

4. The Book Of Aṣ-Ṣalât

٤ - (المعجم ٤) - كتاب الصلاة

(التحفة ٣)

Chapter 1. The Beginning Of
The *Adhân*

(المعجم ١) - (بَابُ بَدءِ الْأَذَانِ)

(التحفة ١)

[837] 1 - (377) Nâfi', the freed slave of Ibn 'Umar, narrated that 'Abdullâh bin 'Umar said: "When the Muslims came to Al-Madînah, they would gather and they would wait for the time for the prayer to come, but no one would watch and announce the times. One day they spoke about that. Some of them said: (to call the people for prayers) 'Use a bell like the bell of the Christians.' Some of them said: 'Use a horn like the horn of the Jews.' 'Umar said: 'It is better to send a man to cail (the people) to prayer.' The Messenger of Allâh ﷺ said: 'O Bilâl, get up and give the call to prayer.'"

[٨٣٧] ١ - (٣٧٧) حَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ
بَكْرِ بْنِ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا
عَبْدُ الرَّزَّاقِ قَالًا: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛
وَحَدَّثَنِي هَرُونَ بْنُ عَبْدِ اللَّهِ - وَاللَّفْظُ
لَهُ - قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ
قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعُ
مَوْلَى ابْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ،
أَنَّهُ قَالَ: كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا
الْمَدِينَةَ يَجْتَمِعُونَ، فَيَتَحَيَّنُونَ الصَّلَوَاتِ،
وَلَيْسَ يُنَادِي بِهَا أَحَدٌ، فَتَكَلَّمُوا يَوْمًا
فِي ذَلِكَ؛ فَقَالَ بَعْضُهُمْ: اتَّخِذُوا
نَافُوسًا مِثْلَ نَافُوسِ النَّصَارَى، وَقَالَ
بَعْضُهُمْ: قَرْنًا مِثْلَ قَرْنِ الْيَهُودِ، فَقَالَ
عُمَرُ: أَوْ لَا تَبْعَثُونَ رَجُلًا يُنَادِي
بِالصَّلَاةِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «يَا
بِلَالُ! قُمْ؛ فَنادِ بِالصَّلَاةِ».

Chapter 2. The Command To Say The Phrases Of The *Adhân* Twice And The Phrases Of The *Iqâmah* Once, Except The Phrase, 'Prayer Is About To Begin,' Which Is To Be Said Twice

[838] 2 - (378) It was narrated that Anas said: "Bilâl was ordered to say the phrases of the *Adhân* twice and the phrases of the *Iqâmah* once."

Yahyâ added in his narration from Ibn 'Ulayyah: "So I narrated it to Ayyûb, and he said: 'Except for the *Iqâmah*.'"

[839] 3 - (...) It was narrated that Anas bin Mâlik said: "They (the people) said that the times of prayer should be announced by means of something that they would recognize (easily), and they suggested lighting a fire or striking a bell. Then Bilâl was ordered to say the phrases of the *Adhân* twice and the phrases of the *Iqâmah* once."

[840] 4 - (...) Khâlid Al-Ḥadhadhâ' narrated with this chain: "When the numbers of people increased, they suggested that they should know..." a *Hadîth* similar to that of *Ath-*

(المعجم ٢) - (بَابُ الْأَمْرِ بِشَفْعِ الْأَذَانِ وَإِنْتَارِ الْإِقَامَةِ إِلَّا كَلِمَةَ الْإِقَامَةِ فَإِنَّهَا مَشْنَاءُ) (التحفة ٢)

[٨٣٨] ٢- (٣٧٨) حَدَّثَنَا خَلْفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عُثَيْبَةَ، جَمِيعًا عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ قَالَ: أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ.

زَادَ يَحْيَى فِي حَدِيثِهِ عَنِ ابْنِ عُثَيْبَةَ: فَحَدَّثْتُ بِهِ أَيُّوبَ؛ فَقَالَ: إِلَّا الْإِقَامَةَ

[٨٣٩] ٣- (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدُ الْحَدَّاءِ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: ذَكَرُوا أَنْ يُعْلِمُوا وَقْتُ الصَّلَاةِ بِشَيْءٍ يَعْرِفُونَهُ، فَذَكَرُوا أَنْ يُؤْوَرُوا نَارًا أَوْ يَضْرِبُوا نَاقُوسًا، فَأَمَرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ.

[٨٤٠] ٤- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا خَالِدُ الْحَدَّاءِ بِهَذَا الْإِسْنَادِ: لَمَّا كَثُرَ

Thaqafi (no. 839), except that he said: "They should kindle a fire."

[841] 5 - (...) It was narrated that Anas said: "Bilâl was commanded to say the phrases of the *Adhân* twice and the phrases of the *Iqâmah* once."

Chapter 3. Description Of The *Adhân*

[842] 6 - (379) It was narrated from Abû Maḥdîrah that the Prophet of Allâh ﷺ taught him this *Adhân*: "*Allâhu akbaru Allâhu akbar; Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh; Ashhadu anna Muḥammadan Rasûl Allâh, Ashhadu anna Muḥammadan Rasûl Allâh* (Allâh is Most Great, Allâh is Most Great; I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh; I bear witness that Muḥammad is the Messenger of Allâh, I bear witness that Muḥammad is the Messenger of Allâh)." Then he should go back and say: "*Ashhadu an lâ ilâha illallâh* (I bear witness that none has the

النَّاسُ ذَكَرُوا أَنْ يُعْلِمُوا، بِمِثْلِ حَدِيثِ التَّقْفِيِّ، غَيْرَ أَنَّهُ قَالَ: أَنْ يُرْوُوا نَارًا.

[٨٤١] ٥ - (...) وَحَدَّثَنِي عُبَيْدُ اللَّهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ ابْنُ سَعِيدٍ وَعَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ قَالَا: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ: أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ.

(المعجم ٣) - (بَابُ صِفَةِ الْأَذَانَ)

(التحفة ٣)

[٨٤٢] ٦ - (٣٧٩) وَحَدَّثَنِي أَبُو غَسَّانَ الْمَسْمَعِيُّ مَالِكُ بْنُ عَبْدِ الْوَاحِدِ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ. قَالَ: أَبُو غَسَّانَ: حَدَّثَنَا مُعَاذُ وَقَالَ إِسْحَاقُ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ صَاحِبِ الدُّسْتَوَائِيِّ: حَدَّثَنِي أَبِي عَنْ عَامِرِ الْأَحْوَلِ، عَنْ مَكْحُولٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَبَّرِ بْنِ أَبِي مَحْذُورَةَ أَنَّ نَبِيَّ اللَّهِ ﷺ عَلَّمَهُ هَذَا الْأَذَانَ: «اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ»، ثُمَّ يَعُودُ فَيَقُولُ: «أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ - مَرَّتَيْنِ - أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ -

right to be worshipped but Allâh),” twice; “*Ashhadu anna Muḥammadan Rasûl Allâh* (I bear witness that Muḥammad is the Messenger of Allâh),” twice; “*Hayya ‘alaṣ-ṣalât* (Come to prayer),” twice; “*Hayya ‘alal-falâḥ* (Come to prosperity),” twice. (One of the narrators) Ishâq added: “*Allâhu akbaru Allâhu akbar; Lâ ilâha illallâh* (Allâh is Most Great, Allâh is Most Great; none has the right to be worshipped but Allâh).”

Chapter 4. It Is Recommended To Have Two *Mu‘adhḍhin* In A Single *Masjid*

[843] 7 - (380) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ had two *Mu‘adhḍhin*: Bilâl and Ibn Umm Maktûm, the blind man.”

[844] (...) A similar report (as no. 843) was narrated from ‘*Āishah*.

Chapter 5. It Is Permissible For A Blind Man To Call The *Adhân* So Long As There Is A Man With Him Who Sees

[845] 8 - (381) It was narrated that ‘*Āishah* said: “Ibn Umm Maktûm used to call the *Adhân* for the Messenger of Allâh ﷺ, and he was blind.”

مَرَّتَيْنِ - حَيَّ عَلَى الصَّلَاةِ - مَرَّتَيْنِ -
حَيَّ عَلَى الْفَلَاحِ - مَرَّتَيْنِ - زَادَ إِسْحَاقُ
«اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ».

(المعجم ٤) - (بَابُ اسْتِحْبَابِ اتِّخَاذِ
مُؤَدِّثَيْنِ لِلْمَسْجِدِ الْوَاحِدِ) (التحفة ٤)

[٨٤٣] ٧ - (٣٨٠) حَدَّثَنَا ابْنُ نُعْمَيْرٍ:
حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ قَالَ: كَانَ لِرَسُولِ اللَّهِ ﷺ
مُؤَدِّثَانِ: بِلَالٌ وَابْنُ أُمِّ مَكْتُومِ الْأَعْمَى.

[٨٤٤] (...) وَحَدَّثَنَا ابْنُ نُعْمَيْرٍ:
حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنَا
الْقَاسِمُ عَنْ عَائِشَةَ مِثْلَهُ.

(المعجم ٥) - (بَابُ جَوَازِ أَذَانَ
الْأَعْمَى إِذَا كَانَ مَعَهُ بَصِيرٍ) (التحفة ٥)

[٨٤٥] ٨ - (٣٨١) حَدَّثَنِي أَبُو كُرَيْبٍ
مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا خَالِدٌ
يَعْنِي ابْنَ مَخْلَدٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ

حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ :
كَانَ ابْنُ أُمِّ مَكْتُومٍ يُؤَدِّنُ لِرَسُولِ
اللَّهِ ﷺ، وَهُوَ أَعْمَى .

[846] (...) A similar report (as no. 845) was narrated from Hishâm with this chain.

[٨٤٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ
الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ
يَحْيَى بْنِ عَبْدِ اللَّهِ وَسَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ،
عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ .

Chapter 6. Refraining From Attacking People In *Dâr Al- Kufr* (Non-Muslim Lands) If The *Adhân* Is Heard Among Them

[847] 9 - (382) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ used to attack at dawn (during military expeditions), so that he could listen out for the *Adhân*. If he heard the *Adhân* then he would refrain from attacking, otherwise he would attack. He heard a man saying: 'Allâhu akbaru Allâhu akbar' and the Messenger of Allâh ﷺ said: 'He is following the *Fiṭrah*.' Then he said: '*Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh* (I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh).' The Messenger of Allâh ﷺ said: 'You have escaped the Fire.' They looked, and saw that he was a goatherd."

(المعجم ٦) - (بَابُ الْإِمْسَاكِ عَنِ
الْإِغَارَةِ عَلَى قَوْمٍ فِي دَارِ الْكُفْرِ إِذَا
سَمِعَ فِيهِمُ الْأَذَانَ) (التحفة ٦)

[٨٤٧] ٩ - (٣٨٢) حَدَّثَنِي زُهَيْرُ بْنُ
حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ يَعْنَى ابْنِ سَعِيدٍ،
عَنْ حَمَّادِ بْنِ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ
أَنْسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ
يُغِيرُ إِذَا طَلَعَ الْفَجْرُ، وَكَانَ يَسْتَمِعُ
الْأَذَانَ، فَإِنْ سَمِعَ أَذَانَ أَمْسَكَ، وَإِلَّا
أَغَارَ، فَسَمِعَ رَجُلًا يَقُولُ: اللَّهُ أَكْبَرُ اللَّهُ
أَكْبَرُ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَلَى
الْفِطْرَةِ» ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. فَقَالَ رَسُولُ
اللَّهِ ﷺ: «خَرَجْتَ مِنَ النَّارِ» فَظَنُّوا فَإِذَا
هُوَ رَاعِي مِعْرَى .

Chapter 7. It Is Recommended For The One Who Hears The *Mu'adhhdhin* To Repeat His Words, Then To Send *Ṣalât* Upon The Prophet ﷺ And Ask Allâh To Grant Him *Al-Wasîlah*

(المعجم ٧) - (بَابُ اسْتِحْبَابِ الْقَوْلِ
مِثْلَ قَوْلِ الْمُؤَذِّنِ لِمَنْ سَمِعَهُ ثُمَّ يَصْلِي
عَلَى النَّبِيِّ ﷺ ثُمَّ يَسْأَلُ اللَّهَ لَهُ
الْوَسِيلَةَ) (التحفة ٧)

[848] 10 - (383) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "When you hear the call (to prayer), say what the *Mu'adhhdhin* says."

[٨٤٨] ١٠ - (٣٨٣) حَدَّثَنِي يَحْيَى بْنُ
يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ
شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّثَمِيِّ، عَنْ
أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «إِذَا سَمِعْتُمُ النَّدَاءَ فَقُولُوا مِثْلَ مَا
يَقُولُ الْمُؤَذِّنُ».

[849] 11 - (384) It was narrated from 'Abdullâh bin 'Amr bin Al-'Aṣ that he heard the Prophet ﷺ say: "When you hear the *Mu'adhhdhin*, say what he says, then send *Ṣalât* upon me, for whoever sends *Ṣalât* upon me, Allâh will send *Ṣalât* upon him tenfold. Then ask Allâh to grant me *Al-Wasîlah*, for it is a station in Paradise which only one of the slaves of Allâh will attain, and I hope that I will be the one. Whoever asks for *Al-Wasîlah* for me, (my) intercession will be permissible for him."

[٨٤٩] ١١ - (٣٨٤) حَدَّثَنَا مُحَمَّدُ بْنُ
سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ
عَنْ حَيَّوَةَ وَسَعِيدِ بْنِ أَبِي أَيُّوبَ
وَعَبْدِ بْنِ أَبِي عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو
ابْنِ الْعَاصِ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ:
«إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ،
ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً
صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللَّهَ
لِي الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا
تَبْغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ
أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِي الْوَسِيلَةَ
حَلَّتْ عَلَيْهِ الشَّفَاعَةُ».

[850] 12 - (385) It was narrated that ‘Umar bin Al-Khattâb said: “The Messenger of Allâh ﷺ said: ‘If the *Mu’adh_hin* says: “*Allâhu akbaru Allâhu akbar* (Allâh is most great, Allâh is most great),” and one of you says: “*Allâhu akbaru Allâhu akbar* (Allâh is most great, Allâh is most great);” then he says: “*Ashhadu an lâ ilâha illallâh* (I bear witness that none has the right to be worshipped but Allâh),” and you say: “*Ashhadu an lâ ilâha illallâh* (I bear witness that none has the right to be worshipped but Allâh);” then he says: “*Ashhadu anna Muḥammadan Rasûl-Allâh* (I bear witness that Muḥammad is the Messenger of Allâh),” and you say: “*Ashhadu anna Muḥammadan Rasûl-Allâh* (I bear witness that Muḥammad is the Messenger of Allâh);” then he says: “*Hayya ‘alaṣ-ṣalât* (Come to prayer),” and you say: “*La ḥawla wa lâ quwwata illa Billâh* (There is no power and no might except with Allâh);” then he says: “*Hayya ‘alal-falâḥ* (Come to prosperity),” and you say: “*Lâ ḥawla wa lâ quwwata illa Billâh* (There is no power and no might except with Allâh);” then he says: “*Allâhu akbaru Allâhu akbar* (Allâh is most great, Allâh is most great),” and you say: “*Allâhu akbaru Allâhu akbar* (Allâh is most great, Allâh is most great);” then he says: “*Lâ*

[٨٥٠] ١٢ - (٣٨٥) حَدَّثَنِي إِسْحَاقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ جَهْضَمٍ الثَّقَفِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عُمَارَةَ بْنِ غَرْبَةَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ إِسَافٍ، عَنْ حَفْصِ بْنِ عَاصِمٍ. بِنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَالَ الْمُؤَدُّنُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. فَقَالَ أَحَدُكُمْ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، ثُمَّ قَالَ: أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ. قَالَ: أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، ثُمَّ قَالَ: حَيَّ عَلَى الصَّلَاةِ. قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. ثُمَّ قَالَ: حَيَّ عَلَى الْفَلَاحِ. قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، ثُمَّ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ. قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ».

ilâha illallâh (None has the right to be worshipped but Allâh),” and one of you says: “*Lâ ilâha illallâh* (None has the right to be worshipped but Allâh),” from the heart, he will enter Paradise.”

[851] 13 - (386) It was narrated from Sa’ûd bin Abî Waqqâs that the Messenger of Allâh ﷺ said: “Whoever says when he hears the *Adhân*: ‘*Ashhadu an lâ ilâha illallâhu waḥdahû lâ sharîka lâhu, wa ashhadu anna Muḥammadan ‘abduhu wa Rasûluhu, raḍîtu Billâhi Rabban, wa bi-Muḥammadin Rasûlan, wa bil-Islâmi deena* (I bear witness that none has the right to be worshipped but Allâh, with no partner or associate, and I bear witness that Muḥammad is His slave and Messenger; I am content with Allâh as my Lord, Muḥammad as Messenger and Islam as my religion)’ his sins will be forgiven.”

Ibn Rumḥ said in his report: “Whoever says, when he hears the *Adhân*, ‘*Wa anâ ashhadu...* (and I bear witness.)” And Qutaibah did not mention his saying: “*Wa anâ* (And I).”

Chapter 8. The Virtue Of The *Adhân*, And The *Shaiṭân* Flees When He Hears It

[852] 14 - (387) It was narrated from Ṭalḥah bin Yaḥyâ that his paternal uncle said: “I was with

[٨٥١] ١٣ - (٣٨٦) حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ الْحَكِيمِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسِ الْقُرَشِيِّ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ الْحَكِيمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَدَّنَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا، غُفِرَ لَهُ ذَنْبُهُ».

قَالَ ابْنُ رُمْحٍ فِي رِوَايَتِهِ «مَنْ قَالَ: حِينَ يَسْمَعُ الْمُؤَدَّنَ: وَأَنَا أَشْهَدُ» وَلَمْ يَذْكَرْ قُتَيْبَةَ قَوْلَهُ: وَأَنَا.

(المعجم ٨) - (باب فضل الأذان)

وهرب الشيطان عند سماعه)

(التحفة ٨)

[٨٥٢] ١٤ - (٣٨٧) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُهُ عَنْ طَلْحَةَ

Mu'âwiyah bin Abî Sufyân when the *Mu'adhhdhin* came to him to call him to prayer. Mu'âwiyah said: 'I heard the Messenger of Allâh ﷺ say: "The *Mu'adhhdhin* will be the people with the longest necks on the Day of Resurrection."

[853] (...) It was narrated that 'Eisâ bin Ṭalḥah said: "I heard Mu'âwiyah say: 'The Messenger of Allâh ﷺ said...'" a similar report (as no. 852).

[854] 15 - (388) It was narrated from Al-A'mash, from Abû Sufyân, that Jâbir said: "I heard the Prophet ﷺ say: 'When the *Shaitân* hears the call to prayer, he goes away as far as Ar-Rawḥâ'."

Sulaimân (Al-A'mash) said: "I asked him about Ar-Rawḥâ', and he said: 'It is thirty-six miles away from Al-Madīnah.'"

[855] (...) It was narrated from Al-A'mash with this chain (a similar *Hadīth* as no. 854).

ابن يَحْيَى، عَنْ عَمِّهِ قَالَ: كُنْتُ عِنْدَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، فَجَاءَهُ الْمُؤَدِّنُ يَدْعُوهُ إِلَى الصَّلَاةِ. فَقَالَ مُعَاوِيَةُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْمُؤَدِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ».

[٨٥٣] (...) وَحَدَّثَنِيهِ إِسْحَقُ بْنُ مَضُورٍ: أَخْبَرَنَا أَبُو عَامِرٍ: حَدَّثَنَا سُفْيَانُ عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَيْسَى بْنِ طَلْحَةَ قَالَ: سَمِعْتُ مُعَاوِيَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: بِمِثْلِهِ.

[٨٥٤] ١٥ - (٣٨٨) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النِّدَاءَ بِالصَّلَاةِ، ذَهَبَ حَتَّى يَكُونَ مَكَانَ الرَّوْحَاءِ».

قَالَ سُلَيْمَانَ: فَسَأَلْتُهُ عَنِ الرَّوْحَاءِ؟ فَقَالَ: هِيَ مِنَ الْمَدِينَةِ سِتَّةٌ وَثَلَاثُونَ مَيْلًا.

[٨٥٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ.

[856] 16 - (389) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the *Shaitân* hears the call to prayer, he runs away breaking wind so that he will not hear the sound. When it ends, he comes back and whispers (distractions), then when he hears the *Iqâmah* he runs away so that he will not hear the sound, then when it ends, he comes back and whispers (distractions)."

[857] 17 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When the *Mu'adhdhin* calls the *Adhân*, the *Shaitân* runs away quickly.'

[858] 18 - (...) It was narrated that Suhail said: "My father sent me to Banû Ḥârithah, and with me was a slave of ours - or a friend of ours. A voice called him by name from behind a wall. The one who was with me looked over the wall but could not see anything. I mentioned that to my father and he said: 'If I had known that that would happen to you, I would not have sent you.

[٨٥٦] ١٦ - (٣٨٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَرُهَيْبُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النَّدَاءَ بِالصَّلَاةِ أَحَالَ لَهُ ضُرَاطًا، حَتَّى لَا يَسْمَعَ صَوْتَهُ، فَإِذَا سَكَتَ رَجَعَ فَوْسُوسًا، فَإِذَا سَمِعَ الْإِقَامَةَ ذَهَبَ حَتَّى لَا يَسْمَعَ صَوْتَهُ، فَإِذَا سَكَتَ رَجَعَ فَوْسُوسًا». [انظر: ١٢٦٥]

[٨٥٧] ١٧ - (...) حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ بَيَانَ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ عَبْدِ اللَّهِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «إِذَا أَدَّنَ الْمُؤَذِّنُ أَدْبَرَ الشَّيْطَانُ وَلَهُ حُصَاصٌ».

[٨٥٨] ١٨ - (...) حَدَّثَنِي أُمِّيَّةُ بْنُ سِطَّامٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنْ سُهَيْلٍ قَالَ: أُرْسَلَنِي أَبِي إِلَى بَنِي حَارِثَةَ، قَالَ وَمَعِيَ غُلَامٌ لَنَا - أَوْ صَاحِبٌ لَنَا - فَتَادَاهُ مُنَادٍ مِنْ حَائِطٍ بِاسْمِهِ. قَالَ: فَأَشْرَفَ الَّذِي مَعِيَ عَلَيَّ الْحَائِطِ فَلَمْ يَرَ شَيْئًا، فَذَكَرْتُ ذَلِكَ لِأَبِي

But (in future) if you hear a voice (and do not see anything), then give the call to prayer, for I heard Abû Hurairah narrating that the Messenger of Allâh ﷺ said: "When the call to prayer is given, the *Shaiṭân* runs away quickly."

[859] 19 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the call to prayer is given, the *Shaiṭân* runs away, breaking wind so that he cannot hear the call. When the call is over, he comes back, until the *Iqâmah* for prayer is given, then he runs away. Then when the *Iqâmah* is over he comes back and tries to distract a man, saying to him, 'Remember such and such, remember such and such,' reminding him of things that he did not remember before, until he does not know how many (*Rak'ah*) he has prayed."

[860] 20 - (...) A similar report (as no. 859) was narrated from Abû Hurairah from the Prophet ﷺ, except that he said: "Until the man does not know how he prayed."

فَقَالَ: لَوْ شَعَرْتُ أَنَّكَ تَلْقَى هَذَا لَمْ أُرْسِلْكَ، وَلَكِنْ إِذَا سَمِعْتَ صَوْتًا فَنادِ بِالصَّلَاةِ، فَإِنِّي سَمِعْتُ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ: «إِنَّ الشَّيْطَانَ، إِذَا نُودِيَ بِالصَّلَاةِ، وَلَّى وَلَهُ حُصَاصٌ».

[٨٥٩] ١٩ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ

سَعِيدٍ: حَدَّثَنَا الْمُعْبِرَةُ يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا نُودِيَ لِلصَّلَاةِ أَذْبَرَ الشَّيْطَانُ لَهُ ضُرَاطٌ حَتَّى لَا يَسْمَعَ التَّأْذِينَ، فَإِذَا قُضِيَ التَّأْذِينُ أَقْبَلَ، حَتَّى إِذَا نُوبَ بِالصَّلَاةِ أَذْبَرَ، حَتَّى إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ، حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ. يَقُولُ لَهُ: اذْكُرْ كَذَا، وَاذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ مِنْ قَبْلُ، حَتَّى يَظَلَّ الرَّجُلُ مَا يَدْرِي كَمْ صَلَّى».

[٨٦٠] ٢٠ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ

رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ «حَتَّى يَظَلَّ الرَّجُلُ إِنْ يَدْرِي كَيْفَ صَلَّى».

Chapter 9. It Is Recommended To Raise The Hands Level With The Shoulders When Saying The Opening *Takbīr*, When Bowing And When Rising From Bowing, But That Is Not To Be Done When Rising From The Prostration

[861] 21 - (390) It was narrated from Sâlim that his father said: "I saw the Messenger of Allâh ﷺ, when he started his prayer, he raised his hands until they were level with his shoulders, and (he also did that) before he bowed, and when he rose from bowing, but he did not raise them between the two prostrations."

[862] 22 - (...) It was narrated from Sâlim bin 'Abdullâh that Ibn 'Umar said: "When the Messenger of Allâh ﷺ stood up to offer *Ṣalât*, he would raise his hands until they were level with his shoulders, then he would say the *Takbīr*. When he wanted to bow, he did that, and when he rose from bowing he did that, but he did not do that when he lifted his head from prostrating."

(المعجم ٩) - (باب استحباب رفع اليدين حذو المنكبين مع تكبيرة الإحرام والركوع، وفي الرفع من الركوع، وأنه لا يفعله إذا رفع من السجود) (التحفة ٩)

[٨٦١] ٢١ - (٣٩٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ، كُلُّهُمْ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ - وَاللَّفْظُ لِيَحْيَى - قَالَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الرَّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَتَّى يُحَادِيَ مَنْكَبَيْهِ، وَقَبْلَ أَنْ يَرْكَعَ، وَإِذَا رَفَعَ مِنَ الرُّكُوعِ، وَلَا يَرْفَعُهُمَا بَيْنَ السَّجْدَتَيْنِ.

[٨٦٢] ٢٢ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ شَهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ ابْنَ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا قَامَ لِلصَّلَاةِ، رَفَعَ يَدَيْهِ حَتَّى تَكُونَ بِحَذْوِ مَنْكَبَيْهِ. ثُمَّ كَبَّرَ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ فَعَلَ مِثْلَ ذَلِكَ، وَإِذَا

رَفَعَ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذَلِكَ، وَلَا يَفْعَلُهُ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ.

[863] 23 - (...) It was narrated from Az-Zuhrî with this chain, as Ibn Juraij said: "When the Messenger of Allâh ﷺ stood up to offer *Ṣalât*, he raised his hands until they were level with his shoulders, then he said the *Takbîr*."

[٨٦٣] ٢٣- (...) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ وَهُوَ ابْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قَهْرَآدَ: حَدَّثَنَا سَلَمَةُ بْنُ سُلَيْمَانَ: أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا يُونُسُ. كِلَاهُمَا عَنِ الرَّهْرِيِّ بِهَذَا الْإِسْنَادِ، كَمَا قَالَ ابْنُ جُرَيْجٍ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ لِلصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ، ثُمَّ كَبَّرَ.

[864] 24 - (391) It was narrated from Abû Qilâbah that he saw Mâlik bin Al-Ḥuwairith, when he prayed, saying the *Takbîr* then raising his hands. When he wanted to bow, he raised his hands, and when he raised his head from bowing he raised his hands. And he narrated that the Messenger of Allâh ﷺ used to do that.

[٨٦٤] ٢٤- (٣٩١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ خَالِدِ، عَنْ أَبِي قِلَابَةَ أَنَّهُ رَأَى مَالِكَ بْنَ الْحُوَيْرِثِ، إِذَا صَلَّى كَبَّرَ، ثُمَّ رَفَعَ يَدَيْهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدَيْهِ. وَحَدَّثَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُ هَكَذَا.

[865] 25 - (...) It was narrated from Abû 'Awânah, from Qatâdah, from Naṣr bin 'Āṣim, from Mâlik bin Al-Ḥuwairith, that when the Messenger of Allâh ﷺ said the *Takbîr*, he raised his hands until they were level with his ears. When he bowed, he raised his hands until they were level with his ears, and

[٨٦٥] ٢٥- (...) حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ ابْنِ الْحُوَيْرِثِ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ حَتَّى يُحَادِيَ بِهِمَا أُذُنَيْهِ، وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ حَتَّى يُحَادِيَ بِهِمَا

when he raised his head from bowing, he said: “*Sami’a Allâhu liman ḥamidah* (Allâh hears those who praise Him),” and did likewise.

[866] 26 - (...) It was narrated from Sa’eed, from Qatâdah with this chain, that he saw the Prophet of Allâh ﷺ, and he said: “Until they were level with his earlobes (as no. 864).”

Chapter 10. Affirming The *Takbîr* For Every Movement Up Or Down In The Prayer, Except When Rising From *Rukû’* When One Should Say: *Sami’a Allâhu Liman Ḥamidah* (Allâh Hears Those Who Praise Him)

[867] 27 - (392) It was narrated from Abû Salamah bin ‘Abdur-Rahmân that Abû Hurairah used to lead them in *Ṣalât*. He said the *Takbîr* every time he moved up or down, and when he finished he said: “By Allâh, I am the one among you whose *Ṣalât* most closely resembles that of the Messenger of Allâh ﷺ.”

[868] 28 - (...) It was narrated from Abû Bakr bin ‘Abdur-Rahmân that he heard Abû Hurairah say: “When the Messenger of Allâh ﷺ stood up to offer *Ṣalât*, he would say the

أُذِّنِيهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، فَعَلَّ مِثْلَ ذَلِكَ.

[٨٦٦] ٢٦- (...) وَحَدَّثَنَا مُحَمَّدٌ ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ أَنَّهُ رَأَى نَبِيَّ اللَّهِ ﷺ، وَقَالَ: حَتَّى يُحَادِي بِيَهُمَا فُرُوعَ أُذُنَيْهِ.

(المعجم ١٠) - (بَابُ إِثْبَاتِ التَّكْبِيرِ فِي كُلِّ خَفْضٍ وَرَفَعٍ فِي الصَّلَاةِ، إِلَّا رَفَعَهُ مِنَ الرُّكُوعِ فَيَقُولُ فِيهِ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ) (التحفة ١٠)

[٨٦٧] ٢٧- (٣٩٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ؛ أَنَّ أَبَا هُرَيْرَةَ كَانَ يُصَلِّي لَهُمْ فَيَكْبِرُ كُلَّمَا خَفَضَ وَرَفَعَ، فَلَمَّا انْصَرَفَ قَالَ: وَاللَّهِ! إِنِّي لِأَشْبَهُكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ.

[٨٦٨] ٢٨- (...) حَدَّثَنَا مُحَمَّدٌ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ عَنْ أَبِي بَكْرٍ ابْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ

Takbîr when he stood up, then he would say the *Takbîr* when he bowed. Then he would say: ‘*Sami‘a Allâhu liman ḥamidah* (Allâh hears those who praise Him)’ when he was straightening his back after bowing. Then, while he was standing he would say: ‘*Rabbanâ wa lakal-ḥamd* (our Lord, and to You is the praise).’ Then he would say the *Takbîr* when he went down in prostration. Then he would say the *Takbîr* when he raised his head, then he would say the *Takbîr* when he prostrated, then he would say the *Takbîr* when he raised his head. And he did that throughout the prayer until he finished. And he would say the *Takbîr* when he stood up after two *Rak‘ah*, after sitting.”

Then Abû Hurairah said: “I am the one among you whose prayer most closely resembles that of the Messenger of Allâh ﷺ.”

[869] 29 - (...) Abû Bakr bin ‘Abdur-Raḥmân bin Al-Ḥârith narrated that he heard Abû Hurairah say: “When the Messenger of Allâh ﷺ stood up to offer *Ṣalât*, he would say the *Takbîr* when he stood up...” a *Ḥadûth* like that of Ibn Juraij (no. 868), but he did not mention the words of Abû Hurairah: “I am the one among you whose prayer most closely resembles that of the Messenger of Allâh ﷺ.”

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 وَلَكَ الْحَمْدُ» ثُمَّ يُكَبِّرُ حِينَ يَهْوِي سَاجِدًا، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يَفْعَلُ مِثْلَ ذَلِكَ فِي الصَّلَاةِ كُلِّهَا حَتَّى يَقْضِيَهَا، وَيُكَبِّرُ حِينَ يَقُومُ مِنَ الْمَنْتَنَى بَعْدَ الْجُلُوسِ، ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: إِنِّي لِأَشْبَهُكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ.

[٨٦٩] ٢٩ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ: حَدَّثَنَا اللَّيْثُ عَنْ عَقِيلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ، بِمِثْلِ حَدِيثِ ابْنِ جُرَيْجٍ، وَلَمْ يَذْكَرْ قَوْلَ أَبِي هُرَيْرَةَ: إِنِّي أَشْبَهُكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ.

[870] 30 - (...) Abû Salamah bin 'Abdur-Raḥmân narrated that when Abû Hurairah was appointed by Marwân as his governor in Al-Madīnah, when he stood up to offer any obligatory prayer, he would say the *Takbîr*... and he mentioned a *Hadīth* similar to that of Ibn Juraij (no. 868). In his *Hadīth* he said: "When he had finished (praying) and said the *Salâm*, he turned to the people in the *Masjid* and said: 'By the One in Whose hand is my soul! I am the one among you whose prayer most closely resembles that of the Messenger of Allâh ﷺ.'"

[871] 31 - (...) It was narrated from Abû Salamah that Abû Hurairah used to say the *Takbîr* in his prayer every time he moved up or down. We said: "O Abû Hurairah, what is this *Takbîr*?" He said: "It is how the Messenger of Allâh ﷺ offered Prayers."

[872] 32 - (...) It was narrated from Suhayl, from his father, that Abû Hurairah used to say the *Takbîr* every time he moved up or down (in the prayer), and he narrated that the Messenger of Allâh ﷺ used to do that.

[٨٧٠] ٣٠- (...) وَحَدَّثَنِي حَرَمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ كَانَ، حِينَ يَسْتَخْلِفُهُ مَرْوَانَ عَلَى الْمَدِينَةِ، إِذَا قَامَ لِلصَّلَاةِ الْمَكْتُوبَةِ، كَبَّرَ، فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ جُرَيْجٍ، وَفِي حَدِيثِهِ: فَإِذَا قَضَاهَا وَسَلَّمَ أَقْبَلَ عَلَى أَهْلِ الْمَسْجِدِ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لِأَشْبَهُكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ.

[٨٧١] ٣١- (...) حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ كَانَ يُكَبِّرُ فِي الصَّلَاةِ كُلَّمَا رَفَعَ وَوَضَعَ، فَقُلْنَا: يَا أَبَا هُرَيْرَةَ مَا هَذَا التَّكْبِيرُ؟ قَالَ: إِنَّهَا لَصَلَاةُ رَسُولِ اللَّهِ ﷺ.

[٨٧٢] ٣٢- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ، وَيُحَدِّثُ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُ ذَلِكَ.

[873] 33 - (393) It was narrated that Muṭarrif said: “Imrân bin Ḥuṣain and I offered *Ṣalât* behind ‘Alî bin Abî Ṭâlib. When he prostrated he said the *Takbîr*, and when he raised his head he said the *Takbîr*, and when he got up after two *Rak’ah* he said the *Takbîr*. When we had finished the prayers, ‘Imrân took me by the hand and said: ‘This man has led us in a prayer like that of Muḥammad ﷺ;’ or he said: ‘This man reminded me of the prayer of Muḥammad ﷺ.’”

Chapter 11. It Is Obligatory To Recite *Al-Fâtihah* In Every *Rak’ah*; If A Person Cannot Recite *Al-Fâtihah* Or Cannot Learn It, Then He Should Recite Whatever Else He Can Manage

[874] 34 - (394) It was narrated from ‘Ubâdah bin As-Sâmit that the Prophet ﷺ said: “There is no prayer for the one who does not recite the Opening of the Book (*Al-Fâtihah*).”

[875] 35 - (...) It was narrated that ‘Ubâdah bin As-Sâmit said:

[٨٧٣] ٣٣- (٣٩٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَخَلْفُ بْنُ هِشَامٍ. جَمِيعًا عَنْ حَمَادٍ قَالَ يَحْيَى: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ مُطَرِّفٍ قَالَ: صَلَّيْتُ أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ خَلْفَ عَلِيٍّ ابْنِ أَبِي طَالِبٍ، فَكَانَ إِذَا سَجَدَ كَبَّرَ، وَإِذَا رَفَعَ رَأْسَهُ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرُّكُوعَتَيْنِ كَبَّرَ، فَلَمَّا انْصَرَفْنَا مِنَ الصَّلَاةِ قَالَ: أَحَدُ عِمْرَانَ بِيَدِي ثُمَّ قَالَ: لَقَدْ صَلَّى بِنَا هَذَا صَلَاةَ مُحَمَّدٍ ﷺ، أَوْ قَالَ: فَذَكَرَنِي هَذَا صَلَاةَ مُحَمَّدٍ ﷺ.

(المعجم ١١) - (بَابُ وَجُوبِ قِرَاءَةِ الْفَاتِحَةِ فِي كُلِّ رُكْعَةٍ، وَإِنَّهُ إِذَا لَمْ يَحْسُنِ الْفَاتِحَةَ وَلَا أَمَكَّنَهُ تَعَلُّمَهَا قَرَأَ مَا تيسر له من غيرها) (التحفة ١١)

[٨٧٤] ٣٤- (٣٩٤) [و] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ سُفْيَانَ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ يُبَلِّغُ بِهِ النَّبِيَّ ﷺ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ».

[٨٧٥] ٣٥- (...) حَدَّثَنِي أَبُو

“The Messenger of Allāh ﷺ said: “There is no prayer for the one who does not recite the Essence of the Qur’ân (*Al-Fâtiḥah*).”

[876] 36 - (...) It was narrated from Ibn *Shihâb* that *Maḥmûd bin Ar-Rabî‘*, in whose face the Messenger of Allāh ﷺ sprayed water from their well, that ‘*Ubâdah bin As-Sâmit* told him, that the Messenger of Allāh ﷺ said: “There is no prayer for the one who does not recite the *Umm Al-Qur’ân* (Essence of the Qur’ân - *Al-Fâtiḥah*).”

[877] 37 - (...) A similar report (as no. 876) was narrated from *Az-Zuhrî* with this chain, and he added the phrase: “Or more.”

[878] 38 - (395) It was narrated from *Al-‘Alâ bin ‘Abdur-Raḥmân*, from his father, from *Abû Hurairah*, that the Prophet ﷺ said: “Whoever offers a prayer in which he does not recite the Essence of the Qur’ân (*Al-Fâtiḥah*), it is deficient,” (repeating it) three times, “not

الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهَبٍ عَنْ يُونُسَ؛ وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، عَنْ عَبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْتَرِءْ بِأَمِّ الْقُرْآنِ».

[٨٧٦] ٣٦- (...) حَدَّثَنَا الْحَسَنُ ابْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ مَحْمُودَ بْنَ الرَّبِيعِ، الَّذِي مَجَّ رَسُولُ اللَّهِ ﷺ فِي وَجْهِهِ مِنْ بَثْرِهِمْ، أَخْبَرَهُ، أَنَّ عَبَادَةَ بْنَ الصَّامِتِ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأَمِّ الْقُرْآنِ».

[٨٧٧] ٣٧- (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَزَادَ فَصَاعِدًا.

[٨٧٨] ٣٨- (٣٩٥) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ» ثَلَاثًا، غَيْرَ تَمَامٍ، فَقِيلَ لِأَبِي

complete.” It was said to Abû Hurairah: “We are behind the *Imâm*.” He said: “Recite it to yourself, for I heard the Messenger of Allâh ﷺ say: ‘Allâh, Most High, says:

“I have divided *Aṣ-Ṣalât* (the prayer) in half between Myself and My slave, and My slave will have that which he asks for. When the slave says: ‘*Al-hamdu Lillâhi Rabbil-‘Âlamîn* (All the praises and thanks be to Allâh, the Lord of the ‘*Âlamîn* (mankind, jinn and all that exists)),’ Allâh says: ‘My slave has praised Me.’ When he says: ‘*Ar-Rahmân ar-Rahîm* (The Most Gracious, the Most Merciful),’ Allâh says: ‘My slave has extolled Me.’ When he says: ‘*Mâlîki yawmid-dîn* (The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)),’ Allâh says, ‘My slave has glorified Me - and one occasion he said: My slave has entrusted his affairs to Me.’ When he says: ‘*Iyyâka na‘budu wa Iyyâka nasta‘in* (You (Alone) we worship, and You (Alone) we ask for help (for each and everything)),’ Allâh says: ‘This is between Me and My slave, and he will have what he asked for.’ When he says, ‘*Ihdinaṣ-ṣirâṭ al-mustaqîm, ṣirâṭ allâhîna an‘amta ‘alayhim, ghayril-maghḍûbî ‘alayhim wa lâd-dâllîn* (Guide us to the Straight

هُرَيْرَةَ: إِنَّا نَكُونُ وَرَاءَ الْإِمَامِ، فَقَالَ: أَقْرَأُ بِهَا فِي نَفْسِكَ؛ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ تَعَالَى: فَسَمِعْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نَضْفَيْنِ، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ الْعَبْدُ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ قَالَ اللَّهُ تَعَالَى: حَمَدَنِي عَبْدِي، وَإِذَا قَالَ: ﴿الرَّحْمَنَ الرَّحِيمَ﴾. قَالَ اللَّهُ [تَعَالَى]: أَتْنَى عَلَيَّ عَبْدِي، فَإِذَا قَالَ: ﴿مَلِكِ يَوْمِ الدِّينِ﴾ قَالَ: مَجَدَّنِي عَبْدِي - وَقَالَ مَرَّةً: فَوَضَّ إِلَيَّ عَبْدِي - فَإِذَا قَالَ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ قَالَ: هَذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: ﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ قَالَ: هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ».

