

English Translation of

**Sahîh
Muslim**

English
Translation of

**Sahîh
Muslim**

Compiled by:

**Imâm Abul Hussain Muslim
Ibn al-Hajjaj**

Volume 2

From Hadith No. 01 to 1160

Ahâdith edited & referenced by:

Hâfiz Abu Tâhir Zubair 'Alî Za'î

Translated by:

Nasruddin al-Khattab (Canada)

Final review by:

Abu Khaliyl (USA)

صحيح مسلم

English Translation of
Sahîh Muslim

Volume 2



ALL RIGHTS RESERVED © جميع حقوق الطبع محفوظة

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system, without the written permission of the publisher.

First Edition: June 2007

Supervised by:

Abdul Malik Mujahid

HEAD OFFICE

P.O. Box: 22743, Riyadh 11416 K.S.A. Tel: 0096 -1-4033962/4043432 Fax: 4021659
E-mail: darussalam@awalnet.net.sa, riyadh@dar-us-salam.com Website: www.dar-us-salam.com

K.S.A. Darussalam Showrooms:

Riyadh
Olaya branch: Tel 00966-1-4614483 Fax: 4644945
Malaz branch: Tel 00966-1-4735220 Fax: 4735221
Suwailam branch: Tel & Fax-1-2860422

- **Jeddah**
Tel: 00966-2-6879254 Fax: 6336270
- **Madinah**
Tel: 00966-04-8234446, 8230038
Fax: 04-8151121
- **Al-Khobar**
Tel: 00966-3-8692900 Fax: 8691551
- **Khamis Mushayt**
Tel & Fax: 00966-072207055
- **Yanbu Al-Bahr** Tel: 0500887341 Fax: 04-3908027
- **Al-Buraida** Tel: 0503417156 Fax: 06-3696124

U.A.E

- **Darussalam, Sharjah U.A.E**
Tel: 00971-6-5632623 Fax: 5632624
Sharjah@dar-us-salam.com.

PAKISTAN

- **Darussalam, 36 B Lower Mall, Lahore**
Tel: 0092-42-724 0024 Fax: 7354072
- **Rahman Market, Ghazni Street, Urdu Bazar Lahore**
Tel: 0092-42-7120054 Fax: 7320703
- **Karachi, Tel: 0092-21-4393936 Fax: 4393937**
- **Islamabad, Tel: 0092-51-2500237 Fax: 512281513**

U.S.A

- **Darussalam, Houston**
P.O Box: 79194 Tx 77279
Tel: 001-713-722 0419 Fax: 001-713-722 0431
E-mail: houston@dar-us-salam.com
- **Darussalam, New York 486 Atlantic Ave, Brooklyn**
New York-11217, Tel: 001-718-625 5925
Fax: 718-625 1511
E-mail: darussalamny@hotmail.com

UK

- **Darussalam International Publications Ltd.**
Leyton Business Centre
Unit-17, Etloe Road, Leyton, London, E10 7BT
Tel: 0044 20 8539 4885 Fax: 0044 20 8539 4889
Website: www.darussalam.com
Email: info@darussalam.com
- **Darussalam International Publications Limited**
Regents Park Mosque, 146 Park Road
London NW8 7RG Tel: 0044- 207 725 2246
Fax: 0044 20 8539 4889

AUSTRALIA

- **Darussalam: 153, Haldon St, Lakemba (Sydney)**
NSW 2195, Australia
Tel: 0061-2-97407188 Fax: 0061-2-97407199
Mobile: 0061-414580813 Res: 0061-2-97580190
Email: abumuaaz@hotmail.com

CANADA

- **Islamic Book Service**
2200 South Sheridan way Mississauga, On
L5J 2M4
Tel: 001-905-403-8406 Ext. 218 Fax: 905-8409

HONG KONG

- **Peacotech**
A2, 4/F Tsim Sha Mansion
83-87 Nathan Road Tsimbatsui
Kowloon, Hong Kong
Tel: 00852 2369 2722 Fax: 00852-23692944
Mobile: 00852 97123624

MALAYSIA

- **Darussalam International Publication Ltd.**
No.109A, Jalan SS 21/1A, Damansara Utama,
47400, Petaling Jaya, Selangor, Darul Ehsan, Malaysia
Tel: 00603 7710 9750 Fax: 7710 0749
E-mail: darussalam@streamyx.com

FRANCE

- **Editions & Librairie Essalam**
135, Bd de Ménilmontant- 75011 Paris
Tél: 0033-01- 43 38 19 56/ 44 83
Fax: 0033-01-4357 44 31
E-mail: essalam@essalam.com.

SINGAPORE

- **Muslim Converts Association of Singapore**
32 Onan Road The Galaxy
Singapore- 424484
Tel: 0065-440 6924, 348 8344 Fax: 440 6724

SRI LANKA

- **Darul Kitab 6, Nimal Road, Colombo-4**
Tel: 0094 115 358712 Fax: 115-358713

INDIA

- **Islamic Books International**
54, Tandell Street (North)
Dongri, Mumbai 4000 09, INDIA
Tel: 0091-22-2373 6875, 2373 0689
E-mail: ibi@irf.net

SOUTH AFRICA

- **Islamic Da'wah Movement (IDM)**
48009 Qualbert 4078 Durban, South Africa
Tel: 0027-31-304-6883 Fax: 0027-31-305-1292
E-mail: idm@ion.co.za

صحيح مسلم

English Translation of

Sahîh Muslim

Volume 2

Compiled by:

Imâm Abul Hussain Muslim bin al-Hajjaj

Ahâdith edited, researched and referenced by:

Hâfiz Abu Tâhir Zubair ‘Ali Za’i

Translated by:

Nasiruddin al-Khattab (Canada)

Edited by:

Huda Khattab (Canada)

Final review by:

Abu Khaliyl (USA)



DARUSSALAM

GLOBAL LEADER IN ISLAMIC BOOKS

Riyadh • Jeddah • Al-Khobar • Sharjah

Lahore • London • Houston • New York

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allâh,
the Most Gracious, the Most Merciful*

© **Maktaba Dar-us-Salam, 2007**

King Fahd National Library Catalog-in-Publication Data

Al-Imam Muslim

Sahih Muslim/ Al-Imam Muslim- Riyadh-2007

509 p, 14x21 cm

ISBN: 9960-9919-03 (set) 9960-9919-9-7 (Vol.-2)

1-Al-Hadith

II-Title

235.1dc

1428/2360

Legal Deposit no.1428/2360

ISBN: 9960-9919-0-3 (set)

9960-9919-9-7 (vol.-2)

Contents

5. *Masâjid* And Places Of Prayer

Chapter <i>Masâjid</i> And Places Of Prayer	15
Chapter 1. The Construction Of The <i>Masjid</i> Of The Prophet ﷺ	19
Chapter 2. Changing The <i>Qiblah</i> From <i>Al-Quds</i> (Jerusalem) To The <i>Ka'bah</i>	21
Chapter 3. The Prohibition Of Building <i>Masâjid</i> Over Graves And Placing Images Therein; And The Prohibition Of Taking Graves As <i>Masâjid</i>	23
Chapter 4. The Virtue Of Building " <i>Masâjid</i> And Encouragement To Do So.....	26
Chapter 5. The Recommendation To Place The Hands On The Knees When Bowing, And The Abrogation Of <i>Tatbîq</i>	28
Chapter 6. The Permissibility Of Squatting On The Heels.....	31
Chapter 7. The Prohibition Of Speaking During The Prayer, And The Abrogation Of Its Former Permissibility	31
Chapter 8. The Permissibility Of Cursing The <i>Shaitân</i> During Prayer, And Seeking Refuge With Allâh From Him; And The Permissibility Of Doing A Few Actions While in <i>Salât</i>	37
Chapter 9. The Permissibility Of Carrying Children During Prayer, And Their Garments Are Regarded As Being Pure Until It Is Realized That They Are Impure. Few Actions Will Not Invalidate The Prayer, And The Same Applies If Several Such Actions Are Done But Are Done Separately	39
Chapter 10. The Permissibility Of Taking One Or Two Steps While Praying, And That Is Not Disliked If Done For A Reason. The Permissibility Of The <i>Imâm</i> Praying In A Place That Is Higher Than The People Praying Behind Him, If That Is Done For A Reason, Such As Teaching Them How To Offer Prayers, And Other Than That	41

Chapter 11.	It Is Disliked To Put The Hands On The Waist During The Prayer.....	42
Chapter 12.	It Is Disliked To Smooth The Pebbles Or Make The Dirt Level During <i>Ṣalât</i>	43
Chapter 13.	The Prohibition Of Spitting In The <i>Masjid</i> , During Prayer And At Other Times. The Prohibition Of A Praying Person Spitting In Front Of Him Or To His Right.....	44
Chapter 14.	The Permissibility Of Offering <i>Ṣalât</i> While Wearing Shoes.....	49
Chapter 15.	It Is Disliked To Offer <i>Ṣalât</i> In A Garment With Markings	49
Chapter 16.	It Is Disliked To offer <i>Ṣalât</i> In The Presence Of Food That One Wants To Eat. It Is Disliked To offer <i>Ṣalât</i> While Restraining The Urge To Relieve Oneself, And So On.....	51
Chapter 17.	Prohibiting One Who Has Eaten Garlic, Onions, Or Leeks, And Other Things That Have An Offensive Odor From Coming To The <i>Masjid</i> , Until That Smell Has Gone Away, And Such A Person Should Be Expelled From The <i>Masjid</i>	53
Chapter 18.	The Prohibition Of Making Lost Property Announcements In The <i>Masjid</i> , And What Should Be Said By One Who Hears A Person Making Such An Announcement.....	59
Chapter 19.	<i>As-Sahw</i> (Forgetfulness) In Prayer And Prostrating To Compensate For It.....	61
Chapter 20.	The Prostration Of Recitation.....	73
Chapter 21.	The Description Of The Sitting During The Prayer, And How The Hands Are To Be Placed On The Thighs	77
Chapter 22.	The <i>Salâm</i> To Exit The Prayer When One Has Finished, And How It Is Done	80
Chapter 23.	The Remembrance After The Prayer.....	81
Chapter 24.	It Is Recommended To Seek Refuge With Allâh From The Punishment Of The Grave, The Punishment Of Hell, The Trials Of Life And Death, The Tribulation Of The <i>Dajjâl</i> And From Sin And Debt Between The <i>Tashah-hud</i> and the <i>Taslîm</i> ..	82
Chapter 25.	From What Refuge Is To Be Sought When in <i>Ṣalât</i>	84
Chapter 26.	It Is Recommended To Recite Statements Of Remembrance After The Prayer, And How That Is To Be Done.....	88
Chapter 27.	What Is To Be Said Between The Opening <i>Takbîr</i> And The Recitation Of The Qur'ân	98
Chapter 28.	It Is Recommended To Come To Prayers In A Tranquil And Dignified Manner, And It Is Forbidden To Come In A Hasty Manner	100

Chapter 29. When Should The People Stand Up To Pray?	103
Chapter 30. The One Who Catches Up With A <i>Rak'ah</i> Of The Prayer, He Has Caught Up With That Prayer.....	105
Chapter 31. The Times Of The Five Prayers.....	108
Chapter 32. The Recommendation To Delay <i>Zuhr</i> (Until It Has Cooled Down) In Severe Heat For One Who Finds It Too Hot In Route To Join The Congregation	117
Chapter 33. It Is Recommended To Pray <i>Zuhr</i> At The Beginning Of Its Time When There Is No Intense Heat	120
Chapter 34. It Is Recommended To Pray ' <i>Ashr</i> Early.....	122
Chapter 35. Stern Warning Against Missing The ' <i>Ashr</i> Prayer	125
Chapter 36. The Evidence For Those Who Say That 'The Middle Prayer' Is The ' <i>Ashr</i> Prayer	126
Chapter 37. The Virtue Of The <i>Subh</i> And ' <i>Ashr</i> Prayers, And Of Maintaining Them	131
Chapter 38. The Beginning Of The Time For <i>Maghrib</i> Is When The Sun Sets.....	134
Chapter 39. The Time Of ' <i>Ishâ</i> ' And Delaying It.....	135
Chapter 40. It Is Recommended To Pray <i>Subh</i> Early, At The Beginning Of Its Time, When It Is Still Dark; And The Length Of Recitation Therein	142
Chapter 41. It Is Disliked To Delay The Prayers Beyond Their Proper Times, And What A Person Should Do If The <i>Imâm</i> Delays The Prayer.....	146
Chapter 42. The Virtue Of Prayer In Congregation, And Clarifying The Stern Warning Against Staying Away From It, And That It Is <i>Fard Kifâyah</i>	149
Chapter 43. It Is Obligatory For The One Who Hears The Call To Prayer To Come To The <i>Masjid</i>	154
Chapter 44. Prayer In Congregation Is One Of The <i>Sunnah</i> Of Guidance....	155
Chapter 45. The Prohibition Of Leaving The <i>Masjid</i> Once The <i>Mu'adhhdhin</i> Has Called The <i>Adhân</i>	156
Chapter 46. The Virtue Of Praying ' <i>Ishâ</i> ' And <i>Subh</i> In Congregation.....	157
Chapter 47. Concession Allowing One To Not Attend The Congregation If There Is An Excuse.....	159
Chapter 48. It Is Permissible To Offer Voluntary Prayers In Congregation, And To Pray On <i>Hasîr</i> (Palm-Fiber Mats), <i>Khumrah</i> (Small Mats), Cloth And Other Pure Things	162

Chapter 49.	The Virtue Of Offering The Obligatory Prayers In Congregation, The Virtue Of Waiting For The Prayer And Taking Many Steps Towards The <i>Masjid</i> , The Virtue Of Walking To The <i>Masjid</i>	165
Chapter 50.	The Virtue Of Taking Many Steps To The <i>Masjid</i>	168
Chapter 51.	Walking To Prayer Erases Sins And Raises One In Status.....	171
Chapter 52.	The Virtue Of Sitting In One's Prayer Place After <i>Subh</i> , And The Virtue Of The <i>Masâjid</i>	173
Chapter 53.	Who is more entitled to lead the prayer.....	175
Chapter 54.	It Is Recommended To Say <i>Qunût</i> In All Prayers If A Calamity Befalls The Muslims - And Refuge Is Sought From Allâh (Regarding That). It Is Recommended To Say <i>Qunût</i> In <i>Subh</i> At All Times. And The Clarification That It Is To Be Said After Raising The Head From Bowing In The Final <i>Rak'ah</i> , And It Is Recommended To Say It Out Loud.....	178
Chapter 55.	Making Up A Missed Prayer. And It Is Recommended To Hasten To Make It Up.....	186

6. The Book Of The Travellers' Prayer And Shortening Thereof

Chapter 1.	The Travellers' Prayer And Shortening It.....	196
Chapter 2.	Shortening The Prayer In <i>Minâ</i>	203
Chapter 3.	Praying In Dwellings When It Is Raining.....	207
Chapter 4.	It Is Permissible To Offer Voluntary Prayers Atop One's Mount When Travelling, No Matter What Direction It Is Facing.....	210
Chapter 5.	It Is Permissible To Combine Two Prayers When Travelling.....	214
Chapter 6.	Joining Two Prayers When Not Travelling.....	216
Chapter 7.	It Is Permissible To Leave To The Right Or Left After Finishing The Prayer	220
Chapter 8.	It is Recommended To Stand To The Right Of The <i>Imâm</i>	221
Chapter 9.	It Is Disliked To Start A Voluntary Prayer After The <i>Mu'adhhdhin</i> Has Started To Say The <i>Iqâmah</i> For Prayer, Whether That Is A Regular <i>Sunnah</i> , Such As The <i>Sunnah</i> Of <i>Subh</i> Or <i>Zuhr</i> , Or Anything Else, And Regardless Of Whether He Knows That He Will Catch Up With The <i>Rak'ah</i> , With The <i>Imâm</i> Or Not.....	222
Chapter 10.	What To Say When Entering The <i>Masjid</i>	225
Chapter 11.	It Is Recommended To Greet The <i>Masjid</i> By Praying Two <i>Rak'ah</i> , And It Is Disliked To Sit Before Praying These Two <i>Rak'ah</i> , And This Is Prescribed At All Times.....	226

Chapter 12.	It Is Recommended To Pray Two <i>Rak'ah</i> In The <i>Masjid</i> For One Who Has Come From A Journey, When He First Arrives .	227
Chapter 13.	It Is Recommended To Pray <i>Duħa</i> , The Least Of Which Is Two <i>Rak'ah</i> , The Best Of Which Is Eight, And The Average Of Which Is Four Or Six, And Encouragement To Do So Regularly.....	229
Chapter 14.	It Is Recommended To Pray Two <i>Rak'ah</i> For The <i>Sunnah</i> of <i>Fajr</i> . And Encouragement To Pray Them Regularly, And To Make Them Brief, And To Persist In Offering Them, And Clarifying What Is Recommended To Recite Therein.	235
Chapter 15.	The Virtue Of The Regular <i>Sunnah</i> Prayers Before And After The Obligatory Prayers, And Their Numbers.....	240
Chapter 16.	It Is Permissible To Offer Voluntary Prayers Standing Or Sitting, And To Stand And Sit In The Same <i>Rak'ah</i>	243
Chapter 17.	Night Prayers And The Number Of <i>Rak'ah</i> Offered By The Prophet ﷺ At Night, And That <i>Witr</i> Is One <i>Rak'ah</i> , And A One <i>Rak'ah</i> Prayer Is Correct	249
Chapter 18.	Night Prayer, And The One Who Sleeps And Misses It Or Is Sick	257
Chapter 19.	<i>Šalât Al-Awwâbin</i> (The Prayer Of The Penitent) Is When The Young Camels Feel The Heat Of The Hot Sand.....	263
Chapter 20.	The Night Prayers Are Two By Two, And <i>Witr</i> Is One <i>Rak'ah</i> At The End Of the Night.....	263
Chapter 21.	One Who Feels That He Will Not Get Up At The End Of The Night, Then He Should Pray <i>Witr</i> At The Beginning Of The Night	270
Chapter 22.	The Best Prayer Is That In Which One Stands For A Long Time (<i>Tuwlul-Qunût</i>).....	271
Chapter 23.	In the Night There Is An Hour When Supplications Are Answered.....	271
Chapter 24.	Encouragement To Supplicate And Recite Statements Of Remembrance At The End Of The Night, And The Response To That.....	272
Chapter 25.	Encouragement To Pray <i>Qiyâm</i> During <i>Ramađân</i> , Which Is <i>Tarâwih</i>	275
Chapter 26.	Emphatic Encouragement To Spend The Night Of <i>Lailat Al-Qadr</i> In Prayer And Clarifying The Evidence Of Those Who Say That It Is The Night Of The Twenty-Seventh.....	278
Chapter 26.	The Prayer And Supplication Of The Prophet ﷺ At Night.....	279

- Chapter 27. It Is Recommended To Recite For A Long Time In The Night Prayers 297
- Chapter 28. Encouragement To Pray At Night Even If It Is Little 298
- Chapter 29. It Is Recommended To Offer Voluntary Prayers In One's House Although It Is Permissible To Offer Them In The *Masjid*, Whether That Is A Regular Voluntary Prayer Or Any Other, Except For The Public Ritual Prayers, Namely: 'Id Prayer, The Eclipse Prayer, Prayers For Rain And *Tarâwih*, And Prayers That Can Only Be Offered In The *Masjid*, Such As Greeting The *Masjid* , And Prayers That Are Recommended To Be Offered In The *Masjid*, Namely The Two *Rak'ah* Following *Tawâf* 300
- Chapter 30. The Virtue Of A Deed That Is Done Persistently, Whether It Be *Qiyâm Al-Lail* Or Anything Else. The Command To Be Moderate In Worship, Which Means Adopting What One Can Persist In. The Command To The One Who Gets Tired Or Weary When Praying To Stop Until That Feeling Passes..... 303
- Chapter 31. The Command To One Who Becomes Sleepy While Praying, Or Who Starts To Falter In His Recitation Of The Qur'ân Or Statements Of Remembrance, To Lie Down Or Sit Down Until That Goes Away 306

The Book Of The Virtues Of The Qur'ân Etc

- Chapter 33. The Command To Keep Refreshing One's Knowledge Of The Qur'ân. And That It Is Disliked To Say I Have Forgotten Such-And-Such A Verse, But It Is Permissible To Say I Have Been Caused To Forget It..... 308
- Chapter 34. It Is Recommended To Make One's Voice Beautiful When Reciting Qur'ân 311
- Chapter 35. Mentioning The Recitation Of The Prophet ﷺ Of *Sûrat Al-Fath* On The Day Of The Conquest Of Makkah 313
- Chapter 36. The Descent Of Tranquility (*Sakînah*) When The Qur'ân Is Recited..... 315
- Chapter 37. The Virtue Of The One Who Memorizes The Qur'ân..... 317
- Chapter 38. The Virtue Of The One Who Is Skilled In Reciting Qur'ân And The One Who Falters In Reciting..... 318
- Chapter 39. It Is Recommended To Recite The Qur'ân To People Of Virtue Who Are Skilled In Its Recitation, Even If The Reciter Is Better Than The One To Whom It Is Recited..... 319

Chapter 40. The Virtue Of Listening To The Qur'ân, Asking One Who Has Memorized It To Recite So That One May Listen, Weeping When Reciting, And Pondering The Meanings.....	320
Chapter 41. The Virtue Of Reciting The Qur'ân In Prayer And Learning It.	322
Chapter 42. The Virtue Of Reciting The Qur'ân And <i>Sûrat Al-Baqarah</i>	323
Chapter 43. The Virtue Of <i>Al-Fâtiḥah</i> And The Closing Verses Of <i>Sûrat Al-Baqarah</i> ; And The Encouragement To Recite The Two Verses At The End Of <i>Sûrat Al-Baqarah</i>	325
Chapter 44. The Virtue of <i>Sûrat Al-Kahf</i> And <i>Âyat Al-Kursî</i>	327
Chapter 45. The Virtue Of Reciting <i>Qul Huwa Allâhu Aḥad</i>	329
Chapter 46. The Virtue Of Reciting <i>Al-Mu'awwidhatain</i> (The Two <i>Sûrahs</i> Seeking Refuge With Allâh)	331
Chapter 47. The Virtue Of One Who Acts In Accordance With The Qur'ân And Teaches It. And The Virtue Of One Who Learns Wisdom From <i>Fiqh</i> Or Other Types Of Knowledge, Then Acts Upon It And Teaches It.....	332
Chapter 48. The Clarification That The Qur'ân Was Revealed In Seven <i>Aḥruf</i> (Modes Of Recitation), And Clarifying Its Meaning.....	334
Chapter 49. Slow, Measured Pace Of Recitation (<i>Tartîl</i>), And To Not Rush When Reciting, And The Permissibility Of Reciting Two Or More <i>Sûrahs</i> In One <i>Rak'ah</i>	339
Chapter 50. Concerning Various Recitations	343
Chapter 51. The Times When It Is Forbidden To Offer <i>Ṣalât</i>	345
Chapter 52. How 'Amr Bin 'Abasah Became Muslim.....	349
Chapter 53. Do Not Aim To Pray When The Sun Is Rising Or Setting.....	353
Chapter 54. Concerning The Two <i>Rak'ah</i> That The Prophet ﷺ Used To Pray After ' <i>Asr</i>	353
Chapter 55. It Is Recommended To Pray Two <i>Rak'ah</i> Before <i>Maghrib</i>	356
Chapter 56. Between Every Two Calls, There Is A Prayer	357
Chapter 57. The Fear Prayer.....	358

7. The Book Of *Jumu'ah* (Friday) Prayer

Chapter 1. <i>Ghusl</i> On Friday Is Obligatory For All Adult Men, And Clarifying What They Were Ordered Regarding It	366
Chapter 2. Perfume And <i>Siwâk</i> On Fridays.....	367
Chapter 3. Listening Attentively To The <i>Khutbah</i> On Friday	369

Chapter 4.	The (Special) Time That Occurs On Friday.....	370
Chapter 5.	The Virtue Of Friday.....	373
Chapter 6.	This <i>Ummah</i> Has Been Guided To Friday	373
Chapter 7.	The Virtue Of Going Out Early On Friday	376
Chapter 8.	The Virtue Of One Who Remains Silent And Listens Attentively During The <i>Khutbah</i>	377
Chapter 9.	<i>Jumu'ah</i> Prayer Is When The Sun Has Passed Its Zenith.....	378
Chapter 10.	The Two <i>Khutbah</i> Before The Prayer, And Sitting Briefly In Between Them	380
Chapter 11.	The Verse: "And When They See Some Merchandise Or Some Amusement They Disperse Headlong To It, And Leave You Standing..."	381
Chapter 12.	Stern Warning Against Missing <i>Jumu'ah</i>	383
Chapter 13.	Keeping The Prayer And <i>Khutbah</i> Short	384
Chapter 14.	Greeting (Prayers Upon Entering The <i>Masjid</i>) While The <i>Imâm</i> Is Preaching	390
Chapter 15.	The <i>Hadîth</i> About Teaching During The <i>Khutbah</i>	393
Chapter 16.	What Is To Be Recited In <i>Jumu'ah</i> Prayer	393
Chapter 17.	What Is To Be Recited On Friday.....	396
Chapter 18.	Prayer After <i>Jumu'ah</i>	397

8. The Book Of The Two 'Īd Prayers

Chapter.	The Book of the 'Īd Prayer.....	401
Chapter 1.	It Is Permissible For Women To Go Out To The 'Īd Prayer And Attend The <i>Khutbah</i> , Separated From The Men.....	406
Chapter 2.	Not Offering Any Other Prayer, Before Or After The 'Īd Prayer, At The <i>Musalla</i> (Prayer-Place).....	407
Chapter 3.	What Is To Be Recited In The 'Īd Prayer	408
Chapter 4.	Concession Allowing Play That Involves No Disobedience During The Days Of 'Īd	409

9. The Book Of Prayer Seeking Rain (*Al-Istisqâ'*)

Chapter:	The Book Of <i>Ṣalât Al-Istisqâ'</i> (The Prayer Seeking Rain)	414
Chapter 1.	Raising The Hands In Supplication When Praying For Rain	415
Chapter 2.	The Supplication When Praying For Rain	416
Chapter 3.	Seeking Refuge With Allâh When Seeing Wind And Dark Clouds, And Rejoicing At The Rain.....	419
Chapter 4.	The East Wind And The West Wind.....	422

10. The Book Of Eclipses

Chapter 1.	The Eclipse Prayer.....	423
Chapter 3.	What Was Shown To The Prophet ﷺ Of Paradise And Hell During The Eclipse Prayer.....	430
Chapter 4.	Those Who Say That He Prayed With Eight Bowings And Four Prostrations.....	438
Chapter 5.	The Call For The Eclipse Prayer: “ <i>Aṣ-Ṣalātu Jâmi’ah</i> (The Prayer Is Being Assembled)”.....	439

11. The Book Of Funerals

Chapter 1.	Prompt The Dying Person To Say <i>Lâ ilâha Ill-Allâh</i>	444
Chapter 2.	What Should Be Said At Times Of Calamity?.....	445
Chapter 3.	What Is To Be Said In The Presence Of The Sick And The Dying.....	447
Chapter 4.	Closing The Eyes Of The Deceased And Supplicating For Him, When He Dies.....	447
Chapter 5.	The Upward Gaze Of The Deceased Follows His Soul.....	448
Chapter 6.	Crying For The Deceased.....	449
Chapter 7.	Visiting The Sick.....	451
Chapter 8.	Patience In Bearing Calamity When It First Strikes.....	452
Chapter 9.	The Deceased Is Tormented Because Of His Family’s Crying For Him.....	453
Chapter 10.	Stern Warning Against Wailing	463
Chapter 11.	Prohibition Of Women Attending Funerals	466
Chapter 12.	Washing The Deceased.....	466
Chapter 13.	Shrouding The Deceased.....	469
Chapter 14.	Covering The Deceased	472
Chapter 15.	Shrouding The Deceased Well	473
Chapter 16.	Hastening With The Funeral.....	474
Chapter 17.	The Virtue Of Offering The Funeral Prayer And Following The Bier.....	475
Chapter 18.	If One Hundred (People) Pray For A Person They Will Intercede For Him	479
Chapter 19.	If Forty People Pray For A Person, They Will Intercede For Him.....	479
Chapter 20.	The Deceased Who Is Spoken Well Of And The One Who Is Spoken Badly Of.....	480

Chapter 21.	What Was Narrated Concerning One Who Finds Relief And One From Whom Relief Is Found.....	482
Chapter 22.	Saying The <i>Takbîr</i> Over The Deceased.....	483
Chapter 23.	Praying Over The Grave.....	485
Chapter 24.	Standing For Funerals.....	488
Chapter 25.	Abrogation Of Standing For Funerals.....	491
Chapter 26.	Supplicating For The Deceased During The (Funeral) Prayer ...	493
Chapter 27.	Where The <i>Imâm</i> Should Stand In Relation To The Deceased When Performing The Funeral Prayer.....	495
Chapter 28.	Riding Back After The Funeral.....	497
Chapter 29.	The <i>Lahd</i> (Niche), And Setting Up Bricks Over The Deceased .	498
Chapter 30.	Putting A Piece Of Velvet In The Grave.....	498
Chapter 31.	The Command To Level The Grave.....	499
Chapter 32.	The Prohibition Of Plastering Graves Or Erecting Structures Over Them.....	500
Chapter 33.	Prohibition Against Sitting And Praying On Graves.....	501
Chapter 34.	Offering The Funeral Prayer In The <i>Masjid</i>	502
Chapter 35.	What Is To Be Said When Entering The Graveyard And Supplicating For Its Occupants.....	504
Chapter 36.	The Prophet ﷺ Asked His Lord For Permission To Visit The Grave Of His Mother.....	507

In the Name of Allâh, the Most
Benificent, the Most Merciful

5. Masâjid And Places Of Prayer

Chapter Masâjid And Places Of Prayer

[1161] 1 - (520) It was narrated that Abû Dharr said: "I said: 'O Messenger of Allâh, which *Masjid* on earth was built first?' He said: '*Al-Masjid Al-Harâm* (in Makkah).' I said: 'Then which?' He said: '*Al-Masjid Al-Aqsa* (in Jerusalem).' I said: 'How long was there between the two?' He said: 'Forty years. And wherever you are when the time for prayer comes, then pray, for it is a *Masjid*.'"

According to the *Hadith* of Abû Kâmil: The Prophet ﷺ said, "Then wherever you are when the time for prayer is due, then pray, for it is a *Masjid*."

[1162] 2 - (...) Ibrahim bin Yazîd At-Taimî said: I used to recite the Qur'ân to my father at

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ - (المعجم ٥) - كتاب المساجد
ومواضع الصلاة (التحفة ...)

(المعجم) - (باب المساجد
ومواضع الصلاة) (التحفة ٥٣)

[١١٦١] ١- (٥٢٠) حَدَّثَنَا أَبُو
كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ:
حَدَّثَنَا الْأَعْمَشُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو
مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ
التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ
قُلْتُ: يَا رَسُولَ اللَّهِ! أَيُّ مَسْجِدٍ وُضِعَ
فِي الْأَرْضِ أَوَّلُ؟ قَالَ: «الْمَسْجِدُ
الْحَرَامُ» قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «الْمَسْجِدُ
الْأَقْصَى» قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ:
«أَرْبَعُونَ سَنَةً، وَابْتِمَا أَدْرَكْتِكَ الصَّلَاةُ
فَصَلِّ فَهُوَ مَسْجِدٌ».

وفي حديث أبي كامل «ثم حينما
أدركتكَ الصلاة فصله، فإنه مسجد».

[١١٦٢] ٢- (...) حَدَّثَنِي عَلِيُّ بْنُ
حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ:

As-Suddah^[1] of the *Masjid*, and when I recited a verse where prostration is required, he would prostrate. I said to him: 'O my father, are you prostrating in the street?' He said: 'I heard Abû Dharr say: "I asked the Messenger of Allâh ﷺ about the first *Masjid* to be built on earth. He said: '*Al-Masjid Al-Harâm*.' I said: 'Then which?' He said: '*Al-Masjid Al-Aqsa*.' I said: 'How long was there between the two?' He said: 'Forty years. But the earth is a *Masjid* for you, so wherever you are when the time for prayer is due, then pray.'"

[1163] 3 - (521) It was narrated that Jâbir bin 'Abdullâh Al-Ansârî said: "The Messenger of Allâh ﷺ said: 'I have been given five things that were not given to anyone before me: Every Prophet was sent only to his own people, but I have been sent to red and black;^[2] the spoils of war have been permitted to me and they were not permitted to anyone before me; the earth has been made pure, a means of purification and a place of prostration, so wherever a man is when the time for prayer is due, let him pray wherever he is; and I have been supported with fear for the distance of one month's

حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ التَّمِيمِيِّ قَالَ: كُنْتُ أَقْرَأُ عَلَى أَبِي الْقُرَّانِ فِي السُّدَّةِ، فَإِذَا قَرَأْتُ السَّجْدَةَ سَجَدَ. فَقُلْتُ لَهُ: يَا أَبَتِ أَتَسْجُدُ فِي الطَّرِيقِ؟ قَالَ: إِنِّي سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ أَوَّلِ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْمَسْجِدُ الْأَقْصَى» قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ عَامًا، ثُمَّ الْأَرْضُ لَكَ مَسْجِدٌ، فَحَيْثُمَا أَدْرَكَتْكَ الصَّلَاةُ فَصَلِّ».

[١١٦٣] ٣- (٥٢١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ سَيَّارٍ، عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: كَانَ كُلُّ نَبِيٍّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى كُلِّ أَحْمَرَ وَأَسْوَدَ. وَأُجِلَّتْ لِي الْعَنَائِمُ، وَلَمْ تُحَلَّ لِأَحَدٍ قَبْلِي. وَجُعِلَتْ لِي الْأَرْضُ طَيِّبَةً طَهُورًا وَمَسْجِدًا؛ فَأَيُّمَا رَجُلٍ أَدْرَكَتُهُ الصَّلَاةُ صَلَّى حَيْثُ كَانَ، وَنَصْرْتُ بِالرُّعْبِ بَيْنَ يَدَيَّ مَسِيرَةَ شَهْرٍ، وَأُعْطِيتُ الشَّفَاعَةَ».

[1] *As-Suddah*: Threshold; referring to the shaded area outside of the *Masjid*. In no. 691 of *An-Nasâ'î* it is *As-Sikkah*; the road or path or lane, and the meaning is the same here.

[2] Meaning all of people.

journey ahead of me; and I have been granted intercession.”

[1164](...) Jâbir bin ‘Abdullâh narrated that the Messenger of Allâh ﷺ said... and he narrated something similar (no. 1163).

[1165] 4 - (522) It was narrated that Hudhaifah said: “The Messenger of Allâh ﷺ said: ‘We have been favored over the people in three things: Our rows (in prayer) have been made like the rows of the Angels; the whole earth has been made a place of prostration for us, and its dust has been made a means of purification if water cannot be found,’ and he mentioned another thing.”

[1166](...) It was narrated that Hudhaifah said: “The Messenger of Allâh ﷺ said...” a similar report (as no. 1165).

[1167] 5 - (523) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “I have been favored over the other Prophets in six ways: I have been given the gift of encompassing speech;^[1] I have been supported

[١١٦٤] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ: حَدَّثَنَا يَزِيدُ الْفَقِيرُ: أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَذَكَرَ نَحْوَهُ.

[١١٦٥] ٤ - (٥٢٢) حَدَّثَنَا أَبُو بَرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فضَيْلٍ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ رَبِيعِي، عَنْ حُدَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ كُلُّهَا مَسْجِدًا، وَجُعِلَتْ تُرْبُهَا لَنَا طَهْرًا إِذَا لَمْ نَجِدِ الْمَاءَ». وَذَكَرَ خَصْلَةَ أُخْرَى.

[١١٦٦] (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنْ سَعْدِ بْنِ طَارِقٍ: حَدَّثَنِي رَبِيعِي بْنُ جِرَّاسٍ عَنْ حُدَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

[١١٦٧] ٥ - (٥٢٣) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ

[1] *Jawâmi' Al-Kalim*: Encompassing speech, few words carrying many meanings.

with fear (over the enemy); the spoils of war have been made permissible for me; the earth has been made a means of purification and a place of prostration for me; I have been sent to all creatures; and the Prophets were sealed with me (i.e. I am the last of the Prophets).”

[1168] 6 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘I have been sent with encompassing speech and I have been supported with fear (over the enemy). While I was sleeping, I was given the keys to the treasures of the earth and they were placed in my hand.’”

Abû Hurairah said: “The Messenger of Allâh ﷺ has gone and now you are busy acquiring them.”

[1169](...) Sa‘eed bin Al-Mûsâyyab and Abû Salamah bin ‘Abdur-Rahmân narrated that Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say...” a *Hadîth* similar to that of Yûnus (no. 1168).

[1170](...) A similar report (as no. 1168) was narrated from Ibn

رَسُولَ اللَّهِ ﷺ قَالَ: «فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتِّ: أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَأُحِلَّتْ لِي الْمَغَانِمُ، وَجُعِلَتْ لِي الْأَرْضُ طَهُورًا وَمَسْجِدًا، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخْتِمَ بِي النَّبِيُّونَ».

[١١٦٨] ٦- (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَزْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُعِثْتُ بِجَوَامِعِ الْكَلِمِ. وَنُصِرْتُ بِالرُّعْبِ. وَبَيْنَا أَنَا نَائِمٌ أُوتِيَتْ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ فَوُضِعَتْ فِي يَدَيَّ».

قَالَ أَبُو هُرَيْرَةَ: فَذَهَبَ رَسُولُ اللَّهِ ﷺ، وَأَنْتُمْ تَسْتَبَلُونَهَا.

[١١٦٩] (...) وَحَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنْ الزُّبَيْدِيِّ، عَنْ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ. مِثْلَ حَدِيثِ يُونُسَ.

[١١٧٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا عَبْدُ

Al-Mûsâyyab and Abû Salamah, from Abû Hurairah, from the Prophet ﷺ.

[1171] 7 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "I have been supported against the enemy with fear and I have been given the power of encompassing speech. While I was sleeping I was given the keys of the earth, and they were placed in my hand."

[1172] 8 - (...) It was narrated from Hammâm bin Munnabbih, who said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," - and he mentioned a number of *Ahadith* including: "The Messenger of Allâh ﷺ said: 'I have been supported with fear (over the enemy) and I have been given the gift of encompassing speech.'"

Chapter 1. The Construction Of The Masjid Of The Prophet ﷺ

[1173] 9 - (524) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ came to Al-Madînah and stayed in the upper part of Al-Madînah, among a tribe called

الرِّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيْبِ وَأَبِي سَلَمَةَ، عَنِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[١١٧١] ٧ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي يُونُسَ مَوْلَى أَبِي هُرَيْرَةَ أَنَّهُ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ «نُصِرْتُ بِالرُّعْبِ عَلَى الْعَدُوِّ، وَأُوتِيتُ جَوَامِعَ الْكَلِمِ، وَبَيْنَمَا أَنَا نَائِمٌ أَتَيْتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ، فَوَضَعَتْ فِي يَدَيَّ».

[١١٧٢] ٨ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ ﷺ «نُصِرْتُ بِالرُّعْبِ وَأُوتِيتُ جَوَامِعَ الْكَلِمِ».

(المعجم ١) - (بَابُ ابْتِنَاءِ مَسْجِدِ

النَّبِيِّ ﷺ) (التحفة ٥٤)

[١١٧٣] ٩ - (٥٢٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَشَيْبَانُ بْنُ فَرُّوخَ، كِلَاهُمَا عَنْ عَبْدِ الْوَارِثِ - قَالَ يَحْيَى: أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ - عَنْ أَبِي التَّيَّاحِ

Banû 'Amr bin 'Awf. He stayed among them for fourteen nights, then he sent for the chiefs of Banû An-Najjâr, and they came with their swords hanging from their necks. He said: "It is as if I can see the Messenger of Allâh ﷺ on his mount, with Abû Bakr riding behind him, and the chiefs of Banû An-Najjâr around him, until he dismounted in the courtyard of Abû Ayyûb. The Messenger of Allâh ﷺ used to pray wherever he was when the time for prayer was due, and he used to pray (even) in sheep pens. Then he was ordered to build the *Masjid*. He sent for the chiefs of Banû An-Najjâr and they came. He said: "O Banû An-Najjâr, name me a price for this grove of yours." They said: "No, by Allâh, we will only ask its price from Allâh." Anas said: "There was in it what I say: There were palm trees, the graves of the idolators, and some ruins. The Messenger of Allâh ﷺ ordered that the trees be cut down, the graves of the idolators dug up, and the ruins leveled. They lined the tree trunks up facing the *Qiblah* and reinforced the door frames with stones, and they were chanting *Rajaz* verses,^[1] and the Messenger of Allâh ﷺ was with them, saying:

'O Allâh, there is no goodness

الضُّبُعِيِّ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ الْمَدِينَةَ، فَنَزَلَ فِي غُلُوِّ الْمَدِينَةِ، فِي حَيِّ يُقَالُ لَهُمْ: بَنُو عَمْرٍو بْنِ عَوْفٍ، فَأَقَامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ إِنَّهُ أَرْسَلَ إِلَى مَلَائِكَةِ النَّجَّارِ، فَجَاءُوا مُتَمَلِّدِينَ بِسُيُوفِهِمْ. قَالَ: فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ عَلَى رَاحِلَتِهِ، وَأَبُو بَكْرٍ رِدْفُهُ، وَمَلَائِكَةُ بَنِي النَّجَّارِ حَوْلَهُ، حَتَّى أَلْقَى بِنَاءَ أَبِي أَيُّوبَ. قَالَ فَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي حَيْثُ أَذْرَكَتُهُ الصَّلَاةُ، وَيُصَلِّي فِي مَرَابِضِ الْغَنَمِ، ثُمَّ إِنَّهُ أَمَرَ بِالْمَسْجِدِ، قَالَ فَأَرْسَلَ إِلَى مَلَائِكَةِ بَنِي النَّجَّارِ فَجَاءُوا. فَقَالَ: «يَا بَنِي النَّجَّارِ! ثَامِنُونِي بِحَائِطِكُمْ هَذَا». قَالُوا: لَا، وَاللَّهِ! لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ. قَالَ أَنَسُ: فَكَانَ فِيهِ مَا أَقُولُ: كَانَ فِيهِ نَخْلٌ وَقُبُورُ الْمُشْرِكِينَ وَخَرِبٌ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِالنَّخْلِ فِقَطَعَ، وَبِقُبُورِ الْمُشْرِكِينَ فَنَبَّشَتْ، وَبِالْخَرِبِ فَسَوَّيَتْ، قَالَ: فَصَفُّوا النَّخْلَ قِبْلَةً، وَجَعَلُوا عِضَادَتِيهِ حِجَارَةً قَالَ: فَكَانُوا يَرْتَجِزُونَ، وَرَسُولُ اللَّهِ ﷺ مَعَهُمْ، وَهُمْ يَقُولُونَ:

[1] A type of poetic verse.

except the goodness of the Hereafter;

So help the *Anṣâr* and the *Muhâjirin*.”

[1174] 10 - (...) It was narrated from Anas that the Messenger of Allâh ﷺ used to pray in sheep pens before the *Masjid* was built.

[1175] (...) It was narrated that Abû At-Tayyâḥ said: “I heard Anas say: ‘The Messenger of Allâh ﷺ used to...’” a similar report (as no. 1174).

Chapter 2. Changing The Qiblah From *Al-Quds* (Jerusalem) To The *Ka'bah*

[1176] 11 - (525) It was narrated that Al-Barâ' bin 'Âzib said: “I prayed with the Prophet ﷺ facing towards *Bait Al-Maqdis* for sixteen months, until the verse in *Al-Baqarah* was revealed: “...And wheresoever you people are, turn your faces (in prayer) in that direction...”^[1] It was revealed after the Prophet ﷺ had completed his prayers. A man went out and passed by some people from among the

اللَّهُمَّ! إِنَّهُ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ
فَانصُرِ الْأَنْصَارَ وَالْمُهَاجِرَةَ

[١١٧٤] ١٠ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ
ابْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا
شُعْبَةُ: حَدَّثَنِي أَبُو التَّيَّاحِ، عَنْ أَنَسٍ أَنَّ
رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي فِي مَرَابِضِ
الْعَنَمِ، قَبْلَ أَنْ يُبْنَى الْمَسْجِدُ.

[١١٧٥] (...) وَحَدَّثَنَا يَعْقِبُ بْنُ
يَعْقِبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ:
حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ
أَنَسًا يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

(المعجم ٢) - (باب تحويل القبلة من
القدس إلى الكعبة) (التحفة ٥٥)

[١١٧٦] ١١ - (٥٢٥) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ
أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ:
صَلَّيْتُ مَعَ النَّبِيِّ ﷺ إِلَى بَيْتِ الْمَقْدِسِ سِتَّةَ
عَشَرَ شَهْرًا، حَتَّى نَزَلَتِ الْآيَةُ الَّتِي فِي
الْبَقَرَةِ: ﴿وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ
شَطْرَهُ﴾ [البقرة: ١٤٤] فَزَلَّتْ بَعْدَمَا صَلَّى
النَّبِيُّ ﷺ، فَأَنْطَلَقَ رَجُلٌ مِنَ الْقَوْمِ فَمَرَّ

[1] *Al-Baqarah* 2:144.

Anṣâr who were praying, and told them, so they turned to face towards the *Ka'bah*.”

[1177] 12 - (...) Al-Barâ' said: “We prayed with the Messenger of Allâh ﷺ facing towards *Bait Al-Maqdis* for sixteen months or seventeen months, then we turned to face the *Ka'bah*.”

[1178] 12 - (526) It was narrated that Ibn 'Umar said: “While the people were praying *Ṣubḥ* (*Fajr* prayer) in *Qubâ'*, someone came to them and said: ‘Revelation came to the Messenger of Allâh ﷺ last night and he was commanded to face towards the *Ka'bah*, so face towards it.’ They were facing towards *Ash-Shâm*, so they turned to face the *Ka'bah*.”

[1179] 14 - (...) It was narrated that Ibn 'Umar said: “While the people were praying *Al-Ghadâh*,^[1] a man came to

بَنَاسٍ مِنَ الْأَنْصَارِ وَهُمْ يُصَلُّونَ، فَحَدَّثَهُمْ، فَوَلَّوْا وُجُوهَهُمْ قِبَلَ الْبَيْتِ.

[١١٧٧] ١٢ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَأَبُو بَكْرِ بْنُ خَلَادٍ، جَمِيعًا عَنْ يَحْيَى، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ شَهْرًا، ثُمَّ صُرِفْنَا نَحْوَ الْكَعْبَةِ.

[١١٧٨] ١٣ - (٥٢٦) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنِ ابْنِ عُمَرَ، وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، قَالَ: بَيْنَمَا النَّاسُ فِي صَلَاةِ الصُّبْحِ بِقُبَاءٍ إِذْ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَنْزَلَ عَلَيْهِ اللَّيْلَةَ، وَقَدْ أَمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبَلُوهَا. وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ، فَاسْتَدَارُوا إِلَى الْكَعْبَةِ.

[١١٧٩] ١٤ - (...) حَدَّثَنِي سُؤَيْدُ ابْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ

[1] Meaning the obligatory *Fajr* prayer.

them..." a *Hadîth* similar to that of Mâlik (no. 1179).

[1180] 15 - (527) It was narrated from Anas that the Messenger of Allâh ﷺ used to pray facing towards *Bait Al-Maqdis*, then it was revealed: "Verily, We have seen the turning of your face towards the heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you, so turn your face in the direction of *Al-Masjid Al-Harâm*..."^[1] A man passed by Banû Salamah while they were bowing during *Fajr* prayer, and they had prayed one *Rak'ah*. He called out: "The *Qiblah* has been changed," and they turned as they were, towards the *Qiblah*.

Chapter 3. The Prohibition Of Building *Masâjid* Over Graves And Placing Images Therein ; And The Prohibition Of Taking Graves As *Masâjid*

[1181] 16 - (528) It was narrated from 'Aishah that Umm Hâbibah and Umm Salamah mentioned a church, that they had seen in Ethiopia in which there were images, to the Messenger of Allâh ﷺ. The

عُمَرَ . وَعَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ
عُمَرَ قَالَ: بَيْنَمَا النَّاسُ فِي صَلَاةِ الْعَدَاةِ،
إِذْ جَاءَهُمْ رَجُلٌ، بِمِثْلِ حَدِيثِ مَالِكٍ .

[١١٨٠] ١٥ - (٥٢٧) حَدَّثَنَا أَبُو بَكْرِ
بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ
بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ
رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي نَحْوَ بَيْتِ
الْمَقْدِسِ، فَتَرَلْتُ: ﴿قَدْ رَأَى تَقَلُّبَ وَجْهِكَ
فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ
وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾ [البقرة:
١٤٤] فَمَرَّ رَجُلٌ مِنْ بَنِي سَلَمَةَ وَهُمْ رُكُوعٌ
فِي صَلَاةِ الْفَجْرِ، وَقَدْ صَلَّوْا رَكْعَةً،
فَتَادَى: أَلَا إِنَّ الْقِبْلَةَ قَدْ حُوِّلَتْ، فَمَالُوا
كَمَا هُمْ نَحْوَ الْقِبْلَةِ .

(المعجم ٣) - (بابُ النهي عن بناء
المسجد على القبور، واتخاذ الصور
فيها، والنهي عن اتخاذ القبور
مساجد) (التحفة ٥٦)

[١١٨١] ١٦ - (٥٢٨) حَدَّثَنِي زُهَيْرُ
بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ يَعْنِي
الْقَطَّانَ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنِي أَبِي عَنْ
عَائِشَةَ، أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ ذَكَرَتَا

^[1] *Al-Baqarah* 2:144.

Messenger of Allâh ﷺ said: “Those people, if there was a righteous man among them and he died, they would build a *Masjid* over his grave and paint those images in it. They will be the most evil of mankind before Allâh on the Day of Resurrection.”

[1182] 17 - (...) It was narrated from ‘Aishah that they were speaking in the presence of the Messenger of Allâh ﷺ when he was sick, and Umm Salamah and Umm Ḥabîbah mentioned a church... a similar report (as no. 1181).

[1183] 18 - (...) It was narrated that ‘Aishah said: “The wives of the Prophet ﷺ spoke of a church that they had seen in Ethiopia that was called *Mâriyah*...” a similar *Hadîth* (as no. 1181).

[1184] 19 - (529) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ said, during his sickness from which he did not recover: ‘May Allâh curse the Jews and Christians, for they took the graves of their Prophets as *Masâjid*.’

She said: “Were it not for that, his grave would have been in an open place, but he feared that it

كَيْسَةَ - رَأَيْتَهَا بِالْحَبَشَةِ، فِيهَا تَصَاوِيرُ -
لِرَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ:
«إِنَّ أَوْلِيكَ، إِذَا كَانَ فِيهِمُ الرَّجُلُ
الصَّالِحُ، فَمَاتَ، بَنَوْا عَلَيَّ قَبْرَهُ مَسْجِدًا،
وَصَوَّرُوا فِيهِ تِلْكَ الصُّورَ، أَوْلِيكَ شِرَارُ
الْخَلْقِ عِنْدَ اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ».

[١١٨٢] ١٧ - (...) حَدَّثَنَا أَبُو بَكْرِ
بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا
وَكَيْعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ،
عَنْ عَائِشَةَ أَنَّهُمْ تَذَاكُرُوا عِنْدَ رَسُولِ
اللَّهِ ﷺ فِي مَرَضِهِ، فَذَكَرَتْ أُمُّ سَلَمَةَ وَأُمُّ
حَبِيبَةَ كَيْسَةَ، ثُمَّ ذَكَرَ نَحْوَهُ.

[١١٨٣] ١٨ - (...) وَحَدَّثَنَا أَبُو
كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ
عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: ذَكَرَنَ أَزْوَاجُ
النَّبِيِّ ﷺ كَيْسَةَ رَأَيْتَهَا بِأَرْضِ الْحَبَشَةِ،
يُقَالُ لَهَا: مَارِيَةَ. بِمِثْلِ حَدِيثِهِمْ.

[١١٨٤] ١٩ - (٥٢٩) وَحَدَّثَنَا أَبُو بَكْرِ
بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا
هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَيْبَانُ عَنْ هِلَالِ بْنِ
أَبِي حُمَيْدٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ،
قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ الَّذِي
لَمْ يَقُمْ مِنْهُ «لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى،
اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدًا».

would be taken as a place of worship.”

According to the report of Ibn Abî Shaibah: “Were it not for that...” and he did not mention: “She said.”

[1185] 20 - (530) Sa'eed bin Al-Mûsâyyab narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘May Allâh ruin the Jews and the Christians; they took the graves of their Prophets as *Masâjid*.’”

[1186] 21 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “May Allâh curse the Jews and the Christians; they took the graves of their Prophets as *Masâjid*.”

[1187] 22 - (531) ‘Aishah and ‘Abdullâh bin ‘Abbâs said: “When the Messenger of Allâh ﷺ was dying, he drew the blanket over his face, then when the pains of death grew too intense, he uncovered his face and said: ‘May Allâh curse the Jews and the Christians; they took the graves of their Prophets as *Masâjid*,’ warning against doing what they had done.”

قَالَتْ: فَلَوْلَا ذَلِكَ أُبْرِزَ قَبْرُهُ، غَيْرَ أَنَّهُ خُشِيَ أَنْ يُتَّخَذَ مَسْجِدًا.

وَفِي رِوَايَةٍ ابْنِ أَبِي شَيْبَةَ: وَلَوْلَا ذَلِكَ لَمْ يَذْكَرْ: قَالَتْ.

[١١٨٥] ٢٠- (٥٣٠) حَدَّثَنِي هُرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ وَمَالِكٌ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «قَاتَلَ اللَّهُ الْيَهُودَ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

[١١٨٦] ٢١- (...) وَحَدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْفَرَارِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَصَمِّ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ «لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

[١١٨٧] ٢٢- (٥٣١) وَحَدَّثَنِي هُرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ وَحَرْمَلَةُ بْنُ يَحْيَى - قَالَ حَرْمَلَةُ: أَخْبَرَنَا وَقَالَ هُرُونُ: حَدَّثَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ عَائِشَةَ وَعَبْدُ اللَّهِ بْنُ عَبَّاسٍ قَالَا: لَمَّا نَزَلَتْ بِرَسُولِ اللَّهِ ﷺ، طَفِقَ يَطْرَحُ حَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ كَشَفَهَا

عَنْ وَجْهِهِ، فَقَالَ، وَهُوَ كَذَلِكَ: «لَعَنَهُ اللهُ عَلَى الْيَهُودِ وَالنَّصَارَى؛ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ» يُحَدِّثُ مِثْلَ مَا صَنَعُوا.

[1188] 23 - (532) Jundab said: "Five days before he died, I heard the Prophet ﷺ say: 'I declare before Allâh that I do not have a *Khalil* (close friend) among you, for Allâh has taken me as a close friend. If I were to take a close friend from among you, I would have taken Abû Bakr as a close friend. Those who came before you used to take the graves of their Prophets and righteous men as *Masâjid* (places of worship and prayers); do not take graves as *Masâjid*, I forbid you to do that.'"

[١١٨٨] ٢٣ - (٥٣٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا زَكَرِيَاءُ بْنُ عَدِيٍّ عَنْ عُبَيْدِ اللهِ بْنِ عَمْرٍو عَنْ زَيْدِ بْنِ أَبِي أَنْبَسَةَ، عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ ابْنِ الْحَارِثِ النَّجْرَانِيِّ قَالَ: حَدَّثَنِي جُنْدَبٌ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، قَبْلَ أَنْ يَمُوتَ بِخَمْسِ، وَهُوَ يَقُولُ: «إِنِّي أَبْرَأُ إِلَى اللهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ؛ فَإِنَّ اللهَ تَعَالَى قَدِ اتَّخَذَنِي خَلِيلًا، كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا، وَلَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ، إِنِّي أَنهَاكُمُ عَنْ ذَلِكَ».

Chapter 4. The Virtue Of Building "Masâjid And Encouragement To Do So

[1189] 24 - (533) When the people objected to his rebuilding the *Masjid* of the Messenger ﷺ, 'Uthmân bin 'Affân said: "You

(المعجم ٤) - (بَابُ فَضْلِ بِنَاءِ

المساجد والحث عليها) (التحفة ٥٧)

[١١٨٩] ٢٤ - (٥٣٣) وَحَدَّثَنِي

هُرُورُ بْنُ سَعِيدِ الْأَيْلِيِّ وَأَحْمَدُ بْنُ

are not being fair. I heard the Messenger of Allâh ﷺ say: 'Whoever builds a *Masjid*'" - Bukair said: "I think he said: 'Seeking thereby the Face of Allâh (i.e. His pleasure)- Allâh will build for him a house in Paradise.'"

Ibn 'Isâ said in his report: "... a house like it in Paradise."

عَيْسَى قَالَا: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي عُمَرُو أَنَّ بُكَيْرًا حَدَّثَهُ أَنَّ عَاصِمَ ابْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ الْخَوْلَانِيَّ يَذْكُرُ، أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ، عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَى مَسْجِدَ الرَّسُولِ ﷺ: إِنَّكُمْ قَدْ أَكْثَرْتُمْ، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَنَى مَسْجِدًا لِلَّهِ قَالَ بُكَيْرٌ: حَسِبْتُ أَنَّهُ قَالَ: يَبْتَغِي بِهِ وَجْهَ اللَّهِ تَعَالَى بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

وَقَالَ ابْنُ عَيْسَى فِي رِوَايَتِهِ: «مِثْلُهُ فِي الْجَنَّةِ». [انظر: ٧٤٧٠]

[1190] 25 - (...) It was narrated from Maḥmūd bin Labīd that 'Uthmān bin 'Affān wanted to rebuild the *Masjid*, but the people objected to that, and wanted to leave it as it was. He said: "I heard the Messenger of Allâh ﷺ say: 'Whoever builds a *Masjid* for the sake of Allâh, Allâh will build something similar for him in Paradise.'"

[١١٩٠] ٢٥- (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي أَبِي عَنْ مُحَمَّدِ بْنِ لَبِيدٍ، أَنَّ عُثْمَانَ بْنَ عَفَّانَ أَرَادَ بِنَاءَ الْمَسْجِدِ، فَكَرِهَ النَّاسُ ذَلِكَ؛ فَأَحْبَبُوا أَنْ يَدْعَهُ عَلَى هَيْئَتِهِ. فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَنَى مَسْجِدًا لِلَّهِ بَنَى اللَّهُ لَهُ فِي الْجَنَّةِ مِثْلَهُ».

Chapter 5. The Recommendation To Place The Hands On The Knees When Bowing, And The Abrogation Of *Tatbiq*^[1]

[1191] 26 - (534) It was narrated that Al-Aswad and 'Alqamah said: "We came to 'Abdullâh bin Mas'ûd in his house and he said: 'Did these people offered prayers whom you left behind you?' We said: 'No.' He said: 'Get up and offer prayers, and he did not tell us to call the *Adhân* nor the *Iqâmah*. We went and stood behind him, and he took our hands and made one of us stand on his right and the other on his left. When he bowed, we placed our hands on our knees, and he struck our hands and put his hands together and placed them between his thighs. When he had completed his prayers, he said: 'There will be in charge of you governors who will delay the prayer from its proper time, and they may delay it (the *Asr* prayer) until the sun is about to set. If you see them doing that, then offer the prayer at its proper time, and make your prayer with them a voluntary prayer. If you are three, then pray together (standing in one row), and if you are more than that, then appoint one of you as

(المعجم ٥) - (بَابُ النَّدْبِ إِلَى وَضْعِ الْأَيْدِي عَلَى الرِّكْبِ فِي الرُّكُوعِ، وَنَسْخِ التَّطْبِيقِ) (التحفة ٥٨)

[١١٩١] ٢٦ - (٥٣٤) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْعَلَاءِ الْهَمْدَانِيُّ أَبُو كُرَيْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ وَعَلْقَمَةَ، قَالَا: أَتَيْنَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فِي دَارِهِ، فَقَالَ: أَصَلَّى هَؤُلَاءِ خَلْفَكُمْ؟ فَقُلْنَا: لَا. قَالَ: فَقومُوا فَصَلُّوا، فَلَمَّا يَأْمُرْنَا بِأَذَانٍ وَلَا إِقَامَةٍ. قَالَ: وَدَهَبْنَا لِنَقُومَ خَلْفَهُ، فَأَخَذَ بِأَيْدِينَا فَجَعَلَ أَحَدَنَا عَنْ يَمِينِهِ وَالْآخَرَ عَنْ شِمَالِهِ. قَالَ: فَلَمَّا رَكَعَ وَضَعْنَا أَيْدِينَا عَلَى رُكْبِنَا. قَالَ: فَضْرَبَ أَيْدِينَا وَطَبَّقَ بَيْنَ كَفَيْهِ، ثُمَّ أَدَخَلَهُمَا بَيْنَ فَخْذَيْهِ. قَالَ: فَلَمَّا صَلَّى قَالَ: إِنَّهُ سَيَكُونُ عَلَيْكُمْ أُمَرَاءُ يُؤَخِّرُونَ الصَّلَاةَ عَنْ مِيقَاتِهَا، وَيَخْتَفُونَهَا إِلَى شَرْقِ الْمَوْتَى، فَإِذَا رَأَيْتُمُوهُمْ قَدْ فَعَلُوا ذَلِكَ، فَصَلُّوا الصَّلَاةَ لِمِيقَاتِهَا، وَاجْعَلُوا صَلَاتَكُمْ مَعَهُمْ سُبْحَةً، وَإِذَا كُنْتُمْ ثَلَاثَةً فَصَلُّوا جَمِيعًا، وَإِذَا كُنْتُمْ أَكْثَرَ مِنْ ذَلِكَ، فَلْيُؤَمِّمَكُم أَحَدُكُمْ، وَإِذَا رَكَعَ أَحَدُكُمْ فَلْيَقْرُسْ ذِرَاعَيْهِ عَلَى فَخْذَيْهِ،

[1] *Tatbiq*: Putting the hands together and placing them between the thighs

your *Imâm*. When one of you bows, let him put his forearms on his thighs, and bow down, and put his hands together. It is as if I can see the interlaced fingers of the Messenger of Allâh ﷺ, and he showed them how.”

