

Prophet ﷺ recited quietly, we recite quietly. If you recite *Sūrat Al-Fātiḥa* only, it is sufficient, but if you recite something else in addition, that would be better.

أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: فِي كُلِّ صَلَاةٍ يُقْرَأُ، فَمَا أَسْمَعْنَا رَسُولَ اللَّهِ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَى عَنَّا أَخْفَيْنَا عَنْكُمْ، وَإِنْ لَمْ تَزِدْ عَلَى أُمَّ الْقُرْآنِ أَجْزَأَتْ وَإِنْ زِدْتَ فَهُوَ خَيْرٌ.

(105) CHAPTER. To recite aloud in the *Fajr* (early morning) prayer.

(105) بَابُ الْجَهْرِ بِقِرَاءَةِ صَلَاةِ الصُّبْحِ،

And Umm Salama said, “I was performing *Tawāf* behind the people while the Prophet ﷺ was offering *Ṣalāt* (praying) and reciting *Sūrat Aṭ-Ṭūr*. (*Sūrah* No. 52)

وَقَالَتْ أُمُّ سَلَمَةَ: طُفْتُ وَرَاءَ النَّاسِ وَالنَّبِيُّ ﷺ يُصَلِّي وَيُقْرَأُ بِالطُّورِ.

773. Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet ﷺ set out with the intention of going to *Sūq ‘Ukāz* (market of ‘Ukāz) along with some of his Companions. At that time, a barrier was put between the devils and the news of heaven. Burning fires were shot at them. The devils went to their people, who asked them, “What is wrong with you?” They said, “A barrier has been put between us and the news of heaven. Burning fires are shot at us.” They said, “The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven.” Those who went towards Tihāma came across the Prophet ﷺ at a place called *Nakhla* and it was on the way to *Sūq ‘Ukāz* and the Prophet ﷺ was offering the *Fajr* (early morning) prayer with his Companions. When they heard the *Qur’ān* they listened to it and said, “By Allāh, this is the thing which has put a barrier between us and the news of heaven.” They went to their people and said, “O our people; verily we have heard a wonderful recital (the *Qur’ān*). It guides to the Right Way and we have

٧٧٣ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ - هُوَ جَعْفَرُ بْنُ أَبِي وَحْشِيَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: انْطَلَقَ النَّبِيُّ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سَوْقِ عُكَاظِ، وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ فَقَالُوا: مَا لَكُمْ؟ فَقَالُوا: حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ. قَالُوا: مَا حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ إِلَّا شَيْءٌ حَدَثَ، فَاضْرِبُوا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا فَانظُرُوا مَا هَذَا الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ. فَاَنْصَرَفَ أُولَئِكَ الَّذِينَ تَوَجَّهُوا نَحْوَ تِهَامَةَ إِلَى النَّبِيِّ ﷺ وَهُوَ بِنَخْلَةَ عَامِدِينَ إِلَى سَوْقِ عُكَاظِ وَهُوَ

believed therein and we shall never join (in worship) anything with our Lord (Allah).” Allāh revealed the following verses to his Prophet ﷺ (*Sūrat Al-Jinn*) (No. 72): “Say (O Muḥammad ﷺ): It has been revealed to me... (V.72:1)” And what was revealed to him was the conversation of the jinn.

يُصَلِّي بِأَصْحَابِهِ صَلَاةَ الْمَجْرِي، فَلَمَّا
سَمِعُوا الْقُرْآنَ اسْتَمَعُوا لَهُ، فَقَالُوا:
هَذَا وَاللَّهِ الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبْرِ
السَّمَاءِ. فَهَذَا لَكَ جِئِن رَجَعُوا إِلَى
قَوْمِهِمْ فَقَالُوا: يَا قَوْمَنَا ﴿إِنَّا سَمِعْنَا
قَوْلَنَا عَجَبًا يَهْدِي إِلَى الرَّشْدِ فَمَأْمَنَّا بِهِ
وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا﴾ [الجن: ١-٢] فَأَنْزَلَ
اللَّهُ عَلَى نَبِيِّهِ ﷺ ﴿قُلْ أَوْحَى إِلَيَّ
وَأَنَا أَوْحَى إِلَيْهِ قَوْلَ الْجِنِّ.

