

مصنف ابن أبي شيبة

# Musannaf Ibn Abi Shaybah

VOLUME [ 3 ]

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## Note

Muṣannaf Ibni Abī Shaybah—formally titled “al-Kitāb al-Muṣannaf fī al-Āḥādīth wa al-Āthār”—stands among the greatest monuments of early Islamic scholarship. Compiled by the eminent ḥadīth expert and great Imam Abū Bakr ‘Abdullāh ibn Muḥammad ibn Ibrāhīm ibn ‘Uthmān al-‘Absī, widely known as Ibni Abī Shaybah (159–235 AH), this expansive work preserves the intellectual, legal, devotional, and spiritual heritage of the first centuries of Islam. A teacher of al-Bukhārī, Muslim, and the leading imams of his generation, Ibni Abī Shaybah authored a collection that has served for over a millennium as a foundational reference for jurists, muḥaddithūn, historians, and researchers.

This edition contains 37,943 narrations, spanning Prophetic ḥadīth, Companion reports (mawqūf), and Successor traditions (maqtū'). The work is arranged topically, covering all major areas of Islamic practice—prayer, purification, ethics, commerce, society, governance, jihad, and thousands of detailed jurisprudential issues. Its scope reflects not only the Sunnah of the Prophet ﷺ but also the early legal culture of Kūfa, the opinions of leading Companions, and the interpretive frameworks of the first generations.

Many rare narrations preserved here do not appear in other major collections, making this Muṣannaf an indispensable source for reconstructing early Islamic thought. The edition most widely used today is the seven-volume Maktabat al-Rushd (Riyadh) publication, edited by Sheikh Kamāl Yūsuf al-Ḥūt, based on verified manuscripts and aligned with the printed arrangement. Digital access to the full text is also available at: <https://ketabonline.com/ar/books/6996> For contemporary students and researchers, Muṣannaf Ibni Abī Shaybah offers far more than a repository of narrations.

It grants direct access to the living intellectual world of the 2nd and 3rd Islamic centuries—the debates of jurists, the devotional practices of the righteous, the understandings of the Companions, and the transmission networks that shaped Sunni orthodoxy. Its vast content provides context for the development of fiqh schools, sheds light on doctrinal issues, and helps preserve countless early traditions that might otherwise have been lost. This work before you has been carefully cleaned, structured, and standardized into a modern digital format, enabling readers to navigate all 37,943 reports with ease.

May it serve as a valuable tool for scholars, students, and seekers of sacred knowledge, continuing the legacy of one of Islam's earliest and most prolific hadith masters.

**[2001]** Abū Bakr told us, from Ibn Idrīs, from Yazīd ibn Abī Ziyād, who said: "I saw Ibrāhīm wearing two overshoes (Jurmuq) made of felt, and he was wiping over them."

حَدَّثَنَا أَبُو بَكْرٌ عَنْ ابْنِ إِدْرِيسَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ،  
قَالَ: رَأَيْتُ عَلَى إِبْرَاهِيمَ، جُرْمَوْقَيْنَ مِنْ لُبُودٍ يَمْسَحُ  
عَلَيْهِمَا

**[2002]** Abū Bakr told us, from Mubārak, from Hishām, from Al-Ḥasan, regarding a person in a state of major ritual impurity (Junub) who sweats in a garment until it can be wrung out. He said: "He prays in it."

حَدَّثَنَا أَبُو بَكْرٌ عَنْ مُبَارَكٍ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، فِي  
الْجُنُبِ يَعْرَقُ فِي التَّوْبِ حَتَّى يَنْعَصِرَ، قَالَ: يُصَلِّي فِيهِ

**[2003]** Hushaym told us, saying: Hishām informed us, from ‘Ikrimah, from Ibn ‘Abbās, that he saw no harm in the sweat of the Junub and the menstruating woman.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا هِشَامٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ  
عَبَّاسٍ، أَنَّهُ كَانَ لَا يَرَى بِأَسْأَى بِعَرَقِ الْجُنُبِ وَالْحَائِضِ

**[2004]** Hishām told us, saying: Yūnus informed us, from Al-Ḥasan, that he saw no harm in the sweat of the Junub and the menstruating woman.

حَدَّثَنَا هِشَامٌ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ  
لَا يَرَى بِأَسْأَى بِعَرَقِ الْجُنُبِ وَالْحَائِضِ

**[2005]** Ath-Thaqafī told us, from ‘Abd Allāh ibn ‘Uthmān ibn Khuthaym, from Sa‘īd ibn Jubayr, regarding the Junub who sweats in a garment and takes his sweat and wipes himself with it: "He saw no harm in it."

حَدَّثَنَا التَّقْفِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنَ حُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، فِي الْجُنُبِ يَعْرَقُ فِي الثَّوْبِ، فَيَأْخُذُ عَرَقَهُ، فَيَمْسَحُ بِهِ: لَمْ يَرَ بِهِ بَأْسًا

**[2006]** Ibn Mubārak told us, from Hishām, from ‘Ikrimah, from Ibn ‘Abbās, that he saw no harm in the sweat of the Junub and the menstruating woman.

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ هِشَامٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا بِعَرَقِ الْجُنُبِ وَالْحَائِضِ

**[2007]** Ibn ‘Uyaynah told us, from Yaḥyā ibn Sa‘īd, from Al-Qāsim, from ‘Ā’ishah, that she saw no harm in the sweat of the Junub.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ الْقَاسِيمِ، عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ لَا تَرَى بِعَرَقِ الْجُنُبِ بَأْسًا

**[2008]** Yaḥyā ibn Sulaym told us, from Ibn Jurayj, from ‘Aṭā’, who said: "He saw no harm in the sweat of the Junub on the garment, and there is no impurity upon him in it."

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: كَانَ لَا يَرَى بِعَرَقِ الْجُنُبِ بَأْسًا فِي التَّوْبَةِ، وَلَيْسَ عَلَيْهِ فِيهِ نَجَاسَةٌ

**[2009]** Jarīr ibn ‘Abd al-Ḥamīd told us, from Al-‘Alā’, who said: I asked Hammād about the menstruating woman sweating in her clothes. He said: "Only the Zoroastrians (Majūs) do that [consider it impure]."

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ الْعَلَاءِ، قَالَ: سَأَلْتُ حَمَادًا، عَنِ الْحَائِضِ تَعْرَقُ فِي ثِيَابِهَا، قَالَ: إِنَّمَا تَفْعَلُ ذَلِكَ الْمَجُوسُ

**[2010]** Ibn Mahdī told us, from Mālik ibn Anas, from Nāfi‘, from Ibn ‘Umar, that he used to sweat in a garment while he was Junub, then he would pray in it.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ مَالِكِ بْنِ أَنَّسٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَعْرَقُ فِي النُّوْبِ وَهُوَ جُنْبٌ، ثُمَّ يُصَلِّي فِيهِ

**[2011]** Ḥātim ibn Wardān told us, from Burd, from Makhūl, that he saw no harm in the sweat of the Junub in his clothes.

حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، أَنَّهُ كَانَ لَا يَرَى بِأُسَاسٍ بِعَرَقِ الْجُنْبِ فِي ثِيَابِهِ

**[2012]** Ibn Mahdī told us, from Hammād ibn Salamah, from ‘Atā’ ibn as-Sā’ib, from Ash-Sha‘bī, who said: "There is no harm in the sweat of the Junub on the garment."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنِ الشَّعْبِيِّ، قَالَ: لَا بَأْسَ بِعَرَقِ الْجُنْبِ فِي النُّوْبِ

**[2013]** Abū al-Āḥwāṣ told us, from Abū Ḥamzah, from Ibrāhīm, regarding the Junub sweating in the garment. He said: "It does not harm him, nor should he sprinkle it with water."

حَدَّثَنَا أَبُو الْأَحْوَصُ، عَنْ أَبِي حَمْزَةَ، عَنْ إِبْرَاهِيمَ، فِي  
الْجُنُبِ يَعْرَقُ فِي الثَّوْبِ، قَالَ: لَا يَضُرُّهُ، وَلَا يَنْضَحَهُ  
بِالْمَاءِ

**[2014]** Abū Bakr told us, saying: Jarīr told us, from Layth, from Zubayd and Al-A'mash, who said: "Ibrāhīm used to arrive at the door of the mosque with manure on his sandals or leather socks, so he would wipe them, then enter and pray."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ زُبَيْدٍ،  
وَالْأَعْمَشِ، قَالَا: كَانَ إِبْرَاهِيمُ، يَتَهَبِي إِلَى بَابِ الْمَسْجِدِ  
فِي نَعْلَيْهِ، أَوْ فِي خُفَيْهِ السَّرْقَيْنِ فَيَمْسَحُهُمَا، ثُمَّ يَدْخُلُ  
فَيُصَلِّي

**[2015]** Ibn Mahdī told us, from Ḥammād ibn Salamah, from ‘Āsim ibn al-Mundhir, who asked ‘Urwah ibn az-Zubayr about dung getting on the sandal. He said: "Wipe it off and pray in it."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَادَ بْنِ سَلَمَةَ، عَنْ عَاصِمِ بْنِ  
الْمُنْذِرِ، سَأَلَ عُرْوَةَ بْنَ الزُّبَيْرِ، عَنِ الرَّوْثِ يُصِيبُ  
النَّعْلَنَ، قَالَ: امْسَحْهُ وَصَلِّ فِيهِ

**[2016]** Waki‘ told us, from Mis‘ar, from Thābit ibn ‘Ubayd, who said: "I saw him rubbing his sandal or leather sock at the door of the mosque." He said: "He mentioned that it is a purification."

حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، قَالَ: رَأَيْتُهُ  
يَحِكُ نَعْلَهُ، أَوْ خُفَّهُ عَلَى بَابِ الْمَسْجِدِ قَالَ: يَذْكُرُ أَنَّهُ  
طَهُورٌ

**[2017]** Jarīr ibn ‘Abd al-Ḥamīd told us, from Mughīrah, from Ḥammād, who said: "They used to be strict regarding wet dung if it was on the leather sock."

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، قَالَ: كَانُوا يَشْتَدُونَ فِي الرَّوْتِ الرَّطِيبِ إِذَا كَانَ فِي الْخُفْ

**[2018]** Abū Usāmah told us, from Mis‘ar, from ‘Abd al-Karīm, who said: "It was rare for Ṭāwūs, when entering the mosque, not to flip his leather sock or sandal [to check/clean it]."

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْكَرِيمِ قَالَ: كَانَ عَزِيزًا عَلَى طَاؤُسٍ، إِذَا دَخَلَ الْمَسْجِدَ أَنْ لَا يَقْلِبَ خُفَةً، أَوْ نَعْلَةً

**[2019]** Abū Bakr told us, saying: Hushaym told us, saying: Ḥajjāj informed us, from Abū Ja‘far and ‘Aṭā’, that they saw no harm in the blood of fleas and mosquitoes.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا حَاجَاجٌ، عَنْ أَبِي جَعْفَرٍ، وَعَطَاءً، أَنَّهُمَا لَمْ يَرَيَا بِدَمِ الْبَرَاغِيَّ وَالْبُعُوضِ بِأَسَا

**[2020]** Hishām told us, saying: Ash‘ath ibn Sawwār informed us, from Al-Ḥasan, that he said: "Al-Ḥasan used to see no harm in the blood of flies, mosquitoes, and fleas."

حَدَّثَنَا هِشَامٌ، قَالَ: أَنَا أَشْعَثُ بْنُ سَوَّارٍ، عَنْ الْحَسَنِ، أَنَّهُ قَالَ: كَانَ الْحَسَنُ، لَا يَرَى بِدَمِ الْذَّبَابِ وَالْبُعُوضِ وَالْبَرَاغِيَّ بِأَسَا

**[2021]** Abū Mu‘āwiyah told us, from Hishām ibn ‘Urwah, who said: I prayed while there was fly blood on my garment. I mentioned it to my father, and he said: "It does not harm you."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ: صَلَّيْتُ وَفِي تَوْبِي دَمْ ذُبَابٍ، فَقَلَّتُ لِأَبِي: قَالَ: لَا يَضُرُّكَ

**[2022]** Al-Faḍl ibn Dukayn told us, from Zuhayr, from Jābir, from ‘Āmir and ‘Atā’, who said: "There is no harm in the blood of fleas."

حَدَّثَنَا الْفَضْلُ بْنُ دُكِينٍ، عَنْ زُهْبِرٍ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، وَعَطَاءً، قَالَا: لَا بَأْسَ بِدَمِ الْبَرَاغِيَّةِ

**[2023]** Zājir ibn aş-Şalt told us, from Al-Ḥārith ibn Mālik, who said: I went to the house of Al-Ḥasan. A man came and asked him, saying: "O Abū Sa‘īd, a man sleeps in a garment and wakes up with a lot of flea blood on it. Should he wash it, sprinkle water on it, or pray in it?" He said: "He should not sprinkle it nor wash it; he prays in it."

حَدَّثَنَا زَاجِرُ بْنُ الصَّلَتِ، عَنِ الْحَارِثِ بْنِ مَالِكٍ، قَالَ: انْطَلَقْتُ إِلَى مَنْزِلِ الْحَسَنِ، فَجَاءَ رَجُلٌ فَسَأَلَهُ، فَقَالَ: يَا أَبَا سَعِيدٍ، الرَّجُلُ يَبِيتُ فِي الْلَّوْبِ، فَيَصْبِحُ وَفِيهِ مِنْ دَمِ الْبَرَاغِيَّةِ شَيْءٌ كَثِيرٌ يَعْسِلُهُ، أَوْ يَنْضَحُهُ، أَوْ يُصَلِّي فِيهِ؟ قَالَ: لَا يَنْضَحُهُ، وَلَا يَعْسِلُهُ، يُصَلِّي فِيهِ

**[2024]** Hushaym told us, saying: Hishām informed us, from Al-Hasan, who said: "There is no harm in fish blood, unless it is considered filthy (repulsive)."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا هِشَامٌ، عَنْ الْحَسَنِ، قَالَ: لَا بَأْسَ بِدَمِ السَّمَكِ، إِلَّا أَنْ يَقْذَرَ

**[2025]** Yahyā ibn Sa‘id al-Qatṭān told us, from Ibn Jurayj, from ‘Atā’, who said: "Wash whatever game blood gets on you."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: اغْسِلْ مَا أَصَابَكَ مِنْ دَمِ الصَّيْدِ

**[2026]** Mu‘ādh ibn Mu‘ādh told us, saying: Ash‘ath informed us, from Al-Hasan, that he said regarding a person who performed Tayammum and passed by water while not needing ablution (at that moment), so he passed it. Then the prayer time arrived and he had no water. He said: "He repeats the Tayammum, because his ability to access water invalidates his first Tayammum."

حَدَّثَنَا مُعاذُ بْنُ مَعَادٍ، قَالَ: أَنَا أَشْعَثُ، عَنِ الْحَسَنِ، أَنَّهُ قَالَ فِي مُتَّبِعِهِ مَرَّ بِمَاءٍ غَيْرِ مُحْتَاجٍ إِلَى الْوُضُوءِ فَجَاءَرَهُ، فَحَضَرْتِ الصَّلَاةَ وَلَيْسَ مَعَهُ مَاءٌ، قَالَ: يُعَيِّدُ التَّيَمُّمَ، لِأَنَّ فُرَاتَهُ عَلَى الْمَاءِ تُنْقِضُ تَيَمُّمَهُ الْأَوَّلَ

**[2027]** Muḥammad ibn Abī ‘Adī told us, from Ash‘ath, from Al-Hasan, who said: "Vomit, wine (Khamr), and blood are of the same status," meaning: regarding the garment (in terms of impurity).

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، قَالَ: الْقَيْءُ وَالْخَمْرُ وَالدَّمُ بِمَنْزِلَةٍ يَعْنِي: فِي التَّوْبَةِ

**[2028]** ‘Abd ar-Rahmān ibn Muḥammad al-Muḥāribī told us, from Layth, from Mujāhid, who said: "If wine gets on your garment, wash it; it is more severe than blood."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُخَارِبِيُّ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: إِذَا أَصَابَتْكَ حَمْرًا فَاغْسِلْهُ هُوَ أَشَدُّ مِنَ الدَّمِ

**[2029]** Abū Bakr told us, saying: Mu‘ādh told us, from Ash‘ath, from Al-Hasan and Ibn Sīrīn, that they said: "There is no harm if the Junub and the menstruating woman sprinkle (clean/water) the mosque."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُعَاذٌ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، وَأَبْنِ سِيرِينَ، أَنَّهُمَا قَالَا: لَا يَأْسَ أَنْ يَرْجِعَ الْجُنُبَ وَالْحَائِضَ الْمَسْجِدَ

**[2030]** Abū Bakr told us, saying: Yazīd ibn Hārūn told us, from Yahyā ibn Sa‘īd, from Anas, that a Bedouin urinated in the mosque, so the Messenger of Allah ﷺ called for a large bucket of water and poured it over his urine.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَنَّسٍ، أَنَّ أَعْرَابِيًّا بَالَّا فِي الْمَسْجِدِ، فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَنْبِهِ مِنْ مَاءٍ، فَصَبَّهُ عَلَى بَوْلِهِ

**[2031]** Abū Usāmah told us, saying: Ismā‘īl told us, from Qays, who said: "A Bedouin urinated in the mosque, so the Prophet ﷺ ordered that water be poured over his urine."

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ قَالَ: بَالَّا أَعْرَابِيٌّ فِي الْمَسْجِدِ، فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَبَّ عَلَى بَوْلِهِ مَاءً

**[2032]** ‘Alī ibn Mushir told us, from Muḥammad ibn ‘Amr, from Abū Salamah, from Abū Hurayrah, who said: "A Bedouin entered the mosque while the Messenger of Allah ﷺ was in it and urinated. He ordered a bucket of water and poured it over his urine."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: دَخَلَ أَعْرَابِيُّ الْمَسْجِدَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ قَبَالَ، فَأَمَرَ بِسِجِيلٍ مِنْ مَاءِ، فَفَرَغَ عَلَى بَوْلِهِ

**[2033]** Abū Bakr told us, saying: Yaḥyā ibn ‘Isā ar-Ramlī told us, from Razīn, who said: A man came to Abū Ja‘far and said to him: "I go out on a rainy night and step on mud." He said: "Pray." The man said: "I fear that there might be stench and filth in it." He seemed to get angry and said: "If you step on the mud with your feet, then take water with you and wash your feet with it."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَحْيَى بْنُ عِيسَى الرَّمْلِيُّ، عَنْ رَازِينَ قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ، فَقَالَ لَهُ: إِنِّي أَخْرُجُ فِي اللَّيْلَةِ الْمَطِيرَةِ فَأَذُوسُ الطَّينَ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنِّي أَخَافُ أَنْ يَكُونَ فِيهَا النَّتْنُ وَالْقَدَرَةُ، فَكَانَتْ غَضَبَ، فَقَالَ: أَنْ كُنْتُ تَذُوسُ الطَّينَ بِرِجْلَيَكَ فَخُذْ مَاءً فَاغْسِلْ بِهِ رِجْلَيْكَ

**[2034]** Wakī‘ told us, from Hishām, from Qatādah, from Ibn al-Musayyib, that he said to a man (regarding shoes/mud): "Why didn't you just wipe them and enter?"

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ ابْنِ الْمُسَيْبِ، أَنَّهُ قَالَ لِرَجُلٍ: إِلَّا مَسَحُوكُمَا وَدَخَلْتُ

**[2035]** Ḥafṣ ibn Ghīyāth told us, from Ḥajjāj, from Al-Ḥakam, who said: "Alī used to wade through rain mud, enter the mosque, and pray without performing ablution."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَاجَاجٍ، عَنْ الْحَكَمِ قَالَ:  
كَانَ عَلَيْهِ يَحْوَضُ طِينَ الْمَطَرِ، وَيَدْخُلُ الْمَسْجِدَ  
فَيُصَلِّي وَلَا يَتَوَضَّأُ

**[2036]** Sharīk told us, from Ḥakīm ibn ad-Daylam, who said: "I saw Ibn Mughaffal on a rainy day standing and praying towards a pillar in the mosque, and on his legs was [mud] like two anklets or two shackles."

حَدَّثَنَا شَرِيكُ، عَنْ حَكِيمِ بْنِ الدَّيْلَمِ، قَالَ: رَأَيْتُ ابْنَ  
مُغَفَّلَ، فِي يَوْمٍ مَطَرٍ، فَائِمًا يُصَلِّي إِلَى سَارِيَةٍ فِي  
الْمَسْجِدِ، وَعَلَى رِجْلِيهِ مِثْلُ الْخَلَائِنِ أَوِ الْحِجَالِينِ

**[2037]** Sharīk told us, from Jābir, from 'Abd ar-Rahmān ibn al-Aswad, who said: "I saw 'Alqamah and Al-Aswad wading through rain water while the gutters were pouring, then they entered the mosque and prayed without performing ablution."

حَدَّثَنَا شَرِيكُ، عَنْ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ،  
قَالَ: رَأَيْتُ عَلْقَمَةً، وَالْأَسْوَدَ، يَحْوَضَانِ مَاءَ الْمَطَرِ،  
وَأَنَّ الْمَيَازِيرَيْبَ تَشَعَّبُ، ثُمَّ دَخَلَا الْمَسْجِدَ، فَصَلَّيَا وَلَمْ  
يَتَوَضَّأَا

**[2038]** Hushaym told us, from Yūnus, from Al-Hasan, who said: "When he entered the mosque during rains, he would look at his leather socks. If there was a little mud on them, he would wipe it off, then enter and pray. If it was a lot, he would take them off and order for them to be washed."

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: كَانَ إِذَا دَخَلَ الْمَسْجِدَ فِي الْأَمْطَارِ نَظَرَ إِلَى حُقْيَّهِ، فَإِنْ كَانَ فِيهِمَا طِينٌ قَلِيلٌ مَسَحَهُ، ثُمَّ دَخَلَ فَصَلَّى، وَإِنْ كَانَ كَثِيرًا خَلَعَهُمَا وَأَمْرَ بِهِمَا فَعَسَلَ

**[2039]** Hushaym told us, from Mughīrah, from Ibrāhīm, who said: "Our companions used to wade through water and mud to their mosques, and pray without washing their feet."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ أَصْحَابُنَا يَخُوضُونَ الْمَاءَ وَالطِينَ إِلَى مَسَاجِدِهِمْ، وَيَصَلُّونَ وَلَا يَغْسِلُونَ أَرْجَانَهُمْ

**[2040]** Ma'n ibn 'Isā told us, from Al-Mukhtār ibn Sa'd, who said: "I saw Al-Qāsim ibn Muhammad enter the mosque on a rainy day and he did not wash his feet."

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنِ الْمُخْتَارِ بْنِ سَعْدٍ، قَالَ: رَأَيْتُ الْفَاسِمَ بْنَ مُحَمَّدَ، دَخَلَ الْمَسْجِدَ يَوْمَ مَطَرٍ وَلَمْ يَغْسِلْ رِجْلَيْهِ

**[2041]** Abū Dāwūd told us, from Shu'bah, who said: I was wading through rain, so I asked Al-Ḥakam, and he said: "Pray in it." He said: And I heard Abū Ishāq saying: "They used to wade [through mud], then pray, and they did not carry water jugs with them."

حَدَّثَنَا أَبُو ذَوْدَةُ، عَنْ شُعْبَةَ، قَالَ: كُنْتُ أَخْوَضُ الْمَطَرَ، فَسَأَلْتُ الْحَكَمَ، فَقَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا إِسْحَاقَ، يَقُولُ: كَانُوا يَخْوُضُونَ، ثُمَّ يُصَلُّونَ وَلَا يَحْمِلُونَ مَعْهُمْ الْأَكْوَازَ

**[2042]** Ḥusayn ibn ‘Alī told us, from Zā’idah, from Ibrāhīm ibn al-Muhājir, from ‘Amr ibn ‘Abd Allāh, who said: "‘Abd Allāh used to wade through mud in his leather socks, then pray in them."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ زَائِدَةَ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ عَمْرُو بْنِ عَبْدِ اللَّهِ، قَالَ: كَانَ عَبْدُ اللَّهِ، يَخْوُضُ الرَّدَاعَ فِي حُفَيْرَةٍ، ثُمَّ يُصَلِّي فِيهَا

**[2043]** Abū Bakr told us, saying: Ḥusayn ibn ‘Alī told us, from Abū Mūsā, who said: "I passed with Ibn Sīrīn on a path, and a gutter dripped on him. He asked about it, and it was said: 'It is clean.' So he did not pay attention to it and did

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ أَبِي مُوسَى، قَالَ: "مَرَرْتُ مَعَ ابْنِ سِيرِينَ فِي طَرِيقٍ، فَقَطَّرَ عَلَيْهِ مِيزَابٌ، فَسَأَلَ عَنْهُ، فَقَالَ: إِنَّهُ نَظِيفٌ، فَأَمْ يَأْتِفُ إِلَيْهِ، وَلَمْ يُبَالِ

**[2044]** Abū Bakr told us, saying: Abū Usāmah told us, from ‘Alī ibn Mas‘adah, who said: ‘Abd Allāh ar-Rūmī told us, saying: ‘Uthmān used to stand up at night and attend to his own purification water himself. It was said to him: "If you ordered some of the servants..." He said: "I love to attend to it myself."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَلِيِّ بْنِ مَسْعَدَةَ، قَالَ: نَا عَبْدُ اللَّهِ الرُّومِيُّ قَالَ: كَانَ عُثْمَانُ، يَقُولُ مِنَ الَّذِينَ فَيَلِي طَهُورَةً بِنَفْسِهِ، فَيُقَالُ لَهُ: لَوْ أَمْرَتَ بَعْضَ الْخَدَمِ، فَقَالَ: إِنِّي أُحِبُّ أَنْ أَلِيهِ بِنَفْسِي

**[2045]** Wakī‘ told us, from Mūsā ibn ‘Ubaydah, from Al-‘Abbās ibn ‘Abd ar-Rahmān al-Madanī, who said: "There were two habits that the Messenger of Allah ﷺ would not entrust to anyone from his family: He used to hand [charity] to the poor person with his own hand, and he would set out his purification water at night and cover it."

حَدَّثَنَا وَكِيعٌ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ الْعَبَّاسِ بْنِ عَبْدِ الرَّحْمَنِ الْمَدَنِيِّ قَالَ: حَصَّلَتَنِي لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْلِمُهَا إِلَى أَحَدٍ مِنْ أَهْلِهِ، كَانَ يُنَاوِلُ الْمِسْكِينَ بِيَدِهِ، وَيَضَعُ الطَّهُورَ مِنَ الَّذِينَ وَيُحَمِّرُهُ

**[2046]** Wakī‘ told us, from Zakariyyā, from Muṣ‘ab ibn Shaybah, from Ṭalq, from Ibn az-Zubayr, from ‘Ā’ishah, who said: The Messenger of Allah ﷺ said: "Ten things are part of the Fitrah (natural disposition): Trimming the mustache, letting the beard grow, using the Siwāk, sniffing water into the nose, cutting the nails, washing the knuckles, plucking the armpit hair, shaving the pubic hair, and using water for cleaning oneself (Intiqāṣ al-mā')." Muṣ‘ab said: "And I forgot the tenth, unless it is rinsing the mouth."

حَدَّثَنَا وَكِبْعُ، عَنْ رَجَرِيَّاً، عَنْ مُصْبَعِ بْنِ شَبَّيْبَةَ، عَنْ طَلْقٍ، عَنْ ابْنِ الرُّبِّيرِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "عَشْرٌ مِنَ الْفِطْرَةِ: فَصُنْ الشَّارِبِ، وَإِعْفَاءُ الْحَلِيَّةِ، وَالسُّوَالُكُ، وَالإِسْتِشَاقُ بِالْمَاءِ، وَقَصُّ الْأَظْفَارِ، وَغَسْلُ الْبَرَاجِمِ، وَنَثْفُ الْأَبْطَاطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ" قَالَ مُصْبَعٌ: وَسَيِّئَتْ الْعَاشرَةُ، إِلَّا أَنْ تَكُونَ الْمُضْمَضَةُ

**[2047]** Ibn ‘Uyaynah told us, from Az-Zuhri, from Sa‘id, from Abū Hurayrah, from the Prophet ﷺ, who said: "Five things are part of the Fitrah: Circumcision, shaving the pubic hair, cutting the nails, plucking the armpit hair, and trimming the mustache."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "خَمْسٌ مِنَ الْفِطْرَةِ: الْخِتَانُ، وَالإِسْتِخْدَادُ، وَتَقْلِيمُ الْأَظْفَارِ، وَنَثْفُ الْأَبْطَاطِ، وَقَصُّ الشَّارِبِ"

**[2048]** Qabīshah ibn ‘Uqbah told us, from Hammād ibn Salamah, from ‘Alī ibn Zayd, from Salamah ibn Muḥammad, from ‘Ammār ibn Yāsir, who said: The Messenger of Allah ﷺ

ﷺ said: "The Fitrāh consists of rinsing the mouth, sniffing water into the nose, using the Siwāk, trimming the mustache, plucking the armpit hair, washing the knuckles, cutting the nails, sprinkling water [on the private parts after cleansing], and circumcision."

حَدَّثَنَا قَبِيشَةُ بْنُ عُقْبَةَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَلَيِّ  
بْنِ زَيْدٍ، عَنْ سَلَمَةَ بْنِ مُحَمَّدٍ، عَنْ عَمَارِ بْنِ يَاسِرٍ قَالَ:  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْفِطْرَةُ  
الْمَضْمُنَةُ، وَالإِسْتِشَاقُ، وَالسَّوَالُكُ، وَقَصُ الشَّارِبُ،  
وَنَأْنُفُ الْأَبِيطِ، وَغَسْلُ الْبَرَاجِمِ، وَتَقْلِيمُ الْأَظْفَارِ،  
وَالإِنْتِضَاحُ بِالْمَاءِ، وَالخِتانُ

**[2049]** Sharīk told us, from Layth, from Mujāhid, who said: "Six things are from the Fitrāh of Abraham, peace be upon him: Trimming the mustache, using the Siwāk, parting the hair, cutting the nails, washing after relieving oneself (Istinja’), and shaving the pubic hair." He said: "Three in the head and three in the body."

حَدَّثَنَا شَرِيكٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: "سِتُّ مِنْ  
فِطْرَةِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ: قَصُ الشَّارِبُ، وَالسَّوَالُكُ،  
وَالْفَرْقُ، وَقَصُ الْأَظْفَارُ، وَالإِسْتِجَاءُ، وَحَلْقُ الْعَائِنَةِ"  
قَالَ: تَلَاثَةٌ فِي الرَّأْسِ، وَتَلَاثَةٌ فِي الْجَسَدِ

**[2050]** Abū Bakr told us, saying: Muḥammad ibn Bishr al-‘Abdī and Abū Usāmah told us, saying: Mis‘ar told us, from ‘Amr ibn Ayyūb, from Ash-Sha‘bī, who said: "Indeed, Satan has a puff/instigation," meaning the wetness at the tip of the urethra (causing doubt).

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، وَأَبُو أَسَامَةَ، قَالَا: حَدَّثَنَا مِسْعَرٌ، عَنْ عَمْرُو بْنِ أَئْوَبَ، عَنْ الشَّعَبِيِّ، قَالَ: إِنَّ لِلشَّيْطَانِ زُفَّةً يَعْنِي: بِلَّهَ طَرْفَ الْأَخْلِيلِ

**[2051]** Muḥammad ibn Bishr told us, saying: Mis‘ar told us, from Mansūr, from Ibrāhīm, who said: "No person inspects it but that he sees what he dislikes or what upsets him," meaning the wetness at the tip of the urethra.

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: مَا تَعْقِدُهُ إِنْسَانٌ إِلَّا رَأَى مَا يَكْرَهُ أَوْ يَسُوءُهُ يَعْنِي: بِلَّهَ طَرْفَ الْأَخْلِيلِ

**[2052]** Muḥammad ibn Bishr told us, saying: Mis‘ar told us, from Mansūr, who said: "He wets the tip of the urethra."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ مَنْصُورٍ، قَالَ: إِنَّهُ يُبْلِي طَرْفَ الْأَخْلِيلِ

**[2053]** Muḥammad ibn Bishr told us, saying: Mis‘ar told us, from a man from Quraysh, from Abū Umāmah ibn Sahl, who said: "They did not used to inspect [it] with such inspection."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ رَجُلٍ، مِنْ قُرَيْشٍ، عَنْ أَبِي أَمَامَةَ بْنِ سَهْلٍ، قَالَ: كَانُوا لَا يَتَفَقَّدُونَ ذَلِكَ التَّفَقُّدَ

**[2054]** Muḥammad ibn Bishr told us, saying: Mis‘ar told us, from ‘Amr ibn Murrah, who said: "His whisperings (Waswasah) are not more keen on anyone than on the one who sees them affecting him."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: نَا مِسْعَرٌ، عَنْ عَمْرٍو بْنِ مُرَّةً، قَالَ: مَا وَسَلَوْسَةٌ بِأَوْلَعِ مِمَّنْ يَرَاهَا يَعْمَلُ فِيهِ

**[2055]** Abū Usāmah told us, from Mis‘ar, from Abū Dhu’ayb, from Abū Umāmah ibn Sahl, who said: "No man inspects his penis with such inspection except that he sees what he dislikes."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ مِسْعَرٍ، عَنْ أَبِي ذُؤْبِبٍ، عَنْ أَبِي أَمَامَةَ بْنِ سَهْلٍ، قَالَ: مَا تَفَقَّدَ رَجُلٌ ذَكَرَهُ ذَلِكَ التَّفَقُّدُ إِلَّا رَأَى مَا يَكْرَهُ

**[2056]** Abū Usāmah told us, from Mufaḍḍal ibn Muhalhal, from Mansūr, from Tamīm ibn Salamah, who said: Ibn az-Zubayr said: "Indeed, Satan comes to the human being through ablution, hair, and nails."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ مُفَضَّلِ بْنِ مُهَاجِلٍ، عَنْ مَصْوُرٍ، عَنْ ثَمِيمِ بْنِ سَلَمَةَ، قَالَ: قَالَ ابْنُ الزُّبَيْرِ: إِنَّ الشَّيْطَانَ يَأْتِي إِلَيْ إِلْيَاءَ إِلَيْ إِلْيَاءَ مِنْ قِبْلِ الْوُضُوءِ وَالشَّعْرِ وَالظُّفَرِ

**[2057]** Abū Bakr told us, saying: Yazīd ibn Hārūn told us, saying: Hammād ibn Salamah told us, from Qays ibn Sa'd, from 'Atā', regarding someone who forgot rinsing the mouth and sniffing water in ablution. He said: "He rinses his mouth and sniffs water, and repeats the prayer."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: نَا حَمَادُ بْنُ سَلَمَةَ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَطَاءٍ، فِيمَنْ نَسِيَ الْمَضْمَضَةَ فِي الْوُضُوءِ وَالإِسْتِشَاقِ، قَالَ: يُمَضِّمِضُ وَيَسْتَشِقُ وَيُعِيدُ الصَّلَاةَ

**[2058]** Ḥafṣ ibn Ghayyāth told us, from Hajjāj, from 'Ā'ishah bint 'Ajrad, from Ibn 'Abbās, who said: "If a man prays and forgets to rinse his mouth and sniff water from Janābah (ritual bath), he repeats the rinsing of the mouth and sniffing of water."

حَدَّثَنَا حَفْصُ بْنُ غَيَاثٍ، عَنْ حَاجَ، عَنْ عَائِشَةَ بِنْتِ عَجْرَدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: إِذَا صَلَّى الرَّجُلُ فَسَيَ أَنْ يُمَضِّمِضَ وَيَسْتَشِقَ مِنْ جَنَابَةً، أَعَادَ الْمَضْمَضَةَ وَالإِسْتِشَاقَ

**[2059]** Ibn Mubārak told us, from Muthannā, from 'Atā', regarding someone who forgot rinsing the mouth and sniffing water until he prayed. He said: "There is no repetition upon him."

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ مُثَنَّى، عَنْ عَطَاءٍ، فِيمَنْ نَسِيَ الْمَضْمَضَةَ وَالإِسْتِشَاقَ حَتَّى صَلَّى، قَالَ: لَيْسَ عَلَيْهِ إِعَادَةٌ

**[2060]** Ibn Idrīs told us, from Hishām, from Al-Hasan, regarding a man who forgets rinsing the mouth. He said: "If he has entered prayer, let him proceed; and if he has not entered prayer, let him rinse his mouth and sniff water."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، فِي الرَّجُلِ يَتْسَى الْمَضْمَضَةَ، قَالَ: إِنْ كَانَ دَخَلَ فِي الصَّلَاةِ فَلْيَمْضِ، وَإِنْ لَمْ يَكُنْ دَخَلَ فِي الصَّلَاةِ فَلْيَمْضِ وَيَسْتَشِقْ

**[2061]** ‘Abbād ibn al-‘Awwām told us, from ‘Umar ibn ‘Āmir, from Ḥammād, from Ibrāhīm, who said: "A man repeats the prayer due to forgetting rinsing the mouth and sniffing water."

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ عُمَرَ بْنِ عَامِرٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ قَالَ: يُعِيدُ الرَّجُلُ الصَّلَاةَ مِنْ نِسْيَانِ الْمَضْمَضَةِ وَالْإِسْتِشَاقِ

**[2062]** Wakī‘ told us, from Shu‘bah, who said: I asked Al-Ḥakam, Ḥammād, and Qatādah about a man who forgets rinsing the mouth and sniffing water until he stands for prayer. Al-Ḥakam and Qatādah said: "He proceeds." Ḥammād said: "He leaves [prayer to do it]."

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ، وَحَمَادًا، وَقَنَادَةَ، عَنِ الرَّجُلِ يَتْسَى الْمَضْمَضَةَ وَالْإِسْتِشَاقَ حَتَّى يَقُومَ فِي الصَّلَاةِ، قَالَ الْحَكَمُ وَقَنَادَةُ: يَمْضِي، وَقَالَ حَمَادٌ: يَنْصَرِفُ

**[2063]** Waki‘ told us, from Ismā‘il, from Ash-Sha‘bī, who said: "If he forgets rinsing the mouth and sniffing water in Janābah (ritual bath), he repeats; and if he forgets in Wudu, it suffices him."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ الشَّعْبِيِّ، قَالَ: إِذَا نَسِيَ الْمَضْمُضَةَ وَالإِسْتِشَاقَ فِي الْجَنَابَةِ أَعَادَ، وَإِذَا نَسِيَ فِي الْوُضُوءِ أَجْزَأَهُ

**[2064]** ‘Abd al-A‘lā told us, from Yūnus, from Al-Hasan, regarding a man who forgot rinsing the mouth and sniffing water until he prayed. He said: "He does not repeat for that."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنْ الْحَسَنِ، فِي الرَّجُلِ نَسِيَ الْمَضْمُضَةَ وَالإِسْتِشَاقَ حَتَّى صَلَّى، قَالَ: لَا يُعِيدُ بِذَلِكِ

**[2065]** Sharīk told us, from Mughīrah and Abū al-Haytham, from Ibrāhīm, who said: "Sniffing water (Istinshāq) is not obligatory."

حَدَّثَنَا شَرِيكٌ، عَنْ مُغِيرَةَ، وَأَبِي الْهَيْمَمَ، عَنْ إِبْرَاهِيمَ قَالَ: لَيْسَ الإِسْتِشَاقُ بِوَاجِبٍ

**[2066]** Asbāt ibn Muḥammad told us, from Mughīrah, from Hammād, who said: "If a man forgets rinsing the mouth and sniffing water, he does not repeat."

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ قَالَ: إِذَا نَسِيَ الرَّجُلُ الْمَضْمُضَةَ وَالإِسْتِشَاقَ فَلَا يُعِيدُ

**[2067]** Ḥasan ibn ‘Alī told us, from Zā’idah, from Maṇṣūr, who said: I said to Ibrāhīm: "A man forgets sniffing water, then remembers in prayer that he forgot." Ibrāhīm said: "He proceeds with his prayer." He said: And Maṇṣūr said: "And rinsing the mouth is like that."

حَدَّثَنَا حَسَنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، قَالَ: قُلْتُ لِإِبْرَاهِيمَ: الرَّجُلُ يَنسَى الْاسْتِشَاقَ، فَيَذْكُرُ فِي الصَّلَاةِ أَنَّهُ نَسِيَ، قَالَ إِبْرَاهِيمَ: يَمْضِي فِي صَلَاتِهِ قَالَ: وَقَالَ مَنْصُورٌ: وَالْمَضْمَضَةُ مِثْلُ ذَلِكَ

**[2068]** Abū Bakr told us, saying: Waki‘ told us, from Sufyān, from Abū Hāshim, from Sa‘īd ibn Jubayr, who said: "Some of the Mothers of the Believers used to pinch off blood from their garment with their saliva."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: إِنْ كَانَ بَعْضُ أَمَهَاتِ الْمُؤْمِنِيْنَ لَتَقْرُصُ الدَّمَ عَنْ ثُوبِهَا بِرِيقَهَا

**[2069]** Waki‘ told us, from Abū Ma‘shar, from Yazīd ibn Abī Ziyād, that Al-Ḥasan ibn ‘Alī saw blood on his shirt, so he spat on it and then rubbed it.

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي مَعْشَرٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، أَنَّ الْحَسَنَ بْنَ عَلَيْهِ، رَأَى فِي قَمِيصِهِ دَمًا، فَبَرَّقَ فِيهِ، ثُمَّ دَكَّهُ

**[2070]** Waki‘ told us, from Ḥusayn ibn Ja‘far, who said: Salīṭ ibn ‘Abd Allāh ibn Yasār told me, saying: "I saw Ibn ‘Umar see blood on his Hirmān (garment), so he spat on it and then rubbed it."

حَدَّثَنَا وَكِيعٌ، عَنْ حُسَيْنِ بْنِ جَعْفَرٍ، قَالَ: حَدَّثَنِي سَلِيلِ بْنُ عَبْدِ اللَّهِ بْنِ يَسَارٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ، رَأَى فِي جِرْمَانِهِ دَمًا، فَبَرَّقَ فِيهِ، ثُمَّ دَكَّهُ

**[2071]** Khālid ibn Ḥayyān told us, from Ja‘far ibn Burqān, who said: "I saw Maymūn ibn Mihrān praying one day, and he saw blood on his garment. He did like this to it—meaning with his saliva—then rubbed it with his hand."

حَدَّثَنَا خَالِدُ بْنُ حَيَّانَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ: رَأَيْتُ مَيْمُونَ بْنَ مَهْرَانَ، يَوْمًا يُصَلِّي فَرَأَى فِي ثُوبِهِ دَمًا، فَقَالَ بِهِ هَكَذَا، يَعْنِي، بِرِيقَةٍ، ثُمَّ فَرَكَهُ بِيَدِهِ

**[2072]** Waki‘ told us, from Isrā’īl, from Jābir, from Abū Ja‘far, ‘Āmir, and ‘Atā’, who said: "Blood is not washed with saliva."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، وَعَامِرٍ، وَعَطَاءً، قَالُوا: لَا يُغَسلُ الدَّمُ بِالْبَزَاقِ

**[2073]** Abū Bakr told us, saying: Ibn Numayr told us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, that he saw blood on his garment and washed it, but its black trace remained. So he called for scissors and cut it, snipping it out.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ رَأَى فِي ثُوبِهِ دَمًا فَغَسَّلَهُ، فَبَقَيَ أَثْرُهُ أَسْوَدَ، وَدَعَا بِمِقْصَنْ فَقَصَّهُ فَقَرَضَهُ

**[2074]** Waki‘ told us, from Hurayth, from Ash-Sha‘bī, who said: "If you wash the blood and its trace remains, it does not harm you."

حَدَّثَنَا وَكِيعٌ، عَنْ حُرَيْثٍ، عَنْ الشَّعْبِيِّ، قَالَ: إِذَا غَسَّلْتَ الدَّمَ فَبَقَيَ أَثْرُهُ فَلَا يَضُرُّكَ

**[2075]** Waki‘ told us, from Al-Faḍl ibn Dalham, from Al-Ḥasan, similar to it.

حَدَّثَنَا وَكِيعٌ، عَنِ الْفَضْلِ بْنِ دَالْهَمِ، عَنِ الْحَسَنِ، مِثْلُهُ

**[2076]** Waki‘ told us, from ‘Alī ibn Mubārak, from Karīmah bint Hammām, who said: I heard ‘A’ishah being asked about menstrual blood getting on a garment. She said: "Wash it." She said: "I washed it, but its trace did not go away." She said: "Wash it, for water is purification."

حَدَّثَنَا وَكِيعٌ، عَنْ عَلَيِّ بْنِ مُبَارَكٍ، عَنْ كَرِيمَةَ ابْنَةِ هَمَّامٍ، قَالَتْ: سَمِعْتُ عَائِشَةَ، وَسِئَلْتُ عَنْ دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ، فَقَالَتْ: أَغْسِلِيهِ، فَقَالَتْ: عَسَلَةٌ فَلَمْ يَذْهَبْ أَتْرُهُ، فَقَالَتْ: أَغْسِلِيهِ فَإِنَّ الْمَاءَ طَهُورٌ

**[2077]** Abū Bakr told us, saying: Muḥammad ibn Abī ‘Adī told us, from ‘Amr, from Al-Ḥasan, regarding a man who fainted while sitting. He said: "He performs ablution."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ عَمْرِو، عَنْ الْحَسَنِ، فِي رَجْلٍ عُشِّيَ عَلَيْهِ وَهُوَ جَالِسٌ، قَالَ: يَتَوَضَّأُ

**[2078]** Hushaym told us, from Mughīrah, from Ḥammād, from Ibrāhīm, who said: "If the afflicted person (who fainted) recovers, he performs ablution."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا أَفَاقَ الْمُصَابُ تَوَضَّأَ

**[2079]** Ḥusayn ibn ‘Alī told us, from Zā’idah, from Mūsā ibn Abī Zā’idah, who said: ‘Ubayd Allāh ibn ‘Abd Allāh ibn ‘Utbah told me, saying: I came to ‘Ā’ishah and said: "Tell me about the illness of the Messenger of Allah ﷺ." She said: Yes, the Messenger of Allah ﷺ became ill and heavy, and he fainted. When he recovered, he said: "Put water for me in the washbasin." She said: So we did. She said: He bathed, then tried to get up but fainted [again]. Then he recovered and said: "Put water for me in the washbasin," and he bathed.

**[2080]** Abū Bakr told us, saying: ‘Abd as-Ṣamad ibn ‘Abd al-Wārith told us, from Ḥammād ibn Salamah, from ‘Āsim ibn Bahdalah, from Mūsā ibn Ṭalḥah, that ‘Uthmān used to bathe once every day.

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ مُوسَى بْنِ أَبِي زَائِدَةَ، قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنُ عُتْبَةَ، قَالَ: أَتَيْتُ عَائِشَةَ، فَقَالَ: حَدَّثَنِي عَنْ مَرَضِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: نَعَمْ، مَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَفَلَّ، فَأَغْمَيَ عَلَيْهِ، فَأَفَاقَ، فَقَالَ: ضَعُوا لِي مَاءً فِي الْمِخْضَبِ؟، قَالَتْ: فَفَعَلْنَا، قَالَتْ: فَاغْتَسَلَ، فَذَهَبَ لِنَوْءَةَ فَأَغْمَيَ عَلَيْهِ، ثُمَّ أَفَاقَ، فَقَالَ: ضَعُوا لِي مَاءً فِي الْمِخْضَبِ، فَاغْتَسَلَ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ مُوسَى بْنِ طَلْحَةَ، أَنَّ عُثْمَانَ كَانَ يَغْتَسِلُ فِي كُلِّ يَوْمٍ مَرَّةً

**[2081]** Ghundar told us, from Shu'bah, from 'Amr ibn Murrah, from Yaḥyā ibn al-Jazzār, from 'Alī, who said: "I indeed bathe on a cold night."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ عَلَيٍّ، قَالَ: إِنِّي لَا غُشِّلُ فِي اللَّيْلَةِ الْبَارِدَةِ

**[2082]** Sulaymān ibn Ḥarb told us, saying: Ḥammād ibn Zayd told us, from Hishām, from his father, that he used to bathe once every day.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَغْشِلُ فِي كُلِّ يَوْمٍ مَرَّةً

**[2083]** Sulaymān ibn Ḥarb told us, saying: Ḥammād ibn Zayd told us, from Ibn 'Awn, from Muḥammad, that he used to bathe once every day.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ، أَنَّهُ كَانَ يَغْشِلُ فِي كُلِّ يَوْمٍ مَرَّةً

**[2084]** Wakī' told us, from Humayd, from Al-A'mash, from 'Amr ibn Murrah, from 'Abd Allāh ibn Salamah, who said: 'Alī said to me: "I indeed bathe on a cold night without Janābah (major impurity) to invigorate myself and purify myself."

حَدَّثَنَا وَكِيعٌ، عَنْ حُمَيْدٍ، عَنْ الْأَعْمَشِ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، قَالَ: قَالَ لِي عَلَيْ: إِنِّي لَا غُشِّلُ فِي اللَّيْلَةِ الْبَارِدَةِ مِنْ غَيْرِ جَنَابَةٍ لَا تَجَلَّدُ بِهِ وَلَا تَطَهَّرُ

**[2085]** Waki‘ told us, from Mis‘ar, from Abū Ṣakhrah Jāmi‘ ibn Shaddād, who said: I heard Ḥumrān ibn Abān, the freed slave of ‘Uthmān ibn ‘Affān, say: "I used to prepare purification water for ‘Uthmān, and no day passed him but that he would pour a quantity of water over himself."

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ أَبِي صَخْرَةَ جَامِعَ بْنِ شَدَّادٍ، قَالَ: سَمِعْتُ حُمَرَانَ بْنَ أَبَانَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ يَقُولُ: كُنْتُ أَضْعُ لِعْنَمَانَ، طَهُورَةً، فَمَا أَتَى عَلَيْهِ يَوْمٌ إِلَّا وَهُوَ يُفِيضُ عَلَيْهِ فِيهِ نُطْفَةً مِنْ مَاءٍ

**[2086]** Abū Bakr told us, saying: Sharīk told us, from Abū Farwah, who said: I went with Ibn Abī Laylā to the Euphrates, and he entered it with a garment, or he said: with a waist wrapper (Izār), and said: "Indeed, it has inhabitants."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي فَرْوَةَ، قَالَ: دَهَبْتُ مَعَ ابْنِ أَبِي لَيْلَى، إِلَى الْفَرَاتِ، فَدَخَلْتُ بِئْوَبِ، أَوْ قَالَ: بِمَيْرِ، وَقَالَ: إِنَّ لَهُ لَمَسَاكِنًا

**[2087]** Al-Muḥāribī told us, from Layth, who said: Someone who saw Husayn ibn ‘Alī informed me that he entered the water with a waist wrapper and said: "Indeed, it has an inhabitant."

حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ لَيْثٍ، قَالَ: أَخْبَرَنِي مَنْ، رَأَى حُسَيْنَ بْنَ عَلَيِّ، دَخَلَ الْمَاءَ بِإِزَارٍ، وَقَالَ: إِنَّ لَهُ سَاكِنًا

**[2088]** Ibn Fuḍayl told us, from Huṣayn, who said: Someone who saw ‘Umar told me that he was soaking in the water wearing a shirt, then he came out and called for a sheet over the shirt.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ حُصَيْنِ، قَالَ: حَدَّثَنِي مَنْ، رَأَى  
عُمَرَ، مُسْتَنْقِعًا فِي الْمَاءِ وَعَلَيْهِ قَمِيصٌ، ثُمَّ خَرَجَ، فَدَعَ  
بِمُلْحَفَةٍ فَوْقَ الْقَمِيصِ

**[2089]** Muḥammad ibn Bishr told us, saying: Hushaym ibn Sa‘d told us, saying: Zayd ibn Aslam told us, from ‘Amr ibn Sa‘d al-Jārī—who was a freed slave of ‘Umar—who said: ‘Umar came to us returning from Hajj with a group of Companions of the Messenger of Allah ﷺ. He said: "O Sa‘d, seek towels for us." So towels were brought. He said: "Bathe in it [the sea/water], for it is blessed."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا هُشَيْمُ بْنُ سَعْدٍ، قَالَ:  
حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ عَمْرٍو بْنِ سَعْدِ الْجَارِيِّ، وَكَانَ  
مَوْلَى عُمَرَ، قَالَ: أَتَانَا عُمَرُ، صَادِرًا عَنِ الْحَجَّ فِي نَفْرَةٍ  
مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا  
سَعْدُ، أَبْغَنَا مِنَادِيلَ، فَأُتْرِي بِمِنَادِيلَ، فَقَالَ اغْسِلُوا فِيهِ،  
قَائِمًا مُبَارِكًا

**[2090]** Abū Bakr told us, saying: Wakī‘ told us, from ‘Imrān ibn Hudayr, from ‘Isā ibn Hilāl, from Kathīr, the freed slave of Salamah, who said: "Whoever slaughters a sacrificial animal should perform ablution."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عِمْرَانَ بْنِ  
حُدَيْرٍ، عَنْ عِيسَى بْنِ هِلَالٍ، عَنْ كَثِيرٍ، مَوْلَى سَلَمَةَ،  
قَالَ: مَنْ ذَبَحَ ذَبِيحَةً فَلْيَتَوَضَّأْ

**[2091]** Waki‘ told us, from Rabī‘, from Al-Hasan, regarding a man who slaughters a camel or a sheep. He said: "If blood gets on him, he washes it, and there is no ablution upon him."

حَدَّثَنَا وَكِبْعُ، عَنْ رَبِيعٍ، عَنْ الْحَسَنِ، فِي الرَّجُلِ يَذْبَحُ  
الْبَعِيرَ وَالشَّاةَ، قَالَ: إِنَّ أَصَابَهُ دَمٌ غَسَلَهُ وَلَيْسَ عَلَيْهِ  
وُضُوءٌ

**[2092]** Muṣ‘ab ibn al-Miqdām told us, from Zā’idah, from Al-Mughīrah, from Ibrāhīm, who said: "If a man performs ablution then slaughters a sheep, that does not break his purification. If blood gets on him, he washes it, and if no blood gets on him, there is nothing upon him."

حَدَّثَنَا مُصْبَعُ بْنُ الْمِقْدَامَ، عَنْ زَائِدَةَ، عَنْ الْمُغَيْرَةِ،  
عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا تَوَضَّأَ الرَّجُلُ ثُمَّ ذَبَحَ شَاةً لَمْ  
يَقْطُعْ ذَلِكَ طَهُورَةُ، وَإِنَّ أَصَابَهُ دَمٌ غَسَلَهُ، وَإِنْ لَمْ  
يُصِبْهُ دَمٌ فَلَا شَيْءٌ عَلَيْهِ

**[2093]** Abū Bakr told us, saying: Waki‘ told us, saying: Sufyān told us, from Salamah ibn Kuhayl, who said: "I saw Ibrāhīm enter the privy while wearing his leather socks, then he came out and performed ablution, then wiped over them."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِبْعُ، قَالَ: حَدَّثَنَا سُفْيَانُ،  
عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، قَالَ: رَأَيْتُ إِبْرَاهِيمَ، دَخَلَ الْخَلَاءَ  
وَعَلَيْهِ حُفَّاءُ، ثُمَّ خَرَجَ فَتَوَضَّأَ، ثُمَّ مَسَحَ عَلَيْهِمَا

**[2094]** Waki‘ told us, saying: ‘Umar ibn Dharr told us, from ‘Abd al-Malik ibn al-Ḥārith, who said: "I invited Ibrāhīm an-Nakha‘ī and Ibrāhīm at-Taymī. They entered the privy in their leather socks, then came out, performed ablution, wiped over their leather socks, and then prayed."

حَدَّثَنَا وَكِبْرٌ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ دَرٍّ، عَنْ عَبْدِ الْمَلِكِ بْنِ الْحَارِثِ، قَالَ: دَعَوْتُ إِبْرَاهِيمَ النَّخْعَيِّ، وَإِبْرَاهِيمَ النَّيْمَيِّ، فَدَخَلَا الْخَلَاءَ فِي أَخْفَافِهِمَا، ثُمَّ خَرَجَا، وَتَوَضَّأَا وَمَسَحَا عَلَى خَفَافِهِمَا، ثُمَّ صَلَّيَا

**[2095]** Waki‘ told us, saying: Sufyān informed us, from a man he did not name, from Ibrāhīm and Al-Ḥakam, that when they wanted to urinate, they would put on their leather socks so that they could wipe over them.

حَدَّثَنَا وَكِبْرٌ، قَالَ: أَنَا سُفِينٌ، عَنْ رَجُلٍ لَمْ يُسَمِّهِ، عَنْ إِبْرَاهِيمَ، وَالْحَكَمَ، أَنَّهُمَا كَانَا إِذَا أَرَادَا أَنْ يَبُولَا لِبِسَا خَفَافَهُمَا كَيْ يَمْسَحَاهَا

**[2096]** Abū Bakr told us, saying: Waki‘ told us, from ‘Imrān ibn Hudayr, from Abū Mijlaz, who said: "There is no Janābah (major impurity) on the garment."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِبْرٌ، عَنْ عِمْرَانَ بْنَ حُدَيْرٍ، عَنْ أَبِي مَجْلَزٍ، قَالَ: لَيْسَ عَلَى الثَّوْبِ جَنَابَةً

**[2097]** Yaḥyā ibn Ādam told us, from Abū ‘Awānah, from Abū Bishr, from Sa‘id ibn Jubayr, who said: "The garment does not become Junub."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ أَبِي عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: الثَّوْبُ لَا يُجْنِبُ

**[2098]** Waki‘ told us, from Zakariyyā, from Ash-Sha‘bī, from Ibn ‘Abbās, who said: "The garment does not become Junub."

حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّا، عَنِ الشَّعْبِيِّ، عَنْ ابْنِ عَبَّاسٍ،  
قَالَ: الْتَّوْبُ لَا يُجْنِبُ

**[2099]** Abū Bakr told us, saying: Waki‘ told us, from Ar-Rabī‘, from Al-Hasan, regarding a man who performs ablution and his ablution dries. He said: "If he is in the process of ablution, he washes his feet; and if he is doing something other than ablution, he restarts the ablution."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنِ الرَّبِيعِ، عَنِ  
الْحَسَنِ، فِي الرَّجُلِ يَتَوَضَّأُ فَيَجِفُّ وُضُوءُهُ، قَالَ: إِنْ  
كَانَ فِي عَمَلِ الْوُضُوءِ غَسْلَ رِجْلَيْهِ، وَإِنْ كَانَ فِي غَيْرِ  
عَمَلِ الْوُضُوءِ اسْتَأْنَفَ الْوُضُوءَ

**[2100]** Waki‘ told us, saying: I asked Sufyān about that, and he said: "He washes his feet." I said: "Even if his ablution (previous parts washed) has dried?" He said: "Even if the ablution has dried." He [Waki‘] said: "And this is what we say."

حَدَّثَنَا وَكِيعٌ، قَالَ: سَأَلْتُ سُعْدِيَّاً، عَنْ ذَلِكَ، فَقَالَ: يَغْسِلُ  
قَدَمَيْهِ، قُلْتُ: وَإِنْ جَفَّ وُضُوءُهُ، قَالَ: وَإِنْ جَفَّ  
الْوُضُوءُ قَالَ: وَكَلَّا تَقُولُ

**[2101]** Waki‘ told us, saying: Sufyān told us, from Layth, from Mujāhid, and from Jābir, from Ash-Sha‘bī, that they both disliked that a person in a state of major ritual impurity (Junub) writes 'In the name of Allah, the Most Gracious, the Most Merciful'.

حَدَّثَنَا وَكِبِيعُ، قَالَ: نَأْ سُفِيَّاً، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ  
وَعَنْ جَابِرٍ، عَنْ الشَّعَبِيِّ، أَنَّهُمَا كَرِهَا أَنْ يَكْتُبَ الْجُنُبُ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**[2102]** Waki‘ told us, saying: Sufyān told us, from Maṇṣūr, from Ibrāhīm, who said: "They used to see no harm in a man writing a letter while he is without ablution."

حَدَّثَنَا وَكِبِيعُ، قَالَ: حَدَّثَنَا سُفِيَّاً، عَنْ مَنْصُورٍ، عَنْ  
إِبْرَاهِيمَ، قَالَ: كَانُوا لَا يَرَوْنَ بَأْسًا أَنْ يَكْتُبَ الرَّجُلُ  
الرِّسَالَةَ وَهُوَ عَلَى غَيْرِ وُضُوءٍ

**[2103]** Waki‘ told us, from Isrā’il, from Abū Sinān Ḏirār ibn Murrah, from ‘Abd Allāh ibn al-Hudhayl al-‘Anzī, who said: "They used to remember Allah in all states except in the state of Janābah (major ritual impurity)."

حَدَّثَنَا وَكِبِيعُ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي سَيَّانِ ضِرَارِ بْنِ  
مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْهُدَيْلِ الْعَنْزِيِّ، قَالَ: كَانُوا  
يَذْكُرُونَ اللَّهَ عَلَى كُلِّ حَالٍ إِلَّا الْجَنَابَةِ

**[2104]** Abū Bakr told us, saying: Waki‘ told us, from Isrā’il, from Jābir, from Abū Ja‘far, ‘Āmir, and ‘Aṭā’, who said: "There is no ablution [required] from any drink."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِبِيعُ، عَنْ إِسْرَائِيلَ، عَنْ  
جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، وَعَامِرٍ، وَعَطَاءٍ، قَالُوا: لَيْسَ  
فِي شَيْءٍ مِنَ الشَّرَابِ وُضُوءٌ

**[2105]** Abū Bakr told us, from ‘Abd al-Wahhāb ath-Thaqafī, from Khālid, from Abū Qilābah, that he once gave them Nabīdh to drink, and they performed ablution.

حَدَّثَنَا أَبُو بَكْرٍ عَنْ عَبْدِ الْوَهَابِ الثَّقَفِيِّ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، أَنَّهُ سَقَاهُمْ مَرَّةً نَبِيَّاً فَتَوَضَّأُوا

**[2106]** Abū Bakr told us, saying: Sahl ibn Yūsuf told us, from ‘Amr, from Al-Ḥasan, regarding the amputee: "If his hand is cut off from the joint and he wants to perform ablution, he washes the stump. And if the palm is cut off, he washes up to the elbow."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ عَمْرِو، عَنِ الْحَسَنِ، فِي الْأَقْطَعِ: إِذَا قُطِعَتْ يَدُهُ مِنَ الْمِفْصَلِ فَأَرَادَ أَنْ يَتَوَضَّأَ غَسْلَ الْقَطْعِ، وَإِذَا قُطِعَتِ الْكَفُّ غَسَلَ إِلَى الْمِرْفَقِ

**[2107]** Abū Bakr told us, saying: Yahyā ibn Yamān told us, from Ma‘mar, from Az-Zuhrī, that Zayd ibn Thābit suffered from urinary incontinence, and he used to pray even though it did not stop.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، أَنَّ زَيْدَ بْنَ ثَابِتَ، أَصَابَهُ سَلْسُلٌ مِنْ بَوْلٍ، فَكَانَ يُصَلِّي وَهُوَ لَا يَرْقَأُ

**[2108]** Abū Bakr told us, saying: Ibn ‘Ulayyah told us, from Salamah ibn ‘Alqamah, from Muḥammad, who said: I was informed that the Prophet ﷺ used to have his hair combed by a menstruating woman, and he would say: "Her menstruation is not in her hand."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَّا ابْنُ عُلَيْهِ، عَنْ سَلَمَةَ بْنِ عَلْقَمَةَ، عَنْ مُحَمَّدٍ، قَالَ: تُبَيَّثُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ ثُرَجْلُهُ الْحَاضِرُ، وَيَقُولُ: إِنَّ حَيْضَنَاهَا لَيْسَتْ فِي يَدِهَا

**[2109]** Ibn Numayr and Ya’lā ibn ‘Ubayd told us, from Al-A‘mash, from Tamīm ibn Salamah, from ‘Urwah, from ‘Ā’ishah, who said: "I used to comb the head of the Messenger of Allah ﷺ while I was menstruating and he was in I‘tikāf (seclusion in the mosque)."

حَدَّثَنَا ابْنُ ثُمَيْرٍ، وَيَعْلَى بْنُ عُبَيْدٍ، عَنْ الْأَعْمَشِ، عَنْ ثَمَيْمِ بْنِ سَلَمَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أَرْجُلُ رَأْسَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - - وَأَنَا حَائِضٌ وَهُوَ عَاكِفٌ

**[2110]** ‘Abdah ibn Sulaymān told us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, who said: "Sometimes a slave girl from his slave girls would help him perform ablution while she was menstruating, washing his feet."

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: رُبَّمَا وَضَّاثَتْ جَارِيَةٌ مِنْ جَوَارِيهِ وَهِيَ حَائِضٌ تَعْسِلُ قَدَمَيْهِ

[2111] Wakī‘ told us, saying: Sufyān told us, from ‘Abd Allāh ibn Dīnār, from Ibn ‘Umar, that a slave girl used to wash his feet while she was menstruating.

حَدَّثَنَا وَكِبِيعُ، قَالَ: نَأْ سُفِيَّانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ، أَنَّ جَارِيَةً كَانَتْ تَغْسِلُ رِجْلَيْهِ وَهِيَ حَائِضٌ

[2112] Wakī‘ told us, saying: Hishām told us, from his father, from ‘Ā’ishah, who said: "The Prophet ﷺ used to bring his head close to me while I was menstruating and he was Mujāwir—meaning in I’tikāf—and place it in my lap, so I would wash it and comb it while I was menstruating."

حَدَّثَنَا وَكِبِيعُ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُذْنِي رَأْسَهُ إِلَيَّ وَأَنَا حَائِضٌ وَهُوَ مُجاوِرٌ، تَعْنِي مُعْتَكِفًا، فَيَضَعُهُ فِي حِجْرِيِّ، فَأَغْسِلُهُ وَأَرْجِلَهُ وَأَنَا حَائِضٌ

[2113] Wakī‘ told us, from Sufyān, from Mughīrah, that Abū Ḥāfiẓ asked Ibrāhīm about a menstruating woman helping a sick person perform ablution. He said: "There is no harm in it."

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَنْ مُغِيرَةَ، إِنَّ أَبَا ظَبَيْيَانَ سَأَلَ إِبْرَاهِيمَ، عَنِ الْحَائِضِ ثُوَضَّيُّ الْمَرْبِضِ، قَالَ: لَا بَأْسَ بِهِ

[2114] Wakī‘ told us, from Ar-Rabī‘, from Al-Hasan, who said: "There is no harm if a menstruating woman washes a man's head and combs it."

حَدَّثَنَا وَكِبِيعُ، عَنِ الرَّبِيعِ، عَنِ الْحَسَنِ، قَالَ: لَا بَأْسَ أَنْ تَغْسِلَ الْحَائِضُ رَأْسَ الرَّجُلِ وَتُرْجِلَهُ

[2115] Sufyān ibn ‘Uyaynah told us, from Manbūdh, from his mother, who said: Ibn ‘Abbās entered upon Maymūnah, and she said: "O my son, why do I see your head disheveled?" He said: "Umm ‘Ammar, my comber, is menstruating." She said: "O my son, where is menstruation from the hand? The Messenger of Allah ﷺ used to place his head in the lap of one of us while she was menstruating."

[2116] Abū Bakr told us, saying: ‘Umar ibn Ayyūb al-Mawṣilī told us, from Ibni Abī Dhi’b, from Az-Zuhrī, regarding the sick person who cannot perform ablution. He said: "He performs Tayammum (dry ablution)."

حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنْ مَنْبُودٍ، عَنْ أُمِّهِ، قَالَتْ: دَخَلَ ابْنُ عَبَّاسٍ عَلَى مَيْمُونَةَ، فَقَالَتْ: أَيْ بُنَيَّ، مَا لِي أَرَاكَ شَعْنَانَ رَأْسُكَ، قَالَ: إِنَّ أُمَّ عَمَّارٍ مُرَجْلَتِي حَائِضٌ، قَالَتْ: أَيْ بُنَيَّ، وَأَيْنَ الْحَيْضَةُ مِنَ الْأَيْدِي، كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضَعُ رَأْسَهُ فِي حِجْرٍ إِذْدَانًا وَهِيَ حَائِضٌ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَأْمُرُ بْنُ أَيُّوبَ الْمَوْصِلِيِّ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ الزُّهْرِيِّ، فِي الْمَرِيضِ لَا يَسْتَطِيعُ أَنْ يَتَوَضَّأَ، قَالَ: يَتَمَمُ

**[2117]** Abū Bakr told us, saying: Abū Usāmah told us, saying: Jarīr ibn Ḥāzim told us, from Qays ibn Sa‘d, from Sa‘īd ibn Jubayr and Mujāhid, who said regarding a sick person who becomes Junub and fears for himself. He said: "He is like the traveler who cannot find water; he performs Tayammum." And I asked ‘Atā’, and he said: "Water is necessary, and it should be heated for him."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا جَرِيرُ  
بْنُ حَازِمٍ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،  
وَمُجَاهِدٍ، قَالَا فِي الْمَرْبِضِ تُصِيبُهُ الْجَنَابَةُ فَيَخَافُ عَلَى  
نَفْسِهِ، قَالَ: هُوَ بِمَنْزِلَةِ الْمُسَافِرِ الَّذِي لَا يَجِدُ الْمَاءَ،  
يَتَبَيَّمُ وَسَأْلُ عَطَاءً، فَقَالَ: لَا بُدُّ مِنَ الْمَاءِ وَيُسَخَّنُ لَهُ

[2118] Abū ‘Abd ar-Rahmān Baqī ibn Makhlad told us, saying: Abū Bakr ibn Abī Shaybah told us, saying: Wakī‘ told us, saying: Al-A‘mash told us, from ‘Amr ibn Murrah, from ‘Abd ar-Rahmān ibn Abī Laylā, who said: The Companions of the Messenger of Allah ﷺ told us that ‘Abd Allāh ibn Zayd al-Anṣārī came to the Prophet ﷺ and said: "O Messenger of Allah, I saw in a dream as if a man stood wearing two green garments on a stump of a wall, and he called the Adhan twice (phrases repeated twice), and called the Iqamah twice, and sat for a while." He said: "Bilāl heard that, so he stood up and called the Adhan twice, and called the Iqamah twice, and sat for a while."