[1192] 27 - (...) It was narrated from ‘Alqamah and Al-Aswad that they entered upon ‘Abdullâh... a *Hadîth* similar to that of Abû Mu‘âwiyah (no. 1191). According to the *Hadîth* of Ibn Mushir and Jarîr: “It is as if I can see the interlaced fingers of the Messenger of Allâh ﷺ as he was bowing.”

[1193] 28 - (...) It was narrated from ‘Alqamah and Al-Aswad that they entered upon ‘Abdullâh and he said: “Have those who are behind you offered prayers?” They said: “Yes.” He stood between them and put one of them on his right and the other on his left, then we bowed and we put our hands on our knees. He struck our hands, then he put his hands together and placed them between his thighs. When he had completed his prayers, he said: “This is what the Messenger of Allâh ﷺ did.”

وَلِيَحْنِ، وَلِيُطَبَّقَ بَيْنَ كَفْيِهِ، فَلَمَّا أَنَا أَنْظُرُ إِلَى اخْتِلَافِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ، فَأَرَاهُمْ.

[١١٩٢] ٢٧- (...) وَحَدَّثَنَا مِنْجَابُ

بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهَرٍ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ كُنْتُهُمْ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ وَالْأَسْوَدِ أَنَّهُمَا دَخَلَا عَلَى عَبْدِ اللَّهِ: بِمَعْنَى حَدِيثِ أَبِي مُعَاوِيَةَ. وَفِي حَدِيثِ ابْنِ مُسْهَرٍ وَجَرِيرٍ: فَلَمَّا أَنَا أَنْظُرُ إِلَى اخْتِلَافِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ، وَهُوَ رَاكِعٌ.

[١١٩٣] ٢٨- (...) وَحَدَّثَنِي عَبْدُ

اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنِ إِسْرَائِيلَ، عَنِ مَنْصُورٍ، عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ وَالْأَسْوَدِ: أَنَّهُمَا دَخَلَا عَلَى عَبْدِ اللَّهِ فَقَالَ: أَصَلَّى مَن خَلْفَكُم؟ قَالَا: نَعَمْ. فَقَامَ بَيْنَهُمَا، وَجَعَلَ أَحَدَهُمَا عَنْ يَمِينِهِ وَالْآخَرَ عَنْ شِمَالِهِ، ثُمَّ رَكَعْنَا، فَوَضَعْنَا أَيْدِيَنَا عَلَى رُكْبَتَيْنا، فَضَرَبَ أَيْدِيَنَا، ثُمَّ طَبَّقَ بَيْنَ يَدَيْهِ، ثُمَّ جَعَلَهُمَا بَيْنَ فَخْذَيْهِ،

فَلَمَّا صَلَّى قَالَ: هَكَذَا فَعَلَ رَسُولُ
اللَّهِ ﷺ.

[1194] 29 - (535) It was narrated that Muṣ'ab bin Sa'd said: "I prayed beside my father and I put my hands between my knees. My father said to me: 'Put your hands on your knees.' Then I did that again, and he struck my hands and said: 'We were forbidden to do that, and we were commanded to place our palms on our knees.'"

[١١٩٤] ٢٩ - (٥٣٥) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي يَعْقُورٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: صَلَّيْتُ إِلَى جَنْبِ أَبِي، قَالَ: وَجَعَلْتُ يَدَيَّ بَيْنَ رُكْبَتَيْ. فَقَالَ لِي أَبِي: اضْرِبْ بِكَفَيْكَ عَلَى رُكْبَتَيْكَ. قَالَ: ثُمَّ فَعَلْتُ ذَلِكَ مَرَّةً أُخْرَى، فَضْرَبَ يَدَيَّ وَقَالَ: إِنَّا نُهَيْتَا عَنْ هَذَا، وَأَمْرُنَا أَنْ نَضْرِبَ بِالْأُكْفِ عَلَى الرُّكْبِ.

[1195](...) It was narrated from Abû Ya'fûr with this chain, as far as the words: "We were forbidden to do that," but he did not mention the words that come after it.

[١١٩٥] (...) حَدَّثَنَا خَلْفُ بْنُ هِشَامٍ: حَدَّثَنَا أَبُو الْأَحْوَصِ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ أَبِي يَعْقُورٍ، بِهَذَا الْإِسْنَادِ، إِلَى قَوْلِهِ: فَنُهَيْتَا عَنْهُ، وَلَمْ يَذْكُرَا مَا بَعْدَهُ.

[1196] 30 - (...) It was narrated that Muṣ'ab bin Sa'd said: "I bowed and I put my hands like this"- meaning, he put them together and placed them between his thighs. "My father said: 'We used to do that, then we were commanded to place them on our knees.'"

[١١٩٦] ٣٠ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الرَّبْرِ بْنِ عَدِيٍّ، عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: رَكَعْتُ فَقُلْتُ بِيَدَيَّ هَكَذَا يَعْنِي طَبَّقَ بِهِمَا وَوَضَعَهُمَا بَيْنَ فَخْذَيْهِ فَقَالَ أَبِي: إِنَّا قَدْ كُنَّا نَفْعَلُ هَذَا، ثُمَّ أَمْرُنَا بِالرُّكْبِ.

[1197] 31 - (...) It was narrated that Muṣ'ab bin Sa'd bin Abi Waqqâs said: "I prayed beside my father, and when I bowed, I interlaced my fingers and put them between my knees. He struck my hand and when he had completed his prayers, he said: 'We used to do that, then we were commanded to lift them to our knees.'"

Chapter 6. The Permissibility Of Squatting On The Heels

[1198] 32 - (536) Abû Az-Zubair narrated that he heard Ṭāwûs say to Ibn 'Abbâs concerning sitting on the heels: "It is *Sunnah*." We said: "It is hard on a person."^[1] Ibn 'Abbâs said: "Rather it is the *Sunnah* of your Prophet ﷺ."

Chapter 7. The Prohibition Of Speaking During The Prayer, And The Abrogation Of Its Former Permissibility

[1199] 33 - (537) It was narrated that Mu'awiyah bin Al-

[١١٩٧] ٣١- (...) حَدَّثَنِي الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنِ الرَّبِيعِ بْنِ عَدِيٍّ، عَنْ مُضْعَبِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: صَلَّيْتُ إِلَى جَنْبِ أَبِي، فَلَمَّا رَكَعْتُ شَبَكْتُ أَصَابِعِي وَجَعَلْتُهُمَا بَيْنَ رُكْبَتَيْ، فَضَرَبَ يَدَيَّ، فَلَمَّا صَلَّى قَالَ: قَدْ كُنَّا نَفْعَلُ هَذَا، ثُمَّ أُمِرْنَا أَنْ نَرْفَعَ إِلَى الرُّكْبِ.

(المعجم ٦) - (باب جواز الإقعاء على العقبين) (التحفة ٥٩)

[١١٩٨] ٣٢- (٥٣٦) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ؛ وَحَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَ جَمِيعًا: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الرَّبِيعِ أَنَّهُ سَمِعَ طَاوُسًا يَقُولُ: قُلْنَا لِابْنِ عَبَّاسٍ فِي الإِقْعَاءِ عَلَى الْقَدَمَيْنِ، فَقَالَ: هِيَ السُّنَّةُ. فَقُلْنَا لَهُ: إِنَّا لَنَرَاهُ جَفَاءً بِالرُّجُلِ. فَقَالَ ابْنُ عَبَّاسٍ: بَلْ هِيَ سُنَّةُ نَبِيِّكَ ﷺ.

(المعجم ٧) - (باب تحريم الكلام في الصلاة ونسخ ما كان من إباحته) (التحفة ٦٠)

[١١٩٩] ٣٣- (٥٣٧) وَحَدَّثَنَا أَبُو

[1] *Ar-Rajul*: person. In some manuscripts: *Ar-Rijl*; foot.

Hakam As-Sulamî said: "While I was praying with the Messenger of Allâh ﷺ, a man among the people sneezed and I said: 'Yarhamuk Allâh (may Allah have mercy on you).' The people glared at me and I said: 'May my mother be bereft of me! Why are you staring at me?' They started striking their hands on their thighs, and when I realized that they were telling me to be quiet, (I felt angry) but I kept quiet. When the Messenger of Allâh ﷺ had completed his prayers – may my father and mother be sacrificed for him; by Allâh I have never seen a better teacher or better teachings before or since; he did not rebuke me, hit me or revile me – he said: 'This prayer is not the right place for any of the people's speech, rather it is *Tasbîh*, *Takbîr* and recitation of Qur'ân.'

I said: 'O Messenger of Allâh ﷺ, I have only recently left *Jahiliyyah* behind. Allâh has brought Islam, but among us are men who go to soothsayers.' He said: 'Do not go to them.' I said: 'And among us are men who follow omens.' He said: 'That is something that they find in their hearts. They should not let it stop them from doing anything.' I said: 'And among us are men

جَعْفَرِ مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ - وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ حَجَّاجِ الصَّوَّافِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هَلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ: بَيْنَا أَنَا أُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ. إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ، فَقُلْتُ: يَرْحَمُكَ اللَّهُ! فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ، فَقُلْتُ: وَاتُّكَلَّ أُمِّيَاهُ! مَا شَأْنُكُمْ؟ تَنْظُرُونَ إِلَيَّ، فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَادِهِمْ، فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُونَنِي، لَكِنِّي سَكَتُ، فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ. فَبِأَبِي هُوَ وَأُمِّي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ، فَوَاللَّهِ! مَا كَهْرَنِي وَلَا ضَرْبَنِي وَلَا شَتْمَنِي قَالَ: «إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ». [انظر: ٥٨١٣]

أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ. قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي حَدِيثٌ عَهْدٍ بِجَاهِلِيَّةٍ، وَقَدْ جَاءَ اللَّهُ بِالإِسْلَامِ، وَإِنَّ مِنَّا رِجَالًا يَأْتُونَ الْكُهَانَ. قَالَ: «فَلَا

who practice geomancy.^[11] He said: 'One of the Prophets used to do that; if they do it as he did, then it is fine.'

Mu'âwiyah said: "I had a slave woman who used to look after some sheep of mine in the region of Uḥud and Al-Jawâniyyah. She went out one day and the wolf had taken one of the sheep. I am a man from among the sons of Âdam, and I get upset as they get upset, (and in my anger) I slapped her. I came to the Messenger of Allâh ﷺ, and he regarded that as a grievous action on my part. I said: 'O Messenger of Allâh, should I set her free? He said: "Bring her to me." So I brought her to him and he said to her: "Where is Allâh?" She said: "Above the heavens." He said: "Who am I?" She said: "You are the Messenger of Allâh." He said: "Set her free, for she is a believer."

تَأْتِيهِمْ» قَالَ: وَمِمَّا رَجَالَ يَطْيِرُونَ. قَالَ: «ذَلِكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ، فَلَا يَصُدُّهُمْ» وَقَالَ ابْنُ الصَّبَّاحِ: فَلَا يَصُدُّنَكُمْ» قَالَ قُلْتُ: وَمِمَّا رَجَالَ يَحْطُونَ قَالَ: «كَانَ نَبِيٍّ مِنَ الْأَنْبِيَاءِ يَحْطُ، فَمَنْ وَافَقَ حَطَّهُ فَذَلِكَ»

قَالَ: وَكَانَتْ لِي جَارِيَةٌ تَرَعَى عَنَّمَا لِي قِيلَ أُحَدِّدُ وَالْجَوَائِبَةَ؛ فَاطْلَعْتُ ذَاتَ يَوْمٍ فَإِذَا الذَّبُّ قَدْ ذَهَبَ بِشَاةٍ عَنِّي عَنِّيهَا، وَأَنَا رَجُلٌ مِّنْ بَنِي آدَمَ، آسَفُ كَمَا يَأْسِفُونَ، لِكَيْ يَصَكَّكُمَا صَكَّةً. فَاتَيْتُ رَسُولَ اللَّهِ ﷺ فَعَظَمَ ذَلِكَ عَلَيَّ، قُلْتُ يَا رَسُولَ اللَّهِ! أَفَلَا أُعْتِقُهَا؟ قَالَ: «اتَّبِنِي بِهَا» فَاتَيْتُهُ بِهَا، فَقَالَ لَهَا: «أَيْنَ اللَّهُ؟» قَالَتْ: فِي السَّمَاءِ. قَالَ: «مَنْ أَنَا؟» قَالَتْ: أَنْتَ رَسُولُ اللَّهِ. قَالَ: «أُعْتِقُهَا، فَإِنَّهَا مُؤْمِنَةٌ».

[1200] (...) A similar report (as no. 1199) was narrated from Yaḥyâ bin Abî Kathîr, with this chain.

[١٢٠٠] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[11] Drawing lines in the sand for the purpose of divination.

[1201] 34 - (538) It was narrated that ‘Abdullâh said: “We used to greet the Messenger of Allâh ﷺ when he was offering *Ṣalât*, and he would return the greeting. When we came back from being with An-Najâshî (after the first emigration to Ethiopia), we greeted him and he did not respond. We said: ‘O Messenger of Allâh, we used to greet you when you were in *Ṣalât* and you would return the greeting.’ He said: ‘Indeed during the *Ṣalât* one is engaged.’”^[1]

[1202] (...) A similar *Hadîth* (as no. 1201) was narrated from Al-A‘mash with this chain.

[1203] 35 - (539) It was narrated that Zaid bin Arqam said: “We used to speak during the prayer; a man would speak to the one next to him while they were praying, until the verse was revealed: “...And stand before Allâh with obedience [and do not speak to others during the *Ṣalât*”^[2] Then we were commanded to remain silent and forbidden to speak.”

[١٢٠١] ٣٤- (٥٣٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَرُهَيْبُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ وَأَبُو سَعِيدٍ الْأَشْجِيُّ وَالْفَاظُهُمْ مُتَقَارِبَةٌ - قَالُوا: حَدَّثَنَا ابْنُ فَضِيلٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نُسَلِّمُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ فِي الصَّلَاةِ، فَيَرُدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ، سَأَلْنَا عَلَيْهِ فَلَمْ يَرُدِّ عَلَيْنَا. فَقُلْنَا: يَا رَسُولَ اللَّهِ! كُنَّا نُسَلِّمُ عَلَيْكَ فِي الصَّلَاةِ، فَتَرُدُّ عَلَيْنَا، فَقَالَ: «إِنَّ فِي الصَّلَاةِ شُغْلًا».

[١٢٠٢] (...) حَدَّثَنِي ابْنُ نُمَيْرٍ: حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ السَّلُولِيُّ: حَدَّثَنَا هُرَيْمُ بْنُ سَفْيَانَ عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[١٢٠٣] ٣٥- (٥٣٩) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ: يُكَلِّمُ الرَّجُلُ صَاحِبَهُ وَهُوَ إِلَى جَنْبِهِ فِي الصَّلَاةِ، حَتَّى نَزَلَتْ: ﴿وَقَوْمُوا لِلَّهِ﴾

[1] Meaning, to busy, prevented from speaking.

[2] *Al-Baqarah* 2:238.

قَلْبَيْنِ ﴿ [البقرة: ٢٣٨] فَأَمْرَنَا بِالسُّكُوتِ،
وَنُهِينَا عَنِ الْكَلَامِ.

[1204] (...) A similar report (as no. 1203) was narrated from Ismâ'il bin Abî Khâlid, with this chain.

[١٢٠٤] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَوَكَيْعٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ، كُتُبُهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[1205] 36 - (540) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ sent me on an errand, then I caught up with him as he was setting out" - Qutaibah said: "when he was praying" - "I greeted him and he gestured to me. When he had finished he called me and said: 'You greeted me just now while I was praying.' And he was facing towards the east on that occasion."

[١٢٠٥] ٣٦ - (٥٤٠) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَنِي لِحَاجَةٍ، ثُمَّ أَدْرَكْتُهُ وَهُوَ يَسِيرُ - قَالَ قُتَيْبَةُ: يُصَلِّي - فَسَلَّمْتُ عَلَيْهِ، فَأَشَارَ إِلَيَّ، فَلَمَّا فَرَغَ دَعَانِي فَقَالَ: «إِنَّكَ سَلَّمْتَ آيْفًا وَأَنَا أُصَلِّي» وَهُوَ مُوجِّهُ حِينَئِذٍ قِبَلَ الشَّرْقِ.

[1206] 37 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ sent me (on an errand) as he was setting out towards Banû Al-Muṣṭaliq. I came to him while he was praying atop his camel. I spoke to him, and he gestured to me with his hand like this" - Zuhair gestured with his hand - "then I spoke to him again and he gestured to me

[١٢٠٦] ٣٧ (...) وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: أُرْسَلَنِي رَسُولُ اللَّهِ ﷺ وَهُوَ مُنْطَلِقٌ إِلَى بَنِي الْمُصْطَلِقِ، فَأَتَيْتُهُ وَهُوَ يُصَلِّي عَلَيَّ بِعَيْرِهِ، فَكَلَّمْتُهُ، فَقَالَ لِي بِيَدِهِ هَكَذَا - وَأَوْمَأَ زُهَيْرٌ بِيَدِهِ - ثُمَّ كَلَّمْتُهُ، فَقَالَ لِي هَكَذَا فَأَوْمَأَ زُهَيْرٌ

like this” - Zuhair gestured again with his hand, towards the ground. “I would hear him reciting, and he was gesturing with his head. When he had finished he said: ‘What did you do with that for which I sent you? Nothing kept me from speaking to you except the fact that I was praying.’”

Zuhair said: “Abû Az-Zubair was sitting facing towards the *Ka'bah*, and Abû Az-Zubair gestured with his hand towards Banû Al-Muṣṭaliq, and he gestured with his hand in a direction other than the *Ka'bah*.”

[1207] 38 - (...) It was narrated that Jâbir said: “We were with the Prophet ﷺ on a journey, and he sent me on an errand. I came back and he was praying atop his mount, facing in a direction other than the *Qiblah*. I greeted him and he did not respond. When he had finished he said: ‘Nothing kept me from returning your greeting but the fact that I was praying.’”

[1208] (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ sent me on an errand” - a *Hadîth* similar to that of Hammâd (no. 1207).

أَيْضًا بِيَدِهِ نَحْوَ الْأَرْضِ، وَأَنَا أَسْمَعُهُ يَقْرَأُ، يُومِئُ بِرَأْسِهِ، فَلَمَّا فَوَّعَ قَالَ: «مَا فَعَلْتَ فِي الَّذِي أَرْسَلْتُكَ لَهُ؟ فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَكَلِّمَكَ إِلَّا أَنِّي كُنْتُ أُصَلِّي». قَالَ زُهَيْرٌ: وَأَبُو الزُّبَيْرِ جَالِسٌ مُسْتَقْبِلَ الْكَعْبَةِ، فَقَالَ بِيَدِهِ أَبُو الزُّبَيْرِ إِلَى بَنِي الْمُصْطَلِقِ، فَقَالَ بِيَدِهِ إِلَى غَيْرِ الْكَعْبَةِ.

[١٢٠٧] ٣٨- (...) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ كَثِيرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ يَعْني فِي سَفَرٍ، فَبَعَثَنِي فِي حَاجَةٍ، فَرَجَعْتُ وَهُوَ يُصَلِّي عَلَيَّ رَاحِلَتِهِ، وَوَجْهُهُ عَلَيَّ غَيْرِ الْقِبْلَةِ، فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ، فَلَمَّا انْصَرَفَ قَالَ: «أَمَا إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرُدَّ عَلَيْكَ إِلَّا أَنِّي كُنْتُ أُصَلِّي».

[١٢٠٨] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا كَثِيرٌ بْنُ شَيْطِيرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: بَعَثَنِي

رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ. بِمَعْنَى حَدِيثِ
حَمَّادٍ.

Chapter 8. The Permissibility Of Cursing The *Shaitân* During Prayer, And Seeking Refuge With Allâh From Him ; And The Permissibility Of Doing A Few Actions While in *Ṣalât*

(المعجم ٨) - (بَابُ جَوَازِ لَعْنِ
الشَّيْطَانِ فِي أَثْنَاءِ الصَّلَاةِ، وَالتَّوَدُّدِ
مِنْهُ، وَجَوَازِ الْعَمَلِ الْقَلِيلِ فِي الصَّلَاةِ)
(التحفة ٦١)

[1209] 39 - (541) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'An *Ifrît* (demon) from among the jinn tried to catch me unawares yesterday, to interrupt my prayer. But Allâh enabled me to defeat him and I grabbed him by the neck. I thought of tying him to one of the pillars in the *Masjid*, so that you could all have seen him this morning. Then I remembered the prayer of my brother Sulaimân عليه السلام: "...My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me..."^[1] so Allâh caused him (the jinn) to be defeated."

[١٢٠٩] ٣٩- (٥٤١) حَدَّثَنَا إِسْحَاقُ
بْنُ إِبْرَاهِيمَ وَإِسْحَاقُ بْنُ مَنْصُورٍ قَالَا:
أَخْبَرَنَا النَّضْرُ بْنُ شَمَيْلٍ: أَخْبَرَنَا شُعْبَةُ:
حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ زِيَادٍ، قَالَ:
سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ
اللَّهِ ﷺ: «إِنَّ عَفْرِيَّتًا مِنَ الْجِنِّ جَعَلَ
يَقْتِكُ عَلَيَّ الْبَارِحَةَ؛ لِيَقْطَعَ عَلَيَّ الصَّلَاةَ،
وَإِنَّ اللَّهَ أَمَكَّنَنِي مِنْهُ فَدَعَعْتُهُ، فَلَقَدْ هَمَمْتُ
أَنْ أَرْبِطَهُ إِلَى جَنْبِ سَارِيَةٍ مِنْ سَوَارِي
الْمَسْجِدِ، حَتَّى تُصْبِحُوا تَنْظُرُونَ إِلَيْهِ
أَجْمَعُونَ - أَوْ كُلُّكُمْ - ثُمَّ ذَكَرْتُ قَوْلَ
أَخِي سُلَيْمَانَ ﷺ: ﴿رَبِّ أَعْفِرْ لِي وَهَبْ
لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي﴾
[ص: ٣٥]. فَرَدَّهُ اللَّهُ حَاسِنًا».

وَقَالَ ابْنُ مَنْصُورٍ: شُعْبَةُ عَنْ مُحَمَّدِ
ابْنِ زِيَادٍ.

[1] Ṣâd 38:35.

[1210] (...) It was narrated from Shu'bah with this chain. In the Hadîth of Ibn Jaf'ar it does not say, "I grabbed him by the neck." Ibn Abî Shaibah said in his report: "So I pushed him away."

[١٢١٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ، هُوَ ابْنُ جَعْفَرٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَّابُهُ، كِلَاهُمَا عَنْ شُعْبَةَ، فِي هَذَا الْإِسْنَادِ. وَلَيْسَ فِي حَدِيثِ ابْنِ جَعْفَرٍ قَوْلُهُ: «فَدَعَيْتُهُ». وَأَمَّا ابْنُ أَبِي شَيْبَةَ فَقَالَ فِي رِوَايَتِهِ: «فَدَعَيْتُهُ».

[1211] 40 - (542) It was narrated that Abû Ad-Dardâ' said: "The Messenger of Allâh ﷺ stood up (to offer prayers) and we heard him saying: 'I seek refuge with Allâh from you.' Then he said: 'I curse you with the curse of Allâh' – (and he repeated it) three times, and he stretched out his hand as if to take something. When he had finished the prayers, we said: 'O Messenger of Allâh, we heard you say something during the prayer that we have not heard you say before, and we saw you stretch out your hand.' He said: 'The enemy of Allâh, *Iblîs*, came with a brand of fire to throw it in my face, and I said: "I seek refuge with Allâh from you," three times. Then I said: "I curse you with the curse of Allâh," – three times but he did not go back. Then I wanted to seize him, and by Allâh, were it not for the prayer of our brother Sulaimân, peace be upon him, this morning

[١٢١١] ٤٠ - (٥٤٢) وَحَدَّثَنِي مُحَمَّدٌ ابْنُ سَلَمَةَ الْمُرَادِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، يَقُولُ: حَدَّثَنِي رَبِيعَةُ بْنُ زَيْدٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ. فَسَمِعْنَاهُ يَقُولُ: «أَعُوذُ بِاللَّهِ مِنْكَ» ثُمَّ قَالَ: «أَلْعَنُكَ بِلَعْنَةِ اللَّهِ» ثَلَاثًا، وَبَسَطَ يَدَهُ كَأَنَّهُ يَتَنَاوَلُ شَيْئًا، فَلَمَّا فَرَغَ مِنَ الصَّلَاةِ قُلْنَا: يَا رَسُولَ اللَّهِ! قَدْ سَمِعْنَاكَ تَقُولُ فِي الصَّلَاةِ شَيْئًا لَمْ نَسْمَعْكَ تَقُولُهُ قَبْلَ ذَلِكَ، وَرَأَيْنَاكَ بَسَطْتَ يَدَكَ. قَالَ: «إِنَّ عَدُوَّ اللَّهِ إِبْلِيسَ، جَاءَ بِشِهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِِي. فَقُلْتُ: أَعُوذُ بِاللَّهِ مِنْكَ ثَلَاثَ مَرَّاتٍ، ثُمَّ قُلْتُ: أَلْعَنُكَ بِلَعْنَةِ اللَّهِ التَّامَّةِ، فَلَمْ يَسْتَأْخِرْ، ثَلَاثَ مَرَّاتٍ، ثُمَّ أَرَدْتُ أَخْذَهُ، وَاللَّهِ! لَوْلَا دَعْوَةُ أَخِيْنَا سُلَيْمَانَ عَلَيْهِ

he would have been tied up and the children of the people of Al-Madînah would have played with him.”

Chapter 9. The Permissibility Of Carrying Children During Prayer, And Their Garments Are Regarded As Being Pure Until It Is Realized That They Are Impure. Few Actions Will Not Invalidate The Prayer, And The Same Applies If Several Such Actions Are Done But Are Done Separately

[1212] 41 - (543) It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ used to offer prayers carrying Umâmah bint Zainab bint Rasûllullâh ﷺ who was the daughter of Abû Al-Âṣ bin Ar-Rabî'. When he stood up he picked her up, and when he prostrated he put her down.

[1213] 42 - (...) It was narrated that Abû Qatâdah Al-Anṣârî said: "I saw the Prophet ﷺ leading the people in prayer, and Umâmah bint Abî Al-Âṣ, who was the daughter of Zainab, the daughter of the Messenger of

السَّلَامُ لِأَصْحَحَ مُوتَقًا يَلْعَبُ بِهِ وَلِدَانُ أَهْلِ الْمَدِينَةِ».

(المعجم ٩) - (بَابُ جَوَازِ حَمْلِ الصَّبِيَّانِ فِي الصَّلَاةِ وَأَنَّ ثِيَابَهُمْ مَحْمُولَةٌ عَلَى الطَّهَارَةِ حَتَّى يَتَحَقَّقَ نَجَاسَتُهَا وَأَنَّ الْفِعْلَ الْقَلِيلَ لَا يَبْطُلُ الصَّلَاةَ وَكَذَا إِذَا فَرَّقَ الْأَفْعَالُ)
(التحفة ٦٢)

[١٢١٢] ٤١- (٥٤٣) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا مَالِكٌ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ عَامِرُ بْنُ عَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ، عَنْ عَمْرٍو بْنِ سَلِيمٍ الزُّرْقِيِّ، عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي، وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ ﷺ، وَلَا يَبِي الْعَاصِ ابْنِ الرَّبِيعِ، فَإِذَا قَامَ حَمَلَهَا وَإِذَا سَجَدَ وَضَعَهَا؟ قَالَ يَحْيَى: قَالَ مَالِكٌ: نَعَمْ.

[١٢١٣] ٤٢- (...) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَمْرٍو: حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ بْنِ أَبِي سَلِيمَانَ وَابْنِ عَجَلَانَ سَمِعَا عَامِرَ بْنَ عَبْدِ اللَّهِ ابْنَ الزُّبَيْرِ يُحَدِّثُ عَنْ عَمْرٍو

Allâh ﷺ, was on his shoulder. When he bowed, he put her down, and when he stood up from prostrating he picked her up.”

[1214] 43 - (...) Abû Qatâdah Al-Anṣârî said: “I saw the Messenger of Allâh ﷺ leading the people in prayer with Umâmah bint Abî Al-‘Âṣ on his shoulder, and when he prostrated, he put her down.”

[1215] (...) Abû Qatâdah said: “While we were sitting in the *Masjid*, the Messenger of Allâh ﷺ came out to us...” a *Hadîth* similar to theirs (as no. 1214), except that he did not mention that he (ﷺ) led the people in that prayer.

ابن سُلَيْمِ الزُّرْقِيِّ، عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَوْمَ النَّاسِ وَأُمَامَةَ بِنْتُ أَبِي الْعَاصِ، وَهِيَ بِنْتُ زَيْنَبَ بِنْتُ رَسُولِ اللَّهِ ﷺ عَلَى عَاتِقِهِ، فَإِذَا رَكَعَ وَضَعَهَا، وَإِذَا رَفَعَ مِنَ السُّجُودِ أَعَادَهَا.

[١٢١٤] ٤٣- (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهَبٍ عَنْ مَحْرَمَةَ بْنِ بُكَيْرٍ؛ وَحَدَّثَنَا هَرُونَ بْنُ سَعِيدِ الْأَيْلِيِّ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي مَحْرَمَةٌ عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمِ الزُّرْقِيِّ قَالَ: سَمِعْتُ أَبَا قَتَادَةَ الْأَنْصَارِيَّ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي لِلنَّاسِ وَأُمَامَةُ بِنْتُ أَبِي الْعَاصِ عَلَى عُنُقِهِ، فَإِذَا سَجَدَ وَضَعَهَا.

[١٢١٥] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو بَكْرِ الْحَنْطَلِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، جَمِيعًا عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ عَمْرِو بْنِ سُلَيْمِ الزُّرْقِيِّ، سَمِعَ أَبَا قَتَادَةَ يَقُولُ: بَيْنَا نَحْنُ فِي الْمَسْجِدِ جُلُوسٌ، خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، بَنَحْوِ حَدِيثِهِمْ، غَيْرَ أَنَّهُ لَمْ يَذْكَرْ أَنَّهُ أَمَّ النَّاسَ فِي تِلْكَ الصَّلَاةِ.

Chapter 10. The Permissibility Of Taking One Or Two Steps While Praying, And That Is Not Disliked If Done For A Reason. The Permissibility Of The *Imâm* Praying In A Place That Is Higher Than The People Praying Behind Him, If That Is Done For A Reason, Such As Teaching Them How To Offer Prayers, And Other Than That

[1216] 44 - (544) ‘Abdul-‘Azîz bin Abî Hâzim narrated from his father, that a group of people came to Sahl bin Sa’d, and they had differed concerning the *Minbar* (of the Prophet’s Mosque) and what kind of wood it was made of. He said: “By Allâh, I know what kind of wood it is made of, and who made it, and I saw the Messenger of Allâh ﷺ the first day he sat on it.” I said to him: “O Abû ‘Abbâs, tell us.” He said: “The Messenger of Allâh ﷺ sent word to a woman” - and Abû Hâzim said: “He named her that day” - saying: “Have your carpenter slave make me something of wood from which I may speak to the people.” So he made these three steps, then the Messenger of Allâh ﷺ ordered that it be placed in this spot. It is made of tamarisk wood from Ghâbah.^[1] I

(المعجم ١٠) - (باب جواز الخطوة والخطوتين في الصلاة وأنه لا كراهة في ذلك إذا كان لحاجة وجواز صلاة الإمام على موضع أرفع من المأمومين للحاجة كتعليمهم الصلاة أو غير ذلك) (التحفة ٦٣)

[١٢١٦] ٤٤ - (٥٤٤) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي حَازِمٍ - عَنْ أَبِيهِ: أَنَّ نَفَرًا جَاؤُوا إِلَى سَهْلِ بْنِ سَعْدٍ، قَدْ تَمَارَوْا فِي الْمَنْبَرِ، مِنْ أَيِّ عُودٍ هُوَ؟ فَقَالَ: أَمَا وَاللَّهِ! إِنِّي لَأَعْرِفُ مِنْ أَيِّ عُودٍ هُوَ، وَمَنْ عَمَلَهُ، وَرَأَيْتُ رَسُولَ اللَّهِ ﷺ أَوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ. قَالَ: فَقُلْتُ لَهُ: يَا أَبَا عَبَّاسٍ! فَحَدَّثَنَا. قَالَ: أَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى امْرَأَةٍ، قَالَ أَبُو حَازِمٍ: إِنَّهُ لَيْسَ بِهَا يَوْمَئِذٍ: «انظري عَلَامَةَ النَّجَّارِ، يَعْمَلُ لِي أَعْوَادًا أَكَلَّمُ النَّاسَ عَلَيْهَا». فَعَمِلَ هَذِهِ الثَّلَاثَ دَرَجَاتٍ، ثُمَّ أَمَرَ بِهَا رَسُولُ اللَّهِ ﷺ. فَوُضِعَتْ هَذَا الْمَوْضِعِ،

^[1] A wooded area near Al-Madīnah.

saw the Messenger of Allâh ﷺ standing on it and saying the *Takbîr*, and the people behind him said the *Takbîr*, and he was on the *Minbar*. Then he raised his head (from bowing), then he moved backwards and prostrated at the foot of the *Minbar*, then he repeated (his actions), until he had finished his prayer. Then he turned to the people and said: ‘O people, I only did this so that you could follow me and learn my prayer.’”

[1217] 45 - (...) It was narrated that Abû Hâzim said: “They came to Sahl bin Sa’d and asked him: ‘From what was the *Minbar* of the Prophet ﷺ made?’” And they quoted a *Hadîth* like that of Ibn Abî Hâzim (no. 1216).

فَهَيَّ مِنْ طُرْفَاءِ الْعَابَةِ، وَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَامَ عَلَيْهِ، فَكَبَّرَ، وَكَبَّرَ النَّاسُ وَرَاءَهُ، وَهُوَ عَلَى الْمِنْبَرِ، ثُمَّ رَفَعَ فَزَلَّ الْقَهْقَرَى، حَتَّى سَجَدَ فِي أَصْلِ الْمِنْبَرِ، ثُمَّ عَادَ حَتَّى فَرَعَ مِنْ آخِرِ صَلَاتِهِ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنِّي إِنَّمَا صَنَعْتُ هَذَا لِتَأْتَمُّوا بِي، وَلِتَعَلَّمُوا صَلَاتِي».

[١٢١٧] ٤٥ - (...) وَحَدَّثَنَا قُتَيْبَةُ

بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْقَارِي الْقُرَشِيِّ: حَدَّثَنِي أَبُو حَازِمٍ: أَنَّ رَجُلًا أَتَوَا سَهْلَ بْنَ سَعْدِ السَّاعِدِيِّ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي حَازِمٍ قَالَ: أَتَوَا سَهْلَ بْنَ سَعْدٍ فَسَأَلُوهُ: مِنْ أَيِّ شَيْءٍ مَنِيرُ النَّبِيِّ ﷺ؟ وَسَأَفُوا الْحَدِيثَ. نَحْوَ حَدِيثِ ابْنِ أَبِي حَازِمٍ.

Chapter 11. It Is Disliked To Put The Hands On The Waist^[1] During The Prayer

(المعجم ١١) - (بَابُ كِرَاهَةِ

الاختصار في الصلاة) (التحفة ٦٤)

[1218] 46 - (545) It was

[١٢١٨] ٤٦ - (٥٤٥) حَدَّثَنِي الْحَكَمُ

[1] *Mukhtaṣara*: to place the hands on the *Khāṣirah* which means hip, haunch or waist.

narrated from Abû Hurairah that the Prophet ﷺ forbade a man to offer prayers with his hands on his waist. According to the report of Abû Bakr he said: "The Messenger of Allâh ﷺ forbade..."

بُنْ مُوسَى الْقُنْطَرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ وَأَبُو أُسَامَةَ، جَمِيعًا عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِرًا. وَفِي رَوَايَةِ أَبِي بَكْرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ.

Chapter 12. It Is Disliked To Smooth The Pebbles Or Make The Dirt Level During *Ṣalât*

(المعجم ١٢) - (باب كراهة مسح الحصى وتسوية التراب في الصلاة) (التحفة ٦٥)

[1219] 47 - (546) It was narrated from Abû Salamah that Al-Mu'ayqib said: "The Prophet ﷺ mentioned smoothing the pebbles in the *Masjid* and said: 'If you must do that, then do it only once.'"

[١٢١٩] ٤٧- (٥٤٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ مُعَيْبٍ قَالَ: ذَكَرَ النَّبِيُّ ﷺ الْمَسْحَ فِي الْمَسْجِدِ، يَعْنِي الْحَصَى. قَالَ: «إِنْ كُنْتَ لَا بُدَّ فَاعْلَا، فَوَاحِدَةً».

[1220] 48 - (...) It was narrated from Abû Salamah, from Al-Mu'ayqib, that they asked the Prophet ﷺ about smoothing the ground during *Ṣalât*. He said: "Only once."

[١٢٢٠] ٤٨- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ مُعَيْبٍ؛ أَنَّهُمْ سَأَلُوا النَّبِيَّ ﷺ عَنِ الْمَسْحِ فِي الصَّلَاةِ؟ فَقَالَ «وَاحِدَةً».

[1221] (...) It was narrated by

[١٢٢١] (...) وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ

Hishâm with this chain, and he said: “Mu‘ayqîb told me.”

[1222] 49 - (...) It was narrated that Abû Salamah said: “Mu‘ayqîb told me that concerning a man who smoothes the ground where he is going to prostrate, the Messenger of Allâh ﷺ said: ‘If you must do that, then do it only once.’”

Chapter 13. The Prohibition Of Spitting In The Masjid, During Prayer And At Other Times. The Prohibition Of A Praying Person Spitting In Front Of Him Or To His Right

[1223] 50 (547) It was narrated from ‘Abdullâh bin ‘Amr that the Messenger of Allâh ﷺ saw some sputum on the wall of the *Qiblah*. He scratched it then he turned to the people and said: “If one of you is in prayers, let him not spit in front of him, for Allâh is in front of him when he prays.”

[1224] 51 - (...) It was narrated from Ibn ‘Umar that the Prophet

عَمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ حَدَّثَنَا هِشَامٌ، بِهَذَا الْإِسْنَادِ. وَقَالَ فِيهِ: حَدَّثَنِي مُعَيْقِبٌ.

[١٢٢٢] ٤٩ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قَالَ: حَدَّثَنِي مُعَيْقِبٌ أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ فِي الرَّجُلِ يُسْوِي التُّرَابَ حَيْثُ يَسْجُدُ، قَالَ «إِنْ كُنْتَ فَأَعْلًا، فَوَاحِدَةً».

(المعجم ١٣) - (بَابُ النَّهْيِ عَنِ الْبِصَاقِ فِي الْمَسْجِدِ، فِي الصَّلَاةِ وَغَيْرِهَا وَالنَّهْيِ عَنِ بِصَاقِ الْمُصَلِّي بَيْنَ يَدَيْهِ وَعَنْ يَمِينِهِ) (التحفة ٦٦)

[١٢٢٣] ٥٠ - (٥٤٧) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى بُصَاقًا فِي جِدَارِ الْقِبْلَةِ، فَحَكَّهُ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَبْصُقْ قِبَلَ وَجْهِهِ؛ فَإِنَّ اللَّهَ قِبَلَ وَجْهِهِ إِذَا صَلَّى».

[١٢٢٤] ٥١ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ

ﷺ saw some sputum in the *Qiblah* of the *Masjid*... According to Ad-Ḍaḥḥâk's report: "sputum in the *Qiblah*." A *Hadîth* similar to that of Mâlik (no. 1223).

وَأَبُو أُسَامَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، جَمِيعًا عَنْ عَبْدِ اللَّهِ؛ وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُثَيْبَةَ، عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ؛ وَحَدَّثَنِي هَرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، كُلُّهُمْ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ. إِلَّا الضَّحَّاكَ، فَإِنَّ فِي حَدِيثِهِ: نُخَامَةً فِي الْقِبْلَةِ. بِمَعْنَى حَدِيثِ مَالِكٍ.

[1225] 52 - (548) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ saw some sputum in the *Qiblah* of the *Masjid*. He scratched it with a pebble then he forbade a man to spit to his right or in front of him, rather he should spit to his left or beneath his left foot.

[١٢٢٥] ٥٢ - (٥٤٨) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ، جَمِيعًا عَنْ سُفْيَانَ. - قَالَ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَحَكَّهَا بِحَصَاةٍ، ثُمَّ نَهَى أَنْ يَبْرُقَ الرَّجُلُ عَنْ يَمِينِهِ أَوْ أَمَامَهُ، وَلَكِنْ يَبْرُقُ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى.

[1226] (...) Abû Hurairah and Abû Sa'eed narrated that the Messenger of Allâh ﷺ saw some sputum... a *Hadîth* similar to that of Ibn 'Uyaynah (no. 1225).

[١٢٢٦] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبرَاهِيمَ: حَدَّثَنَا أَبِي، كِلَاهُمَا عَنْ ابْنِ شَهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ وَأَبَا سَعِيدٍ أَخْبَرَاهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى نُخَامَةً. بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ.

[1227] (549) It was narrated from 'Aishah that the Prophet ﷺ saw some mucus or sputum or spittle on the wall of the *Qiblah*, and he scratched it.

[١٢٢٧] (٥٤٩) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ رَأَى بُصَاقًا فِي جِدَارِ الْقِبْلَةِ أَوْ مُحَاطًا أَوْ نُخَامَةً، فَحَكَهُ.

[1228] 53 - (550) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ saw some sputum in the *Qiblah* of the *Masjid*. He turned to the people and said: "What is the matter with one of you who stands before his Lord and spits in front of him? Would any one of you like to have someone stand before him and spit in his face? If one of you must spit, then let him spit to his left, beneath his foot. If he cannot do that, then let him do like this," and Al-Qâsim described how he spat into his

[١٢٢٨] ٥٣ - (٥٥٠) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُثَيْبَةَ. - قَالَ زُهَيْرُ: حَدَّثَنَا ابْنُ عُثَيْبَةَ - عَنِ الْقَاسِمِ بْنِ مِهْرَانَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَأَقْبَلَ عَلَى النَّاسِ فَقَالَ: «مَا بَالُ أَحَدِكُمْ يَقُومُ مُسْتَقْبِلَ رَبِّهِ فَيَتَنَحَّعُ أَمَامَهُ؟ أَيَجِبُ أَحَدُكُمْ أَنْ يُسْتَقْبَلَ فَيَتَنَحَّعَ فِي وَجْهِهِ؟ فَإِذَا تَنَحَّعَ أَحَدُكُمْ فَلْيَتَنَحَّعْ عَنْ يَسَارِهِ، تَحْتَ قَدَمِهِ،

garment then rubbed part of it against another part.

[1229] (...) A *Hadîth* similar to that of Ibn ‘Ulayyah (no. 1228) was narrated from Abû Hurairah from the Prophet ﷺ. The *Hadîth* of Hushaim adds: “Abû Hurairah said: ‘It is as if I can see the Messenger of Allâh ﷺ, rubbing part of his garment against another part.’”

[1230] 54 - (551) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘When one of you is in *Ṣalât*, he is conversing with his Lord, so he should not spit in front of him or to his right, rather to his left, beneath his foot.’”

[1231] 55 - (552) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ

فَإِنْ لَمْ يَجِدْ فَلْيَقُلْ هَكَذَا» وَوَصَفَ الْقَاسِمُ، فَتَقَلَّ فِي تَوْبِهِ، ثُمَّ مَسَحَ بَعْضَهُ عَلَى بَعْضٍ.

[١٢٢٩] (...) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنِ الْقَاسِمِ بْنِ مِهْرَانَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ. وَزَادَ فِي حَدِيثِ هُشَيْمٍ: قَالَ أَبُو هُرَيْرَةَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ يَرُدُّ تَوْبَهُ بَعْضَهُ عَلَى بَعْضٍ.

[١٢٣٠] [٥٤]- (٥٥١) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ فَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ أَحَدُكُمْ فِي الصَّلَاةِ فَإِنَّهُ يُنَاجِي رَبَّهُ، فَلَا يَبْرُقَنَّ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ، وَلَكِنْ عَنْ شِمَالِهِ تَحْتَ قَدَمِهِ».

[١٢٣١] [٥٥]- (٥٥٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ يَحْيَى:

said: ‘Spitting in the *Masjid* is a sin, and its expiation is to bury it (i.e. to put some earth over it).’”

[1232] 56 - (...) Shu‘bah said: “I asked Qatâdah about spitting in the *Masjid*. He said: ‘I heard Anas bin Mâlik say: I heard the Messenger of Allâh ﷺ say: ‘Spitting in the *Masjid* is a sin, and its expiation is to bury it.’”

[1233] 57 - (553) It was narrated from Abû Dharr that the Prophet ﷺ said: “The deeds of my *Ummah*, good and bad, were shown to me. Among their good deeds I saw the removal of harmful things from the road, and among their bad deeds I saw sputum in the *Masjid* that is not buried.”

[1234] 58 - (554) It was narrated from Yazîd bin ‘Abdullâh bin Ash-Shikh-khîr

أَخْبَرَنَا، وَقَالَ قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبُرْأَقُ فِي الْمَسْجِدِ حَاطِيَةٌ، وَكَفَّارَتُهَا دَفْنُهَا».

[١٢٣٢] ٥٦ - (...) حَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: أَخْبَرَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ قَالَ: سَأَلْتُ قَتَادَةَ عَنِ التَّفَلِّ فِي الْمَسْجِدِ؟ فَقَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «التَّفَلُّ فِي الْمَسْجِدِ حَاطِيَةٌ، وَكَفَّارَتُهَا دَفْنُهَا».

[١٢٣٣] ٥٧ - (٥٥٣) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ أَسْمَاءَ الضُّبَعِيُّ وَشَيْبَانُ بْنُ فَرُّوخَ، قَالَا: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلُ مَوْلَى أَبِي عِيْنَةَ عَنْ يَحْيَى بْنِ عَقِيلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «عَرَضْتُ عَلَيَّ أَعْمَالُ أُمَّتِي، حَسَنُهَا وَسَيِّئُهَا، فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِهَا الْأَذَى يُمَاطُ عَنِ الطَّرِيقِ، وَوَجَدْتُ فِي مَسَاوِي أَعْمَالِهَا التُّخَاعَةَ تَكُونُ فِي الْمَسْجِدِ وَلَا تُدْفَنُ».

[١٢٣٤] ٥٨ - (٥٥٤) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مُعَاذٍ الْعَبْرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا

that his father said: "I offered prayers with the Messenger of Allâh ﷺ and I saw him spit and rub it with his sandal."

[1235] 59 - (...) It was narrated from Abû Al-'Ala' Yazîd bin 'Abdullâh bin Ash-Shikh-khîr, from his father, that he offered prayers with the Prophet ﷺ and said: "He spat and rubbed it with his left shoe."

Chapter 14. The Permissibility Of Offering *Ṣalât* While Wearing Shoes

[1236] 60 - (555) It was narrated that Abû Maslamah Sa'eed bin Yazîd said: "I said to Anas bin Mâlik: 'Did the Messenger of Allâh ﷺ offer prayers wearing shoes?' He said: 'Yes.'"

[1237]... - (...) Sa'eed bin Yazîd Abû Maslamah said: "I asked Anas..." a similar report (as no. 1236).

Chapter 15. It Is Disliked To Offer *Ṣalât* In A Garment With Markings

[1238] 61 - (556) It was narrated from 'Aishah that the

كَهَمَسُ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَرَأَيْتُهُ تَنْخَعُ. فَذَلَكُهَا بِنَعْلِهِ.

[١٢٣٥] ٥٩ - (...) وَحَدَّثَنِي يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ أَبِيهِ أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ قَالَ، فَتَنَخَّعَ فَذَلَكُهَا بِنَعْلِهِ الْيُسْرَى.

(المعجم ١٤) - (بَابُ جَوَازِ الصَّلَاةِ

فِي النَّعْلَيْنِ) (التحفة ٦٧)

[١٢٣٦] ٦٠ - (٥٥٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ أَبِي مَسَلَمَةَ سَعِيدِ بْنِ يَزِيدَ. قَالَ: قُلْتُ لِأَنْسِ بْنِ مَالِكٍ: أَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي النَّعْلَيْنِ؟ قَالَ: نَعَمْ.

[١٢٣٧] (...) حَدَّثَنَا أَبُو الرَّبِيعِ الرَّهْرَائِيُّ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ: حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ أَبُو مَسَلَمَةَ قَالَ: سَأَلْتُ أَنَسًا، بِمِثْلِهِ.

(المعجم ١٥) - (بَابُ كِرَاهَةِ الصَّلَاةِ

فِي ثَوْبٍ لَهُ أَعْلَامٌ) (التحفة ٦٨)

[١٢٣٨] ٦١ - (٥٥٦) حَدَّثَنَا عَمْرُو

Prophet ﷺ offered *Ṣalât* in a *Khamîsâh* that had markings, and he said: “These markings distracted me. Take it to Abû Jahm and bring me his *Anbijâni* garment.”^[1]

[1239] 62 - (...) It was narrated that ‘Āishah said: “The Messenger of Allâh ﷺ stood and offered *Ṣalât* in a *Khamîsâh* that had markings, and he looked at its markings. When he finished his prayers, he said: “Take this cloak to Abû Jahm bin Hudhaifah, and bring me his *Anbijâni* garment, for they distracted me just now in my prayers.”

[1240] 63 - (...) It was narrated from ‘Āishah that the Prophet ﷺ had a black garment which had markings, and it used to distract him when he was offering *Ṣalât*, so he gave it to Abû Jahm and took an *Anbijâni* garment of his.

التَّافِدُ وَزُهَيْرُ بْنُ حَرْبٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِرُحَيْمِرٍ - قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ صَلَّى فِي حَمِيصَةٍ لَهَا أَعْلَامٌ. وَقَالَ: «شَغَلْتَنِي أَعْلَامُ هَذِهِ، فَأَذْهَبُوا بِهَا إِلَى أَبِي جَهْمٍ وَآتُونِي بِأَنْبِجَانِيَّةٍ».

[١٢٣٩] ٦٢ - (...) وَحَدَّثَنَا حَرَمَلَةُ ابْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي حَمِيصَةٍ ذَاتِ أَعْلَامٍ، فَتَنَظَرَ إِلَى عِلْمِهَا، فَلَمَّا قَضَى صَلَاتَهُ قَالَ: «أَذْهَبُوا بِهِدِ الْخَمِيصَةِ إِلَى أَبِي جَهْمٍ بْنِ حُدَيْمَةَ، وَآتُونِي بِأَنْبِجَانِيَّةٍ، فَإِنَّهَا أَلْهَتْنِي أَنْفًا فِي صَلَاتِي».

[١٢٤٠] ٦٣ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَتْ لَهُ حَمِيصَةٌ لَهَا عِلْمٌ، فَكَانَ يَتَشَاغَلُ بِهَا فِي الصَّلَاةِ، فَأَعْطَاهَا أَبَا جَهْمٍ، وَأَخَذَ كِسَاءً لَهُ أَنْبِجَانِيًّا.

[1] The popular view is that it is a thick type of cloak with no markings on it, and that its name is derived from a place called Anbijân.

Chapter 16. It Is Disliked To offer *Ṣalât* In The Presence Of Food That One Wants To Eat. It Is Disliked To offer *Ṣalât* While Restraining The Urge To Relieve Oneself, And So On

[1241] 64 - (557) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "If supper is ready and the *Iqâmah* is called for prayer, then start with supper."

[1242] (...) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: "If supper is served and the time for prayer is due, then start with (supper) before you pray *Maghrib*, and do not rush to finish your supper."

[1243] 65 - (558) A *Ḥadîth* similar to that narrated by Ibn 'Uyaynah (no. 1241), from Az-Zuhrî, from Anas was narrated from 'Āishah, from the Prophet ﷺ.

[1244] 66 - (559) It was narrated that Ibn 'Umar said:

(المعجم ١٦) - (باب كراهة الصلاة بحضرة الطعام الذي يريد أكله في الحال، وكراهة الصلاة مع مدافعة الحدث ونحوه) (التحفة ٦٩)

[١٢٤١] ٦٤ - (٥٥٧) أَخْبَرَنِي عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا حَضَرَ الْعِشَاءَ وَأُقِمَتِ الصَّلَاةُ، فَأَبْدُوا بِالْعِشَاءِ».

[١٢٤٢] (...) وَحَدَّثَنَا هُرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قُرِبَ الْعِشَاءُ وَحَضَرَتِ الصَّلَاةُ، فَأَبْدُوا بِهِ قَبْلَ أَنْ تُصَلُّوا صَلَاةَ الْمَغْرِبِ، وَلَا تَعْجَلُوا عَنْ عِشَائِكُمْ».

[١٢٤٣] ٦٥ - (٥٥٨) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَحَفْصُ بْنُ وَكَيْعٍ عَنْ هِشَامِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ. بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ.

[١٢٤٤] ٦٦ - (٥٥٩) حَدَّثَنَا ابْنُ

“The Messenger of Allāh ﷺ said: ‘If supper is served for one of you, and the *Iqamah* is called for prayer, let him start with supper, and not hasten until he has finished.”

نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وُضِعَ عَشَاءٌ أَحَدِكُمْ وَأُقِيمَتِ الصَّلَاةُ، فَاِبْدَأُوا بِالْعَشَاءِ، وَلَا يَعْجَلَنَّ حَتَّى يَفْرَغَ مِنْهُ».

[1245] (...) A similar *Hadith* (as no. 1244) was narrated from Nāfi‘ from Ibn ‘Umar, from the Prophet ﷺ.

[١٢٤٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَنَسُ بْنُ يَعْنِي ابْنِ عِيَّاضٍ، عَنْ مُوسَى بْنِ عُقْبَةَ؛ وَحَدَّثَنَا هَرُؤُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا الصُّلْتُ ابْنُ مَسْعُودٍ: حَدَّثَنَا سُفْيَانُ بْنُ مُوسَى، عَنْ أَيُّوبَ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

[1246] 67 - (560) It was narrated that Ibn Abi ‘Aṭīq said: “Al-Qāsim and I narrated a *Hadith* in the presence of ‘Āishah, may Allāh be pleased with her. Al-Qāsim was a man who made mistakes in Arabic, and he was the child of an *Umm Walad*.^[1] ‘Āishah said to him: ‘What is the matter with you, why don’t you speak like this son of my brother? I know where that comes from. He was raised by his

[١٢٤٦] ٦٧ - (٥٦٠) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ هُوَ ابْنُ إِسْمَاعِيلَ، عَنْ يَعْقُوبَ بْنِ مُجَاهِدٍ، عَنِ ابْنِ أَبِي عَتِيقٍ، قَالَ: تَحَدَّثْتُ أَنَا وَالْقَاسِمُ عِنْدَ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] حَدِيثًا، وَكَانَ الْقَاسِمُ رَجُلًا لِحَانَةً، وَكَانَ لِأُمِّ وَلَدٍ، فَقَالَتْ لَهُ عَائِشَةُ: مَا لَكَ لَا تَحَدَّثُ كَمَا يَتَحَدَّثُ ابْنُ أَخِي هَذَا؟ أَمَا

[1] *Umm Walad*, is a term used to refer to a slave woman who bore a son to her owner.

mother and you were raised by your mother.' Al-Qâsim felt angry and showed some resentment towards her. When he saw that 'Āishah's food had been brought to her, he stood up. She said: 'Where are you going?' He said: 'To offer prayers.' She said: 'Sit down.' He said: 'I am going to offer prayers.' She said: 'Sit down, traitor! I heard the Messenger of Allāh ﷺ say: "There is no prayer when food is ready, or when one is resisting the urge to relieve oneself."

إِنِّي قَدْ عَلِمْتُ مِنْ أَيْنَ أُتَيْتُ، هَذَا أَدْبَتُهُ
أُمُّهُ وَأَنْتَ أَدْبَتُكَ أُمُّكَ. قَالَ فَغَضِبَ
الْقَاسِمُ وَأَضَبَ عَلَيْهَا. فَلَمَّا رَأَى مَائِدَةَ
عَائِشَةَ قَدْ أُتِيَ بِهَا قَامَ. قَالَتْ: أَيْنَ؟
قَالَ: أَصَلِّي. قَالَتْ: اجْلِسْ. قَالَ: إِنِّي
أُصَلِّي. قَالَتْ: اجْلِسْ عُذْرًا! إِنِّي سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا صَلَاةَ بِحَضْرَةِ
الطَّعَامِ، وَلَا هُوَ يُدَافِعُهُ الْأَحْبَانِ».

[1247] (...) A similar report (as no. 1246) was narrated from 'Āishah, but it does not mention the story of Al-Qâsim.

[١٢٤٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ
أَبِي أُيُوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا:
حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ:
أَخْبَرَنِي أَبُو حَزْرَةَ الْقَاصُّ عَنْ عَبْدِ اللَّهِ بْنِ
أَبِي عَتِيْقٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ.
بِمِثْلِهِ. وَلَمْ يَذْكُرْ فِي الْحَدِيثِ قِصَّةَ
الْقَاسِمِ.

Chapter 17. Prohibiting One Who Has Eaten Garlic, Onions, Or Leeks, And Other Things That Have An Offensive Odor From Coming To The Masjid, Until That Smell Has Gone Away, And Such A Person Should Be Expelled From The Masjid

[1248] 68 - (561) It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said

(المعجم ١٧) - (بَابُ نَهْيِ مَنْ أَكَلَ
ثُومًا أَوْ بَصَلًا أَوْ كِرَانًا أَوْ نَحْوَهَا
مِمَّا لَهُ رَائِحَةٌ كَرِيهَةٌ عَنْ حَضُورِ
الْمَسْجِدِ حَتَّى تَذْهَبَ ذَلِكَ الرِّيحُ
وَإِخْرَاجِهِ مِنَ الْمَسْجِدِ) (التحفة ٧٠)

[١٢٤٨] ٦٨ - (٥٦١) حَدَّثَنَا مُحَمَّدُ
بْنُ الْمُثَنَّى وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا

during the campaign of Khaibar: "Whoever has eaten from this plant - meaning garlic - let him not come to the Masjid."

Zuhair said: "During a campaign," and he did not mention Khaibar.

يَحْيَىٰ وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ فِي غَزْوَةِ خَيْبَرَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ يَعْنِي الثُّومَ، فَلَا يَأْتِنَنَّ الْمَسَاجِدَ».

قَالَ زُهَيْرٌ: فِي غَزْوَةٍ، وَلَمْ يَذْكُرْ خَيْبَرَ. [انظر: ٥٠٠٨]

[1249] 69 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever eats from these vegetables, let him not come near our Masâjid, until the smell has gone away," referring to garlic.

[١٢٤٩] ٦٩- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الْبَقْلَةِ فَلَا يَقْرَبَنَّ مَسَاجِدَنَا، حَتَّىٰ يَذْهَبَ رِيحُهَا» يَعْنِي الثُّومَ.

[1250] 70 - (562) It was narrated that 'Abdul-'Azîz, who was the son of Şuhaib, said: "Anas, may Allâh be pleased with him, was asked about garlic and he said: "The Messenger of Allâh ﷺ said: "Whoever eats from this plant, let him not come near us nor pray with us."

[١٢٥٠] ٧٠- (٥٦٢) وَحَدَّثَنِي زُهَيْرٌ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُثْمَانَ، عَنْ عَبْدِ الْعَزِيزِ وَهُوَ ابْنُ صُهَيْبٍ قَالَ: سُئِلَ أَنَسُ رَضِيَ اللَّهُ عَنْهُ عَنِ الثُّومِ؟ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلَا يَقْرَبَنَّ، وَلَا يُصَلِّيَ مَعَنَا».

[1251] 71 - (563) It was narrated that Abû Hurairah said:

[١٢٥١] ٧١- (٥٦٣) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ:

“The Messenger of Allâh ﷺ said: ‘Whoever eats from this plant, let him not come near our *Masjid* nor annoy us with the smell of garlic.’”

[1252] 72 - (564) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ forbade eating onions and leeks, but we were overcome by need and we ate some of them. He said: ‘Whoever eats from these foul-smelling plants, let him not come near our *Masjid*, for the Angels are offended by the same things that offend humans.’”

[1253] 73 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Whoever eats garlic or onions, let him keep away from us, or keep away from our *Masjid* and stay in his house.’ A pot^[1] of fresh vegetables was brought to him, and he noticed that it had a smell. He asked about it and he was told what kind of vegetables were on it. He said: ‘Take it away,’ to one of his Companions. When he saw it (that the Prophet

أَخْبَرَنَا . وَقَالَ ابْنُ رَافِعٍ : حَدَّثَنَا - عَبْدُ الرَّزَّاقِ : أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ ، عَنِ ابْنِ الْمُسَيَّبِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : « مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلَا يَقْرَبَنَّ مَسْجِدَنَا ، وَلَا يُؤْذِنَنَا بِرِيحِ الثُّومِ » .

[١٢٥٢] ٧٢ - (٥٦٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا كَثِيرٌ بْنُ هِشَامٍ عَنْ هِشَامِ الدَّسْتَوَائِيِّ ، عَنْ أَبِي الزُّبَيْرِ ، عَنْ جَابِرٍ قَالَ : نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ الْبَصْلِ وَالْكَرَّاثِ ، فَغَلَبْتَنَا الْحَاجَةُ فَأَكَلْنَا مِنْهَا . فَقَالَ : « مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ الْمُنْتِنَةِ فَلَا يَقْرَبَنَّ مَسْجِدَنَا . فَإِنَّ الْمَلَائِكَةَ تَتَأَذَى مِمَّا يَتَأَذَى مِنْهُ الْإِنْسُ » .