[انظر: ٤٩٢١]

774 (A). Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet ﷺ recited aloud in the *Ṣalāt* (prayers) in which he was ordered to do so and quietly in the *Ṣalāt* in which he was ordered to do so. “...And your Lord is never forgetful.” (V.19:64). “Indeed in the Messenger of Allāh (Muḥammad ﷺ) you have a good example to follow...” (V.33:21).

٧٧٤ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا
إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ
عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَرَأَ النَّبِيُّ
ﷺ فِيمَا أَمَرَ وَسَكَتَ فِيمَا أَمَرَ ﴿وَمَا
كَانَ رَبُّكَ نَسِيًّا﴾ [مريم: ٦٤] وَ ﴿لَقَدْ
كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾
[الأحزاب: ٢١].

(106) CHAPTER. To recite two *Sūrah* in one *Rak‘ā* and to recite the last Verses of some *Sūrah*, or to recite the *Sūrah* in their reverse order, or to recite the beginning of a *Sūrah*.

(١٠٦) **بَابُ الْجَمْعِ بَيْنَ السُّورَتَيْنِ**
فِي رَكْعَةٍ، وَالْقِرَاءَةَ بِالْحَوَاتِمِ،
وِسُورَةَ قَبْلَ سُورَةٍ، وَبِأَوَّلِ سُورَةٍ،

Narrated ‘Abdullāh bin As-Sā’ib: The Prophet ﷺ recited *Sūrat Al-Mu‘minūn* (No. 23) in the *Fajr* prayer and when he reached the story of Mūsa (Moses) and Hārūn (Aaron) or ‘Iesa (Jesus) he got cough and bowed. ‘Umar recited 120 Verses from *Sūrat Al-Baqarah* (No. 2) in the first *Rak‘ā* and in the second *Rak‘ā* he recited a *Sūrah* from the *Maṭhānī* (*Sūrah* of less than 100 Verses). Aḥnaf recited in the first *Rak‘ā* *Sūrat Al-Kahf* (No. 18) and in the second *Rak‘ā* *Sūrat Yūsuf* (Joseph) (No.12) or *Sūrat Yunus* (Jonah)

وَيُذَكِّرُ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ:
قَرَأَ النَّبِيُّ ﷺ الْمُؤْمِنُونَ فِي الصُّبْحِ
حَتَّى إِذَا جَاءَ ذِكْرُ مُوسَى وَهَارُونَ أَوْ
ذِكْرُ عِيسَى أَخَذَتْهُ سَعْلَةٌ فَرَكِعَ. وَقَرَأَ
عُمَرُ فِي الرَّكْعَةِ الْأُولَى بِمِائَةٍ وَعِشْرِينَ
آيَةً مِنَ الْبَقَرَةِ، وَفِي الثَّانِيَةِ بِسُورَةٍ مِنَ
الْمَثَانِي، وَقَرَأَ الْأَخْنَفُ بِالْكَهْفِ فِي
الْأُولَى، وَفِي الثَّانِيَةِ بِيُوسُفَ، أَوْ

(No.10) and said that he had offered the *Fajr* prayer with 'Umar reciting the same *Sūrah*. Ibn Mas'ūd recited 40 Verses from *Sūrat Al-Anfāl* (No.8) (in the first *Rak'a*) and in the second *Rak'a*, a *Sūrah* from the *Mufaṣṣal Sūrah* [the *Sūrah* starting from *Qāf* (No.50) to the end of the Qur'ān]. Qatāda said about a person who recited one *Sūrah* divided between two *Rak'a* or repeated the same *Sūrah* in both *Rak'a* that he can do so as all those Verses are from Allāh's Book.

