

(148) CHAPTER. (Saying of the) *Taṣḥah-hud* in the last *Rak'a*.

831. Narrated *Shaqīq bin Salama*: 'Abdullāh (bin Mas'ūd) said, "Whenever we offered *Ṣalāt* (prayer) behind the Prophet ﷺ, we used to recite (in sitting) *As-Salām* (peace) be on *Jibrīl* (Gabriel), *Mikāil* (Michael), peace be on so-and-so. Once Allāh's Messenger ﷺ [after finishing the *Salāt* (prayer)] looked back at us and said, "Allāh تعالى Himself is *As-Salām* (Peace), and if anyone of you prays then he should say: *At-taḥyātu lillāhi waṣṣalawātu waṭ-taiyibātu. As-Salāmu 'alaika aiyuhan-Nabīyyu wa raḥmatul-lāhi wa barakātuhu. As-Salāmu 'alainā wa 'alā ibādil-lāh iṣ-sāliḥīn.* (All the compliments, prayers and good things are due to Allāh تعالى, peace be on you, O Prophet and Allāh's Mercy and Blessings be on you. Peace be on us and on the true pious slaves of Allāh). If you say that, it will be for all the slaves in the heaven and the earth. *Aṣḥ-hadu an lā-ilāha illallāhu wa aṣḥ-hadu anna Muḥammadan 'abdūh wa Rasūluhu.* (I testify that none has the right to be worshipped but Allāh and I also testify that Muḥammad is His slave and His Messenger)."

(149) CHAPTER. Invocation before the *Tasīm*.

832. Narrated 'Aishah, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ used to invoke Allāh in *Aṣ-Ṣalāt* (the prayer) saying, "*Allāhumma innī a'ūdḥu bika min 'adhābil-qabri, wa a'ūdḥu bika min fitnatil-masīhid-dajjāl, wa a'ūdḥu bika min fitnatil-mahyā wa fitnatil-mamāti. Allāhumma innī a'ūdḥu bika minal-māṭhami wal-maghrami.* [O Allāh, I seek refuge with You from the punishment of the grave and from the *Fitnah* (trial and affliction etc.) of *Masīh Ad-Dajjāl* and from

(١٤٨) بَابُ التَّشَهُدِ فِي الْآخِرَةِ

٨٣١ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقِ بْنِ سَلَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ ﷺ قُلْنَا: السَّلَامُ عَلَى جِبْرِيلَ وَمِيكَائِيلَ، السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ. فَالْتَفَتَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّ اللَّهَ هُوَ السَّلَامُ. فَإِذَا صَلَّى أَحَدُكُمْ فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلَامُ عَلَيْنَا، وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ - فَإِنَّكُمْ إِذَا قُلْتُمُوهَا أَصَابَتْ كُلَّ عَبْدٍ لَهِ فِي السَّمَاءِ وَالْأَرْضِ - أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.» [انظر: ٨٣٥، ١٢٠٢، ٦٢٣٠، ٦٢٦٥،

[٧٣٨١، ٦٣٢٨

(١٤٩) بَابُ الدَّعَاءِ قَبْلَ السَّلَامِ

٨٣٢ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنَا عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ عَائِشَةَ أَخْبَرْتَهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو فِي الصَّلَاةِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ

the *Fitnah* of life and from the *Fitnah* of death. O Allāh, I seek refuge with You from the sins and from being in debt].” Somebody said to him, “Why do you so frequently seek refuge with Allāh from being in debt?” The Prophet ﷺ replied, “A person in debt tells lies whenever he speaks, and breaks promises whenever he makes (them).”