[١٢٥٣] ٧٣ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا : أَخْبَرَنَا ابْنُ وَهْبٍ : أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ : حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ : أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ : - وَفِي رِوَايَةِ حَرَمَلَةَ زَعَمَ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : « مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزِلْنَا أَوْ لْيَعْتَزِلْ مَسْجِدَنَا ، وَلْيَقْعُدْ فِي بَيْتِهِ » . وَإِنَّهُ أُتِيَ بِقَدْرِ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ ، فَوَجَدَ لَهُ رِيحًا ،

[1] *Qidr*, in *Ṣaḥīḥ Al-Bukhārī* and others it is *Badr*, a platter made of palm leaves.

ﷺ disliked it) , he did not want to eat it. He (ﷺ) said: ‘Eat, for I converse with one with whom you do not converse.’”

[1254] 74 - (...) It was narrated from Jâbir bin ‘Abdullâh that the Prophet ﷺ said: “Whoever eats from these vegetables” - meaning garlic, and on one occasion he said: “whoever eats garlic, onions or leeks - let him not come near our *Masjid*, for the Angels are offended by the same things that offend the sons of Âdam.”

[1255] 75 - (...) Ibn Juraij narrated with this chain that he (ﷺ) said: “Whoever eats from this plant - meaning garlic - let him not come to us in our “*Masâjid*.” And he did not mention onions or leeks.

[1256] 76 - (565) It was narrated that Abû Sa‘eed said: “As soon as *Khaibar* was conquered, we found ourselves (the Companions of the Messenger of Allâh ﷺ) indulging in eating that vegetable” - meaning garlic - “as the people were hungry. We ate a great deal

فَسَأَلَ فَأَخْبَرَ بِمَا فِيهَا مِنَ الْبُؤُولِ، فَقَالَ: «فَرُبُّوَهَا» إِلَى بَعْضِ أَصْحَابِهِ. فَلَمَّا رَأَتْ كَرَّةَ أَكْلَهَا، قَالَ: «كُلْ، فَإِنِّي أَنَاجِي مَنْ لَا تُنَاجِي».

[١٢٥٤] ٧٤- (...) وَحَدَّثَنِي مُحَمَّدُ

بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الْبُقْلَةِ، الثُّومِ - وَقَالَ مَرَّةً: مَنْ أَكَلَ الْبَصَلِ وَالثُّومِ وَالْكَرَّاثِ - فَلَا يَقْرَبَنَّ مَسْجِدَنَا، فَإِنَّ الْمَلَائِكَةَ تَتَأَذَى مِمَّا يَتَأَذَى مِنْهُ بَنُو آدَمَ».

[١٢٥٥] ٧٥- (...) وَحَدَّثَنَا إِسْحَاقُ

ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ جَمِيعًا: أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهَذَا الْإِسْنَادِ قَالَ «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ - يُرِيدُ الثُّومَ - فَلَا يَغْشَا فِي مَسْجِدِنَا» وَلَمْ يَذْكُرِ الْبَصَلَ وَالْكَرَّاثِ.

[١٢٥٦] ٧٦- (٥٦٥) حَدَّثَنِي عَمْرُو

النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ عَنِ الْحُرَيْرِيِّ، عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: لَمَّا نَعَدْنَا أَنْ فُتِحَتْ خَيْبَرُ، فَوَقَعْنَا، أَصْحَابَ رَسُولِ اللَّهِ ﷺ، فِي تِلْكَ الْبُقْلَةِ

of it, then we went to the *Masjid*, and the Messenger of Allâh ﷺ noticed the smell. He said: 'Whoever eats anything from this offensive plant, let him not come near our *Masjid*.' The people said: 'It has been forbidden, it has been forbidden.' News of that reached the Prophet ﷺ and he said: 'O people, I cannot forbid something that Allâh has made permissible for me, but it is a plant whose smell I dislike.'"

[1257] 77 - (566) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ passed by a field of onions with his Companions, and some of the people went down and ate some, but others did not. We went to him, and he called those who had not eaten the onions and kept the others waiting until the smell had gone away.

[1258] 78 - (567) It was narrated from Ma'dân bin Abî Talhah that 'Umar bin Al-Khattâb delivered a *Khutbah* one Friday, and he mentioned the Prophet of Allâh ﷺ and Abû Bakr. He said: "I saw (in a dream) as if a rooster pecked me

- الثوم - وَالنَّاسُ جِيَاعٌ، فَأَكَلْنَا مِنْهَا أَكْلًا شَدِيدًا، ثُمَّ رُحْنَا إِلَى الْمَسْجِدِ، فَوَجَدَ رَسُولُ اللَّهِ ﷺ الرِّيحَ. فَقَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ الْحَيْثُ شَيْئًا، فَلَا يُقْرَبُنَا فِي الْمَسْجِدِ» فَقَالَ النَّاسُ: حُرِّمَتْ، حُرِّمَتْ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ: «أَيُّهَا النَّاسُ! إِنَّهُ لَيْسَ بِي تَحْرِيمٌ مَا أَحَلَّ اللَّهُ لِي، وَلَكِنَّهَا شَجَرَةٌ أَكْرَهُ رِيحَهَا».

[١٢٥٧] [٧٧-٥٦٦] وَحَدَّثَنَا هَرُونَ ابْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ عَيْسَى قَالَا: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو عَنْ بُكَيْرِ بْنِ الْأَسْحَجِ، عَنِ ابْنِ جَبَابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى زَرَّاعَةٍ بَصَلٍ هُوَ وَأَصْحَابُهُ، فَتَزَلَّ نَاسٌ مِنْهُمْ فَأَكَلُوا مِنْهُ، وَلَمْ يَأْكُلْ آخَرُونَ، فَرُحْنَا إِلَيْهِ، فَدَعَا الَّذِينَ لَمْ يَأْكُلُوا الْبَصَلَ، وَأَخَّرَ الْآخَرِينَ حَتَّى ذَهَبَ رِيحُهَا.

[١٢٥٨] [٧٨-٥٦٧] حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، أَنَّ عَمَرَ بْنَ الْخَطَّابِ خَطَبَ يَوْمَ الْجُمُعَةِ،

three times, I interpret it that my death is near. Some people are asking me to appoint a successor, but Allâh will not cause His religion or His *Khilâfah*, nor that with which He sent His Prophet ﷺ, to be lost. If death comes to me soon, then the *Khilâfah* is to be decided by these six men with whom the Messenger of Allâh ﷺ was pleased when he died. I know that some people will resent their choice. I have struck them with my own hands in the defense of Islam. If they do that (i.e. resent the *Khilâfa*), then they are the enemies of Allâh, of disbelieving and misguidance. I am not leaving behind me any issue that is more important to me than *Kalâlah*.^[1] I did not consult the Messenger of Allâh ﷺ about any issue more than I consulted him about *Kalâlah*, and he did not get annoyed with me for any issue more than he got annoyed with me for this, until he poked me in the chest with his finger and said: 'O 'Umar, is not *Āyat As-Saif*,^[2] which appears at the end of *Sûrat An-Nisâ'*, sufficient for you?' If I live, I will issue a decree that will be so clear that those who read the Qur'ân and those who do not read it will be able to make decisions concerning it." Then he

فَدَكَرَ نَبِيَّ اللَّهِ ﷺ، وَذَكَرَ أَبَا بَكْرٍ، قَالَ: إِنِّي رَأَيْتُ كَأَنَّ دِيكًا تَقَرَّنِي ثَلَاثَ تَقَرَّاتٍ، وَإِنِّي لَا أَرَاهُ إِلَّا حُضُورَ أَجَلِي، وَإِنَّ أَقْوَامًا يَأْمُرُونَنِي أَنْ أَسْتَحْلِفَ، وَإِنَّ اللَّهَ لَمْ يَكُنْ لِيُضَيِّعَ دِينَهُ، وَلَا خِلَافَتَهُ، وَلَا الَّذِي بَعَثَ بِهِ نَبِيَّهُ ﷺ، فَإِنْ عَجَلَ بِي أَمْرٌ، فَالْخِلَافَةُ سُورَى بَيْنَ هَؤُلَاءِ السِّتَّةِ الَّذِينَ تُؤْفَى رَسُولُ اللَّهِ ﷺ وَهُوَ عَنْهُمْ رَاضٍ، وَإِنِّي قَدْ عَلِمْتُ أَنَّ أَقْوَامًا يَطْعَنُونَ فِي هَذَا الْأَمْرِ، أَنَا ضَرَبْتُهُمْ بِيَدِي هَذِهِ عَلَى الْإِسْلَامِ، فَإِنْ فَعَلُوا ذَلِكَ فَأُولَئِكَ أَعْدَاءُ اللَّهِ، الْكُفْرَةُ الضَّلَالُ، ثُمَّ إِنِّي لَا أَدْعُ بَعْدِي شَيْئًا أَهَمَّ عِنْدِي مِنَ الْكِلَالَةِ، مَا رَاجَعْتُ رَسُولَ اللَّهِ ﷺ فِي شَيْءٍ مَا رَاجَعْتُهُ فِي الْكِلَالَةِ، وَمَا أَغْلَظَ لِي فِي شَيْءٍ مَا أَغْلَظَ لِي فِيهِ، حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي، فَقَالَ: «يَا عُمَرُ أَلَا تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النِّسَاءِ؟» وَإِنِّي إِنْ أَعِشَ أَقْضِي فِيهَا بِقَضِيَّتِهِ، يَقْضِي بِهَا مَنْ يَقْرَأُ الْقُرْآنَ وَمَنْ لَا يَقْرَأُ الْقُرْآنَ. ثُمَّ قَالَ: اللَّهُمَّ! إِنِّي أَشْهَدُكَ عَلَى أُمَّرَاءِ الْأُمَّصَارِ، فَإِنِّي إِنَّمَا

[1] According to most, it is the one who dies and is survived by no children or parents.

[2] The verse of summer, meaning, it was revealed in summer.

said: "O Allâh, I call you to bear witness over the governors of the regions, for I sent them to be just and to teach the people their religion and the *Sunnah* of the Prophet ﷺ, to divide the *Fai'* justly among them and to refer to me concerning any difficult matter. O people, you eat two plants which I find to be nothing but repugnant, this onion and garlic. I remember the Messenger of Allâh ﷺ, if he noticed their smell coming from a man in the *Masjid*, he would issue orders that he taken out Aoward (i.e. out of ghe *Masjid*) Al-Baqî'. Whoever eats them, let him cook them to death (i.e. till there is no more smell in them)."

[1259] (...) A similar *Hadîth* (as no. 1258) was narrated from Qatâdah with this chain.

Chapter 18. The Prohibition Of Making Lost Property Announcements In The *Masjid*, And What Should Be Said By One Who Hears A Person Making Such An Announcement

[1260] 79 - (568) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever hears a man making a lost property

بَعَثْتُهُمْ عَلَيْهِمْ لِيَعْدِلُوا عَلَيْهِمْ، وَلِيَعْلَمُوا النَّاسَ دِينَهُمْ، وَسَنَةَ نَبِيِّهِمْ ﷺ، وَيَقْسِمُوا فِيهِمْ فَيَتَّهِمُوا، وَيَرْفَعُوا إِلَيَّ مَا أَشْكَلَ عَلَيْهِمْ مِنْ أَمْرِهِمْ، ثُمَّ إِنَّكُمْ أَيُّهَا النَّاسُ! تَأْكُلُونَ شَجَرَتَيْنِ لَا أَرَاهُمَا إِلَّا خَبِيثَتَيْنِ، هَذَا الْبَصَلُ وَالثُّومُ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ فِي الْمَسْجِدِ، أَمَرَ بِهِ فَأُخْرِجَ إِلَى الْبَيْعِ، فَمَنْ أَكَلَهُمَا فَلْيَمِئْتَهُمَا طَبْحًا.

[١٢٥٩] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ شَبَابَةَ بْنِ سَوَّارٍ قَالَ: حَدَّثَنَا شُعْبَةُ جَمِيعًا عَنْ قَتَادَةَ، فِي هَذَا الْإِسْنَادِ، مِثْلَهُ.

(المعجم ١٨) - (بَابُ النَّهْيِ عَنِ نَشْدِ الضَّالَّةِ فِي الْمَسْجِدِ، وَمَا يَقُولُهُ مَنْ سَمِعَ النَّاشِدَ) (التحفة ٧١)

[١٢٦٠] [٧٩-٥٦٨] حَدَّثَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو: حَدَّثَنَا ابْنُ

announcement in the *Masjid*, let him say: “May Allâh not restore it to you,” for the “*Masâjid* were not built for this purpose.”

[1261] (...) Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say...” a similar report (as no. 1260).

[1262] 80 - (569) It was narrated from Sulaimân bin Buraidah, from his father, that a man made a lost property announcement in the *Masjid*, saying: “Who has found the red camel?” The Prophet ﷺ said: “May you not find it. The *Masâjid* were only built for that for which they were built.”

[1263] 81 - (...) It was narrated from Sulaimân bin Buraidah, from his father, that when the Prophet ﷺ had completed his prayers, a man stood up and said: “Who has found the red camel?” The Prophet ﷺ said: “May you not find it. The *Masâjid* were

وَهَبِ عَنْ حَيَوَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي عَبْدِ اللَّهِ مَوْلَى شَدَّادِ بْنِ الْهَادِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ: لَا رَدَّهَا اللَّهُ عَلَيْكَ، فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا».

[١٢٦١] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْمُقْرِيءُ: حَدَّثَنَا حَيَوَةَ قَالَ: سَمِعْتُ أَبَا الْأَسْوَدِ يَقُولُ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ مَوْلَى شَدَّادٍ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بِمِثْلِهِ.

[١٢٦٢] ٨٠ - (٥٦٩) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ أَنَّ رَجُلًا نَشَدَ فِي الْمَسْجِدِ، فَقَالَ: مَنْ دَعَا إِلَى الْجَمَلِ الْأَحْمَرِ فَقَالَ النَّبِيُّ ﷺ: «لَا وَجَدْتُ، إِنَّمَا بُيِّنَتِ الْمَسَاجِدُ لِمَا بُيِّنَتْ لَهُ».

[١٢٦٣] ٨١ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ أَبِي سِنَانٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ لَمَّا صَلَّى قَامَ رَجُلٌ فَقَالَ: مَنْ دَعَا إِلَى الْجَمَلِ الْأَحْمَرِ؟

only built for that for which they were built.”

[1264] (...) It was narrated from Ibn Buraidah that his father said: “A Bedouin came after the Prophet ﷺ had completed *Fajr* (prayers). He stuck his head in at the door of the *Masjid*...” a similar report (as no. 1263).

فَقَالَ النَّبِيُّ ﷺ: «لَا وَجَدْتُ، إِنَّمَا بُنِيَتْ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ».

[١٢٦٤] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ مُحَمَّدِ بْنِ شَيْبَةَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: جَاءَ أَعْرَابِيٌّ بَعْدَمَا صَلَّى النَّبِيُّ ﷺ صَلَاةَ الْفَجْرِ، فَأَدْخَلَ رَأْسَهُ مِنْ بَابِ الْمَسْجِدِ. فَذَكَرَ بِمِثْلِ حَدِيثِهِمَا. قَالَ مُسْلِمٌ: هُوَ شَيْبَةُ بْنُ نَعَامَةَ أَبُو نَعَامَةَ، رَوَى عَنْهُ مِسْعَرٌ وَهَشِيمٌ وَجَرِيرٌ وَغَيْرُهُمْ مِنَ الْكُوفِيِّينَ.

Chapter 19. *As-Sahw* (Forgetfulness) In Prayer And Prostrating To Compensate For It

[1265] 82 - (389) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When one who stands up for prayers, the *Shaitân* comes to him and tries to confuse him, until he does not know how many *Rak'ah* he has prayed. If one of you experiences that, let him prostrate twice while he is sitting.”

(المعجم ١٩) - (بَابُ السَّهْوِ فِي الصَّلَاةِ وَالسُّجُودِ لَهُ) (التحفة ٧٢)

[١٢٦٥] ٨٢ - (٣٨٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي جَاءَهُ الشَّيْطَانُ فَلَبَسَ عَلَيْهِ، حَتَّى لَا يَدْرِي كَمْ صَلَّى، فَإِذَا وَجَدَ ذَلِكَ أَحَدَكُمْ، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ». [راجع: ٨٥٦]

[1266] (...) A similar report (as no. 1265) was narrated (by others) from Az-Zuhri, with this chain.

[١٢٦٦] (...) حَدَّثَنِي عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالَا: حَدَّثَنَا سُفْيَانُ،

وَهُوَ ابْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ
وَمُحَمَّدُ بْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ،
كِلَاهِمَا عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ،
نَحْوَهُ.

[1267] 83 - (...) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "When the *Adhân* is called, the *Shaitân* runs away breaking wind, so that he will not hear the *Adhân*. When the *Adhân* ends, he comes back. Then when the *Iqâmah* is called, he runs away, then when it is over, he comes back and distracts a man saying, 'Remember such and such, remember such and such,' reminding him of things that he had not remembered, until the man does not know how many *Rak'ah* he prayed. If one of you does not know how many *Rak'ah* he has prayed, let him prostrate twice while he is sitting."

[١٢٦٧] ٨٣- (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ:
حَدَّثَنِي أَبِي عَنِ يَحْيَى بْنِ أَبِي كَثِيرٍ:
حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا
هُرَيْرَةَ حَدَّثَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«إِذَا نُودِيَ بِالْأَذَانِ أَدْبَرَ الشَّيْطَانُ، لَهُ
ضُرَاطٌ، حَتَّى لَا يَسْمَعَ الْأَذَانَ، فَإِذَا
قُضِيَ الْأَذَانُ أَقْبَلَ، فَإِذَا نُوبَ بِهَا أَدْبَرَ،
فَإِذَا قُضِيَ التَّوْبُ أَقْبَلَ حَتَّى يَحْطُرَ بَيْنَ
الْمَرْءِ وَنَفْسِهِ، يَقُولُ: اذْكُرْ كَذَا، اذْكُرْ
كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ، حَتَّى يَظَلَّ
الرَّجُلُ إِنْ يَدْرِي كَمْ صَلَّى، فَإِذَا لَمْ يَدْرِ
أَحَدُكُمْ كَمْ صَلَّى فَلْيَسْجُدْ سَجْدَتَيْنِ، وَهُوَ
جَالِسٌ».

[1268] 84 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When the *Iqâmah* for prayer is called, the *Shaitân* runs away breaking wind..." and he mentioned a similar report (as no. 1267). And he added: "And he makes him think of pleasant

[١٢٦٨] ٨٤- (...) وَحَدَّثَنِي
حَرَمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي عَمْرُو عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ،
عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي
هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ
الشَّيْطَانَ إِذَا نُوبَ بِالصَّلَاةِ وَلَّى وَلَهُ

things and things that he wishes for, and he reminds him of needs that he did not remember.”

[1269] 85 - (570) It was narrated that ‘Abdullâh bin Buḥainah, said: “The Messenger of Allâh ﷺ led us in praying two *Rak‘ah* of one of the prayers, then he stood up without sitting, and the people stood up with him. When he had finished his prayer and we were waiting for him to say the *Taslîm*, he said the *Takbîr*, then he prostrated twice while he was sitting, before saying the *Taslîm*, then he said the *Taslîm*.”

[1270] 86 - (...) It was narrated from ‘Abdullâh bin Buḥainah Al-Asadî, the allies^[1] of Banû ‘Abdul-Muṭṭalib, that the Messenger of Allâh ﷺ stood up during *Zuhr* prayer when he should have sat. When he finished his prayer, he prostrated twice, saying the *Takbîr* with each prostration while he was sitting and before saying the *Taslîm*, and the people prostrated with him, to compensate for the sitting that he had forgotten.

[1271] 87 - (...) It was narrated

صُرَاطًا. فَذَكَرَ نَحْوَهُ. وَرَادًا: «فَهَتَّاهُ وَمَتَّاهُ، وَذَكَرَهُ مِنْ حَاجَاتِهِ مَا لَمْ يَكُنْ يَذْكُرُ».

[١٢٦٩] ٨٥ - (٥٧٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ مِنْ بَعْضِ الصَّلَوَاتِ، ثُمَّ قَامَ فَلَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ، فَلَمَّا قَضَى صَلَاتَهُ وَنَظَرْنَا تَسْلِيمَهُ كَبَّرَ، فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ، قَبْلَ التَّسْلِيمِ، ثُمَّ سَلَّمَ.

[١٢٧٠] ٨٦ - (...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمَحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ الْأَسَدِيِّ، حَلِيفِ بَنِي عَبْدِ الْمُطَّلِبِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِي صَلَاةِ الظُّهْرِ وَعَلَيْهِ جُلُوسٌ، فَلَمَّا أَتَمَّ صَلَاتَهُ سَجَدَ سَجْدَتَيْنِ يُكَبِّرُ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ، قَبْلَ أَنْ يُسَلَّمَ، وَسَجَدَهُمَا النَّاسُ مَعَهُ، مَكَانَ مَا نَسِيَ مِنَ الْجُلُوسِ.

[١٢٧١] ٨٧ - (...) وَحَدَّثَنَا أَبُو

[1] *Halîf*: Meaning that one from this family had sworn allegiance to that family.

from ‘Abdullâh (who is) Ibn Mâlik (and) Ibn Buḥainah that the Messenger of Allâh ﷺ stood up at the end of two *Rak‘ah* when he should have sat, and continued with his prayer. At the end of the prayer, he prostrated before saying the *Taslim*, then he said the *Taslim*.

[1272] 88 - (571) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘If one of you is unsure when in prayer and does not know how many (*Rak‘ah*) he has prayed, whether it is three or four, let him ignore what is uncertain and proceed on the basis of what is certain. Then let him prostrate twice before saying the *Taslim*. Then if he has prayed five (*Rak‘ah*), that will make his prayer even, and if he has prayed it properly with four, it will annoy the *Shaitân*.’”

[1273] (...) It was narrated from Zaid bin Aslam with this chain (as no. 1272).

الرَّبِيعِ الزَّهْرَانِي: حَدَّثَنَا حَمَادٌ هُوَ ابْنُ زَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ ابْنِ بُحَيْنَةَ، الْأَزْدِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِي الشَّفْعِ الَّذِي يُرِيدُ أَنْ يَجْلِسَ فِي صَلَاتِهِ، فَمَضَى فِي صَلَاتِهِ، فَلَمَّا كَانَ فِي آخِرِ الصَّلَاةِ سَجَدَ قَبْلَ أَنْ يُسَلَّمَ، ثُمَّ سَلَّمَ.

[١٢٧٢] ٨٨- (٥٧١) وَحَدَّثَنِي مُحَمَّدُ ابْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ: حَدَّثَنَا مُوسَى ابْنُ دَاوُدَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى؟ ثَلَاثًا أَمْ أَرْبَعًا؟ فَلْيَطْرَحِ الشَّكَّ وَلْيَبْنِ عَلَى مَا اسْتَيْقَنَ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلَّمَ. فَإِنْ كَانَ صَلَّى خَمْسًا، شَفَعْنَ لَهُ صَلَاتَهُ، وَإِنْ كَانَ صَلَّى إِتْمَامًا لِأَرْبَعٍ، كَانَتْ تَرْغِيمًا لِلشَّيْطَانِ».

[١٢٧٣] (...) حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهَبٍ: حَدَّثَنِي عَمِّي عَبْدُ اللَّهِ ابْنُ وَهَبٍ: حَدَّثَنِي دَاوُدُ بْنُ قَيْسٍ عَنْ زَيْدِ ابْنِ أَسْلَمَ، بِهَذَا الْإِسْنَادِ. وَفِي مَعْنَاهُ

قَالَ: «يَسْجُدُ سَجْدَتَيْنِ قَبْلَ السَّلَامِ» كَمَا قَالَ سُلَيْمَانُ بْنُ بِلَالٍ.

[1274] 89 - (572) It was narrated that ‘Alqamah said: “‘Abdullâh said: ‘The Messenger of Allâh ﷺ offered *Ṣalât*” – Ibrâhîm said: “and he added or omitted something. – ‘When he said the *Salâm* (at the completion of *Ṣalât*), it was said to him: “O Messenger of Allâh, has something new been introduced into the prayer?” He said: “Why is that?” They said: “You did such and such in the prayer.” He turned to face the *Qiblah*, then he prostrated twice and said the *Taslîm*, then he turned to face us and said: “If anything new had been introduced into the prayer I would have told you. But I am human, I forget as you forget. If I forget, then remind me. If one of you is unsure in his prayer, let him work out what is correct and proceed on that basis, then prostrate twice.”

[1275] 90 - (...) It was narrated from Manşûr with this chain (a. *Ḥadîth* as no. 1274) And in the report of Ibn Bashr is: “Let him try to work out what is correct.”

[١٢٧٤] ٨٩- (٥٧٢) حَدَّثَنَا أَبُو بَكْرِ وَعُثْمَانُ ابْنَا أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ - قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ - عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: صَلَّى رَسُولُ اللَّهِ ﷺ - قَالَ إِبْرَاهِيمُ: زَادَ أَوْ نَقَصَ - فَلَمَّا سَلَّمَ قِيلَ لَهُ: يَا رَسُولَ اللَّهِ! أَحَدَثَ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ كَذَا وَكَذَا، قَالَ فَتَنَّى رِجْلَيْهِ، وَاسْتَقْبَلَ الْقِبْلَةَ، فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «إِنَّهُ لَوْ حَدَّثَ فِي الصَّلَاةِ شَيْءٌ أَنْبَأْتُكُمْ بِهِ، وَلَكِنْ إِنَّمَا أَنَا بَشَرٌ أُنْسَى كَمَا تَنْسُونَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي، وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ الصَّوَابَ، فَلْيَتِمَّ عَلَيْهِ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ».

[١٢٧٥] ٩٠- (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بَشِيرٍ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا وَكِيعٌ، كِلَاهُمَا عَنْ مِسْعَرٍ، عَنْ مَنْصُورٍ، بِهَذَا الْإِسْنَادِ. وَفِي رِوَايَةِ ابْنِ بَشِيرٍ «فَلْيَنْظُرْ آخِرَى ذَلِكَ لِلصَّوَابِ»، وَفِي رِوَايَةِ وَكِيعٍ «فَلْيَتَحَرَّ الصَّوَابِ».

[1276] (...) Manşûr narrated it with this chain (no. 1274). Manşûr said: "Let him try to work out what is correct."

[1277] (...) It was narrated from Manşûr with this chain (no. 1274). He said: "Let him work out what is correct."

[1278] (...) It was narrated from Manşûr with this chain (no. 1274). He said: "Let him try to work out what is closest to that which is correct."

[1279] (...) It was narrated from Manşûr with this chain (no. 1274). He said: "Let him try to work out what he thinks is correct."

[1280] (...) It was narrated from Manşûr with this chain (no. 1274). He said: "Let him try to work out what is correct."

[1281] 91 - (...) It was narrated from 'Abdullâh that the Prophet ﷺ prayed *Zuhr* with five *Rak'ah*, and when he said the *Taslim*, it

[١٢٧٦] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا وَهَيْبُ بْنُ خَالِدٍ: حَدَّثَنَا مَنْصُورٌ، بِهَذَا الْإِسْنَادِ. وَقَالَ مَنْصُورٌ: «فَلْيَنْظُرْ آخَرَى ذَلِكَ لِلصَّوَابِ».

[١٢٧٧] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عُبَيْدُ بْنُ سَعِيدِ الْأَمْوِيِّ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، بِهَذَا الْإِسْنَادِ. وَقَالَ «فَلْيَتَحَرَّ الصَّوَابَ».

[١٢٧٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، بِهَذَا الْإِسْنَادِ. وَقَالَ «فَلْيَتَحَرَّ أَقْرَبَ ذَلِكَ إِلَى الصَّوَابِ».

[١٢٧٩] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا فَضِيلُ بْنُ عِيَّاضٍ عَنْ مَنْصُورٍ، بِهَذَا الْإِسْنَادِ. وَقَالَ «فَلْيَتَحَرَّ الَّذِي يُرَى أَنَّهُ الصَّوَابُ».

[١٢٨٠] (...) حَدَّثَنَا ابْنُ أَبِي عَمْرٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ عَنْ مَنْصُورٍ، بِإِسْنَادِ هَؤُلَاءِ، وَقَالَ «فَلْيَتَحَرَّ الصَّوَابَ».

[١٢٨١] ٩١- (...) حَدَّثَنَا عُيَيْدُ اللَّهِ ابْنُ مُعَاذِ الْعَنْبَرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ

was said to him: “Has something been added to the prayer?” He said: “Why is that?” They said: “You prayed five (*Rak'ah*).” So he prostrated twice.

إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ خَمْسًا، فَلَمَّا سَلَّمَ قِيلَ لَهُ: أَرِيدَ فِي الصَّلَاةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ خَمْسًا، فَسَجَدَ سَجْدَتَيْنِ.

[1282] 92 - (...) It was narrated from 'Alqamah that he led them in prayer and prayed five (*Rak'ah*).

[١٢٨٢] ٩٢ - (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ: أَنَّهُ صَلَّى بِهِمْ خَمْسًا.

[1283] (...) It was narrated that Ibrâhîm bin Suwaid said: “Alqamah led us in prayer and prayed five (*Rak'ah*). When he said the *Taslîm*, the people said: ‘O Abû Shibl, you prayed five (*Rak'ah*).’ He said: ‘No, I did not.’ They said: ‘Yes you did.’” He (the narrator) said: “I was at the edge of the crowd and I was still a boy, but I said: ‘Yes you did, you prayed five (*Rak'ah*).’ He said to me: ‘You too, O one-eyed, you also say that?’ I said: ‘Yes.’ So he went and prostrated twice, then he said the *Taslîm*. Then he said: “Abdullâh said: “The Messenger of Allâh ﷺ led us in prayer and prayed five (*Rak'ah*), and when he finished, the people whispered amongst themselves. He said: ‘What is the matter with you?’ They said: ‘O Messenger of Allâh, has something been added to the

[١٢٨٣] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا جَرِيرٌ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ قَالَ: صَلَّى بِنَا عَلْقَمَةَ الظُّهْرَ خَمْسًا، فَلَمَّا سَلَّمَ قَالَ الْقَوْمُ: يَا أَبَا شَيْبَلٍ! قَدْ صَلَّيْتَ خَمْسًا. قَالَ: كَلَّا، مَا فَعَلْتُ. قَالُوا: بَلَى. قَالَ وَكُنْتُ فِي نَاحِيَةِ الْقَوْمِ، وَأَنَا غَلَامٌ. فَقُلْتُ: بَلَى، قَدْ صَلَّيْتَ خَمْسًا. قَالَ لِي: وَأَنْتَ أَيْضًا يَا أَعْوَرُ! تَقُولُ ذَاكَ؟ قَالَ: قُلْتُ: نَعَمْ. قَالَ: فَانْفَتَلَ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ، ثُمَّ قَالَ: قَالَ عَبْدُ اللَّهِ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ خَمْسًا، فَلَمَّا انْفَتَلَ تَوَشَّوْشَ الْقَوْمُ بَيْنَهُمْ، فَقَالَ: «مَا شَأْنُكُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ! هَلْ زِيدَ فِي الصَّلَاةِ؟ قَالَ:

prayer?' He said: 'No.' They said: 'But you prayed five (*Rak'ah*).' He went and prostrated twice, then he said the *Taslim*, [then] he said: 'I am human like you, I forget as you forget.'" Ibn Numair added in his report: "If any one of you forgets, let him prostrate twice."

[1284] 93 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ led us in prayer and prayed five (*Rak'ah*). We said: 'O Messenger of Allâh, has something been added to the prayer?' He said: 'Why is that?' They said: 'You prayed five (*Rak'ah*).' He said: 'I am human like you. I remember as you remember and I forget as you forget.' Then he did the two prostrations of *As-Sahw* (forgetfulness).

[1285] 94 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ offered *Salât*, and he added or omitted something" - Ibrâhîm (a narrator) said: "I am not sure." "It was said: 'O Messenger of Allâh, has something been added to the prayer?' He said: 'I am human like you, and I forget as you forget. If one of you forgets something, let him prostrate twice while he is sitting.' Then the Messenger of Allâh ﷺ turned around and prostrated twice.

«لَا» قَالُوا: فَإِنَّكَ قَدْ صَلَّيْتَ خَمْسًا. فَاذْهَبْ ثُمَّ سَجِدْ سَجْدَتَيْنِ، ثُمَّ سَلِّمْ، [ثُمَّ] قَالَ: «إِنَّمَا أَنَا بَشَرٌ مِثْلَكُمْ، أَنْسَى كَمَا تَنْسُونَ» وَرَادَ ابْنُ نُمَيْرٍ فِي حَدِيثِهِ: «فَإِذَا نَسِيَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ».

[١٢٨٤] ٩٣- (...) وَحَدَّثَنَا عَنْ ابْنِ سَلَامٍ الْكُوفِيِّ: أَخْبَرَنَا أَبُو بَكْرِ التَّهَلْبِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ خَمْسًا. فَقُلْنَا: يَا رَسُولَ اللَّهِ! أَزِيدُ فِي الصَّلَاةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ خَمْسًا. قَالَ: «إِنَّمَا أَنَا بَشَرٌ مِثْلَكُمْ أَذْكَرُ كَمَا تَذْكُرُونَ، وَأَنْسَى كَمَا تَنْسُونَ». ثُمَّ سَجَدَ سَجْدَتِي السَّهْوِ.

[١٢٨٥] ٩٤- (...) وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسَهَّرٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ. فَرَادَ أَوْ نَقَصَ - قَالَ إِبْرَاهِيمُ: وَالْوَهْمُ مِنِّي - فَقِيلَ: يَا رَسُولَ اللَّهِ! أَزِيدُ فِي الصَّلَاةِ شَيْءٌ؟ فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ مِثْلَكُمْ، أَنْسَى كَمَا تَنْسُونَ، فَإِذَا نَسِيَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ، وَهُوَ جَالِسٌ». ثُمَّ تَحَوَّلَ رَسُولُ اللَّهِ ﷺ فَسَجَدَ سَجْدَتَيْنِ.

[1286] 95 - (...) It was narrated from 'Abdullâh that the Prophet ﷺ did the two prostrations of *As-Sahw* (forgetfulness) after saying the *Salâm* and talking (to the congregation).

٩٥- (١٢٨٦) (. . .) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا حَفْصُ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ، عَنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ سَجَدَ سَجْدَتَيْ السَّهْوِ، بَعْدَ السَّلَامِ وَالْكَلامِ.

[1287] 96 - (...) It was narrated that 'Abdullâh said: "We offered prayers with the Messenger of Allâh ﷺ and he either added or omitted something. We said: 'O Messenger of Allâh, has something (new) been introduced into the prayer?' He said: 'No.' We told him what he had done and he said: 'If a man adds or omits something, let him prostrate twice.' Then he prostrated twice."

٩٦- (١٢٨٧) (. . .) وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنِ زَائِدَةَ، عَنِ سُلَيْمَانَ، عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ، عَنِ عَبْدِ اللَّهِ قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ. فِيمَا زَادَ أَوْ نَقَصَ - قَالَ إِبْرَاهِيمُ: وَإِنَّمَا اللَّهُ! مَا جَاءَ ذَلِكَ إِلَّا مِنْ قِبَلِي - قَالَ: فَقُلْنَا: يَا رَسُولَ اللَّهِ! أَحَدَثَ فِي الصَّلَاةِ شَيْءٌ؟ فَقَالَ: «لَا» قَالَ: فَقُلْنَا لَهُ الَّذِي صَنَعَ. فَقَالَ «إِذَا زَادَ الرَّجُلُ أَوْ نَقَصَ فَلْيَسْجُدْ سَجْدَتَيْنِ» قَالَ: ثُمَّ سَجَدَ سَجْدَتَيْنِ.

[1288] 97 - (573) It was narrated from Muḥammad bin Sîrîn, that Abû Hurairah said: "The Messenger of Allâh ﷺ led us in one of the afternoon prayers, either *Zuhr* or *Asr*, and he said the *Taslim* after two *Rak'ah*. Then he went to a date-

٩٧- (٥٧٣) وَحَدَّثَنِي عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ. قَالَ عَمْرُو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَيُّوبُ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ سَيْرِينَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ

palm trunk in the *Qiblah* of the *Masjid* and leaned against it, looking angry. Among the people were Abû Bakr and ‘Umar, but they were too afraid to speak. The people left quickly, saying that the prayer had been shortened. Then *Dhul-Yadain* stood up and said: ‘O Messenger of Allâh, has the prayer been shortened or did you forget?’ The Prophet ﷺ looked to his right and his left, then he said: ‘What did *Dhul-Yadain* say?’ They said: ‘He is right, you only prayed two *Rak’ah*.’ So he prayed two more *Rak’ah* and said the *Taslîm*, then he said the *Takbîr* and prostrated, then he said the *Takbîr* and sat up, then he said the *Takbîr* and prostrated, then he said *Takbîr* and sat up.”

He said: “I was informed from ‘Imrân bin Huṣain that he said: “Then he said the *Taslîm* (instead “and satup”).”

[1289] 98 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ led us in one of the afternoon prayers...” a *Hadîth* like that of Sufyân (no. 1288).

[1290] 99 - (...) It was narrated that Abû Sufyân, the freed slave of Ibn Abî Aḥmad, said: “I heard Abû Hurairah say: ‘The Messenger of Allâh ﷺ led us in praying ‘*Asr*, then he said the

يَقُولُ: صَلَّى بِنَا رَسُولَ اللَّهِ ﷺ إِحْدَى صَلَاتِي الْعِشِيِّ، إِمَّا الظُّهْرَ وَإِمَّا الْعَصْرَ، فَسَلَّمَ فِي رَكَعَتَيْنِ، ثُمَّ أَتَى جِدْعًا فِي قِبْلَةِ الْمَسْجِدِ فَاسْتَدَّ إِلَيْهَا مُغْضَبًا، وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ، فَهَابَا أَنْ يَتَكَلَّمَا، وَخَرَجَ سَرْعَانَ النَّاسِ [قَالُوا] قُصِّرَتِ الصَّلَاةُ، فَقَامَ ذُو الْيَدَيْنِ فَقَالَ: يَا رَسُولَ اللَّهِ! أَقُصِّرَتِ الصَّلَاةُ أَمْ نَسِيتَ؟ فَنَظَرَ النَّبِيُّ ﷺ بَيْنَنَا وَشِمَالًا. فَقَالَ: «مَا يَقُولُ ذُو الْيَدَيْنِ؟» قَالُوا: صَدَقَ، لَمْ تُصَلِّ إِلَّا رَكَعَتَيْنِ، فَصَلَّى رَكَعَتَيْنِ وَسَلَّمَ، ثُمَّ كَبَّرَ ثُمَّ سَجَدَ، ثُمَّ كَبَّرَ فَرَفَعَ، ثُمَّ كَبَّرَ وَسَجَدَ، ثُمَّ كَبَّرَ وَرَفَعَ.

قَالَ: وَأَخْبَرْتُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّهُ قَالَ: وَسَلَّمَ.

[١٢٨٩] ٩٨- (...) وَحَدَّثَنَا أَبُو

الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى بِنَا رَسُولَ اللَّهِ ﷺ إِحْدَى صَلَاتِي الْعِشِيِّ. بِمَعْنَى حَدِيثِ سُفْيَانَ.

[١٢٩٠] ٩٩- (...) وَحَدَّثَنَا قُتَيْبَةُ

بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ؛ أَنَّهُ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ

Taslim after two *Rak'ah*. *Dhul-Yadain* stood up and said: "Has the prayer been shortened, O Messenger of Allâh, or did you forget?" The Messenger of Allâh ﷺ said: "Neither." He said: "One of them has happened, O Messenger of Allâh." The Messenger of Allâh ﷺ turned to the people and said: "Is *Dhul-Yadain* telling the truth?" They said: "Yes, O Messenger of Allâh." The Messenger of Allâh ﷺ completed what was left of the prayer, then he prostrated twice while he was sitting, after saying the *Taslim*."

[1291] (...) Abû Hurairah narrated that the Messenger of Allâh ﷺ prayed two *Rak'ah* of *Zuhr*, then he said the *Taslim*. A man from Banû Sulaim came to him and said: "O Messenger of Allâh, has the prayer been shortened or did you forget?"... and he quoted the same *Hadith* (as no. 1290).

[1292] 100 - (...) It was narrated that Abû Hurairah said: "While I was praying *Zuhr* with the Prophet ﷺ, the Messenger of Allâh ﷺ said the *Taslim* after two *Rak'ah*. A man from Banû

يَقُولُ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ صَلَاةَ الْعَصْرِ، فَسَلَّمَ فِي رُكْعَتَيْنِ، فَقَامَ ذُو الْيَدَيْنِ فَقَالَ: أَقْصِرَتِ الصَّلَاةُ يَا رَسُولَ اللَّهِ! أَمْ نَسِيتَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ ذَلِكَ لَمْ يَكُنْ» فَقَالَ: قَدْ كَانَ بَعْضُ ذَلِكَ، يَا رَسُولَ اللَّهِ! فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ عَلَى النَّاسِ فَقَالَ: «أَصَدَقَ ذُو الْيَدَيْنِ؟» فَقَالُوا: نَعَمْ، يَا رَسُولَ اللَّهِ! فَأَتَمَّ رَسُولُ اللَّهِ ﷺ مَا بَقِيَ مِنَ الصَّلَاةِ، ثُمَّ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ، بَعْدَ التَّسْلِيمِ.

[1291] (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا هَرُونَ بْنُ إِسْمَاعِيلَ الْخَزَّازُ: حَدَّثَنَا عَلِيُّ، وَهُوَ ابْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى رُكْعَتَيْنِ مِنْ صَلَاةِ الظُّهْرِ، ثُمَّ سَلَّمَ، فَأَتَاهُ رَجُلٌ مِنْ بَنِي سُلَيْمٍ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَقْصِرَتِ الصَّلَاةُ أَمْ نَسِيتَ؟ وَسَأَلَ الْحَدِيثَ.

[1292] ١٠٠ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَا أَنَا

Sulaim stood up...” and he quoted the same *Hadîth* (no. 1290).

[1293] 101 - (574) It was narrated from ‘Imrân bin Ḥuṣain that the Messenger of Allâh ﷺ prayed *‘Aṣr* and said the *Taslîm* after three *Rak’ah*, then he went into his house. A man called Al-Khîrbâq, who had long arms, stood up and said: “O Messenger of Allâh!” And he told him what he had done. He (ﷺ) came out looking angry, dragging his *Ridâ’*, and when he reached the people he said: “Is this one telling the truth?” They said: “Yes.” So he prayed one *Rak’ah*, then he said the *Taslîm*, then he prostrated twice, then he said the *Taslîm*.

[1294] 102 - (...) It was narrated that ‘Imrân bin Ḥuṣain said: “The Messenger of Allâh ﷺ said the *Taslîm* after three *Rak’ah* of *‘Aṣr*, then (after *Taslîm*) he stood up and entered the apartment. A man with large arms stood up and said: ‘Has the prayer been shortened, O Messenger of Allâh?’ He came out looking angry, then he prayed the *Rak’ah*

أَصَلِّي مَعَ النَّبِيِّ ﷺ صَلَاةَ الظُّهْرِ، سَلَّمَ رَسُولُ اللَّهِ ﷺ مِنَ الرَّكَعَتَيْنِ، فَقَامَ رَجُلٌ مِنْ بَنِي سُلَيْمٍ، وَاقْتَصَرَ الْحَدِيثَ.

[١٢٩٣] ١٠١ - (٥٧٤) وَحَدَّثَنَا أَبُو

بَكْرِ بْنِ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُثَيْبَةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْعَصْرَ فَسَلَّمَ فِي ثَلَاثِ رَكَعَاتٍ، ثُمَّ دَخَلَ مَنْزِلَهُ، فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ الْخِرْبَاقُ، وَكَانَ فِي يَدَيْهِ طُولٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! فَذَكَرَ لَهُ صَنِيعَهُ، وَخَرَجَ غَضْبَانَ يَجْرُ رِدَاءَهُ حَتَّى انْتَهَى إِلَى النَّاسِ فَقَالَ: «أَصَدَقَ هَذَا؟» قَالُوا: نَعَمْ. فَصَلَّى رَكَعَةً، ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ.

[١٢٩٤] ١٠٢ - (...) وَحَدَّثَنَا

إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدٌ وَهُوَ الْحَدَّاءُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: سَلَّمَ رَسُولُ اللَّهِ ﷺ فِي ثَلَاثِ رَكَعَاتٍ مِنَ الْعَصْرِ، ثُمَّ قَامَ فَدَخَلَ الْحُجْرَةَ، فَقَامَ رَجُلٌ بَسِيطُ الْيَدَيْنِ،

that he had omitted, then he said the *Taslîm*, then he did the two prostrations of forgetfulness, then he said the *Taslîm*.”

Chapter 20. The Prostration Of Recitation

[1295] 103 - (575) It was narrated from Ibn ‘Umar that the Prophet ﷺ used to recite the Qur’ân, and when he recited a *Sûrah* in which a prostration was required, he would prostrate, and we would prostrate with him, until some of us could not find any spot for his forehead.

[1296] 104 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ would recite Qur’ân and reach a verse where a prostration is required, so he would prostrate with us, and we would crowd around him, until one of us could not find room to prostrate, (and this happen) at times other than prayer.”

[1297] 105 - (576) It was narrated from ‘Abdullâh that the Prophet ﷺ recited “By the

فَقَالَ: أَفْصِرَتِ الصَّلَاةُ؟ يَا رَسُولَ اللَّهِ! فَخَرَجَ مُغْضَبًا، فَصَلَّى الرَّكْعَةَ الَّتِي كَانَ تَرَكَ، ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتِي السَّهْوِ، ثُمَّ سَلَّمَ.

(المعجم ٢٠) - (باب سجود التلاوة)
(التحفة ٧٣)

[١٢٩٥] ١٠٣ - (٥٧٥) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعُيَيْدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى، كُلُّهُمْ عَنْ يَحْيَى الْقَطَّانِ. - قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ - عَنْ عُيَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ الْقُرْآنَ، فَيَقْرَأُ سُورَةً فِيهَا سَجْدَةٌ، فَيَسْجُدُ وَنَسْجُدُ مَعَهُ، حَتَّى مَا يَجِدُ بَعْضُنَا مَوْضِعًا لِمَكَانِ جَبْهَتِهِ.

[١٢٩٦] ١٠٤ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: رَبَّمَا قَرَأَ رَسُولُ اللَّهِ ﷺ الْقُرْآنَ، فَيَمُرُّ بِالسَّجْدَةِ فَيَسْجُدُ بِنَا، حَتَّى ازْدَحَمْنَا عِنْدَهُ، حَتَّى مَا يَجِدُ أَحَدُنَا مَكَانًا لَيَسْجُدَ فِيهِ، فِي غَيْرِ صَلَاةٍ.

[١٢٩٧] ١٠٥ - (٥٧٦) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا

star”^[1] and he prostrated during it, and those who were with him prostrated, except for an old man who took a handful of pebbles or dust and lifted it up to his forehead, and said: “This is sufficient for me.” ‘Abdullâh said: “Later on we saw him slain as a disbeliever.”

[1298] 106 - (577) It was narrated from ‘Aṭâ’ bin Yasâr that he asked Zaid bin Thâbit about reciting with the *Imâm*. He said: “There is no recitation at all with the *Imâm*.” And he said that he recited: “By the star when it goes down (or vanishes)”^[2] to the Messenger of Allâh ﷺ, and he did not prostrate.

[1299] 107 (578) It was narrated from Abû Salamah bin ‘Abdur-Raḥmân that Abû

مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْأَسْوَدَ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَرَأَ: ﴿وَالنَّجْمِ﴾، فَسَجَدَ فِيهَا، وَسَجَدَ مَنْ كَانَ مَعَهُ، غَيْرَ أَنَّ شَيْخًا أَحْذَى كَفًّا مِنْ حَصَى أَوْ تُرَابٍ فَرَفَعَهُ إِلَى جَبْهَتِهِ وَقَالَ: يَكْفِينِي هَذَا. قَالَ عَبْدُ اللَّهِ: لَقَدْ رَأَيْتُهُ بَعْدُ قَتِيلًا كَافِرًا

[١٢٩٨] ١٠٦ - (٥٧٧) [و] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ ابْنُ سَعِيدٍ وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا. وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنِ ابْنِ قُسَيْطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، أَنَّهُ أَخْبَرَهُ، أَنَّهُ سَأَلَ زَيْدَ بْنَ ثَابِتٍ عَنِ الْقِرَاءَةِ مَعَ الْإِمَامِ؟ فَقَالَ: لَا قِرَاءَةَ مَعَ الْإِمَامِ فِي شَيْءٍ، وَزَعَمَ أَنَّهُ قَرَأَ عَلَى رَسُولِ اللَّهِ ﷺ: ﴿وَالنَّجْمِ إِذَا هَوَى﴾، فَلَمْ يَسْجُدْ.

[١٢٩٩] ١٠٧ - (٥٧٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ

[1] *An-Najm* (53).

[2] *An-Najm* 53:1.

Hurairah recited: "When the heaven is split asunder."^[1] to them, and he prostrated during it. When he finished, he told them that the Messenger of Allâh ﷺ prostrated during it.

[1300]... - (...) A similar report (as no. 1298) was narrated from Abû Hurairah, from the Prophet ﷺ.

[1301] 108 - (...) It was narrated that Abû Hurairah said: "We prostrated with the Prophet ﷺ during "When the heaven is split asunder"^[2] and "Read! In the Name of your Lord"^[3].

[1302] 109 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ prostrated in "When the heaven is split asunder"^[4] and "Read! In the Name of your Lord"^[5].

عَبْدُ اللَّهِ بْنِ يَزِيدَ مَوْلَى الْأَسْوَدِ بْنِ سُفْيَانَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَرَأَ لَهُمْ: ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾. فَسَجَدَ فِيهَا. فَلَمَّا انصَرَفَ أَخْبَرَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ سَجَدَ فِيهَا.

[١٣٠٠] (...) وَحَدَّثَنِي إِبرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى بْنُ الْأَوْزَاعِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامٍ، كِلَاهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

[١٣٠١] ١٠٨ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ، قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَجَدْنَا مَعَ النَّبِيِّ ﷺ فِي: ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾. وَ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾.

[١٣٠٢] ١٠٩ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ مَوْلَى بَنِي

[1] *Al-Inshiqâq* (84).

[2] *Al-Inshiqâq* (84).

[3] *Al-'Alaq* (96).

[4] *Al-Inshiqâq* (84).

[5] *Al-'Alaq* (96).

مَخْرُومٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: سَجَدَ رَسُولُ اللَّهِ ﷺ فِي: ﴿إِذَا أَلْسَمَاءُ أَنْشَقَّتْ﴾. وَ﴿أَقْرَأُ بِاسْمِ رَبِّكَ﴾.

[1303]... - (...) A similar report (as no. 1302) was narrated from Abû Hurairah from the Messenger of Allâh ﷺ.

[١٣٠٣] (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو ابْنُ الْحَارِثِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، مِثْلَهُ.

[1304] 110 - (...) It was narrated that Abû Râfi' said: "I prayed 'Ishâ' with Abû Hurairah and he recited: "When the heaven is split asunder"^[1] and prostrated during it. I said to him: 'What is this prostration?' He said: 'I did this prostration behind Abû Al-Qâsim ﷺ, and I will continue to do it until I meet him."

[١٣٠٤] ١١٠- (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذِ الْعُنْبَرِيِّ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ بَكْرِ، عَنْ أَبِي رَافِعٍ قَالَ: صَلَّى مَعَ أَبِي هُرَيْرَةَ صَلَاةَ الْعَتَمَةِ فَقَرَأَ: ﴿إِذَا أَلْسَمَاءُ أَنْشَقَّتْ﴾. فَسَجَدَ فِيهَا، فَقُلْتُ لَهُ: مَا هَذِهِ السَّجْدَةُ؟ فَقَالَ: سَجَدْتُ بِهَا خَلَفَ أَبِي الْقَاسِمِ ﷺ، فَلَا أَزَالُ أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ، وَقَالَ ابْنُ عَبْدِ الْأَعْلَى: فَلَا أَزَالُ أَسْجُدُهَا.

[1305]... - (...) It was narrated from At-Taimî with this chain, except that they did not say, "behind Abû Al-Qâsim ﷺ."

[١٣٠٥] (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا أَبُو كَامِلٍ. حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيْمُ بْنُ أَحْضَرَ، كُلُّهُمْ عَنِ النَّبِيِّ، بِهَذَا

[1] *Al-Inshiqâq* (84).

الْإِسْنَادِ. غَيْرَ أَنَّهُمْ لَمْ يَقُولُوا: خَلْفَ أَبِي الْقَاسِمِ ﷺ.

[1306] 111 - (...) It was narrated that Abû Râfi' said: "I saw Abû Hurairah prostrate during "When the heaven is split asunder"^[1] and I said: 'Do you prostrate in it?' He said: 'Yes, I saw my close friend ﷺ prostrating in it, and I will continue to prostrate in it until I meet him."

Shu'bah said (in his narration): "I said: 'The Prophet ﷺ?' He said: 'Yes.'"

[١٣٠٦] ١١١- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي رَافِعٍ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَسْجُدُ فِي: ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾. فَقُلْتُ: تَسْجُدُ فِيهَا؟ فَقَالَ: نَعَمْ. رَأَيْتُ خَلِيلِي ﷺ يَسْجُدُ فِيهَا. فَلَا أَرَأَى أَنَسْجُدُ فِيهَا حَتَّى أَلْقَاهُ. قَالَ شُعْبَةُ: قُلْتُ: النَّبِيُّ ﷺ؟ قَالَ: نَعَمْ.

Chapter 21. The Description Of The Sitting During The Prayer, And How The Hands Are To Be Placed On The Thighs

[1307] 112 - (579) 'Âmir bin 'Abdullâh bin Az-Zubair narrated that his father said: "When the Messenger of Allâh ﷺ sat during the prayer, he would put his left foot between his thigh and his shin, and rest his right foot (along the ground). He placed his left hand on his left knee, and he placed his right hand on his right thigh, and pointed with his finger."

(المعجم ٢١) - (بابُ صفةِ الجلوسِ في الصلاة، وكيفية وضع اليدين على الفخذين) (التحفة ٧٤)

[١٣٠٧] ١١٢- (٥٧٩) حَدَّثَنَا مُحَمَّدُ ابْنُ مَعْمَرٍ بْنُ رَبِيعٍ الْقَيْسِيُّ: حَدَّثَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ عَنْ عَبْدِ الْوَاحِدِ، وَهُوَ ابْنُ زِيَادٍ: حَدَّثَنَا عُمَانُ بْنُ حَكِيمٍ: حَدَّثَنِي عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا قَعَدَ فِي الصَّلَاةِ، جَعَلَ قَدَمَهُ الْيُسْرَى بَيْنَ

[1] Al-Inshiqâq (84).

فَخَذِهِ وَسَاقِهِ، وَفَرَسَ قَدَمَهُ الْيُمْنَى،
وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى،
وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى،
وَأَشَارَ بِإِصْبَعِهِ.

[1308] 113 - (...) It was narrated from 'Âmir bin 'Abdullâh bin Az-Zubair that his father said: "When the Messenger of Allâh ﷺ sat to supplicate in (*Tashah-hud*), he would place his right hand on his right thigh, and his left hand on his left thigh, and he would point with his index finger, placing the thumb on the middle finger, and spread his left hand on his left knee."

[١٣٠٨] ١١٣ - (...) حَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ عَجْلَانَ؛
وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَاللَّفْظُ
لَهُ، قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ
ابْنِ عَجْلَانَ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ
الزُّبَيْرِ، عَنْ أَبِيهِ، قَالَ: كَانَ رَسُولُ
اللَّهِ ﷺ، إِذَا قَعَدَ يَدْعُو، وَضَعَ يَدَهُ
الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى، وَيَدَهُ الْيُسْرَى
عَلَى فَخْذِهِ الْيُسْرَى، وَأَشَارَ بِإِصْبَعِهِ
السَّبَابَةِ، وَوَضَعَ إِنْهَامَهُ عَلَى إِصْبَعِهِ
الْوُسْطَى، وَيُلْقِمُ كَفَّهُ الْيُسْرَى رُكْبَتَهُ.

[1309] 114 - (580) It was narrated from Ibn 'Umar that when the Prophet ﷺ sat during the prayer, he would place his hands on his knees, and raise the right finger that is next to the thumb and supplicated with it (i.e. keeping it raised), and his left hand would be spread on his left knee.

[١٣٠٩] ١١٤ - (٥٨٠) وَحَدَّثَنَا
مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حَمِيدٍ - قَالَ عَبْدُ:
أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ
الرِّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ عَبْدِ اللَّهِ ابْنِ
عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ
النَّبِيَّ ﷺ، كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ،
وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ، وَرَفَعَ إِصْبَعَهُ الْيُمْنَى
الَّتِي تَلِي الْإِبْهَامَ، فَدَعَا بِهَا، وَيَدَهُ الْيُسْرَى
عَلَى رُكْبَتِهِ [الْيُسْرَى]، بِاسِطَّهَا عَلَيْهَا.

[1310] 115 - (...) It was narrated from Ibn 'Umar that when the Messenger of Allâh ﷺ sat during the *Tashah-hud*, he placed his left hand on his left knee, and placed his right hand on his right knee, and made a gesture with his finger to indicate the number fifty-three, and pointed with his index finger.

[١٣١٠] ١١٥ - (...) وَحَدَّثَنَا عَبْدُ
ابْنِ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ:
حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ، عَنْ
نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ،
كَانَ إِذَا قَعَدَ فِي التَّشَهُدِ وَضَعَ يَدَهُ
الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى، وَوَضَعَ يَدَهُ
الْيُمْنَى عَلَى رُكْبَتِهِ الْيُمْنَى، وَعَقَدَ ثَلَاثَةً
وَخَمْسِينَ، وَأَشَارَ بِالسَّبَّابَةِ.

[1311] 116 - (...) It was narrated from 'Alî bin 'Abdur-Rahmân Al-Mu'âwî that he said: "Abdullâh bin 'Umar saw me playing with the pebbles while in prayer. When he had finished he told me not to do that. He said: 'Do what the Messenger of Allâh ﷺ used to do.' I said: 'What did the Messenger of Allâh ﷺ do?' He said: 'When he sat (in *Tashah-hud*) during the prayer, he placed his right hand on his right thigh and clenched all his fingers, and pointed with the finger that is next to the thumb, and he put his left hand on his left thigh.'"

[١٣١١] ١١٦ - (...) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ
مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ عَلِيِّ بْنِ عَبْدِ
الرَّحْمَنِ الْمُعَاوِيَّ أَنَّهُ قَالَ: رَأَى عَبْدُ اللَّهِ
ابْنُ عُمَرَ وَأَنَا أَعْبْتُ بِالْحَصَى فِي
الصَّلَاةِ، فَلَمَّا انْصَرَفَ نَهَانِي، فَقَالَ:
اصْنَعْ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ.
قُلْتُ: وَكَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ؟
قَالَ: كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ، وَضَعَ
كَفَّهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى، وَقَبَضَ
أَصَابِعَهُ كُلَّهَا. وَأَشَارَ بِإِصْبَعِهِ الَّتِي تَلِي
الإِبْهَامَ، وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ
الْيُسْرَى.

1312 (...) It was narrated (through another chain) that 'Alî bin 'Abdur-Rahmân Al-Mu'âwî said: "I prayed beside Ibn 'Umar..." and he mentioned a

[١٣١٢] (...) وَحَدَّثَنَا ابْنُ أَبِي
عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُسْلِمِ بْنِ أَبِي
مَرْيَمَ، عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ

Hadîth similar to that of Mâlik (no. 1312), adding: “Sufyân said: ‘Yahyâ bin Sa‘eed narrated it to us from Muslim, then Muslim narrated it to me.’”

Chapter 22. The *Salâm* To Exit The Prayer When One Has Finished, And How It Is Done

[1313] 117 - (581) It was narrated from Abû Ma‘mar that a governor in Makkah used to say two *Taslîm*. ‘Abdullâh said: “Where did he learn this from?”

Al-Ḥakam said in his *Hadîth*: “The Messenger of Allâh ﷺ used to do that.”

[1314] 118 - (...) It was narrated from ‘Abdullâh: *Shu‘bah* said: “A governor or a man said two *Taslîm* and ‘Abdullâh said: “Where did he learn this from?”

[1315] 119 - (582) It was narrated from ‘Âmir bin Sa‘d that his father said: “I used to see the Messenger of Allâh ﷺ saying the

المُعَاوِيَّ قَالَ: صَلَّىتُ إِلَى جَنْبِ ابْنِ عُمَرَ، فَذَكَرَ نَحْوَ حَدِيثِ مَالِكٍ وَرَأَدَ: قَالَ سُفْيَانُ: وَكَانَ يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا بِهِ عَنْ مُسْلِمٍ، ثُمَّ حَدَّثَنِيهِ مُسْلِمٌ.

(المعجم ٢٢) - (بَابُ السَّلَامِ لِلتَّحْلِيلِ مِنْ الصَّلَاةِ عِنْدَ فِرَاغِهَا، وَكَيْفِيَّتِهِ) (التحفة ٧٥)

[١٣١٣] ١١٧ - (٥٨١) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ وَمَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، أَنَّ أَمِيرًا كَانَ بِمَكَّةَ يُسَلِّمُ تَسْلِيمَتَيْنِ. فَقَالَ عَبْدُ اللَّهِ: أَنَّى عَلِقَهَا؟

قَالَ الْحَكَمُ فِي حَدِيثِهِ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُهُ.

[١٣١٤] ١١٨ - (...) وَحَدَّثَنِي أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ شُعْبَةُ - رَفَعَهُ مَرَّةً -: أَنَّ أَمِيرًا أَوْ رَجُلًا سَلَّمَ تَسْلِيمَتَيْنِ. فَقَالَ عَبْدُ اللَّهِ: أَنَّى عَلِقَهَا؟

[١٣١٥] ١١٩ - (٥٨٢) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ

Salâm to his right and his left, until I could see the whiteness of his cheek.”

الْعَقْدِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ أَرَى رَسُولَ اللَّهِ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، حَتَّى أَرَى بَيَاضَ خَدِّهِ.

Chapter 23. The Remembrance After The Prayer

(المعجم ٢٣) - (بَابُ الذِّكْرِ بَعْدَ

الصَّلَاةِ) (التحفة ٧٦)

[1316] 120 - (583) It was narrated that Ibn ‘Abbâs said: “We used to know that the prayer of the Messenger of Allâh ﷺ had ended from the *Takbîr*.”

[١٣١٦] ١٢٠ - (٥٨٣) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو. قَالَ: أَخْبَرَنِي بِذَا أَبُو مَعْبِدٍ ثُمَّ أَنْكَرَهُ بَعْدُ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كُنَّا نَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِالتَّكْبِيرِ.

[1317] 121 - (...) It was narrated from Abû Ma‘bad, the freed slave of Ibn ‘Abbâs, that he heard Bukhair narrate that Ibn ‘Abbâs said: “We only knew that the prayer of the Messenger of Allâh ﷺ had ended from the *Takbîr*.”

[١٣١٧] ١٢١ - (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي مَعْبِدٍ، مَوْلَى ابْنِ عَبَّاسٍ أَنَّهُ سَمِعَهُ يُخْبِرُ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا كُنَّا نَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُولِ اللَّهِ ﷺ إِلَّا بِالتَّكْبِيرِ.

‘Amr said: “I mentioned that to Abû Ma‘bad and he denied it, and said: ‘I did not narrate this to you.’” ‘Amr said: “But he had told me that before.”

قَالَ عَمْرُو: فَذَكَرْتُ ذَلِكَ لِأَبِي مَعْبِدٍ فَأَنْكَرَهُ. وَقَالَ: لَمْ أُحَدِّثْكَ بِهَذَا. قَالَ عَمْرُو: وَقَدْ أَخْبَرَنِيهِ قَبْلَ ذَلِكَ.

[1318] 122 - (...) Abû Ma‘bad, the freed slave of Ibn ‘Abbâs,

[١٣١٨] ١٢٢ - (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ:

narrated that Ibn ‘Abbâs told him that raising the voice in remembrance after the people had finished *Aş-Şalât* (the prescribed prayer) was done at the time of the Prophet ﷺ, and he said: “Ibn ‘Abbâs said: ‘I would know that they had finished when I heard that.’”

أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ أَبَا مَعْبُدٍ مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ، أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَفَعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ، كَانَ عَلَى عَهْدِ النَّبِيِّ ﷺ. وَأَنَّهُ قَالَ: قَالَ ابْنُ عَبَّاسٍ: كُنْتُ أَعْلَمُ، إِذَا انْصَرَفُوا، بِذَلِكَ إِذَا سَمِعْتُهُ.

Chapter 24. It Is Recommended To Seek Refuge With Allâh From The Punishment Of The Grave, The Punishment Of Hell, The Trials Of Life And Death, The Tribulation Of The *Dajjâl* And From Sin And Debt Between The *Taşah-hud* and the *Taslim*

(المعجم ٢٤) - (بَابُ اسْتِحْبَابِ التَّعْوِذِ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ جَهَنَّمَ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَفِتْنَةِ الْمَسِيحِ الدَّجَالِ وَمِنَ الْمَأْتَمِ وَالْمَغْرَمِ بَيْنَ التَّشْهَدِ وَالتَّسْلِيمِ) (التحفة ٧٧)

[1319] 123 - (584) ‘Urwah bin Az-Zubair narrated that ‘Aishah said: “The Messenger of Allâh ﷺ entered upon me and there was a Jewish woman with me. She was saying: ‘Do you know that you will be put to trial in the grave?’ The Messenger of Allâh ﷺ got upset and said: ‘Rather the Jews will be put to trial.’” ‘Aishah said: “A few nights passed, then the Messenger of Allâh ﷺ said: ‘Do you know that it has been revealed to me that you will be put to trial in the grave?’”

[١٣١٩] ١٢٣ - (٥٨٤) حَدَّثَنَا هَرُونَ ابْنُ سَعِيدٍ وَحَرْمَلَةُ بْنُ يَحْيَى - قَالَ هَرُونَ: حَدَّثَنَا وَقَالَ حَرْمَلَةُ أَخْبَرَنَا - ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي امْرَأَةٌ مِنَ الْيَهُودِ، وَهِيَ تَقُولُ: هَلْ شَعَرْتِ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ؟ قَالَتْ: فَارْتَاعَ رَسُولُ اللَّهِ ﷺ وَقَالَ:

‘Āishah said: ‘After that, I heard the Messenger of Allāh ﷺ seeking refuge with Allāh from the punishment of the grave.’”

«إِنَّمَا تَفْتَنُ يَهُودَ» قَالَتْ عَائِشَةُ: فَلَمَّا نَا لِيَالِي، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ شَعَرْتِ أَنَّهُ أُوجِي إِلَيَّ أَنْكُمْ تُفْتَنُونَ فِي الْقُبُورِ؟» قَالَتْ عَائِشَةُ: فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ بَعْدُ، يَسْتَعِيدُ مِنْ عَذَابِ الْقَبْرِ.

[1320] 124 - (858) Abū Hurairah said: “I heard the Messenger of Allāh ﷺ after that (i.e. after it was revealed to him), seeking refuge with Allāh from the punishment of the grave.”

[١٣٢٠] ١٢٤ - (٥٨٥) حَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ وَحَرْمَلَةُ بْنُ يَحْيَى وَعَمْرُو بْنُ سَوَادٍ - قَالَ حَرْمَلَةُ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، بَعْدَ ذَلِكَ، يَسْتَعِيدُ مِنْ عَذَابِ الْقَبْرِ.

[1321] 125 - (586) It was narrated that ‘Āishah said: “Two old Jewish women entered upon me and said: ‘The people of the graves are being punished in their graves.’ I did not believe them, and I did not want to believe them. They left, and the Messenger of Allāh ﷺ entered upon me. I said to him: ‘O Messenger of Allāh, two of the old Jewish women of Al-Madīnah entered upon me and said that the people of the graves are being punished in their graves.’ He said: ‘They spoke the truth.

[١٣٢١] ١٢٥ - (٥٨٦) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَإِسْحَاقُ بْنُ إِبرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرٍ. - قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ - عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَتْ [عَلَيَّ] عَجُوزَانِ مِنْ عَجُزِ يَهُودِ الْمَدِينَةِ، فَقَالَتَا: إِنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ. قَالَتْ: فَكَذَّبْتُهُمَا، وَلَمْ أُنْعِمَ أَنْ أَصَدَّقَهُمَا، فَخَرَجْتَا، وَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ! إِنَّ

They are being punished with a punishment that the animals can hear.” Then she said: “I never saw him praying after that, but he would seek refuge with Allâh from the punishment of the grave.”

عَجُوزَيْنِ مِنْ عَجُزِ يَهُودِ الْمَدِينَةِ دَخَلْنَا عَلَيَّ، فَرَعَمْنَا أَنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ، فَقَالَ «صَدَقْنَا. إِنَّهُمْ يُعَذَّبُونَ عَذَابًا تَسْمَعُهُ الْبَهَائِمُ» ثُمَّ قَالَتْ: فَمَا رَأَيْتَهُ بَعْدَ، فِي صَلَاةٍ، إِلَّا يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.

[1322] 126 - (...) This *Hadîth* was narrated from ‘Aishah. In it, it says that she said: “He never offered any prayer after that, but I heard him seeking refuge with Allâh from the punishment of the grave.”

[١٣٢٢] ١٢٦ - (...) وَحَدَّثَنِي هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، بِهَذَا الْحَدِيثِ. وَفِيهِ. قَالَتْ: وَمَا صَلَّى صَلَاةً، بَعْدَ ذَلِكَ، إِلَّا سَمِعْتُهُ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.

Chapter 25. From What Refuge Is To Be Sought When in *Salât*

(المعجم ٢٥) - (بَابُ مَا يَسْتَعَاذُ مِنْهُ فِي الصَّلَاةِ) (التحفة ٧٨)

[1323] 127 - (587) ‘Urwah bin Az-Zubair narrated that ‘Aishah said: “I heard the Messenger of Allâh ﷺ seeking refuge with Allâh during his prayer, from the tribulation of the *Dajjâl*.”

[١٣٢٣] ١٢٧ - (٥٨٧) حَدَّثَنَا عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَسْتَعِيدُ فِي صَلَاتِهِ، مِنْ فِتْنَةِ الدَّجَالِ.

[1324] 128 - (588) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When any one of you says the

[١٣٢٤] ١٢٨ - (٥٨٨) حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ الْجَهْصَمِيُّ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ وَكَيْعٍ، -

Tashah-hud, let him seek refuge with Allâh from four things. Let him say: “*Allâhumma, innî a’ûdhu bika min ‘adhâbi jahannama, wa min ‘adhâbil-qabri, wa min fitnatil-mahyâ wal-mamâtî wa min sharri fitnatil-masîhid-dajjâl* (O Allâh, I seek refuge with You from the punishment of Hell, from the punishment of the grave, from the trials of life and death, and from the evil of the tribulation of the *Dajjâl*).”

[1325] 129 - (589) ‘Urwah bin Az-Zubair narrated that ‘Āishah, the wife of the Prophet ﷺ, told him that the Prophet ﷺ used to supplicate during his prayer, saying: “*Allâhumma, innî a’ûdhu bika min ‘adhâbil-qabri, wa a’ûdhu bika min fitnatil-masîhid-dajjâl, wa a’ûdhu bika min fitnatil-mahyâ wal-mamâtî, Allâhumma, innî a’ûdhu bika min al-ma’thami wal-maghram* (O Allâh, I seek refuge with You from the punishment of the grave, and I seek refuge with You from the tribulation of the *Dajjâl*, and I seek refuge with You from the trials of life and death. O Allâh, I seek refuge with You from sin and debt.)” Someone said to him: “How often you seek refuge from debt, O Messenger of Allâh.” He said: “When a man incurs debt,

قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ -: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ حَسَّانِ بْنِ عَطِيَّةَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَائِشَةَ، عَنْ أَبِي هُرَيْرَةَ. وَعَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ بِاللَّهِ مِنْ أَرْبَعٍ، يَقُولُ: اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ سَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ». [انظر: ١٣٢٦]

[١٣٢٥] ١٢٩- (٥٨٩) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ. قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الرَّبِيعِ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو فِي الصَّلَاةِ «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ» قَالَتْ: فَقَالَ لَهُ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِذُ مِنَ الْمَغْرَمِ يَا رَسُولَ اللَّهِ! فَقَالَ: «إِنَّ الرَّجُلَ إِذَا غَرِمَ، حَدَّثَ فَكَذَّبَ، وَوَعَدَ فَأَخْلَفَ». [انظر:

whenever he speaks, he lies, and when he makes a promise, he breaks it.”

[1326] 130 - (588) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When one of you has finished the final *Tashah-hud*, let him seek refuge with Allâh from four things: From the punishment of Hell, from the punishment of the grave, from the trials of life and death, and from the evil of the *Dajjâl*.’”

[1327] (...) It was narrated from Al-Awzâ’î with this chain (as no. 1326), but he said: “When one of you has finished the *Tashah-hud*,” and he did not say: “final.”

[1328] 131 - (...) Abû Hurairah said: “The Prophet of Allâh ﷺ said: ‘*Allâhumma, inni a’udhu bika min ‘adhâbil-qabri, wa ‘adhâbin-nâri, wa fitnatil-mahyâ wal-mamâtî, wa sharri fitnatil-masihid-dajjâl* (O Allâh, I seek refuge with You from the punishment of the grave, the punishment of the Fire, the trials of life and death, and the evil of the *Dajjâl*.)’”

[١٣٢٦] ١٣٠ - (٥٨٨) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنِي الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي الْأَوْزَاعِيُّ: حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَائِشَةَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُدِ الْآخِرِ، فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ: مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ الْمَسِيحِ الدَّجَالِ». [راجع: ١٣٢٤]

[١٣٢٧] وَحَدَّثَنِيهِ الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا هَقْلُ بْنُ زِيَادٍ؛ وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عَيْسَى يَعْنِي ابْنَ يُونُسَ، جَمِيعًا عَنْ الْأَوْزَاعِيِّ، بِهَذَا الْإِسْنَادِ، وَقَالَ «إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُدِ» وَلَمْ يَذْكُرِ «الْآخَرَ».

[١٣٢٨] ١٣١ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامِ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ نَبِيُّ اللَّهِ ﷺ «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَعَذَابِ النَّارِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَشَرِّ الْمَسِيحِ الدَّجَالِ».

[1329] 132 - (...) It was narrated that Ṭāwūs said: "I heard Abū Hurairah say: 'The Messenger of Allāh ﷺ said: " Seek refuge with Allāh from the punishment of Allāh, seek refuge with Allāh from the punishment of the grave, seek refuge with Allāh from the tribulation of the *Dajjāl*, and seek refuge with Allāh from the trials of life and death."

[1330] (...) A similar report (as no. 1329) was narrated from Abū Hurairah (with a different chain), from the Prophet ﷺ.

[1331] (...) A similar report (as no. 1329) was narrated from Abū Hurairah (with a different chain), from the Prophet ﷺ.

[1332] 133 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ used to seek refuge with Allāh from the punishment of the grave, the punishment of Hell, and the tribulation of the *Dajjāl*.

[1333] 134 - (590) It was

[١٣٢٩] ١٣٢ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ سَفْيَانَ عَنْ عَمْرٍو، عَنْ طَاوُسٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «عُودُوا بِاللَّهِ مِنْ عَذَابِ اللَّهِ، عُودُوا بِاللَّهِ مِنَ عَذَابِ الْقَبْرِ، عُودُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، عُودُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

[١٣٣٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

[١٣٣١] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَرُهِيرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

[١٣٣٢] ١٣٣ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ بُدَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ، وَعَذَابِ جَهَنَّمَ، وَفِتْنَةِ الدَّجَالِ.

[١٣٣٣] ١٣٤ - (٥٩٠) وَحَدَّثَنَا قُتَيْبَةُ

narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ used to teach them this supplication as he taught them a *Sûrah* from the Qur’ân. He (ﷺ) said: “Say: *Allâhumma, innâ na’ûdhu bika min ‘adhâbi jahannama, wa a’ûdhu bika min ‘adhâbil-qabri, wa a’ûdhu bika min fitnatil-masihid-dajjâl wa a’ûdhu bika min fitnatil-mahyâ wal-mamâtî* (O Allâh, we seek refuge with You from the punishment of Hell, and seek refuge with You from the punishment of the grave, and seek refuge with You from the tribulation of the *Dajjâl*, and seek refuge with You from the trials of life and death.)”

Muslim bin Hajjâj said: I heard that Tâwûs said to his son: “Did you say these words during your prayer?” He said: “No.” He said: “Repeat your prayer.” Because Tâwûs narrated it from three or four people.

Chapter 26. It Is Recommended To Recite Statements Of Remembrance After The Prayer, And How That Is To Be Done

[1334] 135 - (591) It was narrated that Thawbân said: “When the Messenger of Allâh ﷺ had finished his prayer, he would ask for forgiveness three times, and say: *Allâhumma antas-Salâmu wa minkas-salâmu, tabârakta dhal-jalâli wal-ikrâm* (O

ابن سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ، يَقُولُ: «قُولُوا: اللَّهُمَّ! إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

قَالَ مُسْلِمٌ [بْنِ الْحَجَّاجِ]: بَلَّغَنِي أَنَّ طَاوُسًا قَالَ لِابْنِهِ: أَدَعَوْتَ بِهَا فِي صَلَاتِكَ؟ فَقَالَ: لَا. قَالَ: أَعِدْ صَلَاتَكَ. لِأَنَّ طَاوُسًا رَوَاهُ عَنْ ثَلَاثَةٍ أَوْ أَرْبَعَةٍ، أَوْ كَمَا قَالَ.

(المعجم ٢٦) - (باب استحباب الذكر بعد الصلاة، وبيان صفة) (التحفة ٧٩)

[١٣٣٤] ١٣٥ - (٥٩١) حَدَّثَنَا دَاوُدُ ابْنُ رُسَيْدٍ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ، عَنْ أَبِي عَمَّارٍ - اسْمُهُ شَدَّادُ بْنُ عَبْدِ اللَّهِ - عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا انْصَرَفَ مِنْ صَلَاتِهِ،

Allâh, You are *As-Salâm* (the One Who is free from all defects and deficiencies) and from You is all peace, blessed are You, Possessor of majesty and honor.)”

Al-Walîd said: “I said to Al-Awzâ’î: ‘How does one ask for forgiveness?’ He said: ‘Say: “*Astaghfirullâh, astaghfirullâh* (I ask Allâh for forgiveness, I ask Allâh for forgiveness.)”

[1335] 136 - (592) It was narrated that ‘Âishah said: “When the Prophet ﷺ had said the *Salâm*, he only sat for as long as it takes to say: ‘*Allâhumma antas-Salâmu wa minkas-salâmu, tabârakta dhal-jalâli wal-ikrâm* (O Allâh, You are *As-Salâm* (the One Who is free from all defects and deficiencies) and from You is all peace, blessed are You, Possessor of majesty and honor.)”

According to the report of Ibn Numair (the Prophet ﷺ said): “*Yâ dhal-jalâli wal-ikrâm* (O Possessor of majesty and honor.)”

[1336] (...) It was narrated from ‘Âsim with this chain (as no. 1335), and he said: “*Yâ dhal-jalâli wal-ikrâm* (O Possessor of majesty and honor.)”

[1337] (...) It was narrated from ‘Âishah that the Prophet ﷺ said... a similar report (as no. 1395), except that (in the end) he (ﷺ) said: “*Yâ dhal-jalâli wal-*

اسْتَغْفَرَ ثَلَاثًا وَقَالَ: «اللَّهُمَّ! أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ».

قَالَ الْوَلِيدُ: فَقُلْتُ لِأَوْزَاعِيِّ: كَيْفَ الْأَسْتِغْفَارُ؟ قَالَ: يَقُولُ: أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ.

[١٣٣٥] ١٣٦ - (٥٩٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ، إِذَا سَلَّمَ، لَمْ يَقْعُدْ، إِلَّا مَقْدَارَ مَا يَقُولُ: «اللَّهُمَّ! أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ» وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ «يَا ذَا الْجَلَالِ وَالْإِكْرَامِ».

[١٣٣٦] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي الْأَحْمَرَ، عَنْ عَاصِمٍ، بِهَذَا الْإِسْنَادِ، وَقَالَ: «يَا ذَا الْجَلَالِ وَالْإِكْرَامِ».

[١٣٣٧] (...) حَدَّثَنَا عَبْدُ الْوَارِثِ ابْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ

ikrâm (O Possessor of majesty and honor.)”

[1338] 137 - (593) It was narrated that Warrâd, the freed slave of Al-Mughîrah bin Shu‘bah, said: “Al-Mughîrah bin Shu‘bah wrote to Mu‘âwiyah saying that when the Messenger of Allâh ﷺ had finished his prayer and said the *Salâm*, he said: ‘*Lâ ilâha ill-Allâhu waḥdahu lâ sharîka lahu, laḥul-mulku wa laḥul-ḥamdu wa huwa ‘ala kulli shay’in qadîr. Allâhumma lâ mâni‘a limâ a’taita, wa lâ mu’tiya limâ man‘at, wa lâ yanfa‘u dhal-jaddi minkal-jadd* (There is none worthy of worship but Allâh alone, with no partner or associate. His is the Dominion, to Him be praise, and He is Able to do all things. O Allâh, none can withhold what You give, and none can give what You withhold, and the good fortune of any fortunate person is of no avail against You.)”

[1339] (...) A similar report (as no. 1328) was narrated from Al-Mughîrah from the Prophet ﷺ. Abû Bakr and Abû Kuraib said in their reports: “He (i.e. warrâd) said: ‘Al-Mughîrah dictated this to me, and I wrote it to Mu‘âwiyah.”

الْحَارِثُ؛ وَخَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، كِلَاهُمَا: عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ، بِمِثْلِهِ، غَيْرَ أَنَّهُ كَانَ يَقُولُ: «يَا ذَا الْجَلَالِ وَالْإِكْرَامِ!».

[١٣٣٨] ١٣٧ - (٥٩٣) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ وَرَادٍ مَوْلَى الْمُغِيرَةَ بْنِ شُعْبَةَ قَالَ: كَتَبَ الْمُغِيرَةُ بْنُ شُعْبَةَ إِلَى مُعَاوِيَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا فَرَغَ مِنَ الصَّلَاةِ وَسَلَّم، قَالَ: «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». [انظر: ٤٤٨٣]

[١٣٣٩] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَأَحْمَدُ بْنُ سِنَانَ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ وَرَادٍ مَوْلَى الْمُغِيرَةَ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةَ عَنِ

النَّبِيِّ ﷺ، بِمِثْلِهِ. قَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ فِي رَوَايَتَيْهِمَا: قَالَ: فَأَمْلَاهَا عَلَيَّ الْمُغِيرَةَ، فَكَتَبْتُ بِهَا إِلَى مُعَاوِيَةَ.

[1340] (...) ‘Abdah bin Abî Lubâbah narrated that Warrâd, the freed slave of Al-Mughîrah bin Shu‘bah, said: “Al-Mughîrah bin Shu‘bah wrote to Mu‘âwiyah - and Warrâd wrote the letter for him - saying: ‘I heard the Messenger of Allâh ﷺ say when he had said the *Salâm*...’” a *Hadîth* like theirs (as no. 1339), except for the phrase: “*Wa huwa ‘ala kulli shay’in qadîr* (And He is Able to do all things),” which he did not mention.

[١٣٤٠] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُهُ بْنُ أَبِي لُبَابَةَ: أَنَّ وَرَادًا مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كَتَبَ الْمُغِيرَةُ بْنُ شُعْبَةَ إِلَى مُعَاوِيَةَ - كَتَبَ ذَلِكَ الْكِتَابَ لَهُ وَرَادٌ - : إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ حِينَ سَلَّمَ، بِمِثْلِ حَدِيثَيْهِمَا، إِلَّا قَوْلَهُ «وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ» فَإِنَّهُ لَمْ يَذْكُرْهُ.

[1341] (...) It was narrated from Abû Sa‘eed that Warrâd, the scribe of Al-Mughîrah bin Shu‘bah, said: “Mu‘âwiyah wrote to Al-Mughîrah...” a *Hadîth* similar to that of Manşûr and Al-A‘mash (no. 1399).

[١٣٤١] (...) وَحَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا بِشْرُ بْنُ يَعْنِي ابْنُ الْمُفَضَّلِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي أَزْهَرُ، جَمِيعًا عَنِ ابْنِ عَوْنٍ، عَنْ أَبِي سَعِيدٍ، عَنْ وَرَادٍ - كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ - قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ. بِمِثْلِ حَدِيثِ مَنْصُورٍ وَالْأَعْمَشِ.

[1342] 138 - (...) ‘Abdah bin Abî Lubâbah and ‘Abdul-Malik bin ‘Umair narrated that they heard Warrâd, the scribe of Al-Mughîrah bin Shu‘bah, say: “Mu‘âwiyah wrote to Al-Mughîrah saying: ‘Write for me

[١٣٤٢] [١٣٨ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُهُ بْنُ أَبِي لُبَابَةَ وَعَبْدُ الْمَلِكُ بْنُ عُمَيْرٍ، سَمِعَا وَرَادًا كَاتِبَ الْمُغِيرَةِ بْنِ شُعْبَةَ يَقُولُ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ: اكْتُبْ

something that you heard from the Messenger of Allâh ﷺ.' So he wrote to him saying: 'I heard the Messenger of Allâh ﷺ say, when he had finished the *Ṣalât*: "*Lâ ilâha ill-Allâhu waḥdahu lâ sharîka lahu, lahul-mulku wa lahul-ḥamdu wa huwa 'ala kulli shay'in qadîr. Allâhumma lâ mâni' limâ a'taita, wa lâ mu'tiya limâ man'at, wa lâ yanfa'u dhal-jaddi minkal-jadd* (There is none worthy of worship but Allâh alone, with no partner or associate. His is the Dominion, to Him be praise, and He is Able to do all things. O Allâh, none can withhold what You give, and none can give what You withhold, and the good fortune of any fortunate person is of no avail against You.)"

[1343] 139 - (594) Hisham narrated that Abû Az-Zubair said: "Ibn Az-Zubair used to say, following every prayer, after he had said the *Taslîm*: '*Lâ ilâha ill-Allâhu waḥdahu lâ sharîka lahu, lahul-mulku wa lahul-ḥamdu wa huwa 'ala kulli shay'in qadîr. Lâ ḥawla wa lâ quwwata illâ billâhi, lâ ilâha ill-Allâhu, wa lâ na'budu illâ iyyâhu, lahun-ni'matu wa lahul-faḍlu, wa lahuth-thanâ-ul-ḥasan, lâ ilâha ill-Allâhu, mukhlîşîna lahuddîna wa law karihal-kâfirîn* (There is none worthy of worship but Allâh alone, with no partner or

إِلَىٰ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ فَكَتَبَ إِلَيْهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ إِذَا قَضَى الصَّلَاةَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ! لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

[١٣٤٣] ١٣٩ - (٥٩٤) وَحَدَّثَنَا

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا هِشَامٌ عَنْ أَبِي الزُّبَيْرِ قَالَ: كَانَ ابْنُ الزُّبَيْرِ يَقُولُ: فِي دُبُرِ كُلِّ صَلَاةٍ، حِينَ يُسَلِّمُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ، وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ

associate. His is the Dominion, to Him be praise, and He is Able to do all things. There is no power and no strength except with Allâh. There is none worthy of worship but Allâh and we worship none but Him. To Him belong all grace and favor, and to Him be glorious praise. There is none worthy of worship but Allâh and we are sincere in faith and devotion to Him even though the disbelievers may detest it.)' He said: 'The Messenger of Allâh ﷺ used to recite these words following every prayer.'"

[1344] 140 - (...) It was narrated from Abû Az-Zubair, that 'Abdullâh bin Az-Zubair used to recite following every prayer... a *Hadîth* similar to that of Ibn Numair (no. 1348). He said at the end of it: "Then Ibn Az-Zubair said: 'The Messenger of Allâh ﷺ used to recite these words following every prayer.'"

[1345] (...) Abû Az-Zubair said: "I heard 'Abdullâh bin Az-Zubair preaching from this *Minbar*, saying: 'When the Messenger of Allâh ﷺ said the *Salâm* at the end of the prayer...' and he mentioned a *Hadîth* similar to that of Hishâm bin 'Urwah (no. 1343).

وَلَوْ كَرِهَ الْكَافِرُونَ». وَقَالَ: كَانَ رَسُولُ
اللَّهِ ﷺ يُهَلِّلُ بِهِمْ دُبْرَ كُلِّ صَلَاةٍ.

[١٣٤٤] ١٤٠- (...) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ بْنُ
سَلِيمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِي
الزُّبَيْرِ مَوْلَى لَهُمْ، أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ
كَانَ يُهَلِّلُ دُبْرَ كُلِّ صَلَاةٍ. بِمِثْلِ حَدِيثِ
ابْنِ نُمَيْرٍ. وَقَالَ فِي آخِرِهِ: ثُمَّ يَقُولُ ابْنُ
الزُّبَيْرِ: كَانَ رَسُولُ اللَّهِ ﷺ يُهَلِّلُ بِهِمْ دُبْرَ
كُلِّ صَلَاةٍ.

[١٣٤٥] (...) وَحَدَّثَنِي يَعْقُوبُ بْنُ
إِبْرَاهِيمَ الدُّورَقِيُّ: حَدَّثَنَا ابْنُ عَلِيَّةَ:
حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُمَانَ: حَدَّثَنِي
أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ
يَخْطُبُ عَلَى هَذَا الْمَنْبَرِ، وَهُوَ يَقُولُ:
كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ إِذَا سَلَّمَ فِي دُبْرِ

الصَّلَاةِ أَوْ الصَّلَوَاتِ: فَذَكَرَ بِمِثْلِ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ.

[1346] 141 - (...) It was narrated from Mûsâ bin 'Uqbah that Abû Az-Zubair Al-Makki told him that he heard 'Abdullâh bin Az-Zubair saying, at the end of the prayer when he had said the *Salâm*... a *Hadîth* similar to theirs (no. 1343). And he said at the end: "He narrated that from the Messenger of Allâh ﷺ."

[١٣٤٦] ١٤١- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ وَهْبٍ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ سَالِمٍ، عَنْ مُوسَى بْنِ عُقْبَةَ: أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ حَدَّثَهُ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ وَهُوَ يَقُولُ، فِي إِثْرِ الصَّلَاةِ إِذَا سَلَّمَ، بِمِثْلِ حَدِيثِهِمَا. وَقَالَ فِي آخِرِهِ: وَكَانَ يَذْكُرُ ذَلِكَ عَنْ رَسُولِ اللَّهِ ﷺ.

[1347] 142 - (595) It was narrated from Abû Hurairah - and this is the *Hadîth* of Qutaibah - that the poor *Muhâjirîn* came to the Messenger of Allâh ﷺ and said: "The people of great wealth have taken the highest ranks and eternal bliss." He said: "Why is that?" They said: "They offer *Salât* as we offer *Salât* and they fast as we fast, but they give in charity and we do not, and they free slaves and we do not." The Messenger of Allâh ﷺ said: "Shall I not teach you something by means of which you may catch up with those who have gone ahead of you, and go ahead of those who come after you, and there will be no one who is better than you except those who do as you do?" They said: Yes, O

[١٣٤٧] ١٤٢- (٥٩٥) حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّمِيمِيُّ: حَدَّثَنَا الْمُعْتَمِرُ: حَدَّثَنَا عُبَيْدُ اللَّهِ؛ وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ عَبَّاسٍ، كِلَاهُمَا عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - وَهَذَا حَدِيثٌ قُتَيْبَةَ: أَنَّ فُقَرَاءَ الْمُهَاجِرِينَ أَتَوْا رَسُولَ اللَّهِ ﷺ. فَقَالُوا: قَدْ ذَهَبَ أَهْلُ الدُّثُورِ بِالذَّرَجَاتِ الْعُلَى وَالنَّعِيمِ الْمُقِيمِ. فَقَالَ: «وَمَا ذَاكَ؟» قَالُوا: يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ وَلَا تَصَدَّقُ، وَيُعْتِقُونَ وَلَا نُعْتِقُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفَلَا أَعَلَّمْتُكُمْ شَيْئًا تُدْرِكُونَ بِهِ مَنْ سَبَقَكُمْ وَتَسْبِقُونَ بِهِ مَنْ بَعْدَكُمْ؟ وَلَا

Messenger of Allâh. He said: "Glorify Allâh, extol His greatness, and praise Him at the end of every prayer, thirty-three times."^[1]

Abû Şâlih said: "The poor *Muhâjrin* went back to the Messenger of Allâh ﷺ and said: 'Our wealthy brothers have heard what we did and they did likewise.' The Messenger of Allâh ﷺ said: 'That is a bounty from Allâh; He gives it to whomever He wills.'"

Someone other than Qutaibah added to this *Hadîth*, narrating from Al-Laith from Ibn 'Ajlân: "Sumayy said: 'I narrated this *Hadîth* to one of my family and he said: "You have forgotten. 'Rather he said: "Glorify Allâh thirty-three times, praise Allâh thirty-three times and extol Allâh's greatness thirty-three times.'" I went back to Abû Şâlih and told him that. He took my hand and said: '*Allâhu akbar* :*va subhân Allâh wal-hamdu Lillâh, Allâhu akbar wa subhân Allâh wal-hamdu Lillâh*, until you reach a total of thirty-three.'"

Ibn 'Ajlân said: "I narrated this *Hadîth* to Rajâ' bin Haiwah, and he narrated something similar to me from Abû Şâlih, from Abû Hurairah, from the Messenger of Allâh ﷺ."

يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ" قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: «تُسَبِّحُونَ وَتُكَبِّرُونَ وَتَحْمَدُونَ فِي ذُبْرِ كُلِّ صَلَاةٍ، ثَلَاثًا وَثَلَاثِينَ مَرَّةً».

قَالَ أَبُو صَالِحٍ: فَرَجَعَ فَقَرَأَ الْمُهَاجِرِينَ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالُوا: سَمِعَ إِخْوَانُنَا أَهْلَ الْأَمْوَالِ بِمَا فَعَلْنَا، فَفَعَلُوا مِثْلَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ».

وَرَادَ غَيْرَ قُتَيْبَةَ فِي هَذَا الْحَدِيثِ عَنِ اللَّيْثِ عَنِ ابْنِ عَجْلَانَ: قَالَ سُمَيٌّ: فَحَدَّثْتُ بَعْضَ أَهْلِي هَذَا الْحَدِيثَ، فَقَالَ: وَهَمَّتْ. إِنَّمَا قَالَ «تُسَبِّحُ اللَّهُ ثَلَاثًا وَثَلَاثِينَ، وَتُحْمَدُ اللَّهُ ثَلَاثًا وَثَلَاثِينَ، وَتُكَبِّرُ اللَّهُ ثَلَاثًا وَثَلَاثِينَ» فَرَجَعْتُ إِلَى أَبِي صَالِحٍ فَقُلْتُ لَهُ ذَلِكَ، فَأَخَذَ بِيَدِي فَقَالَ: اللَّهُ أَكْبَرُ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ، اللَّهُ أَكْبَرُ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ، حَتَّى تَبْلُغَ مِنْ جَمِيعِهِنَّ ثَلَاثَةَ وَثَلَاثِينَ.

قَالَ ابْنُ عَجْلَانَ: فَحَدَّثْتُ بِهِذَا الْحَدِيثَ رَجَاءَ بْنِ حَيَّوَةَ، فَحَدَّثَنِي بِمِثْلِهِ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ رَسُولِ اللَّهِ ﷺ.

[1] That is, to say: *Subhân Allâh* thirty three times, and *Allâhu Akbar* thirty-three times, *Al-hamdulillâh* thirty-three times.

[1348] 143 - (...) It was narrated from Abû Hurairah that they said: "O Messenger of Allâh, the people of great wealth have taken the highest ranks and eternal bliss..." a *Hadîth* similar to that of Qutaibah from Al-Laiṭh (no. 1347), except that he inserted into the *Hadîth* of Abû Hurairah the words of Abû Şâlih: "Then the poor *Muhâjirin* went back to the Messenger of Allâh ﷺ... until the end of the *Hadîth*. And he added in the *Hadîth*: "Suhail said: 'Eleven (times each), eleven (times each), and all of that adds up to thirty-three.'"

[1349] 144 - (596) It was narrated from Ka'b bin 'Ujrah that the Messenger of Allâh ﷺ said: "Remembrance after (the prayer), the one who says them or does them after each obligatory prayer will not be disappointed: Thirty-three *Tasbîhah*, thirty-three *Tahmîah* and thirty-four *Takbîrah*."

[1350] 145 - (...) It was narrated

[١٣٤٨] ١٤٣- (...) وَحَدَّثَنِي
أُمِّيَّةُ بِنْتُ سَيْطَامِ الْعَيْشِيِّ: حَدَّثَنَا يَزِيدُ بْنُ
زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنْ سُهَيْلٍ، عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ
اللَّهِ ﷺ، أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ!
ذَهَبَ أَهْلُ الدُّنْيِ بِالْذَّرَجَاتِ الْعُلَى
وَالنَّعِيمِ الْمَقِيمِ، بِمِثْلِ حَدِيثِ قُتَيْبَةَ
عَنِ اللَّيْثِ، إِلَّا أَنَّهُ أَدْرَجَ فِي حَدِيثِ
أَبِي هُرَيْرَةَ قَوْلَ أَبِي صَالِحٍ: ثُمَّ رَجَعَ
فَقَرَأَ الْمُهَاجِرِينَ. إِلَى آخِرِ الْحَدِيثِ،
وَزَادَ فِي الْحَدِيثِ: يَقُولُ سُهَيْلٌ: إِحْدَى
عَشْرَةَ إِحْدَى عَشْرَةَ، فَجَمِيعُ ذَلِكَ كُلُّهُ
ثَلَاثَةٌ وَثَلَاثُونَ.

[١٣٤٩] ١٤٤- (٥٩٦) حَدَّثَنَا
الْحَسَنُ بْنُ عَيْسَى: أَخْبَرَنَا ابْنُ الْمُبَارَكِ:
أَخْبَرَنَا مَالِكُ بْنُ مِغْوَلٍ قَالَ: سَمِعْتُ
الْحَكَمَ بْنَ عُتَيْبَةَ يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ
ابْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ
رَسُولِ اللَّهِ ﷺ قَالَ: «مُعَقَّبَاتٌ لَا يَخِيبُ
قَائِلُهُنَّ، أَوْ فَاعِلُهُنَّ دُبُرُ كُلِّ صَلَاةٍ
مَكْتُوبَةٍ، ثَلَاثًا وَثَلَاثِينَ تَسْبِيحَةً، وَثَلَاثًا
وَثَلَاثِينَ تَحْمِيدَةً، وَأَرْبَعًا وَثَلَاثِينَ
تَكْبِيرَةً».

[١٣٥٠] ١٤٥- (...) حَدَّثَنَا نَضْرُ

from Ka'b bin 'Ujrah that the Messenger of Allâh ﷺ said: "Remembrance after (the prayer), the one who says them or does them will not be disappointed: Thirty-three *Tasbîhah*, thirty-three *Tahmîah* and thirty-four *Takbîrah* after every prayer."

[1351] (...) A similar report (as no. 1350) was narrated from Al-Hakam with this chain.

[1352] 146 - (597) It was narrated from Abû Hurairah from the Messenger of Allâh ﷺ: "Whoever glorifies Allâh thirty-three times after every prayer, and praises Allâh thirty-three times, and extols Allâh's greatness thirty-three times, making ninety-nine, and completes it by saying: '*Lâ ilâha ill-Allâhu waḥdahu lâ sharîka lahu, laḥul-mulku wa laḥul-ḥamdu wa huwa 'ala kulli shai'in qadîr* (There is none worthy of worship but Allâh alone, with no partner or associate; His is the Dominion, to Him be praise, and He is Able to do all things)' his sins will be forgiven even if they are like the foam of the sea."

ابن علي الجهمي: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا حَمْرَةُ الزِّيَّاتِ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مُعَقَّاتٌ لَا يَخِيبُ قَائِلُهُنَّ، أَوْ فَاعِلُهُنَّ ثَلَاثًا وَثَلَاثِينَ تَسْبِيحًا، وَثَلَاثًا وَثَلَاثِينَ تَحْمِيدًا، وَأَرْبَعًا وَثَلَاثِينَ تَكْبِيرًا، فِي دُبُرِ كُلِّ صَلَاةٍ.

[١٣٥١] (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا أَصْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَمْرُو بْنُ قَيْسِ الْمَلَائِي عَنِ الْحَكَمِ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[١٣٥٢] [١٤٦-٥٩٧] حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ بِيَانِ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدُ ابْنُ عَبْدِ اللَّهِ عَنْ سُهَيْلٍ، عَنْ أَبِي عُبَيْدِ الْمَدْحِجِيِّ، قَالَ مُسْلِمٌ: أَبُو عُبَيْدِ مَوْلَى سُلَيْمَانَ بْنِ عَبْدِ الْمَلِكِ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّثِّيِّ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ: «مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ، وَقَالَ تَمَامَ الْمِائَةِ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ

قَدِيرٌ، غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

[1353] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a similar report (as no. 1353).

[١٣٥٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَاءَ عَنْ سُهَيْلٍ، عَنْ أَبِي عُبَيْدٍ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: بِمِثْلِهِ.

Chapter 27. What Is To Be Said Between The Opening *Takbîr* And The Recitation Of The Qur'an

[1354] 147 - (598) It was narrated that Abû Hurairah said: "When the Messenger of Allâh ﷺ said *Takbîr* in the prayer, he would remain silent for a short while before he started to recite. I said: 'O Messenger of Allâh, may my father and mother be sacrificed for you. I have seen that you are silent between the *Takbîr* and recitation. What do you say?' He said: 'I say: "Allâhumma, bâ'id bainî wa baina *khaṭâ'yaya kamâ bâ'adta bainal-mashriqi wal-maghrib. Allâhumma, naqqinî min *khaṭâ'yaya kamâ yunaqqath-thawbul-abyaḍu minad-danas. Allâhummaghsilnî min *khaṭâ'yaya biṭh-thalji, wal-mâ' wal-bârid*(O Allâh, distance me from my sins just as You have distanced the east from the west. O Allâh, cleanse me of my sins as a white garment is cleansed of filth. O**

(المعجم ٢٧) - (باب ما يقال بين تكبيرة الإحرام والقراءة) (التحفة ٨٠)

[١٣٥٤] ١٤٧- (٥٩٨) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا كَبَّرَ فِي الصَّلَاةِ، سَكَتَ هُنَيْئَةً قَبْلَ أَنْ يَقْرَأَ. فَقُلْتُ: يَا رَسُولَ اللَّهِ! بِأَبِي أَنْتَ وَأُمِّي! أَرَأَيْتَ سُكُوتَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، مَا تَقُولُ؟ قَالَ: «أَقُولُ: اللَّهُمَّ! بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. اللَّهُمَّ! تَقْنِي مِنْ خَطَايَايَ كَمَا يُتَقْنَى الثُّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ! اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرْدِ».

Allâh, wash my sins from me with snow, water and hail.)”

[1355] (...) A *Hadîth* similar to that of Jarîr (no. 1354) was narrated from ‘Umârah bin Al-Qa’qâ’ with this chain.

[1356] 148 - (599) Abû Hurairah said: “When the Messenger of Allâh ﷺ stood up from the second *Rak’ah*, he would start his recitation with: “All the praise is due to Allâh, the Lord of the ‘*Ālamîn* (mankind, jinn and all that exists)” and he did not pause.”

[1357] 149 - (600) It was narrated from Anas that a man came and joined the row (in prayer), out of breath, and he said: “*Al-ḥamdulillâhi ḥamdan kathîran mubârakan fih* (Praise be to Allâh, much good and blessed praise.)” When the Messenger of Allâh ﷺ had finished the prayers, he said: “Which of you is the one who spoke those words?” The people remained silent. He

[١٣٥٥] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا ابْنُ فَضِيلٍ؛ وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَالِدِ يَعْنِي ابْنَ زِيَادٍ، كِلَاهُمَا عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ جَرِيرٍ.

[١٣٥٦] ١٤٨ - (٥٩٩) قَالَ مُسْلِمٌ : وَحَدَّثْتُ عَنْ يَحْيَى بْنِ حَسَّانَ، وَيُونُسَ الْمُؤَدَّبِ وَعَبْرِهِمَا، قَالُوا: حَدَّثَنَا عَبْدُ الْوَالِدِ يَعْنِي ابْنَ زِيَادٍ قَالَ: حَدَّثَنِي عُمَارَةُ بْنُ الْقَعْقَاعِ: حَدَّثَنَا أَبُو زُرْعَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا نَهَضَ مِنَ الرَّكْعَةِ الثَّانِيَةِ اسْتَفْتَحَ الْقِرَاءَةَ بِ «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ». وَلَمْ يَسْكُتْ.

[١٣٥٧] ١٤٩ - (٦٠٠) [و]حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا قَتَادَةُ وَثَابِتٌ وَحَمِيدٌ، عَنْ أَنَسٍ أَنَّ رَجُلًا جَاءَ فَدَحَلَ الصَّفَّ وَقَدْ حَفَزَهُ النَّفْسُ، فَقَالَ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ صَلَاتَهُ قَالَ: «أَيُّكُمْ الْمُتَكَلِّمُ بِالْكَلِمَاتِ؟» فَأَرَمَ الْقَوْمُ. فَقَالَ: «أَيُّكُمْ

said, "Which of you said them? For he did not say anything wrong." A man said: "I came, and I was out of breath, and I said them." He said: "I saw twelve Angels competing to see which of them would take them up."

[1358] 150 - (601) It was narrated that Ibn 'Umar said: "While we were praying with the Messenger of Allâh ﷺ, a man among the people said: 'Allâhu akbaru kabîran, wal-hamdulillâhi kathîran, wa subhân Allâhi bukaratan wa ašîla (Allâh is most great, much praise be to Allâh, glory be to Allâh morning and evening).' The Messenger of Allâh ﷺ said: 'Who said such and such?' A man said: 'I did, O Messenger of Allâh.' He said: 'I was impressed by it, for the gates of heaven were opened for it.'"

Ibn 'Umar said: "I never stopped saying them since I heard the Messenger of Allâh ﷺ say that."

Chapter 28. It Is Recommended To Come To Prayers In A Tranquil And Dignified Manner, And It Is Forbidden To Come In A Hasty Manner

[1359] 151 - (602) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say:

الْمُتَكَلِّمُ بِهَا؟ فَإِنَّهُ لَمْ يَقُلْ بَأْسًا» فَقَالَ رَجُلٌ: جِئْتُ وَقَدْ حَفَزَنِي النَّفْسُ فَقَلْتُهَا. فَقَالَ: «لَقَدْ رَأَيْتُ اثْنَيْ عَشَرَ مَلَكًا يَتَنَادِرُونَهَا، أَيُّهُمْ يَرْفَعُهَا».

[١٣٥٨] ١٥٠ - (٦٠١) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةَ: أَخْبَرَنِي الْحَجَّاجُ بْنُ أَبِي عُمَانَ عَنْ أَبِي الزُّبَيْرِ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عُمَرَ قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ. إِذْ قَالَ رَجُلٌ فِي الْقَوْمِ: اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ الْقَائِلُ كَلِمَةَ كَذَا وَكَذَا؟» قَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا، يَا رَسُولَ اللَّهِ! قَالَ: «عَجِبْتُ لَهَا. فَتِحَتْ لَهَا أَبْوَابُ السَّمَاءِ».

قَالَ ابْنُ عُمَرَ: فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ذَلِكَ.

(المعجم ٢٨) - (بَابُ اسْتِحْبَابِ إِتْيَانِ الصَّلَاةِ بَوَّاقَارٍ وَسَكِينَةٍ، وَالنَّهْيِ عَنِ إِتْيَانِهَا سَعِيًّا) (التحفة ٨)

[١٣٥٩] ١٥١ - (٦٠٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ

‘When *As-Salât* has started for prayer is called, do not come rushing. Rather come walking, in a tranquil manner; whatever you catch up with, pray, and whatever you miss, complete it.’”

حَرَبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ
الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ
النَّبِيِّ ﷺ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ
زِيَادٍ: أَخْبَرَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ،
عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنِي حَرَمَلَةُ
ابْنُ يَحْيَى - وَاللَّفْظُ لَهُ-: أَخْبَرَنَا ابْنُ
وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ
قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ
أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتُوهَا
تَسْعُونَ، وَأْتُوهَا تَمْشُونَ، وَعَلَيْكُمْ
السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ
فَأْتِمُوا».

[1360] 152 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When (the *Iqâmah*) for prayer is called, do not come rushing, rather come in a tranquil manner. Whatever you catch up with, pray, and whatever you miss, complete it. For when one of you is heading towards the prayer, he is in a state of prayer.”

[١٣٦٠] ١٥٢ - (...) حَدَّثَنَا يَحْيَى
ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ،
عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. قَالَ ابْنُ أَيُّوبَ:
حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلَاءُ عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «إِذَا تَوَبَّ لِلصَّلَاةِ فَلَا تَأْتُوهَا وَأَنْتُمْ
تَسْعُونَ، وَأْتُوهَا وَعَلَيْكُمْ السَّكِينَةُ، فَمَا
أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأْتِمُوا، فَإِنَّ
أَحَدَكُمْ إِذَا كَانَ يَتَعَمَّدُ إِلَى الصَّلَاةِ فَهُوَ فِي
صَلَاةٍ».

[1361] 153 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," - and he mentioned a number of *Ahadith*, including: "The Messenger of Allâh ﷺ said: 'When the call for prayer is given, then come walking in a tranquil manner. Whatever you catch up with, pray, and whatever you miss, complete it.'"

[1362] 154 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When the (*Iqamah* for) prayer is called, none of you should rush towards it, rather he should walk in a tranquil and dignified manner; pray what you catch up with and make up what you miss.'"

[1363] 155 - (603) 'Abdullâh bin Abî Qatâdah narrated that his father told him: "While we were praying with the Messenger of Allâh ﷺ, he heard a clamor and said: 'What is the matter with you?' They said: 'We were hastening to prayers.' He said: 'Do not do that. When you come to prayer, come in a tranquil

[١٣٦١] ١٥٣ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا. وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا نُودِيَ بِالصَّلَاةِ فَأْتَوْهَا وَأَنْتُمْ تَمَشُّونَ، وَعَلَيْكُمْ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأْتُوا».

[١٣٦٢] ١٥٤ - (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْفُضَيْلُ يَعْنِي ابْنَ عِيَّاصٍ، عَنْ هِشَامٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا نُوبَ بِالصَّلَاةِ فَلَا يَسْعَ إِلَيْهَا أَحَدُكُمْ، وَلَكِنْ لِيَمْسِ وَعَلَيْهِ السَّكِينَةُ وَالْوَقَارُ، صَلِّ مَا أَدْرَكْتَ وَاقْضِ مَا سَبَقَكَ».

[١٣٦٣] ١٥٥ - (٦٠٣) حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ الصُّورِيُّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ؛ أَنَّ أَبَاهُ أَخْبَرَهُ قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ

manner. Whatever you catch up with, pray, and whatever you miss, complete it.”

[1364] (...) It was narrated by Shaibân (a similar *Hadîth* as no. 1363), with this chain.

Chapter 29. When Should The People Stand Up To Pray?

[1365] 156 - (604) It was narrated that Abû Qatâdah said: “The Messenger of Allâh ﷺ said: ‘When the *Iqâmah* for prayer is called, do not stand up until you see me.’”

[1366] (...) It was narrated from ‘Abdullâh bin Qatâdah, from his father, from the Prophet ﷺ (a narration similar to no. 1365).

Ishâq added in his narration of the *Hadîth* of Ma‘mar and Shaibân: “Until you see that I have come out.”

اللَّهُ ﷺ. فَسَمِعَ جَلْبَةَ، فَقَالَ: «مَا شَأْنُكُمْ؟» قَالُوا: اسْتَعَجَلْنَا إِلَى الصَّلَاةِ. قَالَ: «فَلَا تَفْعَلُوا، إِذَا أَتَيْتُمُ الصَّلَاةَ فَعَلَيْكُمْ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا سَبَقَكُمْ فَأْتُوا».

[١٣٦٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا شَيْبَانُ، بِهَذَا الْإِسْنَادِ.

(المعجم ٢٩) - (بَابُ مَتَى يَقُومُ النَّاسُ لِلصَّلَاةِ؟) (التحفة ٨٢)

[١٣٦٥] [١٥٦-٦٠٤] وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حَجَّاجِ الصَّوَّافِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ وَعَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي».

وَقَالَ ابْنُ حَاتِمٍ: «إِذَا أُقِيمَتِ أَوْ نُودِيَ».

[١٣٦٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَيْبَانُ بْنُ عُيَيْنَةَ عَنْ مَعْمَرٍ. قَالَ أَبُو بَكْرٍ: وَحَدَّثَنَا ابْنُ عَلِيَّةَ عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ

يُونُسَ، وَعَبْدُ الرَّزَّاقِ عَنِ مَعْمَرٍ. - وَقَالَ
إِسْحَاقُ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ - عَنْ
شَيْبَانَ، كُلُّهُمْ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ،
عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ عَنِ
النَّبِيِّ ﷺ.

وَرَادَ إِسْحَاقُ فِي رِوَايَتِهِ حَدِيثَ مَعْمَرٍ
وَشَيْبَانَ «حَتَّى تَرَوْنِي قَدْ خَرَجْتُ».

[1367] 157 - (605) Abû Hurairah said: "The *Iqamah* for prayer was called, and we stood up and made the rows straight before the Messenger of Allâh ﷺ came out to us. Then the Messenger of Allâh ﷺ came and stood in his prayer place before saying the *Takbîr*, then he went away and said to us: 'Stay where you are.' We remained standing, waiting for him, until he came out to us. He had performed *Ghusl*, and his head was dripping water. Then he said the *Takbîr* and led us in prayer."

[١٣٦٧] ١٥٧-٦٠٥) حَدَّثَنَا
هَرُونَ بْنُ مَعْرُوفٍ وَحَرْمَلَةُ بْنُ يَحْيَى
قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ
عَنِ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ
بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، سَمِعَ أَبَا
هُرَيْرَةَ يَقُولُ: أُقِيمَتِ الصَّلَاةُ، فَقُمْنَا
فَعَدَلْنَا الصُّفُوفَ، قَبْلَ أَنْ يَخْرُجَ إِلَيْنَا
رَسُولُ اللَّهِ ﷺ، فَأَتَى رَسُولُ اللَّهِ ﷺ،
حَتَّى إِذَا قَامَ فِي مُصَلَّاهُ قَبْلَ أَنْ يُكَبِّرَ،
ذَكَرَ فَاَنْصَرَفَ، وَقَالَ لَنَا: «مَكَانَكُمْ»
فَلَمْ نَزَلْ قِيَامًا نَنْتَظِرُهُ حَتَّى خَرَجَ إِلَيْنَا،
وَقَدْ اغْتَسَلَ، يُنْطِفُ رَأْسُهُ مَاءً، فَكَبَّرَ
فَصَلَّى بِنَا.

[1368] 158 - (...) It was narrated that Abû Hurairah said: "The *Iqamah* for prayer was called, and the people had lined up in rows. The Messenger of Allâh ﷺ came out and stood in his place,

[١٣٦٨] ١٥٨-...) وَحَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ:
حَدَّثَنَا أَبُو عَمْرٍو، يَعْنِي الْأَوْزَاعِيَّ: حَدَّثَنَا
الزُّهْرِيُّ عَنِ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ

then he gestured to them with his hand to stay where they were. Then he came out and he had performed *Ghusl*, and his head was dripping with water, and he led them in prayer.”

[1369] 159 - (...) It was narrated from Abû Hurairah that the *Iqâmah* for prayer would be called for the Messenger of Allâh ﷺ, and the people would form rows before the Prophet ﷺ stood in his place.

[1370] 160 - (606) It was narrated that Jâbir bin Samurah said: “Bilâl used to call the *Adhân* when the sun had passed its zenith, but he did not call the *Iqâmah* until the Prophet ﷺ came out, when he came out he would call the *Iqâmah* for prayer whenever he saw him.”

Chapter 30. The One Who Catches Up With A *Rak'ah* Of The Prayer, He Has Caught Up With That Prayer

[1371] 161 - (607) It was narrated from Abû Hurairah that

قَالَ: أُقِيمَتِ الصَّلَاةُ، وَصَفَّ النَّاسُ صُفُوفَهُمْ، وَخَرَجَ رَسُولُ اللَّهِ ﷺ فَقَامَ مَقَامَهُ، فَأَوْمَأَ إِلَيْهِمْ بِيَدِهِ، أَنْ «مَكَانَكُمْ» فَخَرَجَ وَقَدِ اغْتَسَلَ وَرَأْسُهُ يَنْطُفُ الْمَاءُ، فَصَلَّى بِهِمْ.

[١٣٦٩] ١٥٩ - (...) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ الصَّلَاةَ كَانَتْ تُقَامُ لِرَسُولِ اللَّهِ ﷺ، فَيَأْخُذُ النَّاسُ مَصَافَهُمْ قَبْلَ أَنْ يَقُومَ النَّبِيُّ ﷺ مَقَامَهُ.

[١٣٧٠] ١٦٠ - (٦٠٦) وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ: كَانَ بِلَالٌ يُؤَذِّنُ إِذَا دَخَصَتْ، فَلَا يُقِيمُ حَتَّى يَخْرُجَ النَّبِيُّ ﷺ، فَإِذَا خَرَجَ أَقَامَ الصَّلَاةَ حِينَ يَرَاهُ.

(المعجم ٣٠) - (باب من أدرك ركعة من الصلاة فقد أدرك تلك الصلاة)
(التحفة ٨٣)

[١٣٧١] ١٦١ - (٦٠٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ،

the Prophet ﷺ said: “Whoever catches up with a *Rak'ah* of the prayer has caught up with the prayer.”

[1372] 162 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Whoever catches up with a *Rak'ah* of prayer with the *Imām* has caught up with the prayer.”

[1373] (...) It was narrated from Abū Hurairah from the Prophet ﷺ... a *Hadīth* similar to that of Yahyā (no. 1372), from Mālik. But there is no mention in the *Hadīth* of any of them of the words “with the *Imām*.” According to the *Hadīth* of 'Ubaidullāh he (the Prophet ﷺ) said: “he has caught up with the entire prayer.”

عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ».

[١٣٧٢] ١٦٢ - (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ مَعَ الْإِمَامِ، فَقَدْ أَدْرَكَ الصَّلَاةَ».

[١٣٧٣] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا ابْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، وَالْأَوْزَاعِيِّ وَمَالِكِ بْنِ أَنَسٍ، وَيُونُسَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ، جَمِيعًا عَنْ عُيَيْنَةَ اللَّهِ، كُلُّ هَؤُلَاءِ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. بِمِثْلِ حَدِيثِ يَحْيَى، عَنْ مَالِكٍ وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ «مَعَ الْإِمَامِ». وَفِي حَدِيثِ عُيَيْنَةَ اللَّهِ قَالَ «فَقَدْ أَدْرَكَ الصَّلَاةَ كُلَّهَا».

[1374] 163 - (608) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever catches up with a *Rak'ah* of *Subh* before the sun rises has caught up with *Subh*. Whoever catches up with a *Rak'ah* of *'Asr* before the sun sets has caught up with *'Asr*."

[١٣٧٤] ١٦٣- (٦٠٨) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ
زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، وَعَنْ
بُسْرِ بْنِ سَعِيدٍ، وَعَنْ الْأَعْرَجِ، حَدَّثُونَهُ
عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«مَنْ أَدْرَكَ رَكْعَةً مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ
الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ، وَمَنْ أَدْرَكَ
رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ
فَقَدْ أَدْرَكَ الْعَصْرَ». [انظر: ١٣٧٧]

[1375] 164 - (609) It was narrated that 'A'ishah said: The Messenger of Allâh ﷺ said: "Whoever catches up with a *Sajdah* of *'Asr* before the sun sets, or with a *Sajdah* of *Subh* before the sun rises, has caught up with it." And *As-Sajdah* only means the *Rak'ah*.

[١٣٧٥] ١٦٤- (٦٠٩) وَحَدَّثَنَا
حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
الْمُبَارَكِ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ
قَالَ: حَدَّثَنَا عُرْوَةُ عَنْ عَائِشَةَ قَالَتْ: قَالَ
رَسُولُ اللَّهِ ﷺ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ
وَحَرْمَلَةُ، كِلَاهُمَا عَنِ ابْنِ وَهْبٍ -
وَالسِّيَاقُ لِحَرْمَلَةَ - قَالَ: أَخْبَرَنِي يُونُسُ
عَنِ ابْنِ شِهَابٍ: أَنَّ عُرْوَةَ بِنَ الزُّبَيْرِ حَدَّثَهُ
عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ:
«مَنْ أَدْرَكَ مِنَ الْعَصْرِ سَجْدَةً قَبْلَ أَنْ
تَغْرُبَ الشَّمْسُ، أَوْ مِنَ الصُّبْحِ قَبْلَ أَنْ
تَطْلُعَ، فَقَدْ أَدْرَكَهَا» وَالسَّجْدَةُ إِنَّمَا هِيَ
الرَّكْعَةُ.

[1376] (...) A *Hadîth* similar to that of Mâlik (no. 1374) was

[١٣٧٦] (...) وَحَدَّثَنَا عَبْدُ بْنُ
حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ

narrated from Abû Hurairah from Zaid bin Aslam.

[1377] 165 - (608) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever catches up with one *Rak'ah* of *Aṣr* before the sun sets, he has caught it, and whoever catches up with one *Rak'ah* of *Fajr* before the sun rises, he has caught it.'"

[1378] (...) Mu'tamir said: "I heard Ma'mar (narrate it) with this chain."

Chapter 31. The Times Of The Five Prayers

[1379] 166 - (610) It was narrated from Ibn Shihâb that 'Umar bin 'Abdul-'Aziz delayed *Aṣr* somewhat, and 'Urwah said to him: "Jibrîl, peace be upon him, came down and led the Messenger of Allâh ﷺ in prayer." 'Umar said to him: "Think about what you are saying, O 'Urwah!" He said: "I heard Bashîr bin Abî Mas'ûd say:

عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ بِمِثْلِ حَدِيثِ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ.

[١٣٧٧] ١٦٥ - (٦٠٨) وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَدْرَكَ مِنَ الْعَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ، وَمَنْ أَدْرَكَ مِنَ الْفَجْرِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ». [راجع:

[١٣٧٤

[١٣٧٨] (...) وَحَدَّثَنَا عَبْدُ الْأَعْلَى ابْنُ حَمَادٍ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ مَعْمَرًا، بِهَذَا الْإِسْنَادِ.

(المعجم ٣١) - (بَابُ أَوْقَاتِ

الصلوات الخمس) (التحفة ٨٤)

[١٣٧٩] ١٦٦ - (٦١٠) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْرَجَ الْعَصْرَ شَيْئًا. فَقَالَ لَهُ عُرْوَةُ: أَمَا إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَدْ نَزَلَ، فَصَلَّى إِمَامَ رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُ عُمَرُ: اعْلَمْ مَا

كَذَلِكَ كَانَ بَشِيرٌ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ .

[1381] 168 - (611) 'Āishah, the wife of the Prophet ﷺ, narrated that the Messenger of Allāh ﷺ used to pray 'Asr when the (rays of the) sun was in her apartment (during the early time of 'Asr) before it became manifest.

[١٣٨١] ١٦٨ - (٦١١) قَالَ عُرْوَةُ وَلَقَدْ حَدَّثَنِي عَائِشَةُ زَوْجُ النَّبِيِّ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا، قَبْلَ أَنْ تَظْهَرَ .