774 (B). Anas رضي الله عنه said: One of the *Anṣār* used to lead the *Anṣār* in *Salāt* (prayer) in the Qubā' mosque and it was his habit to recite *Qul Huwal-lāhu Aḥad* (Say: He is Allāh the One) (No.112) (after *Sūrat Al-Fātiḥa*) (No.1) whenever he wanted to recite something in *Ṣalāt*. When he finished that *Sūrah*, he would recite another one with it. He followed the same procedure in each *Rak'a*. His companions discussed this with him and said, "You recite this *Sūrah* and do not consider it sufficient and then you recite another. So would you recite it alone or leave it and recite some other." He said, "I will never leave it and if you want me to be your *Imām* on this condition then it is all right; otherwise I will leave you." They knew that he was the best amongst them and they did not like someone else to lead them in *Ṣalāt*. When the Prophet ﷺ went to them as usual, they informed him about it. The Prophet ﷺ addressed him and said, "O so-and-so, what forbids you from doing what your companions ask you to do? Why do you read this *Sūrah* particularly in every *Rak'a*?" He replied, "I love this *Sūrah*." The Prophet ﷺ said, "Your love for this *Sūrah* will make you enter Paradise."

يُؤَسِّرَ، وَذَكَرَ أَنَّهُ صَلَّى مَعَ عَمَرَ رَضِيَ اللَّهُ عَنْهُ الصُّبْحَ بِهِمَا. وَقَرَأَ ابْنُ مَسْعُودٍ بِأَرْبَعِينَ آيَةً مِنَ الْأَنْفَالِ، وَفِي الثَّانِيَةِ بِسُورَةٍ مِنَ الْمُفَصَّلِ. وَقَالَ قَتَادَةُ فِيمَنْ يَقْرَأُ بِسُورَةٍ وَاحِدَةٍ يَفْرَقُهَا فِي رَكْعَتَيْنِ، أَوْ يَرُدُّ سُورَةً وَاحِدَةً فِي رَكْعَتَيْنِ: كُلُّ كِتَابِ اللَّهِ.

٧٧٤ م - وَقَالَ عُبَيْدُ اللَّهِ بْنُ عَمَرَ: عَنِ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: كَانَ رَجُلٌ مِنَ الْأَنْصَارِ يُؤَمِّمُهُمْ فِي مَسْجِدِ قُبَاءٍ، فَكَانَ كُلَّمَا افْتَتَحَ سُورَةً يَقْرَأُ بِهَا لَهُمْ فِي الصَّلَاةِ مِمَّا يَقْرَأُ بِهِ، افْتَتَحَ بِهِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ حَتَّى يَفْرَغَ مِنْهَا، ثُمَّ يَقْرَأُ بِسُورَةٍ أُخْرَى مَعَهَا، وَكَانَ يَضَعُ ذَلِكَ فِي كُلِّ رَكْعَةٍ، فَكَلَّمَهُ أَصْحَابُهُ وَقَالُوا: إِنَّكَ تَفْتَتِحُ بِهِذِهِ السُّورَةَ ثُمَّ لَا تَرَى أَنَّهَا تُجْزِئُكَ حَتَّى تَقْرَأَ بِالْأُخْرَى فَمَا أَنْ تَقْرَأَ بِهَا وَإِنَّمَا أَنْ تَدْعَهَا وَتَقْرَأَ بِأُخْرَى. فَقَالَ: مَا أَنَا بِتَارِكِهَا، إِنْ أَحْبَبْتُمْ أَنْ أُوَمِّمَكُمْ بِذَلِكَ فَعَلْتُ، وَإِنْ كَرِهْتُمْ تَرَكْتُكُمْ. وَكَانُوا يَرَوْنَ أَنَّهُ مِنْ أَفْضَلِهِمْ، وَكَرَهُوا أَنْ يُؤَمِّمَهُمْ غَيْرُهُ. فَلَمَّا أَنَاهُمُ النَّبِيُّ ﷺ أَخْبَرُوهُ الْخَبَرَ فَقَالَ: «يَا فُلَانُ، مَا يَمْنَعُكَ أَنْ تَفْعَلَ مَا يَأْمُرُكَ بِهِ أَصْحَابُكَ؟ وَمَا يَحْمِلُكَ عَلَى لُزُومِ

هذه السورة في كل ركعة؟» فقال:
إني أحبها. فقال: «حبك إياها
أدخلك الجنة».

775. Narrated Abū Wā'il : A man came to Ibn Mas'ūd رضي الله عنه and said, "I recited the *Mufaṣṣal* (*Sūrah*) at night in one *Rak'a*." Ibn Mas'ūd said, "This recitation is (too quick) like the recitation of poetry. I know the identical *Sūrah* which the Prophet ﷺ used to recite in pairs." Ibn Mas'ūd then mentioned 20 *Mufaṣṣal Sūrah* including two *Sūrah* from the family of (i.e., those *Sūrah* which begin with) *Hā-Mīm* (حَمْ) (which the Prophet ﷺ used to recite) in each *Rak'a*.

