# Prayer - Muwatta Malik - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)

Yahya related to me from Malik that Yahya ibn Said said, "The  
Messenger of Allah, may Allah bless him and grant him peace, had  
wanted to take two pieces of wood to strike them together to gather  
people for the prayer, and Abdullah ibn Zayd al-Ansari, then of the  
tribe of Harith ibn al-Khazraj, was shown two pieces of wood in his  
sleep. He said, 'These are close to what the Messenger of Allah, may  
Allah bless him and grant him peace, wants.' Then it was said, 'Do  
you not call to the prayer?', so when he woke up he went to the  
Messenger of Allah, may Allah bless him and grant him peace, and  
mentioned the dream to him. The Messenger of Allah, may Allah bless  
him and grant him peace, ordered the adhan."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّهُ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَدْ أَرَادَ أَنْ يَتَّخِذَ خَشَبَتَيْنِ يُضْرَبُ بِهِمَا لِيَجْتَمِعَ النَّاسُ لِلصَّلاَةِ فَأُرِيَ عَبْدُ اللَّهِ بْنُ زَيْدٍ الأَنْصَارِيُّ ثُمَّ مِنْ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ خَشَبَتَيْنِ فِي النَّوْمِ فَقَالَ إِنَّ هَاتَيْنِ لَنَحْوٌ مِمَّا يُرِيدُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقِيلَ أَلاَ تُؤَذِّنُونَ لِلصَّلاَةِ فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم حِينَ اسْتَيْقَظَ فَذَكَرَ لَهُ ذَلِكَ فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالأَذَانِ ‏.‏

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Yahya related to me from Malik from Ibn Shihab from Ata ibn Yazid  
al-Laythi from Abu Said al-Khudri that the Messenger of Allah, may  
Allah bless him and grant him peace, said, "When you hear the adhan,  
repeat what the muadhdhin says."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ إِذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ ‏"‏ ‏.‏

Sunnah.com reference : Book 3, Hadith 2USC-MSA web (English) reference : Book 3, Hadith 2Arabic reference : Book 3, Hadith 148Report Error | Share | Copy ▼

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Yahya related to me from Malik from Sumayy, the mawla of Abu Bakr  
ibn Abd ar-Rahman, from Abu Hurayra that the Messenger of Allah, may  
Allah bless him and grant him peace, said, "If people knew what was in  
the adhan and the first row of the prayer and could only draw lots for  
it, they would draw lots. And if they knew what was in doing dhuhr  
early, they would race each other to it. And if they knew what was in  
isha and subh, they would go to them even if they had to crawl."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلاَّ أَنْ يَسْتَهِمُوا عَلَيْهِ لاَسْتَهَمُوا وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لاَسْتَبَقُوا إِلَيْهِ وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لأَتَوْهُمَا وَلَوْ حَبْوًا ‏"‏ ‏.‏

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Yahya related to me from Malik from al-Ala ibn Abd ar-Rahman ibn  
Yaqub from his father and Ishaq ibn Abdullah that they informed him  
that they heard Abu Hurayra say, "The Messenger of Allah, may Allah  
bless him and grant him peace, said, 'When the iqama is called for  
prayer, do not come to it running, but come with calmness. Pray what  
you catch and complete what you miss. You are in prayer as long as  
your aim is the prayer.' "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ، عَنْ أَبِيهِ، وَإِسْحَاقَ بْنِ عَبْدِ اللَّهِ، أَنَّهُمَا أَخْبَرَاهُ أَنَّهُمَا، سَمِعَا أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ إِذَا ثُوِّبَ بِالصَّلاَةِ فَلاَ تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ وَأْتُوهَا وَعَلَيْكُمُ السَّكِينَةُ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا فَإِنَّ أَحَدَكُمْ فِي صَلاَةٍ مَا كَانَ يَعْمِدُ إِلَى الصَّلاَةِ ‏"‏ ‏.‏

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Yahya related to me from Malik from Abd arRahman ibn Abdullah ibn  
Abd ar-Rahman ibn Abu Sasaca al-Ansari, and later al-Mazini, that his  
father told him that Abu Said al-Khudri had said to him, "I see that  
you love sheep and the desert. When you are among your sheep or in  
your desert, call the prayer and raise your voice in the adhan,  
because I heard the Messenger of Allah, may Allah bless him and grant  
him peace, say, 'No jinn or man or anything within range hears the  
voice of the muadhdhin except that it bears witness for him on the day  
of rising.' "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ الأَنْصَارِيِّ، ثُمَّ الْمَازِنِيِّ عَنْ أَبِيهِ، أَنَّهُ أَخْبَرَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ لَهُ ‏  
"‏ إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ وَالْبَادِيَةَ فَإِذَا كُنْتَ فِي غَنَمِكَ أَوْ بَادِيَتِكَ فَأَذَّنْتَ بِالصَّلاَةِ فَارْفَعْ صَوْتَكَ بِالنِّدَاءِ فَإِنَّهُ لاَ يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جِنٌّ وَلاَ إِنْسٌ وَلاَ شَىْءٌ إِلاَّ شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ ‏"‏ ‏.‏ قَالَ أَبُو سَعِيدٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏

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Yahya related to me from Malik from Abu'z-Zinad from al-Araj from  
Abu Hurayra that the Messenger of Allah, may Allah bless him and grant  
him peace, said, "When the call to prayer is made Shaytan retreats,  
passing wind, so that he will not hear the adhan. When the adhan is  
completed he comes back, until, when the iqama is said, he retreats  
again. When the iqama is completed, he comes back, until he comes  
between a man and his self and says, 'Think of such and such, think of  
such and such,' which he was not thinking about before, until the man  
does not know how much he has prayed."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ إِذَا نُودِيَ لِلصَّلاَةِ أَدْبَرَ الشَّيْطَانُ لَهُ ضُرَاطٌ حَتَّى لاَ يَسْمَعَ النِّدَاءَ فَإِذَا قُضِيَ النِّدَاءُ أَقْبَلَ حَتَّى إِذَا ثُوِّبَ بِالصَّلاَةِ أَدْبَرَ حَتَّى إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ حَتَّى يَخْطِرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ يَقُولُ اذْكُرْ كَذَا اذْكُرْ كَذَا لِمَا لَمْ يَكُنْ يَذْكُرُ حَتَّى يَظَلَّ الرَّجُلُ إِنْ يَدْرِي كَمْ صَلَّى ‏"‏ ‏.‏

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Yahya related to me from Malik from Abu Hazim ibn Dinar that Sahl  
ibn Sad as-Saidi said, "There are two times when the gates of heaven  
are opened, and few who make supplication have it returned to them  
unanswered. They are at the timeof the adhan, and in a rank of people  
fighting in the way of Allah."  
  
  
Malik was asked whether the  
adhan on the day of jumua was called before the time had come for the  
prayer and he said, "It is not called until after the sun has passed  
the meridian."  
  
  
Malik was asked about doubling the adhan and  
the iqama, and at what point people had to stand when the iqama for  
the prayer was called. He said, "I have heard nothing about the adhan  
and iqama except what I have seen people do. As for the iqama, it is  
not doubled. That is what the people of knowledge in our region  
continue to do. As for people standing up when the iqama for the  
prayer is called, I have not heard of any definite point at which it  
is begun, and I consider it rather to be according to people's  
(individual) capacity, for some people are heavy and some are light,  
and they are not able to be as one man ."  
  
  
Malik was asked  
about a gathering of people who wished to do the prescribed prayer  
calling the iqama and not the adhan, and he said, "lt is enough for  
them. The adhan is only obligatory in mosques where the prayer is said  
in congregation."  
  
  
Malik was asked about the muadhdhin saying  
"Peace be upon you" to the imam and calling him to the prayer, and he  
was asked who was the first person to whom such a greeting was made.  
He replied, "I have not heard that this greeting occurred in the first  
community."  
  
  
Yahya said that Malik was asked whether a  
muadhdhin who called the people to prayer and then waited to see if  
anyone would come and no one did, so he said the iqama and did the  
prayer by himself and then people came after he had finished, should  
repeat the prayer with them. Malik said, "He does not repeat the  
prayer, and whoever comes after he has finished should do the prayer  
by himself."  
  
  
Yahya said that Malik was asked about a  
muadhdhin who called the adhan for a group of people, did voluntary  
prayers, and then the group of people wanted to do the prayer with  
some one else saying the iqama. He said, "There is no harm in that.  
His iqama or somebody else's are the same."  
  
  
Yahya said that  
Malik said, "The subh prayer is still called before dawn. As for the  
other prayers, we believe that they should only be called after the  
time has started."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَبِي حَازِمِ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّهُ قَالَ سَاعَتَانِ يُفْتَحُ لَهُمَا أَبْوَابُ السَّمَاءِ وَقَلَّ دَاعٍ تُرَدُّ عَلَيْهِ دَعْوَتُهُ حَضْرَةُ النِّدَاءِ لِلصَّلاَةِ وَالصَّفُّ فِي سَبِيلِ اللَّهِ ‏.‏

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Yahya related to me from Malik that he had heard that the  
muadhdhin came to Umar ibn al-Khattab to call him to the subh prayer  
and found him sleeping, so he said, "Prayer is better than sleep," and  
Umar ordered him to put that in the adhan for subh .

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ الْمُؤَذِّنَ، جَاءَ إِلَى عُمَرَ بْنِ الْخَطَّابِ يُؤْذِنُهُ لِصَلاَةِ الصُّبْحِ فَوَجَدَهُ نَائِمًا فَقَالَ الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ ‏.‏ فَأَمَرَهُ عُمَرُ أَنْ يَجْعَلَهَا فِي نِدَاءِ الصُّبْحِ ‏.‏

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Yahya related to me from Malik from his paternal uncle Abu Suhayl  
ibn Malik that his uncle's father said, "I recognise nothing nowadays  
of what I saw the people (i.e. the companions of the Messenger, may  
Allah bless him and grant him peace ) doing except the call to  
prayer."

وَحَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ عَمِّهِ أَبِي سُهَيْلِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، أَنَّهُ قَالَ مَا أَعْرِفُ شَيْئًا مِمَّا أَدْرَكْتُ عَلَيْهِ النَّاسَ إِلاَّ النِّدَاءَ بِالصَّلاَةِ ‏.‏

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Yahya related to me from Malik that Abdullah ibn Umar heard the  
iqama while he was in Baqi, so he increased his pace of walking to the  
mosque.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، سَمِعَ الإِقَامَةَ، وَهُوَ بِالْبَقِيعِ فَأَسْرَعَ الْمَشْىَ إِلَى الْمَسْجِدِ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
called the adhan on a cold and windy night and included the phrase,  
"Do the prayer in shelter." Then he said, "The Messenger of Allah, may  
Allah bless him and grant him peace, used to orderthe muadhdhin to  
say, 'Do the prayerin shelter' when it was a cold, rainy night "

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، أَذَّنَ بِالصَّلاَةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ فَقَالَ أَلاَ صَلُّوا فِي الرِّحَالِ ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَأْمُرُ الْمُؤَذِّنَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ ذَاتُ مَطَرٍ يَقُولُ ‏  
"‏ أَلاَ صَلُّوا فِي الرِّحَالِ ‏"‏ ‏.‏

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Yahya related to me from Malik from Nafi that on a journey  
Abdullah ibn Umar did no more than the iqama, except for subh, when he  
called both the adhan and the iqama. Abdullah ibn Umar used to say,  
"The adhan is for an imam whom people join ."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ لاَ يَزِيدُ عَلَى الإِقَامَةِ فِي السَّفَرِ إِلاَّ فِي الصُّبْحِ فَإِنَّهُ كَانَ يُنَادِي فِيهَا وَيُقِيمُ وَكَانَ يَقُولُ إِنَّمَا الأَذَانُ لِلإِمَامِ الَّذِي يَجْتَمِعُ النَّاسُ إِلَيْهِ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa that his  
father said to him, "When you are on a journey you can, if you wish,  
call the adhan and the iqama, or, if you wish, the iqama and not the  
adhan."  
  
  
Yahya said that he heard Malik say, "There is no harm  
in a man calling the adhan while riding."

وَحَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ أَبَاهُ، قَالَ لَهُ إِذَا كُنْتَ فِي سَفَرٍ فَإِنْ شِئْتَ أَنْ تُؤَذِّنَ وَتُقِيمَ فَعَلْتَ وَإِنْ شِئْتَ فَأَقِمْ وَلاَ تُؤَذِّنْ ‏.‏ قَالَ يَحْيَى سَمِعْتُ مَالِكًا يَقُولُ لاَ بَأْسَ أَنْ يُؤَذِّنَ الرَّجُلُ وَهُوَ رَاكِبٌ ‏.‏

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Yahya related to me from Malik from Yahya ibn Said that Said ibn  
al-Musayyab used to say, "Whoever prays on waterless, desolate land -  
an angel prays on his right and an angel prays on his left. When he  
calls both the adhan and the iqama for the prayer, or calls out the  
iqama, angels like mountains pray behind him."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّهُ كَانَ يَقُولُ مَنْ صَلَّى بِأَرْضِ فَلاَةٍ صَلَّى عَنْ يَمِينِهِ مَلَكٌ وَعَنْ شِمَالِهِ مَلَكٌ فَإِذَا أَذَّنَ وَأَقَامَ الصَّلاَةَ أَوْ أَقَامَ صَلَّى وَرَاءَهُ مِنَ الْمَلاَئِكَةِ أَمْثَالُ الْجِبَالِ ‏.‏

Sunnah.com reference : Book 3, Hadith 14USC-MSA web (English) reference : Book 3, Hadith 14Arabic reference : Book 3, Hadith 160Report Error | Share | Copy ▼

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Yahya related to me from Malik from Abdullah ibn Dinar from  
Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and  
grant him peace, said, "Bilal calls the adhan whilst it is still night  
so eat and drink until Ibn Umm Maktum calls the adhan."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ إِنَّ بِلاَلاً يُنَادِي بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ ‏"‏ ‏.‏

Sunnah.com reference : Book 3, Hadith 15USC-MSA web (English) reference : Book 3, Hadith 15Arabic reference : Book 3, Hadith 161Report Error | Share | Copy ▼

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Yahya related to me from Malik from Ibn Shihab from Salim ibn  
Abdullah that the Messenger of Allah, may Allah bless him and grant  
him peace, said, "Bilal calls the adhan in the night, so eat and drink  
until Ibn Umm Maktum calls the adhan." Ibn Umm Maktum was a blind man  
who did not call the adhan until someone said to him, "The morning has  
come. The morning has come."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ إِنَّ بِلاَلاً يُنَادِي بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ ‏"‏ ‏.‏ قَالَ وَكَانَ ابْنُ أُمِّ مَكْتُومٍ رَجُلاً أَعْمَى لاَ يُنَادِي حَتَّى يُقَالَ لَهُ أَصْبَحْتَ أَصْبَحْتَ ‏.‏

Sunnah.com reference : Book 3, Hadith 16USC-MSA web (English) reference : Book 3, Hadith 16Arabic reference : Book 3, Hadith 162Report Error | Share | Copy ▼

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Yahya related to me from Malik from Ibn Shihab from Salim ibn  
Abdullah from Abdullah ibn Umar that the Messengerof Allah, may Allah  
bless him and grant him peace, used to raise his hands to the level of  
his shoulders when he began the prayer and when he raised his head  
from the ruku he raised them in the same way, saying, "Allah hears  
whoever praises him, our Lord and praise belongs to You." He did not  
raise them in the sujud.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا افْتَتَحَ الصَّلاَةَ رَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذَلِكَ أَيْضًا وَقَالَ ‏  
"‏ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ ‏"‏ ‏.‏ وَكَانَ لاَ يَفْعَلُ ذَلِكَ فِي السُّجُودِ ‏.‏

Sunnah.com reference : Book 3, Hadith 17USC-MSA web (English) reference : Book 3, Hadith 17Arabic reference : Book 3, Hadith 163Report Error | Share | Copy ▼

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Yahya related to me from Malik from Ibn Shihab that AIi ibn  
Husayn ibn Ali ibn Abi Talib said, "The Messenger of Allah, may Allah  
bless him and grant him peace, used to say, 'Allah is greater'  
whenever he lowered himself and raised himself, and he continued to  
pray like that until he met Al lah ."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّهُ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُكَبِّرُ فِي الصَّلاَةِ كُلَّمَا خَفَضَ وَرَفَعَ فَلَمْ تَزَلْ تِلْكَ صَلاَتَهُ حَتَّى لَقِيَ اللَّهَ ‏.‏

Sunnah.com reference : Book 3, Hadith 18USC-MSA web (English) reference : Book 3, Hadith 18Arabic reference : Book 3, Hadith 164Report Error | Share | Copy ▼

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Yahya related to me from Malik from Yahya ibn Sa'id from Sulayman  
ibn Yasar that the Messenger of Allah, may Allah bless him and grant  
him peace, used to raise his hands in the prayer.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَرْفَعُ يَدَيْهِ فِي الصَّلاَةِ ‏.‏

Sunnah.com reference : Book 3, Hadith 19USC-MSA web (English) reference : Book 3, Hadith 19Arabic reference : Book 3, Hadith 165Report Error | Share | Copy ▼

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Yahya related to me from Malik from Ibn Shihab from Abu Salama  
ibn Abdar-Rahman ibn Awf that Abu Hurayra used to lead them in prayer  
and would say "Allah is greater" whenever he lowered himself and  
raised himself. When he had finished he would say, "By Allah, I am the  
person whose prayer most resembles the prayer of the Messenger of  
Allah, may Allah bless him and grant him peace."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ أَبَا هُرَيْرَةَ، كَانَ يُصَلِّي لَهُمْ فَيُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ فَإِذَا انْصَرَفَ قَالَ وَاللَّهِ إِنِّي لأَشْبَهُكُمْ بِصَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏

Sunnah.com reference : Book 3, Hadith 20USC-MSA web (English) reference : Book 3, Hadith 20Arabic reference : Book 3, Hadith 166Report Error | Share | Copy ▼

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Yahya related to me from Malik from Ibn Shihab from Salim ibn  
Abdullah that Abdullah ibn Umar used to say "Allah is greater" in the  
prayer whenever he lowered himself and raised himself.  
  
  
Yahya  
related to me from Malik from Nafi that Abdullah ibn Umar used to  
raise his hands to the level of his shoulders when he began the prayer  
and when he raised his head from the ruku he would raise them less  
than that.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يُكَبِّرُ فِي الصَّلاَةِ كُلَّمَا خَفَضَ وَرَفَعَ ‏.‏   
 وَحَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ إِذَا افْتَتَحَ الصَّلاَةَ رَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا دُونَ ذَلِكَ ‏.‏

Sunnah.com reference : Book 3, Hadith 21USC-MSA web (English) reference : Book 3, Hadith 21Arabic reference : Book 3, Hadith 167Report Error | Share | Copy ▼

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Yahya related to me from Malik from Abu Nuaym Wahb ibn Kaysan  
that Jabir ibn Abdullah used to teach them the takbir in the prayer.  
Abu Nuaym said, "He used to tell us to say 'Allah is greater' whenever  
we lowered or raised ourselves."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَبِي نُعَيْمٍ، وَهْبِ بْنِ كَيْسَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ كَانَ يُعَلِّمُهُمُ التَّكْبِيرَ فِي الصَّلاَةِ ‏.‏ قَالَ فَكَانَ يَأْمُرُنَا أَنْ نُكَبِّرَ كُلَّمَا خَفَضْنَا وَرَفَعْنَا ‏.‏

Sunnah.com reference : Book 3, Hadith 22USC-MSA web (English) reference : Book 3, Hadith 22Arabic reference : Book 3, Hadith 169Report Error | Share | Copy ▼

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Yahya related to me from Malik that Ibn Shihab used to say, "When  
a man catches the raka he says, 'Allah is greater' once, and that  
takbir is enough for him."  
  
  
Malik added, "That is if he  
intended to begin the prayer by that takbir "  
  
  
Malik was asked  
about a man who began with the imam but forgot the opening takbir and  
the takbir of the ruku until he had done one raka. Then he remembered  
that he had not said the takbir at the opening nor in the ruku,so he  
said the takbir in the second raka. He said, "I prefer that he start  
his prayer again, but if he forgets the opening takbir with the imam  
and says the takbir in the first ruku, I consider that enough for him  
if he intends by it the opening takbir."  
  
