

702. Narrated Abū Mas'ūd: A man came and said, "O Allāh's Messenger! By Allāh, I keep away from the (early) morning prayer (*Fajr* prayer) only because so-and-so prolongs the *Salāt* (prayer) when he leads us in it." The narrator said, "I never saw Allāh's Messenger more furious in giving advice than he was at that time. He then said, "Some of you make people dislike good deeds (the *Salāt*). So, whoever among you leads the people in *Salāt* should shorten it because among them are the weak, the old and the one who is in a state that requires urgent relief."

(62) CHAPTER. When offering *Salāt* (prayer) alone, one can prolong the *Salāt* as much as one wishes.

703. Narrated Abū Hurairah: Allāh's Messenger said, "If anyone of you leads the people in the *Salāt* (prayer), he should shorten it, for amongst them are the weak, the sick and the old; and if anyone among you offer prayers alone then he may prolong (the prayer) as much as he wishes."

(63) CHAPTER. Complaining against one's *Imām* if he prolongs the prayer.

Abū Usaid said, "O my son! You have prolonged the prayer."

704. Narrated Abū Mas'ūd: A man came and said, "O Allāh's Messenger! I keep away from the early morning prayer (*Fajr* prayer) because so-and-so (*Imām*) prolongs it too much." Allāh's Messenger became furious and I had never seen him more furious than he was on that day. The Prophet said, "O people! Some of you

٧٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا رُهْبَرٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: سَمِعْتُ فَيْسَاسَ قَالَ: أَخْبَرَنِي أَبُو مَسْعُودٍ: أَنَّ رَجُلًا قَالَ: وَاللَّهِ يَا رَسُولَ اللَّهِ إِنِّي لَا تَأْخُرُ عَنْ صَلَاةِ النَّدَاءِ مِنْ أَجْلِ فُلَانٍ مَا يُطِيلُ بِنَا، فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي مَوْعِظَةٍ أَشَدَّ عَصْبَانًا مِنْهُ يَوْمَئِذٍ ثُمَّ قَالَ: إِنَّ مِنْكُمْ مُنْتَرِينَ، فَإِنْ كُمْ مَا صَلَى بِالنَّاسِ فَلَيُحَقَّقَ فَإِنَّ فِيهِمُ الْضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ». [راجع: ٩٠] (٦٢) بَابٌ: إِذَا صَلَى لِنَفْسِهِ فَلَيُطْوَلَ مَا شَاءَ

٧٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا صَلَى أَحَدُكُمْ لِلنَّاسِ فَلَيُحَقَّقَ فَإِنَّ مِنْهُمُ الْضَّعِيفَ وَالسَّقِيمَ وَالْكَبِيرَ. وَإِذَا صَلَى أَحَدُكُمْ لِنَفْسِهِ فَلَيُطْوَلَ مَا شَاءَ». (٦٣) بَابٌ مَنْ شَكَا إِمامَهُ إِذَا طَوَّلَ، وَقَالَ أَبُو أَسِيدٍ: طَوَّلَ بِنَا يَا بُنَيَّ.

٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفِيَّانُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ فَيْسَاسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ إِنِّي لَا تَأْخُرُ عَنِ الصَّلَاةِ فِي

make others hate or dislike the good deeds [e.g., the *Salāt* (prayers etc.)] so whoever becomes an *Imām* he should shorten (the prayer), as behind him are the weak, the old and the one who is in a state that requires urgent relief.

الفَجْرِ مِمَّا يُطِيلُ بِنَا فُلَانٌ فِيهَا،
فَعَضِيبَ رَسُولُ اللهِ ﷺ، مَا رَأَيْتُهُ
عَضِيبَ فِي مَوْضِعٍ كَانَ أَشَدَّ غَصْبًا مِنْهُ
يَوْمَئِذٍ. ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ، إِنَّ
مِنْكُمْ مُنَفِّرِينَ. فَمَنْ أَمَّ النَّاسَ
فَلَيَجْوَزُ، فَإِنَّ حَلْفَةَ الْضَّعِيفِ وَالْكَبِيرِ
وَذَا الْحَاجَةِ». [راجع: ٩٠]

