

596. Narrated Jābir bin ‘Abdullāh رضي الله عنه: On the Day of Al-Khandaq (the battle of Trench), ‘Umar bin Al-Khaṭṭāb رضي الله عنه came cursing the disbelievers of Quraish after the sun had set and said, “O Allāh’s Messenger ﷺ, I could not offer the *‘Aṣr* prayer till the sun was about to set.” The Prophet ﷺ said, “By Allāh! I, too, have not offered the *Salāt* (prayer).”

So, we turned towards Buṭhān, and the Prophet ﷺ performed ablution and we too performed ablution and offered the *‘Aṣr* prayer after the sun had set, and then he offered the *Maghrib* prayer.

(37) CHAPTER. One who forgets a *Ṣalāt* (prayer) should offer it when he remembers it, and should not repeat anything except that particular prayer.

Ibrāhīm said: If one missed unintentionally one prayer 20 years ago then he should offer only that *Ṣalāt* (prayer).

597. Narrated Anas رضي الله عنه: The Prophet ﷺ said, “If anyone forgets a *Ṣalāt* (prayer) he should offer that prayer when he remembers it. There is no expiation except to offer the same.” Then he recited. “...And perform *As-Salāt* (*Iqāmat-aṣ-Ṣalāt*) for My (i.e., Allāh’s) Remembrance.” (V.20:14).

٥٩٦ - حَدَّثَنَا مُعَاذُ بْنُ فَصَالَةَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ جَاءَ يَوْمَ الْخَنْدَقِ بَعْدَ مَا غَرَبَتِ الشَّمْسُ فَجَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ، قَالَ: يَا رَسُولَ اللَّهِ مَا كِدْتُ أُصَلِّي الْعَصْرَ حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ. قَالَ النَّبِيُّ ﷺ: «وَاللَّهِ مَا صَلَّيْتُهَا»، فَفُئِمْنَا إِلَى بُطْحَانَ فَتَوَضَّأَ لِلصَّلَاةِ وَتَوَضَّأْنَا لَهَا، فَصَلَّى الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ. [انظر:

[٤١١٢، ٩٤٥، ٦٤١، ٥٩٨

(٣٧) بَابٌ مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إِذَا ذَكَرَ، وَلَا يُعِيدُ إِلَّا تِلْكَ الصَّلَاةَ،

وقال إبراهيم: مَنْ تَرَكَ صَلَاةً وَاحِدَةً عَشْرِينَ سَنَةً لَمْ يُعِدْ إِلَّا تِلْكَ الصَّلَاةَ الْوَاحِدَةَ.

٥٩٧ - حَدَّثَنَا أَبُو نَعِيمٍ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إِذَا ذَكَرَ، لَا تَكْفَارَةَ لَهَا إِلَّا ذَلِكَ» ﴿وَأَقْرِمِ الصَّلَاةَ لِذِكْرِي﴾ [طه:١٤] قَالَ مُوسَى: قَالَ هَمَّامٌ: سَمِعْتُهُ يَقُولُ بَعْدُ: ﴿وَأَقْرِمِ الصَّلَاةَ لِذِكْرِي﴾ وَقَالَ حَبَّانٌ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ

قَالَ: حَدَّثَنَا أَنَسٌ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

(38) CHAPTER. The *Qaḍā* of prayers (*Qaḍā* means to perform or offer or do a missed religious obligation after its stated time).

598. Narrated Jābir رَضِيَ اللهُ عَنْهُ: ‘Umar came cursing the disbelievers (of Quraish) on the day of Al-Khandaq (the battle of Trench) and said, “I could not offer the ‘*Aṣr*’ prayer till the sun had set.” Then we went to Buṭḥān and he offered the (‘*Aṣr*’) prayer after sunset and then he offered the *Maghrib* prayer.

