفَرِ، وَمَا يُجْهَرُ فِيهَا وَمَا يُخَافَتُ

755. Narrated Jābir bin Samura: The people of Kūfa complained against Sa'd to

٧٥٥ - حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا

‘Umar رضي الله عنه and the latter dismissed him and appointed ‘Ammār as their chief. They lodged many complaints against Sa’d and even they alleged that he did not offer *Ṣalāt* (prayer) properly. ‘Umar sent for him and said, “O Abā Ishāq! These people claim that you do not offer *Ṣalāt* properly.” Abū Ishāq said, “By Allāh, I used to offer with them a *Ṣalāt* similar to that of Allāh’s Messenger ﷺ and I never reduced anything of it. I used to prolong the first two *Rak’ā* of *Iṣhā* prayer and shorten the last two *Rak’ā*.” ‘Umar said, “O Abā Ishāq, this was what I thought about you.” And then he sent one or more persons with him to Kūfa so as to ask the people about him. So, they went there and did not leave any mosque without asking about him. All the people praised him till they came to the mosque of the tribe of Banī ‘Abs; one of the men called Usāma bin Qatāda with surname of Abā Sa’dā stood up and said, “As you have put us under an oath; I am bound to tell you that Sa’d never went himself with the army and never distributed (the war booty) equally and never did justice in legal verdicts.” (On hearing it) Sa’d said, “I invoke Allāh for three things: O Allāh! If this slave of Yours is a liar and got up for showing off, give him a long life, increase his poverty and put him to trials.” (And so it happened). Later on when that person was asked how he was, he used to reply that he was an old man in trial as the result of Sa’d’s curse.

‘Abdul Mālik, the subnarrator, said that he had seen him afterwards and his eyebrows were overhanging his eyes owing to old age and he used to tease and assault the small girls on the roads.

أَبُو عَوَانَةَ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: شَكَأَ أَهْلَ الْكُوفَةِ سَعْدًا إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ، فَعَزَلَهُ وَاسْتَعْمَلَ، عَلَيْهِمْ عَمَارًا، فَشَكَوُوا حَتَّى ذَكَرُوا أَنَّهُ لَا يُحْسِنُ يُصَلِّي، فَأَرْسَلَ إِلَيْهِ فَقَالَ: يَا أَبَا إِسْحَاقَ، إِنَّ هَؤُلَاءِ يَزْعُمُونَ أَنَّكَ لَا تُحْسِنُ تُصَلِّي. قَالَ: أَمَّا أَنَا وَاللَّهِ فَإِنِّي كُنْتُ أَصَلِّي بِهِمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ، مَا أَحْرَمَ عَنْهَا، أَصَلِّي صَلَاةَ الْعِشَاءِ فَأَرْكُذُ فِي الْأَوَّلِينَ، وَأَخْفُ فِي الْآخِرِينَ. قَالَ: ذَاكَ الظَّنُّ بِكَ يَا أَبَا إِسْحَاقَ. فَأَرْسَلَ مَعَهُ رَجُلًا أَوْ رَجَالًا إِلَى الْكُوفَةِ، فَسَأَلَ عَنْهُ أَهْلَ الْكُوفَةِ، وَلَمْ يَدْعُ مَسْجِدًا إِلَّا سَأَلَ عَنْهُ وَيَتَنَوَّنَ عَلَيْهِ مَعْرُوفًا حَتَّى دَخَلَ مَسْجِدًا لِبَنِي عَسِيسٍ، فَقَامَ رَجُلٌ مِنْهُمْ يُقَالُ لَهُ: أُسَامَةُ بْنُ قَنَادَةَ - يُكْنَى أَبَا سَعْدَةَ - قَالَ: أَمَّا إِذْ نَشَدْتَنَا فَإِنَّ سَعْدًا كَانَ لَا يَسِيرُ بِالسَّرِيَّةِ، وَلَا يَقْسِمُ بِالسُّوِيَّةِ، وَلَا يَغْدِلُ فِي الْقَضِيَّةِ: قَالَ سَعْدٌ: أَمَا وَاللَّهِ لَا دَعْوَى بِيَلَاطٍ: اللَّهُمَّ إِنْ كَانَ عَبْدُكَ هَذَا كَاذِبًا، قَامَ رِيَاءً وَسُمْعَةً، فَأَطْلُ عُمُرَهُ، وَأَطْلُ فَقْرَهُ، وَعَرِّضْهُ بِالْفِتَنِ قَالَ: فَكَانَ بَعْدُ إِذَا سُئِلَ يَقُولُ: شَيْخٌ كَبِيرٌ مَفْتُونٌ أَصَابَتْني دَعْوَةُ سَعْدٍ. قَالَ عَبْدُ الْمَلِكِ: فَأَنَا

رَأَيْتُهُ بَعْدُ قَدْ سَقَطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ مِنَ الْكِبَرِ، وَإِنَّهُ لَيَتَعَرَّضُ لِلْجَوَارِي فِي الطَّرِيقِ يَغْمِزُهُنَّ. [انظر: ٧٥٨، ٧٧٠]

756. Narrated 'Ubāda bin Aṣ-Ṣāmit رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever does not recite *Sūrat Al-Fāṭiḥa* (the first *Surah* of the Qur'ān) in his *Ṣalāt* (prayer), his *Ṣalāt* is invalid."

٧٥٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانٌ قَالَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ».

757. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ entered the mosque and a person followed him. The man offered *Ṣalāt* (prayer) and went to the Prophet ﷺ and greeted him. The Prophet ﷺ returned the greeting and said to him, "Go back and offer the *Ṣalāt* (prayer), for you have not offered *Ṣalāt* (prayer)." The man went back, offered *Ṣalāt* (prayer) in the same way as before, returned and greeted the Prophet ﷺ who said, "Go back and offer *Ṣalāt* (prayer), for you have not offered *Ṣalāt* (prayer)." This happened thrice. The man said, "By Him, Who sent you with the Truth, I cannot offer the *Ṣalāt* (prayer) in a better way than this. Please teach me how to offer *Ṣalāt* (prayer)." The Prophet ﷺ said, "When you stand for *Ṣalāt* (prayer) say *Takbīr* and then recite from the Qur'ān (of what you know by heart) and then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease (do not hurry) and do the same in all your *Ṣalāt* (prayer)."

٧٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَرَدَّ، فَقَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»، فَرَجَعَ فَصَلَّى كَمَا صَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَقَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»، ثَلَاثًا. فَقَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَحْسِنُ غَيْرَهُ، فَعَلَّمَنِي. فَقَالَ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تَسَيَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَأْسًا، ثُمَّ ارْفَعْ حَتَّى تَتَعَدَّلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، وَأَفْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا». [انظر: ٧٩٣،

(96) CHAPTER. The recitation of the Qur'an in the *Zuhr* prayer.

758. Narrated Jābir bin Samura : Sa'd رضي الله عنه said, "I used to offer *Salat* (prayer) with them one similar to that of Allāh's Messenger ﷺ (the prayer of *Zuhr* and *'Asr*) reducing nothing from them. I used to prolong the first two *Rak'ā* and shorten the last two *Rak'ā*." 'Umar said to Sa'd "This was what I thought about you."

759. Narrated Abī Qatāda : The Prophet ﷺ in *Zuhr* prayers used to recite *Sūrat Al-Fātiḥa* along with two other *Sūrah* in the first two *Rak'ā* : a long one in the first *Rak'ā* and a shorter (*Sūrah*) in the second, and at times the Verses were audible. In the *'Asr* prayer the Prophet ﷺ used to recite *Sūrat Al-Fātiḥa* and two more *Sūrah* in the first two *Rak'ā* and used to prolong the first *Rak'ā*. And he used to prolong the first *Rak'ā* of the *Fajr* (early morning) prayer and shorten the second.

760. Narrated Abū Ma'mar : I asked *Khubbāb* رضي الله عنه whether the Prophet ﷺ used to recite the Qur'an in the *Zuhr* and the *'Asr* prayers. He replied in the affirmative. We said, "How did you come to know that?" He said, "From the movement of his beard."

(٩٦) بَابُ الْقِرَاءَةِ فِي الظُّهْرِ

٧٥٨ - حَدَّثَنَا أَبُو الْعُمَانِ قَالَ :

حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ : قَالَ سَعْدٌ كُنْتُ أَصَلِّي بِهِمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ صَلَاتِي الْعَشِيِّ لَا أُحْرِمُ عَنْهَا. كُنْتُ أَرْكُدُ فِي الْأُولَيَيْنِ وَأُحْذِفُ فِي الْأُخْرَيَيْنِ. فَقَالَ عُمَرُ ذَلِكَ الظَّنُّ بِكَ. [راجع: ٧٥٥]

٧٥٩ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ :

حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ : كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ الظُّهْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ يُطَوِّلُ فِي الْأُولَى وَيُقْصِرُ فِي الثَّانِيَةِ، وَيُسْمِعُ الْآيَةَ أحياناً، وَكَانَ يَقْرَأُ فِي الْعَصْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ، وَكَانَ يُطَوِّلُ فِي الْأُولَى وَكَانَ يُطَوِّلُ فِي الْأُولَى مِنْ صَلَاةِ الصُّبْحِ، وَيُقْصِرُ فِي الثَّانِيَةِ. [انظر: ٧٦٢، ٧٧٦، ٧٧٨،

[٧٧٩

٧٦٠ - حَدَّثَنَا عُمَرُ قَالَ : حَدَّثَنَا

أَبِي قَالَ : حَدَّثَنَا الْأَعْمَشُ قَالَ : حَدَّثَنِي عُمَارَةُ، عَنْ أَبِي مَعْمَرٍ قَالَ : سَأَلْنَا خَبَّابًا، أَكَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ قَالَ : نَعَمْ قُلْنَا : بَأَيِّ

شَيْءٍ كُنْتُمْ تَعْرِفُونَ ذَلِكَ؟ قَالَ:  
بِاضْطِرَابِ لِحْيَتِهِ.

(97) CHAPTER. The recitation of the Qur'an in the 'Asr prayer.

761. Narrated Abū Ma'mar: I asked Khabbāb bin Al-Aratt رَضِيَ اللهُ عَنْهُ whether the Prophet ﷺ used to recite the Qur'an in the *Zuhr* and the 'Asr prayers. He replied in the affirmative. I asked, "How did you come to know that?" He replied, "From the movement of his beard."

762. Narrated 'Abdullāh bin Abī Qatāda: My father said, "The Prophet ﷺ used to recite *Sūrat Al-Fātiḥa* along with another *Sūrah* in the first two *Rak'ā* of the *Zuhr* and the 'Asr prayers and at times a Verse or so was audible to us."

(98) CHAPTER. The recitation of the Qur'an in the *Maghrib* prayer.

763. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: (My mother) Umm Al-Faḍl heard me reciting *Wal Mursalāti 'Urfan* (*Sūrah* No. 77) and said, "O my son! By Allāh, your recitation made me remember, that, it was the last *Sūrah* I heard from Allāh's Messenger ﷺ. He recited it in the *Maghrib* prayer."

٧٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ  
قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ،  
عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ  
قَالَ: قُلْنَا لِحَبَّابِ بْنِ الْأَرْتِّ: أَكَانَ  
النَّبِيُّ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟  
قَالَ: نَعَمْ. قَالَ: قُلْتُ: بِأَيِّ شَيْءٍ  
كُنْتُمْ تَعْلَمُونَ قِرَاءَتَهُ؟ قَالَ: بِاضْطِرَابِ  
لِحْيَتِهِ.

٧٦٢ - حَدَّثَنَا الْمَكِّيُّ بْنُ  
إِبْرَاهِيمَ، عَنْ هِشَامٍ، عَنْ يَحْيَى بْنِ  
أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ  
عَنْ أَبِيهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي  
الرَّكْعَتَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ بِفَاتِحَةِ  
الْكِتَابِ، وَسُورَةَ سُورَةٍ، وَيُسْمِعُنَا  
الآيَةَ أحياناً. [راجع: ٧٥٩]

(٩٨) بَابُ الْقِرَاءَةِ فِي الْمَغْرِبِ

٧٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ  
قَالَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ،  
عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ،  
عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ  
قَالَ: إِنَّ أُمَّ الْفَضْلِ سَمِعَتْهُ وَهُوَ يَقْرَأُ  
﴿وَالْمُرْسَلَاتِ عُرْفًا﴾ فَقَالَتْ: وَاللَّهِ يَا بُنَيَّ  
لَقَدْ ذَكَرْتَنِي بِقِرَاءَتِكَ هَذِهِ السُّورَةَ، إِنَّهَا

764. Narrated Marwān bin Al-Hakam: Zaid bin Thābit رَضِيَ اللهُ عَنْهُ said to me, "Why do you recite very short *Sūrah* in the *Maghrib* prayer while I heard the Prophet ﷺ reciting the longer of the two long *Sūrah*?" [*Al-A'raf* and *Al-Mā'idah* (No.7 & No.5) or *Al-A'raf* and *Al-An'am* (No.7 & No.6)]. (See *Fath Al-Bārī*, Vol.2, pages 389, 390 for details)

(99) CHAPTER. To recite aloud in the *Maghrib* prayer.

765. Narrated Jubair bin Mu'tim: I heard Allāh's Messenger ﷺ reciting *Aṭ-Ṭūr* (*Sūrah* No. 52) in the *Maghrib* prayer.

(100) CHAPTER. To recite aloud in the '*Ishā*' prayer.

766. Narrated Abū Rāfi': I offered the '*Ishā*' prayer behind Abū Hurairah رَضِيَ اللهُ عَنْهُ and he recited *Idhas-Samā'un-Shaqqat* (*Sūrah* No. 84) and prostrated. On my enquiring, he said, "I prostrated behind Abul-Qāsim (the Prophet ﷺ when he recited that *Sūrah*) and I will keep on with this prostration while reciting it till I meet him."

767. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was on a journey and recited in

لَاخِرُ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ،  
يَقْرَأُ بِهَا فِي الْمَغْرِبِ. [انظر: ٤٤٢٩]

٧٦٤ - حَدَّثَنِي أَبُو عَاصِمٍ عَنِ  
ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ  
عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ مَرْوَانَ بْنِ  
الْحَكَمِ قَالَ: قَالَ لِي زَيْدُ بْنُ ثَابِتٍ:  
مَا لَكَ تَقْرَأُ فِي الْمَغْرِبِ بِقَصَارٍ، وَقَدْ  
سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ بِطَوْلَى  
الطَّوْلِيِّينَ؟

(٩٩) بَابُ الْجَهْرِ فِي الْمَغْرِبِ

٧٦٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ  
قَالَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ،  
عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ  
أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَرَأَ فِي  
الْمَغْرِبِ بِالطُّورِ. [انظر: ٣٠٥٠،  
٤٠٢٣، ٤٨٥٤]

(١٠٠) بَابُ الْجَهْرِ فِي الْعِشَاءِ

٧٦٦ - حَدَّثَنَا أَبُو الثَّعْمَانِ قَالَ:  
حَدَّثَنَا مُعْتَمِرٌ، عَنِ ابْنِ أَبِي بَكْرٍ،  
عَنْ أَبِي رَافِعٍ قَالَ: ضَلَيْتُ مَعَ أَبِي  
هُرَيْرَةَ الْعَتَمَةَ فَقَرَأَ ﴿إِذَا التَّمَاهُ وَشَقَّتْ﴾  
فَسَجَدَ. فَقُلْتُ لَهُ، قَالَ: سَجَدْتُ  
خَلْفَ أَبِي الْقَاسِمِ ﷺ فَلَا أَرَأُلُ  
أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ. [انظر: ٧٦٨،  
١٠٧٤، ١٠٧٨]

٧٦٧ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ:

one of the first two *Rak'ā* of the '*Ishā*' prayer  
*Wat-tīni waz-zaitūni*. (Sūrah No. 95)

(101) CHAPTER. To recite in the '*Ishā*'  
prayer, with *As-Sajda* (prostration).

768. Narrated Abū Rāfi': Once I offered the '*Ishā*' prayer with Abū Hurairah رَضِيَ اللهُ عَنْهُ and he recited *Idhas-Samā' un-Shaaqqat* (Sūrah No. 84) and prostrated. I said, "What is that?" He said, "I prostrated behind Abul-Qāsim, (the Prophet ﷺ) (when he recited that Sūrah) and I will keep on with this prostration while reciting it till I meet him."

(102) CHAPTER. Recitation in the '*Ishā*'  
prayer.

769. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ reciting *Wat-tīni waz-zaitūni* (Sūrah No. 95) in the '*Ishā*' prayer, and I never heard a sweeter voice or a better way of recitation than that of the Prophet ﷺ.

(103) CHAPTER. Prolonging the first two  
*Rak'ā* and shortening the last two.

770. Narrated Jābir bin Samura: 'Umar رَضِيَ اللهُ عَنْهُ said to Sa'd, "The people complained against you in everything, even in *Salāt* (prayer)." Sa'd replied, "Really, I used to prolong the first two *Rak'ā* and

حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ قَالَ: سَمِعْتُ  
الْبَرَاءَ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ  
فَقَرَأَ فِي الْعِشَاءِ فِي إِحْدَى الرَّكْعَتَيْنِ  
بِ: ﴿وَالَّذِينَ وَالَّذِينَ﴾ [انظر: ٧٦٩،  
٤٩٥٢، ٧٥٤٦]

(١٠١) بَابُ الْقِرَاءَةِ فِي الْعِشَاءِ  
بِالسَّجْدَةِ

٧٦٨ - حَدَّثَنِي مُسَدَّدٌ قَالَ:  
حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا  
الْتِّمِيمِيُّ، عَنْ بَكْرِ، عَنْ أَبِي رَافِعٍ  
قَالَ: صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ الْعَمَمَةَ،  
فَقَرَأَ: ﴿إِذَا أَسْمَأُ أَنْشَقَتْ﴾ فَسَجَدَ  
فَقُلْتُ: مَا هَذِهِ؟ قَالَ: سَجَدْتُ فِيهَا  
خَلَفَ أَبِي الْقَاسِمِ ﷺ فَلَا أَرَأَى  
أَسْجُدُ فِيهَا حَتَّى أَلْقَاهُ. [راجع: ٧٦٦]

(١٠٢) بَابُ الْقِرَاءَةِ فِي الْعِشَاءِ

٧٦٩ - حَدَّثَنَا خَلَادٌ بْنُ يَحْيَى  
قَالَ: حَدَّثَنَا مُسَعَّرٌ قَالَ: حَدَّثَنَا عَدِيُّ  
بْنُ ثَابِتٍ أَنَّهُ سَمِعَ الْبَرَاءَ رَضِيَ اللهُ  
عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ  
﴿وَالَّذِينَ وَالَّذِينَ﴾ فِي الْعِشَاءِ. وَمَا  
سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِنْهُ أَوْ  
قِرَاءَةً. [راجع: ٧٦٧]

(١٠٣) بَابُ: يُطَوَّلُ فِي الْأَوَّلَيْنِ  
وَيُخَلَّفُ فِي الْأَخْرَيْنِ

٧٧٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ  
قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عَوْنٍ  
قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ قَالَ:

shorten the last two and I will never shorten the *Ṣalāt* in which I follow Allāh's Messenger ﷺ." 'Umar said, "You are telling the truth and that is what I think about you."

**(104) CHAPTER. The recitation of the Qur'ān in the *Fajr* prayer.**

And Umm Salama said: "The Prophet ﷺ recited *Sūrat Aṭ-Ṭūr*. (*Sūrah* No. 52)

771. Narrated Saiyyār bin Salama: My father and I went to Abū Barza Al-Aslamī رضي الله عنه to ask him about the stated times for the *Ṣalāt* (prayers). He replied, "The Prophet ﷺ used to offer the *Zuhr* prayer when the sun just declined from its highest position at noon; the *ʿAṣr* prayer at a time when if a man went to the farthest place in Al-Madīna (after offering *Ṣalāt*) he would find the sun still hot (bright). (The subnarrator said: I have forgotten what Abū Barza said about the *Maghrib* prayer). The Prophet ﷺ never found any harm in delaying the *'Ishā'* prayer to the first third of the night and he never liked to sleep before it and to talk after it. He used to offer the *Fajr* (early morning) prayer at a time when after finishing it one could recognize the person sitting beside him and used to recite between 60 to 100 Verses in one or both the *Rak'ā'*."

772. Narrated Abū Hurairah رضي الله عنه: The Qur'ān is recited in every *Ṣalāt* (prayer) and in those *Ṣalāt* in which Allāh's Messenger ﷺ recited aloud for us, we recite aloud in the same *Ṣalāt* for you; and the *Ṣalāt* in which the

قَالَ عُمَرُ لِسَعْدٍ: لَقَدْ شَكَوَكَ فِي كُلِّ شَيْءٍ حَتَّى الصَّلَاةِ. قَالَ: أَمَا أَنَا فَأَمُدُّ فِي الْأُولِيِّينَ وَأُحْدِفُ فِي الْأُخْرِيِّينَ وَلَا أَلُو مَا اقْتَدَيْتَ بِهِ مِنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ. قَالَ: صَدَقْتَ، ذَاكَ الظَّنُّ بِكَ، أَوْ ظَنِّي بِكَ. [راجع: ٧٥٥]

**(١٠٤) بَابُ الْقِرَاءَةِ فِي الْفَجْرِ،**

وقالت أم سلمة: قرأ النبي ﷺ بالطور.