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ بْنُ مُخْلَدٍ قَالَ: نَا أَبُو بَكْرٍ  
بْنُ أَبِي شَيْبَةَ قَالَ: نَا وَكِيعٌ، قَالَ: نَا الْأَعْمَشُ، عَنْ  
عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ:  
حَدَّثَنَا أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، "إِنَّ  
عَبْدَ اللَّهِ بْنَ زَيْدِ الْأَنْصَارِيَ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ، رَأَيْتُ فِي الْمَنَامِ كَانَ  
رَجُلًا قَامَ وَعَلَيْهِ بُرْدَانٌ أَخْضَرَانٌ عَلَى جِذْمَةِ حَائِطٍ،  
فَأَدَّنَ مَنْثَنِي، وَأَقَامَ مَنْثَنِي، وَقَعَدَ قَعْدَةً"، قَالَ: فَسَمِعَ ذَلِكَ  
بِلَالٌ، فَقَامَ، فَأَدَّنَ مَنْثَنِي، وَأَقَامَ مَنْثَنِي، وَقَعَدَ قَعْدَةً

[2119] Abū Bakr told us, saying: 'Affān told us, saying: Hammām ibn Yaḥyā told us, from 'Āmir al-Āḥwāl, that Makhūl told him that 'Abd Allāh ibn Muḥayrīz told him that Abū Maḍhūrah told him, saying: "The Prophet ﷺ taught me the Adhan consisting of nineteen words, and the Iqamah consisting of seventeen words. The Adhan is: Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu Akbar; Ashhadu an la ilaha illa Allah, Ashhadu an la ilaha illa Allah; Ashhadu anna Muhammadan Rasulullah, Ashhadu anna Muhammadan Rasulullah; Hayya 'ala as-salah, Hayya 'ala as-salah; Hayya 'ala al-falah, Hayya 'ala al-falah; Allahu Akbar, Allahu Akbar; La ilaha illa Allah. And the Iqamah is: Allahu Akbar Allahu Akbar, Allahu Akbar Allahu Akbar; Ashhadu an la ilaha illa Allah, Ashhadu an la ilaha illa Allah; Ashhadu anna Muhammadan Rasulullah, Ashhadu anna Muhammadan Rasulullah; Hayya 'ala as-salah, Hayya 'ala as-salah; Hayya 'ala al-falah, Hayya 'ala al-falah: Oad qamat as-salah, Oad

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَفَانُ، قَالَ: نَا هَمَامُ بْنُ يَحْيَى،  
عَنْ عَامِرِ الْأَحْوَلِ، أَنَّ مَكْحُولًا، حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ  
مُحَيْرِيزٍ، حَدَّثَهُ أَنَّ أَبَا مَحْذُورَةَ، حَدَّثَهُ قَالَ: "عَلَمْنِي  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَذَانَ تِسْعَ عَشْرَةَ كَلِمَةً،  
وَالْإِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً، الْأَذَانُ: اللَّهُ أَكْبَرُ ، اللَّهُ  
أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،  
أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهُدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ،  
أَشْهُدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، حَيٌّ عَلَى الصَّلَاةِ، حَيٌّ  
عَلَى الصَّلَاةِ، حَيٌّ عَلَى الْفَلَاحِ، حَيٌّ عَلَى الْفَلَاحِ، اللَّهُ  
أَكْبَرُ ، اللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ، وَالْإِقَامَةُ: اللَّهُ أَكْبَرُ اللَّهُ  
أَكْبَرُ ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهُدُ أَنْ  
أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهُدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهُدُ أَنْ  
مُحَمَّدًا رَسُولُ اللَّهِ، حَيٌّ عَلَى الصَّلَاةِ، حَيٌّ عَلَى  
الصَّلَاةِ، حَيٌّ عَلَى الْفَلَاحِ، حَيٌّ عَلَى الْفَلَاحِ، قَدْ قَامَتِ  
الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، لَا إِلَهَ  
إِلَّا اللَّهُ

[2120] Abū Bakr told us, saying: Ibn ‘Ulayyah told us, from Ayyūb, from Nāfi‘, from Ibn ‘Umar, who said: "The Adhan of Ibn ‘Umar was: Allahu Akbar, Allahu Akbar, Allahu Akbar; I bear witness that there is no god but Allah, I bear witness that there is no god but Allah—three times; I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah—three times; Hayya 'ala as-salah—three times; Hayya 'ala al-falah—three times; Allahu Akbar—I think he said La ilaha illa Allah."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنْ أَئْيُوبَ، عَنْ نَافِعٍ،  
عَنْ ابْنِ عُمَرَ، قَالَ: كَانَ أَذَانُ ابْنِ عُمَرَ، اللَّهُ أَكْبَرُ، اللَّهُ  
أَكْبَرُ، اللَّهُ أَكْبَرُ، شَهِدْتُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، شَهِدْتُ أَنْ لَا  
إِلَهَ إِلَّا اللَّهُ، شَهِدْتُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، ثَلَاثًا، شَهِدْتُ أَنْ  
مُحَمَّدًا رَسُولُ اللَّهِ، شَهِدْتُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ،  
شَهِدْتُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، ثَلَاثًا، حَيَّ عَلَى الصَّلَاةِ،  
ثَلَاثًا، حَيَّ عَلَى الْفُلَاحِ، ثَلَاثًا، اللَّهُ أَكْبَرُ، أَحْسِبَهُ قَالَ لَا  
إِلَهَ إِلَّا اللَّهُ

**[2121]** Abū Bakr told us, saying: Ibn ‘Ulayyah told us, from Ibn ‘Awn, from Muḥammad, who said: "The Adhan was to say: Allahu Akbar, Allahu Akbar; Ashhadu an la ilaha illa Allah, Ashhadu an la ilaha illa Allah; Ashhadu anna Muhammada Rasulullah, Ashhadu anna Muhammada Rasulullah; Hayya 'ala as-salah, Hayya 'ala as-salah; Hayya 'ala al-falah, Hayya 'ala al-falah; Allahu Akbar Allahu Akbar; La ilaha illa Allah, and Allahu

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنِ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ، قَالَ: "كَانَ الْأَذَانُ أَنْ يَقُولُ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهُدُ أَنَّ مُحَمَّدًا رَسُولَ اللَّهِ، أَشْهُدُ أَنَّ مُحَمَّدًا رَسُولَ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ"

**[2122]** Abū Bakr told us, saying: Ibn ‘Ulayyah told us, from Yūnus, who said: Al-Hasan used to say: "Allahu Akbar; Ashhadu an la ilaha illa Allah; Ashhadu anna Muhammada Rasulullah; Hayya 'ala as-salah; Hayya 'ala al-falah." Then he would return and say: "Allahu Akbar, Allahu Akbar; Ashhadu an la ilaha illa Allah; Ashhadu anna Muhammada Rasulullah; Hayya 'ala as-salah; Hayya 'ala al-falah—twice; Allahu Akbar Allahu Akbar; La ilaha illa Allah."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، قَالَ: كَانَ الْحَسَنُ، يَقُولُ: اللَّهُ أَكْبَرُ، أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهُدُ أَنَّ مُحَمَّدًا رَسُولَ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، ثُمَّ يَرْجِعُ فَيَقُولُ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهُدُ أَنَّ مُحَمَّدًا رَسُولَ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، مَرَّتَيْنِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ

[2123] Abū Bakr told us, saying: Yazīd ibn Hārūn told us, saying: Sulaymān at-Taymī informed us, from Ḥabīb ibn Qays, from Ibn Abī Maḥdhūrah, from his father, that he used to lower his voice in the Adhan once each, until when he reached the phrase 'Ashhadu anna Muhammadan Rasulullah', he returned to the phrase 'Ashhadu an la ilaha illa Allah' and raised his voice with it twice each. Until when he reached 'Hayya 'ala as-salah', he said: 'As-salatu khayrun min an-nawm' (Prayer is better than sleep), in the first Adhan of Fajr.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ حَبِيبِ بْنِ قَيْسٍ، عَنْ ابْنِ أَبِي مَحْدُورَةَ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَخْفِضُ صَوْتَهُ بِالْأَذَانِ مَرَّةً مَرَّةً، حَتَّى إِذَا اتَّهَى إِلَى قَوْلِهِ: أَشْهُدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ، رَجَعَ إِلَى قَوْلِهِ: أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، فَرَفَعَ بِهَا صَوْتَهُ مَرَّتَيْنِ مَرَّتَيْنِ، حَتَّى إِذَا اتَّهَى إِلَى حَيٍّ عَلَى الصَّلَاةِ، قَالَ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، فِي أَذَانِ الْأَوَّلِ فِي الْفَجْرِ

[2124] Abū Bakr told us, saying: Ghundar told us, from Shu'bah, from 'Amr ibn Murrah, from Ibñ Abī Laylā, who said: Our companions told us that a man from the Anṣār came and said: "O Messenger of Allah, when I returned last night and saw your concern, I saw as if a man standing on the mosque wearing two green garments called the Adhan, then sat for a while, then stood up and said the same, except that he added 'Qad qamat as-salah' (Prayer has commenced). And were it not that you would say [something], I would say that I was awake and not asleep." The Prophet ﷺ said: "Allah has shown you good." 'Umar said: "Indeed, I saw similar to what he saw, but when I was preceded, I felt shy." The Prophet ﷺ said: "Order Bilāl to call the Adhan."

[2125] Abū Bakr told us, saying: Ibñ Fuḍayl told us, from Ḥuṣayn, from 'Abd ar-Rahmān ibn Abī Laylā, from the Prophet ﷺ, similar to it.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ ابْنِ أَبِي لَيْلَى، قَالَ: حَدَّثَنَا أَصْحَابُنَا، أَنَّ رَجُلًا مِنَ الْأَنْصَارِ جَاءَ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي لَمَّا رَجَعْتُ الْبَارِحَةَ وَرَأَيْتُ مِنْ اهْتِمَامِكَ، رَأَيْتُ كَأَنَّ رَجُلًا قَائِمًا عَلَى الْمَسْجِدِ عَلَيْهِ تَوْبِيَانَ أَخْضَرَانَ، فَأَدَنَ، ثُمَّ قَعَدَ قَعْدَةً، ثُمَّ قَامَ، فَقَالَ مِثْلَهَا، غَيْرُ أَنَّهُ قَالَ: فَذَقَامَتِ الصَّلَاةُ، وَلَوْلَا أَنْ تَشْوِلُوا لَفْتَنِّي: إِنِّي كُنْتُ يَعْطَانِي غَيْرَ نَائِمٍ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَقَدْ أَرَاكَ اللَّهُ خَيْرًا، فَقَالَ عُمَرُ: أَمَا إِنِّي قَدْ رَأَيْتُ مِثْلَ الَّذِي رَأَيْتَ غَيْرَ أَنِّي لَمَّا سُبِّقْتُ اسْتَحْيَيْتُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مُرُوا بِلَا فَلْوَدَنْ

حَدَّثَنَا أَبُو بَكْرٌ، قَالَ: ابْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِنَحْوِ مِنْهُ

**[2126]** Abū Bakr told us, saying: Jarīr told us, from ‘Abd al-‘Azīz ibn Rufay‘, from Abū Maḥdhūrah, that his Adhan was double (phrases repeated twice) and his Iqamah was single (phrases said once).

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَبِي مَحْذُورَةَ، أَنَّ أَذَانَهُ كَانَ مَتَّنِي، وَأَنَّ إِقَامَتَهُ كَانَتْ وَاحِدَةً

**[2127]** Abū Mu‘āwiyah told us, from Ḥajjāj, from Abū al-Muthannā, from Ibn ‘Umar, who said: "Bilāl used to double the Adhan and make the Iqamah singular (odd)."

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنْ حَاجَاجَ، عَنْ أَبِي المُتَّنِّيِّ، عَنْ ابْنِ عُمَرَ، قَالَ: كَانَ بِلَالٌ يَسْفَعُ الْأَذَانَ، وَيُؤْتِرُ الْإِقَامَةَ

**[2128]** Abū Bakr told us, saying: Ath-Thaqafī told us, from Ayyūb, from Abū Qilābah, who said: I think he narrated from Anas, who said: "Bilāl was ordered to double the Adhan and make the Iqamah singular."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا الثَّقَفِيُّ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، قَالَ: أَطْنَأَهُ عَنْ أَنْسِ، قَالَ: أُمِرَ بِلَالٌ أَنْ يَسْفَعَ الْأَذَانَ، وَيُؤْتِرُ الْإِقَامَةَ

**[2129]** Abū Bakr told us, saying: ‘Abd al-A’lā told us, from Khālid, from Abū Qilābah, from Anas: "Bilāl was ordered to double the Adhan and make the Iqamah singular."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنْسِ، أُمِرَ بِلَالٌ أَنْ يَسْفَعَ الْأَذَانَ، وَيُؤْتِرَ الْإِقَامَةَ

**[2130]** Abū Bakr told us, saying: 'Abdah told us, from Sa'īd, from Qatādah, from Anas, who said: "The Adhan is double, and the Iqamah is single."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدَةُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: الْأَذَانُ مَتَّنِي، وَالْإِقْامَةُ وَاحِدَةٌ

**[2131]** Abū Bakr told us, saying: 'Abdah told us, from Hishām, from 'Urwah, that his father used to double the Adhan and make the Iqamah singular.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، أَنَّ أَبَاهُ، كَانَ يَشْفَعُ الْأَذَانَ، وَيُؤْتِرُ الْإِقْامَةَ

**[2132]** Abū Bakr told us, saying: Ibn 'Ulayyah told us, from Sulaymān at-Taymī, who said: A man in the mosque of Kufa told me, from Ibn 'Umar, who said: "The Adhan is double, and the Iqamah is single." He said: "Such was the Adhan of Bilāl."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُلَيْهِ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، قَالَ: حَدَّثَنِي رَجُلٌ، فِي مَسْجِدِ الْكُوفَةِ، عَنْ ابْنِ عُمَرَ، قَالَ: الْأَذَانُ مَتَّنِي، وَالْإِقْامَةُ وَاحِدَةٌ، قَالَ: كَذَلِكَ أَذَانُ بِلَالٍ

**[2133]** Abū Bakr told us, saying: 'Abdah told us, from Sa'īd, from Qatādah, from Anas, who said: "The Adhan is double, and the Iqamah is single."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا عَبْدَةُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: الْأَذَانُ مَتَّنِي، وَالْإِقْامَةُ وَاحِدَةٌ

**[2134]** Abū Bakr told us, saying: Ibn ‘Ulayyah told us, from Yūnus, from Al-Ḥasan, who said: He used to say: "The Iqamah is once, once." But when he said: 'Qad qamat as-salah', he said: "Twice."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُلَيَّهُ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: كَانَ يَقُولُ: الْإِقَامَةُ مَرَّةٌ، فَإِذَا قَالَ: قَدْ قَامَتِ الصَّلَاةُ، قَالَ: مَرَّتَيْنِ

**[2135]** Abū Bakr told us, saying: Abū Usāmah told us, from ‘Abd ar-Raḥmān ibn Yazīd, from Makhlūl, who said: "I stayed with him at Dābiq, and he would not increase beyond the Iqamah, nor would he call the Adhan, and he made it single."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو أَسَامَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ مَكْحُولٍ، قَالَ: أَقْمَتُ مَعَهُ بِدَابِقِ، فَلَمْ يَكُنْ يَرِيدُ عَلَى إِقَامَةٍ، وَلَا يُؤَدِّنُ وَيَجْعَلُهَا وَاحِدَةً

**[2136]** Abū Bakr told us, saying: ‘Abdah told us, from Ismā‘il, from Abū al-Muthannā, that Ibn ‘Umar used to order the Muezzin to double the Adhan and make the Iqamah singular, so that the passerby would distinguish the Adhan from the Iqamah.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدَهُ، عَنْ إِسْمَاعِيلَ، عَنْ أَبِي الْمُتَّشِّيِّ، أَنَّ ابْنَ عُمَرَ، كَانَ يَأْمُرُ الْمُؤَذِّنَ أَنْ يَشْفَعَ الْأَذَانَ، وَيُوتِرَ الْإِقَامَةَ، لِيَعْلَمُ الْمَارُ الْأَذَانَ مِنَ الْإِقَامَةِ

[2137] Abū Bakr told us, saying: Hushaym ibn ‘Abd ar-Rahmān ibn Yaḥyā told us, from Ar-Rabī‘ ibn Qays, that ‘Alī used to say: "The Adhan and the Iqamah are double." He came upon a Muezzin who was calling the Iqamah once, once, so he said: "Will you not make it double? May the other one have no mother (an expression of scolding)."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا هُشَيْمُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَحْيَى، عَنِ الرَّبِيعِ بْنِ فَيْسٍ، أَنَّ عَلِيًّا، كَانَ يَقُولُ: الْأَذَانُ وَالإِقَامَةُ مَتَّنِي، وَأَتَى عَلَى مُؤَدِّنٍ يُقِيمُ مَرَّةً مَرَّةً، فَقَالَ: أَلَا جَعَلْنَاهَا مَتَّنِي لَا أَمْ لِلأَخْرَى

[2138] Abū Bakr told us, saying: Waki‘ told us, from Ibrāhīm ibn Ismā‘il, from ‘Ubayd, the freed slave of Salamah ibn al-Akwa‘, that Salamah ibn al-Akwa‘ used to double the Iqamah.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ، عَنْ عُبَيْدٍ، مَوْلَى سَلَمَةَ بْنِ الْأَكْوَعِ، أَنَّ سَلَمَةَ بْنَ الْأَكْوَعَ، كَانَ يُتَّبِّعُ الإِقَامَةَ

[2139] Abū Bakr told us, saying: ‘Alī ibn Hāshim told us, from Ibn Abī Laylā, from ‘Amr ibn Murrah, from ‘Abd ar-Rahmān ibn Abī Laylā, who said: "‘Abd Allāh ibn Zayd al-Anṣārī, the Muezzin of the Prophet ﷺ, used to double the Adhan and the Iqamah."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ زَيْدِ الْأَنْصَارِيُّ، مُؤَدِّنُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْفَعُ الْأَذَانَ وَالإِقَامَةَ

[2140] Abū Bakr told us, saying: Mu'tamir ibn Sulaymān told us, from his father, from Shu'ayb, from Abū al-Āliyah, who said: "If you make it an Iqamah, then double it."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ شَعِيبٍ، عَنْ أَبِي الْعَالِيَةِ، قَالَ: إِذَا جَعَلْتُهَا إِقَامَةً فَأَثْنَهَا

[2141] Abū Bakr told us, saying: 'Alī ibn Hāshim told us, from Ibn Abī Laylā, from Al-Ḥakam, from Ibrāhīm, who said: "Do not neglect doubling the Iqamah."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا تَنْدُغْ أَنْ ثَنَّى الْإِقَامَةَ

[2142] Abū Bakr told us, saying: 'Affān told us, saying: 'Abd al-Wāhid ibn Ziyād told us, saying: Al-Hajjāj ibn Arṭāh told us, saying: Abū Ishāq told us, saying: "The companions of 'Alī and the companions of 'Abd Allāh used to double the Adhan and the Iqamah."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا عَفَانُ، قَالَ: نَا عَبْدُ الْوَاحِدِ بْنُ زَيَادٍ، قَالَ: ثَنَا الْحَاجَاجُ بْنُ أَرْطَاءَ، قَالَ: نَا أَبُو إِسْحَاقَ، قَالَ: كَانَ أَصْحَابُ عَلِيٍّ، وَأَصْحَابُ عَبْدِ اللَّهِ يَسْقُفُونَ الْأَذَانَ وَالْإِقَامَةَ

[2143] Abū Bakr told us, saying: Usāmah told us, from Sa'īd, from Abū Ma'shar, from Ibrāhīm, who said: "Bilāl used to double the Adhan and the Iqamah."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَسَامَةُ، عَنْ سَعِيدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِنَّ بِلَالاً، كَانَ يُثْنَيِ الْأَذَانَ وَالْإِقَامَةَ

**[2144]** Abū Bakr told us, saying: Mu‘āwiyah told us, from Al-A‘mash, from Ibrāhīm, from Al-Aswad, who said: "The last part of Bilāl's Adhan was: La ilaha illa Allah."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُعاوِيَةُ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، قَالَ: "كَانَ آخِرُ أَذَانِ بِلَالٍ: لَا إِلَهَ إِلَّا اللَّهُ"

**[2145]** Abū Bakr told us, saying: Abū al-Āḥwāṣ told us, from Mughīrah, from Ibrāhīm and Ash-Sha‘bī, who said: "The last part of Bilāl's Adhan was: Allahu Akbar, Allahu Akbar, La ilaha illa Allah."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَالشَّعْبِيِّ، قَالَا: "كَانَ آخِرُ أَذَانِ بِلَالٍ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ"

**[2146]** Abū Bakr told us, saying: Abū Khālid told us, from Ḥajjāj, from ‘Atā’, from Abū Maḥdhūrah, that he called the Adhan for the Messenger of Allah ﷺ, for Abū Bakr, and for ‘Umar, and the last part of his Adhan was: Allahu Akbar, Allahu Akbar, La ilaha illa

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، عَنْ أَبِي مَحْذُورَةَ، "أَنَّهُ أَذَنَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا يَبْكِرُ، وَعُمَرَ، وَكَانَ آخِرُ أَذَانِهِ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ"

**[2147]** Abū Bakr told us, saying: Abū al-Āḥwāṣ told us, from ‘Abd al-‘Azīz ibn Rufay‘, who said: The leader (or guide) of Abū Maḥdhūrah told me that his Adhan was double and his Iqamah was single, and the conclusion of his Adhan was: Allahu Akbar, Allahu Akbar, La ilaha illa Allah.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو الْأَحْوَصِ، عَنْ عَبْدِ الْعَزِيزِ  
بْنِ رُفَيْعٍ، قَالَ: حَدَّثَنِي قَائِدُ أَبِي مَحْدُورَةَ، "أَنَّ أَذَانَهُ  
كَانَ مَتَّنِي، وَأَنَّ إِقَامَتَهُ كَانَتْ وَاحِدَةً، وَخَاتَمَهُ أَذَانَهُ: اللَّهُ  
أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ

**[2148]** Abū Bakr told us, saying: Jarīr told us, from ‘Abd al-‘Azīz ibn Rufay‘, from Abū Maḥdhūrah, similar to it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ  
رُفَيْعٍ، عَنْ أَبِي مَحْدُورَةَ، يُمْثِلُهُ

**[2149]** Abū Bakr told us, saying: ‘Abdah ibn Sulaymān told us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, that he used to make the last part of his Adhan: Allahu Akbar, Allahu Akbar, La ilaha illa Allah.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ  
اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، "أَنَّهُ كَانَ يَجْعَلُ  
آخِرَ أَذَانِهِ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ

[2150] Abū Bakr told us, saying: Ghundar told us, from Shu'bah, saying: 'Abd ar-Rahmān ibn 'Ābis told us, saying: I heard Abū Maḥdhūrah saying regarding the last part of his Adhan: "His Adhan was double and his Iqamah was single, and the conclusion of his Adhan was: Allahu Akbar, Allahu Akbar, La ilaha illa Allah." Abū Bakr told us, saying: Jarīr told us, from 'Abd al-'Azīz ibn Rufay', from Abū Maḥdhūrah, similar to it. Abū Bakr told us, saying: 'Abd al-Wāhid ibn Sulaymān told us, from 'Ubayd Allāh ibn 'Umar, from Nāfi', from Ibn 'Umar, that he used to make the last part of his Adhan: Allahu Akbar, Allahu Akbar, La ilaha illa Allah. Abū Bakr told us, saying: Ghundar told us, from Shu'bah, saying: 'Abd ar-Rahmān ibn 'Ābis told us, saying: I heard Abū Maḥdhūrah saying in the last part of his Adhan: "Allahu Akbar, Allahu Akbar, La ilaha illa Allah."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عُنْدُرُ، عَنْ شُعْبَةَ، قَالَ: نَا عَبْدُ الرَّحْمَنِ بْنُ عَابِسٍ، قَالَ: سَمِعْتُ أَبَا مَحْدُورَةَ، يَقُولُ: "فِي أَخْرِ أَذَانِهِ، إِنْ أَذَانَهُ كَانَ مَتَّنِي، وَإِنْ إِقَامَتِهِ كَانَتْ وَاحِدَةً، وَخَاتِمَهُ أَذَانِهِ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ" حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَبِي مَحْدُورَةَ، مِثْلُهُ حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ أَبِنِ عُمَرَ، "أَنَّهُ كَانَ يَجْعَلُ أَخْرَ أَذَانِهِ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ" حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عُنْدُرُ، عَنْ شُعْبَةَ، قَالَ: نَا عَبْدُ الرَّحْمَنِ بْنُ عَابِسٍ، قَالَ: سَمِعْتُ أَبَا مَحْدُورَةَ، يَقُولُ فِي أَخْرِ أَذَانِهِ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ

[2151] Abū Bakr told us, saying: Wakī‘ told us, from ‘Umar ibn Dharr, who said: I heard Ibrāhīm saying the last part of the Adhan: "Allahu Akbar, Allahu Akbar, La ilaha illa Allah."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ دَرْ، قَالَ: سَمِعْتُ إِبْرَاهِيمَ، يَقُولُ آخِرَ الْأَذَانِ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ

[2152] Abū Bakr told us, saying: Muḥammad ibn Fuḍayl told us, from Zayd, from Abū Ṣādiq, that he used to make the last part of his Adhan: "La ilaha illa Allah, wallahu Akbar," and he said: "Thus was the last part of Bilāl's Adhan."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ زَيْدٍ، عَنْ أَبِي صَادِقٍ، "أَنَّهُ كَانَ يَجْعَلُ آخِرَ أَذَانِهِ: لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ" وَقَالَ: هَكَذَا كَانَ آخِرُ أَذَانَ بِلَالٍ

[2153] Abū Bakr told us, saying: Wakī‘ told us, from Yūnus ibn Abī Ishāq, from Muḥārib ibn Dithār, from Al-Aswad ibn Yazīd, from Buraydah, from Abū Maḥdhūrah, who said: "The last part of the Adhan was: Allahu Akbar, Allahu Akbar, La ilaha illa Allah."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ بُرَيْدَةَ، عَنْ أَبِي مَحْمُورَةَ، قَالَ: "كَانَ آخِرُ الْأَذَانِ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ"

[2154] Abū Bakr told us, saying: Waki‘ told us, from Sufyān, from Maṇṣūr, from Ibrāhīm, from Al-Aswad, from Bilāl, who said: "The last part of the Adhan was: Allahu Akbar, Allahu Akbar, La ilaha illa Allah."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفِيَّاَنَّ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ بِلَالٍ، قَالَ: كَانَ آخِرُ الْأَذْانِ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ

[2155] Abū Bakr told us, saying: ‘Abd Allāh ibn Idrīs told us, from Ash-Shaybānī, from ‘Abd al-‘Azīz ibn Rufay‘, who said: The last part of Abū Maḥdhūrah's Adhan—and the Messenger of Allah ﷺ had assigned him the Adhan of Mecca—and the last part of his Adhan was: Allahu Akbar, Allahu Akbar, La ilaha illa Allah.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: تَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ الشَّيْبَانِيِّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُقَيْبٍ، قَالَ: كَانَ آخِرُ أَذْانِ أَبِي مَحْدُورَةَ، "وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلَ لَهُ أَذْانَ مَكَّةَ، وَكَانَ آخِرُ أَذْانِهِ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ

[2156] Abū Bakr told us, saying: ‘Abd Allāh ibn Idrīs told us, from Ash-Shaybānī, from Abū Sahl, from Ibrāhīm, who said: "The last part of Bilāl's Adhan was: Allahu Akbar, Allahu Akbar, La ilaha illa Allah."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ الشَّيْبَانِيِّ، عَنْ أَبِي سَهْلٍ، عَنْ إِبْرَاهِيمَ، قَالَ: "كَانَ آخِرُ أَذْانِ بِلَالٍ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ

**[2157]** Abū Bakr told us, saying: Ḥafṣ ibn Ghīyāth told us, from Hajjāj, from ‘Aṭā’, from Abū Maḥdhūrah, and from ‘Aṭā’, from Suwayd, from Bilāl, that the last part of their Tathwīb was: "As-salatu khayrun min an-nawm" (Prayer is better than sleep).

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَجَاجٍ، عَنْ عَطَاءٍ، عَنْ أَبِي مَحْدُورَةَ، وَعَنْ عَطَاءٍ، عَنْ سُوَيْدٍ، عَنْ بِلَالٍ، "أَنَّهُ كَانَ آخِرُ تَوْبِيهِمَا: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

**[2158]** Abū Bakr told us, saying: Waki‘ told us, from Sufyān, from ‘Imrān ibn Muslim, from Suwayd ibn Ghafalah, that he sent to his Muezzin: "When you reach 'Hayya 'ala al-falah', say: 'As-salatu khayrun min an-nawm', for it is the Adhan of Bilāl."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: تَنَّا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ، عَنْ سُوَيْدِ بْنِ عَفْلَةَ، أَنَّهُ أَرْسَلَ إِلَى مُؤَذِّنِهِ: "إِذَا بَلَغْتَ حَيَى عَلَى الْفَلَاحِ، فَقُلْ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، فَإِنَّهُ أَذَانُ بِلَالٍ

**[2159]** Abū Bakr told us, saying: ‘Abdah ibn Sulaymān told us, from Hishām ibn ‘Urwah, from a man named Ismā‘il, who said: The Muezzin came to ‘Umar for the Fajr prayer and said: "As-salatu khayrun min an-nawm." ‘Umar was pleased with it and said to the Muezzin: "Establish it in your Adhan."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ رَجُلٍ يُقَالُ لَهُ: إِسْمَاعِيلُ، قَالَ: جَاءَ الْمُؤَذِّنُ عُمَرَ بِصَلَاةِ الصُّبْحِ، فَقَالَ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، فَأَعْجِبَ بِهِ عُمَرُ، وَقَالَ لِلْمُؤَذِّنِ: أَقِرْهَا فِي أَذْانِكَ

**[2160]** Abū Bakr told us, saying: 'Abdah told us, from 'Ubayd Allāh, from Nāfi', from Ibn 'Umar, that he used to say in his Adhan: "As-salatu khayrun min an-nawm."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدَهُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ،  
عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ فِي أَذَانِهِ: الصَّلَاةُ خَيْرٌ  
مِنَ النَّوْمِ

**[2161]** Abū Bakr told us, saying: Abū Usāmah told us, from Ibn 'Awn, from Muḥammad, who said: "It is not from the Sunnah to say in the Fajr prayer: 'As-salatu khayrun min an-nawm'."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو أَسَامَةَ، عَنْ ابْنِ عَوْنِ، عَنْ  
مُحَمَّدٍ، قَالَ: "أَلَيْسَ مِنَ السُّنَّةِ أَنْ يَقُولَ فِي صَلَاةِ الْفَجْرِ:  
الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ"

**[2162]** Abū Bakr told us, saying: 'Abdah told us, from Muḥammad ibn Ishāq, from Az-Zuhrī, from Sa'īd ibn al-Musayyib, who said: "Bilāl came to the Prophet ﷺ to inform him about the prayer, and he was told: 'He is sleeping.' So Bilāl shouted with his loudest voice: 'As-salatu khayrun min an-nawm'. So it was included in the Adhan."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدَهُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ،  
عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبَ، قَالَ: "جَاءَ بِلَالٌ  
إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤْذِنُهُ بِالصَّلَاةِ، فَقَبِيلَ  
لَهُ: إِنَّهُ نَائِمٌ، فَصَرَخَ بِلَالٌ بِأَعْلَى صَوْتِهِ: الصَّلَاةُ خَيْرٌ  
مِنَ النَّوْمِ، فَأَدْخَلَتْ فِي الْأَذَانِ

**[2163]** Abū Bakr told us, saying: Abū Usāmah told us, from Hishām ibn ‘Urwah, that his father used to say in his Adhan: "As-salatu khayrun min an-nawm, As-salatu khayrun min an-nawm; Allahu Akbar, Allahu Akbar, La ilaha illa Allah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو أَسَمَّةَ، عَنْ هِشَامَ بْنِ عُرْوَةَ، أَنَّ أَبَاهُ، كَانَ يَقُولُ فِي أَذَانِهِ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ

**[2164]** Abū Bakr told us, saying: Wakī‘ told us, from Ismā‘il ibn Abī Khālid, from Al-Qāsim ibn Abī Mukhaimirah, that he used to say in his Adhan during Tathwīb: "As-salatu khayrun min an-nawm, As-salatu khayrun min an-nawm."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَالِدٍ، عَنِ الْقَاسِمِ بْنِ أَبِي مُخَيْرَةَ، أَنَّهُ كَانَ يَقُولُ فِي أَذَانِهِ فِي التَّشْوِيبِ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

**[2165]** Abū Bakr told us, saying: Ibn Idrīs told us, from Hishām, from Al-Hasan and Muḥammad, who said: "The Tathwīb according to them was to say: 'Hayya 'ala as-salah, As-salatu khayrun min an-nawm'."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ إِدْرِيسَ، عَنْ هِشَامَ، عَنِ الْحَسَنِ، وَمُحَمَّدٍ، قَالَ: "كَانَ التَّشْوِيبُ عِنْدَهُمَا أَنْ يَقُولُ: حَيَّ عَلَى الصَّلَاةِ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ"

[2166] Abū Bakr told us, saying: Waki‘ told us, from Isrā’il, from Ḥakīm ibn Jubayr, from ‘Imrān ibn Abī al-Ja‘d, from Al-Aswad ibn Yazīd, that he heard a Muezzin say in Fajr: "As-salatu khayrun min an-nawm." He said: "They should not add to the Adhan what is not part of it."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ حَكِيمِ  
بْنِ جُبَيْرٍ، عَنْ عِمْرَانَ بْنِ أَبِي الْجَعْدِ، عَنْ الْأَسْوَدِ بْنِ  
يَرِيدَ، أَنَّهُ سَمِعَ مُؤَذِّنًا يَقُولُ فِي الْفَجْرِ: الصَّلَاةُ خَيْرٌ مِنَ  
النَّوْمِ، فَقَالَ: لَا يَرِيدُونَ فِي الْأَذَانِ مَا لَيْسَ مِنْهُ

[2167] Abū Bakr told us, saying: Abū Khālid al-Āḥmar told us, from Hajjāj, from ‘Aṭā’, from Abū Maḥdhūrah, that he called the Adhan for the Messenger of Allah ﷺ, for Abū Bakr, and for ‘Umar, and he used to say in his Adhan: "As-salatu khayrun min an-nawm."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو خَالِدٍ الْأَحْمَرَ، عَنْ حَاجَاجٍ،  
عَنْ عَطَاءٍ، عَنْ أَبِي مَخْدُورٍ، أَنَّهُ أَذَنَ لِرَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - - ، وَلِأَبِي بَكْرٍ، وَلِعَمَرَ، فَكَانَ  
يَقُولُ فِي أَذَانِهِ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

[2168] Abū Bakr told us, saying: Yaḥyā ibn Abī Bakr told us, saying: ‘Alī ibn al-Ḥārith told us, from ‘Abd Allāh ibn Muslim, who said: I heard the Muezzin of ‘Umar ibn ‘Abd al-‘Azīz say: "As-salatu khayrun min an-nawm."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ، قَالَ: نَا  
عَلِيُّ بْنُ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، قَالَ: سَمِعْتُ  
مُؤَذِّنَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، يَقُولُ: الصَّلَاةُ خَيْرٌ مِنَ  
النَّوْمِ

[2169] Abū Bakr told us, saying: Wakī‘ told us, from Sufyān, from Zubayd, from Khaythamah, who said: "They used to do Tathwīb in the 'Ishā' and Fajr prayers."

[2170] Abū Bakr told us, saying: Wakī‘ told us, from Sufyān, from Ibn al-Asbahānī, from 'Abd ar-Rahmān ibn Abī Laylā, who said: "They have not innovated any innovation more beloved to me than the Tathwīb in prayer," meaning

[2171] Abū Bakr told us, saying: Hafṣ told us, from Ḥajjāj, from 'Atā', from Abū Maḥdhūrah, and from Talḥah, from Suwayd, from Bilāl, that they both used not to do Tathwīb except in Fajr.

[2172] Abū Bakr told us, saying: Wakī‘ told us, from Sufyān, from 'Imrān ibn Muslim, from Suwayd ibn Ghafalah, that he sent to a Muezzin of his named Rabāh saying: "Do not do Tathwīb except in Fajr."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ رُبَيْدٍ،  
عَنْ حَيْنَمَةَ، قَالَ: كَانُوا يُتَوَبُونَ فِي الْعِشَاءِ وَالْفَجْرِ

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ ابْنِ  
الْأَصْبَهَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: مَا  
ابْتَدَعُوا بِدُعَةً أَحَبَّ إِلَيَّ مِنَ التَّوْبَةِ فِي الصَّلَاةِ يَعْنِي:  
الْعِشَاءِ وَالْفَجْرِ

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصٌ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ،  
عَنْ أَبِي مَخْدُورَةَ، وَعَنْ طَلْحَةَ، عَنْ سُوَيْدٍ، عَنْ بِلَالٍ،  
أَلَّهُمَا كَانَا لَا يُتَوَبُانَ إِلَّا فِي الْفَجْرِ

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ عِمْرَانَ  
بْنِ مُسْلِمٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، أَنَّهُ أَرْسَلَ إِلَى مُؤَذِّنِ لَهُ  
بُقَالُ لَهُ رَبَاحٌ: أَنْ لَا يُتَوَبَ إِلَّا فِي الْفَجْرِ

[2173] Abū Bakr told us, saying: Waki‘ told us, from Sufyān, from Maṇṣūr, from Ibrāhīm, who said: "They used to do Tathwīb in the 'Ishā' and Fajr prayers."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يُتَوَبُونَ فِي الْعِشَاءِ وَالْفَجْرِ

[2174] Abū Bakr told us, saying: Waki‘ told us, from Isrā’īl, from ‘Isā ibn Abī ‘Azzah, from Ash-Sha‘bī, who said: "Tathwīb is done in the 'Ishā' and Fajr prayers."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ عِيسَى بْنِ أَبِي عَرَّةَ، عَنِ الشَّعْبِيِّ، قَالَ: يُتَوَبُ فِي الْعِشَاءِ وَالْفَجْرِ

[2175] Abū Bakr told us, saying: Jarīr told us, from Maṇṣūr, from Ibrāhīm, who said: "They used to do Tathwīb in the 'Atamah ('Ishā') and Fajr prayers." And the Muezzin of Ibrāhīm used to do Tathwīb in Zuhra and 'Asr, and he would not forbid him.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يُتَوَبُونَ فِي الْعَمَّةِ وَالْفَجْرِ وَكَانَ مُؤَذِّنُ إِبْرَاهِيمَ يُتَوَبُ فِي الظَّهَرِ وَالْعَصْرِ، فَلَا يَنْهَاهُ

[2176] Abū Bakr told us, saying: ‘Abbād ibn ‘Awwām told us, from Hajjāj, from ‘Awn ibn Abī Juhayfah, from his father, that Bilāl fixed a spear in the ground and called the Adhan, and I saw him turning around during his Adhan.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبَادُ بْنُ عَوَّامٍ، عَنْ حَاجَاجٍ، عَنْ عُونَ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، أَنَّ بِلَالاً، رَكَّزَ الْعَنْزَةَ وَأَذَنَ، فَرَأَيْتُهُ يَتُورُ فِي أَذَانِهِ

[2177] Abū Bakr told us, saying: Ibn Mubārak told us, from Ma'mar, from Ayyūb, from Ibn Sīrīn, who said: "When the Muezzin calls the Adhan, he should face the Qiblah." And he disliked turning around in the minaret. Al-Hasan used to say: "He should face the Qiblah. But when he says 'Hayya 'ala as-salah', he turns around. And when he wants to say 'Allahu Akbar', he faces the Qiblah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ مُبَارَكٍ، عَنْ مَعْمَرٍ، عَنْ أَيُوبَ، عَنْ ابْنِ سِيرِينَ، قَالَ: إِذَا أَذَنَ الْمُؤَذِّنُ اسْتَقْبَلَ الْقِبْلَةَ، وَكَانَ يَكْرَهُ أَنْ يَسْتَدِيرَ فِي الْمَنَارَةِ وَكَانَ الْحَسَنُ، يَقُولُ: اسْتَقْبَلَ الْقِبْلَةَ، فَإِذَا قَالَ: حَيَ عَلَى الصَّلَاةِ دَارَ، فَإِذَا أَرَادَ أَنْ يَقُولَ: اللَّهُ أَكْبَرُ، اسْتَقْبَلَ الْقِبْلَةَ

[2178] Abū Bakr told us, saying: Wakī' told us, from Ar-Rabī', from Al-Hasan, and from his father, from Mughīrah, from Ibrāhīm, who said: "The Muezzin should not move his feet."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ الرَّبِيعِ، عَنْ الْحَسَنِ، وَعَنْ أَبِيهِ، عَنْ الْمُغِيرَةِ، عَنْ إِبْرَاهِيمَ، قَالَا: الْمُؤَذِّنُ لَا يُزِيلُ قَدْمَيْهِ

[2179] Abū Bakr told us, saying: Wakī' told us, from Sufyān, from 'Awn ibn Abī Juhayfah, from his father, who said: "I came to the Prophet ﷺ at Al-Abṭāḥ. Bilāl came out and called the Adhan. It is as if I am looking at him following his mouth here and there," meaning right and left.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَوْنَبِنْ أَبِي جَحِيفَةَ، عَنْ أَبِيهِ، قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْأَبْطَحِ، فَخَرَجَ بِلَالٌ فَادَنَ، قَالَ: فَكَانَ أَنْظَرُ إِلَيْهِ يَتَبَعُ فَاهُ هَاهُنَا وَهَاهُنَا يَعْنِي: يَمِينًا وَشِمَاءً

**[2180]** Abū Bakr told us, saying: Abū Khālid told us, from Ḥajjāj, from Ṭalḥah, from Ibrāhīm, who said: "The Muezzin should face the Qiblah for the Adhan, the Shahadah, and the Iqamah."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو خَالِدٍ، عَنْ حَاجَاجٍ، عَنْ طَلْحَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يَسْتَقْبِلُ الْمُؤْدَنُ بِالْأَذَانِ وَالشَّهَادَةِ وَالْإِقْامَةِ الْقِبْلَةَ

**[2181]** Abū Bakr told us, saying: Ibn Numayr told us, from Ḥullām ibn Ṣāliḥ, from Fā'id ibn Bukayr, who said: I went out with Ḥudhayfah to the mosque for Fajr prayer. Ibn at-Tayyāḥ, the Muezzin of Al-Walīd ibn 'Uqbah, was calling the Adhan, saying: "Allahu Akbar, Allahu Akbar, Ashhadu an la ilaha illa Allah," swaying with his Adhan right and left. Ḥudhayfah said: "Whoever Allah wants to make his sustenance in his voice, He does so."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ ثُمَيْرٍ، عَنْ حَلَّمَ بْنِ صَالِحٍ، عَنْ فَائِدِ بْنِ بُكَيْرٍ، قَالَ: حَرَجْتُ مَعَ حُذَيْفَةَ إِلَى الْمَسْجِدِ صَلَاةَ الْفَجْرِ، وَابْنُ التَّبَاحَ مُؤْدَنُ الْوَلَيدِ بْنِ عُبَيْهِ يُؤْدَنُ وَهُوَ يَقُولُ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، يَهُوَ يَهُوِي بِلَادَنِهِ يَمِينًا وَشِمَالًا، فَقَالَ حُذَيْفَةُ: مَنْ يُرِدُ اللَّهُ أَنْ يَجْعَلْ رِزْقَهُ فِي صَوْتِهِ فَعَلَ

**[2182]** Abū Bakr told us, saying: Ghundar told us, from Shu'bah, from Mughīrah, from Ibrāhīm, that he said regarding the Muezzin: "He keeps his feet firm and faces the Qiblah. But when he says 'Qad qamat as-salah', he turns his face to his right and left."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ قَالَ فِي الْمُؤْدَنِ: "يُقْبِلُ رِجْلَيْهِ" وَيَسْتَقْبِلُ الْقِبْلَةَ، فَإِذَا قَالَ: قَدْ قَامَتِ الصَّلَاةُ، قَالَ بِوْجَهِهِ عَنْ يَمِينِهِ وَشِمَالِهِ

[2183] Abū Bakr told us, saying: 'Abbād ibn 'Awwām told us, from Ḥajjāj, from 'Awn ibn Abī Juhayfah, from his father, that Bilāl fixed a spear in the ground, then called the Adhan and put his fingers in his ears.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا عَبَادُ بْنُ عَوَامٍ، عَنْ حَجَاجِ، عَنْ عَوْنَ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، أَنَّ بِلَالاً، رَكَزَ الْعَنَزَةَ، ثُمَّ أَذَنَ وَوَضَعَ إِصْبَعَيْهِ فِي أَذْنَيْهِ

[2184] Abū Bakr told us, saying: Ibn Mubārak told us, from Ma'mar, from Ayyūb, from Ibn Sīrīn, who said: "When the Muezzin calls the Adhan, he should face the Qiblah and put his fingers in his ears."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ مُبَارَكٍ، عَنْ مَعْمَرٍ، عَنْ أَيُوبَ، عَنْ ابْنِ سِيرِينَ، قَالَ: إِذَا أَذَنَ الْمُؤْذِنُ اسْتَغْفِلُ الْقِبْلَةَ وَوَضَعَ إِصْبَعَيْهِ فِي أَذْنَيْهِ

[2185] Abū Bakr told us, saying: Wakī' told us, from Sufyān, from Busr, who said: "I saw Ibn 'Umar calling the Adhan on a camel." Sufyān said: I said to him: "Did you see him putting his fingers in his ears?" He said: "No."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ بُشْرٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ، يُؤَذِّنُ عَلَى بَعِيرٍ قَالَ سُعْيَانُ: قُلْتُ لَهُ: رَأَيْتُهُ يَجْعَلُ إِصْبَعَيْهِ فِي أَذْنَيْهِ؟ قَالَ: لَا

**[2186]** Abū Bakr told us, saying: Ibn ‘Ulayyah told us, from Ibn ‘Awṇ, from Muḥammad, who said: "The Adhan was to say: 'Allahu Akbar, Allahu Akbar', then put his fingers in his ears. And the first one to leave one of his fingers out of his ears was Ibnu al-Asamm."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنِ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ، قَالَ: "كَانَ الْأَذَانُ أَنْ يَقُولَ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، ثُمَّ يَجْعَلُ إِصْبَعَيْهِ فِي أَذْنَيْهِ، وَأَوَّلُ مَنْ تَرَكَ إِحْدَى إِصْبَعَيْهِ فِي أَذْنَيْهِ ابْنُ الْأَصَمِ"

**[2187]** Abū Bakr told us, saying: Abū Usāmah told us, from Hishām, from Ibnu Sirīn, that when he called the Adhan, he would face the Qiblah and let his hands hang down. But when he reached 'Hayya 'ala as-salah, Hayya 'ala al-falah', he would put his fingers in his ears.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، أَنَّهُ كَانَ إِذَا أَذَنَ اسْتَغْبَلَ الْقِيلَةَ فَارْسَلَ يَدَيْهِ، فَإِذَا بَلَغَ حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، أَدْخَلَ إِصْبَعَيْهِ فِي أَذْنَيْهِ

**[2188]** Abū Bakr told us, saying: Jarīr told us, from Maṇṣūr, from Ibrāhīm, who said: "There is no harm in calling the Adhan without ablution, then coming down to perform ablution."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ أَنْ يُؤَدِّنَ عَلَى غَيْرِ وُضُوءٍ، ثُمَّ يَنْزَلُ فَيَتَوَضَّأُ

**[2189]** Abū Bakr told us, saying: Waki‘ told us, from Sufyān, from Maṇṣūr, from Ibrāhīm, who said: "There is no harm in calling the Adhan without ablution."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفِيَّاَنَّ، عَنْ مَنْصُورٍ،  
عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ أَنْ يُؤَدَّنَ عَلَى غَيْرِ وُضُوءٍ

**[2190]** Abū Bakr told us, saying: Ibn Mahdī told us, from Hishām, from Qatādah, that he saw no harm in a man calling the Adhan without ablution, but if he wanted to call the Iqamah, he should perform ablution.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ مَهْدِيٍّ، عَنْ هِشَامٍ، عَنْ  
قَتَادَةَ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يُؤَدَّنَ الرَّجُلُ وَهُوَ عَلَى  
غَيْرِ وُضُوءٍ، فَإِذَا أَرَادَ أَنْ يُقِيمَ تَوَضُّعًا

**[2191]** Abū Bakr told us, saying: Waki‘ told us, from Isrā’il, from Jābir, from ‘Abd ar-Rahmān ibn al-Aswad, that he used to call the Adhan without ablution.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ،  
عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، أَنَّهُ كَانَ يُؤَدَّنَ عَلَى غَيْرِ  
وُضُوءٍ

**[2192]** Abū Bakr told us, saying: Ibn Fuḍayl told us, from Ismā‘il, from Al-Hasan, who said: "There is no harm in calling the Adhan while not pure, but he should call the Iqamah while he is pure."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ إِسْمَاعِيلَ، عَنْ  
الْحَسَنَ، قَالَ: لَا بَأْسَ أَنْ يُؤَدَّنَ غَيْرَ طَاهِرٍ، وَيُقِيمَ وَهُوَ  
طَاهِرٌ

**[2193]** Abū Bakr told us, saying: Abū Mu‘āwiyah told us, from ‘Amr ibn ‘Uthmān, from Ḥajjāj, from ‘Aṭā’, that he saw no harm in calling the Adhan without ablution.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ حَاجَاجَ، عَنْ عَطَاءٍ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يُؤَذِّنَ عَلَى غَيْرِ وُضُوءٍ

**[2194]** Abū Bakr told us, saying: Hirmī ibn ‘Umārah ibn Abī Hafṣah told us, from Shu‘bah, from ‘Abd al-Khāliq, from Ḥammād, that he saw no harm in a man calling the Adhan while he is without ablution.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حِرْمَى بْنُ عُمَارَةَ بْنِ أَبِي حَفْصَةَ، عَنْ شُعْبَةَ، عَنْ عَبْدِ الْخَالِقِ، عَنْ حَمَادٍ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يُؤَذِّنَ الرَّجُلُ وَهُوَ عَلَى غَيْرِ وُضُوءٍ

**[2195]** Abū Bakr told us, saying: ‘Umar ibn Maymūn told us, from Al-Awzā‘ī, from Az-Zuhrī, who said: Abū Hurayrah said: "The Muezzin should not call the Adhan unless he has performed ablution."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عُمَرُ بْنُ مَيْمُونٍ، عَنْ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: لَا يُؤَذِّنُ الْمُؤَذِّنُ إِلَّا مُتَوَضِّنًا

**[2196]** Abū Bakr told us, saying: Muḥammad ibn ‘Abd Allāh al-Asadī told us, from Ma‘qil ibn ‘Ubayd Allāh, from ‘Aṭā’, that he disliked that a man call the Adhan while he is without ablution.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ، عَنْ مَعْقِلِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَطَاءٍ، أَنَّهُ كَرِهَ أَنْ يُؤَذِّنَ الرَّجُلُ وَهُوَ عَلَى غَيْرِ وُضُوءٍ

[2197] Wakī‘ told us, from Isrā’īl, from Thuwayr, who said: "I was a Muezzin, and Mujāhid ordered me not to call the Adhan until I had performed ablution."

حَدَّثَنَا وَكِبِيعُ، عَنْ إِسْرَائِيلَ، عَنْ ثُوَيْرٍ، قَالَ: كُنْتُ مُؤَذِّنًا، فَأَمْرَنِي مُجَاهِدٌ، أَنْ لَا أُؤَذِّنَ حَتَّى أَتَوْضَأَ

[2198] Abū Bakr told us, saying: Wakī‘ told us, from Muḥammad ibn Ṭalḥah, from Abū Ṣakhrah Jāmī‘ ibn Shaddād, from Mūsā ibn ‘Abd Allāh ibn Yazīd, that Sulaymān ibn Ṣurad—who was a Companion—used to call the Adhan in the army, and he would order his servant to do something during his Adhan.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِبِيعُ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ أَبِي صَخْرَةَ جَامِعِ بْنِ شَدَّادٍ، عَنْ مُوسَى بْنِ عَنْدِ اللَّهِ بْنِ يَزِيدَ، أَنَّ سُلَيْمَانَ بْنَ صُرَدَ، كَانَتْ لَهُ صُحْبَةٌ، كَانَ يُؤَذِّنُ فِي الْعَسْكَرِ، وَكَانَ يَأْمُرُ غُلَامًا بِالْحَاجَةِ فِي أَذَانِهِ

[2199] Ibn ‘Ulayyah told us, saying: I asked Yūnus about speaking during the Adhan and the Iqamah. He said: ‘Ubayd Allāh ibn ‘Allān told me, from Al-Ḥasan, that he did not see any harm in that.

حَدَّثَنَا ابْنُ عُلَيَّةَ، قَالَ: سَأَلْتُ يُونُسَ، عَنِ الْكَلَامِ فِي الْأَذَانِ وَالْإِقَامَةِ، فَقَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَلَّانَ، عَنِ الْحَسَنِ، أَنَّهُ لَمْ يَكُنْ يَرَى بِذَلِكَ بِأَسَأَ

[2200] Hushaym told us, from Yūnus, from Al-Ḥasan, and Ḥajjāj, from ‘Atā’, that they both saw no harm in the Muezzin speaking during his Adhan.

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، وَحَاجَاجٍ، عَنْ عَطَاءٍ، أَنَّهُمَا كَانَا لَا يَرَيَانِ بِأَسَأَ أَنْ يَكَلِّمَ الْمُؤَذِّنُ فِي أَذَانِهِ

[2201] ‘Abbād told us, from Sa‘īd ibn Abī ‘Arūbah, who said: Qatādah used to see no harm in that, and he might do it, speaking during his Adhan.

حَدَّثَنَا عَبْدٌ، عَنْ سَعِيدِ بْنِ أَبِي عُرْوَةَ، قَالَ: كَانَ قَتَادَةُ، لَا يَرَى بِذَلِكَ بَأْسًا، وَرُبَّمَا فَعَلَهُ فَتَكَلَّمُ فِي أَذَانِهِ

[2202] Abū Khālid al-Aḥmar told us, from Hajjāj, from ‘Atā’, that he used to see no harm in the Muezzin speaking during his Adhan, nor between the Adhan and the

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَتَكَلَّمَ الْمُؤَذِّنُ فِي أَذَانِهِ، وَلَا بَيْنَ الْأَذَانِ وَالْإِقَامَةِ

[2203] Zayd ibn Ḥubāb told us, from Ḥammād ibn Zayd, from Hishām ibn ‘Urwah, that his father used to speak during his Adhan.

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ حَمَادِ بْنِ رَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ أَبَاهُ، كَانَ يَتَكَلَّمُ فِي أَذَانِهِ

[2204] Abū Bakr told us, saying: Hushaym told us, from Mughīrah, from Ibrāhīm, and from Abū ‘Āmir al-Muzanī, from Ibn Sīrīn, that they both disliked speaking until he finishes.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَعَنْ أَبِي عَامِرٍ الْمُزَنِّي، عَنْ ابْنِ سِيرِينَ، أَنَّهُمَا كَرِهَا أَنْ يَتَكَلَّمَ حَتَّى يَفْرُغَ

[2205] Ath-Thaqafī told us, from Ayyūb, from Muḥammad, that he used to dislike speaking during the Adhan.

حَدَّثَنَا التَّقْفِيُّ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، أَنَّهُ كَانَ يَكْرُهُ الْكَلَامَ فِي الْأَذَانِ

**[2206]** Waki‘ told us, from Ismā‘il al-Azraq, from Ash-Sha‘bī, that he disliked speaking during the Adhan.

حَدَّثَنَا وَكِبْعُ، عَنْ إِسْمَاعِيلَ الْأَزْرَقَ، عَنْ الشَّعْبِيِّ، أَنَّهُ كَرِهَ الْكَلَامَ فِي الْأَذَانِ

**[2207]** ‘Abbād ibn al-‘Awwām told us, from Sa‘īd, from Abū Ma‘shar, from Ibrāhīm, that he disliked the Muezzin speaking during his Adhan until he finishes.

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ سَعِيدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَرِهَ أَنْ يَكَلِّمَ الْمُؤَذِّنُ فِي أَذَانِهِ، حَتَّى يَفْرُغُ

**[2208]** Abū Bakr told us, saying: Hammād ibn Ma‘qil told us, from ‘Uthmān ibn Abī Rawwād, from Az-Zuhrī, who said: I heard him say: "If he speaks during the Iqamah, he repeats it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَمَادُ بْنُ مَعْقِلٍ، عَنْ عُثْمَانَ بْنِ أَبِي رَوَادٍ، عَنِ الزُّهْرِيِّ، قَالَ: سَمِعْتُهُ يَقُولُ: إِذَا ثَكَلَمْ فِي إِقَامَةٍ فَإِنَّهُ يُعِدُّ

**[2209]** ‘Abdah ibn Sulaymān told us, from Sa‘īd, from Abū Ma‘shar, from Ibrāhīm, that he disliked speaking during his Adhan and his Iqamah until he finishes.

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَرِهَ أَنْ يَكَلِّمَ فِي أَذَانِهِ وَإِقَامَتِهِ حَتَّى يَفْرُغُ

**[2210]** ‘Abdah told us, from Sa‘īd, from Qatādah, from Al-Ḥasan, who said: "There is no harm in it."

حَدَّثَنَا عَبْدَةُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، قَالَ: لَا يَأْسَ بِهِ

[2211] Ghundar told us, from Ash'ath, from Al-Hasan, who said: "There is no harm in a man speaking during his Iqamah."

حَدَّثَنَا غُنْدَرٌ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، قَالَ: لَا بَأْسَ أَنْ يَتَكَلَّمَ الرَّجُلُ فِي إِقَامَةِ

[2212] Abū Bakr told us, saying: Waki‘ told us, from Sufyān, from Bishr, who said: "I saw Ibn ‘Umar calling the Adhan on his camel."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ بِشْرٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ، يُؤَدِّنُ عَلَى بَعِيرٍ

[2213] Wakī‘ told us, from Muḥammad ibn ‘Alī as-Sulamī, who said: "I saw Rib‘ī ibn Hirāsh calling the Adhan on a non-Arabian workhorse (Birzawn)."

حَدَّثَنَا وَكِبِيعُ، عَنْ مُحَمَّدِ بْنِ عَلَيِّ السُّلَامِيِّ، قَالَ: رَأَيْتُ رِبْعِيًّا بْنَ حِرَاشٍ، يُؤَدِّنُ عَلَى بِرْذُونِ

[2214] Muḥammad ibn Abī ‘Adī told us, from Ash'ath, from Al-Hasan, that he saw no harm in a man calling the Adhan and the Iqamah on his mount, then getting down to pray.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يُؤَدِّنَ الرَّجُلُ وَيُقِيمَ عَلَى رَاحِلَتِهِ، ثُمَّ يَنْزِلَ فَيُصَلِّي

[2215] ‘Abdah told us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, that he used to call the Adhan on the camel and get down to call the Iqamah.

حَدَّثَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يُؤَدِّنُ عَلَى الْبَعِيرِ، وَيَنْزِلُ فَيُقِيمُ

[2216] Ḥammād ibn Khālid al-Khayyāṭ told us, from Al-‘Umarī, from ‘Abd ar-Rahmān ibn al-Mujabbir, who said: "I saw Sālim standing on the stirrup of the saddle and calling the Adhan."

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ الْخَيَاطُ، عَنِ الْعُمَرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْمُجَبِّرِ، قَالَ: رَأَيْتُ سَالِمًا، يَقُولُ عَلَى غَرْزِ الرَّحْلِ فَيَوْدُنْ

[2217] Abū Bakr told us, saying: Waki‘ told us, from ‘Alī ibn al-Mubārak al-Hunā’ī, from Al-Ḥasan al-‘Abdī, who said: "I saw Abū Zayd, the companion of the Messenger of Allah ﷺ, whose leg was injured in the cause of Allah, calling the Adhan while sitting."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ عَلِيٍّ بْنِ الْمُبَارَكِ الْهَنَائِيِّ، عَنِ الْحَسَنِ الْعَبْدِيِّ، قَالَ: رَأَيْتُ أَبَا زَيْدَ صَاحِبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَتْ رِجْلُهُ أَصِيبَتْ فِي سَبِيلِ اللَّهِ، يُؤَدِّنُ وَهُوَ قَاعِدٌ

[2218] Wakī‘ told us, from Sufyān, from Ibn Jurayj, from ‘Atā’, that he disliked calling the Adhan while sitting, except for an excuse.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْحٍ، عَنْ عَطَاءٍ، أَنَّهُ كَرِهَ أَنْ يُؤَدِّنَ وَهُوَ قَاعِدٌ، إِلَّا مِنْ عُذْرٍ

[2219] ‘Umar ibn Hārūn told us, from Ibn Jurayj, from ‘Atā’, who said: I said to him: "Does a man call the Adhan while sitting?" He said: "No, except for an illness." I said: "From drowsiness or laziness?" He said: "No."

حَدَّثَنَا عُمَرُ بْنُ هَارُونَ، عَنْ ابْنِ جُرَيْحٍ، عَنْ عَطَاءٍ، قَالَ: قُلْتُ لَهُ: يُؤَدِّنُ الرَّجُلُ وَهُوَ قَاعِدٌ؟ قَالَ: لَا، إِلَّا مِنْ عِلْمٍ، قُلْتُ: فَمِنْ نُعَاسٍ أَوْ كَسْلٍ؟ قَالَ: لَا

**[2220]** Waki‘ told us, from Ja‘far ibn Burqān, from Shaddād, the freed slave of ‘Iyād ibn ‘Āmir, from Bilāl, that the Prophet ﷺ said: "Do not call the Adhan until you see the dawn like this," and he spread his hands.

حَدَّثَنَا وَكِيعٌ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ شَدَّادٍ مَوْلَى  
عِيَاضٍ بْنِ عَامِرٍ، عَنْ بِلَالٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ قَالَ: لَا تُؤْذِنْ حَتَّى تَرَى الْفَجْرَ هَكَذَا وَمَذَّيَّهُ

**[2221]** Abū Khālid told us, from Hajjāj, from Ṭalḥah, from Suwayd, from Bilāl, that he used not to call the Adhan until the dawn broke.

حَدَّثَنَا أَبُو حَالِدٍ، عَنْ حَاجَاجٍ، عَنْ طَلْحَةَ، عَنْ سُوَيْدٍ،  
عَنْ بِلَالٍ، قَالَ: كَانَ لَا يُؤْذِنْ حَتَّى يَشْقَى الْفَجْرُ

**[2222]** Abū Khālid al-Āḥmar told us, from Hajjāj, from ‘Aṭā’, from Abū Maħdhūrah, that he called the Adhan for the Messenger of Allah ﷺ, for Abū Bakr, and for ‘Umar, and he would not call the Adhan until the dawn rose.

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ عَطَاءً، عَنْ  
أَبِي مَحْذُورَةَ، أَنَّهُ أَذْنَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
وَلَأَبِي بَكْرٍ، وَعُمَرَ، فَكَانَ لَا يُؤْذِنْ حَتَّى يَطْلُعَ الْفَجْرُ

**[2223]** Jarīr told us, from Mañṣūr, from Abū Ishaq, from Al-Aswad, from ‘Ā’ishah, who said: "They did not used to call the Adhan until the dawn broke."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ  
الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: مَا كَانُوا يُؤْذِنُونَ حَتَّى  
يَنْبَغِي الْفَجْرُ

**[2224]** Sharīk told us, from ‘Alī ibn ‘Alī, from Ibrāhīm, who said: We saw ‘Alqamah off to Mecca, and we left at night. He heard a Muezzin calling the Adhan, so he said: "As for this one, he has contradicted the Sunnah of the Companions of Muhammad ﷺ. If he were sleeping, it would have been better for him. When the dawn rises, he should call the Adhan."

حَدَّثَنَا شَرِيكٌ، عَنْ عَلِيِّ بْنِ عَلِيٍّ، عَنْ إِبْرَاهِيمَ، قَالَ:  
شَيَعْنَا عَلْقَمَةً، إِلَى مَكَّةَ فَخَرَجْنَا بِلَيْلٍ، فَسَمِعْ مُؤَذِّنًا  
يُؤَذِّنُ، فَقَالَ: أَمَا هَذَا فَقَدْ خَالَفَ سُنَّةَ أَصْحَابِ مُحَمَّدٍ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَوْ كَانَ نَائِمًا خَيْرًا لَهُ، فَإِذَا طَلَعَ  
الْفَجْرُ أَذْنَ

**[2225]** Ibn Mahdī told us, from Sulaymān, from Al-Ḥasan ibn ‘Amr, from Fuḍayl ibn ‘Amr, from Ibrāhīm, that he disliked calling the Adhan before the dawn.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُلَيْمَانَ، عَنِ الْحَسَنِ بْنِ عَمْرٍو،  
عَنْ فُضَيْلِ بْنِ عَمْرٍو، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَرِهَ أَنْ يُؤَذِّنَ  
قَبْلَ الْفَجْرِ

**[2226]** Ibn Numayr told us, saying: I said to Nāfi‘: "They used to call [Adhan] before dawn." He said: "The call was only with the dawn."

حَدَّثَنَا ابْنُ نُمَيْرٍ، قَالَ: قُلْتُ لِنَافِعٍ: إِنَّهُمْ كَانُوا يُنَادِونَ  
قَبْلَ الْفَجْرِ، قَالَ: مَا كَانَ النَّدَاءُ إِلَّا مَعَ الْفَجْرِ

**[2227]** Hushaym told us, from Mansūr, from Al-Ḥasan, who said: They doubted the rise of dawn during the time of Ibn ‘Abbās, so he ordered his Muezzin, and he established the prayer.

حَدَّثَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنِ الْحَسَنِ، قَالَ: شَكُوا فِي  
طُلُوعِ الْفَجْرِ فِي عَهْدِ ابْنِ عَبَّاسٍ، فَأَمَرَ مُؤَذِّنَهُ فَأَقَامَ  
الصَّلَاةَ

[2228] Al-Faḍl ibn Dukayn told us, from Sharīk, from Ibn Sālim, from ‘Āmir, who said: "The Adhan for prayer is not called until its time enters."

حَدَّثَنَا الْفَضْلُ بْنُ دُكِينٍ، عَنْ شَرِيكٍ، عَنْ ابْنِ سَالِمٍ، عَنْ عَامِرٍ، قَالَ: لَا يُوَدَّنُ لِلصَّلَاةِ حَتَّى يَنْخُلَ وَقُتْهَا

[2229] Abū Bakr told us, saying: Abū Usāmah told us, from Hishām, from Al-Ḥasan and Muḥammad, who said: "When the Muezzin calls the Adhan, he faces the Qiblah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَمُحَمَّدٍ قَالَا: إِذَا أَدَّنَ الْمُؤَذِّنَ اسْتَقْبَلَ الْقِبْلَةَ

[2230] Ghundar told us, from Shu‘bah, from Mughīrah, from Ibrāhīm, that he said regarding the Muezzin: "He joins his feet and faces the Qiblah."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ قَالَ فِي الْمُؤَذِّنِ: يَضْمُنْ رِجْلَيْهِ وَيَسْتَقْبِلُ الْقِبْلَةَ

[2231] Abū Khālid al-Aḥmar told us, from Ḥajjāj, from Talḥah, from Ibrāhīm, who said: "The Muezzin faces the Qiblah with the beginning of his Adhan, the Shahadah, and the Iqamah."

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرِ، عَنْ حَاجَاجٍ، عَنْ طَلْحَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يَسْتَقْبِلُ الْمُؤَذِّنُ بِأَوَّلِ أَذَانِهِ وَالشَّهَادَةِ وَالإِقْلَامَةِ الْقِبْلَةَ

[2232] Yaḥyā ibn Sa‘id told us, from Hishām, from Al-Hasan and Muḥammad, that they liked for the Muezzin to face the Qiblah when he calls the Adhan.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ،  
وَمُحَمَّدٍ، أَنَّهُ كَانَ يُعْجِبُهُمَا إِذَا أَذَنَ الْمُؤَذِّنُ أَنْ يَسْتَقْبِلُ  
الْقِبْلَةَ

[2233] Mālik ibn Ismā‘il told us, saying: Zuhayr told us, saying: Abū Ṭāhir al-Ju‘fi told us, saying: I called the Adhan several times, and Suwayd said to me: "When you call the Adhan, face the Qiblah, for it is from the Sunnah."

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: نَا رُهَيْرُ، قَالَ: نَا أَبُو  
طَاهِيرِ الْجُعْفِيِّ، قَالَ: أَذَنْتُ مِرَارًا، فَقَالَ لِي سُوَيْدٌ: إِذَا  
أَذَنْتَ فَاسْتَقْبِلِ الْقِبْلَةَ، فَإِنَّهُ مِنَ السُّنَّةِ

[2234] Abū Bakr told us, saying: Marḥūm ibn ‘Abd al-‘Azīz told us, from his father, from Abū az-Zubayr, the Muezzin of Bayt al-Maqdis, who said: ‘Umar ibn al-Khaṭṭāb came to us and said: "When you call the Adhan, do it slowly (Tarassul), and when you call the Iqamah, do it quickly (Hadr)."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ  
أَبِيهِ، عَنْ أَبِي الرُّبَيْرِ مُؤَذِّنِ بَيْتِ الْمَقْدِسِ، قَالَ: جَاءَنَا  
عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ: إِذَا أَذَنْتَ فَتَرَسَّلْ، وَإِذَا أَقْمَتَ  
فَاحْدُرْ

[2235] Sharīk told us, from ‘Uthmān, from Abū Ja‘far, that Ibn ‘Umar used to make the Adhan slow and the Iqamah quick.

حَدَّثَنَا شَرِيكٌ، عَنْ عُثْمَانَ، عَنْ أَبِي جَعْفَرٍ، أَنَّ ابْنَ  
عُمَرَ، كَانَ يُرْسِلُ الْأَذَانَ، وَيَحْدُرُ فِي الإِقْمَانِ

**[2236]** Abū Usāmah and ‘Abd al-Wahhāb ibn ‘Aṭā’ told us, from Hishām, from Al-Ḥasan and Muḥammad, saying: They liked that when the Muezzin began the Iqamah, he should proceed and not be slow.

حَدَّثَنَا أَبُو أَسَامَةَ، وَعَبْدُ الْوَهَابِ بْنُ عَطَاءِ، عَنْ هِشَامٍ، عَنْ الْخَسَنِ، وَمُحَمَّدٍ، قَالَ كَانَ يُعْجِبُهُمَا إِذَا أَخَذَ الْمُؤَذِّنُ فِي الْإِقَامَةِ أَنْ يَمْضِيَ وَلَا يَتَرَسَّلُ

**[2237]** Wakī‘ told us, from Mis‘ar, from Abū Bakr ibn Ḥafṣ, from Ibn ‘Umar, that he used to shorten the Iqamah.

حَدَّثَنَا وَكِيعٌ، عَنْ مَسْعُرٍ، عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَحْذِفُ الْإِقَامَةَ

**[2238]** Mālik told us, saying: Ḥafṣ al-Aḥmar told us, from Mughīrah, from Ibrāhīm, who said: "He recites the Adhan slowly (Tartīl), and follows the Iqamah parts one after another (quickly)."

حَدَّثَنَا مَالِكٌ، قَالَ: نَا حَفْصُ الْأَحْمَرُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يُرَتِّلُ الْأَذَانَ، وَيَتَبَعُ الْإِقَامَةَ بَعْضَهَا بِبَعْضٍ

**[2239]** Abū Bakr told us, saying: Ḥātim ibn Ismā‘il told us, from Ja‘far, from his father, and Muslim ibn Abī Maryam, that ‘Alī ibn Husayn used to call the Adhan, and when he reached ‘Hayya ‘ala al-falah', he would say: "Hayya ‘ala khayr al-‘amal" (Come to the best of deeds), and he would say: "It is the first Adhan."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، وَمُسْلِمٌ بْنُ أَبِي مَرْيَمَ، أَنَّ عَلَيَّ بْنَ حُسَيْنِ، كَانَ يُؤَدِّنُ، فَإِذَا بَلَغَ حَيَّ عَلَى الْفَلَاحِ، قَالَ: حَيَّ عَلَى خَيْرِ الْعَمَلِ، وَيَقُولُ: هُوَ الْأَذَانُ الْأَوَّلُ

**[2240]** Abū Khālid told us, from Ibn ‘Ajlān, from Nāfi‘, from Ibn ‘Umar, that he used to say in his Adhan: "As-salatu khayrun min an-nawm," and sometimes he said: "Hayya ‘ala khayr al-‘amal."

حَدَّثَنَا أَبُو خَالِدٍ، عَنِ ابْنِ عَجْلَانَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ فِي أَذَانِهِ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، وَرُبَّمَا قَالَ: حَيَّ عَلَى خَيْرِ الْعَمَلِ

**[2241]** Abū Usāmah told us, saying: ‘Ubayd Allāh told us, from Nāfi‘, who said: "Ibn ‘Umar added to his Adhan: 'Hayya ‘ala khayr al-‘amal'."

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: نَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، قَالَ: كَانَ ابْنُ عُمَرَ، زَادَ فِي أَذَانِهِ، حَيَّ عَلَى خَيْرِ الْعَمَلِ

**[2242]** Ḥafṣ told us, from Ash-Shaybānī, from ‘Abd al-‘Azīz ibn Rufay‘, who said: "I saw Abū Maḥdhūrah come after someone had already called the Adhan, so he called the Adhan [again] and established the prayer (Iqamah)."

حَدَّثَنَا حَفْصٌ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ،  
قَالَ: رَأَيْتُ أَبا مَحْمُورَةَ، جَاءَ وَقَدْ أَذْنَ إِنْسَانٌ، فَأَذْنَ هُوَ  
وَأَقَامَ

**[2243]** Yazīd ibn Hārūn told us, from Hajjāj, from a Shaykh from the people of Medina, from some of the descendants of the Muezzins of the Prophet ﷺ, who said: "Ibn Umm Maktūm used to call the Adhan and Bilāl would call the Iqamah, and sometimes Bilāl would call the Adhan and Ibn Umm Maktūm would call the Iqamah."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَاجَاجٍ، عَنْ شَيْخٍ، مِنْ أَهْلِ  
الْمَدِينَةِ، عَنْ بَعْضِ بَنِي مُؤَذِّنِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ قَالَ: كَانَ ابْنُ أُمِّ مَكْتُومٍ يُؤَذِّنُ، وَيُقِيمُ بِلَالٍ، وَرُبَّمَا  
أَذْنَ بِلَالٍ، وَأَقَامَ ابْنُ أُمِّ مَكْتُومٍ

**[2244]** Muḥammad ibn Abī ‘Adī told us, from Ash‘ath, from Al-Hasan, who said: "There is no harm if a man calls the Adhan and someone else calls the Iqamah."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ،  
قَالَ: لَا بَأْسَ أَنْ يُؤَذِّنَ الرَّجُلُ وَيُقِيمَ غَيْرُهُ

[2245] Usāmah told us, from Al-Fazārī, from Al-Awzā'ī, from Az-Zuhrī, who said: The Prophet ﷺ said: "Only the one who called the Adhan calls the Iqamah."

حَدَّثَنَا أُسَامَةُ، عَنِ الْفَرَارِيِّ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا يُقِيمُ مَنْ أَذْنَ

[2246] Ya'lā told us, saying: Al-Afrīqī told us, from Ziyād ibn Nu'aym al-Ḥaḍramī, from Ziyād ibn al-Ḥārith aṣ-Šudā'ī, who said: I was with the Prophet ﷺ on a journey, and he ordered me, so I called the Adhan. Bilāl wanted to call the Iqamah, but the Prophet ﷺ said: "The brother from Ṣudā' called the Adhan, and whoever calls the Adhan, calls the Iqamah." So I called the Iqamah.

حَدَّثَنَا يَعْلَى، قَالَ: نَا الْأَفْرِيقِيُّ، عَنْ زَيَادِ بْنِ نُعَيْمِ الْحَضْرَمِيِّ، عَنْ زَيَادِ بْنِ الْحَارِثِ الصَّدَائِيِّ، قَالَ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَأَمْرَنِي فَأَذَّنْتُ، فَأَرَادَ بِلَالٌ أَنْ يُقِيمَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَخَا صُدَاءَ أَذَنَ، وَمَنْ أَذْنَ فَهُوَ يُقِيمُ فَأَقْبَلْتُ

[2247] Abū Bakr told us, saying: Ibn Fuḍayl told us, from Ḥanẓalah, from Khālid, who said: "Ibn 'Umar used to sit after calling the Adhan until his buttocks touched the ground."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ حَنْظَلَةَ، عَنْ خَالِدٍ، قَالَ: كَانَ ابْنُ عُمَرَ، إِذَا أَذَنَ جَلَسَ، حَتَّى تَمَسَّ مَقْعِدُهُ الْأَرْضَ

[2248] Wakī‘ told us, saying: Al-A‘mash told us, from ‘Amr ibn Murrah, from Ibn Abī Laylā, who said: The Companions of Muhammad ﷺ told us that Bilāl called the Adhan twice, the Iqamah twice, and sat for a while.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَمْرِو بْنِ مُرَّةَ،  
عَنْ ابْنِ أَبِي لَيْلَى، قَالَ: حَدَّثَنَا أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ، أَنَّ بِلَالاً، أَذْنَ مَتْنَى، وَأَقَامَ مَتْنَى، وَقَعَدَ  
قَعْدَةً

[2249] Abū Bakr told us, saying: Al-Faḍl ibn Dukayn told us, from Manṣūr ibn Abī al-Aswad, from Mughīrah, from Ibrāhīm, who said: "The Muezzin sits in Maghrib between the Adhan and the Iqamah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا الْفَضْلُ بْنُ دُكَيْنَ، عَنْ مَنْصُورِ  
بْنِ أَبِي الْأَسْوَدِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يَقُولُ  
الْمُؤَذِّنُ فِي الْمَغْرِبِ فِيمَا بَيْنَ الْأَذْانِ وَالْإِقَامَةِ

[2250] Wakī‘ told us, from Hishām ibn ‘Urwah, from his father, that Ibn Umm Maktūm used to call the Adhan while he was blind.