  
Malik said, about  
some one who prayed by himself and forgot the opening takbir, "He  
begins his prayer afresh ."  
  
  
Malik said, about an imam who  
forgot the opening takbir until he had finished his prayer, "I think  
that he should do the prayer again, and those behind him, even if they  
have said the takbir."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، أَنَّهُ كَانَ يَقُولُ إِذَا أَدْرَكَ الرَّجُلُ الرَّكْعَةَ فَكَبَّرَ تَكْبِيرَةً وَاحِدَةً أَجْزَأَتْ عَنْهُ تِلْكَ التَّكْبِيرَةُ ‏.‏ قَالَ مَالِكٌ وَذَلِكَ إِذَا نَوَى بِتِلْكَ التَّكْبِيرَةِ افْتِتَاحَ الصَّلاَةِ ‏.‏ وَسُئِلَ مَالِكٌ عَنْ رَجُلٍ دَخَلَ مَعَ الإِمَامِ فَنَسِيَ تَكْبِيرَةَ الاِفْتِتَاحِ وَتَكْبِيرَةَ الرُّكُوعِ حَتَّى صَلَّى رَكْعَةً ثُمَّ ذَكَرَ أَنَّهُ لَمْ يَكُنْ كَبَّرَ تَكْبِيرَةَ الاِفْتِتَاحِ وَلاَ عِنْدَ الرُّكُوعِ وَكَبَّرَ فِي الرَّكْعَةِ الثَّانِيَةِ قَالَ يَبْتَدِئُ صَلاَتَهُ أَحَبُّ إِلَىَّ وَلَوْ سَهَا مَعَ الإِمَامِ عَنْ تَكْبِيرَةِ الاِفْتِتَاحِ وَكَبَّرَ فِي الرُّكُوعِ الأَوَّلِ رَأَيْتُ ذَلِكَ مُجْزِيًا عَنْهُ إِذَا نَوَى بِهَا تَكْبِيرَةَ الاِفْتِتَاحِ ‏.‏ قَالَ مَالِكٌ فِي الَّذِي يُصَلِّي لِنَفْسِهِ فَنَسِيَ تَكْبِيرَةَ الاِفْتِتَاحِ إِنَّهُ يَسْتَأْنِفُ صَلاَتَهُ ‏.‏ وَقَالَ مَالِكٌ فِي إِمَامٍ يَنْسَى تَكْبِيرَةَ الاِفْتِتَاحِ حَتَّى يَفْرُغَ مِنْ صَلاَتِهِ قَالَ أَرَى أَنْ يُعِيدَ وَيُعِيدُ مَنْ خَلْفَهُ الصَّلاَةَ وَإِنْ كَانَ مَنْ خَلْفَهُ قَدْ كَبَّرُوا فَإِنَّهُمْ يُعِيدُونَ ‏.‏

Sunnah.com reference : Book 3, Hadith 23USC-MSA web (English) reference : Book 3, Hadith 23Arabic reference : Book 3, Hadith 170Report Error | Share | Copy ▼

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Yahya related to me from Malik from Ibn Shihab from Muhammad ibn  
Jubayr ibn Mutim that his father said, "I heard the Messenger of  
Allah, may Allah bless him and grant him peace, recite at-Tur (Sura  
52) in the maghrib prayer."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَرَأَ بِالطُّورِ فِي الْمَغْرِبِ ‏.‏

Sunnah.com reference : Book 3, Hadith 24USC-MSA web (English) reference : Book 3, Hadith 24Arabic reference : Book 3, Hadith 171Report Error | Share | Copy ▼

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Yahya related to me from Malik from Ibn Shihab from Ubaydullah  
ibn Abdullah ibn Utba ibn Masud from Abdullah ibn Abbas that Umm al-  
Fadl bint al-Harith heard him reciting al Mursalat (sura 77) and she  
said to him, "My son, you have reminded me by reciting this sura that  
it was what I last heard the Messenger of Allah, may Allah bless him  
and grant him peace, recite in the maghrib prayer."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ، سَمِعَتْهُ وَهُوَ، يَقْرَأُ ‏{‏وَالْمُرْسَلاَتِ عُرْفًا‏}‏ فَقَالَتْ لَهُ يَا بُنَىَّ لَقَدْ ذَكَّرْتَنِي بِقِرَاءَتِكَ هَذِهِ السُّورَةَ إِنَّهَا لآخِرُ مَا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقْرَأُ بِهَا فِي الْمَغْرِبِ ‏.‏

Sunnah.com reference : Book 3, Hadith 25USC-MSA web (English) reference : Book 3, Hadith 25Arabic reference : Book 3, Hadith 172Report Error | Share | Copy ▼

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26 Yahya related to me from Malik from Abu Ubayd, the mawla of  
Sulayman ibn Abd alMalik, from Ubada ibn Nusayy from Qays ibn al  
Harith that Abu Abdullah as-Sunabihi said, "I arrived in Madina in the  
khalifate of Abu Bakr as-Siddiq, and I prayed maghrib behind him. He  
recited the umm al Qur'an and two suras from the shorter ones of the  
mufassal in the first two rakas. Then he stood up in the third and I  
drew so near to him that my clothes were almost touching his clothes.  
I heard him reciting the umm al-Qur'an and this ayat, 'Our Lord, do  
not make our hearts go astray after You have guided us, and give us  
mercy from Your presence. Surely You are the Giver. ' " (Sura 3 ayat  
8)

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَبِي عُبَيْدٍ، مَوْلَى سُلَيْمَانَ بْنِ عَبْدِ الْمَلِكِ عَنْ عُبَادَةَ بْنِ نُسَىٍّ، عَنْ قَيْسِ بْنِ الْحَارِثِ، عَنْ أَبِي عَبْدِ اللَّهِ الصُّنَابِحِيِّ، قَالَ قَدِمْتُ الْمَدِينَةَ فِي خِلاَفَةِ أَبِي بَكْرٍ الصِّدِّيقِ فَصَلَّيْتُ وَرَاءَهُ الْمَغْرِبَ فَقَرَأَ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ بِأُمِّ الْقُرْآنِ وَسُورَةٍ سُورَةٍ مِنْ قِصَارِ الْمُفَصَّلِ ثُمَّ قَامَ فِي الثَّالِثَةِ فَدَنَوْتُ مِنْهُ حَتَّى إِنَّ ثِيَابِي لَتَكَادُ أَنْ تَمَسَّ ثِيَابَهُ فَسَمِعْتُهُ قَرَأَ بِأُمِّ الْقُرْآنِ وَبِهَذِهِ الآيَةِ ‏{‏رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ‏}‏‏.‏

Sunnah.com reference : Book 3, Hadith 26USC-MSA web (English) reference : Book 3, Hadith 26Arabic reference : Book 3, Hadith 173Report Error | Share | Copy ▼

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to recite in all four rakas as when he prayed alone - in every  
raka the umm al-Qur'an and another sura from the Qur'an. Sometimes he  
would recite two or three suras in one raka in the obligatory prayer.  
Similarly, he recited the umm al-Qur'an and two suras in the first two  
rakas of maghrib.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ إِذَا صَلَّى وَحْدَهُ يَقْرَأُ فِي الأَرْبَعِ جَمِيعًا فِي كُلِّ رَكْعَةٍ بِأُمِّ الْقُرْآنِ وَسُورَةٍ مِنَ الْقُرْآنِ وَكَانَ يَقْرَأُ أَحْيَانًا بِالسُّورَتَيْنِ وَالثَّلاَثِ فِي الرَّكْعَةِ الْوَاحِدَةِ مِنْ صَلاَةِ الْفَرِيضَةِ وَيَقْرَأُ فِي الرَّكْعَتَيْنِ مِنَ الْمَغْرِبِ كَذَلِكَ بِأُمِّ الْقُرْآنِ وَسُورَةٍ سُورَةٍ ‏.‏

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Yahya related to me from Malik from Yahya ibn Said from Adi ibn  
Thabit al-Ansari that al-Barra ibn Azib said, "I prayed isha with the  
Messenger of Allah, may Allah bless him and grant him peace, and he  
recited at-Tin (Sura 95) in it."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ الأَنْصَارِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّهُ قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم الْعِشَاءَ فَقَرَأَ فِيهَا بِالتِّينِ وَالزَّيْتُونِ ‏.‏

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Yahya related to me from Malik from Nafi from Ibrahim ibn  
Abdullah ibn Hunayn from hisfatherfromAliibnAbiTalibthattheMessengerof  
Allah, may Allah bless him and grant him peace, forbade wearing the  
qassi (an Egyptian garment, stripedwithsilk),wearing gold rings, and  
reciting the Qur'an in ruku.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ لُبْسِ الْقَسِّيِّ وَعَنْ تَخَتُّمِ الذَّهَبِ وَعَنْ قِرَاءَةِ الْقُرْآنِ فِي الرُّكُوعِ ‏.‏

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Yahya related to me from Malik from Yahya ibn Said from Muhammad  
ibn Ibrahim ibn al Harith at-Taymi from Abu Hazim at-Tammar from al  
Bayadi that the Messenger of Allah, may Allah bless him and grant him  
peace, came out to the people while they were praying and their voices  
were raised in the recitation. He said, "When you pray you are talking  
confidentially to your Lord. So look to what you confide to Him, and  
do not say the Qur'an out loud so that others hear it."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ، عَنْ أَبِي حَازِمٍ التَّمَّارِ، عَنِ الْبَيَاضِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ عَلَى النَّاسِ وَهُمْ يُصَلُّونَ وَقَدْ عَلَتْ أَصْوَاتُهُمْ بِالْقِرَاءَةِ فَقَالَ ‏  
"‏ إِنَّ الْمُصَلِّيَ يُنَاجِي رَبَّهُ فَلْيَنْظُرْ بِمَا يُنَاجِيهِ بِهِ وَلاَ يَجْهَرْ بَعْضُكُمْ عَلَى بَعْضٍ بِالْقُرْآنِ ‏"‏ ‏.‏

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Yahya related to me from Malik from Humayd at-Tawil that Anas ibn  
Malik said, "I stood behind Abu Bakr and Umar and Uthman and none of  
them used to recite 'In the name of Allah, the Merciful, the  
Compassionate' when they began the prayer."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَالَ قُمْتُ وَرَاءَ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ فَكُلُّهُمْ كَانَ لاَ يَقْرَأُ ‏{‏بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ‏}‏ إِذَا افْتَتَحَ الصَّلاَةَ ‏.‏

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Yahya related to me from Malik from his paternal uncle Abu Suhayl  
ibn Malik that his father said, "We heard the recitation of Umar ibn  
al-Khattab when we were at the home of Abu Jahmin al-Balat." (Al-Balat  
was a place in Madina between the mosque and the market.)