الْمَحْيَا وَفِتْنَةَ الْمَمَاتِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْتَمِ وَالْمَعْرَمِ». فَقَالَ لَهُ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِيدُ مِنَ الْمَعْرَمِ؟، فَقَالَ: «إِنَّ الرَّجُلَ إِذَا عَرِمَ حَدَّثَ فَكَذَّبَ، وَوَعَدَ فَأَخْلَفَ». [انظر: ٨٣٣، ٢٣٩٧، ٦٣٦٨، ٦٣٧٥،

[٧١٢٩، ٦٣٧٧، ٦٣٧٦

833. 'Aishah رَضِيَ اللهُ عَنْهَا also narrated: I heard Allāh's Messenger ﷺ in his *Ṣalāt* seeking refuge with Allāh from the *Fitnah* of *Ad-Dajjal*.

٨٣٣ - وَعَنِ الرَّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بِنُ الرَّبِيعِ أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَسْتَعِيدُ فِي صَلَاتِهِ مِنْ فِتْنَةِ الدَّجَالِ. [راجع: ٨٣٢]

834. Narrated Abū Bakr Aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ: I asked Allāh's Messenger ﷺ to teach me an invocation so that I may invoke Allāh with it in my *Ṣalāt* (prayer). He ﷺ told me to say, “*Allāhumma innī ḡalumu nafsī ḡulman kathīran, wa lā yaḡfiruḡh-dhḡnūba illā anta ḡaḡfirli ḡaḡfiratan min 'indika, warḡhamnī innaka antal-ḡhaḡfūrur-Raḡīm* [O Allāh! I have done great *Zulm* (wrong) to myself and none except You forgives sins, so please forgive me and be Merciful to me as You are the Oft-Forgiver, the Most Merciful].”

٨٣٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ لِرَسُولِ اللهِ ﷺ: عَلَّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي. قَالَ: «قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفُرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ». [انظر: ٦٣٢٦،

[٧٣٨٨

(150) CHAPTER. What optional invocation may be selected after the *Taṣḡah-hud*, and it is not obligatory.

(١٥٠) بَابُ مَا يُتَخَيَّرُ مِنَ الدُّعَاءِ بَعْدَ التَّشَهُّدِ، وَلَيْسَ بِوَاجِبٍ

835. Narrated 'Abdullāh (bin Mas'ūd): Whenever we offered *Ṣalāt* (prayer) with the Prophet ﷺ we used to say, *As-Salām* (peace)

٨٣٥ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ الْأَعْمَشِ قَالَ: حَدَّثَنِي

be on Allāh from His slaves and peace be on so-and-so.” The Prophet ﷺ said, “Don’t say *As-Salām* be on Allāh, for He Himself is *As-Salām*, but say, ‘*At-tahiyātu lillāhi waṣ-ṣalawātu waṭ-ṭaiyibātu. As-Salāmu ‘alaika aiyuhan-Nabiyyu waraḥmatul-lāhi wa barakātuhu. As-Salāmu ‘alainā wa ‘alā ‘ibādillah iṣṣālīhīn.* If you say this then it will be for all the slaves in heaven or between heaven and earth. *Aṣḥ-hadu an lā-ilāhu ill-Allāhu wa aṣḥ-hadu anna Muḥammadan ‘abduhū wa Rasūluhū.*’

Then select the invocation you like best and recite it.” (See *Hadīth* No.831, 832, 833 & 834).

(151) CHAPTER. No cleaning (rubbing) one’s forehead and nose till one has completed *Aṣ-Ṣalāt* (the prayer).

And Abū ‘Abdullāh said: I saw Al-Ḥumaidī quoting this *Hadīth* (No.798) to support his argument that the forehead should not be cleaned (rubbed) in *Aṣ-Ṣalāt* (prayer).

836. Narrated Abū Sa’īd Al-Khudrī رضي الله عنه: I saw Allāh’s Messenger ﷺ prostrating in mud and water and saw the mark of mud on his forehead.