(٣٨) بَابُ قَضَاءِ الصَّلَاةِ الْأُولَى  
فَالأُولَى

٥٩٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: حَدَّثَنَا يَحْيَى - هُوَ ابْنُ أَبِي كَثِيرٍ - عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ قَالَ: جَعَلَ عُمَرُ يَوْمَ الْحَنْدَقِ يَسُبُّ كُفَّارَهُمْ وَقَالَ: يَا رَسُولَ اللَّهِ! مَا كِدْتُ أُصَلِّي الْعَصْرَ حَتَّى غَرَبَتِ الشَّمْسُ، قَالَ: فَتَزَلْنَا بُطْحَانَ فَصَلَّيْتُ بَعْدَ مَا غَرَبَتِ الشَّمْسُ ثُمَّ صَلَّيْتُ الْمَغْرِبَ. [راجع: ٥٩٦]

(39) CHAPTER. What is disliked about talking after the ‘*Ishā*’ prayer.

(٣٩) بَابُ مَا يُحْرَهُ مِنَ السَّمْرِ بَعْدَ الْعِشَاءِ

السَّامِرُ مِنَ السَّمْرِ وَالْجَمْعُ السَّمَارُ وَالسَّامِرُ هَاهُنَا فِي مَوْضِعِ الْجَمْعِ وَأَصْلُ السَّمْرِ ضَوْءٌ لَوْنُ الْقَمَرِ وَكَانُوا يَتَحَدَّثُونَ فِيهِ.

599. Narrated Abūl-Minhāl: My father and I went to Abī Barza Al-Aslamī رَضِيَ اللهُ عَنْهُ and my father said to him, “Tell us how Allāh’s Messenger ﷺ used to offer the compulsory congregational *Ṣalāt* (prayers).” He said, “He used to offer the *Zuhr* prayer, which you call the first prayer, as the sun declined at noon, the ‘*Aṣr*’ at a time when one of us could go to his family at the farthest place in Al-Madīna while the sun was still hot. (The narrator forgot what Abū Barza had said about the *Maghrib* prayer), and the Prophet ﷺ preferred to offer the ‘*Ishā*’ prayer late and disliked to sleep before it or

٥٩٩ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عَوْفٌ قَالَ: حَدَّثَنَا أَبُو الْمِنْهَالِ قَالَ: انْطَلَقْتُ مَعَ أَبِي إِلَى أَبِي بَرَزَةَ الْأَسْلَمِيِّ، فَقَالَ لَهُ أَبِي: حَدَّثَنَا كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْمَكْتُوبَةَ؟. قَالَ: كَانَ يُصَلِّي الْهَجِيرَ - وَهِيَ الَّتِي تَدْعُوْنَهَا الْأُولَى - حِينَ تَدْحُضُ الشَّمْسُ، وَيُصَلِّي الْعَصْرَ ثُمَّ يَرْجِعُ أَحَدُنَا إِلَى أَهْلِهِ فِي

talk after it. And he used to return after finishing the morning prayer (*Fajr* prayer) at such a time when it was possible for one to recognize the person sitting by his side and he (the Prophet ﷺ) used to recite 60 to 100 'Āyāt' (Verses) of the Qur'ān in it."

**(40) CHAPTER. Talking about the Islāmic jurisprudence and good things after the 'Ishā' prayer.**

**600.** Narrated Qurra bin Khālid that once he waited for Al-Ḥasan and he did not show up till it was about the usual time for him to start his speech; then he came and apologized saying, "Our neighbours invited us." Then he added, "Narrated Anas: Once we waited for the Prophet ﷺ till it was midnight or about midnight. He came and led us in the prayer, and after finishing it, he addressed us and said, 'All the people have offered their prayers and then slept and you had been in prayer as long as you were waiting for it.'" Al-Ḥasan said, "The people are regarded as performing good deeds as long as they are waiting for doing good deeds." Al-Ḥasan's statement is a portion of Anas *Ḥadīth* from the Prophet ﷺ.

**601.** Narrated 'Abdullāh bin 'Umar رضي الله عنهما: The Prophet ﷺ offered one of the 'Ishā' prayer in his last days and after finishing it with *Taslim*, he stood up and said, "Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight would be living after the completion of one hundred years from this night."

أَفْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ، وَنَسِيتُ مَا قَالَ فِي الْمَغْرِبِ. قَالَ: وَكَانَ يَسْتَحِبُّ أَنْ يُؤَخَّرَ الْعِشَاءَ. قَالَ: وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا، وَكَانَ يُنْقَلُ مِنْ صَلَاةِ الْعَدَاةِ حِينَ يَعْرِفُ أَحَدَنَا جَلِيسَهُ وَيَقْرَأُ مِنَ السُّنَنِ إِلَى الْمِائَةِ. [راجع: ٥٤١]

**(٤٠) بَابُ السَّمْرِ فِي الْفَقْهِ وَالْخَيْرِ بَعْدَ الْعِشَاءِ،**

٦٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنْفِيُّ قَالَ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ قَالَ: انْتَهَرْنَا الْحَسَنَ، وَرَأَتْ عَلَيْنَا حَتَّى قَرُبْنَا مِنْ وَقْتِ قِيَامِهِ فَجَاءَ وَقَالَ: دَعَانَا جِيرَانُنَا هؤُلاءِ. ثُمَّ قَالَ: قَالَ أَنَسٌ: نَظَرْنَا النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ حَتَّى كَانَ سَطُرُ اللَّيْلِ يَبْلُغُهُ، فَجَاءَ فَصَلَّى لَنَا ثُمَّ حَاطَبَنَا فَقَالَ: «أَلَا إِنَّ النَّاسَ قَدْ صَلَّوْا ثُمَّ رَقَدُوا وَإِنَّكُمْ لَمْ تَزَالُوا فِي صَلَاةٍ مَا انْتَهَرْتُمْ الصَّلَاةَ». «وَإِنَّ الْقَوْمَ لَا يَزَالُونَ بِخَيْرٍ مَا انْتَهَرُوا الْخَيْرَ». قَالَ قُرَّةُ: هُوَ مِنْ حَدِيثِ أَنَسٍ عَنِ النَّبِيِّ ﷺ. [راجع: ٥٧٢]

٦٠١ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الرَّهْرِيِّ قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَأَبُو بَكْرِ بْنُ أَبِي حَثْمَةَ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: صَلَّى النَّبِيُّ ﷺ صَلَاةَ

The people made a mistake in grasping the meaning of this statement of Allāh's Messenger ﷺ and they indulged in those things which are said about these narrations (i.e., some said that the Day of Resurrection will be established after 100 years etc.) but the Prophet ﷺ said, "Nobody present on the surface of earth tonight would be living after the completion of 100 years from this night"; he meant "When that century (people of that century) would pass away."<sup>(1)</sup>

(41) CHAPTER. To talk with the family and the guests after the 'Ishā' prayer.

602. Narrated Abū 'Uthmān: 'Abdur Raḥmān bin Abī Bakr رضي الله عنهما said, "Aş-Şuffa companions were poor people and the Prophet ﷺ said, 'Whoever has food for two persons should take a third one from them (Aş-Şuffa companions). And whosoever has food for four persons he should take one or two from them' Abū Bakr took three men and the Prophet ﷺ took ten of them."

Abdur Raḥmān added: My father my mother and I were there (in the house). (The subnarrator is in doubt whether 'Abdur Raḥmān also said, 'My wife and our servant who was common for both my house and Abū Bakr's house). Abū Bakr took his supper with the Prophet ﷺ and remained there till the 'Ishā' prayer was offered. Abū Bakr (after the prayer) went back and stayed with the Prophet ﷺ till the Prophet ﷺ took his meal and then Abū Bakr returned to his house

العشاء في آخر حياته. فَلَمَّا سَلَّمَ قَامَ النَّبِيُّ ﷺ فَقَالَ: «أَرَأَيْتُمْ لَيْلَتَكُمْ هَذِهِ، فَإِنَّ رَأْسَ مِائَةِ سَنَةٍ لَا يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ». فَوَهَّلَ النَّاسُ فِي مَقَالَةِ النَّبِيِّ ﷺ إِلَى مَا يَتَحَدَّثُونَ فِي هَذِهِ الْأَحَادِيثِ عَنْ مِائَةِ سَنَةٍ، وَإِنَّمَا قَالَ النَّبِيُّ ﷺ: «لَا يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ»، يُرِيدُ بِذَلِكَ أَنَّهَا تَخْرِمُ ذَلِكَ الْقَرْنَ. [راجع: ١١٦]