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَمِّهِ أَبِي سُهَيْلِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، أَنَّهُ قَالَ كُنَّا نَسْمَعُ قِرَاءَةَ عُمَرَ بْنِ الْخَطَّابِ عِنْدَ دَارِ أَبِي جَهْمٍ بِالْبَلاَطِ ‏.‏

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Yahya related to me from Malik from Nafi that when Abdullah ibn  
Umar missed anything of the prayer in which the imam recited out loud,  
he would stand up when the imam had said the taslim and recite what he  
owed out loud to himself.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ إِذَا فَاتَهُ شَىْءٌ مِنَ الصَّلاَةِ مَعَ الإِمَامِ فِيمَا جَهَرَ فِيهِ الإِمَامُ بِالْقِرَاءَةِ أَنَّهُ إِذَا سَلَّمَ الإِمَامُ - قَامَ عَبْدُ اللَّهِ بْنُ عُمَرَ فَقَرَأَ لِنَفْسِهِ فِيمَا يَقْضِي وَجَهَرَ ‏.‏

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Yahya related to me from Malik that Yazid ibn Ruman said, "I used  
to pray next to Nafi ibn Jubayr ibn Mutim and he would nudge me to  
prompt him while we were praying."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ رُومَانَ، أَنَّهُ قَالَ كُنْتُ أُصَلِّي إِلَى جَانِبِ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ فَيَغْمِزُنِي فَأَفْتَحُ عَلَيْهِ وَنَحْنُ نُصَلِّي ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa from his  
father that Abu Bakr as-Siddiq prayed subh and recited suratal-Baqara  
in the two rak'as.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ، صَلَّى الصُّبْحَ فَقَرَأَ فِيهَا سُورَةَ الْبَقَرَةِ فِي الرَّكْعَتَيْنِ كِلْتَيْهِمَا ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa that his  
father heard Abdullah ibn Amir ibn Rabia say, "We prayed subh behind  
Umar ibn al-Khattab and he recited suraYusuf (Sura 12) and surat al-  
Hajj (Sura 22) slowly." I (Hisham's father) said, "By Allah, then it  
must have been his habit to get up at the crack of dawn." He said, "Of  
course."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَامِرِ بْنِ رَبِيعَةَ، يَقُولُ صَلَّيْنَا وَرَاءَ عُمَرَ بْنِ الْخَطَّابِ الصُّبْحَ فَقَرَأَ فِيهَا بِسُورَةِ يُوسُفَ وَسُورَةِ الْحَجِّ قِرَاءَةً بَطِيئَةً فَقُلْتُ وَاللَّهِ إِذًا لَقَدْ كَانَ يَقُومُ حِينَ يَطْلُعُ الْفَجْرُ ‏.‏ قَالَ أَجَلْ ‏.‏

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Yahya related to me from Malik from Yahya ibn Said and Rabia ibn  
Abi Abd arRahman from al-Qasim ibn Muhammad that al Furafisa ibn  
Umayral-Hanafi said, "I only learnt Sura Yusuf (Sura 12) from the  
recitation of it by Uthman ibn Affan in the subh prayer because of the  
great number of times he repeated it to us."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، وَرَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، أَنَّ الْفُرَافِصَةَ بْنَ عُمَيْرٍ الْحَنَفِيَّ، قَالَ مَا أَخَذْتُ سُورَةَ يُوسُفَ إِلاَّ مِنْ قِرَاءَةِ عُثْمَانَ بْنِ عَفَّانَ إِيَّاهَا فِي الصُّبْحِ مِنْ كَثْرَةِ مَا كَانَ يُرَدِّدُهَا لَنَا ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to recite the first ten suras of the mufassal in the subh prayer,  
and on a journey he would recite the ummal-Qur'an and a sura in every  
raka.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يَقْرَأُ فِي الصُّبْحِ فِي السَّفَرِ بِالْعَشْرِ السُّوَرِ الأُوَلِ مِنَ الْمُفَصَّلِ فِي كُلِّ رَكْعَةٍ بِأُمِّ الْقُرْآنِ وَسُورَةٍ ‏.‏

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Yahya related to me from Malik from al-Ala ibn Abd ar-Rahman ibn  
Yaqub that Abu Said, the mawla of Amir ibn Kuraz told him that the  
Messenger of Allah, may Allah bless him and grant him peace, called  
toUbayy ibn Kab while he was praying. When Ubayy had finished his  
prayer he joined the Messenger of Allah, may Allah bless him and grant  
him peace, and the Messenger of Allah put his hand upon his hand, and  
he was intending to leave by the door of the mosque, so the Messenger  
of Allah, may Allah bless him and grant him peace, said, "I hope that  
you will not leave the mosque until you know a sura whose like Allah  
has notsentdown in the Tawrah nor in the Injil nor in the Qur'an."  
Ubayysaid, "I began to slow down my pace in the hope of that. Then I  
said, 'Messenger of Allah, the sura you promised me!' He said, 'What  
do you recite when you begin the prayer?' I recited the Fatiha (Sura 1  
) until I came to the end of it, and the Messengerof Allah, may Allah  
bless him and grant him peace, said, 'It is this sura, and it is the  
"seven oft-repeated" and the Great Qur'an which I was given.' "

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ، أَنَّ أَبَا سَعِيدٍ، مَوْلَى عَامِرِ بْنِ كُرَيْزٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَادَى أُبَىَّ بْنَ كَعْبٍ وَهُوَ يُصَلِّي فَلَمَّا فَرَغَ مِنْ صَلاَتِهِ لَحِقَهُ فَوَضَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ عَلَى يَدِهِ وَهُوَ يُرِيدُ أَنْ يَخْرُجَ مِنْ بَابِ الْمَسْجِدِ فَقَالَ ‏"‏ إِنِّي لأَرْجُو أَنْ لاَ تَخْرُجَ مِنَ الْمَسْجِدِ حَتَّى تَعْلَمَ سُورَةً مَا أَنْزَلَ اللَّهُ فِي التَّوْرَاةِ وَلاَ فِي الإِنْجِيلِ وَلاَ فِي الْقُرْآنِ مِثْلَهَا ‏"‏ ‏.‏ قَالَ أُبَىٌّ فَجَعَلْتُ أُبْطِئُ فِي الْمَشْىِ رَجَاءَ ذَلِكَ ثُمَّ قُلْتُ يَا رَسُولَ اللَّهِ السُّورَةَ الَّتِي وَعَدْتَنِي ‏.‏ قَالَ ‏"‏ كَيْفَ تَقْرَأُ إِذَا افْتَتَحْتَ الصَّلاَةَ ‏"‏ ‏.‏ قَالَ فَقَرَأْتُ ‏{‏الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ‏}‏ حَتَّى أَتَيْتُ عَلَى آخِرِهَا ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ هِيَ هَذِهِ السُّورَةُ وَهِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُعْطِيتُ ‏"‏ ‏.‏

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Yahya related to me from Malik from Abu Nuaym Wahb ibn Kaysan  
that he heard Jabir ibn Abdullah say, "Someone who prays a raka  
without reciting the umm al-Qur'an in it has not done the prayer  
except behind an imam."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَبِي نُعَيْمٍ، وَهْبِ بْنِ كَيْسَانَ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ مَنْ صَلَّى رَكْعَةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَلَمْ يُصَلِّ إِلاَّ وَرَاءَ الإِمَامِ ‏.‏

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Yahya related to me from Malik from al-Ala ibn Abd ar-Rahman ibn  
Ya'qub that he heard Abu's-Sa'ib, the mawla of Hisham ibn Zuhra, say  
he had heard Abu Hurayra say, "I heard the Messenger of Allah, may  
Allah bless him and grant him peace, say, 'Whoever prays a prayer  
without reciting the umm al-Qur'an in it, his prayer is aborted, it is  
aborted, it is aborted, incomplete.' So I said, 'Abu Hurayra,  
sometimes I am behind the imam.'Hepulled my forearm and said, 'Recite  
it to yourself, O Persian, for I heard the Messenger of Allah, may  
Allah bless him and grant him peace, say that Allah the Blessed, the  
Exalted, said, "I have divided the prayer into two halves between me  
and my slave. One half of it is for Me and one half of it is for IVly  
slave, and My slave has what he asks." ' The Messenger of Allah, may  
Allah bless him and grant him peace, said, "Recite." The slave says,  
'Praise be to AIIah, the Lord of theWorlds.' Allah the Blessed, the  
Exalted, says, 'My slave has praised Me.' The slave says, 'The  
Merciful, the Compassionate.' Allah says, 'My slave has spoken well of  
Me.' The slave says, 'Master of the Day of the Deen.' Allah says, 'My  
slave has glorified Me.' The slave says, 'You alone we worship and You  
alone we askforhelp.'Allahsays,'This ayat is between Me and My slave,  
and for My slave is what he asks. 'The slave says, 'Guide us in the  
straight Path, the Path of those whom You have blessed, not of those  
with whom You are angry, nor those who are in error. ' Allah says,  
'These are for My slaves, and for my slave is what he asks . ' " ' "

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ، أَنَّهُ سَمِعَ أَبَا السَّائِبِ، مَوْلَى هِشَامِ بْنِ زُهْرَةَ يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ مَنْ صَلَّى صَلاَةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ هِيَ خِدَاجٌ هِيَ خِدَاجٌ غَيْرُ تَمَامٍ ‏"‏ ‏.‏ قَالَ فَقُلْتُ يَا أَبَا هُرَيْرَةَ إِنِّي أَحْيَانًا أَكُونُ وَرَاءَ الإِمَامِ قَالَ فَغَمَزَ ذِرَاعِي ثُمَّ قَالَ اقْرَأْ بِهَا فِي نَفْسِكَ يَا فَارِسِيُّ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى قَسَمْتُ الصَّلاَةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ ‏"‏ ‏.‏ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ اقْرَءُوا يَقُولُ الْعَبْدُ ‏{‏الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ‏}‏ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى حَمِدَنِي عَبْدِي وَيَقُولُ الْعَبْدُ ‏{‏الرَّحْمَنِ الرَّحِيمِ‏}‏ يَقُولُ اللَّهُ أَثْنَى عَلَىَّ عَبْدِي وَيَقُولُ الْعَبْدُ ‏{‏مَالِكِ يَوْمِ الدِّينِ‏}‏ يَقُولُ اللَّهُ مَجَّدَنِي عَبْدِي يَقُولُ الْعَبْدُ ‏{‏إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ‏}‏ فَهَذِهِ الآيَةُ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ يَقُولُ الْعَبْدُ ‏{‏اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ ‏}‏ فَهَؤُلاَءِ لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ ‏"‏ ‏.‏