٧٧٥ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مَرْثَدَةَ قَالَ: سَمِعْتُ أَبَا وَاثِلٍ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ مَسْعُودٍ فَقَالَ: قَرَأْتُ الْمُفَصَّلَ اللَّيْلَةَ فِي رَكْعَةٍ. فَقَالَ: هَذَا كَهَذَا الشَّعْرِ. لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ بَيْنَهُنَّ، فَذَكَرَ عَشْرِينَ سُورَةً مِنَ الْمُفَصَّلِ، سُورَتَيْنِ مِنْ آلِ حَمٍ فِي كُلِّ رَكْعَةٍ. [انظر: ٤٩٩٦، ٥٠٤٣]

(107) CHAPTER. To recite only *Sūrat Al-Fātiha* in the last two *Rak'a* during a four *Rak'a Salāt* (prayer).

776. Narrated 'Abdullāh bin Abī Qatāda : My father said, "The Prophet ﷺ used to recite *Sūrat Al-Fātiha* followed by another *Sūrah* in the first two *Rak'a* of the *Ṣalāt* (prayer) and used to recite only *Sūrat Al-Fātiha* in the last two *Rak'a* of the *Zuhr* prayer. Sometimes a Verse or so was audible and he used to prolong the first *Rak'a* more than the second and used to do the same in the *ʿAṣr* and *Fajr* prayers."

(١٠٧) بَابُ: يَقْرَأُ فِي الْأَخْرَيْنِ بِفَاتِحَةِ الْكِتَابِ

٧٧٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الظُّهْرِ فِي الْأُولَيَيْنِ بِأَمِّ الْكِتَابِ وَسُورَتَيْنِ، وَفِي الرَّكْعَتَيْنِ الْأَخْرَيْنِ بِأَمِّ الْكِتَابِ، وَيُسْمِعُنَا الْآيَةَ. وَيَطْوُلُ فِي الرَّكْعَةِ الْأُولَى مَا لَا يُطِيلُ فِي الرَّكْعَةِ الثَّانِيَةِ. وَهَكَذَا فِي الْعَصْرِ، وَهَكَذَا فِي الصُّبْحِ. [راجع: ٧٥٩]

(108) CHAPTER. To recite (the Qur'an) quietly in the *Zuhr* and *ʿAṣr* prayers.

777. Narrated Abū Ma'mar : We said to Khabbāb رضي الله عنه، "Did Allāh's Messenger

(١٠٨) بَابُ مَنْ خَافَتِ الْقِرَاءَةُ فِي الظُّهْرِ وَالْعَصْرِ

٧٧٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ

ﷺ used to recite (the Qur’ān) in *Zuhr* and ‘*Aṣr* prayers?” He replied in the affirmative. We said, “How did you come to know about it?” He said, “By the movement of his beard.”

قَالَ: حَدَّثَنَا جَبْرِ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: قُلْنَا لِحَبَابٍ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ قَالَ: نَعَمْ، قُلْنَا: مِنْ أَيْنَ عَلِمْتَ؟ قَالَ: بِاضْطِرَابِ لِحْيَتِهِ.

(109) CHAPTER. (In a quiet prayer) if the *Imām* recites a Verse or so audibly.

(١٠٩) بَابٌ: إِذَا أَسْمَعَ الْإِمَامُ الْآيَةَ

778. Narrated ‘Abdullāh bin Abī Qatāda : My father said, “The Prophet ﷺ used to recite *Sūrat Al-Fātiḥa* along with another *Sūrah* in the first two *Rak’a* of the *Zuhr* and ‘*Aṣr* prayers. A Verse or so was audible at times and he used to prolong the first *Rak’a*.”

٧٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنِي الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ بِأَمِّ الْكِتَابِ وَسُورَةَ مَعَهَا فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ الظُّهْرِ وَالْعَصْرِ، وَيُسْمِعُنَا الْآيَةَ أحياناً، وَكَانَ يُطَوِّلُ فِي الرَّكْعَةِ الْأُولَى.