قَالَ سُفْيَانُ: حَدَّثَنِي بِهِ الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ، دَخَلْتُ عَلَيْهِ وَهُوَ مَرِيضٌ فِي بَيْتِهِ، فَسَأَلْتُهُ أَنَا عَنْهُ.

Way, The way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger, nor of those who went astray),’ Allâh says: ‘This is for My slave, and he will have what he asked for.’”

Sufyân said: “Al-‘Alâ bin ‘Abdur-Raḥmân bin Ya‘qûb narrated it to me, I entered upon him while he was sick, in his house, and I asked him about it.”

[879] 39 - (...) It was narrated from Al-‘Alâ’ bin ‘Abdur-Raḥmân that he heard Abû As-Sâ’ib, the freed slave of Hishâm bin Zuhrah, say: “I heard Abû Hurairah say: ‘The Messenger of Allâh ﷺ said... (similar to *Hadîth* no. 876)”

[880] 40 - (...) Al-‘Alâ’ bin ‘Abdur-Raḥmân bin Ya‘qûb narrated that Abû As-Sâ’ib, the freed slave of Banû ‘Abdullâh bin Hishâm bin Zuhrah, told him that he heard Abû Hurairah say: “The Messenger of Allâh ﷺ said: ‘Whoever offers a prayer in which he does not recite the Essence of the Qur’ân...’ - a *Hadîth* like that of Sufyân (no. 878). In their *Hadîth* it says: “Allâh, the Mighty and Sublime, says: ‘I have divided the prayer into two halves, between Myself and My slave, one half for Me, and one half for My slave.’”

[881] 41 - (...) Al-‘Alâ’ narrated:

[٨٧٩] ٣٩- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ

سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا السَّائِبِ، مَوْلَى هِشَامِ بْنِ زُهْرَةَ، يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ.

[٨٨٠] ٤٠- (...) وَحَدَّثَنِي مُحَمَّدُ

ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ أَنَّ أَبَا السَّائِبِ، مَوْلَى بَنِي عَبْدِ اللَّهِ بْنِ هِشَامِ بْنِ زُهْرَةَ، أَخْبَرَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى صَلَاةً فَلَمْ يقرأَ فِيهَا بِأَمِّ الْقُرْآنِ» بِمِثْلِ حَدِيثِ سُفْيَانَ، وَفِي حَدِيثَيْهِمَا «قَالَ اللَّهُ عَزَّ وَجَلَّ: فَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي».

[٨٨١] ٤١- (...) حَدَّثَنِي أَحْمَدُ

“I heard from my father, and from Abû As-Sâ'ib, who were both companions of Abû Hurairah: ‘Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever offers a prayer in which he does not recite the Opening of the Book, it is deficient,’ and he said it three times.”

[882] 42 - (396) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “There is no prayer without recitation.” Abû Hurairah said: “What he recited out aloud to us, we recite out aloud to you, and what he recited quietly, we also recite quietly.”

[883] 43 - (...) It was narrated that ‘Aṭâ’ said: “Abû Hurairah said: ‘In every *Ṣalât* you should recite (from the Qur’ân). What the Messenger of Allâh ﷺ made us hear, we make you hear, and what he recited quietly we recite quietly.’ A man said: ‘Even if I do not recite more than the Essence of the Qur’ân (*Al-Fâtiḥah*)?’ He said: ‘If you recite more than that, that is better, but if you stop at that, it will suffice for you.’”

ابن جعفر المعقري: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُوَيْسٍ: أَخْبَرَنِي الْعَلَاءُ قَالَ: سَمِعْتُ مِنْ أَبِي، وَمِنْ أَبِي السَّائِبِ، وَكَانَا جَلِيسِي أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِفَاتِحَةِ الْكِتَابِ فَفِي خِدَاجٍ» يَقُولُهَا ثَلَاثًا، بِمِثْلِ حَدِيثِهِمْ.

[٨٨٢] ٤٢ - (٣٩٦) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ حَبِيبِ بْنِ الشَّهِيدِ قَالَ: سَمِعْتُ عَطَاءَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا صَلَاةَ إِلَّا بِقِرَاءَةٍ» قَالَ أَبُو هُرَيْرَةَ: فَمَا أَعْلَنَ لَنَا رَسُولُ اللَّهِ ﷺ أَعْلَنَاهُ لَكُمْ، وَمَا أَخْفَاهُ أَخْفَيْنَاهُ لَكُمْ.

[٨٨٣] ٤٣ - (...) حَدَّثَنَا عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِعَمْرٍو - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: فِي كُلِّ الصَّلَاةِ يَقْرَأُ، فَمَا أَسْمَعَنَا رَسُولُ اللَّهِ ﷺ أَسْمَعَنَاكُمْ، وَمَا أَخْفَى مِنَّا أَخْفَيْنَاهُ مِنْكُمْ، فَقَالَ لَهُ رَجُلٌ: إِنْ لَمْ أَرِدْ عَلَى أُمَّ الْقُرْآنِ؟ فَقَالَ: إِنْ زِدْتَ عَلَيْهَا فَهِيَ خَيْرٌ، وَإِنْ انْتَهَيْتَ إِلَيْهَا أَجْرَأْتَ عَنْكَ.

[884] 44 - (...) It was narrated that 'Aṭâ' said: "Abû Hurairah said: 'In every prayer there should be recitation. What the Prophet ﷺ made us hear we make you hear, and what he recited quietly, we recite quietly. Whoever recites the Essence of the Book, that is sufficient, and whoever recites more than that, that is better.'"

[885] 45 - (397) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ entered the *Masjid* and a man came in and offered *Ṣalât*, then he came and greeted the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ returned the greeting and said: "Go back and pray, for you have not offered *Ṣalât*." The man went back and offered *Ṣalât* as he had prayed before, then he came to the Prophet ﷺ and greeted him, and the Messenger of Allâh ﷺ said, "*Wa 'alaik as-salâm*." Then he said: "Go back and offered *Ṣalât*, for you have not offer *Ṣalât*." When he had done that three times, the man said: "By the One Who sent you with the Truth, I cannot do more than that. Teach me." He said: "When you stand up for *Ṣalât*, say the *Takbîr*, then recite whatever you can of the Qur'ân. Then bow until you are at ease in bowing, then rise until you are

[٨٨٤] ٤٤ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ يَعْنِي ابْنُ زُرَيْعٍ، عَنْ حَبِيبِ الْمُعَلَّمِ، عَنْ عَطَاءٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: فِي كُلِّ صَلَاةٍ قِرَاءَةٌ فَمَا أَسْمَعْنَا النَّبِيَّ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَى مِنَّا أَخْفَيْنَاهُ مِنْكُمْ، وَمَنْ قَرَأَ بِأَمِّ الْكِتَابِ فَقَدْ أَجْرَأَتْ عَنْهُ، وَمَنْ زَادَ فَهُوَ أَفْضَلُ.

[٨٨٥] ٤٥ - (٣٩٧) حَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ، فَدَخَلَ رَجُلٌ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ﷺ، فَرَدَّ رَسُولُ اللَّهِ ﷺ السَّلَامَ، قَالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ» فَرَجَعَ الرَّجُلُ فَصَلَّى كَمَا كَانَ صَلَّى، ثُمَّ جَاءَ إِلَى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ السَّلَامُ» ثُمَّ قَالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ» حَتَّى فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ، فَقَالَ الرَّجُلُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا أَحْسِنُ غَيْرَ هَذَا، عَلَّمَنِي، قَالَ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْجِعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ

standing up straight. Then prostrate until you are at ease in prostration, then sit up until you are at ease in sitting. Then do that throughout the entire prayer.”

[886] 46 - (...) It was narrated from Abû Hurairah that a man entered the *Masjid* and offered *Şalât* and he quoted a *Hadîth* similar to this (no. 885), but he added: “When you stand up to offer *Şalât*, perform *Wuđû'* properly, then turn to face the *Qiblah* and say the *Takbîr*.”

Chapter 12. Prohibiting The Follower From Reciting Aloud Behind An *Imâm*

[887] 47 - (398) It was narrated that 'Imrân bin Huşain said: “The Messenger of Allâh ﷺ led us in *Zuhr* - or *Aşr* - prayer and he said: ‘Which of you recited: *Şabbiḥ isma Rabbika al-a'la* (Glorify the Name of your Lord the Most High) behind me?’^[1] A man said: ‘I did, but I did not intend anything but good

ارْفَعِ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعِ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا».

[٨٨٦] ٤٦ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالًا: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ فَصَلَّى، وَرَسُولُ اللَّهِ ﷺ فِي نَاحِيَةٍ، وَسَاقَا الْحَدِيثَ بِمِثْلِ هَذِهِ الْقِصَّةِ، وَزَادَا فِيهِ «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَاسْبِغِ الْوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ».

(المعجم ١٢) - (بَابُ نَهْيِ الْمَأْمُومِ
عَنْ جَهْرِهِ بِالْقِرَاءَةِ خَلْفَ إِمَامِهِ)
(التحفة ١٢)

[٨٨٧] ٤٧ - (٣٩٨) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. كِلَاهُمَا عَنْ أَبِي عَوَانَةَ قَالَ سَعِيدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلَاةَ الظُّهْرِ - أَوْ الْعَصْرِ - فَقَالَ: «أَيُّكُمْ

[1] *Sûrat Al-A'la* (87).

thereby.' He said: 'I knew that one of you was competing with me in it.'"

[888] 48 - (...) It was narrated from 'Imrân bin Ḥuṣain that the Messenger of Allâh ﷺ offered *Zuhr* prayer, and a man started to recite: *Ṣabbih isma Rabbika al-a'lâ* (Glorify the Name of your Lord the Most High)^[1] behind him. When he had finished, he said: "Which of you recited?" or "Which of you was the reciter?" A man said: "I was." He said: "I thought that one of you was competing with me in it."

[889] 49 - (...) It was narrated from Qatâdah with this chain (a *Hadîth* similar to no. 887) that the Messenger of Allâh ﷺ offered *Zuhr* prayer and said: "I knew that one of you was competing with me in it."

Chapter 13. The Proof Of Those Who Say That The *Basmalah* Should Not Be Recited Aloud

[890] 50 - (399) Muḥammad bin

قَرَأَ خَلْفِي بِسْمِ رَّبِّكَ الْأَعْلَى؟
فَقَالَ رَجُلٌ: أَنَا، وَلَمْ أُرِدْ بِهَا إِلَّا الْخَيْرَ.
قَالَ: «قَدْ عَلِمْتُ أَنَّ بَعْضَكُمْ خَالَجِيهَا».

[٨٨٨] ٤٨ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَنَى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ
ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ:
سَمِعْتُ زُرَّارَةَ بْنَ أَوْفَى يُحَدِّثُ عَنْ عِمْرَانَ
ابْنِ حُصَيْنٍ، أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى
الظُّهْرَ، فَجَعَلَ رَجُلٌ يَقْرَأُ خَلْفَهُ ﴿سَبِّحْ اسْمَ
رَبِّكَ الْأَعْلَى﴾، فَلَمَّا انْصَرَفَ قَالَ: «أَيُّكُمْ
قَرَأَ» أَوْ «أَيُّكُمْ الْقَارِئُ» فَقَالَ رَجُلٌ: أَنَا،
فَقَالَ: «قَدْ ظَنَنْتُ أَنَّ بَعْضَكُمْ خَالَجِيهَا».

[٨٨٩] ٤٩ - (...) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةَ؛
وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَنَى: حَدَّثَنَا ابْنُ أَبِي
عَدِيٍّ. كِلَاهُمَا عَنِ ابْنِ أَبِي عُرْوَبَةَ، عَنْ
قَتَادَةَ بِهَذَا الْإِسْنَادِ، أَنَّ رَسُولَ اللَّهِ ﷺ
صَلَّى الظُّهْرَ، وَقَالَ: «قَدْ عَلِمْتُ أَنَّ
بَعْضَكُمْ خَالَجِيهَا».

(المعجم ١٣) - (بَابُ حِجَّةٍ مِنْ قَالَ لَا
يَجْهَرُ بِالْبِسْمَلَةِ) (التحفة ١٣)

[٨٩٠] ٥٠ - (٣٩٩) حَدَّثَنَا مُحَمَّدُ بْنُ

[1] *Sûrat Al-A'lâ* (87).

Ja'far narrated from Shu'bah, who said: "I heard Qatâdah narrate, that Anas said: 'I prayed with the Messenger of Allâh ﷺ, and with Abû Bakr, 'Umar and 'Uthmân, and I did not hear any of them reciting *Bismillâhir-Rahmânir-Rahîm*.'"

الْمُثَنَّى وَابْنُ بَشَّارٍ، كِلَاهُمَا عَنْ غُنْدَرٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ قَالَ: صَلَّىتُ مَعَ رَسُولِ اللَّهِ ﷺ، وَأَبِي بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، فَلَمْ أَسْمَعْ أَحَدًا مِنْهُمْ يَقْرَأُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

[891] 51 - (...) Abû Dâwud narrated from Shu'bah narrated with this chain... (a *Hadîth* similar to no. 890) and he added: "Shu'bah said: 'I said to Qatâdah: "Did you hear it from Anas?" He said: "Yes; we asked him about it."'

[٨٩١] ٥١ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: فِي هَذَا الْإِسْنَادِ، وَزَادَ: قَالَ شُعْبَةُ: فَقُلْتُ لِقَتَادَةَ: أَسَمِعْتَهُ مِنْ أَنَسٍ؟ قَالَ: نَعَمْ. نَحْنُ سَأَلْنَاهُ عَنْهُ.

[892] 52 - (...) It was narrated from Al-Awzâ'î, from 'Abdah; that 'Umar bin Al-Khattâb used to recite these words out loud: "*Subhânak Allâhumma! Wa bi-hamdik, wa tabâarakasmuk, wa ta'âla jadduk, wa lâ ilâha ghairuk.* (Glory and praise be to You, O Allâh! Blessed be Your Name, and exalted be Your Majesty, and there is no God but You."

[٨٩٢] ٥٢ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيِّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ عَبْدِةَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَجْهَرُ بِهِؤْلَاءِ الْكَلِمَاتِ يَقُولُ: سُبْحَانَكَ اللَّهُمَّ! وَبِحَمْدِكَ، تَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ.

And, from Qatâdah, that he wrote to him,^[1] informing him, that Anas bin Mâlik had narrated to him: "I prayed behind the Prophet ﷺ, Abû Bakr, 'Umar and 'Uthmân. They used to start

وَعَنْ قَتَادَةَ، أَنَّهُ كَتَبَ إِلَيْهِ يُخْبِرُهُ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ حَدَّثَهُ قَالَ: صَلَّىتُ مَعَ النَّبِيِّ ﷺ، وَأَبِي بَكْرٍ وَعُمَرَ

[1] That is, to Al-Awzâ'î, who narrated the first part from 'Abdah.

their recitation with: '*Al-ḥamdu Lillâhi Rabbil-'Ālamîn* (All the praises and thanks be to Allâh, the Lord of the '*Ālamîn* (mankind, jinn and all that exists)), and they did not say, '*Bismillâhir-Raḥmânir-Raḥîm* at the beginning of their recitation, nor at the end.'"

[893] (...) It was narrated from Al-Awzâ'i: "Ishâq bin 'Abdullâh bin Abî Ṭalḥah informed me, that he heard Anas bin Mâlik mention that (a *Ḥadîth* similar to no. 890)."

Chapter 14. The Proof Of Those Who Say That The *Bismillah* Is A Verse At The Beginning Of Every *Sûrah*, Except *Barâ'ah* (*At-Tawbah*)

[894] 53 - (400) It was narrated that Anas bin Mâlik said: "While the Messenger of Allâh ﷺ was among us one day, he took a nap, then he raised his head and was smiling. We said: 'What has made you smile, O Messenger of Allâh?' He said: 'Just now a *Sûrah* was revealed to me,' and he recited: '*Bismillâhir-Raḥmânir-Raḥîm* (In the Name of Allâh, the Most Gracious, the Most Merciful) "Verily, We have granted you (O M u ḥ a m m a d) *Al-Kawthar*. Therefore turn in

وَعُثْمَانَ، فَكَانُوا يَسْتَفْتِحُونَ بِ ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾، لَا يَذْكُرُونَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، فِي أَوَّلِ قِرَاءَةٍ، وَلَا فِي آخِرِهَا.

[٨٩٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ: أَخْبَرَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَذْكُرُ ذَلِكَ.

(المعجم ١٤) - (بَابُ حُجَّةِ مَنْ قَالَ: بِسْمِلَةَ آيَةٍ مِنْ أَوَّلِ كُلِّ سُورَةٍ، سِوَى بَرَاءَةِ) (التحفة ١٤)

[٨٩٤] ٥٣ - (٤٠٠) حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: حَدَّثَنَا الْمُخْتَارُ بْنُ فُلَيْلٍ: عَنْ أَنَسِ بْنِ مَالِكٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: - وَاللَّفْظُ لَهُ - أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: عَنِ الْمُخْتَارِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ بَيْنَ أَظْهَرِنَا، إِذْ أَعْفَى إِعْفَاءَةً، ثُمَّ رَفَعَ رَأْسَهُ مُتَبَسِّمًا، فَقُلْنَا: مَا أَضْحَكَكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «أُنزِلَتْ عَلَيَّ آيَةٌ

prayer to your Lord and sacrifice. For he who hates you, he will be cut off.”^[1] Then he said: ‘Do you know what *Al-Kawthar* is?’ We said: ‘Allâh and His Messenger know best.’ He said: ‘It is a river that my Lord, the Mighty and Sublime, has promised me, and there is much goodness in it. And it is a *Hawd* (cistern) to which my *Ummah* will come on the Day of Resurrection, its vessels like the number of stars. A man will be turned away from it and I will say: “Lord, he is one of my *Ummah*.” He will say: “You do not know what they innovated after you were gone.”

Ibn Hujr added in his *Hadîth*: “(He) was among us in the *Masjid*.” And he said: “What he innovated after you were gone.”

[895] (...) It was narrated that Mukhtâr bin Fulful said: “I heard Anas bin Mâlik say: ‘The Messenger of Allâh ﷺ took a nap...” a *Hadîth* like that of Ibn Mushir (no. 894), except that he said: “A river that my Lord has promised me in Paradise, on which is a cistern.” And he did not mention “vessels the number of the stars.”

سُورَةٌ، فَقَرَأَ: بِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ ﴿إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ
فَصَلِّ لِرَبِّكَ وَأَحْرِثْ شَايِنَكَ
هُوَ الْآبِتْرُ﴾ ثُمَّ قَالَ: «اتَذَرُونَ مَا
الْكَوْثَرُ؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ،
قَالَ: «فَإِنَّهُ نَهْرٌ وَعَدْنِيهِ رَبِّي عَزَّ وَجَلَّ،
عَلَيْهِ خَيْرٌ كَثِيرٌ، وَهُوَ حَوْضٌ تَرِدُ عَلَيْهِ
أُمَّتِي يَوْمَ الْقِيَامَةِ، آيَتُهُ عَدَدُ النُّجُومِ،
فَيُخْتَلَجُ الْعَبْدُ مِنْهُمْ، فَأَقُولُ: رَبِّ، إِنَّهُ
مِنْ أُمَّتِي، فَيَقُولُ: مَا تَدْرِي مَا أَحَدْتُوا
بَعْدَكَ».

زَادَ ابْنُ حُجْرٍ فِي حَدِيثِهِ: بَيْنَ أَظْهَرِنَا
فِي الْمَسْجِدِ، وَقَالَ: «مَا أَحَدْتَ بَعْدَكَ».

[٨٩٥] (...) حَدَّثَنَا أَبُو كُرَيْبٍ
مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ فَضِيلٍ
عَنْ مُخْتَارِ بْنِ فُلْفُلٍ قَالَ: سَمِعْتُ أَنَسَ
بْنَ مَالِكٍ يَقُولُ: أَعْقَى رَسُولُ اللَّهِ ﷺ
إِغْفَاءَةً، بِنَحْوِ حَدِيثِ ابْنِ مُسْهِرٍ، غَيْرَ
أَنَّهُ قَالَ: «نَهْرٌ وَعَدْنِيهِ رَبِّي فِي الْجَنَّةِ،
عَلَيْهِ حَوْضٌ» وَلَمْ يَذْكُرْ: «آيَتُهُ عَدَدُ
النُّجُومِ».

[1] *Al-Kawthar* (108).

Chapter 15. Placing The Right Hand On The Left After Saying The Opening *Takbîr*, Beneath The Chest And Above The Navel; And Placing The Hands On The Ground Level With The Shoulders When Prostrating

[896] 54 - (401) It was narrated that 'Alqamah bin Wâ'il, and a freed slave of theirs, narrated from his father, Wâ'il bin Hujr, that he saw the Prophet ﷺ raise his hands when he started the prayer, and say the *Takbîr* - Hamâm described it as being level with his ears - then he wrapped himself in his garment, and placed his right hand over his left. When he wanted to bow, he brought his hands out from his garment and raised them, then he said the *Takbîr* and bowed. When he said, "*Sami'a Allâhu liman ḥamidah* (Allâh hears those who praise Him)," he raised his hands, and when he prostrated, he prostrated between his hands."

Chapter 16. The *Taṣḥah-hud* In The Prayer

[897] 55 - (402) It was narrated that 'Abdullâh said: "When we offered *Ṣalât* behind the Messenger of Allâh ﷺ, we used to say: 'Peace (*Salâm*) be upon Allâh, peace be upon so-and-so.' The Messenger of Allâh ﷺ said

(المعجم ١٥) - (بَابُ وَضْعِ يَدِهِ
الْيَمْنَى عَلَى الْيَسْرَى بَعْدَ تَكْبِيرَةِ
الْإِحْرَامِ تَحْتَ صَدْرِهِ فَوْقَ سِرْتِهِ،
وَوَضْعِهِمَا فِي السُّجُودِ عَلَى الْأَرْضِ
حَذْوِ مَنْكِبَيْهِ) (التحفة ١٥)

[٨٩٦] ٥٤ - (٤٠١) حَدَّثَنَا زُهَيْرُ بْنُ
حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا
مُحَمَّدُ بْنُ جُحَادَةَ: حَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ
وَائِلٍ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، وَمَوْلَى لَهُمْ
أَنَّهُمَا حَدَّثَاهُ عَنْ أَبِيهِ، وَوَائِلِ بْنِ حُجْرٍ، أَنَّهُ
رَأَى النَّبِيَّ ﷺ رَفَعَ يَدَيْهِ حِينَ دَخَلَ فِي
الصَّلَاةِ، كَبَّرَ - وَصَفَ هَمَّامٌ حَيْثَ أَدْنَيْتِهِ -
ثُمَّ التَّحَفَ بِثَوْبِهِ، ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى
الْيَسْرَى، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ أَخْرَجَ يَدَيْهِ
مِنَ الثَّوْبِ، ثُمَّ رَفَعَهُمَا، ثُمَّ كَبَّرَ فَرَكَعَ،
فَلَمَّا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» رَفَعَ
يَدَيْهِ، فَلَمَّا سَجَدَ، سَجَدَ بَيْنَ كَفْيَيْهِ.

(المعجم ١٦) - (بَابُ التَّشْهَدِ فِي
الصَّلَاةِ) (التحفة ١٦)

[٨٩٧] ٥٥ - (٤٠٢) حَدَّثَنَا زُهَيْرُ بْنُ
حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ
إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ
الْأَخْرَانِ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ
أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَقُولُ

to us one day: 'Allâh is *As-Salâm*, so when one of you sits in prayer (during *Qâ'ida*), let him say: "*At-Tahiyâtü Lillâhi waṣ-salawâtu waṭ-ṭayyibât; as-salâmu 'alayka ayyuhan-nabiyyu wa rahmatullâhi wa barakâtuhu; as-salâmu 'alaina wa 'alâ 'ibâd-illâhiṣ-ṣâlîhîn* (All compliments, prayers and good words are due to Allâh; peace be upon you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh). For if you say that it will reach every righteous slave in the heavens and on earth. (Then say:) "*Ashhadu an lâ ilâha illallâh, wa ashhadu anna Muḥammadan 'abduhu wa Rasûluhu* (I bear witness that there is none worthy of worship except Allâh and I bear witness that Muḥammad is His slave and Messenger)." Then let him choose whatever supplications he wishes."

[898] 56 - (...) A similar report (as no. 897) was narrated from Shu'bah, from Manṣûr with this chain, but he did not say: "Then let him choose whatever supplications he wishes."

[899] 57 - (...) A similar report (as no. 897) was narrated from Zâ'idah, from Manṣûr with this chain, and he said in the *Hadîth*: "Then let him choose, after that, whatever supplications he wishes - or he likes."

فِي الصَّلَاةِ خَلَفَ رَسُولُ اللَّهِ ﷺ: السَّلَامُ عَلَى اللَّهِ، السَّلَامُ عَلَى فُلَانٍ. فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ، ذَاتَ يَوْمٍ: «إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا قَعَدَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَإِذَا قَالَهَا أَصَابَتْ كُلَّ عَبْدٍ لِلَّهِ صَالِحٍ، فِي السَّمَاءِ وَالْأَرْضِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ مِنَ الْمَسْأَلَةِ مَا شَاءَ».

[٨٩٨] ٥٦- (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: عَنِ مَنْصُورٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَلَمْ يَذْكُرْ «ثُمَّ يَتَخَيَّرُ مِنَ الْمَسْأَلَةِ مَا شَاءَ».

[٨٩٩] ٥٧- (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حُسَيْنُ الْجُعْفِيُّ عَنِ زَائِدَةَ، عَنِ مَنْصُورٍ بِهَذَا الْإِسْنَادِ، مِثْلَ حَدِيثِهِمَا، وَذَكَرَ فِي الْحَدِيثِ «ثُمَّ لِيَتَخَيَّرَ، بَعْدُ، مِنَ الْمَسْأَلَةِ مَا شَاءَ - أَوْ مَا أَحَبَّ».

[900] 58 - (...) It was narrated that ‘Abdullâh bin Mas‘ûd said: “When we sat (in *Qâ’ida*) with the Prophet ﷺ in *Şalât*...” a *Hadîth* like that of Manşûr (no. 897), and he said: “Then let him choose, after that, some supplication.”

[901] 59 - (...) Ibn Mas‘ûd said: “The Messenger of Allâh ﷺ taught me the *Tashah-hud*, with his hands between mine, as he taught me a *Sûrah* of the Qur’ân.”

[902] 60 - (403) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ used to teach us the *Tashah-hud* as he would teach us a *Sûrah* of the Qur’ân. He used to say: ‘*At-Taḥiyyâtul-mubârakâtuş-salawâtuṭ-ṭayyibâtu Lillâh; as-salâmu ‘alayka ayyuhan-nabiyyu wa raḥmatu-Allâhi wa barakâtuhu; as-salâmu ‘alaina wa ‘alâ ‘ibâdillâhiş-şâliḥîn. Aşhhadu an lâ ilâha illallâh, wa aşhhadu anna Muḥammadan Rasûlullâh* (All blessed compliments and good prayers are due to Allâh; peace be upon

[٩٠٠] ٥٨ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا إِذَا جَلَسْنَا مَعَ النَّبِيِّ ﷺ فِي الصَّلَاةِ. بِمِثْلِ حَدِيثِ مَنْصُورٍ، وَقَالَ: «ثُمَّ يَتَخَيَّرُ، بَعْدَ، مِنَ الدُّعَاءِ».

[٩٠١] ٥٩ - (...) [و] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سَيْفُ بْنُ أَبِي سُلَيْمَانَ: قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ سَخْبَرَةَ: قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ التَّشَهُدَ، كَفِّي بَيْنَ كَفَيْهِ، كَمَا يُعَلِّمُنِي السُّورَةَ مِنَ الْقُرْآنِ، وَافْتَصَّ التَّشَهُدَ بِمِثْلِ مَا افْتَضُّوا.

[٩٠٢] ٦٠ - (٤٠٣) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: بِنِ الْمُهَاجِرِ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ: عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَعَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ، فَكَانَ يَقُولُ: «التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ

you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh. I bear witness that there is none worthy of worship except Allâh and I bear witness that Muḥammad is the Messenger of Allâh.)”

According to the report of Ibn Rumḥ: “As he would teach us the Qur’ân.”

[903] 61 - (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ used to teach us the *Tashah-hud* as he would teach us a *Sûrah* of the Qur’ân.”

[904] 62 - (404) It was narrated that Hiṭṭân bin ‘Abdullâh Ar-Raqâshî said: “I offered prayer with Abû Mûsâ Al-Ash‘arî and when he was sitting (in *Qâ’ida*), a man among the people said: ‘Has *Aṣ-Ṣalât* been enjoined alongside *Birr* (righteousness) and *Zakât*?’ When Abû Mûsâ had finished the prayer, he turned and said: ‘Which of you is the one who said such and such?’ The people fell silent and he said: ‘Perhaps it was you, O Hiṭṭân, who said it?’ He said: ‘I did not say it, but I was afraid that you would be cross with me because of it.’ A man among the people said: ‘I said it, but I did not intend

وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ
الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.”

وَفِي رِوَايَةِ ابْنِ رُمَحٍ: كَمَا يُعَلِّمُنَا
الْقُرْآنَ.

[٩٠٣] ٦١ - (...) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ:
حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ حَمِيدٍ: حَدَّثَنِي أَبُو
الزُّبَيْرِ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ:
كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُدَ كَمَا
يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ.

[٩٠٤] ٦٢ - (٤٠٤) حَدَّثَنَا سَعِيدُ بْنُ
مَنْصُورٍ وَفُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ
الْجَحْدَرِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ
الْأُمَوِيُّ - وَاللَّفْظُ لِأَبِي كَامِلٍ - قَالُوا:
حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ
جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ
قَالَ: صَلَّيْتُ مَعَ أَبِي مُوسَى الْأَشْعَرِيِّ
صَلَاةً، فَلَمَّا كَانَ عِنْدَ الْقُعْدَةِ قَالَ رَجُلٌ
مِنَ الْقَوْمِ: أُفِرَّتِ الصَّلَاةُ بِالْبِرِّ وَالزَّكَاةِ؟
قَالَ: فَلَمَّا قَضَىٰ أَبُو مُوسَى الصَّلَاةَ وَسَلَّمْ
انصَرَفَ، فَقَالَ: أَيُّكُمْ الْقَائِلُ كَلِمَةً كَذَا

anything but good thereby.’ Abû Mûsâ said: ‘Do you not know what you should say in your prayer?’ The Messenger of Allâh ﷺ addressed us and explained our *Sunnah* to us, and taught us our prayer. He said:

“When you offer prayer, make your rows straight and let one of you lead the others. When he says the *Takbîr*, then say the *Takbîr*; when he says: ‘Not (the way) of those who earned Your Anger, nor of those who went astray’ then say: ‘*Âmîn*,’ and Allâh will answer you. When he says the *Takbîr* and bows, then say the *Takbîr* and bow. The *Imâm* bows before you and raises his head before you.”

The Messenger of Allâh ﷺ said: “The one makes up for the other. When he says ‘*Sami’a Allâhu liman hamidah* (Allâh hears those who praise Him),’ then say: ‘*Allâhumma Rabbanâ lakal-ḥamd* (O Allâh, our Lord, to You be praise),’ Allâh will hear you, for Allâh Most High has said, upon the tongue of His Prophet ﷺ: ‘*Sami’a Allâhu liman hamidah* (Allâh hears those who praise Him).’ When he says the *Takbîr* and prostrates, then say the *Takbîr* and prostrate, for the *Imâm* prostrates before you and rises before you.” The Messenger of Allâh ﷺ said: “The one makes up for the other. And when you are sitting (i.e., in *Qâ’ida*), let the

وَكَذَآءَا؟ قَالَ: فَأَرَمَ الْقَوْمُ، ثُمَّ قَالَ: أَيُّكُمْ الْقَائِلُ كَلِمَةً كَذَا وَكَذَآءَا؟ فَأَرَمَ الْقَوْمُ، فَقَالَ: لَعَلَّكَ يَا حِطَّانُ! فُلْتَهَا؟ قَالَ: مَا فُلْتَهَا، وَلَقَدْ رَهَبْتُ أَنْ تَبَعَنِي بِهَا، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا فُلْتَهَا، وَلَمْ أَرِدْ بِهَا إِلَّا الْخَيْرَ، فَقَالَ أَبُو مُوسَى: أَمَا تَعْلَمُونَ كَيْفَ تَقُولُونَ فِي صَلَاتِكُمْ؟ إِنَّ رَسُولَ اللَّهِ ﷺ خَطَبَنَا فَبَيَّنَ لَنَا سُئِنًا وَعَلَمَنَا صَلَاتِنَا، فَقَالَ: «إِذَا صَلَّيْتُمْ فَأَقِيمُوا صُفُوفَكُمْ، ثُمَّ لِيُؤْتِكُمْ أَحَدُكُمْ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَالَ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ فَقُولُوا: آمِينَ، يُجِبْكُمْ اللَّهُ، فَإِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا، فَإِنَّ الْإِمَامَ يَرُكِعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ» فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَتِلْكَ بِتِلْكَ، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، يَسْمَعُ اللَّهُ لَكُمْ، فَإِنَّ اللَّهَ تَعَالَى قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، وَإِذَا كَبَّرَ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا، فَإِنَّ الْإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ»، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَتِلْكَ بِتِلْكَ، وَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمْ: التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ اللَّهُ، السَّلَامُ

first thing one of you says be: ‘*At-Taḥiyyâtut-tayyibâtuṣ-ṣalawâtu Lillâh, as-salâmu ‘alaika ayyuhan-nabiyyu wa raḥmatullâhi wa barakâtuhu; as-salâmu ‘alaina wa ‘alâ ‘ibâd-illâhiṣ-ṣâlihîn. Ashhadu an lâ ilâha illallâh, wa ashhadu anna Muḥammadan ‘abduhu wa Rasûluhu* (All compliments, good words and prayers are due to Allâh; peace be upon you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh. I bear witness that there is none worthy of worship except Allâh and I bear witness that Muḥammad is His slave and Messenger).”

[905] 63 - (...) It was narrated that Qatâdah added: “And when he recites, listen attentively.” And it does not say in the *Ḥadîth* of any of them:^[1] “for Allâh, the Mighty and Sublime, has said upon the tongue of His Prophet ﷺ, ‘*Sami‘a Allâhu liman ḥamidah* (Allâh hears those who praise Him)” - except in the report narrated by Abû Kâmil only from Abû ‘Awânah.

Abû Ishâq said: Abû Bakr Ibn Ukhtî Abî An-Naḍr spoke about this *Ḥadîth*.^[2]

So Muslim said: “Do you want someone with a better memory than that of Sulaimân?” So Abû

عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ،
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ.

[٩٠٥] ٦٣ - (...) وَحَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا
سَعِيدُ بْنُ أَبِي عَرُوبَةَ؛ وَحَدَّثَنَا أَبُو عَسَانَ
الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا
أَبِي؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا
جَرِيرٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ، كُلُّ هَؤُلَاءِ عَنْ
قَتَادَةَ، فِي هَذَا الْإِسْنَادِ، بِمِثْلِهِ. وَفِي
حَدِيثِ جَرِيرٍ عَنْ سُلَيْمَانَ، عَنْ قَتَادَةَ،
مِنَ الرِّيَادَةِ: «وَإِذَا قَرَأَ فَأَنْصِتُوا». وَلَيْسَ
فِي حَدِيثِ أَحَدٍ مِنْهُمْ «فَإِنَّ اللَّهَ عَزَّ وَجَلَّ
قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ: سَمِعَ اللَّهُ لِمَنْ

[1] That is, any in this chain who narrated it from Qatâdah.

[2] Abû Ishâq is Ibrâhîm bin Muḥammad bin Sufyân An-Naysâbûrî, who reported this book from Imâm Muslim. And his saying that Abû Bakr spoke about it, means that he criticized it.

Bakr said to him: "Then what about the *Ḥadīth* of Abū Hurairah?" He said: "It is *Ṣaḥīh*."

Meaning: "And when he recites, listen attentively." So he said: "To me, it is *Ṣaḥīh*." So he said: "Then why didn't you put it here?" He said: "I did not put everything here that is *Ṣaḥīh* in my view! I only put here what they have agreed upon."

حَمْدَهُ» إِلَّا فِي رِوَايَةِ أَبِي كَامِلٍ وَحَدُّهُ عَنْ أَبِي عَوَانَةَ.

قَالَ أَبُو إِسْحَقَ: قَالَ أَبُو بَكْرٍ ابْنُ أُخْتِ أَبِي النَّضْرِ فِي هَذَا الْحَدِيثِ، فَقَالَ مُسْلِمٌ: تُرِيدُ أَحْفَظَ مِنْ سُلَيْمَانَ؟ فَقَالَ لَهُ أَبُو بَكْرٍ: فَحَدِيثُ أَبِي هُرَيْرَةَ؟ فَقَالَ: هُوَ صَحِيحٌ يَعْنِي: «وَإِذَا قَرَأَ فَأَنْصِتُوا». فَقَالَ: هُوَ عِنْدِي صَحِيحٌ، فَقَالَ: لِمَ لَمْ تَضَعَهُ هَهُنَا؟ قَالَ: لَيْسَ كُلُّ شَيْءٍ عِنْدِي صَحِيحٌ. وَضَعْتُهُ هَهُنَا! إِنَّمَا وَضَعْتُ هَهُنَا مَا أَجْمَعُوا عَلَيْهِ.

[906] 64 - (...) It was narrated from Qatādah with this chain, and he said in the *Ḥadīth*: "Allāh has decreed upon the tongue of His Prophet ﷺ: 'Allāh hears those who praise Him.'"

[٩٠٦] ٦٤ - (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ «فَإِنَّ اللَّهَ قَضَى عَلَى لِسَانِ نَبِيِّهِ ﷺ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ».

Chapter 17. Sending *Ṣalāt* Upon The Prophet ﷺ After The *Taṣḥah-hud*

(المعجم ١٧) - (بَابُ الصَّلَاةِ عَلَى

النَّبِيِّ ﷺ بَعْدَ التَّشَهُدِ) (التحفة ١٧)

[907] 65 - (405) It was narrated that Abū Mas'ūd Al-Anṣārī said: "The Messenger of Allāh ﷺ came to us while we were in the gathering of Sa'd bin 'Ubādah, and Bashīr bin Sa'd said to him: 'Allāh has commanded us to send *Ṣalāt* upon you. O Messenger of Allāh! How should we send *Ṣalāt*

[٩٠٧] ٦٥ - (٤٠٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَعِيمِ بْنِ عَبْدِ اللَّهِ الْمُجَمِّرِ: أَنَّ مُحَمَّدَ ابْنَ عَبْدِ اللَّهِ بْنِ زَيْدِ الْأَنْصَارِيِّ - وَ عَبْدِ اللَّهِ بْنِ زَيْدٍ هُوَ الَّذِي كَانَ أُرِيَ النَّدَاءَ بِالصَّلَاةِ - أَخْبَرَهُ عَنْ أَبِي مَسْعُودٍ

upon you?" The Messenger of Allāh ﷺ remained silent until we wished that he had not asked him, then the Messenger of Allāh ﷺ said: 'Say: "Allāhumma ṣalli 'alâ Muḥammadin wa 'alâ âli Muḥammadin kamâ ṣalayta 'alâ âli Ibrâhîm, wa bârik 'alâ Muḥammadin wa 'alâ âli Muḥammadin kamâ bârakta 'alâ âli Ibrâhîm feel-'âlamîn, innaka ḥamîdun majîd (O Allāh, send Your Ṣalât (grace, honor and mercy) upon Muḥammad and upon the family of Muḥammad, as You sent Your Ṣalât upon the family of Ibrâhîm, and send Your blessings upon Muḥammad and the family of Muḥammad, as You sent Your blessings upon the family of Ibrâhîm among the nations, You are indeed Praiseworthy, Most Glorious)." And the Salâm is as you know."

[908] 66 - (406) Ibn Abî Laila said: "Ka'b bin 'Ujrah met me and said: 'Shall I not give you a gift? The Messenger of Allāh ﷺ came out to us and we said: "We know what it means to send Salâm upon you, but what does it mean to send Ṣalât upon you?" He said: "Say: 'Allāhumma ṣalli 'alâ Muḥammadin wa 'alâ âli Muḥammadin kamâ ṣallaita 'alâ âli Ibrâhîm, innaka ḥamîdun majîd; Allāhumma bârik 'alâ Muḥammadin wa 'alâ âli Muḥammadin kamâ bârakta 'alâ

الأَنْصَارِيِّ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ، فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ: أَمَرَنَا اللَّهُ أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ! فَكَيْفَ نُصَلِّيَ عَلَيْكَ؟ قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ حَتَّى تَمَتَّيْنَا أَنَّهُ لَمْ يَسْأَلْهُ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ».

[٩٠٨] ٦٦ - (٤٠٦) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى قَالَ: لَقِيتِي كَعْبُ بْنُ عَجْرَةَ فَقَالَ: أَلَا أُهْدِي لَكَ هَدِيَّةً؟ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، فَقُلْنَا: قَدْ عَرَفْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلِّيَ عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ

âli Ibrâhîm, innaka ḥamîdun majîd (O Allâh, send Your *Ṣalât* (grace, honor and mercy) upon Muḥammad and upon the family of Muḥammad, as You sent Your *Ṣalât* upon the family of Ibrâhîm, You are indeed Praiseworthy, Most Glorious. O Allâh, send Your blessings upon Muḥammad and the family of Muḥammad, as You sent Your blessings upon the family of Ibrâhîm, You are indeed Praiseworthy, Most Glorious).”

[909] 67 - (...) A similar report (as no. 908) was narrated from Al-Hakam with this chain, but in the *Ḥadîth* of Mis‘ar it does not say: “Shall I not give you a gift?”