705. Narrated Jābir bin ‘Abdullāh Al-Anṣārī: زَيَّبَ اللَّهُ عَنْهُمَا Once a man was driving two *Nādiha* (camels used for agricultural purposes) and night had fallen. He found Mu‘ādh offering *Salāt* (prayers) so he made his camel kneel and joined Mu‘ādh in *Salāt*. The latter recited *Sūrat Al-Baqarah* or *Sūrat An-Nisā*, (so) the man left the *Salāt* and went away. When he came to know that Mu‘ādh had criticised him, he went to the Prophet ﷺ and complained against Mu‘ādh. The Prophet ﷺ said thrice, “O Mu‘ādh! Are you putting the people to trial? It would have been better if you had recited *Sabbiḥ Isma Rabbikal-a’lā* (*Sūrah 87*), *Wash-Shamsi waḍu-hāhā* (*Sūrah 91*), or *Wal-laili Idhā yaghshā* (*Sūrah 92*)”, for the old, the weak and the one who is in a state that requires urgent relief offers *Salāt* behind you.”

Jābir said that Mu‘ādh recited *Sūrat Al-Baqarah* in the ‘*Ishā*’ prayer.

٧٠٥ - حَدَّثَنَا آدُمُ بْنُ أَبِي إِيَاسٍ
قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا
مُحَارِبُ ابْنُ دَثَارٍ قَالَ: سَمِعْتُ جَابِرَ
بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ قَالَ: أَفْلَلَ
رَجُلٌ بِنَاضِحَيْنِ وَقَدْ جَنَحَ اللَّيلُ فَوَافَقَ
مَعَاذًا يُصْلِي، فَبَرَّكَ نَاضِحَهُ وَأَفْلَلَ إِلَى
مَعَاذٍ فَقَرَأَ بِسُورَةِ الْبَقَرَةِ أَوِ النِّسَاءِ
فَانْطَلَقَ الرَّجُلُ، وَبَلَغَهُ أَنَّ مَعَاذًا نَالَ
مِنْهُ، فَأَتَى النَّبِيَّ ﷺ فَشَكَا إِلَيْهِ مَعَاذًا
فَقَالَ النَّبِيُّ ﷺ: «يَا مَعَاذُ، أَفَتَأْنَ
أَنْتَ؟ أَوْ أَفَاتُنْ أَنْتَ؟» ثَلَاثَ مَرَاتٍ.
فَلَوْلَا صَلَيْتَ بِهِ: سَبِّحْ اسْمَ رَبِّكَ
الْأَعْلَى، وَالشَّمْسَ وَضُحَاهَا، وَاللَّيلَ
إِذَا يَغْشَى، فَإِنَّهُ يُصْلِي وَرَاءَكَ الْكَبِيرُ
وَالْضَّعِيفُ وَذُو الْحَاجَةِ»، أَخْسِبَ
هَذَا الْحَدِيثَ. تَابَعَهُ سَعِيدُ بْنُ مَسْرُوقٍ
وَمَسْعُرُ وَالشَّيْبَانِيُّ. قَالَ عَمْرُو، وَعُبَيْدُ
اللَّهِ بْنُ مِقْسَمَ، وَأَبُو الرَّبِّيرِ عَنْ
جَابِرٍ: قَرَأَ مَعَاذًا فِي العَشَاءِ بِالْبَقَرَةِ،
وَتَابَعَهُ الْأَعْمَشُ عَنْ مُحَارِبٍ.

[راجع: ٧٠٠]

(64) CHAPTER. The shortening and perfection of the prayer (by the *Imām*).

706. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ used to offer a short *Salāt* (prayer) (in congregation) but used to offer it in a perfect manner.

(65) CHAPTER. Whoever cuts short *As-Salāt* (the prayer) on hearing the cries of a child.

707. Narrated ‘Abdullāh bin ‘Abī Qatādā : My father said, “The Prophet ﷺ said, ‘When I stand for *As-Salāt* (the prayer), I intend to prolong it but on hearing the cries of a child, I cut it short, as I dislike to trouble the child’s mother’.”

708. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ I never offered prayers behind any *Imām* a *Salāt* (prayer) lighter and more perfect than that behind the Prophet ﷺ ; and he used to cut it short whenever he heard the cries of a child lest he should put the child’s mother to trial.

709. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “When I start *As-Salāt* (the prayer) I intend to prolong it, but on

(٦٤) بَابُ الإِبْجَازِ فِي الصَّلَاةِ وَإِكْمَالِهَا

٧٠٦ - حَدَّثَنَا أَبُو مَعْمَرْ قَالَ: حَدَّثَنَا عَبْدُ التَّوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الرَّزِيزِ عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُوجِّرُ الصَّلَاةَ وَيُكَمِّلُهَا .

(٦٥) بَابُ مَنْ أَخْفَى الصَّلَاةَ عِنْ بُكَاءِ الصَّرِيْعِ

٧٠٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي فَتَادَةَ عَنْ أَبِيهِ أَبِي فَتَادَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنِّي لَا فُؤُمُ فِي الصَّلَاةِ أُرِيدُ أَنْ أُطْلُوَ فِيهَا فَأَسْمَعَ بُكَاءَ الصَّرِيْعِ فَأَتَجَوَّزُ فِي صَلَاتِي كَرَاهِيَّةَ أَنْ أَشْقَى عَلَى أُمِّهِ». تابَعَهُ شِرْوُبُ بْنُ بَكْرٍ، وَابْنُ الْمُبَارَكِ وَبَقِيَّةُ عَنِ الْأَوْزَاعِيِّ . [انظر: ٨٨٨]

٧٠٨ - حَدَّثَنَا خَالِدُ بْنُ مَحْلِدٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بَلَالٍ قَالَ: حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: مَا صَلَيْتُ وَرَأَيْتُ إِمامَ قُصُّ أَخْفَى صَلَاةً وَلَا أَتَمَّ مِنِ النَّبِيِّ ﷺ وَإِنْ كَانَ لَيُسْمِعُ بُكَاءَ الصَّرِيْعِ فَيُخَفَّفُ مَخَافَةَ أَنْ تُقْتَلَ أُمُّهُ .

٧٠٩ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ رُزِيعٍ قَالَ:

hearing the cries of a child, I cut short the *Salāt* (prayer) because I know that the cries of the child will incite its mother's passions."

حدَثَنَا سَعِيدٌ قَالَ: حَدَثَنَا قَتَادَةُ أَنَّ أَنْسَ بْنَ مَالِكٍ حَدَّثَهُ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: إِنِّي لَا دُخُلُ فِي الصَّلَاةِ وَأَنَا أُرِيدُ إِطَالَتَهَا فَأَسْمَعُ بُكَاءَ الصَّبَّيِ فَأَتَجْوَرُ فِي صَلَاتِي مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكَائِهِ.

[انظر: ٧١٠]

710. Narrated Anas bin Mālik رضي الله عنه said, "Whenever I start *As-Salāt* (the prayer) I intend to prolong it, but on hearing the cries of a child, I cut it short because I know that the cries of the child will incite its mother's passions."

٧١٠ - حدَثَنَا مُحَمَّدُ بْنُ شَارِقَةَ قَالَ: حدَثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنْسٍ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: إِنِّي لَا دُخُلُ فِي الصَّلَاةِ فَأُرِيدُ إِطَالَتَهَا فَأَسْمَعُ بُكَاءَ الصَّبَّيِ فَأَتَجْوَرُ مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكَائِهِ». وَقَالَ مُوسَى: حدَثَنَا أَبْنُ أَبِي قَالَ: حدَثَنَا قَتَادَةَ قَالَ: حدَثَنَا أَنْسُ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[راجع: ٧٠٩]

(66) CHAPTER. If one offers *Salāt* (prayer) and then leads the people in *Salāt*.

٦٦) بَابٌ: إِذَا صَلَّى ثُمَّ أَمَّ قَوْمًا

711. Narrated Jābir bin 'Abdullāh رضي الله عنه: Mu'ādh used to offer *Salāt* (prayer) with the Prophet ﷺ and then go and lead his people (tribe) in the *Salāt*.