[1382] (...) It was narrated from 'Āishah that the Prophet ﷺ used to pray 'Asr when the sun was shining into her apartment and the afternoon shadow had not yet appeared.

[١٣٨٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ، - قَالَ عَمْرُو: حَدَّثَنَا - سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ كَانَ النَّبِيُّ ﷺ يُصَلِّي الْعَصْرَ وَالشَّمْسُ طَالَعَةً فِي حُجْرَتِي، لَمْ يَفِءِ الْفَيْءُ بَعْدُ. وَقَالَ أَبُو بَكْرٍ: لَمْ يَظْهَرَ الْفَيْءُ بَعْدُ.

Abû Bakr said: "had not yet become manifest."

[1383] 169 - (...) 'Urwah bin Az-Zubair narrated that 'Āishah, the wife of the Prophet ﷺ, told him that the Messenger of Allāh ﷺ used to pray 'Asr when the (rays of the) sun was in her apartment and the shadow had not appeared in her apartment.

[١٣٨٣] ١٦٩ - (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا، لَمْ يَظْهَرَ الْفَيْءُ مِنْ حُجْرَتِهَا .

[1384] 170 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ used to pray 'Asr when the sun was shining into my apartment."

[١٣٨٤] ١٧٠ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْعَصْرَ وَالشَّمْسُ وَاقِعَةً فِي حُجْرَتِي .

[1385] 171 - (612) It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: "When you pray *Fajr*, its time is until the first part of the sun appears. When you pray *Zuhr*, its time is until 'Asr comes. When you pray 'Asr, its time is until the sun turns yellow. When you pray *Maghrib*, its time is until the twilight has disappeared. When you pray *Ishâ*', its time is until half of the night has passed."

[1386] 172 - (...) It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: "The time for *Zuhr* is so long as 'Asr has not come. The time for 'Asr is so long as the sun has not turned yellow. The time for *Maghrib* is so long as the twilight has not disappeared. The time for *Ishâ*' is so long as half of the night has not passed. The time for *Fajr* is so long as the sun has not risen."

[١٣٨٥] ١٧١ - (٦١٢) حَدَّثَنِي أَبُو عَسَانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُنْثَرِ قَالَا: حَدَّثَنَا مُعَاذٌ - وَهُوَ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا صَلَّيْتُمُ الْفَجْرَ فَإِنَّهُ وَقْتُ إِلَيَّ أَنْ يَطْلُعَ قَرْنُ الشَّمْسِ الْأَوَّلُ، ثُمَّ إِذَا صَلَّيْتُمُ الظُّهْرَ فَإِنَّهُ وَقْتُ إِلَيَّ أَنْ يَحْضُرَ الْعَصْرُ، فَإِذَا صَلَّيْتُمُ الْعَصْرَ فَإِنَّهُ وَقْتُ إِلَيَّ أَنْ تَصْفَرَ الشَّمْسُ، فَإِذَا صَلَّيْتُمُ الْمَغْرِبَ فَإِنَّهُ وَقْتُ إِلَيَّ أَنْ يَسْقُطَ الشَّفَقُ، فَإِذَا صَلَّيْتُمُ الْعِشَاءَ فَإِنَّهُ وَقْتُ إِلَيَّ نِصْفِ اللَّيْلِ».

[١٣٨٦] ١٧٢ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذِ الْعَبْرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ - وَاسْمُهُ يَحْيَى بْنُ مَالِكِ الْأَزْدِيِّ وَيُقَالُ: الْمَرَاغِي، وَالْمَرَاغُ حَيٌّ مِنَ الْأَزْدِ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ، قَالَ: «وَقْتُ الظُّهْرِ مَا لَمْ تَحْضُرِ الْعَصْرُ، وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفَرَ الشَّمْسُ، وَوَقْتُ الْمَغْرِبِ مَا لَمْ يَسْقُطْ نُورُ الشَّفَقِ، وَوَقْتُ الْعِشَاءِ إِلَيَّ نِصْفِ اللَّيْلِ، وَوَقْتُ الْفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ».

[1387] (...) It was narrated from Shu'bah with this chain.

[١٣٨٧] (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ. وَفِي حَدِيثِهِمَا: قَالَ شُعْبَةُ: رَفَعَهُ مَرَّةً وَلَمْ يَرْفَعَهُ مَرَّتَيْنِ.

[1388] 173 - (...) It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "The time for *Zuhr* is when the sun passes its zenith and the shadow of a man is equal in length to him, so long as *Asr* has not come. The time of *Asr* is so long as the sun has not turned yellow. The time for the *Maghrib* prayer is so long as the twilight has not yet disappeared. The time for the *'Ishâ*' prayer is until halfway through the night. The time for the *Subh* prayer is from dawn, so long as the sun has not yet risen. When the sun rises, then refrain from praying, for it rises between the horns of the *Shaitân*."

[١٣٨٨] ١٧٣- (...) وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّورَقِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَقْتُ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ، وَكَانَ ظِلُّ الرَّجُلِ كَطَوِيلِهِ، مَا لَمْ تَحْضُرِ الْعَصْرُ، وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفُرَّ الشَّمْسُ، وَوَقْتُ صَلَاةِ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ، وَوَقْتُ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ الْأَوْسَطِ، وَوَقْتُ صَلَاةِ الصُّبْحِ مِنْ طُلُوعِ الْفَجْرِ، مَا لَمْ تَطْلُعِ الشَّمْسُ، فَإِذَا طَلَعَتِ الشَّمْسُ فَأَمْسِكْ عَنِ الصَّلَاةِ، فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ الشَّيْطَانِ».

[1389] 174 - (...) It was narrated from 'Abdullâh bin 'Amr bin Al-'Âsh that he said: "The Messenger of Allâh ﷺ was asked about the times of prayer. He said: 'The time for the *Fajr* prayer is so long

[١٣٨٩] ١٧٤- (...) وَحَدَّثَنِي أَحْمَدُ بْنُ يُونُسَ الْأَزْدِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ رَزِينَ: حَدَّثَنَا إِبْرَاهِيمُ - يَعْنِي ابْنَ طَهْمَانَ، عَنْ الْحَجَّاجِ - وَهُوَ ابْنُ

as the first part of the sun has not risen. The time for the *Zuhr* prayer is from when the sun passes the middle of the sky, so long as 'Asr has not come. The time for the 'Asr prayer is so long as the sun has not turned yellow and the first part of it has not disappeared. The time for the *Maghrib* prayer is when the sun sets, so long as the twilight has not disappeared. The time for 'Ishâ' prayer is until halfway through the night.”

الْحَجَّاجِ، عَنْ قَتَادَةَ، عَنْ أَبِي أُيُوبَ،
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّهُ
قَالَ: سئِلَ رَسُولُ اللَّهِ ﷺ عَنْ وَقْتِ
الصَّلَاةِ؟ فَقَالَ: «وَقْتُ صَلَاةِ الْفَجْرِ مَا لَمْ
يَطْغُرْ قَرْنُ الشَّمْسِ الْأَوَّلُ، وَوَقْتُ صَلَاةِ
الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ عَنْ بَطْنِ
السَّمَاءِ، مَا لَمْ تَحْضُرِ الْعَصْرُ، وَوَقْتُ
صَلَاةِ الْعَصْرِ مَا لَمْ تَضْفَرِ الشَّمْسُ،
وَيَسْقُطُ قَرْنُهَا الْأَوَّلُ، وَوَقْتُ صَلَاةِ
الْمَغْرِبِ إِذَا غَابَتِ الشَّمْسُ، مَا لَمْ يَسْقُطِ
السَّقْفُ، وَوَقْتُ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ
اللَّيْلِ».

[1390] 175 - (...) 'Abdullâh bin Yahyâ bin Abî Katheer said: "I heard my father say: 'Knowledge cannot be acquired by resting ones body.'"

[١٣٩٠] ١٧٥ - (...) حَدَّثَنَا
يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ قَالَ: أَخْبَرَنَا
عَبْدُ اللَّهِ بْنُ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ:
سَمِعْتُ أَبِي يَقُولُ: لَا يُسْتَطَاعُ الْعِلْمُ
بِرَاحَةِ الْجِسْمِ.

[1391] 176 - (613) It was narrated from Sulaimân bin Buraidah, from his father, from the Prophet ﷺ that a man asked him about the times of prayer. He said to him: "Pray with us for these two," meaning these two days. When the sun had passed its zenith, he told Bilâl to call the *Adhân*, then he told him to call the *Iqamah* for *Zuhr*. Then he

[١٣٩١] ١٧٦ - (٦١٣) حَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ وَعَبِيدُ اللَّهِ بْنُ سَعِيدٍ،
كِلَاهُمَا عَنِ الْأَزْرَقِيِّ - قَالَ زُهَيْرُ:
حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِيُّ -
حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ
سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ عَنِ
النَّبِيِّ ﷺ، أَنَّ رَجُلًا سَأَلَهُ عَنْ وَقْتِ

told him to call the *Iqâmah* for 'A sh r when the sun was high, white and clear. Then he told him to call the *Iqâmah* for *Maghrib* when the sun had set. Then he told him to call the *Iqâmah* for 'Ishâ' when the twilight disappeared. Then he told him to call the *Iqâmah* for *Fajr* when dawn broke. The next day, he told him to delay the *Iqâmah* for *Zuhr* until the heat of the day had passed and it had cooled down somewhat. Then he prayed 'A sh r when the sun was still high, but later than on the day before. He prayed *Maghrib* before the twilight disappeared, and he prayed 'Ishâ' after one-third of the night had passed, and he prayed *Fajr* when it had grown light. Then he said: "Where is the one who asked about the times of prayer?" The man said: "It was me, O Messenger of Allâh." He said: "The times of your prayers are between what you have seen."

الصَّلَاةُ؟ فَقَالَ لَهُ: «صَلِّ مَعَنَا هَذَيْنِ»
يَعْنِي الْيَوْمَيْنِ، فَلَمَّا زَالَتِ الشَّمْسُ أَمَرَ
بِلَالًا فَأَذَّنَ، ثُمَّ أَمَرَهُ فَأَقَامَ الظُّهْرَ، ثُمَّ
أَمَرَهُ فَأَقَامَ الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ
بَيَضَاءً نَقِيَّةً، ثُمَّ أَمَرَهُ فَأَقَامَ الْمَغْرِبَ
حِينَ غَابَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ فَأَقَامَ
الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ أَمَرَهُ
فَأَقَامَ الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ، فَلَمَّا أَنْ
كَانَ الْيَوْمَ الثَّانِي أَمَرَهُ فَأَبْرَدَ بِالظُّهْرِ،
فَأَبْرَدَ بِهَا، فَأَنْعَمَ أَنْ يُبْرَدَ بِهَا، وَصَلَّى
الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ، أَخْرَجَهَا فَوْقَ
الَّذِي كَانَ، وَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ
يَغِيبَ الشَّفَقُ، وَصَلَّى الْعِشَاءَ بَعْدَمَا
ذَهَبَ ثُلُثُ اللَّيْلِ، وَصَلَّى الْفَجْرَ فَأَسْفَرَ
بِهَا، ثُمَّ قَالَ: «أَيْنَ السَّائِلُ عَنْ وَقْتِ
الصَّلَاةِ؟» فَقَالَ الرَّجُلُ: أَنَا، يَا رَسُولَ
اللَّهِ! قَالَ: «وَقْتُ صَلَاتِكُمْ بَيْنَ مَا
رَأَيْتُمْ».

[1392] 177 - (...) It was narrated from Sulaimân bin Buraidah, from his father, that a man came to the Prophet ﷺ and asked him about the times of prayer. He said: "Attend the prayer with us." He told Bilâl to call the *Adhân* when it was still dark, and he prayed *Subh* when dawn broke. Then he told him (to call the

١٧٧- (١٣٩٢) (...) حَدَّثَنِي
إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَزْرَةَ السَّامِيُّ:
حَدَّثَنَا حَرِيْبِيُّ بْنُ عُمَارَةَ: حَدَّثَنَا شُعْبَةُ عَنْ
عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ،
عَنْ أَبِيهِ؛ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ، فَسَأَلَهُ
عَنْ مَوَاقِيتِ الصَّلَاةِ؟ فَقَالَ: «أَشْهَدُ مَعَنَا

Adhân) for *Zuhr* when the sun passed the middle of the sky. Then he told him (to call the *Adhân*) for 'A*sh*r when the sun was still high. Then he told him (to call the *Adhân*) for *Maghrib* when the sun set. Then he told him (to call the *Adhân*) for 'I*shâ*' when the twilight disappeared. The following day, he told him (to call the *Adhân*) for *Fajr* when it had grown light. Then he told him (to call the *Adhân*) for *Zuhr* when it had cooled down a little. Then he told him (to call the *Adhân*) for 'A*sh*r when the sun was still white and clear, and had not become tinged with yellow. Then he told him (to call the *Adhân*) for *Maghrib* before the twilight disappeared. Then he told him (to call the *Adhân*) for 'I*shâ*' when one-third of the night had gone, or when part of the night had done - *Haramî* was not sure. When morning came he said: "Where is the one who was asking? Between what you have seen is the time."

[1393] 178 - (614) Abû Bakr bin Abî Mûsâ narrated from his father, from the Messenger of Allâh ﷺ, that someone came to him and asked him about the times of the prayer. He did not give any reply. Then he had the *Iqâmah* called for *Fajr* when dawn broke and the people could hardly recognize one another (because it was so dark). Then he

الصَّلَاةَ فَأَمَرَ بِأَلَا فَاذَّنَ بِغَلَسِ، فَصَلَّى الصُّبْحَ، حِينَ طَلَعَ الْفَجْرُ، ثُمَّ أَمَرَهُ بِالظُّهْرِ، حِينَ زَالَتْ الشَّمْسُ عَنْ بَطْنِ السَّمَاءِ ثُمَّ أَمَرَهُ بِالْعَصْرِ، وَالشَّمْسُ مُرْتَفِعَةً، ثُمَّ أَمَرَهُ بِالْمَغْرِبِ حِينَ وَجَبَتْ الشَّمْسُ، ثُمَّ أَمَرَهُ بِالْعِشَاءِ حِينَ وَقَعَ الشَّفَقُ، ثُمَّ أَمَرَهُ الْعَدَّ فَنَوَّرَ بِالصُّبْحِ، ثُمَّ أَمَرَهُ بِالظُّهْرِ فَأَبْرَدَ، ثُمَّ أَمَرَهُ بِالْعَصْرِ وَالشَّمْسُ بَيَضَاءً نَفِيَّةً لَمْ تُخَالِطْهَا صُفْرَةٌ، ثُمَّ أَمَرَهُ بِالْمَغْرِبِ قَبْلَ أَنْ يَقَعَ الشَّفَقُ، ثُمَّ أَمَرَهُ بِالْعِشَاءِ عِنْدَ ذَهَابِ ثُلُثِ اللَّيْلِ أَوْ بَعْضِهِ - شَكَ حَرَمِي، فَلَمَّا أَصْبَحَ قَالَ: «أَيُّنَ السَّائِلُ؟ مَا بَيْنَ مَا رَأَيْتَ وَقْتُ».

[1393] 178 - (614) حَدَّثَنَا مُحَمَّدٌ

ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا بَدْرُ بْنُ عُثْمَانَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي مُوسَى عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ أَتَاهُ سَائِلٌ يَسْأَلُهُ عَنْ مَوَاقِيتِ الصَّلَاةِ؟ فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا، قَالَ فَأَقَامَ الْفَجْرَ حِينَ انْتَشَقَّ الْفَجْرُ، وَالنَّاسُ لَا يَكَادُ يَعْرِفُ

told him to call the *Iqâmah* for *Zuhr* when the sun had passed its zenith and one would say that it was midday, although he knew better than them. Then he told him to call the *Iqâmah* for *‘Ashr* when the sun was high. Then he told him to call the *Iqâmah* for *Maghrib* when the sun set. Then he told him to call the *Iqâmah* for *‘Ishâ*’ when the twilight disappeared. Then the following day he delayed *Fajr* until when it was over, one would say that the sun had risen or had almost risen. Then he delayed *Zuhr* until it was nearly the time when he had prayed *‘Ashr* the day before. Then he delayed *‘Ashr* until when it was over, one would say that the sun had turned red. Then he delayed *Maghrib* until the twilight was about to disappear. Then he delayed *‘Ishâ*’ until it was the first third of the night. The next day he called the one who had asked and said: “The times (of prayers) are between each two times.”

[1394] 179 - (...) It was narrated from Abû Bakr bin Abî Mûsâ, from his father, that someone came to the Prophet ﷺ and asked him about the times of prayer... a *Hadîth* like that of Ibn Numair (no. 1393), except that he said: “He prayed *Maghrib* before the twilight disappeared on the second day.”

بَعْضُهُمْ بَعْضًا، ثُمَّ أَمَرَهُ فَأَقَامَ بِالظُّهْرِ، حِينَ زَالَتْ الشَّمْسُ، وَالْقَائِلُ يَقُولُ قَدْ انْتَصَفَ النَّهَارُ، وَهُوَ كَانَ أَعْلَمَ مِنْهُمْ. ثُمَّ أَمَرَهُ فَأَقَامَ بِالْعَصْرِ وَالشَّمْسُ مُرْتَفِعَةٌ، ثُمَّ أَمَرَهُ فَأَقَامَ الْمَغْرِبَ حِينَ وَقَعَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ أَخَّرَ الْفَجْرَ مِنَ الْغَدِ حَتَّى انصَرَفَ مِنْهَا، وَالْقَائِلُ يَقُولُ قَدْ طَلَعَتِ الشَّمْسُ أَوْ كَادَتْ، ثُمَّ أَخَّرَ الظُّهْرَ حَتَّى كَانَ قَرِيبًا مِنْ وَقْتِ الْعَصْرِ بِالْأَمْسِ، ثُمَّ أَخَّرَ الْعَصْرَ حَتَّى انصَرَفَ مِنْهَا، وَالْقَائِلُ يَقُولُ قَدْ احْمَرَّتِ الشَّمْسُ، ثُمَّ أَخَّرَ الْمَغْرِبَ حَتَّى كَانَ عِنْدَ سُقُوطِ الشَّفَقِ، ثُمَّ أَخَّرَ الْعِشَاءَ حَتَّى كَانَ ثُلُثُ اللَّيْلِ الْأَوَّلِ، ثُمَّ أَصْبَحَ فَدَعَا السَّائِلَ فَقَالَ: «الْوَقْتُ بَيْنَ هَذَيْنِ».

[١٣٩٤] ١٧٩ - (...) حَدَّثَنَا أَبُو

بَكْرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ بَدْرِ بْنِ عُثْمَانَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى، سَمِعَهُ مِنْهُ، عَنْ أَبِيهِ: أَنَّ سَائِلًا أَتَى النَّبِيَّ ﷺ، فَسَأَلَهُ عَنْ مَوَاقِيتِ الصَّلَاةِ؟ بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ، غَيْرَ أَنَّهُ قَالَ: فَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ، فِي الْيَوْمِ الثَّانِي.

Chapter 32. The Recommendation To Delay Zuhr (Until It Has Cooled Down) In Severe Heat For One Who Finds It Too Hot In Route To Join The Congregation

[1395] 180 - (615) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When it is very hot, wait until it cools down somewhat before praying, for intense heat is an exhalation from Hell.'"

[1396] (...) Abû Hurairah said: The Messenger of Allâh ﷺ said... a similar report (as no. 1395).

[1397] 181 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When it is a hot day, wait until it cools down somewhat before praying, for intense heat is an exhalation from Hell."

It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Wait until it cools down somewhat before praying,

(المعجم ٣٢) - (بَابُ اسْتِحْبَابِ
الإبراد بالظهر في شدة الحر لمن
يمضي إلى جماعة ويناله الحر في
طريقه) (التحفة ٨٥)

[١٣٩٥] ١٨٠ - (٦١٥) حَدَّثَنَا قُتَيْبَةُ
[ابن سَعِيدٍ]: حَدَّثَنَا اللَّيْثُ؛ وَحَدَّثَنَا مُحَمَّدُ
بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ،
عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ
الرَّحْمَنِ، عَنِ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: إِنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا
بِالصَّلَاةِ؛ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فِتْحِ جَهَنَّمَ».

[١٣٩٦] (...) وَحَدَّثَنِي حَزْمَلَةُ بْنُ
يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ
أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي أَبُو
سَلَمَةَ وَسَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّهُمَا سَمِعَا
أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ،
بِمِثْلِهِ سِوَاءً.

[١٣٩٧] ١٨١ - (...) وَحَدَّثَنِي
هَرُونَ بْنُ سَعِيدِ الْأَيْلِيِّ وَعَمْرُو بْنُ سَوَادٍ
وَأَحْمَدُ بْنُ عِيسَى - قَالَ عَمْرُو: أَخْبَرَنَا.
وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - ابْنُ وَهْبٍ قَالَ:
أَخْبَرَنِي عَمْرُو أَنَّ بَكْرِيًّا حَدَّثَهُ عَنْ بُسْرِ بْنِ
سَعِيدٍ وَسَلْمَانَ الْأَعْرَجِّ، عَنِ أَبِي هُرَيْرَةَ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ الْيَوْمُ

for intense heat is an exhalation from Hell.”

A similar report was narrated from Abû Hurairah, from the Messenger of Allâh ﷺ.

[1398] 182 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “This heat is an exhalation from Hell, so wait until it cools down before praying.”

[1399] 183 - (...) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” and he mentioned some *Aḥadīth*, among which was: “The Messenger of Allâh ﷺ said: ‘Wait until it cools down somewhat before praying, for intense heat is an exhalation from Hell.’”

[1400] 184 - (616) It was narrated that Abû Dharr said: “The *Mu’adhḍhin* of the Messenger of Allâh ﷺ called the *Adhân* for *Zuhr*, and the Prophet ﷺ said: ‘Wait until it cools down,

الْحَارُّ فَأَبْرِدُوا بِالصَّلَاةِ؛ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ.”

قَالَ عَمْرُو: وَحَدَّثَنِي أَبُو يُونُسَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَبْرِدُوا عَنِ الصَّلَاةِ؛ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ.»

قَالَ عَمْرُو: وَحَدَّثَنِي ابْنُ شَهَابٍ عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، بِنَحْوِ ذَلِكَ.

[١٣٩٨] ١٨٢ - (...) وَحَدَّثَنَا قُتَيْبَةُ

بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ هَذَا الْحَرَّ مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرِدُوا بِالصَّلَاةِ.»

[١٣٩٩] ١٨٣ - (...) حَدَّثَنَا ابْنُ

رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ، مِنْهَا وَقَالَ رَسُولُ اللَّهِ ﷺ «أَبْرِدُوا عَنِ الْحَرِّ فِي الصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ.»

[١٤٠٠] ١٨٤ - (٦١٦) وَحَدَّثَنَا

مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ مَهَاجِرًا أَبَا الْحَسَنِ يُحَدِّثُ أَنَّهُ سَمِعَ زَيْدَ

wait until it cools down,' or he said, 'Wait, wait.' And he said: 'Intense heat is an exhalation from Hell, so if it is very hot, wait until it cools down somewhat before praying.'"

Abû Dharr said: "So we waited until we could see the shadow of the mounds."

بِنَ وَهَبٍ يُحَدِّثُ عَنْ أَبِي ذَرٍّ. قَالَ:
أَذِنَ مُؤَذِّنُ رَسُولِ اللَّهِ ﷺ بِالظُّهْرِ. فَقَالَ
النَّبِيُّ ﷺ: «أَبْرِدُ أَبْرِدُ». أَوْ قَالَ: «انْتَظِرْ
انْتَظِرْ» وَقَالَ: «إِنَّ شِدَّةَ الْحَرِّ مِنْ فَحِ
جَهَنَّمَ، فَإِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ
الصَّلَاةِ».

قَالَ أَبُو ذَرٍّ: حَتَّى رَأَيْنَا فِيءَ التُّلُولِ.

[1401] 185 - (617) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The Fire complained to its Lord and said: O Lord, parts of me have consumed other parts. So He gave it permission to breathe out, once in the winter and once in the summer, and that is the intense heat that you experience, and the bitter cold that you experience.'"

[١٤٠١] ١٨٥ - (٦١٧) وَحَدَّثَنِي
عَمْرُو بْنُ سَوَّادٍ وَحَزْمَلَةُ بْنُ يَحْيَى -
وَاللَّفْظُ لِحَزْمَلَةَ -: أَخْبَرَنَا ابْنُ وَهَبٍ:
أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ:
حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ
سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ
«اشْتَكَّتِ النَّارُ إِلَى رَبِّهَا فَقَالَتْ: يَا رَبِّ!
أَكَلْتُ بَعْضِي بَعْضًا، فَأَذِنَ لَهَا بِنَفْسَيْنِ:
نَفْسٍ فِي الشِّتَاءِ وَنَفْسٍ فِي الصَّيْفِ، فَهُوَ
أَشَدُّ مَا تَجِدُونَ مِنَ الْحَرِّ، وَأَشَدُّ مَا
تَجِدُونَ مِنَ الزَّمْهَرِيرِ».

[1402] 186 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When it is hot, wait for it to cool down somewhat before praying, for the intense heat is an exhalation from Hell." And he mentioned: "The Fire complained to its Lord, so He gave it permission to breathe out twice

[١٤٠٢] ١٨٦ - (...) وَحَدَّثَنِي
إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيِّ: حَدَّثَنَا
مَعْنُ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ
يَزِيدَ مَوْلَى الْأَسْوَدِ بْنِ سُفْيَانَ، عَنْ أَبِي
سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَمُحَمَّدِ بْنِ عَبْدِ
الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ

each year, once in the winter and once in the summer.”

رَسُولُ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ؛ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ». وَذَكَرَ «أَنَّ النَّارَ اشْتَكَّتْ إِلَى رَبِّهَا، فَأَذِنَ لَهَا فِي كُلِّ عَامٍ بِنَفْسَيْنِ: نَفْسٍ فِي الشِّتَاءِ وَنَفْسٍ فِي الصَّيْفِ».

[1403] 187 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The Fire said: ‘Lord, parts of me have consumed other parts; give me permission to breathe out.’ So He gave it permission to breathe out, once in the winter and once in the summer. What you experience of cold, or intense cold, is the breath of Hell, and what you experience of heat or intense heat is the breath of Hell.”

[١٤٠٣] ١٨٧ - (...) وَحَدَّثَنِي حَرْمَلَةُ بِنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنَا حَيُّوَةُ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْأَهَادِ، عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «قَالَتِ النَّارُ: رَبِّ! أَكَلْتُ بَعْضِي بَعْضًا، فَأَذِنَ لِي أَنْتَفَسَ. فَأَذِنَ لَهَا بِنَفْسَيْنِ: نَفْسٍ فِي الشِّتَاءِ وَنَفْسٍ فِي الصَّيْفِ، فَمَا وَجَدْتُمْ مِنْ بَرْدٍ أَوْ زَمْهَرِيرٍ فَمِنْ نَفْسِ جَهَنَّمَ، وَمَا وَجَدْتُمْ مِنْ حَرٍّ أَوْ حَرُورٍ فَمِنْ نَفْسِ جَهَنَّمَ».

Chapter 33. It Is Recommended To Pray *Zuhr* At The Beginning Of Its Time When There Is No Intense Heat

(المعجم ٣٣) - (بَابُ اسْتِحْبَابِ تَقْدِيمِ الظَّهْرِ فِي أَوَّلِ الْوَقْتِ فِي غَيْرِ شِدَّةِ الْحَرِّ) (التحفة ٨٦)

[1404] 188 - (618) It was narrated that Jâbir bin Samurah said: “The Prophet ﷺ used to

[١٤٠٤] ١٨٨ - (٦١٨) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ،

pray *Zuhr* when the sun declined.”^[1]

كَإِلَاهِمَا عَنْ يَحْيَى الْقَطَّانِ وَابْنِ مَهْدِيٍّ -
قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ
- عَنْ شُعْبَةَ قَالَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ
عَنْ جَابِرِ بْنِ سَمُرَةَ؛ - قَالَ ابْنُ الْمُثَنَّى:
وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ
شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ
قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ إِذَا
دَخَصَتِ الشَّمْسُ.

[1405] 189 - (619) It was narrated that *Khabbâb* said: “We complained to the Messenger of Allâh ﷺ about praying on the hot sand, and he did not respond to our complaint.”

[١٤٠٥] ١٨٩- (٦١٩) وَحَدَّثَنَا أَبُو بَكْرِ
بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ سَلَامُ بْنُ
سَلِيمٍ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ وَهَبٍ،
عَنْ خَبَّابٍ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللَّهِ ﷺ
الصَّلَاةَ فِي الرَّمْضَاءِ، فَلَمْ يُشْكِنَا.

[1406] 190 - (...) It was narrated that *Khabbâb* said: “We came to the Messenger of Allâh ﷺ and complained to him about the hot sand and he did not respond to our complaint.”

[١٤٠٦] ١٩٠ - (...) وَحَدَّثَنَا
أَحْمَدُ بْنُ يُونُسَ وَعَوْنُ بْنُ سَلَامٍ، قَالَ
عَوْنُ: أَخْبَرَنَا. وَقَالَ ابْنُ يُونُسَ -
وَاللَّفْظُ لَهُ: حَدَّثَنَا - زُهَيْرٌ: حَدَّثَنَا أَبُو
إِسْحَاقَ عَنْ سَعِيدِ بْنِ وَهَبٍ، عَنْ خَبَّابٍ
قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ فَشَكَوْنَا إِلَيْهِ حَرَّ
الرَّمْضَاءِ فَلَمْ يُشْكِنَا.

Zuhair said: “I said to *Abû Ishâq*: ‘Was that concerning *Zuhr*?’ He said: ‘Yes.’ I said: ‘Was it about praying it earlier?’ He said: ‘Yes.’”

قَالَ زُهَيْرٌ: قُلْتُ لِأَبِي إِسْحَاقَ: أَفِي
الظُّهْرِ؟ قَالَ: نَعَمْ. قُلْتُ: أَفِي تَعْجِيلِهَا؟
قَالَ: نَعَمْ.

[1] The Arabic word is *Dahaqat*; meaning when it past the zenith.

[1407] 191 - (620) It was narrated that Anas bin Mâlik said: "We used to pray (*Zuhr*) with the Messenger of Allâh ﷺ when it was intensely hot, and if one of us could not place his forehead firmly on the ground, he would spread out his garment and prostrate on it."

Chapter 34. It Is Recommended To Pray 'Asr Early

[1408] 192 - (621) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ used to pray 'Asr when the sun was high and bright, then a person would go to Al-'Awâlî and reach Al-'Awâlî when the sun was still high.

[1409] (...) It was narrated from Anas that the Messenger of Allâh ﷺ used to pray 'Asr... a similar report (as no. 1408).

[1410] 193 - (...) It was narrated

[١٤٠٧] ١٩١ - (٦٢٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: حَدَّثَنَا يَشْرُ بْنُ الْمُفَضَّلِ عَنْ غَالِبِ الْقَطَّانِ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ فِي شِدَّةِ الْحَرِّ. فَإِذَا لَمْ يَسْتَطِعْ أَحَدُنَا أَنْ يُمَكِّنَ جَبْهَتَهُ مِنَ الْأَرْضِ، بَسَطَ ثَوْبَهُ، فَسَجَدَ عَلَيْهِ.

(المعجم ٣٤) - (بَابِ اسْتِحْبَابِ

التبكير بالعصر) (٨٧)

[١٤٠٨] ١٩٢ - (٦٢١) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيْثُ، فَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي، فَيَأْتِي الْعَوَالِي وَالشَّمْسُ مُرْتَفِعَةٌ.

لَمْ يَذْكَرْ قُتَيْبَةُ: فَيَأْتِي الْعَوَالِي؛

[١٤٠٩] (...) وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدِ الْأَيْلِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ، بِمِثْلِهِ، سِوَاءً.

[١٤١٠] ١٩٣ - (...) وَحَدَّثَنَا

that Anas bin Mâlik said: “We used to pray ‘*Asr*, then a person could go to Qubâ’ and reach them when the sun was still high.”

[1411] 194 - (...) It was narrated that Anas bin Mâlik said: “We used to pray ‘*Asr* then a man could go out to Banû ‘Amr bin ‘Awf and find them praying ‘*Asr*.”

[1412] 195 - (622) It was narrated from Al-‘Ala bin ‘Abdur-Rahmân that he entered upon Anas bin Mâlik in his house in Al-Başrah, when he had finished *Zuhr*, and his house was beside the *Masjid*. When we entered upon him he said: ‘Have you prayed ‘*Asr*?’ We said: ‘We have just finished *Zuhr*.’ He said: ‘Pray ‘*Asr*.’ So we stood up and prayed, and when we had finished he said: ‘I heard the Messenger of Allâh ﷺ say: That is the prayer of the hypocrite. He sits watching the sun, then when it is between the horns of the *Shaiṭân*, he stands up and pecks out four *Rak‘ah*, in which he remembers Allâh only a little.’”

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ،
عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ
قَالَ: كُنَّا نُصَلِّي الْعَصْرَ، ثُمَّ يَذْهَبُ
الدَّاهِبُ إِلَى قُبَاءٍ، فَيَأْتِيهِمْ وَالشَّمْسُ
مُرْتَفَعَةً.

[١٤١١] ١٩٤ - (...) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ،
عَنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ،
عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّي
الْعَصْرَ ثُمَّ يَخْرُجُ الْإِنْسَانُ إِلَى بَنِي عَمْرِو
ابْنِ عَوْفٍ، فَيَجِدُهُمْ يُصَلُّونَ الْعَصْرَ.

[١٤١٢] ١٩٥ - (٦٢٢) وَحَدَّثَنَا
يَحْيَى بْنُ أَبِي أَيُّوبَ وَمُحَمَّدُ بْنُ الصَّبَّاحِ
وَتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ
الرَّحْمَنِ، أَنَّهُ دَخَلَ عَلَى أَنَسِ بْنِ مَالِكٍ
فِي دَارِهِ بِالْبَصْرَةِ، حِينَ أَنْصَرَفَ مِنَ
الظُّهْرِ، وَدَارُهُ بِجَنْبِ الْمَسْجِدِ، فَلَمَّا
دَخَلْنَا عَلَيْهِ قَالَ: أَصَلَيْتُمُ الْعَصْرَ؟ فَقُلْنَا
لَهُ: إِنَّمَا أَنْصَرَفْنَا السَّاعَةَ مِنَ الظُّهْرِ.
قَالَ: فَصَلُّوا الْعَصْرَ، فَقُمْنَا فَصَلَّيْنَا،
فَلَمَّا أَنْصَرَفْنَا قَالَ: سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: «تِلْكَ صَلَاةُ الْمُنَافِقِ،
يَجْلِسُ يَرْقُبُ الشَّمْسَ، حَتَّى إِذَا كَانَتْ

بَيْنَ قَرْنِي الشَّيْطَانِ، قَامَ فَفَقَّرَهَا أَرْبَعًا،
لَا يَذْكُرُ اللَّهُ فِيهَا إِلَّا قَلِيلًا».

[1413] 196 - (623) Abû Umâmah bin Sahl said: "We prayed *Zuhr* with 'Umar bin 'Abdul-'Azîz, then we went out and entered upon Anas bin Mâlik, and we found him praying *'Asr*. I said: 'O uncle, what is the prayer that you have prayed?' He said: "*'Asr*. This is the prayer of the Messenger of Allâh ﷺ which we used to pray with him."

[١٤١٣] ١٩٦ - (٦٢٣) وَحَدَّثَنَا
مَنْصُورُ بْنُ أَبِي مُرَاجِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ
الْمُبَارَكِ عَنْ أَبِي بَكْرٍ بْنِ عُثْمَانَ بْنِ سَهْلِ
بْنِ حَنِيْفٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ ابْنَ سَهْلِ
يَقُولُ: صَلَّيْنَا مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ
الظُّهْرَ، ثُمَّ خَرَجْنَا حَتَّى دَخَلْنَا عَلَى أَنَسِ
بْنِ مَالِكٍ، فَوَجَدْنَاهُ يُصَلِّي الْعَصْرَ، فَقُلْتُ:
يَا عَمُّ! مَا هَذِهِ الصَّلَاةُ الَّتِي صَلَّيْتَ؟ قَالَ:
الْعَصْرُ، وَهَذِهِ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ
تَعَالَى عَلَيْهِ وَسَلَّمَ الَّتِي كُنَّا نُصَلِّي مَعَهُ.

[1414] 197 - (624) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ led us in praying *'Asr*, and when he had finished, a man from Banû Salimah came and said: 'O Messenger of Allâh, we want to slaughter a camel of ours, and we would like you to be present.' He said, 'Yes.' So he set out, and we set out with him, and we found that the camel had not yet been slaughtered. It was slaughtered, then cut into pieces, and some of it was cooked, then we ate, before the sun set."

[١٤١٤] ١٩٧ - (٦٢٤) حَدَّثَنَا عَمْرُو
ابْنُ سَوَادٍ الْعَامِرِيُّ وَمُحَمَّدُ بْنُ سَلَمَةَ
الْمُرَادِيُّ وَأَحْمَدُ بْنُ عِيْسَى - وَأَلْفَاظُهُمْ
مُتَّفَارِقَةٌ، قَالَ عَمْرُو: أَخْبَرَنَا، وَقَالَ
الْآخَرَانِ: حَدَّثَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي
عَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي
حَبِيبٍ أَنَّ مُوسَى بْنَ سَعْدِ الْأَنْصَارِيِّ
حَدَّثَهُ عَنْ حَفْصِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَنَسِ
ابْنِ مَالِكٍ، أَنَّهُ قَالَ: صَلَّيْنَا لَنَا رَسُولُ
اللَّهِ ﷺ الْعَصْرَ، فَلَمَّا أَنْصَرَفَ أَتَاهُ رَجُلٌ
مِنْ بَنِي سَلَمَةَ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّا
نُرِيدُ أَنْ نَنْحَرَ جَزُورًا لَنَا، وَنَحْنُ نُحِبُّ

أَنْ تَحْضُرَهَا. قَالَ: «نَعَمْ» فَأَنْطَلَقَ
وَأَنْطَلَقْنَا مَعَهُ، فَوَجَدْنَا الْجَزُورَ لَمْ تَنْحَرْ
فَنَحَرْتُمْ ثُمَّ قَطَعْتُمْ، ثُمَّ طَبَخَ مِنْهَا، ثُمَّ
أَكَلْنَا، قَبْلَ أَنْ تَغِيبَ الشَّمْسُ.

وَقَالَ الْمُرَادِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنِ ابْنِ
لَهَيْعَةَ وَعَمْرٍو بْنِ الْحَارِثِ، فِي هَذَا الْحَدِيثِ.

[1415] 198 - (625) Râfi' bin
Khadîj said: "We used to pray
'Aṣr with the Messenger of Allâh
ﷺ, then a camel would be
slaughtered and divided into ten
parts, then it would be cooked
and we would eat cooked meat,
before the sun set."

[١٤١٥] ١٩٨ - (٦٢٥) حَدَّثَنَا مُحَمَّدُ
ابْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ
مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ أَبِي
النَّجَّاشِيِّ قَالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ
يَقُولُ: كُنَّا نُصَلِّي الْعَصْرَ مَعَ رَسُولِ
اللَّهِ ﷺ. ثُمَّ تَنْحَرُ الْجَزُورَ، فَتَنْقَسِمُ عَشْرَ
قِسْمٍ، ثُمَّ نَطْبُخُ، فَتَأْكُلُ لَحْمًا نَضِيجًا،
قَبْلَ مَغِيبِ الشَّمْسِ.

[1416] 199 - (...) Al-Awzâ'î
narrated it (the narration of
Râfi') with this chain, except that
he said: "We used to slaughter a
camel after 'Aṣr at the time of
the Messenger of Allâh ﷺ," and
he did not say: "We used to pray
with him."

[١٤١٦] ١٩٩ - (...) حَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ
يُونُسَ وَشُعَيْبُ بْنُ إِسْحَاقَ الدَّمَشَقِيُّ قَالَا:
حَدَّثَنَا الْأَوْزَاعِيُّ، بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ
قَالَ: كُنَّا نَنْحَرُ الْجَزُورَ عَلَى عَهْدِ رَسُولِ
اللَّهِ ﷺ، بَعْدَ الْعَصْرِ وَلَمْ يَقُلْ: كُنَّا نُصَلِّي
مَعَهُ.

Chapter 35. Stern Warning
Against Missing The 'Aṣr
Prayer

(المعجم ٣٥) - (بَابُ التَّغْلِيزِ فِي
تَفْوِيتِ صَلَاةِ الْعَصْرِ) (التحفة ٨٨)

[1417] 200 - (626) It was

[١٤١٧] ٢٠٠ - (٦٢٦) [و] حَدَّثَنَا

narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The one who misses 'Aṣr is like the one whose family and wealth were taken from him."

[1418] (...) It was narrated from Sâlim, from his father (a *Hadîth* similar to no. 1417).

[1419] 201 - (...) It was narrated from Sâlim bin 'Abdullâh, from his father, that the Messenger of Allâh ﷺ said: "Whoever misses 'Aṣr it is as if his family and wealth were taken from him."

Chapter 36. The Evidence For Those Who Say That 'The Middle Prayer' Is The 'Aṣr Prayer

[1420] 202 - (627) It was narrated that 'Alî said: "On the day of (the battle of) *Al-Aḥzâb*, the Messenger of Allâh ﷺ said: 'May Allâh fill their graves and

يَحْيَىٰ بِنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ
عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «الَّذِي تَفَوَّتَهُ صَلَاةُ الْعَصْرِ
كَأَنَّمَا وَتَرَ أَهْلَهُ وَمَالَهُ».

[١٤١٨] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا
سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ
أَبِيهِ.
قَالَ عَمْرُو: يَبْلُغُ بِهِ. وَقَالَ أَبُو بَكْرٍ:
رَفَعَهُ.

[١٤١٩] ٢٠١ - (...) وَحَدَّثَنِي
هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ - وَاللَّفْظُ لَهُ -
قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو
بْنُ الْحَارِثِ عَنِ ابْنِ شَهَابٍ، عَنْ سَالِمِ
بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «مَنْ فَاتَتْهُ الْعَصْرُ فَكَأَنَّمَا وَتَرَ أَهْلَهُ
وَمَالَهُ».

(المعجم ٣٦) - (بَابُ الدَّلِيلِ لِمَنْ

قال: الصلاة الوسطى هي صلاة

العصر) (التحفة ٨٩)

[١٤٢٠] ٢٠٢ - (٦٢٧) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ
هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عَيْبِدَةَ، عَنْ

their houses with fire, for they kept us busy and distracted us from the Middle Prayer until the sun set.”

عَلِيِّ قَالَ: لَمَّا كَانَ يَوْمُ الْأَخْزَابِ قَالَ رَسُولُ اللَّهِ ﷺ «مَلَأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ نَارًا، كَمَا حَبَسُونَا وَشَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى، حَتَّى غَابَتِ الشَّمْسُ».

[1421] (...) It was narrated from Hishâm with this chain (a *Hadith* similar to no. 1420).

[١٤٢١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، جَمِيعًا عَنْ هِشَامٍ، بِهَذَا الْإِسْنَادِ.

[1422] 203 - (...) It was narrated that ‘Alî said: “On the day of (the battle of) *Al-Ahzâb*, the Messenger of Allâh ﷺ said: ‘They distracted us from the Middle Prayer until the sun set. May Allâh fill their graves with fire, and their houses,’ or ‘their bellies’” - *Shu‘bah* was not sure whether he said houses or bellies.

[١٤٢٢] ٢٠٣- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَبِي حَسَّانَ، عَنْ عَيْبَةَ، عَنْ عَلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، يَوْمَ الْأَخْزَابِ: «شَغَلُونَا عَنِ صَلَاةِ الْوُسْطَى حَتَّى آبَتِ الشَّمْسُ، مَلَأَ اللَّهُ قُبُورَهُمْ نَارًا، وَبُيُوتَهُمْ أَوْ بُطُونَهُمْ» - شَكَ شُعْبَةُ فِي الْبُيُوتِ وَالْبُطُونِ.

[1423] (...) It was narrated from Qatâdah with this chain, and he said: “Their houses and their graves” - he was not uncertain.

[١٤٢٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهَذَا الْإِسْنَادِ. وَقَالَ: بُيُوتَهُمْ وَقُبُورَهُمْ - وَلَمْ يَشَكَّ.

[1424] 204 - (...) ‘Alî said: “On

[١٤٢٤] ٢٠٤- (...) وَحَدَّثَنَا أَبُو

the day of (the battle of) *Al-Ahzâb*, when he was sitting at one of the openings in the ditch, the Messenger of Allâh ﷺ said: 'They distracted us from the Middle Prayer until the sun set. May Allâh fill their graves and their houses' - or 'their graves and their bellies - with fire.'

بَكَرِ بْنِ أَبِي شَيْبَةَ وَزُهَيْرِ بْنِ حَرْبٍ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ عَلِيٍّ؛ وَحَدَّثَنَاهُ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ قَالَ: حَدَّثَنِي أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ يَحْيَى، سَمِعَ عَلِيًّا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، يَوْمَ الْأَحْزَابِ، وَهُوَ قَاعِدٌ عَلَى فُرْصَةٍ مِنْ فُرْصِ الْخَنْدَقِ: «سَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى، حَتَّى غَرَبَتِ الشَّمْسُ، مَلَأَ اللَّهُ قُبُورَهُمْ وَيُوتَتُهُمْ، أَوْ قَالَ: قُبُورَهُمْ وَيُطَوِّنُهُمْ نَارًا».

[1425] 205 - (...) It was narrated that 'Alî said: "The Messenger of Allâh ﷺ said on the day of (the battle of) *Al-Ahzâb*: "They distracted us from the Middle Prayer, 'Asr prayer. May Allâh fill their houses and their graves with fire." Then he prayed it between the two evening prayers, between *Maghrib* and 'Ishâ'.

أَبُو (٢٠٥-...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ شُتَيْبِ بْنِ شَكْلِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، يَوْمَ الْأَحْزَابِ «سَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى صَلَاةِ الْعَصْرِ. مَلَأَ اللَّهُ يُوتَتُهُمْ وَقُبُورَهُمْ نَارًا». ثُمَّ صَلَّاهَا بَيْنَ الْعِشَاءَيْنِ، بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

[1426] 206 - (628) It was narrated that 'Abdullâh said: "The idolators kept the Messenger of Allâh ﷺ from praying 'Asr until the sun had turned red or yellow. The Messenger of Allâh ﷺ said:

[١٤٢٦] ٢٠٦- (٦٢٨) وَحَدَّثَنَا عَوْنُ ابْنِ سَلَامٍ الْكُوفِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ طَلْحَةَ الْيَاقِينِيُّ عَنْ زُبَيْدٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ قَالَ: حَبَسَ الْمُشْرِكُونَ رَسُولَ

‘They distracted us from the Middle Prayer, ‘Asr prayer. May Allâh fill their bellies and their graves with fire.’”

اللَّهُ ﷻ عَنْ صَلَاةِ الْعَصْرِ، حَتَّى اخْمَرَّتِ الشَّمْسُ أَوْ اضْفَرَّتْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «شَعَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى صَلَاةِ الْعَصْرِ، مَلَأَ اللَّهُ أَجْوَاهَهُمْ وَقُبُورَهُمْ نَارًا» أَوْ [قَالَ]: «حَسَا اللَّهُ أَجْوَاهَهُمْ وَقُبُورَهُمْ نَارًا».

[1427] 207 - (629) It was narrated that Abû Yûnus, the freed slave of ‘Aishah, said: “‘Aishah told me to write a *Mushaf* for her, and she said: ‘When you reach this verse - Guard strictly (five obligatory) *As-Şalawât* (the prayers) especially the middle *Şalât*...^[1] - call me.’ When I reached it, I called her, and she dictated to me the words of Allâh: ‘Guard strictly (five obligatory) *As-Şalawât* (the prayers) especially the middle *Şalât* and ‘*Asr* prayer. And stand before Allâh with obedience.’ ‘Aishah said: ‘I heard it from the Messenger of Allâh ﷺ.’”

[١٤٢٧] ٢٠٧ - (٦٢٩) [و]حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ الْقَعْقَاعِ ابْنِ حَكِيمٍ، عَنْ أَبِي يُونُسَ مَوْلَى عَائِشَةَ، أَنَّهُ قَالَ: أَمَرْتَنِي عَائِشَةُ أَنْ أَكْتُبَ لَهَا مِصْحَفًا، وَقَالَتْ: إِذَا بَلَغْتَ هَذِهِ الْآيَةَ فَأَذِّنِي: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ [البقرة: ٢٣٨] فَلَمَّا بَلَغْتَهَا أَذِنْتُهَا، فَأَمَلْتُ عَلَيَّ قَوْلَهُ تَعَالَى: (حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَصَلَاةِ الْعَصْرِ، وَقُومُوا لِلَّهِ قَانِتِينَ).

قَالَتْ عَائِشَةُ: سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ.

[1428] 208 - (630) It was narrated from Al-Fuðail bin Marzûq from Şhaqîq bin ‘Uqbah, that Al-Barâ’ bin ‘Âzib said:

[١٤٢٨] ٢٠٨ (٦٣٠) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا الْفَضِيلُ بْنُ مَرْزُوقٍ عَنْ شَقِيقِ

[1] *Al-Baqarah* 2:238.

“This verse was revealed - ‘Guard strictly (five obligatory) prayers and ‘*Āṣr* prayer...’ and we recited it for as long as Allâh willed, then Allâh abrogated, it and revealed: ‘Guard strictly (five obligatory) *As-Ṣalawât* (the prayers) especially the middle *Ṣalât*)...^[1] A man who was sitting beside *Shaqîq* said to him: “So it is the ‘*Āṣr* prayer.’” *Al-Barâ*’ said: “I have told you how it was revealed and how it was abrogated, and Allâh knows best.”

[1429] (...) It was narrated from *Al-Barâ*’ bin ‘*Āzib*. He said: “We recited it with the Messenger of Allâh ﷺ for a while.” A *Hadîth* like that of *Fuḍail bin Marzûq* (no. 1428).

[1430] 209 - (631) It was narrated from *Jâbir bin ‘Abdullâh* that on the day of *Al-Khandaq* (i.e., the battle of *Al-Ahzâb*), ‘*Umar bin Al-Khaṭṭâb* started cursing the disbelievers of the *Quraish* and said: “O Messenger of Allâh, by Allâh I could not pray ‘*Āṣr* until the sun was about to set.” The Messenger of Allâh ﷺ said: “By Allâh, I have not prayed either.” We went down to *Buḥân*,

ابن عُقْبَةَ، عَنِ الْبِرَاءِ بْنِ عَازِبٍ قَالَ: نَزَلَتْ هَذِهِ آيَةُ: حَافِظُوا عَلَيَّ الصَّلَوَاتِ وَصَلَاةَ الْعَصْرِ، فَقَرَأْنَاهَا مَا شَاءَ اللَّهُ، ثُمَّ نَسَخَهَا اللَّهُ، فَنَزَلَتْ: ﴿حَافِظُوا عَلَيَّ الصَّلَوَاتِ وَالصَّلَاةَ الْوُسْطَى﴾. فَقَالَ رَجُلٌ - كَانَ جَالِسًا عِنْدَ شَقِيقٍ - لَهُ: هِيَ إِذَا صَلَاةُ الْعَصْرِ. فَقَالَ الْبِرَاءُ: قَدْ أَخْبَرْتُكَ كَيْفَ نَزَلَتْ وَكَيْفَ نَسَخَهَا اللَّهُ. وَاللَّهُ أَعْلَمُ.

[١٤٢٩] قَالَ [مُسْلِمٌ] : وَرَوَاهُ الْأَشْجَعِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ شَقِيقِ بْنِ عُقْبَةَ، عَنِ الْبِرَاءِ بْنِ عَازِبٍ. قَالَ: قَرَأْنَاهَا مَعَ النَّبِيِّ ﷺ زَمَانًا. بِمِثْلِ حَدِيثِ فَضَيْلِ بْنِ مَرْزُوقٍ.

[١٤٣٠] [٢٠٩-٦٣١] وَحَدَّثَنِي أَبُو عَسَانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُعَاذِ بْنِ هِشَامٍ، - قَالَ أَبُو عَسَانَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ -: حَدَّثَنَا أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، يَوْمَ الْخَنْدَقِ،

[1] *Al-Baqarah* 2:238.

and the Messenger of Allâh ﷺ performed *Wudû'* and so did we. Then the Messenger of Allâh ﷺ prayed *'Asr* after the sun had set, then he prayed *Maghrib* after that.

جَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ، وَقَالَ: يَا رَسُولَ اللَّهِ! وَاللَّهِ! مَا كِدْتُ أَنْ أُصَلِّيَ الْعَصْرَ حَتَّى كَادَتْ أَنْ تَغْرُبَ الشَّمْسُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَوَاللَّهِ! إِنْ صَلَّيْتَهَا» فَتَرَلْنَا إِلَى بَطْحَانَ، فَتَوَضَّأَ رَسُولُ اللَّهِ ﷺ وَتَوَضَّأْنَا. فَصَلَّى رَسُولُ اللَّهِ ﷺ الْعَصْرَ بَعْدَمَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ.

[1431] (...) A similar report (as no. 1430) was narrated from Yahyâ bin Abî Kathîr, with this chain.

[١٤٣١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - وَكَيْفَ عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، فِي هَذَا الْإِسْنَادِ، بِمِثْلِهِ.

Chapter 37. The Virtue Of The *Subh* And *'Asr* Prayers, And Of Maintaining Them

(المعجم ٣٧) - (باب فضل صلاتي الصبح والعصر والمحافظة عليهما)
(التحفة ٩٠)

[1432] 210 - (632) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Angels of the night and the day come to you in succession, and they meet at the *Fajr* prayer and at the *'Asr* prayer. Then those who stayed among you ascend and their Lord asks them, although He knows best about them, 'How did you leave My slaves?' and they say: 'We left

[١٤٣٢] [٢١٠-٦٣٢] حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَعَاقِبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ، وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ رَبُّهُمْ، وَهُوَ أَعْلَمُ بِهِمْ:

them while they were praying, and we came to them while they were praying.”

[1433] (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The Angels come to you in succession,” a *Hadith* like that of Abû Az-Zinâd (no. 1432).

[1434] 211 - (633) Qais bin Abî Hâzim said: “I heard Jarîr bin ‘Abdullâh say: ‘We were sitting with the Messenger of Allâh ﷺ when he looked at the moon while it was full, and he said: “You will see your Lord as you are seeing this moon, and you will not crowd one another in order to see Him. If you can, do not let yourselves be distracted from praying before the sun rises and before it sets,” meaning *Fajr* and *‘Ashr*. Then Jarîr recited: “And glorify the praises of your Lord before the rising of the sun, and before its setting.”^[1]

[1435] 212 - (...) ‘Abdullâh bin Numair, Abû Usâmah and Wakîf narrated with this chain and said: “(The Prophet ﷺ said: You will

كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ».

[١٤٣٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ

رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «وَالْمَلَائِكَةُ يَتَعَابُونَ فِيكُمْ» بِمِثْلِ حَدِيثِ أَبِي الزِّنَادِ.

[١٤٣٤] ٢١١ - (٦٣٣) وَحَدَّثَنَا زُهَيْرُ

ابْنِ حَرْبٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: حَدَّثَنَا قَيْسُ بْنُ أَبِي حَازِمٍ قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ وَهُوَ يَقُولُ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ ﷺ، إِذْ نَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ: «أَمَا إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» يَعْنِي الْفَجْرَ وَالْعَصْرَ ثُمَّ قَرَأَ جَرِيرٌ: «وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» [طه: ١٣٠].

[١٤٣٥] ٢١٢ - (...) وَحَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ وَوَكَيْعٌ، بِهَذَا الْإِسْنَادِ،

[1] *Ta-Ha* 20:130.

be presented to your Lord and you will see Him as you see this moon.” And he said: “Then he recited,” and he did not mention Jarîr.

[1436] 213 - (634) It was narrated from Ibn Abî Khâlid, Mis'ar and Al-Bakhtârî bin Al-Mukhtâr, that they heard from Abû Bakr bin 'Umârah bin Ruwaibah, that his father said: “I heard the Messenger of Allâh ﷺ say: ‘No one will enter the Fire who prays before the sun rises and before it sets.’” Meaning *Fajr* and *'Aṣr*. A man from among the people of Al-Baṣrah said to him: “Did you hear it from the Messenger of Allâh ﷺ?” He said: “Yes.” The man said: “And I bear witness that I heard it from the Messenger of Allâh ﷺ. My ears heard it and my heart understood it.”

[1437] 214 - (...) It was narrated from Ibn 'Umârah bin Ruwaibah that his father said: “The Messenger of Allâh ﷺ said: ‘No one will enter the Fire who prays before the sun rises and before it sets.’” With him there was a man from among the people of Al-Baṣrah who said: “Did you hear this from the Prophet ﷺ?” He said: “Yes, I bear witness to

وَقَالَ: «أَمَا إِنَّكُمْ سَتُعْرَضُونَ عَلَى رَبِّكُمْ فَتَرَوْنَهُ كَمَا تَرَوْنَ هَذَا الْقَمَرَ» وَقَالَ: ثُمَّ قَرَأَ. وَلَمْ يَقُلْ: جَرِيرٌ.

[١٤٣٦] ٢١٣ - (٦٣٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ وَكَيْعٍ. قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنِ ابْنِ أَبِي خَالِدٍ وَمِسْعَرِ وَالْبُخْتَرِيِّ بْنِ الْمُخْتَارِ، سَمِعُوهُ مِنْ أَبِي بَكْرٍ بْنِ عُمَارَةَ بْنِ رُوَيْبَةَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» يَعْنِي الْفَجْرَ وَالْعَصْرَ. فَقَالَ لَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ: أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ. قَالَ الرَّجُلُ: وَأَنَا أَشْهَدُ أَنِّي سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، سَمِعْتُهُ أُذُنَايَ وَوَعَاهُ قَلْبِي.

[١٤٣٧] ٢١٤ - (...) وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا شَيْبَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ ابْنِ عُمَارَةَ بْنِ رُوَيْبَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَلِجُ النَّارَ مَنْ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» وَعِنْدَهُ رَجُلٌ

that.” He said: “And I bear witness that I heard the Prophet ﷺ say it in the same place where you heard it from him.”

[1438] 215 - (635) It was narrated from Abû Bakr, from his father, that the Messenger of Allâh ﷺ said: “Whoever prays at the two cool times (*Fajr* and *‘Ashr*), he will enter Paradise.”

[1439] (...) Hammâm narrated it with this chain, and said that Abû Bakr was Ibn Abî Mûsâ.

Chapter 38. The Beginning Of The Time For *Maghrib* Is When The Sun Sets

[1440] 216 - (636) It was narrated from Salamah bin Al-Akwa' that the Messenger of Allâh ﷺ used to pray *Maghrib* when the sun set and had disappeared below the horizon

مِنْ أَهْلِ الْبُصْرَةِ فَقَالَ: أَنْتَ سَمِعْتَ هَذَا مِنَ النَّبِيِّ ﷺ؟ قَالَ: نَعَمْ، أَشْهَدُ بِهِ عَلَيْهِ. قَالَ: وَأَنَا أَشْهَدُ، لَقَدْ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُهُ، بِالْمَكَانِ الَّذِي سَمِعْتُهُ مِنْهُ.

[١٤٣٨] ٢١٥ - (٦٣٥) وَحَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى: حَدَّثَنِي أَبُو جَمْرَةَ الضَّبْعِيُّ عَنْ أَبِي بَكْرٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ».

[١٤٣٩] (...). حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، وَحَدَّثَنَا ابْنُ خِرَاشٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَا جَمِيعًا: حَدَّثَنَا هَمَّامٌ، بِهَذَا الْإِسْنَادِ. وَنَسَبَا أَبَا بَكْرٍ فَقَالَا: ابْنُ أَبِي مُوسَى.

(المعجم ٣٨) - (بَابُ بَيَانِ أَنْ أَوَّلُ

وَقْتُ الْمَغْرِبِ عِنْدَ غُرُوبِ الشَّمْسِ)

(التحفة ٩١)

[١٤٤٠] ٢١٦ - (٦٣٦) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ، عَنْ زَيْدِ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ وَتَوَارَتْ بِالْحِجَابِ

[1441] 217 - (637) Râfi‘ bin Khadîj said: “We used to pray *Maghrib* with the Messenger of Allâh ﷺ, and one of us would leave, and he would be able to see as far as he could shoot an arrow.”

[1442] (...) Râfi‘ bin Khadîj said: “We used to pray *Maghrib*...” a similar *Hadîth* (as no. 1441).

Chapter 39. The Time Of ‘Ishâ’ And Delaying It

[1443] 218 - (638) ‘Urwah bin Az-Zubair narrated that ‘Āishah, the wife of the Prophet ﷺ, said: “One night the Messenger of Allâh ﷺ delayed the ‘*Ishâ*’ prayer, the one that is called ‘*Al-‘Atamah*,’ until it was very dark. The Messenger of Allâh ﷺ did not come out until ‘Umar bin Al-Khaṭṭâb said: ‘The women and children have fallen asleep.’ Then the Messenger of Allâh ﷺ came out, and he said to the people in the *Masjid* when he came out to

[١٤٤١] ٢١٧ - (٦٣٧) [و] حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي أَبُو النَّجَّاشِيِّ قَالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ رَسُولِ اللَّهِ ﷺ. فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيُبْصِرُ مَوَاقِعَ نَبْلِهِ.

[١٤٤٢] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ الدَّمَشْقِيُّ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي أَبُو النَّجَّاشِيِّ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ قَالَ: كُنَّا نُصَلِّي الْمَغْرِبَ، بِنَحْوِهِ.