[910] 68 - (...) A similar report (as no. 908) was narrated from Al-A‘mash, from Mis‘ar and Mâlik bin Mighwal, all of them narrating from Al-Hakam, with this chain, except that he said: “*Wa bârak ‘alâ Muḥammad* (And bless Muḥammad)” and he did not say: “*Allâhumma* (O Allâh).”

[911] 69 - (407) Abû Ḥumaid As-Sâ‘idî narrated that they said: “O Messenger of Allâh, how should we send *Ṣalât* upon you?” He said: “Say: ‘*Allâhumma ṣalli ‘alâ Muḥammadin wa ‘alâ azwâjhi wa dhurriyyatihi kamâ*

إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ! بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ: إِنَّكَ حَمِيدٌ مَجِيدٌ».

[٩٠٩] ٦٧- (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ: قَالَ: حَدَّثَنَا وَكَيْعٌ: عَنْ شُعْبَةَ وَمَسْعَرٍ، عَنِ الْحَكَمِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَلَيْسَ فِي حَدِيثِ مِسْعَرٍ: أَلَّا أُهْدِي لَكَ هَدِيَّةً.

[٩١٠] ٦٨- (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنِ الْأَعْمَشِ، وَعَنْ مِسْعَرٍ، وَعَنْ مَالِكِ بْنِ مِغْوَلٍ، كُلُّهُمْ عَنِ الْحَكَمِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «وَبَارِكْ عَلَى مُحَمَّدٍ» وَلَمْ يَقُلْ: «اللَّهُمَّ».

[٩١١] ٦٩- (٤٠٧) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا رَوْحٌ، وَعَبْدُ اللَّهِ بْنُ نَافِعٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا رَوْحٌ عَنْ مَالِكِ ابْنِ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ

şalayta ‘alâ Ibrâhîm, wa bârik ‘alâ Muḥammadin wa ‘alâ azwâjîhi wa dhurriyyatihi kamâ bârakta ‘alâ âli Ibrâhîm, innaka ḥamîdun majîd (O Allâh, send Your *Şalât* (grace, honor and mercy) upon Muḥammad and upon his wives and offspring, as You sent Your *Şalât* upon Ibrâhîm, and send Your blessings upon Muḥammad and upon his wives and offspring, as You sent Your blessings upon the family of Ibrâhîm. You are indeed Praiseworthy, Most Glorious).”

[912] 70 - (408) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever sends *Şalât* upon me once, Allâh will send *Şalât* upon him tenfold.”

Chapter 18. Saying “*Sami‘a Allâhu liman ḥamidah*”, “*Rabbanâ wa lakal-ḥamd*”, and “*Âmin*”

[913] 71 - (409) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When the *Imâm* says: ‘*Sami‘a Allâhu liman ḥamidah* (Allâh hears those who praise Him),’ say: ‘*Allâhumma Rabbâna lakal-ḥamd* (O Allâh, our Lord, to You be praise).’ If a person’s saying coincides that with the angels’

أبيه، عَنْ عَمْرٍو بْنِ سُلَيْمٍ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ: أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ! كَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ».

[٩١٢] ٧٠ - (٤٠٨) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّى عَلَيَّ وَاحِدَةً، صَلَّى اللَّهُ عَلَيْهِ عَشْرًا».

(المعجم ١٨) - (بَابُ التَّسْمِيعِ

والتحميد والتأمين) (التحفة ١٨)

[٩١٣] ٧١ - (٤٠٩) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الْإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، فَإِنَّهُ مِنْ وَافِقِ

saying it, his previous sins will be forgiven.”

[914] (...) A *Hadīth* similar to that of Summayy (no. 913) was narrated from Abū Hurairah, from the Prophet ﷺ.

[915] 72 - (410) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “When the *Imām* says ‘*Āmīn*’ (at the end of *Al-Fātihah*) then say ‘*Āmīn*,’ for if a person’s saying *Āmīn* coincides with that of the angels, his previous sins will be forgiven.”

Ibn Shihāb said: “The Messenger of Allāh ﷺ used to say, ‘*Āmīn*.’”

[916] 73 - (...) Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say...” a *Hadīth* similar to that of Mālik (no. 915), but he (the narrator) did not mention the words of Ibn Shihāb.

[917] 74 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said:

قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

[٩١٤] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ سُمَيٍّ.

[٩١٥] ٧٢ - (٤١٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُمَا أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَمَّنَ الْإِمَامُ فَأَمُّنُوا فَإِنَّهُ مِنْ وَافِقٍ تَأْمِينُهُ تَأْمِينِ الْمَلَائِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

قَالَ ابْنُ شِهَابٍ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «أَمِينَ».

[٩١٦] ٧٣ - (...) وَحَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي ابْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، بِعَثَلِ حَدِيثِ مَالِكٍ، وَلَمْ يَذْكُرْ قَوْلَ ابْنِ شِهَابٍ.

[٩١٧] ٧٤ - (...) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى: حَدَّثَنِي ابْنُ وَهَبٍ: أَخْبَرَنِي

“When one of you says *Āmīn* in the prayer, and the Angels in heaven say *Āmīn*, if the one coincides with the other, then his previous sins will be forgiven.”

[918] 75 - (...) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘If one of you says *Āmīn* and the Angels in heaven say *Āmīn*, and the one coincides with the other, his previous sins will be forgiven.’”

[919] (...) A similar *Hadīth* (as no. 918) was narrated from Abū Hurairah, from the Prophet ﷺ.

[920] 76 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “When the reciter says: ‘(Not (the way) of those who earned Your Anger, nor of those who went astray’ and those behind him say *Āmīn*; if a person’s saying it coincides with that of the inhabitants of the heavens, his previous sins will be forgiven.”

عَمَرُو: أَنَّ أَبَا يُوسُفَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ أَحَدُكُمْ فِي الصَّلَاةِ: آمِينَ، وَالْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَ إِحْدَاهُمَا الْأُخْرَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[٩١٨] ٧٥ - (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا الْمُغِيرَةُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَالَ أَحَدُكُمْ: آمِينَ، وَالْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَتْ إِحْدَاهُمَا الْأُخْرَى، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[٩١٩] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[٩٢٠] ٧٦ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ، عَنْ سُهَيْلِ بْنِ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الْقَارِئُ: غَيْرِ الْمَعْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ، فَقَالَ مَنْ خَلْفَهُ: آمِينَ، فَوَافَقَ قَوْلُهُ قَوْلَ أَهْلِ السَّمَاءِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

Chapter 19. Following The *Imâm*

[921] 77 - (411) It was narrated that Az-Zuhrî said: "I heard Anas bin Mâlik say: 'The Prophet ﷺ fell from a horse and was injured on his right side. We entered upon him to visit him, and the time for prayer became due, so he led us in prayer sitting, and we offered prayer behind him sitting. When he had finished the prayer, he said: "The *Imâm* has been appointed to be followed, so when he says the *Takbîr*, then say the *Takbîr*; when he prostrates, then prostrate; when he rises, then rise, and when he says: '*Sami'a Allâhu liman ḥamidah*,' then say: '*Rabbanâ wa lakal-ḥamd*.' And if he prays sitting, then you should all pray sitting."

[922] 78 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ fell from a horse and was wounded, and he led us in prayer sitting down..." then he mentioned a similar report (as no. 921).

[923] 79 - (...) Anas bin Mâlik

(المعجم ١٩) - (بَابُ اِتِّمَامِ الْمَأْمُومِ)

(بالإمام) (التحفة ١٩)

[٩٢١] ٧٧- (٤١١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ سُفْيَانَ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَقَطَ النَّبِيُّ ﷺ عَنْ فَرَسٍ، فَجُحِشَ شِقْمُهُ الْأَيْمَنُ، فَدَخَلْنَا عَلَيْهِ نَعُوذُهُ، فَحَضَرَتِ الصَّلَاةُ، فَصَلَّى بِنَا قَاعِدًا، فَصَلَّيْنَا وَرَاءَهُ فُعُودًا، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا صَلَّى قَاعِدًا فَصَلُّوا فُعُودًا أَجْمَعُونَ».

[٩٢٢] ٧٨- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: حَرَّ رَسُولُ اللَّهِ ﷺ عَنْ فَرَسٍ، فَجُحِشَ، فَصَلَّى لَنَا قَاعِدًا، ثُمَّ ذَكَرَ نَحْوَهُ.

[٩٢٣] ٧٩- (...) حَدَّثَنِي حَرْمَلَةُ

narrated that the Messenger of Allāh ﷺ fell from a horse and his right side was injured... a *Hadīth* similar to theirs (no. 921), and he added: "And if he prays standing, then pray standing."

[924] 80 - (...) It was narrated from Anas that the Messenger of Allāh ﷺ rode a horse and fell from it, and his right side was injured... a *Hadīth* similar to theirs (no. 921), and in it he said: "If he prays standing, then pray standing."

[925] 81 - (...) Anas bin Mâlik narrated that the Prophet ﷺ fell from a horse and his right side was injured... and he quoted the *Hadīth* (no. 921), but did not include the extra material narrated by Yûnus and Mâlik (no. 923, 924).

[926] 82 - (412) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ was sick and some of his Companions entered upon him to visit him. The Messenger of Allāh ﷺ offered prayers sitting down, and they followed him in prayer, standing up, but he gestured to them to sit down, so they sat

ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صُرِعَ عَنْ فَرَسٍ، فَجُحِشَ شِقُّهُ الْأَيْمَنُ، بِنَحْوِ حَدِيثِهِمَا، وَزَادَ «فَإِذَا صَلَّى قَائِمًا، فَصَلُّوا قِيَامًا».

[٩٢٤] ٨٠ - (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَعْنُ بْنُ عَيْسَى عَنِ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنِ أَنَسِ أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ فَرَسًا فَصُرِعَ عَنْهُ، فَجُحِشَ شِقُّهُ الْأَيْمَنُ، بِنَحْوِ حَدِيثِهِمْ، وَفِيهِ «إِذَا صَلَّى قَائِمًا، فَصَلُّوا قِيَامًا».

[٩٢٥] ٨١ - (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ سَقَطَ مِنْ فَرَسٍ، فَجُحِشَ شِقُّهُ الْأَيْمَنُ، وَسَاقَ الْحَدِيثَ، وَلَيْسَ فِيهِ زِيَادَةُ يُونُسَ وَمَالِكٍ.

[٩٢٦] ٨٢ - (٤١٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: اشْتَكَى رَسُولُ اللَّهِ ﷺ فَدَخَلَ عَلَيْهِ نَاسٌ مِنْ أَصْحَابِهِ يَعُودُونَهُ، فَصَلَّى رَسُولُ اللَّهِ ﷺ جَالِسًا، فَصَلُّوا بِصَلَاتِهِ قِيَامًا،

down. When he had finished he said: ‘The *Imâm* is appointed to be followed; when he bows, then bow; when he rises, then rise; and if he prays sitting then pray sitting.’”

[927] 83 - (...) A similar report (as no. 926) was narrated from *Hishâm bin ‘Urwah* with this chain.

[928] 84 - (413) It was narrated that *Jâbir* said: “The Messenger of Allâh ﷺ was sick and we prayed behind him while he was (offering prayers) sitting and *Abû Bakr* was repeating his *Takbîr* so that the people could hear. He turned to us and saw us standing, and gestured to us that we should sit, so we followed him in prayer, sitting down. When he had said the *Salâm* he said: ‘Just now you almost did what the Persians and Romans do; they stand for their kings when they are sitting. Do not do that. Follow your *Imâm*: if he prays standing then pray standing, and if he prays sitting then pray sitting.’”

[929] 85 - (...) It was narrated

فَأَشَارَ إِلَيْهِمْ: أَنْ اجْلِسُوا، فَجَلَسُوا، فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا».

[٩٢٧] ٨٣- (...) حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ زَيْدٍ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا أَبِي، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٩٢٨] ٨٤- (٤١٣) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّهُ قَالَ: اشْتَكَى رَسُولُ اللَّهِ ﷺ، فَصَلَّيْنَا وَرَاءَهُ، وَهُوَ قَاعِدٌ، وَأَبُو بَكْرٍ يُسْمِعُ النَّاسَ تَكْبِيرَهُ، فَالْتَفَتَ إِلَيْنَا فَرَأَانَا قِيَامًا، فَأَشَارَ إِلَيْنَا فَفَعَدْنَا، فَصَلَّيْنَا بِصَلَاتِهِ فُعُودًا، فَلَمَّا سَلَّمَ قَالَ: «إِنْ كِدْتُمْ آتِفًا لَتَفْعَلُونَ فَعَلَ فَارِسَ وَالرُّومَ، يَقُومُونَ عَلَى مُلُوكِهِمْ وَهُمْ فُعُودٌ فَلَا تَفْعَلُوا، اتَّمُّوا بِأَيْمَتِكُمْ: إِنْ صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، وَإِنْ صَلَّى قَاعِدًا فَصَلُّوا فُعُودًا».

[٩٢٩] ٨٥- (...) حَدَّثَنَا يَحْيَى بْنُ

that Jâbir said: “The Messenger of Allâh ﷺ led us in prayer and Abû Bakr was behind him. When the Messenger of Allâh ﷺ said the *Takbîr*, Abû Bakr said the *Takbîr*, so that we could hear it...” then he mentioned a *Hadîth* similar to that of Al-Laith (no. 928).

[930] 86 - (414) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The *Imâm* is appointed to be followed, so do not differ from him. When he says the *Takbîr*, then say the *Takbîr*; when he bows, then bow; when he says: ‘*Sami‘a Allâhu liman ḥamidah,*’ then say ‘*Allâhumma Rabbanâ lakal-ḥamd,*’ and when he prostrates then prostrate. And if he prays sitting, then you should all pray sitting.”

[931]... - (...) A similar report (as no. 930) was narrated from Abû Hurairah, from the Prophet ﷺ.

Chapter 20. The Prohibition Of Preceding The *Imâm* In Saying The *Takbîr* Or Anything Else

[932] 87 - (415) It was narrated

يَحْيَى: أَخْبَرَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرَّوَّاسِيُّ عَنْ أَبِيهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: صَلَّى بِنَا رَسُولِ اللَّهِ ﷺ وَأَبُو بَكْرٍ خَلْفَهُ، فَإِذَا كَبَّرَ رَسُولُ اللَّهِ ﷺ كَبَّرَ أَبُو بَكْرٍ، لِيُسْمِعَنَا، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ اللَّيْثِ.

[٩٣٠] ٨٦ - (٤١٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْجَزَامِيَّ، عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَلَا تَخْتَلِفُوا عَلَيْهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ».

[٩٣١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

(المعجم ٢٠) - (باب النهي عن

مبادرة الإمام بالتكبير وغيره)

(التحفة ٢٠)

[٩٣٢] ٨٧ - (٤١٥) حَدَّثَنَا إِسْحَاقُ بْنُ

that Abû Hurairah said: "The Messenger of Allâh ﷺ used to teach us, saying: 'Do not precede the *Imâm*. When he says the *Takbîr*, then say the *Takbîr*; when he says: "Nor of those who went astray" then say: '*Âmîn*,' when he bows, then bow; when he says: '*Sami'a Allâhu liman ḥamidah*,' then say: '*Allâhumma Rabbanâ lakal-ḥamd*.'"

[933] (...) A similar report (as no. 932) was narrated from Abû Hurairah from the Prophet ﷺ, except for the words, "When he says 'Nor of those who went astray', then say: '*Âmîn*' and he added: 'And do not rise before him.'"

[934] 88 - (416) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The *Imâm* is a shield. If he is offering the prayer sitting, then pray sitting. When he says '*Sami'a Allâhu liman ḥamidah*,' then say: '*Allâhumma Rabbanâ lakal-ḥamd*,' for if the words of the people of earth coincide with the words of the inhabitants of heavens, his previous sins will be forgiven for him.'"

إِبْرَاهِيمَ وَابْنُ حَشْرَمٍ قَالَا: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا، يَقُولُ: «لَا تُبَادِرُوا الْإِمَامَ، إِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَالَ: وَلَا الضَّالِّينَ، فَقُولُوا: آمِينَ، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ».

[٩٣٣] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ، إِلَّا قَوْلَهُ: «وَلَا الضَّالِّينَ فَقُولُوا: آمِينَ» وَزَادَ «وَلَا تَرْفَعُوا قِبْلَهُ».

[٩٣٤] ٨٨ - (٤١٦) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى وَهُوَ ابْنُ عَطَاءٍ، سَمِعَ أَبَا عَلْقَمَةَ، سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْإِمَامُ جُنَّةٌ، فَإِذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ!

رَبَّنَا لَكَ الْحَمْدُ، فَإِذَا وَافَقَ قَوْلُ أَهْلِ
الْأَرْضِ قَوْلَ أَهْلِ السَّمَاءِ، غُفِرَ لَهُ مَا
تَقَدَّمَ مِنْ ذَنْبِهِ».

[935] 89 - (417) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "The *Imâm* is appointed to be followed, so when he says the *Takbîr*, then say the *Takbîr*; when he bows, then bow; when he says: 'Sami'a Allâhu liman ḥamidah,' then say: 'Allâhumma Rabbanâ lakal-ḥamd.' If he is praying standing, then pray standing, and if he is praying sitting, then you should all pray sitting."

[٩٣٥] ٨٩ - (٤١٧) حَدَّثَنِي أَبُو
الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ حَيَّوَةَ أَنَّ
أَبَا يُوسُفَ مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ: قَالَ:
سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ عَنْ رَسُولِ
اللَّهِ ﷺ أَنَّهُ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ
بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا،
وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا:
اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، وَإِذَا صَلَّى قَائِمًا
فَصَلُّوا قِيَامًا، وَإِذَا صَلَّى قَاعِدًا فَصَلُّوا
فُعُودًا أَجْمَعُونَ».

Chapter 21. If The *Imâm* Experiences An Excuse, From Illness, Or Travelling, Etc, He May Appoint Someone Else To Lead The People In Prayer; The One Who Offers Prayer Behind The *Imâm* Sitting Because He Is Unable To Stand Must Stand If He Is Able To Do So; And The Abrogation Of Sitting Behind A Sitting *Imâm* For Those Who Are Able To Stand

[936] 90 - (418) It was narrated that 'Ubaidullâh bin 'Abdullâh said: "I entered upon 'Āishah and said to her: 'Will you not tell

(المعجم ٢١) - (بَابُ اسْتِخْلَافِ
الْإِمَامِ - إِذَا عَرَضَ لَهُ عَذْرٌ مِنْ مَرَضٍ
وَسَفَرٍ وَغَيْرِهِمَا - مَنْ يَصَلِّي بِالنَّاسِ،
وَأَنْ مَنْ صَلَّى خَلْفَ إِمَامٍ جَالِسٍ
لِعَجْزِهِ عَنِ الْقِيَامِ لَزِمَهُ الْقِيَامُ إِذَا قَدَرَ
عَلَيْهِ، وَنَسَخَ الْقُعُودَ خَلْفَ الْقَاعِدِ فِي
حَقِّ مَنْ قَدَرَ عَلَى الْقِيَامِ) (التحفة ٢١)

[٩٣٦] ٩٠ - (٤١٨) حَدَّثَنَا أَحْمَدُ بْنُ
عَبْدِ اللَّهِ بْنِ يُوسُفَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا
مُوسَى بْنُ أَبِي عَائِشَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ

me about the illness of the Messenger of Allāh ﷺ? She said: 'Yes. The Prophet ﷺ became very ill and said: "Did the people offered prayers?" We said: "No, they are waiting for you, O Messenger of Allāh." He said: "Put some water in the tub for me." We did that, and he performed *Ghusl*, then he tried to get up, but he fell unconscious. Then he came round and said: "Did the people offered prayers?" We said: "No, they are waiting for you, O Messenger of Allāh." He said: "Put some water in the tub for me." We did that, and he performed *Ghusl*, then he tried to get up, but he fell unconscious. Then he came round and said: "Did the people offered prayers?" He said: "Put some water in the tub for me." We did that, and he performed *Ghusl*, then he tried to get up, but he fell unconscious. Then he came round and said: "Did the people offered prayers?" We said: "No, they are waiting for you, O Messenger of Allāh." The people were gathered in the *Masjid*, waiting for the Messenger of Allāh ﷺ, to offer *Ishā'* prayer. The Messenger of Allāh ﷺ sent word to Abû Bakr, telling him to lead the people in prayer. The messenger came to him and said: "The Messenger of Allāh ﷺ is ordering you to lead the people in prayer." Abû Bakr, who was a

عَبْدِ اللَّهِ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ لَهَا: أَلَا تُحَدِّثِينِي عَنْ مَرَضِ رَسُولِ اللَّهِ ﷺ قَالَتْ: بَلَى، ثَقُلَ النَّبِيُّ ﷺ فَقَالَ: «أَصَلَّى النَّاسُ؟». قُلْنَا: لَا، هُمْ يَنْتَظِرُونَكَ، يَا رَسُولَ اللَّهِ! قَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ» فَفَعَلْنَا، فَاعْتَسَلَ، ثُمَّ ذَهَبَ لِيَتَوَّأَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لَا، وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ! فَقَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ»: فَفَعَلْنَا، فَاعْتَسَلَ، ثُمَّ ذَهَبَ لِيَتَوَّأَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟»، قُلْنَا: لَا، وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ! فَقَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ». فَفَعَلْنَا فَاعْتَسَلَ، ثُمَّ ذَهَبَ لِيَتَوَّأَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لَا وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ! قَالَتْ: وَالنَّاسُ عُكُوفٌ فِي الْمَسْجِدِ يَنْتَظِرُونَ رَسُولَ اللَّهِ ﷺ لِصَلَاةِ الْعِشَاءِ الْآخِرَةِ. قَالَتْ: فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى أَبِي بَكْرٍ، أَنْ يُصَلِّيَ بِالنَّاسِ، فَأَتَاهُ الرَّسُولُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ، فَقَالَ أَبُو بَكْرٍ، وَكَانَ رَجُلًا رَقِيقًا: يَا عَمْرُؤُ صَلِّ بِالنَّاسِ، فَقَالَ:

tenderhearted man, said: "O 'Umar, lead the people in prayer." 'Umar said: "You are more entitled to do that." So Abû Bakr led them in prayer during those days. Then the Messenger of Allâh ﷺ felt a little better, so he came out between two men (supporting him) - one of whom was Al-'Abbâs - to offer *Zuhr* prayer. Abû Bakr was leading the people in prayer, but when Abû Bakr saw him, he started to move back. But the Prophet ﷺ gestured to him not to move back. He said to (the two men): "Seat me beside him." So they seated him beside Abû Bakr. Abû Bakr was offering prayers standing up, following the prayer of the Prophet ﷺ, and the people followed the prayer of Abû Bakr, and the Prophet ﷺ was sitting."

'Ubaidullâh said: "I entered upon 'Abdullâh bin 'Abbâs and said to him: 'Shall I not tell you what 'Âishah told me about the illness of the Prophet ﷺ?' He said: 'Tell me.' So I told him what she had said, and he did not object to any part of it, except that he said: 'Did she tell you the name of the one who was with Al-'Abbâs?' I said: 'No.' He said: 'That was 'Alî, may Allâh the Most High, be pleased with him.'"

[937] 91 - (...) It was narrated from 'Ubaidullah bin 'Abdullâh

عُمَرُ: أَنْتَ أَحَقُّ بِذَلِكَ، قَالَتْ: فَصَلَّى بِهِمْ أَبُو بَكْرٍ تِلْكَ الْأَيَّامَ، ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ وَجَدَ مِنْ نَفْسِهِ خِفَّةً فَخَرَجَ بَيْنَ رَجُلَيْنِ - أَحَدُهُمَا الْعَبَّاسُ - لِصَلَاةِ الظُّهْرِ، وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ، فَلَمَّا رَأَى أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ، فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ أَنْ لَا يَتَأَخَّرَ، وَقَالَ لَهُمَا: «أَجْلِسَانِي إِلَى جَنْبِهِ» فَأَجْلَسَاهُ إِلَى جَنْبِ أَبِي بَكْرٍ، وَكَانَ أَبُو بَكْرٍ يُصَلِّي وَهُوَ قَائِمٌ بِصَلَاةِ النَّبِيِّ ﷺ وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ أَبِي بَكْرٍ، وَالنَّبِيُّ ﷺ قَاعِدٌ.

قَالَ عُبَيْدُ اللَّهِ: فَدَخَلْتُ عَلَى عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ فَقُلْتُ لَهُ: أَلَا أَعْرِضُ عَلَيْكَ مَا حَدَّثَنِي عَائِشَةُ عَنْ مَرَضِ النَّبِيِّ ﷺ؟ فَقَالَ: هَاتِ، فَعَرَضْتُ حَدِيثَهَا عَلَيْهِ، فَمَا أَنْكَرَ مِنْهُ شَيْئًا، غَيْرَ أَنَّهُ قَالَ: أَسَمَّتْ لَكَ الرَّجُلَ الْآخَرَ الَّذِي كَانَ مَعَ الْعَبَّاسِ؟ قُلْتُ: لَا، قَالَ: هُوَ عَلِيٌّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ.

[٩٣٧] ٩١ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ

رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ

bin 'Utbaḥ, that 'Āishah said: "The Messenger of Allāh ﷺ first fell sick in the house of Maimūnah, and he asked his wives for permission to be looked after in the house of 'Āishah, and they gave him permission. He came out with one hand on Al-Faḍl bin 'Abbās, and the other hand on another man, dragging his feet along the ground." 'Ubaidullāh said: "I told Ibn 'Abbās about it and he said: 'Do you know who the other man was, whom 'Āishah did not name? It was 'Alī.'"

[938] 92 - (...) It was narrated from 'Ubaidullah bin 'Abdullāh bin 'Utbaḥ bin Mas'ūd that 'Āishah, the wife of the Prophet ﷺ, said: "When the Messenger of Allāh ﷺ fell sick and his pain grew severe, he asked his wives for permission to be looked after in my house, and they gave him permission. He came out between two men, dragging his feet along the ground, between 'Abbās bin 'Abdul-Muṭṭalib and another man."

'Ubaidullāh said: "I told 'Abdullāh about what 'Āishah had said, and 'Abdullāh bin 'Abbās said to me: 'Do you know who the other man was, whom 'Āishah did not name?' I said: 'No.' Ibn 'Abbās said: 'He was

- قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، قَالَ الرَّهْرِيُّ: وَأَخْبَرَنِي عَبْدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ قَالَتْ: أَوَّلُ مَا اسْتَكَى رَسُولُ اللَّهِ ﷺ فِي بَيْتِ مَيْمُونَةَ، فَاسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمْرَضَ فِي بَيْتِهَا، فَأِذِنَ لَهُ، قَالَتْ: فَخَرَجَ وَيَدُّهُ عَلَى الْفَضْلِ بْنِ عَبَّاسٍ، وَيَدُّهُ عَلَى رَجُلٍ آخَرَ، وَهُوَ يَخْطُ بِرِجْلَيْهِ فِي الْأَرْضِ، فَقَالَ عَبْدُ اللَّهِ: فَحَدَّثْتُ بِهِ ابْنَ عَبَّاسٍ فَقَالَ: أَتَدْرِي مِنَ الرَّجُلِ الَّذِي لَمْ تُسَمِّ عَائِشَةُ؟ هُوَ عَلِيٌّ.

[٩٣٨] ٩٢ - (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ: قَالَ ابْنُ شَهَابٍ: أَخْبَرَنِي عَبْدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدَةَ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللَّهِ ﷺ، وَاسْتَدَّ بِهِ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمْرَضَ فِي بَيْتِي، فَأِذِنَ لَهُ، فَخَرَجَ بَيْنَ رَجُلَيْنِ، تَخْطُ رِجْلَاهُ فِي الْأَرْضِ، بَيْنَ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ وَبَيْنَ رَجُلٍ آخَرَ. قَالَ عَبْدُ اللَّهِ: فَأَخْبَرْتُ عَبْدَ اللَّهِ بِالَّذِي قَالَتْ عَائِشَةُ: فَقَالَ لِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ هَلْ تَدْرِي مِنَ الرَّجُلِ الْآخَرِ الَّذِي لَمْ

‘Alî, may Allâh be pleased with him.”

[939] 93 - (...) It was narrated that ‘Āishah, the wife of the Prophet ﷺ, said: “I tried to discourage the Messenger of Allâh ﷺ from doing that,^[1] and the only thing that made me object so much was the fact that it never occurred to my heart that the people could ever love a man who would stand in his place after he was gone. I thought that whoever stood in his place would be regarded in a superstitious manner by the people, and I wanted the Messenger of Allâh ﷺ to spare Abû Bakr such a thing.”

[940] 94 - (...) It was narrated that ‘Āishah said: “When the Messenger of Allâh ﷺ entered my house, he said: ‘Tell Abû Bakr to lead the people in prayer.’ I said: ‘O Messenger of Allâh, Abû Bakr is a tenderhearted man; when he recites Qur’ân he cannot control his tears. Why don’t you tell someone other than Abû Bakr to do it?’ By Allâh, the only reason was that I did not want the

تُسَمَّ عَائِشَةُ؟ قَالَ: قُلْتُ: لَا، قَالَ ابْنُ عَبَّاسٍ: هُوَ عَلَيَّ رَضِيَ اللَّهُ عَنْهُ.

[٩٣٩] ٩٣ - (...) حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي: عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَقَدْ رَاجَعْتُ رَسُولَ اللَّهِ ﷺ فِي ذَلِكَ، وَمَا حَمَلَنِي عَلَى كَثْرَةِ مُرَاجَعَتِهِ إِلَّا أَنَّهُ لَمْ يَقَعْ فِي قَلْبِي أَنْ يُحِبَّ النَّاسُ بَعْدَهُ رَجُلًا قَامَ مَقَامَهُ أَبَدًا، وَإِلَّا أَنِّي كُنْتُ أُرَى أَنَّهُ لَنْ يَقُومَ مَقَامَهُ أَحَدٌ إِلَّا تَشَاءَمَ النَّاسُ بِهِ، فَأَرَدْتُ أَنْ يَعْدِلَ ذَلِكَ رَسُولُ اللَّهِ ﷺ عَنْ أَبِي بَكْرٍ.

[٩٤٠] ٩٤ - (...) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَ عَبْدُ: أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ قَالَ الزُّهْرِيُّ: وَأَخْبَرَنِي حَمْرَةُ بْنُ عَبْدِ اللَّهِ ابْنِ عُمَرَ عَنْ عَائِشَةَ قَالَتْ: لَمَّا دَخَلَ رَسُولُ اللَّهِ ﷺ بَيْتِي، قَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ»، قَالَتْ: فَقُلْتُ: يَا

[1] Appointing Abû Bakr to lead the prayers.

people to regard with superstition the first man to stand in the place of the Messenger of Allâh ﷺ. I tried to dissuade him two or three times, but he said: 'Let Abû Bakr lead the people in prayer. You are like the women around Yûsuf.'

[941] 95 - (...) It was narrated that 'Aishah said: "When the Messenger of Allâh ﷺ became very ill, Bilâl came to him to tell him it was time for prayers. He said: 'Tell Abû Bakr to lead the people in prayer.' I said: 'O Messenger of Allâh, Abû Bakr is a man who is tender hearted, and when he stands in your place, the people will not be able to hear him. Why don't you tell 'Umar to do it?' He said: 'Tell Abû Bakr to lead the people in prayer.' I said to Hafshah: 'Tell him that Abû Bakr is a man who is tender-hearted, and when he stands in your place, the people will not be able to hear him. Why don't you tell 'Umar to do it?' She said that to him, and the Messenger of Allâh ﷺ said: 'You are like the woman around Yûsuf. Tell Abû Bakr to lead the people in prayer.' So they told Abû Bakr and he led the people in prayer. When he started the prayer, the

رَسُولَ اللَّهِ! إِنَّ أَبَا بَكْرٍ رَجُلٌ رَرِيْقٌ، إِذَا قَرَأَ الْقُرْآنَ لَا يَمْلِكُ دَمْعُهُ، فَلَوْ أَمَرْتُ غَيْرَ أَبِي بَكْرٍ قَالَتْ: وَاللَّهِ! مَا بِي إِلَّا كَرَاهِيَةٌ أَنْ يَتَشَاءَ النَّاسُ بِأَوَّلِ مَنْ يَقُومُ فِي مَقَامِ رَسُولِ اللَّهِ ﷺ، قَالَتْ: فَرَاجَعْتُهُ مَرَّتَيْنِ أَوْ ثَلَاثًا، فَقَالَ: «لِيُصَلَّ بِالنَّاسِ أَبُو بَكْرٍ، فَإِنَّكَ نَصَوَاحِبُ يُوْسُفَ».

[٩٤١] ٩٥- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكَيْعٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنِ عَائِشَةَ قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللَّهِ ﷺ جَاءَ بِلَالٌ يُؤَدِّئُهُ بِالصَّلَاةِ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، وَإِنَّهُ مَتَى يَقُومُ مَقَامَكَ لَا يُسْمِعُ النَّاسَ، فَلَوْ أَمَرْتُ عُمَرَ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» قَالَتْ: فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، وَإِنَّهُ مَتَى يَقُومُ مَقَامَكَ لَا يُسْمِعُ النَّاسَ، فَلَوْ أَمَرْتُ عُمَرَ، فَقَالَتْ لَهُ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكَ نَصَوَاحِبُ يُوْسُفَ، مُرُوا أَبَا

Messenger of Allāh ﷺ felt a little better, so he stood up, supported by two men, with his feet dragging along the ground. When he entered the *Masjid*, Abū Bakr heard him, and he started to move back, but the Messenger of Allāh ﷺ gestured to him to stay where he was. The Messenger of Allāh ﷺ came and sat on the left of Abū Bakr. The Messenger of Allāh ﷺ was leading the people in prayer sitting down, and Abū Bakr was standing. Abū Bakr followed the prayer of the Prophet ﷺ, and the people followed the prayer of Abū Bakr.”

[942] 96 - (...) A similar report (as no. 941) was narrated from Al-A'mash with this chain. In their *Hadīth* it says: “When the Messenger of Allāh ﷺ became sick in what was to be his final illness.” In the *Hadīth* of Ibn Mushir it says: “The Messenger of Allāh ﷺ was brought and seated beside him (Abū Bakr); the Prophet ﷺ was leading the people in prayer, and Abū Bakr was making them hear the *Takbīr*.” According to the *Hadīth* of 'Eisā: “The Messenger of Allāh ﷺ sat and led the people in prayer, and Abū Bakr was by

بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» قَالَتْ: فَأَمَرُوا أَبَا بَكْرٍ فَصَلَّى بِالنَّاسِ، قَالَتْ: فَلَمَّا دَخَلَ فِي الصَّلَاةِ وَجَدَ رَسُولَ اللَّهِ ﷺ مِنْ نَفْسِهِ خِفَةً، قَالَتْ: فَقَامَ يَهَادِي بَيْنَ رَجُلَيْنِ، وَرِجْلَاهُ تَخْطَانِ فِي الْأَرْضِ، قَالَتْ: فَلَمَّا دَخَلَ الْمَسْجِدَ سَمِعَ أَبُو بَكْرٍ حِسَّهُ، ذَهَبَ يَتَأَخَّرُ، فَأَوْمَأَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَمُ مَكَانَكَ، فَجَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى جَلَسَ عَن يَسَارِ أَبِي بَكْرٍ، قَالَتْ: فَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ جَالِسًا، وَأَبُو بَكْرٍ قَائِمًا، يَتَّقِدِي أَبُو بَكْرٍ بِصَّلَاةِ النَّبِيِّ ﷺ، وَيَتَّقِدِي النَّاسُ بِصَّلَاةِ أَبِي بَكْرٍ.

[٩٤٢] ٩٦ - (...) حَدَّثَنَا مِنْجَابُ ابْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا بَنُ مُسْهَرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى ابْنُ يُونُسَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ، وَفِي حَدِيثِهِمَا: لَمَّا مَرَضَ رَسُولُ اللَّهِ ﷺ مَرَضَهُ الَّذِي تُوُفِّيَ فِيهِ، وَفِي حَدِيثِ ابْنِ مُسْهَرٍ، فَأَتَى بِرَسُولِ اللَّهِ ﷺ حَتَّى أُجْلِسَ إِلَى جَنْبِهِ، وَكَانَ النَّبِيُّ ﷺ يُصَلِّي بِالنَّاسِ، وَأَبُو بَكْرٍ يُسْمِعُهُمُ التَّكْبِيرَ، وَفِي حَدِيثِ عَيْسَى: فَجَلَسَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ،

his side, and Abû Bakr was making the people hear.”

[943] 97 - (...) It was narrated from Hishâm, from his father ('Urwah), that 'Aishah said: “The Messenger of Allâh ﷺ commanded Abû Bakr to lead the people in prayer when he was sick, and he used to lead them in prayer.”

'Urwah said: “Then the Messenger of Allâh ﷺ felt a little better, so he came out and sat beside Abû Bakr, and Abû Bakr was leading the people in prayer. When Abû Bakr saw him, he moved backwards, but the Messenger of Allâh ﷺ gestured to him to stay where he was. The Messenger of Allâh ﷺ sat beside Abû Bakr and Abû Bakr was following the prayer of the Messenger of Allâh ﷺ, and the people were following the prayer of Abû Bakr.”

[944] 98 - (419) Anas bin Mâlik narrated that Abû Bakr used to lead the people in prayer during the final sickness of the Messenger of Allâh ﷺ until, on the Monday, when the people were lined up in rows in the *Masjid*, the Messenger of Allâh ﷺ drew back the curtain of the room and looked out at us. He was standing and his face was as

وَأَبُو بَكْرٍ إِلَى جَنْبِهِ وَأَبُو بَكْرٍ يُسْمِعُ
النَّاسَ.

[٩٤٣] ٩٧ - (...) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي سَيِّبَةَ وَأَبُو كُرَيْبٍ، قَالَ: حَدَّثَنَا
ابْنُ نُمَيْرٍ عَنِ هِشَامِ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ -
وَأَلْفَاظُهُمْ مُتَّفَارِقَةٌ - قَالَ: حَدَّثَنَا أَبِي:
قَالَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ
قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ أَنْ
يُصَلِّيَ بِالنَّاسِ فِي مَرَضِهِ، فَكَانَ يُصَلِّي
بِهِمْ.

قَالَ عُرْوَةُ: فَوَجَدَ رَسُولُ اللَّهِ ﷺ مِنْ
نَفْسِهِ خِفَةً، فَخَرَجَ وَإِذَا أَبُو بَكْرٍ يَوْمُ
النَّاسِ، فَلَمَّا رَأَى أَبُو بَكْرٍ اسْتَأْخَرَ، فَأَشَارَ
إِلَيْهِ رَسُولُ اللَّهِ ﷺ أَيُّ: كَمَا أَنْتَ،
فَجَلَسَ رَسُولُ اللَّهِ ﷺ حِذَاءَ أَبِي بَكْرٍ إِلَى
جَنْبِهِ، فَكَانَ أَبُو بَكْرٍ يُصَلِّي بِصَلَاةِ رَسُولِ
اللَّهِ ﷺ وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ أَبِي بَكْرٍ.

[٩٤٤] ٩٨ - (٤١٩) حَدَّثَنِي عَمْرُو
النَّافِدُ وَحَسَنُ الْحُلَوَائِيُّ وَعَبْدُ بْنُ حَمِيدٍ.
قَالَ عَبْدُ: أَخْبَرَنِي، وَقَالَ الْأَخْرَانِ:
حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعِيدٍ:
حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ
قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ أَبَا بَكْرٍ
كَانَ يُصَلِّي لَهُمْ فِي وَجَعِ رَسُولِ اللَّهِ ﷺ

bright as a page of the *Muṣḥaf*. The Messenger of Allāh ﷺ smiled, a bright smile, and we were filled with joy as we were praying, due to the fact that the Prophet ﷺ had come out. Abū Bakr stepped back on his heels to join the front row, because he thought that the Messenger of Allāh ﷺ was coming out to lead us in prayer. But the Messenger of Allāh ﷺ gestured to them, indicating them to complete their prayer. Then the Messenger of Allāh ﷺ went back in and drew the curtain, and the Messenger of Allāh ﷺ died that same day.

الَّذِي تُؤْفَى فِيهِ، حَتَّى إِذَا كَانَ يَوْمُ
الْإِثْنَيْنِ، وَهُمْ صُفُوفٌ فِي الصَّلَاةِ، كَشَفَ
رَسُولُ اللَّهِ ﷺ سِتْرَ الْحُجْرَةِ، فَنظَرَ إِلَيْنَا وَ
هُوَ قَائِمٌ، كَأَنَّ وَجْهَهُ وَرَقَهُ مُصْحَفٍ، ثُمَّ
تَبَسَّمَ رَسُولُ اللَّهِ ﷺ ضَاحِكًا. قَالَ:
فَهَيْتُنَا وَنَحْنُ فِي الصَّلَاةِ، مِنْ فَرَحٍ
بِخُرُوجِ النَّبِيِّ ﷺ وَنَكَصَ أَبُو بَكْرٍ عَلَى
عَقْبِيهِ لِيَصِلَ الصَّفَّ، وَظَنَّ أَنَّ رَسُولَ
اللَّهِ ﷺ خَارَجَ لِلصَّلَاةِ، فَأَشَارَ إِلَيْهِمْ
رَسُولُ اللَّهِ ﷺ بِيَدِهِ أَنْ أَيْمُوا صَلَاتَكُمْ،
قَالَ ثُمَّ دَخَلَ رَسُولُ اللَّهِ ﷺ، فَأَرَاخِي
السُّتْرَ، قَالَ: فَتُؤْفَى رَسُولُ اللَّهِ ﷺ مِنْ
يَوْمِهِ ذَلِكَ.

[945] 99 (...) It was narrated that Anas said: “The last glimpse we had of the Messenger of Allāh ﷺ was when he drew back the curtain on the Monday...” the same narration as previously mentioned *Aḥādīth*, but the *Hadīth* of Ṣāliḥ (no. 944) is more detailed.

[946] (...) Anas bin Mālik said: “When it was the Monday...” a similar *Hadīth* (as no. 944).