٧١١ - حدَثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَأَبُو التَّعْمَانَ قَالَا: حدَثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُوبَ، عَنْ عَمْرُو بْنِ دِينَارٍ. عَنْ جَابِرٍ قَالَ: كَانَ مَعَادُ يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يَأْتِي فَوْمَهُ فَيُصَلِّي بِهِمْ. [راجع: ٧٠٠]

(67) CHAPTER. One who repeats the *Takbīr* (*Allāhu Akbar*) of the *Imām* so that the people may hear it.

٦٧) بَابُ مَنْ أَسْمَعَ النَّاسَ تَكْبِيرَ الْإِمَامِ

712. Narrated 'Āishah رضي الله عنها: When the Prophet ﷺ became ill in his fatal illness,

حدَثَنَا مُسَدَّدٌ قَالَ: حدَثَنَا

someone came to inform him about *As-Salāt* (the prayer), and the Prophet ﷺ told him to tell Abū Bakr to lead the people in the *Salāt* (prayer). I said, “Abū Bakr is a soft-hearted man and if he stands for the *Salāt* in your place, he would weep and would not be able to recite (the Qur’ān).” The Prophet ﷺ said, “Tell Abū Bakr to lead the *Salāt*.” I said the same as before. He ﷺ (repeated the same order and) on the third or the fourth time he said, “You (women) are the companions of Yūsuf (Joseph). Tell Abū Bakr to lead the *Salāt*.” So Abū Bakr led the *Salāt* and meanwhile the Prophet ﷺ felt better and came out with the help of two men; as if I see him just now dragging his feet on the ground. When Abū Bakr saw him, he tried to retreat but the Prophet ﷺ beckoned him to carry on. Abū Bakr retreated a bit and the Prophet ﷺ sat on his (left) side. Abū Bakr was repeating the *Takbīr* (*Allāhu Akbar*) of Allāh’s Messenger for the people to hear.

عَبْدُ اللَّهِ بْنُ دَاؤِدَ قَالَ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا مَرَضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَضَهُ الَّذِي مَاتَ فِيهِ أَتَاهُ يُؤْذِنُهُ بِالصَّلَاةِ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصْلِلْ بِالنَّاسِ». قُلْتُ: إِنْ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، إِنْ يَقُولْ مَقَامَكَ يَبْكِ فَلَا يَقْدِرُ عَلَى الْقِرَاءَةِ. قَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصْلِلْ». قُلْتُ: مُثْلُهُ، فَقَالَ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ: «إِنَّكُنَّ صَوَاحِبَ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصْلِلْ». فَصَلَّى وَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُهَادِي بَيْنَ رَجُلَيْنِ كَانَيْنِ أَنْظَرُ إِلَيْهِ يَخْطُطُ بِرِجْلِيهِ الْأَرْضَ، فَلَمَّا رَأَهُ أَبُو بَكْرٍ ذَهَبَ يَتَأَخَّرُ فَأَشَارَ إِلَيْهِ أَنْ صَلَّ، فَتَأَخَّرَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَقَعَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جَنْبِهِ وَأَبُو بَكْرٍ يُسْمِعُ النَّاسَ التَّكْبِيرَ. تَابَعَهُ مُحَاذِرٌ عَنِ الْأَعْمَشِ.

[راجع: ١٩٨]

(٦٨) بَابُ الرَّجُلِ يَأْتِمُ بِالإِمَامِ
وَيَأْتِمُ النَّاسَ بِالْمَأْمُومِ،

وَيُدْكِرُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، «إِنْتُمْ بِي
وَلِيَأْتِمَ بِكُمْ مَنْ بَعْدَكُمْ».

٧١٣ - حَدَّثَنِي قُبَيْلَةُ قَالَ: حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا ثَلَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤْذِنُهُ بِالصَّلَاةِ. قَالَ: «مُرُوا أَبَا

(68) CHAPTER. If a person follows the *Imām* and the others follow that person (then it is all right).

The Prophet ﷺ said, “You should follow me and the people behind you should follow you (in the prayers).”