٧٧١ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا سَيَّارُ بْنُ سَلَمَةَ قَالَ: دَخَلْتُ أَنَا وَأَبِي عَلَى أَبِي بَرَزَةَ الْأَسْلَمِيِّ فَسَأَلْنَاهُ عَنِ وَقْتِ الصَّلَاةِ فَقَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ حِينَ تَرَوُلُ الشَّمْسُ، وَالْعَصْرَ وَيَرْجِعُ الرَّجُلُ إِلَى أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةً. وَنَسِيتُ مَا قَالَ فِي الْمَغْرِبِ، وَلَا يُبَالِي بِتَأْخِيرِ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ، وَلَا يُحِبُّ النَّوْمَ قَبْلَهَا وَلَا الْحَدِيثَ بَعْدَهَا وَيُصَلِّي الصُّبْحَ وَيَنْصَرِفُ الرَّجُلُ فَيَعْرِفُ جَلِيسَهُ. وَكَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ أَوْ إِحْدَاهُمَا مَا بَيْنَ السِّتِينَ إِلَى الْمِائَةِ. [راجع: ٥٤١]

٧٧٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ أَنَّهُ سَمِعَ

Prophet ﷺ recited quietly, we recite quietly. If you recite *Sūrat Al-Fātiḥa* only, it is sufficient, but if you recite something else in addition, that would be better.

**(105) CHAPTER. To recite aloud in the *Fajr* (early morning) prayer.**

And Umm Salama said, “I was performing *Tawāf* behind the people while the Prophet ﷺ was offering *Ṣalāt* (praying) and reciting *Sūrat Aṭ-Ṭūr*. (*Sūrah* No. 52)

773. Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet ﷺ set out with the intention of going to *Sūq ‘Ukāz* (market of ‘Ukāz) along with some of his Companions. At that time, a barrier was put between the devils and the news of heaven. Burning fires were shot at them. The devils went to their people, who asked them, “What is wrong with you?” They said, “A barrier has been put between us and the news of heaven. Burning fires are shot at us.” They said, “The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven.” Those who went towards Tihāma came across the Prophet ﷺ at a place called Nakhlā and it was on the way to *Sūq ‘Ukāz* and the Prophet ﷺ was offering the *Fajr* (early morning) prayer with his Companions. When they heard the Qur’ān they listened to it and said, “By Allāh, this is the thing which has put a barrier between us and the news of heaven.” They went to their people and said, “O our people; verily we have heard a wonderful recital (the Qur’ān). It guides to the Right Way and we have

أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: فِي كُلِّ صَلَاةٍ يُقْرَأُ، فَمَا أَسْمَعْنَا رَسُولَ اللهِ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَى عَنَّا أَخْفَيْنَا عَنْكُمْ، وَإِنْ لَمْ تَزِدْ عَلَيَّ أُمَّ الْقُرْآنِ أَجْرًا تُزِدْتَنِي فَهُوَ خَيْرٌ.

**(١٠٥) بَابُ الْجَهْرِ بِقِرَاءَةِ صَلَاةِ الصُّبْحِ،**

وَقَالَتْ أُمُّ سَلَمَةَ: طُفْتُ وَرَاءَ النَّاسِ وَالنَّبِيِّ ﷺ يُصَلِّي وَيُقْرَأُ بِالطُّورِ.

٧٧٣ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ - هُوَ جَعْفَرُ بْنُ أَبِي وَحْشِيَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: انْطَلَقَ النَّبِيُّ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عُكَاظِ، وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ فَقَالُوا: مَا لَكُمْ؟ فَقَالُوا: حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ. قَالُوا: مَا حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ إِلَّا شَيْءٌ حَدَثَ، فَاضْرِبُوا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا فَانظُرُوا مَا هَذَا الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ. فَاَنْصَرَفَ أُولَئِكَ الَّذِينَ تَوَجَّهُوا نَحْوَ تِهَامَةَ إِلَى النَّبِيِّ ﷺ وَهُوَ بِنَخْلَةَ عَامِدِينَ إِلَى سُوقِ عُكَاظِ وَهُوَ

believed therein and we shall never join (in worship) anything with our Lord (Allah).” Allāh revealed the following verses to his Prophet ﷺ (*Sūrat Al-Jinn*) (No. 72): “Say (O Muḥammad ﷺ): It has been revealed to me... (V.72:1)” And what was revealed to him was the conversation of the jinn.

يُصَلِّي بِأَصْحَابِهِ صَلَاةَ الْمَجْرِي، فَلَمَّا  
سَمِعُوا الْقُرْآنَ اسْتَمَعُوا لَهُ، فَقَالُوا:  
هَذَا وَاللَّهِ الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ  
السَّمَاءِ. فَهَذَا لَكَ جِئِن رَجَعُوا إِلَى  
قَوْمِهِمْ فَقَالُوا: يَا قَوْمَنَا ﴿إِنَّا سَمِعْنَا  
قَوْلَنَا عَجَبًا يَهْدِي إِلَى الرَّشْدِ فَآمَنَّا بِهِ  
وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا﴾ [الجن: ١-٢] فَأَنْزَلَ  
اللَّهُ عَلَى نَبِيِّهِ ﷺ ﴿قُلْ أُوْحَىٰ إِلَيَّ  
وَإِنَّمَا أُوْحَىٰ إِلَيْهِ قَوْلَ الْجِنِّ.

[انظر: ٤٩٢١]

774 (A). Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet ﷺ recited aloud in the *Ṣalāt* (prayers) in which he was ordered to do so and quietly in the *Ṣalāt* in which he was ordered to do so. “...And your Lord is never forgetful.” (V.19:64). “Indeed in the Messenger of Allāh (Muḥammad ﷺ) you have a good example to follow...” (V.33:21).

٧٧٤ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا  
إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ  
عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَرَأَ النَّبِيُّ  
ﷺ فِيمَا أَمَرَ وَسَكَتَ فِيمَا أَمَرَ ﴿وَمَا  
كَانَ رَبُّكَ نَسِيًّا﴾ [مريم: ٦٤] وَ ﴿لَقَدْ  
كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾  
[الأحزاب: ٢١].

(106) CHAPTER. To recite two *Sūrah* in one *Rak‘ā* and to recite the last Verses of some *Sūrah*, or to recite the *Sūrah* in their reverse order, or to recite the beginning of a *Sūrah*.

(١٠٦) **بَابُ الْجَمْعِ بَيْنَ السُّورَتَيْنِ**  
فِي رَكْعَةٍ، وَالْقِرَاءَةَ بِالْحَوَاتِمِ،  
وِسُورَةَ قَبْلَ سُورَةٍ، وَبِأَوَّلِ سُورَةٍ،

Narrated ‘Abdullāh bin As-Sā’ib: The Prophet ﷺ recited *Sūrat Al-Mu‘minūn* (No. 23) in the *Fajr* prayer and when he reached the story of Mūsa (Moses) and Hārūn (Aaron) or ‘Iesa (Jesus) he got cough and bowed. ‘Umar recited 120 Verses from *Sūrat Al-Baqarah* (No. 2) in the first *Rak‘ā* and in the second *Rak‘ā* he recited a *Sūrah* from the *Maṭhānī* (*Sūrah* of less than 100 Verses). Aḥnaf recited in the first *Rak‘ā* *Sūrat Al-Kahf* (No. 18) and in the second *Rak‘ā* *Sūrat Yūsuf* (Joseph) (No.12) or *Sūrat Yunus* (Jonah)

وَيُذَكِّرُ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ:  
قَرَأَ النَّبِيُّ ﷺ الْمُؤْمِنُونَ فِي الصُّبْحِ  
حَتَّىٰ إِذَا جَاءَ ذِكْرُ مُوسَىٰ وَهَارُونَ أَوْ  
ذِكْرُ عِيسَىٰ أَخَذْتَهُ سَعْلَةً فَرَكِعَ. وَقَرَأَ  
عُمَرُ فِي الرَّكْعَةِ الْأُولَىٰ بِمِائَةٍ وَعِشْرِينَ  
آيَةً مِنَ الْبَقَرَةِ، وَفِي الثَّانِيَةِ بِسُورَةٍ مِنَ  
الْمَثَانِي، وَقَرَأَ الْأَخْنَفُ بِالْكَهْفِ فِي  
الْأُولَىٰ، وَفِي الثَّانِيَةِ بِيُوسُفَ، أَوْ

(No.10) and said that he had offered the *Fajr* prayer with 'Umar reciting the same *Sūrah*. Ibn Mas'ūd recited 40 Verses from *Sūrat Al-Anfāl* (No.8) (in the first *Rak'a*) and in the second *Rak'a*, a *Sūrah* from the *Mufaṣṣal Sūrah* [the *Sūrah* starting from *Qāf* (No.50) to the end of the Qur'ān]. Qatāda said about a person who recited one *Sūrah* divided between two *Rak'a* or repeated the same *Sūrah* in both *Rak'a* that he can do so as all those Verses are from Allāh's Book.

774 (B). Anas رضي الله عنه said: One of the *Anṣār* used to lead the *Anṣār* in *Salāt* (prayer) in the Qubā' mosque and it was his habit to recite *Qul Huwal-lāhu Aḥad* (Say: He is Allāh the One) (No.112) (after *Sūrat Al-Fātiḥa*) (No.1) whenever he wanted to recite something in *Ṣalāt*. When he finished that *Sūrah*, he would recite another one with it. He followed the same procedure in each *Rak'a*. His companions discussed this with him and said, "You recite this *Sūrah* and do not consider it sufficient and then you recite another. So would you recite it alone or leave it and recite some other." He said, "I will never leave it and if you want me to be your *Imām* on this condition then it is all right; otherwise I will leave you." They knew that he was the best amongst them and they did not like someone else to lead them in *Ṣalāt*. When the Prophet ﷺ went to them as usual, they informed him about it. The Prophet ﷺ addressed him and said, "O so-and-so, what forbids you from doing what your companions ask you to do? Why do you read this *Sūrah* particularly in every *Rak'a*?" He replied, "I love this *Sūrah*." The Prophet ﷺ said, "Your love for this *Sūrah* will make you enter Paradise."

يُؤَسِّرَ، وَذَكَرَ أَنَّهُ صَلَّى مَعَ عَمَرَ رَضِيَ اللَّهُ عَنْهُ الصُّبْحَ بِهِمَا. وَقَرَأَ ابْنُ مَسْعُودٍ بِأَرْبَعِينَ آيَةً مِنَ الْأَنْفَالِ، وَفِي الثَّانِيَةِ سُورَةَ مِنَ الْمُفَصَّلِ. وَقَالَ قَتَادَةُ فِيمَنْ يَقْرَأُ سُورَةَ وَاحِدَةً يَفْرُقُهَا فِي رَكْعَتَيْنِ، أَوْ يَرُدُّ سُورَةَ وَاحِدَةً فِي رَكْعَتَيْنِ: كُلُّ كِتَابِ اللَّهِ.

٧٧٤ م - وَقَالَ عُبَيْدُ اللَّهِ بْنُ عَمَرَ: عَنِ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: كَانَ رَجُلٌ مِنَ الْأَنْصَارِ يُؤَمِّمُهُمْ فِي مَسْجِدِ قُبَاءٍ، فَكَانَ كُلَّمَا افْتَتَحَ سُورَةَ يَقْرَأُ بِهَا لَهُمْ فِي الصَّلَاةِ مِمَّا يَقْرَأُ بِهِ، افْتَتَحَ بِهِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ حَتَّى يَفْرُغَ مِنْهَا، ثُمَّ يَقْرَأُ بِسُورَةٍ أُخْرَى مَعَهَا، وَكَانَ يَضَعُ ذَلِكَ فِي كُلِّ رَكْعَةٍ، فَكَلَّمَهُ أَصْحَابُهُ وَقَالُوا: إِنَّكَ تَفْتَتِحُ بِهِذِهِ السُّورَةَ ثُمَّ لَا تَرَى أَنَّهَا تُجْزِئُكَ حَتَّى تَقْرَأَ بِالْأُخْرَى فَمَا أَنْ تَقْرَأَ بِهَا وَإِنَّمَا أَنْ تَدْعَهَا وَتَقْرَأَ بِأُخْرَى. فَقَالَ: مَا أَنَا بِتَارِكِهَا، إِنْ أَحْبَبْتُمْ أَنْ أُوَمِّمَكُمْ بِذَلِكَ فَعَلْتُ، وَإِنْ كَرِهْتُمْ تَرَكَتُكُمْ. وَكَانُوا يَرَوْنَ أَنَّهُ مِنْ أَفْضَلِهِمْ، وَكَرِهُوا أَنْ يُؤَمِّمَهُمْ غَيْرُهُ. فَلَمَّا أَنَاهُمُ النَّبِيُّ ﷺ أَخْبَرُوهُ الْخَبَرَ فَقَالَ: «يَا فُلَانُ، مَا يَمْنَعُكَ أَنْ تَفْعَلَ مَا يَأْمُرُكَ بِهِ أَصْحَابُكَ؟ وَمَا يَحْمِلُكَ عَلَى لُزُومِ

هذه السورة في كل ركعة؟» فقال:  
إني أحبها. فقال: «حبك إياها  
أدخلك الجنة».

775. Narrated Abū Wā'il : A man came to Ibn Mas'ūd رضي الله عنه and said, "I recited the *Mufaṣṣal* (*Sūrah*) at night in one *Rak'a*." Ibn Mas'ūd said, "This recitation is (too quick) like the recitation of poetry. I know the identical *Sūrah* which the Prophet ﷺ used to recite in pairs." Ibn Mas'ūd then mentioned 20 *Mufaṣṣal Sūrah* including two *Sūrah* from the family of (i.e., those *Sūrah* which begin with) *Hā-Mīm* (حَمْ) (which the Prophet ﷺ used to recite) in each *Rak'a*.

٧٧٥ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مَرْثَدَةَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ مَسْعُودٍ فَقَالَ: قَرَأْتُ الْمُفَصَّلَ اللَّيْلَةَ فِي رَكْعَةٍ. فَقَالَ: هَذَا كَهَذَا الشَّعْرِ. لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ بَيْنَهُنَّ، فَذَكَرَ عَشْرِينَ سُورَةً مِنَ الْمُفَصَّلِ، سُورَتَيْنِ مِنْ آلِ حَمٍ فِي كُلِّ رَكْعَةٍ. [انظر: ٤٩٩٦، ٥٠٤٣]

(107) CHAPTER. To recite only *Sūrat Al-Fātiha* in the last two *Rak'a* during a four *Rak'a* *Salāt* (prayer).

776. Narrated 'Abdullāh bin Abī Qatāda : My father said, "The Prophet ﷺ used to recite *Sūrat Al-Fātiha* followed by another *Sūrah* in the first two *Rak'a* of the *Ṣalāt* (prayer) and used to recite only *Sūrat Al-Fātiha* in the last two *Rak'a* of the *Zuhr* prayer. Sometimes a Verse or so was audible and he used to prolong the first *Rak'a* more than the second and used to do the same in the *ʿAṣr* and *Fajr* prayers."

(١٠٧) بَابُ: يَقْرَأُ فِي الْأَخْرَيْنِ بِفَاتِحَةِ الْكِتَابِ

٧٧٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الظُّهْرِ فِي الْأُولَيَيْنِ بِأَمِّ الْكِتَابِ وَسُورَتَيْنِ، وَفِي الرَّكْعَتَيْنِ الْأَخْرَيْنِ بِأَمِّ الْكِتَابِ، وَيُسْمِعُنَا الْآيَةَ. وَيَطْوُلُ فِي الرَّكْعَةِ الْأُولَى مَا لَا يُطِيلُ فِي الرَّكْعَةِ الثَّانِيَةِ. وَهَكَذَا فِي الْعَصْرِ، وَهَكَذَا فِي الصُّبْحِ. [راجع: ٧٥٩]

(108) CHAPTER. To recite (the Qur'an) quietly in the *Zuhr* and *ʿAṣr* prayers.

777. Narrated Abū Ma'mar : We said to Khabbāb رضي الله عنه، "Did Allāh's Messenger

(١٠٨) بَابُ مَنْ خَافَتِ الْقِرَاءَةُ فِي الظُّهْرِ وَالْعَصْرِ

٧٧٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ

ﷺ used to recite (the Qur’ān) in *Zuhr* and ‘*Aṣr* prayers?” He replied in the affirmative. We said, “How did you come to know about it?” He said, “By the movement of his beard.”

قَالَ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ ابْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: قُلْنَا لِحَبَابٍ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ قَالَ: نَعَمْ، قُلْنَا: مِنْ أَيْنَ عَلِمْتَ؟ قَالَ: بِاضْطِرَابِ لِحْيَتِهِ.

(109) CHAPTER. (In a quiet prayer) if the *Imām* recites a Verse or so audibly.

(١٠٩) بَابٌ: إِذَا أَسْمَعَ الْإِمَامُ الْآيَةَ

778. Narrated ‘Abdullāh bin Abī Qatāda : My father said, “The Prophet ﷺ used to recite *Sūrat Al-Fātiḥa* along with another *Sūrah* in the first two *Rak’a* of the *Zuhr* and ‘*Aṣr* prayers. A Verse or so was audible at times and he used to prolong the first *Rak’a*.”

٧٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنِي الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ بِأَمِّ الْكِتَابِ وَسُورَةَ مَعَهَا فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ الظُّهْرِ وَالْعَصْرِ، وَيُسْمِعُنَا الْآيَةَ أحياناً، وَكَانَ يُطَوِّلُ فِي الرَّكْعَةِ الْأُولَى.

[راجع: ٧٥٩]

(110) CHAPTER. To prolong the first *Rak’a*.

(١١٠) بَابٌ: يُطَوِّلُ فِي الرَّكْعَةِ الْأُولَى

779. Narrated ‘Abdullāh bin Abī Qatāda : My father said, “The Prophet ﷺ used to prolong the first *Rak’a* of the *Zuhr Ṣalāt* (prayer) and shorten the second one and used to do the same in the morning (*Fajr*) *Salat*.”

٧٧٩ - حَدَّثَنَا أَبُو نَعِيمٍ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يُطَوِّلُ فِي الرَّكْعَةِ الْأُولَى مِنْ صَلَاةِ الظُّهْرِ، وَيُقْصِرُ فِي الرَّكْعَةِ الثَّانِيَةِ، وَيَعْمَلُ ذَلِكَ فِي صَلَاةِ الصُّبْحِ. [راجع: ٧٥٩]

(111) CHAPTER. Saying of *Āmīn* aloud by the *Imām*.

(١١١) بَابٌ جَهْرَ الْإِمَامِ بِالْأَمِينِ، وَقَالَ عَطَاءٌ: أَمِينَ دُعَاءٍ، أَمَّنْ ابْنُ

‘Atā’ said: ‘*Āmīn* is an invocation. Ibn Az-

Zubair and the persons behind him said *Āmīn* loudly till the mosque echoed. Abū Hurairah used to say to the *Imām* "Do not say *Āmīn* before me (i.e. before I join the row for the prayer)." Nāfi' said: "Ibn 'Umar never missed '*Āmīn*, and urged the people to say it. I heard something good about it from him."

780. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Say *Āmīn* when the *Imām* says it and if the *Āmīn* of any one of you coincides with that of the angels then all his past sins will be forgiven."

Ibn Shihāb said, "Allāh's Messenger ﷺ used to say *Āmīn*."

#### (112) CHAPTER. Superiority of saying *Āmīn*.

781. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If any one of you says *Āmīn* and the angels in the heavens say *Āmīn* and the former coincides with the latter, all his past sins will be forgiven."

#### (113) CHAPTER. Saying of *Āmīn* aloud by the followers.

782. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Say *Āmīn* when the *Imām* says *Ghāiril-maghḍūbi 'alaihīm*

الرُّبِيِّ وَمَنْ وَرَاءَهُ حَتَّىٰ إِنَّ لِلْمَسْجِدِ لَللَّجَّةِ، وَكَانَ أَبُو هُرَيْرَةَ يُنَادِي الْإِمَامَ: لَا تَقْتِنِي بِأَمِينٍ. وَقَالَ نَافِعٌ: كَانَ ابْنُ عُمَرَ لَا يَدْعُهُ وَيَحْضُهُمْ، وَسَمِعْتُ مِنْهُ فِي ذَلِكَ خَيْرًا.

٧٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ

قَالَ: أَخْبَرَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُمَا أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَمَّنَ الْإِمَامُ فَأَمُّنُوا فَإِنَّهُ مَنْ وَاَفَقَ تَأْمِينَهُ تَأْمِينِ الْمَلَائِكَةِ عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». قَالَ ابْنُ شِهَابٍ: وَكَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «أَمِينَ». [انظر: ٦٤٠٢]

#### (١١٢) بَابُ فَضْلِ التَّامِينِ

٧٨١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ

قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الرَّزَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ أَحَدُكُمْ: آمِينَ، وَقَالَتِ الْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَتْ إِحْدَاهُمَا الْأُخْرَى، عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

#### (١١٣) بَابُ جَهْرِ الْمَأْمُومِ بِالتَّامِينِ

٧٨٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيِّ مَوْلَى

*walad-dāl-līn* [not the path of those who earn Your Anger (such as Jews) nor of those who go astray (such as Christians)], all the past sins of the person whose saying (of *Āmin*) coincides with that of the angels, will be forgiven.

أبي بكر، عن أبي صالح، عن أبي هريرة أن رسول الله ﷺ قال: «إذا قال الإمام ﴿عَبْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا أَصْحَابِ الْإِيمَانِ﴾ فقولوا: آمين، فإنه من وافق قوله قول الملائكة غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». تابعه مُحَمَّدُ بْنُ عَمْرٍو، عن أبي سلمة، عن أبي هريرة عن النبي ﷺ. وتُعَيِّمُ الْمُجْمِرُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ. [انظر: ٤٤٧٥]

(١١٤) **بَابُ إِذَا رَكَعَ دُونَ الصَّفِّ**

(114) CHAPTER. If someone bowed behind the rows, [on entering the mosque and before joining the rows of *Ṣalāt* (prayer)].