(٤١) بَابُ السَّمْرِ مَعَ الْأَهْلِ وَالضَّيْفِ

٦٠٢ - حَدَّثَنَا أَبُو الثُّعْمَانِ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا أَبُو عَثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ: أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا أَنْاسًا فَقَرَاءً. وَأَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَ عِنْدَهُ طَعَامٌ اثْنَيْنِ فَلْيَذْهَبْ بِثَلَاثٍ. وَإِنْ أَرْبَعٍ فَخَامِسٍ أَوْ سَادِسٍ». وَأَنَّ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةٍ وَانْطَلَقَ النَّبِيُّ ﷺ بِعَشْرَةٍ. قَالَ: فَهُوَ أَنَا وَأَبِي، فَلَا أُدْرِي قَالَ: وَامْرَأَتِي وَخَادِمٌ، بَيْنَ بَيْنِنَا وَبَيْنَ بَيْتِ أَبِي بَكْرٍ. وَإِنَّ أَبَا بَكْرٍ تَعَشَّى عِنْدَ النَّبِيِّ ﷺ ثُمَّ لَبِثَ حَيْثُ صُلِّيتِ الْعِشَاءُ ثُمَّ رَجَعَ فَلَبِثَ حَتَّى تَعَشَّى النَّبِيُّ ﷺ، فَجَاءَ

(1) (H.601) This was a sign of Prophethood, for what Allāh's Messenger ﷺ said was proved, as the last of his companions to die was Abū At-Ṭufail 'Amir bin Wāḥila who died 100 years after the prophecy of the Prophet ﷺ and he was 110 years old then.

after a long portion of the night had passed. Abū Bakr's wife said, "What detained you from your guests (or guest)?" He said, "Have you not served them yet?" She said, "They refused to eat until you come. The food was served for them but they refused." 'Abdur Raḥmān added: I went away and hid myself (being afraid of Abū Bakr) and in the meantime he (Abū Bakr) called me, "O Ghunthar (a harsh word)!" and also called me bad names and abused me and then said, "Eat! No welcome for you." Then (the supper was served). Abū Bakr took an oath that he would not eat that food. The narrator added: By Allāh, whenever any one of us (myself and the guests of Aş-Şuffa companions) took anything from the food, it increased from underneath. We all ate to our fill and the food was more than it was before its serving.

Abū Bakr looked at it (the food) and found it as it was before serving or even more than that. He addressed his wife (saying) "O the sister of Banī Firās! What is this?" She said, "O the pleasure of my eyes! The food is now three times more than it was before." Abū Bakr ate from it, and said, "That (oath) was from Satan", meaning his oath (not to eat). Then he took a morsel (mouthful) from it and then took the rest of it to the Prophet ﷺ. So that meal was with the Prophet ﷺ. There was a treaty between us and some people, and when the period of that treaty had elapsed the Prophet ﷺ divided us into twelve (groups) (the Prophet's Companions) each being headed by a man. Allāh knows how many men were under the command of each (leader). So all of them (12 groups of men) ate of that meal (or said something like that).

بَعْدَ مَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ. قَالَتْ لَهُ امْرَأَتُهُ: وَمَا حَبَسَكَ عَنْ أَضْيَافِكَ، أَوْ قَالَتْ: ضَيْفِكَ؟ قَالَ: أَوْ مَا عَشَّيْتِهِمْ؟ قَالَتْ: أَبُؤُ حَتَّى تَجِيءَ، قَدْ عَرَضُوا فَأَبُؤُا. قَالَ: فَذَهَبْتُ أَنَا فَاحْتَبَأْتُ، فَقَالَ: يَا عُثْرُ، فَجَدَعٌ وَسَبٌّ. وَقَالَ: كُلُوا لَا هَيْبَةً، فَقَالَ: وَاللَّهِ لَا أَطْعَمُهُ أَبَدًا، وَإِيْمُ اللَّهِ مَا كُنَّا نَأْخُذُ مِنْ لُفْمَةٍ إِلَّا رَبًّا مِنْ أَسْفَلِهَا أَكْثَرَ مِنْهَا. - قَالَ: - وَشِعُوا - وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ ذَلِكَ، فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ فَإِذَا هِيَ كَمَا هِيَ أَوْ أَكْثَرَ مِنْهَا. فَقَالَ لِامْرَأَتِهِ: يَا أُخْتُ بَنِي فِرَاسٍ، مَا هَذَا؟ قَالَتْ: لَا وَقُرَّةَ عَيْنِي، لِهِيَ الْآنَ أَكْثَرَ مِنْهَا قَبْلَ ذَلِكَ بِثَلَاثِ مَرَّاتٍ. فَأَكَلَ مِنْهَا أَبُو بَكْرٍ وَقَالَ: إِنَّمَا كَانَ ذَلِكَ مِنَ الشَّيْطَانِ - يَعْنِي يَمِينَهُ - . ثُمَّ أَكَلَ مِنْهَا لُفْمَةً ثُمَّ حَمَلَهَا إِلَى النَّبِيِّ ﷺ فَأَصْبَحَتْ عِنْدَهُ، وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَقْدٌ فَمَضَى الْأَجَلُ فَفَرَقْنَا اثْنَيْ عَشَرَ رَجُلًا مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُنَاسٌ، اللَّهُ أَعْلَمُ كَمَ مَعَ كُلِّ رَجُلٍ، فَأَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ. [انظر: ٣٥٨١، ٦١٤٠، ٦١٤١]