(152) CHAPTER. *Taslim* [turning the face to the right and then to the left and saying “*As-*

شَقِيقٌ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا إِذَا كُنَّا مَعَ النَّبِيِّ ﷺ فِي الصَّلَاةِ قُلْنَا: السَّلَامُ عَلَى اللَّهِ مِنْ عِبَادِهِ، السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ. فَقَالَ النَّبِيُّ ﷺ: «لَا تَقُولُوا: السَّلَامُ عَلَى اللَّهِ، فَإِنَّ اللَّهَ هُوَ السَّلَامُ. وَلَكِنْ قُولُوا: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ - فَإِنَّكُمْ إِذَا قُلْتُمْ ذَلِكَ أَصَابَ كُلَّ عَبْدٍ فِي السَّمَاءِ أَوْ بَيْنَ السَّمَاءِ وَالْأَرْضِ - أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. ثُمَّ لِيَتَخَيَّرَ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ فَيَدْعُو».

[راجع: ٨٣١]

(١٥١) بَابُ مَنْ لَمْ يَمْسَحْ جَبْهَتَهُ وَأَنْفَهُ حَتَّى صَلَّى،

قَالَ أَبُو عَبْدِ اللَّهِ: رَأَيْتُ الْحُمَيْدِيَّ يَحْتَجُّ بِهَذَا الْحَدِيثِ أَنْ لَا يَمْسَحَ الْجَبْهَةَ فِي الصَّلَاةِ.

٨٣٦ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِي الْمَاءِ وَالطِّينِ حَتَّى رَأَيْتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ. [راجع: ٦٦٩]

(١٥٢) بَابُ التَّسْلِيمِ

Salāmu 'alaikum wa rahmat-ullāh' at the end of the *Ṣalāt* (prayers)].

837. Narrated Umm Salama رَضِيَ اللهُ عَنْهَا: Whenever Allāh's Messenger ﷺ finished his *Ṣalāt* (prayers) with *Taslīm*, the women would get up and he would stay on for a while in his place before getting up.

Ibn Shihāb said, "I think (and Allāh knows better), that the purpose of his stay was that the women might leave before the men who had finished their *Ṣalāt* (prayer)."

(153) CHAPTER. To finish the *Ṣalāt* (prayer) with *Taslīm* along with the *Imām*.

Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا liked for those offering *Ṣalāt* (prayers) behind the *Imām* to say *Taslīm* (immediately) after the *Imām* had said it.

838. Narrated 'Itbān (bin Mālik) رَضِيَ اللهُ عَنْهُ: We offered *Ṣalāt* (prayer) with the Prophet ﷺ and used to finish our *Ṣalāt* with the *Taslīm* along with him.

(154) CHAPTER. Whoever did not say (a *Taslīm*) in addition to the *Taslīm* of the *Imām* but thought that *Taslīm* of the *Salāt* (prayer) was sufficient.

839. Narrated Maḥmūd bin Ar-Rabī رَضِيَ اللهُ عَنْهُ: I remember Allāh's Messenger ﷺ and also the mouthful of water which he took

٨٣٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ هِنْدِ بِنْتِ الْحَارِثِ أَنَّ أُمَّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا سَلَّمَ قَامَ النِّسَاءَ حِينَ يَقْضِي تَسْلِيمَهُ وَمَكَتَ يَسِيرًا قَبْلَ أَنْ يَقُومَ. قَالَ ابْنُ شِهَابٍ: فَارَى وَاللهُ أَعْلَمُ أَنَّ مُكَّتَهُ لِكَيْ يَنْفُذَ النِّسَاءَ قَبْلَ أَنْ يُدْرِكَهُنَّ مَنْ أَنْصَرَفَ مِنَ الْقَوْمِ. [انظر: ٨٤٩، ٨٥٠] (١٥٣) بَابٌ: يُسَلِّمُ حِينَ يُسَلِّمُ الْإِمَامُ،

وكان ابن عمر رَضِيَ اللهُ عَنْهُمَا وكان ابن عمر رَضِيَ اللهُ عَنْهُمَا

٨٣٨ - حَدَّثَنَا جَبَّانُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا عَبْدُ اللهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عَثْبَانَ بْنِ مَالِكٍ قَالَ: «صَلَّيْنَا مَعَ النَّبِيِّ ﷺ فَسَلَّمْنَا حِينَ سَلَّمَ». [راجع: ٤٢٤]

(١٥٤) بَابٌ مَنْ لَمْ يَرِدِ السَّلَامَ عَلَى الْإِمَامِ، وَاتَّكَنَى بِتَسْلِيمِ الصَّلَاةِ

٨٣٩ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ

from a bucket in our house and ejected (on me).