713. Narrated ‘Aishah: When Allāh’s Messenger ﷺ became seriously ill, Bilāl came to inform him about *Salāt* (prayer). He ﷺ said, “Tell Abū Bakr to lead the people in the *Salāt*.” I said, “O Allāh’s Messenger! Abū Bakr is a soft-hearted man and if he stands in your place, he would not be able to make the people hear

him. Will you order 'Umar (to lead the *Salāt*)?" The Prophet ﷺ said, "Tell Abū Bakr to lead the people in the *Salāt*." Then I said to Ḥafṣa, "Tell him, Abū Bakr is a soft-hearted man and if he stands in his place, he would not be able to make the people hear him. Would you order 'Umar to lead the *Salāt* (prayer)?" Ḥafṣa did so. The Prophet ﷺ said, "Indeed you (women) are the companions of ʻusuf (Joseph). Tell Abū Bakr to lead the people in the *Salāt* (prayer)." So Abū Bakr stood for the *Salāt* (prayer). In the meantime Allāh's Messenger ﷺ felt better and came out with the help of two persons; and both of his legs were dragging on the ground till he entered the mosque. When Abū Bakr heard him coming, he tried to retreat but Allāh's Messenger ﷺ beckoned him (to carry on). So, the Prophet ﷺ came and sat by the left side of Abu Bakr. Abū Bakr was offering *Salāt* (prayer) while standing and Allāh's Messenger was leading the *Salāt* (prayer) while sitting. Abū Bakr was following the Prophet ﷺ and the people were following Abū Bakr [in the *Salāt* (prayer)].

بَكْرٌ يُصْلِي بِالنَّاسِ». فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، وَإِنَّهُ مَتَى مَا يَقُولُ مَقَامُكَ لَا يُسْعِي النَّاسَ، فَلَوْ أَمْرَتَ عُمَرَ. فَقَالَ: «مُرُوا أَبَا بَكْرٍ أَنْ يُصْلِي بِالنَّاسِ»، فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ. وَإِنَّهُ مَتَى يَقُولُ مَقَامُكَ لَمْ يُسْعِي النَّاسَ فَلَوْ أَمْرَتَ عُمَرَ. فَقَالَ: «إِنْكُنَّ لِأَنْثَنَ صَوَاحِبِ يُوسُفَ، مُرُوا أَبَا بَكْرٍ أَنْ يُصْلِي بِالنَّاسِ». فَلَمَّا دَخَلَ فِي الصَّلَاةِ وَجَدَ رَسُولُ اللَّهِ ﷺ فِي نَفْسِهِ خَفَّةً فَقَامَ يُهادِي بَيْنَ رَجُلَيْنِ وَرِجْلَاهُ تَعْظَلَانِ فِي الْأَرْضِ حَتَّى دَخَلَ الْمَسْجِدَ، فَلَمَّا سَمِعَ أَبُو بَكْرٍ جَسَّهُ ذَهَبَ أَبُو بَكْرٍ يَتَأَخَّرُ فَأَوْمًا إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَجَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ، فَكَانَ أَبُو بَكْرٍ يُصْلِي قَائِمًا. وَكَانَ رَسُولُ اللَّهِ ﷺ يُصْلِي قَاعِدًا، يَتَبَدَّي أَبُو بَكْرٍ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ. وَالنَّاسُ يَقْتَدُونَ بِصَلَاةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ. (راجع: ١٩٨)

(٦٩) بَابٌ: هَلْ يَأْخُذُ الْإِمَامُ - إِذَا شَكَ - بِقَوْلِ النَّاسِ؟

٧١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكِ بْنِ أَنَسِ، عَنْ أَبِي بَكْرٍ تَوْيِيمَةَ السَّخْتَيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ:

(69) CHAPTER. Can the *Imām* depend on the people's saying if he is in doubt (about a certain matter)?

714. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Once Allāh's Messenger ﷺ offered two *Rakʻā* (instead of four) and finished his prayer. Dhul-Yadain asked him whether the (number of *Rakʻā* in the) *Salāt* has been reduced or he had forgotten? Allāh's Messenger ﷺ asked

the people whether *Dhul-Yadain* was telling the truth. The people replied in the affirmative. Then Allāh's Messenger ﷺ stood up, offered the remaining two *Rak'ā* and then finished his *Salāt* with *Taslīm* and then said 'Allāhu Akbar' and performed two prostrations (of *Sahw*) like ordinary prostrations or a bit longer.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْصَرَفَ مِنِ الْشَّتَّانِ،
فَقَالَ لَهُ دُوَيْدَيْنُ: أَصْرَرَتِ الصَّلَاةَ
أُمَّ سَبِيلَتْ يَا رَسُولَ اللَّهِ؟ فَقَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَصَدَقَ دُوَيْدَيْنَ؟ فَقَالَ
النَّاسُ: نَعَمْ، فَقَامَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى الشَّتَّانَ أُخْرَيَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَرَ
فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ.