(المعجم ٣٩) - (بَابُ وَقْتِ الْعِشَاءِ

وتأخيرها) (التحفة ٩٢)

[١٤٤٣] ٢١٨ - (٦٣٨) وَحَدَّثَنَا عَمْرُو بْنُ سَوَادٍ الْعَامِرِيُّ وَحَرَمَلَةُ بْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ. قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ لَيْلَةً مِنَ اللَّيَالِي بِصَلَاةِ الْعِشَاءِ، وَهِيَ الَّتِي تُدْعَى الْعَتَمَةَ، فَلَمْ يَخْرُجْ رَسُولُ اللَّهِ ﷺ، حَتَّى قَالَ عَمْرُ بْنُ الْخَطَّابِ: نَامَ النِّسَاءُ

them: 'None of the people of earth are waiting for it except you.' That was before Islam had spread among the people."

Harmalah added in his report: Ibn Shihâb said: "It was said to me that the Messenger of Allâh ﷺ said: 'And you should not try to compel the Messenger of Allâh ﷺ to pray. That was when 'Umar bin Al-Khattâb called out.'"

[1444] (...) A similar report (as no. 1443) with this chain, but he did not mention what Az-Zuhrî said: "It was said to me that..." etc.

[1445] 219 - (...) It was narrated that 'Āishah said: "One night the Messenger of Allâh ﷺ delayed 'Ishâ' until most of the night had gone and the people in the Masjid had fallen asleep. Then he came out and said: 'This would be the time for it, were it not that I would cause hardship on my Ummah.'" In the narration of 'Abdur-Razzâq: "Were it not that it was difficult on my Ummah."

وَالصَّيْبَانُ. فَخَرَجَ رَسُولُ اللَّهِ ﷺ، فَقَالَ
لَأَهْلِ الْمَسْجِدِ حِينَ خَرَجَ عَلَيْهِمْ: «مَا
يَنْتَظِرُهَا أَحَدٌ مِنْ أَهْلِ الْأَرْضِ غَيْرِكُمْ»
وَذَلِكَ قَبْلَ أَنْ يَفْشُوَ الْإِسْلَامُ فِي النَّاسِ.

زَادَ حَرَمَلَةُ فِي رِوَايَتِهِ: قَالَ ابْنُ
شِهَابٍ: وَذُكِرَ لِي أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «وَمَا كَانَ لَكُمْ أَنْ تَنْزُرُوا رَسُولَ اللَّهِ
- ﷺ - عَلَى الصَّلَاةِ» وَذَلِكَ حِينَ صَاحَ
عُمَرُ بْنُ الْخَطَّابِ.

[١٤٤٤] (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ
ابْنُ شُعَيْبٍ بِنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ
جَدِّي، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، بِهَذَا
الْإِسْنَادِ، مِثْلَهُ. وَلَمْ يَذْكُرْ قَوْلَ الزُّهْرِيِّ:
وَذُكِرَ لِي، وَمَا بَعْدَهُ.

[١٤٤٥] ٢١٩- (...) حَدَّثَنِي
إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ،
كِلَاهُمَا عَنْ مُحَمَّدِ بْنِ بَكْرِ، وَحَدَّثَنِي
هَرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ
مُحَمَّدٍ؛ وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ
وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ
الرِّزَّاقِ - وَالْفَاطِمَةُ مُتَّفَارِقَةٌ - قَالُوا
جَمِيعًا: عَنْ ابْنِ جُرَيْجٍ. قَالَ: أَخْبَرَنِي
الْمُعِيرَةُ بْنُ حَكِيمٍ عَنْ أُمِّ كَلْثُومِ بِنْتِ
أَبِي بَكْرٍ أَنَّهَا أَخْبَرَتْهُ عَنْ عَائِشَةَ قَالَتْ:

أَعْتَمَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ، حَتَّى ذَهَبَ
عَامَّةُ اللَّيْلِ، وَحَتَّى نَامَ أَهْلُ الْمَسْجِدِ ثُمَّ
خَرَجَ فَصَلَّى. فَقَالَ: «إِنَّهُ لَوْفُتْهَا، لَوْلَا
أَنْ أَشَقُّ عَلَى أُمَّتِي» وَفِي حَدِيثِ عَبْدِ
الرَّزَّاقِ: «لَوْلَا أَنْ يَشُقَّ عَلَى أُمَّتِي».

[1446] 220 - (639) It was narrated that 'Abdullâh bin 'Umar said: "One night we remained waiting for the Messenger of Allâh ﷺ to pray 'Ishâ', and he came out to us when one-third or more of the night had passed. We did not know if some family matter had detained him or something else. When he came out, he said: 'You are waiting for a prayer for which the people of no other religion are waiting. Were it not that it would be too burdensome for my *Ummah*, I would have prayed it with you at this hour.' Then he told the *Mu'adhdhin* to call the *Iqamah*, and he prayed."

[١٤٤٦] ٢٢٠- (٦٣٩) وَحَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ -
قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ زُهَيْرٌ: حَدَّثَنَا
- جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ
نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: مَكُنَّا
ذَاتَ لَيْلَةٍ نَنْتَظِرُ رَسُولَ اللَّهِ ﷺ لِصَلَاةِ
الْعِشَاءِ الْآخِرَةِ، فَخَرَجَ إِلَيْنَا حِينَ ذَهَبَ
تِلْكَ اللَّيْلُ أَوْ بَعْدَهُ، فَلَا نَدْرِي أَشَيْءٌ
شَعَلَهُ فِي أَهْلِهِ أَوْ غَيْرَ ذَلِكَ، فَقَالَ حِينَ
خَرَجَ: «إِنَّكُمْ لَتَنْتَظِرُونَ صَلَاةَ مَا يَنْتَظِرُهَا
أَهْلُ دِينٍ غَيْرِكُمْ، وَلَوْلَا أَنْ يَثْقُلَ عَلَى
أُمَّتِي لَصَلَّيْتُ بِهِمْ هَذِهِ السَّاعَةَ» ثُمَّ أَمَرَ
الْمُؤَدِّنَ فَأَقَامَ الصَّلَاةَ وَصَلَّى.

[1447] 221 - (...) 'Abdullâh bin 'Umar narrated that the Messenger of Allâh ﷺ was distracted one night and delayed 'Ishâ' until we fell asleep in the *Masjid* then woke up, then we fell asleep, then woke up. Then the Messenger of Allâh ﷺ came out to us and said: "There is no one

[١٤٤٧] ٢٢١- (...) وَحَدَّثَنِي
مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ:
أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ شَعَلَ
عَنْهَا لَيْلَةً فَأَحْرَهَا، حَتَّى رَفَدْنَا فِي
الْمَسْجِدِ، ثُمَّ اسْتَيْقَظْنَا، ثُمَّ رَفَدْنَا، ثُمَّ

on earth tonight who is waiting for the prayer other than you.”

[1448] 222 - (640) It was narrated from Thâbit that they asked Anas about the ring of the Messenger of Allâh ﷺ and he said: “One night the Messenger of Allâh ﷺ delayed ‘Ishâ’ until the middle of the night, or when almost half of the night had gone. Then he came and said: ‘The people have prayed and gone to sleep, but you are still in a state of prayer so long as you are waiting for the prayer.’ Anas said: ‘It is as if I can see the brightness of his silver ring, and he raised the little finger of his left hand.’”

[1449] 223 - (...) It was narrated that Anas bin Mâlik said: “We waited for the Messenger of Allâh ﷺ one night until it was nearly halfway through the night. Then he came and prayed, then he turned to face us, and it is as if I can see the brightness of his silver ring on his hand.”

[1450] (...) It was narrated by Qurrah with this chain (a similar

اسْتَيْقَطْنَا، ثُمَّ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ. ثُمَّ قَالَ: «لَيْسَ أَحَدٌ مِنْ أَهْلِ الْأَرْضِ، اللَّيْلَةَ، يَنْتَظِرُ الصَّلَاةَ غَيْرُكُمْ».

[١٤٤٨] ٢٢٢- (٦٤٠) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعِ الْعُبَيْدِيِّ: حَدَّثَنَا بَهْزُ بْنُ أَسَدِ الْعَمِّيُّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ أَنَّهُمْ سَأَلُوا أَنَسًا عَنْ خَاتَمِ رَسُولِ اللَّهِ ﷺ، فَقَالَ: أَخَّرَ رَسُولُ اللَّهِ ﷺ الْعِشَاءَ ذَاتَ لَيْلَةٍ إِلَى شَطْرِ اللَّيْلِ، أَوْ كَادَ يَذْهَبُ شَطْرَ اللَّيْلِ، ثُمَّ جَاءَ فَقَالَ: «إِنَّ النَّاسَ قَدْ صَلَّوْا وَنَامُوا، وَإِنَّكُمْ لَمْ تَزَالُوا فِي صَلَاةٍ مَا أَنْتَظَرْتُمْ الصَّلَاةَ». قَالَ أَنَسٌ: كَأَنِّي أَنْظُرُ إِلَى وَيْبِصِ خَاتَمِهِ مِنْ فِضَّةٍ، وَرَفَعَ إِصْبَعَهُ الْيُسْرَى بِالْإِخْصِرِ.

[١٤٤٩] ٢٢٣- (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ ابْنِ الرَّبِيعِ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: نَظَرْنَا رَسُولَ اللَّهِ ﷺ لَيْلَةً، حَتَّى كَانَ قَرِيبًا مِنْ نِصْفِ اللَّيْلِ، ثُمَّ جَاءَ فَصَلَّى، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَكَأَنَّمَا أَنْظُرُ إِلَى وَيْبِصِ خَاتَمِهِ، فِي يَدِهِ، مِنْ فِضَّةٍ.

[١٤٥٠] (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ صَبَّاحِ الْعَطَّارُ: حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ عَبْدِ

Hadith as no. 1449), but he did not mention the phrase, “then he turned to face us.”

[1451] 224 - (641) It was narrated that Abû Mûsâ said: “My companions and I - who came with me in the ship - were staying in the valley of Buṭhân, and the Messenger of Allâh ﷺ was in Al-Madînah. Every night it would be the turn of a group of them to go to the Messenger of Allâh ﷺ at the time of ‘*Ishâ*’ prayer.” Abû Mûsâ said: “My companions and I went to the Messenger of Allâh ﷺ, but something kept him busy until he prayed while it was very dark, almost halfway through the night. Then the Messenger of Allâh ﷺ came out and led them in prayer, and when he had finished his prayer he said to those who were present: ‘Wait! I will tell you something and give you glad tidings. It is Allâh’s blessing to you that no one else among the people is praying at this hour except you.’” Abû Mûsâ said: “We went back rejoicing at what we had heard from the Messenger of Allâh ﷺ.”

الْمَجِيدِ الْحَنْفِيُّ: حَدَّثَنَا قُرَّةٌ، بِهَذَا
الْإِسْنَادِ، وَلَمْ يَذْكَرْ: ثُمَّ أَقْبَلَ عَلَيْنَا
بِوَجْهِهِ.

[١٤٥١] ٢٢٤ - (٦٤١) وَحَدَّثَنَا أَبُو
عَامِرٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا
أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ
أَبِي مُوسَى، قَالَ: كُنْتُ أَنَا وَأَصْحَابِي -
الَّذِينَ قَدِمُوا مَعِيَ فِي السَّفِينَةِ - نَزُولًا فِي
بَيْعِ بَطْحَانَ، وَرَسُولُ اللَّهِ ﷺ بِالْمَدِينَةِ،
فَكَانَ يَتَنَوَّبُ رَسُولُ اللَّهِ ﷺ عِنْدَ صَلَاةِ
الْعِشَاءِ، كُلَّ لَيْلَةٍ، نَفَرٌ مِنْهُمْ. قَالَ أَبُو
مُوسَى: فَوَافَقْنَا رَسُولَ اللَّهِ ﷺ أَنَا
وَأَصْحَابِي، وَلَهُ بَعْضُ الشُّغْلِ فِي أَمْرِهِ،
حَتَّى أَعْتَمَ بِالصَّلَاةِ، حَتَّى ابْتَهَارَ اللَّيْلُ،
ثُمَّ خَرَجَ رَسُولُ اللَّهِ ﷺ فَصَلَّى بِهِمْ، فَلَمَّا
قَضَى صَلَاتَهُ قَالَ لِمَنْ حَضَرَهُ: «عَلَى
رِسَالِكُمْ، أَعْلِمُكُمْ، وَأَبْشُرُوا، أَنَّ مِنْ
نِعْمَةِ اللَّهِ عَلَيْكُمْ أَنَّهُ لَيْسَ مِنَ النَّاسِ أَحَدٌ
يُصَلِّي هَذِهِ السَّاعَةَ، غَيْرُكُمْ» أَوْ قَالَ: «مَا
صَلَّى، هَذِهِ السَّاعَةَ، أَحَدٌ غَيْرُكُمْ» - لَا
نَذْرِي أَيْ الْكَلِمَتَيْنِ قَالَ؟ قَالَ أَبُو
مُوسَى: فَرَجَعْنَا فَرَجِينَ بِمَا سَمِعْنَا مِنْ
رَسُولِ اللَّهِ ﷺ.

[1452] 225 - (642) Ibn Juraij

[١٤٥٢] ٢٢٥ - (٦٤٢) [و] حَدَّثَنَا

said: "I said to 'Atâ': 'Which time do you like most to pray *'Ishâ'* - which the people call *Al-'Atamah* - as an *Imâm* or alone?" He said: 'I heard Ibn 'Abbâs say: "The Prophet of Allâh ﷺ prayed *'Ishâ'* one night when it was very dark, when the people had fallen asleep and woken up, and fallen asleep again and woken up. Then 'Umar bin Al-Khattâb stood up and said. "The prayer."' 'Atâ' said: 'Ibn 'Abbâs said: "Then the Prophet of Allâh ﷺ came out, and it is as if I can see him now, with his head dripping water, placing his hand on the side of his head and saying: 'Were it not that it would be too difficult for my *Ummah*, I would have commanded them to pray it like this (at this time).'"

I asked 'Atâ' how the Messenger of Allâh ﷺ placed his hand on his head as Ibn 'Abbâs had said. 'Atâ' spread his fingers a little and placed the ends of his fingers on the side of his head, then he moved them like this until his thumb was touching the side of his ear that is next to the face, then over the edge of the ear and the end of his beard, but he did not hold on to anything, except like this. I said to 'Atâ': "How long did he delay (*'Ishâ'*) that night?" He said: "I do not know."

'Atâ' said: "I like most to pray *'Ishâ'* late, whether as an *Imâm*

مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قُلْتُ لِعَطَاءٍ: أَيُّ حِينٍ أَحَبُّ إِلَيْكَ أَنْ أُصَلِّيَ الْعِشَاءَ، الَّتِي يَقُولُهَا النَّاسُ الْعَتَمَةَ، إِمَامًا وَخَلُوعًا؟ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَعْتَمَ نَبِيُّ اللَّهِ ﷺ ذَاتَ لَيْلَةِ الْعِشَاءِ. قَالَ: حَتَّى رَقَدَ نَاسٌ وَاسْتَيْقَظُوا، وَرَقَدُوا وَاسْتَيْقَظُوا، فَقَامَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: الصَّلَاةُ. فَقَالَ عَطَاءٌ: قَالَ ابْنُ عَبَّاسٍ: فَحَرَّجَ نَبِيُّ اللَّهِ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ الْآنَ، يَقَطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَهُ عَلَى شِقِّ رَأْسِهِ قَالَ: «لَوْلَا أَنْ يَشُقَّ عَلَيَّ أُمَّتِي لَأَمَرْتُهُمْ أَنْ يُصَلُّوهَا كَذَلِكَ».

قَالَ: فَاسْتَنْبَتُ عَطَاءً كَيْفَ وَضَعَ النَّبِيُّ ﷺ عَلَى رَأْسِهِ يَدَهُ كَمَا أَنْبَأَهُ ابْنُ عَبَّاسٍ، فَبَدَّدَ لِي عَطَاءٌ بَيْنَ أَصَابِعِهِ شَيْئًا مِنْ تَبْدِيدٍ، ثُمَّ وَضَعَ أَطْرَافَ أَصَابِعِهِ عَلَى قَرْنِ الرَّأْسِ، ثُمَّ صَبَّهَا، يُمِرُّهَا كَذَلِكَ عَلَى الرَّأْسِ، حَتَّى مَسَّتْ إِنْهَامُهُ طَرَفَ الْأُذُنِ وَمَا يَلِي الْوَجْهَ، ثُمَّ عَلَى الصُّدْغِ وَنَاحِيَةِ اللَّحْيَةِ، لَا يَقْصُرُ وَلَا يَبْطِشُ بِشَيْءٍ، إِلَّا كَذَلِكَ. قُلْتُ لِعَطَاءٍ: كَمْ ذَكَرَ لَكَ آخَرَهَا النَّبِيُّ ﷺ لَيْلَتَيْهِ؟ قَالَ: لَا أَدْرِي.

or alone, as the Prophet ﷺ prayed it on that night. If that is too hard for you, whether you are praying alone or as an *Imâm* leading the people in congregation, then pray it at the middle hour, neither too early nor too late.”

[1453] 226 - (643) It was narrated that Jâbir bin Samurah said: “The Messenger of Allâh ﷺ used to delay ‘*Ishâ*’ prayer.”

[1454] 227 - (...) It was narrated that Jâbir bin Samurah said: “The Messenger of Allâh ﷺ used to offer the (other) prayers as you do, but he used to delay ‘*Ishâ*’ later than you do, and he used to make his prayers brief.”

[1455] 228 - (644) It was narrated that ‘Abdullâh bin ‘Umar said: “I heard the Messenger of Allâh ﷺ say: ‘Do not let the

قَالَ عَطَاءٌ: أَحَبُّ إِلَيَّ أَنْ أُصَلِّيَهَا،
إِمَامًا وَخَلْوًا، مُؤَخَّرَةً كَمَا صَلَّاهَا
النَّبِيُّ ﷺ لَيْلَتَيْهِ، فَإِنْ شَقَّ عَلَيْكَ ذَلِكَ
خَلْوًا أَوْ عَلَى النَّاسِ فِي الْجَمَاعَةِ، وَأَنْتَ
إِمَامُهُمْ. فَصَلَّهَا وَسَطًا، لَا مُعَجَّلَةً وَلَا
مُؤَخَّرَةً.

[١٤٥٣] ٢٢٦ - (٦٤٣) حَدَّثَنِي
يَحْيَى بْنُ يَحْيَى وَفُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ - قَالَ يَحْيَى: أَخْبَرَنَا.
وَقَالَ الْآخِرَانِ: حَدَّثَنَا - أَبُو الْأَحْوَصِ
عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ:
كَانَ رَسُولُ اللَّهِ ﷺ يُؤَخِّرُ صَلَاةَ الْعِشَاءِ
الْآخِرَةَ.

[١٤٥٤] ٢٢٧ - (...) وَحَدَّثَنَا فُتَيْبَةُ
ابْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ قَالَا:
حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنْ جَابِرِ
ابْنِ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ
يُصَلِّي الصَّلَوَاتِ نَحْوًا مِنْ صَلَاتِكُمْ،
وَكَانَ يُؤَخِّرُ الْعَتَمَةَ بَعْدَ صَلَاتِكُمْ شَيْئًا،
وَكَانَ يُخَفِّفُ فِي الصَّلَاةِ، وَفِي رِوَايَةِ أَبِي
كَامِلٍ: يُخَفِّفُ.

[١٤٥٥] ٢٢٨ - (٦٤٤) وَحَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ - قَالَ
زُهَيْرٌ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ

Bedouins overpower you with regard to the name of your prayer.^[1] It is 'Ishâ', but they delay milking their camels until it is very dark."

[1456] 229 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Do not let the Bedouins overpower you with regard to the name of your 'Ishâ' prayer, for it is 'Ishâ' in the Book of Allâh, but they delay the milking of their camels until it is very dark.'"

Chapter 40. It Is Recommended To Pray *Subh* Early, At The Beginning Of Its Time, When It Is Still Dark; And The Length Of Recitation Therein

[1457] 230 - (645) It was narrated from 'A'ishah that the believing women used to pray *Subh* with the Prophet ﷺ, then they would go back, wrapped in their *Mirt*,^[2] and no one would recognize them.

أَبِي لَيْبِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَغْلِبَنَّكُمْ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمْ، أَلَا إِنَّهَا الْعِشَاءُ، وَهُمْ يُعْتَمُونَ بِالْإِبِلِ».

[١٤٥٦] ٢٢٩ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَيْبِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَغْلِبَنَّكُمْ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمُ الْعِشَاءِ؛ فَإِنَّهَا فِي كِتَابِ اللَّهِ، الْعِشَاءُ، فَإِنَّهَا تُعْتَمُ بِحِلَابِ الْإِبِلِ».

(المعجم ٤٠) - (باب استحباب التكبير بالصبح في أول وقتها، وهو التغليس، وبيان قدر القراءة فيها) (التحفة ٩٣)

[١٤٥٧] ٢٣٠ - (٦٤٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، كُلُّهُمْ عَنْ سُفْيَانَ [بْنِ عُيَيْنَةَ]، قَالَ عَمْرُو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ نِسَاءَ

[1] The Bedouins used to call 'Ishâ' by the name *Al-Atamah* (meaning darkness).

[2] *Mirt*: A type of cloak with markings on it, made of wool or silk or the like.

الْمُؤْمِنَاتِ كُنَّ يُصَلِّينَ الصُّبْحَ مَعَ
النَّبِيِّ ﷺ، ثُمَّ يَرْجِعْنَ مُتَلَفَّعَاتٍ
بِمُرُوطِهِنَّ، لَا يَعْرِفُهُنَّ أَحَدٌ.

[1458] 231 - (...) 'Urwah bin Az-Zubair narrated that 'Āishah, the wife of the Prophet ﷺ, told him: "The believing women used to attend *Fajr* prayer with the Messenger of Allāh ﷺ, wrapped in their *Mirt*, then they would go back to their houses and no one would recognize them, because the Messenger of Allāh ﷺ would pray when it was still dark."

[١٤٥٨] ٢٣١- (...) وَحَدَّثَنِي
حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهَبٍ:
أَخْبَرَنِي يُونُسُ أَنَّ ابْنَ شَهَابٍ أَخْبَرَهُ قَالَ:
أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ
النَّبِيِّ ﷺ قَالَتْ: لَقَدْ كَانَ نِسَاءُ مِنَ
الْمُؤْمِنَاتِ يَشْهَدْنَ الْفَجْرَ مَعَ رَسُولِ
اللَّهِ ﷺ، مُتَلَفَّعَاتٍ بِمُرُوطِهِنَّ، ثُمَّ يَنْقَلِبْنَ
إِلَى بُيُوتِهِنَّ وَمَا يَعْرِفْنَ، مِنْ تَغْلِيْسِ رَسُولِ
اللَّهِ ﷺ بِالصَّلَاةِ.

[1459] 232 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ used to pray *Subh*, then the women would leave, wrapped in their *Mirt*, and no one would recognize them because it was so dark."

[١٤٥٩] ٢٣٢- (...) وَحَدَّثَنَا نَصْرُ
ابْنُ عَلِيٍّ الْجَهْضَمِيُّ وَإِسْحَاقُ بْنُ مُوسَى
الْأَنْصَارِيُّ قَالَا: حَدَّثَنَا مَعْنٌ عَنْ مَالِكٍ،
عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ
عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ
لِيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ النِّسَاءُ مُتَلَفَّعَاتٍ
بِمُرُوطِهِنَّ، مَا يَعْرِفْنَ مِنَ الْعَلَسِ. وَقَالَ
الْأَنْصَارِيُّ فِي رِوَايَتِهِ: مُتَلَفَّعَاتٍ.

[1460] 233 - (646) It was narrated that Muḥammad bin 'Amr bin Al-Ḥasan bin 'Alī said: "When Al-Ḥajjāj came to Al-Madīnah, we asked Jābir bin 'Abdullāh and he said: 'The

[١٤٦٠] ٢٣٣- (٦٤٦) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ
شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ
بَسَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

Messenger of Allâh ﷺ used to pray *Zuhr* at midday, 'Aṣr when the sun was still bright, *Maghrib* when the sun set, and sometimes he would delay 'Ishâ' and sometimes he would hasten to pray it. If he saw that they had gathered, he would pray early, and if he saw that they were coming late, he would delay it. And they" - or he said: "the Prophet ﷺ - used to pray *Subh* when it was still dark."

حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: لَمَّا قَدِمَ الْحَجَّاجُ الْمَدِينَةَ فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ، وَالْعَصْرَ وَالشَّمْسُ نَقِيَّةً، وَالْمَغْرِبَ إِذَا وَجِبَتْ، وَالْعِشَاءَ أَحْيَانًا يُؤَخِّرُهَا وَأَحْيَانًا يُعَجِّلُ. كَانَ إِذَا رَأَاهُمْ قَدِ اجْتَمَعُوا عَجَلًا، وَإِذَا رَأَاهُمْ قَدِ أَبْطَأُوا أُخَّرَ، وَالصُّبْحَ كَانُوا - أَوْ قَالَ - كَانَ النَّبِيُّ ﷺ يُصَلِّيهَا بَعَلَسٍ.

[1461] 234 - (...) It was narrated from Sa'd that he heard Muḥammad bin 'Amr bin Al-Ḥasan bin 'Alî say: "Al-Ḥajjâj used to delay the prayers, and we asked Jâbir bin 'Abdullâh..." a *Hadîth* similar to that of Ghundar (no. 1460).

[١٤٦١] ٢٣٤- (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ، سَمِعَ مُحَمَّدَ بْنَ عَمْرٍو ابْنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: كَانَ الْحَجَّاجُ يُؤَخِّرُ الصَّلَوَاتِ، فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ، بِمِثْلِ حَدِيثِ عُندَرٍ.

[1462] 235 - (647) It was narrated from Shu'bah who said: "Sayyâr bin Salâmah informed me: 'I heard my father asking Abû Barzah about the prayer of the Messenger of Allâh ﷺ.'" He said: "I said: 'Did you hear him?'" He said: 'It is as if I can hear him now.' He said: 'I heard my father asking him about the prayer of the Messenger of Allâh ﷺ.'" He said: "He did not mind delaying some of them," meaning 'Ishâ',

[١٤٦٢] ٢٣٥- (٦٤٧) وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبِ الْحَارِثِيِّ: حَدَّثَنَا خَالِدُ ابْنِ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي سَيَّارُ ابْنُ سَلَامَةَ قَالَ: سَمِعْتُ أَبِي يَسْأَلُ أَبَا بَرَزَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ. قَالَ قُلْتُ: أَنْتَ سَمِعْتَهُ؟ قَالَ: فَقَالَ: كَأَنَّمَا أَسْمَعُهُ السَّاعَةَ. قَالَ: سَمِعْتُ أَبِي يَسْأَلُهُ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: كَانَ لَا

“until halfway through the night, and he did not like to sleep before ‘*Ishâ*’ nor speak afterwards.” *Shu’bah* said: “Then I met him later on and I asked him, and he said: ‘He used to pray *Zuhr* when the sun passed its zenith, and he prayed ‘*Asr* and a man could go to the farthest part of Al-Madīnah and the sun would still be bright.’ As for *Maghrib*, I do not know what time he mentioned. Then I met him after that and I asked him, and he said: ‘He used to pray *Subh* and a man would leave, looking at his companion whom he knew, and he would recognize him. And he used to recite between sixty and one hundred verses in it.’”

[1463] 236 - (...) It was narrated from *Shu’bah* from Sayyâr bin Salâmah who said: “I heard Abû Barzah say: ‘The Messenger of Allâh ﷺ did not mind delaying ‘*Ishâ*’ prayer until halfway through the night. He did not like to sleep before it nor speak after it.’” *Shu’bah* said: “Then I met him again, and he said: ‘Or until one-third of the way through the night.’”

[1464] 237 - (...) It was narrated that Sayyâr bin Salâmah Abû Al-Mīnhâl said: “I heard Abû Barzah Al-Aslamî say: ‘The Messenger of Allâh ﷺ used to delay ‘*Ishâ*’ until one-third of the

يُبَالِي بَعْضَ تَأْخِيرِهَا، قَالَ: يَغْنِي الْعِشَاءَ، إِلَى نِصْفِ اللَّيْلِ، وَلَا يُحِبُّ التَّوَمَّ قَبْلَهَا وَلَا الْحَدِيثَ بَعْدَهَا. قَالَ شُعْبَةُ: ثُمَّ لَقِيْتُهُ بَعْدَ، فَسَأَلْتُهُ فَقَالَ: وَكَانَ يُصَلِّي الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ، وَالْعَصْرَ، يَذْهَبُ الرَّجُلُ إِلَى أَقْصَى الْمَدِينَةِ، وَالشَّمْسُ حَيَّةٌ. قَالَ: وَالْمَغْرِبَ، لَا أَدْرِي أَيَّ حِينٍ ذَكَرَ. قَالَ: ثُمَّ لَقِيْتُهُ بَعْدَ، فَسَأَلْتُهُ. فَقَالَ: وَكَانَ يُصَلِّي الصُّبْحَ فَيَنْصَرِفُ الرَّجُلُ فَيَنْظُرُ إِلَى وَجْهِ جَلِيسِهِ الَّذِي يَعْرِفُ، فَيَعْرِفُهُ. قَالَ: وَكَانَ يَقْرَأُ فِيهَا بِالسُّتَيْنِ إِلَى الْمِائَةِ.

[١٤٦٣] ٢٣٦ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سَيَّارِ بْنِ سَلَامَةَ قَالَ: سَمِعْتُ أَبَا بَرزَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يُبَالِي بَعْضَ تَأْخِيرِ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ، وَكَانَ لَا يُحِبُّ التَّوَمَّ قَبْلَهَا وَلَا الْحَدِيثَ بَعْدَهَا. قَالَ شُعْبَةُ: ثُمَّ لَقِيْتُهُ مَرَّةً أُخْرَى فَقَالَ: أَوْ ثُلُثِ اللَّيْلِ.

[١٤٦٤] ٢٣٧ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا سُؤَيْدُ بْنُ عَمْرٍو الْكَلْبِيُّ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ سَيَّارِ بْنِ سَلَامَةَ أَبِي الْمُنْهَالِ؛ قَالَ: سَمِعْتُ أَبَا بَرزَةَ

night had passed, and he disliked sleeping before it and talking after it. In *Fajr* he used to recite between sixty and one hundred verses, and he would end when we could recognize one another's faces.”

Chapter 41. It Is Disliked To Delay The Prayers Beyond Their Proper Times, And What A Person Should Do If The *Imâm* Delays The Prayer

[1465] 238 - (648) It was narrated that Abû Dharr said: “The Messenger of Allâh ﷺ said to me: ‘What will you do when there are appointed over you rulers who delay the prayer from its proper time or kill it?’^[1] I said: ‘What do you command me to do?’ He said: ‘Offer the prayer on time, then if you are with them when they pray, pray with them, and that will be a voluntary prayer for you.’”

[1466] 239 - (...) It was narrated that Abû Dharr said: “The

الْأَسْلَمِيِّ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤَخِّرُ الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ، وَيَكْرَهُ النَّوْمَ قَبْلَهَا، وَالْحَدِيثَ بَعْدَهَا. وَكَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ مِنَ الْمِائَةِ إِلَى السِّتِينَ. وَكَانَ يَنْصَرِفُ حِينَ يَعْرِفُ بَعْضُنَا وَجْهَ بَعْضٍ.

(المعجم ٤١) - (بَابُ كِرَاهَةِ تَأْخِيرِ الصَّلَاةِ عَنْ وَقْتِهَا الْمَخْتَارِ، وَمَا يَفْعَلُهُ الْمَأْمُومُ إِذَا أَخْرَاهَا الْإِمَامُ) (التحفة ٩٤)

[١٤٦٥] ٢٣٨ - (٦٤٨) حَدَّثَنَا خَلْفٌ ابْنُ هِشَامٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ؛ وَحَدَّثَنِي أَبُو الرَّبِيعِ الزُّهْرَانِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ «كَيْفَ أَنْتَ إِذَا كَانَتْ عَلَيْكَ أَمْرَاءُ يُؤَخِّرُونَ الصَّلَاةَ عَنْ وَقْتِهَا، أَوْ: يُبَيِّتُونَ الصَّلَاةَ عَنْ وَقْتِهَا؟» قَالَ قُلْتُ: فَمَا تَأْمُرُنِي؟ قَالَ «صَلِّ الصَّلَاةَ لَوَقْتِهَا، فَإِنْ أَدْرَكْتَهَا مَعَهُمْ فَصَلِّ فَإِنَّهَا لَكَ نَافِلَةٌ». وَلَمْ يَذْكُرْ خَلْفٌ: عَنْ وَقْتِهَا. [١٤٦٦] ٢٣٩ - (...) حَدَّثَنَا يَحْيَى

[1] Meaning they delay it so much that it is like something lifeless.

Messenger of Allâh ﷺ said to me: ‘O Abû Dharr, after me there will be rulers who will kill the prayer. Pray on time, for if you pray on time, that will be voluntary, and you will have preserved your prayer.’”

ابْنُ يَحْيَى: أَخْبَرَنَا جَعْفَرُ بْنُ سَلِيمَانَ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ «يَا أَبَا ذَرٍّ! إِنَّهُ سَيَكُونُ بَعْدِي أُمَرَاءُ يُمَيِّتُونَ الصَّلَاةَ، فَصَلِّ الصَّلَاةَ لَوْ قَتَلَهَا، فَإِنْ صَلَّيْتَ لَوْ قَتَلَهَا كَانَتْ لَكَ نَافِلَةٌ. وَإِلَّا كُنْتَ قَدْ أَحْرَزْتَ صَلَاتَكَ.»

[1467] 240 - (...) It was narrated that Abû Dharr said: “My beloved (i.e., The Prophet ﷺ) advised me to listen and obey, even if the one appointed over me is a slave with his hands and feet cut off, and to offer the prayer on time. ‘If you catch up with the people but find that they have already prayed, then you will have preserved your prayer, and if you do catch up with them, that will be a voluntary prayer for you.’”

[١٤٦٧] ٢٤٠- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: إِنَّ خَلِيلِي أَوْصَانِي أَنْ أَسْمَعَ وَأَطِيعَ. وَإِنْ كَانَ عَبْدًا مُجَدَّعَ الْأَطْرَافِ، وَأَنْ أُصَلِّيَ الصَّلَاةَ لَوْ قَتَلَهَا «فَإِنْ أَدْرَكْتَ الْقَوْمَ وَقَدْ صَلَّوْا كُنْتَ قَدْ أَحْرَزْتَ صَلَاتَكَ، وَإِلَّا كَانَتْ لَكَ نَافِلَةٌ.»

[1468] 241 - (...) It was narrated that Abû Dharr said: “The Messenger of Allâh ﷺ said, striking my thigh: ‘What will you do if you are among people who delay the prayer from its proper time?’” He said: “What do you command me to do?” He said: “Offer the prayer on time, then go about your business, and if the *Iqamah* for prayer is called when you are in the *Masjid*, then pray.”

[١٤٦٨] ٢٤١- (...) وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبِ الْحَارِثِيِّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ بُدَيْلٍ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةَ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، وَضَرَبَ فِجْذِي «كَيْفَ أَنْتَ إِذَا بَقِيَتْ فِي قَوْمٍ يُؤَخَّرُونَ الصَّلَاةَ عَنْ

وَقْتَهَا؟» قَالَ: قَالَ: مَا تَأْمُرُ؟ قَالَ «صَلِّ الصَّلَاةَ لَوَقْتِهَا، ثُمَّ اذْهَبْ لِحَاجَتِكَ، فَإِنْ أَقِمْتَ الصَّلَاةَ وَأَنْتَ فِي الْمَسْجِدِ، فَصَلِّ».

[1469] 242 - (...) It was narrated that Abû Al-‘Āliyah Al-Barâ’ said: “Ibn Ziyâd delayed the prayer, and ‘Abdullâh bin Aş-Şâmit came to me. I brought him a chair and he sat down, then he told me what Ibn Ziyâd had done, and bit on his lip (as a sign of displeasure). He struck me on the thigh and said: ‘I asked Abû Dharr the same thing as you are asking me, and he struck me on the thigh as I have struck you, and said: I asked the Messenger of Allâh ﷺ the same thing as you asked me, and he struck me on the thigh as I have struck you, and said: Offer the prayer on time, then if you catch up with the prayer with them, then pray, and do not say, I have already prayed so I will not pray.’”

[١٤٦٩] ٢٤٢- (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي يُونُسَ، عَنْ أَبِي الْعَالِيَةِ الْبَرَاءِ قَالَ: أَخَّرَ ابْنُ زِيَادٍ الصَّلَاةَ، فَجَاءَنِي عَبْدُ اللَّهِ بْنُ الصَّامِتِ، فَأَلْقَيْتُ لَهُ كُرْسِيًّا، فَجَلَسَ عَلَيْهِ، فَذَكَرْتُ لَهُ صَنِيعَ ابْنِ زِيَادٍ، فَعَضَّ عَلَيَّ شَفْتَيْهِ فَضْرَبَ عَلَيَّ فَخِذِي، وَقَالَ: إِنِّي سَأَلْتُ أَبَا ذَرٍّ كَمَا سَأَلْتَنِي، فَضْرَبَ فَخِذِي كَمَا ضْرَبْتُ فَخِذَكَ، وَقَالَ: إِنِّي سَأَلْتُ رَسُولَ اللَّهِ ﷺ كَمَا سَأَلْتَنِي، فَضْرَبَ فَخِذِي كَمَا ضْرَبْتُ فَخِذَكَ وَقَالَ «صَلِّ الصَّلَاةَ لَوَقْتِهَا، فَإِنْ أَدْرَكْتَ الصَّلَاةَ مَعَهُمْ فَصَلِّ، وَلَا تَقُلْ: إِنِّي قَدْ صَلَّيْتُ فَلَا أَصَلِّي».

[1470] 243 - (...) It was narrated that Abû Dharr said: “He (ﷺ) said: ‘What will you do if you stay among people who delay the prayer from its proper time? Offer the prayer on time, then if the *Iqâmah* is called, pray with them. That will be better.’”

[١٤٧٠] ٢٤٣- (...) وَحَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّمِيمِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي نَعَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ: «كَيْفَ أَنْتُمْ» أَوْ قَالَ: «كَيْفَ أَنْتَ إِذَا بَقِيتَ فِي قَوْمٍ يُؤَخَّرُونَ الصَّلَاةَ».

عَنْ وَقْتِهَا، فَصَلَّ الصَّلَاةَ لِقُوتِهَا، ثُمَّ إِنَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّ مَعَهُمْ، فَإِنَّهَا زِيَادَةٌ خَيْرٌ».

[1471] 244 - (...) It was narrated that Abû Al-‘Âliyah Al-Barâ’ said: “I said to ‘Abdullâh bin Aş-Şâmit: ‘We pray behind rulers on Fridays who delay the prayer.’ He struck me painfully on the thigh and said: ‘I asked Abû Dharr about that and he struck me on the thigh and said: I asked the Messenger of Allâh ﷺ about that and he said: Offer the prayer on time, and make your prayer with them voluntary.’”

And ‘Abdullâh said: “It was said to me that the Messenger of Allâh ﷺ struck the thigh of Abû Dharr.”

[١٤٧١] ٢٤٤- (...) وَحَدَّثَنِي أَبُو عَسَانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ - وَهُوَ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ مَطَرٍ، عَنْ أَبِي الْعَالِيَةِ الْبَرَاءِ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ الصَّامِتِ: نُصَلِّي يَوْمَ الْجُمُعَةِ خَلْفَ أُمَرَاءَ، فَيُؤَخَّرُونَ الصَّلَاةَ. قَالَ: فَضْرَبَ فَخِذِي ضَرْبَةً أَوْجَعْتَنِي وَقَالَ: سَأَلْتُ أَبَا ذَرٍّ عَنْ ذَلِكَ فَضْرَبَ فَخِذِي، وَقَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَقَالَ: «صَلُّوا الصَّلَاةَ لِقُوتِهَا وَاجْعَلُوا صَلَاتَكُمْ مَعَهُمْ نَافِلَةً».

قَالَ: وَقَالَ عَبْدُ اللَّهِ: ذَكَرَ لِي أَنَّ نَبِيَّ اللَّهِ ﷺ ضْرَبَ فَخِذَ أَبِي ذَرٍّ.

Chapter 42. The Virtue Of Prayer In Congregation, And Clarifying The Stern Warning Against Staying Away From It, And That It Is Farḍ Kifāyah^[1]

[1472] 245 - (64) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Prayer in congregation is twenty-five times better in reward

(المعجم ٤٢) - (بابُ فضل صلاة الجماعة، وبيان التشديد في التخلف عنها وأنها فرض كفاية) (التحفة ٩٥)

[١٤٧٢] ٢٤٥- (٦٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ

[1] Farḍ Kifāyah: Some people must fulfill its obligation.

than the prayer of one of you praying alone.”

[1473] 246 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Prayer in congregation is superior to the prayer of a man offered alone by twenty-five degrees.” And he said: “The Angels of the night and the Angels of the day meet at *Fajr* prayer.” Abû Hurairah said: “Recite if you wish: ‘...And recite the Qur’ân in the early dawn. Verily, the recitation of the Qur’ân in the early dawn is ever witnessed (attended by the Angels in charge of mankind of the day and the night).’”^[1]

[1474] (...) Abû Hurairah said: “I heard the Prophet ﷺ say...” a *Hadîth* like that of ‘Abdul-A’la from Ma’mar (no. 1473), except that he said: “Twenty-five times better in reward.”

[1475] 247 - (...) It was narrated that Abû Hurairah said: “The

أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ أَحَدِكُمْ وَحَدَهُ بِخَمْسَةِ وَعِشْرِينَ جُزْءًا». [انظر:

[١٥٠٦

[١٤٧٣] ٢٤٦- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَفْضُلُ صَلَاةٍ فِي الْجَمِيعِ عَلَى صَلَاةِ الرَّجُلِ وَحَدَهُ خَمْسًا وَعِشْرِينَ دَرَجَةً» قَالَ: «وَتَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الْفَجْرِ» قَالَ أَبُو هُرَيْرَةَ: أَقْرَأُوا إِنَّ شَيْئَكُمْ: ﴿وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا﴾ [الإسراء: ٧٨].

[١٤٧٤] (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدٌ وَأَبُو سَلَمَةَ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ. بِمِثْلِ حَدِيثِ عَبْدِ الْأَعْلَى عَنْ مَعْمَرٍ. إِلَّا أَنَّهُ قَالَ: «بِخَمْسَةِ وَعِشْرِينَ جُزْءًا».

[١٤٧٥] ٢٤٧- (...) وَحَدَّثَنَا عَبْدُ

[1] *Al-Isrâ’* 17:78.

Messenger of Allâh ﷺ said: 'Prayer in congregation is equivalent to twenty-five prayers offered on one's own.'

اللَّهُ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا أَفْلَحُ عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ سَلْمَانَ الْأَعْرَجِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الْجَمَاعَةِ تَعْدِلُ خَمْسًا وَعِشْرِينَ مِنْ صَلَاةِ الْفَدَى».

[1476] 248 - (...) Ibn Juraij said: "Umar bin 'Atâ' bin Abî Al-Khuwâr told me that while he was sitting with Nâfi' bin Jubair bin Muṭ'im, Abû 'Abdullâh, the in-law of Zaid bin Zabbân, the freed slave of the Juhani's, passed by them. Nâfi' called him and said: 'I heard Abû Hurairah say: The Messenger of Allâh ﷺ said: 'A prayer offered with the *Imâm* is better than twenty-five prayers offered on one's own.'

[١٤٧٦] ٢٤٨ - (...) حَدَّثَنِي هَرُونَ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ حَاتِمٍ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُ بْنُ عَطَاءِ بْنِ أَبِي الْخَوَّارِ أَنَّهُ بَيْنَا هُوَ جَالِسٌ مَعَ نَافِعِ ابْنِ جُبَيْرِ بْنِ مُطْعِمٍ، إِذْ مَرَّ بِهِمْ أَبُو عَبْدِ اللَّهِ، خَتَنَ زَيْدُ بْنُ زَبَّانٍ، مَوْلَى الْجُهَيْنِيِّينَ. فَدَعَا نَافِعٌ فَقَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ مَعَ الْإِمَامِ أَفْضَلُ مِنْ خَمْسِ وَعِشْرِينَ صَلَاةٍ يُصَلِّيَهَا وَحْدَهُ».

[1477] 249 - (650) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Prayer in congregation is superior to prayer offered alone by twenty-seven degrees."

[١٤٧٧] ٢٤٩ - (٦٥٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَدَى بِسَبْعِ وَعِشْرِينَ دَرَجَةً».

[1478] 250 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "A man's prayer in congregation is twenty-seven

[١٤٧٨] ٢٥٠ - (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي

times better than his prayer offered alone.”

[1479] (...) It was narrated from ‘Ubaidullâh with this chain (a *Hadîth* similar to no. 1478).

Ibn Numair said, narrating from his father: “Twenty-odd.” Abû Bakr said in his report: “Twenty-seven degrees.”

[1480] (...) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Twenty-odd.”

[1481] 251 - (651) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ noticed that some people were not present at some prayers, and he said: “I was thinking of ordering a man to lead the prayer, then I would go to the men who have stayed away from it (the prayer), and order that their houses be burned down around them with bundles of firewood. If one of them knew that he would find a meaty bone, he would attend it.” Meaning ‘*Ishâ*’ prayer.

نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تَزِيدُ عَلَى صَلَاتِهِ وَحْدَهُ سَبْعًا وَعِشْرِينَ».

[١٤٧٩] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا عُيَيْدُ اللَّهِ، بِهَذَا الْإِسْنَادِ.

قَالَ ابْنُ نُمَيْرٍ عَنْ أَبِيهِ: «بِضْعَا وَعِشْرِينَ» وَقَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ: «بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

[١٤٨٠] (...) وَحَدَّثَنَا ابْنُ رَافِعٍ: أَخْبَرَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «بِضْعَا وَعِشْرِينَ».

[١٤٨١] ٢٥١ - (٦٥١) حَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ فَقَدْ نَاسَا فِي بَعْضِ الصَّلَوَاتِ فَقَالَ: «لَقَدْ هَمَمْتُ أَنْ أَمُرَ رَجُلًا يُصَلِّيَ بِالنَّاسِ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ يَتَخَلَّفُونَ عَنْهَا، فَأَمُرُ بِهِمْ فَيَحْرَقُوا عَلَيْهِمْ، بِحُزْمِ الْحَطَبِ، بِيُوتَهُمْ، وَلَوْ عَلِمَ أَحَدُهُمْ أَنَّهُ يَجِدُ عَظْمًا سَمِينًا لَشَهِدَهَا» يَعْنِي صَلَاةَ الْعِشَاءِ.

[1482] 252 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The most burdensome prayers for the hypocrites are the 'Ishâ' prayer and the Fajr prayer. If they knew what there is in them, they would come even if they had to crawl. I was thinking of ordering the Iqâmah for prayer, then I would tell a man to lead the people in prayer, and I would set out with men carrying bundles of firewood, and go to people who do not attend the prayer and burn their houses down around them."

[1483] 253 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," - and he mentioned a number of *Ahadith*, including the following: "The Messenger of Allâh ﷺ said: 'I was thinking of ordering my young men to prepare bundles of firewood for me, then I would order a man to lead the people in prayer, then I would burn down the houses with their occupants.'"

[1484] (...) A similar report (as no. 1483) was narrated from Abû Hurairah, from the Prophet ﷺ.

[١٤٨٢] ٢٥٢ - (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُمَا - قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَثْقَلَ صَلَاةٍ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا، وَلَقَدْ هَمَمْتُ أَنْ أَمَرَ بِالصَّلَاةِ فَتَقَامَ، ثُمَّ أَمَرَ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ مَعِيَ بِرِجَالٍ مَعَهُمْ حُزْمٌ مِنْ حَطَبٍ، إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ فَأَحْرَقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ».

[١٤٨٣] ٢٥٣ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ فَذَكَرَ أَحَادِيثَ، مِنْهَا. وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ أَمُرَ فِتْيَانِي أَنْ يَسْتَعِدُّوا لِي بِحُزْمٍ مِنْ حَطَبٍ، ثُمَّ أَمَرَ رَجُلًا يُصَلِّيَ بِالنَّاسِ ثُمَّ تُحْرَقُ بُيُوتٌ عَلَى مَنْ فِيهَا».

[١٤٨٤] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ

عَنْ وَكَيْعٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ
يَزِيدَ بْنِ الْأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ عَنْ
النَّبِيِّ ﷺ، بِنَحْوِهِ.

[1485] 254 - (652) It was narrated from 'Abdullâh that the Prophet ﷺ said concerning some people who stayed away from Friday prayer: "I was thinking of ordering a man to lead the people in prayer, then I would burn down the houses of men who stay away from Friday prayer, with them inside."

[١٤٨٥] ٢٥٤ - (٦٥٢) وَحَدَّثَنَا
أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا
زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي
الْأَحْوَصِ، سَمِعَهُ مِنْهُ عَنْ عَبْدِ اللَّهِ أَنَّ
النَّبِيَّ ﷺ قَالَ لِقَوْمٍ يَتَخَلَّفُونَ عَنِ
الْجُمُعَةِ: «لَقَدْ هَمَمْتُ أَنْ أَمُرَ رَجُلًا
يُصَلِّي بِالنَّاسِ، ثُمَّ أَحْرَقَ عَلَيَّ رِجَالِ
يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ، بِيَوْمِهِمْ».

Chapter 43. It Is Obligatory For The One Who Hears The Call To Prayer To Come To The Masjid

(المعجم ٤٣) - (باب يجب إتيان
المسجد على من سمع النداء)
(التحفة ٩٦)

[1486] 255 - (653) It was narrated that Abû Hurairah said: "A blind man came to the Prophet ﷺ and said: 'O Messenger of Allâh, I do not have any guide to take me to the Masjid.' And he asked the Messenger of Allâh ﷺ to grant him a dispensation allowing him to offer prayers in his house, and he allowed him that. When he turned to leave, he called him back and said: 'Can you hear the call to prayer?' He said: 'Yes.' He said: 'Then answer it.'"

[١٤٨٦] ٢٥٥ - (٦٥٣) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَسُوَيْدُ بْنُ
سَعِيدٍ وَيَعْقُوبُ الدَّورَقِيُّ، كُلُّهُمْ عَنْ
مَرْوَانَ الْفَزَارِيِّ. - قَالَ قُتَيْبَةُ: حَدَّثَنَا
الْفَزَارِيُّ - عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَصَمِّ.
قَالَ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ عَنْ أَبِي
هُرَيْرَةَ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ أَعْمَى.
فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّهُ لَيْسَ لِي قَائِدٌ
يَقُودُنِي إِلَى الْمَسْجِدِ، فَسَأَلَ رَسُولَ
اللَّهِ ﷺ أَنْ يُرَخِّصَ لَهُ فَيُصَلِّيَ فِي بَيْتِهِ،

فَرَحَّصَ لَهُ. فَلَمَّا وَلَّى دَعَاهُ فَقَالَ: «هَلْ تَسْمَعُ النَّدَاءَ بِالصَّلَاةِ؟» فَقَالَ: نَعَمْ. قَالَ: «فَأَجِبْ».

Chapter 44. Prayer In Congregation Is One Of The *Sunnah* Of Guidance

[1487] 256 - (654) It was narrated that Abû Al-Aḥṣaṣ said: “Abdullâh said: ‘I remember when no one stayed away from the prayer except a hypocrite who was known for his hypocrisy, or one who was sick. But even a sick person would walk between two men and come to prayer. The Messenger of Allâh ﷺ taught us the *Sunnah* of guidance, and one of the *Sunnah* of guidance is praying in the *Masjid* in which the *Adhân* is called.”

(المعجم ٤٤) - (باب صلاة الجماعة من سنن الهدى) (التحفة ٩٧)

[١٤٨٧] ٢٥٦ - (٦٥٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرِ الْعُبَيْدِيِّ: حَدَّثَنَا زَكَرِيَاءُ بْنُ أَبِي زَائِدَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ أَبِي الْأَحْوَصِ قَالَ: قَالَ عَبْدُ اللَّهِ: لَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنِ الصَّلَاةِ إِلَّا مُنَافِقٌ قَدْ عُلِمَ نِفَاقُهُ، أَوْ مَرِيضٌ، إِنْ كَانَ الْمَرِيضُ لَيْمَسِي بَيْنَ رَجُلَيْنِ حَتَّى يَأْتِيَ الصَّلَاةَ. وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ عَلَّمَنَا سُنَنَ الْهُدَى، وَإِنَّ مِنْ سُنَنِ الْهُدَى، الصَّلَاةَ فِي الْمَسْجِدِ الَّذِي يُؤَدَّنُ فِيهِ.

[1488] 257 - (...) It was narrated that ‘Abdullâh said: “Whoever would like to meet Allâh, may He be exalted, tomorrow as a Muslim, let him preserve these prayers where the call is made for them. For indeed Allâh has prescribed the *Sunnah* of guidance to your Prophet ﷺ and they (the prayers) are among the *Sunnah* of guidance. If you pray in your houses like this one who

[١٤٨٨] ٢٥٧ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنْ أَبِي الْأَعْمَاسِ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ تَعَالَى عَدَا مُسْلِمًا فَلْيَحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّ اللَّهَ شَرَعَ

stays away from the *Masjid*, prays in his house, you will have forsaken the *Sunnah* of your Prophet, and if you forsake the *Sunnah* of your Prophet you will go astray. There is no man who purifies himself and purifies himself well, then he goes to one of these *Masâjid*, but Allâh will record one good deed for him for every step he takes, and will raise him in status one degree thereby, and will erase one bad deed thereby. I remember when no one would stay away but a hypocrite whose hypocrisy was known, and a man would come staggering between two others in order to stand in the row.”

Chapter 45. The Prohibition Of Leaving The *Masjid* Once The *Mu'adhḥin* Has Called The *Adhân*

[1489] 258 - (655) It was narrated that Abû Ash-Sha‘thâ’ said: “We were sitting in the *Masjid* with Abû Hurairah when the *Mu’adhḥin* called the *Adhân*. A man stood up and walked out of the *Masjid*, and Abû Hurairah followed him with his gaze until he exited the *Masjid*. Abû Hurairah said: “This man has disobeyed Abû Al-Qâsim ﷺ.”

لِنَبِيِّكُمْ ﷺ سُنَّ الْهُدَىٰ وَإِنَّهُنَّ مِنْ سُنَّ الْهُدَىٰ، وَلَوْ أَنَّكُمْ صَلَّيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هَذَا الْمُتَخَلِّفُ فِي بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ، وَمَا مِنْ رَجُلٍ يَتَطَهَّرُ فَيَحْسِنُ الطُّهُورَ ثُمَّ يَعْمِدُ إِلَىٰ مَسْجِدٍ مِنْ هَذِهِ الْمَسَاجِدِ إِلَّا كَتَبَ اللَّهُ لَهُ بِكُلِّ خَطْوَةٍ يَخْطُوهَا حَسَنَةً، وَيَرْفَعُهُ بِهَا دَرَجَةً، وَيَحُطُّ عَنْهُ بِهَا سَيِّئَةً، وَلَقَدْ رَأَيْنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُتَأَفِّقٌ، مَعْلُومٌ النَّقَاقِ. وَلَقَدْ كَانَ الرَّجُلُ يُؤْتَىٰ بِهِ يُهَادَىٰ بَيْنَ الرَّجُلَيْنِ حَتَّىٰ يُقَامَ فِي الصَّفِّ.

(المعجم ٤٥) - (باب النهي عن الخروج من المسجد إذا أذن المؤذن)
(التحفة ٩٨)

[١٤٨٩] ٢٥٨ - (٦٥٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ أَبِي الشَّعْنَاءِ قَالَ: كُنَّا نَعُودُ فِي الْمَسْجِدِ مَعَ أَبِي هُرَيْرَةَ، فَأَذَّنَ الْمُؤَذِّنُ، فَقَامَ رَجُلٌ مِنَ الْمَسْجِدِ يَمْشِي، فَاتَّبَعَهُ أَبُو هُرَيْرَةَ بَصَرَهُ حَتَّىٰ خَرَجَ مِنَ الْمَسْجِدِ، فَقَالَ أَبُو هُرَيْرَةَ: أَمَا هَذَا فَقَدْ عَصَىٰ أَبَا الْقَاسِمِ ﷺ].

[1490] 259 - (...) It was narrated from Ash'ath bin Abî Ash-Sha'thâ' Al-Muhâribî that his father said: "I heard Abû Hurairah say, when he saw a man leaving the *Masjid* after the *Adhân*: 'This man has disobeyed Abû Al-Qâsim ﷺ.'"

[١٤٩٠] ٢٥٩ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمُكِّيُّ: حَدَّثَنَا سُفْيَانُ هُوَ ابْنُ عُيَيْنَةَ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنْ أَشْعَثَ ابْنِ أَبِي الشَّعْثَاءِ الْمُحَارِبِيِّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، وَرَأَى رَجُلًا يَجْتَازُ الْمَسْجِدَ خَارِجًا، بَعْدَ الْأَذَانِ، فَقَالَ: أَمَا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ [ﷺ].

Chapter 46. The Virtue Of Praying 'Ishâ' And Subh In Congregation

(المعجم ٤٦) - (باب فضل صلاة العشاء والصبح في جماعة)
(التحفة ٩٩)

[1491] 260 - (656) 'Abdur-Rahmân bin Abî 'Amrah said: "Uthmân bin 'Affân entered the *Masjid* after *Maghrib* and sat alone. I sat with him and he said: 'O son of my brother, I heard the Messenger of Allâh ﷺ say: 'Whoever prays 'Ishâ' in congregation, it is as if he spent half the night in prayer, and whoever prays *Subh* in congregation, it is as if he spent the whole night in prayer.'"

[١٤٩١] ٢٦٠ - (٦٥٦) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ وَهُوَ ابْنُ زِيَادٍ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ قَالَ: دَخَلَ عُثْمَانُ بْنُ عَفَّانٍ الْمَسْجِدَ بَعْدَ صَلَاةِ الْمَغْرِبِ، فَقَعَدَ وَحَدَهُ، فَقَعَدْتُ إِلَيْهِ. فَقَالَ: يَا ابْنَ أَخِي! سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ».

[1492]... - (...) A similar report

[١٤٩٢] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ

(as no. 1491) was narrated from Abû Sahl ‘Uthmân bin Ḥakîm, with this chain.

[1493] 261 - (657) It was narrated that Anas bin Sirîn said: “I heard Jundab bin ‘Abdullâh say: ‘The Messenger of Allâh ﷺ said: “Whoever prays *Ṣubḥ*, then he is under the protection of Allâh, but anyone who falls short with regard to the rights of Allâh, then Allâh will seize him and will throw him into the Fire of Hell.”

[1494] 262 - (...) It was narrated that Anas bin Sirîn said: “I heard Jundab Al-Qasrî say: ‘The Messenger of Allâh ﷺ said: Whoever prays the *Ṣubḥ* prayer, then he is under the protection of Allâh, so do not fall short with regard to the rights of Allâh, for anyone who does that, Allâh will seize him and will throw him on his face into the Fire of Hell.”

[1495] (...) This was narrated from Jundab bin Sufyân from the Prophet ﷺ, but he did not say:

حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنْ سُفْيَانَ، عَنْ أَبِي سَهْلٍ عُثْمَانَ بْنِ حَكِيمٍ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[١٤٩٣] ٢٦١ - (٦٥٧) [و] حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ - يَعْنِي ابْنَ مَفْضَلٍ، عَنْ خَالِدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ سَمِعْتُ جُنْدَبَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللَّهِ، فَلَا يَطْلُبُكُمُ اللَّهُ مِنْ ذِمَّتِهِ بِشَيْءٍ يُدْرِكُهُ فَيَكْبَهُ فِي نَارِ جَهَنَّمَ».

[١٤٩٤] ٢٦٢ - (...) وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدُّورَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ خَالِدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، قَالَ: سَمِعْتُ جُنْدَبًا الْقَسْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى صَلَاةَ الصُّبْحِ فَهُوَ فِي ذِمَّةِ اللَّهِ، فَلَا يَطْلُبُكُمُ اللَّهُ مِنْ ذِمَّتِهِ بِشَيْءٍ؛ فَإِنَّهُ مَنْ يَطْلُبُهُ مِنْ ذِمَّتِهِ بِشَيْءٍ يُدْرِكُهُ، ثُمَّ يَكْبَهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ».

[١٤٩٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ عَنْ

“And throw him in the Fire of Hell.”

دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الْحَسَنِ، عَنِ
جُنْدَبِ بْنِ سُفْيَانَ عَنِ النَّبِيِّ ﷺ، بِهَذَا.
وَلَمْ يَذْكُرْ «فِيكَبُهُ فِي نَارِ جَهَنَّمَ».

Chapter 47. Concession Allowing One To Not Attend The Congregation If There Is An Excuse

(المعجم ٤٧) - (بابُ الرخصة في

التخلف عن الجماعة لعذر)

(التحفة ١٠٠)

[1496] 263 - (33) It was narrated from Ibn Shihâb that Maḥmûd bin Ar-Rabî' Al-Anṣârî told him that 'Itbân bin Mâlik - who was one of the Companions of the Prophet ﷺ and had been present at (the battle of) Badr, and was one of the *Anṣâr* - came to the Messenger of Allâh ﷺ and said: “O Messenger of Allâh, I have lost my eyesight, and I lead my people in prayer, but when it rains, the valley between them and I gets flooded, and I cannot get to their *Masjid* to lead them in prayer. O Messenger of Allâh, I would like you to come and pray in a place that I may take as a prayer place.” The Messenger of Allâh ﷺ said: “I will do that, if Allâh wills.”