Sunnah.com reference : Book 3, Hadith 41USC-MSA web (English) reference : Book 3, Hadith 41Arabic reference : Book 3, Hadith 188Report Error | Share | Copy ▼

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Yahya related to me from Malik from Hisham ibn Urwa that his  
father used to recite behind the imam when the imam did not recite  
aloud.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَقْرَأُ خَلْفَ الإِمَامِ فِيمَا لاَ يَجْهَرُ فِيهِ الإِمَامُ بِالْقِرَاءَةِ ‏.‏

Sunnah.com reference : Book 3, Hadith 42USC-MSA web (English) reference : Book 3, Hadith 42Arabic reference : Book 3, Hadith 189Report Error | Share | Copy ▼

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Yahya related to me from Malik from Yahya ibn Said and from Rabia  
ibn Abi Abd ar Rahman that al-Qasim ibn Muhammad used to recite behind  
the imam when the imam did not recite aloud.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، وَعَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ، كَانَ يَقْرَأُ خَلْفَ الإِمَامِ فِيمَا لاَ يَجْهَرُ فِيهِ الإِمَامُ بِالْقِرَاءَةِ ‏.‏

Sunnah.com reference : Book 3, Hadith 43USC-MSA web (English) reference : Book 3, Hadith 43Arabic reference : Book 3, Hadith 190Report Error | Share | Copy ▼

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Yahya related to me from Malik from Yazid ibn Ruman that Nafi ibn  
Jubayr ibn Mutim used to recite behind the imam when hedid not recite  
aloud .  
  
  
Malik said, "That is the most preferable to me of  
what I have heard about the matter."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ رُومَانَ، أَنَّ نَافِعَ بْنَ جُبَيْرِ بْنِ مُطْعِمٍ، كَانَ يَقْرَأُ خَلْفَ الإِمَامِ فِيمَا لاَ يَجْهَرُ فِيهِ بِالْقِرَاءَةِ ‏.‏ قَالَ مَالِكٌ وَذَلِكَ أَحَبُّ مَا سَمِعْتُ إِلَىَّ فِي ذَلِكَ ‏.‏

Sunnah.com reference : Book 3, Hadith 44USC-MSA web (English) reference : Book 3, Hadith 44Arabic reference : Book 3, Hadith 191Report Error | Share | Copy ▼

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar,  
when asked if anyone should recite behind an imam, said, "When you  
pray behind an imam then the recitation of the imam is enough for you  
and when you pray on your own you must recite." Nafi added, "Abdullah  
ibn 'Umar used not to recite behind the imam."  
  
  
Yahya said  
that he heard Malik say, "The position with us is that aman recites  
behind the imam when the imam does not recite aloud and he refrains  
from reciting when the imam recites aloud."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ إِذَا سُئِلَ هَلْ يَقْرَأُ أَحَدٌ خَلْفَ الإِمَامِ قَالَ إِذَا صَلَّى أَحَدُكُمْ خَلْفَ الإِمَامِ فَحَسْبُهُ قِرَاءَةُ الإِمَامِ وَإِذَا صَلَّى وَحْدَهُ فَلْيَقْرَأْ ‏.‏ قَالَ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ لاَ يَقْرَأُ خَلْفَ الإِمَامِ ‏.‏ قَالَ يَحْيَى سَمِعْتُ مَالِكًا يَقُولُ الأَمْرُ عِنْدَنَا أَنْ يَقْرَأَ الرَّجُلُ وَرَاءَ الإِمَامِ فِيمَا لاَ يَجْهَرُ فِيهِ الإِمَامُ بِالْقِرَاءَةِ وَيَتْرُكُ الْقِرَاءَةَ فِيمَا يَجْهَرُ فِيهِ الإِمَامُ بِالْقِرَاءَةِ ‏.‏

Sunnah.com reference : Book 3, Hadith 45USC-MSA web (English) reference : Book 3, Hadith 45Arabic reference : Book 3, Hadith 192Report Error | Share | Copy ▼

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Yahya related to me from Malik from Ibn Shihab from Ibn Ukayma  
al-Laythi from Abu Hurayra that the Messenger of Allah, may Allah  
bless him and grant him peace, finished a prayer in which he had  
recited aloud and asked, "Did any of you recite with me just now?" One  
man said, "Yes, I did, Messenger of Allah." The Messenger of Allah,  
may Allah bless him and grant him peace, said, "I was saying to  
myself, 'Why am I distracted from the Qur'an?' " When the people heard  
the Messenger of Allah, may Allah bless him and grant him peace, say  
that, they refrained from reciting with the Messenger of Allah, may  
Allah bless him and grant him peace, when he recited aloud.

وَحَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ أُكَيْمَةَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم انْصَرَفَ مِنْ صَلاَةٍ جَهَرَ فِيهَا بِالْقِرَاءَةِ فَقَالَ ‏"‏ هَلْ قَرَأَ مَعِي مِنْكُمْ أَحَدٌ آنِفًا ‏"‏ ‏.‏ فَقَالَ رَجُلٌ نَعَمْ أَنَا يَا رَسُولَ اللَّهِ ‏.‏ قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِنِّي أَقُولُ مَا لِي أُنَازَعُ الْقُرْآنَ ‏"‏ ‏.‏ فَانْتَهَى النَّاسُ عَنِ الْقِرَاءَةِ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِيمَا جَهَرَ فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْقِرَاءَةِ حِينَ سَمِعُوا ذَلِكَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏

Sunnah.com reference : Book 3, Hadith 46USC-MSA web (English) reference : Book 3, Hadith 46Arabic reference : Book 3, Hadith 193Report Error | Share | Copy ▼

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Yahya related to me from Malik from Ibn Shihab that Sa'id ibn al-  
Musayyab and Abu Salama ibn Abd ar-Rahman told him from Abu Hurayra  
that the Messenger of Allah, may Allah bless him and grant him peace,  
said, "When the imam says 'Amin', say 'Amin', for the one whose 'Amin'  
coincides with the 'Amin' of the angels - his previous wrong actions  
are forgiven him."  
  
  
Ibn Shihab said, "The Messenger of Allah,  
may Allah bless him and grant him peace, used to say 'Aameen'  
(extending it)."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُمَا أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ إِذَا أَمَّنَ الإِمَامُ فَأَمِّنُوا فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ‏"‏ ‏.‏ قَالَ ابْنُ شِهَابٍ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ آمِينَ ‏.‏

Sunnah.com reference : Book 3, Hadith 47USC-MSA web (English) reference : Book 3, Hadith 47Arabic reference : Book 3, Hadith 194Report Error | Share | Copy ▼

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Yahya related to me from Malik from Sumayy, the mawla of Abu  
Bakr, from Abu Salih as Samman, from Abu Hurayra that the Messenger of  
Allah, may Allah bless him and grant him peace, said, "When the imam  
has said, 'not of those with whom You are angry nor of those who are  
in error,' say 'Amin', for the previous wrong actions of the one whose  
utterance coincides with that of the angels, are forgiven him."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ إِذَا قَالَ الإِمَامُ ‏{‏غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ‏}‏ فَقُولُوا آمِينَ فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ‏"‏ ‏.‏

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Yahya related to me from Malik from Abu'z Zinad from al-Araj from  
Abu Hurayra that the Messenger of Allah, may Allah bless him and grant  
him peace, said, "When one of you says 'Amin' and the angels in the  
sky say 'Amin' so that one coincides with the other, his previous  
wrong actions are forgiven him."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ إِذَا قَالَ أَحَدُكُمْ آمِينَ وَقَالَتِ الْمَلاَئِكَةُ فِي السَّمَاءِ آمِينَ فَوَافَقَتْ إِحْدَاهُمَا الأُخْرَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ‏"‏ ‏.‏

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Yahya related to me from Malik from Sumayy, the mawla of Abu  
Bakr, from Abu Salih as-Samman from Abu Hurayra that the Messenger of  
Allah, may Allah bless him and grant him peace, said, "When the imam  
says, 'Allah hears whoever praises Him,' say 'O Allah! Our Lord,  
praise be toYou, 'for the previous wrong actions done by the one whose  
utterance coincides with that of the angels are forgiven."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ إِذَا قَالَ الإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ‏"‏ ‏.‏

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Yahya related to me from Malik from Muslim ibn Abi Maryam that  
AIi ibn Abd ar-Rahman al-Muawi said, "Abdullah ibn Umar saw me playing  
with some small pebbles in the prayer. When I finished he forbade me,  
saying, 'Do as the Messenger of Allah, may Allah bless him and grant  
him peace, did.' I said, 'What did the Messenger of Allah, may Allah  
bless him and grant him peace, do?' He said, 'When he sat in the  
prayer, he placed his right hand on his right thigh and he closed his  
fist and pointed his index finger, and he placed his left hand on his  
left thigh. That is what he used to do.' "

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ الْمُعَاوِيِّ، أَنَّهُ قَالَ رَآنِي عَبْدُ اللَّهِ بْنُ عُمَرَ وَأَنَا أَعْبَثُ بِالْحَصْبَاءِ فِي الصَّلاَةِ فَلَمَّا انْصَرَفْتُ نَهَانِي وَقَالَ اصْنَعْ كَمَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصْنَعُ ‏.‏ فَقُلْتُ وَكَيْفَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصْنَعُ قَالَ كَانَ إِذَا جَلَسَ فِي الصَّلاَةِ وَضَعَ كَفَّهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى وَقَبَضَ أَصَابِعَهُ كُلَّهَا وَأَشَارَ بِأَصْبُعِهِ الَّتِي تَلِي الإِبْهَامَ وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى وَقَالَ هَكَذَا كَانَ يَفْعَلُ ‏.‏