840. I heard from 'Itbān bin Mālik Al-Anṣārī, who was one from Banī Sālim, saying, "I used to lead my tribe of Banī Sālim in *Ṣalāt* (prayer). Once I went to the Prophet ﷺ and said to him, 'I have weak eyesight and at times the rain-water floods intervenes between me and the mosque of my tribe and I wish that you would come to my house and offer *Ṣalāt* at some place so that I could take that place as a *Muṣalla* (appointed place for *Ṣalāt*). He said, "If Allāh will, I will do so." Next day Allāh's Messenger ﷺ along with Abū Bakr رَضِيَ اللهُ عَنْهُ came to my house after the sun had risen high and he asked permission to enter. I gave him permission, but he didn't sit till he said to me, "Where do you want me to offer *Ṣalāt* in your house?" I pointed to a place in the house where I wanted him to offer *Ṣalāt*. So he stood up for the *Ṣalāt* and we aligned behind him. He completed the *Ṣalāt* with *Taslim* and we did the same simultaneously."

(155) CHAPTER. The *Dhikr* (remembering Allāh by Glorifying, Praising and Magnifying Him) after *Aṣ-Ṣalāt* (the prayer).

841. Narrated Abu 'Abbad, the freed slave of Ibn 'Abbās: رَضِيَ اللهُ عَنْهُمَا told me, "In the lifetime of the Prophet ﷺ it was the custom to remember Allāh (*Dhikr*) by glorifying, praising and magnifying Allāh aloud after the compulsory congregational *Ṣalāt* (prayers)." Ibn 'Abbās further said, "When I heard the *Dhikr*, I would learn that

عَنِ الرَّهْرِيِّ قَالَ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، وَزَعَمَ أَنَّهُ عَقَلَ رَسُولَ اللَّهِ ﷺ وَعَقَلَ مَجَّةً مَجَّهَا مِنْ دَلْوٍ كَانَ فِي دَارِهِمْ. [راجع: ٧٧]

٨٤٠ - قَالَ: سَمِعْتُ عِثْبَانَ بْنَ مَالِكِ الْأَنْصَارِيِّ، ثُمَّ أَحَدَ بَنِي سَالِمٍ قَالَ: «كُنْتُ أَصَلِّي لِقَوْمِي بَنِي سَالِمٍ، فَأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: إِنِّي أَنْكَرْتُ بَصْرِي وَإِنَّ السُّيُولَ تَحُولُ بَيْنِي وَبَيْنَ مَسْجِدِ قَوْمِي، فَلَوَدِدْتُ أَنَّكَ جِئْتَ فَصَلَّيْتَ فِي بَيْتِي مَكَانًا أَتَّخِذُهُ مَسْجِدًا. فَقَالَ: «أَفْعَلْ إِنْ شَاءَ اللَّهُ». فَعَدَا عَلِيٌّ رَسُولَ اللَّهِ ﷺ وَأَبُو بَكْرٍ مَعَهُ بَعْدَ مَا اشْتَدَّ النَّهَارُ. فَاسْتَأْذَنَ النَّبِيُّ ﷺ فَأَذِنْتُ لَهُ فَلَمْ يَجْلِسْ حَتَّى قَالَ: «أَيْنَ تُحِبُّ أَنْ أَصَلِّيَ مِنْ بَيْتِكَ؟» فَأَشَارَ إِلَيْهِ مِنَ الْمَكَانِ الَّذِي أَحَبَّ أَنْ يُصَلِّيَ فِيهِ. فَقَامَ فَصَفَّفْنَا خَلْفَهُ ثُمَّ سَلَّمَ وَسَلَّمْنَا حِينَ سَلَّمَ.