10 - THE BOOK OF *ADHĀN*<sup>(1)</sup>

## ١٠ - كتاب الأذان

(1) CHAPTER. How the *Adhān* for *Ṣalāt* (prayer) was started.

And the Statement of Allāh جل جلاله :

“And when you proclaim the call for *Aṣ-Ṣalāt* [call for the prayer (*Adhān*)], they take it (but) as a mockery and fun; that is because they are a people who understand not.” (V.5:58).

And also the Statement of Allāh تعالى :  
“...When the call (*Adhān*) is proclaimed for the *Ṣalāt* (prayer) on the day of Friday...” (V.62:9).

603. Narrated Anas رَضِيَ اللهُ عَنْهُ : The people mentioned the fire and the bell [they suggested those as signals to indicate the time to offer *Ṣalāt* (prayers)], and by that they mentioned the Jews and the Christians. Then Bilāl was ordered to pronounce *Adhān* for the *Ṣalāt* by saying its wordings twice (in doubles) and for the *Iqāma* (the call for the actual standing for the *Ṣalāt* in rows) by saying its wordings once (in singles) (*Iqāma* is pronounced when the people are ready for the *Ṣalāt*).

604. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا : When the Muslims arrived at Al-Madīna, they used to assemble for *Aṣ-Ṣalāt* (the prayer), and used to guess the time for it. During those days, the practice of *Adhān* for *Ṣalāt* (prayers) had not been introduced yet. Once they discussed this problem regarding the call for *Ṣalāt*. Some people suggested the use of a bell like the Christians, others

## (١) بَابُ بَدْءِ الْأَذَانِ،

وَقَوْلِهِ عَزَّ وَجَلَّ: ﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا، ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ﴾ [المائدة: ٥٨] وَقَوْلِهِ: ﴿إِذَا نَادَى لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ﴾ [الجمعة: ٩].

٦٠٣ - حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ قَالَ: ذَكَرُوا النَّارَ وَالنَّاقُوسَ، فَذَكَرُوا الْيَهُودَ وَالنَّصَارَى، فَأَمَرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَأَنْ يُوتِرَ الْإِقَامَةَ. [انظر: ٦٠٥، ٦٠٧، ٣٤٥٧]

٦٠٤ - حَدَّثَنَا مَحْمُودُ بْنُ غِيْلَانَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا جُرَيْجٌ قَالَ: أَخْبَرَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ: كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّيُونَ الصَّلَاةَ لَيْسَ يُنَادَى لَهَا، فَتَكَلَّمُوا يَوْمًا

(1) (Book . 10) *Adhān* : The call to prayer pronounced loudly to indicate that the time of praying is due. And it is as follows: *Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, Aṣh-hadu an lā ilāha illallāh, Aṣh-hadu an lā ilāha illallāh, Aṣh-hadu anna Muḥammadan Rasūl-Ullāh, Aṣh-hadu anna Muḥammadan Rasūl-Ullāh, Ḥaiya ‘alas-Ṣalāh, Ḥaiya ‘alas-Ṣalāh, Ḥaiya ‘alal-Falāh, Ḥaiya ‘alal-Falāh, Allāhu Akbar, Allāhu Akbar, Lā ilāha illallāh.*

proposed a trumpet like the horn used by the Jews, but 'Umar was the first to suggest that a man should call (the people) for *Aṣ-Ṣalāt*; so, Allāh's Messenger ﷺ ordered Bilāl to get up and pronounce the *Adhān* for *Aṣ-Ṣalāt*.