783. Narrated Abū Bakrah رَضِيَ اللَّهُ عَنْهُ: I reached the Prophet ﷺ in the mosque while he was bowing in *Ṣalāt* (prayer) and I too bowed before joining the row. I mentioned it to the Prophet ﷺ and he said to me, “May Allāh increase your love for the good. But do not repeat it again (bowing in that way).”

٧٨٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا هَمَّامٌ، عَنِ الْأَعْلَمِ وَهُوَ زِيَادٌ، عَنِ الْحَسَنِ، عَنِ أَبِي بَكْرَةَ: أَنَّهُ انْتَهَى إِلَى النَّبِيِّ ﷺ وَهُوَ رَاكِعٌ فَرَكَعَ قَبْلَ أَنْ يَصَلَ إِلَى الصَّفِّ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «زَادَكَ اللَّهُ حِرْصًا وَلَا تُعَدُّ».

(١١٥) **بَابُ إِمْتَامِ التَّكْبِيرِ فِي الرَّكْعِ**

(115) CHAPTER. *Itmām At-Takbīr* (i.e., to end the number of *Takbīr* or to say the *Takbīr* perfectly) on bowing. [See *Faḥ Al-Bārī* ].

Ibn ‘Abbās narrated it from the Prophet ﷺ. One of the narrators of the *Ḥadīth* is Mālik bin Ḥuwairith رَضِيَ اللَّهُ عَنْهُ.

784. Narrated ‘Imrān bin Ḥuṣayn رَضِيَ اللَّهُ عَنْهُ: I offered the *Ṣalāt* (prayer) with ‘Alī رَضِيَ اللَّهُ عَنْهُ in Baṣra and he made us remember the *Ṣalāt* which we used to offer with Allāh’s Messenger ﷺ. ‘Alī said *Takbīr* on each raising and bowing (and prostrating etc.) [See *Faḥ Al-Bārī*, for details].

قَالَ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ، وَفِيهِ مَالِكُ بْنُ الْحُوَيْرِثِ.

٧٨٤ - حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ قَالَ: أَخْبَرَنَا خَالِدٌ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: صَلَّى مَعَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ بِالْبَصْرَةِ فَقَالَ: دَكَّرْنَا هَذَا الرَّجُلُ صَلَاةً كُنَّا نُصَلِّيهَا

مَعَ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَنَّهُ كَانَ يُكَبِّرُ كُلَّمَا رَفَعَ وَكُلَّمَا وَضَعَ. [انظر:

[٧٨٦، ٨٢٦]

785. Narrated Abū Salama: When Abū Hurairah رَضِيَ اللهُ عَنْهُ led us in *Ṣalāt* (prayer) he used to say *Takbīr* on each bowing and raising. On the completion of the *Ṣalāt* he used to say, "My *Ṣalāt* is more similar to the *Ṣalāt* of Allāh's Messenger ﷺ than that of anyone of you."

٧٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ كَانَ يُصَلِّي بِهِمْ فَيُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ، فَإِذَا أَنْصَرَفَ قَالَ: إِنِّي لِأَشْبَهُكُمْ صَلَاةَ بِرَسُولِ اللَّهِ ﷺ.

[انظر: ٧٨٩، ٧٩٥، ٨٠٣]

(116) CHAPTER. *Itmām At-Takbīr* (i.e., to end the number of *Takbīr*, or to say the *Takbīr* perfectly) on prostrating. [See *Fath Al-Bārī*]

(١١٦) بَابُ إِتْمَامِ التَّكْبِيرِ فِي السُّجُودِ

786. Narrated Muṭarrif bin 'Abdullāh: 'Imrān bin Ḥuṣain and I offered the *Ṣalāt* (prayer) behind 'Alī bin Abi Ṭālib رَضِيَ اللهُ عَنْهُ: When 'Alī prostrated, he said the *Takbīr*, when he raised his head, he said the *Takbīr* and when he got up for the third *Rak'a* he said the *Takbīr*. On completion of the *Ṣalāt* 'Imrān took my hand and said, "This (i.e., 'Alī) made me remember the *Ṣalāt* of Muḥammad ﷺ." Or he said, "He led us in a *Ṣalāt* like that of Muḥammad ﷺ."

٧٨٦ - حَدَّثَنَا أَبُو التُّعْمَانِ قَالَ: حَدَّثَنَا حَمَادٌ، عَنْ غِيلَانَ بْنِ جَرِيرٍ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ قَالَ: صَلَّيْتُ خَلْفَ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ، فَكَانَ إِذَا سَجَدَ كَبَّرَ، وَإِذَا رَفَعَ رَأْسَهُ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرَّكَعَتَيْنِ كَبَّرَ، فَلَمَّا قَضَى الصَّلَاةَ أَخَذَ بِيَدِي عِمْرَانُ بْنُ حُصَيْنٍ فَقَالَ: قَدْ ذَكَرَنِي هَذَا صَلَاةَ مُحَمَّدٍ ﷺ، أَوْ قَالَ: لَقَدْ صَلَّى بِنَا صَلَاةَ مُحَمَّدٍ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

[راجع: ٧٨٤]

787. Narrated 'Ikrima: I saw a person offering *Ṣalāt* (prayer) at *Maqām Ibrāhīm* [the place of Ibrāhīm (Abraham) عليه السلام by the Ka'bah] and he was saying *Takbīr* on every bowing, rising, standing and sitting. I

٧٨٧ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بَشِيرٍ، عَنْ عِكْرِمَةَ قَالَ: رَأَيْتُ رَجُلًا عِنْدَ الْمَقَامِ

asked Ibn ‘Abbās رضي الله عنهما (about this *Ṣalāt*). He admonished me saying: “Isn’t that the *Ṣalāt* of the Prophet ﷺ?” [Indicating that, that was the way, the Prophet ﷺ used to offer his *Ṣalāt* (prayer)].

**(117) CHAPTER. Saying the *Takbīr* on raising from the prostration.**

**788.** Narrated ‘Ikrima: I offered prayers behind a Sheikh at Makkah and he said twenty-two *Takbīr* (during the prayer). I told Ibn ‘Abbās that he (i.e., that Sheikh) was foolish. Ibn ‘Abbās admonished me and said, “This is the *Aṣ-Ṣunna* (legal way) of Abul-Qāsim ﷺ.”

**789.** Narrated Abū Hurairah رضي الله عنه: Whenever Allāh’s Messenger ﷺ stood for *Aṣ-Ṣalāt* (the prayer), he said *Takbīr* on starting the *Ṣalāt* (prayer) and then on bowing. (On rising from bowing he said) *Sami’ Allāhu liman ḥamida*, and then while standing straight he used to say *Rabbanā lakal-ḥamd*. *Al-Laiṭh* said, “(The Prophet ﷺ said) *‘Wa lakal-ḥamd.*” He used to say *Takbīr* on prostrating and on raising his head from prostration; again he would say *Takbīr* on prostrating and raising his head. He would then do the same in the whole of the *Ṣalāt* till it was completed. And on rising from the second *Rak’a* after sitting (for *Al-Taḥiyāt*), he used to say *Takbīr*.

يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ، وَإِذَا قَامَ وَإِذَا وَضَعَ؛ فَأَخْبَرْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فَقَالَ: أَوْلَيْسَ تِلْكَ صَلَاةَ النَّبِيِّ ﷺ لَا أُمَّ لَكَ.

**(۱۱۷) بَابُ التَّكْبِيرِ إِذَا قَامَ مِنْ السُّجُودِ**

۷۸۸ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ قَالَ: صَلَّيْتُ خَلْفَ شَيْخٍ بِمَكَّةَ فَكَبَّرَ ثِنْتَيْنِ وَعِشْرِينَ تَكْبِيرَةً، فَقُلْتُ لِابْنِ عَبَّاسٍ: إِنَّهُ أَحْمَقُ، فَقَالَ: نَكَلْتِكَ أُمَّكَ، سُنَّةُ

أبي القاسم ﷺ. [راجع: ۷۸۷]

وقال موسى: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا قَتَادَةُ قَالَ: حَدَّثَنَا عِكْرِمَةُ.

۷۸۹ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ ثُمَّ يُكَبِّرُ حِينَ يَرُكِعُ، ثُمَّ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرُّكُوعِ، ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: «رَبَّنَا لَكَ الْحَمْدُ». قَالَ عَبْدُ اللَّهِ بْنُ صَالِحٍ عَنِ اللَّيْثِ: «وَلَكَ الْحَمْدُ»، ثُمَّ يُكَبِّرُ حِينَ يَهْرِي، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ

حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يَفْعَلُ ذَلِكَ فِي  
الصَّلَاةِ كُلِّهَا حَتَّى يَقْضِيَهَا. وَيُكَبِّرُ  
حِينَ يَقُومُ مِنَ الثَّنَيْنِ بَعْدَ الْجُلُوسِ.  
[راجع: ٧٨٥]

(118) CHAPTER. To put the hands (palms)  
on both knees while bowing.

While in the company of his companions, Abū Ḥumaid said, “The Prophet ﷺ used to put both his hands on his knees.”

790. Narrated Muṣ'ab bin Sa'd: I offered Ṣalāt (prayer) beside my father (Sa'd bin Abī Waqqas رضي الله عنه) and approximated both my hands and placed them in between the knees. My father told me not to do so and said, “We used to do the same but we were forbidden (by the Prophet ﷺ) to do so and were ordered to place the hands on the knees.”

(119) CHAPTER. Not performing bowing  
perfectly.

791. Narrated Zaid bin Wahb: Ḥudhaifa رضي الله عنه saw a person who was not performing the bowings and prostrations perfectly. He said to him, “You have not offered Ṣalāt and if you should die, you would die on a religion other than that of Muḥammad ﷺ.”

(120) CHAPTER. To keep the back straight  
in bowing.

In the presence of his companions, Abū Ḥumaid said, “The Prophet ﷺ bowed and kept his back straight.”

(١١٨) بَابُ وَضْعِ الْأَيْدِي عَلَى  
الرُّكْبِ فِي الرُّكُوعِ،

وَقَالَ أَبُو حُمَيْدٍ فِي أَصْحَابِهِ:  
أَمْكَنَ النَّبِيُّ ﷺ بِيَدَيْهِ مِنْ رُكْبَتَيْهِ.

٧٩٠ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ:  
حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي يَعْقُوبٍ قَالَ:  
سَمِعْتُ مُصْعَبَ ابْنَ سَعْدٍ يَقُولُ:  
صَلَّيْتُ إِلَى جَنْبِ أَبِي فَطَبَّقْتُ بَيْنَ  
كَفَّيْ ثُمَّ وَضَعْتُهُمَا بَيْنَ فَخِذَيْ،  
فَنَهَانِي أَبِي وَقَالَ: كُنَّا نَفْعَلُهُ فَنُهِنَا  
عَنْهُ وَأَمَرْنَا أَنْ نَضَعَ أَيْدِينَا عَلَى  
الرُّكْبِ.

(١١٩) بَابُ إِذَا لَمْ يُتِمَّ الرُّكُوعَ

٧٩١ - حَدَّثَنَا حَفْصُ بْنُ عَمَرَ  
قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ،  
قَالَ: سَمِعْتُ زَيْدَ ابْنَ وَهَبٍ قَالَ:  
رَأَى حُدَيْفَةَ رَجُلًا لَا يُتِمُّ الرُّكُوعَ  
وَالسُّجُودَ قَالَ: مَا صَلَّيْتُ وَلَوْ مَتَّ  
مَتَّ عَلَى غَيْرِ الْفِطْرَةِ الَّتِي فَطَرَ اللَّهُ  
مُحَمَّدًا ﷺ. [راجع: ٣٨٩]

(١٢٠) بَابُ اسْتِوَاءِ الظَّهْرِ فِي  
الرُّكُوعِ،

وَقَالَ أَبُو حُمَيْدٍ فِي أَصْحَابِهِ:  
رَكَعَ النَّبِيُّ ﷺ ثُمَّ هَضَرَ ظَهْرَهُ.

(121) CHAPTER. And what is said regarding the limit of the completion of bowing and of keeping the back straight and the calmness with which it is performed.

792. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The bowing, the prostration, the sitting in between the two prostrations and the standing after the bowing of the Prophet ﷺ but not *Qiyām* [standing in the *Ṣalāt* (prayer)] and *Qu'ūd* (sitting in the *Ṣalāt*) used to be approximately equal (in duration).

(122) CHAPTER. The order of the Prophet ﷺ to a person who did not perform his bowing perfectly that he should repeat his *Ṣalāt* (prayer).

793. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ entered the mosque, a man came in, offered the *Ṣalāt* (prayer) and greeted the Prophet ﷺ. The Prophet ﷺ returned his greeting and said to him, "Go back and offer *Ṣalāt* again for you have not offered *Ṣalāt*." The man offered the *Ṣalāt* again, came back and greeted the Prophet ﷺ. He said to him thrice, "Go back and offer *Ṣalāt* again for you have not offered *Ṣalāt*." The man said, "By Him, Who has sent you with the truth! I do not know a better way of offering *Ṣalāt*. Kindly teach me how to offer *Ṣalāt*." He ﷺ said, "When you stand for the *Ṣalāt*, say *Takbīr* and then recite from the Qur'ān what you know and then bow with calmness till you feel at ease, then rise from bowing till you stand straight. Afterwards prostrate calmly till you feel at ease and then raise (your head) and sit with calmness till you feel at ease, and then prostrate with

(١٢١) بَابُ حَدِّ إِتْمَامِ الرُّكُوعِ وَالِاغْتِدَالِ فِيهِ وَالِإِظْمَانِيَّةِ

٧٩٢ - حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنَا الْحَكَمُ عَنْ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ رُكُوعُ النَّبِيِّ ﷺ وَسُجُودُهُ، وَبَيْنَ السَّجْدَتَيْنِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ مَا خَلَا الْقِيَامَ وَالْقُعُودَ قَرِيبًا مِنَ السَّوَاءِ. [انظر:

[٨٠١، ٨٢٠]

(١٢٢) بَابُ أَمْرِ النَّبِيِّ ﷺ الَّذِي لَا يُتِمُّ رُكُوعَهُ بِالْإِعَادَةِ

٧٩٣ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنَا سَعِيدُ الْمَقْبُرِيُّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ، فَوَدَّ النَّبِيُّ ﷺ عَلَيْهِ السَّلَامَ. فَقَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»، فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَقَالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ» ثَلَاثًا. فَقَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَحْسِنُ غَيْرَهُ، فَعَلَّمَنِي. قَالَ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَظْمُرَ رَاكِعًا، ثُمَّ ارْفَعْ

calmness till you feel at ease in prostration and do the same in the whole of your *Ṣalāt*.”

حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا. [راجع: ۷۵۷]

(123) CHAPTER. Invocation in bowing.

794. Narrated ‘Aishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ used to say in his bowings and prostrations, *Subhānaka-Allāhumma Rabbanā wa-biḥamdika Allāhumma-agh firli* [I honour Allāh from all that (unsuitable things) which are ascribed to You, O Allāh Our Lord! And all the praises and thanks are for You. O Allāh! Forgive me].”

(۱۲۳) بَابُ الدُّعَاءِ فِي الرُّكُوعِ  
۷۹۴ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضَّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي». [انظر: ۸۱۷، ۴۲۹۳، ۴۹۶۷، ۴۹۶۸]

(124) CHAPTER. What the *Imām* and the followers say on raising their heads from bowing.

795. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ said “*Sami’ Allāhu liman ḥamida* (Allāh heard those who sent praises and thanks to Him),” he would say, “*Allāhumma Rabbanā walakal ḥamd* (O Allah! Our Lord! All the praises and thanks are for You).” On bowing and raising his head from it [*Ṣalāt* (prayers)] the Prophet ﷺ used to say *Takbīr*. He also used to say *Takbīr* on rising after the two prostrations.

(۱۲۴) بَابُ مَا يَقُولُ الْإِمَامُ وَمَنْ خَلْفَهُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ  
۷۹۵ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذُنَيْبٍ، عَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ»، قَالَ: «اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ». وَكَانَ النَّبِيُّ ﷺ إِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ يُكَبِّرُ. وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ قَالَ: «اللهُ أَكْبَرُ». [راجع: ۷۸۵]

(125) CHAPTER. The superiority of saying *Allāhumma Rabbanā lakal ḥamd* (O Allāh, Our Lord! All the praises and thanks are for You).

796. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said, “When the *Imām*

۷۹۶ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ

says, *Sami' Allāhu liman ḥamida* (Allāh heard those who sent praises and thanks to Him), you should say, *Allāhumma Rabbanā lakal-ḥamd* (O Allāh! Our Lord! All the praises and thanks are for You). And if the saying of any one of you coincides with that of the angels, all his past sins will be forgiven.”

قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ سُمَيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الْإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ. فَإِنَّهُ مَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [انظر: ٣٢٢٨]

(126) CHAPTER.

797. Narrated Abū Salama: Abū Hurairah said, “No doubt, my *Ṣalāt* (prayer) is similar to that of the Prophet ﷺ.” Abū Hurairah رَضِيَ اللَّهُ عَنْهُ used to recite *Qunūt* (invocation) after saying *Sami' Allāhu liman ḥamida* in the last *Rak'a* of the *Zuhr*, *'Ishā'* and *Fajr* prayers. He would ask Allāh's Forgiveness for the true believers and curse the disbelievers.

(١٢٦) بَابٌ :

٧٩٧ - حَدَّثَنَا مُعَاذُ بْنُ فَصَالَةَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لِأَقْرَبِينَ صَلَاةَ النَّبِيِّ ﷺ، فَكَانَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقْتُلُ فِي الرَّكْعَةِ الْأُخْرَى مِنْ صَلَاةِ الظُّهْرِ وَصَلَاةِ الْعِشَاءِ وَصَلَاةِ الصُّبْحِ بَعْدَمَا يَقُولُ: (سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ) فَيَدْعُو لِلْمُؤْمِنِينَ وَيَلْعَنُ الْكُفَّارَ. [انظر: ٨٠٤، ١٠٠٦، ٢٩٣٢، ٤٥٦٠، ٤٥٩٨، ٦٢٠٠، ٦٣٩٣، ٦٩٤٠]

798. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The *Qunūt* used to be recited in the *Maghrib* and the *Fajr* prayers.

٧٩٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ الْقُنُوتُ فِي الْمَغْرِبِ وَالْمَجْرِبِ.

799. Narrated Rifā'a bin Rāfi' Az-Zuraqī رَضِيَ اللَّهُ عَنْهُ: One day we were offering *Ṣalāt* (prayer) behind the Prophet ﷺ. When he raised his head from bowing, he said, “*Sami' Allāhu liman ḥamida*.” A man behind him said, “*Rabbanā walakal ḥamd, ḥamdan*

٧٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ نَعِيمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ، عَنْ عَلِيِّ بْنِ يَحْيَى بْنِ خَلَّادٍ الرَّزْقِيِّ، عَنْ أَبِيهِ، عَنْ رِفَاعَةَ بْنِ

*kathīran ṭayyiban mubārakan fīhi* (O our Lord! All the praises and thanks are for You, many good and blessed praises). "When the Prophet ﷺ completed the *Ṣalāt*, he asked, "Who has said these words?" The man replied, "I." The Prophet ﷺ said, "I saw over thirty angels competing to write it first."

(127) CHAPTER. To stand straight with calmness on raising the head from bowing.

And Abū Ḥumaid said: The Prophet ﷺ rose (from bowing) and stood straight till all the vertebra of his spinal column came to a natural position.

800. Narrated Thābit: Anas رضي الله عنه used to demonstrate to us the *Ṣalāt* (prayer) of the Prophet ﷺ and while demonstrating, he used to raise his head from bowing and stand so long that we would say that he had forgotten (the prostration).

801. Narrated Al-Barā' رضي الله عنه: The bowings, the prostrations, the period of standing after bowing and the interval between the two prostrations of the Prophet ﷺ used to be equal in duration.

802. Narrated Ayyūb: Abū Qilāba said, "Mālik bin Ḥuwairith رضي الله عنه used to demonstrate to us the *Ṣalāt* (prayer) of the Prophet ﷺ at times other than that of the compulsory prayers. So, (once) he stood up

رَافِعَ الزُّرْقِي قَالَ: كُنَّا نُصَلِّي يَوْمًا وَرَاءَ النَّبِيِّ ﷺ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكْعَةِ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، قَالَ رَجُلٌ: رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ. فَلَمَّا انْصَرَفَ قَالَ: «مَنْ الْمُتَكَلِّمُ؟» قَالَ: أَنَا، قَالَ: «رَأَيْتُ بِضْعَةَ وَثَلَاثِينَ مَلَكًا يَتَنَدَّرُونَهَا، أَيُّهُمْ يَكْتُبُهَا أَوْلُ».

(١٢٧) **بَابُ الاِظْمَانِيَةِ حِينَ يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ**،

وَقَالَ أَبُو حُمَيْدٍ: رَفَعَ النَّبِيُّ ﷺ رَأْسَهُ وَاسْتَوَى حَتَّى يَعُودَ كُلُّ فَقَارٍ مَكَانَهُ.

٨٠٠ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتٍ قَالَ: كَانَ أَنَسُ بْنُ مَالِكٍ يُتَعْتُ لَنَا صَلَاةَ النَّبِيِّ ﷺ فَكَانَ يُصَلِّي، فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامَ حَتَّى نَقُولَ: قَدْ نَسِيَ. [انظر: ٨٢١]

٨٠١ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ ابْنِ أَبِي لَيْلَى عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رُكُوعُ النَّبِيِّ ﷺ وَسُجُودُهُ، وَإِذَا رَفَعَ مِنَ الرُّكُوعِ وَبَيْنَ السُّجُودَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ. [راجع: ٧٩٢]

٨٠٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ قَالَ: كَانَ

for *Ṣalāt* and performed a perfect *Qiyām* (standing and reciting from the Qur'ān) and then bowed and performed bowing perfectly; then he raised his head and stood straight for a while." Abū Qilāba added, "Mālik bin Ḥuwairith in that demonstration, offered *Ṣalāt* like this Sheikh of ours, Abū Yazīd." Abū Yazīd used to sit (for a while) on raising his head from the second prostration before getting up.