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Yahya related to me from Malik from Abdullah ibn Dinar that he  
had seen Abdullah ibn Umar with a man praying at his side. When the  
man sat in the fourth raka, heput both feet to one side and crossed  
them. When Abdullah finished, he disapproved of that to him, and the  
man protested, "But you do the same." Abdullah ibn Umar said, "I am  
ill."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ، وَصَلَّى، إِلَى جَنْبِهِ رَجُلٌ فَلَمَّا جَلَسَ الرَّجُلُ فِي أَرْبَعٍ تَرَبَّعَ وَثَنَى رِجْلَيْهِ فَلَمَّا انْصَرَفَ عَبْدُ اللَّهِ عَابَ ذَلِكَ عَلَيْهِ فَقَالَ الرَّجُلُ فَإِنَّكَ تَفْعَلُ ذَلِكَ ‏.‏ فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ فَإِنِّي أَشْتَكِي ‏.‏

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Yahya related to me from Malik from Sadaqa ibn Yasar that al-  
Mughira ibn Hakim saw Abdullah ibn Umar sit back from the two sajdas  
of the prayer onto the top of his feet. When he had finished, al-  
Mughira mentioned it to him, and Abdullah ibn Umar explained, "It is  
not a sunna of the prayer. I do it because I am ill."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ صَدَقَةَ بْنِ يَسَارٍ، عَنِ الْمُغِيرَةِ بْنِ حَكِيمٍ، أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ عُمَرَ يَرْجِعُ فِي سَجْدَتَيْنِ فِي الصَّلاَةِ عَلَى صُدُورِ قَدَمَيْهِ فَلَمَّا انْصَرَفَ ذَكَرَ لَهُ ذَلِكَ فَقَالَ إِنَّهَا لَيْسَتْ سُنَّةَ الصَّلاَةِ وَإِنَّمَا أَفْعَلُ هَذَا مِنْ أَجْلِ أَنِّي أَشْتَكِي ‏.‏

Sunnah.com reference : Book 3, Hadith 53USC-MSA web (English) reference : Book 3, Hadith 53Arabic reference : Book 3, Hadith 200Report Error | Share | Copy ▼

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Yahya related to me from Malik from Abd ar-Rahman ibn al-Qasim  
that Abdullah ibn Umar told him that he used to see Abdullah ibn Umar  
cross his legs in the sitting position of the prayer.He said, "So I  
did the same, and I was young at the time. Abdullah ibn Umar forbade  
me and said, 'The sunna of the prayer is that you keep your right foot  
vertical and lay your left foot down.' I said to him, 'But you do the  
same (as I did).' He said, 'My feet do not support me.' "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ أَخْبَرَهُ أَنَّهُ، كَانَ يَرَى عَبْدَ اللَّهِ بْنَ عُمَرَ يَتَرَبَّعُ فِي الصَّلاَةِ إِذَا جَلَسَ قَالَ فَفَعَلْتُهُ وَأَنَا يَوْمَئِذٍ حَدِيثُ السِّنِّ فَنَهَانِي عَبْدُ اللَّهِ وَقَالَ إِنَّمَا سُنَّةُ الصَّلاَةِ أَنْ تَنْصِبَ رِجْلَكَ الْيُمْنَى وَتَثْنِيَ رِجْلَكَ الْيُسْرَى ‏.‏ فَقُلْتُ لَهُ فَإِنَّكَ تَفْعَلُ ذَلِكَ ‏.‏ فَقَالَ إِنَّ رِجْلَىَّ لاَ تَحْمِلاَنِّي ‏.‏

Sunnah.com reference : Book 3, Hadith 54USC-MSA web (English) reference : Book 3, Hadith 54Arabic reference : Book 3, Hadith 201Report Error | Share | Copy ▼

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Yahya related to me from Malik from Yahya ibn Said that al-Qasim  
ibn Muhammad showed them how to sit in the tashahhud, and he kept his  
right foot vertical and laid his left foot down, and sat on his left  
haunch not on his foot. Then he said, "Abdullah ibn Abdullah ibn Umar  
saw me doing this and related to me that his father used to do the  
same thing."

وَحَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ، أَرَاهُمُ الْجُلُوسَ فِي التَّشَهُّدِ فَنَصَبَ رِجْلَهُ الْيُمْنَى وَثَنَى رِجْلَهُ الْيُسْرَى وَجَلَسَ عَلَى وَرِكِهِ الأَيْسَرِ وَلَمْ يَجْلِسْ عَلَى قَدَمِهِ ثُمَّ قَالَ أَرَانِي هَذَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ وَحَدَّثَنِي أَنَّ أَبَاهُ كَانَ يَفْعَلُ ذَلِكَ ‏.‏

Sunnah.com reference : Book 3, Hadith 55USC-MSA web (English) reference : Book 3, Hadith 55Arabic reference : Book 3, Hadith 202Report Error | Share | Copy ▼

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Yahya related to me from Malik from Ibn Shihab from Urwa ibn az-  
Zubayr from Abd ar-Rahman ibn Abd al-Qari that he heard Umar ibn al-  
Khattab say, while he was teaching people the tashahhud from the  
mimbar, "Say, Greetings belong to Allah. Pure actions belong to Allah.  
Good words and prayers belong to Allah. Peace on you, Prophet, and the  
mercy of Allah and His blessings. Peace be upon us and on the slaves  
of Allah who are salihun. I testify that there is no god except Allah.  
And I testify that Muhammad is His slave and His messenger."  
  
  
'At-tahiyatu lillah, az-zakiyatu lillah, at-tayibatu wa's-salawatu  
lillah. As-salamu alayka ayyuha'nnabiyyu wa rahmatu'llahi wa  
barakatuhu. As-salamu alayna wa ala ibadi'llahi s-salihin. Ash-hadu an  
la ilaha illa 'llah wa ash-hadu anna Muhammadan abduhu wa rasuluh."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدٍ الْقَارِيِّ، أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ، وَهُوَ عَلَى الْمِنْبَرِ يُعَلِّمُ النَّاسَ التَّشَهُّدَ يَقُولُ قُولُوا التَّحِيَّاتُ لِلَّهِ الزَّاكِيَاتُ لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to say the tashahhud saying, "In the name of Allah. Greetings  
belong to Allah. Prayers belong to Allah. Pure actions belong to  
Allah. Peace be on the Prophet and the mercy of Allah and His  
blessings. Peace be on us and on the slaves of Allah who are salihun.  
I testify that there is no god except Allah. I testify that Muhammad  
is the Messenger of Allah."  
  
  
"Bismillah, at-tahiyatu lillah,  
as-salawatu lillah, az-zakiyatu lillah. As-salamu ala'n-nabiyyi wa  
rahmatullahi wa barakatuhu. As-salamu alayna wa ala  
ibadi'llahi's-salihin. Shahidtu an la ilaha illallah. Shahidtu anna  
Muhammadu'r-rasulu'llah."  
  
  
He used to say this after the first  
two rakas and he would make supplication with whatever seemed fit to  
him when the tashahhud was completed. When he sat at the end of the  
prayer, he did the tashahhud in a similar manner, except that after  
the tashahhud he made supplication with whatever seemed fit to him.  
When he had completed the tashahhud and intended to say the taslim, he  
said, "Peace be on the Prophet and His mercy and blessings. Peace be  
upon us and on the slaves of Allah who are salihun."  
  
  
"As-  
salamu ala'n-nabiyyi wa rahmatu'llahi wa barakatuhu. As-salamu alayna  
wa ala ibadi'llahi'ssalihin ."  
  
  
He then said, "Peace be upon  
you" to his right, and would return the greeting to the imam, and if  
anyone said "Peace be upon you" from his left he would return the  
greeting to him.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يَتَشَهَّدُ فَيَقُولُ بِاسْمِ اللَّهِ التَّحِيَّاتُ لِلَّهِ الصَّلَوَاتُ لِلَّهِ الزَّاكِيَاتُ لِلَّهِ السَّلاَمُ عَلَى النَّبِيِّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ شَهِدْتُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ شَهِدْتُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ‏.‏ يَقُولُ هَذَا فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ وَيَدْعُو إِذَا قَضَى تَشَهُّدَهُ بِمَا بَدَا لَهُ فَإِذَا جَلَسَ فِي آخِرِ صَلاَتِهِ تَشَهَّدَ كَذَلِكَ أَيْضًا إِلاَّ أَنَّهُ يُقَدِّمُ التَّشَهُّدَ ثُمَّ يَدْعُو بِمَا بَدَا لَهُ فَإِذَا قَضَى تَشَهُّدَهُ وَأَرَادَ أَنْ يُسَلِّمَ قَالَ السَّلاَمُ عَلَى النَّبِيِّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ‏.‏ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ السَّلاَمُ عَلَيْكُمْ عَنْ يَمِينِهِ ثُمَّ يَرُدُّ عَلَى الإِمَامِ فَإِنْ سَلَّمَ عَلَيْهِ أَحَدٌ عَنْ يَسَارِهِ رَدَّ عَلَيْهِ ‏.‏

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Yahya related to me from Malik from Abd ar-Rahman ibn al-Qasim  
from his father that A'isha, the wife of the Prophet, may Allah bless  
him and grant him peace, used to say in the tashahhud, "Greetings,  
good words, prayers, pure actions belong to Allah. I testify that  
there is no god except Allah, alone without partner, and that Muhammad  
is His slave and His Messenger. Peace be on you, Prophet, and the  
mercy of Allah and His blessings. Peace be on us and on the slaves of  
Allah who are salihun. Peace be upon you."  
  