[راجع: ٤٢٤]

(١٥٥) بَابُ الذِّكْرِ بَعْدَ الصَّلَاةِ

٨٤١ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ أَبِي مَعْبُدٍ مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ

the compulsory congregational *Ṣalāt* had ended.”

842. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا : I used to recognise the completion of *As-Salāt* (the prayer) of the Prophet ﷺ by hearing *Takbīr*.

843. Narrated Abū Hurairah عَنْهُ اللهُ رَضِيَ اللهُ عَنْهُ : Some poor people came to the Prophet ﷺ and said, “The wealthy people will get higher grades and will have permanent enjoyment, and they offer *Ṣalāt* (prayer) like us and observe *Ṣaum* (fast) as we do. They have more money by which they perform the *Hajj*, and *‘Umra*; fight and struggle in Allāh’s Cause and give in charity.” The Prophet ﷺ said, “Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say *Subhān Allāh*, *Alḥamdu-lillāh* and *Allāhu Akbar* thirty-three times each after every (compulsory) *Ṣalāt* (prayer).” We differed and some of us said that we should say *Subhān Allāh* thirty three times and *Alḥamdu lillāh* thirty-three times and *Allāhu Akbar*

رَفَعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. وَقَالَ ابْنُ عَبَّاسٍ: كُنْتُ أَعْلَمُ إِذَا أَنْصَرَفُوا بِذَلِكَ إِذَا سَمِعْتُهُ. [انظر: ٨٤٢]

٨٤٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَمْرُو قَالَ: أَخْبَرَنِي أَبُو مَعْبُدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ أَعْرِفُ انْقِضَاءَ صَلَاةِ النَّبِيِّ ﷺ بِالتَّكْبِيرِ قَالَ عَلِيُّ حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو قَالَ كَانَ أَبُو مَعْبُدٍ أَصْدَقَ مَوَالِي ابْنِ عَبَّاسٍ قَالَ عَلِيُّ وَاسْمُهُ نَافِذٌ. [راجع: ٨٤١]

٨٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ الْفُقَرَاءُ إِلَى النَّبِيِّ ﷺ فَقَالُوا: ذَهَبَ أَهْلُ الدُّثُورِ مِنَ الْأَمْوَالِ بِالدرَجَاتِ الْعُلَى وَالنَّعِيمِ الْمُقِيمِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ. وَلَهُمْ فَضْلُ أَمْوَالٍ يُحْجُونَ بِهَا، وَيَعْتَمِرُونَ، وَيُجَاهِدُونَ، وَيَصَدَّقُونَ. فَقَالَ: «أَلَا أُحَدِّثُكُمْ بِمَا إِنْ أَحَدْتُمْ بِهِ أَدْرَكْتُمْ مَنْ سَبَقَكُمْ وَلَمْ يُدْرِكْكُمْ أَحَدٌ بَعْدَكُمْ وَكُنْتُمْ خَيْرَ مَنْ أَنْتُمْ بَيْنَ ظَهْرَانِهِمْ إِلَّا مَنْ عَمِلَ مِثْلَهُ تَسْبُحُونَ، وَتَحْمَدُونَ

thirty-four times. I went to the Prophet ﷺ who said, "Say, *Subhān Allāh* and *Alḥamdu lillāh* and *Allāhu Akbar* all of them for thirty-three times."