مَالِكُ بْنُ الْحُوَيْرِثِ يُرِينَا كَيْفَ كَانَ صَلَاةَ النَّبِيِّ ﷺ وَذَاكَ فِي غَيْرِ وَقْتِ الصَّلَاةِ. فَقَامَ فَأَمَكَّنَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَمَكَّنَ الرُّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ فَأَنْصَتَ هُنَيْئَةً، قَالَ أَبُو قِلَابَةَ: فَصَلَّى بِنَا صَلَاةَ شَيْخِنَا هَذَا أَبِي يَزِيدٍ. وَكَانَ أَبُو يَزِيدٍ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الْآخِرَةِ اسْتَوَى قَاعِدًا ثُمَّ نَهَضَ.

[راجع: ٦٧٧]

(128) CHAPTER. One should say *Takbīr* while going in prostration.

(١٢٨) **بَابٌ**: يَهْوِي بِالتَّكْبِيرِ حِينَ يَسْجُدُ،

Nāfi' said: "Ibn 'Umar used to place both his hands (on the ground) before his knees."

وَقَالَ نَافِعٌ: كَانَ ابْنُ عُمَرَ يَضَعُ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ.

803. Narrated Abū Bakr bin 'Abdur Raḥmān bin Hārith bin Hishām and Abū Salama bin 'Abdur Raḥmān: Abū Hurairah رضي الله عنه used to say *Takbīr* in all *Aṣ-Ṣalāt* (the prayers), compulsory and optional — in the month of Ramaḍān or other months. He used to say *Takbīr* on standing for *Ṣalāt* (prayer) and on bowing; then he would say *Sami' Allāhu liman ḥamida*, and before prostrating he would say *Rabbanā walakal-ḥamd*. Then he would say *Takbīr* on prostrating and on raising his head from the prostration, then another *Takbīr* on prostrating (for the second time), and on raising up his head from the prostration. He also would say the *Takbīr* on standing from the second *Rak'a*. He used to do the same in every *Rak'a* till he completed *Aṣ-Ṣalāt*. On completion of the *Ṣalāt*, he would say, "By Him in Whose Hands my soul is! No doubt my *Ṣalāt* closely resembles to that of Allāh's Messenger ﷺ than yours, and this was his *Ṣalāt* till he left this world."

٨٠٣ - حَدَّثَنَا أَبُو الِيمانِ قَالَ: حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ كَانَ يُكَبِّرُ فِي كُلِّ صَلَاةٍ مِنَ الْمَكْتُوبَةِ وَعَبرِهَا فِي رَمَضَانَ وَعَبرِهِ. فَيُكَبِّرُ حِينَ يَقُومُ ثُمَّ يُكَبِّرُ حِينَ يَرُكِعُ، ثُمَّ يَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. ثُمَّ يَقُولُ: رَبَّنَا وَلَكَ الْحَمْدُ، قَبْلَ أَنْ يَسْجُدَ. ثُمَّ يَقُولُ: اللَّهُ أَكْبَرُ، حِينَ يَهْوِي سَاجِدًا. ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ: ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ. ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ، ثُمَّ يُكَبِّرُ حِينَ يَقُومُ مِنَ الْجُلُوسِ فِي الْاِثْنَتَيْنِ.

وَيَفْعَلُ ذَلِكَ فِي كُلِّ رُكْعَةٍ حَتَّى يَقْرَعَ  
مِنَ الصَّلَاةِ. ثُمَّ يَقُولُ حِينَ يَنْصَرِفُ:  
وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَقْرُبُكُمْ شَبَهًا  
بِصَّلَاةِ رَسُولِ اللَّهِ ﷺ إِنْ كَانَتْ هَذِهِ  
لِصَّلَاتِهِ حَتَّى فَارَقَ الدُّنْيَا.

[راجع: ٧٨٥]

804. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ  
“When Allāh’s Messenger ﷺ raised his head  
from (bowing) he used to say *Sami’ Allāhu  
liman ḥamida, Rabbanā walakal-ḥamd*. He  
would invoke Allāh for some people by  
naming them: “O Allāh! Save Al-Walīd bin  
Al-Walīd and Salama bin Hishām and  
'Ayyāsh bin Abī Rabī’a and the weak ones  
among the faithful believers. O Allāh! Be  
hard on the tribe of Muḍar and let them  
suffer from drought (famine) years like that  
of the time of Yūsuf (Joseph).” In those days  
the eastern section of the tribe of Muḍar was  
against the Prophet ﷺ.

٨٠٤ - قَالَ: وَقَالَ أَبُو هُرَيْرَةَ  
رَضِيَ اللهُ عَنْهُ: وَكَانَ رَسُولُ اللهِ ﷺ  
حِينَ يَرْفَعُ رَأْسَهُ يَقُولُ: «سَمِعَ اللهُ  
لِمَنْ حَوْدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ»،  
يَدْعُو لِرِجَالٍ فَيَسْمِيهِمْ بِأَسْمَائِهِمْ.  
فَيَقُولُ: «اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ،  
وَسَلَمَةَ بْنَ هِشَامٍ وَعِيَّاشَ بْنَ أَبِي  
رَبِيعَةَ، وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ.  
اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ  
وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسَنِي يُوسُفَ»،  
وَأَهْلَ الْمَشْرِقِ يَوْمَئِذٍ مِنْ مُضَرَ  
مُخَالِفُونَ لَهُ. [راجع: ٧٩٧]

805. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ:  
Allāh’s Messenger ﷺ fell from a horse and  
the right side of his body was injured. We  
went to enquire about his health, meanwhile  
it was time for *Aṣ-Ṣalāt* (the prayer) and he  
led the *Ṣalāt* (prayer) sitting and we also  
offered *Ṣalāt* while sitting. On completion of  
the *Ṣalāt* he said, “The *Imām* is to be  
followed; say *Takbīr* when he says it; bow  
when he bows; raise up when he raises up his  
head and when he says *Sami’ Allāhu liman  
ḥamida*, say *Rabbanā walakal-ḥamd*, and  
prostrate if he prostrates.”<sup>(1)</sup>

٨٠٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ  
قَالَ: حَدَّثَنَا سُفْيَانُ غَيْرَ مَرَّةٍ عَنِ  
الرُّزْهَرِيِّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ  
يَقُولُ: سَقَطَ رَسُولُ اللهِ ﷺ عَنْ فَرَسٍ  
- وَرَبَّمَا قَالَ سُفْيَانُ: مِنْ فَرَسٍ -  
فَجَحَشَ شِقَّهُ الْأَيْمَنُ، فَدَخَلْنَا عَلَيْهِ  
نَعُوذُهُ فَحَضَرَتِ الصَّلَاةُ فَصَلَّى بِنَا  
قَاعِدًا وَقَعَدْنَا. وَقَالَ سُفْيَانُ مَرَّةً:  
صَلَّيْنَا قُعُودًا. فَلَمَّا قَضَى الصَّلَاةَ

(1) (H.805) See *Hadīth* No.689 and 5658 (for taking the verdict).

Sufyān narrated the same from Ma'mar. Ibn Jurāij said that his (the Prophet's) right leg had been injured.

قَالَ: «إِنَّمَا جُعِلَ الْإِمَامَ لِيُؤْتَمَّ بِهِ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ. وَإِذَا سَجَدَ فَاسْجُدُوا». كَذَا جَاءَ بِهِ مَعْمَرٌ؟ قُلْتُ: نَعَمْ، قَالَ: لَقَدْ حَفِظْتُ كَذَا. قَالَ الزُّهْرِيُّ: وَلَكَ الْحَمْدُ، حَفِظْتُ مِنْ شِقِّهِ الْأَيْمَنِ. فَلَمَّا خَرَجْنَا مِنْ عِنْدِ الزُّهْرِيِّ قَالَ ابْنُ جُرَيْجٍ وَأَنَا عِنْدَهُ: فَجَحِشَ سَاقُهُ الْأَيْمَنُ. [راجع: ٣٧٨]

(129) CHAPTER. Superiority of prostrating.

(١٢٩) بَابُ فَضْلِ السُّجُودِ،

806. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The people said, "O Allāh's Messenger! Shall we see our Lord on the Day of Resurrection?" He replied, "Do you have any doubt in seeing the moon on a full-moon night when there are no clouds?" They replied, "No, O Allāh's Messenger!" He said, "Do you have any doubt in seeing the sun when there are no clouds?" They replied, "No, (O Allāh's Messenger ﷺ)". He said, "You will see Allāh (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So, some of them will follow the sun, some will follow the moon, and some will follow other (false) deities; and only this nation (Muslims) will be left with its hypocrites. Allāh جَلَّ جَلَالُهُ will come to them and say, 'I am your Lord.' They will say, 'We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him.' Then Allāh تَعَالَى will come to them again and say, 'I am

٨٠٦ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمَسَيْبِ وَعَطَاءُ بْنُ يَزِيدَ اللَّثِّيُّ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا أَنَّ النَّاسَ قَالُوا: يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ: «هَلْ تُمَارُونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ دُونَهُ سَحَابٌ؟» قَالُوا: لَا يَا رَسُولَ اللَّهِ. قَالَ: «فَهَلْ تُمَارُونَ فِي رُؤْيَةِ الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ؟» قَالُوا: لَا. قَالَ: «فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ. يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَّبِعْ. فَمِنْهُمْ مَنْ يَتَّبِعُ الشَّمْسَ، وَمِنْهُمْ مَنْ يَتَّبِعُ الْقَمَرَ، وَمِنْهُمْ مَنْ يَتَّبِعُ الطَّوَاغِيَّتِ، وَتَبَقَى

your Lord.' They will say, 'You are our Lord.' Allāh will call them, and *As-Shirāt* [a slippery bridge on which there will be clamps and hooks like the thorn of *Sa'dān* - see *Hadīth* No.6573, Vol.8 and *Hadīth* No.7439, Vol.9] will be laid across Hell and I (Muḥammad ﷺ) shall be the first amongst the Messengers to cross it with my followers. Nobody, except the Messengers, will then be able to speak and they will be saying, 'O Allāh! Save us, O Allāh! Save us.' "There will be hooks like the thorns of *Sa'dān* in Hell. Have you seen the thorns of *Sa'dān*?" The people said, "Yes." He said, "These hooks will be like the thorns of *Sa'dān*; but nobody except Allāh knows their greatness in size and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell till when Allāh intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him Alone. The angels will take them out by recognizing them from the traces of prostrations, for Allāh has forbidden the (Hell) Fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them, and as a result, they will grow like the seeds growing on the bank of a flowing flood-water stream. Then when Allāh had finished from the Judgement amongst His creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter Paradise. He will be facing Hell, and will say, 'O Allāh! Turn my face from the Fire as its wind has dried me and its steam has

هذه الأمة فيها منافقوها، فَيَأْتِيهِمْ اللهُ عَزَّ وَجَلَّ فَيَقُولُ: أَنَا رَبُّكُمْ. فَيَقُولُونَ: هَذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا، فِإِذَا جَاءَ رَبُّنَا عَرَفْنَاهُ. فَيَأْتِيهِمْ اللهُ فَيَقُولُ: أَنَا رَبُّكُمْ. فَيَقُولُونَ: أَنْتَ رَبُّنَا فَيَدْعُوهُمْ وَيَضْرِبُ الصِّرَاطَ بَيْنَ ظَهْرَانِي جَهَنَّمَ فَأَكُونُ أَوَّلَ مَنْ يَجُوزُ مِنَ الرُّسُلِ بِأَمْرِهِ، وَلَا يَتَكَلَّمُ يَوْمَئِذٍ أَحَدٌ إِلَّا الرُّسُلُ. وَكَلَامُ الرُّسُلِ يَوْمَئِذٍ: اللَّهُمَّ سَلِّمْ سَلِّمْ. وَفِي جَهَنَّمَ كَلَالِيْبٌ مِثْلُ شَوْكِ السَّعْدَانِ، هَلْ رَأَيْتُمْ شَوْكَ السَّعْدَانِ؟ قَالُوا: نَعَمْ. قَالَ: فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ غَيْرَ أَنَّهُ لَا يَعْلَمُ قَدْرَ عَظْمِهَا إِلَّا اللهُ، تَخَطَّفُ النَّاسَ بِأَعْمَالِهِمْ فَمِنْهُمْ مَنْ يُوبِقُ بِعَمَلِهِ، وَمِنْهُمْ مَنْ يُخْرَدَلُ، ثُمَّ يَنْجُو حَتَّى إِذَا أَرَادَ اللهُ رَحْمَةً مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ أَمَرَ اللهُ الْمَلَائِكَةَ أَنْ يُخْرِجُوا مَنْ كَانَ يَعْْبُدُ اللهُ، فَيُخْرِجُونَهُمْ وَيَعْرِفُونَهُمْ بِآثَارِ السُّجُودِ. وَحَرَّمَ اللهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ. فَيُخْرِجُونَ مِنَ النَّارِ كُلُّ ابْنِ آدَمَ تَأْكُلُهُ النَّارُ إِلَّا أَثَرَ السُّجُودِ، فَيُخْرِجُونَ مِنَ النَّارِ قَدِ امْتَحَسُوا فَيَصَّبُ عَلَيْهِمْ مَاءُ الْحَيَاةِ فَيَتَيَّنُونَ كَمَا تَتَبَّتِ الْجِبَّةُ فِي حَمِيلِ السَّيْلِ. ثُمَّ يُفْرَعُ اللهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَيَبْقَى رَجُلٌ بَيْنَ الْجَنَّةِ وَالنَّارِ - وَهُوَ آخِرُ أَهْلِ النَّارِ دُخُولًا الْجَنَّةِ -

burnt me.' Allāh will ask him, 'Will you ask for anything more in case this favour is granted to you?' He will say, 'No by Your (Honour) Power!' And he will give to his Lord (Allāh) تعالى what he will of the pledges and the covenants. Allāh will then turn his face from the Fire. When he will face Paradise and will see its charm, he will remain quiet as long as Allāh will. He then will say, 'O my Lord! Let me go to the gate of Paradise.' Allāh will ask him, 'Didn't you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' Allāh will say, 'If this request is granted, will you then ask for anything else?' He will say, 'No! By Your (Honour) Power! I shall not ask for anything else.' Then he will give to his Lord what He will of the pledges and the covenants. Allāh will then let him go to the gate of Paradise. On reaching there and seeing its life, charm, and pleasures he will remain quiet as long as Allāh will and then will say, 'O my Lord! Let me enter Paradise.' Allāh تعالى will say, 'May Allāh be Merciful unto you, O son of Adam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more than what you have been given?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allāh جل جلاله will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires have been fulfilled. Then Allāh تعالى will say, 'Request more of such and such things.' Allāh will remind him and when all his desires and wishes have been fulfilled, Allāh جل جلاله will say, 'All this is granted to you and a similar amount besides'."

Abū Sa'īd Al-Khudrī رضي الله عنه said to

مُقْبِلٌ بِوَجْهِهِ قَبْلَ النَّارِ. فَيَقُولُ: يَا رَبِّ اضْرَفْ وَجْهِي عَنِ النَّارِ فَقَدْ قَسَبْتَنِي رِيحُهَا، وَأُحْرَقْتَنِي ذُكَاؤُهَا. فَيَقُولُ: هَلْ عَسَيْتَ إِنْ فُعِلَ ذَلِكَ بِكَ أَنْ تَسْأَلَ غَيْرَ ذَلِكَ؟ فَيَقُولُ: لَا وَعِزَّتِكَ، فَيُعْطِي اللَّهَ مَا شَاءَ مِنْ عَهْدٍ وَمِيثَاقٍ فَيَضْرَفُ اللَّهُ وَجْهَهُ عَنِ النَّارِ. فَإِذَا أُقْبِلَ بِهِ عَلَى الْجَنَّةِ رَأَى بَهْجَتَهَا سَكَتَ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ. ثُمَّ قَالَ: يَا رَبِّ قَدَّمْنِي عِنْدَ بَابِ الْجَنَّةِ. فَيَقُولُ اللَّهُ لَهُ: أَلَيْسَ قَدْ أُعْطِيتَ الْعَهْدَ وَالْمُوثَاقَ أَنْ لَا تَسْأَلَ غَيْرَ الَّذِي كُنْتَ سَأَلْتَ؟ فَيَقُولُ: يَا رَبِّ لَا أَكُونُ أَشْقَى خَلْقِكَ. فَيَقُولُ: فَمَا عَسَيْتَ إِنْ أُعْطِيتَ ذَلِكَ أَنْ لَا تَسْأَلَ غَيْرَهُ؟ فَيَقُولُ: لَا وَعِزَّتِكَ، لَا أَسْأَلُكَ غَيْرَ ذَلِكَ، فَيُعْطِي رَبَّهُ مَا شَاءَ مِنْ عَهْدٍ وَمِيثَاقٍ، فَيَقْدُمُهُ إِلَى بَابِ الْجَنَّةِ. فَإِذَا بَلَغَ بَابَهَا فَرَأَى زَهْرَتَهَا وَمَا فِيهَا مِنَ النَّضْرَةِ وَالسُّرُورِ، فَيَسْكُتُ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ. فَيَقُولُ: يَا رَبِّ أَدْخِلْنِي الْجَنَّةَ. فَيَقُولُ اللَّهُ تَعَالَى وَيُحَكِّمُ يَا ابْنَ آدَمَ، مَا أَعْدَرَكُ؟ أَلَيْسَ قَدْ أُعْطِيتَ الْعَهْدَ وَالْمِيثَاقَ أَنْ لَا تَسْأَلَ غَيْرَ الَّذِي أُعْطِيتَ؟ فَيَقُولُ: يَا رَبِّ لَا تَجْعَلْنِي أَشْقَى خَلْقِكَ. فَيَضْحَكُ اللَّهُ عَزَّ وَجَلَّ مِنْهُ، ثُمَّ يَأْذُنُ لَهُ فِي دُخُولِ الْجَنَّةِ. فَيَقُولُ لَهُ: تَمَنَّ،

Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh تعالى said, 'That is for you and ten times more like it'." Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "I do not remember from Allāh's Messenger ﷺ except (his saying), 'All this is granted to you and a similar amount besides.'" Abū Sa'īd said, "I heard him saying, 'That is for you and ten times more the like of it'."

فَيَتَمَّتِي حَتَّى إِذَا انْقَطَعَتْ أُمِّيَّتُهُ، قَالَ اللهُ عَزَّ وَجَلَّ: زِدْ مِنْ كَذَا وَكَذَا، أَقْبَلَ يُذَكِّرُهُ رَبُّهُ عَزَّ وَجَلَّ حَتَّى إِذَا انْتَهَتْ بِهِ الْأَمَانِيُّ، قَالَ اللهُ تَعَالَى: لَكَ ذَلِكَ وَمِثْلُهُ مَعَهُ". قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ لِأَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمَا: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «قَالَ اللهُ عَزَّ وَجَلَّ: لَكَ ذَلِكَ وَعَشْرَةٌ أَمْثَالِهِ». قَالَ أَبُو هُرَيْرَةَ: لَمْ أَحْفَظْ مِنْ رَسُولِ اللهِ ﷺ إِلَّا قَوْلَهُ: «لَكَ ذَلِكَ وَمِثْلُهُ مَعَهُ». قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ: إِنِّي سَمِعْتُهُ يَقُولُ: «ذَلِكَ لَكَ وَعَشْرَةٌ أَمْثَالِهِ». [انظر: ٦٥٧٣، ٧٤٣٧]

(130) CHAPTER. During the prostrations one should keep one's arms away from one's sides and the abdomen should be kept away from the thighs.

(١٣٠) **بَابُ**: يُبَدِّي ضَبْعَيْهِ وَيَجَافِي فِي السُّجُودِ

807. Narrated 'Abdullāh bin Mālik bin Buhaina رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ offered Ṣalāt (prayers) (in prostration) he used to keep away his arms widely separated (from his body) so that the whiteness of his armpits was visible.

٨٠٧ - حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللهِ بْنِ بُكَيْرٍ قَالَ: حَدَّثَنِي بَكْرُ بْنُ مُضَرَ، عَنْ جَعْفَرٍ، عَنِ ابْنِ هُرْمُزٍ، عَنْ عَبْدِ اللهِ بْنِ مَالِكِ بْنِ بُحَيْنَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا صَلَّى فَرَجَ بَيْنَ يَدَيْهِ حَتَّى يَبْدُو بَيَاضَ إِبْطَيْهِ. وَقَالَ اللَّيْثُ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ نَحْوَهُ.

[راجع: ٣٩٠]

(131) CHAPTER. One should keep the toes in the direction of the Qiblah.

(١٣١) **بَابُ**: يَسْتَقْبِلُ الْقِبْلَةَ بِأَطْرَافِ رِجْلَيْهِ،

Abū Ḥumaid Aṣ-Sā'idī narrated this from the Prophet ﷺ.

قَالَهُ أَبُو حُمَيْدٍ السَّاعِدِيُّ عَنِ النَّبِيِّ ﷺ.

**(132) CHAPTER. If one does not perform the prostrations perfectly.**

**808.** Narrated Abū Wā'il: Ḥudhaifa رَضِيَ اللهُ عَنْهُ said, "I saw a person not performing his bowings and prostrations perfectly. When he completed *Aṣ-Ṣalāt* (the prayer), I told him that he had not offered *Ṣalāt* (prayer)." I think that Ḥudhaifa added (i.e., said to the man), "Had you died, you would have died on a *Sunna* (legal way, act of worship etc) other than that of Prophet Muḥammad ﷺ."