'Itbân said: “The next day, when the sun was fully up, the Messenger of Allâh ﷺ and Abû Bakr Aṣ-Ṣiddîq went to him. The Messenger of Allâh ﷺ asked for permission to enter and permission was given to him, and he did not sit, rather he said:

[١٤٩٦] ٢٦٣ - (٣٣) حَدَّثَنِي حَرَمَلَةُ

ابْنُ يَحْيَى التَّحِيْبِيُّ: أَخْبَرَنَا ابْنُ وَهَبٍ:
أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ أَنَّ مُحَمَّدَ
ابْنَ الرَّبِيعِ الْأَنْصَارِيَّ حَدَّثَهُ، أَنَّ عِتْبَانَ
بْنَ مَالِكٍ، وَهُوَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ،
مِمَّنْ شَهِدَ بَدْرًا، مِنَ الْأَنْصَارِ، أَنَّهُ أَتَى
رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي
قَدْ أَنْكَرْتُ بَصْرِي، وَأَنَا أَصَلِّي لِقَوْمِي،
وَإِذَا كَانَتْ الْأَمْطَارُ سَالَ الْوَادِي الَّذِي
بَيْنِي وَبَيْنَهُمْ، وَلَمْ أَسْتَطِعْ أَنْ آتِيَ
مَسْجِدَهُمْ، فَأَصَلِّي لَهُمْ. وَوَدِدْتُ أَنَّكَ يَا
رَسُولَ اللَّهِ! تَأْتِي فَتُصَلِّيَ فِي مِصَلِّي أَتَّخِذُهُ
مِصَلِّي، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ:
«سَأَفْعَلُ، إِنْ شَاءَ اللَّهُ». قَالَ عِتْبَانُ: فَعَدَا
رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ الصِّدِّيقُ حِينَ
ارْتَفَعَ النَّهَارُ، فَاسْتَأْذَنَ رَسُولُ اللَّهِ ﷺ.
فَأَذْنَتْ لَهُ، فَلَمْ يَجْلِسْ حَتَّى دَخَلَ الْبَيْتِ،
ثُمَّ قَالَ: «أَيْنَ تُحِبُّ أَنْ أَصَلِّيَ مِنْ

‘Where in your house would you like me to pray?’ I pointed to a corner of the house, and the Messenger of Allâh ﷺ stood and said the *Takbîr*, and we stood behind him. He prayed two *Rak’ah* then said the *Salâm*. Then we asked him to stay and eat some *Khazîr*^[1] that we had made for him. Men from the surrounding houses came to us, until a large number of men had gathered in the house. One of them said: ‘Where is Mâlik bin Ad-Dukhshun?’ One of them said: ‘He is a hypocrite who does not love Allâh and His Messenger.’ The Messenger of Allâh ﷺ said: ‘Do not say that. Do you not see that he has said *Lâ ilâha illallâh*, seeking thereby the Face of Allâh?’ They said: ‘Allâh and His Messenger know best.’ He said: ‘But we see that he is sincere towards the hypocrites.’ The Messenger of Allâh ﷺ said: ‘Allâh has forbidden to the Fire everyone who says *Lâ ilâha illallâh* seeking thereby the Face of Allâh.’”

Ibn Shihâb said: “Then I asked Al-Ḥuşain bin Muḥammad Al-Anṣârî, who is one of Banû Sâlim, and one of their leaders, about the *Hadîth* of Maḥmûd bin Ar-Rabî’, and he confirmed it to be true.

بَيْتِكَ؟» قَالَ فَأَشْرْتُ إِلَى نَاحِيَةِ مِنَ الْبَيْتِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَكَبَّرَ، فَقُمْنَا وَرَاءَهُ، فَصَلَّى رَكَعَتَيْنِ ثُمَّ سَلَّمَ، قَالَ وَحَبَسْنَاهُ عَلَى خَزِيرٍ صَنَعْنَاهُ لَهُ، قَالَ فَتَابَ رِجَالٌ مِنْ أَهْلِ الدَّارِ حَوْلَنَا. حَتَّى اجْتَمَعَ فِي الْبَيْتِ رِجَالٌ ذُؤُودٌ عَدَدٍ. فَقَالَ قَائِلٌ مِنْهُمْ: أَيْنَ مَالِكُ بْنُ الدُّخْشَنِ؟ فَقَالَ بَعْضُهُمْ: ذَلِكَ مُنَافِقٌ لَا يُحِبُّ اللَّهَ وَرَسُولَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُلْ لَهُ ذَلِكَ. أَلَا تَرَاهُ قَدْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ؟» قَالَ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّمَا نَرَى وَجْهَهُ وَنَصِيحَتَهُ لِلْمُنَافِقِينَ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَيَّ النَّارَ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، يَتَّبِعِي بِذَلِكَ وَجْهَ اللَّهِ.»

قَالَ ابْنُ شِهَابٍ: ثُمَّ سَأَلْتُ الْحُصَيْنَ ابْنَ مُحَمَّدٍ الْأَنْصَارِيِّ، وَهُوَ أَحَدُ بَنِي سَالِمٍ، وَهُوَ مِنْ سَرَائِهِمْ، عَنْ حَدِيثِ مَحْمُودِ بْنِ الرَّبِيعِ، فَصَدَّقَهُ بِذَلِكَ.

[راجع: ١٤٩]

[1497] 264 - (...) It was narrated

[١٤٩٧] ٢٦٤ - (...) وَحَدَّثَنَا

[1] A dish of meat and flour.

that 'Itbân bin Mâlik said: "I came to the Messenger of Allâh ﷺ..." and he quoted a *Hadîth* like that of Yûnus (no. 1496), except that he said: "A man said: 'Where is Mâlik bin Ad-Dukhshun' or 'Ad-Dukhaishin?'" And he added in his *Hadîth*: "Maḥmûd said: 'I narrated this *Hadîth* to a group of people among whom was Abû Ayyûb Al-Anṣârî, and he said: I do not think that the Messenger of Allâh ﷺ said what you said. He said: 'I swore that if I went back to 'Itbân I would ask him. So I went back to him and I found him an old man who had lost his eyesight, and he was the *Imâm* of his people. I sat beside him and asked him about this *Hadîth*, and he narrated it to me as he had narrated it the first time.'"

مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا عَنْ عَبْدِ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ رَبِيعٍ عَنْ عِثْبَانَ بْنِ مَالِكٍ. قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ. وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ يُونُسَ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَجُلٌ: أَيْنَ مَالِكُ بْنُ الدُّخَشْنِ أَوْ الدُّخَيْشِنِ؟ وَزَادَ فِي الْحَدِيثِ: قَالَ مُحَمَّدٌ: فَحَدَّثْتُ بِهِذَا الْحَدِيثِ نَفَرًا، فِيهِمْ أَبُو أَيُّوبَ الْأَنْصَارِيُّ. فَقَالَ: مَا أَظُنُّ رَسُولَ اللَّهِ ﷺ قَالَ مَا قُلْتُ. قَالَ: فَحَلَفْتُ، إِنْ رَجَعْتُ إِلَى عِثْبَانَ، أَنْ أَسْأَلَهُ. قَالَ: فَرَجَعْتُ إِلَيْهِ فَوَجَدْتُهُ شَيْخًا كَبِيرًا قَدْ ذَهَبَ بَصَرُهُ، وَهُوَ إِمَامٌ قَوْمِهِ، فَجَلَسْتُ إِلَيْهِ، فَسَأَلْتُهُ عَنْ هَذَا الْحَدِيثِ، فَحَدَّثَنِيهِ كَمَا حَدَّثَنِيهِ أَوَّلَ مَرَّةٍ.

قَالَ الزُّهْرِيُّ: ثُمَّ نَزَلْتُ بَعْدَ ذَلِكَ فَرَأَيْتُ وَأُمُورٌ نُرَى أَنْ الْأَمْرَ أَنْتَهَى إِلَيْهَا، فَمَنْ اسْتَطَاعَ أَنْ لَا يَغْتَرَّ فَلَا يَغْتَرَّ.

[1498] 265 - (...) It was narrated that Maḥmûd bin Ar-Rabî said: "I remember the Messenger of Allâh ﷺ spitting out some water from a bucket that was in our house." Maḥmûd said: "'Itbân bin Mâlik told me: 'I said: "'O Messenger of Allâh, my eyesight

[١٤٩٨] ٢٦٥ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ مُحَمَّدِ بْنِ رَبِيعٍ قَالَ: إِنِّي لَأَعْقِلُ مَجَّةً مَجَّهَا رَسُولُ اللَّهِ ﷺ مِنْ دَلْوٍ

is bad...” and he quoted the *Hadîth* as far as the words: “He led us in praying two *Rak’ah*. Then we asked the Messenger of Allâh ﷺ to stay and eat some *Jashishah*^[1] that we had made for him.” And he did not mention the additional material quoted by Yûnus and Ma’mar.

فِي دَارِنَا. قَالَ مَحْمُودٌ: فَحَدَّثَنِي عِتْبَانُ ابْنُ مَالِكٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ بَصْرِي قَدْ سَاءَ، وَسَاقَ الْحَدِيثَ إِلَى قَوْلِهِ: فَصَلَّى بِنَا رَكَعَتَيْنِ. وَحَبَسْنَا رَسُولَ اللَّهِ ﷺ عَلَى جَشِيشَةٍ صَنَعْنَاهَا لَهُ وَلَمْ يَذْكُرْ مَا بَعْدَهُ مِنْ زِيَادَةِ يُونُسَ وَمَعْمَرَ.

Chapter 48. It Is Permissible To Offer Voluntary Prayers In Congregation, And To Pray On *Haşîr* (Palm-Fiber Mats), *Khumrah* (Small Mats), Cloth And Other Pure Things

(المعجم ٤٨) - (بَابُ جَوَازِ الْجَمَاعَةِ فِي النَّافِلَةِ، وَالصَّلَاةِ عَلَى حَصِيرٍ وَخِمْرَةٍ وَثَوْبٍ وَغَيْرِهَا مِنَ الطَّاهِرَاتِ) (التحفة ١٠١)

[1499] 266 - (658) It was narrated from Anas bin Mâlik that his grandmother Mulaikah invited the Messenger of Allâh ﷺ to eat some food that she had made. He ate some of it, then he said: “Get up and I will lead you in prayer.” Anas bin Mâlik said: “I went to a *Haşîr* of ours that had turned black from long use, and sprinkled it with water, then the Messenger of Allâh ﷺ stood on it, and the orphan and I stood behind him, and the old lady behind us, and the Messenger of Allâh ﷺ led us in praying two *Rak’ah*, then he left.”

[١٤٩٩] ٢٦٦ - (٦٥٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ أَنَّ جَدَّتَهُ مَلِيكَةَ دَعَتْ رَسُولَ اللَّهِ ﷺ لِبَطْعَامٍ صَنَعْتَهُ، فَأَكَلَ مِنْهُ، ثُمَّ قَالَ: «قَوْمُوا فَأَصَلِّي لَكُمْ» قَالَ أَنَسُ بْنُ مَالِكٍ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدْ اسْوَدَّ مِنْ طُولِ مَا لَيْسَ، فَنَضَحْتُهُ بِمَاءٍ، فَقَامَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ، وَصَفَفْتُ أَنَا وَالْيَتِيمُ وَرَاءَهُ، وَالْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكَعَتَيْنِ ثُمَّ انْصَرَفَ.

[1500] 267 - (659) It was narrated from Abû At-Tayyâh,

[١٥٠٠] ٢٦٧ - (٦٥٩) وَحَدَّثَنَا

[1] A dish made of ground wheat with meat or dates.

from Anas bin Mâlik who said: "The Messenger of Allâh ﷺ had the best behavior of the people. Sometimes the time for prayer would come when he was in our house, so he would order that the mat beneath him be swept, then water sprinkled on it, then the Messenger of Allâh ﷺ would lead the prayer; we would stand behind him and he would lead us in prayer." He said:^[1] "And their mat was made of palm leaves."

[1501] 268 - (660) It was narrated from Thâbit, from Anas who said: "The Prophet ﷺ entered upon us, and there was no one there but myself, my mother and Umm Harâm, my maternal aunt. He said: 'Get up and I will lead you in prayer.' And that was not at the time for (prescribed) prayer. So he led us in prayer." - A man said to Thâbit: "Where did he make Anas stand?" He said: "He made him stand on his right." - "Then he supplicated for us, the members of the household, asking for the best for us in this world and in the Hereafter. My mother said: 'O Messenger of Allâh, your little servant, pray to Allâh for him.' He prayed for all

شَيْبَانُ بْنُ فَرُوْحٍ وَأَبُو الرَّبِيعِ، كِلَاهُمَا عَنْ عَبْدِ الْوَارِثِ - قَالَ شَيْبَانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ - عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ خُلُقًا فَرُبَّمَا تَحَضَّرَ الصَّلَاةَ وَهُوَ فِي بَيْتِنَا، قَالَ: فَيَأْمُرُ بِالْبَسَاطِ الَّذِي تَحْتَهُ فَيَكْسُ، ثُمَّ يُنْصَحُ، ثُمَّ يَوْمُ رَسُولُ اللَّهِ ﷺ، وَنَقُومُ خَلْفَهُ فَيَصَلِّي بِنَا، قَالَ: وَكَانَ بِسَاطُهُمْ مِنْ جَرِيدِ النَّخْلِ.

[١٥٠١] ٢٦٨ - (٦٦٠) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَيْنَا، وَمَا هُوَ إِلَّا أَنَا وَأُمِّي وَأُمُّ حَرَامٍ خَالَتِي فَقَالَ: «قُومُوا فَلِأَصَلِّي بِكُمْ» - فِي غَيْرِ وَقْتِ صَلَاةٍ، فَصَلَّى بِنَا - فَقَالَ رَجُلٌ لِثَابِتٍ: أَيْنَ جَعَلَ أَنَسًا مِنْهُ؟ قَالَ: جَعَلَهُ عَلَى يَمِينِهِ - ثُمَّ دَعَا لَنَا، أَهْلَ الْبَيْتِ، بِكُلِّ خَيْرٍ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ، فَقَالَتْ أُمِّي: يَا رَسُولَ اللَّهِ! خُودِيْكُمْ، ادْعُ اللَّهَ لَهُ، قَالَ فَدَعَا لِي بِكُلِّ خَيْرٍ، وَكَانَ فِي آخِرِ مَا دَعَا لِي

[1] It appears that the speaker here is Abû At-Tayyâh as it only occurs in his narration, both here and in the version of it recorded by Ahmad which is similar to what the author recorded, in shorter form, under no. 5622.

good things for me, and at the end of his supplication for me he said: ‘O Allâh, increase his wealth and his children, and bless them for him.’”

[1502] 269 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ led him and his mother, or maternal aunt in prayer. He said: “He made me stand on his right, and he made the woman stand behind us.”

[1503] (...) It was narrated from Shu’bah with this chain.

[1504] 270 - (513) It was narrated that ‘Abdullâh bin Shaddâd said: “Maimûnah, the wife of the Prophet ﷺ, told me: ‘The Messenger of Allâh ﷺ used to pray with me while I was opposite him,^[1] and sometimes his garment would touch me when he prostrated. And he used to pray on a *Khumrah* (small mat).’”

بِهِ أَنْ قَالَ: «اللَّهُمَّ! أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيهِ».

[١٥٠٢] ٢٦٩ - (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، سَمِعَ مُوسَى بْنَ أَنَسٍ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِهِ وَبِأُمِّهِ أَوْ خَالَتِهِ قَالَ: فَأَقَامَنِي عَنْ يَمِينِهِ وَأَقَامَ الْمَرْأَةَ خَلْفَنَا.

[١٥٠٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ. قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَعْنِي ابْنَ مَهْدِيٍّ، قَالَ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ.

[١٥٠٤] ٢٧٠ - (٥١٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ بْنُ الْعَوَّامِ، كِلَاهُمَا عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ سَدَّادٍ. قَالَ: حَدَّثَنِي مَيْمُونَةُ زَوْجُ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَأَنَا حِذَاءَهُ، وَرَبَّمَا أَصَابَنِي تَوْبُهُ إِذَا سَجَدَ، وَكَانَ يُصَلِّي عَلَيَّ حُمْرَةً. [راجع: ١١٤٦]

[1] See no. 1146, where there is the addition: “and I was menstruating.”

[1505] 271 - (661) Abû Sa'eed Al-Khudrî narrated that he entered upon the Messenger of Allâh ﷺ and found him praying on a *Hasîr*, upon which he was prostrating.

Chapter 49. The Virtue Of Offering The Obligatory Prayers In Congregation, The Virtue Of Waiting For The Prayer And Taking Many Steps Towards The *Masjid*, The Virtue Of Walking To The *Masjid*

[1506] 272 - (649) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'A man's prayer in congregation is more valuable than his prayer in his house or his marketplace by twenty-odd degrees. That is because if one of you performs *Wudu'* and performs it well, then he comes to the *Masjid*, with no other motive or purpose than to pray, then he does not take any step but he will be raised one degree in status thereby, and one sin will be erased thereby, until

[١٥٠٥] ٢٧١-٦٦١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، جَمِيعًا عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ الْخُدْرِيُّ، أَنَّهُ دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ. فَوَجَدَهُ يُصَلِّي عَلَى حَصِيرٍ يَسْجُدُ عَلَيْهِ.

(المعجم ٤٩) - (بَابُ فَضْلِ الصَّلَاةِ الْمَكْتُوبَةِ فِي جَمَاعَةٍ وَفَضْلِ انْتِظَارِ الصَّلَاةِ وَكَثْرَةِ الْخَطَا إِلَى الْمَسَاجِدِ وَفَضْلِ الْمَشْيِ إِلَيْهَا) (التحفة ١٠٢)

[١٥٠٦] ٢٧٢-٦٤٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنِ أَبِي مُعَاوِيَةَ. - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ - عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلَاتِهِ فِي بَيْتِهِ، وَصَلَاتِهِ فِي سُوقِهِ، بَضْعًا وَعِشْرِينَ دَرَجَةً؛ وَذَلِكَ أَنْ أَحَدَهُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى

he enters the *Masjid*. When he enters the *Masjid*, he is in a state of prayer so long as the prayer is what is keeping him there, and the Angels send *Ṣalât* upon any one of you so long as he remains in the place where he prayed, saying: 'O Allâh, have mercy on him; O Allâh, forgive him; O Allâh, accept his repentance.' So long as he does not offend anyone or commit *Ḥadath*."

الْمَسْجِدِ، لَا يَنْهَظُهُ إِلَّا الصَّلَاةُ، لَا يُرِيدُ إِلَّا الصَّلَاةَ، فَلَمْ يَحْطُ خَطْوَةً إِلَّا رُفِعَ لَهُ بِهَا دَرَجَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ، حَتَّى يَدْخُلَ الْمَسْجِدَ، فَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي الصَّلَاةِ مَا كَانَتِ الصَّلَاةُ هِيَ تَحْبِسُهُ، وَالْمَلَائِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ. يَقُولُونَ: اللَّهُمَّ! ارْحَمْهُ، اللَّهُمَّ! اغْفِرْ لَهُ، اللَّهُمَّ! تُبَّ عَلَيْهِ، مَا لَمْ يُؤْذِ فِيهِ، مَا لَمْ يُحْدِثْ فِيهِ». [راجع: ١٤٧٢]

[1507] (...) A similar report (as no. 1506) was narrated from Al-A'mash with this chain.

[١٥٠٧] (...) حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَرِيُّ: أَخْبَرَنَا عَبَّاسٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ شُعْبَةَ، كُلُّهُمْ عَنِ الْأَعْمَشِ، فِي هَذَا الْإِسْنَادِ، بِمِثْلِ مَعْنَاهُ.

[1508] 273 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: "The Angels send *Ṣalât* upon any one of you so long as he remains in his spot, saying: "O Allâh, forgive him; O Allâh, have mercy on him," so long as he does not commit *Ḥadath*. And one of you is in a state of prayer so long as the prayer is keeping him there."

[١٥٠٨] ٢٧٣- (...) [و] حَدَّثَنَا ابْنُ أَبِي عَمْرٍو: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي عَمْرٍو السَّخْتِيَّانِيِّ، عَنِ ابْنِ سَبْرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَلَائِكَةَ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ. تَقُولُ: اللَّهُمَّ! اغْفِرْ لَهُ، اللَّهُمَّ!

ارْحَمَهُ، مَا لَمْ يُحَدِّثْ، وَأَحَدُكُمْ فِي صَلَاةٍ مَا كَانَتْ الصَّلَاةُ تَحْسِبُهُ».

[1509] 274 - (...) It was narrated from Abû Râfi', from Abû Hurairah that the Messenger of Allâh ﷺ said: "A person is in a state of prayer so long as he is in his prayer place waiting for the prayer, and the Angels say: 'O Allâh, forgive him; O Allâh, have mercy on him,' until he leaves or commits *Hadath*." I (Abû Râfi') said: "What does 'commit *Hadath*' mean?" He said: "Breaking wind, either silently or loudly."

[١٥٠٩] ٢٧٤- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بِهِزُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ نَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزَالُ الْعَبْدُ فِي صَلَاةٍ مَا كَانَ فِي مُصَلَّاهُ يَنْتَظِرُ الصَّلَاةَ، وَتَقُولُ الْمَلَائِكَةُ: اللَّهُمَّ! اغْفِرْ لَهُ، اللَّهُمَّ! ارْحَمَهُ حَتَّى يَنْصَرِفَ أَوْ يُحَدِّثَ» قُلْتُ: مَا يُحَدِّثُ؟ قَالَ: يَفْسُو أَوْ يَضْرِبُ.

[1510] 275 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "One of you is still in a state of prayer so long as the prayer is keeping him there, and nothing is keeping him from going back to his family except the prayer."

[١٥١٠] ٢٧٥- (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ «لَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا دَامَتِ الصَّلَاةُ تَحْسِبُهُ، لَا يَمْنَعُهُ أَنْ يَنْقَلِبَ إِلَى أَهْلِهِ إِلَّا الصَّلَاةُ».

[1511] 276 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If one of you sits waiting for the prayer, he is in a state of prayer so long as he does not commit *Hadath*, and the Angels pray for him, saying: 'O Allâh, forgive him; O Allâh, have mercy on him.'"

[١٥١١] ٢٧٦- (...) حَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شَهَابٍ، عَنِ ابْنِ هُرْمَزٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

«أَحَدُكُمْ مَا قَعَدَ يَنْتَظِرُ الصَّلَاةَ، فِي صَلَاةٍ، مَا لَمْ يُحَدِّثْ، تَدْعُو لَهُ الْمَلَائِكَةُ: اللَّهُمَّ! اغْفِرْ لَهُ، اللَّهُمَّ! ارْحَمْهُ».

[1512] (...) A similar report (as no. 1511) was narrated from Abû Hurairah, from the Prophet ﷺ.

[١٥١٢] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ هَذَا.

Chapter 50. The Virtue Of Taking Many Steps To The Masjid

(المعجم ٥٠) - (بابُ فضلِ كثرةِ الخطا إلى المساجد) (التحفة ١٠٣)

[1513] 277 - (662) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said: 'The people who will have the greatest reward for prayer will be those who walk the furthest distance to come and pray, then those who walk the next furthest. The one who waits for the prayer until he prays with the *Imâm* will have a greater reward than the one who prays then sleeps.'" According to the report of Ibn Kuraib: "until he prays it with the *Imâm* in congregation."

[١٥١٣] ٢٧٧-٦٦٢) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَادٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَعْظَمَ النَّاسِ أَجْرًا فِي الصَّلَاةِ أْبَعَدُهُمْ إِلَيْهَا مَمْشَى، فَأَبْعَدُهُمْ، وَالَّذِي يَنْتَظِرُ الصَّلَاةَ حَتَّى يُصَلِّيَهَا مَعَ الْإِمَامِ أَعْظَمَ أَجْرًا مِنَ الَّذِي يُصَلِّيَهَا ثُمَّ يَنَامُ» وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: «حَتَّى يُصَلِّيَهَا مَعَ الْإِمَامِ فِي جَمَاعَةٍ».

[1514] 278 - (663) It was narrated that Ubayy bin Ka'b said: "There was a man - and I do not know of any man who lived further away from the *Masjid* than he did - but he never

[١٥١٤] ٢٧٨-٦٦٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبَّزٌ عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ أَبِي عَثْمَانَ التَّهْدِي، عَنْ أَبِي ابْنِ كَعْبٍ قَالَ: كَانَ رَجُلٌ، لَا أَعْلَمُ

missed a prayer. It was said to him” - or: - “I said - [to him]: ‘Why don’t you buy a donkey that you can ride when it is dark or when the sand is too hot?’ He said: ‘I would not like my house to be next to the *Masjid*. I want my walking to the *Masjid* and my returning when I come back to my family, to be recorded for me.’ The Messenger of Allâh ﷺ said: ‘Allâh has gathered all that (reward) for you.’”

[1515] (...) A similar report (as no. 1514) was narrated from At-Taimî with this chain.

[1516] (...) It was narrated that Ubayy bin Ka'b said: “There was a man among the *Anṣâr* whose house was the most remote house in Al-Madīnah, but he never missed a prayer with the Messenger of Allâh ﷺ. We felt sorry for him, and I said to him: ‘O so-and-so, why don’t you buy a donkey to spare you from the burning sand and the reptiles of the land?’ He said: ‘By Allâh, I would not like my house to be beside the house of Muḥammad ﷺ.’ I thought that this was too much, so I brought him to the

رَجُلًا أَبْعَدَ مِنَ الْمَسْجِدِ مِنْهُ، وَكَانَ لَا تُحِطُّهُ صَلَاةٌ، قَالَ: فَقِيلَ لَهُ - أَوْ قُلْتُ [لَهُ] - لَوْ اشْتَرَيْتَ حِمَارًا تَرْكَبُهُ فِي الظُّلْمَاءِ وَفِي الرَّمْضَاءِ. قَالَ: مَا يَسُرُّنِي أَنْ مَنَزِلِي إِلَى جَنْبِ الْمَسْجِدِ، إِنِّي أُرِيدُ أَنْ يُكْتَبَ لِي مَمْسَايَ إِلَى الْمَسْجِدِ، وَرُجُوعِي إِذَا رَجَعْتُ إِلَى أَهْلِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ جَمَعَ اللَّهُ لَكَ ذَلِكَ كُلَّهُ».

[١٥١٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ، كِلَاهُمَا عَنِ التَّيْمِيِّ، بِهَذَا الْإِسْنَادِ، بِنَحْوِهِ.

[١٥١٦] (...) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا عَبَادُ بْنُ عَبَّادٍ: حَدَّثَنَا عَاصِمٌ عَنْ أَبِي عَثْمَانَ، عَنْ أَبِي ابْنِ كَعْبٍ قَالَ: كَانَ رَجُلٌ مِنَ الْأَنْصَارِ، بَيْتُهُ أَضْضَى بَيْتِ فِي الْمَدِينَةِ، فَكَانَ لَا تُحِطُّهُ الصَّلَاةُ مَعَ رَسُولِ اللَّهِ ﷺ، قَالَ فَتَوَجَّعْنَا لَهُ. فَقُلْتُ لَهُ: يَا فُلَانُ! لَوْ أَنَّكَ اشْتَرَيْتَ حِمَارًا يَبْقِيكَ مِنَ الرَّمْضَاءِ وَيَقِيكَ مِنَ هَوَامِّ الْأَرْضِ قَالَ: أَمَ وَاللَّهِ! مَا أَحْبَبُّ أَنْ بَيْتِي مُطَنَّبٌ بِبَيْتِ مُحَمَّدٍ ﷺ.

Prophet of Allâh ﷺ and told him. So he called him and he told him about that, and mentioned that he hoped for reward for his footsteps. The Prophet ﷺ said to him: ‘You will have that which you seek.’”

قَالَ: فَحَمَلْتُ بِهِ حِمْلًا حَتَّى أَتَيْتُ بِهِ نَبِيَّ
اللَّهِ ﷺ، فَأَخْبَرْتُهُ، قَالَ: فَدَعَاهُ، فَقَالَ لَهُ
مِثْلَ ذَلِكَ، وَذَكَرَ لَهُ أَنَّهُ يَرْجُو فِي أَثَرِهِ
الْأَجْرَ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «إِنَّ لَكَ مَا
اِحْتَسَبْتَ».

[1517] (...) A similar report was narrated from “Āṣim, with this chain.

[١٥١٧] (...) وَحَدَّثَنَا سَعِيدُ بْنُ
عَمْرٍو الْأَشْعَثِيُّ وَمُحَمَّدُ بْنُ أَبِي عَمَرَ،
كِلَاهُمَا عَنِ ابْنِ عُيَيْنَةَ؛ وَحَدَّثَنَا سَعِيدُ بْنُ
أَزْهَرَ الْوَأَسِطِيُّ قَالَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا
أَبِي، كُلُّهُمُ عَنْ عَاصِمٍ، بِهَذَا الْإِسْنَادِ،
نَحْوَهُ.

[1518] 279 - (664) Jâbir bin ‘Abdullâh said: “Our houses were far away from the *Masjid* and we wanted to sell our houses and move nearer to the *Masjid*, but the Messenger of Allâh ﷺ told us not to do that, and said: ‘For every step you will rise one degree in status.’”

[١٥١٨] ٢٧٩- (٦٦٤) وَحَدَّثَنَا
حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا رَوْحُ بْنُ
عَبَادَةَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا
أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ
قَالَ: كَانَتْ دِيَارُنَا نَائِيَةً مِنَ الْمَسْجِدِ،
فَأَرَدْنَا أَنْ نَبِيعَ بُيُوتَنَا فَتَقَرَّبَ مِنْ
الْمَسْجِدِ، فَتَهَانَا رَسُولُ اللَّهِ ﷺ فَقَالَ:
«إِنَّ لَكُمْ بِكُلِّ خُطْوَةٍ دَرَجَةٌ».

[1519] 280 - (665) It was narrated that Jâbir bin ‘Abdullâh said: “Some land around the *Masjid* became vacant, and Banû Salimah wanted to move to be close to the *Masjid*. News of that reached the Messenger of Allâh ﷺ and he said to them: ‘I have

[١٥١٩] ٢٨٠- (٦٦٥) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ
الْوَارِثِ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ قَالَ:
حَدَّثَنِي الْجُرَيْرِيُّ عَنْ أَبِي نَضْرَةَ، عَنْ
جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: خَلَّتِ الْبِقَاعُ حَوْلَ

heard that you want to move near the *Masjid*.' They said: 'Yes, O Messenger of Allâh, we want to do that.' He said: 'O Banû Salimah, stay in your houses, your footsteps will be recorded; stay in your houses, your footsteps will be recorded.'"

[1520] 291 - (...) It was narrated that Jâbir bin 'Abdullâh said: "Banû Salimah wanted to move close to the *Masjid*, as there was vacant land there. News of that reached the Prophet ﷺ and he said: 'O Banû Salimah, stay in your houses, your footsteps will be recorded.' They said: 'We would not be happier if we had moved.'"

Chapter 51. Walking To Prayer Erases Sins And Raises One In Status

[1521] 282 - (666) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever purifies himself (i.e., performs *Wudu*) in his house, then walks to one of the houses of Allâh in order to perform one

المَسْجِدِ، فَأَرَادَ بَنُو سَلِمَةَ أَنْ يَنْتَقِلُوا إِلَى قُرْبِ الْمَسْجِدِ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ لَهُمْ: «إِنَّهُ بَلَغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَنْتَقِلُوا قُرْبَ الْمَسْجِدِ» قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ! قَدْ أَرَدْنَا ذَلِكَ. فَقَالَ: «يَا بَنِي سَلِمَةَ! دِيَارِكُمْ! دِيَارِكُمْ! تُكْتَبُ آثَارُكُمْ، دِيَارِكُمْ! تُكْتَبُ آثَارُكُمْ».

[١٥٢٠] ٢٨١ - (...) حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّمِيمِيُّ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ كَهْمَسًا يُحَدِّثُ عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَرَادَ بَنُو سَلِمَةَ أَنْ يَنْتَقِلُوا إِلَى قُرْبِ الْمَسْجِدِ، قَالَ وَالْبِقَاعُ خَالِيَةً، فَبَلَغَ ذَلِكَ النَّبِيِّ ﷺ فَقَالَ: «يَا بَنِي سَلِمَةَ! دِيَارِكُمْ! تُكْتَبُ آثَارُكُمْ». فَقَالُوا: مَا كَانَ يَسْرُنَا أَنَّا كُنَّا نَحْوَلُنَا.

(المعجم ٥١) - (باب المشي إلى

الصلاة تمحى به الخطايا وترفع به

الدرجات) (التحفة ١٠٤)

[١٥٢١] ٢٨٢ - (٦٦٦) حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا زَكَرِيَاءُ بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ يَعْنِي ابْنَ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُبَيْسَةَ، عَنْ عَدِيٍّ بْنِ

of the duties enjoined by Allâh, for every two steps he takes, one will erase a sin and the other will raise him one degree in status.”

[1522] 283 - (667) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said - according to the *Hadîth* of Bakr, he heard the Messenger of Allâh ﷺ say - “What do you think, if there was a river by the door of one of you and he bathed in it five times a day, would any speck of dirt be left on him?” They said: “Not a speck of dirt would be left on him.” He said: “That is the likeness of the five prayers, by means of which Allâh erases sins.”

[1523] 284 - (668) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘The likeness of the five prayers is that of an abundant river flowing by the door of any one of you, in which he bathes five times every day.’” Al-Ḥasan said: “Not a speck of dirt would be left.”

ثَابِتٌ، عَنْ أَبِي حَازِمٍ الْأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ مَشَى إِلَى بَيْتٍ مِنْ بُيُوتِ اللَّهِ، لِيَقْضِيَ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ، كَانَتْ خُطُوتَاهُ إِحْدَاهُمَا تَحُطُّ خَطِيئَةً، وَالْأُخْرَى تَرْفَعُ دَرَجَةً».

[١٥٢٢] ٢٨٣- (٦٦٧) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَقَالَ قُتَيْبَةُ: حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضَرَ، كِلَاهُمَا عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: - وَفِي حَدِيثِ بَكْرٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ قَالَ: - «أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلُّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟» قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ. قَالَ: «فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا».

[١٥٢٣] ٢٨٤- (٦٦٨) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُوَيْبَانَ، عَنْ جَابِرٍ وَهُوَ ابْنُ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الصَّلَوَاتِ الْخَمْسِ كَمَثَلِ نَهْرِ جَارِ عَمْرِ،

عَلَى بَابِ أَحَدِكُمْ، يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ
خَمْسَ مَرَّاتٍ». قَالَ قَالَ: الْحَسَنُ: وَمَا
يُبْقِي ذَلِكَ مِنَ الدَّرَنِ.

[1524] 285 - (669) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever goes to the *Masjid* in the morning or the evening, Allâh prepares for him provision in Paradise every time he goes in the morning or evening."

[١٥٢٤] ٢٨٥ - (٦٦٩) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا:
حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ
ابْنُ مُطَرِّفٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ
ابْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ:
«مَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ، أَعَدَّ اللَّهُ
لَهُ فِي الْجَنَّةِ نَزْلًا، كُلَّمَا غَدَا أَوْ رَاحَ».

Chapter 52. The Virtue Of Sitting In One's Prayer Place After *Subh*, And The Virtue Of The *Masâjid*

[1525] 286 - (670) It was narrated that Simâk bin Ḥarb said: "I said to Jâbir bin Samurah: 'Did you sit with the Messenger of Allâh ﷺ?' He said: 'Yes, frequently. He would not get up from the place in which he had prayed *Subh*' - or: '*Al-Ghadâh*' - 'until the sun had risen, and when the sun had risen he would get up. They used to chat and talk about matters of the *Jâhiliyah*, and they would laugh but he (ﷺ) smiled.'"

(المعجم ٥٢) - (باب فضل الجلوس
في مصلاه بعد الصبح، وفضل
المساجد) (التحفة ١٠٥)

[١٥٢٥] ٢٨٦ - (٦٧٠) وَحَدَّثَنَا
أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا
زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ؛ وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ:
أَخْبَرَنَا أَبُو حَيْمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ،
قَالَ: قُلْتُ لِحَبِيبِ بْنِ سَمُرَةَ: أَكُنْتَ
تُجَالِسُ رَسُولَ اللَّهِ ﷺ؟ قَالَ: نَعَمْ،
كَثِيرًا. كَانَ لَا يَقُومُ مِنْ مُصَلَّاهُ الَّذِي
يُصَلِّي فِيهِ الصُّبْحَ أَوْ الْعِدَاةَ حَتَّى تَطْلُعَ
الشَّمْسُ، فَإِذَا طَلَعَتِ الشَّمْسُ قَامَ،

وَكَانُوا يَتَّحَدَّثُونَ، فَيَأْخُذُونَ فِي أَمْرِ
الْجَاهِلِيَّةِ، فَيُضْحَكُونَ وَيَتَبَسَّمُونَ .

[1526] 287 - (...) It was narrated from Jâbir bin Samurah that when the Prophet ﷺ had prayed *Fajr*, he would sit in his prayer place until the sun had risen well.

[١٥٢٦] ٢٨٧- (...) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ
سُفْيَانَ. قَالَ أَبُو بَكْرٍ: وَحَدَّثَنَا مُحَمَّدُ بْنُ
بِشْرِ عَنْ زَكَرِيَّاءَ، كِلَاهُمَا عَنْ سَمَاكِ،
عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ
إِذَا صَلَّى الْفَجْرَ جَلَسَ فِي مُصَلَّاهُ حَتَّى
تَطْلُعَ الشَّمْسُ حَسَنًا .

[1527] (...) It was narrated (a similar *Hadîth* as no. 1526) from Simâk with this chain, but he did not say, “(the sun had risen) well.”

[١٥٢٧] (...) وَحَدَّثَنَا قُتَيْبَةُ وَأَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا أَبُو
الْأَحْوَصِ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ
بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا عَنْ سَمَاكِ، بِهَذَا
الْإِسْنَادِ، وَلَمْ يَقُولَا: حَسَنًا .

[1528] 288 - (671) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The most beloved land to Allâh, may He be exalted, is the *Masâjid*, and the most hated of land to Allâh is the marketplaces.”

[١٥٢٨] ٢٨٨- (٦٧١) وَحَدَّثَنَا هَرُونَ
بْنُ مَعْرُوفٍ وَإِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ
قَالَا: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: - حَدَّثَنِي ابْنُ
أَبِي ذُبَابٍ، فِي رِوَايَةِ هَرُونَ وَفِي حَدِيثِ
الْأَنْصَارِيِّ: حَدَّثَنِي الْحَارِثُ - عَنْ عَبْدِ
الرَّحْمَنِ بْنِ مِهْرَانَ مَوْلَى أَبِي هُرَيْرَةَ، عَنْ
أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَحَبُّ
الْبِلَادِ إِلَى اللَّهِ تَعَالَى مَسَاجِدُهَا، وَأَبْغَضُ
الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا» .

Chapter 53. Who is more entitled to lead the prayer

[1529] 289 - (672) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'If there are three people, then let one lead them in prayer, and the one who is most entitled to lead them is the one who recites the most (Qur'ân).'"

[1530] (...) A similar *Hadîth* (as no. 1529) was narrated from Qatâdah, with this chain.

[1531] (...) A similar *Hadîth* (as no. 1529) was narrated from Abû Sa'eed, with this chain.

[1532] 290 - (673) It was narrated that Abû Mas'ûd Al-Ansârî said: "The Messenger of Allâh ﷺ said: 'The people should be led (in prayers) by the one

(المعجم ٥٣) - (بَابُ مِنْ أَحَقِّ

بِالإِمَامَةِ؟) (التحفة ١٠٦)

[١٥٢٩] ٢٨٩- (٦٧٢) وَحَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ،
عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ،
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانُوا
ثَلَاثَةً فَلْيُؤَمِّمَهُمْ أَحَدُهُمْ، وَأَحَمَّهُمْ بِالإِمَامَةِ
أَفْرَأُهُمْ».

[١٥٣٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ

بِشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا
شُعْبَةُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ سَعِيدِ بْنِ
أَبِي عَرُوبَةَ؛ وَحَدَّثَنِي أَبُو غَسَّانَ
الْمُسَمَعِيُّ: حَدَّثَنَا مُعَاذٌ وَهُوَ ابْنُ هِشَامٍ:
حَدَّثَنِي أَبِي كُلُّهُمُ عَنْ قَتَادَةَ، بِهَذَا
الإِسْنَادِ، مِثْلَهُ.

[١٥٣١] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ

الْمُنْتَنِي: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ؛ وَحَدَّثَنَا
حَسَنُ بْنُ عَيْسَى: حَدَّثَنَا ابْنُ الْمُبَارَكِ،
جَمِيعًا عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ،
عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[١٥٣٢] ٢٩٠- (٦٧٣) وَحَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدِ الْأَسْحَجُ،
كِلَاهُمَا عَنْ أَبِي خَالِدٍ. قَالَ أَبُو بَكْرِ:

who has recite the most of the Book of Allâh. If they are equal in recitation of the Qur'ân, then by the one who has most knowledge of the *Sunnah*. If they are equal in knowledge of the *Sunnah*, then by the one who emigrated earlier. If they are equal in terms of emigration, then by the one who accepted Islam earlier. No man should lead another man in prayer in his place of authority, or sit in his place of honor in his house, without his permission.” Al-Ashjî said in his report, instead of the one who accepted Islam first, “the one who is older.”

[1533] (...) A similar report (as no. 1532) was narrated from Al-A'mash with this chain.

[1534] 291 - (...) It was narrated that Ismâ'il bin Rajâ' said: "I heard 'Aws bin Dam'aj say: 'I heard Abû Mas'ûd say: "The Messenger of Allâh ﷺ said to us: 'The people should be led in prayer by the one who recites the most of the Book of Allâh and who has been reciting it for longer. If they are equal in recitation (of the Qur'ân), then

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنِ الْأَعْمَشِ،
عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَوْسِ بْنِ
ضَمْعَجٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ،
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَوْمَ الْقَوْمِ
أَقْرَاهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ
سَوَاءً، فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي
السُّنَّةِ سَوَاءً، فَأَقْدَمُهُمْ هِجْرَةَ، فَإِنْ كَانُوا
فِي الْهِجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سِلْمًا. وَلَا
يُؤْمَنُ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ، وَلَا
يَقْعُدُ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ» قَالَ
الْأَشْجِيُّ فِي رِوَايَتِهِ مَكَانَ سِلْمًا: سِنًا.

[١٥٣٣] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ:
حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحَاقُ:
أَخْبَرَنَا جَرِيرٌ وَأَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا
الْأَشْجِيُّ: حَدَّثَنَا ابْنُ فُضَيْلٍ؛ وَحَدَّثَنَا ابْنُ
أَبِي عُمَرَ: حَدَّثَنَا شَفِيَّانُ، كُلُّهُمُ عَنِ
الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[١٥٣٤] ٢٩١ - (...) وَحَدَّثَنَا
مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَسَّارٍ، - قَالَ ابْنُ
الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ - عَنْ
شُعْبَةَ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ قَالَ:
سَمِعْتُ أَوْسَ بْنَ ضَمْعَجٍ يَقُولُ: سَمِعْتُ
أَبَا مَسْعُودٍ يَقُولُ: قَالَ لَنَا رَسُولُ
اللَّهِ ﷺ: «يَوْمَ الْقَوْمِ أَقْرَاهُمْ لِكِتَابِ اللَّهِ

they should be led by the one who emigrated earlier. If they are equal in terms of emigration, then they should be led by the one who is oldest. Do not lead a man in prayer among his family nor in his place of authority, and do not sit in his place of honor in his house, unless he gives you permission,” or “with his permission.”

[1535] 292 - (674) It was narrated that Mâlik bin Al-Ḥuwairith said: “We came to the Messenger of Allâh ﷺ and we were young men who were close in age, and we stayed with him for twenty nights. The Messenger of Allâh ﷺ was compassionate and kind, and he thought that we were missing our families, so he asked us about those whom we had left behind, and we told him about our families. He said: ‘Go back to your families and stay with them; teach them and exhort them. When the time for prayer is due, let one of you call the *Adhân* and let the oldest of you lead you in prayer.’”

[1536] (...) It was narrated from Ayyûb with this chain (a similar *Hadîth* as no. 1535).

[1537] (...) Mâlik bin Al-Ḥuwairith Abû Sulaimân said: “I came to the Messenger of Allâh ﷺ with some other people, and

وَأَقْدَمُهُمْ قِرَاءَةً، فَإِنْ كَانَتْ قِرَاءَتُهُمْ سَوَاءً فَلْيُؤَمِّمُهُمْ أَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهَجْرَةِ سَوَاءً فَلْيُؤَمِّمَهُمْ أَكْبَرُهُمْ سِنًا، وَلَا تُؤَمِّنَ الرَّجُلَ فِي أَهْلِهِ وَلَا فِي سُلْطَانِيهِ، وَلَا تَجْلِسَ عَلَى تَكْرِمَتِهِ فِي بَيْتِهِ، إِلَّا أَنْ يَأْذَنَ لَكَ، أَوْ يَأْذِنَهُ.”

[١٥٣٥] [٢٩٢- (٦٧٤)] وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أُيُوبُ عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْتَا رَسُولَ اللَّهِ ﷺ وَنَحْنُ شَبَابَةٌ مُتَقَارِبُونَ، فَأَقَمَّنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، وَكَانَ رَسُولُ اللَّهِ ﷺ رَحِيمًا رَفِيقًا، فَظَنَّ أَنَا قَدْ اشْتَقْنَا أَهْلَنَا، فَسَأَلَنَا عَنْ مَنْ تَرَكْنَا مِنْ أَهْلِنَا، فَأَخْبَرْنَاهُ، فَقَالَ: «ارْجِعُوا إِلَى أَهْلِيكُمْ، فَأَقِيمُوا فِيهِمْ، وَعَلِّمُوهُمْ، وَمُرُوهُمْ، فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ لَكُمْ أَحَدَكُمْ، ثُمَّ لِيُؤَمِّمَكُمُ أَكْبَرَكُمْ.»

[١٥٣٦] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ الزُّهْرَانِيُّ وَخَلْفُ بْنُ هِشَامٍ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ أُيُوبَ، بِهَذَا الْإِسْنَادِ؛

[١٥٣٧] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ أُيُوبَ قَالَ: قَالَ لِي أَبُو قِلَابَةَ: حَدَّثَنَا مَالِكُ بْنُ

we were young men who were close in age...” and he narrated a *Hadîth* that was similar to that of Ibn ‘Ulayyah (no. 1535).

الْحُوَيْرِثِ أَبُو سُلَيْمَانَ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي نَاسٍ، وَنَحْنُ شَبِيهَةٌ مُتَقَارِبُونَ، وَاقْتَصَا جَمِيعًا الْحَدِيثَ. بِنَحْوِ حَدِيثِ ابْنِ عُليَّةَ.

[1538] 293 - (...) It was narrated that Mâlik bin Al-Huwairith said: “I came to the Prophet ﷺ with a friend of mine, and when we asked permission to go back, he said to us: ‘When the time for prayer is due, call the *Adhân*, then call the *Iqâmah* and let the older of you lead the prayer.’”

[١٥٣٨] ٢٩٣- (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قَلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أَنَا وَصَاحِبٌ لِي، فَلَمَّا أَرَدْنَا الْإِقْفَالَ مِنْ عِنْدِهِ قَالَ لَنَا «إِذَا حَضَرَتِ الصَّلَاةُ فَأَدِّنَا، ثُمَّ أَقِيمَا وَلِيؤْمِكُمَا أَكْبَرُكُمَا».

[1539] (...) It was narrated from Hâfṣ, meaning Ibn Ghiyâth: “*Khâlid Al-Hadhdhâ*’ narrated it to us with this chain.” And he added: “*Al-Hadhdhâ*’ said: ‘And they were similar with (knowledge of) the Qur’ân.’”

[١٥٣٩] (...) وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا خَالِدُ الْحَدَّاءِ، بِهَذَا الْإِسْنَادِ. وَزَادَ: قَالَ الْحَدَّاءُ: وَكَانَا مُتَقَارِبَيْنِ فِي الْقِرَاءَةِ.

Chapter 54. It Is Recommended To Say *Qunût* In All Prayers If A Calamity Befalls The Muslims - And Refuge Is Sought From Allâh (Regarding That). It Is Recommended To Say *Qunût* In *Subh* At All Times. And The Clarification That It Is To Be Said After Raising The Head From Bowing In The Final *Rak’ah*, And It Is Recommended To Say It Out Loud

(المعجم ٥٤) - (بَابُ اسْتِحْبَابِ الْقنوتِ فِي جَمِيعِ الصلواتِ، إِذَا نزلت بالمسلمين نازلة والعياذ بالله واستحبابه في الصبح دائماً وبيان أن محله بعد رفع الرأس من الركوع في الركعة الأخيرة واستحباب الجهر به) (التحفة ١٠٧)

[1540] 294 - (675) Abû Hurairah said: “The Messenger

[١٥٤٠] ٢٩٤ (٦٧٥) حَدَّثَنِي أَبُو

of Allâh ﷺ said, when he had finished the recitation in *Fajr* prayer, he said the *Takbîr* and raised his head: ‘*Sami‘ Allâhu liman ḥamidah, rabbanâ wa lakal-ḥamd* (Allâh hears those who praise Him, our Lord to You be praise).’ Then he said, while standing: ‘O Allâh! Save Al-Walîd bin Al-Walîd, Salamah bin Hishâm, ‘Ayyâsh bin Abî Rabî‘ah and the weak and oppressed believers. O Allâh, punish Muḍar severely and send upon them a famine like that of Yûsuf. O Allâh! Curse Liḥyân, Ri‘l, Ḍhakwân and ‘Uṣayyah, for they have disobeyed Allâh and His Messenger.’ Then we heard that he stopped doing that when the following was revealed: “Not for you is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the wrongdoers.”^[1]

الطَّاهِرِ وَحَرَمَلُهُ بِنُ يَحْيَى قَالَا :
أَخْبَرَنَا ابْنُ وَهَبٍ : أَخْبَرَنِي يُونُسُ بْنُ
يَزِيدَ ، عَنْ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي
سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ
الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُمَا سَمِعَا أَبَا
هُرَيْرَةَ يَقُولُ : كَانَ رَسُولُ اللَّهِ ﷺ
يَقُولُ ، حِينَ يُفْرُغُ مِنْ صَلَاةِ الْفَجْرِ
مِنَ الْقِرَاءَةِ ، وَيَكْبِرُ ، وَيَرْفَعُ رَأْسَهُ :
«سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ، رَبَّنَا وَلَكَ
الْحَمْدُ» ثُمَّ يَقُولُ ، وَهُوَ قَائِمٌ :
«اللَّهُمَّ ! أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ
ابْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ ،
وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ . اللَّهُمَّ !
اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ ، وَاجْعَلْهَا
عَلَيْهِمْ كَسِنِي يُوسُفَ . اللَّهُمَّ ! الْعَنْ
لِحْيَانَ وَرِعْلًا وَذَكْوَانَ وَعُصَيْيَةَ ، عَصَتْ
اللَّهُ وَرَسُولَهُ» ثُمَّ بَلَّغْنَا بِأَنَّهُ تَرَكَ ذَلِكَ
لَمَّا أَنْزَلَ : «لَيْسَ لَكَ مِنَ الْأَمْرِ
شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ
فَإِنَّهُمْ ظَالِمُونَ» [آل عمران : ١٢٨] .

[1541] (...) It was narrated from Abû Hurairah from the Prophet ﷺ as far as the words: “And send upon them a famine like that of

[١٥٤١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالَا : حَدَّثَنَا ابْنُ
عُيَيْنَةَ عَنِ الزُّهْرِيِّ ، عَنْ سَعِيدِ بْنِ

[1] *Āl-‘Imrân* 3:128.

Yûsuf, (no. 1540)” but he did not mention what comes after that.

[1542] 295 - (...) It was narrated from Abû Salamah that Abû Hurairah told them that the Prophet ﷺ said *Qunût* after bowing in prayer for one month. When he had said: “Allâh hears those who praise Him,” he said in his *Qunût*: “O Allâh! Save Al-Walîd bin Al-Walîd. O Allâh! Save Salamah bin Hishâm. O Allâh! Save ‘Ayyâsh bin Abî Rabî’ah. O Allâh! Save the weak and oppressed believers. O Allâh! Punish Muḍar severely. O Allâh! Send upon them a famine like the famine of Yûsuf.”

Abû Hurairah said: “Then I saw that the Messenger of Allâh ﷺ had stopped saying this supplication afterwards. I said: ‘I see that the Messenger of Allâh ﷺ has stopped praying against them.’ It was said: ‘Do you not see that they have come?’”

[1543] (...) Abû Hurairah narrated that while the Messenger of Allâh ﷺ was praying ‘*Ishâ*’ he said: “Allâh hears those who praise Him.” Then he said before he prostrated: “O Allâh, save

المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ إِلَى قَوْلِهِ: «وَأَجْعَلْهَا عَلَيْهِمْ كَسْنِي يُوسُفَ» وَلَمْ يَذْكَرْ مَا بَعْدَهُ.

[١٥٤٢] ٢٩٥ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ مَهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ أَنَّ النَّبِيَّ ﷺ قَتَّتْ بَعْدَ الرَّكْعَةِ فِي صَلَاةِ شَهْرًا، إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» يَقُولُ فِي قُنُوتِهِ: «اللَّهُمَّ! نَجِّ الْوَلِيدَ بْنَ الْوَلِيدِ. اللَّهُمَّ! نَجِّ سَلَمَةَ بْنَ هِشَامٍ. اللَّهُمَّ! نَجِّ عَيَّاشَ ابْنَ أَبِي رَبِيعَةَ. اللَّهُمَّ! نَجِّ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ. اللَّهُمَّ! اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ. اللَّهُمَّ! اجْعَلْهَا عَلَيْهِمْ سَنِينَ كَسْنِي يُوسُفَ».

قَالَ أَبُو هُرَيْرَةَ: ثُمَّ رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَرَكَ الدُّعَاءَ بَعْدُ. فَقُلْتُ: أَرَى رَسُولَ اللَّهِ ﷺ قَدْ تَرَكَ الدُّعَاءَ لَهُمْ، قَالَ فَقِيلَ: وَمَا تَرَاهُمْ قَدْ قَدِمُوا؟

[١٥٤٣] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ، بَيْنَمَا هُوَ

'Ayyâsh bin Abî Rabî'ah." Then he mentioned something similar to the *Hadîth* of Al-Awzâ'î (no. 1542), up to the words: "like the famine of Yûsuf," and he did not mention what comes after that.

[1544] 296 - (676) Abû Salamah bin 'Abdur-Rahmân narrated that he heard Abû Hurairah say: "By Allâh, I will lead you in a prayer that is similar to the prayer of the Messenger of Allâh ﷺ." Abû Hurairah used to say the *Qunût* during *Zuhr*, and '*Iskâ*' the later, and *Subh*, and he would pray for the believers and invoke curses on the disbelievers.

[1545] 297 - (677) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ supplicated against those who had killed the people of Bi'r Ma'ûnah every morning for thirty days. He supplicated against Ri'l, Dhakwân, Lihyân and 'Uşayyah who had disobeyed Allâh and His Messenger." Anas said: "Allâh the Most High revealed about those who had been killed at Bi'r Ma'ûnah and we recited it until it was subsequently abrogated. It said: 'Convey to our people that we have met our Lord and He is

يُصَلِّي الْعِشَاءَ إِذْ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» ثُمَّ قَالَ قَبْلَ أَنْ يَسْجُدَ: «اللَّهُمَّ! نَجِّ عِيَّاشَ بْنَ أَبِي رَبِيعَةَ» ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ الْأَوْزَاعِيِّ إِلَى قَوْلِهِ «كَسَيْتِي يَوْسُفَ» وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[١٥٤٤] ٢٩٦ - (٦٧٦) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: وَاللَّهِ! لِأَقْرَبِنَّ بِكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ، فَكَانَ أَبُو هُرَيْرَةَ يَقْنُتُ فِي الظُّهْرِ وَالْعِشَاءِ الْآخِرَةَ وَصَلَاةَ الصُّبْحِ، وَيَدْعُو لِلْمُؤْمِنِينَ، وَيَلْعَنُ الْكُفَّارَ.

[١٥٤٥] ٢٩٧ - (٦٧٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: دَعَا رَسُولُ اللَّهِ ﷺ عَلَى الَّذِينَ قَتَلُوا أَصْحَابَ بَيْتِ مَعُونَةَ، ثَلَاثِينَ صَبَاحًا، يَدْعُو عَلَى رِغْلِ وَذِكْوَانَ وَلِحْيَانَ وَعُصَيْبَةَ عَصَتِ اللَّهُ وَرَسُولَهُ. قَالَ أَنَسٌ: أَنْزَلَ اللَّهُ تَعَالَى فِي الَّذِينَ قَتَلُوا بَيْتَ مَعُونَةَ قُرْآنًا قَرَأْنَاهُ حَتَّى نَسِخَ بَعْدَهُ: أَنْ بَلَّغُوا قَوْمَنَا، أَنْ قَدْ لَقِينَا

pleased with us and we are pleased with Him.”

رَبَّنَا، فَرَضِي عَنَّا وَرَضِينَا عَنْهُ. [انظر:

[٤٩١٧]

[1546] 298 - (...) It was narrated that Muḥammad said: “I said to Anas: ‘Did the Messenger of Allāh ﷺ say the *Qunūt* in the *Ṣubḥ* prayer?’ He said: ‘Yes, for a short while, after bowing.”

[١٥٤٦] ٢٩٨ - (...) وَحَدَّثَنِي
عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا:
حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ
قَالَ: قُلْتُ لِأَنْسٍ: هَلْ قَتَّتْ رَسُولُ
اللَّهِ ﷺ فِي صَلَاةِ الصُّبْحِ؟ قَالَ: نَعَمْ،
بَعْدَ الرُّكُوعِ بِسِيرًا.

[1547] 299 - (...) It was narrated from Anas bin Mâlik: “The Messenger of Allāh ﷺ said the *Qunūt* for a month, after bowing in the *Ṣubḥ* prayer, supplicating against Ri’l and Dhakwân, and saying: “Uṣayyah disobeyed Allāh and His Messenger.”

[١٥٤٧] ٢٩٩ - (...) وَحَدَّثَنِي
عُبَيْدُ اللَّهِ بْنُ مُعَاذِ الْعَبْرِيِّ وَأَبُو كُرَيْبٍ
وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ عَبْدِ
الْأَعْلَى - وَاللَّفْظُ لِابْنِ مُعَاذٍ - حَدَّثَنَا
الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ أَبِي
مِجَلَزٍ، عَنْ أَنْسِ بْنِ مَالِكٍ: قَتَّتْ رَسُولُ
اللَّهِ ﷺ شَهْرًا بَعْدَ الرُّكُوعِ فِي صَلَاةِ
الصُّبْحِ، يَدْعُو عَلَى رِغْلِ وَذَكْوَانَ،
وَيَقُولُ: «عُصِيَّةُ عَصَتِ اللَّهَ وَرَسُولَهُ».

[1548] 300 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allāh ﷺ said the *Qunūt* for one month, after bowing in the *Fajr* prayer, supplicating against Banû ‘Uṣayyah.

[١٥٤٨] ٣٠٠ - (...) وَحَدَّثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ:
حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: أَخْبَرَنَا أَنْسُ بْنُ
سَيْرِينَ، عَنْ أَنْسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ
اللَّهِ ﷺ قَتَّتْ شَهْرًا، بَعْدَ الرُّكُوعِ فِي
صَلَاةِ الْفَجْرِ، يَدْعُو عَلَى بَنِي عُصِيَّةِ.

[1549] 301 - (...) It was narrated from “Āṣim from Anas; he said: “I asked him about *Qunût*, is it before bowing or after bowing?” He (Anas) said: “Before bowing.” I said: “Some people are saying that the Messenger of Allāh ﷺ said the *Qunût* after bowing.” He said: “The Messenger of Allāh ﷺ said the *Qunût* for a month, supplicating against people who had killed some of his Companions, who were known as *Al-Qurrâ’* (the reciters).”

[1550] 302 - (...) It was narrated that “Āṣim said: “I heard Anas say: ‘I never saw the Messenger of Allāh ﷺ grieve so much at the loss of a party as he grieved at the loss of the seventy [who were] killed at Bi’r Ma’ūnah, who were known as *Al-Qurrâ’* (the reciters). He continued to pray against their killers for a month.”

[1551] (...) This *Hadīth* was narrated from “Āṣim, from Anas, from the Prophet ﷺ.

[1552] 303 - (...) It was narrated from Anas bin Mâlik that the Prophet ﷺ said the *Qunût* for a

[١٥٤٩] ٣٠١ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ أَنَسٍ قَالَ: سَأَلْتُهُ عَنِ الْقُنُوتِ، قَبْلَ الرُّكُوعِ أَوْ بَعْدَ الرُّكُوعِ؟ فَقَالَ: قَبْلَ الرُّكُوعِ. قَالَ: قُلْتُ: فَإِنَّ نَاسًا يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَنَتَ بَعْدَ الرُّكُوعِ. فَقَالَ: إِنَّمَا قَنَتَ رَسُولُ اللَّهِ ﷺ شَهْرًا يَدْعُو عَلَى أَنَاسٍ قَتَلُوا أَنَاسًا مِنْ أَصْحَابِهِ، يُقَالُ لَهُمُ الْقُرَّاءُ.

[١٥٥٠] ٣٠٢ - (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَجَدَ عَلَى سَرِيَّةٍ مَا وَجَدَ عَلَى السَّبْعِينَ [الَّذِينَ] أُصِيبُوا يَوْمَ بَيْرِ مَعُونَةَ، كَانُوا يُدْعَوْنَ الْقُرَّاءَ، فَمَكَثَ شَهْرًا يَدْعُو عَلَى قَتَلَتِهِمْ.

[١٥٥١] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حَفْصُ بْنُ أَبِي مُعَاوِيَةَ وَأَبُو فُضَيْلٍ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ، كُلُّهُمُ عَنْ عَاصِمٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ، يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ.

[١٥٥٢] ٣٠٣ - (...) وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا

month, cursing Ri'1, Dhakwân and 'Uşayyah, who had disobeyed Allâh and His Messenger.

[1553] (...) A similar report (as no. 15552) was narrated from Anas from the Prophet ﷺ.

[1554] 304 - (...) It was narrated from Anas that the Messenger of Allâh ﷺ said the *Qunût* for a month, supplicating against some of the 'Arab tribes, then he stopped doing that.