[راجع: ٧٥٩]

(110) CHAPTER. To prolong the first *Rak’a*.

(١١٠) بَابٌ: يُطَوِّلُ فِي الرَّكْعَةِ الْأُولَى

779. Narrated ‘Abdullāh bin Abī Qatāda : My father said, “The Prophet ﷺ used to prolong the first *Rak’a* of the *Zuhr Ṣalāt* (prayer) and shorten the second one and used to do the same in the morning (*Fajr*) *Salat*.”

٧٧٩ - حَدَّثَنَا أَبُو نَعِيمٍ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يُطَوِّلُ فِي الرَّكْعَةِ الْأُولَى مِنْ صَلَاةِ الظُّهْرِ، وَيُقْصِرُ فِي الرَّكْعَةِ الثَّانِيَةِ، وَيَعْمَلُ ذَلِكَ فِي صَلَاةِ الصُّبْحِ. [راجع: ٧٥٩]

(111) CHAPTER. Saying of *Āmīn* aloud by the *Imām*.

(١١١) بَابٌ جَهْرَ الْإِمَامِ بِالْأَمِينِ، وَقَالَ عَطَاءٌ: أَمِينَ دُعَاءٍ، أَمَّنْ ابْنُ

‘Atā’ said: ‘*Āmīn* is an invocation. Ibn Az-

Zubair and the persons behind him said *Āmīn* loudly till the mosque echoed. Abū Hurairah used to say to the *Imām* "Do not say *Āmīn* before me (i.e. before I join the row for the prayer)." Nāfi' said: "Ibn 'Umar never missed '*Āmīn*, and urged the people to say it. I heard something good about it from him."

780. Narrated Abū Hurairah عنه رضي الله عنه: The Prophet ﷺ said, "Say *Āmīn* when the *Imām* says it and if the *Āmīn* of any one of you coincides with that of the angels then all his past sins will be forgiven."

Ibn Shihāb said, "Allāh's Messenger ﷺ used to say *Āmīn*."

(112) CHAPTER. Superiority of saying *Āmīn*.

781. Narrated Abū Hurairah عنه رضي الله عنه: Allāh's Messenger ﷺ said, "If any one of you says *Āmīn* and the angels in the heavens say *Āmīn* and the former coincides with the latter, all his past sins will be forgiven."

(113) CHAPTER. Saying of *Āmīn* aloud by the followers.

782. Narrated Abū Hurairah عنه رضي الله عنه: Allāh's Messenger ﷺ said, "Say *Āmīn* when the *Imām* says *Ghāiril-maghḍūbi 'alaihīm*

الرُّبِيِّ وَمَنْ وَرَاءَهُ حَتَّىٰ إِنَّ لِلْمَسْجِدِ لَللَّجَّةِ، وَكَانَ أَبُو هُرَيْرَةَ يُنَادِي الْإِمَامَ: لَا تَقْتَنِي بِأَمِينٍ. وَقَالَ نَافِعٌ: كَانَ ابْنُ عُمَرَ لَا يَدْعُهُ وَيَحْضُهُمْ، وَسَمِعْتُ مِنْهُ فِي ذَلِكَ خَيْرًا.

٧٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ

قَالَ: أَخْبَرَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُمَا أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَمَّنَ الْإِمَامُ فَأَمُّنُوا فَإِنَّهُ مَنْ وَاَفَقَ تَأْمِينَهُ تَأْمِينِ الْمَلَائِكَةِ عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». قَالَ ابْنُ شِهَابٍ: وَكَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «أَمِينَ». [انظر: ٦٤٠٢]

(١١٢) بَابُ فَضْلِ التَّامِينِ

٧٨١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ

قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الرَّزَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ أَحَدُكُمْ: آمِينَ، وَقَالَتِ الْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَتْ إِحْدَاهُمَا الْأُخْرَى، عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

(١١٣) بَابُ جَهْرِ الْمَأْمُومِ بِالتَّامِينِ

٧٨٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيِّ مَوْلَى

walad-dāl-līn [not the path of those who earn Your Anger (such as Jews) nor of those who go astray (such as Christians)], all the past sins of the person whose saying (of *Āmin*) coincides with that of the angels, will be forgiven.