[راجع: ٤٨٢]

715. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ offered two *Rak'ā* of *Zuhr* prayer (instead of four) and he was told that he had offered two *Rak'ā* only. Then he offered two more *Rak'ā* and finished them with the *Taslīm* followed by two prostrations (of *Sahw*).

٧١٥ - حَدَّثَنَا أَبُو الْوَلِيدَ قَالَ:
حَدَّثَنَا شَعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ،
عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ:
صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطَّهْرَ رَكْعَتَيْنِ.
فَقَبِيلَ: صَلَّيْتَ رَكْعَتَيْنِ، فَصَلَّى رَكْعَتَيْنِ
ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْنِ.

[راجع: ٤٨٢]

(٧٠) بَابٌ: إِذَا بَكَى الْإِمَامُ فِي
الصَّلَاةِ،

وَقَالَ عَبْدُ اللَّهِ بْنُ شَدَادٍ: سَمِعْتُ
شَيْحَ عُمَرَ وَأَنَا فِي أَخْرِ الصَّفَوفِ
فَقَرَأَ إِنَّا أَشْكُونَا بَيْنَ وَحْزِنٍ إِلَى
اللَّهِ [يوسف: ٨٦].

(70) CHAPTER. If the *Imām* weeps in *As-Salāt* (the prayers) (will his *Salāt* be valid)?

'Abdullāh bin Shaddād said, "I heard 'Umar weeping while I was in the last row and 'Umar was reciting: '...I only complain of my grief and sorrow to Allāh...' " (V.12:86)

٧١٦ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ هِشَامِ بْنِ
عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ
الْمُؤْمِنِينَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَرَضَ: مُرُوا أَبَا بَكْرٍ يُصَلِّي
بِالنَّاسِ. قَالَتْ عَائِشَةُ: قُلْتُ: إِنَّ أَبَا
بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعْ

716. Narrated 'Āishah : زَبَّنَ اللَّهُ عَنْهَا the Mother of the faithful believers: Allāh's Messenger ﷺ in his last illness said; "Tell Abū Bakr to lead the people in the *Salāt* (prayer)." I said, "If Abū Bakr stood in your place, he would not be able to make the people hear him because of (his) weeping. So please order 'Umar to lead the people in the *Salāt*." He said, "Tell Abū Bakr to lead the people in *As-Salāt* (the prayer)." I said to Hafṣa, "Say to him, 'Abū Bakr is a soft-

hearted man and if he stood in your place he would not be able to make the people hear him because of (his) weeping. So, order 'Umar to lead the people in the *Salāt*'. "Hafṣa did so but Allāh's Messenger ﷺ said, "Māh (stop or keep quiet). Indeed you (women) are the companions of (Prophet) Yusūf (Joseph). Tell Abū Bakr to lead the people in the prayer." Hafṣa said to me, "I never got any good from you."

النَّاسَ مِنَ الْبُكَاءِ فَمَرْعُ عمرَ يُصَلِّي
بِالنَّاسِ فَقَالَ: «مُرُوا أبا بَكْرٍ فَلَيُصَلِّ
لِلنَّاسِ» فَقَالَتْ عَائِشَةُ فَقُلْتُ لِحَفْصَةَ:
فُولِيَ لَهُ: إِنَّ أبا بَكْرَ رَجُلٌ أَسِيفٌ إِذَا
قَامَ مَقَامَكَ لِمَ يُسْمِعُ النَّاسَ مِنَ
الْبُكَاءِ فَمَرْعُ عمرَ فَلَيُصَلِّ لِلنَّاسِ،
فَفَعَلَتْ حَفْصَةُ. فَقَالَ رَسُولُ اللهِ ﷺ:
«مَهْ، إِنَّكُنَّ لَا تَنْتَ صَوَّاحِبُ يُوسُفَ،
مُرُوا أبا بَكْرٍ فَلَيُصَلِّ لِلنَّاسِ». قَالَتْ
حَفْصَةُ لِعَائِشَةَ: مَا كُنْتُ لَأَصِيبَ مِنْكِ
خَيْرًا. [راجع: ١٩٨]