  
"At-tahiyatu, at-  
tayibatu, as-salawatu, az-zakiyatu lillah. Ash-hadu an la ilaha  
illa'llah, wahdahu la sharika lah wa anna Muhammadan abduhu wa  
rasuluhu. As-salamu alayka ayyuha-n-nabiyyu wa rahmatu-llahi wa  
barakatuhu. As-salamu alayna wa ala ibadi-llahi's-salihin. As-salamu  
alaykum."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا كَانَتْ تَقُولُ إِذَا تَشَهَّدَتِ التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الزَّاكِيَاتُ لِلَّهِ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ‏.‏ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ‏.‏ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ السَّلاَمُ عَلَيْكُمْ ‏.‏

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Yahya related to me from Malik from Yahya ibn Said al-Ansari that  
al-Qasim ibn Muhammad ibn Muhammad told him that A'isha, the wife of  
the prophet, may Allah bless him and grant him peace, used to say in  
the tashahhud, "Greetings, good words, prayers, pure actions belong to  
Allah. I testify that there is no god except Allah, alone without  
partner, and I testify that Muhammad is the slave of Allah and His  
Messenger. Peace be upon you, Prophet, and the mercy of Allah and His  
blessings. Peace be upon us and on the slaves of Allah who are salihun  
. Peace be upon you . "  
  
  
"At-tahiyatu, at-tayibatu, as-  
salawatu, az-zakiyatu lillah. Ash-hadu an la ilaha illa'llah, wahdahu  
la sharika llah wa ash-hadu anna Muhammadan abduhu wa rasuluhu. As-  
salamu alayka ayyuha-n-nabiyyu wa rahmatu-llahi wa barakatuhu. As-  
salamu alayna wa ala ibadi-llahi's-salihin. As-salamu alaykum."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ الأَنْصَارِيِّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، أَنَّهُ أَخْبَرَهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم كَانَتْ تَقُولُ إِذَا تَشَهَّدَتِ التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الزَّاكِيَاتُ لِلَّهِ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ السَّلاَمُ عَلَيْكُمْ ‏.‏

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Yahya related to me from Malik that he asked Ibn Shihab and Nafi,  
the mawla of Ibn Umar, whether a man who joined an imam who had  
already done a raka should say the tashahhud with the imam in the  
second and fourth rakas, even though these were odd for him? They  
said, "He should say tashahhud with him."  
  
  
Malik said, "That  
is the position with us."

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ سَأَلَ ابْنَ شِهَابٍ وَنَافِعًا مَوْلَى ابْنِ عُمَرَ عَنْ رَجُلٍ، دَخَلَ مَعَ الإِمَامِ فِي الصَّلاَةِ وَقَدْ سَبَقَهُ الإِمَامُ بِرَكْعَةٍ أَيَتَشَهَّدُ مَعَهُ فِي الرَّكْعَتَيْنِ وَالأَرْبَعِ وَإِنْ كَانَ ذَلِكَ لَهُ وِتْرًا فَقَالاَ لِيَتَشَهَّدْ مَعَهُ ‏.‏ قَالَ مَالِكٌ وَهُوَ الأَمْرُ عِنْدَنَا ‏.‏

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Yahya related to me from Malik from Muhammad ibn Amr ibn AIqama  
from Malik ibn Abdullah as-Sadi that Abu Hurayra said, "The one who  
raises his head and lowers it before the imam - his forelock is in the  
hand of a shaytan."  
  
  
Malik said, concerning someone who forgot  
and raised his head before the imam in ruku or sujud, "The sunna of  
that is to return to bowing or prostrating and not to wait for the  
imam to come up. What he has done is a mistake, because the Messenger  
of Allah, may Allah bless him and grant him peace, said, 'The imam is  
appointed to be followed as a leader, so do not oppose him.' Abu  
Hurayra said, 'The one who raises his head and lowers it before the  
imam - his forelock is in the hand of a shaytan.' "

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَلْقَمَةَ، عَنْ مَلِيحِ بْنِ عَبْدِ اللَّهِ السَّعْدِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ الَّذِي يَرْفَعُ رَأْسَهُ وَيَخْفِضُهُ قَبْلَ الإِمَامِ فَإِنَّمَا نَاصِيَتُهُ بِيَدِ شَيْطَانٍ ‏.‏

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Yahya related to me from Malik from Ayyub ibn Abi Tamima as-  
Sakhtayani from Muhammad ibn Sirin from Abu Hurayra that the Messenger  
of Allah, may Allah bless him and grant him peace, finished the prayer  
after two rakas and Dhu'l-Yadayn said to him, "Has the prayer been  
shortened or have you forgotten, Messenger of Allah?" The Messenger of  
Allah, may Allah bless him and grant him peace, said, "Has  
Dhu'l-Yadayn spoken the truth?" The people said, "Yes," and the  
Messenger of Allah, may Allah bless him and grant him peace, stood and  
prayed the other two rakas and then said, "Peace be upon you." Then he  
said, "Allah is greater" and went into a sadja as long as his usual  
prostrations or longer. Then he came up and said, "Allah is greater"  
and went into a sajda as long as his usual prostrations or longer and  
then came up.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم انْصَرَفَ مِنَ اثْنَتَيْنِ فَقَالَ لَهُ ذُو الْيَدَيْنِ أَقَصُرَتِ الصَّلاَةُ أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ أَصَدَقَ ذُو الْيَدَيْنِ ‏"‏ ‏.‏ فَقَالَ النَّاسُ نَعَمْ ‏.‏ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَلَّى رَكْعَتَيْنِ أُخْرَيَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ ‏.‏

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Yahya related to me from Malik from Da'ud ibn al-Husayn that Abu  
Sufyan, the mawla of Ibn Abi Ahmad, said that he heard Abu Hurayra  
say, "The Messenger of Allah, may Allah bless him and grant him peace,  
prayed asr and said the taslim after two rakas. Dhu'l-Yadayn stood up  
and said, 'Has the prayer been shortened, Messenger of Allah, or have  
you forgotten?' The Messenger of Allah, may Allah bless him and grant  
him peace, stood up and completed what remained of the prayer, and  
then, remaining sitting after saying the taslim, he made two  
prostrations."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ، مَوْلَى ابْنِ أَبِي أَحْمَدَ أَنَّهُ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم صَلاَةَ الْعَصْرِ فَسَلَّمَ فِي رَكْعَتَيْنِ فَقَامَ ذُو الْيَدَيْنِ فَقَالَ أَقَصُرَتِ الصَّلاَةُ يَا رَسُولَ اللَّهِ أَمْ نَسِيتَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ كُلُّ ذَلِكَ لَمْ يَكُنْ ‏"‏ ‏.‏ فَقَالَ قَدْ كَانَ بَعْضُ ذَلِكَ يَا رَسُولَ اللَّهِ ‏.‏ فَأَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى النَّاسِ فَقَالَ ‏"‏ أَصَدَقَ ذُو الْيَدَيْنِ ‏"‏ ‏.‏ فَقَالُوا نَعَمْ ‏.‏ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَتَمَّ مَا بَقِيَ مِنَ الصَّلاَةِ ثُمَّ سَجَدَ سَجْدَتَيْنِ بَعْدَ التَّسْلِيمِ وَهُوَ جَالِسٌ ‏.‏

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Yahya related to me from Malik from Ibn Shihab that Abu Bakr ibn  
Sulayman ibn Abi Hathma said, "I have heard that the Messenger of  
Allah, may Allah bless him and grant him peace, prayed two rakas of  
one of the two day-ti me prayers, dhuhr or asr, and said the taslim  
after two rakas. Dhu'sh-Shamalayn said to him, 'Has the prayer been  
shortened, Messenger of Allah, or have you forgotten?' The Messenger  
of Allah, may Allah bless him and grant him peace, said, 'The prayer  
has not been shortened and I have not forgotten.' Dhu'shShamalayn  
said, 'It was certainly one of those, Messenger of Allah.' The  
Messenger of Allah, may Allah bless him and grant him peace,  
approached the people and said, 'Has Dh u'sh-Shamalayn spoken the  
truth?' They said, 'Yes, Messenger of Allah,' and the Messenger of  
Allah, may Allah bless him and grant him peace, completed what  
remained of the prayer, and then said, 'Peace be upon you.' "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرِ بْنِ سُلَيْمَانَ بْنِ أَبِي حَثْمَةَ، قَالَ بَلَغَنِي أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَكَعَ رَكْعَتَيْنِ مِنْ إِحْدَى صَلاَتَىِ النَّهَارِ - الظُّهْرِ أَوِ الْعَصْرِ - فَسَلَّمَ مِنَ اثْنَتَيْنِ فَقَالَ لَهُ ذُو الشِّمَالَيْنِ أَقَصُرَتِ الصَّلاَةُ يَا رَسُولَ اللَّهِ أَمْ نَسِيتَ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَا قَصُرَتِ الصَّلاَةُ وَمَا نَسِيتُ ‏"‏ ‏.‏ فَقَالَ ذُو الشِّمَالَيْنِ قَدْ كَانَ بَعْضُ ذَلِكَ يَا رَسُولَ اللَّهِ ‏.‏ فَأَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى النَّاسِ فَقَالَ ‏"‏ أَصَدَقَ ذُو الْيَدَيْنِ ‏"‏ ‏.‏ فَقَالُوا نَعَمْ يَا رَسُولَ اللَّهِ ‏.‏ فَأَتَمَّ رَسُولُ اللَّهِ صلى الله عليه وسلم مَا بَقِيَ مِنَ الصَّلاَةِ ثُمَّ سَلَّمَ ‏.‏

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Yahya related to me from Malik from Ibn Shihab from Said ibn al-  
Musayyab, and from Abu Salama ibn Abd ar-Rahman, the same as that.  
  