(2) CHAPTER. Pronouncing the wording of *Adhān* for *Ṣalāt* (prayers) twice (in doubles).

605. Narrated Anas رَضِيَ اللهُ عَنْهُ Bilāl was ordered to repeat the wording of the *Adhān* for *Ṣalāt* (prayers) twice (in doubles) and to pronounce the wording of the *Iqāma* once (in singles) except *Qad-qāmat-iṣ-Ṣalāt*.

606. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When the number of Muslims increased they discussed the question as to how to know the time for *Aṣ-Ṣalāt* (the prayers) by some familiar means. Some suggested that a fire be lit [at the time of *Ṣalāt* (prayer)] and others put forward the proposal to ring the bell.

Bilāl was ordered to pronounce the wording of *Adhān* twice (in doubles) and of the *Iqāma* once (in singles) only.

(3) CHAPTER. To pronounce the wording of *Iqāma* once (in singles) except *Qad-qāmat-iṣ-Ṣalāt*.

607. Narrated Abū Qilāba: Anas رَضِيَ اللهُ عَنْهُ said, "Bilāl was ordered to pronounce the wording of *Adhān* twice (in doubles) and of *Iqāma* once (in singles) only." The subnarrator Ismā'il said, "I mentioned that

فِي ذَلِكَ فَقَالَ بَعْضُهُمْ: اتَّخِذُوا نَافُوسًا مِثْلَ نَافُوسِ النَّصَارَى، وَقَالَ بَعْضُهُمْ: بَلْ بُوْقًا مِثْلَ قَرْنِ الْيَهُودِ. فَقَالَ عُمَرُ: أَوْلَا تَبْعُونَ رَجُلًا يُنَادِي بِالصَّلَاةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا بِلَالُ قُمْ فَنَادِ بِالصَّلَاةِ».

(٢) بَابُ: الْأَذَانُ مَثْلَى

٦٠٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ سِمَاكِ بْنِ عَطِيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ، قَالَ: أَمَرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَأَنْ يُوتِرَ الْإِقَامَةَ إِلَّا الْإِقَامَةَ. [راجع: ٦٠٣]

٦٠٦ - حَدَّثَنِي مُحَمَّدٌ - وَهُوَ ابْنُ سَلَامٍ - قَالَ: حَدَّثَنِي عَبْدُ الْوَهَّابِ الثَّقَفِيُّ قَالَ: حَدَّثَنَا خَالِدُ الْحَدَّاءُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا كَثُرَ النَّاسُ قَالَ: ذَكَّرُوا أَنْ يَعْلَمُوا وَقَتَ الصَّلَاةِ بِشَيْءٍ يَعْرِفُونَهُ، فَذَكَّرُوا أَنْ يُورُوا نَارًا أَوْ يَضْرِبُوا نَافُوسًا، فَأَمَرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَأَنْ يُوتِرَ الْإِقَامَةَ. [راجع: ٦٠٣]

(٣) بَابُ: الْإِقَامَةُ وَاحِدَةً، إِلَّا قَوْلَهُ: قَدْ قَامَتِ الصَّلَاةُ

٦٠٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ، عَنْ

to Ayyūb and he added (to that), "Except *Iqāma* (i.e., *Qad-qāmat-iṣ-Ṣalāt* which should be said twice)."

أَسَى قَالَ: أَمْرٌ بِإِلَّاءٍ أَنْ يَسْمَعَ الْأَذَانَ  
وَأَنْ يُوتِرَ الْإِقَامَةَ. قَالَ إِسْمَاعِيلُ  
فَذَكَرْتُ لِأَيُّوبَ فَقَالَ: إِلَّا الْإِقَامَةَ.

[راجع: ٦٠٣]

#### (4) CHAPTER. Superiority of the *Adhān*.

#### (٤) بَابُ فَضْلِ التَّأْدِينِ

608. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the *Adhān* is pronounced Satan takes to his heels and passes wind with noise during his flight in order not to hear the *Adhān*. When the *Adhān* is completed he comes back, and again takes to his heels when the *Iqāma* is pronounced; and after its completion he returns again till he whispers into the heart of the person [to divert his attention from his *Ṣalāt* (prayer)] and makes him remember things which he does not recall to his mind before the *Ṣalāt* and that causes him to forget how much he has prayed."