(٧١) بَابُ تَسْوِيَةِ الصُّفُوفِ عِنْدِ الْإِقَامَةِ وَبَعْدَهَا

717. Narrated An-Nu'mān bin 'Bashīr: The Prophet ﷺ said, "Straighten your rows or Allāh will alter your faces."^(١) (See *Hadīth* No. 691)

٧١٧ - حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ
بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنِي شَعْبَةُ
قَالَ: حَدَّثَنِي عَمْرُو بْنُ مُرَّةَ قَالَ:
سَمِعْتُ سَالِمَ ابْنَ أَبِي الْحَمْدِ قَالَ:
سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: قَالَ
النَّبِيُّ ﷺ: «اللَّسُونُ صُفُوفُكُمْ أَوْ
لِيَخَالِقُنَّ اللَّهُ بَيْنَ وُجُوهِهِمْ».

٧١٨ - حَدَّثَنَا أَبُو مَعْسِرٍ قَالَ:
حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ
بْنِ صُهَيْبٍ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ
قَالَ: «أَقِيمُوا الصُّفُوفَ فَإِنِّي أَرَاكُمْ
خَلْفَ ظَهْرِيِّ». [انظر: ٧٢٥، ٧١٩]

(٧٢) بَابُ إِقْبَالِ الْإِمَامِ عَلَى النَّاسِ

(1) (H.717) This is a severe warning, that if you do not straighten your rows [in *Salāt* (prayers)], Allāh may change your faces to that of an animal, e.g., donkey etc., or make them like the backs of necks etc. [See *Fatḥ Al-Bārī*, Vol.2, P.349].

his followers while straightening the rows.

719. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ : Once the *Iqāma* was pronounced and Allāh's Messenger ﷺ faced us and said, "Straighten your rows and stand closer together, for I see you from behind my back."

عِنْ سَوْيَةِ الصَّفُوفِ

٧١٩ - حَدَّثَنَا أَخْمَدُ بْنُ أَبِي رَجَاءَ قَالَ: حَدَّثَنَا مُعاوِيَةُ بْنُ عَمْرِو قَالَ: حَدَّثَنَا زَائِدُ ابْنُ قُدَامَةَ قَالَ: حَدَّثَنَا حُمَيْدُ الطَّوَّبِيُّ: قَالَ حَدَّثَنَا أَنْسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَقِيمَتِ الصَّلَاةُ فَأَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَقِيمُوا صَفَوْفَكُمْ وَتَرَاضُوا، فَإِنِّي أَرَأُكُمْ مِنْ وَرَاءِ ظَهْرِي». [راجع: ٧١٨]

(٧٣) بَابُ الصَّفَّ الْأَوَّلِ

(73) CHAPTER. The first row.

720. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "Martyrs are those who die because of drowning, plague, an abdominal disease, or of being buried alive by a falling building."

٧٢٠ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ مَالِكٍ، عَنْ سُمَيْ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «الشَّهِداءُ: الْعَرْقُ، وَالْمَبْطُونُ، وَالْمَطْمُونُ، وَالْهَدْمُ». [راجع: ٦٥٣]

٧٢١ - قَالَ: وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَا سَبَقُوا. وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ، لَا تَوْهُمَا وَلَوْ حَبُّوا، وَلَوْ يَعْلَمُونَ مَا فِي الصَّفَّ الْمُقَدَّمِ لَا سَتَهُمُوا». [راجع: ٦١٥]

(٧٤) بَابٌ: إِقَامَةُ الصَّفَّ مِنْ تَمَامِ الصَّلَاةِ

721. And then he added, "If the people knew (the reward for) the *Zuhr* prayer in its early time, they would race for it. If they knew (the reward for) the *Ishā'* and the *Fajr* prayers in congregation, they would join them even if they had to crawl. If they knew (the reward for) the first row, they would draw lots for it."