وَتُكَبَّرُ وَنَ حَلْفَ كُلِّ صَلَاةٍ ثَلَاثًا
وَتَلَاثِينَ، فَاحْتَلَفْنَا بَيْنَنَا، فَقَالَ
بَعْضُنَا: نُسَبِّحُ ثَلَاثًا وَتَلَاثِينَ، وَنَحْمَدُ
ثَلَاثًا وَتَلَاثِينَ، وَنُكَبِّرُ أَرْبَعًا وَتَلَاثِينَ.
فَرَجَعْتُ إِلَيْهِ، فَقَالَ: «تَقُولُ سُبْحَانَ
اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ، حَتَّى
يَكُونَ مِنْهُنَّ كُلُّهُنَّ ثَلَاثًا وَتَلَاثِينَ».
[انظر: ٦٣٢٩]

844. Narrated Warrād, the clerk of Al-Mughīra bin Shu'ba: Once, Al-Mughīra رضي الله عنه dictated to me in a letter addressed to Mu'āwiyya that the Prophet ﷺ used to say after every compulsory *Ṣalāt* (prayer), "*Lā ilāha illallāhu waḥdahū lā šarīka lahu, lahul-mulku wa-lahul-hamdu, wa huwa alā kulli šai'in Qadīr. Allāhumma lā mani'ā limā a'taita, wa lā mu'ṭiya limā mana'ta, wa lā yanfa'u dhal-jaddi minkal-jadd.* (None has the right to be worshipped but Allāh and He has no partner in Lordship or in worship or in the Names and the Qualities⁽¹⁾ and for Him is the kingdom and all the praises and thanks are for Him and He is Omnipotent. O Allāh! Nobody can hold back what You give and nobody can give what You hold back. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will." And Al-Ḥasan said, "*Al-Jadd* means riches (prosperity)." "

٨٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ
قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ
بِ بْنِ عُمَيْرٍ، عَنْ وَرَادٍ كَاتِبِ الْمُغْبِيرَةِ بْنِ
شُعْبَةَ قَالَ: أَمَلَى عَلَيَّ الْمُغْبِيرَةُ فِي
كِتَابٍ إِلَى مُعَاوِيَةَ أَنَّ النَّبِيَّ ﷺ كَانَ
يَقُولُ فِي ذِكْرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ: «لَا
إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ
الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا
أَعْطَيْتَ، وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ، وَلَا
يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ». وَقَالَ
شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ بِهَذَا.
وَقَالَ الْحَسَنُ: جَدُّ: غِنَى. عَنِ
الْحَكَمِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ
وَرَادٍ بِهَذَا. [انظر: ١٤٧٧، ٢٤٠٨،
٥٩٧٥، ٦٣٣٠، ٦٤٧٣، ٦٦١٥، ٧٢٩٢]

(156) CHAPTER. The *Imām* should face the followers after finishing the prayer with *Taslim*.

(١٥٦) بَابُ: يَسْتَقْبِلُ الْإِمَامُ النَّاسَ
إِذَا سَلَّمَ
٨٤٥ - حَدَّثَنَا مُوسَى بْنُ

845. Narrated Samura bin Jundab رضي الله عنه

(1) (H.844) See *Tauhid* in the glossary.

عنه The Prophet ﷺ used to face us on completion of the *Ṣalāt* (prayer).

إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جَرِيرٌ بْنُ حَازِمٍ قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى صَلَاةً أَقْبَلَ عَلَيْنَا بِوَجْهِهِ. [انظر: ١١٤٣، ١٣٨٦، ٢٠٨٥، ١٧٩١، ٣٢٣٦،

[٧٠٤٧، ٦٠٩٦، ٤٦٧٤، ٣٣٥٤

846. Narrated Zaid bin Khālīd Al-Juhani رضي الله عنه: The Prophet ﷺ led us in the *Fajr* prayer at Hudaibiya after a rainy night. On completion of the *Ṣalāt* (prayer), he faced the people and said, “Do you know what your Lord عز وجل has said (revealed)?” The people replied, “Allāh and His Messenger know better.” He said, “Allāh has said, ‘In this morning some of *Ibādī* (My slaves) remained as true believers and some became disbelievers; whoever said that the rain was due to the Blessings and the Mercy of Allāh, is the one (*Ibādī*) who believes in Me and he disbelieves in the star, and whoever said that it rained because of a particular star is a disbeliever in Me and a believer in the star’.”