أبي بكر، عن أبي صالح، عن أبي هريرة أن رسول الله ﷺ قال: «إذا قال الإمام ﴿عَبْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا أَصْحَابِ الْإِيمَانِ﴾ فقولوا: آمين، فإنه من وافق قوله قول الملائكة غفر له ما تقدم من ذنبه». تابعه محمد بن عمرو، عن أبي سلمة، عن أبي هريرة عن النبي ﷺ. وتعميم المجمع عن أبي هريرة رضي الله عنه. [انظر: ٤٤٧٥]

(114) CHAPTER. If someone bowed behind the rows, [on entering the mosque and before joining the rows of *Ṣalāt* (prayer)].

783. Narrated Abū Bakrah رضي الله عنه: I reached the Prophet ﷺ in the mosque while he was bowing in *Ṣalāt* (prayer) and I too bowed before joining the row. I mentioned it to the Prophet ﷺ and he said to me, "May Allāh increase your love for the good. But do not repeat it again (bowing in that way)."

(١١٤) بَابُ إِذَا رَكَعَ دُونَ الصَّفِّ

٧٨٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا هَمَامٌ، عَنِ الْأَعْلَمِ وَهُوَ زِيَادٌ، عَنِ الْحَسَنِ، عَنِ أَبِي بَكْرَةَ: أَنَّهُ انْتَهَى إِلَى النَّبِيِّ ﷺ وَهُوَ رَاكِعٌ فَرَكَعَ قَبْلَ أَنْ يَصَلَ إِلَى الصَّفِّ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «زَادَكَ اللَّهُ حِرْصًا وَلَا تَعُدْ».

(115) CHAPTER. *Itmām At-Takbīr* (i.e., to end the number of *Takbīr* or to say the *Takbīr* perfectly) on bowing. [See *Faṭḥ Al-Bārī*].

Ibn 'Abbās narrated it from the Prophet ﷺ. One of the narrators of the *Ḥadīth* is Mālik bin Ḥuwairith رضي الله عنه.

784. Narrated 'Imrān bin Ḥuṣayn رضي الله عنه: I offered the *Ṣalāt* (prayer) with 'Alī رضي الله عنه in Baṣra and he made us remember the *Ṣalāt* which we used to offer with Allāh's Messenger ﷺ. 'Alī said *Takbīr* on each raising and bowing (and prostrating etc.) [See *Faṭḥ Al-Bārī*, for details].

(١١٥) بَابُ إِتْمَامِ التَّكْبِيرِ فِي الرَّكْعِ،

قَالَ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ، وَفِيهِ مَالِكُ بْنُ الْحُوَيْرِثِ.

٧٨٤ - حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ قَالَ: أَخْبَرَنَا خَالِدٌ، عَنِ الْجُرَيْرِيِّ، عَنِ أَبِي الْعَلَاءِ، عَنِ مُطَرِّفٍ، عَنِ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: صَلَّى مَعَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ بِالْبَصْرَةِ فَقَالَ: دَكَّرْنَا هَذَا الرَّجُلُ صَلَاةً كُنَّا نُصَلِّيهَا

مَعَ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَنَّهُ كَانَ يُكَبِّرُ كُلَّمَا رَفَعَ وَكُلَّمَا وَضَعَ. [انظر:

[٧٨٦، ٨٢٦]

785. Narrated Abū Salama: When Abū Hurairah رَضِيَ اللهُ عَنْهُ led us in *Ṣalāt* (prayer) he used to say *Takbīr* on each bowing and raising. On the completion of the *Ṣalāt* he used to say, "My *Ṣalāt* is more similar to the *Ṣalāt* of Allāh's Messenger ﷺ than that of anyone of you."

٧٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ كَانَ يُصَلِّي بِهِمْ فَيُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ، فَإِذَا أَنْصَرَفَ قَالَ: إِنِّي لِأَشْبَهُكُمْ صَلَاةَ بِرَسُولِ اللَّهِ ﷺ.