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ ابْنَ أَمِّ  
مَكْتُومٍ، كَانَ يُؤَذِّنُ وَهُوَ أَعْمَى

[2251] Abū Usāmah told us, from Hishām, from his father, that Ibn Umm Maktūm used to call the Adhan for the Prophet ﷺ while he was blind.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّ ابْنَ أَمِّ  
مَكْتُومٍ، كَانَ يُؤَذِّنُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ  
أَعْمَى

[2252] Wakī‘ told us, from Sufyān, from Wāsil al-Aḥdab, from Qabīshah ibn Burmah, who said: I heard Ibn Mas‘ūd saying: "I do not like your Muezzins to be your blind ones." He said: And I thought he said: "Nor your reciters."

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ وَاصِلِ الْأَحْدَبِ، عَنْ فَيْصَةَ بْنِ بُرْمَةَ، قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ، يَقُولُ: "مَا أَحِبُّ أَنْ يَكُونَ مُؤَذِّنُوكُمْ عُمَيَانُكُمْ، قَالَ: وَحَسِبْتُهُ قَالَ، وَلَا قُرَاءُوكُمْ

[2253] Wakī‘ told us, from Hammām, from Qatādah, from ‘Uqbah, from Ibn ‘Abbās, that he disliked the Iqamah of a blind person.

حَدَّثَنَا وَكِبِيعُ، عَنْ هَمَامٍ، عَنْ قَتَادَةَ، عَنْ عُقْبَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ كَرِهَ إِقَامَةَ الْأَعْمَى

[2254] ‘Abd al-Wahhāb ibn ‘Aṭā‘ told us, from Ibn Abī ‘Arūbah, from Mālik ibn Dīnār, that Ibn az-Zubayr disliked for the Muezzin to call the Adhan while he is blind.

حَدَّثَنَا عَبْدُ الْوَهَابِ بْنُ عَطَاءٍ، عَنْ ابْنِ أَبِي عَرْوَةَ، عَنْ مَالِكِ بْنِ دِينَارٍ، أَنَّ ابْنَ الرُّبِّيْرِ، كَانَ يَكْرَهُ أَنْ يُؤَذَّنَ الْمُؤَذِّنُ وَهُوَ أَعْمَى

[2255] Muḥammad ibn Bishr told us, saying: ‘Ubayd Allāh told us, from Nāfi‘, from Ibn ‘Umar, who said: "The Prophet ﷺ had two Muezzins: Bilāl and Ibn Umm Maktūm."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: نَا عَبْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: كَانَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُؤَذِّنٌ بِلَالٌ، وَابْنُ أُمِّ مَكْتُومٍ

[2256] Yūnus ibn Abī ‘Arūbah told us, from Mānsūr, who said:

"Ibrāhīm's Muezzin was blind."

حَدَّثَنَا يُونُسُ بْنُ أَبِي عَرْوَةَ، عَنْ مَنْصُورٍ، قَالَ: كَانَ مُؤَذِّنُ إِبْرَاهِيمَ أَعْمَى

[2257] Abū Bakr told us, saying:

'Abd al-'Azīz ibn Muḥammad ad-Darāwardī told us, from Ibñ Akhī az-Zuhrī, from his uncle, from Muḥammad ibn Jubayr, that the Prophet ﷺ did not call the Adhan for any prayer during travel except with an Iqamah, except for the Fajr prayer, for which he would call the Adhan and Iqamah.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ ابْنِ أَخِي الرُّهْبَرِيِّ، عَنْ عَمِّهِ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ يُؤَذِّنُ فِي شَيْءٍ مِنَ الصَّلَاةِ فِي السَّفَرِ إِلَّا بِإِقَامَةٍ، إِلَّا فِي صَلَاةِ الصُّبْحِ، فَإِنَّهُ كَانَ يُؤَذِّنُ وَيُقِيمُ

[2258] Ibñ 'Ulayyah told us, from Ayyūb, that Ibñ 'Umar used to call the Iqamah during travel, except for the Fajr prayer, where he would call the Adhan and Iqamah.

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ أَيُوبَ، أَنَّ ابْنَ عُمَرَ، كَانَ يُقِيمُ فِي السَّفَرِ، إِلَّا فِي صَلَاةِ الْفَجْرِ، فَإِنَّهُ كَانَ يُؤَذِّنُ وَيُقِيمُ

[2259] Wakī' told us, from Sufyān, from Khālid, from Abū Qilābah, from Mālik ibn al-Ḥuwayrith, who said: I came to the Prophet ﷺ with a cousin of mine. He said: "When you two travel, call the Adhan and the Iqamah, and let the older of you lead the prayer."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعِي ابْنُ عَمِّ لِي، فَقَالَ: إِذَا سَافَرْتُمَا فَأَذِنَا وَأَقِيمَا، وَلَيُؤْمِنُكُمَا أَكْبَرُكُمَا

[2260] Ibn ‘Ulayyah told us, from Ayyūb, from Ibn Sīrīn, who said: "They used to be ordered during travel to call the Adhan and Iqamah, and that the one who recites the most should lead them."

حَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ أَيُوبَ، عَنْ ابْنِ سِيرِينَ، قَالَ: كَانُوا يُؤْمِرُونَ فِي السَّفَرِ أَنْ يُؤَذِّنُوا وَيُقِيمُوا، وَأَنْ يَؤْمِهْمُ أَفْرُوهُمْ

[2261] Wakī‘ told us, from Yazīd, from Ibn Sīrīn, who said: "The Iqamah suffices him except in Fajr, for they used to say he should call Adhan and Iqamah."

حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدَ، عَنْ ابْنِ سِيرِينَ، قَالَ: تُجْزِيهِ الْإِقْلَامَةُ إِلَّا فِي الْفَجْرِ، فَإِنَّهُمْ كَانُوا يَقُولُونَ يُؤَذِّنُ وَيُقِيمُ

[2262] Ḥātim ibn Ismā‘il told us, from Hishām ibn ‘Urwah, who said: ‘Urwah said: "If you are on a journey, call the Adhan and Iqamah; and if you wish, call the Iqamah and do not call the Adhan."

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ: قَالَ عُرْوَةُ: إِذَا كُنْتَ فِي سَفَرٍ فَأَذِنْ وَأَقِمْ، وَإِنْ شِئْتَ فَأَقِمْ وَلَا تُؤَذِّنْ

[2263] Ḥammād ibn Khālid told us, from Aflah, from Al-Qāsim, who said: "The Iqamah suffices him."

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ، عَنْ أَفْلَحٍ، عَنْ الْفَاسِمِ، قَالَ: تُجْزِيهِ الْإِقْلَامَةُ

**[2264]** ‘Alī ibn Hāshim told us, from Ibñ Abī Laylā, from Al-Hakam, from Ibrāhīm, who said: "If you are in your house or on a journey, the Iqamah suffices you. And if you wish, you can call the Adhan, provided you do not neglect doubling the Iqamah."

حَدَّثَنَا عَلَيْ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ،  
عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا كُنْتَ فِي بَيْتِكَ، أَوْ فِي سَفَرٍ  
أَجْزَأْتَكَ الْإِقَامَةَ، وَإِنْ شِئْتَ أَذْنَتَ، غَيْرَ أَنْ لَا تَدْعُ أَنْ  
تُشَتِّتِ الْإِقَامَةَ

**[2265]** Abū Usāmah told us, from ‘Abd al-Malik, from ‘Atā’, who was asked about travelers calling Adhan and Iqamah. He said: "The Iqamah suffices them, unless they are dispersed and he wants to gather them, then he calls Adhan and Iqamah."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، سُئِلَ عَنِ  
الْمُسَافِرِينَ يُؤَدِّنُونَ وَيُقِيمُونَ، قَالَ: تُجْزِيهِمُ الْإِقَامَةُ، إِلَّا  
أَنْ يَكُونُوا مُنَقَّرِقِينَ فَيُرِيدُ أَنْ يَجْمِعَهُمْ فَيُؤَدِّنُ وَيُقِيمُ

**[2266]** Abū Usāmah told us, from ‘Abd ar-Rahmān ibn Yazīd ibn Jābir, who said: "I stayed with Makhūl in Dābiq for fifteen days, and he would not do more than the Iqamah and did not call the Adhan."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ،  
قَالَ: أَقْمَثُ مَعَ مَكْحُولٍ بِدَابِقٍ خَمْسَةً عَشَرَ يَوْمًا، فَلَمْ  
يَكُنْ يَزِيدُ عَلَى الْإِقَامَةِ وَلَا يُؤَدِّنُ

[2267] Kathīr ibn Hishām told us, from Ja‘far, from Maymūn ibn Mihrān, who said: "If people gather during travel and they are staying together, the Iqamah suffices them."

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرٍ، عَنْ مَيْمُونِ بْنِ مَهْرَانَ، قَالَ: إِذَا اجْتَمَعَ الْقَوْمُ فِي السَّفَرِ وَكَانَ مَنْزَلُهُمْ جَمِيعًا تُجْزِيهِمُ الْإِقَامَةُ

[2268] Muḥammad ibn ‘Ubayd told us, from Al-A‘mash, from Mālik ibn al-Ḥārith, from his father, who said: We were with Abū Mūsā at ‘Ayn at-Tamr in the post house. He called Adhan and Iqamah. We said to him: "How is it that you went out to the desert?" He said: "This and that are the same."

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الْأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ أَبِيهِ، قَالَ: كُنَّا مَعَ أَبِي مُوسَىٰ، بِعِينِ التَّمْرِ فِي دَارِ الْأَبْرِيدِ، فَأَدَنَ وَأَقَامَ، فَقُلْنَا لَهُ: كَيْفَ حَرَجْتَ إِلَى الْبَرِّيَّةِ، قَالَ: ذَلِكَ وَدَا سَوَاءٌ

[2269] Abū Bakr told us, saying: Sharīk told us, from Maṇṣūr, from Ibrāhīm, regarding a man who forgot the Iqamah during travel. He said: "It suffices him."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا شَرِيكٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، فِي رَجْلِ نَسِيِّ الْإِقَامَةِ فِي السَّفَرِ، قَالَ: يُجْزِئُهُ

[2270] Hushaym told us, from Yūnus, from Al-Ḥasan, regarding a traveler who forgot and prayed without Adhan or Iqamah. He said: "It suffices him." And he used to say the same regarding the resident.

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، فِي مُسَافِرٍ نَسِيِّ فَصَلَّى بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ، قَالَ: يُجْزِيَهُ وَكَانَ يَقُولُ فِي الْمُقِيمِ مِثْلَ ذَلِكَ

[2271] Fuḍayl told us, from Maṇṣūr, from Ibrāhīm, who said: "If he forgets the Iqamah during travel, it suffices him."

حَدَّثَنَا فُضِيْلٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا نَسِيَ الْإِقَامَةَ فِي السَّفَرِ أَجْزَاهُ

[2272] ‘Abd al-Wahhāb ath-Thaqafī told us, from Khālid al-Ḥadhdhā’, from ‘Atā’, who said: "If you are on a journey and did not call Adhan nor Iqamah, then repeat the prayer."

حَدَّثَنَا عَبْدُ الْوَهَابِ النَّقْفَىُ، عَنْ خَالِدِ الْحَدْهَادِ، عَنْ عَطَاءٍ، قَالَ: إِذَا كُنْتَ فِي سَفَرٍ فَأَمْ تُؤَدِّنَ وَلَمْ تُقْمِ، فَأَعِدْ الصَّلَاةَ

[2273] Ibn Fuḍayl told us, from Mujaḥid, who said: "If he forgets the Iqamah during travel, he repeats [the prayer]."

حَدَّثَنَا ابْنُ فُضِيْلٍ، عَنْ مُجَاهِدٍ، قَالَ: إِذَا نَسِيَ الْإِقَامَةَ فِي السَّفَرِ أَعَادَ

[2274] Wakī‘ told us, from Sufyān, from Ismā‘il ibn Umayyah, and from Ibn Jurayj, from ‘Atā’, regarding a man who forgot the Iqamah. He said: "He repeats."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، وَعَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، فِي رَجُلٍ نَسِيَ الْإِقَامَةَ، قَالَ: يُعِيدُ

[2275] Ibn ‘Ulayyah told us, from Ibn Jurayj, from ‘Atā’, who said: "There is no prayer without Iqamah."

حَدَّثَنَا ابْنُ عُلَيْهَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: لَا صَلَاةٌ إِلَّا بِالْإِقَامَةِ

**[2276]** Abū al-Aḥwāṣ told us, from Abū Iṣhāq, from ‘Āṣim ibn Dāmrah, who said: ‘Alī said: "Whatever man goes out to a shaded land and prayer time comes, let him choose the best and cleanest spot, for every spot loves that Allah be mentioned in it. If he wishes, he calls Adhan and Iqamah, and if he wishes, he calls Iqamah once and prays."

**[2277]** Mu‘tamir ibn Sulaymān told us, from his father, from Abū ‘Uthmān, from Salmān, who said: "No man is in a shaded land and performs ablution—or if he does not find water, he performs Tayammum –then calls for prayer, then establishes it (Iqamah), except that he leads a congregation of Allah's soldiers whose two ends cannot be seen."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، قَالَ: قَالَ عَلَيْهِ أَيْمَانِ رَجُلٍ خَرَجَ إِلَى أَرْضٍ فِيءَ فَحَضَرَتِ الصَّلَاةُ، فَلَيَتَحَمَّلَ أَطْيَبَ الْبِقَاعِ وَأَنْظَفَهَا، فَإِنَّ كُلَّ بُقْعَةٍ تُحِبُّ أَنْ يُذْكَرَ اللَّهُ فِيهَا، فَإِنْ شَاءَ أَذْنَ وَأَقَامَ، وَإِنْ شَاءَ أَقَامَ إِقَامَةً وَاحِدَةً وَصَلَّى

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي عُثْمَانَ، عَنْ سَلْمَانَ، قَالَ: لَا يَكُونُ رَجُلٌ بِأَرْضٍ فِيءٍ فَيَتَوَضَّأُ، فَإِنْ لَمْ يَجِدْ الْمَاءَ يَتَبَيَّمْ، ثُمَّ يُنَادِي بِالصَّلَاةِ، ثُمَّ يُقِيمُهَا، إِلَّا أَمَّ مِنْ جُنُودِ اللَّهِ مَا لَا يُزَرِّ طَرْفَاهُ

**[2278]** Ibn ‘Ulayyah told us, from Abū Hārūn al-Ghanawī, who said: Abū ‘Uthmān told us, saying: Salmān said: "There is no man in a shaded land who calls Adhan and Iqamah except that there prays behind him of Allah's creation what cannot be seen from either end."

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَبِي هَارُونَ الْغَنَوِيِّ، قَالَ: حَدَّثَنَا  
أَبُو عُثْمَانَ، قَالَ: قَالَ سَلْمَانُ: مَا كَانَ مِنْ رَجُلٍ فِي  
أَرْضٍ فَيُءِيْ فَادَّنَ وَأَقَامَ، إِلَّا صَلَّى خَلْقُ اللَّهِ مَا  
لَا يُرَى طَرَفَاهُ

**[2279]** Ibn ‘Ulayyah told us, from Yūnus, from Al-Ḥasan, that he used to say regarding a man praying alone: "He calls Adhan and Iqamah." And Ibn Sīrīn said from a man who was knowledgeable: "He calls Iqamah and does not call Adhan except in the Fajr prayer, for he calls Adhan and Iqamah in it."

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ  
فِي الرَّجُلِ يُصَلِّي وَحْدَهُ: يُؤَذِّنُ وَيُقِيمُ وَقَالَ أَبْنُ سِيرِينَ:  
عَنْ رَجُلٍ، كَانَ يَقْتَهُ يُقِيمُ، وَلَا يُؤَذِّنُ إِلَّا فِي صَلَاةِ  
الصُّبْحِ، فَإِنَّهُ يُؤَذِّنُ فِيهَا وَيُقِيمُ

**[2280]** Mu‘tamir told us, from Ibn ‘Awn, from Ibrāhīm, who said: "They used to hold the view that if he prayed alone in the city, the Iqamah suffices him, except in Fajr, for he calls Adhan and Iqamah." He said: "And Ibn Sīrīn used to say the same."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبْنِ عَوْنِ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا  
يَرَوْنَ إِذَا صَلَّى فِي الْمِصْرِ وَحْدَهُ فَإِنَّهُ تُجْزِيهِ الْإِقَامَةُ،  
إِلَّا فِي الْفَجْرِ، فَإِنَّهُ يُؤَذِّنُ وَيُقِيمُ قَالَ: وَكَانَ أَبْنُ سِيرِينَ،  
يُقُولُ مِثْلَ ذَلِكَ

**[2281]** ‘Ubayd Allāh ibn Mūsā told us, from ‘Uthmān ibn al-Aswad, from ‘Aṭā’, that a man said to him: "If I am alone, do I call Adhan and Iqamah?" He said: "Yes."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ عَطَاءٍ، أَنَّ رَجُلًا قَالَ لَهُ: إِذَا كُنْتُ وَحْدَى أَوْدَنْ وَأَقِيمْ؟ قَالَ: نَعَمْ

**[2282]** ‘Ubayd Allāh told us, from Isrā’īl, from Jābir, from Abū Ja‘far, who said: I asked him: "If I am alone, is Adhan required of me?" He said: "Yes, call Adhan and Iqamah."

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، قَالَ: سَأَلْتُهُ إِذَا كُنْتُ وَحْدَى ، عَلَيَّ أَذَانٌ، قَالَ: نَعَمْ، أَذَنْ وَأَقِيمْ

**[2283]** Abū Usāmah told us, from Hishām, who said: "My father used to call Adhan for himself and call Iqamah."

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، قَالَ: كَانَ أَبِي، يُؤَذِّنُ لِنَفْسِهِ وَيُقِيمُ

**[2284]** Wakī‘ told us, from Abū ‘Āsim ath-Thaqafī, who said: ‘Aṭā’ told us, saying: I entered with ‘Alī ibn al-Husayn upon Jābir ibn ‘Abd Allāh. He said: "The prayer time came, so he called Adhan and Iqamah."

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي عَاصِمِ الثَّقَفِيِّ، قَالَ: نَا عَطَاءٍ، قَالَ: نَخَلَّتْ مَعَ عَلَيِّ بْنِ الْحُسَيْنِ عَلَى جَابِرٍ بْنِ عَبْدِ اللَّهِ، قَالَ: فَحَضَرَتِ الصَّلَاةُ فَأَذَنْ وَأَقَامَ

**[2285]** Azhar as-Sammān told us, from Ib n ‘Awn, who said: "Muhammad used to pray in his house with the people's Iqamah."

حَدَّثَنَا أَزْهَرُ السَّمَّانُ، عَنْ ابْنِ عَوْنِ، قَالَ: كَانَ مُحَمَّدًا، يُصَلِّي فِي بَيْتِهِ بِإِقَامَةِ النَّاسِ

[2286] Kathīr ibn Hishām told us, from Ja‘far ibn Maymūn, who said: "If a man prays in his house, the Iqamah suffices him."

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ مَيْمُونٍ، قَالَ: إِذَا  
صَلَّى الرَّجُلُ فِي بَيْتِهِ كَفَهُ الْإِقَامَةُ

[2287] Ibnu Fuḍayl told us, from ‘Abd al-Malik, from ‘Atā’, regarding a man praying in his house without Iqamah. He said: "If he calls Iqamah, he does [well], and if he doesn't, it suffices him."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، فِي  
الرَّجُلِ يُصَلِّي فِي بَيْتِهِ عَلَى غَيْرِ إِقَامَةٍ، قَالَ: إِنْ أَقامَ  
فَهُوَ يَفْعَلُ، فَإِنْ لَمْ يَفْعَلْ أَجْزَاهُ

[2288] Shabābah told us, from Ibni Abī Dhi’b, from Az-Zuhri, who said: It reached us that some men from the Companions of the Prophet ﷺ, one of them, if he prayed in his house, would call the Adhan for the first prayer and the Iqamah for every prayer.

حَدَّثَنَا شَبَابَةُ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ الزُّهْرِيِّ، قَالَ:  
بَلَغَنَا أَنَّ رِجَالًا، مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ كَانُوا أَحَدُهُمْ إِذَا صَلَّى فِي دَارِهِ أَنَّ بِالْأُولَى  
وَالْإِقَامَةِ فِي كُلِّ صَلَاةٍ

**[2289]** Abū Bakr told us, saying: Abū Mu‘āwiyah told us, from Al-A‘mash, from Ibrāhīm, from Al-Aswad and ‘Alqamah, who said: We came to ‘Abd Allāh in his house. He said: "Did those people pray behind you?" We said: "No." He said: "Then stand up and pray." And he did not order Adhan or Iqamah.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ،  
عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، وَعَلْقَمَةَ، قَالَ: أَتَيْنَا عَبْدَ اللَّهِ،  
فِي دَارِهِ، فَقَالَ: أَصَلَّى هُؤُلَاءِ خَافِقُمْ؟ قُلْنَا: لَا، قَالَ:  
فَقُومُوا فَصَلُّوا، فَلَمْ يَأْمُرْ بِإِذَانٍ وَلَا إِقَامَةٍ

**[2290]** Ibn ‘Uyaynah told us, from ‘Amr, from ‘Ikrimah ibn Khālid, from ‘Abd Allāh ibn Wāqid, from Ibn ‘Umar, that he used not to call Iqamah in a land where prayer is established.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ،  
عَنْ عَبْدِ اللَّهِ بْنِ وَاقِدٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ لَا يُقِيمُ  
بِأَرْضٍ تُقامُ فِيهَا الصَّلَاةُ

**[2291]** Yaḥyā ibn Sa‘id told us, from Salamah ibn Bishr, from ‘Ikrimah, who said: "If you pray in your house, the Muezzin of the neighborhood suffices you."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سَلَمَةَ بْنِ بِشْرٍ، عَنْ  
عِكْرِمَةَ، قَالَ: إِذَا صَلَّيْتَ فِي مَنْزِلِكَ أَجْزَأَكَ مُؤَدِّنُ  
الْحَيِّ

**[2292]** Jarīr told us, from Maṇṣūr, from Ibrāhīm, who said: "If you are in a city, their Iqamah suffices you."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا كُنْتَ  
فِي مِصْرٍ أَجْزَأَكَ إِقَامَتُهُ

[2293] Abū Salamah told us, from Ad-Dahhāk, from Ash-Sha'bī, who said: "The Iqamah of the city suffices him."

حَدَّثَنَا أَبُو سَلَمَةَ، عَنِ الضَّحَّاكِ، عَنِ الشَّعْبِيِّ، قَالَ:  
جُزِيهِ إِقَامَةُ الْمِصْرِ

[2294] Wakī' told us, from Dalham ibn Ṣalīḥ, from ‘Awn ibn ‘Abd Allāh, that the Prophet ﷺ was on a journey, and he heard the Iqamah of a Muezzin, so he led his Companions in prayer.

حَدَّثَنَا وَكِبِيعٌ، عَنْ دَلْهَمِ بْنِ صَالِحٍ، عَنْ عَوْنَ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي سَفَرٍ، فَسَمِعَ إِقَامَةً مُؤَذِّنَ، فَصَلَّى بِأَصْحَابِهِ

[2295] Ibn Mahdī told us, from Ḥammād ibn Salamah, from Ḥajjāj, from ‘Abd ar-Rahmān ibn al-Aswad, that his father prayed in his house due to an excuse with the Iqamah of the people.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حَجَّاجٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، أَنَّ أَبَاهُ، صَلَّى فِي بَيْتِهِ مِنْ عُذْرٍ بِإِقَامَةِ النَّاسِ

[2296] ‘Ubayd Allāh ibn Mūsā told us, from ‘Uthmān ibn al-Aswad, from Mujāhid, who said: "If you hear the Iqamah while you are in your house, it suffices you if you wish."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ، قَالَ: إِذَا سَمِعْتَ إِلْقَامَةً وَأَنْتَ فِي بَيْتِكَ كَفَّافٌ إِنْ شِئْتَ

**[2297]** ‘Ubayd Allāh told us, from Al-Mundhir ibn Tha’labah, who said: I asked Abū Makhlad, saying: "I am in a village where prayer is established in congregation. If I pray alone, should I call Adhan and Iqamah?" He said: "If you wish, the public Adhan suffices you, and if you wish, call Adhan and Iqamah."

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنِ الْمُنْدِرِ بْنِ ثَعْلَبَةَ، قَالَ: سَأَلْتُ أَبَا مَحْلِدَ، فَقُلْتُ: أَنَا فِي قَرْيَةٍ تُقَامُ فِيهَا الصَّلَاةُ فِي جَمَاعَةٍ، فَإِنْ صَلَّيْتُ وَحْدِي أُؤَدِّنُ وَأُفْقَمُ؟ قَالَ: إِنْ شِئْتَ كَفَاكَ أَذْانُ الْعَامَةِ، وَإِنْ شِئْتَ فَأَذْنُ وَأَفْقَمُ

**[2298]** Abū Bakr told us, saying: Ibn ‘Ulayyah told us, from Al-Ja‘d Abū ‘Uthmān, from Anas, that he entered the mosque after they had prayed, so he ordered a man to call Adhan and Iqamah.

حَدَّثَنَا أَبُو حَمَّادَ أَبُو بَكْرٍ، قَالَ: ابْنُ عُلَيَّةَ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ، عَنْ أَنَّسٍ، أَنَّهُ دَخَلَ الْمَسْجِدَ وَقَدْ صَلَّوْا، فَأَمَرَ رَجُلًا فَأَذْنَ وَأَفْقَمَ

**[2299]** Mu‘tamir told us, from Layth, from Ṭāwūs, ‘Aṭā’, and Mujāhid, who said: "If you enter a mosque and the prayer has already been established or not, call Iqamah then pray."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، وَعَطَاءً، وَمُجَاهِدٍ، قَالُوا: إِذَا دَخَلْتَ مَسْجِدًا وَقَدْ أُفْقِمَتْ فِيهِ الصَّلَاةُ، أَوْ لَمْ تَقُمْ، فَأَقِمْ ثُمَّ صَلِّ

**[2300]** Wakī‘ told us, from Ja‘far ibn Burqān, from Az-Zuhri, who said: "He calls Adhan and Iqamah."

حَدَّثَنَا وَكِيعٌ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنِ الزُّهْرِيِّ، قَالَ: يُؤَدِّنُ وَيُقِيمُ

**[2301]** Dāwūd reported from Muḥammad ibn Sulaym from Qatādah from Sa‘īd ibn al-Musayyib regarding people who arrive at the mosque after the prayer has been performed. He said: “They call the Adhān and Iqāmah.” Qatādah said: “Nothing comes to you from testifying that there is no god but Allah and that Muḥammad is the Messenger of Allah except good.”

حَدَّثَنَا دَاؤُدُّ، عَنْ مُحَمَّدِ بْنِ سُلَيْمٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ  
بْنِ الْمُسَيْبِ، فِي الْقَوْمِ يَنْتَهُونَ إِلَى الْمَسْجِدِ وَقَدْ صَلَّى  
فِيهِ، قَالَ: يُؤْذِنُونَ وَيُقِيمُونَ وَقَالَ قَتَادَةُ: لَا يَأْتِيكُمْ مِنْ  
شَهَادَةِ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ إِلَّا  
خَيْرٌ

**[2302]** Abū Bakr reported: ‘Abd al-Ālā reported from Ma‘mar from Yazīd from Ibn Abī Laylā that a man asked him, saying: “I entered the mosque and its people had already prayed. Should I call the Adhān?” He said: “You have been sufficed regarding that.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ  
يَزِيدَ، عَنْ ابْنِ أَبِي لَيْلَى، أَنَّهُ سَأَلَ رَجُلًا، قَالَ: دَخَلْتُ  
الْمَسْجِدَ وَقَدْ صَلَّى أَهْلُهُ، أَوْذَنْ؟ قَالَ: قَدْ كُفِيتَ ذَلِكَ

**[2303]** Ibn ‘Ulayyah reported from Yūnus from Al-Ḥasan regarding a man who arrives at the mosque after the prayer has been performed. He said: “He does not call the Adhān nor the Iqāmah.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، فِي رَجُلٍ  
يَنْتَهِي إِلَى الْمَسْجِدِ وَقَدْ صَلَّى فِيهِ، قَالَ: لَا يُؤْذَنُ وَلَا  
يُقِيمُ

**[2304]** Jarīr reported from ‘Abd Allāh ibn Yazid who said: “I entered the mosque of Muḥārib with Ibrāhīm. He led me in prayer and did not call the Adhān nor the Iqāmah.”

**[2305]** Ibn Mahdī reported from Ḥammād ibn Salamah from Hishām ibn ‘Urwah that a man came to the mosque after they had prayed and went to call the Iqāmah. ‘Urwah said to him: “Stop, for we have already called the Iqāmah.”

**[2306]** Wakī‘ reported from Jābir from ‘Āmir, Mujāhid, and ‘Ikrimah, who said: “If one enters the mosque and the prayer has already been performed, he does not call the Adhān nor the Iqāmah.”

حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، قَالَ: دَخَلْتُ مَعَ إِبْرَاهِيمَ، مَسْجِدًا مُحَارِبٍ، فَأَمَّنِي، وَلَمْ يُؤْذِنْ وَلَمْ يُقْمِ

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ رَجُلًا جَاءَ إِلَى الْمَسْجِدِ قَدْ صَلَّوْا فَذَهَبَ يُقْمِ، فَقَالَ لَهُ عُرْوَةُ: مَهْ، فَإِنَّا قَدْ أَقْمَنَا

حَدَّثَنَا وَكِبِيعٌ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، وَمُجَاهِدٍ، وَعِكْرِمَةَ، قَالُوا: إِذَا دَخَلَ الْمَسْجِدَ وَقَدْ صُلِّيَ فِيهِ فَلَا يُؤْذِنْ وَلَا يُقْمِ

**[2307]** Abū Bakr reported: Abū Khālid reported from Ash'ath from Al-Ḥasan who said: Bilāl called the Adhān at night, so the Prophet ﷺ ordered him to call out: “Verily, the slave slept.” So he returned and called out: “The slave slept,” while saying: “Would that Bilāl's mother had not given birth to him,” and his forehead was wet with blood. He said: It reached us that he ordered him to repeat the Adhān.

**[2308]** Wakī‘ reported from Ibn Abī Rawwād from Nāfi‘ that a Mu'adhdhin of ‘Umar called Masrūḥ called the Adhān before dawn, so ‘Umar ordered him to repeat it.

**[2309]** Ḥusayn ibn ‘Alī reported from Abū Mūsā who said: When those who call the Adhān at night were mentioned in the presence of Al-Ḥasan, he said: “It is said: Idle uncouth men who do not connect with the Iqāmah. If ‘Umar ibn al-Khaṭṭāb had caught them, he would have beaten them painfully,” or “he would have hurt their heads.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدٍ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، قَالَ: أَذْنَ بِلَالٌ بِلَيْلٍ، فَأَمْرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُنَادِيَ، أَلَا إِنَّ الْعَبْدَ نَامَ، فَرَجَعَ فَنَادَى الْعَبْدَ نَامَ، وَهُوَ يَقُولُ: لَيْتَ بِلَالًا لَمْ تَلِدْهُ أُمُّهُ، وَابْنُ مِنْ نَصْحٍ دِمٍ جَبِينُهُ، قَالَ: وَبَلَغْنَا أَنَّهُ أَمَرَهُ أَنْ يُعِيدَ الْأَدَانَ

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي رَوَادٍ، عَنْ نَافِعٍ، أَنَّ مُؤَذِّنًا لِعُمَرَ يُقَالُ لَهُ مَسْرُوحٌ، أَذْنَ قَبْلَ الْفَجْرِ، فَأَمْرَهُ عُمَرُ، أَنْ يُعِيدَ

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ أَبِي مُوسَى، قَالَ: كَانَ الْحَسَنُ، إِذَا ذُكِرَ عِنْدُهُ هُؤُلَاءِ الدِّينَ يُؤَذِّنُونَ بِلَيْلٍ، فَقَالَ: يُقَالُ: عُلُوجٌ فُرَاجٌ لَا يَصِلُونَ إِلَّاقَامَةَ، لَوْ أَدْرَكَهُمْ عُمَرُ بْنُ الْخَطَّابِ لَأَوْجَعَهُمْ ضَرْبًا، أَوْ لَأَوْجَعَ رُءُوسَهُمْ

**[2310]** Abū Bakr reported: Muḥammad ibn Bishr and Ibn Numayr reported from ‘Ubayd Allāh ibn ‘Umar from Nāfi‘ from Ibn ‘Umar that the Messenger of Allah ﷺ bad two Mu'adhdhins who would call the Adhān. Ibn Numayr added: Ibn Umm Maktūm and Bilāl.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُحَمَّدُ بْنُ بِشْرٍ، وَابْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُؤَذِّنًا يُؤَذِّنَانِ، رَأَدَ فِيهِ ابْنُ نُمَيْرٍ، ابْنُ أَمِّ مَكْتُومٍ، وَبِلَالَ

**[2311]** Ibn Idrīs reported from Muḥammad ibn Ishāq from Az-Zuhri from As-Sā’ib ibn Yazid, the nephew of Namir, who said: “The Messenger of Allah ﷺ had only one Mu'adhdhin who would call the Adhān when he sat on the pulpit and call the Iqāmah when he descended. Then Abū Bakr was likewise, then ‘Umar was likewise, until ‘Uthmān's time when people spread and increased, he added the third call at Zawāl (midday) or at Zawrā'.”

حَدَّثَنَا أَبُنْ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ، ابْنِ أَخْتِ نَمِيرٍ، قَالَ: مَا كَانَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مُؤَذِّنٌ وَاحِدٌ يُؤَذِّنُ إِذَا قَعَدَ عَلَى الْمِنْبَرِ، وَيُقْيِمُ إِذَا نَزَلَ ثُمَّ أَبْرَأَ بَكْرٌ كَذَلِكَ، ثُمَّ عُمَرُ كَذَلِكَ، حَتَّى كَانَ عُثْمَانُ، وَفَشَّا النَّاسُ وَكَثُرُوا، رَأَدَ النَّدَاءَ التَّالِثَ عِنْدَ الزَّوَالِ أَوِ الزَّوْرَاءِ

**[2312]** Abū Bakr reported: Ibn Idrīs reported from Hishām from Al-Hasan and Muḥammad ibn Sirīn who said: “There is no Adhān or Iqāmah for women.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَمُحَمَّدِ بْنِ سِيرِينَ، قَالَ: لَيْسَ عَلَى النِّسَاءِ أَذَانٌ وَلَا إِقَامَةٌ

**[2313]** Abū Bakr reported: ‘Abdah reported from ‘Abd al-Malik from ‘Atā’ who said: “There is no Adhān or Iqāmah for women.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا عَبْدَهُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، قَالَ: لَيْسَ عَلَى النِّسَاءِ أَذْانٌ وَلَا إِقَامَةٌ

**[2314]** Abū Bakr reported: Abū Khālid reported from Sa‘īd from Abū Ma‘shar from Ibrāhīm, and from Qatādah from Sa‘īd ibn al-Musayyib and Al-Ḥasan, who all said: “There is no Adhān or Iqāmah for women.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو خَالِدٍ، عَنْ سَعِيدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، وَعَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، وَالْحَسَنِ، قَالُوا: لَيْسَ عَلَى النِّسَاءِ أَذْانٌ وَلَا إِقَامَةٌ

**[2315]** Abū Bakr reported: Hushaym reported: Mughīrah informed us from Ibrāhīm who said: “There is no Adhān or Iqāmah for women.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، قَالَ: لَيْسَ عَلَى النِّسَاءِ أَذْانٌ وَلَا إِقَامَةٌ

**[2316]** Abū Bakr reported: Hushaym reported from Yūnus from Al-Ḥasan, similar to that.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، مِثْلُ ذَلِكَ

**[2317]** Abū Bakr reported: Mu'tamir ibn Sulaymān reported from his father who said: We used to ask Anas: "Is there Adhān and Iqāmah for women?" He said: "No, but if they do it, it is a remembrance (Dhikr)."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، قَالَ: كُنَّا نَسْأَلُ أَنَّسًا، هَلْ عَلَى النِّسَاءِ أَذَانٌ وَإِقَامَةٌ؟ قَالَ: لَا، وَإِنْ فَعَلْنَ فَهُوَ ذِكْرٌ

**[2318]** Abū Bakr reported: Wakī' reported from 'Abd Rabbih from a woman from the people of Mecca who said: I said to Jābir ibn Zayd: "Do I have to call the Iqāmah?" He said: "No."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ عَبْدِ رَبَّهِ، عَنْ امْرَأَةٍ، مِنْ أَهْلِ مَكَّةَ قَالَتْ: قُلْتُ لِجَابِرِ بْنِ زَيْدٍ: هَلْ عَلَيَّ إِقَامَةٌ؟ قَالَ: لَا

**[2319]** Abū Bakr reported: Ibn 'Ulayyah reported from Ma'mar from Az-Zuhri who said: "There is no Adhān or Iqāmah for women."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُلَيْهَا، عَنْ مَعْمَرٍ، عَنْ الرُّهْبَرِيِّ، قَالَ: لَيْسَ عَلَى النِّسَاءِ أَذَانٌ وَلَا إِقَامَةٌ

**[2320]** Abū Bakr reported: Yaḥyā ibn Yamān reported from Ibn Abī Dhi'b from a man from 'Alī who said: "She does not call the Adhān nor does she call the Iqāmah" - meaning the woman.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَحْيَى بْنُ يَمَانٍ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ رَجُلٍ، عَنْ عَلِيٍّ، قَالَ: لَا تُؤَذِّنُ وَلَا تُقِيمُ أَيِّ الْمَرْأَةِ

- [2321]** Abū Bakr reported: Ḥaramī ibn ‘Umārah reported from Ghālib ibn Sulaymān from Ad-Dahhāk who said: “There is no Adhān or Iqāmah for women.”
- [2322]** Abū Bakr reported: Ibn ‘Ulayyah reported from Layth from Tāwūs from ‘Ā’ishah that she used to call the Adhān and Iqāmah.
- [2323]** Abū Bakr reported: Ibn Idrīs reported from Layth from ‘Aṭā’ from ‘Ā’ishah, similar to it.
- [2324]** Abū Bakr reported: Abū Khālid reported from Ibn ‘Ajlān from Wahb ibn Kaysān who said: Ibn ‘Umar was asked: “Is there Adhān for women?” He became angry and said: “Do I forbid the remembrance of Allah?”
- [2325]** Abū Bakr reported: Ibn ‘Ulayyah reported from Hishām from Ḥafṣah that she used to call the Iqāmah when she prayed.
- حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَرَمِيُّ بْنُ عُمَارَةَ، عَنْ غَالِبِ بْنِ سُلَيْمَانَ، عَنِ الضَّحَّاكِ، قَالَ: لَيْسَ عَلَى النِّسَاءِ أَذْانٌ وَلَا إِقَامَةٌ
- حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، عَنْ عَائِشَةَ، إِنَّهَا كَانَتْ تُؤَذِّنُ وَتُقِيمُ
- حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ، مِثْلُهُ
- حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو خَالِدٍ، عَنْ ابْنِ عَجْلَانَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، قَالَ: سُلِيلُ ابْنُ عُمَرَ، هُنَّ عَلَى النِّسَاءِ أَذْانٌ، فَغَصِيبٌ، قَالَ: أَنَا أُنْهَا عَنْ ذِكْرِ اللَّهِ
- حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ، قَالَ: إِنَّهَا كَانَتْ تُقِيمُ إِذَا صَلَّتْ

**[2326]** Abū Bakr reported: Yahyā ibn Ya'lā al-Aslāmī and Ibn Yamān reported from 'Uthmān ibn al-Aswad from Mujaħid who said: "There is no Iqāmah for women."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَحْيَى بْنُ يَعْلَى الْأَسْلَمِيُّ، وَابْنُ يَمَانٍ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ، قَالَ: لَيْسَ عَلَى النِّسَاءِ إِقَامَةٌ

**[2327]** Abū Bakr reported: Mu'tamir reported from Layth from 'Aṭā' that 'Ā'ishah used to call the Adhān and Iqāmah.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ عَطَاءً، أَنَّ عَائِشَةَ كَانَتْ تُؤَذِّنُ وَتُقِيمُ

**[2328]** Abū Bakr reported: Yahyā ibn Yamān reported from Sufyān from Jābir from Sālim who said: "If they wish, they can call the Adhān."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَحْيَى بْنُ يَمَانٍ، عَنْ سُفِيَّاَنَّ، عَنْ جَابِرٍ، عَنْ سَالِمٍ، قَالَ: إِنْ شِئْنَ أَذْنَ

**[2329]** Abū Bakr reported: Mālik ibn Ismā'īl reported: Huraym informed us from Hajjāj from Abū az-Zubayr from Jābir who said: "The woman calls the Iqāmah if she wishes."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: أَنَا هُرَيْمٌ، عَنْ حَاجَّ، عَنْ أَبِي الرُّبَّيرِ، عَنْ جَابِرٍ، قَالَ: تُقِيمُ الْمَرْأَةُ إِنْ شَاءَتْ

**[2330]** Abū Bakr reported: Abū Khālid reported from Hishām from his father who said: "The Prophet ﷺ ordered Bilāl to call the Adhān atop the Kaaba on the Day of Conquest."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلَا أَنْ يُؤَذِّنَ يَوْمَ الْفَتْحِ فَوْقَ الْكَعْبَةِ

**[2331]** Abū Bakr reported: ‘Abd al-A’lā reported from Al-Jurayrī from ‘Abd Allāh ibn Shaqīq who said: “It is from the Sunnah to call the Adhān in the minaret and the Iqāmah in the mosque.” ‘Abd Allāh used to do it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنِ الْجُرَيْرِيِّ،  
عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ: مِنَ السُّنَّةِ الْأَذَانُ فِي  
الْمَنَارَةِ، وَالْإِقَامَةُ فِي الْمَسْجِدِ، وَكَانَ عَبْدُ اللَّهِ، يَفْعُلُهُ

**[2332]** Abū Bakr reported: Ibn Mahdī reported from Sufyān from Jābir who said: I asked about a man who intended to call Adhān but called Iqāmah. He said: “He repeats it.” Sufyān said: “He considers it Adhān and then calls Iqāmah.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ  
جَابِرٍ، قَالَ: سَأَلْتُ عَنْ رَجُلٍ أَرَادَ أَنْ يُؤَذِّنَ فَاقَامَ، قَالَ:  
يُعِيدُ وَقَالَ سُفْيَانُ: يَجْعَلُهُ أَذَانًا وَيُقِيمُ

**[2333]** Abū Bakr reported: Al-Faḍl ibn Dukayn reported from Abū Kudaynah from Mughīrah from Ibrāhīm who said: “If he intended to call Adhān but called Iqāmah, he goes back [and calls Adhān].”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا الْفَضْلُ بْنُ دُكَيْنِ، عَنْ أَبِي  
كُدَيْنَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا أَرَادَ أَنْ  
يُؤَذِّنَ فَاقَامَ، قَالَ، يَرْجِعُ

**[2334]** Abū Bakr reported: Ibn Fuḍayl reported from Yamān from Qays who said: ‘Umar said: “If I could manage the Adhān along with the Caliphate, I would have called Adhān.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: أَنَا ابْنُ فُضَيْلٍ، عَنْ يَمَانٍ، عَنْ  
قَيْسٍ، قَالَ: قَالَ عُمَرُ: لَوْ أَطْفَلْتُ الْأَذَانَ مَعَ الْخِلِيفَى  
لَاَذَنْتُ

[2335] Abū Bakr reported: Ibn Fuḍayl reported from Ḏirār from Zādhān who said: “If people knew the virtue of Adhān, they would fight each other with swords for it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ ضِرَارٍ، عَنْ زَادَانَ، قَالَ: لَوْ يَعْلَمُ النَّاسُ مَا فِي فَضْلِ الْأَذْانِ لَأَضْطَرَبُوا عَلَيْهِ بِالسُّيُوفِ

[2336] Abū Bakr reported: Sharīk reported from Jābir from ‘Āmir from Sa‘d who said: “To be able to call the Adhān is more beloved to me than to perform Hajj, ‘Umrah, and Jihād.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا شَرِيكُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ سَعْدٍ، قَالَ: لَأَنْ أَقْوَى عَلَى الْأَذْانِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْجَّ، وَأَعْتَمَ، وَأَجَاهِدَ

[2337] Abū Bakr reported: Yahyā ibn Ādām reported: Sharīk reported from Ya‘lā from ‘Atā’ from Muṣ‘ab ibn ‘Abd ar-Rahmān from Ka‘b who said: “Whoever calls the Adhān, seventy good deeds are written for him, and if he calls the Iqāmah, it is even better.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا شَرِيكُ، عَنْ يَعْلَى، عَنْ عَطَاءٍ، عَنْ مُصْنِعِ بْنِ عَنْدِ الرَّحْمَنِ، عَنْ كَعْبٍ، قَالَ: مَنْ أَدَنَ كُتِبَتْ لَهُ سَبْعُونَ حَسَنَةً، وَإِنْ أَقَامَ فَهُوَ أَفْضَلُ

[2338] Abū Bakr reported: Ibn ‘Ulayyah reported from ‘Abbād ibn Ishāq from Suhayl from his father from Abū Hurayrah from the Prophet ﷺ who said: “O Allah, guide the Imams and forgive the Mu'adhdhins.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنْ عَبَادِ بْنِ إِسْحَاقَ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اللَّهُمَّ ارْشِدِ الْأَئِمَّةَ، وَاغْفِرْ لِلْمُؤْذِنِينَ

**[2339]** Abū Bakr reported: Ibn ‘Ulayyah reported from Hishām from Yaḥyā who said: It was narrated to me that the Messenger of Allah ﷺ said: “If people knew what is in the Adhān, they would fight over it.” He said: “It used to be said: Rush to call the Adhān, but do not rush to call the Iqāmah.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عَلَيْهِ، عَنْ هِشَامٍ، عَنْ يَحْيَى،  
قَالَ: حَدَّثَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
لَوْ عِلِّمَ النَّاسُ مَا فِي الْأَذَانِ لَتَحَارُوْهُ قَالَ: ”وَكَانَ يُقَالُ:  
ابْتَدِرُوا الْأَذَانَ، وَلَا تَبْتَدِرُوا الْإِقَامَةَ“

**[2340]** Abū Bakr reported: Abū Khālid al-Aḥmar reported from Hishām from Al-Hasan who said: “The Mu'adhdhin who seeks reward from Allah is the first to be clothed [on the Day of Judgment].”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ هِشَامٍ،  
عَنْ الْحَسَنِ، قَالَ: الْمُؤَذِّنُ الْمُحْتَسِبُ أَوَّلُ مَنْ يُكْسَى

**[2341]** Abū Bakr reported: Ya‘lā ibn ‘Ubayd reported from Ṭalḥah ibn Yaḥyā who said: I heard Mu‘āwiya saying: I heard the Prophet ﷺ saying: “The Mu'adhdhins will have the longest necks among the people on the Day of Resurrection.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ طَلْحَةَ بْنِ  
يَحْيَى، قَالَ: سَمِعْتُ مُعَاوِيَةَ، يَقُولُ: سَمِعْتُ النَّبِيَّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ الْمُؤَذِّنَيْنِ أَطْوَلُ النَّاسِ أَعْنَاقًا  
يَوْمَ الْقِيَامَةِ

**[2342]** Abū Bakr reported: Yazīd ibn Hārūn reported: Hushaym informed us from Al-Ḥasan who said: “The righteous people and those who seek reward among the Mu'adhdhins will be the first to be clothed on the Day of Resurrection.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا هُشَيْمٌ، عَنِ الْحَسَنِ، قَالَ: أَهْلُ الصَّلَاحِ وَالْجِنْسَةِ مِنَ الْمُؤْدِنِينَ أَوَّلُ مَنْ يُكْسَى يَوْمَ الْقِيَامَةِ

**[2343]** Abū Bakr reported: Yazīd ibn Hārūn reported: A shaykh from the people of Basra reported: Al-Qāsim ibn ‘Awf ash-Shaybānī reported from Zayd ibn Arqam who said: The Prophet ﷺ said: “Bilāl is the master of the Mu'adhdhins on the Day of Resurrection, and no one follows him except a believer. The Mu'adhdhins will have the longest necks among the people on the Day of Resurrection.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، قَالَ: نَا شِيخٌ، مِنْ أَهْلِ الْبَصْرَةِ، قَالَ: نَا الْفَاسِمُ بْنُ عَوْفٍ الشَّيْبَانِيُّ، عَنْ رَيْدِ بْنِ أَرْقَمَ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بِلَالٌ سَيِّدُ الْمُؤْدِنِينَ يَوْمَ الْقِيَامَةِ وَلَا يَتَبَعُهُ إِلَّا مُؤْمِنٌ، وَالْمُؤْدِنُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ

**[2344]** Abū Bakr reported: Yazīd reported from Ar-Rabī‘ ibn Ṣabīḥ who said: Abū Fāṭimah, a man who had met the Companions of the Prophet ﷺ, told me: Ibn Mas‘ūd said: “If I were a Mu'adhdhin, I would not care if I did not perform Hajj or fight in Jihad.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا يَزِيدُ، عَنِ الرَّبِيعِ بْنِ صَابِعٍ، قَالَ: أَنَا أَبُو فَاطِمَةَ رَجُلٌ قَدْ أَدْرَكَ أَصْحَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: قَالَ ابْنُ مَسْعُودٍ: لَوْ كُنْتُ مُؤْدِنًا مَا بَالَّيْتُ أَنْ لَا أَحْجَجَ وَلَا أَغْزُو

**[2345]** Abū Bakr reported: Yazīd and Wakī‘ reported from Ismā‘il who said: Qays said: ‘Umar said: “If I could manage the Adhān along with the Caliphate, I would have called Adhān.”

**[2346]** Abū Bakr reported: Yazīd and Wakī‘ reported: Ismā‘il reported to us from Shubayl ibn ‘Awf who said: ‘Umar asked: “Who are your Mu‘adhdhins?” They said: “Our slaves and our freedmen.” He said: “That is indeed a great deficiency for you.” Except that Wakī‘ said: “much” or “great”.

**[2347]** Abū Bakr reported: Wakī‘ reported from ‘Ubayd Allāh ibn al-Walīd from ‘Ubayd Allāh ibn ‘Ubayd ibn ‘Umayr from ‘Ā’ishah who said: “I do not think this verse was revealed except concerning the Mu‘adhdhins: {And who is better in speech than one who invites to Allah and does righteousness and says, 'Indeed, I am of the Muslims'} [Fussilat: 33].”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَزِيدُ، وَوَكِيعٌ، عَنْ إِسْمَاعِيلَ، قَالَ: قَالَ فَيْسُ: قَالَ عُمَرُ: لَوْ كُنْتُ أَطِيقُ الْأَذَانَ مَعَ الْخِلْفَى لَأَذَنْتُ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَزِيدُ وَوَكِيعٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلَ، عَنْ شُبَيْلِ بْنِ عَوْفٍ، قَالَ: قَالَ عُمَرُ: مَنْ مُؤَذِّنُوكُمْ؟ قَالُوا: عَبْدُنَا وَمَوَالِيَنَا، قَالَ: إِنَّ ذَلِكَ لَنَقْصٌ بِكُمْ كَبِيرًا إِلَّا أَنْ وَكِيعًا قَالَ: كَثِيرًا أَوْ كَبِيرًا

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ الْوَلِيدِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ، قَالَتْ: مَا أَرَى هَذِهِ الْآيَةَ نَزَّلْتُ إِلَّا فِي الْمُؤْدِنِينَ {وَمَنْ أَحْسَنَ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ} [فصلت: 33]

**[2348]** Abū Bakr reported: Waki‘ reported from ‘Ubayd Allāh ibn al-Walīd from Muḥammad ibn Nāfi‘ from ‘Āishah who said: “I do not think this verse was revealed except concerning the Mu'adhdhins: {And who is better in speech than one who invites to Allah and does righteousness and says, 'Indeed, I am of the Muslims'} [Fussilat: 33].”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ الْوَلِيدِ،  
عَنْ مُحَمَّدِ بْنِ نَافِعٍ، عَنْ عَائِشَةَ، قَالَتْ: لَا أَرَى هَذِهِ  
الْأُيُّهُ تَرَكْتُ إِلَّا فِي الْمُؤْدِنِينَ {وَمَنْ أَحْسَنَ قَوْلًا مَمْنَ  
دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ}  
[فصلت: 33]

**[2349]** Abū Bakr reported: Abū Usāmah reported: Al-Ḥasan ibn al-Ḥakam told me: ‘Alī ibn ‘Abbād Abū Hubayrah told me from a shaykh from Abū Hurayrah who said: The Messenger of Allah ﷺ said: “The Mu'adhdhin is forgiven as far as his voice reaches, and everything fresh and dry confirms him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنِي الْحَسْنُ  
بْنُ الْحَكَمِ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ عَبَادٍ أَبُو هُبَيْرَةَ، عَنْ  
شَيْخٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ: الْمُؤْدِنُ يُغْفَرُ لَهُ مَذْصُونَهُ، وَيُصَدِّقُهُ كُلُّ  
رَطْبٍ وَبَاسِإِ

**[2350]** Abū Bakr reported: Waki‘ reported: Abū al-‘Umays Sa‘īd ibn Kathīr reported to us from his father from Abū Hurayrah who said: “Raise your voice with the Adhān, for everything that hears you will testify for you.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، قَالَ: نَا أَبُو الْعُمَيْسِ سَعِيدُ  
بْنُ كَثِيرٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: ارْفِعْ صَوْنَكَ  
بِالْأَذْانِ، فَإِنَّهُ يَشْهُدُ لَكَ كُلُّ شَيْءٍ سَمِعَكَ

[2351] Abū Bakr reported: Waki‘ reported from Al-A‘mash from Mujāhid who said: “Everything fresh and dry that hears the Mu‘adhdhin testifies for him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، قَالَ: الْمُؤَدِّنُ يَشْهُدُ لَهُ كُلُّ رَطْبٍ وَيَابِسٍ سَمِعَهُ

[2352] Abū Bakr reported: Ibn Mahdī reported from Sufyān from Az-Zubayr ibn ‘Adī from a man from Ibn ‘Umar that he said to a man: “What is your work?” He said: “Adhān.” He said: “An excellent work! Everything that hears you testifies for you.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنِ الرُّبَّيْرِ بْنِ عَدِيٍّ، عَنْ رَجُلٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ قَالَ لِرَجُلٍ: مَا عَمَلْتَ؟ قَالَ: الْأَذْانُ، قَالَ: نِعْمَ الْعَمَلُ، يَشْهُدُ لَكَ كُلُّ شَيْءٍ سَمِعَكَ

[2353] Abū Bakr reported: Abū Usāmah reported from Al-A‘mash from Ibrāhīm who said: ‘Alqamah and ‘Abd ar-Rahmān ibn Abī Laylā went out with fewer people than them. Ibrāhīm said: “It pleased me that ‘Abd ar-Rahmān ibn Abī Laylā would order a young son of his to call the Adhān.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو أَسَامَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: خَرَجَ عَلَقْمَةُ، وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى بِدُونِهِمْ، قَالَ إِبْرَاهِيمُ: فَكَانَ يُعْجِبُنِي أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى كَانَ يَأْمُرُ ابْنًا لَهُ عَلَامٌ فَيَوْدُنُ

**[2354]** Abū Bakr reported: Waki‘ reported from Sufyān from Ibn Jurayj from ‘Aṭā’ who said: “There is no harm if a boy calls the Adhān before he reaches puberty.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْحٍ، عَنْ عَطَاءٍ، قَالَ: لَا بَأْسَ أَنْ يُؤَذِّنَ الْغُلَامُ قَبْلَ أَنْ يَحْتَلِمَ

**[2355]** Abū Bakr reported: Waki‘ reported from Ismā‘il al-Azraq from Ash-Sha‘bī who said: “There is no harm if a boy calls the Adhān if he does it well, before he reaches puberty.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ الْأَزْرَقَ، عَنْ الشَّعْبِيِّ، قَالَ: لَا بَأْسَ أَنْ يُؤَذِّنَ الْغُلَامُ إِذَا أَحْسَنَ الْأَذْانَ قَبْلَ أَنْ يَحْتَلِمَ

**[2356]** Abū Bakr reported: Ismā‘il ibn ‘Ulayyah and Yazīd ibn Hārūn reported from Hishām ad-Dastuwā‘ī from Yahyā ibn Abī Kathīr from Muḥammad ibn Ibrāhīm from ‘Isā ibn Ṭalḥah who said: We entered upon Mu‘āwiyah, and the Mu'adhdhin came and said: “Allāhu Akbar, Allāhu Akbar.” Mu‘āwiyah said the same. Then he said: “Thus I heard your Prophet saying.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا إِسْمَاعِيلُ بْنُ عَلَيَّ، وَيَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامِ الدَّسْتُوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عِيسَى بْنِ طَلْحَةَ، قَالَ: دَخَلْنَا عَلَى مُعَاوِيَةَ، "فَجَاءَ الْمُؤْذِنُ، فَقَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، فَقَالَ مُعَاوِيَةُ مِثْلَ ذَلِكَ"، ثُمَّ قَالَ: هَكَذَا سَمِعْتُ نَبِيًّا يَقُولُ

[2357] Abū Bakr reported: Abū ‘Abd ar-Rahmān al-Muqri’ reported from Sa‘īd ibn Abī Ayyūb who said: Ka‘b ibn ‘Alqamah told me from ‘Abd ar-Rahmān ibn Jubayr from ‘Abd Allāh ibn ‘Amr who said: The Prophet ﷺ said: “When you hear the Mu‘adhdhin, say as he says.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُفْرِئُ،  
عَنْ سَعِيدِ بْنِ أَبِي إِيُوبَ، قَالَ: حَدَّثَنِي كَعْبُ بْنُ عَلْقَمَةَ،  
عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو،  
قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا سَمِعْتُمْ  
الْمُؤَذِّنَ فَقُولُوا كَمَا يَقُولُ

[2358] Abū Bakr reported: Zayd ibn Ḥubāb reported from Mālik ibn Anas from Az-Zuhrī from ‘Atā’ ibn Yazīd from Abū Sa‘īd al-Khudrī that the Prophet ﷺ used to say the same as what the Mu‘adhdhin says.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَاهِيَّدُ بْنُ حُبَابٍ، عَنْ مَالِكِ بْنِ  
أَنَّسٍ، عَنْ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي  
سَعِيدِ الْخُدْرِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ  
يَقُولُ مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ

[2359] Abū Bakr reported: Shabābah reported from Shu‘bah from Abū Bishr from Umm Ḥabībah; and ‘Affān reported: Abū ‘Awānah informed us from Abū Bishr from Abū al-Malīḥ from ‘Abd Allāh ibn ‘Utbah from Umm Ḥabībah from the Prophet ﷺ that when he heard the Mu‘adhdhin, he would say as he says until he fell silent.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَبَابَةُ، عَنْ شُعْبَةَ، عَنْ أَبِي  
بِشْرٍ، عَنْ أُمِّ حَبِيبَةَ، حَ وَحَدَّثَنَا عَفَانُ، قَالَ: أَنَا أَبُو  
عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي الْمَلِيقِ، عَنْ عَبْدِ اللَّهِ بْنِ  
عُثْبَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ  
كَانَ إِذَا سَمِعَ الْمُؤَذِّنَ قَالَ كَمَا يَقُولُ حَتَّى يَسْكُنَ

**[2360]** Abū Bakr reported: Wakī‘ reported from Sufyān from ‘Āsim ibn ‘Ubayd Allāh from ‘Abd Allāh ibn ‘Abd Allāh ibn al-Ḥārith from his father that the Prophet ﷺ used to say the same as what the Mu'adhdhin says. When he reached “Hayya ‘ala as-Ṣalāh, Hayya ‘ala al-Falāh,” he said: “Lā ḥawla wa lā quwwata illā billāh (There is no might nor power except with Allah).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَاصِمِ  
بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ،  
عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ مِثْلَ  
مَا يَقُولُ الْمُؤَذِّنُ، فَإِذَا بَلَغَ حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى  
الْفَلَاحِ، قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

**[2361]** Abū Bakr reported: Ibn ‘Uyaynah reported from ‘Amr from Abū Ja‘far Muḥammad ibn ‘Alī that when the Prophet ﷺ heard the voice of the caller saying: “Ash-hadu an lā ilāha illallāh,” he said: “Wa anā (And I.)” And when he said: “Ash-hadu an n n a M u h a m m a d a n Rasūlullāh,” he said: “Wa anā.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عَيْنَةَ، عَنْ عَمْرُو، عَنْ أَبِي  
جَعْفَرِ مُحَمَّدِ بْنِ عَلَيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
كَانَ إِذَا سَمِعَ صَوْتَ الْمُنَادِي يَقُولُ: أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا  
اللَّهُ، قَالَ: وَأَنَا، وَإِذَا قَالَ: أَشْهُدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ،  
قَالَ: وَأَنَا

**[2362]** Abū Bakr reported: Abū Mu‘āwiyah and Wakī‘ reported from Hishām ibn ‘Urwah from his father that when the Prophet ﷺ heard the Mu'adhdhin, he said: “Wa anā, wa anā.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، عَنْ هِشَامِ  
بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ  
إِذَا سَمِعَ الْمُؤَذِّنَ، قَالَ: وَأَنَا، وَأَنَا

**[2363]** Abū Bakr reported: ‘Isā ibn Yūnus reported from Al-Awzā‘ī from someone who informed him from Mujāhid that when the Mu'adhdhin said: “Hayya ‘ala aṣ-Ṣalāh,” he said: “Al-Musta‘ān Allāh (Allah is the One sought for help).” And when he said: “Hayya ‘ala al-Falāḥ,” he said: “Lā ḥawla wa lā quwwata illā billāh.”