٨٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ مَسْعُودٍ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ أَنَّهُ قَالَ: صَلَّى لَنَا النَّبِيُّ ﷺ صَلَاةَ الصُّبْحِ بِالْحَدِيثِيَّةِ عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلِ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ. فَأَمَّا مَنْ قَالَ: مُطْرُنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكَبِ. وَأَمَّا مَنْ قَالَ: بِنُوءِ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكَوْكَبِ». [انظر: ١٠٣٨، ٤١٤٧،

[٧٥٠٣

847. Narrated Anas (bin Mālik) رضي الله عنه: Once the Prophet ﷺ delayed the *'Ishā'* prayer until midnight and then came to us. Having offered *Ṣalāt* (prayers) he faced us and said, “The people had offered and slept but you were in the *Ṣalāt* as long as you were waiting for it.”

٨٤٧ - حَدَّثَنَا عَبْدُ اللَّهِ: سَمِعَ يَزِيدَ قَالَ: أَخْبَرَنَا حُمَيْدٌ، عَنْ أَنَسٍ قَالَ: أَخَّرَ النَّبِيُّ ﷺ الصَّلَاةَ ذَاتَ لَيْلَةٍ إِلَى شَطْرِ اللَّيْلِ ثُمَّ خَرَجَ عَلَيْنَا، فَلَمَّا صَلَّى أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «إِنَّ النَّاسَ قَدْ صَلَّوْا وَرَقَدُوا وَإِنَّكُمْ لَنْ

تَرَأَوْا فِي صَلَاةٍ مَا انْتَهَرْتُمْ الصَّلَاةَ».

[راجع: ٥٧٢]

(157) CHAPTER. The staying of the *Imām* at his *Muṣalla* (praying place) after (finishing the prayer with) *Taslim*.

848. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا used to offer prayers (*Nawāfil*) at the place where he had offered the compulsory prayer. Al-Qāsim (bin Muḥammad bin Abī Bakr) did the same.

The narration coming from Abū Hurairah رَضِيَ اللهُ عَنْهُ (from the Prophet ﷺ) forbidding the *Imām* from offering prayers (optional prayer) at the same place where he has offered the compulsory prayer (is incorrect).

849. Narrated Umm Salama, رَضِيَ اللهُ عَنْهَا "The Prophet ﷺ after finishing the prayer with *Taslim* used to stay at his place for a while."

Ibn Shihāb said, "I think (and Allāh knows better), that he used to wait for the departure of the women who had offered prayers."

850. Ibn Shihāb wrote that he had heard it from Hind bin Al-Ḥārith Al-Firāsiyya who heard it from Umm Salama, the wife of the Prophet ﷺ (Hind was from the companions of Umm Salama) who said, "When the Prophet ﷺ finished the prayer with *Taslim*, the women would depart and enter their houses before Allāh's Messenger ﷺ departed."

(١٥٧) بَابُ مُكْثِ الْإِمَامِ فِي مُصَلَّاهُ بَعْدَ السَّلَامِ

٨٤٨ - وَقَالَ لَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ يُصَلِّي فِي مَكَانِهِ الَّذِي صَلَّى فِيهِ فَرِيضَةً وَقَعَلَهُ الْقَاسِمُ. وَيُذَكِّرُ عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ: «لَا يَنْطَوِّعُ الْإِمَامُ فِي مَكَانِهِ»، وَلَمْ يَصِحَّ.

٨٤٩ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ هِنْدِ بِنْتِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَلَّمَ يَمْكُثُ فِي مَكَانِهِ يَسِيرًا. قَالَ ابْنُ شِهَابٍ: فَتَرَى - وَاللَّهِ أَعْلَمُ - لَكِنِّي يَنْفُذُ مَنْ يَنْصَرِفُ مِنَ النِّسَاءِ.