[٩٤٥] ٩٩- (...) وَحَدَّثَنِيهِ عَمْرُو
النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ: قَالَ: حَدَّثَنَا
سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ
قَالَ: آخِرُ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ
اللَّهِ ﷺ، كَشَفَ السُّتْرَةَ يَوْمَ الْإِثْنَيْنِ، بِهَذِهِ
الْقِصَّةِ، وَحَدِيثِ صَالِحٍ. أَتَمُّ وَأَشْبَعُ.
[٩٤٦] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ
رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ
الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ:
أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: لَمَّا كَانَ يَوْمُ
الْإِثْنَيْنِ. بَنَحُو حَدِيثَهُمَا.

[947] 100 - (...) It was narrated that Anas said: "The Prophet of Allâh ﷺ did not come out to us for three days. Then the *Iqâmah* was called and Abû Bakr went forward (to lead the prayer). The Prophet of Allâh ﷺ lifted the curtain, and when the face of the Prophet of Allâh ﷺ appeared to us, there was nothing more dear to us than the face of the Prophet ﷺ appearing to us. The Prophet of Allâh ﷺ gestured to Abû Bakr to go forward, then the Prophet of Allâh ﷺ drew the curtain and we did not see him until he died."

[948] 101 - (420) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ fell sick and his sickness grew worse. He said: 'Tell Abû Bakr to lead the people in prayer.' 'Âishah said: 'O Messenger of Allâh, Abû Bakr is a tender hearted man, and when he stands in your place he will not be able to lead the people in prayer.' He said: 'Tell Abû Bakr to lead the people in prayer. You are like the women around Yûsuf.' So Abû Bakr led them in prayer during the lifetime of the Messenger of Allâh ﷺ."

[٩٤٧] ١٠٠ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَهَرُونَ بْنُ عَبْدِ اللَّهِ قَالَا: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: لَمْ يَخْرُجْ إِلَيْنَا نَبِيُّ اللَّهِ ﷺ ثَلَاثًا، فَأَقِيمَتِ الصَّلَاةُ، فَذَهَبَ أَبُو بَكْرٍ يَتَقَدَّمُ، فَقَالَ نَبِيُّ اللَّهِ ﷺ بِالْحِجَابِ فَرَفَعَهُ، فَلَمَّا وَضَحَ لَنَا وَجْهَ نَبِيِّ اللَّهِ ﷺ، مَا نَظَرْنَا مِنْظَرًا فَطُّ كَانَ أَعْجَبَ إِلَيْنَا مِنْ وَجْهِ النَّبِيِّ ﷺ حِينَ وَضَحَ لَنَا، قَالَ: فَأَوْمَأَ نَبِيُّ اللَّهِ ﷺ بِيَدِهِ إِلَى أَبِي بَكْرٍ أَنْ يَتَقَدَّمَ وَأَرْحَى نَبِيُّ اللَّهِ ﷺ الْحِجَابَ، فَلَمْ يَقْدِرْ عَلَيْهِ حَتَّى مَاتَ.

[٩٤٨] ١٠١ - (٤٢٠) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: مَرَضَ رَسُولُ اللَّهِ ﷺ فَاشْتَدَّ مَرَضُهُ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ، مَتَى يَقُمْ مَقَامَكَ لَا يَسْتَطِيعُ أَنْ يُصَلِّيَ بِالنَّاسِ، فَقَالَ: «مُرِّي أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَإِن كُنَّ صَوَاحِبُ يُوْسُفَ».

**Chapter 22. The Congregation
Appointing Someone To Lead
Them If The *Imâm* Is Delayed
And If There Is No Fear Of
Negative Repercussions**

[949] 102 - (421) It was narrated from Sahl bin Sa'd As-Sâ'idî that the Messenger of Allâh ﷺ went to Banû 'Amr bin 'Awf to resolve a dispute among them. The time for prayer became due, and the *Mu'adhdhin* came to Abû Bakr and said: "Will you lead the people in prayer, and I will say the *Iqâmah*?" He said: "Yes." So Abû Bakr led the people in prayer, then the Messenger of Allâh ﷺ came while the people were still praying. He came and stood in the row, and the people started clapping. Abû Bakr would not pay attention to anything while he was praying, but when the people's clapping increased, he turned around and saw the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ gestured to him to stay where he was. Abû Bakr raised his hands, praising Allâh, the Mighty and Sublime, for the command of the Messenger of Allâh ﷺ. Then Abû Bakr moved backwards until he was level with the row, and

قَالَ: فَصَلَّى بِهِمْ أَبُو بَكْرٍ حَيَاةَ رَسُولِ
اللَّهِ ﷺ.

(المعجم ٢٢) - (بَابُ تَقْدِيمِ الْجَمَاعَةِ
مَنْ يَصَلِّي بِهِمْ إِذَا تَأَخَّرَ الْإِمَامُ وَلَمْ
يَخَافُوا مَفْسَدَةَ التَّقْدِيمِ) (التحفة ٢٢)

[٩٤٩] ١٠٢ - (٤٢١) وَحَدَّثَنِي يَحْيَى
ابْنُ يَحْيَى: قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ
أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ
أَنَّ رَسُولَ اللَّهِ ﷺ ذَهَبَ إِلَى بَنِي عَمْرِو
ابْنِ عَوْفٍ لِيُصَلِّحَ بَيْنَهُمْ، فَحَانَتِ
الصَّلَاةُ، فَجَاءَ الْمُؤَدِّنُ إِلَى أَبِي بَكْرٍ،
فَقَالَ: أَتُصَلِّي بِالنَّاسِ فَأَقِيمَ؟ قَالَ: نَعَمْ.
قَالَ: فَصَلَّى أَبُو بَكْرٍ، فَجَاءَ رَسُولُ
اللَّهِ ﷺ وَالنَّاسُ فِي الصَّلَاةِ، فَتَخَلَّصَ
حَتَّى وَقَفَ فِي الصَّفِّ، فَصَفَّقَ النَّاسُ،
وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي الصَّلَاةِ،
فَلَمَّا أَكْثَرَ النَّاسُ التَّصْفِيقَ انْتَفَتَ فَرَأَى
رَسُولَ اللَّهِ ﷺ، فَأَشَارَ إِلَيْهِ رَسُولُ
اللَّهِ ﷺ، أَنْ اْمْكُثْ مَكَانَكَ، فَرَفَعَ أَبُو
بَكْرٍ يَدَيْهِ، فَحَمِدَ اللَّهَ عَزَّ وَجَلَّ عَلَى مَا
أَمَرَهُ بِهِ رَسُولُ اللَّهِ ﷺ مِنْ ذَلِكَ، ثُمَّ
اسْتَأْخَرَ أَبُو بَكْرٍ حَتَّى اسْتَوَى فِي الصَّفِّ،
وَتَقَدَّمَ النَّبِيَّ ﷺ فَصَلَّى، ثُمَّ انْصَرَفَ

the Prophet ﷺ came forward and (continued the) prayers. Then when he had finished he said: "O Abû Bakr, what prevented you from staying put when I told you to?" Abû Bakr said: "It is not for the son of Abû Quhâfah to pray in front of the Messenger of Allâh ﷺ." The Messenger of Allâh ﷺ said: "Why did I see you clapping so much? If something happens to a man when he is in prayers, let him say: 'Subhân-Allâh,' for if he says 'Subhân-Allâh' it will be noted. Clapping is only for women."

[950] 103 - (...) A *Hadîth* (with another chain) similar to that of Mâlik (no. 949) was narrated from Sahl bin Sa'd. In their *Hadîth* it says: "Abû Bakr raised his hands and praised Allâh, then he moved backwards behind him until he was standing in the row."

[951] 104 - (...) It was narrated that Sahl bin Sa'd As-Sâ'idî said: "The Prophet of Allâh ﷺ went to reconcile between Banû 'Amr bin 'Awf..." a similar *Hadîth* (as no. 949). He added: "The Messenger of Allâh ﷺ came through the rows until he was standing in the front row." And it says that Abû Bakr moved backwards.

فَقَالَ: «يَا أَبَا بَكْرٍ! مَا مَنَعَكَ أَنْ تَثْبُتَ إِذْ أَمَرْتُكَ» قَالَ أَبُو بَكْرٍ: مَا كَانَ لِابْنِ أَبِي فُحَّافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَالِي رَأَيْتُكُمْ أَكْثَرْتُمْ التَّصْفِيحَ؟ مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيُسِّحْ؛ فَإِنَّهُ إِذَا سَبَّحَ التَّتَبَّعَتْ إِلَيْهِ، وَإِنَّمَا التَّصْفِيحُ لِلنِّسَاءِ».

[٩٥٠] ١٠٣ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ: يَعْنِي ابْنَ أَبِي حَازِمٍ، وَقَالَ قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِي، كِلَاهُمَا عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ بِمِثْلِ حَدِيثِ مَالِكٍ، وَفِي حَدِيثِهِمَا: فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ، فَحَمِدَ اللَّهَ وَرَجَعَ الْقَهْقَرَى وَرَاءَهُ، حَتَّى قَامَ فِي الصَّفِّ.

[٩٥١] ١٠٤ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ بَرِيحٍ: أَخْبَرَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: ذَهَبَ نَبِيُّ اللَّهِ ﷺ يُصَلِّحُ بَيْنَ بَنِي عَمْرِو بْنِ عَوْفٍ، بِمِثْلِ حَدِيثِهِمْ، وَزَادَ: فَجَاءَ

رَسُولُ اللَّهِ ﷺ فَحَرَقَ الصُّمُوفَ، حَتَّى قَامَ
عِنْدَ الصَّفِّ الْمُقَدَّمِ، وَفِيهِ: أَنَّ أَبَا بَكْرٍ
رَجَعَ الْقَهْقَرَى.

[952] 105 - (274) Al-Mughîrah bin Shu‘bah narrated that he went with the Messenger of Allâh ﷺ on the campaign to Tabûk. Al-Mughîrah said: “The Messenger of Allâh ﷺ went out (to relieve himself). I carried a vessel of water for him, before *Fajr* prayer. When the Messenger of Allâh ﷺ came back to me, I started pouring water onto his hands from the vessel. He washed his hands three times, then he washed his face, then he went to roll the sleeves of his cloak back from his forearms but they were too tight, so he brought his arms inside the cloak and then brought them out from beneath it, and washed his forearms up to the elbows. Then he wiped over his *Khuff*, then he moved on.”

Al-Mughîrah said: “I came with him and we found that the people had appointed ‘Abdur-Raḥmân bin ‘Awf to lead them in prayer. The Messenger of Allâh ﷺ caught up with one of the *Rak’ah*, so he prayed the last *Rak’ah* with the people, then when ‘Abdur-Raḥmân bin ‘Awf said the *Salâm*, the Messenger of Allâh ﷺ stood up to complete his prayer. That startled the

[٩٥٢] ١٠٥ - (٢٧٤) حَدَّثَنِي
مُحَمَّدُ ابْنُ رَافِعٍ وَحَسَنُ بْنُ عَلِيٍّ
الْحُلَوَانِيُّ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ،
قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ:
أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ
عَنْ حَدِيثِ عَبَّادِ بْنِ زِيَادٍ أَنَّ عُرْوَةَ بْنَ
الْمُعِيرَةَ بْنَ شُعْبَةَ أَخْبَرَهُ: أَنَّ الْمُعِيرَةَ بْنَ
شُعْبَةَ أَخْبَرَهُ: أَنَّهُ غَزَا مَعَ رَسُولِ
اللَّهِ ﷺ تَبُوكَ. قَالَ الْمُعِيرَةُ: فَتَبَرَّرَ
رَسُولُ اللَّهِ ﷺ قَبْلَ الْغَائِطِ، فَحَمَلْتُ
مَعَهُ إِدَاوَةً قَبْلَ صَلَاةِ الْفَجْرِ، فَلَمَّا رَجَعَ
رَسُولُ اللَّهِ ﷺ إِلَيَّ أَخَذْتُ أَهْرِيْقُ عَلَى
يَدَيْهِ مِنَ الْإِدَاوَةِ، وَغَسَلَ يَدَيْهِ ثَلَاثَ
مَرَّاتٍ، ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ ذَهَبَ
يُخْرِجُ جُبَّتَهُ عَنْ ذِرَاعَيْهِ فَصَاقَ كَمَا
جُبَّتِي، فَأَدْخَلَ يَدَيْهِ فِي الْجُبَّةِ، حَتَّى
أَخْرَجَ ذِرَاعَيْهِ مِنْ أَسْفَلِ الْجُبَّةِ، وَغَسَلَ
ذِرَاعَيْهِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ تَوَضَّأَ عَلَى
حُفْيَيْهِ، ثُمَّ أَقْبَلَ.

قَالَ الْمُعِيرَةُ: فَأَقْبَلْتُ مَعَهُ حَتَّى نَجِدُ
النَّاسَ قَدْ قَدَّمُوا عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ

Muslims and they started to say *Subhân Allâh*. When the Prophet had finished his prayer, he turned to the people and said: 'You did well,' or, 'You did the right thing,' and was pleased that they had offered the prayer on time."

فَصَلَّى لَهُمْ، فَأَذْرَكَ رَسُولُ اللَّهِ ﷺ إِحْدَى الرَّكْعَتَيْنِ، فَصَلَّى مَعَ النَّاسِ الرَّكْعَةَ الْآخِرَةَ، فَلَمَّا سَلَّمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، قَامَ رَسُولُ اللَّهِ ﷺ يَتِمُّ صَلَاتَهُ، فَأَفْرَعَ ذَلِكَ الْمُسْلِمِينَ، فَأَكْتَرُوا التَّسْبِيحَ، فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلَاتَهُ أَقْبَلَ عَلَيْهِمْ ثُمَّ قَالَ: «أَحْسَنْتُمْ» أَوْ قَالَ: «قَدْ أَصَبْتُمْ» يُعْظَمُ أَنْ صَلَّوْا الصَّلَاةَ لَوْقَتِهَا. [راجع:

[٦٢٦

[953] (...) A *Hadīth* similar to that of 'Abbâd (no. 952) was narrated from Ḥamzah bin Al-Mughîrah. Al-Mughîrah said: "I wanted to make 'Abdur-Raḥmân bin 'Awf move back, but the Prophet ﷺ said: 'Leave him.'"

[٩٥٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَالْحُلْوَانِيُّ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ حَمْرَةَ ابْنِ الْمُغِيرَةِ، نَحْوَ حَدِيثِ عَبَّادٍ. قَالَ الْمُغِيرَةُ: فَأَرَدْتُ تَأْخِيرَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَقَالَ النَّبِيُّ ﷺ: «دَعُهُ».

Chapter 23. Men Saying The *Tasbīh*^[1] And Women Clapping If They Notice Anything During The Prayer

(المعجم ٢٣) - (بَابُ تَسْبِيحِ الرَّجُلِ وَتَصْفِيقِ الْمَرْأَةِ إِذَا نَابَهُمَا شَيْءٌ فِي الصَّلَاةِ) (التحفة ٢٣)

[954] 106 - (422) Sa'eed bin Al-Mūsâyyab and Abû Salamah bin 'Abdur-Raḥmân narrated that they heard Abû Hurairah say:

[٩٥٤] ١٠٦ - (٤٢٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَرُهَيْرٌ

[1] Saying: *Subhân Allâh*.

“The Messenger of Allâh ﷺ said: ‘The *Tasbîh* is for men and clapping is for women.’”

Ḥarmalah added in his report: “Ibn Shihâb said: ‘I saw men from the people of knowledge saying the *Tasbîh* and pointing.’”

بُنُ حَرَبٍ: قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا هَرُونَ بْنُ مَعْرُوفٍ وَحَرْمَلَةُ بْنُ يَحْيَى: قَالَا: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيحُ لِلنِّسَاءِ».

زَادَ حَرْمَلَةُ فِي رِوَايَتِهِ: قَالَ ابْنُ شِهَابٍ: وَقَدْ رَأَيْتُ رِجَالًا مِنْ أَهْلِ الْعِلْمِ يُسَبِّحُونَ وَيُصَفِّحُونَ.

[955] 107 - (...) A similar report (as no. 954) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٩٥٥] ١٠٧- (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْفَضِيلُ يَعْنِي ابْنَ عِيَّاضٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ، كُلُّهُمْ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[956] A similar report was (as no. 954) narrated from Abû Hurairah, from the Prophet ﷺ, and he added: (The *Tasbîh* is for men and clapping is for women) while praying.”

[٩٥٦] وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، وَزَادَ «فِي الصَّلَاةِ».

Chapter 24. The Command To Perform The Prayer Properly, To Complete It, And To Have *Khushû*⁽¹⁾ In It

[957] 108 - (423) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ prayed one day, then he finished and said: 'O so-and-so, why don't you offer prayers well? Why doesn't the worshipper look at how he is praying when he prays? He is only praying for himself. By Allâh, I can see behind me as well as I can see in front of me.'"

[958] 109 - (424) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Do you think that I face the *Qiblah*?^[2] By Allâh, your bowing and prostrating are not hidden from me; I can see you behind my back."

[959] 110 - (425) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "Bow and prostrate properly, for by

(المعجم ٢٤) - (بَابُ الْأَمْرِ بِتَحْسِينِ
الصَّلَاةِ وَإِتْمَامِهَا وَالْخُشُوعِ فِيهَا)
(التحفة ٢٤)

[٩٥٧] ١٠٨ - (٤٢٣) حَدَّثَنَا أَبُو
كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا
أَبُو أُسَامَةَ عَنِ الْوَلِيدِ يَعْنِي ابْنَ كَثِيرٍ:
حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمُقْبِرِيُّ عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى رَسُولُ
اللَّهِ ﷺ يَوْمًا، ثُمَّ انْصَرَفَ فَقَالَ: «يَا
فُلَانُ! أَلَا تُحْسِنُ صَلَاتَكَ؟ أَلَا يَنْظُرُ
الْمُصَلِّي إِذَا صَلَّى كَيْفَ يُصَلِّي؟ فَإِنَّمَا
يُصَلِّي لِنَفْسِهِ، إِنِّي وَاللَّهِ! لِأَبْصُرُ مِنْ
وَرَائِي، كَمَا أَبْصِرُ مِنْ بَيْنَ يَدَيَّ».

[٩٥٨] ١٠٩ - (٤٢٤) حَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي
الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «هَلْ تَرَوْنَ قِيَلَتِي
هَهُنَا؟ فَوَاللَّهِ! مَا يَخْفَى عَلَيَّ رُكُوعُكُمْ وَلَا
سُجُودُكُمْ، إِنِّي لِأَرَأَكُمْ مِنْ وَرَاءِ ظَهْرِي».

[٩٥٩] ١١٠ - (٤٢٥) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ
ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ

[1] Praying with full focus and humility.

[2] Meaning: "and that I do not know what you are doing?"

Allâh, I can see you behind me - or behind my back - when you bow and prostrate.”

فَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَقِيمُوا الرُّكُوعَ وَالسُّجُودَ، فَوَاللَّهِ! إِنِّي لَأَرَاكُمْ مِنْ بَعْدِي - وَرُبَّمَا قَالَ: مِنْ بَعْدِ ظَهْرِي - إِذَا رَكَعْتُمْ وَسَجَدْتُمْ».

[960] 111 - (...) It was narrated from Anas that the Prophet of Allâh ﷺ said: “Complete the bowing and prostrations, for by Allâh, I can see you behind my back when you bow and prostrate.”

[٩٦٠] [١١١]- (...) حَدَّثَنِي أَبُو عَسَانَ الْمَسْمَعِيُّ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، كِلَاهُمَا عَنْ فَتَادَةَ، عَنْ أَنَسٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «أَتِمُّوا الرُّكُوعَ وَالسُّجُودَ، فَوَاللَّهِ! إِنِّي لَأَرَاكُمْ مِنْ بَعْدِ ظَهْرِي، إِذَا مَا رَكَعْتُمْ وَإِذَا مَا سَجَدْتُمْ»، وَفِي حَدِيثِ سَعِيدٍ: «إِذَا رَكَعْتُمْ وَسَجَدْتُمْ».

Chapter 25. The Prohibition Of Preceding The *Imâm* While Bowing, Prostrating And So On

(المعجم ٢٥) - (باب تحريم سبق الإمام بركوع أو سجود ونحوهما)
(التحفة ٢٥)

[961] 112 - (426) It was narrated that Anas said: “The Messenger of Allâh ﷺ led us in prayer one day, and when he had finished praying he turned to face us and said: ‘O people, I am your *Imâm*, so do not go ahead of me in bowing, prostrating, standing nor the turning,^[1] for I can see

[٩٦١] [١١٢]- (٤٢٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ ابْنُ حُجْرٍ: أَخْبَرَنَا: وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْمُخْتَارِ بْنِ فُلَيْلٍ، عَنْ أَنَسِ قَالَ: صَلَّى

[1] The meaning of “turning” is the *Taslim* at the end of the prayer.

you from in front of me and behind me.’ Then he said: ‘By the One in Whose Hand is the soul of Muḥammad! If you saw what I have seen, you would laugh little and weep much.’ They said: ‘What have you seen, O Messenger of Allāh?’ He said: ‘I have seen Paradise and the Fire.’”

[962] 113 - (...) This *Hadīth* was narrated from Anas, from the Prophet; in the *Hadīth* of Jarīr it does not mention, “nor the turning.”

[963] 114 - (427) Abū Hurairah said: Muḥammad ﷺ said: “Does the one who raises his head before the *Imām* (does so) not fear that Allāh may turn his head into the head of a donkey?”

[964] 115 - (...) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: “The

بِنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ، فَلَمَّا قَضَى الصَّلَاةَ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «أَيُّهَا النَّاسُ! إِنِّي إِمَامُكُمْ، فَلَا تَسْبِقُونِي بِالرُّكُوعِ وَلَا بِالشُّجُودِ، وَلَا بِالْقِيَامِ وَلَا بِالْإِنْصِرَافِ، فَإِنِّي أَرَأَكُمْ أَمَامِي وَمِنْ خَلْفِي» ثُمَّ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْ رَأَيْتُمْ مَا رَأَيْتُمْ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا» قَالُوا: وَمَا رَأَيْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «رَأَيْتُ الْجَنَّةَ وَالنَّارَ».

[٩٦٢] ١١٣ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ فَضِيلٍ، جَمِيعًا عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنِ أَنَسِ، عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ، وَلَيْسَ فِي حَدِيثِ جَرِيرٍ «وَلَا بِالْإِنْصِرَافِ».

[٩٦٣] ١١٤ - (٤٢٧) حَدَّثَنَا خَلْفُ ابْنِ هِشَامٍ وَأَبُو الرَّبِيعِ الرَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كُلُّهُمْ عَنْ حَمَادٍ قَالَ خَلْفٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: قَالَ مُحَمَّدٌ ﷺ: «أَمَا يَخْشَى الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يُحَوَّلَ اللَّهُ رَأْسَهُ رَأْسَ جِمَارٍ؟».

[٩٦٤] ١١٥ - (...) حَدَّثَنَا عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا

one who raises his head when praying before the *Imâm* (does so) has no guarantee that Allâh will not turn him into a donkey.”

[965] 116 - (...) A similar report (as no. 964) was narrated from Abû Hurairah from the Prophet ﷺ, except that in the *Hadîth* of Ar-Rabî‘ bin Muslim it says: “That Allâh will turn his face into the face of a donkey.”

Chapter 26. The Prohibition On Lifting One’s Gaze To The Heavens When in *Ṣalât*

[966] 117 - (428) It was narrated that Jâbir bin Samurah said: “The Messenger of Allâh ﷺ said: ‘People should stop lifting their gaze to the heavens when in *Ṣalât*, lest it does not return to them.’”

إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ يُونُسَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «مَا يَأْمَنُ الَّذِي يَرْفَعُ رَأْسَهُ فِي صَلَاتِهِ قَبْلَ الْإِمَامِ، أَنْ يُحَوَّلَ اللَّهُ صُورَتَهُ فِي صُورَةِ حِمَارٍ».

[٩٦٥] ١١٦ - (...) حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَامٍ الْجَمْعِيُّ وَعَبْدُ الرَّحْمَنِ بْنُ الرَّبِيعِ بْنِ مُسْلِمٍ، جَمِيعًا عَنِ الرَّبِيعِ بْنِ مُسْلِمٍ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ حَمَادِ بْنِ سَلَمَةَ، كُلُّهُمْ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِهَذَا، غَيْرَ أَنَّ فِي حَدِيثِ الرَّبِيعِ بْنِ مُسْلِمٍ: «أَنْ يَجْعَلَ اللَّهُ وَجْهَهُ وَجْهَ حِمَارٍ».

(المعجم ٢٦) - (باب النهي عن رفع البصر إلى السماء في الصلاة)
(التحفة ٢٦)

[٩٦٦] ١١٧ - (٤٢٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ الْمُسَيْبِ، عَنْ تَمِيمِ بْنِ طَرْفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَتِھِنَّ أَقْوَامٌ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي الصَّلَاةِ، أَوْ لَا تَرْجِعُ إِلَيْھُمْ».

[967] 118 - (429) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "People should stop lifting their gaze to the heavens when supplicating during the prayer, lest their sight be taken from them."

[٩٦٧] ١١٨ - (٤٢٩) حَدَّثَنِي أَبُو الطَّاهِرِ وَعَمْرُو بْنُ سَوَادٍ قَالَا: أَخْبَرَنَا ابْنُ وَهَبٍ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ: عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لِيَسْتَهَيِّنَ أَقْوَامٌ عَنْ رَفْعِهِمْ أَبْصَارَهُمْ، عِنْدَ الدُّعَاءِ فِي الصَّلَاةِ، إِلَى السَّمَاءِ أَوْ لِيُخَطَفَنَّ أَبْصَارُهُمْ».

Chapter 27. The Command To Be Calm During The Prayer And The Prohibition Of Gesturing With One's Hand And Raising It When Saying The *Salâm*; And Completing The First Rows, Aligning In Them, And The Command To Come Together

[968] 119 - (430) It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ came out to us and said: 'Why do I see you raising your hands like the tails of restless horses? Be calm when in prayer.' Then he came out to us and saw us sitting in circles. He said: 'Why do I see you in separate groups?' Then he came out to us and said: 'Why do you not make your rows as the Angels make their rows in the presence of their Lord?' We said: 'O Messenger of Allâh, how do the Angels make their rows in the presence of their Lord?' He

(المعجم ٢٧) - (بَابُ الْأَمْرِ بِالسُّكُونِ فِي الصَّلَاةِ وَالنَّهْيِ عَنِ الْإِشَارَةِ بِالْيَدِ، وَرَفْعِهَا عِنْدَ السَّلَامِ، وَإِتِمَامِ الصَّفُوفِ الْأُولَى وَالتَّرَاصُّ فِيهَا وَالْأَمْرُ بِالِاجْتِمَاعِ) (التحفة ٢٧)

[٩٦٨] ١١٩ - (٤٣٠) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ ابْنِ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرْفَةَ، عَنْ جَابِرِ ابْنِ سَمُرَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ. فَقَالَ: «مَا لِي أَرَاكُمْ رَافِعِي أَيْدِيكُمْ كَمَا نَهَا أَدْنَابُ خَيْلِ شُمْسٍ؟ اسْكُنُوا فِي الصَّلَاةِ» قَالَ ثُمَّ خَرَجَ عَلَيْنَا فَرَأَانَا حِلْقًا، فَقَالَ: «مَا لِي أَرَاكُمْ عِزِينَ؟» قَالَ: ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ: «أَلَا تَصْفُونَ

said: "They complete the first rows and they keep close together in the rows."

[969] (...) 'Eisâ bin Yûnus said: "Al-A'mash narrated something similar with this chain (as no. 968)."

[970] 120 - (431) It was narrated that Jâbir bin Samurah said: "When we prayed with the Messenger of Allâh ﷺ we used to say (at the completion of prayers): '*As-salâmu 'alaikum wa rahmatullâh, as-salâmu 'alaikum wa rahmatullâh* (Peace be upon you and the mercy of Allâh. Peace be upon you and the mercy of Allâh),'" and he gestured with his hand to either side. "The Messenger of Allâh ﷺ said: 'Why do you gesture with your hands as if they were the tails of restive horses?' Rather it is sufficient for one of you to put his hand on his thigh then say the *Salâm* to his brothers to his right and left."

[971] 121 - (...) It was narrated that Jâbir bin Samurah said: "I prayed with the Messenger of

كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟» فَقُلْنَا: يَا رَسُولَ اللَّهِ! وَكَيْفَ تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟ قَالَ: «يُتِمُّونَ الصُّفُوفَ الْأُولَى، وَيَتَرَاضُونَ فِي الصَّفِّ».

[٩٦٩] (...) وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا وَكَيْعٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ قَالَا جَمِيعًا: حَدَّثَنَا الْأَعْمَشُ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٩٧٠] [١٢٠ - (٤٣١)] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكَيْعٌ عَنْ مِسْعَرٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنْ مِسْعَرٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ ابْنُ الْقَيْطِيَّةِ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كُنَّا إِذَا صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ، قُلْنَا: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، وَأَشَارَ بِيَدِهِ إِلَى الْجَانِبَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَلَامَ تُؤْمُونَ بِأَيْدِيكُمْ كَأَنَّهَا أذْنَابُ حَيْلٍ شُمْسٍ؟ إِنَّمَا يَكْفِي أَحَدَكُمْ أَنْ يَضَعَ يَدَهُ عَلَى فَخْذِهِ، ثُمَّ يُسَلِّمُ عَلَى أَخِيهِ مَنْ عَلَى يَمِينِهِ وَشِمَالِهِ».

[٩٧١] [١٢١ - (...)] وَحَدَّثَنَا الْقَاسِمُ بْنُ زَكَرِيَاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ

Allâh ﷺ and when we said the *Salâm*, we used to gesture with our hands - '*As-salâmu 'alaikum, As-salâmu 'alaikum.*' The Messenger of Allâh ﷺ looked at us and said: 'What is the matter with you? You are gesturing with your hands as if they were the tails of restless horses. When one of you says the *Salâm*, let him turn to his companion (i.e., the one next in row) and not gesture with his hand.'

Chapter 28. Straightening The Rows; The Virtue Of The Front Row And Then The Next; Competing With One Another For The Front Row; The People Of Virtue Should Take Precedence And Be Closest To The *Imâm*

[972] 122 - (432) It was narrated that Abû Mas'ûd said: "The Messenger of Allâh ﷺ used to touch our shoulders when we were standing for prayers and he would say: 'Make the rows straight and do not differ, lest your hearts differ. Let those who are most wise and possessing intellect be closest to me, then those who come after them, then those who come after them.'" Abû Mas'ûd said: "But today there is a great deal of discord among you."

مُوسَى عَنْ إِسْرَائِيلَ، عَنْ فُرَاتٍ يَعْني الْقَرَارَ، عَنْ عُيَيْدِ اللَّهِ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَكُنَّا إِذَا سَلَّمْنَا، قُلْنَا بِأَيْدِينَا: السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُمْ، فَنَظَرَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا شَأْنُكُمْ؟ تُشِيرُونَ بِأَيْدِيكُمْ كَأَنَّهَا أذْنَابُ حَيْلٍ شُمْسٍ؟ إِذَا سَلَّمْ أَحَدُكُمْ فَلْيَلْتَفِثْ إِلَى صَاحِبِهِ وَلَا يُومِئْ بِيَدِهِ».

(المعجم ٢٨) - (بَابُ تَسْوِيَةِ الصَّفُوفِ وَإِقَامَتِهَا وَفَضْلِ الْأَوَّلِ فَالْأَوَّلِ مِنْهَا، وَالْإِزْدِحَامِ عَلَى الصَّفِّ الْأَوَّلِ وَالْمَسَابِقَةِ إِلَيْهَا، وَتَقْدِيمِ أَوْلِي الْفَضْلِ وَتَقْرِيْبِهِمْ مِنَ الْإِمَامِ) (التحفة ٢٨)

[٩٧٢] ١٢٢ - (٤٣٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَأَبُو مُعَاوِيَةَ وَوَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرِ التَّمِيمِيِّ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَمْسُحُ مَنَاكِبَنَا فِي الصَّلَاةِ وَيَقُولُ: «اسْتَوُوا وَلَا تَخْتَلِفُوا؛ فَتَخْتَلِفَ قُلُوبُكُمْ، وَلْيَلْنِي مِنْكُمْ أَوْلُو الْأَحْلَامِ وَالنَّهْيِ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ» قَالَ أَبُو مَسْعُودٍ: فَأَنْتُمْ الْيَوْمَ أَشَدُّ اخْتِلَافًا.

[973] (...) Ibn ‘Uyaynah narrated a similar report (as no. 972) with this chain.

[٩٧٣] (...) وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ خَشْرَمٍ: أَخْبَرَنَا عَيْسَى يَعْنِي ابْنَ يُونُسَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[974] 123 - (...) It was narrated that ‘Abdullâh bin Mas‘ûd said: “The Messenger of Allâh ﷺ said: ‘Let those of you who are most wise and possessing intellect be closest to me, then those who come after them’ - he said that three times - ‘and beware of the tumult of the marketplace.’”

[٩٧٤] [١٢٣-] (...) وَحَدَّثَنَا يَحْيَى وَرَدَّانُ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنِي خَالِدُ الْحَدَّاءُ عَنْ أَبِي مَعْسَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِيَلْبِنِي مِنْكُمْ أَوْلُو الْأَحْلَامِ وَالنُّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ - ثَلَاثًا - وَإِيَّاكُمْ وَهَيْشَاتِ الْأَسْوَاقِ».

[975] 124 - (433) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Make your rows straight, for straightening the rows is part of the completion of the prayer.’”

[٩٧٥] [١٢٤-] (٤٣٣) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ فَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَوُّوا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصَّفِّ مِنْ تَمَامِ الصَّلَاةِ».

[976] 125 - (434) It was narrated that Anas said: “The Messenger of Allâh ﷺ said: ‘Make your rows complete, for I can see you from behind my back.’”

[٩٧٦] [١٢٥-] (٤٣٤) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ وَهُوَ ابْنُ صُهَيْبٍ، عَنْ أَنَسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتِمُّوا الصُّفُوفَ؛ فَإِنِّي أَرَاكُمْ خَلْفَ ظَهْرِي».

[977] 126 - (435) It was narrated from Hammâm bin Munnabih, he said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” and he mentioned a number of *Ahâdîth*, among which he said: “Make the rows straight in prayer, for making the row straight is part of praying well.”

[978] 127 - (436) An-Nu‘mân bin Bashîr said: “I heard the Messenger of Allâh ﷺ say: ‘Either you straighten your rows or Allâh will create discord among your faces.’”^[1]

[979] 128 - (...) An-Nu‘mân bin Bashîr said: “The Messenger of Allâh ﷺ used to straighten our rows, as if he was straightening an arrow, until he saw that we had learned it. Then he came out one day and was about to say the *Takbîr*, when he noticed a man whose chest was sticking out from

[٩٧٧] ١٢٦ - (٤٣٥) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ: «أَقِيمُوا الصَّفَّ فِي الصَّلَاةِ؛ فَإِنَّ إِقَامَةَ الصَّفِّ مِنْ حُسْنِ الصَّلَاةِ».

[٩٧٨] ١٢٧ - (٤٣٦) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُندَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ قَالَ: سَمِعْتُ سَالِمَ بْنَ أَبِي الْجَعْدِ الْعُطْفَانِيَّ قَالَ: سَمِعْتُ التُّعْمَانَ بْنَ بَشِيرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَتَسُوْنَ صُفُوفَكُمْ أَوْ لِيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوْهِكُمْ».

[٩٧٩] ١٢٨ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ سِمَاكِ ابْنِ حَرْبٍ قَالَ: سَمِعْتُ التُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَوِّي صُفُوفَنَا، حَتَّى كَأَنَّهَا يُسَوِّي بِهَا الْقِدَاحَ، حَتَّى رَأَى أَنَا قَدْ عَقَلْنَا عَنْهُ، ثُمَّ خَرَجَ

[1] Meaning cause your hearts to differ.

the row. He said: 'Slaves of Allāh! Make your rows straight or Allāh will cause discord among you.'

يَوْمًا فَقَامَ حَتَّى كَادَ يَكْبُرُ، فَرَأَى رَجُلًا
بَادِيًا صَدْرُهُ مِنَ الصَّفِّ فَقَالَ: «عِبَادَ اللَّهِ!
لَتَسُونَنَّ صُفُوفَكُمْ أَوْ لِيُخَالِفَنَّ اللَّهُ بَيْنَ
وُجُوهِكُمْ».

[980] (...) Abû 'Awanah narrated a similar report (as no. 979) with this chain.

[٩٨٠] (...) حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ
وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا أَبُو
الْأَحْوَصِ؛ وَحَدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا أَبُو عَوَانَةَ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[981] 129 - (437) It was narrated from Abû Hurairah that the Messenger of Allāh ﷺ said: "If the people knew what there is (of reward) in the call (to prayer) and the first row, and they could find no other way then drawing lots, then they would draw lots. If they know what there is (of reward) in coming early to prayer, they would compete for it. If they knew what there is (of reward) in 'Ishâ' and Fajr prayer, they would come to them even if they had to crawl."

[٩٨١] ١٢٩ - (٤٣٧) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ
سَمِيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحِ
السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي
النِّدَاءِ وَالصَّفِّ الْأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا
أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهَمُوا، وَلَوْ يَعْلَمُونَ
مَا فِي التَّهْجِيرِ لَاسْتَبَقُوا إِلَيْهِ، وَلَوْ
يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ، لَأَتَوْهُمَا
وَلَوْ حَبْوًا».

[982] 130 - (438) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allāh ﷺ saw some of his Companions going towards the back (rows of the Masjid). He said to them: "Come forward and follow me (in the prayer), and let those who are behind you follow

[٩٨٢] ١٣٠ - (٤٣٨) حَدَّثَنَا شَيْبَانُ
ابْنُ فَرُوحٍ: حَدَّثَنَا أَبُو الْأَشْهَبِ عَنْ أَبِي
نَضْرَةَ الْعُبَيْدِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ
أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى فِي أَصْحَابِهِ تَأَخَّرًا
فَقَالَ لَهُمْ: «تَقَدَّمُوا فَاتَّبَعُوا بِي، وَلِيَأْتَمَّ

you, for people will keep moving to the back until Allāh puts them back.”^[1]

[983] (...) It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh ﷺ saw some people in the back (rows) of the *Masjid* “and he narrated a similar report (as no. 982).

[984] 131 - (439) It was narrated from Abū Hurairah that the Prophet ﷺ said: “If you knew” - or “if they knew - what there is (of reward) in the front row, there would be drawing of lots.”

Ibn Ḥarb said: “...in the first row, there would be drawing of lots.”

[985] 132 - (440) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The best rows for men are at the front, and the worst are at the back; and the best rows for women are at the back, and the worst are at the front.’”

بِكُمْ مَنْ بَعْدَكُمْ، لَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخِّرَهُمُ اللَّهُ».

[٩٨٣] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقَاشِيُّ: حَدَّثَنَا بِشْرُ بْنُ مَنْصُورٍ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ قَوْمًا فِي مَوْحِرِ الْمَسْجِدِ، فَذَكَرَ مِثْلَهُ.

[٩٨٤] [١٣١ - (٤٣٩)] حَدَّثَنَا إِبْرَاهِيمُ ابْنُ دِينَارٍ وَمُحَمَّدُ بْنُ حَرْبِ الْوَاسِطِيُّ قَالَا: حَدَّثَنَا عَمْرُو بْنُ الْهَيْثَمِ أَبُو قَطَنِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ خِلاسِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ تَعْلَمُونَ - أَوْ يَعْلَمُونَ - مَا فِي الصَّفِّ الْمُقَدَّمِ، لَكَانَتْ قُرْعَةً».

وَقَالَ ابْنُ حَرْبٍ «الصَّفِّ الْأَوَّلِ كَانَتْ إِلَّا قُرْعَةً».

[٩٨٥] [١٣٢ - (٤٤٠)] حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سَهْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ صُفُوفِ الرِّجَالِ أَوْلَاهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوْلَاهَا».

[1] Meaning away from His mercy or Paradise.

[986] (...) It was also narrated from Suhail (as no. 985), with this chain.

Chapter 29. The Command To Women Who Are Praying Behind Men Not To Raise Their Heads From Prostration Before The Men Have Done So

[987] 133 - (441) It was narrated that Suhail bin Sa'd said: "I saw men with the ends of their *Izâr* (waist wrappers) tied around their necks like children, because there was not enough fabric in their *Izâr*, (praying) behind the Prophet ﷺ. Someone said: 'O women, do not raise your heads until the men have raised theirs.'"

Chapter 30. Women Going Out To The *Masjid* So Long As No *Fitnah* Results From That; and They Should Not Go Out Wearing Perfume

[988] 134 - (442) It was narrated from Az-Zuhrî that he heard Sâlim narrate from his father that the Prophet ﷺ said: "If the wife of one of you asks for permission to go to the *Masjid*, let him not prevent her from doing so."

[٩٨٦] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي الدَّرَّأَوْرِدِيَّ - عَنْ سُهَيْلٍ، بِهَذَا الْإِسْنَادِ.

(المعجم ٢٩) - (بَابُ أَمْرِ النِّسَاءِ الْمَصْلِيَّاتِ وَرَاءَ الرِّجَالِ أَنْ لَا يَرْفَعْنَ رُؤُوسَهُنَّ، مِنَ السُّجُودِ حَتَّى يَرْفَعِ الرِّجَالُ) (التحفة ٢٩)

[٩٨٧] ١٣٣ - (٤٤١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سُهَيْلِ بْنِ سَعْدٍ قَالَ: لَقَدْ رَأَيْتُ الرِّجَالَ عَاقِدِي أُرْزِهِمْ فِي أَعْنَاقِهِمْ، مِثْلَ الصَّبِيَّانِ، مِنْ ضَيْقِ الْأُرْرِ خَلْفَ النَّبِيِّ ﷺ، فَقَالَ قَائِلٌ: يَا مَعْشَرَ النِّسَاءِ! لَا تَرْفَعْنَ رُؤُوسَكُنَّ حَتَّى يَرْفَعِ الرِّجَالُ.