**(133) CHAPTER. To prostrate on seven bones.**

**809.** Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ was ordered (by Allāh) to prostrate on seven body-parts and not to tuck up the clothes or hair [while offering *Ṣalāt* (prayers)]<sup>(1)</sup>. Those parts are: the forehead (along with the tip of nose), both hands, both knees, and (toes of) both feet.

**810.** Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "We have been ordered to prostrate on seven bones and not to tuck up the clothes and the hair."

**811.** Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُ: حَدَّثَنِي

**(١٣٢) بَابٌ: إِذَا لَمْ يُتِمَّ سُجُودَهُ**

٨٠٨ - حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَهْدِيُّ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُدَيْفَةَ أَنَّهُ رَأَى رَجُلًا لَا يُتِمُّ رُكُوعَهُ وَلَا سُجُودَهُ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ لَهُ حُدَيْفَةُ: مَا صَلَّيْتَ. قَالَ: وَأَحْسِبُهُ قَالَ: وَلَوْ مِتُّ مِتُّ عَلَى غَيْرِ سُنَّةِ مُحَمَّدٍ ﷺ.

[راجع: ٣٨٩]

**(١٣٣) بَابُ السُّجُودِ عَلَى سَبْعَةِ أَعْظَمٍ،**

٨٠٩ - حَدَّثَنَا قَبِيصَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَمَرَ النَّبِيُّ ﷺ أَنْ يُسْجَدَ عَلَى سَبْعَةِ أَعْضَاءٍ - وَلَا يَكْفَ شَعْرًا وَلَا تَوْبًا - الْجَبْهَةَ، وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَالرِّجْلَيْنِ. [انظر:

٨١٠، ٨١٢، ٨١٥، ٨١٦]

٨١٠ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمٍ. قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَمَرْنَا أَنْ نَسْجُدَ عَلَى سَبْعَةِ أَعْظَمٍ، وَلَا نَكْفَ تَوْبًا وَلَا شَعْرًا».

[راجع: ٨٠٩]

٨١١ - حَدَّثَنَا آدَمٌ قَالَ: حَدَّثَنِي

(1) (H.809) While offering *Salat* (prayers) one should not engage in arranging his clothes or removing his hair from his forehead. He should devote himself to the *Ṣalāt* with submissiveness.

عَنْهُ and he was not a liar: We used to offer *Salāt* (prayer) behind the Prophet ﷺ and when he said, “*Sami‘Allāhu liman ḥamida*”, none of us would bend his back (to go for prostration) till the Prophet ﷺ had placed his forehead on the ground.

#### (134) CHAPTER. To prostrate on the nose.

812. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, “I have been ordered to prostrate on seven bones, i.e., on the forehead along with the tip of the nose and the Prophet ﷺ pointed towards his nose, both hands, both knees and the toes of both feet and not to gather the clothes or the hair.”

#### (135) CHAPTER. To prostrate on the nose and in the mud.

813. Narrated Abū Salama: Once I went to Abū Sa‘īd Al-Khudrī رَضِيَ اللهُ عَنْهُ and asked him, “Won’t you come with us to the date-palm trees to have a talk?” So Abū Sa‘īd went out and I asked him, “Tell me what you heard from the Prophet ﷺ about the Night of *Qadr*.” Abū Sa‘īd replied, “Once Allāh’s Messenger ﷺ performed *I’tikāf*<sup>(1)</sup> (seclusion) on the first ten days of the month of

إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْحَضَمِيِّ قَالَ: حَدَّثَنَا الْبَرَاءُ بْنُ عَازِبٍ وَهُوَ غَيْرُ كَذُوبٍ قَالَ: كُنَّا نُصَلِّي خَلْفَ النَّبِيِّ ﷺ فِإِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، لَمْ يَحْنِ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَضَعَ النَّبِيُّ ﷺ جَبْهَتَهُ عَلَى الْأَرْضِ. [راجع: ٦٩٠]

#### (١٣٤) بَابُ السُّجُودِ عَلَى الْأَنْفِ

٨١٢ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ قَالَ: حَدَّثَنَا وَهَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ: عَلَى الْجَبْهَةِ - وَأَسَارَ بِيَدِهِ عَلَى أَنْفِهِ - وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ، وَلَا تَكْفِتِ الثِّيَابَ وَالشَّعْرَ». [راجع: ٨٠٩]

#### (١٣٥) بَابُ السُّجُودِ عَلَى الْأَنْفِ فِي

#### الطِّينِ

٨١٣ - حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قَالَ: انْطَلَقْتُ إِلَى أَبِي سَعِيدِ الْخُدْرِيِّ فَقُلْتُ: أَلَا تَخْرُجُ بِنَا إِلَى النَّخْلِ نَتَحَدَّثُ؟ فَحَرَجَ. قَالَ: قُلْتُ: حَدَّثَنِي مَا سَمِعْتُ مِنَ النَّبِيِّ ﷺ فِي لَيْلَةٍ

(1) (H.813) Seclusion in a mosque for the purpose of worshipping Allāh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g., answering the call of nature or joining a funeral procession etc.

Ramaḍān and we did the same with him. Jibrīl (Gabriel) came to him and said, 'The night you are looking for is ahead of you.' So, the Prophet ﷺ performed the *I'tikāf* in the middle (second) ten days of the month of Ramaḍān and we too performed *I'tikāf* with him. Jibrīl came to him and said, 'The night which you are looking for is ahead of you.' In the morning of the 20th of Ramaḍān the Prophet ﷺ delivered a *Khutba* (religious talk) saying, 'Whoever has performed *I'tikāf* with me should continue it. I have been shown the Night of *Qadr*, but have forgotten its date, but it is in the odd nights of the last ten nights. I saw in my dream that I was prostrating in mud and water.' In those days the roof of the mosque was made of branches of date-palm trees. At that time the sky was clear and no cloud was visible, but suddenly a cloud came and it rained. The Prophet ﷺ led us in the *Ṣalāt* (prayer) and I saw the traces of mud on the forehead and on the nose of Allāh's Messenger ﷺ. So it was the confirmation of that dream."

الْقَدْرِ. قَالَ: اعْتَكَفَ رَسُولُ اللَّهِ ﷺ الْعَشْرَ الْأَوَّلَ مِنْ رَمَضَانَ، وَاعْتَكَفْنَا مَعَهُ، فَأَتَاهُ جِبْرِيلُ فَقَالَ: إِنَّ الَّذِي تَطْلُبُ أَمَامَكَ، فاعْتَكَفَ الْعَشْرَ الْأَوْسَطَ فاعْتَكَفْنَا مَعَهُ. فَأَتَاهُ جِبْرِيلُ فَقَالَ: إِنَّ الَّذِي تَطْلُبُ أَمَامَكَ، فقام النَّبِيُّ ﷺ خَطِيباً صَبِيحَةَ عَشْرِينَ مِنْ رَمَضَانَ فَقَالَ: «مَنْ كَانَ اعْتَكَفَ مَعَ النَّبِيِّ ﷺ فَلْيُرْجِعْ فَإِنِّي أُرَيْتُ لَيْلَةَ الْقَدْرِ وَإِنِّي نَسِيْتُهَا وَإِنهَا فِي الْعَشْرِ الْأَوَاخِرِ فِي وَتْرٍ، وَإِنِّي رَأَيْتُ كَأَنِّي أَسْجُدُ فِي طِينٍ وَمَاءٍ»، وَكَانَ سَقْفُ الْمَسْجِدِ جَرِيدَ النَّخْلِ وَمَا نَرَى فِي السَّمَاءِ شَيْئاً، فَجَاءَتْ فِرْعَةٌ فَأَمْطَرْنَا، فَصَلَّى بِنَا النَّبِيِّ ﷺ حَتَّى رَأَيْتُ أَثَرَ الطِّينِ وَالْمَاءِ عَلَى جَبْهَةِ رَسُولِ اللَّهِ ﷺ وَأَرْزَنْتَهُ، تَصَدِيقَ رُؤْيَاهُ.

[راجع: ٦٦٩]

(136) CHAPTER. To tie the clothes and wrap them properly [in *Ṣalāt* (prayer)]; and whoever gathered his clothes for fear that his private parts may become exposed.

(١٣٦) بَابُ عَقْدِ الثِّيَابِ وَشَدِّهَا، وَمَنْ صَمَّ إِلَيْهِ ثَوْبُهُ إِذَا خَافَ أَنْ تَتَكَشَّفَ عَوْرَتُهُ

814. Narrated Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ: The people used to offer prayers with the Prophet ﷺ tying their *Izār* around their necks because of their small sizes; and the women were directed that they should not raise their heads from the prostrations till the men had sat straight.

٨١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كَانَ النَّاسُ يُصَلُّونَ مَعَ النَّبِيِّ ﷺ وَهُمْ عَائِدُو أَرْزِهِمْ مِنَ الصَّغَرِ عَلَى رِقَابِهِمْ، فَقِيلَ لِلنِّسَاءِ: «لَا تَرْفَعْنَ رُؤُوسَكُنَّ حَتَّى يَسْتَوِيَ الرَّجَالُ جُلُوساً». [راجع: ٣٦٢]

(137) CHAPTER. One should not tuck up the hair [during *Ṣalāt* (prayers)].

815. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ was ordered to prostrate on seven bony parts and not to tuck up his clothes and hair [during *Ṣalāt* (prayers)].” [See *Ḥadīth* No. 809]

(138) CHAPTER. One should not tuck up his garment in *As-Salat* (the prayer).

816. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, “I have been ordered to prostrate on seven (bones) and not to tuck up the hair and garment (during prayers).”

(139) CHAPTER. To invoke and glorify Allāh in prostration:

817. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ used to say frequently in his bowings and prostrations, *Subhānaka Allāhumma Rabbanā Wabiḥamdika, Allāhumma Ighfirli* [I honour Allāh from all that (unsuitable things) that are ascribed to Him, O Allāh! Our Lord! All praises and thanks are for You, O Allāh! Forgive me]. In this way he was acting according to the Qur’ān.

(140) CHAPTER. To sit for a while between the two prostrations.

818. Narrated Abū Qilāba: Once Mālik

(١٣٧) بَاب لَا يَكْفُ شَعْرًا

٨١٥ - حَدَّثَنَا أَبُو التُّعْمَانِ قَالَ: حَدَّثَنَا حَمَادٌ - وَهُوَ ابْنُ زَيْدٍ - عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَمَرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْظَمٍ، وَلَا يَكْفُ ثَوْبَهُ وَلَا شَعْرَهُ. [راجع: ٨٠٩]

(١٣٨) بَابٌ: لَا يَكْفُ ثَوْبَهُ فِي الصَّلَاةِ

٨١٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَمْرِو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةٍ، لَا أَكْفُ شَعْرًا وَلَا ثَوْبًا». [راجع: ٨٠٩]

(١٣٩) بَابُ التَّسْبِيحِ وَالِدُعَاءِ فِي السُّجُودِ

٨١٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مَنْصُورُ بْنُ الْمُعْتَمِرِ عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُكَبِّرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي». يَتَأَوَّلُ الْقُرْآنَ. [راجع: ٧٩٤]

(١٤٠) بَابُ الْمُكْثِ بَيْنَ السَّجْدَتَيْنِ

٨١٨ - حَدَّثَنَا أَبُو التُّعْمَانِ قَالَ:

bin Ḥuwairith رَضِيَ اللهُ عَنْهُ said to his friends, "Shall I show you how Allāh's Messenger ﷺ used to offer his *Ṣalāt* (prayers)?" And it was not the time for any of the compulsory congregational prayers. So he stood up (for the *Ṣalāt*) bowed and said the *Takbīr*, then he raised up his head and remained standing for a while and then prostrated and raised up his head for a while (sat up for a while). He offered *Ṣalāt* like our Sheikh 'Amr bin Salama. Ayyūb said, "The latter used to do a thing which I did not see the people doing, i.e., he used to sit between the third and the fourth *Rak'a*."

819. Mālik bin Ḥuwairith said, "We came to the Prophet ﷺ (after embracing Islām) and stayed with him. He said to us, 'When you go back to your families, offer such and such a *Ṣalāt* (prayer) at such and such a time, offer such a *Ṣalāt* (prayer) at such and such time, and when there comes the time for the *Ṣalāt* (prayer) then one of you should pronounce the *Adhān* for the *Ṣalāt* (prayer) and the oldest of you should lead the *Ṣalāt* (prayer)'."

[See *Fath Al-Bārī*, Vol.2, p.444 as regards sitting for rest between the first and the second *Rak'a* and then between the third and the fourth *Rak'a* (جلسة الاستراحة)].

820. Narrated Al-Barā رَضِيَ اللهُ عَنْهُ: The time taken by the Prophet ﷺ in prostrations, bowings, and the sitting interval between the two prostrations was about the same.

حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ: أَنَّ مَالِكَ بْنَ الْحُوَيْرِثِ قَالَ لِأَصْحَابِهِ: أَلَا أُتَيْتُكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: وَذَلِكَ فِي غَيْرِ حِينِ صَلَاةٍ. فَقَامَ ثُمَّ رَكَعَ فَكَبَّرَ، ثُمَّ رَفَعَ رَأْسَهُ، فَقَامَ هُنَيْئَةً ثُمَّ سَجَدَ، ثُمَّ رَفَعَ رَأْسَهُ هُنَيْئَةً فَصَلَّى صَلَاةَ عَمْرِو بْنِ سَلَمَةَ شَيْخِنَا هَذَا. قَالَ أَيُّوبُ: كَانَ يُفَعِّلُ شَيْئًا لَمْ أَرَهُمْ يُفَعِّلُونَهُ. كَانَ يُقْعُدُ فِي الثَّلَاثَةِ وَالرَّابِعَةِ. [راجع: ٦٧٧]

٨١٩ - قَالَ: فَأَتَيْنَا النَّبِيَّ ﷺ فَأَمْنَا عِنْدَهُ. فَقَالَ: «لَوْ رَجَعْتُمْ إِلَى أَهَالِيكُمْ صَلُّوا صَلَاةَ كَذَا، فِي حِينِ كَذَا، صَلُّوا صَلَاةَ كَذَا فِي حِينِ كَذَا. فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ أَحَدُكُمْ وَلْيُؤَمِّمُكُمْ أَكْبَرُكُمْ». [راجع: ٦٢٨]

٨٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّبِيعِيُّ قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ قَالَ: كَانَ سُجُودُ النَّبِيِّ ﷺ وَرُكُوعُهُ وَقُعُودُهُ بَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ.

[راجع: ٧٩٢]

821. Narrated Thābit: Anas رضي الله عنه said, "I will leave no stone unturned in making you offer the *Ṣalāt* (prayer) as I have seen the Prophet ﷺ making us offer it." Anas used to do a thing which I have not seen you doing. He used to stand after the bowing for such a long time that one would think that he had forgotten (the prostrations) and he used to sit in-between the prostrations so long that one would think that he had forgotten the second prostration.

(141) CHAPTER. One should not put the forearms on the ground during prostrations.

Abū Ḥumaid said: The Prophet ﷺ prostrated and put his hands (on the ground) with the forearms away from the ground and away from the body.

822. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ said, "Be straight in the prostrations and none of you should put his forearms on the ground (during prostration) like a dog."

(142) CHAPTER. Sitting straight in a *Witr* prayer (i.e., an odd *Rak'ū*) and then getting up.

823. Narrated Mālik bin Ḥuwairith Al-Laithī رضي الله عنه: I saw the Prophet ﷺ offering *Ṣalāt* (prayer) and in the odd *Rak'ū*, he used to sit for a moment (جلسة الاستراحة) before getting up.

٨٢١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنِّي لَا أَلُو أَنْ أُصَلِّيَ بِكُمْ كَمَا رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي بِنَا. قَالَ ثَابِتٌ: كَانَ أَنَسٌ يَضْنَعُ شَيْئًا لَمْ أَرَكُمُ تَصْنَعُونَهُ. كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامَ حَتَّى يَقُولَ الْقَائِلُ: قَدْ نَسِيَ، وَيَسِرُّ السَّجِدَتَيْنِ حَتَّى يَقُولَ الْقَائِلُ: قَدْ نَسِيَ. [راجع: ٨٠٠]

(١٤١) بَابٌ: لَا يَفْتَرِشُ ذِرَاعَيْهِ فِي السُّجُودِ،

وقال أبو حميد: سجد النبي ﷺ ووضع يديه غير مفتريش ولا قابضهما.

٨٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «اعْتَدِلُوا فِي السُّجُودِ، وَلَا يَبْسِطُوا أَحْدَكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ». [راجع: ٢٤١]

(١٤٢) بَابٌ مِّنِ اسْتَوَى قَاعِدًا فِي وِثْرِ مِنْ صَلَاتِهِ ثُمَّ نَهَضَ

٨٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ قَالَ: أَخْبَرَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا خَالِدُ الْحَدَّاءُ، عَنْ أَبِي قِلَابَةَ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ الْحُوَيْرِثِ اللَّيْثِيُّ: أَنَّهُ رَأَى

(143) CHAPTER. How to support oneself on the ground while standing after finishing the *Rak'a* (after the two prostrations)...

824. Narrated Ayyūb: Abū Qilāba said, "Mālik bin Ḥuwairith رَضِيَ اللهُ عَنْهُ came to us and led us in *Aṣ-Ṣalāt* (the prayer) in this mosque of ours and said, 'I lead you in *Ṣalāt* but I do not want to offer the *Ṣalāt* but just to show you how Allāh's Messenger ﷺ performed his *Ṣalāt* (prayer).'" I asked Abū Qilāba, "How was the *Ṣalāt* (prayer) of Mālik bin Ḥuwairith?" He replied, "Like the *Ṣalāt* (prayer) of this Sheikh of ours — i.e., 'Amr bin Salama.'" That Sheikh used to pronounce the *Takbīr* perfectly and when he raised his head from the second prostration he would sit for a while and then support himself on the ground and get up.

(144) CHAPTER. Saying *Takbīr* on rising from the two prostrations.

Ibn Az-Zubair used to say the *Takbīr* on rising.

825. Narrated Sa'īd bin Al-Ḥārith: Abū Sa'īd (Al-Khudri) رَضِيَ اللهُ عَنْهُ led us in the *Ṣalāt* (prayer) and said the *Takbīr* aloud on arising from the prostration, and on prostrating, on rising again, and on getting up from the second *Rak'a*. Abū Sa'īd said, "I saw the Prophet ﷺ doing the same."

النَّبِيِّ ﷺ يُصَلِّي فإِذَا كَانَ فِي وَتْرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ قَاعِدًا.

(١٤٣) **بَابُ: كَيْفَ يَعْتمِدُ عَلَى الْأَرْضِ إِذَا قَامَ مِنَ الرَّكْعَةِ**

٨٢٤ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ قَالَ: حَدَّثَنَا وَهَيْبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ قَالَ: جَاءَنَا مَالِكُ بْنُ الْمُحَوَّرِثِ فَصَلَّى بِنَا فِي مَسْجِدِنَا هَذَا، فَقَالَ: إِنِّي لِأَصَلِّي بِكُمْ وَمَا أُرِيدُ الصَّلَاةَ وَلَكِنِّي أُرِيدُ أَنْ أُرِيَكُمْ كَيْفَ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي. قَالَ أَيُّوبُ: فَقُلْتُ لِأَبِي قِلَابَةَ: وَكَيْفَ كَانَتْ صَلَاتُهُ؟ قَالَ: مِثْلَ صَلَاةِ شَيْخِنَا هَذَا - يَعْنِي: عَمَرُو بْنُ سَلِيمَةَ - قَالَ أَيُّوبُ: وَكَانَ ذَلِكَ الشَّيْخُ يُتِمُّ التَّكْبِيرَ وَإِذَا رَفَعَ رَأْسَهُ عَنِ السَّجْدَةِ الثَّانِيَةِ جَلَسَ وَاعْتَمَدَ عَلَى الْأَرْضِ ثُمَّ قَامَ. [راجع: ٦٧٧]

(١٤٤) **بَابُ: يُكَبِّرُ وَهُوَ يَنْهَضُ مِنَ السَّجْدَتَيْنِ،**

وَكَانَ ابْنُ الزُّبَيْرِ يُكَبِّرُ فِي نَهَضَتِهِ. ٨٢٥ - حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ الْحَارِثِ قَالَ: صَلَّيْنَا أَبُو سَعِيدٍ فَجَهَرَ بِالتَّكْبِيرِ حِينَ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ، وَحِينَ سَجَدَ، وَحِينَ رَفَعَ، وَحِينَ قَامَ مِنَ الرَّكْعَتَيْنِ. وَقَالَ: هَكَذَا رَأَيْتُ النَّبِيَّ ﷺ.

826. Narrated Muṭarrif: 'Imrān and I offered *Ṣalāt* (prayers) behind 'Alī bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ and he said *Takbīr* on prostrating, on rising and on getting up after the two *Rak'a* (i.e., after the second *Rak'a*). When the *Ṣalāt* was finished, 'Imrān took me by the hand and said, "He ('Alī) has offered *Ṣalāt* (like the) *Ṣalāt* of Muḥammad ﷺ," (or said, "He made us remember the *Ṣalāt* of Muḥammad ﷺ)."

(145) CHAPTER. The Prophet's *Sunna* (legal way) for the sitting in the *Taṣḥah-hud* [in the *Ṣalāt* (prayer)].

Umm Ad-Dardā' used to sit in the *Ṣalāt* (prayer) like men and she was a woman well-versed (in religious knowledge).

827. Narrated 'Abdullāh (bin 'Abdullāh): I saw 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا crossing his legs while sitting in *Aṣ-Ṣalāt* (the prayer) and I, a mere youngster in those days, did the same. Ibn 'Umar forbade me to do so, and said, "The proper way is to keep the right foot propped up and bend the left in *Aṣ-Ṣalāt*." I said questioningly, "But you are doing so (crossing the legs)." He said, "My feet cannot bear my weight."