[راجع: ٨٧٣]

٨٥٠ - وَقَالَ ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا نَافِعُ بْنُ يَزِيدَ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ أَنَّ ابْنَ شِهَابٍ كَتَبَ إِلَيْهِ قَالَ: حَدَّثَنِي هِنْدُ ابْنَةُ الْحَارِثِ الْفِرَاسِيَّةِ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ وَكَانَتْ مِنْ صَوَاحِبَاتِهَا قَالَتْ: كَانَ يُسَلِّمُ فَيَنْصَرِفُ النِّسَاءُ فَيَدْخُلْنَ بِيُوتَهُنَّ مِنْ قَبْلِ أَنْ يَنْصَرِفَ رَسُولُ اللَّهِ ﷺ. وَقَالَ ابْنُ وَهْبٍ، عَنْ يُونُسَ،

عَنْ ابْنِ شِهَابٍ: أَخْبَرْتَنِي هِنْدُ الْفِرَاسِيَّةُ. وَقَالَ عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ: حَدَّثَنِي هِنْدُ الْفُرَشِيَّةُ. وَقَالَ الزُّبَيْدِيُّ: أَخْبَرَنِي الزُّهْرِيُّ أَنَّ هِنْدًا بِنْتَ الْحَارِثِ الْفُرَشِيَّةَ أَخْبَرَتْهُ وَكَانَتْ تَحْتَ مَعْبَدِ بْنِ الْمِقْدَادِ وَهُوَ حَلِيفُ بَنِي زُهْرَةَ وَكَانَتْ تَدْخُلُ عَلَى أَزْوَاجِ النَّبِيِّ ﷺ. وَقَالَ شُعَيْبٌ: عَنِ الزُّهْرِيِّ: حَدَّثَنِي هِنْدُ الْفُرَشِيَّةُ. وَقَالَ ابْنُ أَبِي عَتِيقٍ: عَنِ الزُّهْرِيِّ، عَنْ هِنْدِ الْفِرَاسِيَّةِ. وَقَالَ اللَّيْثُ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ: حَدَّثَهُ ابْنُ شِهَابٍ عَنْ امْرَأَةٍ مِنْ فُرَيْشٍ، حَدَّثَتْهُ عَنِ النَّبِيِّ ﷺ.

[راجع: ٨٣٧]

(158) CHAPTER. Whoever led the people in *Ṣalāt* (prayer) and remembered an urgent matter or necessity and had to pass over the people (to carry out that).

(١٥٨) بَابُ مَنْ صَلَّى بِالنَّاسِ فَذَكَرَ حَاجَةً فَتَحَطَّاهُمْ

851. Narrated 'Uqba رضي الله عنه: I offered the 'Aṣḥ prayer behind the Prophet ﷺ at Al-Madīna. When he had finished the *Ṣalāt* (prayer) with *Taslīm*, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives. The people got scared at his speed.

The Prophet ﷺ came back and found the people surprised at his haste and said to them, "I remembered a piece of gold lying in my house and I did not like it to divert my attention from Allāh's worship, so I have ordered it to be distributed (in charity)."

٨٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ قَالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ بِالْمَدِينَةِ الْعَصْرَ فَسَلَّمْتُ فَقَامَ مُسْرِعًا فَتَحَطَّى رِقَابَ النَّاسِ إِلَى بَعْضِ حُجَرِ نِسَائِهِ، فَفَزِعَ النَّاسُ مِنْ سُرْعَتِهِ فَخَرَجَ عَلَيْهِمْ فَرَأَى أَنَّهُمْ عَجِبُوا مِنْ سُرْعَتِهِ، فَقَالَ: «ذَكَرْتُ شَيْئًا مِنْ تَبَرِّ عِنْدَنَا فَكَرِهْتُ أَنْ