**[2364]** Abū Bakr reported: Waki‘ reported from Mis‘ar from Hammād from Ibrāhīm who said: “Whoever says the same as what the Mu'adhdhin says will have a reward like his.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَمَّنْ، أَخْبَرَهُ، عَنْ مُجَاهِدٍ، أَنَّهُ كَانَ إِذَا قَالَ الْمُؤْدِنُ حَيَّ عَلَى الصَّلَاةِ، قَالَ: الْمُسْتَعَانُ اللَّهُ، فَإِذَا قَالَ: حَيَّ عَلَى الْفَلَاحِ، قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: مَنْ قَالَ مِثْلَ مَا يَقُولُ الْمُؤْدِنُ لَهُ مِثْلٌ أَجْرٌ

[2365] Abū Bakr reported: Abū al-Āḥwāṣ reported from Abū Ḥamzah from Al-Ḥasan who said: “When you hear the Mu'adhdhin, say as he says. When he says: 'Hayya 'ala aṣ-Ṣalāh,' say: 'Lā ḥawla wa lā quwwata illā billāh.' When he says: 'Qad qāmatiṣ-Ṣalāh,' say: 'O Allah, Lord of this perfect call and the established prayer, grant Muhammad his request on the Day of Resurrection.' No man says this when the Iqāmah is called except that Allah enters him into the intercession of Muhammad ﷺ on the Day of Resurrection.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو الْأَحْوَصِ، عَنْ أَبِي حَمْزَةَ،  
عَنْ الْحَسَنِ، قَالَ: "إِذَا سَمِعْتَ الْمُؤَذِّنَ فَقُلْ كَمَا يَقُولُ،  
فَإِذَا قَالَ: حَيَّ عَلَى الصَّلَاةِ، فَقُلْ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا  
بِاللَّهِ، فَإِذَا قَالَ: فَدْ قَامَتِ الصَّلَاةُ، فَقُلْ: اللَّهُمَّ رَبَّ هَذِهِ  
الْدُّعْوَةِ التَّالِمَةِ، وَالصَّلَاةِ الْفَائِمَةِ، أَعْطِ مُحَمَّداً سُولَّهُ يَوْمَ  
الْقِيَامَةِ، فَلْنَ يَقُولَهَا رَجُلٌ حِينَ يُقِيمُ إِلَّا دَخَلَهُ اللَّهُ فِي  
شَفَاعَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْقِيَامَةِ

**[2366]** Abū Bakr reported: ‘Abdah ibn Sulaymān reported from Sa‘īd from Qatādah that when ‘Uthmān heard the Mu‘adhdhin, he would say as he says in the Tashahhud and Takbir entirely. When he said: “Hayya ‘ala aṣ-Ṣalāh,” he said: “Mā shā’ Allāh, wa lā ḥawla wa lā quwwata illā billāh.” And when he said: “Qad qāmatiṣ-Salāh,” he said: “Welcome to the speakers of justice, and welcome and greetings to the prayer,” then he would rise for prayer.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ فَتَادَةَ، أَنَّ عُثْمَانَ، كَانَ إِذَا سَمِعَ الْمُؤَذِّنَ يَقُولُ كَمَا يَقُولُ فِي التَّشْهِيدِ وَالْتَّكْبِيرِ كُلُّهُ، فَإِذَا قَالَ: حَيَّ عَلَى الصَّلَاةِ، قَالَ: مَا شَاءَ اللَّهُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، وَإِذَا قَالَ: قَدْ قَامَتِ الصَّلَاةُ، قَالَ: مَرْحَبًا بِالْفَاقِلِينَ عَدْلًا، وَبِالصَّلَاةِ مَرْحَبًا وَأَهْلًا، ثُمَّ يَنْهَا إِلَى الصَّلَاةِ

**[2367]** Abū Bakr reported: Ibn ‘Ulayyah reported from Al-Jurayrī from ‘Abd Allāh who said: “It is a sign of rudeness that you hear the Adhān saying: 'Lā ilāha illallāh, Allāhu Akbar,' and then you do not respond to it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ، قَالَ: "مِنَ الْجُفَاءِ أَنْ تَسْمَعَ الْأَذَانَ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، ثُمَّ لَا تُحِبِّهُ

**[2368]** Abū Bakr reported: Waki‘ reported from Sufyān from ‘Āsim from Al-Musayyib ibn Rāfi‘ from ‘Abd Allāh who said: “It is a sign of rudeness that you hear the Adhān and then do not say the same as what he says.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: مِنَ الْجَفَاءِ أَنْ تَسْمَعَ الْأَذَانَ، ثُمَّ لَا تَقُولُ مِثْلَ مَا يَقُولُ

**[2369]** Abū Bakr reported: Hafṣ ibn Ghiyāth reported from Al-Ḥasan from ‘Uthmān ibn Abī al-Āṣ who said: “The last thing the Prophet ﷺ covenanted to us is that a Mu'adhdhin should not take a wage for his Adhān.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْحَسَنِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِمِ، قَالَ: أَخْرُ مَا عَاهَدَ إِلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ مُؤْذِنًا لَا يَأْخُذُ عَلَى أَذَانِهِ أَجْرًا

**[2370]** Abū Bakr reported: Ibn al-Mubārak reported from Juwaybir from Ad-Dahhāk that he disliked the Mu'adhdhin taking payment for his Adhān, and he said: “If he is given without asking, there is no harm.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ مُبَارَكٍ، عَنْ جُوبِيرٍ، عَنِ الضَّحَّاكِ، أَنَّهُ كَرِهَ أَنْ يَأْخُذَ الْمُؤْذِنُ عَلَى أَذَانِهِ جُعْلًا، وَيَقُولُ: إِنْ أَعْطَيْتَ بِغَيْرِ مَسْأَلَةٍ فَلَا بَأْسَ

**[2371]** Abū Bakr reported: Waki‘ reported from ‘Awn ibn Mūsā from Mu‘āwiyah ibn Qurrah that he used to say: “None should call Adhān for you except one who seeks reward from Allah.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عَوْنَ بْنِ مُوسَى، عَنْ مُعاوِيَةَ بْنِ قُرَّةَ، أَنَّهُ كَانَ يَقُولُ: لَا يُؤَذِّنُ لَكَ إِلَّا مُحْسِبٌ

**[2372]** Abū Bakr reported: Waki‘ reported from ‘Umārah ibn Zādhān from Yaḥyā al-Bakkā’ who said: I was holding Ibn ‘Umar’s hand while he was circumambulating the Kaaba. A man from the Mu‘adhdhins of the Kaaba met him and said: “I love you for the sake of Allah.” Ibn ‘Umar said: “And I hate you for the sake of Allah, for you beautify your voice to take

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ عُمَارَةَ بْنِ زَادَةَ، عَنْ يَحْيَى الْبَكَاءِ، قَالَ: كُنْتُ أَخْدَا بِيَدِ ابْنِ عُمَرَ، وَهُوَ يَطُوفُ بِالْكَعْبَةِ، فَأَقِيهِ رَجُلٌ مِنْ مُؤَذِّنِي الْكَعْبَةِ، فَقَالَ: إِنِّي لَأُحِبُّكَ فِي اللَّهِ، فَقَالَ ابْنُ عُمَرَ: وَإِنِّي لَأُبغضُكَ فِي اللَّهِ، إِنَّكَ تُحْسِنُ صَوْتَكَ لِأَخْذِ الدَّرَاهِمِ

**[2373]** Abū Bakr reported: Abū Mu‘āwiyah reported from Al-A‘mash from Abū Sufyān from Jābir who said: The Prophet ﷺ said: “When the Mu‘adhdhin calls, Satan flees until he is at Ar-Rawhā’, which is thirty miles from Medina.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو مَعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُعْيَانَ، عَنْ جَابِرٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا نَادَى الْمُؤَذِّنُ هَرَبَ الشَّيْطَانُ حَتَّى يَكُونَ بِالرَّوْحَاءِ، وَهِيَ تَلَاثُونَ مِيلًا مِنَ الْمَدِينَةِ

**[2374]** Abū Bakr reported: Muḥammad ibn Muṣ‘ab reported from Al-Awzā‘ī from Yaḥyā from Abū Salamah from Abū Hurayrah who said: The Prophet ﷺ said: “When the Mu‘adhdhin calls for prayer, Satan retreats passing wind. When he finishes, he returns. When the Iqāmah is called, he retreats.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُحَمَّدُ بْنُ مُصْبَعٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا نَادَى الْمُؤَذِّنُ بِالصَّلَاةِ أَدْبَرَ الشَّيْطَانُ وَلَهُ ضَرَاطُ، وَإِذَا قَضَى أَمْسَاكَ، فَإِذَا تَوَّبَ إِلَيْهَا أَدْبَرَ

**[2375]** Abū Bakr reported: Waki‘ reported from Sufyān from ‘Umar ibn Sa‘īd ibn Abī Ḥusayn al-Makkī that a Mu‘adhdhin called the Adhān and elongated/beautified it excessively. ‘Umar ibn ‘Abd al-‘Azīz said to him: “Call a plain Adhān, otherwise leave us.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عُمَرَ بْنِ سَعِيدٍ بْنِ أَبِي حُسْيِنِ الْمَكَّيِّ، أَنَّ مُؤَذِّنًا أَذَنَ فَطَرَبَ فِي أَذَانِهِ، فَقَالَ لَهُ عُمَرُ بْنُ عَبْدِ الْغَرِيزِ: أَذْنْ أَذَانًا سَمْحًا وَإِلَّا فَأَعْتَرْنَا

**[2376]** Abū Bakr reported: Ibn Numayr reported from Ḥullām ibn Ṣalīḥ from Fā‘id ibn Bukayr from Hudhayfah who said: “Whomever Allah wills to place his provision in his voice, He does so.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ ثُمَيْرٍ، عَنْ حُلَّامَ بْنِ صَالِحٍ، عَنْ فَائِدِ بْنِ بُكَيْرٍ، عَنْ حُدَيْفَةَ، قَالَ: مَنْ شَاءَ اللَّهُ أَنْ يَجْعَلْ رِزْقَهُ فِي صَوْتِهِ فَعَلَّ

**[2377]** Abū Bakr reported: Waki‘ reported from Al-A‘mash from Ibrāhīm who said: “The Adhān is decisive/resolute.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: الْأَذَانُ حَرَمٌ

[2378] Abū Bakr reported: Waki‘ reported from Sufyān from ‘Abd Allāh ibn Muḥammad ibn ‘Aqīl from Ibn al-Ḥanafiyah from his father who said: The Messenger of Allah ﷺ said: “The key to prayer is purification, its prohibition (sanctity) begins with the Takbir, and its permission ends with the Taslim.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ ابْنِ الْحَافِيَّةِ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مِفْتَاحُ الصَّلَاةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ

[2379] Abū Bakr reported: Abū al-Āḥwāṣ reported from Abū Iṣhāq from Abū al-Āḥwāṣ who said: ‘Abd Allāh said: “The prohibition of prayer is the Takbir, and its permission is the Taslim.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، قَالَ: قَالَ عَبْدُ اللَّهِ: تَحْرِيمُ الصَّلَاةِ التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ

[2380] Abū Bakr reported: Ibnu Fuḍayl reported from Abū Sufyān as-Sa‘dī from Abū Naḍrah from Abū Sa‘id al-Khudrī who said: The Prophet ﷺ said: “The key to prayer is purification, its prohibition is the Takbir, and its permission is the Taslim.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ أَبِي سُفِيَّانَ السَّعْدِيِّ، عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مِفْتَاحُ الصَّلَاةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ

[2381] Abū Bakr reported: Abū Khālid al-Āḥmar reported from Ibn Kurayb from his father from Ibn ‘Abbās who said: “The key to prayer is purification, its prohibition is the Takbir, and its permission is the Taslim.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ ابْنِ كُرَيْبٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: مِقْتَاحُ الصَّلَاةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ

[2382] Abū Bakr reported: Yazīd ibn Hārūn reported from Ḥusayn al-Mu‘allim from Budayl from Abū al-Jawzā’ from ‘Āishah who said: “The Prophet ﷺ used to begin the prayer with Takbir and end it with Taslim.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ حُسَيْنِ الْمُعْلَمِ، عَنْ بُدَيْلٍ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْتَحُ الصَّلَاةَ بِالْتَّكْبِيرِ، وَكَانَ يَخْتَمُ بِالْتَّسْلِيمِ

[2383] Abū Bakr reported: Ibn Fuḍayl and Wakī‘ reported from Mis‘ar from ‘Uthmān ath-Thaqafī from Sālim who said: Abū ad-Dardā’ said: “Everything has a motto, and the motto of prayer is the Takbir.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ فُضَيْلٍ، وَوَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ عُثْمَانَ الثَّقَفِيِّ، عَنْ سَالِمٍ، قَالَ: أَبُو الدَّرْدَاءُ: لِكُلِّ شَيْءٍ شَعَارٌ، وَشَعَارُ الصَّلَاةِ التَّكْبِيرُ

[2384] Abū Bakr reported: Ibn Idrīs reported from Layth from Mujāhid and Tāwūs who said: “The Tashahhud is the completion of the prayer, and the Taslim is the permission for its conclusion.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ إدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، وَطَاؤُوسٍ، قَالَا: الشَّهَدُ تَمَامُ الصَّلَاةِ، وَالْتَّسْلِيمُ إِذْنُ قَضَائِهَا

**[2385]** Abū Bakr reported: Yahyā ibn Sa‘id reported from Wiqā’ from Sa‘id ibn Jubayr who said: “There is no prayer after the Taslim.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ وَقَاءَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: لَيْسَ بَعْدَ التَّسْلِيمِ صَلَاةً

**[2386]** Abū Bakr reported: Mu‘tamir ibn Sulaymān reported from ‘Imrān from Abū Mijlaz who said: “When the Imam gives Taslim, those behind him have given Taslim.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ عِمْرَانَ، عَنْ أَبِي مَجْلِزٍ، قَالَ: إِذَا سَلَّمَ الْإِمَامُ فَقَدْ سَلَّمَ مَنْ خَلْفَهُ

**[2387]** Abū Bakr reported: Hushaym reported: Huṣayn informed us from Abū Wā'il from Al-Aswad ibn Yazīd who said: I saw ‘Umar ibn al-Khaṭṭāb start the prayer, say Takbir, and then say: “Subḥānaka Allāhumma wa biḥamdika, wa tabāraka ismuka wa ta‘ālā jadduka, wa lā ilāha ghayruka (Glory be to You, O Allah, and with Your praise, and blessed is Your Name, and exalted is Your Majesty, and there is no god other than You).”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ، عَنْ أَبِي وَائِلٍ، عَنْ الْأَسْوَدِ بْنِ يَزِيدٍ، قَالَ: رَأَيْتُ عَمَرَ بْنَ الْخَطَّابِ افْتَنَحَ الصَّلَاةَ فَكَبَرَ، ثُمَّ قَالَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ

**[2388]** Abū Bakr reported: Hushaym reported from Mughīrah from Ibrāhīm who said: “When ‘Umar started the prayer, he would say Takbir.” Then he mentioned similar to the hadith of Ḥuṣayn and added: “He would say them aloud.” Ibrāhīm said: “He would not say them aloud.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ عُمَرُ إِذَا افْتَتَحَ الصَّلَاةَ كَبَرَ مِثْلَ حَدِيثِ حُصَيْنٍ، وَزَادَ فِيهِ: يَجْهَرُ بِهِنَّ قَالَ إِبْرَاهِيمُ: لَا يَجْهَرُ بِهِنَّ

**[2389]** Abū Bakr reported: Waki‘ reported: Al-A‘mash reported from Ibrāhīm from Al-Aswad who said: I heard ‘Umar saying when he started the prayer: “Subḥānaka Allāhumma wa bihamdika, wa tabāraka ismuka wa ta‘ālā jadduka, wa lā ilāha ghayruka.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، قَالَ: نَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، قَالَ: سَمِعْتُ عُمَرَ يَقُولُ حِينَ افْتَتَحَ الصَّلَاةَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ وَنَعَالَى جَذْكَ، وَلَا إِلَهَ غَيْرُكَ

**[2390]** Abū Bakr reported: Waki‘ reported from Ibn ‘Awn from Ibrāhīm from ‘Alqamah that he went to ‘Umar, and they said to him: “Memorize for us what you can.” When he returned, he said: “Among what I memorized is that he performed ablution twice, blew his nose twice, and when he said Takbir, or when he stood for prayer, he said: 'Subhānaka Allāhumma wa biḥamdika, wa tabāraka ismuka wa ta‘ālā jadduka, wa lā ilāha ghayruka.'”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ ابْنِ عَوْنِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، أَنَّهُ أَنْطَاقَ إِلَى عُمَرَ، فَقَالُوا لَهُ: أَحْفَظْ لَنَا مَا اسْتَطَعْتَ، فَلَمَّا قَدِمَ قَالَ: فِيمَا حَفِظْتُ أَنَّهُ تَوَضَّأَ مَرَّيْنِ، وَتَثَرَ مَرَّيْنِ، فَلَمَّا كَبَرَ، أَوْ فَلَمَّا قَامَ إِلَى الصَّلَاةِ، قَالَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ

**[2391]** Abū Bakr reported: ‘Abd as-Salām reported from Khuṣayf from Abū ‘Ubaydah from ‘Abd Allāh that when he started the prayer, he would say: “Subhānaka Allāhumma wa biḥamdika, wa tabāraka ismuka wa ta‘ālā jadduka, wa lā ilāha ghayruka.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ السَّلَامِ، عَنْ حُصَيْفٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ كَانَ إِذَا افْتَنَحَ الصَّلَاةَ قَالَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ

**[2392]** Abū Bakr reported: Abū Khālid al-Āḥmar reported from Ismā‘il ibn Abī Khālid from Ḥakīm ibn Jābir that when ‘Umar started the prayer, he would say: “Subḥānaka Allāhumma wa biḥamdika, wa tabāraka ismuka wa ta‘alā jadduka, wa lā ilāha ghayruka.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ إِسْمَاعِيلِ  
بْنِ أَبِي حَالِدٍ، عَنْ حَكِيمِ بْنِ جَابِرٍ، أَنَّ عُمَرَ كَانَ إِذَا  
فَتَّحَ الصَّلَاةَ، قَالَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ  
اسْمُكَ وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ

**[2393]** Abū Bakr reported: Abū Khālid al-Āḥmar reported from Ibn ‘Ajlān who said: It reached me that Abū Bakr used to say the same.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ ابْنِ  
عَجْلَانَ، قَالَ: بَأْعَنِي أَنَّ أَبَا بَكْرِ، كَانَ يَقُولُ مِنْ ذَلِكَ

**[2394]** Abū Bakr reported: Abū Bakr ibn ‘Ayyāsh reported from ‘Āsim from Abū Wā'il who said: When ‘Umar started the prayer, he would say: “Subḥānaka Allāhumma wa biḥamdika, wa tabāraka ismuka wa ta‘alā jadduka, wa lā ilāha ghayruka,” making us hear it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ،  
عَنْ أَبِي وَائِلٍ، قَالَ: كَانَ عُمَرُ، إِذَا فَتَّحَ الصَّلَاةَ قَالَ:  
سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ،  
وَلَا إِلَهَ غَيْرُكَ، يُسْمِعُنَا

**[2395]** Abū Bakr reported: Waki‘ reported from Sufyān from Maṇṣūr from Ibrāhīm from Al-Aswad from ‘Umar that when he started the prayer, he said: “Subḥānaka Allāhumma wa biḥamdika, wa tabāraka ismuka wa ta‘ālā jadduka, wa lā ilāha ghayruka.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ،  
عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عُمَرَ، أَنَّهُ قَالَ حِينَ  
اسْتَفْتَحَ الصَّلَاةَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ  
اسْمُكَ وَتَعَالَى جَذْكَ، وَلَا إِلَهَ غَيْرُكَ

**[2396]** Abū Bakr reported: Ibn Idrīs reported from Ḥuṣayn from ‘Amr ibn Murrah from ‘Abbād ibn ‘Āsim from Nāfi‘ ibn Jubayr ibn Muṭ‘im from his father who said: I heard the Prophet ﷺ when he started the prayer saying: “Allāhu Akbar Kabīrā (three times), wal-ḥamdu lillāhi ḥamdan kathīrā (three times), subḥānallāhi bukratan wa aṣīlā (three times). Allāhumma innī a‘ūdhu bika min ash-shaytān, min hamzīhi wa nafkhihi wa nafthih (O Allah, I seek refuge in You from Satan, from his madness, his arrogance, and his poetry).”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ  
عَمْرِو بْنِ مُرَّةَ، عَنْ عَبَادِ بْنِ عَاصِمٍ، عَنْ نَافِعِ بْنِ  
جُبَيْرٍ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ حِينَ افْتَحَ الصَّلَاةَ قَالَ: اللَّهُ أَكْبَرُ كَبِيرًا،  
ثَلَاثًا، وَالْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا، ثَلَاثًا، سُبْحَانَ اللَّهِ بُكْرَةً  
وَأَصِيلًا، ثَلَاثًا، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ، مِنْ  
هَمْزَهُ وَنَفْخَهُ وَنَقْثَهُ

**[2397]** Abū Bakr reported: Ibn Fuḍayl reported from Ḥuṣayn from ‘Amr ibn Murrah from Ibn Jubayr ibn Muṭ‘im from his father who said: “I saw the Prophet ﷺ praying Duha...” Then he mentioned similar to the hadith of Ibn Idrīs.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ ابْنِ جُبَيْرٍ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الصُّنْخَى فَذَكَرَ مِثْلَ حَدِيثِ ابْنِ إِنْرِيسَ

**[2398]** Abū Bakr reported: Ibn Fuḍayl reported from Al-‘Alā’ ibn al-Musayyib from ‘Amr ibn Murrah from Ṭalḥah ibn Yazid al-Anṣārī from Hudhayfah: The Prophet ﷺ stood one night in Ramadan in a room made of palm branches, then poured a bucket of water over himself, then said: “Allāhu Akbar, Dhul-Malakūti wal-Jabarūti wal-Kibriyā’i wal-‘Azamah (Allah is the Greatest, Possessor of Sovereignty, Might, Pride, and Greatness).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ طَلْحَةَ بْنِ يَزِيدَ الْأَنْصَارِيِّ، عَنْ حُذِيفَةَ، قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ مِنْ رَمَضَانَ فِي حُجْرَةٍ مِنْ جَرِيدِ النَّخْلِ، ثُمَّ صَبَّ عَلَيْهِ ذُلُواً مِنْ مَاءٍ، ثُمَّ قَالَ: اللَّهُ أَكْبَرُ ذُو الْمُلْكُوتِ وَالْجَبَرُوتِ وَالْكِبْرَيَاءِ وَالْعَظَمَةِ

[2399] Abū Bakr reported: Suwayd ibn ‘Amr al-Kalbī reported: ‘Abd al-‘Azīz ibn Abī Salamah reported: Al-Mājishūn, my uncle, informed us from Al-A’raj from ‘Ubayd Allāh ibn Abī Rāfi’ from ‘Alī who said: When the Prophet ﷺ started the prayer, he would say Takbir, then say: “Wajjahtu wajhiya lilladhī fātarassamāwāti wal-ardā hanifan musliman wa mā anā minal-mushrikīn. Inna ḥalātī wa nusukī wa mahyāya wa mamātī lillāhi rabbil-‘ālamīn, lā sharīka lahu, wa bidhālika umirtu wa anā awwalul-muslimīn. Allāhumma antal-Maliku lā ilāha illā anta, anta Rabbī wa anā ‘abduka, zalamtu nafṣī wa’taraftu bidhanbī, faghfir lī dhunūbī jami‘an, innahu lā yaghfirudh-dhunūba illā anta. Wahdīnī li-aḥsanil-akhlāqi lā yahdī li-aḥsanihā illā anta, waṣrif ‘annī sayyi’ahā lā yaṣrifu sayyi’ahā illā anta. Labbayka wa sa’dayka, wal-khayru kulluhu fī yadayka, anā bika wa ilayka, tabārakta wa ta’ālayta, astaghfiruka wa atūbu

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا سُوِيْدُ بْنُ عَمْرُو الْكَلْبِيُّ، قَالَ: نَا عَبْدُ الْعَزِيزَ بْنُ أَبِي سَلَمَةَ، قَالَ: أَنَا الْمَاجِشُونُ، عَمِيْ عنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيٍّ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا افْتَنَّ الصَّلَاةَ كَبَرَ، ثُمَّ قَالَ: وَجَهْتَ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَوَاتِي وَسُكُونِي، وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ، وَبِذَلِكَ أَمْرَتُ وَأَنَا أَوْلُ الْمُسْلِمِينَ، اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي ، وَأَنَا عَبْدُكَ ، ظَلَمْتُ نَفْسِي، وَاعْتَرَفْتُ بِذَنْبِي، فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ ، فَلَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، لَبِّيْكَ وَسَعْدِيْكَ سَيِّهِمَا ، فَلَا يَصْرُفُ سَيِّهِمَا إِلَّا أَنْتَ، لَبِّيْكَ وَإِلَيْكَ ، وَالْخَيْرُ كُلُّهُ فِي يَدِيْكَ، أَنَا بِكَ وَإِلَيْكَ ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَعْفِرُكَ وَأَتُوْبُ إِلَيْكَ

**[2400]** Abū Bakr reported: Ghundar reported from Shu‘bah from Al-Ḥakam who said: I heard ‘Amr ibn Maymūn saying: ‘Umar led us in the Fajr prayer while he was traveling at Dhul-Ḥulayfah intending to go to Mecca. He said: “Allāhu Akbar, Subḥānaka Allāhumma wa biḥamdika, wa tabāraka ismuka wa ta‘alā jadduka, wa lā ilāha ghayruka.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، قَالَ: سَمِعْتُ عَمْرًا وَبْنَ مَيْمُونَ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، الصُّبْحَ وَهُوَ مُسَافِرٌ بِذِي الْحُلَيْفَةِ، وَهُوَ يُرِيدُ مَكَّةَ، فَقَالَ: اللَّهُ أَكْبَرُ، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ

**[2401]** Abū Bakr told us, saying: Zayd ibn al-Ḥubāb told us, saying: Ja‘far ibn Sulaymān ad-Ḏuba‘ī told me, from ‘Alī ibn ‘Alī ar-Rifā‘ī, from Abū al-Mutawakkil, from Abū Sa‘īd al-Khudrī, who said: The Prophet ﷺ used to start the prayer by saying: "Glory be to You, O Allah, and praise be to You, and blessed is Your Name, and exalted is Your Majesty, and there is no god besides

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا زَيْدُ بْنُ حُبَابٍ، قَالَ: حَدَّثَنِي جَعْفُرُ بْنُ سُلَيْمَانَ الضَّبَاعِيَّ، عَنْ عَلَيِّ بْنِ عَلَيِّ الرِّفَاعِيِّ، عَنْ أَبِي الْمُؤْكِلِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَقْبِطُ الصَّلَاةَ، يَقُولُ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ

**[2402]** Abū Bakr told us, saying: Hushaym told us, saying: Juwaybir informed us, from Ad-Dahhāk, regarding His saying: {And glorify the praises of your Lord when you arise} [At-Tūr: 48]. He said: "When you stand for prayer, you say these words: 'Glory be to You, O Allah, and praise be to You, and blessed is Your Name, and exalted is Your Majesty, and there is no god besides You.'"

**[2403]** Abū Bakr told us, saying: Ibn Fuḍayl and Abū Mu‘awiyah told us, from Al-A‘mash, from Ibrāhīm at-Taymī, from Al-Hārith ibn Suwayd, who said: Ibn Mas‘ūd said: "Indeed, some of the most beloved speech to Allah is for a man to say: 'Glory be to You, O Allah, and praise be to You, and blessed is Your Name, and exalted is Your Majesty, and there is no god besides You. My Lord, I have wronged myself, so forgive me, for indeed no one forgives sins except You.'"

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمٌ، قَالَ: أَنَا جُوبِرُ، عَنِ الضَّحَّاكِ، فِي قَوْلِهِ: {وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ} قَالَ: "حِينَ تَقُومُ إِلَى الصَّلَاةِ تَقُولُ" [الطور 48]: هُؤُلَاءِ الْكَلِمَاتِ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَذْكَ، وَلَا إِلَهَ غَيْرُكَ

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ فُضَيْلٍ، وَأَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمِ التَّمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، قَالَ: قَالَ ابْنُ مَسْعُودٍ: "إِنَّ مِنْ أَحَبِّ الْكَلَامِ إِلَى اللَّهِ أَنْ يَقُولَ الرَّجُلُ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَذْكَ، وَلَا إِلَهَ غَيْرُكَ، رَبِّ إِنِّي ظَلَمْتُ نَفْسِي، فَاغْفِرْ لِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

**[2404]** Abū Bakr told us, saying: Abū Mu‘āwiyah told us, from Al-A‘mash, from Ibrāhīm, from Al-Aswad, who said: "When ‘Umar started the prayer, he would raise his voice so we could hear: 'Glory be to You, O Allah, and praise be to You, and blessed is Your Name, and exalted is Your Majesty, and there is no god besides You.'"

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ،  
عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، قَالَ: كَانَ عُمَرُ، إِذَا افْتَنَ  
الصَّلَاةَ رَفَعَ صَوْتَهُ يُسْمِعُنَا: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ،  
وَبَيْنَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ

**[2405]** Abū Bakr told us, saying: ‘Ubayd Allāh told us, saying: Isrā’il told us, from Abū Ishāq, from ‘Abd Allāh ibn Abī al-Khalīl, from ‘Alī, who said: I heard him say when he said Takbir in prayer: "There is no god but You, glory be to You. I have wronged myself, so forgive me my sins, for indeed no one forgives sins except You."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ اللَّهِ، قَالَ: نَا إِسْرَائِيلُ، عَنْ  
أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْخَلِيلِ، عَنْ عَلَيِّ،  
قَالَ: سَمِعْتُهُ حِينَ كَبَرَ فِي الصَّلَاةِ قَالَ: لَا إِلَهَ إِلَّا أَنْتَ،  
سُبْحَانَكَ، إِنَّى ظَلَمْتُ نَفْسِي، فَاغْفِرْ لِي ذُنُوبِي، إِنَّهُ لَا  
يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

**[2406]** Abū Bakr told us, saying: Wakī‘ told us, from Sufyān and ‘Alī ibn Ṣalīḥ, from Abū Ishāq, from Abū al-Khalīl, from ‘Alī, similar to it.

حَدَّثَنَا أَبُو بَكْرٍ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، وَعَلَيِّ  
بْنِ صَالِحٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْخَلِيلِ، عَنْ  
عَلَيِّ، مِثْلُهُ

**[2407]** Abū Bakr told us, saying: Waki‘ told us, from Sufyān and ‘Alī ibn Ṣalih, from Abū Ishaq, from Abū al-Haytham, who said: I heard Ibn ‘Umar say when he started the prayer: "Allah is Most Great, and glory be to Allah and His praise morning and evening. O Allah, make it the most beloved thing to me and the most feared thing with me."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفِيَّانَ، وَعَلِيٌّ بْنُ صَالِحٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْهَيْمَنِ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ حِينَ يَفْتَنُ الصَّلَاةَ: اللَّهُ أَكْبَرُ كَبِيرًا، وَسُبْحَانَ اللَّهِ وَبِحَمْدِهِ بُكْرَةً وَأَصِيلًا، اللَّهُمَّ اجْعَلْنَا شَيْئًا إِلَيْكَ، وَأَخْشَى شَيْئًا عِنْدِكَ

**[2408]** Abū Bakr told us, saying: Abū Mu‘awiyah told us, from Al-A‘mash, from Ibrāhīm, from Al-Aswad, from Ibn Mas‘ūd, similar to it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ ابْنِ مَسْعُودٍ، نَحْوُهُ

**[2409]** Abū Bakr told us, saying: Ibn ‘Uyaynah told us, from Az-Zuhri, from Sālim, from his father, who said: "I saw the Prophet ﷺ, when he started the prayer, raise his hands until they were level with his shoulders."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا افْتَنَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَتَّى يُحَادِيَ مَنْكِبَيْهِ

**[2410]** Ibn Idrīs told us, from ‘Āsim ibn Kulayb, from his father, from Wā'il ibn Ḥujr, who said: I came to Medina and said: "I will surely look at the prayer of the Prophet ﷺ." He said: "So he said Takbir and raised his hands until I saw his thumbs near his ears."

حَدَّثَنَا أَبْنُ إِنْدَرِيسَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلَ بْنِ حُجْرٍ، قَالَ: قَيْمَتُ الْمَدِينَةِ، فَقُلْتُ: لَا نَظَرَنَّ إِلَى صَلَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَكَبَرَ وَرَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ إِبْهَامِيْهِ قَرِيبًا مِنْ أَذْنَيْهِ

**[2411]** Hushaym told us, from Yazīd ibn Abī Ziyād, from Ibn Abī Laylā, from Al-Barā' ibn ‘Azib, who said: "I saw the Prophet ﷺ raise his hands until they almost aligned with his ears."

حَدَّثَنَا هُشَيْمٌ، عَنْ يَزِيدَ بْنِ أَبِي زَيَادٍ، عَنْ أَبْنِ أَبِي لَيْلَى، عَنْ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَفَعَ يَدَيْهِ حَتَّى كَانَتَا ثُحَابَيَانَ بِأَذْنَيْهِ

**[2412]** Ibn Numayr told us, from Sa‘īd ibn Abī ‘Arūbah, from Qatādah, from Naṣr ibn ‘Āsim, from Mālik ibn al-Huwayrith, who said: "I saw the Prophet ﷺ raise his hands until he aligned them with the tops of his ears."

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ سَعِيدِ بْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَفَعَ يَدَيْهِ حَتَّى يُخَادِي بِهِمَا فُرُوعَ أَذْنَيْهِ

**[2413]** Wakī‘ told us, from Sufyān, from Az-Zubayr ibn ‘Adī, from Ibrāhīm, from Al-Aswad, that ‘Umar used to raise his hands in prayer level with his shoulders.

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، أَنَّ عُمَرَ كَانَ يَرْفَعُ يَدَيْهِ فِي الصَّلَاةِ حَذْوَ مَنْكِبَيْهِ

**[2414]** Ibn Idrīs told us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, that he used to raise his hands level with his shoulders.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعَ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ

**[2415]** Jarīr told us, from Mughīrah, from Ibrāhīm, who said: "He should not go beyond his ears with his hands in the opening [of prayer]."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا يُجَاوِزُ أُذُنَيْهِ بِيَدَيْهِ فِي الْإِقْتِنَاحِ

**[2416]** Wakī‘ told us, from Isrā’il, from Jābir, from Abū Ja‘far, who said: "He should not go beyond his ears with his hands in the opening [of prayer]."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي حَعْفَرٍ، قَالَ: لَا يُجَاوِزُ أُذُنَيْهِ بِيَدَيْهِ فِي الْإِقْتِنَاحِ

**[2417]** ‘Abbād ibn Ḥammād told us, from Ibn ‘Awn, from Muḥammad, that he used to raise his hands level with his shoulders.

حَدَّثَنَا عَبَادُ بْنُ حَمَادٍ، عَنْ ابْنِ عَوْنَ، عَنْ مُحَمَّدٍ، أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ

**[2418]** Ishāq ibn Mansūr and ‘Ubayd Allāh told us, from Isrā’il, from Abū Ishāq, from Abū Maysarah, who said: "Our companions, when they started prayer, used to raise their hands to their ears."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، وَعُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي مَيْسَرَةَ، قَالَ: كَانَ أَصْحَابُنَا إِذَا افْتَنَحُوا الصَّلَاةَ رَفَعُوا أَيْدِيهِمْ إِلَى آذَانِهِمْ

[2419] ‘Abdah ibn Sulaymān told us, from ‘Abd al-Malik ibn Abī Sulaymān, from ‘Aṭā’, who said: "Do not go beyond your ears with your hands in supplication or otherwise."

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَالِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، قَالَ: لَا تُجَاوِرْ بِيَدِيكَ أَذْنِيْكَ فِي دُعَاءٍ أَوْ غَيْرِهِ

[2420] Ibn Idrīs told us, from ‘Āṣim ibn Kulayb, from Muḥārib, who said: "If you had seen ‘Abd Allāh ibn ‘Umar, when he stood for prayer, he would do like this, and raise his hands level with his face."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ مُحَارِبٍ، قَالَ: لَوْ رَأَيْتَ عَبْدَ اللَّهِ بْنَ عُمَرَ، إِذَا قَامَ إِلَى الصَّلَاةِ قَالَ هَكَذَا، وَرَفَعَ يَدَيْهِ حَدْوَ وَجْهِهِ

[2421] Ibn Idrīs told us, from Yahyā ibn Sa‘id, from Sulaymān ibn Yasār, that the Prophet ﷺ used to raise his hands level with his shoulders.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ حَدْوَ مَنْكِبِيهِ

[2422] Sufyān ibn ‘Uyaynah told us, from Ismā‘il ibn Muḥammad, from Al-A‘raj, who said: I heard Abū Hurayrah say: "Some of you say like this"—and Sufyān raised his hands until they went beyond his head—"and some of you say like this"—and he placed his hands at his stomach—"and some of you say like this"—meaning level with his shoulders.

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنِ الْأَعْرَجِ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: مِنْكُمْ مَنْ يَقُولُ هَكَذَا وَرَفَعَ سُفْيَانُ يَدَيْهِ حَتَّى تُجَاوِرْ بِهِمَا رَأْسَهُ، وَمِنْكُمْ مَنْ يَقُولُ هَكَذَا وَوَضَعَ يَدَيْهِ عِنْدَ بَطْنِهِ، وَمِنْكُمْ مَنْ يَقُولُ هَكَذَا يَعْنِي حَدْوَ مَنْكِبِيهِ

[2423] Ma'n ibn 'Isā told us, from Khālid ibn Abī Bakr, who said: "I saw Sālim, when he stood [for prayer], raising his hands level with his shoulders."

[2424] Aḥmad ibn Bashīr told us, from Mis'ar, from Ibn Abī Dhi'b, from Sālim, that he used to raise his hands level with his shoulders.

[2425] Abū Bakr told us, saying: Sufyān ibn 'Uyaynah told us, from Az-Zuhrahī, from Sālim, from his father, who said: "I saw the Prophet ﷺ raise his hands when he started the prayer, when he bowed, and after he raised [from bowing], but he did not raise his hands between the two prostrations."

[2426] Ibn Idrīs told us, from 'Āṣim ibn Kulayb, from his father, from Wā'il ibn Hujr, who said: "I saw the Prophet ﷺ raising his hands every time he bowed and raised [from bowing]."

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ، قَالَ: رَأَيْتُ سَالِمًا، إِذَا قَامَ يَرْفَعُ يَدَيْهِ حَدْوَ مُنْكِبَيْهِ

حَدَّثَنَا أَحْمَدُ بْنُ بَشِيرٍ، عَنْ مِسْعَرٍ، عَنْ أَبْنِ أَبِي ذِئْبٍ، عَنْ سَالِمٍ، أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ حَدْوَ مُنْكِبَيْهِ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الْزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْفَعُ يَدَيْهِ إِذَا افْتَنَحَ الصَّلَاةَ وَإِذَا رَكَعَ، وَبَعْدَمَا يَرْفَعُ، وَلَا يَرْفَعُ يَدَيْهِ بَيْنَ السَّجْدَتَيْنِ

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْفَعُ يَدَيْهِ كُلَّمَا رَكَعَ وَرَفَعَ

**[2427]** Ibn Numayr told us, from Ibn Abī ‘Arūbah, from Naṣr ibn ‘Āsim, from Mālik ibn al-Ḥuwayrith, who said: "I saw the Prophet ﷺ saying Takbir and raising his hands when he bowed, and when he raised his head from bowing, until he aligned them with the tops of his ears."

حَدَّثَنَا أَبْنُ ثُمَيْرٍ، عَنْ أَبْنِ أَبِي عَرْوَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُ وَيَرْفَعُ يَدَيْهِ إِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، حَتَّىٰ يُخَادِي بِهِمَا فُرُوعَ أُذُنَيْهِ

**[2428]** Hushaym told us, from Az-Zuhrī, from Sālim, from Ibn ‘Umar, that the Prophet ﷺ used to raise his hands when he started, when he bowed, and when he raised his head, and he did not go beyond his ears with them.

حَدَّثَنَا هُشَيْمٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ إِذَا افْتَنَّ، وَإِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ، وَلَا يُجَاوِرُ بِهِمَا أُذُنَيْهِ

**[2429]** Hushaym told us, saying: Yahyā ibn Sa‘id informed us, from Sulaymān ibn Yasār, from the Prophet ﷺ similar to that.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ ذَلِكَ،

**[2430]** Hushaym told us, saying: Layth informed us, from ‘Aṭā’, who said: I saw Abū Sa‘id al-Khudrī, Ibn ‘Umar, Ibn ‘Abbās, and Ibn az-Zubayr raising their hands similar to the hadith of Az-Zuhrī.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا لَيْثٌ، عَنْ عَطَاءٍ، قَالَ: رَأَيْتُ أَبَا سَعِيدِ الْخُدْرِيَّ، وَابْنَ عُمَرَ، وَابْنَ عَبَّاسٍ، وَابْنَ الرُّزَيْرِ، يَرْفَعُونَ أَيْدِيهِمْ نَحْوًا مِنْ حَدِيثِ الزُّهْرِيِّ

**[2431]** Hushaym told us, saying: Abū Jamrah informed us, saying: "I saw Ibn ‘Abbās raising his hands when he started the prayer, when he bowed, and when he raised his head from bowing."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو جَمْرَةَ، قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ، يَرْفَعُ يَدِيهِ إِذَا افْتَنَحَ الصَّلَاةَ، وَإِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ

**[2432]** Mu‘ādh ibn Mu‘ādh told us, from Ibñ Abī ‘Arūbah, from Qatādah, from Al-Ḥasan, who said: "The Companions of the Prophet ﷺ were in their prayers as if their hands were fans, when they bowed and when they raised their heads."

حَدَّثَنَا مُعاَذُ بْنُ مُعَاذٍ، عَنْ ابْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، قَالَ: كَانَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صَلَاتِهِمْ كَانُوا يَرْفَعُونَ يَدِيهِمُ الْمَرَاوِحَ، إِذَا رَكَعُوا وَإِذَا رَفَعُوا رُغْوَسَهُمْ

**[2433]** Mu‘ādh ibn Mu‘ādh told us, from Ḥumayd, from Anas, that he used to raise his hands when he entered the prayer, when he bowed, and when he raised his head from bowing.

حَدَّثَنَا مُعاَذُ بْنُ مُعَاذٍ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، أَنَّهُ كَانَ يَرْفَعُ يَدِيهِ إِذَا دَخَلَ فِي الصَّلَاةَ، وَإِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ

**[2434]** Ath-Thaqafī told us, from Ḥumayd, from Anas, that the Prophet ﷺ used to raise his hands in bowing and prostration.

حَدَّثَنَا الثَّقَافِيُّ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدِيهِ فِي الرُّكُوعِ وَالسُّجُودِ

**[2435]** Mu‘ādh ibn Mu‘ādh told us, from Ash‘ath, who said: "Al-Ḥasan used to do it."

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنْ أَشْعَثَ، قَالَ: كَانَ الْحَسَنُ، يَفْعُلُهُ

**[2436]** Mu‘ādh told us, from Ibn ‘Awn, who said: "Muhammad used to raise his hands when he entered the prayer, when he bowed, and when he raised his head from bowing."

حَدَّثَنَا مُعَاذُ، عَنْ ابْنِ عَوْنِ، قَالَ: كَانَ مُحَمَّدٌ، يَرْفَعُ يَدَيْهِ إِذَا دَخَلَ فِي الصَّلَاةِ، وَإِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ

**[2437]** Ibn ‘Ulayyah told us, from Khālid, that Abū Qilābah used to raise his hands when he bowed and when he raised his head from bowing.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ خَالِدٍ، أَنَّ أَبَا قِلَابَةَ، كَانَ يَرْفَعُ يَدَيْهِ إِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ

**[2438]** Hushaym told us, saying: 'Abd al-Ḥamīd ibn Ja'far al-Anṣārī informed us, from Muḥammad ibn 'Amr ibn 'Aṭā' al-Qurashī, who said: I saw Abū Ḥumayd as-Sā'idī with ten people from the Companions of the Prophet ﷺ. He said: "Shall I not tell you about the prayer of the Prophet ﷺ?" They said: "Bring it on." He said: "I saw him raising his hands when he said Takbir at the opening of the prayer, and when he bowed he raised his hands, and when he raised his head from bowing he raised his hands, then he would remain standing until every bone settled in its place, then he would go down to prostrate and say

**[2439]** Abū Bakr told us, saying: Ibn Fuḍayl told us, from 'Āsim ibn Kulayb, from Muḥārib ibn Dithār, from Ibn 'Umar, who said: I saw him raising his hands during bowing and prostration. So I said to him: "What is this?" He said: "The Prophet ﷺ, when he stood up from the two Rak'ahs, would say Takbir and raise his hands."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ الْأَنْصَارِيُّ، عَنْ مُحَمَّدِ بْنِ عَمْرُو بْنِ عَطَاءِ الْقَرْشِيِّ، قَالَ: رَأَيْتُ أَبَا حُمَيْدَ السَّاعِدِيَّ، مَعَ عَشَرَةً رَهْطًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَلَا أَحْذِكُمْ عَنْ صَلَاتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالُوا: هَاتِ، قَالَ: فَرَأَيْتُهُ إِذَا كَبَرَ عِنْدَ فَاتِحةِ الصَّلَاةِ رَفَعَ يَدِيهِ، وَإِذَا رَكَعَ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدِيهِ، ثُمَّ يَمْكُثُ قَائِمًا حَتَّى يَقْعُدَ كُلُّ عَظِيمٍ فِي مَوْضِعِهِ، ثُمَّ يَهْبِطُ سَاجِدًا وَيُكَبِّرُ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضِيلٍ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ ابْنِ عُمَرَ، قَالَ: رَأَيْتُهُ يَرْفَعُ يَدِيهِ فِي الرُّكُوعِ وَالسُّجُودِ، فَقُلْتُ لَهُ: مَا هَذَا؟ فَقَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ الرَّكْعَتَيْنِ كَبَرَ وَرَفَعَ يَدِيهِ

**[2440]** Abū Bakr told us, saying: Waki‘ told us, from Ibñ Abī Laylā, from Al-Ḥakam and ‘Isā, from ‘Abd ar-Rahmān ibn Abī Laylā, from Al-Barā’ ibn ‘Azib, that the Prophet ﷺ used to raise his hands when he started the prayer, then he would not raise them again until he finished.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِبِيعُ، عَنْ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، وَعِيسَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا افْتَنَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ، ثُمَّ لَا يَرْفَعُهُمَا حَتَّى يَقْرُعَ

**[2441]** Waki‘ told us, from Sufyān, from ‘Aṣim ibn Kulayb, from ‘Abd Allāh ibn al-Aswad, from ‘Alqamah, from ‘Abd Allāh, who said: "Shall I not show you the prayer of the Messenger of Allah ﷺ?" So he did not raise his hands except once.

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: أَلَا أُرِيكُمْ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَلَمْ يَرْفَعْ يَدَيْهِ إِلَّا مَرَّةً

**[2442]** Waki‘ told us, from Abū Bakr ibn ‘Abd Allāh ibn Qitāf an-Nahshalī, from ‘Aṣim ibn Kulayb, from his father, that ‘Alī used to raise his hands when he started the prayer, then he would not repeat it.

حَدَّثَنَا وَكِبِيعُ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ قِطَافِ التَّهْشِلِيِّ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، أَنَّ عَلِيًّا، كَانَ يَرْفَعُ يَدَيْهِ إِذَا افْتَنَحَ الصَّلَاةَ، ثُمَّ لَا يَعُودُ

**[2443]** Waki‘ told us, from Mis‘ar, from Abū Ma‘shar, from Ibrāhīm, from ‘Abd Allāh, that he used to raise his hands at the beginning when he started [prayer], then he would not raise them again.

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ أَبِي مَعْشِرٍ، عَنْ إِبْرَاهِيمَ،  
عَنْ عَبْدِ اللَّهِ، أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ فِي أَوَّلِ مَا يَسْتَقْبَحُ، ثُمَّ  
لَا يَرْفَعُهُمَا

**[2444]** Ibn Mubārak told us, from Ash‘ath, from Ash-Sha‘bī, that he used to raise his hands at the first Takbir, then he would not raise them again.

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ أَشْعَثٍ، عَنِ الشَّعْبِيِّ، أَنَّهُ كَانَ  
يَرْفَعُ يَدَيْهِ فِي أَوَّلِ التَّكْبِيرِ، ثُمَّ لَا يَرْفَعُهُمَا

**[2445]** Hushaym told us, saying: Huṣayn and Muḡīrah informed us, from Ibrāhīm, that he used to say: "When you say Takbir at the opening of the prayer, raise your hands, then do not raise them for the rest."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ، وَمُغِيرَةً، عَنْ  
إِبْرَاهِيمَ، أَنَّهُ كَانَ يَقُولُ: إِذَا كَبَرْتَ فِي فَاتِحَةِ الصَّلَاةِ  
فَارْفَعْ يَدَيْكَ، ثُمَّ لَا تَرْفَعْهُمَا فِيمَا بَقِيَ

**[2446]** Waki‘ and Abū Usāmah told us, from Shu‘bah, from Abū Ishaq, who said: "The companions of ‘Abd Allāh and the companions of ‘Alī used not to raise their hands except at the opening of the prayer." Waki‘ said: "Then they would not repeat it."

حَدَّثَنَا وَكِيعٌ، وَأَبُو أَسَامَةَ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ،  
قَالَ: كَانَ أَصْحَابُ عَبْدِ اللَّهِ وَأَصْحَابُ عَلَيِّ، لَا  
يَرْفَعُونَ يَدِيهِمْ إِلَّا فِي افْتِتاحِ الصَّلَاةِ، قَالَ وَكِيعٌ، ثُمَّ  
لَا يَعُودُنَّ

**[2447]** Abū Bakr ibn ‘Ayyāsh told us, from Ḥuṣayn and Mughīrah, from Ibrāhīm, who said: "Do not raise your hands in any part of the prayer except in the first opening."

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنْ حُصَيْنٍ، وَمُغِيرَةً، عَنْ إِبْرَاهِيمَ، قَالَ: لَا تَرْفَعْ يَدِيكَ فِي شَيْءٍ مِّنَ الصَّلَاةِ إِلَّا فِي الْإِفْتَاحَةِ الْأُولَى

**[2448]** Abū Bakr told us, from Al-Hajjāj, from Talḥah, from Khaythamah and Ibrāhīm, who said: "They both used not to raise their hands except at the beginning of the prayer."

حَدَّثَنَا أَبُو بَكْرٍ عَنِ الْحَجَاجِ، عَنْ طَلْحَةَ، عَنْ خَيْثَمَةَ، وَإِبْرَاهِيمَ، قَالَ: كَانَا لَا يَرْفَعُانِي أَيْدِيهِمَا إِلَّا فِي بَدْءِ الصَّلَاةِ

**[2449]** Yahyā ibn Sa‘īd told us, from Ismā‘il, who said: "Qays used to raise his hands the first time he entered the prayer, then he would not raise them again."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ إِسْمَاعِيلَ، قَالَ: كَانَ قَيْسُ، يَرْفَعُ يَدِيهِ أَوَّلَ مَا يَدْخُلُ فِي الصَّلَاةِ، ثُمَّ لَا يَرْفَعُهُمَا

**[2450]** Ibn Fuḍayl told us, from ‘Atā’, from Sa‘īd ibn Jubayr, from Ibn ‘Abbās, who said: "Hands are not raised except in seven situations: When standing for prayer, when seeing the House (Kaaba), on Ṣafā and Marwah, in ‘Arafāt, in Jam‘ (Muzdalifah), and at the Jamarāt."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَطَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: "لَا تَرْفَعْ الْأَيْدِي إِلَّا فِي سَبْعَةِ مَوَاطِنٍ: إِذَا قَامَ إِلَى الصَّلَاةِ، وَإِذَا رَأَى الْبَيْتَ، وَعَلَى الصَّفَا وَالْمَرْوَةِ، وَفِي عَرَفَاتٍ، وَفِي جَمْعٍ، وَعِنْدَ الْجِمَارِ"

**[2451]** Mu‘āwiyah ibn Hishām told us, from Sufyān ibn Muslim al-Juhanī, who said: "Ibn Abī Laylā used to raise his hands the first thing when he said Takbir."

حَدَّثَنَا مُعاوِيَةُ بْنُ هُشَيْمٍ، عَنْ سُفْيَانَ بْنِ مُسْلِمِ الْجُهْنَىِّ،  
قَالَ: كَانَ ابْنُ أَبِي لَيْلَى، يَرْفَعُ يَدَيْهِ أَوَّلَ شَيْءٍ إِذَا كَبَرَ

**[2452]** Abū Bakr ibn ‘Ayyāsh told us, from Ḥuṣayn, from Mujāhid, who said: "I did not see Ibn ‘Umar raise his hands except at the beginning when he started."

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ حُصَيْنٍ، عَنْ مُجَاهِدٍ،  
قَالَ: مَا رَأَيْتُ ابْنَ عُمَرَ، يَرْفَعُ يَدَيْهِ إِلَّا فِي أَوَّلِ مَا  
يَفْتَحُ

**[2453]** Wakī‘ told us, from Sharīk, from Jābir, from Al-Aswad and ‘Alqamah, that they both used to raise their hands when they started, then they would not repeat it.

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ جَابِرٍ، عَنِ الْأَسْوَدِ،  
وَعَلْقَمَةَ، أَنَّهُمَا كَانَا يَرْفَعُانِيْ أَيْدِيهِمَا إِذَا أَفْتَحَا ثُمَّ لَا  
يُعُودَانِ

[2454] Yaḥyā ibn Ādām told us, from Hasan ibn ‘Ayyāsh, from ‘Abd al-Malik ibn Abjar, from Az-Zubayr ibn ‘Adī, from Ibrāhīm, from Al-Aswad, who said: "I prayed with ‘Umar, and he did not raise his hands in any part of his prayer except when he started the prayer." ‘Abd al-Malik said: "And I saw Ash-Sha‘bī, Ibrāhīm, and Abū Ishāq not raising their hands except when they started the prayer."

[2455] Hafṣ told us, from Al-A‘mash, from Ibrāhīm, from Al-Aswad, who said: ‘Umar started the prayer, then said Takbir, then said: "Glory be to You, O Allah, and praise be to You, and blessed is Your Name, and exalted is Your Majesty, and there is no god besides You. I seek refuge in Allah from the accursed Satan. Praise be to Allah, Lord of the worlds."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ حَسَنِ بْنِ عَيَّاشٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبْجَرَ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، قَالَ: صَلَّيْتُ مَعَ عُمَرَ، فَلَمْ يَرْفَعْ يَدَيْهِ فِي شَيْءٍ مِّنْ صَلَاتِهِ إِلَّا حِينَ افْتَنَحَ الصَّلَاةَ قَالَ عَبْدُ الْمَلِكِ: وَرَأَيْتُ الشَّعْبِيَّ، وَإِبْرَاهِيمَ، وَأَبَا إِسْحَاقَ، لَا يَرْفَعُونَ أَيْدِيهِمُ إِلَّا حِينَ يَقْتَنِحُونَ الصَّلَاةَ

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، قَالَ: افْتَنَحَ عُمَرُ الصَّلَاةَ، ثُمَّ كَبَرَ، ثُمَّ قَالَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَذْكَ، وَلَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

**[2456]** Ibn Fuḍayl told us, from Huṣayn, from Sufyān, from Al-Aswad, who said: I heard ‘Umar start the prayer and say Takbir, then he said: "Glory be to You, O Allah, and praise be to You, and blessed is Your Name, and exalted is Your Majesty, and there is no god besides You." Then he sought refuge.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ سُفِيَّانَ، عَنْ الْأَسْوَدِ، قَالَ: سَمِعْتُ عُمَرَ، افْتَنَحَ الصَّلَاةَ وَكَبَرَ، فَقَالَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ، لَمْ تَعُودْ

**[2457]** Abū Bakr told us, saying: Ḥafṣ told us, from Ibn Jurayj, from Nāfi‘, from Ibn ‘Umar, who used to seek refuge saying: "I seek refuge in Allah from the accursed Satan," or "I seek refuge in Allah, the All-Hearing, the All-Knowing, from the accursed Satan."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ أَبْنِ جُرَيْجٍ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، كَانَ يَتَعَوَّذُ يَقُولُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، أَوْ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

**[2458]** Muḥammad ibn Abī ‘Adī told us, from Kahmas, from ‘Abd Allāh ibn Muslim ibn Yasār, who said: My father heard me seeking refuge by saying "by the All-Hearing, the All-Knowing". He said: "What is this?" He said: "Say: I seek refuge in Allah from the accursed Satan; indeed, Allah is the All-Hearing, the All-Knowing."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ كَهْمَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ بْنِ يَسَارٍ، قَالَ: سَمِعَنِي أَبِي، وَأَنَا أَسْتَعِذُ بِالسَّمِيعِ الْعَلِيمِ، فَقَالَ: مَا هَذَا؟ قَالَ: "قُلْ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، أَنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ"

[2459] ‘Abd al-Wahhāb ath-Thaqafī told us, from Ayyūb, from Muḥammad, that he used to seek refuge before reading Sūrat Al-Fātiḥah and after it, and he would say in his refuge seeking: "I seek refuge in Allah, the All-Hearing, the All-Knowing, from the incitements of the devils, and I seek refuge in Allah lest they be present with me."

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ أَنَّهُ كَانَ يَتَعَوَّذُ قَبْلَ قِرَاءَةِ فَاتِحَةِ الْكِتَابِ وَبَعْدَهَا، وَيَقُولُ فِي تَعَوِّذِهِ: أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنْ هَمَرَاتِ الشَّيَاطِينِ، وَأَعُوذُ بِاللَّهِ أَنْ يَحْضُرُونَ

[2460] Ibn Idrīs told us, from Ḥuṣayn, from ‘Amr ibn Murrah, from ‘Abbād ibn ‘Āsim, from Nāfi‘ ibn Jubayr ibn Muṭ‘im, from his father, who said: I heard the Prophet ﷺ when he started the prayer say: "O Allah, I seek refuge in You from the accursed Satan, from his spurring, his blowing, and his spitting."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ عَبَادِ بْنِ عَاصِمٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أَفْتَأَخَ الصَّلَاةَ قَالَ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزَهٖ وَنَفْخَهٖ وَنَفْثَهٖ

**[2461]** Abū Bakr told us, saying: 'Abd as-Salām ibn Ḥarb told us, from Sa'īd, from Abū Ma'shar, from Ibrāhīm, who said: "If he glorifies Allah (Tasbih), or says Takbir, or says Tahlil, it suffices him in the opening, and he prostrates two prostrations for forgetfulness."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا عَبْدُ السَّلَامَ بْنُ حَرْبٍ، عَنْ سَعِيدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا سَبَّحَ أَوْ كَبَرَ أَوْ هَلَّ أَجْزَأَهُ فِي الْإِفْتَتاحِ، وَيَسْجُدُ سَجْدَةً السَّهْوِ

**[2462]** Wakī‘ told us, from Sufyān, from Ibñ Abī Laylā, from Al-Ḥakam, who said: "If he glorifies Allah or says Tahlil in the opening of the prayer, it suffices him instead of Takbir."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ الْحَكَمِ، قَالَ: إِذَا سَبَّحَ أَوْ هَلَّ فِي افْتِتاحِ الصَّلَاةِ أَجْزَأَهُ مِنَ التَّكْبِيرِ

**[2463]** Wakī‘ told us, from Ziyād ibn Abī Muslim, who said: I heard Abū al-Āliyah being asked: "With what did the Prophets start the prayer?" He said: "With Tawḥīd (Oneness of Allah), Tasbīh (Glorification), and Tahlīl (Declaring there is no god but Allah)."

حَدَّثَنَا وَكِيعٌ، عَنْ زِيَادِ بْنِ أَبِي مُسْلِمٍ، قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ سُلَيْلَ بْنَ يَأْيَ شَيْءٍ كَانَ الْأَنْبِيَاءُ يَسْتَقْبَلُونَ الصَّلَاةَ؟ قَالَ: بِالْتَّوْحِيدِ وَالْتَّسْبِيحِ وَالْتَّهْلِيلِ

[2464] Abū Mu‘āwiyah told us, from a man, from Ash-Sha‘bī, who said: "With whichever of Allah's names you start the prayer, it suffices you."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ رَجُلٍ، عَنِ الشَّعْبِيِّ، قَالَ: بِأَيِّ  
أَسْمَاءِ اللَّهِ افْتَنَحَ الصَّلَاةَ أَجْرَ أَكْ

[2465] Abū Mu‘āwiyah told us, from Ḥajjāj, from Ḥammād, from Ibrāhīm, who said: "If he forgets the opening Takbir, he starts over."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَاجٍ، عَنْ حَمَادٍ، عَنْ  
إِبْرَاهِيمَ، قَالَ: إِذَا نَسِيَ تَكْبِيرَةَ الْإِفْتَاحِ اسْتَأْنِفْ

[2466] Ibn Idrīs told us, from Hishām, from Al-Hasan, regarding a man who forgets the opening Takbir. He said: "The Takbir for bowing suffices him."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، فِي الرَّجْلِ  
يَسْسَى تَكْبِيرَةَ الْإِفْتَاحِ، قَالَ: تُجْزِئُهُ تَكْبِيرَةُ الرُّكُوعِ

[2467] ‘Abd al-A‘lā told us, from Ma‘mar, from Az-Zuhrī, that he said regarding a man who forgets to intend opening the prayer when he says Takbir: "He says Takbir when he remembers. If he does not remember until he has prayed, his prayer is valid, and the Takbir for bowing suffices him."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، أَنَّهُ قَالَ  
فِي الرَّجْلِ إِذَا نَسِيَ حِينَ يُكَبِّرُ أَنْ يَقْتَنِحَ الصَّلَاةَ: فَإِنَّهُ  
يُكَبِّرُ إِذَا ذَكَرَ، فَإِذَا لَمْ يَذْكُرْ حَتَّى يُصْلِي مَضْبُطَ  
صَلَاةَهُ، وَتُجْزِئُهُ تَكْبِيرَةُ الرُّكُوعِ

**[2468]** Asbāt ibn Muḥammad told us, from Muṭarrif, from Ḥammād, who said: "If the Imam forgets the first Takbir with which he opens the prayer, he repeats [the prayer]." And Al-Ḥakam said: "The Takbir for bowing suffices him."

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ مُطَرِّفٍ، عَنْ حَمَادٍ، قَالَ:  
إِذَا نَسِيَ الْإِمَامُ التَّكْبِيرَ الْأُولَى الَّتِي يَفْتَنِحُ بِهَا الصَّلَاةَ  
أَعَادَ وَقَالَ الْحَكْمُ: تُجْزِيهِ تَكْبِيرَ الرُّكُوعِ

**[2469]** Ibn Mahdī told us, from Ḥammād ibn Salamah, from Ḥumayd, from Bakr, who said: "He says Takbir when he remembers."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ  
بَكْرٍ، قَالَ: يُكَبِّرُ إِذَا ذَكَرَ

**[2470]** Abū Bakr told us, saying: Ismā‘il ibn ‘Ayyāsh told us, from ‘Abd Rabbih ibn Zaytūn, who said: I saw Umm ad-Dardā’ raising her palms level with her shoulders when she started the prayer. And when the Imam said: 'Sami‘ Allāhu liman ḥamidah', she raised her hands and said: 'Allāhumma Rabbanā lakal-ḥamd'.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ  
رَبِّهِ بْنِ زَيْنُونِ، قَالَ: رَأَيْتُ أُمَّ الدَّرْدَاءِ، تَرْفَعُ كَفَّيْهَا  
حَذْوَ مُنْكِبَيْهَا حِينَ تَفْتَنِحُ الصَّلَاةَ، فَإِذَا قَالَ الْإِمَامُ: سَمِعَ  
اللَّهُ لِمَنْ حَمَدَهُ، رَفَعَتْ يَدَيْهَا ، قَالَتْ: اللَّهُمَّ رَبَّنَا لَكَ  
الْحَمْدُ

**[2471]** Hushaym told us, saying: A sheikh of ours informed us, saying: I heard 'Atā' being asked about the woman: How should she raise her hands in prayer? He said: "Level with her breasts."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا شَيْخُ لَنَا ، قَالَ: سَمِعْتُ عَطَاءً،  
سُلِّلَ عَنِ الْمَرْأَةِ: كَيْفَ تَرْفَعُ يَدِيهَا فِي الصَّلَاةِ؟ قَالَ:  
حَذْوَ نَذْيَّهَا

**[2472]** Rawwād ibn al-Jarrāḥ told us, from Al-Awzā'ī, from Az-Zuhrī, who said: "She raises her hands level with her shoulders."

حَدَّثَنَا رَوَادُ بْنُ الْجَرَاحَ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ،  
قَالَ: تَرْفَعُ يَدِيهَا حَذْوَ مَنْكِبِيهَا

**[2473]** Khālid ibn Ḥayyān told us, from 'Isā ibn Kathīr, from Ḥammād, that he used to say regarding the woman when she starts the prayer: "She raises her hands to her breasts."

حَدَّثَنَا خَالِدُ بْنُ حَيَّانَ، عَنْ عِيسَى بْنِ كَثِيرٍ، عَنْ حَمَّادٍ،  
أَنَّهُ كَانَ يَقُولُ فِي الْمَرْأَةِ إِذَا اسْتَقْبَحَتِ الصَّلَاةَ: تَرْفَعُ  
يَدِيهَا إِلَى نَذْيَّهَا

**[2474]** Muḥammad ibn Bakr told us, from Ibn Jurayj, who said: I said to ‘Atā: "Does the woman gesture with her hands in Takbir like the man?" He said: "She should not raise her hands in that like the man." He gestured by lowering his hands very low and bringing them very close to him, and said: "The woman has a form that is not for the man, and if she leaves that, there is no harm."

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: فُلُثُ  
لِعَطَاءٍ: شَسِيرُ الْمَرْأَةِ بِيَدِيهَا بِالنَّكْبِيرِ كَالْرَّجُلِ؟ قَالَ: لَا  
تَرْفَعْ بِذَلِكَ يَدِيهَا كَالْرَّجُلِ، وَأَشَارَ فَخَفَضَ يَدِيهِ جِدًا،  
وَجَمَعَهُمَا إِلَيْهِ جِدًا، وَقَالَ: إِنَّ لِلْمَرْأَةِ هَيْثَةً لَيْسَ  
لِلرَّجُلِ، وَإِنْ تَرَكْتُ ذَلِكَ فَلَا حَرَجَ

**[2475]** Yūnus ibn Muḥammad told us, saying: Yaḥyā ibn Maymūn told me, saying: ‘Āsim al-Aḥwal told me, saying: "I saw Ḥafṣah bint Sīrīn say Takbir in prayer, and she gestured level with her breasts." Yaḥyā described it by raising both his hands.

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ مَيْمُونٍ،  
قَالَ: حَدَّثَنِي عَاصِمُ الْأَحْوَلُ، قَالَ: رَأَيْتُ حَفْصَةَ بِنْتَ  
سِيرِينَ، كَبَرَتْ فِي الصَّلَاةِ، وَأَوْمَأَتْ حَذْوَنَدِيَّهَا  
وَوَصَّفَ يَحْيَى، فَرَفَعَ يَدِيهِ جَمِيعًا

**[2476]** Abū Bakr told us, saying: Abū al-Āḥwāṣ told us, from Abū Iṣhāq, from ‘Abd ar-Rahmān ibn al-Aswad, from ‘Alqamah and Al-Aswad, from ‘Abd Allāh, who said: "The Prophet ﷺ used to say Takbir in every raising, lowering, standing, and sitting," as did Abū Bakr and ‘Umar.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ،  
عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ، وَالْأَسْوَدِ،  
عَنْ عَبْدِ اللَّهِ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يُكَبِّرُ فِي كُلِّ رَفْعٍ وَوَضْعٍ وَقِيَامٍ وَقُعُودٍ وَأَبُو بَكْرٍ،  
وَعُمَرٌ

**[2477]** Wakī‘ told us, from Sufyān, from ‘Abd ar-Rahmān al-Asamm, from Anas, who said: "The Prophet ﷺ, Abū Bakr, ‘Umar, and ‘Uthmān did not omit any Takbir."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَصْمَمِ، عَنْ  
أَنَّسٍ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ،  
وَعُمَرُ، وَعُثْمَانُ، لَا يُنْقِصُونَ التَّكْبِيرَ

**[2478]** Wakī‘ told us, from Mis‘ar, from Al-Ḥakam, from ‘Amr ibn Maymūn, that ‘Umar used to complete the Takbir.

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ الْحَكَمِ، عَنْ عَمْرُو بْنِ  
مَيْمُونٍ، أَنَّ عُمَرَ كَانَ يُتَمِّمُ التَّكْبِيرَ

**[2479]** Yahyā ibn Sa‘īd told us, from Nu‘aym ibn Ḥakīm, from Abū Maryam, who said: ‘Ammār said: "If ‘Alī had attained no virtue other than reviving these two Takbirs," meaning when bowing and when prostrating.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ نُعَيْمَ بْنِ حَكِيمٍ، عَنْ أَبِي  
مَرْيَمَ، قَالَ: قَالَ عَمَارٌ: لَوْلَمْ يُدْرِكْ عَلَيْهِ مِنَ الْفَضْلِ  
إِلَّا إِحْيَا هَاتَيْنِ التَّكْبِيرَتَيْنِ، يَعْنِي، إِذَا رَكَعَ، وَإِذَا سَجَدَ

**[2480]** Yahyā ibn Sa‘īd told us, from At-Taymī, from Abū Mijlaz, who said: "Qays ibn ‘Ubād advised me to say Takbir every time I prostrated and every time I raised."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ التَّيْمِيِّ، عَنْ أَبِي مُجْلَزٍ،  
قَالَ: أَوْصَانِي قَيْسُ بْنُ عُبَادٍ أَنَّ أَكْبَرَ كُلَّمَا سَجَدْتُ،  
وَكُلَّمَا رَفَعْتُ

**[2481]** Yahyā ibn Sa‘īd told us, from Mālik ibn Anas, from Wahb ibn Kaysān, who said: "Jābir ibn ‘Abd Allāh used to teach us Takbir in prayer: that we should say Takbir when we lowered ourselves and when we raised ourselves."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ وَهْبِ  
بْنِ كَيْسَانَ، قَالَ: "كَانَ جَابِرُ بْنُ عَبْدِ اللَّهِ، يُعَلَّمُنَا  
الْتَّكْبِيرَ فِي الصَّلَاةِ: أَنْ تُكَبِّرَ إِذَا حَفَظْنَا، وَإِذَا رَفَعْنَا

**[2482]** ‘Abd al-Wahhāb ath-Thaqafī told us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, that Marwān used to appoint Abū Hurayrah as his deputy, and he used to complete the Takbir. And Ibn ‘Umar used to complete the Takbir.

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ  
نَافِعٍ، أَنَّ مَرْوَانَ كَانَ يَسْتَخْلُفُ أَبَا هُرَيْرَةَ، فَكَانَ يُتَمَّ  
الْتَّكْبِيرَ وَكَانَ ابْنُ عُمَرَ، يُتَمَّ التَّكْبِيرَ

**[2483]** Waki‘ told us, from Ismā‘il ibn ‘Abd al-Malik, from ‘Awn ibn ‘Abd Allāh, who said: "Ibn Mas‘ūd used to complete the Takbir."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ، عَنْ عَوْنَ  
بْنِ عَبْدِ اللَّهِ، قَالَ: كَانَ ابْنُ مَسْعُودٍ، يُتَمَّ التَّكْبِيرَ

[2484] Abū Mu‘āwiyah told us, from Al-A‘mash, from Abū Razīn, from ‘Alī, that he used to say Takbir every time he prostrated, every time he raised, and every time he lowered.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي رَزِينَ، عَنْ عَلَيِّ، أَنَّهُ كَانَ يُكَبِّرُ كُلَّمَا سَجَدَ، وَكُلَّمَا رَفَعَ، وَكُلَّمَا حَفَضَ

[2485] Abū Dāwūd at-Tayālisī told us, from Shu‘bah, from ‘Āsim, from Abū Razīn, who said: "I prayed behind ‘Alī and Ibn Mas‘ūd, and they both used to complete the Takbir."

حَدَّثَنَا أَبُو دَاؤُدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي رَزِينَ، قَالَ: صَلَّيْتُ خَلْفَ عَلَيْ، وَابْنَ مَسْعُودٍ، فَكَانَا يُتَمَّلِّنَ التَّكْبِيرَ

[2486] Ḥātim ibn Wardān told us, from Burd, from Makhūl, that he used to say Takbir when he prostrated and when he rose between the two Rak‘ahs.

حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، أَنَّهُ كَانَ يُكَبِّرُ إِذَا سَجَدَ وَإِذَا نَهَضَ بَيْنَ الرَّكْعَيْنِ

[2487] ‘Abd al-A‘lā told us, from Dāwūd, from Abū ‘Uthmān, that he used to say Takbir when he prostrated and when he rose between the two Rak‘ahs.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ دَاؤُدَ، عَنْ أَبِي عُثْمَانَ، أَنَّهُ كَانَ يُكَبِّرُ إِذَا سَجَدَ وَإِذَا نَهَضَ بَيْنَ الرَّكْعَيْنِ

**[2488]** Ghundar told us, from Shu'bah, from 'Amr ibn Murrah, from Ibrāhīm, that he used to complete the Takbir.

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يُتَكَبِّرُ

**[2489]** 'Abd al-Wahhāb ath-Thaqafī told us, from Ibn Jurayj, from 'Amr ibn Dīnār, that Ibn az-Zubayr used to say Takbir when rising.

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرُو بْنِ دِينَارٍ، أَنَّ ابْنَ الزُّبَيْرِ كَانَ يُكَبِّرُ لِنَهْضَتِهِ

**[2490]** Ibn Fuḍayl told us, from Dāwūd ibn Abī Hind, from Shahr ibn Ḥawshab, from 'Abd ar-Rahmān ibn Ghanm, from Abū Mālik al-Ash'arī, that he said to his people: "Stand up so that I may lead you in the prayer of the Prophet ﷺ." He said: "So we lined up behind him. He said Takbir, then recited, then said Takbir, then raised his head and said Takbir. He did that throughout his entire prayer."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ دَاؤَدَ بْنِ أَبِي هُنْدَ، عَنْ شَهْرِ بْنِ حَوْسَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ غُنْمٍ، عَنْ أَبِي مَالِكِ الْأَشْعَرِيِّ أَنَّهُ قَالَ لِقَوْمِهِ: فُومُوا حَتَّى أَصْلَيَ بِكُمْ صَلَاةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالُوا: فَصَافَقُنَا خَلْفَهُ، فَكَبَرَ، ثُمَّ قَرَا، ثُمَّ كَبَرَ، ثُمَّ رَفَعَ رَأْسَهُ فَكَبَرَ، فَصَنَعَ ذَلِكَ فِي صَلَاةِ كُلِّهَا

**[2491]** Abū Bakr ibn ‘Ayyāsh told us, from Abū Ishaq, from Yazid ibn Abi Maryam, from Abū Mūsā, who said: ‘Alī led us in prayer on the Day of the Camel, a prayer which reminded us of the prayer of the Messenger of Allah ﷺ. Either we had forgotten it, or we had abandoned it deliberately. He said Takbir in every lowering, raising, standing, and sitting, and he said Salam to his right and his left.

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ يَزِيدَ  
بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي مُوسَى، قَالَ: صَلَّى اللَّهُ عَلَيْهِ  
يَوْمَ الْجَمْلِ صَلَاةً ذَكَرْنَا بِهَا صَلَاةَ رَسُولِ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ، فَإِنَّمَا أَنْ تَكُونُ نُسِيَّاً هُنَّا، وَإِمَّا أَنْ تَكُونُ  
نَرَكْنَاهَا عَمْدًا، يُكَبِّرُ فِي كُلِّ حَفْضٍ وَرَفْعٍ وَقِيامٍ وَفُوعَدٍ،  
وَيُسَلِّمُ عَنْ يَمِينِهِ وَيَسَارِهِ

**[2492]** Muḥammad ibn Bashir told us, saying: Sa‘id told us, saying: Al-Walid told us, from Ghaylān ibn Jarīr, from Muṭarrif ibn ‘Abd Allāh ibn ash-Shikhhīr, who said: I and ‘Imrān ibn Ḥuṣayn prayed with ‘Alī. He kept saying Takbir when he prostrated and when he raised his head. When he finished his prayer, he said: "Indeed, this prayer of ours is like the prayer of the Messenger of Allah ﷺ."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ، قَالَ: نَا سَعِيدٌ، قَالَ: نَا الْوَلِيدُ،  
عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ مُطَرْفِ بْنِ عَبْدِ اللَّهِ بْنِ  
الشَّخِيرِ، قَالَ: صَلَّيْتُ أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ، مَعَ  
عَلَيِّ، فَجَعَلَ يُكَبِّرُ إِذَا سَجَدَ، وَإِذَا رَفَعَ رَأْسَهُ، فَلَمَّا انْفَقَلَ  
مِنْ صَلَاتِهِ قَالَ: إِنَّ صَلَاتَنَا هَذِهِ مِثْلُ صَلَاةِ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**[2493]** Hafṣ told us, from ‘Abd al-Malik, who said: Sa‘id ibn Jubayr used to say Takbir every time he raised and every time he bowed. He said: This was mentioned to Abū Ja‘far, and he said: "He knew that it was the prayer of the Messenger of Allah ﷺ." Sa‘id said: "It is only something with which a man adorns his prayer."

حَدَّثَنَا حَفْصٌ، عَنْ عَبْدِ الْمَلِكِ، قَالَ: كَانَ سَعِيدُ بْنُ جُبَيْرٍ، يُكَبِّرُ كُلَّمَا رَفَعَ، وَكُلَّمَا رَكَعَ قَالَ: فَذَكَرَ ذَلِكَ لِأَبِي جَعْفَرٍ، فَقَالَ: قَدْ عَلِمَ أَنَّهَا صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ سَعِيدٌ: إِنَّمَا هُوَ شَيْءٌ يُزَيِّنُ بِهِ الرَّجُلُ صَلَاةً

**[2494]** Ibn ‘Uyaynah told us, from Az-Zuhri, who said: ‘Alī ibn Husayn informed me, saying: "That was the prayer of the Messenger of Allah ﷺ," and it was mentioned to him that Abū Hurayrah used to say Takbir in every lowering and raising.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ، قَالَ: أَنَّهَا كَانَتْ صَلَاةً رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَذَكَرَ لَهُ أَنَّ أَبَا هُرَيْرَةَ، كَانَ يُكَبِّرُ فِي كُلِّ حَفْضٍ وَرَفْعٍ

**[2495]** Hushaym told us, from Abū Bishr, from ‘Ikrimah, who said: I saw Ya’lā praying at the Maqām (Station of Abraham), saying Takbir in every putting down and raising up. He said: So I came to Ibn ‘Abbās and informed him of that. Ibn ‘Abbās said to me: "Is that not the prayer of the Messenger of Allah ﷺ? May ‘Ikrimah have no mother (an expression of scolding)."

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بَشْرٍ، عَنْ عِكْرِمَةَ، قَالَ: رَأَيْتُ يَعْلَى يُصَلَّى عِنْدَ الْمَقَامِ، يُكَبِّرُ فِي كُلِّ وَضْعٍ وَرَفْعٍ، قَالَ: فَأَتَيْتُ ابْنَ عَبَّاسٍ فَأَخْبَرْتُهُ بِذَلِكَ، فَقَالَ لِي ابْنُ عَبَّاسٍ: أَوْلَئِنَّ تِلْكَ صَلَاةً رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ لَا أُمَّ لِعِكْرِمَةَ

**[2496]** Yazīd ibn Hārūn told us, saying: Muḥammad ibn ‘Amr informed us, from Abū Salamah, from Abū Hurayrah, that when he prayed for us, he would say Takbir every time he raised and lowered. And when he finished, he would say: "I am the most similar among you in prayer to the Messenger of Allah ﷺ."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرُو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ إِذَا صَلَّى لَنَا كَبَّرَ كُلَّمَا رَفَعَ وَوَضَعَ، وَإِذَا انْصَرَفَ قَالَ: أَنَا أَشْبَهُمْ صَلَاةً بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[2497] Abū Bakr told us, saying: Abū Dāwūd at-Ṭayālīsī told us, from Shu‘bah, from Al-Ḥasan ibn ‘Imrān, from Sa‘īd ibn ‘Abd ar-Rahmān ibn Abzā, from his father, who said: "I prayed behind the Prophet ﷺ, and he did not complete the Takbir."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو دَاؤِدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ،  
عَنِ الْحَسَنِ بْنِ عِمْرَانَ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ  
أَبْزَرِي، عَنْ أَبِيهِ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكَانَ لَا يُتَمَّمُ التَّكْبِيرَ

[2498] Abū Dāwūd told us, from Shu‘bah, from Al-Ḥasan ibn ‘Imrān, that ‘Umar ibn ‘Abd al-‘Azīz used not to complete the Takbir.

حَدَّثَنَا أَبُو دَاؤِدَ، عَنْ شُعْبَةَ، عَنِ الْحَسَنِ بْنِ عِمْرَانَ، أَنَّ  
عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، كَانَ لَا يُتَمَّمُ التَّكْبِيرَ

[2499] Sahl ibn Yūsuf told us, from Humayd, who said: "I prayed behind ‘Umar ibn ‘Abd al-‘Azīz, and he did not complete the Takbir."

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ حُمَيْدٍ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكَانَ لَا يُتَمَّمُ التَّكْبِيرَ

[2500] Jarīr told us, from Maṇṣūr, from Ibrāhīm, who said: "The first one to reduce the Takbir was

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: أَوَّلُ مَنْ  
نَقَصَ التَّكْبِيرَ زِيَادٌ

[2501] Yaḥyā ibn Sa‘īd told us, from ‘Ubayd Allāh ibn ‘Umar, who said: "I prayed behind Al-Qāsim and Sālim, and they both did not complete the Takbir."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْيَدِ اللَّهِ بْنِ عُمَرَ، قَالَ:  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكَانَا لَا يُتَمَّمُ التَّكْبِيرَ

[2502] Ath-Thaqafī told us, from ‘Ubayd Allāh, from Al-Qāsim and Sālim, similar to it.

حَدَّثَنَا التَّقْفِيُّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ الْفَاسِمِ، وَسَالِمٍ، مِثْلُهُ

[2503] Ghundar reported from Shu‘bah from ‘Amr ibn Murrah who said: “I prayed with Sa‘id ibn Jubayr, and he would not complete the Takbir.”

حَدَّثَنَا غُنْدُرٌ، عَنْ شُعْبَةَ، عَنْ عُمَرِ بْنِ مُرَّةَ، قَالَ:  
صَلَّيْتُ مَعَ سَعِيدِ بْنِ جُبَيْرٍ، فَكَانَ لَا يُتِمُ التَّكْبِيرَ

[2504] ‘Abdah ibn Sulaymān reported from Mis‘ar from Yazid al-Faqīr who said: “Ibn ‘Umar used to reduce the Takbir in prayer.” Mis‘ar said: “When he would go down after bowing, he would not say Takbir, and when he wanted to prostrate for the second time, he would not say Takbir.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مِسْعَرٍ، عَنْ يَزِيدَ الْفَقِيرِ،  
قَالَ: كَانَ ابْنُ عُمَرَ، يُنْقَصُ التَّكْبِيرَ فِي الصَّلَاةِ، قَالَ  
مِسْعَرٌ، إِذَا انْحَطَّ بَعْدَ الرُّكُوعِ وَلَمْ يُكَبِّرْ، فَإِذَا أَرَادَ أَنْ  
يَسْجُدَ الثَّانِيَةَ لَمْ يُكَبِّرْ

[2505] Abū Bakr reported: ‘Abd al-A‘lā reported from Ma‘mar from Az-Zuhri from Sālim from Ibn ‘Umar and Zayd ibn Thābit, who both said: “If a man catches the people while they are bowing, one Takbir suffices him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ  
الرُّهْبَرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، وَزَيْدِ بْنِ ثَابِتٍ،  
قَالَا: إِذَا أَذْرَكَ الرَّجُلُ الْقَوْمَ رُكُوعًا فَإِنَّهُ يُجْزِئُهُ تَكْبِيرًا  
وَاحِدَةً

**[2506]** Wakī‘ reported from Ibrāhīm ibn Ismā‘il from Az-Zuhrī from ‘Urwah ibn az-Zubayr and Zayd ibn Thābit that they used to come while the Imam was bowing, and they would say the opening Takbir for the prayer and for the Rak‘ah (bowing).

حَدَّثَنَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ، عَنِ الرُّهْبَرِيِّ،  
عَنْ عُرْوَةَ بْنِ الْزُّبَيرِ، وَرَبِيدَ بْنِ ثَابِتٍ، أَنَّهُمَا كَانَا  
يَحِيَّانَ وَالْأُمَامَ رَاكِعًا، فَيُكَبِّرُانَ تَكْبِيرَةَ الْإِفْتَتاحِ  
لِلصَّلَاةِ وَلِلرَّكْعَةِ

**[2507]** Abū Bakr ibn ‘Ayyāsh reported from Mughīrah from Ibrāhīm who said: “One Takbir suffices you.”

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ،  
قَالَ: تَكْبِيرَةً وَاحِدَةً تُجْزِئُكَ

**[2508]** Ibn ‘Ulayyah reported: I said to Ibn Abī Najīḥ: “A man arrives to the people while they are bowing, so he says one Takbir and bows.” He said: Mujāhid used to say: “It suffices him.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، قَالَ: قُلْتُ لِابْنِ أَبِي نَجِيحٍ: الرَّجُلُ  
يَنْتَهِي إِلَى الْقَوْمِ وَهُمْ رُكُوعٌ، فَيُكَبِّرُ تَكْبِيرَةً وَيَرْكَعُ“،  
قَالَ: كَانَ مُجَاهِدًا، يَقُولُ: تُجْزِئُهُ

**[2509]** Ibn Numayr reported from ‘Abd al-Malik from ‘Atā’ who said: “The Takbir suffices him, and if he adds more, it is better.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءَ، قَالَ:  
تُجْزِئُهُ التَّكْبِيرَةُ، وَإِنْ زَادَ فَهُوَ أَفْضَلُ

**[2510]** Ghundar reported from Sa‘id from Qatādah from Ibn al-Musayyib who said: “The Takbir suffices him.”

حَدَّثَنَا غُنْدَرٌ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ ابْنِ الْمُسَيْبِ،  
قَالَ: تُجْرِئُ التَّكْبِيرَةَ

**[2511]** Ibn Mahdī reported from Abū ‘Umārah from Bakr who said: I heard him say: “Say one Takbir.”

حَدَّثَنَا ابْنُ مَهْدِيًّا، عَنْ أَبِي عُمَارَةَ، عَنْ بَكْرٍ، قَالَ:  
سَمِعْتُهُ يَقُولُ: كَبَرْ تَكْبِيرَةُ

**[2512]** Khālid ibn Ḥayyān reported from Ja‘far from Maymūn who said: “One Takbir suffices him.”

حَدَّثَنَا خَالِدُ بْنُ حَيَّانَ، عَنْ جَعْفَرٍ، عَنْ مَيْمُونٍ، قَالَ:  
تُجْرِئُ التَّكْبِيرَةَ

**[2513]** Ibn ‘Ulayyah reported from Yūnus from Al-Ḥasan that he used to prefer saying two Takbirs, but if he hastened or forgot and said one Takbir, it sufficed him.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ  
يَسْتَحِبُّ أَنْ يُكَبِّرَ تَكْبِيرَتَيْنِ، فَإِنْ عَجَلَ أَوْ نَسِيَ فَكَبَرَ  
تَكْبِيرَةً أَجْزَاهُ

**[2514]** Waki‘ reported from Shu‘bah who said: I asked Al-Hakam, and he said: “One Takbir suffices him.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ فَقَالَ:  
تُجْرِئُ التَّكْبِيرَةَ

**[2515]** Ismā‘il ibn ‘Ayyāsh reported from ‘Amr ibn Muḥājir from ‘Umar ibn ‘Abd al-‘Azīz who said: “He says two Takbirs.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَمْرُو بْنِ مُهَاجِرٍ، عَنْ  
عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، قَالَ: يُكَبِّرُ تَكْبِيرَتَيْنِ

**[2516]** Zayd ibn al-Hubāb reported from Rabī‘ from Ibrāhīm al-Ḥanafī who said: I asked Ibn Sīrīn about a man who comes to the Imam while he is bowing. He said: “He opens the prayer with a Takbir and says Takbir for bowing. If he does not do so, it does not suffice him.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ رَبِيعٍ، عَنْ إِبْرَاهِيمَ الْحَنَفِيِّ،  
قَالَ: سَأَلْتُ ابْنَ سِيرِينَ، عَنِ الرَّجُلِ يَجِيءُ إِلَى الْإِمَامِ  
وَهُوَ رَاكِعٌ، قَالَ: يَفْتَحُ الصَّلَاةَ بِتَكْبِيرَةٍ، وَيُكَبِّرُ  
لِلرُّكُوعِ، فَإِنْ لَمْ يَفْعَلْ فَلَا يُجْزِئُهُ

**[2517]** Ishāq ibn Mansūr reported from Ḥammād ibn Salamah from ‘Atā’ ibn as-Sā’ib from Abū ‘Abd ar-Raḥmān who said: “He says a Takbir for opening and a Takbir for bowing. If he does not do so, it does not suffice him.”

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ  
عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: يُكَبِّرُ  
تَكْبِيرَةً لِلْإِفْتَاحِ، وَيُكَبِّرُ لِلرُّكُوعِ، فَإِنْ لَمْ يَفْعَلْ فَلَا  
يُجْزِئُهُ

**[2518]** Ishāq ibn Mansūr reported from Ḥammād ibn Salamah from ‘Atā’ ibn as-Sā’ib from Abū ‘Abd ar-Raḥmān who said: “He says the opening Takbir and says Takbir for bowing.”

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ  
عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: يُكَبِّرُ  
تَكْبِيرَةً الْإِفْتَاحِ، وَيُكَبِّرُ لِلرُّكُوعِ

**[2519]** Ibn Mahdī reported from Ḥammād ibn Salamah from ‘Atā’ ibn as-Sā’ib from Abū ‘Abd ar-Raḥmān who said: “He says two Takbirs.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَطَاءِ بْنِ  
السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: يُكَبِّرُ تَكْبِيرَتَيْنِ

**[2520]** Abū Bakr reported: Ḥafṣ reported from Ibn Jurayj from Nāfi‘ from Ibn ‘Umar who said: “If you come while the Imam is bowing, and you place your hands on your knees before he raises his head, you have caught [the Rak‘ah].”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: إِذَا جِئْتَ وَالإِمَامُ رَاكِعٌ، فَوَضَعْتَ يَدَيْكَ عَلَى رُكُبَيْكَ قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ فَقَدْ أَدْرَكْتَ

**[2521]** Ḥātim ibn Ismā‘il reported from ‘Abd ar-Rahmān ibn Ḥarmalah from Sa‘id ibn al-Musayyib who said: “Whoever catches the Imam before he raises his head has caught the Rak‘ah (Sajdah).”

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: مَنْ أَدْرَكَ الْإِمَامَ قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ فَقَدْ أَدْرَكَ السَّجْدَةَ

**[2522]** Ibn Idrīs reported from Dāwūd from Ash-Sha‘bī who said: I said: “A man arrives to the people while they are bowing, but the Imam has already raised his head.” He said: “Some of you are Imams for others.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ دَاؤَدَ، عَنْ الشَّعْبِيِّ، قَالَ: قُلْتُ: الرَّجُلُ يَنْتَهِي إِلَى الْقَوْمِ وَهُمْ رُكُوعٌ، وَقَدْ رَفَعَ الْإِمَامُ رَأْسَهُ، قَالَ: بَعْضُكُمْ أَئِمَّةُ بَعْضٍ

**[2523]** Kathīr ibn Hishām reported from Ja‘far from Maymūn who said: “If you enter the mosque while the people are bowing and you say Takbir before they raise their heads, you have caught the Rak‘ah.”

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرٍ، عَنْ مَيْمُونٍ، قَالَ: إِذَا دَخَلْتَ الْمَسْجِدَ وَالْقَوْمُ رُكُوعٌ فَكَبَرْتَ قَبْلَ أَنْ يَرْفَعُوا رُءُوسَهُمْ ، فَقَدْ أَدْرَكْتَ الرَّكْعَةَ

**[2524]** Abū Bakr reported: Abū al-Aḥwāṣ reported from ‘Aṭā’ ibn as-Sā’ib from Sālim al-Barrād who said: We came to Abū Mas‘ūd and said: “Show us the prayer of the Prophet ﷺ.” He said Takbir, then bowed and placed his hands on his knees, then said: “This is how he prayed with us.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصُ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَالِمِ الْبَرَادِ، قَالَ: أَتَيْنَا أَبَا مَسْعُودٍ، فَقُلْنَا: أَرَنَا صَلَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَبَرَ، ثُمَّ رَكَعَ ، فَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ، ثُمَّ قَالَ: هَذَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**[2525]** Abū Bakr reported: Ibn Fuḍayl reported from ‘Āsim ibn Kulayb from his father from Wā'il ibn Ḥujr who said: I was among those who came to the Prophet ﷺ, so I said: “I will surely watch the Prophet ﷺ.” When he wanted to bow, he raised his hands, then bowed and placed his hands on his knees.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ، قَالَ: كُنْتُ فِيمَنْ أَتَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ: لَا نَظَرَنَّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ، ثُمَّ رَكَعَ فَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ

**[2526]** Abū Bakr reported: ‘Abbād ibn al-‘Awwām reported from Muḥammad ibn ‘Amr from ‘Alī ibn Yaḥyā ibn Khallād from Rifā‘ah ibn Rāfi‘ that the Prophet ﷺ said to a man: “When you face the Qiblah, say Takbir and recite whatever you wish. Then when you want to bow, place your palms on your knees and make your bowing firm.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ مُحَمَّدٍ بْنِ عَمْرُو، عَنْ عَلِيٍّ بْنِ يَحْيَى بْنِ خَلَدٍ، عَنْ رَفَاعَةَ بْنِ رَافِعٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ: إِذَا اسْتَقْبَلْتَ الْقِبْلَةَ فَكَبِّرْ، وَأَقْرَأْ بِمَا شِئْتَ، فَإِذَا أَرْدَتَ أَنْ تَرْكَعَ فَاجْعَلْ رَاحَتَيْكَ عَلَى رُكُبَّتِكَ وَمَكِّنْ لِرُكُوبِكَ

**[2527]** Abū Bakr reported: Abū Khālid reported from Ḥārithah from ‘Amrah from ‘Ā’ishah that the Prophet ﷺ bowed and placed his hands on his knees.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو خَالِدٍ، عَنْ حَارِثَةَ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ رَكَعَ فَوَضَعَ يَدَيْهِ عَلَى رُكُبَّتِهِ

**[2528]** Abū Bakr reported: Abū al-Āḥwāṣ reported from Abū Iṣhāq from Al-Aswad who said: “I saw ‘Umar bowing with his hands placed on his knees.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَسْوَدِ، قَالَ: رَأَيْتُ عُمَرَ رَاكِعًا، وَقَدْ وَضَعَ يَدَيْهِ عَلَى رُكُبَّتِهِ

**[2529]** Abū Bakr reported: Ibn Fuḍayl and Abū Mu‘āwiyah reported from Al-A‘mash from Ibrāhīm from Abū Ma‘mar from ‘Umar that he used to place his hands on his knees when he bowed.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ فُضَيْلٍ، وَأَبُو مَعْلَوِيَّةَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عُمَرَ، أَنَّهُ كَانَ إِذَا رَكَعَ وَضَعَ يَدَيْهِ عَلَى رُكُبَّتِهِ

**[2530]** Abū Bakr reported: ‘Abdah and Wakī‘ reported from Ismā‘il from Az-Zubayr ibn ‘Adī from Muṣ‘ab ibn Sa‘d who said: I bowed beside my father and placed my hands between my knees. Sa‘d struck my hands and said: “We used to do this, then we were commanded to hold the knees.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدَهُ، وَوَكِيعٌ، عَنْ إِسْمَاعِيلَ،  
عَنِ الْرَّبِيْرِ بْنِ عَدِيِّ، عَنْ مُصْبَعِ بْنِ سَعْدٍ، قَالَ:  
رَكِعْتُ إِلَى جَنْبِ أَبِي فَجَعَلْتُ يَدِيَ بَيْنَ رُكْبَتَيِّ،  
فَضَرَبَ سَعْدٌ يَدِيَ، ثُمَّ قَالَ: كُنَّا نَفْعَلُ هَذَا، ثُمَّ أَمْرَنَا  
بِالرُّكْبَ

**[2531]** Abū Bakr reported: Wakī‘ reported from Shu‘bah from ‘Amr ibn Murrah from Khaythamah who said: “When Ibn ‘Umar bowed, he would place his hands on his knees.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرُو  
بْنِ مُرَّةَ، عَنْ خَيْثَمَةَ، قَالَ: كَانَ ابْنُ عُمَرَ، إِذَا رَكَعَ  
وَضَعَ يَدِيهِ عَلَى رُكْبَتَيْهِ

**[2532]** Abū Bakr reported: Ghundar reported from Shu‘bah from Qays ibn Muslim from Ṭāriq ibn Shihāb who said: A man from the Companions of the Prophet ﷺ from the Anṣār stood among us on the Day of al-Qādisiyah and said: “When one bows, let him place his hands on his knees and make them firm until his tailbone rises.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ قَيْسِ  
بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: قَامَ فِينَا رَجُلٌ،  
مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - - مِنْ  
الْأَنْصَارِ يَوْمَ الْقَادِيسِيَّةِ، فَقَالَ: إِذَا رَكَعَ فَلْيَضْعِفْ يَدِيهِ  
عَلَى رُكْبَتَيْهِ، وَلْيُمَكِّنْ حَتَّى يَغْلُظْ عَجْبُ ذَنْبِهِ

**[2533]** Abū Bakr reported: ‘Abd al-‘A’lā reported from Al-Jurayrī from Abū Naṣrah from Ka’b who said: “When you bow, keep your face towards the Qiblah, place your hands on your knees, and do not droop your head like a donkey.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ كَعْبٍ، قَالَ: إِذَا رَكَعْتَ فَانْصِبْ وَجْهَكَ إِلَى الْقِبْلَةِ، وَضَعْ يَدَيْكَ عَلَى رُكُبَيْكَ، وَلَا تُذَبَّحْ كَمَا تَذَبَّحَ الْحِمَارُ

**[2534]** Abū Bakr reported: Ismā’il ibn ‘Ayyāsh reported from ‘Abd al-‘Azīz ibn ‘Ubayd Allāh from Abū Ja’far from ‘Alī who said: “When you bow, place your palms on your knees, flatten your back, do not raise your head nor lower it too much, do not stretch excessively nor contract excessively.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي جَعْفَرٍ، عَنْ عَلَيِّ، قَالَ: إِذَا رَكَعْتَ فَضَعْ كَفَّيْكَ عَلَى رُكُبَيْكَ، وَابْسُطْ ظَهْرَكَ، وَلَا تُثْقِنْ رَأْسَكَ، وَلَا تُصَوِّبَهُ، وَلَا تَمَدَّ، وَلَا تَقْبِضْ

**[2535]** Abū Bakr reported: Abū Khālid reported from Hishām ibn ‘Urwah who said: “When my father bowed, he would place his hands on his knees.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو خَالِدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ: كَانَ أَبِي، إِذَا رَكَعَ وَضَعَ يَدَيْهِ عَلَى رُكُبَيْهِ

**[2536]** Abū Bakr reported: Ibn Fuḍayl reported from Al-Ḥasan ibn ‘Ubayd Allāh who said: “I saw Ibrāhīm placing his hands on his knees.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، قَالَ: رَأَيْتُ إِبْرَاهِيمَ، يَضَعُ يَدَيْهِ عَلَى رُكُبَيْهِ

**[2537]** Abū Bakr reported: Wakī‘ reported from Mūsā ibn Nāfi‘ who said: “I saw Sa‘id ibn Jubayr placing his hands on his knees when he bowed.”

**[2538]** Abū Bakr reported: Ibn ‘Uyaynah reported from Abū Huṣayn from Abū ‘Abd ar-Rahmān who said: ‘Umar said: “The knees have been established as Sunnah for you, so hold onto the knees.”

**[2539]** Abū Bakr reported: Wakī‘ reported: Qaṭan reported to us from Abū Ishāq from ‘Āsim ibn Ḏamrah from ‘Alī who said: “When you bow, if you wish, you can do this, and if you wish, you can place your hands on your knees, and if you wish, you can do this” - meaning clasping the hands (Taṭbīq).

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ مُوسَى بْنِ نَافِعٍ، قَالَ:

رَأَيْتُ سَعِيدَ بْنَ جُبَيرَ، إِذَا رَكَعَ وَضَعَ يَدَيْهِ عَلَى رُكُبَيْهِ

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عِينَةَ، عَنْ أَبِي حُصَيْنِ، عَنْ

أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: قَالَ عُمَرُ: سُنْنَتُ لِكُمُ الرُّكُبُ،

فَامْسِكُوا بِالرُّكُبِ

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا وَكِيعٌ، قَالَ: نَا قَطَنُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيٍّ، قَالَ: إِذَا رَكَعْتَ فَإِنْ شِئْتَ قُلْتَ هَكَذَا، وَإِنْ شِئْتَ وَضَعْتَ يَدَيْكَ عَلَى رُكُبَيْكَ، وَإِنْ شِئْتَ فُؤْلَتَ هَكَذَا يَعْنِي: طَبَقْتَ

**[2540]** Abū Bakr reported: Muḥammad ibn Fuḍayl reported from Al-A'mash from Ibrāhīm who said: Al-Aswad and 'Alqamah entered upon 'Abd Allāh. 'Abd Allāh said: "Have these people prayed yet?" They said: "No." He said: "Then stand up and pray." He did not order Adhān or Iqāmah. He went forward and led us. We went to stand behind him, but he took our hands and made us stand with him. When we bowed, Al-Aswad placed his hands on his knees. 'Abd Allāh looked and saw him, so he struck his hand. Al-Aswad looked and saw 'Abd Allāh's hands between his knees with his fingers interlaced. When he finished the prayer, he said: "If you are three, let one of you lead." And: "When you bow, spread your arms on your thighs. It is as if I am looking at the interlacing of the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ fingers while he was bowing." Then he said: "There will be rulers who kill the prayer [by delaying it], which is worse than the dead. And it is the prayer of one who is worse than a donkey, and the prayer of

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ،  
عَنْ إِبْرَاهِيمَ، قَالَ: دَخَلَ الْأَسْوَدُ، وَعَلْقَمَةُ عَلَى عَبْدِ  
اللَّهِ، فَقَالَ عَبْدُ اللَّهِ: صَلَّى هُؤُلَاءِ بَعْدُ؟ قَالَ: لَا، قَالَ:  
فَقُومُوا فَصَلُّوا، وَلَمْ يَأْمُرْ بِإِذَانٍ وَلَا إِقَامَةً، وَتَقَمَّ فَصَلَّى  
بِنَا، فَذَهَبَنَا تَنَاهَرُ، فَلَحَّدَ بِأَيْدِينَا فَاقْمَنَا مَعْهُ، فَلَمَّا رَكَعْنَا  
وَضَعَ الْأَسْوَدُ يَدِيهِ عَلَى رُكُبَيْهِ، فَنَظَرَ عَبْدُ اللَّهِ  
فَأَبْصَرَهُ، فَصَرَّبَ يَدَهُ، فَنَظَرَ الْأَسْوَدُ فَإِذَا يَدَا عَبْدُ اللَّهِ  
بَيْنَ رُكُبَيْهِ وَقَدْ حَالَفَ أَصَابِعَهُ، فَلَمَّا قَضَى الصَّلَاةَ،  
قَالَ: إِذَا كُنْتُمْ تَلَاثَةً فَلْيُؤْمِكُمْ أَحَدُكُمْ، وَإِذَا رَكَعْتُ فَافْرَشْ  
ذِرَاعِيْكُمْ فَخِدِيْكُمْ، فَكَانَ أَنْظَرُ إِلَى اخْتِلَافِ أَصَابِعِ  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ رَاكِعٌ ثُمَّ قَالَ: إِنَّهُ  
سَيَكُونُ أَمْرَاءُ يُمِيزُونَ الصَّلَاةَ شَرًّا مِنَ الْمُؤْمَنِيْ  
صَلَاةً مِنْ هُوَ شَرًّا مِنْ حَمَارٍ، وَصَلَاةً مِنْ لَا يَجِدُ بَدَأً،  
فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَلْيُصْلِلِ الصَّلَاةَ لِمِيقَاتِهَا، وَلْتَكُنْ  
صَلَاةُكُمْ مَعَهُمْ سُبْحَةٌ فَقُلْتُ لِإِبْرَاهِيمَ: كَانَ عَلْقَمَةُ  
وَالْأَسْوَدُ يَفْعَلُنَّ ذَلِكَ؟ قَالَ: نَعَمْ، قُلْتُ لِإِبْرَاهِيمَ: ثَفَعَلْ  
أَنْتَ ذَلِكَ؟ قَالَ: نَعَمْ، قُلْتُ: إِنَّ النَّاسَ يَضَعُونَ أَيْدِيهِمْ  
عَلَى رُكُبِهِمْ، فَقَالَ إِبْرَاهِيمُ: سَمِعْتُ أَبَا مَعْمَرٍ يَقُولُ - -  
رَأَيْتُ عُمَرَ يَضَعُ يَدِيهِ عَلَى رُكُبَيْهِ

**[2541]** Abū Bakr reported: Ibn Idrīs reported from ‘Āsim from ‘Abd ar-Rahmān ibn al-Aswad from ‘Alqamah from ‘Abd Allāh who said: “The Prophet ﷺ taught us. He said Takbir and raised his hands, then he bowed and clasped his hands between his knees.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ إِدْرِيسَ، عَنْ عَاصِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْفَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: عَلِمْنَا النَّبِيًّا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكَبَرَ وَرَفَعَ يَدَيْهِ، ثُمَّ رَكَعَ فَطَبَقَ يَدَيْهِ بَيْنَ رُكْبَتَيْهِ

**[2542]** Abū Bakr reported: Abū al-Aḥwaṣ reported from Mughīrah who said: I said to Ibrāhīm: “Did ‘Abd Allāh clasp one hand over the other and place them between his legs, spreading his arms on his thighs when he bowed?” He said: “Yes.” I said: “I do not do that.” He said: “Umar used to place his palms on his knees.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو الْأَخْوَصَ، عَنْ مُعِيرَةَ، قَالَ: قُلْتُ لِإِبْرَاهِيمَ: كَانَ عَبْدُ اللَّهِ يُطْبِقُ بِإِحْدَى يَدَيْهِ عَلَى الْأُخْرَى، فَيَجْعَلُهَا بَيْنَ رِجْلَيْهِ، وَيَفْرُشُ ذِرَاعَيْهِ فَخِدَّيْهِ إِذَا رَكَعَ؟ قَالَ: نَعَمْ، قَالَ: قُلْتُ: لَا أَفْعَلُ ذَلِكَ، قَالَ: إِنَّ عُمَرَ كَانَ يُطْبِقُ بِكَفَيْهِ عَلَى رُكْبَتَيْهِ

**[2543]** Abū Bakr reported: Waki‘ reported: ‘Uthmān ibn Abī Hind reported to us saying: “I saw Abū ‘Ubaydah clasp his hands (Taṭbīq) when he bowed.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عُثْمَانُ بْنُ أَبِي هِنْدٍ، قَالَ: رَأَيْتُ أَبَا عُبَيْدَةَ، إِذَا رَكَعَ طَبَقَ

**[2544]** Abū Bakr reported: Waki‘ reported: Ibn ‘Awn reported to us from Ibrāhīm that the Prophet ﷺ did it—meaning clasping his hands in bowing. Ibn ‘Affān said: I mentioned it to Ibn Sīrīn, and he said: “Perhaps he did it once.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِبْعٌ، قَالَ: نَا ابْنُ عَوْنِ، عَنْ إِبْرَاهِيمَ، "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَهُ، يَعْنِي: يُطَبِّقُ يَدِيهِ فِي الرُّكُوعِ" قَالَ ابْنُ عَفَانَ: فَذَكَرْتُهُ لِابْنِ سِيرِينَ، فَقَالَ: لَعَلَّهُ فَعَلَهُ مَرَّةً

**[2545]** Abū Bakr reported: Hishām reported from Qays ibn Sa‘d from ‘Atā’ from Ibn ‘Abbās that when the Prophet ﷺ raised his head from bowing, he would say: “Allāhumma Rabbanā lakal-ḥamdu mil’as-samāwāti, wa mil’al-arḍi, wa mil’ā mā shi’ta min shay’in ba‘du, ahlath-thanā’i wal-majdi, lā māni‘a limā a‘tayta, wa lā mu‘tiya limā mana‘ta, wa lā yanfa‘u dhal-jaddi minkal-jaddu (O Allah, our Lord, to You belongs praise, filling the heavens, filling the earth, and filling whatever You wish of anything afterwards. You are worthy of praise and glory. None can withhold what You give, and none can give what You withhold, and the wealth of the wealthy does not benefit him against You).”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هِشَامٌ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَطَاءً، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: اللَّهُمَّ رَبَّنَا أَكَ الْحَمْدُ مِلْءُ السَّمَاوَاتِ، وَمِلْءُ الْأَرْضِ، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ، أَهْلُ الشَّاءِ وَالْمَجْدِ، لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيٌ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدْ مِنْكَ الْجُدُّ

**[2546]** Abū Bakr reported: Abū Mu‘āwiyah reported from Al-A‘mash from ‘Ubayd Allāh ibn al-Ḥasan from Ibn Abī Awfā that when the Prophet ﷺ raised his head from bowing, he would say: “Allāhumma Rabbanā lakal-ḥamdu mil’as-samāwāti wa mil’al-arḍi, wa mil’ā mā shi’ta min shay’in ba‘du.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عُيْنِدِ اللَّهِ بْنِ الْحَسَنِ، عَنْ ابْنِ أَبِي أُوفَى، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِنْ السَّمَاوَاتِ وَمِنْ الْأَرْضِ، وَمِنْ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ

**[2547]** Abū Bakr reported: Hushaym reported: Yazid ibn Abī Ziyād reported to us saying: Abū Juhayfah reported to us from ‘Abd Allāh that he used to say when the Imam raised his head from bowing: “Allāhumma Rabbanā lakal-ḥamdu mil’as-samāwāti, wa mil’al-arḍi, wa mil’ā mā shi’ta min shay’in ba‘du.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمٌ، قَالَ: نَا يَزِيدُ بْنُ أَبِي زِيَادٍ، قَالَ: نَا أَبُو جُحَيْفَةَ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ كَانَ يَقُولُ إِذَا رَفَعَ الْإِمَامُ رَأْسَهُ مِنَ الرُّكُوعِ، قَالَ: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِنْ السَّمَاوَاتِ، وَمِنْ الْأَرْضِ، وَمِنْ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ

**[2548]** Abū Bakr reported: Abū al-Āḥwāṣ reported from Abū Iṣhāq from Al-Ḥārith who said: When ‘Alī raised his head from bowing, he would say: “Sami‘allāhu liman ḥamidah, Allāhumma Rabbanā lakal-ḥamdu biḥawlika, wa quwwatika aqūmu wa aq‘ud (Allah hears whoever praises Him. O Allah, our Lord, to You belongs praise. By Your power and strength I stand and sit).”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، قَالَ: كَانَ عَلَيْهِ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ بِحَوْلِكَ، وَقُوَّتِكَ أَقْوَمْ وَأَقْبَدْ

**[2549]** Abū Bakr reported: Hushaym reported: Ḥuṣayn informed us from Hilāl ibn Yasāf from Abū ‘Ubaydah ibn ‘Ubayd Allāh ibn ‘Abd Allāh who said: Qaza‘ah narrated to us that when the Prophet ﷺ raised his head from bowing, he would say: “Allāhumma Rabbanā lakal-ḥamdu mil’as-samā’i wa mil’al-arḍi wa mil’ā mā shi’ta min shay’in ba‘du, lā māni‘a limā a‘ṭayta, wa lā mu‘tiya limā mana‘ta, wa lā yanfa‘u dhal-jaddi minkal-jaddu.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي عُبَيْدَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا قَرَاعَةُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِنْ السَّمَاءِ وَمِنْ الْأَرْضِ وَمِنْ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، لَا مَا نَعْلَمُ لِمَا أَعْطَيْتَنَا، وَلَا مُعْطَى لِمَا مَنَعْتَنَا، وَلَا يَنْفَعُ ذَا الْجَدْ مِنْكَ الْجَدُّ

**[2550]** Abū Bakr reported: Yahyā ibn Abī Bukayr reported from Sharīk from Abū ‘Umar from Abū Juhayfah that the Prophet ﷺ spoke during prayer. When he raised his head from bowing, he said:

“Sami‘allāhu liman ḥamidah,  
Allāhumma Rabbanā lakal-ḥamdu  
mil’as-samā’i wa mil’al-arḍi wa mil’ā  
mā shi’ta min shay’in ba‘du, lā  
māni‘a limā a‘ṭayta, wa lā mu‘tiya  
limā mana‘ta, wa lā yanfa‘u dhal-  
jaddi minkal-jaddu.” He elongated  
his voice with it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكْرٍ، عَنْ شَرِيكٍ، عَنْ أَبِي عُمَرَ، عَنْ أَبِي جُحَيْفَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي الصَّلَاةِ، فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِنْ إِلَهٍ لَا إِلَهَ إِلَّا أَنْتَ، وَمِنْ أَرْضٍ وَمِنْ مَاءٍ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ - ، وَلَا يَنْفَعُ ذَا الْجَدْ مِنْكَ الْجَدُّ يَمْدُدُ بِهَا صَوْتَهُ

**[2551]** Abū Bakr reported: Ḥafṣ reported from Ibn Jurayj from Az-Zuhri from Abū Salamah from Abū Hurayrah that when he raised his head, he would say: “Allāhumma Rabbanā lakal-ḥamdu.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلْمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ إِذَا رَفَعَ رَأْسَهُ قَالَ: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ

**[2552]** Abū Bakr reported: Mu'tamir ibn Sulaymān reported from Burd that Makhūl used to say when he raised his head from bowing: "Allāhumma Rabbanā lakal-ḥamdu mil'as-samā'i, wa mil'al-arḍi, wa mil'a mā shi'ta min shay'in ba'du, ahlath-thanā'i wal-majdi, wa khayru mā qālal-'abdu, wa kullunā laka 'abdun, lā māni'a limā a'tayta, wa lā mu'tiya limā mana'ta, wa lā yanfa'u dhal-jaddi minkal-jaddu."

**[2553]** Abū Bakr reported: Suwayd ibn 'Amr al-Kalbī reported: 'Abd al-'Azīz ibn Abī Salamah reported: Al-Mājishūn, my uncle, informed us from Al-A'raj from 'Ubayd Allāh ibn Abī Rāfi' from 'Alī who said: When the Prophet ﷺ raised his head from bowing, he would say: "Sami'allāhu liman ḥamidah, Rabbanā wa lakal-ḥamdu mil'as-samawāti, wa mil'al-arḍi, wa mil'a mā shi'ta min shay'in ba'du."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُعَمِّرُ بْنُ سُلَيْمَانَ، عَنْ بُرْدٍ، أَنَّ مَكْحُولًا كَانَ يَقُولُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِنْ السَّمَاءِ، وَمِنْ الْأَرْضِ، وَمِنْ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ، أَهْلَ النَّارِ وَالْمَجْدِ، وَخَيْرٌ مَا قَالَ الْعَنْدُ، وَكُلُّنَا لَكَ عَبْدٌ، لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُغْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدَّ مِنْكَ الْجَدُّ

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا سُوَيْدُ بْنُ عَمْرِو الْكَلْبِيُّ، قَالَ: نَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، قَالَ: أَخْبَرَنَا الْمَاجِشُونُ عَمَّا عَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلَيِّ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، رَبَّنَا لَكَ الْحَمْدُ مِنْ السَّمَوَاتِ، وَمِنْ الْأَرْضِ، وَمِنْ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

**[2554]** Abū Bakr reported: Ibn Numayr and Abū Mu‘āwiyah reported from Al-A‘mash from Sa‘d ibn ‘Ubaydah from Al-Mustawrid ibn al-Ahnaf from Ṣilah ibn Zufar from Hudhayfah who said: I prayed with the Prophet ﷺ, and his bowing was about as long as his standing. Then he said: “Sami‘allāhu liman hamidah,” and then stood for a long time.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ نُمَيْرٍ، وَأَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَورِدِ بْنِ الْأَحْنَفِ، عَنْ صِلَةَ بْنِ زُرْقَرَ، عَنْ حَذِيفَةَ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ، ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ قَامَ طَوِيلًا

**[2555]** Abū Bakr reported: Ya‘lā reported: Al-A‘mash reported from Ibrāhīm from Al-Aswad who said: When ‘Umar raised his head from bowing, he would say: “Sami‘allāhu liman hamidah,” before he straightened his back.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا يَعْلَى، قَالَ: نَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، قَالَ: كَانَ عُمَرُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، قَبْلَ أَنْ يُقِيمَ ظَهْرَهُ

**[2556]** Abū Bakr reported: Mu‘tamir reported from Ayyūb from Al-A‘raj who said: I heard Abū Hurayrah raising his voice with: “Allāhumma Rabbanā wa lakal-hamd.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُعَنْمِرٌ، عَنْ أَيُوبَ، عَنِ الْأَعْرَجِ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، "يَرْفَعُ صَوْتَهُ بِهِ: اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ

**[2557]** Abū Bakr reported: Ḥafṣ ibn Ghīyāth reported from Ibñ Abī Laylā from Ash-Sha'bī from Ṣilah ibn Zufar from Hudhayfah that the Prophet ﷺ used to say in his bowing: “Subḥāna Rabbiyal-‘Azīm,” and in his prostration: “Subḥāna Rabbiyal-A’lā.” I said: Does he not add: “Wa biḥamdih”? He said: “Yes, if Allah wills, three times.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ ابْنِ لَيْلَى، عَنِ الشَّعْبِيِّ، عَنْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي رُكُوعِهِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي رُكُوعِهِ: سُبْحَانَ رَبِّيُّ الْعَظِيمِ، وَفِي سُجُودِهِ: سُبْحَانَ رَبِّيِّ الْأَعْلَى قُلْتُ: أَمَا يَخْفِضُ: وَيَحْمِدُ؟ قَالَ: نَعَمْ، إِنْ شَاءَ اللَّهُ تَعَالَى

**[2558]** Abū Bakr reported: Ibñ Numayr and Abū Mu‘āwiyah reported from Al-A’mash from Sa’d ibn ‘Ubaydah from Al-Mustawrid ibn al-Ahṇaf from Ṣilah ibn Zufar from Hudhayfah who said: I prayed with the Prophet ﷺ. When he bowed, he began to say: “Subḥāna Rabbiyal-‘Azīm.” Then he prostrated and said: “Subḥāna Rabbiyal-A’lā.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا ابْنُ نُعْمَرْ، وَأَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ الْمُسْتَورِدِ بْنِ الْأَحْنَفِ، عَنْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنْ حُذَيْفَةَ، قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا رَكَعَ جَعَلَ يَقُولُ: سُبْحَانَ رَبِّيُّ الْعَظِيمِ، ثُمَّ سَجَدَ فَقَالَ: سُبْحَانَ رَبِّيِّ الْأَعْلَى

**[2559]** Abū Bakr reported: Ibn ‘Uyaynah reported from Sulaymān ibn Suḥaym from Ibrāhīm ibn ‘Abd Allāh ibn Ma’bad from his father from Ibn ‘Abbās who said: The Prophet ﷺ said: “As for bowing, glorify the Lord in it. As for prostration, strive hard in supplication, for it is worthy of being answered for you.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ بْنِ سُحَيْمٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ، عَنْ أَبِيهِ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمَّا الرُّكُوعُ فَعَظِمُوا فِيهِ الرَّبَّ، وَأَمَّا السُّجُودُ فَاجْتَهُوا فِي الدُّعَاءِ، فَقَمِنْ أَنْ يُسْتَجَابَ لَكُمْ

**[2560]** Abū Bakr reported: Ibn Mushir and Ibn Fuḍayl reported from ‘Abd ar-Rahmān ibn Ishāq from An-Nu‘mān ibn Sa‘d from ‘Alī who said: The Prophet ﷺ said: “I have been forbidden to recite the Qur'an in bowing and prostration. So when you bow, glorify Allah, and when you prostrate, strive hard in asking, for it is worthy of being answered for you.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبْنُ مُسْهِرٍ، وَأَبْنُ قُضَيْلٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ النَّعْمَانَ بْنِ سَعْدٍ، عَنْ عَلَيِّ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: نُهِيَتْ أَنْ أَفْرَأَ الْفُرْقَانَ فِي الرُّكُوعِ وَالسُّجُودِ، فَإِذَا رَكَعْتُمْ فَعَظِمُوا اللَّهَ، وَإِذَا سَجَدْتُمْ فَاجْتَهُوا فِي الْمَسَالِةِ، فَقَمِنْ أَنْ يُسْتَجَابَ لَكُمْ

**[2561]** Abū Bakr reported: Abū Khālid reported from Ibn ‘Ajlān from ‘Awn from Ibn Mas‘ūd who said: “Three Tasbīhs in bowing and prostration.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ أَبْنِ عَجْلَانَ، عَنْ عَوْنِ، عَنْ أَبْنِ مَسْعُودٍ، قَالَ: ثَلَاثُ تَسْبِيحَاتٍ فِي الرُّكُوعِ وَالسُّجُودِ

**[2562]** Abū Bakr reported: Ibn al-Mubārak reported from Muḥammad ibn Muslim from Ibrāhīm ibn Maysarah who said: It reached me that ‘Umar used to say in bowing and prostration the amount of five Tasbīhs: “Subḥānallāhi wa bishamdihi.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ مُبَارَكٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ،  
عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، قَالَ: بِأَعْنَى أَنَّ عُمَرَ، كَانَ  
يَقُولُ فِي الرُّكُوعِ وَالسُّجُودِ قَدْرَ خَمْسٍ تَسْبِيحةً:  
سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

**[2563]** Abū Bakr reported: Abū Bakr ibn ‘Ayyāsh reported from Abū Ishāq from ‘Āsim ibn Ḏamrah who said: ‘Alī said: “When one of you bows, let him say: 'Allāhumma laka raka'tu, wa laka khasha'tu, wa bika āmantu, wa 'alayka tawakkaltu, Subḥāna Rabbiyal-'Azīm' - three times. And when he prostrates, he says: 'Subḥāna Rabbiyal-A'lā' - three times. If something hurries him and he says 'Subḥāna Rabbiyal-'Azīm' and omits the rest, it suffices him.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو بَكْرٌ بْنُ عَيَّاشٍ، عَنْ أَبِي  
إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، قَالَ: قَالَ عَلَيْهِ: "إِذَا  
رَكَعَ أَحَدُكُمْ فَلْيَقُلْ: اللَّهُمَّ لَكَ رَكْعَتُ، وَلَكَ حَشْعَتُ، وَلَكَ  
آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، سُبْحَانَ رَبِّي الْعَظِيمِ - ثَلَاثًا -  
وَإِذَا سَجَدَ قَالَ: سُبْحَانَ رَبِّي الْأَعْلَى - ثَلَاثًا - فَإِنْ  
عَجَلَ بِهِ أَمْرٌ فَقَالَ: سُبْحَانَ رَبِّي الْعَظِيمِ وَتَرَكَ ذَلِكَ  
أَجْزَاءًا

**[2564]** Abū Bakr reported: ‘Abd as-Salām ibn Ḥarb reported from Isḥāq ibn ‘Abd Allāh ibn Abī Farwah from Ismā’īl ibn ‘Ubayd Allāh that he asked Abū Hurayrah, saying: “I am a one-eyed man. What should I say in Tasbīh during prostration?” He said: “Three Tasbīhs.”

**[2565]** Abū Bakr reported: Ḥafṣ reported from Layth from Mujāhid who said: “I prayed behind ‘Umar ibn ‘Abd al-‘Azīz, and I counted for him four or five Tasbīhs in bowing, and five or six Tasbīhs in prostration.”

**[2566]** Abū Bakr reported: Ḥātim ibn Ismā’īl reported from Ja’far from his father who said: The woodcutters came to the Prophet ﷺ and said: “O Messenger of Allah, we are always traveling. How should we perform the prayer?” He said: “Say Tasbīh three times in bowing and three times in prostration.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ السَّلَامَ بْنُ حَرْبٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي فَرْوَةَ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ، فَقَالَ: إِنِّي رَجُلٌ أَعْوَرُ، فَمَا أَقُولُ فِي التَّسْبِيحِ فِي السُّجُودِ؟ قَالَ: ثَلَاثُ تَسْبِيحَاتٍ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: صَلَّيْتُ خَلْفَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، فَعَدَدْتُ لَهُ فِي الرُّكُوعِ أَرْبَعًا أَوْ خَمْسَ تَسْبِيحَاتٍ، وَفِي السُّجُودِ خَمْسًا أَوْ سِتًّا تَسْبِيحَاتٍ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ: جَاءَتِ الْحَاطِبَةُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا لَا نَرَأْنَا سَفَرًا أَبْدًا، فَكَيْفَ نَصْنَعُ بِالصَّلَاةِ؟ قَالَ: سَبْحُوا ثَلَاثَ تَسْبِيحَاتٍ رُكُوعًا، وَثَلَاثَ تَسْبِيحَاتٍ سُجُودًا

**[2567]** Abū Bakr reported: Hushaym reported from Mughīrah from Abū Ma'shar from Al-Ḥasan that he used to say: "The medium level of bowing and prostration is for a man to say in his bowing and prostration: 'Subḥānallāhi wa biḥamdihi' three times."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ أَبِي مَعْشَرٍ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ: "وَسَطًا مِنَ الرُّكُوعِ وَالسُّجُودِ أَنْ يَقُولَ الرَّجُلُ فِي رُكُوعِهِ وَسُجُودِهِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ ثَلَاثًا

**[2568]** Abū Bakr reported: Hushaym reported: Maṇṣūr reported to us from Al-Ḥasan that he used to say: "The complete prostration is the amount of seven Tasbīhs, and the sufficient amount is three."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمٌ، قَالَ: نَا مَنْصُورٌ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ: التَّلَامِ مِنَ السُّجُودِ قَدْرَ سَبْعِ شَسِيحَاتٍ، وَالْمُجْزِي ثَلَاثٌ

**[2569]** Abū Bakr reported: Ibn Numayr reported from Mūsā ibn 'Ubaydah from Muḥammad ibn Ka'b that he heard him say: "The minimum prostration when you place your head on the ground is to say: 'Subḥāna Rabbiyal-A'lā' three times."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ نُمَيْرٍ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، أَنَّهُ سَمِعَهُ يَقُولُ: "إِذَا وَضَعْتَ رَأْسَكَ الْأَرْضَ أَنْ تَقُولَ: سُبْحَانَ رَبِّيَ الْأَعَلَى ثَلَاثًا

**[2570]** Abū Bakr reported: ‘Abd Allāh ibn Aḥmad reported from Al-Ḥasan ibn ‘Ubayd Allāh who said: Al-Musayyab ibn Rāfi‘ asked Ibrāhīm: “How much suffices a man when he places his head in prostration? One Tasbīhah?” Ibrāhīm said: “Three Tasbīhs.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ، عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ، قَالَ: سَأَلَ الْمُسَيَّبَ بْنَ رَافِعٍ إِبْرَاهِيمَ، فَقَالَ: كُمْ يُجْزِي الرَّجُلُ إِذَا وَضَعَ رَأْسَهُ فِي السُّجُودِ؟ تَسْبِيحَاتٌ؟ فَقَالَ إِبْرَاهِيمَ: ثَلَاثُ تَسْبِيحَاتٍ

**[2571]** Abū Bakr reported: Kathīr ibn Hishām reported from Ja‘far ibn Burqān who said: I asked Maymūn about the duration of bowing and prostration. He said: “I do not think it should be less than three Tasbīhs.” Ja‘far said: I asked Az-Zuhrī, and he said: “When the bones settle and become still.” I said to him: “Maymūn says three Tasbīhs.” He said: “It is what I tell you, similar to that.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ: سَأَلْتُ مَيْمُونًا، عَنْ مِقْدَارِ الرُّكُوعِ وَالسُّجُودِ، فَقَالَ: لَا أَرَى أَنْ يَكُونَ أَقْلَى مِنْ ثَلَاثَ تَسْبِيحَاتٍ قَالَ جَعْفَرُ: فَسَأَلْتُ الزُّهْرِيَّ، فَقَالَ: إِذَا وَقَعَتِ الْعِظَمُ وَاسْتَقَرَتْ، فَقُلْتُ لَهُ: أَنَّ مَيْمُونًا يَقُولُ: ثَلَاثُ تَسْبِيحَاتٍ، فَقَالَ: هُوَ الَّذِي أَقُولُ لَكَ، نَحْوُ مِنْ ذَلِكَ

**[2572]** Abū Bakr reported: Wakī‘ reported from Sufyān from Ziyād al-Muṣaghār from Al-Ḥasan from Ibn Mas‘ūd who said: “Three Tasbīhs in bowing and prostration is the middle/average.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِبِيعٌ، عَنْ سُفْيَانَ، عَنْ زِيَادِ الْمُصَغَّرِ، عَنِ الْحَسَنِ، عَنْ ابْنِ مَسْعُودٍ، قَالَ: ثَلَاثُ تَسْبِيحَاتٍ فِي الرُّكُوعِ وَالسُّجُودِ، وَسَطٌّ

**[2573]** Abū Bakr reported: Waki‘ reported from Sufyān from ‘Āsim from Abū ad-Duhā who said: ‘Alī used to say in his bowing: “Subḥāna Rabbiyal-‘Azīm” three times, and in his prostration: “Subḥāna Rabbiyal-A‘lā” three times.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ أَبِي الضْحَى، قَالَ: كَانَ عَلَيْهِ يَقُولُ فِي رُكُوعِهِ: سُبْحَانَ رَبِّي الْعَظِيمِ تَلَاءً، وَفِي سُجُودِهِ: سُبْحَانَ رَبِّي الْأَعْلَى تَلَاءً

**[2574]** Abū Bakr reported: Muḥammad ibn Bishr reported: Sa‘īd reported from Qatādah from Muṭarrif ibn ‘Abd Allāh ibn ash-Shikhkhīr from ‘Ā’ishah that the Prophet ﷺ used to say in his bowing and prostration: “Subbūḥun Quddūsun Rabbul-Malā’ikati war-Rūh.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: نَا سَعِيدٌ، عَنْ قَنَادَةَ، عَنْ مُطَرْرِفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: سُبُّوْحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

**[2575]** Abū Bakr reported: Waki‘ and Abū Mu‘awiyah reported from Ibn Abī Dhi‘b from Ishāq from ‘Uwaymir from ‘Awn ibn ‘Abd Allāh from Ibn Mas‘ūd from the Prophet ﷺ who said: “When one of you bows, let him say: 'Subḥāna Rabbīyal-‘Azīm' three times. And when he prostrates, let him say: 'Subḥāna Rabbīyal-A‘lā' three times. For if he does that, his bowing and prostration are complete, and that is the minimum.”

**[2576]** Abū Bakr reported: Waki‘ reported from Shu‘bah from Al-Ḥakam from Yaḥyā ibn al-Jazzār that Ibn Mas‘ūd said in his bowing: “Rabbi-ghfir lī (Lord forgive me).”

**[2577]** Abū Bakr reported: Ḥafṣ reported from Al-Ja‘d, a man from the people of Medina, from a daughter of Sa‘d, that she used to be excessive in bowing, lowering herself while saying Takbir. Sa‘d said to her: “It suffices you to place your hands on your knees.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، وَأَبُو مُعاوِيَةَ، عَنْ أَبْنِ أَبِي ذِئْبٍ، عَنْ إِسْحَاقَ، عَنْ عُوَيْبِرِ، عَنْ عَوْنَبِنْ عَبْدِ اللَّهِ، عَنْ أَبْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِذَا رَكِعَ أَحَدُكُمْ فَلْيَقُلْ: سُبْحَانَ رَبِّيَ الْعَظِيمِ، ثَلَاثًا، وَإِذَا سَجَدَ فَلْيَقُلْ: سُبْحَانَ رَبِّيَ الْأَعْلَى، ثَلَاثًا، فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ فَقَدْ تَمَّ رُكُوعُهُ وَسُجُودُهُ، وَذَلِكَ أَدْنَاهُ

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، أَنَّ أَبْنَ مَسْعُودٍ، قَالَ فِي رُكُوعِهِ: رَبِّ اغْفِرْ لِي

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصٌ، عَنِ الْجَعْدِ رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ، عَنْ ابْنَةِ لِسَعْدٍ، أَنَّهَا كَانَتْ تُفْرِطُ فِي الرُّكُوعِ، تُطَاطِئُ مُكَبِّرًا، فَقَالَ لَهَا سَعْدٌ: إِنَّمَا يَكْفِيَكِ إِذَا وَضَعْتِ يَدَيْكِ عَلَى رُكُبَيْكِ

**[2578]** Abū Bakr reported: Hushaym reported from Jarīr from Ad-Dahhāk from Ibnu Mas'ūd who said: “If a man firmly places his hands on his knees and his forehead on the ground, it suffices him.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمٌ، عَنْ جَرِيرٍ، عَنِ الضَّحَّاكِ، عَنْ ابْنِ مَسْعُودٍ، قَالَ: إِذَا مَكَنَ الرَّجُلُ يَنْدِيْهِ مِنْ رُكْبَتَيْهِ، وَالْأَرْضَ مِنْ جَبَهَتِهِ، فَقَدْ أَجْزَأَهُ

**[2579]** Abū Bakr reported: Waki‘ reported from Al-A‘mash from someone who heard Muḥammad ibn ‘Alī say: “It suffices him in bowing if he places his hands on his knees, and in prostration if he places his forehead on the ground.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَمْنُ، سَمِعَ مُحَمَّدَ بْنَ عَلَيْ يَقُولُ: يُجْزِئُهُ مِنَ الرُّكُوعِ إِذَا وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ، وَمِنَ السُّجُودِ إِذَا وَضَعَ جَبَهَتَهُ عَلَى الْأَرْضِ

**[2580]** Abū Bakr reported: Abū Mu‘awiyah reported from Abū Mālik from Sa‘d ibn ‘Ubaydah from ‘Umar who said: “If a man places his forehead on the ground, it suffices him.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنْ أَبِي مَالِكٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ عُمَرَ، قَالَ: إِذَا وَضَعَ الرَّجُلُ جَبَهَتَهُ بِالْأَرْضِ أَجْزَأَهُ

**[2581]** Abū Bakr reported: Ibnu ‘Ulayyah reported from Ibnu ‘Awn from Ibni Sīrīn who said: “It suffices in bowing if he firmly places his hands on his knees, and in prostration if he firmly places his forehead on the ground.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنْ ابْنِ عَوْنِ، عَنْ ابْنِ سِيرِينَ، قَالَ: يُجْزِئُ مِنَ الرُّكُوعِ إِذَا أَمْكَنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ، وَمِنَ السُّجُودِ إِذَا أَمْكَنَ جَبَهَتَهُ مِنَ الْأَرْضِ

**[2582]** Abū Bakr reported: Ibn ‘Ulayyah reported from Abū ‘Arūbah from Ya’lā ibn Ḥakīm who said: Tāwūs and ‘Ikrimah - and I think ‘Atā’ was the third of them - said: “If he firmly places his forehead on the ground, he has fulfilled what is upon him.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنْ أَبِي عَرْوَةَ، عَنْ يَعْلَى بْنِ حَكِيمٍ قَالَ: طَاؤُسٌ، وَعِكْرَمَةُ، وَأَطْنَعُ عَطَاءُ ثَالِثُهُمْ: إِذَا مَكَّنَ جَبْهَتَهُ مِنَ الْأَرْضِ فَقَدْ قَضَى مَا عَلَيْهِ

**[2583]** Abū Bakr reported: Ḥafs reported from Al-Ḥasan ibn ‘Ubayd Allāh from Al-Musayyab ibn Rāfi‘ who said: “If he places his forehead on the ground, it suffices him.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصٌ، عَنْ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ الْمُسَيَّبِ بْنِ رَافِعٍ، قَالَ: إِذَا وَضَعَ جَبْهَتَهُ مِنَ الْأَرْضِ فَقَدْ أَجْزَاهُ

**[2584]** Abū Bakr reported: Ḥafṣ reported from Ma’qil ibn ‘Ubayd Allāh who said: I asked ‘Atā’ about the minimum bowing and prostration that is acceptable. He said: “If he places his forehead on the ground and places his hands on his knees.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصٌ، عَنْ مَعْقِلِ بْنِ عُبَيْدِ اللَّهِ، قَالَ: سَأَلْتُ عَطَاءً، عَنْ أَذْنَى مَا يَجُوزُ مِنَ الرُّكُوعِ وَالسُّجُودِ، فَقَالَ: إِذَا وَضَعَ جَبْهَتَهُ عَلَى الْأَرْضِ، وَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ

**[2585]** Abū Bakr reported: It was narrated from Ibn Abī Najīḥ from Mujaahid who said: “If he places his hands on his knees, it suffices him.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَتُ عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ: إِذَا وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ أَجْزَاهُ

**[2586]** Abū Bakr reported: Abū Khālid al-Aḥmar reported from Husayn al-Mukattib from Budayl from Abū al-Jawzā' from ‘Ā’ishah who said: “When the Prophet ﷺ bowed, he did not raise his head nor lower it, but kept it in between.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حُسْنِيِّ الْمُكْتَبِ، عَنْ بُدَيْلٍ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ، كَانَ بَيْنَ ذَلِكَ

**[2587]** Abū Bakr reported: Ibn ‘Uyaynah reported from ‘Abd Allāh ibn ‘Uthmān from a man from Thaqīf who said: I asked Abū Hurayrah, and he said: “Beware of bending too much in bowing (like a curve) and hunching.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ رَجُلٍ، مِنْ ثَقِيفٍ، قَالَ: سَأَلْتُ أَبَا هُرَيْرَةَ، فَقَالَ: اتَّقِ الْحَنْوَةَ فِي الرُّكُوعِ وَالْحَدْبَةَ

**[2588]** Abū Bakr reported: ‘Abd al-‘Alā reported from Al-Jurayrī from Abū Naḍrah from Ka'b who said: “When you bow, keep your face towards the Qiblah, place your hands on your knees, and do not droop your head like a donkey.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ كَعْبٍ، قَالَ: إِذَا رَكَعْتَ فَاقْصِبْ وَجْهَكَ لِلْقِبْلَةِ، وَضَعْ يَدَيْكَ عَلَى رُكُبَيْكَ، وَلَا تُدَبِّحْ كَمَا تَدَبَّحَ الْحِمَارُ

**[2589]** Abū Bakr reported: Hushaym reported from Mughīrah from Ibrāhīm that he used to dislike raising his head or lowering it when bowing.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَكْرَهُ أَنْ يَرْفَعَ رَأْسَهُ إِذَا كَانَ رَاكِعًا، أَوْ يُصَوِّبْهُ

**[2590]** Abū Bakr reported: Idrīs reported from ‘Uthmān ibn al-Aswad from Mujāhid that he disliked hunching in bowing.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا إِدْرِيسُ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ،  
عَنْ مُجَاهِدٍ أَنَّهُ كَانَ يَكْرَهُ التَّحَادُبَ فِي الرُّكُوعِ

**[2591]** Abū Bakr reported: Mu‘ādh ibn Mu‘ādh reported from Ḥabīb ibn ash-Shahīd who said: I heard Muḥammad ibn Bashīr say: “Bowing is like this,” and Mu‘ādh described that he flattened his back, neither lowering his head nor raising it. He said: “I heard Al-Ḥasan say the same, except that Al-Ḥasan spoke about it with words.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُعاَذُ بْنُ مُعَاذٍ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، قَالَ: سَمِعْتُ مُحَمَّدًا بْنَ بَشِيرٍ يَقُولُ: الرُّكُوعُ هَكَّا، وَوَصَفَ مُعاَذًا أَنَّهُ يُسَوِّي ظَهَرَةً، لَا يُصَوِّبُ رَأْسَهُ وَلَا يَرْفَعُهُ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ مِثْلَ ذَلِكَ غَيْرَ أَنَّ الْحَسَنَ تَكَلَّمُ بِهِ كَلَامًا

**[2592]** Abū Bakr reported: Ibn Idrīs reported from Abū Farwah from ‘Abd ar-Rahmān ibn Abī Laylā who said: “When the Prophet ﷺ bowed, if you were to pour water on his back, it would settle.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ أَبِي فَرْوَةَ،  
عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَكَعَ لَوْ صَبَبَتْ عَلَى كَتْفَيْهِ مَاءً لَا سُقْرَ

**[2593]** Abū Bakr reported: Ibn ‘Uyaynah reported from Az-Zuhri from Anas that the Prophet ﷺ said: “When the Imam says: 'Sami‘allāhu liman ḥamidah', say: 'Allāhumma Rabbanā lakal-ḥamd'.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ،  
عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِذَا قَالَ الْإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ

**[2594]** Abū Bakr reported: Hushaym reported: ‘Umar ibn Abī Salamah reported to us from his father from Abū Hurayrah, elevating it (to the Prophet): “And when the Imam says: 'Sami‘allāhu liman ḥamidah', say: 'Allāhumma Rabbanā lakal-ḥamd'.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: نَا عُمَرُ بْنُ أَبِي سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، رَفِعَهُ: "وَإِذَا قَالَ الْإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ

**[2595]** Abū Bakr reported: Abū Usāmah reported from Sa‘īd ibn Abī ‘Arūbah from Qatādah from Yūnus ibn Jubayr from Ḥiṭṭān ibn ‘Abd Allāh from Abū Mūsā from the Prophet ﷺ who said: “When the Imam says: 'Sami‘allāhu liman ḥamidah', say: 'Allāhumma Rabbanā lakal-ḥamd', Allah will listen to you.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو أَسَمَةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرْوَبَةَ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حَطَّانَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي مُوسَى، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِذَا قَالَ الْإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، يَسْمَعُ اللَّهُ لَكُمْ

**[2596]** Abū Bakr reported: Abū Khālid reported from Ibn ‘Ajlān from Zayd ibn Aslam from Abū Sāliḥ from Abū Hurayrah who said: The Prophet ﷺ said: “The Imam is appointed only to be followed. So when he bows, bow, and when he says: 'Sami‘allāhu liman ḥamidah', say: 'Allāhumma Rabbanā lakal-ḥamd'.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو خَالِدٍ، عَنْ ابْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّمَا جَعَلَ الْإِمَامَ لِيُؤْمَنَ بِهِ، فَإِذَا رَكَعَ فَارْكِعوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ

**[2597]** Abū Bakr reported: Waki‘ reported from Sufyān from Salamah from Abū al-Aḥwāṣ from ‘Abd Allāh who said: “When the Imam says: 'Sami‘allāhu liman ḥamidah', those behind him say: 'Allāhumma Rabbanā lakal-ḥamd'.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَلْمَةَ،  
عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ: "إِذَا قَالَ الْإِمَامُ:  
سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، قَالَ مَنْ خَلْفَهُ: اللَّهُمَّ رَبَّنَا لَكَ  
الْحَمْدُ

**[2598]** Abū Bakr reported: Muḥammad ibn Fudayl reported from Muṭarrif from ‘Āmir who said: “The people behind the Imam do not say 'Sami‘allāhu liman ḥamidah', but they should say 'Allāhumma Rabbanā lakal-ḥamd'.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُحَمَّدُ بْنُ فَضَيْلٍ، عَنْ مُطَرِّفٍ،  
عَنْ عَامِرٍ، قَالَ: لَا يَقُولُ الْقَوْمُ خَلْفَ الْإِمَامِ سَمِعَ اللَّهُ  
لِمَنْ حَمِدَهُ، وَلَكِنْ لِيَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ

**[2599]** Abū Bakr reported: Yahyā ibn Abī Bukayr reported: Zuhayr ibn Muḥammad reported to us from ‘Abd Allāh ibn Muḥammad ibn ‘Aqīl from Sa‘īd ibn al-Musayyib from Abū Sa‘īd al-Khudrī that he heard the Prophet ﷺ saying: “When your Imam says 'Sami‘allāhu liman ḥamidah', say 'Allāhumma Rabbanā lakal-ḥamd'.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، قَالَ: نَا  
رُهْبَرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ  
سَعِيدِ بْنِ الْمُسِيَّبِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، أَنَّهُ سَمِعَ  
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِذَا قَالَ إِمَامُكُمْ سَمِعَ  
اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ

**[2600]** Abū Bakr reported: Ibn ‘Ulayyah reported from Ibn ‘Awn who said: Muḥammad used to say: “When he says 'Sami‘allāhu liman ḥamidah', those behind him say 'Sami‘allāhu liman ḥamidah, Allāhumma Rabbanā lakal-ḥamd'.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُلَيَّهُ، عَنِ ابْنِ عَوْنِ، قَالَ:  
كَانَ مُحَمَّدًا، يَقُولُ: إِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، قَالَ مَنْ  
خَلْفُهُ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ

**[2601]** Abū Bakr reported: Jarīr reported from ‘Abd al-‘Azīz ibn Rufay‘ from a man from the people of Medina from the Prophet ﷺ that he heard the sound of my sandals while he was prostrating. When he finished his prayer, he said: “Who is this whose sandal sound I heard?” I said: “It is I, O Messenger of Allah.” He said: “What did you do?” I said: “I found you prostrating, so I prostrated.” He said: “Do like this, but do not count it [as a Rak‘ah]. Whoever finds me bowing, standing, or prostrating, let him be with me in the state I am in.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ  
رُفَيْعٍ، عَنْ رَجُلٍ، مِنْ أَهْلِ الْمَدِينَةِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ، أَنَّهُ سَمِعَ حَقْقَ نَعْلِيٍّ وَهُوَ سَاجِدٌ، فَلَمَّا فَرَغَ  
مِنْ صَلَاتِهِ، قَالَ: مَنْ هَذَا الَّذِي سَمِعْتُ حَقْقَ نَعْلِيًّا؟  
قَالَ: أَنَا يَا رَسُولَ اللَّهِ، قَالَ: فَمَا صَنَعْتَ؟ قَالَ: وَجَدْتُكَ  
سَاجِدًا فَسَجَدْتُ، فَقَالَ: هَكَذَا فَاصْنَعُوا وَلَا تَعْنَدُوا بِهَا،  
مَنْ وَجَدَنِي رَاكِعًا، أَوْ قَائِمًا، أَوْ سَاجِدًا، فَلْيَكُنْ مَعِي  
عَلَى حَالِي الَّتِي أَنَا عَلَيْهَا

**[2602]** Abū Bakr reported: Abū Bakr ibn ‘Ayyāsh reported from ‘Abd al-‘Azīz ibn Rufay‘ from a man from the Anṣār from the Prophet ﷺ, similar to it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُقَيْبٍ، عَنْ رَجُلٍ، مِنَ الْأَنْصَارِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَمْثُلُهُ

**[2603]** Abū Bakr told us: ‘Abd al-‘A’lā told us, from Ma’mar, from Az-Zuhri, from Sālim, from Ibn ‘Umar and Zayd ibn Thābit, who said: "If he finds them having raised their heads from bowing, he should say Takbīr and prostrate, and he should not count it (as a rak’ah)."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الرِّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، وَرَبِيدٍ بْنِ ثَابِتٍ، قَالَ: إِنْ وَجَدُوهُمْ وَقَدْ رَفَعُوا رُءُوسَهُمْ مِنَ الرُّكُوعِ كَبَرَ وَسَاجَدَ، وَلَمْ يَعْدَ بِهَا

**[2604]** Abū Bakr told us: Hushaym told us, from Yūnus, from Al-Ḥasan, and Mughīrah, from Ibrāhīm, regarding a man who joins the Imam while he is prostrating. They said: "He should follow him and prostrate with him and not differ from him, but he should not count the prostration unless he catches the bowing (Rukū')."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، وَمُغِيرَةً، عَنْ إِبْرَاهِيمَ، فِي الرَّجُلِ يَنْتَهِي إِلَى الْإِمَامِ وَهُوَ سَاجِدٌ، قَالَا: يَتَبَعُهُ وَيَسْجُدُ مَعَهُ وَلَا يُخَالِفُهُ، وَلَا يَعْدُ بِالسُّجُودِ إِلَّا أَنْ يُدْرِكَ الرُّكُوعَ

**[2605]** Abū Bakr told us: Hushaym told us: Mughīrah told us, from Ibrāhīm, who said: "In whatever state you catch the Imam, do not differ from him."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، قَالَ: نَا مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: عَلَى أَيِّ حَالٍ أَدْرَكْتَ الْإِمَامَ فَلَا تُخَالِفْهُ

**[2606]** Abū Bakr told us: Hushaym told us: Mu‘tamir told us, from Sālim ibn Abī adh-Dhayyāl, from Qatādah, who said: "If you catch them while they are prostrating, prostrate with them, but do not count that rak'ah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، قَالَ: نَا مُعْتَمِرٌ، عَنْ سَالِمِ بْنِ أَبِي الدَّيَالِ، عَنْ قَاتَدَةَ، قَالَ: إِذَا أَدْرَكْتُهُمْ وَهُمْ سُجُودٌ فَاسْجُدْ مَعَهُمْ، وَلَا تَعْدَ بِتِلْكَ الرَّكْعَةِ

**[2607]** Abū Bakr told us: Ibn Abī ‘Adī told us, from Dāwūd, from Ash-Sha‘bī, who said: "If you find them prostrating, prostrate with them and do not count it." And Abū al-‘Āliyah said: "Prostrate with them and count it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ أَبِي عَدِيٍّ، عَنْ دَاؤِدَ، عَنْ الشَّعَبِيِّ، قَالَ: إِذَا وَجَدْتُهُمْ سُجُودًا فَاسْجُدْ مَعَهُمْ وَلَا تَعْدَ بِهَا وَقَالَ أَبُو الْعَالِيَةَ: اسْجُدْ مَعَهُمْ وَاعْتَدْ بِهَا

**[2608]** Abū Bakr told us: Ibn Idrīs told us, from ‘Abd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, who said: "In whatever state you find the Imam, do as he does."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: عَلَى أَيِّ حَالٍ وَجَدْتَ الْإِمَامَ فَاصْنَعْ كَمَا يَصْنَعُ

**[2609]** Abū Bakr told us: Ibn Idrīs told us, from Al-Ḥasan ibn ‘Ubayd Allāh, from Ibrāhīm, who said: "In whatever state you find the Imam, do as he does."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، قَالَ: عَلَى أَيِّ حَالٍ وَجَدْتَ الْإِمَامَ فَاصْنَعْ كَمَا يَصْنَعُ

**[2610]** Abū Bakr told us: Ibn Abī ‘Adī told us, from Ibn ‘Awn, from Muḥammad, who said: "It was liked that one should not catch the people in any state in prayer except that he enters with them in it."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنَى، عَنْ مُحَمَّدٍ، قَالَ: كَانَ يَسْتَحِبُّ أَنْ لَا يُدْرِكَ الْقَوْمَ عَلَى حَالٍ فِي الصَّلَاةِ، إِلَّا دَخَلَ مَعَهُمْ فِيهَا

**[2611]** Abū Bakr told us: Ibn ‘Ulayyah told us, from Dāwūd, from Ash-Sha‘bī, regarding a man who joins the people while they are prostrating. He said: "He prostrates with them."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنْ ذَوْدَ، عَنِ الشَّعْبَيِّ، فِي الرَّجُلِ يَنْتَهِي إِلَى الْقَوْمَ وَهُمْ سُجُودٌ، قَالَ: يَسْجُدُ مَعَهُمْ

**[2612]** Abū Bakr told us: Yazīd ibn Hārūn told us, from Al-Ḥasan and Ibn Sīrīn, who said: "A man should not stand upright while the people have put their heads down (in prostration)."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ، قَالَا: لَا يَقُومُ الرَّجُلُ قَائِمًا مُنْتَصِبًا وَالْقَوْمُ قَدْ وَضَعُوا رُءُوسَهُمْ

**[2613]** Zayd ibn al-Ḥubāb told us, from Ḥammād ibn Salamah, from Hishām ibn ‘Urwah, from his father, that he disliked for a man, if he comes while the Imam is prostrating, to remain standing until he follows him.

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ هِشَامَ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَكْرُهُ لِلرَّجُلِ إِذَا جَاءَ وَالْإِمَامُ سَاجِدٌ أَنْ يَتَمَثَّلَ قَائِمًا حَتَّى يَتَبَعَهُ

**[2614]** Ḥammād ibn Khālid told us, from ‘Abd ar-Rahmān ibn Abī al-Mawāl, from ‘Umar ibn Abī Muslim, who said: ‘Urwah ibn az-Zubayr used to say: "If one of you comes and the Imam is prostrating, let him prostrate with the people, but let him not count it."

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الْمَوَالِ، عَنْ عُمَرَ بْنِ أَبِي مُسْلِمٍ، قَالَ: كَانَ عُرْوَةُ بْنُ الزُّبَيرِ، يَقُولُ: إِذَا جَاءَ أَحَدُكُمْ وَالْإِمَامُ سَاجِدٌ فَلْيَسْجُدْ مَعَ النَّاسِ، وَلَا يَعْتَدْ بِهَا

**[2615]** Yaḥyā ibn Ādam told us: Isrā’il told us, from Abū Ishaq, from ‘Alī, who said: "Prostration is not counted if the bowing (Rukū') was not caught."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلَيِّ، قَالَ: لَا يَعْتَدُ بِالسُّجُودِ إِذَا لَمْ يُدْرِكِ الرُّكُوعَ

**[2616]** Yaḥyā ibn Ādam told us: Isrā’il told us, from Abū Ishaq, from Abū al-Aḥwas and Hubayrah, from ‘Abd Allāh, who said: "If he does not catch the bowing (Rukū'), he should not count the prostration."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، وَهُبَيْرَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: إِذَا لَمْ يُدْرِكِ الرُّكُوعَ، فَلَا يَعْتَدُ بِالسُّجُودِ

**[2617]** Abū Bakr told us: Ibn Idrīs told us, from ‘Āsim ibn Kulayb, from his father, who said: "‘Abd Allāh ibn Yazīd al-Khaṭīmī used to descend with Takbīr when he raised his head from the Rak'ah, as if he were on a swing, until he prostrated."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ يَزِيدَ الْخَطْمِيُّ إِذَا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ هُوَ بِالثَّكْبِيرَةِ، فَكَانَهُ فِي أَرْجُوْحَةٍ حَتَّى يَسْجُدَ

**[2618]** Ya‘lā told us, from Al-A‘mash, from Ibrāhīm, from Al-Aswad, who said: "‘Umar, when he raised his head from bowing, would say 'Sami' Allāhu liman ḥamidah' before straightening his back, and when he said Takbīr, he would say it while descending."

حَدَّثَنَا يَعْلَى، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، قَالَ: كَانَ عُمْرُ، إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ قَبْلَ أَنْ يُقِيمَ طَهْرَةً، وَإِذْ كَبَرَ كَبَرَ وَهُوَ مُنْحَطٌ

**[2619]** Wakī‘ told us, from Sufyān, from Mughīrah, from Ibrāhīm, who said: "Say Takbīr while you are descending and while you are bowing."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَبَرْ وَأَنْتَ تَهُوي، وَأَنْتَ تَرْكَعُ

**[2620]** ‘Ubayd Allāh told us: Sharīk informed us, from Al-A‘mash, from Ibrāhīm, from Al-Aswad, from ‘Umar, that he used to descend with Takbīr.

حَدَّثَنَا عُبَيْدُ اللَّهِ، قَالَ: أَنَا شَرِيكٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عُمَرَ، أَنَّهُ كَانَ يَهُوِي بِالثَّكْبِيرِ

**[2621]** Abū Khālid al-Āḥmar told us, from Al-A‘mash, from Ibrāhīm, that when ‘Umar said: "Sami' Allāhu liman ḥamidah," he would descend saying Takbīr.

**[2622]** Abū Bakr told us: Abū al-Āḥwāṣ told us, from Mānṣūr, from Zayd ibn Wahb, who said: "I went out with ‘Abd Allāh from his house to the mosque. When we were in the middle of the mosque, the Imam bowed. ‘Abd Allāh said Takbīr, then bowed, and I bowed with him. Then we walked while bowing until we reached the row, until the people raised their heads. When the Imam finished the prayer, I stood up, thinking I had not caught (the rak'ah). ‘Abd Allāh took my hand, sat me down, and said: 'Indeed, you have caught it.'"

