

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(١١) بَابُ أَذَانَ الْأَعْمَى إِذَا كَانَ لَهُ مَنْ يُخْبِرُهُ

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

(١٢) بَابُ الْأَذَانِ بَعْدَ الْفَجْرِ

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

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

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

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

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

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

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

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

(١٣) بَابُ الْأَذَانِ قَبْلَ الْفَجْرِ

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

٦٢٢، ٦٢٣ - حَدَّثَنِي إِسْحَاقُ

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

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

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

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

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

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

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

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

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

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

(١٥) بَابٌ مِّنِ انْتِظَارِ الْإِقَامَةِ

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

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

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

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

(١٦) بَابٌ: بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ  
لِمَنْ شَاءَ

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

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

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

(١٧) بَابٌ مِّنْ قَالَ: لِيُؤَدِّنَ فِي السَّفَرِ  
مُؤَدِّنٌ وَاحِدٌ

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

٦٢٨ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ

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

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

٦٠٠٨، ٧٢٤٦]

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

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

(١٨) بَابُ الْأَذَانِ لِلْمَسَافِرِينَ إِذَا كَانُوا جَمَاعَةً وَالْإِقَامَةَ، وَكَذَلِكَ بِعَرَفَةَ وَجَمْعٍ،

وَقَوْلِ الْمُؤَدِّئِ: الصَّلَاةُ فِي الرَّحَالِ؛ فِي اللَّيْلَةِ الْبَارِدَةِ أَوْ الْمَطِيرَةِ.

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

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

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

٦٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ

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

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

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

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

[راجع: ٦٢٨]

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

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

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

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

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

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

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

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

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

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

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

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

(٢٠) بَابُ قَوْلِ الرَّجُلِ: فَاتَتْنَا الصَّلَاةُ،

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

وَكَرِهَ ابْنُ سِيرِينَ أَنْ يَقُولَ: فَاتَتْنَا

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

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

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

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

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

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

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

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

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

[انظر: ٩٠٨]

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

(٢٢) بَابُ: مَتَى يَقُومُ النَّاسُ إِذَا

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

رَأُوا الْإِمَامَ عِنْدَ الْإِقَامَةِ؟

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

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

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

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

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

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

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

(٢٤) بَابٌ هَلْ يَخْرُجُ مِنَ الْمَسْجِدِ لِعَلَّةٍ؟

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

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

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