٦٠٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي  
الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ  
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا نُودِيَ  
لِلصَّلَاةِ أَذْبَرَ الشَّيْطَانُ لَهُ ضُرَاطَ حَتَّى  
لَا يَسْمَعُ التَّأْدِينَ، فَإِذَا قُضِيَ النَّدَاءُ  
أُقْبِلَ حَتَّى إِذَا نُوبَ لِلصَّلَاةِ أَذْبَرَ،  
حَتَّى إِذَا قُضِيَ التَّوْبُ أُقْبِلَ حَتَّى  
يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ، يَقُولُ: أَذْكَرُ  
كَذَا، أَذْكَرُ كَذَا، لِمَا لَمْ يَكُنْ يَذْكَرُ  
حَتَّى يَظَلَّ الرَّجُلُ لَا يَدْرِي كَمْ  
صَلَّى». [انظر: ١٢٢٢، ١٢٣١، ١٢٣٢،

[٣٢٨٥

#### (5) CHAPTER. Raising the voice in pronouncing the *Adhān*.

#### (٥) بَابُ رَفْعِ الصَّوْتِ بِالنِّدَاءِ،

'Umar bin 'Abdul 'Azīz said (to his *Mu'adh-dhīn* i.e., call-maker), "Pronounce the *Adhān* clearly and in a straight forward manner, otherwise we will dismiss you."

وَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: أَذِّنْ  
أَذَانًا سَمْحًا، وَإِلَّا فَاعْتَرِلْنَا.

609. Narrated 'Abdur Raḥmān: Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ told my father, "I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce *Adhān* for the *Ṣalāt* (prayer) raise your voice in doing so, for whoever hears the *Adhān*, whether a human being, a jinn or any other creature, will be a witness for you on the Day

٦٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ  
الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ  
بْنِ أَبِي ضَعْفَةَ الْأَنْصَارِيِّ ثُمَّ  
الْمَازِنِيِّ، عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ أَنَّ أَبَا  
سَعِيدٍ الْخُدْرِيَّ قَالَ لَهُ: إِنِّي أَرَاكَ



of Resurrection.” Abū Sa‘īd added, “I heard it (this narration) from Allāh’s Messenger ﷺ.” (See *Hadīth* No.3296, Vol.4 and *Hadīth* No.373, Summarized *Sahīh Al-Bukhārī*)

تُحِبُّ الْعَنَمَ وَالْبَادِيَةَ، فَإِذَا كُنْتُ فِي عَنَمِكَ أَوْ بَادِيَتِكَ فَأَذَّنْتُ لِلصَّلَاةِ فَارْفَعْ صَوْتَكَ بِاللَّدَاءِ فَإِنَّهُ لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جِنَّ وَلَا إِنْسَ وَلَا شَيْءٌ إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ. قَالَ أَبُو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

[انظر: ٣٢٩٦، ٧٥٤٨]

(6) CHAPTER. To suspend fighting on hearing the *Adhān*.

(٦) بَابُ مَا يُحْفَنُ بِالْأَذَانِ مِنَ الدَّمَاءِ

610. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: “Whenever the Prophet ﷺ went out with us to fight (in Allāh’s Cause) against any nation, he never allowed us to attack till morning and he would wait and see. If he heard *Adhān* he would postpone the attack, and if he did not hear *Adhān* he would attack them.” Anas added, “We reached *Khaibar* at night and in the morning when he did not hear the *Adhān* for the prayer, he (the Prophet ﷺ) rode and I rode behind Abī Ṭalḥa and my foot was touching that of the Prophet ﷺ.