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،  
كَانَ عُمَرُ، إِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ اخْتَارَ مُكَبِّرًا

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ،  
عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: خَرَجْتُ مَعَ عَبْدَ اللَّهِ، مِنْ دَارِهِ  
إِلَى الْمَسْجِدِ، فَلَمَّا تَوَسَّطْنَا الْمَسْجِدَ رَكَعَ الْإِمَامُ، فَكَبَّرَ  
عَبْدُ اللَّهِ، ثُمَّ رَكَعَ وَرَكَعْتُ مَعَهُ، ثُمَّ مَسَّنَا رَاكِعَيْنِ،  
حَتَّى انْتَهَيْنَا إِلَى الصَّفَّ، حَتَّى رَفَعَ الْفَوْمُ رُؤُوسَهُمْ،  
قَالَ: فَلَمَّا قَضَى الْإِمَامُ الصَّلَاةَ قُمْتُ أَنَا، وَأَنَا أَرَى لَمْ  
أُدْرِكُ، فَلَخَّدَ بِيَدِي عَبْدُ اللَّهِ فَاجْلَسَنِي، وَقَالَ: إِنَّكَ قَدْ  
أَدْرَكْتَ

**[2623]** Ismā‘il ibn ‘Ulayyah told us, from Ayyūb, from Ibn Sīrīn, that Abū ‘Ubaydah came while the people were bowing, so he bowed before reaching the row, then walked until he entered the row. Then he narrated from his father similarly.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيْهَا، عَنْ أَبِيهِ، عَنْ ابْنِ سِيرِينَ، أَنَّ أَبَا عُبَيْدَةَ، جَاءَ وَالْقَوْمُ رُكُوعٌ، فَرَكَعَ دُونَ الصَّفَّ، ثُمَّ مَشَى حَتَّى دَخَلَ فِي الصَّفَّ ثُمَّ حَدَّثَ عَنْ أَبِيهِ، يُمَثِّلُ ذَلِكَ

**[2624]** Ibn ‘Uyaynah told us, from Az-Zuhrī, from Abū Umāmah, that Zayd ibn Thābit bowed before reaching the row, then walked while bowing.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ، أَنَّ زَيْدَ بْنَ ثَابِتَ، رَكَعَ قَبْلَ أَنْ يَصِلَ إِلَى الصَّفَّ، ثُمَّ مَشَى رَاكِعًا

**[2625]** Waki‘ told us, from ‘Ubayd Allāh ibn ‘Abd ar-Rahmān ibn Mawhib, from Kathīr ibn Aflah, from Zayd ibn Thābit, that he entered while the people were bowing, so he bowed before reaching the row, then entered the row.

حَدَّثَنَا وَكِيعُ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَوْهِبٍ، عَنْ كَثِيرِ بْنِ أَفْلَحَ، عَنْ زَيْدِ بْنِ ثَابِتٍ، أَنَّهُ دَخَلَ وَالْقَوْمُ رُكُوعٌ، فَرَكَعَ دُونَ الصَّفَّ، ثُمَّ دَخَلَ الصَّفَّ

**[2626]** Ibn ‘Uyaynah told us, from ‘Ubayd Allāh ibn Abī Yazīd, who said: "I saw Ibn Jubayr do it."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، قَالَ: رَأَيْتُ ابْنَ جُبَيْرٍ، فَعَلَهُ

[2627] Wakī‘ told us, from Hishām, from Mughīrah, who said: "My father used to enter while the Imam was bowing, so he would bow before reaching the row, then enter the row."

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ مُغِيرَةَ، قَالَ: كَانَ أَبِي، يَدْخُلُ وَالإِمَامُ رَاكِعٌ، فَيَرْكَعُ دُونَ الصَّفَّ، ثُمَّ يَدْخُلُ الصَّفَّ

[2628] Ibn Fuḍayl told us, from Wafā’, who said: "I and Sa‘id ibn Jubayr entered while they were bowing, so we bowed from the door, then we came until we entered the row."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ وَفَاءِ، قَالَ: دَخَلْتُ أَنَا وَسَعِيدُ بْنُ جُبَيْرٍ، وَهُمْ رُكُوعٌ، فَرَكَعْتُ أَنَا وَهُوَ مِنَ الْبَابِ، ثُمَّ جَئْنَا حَتَّى دَخَلْنَا فِي الصَّفَّ

[2629] Abū ‘Abd ar-Rahmān al-Muqrī’ told us, from Sa‘id ibn Abī Ayyūb, who said: Yazīd ibn Abī Ḥabīb told me that he saw Abū Salamah enter the mosque while the people were bowing, so he bowed, then crept while bowing.

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِيُّ، عَنْ سَعِيدِ بْنِ أَبِي أَيُوبَ، قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، أَنَّهُ رَأَى أَبَا سَلَمَةَ، دَخَلَ الْمَسْجِدَ وَالْقَوْمُ رُكُوعٌ، فَرَكَعَ، ثُمَّ دَبَّ رَاكِعًا

**[2630]** ‘Abbād ibn al-‘Awwām told us, from ‘Abd al-Malik, from ‘Atā’, regarding someone who enters the mosque while the Imam is bowing. He said: "If he passes the women, he should say Takbīr and bow, then proceed until he enters the row. If prostration catches him before that, he should prostrate where he is."

حَدَّثَنَا عَبْدُ بْنُ الْعَوَامِ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، فِي  
مَنْ دَخَلَ الْمَسْجِدَ وَالإِمَامُ رَاكِعٌ، قَالَ: إِذَا جَاءَ النِّسَاءَ  
كَبَرَ وَرَكَعَ، ثُمَّ مَضَى حَتَّى يَدْخُلَ فِي الصَّفَّ، فَإِنْ  
أَدْرَكَهُ السُّجُودُ قَبْلَ ذَلِكَ سَجَدَ حَيْثُ أَدْرَكَ

**[2631]** ‘Ubayd Allāh told us, from ‘Uthmān ibn al-Aswad, who said: "I and ‘Abd Allāh ibn Tamīm entered the mosque, and the Imam bowed. We bowed, and walked while bowing until we entered the row. When we entered the row, ‘Umar said to me: 'From whom did you hear what you just did?' I said: 'From Mujāhid.' He said: 'I have seen Ibn az-Zubayr doing it.'"

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، قَالَ: دَخَلْتُ أَنَا  
وَعَبْدُ اللَّهِ بْنُ تَمِيمِ الْمَسْجِدِ، فَرَكَعَ الْإِمَامُ، فَرَكَعْتُ أَنَا  
وَهُوَ، وَمَنْشِئِنَا رَاكِعَيْنِ حَتَّى دَخَلْنَا الصَّفَّ، فَلَمَّا دَخَلْنَا  
الصَّفَّ، قَالَ لِي عُمَرُ: وَالَّذِي صَنَعْتَ آيَفَا مِنْ  
سَمِعْتَهُ؟ قُلْتُ: مِنْ مُجَاهِدٍ، قَالَ: قَدْ رَأَيْتُ ابْنَ الزُّبَيرَ،  
فَعَلَهُ

**[2632]** Ibn Idrīs told us, from ‘Ubayd Allāh, from Al-Qāsim, and from Hishām, from Al-Ḥasan, regarding a man who enters the mosque while the people have bowed. They said: "If he thinks he will catch the people before they raise their heads, let him bow, then walk until he enters the row."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ الْفَاسِمِ، وَعَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالًا فِي الرَّجُلِ يَدْخُلُ الْمَسْجِدَ وَالْقَوْمُ قَدْ رَكَعُوا، قَالًا: إِنْ كَانَ يَظْنُ أَنَّهُ يُدْرِكُ الْقَوْمَ قَبْلَ أَنْ يَرْفَعُوا رُءُوسَهُمْ فَلْيَرْكعْ، ثُمَّ لِيَمْشِ حَتَّى يَدْخُلَ الصَّفَّ

**[2633]** Abū Bakr told us: Abū Khālid al-Aḥmar told us, from Muḥammad ibn ‘Ajlān, from Al-A’raj, from Abū Hurayrah, who said: "Do not say Takbīr until you take your place in the row."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدٍ الْأَحْمَرَ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: لَا تُكَبِّرْ حَتَّى تَأْخُذْ مَقَامَكَ مِنَ الصَّفَّ

**[2634]** Mu’tamir told us, from Abū al-Mu’allā, who said: Al-Ḥasan was asked about a man who bows before reaching the row. He said: "He should not bow."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِي الْمُعَلَّى، قَالَ: سُئِلَ الْحَسَنُ، عَنِ الرَّجُلِ يَرْكعُ قَبْلَ أَنْ يَصِلَ إِلَى الصَّفَّ، فَقَالَ: لَا يَرْكعُ

**[2635]** Jarīr told us, from Mughīrah, who said: I said to Ibrāhīm: "If I enter the mosque and the Imam is bowing, should I bow before reaching the row?" He said: "You should not do that."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، قَالَ: قُلْتُ لِإِبْرَاهِيمَ: إِذَا دَخَلْتُ الْمَسْجِدَ وَالْإِمَامُ رَاكِعٌ أَرْكعُ قَبْلَ أَنْ أَنْتَوْيَ إِلَى الصَّفَّ؟ قَالَ: أَنْتَ لَا تَفْعَلْ ذَلِكَ

**[2636]** Yaḥyā ibn Sa‘īd told us, from Muḥammad ibn ‘Ajlān, from Al-A‘raj, from Abū Hurayrah, who said: "If you bow while the Imam is bowing, do not bow until you take your place in the row." Abū Bakr said: "If he is with another person, he bows before the row, but if he is alone, he does not bow."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: إِذَا رَكِعْتَ وَالإِمَامُ رَاكِعٌ فَلَا تَرْكَعْ حَتَّى تَأْخُذَ مَقَامَكَ مِنَ الصَّفَّ قَالَ أَبُو بَكْرٍ: إِذَا كَانَ هُوَ وَآخَرُ رَكَعَ دُونَ الصَّفَّ، وَإِذَا كَانَ وَحْدَهُ فَلَا يَرْكَعْ

**[2637]** Abū Bakr told us: Ḥafṣ told us, from Layth, who said: "Mujāhid used to place his hands on his knees when he bowed." He said: "And ‘Aṭā', Tāwūs, and Nāfi' used to spread them apart."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصٌ، عَنْ لَيْثٍ، قَالَ: كَانَ مُجَاهِدًا، إِذَا رَكَعَ يَضْعُ يَدَيْهِ عَلَى رُكُبَيْهِ قَالَ: وَكَانَ عَطَاءً، وَطَاؤْسُ، وَنَافِعٌ، يَتَفَرَّجُونَ

**[2638]** Abū Bakr told us, from Ḥafṣ, from Layth, who said: A man prayed next to ‘Aṭā'. When he bowed, he bent his knees. He said: So he struck his hand and said: "Straighten them."

حَدَّثَنَا أَبُو بَكْرٍ عَنْ حَفْصٍ، عَنْ لَيْثٍ، قَالَ: صَلَّى رَجُلٌ إِلَى جَنْبِ عَطَاءٍ، فَلَمَّا رَكَعَ ثَنَى رُكُبَيْهِ، قَالَ: فَضَرَبَ يَدَهُ، وَقَالَ: ابْسِطْهُمَا

[2639] Abū Bakr told us: Abū al-Ahwas told us, from ‘Atā’ ibn as-Sā’ib, from Sālim al-Barrād, who said: We came to Abū Mas‘ūd in his house and said to him: "Teach us the prayer of the Prophet ﷺ." He prayed, and when he prostrated, he kept his thighs apart.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو الْأَحْوَصِ، عَنْ عَطَاءَ بْنِ السَّائِبِ، عَنْ سَالِمِ الْبَرَادِ، قَالَ: أَتَيْنَا أَبَا مَسْعُودِ، فِي بَيْتِهِ، فَقُلْنَا لَهُ: عَلِمْنَا صَلَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - -، فَصَلَّى، فَلَمَّا سَجَدَ جَافَى بِفَخْذَيْهِ

[2640] Wakī‘ told us, from Ja‘far ibn Burqān, from Yazīd ibn al-Asamm, from Maymūnah, who said: "When the Prophet ﷺ prostrated, the whiteness of his armpits could be seen by those behind him."

حَدَّثَنَا وَكِيعٌ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ يَزِيدَ بْنِ الأَصْمَمِ، عَنْ مَيْمُونَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ رَأَى مَنْ خَلْفُهُ بَيَاضَ إِيطَيْهِ

[2641] Wakī‘ told us, from ‘Abbād ibn Rāshid, from Al-Hasan, who said: Ahmar, the Companion of the Messenger of Allah ﷺ, told me: "We used to feel pity for the Messenger of Allah ﷺ because of how much he kept his thighs apart from his sides when he prostrated."

حَدَّثَنَا وَكِيعٌ، عَنْ عَبَادِ بْنِ رَاشِدٍ، عَنْ الْحَسَنِ، قَالَ: حَدَّثَنِي أَحْمَرُ، صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنْ كُنَّا لِنَّا وِي لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِمَّا يُجَافِي بِفَخْذَيْهِ عَنْ جَنْبَيْهِ إِذَا سَجَدَ

**[2642]** Waki‘ told us, from Dāwūd ibn Qays, from ‘Abd Allāh ibn ‘Abd Allāh ibn Aqrām al-Khuza‘ī, from his father, who said: I was with my father in the lowland of Namirah when a caravan passed us and stopped by the side of the road. He said: "O son, stay with your lambs until I go to these people." He went out and I went out with him—meaning he approached and I approached—and there was the Messenger of Allah ﷺ. He prayed and I prayed with him, and I was looking at the whiteness of his armpits.

حَدَّثَنَا وَكِبِيعُ، عَنْ دَاؤِدَ بْنِ فَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَقْرَمَ الْخُزَاعِيِّ، عَنْ أَبِيهِ، قَالَ: كُنْتُ مَعَ أَبِيهِ بِالْفَقَاعِ مِنْ نَمِرَةً، فَمَرَّ بِنَا رَكْبٌ، فَلَمَّا خَوَّا بِنَاحِيَةَ الْطَّرِيقِ، قَالَ: أَيُّ بْنَى، كُنْ فِي بَهْمَكَ حَتَّى آتَيْ هَوْلَاءَ الْقَوْمَ، فَخَرَجَ وَخَرَجْتُ مَعْهُ، يَعْنِي دَنَّا وَدَنَّوْتُ فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى وَصَلَّيْتُ مَعَهُ، فَكُنْتُ أَنْظُرُ إِلَى عُغْرَةِ إِبْطَيْهِ

**[2643]** Waki‘ told us, from Ibñ Abī Dhī'b, from Shu‘bah, the freed slave of Ibñ ‘Abbās, from Ibñ ‘Abbās, who said: "The whiteness of the Prophet's ﷺ armpits could be seen when he prostrated."

حَدَّثَنَا وَكِبِيعُ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ شُعْبَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرَى بِيَاضٍ إِبْطَيْهِ إِذَا سَجَدَ

**[2644]** Abū Khālid told us, from Humayd, who said: "When Anas prostrated, he kept his arms apart."

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حُمَيْدٍ، قَالَ: كَانَ أَنَّسُ، إِذَا سَجَدَ جَافَى

[2645] Wakī‘ told us, from Sufyān, from Maṇṣūr, from Ibrāhīm, that whoever was behind the Prophet ﷺ could see the whiteness of his armpits when he prostrated.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ مُنْصُورٍ، عَنْ إِبْرَاهِيمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرَى مِنْ خَلْفِهِ بَيْاضَ إِطْبَئِيهِ إِذَا سَجَدَ

[2646] Hāshim ibn al-Qāsim told us, from ‘Ikrimah ibn ‘Ammār, who said: ‘Āṣim ibn Shumaykh al-Ghaylānī, one of Banī Tamīm, told me: "I entered upon Abū Sa‘īd and saw him prostrating, keeping his elbows away from his sides, so much so that I could see the whiteness of his armpits."

حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، عَنْ عِكْرَمَةَ بْنِ عَمَّارٍ، قَالَ: حَدَّثَنِي عَاصِمُ بْنُ شَمِيقَ الْعَيْلَانِيُّ، أَحَدُ بَنِي تَمِيمٍ، قَالَ: دَخَلْتُ عَلَى أَبِي سَعِيدٍ، فَرَأَيْتُهُ وَهُوَ سَاجِدٌ يُجَافِي بِمِرْفَقَيْهِ عَنْ جَنْبَيْهِ، حَتَّى أَرَى بَيْاضَ إِطْبَئِيهِ

[2647] Ibn Mubārak told us, from Hishām, from Al-Ḥasan, who said: "A man should keep his arms apart."

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: الرَّجُلُ يَتَحَافِي

[2648] Abū al-Aḥwāṣ told us, from Abū Ishāq, from Al-Ḥārith, from ‘Alī, who said: "When a man prostrates, let him spread [his arms/thighs]."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: إِذَا سَجَدَ الرَّجُلُ فَلْيُفَرِّجْ بَيْنَ فَخْدَيْهِ

[2649] Abū al-Aḥwāṣ told us, from Muḡīrah, from Ibrāhīm, who said: "When a man prostrates, let him spread between his thighs."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا سَجَدَ الرَّجُلُ فَلْيُفَرِّجْ بَيْنَ فَخْدَيْهِ

[2650] Aswad ibn ‘Āmir told us, from Sharīk, from Abū Ishāq, who said: Al-Barā’ described [prostration] to us, so he leaned on his palms and raised his posterior, and said: "This is how the Prophet ﷺ used to prostrate."

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، عَنْ شَرِيكٍ، عَنْ أَبِي إِسْحَاقَ،  
قَالَ: وُصِفَ لَنَا الْبَرَاءُ، فَاعْتَمَدَ عَلَى كَفَّيْهِ، وَرَفَعَ  
عَجِيزَتَهُ فَقَالَ: هَكَذَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يَسْجُدُ

[2651] Hafṣ ibn Ghiyāth, Abū Mu‘āwiyah, and Abū Khālid al-Aḥmar told us, from Al-A‘mash, from Abū Sufyān, from Jābir, who said: The Prophet ﷺ said: "When one of you prostrates, let him be moderate, and let him not spread his forearms like a dog spreads them."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، وَأَبُو مُعاوِيَةَ، وَأَبُو خَالِدٍ  
الْأَحْمَرُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ،  
قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا سَجَدَ أَحَدُكُمْ  
فَلَا يُعْنِدَنَّ، وَلَا يَفْرَشْ نِرَاعِيهِ افْتِرَاشَ الْكَلْبِ

[2652] Wakī‘ told us, from ‘Abd al-Ḥamīd ibn Ja‘far, from his father, from Tamīm ibn Maḥmūd, from ‘Abd ar-Rahmān ibn Shibl, who said: "The Messenger of Allah ﷺ forbade spreading [arms] like a beast."

حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ  
تَمِيمِ بْنِ مَحْمُودٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شِبْلٍ، قَالَ: نَهَى  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - - عَنِ افْتِرَاشِ  
السَّبَعِ

[2653] Abū Khālid al-Āḥmar told us, from Ḥajjāj, from Abū Iṣhāq, from Al-Ḥārith, from ‘Alī, who said: "When one of you prostrates, let him be moderate, and let him not spread his forearms like a dog spreads them."

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ أَبِي إِسْحَاقَ،  
عَنْ الْحَارِثِ، عَنْ عَلَيٍّ، قَالَ: إِذَا سَجَدَ أَحَدُكُمْ فَلْيَعْتَدْلُ،  
وَلَا يَقْرِشْ ذِرَاعِيهِ افْتَرَاشَ الْكَلْبَ

[2654] Yazīd ibn Hārūn told us, from Ḥusayn al-Mukattib, from Budayl, from Abū al-Jawzā’, from ‘A’ishah, who said: "The Prophet ﷺ forbade any of us from spreading his forearms like a beast spreads them."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حُسَيْنِ الْمُكَتَّبِ، عَنْ بُدَيْلٍ،  
عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ، قَالَتْ: نَهَى النَّبِيُّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَقْرِشَ أَحَدُنَا ذِرَاعِيهِ افْتَرَاشَ السَّبَعَ

[2655] Waki‘ told us, from Sa‘īd, from Qatādah, from Anas, who said: The Prophet ﷺ said: "Be moderate in your prostration, and let none of you spread his forearms."

حَدَّثَنَا وَكِيعٌ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَّسٍ، قَالَ: قَالَ  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اعْتَدُوا فِي سُجُودِكُمْ، وَلَا  
يَبْسِطُ أَحَدُكُمْ ذِرَاعِيهِ

[2656] Mu‘āwiyah told us, from ‘Amr, who said: Zā’idah told us, from Al-A‘mash, and from Ṣalīḥ ibn Ḥubāb, from Ḥuṣayn ibn ‘Uqbah, from ‘Amr, from Al-A‘mash, from Abū Sufyān, from Jābir, from the Prophet ﷺ, who said: "When one of you prostrates, let him be moderate, and let him not spread his forearms like a dog spreads

حَدَّثَنَا مُعَاوِيَةُ، عَنْ عَمْرِو، قَالَ: نَازَيْدَةُ، عَنِ الْأَعْمَشِ، وَعَنْ صَالِحِ بْنِ حُبَابٍ، عَنْ حُصَيْنِ بْنِ عُقْبَةَ، عَنْ عَمْرِو، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا سَجَدَ أَخْدُمْ فَلَا يُغَتِّلَنَّ، وَلَا يَفْتَرِشْ ذِرَاعَيْهِ افْتَرَاشَ الْكَلْبِ

[2657] Abū Bakr told us: Ibn ‘Ulayyah told us, from Khālid al-Hadhdhā’, from Al-Hakam ibn al-Araj, who said: Someone who saw Abū Dharr informed me that between his wrist and his elbow was blackened (due to prostration).

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنْ خَالِدِ الْحَذَّاءِ، عَنِ الْحَكَمِ بْنِ الْأَعْرَجِ، قَالَ: أَخْبَرَنِي مَنْ، رَأَى أَبَا ذَرَّ، مُسَوَّدًا مَا بَيْنَ رُسْغِهِ إِلَى مِرْفَقِهِ

[2658] Abū Usāmah told us, from Al-A‘mash, from Al-Musayyab ibn Rāfi‘, from ‘Āmir ibn ‘Abdah, who said: ‘Abd Allāh said: "The bones of the son of Adam are prepared for prostration, so prostrate even with the elbows."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ عَامِرِ بْنِ عَبْدَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: هَيَّتْ عِظَامُ ابْنِ آدَمَ لِلسُّجُودِ، فَاسْجُدُوا حَتَّى بِالْمَرَافِقِ

[2659] Yazīd ibn Hārūn told us, from Ibn ‘Awn, who said: I said to Muḥammad: "A man prostrates and leans with his elbows on his knees." He said: "I do not know any harm in it."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ ابْنِ عَوْنِ، قَالَ: قُلْتُ لِمُحَمَّدٍ: الرَّجُلُ يَسْجُدُ يَعْتمِدُ بِمِرْفَقَيْهِ عَلَى رُكُبَتَيْهِ، فَقَالَ: مَا أَعْلَمُ بِهِ بَأْسًا

[2660] ‘Āsim told us, from Ibn Jurayj, from Nāfi‘, who said: "Ibn ‘Umar used to press his arms to his sides when he prostrated."

حَدَّثَنَا عَاصِمٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ نَافِعٍ، قَالَ: كَانَ ابْنُ عُمَرَ، يَضْمُمُ يَدَيْهِ إِلَى جَنْبَيْهِ إِذَا سَجَدَ

[2661] Wakī‘ told us, from his father, from Ash‘ath ibn Abī ash-Sha‘thā’, from Qays ibn Sakan, who said: "They used to do all of that; they would press [their arms] close and keep them apart. Some of them would press close, and some would keep apart."

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِيهِ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعَّاعِ، عَنْ قَيْسِ بْنِ سَكْنَى، قَالَ: كُلُّ ذَلِكَ قَدْ كَانُوا يَفْعَلُونَ يَنْضَمُونَ وَيَنْجَأُونَ، كَانُوا بَعْضُهُمْ يَنْضَمُ، وَبَعْضُهُمْ يُجَافِي

[2662] Ibn ‘Uyaynah told us, from Sumayy, from An-Nu‘mān ibn Abī ‘Ayyāsh, who said: They complained to the Prophet ﷺ about leaning and relying [on something] in prayer, so he allowed them that a man may help himself with his elbows on his knees or thighs.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ سُمَيْءٍ، عَنْ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، قَالَ: شَكَوُا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِذْعَامُ وَالْإِعْتِمَادُ فِي الصَّلَاةِ، فَرَأَخْصَنَ لَهُمْ أَنْ يَسْعَيْنَ الرَّجُلُ بِمِرْفَقَيْهِ عَلَى رُكُبَتَيْهِ، أَوْ فَخِدَّيْهِ

**[2663]** Ibn Numayr told us: Al-A'mash told us, from Ḥabīb, who said: A man asked Ibn 'Umar: "Can I place my elbows on my thighs when I prostrate?" He said: "Prostrate however is easy for you."

حَدَّثَنَا ابْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ حَبِيبٍ، قَالَ:  
سَأَلَ رَجُلٌ ابْنَ عُمَرَ، أَضَعُ مِرْفَقَيَ عَلَى فَخْدَيِ إِذَا  
سَجَدْتُ؟ فَقَالَ: اسْجُدْ كَيْفَ تَيْسِرَ عَلَيْكَ

**[2664]** Waki' told us, from 'Abd al-Malik ibn Maysarah, from Abū al-Āḥwāṣ, who said: 'Abd Allāh said: "When you prostrate, prostrate even with your elbows," meaning: he seeks help with his elbows.

حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ الْمَالِكِ بْنِ مَيْسَرَةَ، عَنْ أَبِي  
الْأَحْوَصِ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِذَا سَجَدْتُمْ فَاسْجُدُوا  
حَتَّىٰ بِالْمَرَاقِقِ يَعْنِي: يَسْتَعِينُ بِمِرْفَقَيْهِ

**[2665]** Abū Bakr told us: Ḥafṣ told us, from Al-Hajjāj, from Abū Ishāq, from Al-Barā', who said: He was asked where the Prophet ﷺ used to place his face. He said: "He used to place it between his palms"—or he said: "his hands"—meaning, in prostration.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنِ الْحَاجَاجِ، عَنْ  
أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ: سُئِلَ أَيْنَ كَانَ النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضْعُ وَجْهَهُ؟ قَالَ: "كَانَ يَضْعُهُ  
بَيْنَ كَفَّيْهِ، أَوْ قَالَ: يَدِيهِ يَعْنِي، فِي السُّجُودِ"

**[2666]** Ibn Idrīs told us, from ‘Āsim ibn Kulayb, from his father, from Wā'il ibn Ḥujr, who said: I said: "I will indeed observe the prayer of the Prophet ﷺ." He said: "So he prostrated, and I saw his head between his hands at the same position as when he started," meaning, close to his ears.

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلَ بْنِ حُجْرٍ، قَالَ: قُلْتُ: لَا نَظَرَنَّ إِلَى صَلَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَسَجَدَ، فَرَأَيْتُ رَأْسَهُ بَيْنَ يَدَيْهِ عَلَى مِثْلِ مِقْدَارِهِ حَيْثُ اسْتَفْتَحَ، يَقُولُ، قَرِيبًا مِنْ أَذْنَيْهِ

**[2667]** Waki‘ told us, from Sufyān, from ‘Āsim ibn Kulayb, from his father, from Wā'il ibn Ḥujr, who said: "I saw the Prophet ﷺ when he prostrated, and his hands were close to his ears."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ سَجَدَ وَيَدَيْهِ قَرِيبًا مِنْ أَذْنَيْهِ

**[2668]** Abū al-Aḥwāṣ told us, from ‘Aṭā’ ibn as-Sā’ib, from Sālim al-Barrād, who said: We came to Abū Mas‘ūd al-Anṣārī in his house and said: "Teach us the prayer of the Messenger of Allah ﷺ." He prayed, and when he prostrated, he placed his palms close to his head.

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَالِمِ الْبَرَادِ، قَالَ: أَتَيْنَا أَبَا مَسْعُودَ الْأَنْصَارِيَّ، فِي بَيْتِهِ، فَقُلْنَا: عَلِمْنَا صَلَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى، فَلَمَّا سَجَدَ وَضَعَ كَفَّيْهِ قَرِيبًا مِنْ رَأْسِهِ

**[2669]** Hushaym told us: Mughīrah told us, from Ibrāhīm, from Al-Aswad ibn Yazīd, from ‘Umar, that he was asked about a man when he prostrates, how he should place his hands. He said: "He places them wherever is easy," or "however they come."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عُمَرَ، أَنَّهُ سُئِلَ عَنِ الرَّجُلِ إِذَا سَجَدَ كَيْفَ يَضْعُ يَدِيهِ؟ قَالَ: يَضْعُهُمَا حَيْثُمَا تَيَسَّرَ، أَوْ كَيْفَمَا جَاءَتَا

**[2670]** Hushaym told us: Huṣayn told us, from Abū Ḥāzim, who said: I said to Ibn ‘Umar: "I am in the row and it is crowded, how should I place my hands?" He said: "Place them however is easy."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ، عَنْ أَبِي حَازِمٍ، قَالَ: قُلْتُ لِابْنِ عُمَرَ: أَكُونُ فِي الصَّفَّ وَفِيهِ ضَيقٌ كَيْفَ أَضْعُ يَدِيَّ؟ فَقَالَ: ضَعُهُمَا كَيْفَمَا تَيَسَّرَ

**[2671]** Abū Bakr told us: Azhar told us, from Ib n ‘Awn, from Muḥammad, who said: "They preferred that when a man prostrates, he does this with his hands," and Azhar joined his fingers together.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَزْهَرُ، عَنْ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ، قَالَ: كَانُوا يَسْتَحْجُونَ إِذَا سَجَدَ الرَّجُلُ أَنْ يَقُولَ بِيَدِيهِ هَذَا وَضَمَّ أَزْهَرُ أَصَابِعَهُ

**[2672]** Wakī‘ told us, from his father, from Mughīrah, from Ibrāhīm, who said: "When you prostrate, do not clench your hands, and spread your fingers."

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِيهِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا سَجَدْتَ فَلَا تَضْمَ كَفَيْكَ، وَابْسُطْ أَصَابِعَكَ

**[2673]** Ibn Numayr told us, from ‘Ubayd Allāh ibn ‘Umar, from ‘Abd ar-Rahmān ibn al-Qāsim, who said: I prayed next to Ḥafṣ ibn ‘Āsim. When I prostrated, I spread my fingers and tilted my palm away from the Qiblah. When I finished praying, he said: "O nephew, when you prostrate, join your fingers together and face your hands towards the Qiblah, for the hands prostrate along with the face."

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْفَاسِمِ، قَالَ: صَلَّيْتُ إِلَى جَنْبِ حَفْصٍ بْنِ عَاصِمٍ، فَلَمَّا سَجَّدْتُ فَرَّجْتُ بَيْنَ أَصَابِعِي، وَأَمْلَأْتُ كَفِي عَنِ الْقِبْلَةِ، فَلَمَّا سَلَّمْتُ قَالَ: يَا ابْنَ أَخِي، إِذَا سَجَّدْتَ فَاضْنُمْ أَصَابِعَكَ، وَوَجْهَ يَدِيكَ قِبْلَةَ الْقِبْلَةِ، فَإِنَّ الْيَدَيْنِ سَجَّدَانِ مَعَ الْوَجْهِ

**[2674]** Wakī‘ told us: "Sufyān used to spread his fingers during bowing and join them during prostration."

حَدَّثَنَا وَكِيعٌ، قَالَ: كَانَ سُفْيَانُ، يُفَرِّجُ بَيْنَ أَصَابِعِهِ فِي الرُّكُوعِ، وَيَضْمُمُ فِي السُّجُودِ

**[2675]** Abū Bakr told us: Yahyā ibn Sa‘īd told us, from Abū Ishāq, from Al-Barā’, who said: "Prostration is on the fleshy part of the palm."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ: السُّجُودُ عَلَى الْأَلْيَةِ الْكَفِينِ

**[2676]** Wakī‘ told us, from Shu‘bah, from Abū Ishāq, who said: I heard Al-Barā’ ibn ‘Āzib say: "Prostration is on the fleshy part of the palms."

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ، يَقُولُ: السُّجُودُ عَلَى الْأَلْيَةِ الْكَفِينِ

[2677] Yāḥyā ibn Sa‘īd and Abū Khālid al-Āḥmar told us, from Muḥammad ibn ‘Ajlān, from Muḥammad ibn Ibrāhīm, from ‘Āmir ibn Sa‘d, who said: "The Prophet ﷺ ordered placing the palms and setting the feet upright in prostration."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَأَبُو خَالِدِ الْأَحْمَرِ، عَنْ مُحَمَّدٍ  
بْنِ عَجْلَانَ، عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرٍ بْنِ  
سَعْدٍ، قَالَ: أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِوَضْعِ  
الْكَفَّيْنِ، وَنَصْبِ الْقَدَمَيْنِ فِي السُّجُودِ

[2678] Hushaym told us: Mughīrah told us, from Ibrāhīm, who said: "The main parts of prostration are on the palms, the knees, and the tops of the feet."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، قَالَ:  
أَعْظَمُ السُّجُودِ عَلَى الرَّاحِنَيْنِ وَالرُّكُبَيْنِ وَصَدْرِ  
الْقَدَمَيْنِ

[2679] Hushaym told us, from Huṣayn, from ‘Amr ibn Murrah, from Ṭalq ibn Ḥabīb, regarding His saying: "And [all] faces shall be humbled before the Ever-Living, the Sustainer of [all] existence" [Taha: 111]. He said: "Prostration is on the forehead, the palms, the knees, and the feet."

حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ  
طَلْقِ بْنِ حَبِيبٍ، فِي قَوْلِهِ: {وَعَنَتِ الْوُجُوهُ لِلْحَيِّ  
قَالَ: السُّجُودُ عَلَى الْجَنْهَةِ، [111: الْقِيَومُ} [طَه  
وَالرَّاحِنَيْنِ، وَالرُّكُبَيْنِ، وَالْقَدَمَيْنِ]

**[2680]** Hushaym told us, from Yūnus, from Al-Hasan, from ‘Umar, who said: "The son of Adam is directed to prostrate on seven limbs: the forehead, the palms, the knees, and the feet."

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، عَنْ عُمَرَ، قَالَ:  
"وُجْهَةُ ابْنِ آدَمَ لِلسُّجُودِ عَلَى سَبْعَةِ أَعْضَاءٍ: الْجَهْنَمُ،  
وَالرَّاحَتَيْنِ، وَالرُّكُبَتَيْنِ، وَالْقَدَمَيْنِ"

**[2681]** Hushaym told us: Abū Bishr told us, from Tāwūs, from Ibn ‘Abbās, who said: "Prostration is on seven limbs: the forehead, the palms, the knees, and the feet."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا أَبُو بِشْرٍ، عَنْ طَاؤِسٍ، عَنْ ابْنِ  
عَبَّاسٍ، قَالَ: "السُّجُودُ عَلَى سَبْعَةِ أَعْضَاءٍ: الْجَهْنَمُ،  
وَالرَّاحَتَيْنِ، وَالرُّكُبَتَيْنِ، وَالْقَدَمَيْنِ"

**[2682]** Muḥammad ibn Fuḍayl told us, from Layth, from Tāwūs, from Ibn ‘Abbās, from the Prophet ﷺ, who said: "I have been ordered to prostrate on seven bones and not to tuck up hair or clothes."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، عَنْ ابْنِ  
عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أُمِرْتُ أَنْ  
أَسْجُدَ عَلَى سَبْعَةِ أَعْظَمِ، وَلَا أَكُفَّ شَعْرًا وَلَا تَوْبَأَا

**[2683]** Wakī‘ told us, from Ibn ‘Awn, from Ibn Sīrīn, who said: "They preferred prostration on seven bones: on the hands, the knees, the feet, and the forehead."

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ عَوْنِ، عَنْ ابْنِ سِيرِينَ، قَالَ:  
"كَانُوا يَسْتَحِبُّونَ السُّجُودَ عَلَى سَبْعَةِ أَعْظَمِ: عَلَى  
الْيَدَيْنِ، وَالرُّكُبَتَيْنِ، وَالْقَدَمَيْنِ، وَالْجَهْنَمِ"

[2684] Ibn Fuḍayl told us, from ‘Atā’, from Sa‘īd, from Ibn ‘Abbās, who said: "One prostrates on seven bones: his hands, his feet, his forehead, and his knees."

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: "يَسْجُدُ عَلَى سَبْعَةِ أَعْظَمِ: يَدَيْهِ، وَرِجْلَيْهِ، وَجَبَّهَتِهِ، وَرَكْبَتِهِ"

[2685] Wakī‘ told us, from Ibn ‘Awn, from Muḥammad, that he disliked prostrating with his toes like this—and he described bending them towards the sole of his foot—and said: "Spread them out."

حَدَّثَنَا وَكِيعٌ، عَنْ أَبْنِ عَوْنَ، عَنْ مُحَمَّدٍ، أَنَّهُ كَانَ يَكْرَهُ أَنْ يَسْجُدَ وَأَصَابِعَ رِجْلَيْهِ هَكَذَا، وَوَصَّفَ أَنَّهُ يُنْتَهِي إِلَى بَطْنِ رِجْلِهِ، وَقَالَ: ابْسِطْهَا

[2686] ‘Ubayd Allāh told us, from Isrā’il, from Abū al-‘Anbas, from Abū al-Bakhtarī, who said: "When you prostrate, set your feet

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي الْعَنْبَسِ، عَنْ أَبِي الْبَخْتَرِيِّ، قَالَ: إِذَا سَجَدْتَ فَانْصِبْ فَدَمِيًّا

[2687] Abū Bakr told us: Hushaym and Ḥafṣ ibn Ghiyāth told us, from Ḥajjāj, from ‘Abd al-Jabbār ibn Wā’il, from his father, who said: "I saw the Prophet ﷺ prostrating on his forehead and nose."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، وَحَفْصٌ بْنُ غَيَاثٍ، عَنْ حَجَاجٍ، عَنْ عَبْدِ الْجَبَارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْجُدُ عَلَى جَبَّهَتِهِ وَأَنْفِهِ

**[2688]** Abū al-Aḥwāṣ told us, from Simāk, from ‘Ikrimah, from Ibn ‘Abbās, that he used to say: "When one of you prostrates, let him stick his nose to the ground, for Allah has required that of you."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ كَانَ يَقُولُ: إِذَا سَجَدَ أَحَدُكُمْ فَلْيُلْزِقْ أَنَفَهُ بِالْحَضِيضِ، فَإِنَّ اللَّهَ قَدْ أَبْتَغَى ذَلِكَ مِنْكُمْ

**[2689]** Hushaym told us, from Mughīrah, from Ibrāhīm, who said: "Prostration is on the forehead and nose."

حَدَّثَنَا هُشَيْمٌ، عَنْ الْمُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: السُّجُودُ عَلَى الْجَبَهَةِ وَالأنفِ

**[2690]** Al-Muṭṭalib ibn Ziyād told us, from ‘Abd Allāh ibn ‘Isā, who said: ‘Abd ar-Rahmān ibn Abī Laylā passed by me while I was prostrating, and said: "O son of ‘Isā, place your nose [on the ground] for Allah."

حَدَّثَنَا الْمُطَّلِبُ بْنُ زَيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، قَالَ: مَرَّ عَلَيَّ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى، وَأَنَا سَاجِدٌ، فَقَالَ: يَا ابْنَ عِيسَى، ضَعْ أَنْفَكَ لِلَّهِ

**[2691]** Ibnu Fuḍayl told us, from Wafā’, from Sa‘id ibn Jubayr, who said: I heard him say: "A man's prayer is not complete until he sticks his nose [to the ground] as he sticks his forehead."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ وَفَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: سَمِعْتُهُ يَقُولُ: مَا تَمَّتْ صَلَاةُ رَجُلٍ حَتَّى يُلْزِقَ أَنَفُهُ كَمَا يُلْزِقُ جَبَهَتَهُ

**[2692]** Ibn ‘Ulayyah told us, from Ayyūb, who said: I was informed that Ṭāwūs was asked about prostrating on the nose. He said: "Is it not the most noble part of the face?"

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَئِبْوَبَ، قَالَ: نُبْتَأْتُ أَنَّ طَاؤِسًا، سُئِلَ عَنِ السُّجُودِ عَلَى الْأَنفِ، قَالَ: أَوْ لَيْسَ أَكْرَمَ الْوَجْهَ

**[2693]** Abū Mu‘āwiyah told us, from ‘Āsim, who said: "If Ibn Sīrīn prostrated in a place where his nose did not touch the ground, he would move to another place."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، قَالَ: كَانَ أَبْنُ سِيرِينَ، إِذَا سَجَدَ عَلَى مَكَانٍ لَا يَمْسُ أَنفَهُ الْأَرْضَ تَحَوَّلُ إِلَى مَكَانٍ آخَرَ

**[2694]** Ma‘n ibn ‘Isā told us, from Thābit ibn Qays, who said: "I saw Nāfi‘ ibn Jubayr touching his nose to the ground."

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ ثَابِتِ بْنِ قَيْسٍ، قَالَ: رَأَيْتُ نَافِعَ بْنَ جُبَيْرٍ، يَمْسُ أَنفَهُ الْأَرْضَ

**[2695]** Ibn Fuḍayl told us, from ‘Āsim, from ‘Ikrimah, who said: The Messenger of Allah ﷺ passed by a person prostrating who did not place his nose on the ground. He said: "Whoever prays a prayer in which the nose does not touch what the forehead touches, his prayer will not be accepted."

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ عَاصِمٍ، عَنْ عِكْرِمَةَ، قَالَ: مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى إِنْسَانٍ سَاجِدًا لَا يَضْطَعُ أَنفُهُ فِي الْأَرْضِ، فَقَالَ: مَنْ صَلَّى صَلَاةً لَا يُصِيبُ الْأَنفُ مَا يُصِيبُ الْجَبَنِ، لَمْ تُقْبَلْ صَلَاةُ

**[2696]** Abū Mu‘āwiyah told us, from Ḥajjāj, from Ibn ‘Umar, that when he prostrated, he would place his nose with his forehead.

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ حَجَّاجٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا سَجَدَ وَضَعَ أَنفَهُ مَعَ جَبَهَتِهِ

**[2697]** Abū Bakr told us: Ismā‘īl ibn ‘Ayyāsh told us, from ‘Abd al-‘Azīz ibn ‘Ubayd Allāh, who said: I said to Wahb ibn Kaysān: "O Abū Nu‘aym, why do you not firmly place your forehead and nose on the ground?" He said: "That is because I heard Jābir ibn ‘Abd Allāh say: 'I saw the Messenger of Allah ﷺ prostrating on the upper part of his forehead at the hairline.'"

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُبَيْدِ اللَّهِ، قَالَ: قُلْتُ لِوَهْبٍ بْنِ كَيْسَانَ: يَا أَبَا نُعَيْمٍ، مَا لَكَ لَا تُمْكِنُ جَبَهَتِكَ وَأَنفَكَ مِنَ الْأَرْضِ؟ قَالَ: ذَلِكَ إِنِّي سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْجُدُ فِي أَعْلَى قِصَاصِ الشَّعْرِ

**[2698]** Hushaym told us, from Mānsūr, from Al-Ḥasan, who said: "If you wish, prostrate on your nose, and if you wish, do not do so."

حَدَّثَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنْ الْحَسَنِ، قَالَ: إِنْ شِئْتَ فَاسْجُدْ عَلَى أَنفِكَ، وَإِنْ شِئْتَ فَلَا تَفْعَلْ

**[2699]** Ma‘n told us, from Khālid ibn Abī Bakr, who said: "I saw Al-Qāsim and Sālim prostrating on their foreheads, and their noses did not touch the ground."

حَدَّثَنَا مَعْنُ، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ، قَالَ: رَأَيْتُ الْقَاسِمَ وَسَالِمًا، يَسْجُدُانَ عَلَى جِبَاهِهِمَا وَلَا تَمْسُ أَرْضَهُمَا أُنْوَفُهُمَا

**[2700]** Wakī‘ told us, from Isrā’īl, from Jābir, from ‘Āmir, regarding a man who did not prostrate on his nose. He said: "It suffices him."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، فِي  
رَجْلٍ لَمْ يَسْجُدْ عَلَى أَنفِهِ، قَالَ يُجْزِيهِ

**[2701]** Wakī‘ reported from Sufyān from Jābir from ‘Āmir who said: "It does not harm him."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ:  
لَا يَضُرُّهُ

**[2702]** Abū Bakr reported: Ibn Fuḍayl reported from ‘Abd Allāh ibn Sa‘īd from his grandfather from Abū Hurayrah, raising it (to the Prophet), that he said: "When one of you prostrates, let him start with his knees before his hands, and let him not kneel as a camel kneels."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ  
سَعِيدٍ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ، يَرْفَعُهُ اللَّهُ قَالَ: إِذَا  
سَجَدَ أَحَدُكُمْ فَلَا يَسْتَدِيْرُ بِرُكْبَتَيْهِ قَبْلَ يَدَيْهِ، وَلَا يَبْرُكْ  
بُرُوكَ الْفَحْلِ

**[2703]** Wakī‘ reported from Al-‘Amash from Ibrāhīm that ‘Umar used to place his knees before his hands.

حَدَّثَنَا وَكِيعٌ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، أَنَّ عُمَرَ كَانَ  
يَضْعُ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ

**[2704]** Ya‘lā reported from Al-‘Amash from Ibrāhīm from Al-Aswad that ‘Umar used to fall on his

حَدَّثَنَا يَعْلَى، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ،  
أَنَّ عُمَرَ كَانَ يَقْعُدُ عَلَى رُكْبَتَيْهِ

**[2705]** Ya‘qūb ibn Ibrāhīm reported from Ibn Abī Laylā from Nāfi‘ from Ibn ‘Umar that he used to place his knees before his hands when he prostrated, and raise his hands before his knees when he rose.

حَدَّثَنَا يَعْوُبُ بْنُ إِبْرَاهِيمَ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَضَعُ رُكْبَتَيْهِ إِذَا سَجَدَ قَبْلَ يَدَيْهِ، وَيَرْفَعُ يَدَيْهِ إِذَا رَفَعَ قَبْلَ رُكْبَتَيْهِ

**[2706]** Mu‘tamir reported from Kahmas from ‘Abd Allāh ibn Muslim ibn Yasār from his father that when he prostrated, his knees would touch the ground, then his hands, then his head.

حَدَّثَنَا مُعْتَمِرٌ، عَنْ كَهْمَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ بْنِ يَسَارٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ إِذَا سَجَدَ يَقْعُدُ رُكْبَتَاهُ، ثُمَّ يَدَاهُ، ثُمَّ رَأْسَهُ

**[2707]** Ibn Fuḍayl reported from Mughīrah from Ibrāhīm that he was asked about a man placing his hands before his knees. He disliked that and said: “Does anyone do that except a madman?”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَضَعُ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ، فَكَرِهَ ذَلِكَ وَقَالَ: هَلْ يَفْعَلُهُ إِلَّا مَجْنُونٌ؟

**[2708]** ‘Abbād ibn al-‘Awwām reported from Khālid who said: “I saw Abū Qilābah when he prostrated; he began by placing his knees, and when he stood up, he supported himself with his hands. And I saw Al-Ḥasan fall down beginning with his hands, and support himself when he stood up.”

حَدَّثَنَا عَبْدُ بْنُ الْعَوَامِ، عَنْ خَالِدٍ، قَالَ: رَأَيْتُ أَبَا قَلَابَةَ، إِذَا سَجَدَ بَدَا فَوْضَعَ رُكْبَتَيْهِ، وَإِذَا قَامَ اعْتَمَدَ عَلَى يَدِيهِ وَرَأَيْتُ الْحَسَنَ، يَخْرُجُ فَيَنْدَأُ بِيَدِيهِ، وَيَعْتَمِدُ إِذَا قَامَ

**[2709]** Wakī‘ reported from Mahdī ibn Maymūn who said: “I saw Ibn Sīrīn placing his knees before his hands.”

حَدَّثَنَا وَكِيعٌ، عَنْ مَهْدِيِّ بْنِ مَيْمُونٍ، قَالَ: رَأَيْتُ ابْنَ سِيرِينَ، يَضْعُ رُكْبَتَيْهِ قَبْلَ يَدِيهِ

**[2710]** Mu‘tamir reported from Ma‘mar who said: Qatādah was asked about a man when he goes down from bowing, starting with his hands. He said: “He places whichever is easier for him.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ مَعْمَرٍ، قَالَ: سُئِلَ قَتَادَةُ، عَنِ الرَّجُلِ إِذَا انْصَبَّ مِنَ الرُّكُوعِ يَنْدَأُ بِيَدِيهِ، فَقَالَ: يَضْعُ أَهُونَ ذَلِكَ عَلَيْهِ

**[2711]** Abū Mu‘āwiyah reported from Ḥajjāj from Abū Ishāq who said: “The companions of ‘Abd Allāh, when they went down for prostration, their knees touched the ground before their hands.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَاجَاجٍ، عَنْ أَبِي إِسْحَاقَ، قَالَ: كَانَ أَصْحَابُ عَبْدِ اللَّهِ، إِذَا انْحَطُوا لِلسُّجُودِ وَقَعَتْ رُكُنُهُمْ قَبْلَ أَيْدِيهِمْ

[2712] Abū Bakr reported: Abū Khālid al-Āḥmar reported from Ḥārithah from ‘Amrah from ‘A’ishah who said: “When the Prophet ﷺ prostrated, he placed his hands facing the Qiblah.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ حَارِثَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ وَضَعَ يَدَيْهِ وَجَاهَ الْقِبْلَةَ

[2713] ‘Abdah reported from ‘Ubayd Allāh from Nāfi‘ from Ibn ‘Umar that he used to say: “When one of you prostrates, let him face the Qiblah with his hands, for they prostrate along with the face.”

حَدَّثَنَا عَبْدَهُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ: إِذَا سَجَدَ أَحَدُكُمْ فَلْيَسْتَقْبِلِ الْقِبْلَةَ بِيَدِيهِ، فَإِنَّهُمَا يَسْجُدَانَ مَعَ الْوَجْهِ

[2714] ‘Abd al-A’lā reported from Hishām from Al-Ḥasan and Muḥammad that they used to prefer facing the Qiblah with their palms when they prostrated.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَمُحَمَّدٍ، أَنَّهُمَا كَانَا يَسْتَحِبَّانِ إِذَا سَجَدَا أَنْ يَسْتَقْبِلَا بِأَكْفَهُمَا إِلَى الْقِبْلَةِ

[2715] Wakī‘ reported from Al-Mas‘ūdī from ‘Uthmān ath-Thaqafī that ‘A’ishah saw a man tilting his palms away from the Qiblah, so she said: “Straighten them towards the Qiblah.”

حَدَّثَنَا وَكِيعٌ، عَنِ الْمَسْعُودِيِّ، عَنْ عُثْمَانَ التَّقْفِيِّ، أَنَّ عَائِشَةَ رَأَتْ رَجُلًا مَائِلًا بِكَفَيهِ عَنِ الْقِبْلَةِ، فَقَالَتْ: اعْدِلْهُمَا إِلَى الْقِبْلَةِ

**[2716]** Abū Mu‘āwiyah reported from ‘Ubayd Allāh ibn ‘Umar from ‘Abd ar-Rahmān ibn al-Qāsim from Ḥafṣ ibn ‘Āsim who said: “It is from the Sunnah in prayer to spread out the palms, join the fingers, and face them along with the face towards the Qiblah.”

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْفَاسِمِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، قَالَ: مِنَ السُّنْنَةِ فِي الصَّلَاةِ أَنْ يَبْسِطَ كَيْفِيهِ وَيَضْمَمَ أَصَابِعَهُ وَيُوَجِّهُهُمَا مَعَ وَجْهِهِ إِلَى الْقِبْلَةِ

**[2717]** Ma‘n ibn ‘Isā reported from Khālid ibn Abī Bakr who said: “I saw Sālim and Al-Qāsim facing the Qiblah with their palms when they prostrated.”

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ، قَالَ: رَأَيْتُ سَالِمًا، وَالْفَاسِمَ، إِذَا سَجَدَا اسْتَقْبَلَا بِأَكْفَاهُمَا إِلَى الْقِبْلَةِ

**[2718]** Wakī‘ reported from Mis‘ar from ‘Uthmān from Sālim from Ibn ‘Umar that he disliked turning his palms away from the Qiblah.

حَدَّثَنَا وَكِبِيعُ، عَنْ مِسْعَرٍ، عَنْ عُثْمَانَ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَرِهَ أَنْ يَعْدِلَ بِكَفَيْهِ عَنِ الْقِبْلَةِ

**[2719]** Yazīd ibn Hārūn reported: Mis‘ar informed us from ‘Uthmān from Sālim from Nāfi‘ from Ibn ‘Umar, similar to the hadith of Wakī‘.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَنَا مِسْعَرُ، عَنْ عُثْمَانَ، عَنْ سَالِمٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، مِثْلُ حَدِيثِ وَكِبِيعٍ

**[2720]** Abū Bakr reported: Hushaym reported: Mujālid informed us from Ash-Sha'bī from Sa'īd ibn Dhī La'wah who said: 'Umar said: "If one of you is unable to prostrate on Friday, let him prostrate on the back of his brother."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، قَالَ: أَنَا مُجَالِدٌ، عَنِ الشَّعْبِيِّ، عَنْ سَعِيدِ بْنِ ذِي لَعْوَةَ، قَالَ: قَالَ عُمَرُ: إِذَا لَمْ يَقْدِرْ أَحَدُكُمْ عَلَى السُّجُودِ يَوْمَ الْجُمُعَةِ فَلْيَسْجُدْ عَلَى ظَهْرِ أَخِيهِ

**[2721]** Hushaym reported: Mughīrah reported to us from Ibrāhīm that he used to say that.

حَدَّثَنَا هُشَيْمٌ، قَالَ: نَا مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَقُولُ ذَلِكَ

**[2722]** Hushaym reported: Yūnus informed us from Al-Hasan that he preferred to stand upright until they raised their heads, then prostrate.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يُحِبُّ أَنْ يَمْثُلَ قَائِمًا حَتَّى يَرْفَعُوا رُءُوسَهُمْ، ثُمَّ يَسْجُدُ

**[2723]** 'Abd al-Wahhāb reported from Ibn Jurayj from Ibn Abī Najīḥ from Ṭāwūs who said: "If he cannot [prostrate] on the ground on Friday, and he lowers his head, let him prostrate on the back of his brother."

حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي تَجِيْحٍ، عَنْ طَاؤِسٍ، قَالَ: إِذَا لَمْ يَسْتَطِعْ يَوْمَ الْجُمُعَةِ عَلَى الْأَرْضِ، فَأَهْوَى بِرَأْسِهِ فَلْيَسْجُدْ عَلَى ظَهْرِ أَخِيهِ

[2724] Abū Bakr reported: Sharīk reported from Al-‘Alā’ ibn ‘Abd al-Karīm who said: Mujāhid said: “Shall I prostrate on a man’s back?” He said: “Yes.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا شَرِيكُ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الْكَرِيمِ، قَالَ: قَالَ مُجَاهِدًا: أَسْجُدُ عَلَى ظَهْرِ رَجُلٍ؟ قَالَ: نَعَمْ

[2725] Abū Bakr reported: Ishāq ibn Sulaymān reported from ‘Anbasah from Ibn Abī Laylā from Abū az-Zubayr from Jābir who said: “When the one in front of him raises his head, he prostrates.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ عَنْبَسَةَ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي الرُّبَّيرِ، عَنْ جَابِرٍ، قَالَ: إِذَا رَفَعَ الَّذِي بَيْنَ يَدَيْهِ رَأْسَهُ سَجَدَ

[2726] Abū Bakr reported: Abū Mu‘awiyah reported from Al-A‘mash from Al-Musayyab ibn Rāfi‘ from Zayd ibn Wahb from ‘Umar who said: “If a man cannot prostrate on Friday, let him prostrate on the back of his brother.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عُمَرَ، قَالَ: إِذَا لَمْ يَسْتَطِعْ الرَّجُلُ أَنْ يَسْجُدَ يَوْمَ الْجُمُعَةِ فَلْيَسْجُدْ عَلَى ظَهْرِ أَخِيهِ

[2727] Abū Bakr reported: Jarīr reported from Manṣūr from Fuḍayl from Ibrāhīm who said: ‘Umar said: Then he mentioned similar to the hadith of Abū Mu‘awiyah from Al-A‘mash from Al-Musayyab.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عُمَرُ: ثُمَّ ذَكَرَ مِثْلَ حَدِيثِ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ

**[2728]** Abū Bakr reported: ‘Abd al-‘Azīz ibn Muḥammad ad-Darāwardī reported from Ismā‘il ibn Abī Ḥabībah from ‘Abd Allāh ibn ‘Abd ar-Rahmān who said: “The Prophet ﷺ came to us and prayed with us in the mosque of Banū ‘Abd al-Ashhal. I saw him placing his hands inside his garment when he prostrated.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَبِيبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: جَاءَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - -، فَصَلَّى عَلَيْنَا فِي مَسْجِدِ بَنِي عَبْدِ الْأَشْهَلِ، فَرَأَيْنَاهُ وَاضِعًا يَدَيْهِ فِي ثَوْبِهِ إِذَا سَجَدَ

**[2729]** Abū Bakr reported: Wakī‘ reported from Al-A‘mash from Mujāhid or Wabrah who said: “Ibn ‘Umar used to wrap himself in a sheet and then prostrate in it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، أَوْ وَبْرَةَ، قَالَ: كَانَ ابْنُ عُمَرَ يَلْتَحِفُ بِالْمَلْحَفِ ثُمَّ يَسْجُدُ فِيهَا

**[2730]** Abū Bakr reported: Wakī‘ reported from Al-A‘mash from Abū ad-Duḥā who said: “I saw Shurayḥ prostrating in his burnous.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ الْأَعْمَشِ، عَنْ أَبِي الصُّحَّى، قَالَ: رَأَيْتُ شُرَيْحًا، يَسْجُدُ فِي بُرْنُسِهِ

**[2731]** Abū Bakr reported: ‘Alī ibn Mushir reported from Abū Ishāq ash-Shaybānī from ‘Abd ar-Rahmān ibn al-Aswad from his father that he used to prostrate in a burnous and not take his hands out of it.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ أَبِي إِسْحَاقِ الشَّيْبَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَسْجُدُ فِي بُرْنُسٍ وَلَا يُخْرِجُ يَدَيْهِ مِنْهُ

**[2732]** Abū Bakr reported: Ḥafṣ reported from Al-Ḥasan from ‘Ubayd Allāh who said: “I saw Al-Aswad praying in a Ṭayālisah burnous, prostrating in it. And I saw ‘Abd ar-Rahmān ibn Yazīd praying in a Syrian burnous, prostrating in it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصٌ، عَنِ الْحَسَنِ، عَنْ عُبَيْدِ اللَّهِ، قَالَ: رَأَيْتُ الْأَسْوَدَ، يُصَلِّي فِي بُرْنُسٍ طَيَّالِسَةً يَسْجُدُ فِيهِ وَرَأَيْتُ عَبْدَ الرَّحْمَنِ يَعْنِي ابْنَ يَزِيدَ، يُصَلِّي فِي بُرْنُسٍ شَامِيًّا يَسْجُدُ فِيهِ

**[2733]** Abū Bakr reported: Hushaym reported from Yūnus from Al-Ḥasan that he used to prostrate in his Taylasān.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَسْجُدُ فِي طَيَّالِسَانِ

**[2734]** Abū Bakr reported: Abū Mu‘āwiyah reported from Al-A‘mash who said: “I saw Yaḥyā ibn Waththāb praying in a Mustaqah (fur cloak) between two pillars, leading the people, with his hands inside it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، قَالَ: رَأَيْتُ يَحْيَى بْنَ وَثَابِ، يُصَلِّي فِي مُسْتَقَاهَ بَيْنَ أَسْطُرَانِيْنَ يَوْمَ الْفَوْمَ، وَيَدَاهُ فِي جَوْفِهَا

**[2735]** Abū Bakr reported: Muḥammad ibn ‘Adī reported from Humayd who said: “I saw Al-Ḥasan wearing an Anbajānī (woolen garment) in winter and not taking his hands out of it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُحَمَّدُ بْنُ عَدِيٍّ، عَنْ حُمَيْدٍ، قَالَ: رَأَيْتُ الْحَسَنَ، يَلْبِسُ أَنْبَاجَانِيًّا فِي الشَّتَاءِ وَلَا يُخْرِجُ يَدِيهِ مِنْهُ

**[2736]** Abū Bakr reported: Wakī‘ reported from Mūsā ibn Nāfi‘ who said: “I saw Sa‘id ibn Jubayr praying in a burnous and not taking his hands out of it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِبِيعُ، عَنْ مُوسَى بْنِ نَافِعٍ، قَالَ: رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ، يُصَلِّي فِي بُرْنُسٍ وَلَا يُخْرِجُ يَدَيْهِ مِنْهُ

**[2737]** Abū Bakr reported: Wakī‘ reported from Isrā’il from Abū Ishāq who said: “Alqamah and Masrūq used to pray in their burnouses and Mustaqahs (fur cloaks) and would not take their hands out.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِبِيعُ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: كَانَ عَلْقَمَةً، وَمَسْرُوقً، يُصَلِّوْنَ فِي بُرَانِسِهِمْ وَمَسْتَقَاهِمْ وَلَا يُخْرِجُونَ أَيْدِيهِمْ

**[2738]** Abū Bakr reported: Wakī‘ reported from Muḥall who said: “I saw Ibrāhīm not taking his hands out of the Mustaqah.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِبِيعُ، عَنْ مُحَلٍّ، قَالَ: رَأَيْتُ إِبْرَاهِيمَ، لَا يُخْرِجُ يَدَيْهِ مِنَ الْمُسْتَقَاهِ

**[2739]** Abū Bakr reported: Abū Usāmah reported from Hishām from Al-Ḥasan who said: “The Companions of the Prophet ﷺ used to prostrate with their hands inside their garments, and a man among them would prostrate on his turban.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: كَانَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْجُدُونَ وَأَيْدِيهِمْ فِي ثِيَابِهِمْ، وَيَسْجُدُ الرَّجُلُ مِنْهُمْ عَلَى عِمَامَتِهِ

**[2740]** Abū Bakr reported: Ismā‘il ibn ‘Ulayyah reported from Khālid that Abū Qilābah used to take his hands out of his garment when he prostrated.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا إِسْمَاعِيلُ بْنُ عُلَيْهِ، عَنْ خَالِدٍ، أَنَّ أَبَا قِلَابَةَ، كَانَ إِذَا سَجَدَ خَرَّجَ يَدِيهِ مِنْ ثَوْبِهِ

**[2741]** Abū Bakr reported: ‘Abd al-‘Azīz ibn Muħārib reported from Usāmah ibn Zayd who said: “I saw Sālim taking his hands out of his burnous when he prostrated so he could place them on the ground.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الْعَزِيزِ بْنُ مُحَارِبٍ، عَنْ أُسَامَةَ بْنِ رَيْدٍ، قَالَ: رَأَيْتُ سَالِمًا، إِذَا سَجَدَ خَرَّجَ يَدِيهِ مِنْ بُرْسِيهِ حَتَّى يَضْعَهُمَا عَلَى الْأَرْضِ

**[2742]** Abū Bakr reported: Abū Usāmah reported from Ibn ‘Awn who said: “Muhammad used to touch the ground directly with his palms when he prostrated.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ ابْنِ عَوْنِ، قَالَ: كَانَ مُحَمَّدًا، يُبَاشِرُ بِكَفَيهِ الْأَرْضَ إِذَا سَجَدَ

**[2743]** Abū Bakr reported: Wakī‘ reported from Ḥasan ibn Ṣalīḥ from Mūsā ibn Abī ‘Ā’ishah from ‘Abd ar-Raḥmān ibn Abī ‘Āsim from Abū Hind ash-Shāmī who said: ‘Umar said: “When one of you prostrates, let him touch the ground directly with his palms, perhaps Allah will divert the shackles from him on the Day of Resurrection.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَاصِمٍ، عَنْ أَبِي هِنْدِ الشَّامِيِّ، قَالَ: قَالَ عُمَرُ: إِذَا سَجَدَ أَحَدُكُمْ فَلْيَبَاشِرْ بِكَفَيهِ الْأَرْضَ، لَعَلَّ اللَّهَ يَسْرُفُ عَنْهُ الْغَالَ أَنْ غُلَّ بِيَوْمِ الْقِيَامَةِ

**[2744]** Abū Bakr reported: Ghundar reported from Shu‘bah from Mughīrah from Abū al-Hudhayl that he used to take his hands out of the Ṭaylasān when he wanted to prostrate.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ أَبِي الْهُدَيْلِ، أَنَّهُ كَانَ إِذَا أَرَادَ أَنْ يَسْجُدَ أَخْرَجَ يَدَيْهِ مِنَ الطَّيْلَسَانِ

**[2745]** Abū Bakr reported: ‘Abd al-Wahhāb ath-Thaqafī reported from Ayyūb from Muḥammad that Ibn ‘Umar used to take his hands out when he prostrated, even when they were dripping with blood.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْوَهَابِ التَّقْفِيُّ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، أَنَّ ابْنَ عُمَرَ كَانَ يُخْرِجُ يَدَيْهِ إِذَا سَجَدَ وَأَنَّهُمَا لَقَطَرَانِ دَمًا

**[2746]** Abū Bakr reported: Mālik ibn Ismā‘il reported: ‘Abd al-Wārith reported: Ishāq ibn Suwayd informed us saying: “I saw Abū Qatādah al-‘Adawī taking his hands out so they would touch the ground when he prostrated.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: أَخْبَرَنَا إِسْحَاقُ بْنُ سُوَيْدٍ، قَالَ: رَأَيْتُ أَبَا فَتَادَةَ الْعَدَوِيَّ، إِذَا سَجَدَ يُخْرِجُ يَدَيْهِ تَمْسُّهُمَا الْأَرْضُ

**[2747]** Abū Bakr reported: Wakī‘ reported from Al-A‘mash from ‘Umārah from ‘Abd ar-Rahmān ibn Yazīd that he used to prostrate on the folds of his turban.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ، أَنَّهُ كَانَ يَسْجُدُ عَلَى كُورِ الْعِمَامَةِ

**[2748]** Abū Bakr reported: ‘Abbād ibn al-‘Awwām reported from Sa‘īd from Qatādah from Sa‘īd ibn al-Musayyib and Al-Ḥasan that they saw no harm in prostrating on the folds of the turban.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبَادُ بْنُ الْأَعْوَامِ، عَنْ سَعِيدِ، عَنْ فَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَالْحَسَنِ، أَنَّهُمَا كَانَا لَا يَرَيَانِ بِأَسَا إِلَى السُّجُودِ عَلَى كُورِ الْعِمَامَةِ

**[2749]** Abū Bakr reported: Hushaym reported from Yūnus from Al-Ḥasan that he used to prostrate on the folds of the turban.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ يَسْجُدُ عَلَى كُورِ الْعِمَامَةِ

**[2750]** Abū Bakr reported: Sahl ibn Yūsuf reported from Ḥumayd from Bakr that he used to prostrate while wearing a turban.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ حُمَيْدٍ، عَنْ بَكْرٍ، أَنَّهُ كَانَ يَسْجُدُ وَهُوَ مُعْتَمِ

**[2751]** Abū Bakr reported: ‘Ubayd Allāh reported from Muḥammad ibn Rāshid from Makhūl that he used to prostrate on the folds of the turban. I asked him, and he said: “I fear for my eyesight from the coldness of the pebbles.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عُبَيْدُ اللَّهِ، عَنْ مُحَمَّدِ بْنِ رَاشِدٍ، عَنْ مَكْحُولٍ، "أَنَّهُ كَانَ يَسْجُدُ عَلَى كُورِ الْعِمَامَةِ، فَقُلْتُ لَهُ، فَقَالَ: إِنِّي أَخَافُ عَلَى بَصَرِي مِنْ بَرْدِ الْحَصَى

**[2752]** Abū Bakr reported: Wakī‘ reported from Ja‘far ibn Burqān from Az-Zuhrī who said: “There is no harm in prostrating on the folds of the turban.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنِ الرُّهْرِيِّ، قَالَ: لَا بَأْسَ بِالسُّجُودِ عَلَى كُورِ الْعِمَامَةِ

**[2753]** Abū Bakr reported: Marwān ibn Mu‘āwiyah reported from Abū Warqā‘ who said: “I saw Ibn Abī Awfā prostrating on the folds of his turban.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ أَبِي وَرْقَاءَ، قَالَ: رَأَيْتُ ابْنَ أَبِي أَوْقَى، يَسْجُدُ عَلَى كُورِ عِمَامَتِهِ

**[2754]** Abū Bakr reported: Abū Mu‘āwiyah reported from Al-A‘mash from Muslim who said: “I saw ‘Abd ar-Rahmān ibn Yazīd prostrating on a turban with thick folds that came between his forehead and the ground.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، قَالَ: رَأَيْتُ عَبْدَ الرَّحْمَنَ بْنَ يَزِيدَ، يَسْجُدُ عَلَى عِمَامَةٍ غَلِيلَةً الْأَكْوَارِ قَدْ حَالَتْ بَيْنَ جَبَهَتِهِ وَبَيْنَ الْأَرْضِ

**[2755]** Abū Bakr reported: Wakī‘ reported from Sakan ibn Abī Karīmah from Muḥammad ibn ‘Ubādah from Maḥmūd ibn Rabī‘ from ‘Ubādah ibn aṣ-Ṣāmit that when he stood for prayer, he would uncover his forehead from the turban.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سَكَنِ بْنِ أَبِي كَرِيمَةَ، عَنْ مُحَمَّدِ بْنِ عُبَادَةَ، عَنْ مُحَمَّدِ بْنِ رَبِيعٍ، عَنْ عُبَادَةَ بْنِ الصَّابِطِ أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ حَسَرَ الْعِمَامَةَ عَنْ جَبَهَتِهِ

[2756] Abū Bakr reported from Isrā’īl from ‘Abd al-A’lā ath-Tha’labī from ‘Abd ar-Rahmān ibn Abī Laylā from ‘Alī who said: “When one of you prays, let him uncover his forehead from the turban.”