[انظر: ٧٨٩، ٧٩٥، ٨٠٣]

(116) CHAPTER. *Itmām At-Takbīr* (i.e., to end the number of *Takbīr*, or to say the *Takbīr* perfectly) on prostrating. [See *Fath Al-Bārī*]

(١١٦) بَابُ إِتْمَامِ التَّكْبِيرِ فِي السُّجُودِ

786. Narrated Muṭarrif bin 'Abdullāh: 'Imrān bin Ḥuṣain and I offered the *Ṣalāt* (prayer) behind 'Alī bin Abi Ṭālib رَضِيَ اللهُ عَنْهُ: When 'Alī prostrated, he said the *Takbīr*, when he raised his head, he said the *Takbīr* and when he got up for the third *Rak'a* he said the *Takbīr*. On completion of the *Ṣalāt* 'Imrān took my hand and said, "This (i.e., 'Alī) made me remember the *Ṣalāt* of Muḥammad ﷺ." Or he said, "He led us in a *Ṣalāt* like that of Muḥammad ﷺ."

٧٨٦ - حَدَّثَنَا أَبُو التُّعْمَانِ قَالَ: حَدَّثَنَا حَمَادٌ، عَنْ غِيلَانَ بْنِ جَرِيرٍ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ قَالَ: صَلَّيْتُ خَلْفَ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ، فَكَانَ إِذَا سَجَدَ كَبَّرَ، وَإِذَا رَفَعَ رَأْسَهُ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ، فَلَمَّا قَضَى الصَّلَاةَ أَخَذَ بِيَدِي عِمْرَانُ بْنُ حُصَيْنٍ فَقَالَ: قَدْ ذَكَرَنِي هَذَا صَلَاةَ مُحَمَّدٍ ﷺ، أَوْ قَالَ: لَقَدْ صَلَّيْنَا صَلَاةَ مُحَمَّدٍ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

[راجع: ٧٨٤]

787. Narrated 'Ikrima: I saw a person offering *Ṣalāt* (prayer) at *Maqām Ibrāhīm* [the place of Ibrāhīm (Abraham) عليه السلام by the Ka'bah] and he was saying *Takbīr* on every bowing, rising, standing and sitting. I

٧٨٧ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بَشِيرٍ، عَنْ عِكْرِمَةَ قَالَ: رَأَيْتُ رَجُلًا عِنْدَ الْمَقَامِ

asked Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا (about this *Ṣalāt*). He admonished me saying: “Isn’t that the *Ṣalāt* of the Prophet ﷺ?” [Indicating that, that was the way, the Prophet ﷺ used to offer his *Ṣalāt* (prayer)].

(117) CHAPTER. Saying the *Takbīr* on raising from the prostration.

788. Narrated ‘Ikrima: I offered prayers behind a Sheikh at Makkah and he said twenty-two *Takbīr* (during the prayer). I told Ibn ‘Abbās that he (i.e., that Sheikh) was foolish. Ibn ‘Abbās admonished me and said, “This is the *Aṣ-Ṣunna* (legal way) of Abul-Qāsim ﷺ.”

789. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Whenever Allāh’s Messenger ﷺ stood for *Aṣ-Ṣalāt* (the prayer), he said *Takbīr* on starting the *Ṣalāt* (prayer) and then on bowing. (On rising from bowing he said) *Sami’ Allāhu liman ḥamida*, and then while standing straight he used to say *Rabbanā lakal-ḥamd*. *Al-Laiṭh* said, “(The Prophet ﷺ said) *‘Wa lakal-ḥamd.*” He used to say *Takbīr* on prostrating and on raising his head from prostration; again he would say *Takbīr* on prostrating and raising his head. He would then do the same in the whole of the *Ṣalāt* till it was completed. And on rising from the second *Rak’a* after sitting (for *At-Taḥiyāt*), he used to say *Takbīr*.

يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ، وَإِذَا قَامَ وَإِذَا وَضَعَ؛ فَأَخْبَرْتُ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا فَقَالَ: أَوْلَيْسَ تِلْكَ صَلَاةَ النَّبِيِّ ﷺ لَا أُمَّ لَكَ.

(۱۱۷) بَابُ التَّكْبِيرِ إِذَا قَامَ مِنَ السُّجُودِ

۷۸۸ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ قَالَ: صَلَّيْتُ خَلْفَ شَيْخٍ بِمَكَّةَ فَكَبَّرَ ثِنْتَيْنِ وَعِشْرِينَ تَكْبِيرَةً، فَقُلْتُ لِابْنِ عَبَّاسٍ: إِنَّهُ أَحْمَقُ، فَقَالَ: نَكَلْتِكَ أُمَّكَ، سُنَّةُ

أَبِي الْقَاسِمِ ﷺ. [راجع: ۷۸۷]

وَقَالَ مُوسَى: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا قَتَادَةُ قَالَ: حَدَّثَنَا عِكْرِمَةُ.