(المعجم ٣٠) - (بَابُ خُرُوجِ النِّسَاءِ إِلَى الْمَسَاجِدِ إِذَا لَمْ يَتَرْتَبْ عَلَيْهِ فِتْنَةٌ، وَأَنَّهَا لَا تَخْرُجُ مَطْيِبَةً) (التحفة ٣٠)

[٩٨٨] ١٣٤ - (٤٤٢) حَدَّثَنِي عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ سَمِعَ سَالِمًا يُحَدِّثُ عَنْ أَبِيهِ! يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: «إِذَا اسْتَأْذَنْتَ أَحَدَكُمْ امْرَأَتَهُ إِلَى الْمَسْجِدِ فَلَا يَمْنَعَهَا».

[989] 135 - (...) ‘Abdullâh bin ‘Umar said: “I heard the Messenger of Allâh ﷺ say: ‘Do not prevent your women from going to the *Masjid* if they ask you for permission.’”

Bilâl bin ‘Abdullâh said: “By Allâh, we will certainly prevent them.” ‘Abdullâh turned to him and rebuked him harshly, in a manner that I had never heard, and said: “I narrate to you from the Messenger of Allâh ﷺ and you say: ‘By Allâh, we will certainly prevent them!’”

[990] 136 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “Do not prevent the female slaves of Allâh from attending the *Masjid* of Allâh.”

[991] 137 - (...) It was narrated that ‘Umar said: “I heard the Messenger of Allâh ﷺ say: ‘If your womenfolk ask you for permission to go to the *Masjid*, then give them permission.’”

[992] 138 - (...) It was narrated from Ibn ‘Umar that the

[٩٨٩] ١٣٥- (...) حَدَّثَنِي حَزْمَةُ ابْنُ يَحْيَى: أَخْبَرَنَا بَنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمُ ابْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَمْنَعُوا نِسَاءَكُمْ الْمَسَاجِدَ إِذَا اسْتَأْذَنَكُمْ إِلَيْهَا».

قَالَ: فَقَالَ بِلَالُ بْنُ عَبْدِ اللَّهِ: وَاللَّهِ! لَنَمْنَعُهُنَّ قَالَ: فَأَقْبَلَ عَلَيْهِ عَبْدُ اللَّهِ فَسَبَّهُ سَبًّا سَيِّئًا، مَا سَمِعْتُهُ سَبَّهُ مِثْلَهُ قَطُّ وَقَالَ: أَخْبِرْكَ عَنِ رَسُولِ اللَّهِ ﷺ، وَتَقُولُ: وَاللَّهِ! لَنَمْنَعُهُنَّ.

[٩٩٠] ١٣٦- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَابْنُ إِدْرِيسَ قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ».

[٩٩١] ١٣٧- (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَظَلَةُ قَالَ: سَمِعْتُ سَالِمًا يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا اسْتَأْذَنَكُمْ نِسَاؤُكُمْ إِلَى الْمَسَاجِدِ فَأَذْنُوا لَهُنَّ».

[٩٩٢] ١٣٨- (...) حَدَّثَنَا أَبُو

Messenger of Allâh ﷺ said: “Do not prevent the women from going out to the *Masjid* at night.” A son of ‘Abdullâh bin ‘Umar said: “We will not let them go out lest that lead to mischief and suspicion.”

Ibn ‘Umar rebuked him and said: “I say, ‘the Messenger of Allâh ﷺ said,’ and you say, ‘We will not let them!’”

[993] (...) A similar *Hadith* (as no. 992) was narrated from Al-A'mash with this chain.

[994] 139 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Give the women permission to go to the *Masjid* at night.’ A son of his who was called Wâqid, said: ‘Then that will lead to mischief and suspicion.’

He struck him on the chest and said: ‘I narrate to you from the Messenger of Allâh ﷺ and you say no!’”

[995] 140 - (...) It was narrated from Bilâl bin ‘Abdullâh bin ‘Umar that his father said: “The Messenger of Allâh ﷺ said: ‘Do not deny the woman their share of the *Masjid*, if they ask you for

كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ،
عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «لَا تَمْنَعُوا النِّسَاءَ مِنَ
الْخُرُوجِ إِلَى الْمَسَاجِدِ بِاللَّيْلِ» فَقَالَ ابْنُ
عَبْدِ اللَّهِ بْنِ عُمَرَ: لَا نَدْعُهُنَّ يَخْرُجْنَ
فَيَخِذْنَهُ دَعْلًا».

قَالَ: فَزَبْرَهُ ابْنُ عُمَرَ قَالَ: أَقُولُ: قَالَ
رَسُولُ اللَّهِ ﷺ، وَتَقُولُ: لَا نَدْعُهُنَّ.

[٩٩٣] (...) حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ:
أَخْبَرَنَا عَيْسَى عَنِ الْأَعْمَشِ بِهَذَا
الْإِسْنَادِ، مِثْلَهُ.

[٩٩٤] [١٣٩] - (...) حَدَّثَنَا مُحَمَّدُ
ابْنِ حَاتِمٍ وَابْنُ رَافِعٍ قَالَا: حَدَّثَنَا
شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ عَنْ عَمْرِو، عَنْ
مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «اِذْنُوا لِلنِّسَاءِ بِاللَّيْلِ إِلَى
الْمَسَاجِدِ» فَقَالَ ابْنُ لَهُ، يُقَالُ لَهُ وَاقِدٌ:
إِذْنٌ يَتَخِذْنَهُ دَعْلًا.

قَالَ: فَضَرَبَ فِي صَدْرِهِ وَقَالَ:
أَحَدْتُكَ عَنْ رَسُولِ اللَّهِ ﷺ، وَتَقُولُ: لَا!

[٩٩٥] [١٤٠] - (...) حَدَّثَنَا هُرُونُ
ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ
الْمُقْرِيءُ: حَدَّثَنَا سَعِيدُ يَعْنِي ابْنَ أَبِي
أَيُّوبَ: حَدَّثَنَا كَعْبُ بْنُ عُلْقَمَةَ عَنْ بِلَالٍ

permission.” Bilâl said: “By Allâh, we will not allow them.” ‘Abdullâh said to him: “I say: ‘the Messenger of Allâh ﷺ said,’ and you say: ‘We will not allow them!’”

[996] 141 - (443) It was narrated from Busr bin Sa’eed that Zainab Ath-Thaqafiyyah used to narrate that the Messenger of Allâh ﷺ said: “If one of you wants to attend ‘*Ishâ*’ (prayer), let her not put on perfume that night.”

[997] 142 - (...) It was narrated that Zainab, the wife of ‘Abdullâh, said: “The Messenger of Allâh ﷺ said to us: ‘If one of you attends the *Masjid*, let her not touch perfume.’”

[998] 143 - (444) It was narrated that Abû Hurairah said: “Any woman who has applied incense,^[1] let her not attend ‘*Ishâ*’ (prayer) with us.”

ابن عبد الله بن عمر، عن أبيه قال: قال رسول الله ﷺ: «لَا تَمْنَعُوا النِّسَاءَ حُظُوظَهُنَّ مِنَ الْمَسَاجِدِ، إِذَا اسْتَأْذَنْتُكُمْ» فَقَالَ بِلَالٌ: وَاللَّهِ! لَنَمْنَعُهُنَّ، فَقَالَ لَهُ عَبْدُ اللَّهِ: أَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، وَتَقُولُ أَنْتَ: لَنَمْنَعُهُنَّ!

[٩٩٦] ١٤١ - (٤٤٣) حَدَّثَنَا هُرُونُ ابْنُ سَعِيدِ الْأَيْبِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ أَنَّ زَيْنَبَ الثَّقَفِيَّةَ كَانَتْ تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ قَالَ: «إِذَا شَهِدْتَ إِحْدَاكُنَّ الْعِشَاءَ، فَلَا تَطِيبِ تِلْكَ اللَّيْلَةَ».

[٩٩٧] ١٤٢ - (...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ: حَدَّثَنِي بُكَيْرُ بْنُ عَبْدِ اللَّهِ بْنِ الْأَشَّحِّ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ قَالَتْ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «إِذَا شَهِدْتَ إِحْدَاكُنَّ الْمَسْجِدَ فَلَا تَمَسِّي طِيْبًا».

[٩٩٨] ١٤٣ - (٤٤٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ

[1] Meaning the smell of burning incense in the house, which often occurred at night.

عَبْدُ اللَّهِ بْنِ أَبِي فَرَوَةَ عَنْ يَزِيدَ ابْنِ حُصَيْفَةَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا امْرَأَةٍ أَصَابَتْ بِحُورًا، فَلَا تَشْهَدَ مَعَنَا الْعِشَاءَ الْآخِرَةَ».

[999] 144 - (445) It was narrated from Yahyâ, that is Ibn Sa'eed, from 'Amrah bint 'Abdur-Rahmân that she heard 'Aishah, the wife of the Prophet ﷺ, say: "If the Messenger of Allâh ﷺ had seen what women have innovated, he would have forbidden them from attending the *Masjid* as the woman of the Children of Israel were forbidden (from attending their places of worship)." I said to 'Amrah: "Were the women of the Children of Israel forbidden from attending their places of worship?" She said: "Yes."

[٩٩٩] ١٤٤ - (٤٤٥) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، عَنْ يَحْيَى وَهُوَ ابْنُ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّهَا سَمِعَتْ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: لَوْ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى مَا أَحَدَتِ النِّسَاءُ لَمَنْعَهُنَّ الْمَسْجِدَ، كَمَا مَنَعَتْ نِسَاءَ بَنِي إِسْرَائِيلَ قَالَ: فَقُلْتُ لِعَمْرَةَ: أُنِسَاءَ بَنِي إِسْرَائِيلَ مَنَعْنَ الْمَسْجِدَ؟ قَالَتْ: نَعَمْ.

[1000] (...) A similar *Hadith* (as no. 999) was narrated (from others) with this chain from Yahyâ bin Sa'eed.

[١٠٠٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيُّ، وَحَدَّثَنَا عَمْرُو التَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 31. Moderation When Reciting Qur'ân In A Prayer When It Is To Be Recited Out Loud, And Making It Neither Too Loud Nor Too Soft, And When There Is The Fear Of Negative Consequences If It Is Recited Out Loud

[1001] 145 - (446) It was narrated that Ibn 'Abbâs said, concerning the saying of Allâh the Most High: "... And offer your *Ṣalât* (prayer) neither aloud nor in a low voice..."^[1] This was revealed when the Messenger of Allâh ﷺ was hiding in Makkah. When he led his Companions in prayer, he raised his voice when reciting Qur'ân, but when the idolators heard it, they reviled the Qur'ân, and the One Who had revealed it, and the one who had brought it. So Allâh said to His Prophet ﷺ: "...And offer your *Ṣalât* (prayer) neither aloud..." lest the idolators hear your recitation, "... nor in a low voice..." lest your Companions be unable to hear it; let them hear the Qur'ân, but do not recite so loudly, "... but follow a way between..." meaning, neither too loud nor too soft."

[1002] 146 - (447) It was narrated that 'Aishah said,

(المعجم ٣١) - (بَابُ التَّوَسُّطِ فِي الْقِرَاءَةِ فِي الصَّلَاةِ الْجَهْرِيَّةِ بَيْنَ الْجَهْرِ، وَالْإِسْرَارِ إِذَا خَافَ مِنَ الْجَهْرِ مُفْسِدَةً) (التحفة ٣١)

[١٠٠١] ١٤٥ - (٤٤٦) حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَمْرُو النَّاقِدُ، جَمِيعًا عَنْ هُشَيْمٍ قَالَ ابْنُ الصَّبَّاحِ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بَشِيرٍ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُتْ بِهَا﴾ [الإسراء: ١١٠] قَالَ: نَزَلَتْ وَرَسُولُ اللَّهِ ﷺ مُتَوَارٍ بِمَكَّةَ، فَكَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَإِذَا سَمِعَ ذَلِكَ الْمُشْرِكُونَ سَبُّوا الْقُرْآنَ، وَمَنْ أَنْزَلَهُ، وَمَنْ جَاءَ بِهِ. فَقَالَ اللَّهُ لِنَبِيِّهِ ﷺ: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ﴾ فَيَسْمَعُ الْمُشْرِكُونَ قِرَاءَتَكَ. ﴿وَلَا تُخَافُتْ بِهَا﴾ عَنْ أَصْحَابِكَ: أَسْمِعُهُمُ الْقُرْآنَ، وَلَا تَجْهَرُ ذَلِكَ الْجَهْرَ ﴿وَأَبْتَعْ بَيْنَ ذَلِكَ سَبِيلًا﴾ يَقُولُ: بَيْنَ الْجَهْرِ وَالْمُخَافَةِ.

[١٠٠٢] ١٤٦ - (٤٤٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَاءَ عَنْ

[1] *Al-Isrâ'* 17:110.

concerning the saying of Allâh the Most High: "... And offer your *Ṣalât* (prayer) neither aloud nor in a low voice..." [1] This was revealed concerning supplication.

[1003] (...) A similar report (as no. 1001) was narrated from *Hiṣhâm* with this chain.

هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِهِ تَعَالَى: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا﴾ قَالَتْ: أُنزِلَ هَذَا فِي الدُّعَاءِ.

[١٠٠٣] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَوَكَيْعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 32. Listening To The Recitation

(المعجم ٣٢) - (بَابُ الاسْتِمَاعِ

للِقْرَاءَةِ) (التحفة ٣٢)

[1004] 147 - (448) It was narrated that Ibn 'Abbâs said concerning Allâh's saying: "Move not your tongue concerning it..."[2] "When Jibrîl brought the Revelation down to him (i.e. the Prophet ﷺ), he would move his tongue and lips with it, which was visibly hard for him. Then Allâh, the Most High revealed: "Move not your tongue concerning it to make haste therewith" meaning, in learning it. "It is for Us to collect it and to give you the ability to recite it " We will preserve it in your heart and enable you to recite it. "And when We have recited it to you,

[١٠٠٤] [١٤٧- (٤٤٨) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ، كُلُّهُمْ عَنْ جَرِيرٍ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ﴾ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا نَزَلَ عَلَيْهِ جِبْرِيلُ بِالْوَحْيِ، كَانَ مِمَّا يُحَرِّكُ بِهِ لِسَانَهُ وَسَفَتَيْهِ فَيَسْتَنْدُ عَلَيْهِ، فَكَانَ ذَلِكَ يُعْرَفُ مِنْهُ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ أَخَذَهُ ﴿إِنَّ

[1] *Al-Isrâ'* 17:110.

[2] *Al-Qiyâmah* 75:16.

then follow its recitation’ meaning: We have sent it down, so listen to it. “Then it is for Us to make it clear”,^[1] meaning: We will explain it on your tongue. So when Jibrîl came to him, he kept silent, and when he departed, he recited it as Allâh promised he would.”

[1005] 148 - (...) It was narrated from Mûsâ bin Abî ‘Âishah, from Sa‘eed bin Jubair, that Ibn ‘Abbâs said, concerning: “Move not your tongue concerning it to make haste there with.”^[2] “The Prophet (ﷺ) experienced some hardship when the Revelation came to him, and he used to move his lips.” Ibn ‘Abbas said to me: “I will move my lips for you as the Messenger of Allâh (ﷺ) used to move his lips,” and he moved his lips. “Sa‘eed said: “I will move my lips for you as Ibn ‘Abbâs moved his lips,” and he moved them. - “Then Allâh the Most High revealed: “Move not your tongue concerning it”^[3] meaning: I will preserve it in your heart, then you will be able to recite it. “And when We have recited it to you, then follow its recitation”^[4] meaning: so listen to it attentively, then it is for Us

عَلَيْنَا جَمَعَهُ وَقُرْآنَهُ: إِنَّ عَلَيْنَا أَنْ نَجْمَعَهُ فِي صَدْرِكَ، وَقُرْآنَهُ فَتَقْرَأَهُ ﴿فَإِذَا قَرَأْتَهُ فَانْبِغِ قُرْآنَهُ﴾ قَالَ: أَنْزَلْنَاهُ فَاسْتَمِعْ لَهُ ﴿إِنَّ عَلَيْنَا بَيَانَهُ﴾ [القيامة: ١٦-١٩] أَنْ نُبَيِّنَهُ بِلِسَانِكَ، فَكَانَ إِذَا أَتَاهُ جِبْرِيلُ أَطْرَقَ، فَإِذَا ذَهَبَ قَرَأَهُ كَمَا وَعَدَهُ اللَّهُ.

[١٠٠٥] [١٤٨- (...)] حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُوسَى ابْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾. قَالَ: كَانَ النَّبِيُّ ﷺ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً، كَانَ يُحْرِكُ شَفْتَيْهِ، فَقَالَ لِي ابْنُ عَبَّاسٍ: أَنَا أُحْرِكُهُمَا لَكَ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يُحْرِكُهُمَا، فَحَرَكْتُ شَفْتَيْهِ فَقَالَ سَعِيدٌ: أَنَا أُحْرِكُهُمَا كَمَا كَانَ ابْنُ عَبَّاسٍ يُحْرِكُهُمَا، فَحَرَكْتُ شَفْتَيْهِ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ إِنَّ عَلَيْنَا جَمَعَهُ وَقُرْآنَهُ. قَالَ: جَمَعَهُ فِي صَدْرِكَ ثُمَّ تَقْرَأَهُ. ﴿فَإِذَا قَرَأْتَهُ فَانْبِغِ قُرْآنَهُ﴾. قَالَ فَاسْتَمِعْ وَأَنْصِتْ. ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ،

[1] Al-Qiyâmah 75:16-19.

[2] Al-Qiyâmah 75:16.

[3] Al-Qiyâmah 75:16.

[4] Al-Qiyâmah 75:18.

to cause you to recite it. So when Jibrîl came to him, the Messenger of Allâh ﷺ would listen, and when Jibrîl left, the Prophet ﷺ would recite it as it had been recited to him.”

قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَنَاهُ جِبْرِيلُ اسْتَمَعَ، فَإِذَا انْطَلَقَ جِبْرِيلُ، قَرَأَهُ النَّبِيُّ ﷺ كَمَا أَقْرَأَهُ.

Chapter 33. Reciting Out Aloud In *Aṣ-Ṣubḥ* And Reciting To The Jinn

(المعجم ٣٣) - (بَابُ الْجَهْرِ بِالْقِرَاءَةِ فِي الصُّبْحِ وَالْقِرَاءَةِ عَلَى الْجِنِّ)
(التحفة ٣٣)

[1006] 149 - (449) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ did not recite Qur’ân to the Jinn and he did not see them. The Messenger of Allâh ﷺ set out with a group of his Companions, heading towards the market of ‘Ukâz. The devils had been prevented from hearing the news of heaven, and shooting stars had been sent against them. The devils went back to their people, who said: ‘What is the matter with you?’ They said: ‘Something is preventing us from hearing the news of heaven, and shooting stars have been sent against us.’ They said: ‘That can only be because something has happened; travel throughout the earth, east and west, and see what it is that is preventing you from hearing the news of heaven.’ So they went and traveled throughout the earth, east and west. The group that headed towards Tihâmah passed by when he (the Prophet

[١٠٠٦] ١٤٩ - (٤٤٩) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا قَرَأَ رَسُولُ اللَّهِ ﷺ عَلَيَّ الْجِنُّ وَمَا رَأَهُمْ، انْطَلَقَ رَسُولُ اللَّهِ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عُكَاظٍ، وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ، فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ، فَقَالُوا: مَا لَكُمْ؟ قَالُوا: حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ، قَالُوا: مَا ذَاكَ إِلَّا مِنْ شَيْءٍ حَدَثَ، فَاضْرِبُوا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا، فَانظُرُوا مَا هَذَا الَّذِي حَالَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ؟ فَانْطَلِقُوا يَضْرِبُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا، فَمَرَّ النَّقْرُ الَّذِينَ أَخَذُوا نَحْوَ تِهَامَةَ - وَهُوَ يَنْحَلُّ عَامِدِينَ إِلَى سُوقِ

ﷺ) was in Nakhl, when they were headed towards the market of 'Ukâz, and he was leading his Companions in *Fajr* prayer. When they heard the Qur'ân, they listened to it, and said: 'This is what has prevented us hearing the news from heaven.' They went back to their people and said: 'O our people, we have heard a wondrous Qur'ân which guides to the right path; we have believed in it and we will never associate anyone with our Lord.' Then Allâh revealed to His Prophet Muḥammad ﷺ: Say: It has been revealed to me that a group of jinn listened (to this Qur'ân)...."^[1]

[1007] 150 - (450) It was narrated that 'Âmir said: "I asked 'Alqamah: 'Was Ibn Mas'ûd present with the Messenger of Allâh ﷺ on the night of the jinn?' 'Alqamah said: 'I asked Ibn Mas'ûd: "Were any of you present with the Messenger of Allâh ﷺ on the night of the jinn?" He said: "No, but we were with the Messenger of Allâh ﷺ on that night, then we missed him and looked for him in the valleys and mountain passes. We feared that he had been taken by the jinn, or secretly murdered, and we spent the worst night that any people have ever spent. In the morning, he came from the

عُكَازِ، وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلَاةَ الْفَجْرِ - فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمَعُوا لَهُ، وَقَالُوا: هَذَا الَّذِي حَالَ بَيْنَنَا وَبَيْنَ خَيْرِ السَّمَاءِ، فَرَجَعُوا إِلَى قَوْمِهِمْ فَقَالُوا: يَا قَوْمَنَا! إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا. يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ. وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا. فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ مُحَمَّدٍ ﷺ: ﴿قُلْ أُوْحَىٰ إِلَىٰ أَنِّي أَنَا أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ﴾ [الجن: 1].

[١٠٠٧] ١٥٠ - (٤٥٠) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ دَاوُدَ، عَنْ عَامِرٍ قَالَ: سَأَلْتُ عَلْقَمَةَ: هَلْ كَانَ ابْنُ مَسْعُودٍ شَهِدَ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْجِنِّ؟ قَالَ: فَقَالَ عَلْقَمَةُ: أَنَا سَأَلْتُ ابْنَ مَسْعُودٍ فَقُلْتُ: هَلْ شَهِدَ أَحَدٌ مِنْكُمْ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْجِنِّ؟ قَالَ: لَا، وَلَكِنَّا كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، فَفَقَدْنَاهُ، فَالْتَمَسْنَاهُ فِي الْأَوْدِيَةِ وَالشَّعَابِ، فَقُلْنَا: اسْتَطِيرَ أَوْ اغْتَيْلَ قَالَ: فَتِنَّا بِسَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ، فَلَمَّا أَصْبَحْنَا

[1] *Al-Jinn* 72:1.

direction of Hirâ', and we said: 'O Messenger of Allâh, we missed you and we looked for you but did not find you, and we spent the worst night that any people have ever spent.' He said: 'Someone from the jinn came to call me, and I went with him and recited the Qur'ân to them.' Then he set off with us and showed us their tracks and the traces of their fires. They asked him for provisions and he said: 'You may have every bone on which the Name of Allâh has been mentioned that falls into your hands with plenty of meat on it, and all dung is food for your animals.' The Messenger of Allâh ﷺ said: 'Do not clean yourselves with them (after relieving yourselves), for they are the food of your brothers.'"

[1008] (...) It was narrated from Dâwûd with this chain, as far as the words: "The traces of their fires. (no. 1007)"

Ash-Sha'bî said: "They asked him for provision, and they were from among the jinn of Al-Jazîrah..."^[1]

[1009] 151 - (...) It was narrated from 'Abdullâh from the Prophet

إِذَا هُوَ جَاءَ مِنْ قِبَلِ جِرَاءٍ، قَالَ فُقُلْنَا: يَا رَسُولَ اللَّهِ! فَقَدْنَاكَ فَطَلَبْنَاكَ فَلَمْ نَجِدْكَ، فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ. فَقَالَ: «أَتَانِي دَاعِي الْجِنِّ، فَذَهَبْتُ مَعَهُ، فَقَرَأْتُ عَلَيْهِمُ الْقُرْآنَ» قَالَ فَانْطَلَقَ بِنَا فَأَرَانَا آثَارَهُمْ وَأَثَارَ نِيرَانِهِمْ، وَسَأَلُوهُ الزَّادَ، فَقَالَ: «لَكُمْ كُلُّ عَظْمٍ ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ يَقَعُ فِي أَيْدِيكُمْ؛ أَوْفَرَ مَا يَكُونُ لَحْمًا، وَكُلُّ بَعْرَةٍ عَلَفَ لِدَوَابِّكُمْ».

فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلَا تَسْتَنْجُوا بِهِمَا فَإِنَّهُمَا طَعَامٌ إِخْوَانِكُمْ».

[١٠٠٨] (...) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ بِهَذَا الْإِسْنَادِ، إِلَى قَوْلِهِ، وَأَثَارَ نِيرَانِهِمْ.

قَالَ الشَّعْبِيُّ وَسَأَلُوهُ الزَّادَ، وَكَانُوا مِنْ جِنِّ الْجَزِيرَةِ... إِلَى آخِرِ الْحَدِيثِ مِنْ قَوْلِ الشَّعْبِيِّ، مُفْصَلًا مِنْ حَدِيثِ عَبْدِ اللَّهِ.

[١٠٠٩] ١٥١ - (...) وَحَدَّثَنَا أَبُو

[1] A term used by them to refer to North Western Mesopotamia.

ﷺ, up to the words: “And the traces of their fires;” he did not mention what came after that (from no. 1008).

[1010] 152 - (...) It was narrated that ‘Abdullâh said: “I was not with the Prophet ﷺ on the night of the jinn, but I wished that I had been with him.”

[1011] 153 - (...) It was narrated that Ma'n said: “I heard my father say: ‘I asked Masrûq: “Who told the Prophet ﷺ about the jinn on the night when they listened to the Qur'ân?” He said: “Your father” - meaning Ibn Mas'ûd - “told me that he (Prophet ﷺ) was told about the jinn by the tree..”

Chapter 34. The Recitation For *Zuhr* And *Aṣr*

[1012] 154 - (451) It was narrated that Abû Qatâdah said: “The Messenger of Allâh ﷺ used to lead us in prayer, and he would recite the Opening of the Book (*Al-Fâtihah*) and two *Sûrah*

بَكَرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ إِلَى قَوْلِهِ: وَأَثَارَ نِيرَانِهِمْ، وَلَمْ يَذْكُرْ مَا بَعْدَهُ،

[١٠١٠] ١٥٢ - (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمْ أَكُنْ لَيْلَةَ الْجِنِّ مَعَ النَّبِيِّ ﷺ، وَوَدِدْتُ أَنِّي كُنْتُ مَعَهُ.

[١٠١١] ١٥٣ - (...) حَدَّثَنَا سَعِيدُ ابْنُ مُحَمَّدِ الْجَرِيئِيِّ وَعَبِيدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مِسْعَرٍ، عَنْ مَعْنٍ قَالَ: سَمِعْتُ أَبِي قَالَ: سَأَلْتُ مَسْرُوقًا: مَنْ أَدَانَ النَّبِيَّ ﷺ بِالْجِنِّ لَيْلَةَ اسْتَمَعُوا الْقُرْآنَ؟ فَقَالَ: حَدَّثَنِي أَبُوكَ يَعْنِي ابْنَ مَسْعُودٍ، أَنَّهُ أَدَانَهُ بِهِمْ شَجْرَةً.

(المعجم ٣٤) - (بابُ القراءة في الظهر والعصر) (التحفة ٣٤)

[١٠١٢] ١٥٤ - (٤٥١) [و]حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَتَرِيُّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ الْحَجَّاجِ يَغْنِي الصَّوَّافِ، عَنْ يَحْيَى وَهُوَ ابْنُ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ

in *Zuhr* and *‘Aṣr*, and let us hear a Verse sometimes. He used to make the first *Rak’ah* lengthy in *Zuhr*, and the second *Rak’ah* short, and he did likewise in *Aṣ-Subh*.”

[1013] 155 - (...) It was narrated from ‘Abdullâh bin Abî Qatâdah, from his father, that the Prophet ﷺ used to recite the Opening of the Book and a *Sûrah* in the first two *Rak’ah* of *Zuhr* and *‘Aṣr*, and he would let us hear a Verse sometimes, and in the last two *Rak’ah* he would recite *Al-Fâtihah* (only).

[1014] 156 - (452) It was narrated that Abû Sa‘eed Al-Khudrî said: “We estimated how long the Messenger of Allâh ﷺ stood during *Zuhr* and *‘Aṣr*. We estimated that he stood during the first two *Rak’ah* of *Zuhr* for as long as it takes to recite: “*Alif-Lâm-Mîm*. The revelation of the Book...”^[1] We estimated that he stood in the last two *Rak’ah* for

أَبِي قَتَادَةَ وَابِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِنَا، فَيَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ، وَيُسْمِعُنَا الْآيَةَ أَحْيَانًا، وَكَانَ يُطَوِّلُ فِي الرَّكْعَةِ الْأُولَى مِنَ الظُّهْرِ، وَيَقْصُرُ الثَّانِيَةَ، وَكَذَلِكَ فِي الصُّبْحِ.

[١٠١٣] ١٥٥ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ: أَخْبَرَنَا هَمَّامٌ وَأَبَانُ بْنُ يَزِيدَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ ابْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ، وَيُسْمِعُنَا الْآيَةَ أَحْيَانًا، وَيَقْرَأُ فِي الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ بِفَاتِحَةِ الْكِتَابِ.

[١٠١٤] ١٥٦ - (٤٥٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنْ هُشَيْمٍ قَالَ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ، عَنْ أَبِي الصَّدِّيقِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: كُنَّا نَحْزُرُ قِيَامَ رَسُولِ اللَّهِ ﷺ فِي الظُّهْرِ وَالْعَصْرِ، فَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ

[1] *As-Sajdah* (32).

half that time. We estimated that he stood during the first two *Rak'ah* of *'Aṣr* for as long as he stood during the last two *Rak'ah* of *Zuhr*, and we estimated that he stood during the last two *Rak'ah* for half of that."

Abû Bakr did not mention "*Alif-Lâm-Mîm*. The revelation of the Book..." in his *Hadîth*, but he said: "As long as it takes to recite thirty Verses."

[1015] 157 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ used to recite in the first two *Rak'ah* of *Zuhr* prayer approximately thirty Verses in each *Rak'ah*, and in the last two *Rak'ah* approximately fifteen Verses, or he said: "Half of that." In the first two *Rak'ah* of *'Aṣr* he used to recite in each *Rak'ah* approximately fifteen Verses, and in the last two *Rak'ah* approximately half of that."

[1016] 158 - (453) It was narrated from Jâbir bin Samurah that the people of Al-Kûfah complained about Sa'd to 'Umar bin Al-Khaṭṭâb, and they complained about his prayer.

الأُولَيَيْنِ مِنَ الظُّهْرِ قَدْرَ قِرَاءَةِ ﴿الْم تَنْزِيلُ﴾ السَّجْدَةِ وَحَزْرَنَا قِيَامَهُ فِي الْأُخْرَيَيْنِ قَدْرَ النُّصْفِ مِنْ ذَلِكَ، وَحَزْرَنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الْعَصْرِ عَلَى قَدْرِ قِيَامِهِ مِنَ الْأُخْرَيَيْنِ مِنَ الظُّهْرِ، وَفِي الْأُخْرَيَيْنِ مِنَ الْعَصْرِ عَلَى النُّصْفِ مِنْ ذَلِكَ.

وَلَمْ يَذْكُرْ أَبُو بَكْرٍ فِي رِوَايَتِهِ: ﴿الْم تَنْزِيلُ﴾. وَقَالَ: قَدْرَ ثَلَاثِينَ آيَةً.

[١٠١٥] ١٥٧ - (...) حَدَّثَنَا شَيْبَانُ

ابْنُ فَرْوَحَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَنصُورٍ، عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ أَبِي بَشْرٍ، عَنْ أَبِي الصَّدِيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الظُّهْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ فِي كُلِّ رَكْعَةٍ قَدْرَ ثَلَاثِينَ آيَةً، وَفِي الْأُخْرَيَيْنِ قَدْرَ خَمْسَ عَشْرَةَ آيَةً، أَوْ قَالَ: نِصْفَ ذَلِكَ، وَفِي الْعَصْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ فِي كُلِّ رَكْعَةٍ قَدْرَ قِرَاءَةِ خَمْسَ عَشْرَةَ آيَةً، وَفِي الْأُخْرَيَيْنِ قَدْرَ نِصْفِ ذَلِكَ.

[١٠١٦] ١٥٨ - (٤٥٣) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ عَبْدِ الْمَلِكِ ابْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ أَهْلَ الْكُوفَةِ شَكَّوْا سَعْدًا إِلَى عُمَرَ بْنِ

'Umar sent for him and he came. He told him how they had found fault with his prayer. He said: "I lead them in prayer according to the prayer of the Messenger of Allâh ﷺ and I do no more and no less than that. I make first two *Rak'ah* long, and I make the last two short." He said: "That is what I thought of you, Abû Ishâq."

[1017] (...) It was narrated from 'Abdul-Malik bin 'Umair, with this chain (a similar *Hadîth* as no. 1016).

[1018] 159 - (...) It was narrated that Abû 'Awn said: "I heard Jâbir bin Samurah say: "Umar said to Sa'd: "They are complaining about you in everything, even in prayer." He said: "I make it long in the first two (*Rak'ah*) and I make it short in the last two. I do not neglect to follow the example of the prayer of the Messenger of Allâh ﷺ." He said: "That is what I thought of you."

[1019] 160 - (...) A similar *Hadîth* (as no. 108) was narrated from Jâbir bin Samurah. He added: "He said: 'Are these Bedouins teaching me how to offer *Ṣalât*?'"

الْخَطَابِ، فَذَكَرُوا مِنْ صَلَاتِهِ، فَأَرْسَلَ إِلَيْهِ عُمَرُ فَقَدِمَ عَلَيْهِ فَذَكَرَ لَهُ مَا عَابُوهُ بِهِ مِنْ أَمْرِ الصَّلَاةِ، فَقَالَ: إِنِّي لِأَصْلِي بِهِمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ. مَا أَخْرِمُ عَنْهَا إِنِّي لَأَرْكُذُ بِهِمْ فِي الْأَوْلَيْنِ وَأُحْذِفُ فِي الْأُخْرَيْنِ، فَقَالَ: ذَلِكَ الظَّنُّ بِكَ أَبَا إِسْحَقَ.

[١٠١٧] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ جَرِيرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، بِهَذَا الْإِسْنَادِ.

[١٠١٨] ١٥٩ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَوْنٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، قَالَ عُمَرُ لِسَعْدٍ: قَدْ سَكَوْكَ فِي كُلِّ شَيْءٍ حَتَّى فِي الصَّلَاةِ، قَالَ: أَمَا أَنَا فَأَمُدُّ فِي الْأَوْلَيْنِ وَأُحْذِفُ فِي الْأُخْرَيْنِ، وَمَا أَلُو مَا أَقْتَدَيْتُ بِهِ مِنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: ذَاكَ الظَّنُّ بِكَ، أَوْ ذَاكَ ظَنِّي بِكَ.

[١٠١٩] ١٦٠ - (...) [و]حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بَشِيرٍ عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَلِكِ وَأَبِي عَوْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ بِمَعْنَى حَدِيثِهِمْ، وَزَادَ: فَقَالَ: تَعَلَّمْنِي الْأَعْرَابُ بِالصَّلَاةِ!؟

[1020] 161 - (454) It was narrated that Abû Sa'eed Al-Khudrî said: "The *Iqâmah* for *Zuhr* prayer would be called, and a person would go to Al-Baqî', relieve himself, then perform *Wudu'* and come back, and the Messenger of Allâh ﷺ would still be in the first *Rak'ah*, because he made it so long."

[1021] 162 - (...) It was narrated from Qaza'ah who said: "I came to Abû Sa'eed Al-Khudrî when he was surrounded by people, and when the people left him, I said: 'I am not going to ask you what these people were asking you about, I am going to ask you about the prayer of the Messenger of Allâh ﷺ.' He said: 'There is nothing good in that for you.'^[1] I repeated the question and he said: 'The *Iqâmah* for *Zuhr* prayer would be called, and one of us would go to Al-Baqî' and relieve himself, then go to his family and perform *Wudu'*, then he would come back to the *Masjid* and the Messenger of Allâh ﷺ would still be in the first *Rak'ah*.'"

۱۰۲۰ [۱۶۱] - (۴۵۴) حَدَّثَنَا دَاوُدُ
ابْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ يَعْنِي ابْنَ مُسْلِمٍ،
عَنْ سَعِيدٍ وَهُوَ ابْنُ عَبْدِ الْعَزِيزِ، عَنْ عَطِيَّةَ
بْنِ قَيْسٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدِ
الْخُدْرِيِّ قَالَ: لَقَدْ كَانَتْ صَلَاةُ الظُّهْرِ
تُقَامُ، فَيَذْهَبُ الدَّاهِبُ إِلَى الْبَيْعِ، فَيَقْضِي
حَاجَتَهُ ثُمَّ يَتَوَضَّأُ، ثُمَّ يَأْتِي وَرَسُولُ اللَّهِ ﷺ
فِي الرَّكْعَةِ الْأُولَى، مِمَّا يُطَوَّلُهَا.

۱۰۲۱ [۱۶۲] - (...) وَحَدَّثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ
مَهْدِيٍّ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ
الْخُدْرِيِّ قَالَ: حَدَّثَنِي قَزَعَةُ: قَالَ: أَتَيْتُ أَبَا سَعِيدِ
الْخُدْرِيِّ وَهُوَ مَكْتُورٌ عَلَيْهِ، فَلَمَّا تَفَرَّقَ
النَّاسُ عَنْهُ، قُلْتُ: إِنِّي لَا أَسْأَلُكَ عَمَّا
يَسْأَلُكَ هُؤُلَاءِ عَنْهُ، قُلْتُ: أَسْأَلُكَ عَنْ
صَلَاةِ رَسُولِ اللَّهِ ﷺ، فَقَالَ: مَا لَكَ فِي
ذَلِكَ مِنْ خَيْرٍ، فَأَعَادَهَا عَلَيْهِ، فَقَالَ:
كَانَتْ صَلَاةُ الظُّهْرِ تُقَامُ، فَيَنْطَلِقُ أَحَدُنَا
إِلَى الْبَيْعِ، فَيَقْضِي حَاجَتَهُ ثُمَّ يَأْتِي أَهْلَهُ
فَيَتَوَضَّأُ، ثُمَّ يَرْجِعُ إِلَى الْمَسْجِدِ وَرَسُولُ
اللَّهِ ﷺ فِي الرَّكْعَةِ الْأُولَى.

[1] An-Nawawî said that this means: You will not be able to do anything like the prayer of the Prophet ﷺ in terms of length or proper focus and humility; even if you try you will not be able to do it, and then you will have overburdened yourself, and will be one of those who learned some aspect of the *Sunnah* and then abandoned it.

Chapter 35. Recitation In *Aṣ-Ṣubḥ*

[1022] 163 - (455) It was narrated that ‘Abdullâh bin As-Sâ’ib said: “The Messenger of Allâh ﷺ led us in praying *Aṣ-Ṣubḥ* in Makkah, and he started to recite *Sûrat Al-Mu’minûn*, until he reached the Verses that mention Mûsâ and Hârûn, peace be upon them, or ‘Eisâ, ﷺ” - Muḥammad bin ‘Abbâd was not sure, or there was a difference of opinion concerning that - “then the Prophet ﷺ was overcome by a cough, so he bowed.” ‘Abdullâh bin As-Sâ’ib was present on that occasion. According to the *Hadîth* of ‘Abdur-Razzâq: “He cut short (his recitation) and bowed.”

[1023] 164 - (456) It was narrated from ‘Amr bin Ḥurayth that he heard the Prophet ﷺ

(المعجم ٣٥) - (بَابُ الْقِرَاءَةِ فِي

الصَّبْحِ) (التحفة ٣٥)

[١٠٢٢] ١٦٣ - (٤٥٥) وَحَدَّثَنِي
هُرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ
مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ
ابْنُ رَافِعٍ - وَتَقَارَبَا فِي اللَّفْظِ - : حَدَّثَنَا
عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: قَالَ:
سَمِعْتُ مُحَمَّدَ بْنَ عَبَّادِ بْنِ جَعْفَرٍ يَقُولُ:
أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ سُوَيْبَانَ وَعَبْدُ اللَّهِ
ابْنُ عَمْرٍو بْنُ الْعَاصِ وَعَبْدُ اللَّهِ بْنُ
الْمُسَيْبِ الْعَابِدِيُّ عَنْ عَبْدِ اللَّهِ بْنِ
السَّائِبِ قَالَ: صَلَّى لَنَا النَّبِيُّ ﷺ الصُّبْحَ
بِمَكَّةَ، فَاسْتَفْتَحَ سُورَةَ الْمُؤْمِنِينَ، حَتَّى
جَاءَ ذِكْرُ مُوسَى وَهَارُونَ، عَلَيْهِمَا السَّلَامُ
أَوْ ذِكْرُ عِيسَى - مُحَمَّدُ بْنُ عَبَّادٍ يَشْكُ
أَوْ اخْتَلَفُوا عَلَيْهِ - أَخَذَتِ النَّبِيَّ ﷺ
سَعْلَةً، فَرَكَعَ، وَعَبْدُ اللَّهِ بْنُ السَّائِبِ
حَاضِرٌ ذَلِكَ، وَفِي حَدِيثِ عَبْدِ الرَّزَّاقِ:
فَحَذَفَ، فَرَكَعَ.

وَفِي حَدِيثِهِ: وَعَبْدُ اللَّهِ بْنُ عَمْرٍو، وَلَمْ
يَقُلْ: ابْنُ الْعَاصِ.

