

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

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

[٧١٩٠

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

(٤٩) بَابُ إِذَا اسْتَوَوْا فِي الْقِرَاءَةِ فَلْيُؤَمَّهُمْ أَكْبَرُهُمْ

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

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

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

(٥٠) بَابُ إِذَا زَارَ الْإِمَامُ قَوْمًا فَأَمَّهُمْ

686. Narrated Itbān bin Mālik Al-Anṣārī

٦٨٦ - حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ

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

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

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

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

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

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

[راجع: ٤٢٤]

(٥١) بَابُ: إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ،

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

٦٨٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ

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

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

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

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

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

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

[راجع: ١٩٨]

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

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

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

فَصَلُّوا جُلُوسًا. [انظر: ١١١٣،

١٢٣٦، ٥٦٥٨]

689. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ :

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

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

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

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

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

٦٨٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ

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

(٥٢) بَابُ: مَتَى يَسْجُدُ مَنْ خَلْفَ الْإِمَامِ؟

قَالَ أَنَسٌ: فَإِذَا سَجَدَ فَاسْجُدُوا.

٦٩٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا

يَحْيَى بْنُ سَعِيدٍ عَنِ سُفْيَانَ قَالَ:

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

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

[٨١١، ٧٤٧]

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

(٥٣) بَابُ إِثْمِ مَنْ رَفَعَ رَأْسَهُ قَبْلَ الْإِمَامِ

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

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

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

(٥٤) بَابُ إِمَامَةِ الْعَبْدِ وَالْمَوْلَى،

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

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

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

٦٩٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ

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

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

[انظر: ٧١٧٥]

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

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

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

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

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

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

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

(٥٦) بَابُ إِمَامَةِ الْمَفْتُونِ وَالْمُبْتَدِعِ،

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

وَقَالَ الْحَسَنُ: صَلَّى وَعَلَيْهِ بِدْعَتُهُ.

695. Narrated 'Ubaid-Ullāh bin Adī bin Khīyār : I went to 'Uthmān bin 'Affān رَضِيَ اللهُ

٦٩٥ - قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ

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

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

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

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

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

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

[راجع: ٦٩٣]

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

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

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

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

[راجع: 117]

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

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

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

٦٩٨ - حَدَّثَنَا أَحْمَدُ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنَا عَمْرُو عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ مَخْرَمَةَ بِنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَمْتُ عِنْدَ مَيْمُونَةَ وَالنَّبِيِّ ﷺ عِنْدَهَا تِلْكَ اللَّيْلَةَ فَتَوَضَّأُ ثُمَّ قَامَ يُصَلِّي فَمُتُّ عَنْ يَسَارِهِ فَأَخَذَنِي فَجَعَلَنِي عَنْ يَمِينِهِ فَصَلَّى ثَلَاثَ عَشْرَةَ رَكَعَةً، ثُمَّ نَامَ حَتَّى نَفَخَ وَكَانَ إِذَا نَامَ نَفَخَ ثُمَّ أَنَا هُوَ الْمُؤَدِّنُ فَخَرَجَ فَصَلَّى وَلَمْ يَتَوَضَّأُ. قَالَ عَمْرُو: فَحَدَّثْتُ بِهِ بُكَيْرًا فَقَالَ: حَدَّثَنِي كُرَيْبٌ بِذَلِكَ. [راجع: 117]

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

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

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

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

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

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

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

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

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

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

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

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

(٦١) بَابُ تَخْفِيفِ الْإِمَامِ فِي الْقِيَامِ
وِاتِمَامِ الرُّكُوعِ وَالسُّجُودِ

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