حَدَّثَنَا أَبُو بَكْرٌ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى التَّعْلَبِيِّ،  
عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلَىٰ، قَالَ: إِذَا  
صَلَّى أَخْدُوكُمْ فَلَا يُسِرِّ الْعِمَامَةَ عَنْ جَهَتِهِ

[2757] Abū Bakr reported: Ismā’īl ibn ‘Ulayyah reported from Ayyūb from Nāfi‘ who said: “Ibn ‘Umar did not prostrate on the folds of the turban.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ  
أَيُوبَ، عَنْ نَافِعٍ، قَالَ: كَانَ ابْنُ عُمَرَ، لَا يَسْجُدُ عَلَىٰ  
كُورِ الْعِمَامَةِ

[2758] Abū Bakr reported: Ibn ‘Ulayyah reported from Ayyūb from Muḥammad who said: I suffered a head injury, so I bandaged it. I asked Abū ‘Ubaydah: “Shall I prostrate on it?” He said: “No.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ  
مُحَمَّدٍ، قَالَ: أَصَابَنِي شَجَّةٌ، فَعَصَبْتُ عَلَيْهَا عَصَابَةً،  
أَبَا عَبِيدَةَ، أَسْجُدُ عَلَيْهَا؟ قَالَ: لَا أَبَا فَسَأَلْتُ

[2759] Abū Bakr reported: Hammād ibn Khālid reported from Mu‘āwiyah ibn Ṣalih from ‘Iyād ibn ‘Abd Allāh al-Qurashī who said: The Prophet ﷺ saw a man prostrating on the folds of his turban, so he gestured with his hand to raise his turban, pointing to his forehead.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَمَادُ بْنُ خَالِدٍ، عَنْ مُعاوِيَةَ بْنِ  
صَالِحٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ الْقُرَشِيِّ، قَالَ: رَأَى  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَسْجُدُ عَلَىٰ كُورِ  
الْعِمَامَةِ، فَأَوْمَأَ بِيَدِهِ أَنْ ارْفَعْ عِمَامَتَكَ، فَأَوْمَأَ إِلَىٰ جَهَتِهِ

**[2760]** Abū Bakr reported: Hushaym reported from Mughīrah from Ibrāhīm that he preferred for the turbaned person to remove the fold of the turban from his forehead.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَانَ يُحِبُّ لِلْمُعْتَمِ أَنْ يُنْحِي كُورَ الْعِمَامَةِ مِنْ جَبَّهَةِ

**[2761]** Abū Bakr reported: Wakī‘ reported from Sufyān from Az-Zubayr ibn ‘Adī from Ibrāhīm who said: “I prefer to expose my forehead.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ إِبْرَاهِيمَ، قَالَ: أَبْرُزُ جِبَنِي أَحَبُّ إِلَيَّ

**[2762]** Abū Bakr reported: ‘Alī reported from Ash‘ath from Muḥammad that he disliked prostrating on the folds of the turban.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا عَلِيٌّ، عَنْ أَشْعَثَ، عَنْ مُحَمَّدٍ أَنَّهُ كَرِهَ السُّجُودَ عَلَى كُورِ الْعِمَامَةِ

**[2763]** Abū Bakr reported: Wakī‘ reported from Yazīd ibn Ibrāhīm from Ibn Sirīn that he disliked prostrating on the folds of the turban.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ يَزِيدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبْنِ سِيرِينَ أَنَّهُ كَرِهَ السُّجُودَ عَلَى كُورِ الْعِمَامَةِ

**[2764]** Abū Bakr reported: Ibn Mahdī reported from Hammād ibn Salamah from Hishām from his father regarding the turbanned person. He said: “He should firmly place his forehead on the ground.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ مَهْدِيًّا، عَنْ حَمَّادِ بْنِ سَلَمَةَ،  
عَنْ هِشَامٍ، عَنْ أَبِيهِ، فِي الْمُعْتَمَ، قَالَ: يُمْكِنُ جَهَنَّمَ مِنَ  
الْأَرْضِ

**[2765]** Abū Bakr reported: Waki‘ reported from Ibn ‘Ulāthah that ‘Umar ibn ‘Abd al-‘Azīz said to a man: “Perhaps you are among those who prostrate on the folds of the turban.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ ابْنِ عُلَيْهِ، أَنَّ عُمَرَ  
بْنَ عَبْدِ الْعَزِيزِ، قَالَ لِرَجُلٍ: لَعَلَّكَ فِيمَنْ يَسْجُدُ عَلَى  
كُورِ الْعِمَامَةِ

**[2766]** Abū Bakr reported: Ibn Fuḍayl reported from Huṣayn from Hilāl ibn Yasāf from Ja‘dah ibn Hubayrah that he saw a man prostrating while wearing a helmet and a turban covering his face. He took his helmet and turban and threw them behind him.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ  
هِلَالِ بْنِ يَسَافِ، عَنْ جَعْدَةَ بْنِ هُبَيْرَةَ أَنَّهُ رَأَى رَجُلًا  
يَسْجُدُ وَعَلَيْهِ مَغْفِرَةٌ وَعِمَامَةٌ قَدْ عَطَى بِهِمَا وَجْهَهُ،  
فَأَخَذَ بِمَغْفِرَتِهِ وَعِمَامَتِهِ فَأَلْقَاهُمَا مِنْ خَلْفِهِ

[2767] Abū Bakr reported: Jarīr reported from Mānsūr from Fuḍayl from Ibrāhīm who said: ‘Umar prayed Friday prayer with the people one very cold day. He threw the end of his garment on the ground and prostrated on it. Then he said: “O people, if one of you finds it hot or cold, let him prostrate on the edge of his garment.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، قَالَ: صَلَّى اللَّهُ عَزَّ وَجَلَّ عَمَرُ، ذَاتَ يَوْمٍ بِالنَّاسِ الْجُمُعَةَ فِي يَوْمٍ شَدِيدِ الْبَرْدِ، فَطَرَحَ طَرَفَ تُوْبِيهِ بِالأَرْضِ فَجَعَلَ يَسْجُدُ عَلَيْهِ، ثُمَّ قَالَ: أَيُّهَا النَّاسُ، إِذَا وَجَدَ أَحَدُكُمُ الْحَرَّ وَالْبَرْدَ فَلْيَسْجُدْ عَلَى طَرَفِ تُوْبِيهِ

[2768] Abū Bakr reported: Abū Mu‘āwiyah reported from Al-A‘mash from Al-Musayyab ibn Rāfi‘ from Zayd ibn Wahb from ‘Umar who said: “If one of you cannot [prostrate] due to heat or cold, let him prostrate on his garment.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عُمَرَ، قَالَ: إِذَا لَمْ يَسْتَطِعْ أَحَدُكُمْ مِنَ الْحَرِّ وَالْبَرِّ فَلْيَسْجُدْ عَلَى تُوْبِيهِ

[2769] Abū Bakr reported: Bishr ibn al-Mufaddal reported from Ghālib from Bakr from Anas who said: “We used to pray with the Prophet ﷺ in intense heat. If one of us could not place his face firmly on the ground, he would spread his garment and prostrate on it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ غَالِبٍ، عَنْ بَكْرٍ، عَنْ أَنَّسٍ، قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شَدَّةِ الْحَرَّ، فَإِذَا لَمْ يَسْتَطِعْ أَحَدُنَا أَنْ يُمْكِنَ وَجْهَهُ مِنَ الْأَرْضِ بَسَطَ تُوْبِيهُ فَسَجَدَ عَلَيْهِ

**[2770]** Abū Bakr reported: Sharīk reported from Ḥusayn from ‘Ikrimah from Ibn ‘Abbās that the Prophet ﷺ prayed in a single garment, protecting himself with its excess from the heat and cold of the ground.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا شَرِيكُ، عَنْ حُسَيْنٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي ثُوبٍ وَاحِدٍ يَقْرَبُ فِي بُفْضُولِهِ حَرًّا الْأَرْضَ وَبَرْدَهَا

**[2771]** Abū Bakr reported: Ibn Fuḍayl reported from Al-A‘mash from Ibrāhīm who said: ‘Umar said: “If one of you finds the ground hot, let him place his garment between himself and the ground, then prostrate on it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عُمَرُ: إِذَا وَجَدَ أَحَدُكُمْ حَرًّا الْأَرْضَ فَلْيَضْعِفْ تُوْبَةَ بَيْنَهُ وَبَيْنَ الْأَرْضِ، ثُمَّ لِيَسْجُدْ عَلَيْهِ تُوْبَةً

**[2772]** Abū Bakr reported: Hushaym reported: Mughīrah informed us from Ibrāhīm that he said: “If there is heat or cold, let him prostrate on his garment.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، أَنَّهُ قَالَ: إِذَا كَانَ حَرًّا أَوْ بَرْدًا فَلْيَسْجُدْ عَلَى تُوْبَةٍ

**[2773]** Abū Bakr reported: ‘Isā ibn Yūnus reported from ‘Abd Allāh ibn Muslim who said: “I saw Mujāhid in the Sacred Mosque on a hot day spreading his garment and prostrating on it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عِيسَى بْنُ يُونُسَ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، قَالَ: رَأَيْتُ مُجَاهِدًا فِي الْمَسْجِدِ الْحَرَامِ فِي يَوْمٍ حَارًّا، بَسَطَ تُوْبَةً فَسَجَدَ عَلَيْهِ

**[2774]** Abū Bakr reported: Zayd ibn al-Ḥubāb reported from Hishām ibn Sa‘īd from Zayd ibn Aslam who said: I said to ‘Atā’ ibn Yasār: “Can I prostrate on my garment?” He said: “My garments are part of me.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا زَيْدُ بْنُ الْحُبَابِ، عَنْ هِشَامِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، قَالَ: فَلَمْ يَعْطُهُ بْنُ يَسَارٍ أَسْجُدُ عَلَى تُوبِي، قَالَ: ثَيَابِي مِنِّي

**[2775]** Abū Bakr reported: Ghundar reported from Ash‘ath from Al-Ḥasan that he saw no harm in a man prostrating on a garment.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا عَنْدَرُ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ أَنَّهُ كَانَ لَا يَرَى بِأَسْلَمَ أَنَّ يَسَاجِدَ الرَّجُلُ عَلَى التُّوبِ

**[2776]** Abū Bakr reported: ‘Abd al-Wahhāb ibn ‘Atā’ reported from Ibn Jurayj from ‘Atā’ who said: “I prostrate on my garment if the heat harms me, but as for on the back of a man, no.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءِ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءِ، قَالَ: أَسْجُدُ عَلَى تُوبِي إِذَا آذَانِي الْحَرُّ، فَمَمَّا عَلَى ظَهْرِ رَجُلٍ فَلَا

**[2777]** Abū Bakr reported: Abū al-Aḥwāṣ reported from Abū Ishāq from Al-Ḥārith from ‘Alī who said: “When a woman prostrates, let her draw herself together and join her thighs.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَيٍّ، قَالَ: إِذَا سَجَدَتِ الْمُرْأَةُ فَلَا تُخْتَفِرْ وَلَا تُنْسِمْ فَخِيلَهَا

[2778] Abū Bakr reported: Abū ‘Abd ar-Rahmān al-Muqri’ reported from Sa‘īd ibn Ayyūb from Yazīd ibn Ḥabīb from Bukayr ibn ‘Abd Allāh ibn al-Ashajj from Ibn ‘Abbās that he was asked about the prayer of a woman. He said: “She gathers herself and draws herself together.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو عَبْدِ الرَّحْمَنِ الْمُفْرِيُّ، عَنْ سَعِيدِ بْنِ أَبْوَبَ، عَنْ يَزِيدَ بْنِ حَبِيبٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشْجَّ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ سُئِلَ عَنْ صَلَاةِ الْمَرْأَةِ، فَقَالَ: تَجْمِعُ وَتَخْتَفِرُ

[2779] Abū Bakr reported: Abū al-Āḥwāṣ reported from Mughīrah from Ibrāhīm who said: “When a woman prostrates, let her join her thighs and place her abdomen upon them.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا سَجَدَتِ الْمَرْأَةُ فَلْتَضْمَنْ فَخِذَيْهَا، وَلْتَضْنَعْ بَطْنَهَا عَلَيْهَا

[2780] Abū Bakr reported: Jarīr reported from Layth from Mujāhid that he disliked for a man to place his abdomen on his thighs when he prostrates, as a woman does.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ أَنَّهُ كَانَ يَكْرَهُ أَنْ يَضْنَعَ الرَّجُلُ بَطْنَهُ عَلَى فَخِذَيْهِ إِذَا سَجَدَ كَمَا تَضْنَعُ الْمَرْأَةُ

[2781] Abū Bakr reported: Ibn al-Mubārak reported from Hishām from Al-Ḥasan who said: “The woman gathers herself in prostration.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ مُبَارَكٍ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: الْمَرْأَةُ تَضْنَطُ فِي السُّجُودِ

**[2782]** Abū Bakr reported: Waki‘ reported from Sufyān from Maṇṣūr from Ibrāhīm who said: “When a woman prostrates, let her abdomen adhere to her thighs, not raising her buttocks, and not spreading out as a man does.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا سَجَدَتِ الْمَرْأَةُ فَلْلَزِقْ بَطْنَهَا بِفَخْدَيْهَا، وَلَا تَرْفَعْ عَجِيزَهَا، وَلَا تُجَافِي كَمَا يُجَافِي الرَّجُلُ

**[2783]** Abū Bakr reported: Ismā‘il ibn ‘Ulayyah reported from Muḥammad ibn Ishāq from Zur‘ah ibn Ibrāhīm from Khālid ibn al-Lajlāj who said: “Women were commanded to sit cross-legged when sitting in prayer, and not to sit like men on their buttocks (Tawarruk), to protect the woman lest something [inappropriate] appears from her.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا إِسْمَاعِيلُ بْنُ عُلَيَّهُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ زُرْعَةَ بْنِ إِبْرَاهِيمَ، عَنْ خَالِدِ بْنِ الْجَلَاجِ، قَالَ: كُنَّ النِّسَاءُ يُؤْمِرْنَ أَنْ يَتَرَبَّعْنَ إِذَا جَلَسْنَ فِي الصَّلَاةِ، وَلَا يَجْلِسْنَ جُلُوسَ الرِّجَالِ عَلَى أُورَاكِهِنَّ، يَتَقَى ذَلِكَ عَلَى الْمَرْأَةِ مَخَافَةً أَنْ يَكُونَ مِنْهَا الشَّيْءُ

**[2784]** Abū Bakr reported: Abū Khālid reported from Muḥammad ibn ‘Ajlān from Nāfi‘ that Ṣafiyah used to pray while sitting cross-legged.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ نَافِعٍ، أَنَّ صَنِيفَةَ، كَانَتْ تُصَلِّي وَهِيَ مُتَرَبَّعَةً

**[2785]** Abū Bakr reported: Waki‘ reported from Burd from Makḥūl that Umm ad-Dardā’ used to sit in prayer like the sitting of a man.

**[2786]** Abū Bakr reported: ‘Abd al-Wahhāb ath-Thaqafī reported from ‘Ubayd Allāh from Nāfi‘ who said: “She sits cross-legged.”

**[2787]** Abū Bakr reported: Mu‘tamir ibn Sulaymān reported from Muslim from Qatādah who said: “She sits as she sees easiest.”

**[2788]** Abū Bakr reported: Ghundar reported from Shu‘bah from Maṇṣūr from Ibrāhīm who said: “A woman sits in prayer just as a man sits.”

**[2789]** Abū Bakr reported: Waki‘ reported from Al-‘Umarī from Nāfi‘ who said: “The women of Ibn ‘Umar used to sit cross-legged in prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، أَنَّ امَّ الدَّرْدَاءِ، كَانَتْ تَجْلِسُ فِي الصَّلَاةِ كَجِلْسَةِ الرَّجُلِ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْوَهَابِ النَّقْفَيِّ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، قَالَ: تُرِبَّعُ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ مُسْلِمٍ، عَنْ قَتَادَةَ، قَالَ: تَخْلِسُ كَمَا تَرَى أَنَّهُ أَيْسَرُ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: تَقْعُدُ الْمَرْأَةُ فِي الصَّلَاةِ كَمَا يَقْعُدُ الرَّجُلُ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ الْعُمْرَيِّ، عَنْ نَافِعٍ، قَالَ: كُنْ نِسَاءُ ابْنِ عُمَرَ يَتَرَبَّعْنَ فِي الصَّلَاةِ

**[2790]** Abū Bakr reported: Ghundar reported from Shu‘bah who said: I asked Ḥammād about a woman’s sitting in prayer. He said: “She sits however she wishes.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، قَالَ:  
سَأَلْتُ حَمَّادًا عَنْ قُوْدِ الْمَرْأَةِ فِي الصَّلَاةِ، قَالَ: تَعْمَدُ  
كَيْفَ شَاءَتْ

**[2791]** Abū Bakr reported: Muḥammad ibn Bakr reported from Ibn Jurayj who said: I said to ‘Atā’: “Should a woman sit in the second Rak‘ah on her left side?” He said: “Yes.” I said: “Is that more beloved to you than the right?” He said: “Yes.” He said: “She gathers herself while sitting as much as she can.” I said: “Should she sit like a man in the second Rak‘ah, or should she bring her left foot out from under her buttock?” He said: “It does not harm her whichever way she sits, as long as she gathers herself.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ،  
قَالَ: قُلْتُ لِعَطَاءً: تَجْلِسُ الْمَرْأَةُ فِي مَتَّنِي عَلَى شِقْهَا  
الْأَيْسَرِ؟ قَالَ: نَعَمْ، قُلْتُ: هُوَ أَحَبُّ إِلَيْكَ مِنَ الْأَيْمَنِ؟  
قَالَ: نَعَمْ، قَالَ: تَجْتَمِعُ جَالِسَةً مَا اسْتَطَاعَتْ، قُلْتُ:  
تَجْلِسُ جُلُوسَ الرَّجُلِ فِي مَتَّنِي، أَوْ تُخْرُجُ رِجْلَاهَا  
إِلَيْسَرَى مِنْ تَحْتِ الْيَتِيمَةِ؟ قَالَ: لَا يَضُرُّهَا أَيُّ ذَلِكَ  
جَلَسْتُ إِذَا اجْتَمَعْتُ

**[2792]** Abū Bakr reported: Wakī‘ reported from Sufyān from Maṇṣūr from Ibrāhīm who said: “A woman sits on her side in prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ  
مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: تَجْلِسُ الْمَرْأَةُ مِنْ جَانِبِ  
فِي الصَّلَاةِ

[2793] Abū Bakr reported: Waki‘ reported from Sufyān from Isrā’īl from Jābir from ‘Āmir who said: “A woman sits in prayer however is easy for her.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، نَا  
إِسْرَائِيلُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: تَجْلِسُ الْمُرْأَةُ فِي  
الصَّلَاةِ كَمَا يَتِيسِّرُ

[2794] Abū Bakr reported: Ibn ‘Uyaynah reported from Az-Zuhri from Sālim from his father who said: “I saw that the Prophet ﷺ did not raise his hands between the two prostrations.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ  
سَالِمٍ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
لَا يَرْفَعُ يَدَيْهِ بَيْنَ السَّجْدَتَيْنِ

[2795] Abū Bakr reported: Waki‘ reported from Ḥammād ibn Salamah from Yaḥyā ibn Abī Ishāq from Anas that he used to raise his hands between the two prostrations.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ،  
عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ أَنَسٍ أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ  
بَيْنَ السَّجْدَتَيْنِ

[2796] Abū Bakr reported: Abū Usāmah reported from ‘Ubayd Allāh from Nāfi‘ from Ibn ‘Umar that he used to raise his hands when he raised his head from the first prostration.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو أَسَمَّةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ  
نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ إِذَا رَفَعَ رَأْسَهُ  
مِنَ السَّجْدَةِ الْأُولَى

**[2797]** Abū Bakr reported: Ibn ‘Ulayyah reported from Ayyūb who said: “I saw Nāfi‘ and Ṭāwūs raising their hands between the two prostrations.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنْ أَئِبْوَ، قَالَ: رَأَيْتُ نَافِعًا، وَطَاؤِسًا، يَرْفَعُانِي أَيْدِيهِمَا بَيْنَ السَّجْدَتَيْنِ

**[2798]** Abū Bakr reported: Yazīd ibn Hārūn reported from Ash‘ath from Al-Ḥasan and Ibn Sīrīn that they used to raise their hands between the two prostrations.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ، أَنَّهُمَا كَانَا يَرْفَعُانِي أَيْدِيهِمَا بَيْنَ السَّجْدَتَيْنِ

**[2799]** Abū Bakr reported: Ibn ‘Ulayyah reported from Ayyūb who said: “I saw him doing it.” (referring to raising hands between prostrations)

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنْ أَئِبْوَ، قَالَ: رَأَيْتُهُ يَفْعَلُهُ

**[2800]** Abū Bakr reported: Abū al-Āḥwāṣ reported from Abū Iṣhāq from Abū Fazārah who said: Ibn ‘Abbās said: “The sick person may prostrate on a cushion and a clean garment.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي فَزَارَةَ، قَالَ: قَالَ ابْنُ عَبَّاسٍ: يَسْجُدُ الْمَرِيضُ عَلَى الْمِرْفَقَةِ وَالنُّوْبِ الْطَّيِّبِ

**[2801]** Abū Bakr told us: Ibn ‘Ulayyah told us, from Yūnus, from Al-Ḥasan, who said: Umm al-Ḥasan told me that she saw Umm Salamah suffering from eye inflammation (Ramad), so she spread out a leather cushion for her, and she began to prostrate on it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُلَيَّهُ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: حَدَّثَنِي أُمُّ الْحَسَنِ، أَنَّهَا رَأَتْ أُمَّ سَلَمَةَ، رَمَدْتُ عَيْنَهَا، فَبَيَّنَتْ لَهَا وِسَادَةً مِنْ أَدَمٍ فَجَعَلَتْ تَسْجُدُ عَيْنَهَا

**[2802]** Ibn ‘Ulayyah told us, from Ayyūb, from Al-Ḥasan, from Umm Salamah, similar to it.

حَدَّثَنَا ابْنُ عُلَيَّهُ، عَنْ أَيُوبَ، عَنِ الْحَسَنِ، عَنْ أُمِّ سَلَمَةَ، مِثْلُهُ - -

**[2803]** Abū Bakr told us: ‘Alī ibn Mushir told us, from ‘Āsim, from Al-Ḥasan, from his mother, from Umm Salamah, similar to it, except that he said: Her eye was ailing.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَاصِمٍ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ أُمَّ سَلَمَةَ، مِثْلُهُ إِلَّا أَنَّهُ قَالَ: اشْتُكِنَتْ عَيْنُهَا

**[2804]** Abū Bakr told us: ‘Abdah ibn Sulaymān told us, from ‘Āsim, from Ibn Sīrīn, from Anas, that he prostrated on a cushion (Mirfaqah).

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ عَاصِمٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسٍ أَنَّهُ سَجَدَ عَلَى مِرْفَقَةٍ

**[2805]** Abū Bakr told us: Marwān ibn Mu‘awiyah told us, from Abū Khaldah, who said: Abū al-Āliyah was sick, and a cushion used to be folded for him so he could prostrate on it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مَرْوَانُ بْنُ مَعَاوِيَةَ، عَنْ أَبِي حَلْدَةَ، قَالَ: كَانَ أَبُو الْعَالِيَّةِ مَرِيضًا، وَكَانَتْ مِرْفَقَةً ثُلَّتِ لَهُ فَيَسْجُدُ عَلَيْهَا

**[2806]** Abū Bakr told us: ‘Abdah told us, from Sa‘īd, from Qatādah, from Al-Hasan, that he saw no harm in a man prostrating on a cushion (Mirfaqah) or a pillow in a ship.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدَةُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَسْجُدَ الرَّجُلُ عَلَى الْمِرْفَقَةِ وَالْوِسَادَةِ فِي السَّفِينَةِ

**[2807]** Abū Bakr told us: Ibn ‘Uyaynah told us, from ‘Amr, from ‘Aṭā’, that he visited Ibn Ṣafwān and found him prostrating on a pillow, so he forbade him and said: "Gesture (with your head) instead."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ عَطَاءٍ، عَادَ ابْنَ صَفْوَانَ فَوَجَدَهُ يَسْجُدُ عَلَى وِسَادَةٍ، فَهَاهُ، وَقَالَ: أَوْمَنْ إِيمَاءَ

**[2808]** Abū Bakr told us: Ath-Thaqafī told us, from Ayyūb, from Muḥammad, who said: "Prostrating on a pillow is an innovation (Muḥdath)."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا الثَّقَافِيُّ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، قَالَ: السُّجُودُ عَلَى الْوِسَادَةِ مُحْدَثٌ

[2809] Abū Bakr told us: Ibn Fuḍayl told us, from Dāwūd ibn Abī Hind, from Abū Ḥarb ibn Abī al-Aswad, who said: Abū al-Aswad suffered from hemiplegia (Fālij), and he could only prostrate if we raised a cushion for him to prostrate on. We asked about that and sent to Ibn ‘Umar, who said: "If he can prostrate on the ground (he should), otherwise he should gesture."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ دَاؤَدْ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي حَرْبٍ بْنِ أَبِي الْأَسْوَدِ، قَالَ: أَشْتَكَى أَبُو الْأَسْوَدِ الْفَالِجُ، فَكَانَ لَا يَسْجُدُ إِلَّا مَا رَفَعْنَا لَهُ مِرْفَقَةً يَسْجُدُ عَلَيْهَا، فَسَأَلْنَا عَنْ ذَلِكَ فَأَرْسَلْنَا إِلَى ابْنِ عُمَرَ، فَقَالَ: إِنْ أَسْتَطَاعَ أَنْ يَسْجُدَ عَلَى الْأَرْضِ، وَإِلَّا فِي يَوْمٍ إِيمَاءً

[2810] Abū Bakr told us: Ibn Mubārak told us, from Ḥumayd, from Anas, that he used to pray on his bed.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ مُبَارَكٍ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، كَانَ يُصَلِّي عَلَى فِرَاشِهِ

[2811] Abū Bakr told us: Ḥafṣ told us, from Layth, from Tāwūs, that he used to pray on the bed on which he was sick.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ طَاؤُسٍ أَنَّهُ كَانَ يُصَلِّي عَلَى الْفِرَاشِ الَّتِي مَرِضَ عَلَيْهِ

[2812] Abū Bakr told us: Ḥafṣ ibn Ghiyāth told us, from Al-Ḥasan ibn ‘Ubayd Allāh, from Ibrāhīm, who said: "I saw Al-Aswad gesturing (in prayer) during his illness."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، عَنْ الْحَسَنِ بْنِ عَبْيَدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، قَالَ: رَأَيْتُ الْأَسْوَدَ، يُومَئِ فِي مَرَضِهِ

[2813] Abū Bakr told us: Ḥātim ibn Ismā‘il told us, from ‘Abd ar-Rahmān ibn Ḥarmalah, that he saw Sa‘id ibn al-Musayyib, when he was sick and unable to sit, gesturing (in prayer) and not raising anything to his head.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، أَنَّهُ رَأَى سَعِيدَ بْنَ الْمُسَيْبَ، إِذَا كَانَ مَرِيضًا لَا يَسْتَطِعُ الْجُلوسَ أَوْمًا إِيمَاءَ وَلَمْ يَرْفَعْ إِلَى رَأْسِهِ شَيْئًا

[2814] Abū Bakr told us: Hushaym told us, from Mughīrah, from Ibrāhīm, and from Yūnus, from Al-Hasan, that they both said: "The sick person prays in whatever state he is in."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُسَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَعَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُمَا قَالَا: يُصَلِّي المَرِيضُ عَلَى الْحَالَةِ الَّتِي هُوَ عَلَيْهَا

[2815] Abū Bakr told us: Abū al-Ahwāṣ told us, from Tamīmah, the freed slave of Wadā‘ah, who said: Shurayḥ entered upon Abū Maysarah to visit him (in sickness) and said to him: "How do you pray?" He said: "Sitting." Shurayḥ said to him: "You are more knowledgeable than us."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو الْأَحْوَاصِ، عَنْ تَمِيمَةَ، مَوْلَةَ وَدَاعَةَ، قَالَتْ: دَخَلَ شُرَيْحٌ عَلَى أَبِي مَيْسَرَةَ، يَعُوذُ، فَقَالَ لَهُ: كَيْفَ تُصَلِّي؟ قَالَ: فَاعِدًا، قَالَ: فَقَالَ لَهُ شُرَيْحٌ: أَنْتَ أَعْلَمُ مِنَّا

**[2816]** Abū Bakr told us: ‘Abd al-Wahhāb told us, from Muḥammad ibn Sīrīn, that he used to say: "If the sick person cannot prostrate, he gestures."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْوَهَابِ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ أَنَّهُ كَانَ يَقُولُ: الْمَرِيضُ إِذَا لَمْ يَسْتَطِعْ السُّجُودَ أَوْمًا إِيمَاءً

**[2817]** Abū Bakr told us: Ibn Fuḍayl told us, from Ḥuṣayn, who said: I asked ‘Āmir about the prayer of the sick person. He said: "If he cannot place his forehead on the ground, let him gesture, making the prostration lower than the bowing."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، قَالَ: سَأَلْتُ عَامِرًا، عَنْ صَلَاةِ الْمَرِيضِ، فَقَالَ: إِذَا لَمْ يَسْتَطِعْ أَنْ يَضَعَ جَهَنَّمَ عَلَى الْأَرْضِ فَلْيُومِيْ إِيمَاءً، وَيَجْعَلِ السُّجُودَ أَحْقَضَ مِنَ الرُّكُوعِ

**[2818]** Abū Bakr told us: Wakī‘ told us, from Sufyān, from Jabalah ibn Suḥaym, who said: I asked Ibn ‘Umar about the sick person praying on a piece of wood (using it for prostration). He said: "I do not order you to take idols besides Allah. If you can pray standing, [do so], otherwise sitting, otherwise lying down."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَبَلَةَ بْنِ سُحْيَنِ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ، عَنْ صَلَاةِ الْمَرِيضِ عَلَى الْغُودِ، فَقَالَ: لَا أَمْرُكُمْ أَنْ تَتَّخِذُوا مِنْ دُونِ اللَّهِ أُوْتَانَّا، إِنْ اسْتَطَعْتُمْ أَنْ تُصَلِّيَ قَائِمًا، وَإِلَّا فَقَاعِدًا، وَإِلَّا فَمُضْطَجِعًا

**[2819]** Abū Bakr told us: Waki‘ told us, from Sufyān, from Abū al-Haytham, who said: "We entered upon Ibrāhīm while he was sick, and he was praying on his right side, gesturing."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الْهَيْمَنِ، قَالَ: دَخَلْنَا عَلَى إِبْرَاهِيمَ، وَهُوَ مَرِيضٌ، وَهُوَ يُصَلِّي عَلَى شِقَّةِ الْأَيْمَنِ يُومِيًّا إِيمَاءً

**[2820]** Abū Bakr told us: Abū Dāwūd at-Ṭayālisī told us, from Zam‘ah, from Ibn Ṭāwūs, from his father, who said: "He prays sitting; if he cannot, then he lies on his back and does not touch a piece of wood."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو ذَاؤدَ الطَّيَالِسِيُّ، عَنْ زَمْعَةَ، عَنْ أَبْنِ طَاؤُسٍ، عَنْ أَبِيهِ، قَالَ: يُصَلِّي قَاعِدًا، فَإِنْ لَمْ يَسْتَطِعْ فَيَسْتَلِقِي وَلَا يَمْسِ عُودًا

**[2821]** Abū Bakr told us: Abū Dāwūd told us, from Rabāḥ ibn Abī Ma‘rūf, from ‘Āmir, regarding the sick person who cannot pray [normally]. He said: "He gestures."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو ذَاؤدَ، عَنْ رَبَاحِ بْنِ أَبِي مَعْرُوفٍ، عَنْ عَامِرٍ، فِي الْمَرِيضِ إِذَا لَمْ يَسْتَطِعْ أَنْ يُصَلِّي، قَالَ: يُومِيًّا إِيمَاءً

**[2822]** Abū Bakr told us: Yahyā ibn Ghassān Abū ‘Awānah told us, from Mughīrah, from Al-Hārith, who said: "If the sick person cannot sit, he prays lying on his back, placing his feet towards the Qiblah, and facing the Qiblah with his face, gesturing with his head."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ غَسَّانَ أَبُو عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ الْحَارِثِ، قَالَ: يُصَلِّي الْمَرِيضُ إِذَا لَمْ يَقْدِرْ عَلَى الْجُلوسِ مُسْتَلِقًا، وَيَجْعَلُ رِجْلَيْهِ مِمَّا يَلِي الْقِلَّةَ، وَيَسْتَقْبِلُ بِوْجْهِهِ الْقِبَلَةَ يُومِيًّا إِيمَاءً بِرَأْسِهِ

**[2823]** Abū Bakr told us: Ḥusayn ibn ‘Alī told us, from Zā’idah, from Al-Mukhtār ibn Fulful, who said: I asked Anas about the prayer of the sick person, how he should pray. He said: "He prays sitting and prostrates on the ground."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ الْمُخْتَارِ بْنِ فُلْفُلٍ، قَالَ: سَأَلْتُ أَنَسًا، عَنْ صَلَاةِ الْمَرِيضِ كَيْفَ يُصَلِّي؟ قَالَ: يُصَلِّي جَالِسًا وَيَسْجُدُ عَلَى الْأَرْضِ

**[2824]** Abū Bakr told us: Ḥammād ibn Khālid told us, from ‘Abd al-Wāhid, the freed slave of ‘Urwah, from ‘Urwah, who said: "The sick person gestures and does not raise anything to his face."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَمَادُ بْنُ خَالِدٍ، عَنْ عَبْدِ الْوَاحِدِ مَوْلَى عُرْوَةَ، عَنْ عُرْوَةَ، قَالَ: الْمَرِيضُ يُومَئِي وَلَا يَرْفَعُ إِلَى وَجْهِهِ شَيْئًا

**[2825]** Abū Bakr told us: Wakī‘ told us, from Abū Khushaynah Ḥājib ibn ‘Umar, who said: I entered with Al-Hakam ibn al-A‘raj upon Bakr al-Muzanī while he was sick. He said: "Have you prayed ‘Aṣr?" They said: "Yes." So he stood up and prayed a prayer, lightening it because of his illness.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ أَبِي حُشَيْنَةَ حَاجِبٍ بْنُ عَمَرَ قَالَ: دَخَلْتُ مَعَ الْحَكَمِ بْنَ الْأَعْرَجِ عَلَى بَكْرٍ الْمَزَانِيِّ، وَهُوَ مَرِيضٌ، فَقَالَ: أَصَلَّيْتُمُ الْعَصْرَ؟ قَالُوا: نَعَمْ، فَقَامَ فَصَلَّى صَلَاةً فَأَخْفَفَهَا لِمَرَضِهِ

**[2826]** Abū Bakr told us: ‘Affān told us: Sa‘īd ibn Zayd told us: Abū ‘Abd Allāh ash-Shaqarī told us, from Ismā‘il ibn Rajā’ ibn Rabī‘ah, from his father, who said: We were with Abū Sa‘īd al-Khudrī during the illness in which he died. He fainted, and when he recovered, we said to him: "The prayer, O Abū Sa‘īd?" He said: "It sufficed me." Abū Bakr said: "He means 'Kafān'" (gestured), i.e., he gestured."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَفَانُ، قَالَ: نَا سَعِيدُ بْنُ زَيْدٍ،  
قَالَ: نَا أَبُو عَبْدِ اللَّهِ الشَّقَرِيُّ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءَ  
بْنِ رَبِيعَةَ، عَنْ أَبِيهِ، قَالَ: كُنَّا عِنْدَ أَبِي سَعِيدِ الْخُدْرِيِّ،  
فِي مَرَضِهِ الَّذِي تُوفِيَ فِيهِ، قَالَ: فَأَغْمَى عَلَيْهِ، فَلَمَّا  
أَفَاقَ قَالَ: قُلْنَا لَهُ: الصَّلَاةُ يَا أَبَا سَعِيدٍ؟ قَالَ: كَفَانَ قَالَ  
أَبُو بَكْرٍ: "يُرِيدُ كَفَانٍ يَعْنِي: أَوْمَا

**[2827]** Abū Bakr told us: ‘Affān told us: Ḥammād ibn Salamah told us: ‘Āshim informed us, saying: Abū Wā'il entered upon me while I was sick. I said to him: "Do I pray, O Abū Wā'il, while I am critically ill (Danif)?" He said: "Yes."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَفَانُ، قَالَ: نَا حَمَادُ بْنُ  
سَلَمَةَ، قَالَ: أَخْبَرَنَا عَاصِمٌ، قَالَ: دَخَلَ عَلَيَّ أَبُو وَائِلٍ،  
وَأَنَا مَرِيضٌ، فَقُلْتُ لَهُ: أَصْلَى يَا أَبَا وَائِلٍ وَأَنَا ذَافِنُ؟  
قَالَ: نَعَمْ

**[2828]** Abū Bakr told us: Marwān ibn Mu‘awiyah told us, from Humayd, from Bakr ibn ‘Abd Allāh al-Muzanī, who said: ‘Umar disliked that a man should prostrate on a piece of wood.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ حُمَيْدٍ،  
عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَانِيِّ، قَالَ: كَانَ عُمَرُ يَكْرَهُ أَنْ  
يَسْجُدَ الرَّجُلُ عَلَى الْأَعْوَدِ

**[2829]** Abū Bakr told us: Abū Mu‘āwiyah told us, from Al-A‘mash, from Ibrāhīm, from ‘Alqamah, who said: ‘Abd Allāh entered upon his brother ‘Utbah to visit him (in sickness). He found him praying on a piece of wood, so he threw it away and said: "This is something Satan suggested. Place your face on the ground, and if you cannot, then gesture."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: دَخَلَ عَبْدُ اللَّهِ، عَلَى أَخِيهِ عُثْبَةَ يَعُودُهُ، فَوَجَدَهُ عَلَى عُودٍ يُصَلِّي، فَطَرَحَهُ، وَقَالَ: إِنَّ هَذَا شَيْءًا عَرَضَ بِهِ الشَّيْطَانُ، ضَعْ وَجْهَكَ عَلَى الْأَرْضِ، فَإِنْ لَمْ تَسْتَطِعْ فَأُوْمِئُ إِيمَاءً

**[2830]** Abū Bakr told us: Abū Usāmah told us, from Ibn ‘Awn, from Muḥammad, who said: He was asked about praying on a piece of wood, and he disliked it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو أَسَامَةَ، عَنِ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ، قَالَ: سُئِلَ عَنِ الصَّلَاةِ عَلَى الْأَعْوَدِ، فَكَرِهَهُ

**[2831]** Abū Bakr told us: Wakī‘ told us, from Zakariyyā, from Ash-Sha‘bī, who said: Ibn Mas‘ūd entered upon his brother ‘Utbah while he was sick, and he was prostrating on a Siwāk (tooth stick). He threw it away and said: "Gesture instead."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعُ، عَنْ زَكَرِيَّاَ، عَنِ الشَّعْبِيِّ، قَالَ: دَخَلَ ابْنُ مَسْعُودٍ، عَلَى أَخِيهِ عُثْبَةَ وَهُوَ مَرِيضٌ، وَهُوَ يَسْجُدُ عَلَى سِوَالِكٍ، فَرَمَى بِهِ، وَقَالَ: أُوْمِئُ إِيمَاءً

**[2832]** Abū Bakr told us: Wakī‘ told us, from Ibrāhīm, from Al-Hasan, that he disliked praying on a piece of wood.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ، عَنْ الْحَسَنِ  
أَنَّهُ كَرِهَ الصَّلَاةَ عَلَى الْعُودِ

**[2833]** Abū Bakr told us: Marwān ibn Mu‘āwiyah told us, from Ismā‘il ibn Sumay‘, from Mālik ibn ‘Umayr, who said: Someone who saw Ḥudhayfah told me that he was sick and prayed with a pillow prepared for him, and a board was made for him to prostrate on.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ  
إِسْمَاعِيلَ بْنِ سُمَيْعٍ، عَنْ مَالِكِ بْنِ عُمَيْرٍ، قَالَ: حَدَّثَنِي  
مَنْ، رَأَى حُذَيْفَةَ، مَرِضَ فَكَانَ يُصَلِّي وَقَدْ جُعِلَ لَهُ  
وَسَادَةُ، وَجُعِلَ لَهُ لَوْحٌ يَسْجُدُ عَلَيْهِ

**[2834]** Abū Bakr told us: Ibn ‘Uyaynah told us, from Razīn, the freed slave of the family of ‘Abbās, who said: ‘Alī ibn ‘Abd Allāh ibn ‘Abbās sent to me saying: "Send me a slab of Marwah stone to prostrate on."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ رَزِينِ، مَوْلَى آلِ  
عَبَّاسٍ، قَالَ: أَرْسَلْتُ إِلَيَّ عَلَيُّ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ،  
أَنْ أَرْسِلَ إِلَيَّ بِلَوْحٍ مِنَ الْمَرْوَةِ أَسْجُدُ عَلَيْهِ

**[2835]** Abū Bakr told us: Ibn Numayr told us, from Al-A'mash, from Muslim, from Masrūq, who said: 'Abd Allāh entered upon his brother and saw him praying on a piece of wood. He snatched it and threw it away, saying: "Gesture to wherever your head reaches."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، قَالَ: دَخَلَ عَبْدُ اللَّهِ، عَلَى أَخِيهِ فَرَآهُ يُصَلِّي عَلَى عُودٍ، فَأَنْتَرَاهُ وَرَمَاهُ بِهِ، قَالَ: أَوْمَئِي إِيمَاءً حَيْثُ مَا يَبْلُغُ رَأْسُكَ

**[2836]** Abū Bakr told us: Azhar as-Sammān told us, from Ibn 'Awn, from Muḥammad, regarding the sick person who cannot prostrate. He said: "He gestures to wherever his head reaches."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا أَزْهَرُ السَّمَانُ، عَنْ ابْنِ عَوْنَى، عَنْ مُحَمَّدٍ، فِي الْمَرِيضِ إِذَا لَمْ يَقْبِرْ عَلَى السُّجُودِ، قَالَ: يُومَى حَيْثُمَا يَبْلُغُ رَأْسُهُ

**[2837]** Abū Bakr told us: Ḥafṣ told us, from 'Amr, from Al-Ḥasan, who said: "The Messenger of Allah ﷺ had three pauses: when he started the Takbīr until he recited Al-Ḥamد (Al-Fātiḥah), when he finished Al-Ḥamd until he recited the Sūrah, and when he finished the Sūrah until he bowed."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصٌ، عَنْ عَمْرِو، عَنْ الْحَسَنِ، قَالَ: كَانَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَ سَكَّاتٍ: إِذَا افْتَنَحَ التَّكْبِيرَ حَتَّى يَقْرَأَ الْحَمْدَ، وَإِذَا فَرَغَ مِنَ الْحَمْدِ حَتَّى يَقْرَأَ السُّورَةَ، وَإِذَا فَرَغَ مِنَ السُّورَةِ حَتَّى رَكَعَ

**[2838]** Abū Bakr told us: Ibn Fuḍayl told us, from ‘Umārah ibn al-Qa‘qā’, from Abū Zur‘ah, from Abū Hurayrah, who said: "When the Prophet ﷺ said Takbīr, he would pause between the Takbīr and the recitation."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقَعْدَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَبَرَ سَكَتَ بَيْنَ التَّكْبِيرَةِ وَالْقِرَاءَةِ

**[2839]** Abū Bakr told us: Ismā‘il ibn ‘Ayyāsh told us, from ‘Amr ibn Muḥājir, from ‘Umar ibn ‘Abd al-‘Azīz, who said: "He had two pauses: a pause when he said Takbīr, and a pause when he finished Umm al-Kitāb (Al-Fātiḥah)."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَمْرِو بْنِ مُهَاجِرٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، قَالَ: "كَانَتْ لَهُ وَقْفَتَانٌ: وَقْفَةٌ إِذَا كَبَرَ، وَوَقْفَةٌ إِذَا فَرَغَ مِنْ أُمُّ الْكِتَابِ

**[2840]** Abū Bakr told us: ‘Affān told us: Ḥammād ibn Salamah told us, from Ḥumayd, from Al-Ḥasan, from Samurah ibn Jundub, from the Prophet ﷺ, that he used to pause twice: when he entered the prayer, and when he finished the recitation. ‘Imrān ibn Huṣayn denied that, so they wrote to Ubayy ibn Ka‘b, and he wrote to them that Samurah spoke the truth.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَفَانُ، قَالَ: نَا حَمَادُ بْنُ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ الْحَسَنِ، عَنْ سَمْرَةَ بْنِ جُنْدُبٍ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، "كَانَ يَسْكُنُ سَكْنَتَيْنِ: إِذَا دَخَلَ فِي الصَّلَاةِ، وَإِذَا فَرَغَ مِنَ الْقِرَاءَةِ" فَأَنْكَرَ ذَلِكَ عِمْرَانُ بْنُ حُصَيْنٍ، فَكَتَبُوا إِلَيْ أَبِي بْنِ كَعْبٍ، فَكَتَبَ إِلَيْهِمْ: أَنْ صَدَقَ سَمْرَةَ

**[2841]** Abū Bakr told us: Hushaym told us, from Mughīrah, from Ibrāhīm, that he used to pause slightly when he said Takbīr, and pause slightly when he said "Not of those who have evoked [Your] anger or of those who are astray" [Al-Fātiḥah: 7]. And when he rose for the second Rak'ah, he did not pause and said: "All praise is due to Allah, Lord of the worlds" [Al-Fātiḥah: 2].

**[2842]** Abū Bakr told us: ‘Abd al-‘A'lā told us, from Yūnus, from Al-Hasan, who said: "The Imam paused twice: when he said Takbīr before reciting, and a pause when he finished the Sūrah before bowing."

**[2843]** Ghundar told us, from Shu‘bah, from Muḥammad ibn ‘Abd ar-Rahmān al-Anṣārī, who said: I heard ‘Abd ar-Rahmān al-A‘raj say: "I prayed with Abū Hurayrah, and when he said Takbīr, he paused for a while, then said: 'All praise is due to Allah, Lord of the worlds' [Al-Fātiḥah: 2]."

حَدَّثَنَا أُبُو بَكْرٌ قَالَ: ثنا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَانَ إِذَا كَبَرَ سَكَتَ هُنْيَهَةً، وَإِذَا قَالَ: {غَيْرُ سَكَتَ [7: الْمَعْضُوبُ عَلَيْهِمْ وَلَا الصَّالِحُونَ} [الفاتحة هُنْيَهَةً، وَإِذَا نَهَضَ فِي الرَّكْعَةِ الثَّانِيَةِ لَمْ يَسْكُنْ، وَقَالَ: 2: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} [الفاتحة]

حَدَّثَنَا أُبُو بَكْرٌ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنْ الْحَسَنِ، قَالَ: "سَكَتَ الْإِمَامُ سَكُنَتَيْنِ: إِذَا كَبَرَ قَبْلَ أَنْ يَقُولَ، وَسَكُنَتَهُ إِذَا فَرَغَ مِنَ السُّورَةِ قَبْلَ أَنْ يَرْكَعَ

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنَ الْأَعْرَجَ، قَالَ: "صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ، فَلَمَّا كَبَرَ سَكَتَ سَاعَةً، ثُمَّ 2: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} [الفاتحة]

**[2844]** Abū Bakr told us: Abū al-Ahwāṣ Sallām ibn Sulaym told us, from Simāk ibn Ḥarb, from Mūsā ibn Ṭalḥah, from his father, who said: Abū Bakr told us: The Prophet ﷺ said: "If one of you places something like the back of a saddle when he wants to pray, let him pray, and not care who passes behind

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو الْأَحْوَصِ سَلَامُ بْنُ سُلَيْمٍ، عَنْ سِيمَاكِ بْنِ حَرْبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ، قَالَ: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا وَضَعَ أَحَدُكُمْ وَهُوَ يُرِيدُ أَنْ يُصَلِّي مِثْلُ مُؤَخْرَةِ الرَّحْلِ فَلْيُصَلِّ، وَلَا يُبَالِ مَنْ مَرَّ وَرَاءَ ذَلِكَ

**[2845]** Ibn ‘Ulayyah told us, from Yūnus, from Humayd ibn Hilāl, from ‘Abd Allāh ibn aṣ-Ṣāmit, from Abū Dharr, who said: The Prophet ﷺ said: "If one of you stands to pray, he is screened if he has something like the back of a saddle in front of him."

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ يُونُسَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا قَامَ أَحَدُكُمْ يُصَلِّي فَإِنَّهُ يَسْتُرُ إِذَا كَانَ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ

**[2846]** Abū Khālid al-Aḥmar told us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, that the Prophet ﷺ used to plant a spear on the day of Eid and pray towards it.

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُرَكِّزُ الْحَرْبَةَ يَوْمَ الْعِيدِ فَيُصَلِّي إِلَيْهَا

[2847] Waki‘ told us, from Mis‘ar, from ‘Awn ibn Abī Juhayfah, from his father, that the Prophet ﷺ prayed towards a staff ('Anazah) or something similar, and the path was behind it.

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ عَوْنَبْنِ أَبِي جُحَيْفَةَ،  
عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى إِلَى  
عَزَّةٍ أَوْ شَبِيهَهَا، وَالطَّرِيقُ مِنْ وَرَائِهَا

[2848] Waki‘ told us, from Sufyān, from Ismā‘il ibn Umayyah, from Makhūl, who said: The spear used to be carried with the Messenger of Allah ﷺ to pray towards it.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ  
مَكْحُولٍ، قَالَ: إِنَّمَا كَانَتِ الْحَرْبَةُ تُحْمَلُ مَعَ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي إِلَيْهَا

[2849] Abū Mu‘awiyah and Waki‘ told us, from Al-A‘mash, from Ibrāhīm, from Al-Aswad, who said: "I saw ‘Umar plant a staff, then pray towards it while the caravan passed in front of him."

حَدَّثَنَا أَبُو مَعَاوِيَةَ، وَوَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،  
عَنِ الْأَسْوَدِ، قَالَ: رَأَيْتُ عُمَرَ يُرَكِّزُ عَزَّةً، ثُمَّ صَلَّى  
إِلَيْهَا وَالظُّعْنُ تَمُرُّ بَيْنَ يَدَيْهِ

[2850] Waki‘ told us, from Mis‘ar, from Al-Walīd ibn Abī Mālik, from Abū ‘Ubayd Allāh, from Abū Hurayrah, who said: "A worshipper is screened in his prayer by something like the back of a saddle in the thickness of a whip."

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ الْوَلِيدِ بْنِ أَبِي مَالِكٍ، عَنْ  
أَبِي عُبَيْدَ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: يَسْتُرُ الْمُصَلِّي  
فِي صَلَاتِهِ مِثْلَ مُؤَخَّرِ الرَّاحِلِ فِي حَلَّةِ السَّوْطِ

[2851] Abū Khālid al-Āḥmar told us, from Hajjāj, from Abū Iṣhāq, from Al-Muhallab ibn Abī Ṣufrah, from a man among the Companions of the Prophet ﷺ, who said: Abū Bakr told us: The Prophet ﷺ said: "If there is something like the back of a saddle between you and whoever passes in front of you, it has

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ أَبِي إِسْحَاقَ،  
عَنْ الْمُهَلَّبِ بْنِ أَبِي صُفْرَةَ، عَنْ رَجُلٍ، مِنْ أَصْحَابِ  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ قَالَ:  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا كَانَ بَيْنَكُ وَبَيْنَ مَنْ يَمْرُ  
بَيْنَ يَدِيكَ مِثْلُ مُؤَخْرَةِ الرَّخْلِ فَقَدْ سَرَّاكَ

[2852] Wakī‘ told us, from Mis‘ar, from Al-Walīd ibn Abī Mālik, from Abū ‘Ubayd Allāh, from Ibn ‘Umar, that the Messenger of Allah ﷺ used to have a spear planted for him on the day of Eid, and he would pray towards it.

حَدَّثَنَا وَكِيعُ، عَنْ مُسْعِرٍ، عَنْ الْوَلِيدِ بْنِ أَبِي مَالِكٍ، عَنْ  
أَبِي عُيَيْدَ اللَّهِ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ كَانَتْ تُرْكَزُ لَهُ الْحَرْبَةُ فِي يَوْمِ الْعِيدِ فَيُصَلَّى  
إِلَيْهَا

[2853] ‘Isā ibn Yūnus told us, from Al-Awzā‘ī, from Yahyā ibn Abī Kathīr, who said: "I saw Anas ibn Mālik in the Sacred Mosque having set up a staff towards which he was praying."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ  
أَبِي كَثِيرٍ، قَالَ: رَأَيْتُ أَنَّسَ بْنَ مَالِكٍ، فِي الْمَسْجِدِ  
الْحَرَامِ، قَدْ نَصَبَ عَصَانِي يُصَلَّى إِلَيْهَا

[2854] Jarīr told us, from Mughīrah, who said: "Ar-Rabī' ibn Khuthaym used to plant his spear in his house when the heat became intense, then pray towards it."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، قَالَ: كَانَ الرَّبِيعُ بْنُ خُتَيْمٍ، إِذَا اشْتَدَ عَلَيْهِ الْحَرُّ رَكَّرَ رُمَحَهُ فِي دَارِهِ، ثُمَّ صَلَّى إِلَيْهِ

[2855] Ibn 'Ulayyah told us, from Shu'ayb ibn al-Ḥabḥāb, from Abū al-'Āliyah, who said: "What is behind the camel saddle screens the worshipper."

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ شُعَيْبِ بْنِ الْحَبْحَابِ، عَنْ أَبِي الْعَالِيَةِ، قَالَ: يَسْتُرُ الْمُصْلِي مَا وَرَاءَ حَرْفِ الْعِلْمِ

[2856] Hafṣ ibn Ghiyāth told us, from Mis'ar, from Ma'dān, from Sa'īd ibn Jubayr, who said: "If you pray in an open space, throw down your whip to pray towards it."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ مِسْعَرٍ، عَنْ مَعْدَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: إِذَا صَلَّيْتَ فِي فَضَاءِ مِنَ الْأَرْضِ فَأْلِقْ سَوْطَكَ حَتَّى تُصَلِّي إِلَيْهِ

[2857] Ma'n ibn 'Isā told us, from Thābit ibn Qays Abū al-Ghuṣn, who said: "I saw Nāfi' ibn Jubayr praying towards a whip during travel, and towards a staff."

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ ثَابِتِ بْنِ قَيْسٍ أَبِي الْغُصْنِ، قَالَ: رَأَيْتُ نَافِعَ بْنَ جُبَيْرٍ، يُصَلِّي إِلَى السُّوْطِ فِي السَّفَرِ، وَإِلَى الْعَصَمِ

[2858] 'Abd al-A'lā told us, from Burd, from Makḥūl, who said: "Something like the back of a saddle screens a man in his prayer."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، قَالَ: يَسْتُرُ الرَّجُلُ فِي صَلَاتِهِ مِثْلَ آخِرَةِ الرَّحْلِ

[2859] Mu'tamir told us, from Sālim, from Al-Hasan and Qatādah, who said: "Something like the back of a saddle screens him if it is in front of the worshipper."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ سَالِمٍ، عَنْ الْحَسَنِ، وَقَتَادَةَ، قَالَا: سَنْثَرُهُ مِثْلُ آخِرَةِ الرَّحْلِ إِذَا كَانَ قُدَّامَ الْمُصْلِي

[2860] Hushaym told us, from Yūnus, from Al-Hasan, who said: "The river is a screen (Sutrah)."

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، قَالَ: النَّهْرُ سُنْثَرٌ

[2861] Ghundar told us, from Shu'bah, from Mughīrah, from Ibrāhīm, who said: "They used to prefer, when praying in an open space, to have something in front of them to screen them."

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَسْتَحِبُّونَ إِذَا صَلَوْا فِي فَضَاءٍ أَنْ يَكُونَ بَيْنَ أَيْدِيهِمْ مَا يَسْنُرُهُمْ

[2862] Zayd ibn Ḥubāb told us, saying: 'Abd al-Malik ibn ar-Rabī' ibn Sabrah ibn Ma'bad al-Juhānī told us, saying: My father informed me, from his father, who said: The Prophet ﷺ said: "Let one of you screen himself in his prayer, even with an arrow."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، قَالَ: نَا عَبْدُ الْمَلِكِ بْنُ الرَّبِيعِ بْنُ سَبْرَةَ بْنِ مَعْبِدِ الْجُهَنِيِّ، قَالَ: أَخْبَرَنِي أَبِي، عَنْ أَبِيهِ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِيَسْتَنِرُ أَحَدُكُمْ فِي صَلَاتِهِ وَلَوْ بِسَهْمٍ

**[2863]** Hafṣ ibn Ghiyāth told us, from Yazid ibn Abī ‘Ubayd, from Salamah, who said: "I saw him setting up stones in the desert, and when he wanted to pray, he prayed towards them."

حَدَّثَنَا حَفْصُ بْنُ عَيَّاثٍ، عَنْ يَزِيدَ بْنِ أَبِي عَبْيَدٍ، عَنْ سَلَمَةَ، قَالَ: رَأَيْتُهُ يَنْصِبُ أَحْجَارًا فِي الْبَرِّيَّةِ، فَإِذَا أَرَادَ أَنْ يُصَلِّي صَلَّى إِلَيْهَا

**[2864]** Yaḥyā ibn Ādam told us, from Al-Ḥasan ibn Ṣalih, from ‘Isā ibn Abī ‘Azzah, from Ash-Sha'bī, that he used to throw his whip and then pray towards it.

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ عِيسَى بْنِ أَبِي عَزَّةَ، عَنِ الشَّعْبِيِّ أَنَّهُ كَانَ يُلْقِي سُوطَهُ، ثُمَّ يُصَلِّي إِلَيْهِ

**[2865]** Abū Bakr told us: Sufyān ibn ‘Uyaynah told us, from Az-Zuhri, from ‘Ubayd Allāh, from Ibn ‘Abbās, who said: "Al-Faḍl and I came on a female donkey while the Prophet ﷺ was leading the people in prayer. We passed in front of some of the row, then dismounted and left it to graze, and he said

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا سُفِيَّاً بْنُ عَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْيَدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: جِئْنَا أَنَا وَالْفَضْلُ عَلَى أَتَانِ، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِالنَّاسِ، فَمَرَرْنَا عَلَى بَعْضِ الصَّفَّ، فَنَزَلْنَا وَتَرَكْنَا هَا تَرْتَعُ، فَلَمْ يُقْلِنْ لَنَا شَيْئًا

**[2866]** Abū Mu‘awiyah told us, from Hajjāj, from Al-Ḥakam, from Yaḥyā ibn al-Jazzār, from Ibn ‘Abbās, who said: "The Messenger of Allah ﷺ prayed in an open space with nothing in front of him."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَاجَاجَ، عَنِ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي فَضَاءِ لَيْسَ بَيْنَ يَدَيْهِ شَيْءًا

[2867] Abū Mu‘āwiyah told us, from Hajjāj, who said: I asked ‘Atā’ about a man praying in an open space with nothing in front of him. He said: "There is no harm in it."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ حَجَّاجٍ، قَالَ: سَأَلْتُ عَطَاءً، عَنِ الرَّجُلِ يُصَلِّي فِي الْفَضَاءِ لَيْسَ بَيْنَ يَدَيْهِ شَيْءٌ قَالَ: لَا يَأْسَ بِهِ

[2868] Waki‘ told us, from Yūnus, from Abū Ishāq, who said: "I saw Ma‘qil praying with a gap between him and the Qiblah."

حَدَّثَنَا وَكِيعٌ، عَنْ يُونُسَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: رَأَيْتُ مَعْقِلاً، يُصَلِّي وَبَيْنَهُ وَبَيْنَ الْقِبْلَةِ فَجُوهَةٌ

[2869] Ma‘n ibn ‘Isā told us, from Khālid ibn Abī Bakr, who said: "I saw Al-Qāsim and Sālim praying in the desert without a Sutrah."

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ، قَالَ: رَأَيْتُ الْقَاسِمَ، وَسَالِمًا، يُصَلِّيَانِ فِي الصَّحْرَاءِ إِلَى غَيْرِ سُنْرَةٍ

[2870] Sharīk told us, from Jābir, who said: "I saw Abū Ja‘far and ‘Āmir praying not facing a pillar."

حَدَّثَنَا شَرِيكُ، عَنْ جَابِرٍ، قَالَ: رَأَيْتُ أَبَا جَعْفَرَ، وَعَامِرًا، يُصَلِّيَانِ إِلَى غَيْرِ أَسْطُوانَةٍ

[2871] ‘Abd Allāh ibn Idrīs told us, from Hishām, who said: "My father used to pray without a Sutrah."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ هِشَامٍ، قَالَ: كَانَ أَبِي، يُصَلِّي إِلَى غَيْرِ سُنْرَةٍ

[2872] Waki‘ told us, from Mahdī ibn Maymūn, who said: "I saw Al-Hasan praying in the graveyard without a Sutrah."

حَدَّثَنَا وَكِيعٌ، عَنْ مَهْدِيِّ بْنِ مَيْمُونٍ، قَالَ: رَأَيْتُ الْحَسَنَ، يُصَلِّي فِي الْجَبَلَةِ إِلَى غَيْرِ سُنْرَةٍ

[2873] Ibn ‘Uyaynah told us, from ‘Amr ibn Dīnār, who said: "I saw Muḥammad ibn al-Ḥanafiyah praying in the mosque of Minā while people were praying in front of him. A young man from his family came and sat in front of him."

[2874] Abū Bakr told us: Sufyān ibn ‘Uyaynah told us, from Ṣafwān ibn Sulaym, from Nāfi‘ ibn Jubayr, from Sahl ibn Abī Ḥathmah, attributing it (to the Prophet): "If one of you prays towards a Sutrah, let him get close to it, so Satan does not interrupt his prayer."

[2875] Abū Khālid al-Āḥmar told us, from Ibn ‘Ajlān, from Zayd ibn Aslam, from ‘Abd ar-Rahmān ibn Abī Sa‘id al-Khudrī, from his father, who said: The Messenger of Allah ﷺ said: "If one of you prays, let him pray towards a Sutrah and get close to it, and let him not allow anyone to pass between him and it. If anyone comes to pass, let him fight him, for he is a devil."

حَدَّثَنَا أَبُنْ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، قَالَ: رَأَيْتُ مُحَمَّدَ بْنَ الْحَقِيقَيَّةَ، يُصَلِّي فِي مَسْجِدٍ مِنْهُ وَالنَّاسُ يُصَلِّونَ بَيْنَ يَدَيْهِ، فَجَاءَ فَتَّى مِنْ أَهْلِهِ فَجَلَسَ بَيْنَ يَدَيْهِ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ نَافِعٍ بْنِ جُبَيْرٍ، عَنْ سَهْلِ بْنِ أَبِي حَمْمَةَ، يَبْلُغُ بِهِ - - قَالَ: إِذَا صَلَّى أَحُدُوكُمْ إِلَى سُنْنَةِ فَلَيْلَدُنْ مِنْهَا، لَا يَطْعُمُ الشَّيْطَانَ عَلَيْهِ صَلَاتُهُ

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ، عَنِ ابْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا صَلَّى أَحُدُوكُمْ فَلْيُصَلِّ إِلَى سُنْنَةِ وَلَيْلَدُنْ مِنْهَا، وَلَا يَدْعُ أَحَدًا يَمْرُ بَيْنَهُ وَبَيْنَهَا، فَإِنْ جَاءَ أَحَدٌ يَمْرُ فَلْيَقْاتِلُهُ فَإِنَّهُ شَيْطَانٌ

**[2876]** Ibn ‘Ulayyah told us, from Layth, from Al-Mughīrah, from Abū ‘Ubaydah ibn ‘Abd Allāh, from his father, who said: "Do not pray with a gap between you and the Qiblah. Move forward towards the Qiblah, or screen yourself with a pillar."

حَدَّثَنَا أَبْنُ عُلَيَّهُ، عَنْ لَيْثٍ، عَنِ الْمُغِيرَةِ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ: لَا تُصَلِّيْنَ وَبَيْنَكُمْ وَبَيْنَ الْقِبْلَةِ فَجُوهَةً، تَقَدَّمْ إِلَى الْقِبْلَةِ، أَوْ اسْتَبِرْ سَارِيَةً

**[2877]** Ibn ‘Ulayyah told us, from Ismā‘il ibn Umayyah, from Muslim ibn Abī Maryam, from Ibn ‘Umar, who said: "If one of you prays, let him pray towards a Sutrah and get close to it so that Satan does not pass in front of him."

حَدَّثَنَا أَبْنُ عُلَيَّهُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ مُسْلِمٍ بْنِ أَبِي مَرْيَمَ، عَنْ أَبْنِ عُمَرَ، قَالَ: إِذَا صَلَّى أَحَدُكُمْ فَلْيَصَلِّ إِلَى سُنْرَةٍ وَلَيْدَنْ مِنْهَا كَيْ لَا يَمْرِ الشَّيْطَانُ أَمَامَهُ

**[2878]** Abū Bakr told us: Wakī‘ told us, from Hishām ibn al-Ghāz, from Nāfi‘, who said: When Ibn ‘Umar could not find a way to one of the pillars of the mosque, he would say to me: "Turn your back to me."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ هِشَامِ بْنِ الْغَازِ، عَنْ نَافِعٍ، قَالَ: كَانَ أَبْنُ عُمَرَ، إِذَا لَمْ يَجِدْ سَبِيلًا إِلَى سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، قَالَ لِي: وَلَيْ ظَهِيرَكِ

**[2879]** Mu‘tamir told us, from Sālim, from Qatādah, who said: "A man screens another man if he is sitting while the other is praying."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ سَالِمٍ، عَنْ قَاتَدَةَ، قَالَ: يَسْتُرُ الرَّجُلُ الرَّجُلُ إِذَا كَانَ جَالِسًا وَهُوَ يُصَلِّي

**[2880]** Yazīd ibn Hārūn told us, from Hushaym, from Al-Ḥasan, who said: "A man screens the worshipper in prayer." But Ibn Sīrīn said: "A man does not screen the worshipper."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هُشَيْمٍ، عَنْ الْحَسَنِ، قَالَ: الرَّجُلُ يَسْتَرُ الْمُصَلِّي فِي الصَّلَاةِ وَقَالَ ابْنُ سِيرِينَ: لَا يَسْتَرُ الرَّجُلُ الْمُصَلِّي

**[2881]** ‘Abd al-Wahhāb ath-Thaqafī told us, from ‘Ubayd Allāh, from Nāfi‘, that Ibn ‘Umar used to make a man sit and pray behind him, while people passed in front of that man.

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقِيُّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، كَانَ يُفْعِدُ رَجُلًا فَيُصَلِّي خَلْفَهُ وَالنَّاسُ يَمْرُونَ بَيْنَ يَدَيْ ذَلِكَ الرَّجُلِ

**[2882]** Muḥammad ibn Bishr told us: Mis‘ar told us: Ḥammād told us, saying: I asked Ibrāhīm: "Can a sleeping person serve as a screen?" He said: "No." I said: "What about a sitting person?" He said: "Yes."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: نَا مِسْعَرٌ، قَالَ: نَا حَمَادٌ، قَالَ: سَأَلْتُ إِبْرَاهِيمَ، أَيْسَرُ النَّائِمُ؟ قَالَ: لَا قُلْتُ: فَالْفَاعِدُ؟ قَالَ: نَعَمْ

**[2883]** Abū Bakr told us: Abū al-Āliyah told us, from Mujālid, from Abū al-Waddāk, from Abū Sa‘id, who said: The Messenger of Allah ﷺ said: "Nothing interrupts the prayer, but repel as much as you can, for it is a devil."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو الْعَالِيَةِ، عَنْ مُجَالِدٍ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ، وَادْرُعُوا مَا أَسْتَطَعْتُمْ فَإِنَّهُ شَيْطَانٌ

**[2884]** ‘Abdah and Wakī‘ told us, from Sa‘id, from Qatādah, from Ibn al-Musayyib, from ‘Alī and ‘Uthmān, who said: "Nothing interrupts the prayer, but repel them from you as much as you can."

حَدَّثَنَا عَبْدَهُ، وَوَكِيعٌ، عَنْ سَعِيدٍ، عَنْ قَنَادَةَ، عَنْ ابْنِ الْمُسَيْبِ، عَنْ عَلَيٍّ، وَعُثْمَانَ، قَالَا: لَا يَقْطُعُ الصَّلَاةَ شَيْءٌ، وَإِذْرَءُوهُمْ عَنْكُمْ مَا اسْتَطَعْتُمْ

**[2885]** Ibn ‘Uyaynah told us, from Az-Zuhrī, from Sālim, that ‘Umar was told that ‘Abd Allāh ibn ‘Ayyāsh ibn Abī Rabī‘ah says: "The donkey and the dog interrupt the prayer." He said: "Nothing interrupts the Muslim's prayer."

حَدَّثَنَا ابْنُ عَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، أَنَّ عُمَرَ، قِيلَ لَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ يَقُولُ: يَقْطُعُ الصَّلَاةَ الْجِمَارُ وَالْكَلْبُ، فَقَالَ: لَا يَقْطُعُ صَلَاةَ الْمُسْلِمِ شَيْءٌ

**[2886]** Abū Mu‘āwiyah told us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, who said: "Nothing interrupts the prayer, but defend yourselves."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: لَا يَقْطُعُ الصَّلَاةَ شَيْءٌ، وَدُبُوا عَنْ أَنفُسِكُمْ

**[2887]** Ibn ‘Uyaynah told us, from Az-Zuhri, from ‘Ubayd Allāh, from Ibn ‘Abbās, who said: "I and Al-Faḍl came on a female donkey while the Prophet ﷺ was leading the people in prayer at ‘Arafah. We passed in front of some of the row, dismounted, and left it to graze, and he said nothing to us."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: جِئْنَا أَنَا وَالْفَضْلُ عَلَى أَشَاءِنَا، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِالنَّاسِ بِعَرَفَةَ، فَمَرَرْنَا عَلَى بَعْضِ الصَّفَّ، فَنَزَّلْنَا وَتَرَكْنَاهَا تَرْتَئِعُ، فَلَمْ يَقُلْ لَنَا شَيْئًا

**[2888]** Ibn ‘Uyaynah told us, from ‘Abd al-Karīm, who said: I asked Sa‘id ibn al-Musayyib, and he said: "Nothing interrupts the prayer except invalidation of wudū (Hadath)."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْكَرِيمِ، قَالَ: سَأَلْتُ سَعِيدَ بْنَ الْمُسَيْبِ، فَقَالَ: لَا يَقْطَعُ الصَّلَاةَ إِلَّا الْحَدِيثُ

**[2889]** Waki‘ told us, from Isrā’il, from Az-Zibriqān, from Ka'b ibn ‘Abd Allāh, from Ḥudhayfah, who said: "Nothing interrupts the prayer, but repel as much as you can."

حَدَّثَنَا وَكِبِيعُ، عَنْ إِسْرَائِيلَ، عَنِ الزُّبْرِقَانِ، عَنْ كَعْبِ بْنِ عَبْدِ اللَّهِ، عَنْ حُذَيفَةَ، قَالَ: لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ، وَادْرِعُوا مَا اسْتَطَعْتُمْ

[2890] Ghundar told us, from Shu‘bah, from Al-Hakam, from Khaythamah, who said: I heard him narrating from Al-Aswad, from ‘Āishah, that she said: "Nothing interrupts the prayer except the black dog."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ حَيْئَمَةَ، قَالَ: سَمِعْتُهُ يُحَدِّثُ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ إِلَّا الْكَلْبُ الْأَسْوَدُ

[2891] ‘Abdah ibn Sulaymān told us, from Hishām, from his father, who used to say: "Nothing interrupts the prayer except

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: كَانَ يَقُولُ: لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ إِلَّا الْكُفُرُ

[2892] ‘Abd Allāh ibn Numayr told us, from Hanzalah, from Al-Qāsim, who said: "Nothing interrupts the prayer; Allah is closer than everything."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَرٍ، عَنْ حَنْظَلَةَ، عَنِ الْقَاسِمِ، قَالَ: لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ، اللَّهُ أَقْرَبُ كُلَّ شَيْءٍ

[2893] Ibn ‘Uyaynah told us, from Az-Zuhrahī, from ‘Urwah, from ‘Āishah, that the Prophet ﷺ used to pray at night while I was lying across between him and the Qiblah like a funeral bier.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي مِنَ اللَّيْلِ وَأَنَا مُعْتَرِضٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ كَاعْتِرَاضِ الْجَنَازَةِ

**[2894]** Ibn Fuḍayl told us, from Layth, from Ṭāwūs, from Ibn ‘Abbās, who said: "Protect your prayer as much as you can, and the most severe thing to guard against is the resting places of dogs."

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: اعْزِلُوا صَلَاتَكُمْ مَا اسْتَطَعْتُمْ، وَأَشُدُّ مَا يُنْقَى عَلَيْهَا مِرَابِضُ الْكَلَابِ

**[2895]** Ibn Fuḍayl told us, from Zakariyyā, from Ash-Sha‘bī, who said: "Nothing interrupts the prayer, but repel from it as much as you can."

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ زَكَرِيَّاً، عَنْ الشَّعْبِيِّ، قَالَ: لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ، وَلَكِنَّ ادْرَعُوا عَنْهَا مَا اسْتَطَعْتُمْ

**[2896]** Abū Bakr told us: Ismā‘il ibn ‘Ulayyah told us, from Yūnus, from Humayd ibn Hilāl, from ‘Abd Allāh ibn as-Ṣāmit, from Abū Dharr, who said: The Messenger of Allah ﷺ said: "If there is not something like the back of a saddle in front of him, his prayer is interrupted by a woman, a donkey, and a black dog."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ أَخْرَةِ الرَّحْلِ فَإِنَّهُ يَقْطَعُ صَلَاتَهُ الْمَرْأَةُ، وَالْحِمَارُ، وَالْكَلْبُ الْأَسْوَدُ، قَالَ: قُلْتُ: يَا أَبَا ذَرٍّ، مَا بَالِ الْكَلْبِ الْأَسْوَدِ مِنَ الْكَلْبِ الْأَحْمَرِ مِنَ الْكَلْبِ الْأَصْفَرِ؟ قَالَ: يَا أَبْنَ أَخِي، إِنِّي سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا سَأَلْتُنِي، فَقَالَ: الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ

He said: I said: "O Abū Dharr, what is the difference between a black dog, a red dog, and a yellow dog?"

He said: "O nephew, I asked the Messenger of Allah ﷺ just as you asked me, and he said: 'The black dog is a devil.'"

[2897] Ibn ‘Uyaynah told us, from Ibn Abī Najīḥ, from Mujāhid, who said: "The pure black dog is a devil, and it interrupts the prayer."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ أَبْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ:  
الْكَلْبُ الْأَسْوَدُ الْبَهِيمُ شَيْطَانٌ، وَهُوَ يَقْطَعُ الصَّلَاةَ

[2898] Ibn ‘Uyaynah told us, from Layth, from Mujāhid, from Mu‘ādh, similar to it.

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ مُعاذٍ،  
مِثْلُهُ

[2899] Abū Dāwūd and Ghundar told us, from Shu‘bah, from ‘Ubayd Allāh ibn Abī Bakr, who said: I heard Anas say: "The woman, the donkey, and the dog interrupt the

حَدَّثَنَا أَبُو دَاؤِدَ، وَغُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، قَالَ: سَمِعْتُ أَنَّسًا، يَقُولُ: يَقْطَعُ الصَّلَاةَ الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ

[2900] Abū Dāwūd and Ghundar told us, from Shu‘bah, from Ziyād ibn Fayyād, from Abū al-Aḥwaṣ, similar to it.

حَدَّثَنَا أَبُو دَاؤِدَ، وَغُنْدَرُ، عَنْ شُعْبَةَ، عَنْ زِيَادِ بْنِ فَيَاضٍ، عَنْ أَبِي الْأَحْوَصِ، مِثْلُهُ

[2901] ‘Abd al-A‘lā told us, from Burd, from Makhūl, who said: "The woman, the donkey, and the dog interrupt a man's prayer."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، قَالَ: يَقْطَعُ صَلَاةَ الرَّجُلِ الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ

**[2902]** Mu‘tamir ibn Sulaymān reported from Sālim from Qatādah that Ibn ‘Abbās said: “The black dog and the menstruating woman cut off the prayer.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ سَالِمٍ، عَنْ قَتَادَةَ، قَالَ: قَالَ ابْنُ عَبَّاسٍ: يَقْطُعُ الصَّلَاةَ الْكَلْبُ الْأَسْوَدُ، وَالْمَرْأَةُ الْحَائِضُ

**[2903]** Mu‘tamir ibn Sulaymān reported from Sālim from Al-Ḥasan who said: “The dog, the woman, and the donkey cut off the prayer.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ سَالِمٍ، عَنْ الْحَسَنِ، قَالَ: يَقْطُعُ الصَّلَاةَ الْكَلْبُ وَالْمَرْأَةُ وَالْحِمَارُ

**[2904]** Abū Dāwūd reported from Hishām from Yaḥyā from ‘Ikrimah who said: “The dog, the woman, the pig, the donkey, the Jew, the Christian, and the Magian (Zoroastrian) cut off the prayer.”

حَدَّثَنَا أَبُو دَاؤَدُ، عَنْ هِشَامٍ، عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، قَالَ: يَقْطُعُ الصَّلَاةَ الْكَلْبُ، وَالْمَرْأَةُ، وَالخِنْزِيرُ، وَالْحِمَارُ، وَالْيَهُودِيُّ، وَالنَّصَرَانِيُّ، وَالْمَجُوسِيُّ

**[2905]** Abū Dāwūd reported from Zam‘ah from Ibn Ṭāwūs from his father who said: “The dog cuts off the prayer.” It was said to him: “What about the woman?” He said: “No, they are merely your partners, your sisters, and your mothers.”