[١٠٢٣] ١٦٤ - (٤٥٦) وَحَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ

reciting in *Fajr*: “And by the night as it departs”.[¹]

سَعِيدٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ؛ وَحَدَّثَنِي أَبُو كُرَيْبٍ- وَاللَّفْظُ لَهُ-: أَخْبَرَنَا ابْنُ بَشِيرٍ عَنْ مِسْعَرٍ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ سَرِيحٍ عَنْ عَمْرٍو بْنِ حُرَيْثٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ فِي الْفَجْرِ: ﴿وَاللَّيْلِ إِذَا عَسَسَ﴾ [التكوير: ١٧] [انظر: ١٠٦٦].

[1024] 165 - (457) It was narrated that Qutbah bin Mâlik said: “I offered prayers and the Messenger of Allâh ﷺ led us in (that) prayer, and he recited: “*Qâf*. By the Glorious Qur’ân...”[²] until he reached: “And tall date palms”.[³] Then he started to repeat it, and I do not know what he said.”

[١٠٢٤] ١٦٥ - (٤٥٧) حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ فَضِيلُ بْنُ حُسَيْنٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ زِيَادِ بْنِ عَلَاقَةَ، عَنْ قُطْبَةَ ابْنِ مَالِكٍ قَالَ: صَلَّيْتُ وَصَلَّى بِنَا رَسُولُ اللَّهِ ﷺ، فَقَرَأَ: ﴿قَافٌ وَالْقُرْآنَ الْمَجِيدَ﴾ [ق: ١] حَتَّى قَرَأَ: ﴿وَالنَّخْلَ بَاسِقَدٍ﴾ [ق: ١٠] قَالَ فَجَعَلْتُ أُرَدِّدُهَا، وَلَا أَدْرِي مَا قَالَ.

[1025] 166 - (...) It was narrated that Qutbah bin Mâlik heard the Prophet (ﷺ) reciting in *Fajr*: “And tall date palms, with ranged clusters.”[⁴]

[١٠٢٥] ١٦٦ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ وَابْنُ عُيَيْنَةَ، وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ زِيَادِ بْنِ عَلَاقَةَ، عَنْ قُطْبَةَ بْنِ مَالِكٍ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ فِي الْفَجْرِ: ﴿وَالنَّخْلَ بَاسِقَدٍ لَهَا طَلَعٌ نَضِيدٌ﴾.

[1] *At-Takwîr* 81:1.

[2] *Qâf* 50:1.

[3] *Qâf* 50:10.

[4] *Qâf* 50:10.

[1026] 167 - (...) It was narrated from Ziyād bin ‘Ilâqah, from his paternal uncle, that he offered Aṣ-Ṣubḥ (prayers) with the Prophet ﷺ and in the first Rak’ah he recited “And tall date palms, with ranged clusters.”^[1] And perhaps he said: “Qâf.”

[1027] 168 - (458) It was narrated from Jâbir bin Samurah that the Prophet ﷺ used to recite in Fajr: “Qâf. By the Glorious Qur’ân”,^[2] and the rest of his prayers were short.

[1028] 169 - (...) It was narrated that Simâk said: “I asked Jâbir bin Samurah about the prayer of the Prophet. He said: ‘He used to make his prayer short, and he did not pray like these people.’”

And he told me that the Messenger of Allâh ﷺ used to recite in Fajr “Qâf. By the glorious Qur’ân”^[3] and similar Sûrah.

[١٠٢٦] ١٦٧- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ عَمِّهِ أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ الصُّبْحَ، فَقَرَأَ فِي أَوَّلِ رَكْعَةٍ: ﴿وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ﴾. وَرُبَّمَا قَالَ: ﴿قَ﴾.

[١٠٢٧] ١٦٨- (٤٥٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الْفَجْرِ بِـ ﴿قَ﴾ وَالْقُرْآنَ الْمَجِيدِ. وَكَانَتْ صَلَاتُهُ، بَعْدُ، تَخْفِيفًا.

[١٠٢٨] ١٦٩- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَا: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ عَنْ سِمَاكٍ قَالَ: سَأَلْتُ جَابِرَ بْنَ سَمُرَةَ، عَنْ صَلَاةِ النَّبِيِّ ﷺ؟ فَقَالَ: كَانَ يُخَفِّفُ الصَّلَاةَ، وَلَا يُصَلِّي صَلَاةَ هَؤُلَاءِ.

قَالَ وَأَنْبَأَنِي: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْفَجْرِ بِـ ﴿قَ﴾ وَالْقُرْآنِ وَنَحْوِهَا.

[1] Qâf 50:10.

[2] Qâf 50:1.

[3] Qâf 50:1.

[1029] 170 - (459) It was narrated that Jâbir bin Samurah said: "The Prophet ﷺ used to recite in *Zuhr*: "By the night as it envelops",^[1] and something similar in *Aşr*, and in *Şubh* he would recite something longer than that."

[١٠٢٩] ١٧٠ - (٤٥٩) [و]حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الظُّهْرِ بِ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾ [الليل: ١]. وَفِي الْعَصْرِ نَحْوَ ذَلِكَ، وَفِي الصُّبْحِ أَطْوَلَ مِنْ ذَلِكَ.

[1030] 171 - (460) It was narrated from Jâbir bin Samurah that the Prophet (ﷺ) used to recite in *Zuhr*: "Glorify the Name of your Lord, the Most High" and in *Şubh* something longer than that.^[2]

[١٠٣٠] ١٧١ - (٤٦٠) [و]حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الظُّهْرِ بِ﴿سَبِّحْ أَسْمَ رَبِّكَ الْأَعْلَى﴾ [الأعلى: ١]، وَفِي الصُّبْحِ بِأَطْوَلَ مِنْ ذَلِكَ.

[1031] 172 - (461) It was narrated from Abû Barzah that the Messenger of Allâh (ﷺ) used to recite between sixty and one hundred Verses in *Al-Ghadâh*^[3] prayer.

[١٠٣١] ١٧٢ - (٤٦١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ عَنْ التِّيمِّيِّ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرزَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْغَدَاةِ مِنَ السُّنَنِ إِلَى الْمِائَةِ.

[1032] (...) It was narrated that Abû Barzah Al-Aslamî said: "The Messenger of Allâh ﷺ used to recite between sixty and one hundred Verses in *Fajr* prayer."

[١٠٣٢] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرزَةَ الْأَسْلَمِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الْفَجْرِ مَا بَيْنَ السُّنَنِ إِلَى الْمِائَةِ [آيَةً].

[1] *Al-Lail* 92:1.

[2] *Al-A'la* 87:1.

[3] That is the obligatory *Fajr* prayer.

[1033] 173 - (462) It was narrated that Ibn ‘Abbâs said that Umm Al-Fadl bint al-Hârith heard him reciting: “By the winds (or angels or the Messengers of Allâh) sent forth one after another.^[1] And she said: “O my son, your reading of this *Sûrah* reminded me that the last thing I heard the Messenger of Allâh ﷺ reciting was this *Sûrah*, during *Maghrib*.”

[١٠٣٣] ١٧٣ - (٤٦٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ سَمِعَتْهُ وَهُوَ يَقْرَأُ ﴿وَالْمُرْسَلَاتُ عُرْفًا﴾ [المرسلات: ١] فَقَالَتْ: يَا بُنَيَّ لَقَدْ ذَكَّرْتَنِي بِقِرَاءَتِكَ هَذِهِ السُّورَةَ، إِنَّهَا لَأَجْرُ مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِهَا فِي الْمَغْرِبِ.

[1034] (...) It was narrated from Az-Zuhrî with this chain (as no. 1033). In the *Hadîth* of Ṣâliḥ is the addition: “Then he did not offered prayers after that, until Allâh, the Mighty and Sublime, took him (in death).”

[١٠٣٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي حَزْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ، وَزَادَ فِي حَدِيثِ صَالِحٍ: ثُمَّ مَا صَلَّى بَعْدُ، حَتَّى قَبِضَهُ اللَّهُ عَزَّ وَجَلَّ.

[1035] 174 - (463) It was narrated from Muḥammad bin Jubair bin Muṭ‘im, that his father

[١٠٣٥] ١٧٤ - (٤٦٣) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ،

[1] *Al-Mursalât* 77:1.

said: "I heard the Messenger of Allâh ﷺ reciting (*Sûrah*) *Aṭ-Ṭûr* in *Maghrib*."

[1036] (...) A similar report (as no. 1035) was narrated from Az-Zuhri with this chain.

Chapter 36. Recitation During '*Ishâ*'

[1037] 175 - (464) Al-Barâ' narrated that the Prophet (ﷺ) was on a journey, and he prayed '*Ishâ*' the later, and recited in one of the two *Rak'ah*: By the fig, and the olive."^[1]

[1038] 176 - (...) It was narrated that Al-Barâ' bin 'Âzib said: "I offered '*Ishâ*' (prayers) with the Messenger of Allâh ﷺ and he recited: "By the fig, and the olive."^[2]

عَنْ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِالطُّورِ، فِي الْمَغْرِبِ.

[١٠٣٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمُ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

(المعجم ٣٦) - (باب القراءة في

العشاء) (التحفة ٣٦)

[١٠٣٧] ١٧٥ - (٤٦٤) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ. قَالَ: سَمِعْتُ الْبَرَاءَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ فِي سَفَرٍ، فَصَلَّى الْعِشَاءَ الْآخِرَةَ، فَقَرَأَ فِي إِحْدَى الرَّكْعَتَيْنِ: ﴿وَالزُّبَيْرِ وَالزَّيْتُونِ﴾ [التين: ١].

[١٠٣٨] ١٧٦ - (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ يَحْيَى وَهُوَ ابْنُ سَعِيدٍ، عَنْ عَدِيِّ بْنِ تَابِتٍ، عَنِ الْبَرَاءِ بْنِ

[1] *At-Tin* 95:1.

[2] *At-Tin* 95:1.

[1039] 177 - (...) Al-Barâ' bin 'Azib said: "I heard the Prophet (ﷺ) recite: "By the fig, and the olive^[1] during '*Ishâ*', and I have never heard anyone with a more beautiful voice than him."

[1040] 178 - (465) It was narrated from Sufyân, from 'Amr, that Jâbir said: "Mu'âdh used to offer prayers with the Prophet (ﷺ), then he would go and lead his people in prayer. One night he offered '*Ishâ*' with the Prophet (ﷺ), then he went to his people to lead them in prayer. He started to recite *Sûrat Al-Baqarah*, and one man turned aside, said the *Salâm*, then he prayed by himself and went away. They said to him: 'Are you a hypocrite, O so-and-so?' He said: 'No, by Allâh, and I will go to the Messenger of Allâh (ﷺ) and tell him.' He went to the Messenger of Allâh (ﷺ) and said: 'O Messenger of Allâh, we are owners of camels used for watering. We work by day and Mu'âdh offered '*Ishâ*' with you, then he came and started to

عَازِبٍ أَنَّهُ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ
الْعِشَاءَ، فَقَرَأَ بِالتَّيْنِ وَالزَّيْتُونِ.

[١٠٣٩] ١٧٧ - (...) وَحَدَّثَنَا
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي:
حَدَّثَنَا مِسْعَرٌ عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ:
سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ قَالَ: سَمِعْتُ
النَّبِيَّ ﷺ قَرَأَ فِي الْعِشَاءِ بِالتَّيْنِ وَالزَّيْتُونِ،
فَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِنْهُ.

[١٠٤٠] ١٧٨ - (٤٦٥) حَدَّثَنِي مُحَمَّدُ
بْنُ عَمَّادٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ
جَابِرٍ قَالَ: كَانَ مُعَاذٌ يُصَلِّي مَعَ النَّبِيِّ ﷺ،
ثُمَّ يَأْتِي فَيُؤْمُ قَوْمَهُ، فَصَلَّى لَيْلَةً مَعَ
النَّبِيِّ ﷺ الْعِشَاءَ، ثُمَّ أَتَى قَوْمَهُ فَأَمَّهُمْ،
فَأَفْتَحَ بِسُورَةِ الْبَقَرَةِ، فَانْحَرَفَ رَجُلٌ
فَسَلَّمَ، ثُمَّ صَلَّى وَحْدَهُ وَانْصَرَفَ، فَقَالُوا
لَهُ: أَنَا قَفَّتْ؟ يَا فُلَانُ! قَالَ: لَا وَاللَّهِ!
وَلَايَتَيْنِ رَسُولَ اللَّهِ ﷺ فَلَا تُخْبِرْنَهُ، فَأَتَى
رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّا
أَصْحَابُ نَوَاصِحَ، نَعْمَلُ بِالنَّهَارِ، وَإِنَّ
مُعَاذًا صَلَّى مَعَكَ الْعِشَاءَ، ثُمَّ أَتَى فَأَفْتَحَ
بِسُورَةِ الْبَقَرَةِ، فَأَقْبَلَ رَسُولَ اللَّهِ ﷺ عَلَيَّ
مُعَاذٍ فَقَالَ: «يَا مُعَاذُ! أَفَتَأَنَّ أَنْتَ؟ أَقْرَأَ
بِكَذِّ، وَأَقْرَأَ بِكَذِّ».

[1] *At-Tin* 95:1.

recite *Sûrat Al-Baqarah*.' The Messenger of Allâh ﷺ turned to Mu'âdh and said: 'O Mu'âdh, are you trying cause *Fitnah*?^[1] Recite such-and-such, recite such-and-such."

Sufyân said: "I said to 'Amr: 'Abû Az-Zubair narrated to us, from Jâbir, that he said: Recite: "By the sun and its brightness",^[2] "By the forenoon",^[3] "By the night as it envelops"^[4] and "Glorify the Name of your Lord, the Most High."^[5] 'Amr said: "Something like that."

[1041] 179 - (...) It was narrated that Jâbir said: "Mu'âdh bin Jabal Al-Ansârî led his companions in praying '*Ishâ*' and he made it long for them. A man went away and prayed (seperately), and Mu'âdh was told about that, and said: 'He is a hypocrite.' When news of that reached the man, he went to the Messenger of Allâh ﷺ and told him what Mu'âdh had said. The Prophet ﷺ said to him: 'Do you want to cause *Fintah*, O Mu'âdh? When you lead the people in prayer, recite: "By the sun and its brightness",^[6] "Glorify the Name of your Lord, the Most High"^[7] "Read! In the Name of your Lord"^[8]

قَالَ سُفْيَانُ: فَقُلْتُ لِعَمْرٍو: إِنَّ أَبَا الزُّبَيْرِ حَدَّثَنَا عَنْ جَابِرٍ أَنَّهُ قَالَ «اقْرَأْ ﴿وَالشَّمْسِ وَضَعْنَهَا﴾. ﴿وَالضُّحَى﴾. ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾، وَ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾» فَقَالَ عَمْرٌو: نَحْوَ هَذَا.

[١٠٤١] [١٧٩- (. . .)] [و]حَدَّثَنَا

قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمَيْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّهُ قَالَ: صَلَّى مُعَاذُ بْنُ جَبَلٍ الْأَنْصَارِيُّ لِأَصْحَابِهِ الْعِشَاءَ، فَطَوَّلَ عَلَيْهِمْ، فَانصَرَفَ رَجُلٌ مِنَّا، فَصَلَّى، فَأَخْبَرَ مُعَاذَ عَنَّهُ، فَقَالَ: إِنَّهُ مُنَافِقٌ، فَلَمَّا بَلَغَ ذَلِكَ الرَّجُلُ، دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ، فَأَخْبَرَهُ مَا قَالَ مُعَاذٌ، فَقَالَ لَهُ النَّبِيُّ ﷺ «أَتُرِيدُ أَنْ تَكُونَ فِتْنَةً يَا مُعَاذُ؟ إِذَا أَمَمْتَ النَّاسَ فَأَقْرَأْ بِالشَّمْسِ

[1] Meaning, to bring the people to trial, and repel them from the religion.

[2] *Ash-Shams* 91:1.

[3] *Ad-Duha* 93:1.

[4] *Al-Lail* 92:1.

[5] *Al-A'la* 87:1.

[6] *Ash-Shams* 91:1.

[7] *Al-A'la* 87:1.

[8] *Al-'Alaq* 96:1.

and: “By the night as it envelops.”^[1]

[1042] 180 - (...) It was narrated from Jâbir bin ‘Abdullâh that Mu‘âdh bin Jabal used to pray ‘*Ishâ*’ the later with the Messenger of Allâh ﷺ, then he would go back to his people and lead them in that prayer.

[1043] 181 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “Mu‘âdh used to pray ‘*Ishâ*’ with the Messenger of Allâh ﷺ, then he would go to the *Masjid* of his people and lead them in prayer.”

Chapter 37. The Command To The *Imâm* To Make The Prayer Brief But Complete

[1044] 182 - (466) It was narrated that Abû Mas‘ûd Al-Anşârî said: “A man came to the Messenger of Allâh ﷺ and said: ‘I keep away from *Fajr* prayer because of so-and-so, because he makes it too long for us.’ I have never seen the Prophet ﷺ so

وَضُحَاهَا. وَ﴿سَبِّحْ أَسْمَ رَبِّكَ الْأَعْلَى﴾. وَ﴿أَقْرَأْ بِأَسْمِ رَبِّكَ﴾. وَ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾.»

[١٠٤٢] ١٨٠ - (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ أَنَّ مُعَاذَ بْنَ جَبَلٍ كَانَ يُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْعِشَاءَ الْآخِرَةَ، ثُمَّ يَرْجِعُ إِلَى قَوْمِهِ فَيُصَلِّي بِهِمْ تِلْكَ الصَّلَاةَ.

[١٠٤٣] ١٨١ - (...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ مُعَاذٌ يُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْعِشَاءَ، ثُمَّ يَأْتِي مَسْجِدَ قَوْمِهِ فَيُصَلِّي بِهِمْ.

(المعجم ٣٧) - (بَابُ أَمْرِ الْأئِمَّةِ

بتخفيف الصلاة في تمام) (التحفة ٣٧)

[١٠٤٤] ١٨٢ - (٤٦٦) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: جَاءَ رَجُلٌ إِلَيَّ رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي لَأَتَأَخَّرُ عَنْ

[1] *Al-Lail* 92:1.

angry in exhortation as he was that day. He said: ‘O people, there are among you some who repel others. Whoever among you leads the people in prayer, let him be brief, for among them are the elderly, the weak and those with urgent needs.’”

[1045] (...) A *Hadīth* similar to that of Hushaim (no. 1044) was narrated from Ismā‘īl, with this chain.

[1046] 183 - (467) It was narrated from Abū Hurairah that the Prophet ﷺ said: “When one of you leads the people in prayer, let him make it brief, for among them are the young and the elderly, the weak and the sick. And when one of you offers prayers alone, let him pray as he likes.”

[1047] 184 - (...) It was narrated that Hammām bin Munabbih said: “Abū Hurairah narrated to us from Muḥammad the Messenger of Allāh ﷺ,” - and he mentioned several *Aḥādīth*, among which was: The

صَلَاةِ الصُّبْحِ مِنْ أَجْلِ فَلَانٍ، مِمَّا يُطِيلُ
بِنَا، فَمَا رَأَيْتُ النَّبِيَّ ﷺ غَضِبَ فِي
مَوْعِظَةٍ قَطُّ أَشَدَّ مِمَّا غَضِبَ يَوْمَئِذٍ،
فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّ مِنْكُمْ مُتَّقِرِينَ،
فَأَيْتُكُمْ أُمَّ النَّاسِ فَلْيُوجِزْ، فَإِنَّ مِنْ وَرَائِهِ
الْكَبِيرَ وَالضَّعِيفَ وَذَا الْحَاجَةِ».

[١٠٤٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ، وَوَكَيْعٌ؛ وَحَدَّثَنَا
ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ أَبِي
عُمَرَ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنْ
إِسْمَاعِيلَ، فِي هَذَا الْإِسْنَادِ، بِمِثْلِ حَدِيثِ
هُشَيْمٍ.

[١٠٤٦] [١٨٣- (٤٦٧)] وَحَدَّثَنَا
فُضَيْلُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغْبِرَةُ وَهُوَ ابْنُ
عَبْدِ الرَّحْمَنِ الْجَزَامِيُّ، عَنْ أَبِي الزَّنَادِ،
عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ
قَالَ: «إِذَا أُمَّ أَحَدَكُمْ النَّاسَ فَلْيُخَفِّفْ،
فَإِنَّ فِيهِمُ الضَّعِيفَ وَالْكَبِيرَ، وَالضَّعِيفَ،
وَالْمَرِيضَ، فَإِذَا صَلَّى وَحْدَهُ فَلْيُصَلِّ كَيْفَ
شَاءَ».

[١٠٤٧] [١٨٤- (...)] وَحَدَّثَنَا ابْنُ
رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ
عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا
أَبُو هُرَيْرَةَ عَنْ مُحَمَّدِ رَسُولِ اللَّهِ ﷺ،

Messenger of Allâh ﷺ said: 'Whenever one of you stands to lead the people in prayer, let him make the prayer brief, for among them are the elderly, and among them are the weak. And when one of you stands to offer prayers alone, let him make his prayer as long as he likes.'

فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «إِذَا مَا قَامَ أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفِ الصَّلَاةَ، فَإِنَّ فِيهِمُ الْكَبِيرَ، وَفِيهِمُ الضَّعِيفَ، وَإِذَا قَامَ وَحْدَهُ فَلْيُطِيلْ صَلَاتَهُ مَا شَاءَ».

[1048] 185 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When one of you leads the people in prayer, let him make it brief, for among the people are the weak, the sick and those who have urgent needs.'"

[١٠٤٨] ١٨٥ - (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِي النَّاسِ الضَّعِيفَ وَالسَّقِيمَ وَذَا الْحَاجَةِ».

[1049] (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a similar report (as no. 1048), except that, instead of "the sick," he said "the elderly."

[١٠٤٩] (...) وَحَدَّثَنَا عَبْدُ الْمَلِكِ ابْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ - بَدَلَ السَّقِيمِ - الْكَبِيرَ.

[1050] 186 - (468) 'Uthmân bin Abî Al-'Âṣ Ath-Thaqafî narrated that the Prophet ﷺ said to him: "Lead your people in prayer." He said: "I said: 'O Messenger of Allâh, I have some misgivings

[١٠٥٠] ١٨٦ - (٤٦٨) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا مُوسَى بْنُ

about that.’ He said: ‘Come closer.’ So I sat before him and he placed his hand in the center of my chest, then he said: ‘Turn around.’ Then he placed (his hand) on my back, between my shoulder blades. Then he said: ‘Lead your people in prayer. Whoever leads people in prayer, let him make it brief, for among them are the elderly, among them are the sick, and among them are those who have urgent needs. And when one of you offers prayer alone, let him pray however he wishes.’”

[1051] 187 - (...) ‘Uthmān bin Abî Al-‘Āṣ said: “The last instruction that the Messenger of Allāh ﷺ gave me was: ‘When you lead people in prayer, make the prayer brief for them.’”

[1052] 188 - (469) It was narrated from Anas that the Prophet ﷺ used to make his prayer brief yet complete.

طَلْحَةَ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي الْعَاصِ التَّمَمِيُّ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «أُمَّ قَوْمِكَ» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي أَجِدُ فِي نَفْسِي شَيْئًا، قَالَ: «اذْنُهُ» فَجَلَسَنِي بَيْنَ يَدَيْهِ، ثُمَّ وَصَعَ كَفَّهُ فِي صَدْرِي بَيْنَ ثَدْيَيْ، ثُمَّ قَالَ: «تَحَوَّلْ» فَوَضَعَهَا فِي ظَهْرِي بَيْنَ كَتِفَيْ، ثُمَّ قَالَ: «أُمَّ قَوْمِكَ، فَمَنْ أُمَّ قَوْمًا فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الْكَبِيرَ، وَإِنَّ فِيهِمُ الْمَرِيضَ وَإِنَّ فِيهِمُ الضَّعِيفَ، وَإِنَّ فِيهِمُ ذَا الْحَاجَةِ، وَإِذَا صَلَّى أَحَدُكُمْ وَحْدَهُ، فَلْيُصَلِّ كَيْفَ شَاءَ».

[١٠٥١] ١٨٧ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيْبِ قَالَ: حَدَّثَ عُثْمَانُ بْنُ أَبِي الْعَاصِ قَالَ: أَخْبَرُ مَا عَهِدَ إِلَيَّ رَسُولُ اللَّهِ ﷺ: «إِذَا أُمَّتَ قَوْمًا فَأَخِفْ بِهِمُ الصَّلَاةَ».

[١٠٥٢] ١٨٨ - (٤٦٩) حَدَّثَنَا خَلْفُ ابْنِ هِشَامٍ وَأَبُو الرَّبِيعِ الرَّهْرَانِيُّ قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يُوجِزُ فِي الصَّلَاةِ وَيُتِمُّ.

[1053] 189 - (...) It was narrated from Anas that the Messenger of Allâh ﷺ was one of those whose prayer was brief yet complete.

[١٠٥٣] ١٨٩ - (...) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى وَفُتَيْبَةُ بْنُ سَعِيدٍ - قَالَ
يَحْيَى: أَخْبَرَنَا وَقَالَ فُتَيْبَةُ: حَدَّثَنَا أَبُو
عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ رَسُولَ
اللَّهِ ﷺ كَانَ مِنْ أَحْفَفِ النَّاسِ صَلَاةً، فِي
تَمَامٍ.

[1054] 190 (...) It was narrated that Anas bin Mâlik said: "I have never prayed behind any *Imâm* whose prayer was more brief yet more perfect than the Messenger of Allâh ﷺ."

[١٠٥٤] ١٩٠ - (...) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى وَوَحْيَى بْنُ أَيُّوبَ وَفُتَيْبَةُ
ابْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ - قَالَ يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْأَخْرَوَانِ:
حَدَّثَنَا - إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ،
عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي نَوْرٍ عَنْ
أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: مَا صَلَّيْتُ وَرَاءَ
إِمَامٍ قَطُّ أَحْفَفَ صَلَاةً، وَلَا أَتَمَّ صَلَاةً
مِنْ رَسُولِ اللَّهِ ﷺ.

[1055] 191 - (470) It was narrated that Anas said: "The Messenger of Allâh ﷺ would hear the crying of a child with his mother, when he was offering *Aṣ-Ṣalât*, so he would recite a short *Sûrah*."

[١٠٥٥] ١٩١ - (٤٧٠) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ
ثَابِتِ الْبَنَانِيِّ، عَنْ أَنَسٍ، قَالَ أَنَسُ: كَانَ
رَسُولُ اللَّهِ ﷺ يَسْمَعُ بُكَاءَ الصَّبِيِّ مَعَ
أُمِّهِ، وَهُوَ فِي الصَّلَاةِ، فَيَقْرَأُ بِالسُّورَةِ
الْخَفِيفَةِ أَوْ بِالسُّورَةِ الْقَصِيرَةِ.

[1056] 192 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'I start my *Ṣalât* intending to make it long, then I hear the crying of

[١٠٥٦] ١٩٢ - (...) وَحَدَّثَنَا
مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ
زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ

a child, so I make it short because of his mother's distress.”

Chapter 38. Moderation In All Pillars Of The Prayer, And Making It Brief Yet Complete

[1057] 193 - (471) It was narrated that Al-Barâ' bin 'Âzib said: "I observed the prayer of Muḥammad ﷺ and I noticed that his standing, his bowing, his standing after bowing, his prostration, his sitting between the prostrations, his prostration and his sitting between the *Taslīm* and departure were almost all equal in length."

[1058] 194 - (...) It was narrated that Al-Ḥakam said: "Al-Kûfah was taken over by a man - and he named him - at the time of Ibn Al-Ash'ath. He commanded Abû 'Ubaidah bin 'Abdullâh to lead the people in prayer, and he used to pray, when he raised his head from bowing, he would stand for as long as it takes to say: '*Allâhumma! Rabbanâ lakal-*

قِتَادَةٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَدْخُلُ فِي الصَّلَاةِ أُرِيدُ إِطَالَتَهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَأُخَفِّفُ، مِنْ شِدَّةِ وَجْدِ أُمِّهِ بِهِ».

(المعجم ٣٨) - (بَابُ اعْتِدَالِ أَرْكَانِ الصَّلَاةِ وَتَخْفِيفِهَا فِي تَمَامِ) (التحفة ٣٨)
[١٠٥٧] ١٩٣ - (٤٧١) حَدَّثَنَا حَامِدُ ابْنُ عُمَرَ الْبُكْرَاوِيُّ وَأَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنِ الْجَحْدَرِيُّ، كِلَاهُمَا عَنْ أَبِي عَوَانَةَ قَالَ حَامِدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ هِلَالِ بْنِ أَبِي حُمَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: رَمَقْتُ الصَّلَاةَ مَعَ مُحَمَّدٍ ﷺ، فَوَجَدْتُ قِيَامَهُ، فَرَكَعْتُهُ، فَأَعْتَدَلَهُ بَعْدَ رُكُوعِهِ، فَسَجَدْتُهُ، فَجَلَسْتُهُ بَيْنَ السَّجْدَتَيْنِ، فَسَجَدْتُهُ، فَجَلَسْتُهُ مَا بَيْنَ التَّسْلِيمِ وَالْإِنْصِرَافِ، قَرِيبًا مِنَ السَّوَاءِ.

[١٠٥٨] ١٩٤ - (...) [و] حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذِ الْعُبَيْرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: غَلَبَ عَلَيَّ الْكُوفَةَ رَجُلٌ - قَدْ سَمَاهُ - زَمَنَ ابْنَ الْأَشْعَثِ فَأَمَرَ أَبَا عُبَيْدَةَ بْنَ عَبْدِ اللَّهِ أَنْ يُصَلِّيَ بِالنَّاسِ، فَكَانَ يُصَلِّي، فَإِذَا رَفَعَ

hamdu mil'as-samâwâti wa mil'al-ardi wa mil'a mâ sh'ita min shay'in ba'du, ahlath-ghanâ'i wal-majdi, lâ mâni'a limâ a'taita, wa lâ mu'fi limâ man'at, wa lâ yanfa'u dhâl-jaddi minkal-jadd. (O Allâh, our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that, Lord of Glory and Majesty, none can withhold what You bestow and none can bestow what You withhold, nor can the fortune of the fortunate avail him anything before You.)”

Al-Hakam said: “I mentioned that to ‘Abdur-Rahmân bin Abî Laila and he said: ‘I heard Al-Barâ’ bin ‘Âzib say: “The *Şalât* of the Messenger of Allâh ﷺ, his bowing, when he lifted his head from bowing, his prostration and his (sitting) between the two prostrations were almost all equal in length.”

Shu‘bah said: “I mentioned that to ‘Amr bin Murrah and he said: ‘I saw Ibn Abî Laila, and his prayer was not like that.”

[1059] (...) It was narrated from Al-Hakam that when Maţar bin Nâjiyah took over Al-Kûfah, he commanded Abû ‘Ubaidah to lead the people in prayer... and he quoted the same *Hadîth* (no. 1056).

رَأْسَهُ مِنَ الرُّكُوعِ قَامَ قَدَرَ مَا أَقُولُ:
اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، وَمِلءُ السَّمَاوَاتِ
وَمِلءُ الْأَرْضِ، وَمِلءُ مَا شِئْتَ مِنْ شَيْءٍ
بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ، لَا مَانِعَ لِمَا
أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا
يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

قَالَ الْحَكَمُ: فَذَكَرْتُ ذَلِكَ لِعَبْدِ
الرَّحْمَنِ بْنِ أَبِي لَيْلَى فَقَالَ: سَمِعْتُ
الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: كَانَتْ صَلَاةُ
رَسُولِ اللَّهِ ﷺ وَرُكُوعُهُ، وَإِذَا رَفَعَ رَأْسَهُ
مِنَ الرُّكُوعِ، وَسُجُودُهُ، وَمَا بَيْنَ
السَّجْدَتَيْنِ، قَرِيبًا مِنَ السَّوَاءِ.

قَالَ شُعْبَةُ: فَذَكَرْتُهُ لِعَمْرٍو بْنِ مَرَّةٍ
فَقَالَ: قَدْ رَأَيْتُ ابْنَ أَبِي لَيْلَى، فَلَمْ تَكُنْ
صَلَاةُهُ هَكَذَا.

[١٠٥٩] (...) حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَلَى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ أَنَّ مَطَرَ
ابْنَ نَاجِيَةَ لَمَّا ظَهَرَ عَلَى الْكُوفَةِ: أَمَرَ أَبَا
عُبَيْدَةَ أَنْ يُصَلِّيَ بِالنَّاسِ... وَسَاقَ
الْحَدِيثَ.

[1060] 195 - (472) It was narrated from Thâbit, that Anas said: "I try my best to lead you in prayer as I saw the Messenger of Allâh ﷺ lead us in prayer."

He said: "Anas used to do something that I have not seen you do. When he raised his head from bowing, he would stand so long that one would think that he had forgotten, and when he raised his head from prostrating, he would remain so long that one would think that he had forgotten."

[1061] 196 - (473) It was narrated that Anas said: "I have never prayed behind anyone who made the prayer so brief yet perfect as the Messenger of Allâh ﷺ did. The prayer of the Messenger of Allâh ﷺ was well balanced. And the prayer of Abû Bakr was well balanced, too. During the time of 'Umar bin Al-Khaṭṭâb, he made the *Fajr* prayer lengthy. But when the Messenger of Allâh ﷺ said: '*Sami'a Allâhu liman hamidah,*' he would stand for so long that we would think, he has forgotten. Then he would prostrate, and he would sit for so long between the two prostrations that would we think he has forgotten."

[١٠٦٠] ١٩٥ - (٤٧٢) حَدَّثَنَا خَلْفٌ

ابْنُ هِشَامٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: إِنِّي لَا أَلُو أَنْ أَصَلِّي بِكُمْ، كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي بِنَا.

قَالَ: فَكَانَ أَنَسٌ يَصْنَعُ شَيْئًا لَا أَرَاكُمْ تَصْنَعُونَهُ، كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ انْتَصَبَ قَائِمًا، حَتَّى يَقُولَ الْقَائِلُ: قَدْ نَسِيَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ مَكَثَ، حَتَّى يَقُولَ الْقَائِلُ: قَدْ نَسِيَ.

[١٠٦١] ١٩٦ - (٤٧٣) وَحَدَّثَنِي أَبُو

بَكْرِ بْنُ نَافِعِ الْعَبْدِيِّ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: مَا صَلَّيْتُ خَلْفَ أَحَدٍ أَوْ جَزَّ صَلَاةً مِنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ، فِي تَمَامٍ. كَانَتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ مُتْقَابِرَةً، وَكَانَتْ صَلَاةُ أَبِي بَكْرٍ مُتْقَابِرَةً، فَلَمَّا كَانَ عُمَرُ بْنُ الْخَطَّابِ مَدَّ فِي صَلَاةِ الْفَجْرِ، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» قَامَ، حَتَّى نَقُولَ: قَدْ أَوْهَمَ، ثُمَّ يَسْجُدُ، وَيَقْعُدُ بَيْنَ السَّجْدَتَيْنِ، حَتَّى نَقُولَ: قَدْ أَوْهَمَ.

Chapter 39. Following The *Imâm* And Acting After Him

(المعجم ٣٩) - (بَابُ مِتَابَعَةِ الْإِمَامِ)

والعمل بعده) (التحفة ٣٩)

[1062] 197 - (474) It was narrated that ‘Abdullâh bin Yazîd said: “Al-Barâ’, who is not a liar, told me that they used to offer prayers behind the Messenger of Allâh ﷺ, and when he raised his head from bowing, I would not see anyone bending his back until the Messenger of Allâh ﷺ had placed his forehead on the ground, then those who were behind him would go down in prostration.”

[١٠٦٢] ١٩٧ - (٤٧٤) حَدَّثَنَا أَحْمَدُ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَقَ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْمَةَ عَنْ أَبِي إِسْحَقَ، عَنْ عَبْدِ اللَّهِ ابْنِ يَزِيدَ، قَالَ: حَدَّثَنِي الْبَرَاءُ وَهُوَ غَيْرُ كَذُوبٍ، أَنَّهُمْ كَانُوا يُصَلُّونَ خَلْفَ رَسُولِ اللَّهِ ﷺ، فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ أَرِ أَحَدًا يَخْنِي ظَهْرَهُ، حَتَّى يَضَعَ رَسُولُ اللَّهِ ﷺ جَبْهَتَهُ عَلَى الْأَرْضِ، ثُمَّ يَخِرُّ مَنْ وَرَاءَهُ سُجَّدًا.

[1063] 198 - (...) ‘Abdullâh bin Yazîd said: “Al-Barâ’, who is not a liar, told me: ‘When the Messenger of Allâh ﷺ said: “*Sami’u Allâhu liman hamidah,*” none of us would bend his back until the Messenger of Allâh ﷺ had gone down in prostration, then we would go down in prostration after him.”

[١٠٦٣] ١٩٨ - (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: أَخْبَرَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي أَبُو إِسْحَقَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنِي الْبَرَاءُ وَهُوَ غَيْرُ كَذُوبٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» لَمْ يَخْنِ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَقَعَ رَسُولُ اللَّهِ ﷺ سَاجِدًا، ثُمَّ نَقَعُ سُجُودًا بَعْدَهُ.

[1064] 199 - (...) It was narrated that Muḥârib bin Diḥâr said: “I heard ‘Abdullâh bin Yazîd saying on the *Minbar*: ‘Al-Barâ’ told me that they used to offer prayers

[١٠٦٤] ١٩٩ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ سَهْمٍ الْأَنْطَاكِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ أَبُو إِسْحَقَ

with the Messenger of Allâh ﷺ. When he bowed, they bowed, and when he raised his head from bowing and said: “*Samî’a Allâhu liman ḥamidah*,” we would remain standing until we saw that he had placed his forehead on the ground, then we would follow him.”

[1065] 200 - (...) It was narrated that Al-Barâ’ said: “We were with the Prophet ﷺ (during prayers) and none of us would bend his back until we saw that he had prostrated.”

Zuhair said: Sufyân narrated to us: The people of Al-Kûfah, Abân and others, narrated to us: “Until we saw him prostrating.”

[1066] 201 - (475) It was narrated that ‘Amr bin Ḥurayth said: “I offered *Fajr* prayers behind the Prophet ﷺ and I heard him reciting: “So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night). And by the planets that move swiftly and hide themselves”.[1] And no man among us would bend his back until he had prostrated fully.”

الْفَزَارِيُّ عَنْ أَبِي إِسْحَقَ الشَّيْبَانِيِّ، عَنْ مُحَارِبِ بْنِ دِثَارٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ، يَقُولُ عَلَى الْمِنْبَرِ: حَدَّثَنَا الْبَرَاءُ: أَنَّهُمْ كَانُوا يُصَلُّونَ مَعَ رَسُولِ اللَّهِ ﷺ، فَإِذَا رَكَعَ رَكَعُوا، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرَّكُوعِ فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» لَمْ نَزَلْ قِيَامًا حَتَّى نَرَاهُ قَدْ وَضَعَ وَجْهَهُ فِي الْأَرْضِ، ثُمَّ تَتَبَعُهُ.

[١٠٦٥] ٢٠٠ - (...) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ: حَدَّثَنَا أَبَانٌ وَغَيْرُهُ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، لَا يَخْنُو أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى نَرَاهُ قَدْ سَجَدَ. فَقَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الْكُوفِيُّونَ: أَبَانٌ وَغَيْرُهُ قَالَ: حَتَّى نَرَاهُ يَسْجُدُ.

[١٠٦٦] ٢٠١ - (٤٧٥) حَدَّثَنَا مُحَرَّرُ ابْنِ عَوْنٍ بْنِ أَبِي عَوْنٍ: حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ الْأَشْجَعِيُّ أَبُو أَحْمَدَ، عَنِ الْوَلِيدِ ابْنِ سَرِيحٍ مَوْلَى آلِ عَمْرٍو بْنِ حُرَيْثٍ، عَنْ عَمْرٍو بْنِ حُرَيْثٍ، قَالَ: صَلَّى خَلْفُ النَّبِيِّ ﷺ الْفَجْرَ، فَسَمِعْتُهُ يَقْرَأُ: ﴿فَلَا أُقْسِمُ بِالْخَيْبِ الْمَجَارِ الْكَلْبِ﴾ [التكوير: ١٥، ١٦]،

[1] *At-Takwîr* 81:15, 16.

وَكَانَ لَا يَخْنِي رَجُلٌ مِنَّا ظَهْرَهُ حَتَّى يَسْتَمَّ
سَاجِدًا [راجع: ١٠٢٣].

Chapter 40. What Is To Be Said When Raising One's Head From Bowing

(المعجم ٤٠) - (بَابُ مَا يَقُولُ إِذَا رَفَعَ
رَأْسَهُ مِنَ الرُّكُوعِ) (التحفة ٤٠)

[1067] 202 - (476) It was narrated that Ibn Abî Awfâ said: "When the Messenger of Allâh ﷺ stood up from bowing, he would say: 'Sami'a Allâhu liman ḥamidah. Allâhumma! Rabbanâ lakal-ḥamdu mil'as-samâwâti wa mil'al-arḍi wa mil'a mâ shai'ta min shai'in ba'd' (Allâh hears those who praise Him; Allâh our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that.)"

[١٠٦٧] [٢٠٢- (٤٧٦)] حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ
وَوَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ عُبَيْدِ بْنِ
الْحَسَنِ، عَنِ ابْنِ أَبِي أَوْفَى قَالَ: كَانَ
رَسُولُ اللَّهِ ﷺ، إِذَا رَفَعَ ظَهْرَهُ مِنَ الرُّكُوعِ
قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، اللَّهُمَّ رَبَّنَا!
لَكَ الْحَمْدُ، مِلْءُ السَّمَاوَاتِ وَمِلْءُ
الْأَرْضِ، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

[1068] 203 - (...) It was narrated that 'Ubaid bin Al-Ḥasan said: "I heard 'Abdullâh bin Abî Awfâ say: "The Messenger of Allâh ﷺ used to say this supplication: "Allâhumma Rabbanâ lakal-ḥamdu mil'as-samâwâti wa mil'al-arḍi wa mil'a mâ shai'ta min shai'in ba'd' (Allâh our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that.)"