828. Narrated Muḥammad bin 'Amr bin 'Aṭā': I was sitting with some of the Companions of Allāh's Messenger ﷺ and we were discussing about the way of *Ṣalāt* (prayer) of the Prophet ﷺ. Abū Ḥumaid Aṣ-

٨٢٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا عَيْلَانُ بْنُ جَرِيرٍ عَنْ مُطَرِّفٍ: قَالَ: صَلَّيْتُ أَنَا وَعِمْرَانُ صَلَاةَ خَلْفَ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَكَانَ إِذَا سَجَدَ كَبَّرَ، وَإِذَا رَفَعَ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ. فَلَمَّا سَلَّمَ أَخَذَ عِمْرَانُ بِيَدِي فَقَالَ: لَقَدْ صَلَّى بِنَا هَذَا صَلَاةَ مُحَمَّدٍ ﷺ أَوْ قَالَ: لَقَدْ ذَكَرَنِي هَذَا صَلَاةَ مُحَمَّدٍ ﷺ. [راجع: ٧٨٤]

(١٤٥) بَابُ سُنَّةِ الْجُلُوسِ فِي التَّشَهُدِ،

وكانت أم الدرداءِ تَجْلِسُ فِي صَلَاتِهَا جِلْسَةَ الرَّجُلِ، وكانَتْ فِقِيهَةً.

٨٢٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَنَّهُ أَخْبَرَهُ: أَنَّهُ كَانَ يَرَى عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَتَرَبَّعُ فِي الصَّلَاةِ إِذَا جَلَسَ، فَفَعَلْتُهُ وَأَنَا يَوْمَئِذٍ حَدِيثُ السِّنِّ فَتَهَانِي عَبْدُ اللَّهِ بْنُ عُمَرَ. قَالَ: إِنَّمَا سُنَّةُ الصَّلَاةِ أَنْ تَنْصِبَ رِجْلَكَ الْيُمْنَى، وَتُسْنِي الْيُسْرَى. فَقُلْتُ: إِنَّكَ تَفْعَلُ ذَلِكَ؟ فَقَالَ: إِنَّ رِجْلِي لَا تَحْتَمِلَانِي.

٨٢٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدٍ عَنْ سَعِيدٍ - هُوَ ابْنُ أَبِي هِلَالٍ - عَنْ

Sāidi said, "I remember the *Ṣalāt* of Allāh's Messenger ﷺ better than anyone of you. I saw him raising both his hands up to the level of the shoulders on saying the *Takbīr*; and on bowing, he placed his hands on both knees and bent his back straight, then he stood up straight from bowing till all the vertebrae took their normal positions. In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the *Qiblah*. On sitting in the second *Rak'a*, he sat on his left foot and propped up the right one; and in the last *Rak'a* he pushed his left foot forward and kept the other foot propped up and sat over his buttocks."

مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ. وَحَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، وَيَزِيدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ أَنَّهُ كَانَ جَالِسًا فِي نَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَذَكَرْنَا صَلَاةَ النَّبِيِّ ﷺ فَقَالَ أَبُو حَمِيدٍ السَّاعِدِيُّ: أَنَا كُنْتُ أَحْفَظُكُمْ لِمَلَاةِ رَسُولِ اللَّهِ ﷺ، رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حَذْوِ مَنْكَبَيْهِ. وَإِذَا رَكَعَ أَمَكَّنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ، ثُمَّ هَضَرَ ظَهْرَهُ. فَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى حَتَّى يُعُودَ كُلُّ فَنَارٍ مَكَانَهُ. فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلَا قَابِضِهِمَا وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ. فَإِذَا جَلَسَ فِي الرَّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى وَنَصَبَ الْيُمْنَى، وَإِذَا جَلَسَ فِي الرَّكْعَةِ الْآخِرَةِ فَدَمَّ رِجْلَهُ الْيُسْرَى وَنَصَبَ الْآخَرَى وَتَعَدَّ عَلَى مَتْعَدَتِهِ.

وَسَمِعَ اللَّيْثُ يَزِيدَ بْنَ أَبِي حَبِيبٍ، وَيَزِيدَ مُحَمَّدَ بْنَ عَمْرٍو بْنِ حَلْحَلَةَ، وَابْنَ حَلْحَلَةَ، مِنْ ابْنِ عَطَاءٍ. وَقَالَ أَبُو صَالِحٍ عَنِ اللَّيْثِ: كُلُّ فَنَارٍ. وَقَالَ ابْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَيُّوبَ قَالَ: حَدَّثَنِي يَزِيدُ ابْنُ أَبِي حَبِيبٍ أَنَّ مُحَمَّدَ بْنَ عَمْرٍو بْنِ حَلْحَلَةَ حَدَّثَهُ: كُلُّ فَنَارٍ.

(146) CHAPTER. Whoever considered that the first *Tashah-hud* is not compulsory.

As the Prophet ﷺ stood up after the second *Rak'a* (without sitting for *Tashah-hud*) and did not perform it.

829. Narrated 'Abdullāh bin Buḥaina رضي الله عنه (he was from the tribe of Azd *Shanū'a* and was the ally of the tribe of 'Abd-Manāf and was one of the Companions of the Prophet ﷺ): Once the Prophet ﷺ led us in the *Zuhr* prayer and stood up after the second *Rak'a* and did not sit down. The people stood up with him. When *Aṣ-Ṣalāt* (the prayer) was about to end and the people were waiting for him to say the *Taslim*, he said *Takbīr* while sitting and prostrated twice (of *Sahw*-forgetfulness) before saying the *Taslim* and then he (finished the *Ṣalāt* saying the) *Taslim*."

(147) CHAPTER. (Saying of the) *Tashah-hud* in the first sitting.

830. Narrated 'Abdullāh bin Mālik bin Buḥaina رضي الله عنه: Once Allāh's Messenger ﷺ led us in the *Zuhr* prayer and got up (after the prostrations of the second *Rak'a*) although he should have sat (for the *Tashah-hud*). So, at the end of the *Ṣalāt* (prayer), he prostrated twice while sitting (prostrations of *Sahw*).

(١٤٦) بَابٌ مَنْ لَمْ يَرَ التَّشَهُدَ الْأَوَّلَ  
وَاجِبًا،

لَأَنَّ النَّبِيَّ ﷺ قَامَ مِنَ الرَّكَعَتَيْنِ  
وَلَمْ يَرْجِعْ.

٨٢٩ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ:  
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ:  
حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ هُرْمَزٍ مَوْلَى  
بَنِي عَبْدِ الْمُطَّلِبِ. وَقَالَ مَرَّةً: مَوْلَى  
رَبِيعَةَ بْنِ الْحَارِثِ أَنَّ عَبْدَ اللَّهِ بْنَ  
بُحَيْنَةَ وَهُوَ مِنْ أُرْدِ شُوْءَاءَ وَهُوَ حَلِيفٌ  
لِبَنِي عَبْدِ مَنَافٍ، وَكَانَ مِنْ أَصْحَابِ  
النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ  
الظُّهْرَ، فَقَامَ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ لَمْ  
يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ، حَتَّى إِذَا  
قَضَى الصَّلَاةَ، وَانْتَظَرَ النَّاسُ تَسْلِيمَهُ  
كَبَّرَ وَهُوَ جَالِسٌ، فَسَجَدَ سَجْدَتَيْنِ  
قَبْلَ أَنْ يُسَلِّمَ ثُمَّ سَلَّمَ. [انظر: ٨٣٠،

١٢٢٤، ١٢٢٥، ١٢٣٠، ٦٦٧٠]

(١٤٧) بَابُ التَّشَهُدِ فِي الْأُولَى

٨٣٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ  
قَالَ: حَدَّثَنَا بَكْرٌ، عَنِ جَعْفَرِ بْنِ  
بَيْعَةَ، عَنِ الْأَعْرَجِ، عَنِ عَبْدِ اللَّهِ بْنِ  
مَالِكِ ابْنِ بُحَيْنَةَ قَالَ: صَلَّى بِنَا  
سُورِلَ اللَّهُ ﷺ الظُّهْرَ، فَقَامَ وَعَلَيْهِ  
جُلُوسٌ، فَلَمَّا كَانَ فِي آخِرِ صَلَاتِهِ  
سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ.

[انظر: ٨٢٩]

(148) CHAPTER. (Saying of the) *Taṣḥah-hud* in the last *Rak'a*.

831. Narrated *Shaqīq bin Salama*: 'Abdullāh (bin Mas'ūd) said, "Whenever we offered *Ṣalāt* (prayer) behind the Prophet ﷺ, we used to recite (in sitting) *As-Salām* (peace) be on *Jibrīl* (Gabriel), *Mikāil* (Michael), peace be on so-and-so. Once Allāh's Messenger ﷺ [after finishing the *Salāt* (prayer)] looked back at us and said, "Allāh تعالى Himself is *As-Salām* (Peace), and if anyone of you prays then he should say: *At-taḥyātu lillāhi waṣṣalawātu waṭ-taiyibātu. As-Salāmu 'alaika aiyuhan-Nabīyyu wa raḥmatul-lāhi wa barakātuhu. As-Salāmu 'alainā wa 'alā ibādil-lāh iṣ-sāliḥīn.* (All the compliments, prayers and good things are due to Allāh تعالى, peace be on you, O Prophet and Allāh's Mercy and Blessings be on you. Peace be on us and on the true pious slaves of Allāh). If you say that, it will be for all the slaves in the heaven and the earth. *Aṣḥ-hadu an lā-ilāha illallāhu wa aṣḥ-hadu anna Muḥammadan 'abduḥu wa Rasūluhu.* (I testify that none has the right to be worshipped but Allāh and I also testify that Muḥammad is His slave and His Messenger)."

(149) CHAPTER. Invocation before the *Tasīm*.

832. Narrated 'Aishah, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ used to invoke Allāh in *Aṣ-Ṣalāt* (the prayer) saying, "*Allāhumma innī a'ūdḥu bika min 'adhābil-qabri, wa a'ūdḥu bika min fitnatil-masīhid-dajjāl, wa a'ūdḥu bika min fitnatil-mahyā wa fitnatil-mamāti. Allāhumma innī a'ūdḥu bika minal-māṭḥami wal-maghrami.* [O Allāh, I seek refuge with You from the punishment of the grave and from the *Fitnah* (trial and affliction etc.) of *Masīh Ad-Dajjāl* and from

(١٤٨) بَابُ التَّشَهُدِ فِي الْآخِرَةِ

٨٣١ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقِ بْنِ سَلَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ ﷺ قُلْنَا: السَّلَامُ عَلَى جِبْرِيلَ وَمِيكَائِيلَ، السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ. فَالْتَفَتَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّ اللَّهَ هُوَ السَّلَامُ. فَإِذَا صَلَّى أَحَدُكُمْ فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلَامُ عَلَيْنَا، وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ - فَإِنَّكُمْ إِذَا قُلْتُمُوهَا أَصَابَتْ كُلَّ عَبْدٍ لَهِ فِي السَّمَاءِ وَالْأَرْضِ - أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.» [انظر: ٨٣٥، ١٢٠٢، ٦٢٣٠، ٦٢٦٥،

[٧٣٨١، ٦٣٢٨

(١٤٩) بَابُ الدَّعَاءِ قَبْلَ السَّلَامِ

٨٣٢ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنَا عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ عَائِشَةَ أَخْبَرْتَهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو فِي الصَّلَاةِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ

the *Fitnah* of life and from the *Fitnah* of death. O Allāh, I seek refuge with You from the sins and from being in debt].” Somebody said to him, “Why do you so frequently seek refuge with Allāh from being in debt?” The Prophet ﷺ replied, “A person in debt tells lies whenever he speaks, and breaks promises whenever he makes (them).”

الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْتَمِ وَالْمَعْرَمِ». فَقَالَ لَهُ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِيدُ مِنَ الْمَعْرَمِ؟، فَقَالَ: «إِنَّ الرَّجُلَ إِذَا عَرِمَ حَدَّثَ فَكَذَبَ، وَوَعَدَ فَأَخْلَفَ». [انظر: ٨٣٣، ٢٣٩٧، ٦٣٦٨، ٦٣٧٥،

[٧١٢٩، ٦٣٧٧، ٦٣٧٦

833. ‘Aishah رَضِيَ اللهُ عَنْهَا also narrated: I heard Allāh’s Messenger ﷺ in his *Ṣalāt* seeking refuge with Allāh from the *Fitnah* of *Ad-Dajjal*.

٨٣٣ - وَعَنِ الرَّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَسْتَعِيدُ فِي صَلَاتِهِ مِنْ فِتْنَةِ الدَّجَالِ. [راجع: ٨٣٢]

834. Narrated Abū Bakr Aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ: I asked Allāh’s Messenger ﷺ to teach me an invocation so that I may invoke Allāh with it in my *Ṣalāt* (prayer). He ﷺ told me to say, “*Allāhumma innī ḡalūmtu nafsī ḡulman kathīran, wa lā yaḡhfirudh-dhḡnūba illā anta faḡhfirli maghfiratan min ‘indika, warḡhamnī innaka antal-ḡhafūrur-Raḡīm* [O Allāh! I have done great *Zulm* (wrong) to myself and none except You forgives sins, so please forgive me and be Merciful to me as You are the Oft-Forgiver, the Most Merciful].”

٨٣٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ لِرَسُولِ اللهِ ﷺ: عَلَّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي. قَالَ: «قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفُرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ». [انظر: ٦٣٢٦،

[٧٣٨٨

(150) CHAPTER. What optional invocation may be selected after the *Taṣḡah-hud*, and it is not obligatory.

(١٥٠) بَابُ مَا يُتَخَيَّرُ مِنَ الدُّعَاءِ بَعْدَ التَّشَهُدِ، وَلَيْسَ بِوَاجِبٍ

835. Narrated ‘Abdullāh (bin Mas‘ūd): Whenever we offered *Ṣalāt* (prayer) with the Prophet ﷺ we used to say, *As-Salām* (peace)

٨٣٥ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ الْأَعْمَشِ قَالَ: حَدَّثَنِي

be on Allāh from His slaves and peace be on so-and-so.” The Prophet ﷺ said, “Don’t say *As-Salām* be on Allāh, for He Himself is *As-Salām*, but say, ‘*At-tahiyātu lillāhi waṣ-ṣalawātu waṭ-ṭaiyibātu. As-Salāmu ‘alaika aiyuhan-Nabiyyu waraḥmatul-lāhi wa barakātuhu. As-Salāmu ‘alainā wa ‘alā ‘ibādillah iṣṣālīhīn.* If you say this then it will be for all the slaves in heaven or between heaven and earth. *Aṣḥ-hadu an lā-ilāha ill-Allāhu wa aṣḥ-hadu anna Muḥammadan ‘abduhū wa Rasūluhū.*’

Then select the invocation you like best and recite it.” (See *Hadīth* No.831, 832, 833 & 834).

شَفِيقٌ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا إِذَا كُنَّا مَعَ النَّبِيِّ ﷺ فِي الصَّلَاةِ قُلْنَا: السَّلَامُ عَلَى اللَّهِ مِنْ عِبَادِهِ، السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ. فَقَالَ النَّبِيُّ ﷺ: «لَا تَقُولُوا: السَّلَامُ عَلَى اللَّهِ، فَإِنَّ اللَّهَ هُوَ السَّلَامُ. وَلَكِنْ قُولُوا: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ - فَإِنَّكُمْ إِذَا قُلْتُمْ ذَلِكَ أَصَابَ كُلَّ عَبْدٍ فِي السَّمَاءِ أَوْ بَيْنَ السَّمَاءِ وَالْأَرْضِ - أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. ثُمَّ لِيَتَخَيَّرَ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ فَيَدْعُو». [راجع: ٨٣١]

(151) CHAPTER. No cleaning (rubbing) one’s forehead and nose till one has completed *Aṣ-Ṣalāt* (the prayer).

And Abū ‘Abdullāh said: I saw Al-Ḥumaidī quoting this *Hadīth* (No.798) to support his argument that the forehead should not be cleaned (rubbed) in *Aṣ-Ṣalāt* (prayer).

(١٥١) بَابُ مَنْ لَمْ يَمْسَحْ جَبْهَتَهُ وَأَنْفَهُ حَتَّى صَلَّى، قَالَ أَبُو عَبْدِ اللَّهِ: رَأَيْتُ الْحُمَيْدِيَّ يَحْتَجُّ بِهَذَا الْحَدِيثِ أَنْ لَا يَمْسَحَ الْجَبْهَةَ فِي الصَّلَاةِ.

836. Narrated Abū Sa’īd Al-Khudrī رضي الله عنه: I saw Allāh’s Messenger ﷺ prostrating in mud and water and saw the mark of mud on his forehead.

٨٣٦ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِي الْمَاءِ وَالطِّينِ حَتَّى رَأَيْتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ. [راجع: ٦٦٩]

(152) CHAPTER. *Taslim* [turning the face to the right and then to the left and saying “*As-*

(١٥٢) بَابُ التَّسْلِيمِ

*Salāmu 'alaikum wa rahmat-ullāh'* at the end of the *Ṣalāt* (prayers)].

837. Narrated Umm Salama رَضِيَ اللهُ عَنْهَا: Whenever Allāh's Messenger ﷺ finished his *Ṣalāt* (prayers) with *Taslīm*, the women would get up and he would stay on for a while in his place before getting up.

Ibn Shihāb said, "I think (and Allāh knows better), that the purpose of his stay was that the women might leave before the men who had finished their *Ṣalāt* (prayer)."

(153) CHAPTER. To finish the *Ṣalāt* (prayer) with *Taslīm* along with the *Imām*.

Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا liked for those offering *Ṣalāt* (prayers) behind the *Imām* to say *Taslīm* (immediately) after the *Imām* had said it.

838. Narrated 'Itbān (bin Mālik) رَضِيَ اللهُ عَنْهُ: We offered *Ṣalāt* (prayer) with the Prophet ﷺ and used to finish our *Ṣalāt* with the *Taslīm* along with him.

(154) CHAPTER. Whoever did not say (a *Taslīm*) in addition to the *Taslīm* of the *Imām* but thought that *Taslīm* of the *Salāt* (prayer) was sufficient.

839. Narrated Maḥmūd bin Ar-Rabī رَضِيَ اللهُ عَنْهُ: I remember Allāh's Messenger ﷺ and also the mouthful of water which he took

٨٣٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ هِنْدِ بِنْتِ الْحَارِثِ أَنَّ أُمَّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا سَلَّمَ قَامَ النِّسَاءَ حِينَ يَقْضِي تَسْلِيمَهُ وَمَكَتَ يَسِيرًا قَبْلَ أَنْ يَقُومَ. قَالَ ابْنُ شِهَابٍ: فَارَى وَاللَّهِ أَغْلَمُ أَنَّ مُكَّتَهُ لِكَيْ يَنْفُذَ النِّسَاءَ قَبْلَ أَنْ يُدْرِكَهُنَّ مَنْ أَنْصَرَفَ مِنَ الْقَوْمِ. [انظر: ٨٤٩، ٨٥٠] (١٥٣) بَابٌ: يُسَلِّمُ حِينَ يُسَلِّمُ الْإِمَامُ،

وكان ابن عمر رَضِيَ اللهُ عَنْهُمَا وكان ابن عمر رَضِيَ اللهُ عَنْهُمَا

٨٣٨ - حَدَّثَنَا جَبَّانُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا عَبْدُ اللهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عَثْبَانَ بْنِ مَالِكٍ قَالَ: «صَلَّيْنَا مَعَ النَّبِيِّ ﷺ فَسَلَّمْنَا حِينَ سَلَّمَ». [راجع: ٤٢٤]

(١٥٤) بَابٌ مَنْ لَمْ يَرِدِ السَّلَامَ عَلَى الْإِمَامِ، وَاتَّكَنَى بِتَسْلِيمِ الصَّلَاةِ

٨٣٩ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ

from a bucket in our house and ejected (on me).

840. I heard from 'Itbān bin Mālik Al-Anṣārī, who was one from Banī Sālim, saying, "I used to lead my tribe of Banī Sālim in *Ṣalāt* (prayer). Once I went to the Prophet ﷺ and said to him, 'I have weak eyesight and at times the rain-water floods intervenes between me and the mosque of my tribe and I wish that you would come to my house and offer *Ṣalāt* at some place so that I could take that place as a *Muṣalla* (appointed place for *Ṣalāt*). He said, "If Allāh will, I will do so." Next day Allāh's Messenger ﷺ along with Abū Bakr رَضِيَ اللهُ عَنْهُ came to my house after the sun had risen high and he asked permission to enter. I gave him permission, but he didn't sit till he said to me, "Where do you want me to offer *Ṣalāt* in your house?" I pointed to a place in the house where I wanted him to offer *Ṣalāt*. So he stood up for the *Ṣalāt* and we aligned behind him. He completed the *Ṣalāt* with *Taslim* and we did the same simultaneously."

(155) CHAPTER. The *Dhikr* (remembering Allāh by Glorifying, Praising and Magnifying Him) after *Aṣ-Ṣalāt* (the prayer).