۷۸۹ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ ثُمَّ يُكَبِّرُ حِينَ يَرُكِعُ، ثُمَّ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرُّكُوعِ، ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: «رَبَّنَا لَكَ الْحَمْدُ». قَالَ عَبْدُ اللَّهِ بْنُ صَالِحٍ عَنِ اللَّيْثِ: «وَلَكَ الْحَمْدُ»، ثُمَّ يُكَبِّرُ حِينَ يَهْرِي، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ

حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يَفْعَلُ ذَلِكَ فِي
الصَّلَاةِ كُلِّهَا حَتَّى يَقْضِيَهَا. وَيُكَبِّرُ
حِينَ يَقُومُ مِنَ الثَّنَيْنِ بَعْدَ الْجُلُوسِ.
[راجع: ٧٨٥]

(118) CHAPTER. To put the hands (palms)
on both knees while bowing.

While in the company of his companions, Abū Ḥumaid said, "The Prophet ﷺ used to put both his hands on his knees."

790. Narrated Muṣ'ab bin Sa'd: I offered Ṣalāt (prayer) beside my father (Sa'd bin Abī Waqqas رضي الله عنه) and approximated both my hands and placed them in between the knees. My father told me not to do so and said, "We used to do the same but we were forbidden (by the Prophet ﷺ) to do so and were ordered to place the hands on the knees."

(119) CHAPTER. Not performing bowing
perfectly.

791. Narrated Zaid bin Wahb: Ḥudhaifa رضي الله عنه saw a person who was not performing the bowings and prostrations perfectly. He said to him, "You have not offered Ṣalāt and if you should die, you would die on a religion other than that of Muḥammad ﷺ."

(120) CHAPTER. To keep the back straight
in bowing.

In the presence of his companions, Abū Ḥumaid said, "The Prophet ﷺ bowed and kept his back straight."

(١١٨) بَابُ وَضْعِ الْأَيْدِي عَلَى
الرُّكْبِ فِي الرُّكُوعِ،

وَقَالَ أَبُو حُمَيْدٍ فِي أَصْحَابِهِ:
أَمْكَنَ النَّبِيُّ ﷺ بِيَدَيْهِ مِنَ رُكْبَتَيْهِ.

٧٩٠ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ:
حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي يَعْقُوبٍ قَالَ:
سَمِعْتُ مُصْعَبَ ابْنَ سَعْدٍ يَقُولُ:
صَلَّيْتُ إِلَى جَنْبِ أَبِي فَطَبَّقْتُ بَيْنَ
كَفَّيْ ثُمَّ وَضَعْتُهُمَا بَيْنَ فَخِذَيْ،
فَنَهَانِي أَبِي وَقَالَ: كُنَّا نَفْعَلُهُ فَنُهِنَا
عَنْهُ وَأَمَرْنَا أَنْ نَضَعَ أَيْدِينَا عَلَى
الرُّكْبِ.

(١١٩) بَابُ إِذَا لَمْ يُتِمَّ الرُّكُوعَ

٧٩١ - حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو
قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ،
قَالَ: سَمِعْتُ زَيْدَ ابْنَ وَهْبٍ قَالَ:
رَأَى حُدَيْفَةَ رَجُلًا لَا يُتِمُّ الرُّكُوعَ
وَالسُّجُودَ قَالَ: مَا صَلَّيْتُ وَلَوْ مَتَّ
مَتَّ عَلَى غَيْرِ الْفِطْرَةِ الَّتِي فَطَرَ اللَّهُ
مُحَمَّدًا ﷺ. [راجع: ٣٨٩]

(١٢٠) بَابُ اسْتِوَاءِ الظَّهْرِ فِي
الرُّكُوعِ،

وَقَالَ أَبُو حُمَيْدٍ فِي أَصْحَابِهِ:
رَكَعَ النَّبِيُّ ﷺ ثُمَّ هَصَرَ ظَهْرَهُ.