  
Malik said, "Every forgetfulness which decreases from the  
prayer, prostrations for it come before the greeting, and every  
forgetfulness which is an addition to the prayer, prostrations for it  
come after the greeting."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، مِثْلَ ذَلِكَ ‏.‏ قَالَ مَالِكٌ كُلُّ سَهْوٍ كَانَ نُقْصَانًا مِنَ الصَّلاَةِ فَإِنَّ سُجُودَهُ قَبْلَ السَّلاَمِ وَكُلُّ سَهْوٍ كَانَ زِيَادَةً فِي الصَّلاَةِ فَإِنَّ سُجُودَهُ بَعْدَ السَّلاَمِ ‏.‏

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Yahya related to me from Malik from Zayd ibn Aslam from Ata ibn  
Yasar that the Messenger of Allah, may Allah bless him and grant him  
peace, said, "If you are uncertain in the prayer and do not know  
whether you have prayed three or four rakas, then pray a raka and make  
two prostrations from the sitting position before the taslim. If the  
raka that you prayed was the fifth, then you make it even by these two  
sajdas, and if it was the fourth, then the two prostrations spite  
Shaytan."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ إِذَا شَكَّ أَحَدُكُمْ فِي صَلاَتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى أَثَلاَثًا أَمْ أَرْبَعًا فَلْيُصَلِّي رَكْعَةً وَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ فَإِنْ كَانَتِ الرَّكْعَةُ الَّتِي صَلَّى خَامِسَةً شَفَعَهَا بِهَاتَيْنِ السَّجْدَتَيْنِ وَإِنْ كَانَتْ رَابِعَةً فَالسَّجْدَتَانِ تَرْغِيمٌ لِلشَّيْطَانِ ‏"‏ ‏.‏

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Yahya related to me from Malik from Umar ibn Muhammad ibn Zayd  
from Salim ibn Abdullah that Abdullah ibn Umar used to say, "If you  
are uncertain in the prayer, estimate what you think you have  
forgotten of the prayer and repeat it, then do the two sajdas of  
forgetfulness from the sitting position."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عُمَرَ بْنِ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يَقُولُ إِذَا شَكَّ أَحَدُكُمْ فِي صَلاَتِهِ فَلْيَتَوَخَّ الَّذِي يَظُنُّ أَنَّهُ نَسِيَ مِنْ صَلاَتِهِ فَلْيُصَلِّهِ ثُمَّ لِيَسْجُدْ سَجْدَتَىِ السَّهْوِ وَهُوَ جَالِسٌ ‏.‏

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Yahya related to me from Malik from Afif ibn Amr as-Sahmi that  
Ata ibn Yasar said, "I asked Abdullah ibn Amr ibn al-As and Kab al  
Ahbar about someone who was uncertain in his prayer, and did not know  
whether he had prayed three or four rakas. Both of them said, 'He  
should pray another raka and then do two sajdas from the sitting  
position.' "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَفِيفِ بْنِ عَمْرٍو السَّهْمِيِّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، أَنَّهُ قَالَ سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ وَكَعْبَ الأَحْبَارِ عَنِ الَّذِي، يَشُكُّ فِي صَلاَتِهِ فَلاَ يَدْرِي كَمْ صَلَّى أَثَلاَثًا أَمْ أَرْبَعًا فَكِلاَهُمَا قَالَ لِيُصَلِّي رَكْعَةً أُخْرَى ثُمَّ لِيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar,  
when questioned about forgetfulness in the prayer, said, "If you think  
that you have forgotten part of the prayer, then pray it."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ إِذَا سُئِلَ عَنِ النِّسْيَانِ، فِي الصَّلاَةِ قَالَ لِيَتَوَخَّ أَحَدُكُمُ الَّذِي يَظُنُّ أَنَّهُ نَسِيَ مِنْ صَلاَتِهِ فَلْيُصَلِّهِ ‏.‏

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Yahya related to me from Malik from Ibn Shihab from al-Araj that  
Abdullah ibn Buhayna said, "The Messenger of Allah, may Allah bless  
him and grant him peace, prayed two rakas with us and then stood  
without sitting and the people stood with him. When he had finished  
the prayerand we had seen him say the taslim, he said 'Allah is  
greater' and did two sajdas from the sitting position and then said  
the taslim again."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنِ الأَعْرَجِ، عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ، أَنَّهُ قَالَ صَلَّى لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم رَكْعَتَيْنِ ثُمَّ قَامَ فَلَمْ يَجْلِسْ فَقَامَ النَّاسُ مَعَهُ فَلَمَّا قَضَى صَلاَتَهُ وَنَظَرْنَا تَسْلِيمَهُ كَبَّرَ ثُمَّ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ ثُمَّ سَلَّمَ ‏.‏

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Yahya related to me from Malik from Yahya ibn Said from Abd ar-  
Rahman ibn Hurmuz that Abdullah ibn Buhayna said, "The Messengerof  
Allah, may Allah bless him and grant him peace, prayed dhuhr with us  
and he stood straight up after two rakas without sitting. When he had  
finished the prayer, he did two sajdas and then said the taslim after  
that."  
  
  
Malik said, concerning someone who forgot in his  
prayer and stood up after he had completed four rakas and recited and  
then went into ruku and then, when he raised his head from ruku,  
remembered that he had already completed (his prayer), "He returns to  
a sitting position and does not do any sajda. If he has already done  
one sajda I do not think he should do the other. Then when his prayer  
is finished he does two sajdas from the sitting position after saying  
the taslim."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ، عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ، أَنَّهُ قَالَ صَلَّى لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم الظُّهْرَ فَقَامَ فِي اثْنَتَيْنِ وَلَمْ يَجْلِسْ فِيهِمَا فَلَمَّا قَضَى صَلاَتَهُ سَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ بَعْدَ ذَلِكَ ‏.‏

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Yahya related to me from Malik from AIqama ibn Abi AIqama from  
his mother that A'isha, the wife of the Prophet, may Allah bless him  
and grant him peace, said, "Abu Jahm ibn Hudhayfa gave the Messenger  
of Allah, may Allah bless him and grant him peace, a fine striped  
garment from Syria and he did the prayer in it. When he had finished  
he said, 'Give this garment back to Abu Jahm. I lookedat its stripes  
in the prayer and they almost distracted me.' "

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ، عَنْ أُمِّهِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ أَهْدَى أَبُو جَهْمِ بْنُ حُذَيْفَةَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم خَمِيصَةً شَامِيَّةً لَهَا عَلَمٌ فَشَهِدَ فِيهَا الصَّلاَةَ فَلَمَّا انْصَرَفَ قَالَ ‏  
"‏ رُدِّي هَذِهِ الْخَمِيصَةَ إِلَى أَبِي جَهْمٍ فَإِنِّي نَظَرْتُ إِلَى عَلَمِهَا فِي الصَّلاَةِ فَكَادَ يَفْتِنُنِي ‏"‏ ‏.‏

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Malik related to me from Hisham ibn Urwa from his father that the  
Messenger of Allah, may Allah bless him and grant him peace, wore a  
fine striped garment f rom Syria, and then gave it to Abu Jahm and  
took a plain, rough, garment in return. Abu Jahm asked, "Messenger of  
Allah! Why?" He said, "I looked at its stripes in the prayer."

وَحَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَبِسَ خَمِيصَةً شَامِيَّةً لَهَا عَلَمٌ ثُمَّ أَعْطَاهَا أَبَا جَهْمٍ وَأَخَذَ مِنْ أَبِي جَهْمٍ أَنْبِجَانِيَّةً لَهُ فَقَالَ يَا رَسُولَ اللَّهِ وَلِمَ فَقَالَ ‏  
"‏ إِنِّي نَظَرْتُ إِلَى عَلَمِهَا فِي الصَّلاَةِ ‏"‏ ‏.‏

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Malik related to me from Abdullah ibn Abi Bakr that Abu Talha al-  
Ansari was praying in his garden when a wild pigeon flew in and began  
to fly to and fro trying to find a way out. The sight was pleasing to  
him and he let his eyes follow the bird for a time and then he went  
back to his prayer but could not remember how much he had prayed. He  
said, "A trial has befallen me in this property of mine." So he came  
to the Messenger of Allah, may Allah bless him and grant him peace,  
and mentioned the trial that had happened to him in his garden and  
said, "Messenger of Allah, it is a sadaqa for Allah, so dispose of it  
wherever you wish."

وَحَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، أَنَّ أَبَا طَلْحَةَ الأَنْصَارِيَّ، كَانَ يُصَلِّي فِي حَائِطِهِ فَطَارَ دُبْسِيٌّ فَطَفِقَ يَتَرَدَّدُ يَلْتَمِسُ مَخْرَجًا فَأَعْجَبَهُ ذَلِكَ فَجَعَلَ يُتْبِعُهُ بَصَرَهُ سَاعَةً ثُمَّ رَجَعَ إِلَى صَلاَتِهِ فَإِذَا هُوَ لاَ يَدْرِي كَمْ صَلَّى فَقَالَ لَقَدْ أَصَابَتْنِي فِي مَالِي هَذَا فِتْنَةٌ ‏.‏ فَجَاءَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ لَهُ الَّذِي أَصَابَهُ فِي حَائِطِهِ مِنَ الْفِتْنَةِ وَقَالَ يَا رَسُولَ اللَّهِ هُوَ صَدَقَةٌ لِلَّهِ فَضَعْهُ حَيْثُ شِئْتَ ‏.‏

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Yahya related to me from Malik from Abdullah ibn Abi Bakr that a  
man from the Ansar was praying in a garden of his in Quff, one of the  
valleys of Madina, during the date season and the palms' branches were  
weighed down with fruit on all sides. He looked at them and what he  
saw of their fruits amazed him. Then he went back to his prayer and he  
did not know how much he had prayed. He said, "A trial has befallen me  
in this property of mine." So he went toUthman ibn Affan, who was the  
khalifa at the time, and mentioned it to him and said, "It is sadaqa,  
so give it away in the paths of good." Uthman ibn Affan sold it for  
fifty thousand and so that property became known as the Fifty.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، أَنَّ رَجُلاً، مِنَ الأَنْصَارِ كَانَ يُصَلِّي فِي حَائِطٍ لَهُ بِالْقُفِّ - وَادٍ مِنْ أَوْدِيَةِ الْمَدِينَةِ - فِي زَمَانِ الثَّمَرِ وَالنَّخْلُ قَدْ ذُلِّلَتْ فَهِيَ مُطَوَّقَةٌ بِثَمَرِهَا فَنَظَرَ إِلَيْهَا فَأَعْجَبَهُ مَا رَأَى مِنْ ثَمَرِهَا ثُمَّ رَجَعَ إِلَى صَلاَتِهِ فَإِذَا هُوَ لاَ يَدْرِي كَمْ صَلَّى فَقَالَ لَقَدْ أَصَابَتْنِي فِي مَالِي هَذَا فِتْنَةٌ ‏.‏ فَجَاءَ عُثْمَانَ بْنَ عَفَّانَ - وَهُوَ يَوْمَئِذٍ خَلِيفَةٌ - فَذَكَرَ لَهُ ذَلِكَ وَقَالَ هُوَ صَدَقَةٌ فَاجْعَلْهُ فِي سُبُلِ الْخَيْرِ ‏.‏ فَبَاعَهُ عُثْمَانُ بْنُ عَفَّانَ بِخَمْسِينَ أَلْفًا فَسُمِّيَ ذَلِكَ الْمَالُ الْخَمْسِينَ ‏.‏

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