841. Narrated Abu 'Abbad, the freed slave of Ibn 'Abbās: رَضِيَ اللهُ عَنْهُمَا told me, "In the lifetime of the Prophet ﷺ it was the custom to remember Allāh (*Dhikr*) by glorifying, praising and magnifying Allāh aloud after the compulsory congregational *Ṣalāt* (prayers)." Ibn 'Abbās further said, "When I heard the *Dhikr*, I would learn that

عَنِ الرَّهْرِيِّ قَالَ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، وَزَعَمَ أَنَّهُ عَقَلَ رَسُولَ اللَّهِ ﷺ وَعَقَلَ مَجَّةً مَجَّهَا مِنْ دَلْوٍ كَانَ فِي دَارِهِمْ. [راجع: ٧٧]

٨٤٠ - قَالَ: سَمِعْتُ عِثْبَانَ بْنَ مَالِكِ الْأَنْصَارِيِّ، ثُمَّ أَحَدَ بَنِي سَالِمٍ قَالَ: «كُنْتُ أَصَلِّي لِقَوْمِي بَنِي سَالِمٍ، فَأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: إِنِّي أَنْكَرْتُ بَصْرِي وَإِنَّ السُّيُولَ تَحُولُ بَيْنِي وَبَيْنَ مَسْجِدِ قَوْمِي، فَلَوَدِدْتُ أَنَّكَ جِئْتَ فَصَلَّيْتَ فِي بَيْتِي مَكَانًا أَتَّخِذُهُ مَسْجِدًا. فَقَالَ: «أَفْعَلْ إِنْ شَاءَ اللَّهُ». فَعَدَا عَلِيٌّ رَسُولَ اللَّهِ ﷺ وَأَبُو بَكْرٍ مَعَهُ بَعْدَ مَا اشْتَدَّ النَّهَارُ. فَاسْتَأْذَنَ النَّبِيُّ ﷺ فَأَذِنْتُ لَهُ فَلَمْ يَجْلِسْ حَتَّى قَالَ: «أَيْنَ تُحِبُّ أَنْ أَصَلِّيَ مِنْ بَيْتِكَ؟» فَأَشَارَ إِلَيْهِ مِنَ الْمَكَانِ الَّذِي أَحَبَّ أَنْ يُصَلِّيَ فِيهِ. فَقَامَ فَصَفَّفْنَا خَلْفَهُ ثُمَّ سَلَّمَ وَسَلَّمْنَا حِينَ سَلَّمَ.

[راجع: ٤٢٤]

(١٥٥) بَابُ الذِّكْرِ بَعْدَ الصَّلَاةِ

٨٤١ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ أَبِي مَعْبُدٍ مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ

the compulsory congregational *Ṣalāt* had ended.”

842. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا : I used to recognise the completion of *As-Salāt* (the prayer) of the Prophet ﷺ by hearing *Takbīr*.

843. Narrated Abū Hurairah عَنْهُ اللهُ رَضِيَ اللهُ عَنْهُ : Some poor people came to the Prophet ﷺ and said, “The wealthy people will get higher grades and will have permanent enjoyment, and they offer *Ṣalāt* (prayer) like us and observe *Ṣaum* (fast) as we do. They have more money by which they perform the *Hajj*, and *‘Umra*; fight and struggle in Allāh’s Cause and give in charity.” The Prophet ﷺ said, “Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say *Subhān Allāh*, *Alḥamdu-lillāh* and *Allāhu Akbar* thirty-three times each after every (compulsory) *Ṣalāt* (prayer).” We differed and some of us said that we should say *Subhān Allāh* thirty three times and *Alḥamdu lillāh* thirty-three times and *Allāhu Akbar*

رَفَعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. وَقَالَ ابْنُ عَبَّاسٍ: كُنْتُ أَعْلَمُ إِذَا أَنْصَرَفُوا بِذَلِكَ إِذَا سَمِعْتُهُ. [انظر: ٨٤٢]

٨٤٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَمْرُو قَالَ: أَخْبَرَنِي أَبُو مَعْبُدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ أَعْرِفُ انْقِضَاءَ صَلَاةِ النَّبِيِّ ﷺ بِالتَّكْبِيرِ قَالَ عَلِيُّ حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو قَالَ كَانَ أَبُو مَعْبُدٍ أَصْدَقَ مَوَالِي ابْنِ عَبَّاسٍ قَالَ عَلِيُّ وَاسْمُهُ نَافِذٌ. [راجع: ٨٤١]

٨٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ الْفُقَرَاءُ إِلَى النَّبِيِّ ﷺ فَقَالُوا: ذَهَبَ أَهْلُ الدُّثُورِ مِنَ الْأَمْوَالِ بِالدرَجَاتِ الْعُلَى وَالنَّعِيمِ الْمُقِيمِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ. وَلَهُمْ فَضْلُ أَمْوَالٍ يَحُجُّونَ بِهَا، وَيَعْتَمِرُونَ، وَيُجَاهِدُونَ، وَيَصَدَّقُونَ. فَقَالَ: «أَلَا أُحَدِّثُكُمْ بِمَا إِنْ أَحَدْتُمْ بِهِ أَدْرَكْتُمْ مَنْ سَبَقَكُمْ وَلَمْ يُدْرِكْكُمْ أَحَدٌ بَعْدَكُمْ وَكُنْتُمْ خَيْرَ مَنْ أَنْتُمْ بَيْنَ ظَهْرَانِهِمْ إِلَّا مَنْ عَمِلَ مِثْلَهُ تَسْبُحُونَ، وَتَحْمَدُونَ

thirty-four times. I went to the Prophet ﷺ who said, "Say, *Subhān Allāh* and *Alḥamdu lillāh* and *Allāhu Akbar* all of them for thirty-three times."

وَتُكَبَّرُونَ خَلْفَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، فَاخْتَلَفْنَا بَيْنَنَا، فَقَالَ بَعْضُنَا: نُسَبِّحُ ثَلَاثًا وَثَلَاثِينَ، وَنَحْمَدُ ثَلَاثًا وَثَلَاثِينَ، وَنُكَبِّرُ أَرْبَعًا وَثَلَاثِينَ. فَرَجَعْتُ إِلَيْهِ، فَقَالَ: «تَقُولُ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ، حَتَّى يَكُونَ مِنْهُمْ كُلُّهُنَّ ثَلَاثًا وَثَلَاثِينَ.» [انظر: ٦٣٢٩]

844. Narrated Warrād, the clerk of Al-Mughīra bin Shu'ba: Once, Al-Mughīra رَضِيَ اللَّهُ عَنْهُ dictated to me in a letter addressed to Mu'āwiyya that the Prophet ﷺ used to say after every compulsory *Ṣalāt* (prayer), "*Lā ilāha illallāhu waḥdahū lā šarīka lahu, lahul-mulku wa-lahul-hamdu, wa huwa alā kullī šai'in Qadīr. Allāhumma lā mani'ā limā a'taita, wa lā mu'ṭiya limā mana'ta, wa lā yanfa'u dhal-jaddi minkal-jadd.* (None has the right to be worshipped but Allāh and He has no partner in Lordship or in worship or in the Names and the Qualities<sup>(1)</sup> and for Him is the kingdom and all the praises and thanks are for Him and He is Omnipotent. O Allāh! Nobody can hold back what You give and nobody can give what You hold back. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will." And Al-Ḥasan said, "*Al-Jadd* means riches (prosperity)."

٨٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ وَرَادٍ كَاتِبِ الْمُغْبِيرَةِ بْنِ شُعْبَةَ قَالَ: أَمَلَى عَلَيَّ الْمُغْبِيرَةُ فِي كِتَابٍ إِلَى مُعَاوِيَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي ذُبْرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.» وَقَالَ شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ بِهِذَا. وَقَالَ الْحَسَنُ: جَدُّ: غِنَى. عَنِ الْحَكَمِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ وَرَادٍ بِهِذَا. [انظر: ١٤٧٧، ٢٤٠٨، ٥٩٧٥، ٦٣٣٠، ٦٤٧٣، ٦٦١٥، ٧٢٩٢]

(156) CHAPTER. The *Imām* should face the followers after finishing the prayer with *Taslim*.

(١٥٦) بَابُ: يَسْتَقْبِلُ الْإِمَامُ النَّاسَ إِذَا سَلَّمَ

845. Narrated Samura bin Jundab رَضِيَ اللَّهُ

٨٤٥ - حَدَّثَنَا مُوسَى بْنُ

(1) (H.844) See *Tauhid* in the glossary.

عنه The Prophet ﷺ used to face us on completion of the *Ṣalāt* (prayer).

إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جَرِيرٌ بْنُ حَارِمٍ قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى صَلَاةً أَقْبَلَ عَلَيْنَا بِوَجْهِهِ. [انظر: ١١٤٣، ١٣٨٦، ٢٠٨٥، ١٧٩١، ٣٢٣٦،

[٧٠٤٧، ٦٠٩٦، ٤٦٧٤، ٣٣٥٤

**846.** Narrated Zaid bin Khālīd Al-Juhani رضي الله عنه: The Prophet ﷺ led us in the *Fajr* prayer at Hudaibiya after a rainy night. On completion of the *Ṣalāt* (prayer), he faced the people and said, “Do you know what your Lord عز وجل has said (revealed)?” The people replied, “Allāh and His Messenger know better.” He said, “Allāh has said, ‘In this morning some of *Ibādī* (My slaves) remained as true believers and some became disbelievers; whoever said that the rain was due to the Blessings and the Mercy of Allāh, is the one (*Ibādī*) who believes in Me and he disbelieves in the star, and whoever said that it rained because of a particular star is a disbeliever in Me and a believer in the star’.”

٨٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ أَنَّهُ قَالَ: صَلَّى لَنَا النَّبِيُّ ﷺ صَلَاةَ الصُّبْحِ بِالْحَدِيثِيَّةِ عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلِ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ. فَأَمَّا مَنْ قَالَ: مُطْرُنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكَبِ. وَأَمَّا مَنْ قَالَ: بِنُوءِ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكَوْكَبِ». [انظر: ١٠٣٨، ٤١٤٧،

[٧٥٠٣

**847.** Narrated Anas (bin Mālik) رضي الله عنه: Once the Prophet ﷺ delayed the *'Ishā'* prayer until midnight and then came to us. Having offered *Ṣalāt* (prayers) he faced us and said, “The people had offered and slept but you were in the *Ṣalāt* as long as you were waiting for it.”

٨٤٧ - حَدَّثَنَا عَبْدُ اللَّهِ: سَمِعَ يَزِيدَ قَالَ: أَخْبَرَنَا حُمَيْدٌ، عَنْ أَنَسٍ قَالَ: أَخَّرَ النَّبِيُّ ﷺ الصَّلَاةَ ذَاتَ لَيْلَةٍ إِلَى شَطْرِ اللَّيْلِ ثُمَّ خَرَجَ عَلَيْنَا، فَلَمَّا صَلَّى أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «إِنَّ النَّاسَ قَدْ صَلَّوْا وَرَقَدُوا وَإِنَّكُمْ لَنْ

تَرَأَوْا فِي صَلَاةٍ مَا انْتَهَرْتُمْ الصَّلَاةَ».

[راجع: ٥٧٢]

(157) CHAPTER. The staying of the *Imām* at his *Muṣalla* (praying place) after (finishing the prayer with) *Taslim*.

848. Narrated Nāfi‘: Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا used to offer prayers (*Nawāfil*) at the place where he had offered the compulsory prayer. Al-Qāsim (bin Muḥammad bin Abī Bakr) did the same.

The narration coming from Abū Hurairah رَضِيَ اللهُ عَنْهُ (from the Prophet ﷺ) forbidding the *Imām* from offering prayers (optional prayer) at the same place where he has offered the compulsory prayer (is incorrect).

849. Narrated Umm Salama, رَضِيَ اللهُ عَنْهَا “The Prophet ﷺ after finishing the prayer with *Taslim* used to stay at his place for a while.”

Ibn Shihāb said, “I think (and Allāh knows better), that he used to wait for the departure of the women who had offered prayers.”

850. Ibn Shihāb wrote that he had heard it from Hind bin Al-Ḥārith Al-Firāsiyya who heard it from Umm Salama, the wife of the Prophet ﷺ (Hind was from the companions of Umm Salama) who said, “When the Prophet ﷺ finished the prayer with *Taslim*, the women would depart and enter their houses before Allāh’s Messenger ﷺ departed.”

(١٥٧) بَابُ مُكْثِ الْإِمَامِ فِي مُصَلَّاهُ بَعْدَ السَّلَامِ

٨٤٨ - وَقَالَ لَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ يُصَلِّي فِي مَكَانِهِ الَّذِي صَلَّى فِيهِ فَرِيضَةً وَقَعَلَهُ الْقَاسِمُ. وَيُذَكِّرُ عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ: «لَا يَنْطَوِّعُ الْإِمَامُ فِي مَكَانِهِ»، وَلَمْ يَصِحَّ.

٨٤٩ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ هِنْدِ بِنْتِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَلَّمَ يَمْكُثُ فِي مَكَانِهِ يَسِيرًا. قَالَ ابْنُ شِهَابٍ: فَتَرَى - وَاللَّهِ أَعْلَمُ - لَكِنِّي يَنْفُذُ مَنْ يَنْصَرِفُ مِنَ النِّسَاءِ.

[راجع: ٨٧٣]

٨٥٠ - وَقَالَ ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا نَافِعُ بْنُ يَزِيدَ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ أَنَّ ابْنَ شِهَابٍ كَتَبَ إِلَيْهِ قَالَ: حَدَّثَنِي هِنْدُ ابْنَةُ الْحَارِثِ الْفِرَاسِيَّةِ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ وَكَانَتْ مِنْ صَوَاحِبَاتِهَا قَالَتْ: كَانَ يُسَلِّمُ فَيَنْصَرِفُ النِّسَاءُ فَيَدْخُلْنَ بِيُوتَهُنَّ مِنْ قَبْلِ أَنْ يَنْصَرِفَ رَسُولُ اللَّهِ ﷺ. وَقَالَ ابْنُ وَهْبٍ، عَنْ يُونُسَ،

عَنْ ابْنِ شِهَابٍ: أَخْبَرْتَنِي هُنْدُ الْفِرَاسِيَّةُ. وَقَالَ عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ: حَدَّثَنِي هُنْدُ الْفُرَشِيَّةُ. وَقَالَ الزُّبَيْدِيُّ: أَخْبَرَنِي الزُّهْرِيُّ أَنَّ هُنْدًا بِنْتَ الْحَارِثِ الْفُرَشِيَّةَ أَخْبَرْتَهُ وَكَانَتْ تَحْتَ مَعْبَدِ بْنِ الْمِقْدَادِ وَهُوَ حَلِيفُ بَنِي زُهْرَةَ وَكَانَتْ تَدْخُلُ عَلَى أَزْوَاجِ النَّبِيِّ ﷺ. وَقَالَ شُعَيْبٌ: عَنِ الزُّهْرِيِّ: حَدَّثَنِي هُنْدُ الْفُرَشِيَّةُ. وَقَالَ ابْنُ أَبِي عَتِيقٍ: عَنِ الزُّهْرِيِّ، عَنْ هُنْدِ الْفِرَاسِيَّةِ. وَقَالَ اللَّيْثُ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ: حَدَّثَهُ ابْنُ شِهَابٍ عَنْ امْرَأَةٍ مِنْ فُرَيْشٍ، حَدَّثَتْهُ عَنِ النَّبِيِّ ﷺ.

[راجع: ٨٣٧]

(158) CHAPTER. Whoever led the people in *Ṣalāt* (prayer) and remembered an urgent matter or necessity and had to pass over the people (to carry out that).

(١٥٨) بَابُ مَنْ صَلَّى بِالنَّاسِ فَذَكَرَ حَاجَةً فَتَحَطَّاهُمْ

851. Narrated 'Uqba رضي الله عنه: I offered the 'Aṣr prayer behind the Prophet ﷺ at Al-Madīna. When he had finished the *Ṣalāt* (prayer) with *Taslīm*, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives. The people got scared at his speed.

The Prophet ﷺ came back and found the people surprised at his haste and said to them, "I remembered a piece of gold lying in my house and I did not like it to divert my attention from Allāh's worship, so I have ordered it to be distributed (in charity)."

٨٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ قَالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ بِالْمَدِينَةِ الْعَصْرَ فَسَلَّمْتُ فَقَامَ مُسْرِعًا فَتَحَطَّى رِقَابَ النَّاسِ إِلَى بَعْضِ حُجَرِ نِسَائِهِ، فَفَزِعَ النَّاسُ مِنْ سُرْعَتِهِ فَخَرَجَ عَلَيْهِمْ فَرَأَى أَنَّهُمْ عَجِبُوا مِنْ سُرْعَتِهِ، فَقَالَ: «ذَكَرْتُ شَيْئًا مِنْ تَبَرِّ عِنْدَنَا فَكَرِهْتُ أَنْ

يَحْسِنِي، فَأَمَرْتُ بِقِسْمَتِهِ». [انظر:

[١٢٢١، ١٤٣٠، ٦٢٧٥]

(159) CHAPTER. To leave or depart from the right and from the left after finishing from the *Ṣalāt* (prayers).

Anas bin Mālik used to leave off from his right and from his left, and he used to criticize all those who always aimed to leave from their right side only.

852. Narrated 'Abdullāh (bin Mas'ūd): You should not give away a part of your *Ṣalāt* (prayer) to Satan by thinking that it is necessary to depart (after finishing the *Ṣalāt*) from one's right side only; I have seen the Prophet ﷺ often departing from the left side.

(١٥٩) بَابُ الْإِنْفِتَالِ وَالْإِنْصِرَافِ عَنِ الْيَمِينِ وَالشَّمَالِ،

وَكَانَ أَنَسُ بْنُ مَالِكٍ يَنْفَتِلُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، وَيَعِيبُ عَلَى مَنْ يَتَوَخَّى أَوْ مَنْ يَعْمُدُ الْإِنْفِتَالَ عَنْ يَمِينِهِ.

٨٥٢ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ:

أَخْبَرَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ عُمَارَةَ ابْنِ عُمَيْرٍ، عَنِ الْأَسْوَدِ قَالَ: قَالَ عَبْدُ اللَّهِ: لَا يَجْعَلُ أَحَدُكُمْ لِلشَّيْطَانِ شَيْئًا مِنْ صَلَاتِهِ يَرَى أَنَّ حَقًّا عَلَيْهِ أَنْ لَا يَنْصَرِفَ إِلَّا عَنْ يَمِينِهِ. لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ كَثِيرًا يَنْصَرِفُ عَنْ يَسَارِهِ.

(160) CHAPTER. What has been said about uncooked garlic, onion and leek.

And the statement of the Prophet ﷺ "Whoever has eaten garlic or onion because of hunger or otherwise should not come near our mosque."

853. Narrated Ibn 'Umar رضي الله عنهما: During the holy battle of Kḥaibar the Prophet ﷺ said, "Whoever ate from this plant (i.e., garlic) should not enter our mosque."

(١٦٠) بَابُ مَا جَاءَ فِي الثُّومِ النَّيِّءِ وَالْبَصَلِ وَالْكَرَّاثِ،

وَقَوْلِ النَّبِيِّ ﷺ: «مَنْ أَكَلَ الثُّومَ أَوْ الْبَصَلَ مِنَ الْجُوعِ أَوْ غَيْرِهِ فَلَا يَقْرَبَنَّ مَسْجِدَنَا».

٨٥٣ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا

يَحْيَى، عَنْ ثُمَيْدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ فِي عَزْوَةِ خَيْبَرَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ - يَعْنِي الثُّومَ - فَلَا يَقْرَبَنَّ مَسْجِدَنَا». [انظر:

[٤٢١٥، ٤٢١٧، ٤٢١٨، ٥٥٢١، ٥٥٢٢]

854. Narrated 'Aṭā': I heard Jābir bin 'Abdullāh رضي الله عنهما saying, "The Prophet ﷺ said, 'Whoever eats (from) this plant (he meant garlic) should keep away from our mosque.'" I said, "What does he mean by that?" He replied, "I think he means only raw garlic."

855. Narrated Jābir bin 'Abdullāh رضي الله عنهما: The Prophet ﷺ said, "Whoever eats garlic or onion should keep away from us, or keep away from our mosque or should remain in his house."

Jābir bin 'Abdullāh, in another narration said, "Once a big pot containing (cooked) vegetables was brought. On finding unpleasant smell coming from it, the Prophet ﷺ asked, 'What is in it?' He was told all the names of the vegetables that were in it. The Prophet ﷺ ordered that it should be brought near to some of his Companions who were with him. When the Prophet ﷺ saw it he disliked to eat it and said, 'Eat. (I don't eat) for I converse with those whom you don't converse with (i.e.. the angels).'"

٨٥٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ - يُرِيدُ الثُّومَ - فَلَا يَعْشَانَا فِي مَسْجِدِنَا». قُلْتُ: مَا يَعْنِي بِهِ؟ قَالَ: مَا أَرَاهُ يَعْنِي إِلَّا نَبْتَهُ. وَقَالَ مَحَلَّدُ بْنُ يَزِيدَ: عَنِ ابْنِ جُرَيْجٍ: إِلَّا نَبْتَهُ.

[انظر: ٨٥٥، ٥٤٥٢، ٧٣٥٩]

٨٥٥ - حَدَّثَنَا سَعِيدُ بْنُ عُمَيْرٍ قَالَ: حَدَّثَنَا ابْنُ وَهَبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ: رَعِمَ عَطَاءٌ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ رَعِمَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزِلْنَا، أَوْ فَلْيَعْتَزِلْ مَسْجِدَنَا أَوْ لِيَتَعَذَّ فِي بَيْتِهِ». وَأَنَّ النَّبِيَّ ﷺ أَتَى بِقَدْرِ فِيهِ خَضِرَاتٍ مِنْ بُقُولٍ فَوَجَدَ لَهَا رِيحًا فَسَأَلَ فَأُخْبِرَ بِمَا فِيهَا مِنَ الْبُقُولِ فَقَالَ: «قَرَّبُوهَا»، إِلَى بَعْضِ أَصْحَابِهِ كَانَ مَعَهُ. فَلَمَّا رَأَهُ كَرِهَ أَكْلَهَا قَالَ: «كُلْ فَإِنِّي أَنَا جِي مَنْ لَا تَنَاجِي». [راجع: ٨٥٤]

وقال أحمد بن صالح عن ابن وهب أني ببدر. قال ابن وهب: يعني طبقاً فيه خضرات. ونم يذكر اللبث وأبو صفوان عن يونس قصة القدر، فلا أدري هو من قول الزهري أو في الحديث.