حَدَّثَنَا أَبُو دَاؤَدُ، عَنْ زَمْعَةَ، عَنْ ابْنِ طَاؤُسٍ، عَنْ أَبِيهِ، قَالَ: يَقْطُعُ الصَّلَاةَ الْكَلْبُ، فَيُلَمَّ لَهُ: فَالْمَرْأَةُ؟ قَالَ: لَا، إِنَّمَا هُنَّ شَفَاعُكُمْ، أَخْوَاتُكُمْ وَأَمَّهَاتُكُمْ

**[2906]** Ibn ‘Uyaynah reported from Ayyūb from Bakr that Ibn ‘Umar repeated a Rak‘ah of prayer because a puppy passed in front of him during the prayer.

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ أَئِيُوبَ، عَنْ بَكْرٍ، أَنَّ أَبْنَ عُمَرَ، أَعَادَ رُكْعَةَ الصَّلَاةِ مِنْ جَرْوٍ مَرَّ بَيْنَ يَدَيْهِ فِي الصَّلَاةِ

**[2907]** Ibn ‘Uyaynah reported from Ayyūb from Shabābah from Hishām ibn al-Ghāz who said: I heard ‘Atā’ say: “Nothing cuts off the prayer except the black dog and the menstruating woman.”

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ أَئِيُوبَ، عَنْ شَبَابَةَ، عَنْ هِشَامِ بْنِ الْغَازِ، قَالَ: سَمِعْتُ عَطَاءً، يَقُولُ: لَا يَقْطَعُ الصَّلَاةَ إِلَّا الْكَلْبُ الْأَسْوَدُ، وَالْمَرْأَةُ الْحَائِضُ

**[2908]** Muḥammad ibn Fuḍayl reported from Muḥammad ibn Ishāq from ‘Abd ar-Rahmān ibn al-Aswad from his father who said: When someone passed in front of Ibn Mas‘ūd while he was praying, he would grab him to push him back, saying: “Indeed, a person passing in front of a man cuts off half of his prayer.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُحَمَّدٍ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، قَالَ: كَانَ أَبْنُ مَسْعُودٍ، إِذَا مَرَّ أَحَدٌ بَيْنَ يَدَيْهِ وَهُوَ يُصَلِّي التَّرْمِهَ حَتَّى يَرُدَّهُ، وَيَقُولُ: إِنَّهُ لَيَقْطَعُ نِصْفَ صَلَاةِ الْمَرْءِ مُرْزُبِ الْمَرْءِ بَيْنَ يَدَيْهِ

**[2909]** Abū Khālid al-Aḥmar and Ibn Fuḍayl reported from Dāwūd ibn Abī Hind from Ash-Sha‘bī who said: “If someone passes in front of you, do not push him back.”

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرِ، وَابْنُ فُضَيْلٍ، عَنْ ذَاوَدِ بْنِ أَبِي هِنْدٍ، عَنْ الشَّعَبِيِّ، قَالَ: إِنْ مَرَّ بَيْنَ يَدَيْكَ فَلَا تُرْدَهُ

**[2910]** Abū Bakr reported: Waki‘ ibn al-Jarrāḥ reported from Sufyān from Sālim Abū an-Naḍr from Bishr ibn Sa‘īd from ‘Abd Allāh ibn Jahm who said: The Messenger of Allah ﷺ said: “If one of you knew the sin involved in passing in front of his brother while he is praying, he would wait for forty [days/years/months].”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِبْعُ بْنُ الْجَرَاحَ، عَنْ سُفْيَانَ،  
عَنْ سَالِمٍ أَبْنِي النَّضْرِ، عَنْ شِرِّ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ  
بْنِ جَهْمٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ  
يَعْلَمُ أَحَدُكُمْ مَا لَهُ فِي الْمَمْرَأِ بَيْنَ يَدَيْهِ وَهُوَ يُصَلِّي  
مِنَ الْإِثْمِ لَوَقَتَ أَرْبَعِينَ

**[2911]** Abū Usāmah reported from ‘Abd ar-Rahmān ibn Yazīd ibn Jābir who said: I heard ‘Abd al-Hamīd ibn ‘Abd ar-Rahmān, the governor of ‘Umar ibn ‘Abd al-‘Azīz - a man passed in front of him while he was praying, so he pulled him until he almost tore his clothes. When he finished, he said: The Messenger of Allah ﷺ said: “If the one passing in front of a praying person knew [the gravity of it], he would prefer for his thigh to break rather than pass in front of him.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرِ،  
قَالَ: سَمِعْتُ عَبْدَ الْحَمِيدَ بْنَ عَبْدِ الرَّحْمَنِ، عَالِمَ عُمَرَ  
بْنِ عَبْدِ الْعَزِيزِ، وَمَرَ رَجُلٌ بَيْنَ يَدَيْهِ وَهُوَ يُصَلِّي،  
فَجَبَّدَهُ حَتَّى كَادَ يَخْرُقَ ثِيَابَهُ، فَلَمَّا أَنْصَرَفَ، قَالَ: قَالَ:  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ يَعْلَمُ الْمَارُ بَيْنَ  
يَدَيِ الْمُصَلِّي لِأَحَبَّ أَنْ يَنْكِسْ فَخِدُهُ وَلَا يَمْرُّ بَيْنَ يَدَيِهِ

**[2912]** Abū Usāmah reported from Kahmas from ‘Abd Allāh ibn Buraydah who said: My father saw people passing in front of each other during prayer. He said: “You will see the children of these people, when they grow up, saying: ‘We found our fathers doing likewise.’”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ كَهْمَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، قَالَ: رَأَى أَبِيهِ، نَاسًا يَمْرُونَ بَعْضُهُمْ بَيْنَ يَدَيْ بَعْضٍ فِي الصَّلَاةِ، فَقَالَ: «تَرَى أَبْنَاءَ هَؤُلَاءِ إِذَا أَدْرَكُوا يَقُولُونَ: إِنَّا وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ»

**[2913]** Abū Bakr reported: Abū Mu‘āwiyah reported from ‘Āsim from Ibn Sīrīn who said: Abū Sa‘īd al-Khudrī was standing in prayer when ‘Abd ar-Rahmān ibn al-Hāarith ibn Hishām came to pass in front of him. He prevented him, but he refused [to stop] and insisted on passing. So Abū Sa‘īd pushed him and threw him down. It was said to him: “You do this to ‘Abd ar-Rahmān?” He said: “By Allah, if he refused [to stop] except by me seizing him by his hair, I would have seized it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبْنِ سِيرِينَ، قَالَ: كَانَ أَبُو سَعِيدُ الْخُدْرِيُّ، قَائِمًا يُصَلِّي، فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ بْنُ هِشَامٍ يَمْرُ بَيْنَ يَدَيْهِ، فَمَنَعَهُ وَأَبَى إِلَّا أَنْ يَمْضِيَ، فَدَعَاهُ أَبُو سَعِيدٍ فَطَرَّحَهُ، فَقَبِيلَ لَهُ: وَتَصْنَعُ هَذَا بِعَبْدِ الرَّحْمَنِ، فَقَالَ: وَاللَّهِ لَوْ أَبَى إِلَّا أَنْ آخُذَهُ بِشَعْرِهِ لَأَخْذُهُ

[2914] Abū Khālid al-Aḥmar reported from Muḥammad ibn ‘Ajlān from Zayd ibn Aslam from ‘Abd ar-Rahmān ibn Abī Sa‘īd al-Khudrī from Abū Sa‘īd al-Khudrī who said: The Messenger of Allah ﷺ said: “If anyone comes to pass in front of him [while praying], let him fight him, for he is only a devil.”

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ جَاءَ أَحَدٌ يَمْرُّ بَيْنَ يَدَيْهِ فَلِيقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ

[2915] Abū Mu‘āwiyah reported from Al-A‘mash from ‘Umārah ibn ‘Umayr from Al-Aswad who said: ‘Abd Allāh [Ibn Mas‘ūd] said: “Whoever among you is able to ensure no one passes in front of him while he is praying, let him do so. For the one passing in front of the praying person is more deficient [in reward/state] than the one passed in front of.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنِ الْأَسْوَدِ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ لَا يَمْرُّ بَيْنَ يَدَيْهِ وَهُوَ يُصَلِّي فَلْيَفْعُلْ، فَإِنَّ الْمَارَ بَيْنَ يَدَيِ الْمُصَلِّي أَقْصُ مِنَ الْمَمَرِ عَلَيْهِ

**[2916]** Ibn ‘Ulayyah reported from Ayyūb who said: I said to Sa‘īd ibn Jubayr: “Should I let anyone pass in front of me?” He said: “No.” I said: “What if he refuses?” He said: “Then what will you do?” I said: “It reached me that Ibn ‘Umar would not let anyone pass in front of him.” He said: “If you go and do what Ibn ‘Umar did, your nose will be broken.”

**[2917]** Ghundar reported from Shu‘bah from ‘Amr ibn Murrah from Yahyā ibn al-Jazzār from Ibn ‘Abbās that the Prophet ﷺ was praying, and a young goat wanted to pass in front of the Prophet ﷺ. He kept moving forward and backward until the young goat jumped [behind/away].

حَدَّثَنَا أَبْنُ عُلَيَّهُ، عَنْ أَئِيُوبَ، قَالَ: قُلْتُ لِسَعِيدِ بْنِ جُبَيْرٍ: أَدْعُ أَحَدًا يَمْرُ بَيْنَ يَدَيَّ؟ قَالَ: لَا، قُلْتُ: قَدْ أَبَى؟ قَالَ: فَمَا تَصْنَعُ؟ قُلْتُ: بَلْغَنِي أَنَّ أَبْنَ عُمَرَ، كَانَ لَا يَدْعُ أَحَدًا يَمْرُ بَيْنَ يَدَيْهِ قَالَ: إِنْ ذَهَبْتَ تَصْنَعُ صَنْبَعَ أَبْنِ عُمَرَ دُقَّ أَنْفَكَ

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ أَبْنَ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي، فَجَعَلَ جَذْنُبٌ يُرِيدُ أَنْ يَمْرُ بَيْنَ يَدَيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَعَلَ يَتَقَدَّمُ وَيَتَأَخَّرُ حَتَّى نَرَى الْجَذْنُبَ

**[2918]** Waki‘ reported from Usāmah ibn Zayd from Muḥammad ibn Qays from his mother from Umm Salamah who said: The Prophet ﷺ was praying when ‘Abd Allāh or ‘Umar ibn Abī Salamah passed in front of him. He signaled with his hand, so he returned. Then Zaynab bint Umm Salamah passed, and he signaled with his hand like this [to stop her], but she continued. When the Messenger of Allah ﷺ finished praying, he said: “They [women] are overwhelming.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ،  
عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ يُصَلِّي فَمَرَّ بَيْنَ يَدِيهِ عَبْدُ اللَّهِ، أَوْ عُمَرُ بْنُ أَبِي  
سَلَمَةَ، فَقَالَ بِيَدِهِ، فَرَجَعَ، فَمَرَّ رَبِيعُ بْنُ أَبِي هُنَّةَ أُمِّ سَلَمَةَ،  
فَقَالَ بِيَدِهِ هَكَذَا، فَمَضَتْ، فَلَمَّا صَلَّى رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: هُنَّ أَغْلَبُ

**[2919]** Abū Khālid al-Aḥmar Sulaymān ibn Ḥayyān reported from Sulaymān at-Taymī from Abū Mijlaz who said: “The Messenger of Allah ﷺ raced against a cat to prevent it from passing in front of him.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ سُلَيْمَانُ بْنُ حَيَّانَ، عَنْ سُلَيْمَانَ  
الثَّئِيمِيِّ، عَنْ أَبِي مَجْلِزٍ، قَالَ: بَادَرَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ لَهُ، أَوْ هَرَّةً أَنْ يَمْرَّ بَيْنَ يَدَيْهِ

**[2920]** Wakī‘ reported: Sa‘id ibn ‘Abd al-‘Azīz at-Tanūkhī reported to us from a client of Yazīd ibn Nimrān from Yazīd ibn Nimrān who said: I saw a crippled man who said: “I passed in front of the Prophet ﷺ while on a donkey while he was praying. He said: ‘O Allah, cut his trace [paralyze him].’ So I never walked on them [my legs] again.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ التَّلْوَخِيُّ، عَنْ مَوْأَى لِيَزِيدَ بْنِ نِمْرَانَ، عَنْ يَزِيدَ بْنِ نِمْرَانَ، قَالَ: رَأَيْتُ رَجُلًا مُفْعَدًا، فَقَالَ: مَرَرْتُ بَيْنَ يَدَيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا عَلَى حَمَارٍ وَهُوَ يُصَلِّي، فَقَالَ: اللَّهُمَّ افْطِنْ أَثْرَهُ فَمَا مَشَيْتُ عَلَيْهَا

**[2921]** Ibn Fuḍayl reported from Fiṭr from ‘Amr ibn Dīnār who said: “I passed in front of Ibn ‘Umar while he was in prayer. He rose from his sitting position and pushed me in the chest.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ فِطْرٍ، عَنْ عَمْرُو بْنِ دِينَارٍ، قَالَ: مَرَرْتُ بَيْنَ يَدَيِ ابْنِ عُمَرَ، وَهُوَ فِي الصَّلَاةِ، فَأَرْتَقَ مِنْ قُعُودِهِ، ثُمَّ دَفَعَ فِي صَدْرِي

**[2922]** Ishāq ibn Mansūr reported: Huraym reported to us from Bayān from Wabrah who said: “I have never seen anyone more severe about being passed in front of during prayer than Ibrāhīm an-Nakha‘ī and ‘Abd ar-Rahmān ibn al-Aswad.”

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا هُرَيْمُ، عَنْ بَيَانٍ، عَنْ وَبْرَةٍ، قَالَ: مَا رَأَيْتُ أَحَدًا أَشَدَّ عَلَيْهِ أَنْ يُمْرَأَ بَيْنَ يَدَيْهِ فِي صَلَاةٍ مِنْ إِبْرَاهِيمَ النَّخْعَيِّ، وَعَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ

[2923] Abū Bakr reported: Ibn Idrīs reported from ‘Āsim ibn Kulayb from his father from Wā'il ibn Ḥujr that the Prophet ﷺ sat down, folding his left leg and erecting his right leg—meaning in

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ إِدْرِيسَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَلَسَ فَتَّى الْأَيْسِرَى، وَنَصَبَ الْيُمَنَى، يَعْنِي فِي الصَّلَاةِ

[2924] Yazid ibn Hārūn reported from Ḥusayn al-Mu‘allim from Budayl from Abū al-Jawzā’ from ‘Āishah who said: “When the Prophet ﷺ prostrated and raised his head, he would not prostrate again until he was sitting upright. He used to spread his left leg and erect his right leg.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حُسَيْنِ الْمُعَلِّمِ، عَنْ بُنْيَلٍ، عَنْ أَبِي الْجُوزَاءِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ فَرَفَعَ رَأْسَهُ لَمْ يَسْبُدْ حَتَّى يَسْتَوِيَ جَالِسًا، وَكَانَ يَقْتَرِشُ رِجْلَهُ الْأَيْسِرَى، وَيَنْصِبُ رِجْلَهُ الْيُمَنَى

[2925] Wakī‘ reported from Sufyān from Az-Zubayr ibn ‘Adī from Ibrāhīm who said: “When the Prophet ﷺ sat in prayer, he would spread his left leg until the top of his feet turned black [from pressure/frequent sitting].”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَلَسَ فِي الصَّلَاةِ افْتَرَشَ رِجْلَهُ الْأَيْسِرَى حَتَّى اسْوَدَ ظَهْرُ قَدَمِيهِ

**[2926]** Waki‘ reported from Hishām ibn Sa‘d from Yazīd ibn ‘Abd Allāh ibn Qusayt who said: “The Prophet ﷺ used to spread his left leg and erect his right leg.”

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ  
بْنِ قُسَيْطٍ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَشُ  
رِجْلَهُ الْيُسْرَى، وَيَنْصِبُ الْيُمْنَى

**[2927]** Ibn Fuḍayl and Abū Usāmah reported from Yahyā ibn Sa‘id from Al-Qāsim from ‘Abd Allāh ibn ‘Abd Allāh from Ibn ‘Umar who said: “Indeed, it is from the Sunnah of prayer to spread the left leg and erect the right leg.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، وَأَبُو أَسَامَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ،  
عَنِ الْفَالِسِمِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عُمَرَ،  
قَالَ: إِنَّ مِنْ سُنَّةِ الصَّلَاةِ أَنْ يَقْرَشَ الْيُسْرَى، وَأَنْ  
يَنْصِبَ الْيُمْنَى

**[2928]** ‘Abd al-A’lā reported from Al-Jurayrī from Abū Naḍrah from Ka‘b who said: “When you sit, spread your left leg, for it is more upright for your prayer and your back.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ،  
عَنْ كَعْبٍ، قَالَ: إِذَا قَعَنْتَ فَاقْرِشْ رِجْلَكَ الْيُسْرَى، فَإِنَّهُ  
أَفْوَمُ لِصَلَاتِكَ وَلِصُلُوكِكَ

**[2929]** Waki‘ and Al-Faḍl ibn Dukayn reported from Isrā’il from Abū Ishāq from Al-Ḥārith from ‘Ali that he used to erect the right leg and spread the left leg.

حَدَّثَنَا وَكِيعٌ، وَالْفَضْلُ بْنُ دُكَينٍ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي  
إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلَيِّ أَنَّهُ يَنْصِبُ الْيُمْنَى،  
وَيَقْرَشُ الْيُسْرَى

**[2930]** Abū Bakr reported: Yazīd ibn Hārūn reported from Hishām from Al-Ḥasan who said: “When Muḥammad sat, he would erect the right leg and lay the left one down.” Waki‘ reported from Maḥall from Ibrāhīm similar to the statement of Muḥammad.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: وَكَانَ مُحَمَّدًا إِذَا جَلَسَ نَصَبَ الْيُمْنَى، وَأَضْجَعَ الْيُسْرَى حَدَّثَنَا وَكِيعٌ، عَنْ مَحَلٍ، عَنْ إِبْرَاهِيمَ، مِثْلُ قَوْلِ مُحَمَّدٍ

**[2931]** Waki‘ narrated to us, from Muhill, from Ibrahim, similar to the statement of Muhammad.

حَدَّثَنَا وَكِيعٌ، عَنْ مَحَلٍ، عَنْ إِبْرَاهِيمَ، مِثْلُ قَوْلِ مُحَمَّدٍ

**[2932]** Abū Bakr reported: ‘Alī ibn Mušhir reported from Layth from Mujaħid from Abū Hurayrah who said: “My close friend (the Prophet) forbade me from squatting (*iq‘ā*) like the squatting of a monkey.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: نَهَايِي خَلِيلِي أَنْ أُقْعِدَ كَأْقَعَاءَ الْقِرْدَ

**[2933]** Waki‘ reported from Sufyān from Abū Ishaq from Al-Ḥārith from ‘Alī that he disliked squatting (*iq‘ā*) in prayer and called it “the sitting of Satan.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلِيٍّ، أَنَّهُ كَرِهَ الْإِقْعَادَ فِي الصَّلَاةِ، وَقَالَ: عُفْيَةُ الشَّيْطَانِ

**[2934]** Yazīd ibn Hārūn reported from Ḥajjāj from Abū Iṣhāq from Al-Ḥārith from ‘Alī that he disliked squatting (iq‘ā) in prayer.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَجَاجٍ، عَنْ أَبِي إِسْحَاقِ  
عَنِ الْحَارِثِ، عَنْ عَلَيٍّ، أَنَّهُ كَرِهَ الْإِقْعَاءَ فِي الصَّلَاةِ

**[2935]** Yahyā ibn Sa‘īd reported from Ibn ‘Ajlān from Sa‘īd al-Maqburī who said: “I prayed beside Abū Hurayrah and I stood up on the balls of my feet (squatting), so he pulled me until I settled [in a proper sitting position].”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ عَجْلَانَ، عَنْ سَعِيدِ  
الْمَقْبُرِيِّ، قَالَ: صَلَّيْتُ إِلَى جَنْبِ أَبِي هُرَيْرَةَ، فَأَنْتَصَبْتُ  
عَلَى صُدُورِ قَدَمِيِّ، فَجَدَّبَنِي حَتَّى اطْمَأْنَثُ

**[2936]** Wakī‘ reported from Sufyān from Mughīrah that he disliked squatting (iq‘ā) and sitting on the buttocks (tawarruk - in this context possibly meaning an improper form).

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُغِيرَةَ، أَنَّهُ كَرِهَ الْإِقْعَاءَ  
وَالْتَّوَرُكَ

**[2937]** ‘Abd al-A‘lā reported from Hishām from Al-Hasan and Muḥammad that they disliked squatting (iq‘ā) in prayer.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَمُحَمَّدٍ،  
كَرِهَا الْإِقْعَاءَ فِي الصَّلَاةِ

**[2938]** Wakī‘ reported from Isrā’il from Jābir from ‘Āmir that he disliked squatting (iq‘ā) between the two prostrations.

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، أَنَّهُ  
كَرِهَ الْإِقْعَاءَ بَيْنَ السَّجْدَتَيْنِ

**[2939]** Yazīd ibn Hārūn reported from Ḥusayn al-Mu‘allim from Budayl from Abū al-Jawzā’ from ‘Ā’ishah who said: “The Prophet ﷺ used to forbid the sitting of Satan (iq‘ā’).”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حُسَيْنِ الْمُعَلِّمِ، عَنْ بُنْيَلٍ،  
عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَا عَنْ عُقْبَةِ الشَّيْطَانِ

**[2940]** Ibn ‘Ulayyah reported from Layth from Ṭāwūs from Ibn ‘Abbās who said: “It is from the Sunnah to place your buttocks on your heels in prayer (a form of iq‘ā’).”

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ لَيْثٍ، عَنْ طَاؤُسٍ، عَنْ ابْنِ  
عَبَّاسٍ، قَالَ: مِنَ السُّنْنَةِ أَنْ تَضَعَ الْيَتِيمَ عَلَى عَقِيبَكَ فِي  
الصَّلَاةِ

**[2941]** Muḥammad ibn Fuḍayl reported from Layth from ‘Aṭā’ from Jābir and Abū Sa‘īd that they used to squat (iq‘ā’) between the two prostrations.

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، عَنْ  
جَابِرٍ، وَأَبِي سَعِيدٍ، أَنَّهُمَا كَانَا يُقْعِدَانِ بَيْنَ السَّجْدَتَيْنِ

**[2942]** Ibn Fudayl reported from Layth from Nāfi‘ from Ibn ‘Umar that he used to squat (iq‘ā’) between the two prostrations.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ،  
قَالَ: كَانَ يُقْعِدِي بَيْنَ السَّجْدَتَيْنِ

**[2943]** Abū Mu‘āwiyah reported from Al-A‘mash from ‘Atīyyah who said: “I saw the ‘Abdullahs squatting (iq‘ā) in prayer between the two prostrations” - meaning ‘Abd Allāh ibn az-Zubayr, Ibn ‘Umar, and Ibn ‘Abbās.

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ الْأَعْمَشِ، عَنْ عَطِيَّةَ، قَالَ: رَأَيْتُ الْعَبَادِلَةَ يُقْعُونَ فِي الصَّلَاةِ بَيْنَ السَّجْدَتَيْنِ يَعْنِي عَبْدَ اللَّهِ بْنَ الْزَّبِيرَ، وَابْنَ عُمَرَ، وَابْنَ عَبَّاسٍ

**[2944]** Ibn Numayr reported from Al-A‘mash who said: I saw ‘Atīyyah squatting (iq‘ā) between the two prostrations. I asked him about it, and he said: “I saw Ibn ‘Umar, Ibn ‘Abbās, and Ibn az-Zubayr squatting between the two prostrations.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ الْأَعْمَشِ، قَالَ: رَأَيْتُ عَطِيَّةَ، يُقْعِي بَيْنَ السَّجْدَتَيْنِ، فَقُلْتُ لَهُ، فَقَالَ: رَأَيْتُ ابْنَ عُمَرَ، وَابْنَ عَبَّاسٍ، وَابْنَ الْزَّبِيرَ، يُقْعُونَ بَيْنَ السَّجْدَتَيْنِ

**[2945]** Ya‘lā ibn ‘Ubayd reported from Shaqīq ibn Bishr al-‘Ijlī who said: “I saw Ṭāwūs squatting (iq‘ā) between four Rak‘ahs when he sat.”

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ شَقِيقِ بْنِ بِشْرِ الْعَجْلِيِّ، قَالَ: رَأَيْتُ طَوْسًا، كَانَ يُقْعِي بَيْنَ أَرْبَعِ رَكَعَاتٍ حِينَ يَجِلسُ

**[2946]** Ya‘lā ibn ‘Ubayd reported from Mūsā aṭ-Taḥḥān who said: “I saw Mujāhid squatting (iq‘ā) between the two prostrations.”

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ مُوسَى الطَّحَّانِ، قَالَ: رَأَيْتُ مُجَاهِدًا، يُقْعِي بَيْنَ السَّجْدَتَيْنِ

**[2947]** ‘Ubayd Allāh reported from Isrā’īl from Jābir from Abū Ja’far that he used to sit on his heels between the two prostrations.

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ أَنَّهُ كَانَ يَجِدُ عَلَى عَقْبَيْهِ بَيْنَ السَّجْدَتَيْنِ

**[2948]** Ath-Thaqafī reported from ‘Ubayd Allāh from Nāfi‘ from Ibn ‘Umar that when he sat, he would fold his feet.

حَدَّثَنَا التَّقِيُّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ إِذَا جَلَسَ تَنَّ قَدَمَيْهِ

**[2949]** Hafṣ ibn Ghiyāth reported from Ibn ‘Awn from Ibn Sīrīn from Abū Sa‘id al-Khudrī that he used to pray while a woman passed by his right and left, and he saw no harm in that. He said: “Ibn Sīrīn used to say ‘Subḥān Allāh’ to her if she stood beside him.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ ابْنِ عَوْنَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّهُ كَانَ يُصَلِّي وَالْمَرْأَةُ تَمُرُّ بِهِ يَمِينًا وَشِمَاءً، فَلَا يَرَى بِذَلِكَ بَأْسًا قَالَ: وَكَانَ ابْنُ سِيرِينَ، إِذَا قَامَتْ بِحِدَائِهِ سَبَّحَ بِهَا

**[2950]** Hushaym reported: Mughīrah reported to us from Ibrāhīm that he saw no harm in a woman passing to the right or left of a man while he is praying.

حَدَّثَنَا هُشَيْمٌ، قَالَ: نَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ تَمُرَ الْمَرْأَةُ عَنْ يَمِينِ الرَّجُلِ وَعَنْ يَسْارِهِ وَهُوَ يُصَلِّي

[2951] Ḥafṣ reported from Ḥajjāj who said: I asked ‘Aṭā’ about it, and he saw no harm in it. Abū Bakr said: And I was told by someone who asked Ibrāhīm, and he disliked it.

حَدَّثَنَا حَفْصٌ، عَنْ حَاجَاجِ، قَالَ: سَأَلْتُ عَطَاءً، عَنْهُ فَأَمْ يَرِ بِهِ بَأْسًا حَدَّثَنَا أَبُو بَكْرٍ قَالَ: وَحَدَّثَنِي مَنْ سَأَلْ إِبْرَاهِيمَ فَكَرِهَهُ

[2952] ‘Abbād ibn al-‘Awwām reported from Ash-Shaybānī from ‘Abd Allāh ibn Shaddād who said: Maymūnah told me: “The Messenger of Allah ﷺ used to pray while I was beside him. Sometimes his garment would touch me when he prostrated, and he used to pray on a Khumrah (small mat).”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، قَالَ: حَدَّثَنِي مِنْهُونَةً، قَالْتُ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَأَنَا بِحِذَاءِهِ، فَرُبَّمَا أَصَابَنِي تَوْبَةٌ إِذَا سَجَدَ، وَكَانَ يُصَلِّي عَلَى الْخُمْرَةِ

[2953] Al-Faḍl ibn Dukayn reported from Zuhayr from Abū Ishāq who said: Muṣ‘ab ibn Sa‘d told me: “There was a chest in front of Sa‘d’s Qiblah. The servant would come and take her need from his right and left, and it did not cut off his prayer.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكِينِ، عَنْ رُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ، قَالَ: حَدَّثَنِي مُصْنَعُ بْنُ سَعْدٍ، قَالَ: كَانَ حِذَاءُ قِبْلَةَ سَعْدٍ، تَابُوتٌ، وَكَانَتِ الْخَادِمُ تَحِيُّهُ فَتَأْخُذُ حَاجَتَهَا عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ لَا تَقْطُعُ صَلَاتَهُ

**[2954]** Ghundar reported from ‘Uthmān ibn Ghiyāth who said: I asked Al-Ḥasan about a woman passing beside a man while he is praying. He said: “There is no harm, unless she comes close to his hands [in front].”

حَدَّثَنَا عُنْدَرُ، عَنْ عُنْمَانَ بْنِ غِيَاثٍ قَالَ: سَأَلْتُ الْحَسَنَ، عَنِ الْمَرْأَةِ ثُمُرٌ بِجَنْبِ الرَّجُلِ وَهُوَ يُصَلِّي، فَقَالَ: لَا بُلْسَ، إِلَّا أَنْ تَقْرَبَ يَدَيْهِ

**[2955]** Hushaym reported from Ibn ‘Awn from Ibn Sīrīn that it was disliked for a woman to pray beside a man if he was praying.

حَدَّثَنَا هُشَيْمٌ، عَنْ ابْنِ عَوْنِ، عَنْ ابْنِ سِيرِينَ، قَالَ: كَانَ يُكْرَهُ أَنْ تُصَلِّي الْمَرْأَةُ بِجَنْبِ الرَّجُلِ إِذَا كَانَ يُصَلِّي

**[2956]** Abū Bakr reported: Abū Mu‘awiyah and Wakī‘ reported from Al-A‘mash from ‘Umārah from Abū Ma‘mar from Abū Mas‘ūd who said: The Messenger of Allah ﷺ said: “The prayer in which a man does not straighten his back in bowing and prostration is not sufficient.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُجزِي صَلَاةً لَا يُقِيمُ الرَّجُلُ فِيهَا صُلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ

[2957] Mūlāzim ibn ‘Amr reported from ‘Abd Allāh ibn Badr who said: ‘Abd ar-Rahmān ibn ‘Alī ibn Shaybān narrated to me from his father ‘Alī ibn Shaybān—who was one of the delegation—who said: We went out until we came to the Prophet of Allah ﷺ. We pledged allegiance to him and prayed with him. He glanced with the corner of his eye at a man who was not straightening his back in bowing and prostration. When the Prophet ﷺ finished the prayer, he said: “O assembly of Muslims, there is no prayer for a person who does not straighten his back in bowing and prostration.”

حَدَّثَنَا مُلَازِمُ بْنُ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ بَدْرٍ، قَالَ:  
حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَلِيٍّ بْنِ شَيْبَانَ، عَنْ أَبِيهِ عَلِيِّ  
بْنِ شَيْبَانَ، وَكَانَ مِنَ الْوَفَدِ قَالَ: حَرَجْنَا حَتَّى قَدِمْنَا نَبِيَّ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَأْيَعْنَاهُ وَصَلَّيْنَا مَعَهُ - -  
فَلَمَّا حِمْوَخَ عَيْنِهِ إِلَى رَجُلٍ لَا يُقِيمُ صُلْبَةً فِي الرُّكُوعِ  
وَالسُّجُودِ، فَلَمَّا قَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
الصَّلَاةَ، قَالَ: يَا مَعْشَرَ الْمُسْلِمِينَ، لَا صَلَاةَ لِإِنْرِيِّ لَا  
يُقِيمُ صُلْبَةً فِي الرُّكُوعِ وَالسُّجُودِ

**[2958]** Abū Khālid al-Aḥmar reported from Muḥammad ibn ‘Ajlān from ‘Alī ibn Yaḥyā ibn Khallād from his father from his uncle—who was a participant in Badr—who said: We were sitting with the Messenger of Allah ﷺ when a man entered and prayed a light prayer, not completing bowing or prostration. The Messenger of Allah ﷺ was watching him while we were unaware. He prayed, then came and greeted the Prophet ﷺ.

He said: “Repeat, for you have not prayed.” He did that three times, and each time he said to him: “Repeat, for you have not prayed.” When it was the fourth time, he said: “O Messenger of Allah, teach me, for by Allah I strove.” He said: “When you stand for prayer, face the Qiblah, then say Takbir, then recite, then bow until you are at ease bowing, then rise until you are at ease standing, then prostrate until you are at ease, then sit until you are at ease sitting. If you do that, your prayer is complete, and whatever you lessen from that, you lessen from your prayer.”

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ عَلَيِّ بْنِ يَحْيَى بْنِ حَلَادٍ، عَنْ أَبِيهِ، عَنْ عَمِّهِ، وَكَانَ بَدْرِيًّا، قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَدَخَلَ رَجُلٌ فَصَلَّى صَلَاةً خَفِيفَةً لَا يُتَمَّ رُكُوعًا وَلَا سُجُودًا، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْمِقُهُ وَنَحْنُ لَا نَشْعُرُ، قَالَ: فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَعْذُّ فَإِنَّكَ لَمْ تُصِلْ، قَالَ: فَفَعَلَ ذَلِكَ ثَلَاثَةً، كُلُّ ذَلِكَ يَقُولُ لَهُ: أَعْذُّ فَإِنَّكَ لَمْ تُصِلْ، فَلَمَّا كَانَ فِي الرَّابِعَةِ قَالَ: يَا رَسُولَ اللَّهِ، عَلَّمْنِي فَقَدْ وَاللَّهِ اجْتَهَدْتُ، فَقَالَ: إِذَا قُمْتَ إِلَى الصَّلَاةِ فَاسْتَقْبِلِ الْقِبْلَةَ، ثُمَّ كَبَّرْ، ثُمَّ أَفْرَأْ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَ، ثُمَّ اجْلِسْ حَتَّى تَطْمَئِنَ جَالِسًا، فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ لَمَّ صَلَّاكَ، وَمَا نَقْصَتْ مِنْ ذَلِكَ نَقْصَتْ مِنْ صَلَاتِكَ

**[2959]** Abū Usāmah reported: ‘Ubayd Allāh ibn ‘Umar reported to us from Sa‘īd ibn Abī Sa‘īd from Abū Hurayrah that a man entered the mosque and prayed while the Messenger of Allah ﷺ was in a corner of the mosque. He came and greeted him. He said: “And upon you. Go back and pray, for you have not yet prayed.” He returned and greeted him. He said: “Go back, for you have not yet prayed.” In the third time, he said: “Teach me, O Messenger of Allah.” He said: “When you stand for prayer, perform ablution perfectly, then face the Qiblah and say Takbir, then recite what is easy for you of the Qur’ān, then bow until you are at ease bowing, then rise until you stand straight, then prostrate until you are at ease prostrating, then rise until you sit up straight (or he said: sitting), then do that in all your prayer.”

حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ فَصَلَّى وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَاحِيَةِ الْمَسْجِدِ، فَجَاءَهُ فَسَلَّمَ عَلَيْهِ، فَقَالَ: وَعَلَيْكَ، ارْجِعْ فَصَلَّى فَإِنَّكَ لَمْ تُصَلِّ بَعْدُ، فَرَجَعَ فَسَلَّمَ عَلَيْهِ، فَقَالَ: ارْجِعْ فَإِنَّكَ لَمْ تُصَلِّ بَعْدُ، فَقَالَ فِي النَّالِئَةِ: فَعَلِمْنِي يَا رَسُولَ اللَّهِ، فَقَالَ: إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغْ الْوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ، ثُمَّ اقْرَأْ بِمَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلْ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَسْتَوِي قَائِمًا، أَوْ قَالَ: قَاعِدًا، ثُمَّ افْعُلْ ذَلِكَ فِي صَلَاتِكَ كُلُّهَا

**[2960]** ‘Affān reported: Ḥammād ibn Salamah reported: ‘Alī ibn Zayd informed us from Sa‘id ibn al-Musayyib from Abū Sa‘id al-Khudrī that the Prophet ﷺ said: “The worst thief among people is the one who steals from his prayer.” They said: “O Messenger of Allah, how does he steal from it?” He said: “He does not complete its bowing or its prostration.”

حَدَّثَنَا عَفَّانُ، قَالَ: نَا حَمَادُ بْنُ سَلَمَةَ، قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ أَسْوَأَ النَّاسِ سَرْقَةً الَّذِي يَسْرِقُ صَلَاتَهُ، قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ يَسْرِقُهَا؟ قَالَ: لَا يُتَمَّ رُكُوعُهَا وَلَا سُجُودُهَا

**[2961]** Shabābah ibn Sawwār reported: Sulaymān ibn al-Mughīrah reported: Thābit reported from Anas who said: Anas described to us the prayer of the Prophet ﷺ. Then he stood to pray, bowed, raised his head from bowing, and stood straight until some of us thought he had forgotten. He said: Then he prostrated and sat straight until some of us thought he had forgotten.

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، قَالَ: حَدَّثَنَا تَابِتُ، عَنْ أَنَّسٍ، قَالَ: وَصَفَ لَنَا أَنَّسُ صَلَاةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ قَامَ يُصَلِّي فَرَكْعَ بَرَقْعَ رَأْسَهُ مِنَ الرُّكُوعِ فَاسْتَوَى قَائِمًا، حَتَّى رَأَى بَعْضُنَا أَنَّهُ قَدْ نَسِيَ، قَالَ: ثُمَّ سَجَدَ فَاسْتَوَى قَاعِدًا حَتَّى رَأَى بَعْضُنَا أَنَّهُ قَدْ نَسِيَ

[2962] Abū al-Āḥwāṣ reported from ‘Aṭā’ ibn as-Sā’ib from Sālim al-Barrād who said: We came to Abū Mas‘ūd al-Anṣārī in his house and said to him: “Tell us about the prayer of the Messenger of Allah ﷺ.” He stood up to pray in front of us. When he bowed, he placed his palms on his knees, put his fingers below that, and distanced his elbows until every part of him was settled. Then he raised his head and said: “Sami‘allāhu liman ḥamidah.” He stood until every part of him was settled. Then he prostrated and did likewise. He prayed two Rak‘ahs. When he finished them, he said: “This is how I saw the Messenger of Allah ﷺ pray.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عَطَاءٍ بْنِ السَّائِبِ، عَنْ سَالِمِ الْبَرَادِ، قَالَ: أَتَيْنَا أَبَا مَسْعُودَ الْأَنْصَارِيَّ، فِي بَيْتِهِ، فَقُلْنَا لَهُ: حَدَّثَنَا عَنْ صَلَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَامَ يُصَلِّي بَيْنَ أَيْدِيهِنَا، فَلَمَّا رَكَعَ وَضَعَ كَفَّيْهِ عَلَى رُكُنَّتِهِ وَجَعَلَ أَصَابِعَهُ أَسْفَلَ مِنْ ذَلِكَ، وَجَافَى مِنْ فَقَنِيهِ حَتَّى اسْتَوَى كُلُّ شَيْءٍ مِنْهُ، ثُمَّ رَفَعَ رَأْسَهُ، ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، فَقَامَ حَتَّى اسْتَوَى كُلُّ شَيْءٍ مِنْهُ، ثُمَّ سَجَدَ فَعَلَ مِثْلَ ذَلِكَ فَصَلَّى رَكْعَيْنِ، فَلَمَّا قَضَا هُمَا، قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي

**[2963]** ‘Abdah ibn Sulaymān reported from Muḥammad ibn ‘Amr from Abū Salamah from Abū Hurayrah who said: “A man may pray for sixty years and no prayer is accepted from him. perhaps he completes the bowing but does not complete the prostration, or completes the prostration but does not complete the bowing.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: إِنَّ الرَّجُلَ لَيُصَلِّي سَيِّنَ سَنَةً مَا تُقْبَلُ لَهُ صَلَاةٌ، لَعَلَّهُ يُتَمَّ الرُّكُوعُ وَلَا يُتَمَّ السُّجُودُ، وَيُتَمَّ السُّجُودُ وَلَا يُتَمَّ الرُّكُوعُ

**[2964]** Hushaym reported from ‘Abd al-Ḥamīd ibn Ja‘far al-Anṣārī from Muḥammad ibn ‘Amr ibn ‘Atā’ who said: I saw Abū Ḥumayd as-Sā‘idī with ten of the Companions of the Messenger of Allah ﷺ. He said to them: “Shall I tell you about the Messenger of Allah ﷺ?” They said: “Bring it.” He said: “I saw him, when he raised his head from bowing, stay standing until every bone returned to its place, then he would go down for prostration and say Takbir.”

حَدَّثَنَا هُشَيْمٌ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرِ الْأَنْصَارِيِّ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، قَالَ: رَأَيْتُ أَبَا حُمَيْدَ السَّاعِدِيَّ، مَعَ عَشْرَةَ رَهْبَانًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَقَالَ لَهُمْ: أَلَا أَحَدُكُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالُوا: هَاتِ، قَالَ: رَأَيْتُهُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ مَكْثَ قَائِمًا حَتَّى يَقَعَ كُلُّ عَظِيمٍ مَوْضِعَهُ، ثُمَّ يَنْحَطُ سَاجِدًا وَيُكَبِّرُ

[2965] Abū Khālid al-Aḥmar reported from Yazīd ibn Hārūn from Husayn al-Mu‘allim from Budayl from Abū al-Jawzā’ from ‘Ā’ishah who said: “When the Messenger of Allah ﷺ bowed, he did not raise his head nor lower it, but kept it between that. When he raised his head from bowing, he would not prostrate until he stood straight. When he prostrated and raised his head, he would not prostrate [again] until he sat straight. And he used to say the Tahiyah between every two Rak‘ahs.”

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ يَزِيدَ بْنِ هَارُونَ، عَنْ حُسَيْنِ الْمُعَلِّمِ، عَنْ بُدَيْلٍ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَكَعَ لَمْ يُشْخُصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ وَلَكِنْ بَيْنَ ذَلِكَ، فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِي قَائِمًا، وَإِذَا سَجَدَ فَرَفَعَ رَأْسَهُ لَمْ يَسْجُدْ حَتَّى يَسْتَوِي جَالِسًا، وَكَانَ يَقُولُ بَيْنَ كُلِّ رَكْعَتَيِنِ التَّحْيَةِ

**[2966]** Abū Mu‘āwiyah reported from Al-A‘mash from Zayd ibn Wahb from Ḥudhayfah that he entered the mosque and saw a man praying near the gates of Kindah. He was not completing the bowing and prostration. When he finished, Ḥudhayfah said to him: “How long have you been praying like this?” He said: “For forty years.” Ḥudhayfah said: “You have not prayed for forty years. If you died with this prayer, you would die on other than the Fitrah upon which Muḥammad was created.” Then he began to teach him, saying: “A man can lighten the prayer yet complete the bowing and prostration.”

**[2967]** Hushaym reported: Yūnus informed us from Al-Ḥasan who said: The Messenger of Allah ﷺ said: “The worst thief among people is the one who steals from his prayer.” They said: “O Messenger of Allah, how does he steal his prayer?” He said: “He does not complete its bowing or its prostration.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ،  
عَنْ حُذَيْفَةَ، أَنَّهُ دَخَلَ الْمَسْجِدَ، فَإِذَا رَجُلٌ يُصَلِّي مِنْ  
نَاحِيَةِ مِنْ أَبْوَابِ كُنْدَةَ، فَجَعَلَ لَا يُتِمَ الرُّكُوعَ وَالسُّجُودَ،  
فَلَمَّا انْصَرَفَ قَالَ لَهُ حُذَيْفَةُ: مُدْ كُمْ هَذِهِ صَلَاتُكَ؟ قَالَ:  
مُدْ أَرْبَعِينَ سَنَةً، فَقَالَ حُذَيْفَةُ: مَا صَلَيْتُ مُدْ أَرْبَعِينَ  
سَنَةً، وَلَوْ مِتْ وَهَذِهِ صَلَاتُكَ مِتْ عَلَى غَيْرِ الْفِطْرَةِ  
الَّتِي فُطِرَ عَلَيْهَا مُحَمَّدٌ، ثُمَّ أَقْبَلَ عَلَيْهِ يُعَلِّمُهُ، فَقَالَ: إِنَّ  
الرَّجُلَ لِيُخَفِّفُ الصَّلَاةَ وَيُتِمَ الرُّكُوعَ وَالسُّجُودَ

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا يُونُسُ، عَنِ الْحَسَنِ، قَالَ: قَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَسْوَأَ النَّاسِ سَرْقَةَ  
الَّذِي يَسْرِقُ صَلَاتَهُ، قَالُوا: يَا رَسُولَ اللَّهِ، وَكَيْفَ  
يَسْرِقُ صَلَاتَهُ؟ قَالَ: لَا يُتِمُ رُكُوعَهَا وَلَا سُجُودَهَا

**[2968]** Ghundar reported from Shu'bah from Abū an-Naḍr who said: I heard Jabalah ibn 'Abd ar-Rahmān from Muslim who said: 'Ubādah saw a man who did not complete the bowing or prostration. He took his hand, and the man was startled. 'Ubādah said: "Do not be like this or his likes. His prayer is not valid except with Umm al-Kitāb (Al-Fātiḥah)."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ أَبِي النَّضْرِ، قَالَ: سَمِعْتُ جَبَلَةَ بْنَ عَبْدِ الرَّحْمَنِ، عَنْ مُسْلِمٍ، قَالَ: رَأَى عُبَادَةً، رَجُلًا لَا يُتِمُ الرُّكُوعَ وَلَا السُّجُودَ، فَأَخَذَ بِيَدِهِ فَفَزَعَ الرَّجُلُ، فَقَالَ عُبَادَةُ: لَا تَشْبَهُوا بِهِمَا وَلَا بِأَمْثَالِهِ، إِنَّهُ لَا يَجْزِي صَلَاتَهُ إِلَّا بِأَمْ الْكِتَابِ

**[2969]** 'Abdah ibn Sulaymān reported from Ibn Abī 'Arūbah from Al-Qāsim ibn 'Amr from Abū Ja'far that the Prophet ﷺ saw a man pecking with his head in his prostration. He said: "If this man died while this is his prayer, he would die on other than my religion."

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ ابْنِ أَبِي عَرْوَبَةَ، عَنْ الْقَاسِمِ بْنِ عَمْرُو، عَنْ أَبِي جَعْفَرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا يَنْكُثُ بِرَأْسِهِ فِي سُجُودِهِ، فَقَالَ: لَوْ مَاتَ هَذَا وَهَذِهِ صَلَاتُهُ مَاتَ عَلَى عَيْرِ دِينِي

**[2970]** Yahyā ibn Sa'īd reported from Muḥammad ibn Abī Yahyā from his father that Abū Hurayrah saw a woman praying while pecking (not completing movements). He said: "You have lied (meaning your prayer is invalid)."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى، عَنْ أَبِيهِ، أَنَّ أَبَا هُرَيْرَةَ، رَأَى امْرَأَةً تُصَلِّي وَهِيَ تَنْقُرُ، فَقَالَ: كَذَبْتِ

**[2971]** Ibn Mahdī reported from Qurrah from Al-Ḥasan who said: Sa‘id ibn al-Musayyib saw a man praying without completing his bowing or prostration. He threw pebbles at him and said: “You have invalidated your prayer.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ قُرَّةَ، عَنْ الْحَسَنِ، قَالَ: رَأَى  
سَعِيدُ بْنُ الْمُسَيْبِ، رَجُلًا يُصَلِّي وَلَا يُتْمِمُ رُكُوعَهُ وَلَا  
سُجُودَهُ، فَحَصَبَهُ وَقَالَ: أَغْلَقْتَ صَلَاتِكَ

**[2972]** Waki‘ said: I heard Al-A‘mash say: “I saw Anas ibn Mālik in Mecca standing and praying near the Kaaba, and I did not interrupt him.” He said: “He was standing praying moderately. When he raised his head, he stood upright until the folds of his stomach became even.”

حَدَّثَنَا وَكِيعٌ، قَالَ: سَمِعْتُ الْأَعْمَشَ، يَقُولُ: رَأَيْتُ أَنَّ  
بْنَ مَالِكَ، بِمَكَّةَ قَائِمًا يُصَلِّي عِنْدَ الْكَعْبَةِ، فَمَا عَرَضْتُ  
لَهُ، قَالَ: فَكَانَ قَائِمًا يُصَلِّي مُعْدِلًا فِي صَلَاتِهِ، فَإِذَا  
رَفَعَ رَأْسَهُ اتَّصَبَ قَائِمًا حَتَّى تَسْتَوِي غُصُونُ بَطْنِهِ

**[2973]** Ḥusayn ibn ‘Alī reported from Zā’idah from Abū Farwah from Ibn Abī Laylā who said: A man entered the mosque and prayed a prayer in which he did not complete its bowing or prostration. He said: I mentioned that to ‘Abd Allāh ibn Yazīd, and he said: “Despite what is in it, it is better than leaving it.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ زَائِدَةَ، عَنْ أَبِي فَرْوَةَ، عَنِ  
ابْنِ أَبِي لَيْلَى، قَالَ: دَخَلَ الْمَسْجِدَ رَجُلٌ فَصَلَّى صَلَاةً  
لَا يُتْمِمُ رُكُوعَهَا وَلَا سُجُودَهَا، قَالَ: فَذَكَرْتُ ذَلِكَ لِعَيْدِ  
اللَّهِ بْنِ يَزِيدَ، فَقَالَ: هِيَ عَلَى مَا فِيهَا خَيْرٌ مِنْ تَرْكِهَا

**[2974]** Ibn Mahdī reported from Ḥammād ibn Salamah from ‘Alī ibn Zayd from Al-Miswar ibn Makhramah that he saw a man who did not complete his bowing or prostration. He said to him: “Repeat.” The man refused, so he did not leave him until he repeated it.

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَلَيِّ بْنِ رَيْدٍ، عَنِ الْمُسْوَرِ بْنِ مَخْرَمَةَ، أَنَّهُ رَأَى رَجُلًا لَا يُتَمَّمُ رُكُوعُهُ وَلَا سُجُودُهُ، فَقَالَ لَهُ: أَعِدْ، فَأَبَى، فَلَمْ يَدْعُهُ حَتَّى أَعَادَهُ

**[2975]** Abū Mu‘āwiyah reported from Mūsā ibn Muslim who said: A man came to pray while Ṭāwūs was sitting. He began to not complete the bowing or prostration. Some people said: “This man has no prayer.” Ṭāwūs said: “Stop, it is written for him according to what he performed.”

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنْ مُوسَى بْنِ مُسْلِمٍ، قَالَ: جَاءَ رَجُلٌ يُصَلِّي وَطَاؤُسٌ جَالِسٌ، فَجَعَلَ لَا يُتَمَّمُ الرُّكُوعُ وَلَا السُّجُودُ، فَقَالَ بَعْضُ الْقَوْمِ: مَا لِهَا صَلَاةٌ، فَقَالَ طَاؤُسٌ: مَهُ، يُكْتَبُ لَهُ مِنْهَا بِقَدْرِ مَا أَدَى

**[2976]** Ibn Fuḍayl reported from Muṭarrif from Yaḥyā ibn ‘Ubayd from ‘Abd Allāh ibn Yazīd that he was asked about a man who does not complete bowing or prostration. He said: “It is better than nothing.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ مُطَرْفٍ، عَنْ يَحْيَى بْنِ عُبَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، أَنَّهُ سُئِلَ عَنْ رَجُلٍ لَا يُتَمَّمُ الرُّكُوعُ وَلَا السُّجُودُ، فَقَالَ: هِيَ خَيْرٌ مِنْ لَا شَيْءٍ

**[2977]** Ibn Fuḍayl reported from ‘Amr al-Mulā’ī from Abū Qays from Masrūq that he saw a man praying and noticed him lifting his feet while prostrating. He said: “This man's prayer is not complete.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ عَمْرُو الْمُلَائِيِّ، عَنْ أَبِي قَيْسٍ،  
عَنْ مَسْرُوقٍ، أَنَّهُ رَأَى رَجُلًا يُصَلِّي، فَأَبْصَرَهُ رَافِعًا  
رِجْلَيْهِ وَهُوَ سَاجِدٌ، فَقَالَ: مَا تَمَّتْ صَلَاةُ هَذَا

**[2978]** Wakī‘ reported from ‘Imrān from Abū Mijlaz that he saw a man prostrating who had lifted one of his feet. He said: “Allah made them six [limbs to prostrate on], and you made them five.”

حَدَّثَنَا وَكِيعٌ، عَنْ عِمْرَانَ، عَنْ أَبِي مِجْلَزٍ، أَنَّهُ رَأَى  
رَجُلًا سَاجِدًا فَدَرَقَعَ إِحْدَى رِجْلَيْهِ، فَقَالَ: جَعَلَهَا اللَّهُ  
سِتًا، وَجَعَلَنَا خَمْسًا

**[2979]** Ibn Fuḍayl reported from ‘Abd Allāh ibn ‘Abd ar-Rahmān from Sālim ibn Abī al-Ja‘d from Salmān al-Fārisī who said: “Prayer is a measure. Whoever gives full measure, Allah gives him full measure. And you know what Allah said regarding measurement: {Woe to those who give less [than due]} [Al-Mutaffifin: 1].”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ  
سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ سَلْمَانَ الْفَارِسِيِّ، قَالَ:  
الصَّلَاةُ مِكْيَالٌ، فَمَنْ أَوْفَى أَوْفَى اللَّهَ، وَقَدْ عَلِمْنَا مَا  
[1]: قَالَ اللَّهُ فِي الْكِتَابِ: {وَيَنْهَا لِلْمُطَفَّفِينَ} [الْمُطَفَّفِينَ]

**[2980]** Mu‘āwiyah ibn Hishām reported: Sufyān reported from Ḥajjāj ibn Furāfiṣah from someone who mentioned it from Abū ad-Dardā’ that he passed by a man who was not completing bowing or prostration. Abū ad-Dardā’ said to him: “Something is better than nothing.”

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ سُفْيَانُ: عَنْ حَجَاجِ بْنِ فُرَافِصَةَ، عَمَّنْ ذَكَرَهُ، عَنْ أَبِي الدَّرْدَاءِ، أَنَّهُ مَرَّ بِرَجُلٍ لَا يُتَمَّ الرُّكُوعُ وَلَا السُّجُودَ، فَقَالَ لَهُ أَبُو الدَّرْدَاءِ: شَيْءٌ خَيْرٌ مِّنْ لَا شَيْءٍ

**[2981]** Yahyā ibn Ādam reported from Mufaddal ibn Muhalhil from Bayān from Qays that Bilāl saw a man not completing bowing or prostration. He said: “If this man died, he would die on other than the religion of Jesus son of Mary.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ مُضْلَلِ بْنِ مُهَلْهِلٍ، عَنْ بَيَانِ، عَنْ قَيْسٍ، أَنَّ بِلَالًا، رَأَى رَجُلًا لَا يُتَمَّ الرُّكُوعُ وَلَا السُّجُودَ، فَقَالَ: لَوْ مَاتَ هَذَا مَاتَ عَلَى غَيْرِ مِلَّةِ عِيسَى بْنِ مَرْيَمَ

[2982] Abū Bakr reported: Ḥusayn ibn ‘Alī reported from Al-Ḥasan ibn al-Ḥurr from Al-Qāsim ibn Mukhaymirah who said: ‘Alqamah took my hand and said: ‘Abd Allāh took my hand and said: The Messenger of Allah ﷺ took my hand teaching me the Tashahhud: “At-tahiyyātu lillāhi waṣ-ṣalawātu waṭ-ṭayyibāt, as-salāmu ‘alayka ayyuhan-nabiyyu wa rahmatullāhi wa barakātuh, as-salāmu ‘alaynā wa ‘alā ‘ibādillāhiṣ-ṣāliḥīn, ash-hadu an lā ilāha illallāh, wa ash-hadu anna Muḥammadan ‘abduhu wa rasūluh.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حُسَيْنُ بْنُ عَلِيٍّ، عَنِ الْحَسَنِ بْنِ الْحُرْ، عَنِ الْقَاسِمِ بْنِ مُحَيْمِرَةَ، قَالَ: أَخْذَ عَلْقَمَةً، بِيَدِي فَقَالَ: أَخْذَ عَبْدَ اللَّهِ، بِيَدِي فَقَالَ: أَخْذَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِي يُعْلَمُنِي الشَّهْدَةُ: التَّحْيَاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيَّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ

**[2983]** Waki‘ reported: Al-A‘mash reported from Abū Wā'il from ‘Abd Allāh who said: We used to pray behind the Prophet ﷺ and say: “Peace be upon Allah before His servants, peace be upon Gabriel, peace be upon Michael, peace be upon so-and-so.” When the Messenger of Allah ﷺ finished, he said: “Indeed Allah is As-Salām (Peace). So when one of you sits in his prayer, let him say: 'At-tahiyyātu lillāhi wa-ṣalawātu lillāhi wa-tayyibāt, as-salāmu ‘alayka ayyuha-nabiyyu wa rahmatullāhi wa barakātuh, as-salāmu ‘alaynā wa ‘alā ‘ibādillāhiṣ-ṣāliḥīn, ash-hadu an lā ilāha illallāh, wa ash-hadu anna Muḥammadan ‘abduhu wa rasūluh.' Then let him choose [whatever supplication he wishes].”

**[2984]** Ḥusayn ibn ‘Alī reported from Zā’idah from Al-A‘mash from Ibrāhīm from Al-Aswad from ‘Abd Allāh, similar to the hadith of Abū Wā'il from ‘Abd Allāh from the Prophet ﷺ regarding the Tashahhud.

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا الْأَعْمَشُ: عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: كُنَّا نُصَلِّي خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَنَقُولُ: السَّلَامُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ، السَّلَامُ عَلَى جِبْرِيلَ، السَّلَامُ عَلَى مِيكَائِيلَ، السَّلَامُ عَلَى فُلَانَ، فَلَمَّا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا جَلَسَ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيُقُولْ: التَّحْيَاتُ لِلَّهِ، وَالصَّلَوَاتُ لِلَّهِ وَالطَّيَّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَحِيرُ

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ زَائِدَةَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، مِثْلَ حَدِيثِ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي التَّشَهُّدِ

[2985] Hushaym reported: Ḥuṣayn ibn ‘Abd ar-Raḥmān, Mughīrah, and Al-A‘mash reported from Abū Wā’il from ‘Abd Allāh who said: When we sat behind the Messenger of Allah ﷺ in prayer, we would say: “Peace be upon Allah, peace be upon Gabriel, peace be upon Michael, peace be upon so-and-so, peace be upon so-and-so.” He said: The Prophet ﷺ turned to us and said: “Indeed Allah is As-Salām. So say: 'At-tahiyātu lillāhi waṣ-ṣalawātu waṭ-ṭayyibāt, as-salāmu 'alayka ayyuhan-nabiyyu wa rāḥmatullāhi wa barakātuh, as-salāmu 'alaynā wa 'alā 'ibādillāhiṣ-ṣālihiṇ, ash-hadu an lā ilāha illallāh, wa ash-hadu anna Muḥammadan 'abduhu wa rasūluh.' For if you do that, you have greeted every righteous servant in the heavens and the earth.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: نَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، وَمُغِيرَةُ، وَالْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: كُنَّا إِذَا جَلَسْنَا خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الصَّلَاةِ نَقُولُ: السَّلَامُ عَلَى اللَّهِ، السَّلَامُ عَلَى جَبْرَائِيلَ، السَّلَامُ عَلَى مِيكَائِيلَ، السَّلَامُ عَلَى فُلَانِ، السَّلَامُ عَلَى فُلَانِ، قَالَ: فَأَنْتُمْ إِلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: إِنَّ اللَّهَ هُوَ السَّلَامُ، فَقُولُوا: التَّحَيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيَّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، فَإِنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ فَقَدْ سَلَّمْتُمْ عَلَى كُلِّ عَبْدٍ صَالِحٍ فِي السَّمَاوَاتِ وَالْأَرْضِ

[2986] Abū Nu‘aym reported: Sayf ibn Abī Sulaymān told us: I heard Mujāhid saying: ‘Abd Allāh ibn Sakhbarah told me: I heard Ibn Mas‘ūd saying: The Messenger of Allah ﷺ taught me the Tashahhud, my hand between his hands, just as he would teach me a Surah from the Qur’ān: “At-tahiyyātu lillāhi wa-salawātu wa-tayyibāt, as-salāmu ‘alayka ayyuhan-nabiyyu wa rāḥmatullāhi wa barakātuh, as-salāmu ‘alaynā wa ‘alā ‘ibādillāhiṣ-ṣālihīn, ash-hadu an lā ilāha illallāh, wa ash-hadu anna Muḥammadan ‘abduhu wa rasūluh.” This was while he was among us. When he passed away, we said: “As-salāmu ‘alan-nabiyy (Peace be upon the Prophet).”

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا سَيِّفُ بْنُ أَبِي سُلَيْمَانَ، قَالَ: سَمِعْتُ مُجَاهِدًا، يَقُولُ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَخْبَرَةَ، قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ، يَقُولُ: عَلِمْنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الشَّهَدَةَ، كَفَى بَيْنَ كَيْنِيهِ كَمَا يُعَلَّمُنِي السُّورَةَ مِنَ الْقُرْآنِ: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّبَيَّاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَسْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهُدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَهُوَ بَيْنَ ظَهَرَانِنَا، فَلَمَّا قُبِضَ قُلْنَا: السَّلَامُ عَلَى النَّبِيِّ

**[2987]** Ibn Fuḍayl reported from Khuṣayf from Abū ‘Ubaydah from ‘Abd Allāh who said: The Messenger of Allah ﷺ taught me the Tashahhud: “At-tahiyyātu lillāhi wa-ṣalawātu waṭ-tayyibāt, as-salāmu ‘alayka ayyuhan-nabiyyu wa rāḥmatullāhi wa barakātuh, as-salāmu ‘alaynā wa ‘alā ‘ibādillāhi-ṣāliḥīn, ash-hadu an lā ilāha illallāh, wa ash-hadu anna Muḥammadan ‘abduhu wa rasūluh.”

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ حُصَيْفٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: عَلِمْنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّشَهِيدَ: التَّحْيَاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيَّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ

**[2988]** Abū Usāmah reported from Sa‘īd who said: Qatādah told me from Yūnus ibn Jubayr from Ḥittān ibn ‘Abd Allāh from Abū Mūsā from the Prophet ﷺ who said: “When sitting, let one of you say: 'At-tahiyyātu lillāhi at-ṭayyibātu as-ṣalawātu lillāhi, as-salāmu ‘alayka ayyuhan-nabiyyu wa rāḥmatullāhi wa barakātuh, as-salāmu ‘alaynā wa ‘alā ‘ibādillāhi-ṣāliḥīn, ash-hadu an lā ilāha illallāh, wa ash-hadu anna Muḥammadan ‘abduhu wa rasūluh.’”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سَعِيدٍ، قَالَ: حَدَّثَنِي قَتَادَةُ، عَنْ يُونُسَ بْنِ حُبَيْرٍ، عَنْ حَطَّانَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي مُوسَى، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَقُولَ مِنْ قَوْلِ أَحَدِكُمْ: التَّحْيَاتُ لِلَّهِ الطَّيَّبَاتُ الصَّلَوَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ

**[2989]** Abū Khālid al-Aḥmar reported from Ayman from Abū az-Zubayr from Jābir that the Prophet ﷺ used to say: “Bismillāhi wa billāhi, at-taḥiyātu lillāhi wa-ṣalawātu lillāhi, as-salāmu ‘alayka ayyuhan-nabiyu wa rahmatullāhi wa barakātuh, as-salāmu ‘alaynā wa ‘alā ‘ibādillāhiṣ-ṣāliḥīn, ash-hadu an lā ilāha illallāh, wa ash-hadu anna Muḥammadan ‘abduhu wa rasūluh, as’alullāhal-jannata wa a‘ūdhu billāhi minan-nār.”

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ أَيْمَنَ، عَنْ أَبِي الرُّبَّيْرِ،  
عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ:  
بِسْمِ اللَّهِ وَبِاللَّهِ، التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ لِلَّهِ، السَّلَامُ  
عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا  
وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،  
وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، أَسْأَلُ اللَّهَ الْجَنَّةَ  
وَأَعُوذُ بِاللَّهِ مِنَ النَّارِ

**[2990]** Al-Faḍl ibn Dukayn reported from Sufyān from Zayd al-‘Ammī from Abū aş-Şiddīq an-Nājī from Ibn ‘Umar that Abū Bakr used to teach them the Tashahhud on the pulpit just as boys are taught in school: “At-taḥiyātu wa-ṣalawātu waṭ-ṭayyibātu lillāhi, as-salāmu ‘alayka ayyuhan-nabiyu wa rahmatullāhi wa barakātuh, as-salāmu ‘alaynā wa ‘alā ‘ibādillāhiṣ-ṣāliḥīn, ash-hadu an lā ilāha illallāh, wa ash-hadu anna Muḥammadan ‘abduhu wa rasūluh.”

حَدَّثَنَا الفَضْلُ بْنُ دُكَيْنٍ، عَنْ سُفْيَانَ، عَنْ زَيْدِ الْعَمَّيِّ،  
عَنْ أَبِي الصَّدِيقِ النَّاجِيِّ، عَنْ أَبْنِ عُمَرَ، أَنَّ أَبَا بَكْرَ،  
كَانَ يُعْلَمُهُمُ التَّشَهُّدُ عَلَى الْمِنْبَرِ كَمَا يُعْلَمُ الصَّبِيَّانُ فِي  
الْكِتَابِ: التَّحِيَّاتُ وَالصَّلَوَاتُ وَالطَّيَّبَاتُ لِلَّهِ، السَّلَامُ  
عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا  
وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،  
وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ

**[2991]** Ibn ‘Ulayyah reported from Khālid from Abū al-Mutawakkil who said: We asked Abū Sa‘īd about the Tashahhud. He said: “At-tahiyyātu as-ṣalawātu at-tayyibātu lillāhi, as-salāmu ‘alayka ayyuhan-nabiyyu wa rāḥmatullāhi wa barakātuh, as-salāmu ‘alaynā wa ‘alā ‘ibādillāhiṣ-ṣālihiṇ, ash-hadu an lā ilāha illallāh, wa ash-hadu anna Muḥammadan ‘abduhu wa rasūluh.” Abū Sa‘īd said: “We used to write nothing but the Qur’ān and the Tashahhud.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ خَالِدٍ، عَنْ أَبِي الْمُؤْكِلِ، قَالَ: سَأَلْنَا أَبَا سَعِيدٍ عَنِ التَّشَهِيدِ، فَقَالَ: التَّحِيَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ فَقَالَ أَبُو سَعِيدٍ: كُنَّا لَا نَكْتُبُ شَيْئًا إِلَّا الْقُرْآنَ وَالتَّشَهِيدَ

**[2992]** ‘Abd al-A’lā reported from Ma’mar from Az-Zuhrī from ‘Urwah from ‘Abd ar-Raḥmān ibn ‘Abd al-Qārī who said: I witnessed ‘Umar ibn al-Khaṭṭāb teaching people the Tashahhud on the pulpit: “At-tahiyyātu lillāhi, az-zākiyyātu lillāhi, at-tayyibātu as-ṣalawātu lillāhi, as-salāmu ‘alayka ayyuhan-nabiyyu wa rāḥmatullāhi wa barakātuh, as-salāmu ‘alaynā wa ‘alā ‘ibādillāhiṣ-ṣālihiṇ, ash-hadu an lā ilāha illallāh, wa ash-hadu anna Muḥammadan ‘abduhu wa rasūluh.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، عَنِ الرُّهْبَرِيِّ، عَنْ عُرْوَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْفَارِيِّ، قَالَ: شَهُدْنَا عُمَرَ بْنَ الْخَطَّابِ، يُعَلِّمُ النَّاسَ التَّشَهِيدَ عَلَى الْمِنْبَرِ: التَّحِيَاتُ لِلَّهِ، الزَّاكِيَّاتُ لِلَّهِ، الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ

**[2993]** ‘Ā’idh ibn Ḥabīb reported from Yaḥyā ibn Sa‘īd from Al-Qāsim ibn Muḥammad who said: I saw ‘A’ishah counting with her hand saying: “At-tahiyyātu at-ṭayyibātu aṣ-ṣalawātu az-zākiyātu lillāhi, aṣ-ṣalāmu ‘ala n-nabiyi wa rāḥmatullāhi, aṣ-salāmu ‘alaynā wa ‘alā ‘ibādillāhiṣ-ṣāliḥīn, ash-hadu an lā ilāha illallāh, wa ash-hadu anna Muḥammadan ‘abduhu wa rasūluh.” He said: “Then he prays for himself whatever appears to him.”

حَدَّثَنَا عَائِدُ بْنُ حَبِيبٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ  
بْنِ مُحَمَّدٍ، قَالَ: رَأَيْتُ عَائِشَةَ، ثُمَّ بَيْدَهَا تَقُولُ:  
الْتَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الرَّاكِيَّاتُ لِلَّهِ، السَّلَامُ عَلَى  
النَّبِيِّ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ  
الصَّالِحِينَ، أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهُدُ أَنَّ مُحَمَّداً  
عَبْدُهُ وَرَسُولُهُ قَالَ: ثُمَّ يَدْعُ لِنَفْسِهِ بِمَا بَدَأَ لَهُ

**[2994]** Mu‘ādh ibn Mu‘ādh reported from Ḥabīb ibn ash-Shahīd who said: Muḥammad was asked about the Tashahhud. He said: “Aṣ-ṣalawātu at-ṭayyibāt.” Then he said: “Ibn ‘Abbās used to add ‘Al-Barakāt’ to it.”

حَدَّثَنَا مُعاذُ بْنُ مُعاذٍ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، قَالَ: سُئِلَ  
مُحَمَّدٌ، عَنِ التَّشَهُّدِ فَقَالَ: الصَّلَوَاتُ الطَّيِّبَاتُ قَالَ: ثُمَّ  
قَالَ: "كَانَ ابْنُ عَبَّاسٍ، يَزِيدُ فِيهَا: الْبَرَكَاتُ

**[2995]** Abū Bakr reported: Abū Usāmah reported from Ibn ‘Awn from Ibrāhīm that ‘Alqamah was teaching a Bedouin the Tashahhud. ‘Alqamah would say: “As-salāmu ‘alayka ayyuhan-nabiyyu wa rahmatullāhi wa barakātuhu wa maghfiratuh.” The Bedouin would repeat it. ‘Alqamah said: “This is how we were taught.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو أَسَامَةَ: عَنْ ابْنِ عَوْنِ، عَنْ إِبْرَاهِيمَ، كَانَ عَلَقْمَةً يُعَلِّمُ أَعْزَارَ ابْنَ الشَّهَدَ، فَيَقُولُ عَلَقْمَةً: السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَمَغْفِرَتُهُ، فَيَعِيدُ الْأَعْزَارُ ابْنَهُ، فَقَالَ عَلَقْمَةً: هَكَذَا عَلِمْنَا

**[2996]** Abū Usāmah reported from Ibn ‘Awn who said: Ibrāhīm was heard teaching the Tashahhud: “At-tahiyyātu lillāhi wa-t-tayyibātu wa-ṣalawātu, as-salāmu ‘alayka ayyuhan-nabiyyu wa rahmatullāhi wa barakātuh, as-salāmu ‘alaynā wa ‘alā ‘ibādillāhiṣ-ṣāliḥīn, ash-hadu an lā ilāha illallāh, wa ash-hadu anna Muḥammadan ‘abduhu wa rasūluh.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ ابْنِ عَوْنِ، قَالَ: سُمِعَ إِبْرَاهِيمَ، يُعَلِّمُ التَّشَهِيدَ: التَّحْيَاتُ لِلَّهِ وَالطَّيَّبَاتُ وَالصَّلَوَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ

**[2997]** Abū Khālid al-Aḥmar reported from Yahyā ibn Sa‘īd from Nāfi‘ from Ibn ‘Umar that he used to say in the [first] two Rak‘ahs: “As-salāmu ‘alayka ayyuhan-nabiyyu, as-salāmu ‘alaynā wa ‘alā ‘ibādillāhiṣ-ṣāliḥīn.”

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرِ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ فِي الرَّكْعَتَيْنِ: السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

**[2998]** Abū Bakr reported: Hushaym ibn Bashīr reported: ‘Abd ar-Rahmān ibn Ishāq reported to us from Abū Burdah from Abū Mūsā who said: The Prophet ﷺ said: “I have been given the opening words, the closing words, and the comprehensive words.” We said: “Teach us from what Allah has taught you.” He said: So he taught us the Tashahhud.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمُ بْنُ بَشِيرٍ، قَالَ: نَا عَبْدُ الرَّحْمَنَ بْنُ إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىَ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أُعْطِيْتُ فَوَاتِحَ الْكَلِمَ وَخَوَاتِمَهُ وَجَوَامِعَهُ قَالَ: قُلْنَا: عَلِمْنَا مِمَّا عَلَمَ اللَّهُ، قَالَ: فَعَلِمْنَا الشَّهَادَةَ

**[2999]** Hushaym reported: ‘Abd ar-Rahmān ibn Ishāq informed us from Muħārib from Ibn ‘Umar who said: “The Messenger of Allah ﷺ used to teach us the Tashahhud in prayer just as a schoolteacher teaches children.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنَ بْنُ إِسْحَاقَ، عَنْ مُحَارِبٍ، عَنْ ابْنِ عُمَرَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا الشَّهَادَةَ فِي الصَّلَاةِ، كَمَا يُعَلِّمُ الْمُكْتَبُ الْوَلْدَانَ

**[3000]** Hushaym reported from Huṣayn from Sa‘d ibn ‘Ubaydah from Abū ‘Abd ar-Rahmān as-Sulamī who said: “We used to learn the Tashahhud just as we learn a Surah from the Qur'an.”

حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، قَالَ: كُنَّا نَتَعَلَّمُ الشَّهَادَةَ كَمَا نَتَعَلَّمُ السُّورَةَ مِنَ الْقُرْآنِ