[١٠٦٨] [٢٠٣- (...)] حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ
ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عُبَيْدِ بْنِ
الْحَسَنِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي
أَوْفَى قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو
بِهَذَا الدُّعَاءِ: «اللَّهُمَّ رَبَّنَا! لَكَ الْحَمْدُ،
مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ، وَمِلْءُ مَا
شِئْتَ مِنْ شَيْءٍ بَعْدُ».

[1069] 204 - (...) 'Abdullâh bin Abî Awfâ narrated that the Prophet ﷺ used to say: "Allâhumma lakal-ḥamdu mil'as-

[١٠٦٩] [٢٠٤- (...)] حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى:

samâ'i wa mil'al-ardî wa mil'a mâ shi'ta min shai'in ba'd. Allâhumma! Tahhîrni bith-thalji, wal-baradi, wal-mâ'il-bârid. Allâhumma! Tahhîrni minadh-dhunûbi wal-khaîyâ kamâ yunaqqath-thawbul-abyadu min al-wasakh (Allâh our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that. O Allâh, cleanse me with snow and hail and cool water. O Allâh, cleanse me from sin as a white garment is cleansed of dirt.)"

[1070] (...) It was narrated from Shu'bah with this chain (a *Hadîth* similar to no. 1069).

According to the report of Mu'âdh: "*kamâ yunaqqath-thawbul-abyadu min ad-daran* (As a white garment is cleansed of filth.)" According to the report of Yazîd: "*min ad-danas* (from impurity.)"

[1071] 205 - (477) It was narrated that Abû Sa'eed Al-Khudrî said: "When the Messenger of Allâh ﷺ raised his head after bowing, he would say: '*Rabbânâ lakal-hamdu mil'as-samâwâti wa mil'al-ardî wa mil'u mâ shi'ta min shai'in ba'du, ahlath-ghanâ'i wal-majdi, ahaququ mâ qâlal-'abd, wa kullunâ laka 'abd.* Allâhumma! Lâ mâni'a limâ a'taita, wa lâ mu'fi limâ man'at, wa lâ yanfa'u dhâl-jaddi minkal-jadd. (Our Lord, to You be

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَخْزُومَةَ بْنِ زَاهِرٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى يُحَدِّثُ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ لَكَ الْحَمْدُ، وَمِلْءُ السَّمَاءِ وَمِلْءُ الْأَرْضِ وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، اللَّهُمَّ! طَهِّرْنِي بِالتَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ، اللَّهُمَّ! طَهِّرْنِي مِنَ الذُّنُوبِ وَالْخَطَايَا، كَمَا يُنْفَى الثُّوبُ الْأَبْيَضُ مِنَ الْوَسَخِ».

[١٠٧٠] (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ، كِلَاهُمَا عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ.

فِي رِوَايَةِ مُعَاذٍ «كَمَا يُنْفَى الثُّوبُ الْأَبْيَضُ مِنَ الدَّرَنِ». وَفِي رِوَايَةِ يَزِيدَ «مِنَ الدَّنَسِ».

[١٠٧١] ٢٠٥ - (٤٧٧) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا مَرْوَانُ بْنُ مُحَمَّدٍ الدَّمَشْقِيُّ: حَدَّثَنَا سَعِيدُ ابْنُ عَبْدِ الْعَزِيزِ عَنْ عَطِيَّةَ بْنِ قَيْسٍ، عَنْ قَزَعَةَ بْنِ يَحْيَى، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «رَبَّنَا لَكَ الْحَمْدُ، وَمِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلُ الثَّنَاءِ وَالْمَجْدِ،

praise, filling the heavens, filling the earth, and filling whatever You will besides that. Lord of Glory and Majesty. The truest words that a slave can say, and all of us are Your slaves. O Allâh, none can withhold what You bestow and none can bestow what You withhold, nor can the fortune of the fortunate avail him anything before You.)”

[1072] 206 - (478) It was narrated from Ibn ‘Abbâs that when the Prophet ﷺ raised his head after bowing, he said: “*Allâhumma! Rabbânâ lakal-ḥamdu mil’as-samâwâti wa mil’al-arḍi wa mil’a mâ shi’ta min shai’in ba’dû. Ahlath-ṭhanâ’i wal-majdi, lâ mânî’a limâ a’taita, wa lâ mu’tî limâ man’at, wa lâ yanfa’u dhâl-jaddi minkal-jadd.* (O Allâh our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that. Lord of Glory and Majesty. None can withhold what You bestow and none can bestow what You withhold, nor can the fortune of the fortunate avail him anything before You.)”

[1073] (...) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said:... as far as the words: “*mil’a mâ shi’ta min shai’in ba’dû* (filling whatever You will besides that),” and he did not mention the words that come after that.

أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ،
اللَّهُمَّ! لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي
لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ
الْجَدُّ».

[١٠٧٢] ٢٠٦ - (٤٧٨) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمُ بْنُ
بَشِيرٍ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ عَنْ قَيْسِ
ابْنِ سَعْدٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ
النَّبِيَّ ﷺ، كَانَ إِذَا رَفَعَ رَأْسَهُ مِنْ
الرُّكُوعِ، قَالَ: «اللَّهُمَّ رَبَّنَا! لَكَ الْحَمْدُ،
مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ، وَمَا
بَيْنَهُمَا، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ،
أَهْلَ التَّنَائِ وَالْمَجْدِ! لَا مَانِعَ لِمَا
أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا
يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

[١٠٧٣] (...) وَحَدَّثَنَا ابْنُ نُعْمِرٍ:
حَدَّثَنَا حَفْصُ بْنُ حَسَّانَ هِشَامُ بْنُ حَسَّانَ:
حَدَّثَنَا قَيْسُ بْنُ سَعْدٍ، عَنْ عَطَاءٍ، عَنِ
ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ إِلَى قَوْلِهِ:
«وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ» وَلَمْ يَذْكُرْ
مَا بَعْدَهُ.

Chapter 41. The Prohibition Of Reciting The Qur'ân While Bowing And Prostrating

[1074] 207 - (479) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ (during his fatal illness) drew back the curtain and the people were lined up in rows behind Abû Bakr. He said: 'O people, there is nothing left of the glad tidings of Prophethood except a good dream that a Muslim sees or that is seen for him. Be it-known that I have been forbidden to recite the Qur'ân when bowing or prostrating. As for bowing, glorify your Lord [the Mighty and Sublime] therein, and as for prostrating, strive in supplication, for it is deserving of a response (from your Lord).'"

[1075] 208 - (...) It was narrated that 'Abdullâh bin 'Abbâs said: "The Messenger of Allâh ﷺ drew back the curtain, and his head was bandaged during the sickness of which he died. He said: 'O Allâh, have I conveyed (the message)?' (And he repeated this) Three times.

(المعجم ٤١) - (بَابُ النَّهْيِ عَنِ قِرَاءَةِ الْقُرْآنِ فِي الرُّكُوعِ وَالسُّجُودِ)
(التحفة ٤١)

[١٠٧٤] ٢٠٧ - (٤٧٩) حَدَّثَنَا سَعِيدُ ابْنِ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ ابْنُ حَرْبٍ؛ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ سَحِيمٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ؛ عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَشَفَ رَسُولُ اللَّهِ ﷺ السَّتَارَةَ، وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ فَقَالَ: «أَيُّهَا النَّاسُ! إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النَّبَوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ، أَوْ تَرَى لَهُ، أَلَا وَإِنِّي نَهَيْتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا، وَأَمَّا الرُّكُوعُ فَعَظَّمُوا فِيهِ الرَّبَّ [عَزَّ وَجَلَّ]، وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ، فَقَمِّنْ أَنْ يُسْتَجَابَ لَكُمْ». قَالَ: أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ

[١٠٧٥] ٢٠٨ - (...) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ سَحِيمٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: كَشَفَ رَسُولُ اللَّهِ ﷺ السَّتْرَ، وَرَأْسُهُ مَعْصُوبٌ

‘There is nothing left of the glad tidings of Prophethood except a good dream that a Muslim sees or that is seen for him.’” Then he quoted a *Hadīth* similar to that of Sufyān (no. 1075).

[1076] 209 - (480) ‘Alī bin Abī Ṭālib said: “The Messenger of Allāh ﷺ forbade me from reciting the Qur’ān while bowing and prostrating.”

[1077] 210 - (...) ‘Alī bin Abī Ṭālib said: “The Messenger of Allāh ﷺ forbade me from reciting the Qur’ān while I am bowing and prostrating. (in prayers)”

[1078] 211 - (...) It was narrated that ‘Alī bin Abī Ṭālib said: “The Messenger of Allāh ﷺ forbade me from reciting the Qur’ān while bowing and prostrating, but I do not say that he forbade you.”

فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، فَقَالَ: «اللَّهُمَّ! هَلْ بَلَغْتُ؟» ثَلَاثَ مَرَّاتٍ «إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النَّبُوَّةِ إِلَّا الرُّؤْيَا، الصَّالِحَةُ يَرَاهَا الْعَبْدُ الصَّالِحُ أَوْ تُرَى لَهُ». ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ سُفْيَانَ.

[١٠٧٦] ٢٠٩ - (٤٨٠) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ؛ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا.

[١٠٧٧] ٢١٠ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ يَعْنِي ابْنَ كَثِيرٍ؛ حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ قِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ أَوْ سَاجِدٌ.

[١٠٧٨] ٢١١ - (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيَّ بْنِ أَبِي طَالِبٍ أَنَّهُ

قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ، وَلَا أَقُولُ: نَهَاكُمْ.

[1079] 212 - (...) It was narrated that ‘Alī said: “My beloved ﷺ forbade me from reciting the Qur’ân while bowing or prostrating.”

[١٠٧٩] ٢١٢- (...) وَحَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَا: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُثَيْنٍ عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عَلِيِّ قَالَ: نَهَانِي حَبِيبُ اللَّهِ ﷺ أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا.

[1080] 213 - (...) It was narrated from ‘Alī from the Prophet ﷺ. All the narrators said: “He forbade me from reciting the Qur’ân when bowing.” But they did not mention in their reports the prohibition of doing so when prostrating, as was mentioned by Az-Zuhrî, Zaid bin Aslam, Al-Walîd bin Kathîr and Dâwûd bin Qais.

[١٠٨٠] ٢١٣- (...) وَحَدَّثَنِي يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ؛ وَحَدَّثَنِي عَيْسَى بْنُ حَمَادٍ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ؛ وَحَدَّثَنِي هُرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنَا الضَّحَّاكُ ابْنُ عُثْمَانَ؛ وَحَدَّثَنَا الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، عَنْ ابْنِ عَجَلَانَ؛ وَحَدَّثَنِي هُرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهَبٍ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ: أَخْبَرَنِي مُحَمَّدٌ وَهُوَ ابْنُ عَمْرٍو؛ وَحَدَّثَنِي هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْدُهُ

عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، كُلُّ هُوَلَاءٍ عَنْ
 إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ،
 عَنْ عَلِيٍّ، إِلَّا الضَّحَّاكَ وَابْنَ عَجَلَانَ
 فَإِنَّهُمَا زَادَا: عَنْ ابْنِ عَبَّاسٍ عَنْ عَلِيٍّ عَنِ
 النَّبِيِّ ﷺ، كُلُّهُمْ قَالُوا: نَهَانِي عَنْ قِرَاءَةِ
 الْقُرْآنِ وَأَنَا رَاجِعٌ. وَلَمْ يَذْكُرُوا فِي
 رَوَايَتِهِمُ النَّهْيَ عَنْهَا فِي السُّجُودِ، كَمَا
 ذَكَرَ الزُّهْرِيُّ وَزَيْدُ بْنُ أَسْلَمَ وَالْوَلِيدُ بْنُ
 كَثِيرٍ وَدَاوُدُ بْنُ قَيْسٍ.

[1081] (...) It was narrated from ‘Abdullâh bin Hunain, from ‘Alî (as no. 1079), but he did not mention prostration.

[١٠٨١] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ
 سَعِيدٍ عَنْ حَاتِمِ بْنِ إِسْمَاعِيلَ، عَنْ جَعْفَرِ
 ابْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ الْمُتَكَدِّرِ، عَنْ
 عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ عَلِيٍّ وَلَمْ يَذْكُرْ
 فِي السُّجُودِ.

[1082] 214 - (481) It was narrated that Ibn ‘Abbâs said: “I was forbidden to recite Qur’ân when bowing.” No mention of ‘Alî was made in the chain.

[١٠٨٢] [٢١٤] - (٤٨١) وَحَدَّثَنِي
 عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
 حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرٍ بْنِ حَفْصٍ، عَنْ
 عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ
 قَالَ: نُهِيتُ أَنْ أَقْرَأَ وَأَنَا رَاجِعٌ، لَا يَذْكُرُ
 فِي الْإِسْنَادِ عَلِيًّا.

Chapter 42. What Is To Be Said While Bowing And Prostrating

(المعجم ٤٢) - (بَابُ مَا يُقَالُ فِي
 الرُّكُوعِ وَالسُّجُودِ؟) (٤٢)

[1083] 215 - (482) It was narrated from Abû Hurairah that

[١٠٨٣] [٢١٥] - (٤٨٢) [وَأَنَّ حَدَّثَنَا
 هُرَيْرُ بْنُ مَرْوَانَ وَعَمْرُو بْنُ سَوَادٍ قَالَا:

the Messenger of Allâh ﷺ said: "The closest that a person is to his Lord is when he is prostrating, so say a great deal of supplication."

[1084] 216 - (483) It was narrated from Abû Hurairah that when he prostrated, the Messenger of Allâh ﷺ used to say: "*Allâhummaghfirli dhanbî kullahu diqqahu wa jillahu, wa awwalahu wa âkhirahu, wa 'alâniyatahu wa sirrahu* (O Allâh, forgive me all my sins, great and small, first and last, open and secret.)"

[1085] 217 - (484) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ often used to say when he was bowing and prostrating: '*Subhânak Allâhumma! Wa bihamdika, Allâhummaghfirli* (Glory and praise be to You, O Allâh our Lord. O Allâh, forgive me,)' acting in accordance with the (command of) the Qur'ân.

[1086] 218 - (...) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ often

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ عُمَارَةَ ابْنِ غَزِيَّةَ، عَنْ سَمِيِّ مَوْلَى أَبِي بَكْرٍ، أَنَّهُ سَمِعَ أَبَا صَالِحٍ ذَكَوَانَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ».

[١٠٨٤] ٢١٦ - (٤٨٣) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ سَمِيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي سُجُودِهِ: «اللَّهُمَّ! اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجَلَّةً، وَأَوَّلَهُ وَأَآخِرَهُ، وَعَلَايِنَتَهُ وَسِرَّهُ».

[١٠٨٥] ٢١٧ - (٤٨٤) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي الضَّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْتَبُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا! وَبِحَمْدِكَ، اللَّهُمَّ! اغْفِرْ لِي» يَتَأَوَّلُ الْقُرْآنَ.

[١٠٨٦] ٢١٨ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالَا:

used to say before he died: ‘*Subhânak Allâhumma! Wa bihamdik. Astaghfiruka wa atûbu ilaik* (Glory and praise be to You, I ask You for forgiveness and I repent to You.)’”

She said: “I said: ‘O Messenger of Allâh, what are these words that I see that you have started to say?’ He said: ‘I was given a sign in my *Ummah*, and when I saw it I was to say these words. “When there comes the Help of Allâh and the Conquest (of Makkah)” until the end of the *Sûrah*.’”^[1]

[1087] 219 - (...) It was narrated that ‘*Āishah* said: “From the time the *Sûrah* “When there comes the Help of Allâh and the Conquest (of Makkah)”^[2] was revealed, I did not see the Prophet ﷺ offer any prayer but he also supplicated, or; he said during the prayer: ‘*Subhânak Allâhumma! Wa bihamdik. Allâhumaghfirli* (Glory and praise be to You my Lord. O Allâh, forgive me.)’”

[1088] 220 - (...) It was narrated that ‘*Āishah* said: “The Messenger of Allâh ﷺ often used to say: ‘*Subhân Allâh, wa bihamdih. Astaghfirullâh wa atûbu ilaih* (Glory and praise be to Allâh. I ask Allâh for forgiveness

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ، قَبْلَ أَنْ يَمُوتَ: «سُبْحَانَكَ وَبِحَمْدِكَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ».

قَالَتْ قُلْتُ: يَا رَسُولَ اللَّهِ! مَا هَذِهِ الْكَلِمَاتُ الَّتِي أَرَاكَ أَحَدْتَهَا تَقُولُهَا؟ قَالَ: «جُعِلَتْ لِي عَلَامَةٌ فِي أُمَّتِي إِذَا رَأَيْتَهَا قُلْتُهَا ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ إِلَى آخِرِ السُّورَةِ.

[١٠٨٧] ٢١٩- (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُنْضَلُّ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمِ بْنِ صَبِيحٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ النَّبِيَّ ﷺ مِنْذُ نَزَلَ عَلَيْهِ: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾، يُصَلِّي صَلَاةً إِلَّا دَنَا، أَوْ قَالَ فِيهَا: «سُبْحَانَكَ رَبِّي وَبِحَمْدِكَ، اللَّهُمَّ! اغْفِرْ لِي».

[١٠٨٨] ٢٢٠- (...) حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا دَاوُدُ عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ

[1] *An-Naşr* (110).

[2] *An-Naşr* (110).

and I repent to Him.)' I said: 'O Messenger of Allâh, why do I see you often saying: "*Subhân Allâh, wa bihamdih. Astaghfirullâh wa atûbu ilaih* (Glory and praise be to Allâh. I ask Allâh for forgiveness and I repent to Him)?" He said: 'My Lord told me that I would see a sign in my *Ummah*, and that when I saw it, I was to say often "*Subhân Allâh, wa bihamdih. Astaghfirullâh wa atûbu ilaih* (Glory and praise be to Allâh. I ask Allâh for forgiveness and I repent to Him.)" And I have seen it: When there comes the Help of Allâh and the Conquest" - the conquest of Makkah - "And you see that the people enter Allâh's religion (Islam) in crowds. So glorify the Praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.." [1]

[1089] 221 - (485) Ibn Juraij said: "I said to 'Atâ': 'What do you say when you bow?' He said: '*Subhânaka wa bihamdika lâ ilâha illa anta* (Glory and praise be to You, there is none worthy of worship except You.) Ibn Abî Mulaikah told me that 'Ā'ishah said: "I noticed that the Prophet ﷺ was not there one night, and I thought that he had gone to one of his (other) wives. I looked for

مِنْ قَوْلِ «سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ». قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَرَأَيْكَ تَكْثُرُ مِنْ قَوْلِ: «سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ؟» قَالَتْ فَقَالَ: «خَبَّرَنِي رَبِّي أَنِّي سَأَرَى عَلَامَةً فِي أُمَّتِي، فَإِذَا رَأَيْتَهَا أَكْثَرْتُ مِنْ قَوْلِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ، فَقَدْ رَأَيْتَهَا. ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾: فَتُح مَكَّةَ ﴿وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾».

[١٠٨٩] [٢٢١-٤٨٥] وَحَدَّثَنِي حَسَنُ [بْنُ عَلِيٍّ] الْحُلَوَانِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قُلْتُ لِعَطَاءٍ: كَيْفَ تَقُولُ أَنْتَ فِي الرُّكُوعِ؟ قَالَ: أَمَّا سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ، فَأَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: افْتَقَدْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ، فَظَنَنْتُ أَنَّهُ ذَهَبَ

[1] *An-Nasr* (110).

him, then I came back, and I saw he was bowing or prostrating and saying: ‘*Subhânaka wa bihamdika lâ ilâha illa anta* (Glory and praise be to You, there is none worthy of worship except You.)’ I said: ‘May my father and mother be sacrificed for you! I was thinking of one thing and you were doing something else.’”

[1090] 222 - (486) It was narrated from Abû Hurairah that ‘Āishah said: “I noticed that the Messenger of Allâh ﷺ was not in the bed one night, so I searched for him, and my hand fell on the sole of his foot. He was in the *Masjid*, with his feet held upright, and he was saying: ‘*Allâhumma! Innî a’ûdhu biriḍâkâ min sakhatika wa bimû’âfâtika min ‘uqûbatika, wa a’ûdhu bika minka, lâ uḥṣî thanâ’an ‘alayka, anta kamâ athnaita ‘alâ nafsik* (O Allâh, I seek refuge in Your pleasure from Your wrath, in Your forgiveness from Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself.)”

[1091] 223 - (487) It was narrated from Muṭarrif bin ‘Abdullâh bin Ash-Shikh-khîr that ‘Āishah told him that the Messenger of Allâh ﷺ used to say when he bowed and prostrated: “*Subbûhun quddûsun rabbul-malâ’ikati war-rûḥ*

إِلَى بَعْضِ نِسَائِهِ، فَحَسَسْتُ ثُمَّ رَجَعْتُ، فَإِذَا هُوَ رَاكِعٌ أَوْ سَاجِدٌ يَقُولُ: «سُبْحَانَكَ وَيَحْمَدُكَ، لَا إِلَهَ إِلَّا أَنْتَ» فَقُلْتُ: يَا أَبِي أَنْتَ وَأُمِّي إِنِّي لَفِي شَأْنٍ وَإِنَّكَ لَفِي آخَرَ.

[١٠٩٠] ٢٢٢ - (٤٨٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ ﷺ لَيْلَةً مِنَ الْفَرَاشِ، فَالْتَمَسْتُهُ، فَوَقَعَتْ يَدِي عَلَى بَطْنِ قَدَمِهِ، وَهُوَ فِي الْمَسْجِدِ، وَهَمَّا مَنْصُوبَتَانِ، وَهُوَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أُحْصِي ثَنَاءَ عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ».

[١٠٩١] ٢٢٣ - (٤٨٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرِ الْعَبْدِيُّ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ أَنَّ عَائِشَةَ نَبَّأَتْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ

(Glorified, Holy, Lord of the Angels and the Spirit.)”

[1092] 224 - (...) This *Hadīth* (no. 1091) was narrated from ‘Aīshah, from the Prophet ﷺ.

Chapter 43. The Virtue Of Prostration And Encouragement To Do So

[1093] 225 - (488) Ma’dân bin Abī Ṭalḥah Al-Ya’murī said: “I met Ṭhawbân, the freed slave of the Messenger of Allāh ﷺ, and said: ‘Tell me of a deed that I may do, by which Allāh may admit me to Paradise’” - or he said: ‘Tell me of the most beloved of deeds to Allāh.’ He remained silent. I asked him (again) and he remained silent. I asked him a third time and he said: ‘I asked the Messenger of Allāh ﷺ about that and he said: You should prostrate to Allāh a great deal, for you will not perform one prostration to Allāh, but Allāh will raise you one degree in status thereby, and erase one sin for you.’”

يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ».

[١٠٩٢] [٢٢٤- (...)] حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي قَتَادَةُ قَالَ: سَمِعْتُ مُطَرِّفَ ابْنِ عَبْدِ اللَّهِ بْنِ الشَّحِيرِ؛ قَالَ أَبُو دَاوُدَ: وَحَدَّثَنِي هِشَامٌ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ.

(المعجم ٤٣) - (بَابُ فَضْلِ السُّجُودِ

وَالْحَثِّ عَلَيْهِ) (التحفة ٤٣)

[١٠٩٣] [٢٢٥- (٤٨٨)] وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: سَمِعْتُ الْأَوْزَاعِيَّ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ هِشَامِ الْمُعِطِيُّ: حَدَّثَنِي مَعْدَانُ ابْنُ أَبِي طَلْحَةَ الْيَعْمُرِيُّ قَالَ: لَقِيتُ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ. فَقُلْتُ: أَخْبِرْنِي بِعَمَلٍ أَعْمَلُهُ يُدْخِلْنِي اللَّهُ بِهِ الْجَنَّةَ، أَوْ قَالَ: قُلْتُ بِأَحَبِّ الْأَعْمَالِ إِلَى اللَّهِ، فَسَكَتَ، ثُمَّ سَأَلْتُهُ فَسَكَتَ، ثُمَّ سَأَلْتُهُ الثَّالِثَةَ فَقَالَ: سَأَلْتُ عَنْ ذَلِكَ رَسُولَ اللَّهِ ﷺ. فَقَالَ: «عَلَيْكَ بِكَثْرَةِ السُّجُودِ لِلَّهِ، فَإِنَّكَ لَا تَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَكَ اللَّهُ بِهَا دَرَجَةً، وَحَطَّ عَنْكَ بِهَا حَطِيئَةً».

Ma'dân said: "Then I met Abû Ad-Dardâ' and asked him (the same question), and he said the same as Ṭhawbân had said to me."

[1094] 226 - (489) Rabî'ah bin Ka'b Al-Aslamî said: "I used to stay overnight with the Messenger of Allâh ﷺ and bring him water for *Wudû'* and whatever he needed. He said to me: 'Ask.' I said: 'I ask to be with you in Paradise.' He said: 'Is there anything else?' I said: 'That is all,' He said: 'Help me to do that for you by prostrating a great deal.'"

قَالَ مَعْدَانُ: ثُمَّ لَقِيتُ أَبَا الدَّرْدَاءِ فَسَأَلْتُهُ. فَقَالَ لِي مِثْلَ مَا قَالَ لِي ثَوْبَانُ.

[١٠٩٤] ٢٢٦ - (٤٨٩) حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى أَبُو صَالِحٍ: حَدَّثَنَا هِفْلُ بْنُ زِيَادٍ قَالَ: سَمِعْتُ الْأَوْزَاعِيَّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ: حَدَّثَنِي رَبِيعَةُ بْنُ كَعْبٍ الْأَسْلَمِيُّ قَالَ: كُنْتُ أَبِيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَتَيْتُهُ بِوَضُوءِهِ وَحَاجَتِهِ، فَقَالَ لِي: «سَلْ» فَقُلْتُ: أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ. قَالَ: «أَوْ غَيْرَ ذَلِكَ؟» قُلْتُ: هُوَ ذَاكَ. قَالَ: «فَاعْنِي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ».

Chapter 44. The Limbs Of Prostration And The Prohibition Of Tucking Up One's Hair And Garment Or Having One's Hair In A Braid When Praying

[1095] 227 - (490) It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ ordered that we should prostrate on seven bones, and he forbade tucking up one's hair and garment." This is the *Hadîth* of Yahyâ.

Abû Ar-Rabî' (in his narration) said: "... on seven bones, and it was forbidden to tuck up one's hair or garment: The (bones are of) the hands, the knees, the feet, and the forehead."

(المعجم ٤٤) - (باب أعضاء السجود والنهي عن كف الشعر والثوب وعقص الرأس في الصلاة) (التحفة ٤٤)

[١٠٩٥] ٢٢٧ - (٤٩٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا - حَمَادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمَرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ وَنَهَى أَنْ يَكْفَ شَعْرَهُ وَثِيَابَهُ. هَذَا حَدِيثٌ يَحْيَى.

وَقَالَ أَبُو الرَّبِيعِ: عَلَى سَبْعَةِ أَعْظَمٍ
وَنُهِىَ أَنْ يَكْتَفَ شَعْرَهُ وَثِيَابَهُ: الْكَفَيْنِ
وَالرُّكْبَتَيْنِ وَالْقَدَمَيْنِ وَالْجَبْهَةَ.

[1096] 228 - (...) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said: “I have been commanded to prostrate on seven bones, and not to tuck up my garment or hair.”

[١٠٩٦] ٢٢٨- (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ
طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ
قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ
أَعْظَمٍ، وَلَا أَكْتَفَ ثَوْبًا وَلَا شَعْرًا».

[1097] 229 - (...) It was narrated from Ibn ‘Abbâs: “The Prophet ﷺ was commanded to prostrate on seven (bones), and was forbidden to tuck up his hair or garment.”

[١٠٩٧] ٢٢٩- (...) حَدَّثَنَا عَمْرٍو
التَّائِقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ
طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أُمِرَ
النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعِ، وَنُهِىَ أَنْ
يَكْتَفَ الشَّعْرَ وَالثِّيَابَ.

[1098] 230 (...) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said: “I have been commanded to prostrate on seven bones: The forehead” - and he pointed to his nose - “the hands, the feet and the ends of the feet (toes), and not to tuck up my garment or hair.”

[١٠٩٨] ٢٣٠- (...) حَدَّثَنَا مُحَمَّدُ
بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزُ: حَدَّثَنَا وَهَيْبٌ:
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ طَاوُسٍ،
عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظَمٍ:
الْجَبْهَةَ - وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ -
وَالْيَدَيْنِ وَالرُّجُلَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ، وَلَا
نَكْتَفِ الثِّيَابَ وَلَا الشَّعْرَ».

[1099] 231 - (...) It was narrated from ‘Abdullâh bin ‘Abbâs that the Messenger of Allâh ﷺ said:

[١٠٩٩] ٢٣١- (...) حَدَّثَنَا أَبُو
الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ:

“I have been commanded to prostrate on seven (bones) and not to tuck up my hair or garment: The forehead, the nose, the hands, the knees and the feet.”

[1100] (491) It was narrated from Al-‘Abbâs bin ‘Abdul-Muṭṭalib that he heard the Messenger of Allâh ﷺ say: “When a person prostates, he prostrates on seven parts of the body: His face, his hands, his knees and his feet.”

[1101] 232 - (492) It was narrated from ‘Abdullâh bin ‘Abbâs that he saw ‘Abdullâh bin Al-Hârith offering prayers, and his hair was braided at the back. He went and started to undo it. When he finished prayers, he turned to Ibn ‘Abbâs and said: “What are you doing to my hair?” He said: “I heard the Messenger of Allâh ﷺ say: ‘The likeness of this one is that of a man who prays with his hands tied.’”

حَدَّثَنِي ابْنُ جُرَيْجٍ عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعٍ وَلَا أَكْفَيْتَ الشَّعْرَ وَلَا الثِّيَابَ: الْجَبْهَةَ وَالْأَنْفَ، وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ وَالْقَدَمَيْنِ».

[١١٠٠] [٤٩١] حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ وَهُوَ ابْنُ مُضَرَ، عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَجَدَ الْعَبْدُ سَجَدَ مَعَهُ سَبْعَةٌ أَطْرَافٍ: وَجْهَهُ وَكَفَّاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ».

[١١٠١] [٢٣٢-٤٩٢] حَدَّثَنَا عَمْرُو بْنُ سَوَادٍ الْعَامِرِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ أَنَّ بُكَيْرًا حَدَّثَهُ، أَنَّ كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُصَلِّي، وَرَأْسُهُ مَعْمُوصٌ مِنْ وَرَائِهِ، فَقَامَ فَجَعَلَ يَحُلُّهُ، فَلَمَّا انْصَرَفَ أَقْبَلَ إِلَى ابْنِ عَبَّاسٍ، فَقَالَ: مَا لَكَ وَرَأْسِي؟ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا مَثَلُ هَذَا مَثَلُ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ».

Chapter 45. Moderation In Prostration; Placing The Hands On The Ground, Keeping The Elbows Up, Away From The Sides, And Lifting The Belly Up Off The Thighs When Prostrating

[1102] 233 - (493) It was narrated that Anas said: “The Messenger of Allâh ﷺ said: ‘Be moderate in prostration; none of you should spread his forearms (along the ground) like a dog.’”

[1103] (...) Shu‘bah narrated it with this chain. In the *Hadîth* of Ibn Ja‘far it says: “None of you should spread his forearms (along the ground) like a dog.”

[1104] 234 - (494) It was narrated that Al-Barâ’ said: “The Messenger of Allâh ﷺ said: ‘When you prostrate, place your palms (on the ground) and raise your elbows.’”

[1105] 235 - (495) It was narrated from ‘Abdullâh bin Mâlik bin Buhainah that when the Messenger of Allâh ﷺ prayed, (in prostration) he would

(المعجم ٤٥) - (بَابُ الْاِعْتِدَالِ فِي السُّجُودِ، وَوَضْعِ الْكَفَيْنِ عَلَى الْأَرْضِ، وَرَفْعِ الْمِرْفَقَيْنِ عَنِ الْجَنْبَيْنِ، وَرَفْعِ الْبَطْنِ عَنِ الْفَخْذَيْنِ فِي السُّجُودِ) (التحفة ٤٥)

[١١٠٢] ٢٣٣- (٤٩٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اعْتَدِلُوا فِي السُّجُودِ، وَلَا يَبْسُطُ أَحَدُكُمْ ذِرَاعِيهِ انِّسَاطَ الْكَلْبِ».

[١١٠٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ يَعْنِي ابْنَ الْحَارِثِ، قَالَا: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ. وَفِي حَدِيثِ ابْنِ جَعْفَرٍ «وَلَا يَبْسُطُ أَحَدُكُمْ ذِرَاعِيهِ انِّسَاطَ الْكَلْبِ».

[١١٠٤] ٢٣٤- (٤٩٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: أَخْبَرَنَا عُيَيْدُ اللَّهِ بْنُ إِيَادٍ عَنْ إِيَادِ بْنِ لَقَيْطٍ، عَنِ الْبَرَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَجَدْتَ فَضَعْ كَفَيْكَ وَارْفَعْ مِرْفَقَيْكَ».

[١١٠٥] ٢٣٥- (٤٩٥) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا بَكْرٌ، وَهُوَ ابْنُ مُضَرٍّ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ، عَنْ

spread his arms out so much that the whiteness of his armpits could be seen.

[1106] 236 - (...) It was narrated from Ja'far bin Rabî'ah, with this chain.

According to the report of 'Amr bin Al-Hâriṭh, when the Messenger of Allâh ﷺ prostrated, he would keep his arms so far apart that the whiteness of his armpits could be seen.

According to the report of Al-Laiṭh, "When the Messenger of Allâh ﷺ prostrated, he spread his arms so far out from his armpits that I could see the whiteness of his armpits."

[1107] 237 - (496) It was narrated that Maimûnah said: "When the Prophet ﷺ prostrated, if a lamb wanted to pass beneath his arms, it could."

[1108] 238 - (497) It was narrated that Maimûnah, the wife of the Prophet ﷺ, said: "When the Messenger of Allâh ﷺ

عَبْدُ اللَّهِ بْنِ مَالِكِ بْنِ بُحَيْئَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا صَلَّى فَرَجَ بَيْنَ يَدَيْهِ، حَتَّى يَبْدُو بَيَاضُ إِبْطَيْهِ .

[١١٠٦] ٢٣٦- (...) حَدَّثَنَا عَمْرُو

ابْنُ سَوَادٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ وَاللَّيْثُ بْنُ سَعْدٍ كِلَاهُمَا عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، بِهَذَا الْإِسْنَادِ .

وَفِي رِوَايَةِ عَمْرٍو بْنِ الْحَارِثِ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَجَدَ يُجَنِّحُ فِي سُجُودِهِ حَتَّى يُرَى وَضَحُ إِبْطَيْهِ .

وَفِي رِوَايَةِ اللَّيْثِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَجَدَ فَرَجَ يَدَيْهِ عَنْ إِبْطَيْهِ، حَتَّى إِنِّي لَأَرَى بَيَاضَ إِبْطَيْهِ .

[١١٠٧] ٢٣٧- (٤٩٦) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى وَابْنُ أَبِي عَمَرَ قَالَا جَمِيعًا عَنْ سُفْيَانَ، قَالَ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَصَمِّ، عَنْ عَمِّهِ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ مَيْمُونَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا سَجَدَ، لَوْ شَاءَتْ بِهِمَّةٌ أَنْ تَمُرَّ بَيْنَ يَدَيْهِ لَمَرَّتْ .

[١١٠٨] ٢٣٨- (٤٩٧) حَدَّثَنَا

إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ قَالَ: حَدَّثَنَا

prostrated, he kept his arms so far apart that the whiteness of his armpits could be seen from behind, and when he sat he rested on his left thigh.”

[1109] 239 - (...) It was narrated that Maimūnah bint Al-Hārith said: “When the Messenger of Allāh ﷺ prostrated, he kept his arms so far apart that the whiteness of his armpits could be seen from behind.”

Chapter 46. The Description Of The Prayer, With What It Begins And Ends. The Description Of Bowing And Prostration Therein, And Of Moderation And Moderation Therein. *Taṣḥah-hud* After Each Two *Rak'ah* Of Four *Rak'ah* Prayers. Description Of Sitting Between The Two Prostrations, And In The First *Taṣḥah-hud*

[1110] 240 - (498) It was narrated that 'Aīshah said: “The

عَبِيدُ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَصَمِّ، عَنْ
يَزِيدَ بْنِ الْأَصَمِّ أَنَّهُ أَخْبَرَهُ عَنْ مَيْمُونَةَ
زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ
اللَّهِ ﷺ إِذَا سَجَدَ خَوَى بِيَدَيْهِ تَعْنِي جَنَحَ،
حَتَّى يُرَى وَضَحَ إِبْطَيْهِ مِنْ وِرَائِهِ، وَإِذَا
قَعَدَ اطمَأَنَّ عَلَى فُخْذِهِ الْيُسْرَى.

[١١٠٩] ٢٣٩ - (...) حَدَّثَنَا أَبُو بَكْرِ
بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ
وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعَمْرٍو - قَالَ
إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الْأَخْرُونَ: حَدَّثَنَا -
وَكَيْعُ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنْ يَزِيدَ ابْنِ
الْأَصَمِّ، عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ قَالَتْ:
كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَجَدَ جَافَى حَتَّى
يُرَى مِنْ خَلْفِهِ وَضَحَ إِبْطَيْهِ.
قَالَ وَكَيْعُ: تَعْنِي بِيَاضَهُمَا.

(المعجم ٤٦) - (بَابُ مَا يَجْمَعُ صِفَةَ
الصَّلَاةِ وَمَا يَفْتَتِحُ بِهِ وَيُخْتَمُ بِهِ. وَصِفَةُ
الرُّكُوعِ وَالِاعْتِدَالِ مِنْهُ، وَالسُّجُودِ
وَالِاعْتِدَالِ مِنْهُ. وَالتَّشَهُدَ بَعْدَ كُلِّ
رُكْعَتَيْنِ مِنَ الرَّبَاعِيَةِ. وَصِفَةُ الْجُلُوسِ
بَيْنَ السُّجُودَتَيْنِ، وَفِي التَّشَهُدِ الْأَوَّلِ)
(التحفة ٤٦)

[١١١٠] ٢٤٠ - (٤٩٨) حَدَّثَنَا

Messenger of Allâh ﷺ used to start his prayer with the *Takbîr* and the recitation of *Al-ḥamdu Lillâhi Rabbil-‘Ālamîn*. When he bowed he neither kept his head up nor lowered it, but it was somewhere between the two. When he raised his head from bowing, he did not prostrate until he had stood up straight, and when he raised his head from prostrating, he did not prostrate again until he had sat up straight. After each two *Rak‘ah* he would recite *At-Taḥiyyah*. He would lay his left foot along the ground and hold his right foot upright. He forbade *‘Uqbatish-Shaiṭân*,^[1] and he forbade resting one’s forearms along the ground like a predator. And he used to conclude his prayer with the *Taslîm*.”

According to the report of Ibn Numair from Abû Khâlid: “And he forbade *‘Aqibi Shaiṭân*.”

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي الْأَحْمَرَ، عَنْ حُسَيْنِ الْمُعَلِّمِ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا حُسَيْنُ الْمُعَلِّمِ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَفْتِحُ الصَّلَاةَ بِالتَّكْبِيرِ، وَالْقِرَاءَةِ بِ «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ» وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ، وَلَكِنْ بَيْنَ ذَلِكَ، وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَائِمًا، وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ جَالِسًا، وَكَانَ يَقُولُ فِي كُلِّ رَكَعَتَيْنِ التَّحِيَّةَ، وَكَانَ يَفْرِشُ رِجْلَهُ الْيُسْرَى وَيُنْصِبُ رِجْلَهُ الْيُمْنَى، وَكَانَ يَنْهَى عَنِ عُقْبَةِ الشَّيْطَانِ، وَيَنْهَى أَنْ يَقْتَرِشَ الرَّجُلُ ذِرَاعَيْهِ افْتِرَاشَ السَّبْعِ، وَكَانَ يَخْتِمُ الصَّلَاةَ بِالتَّسْلِيمِ.

وفي رواية ابن نمير عن أبي خالد: وكان ينهى عن عقبة الشيطان.

[1] Lit. The back of *Shaiṭân*. They differ over its description;

Chapter 47. The *Sutrah* (Screen) For One Who Is Praying, And The Recommendation To Pray Facing A *Sutrah*. The Ruling On Passing In Front Of One Who Is Praying, And Preventing One Who Wants To Pass In Front. It Is Permissible To Lie Down In Front Of One Who Is Praying. Praying Towards One's Mount. The Command To Stand Close To The *Sutrah*. The Height Of The *Sutrah*, And Related Matters

[1111] 241 - (499) It was narrated from Mûsâ bin Ṭalḥah that his father said: "The Messenger of Allâh ﷺ said: 'When one of you places something like the back of a saddle in front of him (as a *Sutra*), let him pray and not worry about whoever passes beyond that."

[1112] 242 - (...) It was narrated from Mûsâ bin Ṭalḥah that his father said: "We were offering *Ṣalât* and animals were passing in front of us. We mentioned that to the Messenger of Allâh ﷺ and he said: 'Let one of you put something like the back of a saddle in front of him, then it will not matter whatever passes in front of him.'"