856. Narrated ‘Abdul ‘Azīz: A man asked Anas رضي الله عنه، “What did you hear from the Prophet ﷺ about garlic?” He said, “The Prophet ﷺ said, ‘Whoever has eaten this plant should not come near us or he should not offer *Ṣalāt* (prayer) with us’.”

(161) CHAPTER. The ablution for boys (youngsters). When they should perform *Ghusl* (take a bath) and *Tuhūr* (purification). Their attendance at congregational prayers, ‘Eid prayers and funeral prayers and their rows in the prayers.

857. Narrated Ibn ‘Abbās: The Prophet ﷺ passed by a grave that was separated from the other graves and led the people in the (funeral) prayer and the people aligned behind him. I said, “O Abā ‘Amr! Who told you about it?” He said, “Ibn ‘Abbās.”

858. Narrated Abū Sa‘īd Al-Khudrī رضي الله عنه: The Prophet ﷺ said, “*Ghusl* (taking a bath) on Friday is compulsory for every Muslim reaching the age of puberty.”

٨٥٦ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ قَالَ: سَأَلَ رَجُلٌ أَنَسَ بْنَ مَالِكٍ، مَا سَمِعْتَ نَبِيَّ اللَّهِ ﷺ يَذْكُرُ فِي الثُّومِ؟ فَقَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلَا يَفْرُبْنَا وَلَا يُصَلِّينَ مَعَنَا». [انظر: ٥٤٥١]

(١٦١) بَابُ وُضُوءِ الصَّبِيَّانِ، وَمَتَى يَجِبُ عَلَيْهِمُ الْغُسْلُ وَالطُّهُورُ، وَحُضُورِهِمُ الْجَمَاعَةَ وَالْعِيدَيْنِ وَالْجَنَائِزِ، وَضُفُوفِهِمْ؟

٨٥٧ - حَدَّثَنَا ابْنُ الْمُثَنَّى قَالَ: حَدَّثَنِي عُندَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ سُلَيْمَانَ الشَّيْبَانِيَّ قَالَ: سَمِعْتُ الشَّعْبِيَّ قَالَ: أَخْبَرَنِي مَنْ مَرَّ مَعَ النَّبِيِّ ﷺ عَلَى قَبْرِ مَنبُودٍ فَأَمَّهُمْ وَصَفُّوا عَلَيْهِ فَقُلْتُ: يَا أَبَا عَمْرٍو مَنْ حَدَّثَكَ؟ فَقَالَ: ابْنُ عَبَّاسٍ. [انظر: ١٢٤٧، ١٣١٩، ١٣٢١، ١٣٢٢، ١٣٢٦، ١٣٣٦، ١٣٤٠]

٨٥٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانٌ قَالَ: حَدَّثَنِي صَفْوَانُ بْنُ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ». [انظر: ٨٧٩، ٨٨٠، ٨٩٥، ٢٦٦٥]

859. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: One night I slept at the house of my aunt Maimūna and the Prophet ﷺ slept (too). He got up [for *Ṣalāt* (prayer)] in the last hours of the night and performed a light ablution from a hanging leather water-skin. (‘Amr, the subnarrator described that the ablution was very light). Then he stood up for *Ṣalāt* and I got up too and performed the ablution in the same way and joined him on his left side. He pulled me to the right and offered prayers as much as Allāh will. Then he lay down and slept and I heard his breath sounds till the *Mu’adh-dhin* came to him to inform him about the (*Fajr*) prayer. He left with him for the *Ṣalāt* and offered *Ṣalāt* without repeating the ablution. (Sufyān the subnarrator said: We said to ‘Amr, “Some people say, “The eyes of the Prophet ﷺ sleep but his heart never sleeps’.” ‘Amr said, “ ‘Ubaid bin ‘Umair said, “The dreams of the Prophets are Divine Revelations. Then he recited, ‘...O my son, I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allāh...)’” (V.37:102).

٨٥٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنَا سُفْيَانٌ عَنْ عَمْرٍو قَالَ: أَخْبَرَنِي كُرَيْبٌ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَثُّ عِنْدَ خَالَتِي مَيْمُونَةَ لَيْلَةً فَنَامَ النَّبِيُّ ﷺ، فَلَمَّا كَانَ فِي بَعْضِ اللَّيْلِ قَامَ رَسُولُ اللَّهِ ﷺ فَتَوَضَّأَ مِنْ شَنْ مَعَلَى وَضُوءٍ خَفِيفًا، يُخَفِّفُهُ عَمْرٍو وَيَقْلِلُهُ جِدًّا. ثُمَّ قَامَ يُصَلِّي فَقُمْتُ فَتَوَضَّأْتُ نَحْوًا مِمَّا تَوَضَّأَ. ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسَارِهِ فَحَوَّلَنِي فَجَعَلَنِي عَنْ يَمِينِهِ. ثُمَّ صَلَّى مَا شَاءَ اللَّهُ. ثُمَّ اضْطَجَعَ فَنَامَ حَتَّى نَفَخَ. فَأَتَاهُ الْمُنَادِي يُؤَذِّنُهُ بِالصَّلَاةِ. فَقَامَ مَعَهُ إِلَى الصَّلَاةِ فَصَلَّى وَلَمْ يَتَوَضَّأَ. قُلْنَا لِعَمْرٍو: إِنَّ نَاسًا يَقُولُونَ: إِنَّ النَّبِيَّ ﷺ تَنَامُ عَيْنُهُ وَلَا يَنَامُ قَلْبُهُ. قَالَ عَمْرٍو: سَمِعْتُ عُبَيْدَ بْنَ عَمِيرٍ يَقُولُ: إِنَّ رُؤْيَا الْأَنْبِيَاءِ وَحْيٌ ثُمَّ قَرَأَ: ﴿إِنِّي أَرَى فِي الْمَنَامِ آيَاتٍ أَدْبَحُكَ﴾ [الصفافات: ١٠٢]. [راجع: ١١٧]

860. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: My grandmother Mulaika invited Allāh’s Messenger ﷺ for a meal which she had prepared specially for him. He ate some of it and said, “Get up. I shall lead you in the prayer.” I brought a mat that had become black owing to excessive use and I sprinkled water on it. Allāh’s Messenger ﷺ stood on it and offered two *Rak’a*; and the orphan was with me (in the first row), and the old lady stood behind us.

٨٦٠ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ ﷺ لِطَعَامٍ صَنَعْتَهُ فَأَكَلَ مِنْهُ فَقَالَ: «فُومُوا فَلَا صَلِّي بِكُمْ». فَقُمْتُ إِلَى حَصِيرِ لَنَا قَدِ اسْوَدَّ مِنْ طُولِ مَا لَبِثَ فَتَضَخْتُهُ بِمَاءٍ، فَقَامَ رَسُولُ اللَّهِ ﷺ وَالْيَتِيمُ

مَعِيَ وَالْعَجُوزُ مِنْ وَرَائِنَا فَصَلَّى بِنَا  
رُكُعَتَيْنِ. [راجع: ٣٨٠]

٨٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ،  
عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ،  
عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ  
قَالَ: أَقْبَلْتُ رَاكِبًا عَلَى حِمَارٍ أَتَانِ  
وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الْاِحْتِلَامَ  
وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ بِيَمِينِي  
إِلَى غَيْرِ جِدَارٍ، فَمَرَرْتُ بَيْنَ يَدَيْ  
بَعْضِ الصَّفِّ فَتَزَلْتُ وَأَرْسَلْتُ الْأَتَانَ  
تَرَعًا وَدَخَلْتُ فِي الصَّفِّ فَلَمْ يُتَكَّرْ  
ذَلِكَ عَلَيَّ أَحَدٌ. [راجع: ٧٦]

٨٦٢ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ:  
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:  
أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ  
قَالَتْ: أَعْتَمَ النَّبِيُّ ﷺ. وَقَالَ  
عِيَّاشٌ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ:  
حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ  
عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا  
قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ فِي  
الْعِشَاءِ حَتَّى نَادَى عُمَرُ: قَدْ نَامَ  
النِّسَاءُ وَالصَّبِيَّانُ. فَخَرَجَ رَسُولُ اللَّهِ  
ﷺ فَقَالَ: «إِنَّهُ لَيْسَ أَحَدٌ مِنْ أَهْلِ  
الْأَرْضِ يُصَلِّي هَذِهِ الصَّلَاةَ غَيْرَكُمْ»  
وَلَمْ يَكُنْ أَحَدٌ يَوْمَئِذٍ يُصَلِّي غَيْرَ أَهْلِ  
الْمَدِينَةِ. [راجع: ٥٦٦]

٨٦٣ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ

861. Narrated Ibn ‘Abbās رضي الله عنهما: Once I came riding a she-ass and I, then, had just attained the age of puberty. Allāh’s Messenger ﷺ was leading the people in *Ṣalāt* (prayer) at Minā facing no wall. I passed in front of the row and let loose the she-ass for grazing and joined the row and no one objected to my deed.

862. Narrated ‘Āishah رضي الله عنها: Once Allāh’s Messenger ﷺ delayed the *‘Ishā’* prayer till ‘Umar informed him that the women and children had slept. Then Allāh’s Messenger ﷺ came out and said: “None from amongst the dwellers of earth have offered this *Ṣalāt* (prayer) except you.” In those days none but the people of Al-Madīna used to offer *Ṣalāt* (prayer).

863. Narrated ‘Abdur Raḥmān bin ‘Ābis: A person asked Ibn ‘Abbās رضي الله عنهما

“Have you ever presented yourself at the (*Eid*) prayer with Allāh’s Messenger ﷺ?” He replied, “Yes. And had it not been for my kinship (position) with the Prophet, it would not have been possible for me to do so (for he was too young). The Prophet ﷺ went to the mark near the house of Kathīr bin Aṣ-Ṣalt and delivered a *Khutba* (religious talk). He then went towards the women. He advised and reminded them and asked them to give in charity. So the woman would bring her hand near her neck and take off her necklace and put it in the garment of Bilāl. Then the Prophet ﷺ and Bilāl came to the house.”

**(162) CHAPTER. Going of women to the mosques at night and in darkness.**

**864.** Narrated ‘Aishah رضي الله عنها: Once Allāh’s Messenger ﷺ delayed the *‘Ishā’* prayer till ‘Umar informed him that the women and children had slept. The Prophet ﷺ came out and said, “None except you from amongst the dwellers of earth were waiting for this *Ṣalāt* (prayer).” In those days, none offered *Ṣalāt* except the people of Al-Madīna and they used to offer the *‘Ishā’* prayer between the disappearance of the twilight and the first third of the night.

**865.** Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ said, “If your women ask permission to go to the mosque at night, allow them.”

قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَائِشٍ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ لَهُ رَجُلٌ: شَهِدْتَ الْخُرُوجَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، وَلَوْلَا مَكَانِي مِنْهُ مَا شَهِدْتُهُ، يَعْنِي مِنْ صِعْرِهِ، أَتَى الْعَلَمَ الَّذِي عِنْدَ دَارِ كَثِيرِ بْنِ الصَّلْتِ ثُمَّ خَطَبَ ثُمَّ أَتَى النِّسَاءَ فَوَعَّظَهُنَّ وَذَكَرَهُنَّ وَأَمَرَهُنَّ أَنْ يَتَّصِدْنَ، فَجَعَلَتِ الْمَرْأَةُ تَهْوِي بِيَدِهَا إِلَى حَلْقِهَا تُلْقِي فِي ثَوْبِ بِلَالٍ. ثُمَّ أَتَى هُوَ وَبِلَالُ الْبَيْتِ. [راجع: ٩٨]

**(١٦٢) بَابُ خُرُوجِ النِّسَاءِ إِلَى الْمَسَاجِدِ بِاللَّيْلِ وَالْغُلَسِ**

**٨٦٤ -** حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ بِالْعَتَمَةِ حَتَّى نَادَاهُ عُمَرُ: نَامَ النِّسَاءُ وَالصَّبِيَّانُ. فَخَرَجَ النَّبِيُّ ﷺ فَقَالَ: «مَا يَنْتَظِرُهَا أَحَدٌ غَيْرُكُمْ مِنْ أَهْلِ الْأَرْضِ» وَلَا يُصَلِّي يَوْمَئِذٍ إِلَّا بِالْمَدِينَةِ. وَكَانُوا يُصَلُّونَ الْعَتَمَةَ فِيمَا بَيْنَ أَنْ يَغِيبَ الشَّفَقُ إِلَى ثُلُثِ اللَّيْلِ الْأَوَّلِ. [راجع: ٥٦٦]

**٨٦٥ -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ حَنْظَلَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ

عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا  
اسْتَأَذَنْتُكُمْ نَسَاؤُكُمْ بِاللَّيْلِ إِلَى الْمَسْجِدِ  
فَأَذِنُوا لَهُنَّ». تَابَعَهُ شُعْبَةُ، عَنِ  
الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ  
عَنِ النَّبِيِّ ﷺ. [انظر: ٨٧٣، ٨٩٩،  
٩٠٠، ٥٢٣٨]

(163) CHAPTER. The waiting of the people for the religious learned *Imām* to get up (after the prayer to depart).

866. Narrated Umm Salama رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: In the lifetime of Allāh's Messenger ﷺ the women used to get up when they finished their compulsory *Ṣalāt* (prayers) with *Taslim*. The Prophet ﷺ and the men would stay on at their places as long as Allāh will. When the Prophet ﷺ got up, the men would then get up.

(١٦٣) بَابُ انْتِظَارِ النَّاسِ قِيَامَ  
الإمام العالم

٨٦٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ  
قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ:  
أَخْبَرَنَا يُونُسُ، عَنِ الرَّهْرِيِّ قَالَ:  
حَدَّثَنِي هِنْدُ بِنْتُ الْحَارِثِ أَنَّ أُمَّ  
سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا أَنَّ  
النِّسَاءَ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ كُنَّ إِذَا  
سَلَمْنَ مِنَ الْمَكْتُوبَةِ قُمْنَ وَتَبَتَ رَسُولُ  
اللَّهِ ﷺ وَمَنْ صَلَّى مِنَ الرِّجَالِ مَا  
شَاءَ اللَّهُ. فَإِذَا قَامَ رَسُولُ اللَّهِ ﷺ قَامَ  
الرِّجَالُ.

867. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Whenever Allāh's Messenger ﷺ finished the *Fajr* prayer, the women would leave covered in their sheets and were not recognized owing to the darkness.

٨٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
مَسْلَمَةَ، عَنْ مَالِكِ ح وَحَدَّثَنَا عَبْدُ اللَّهِ  
بْنُ يُونُسَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ  
يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ  
الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ  
رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ الصُّبْحَ  
فَيَنْصَرِفُ النِّسَاءُ مُتَلَفَعَاتٍ بِمُرُوطِهِنَّ مَا  
يُعْرَفْنَ مِنَ الْعَلَسِ. [راجع: ٣٧٢]

868. Narrated 'Abdullāh bin Abī Qatāda Al-Anṣārī: My father said, "Allāh's Messenger ﷺ said, "Whenever I stand for

٨٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ مِسْكِينٍ  
قَالَ: حَدَّثَنَا بِشْرٌ قَالَ: أَخْبَرَنَا

*Ṣalāt* (prayer), I want to prolong it but on hearing the cries of a child, I would shorten it as I dislike to put its mother in trouble.’”

869. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: Had Allāh’s Messenger ﷺ known what the women were doing, he would have forbidden them from going to the mosque as the women of Banī Israēl were forbidden.

Yaḥyā bin Sa’id (a subnarrator) asked ‘Amra (another subnarrator), “Were the women of Banī Israēl forbidden?” She replied, “Yes.”

(164) CHAPTER. The *Ṣalāt* (prayer) of women behind men.

870. Narrated Umm Salama رَضِيَ اللهُ عَنْهَا: Whenever Allāh’s Messenger ﷺ completed the *Ṣalāt* (prayer) with *Taslīm*, the women used to get up immediately and Allāh’s Messenger ﷺ would remain at his place for sometime before getting up. [The subnarrator (Az-Zuhri) said, “We think, and Allāh knows better, that he did so, so that the women might leave before the men could catch up with them].”

871. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered *Ṣalāt* (prayers) in the

الأوزاعي قال: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ الْأَنْصَارِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَقُومُ إِلَى الصَّلَاةِ وَأَنَا أُرِيدُ أَنْ أُطَوَّلَ فِيهَا فَأَسْمَعَ بُكَاءَ الصَّبِيِّ فَاتَجَوَّزُ فِي صَلَاتِي كَرَاهِيَةً أَنْ أُشَقَّ عَلَى أُمِّهِ». [راجع: ٧٠٧]

٨٦٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: لَوْ أَدْرَكَ النَّبِيُّ ﷺ مَا أَحَدَثَ النِّسَاءُ لَمَنَعَهُنَّ الْمَسْجِدَ كَمَا مُنِعَتْ نِسَاءُ بَنِي إِسْرَائِيلَ. قُلْتُ لِعَمْرَةَ: أَوْ مُنِعْنَ؟ قَالَتْ: نَعَمْ.

(١٦٤) بَابُ صَلَاةِ النِّسَاءِ خَلْفَ الرِّجَالِ

٨٧٠ - حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدِ بِنْتِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ قَامَ النِّسَاءُ حِينَ يَقْضِي تَسْلِيمَهُ، وَبِمَكْتُ هُوَ فِي مَقَامِهِ يَسِيرًا قَبْلَ أَنْ يَقُومَ. قَالَ: نَرَى - وَاللَّهُ أَعْلَمُ - أَنَّ ذَلِكَ كَانَ لِكَيْ يَنْصَرِفَ النِّسَاءُ قَبْلَ أَنْ يُدْرِكَهُنَّ أَحَدٌ مِنَ الرِّجَالِ.

٨٧١ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ:

house of Umm Sulaim ; and I, along with an orphan stood behind him while Umm Sulaim (stood) behind us.

(165) CHAPTER. Returning of the women immediately after the *Fajr* prayer and their staying in the mosque for a short period only.

872. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ used to offer the *Fajr* prayer when it was still dark and the believing women used to return (after finishing their prayer) and nobody could recognize them owing to darkness, or they could not recognize one another.

(166) CHAPTER. A woman shall ask her husband's permission (on wishing) to go to the mosque.

873. Narrated Sālim bin 'Abdullāh: My father said, "The Prophet ﷺ said, 'If the wife of any one of you asks permission (to go to the mosque), do not forbid her.'"

874. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered *Ṣalāt* (prayers) in the house of Umm Sulaim ; and I, along with an orphan stood behind him while Umm Sulaim (stood) behind us.

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى النَّبِيُّ ﷺ فِي بَيْتِ أُمِّ سُلَيْمٍ فَمُتُّ وَوَيْتِمٌ خَلْفَهُ وَأُمُّ سُلَيْمٍ خَلْفَنَا. [راجع: ٣٨٠]

(١٦٥) بَابُ سُرْعَةِ انْصِرَافِ النِّسَاءِ مِنَ الصُّبْحِ وَقَلَّةِ مَقَامِهِنَّ فِي الْمَسْجِدِ

٨٧٢ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى قَالَ: حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا فُلَيْحٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الصُّبْحَ يَغْلَسُ فَيَنْصَرِفُنَّ نِسَاءَ الْمُؤْمِنِينَ لَا يُعْرِفُنَّ مِنَ الْغَلَسِ أَوْ لَا يُعْرِفُنَّ بَعْضُهُنَّ بَعْضَهَا. [راجع: ٣٧٢]

(١٦٦) بَابُ اسْتِئْذَانِ الْمَرْأَةِ زَوْجَهَا بِالْخُرُوجِ إِلَى الْمَسْجِدِ

٨٧٣ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ مَعْمَرٍ، عَنِ الرَّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: «إِذَا اسْتَأْذَنْتِ امْرَأَةٌ أَحَدَكُمْ فَلَا يَمْنَعَهَا». [راجع: ٨٦٥]

بَابُ صَلَاةِ النِّسَاءِ خَلْفَ الرَّجَالِ

٨٧٤ - حَدَّثَنَا أَبُو نَعِيمٍ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ إِسْحَاقَ عَنْ أَنَسِ قَالَ: صَلَّى النَّبِيُّ ﷺ فِي بَيْتِ أُمِّ

سُلَيْمٍ، فَقَمْتُ وَبَيْتِي خَلْفَهُ وَأُمُّ سُلَيْمٍ  
خَلَفْنَا. [راجع: ٣٨٠]

875. Narrated Umm Salama رَضِيَ اللهُ عَنْهَا: Whenever Allāh's Messenger ﷺ completed the *Ṣalāt* (prayer) with *Taslīm*, the women used to get up immediately and Allāh's Messenger ﷺ would remain at his place for sometime before getting up. [The subnarrator (Az-Zuhrī) said, "We think, and Allāh knows better, that he did so, so that the women might leave before the men could catch up with them]."

٨٧٥ - حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ  
حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ  
عَنْ هِنْدِ بِنْتِ الْحَارِثِ عَنْ أُمِّ سَلَمَةَ  
قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ  
قَامَ النِّسَاءَ حِينَ يَقْضِي تَسْلِيمَهُ، وَهُوَ  
يَمْكُتُ فِي مَقَامِهِ يَسِيرًا قَبْلَ أَنْ يَقُومَ.  
قَالَ: نَرَى - وَاللَّهِ أَعْلَمُ - أَنَّ ذَلِكَ  
كَانَ لِكَيْ يَنْصَرِفَ النِّسَاءُ قَبْلَ أَنْ  
يُدْرِكَهُنَّ الرِّجَالُ.

END OF VOLUME I