(74) CHAPTER. The straightening of the rows is amongst those obligatory and good things which make your *As-Salāt* (the prayer) a correct and perfect one.

722. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "The *Imām* is (appointed) to be followed. So do not differ from him, bow when he bows, and say 'Rabbanā *lakal hamd'* if he says 'Sami'

٧٢٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَامٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ

Allāhu liman ḥamida'; and if he prostrates, prostrate (after him), and if he offers *Salāt* (prayer) sitting, offer *Salāt* sitting all together, and straighten the rows for *Salāt*, as the straightening of the rows is amongst those things which make your *Salāt* a correct and perfect one.” (See *Hadīth* No.717).

النَّبِيُّ ﷺ أَنَّهُ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمْ بِهِ، فَلَا تَخْتَلِفُوا عَلَيْهِ، فَإِذَا رَكَعَ فَارْكُمُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، فَقُولُوا: رَبَّنَا لَكَ الْحَمْدُ؛ وَإِذَا سَجَدَ فَاسْجُدُوا؛ وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعِينَ. وَأَقِيمُوا الصَّفَّ فِي الصَّلَاةِ فَإِنَّ إِقَامَةَ الصَّفَّ مِنْ حُسْنِ الصَّلَاةِ». [انظر: ٧٣٤]

٧٢٣ - حَدَّثَنَا أَبُو الْوَلِيدَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ فَتَادَةَ، عَنْ أَنَّسَ عَنِ النَّبِيِّ ﷺ «سَوْءُوا صُمُوفَكُمْ فَإِنَّ سُوءِيَّةَ الصُّمُوفُ مِنْ إِقَامَةِ الصَّلَاةِ».

(٧٥) بَابُ إِثْمٍ مَنْ لَمْ يُتِمِ الصُّمُوفَ

٧٢٤ - حَدَّثَنَا مُعاَذُ بْنُ أَسَدٍ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا سَعِيدُ بْنُ عُبَيْدِ الطَّائِي عَنْ بُشَيْرٍ بْنِ يَسَارٍ الْأَنْصَارِيِّ، عَنْ أَنَّسَ بْنِ مَالِكٍ: أَنَّهُ قَدِيمُ الْمَدِينَةِ فَقَبِيلَ لَهُ: مَا أَنْكَرْتُ مُذْنِدُ يَوْمَ عَهِدْتَ رَسُولَ اللَّهِ ﷺ؟ قَالَ: مَا أَنْكَرْتُ شَيْئًا إِلَّا أَنْكُمْ لَا تُقْيِمُونَ الصُّمُوفَ. وَقَالَ عُقْبَةُ بْنُ عُبَيْدٍ عَنْ بُشَيْرٍ بْنِ يَسَارٍ: قَدِيمُ عَلَيْنَا أَنَّسُ الْمَدِينَةِ؛ بِهَذَا.

(٧٦) بَابُ إِلْزَاقِ الْمُنْكِبِ بِالْمُنْكِبِ، وَالْقَدْمِ بِالْقَدْمِ فِي الصَّفَّ، وَقَالَ التَّعْمَانُ بْنُ بَشَيْرٍ: رَأَيْتُ الرَّجُلَ مَنَا يُلْزِقُ كَعْبَهُ بِكَعْبِ صَاحِبِهِ.

723. Narrated Anas bin Mâlik رضي الله عنه عن النبي ﷺ said, “Straighten your rows as the straightening of rows is essential for *Iqāmat-as-Salāt* (a perfect and correct prayer).”

(75) CHAPTER. The sin of a person who does not complete the rows (who is out of alignment) for the prayer.

724. Narrated Anas bin Mâlik I arrived at Al-Madîna and was asked whether I found any change since the days of Allâh's Messenger ﷺ I said, “I have not found any change except that you do not straighten the rows for the *Salāt* (prayer) (i.e., you do not stand in alignment in your *Salāt*).”

(76) CHAPTER. To stand shoulder to shoulder and foot to foot in the row.

And An-Nu'mân bin Bashîr said, “I saw that every one of us used to put his heel with the heel of his companion.”