٦١٠ - حَدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا عَزَا بِنَا قَوْمًا لَمْ يَكُنْ يَغْزُو بِنَا حَتَّى يُصْبِحَ وَيَنْظُرَ، فَإِنْ سَمِعَ أَذَانَ كَفَّ عَنْهُمْ، وَإِنْ لَمْ يَسْمَعْ أَذَانَ أَغَارَ عَلَيْهِمْ. قَالَ: فَخَرَجْنَا إِلَى خَيْبَرَ فَانْتَهَيْنَا إِلَيْهِمْ لَيْلًا، فَلَمَّا أَصْبَحَ وَلَمْ يَسْمَعْ أَذَانَ رَكِبَ وَرَكِبْتُ خَلْفَ أَبِي طَلْحَةَ وَإِنَّ قَدَمِي لَتَمَسُّ قَدَمَ النَّبِيِّ ﷺ. قَالَ: فَخَرَجُوا إِلَيْنَا بِمَكَاتِلِهِمْ وَمَسَاجِيهِمْ فَلَمَّا رَأَوْا النَّبِيَّ ﷺ قَالُوا: مُحَمَّدٌ وَاللَّهِ، مُحَمَّدٌ وَالْحَمِيسُ، قَالَ: فَلَمَّا رَأَاهُمْ رَسُولُ اللَّهِ ﷺ قَالَ: «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ خَرَبْتُ خَيْبَرَ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ». [راجع: ٣٧١]

“The inhabitants of *Khaibar* came out with their baskets and spades and when they saw the Prophet ﷺ they shouted ‘Muḥammad! By Allāh, Muḥammad and his army.’ When Allāh’s Messenger ﷺ saw them, he said, ‘*Allāhu Akbar! Allāhu Akbar! Khaibar* is ruined. Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned.’”

(7) CHAPTER. What to say on hearing the *Adhān*.

(٧) بَابُ مَا يَقُولُ إِذَا سَمِعَ الْمُنَادِي ٦١١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ

611. Narrated Abū Sa‘īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ

قال: أخبرنا مالك، عن ابن شهاب، عن عطاء ابن يزيد الليثي، عن أبي سعيد الخدري، أن رسول الله ﷺ قال: «إِذَا سَمِعْتُمُ النَّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَدِّنُ».

612. Narrated 'Īsā bin Ṭalḥa that he had heard Mu'āwiyya repeating the words of Adhān up to "Wa aṣḥ-hadu anna Muḥammadan Rasūl-Ullāh (and I testify that Muḥammad is Allāh's Messenger.)"

612 - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، قَالَ: حَدَّثَنِي عَيْسَى بْنُ طَلْحَةَ أَنَّهُ سَمِعَ مُعَاوِيَةَ يَوْمًا فَقَالَ مِثْلَهُ إِلَى قَوْلِهِ: «وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ».

حَدَّثَنَا إِسْحَاقُ بْنُ رَاهَوِيَةَ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى نَحْوَهُ. [انظر: 613، 4914]

613. Narrated Yahyā as above (586) and added: "Some of my companions told me that Hishām had said, "When the Mu'adh-dhīn said, 'Hayya 'alaṣ-Ṣalāh (come for the prayer).'" Mu'āwiyya said, "Lū ḥawla walā quw-wata illā billāh (there is neither might nor any power except with Allāh)" and added, "We heard your Prophet ﷺ saying the same."

(8) CHAPTER. Invocation at the time of Adhān.

614. Narrated Jābir bin 'Abdullāh رضي الله عنه said, "Whoever after listening to the Adhān says, 'Allāhumma Rabba hādhihid-da' watii-tāmmati waṣ-ṣalātil qā'imati, āti Muḥammadanil-wasilata wal-faḍīlata, wab'-athīhu maqāman maḥmūdānil-ladhī wa'-adtahū [O Allāh! Lord of this perfect call (of not ascribing partners to You) and of

613 - قَالَ يَحْيَى: وَحَدَّثَنِي بَعْضُ إِخْوَانِنَا أَنَّهُ قَالَ: لَمَّا قَالَ: حَيَّ عَلَى الصَّلَاةِ، قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، وَقَالَ: هَكَذَا سَمِعْنَا نَبِيَّكُمْ ﷺ يَقُولُ. [راجع: 612، 5]

(٨) بَابُ الدُّعَاءِ عِنْدَ النَّدَاءِ

614 - حَدَّثَنِي عَلِيُّ بْنُ عِيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْرَةَ، عَنْ مُحَمَّدِ ابْنِ الْمُثَنِّكِيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ النَّدَاءَ: اللَّهُمَّ