(المعجم ٤٧) - (بَابُ سِتْرَةِ الْمُصَلِّيِّ
والندب إلى الصلاة إلى سترة، والنهي
عن المرور بين يدي المصلي، وحكم
المرور، ودفْع المار، وجواز
الاعتراض بين يدي المصلي،
والصلاة إلى الراحة، والأمر بالدنو
من السترة، وبيان قدر السترة، وما
يتعلّق بذلك) (التحفة ٤٧)

[١١١١] ٢٤١ - (٤٩٩) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَفُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ
أَبِي سَيْبَةَ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ
الْأَخْرَاقِيُّ: حَدَّثَنَا - أَبُو الْأَحْوَصِ عَنْ
سِمَاكِ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَضَعَ
أَحَدُكُمْ بَيْنَ يَدَيْهِ مِثْلَ مُؤَخَّرَةِ الرَّحْلِ
فَلْيُصَلِّ، وَلَا يُبَالِ مِنْ مَرٍّ وَرَاءَ ذَلِكَ».

[١١١٢] ٢٤٢ - (...) [و] حَدَّثَنَا
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ
إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ
ابْنُ نُمَيْرٍ: حَدَّثَنَا - عُمَرُ بْنُ عَبْدِ
الطَّنَافِيسِيِّ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ
مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: كُنَّا
نُصَلِّي وَالِدَوَابَّ تَمُرُّ بَيْنَ أَيْدِينَا، فَذَكَرْنَا

Ibn Numair said: "It will not matter whoever passes in front of him."

ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «مِثْلُ مُؤَخَّرَةِ الرَّحْلِ تَكُونُ بَيْنَ يَدَيْ أَحَدِكُمْ، ثُمَّ لَا يَضُرُّهُ مَا مَرَّ بَيْنَ يَدَيْهِ». وَقَالَ ابْنُ نُمَيْرٍ: «فَلَا يَضُرُّهُ مَنْ مَرَّ بَيْنَ يَدَيْهِ».

[1113] 243 - (500) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ was asked about the *Sutrah* (screen) for one who is praying. He said: 'Like the back of a saddle.'"

[١١١٣] ٢٤٣ - (٥٠٠) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي الْأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ سُتْرَةِ الْمُصَلِّيِّ؟ فَقَالَ: «مِثْلُ مُؤَخَّرَةِ الرَّحْلِ».

[1114] 244 - (...) It was narrated from 'Āishah that the Messenger of Allāh ﷺ was asked during the campaign of Tabūk about the *Sutrah* (screen) for one who is praying. He said: "As the back of a saddle."

[١١١٤] ٢٤٤ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: أَخْبَرَنَا حَيُّوَةَ عَنْ أَبِي الْأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ فِي عُرْوَةَ تَبُوكَ عَنْ سُتْرَةِ الْمُصَلِّيِّ؟ فَقَالَ: «كَمُؤَخَّرَةِ الرَّحْلِ».

[1115] 245 - (501) It was narrated from Ibn 'Umar that when the Messenger of Allāh ﷺ went out on the day of 'Eid, he ordered that a *Harbah*^[1] be placed in front of him (as *Sutra*), and he prayed facing it, with the people behind him. He used to

[١١١٥] ٢٤٥ - (٥٠١) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا

[1] A small lance.

do that when he traveled as well, hence the governors adopted that.

[1116] 246 - (...) It was narrated from Ibn ‘Umar that the Prophet ﷺ used to set up an ‘*Anazah*^[1] as *Sutra* and pray facing it.

Ibn Abî Ṣhaibah added: ‘Ubaidullāh said: “It was a *Ḥarbah*.”

[1117] 247 - (502) It was narrated from Ibn ‘Umar that the Prophet ﷺ faced his mount sideways when he was praying towards it.

[1118] 248 - (...) It was narrated from Ibn ‘Umar that the Prophet ﷺ used to pray facing his mount. Ibn Numair said: “The Prophet ﷺ prayed facing a camel.”

خَرَجَ يَوْمَ الْعِيدِ، أَمَرَ بِالْحَرْبَةِ فَتَوَضَّعَ بَيْنَ يَدَيْهِ، فَيُصَلِّي إِلَيْهَا، وَالنَّاسُ وَرَاءَهُ، وَكَانَ يَفْعَلُ ذَلِكَ فِي السَّفَرِ، فَمِنْ ثَمَّ اتَّخَذَهَا الْأَمْرَاءُ.

[١١١٦] ٢٤٦- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يَرُكُّهُ وَقَالَ أَبُو بَكْرٍ: يَغْرِزُ الْعَنْزَةَ وَيُصَلِّي إِلَيْهَا. زَادَ ابْنُ أَبِي شَيْبَةَ: قَالَ عُبَيْدُ اللَّهِ: وَهِيَ الْحَرْبَةُ.

[١١١٧] ٢٤٧- (٥٠٢) حَدَّثَنَا أَحْمَدُ ابْنُ حَبَلٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يَغْرِضُ رَاحِلَتَهُ وَ[هُوَ] يُصَلِّي إِلَيْهَا.

[١١١٨] ٢٤٨- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي إِلَى رَاحِلَتِهِ. وَقَالَ ابْنُ نُمَيْرٍ: إِنَّ النَّبِيَّ ﷺ صَلَّى إِلَى بَعِيرٍ.

[1] A spear tipped stick that is shorter than a lance and longer than a staff.

[1119] 249 - (503) 'Awn bin Abî Juhaifah narrated that his father said: "I came to the Prophet ﷺ in Makkah while he was in Al-Abṭah, in a tent of red leather. Bilâl came out with his (left over) *Wuḍû'* water, and those who got some wiped themselves with it. Then the Prophet ﷺ came out, wearing a red *Hullah* (dress). It is as if I can see the whiteness of his shins. He performed *Wuḍû'* and Bilâl call the *Adhân*, and I watched his face moving to this side and that, to the right and the left as he said: '*Hayya 'alaṣ-ṣalât, hayya alal-falâḥ* (come to prayer, come to prosperity).' Then an '*Anazah* was set up for him (as *Sutra*), and he went forward and prayed *Zuhr* with two *Rak'ah Qaṣr*, (shortened as he was traveling) with donkeys and dogs passing in front of him and not being stopped. Then he prayed '*Aṣr* with two *Rak'ah*, then he continued to offer two *Rak'ah* prayers until he returned to Al-Madînah."

[1120] 250 - (...) 'Awn bin Abî Juhaifah narrated that his father saw the Messenger of Allâh ﷺ in a tent of red leather, and he saw Bilâl bring out his (left over) *Wuḍû'* water. I saw the people racing to get it; those who got some wiped themselves with it, and those who did not get any took some of the moisture from

[١١١٩] ٢٤٩- (٥٠٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ جَمِيعًا عَنْ وَكَيْعٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا وَكَيْعٌ - حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَوْنُ ابْنِ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِمَكَّةَ، وَهُوَ بِالْأَبْطَحِ، فِي قُبَّةٍ لَهُ حَمْرَاءَ مِنْ أَدَمٍ. قَالَ: فَخَرَجَ بِلَالٌ يَوْضُوهُ، فَمِنْ نَائِلٍ وَنَاضِحٍ. قَالَ: فَخَرَجَ النَّبِيُّ ﷺ، عَلَيْهِ حُلَّةٌ حَمْرَاءَ، كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ سَاقِيهِ، قَالَ: فَتَوَضَّأَ وَأَذَّنَ بِلَالٌ. قَالَ: فَجَعَلْتُ أَتَّبِعُ فَأَهْ هُهْنًا وَهُهْنًا، يَقُولُ: يَمِينًا وَشِمَالًا، يَقُولُ: حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ. قَالَ: ثُمَّ رُكِرَتْ لَهُ عَنزَةٌ، فَتَقَدَّمَ فَصَلَّى الظُّهْرَ رَكَعَتَيْنِ، يَمُرُّ بَيْنَ يَدَيْهِ الْحِمَارُ وَالْكَلْبُ، لَا يُمْنَعُ، ثُمَّ صَلَّى الْعَصْرَ رَكَعَتَيْنِ، ثُمَّ نَمَّ يَزَلُّ يُصَلِّي رَكَعَتَيْنِ حَتَّى رَجَعَ إِلَى الْمَدِينَةِ.

[١١٢٠] ٢٥٠- (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا عُمَرُ ابْنُ أَبِي زَائِدَةَ: حَدَّثَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ: أَنَّ أَبَاهُ رَأَى رَسُولَ اللَّهِ ﷺ فِي قُبَّةٍ حَمْرَاءَ مِنْ أَدَمٍ وَرَأَيْتُ بِلَالًا أَخْرَجَ وَضُوءًا، فَرَأَيْتُ النَّاسَ يَبْتَدِرُونَ ذَلِكَ

their companions' hands. Then I saw Bilâl bring out an 'Anazah and set it up (as *Sutra*), and the Messenger of Allâh ﷺ came out wearing a red *Hullah* (dress) rolling (it) up.^[1] He led the people in praying two *Rak'ah*, facing the 'Anazah, and I saw people and animals pass in front of 'Anazah.

[1121] 251 - (...) It was narrated from 'Awn bin Abî Juhaifah, from his father, from the Prophet ﷺ - a *Hadîth* similar to that of Sufyân and 'Umar bin Abî Zâ'idah (no. 1120), with some additions according to some of them (the narrators).

According to the *Hadîth* of Mâlik bin Mighwal: "When it was noon, Bilâl came out and gave the call to prayer."

[1122] 252 - (...) It was narrated that Al-Ḥakam said: "I heard Abû Juhaifah say: 'The Messenger of Allâh ﷺ came out at noon to Al-Baḥâ', and he performed *Wuḍû'* and prayed *Zuhr* with two *Rak'ah* and *Aşr* with two *Rak'ah*, and there was an 'Anazah in front of him."

الْوُضُوءِ، فَمَنْ أَصَابَ مِنْهُ شَيْئًا تَمَسَّحَ بِهِ، وَمَنْ لَمْ يُصِبْ مِنْهُ أَخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهِ، ثُمَّ رَأَيْتُ بِلَالَ أَخْرَجَ عَنزَةَ فَرَكَّزَهَا، وَخَرَجَ رَسُولُ اللَّهِ ﷺ فِي حُلَّةٍ حَمْرَاءَ مُسَمَّرًا، فَصَلَّى إِلَى الْعَنزَةِ بِالنَّاسِ رَكَعَتَيْنِ، وَرَأَيْتُ النَّاسَ وَالذُّوَابَ يَمُرُونَ بَيْنَ يَدَيِ الْعَنزَةِ.

[١١٢١] ٢٥١ - (...) حَدَّثَنِي

إِسْحَاقُ بْنُ مَنْصُورٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ؛ وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَالٍ، كِلَاهُمَا عَنْ عَوْنِ ابْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ بِنَحْوِ حَدِيثِ سُفْيَانَ وَعُمَرَ بْنِ أَبِي زَائِدَةَ، يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ.

وَفِي حَدِيثِ مَالِكِ بْنِ مِغْوَالٍ: فَلَمَّا كَانَ بِالْهَاجِرَةِ خَرَجَ بِلَالٌ فَنَادَى بِالصَّلَاةِ.

[١١٢٢] ٢٥٢ - (...) حَدَّثَنَا مُحَمَّدُ

ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ

[1] Meaning, lifting it due to being in a hurry,

Shu'bah said: “Awn added, narrating from his father Abû Juhaifah: ‘And women and donkeys were passing beyond it.’”

بِالْهَاجِرَةِ إِلَى الْبَطْحَاءِ، فَتَوَضَّأَ فَصَلَّى
الظُّهْرَ رَكَعَتَيْنِ وَالْعَصْرَ رَكَعَتَيْنِ، وَبَيْنَ
يَدَيْهِ عَنَزَةٌ.

قَالَ شُعْبَةُ: وَزَادَ فِيهِ عَوْنٌ عَنْ أَبِيهِ أَبِي
جُحَيْفَةَ: وَكَانَ يَمُرُّ مِنْ وَرَائِهَا الْمَرْأَةُ
وَالْحِمَارُ.

[1123] 253 - (...) Shu'bah narrated a similar report (as no. 1122) with both chains. The *Hadith* of Al-Hakam adds: “And the people started to take from his left over *Wuḍû'* water.”

[١١٢٣] ٢٥٣ - (...) حَدَّثَنِي زُهَيْرُ
ابْنِ حَرْبٍ وَمُحَمَّدُ بْنُ حَاتِمٍ قَالَا: حَدَّثَنَا
ابْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ بِالْإِسْنَادَيْنِ
جَمِيعًا، مِثْلَهُ. وَزَادَ فِي حَدِيثِ الْحَكَمِ:
فَجَعَلَ النَّاسُ يَأْخُذُونَ مِنْ فَضْلِ وَضُوئِهِ.

[1124] 254 - (504) It was narrated that Ibn 'Abbâs said: “I came riding on a female donkey, and at that time I was on the brink of adolescence. The Messenger of Allâh ﷺ was leading the people in prayer in Minâ. I passed in front of the row, and I dismounted and sent the donkey to graze, and I joined the row, and no one rebuked me for that.”

[١١٢٤] ٢٥٤ - (٥٠٤) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ
ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ،
عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقْبَلْتُ رَاكِبًا عَلَى
أَتَانٍ، وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الْإِحْتِلَامَ
وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ بِيَمِينِي،
فَمَرَرْتُ بَيْنَ يَدَيْ الصَّفِّ، فَتَرَلْتُ
فَأَرْسَلْتُ الْأَتَانَ تَرْتَعُ، وَدَخَلْتُ فِي
الصَّفِّ، فَلَمْ يُنْكِرْ ذَلِكَ عَلَيَّ أَحَدٌ.

[1125] 255 - (...) It was narrated that 'Abdullâh bin 'Abbâs said that he came riding on a donkey and the Messenger of Allâh ﷺ was standing praying in Minâ during the Farewell Pilgrimage,

[١١٢٥] ٢٥٥ - (...) حَدَّثَنِي
حَزْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهَبٍ:
أَخْبَرَنِي يُونُسُ بْنُ ابْنِ شِهَابٍ: أَخْبَرَنِي
عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ عَبْدَ

leading the people in prayer. The donkey passed in front of part of the row, then he dismounted, and joined the people in the row.

[1126] 256 - (...) It was narrated from Az-Zuhrî with this chain. "He said: 'And the Prophet ﷺ was praying in 'Arafah.'"

[1127] 257 - (...) It was narrated from Az-Zuhrî with this chain but he did not mention either Minâ nor 'Arafah. And he said: "During the Farewell Pilgrimage or, during the Conquest (of Makkah)."

Chapter 48. Preventing One Who Wants To Pass In Front Of A Praying Person

[1128] 258 - (505) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "If one of you is praying, he should not let anyone pass in front of him, and he should stop him if he can. If he insists, then let him fight him, for he is a devil."

اللَّهُ بْنُ عَبَّاسٍ أَخْبَرَهُ: أَنَّهُ أَقْبَلَ بَيْسِرُ عَلَى حِمَارٍ وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يُصَلِّي بِمَنَى، فِي حَجَّةِ الْوَدَاعِ يُصَلِّي بِالنَّاسِ. قَالَ: فَسَارَ الْحِمَارُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ، ثُمَّ نَزَلَ عَنْهُ، فَصَفَّ مَعَ النَّاسِ.

[١١٢٦] ٢٥٦ - (...) حَدَّثَنِي يَحْيَى بْنُ يَحْيَى وَعَمْرُو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، قَالَ: وَالنَّبِيُّ ﷺ يُصَلِّي بِعَرَفَةَ.

[١١٢٧] ٢٥٧ - (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ - وَلَمْ يَذْكُرْ فِيهِ مِنَى وَلَا عَرَفَةَ، وَقَالَ: فِي حَجَّةِ الْوَدَاعِ أَوْ يَوْمَ الْفَتْحِ.

(المعجم ٤٨) - (بَابُ مَنَعَ الْمَارِ بَيْنَ يَدَيْ الْمُصَلِّي) (التحفة ٤٨)

[١١٢٨] ٢٥٨ - (٥٠٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ زَيْدِ بْنِ أَسْلَمَ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ، عَنِ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَدْعُ أَحَدًا يَمُرُّ بَيْنَ يَدَيْهِ، وَلْيَنْدِرَاهُ مَا

اسْتَطَاعَ، فَإِنْ أَبِي فَلْيَقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ».

[1129] 259 - (...) Abû Şâlih As-Sammân said: "I will tell you what I heard and saw from Abû Sa'eed. While I was with Abû Sa'eed, he was praying one Friday facing something that was screening him from the people. A young man from Banû Abî Mu'aiţ came and wanted to pass in front of him. He pushed him in his chest, and (the young man) looked but could not find any way to get by except by passing in front of Abû Sa'eed. So he came back, and he pushed him in the chest harder than he had the first time. He stood up and insulted Abû Sa'eed, then he pushed through the crowds, and he left, and then he entered upon Marwân and complained to him about what had happened. Abû Sa'eed entered upon Marwân and Marwân said to him: 'What is the matter with you and your brother's son? He came and complained about you.' Abû Sa'eed said: 'I heard the Messenger of Allâh ﷺ say: "If one of you prays facing towards something that is screening him from the people, and someone wants to pass in front of him (and the *Sutrah*), let him push him in the chest, and if he insists then let him fight him, for he is a devil."

[١١٢٩] ٢٥٩- (...) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةَ: حَدَّثَنَا ابْنُ هِلَالٍ يَعْني حُمَيْدًا، قَالَ: بَيْنَمَا أَنَا وَصَاحِبٌ لِي نَتَذَاكَرُ حَدِيثًا، إِذْ قَالَ أَبُو صَالِحِ السَّمَّانُ: أَنَا أُحَدِّثُكَ مَا سَمِعْتُ مِنْ أَبِي سَعِيدٍ، وَرَأَيْتُ مِنْهُ. قَالَ: بَيْنَمَا أَنَا مَعَ أَبِي سَعِيدٍ، يُصَلِّي يَوْمَ الْجُمُعَةِ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، إِذْ جَاءَ رَجُلٌ شَابٌّ مِنْ بَنِي أَبِي مُعَيْطٍ، أَرَادَ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَدَفَعَ فِي نَحْرِهِ، فَظَنَرَ فَلَمْ يَجِدْ مَسَاعًا إِلَّا بَيْنَ يَدَيْ أَبِي سَعِيدٍ، فَعَادَ، فَدَفَعَ فِي نَحْرِهِ أَشَدَّ مِنَ الدَّفْعَةِ الْأُولَى، فَمَثَلَ قَائِمًا، فَقَالَ مِنْ أَبِي سَعِيدٍ، ثُمَّ زَاخَمَ النَّاسَ، فَخَرَجَ، فَدَخَلَ عَلَى مَرْوَانَ، فَشَكَا إِلَيْهِ مَا لَقِيَ، قَالَ: وَدَخَلَ أَبُو سَعِيدٍ عَلَى مَرْوَانَ، فَقَالَ لَهُ مَرْوَانُ: مَا لَكَ وَلابْنِ أَخِيكَ؟ جَاءَ يَشْكُوكَ، فَقَالَ أَبُو سَعِيدٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَلْيَدْفَعْ فِي نَحْرِهِ، فَإِنْ أَبِي فَلْيَقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ».

[1130] 260 - (506) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “If one of you is praying, he should not let anyone pass in front of him, and if he insists then let him fight him, for there is a devil with him.”

[1131] (...) Şadaqah bin Yasâr said: “I heard Ibn ‘Umar say: ‘The Messenger of Allâh ﷺ said...’” a similar report (as no. 1130).

[1132] 261 - (507) It was narrated from Busr bin Sa‘eed that Zaid bin Khâlid Al-Juhanî sent him to Abû Juhaim to ask him what he heard from the Messenger of Allâh ﷺ about one who passes in front of a person who is praying. Abû Juhaim said: “The Messenger of Allâh ﷺ said: ‘If the one who passes in front of one who is praying knew what (sin) he incurs, he would realize that waiting for forty is better than passing in front of him.’”

Abû An-Naḍr said: “I do not know whether he said forty days, or months, or years.”

[١١٣٠] ٢٦٠ - (٥٠٦) حَدَّثَنِي هُرُوثُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ أَبِي فُدَيْكٍ عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ صَدَقَةَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَدْعُ أَحَدًا يُمْرُ بَيْنَ يَدَيْهِ، فَإِنْ أَبِي فَلِقَاتِلُهُ، فَإِنَّ مَعَهُ الْقَرِينَ».

[١١٣١] (...) وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو بَكْرِ الْحَنْفِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ: حَدَّثَنَا صَدَقَةُ بْنُ يَسَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ، بِمِثْلِهِ.

[١١٣٢] ٢٦١ - (٥٠٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ أَنَّ زَيْدَ بْنَ خَالِدِ الْجُهَنِيِّ أَرْسَلَهُ إِلَى أَبِي جُهَيْمٍ يَسْأَلُهُ: مَاذَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الْمَارِّ بَيْنَ يَدَيْ الْمُصَلِّي؟ قَالَ أَبُو جُهَيْمٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيْ الْمُصَلِّي مَاذَا عَلَيْهِ، لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ، خَيْرًا لَهُ مِنْ أَنْ يُمْرَ بَيْنَ يَدَيْهِ».

قَالَ أَبُو النَّضْرِ: لَا أَدْرِي قَالَ: أَرْبَعِينَ يَوْمًا، أَوْ شَهْرًا، أَوْ سَنَةً؟

[1133] (...) It was narrated from Busr bin Sa'eed that Zaid bin Khâlid Al-Juhanî sent word to Abû Juhaim Al-Ansârî asking: "What did you hear the Messenger of Allâh ﷺ say..." and he mentioned something similar to the *Hadîth* of Mâlik (no. 1132).

Chapter 49. The Praying Person Standing Close To The *Sutra*

[1134] 262 - (508) It was narrated that Sahl bin Sa'd As-Sâ'id said: "Between the place where the Messenger of Allâh ﷺ prostrated and the wall there was a space where a sheep could pass."

[1135] 263 - (509) It was narrated from Salamah bin Al-Akwa' that he used to seek out a spot close to where the *Mushaf* was kept (i.e., the place where Othmân bin 'Affân used to keep the *Mushaf*) to offer voluntary prayers. And he said that the Messenger of Allâh ﷺ used to seek out that spot; and between the *Minbar* and the *Qiblah* there was a space where a sheep could pass.

[١١٣٣] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هَاشِمِ بْنِ حَيَّانَ الْعُبَيْدِيُّ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ سَالِمِ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ أَنَّ زَيْدَ بْنَ خَالِدِ الْجُهَيْنِيِّ أَرْسَلَ إِلَى أَبِي جُهَيْمِ الْأَنْصَارِيِّ: مَا سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ؟ فَذَكَرَ بِمَعْنَى حَدِيثِ مَالِكٍ.

(المعجم ٤٩) - (بَابُ دُنُو الْمُصَلِّي مِنَ السُّتْرَةِ) (التحفة ٤٩)

[١١٣٤] ٢٦٢ - (٥٠٨) حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ قَالَ: كَانَ بَيْنَ مُصَلِّي رَسُولِ اللَّهِ ﷺ وَبَيْنَ الْجِدَارِ مَمْرٌ الشَّاةِ.

[١١٣٥] ٢٦٣ - (٥٠٩) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا حَمَادُ ابْنُ مَسْعَدَةَ عَنْ زَيْدِ بْنِ يَعْنِي ابْنَ أَبِي عُبَيْدٍ، عَنْ سَلْمَةَ وَهُوَ ابْنُ الْأَكْوَعِ، أَنَّهُ كَانَ يَتَحَرَّى مَوْضِعَ مَكَانِ الْمُصْحَفِ يُسَبِّحُ فِيهِ. وَذَكَرَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَحَرَّى ذَلِكَ الْمَكَانَ، وَكَانَ بَيْنَ الْمِئْبَرِ وَالْقِبْلَةِ فَذُرَّ مَمْرُ الشَّاةِ.

[1136] 264 - (...) Yazîd said: "Salamah used to seek out a spot by the pillar that is next to where the *Muşhaf* is kept. I said to him: 'O Abû Muslim, I see that you are keen to pray next to that pillar.' He said: 'I saw the Messenger of Allâh ﷺ keen to pray in that spot.'"

[١١٣٦] ٢٦٤ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مَكِّيٌّ قَالَ: يَرِيدُ أَحْبَرَنَا قَالَ: كَانَ سَلَمَةُ يَتَحَرَّى الصَّلَاةَ عِنْدَ الْأُسْطُوَانَةِ الَّتِي عِنْدَ الْمُضْحَفِ فَقُلْتُ لَهُ: يَا أَبَا مُسْلِمٍ! أَرَأَيْكَ تَتَحَرَّى الصَّلَاةَ عِنْدَ هَذِهِ الْأُسْطُوَانَةِ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى الصَّلَاةَ عِنْدَهَا.

Chapter 50. The Height Of That Which Serves As A *Sutrah* For The One Who Is Praying

(المعجم ٥٠) - (بَابُ قَدْرِ مَا يَسْتُرُ الْمُصَلِّي) (التحفة ٥٠)

[1137] 265 - (510) It was narrated from 'Abdullâh bin Aş-Şâmit, from Abû Dharr, who said: "The Messenger of Allâh ﷺ said: 'When one of you stands to offer prayer, he will be screened if he has something in front of him that is like the back of a saddle. If he does not have something in front of him that is like the back of a saddle, then his prayer will be interrupted if a donkey, a woman or a black dog passes in front of him.'"

[١١٣٧] ٢٦٥ - (٥١٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ يُونُسَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ يُصَلِّي، فَإِنَّهُ يَسْتُرُهُ إِذَا كَانَ بَيْنَ يَدَيْهِ مِثْلَ آخِرَةِ الرَّحْلِ، فَإِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلَ آخِرَةِ الرَّحْلِ، فَإِنَّهُ يَقْطَعُ صَلَاتَهُ الْجِمَارُ وَالْمَرْأَةُ وَالْكَلْبُ الْأَسْوَدُ».

I said: "O Abû Dharr! What is the difference between a black dog, and a red or yellow dog?" He said: "O son of my brother, I asked the Messenger of Allâh ﷺ the same question and he said: 'The black dog is a devil.'"

قُلْتُ: يَا أَبَا ذَرٍّ! مَا بَالُ الْكَلْبِ الْأَسْوَدِ مِنَ الْكَلْبِ الْأَحْمَرِ مِنَ الْكَلْبِ الْأَصْفَرِ؟ قَالَ: يَا ابْنَ أَخِي! سَأَلْتُ

رَسُولُ اللَّهِ ﷺ كَمَا سَأَلْتَنِي فَقَالَ:
«الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ».

[1138] (...) A similar *Hadīth* (as no. 1138) was narrated from Ḥumaid bin Hilāl with the chain of Yūnus.

[١١٣٨] (...) حَدَّثَنَا شَيْبَانُ بْنُ
فَرُوحَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغْبِرَةِ؛
وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ
قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
شُعْبَةُ؛ وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ:
أَخْبَرَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي؛
وَحَدَّثَنَا إِسْحَقُ أَيْضًا: أَخْبَرَنَا الْمُعْتَمِرُ
بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ سَلَمَ بْنَ أَبِي
الذِّيَابِ؛ وَحَدَّثَنِي يُونُسُ بْنُ حَمَّادٍ
الْمَعْنِي: حَدَّثَنَا زِيَادُ الْبَكَّائِي عَنْ
عَاصِمِ الْأَحْوَلِ، كُلُّ هَؤُلَاءِ عَنْ حُمَيْدِ
بْنِ هِلَالٍ، بِإِسْنَادِ يُونُسَ، كَتَبُو
حَدِيثَهُ.

[1139] 266 - (511) It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Prayer is interrupted by (passing in front of a praying person of) a woman, a donkey and a dog, but something like the back of a saddle protects against that.'"

[١١٣٩] ٢٦٦ - (٥١١) وَحَدَّثَنَا
إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ:
حَدَّثَنَا عَبْدُ الْوَاحِدِ وَهُوَ ابْنُ زِيَادٍ: حَدَّثَنَا
عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ الْأَصَمِّ: حَدَّثَنَا
بَزِيدُ بْنُ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «يَقْطَعُ الصَّلَاةَ الْمَرْأَةُ
وَالْحِمَارُ وَالْكَلْبُ، وَيَقِي ذَلِكَ مِثْلُ
مُؤَخَّرَةِ الرَّحْلِ».

Chapter 51. Lying In Front Of One Who Is Praying

[1140] 267 - (512) It was narrated from 'Urwah, from 'Āishah: "The Messenger of Allāh ﷺ used to pray at night, and I would be lying between him and the *Qiblah*, like he was facing a body during *Janâzah*."

[1141] 268 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ used to pray at night, and I would be lying between him and the *Qiblah* throughout his prayer, and when he wanted to pray *Witr*, he would wake me up and I would pray *Witr* too."

[1142] 269 - (...) It was narrated that 'Urwah bin Az-Zubair said: "Āishah said: 'What interrupts prayer?' We said: 'A woman and a donkey.' She said: 'Is a woman an evil beast? I remember lying in front of the Messenger of Allāh ﷺ (like the dead) body for *Janâzah*, while he was praying."

(المعجم ٥١) - (بَابُ الْإِعْتِرَاضِ بَيْنَ

يَدِي الْمَصَلِّي) (التحفة ٥١)

[١١٤٠] ٢٦٧ - (٥١٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَرُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ، وَأَنَا مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، كَأَعْتِرَاضِ الْجِنَازَةِ.

[١١٤١] ٢٦٨ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي صَلَاتَهُ، مِنَ اللَّيْلِ، كُلَّهَا وَأَنَا مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَإِذَا أَرَادَ أَنْ يُوتِرَ أَقْظَنِي فَأَوْتَرْتُ.

[١١٤٢] ٢٦٩ - (...) وَحَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بْنِ حَنْصَلٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: قَالَتْ عَائِشَةُ: مَا يَطْعُمُ الصَّلَاةَ؟ قَالَ فَقُلْنَا: الْمَرْأَةُ وَالْحِمَارُ. فَقَالَتْ: إِنَّ الْمَرْأَةَ لَدَابَّةٌ سَوَاءٌ لَقَدْ رَأَيْتَنِي بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ مُعْتَرِضَةٌ، كَأَعْتِرَاضِ الْجِنَازَةِ، وَهُوَ يُصَلِّي.

[1143] 270 - (...) It was narrated from 'Āishah that mention was made in her presence of that which interrupts the prayer - a dog, a donkey and a woman. 'Āishah said: "You have likened us to donkeys and dogs! By Allāh, I saw the Messenger of Allāh ﷺ praying while I was lying on the bed, between him and the *Qiblah*. Then I needed to relieve myself, and I did not like to sit up and disturb the Messenger of Allāh ﷺ, so I slipped out from the foot of the bed."

[١١٤٣] ٢٧٠- (...)- حَدَّثَنَا عُمَرُو النَّافِدُ وَأَبُو سَعِيدِ الْأَشْجُ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ؛ وَحَدَّثَنَا عُمَرُ بْنُ حَفْصِ ابْنِ غِيَاثٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ.

قَالَ الْأَعْمَشُ: وَحَدَّثَنِي مُسْلِمُ بْنُ صُبَيْحٍ عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ - وَذَكَرَ عِنْدَهَا مَا يَقْطَعُ الصَّلَاةَ: الْكَلْبُ وَالْحِمَارُ وَالْمَرْأَةُ. فَقَالَتْ عَائِشَةُ: قَدْ سَبَّهْتُمُونَا بِالْحَمِيرِ وَالْكِلَابِ! وَاللَّهِ! لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي وَإِنِّي عَلَى السَّرِيرِ، بَيْنَهُ وَبَيْنَ الْقِبْلَةِ مُضْطَجِعَةٌ، فَتَبَدُّو لِي الْحَاجَةَ، فَأَكْرَهُ أَنْ أَجْلِسَ فَأُوذِي رَسُولَ اللَّهِ ﷺ، فَأَنْسَلُ مِنْ عِنْدِ رِجْلَيْهِ.

[1144] 271 - (...) It was narrated that 'Āishah said: "You have likened us to dogs and donkeys! I remember lying on the bed, and the Messenger of Allāh ﷺ would come and stand level with the middle of the bed and offer prayers. I did not like to disturb him, so I slipped out from the foot of the bed, and slipped out from beneath the cover."

[١١٤٤] ٢٧١- (...)- حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ: عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: عَدَلْتُمُونَا بِالْكِلَابِ وَالْحَمِيرِ! لَقَدْ رَأَيْتُنِي مُضْطَجِعَةٌ عَلَى السَّرِيرِ، فَيَجِيءُ رَسُولَ اللَّهِ ﷺ فَيَتَوَسَّطُ السَّرِيرَ، فَيُصَلِّي، فَأَكْرَهُ أَنْ أَسْتَحَهُ، فَأَنْسَلُ مِنْ قِبَلِ رِجْلِي السَّرِيرِ، حَتَّى أَنْسَلَّ مِنْ لِحَافِي.

[1145] 272 - (...) It was narrated that 'Āishah said: "I was sleeping in front of the Messenger of Allāh ﷺ, and my legs were in front of him as he faced the *Qiblah*. When he prostrated he nudged me and I drew up my legs, and when he stood up, I straightened them out again. And there were no lamps in the houses in those days."

[١١٤٥] ٢٧٢- (...) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ
أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَنَا
بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ، وَرِجْلَايَ فِي
قِبْلَتِهِ، فَإِذَا سَجَدَ عَمَزَنِي فَقَبَضْتُ رِجْلَيَّ،
وَإِذَا قَامَ بَسَطْتُهُمَا، قَالَتْ: وَالْيَبُوتُ
يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ.

[1146] 273 - (513) Maimūnah, the wife of the Prophet ﷺ said: "The Messenger of Allāh ﷺ used to offer prayers when I was opposite him and I was menstruating, and sometimes his garment would touch me when he prostrated."

[١١٤٦] ٢٧٣- (٥١٣) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ،
وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا
عَبَادُ بْنُ الْعَوَّامِ، جَمِيعًا عَنِ الشَّيْبَانِيِّ
عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ بْنِ الْهَادِ قَالَ:
حَدَّثَنِي مَيْمُونَةُ زَوْجُ النَّبِيِّ ﷺ قَالَتْ:
كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَأَنَا جِدَاءُهُ
وَأَنَا حَائِضٌ، وَرُبَّمَا أَصَابَنِي نَوْبُهُ إِذَا
سَجَدَ. [انظر: ١٥٠٤]

[1147] 274 - (514) It was narrated that 'Āishah said: "The Prophet ﷺ used to offer prayers at night while I was by his side and I was menstruating. I would be wearing a garment and some of it would be covering him."

[١١٤٧] ٢٧٤- (٥١٤) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ
زُهَيْرٌ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى
عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُهُ
يُحَدِّثُ عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ
يُصَلِّي مِنَ اللَّيْلِ وَأَنَا إِلَى جَنْبِهِ وَأَنَا حَائِضٌ،
وَعَلَيَّ مِرْطٌ، وَعَلَيْهِ بَعْضُهُ إِلَى جَنْبِهِ.

Chapter 52. Praying In A Single Garment, And How It Should Be Worn

[1148] 275 - (515) It was narrated from Abû Hurairah that someone asked the Messenger of Allâh ﷺ about offering *Ṣalât* in a single garment. He said: "Does each of you have two garments?"

[1149] (...) Something similar (to no. 1148) was narrated from Sa'eed bin Al-Mûsâyyab and Abû Salamah, from Abû Hurairah, from the Prophet ﷺ.

[1150] 276 - (...) It was narrated that Abû Hurairah said: "A man called out to the Prophet ﷺ and said: 'May one of us offer *Ṣalât* in a single garment?' He said: 'Does each of you have two garments?'"

[1151] 277 - (516) It was

(المعجم ٥٢) - (بابُ الصلاة في ثوب واحد، وصفة لبسه) (التحفة ٥٢)

[١١٤٨] ٢٧٥ - (٥١٥) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ سَائِلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ؟ فَقَالَ: «أَوَلِكُلُّكُمْ ثَوْبَانِ؟».

[١١٤٩] (...) حَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ ابْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عَقِيلُ بْنُ خَالِدٍ، كِلَاهُمَا عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[١١٥٠] ٢٧٦ - (...) حَدَّثَنِي عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، - قَالَ عَمْرُو: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَادَى رَجُلٌ النَّبِيَّ ﷺ فَقَالَ: أُبْصَلِّي أَحَدَنَا فِي ثَوْبٍ وَاحِدٍ؟ فَقَالَ: «أَوْ كُلُّكُمْ يَجِدُ ثَوْبَيْنِ؟».

[١١٥١] ٢٧٧ - (٥١٦) حَدَّثَنَا أَبُو

narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "None of you should offer prayer in a single garment of which no part is over his shoulders."

[1152] 278 - (517) It was narrated from Hishâm bin 'Urwah, from his father, that 'Umar bin Abî Salamah told him: "I saw the Messenger of Allâh ﷺ offering prayer in a single garment in the house of Umm Salamah, wrapping it around himself and placing its ends on his shoulders."^[1]

[1153] (...) This was also narrated from Hishâm bin 'Urwah from his father (a *Hadīth* similar to no. 1152).

[1154] 279 - (...) It was narrated that 'Umar bin Abî Salamah said: "I saw the Messenger of Allâh ﷺ offering prayer in the house of

بَكْرِ بْنِ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدِ وَزُهَيْرِ بْنِ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ. - قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ - عَنِ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ، لَيْسَ عَلَى عَاتِقَيْهِ مِنْهُ شَيْءٌ».

[١١٥٢] ٢٧٨ - (٥١٧) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ أَبِي سَلَمَةَ أَخْبَرَهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُشْتَمِلًا بِهِ، فِي بَيْتِ أُمِّ سَلَمَةَ، وَاضِعًا طَرَفَيْهِ عَلَى عَاتِقَيْهِ.

[١١٥٣] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ وَكَيْعٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ بِهِذَا، غَيْرَ أَنَّهُ قَالَ: مُتَوَشِّحًا وَلَمْ يَقُلْ: مُشْتَمِلًا.

[١١٥٤] ٢٧٩ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ

^[1] The garment was worn in the following manner: He took one end and placed it over his right shoulder, bringing it out from under the left arm, and placed the other end over the left shoulder, bringing it out from under the left arm; the two ends were then tied over the chest.

Umm Salamah, wearing a single garment, and he had crossed the ends of it over one another.”

[1155] 280 - (...) It was narrated that ‘Umar bin Abî Salamah said: “I saw the Messenger of Allâh ﷺ offering prayer in a single garment, wrapping it around himself, with its ends crossed.”

“Eisâ bin Ḥammâd added in his report: “over his shoulders.”

أَبِي سَلَمَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي بَيْتٍ أُمِّ سَلَمَةَ فِي ثَوْبٍ، فَذُو خَالَفَ بَيْنَ طَرَفَيْهِ.

[١١٥٥] ٢٨٠- (...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَعِيسَى بْنُ حَمَّادٍ قَالَا: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي أُمَامَةَ ابْنِ سَهْلٍ بْنِ حُنَيْفٍ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُلتَحِفًا بِهِ، مُخَالَفًا بَيْنَ طَرَفَيْهِ.

زَادَ عِيسَى بْنُ حَمَّادٍ فِي رِوَايَتِهِ، قَالَ: عَلَى مَنْكِبَيْهِ.

[1156] 281 - (518) It was narrated that Jâbir said: “I saw the Prophet ﷺ offering prayer in a single garment, wrapping it around himself.”

[١١٥٦] ٢٨١- (٥١٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُتَوَشِّحًا بِهِ.

[1157] 282 - (...) It was also narrated from Sufyân, with this chain (a *Ḥadīth* similar to no. 1152).

According to the *Ḥadīth* of Ibn Numair: “I entered upon the Messenger of Allâh ﷺ...”

[١١٥٧] ٢٨٢- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، جَمِيعًا بِهَذَا الْإِسْنَادِ.

وَفِي حَدِيثِ ابْنِ نُمَيْرٍ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ.

[1158] 283 - (...) Abû Az-Zubair Al-Makkî narrated that he saw Jâbir bin ‘Abdullâh offering prayer in a single garment, wrapping it around himself, even though he had other garments. Jâbir said that he had seen the Messenger of Allâh ﷺ doing that.

[1159] 284 - (519) It was narrated from Jâbir that Abû Sa‘eed Al-Khḍurî told him that he entered upon the Prophet ﷺ and said: “I saw him praying on a reed mat on which he was prostrating, and I saw him praying in a single garment, wrapping it around himself.”

[1160] 285 - (...) It was also narrated from Al-A‘mash, with this chain (a *Hadîth* similar to no. 1159).

According to the report of Abû Kuraib: “Wrapping it around himself.”

[١١٥٨] ٢٨٣- (...) حَدَّثَنِي
حَزْمَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهَبٍ:
أَخْبَرَنِي عَمْرُو أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ
حَدَّثَهُ: أَنَّهُ رَأَى جَابِرَ بْنَ عَبْدِ اللَّهِ يُصَلِّي
فِي ثَوْبٍ، مُتَوَشِّحًا بِهِ، وَعِنْدَهُ ثِيَابُهُ.
وَقَالَ جَابِرٌ: إِنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ
يَصْنَعُ ذَلِكَ.

[١١٥٩] ٢٨٤- (٥١٩) حَدَّثَنِي
عَمْرُو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ -
وَاللَّفْظُ لِعَمْرُو - قَالَ: حَدَّثَنِي عَيْسَى بْنُ
يُونُسَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ،
عَنْ جَابِرٍ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ أَنَّهُ
دَخَلَ عَلَى النَّبِيِّ ﷺ، قَالَ: فَرَأَيْتُهُ يُصَلِّي
عَلَى حَصِيرٍ يَسْجُدُ عَلَيْهِ. قَالَ: وَرَأَيْتُهُ
يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُتَوَشِّحًا بِهِ.

[١١٦٠] ٢٨٥- (...) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا
أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنِيهِ سُؤَيْدُ بْنُ سَعِيدٍ:
حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، كِلَاهُمَا عَنِ
الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ.

وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: وَاضِعًا طَرْفَيْهِ
عَلَى عَاتِقَيْهِ. وَرِوَايَةُ أَبِي بَكْرِ وَسُؤَيْدٍ:
مُتَوَشِّحًا بِهِ.