[1555] 305 - (678) Al-Barâ' bin 'Âzib narrated that the Messenger of Allâh ﷺ used to say *Qunût* in *Subh* and *Maghrib*.

[1556] 306 - (...) It was narrated that Al-Barâ' said: "The Messenger of Allâh ﷺ said *Qunût* in *Fajr* and *Maghrib*."

[1557] 307 - (679) It was

شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسِ [بْنِ مَالِكٍ] أَنَّ النَّبِيَّ ﷺ قَنَتَ شَهْرًا. يَلْعَنُ رِغْلًا وَدَكْوَانَ، وَغُصَيَّةَ عَصَا اللَّهِ وَرَسُولَهُ.

[١٥٥٣] (...) وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

[١٥٥٤] ٣٠٤ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَنَتَ شَهْرًا، يَدْعُو عَلَى أَحْيَاءِ مِنْ أَحْيَاءِ الْعَرَبِ، ثُمَّ تَرَكَهُ.

[١٥٥٥] ٣٠٥ - (٦٧٨) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرُو بْنِ مُرَّةٍ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى قَالَ: حَدَّثَنَا الْبَرَاءُ بْنُ عَازِبٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْنُتُ فِي الصُّبْحِ وَالْمَغْرِبِ.

[١٥٥٦] ٣٠٦ - (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُمَيْانُ عَنْ عَمْرُو بْنِ مُرَّةٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ. قَالَ: قَنَتَ رَسُولُ اللَّهِ ﷺ فِي الْمَجْرِ وَالْمَغْرِبِ.

[١٥٥٧] ٣٠٧ - (٦٧٩) حَدَّثَنِي أَبُو

narrated that Khufâf bin Îmâ' Al-Ghifârî said: "The Messenger of Allâh ﷺ said while in *Ṣalât*: 'O Allâh, curse Banû Liḥyân, Ri'l, Dhakwân and 'Uṣayyah, for they have disobeyed Allâh and His Messenger. May Allâh forgive Ghifâr and may Allah grant protection to Aslam.'"

[1558] 308 - (...) It was narrated that Al-Hârith bin Khufâf said: "Khufâf bin Îmâ' said: 'The Messenger of Allâh ﷺ bowed, then he raised his head and said: "May Allâh forgive Ghifâr and may Allâh grant protection to Aslam. 'Uṣayyah have disobeyed Allâh and His Messenger. O Allâh, curse Banû Liḥyân and curse Ri'l and Dhakwân." Then he prostrated.' Khufâf said: 'Cursing the disbelievers was prescribed as a result of that.'"

[1559] (...) A similar report (as no. 1558) was narrated from Khufâf bin Îmâ', except that he did not say: "Cursing the disbelievers was prescribed as a result of that."

الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْحِ الْمِصْرِيِّ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنِ اللَّيْثِ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ، عَنْ خُفَّافِ بْنِ إِيمَاءِ الْغِفَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فِي صَلَاةٍ: «اللَّهُمَّ! الْعَنْ بَنِي لِحْيَانَ وَرِغْلًا، وَذَكْوَانَ وَعُصَيْبَةَ عَصَاؤِ اللَّهِ وَرَسُولَهُ، غِفَارُ غَفَرُ اللَّهِ لَهَا، وَأَسْلَمُ سَأَلَمَهَا اللَّهُ».

[١٥٥٨] ٣٠٨ - (...) وَحَدَّثَنَا

يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا - إِسْمَاعِيلُ قَالَ: أَخْبَرَنِي مُحَمَّدٌ وَهُوَ ابْنُ عَمْرٍو، عَنْ خَالِدِ ابْنِ عَبْدِ اللَّهِ بْنِ حَرْمَلَةَ، عَنِ الْحَارِثِ بْنِ خُفَّافٍ أَنَّهُ قَالَ: قَالَ خُفَّافُ بْنُ إِيمَاءٍ: رَكَعَ رَسُولُ اللَّهِ ﷺ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «غِفَارُ غَفَرُ اللَّهِ لَهَا. وَأَسْلَمُ سَأَلَمَهَا اللَّهُ، وَعُصَيْبَةُ عَصَتْ اللَّهَ وَرَسُولَهُ. اللَّهُمَّ الْعَنْ بَنِي لِحْيَانَ، وَالْعَنْ رِغْلًا وَذَكْوَانَ» ثُمَّ وَقَعَ سَاجِدًا قَالَ خُفَّافُ: فَجَعَلْتُ لَعْنَتَهُ الْكُفْرَةَ مِنْ أَجْلِ ذَلِكَ.

[١٥٥٩] (...) حَدَّثَنَا يَحْيَى بْنُ

أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: وَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ حَرْمَلَةَ عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ بْنِ الْأَسْقَعِ، عَنْ خُفَّافِ بْنِ إِيمَاءِ،

بِمِثْلِهِ. إِلَّا أَنَّهُ لَمْ يَقُلْ: فَجُعِلَتْ لَعْنَةُ
الْكَفَرَةِ مِنْ أَجْلِ ذَلِكَ.

Chapter 55. Making Up A Missed Prayer. And It Is Recommended To Hasten To Make It Up

(المعجم ٥٥) - (بَابُ قِضَاءِ الصَّلَاةِ
الْفَائِتَةِ وَاسْتِحْبَابِ تَعْجِيلِ قِضَائِهَا)
(التحفة ١٠٨)

[1560] 309 - (680) It was narrated from Abû Hurairah that when the Messenger of Allâh ﷺ returned from the campaign of Khaibar, he traveled for a night, then when he became drowsy he stopped to rest at the end of the night. He said to Bilâl: "Stand guard for us tonight." Bilâl pray as much as was decreed for him, and the Messenger of Allâh ﷺ and his Companions slept. When it was nearly dawn, Bilâl leaned against his camel, facing the east so that he could see the dawn when it came, but sleep overcame him while he was leaning against his camel. Neither the Messenger of Allâh ﷺ nor Bilâl nor any of his Companions woke up until the sun shone on them. The Messenger of Allâh ﷺ was the first of them to wake up. The Messenger of Allâh ﷺ was startled and said: "O Bilâl!" Bilâl said: "O Messenger of Allâh, may my father and mother be sacrificed for you. The same thing overtook me as overtook you (sleep)." He said: "Lead your mounts on." So they led their

[١٥٦٠] [٣٠٩-٦٨٠] حَدَّثَنِي
حَزْمَلَةُ بْنُ يَحْيَى التُّجَيْبِيُّ: أَخْبَرَنَا ابْنُ
وَهْبٍ: أَخْبَرَنِي يُوسُفُ بْنُ أَبِي شِهَابٍ،
عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ
أَنَّ رَسُولَ اللَّهِ ﷺ حِينَ قَفَلَ مِنْ غَزْوَةِ
خَيْبَرَ، سَارَ لَيْلَةً، حَتَّى إِذَا أَدْرَكَهُ الْكَرَى
عَرَسَ، وَقَالَ لِبِلَالٍ: «اكَأْ لَنَا اللَّيْلَ»
فَصَلَّى بِلَالٌ مَا قَدَّرَ لَهُ، وَنَامَ رَسُولُ
اللَّهِ ﷺ وَأَصْحَابُهُ، فَلَمَّا تَقَارَبَ الْفَجْرُ
اسْتَسَنَّدَ بِلَالٌ إِلَى رَاحِلَتِهِ مُوَجِّهَ الْفَجْرِ،
فَعَلَبَتْ بِلَالًا عَيْنَاهُ وَهُوَ مُسْتَسَنَّدٌ إِلَى
رَاحِلَتِهِ، فَلَمْ يَسْتَيْقِظْ رَسُولُ اللَّهِ ﷺ وَلَا
بِلَالٌ وَلَا أَحَدٌ مِنْ أَصْحَابِهِ حَتَّى ضَرَبَتْهُمْ
الشَّمْسُ، فَكَانَ رَسُولُ اللَّهِ ﷺ أَوَّلَهُمْ
اسْتَيْقَاطًا، فَفَزِعَ رَسُولُ اللَّهِ ﷺ فَقَالَ:
«أَيُّ بِلَالٍ!» فَقَالَ بِلَالٌ: أَخَذَ بِنَفْسِي
الَّذِي أَخَذَ - بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ
اللَّهِ! - بِنَفْسِكَ. قَالَ: «اقتادوا» فاقتادوا
رَوَاجِلَهُمْ شَيْئًا، ثُمَّ تَوَضَّأَ رَسُولُ

mounts on for some distance, then the Messenger of Allâh ﷺ performed *Wudû'* and ordered Bilâl to call the *Iqâmah* for prayer, and he led them in praying *Subh*. When he had finished praying he said: "Whoever forgets a prayer, let him offer it when he remembers it, for Allâh says, "...And perform *As-Salât* for My remembrance".^[1]

Yûnus said: "Ibn Shihâb used to recite it: 'For remembrance.'"

[1561] 310 - (...) It was narrated that Abû Hurairah said: "We stopped to rest at the end of the night with the Prophet of Allâh ﷺ, and we did not wake up until the sun had risen. The Prophet ﷺ said: 'Let each man take the head of his mount, for this is a place where the Shaiṭân was present with us.' We did that, then he called for water and performed *Wudû'*, then he prayed two prostrations, then the *Iqâmah* for prayer was called and he prayed *Al-Ghadâh (Fajr)*."

[1562] 311 - (681) It was narrated from Thâbit, from 'Abdullâh bin Rabâh, from Abû

الله ﷺ. وَأَمَرَ بِلَالًا فَأَقَامَ الصَّلَاةَ، فَصَلَّى بِهِمُ الصُّبْحَ، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «مَنْ نَسِيَ الصَّلَاةَ فَلْيُصَلِّهَا إِذَا ذَكَرَهَا. فَإِنَّ اللَّهَ قَالَ: ﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾ [طه: ١٤].

قَالَ يُونُسُ: وَكَانَ ابْنُ شِهَابٍ يَمْرُؤُهَا: لِلذِّكْرِى.

[١٥٦١] ٣١٠- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدُّورَقِيُّ، كِلَاهُمَا عَنْ يَحْيَى. - قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: - حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ: حَدَّثَنَا أَبُو حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: عَرَسْنَا مَعَ نَبِيِّ اللَّهِ ﷺ. فَلَمْ نَسْتَبْقِظْ حَتَّى طَلَعَتِ الشَّمْسُ فَقَالَ النَّبِيُّ ﷺ: «لِيَأْخُذْ كُلُّ رَجُلٍ بِرَأْسِ رَاحِلَتِهِ، فَإِنَّ هَذَا مَنْزِلٌ حَضَرْنَا فِيهِ الشَّيْطَانُ» قَالَ فَفَعَلْنَا، ثُمَّ دَعَا بِالْمَاءِ فَتَوَضَّأَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ. - وَقَالَ يَعْقُوبُ: ثُمَّ صَلَّى سَجْدَتَيْنِ، ثُمَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّى الْعَدَاةَ.

[١٥٦٢] ٣١١- (٦٨١) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ

[1] Ta-Ha 20:14.

Qatâdah, who said: "The Messenger of Allâh ﷺ addressed us and said: 'You will travel all evening and all night, and you will come to some water tomorrow, if Allâh wills.' The people set off without paying heed to one another." Abû Qatâdah said: "The Messenger of Allâh ﷺ traveled until halfway through the night, and I was by his side. Then the Messenger of Allâh ﷺ became drowsy and leaned to one side on his mount. I came to him and supported him without waking him up, until he sat upright on his mount. Then he traveled on until most of the night had passed, and he leaned to one side on his mount. I supported him without waking him up, until he sat upright on his mount. Then he traveled on until it was nearly dawn, and he leaned again, more so than on the two previous occasions, until he was about to fall. I came to him and supported him, and he raised his head and said: 'Who is this?' I said: 'Abû Qatâdah.' He said: 'How long have you been travelling with me like this?' I said: 'I have been travelling like this all night.' He said: 'May Allâh take care of you as you have taken care of His Prophet.' Then he said: 'Do you think that we are hidden from the people?' Then he said: 'Do you see anyone?' I said: 'Here is a rider.'

المُغِيرَةَ: حَدَّثَنَا ثَابِتٌ عَنْ عَبْدِ اللَّهِ بْنِ رَاحٍ، عَنْ أَبِي قَتَادَةَ قَالَ: حَطَبْنَا رَسُولَ اللَّهِ ﷺ فَقَالَ: «إِنَّكُمْ تَسِيرُونَ عَشِيَّتِكُمْ وَلَيْلَتِكُمْ، وَتَأْتُونَ النَّاءَ، إِنْ شَاءَ اللَّهُ، غَدًا». فَاذْطَلَقَ النَّاسُ لَا يَلْوِي أَحَدٌ عَلَيَّ أَحَدٍ. قَالَ أَبُو قَتَادَةَ فَبَيْنَمَا رَسُولُ اللَّهِ ﷺ يَسِيرُ حَتَّى ابْتَهَارَ اللَّيْلُ وَأَنَا إِلَى جَنْبِهِ، قَالَ: فَتَعَسَّرَ رَسُولُ اللَّهِ ﷺ، فَمَالَ عَنْ رَاحِلَتِهِ، فَأَنْتَيْتُهُ فَدَعَمْتُهُ مِنْ غَيْرِ أَنْ أُوقِظَهُ، حَتَّى اعْتَدَلَ عَلَيَّ رَاحِلَتِهِ، قَالَ: ثُمَّ سَارَ حَتَّى تَهَوَّرَ اللَّيْلُ، مَالَ عَنْ رَاحِلَتِهِ. قَالَ فَدَعَمْتُهُ مِنْ غَيْرِ أَنْ أُوقِظَهُ، حَتَّى اعْتَدَلَ عَلَيَّ رَاحِلَتِهِ. قَالَ: ثُمَّ سَارَ حَتَّى إِذَا كَانَ مِنْ آخِرِ السَّحْرِ مَالَ مِثْلَةَ هِيَ أَشَدُّ مِنَ الْمَيْلَتَيْنِ الْأُولَيَيْنِ، حَتَّى كَادَ يَنْجَفِلُ، فَأَنْتَيْتُهُ فَدَعَمْتُهُ فَرَفَعَ رَأْسَهُ فَقَالَ: «مَنْ هَذَا؟» قُلْتُ: أَبُو قَتَادَةَ. قَالَ: «مَتَى كَانَ هَذَا مَسِيرِكَ مِنِّي؟» قُلْتُ: مَا زَالَ هَذَا مَسِيرِي مُنْذُ اللَّيْلَةِ. قَالَ: «حَفِظَكَ اللَّهُ بِمَا حَفِظْتَ بِهِ نَبِيَّهُ» ثُمَّ قَالَ: «هَلْ تَرَانَا نَحْفَى عَلَيَّ النَّاسِ؟» ثُمَّ قَالَ: «هَلْ تَرَى مِنْ أَحَدٍ؟» قُلْتُ: هَذَا رَاكِبٌ، ثُمَّ قُلْتُ: هَذَا رَاكِبٌ آخَرُ، حَتَّى اجْتَمَعْنَا فَكُنَّا سَبْعَةَ رُكْبٍ. قَالَ: فَمَالَ رَسُولُ

Then I said: 'Here is another rider, until more gathered and we were seven riders in all.' The Messenger of Allâh ﷺ turned off the road and lay down his head, then he said: 'Guard our prayer for us.' The first one to wake up was the Messenger of Allâh ﷺ, when the sun was on his back. We woke up, startled, then he said: 'Ride on.' So we rode on and traveled until the sun had risen, then he stopped and called for the water vessel I had with me, in which there was a little water. He performed *Wudû'* from it, using less water than usual. A little water was left in it, and he said to Abû Qatâdah, 'Guard your water vessel for us, for you will see something happen with it.' Then Bilâl called the *Adhân* and the Messenger of Allâh ﷺ prayed two *Rak'ah*, then he prayed *Al-Ghadâh (Fajr)*, and did (in prayer) as he did every day. The Messenger of Allâh ﷺ rode on and we rode with him, and we began to whisper to one another, saying: 'What expiation is there for what we have done by neglecting our prayer?' Then he said: 'Do you not have an example in me?' Then he said: 'There is no negligence in sleep, rather negligence is the fault of one who does not pray until the time for the next prayer is due. Whoever does that, let him pray when he remembers it, and if it is

اللَّهِ ﷺ عَنِ الطَّرِيقِ، فَوَضَعَ رَأْسَهُ، ثُمَّ قَالَ: «احْفَظُوا عَلَيْنَا صَلَاتَنَا». فَكَانَ أَوَّلَ مَنْ اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ وَالشَّمْسُ فِي ظَهْرِهِ. قَالَ: فَقُمْنَا فَرِعَيْنَ، ثُمَّ قَالَ: «ارْكَبُوا» فَرَكِبْنَا، فَسَرْنَا. حَتَّى إِذَا ارْتَفَعَتِ الشَّمْسُ نَزَلَ. ثُمَّ دَعَا بِمِیْضَاةٍ كَانَتْ مِیْ فِيهَا شَيْءٌ مِنْ مَاءٍ، قَالَ فَتَوَضَّأَ بِهَا وَضُوءًا دُونَ وَضُوءِ، قَالَ وَبَقِيَ فِيهَا شَيْءٌ مِنْ مَاءٍ، ثُمَّ قَالَ لِأَبِي قَتَادَةَ: «احْفَظْ عَلَيْنَا مِیْضَاتَكَ، فَسَيَكُونُ لَهَا نَبَأٌ» ثُمَّ أَدْنَى بِإِلَّا بِالصَّلَاةِ، فَصَلَّى رَسُولُ اللَّهِ ﷺ رَكَعَتَيْنِ، ثُمَّ صَلَّى الْعَدَاةَ فَضَعَّ كَمَا كَانَ يَضَعُ كُلَّ يَوْمٍ، قَالَ: وَرَكِبَ رَسُولُ اللَّهِ ﷺ وَرَكِبْنَا مَعَهُ، قَالَ فَجَعَلَ بَعْضُنَا يَهْمِسُ إِلَى بَعْضٍ: مَا كَفَّارَةٌ مَا صَنَعْنَا بِتَفْرِيطِنَا فِي صَلَاتِنَا؟ ثُمَّ قَالَ: «أَمَا لَكُمْ فِي أَسْوَةٍ؟» ثُمَّ قَالَ: «أَمَا إِنَّهُ لَيْسَ فِي النَّوْمِ تَفْرِيطٌ. إِنَّمَا التَّفْرِيطُ عَلَى مَنْ لَمْ يُصَلِّ الصَّلَاةَ حَتَّى يَجِيءَ وَقْتُ الصَّلَاةِ الأُخْرَى. فَمَنْ فَعَلَ ذَلِكَ فَلْيُصَلِّهَا حِينَ يَنْتَبِهُ لَهَا، فَإِذَا كَانَ الْعَدُّ فَلْيُصَلِّهَا عِنْدَ وَقْفِهَا» ثُمَّ قَالَ: «مَا تَرَوْنَ النَّاسَ صَنَعُوا؟» قَالَ: ثُمَّ قَالَ: «أَصْبَحَ النَّاسُ فَقَدُوا نَبِيَّهُمْ، فَقَالَ أَبُو بَكْرٍ وَعُمَرُ:

the following day, then let him pray at the time of the prayer (that he missed).’ Then he said: ‘What do you think the people have done?’” Then he said: “In the morning the people saw that their Prophet ﷺ was not there. Abû Bakr and ‘Umar said: ‘The Messenger of Allâh ﷺ is behind you; he would not leave you behind.’ But the people said: ‘The Messenger of Allâh ﷺ is ahead of you. If you had obeyed Abû Bakr and ‘Umar, you would have been on the right path.’”

“We reached the people when the sun had risen fully and everything was hot, and they were saying: ‘O Messenger of Allâh, we are dying, we are thirsty.’ He said: ‘You will not die.’ Then he said: ‘Bring me my small cup.’ He called for the vessel of water, and the Messenger of Allâh ﷺ started pouring it, and Abû Qatâdah gave them to drink. As soon as the people saw what was in the vessel they fell upon it, and the Messenger of Allâh ﷺ said: ‘Behave properly, for you will all have enough.’ So they did that. The Messenger of Allâh ﷺ began to pour and I gave it to them to drink, until there was no one left but myself and the Messenger of Allâh ﷺ. Then the Messenger of Allâh ﷺ poured some for me and said: ‘Drink.’ I said: ‘I will not drink until you drink, O Messenger of Allâh.’ He

رَسُولُ اللَّهِ - ﷺ - بَعْدَكُمْ، لَمْ يَكُنْ يُخَلِّفُكُمْ، وَقَالَ النَّاسُ: إِنَّ رَسُولَ اللَّهِ - ﷺ - بَيْنَ أَيْدِيكُمْ، فَإِنْ يُطِيعُوا أَبَا بَكْرٍ وَعُمَرَ يَرْشُدُوا».

قَالَ: فَانْتَهَيْنَا إِلَى النَّاسِ حِينَ امْتَدَّ النَّهَارُ وَحَمِيَ كُلُّ شَيْءٍ، وَهُمْ يَقُولُونَ: يَا رَسُولَ اللَّهِ! هَلَكْنَا، عَطِشْنَا. فَقَالَ: «لَا هُلْكَ عَلَيَّكُمْ» ثُمَّ قَالَ: «أَطْلِقُوا لِي غَمْرِي» قَالَ: وَدَعَا بِالْمِيضَاءِ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصُبُّ وَأَبُو قَتَادَةَ يَسْقِيهِمْ فَلَمْ يَدْعُ أَنْ رَأَى النَّاسُ مَا فِي الْمِيضَاءِ تَكَابَوْا عَلَيْهَا، فَقَالَ رَسُولُ اللَّهِ: «أَحْسِنُوا الْمَلَأَ، كُلُّكُمْ سَيْرَوِي» قَالَ: فَفَعَلُوا. فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصُبُّ وَأَسْقِيهِمْ، حَتَّى مَا بَقِيَ غَيْرِي وَغَيْرِ رَسُولِ اللَّهِ ﷺ، قَالَ: ثُمَّ صَبَّ رَسُولُ اللَّهِ ﷺ فَقَالَ لِي: «اشْرَبْ» فَقُلْتُ: لَا أَشْرَبُ حَتَّى تَشْرَبَ يَا رَسُولَ اللَّهِ! قَالَ: «إِنَّ سَاقِي الْقَوْمِ آخِرُهُمْ شَرِبًا» قَالَ: فَشَرِبْتُ وَشَرِبَ رَسُولُ اللَّهِ ﷺ قَالَ: فَأَتَى النَّاسُ الْمَاءَ جَامِينَ رَوَاءً.

قَالَ: فَقَالَ عَبْدُ اللَّهِ بْنُ رِيَّاحٍ: إِنِّي لِأَحَدْتُ النَّاسَ هَذَا الْحَدِيثَ فِي مَسْجِدِ الْخَامِعِ. إِذْ عَمَّا نُنْ حُصَيْنِ: انْظُرْ

said: 'The one who pours water is the last of them to drink.' So I drank and the Messenger of Allâh ﷺ drank, then the people reached the oasis having drunk their fill of water."

He said: "Abdullâh bin Rabâh said: 'I will narrate this *Hadîth* in the *Jâmi' Masjid*' and 'Imrân bin Ḥuşain said: 'Watch what you are narrating, O young man, for I was one of the riders that night.' I said: 'Then you know more about the *Hadîth*.' He said: 'Who are you?' I said: 'One of the *Anşâr*.' He said: 'Then narrate it, for you know more about your *Aḥadîth*.'" He said: "So I narrated it to the people, and 'Imrân said: 'I was present that night and I did not think that anyone remembered it as I remember it.'"

[1563] 312 - (682) It was narrated that 'Imrân bin Ḥuşain said: "I was with the Prophet of Allâh ﷺ on a journey. We traveled all night, then when it was nearly dawn, we stopped to rest. Sleep overtook us, until the sun shone. The first one of us to wake up was Abû Bakr, and we used not to wake the Prophet of Allâh ﷺ from his sleep until he woke up himself. Then 'Umar woke up, and he stood by the Prophet of Allâh ﷺ and started to say the *Takbîr*, raising his voice, until the Messenger of Allâh ﷺ woke up. When he

أَيُّهَا الْفَتَى! كَيْفَ تُحَدِّثُ؛ فَإِنِّي أَحَدُ
الرَّكْبِ تِلْكَ اللَّيْلَةَ. قَالَ: قُلْتُ: فَأَنْتَ
أَعْلَمُ بِالْحَدِيثِ، فَقَالَ: مِمَّنْ أَنْتَ؟
قُلْتُ: مِنَ الْأَنْصَارِ. قَالَ: حَدِّثْ فَأَنْتُمْ
أَعْلَمُ بِحَدِيثِكُمْ، قَالَ فَحَدَّثْتُ الْقَوْمَ،
فَقَالَ عِمْرَانُ: لَقَدْ شَهِدْتُ تِلْكَ اللَّيْلَةَ وَمَا
شَعَرْتُ أَنْ أَحَدًا حَفِظَهُ كَمَا حَفِظْتُهُ.

[١٥٦٣] ٣١٢ - (٦٨٢) وَحَدَّثَنِي

أَحْمَدُ بْنُ سَعِيدٍ بْنِ صَخْرِ الدَّارِمِيُّ:
حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا
سَلْمُ بْنُ زَرِيرِ الْعَطَارِدِيِّ قَالَ: سَمِعْتُ أَبَا
رَجَاءِ الْعَطَارِدِيِّ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ
قَالَ: كُنْتُ مَعَ نَبِيِّ اللَّهِ ﷺ فِي مَسِيرٍ لَهُ،
فَادُلَجْنَا لَيْلَتَنَا، حَتَّى إِذَا كَانَ فِي وَجْهِ
الصُّبْحِ عَرَسْنَا، فَعَلَبْنَا أَعْيُنَنَا حَتَّى بَرَعَتْ
السَّمْسُ، قَالَ: فَكَانَ أَوَّلَ مَنْ اسْتَيْقَظَ مِنَّا
أَبُو بَكْرٍ، وَكُنَّا لَا نُوقِظُ نَبِيَّ اللَّهِ ﷺ مِنْ
مَنَامِهِ إِذَا نَامَ حَتَّى يَسْتَيْقِظَ، ثُمَّ اسْتَيْقَظَ

lifted his head and saw that the sun had risen, he said: 'Ride on,' and he traveled on with us until the sun had turned white. Then he dismounted and led us in praying *Al-Ghadâh (Fajr)*. One man kept away from the people and did not pray with us. When the Messenger of Allâh ﷺ had finished he said: 'What kept you from praying with us?' He said: 'O Prophet of Allâh, I have become *Junub*.' The Messenger of Allâh ﷺ told him to perform *Tayammum* with clean earth, and he prayed. Then he urged me to go on ahead with other riders to look for water, for we had become very thirsty. While we were travelling, we saw a woman with her feet dangling between two large water bags. We said to her: 'Where is the water?' She said: 'Too far, too far, you will not have water.' We said: 'How far is it between your family and the water?' She said: 'The distance of one day and one night.' We said: 'Go to the Messenger of Allâh ﷺ.' She said: 'Who is the Messenger of Allâh ﷺ?' We brought her to the Messenger of Allâh ﷺ and he asked her, and she told him what she had told us. And she told him that she was a widow with two orphan children. He ordered that her camel be made to kneel, then he spat into the two water bags, then he made her camel stand

عَمْرٌ، فَقَامَ عِنْدَ نَبِيِّ اللَّهِ ﷺ، فَجَعَلَ يُكَبِّرُ وَيَرْفَعُ صَوْتَهُ بِالْكَبِيرِ، حَتَّى اسْتَقَطَّ رَسُولُ اللَّهِ ﷺ، فَلَمَّا رَفَعَ رَأْسَهُ وَرَأَى الشَّمْسَ قَدْ بَرَعَتْ قَالَ: «ارْتَحِلُوا» فَسَارَ بِنَا، حَتَّى إِذَا ابْتِصَبَ الشَّمْسُ نَزَلَ فَصَلَّى بِنَا الْعِدَاءَ، فَأَعْتَرَلَ رَجُلٌ مِنَ الْقَوْمِ لَمْ يُصَلِّ مَعَنَا، فَلَمَّا انْصَرَفَ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «يَا فُلَانُ! مَا مَعَكَ أَنْ تُصَلِّيَ مَعَنَا؟» قَالَ: يَا نَبِيَّ اللَّهِ! أَصَابَنِي جَنَابَةٌ. فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ فَتَيَمَّمُ بِالصَّعِيدِ، فَصَلَّى، ثُمَّ عَجَّلَنِي فِي رَكْبٍ بَيْنَ يَدَيْهِ نَطَلْبُ الْمَاءِ، وَقَدْ عَطَشْنَا عَطَشًا شَدِيدًا. فَبَيْنَا نَحْنُ نَسِيرُ إِذَا نَحْنُ بِامْرَأَةٍ سَادِلَةٍ رِجْلَيْهَا بَيْنَ مَرَادَتَيْنِ، فَقُلْنَا لَهَا: أَيْنَ الْمَاءُ؟ قَالَتْ: أَيُّهَا! أَيُّهَا! لَا مَاءَ لَكُمْ، قُلْنَا: فَكَمْ بَيْنَ أَهْلِكِ وَبَيْنَ الْمَاءِ؟ قَالَتْ: مَسِيرَةُ يَوْمٍ وَلَيْلَةٍ، قُلْنَا: انْطَلِقِي إِلَى رَسُولِ اللَّهِ ﷺ قَالَتْ: وَمَا رَسُولُ اللَّهِ؟ فَلَمْ نَمْلِكْهَا مِنْ أَمْرِهَا شَيْئًا حَتَّى انْطَلَقْنَا بِهَا، فَاسْتَقْبَلْنَا بِهَا رَسُولُ اللَّهِ ﷺ، فَسَأَلَهَا فَأَخْبَرْتُهُ مِثْلَ الَّذِي أَخْبَرْتَنَا، وَأَخْبَرْتُهُ أَنَّهَا مُؤْتَمَةٌ، لَهَا صَبِيَانُ أَيْتَامٌ، فَأَمَرَ بِرَأْوِيَّتِهَا، فَأُنِيحَتْ، فَمَجَّ فِي الْعِزْلَاوِينَ الْعُلْيَاوِينَ، ثُمَّ بَعَثَ بِرَأْوِيَّتِهَا،

up. We drank until we had had our fill. We were forty thirsty men, and we all filled our vessels and water skins, and we made our companion (who had become *Junub*) perform *Ghusl*. But we did not give our camels any water to drink, and the two water bags were so full that they were about to burst. Then he said: 'Bring whatever you have.' So we gathered bits of bread and dates for her, and made a bundle of food for her. He said: 'Go and feed this to your children, and realize that we have not caused any loss to your water.' When she went to her people she said: 'I have met the greatest magician among mankind, or else he is a Prophet as he says,' and she told them what had happened. Allâh guided those people through that woman; she accepted Islam and so did they."

[1564] (...) It was narrated that 'Imrân bin Ḥuṣain said: "We were with the Messenger of Allâh ﷺ on a journey. And we traveled for a night, until at the end of the night, just before dawn, we lay down to rest and there is nothing sweeter to the traveler than that rest. Nothing woke us but the heat of the sun..." and he quoted a *Hadîth* similar to that of Salm bin Zarîr (no. 1563), but he added some things and omitted others. And he said in the *Hadîth*: "When 'Umar bin Al-

فَشَرِبْنَا، وَنَحْنُ أَرْبَعُونَ رَجُلًا عِطَاشًا، حَتَّى رَوَيْنَا، وَمَلَأْنَا كُلَّ قَرِيَّةٍ مَعَنَا وَإِدَاوَةَ، وَعَسَلْنَا صَاحِبَنَا، غَيْرَ أَنَّا لَمْ نَسْقِ بَعِيرًا، وَهِيَ تَكَادُ تَنْضَرُجُ مِنَ الْمَاءِ يَعْني الْمَرَادَتَيْنِ، ثُمَّ قَالَ: «هَاتُوا مَا [كَانَ] عِنْدَكُمْ» فَجَمَعْنَا لَهَا مِنْ كِسْرِ وَتَمْرٍ، وَصَرَّرَ لَهَا صُرَّةً، فَقَالَ لَهَا: «أَذْهَبِي فَأَطْعِمِي هَذَا عِيَالِكَ، وَأَعْلِمِي أَنَّا لَمْ نَرْزَأُ مِنْ مَائِكَ» فَلَمَّا أَتَتْ أَهْلَهَا قَالَتْ: لَقَدْ لَقِيتُ أَسْحَرَ الْبَشَرِ، أَوْ إِنَّهُ لِنَبِيِّ كَمَا زَعَمَ، كَانَ مِنْ أَمْرِهِ ذَبْتِ وَذَيْتِ، فَهَدَى اللهُ ذَلِكَ الصَّرْمَ بِتِلْكَ الْمَرْأَةِ، فَأَسْلَمَتْ وَأَسْلَمُوا.

[١٥٦٤] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ الْأَعْرَابِيُّ عَنْ أَبِي رَجَاءِ الْعُطَارِدِيِّ، عَنْ عِمْرَانَ بْنِ الْخَضِيِّ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ، فَسَرَيْنَا لَيْلَةً، حَتَّى إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ، قُبِيلَ الصُّبْحِ، وَقَعْنَا تِلْكَ الْوَقْعَةَ الَّتِي لَا وَقْعَةَ عِنْدَ الْمُسَافِرِ أَحَلَى مِنْهَا، فَمَا أَيْقَظُنَا إِلَّا حَرُّ الشَّمْسِ،

Khattâb, who was a strong man with a loud voice, woke up and saw what had happened to the people, he raised his voice in saying the *Takbîr*, until the Messenger of Allâh ﷺ wake up because of his loud voice. When the Messenger of Allâh ﷺ was awake they complained to him about what had happened to them, and the Messenger of Allâh ﷺ said: 'It does not matter, ride on,' and he quoted the *Hadîth*.

[1565] 313 - (683) It was narrated that Abû Qatâdah said: "When the Messenger of Allâh ﷺ was travelling, if he stopped to rest during the night, he would lie down on his right side, and if he stopped just before dawn, he would stretch out his forearm and rest his head on his hand."

[1566] 314 - (684) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Whoever forgets a prayer, let him offer it as soon as he remembers, for there is no expiation for it other than that."

وَسَاقَ الْحَدِيثِ بِتَحْوِ حَدِيثِ سَلْمِ بْنِ زَرِيرٍ، وَزَادَ وَتَقَصَّ، وَقَالَ فِي الْحَدِيثِ: فَلَمَّا اسْتَيْقَظَ عُمَرُ بْنُ الْخَطَّابِ وَرَأَى مَا أَصَابَ النَّاسَ، وَكَانَ أَجُوفَ جَلِيدًا، فَكَبَّرَ وَرَفَعَ صَوْتَهُ بِالتَّكْبِيرِ، حَتَّى اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ، لِشِدَّةِ صَوْتِهِ [بِالتَّكْبِيرِ]. فَلَمَّا اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ شَكُّوا إِلَيْهِ الَّذِي أَصَابَهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا ضَيْرَ، ارْتَحِلُوا» وَاقْتَصَّ الْحَدِيثَ.

[١٥٦٥] ٣١٣ - (٦٨٣) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ فِي سَفَرٍ فَعَرَّسَ بِلَيْلٍ، اضْطَجَعَ عَلَى يَمِينِهِ. وَإِذَا عَرَّسَ قُبَيْلَ الصُّبْحِ، نَصَبَ ذِرَاعَهُ، وَوَضَعَ رَأْسَهُ عَلَى كَفِّهِ.

[١٥٦٦] ٣١٤ - (٦٨٤) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ».

Qatâdah said: "And perform *As-Salât* for My remembrance"^[1]

قَالَ قَتَادَةُ: ﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾.

[1567] (...) It was narrated from Anas from the Prophet ﷺ (a similar *Hadîth* as no. 1566), but he did not mention, "There is no expiation for it other than that."

[١٥٦٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَسَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ أَبِي عَوَّانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ. وَلَمْ يَذْكُرْ «لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ».

[1568] 315 - (...) It was narrated that Anas bin Mâlik said: "The Prophet of Allâh ﷺ said: 'Whoever forgets a prayer or sleeps and misses it, the expiation is to offer the prayer when he remembers it.'"

[١٥٦٨] ٣١٥- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «مَنْ نَسِيَ صَلَاةً أَوْ نَامَ عَنْهَا، فَكَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا».

[1569] 316 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'If one of you sleeps and misses a prayer, or forgets it, let him offer the prayer when he remembers, for Allâh says: ...and perform *As-Salât* for My remembrance.'^[2]

[١٥٦٩] ٣١٦- (...) وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْمُثَنَّى عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَفَدَ أَحَدُكُمْ عَنِ الصَّلَاةِ أَوْ غَفَلَ عَنْهَا، فَلْيُصَلِّهَا إِذَا ذَكَرَهَا. فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: ﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾».

[1] *Ta-Ha* 20:14.

[2] *Ta-Ha* 20:14.

6. The Book Of The Travellers' Prayer And Shortening Thereof

Chapter 1. The Travellers' Prayer And Shortening It

[1570] 1 - (685) It was narrated from 'Āishah, the wife of the Prophet ﷺ, that she said: "Prayer was enjoined with two *Rak'ah* in each prayer, for the resident and the traveller. Then the prayer while travelling was confirmed (as being two *Rak'ah*) and the prayer while a resident increased."

[1571] 2 - (...) It was narrated from 'Urwah bin Az-Zubair that 'Āishah, the wife of the Prophet ﷺ, said: "When Allāh enjoined the prayer it was two *Rak'ah*, then it was completed for the resident, but the prayer for the travelling was confirmed as it was first enjoined."

٢ - (المعجم ٦) - كتاب صلاة المسافرين وقصرها (التحفة ...)

(المعجم ١) - (باب صلاة المسافرين وقصرها) (التحفة ١٠٩)

[١٥٧٠] ١ - (٦٨٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: فُرِضَتِ الصَّلَاةُ رُكْعَتَيْنِ رُكْعَتَيْنِ، فِي الْحَضَرِ وَالسَّفَرِ، فَأُقِرَّتْ صَلَاةُ السَّفَرِ، وَزِيدَ فِي صَلَاةِ الْحَضَرِ.

[١٥٧١] ٢ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: فَرَضَ اللَّهُ الصَّلَاةَ حِينَ فَرَضَهَا رُكْعَتَيْنِ، ثُمَّ أَتَمَّهَا فِي الْحَضَرِ؛ فَأُقِرَّتْ صَلَاةُ السَّفَرِ عَلَى الْفَرِيضَةِ الْأُولَى.

[1572] 3 - (...) It was narrated from Az-Zuhrî from 'Urwah, from 'Āishah that when the prayer was first enjoined it was two *Rak'ah*, then the prayer for the travelling was confirmed (as being two *Rak'ah*) and the prayer while a resident was completed.

Az-Zuhrî said: "I said to 'Urwah: 'Why did 'Āishah complete the prayer when travelling?'"^[1] He said: 'Because she interpreted it as 'Uthmân did.'"

[1573] 4 - (686) It was narrated that Ya'la bin Umayyah said: "I said to 'Umar bin Al-Khattâb: '...There is no sin on you if you shorten *As-Salât* (the prayer) if you fear that the disbelievers may put you in trial (attack you)...'"^[2] But now the people are safe.' He said: 'I wondered the same thing as you are wondering, and I asked the Messenger of Allâh ﷺ about that. He said: It is a charity that Allâh has bestowed upon you, so accept His charity.'"

[١٥٧٢] ٣- (...) وَحَدَّثَنِي عَلِيُّ بْنُ حَشْرَمٍ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ الصَّلَاةَ أَوَّلَ مَا فُرِضَتْ رُعُوعَيْنِ، فَأُفِرَّتْ صَلَاةَ السَّفَرِ وَأُتِمَّتْ صَلَاةَ الْحَضَرِ.

قَالَ الزُّهْرِيُّ: قُلْتُ لِعُرْوَةَ: مَا بَالَ عَائِشَةَ تُتِمُّ فِي السَّفَرِ؟ قَالَ: إِنَّهَا تَأَوَّلَتْ كَمَا تَأَوَّلَ عُثْمَانُ.

[١٥٧٣] ٤- (٦٨٦) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الْآخَرُونَ: حَدَّثَنَا - عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي عَمَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَابِيهِ، عَنْ يَعْلَى بْنِ أُمَيَّةَ، قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ: ﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا﴾ [النساء: ١٠١] فَقَدْ آمَنَ النَّاسُ! فَقَالَ: عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَقَالَ: «صَدَقَهُ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ، فَاقْبَلُوا صَدَقَتَهُ».

[1] Meaning, why would she pray four *Rak'ah* while travelling.

[2] *An-Nisâ'* 4:101.

[1574] (...) It was narrated that Ya'la bin Umayyah said: "I said to 'Umar bin Al-Khattâb..." a *Hadîth* similar to that of Ibn Idrîs (no. 1573).

[1575] 5 - (687) It was narrated that Ibn 'Abbâs said: "Allâh enjoined the prayer on the tongue of your Prophet ﷺ; four (*Rak'ah*) while a resident, two *Rak'ah* when travelling, and one *Rak'ah* during times of fear."

[1576] 6 - (...) It was narrated that Ibn 'Abbâs said: "Allâh enjoined the prayer on the tongue of your Prophet ﷺ: Two *Rak'ah* for the traveller, four (*Rak'ah*) for the resident, and during times of fear, one *Rak'ah*."

[١٥٧٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَى بْنُ ابْنِ جُرَيْجٍ. قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عَمَارٍ عَنْ عَبْدِ اللَّهِ ابْنِ أَبِيهِ، عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ، بِمِثْلِ حَدِيثِ ابْنِ إِدْرِيسَ.

[١٥٧٥] ٥ - (٦٨٧) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ وَقُتَيْبَةُ بْنُ سَعِيدٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - أَبُو عَوَانَةَ عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ اللَّهُ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ فِي الْحَضَرِ أَرْبَعًا، وَفِي السَّفَرِ رَكْعَتَيْنِ، وَفِي الْخَوْفِ رَكْعَةً.

[١٥٧٦] ٦ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ، جَمِيعًا عَنِ الْقَاسِمِ بْنِ مَالِكٍ. قَالَ عَمْرُو: حَدَّثَنَا قَاسِمُ بْنُ مَالِكِ الْمُزَنِّي: حَدَّثَنَا أَيُّوبُ بْنُ عَائِذِ الطَّائِي عَنِ ابْنِ أَبِي عَمَارٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ اللَّهَ فَرَضَ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ، عَلَى الْمُسَافِرِ رَكْعَتَيْنِ، وَعَلَى الْمُقِيمِ أَرْبَعًا، وَفِي الْخَوْفِ رَكْعَةً.

[1577] 7 - (688) It was narrated that Mûsâ bin Salamah Al-Hudhalî said: "I asked Ibn 'Abbâs: 'How should I pray when I am in Makkah, if I do not pray with the *Imâm*?' He said: 'Two *Rak'ah*, the *Sunnah* of Abû Al-Qâsim ﷺ."

[1578] (...) A similar report (as no. 1577) was narrated from Qatâdah, with this chain.

[1579] 8 - (689) 'Isâ bin Hafṣ bin "Âṣim bin 'Umar bin Al-Khattâb narrated that his father said: "I accompanied Ibn 'Umar on the road to Makkah." He said: "He led us in praying *Zuhr* with two *Rak'ah*, then he went ahead and we went ahead with him, until he came to his encampment and sat down, and we sat with him. He glanced towards the place where he had prayed, and saw some people standing. He said: "What are these people doing?" I said: "They are offering voluntary prayers." He said: "If I had wanted to offer voluntary prayers

[١٥٧٧] ٧- (٦٨٨) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ مُوسَى بْنِ سَلَمَةَ الْهُذَلِيِّ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ: كَيْفَ أَصَلِّي إِذَا كُنْتُ بِمَكَّةَ، إِذَا لَمْ أَصَلِّ مَعَ الْإِمَامِ، فَقَالَ: رَكَعَتَيْنِ. سَنَّهُ أَبِي الْقَاسِمِ ﷺ.

[١٥٧٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ الصَّرِيرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي، جَمِيعًا عَنْ قَتَادَةَ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[١٥٧٩] ٨- (٦٨٩) وَحَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا عَيْسَى بْنُ حَنْصَلَةَ بْنِ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ عَنْ أَبِيهِ قَالَ: صَحِبْتُ ابْنَ عُمَرَ فِي طَرِيقِ مَكَّةَ. قَالَ: فَصَلَّى لَنَا الظُّهْرَ رَكَعَتَيْنِ، ثُمَّ أَقْبَلَ وَأَقْبَلْنَا مَعَهُ، حَتَّى جَاءَ رَحْلَهُ وَجَلَسَ وَجَلَسْنَا مَعَهُ، فَحَانَتْ مِنْهُ التَّفَاتَةُ نَحْوَ حَيْثُ صَلَّى، فَرَأَى نَاسًا قِيَامًا، فَقَالَ: مَا يَصْنَعُ هَؤُلَاءِ؟ قُلْتُ: يُسَبِّحُونَ. قَالَ: لَوْ كُنْتُ مُسْبِحًا أَتَمَمْتُ صَلَاتِي، يَا ابْنَ أَخِي! إِنِّي صَحِبْتُ رَسُولَ اللَّهِ ﷺ فِي

I would have completed my prayer (by making it four *Rak'ah*). O son of my brother, I accompanied the Messenger of Allâh ﷺ when travelling, and he did not pray more than two *Rak'ah* until Allâh took his soul (in death). I accompanied Abû Bakr and he did not pray more than two *Rak'ah* until Allâh took his soul (in death). I accompanied 'Umar and he did not pray more than two *Rak'ah* until Allâh took his soul (in death). I accompanied 'Uthmân and he did not pray more than two *Rak'ah* until Allâh took his soul (in death). And Allâh, the Most High, says: "Indeed in the Messenger of Allâh you have a good example to follow..."^[1]

[1580] 9 - (...) It was narrated that Ḥafṣ bin 'Āṣim said: "I fell sick and Ibn 'Umar came to visit me. I asked him about praying voluntary when travelling. He said: 'I accompanied the Messenger of Allâh ﷺ when travelling and I did not see him offer voluntary prayers. If I were to pray voluntary prayers I would have completed my prayer (by making it four *Rak'ah*). Allâh, the Most High, says: Indeed in the Messenger of Allâh you have a good example to follow..."^[2]

السَّفَرِ، فَلَمْ يَزِدْ عَلَيَّ رَكْعَتَيْنِ حَتَّى قَبِضَهُ اللهُ، وَصَحِبْتُ أَبَا بَكْرٍ فَلَمْ يَزِدْ عَلَيَّ رَكْعَتَيْنِ حَتَّى قَبِضَهُ اللهُ، وَصَحِبْتُ عُمَرَ فَلَمْ يَزِدْ عَلَيَّ رَكْعَتَيْنِ حَتَّى قَبِضَهُ اللهُ، ثُمَّ صَحِبْتُ عُثْمَانَ فَلَمْ يَزِدْ عَلَيَّ رَكْعَتَيْنِ حَتَّى قَبِضَهُ اللهُ، وَقَدْ قَالَ اللهُ تَعَالَى: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

[١٥٨٠] ٩ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ عَنْ عُمَرَ بْنِ مُحَمَّدٍ عَنْ حَفْصِ بْنِ عَاصِمٍ. قَالَ: مَرِضْتُ مَرَضًا، فَجَاءَ ابْنُ عُمَرَ يُعَوِّدُنِي، قَالَ: وَسَأَلْتُهُ عَنِ السُّبْحَةِ فِي السَّفَرِ؟ فَقَالَ: صَحِبْتُ رَسُولَ اللَّهِ ﷺ فِي السَّفَرِ، فَمَا رَأَيْتُهُ يُسَبِّحُ، وَلَوْ كُنْتُ مُسَبِّحًا لَأْتَمَمْتُ، وَقَدْ قَالَ اللهُ تَعَالَى: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

[1] *Al-Aḥzâb* 33:21.

[2] *Al-Aḥzâb* 33:21.

[1581] 10 - (690) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ prayed *Zuhr* in Al-Madīnah with four (*Rak'ah*), and he prayed *'Asr* in Dhul-Hulaifah with two *Rak'ah*.

[١٥٨١] ١٠ - (٦٩٠) حَدَّثَنَا خَلْفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا حَمَادٌ وَهُوَ ابْنُ زَيْدٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ، كِلَاهُمَا عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا، وَصَلَّى الْعَصْرَ بِبَدْيِ الْحُلَيْفَةِ رَكْعَتَيْنِ.

[1582] 11 - (...) Anas bin Mâlik said: "I prayed *Zuhr* with the Messenger of Allâh ﷺ in Al-Madīnah with four (*Rak'ah*), and I prayed *'Asr* with him in Dhul-Hulaifah with two *Rak'ah*.

[١٥٨٢] ١١ - (...) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُكَدِّرِ وَإِبْرَاهِيمُ بْنُ مَيْسَرَةَ: سَمِعَا أَنَسَ بْنَ مَالِكٍ يَقُولُ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا، وَصَلَّيْتُ مَعَهُ الْعَصْرَ بِبَدْيِ الْحُلَيْفَةِ رَكْعَتَيْنِ.

[1583] 12 - (691) It was narrated that Yahyâ bin Yazîd Al-Hunâî said: "I asked Anas bin Mâlik about shortening the prayer and he said: 'If the Messenger of Allâh ﷺ went out for a distance of three miles or three *Farâsakhs*'^[1] - *Shu'bah* was not sure - 'he would pray two *Rak'ah*.'"

[١٥٨٣] ١٢ - (٦٩١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ بَشَّارٍ، كِلَاهُمَا عَنْ غُنْدَرٍ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ غُنْدَرٌ - عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ يَزِيدَ الْهَنْدَائِيِّ قَالَ: سَأَلْتُ أَنَسَ ابْنَ مَالِكٍ عَنْ قَصْرِ الصَّلَاةِ؟ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَرَجَ مَسِيرَةَ ثَلَاثَةِ

[1] They say that one *Farsakh* is three miles.

أَمْثَالٍ أَوْ ثَلَاثَةَ فَرَايِخَ - شُعْبَةُ الشَّائِكِ -
صَلَّى رَكْعَتَيْنِ .

[1584] 13 - (692) It was narrated that Jubair bin Nufair said: "I went out with Shurahbil bin As-Simṭ to a village that was seventeen or eighteen miles away, and he prayed two *Rak'ah*. I said something to him and he said: 'I saw 'Umar, may Allāh be pleased with him, pray two *Rak'ah* in Dhul-Hulaifah, and I said something to him, and he said: 'I only do what I saw the Messenger of Allāh ﷺ do.'"

[١٥٨٤] ١٣ - (٦٩٢) حَدَّثَنَا زُهَيْرُ بْنُ
حَرْبٍ وَمُحَمَّدُ بْنُ بَشَّارٍ، جَمِيعًا عَنِ ابْنِ
مَهْدِيٍّ . - قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ
الرَّحْمَنِ بْنُ مَهْدِيٍّ - حَدَّثَنَا شُعْبَةُ عَنْ
يَزِيدَ بْنِ خَمِيرٍ، عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنْ
جُبَيْرِ بْنِ نُفَيْرٍ قَالَ: خَرَجْتُ مَعَ شُرْحَيْلِ
ابْنِ السَّمْطِ إِلَى قَرْيَةٍ، عَلَى رَأْسِ سَبْعَةِ
عَشَرَ أَوْ ثَمَانِيَةَ عَشَرَ مِيلًا، فَصَلَّى
رَكْعَتَيْنِ، فَقُلْتُ لَهُ. فَقَالَ: رَأَيْتُ عُمَرَ
رَضِيَ اللَّهُ عَنْهُ صَلَّى بِيَدِي الْحُلَيْفَةَ
رَكْعَتَيْنِ. فَقُلْتُ لَهُ: إِنَّمَا أَفْعَلُ كَمَا
رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ .

[1585] 14 - (...) It was narrated from Ibn As-Simṭ (a *Hadith* similar to no 1584), but he did not mention Shurahbil. He said: "He went to some land called Dûmîn, eighteen miles from Hims."

[١٥٨٥] ١٤ - (...) وَحَدَّثَنِيهِ مُحَمَّدُ
ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ. وَقَالَ: عَنِ
ابْنِ السَّمْطِ، وَلَمْ يُسَمِّ شُرْحَيْلِ. وَقَالَ:
إِنَّهُ أَتَى أَرْضًا يُقَالُ لَهَا دُومِينُ مِنْ
حِمَصَ، عَلَى رَأْسِ ثَمَانِيَةَ عَشَرَ مِيلًا .

[1586] 15 - (693) It was narrated from Yaḥyâ bin Abî Ishâq, from Anas bin Mâlik, who said: "We went out with the Messenger of Allāh ﷺ from Al-Madīnah to Makkah, and he

[١٥٨٦] ١٥ - (٦٩٣) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى [التَّمِيمِيُّ]: أَخْبَرَنَا هُشَيْمٌ عَنْ
يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ
قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ

offered his prayer with two *Rak'ah* until he returned." I said: "How long did he stay in Makkah?" He said: "Ten days."

[1587] (...) A *Hadīth* similar to that of Hushaim (no. 1586) was narrated from Anas bin Mâlik, from the Prophet ﷺ.

[1588] (...) Anas bin Mâlik said: "We set out from Al-Madīnah for *Hajj*." Then he mentioned something similar (to no. 1585).

[1589]... - (...) A similar *Hadīth* was narrated from Anas bin Mâlik, but he did not mention *Hajj*.

Chapter 2. Shortening The Prayer In Minâ

[1590] 16 - (694) It was narrated from Sâlim bin 'Abdullâh, from his father, that the Messenger of Allâh ﷺ prayed as a traveller in Minâ and elsewhere, with two *Rak'ah*. Abû Bakr and 'Umar also prayed

الْمَدِينَةَ إِلَى مَكَّةَ، فَصَلَّى رَكَعَتَيْنِ رَكَعَتَيْنِ حَتَّى رَجَعَ، قُلْتُ: كَمْ أَقَامَ بِمَكَّةَ؟ قَالَ: عَشْرًا.

[١٥٨٧] (...) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ عَلِيَّةَ، جَمِيعًا عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ هُشَيْمٍ.

[١٥٨٨] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: خَرَجْنَا مِنَ الْمَدِينَةِ إِلَى الْحَجِّ. ثُمَّ ذَكَرَ مِثْلَهُ.

[١٥٨٩] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعًا عَنِ الثَّوْرِيِّ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ أَنَسِ بْنِ النَّبِيِّ ﷺ، بِمِثْلِهِ. وَلَمْ يَذْكُرِ الْحَجَّ.

(المعجم ٢) - (بَابُ قِصْرِ الصَّلَاةِ)

(بمئى) (التحفة ١١٠)

[١٥٩٠] ١٦ - (٦٩٤) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو، وَهُوَ ابْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ

with two *Rak'ah*, as did 'Uthmân at the beginning of his *Khilâfah* (reign), then he completed it and made it four *Rak'ah*.

[1591] (...) It was narrated from Az-Zuhrî with this chain (a similar *Hadîth* as no. 1590). He said: "In Minâ," and he did not say: "elsewhere."

[1592] 17 - (...) It was narrated from Nâfi', that Ibn 'Umar said: "The Messenger of Allâh ﷺ prayed two *Rak'ah* in Minâ, as did Abû Bakr after him, and 'Umar after Abû Bakr, and 'Uthmân at the beginning of his *Khilâfah*, then after that 'Uthmân prayed four."

When Ibn 'Umar prayed with the *Imâm*, he prayed four, but when he prayed alone he prayed two *Rak'ah*.

[1593] (...) A similar report (as no. 1592) was narrated from 'Ubaidullâh with this chain.

أَبِيهِ عَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ صَلَّى صَلَاةَ الْمُسَافِرِ بِيَمْنَى وَغَيْرِهِ رَكَعَتَيْنِ، وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ رَكَعَتَيْنِ، صَدْرًا مِنْ خِلَافَتِهِ، ثُمَّ أَتَمَّهَا أَرْبَعًا.

[١٥٩١] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ؛ وَحَدَّثَنَا إِسْحَاقُ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، جَمِيعًا عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ. قَالَ: بِيَمْنَى. وَلَمْ يَقُلْ: وَغَيْرِهِ.

[١٥٩٢] ١٧ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ بِيَمْنَى رَكَعَتَيْنِ، وَأَبُو بَكْرٍ بَعْدَهُ، وَعُمَرُ بَعْدَ أَبِي بَكْرٍ، وَعُثْمَانُ صَدْرًا مِنْ خِلَافَتِهِ، ثُمَّ إِنَّ عُثْمَانَ صَلَّى بَعْدَ أَرْبَعًا.

فَكَانَ ابْنُ عُمَرَ إِذَا صَلَّى مَعَ الْإِمَامِ صَلَّى أَرْبَعًا، وَإِذَا صَلَّى وَحْدَهُ صَلَّى رَكَعَتَيْنِ.

[١٥٩٣] (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا

عُقْبَةُ بْنُ خَالِدٍ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، بِهَذَا
الإِسْنَادِ، نَحْوُهُ.

[1594] 18 - (...) It was narrated that Ibn 'Umar said: "The Prophet ﷺ prayed in Minâ as a traveller, as did Abû Bakr and 'Umar, and 'Uthmân for eight years - or six years." Hafṣ said: "Ibn 'Umar used to pray two *Rak'ah* in Minâ, then he would go to his bed. I said: 'O uncle, why don't you pray two *Rak'ah* after it?' He said: 'If I wanted to do that I should have completed the prayer.'"

[١٥٩٤] ١٨ - (...) وَحَدَّثَنَا عُبَيْدُ
اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ
عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، سَمِعَ
حَفْصَ بْنَ عَاصِمٍ عَنِ ابْنِ عُمَرَ قَالَ:
صَلَّى النَّبِيُّ ﷺ بِمِنَى صَلَاةَ الْمُسَافِرِ،
وَأَبُو بَكْرٍ وَعُمَرُ، وَعُثْمَانُ ثَمَانِ سِنِينَ، أَوْ
قَالَ سِتِّ سِنِينَ، قَالَ حَفْصٌ: وَكَانَ ابْنُ
عُمَرَ يُصَلِّي بِمِنَى رَكَعَتَيْنِ، ثُمَّ يَأْتِي
فِرَاشَهُ. فَقُلْتُ: أَيُّ عَمٍّ لَوْ صَلَّيْتَ بَعْدَهَا
رَكَعَتَيْنِ! قَالَ: لَوْ فَعَلْتُ لَأَتَمَمْتُ
الصَّلَاةَ.

[1595] (...) Shu'bah narrated it with this chain (a similar *Hadîth* as no. 1594), but he did not mention Minâ in the *Hadîth*, but he said: "He prayed during a journey."

[١٥٩٥] (...) وَحَدَّثَنَا يَحْيَى بْنُ
خُبَيْبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ؛
وَحَدَّثَنَا ابْنُ الْمُثَنَّى قَالَ: حَدَّثَنِي عَبْدُ
الصَّمَدِ قَالًا: حَدَّثَنَا شُعْبَةُ، بِهَذَا
الإِسْنَادِ. وَلَمْ يَقُولَا فِي الْحَدِيثِ: بِمِنَى.
وَلَكِنْ قَالَا: صَلَّيْتُ فِي السَّفَرِ.

[1596] 19 - (695) Ibrâhîm said: "I heard 'Abdur-Rahmân bin Yazîd say: "Uthmân led us in prayer at Minâ with four *Rak'ah*.' 'Abdullâh bin Mas'ûd was told about that and he said: '(Indeed we are Allâh's and to Him shall we return.)' Then he said: 'I

[١٥٩٦] ١٩ - (٦٩٥) حَدَّثَنَا هُشَيْبُ
ابْنِ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنِ
الْأَعْمَشِ: حَدَّثَنَا إِبْرَاهِيمُ قَالَ: سَمِعْتُ
عَبْدَ الرَّحْمَنِ بْنَ يَزِيدٍ يَقُولُ: صَلَّيْتُ بِنَا
عُثْمَانَ بِمِنَى أَرْبَعَ رَكَعَاتٍ. فَقِيلَ ذَلِكَ

prayed two *Rak'ah* with the Messenger of Allāh ﷺ in Minâ, and I prayed two *Rak'ah* with Abû Bakr Aş-Şiddiq in Minâ, and I prayed two *Rak'ah* with 'Umar bin Al-Khattâb in Minâ I wish I had of these four *Rak'ah* two that are accepted."

[1597] (...) A similar report (as no. 1596) was narrated from Al-A'mash with this chain.

[1598] 20 - (696) It was narrated that Hârithah bin Wahb said: "I prayed two *Rak'ah* with the Messenger of Allāh ﷺ in Minâ, when the people were safe and there were large numbers of them."

[1599] 21 - (...) Hârithah bin Wahb Al-Khuzâ'î said: "I prayed behind the Messenger of Allāh ﷺ in Minâ, and there was the greatest number of people, and he prayed two *Rak'ah* during the Farewell Pilgrimage."

لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَاسْتَرْجَعَ، ثُمَّ قَالَ: صَلَّىتُ مَعَ رَسُولِ اللَّهِ ﷺ بِيَمِينِي رُكْعَتَيْنِ، وَصَلَّيْتُ مَعَ أَبِي بَكْرٍ الصَّدِيقِ بِيَمِينِي رُكْعَتَيْنِ، وَصَلَّيْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ بِيَمِينِي رُكْعَتَيْنِ، فَلَيْتَ حَظِّي مِنْ أَرْبَعِ رُكْعَاتٍ، رُكْعَتَانِ مُتَقَبَّلَتَانِ.

[١٥٩٧] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا إِسْحَاقُ وَابْنُ خَشْرَمٍ قَالَا: حَدَّثَنَا عَيْسَى، كُلُّهُمُ عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ. نَحْوَهُ.

[١٥٩٨] ٢٠ - (٦٩٦) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ - قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ قُتَيْبَةُ: حَدَّثَنَا - أَبُو الْأَحْوَصِ عَنِ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ وَهَبٍ، قَالَ: صَلَّىتُ مَعَ رَسُولِ اللَّهِ ﷺ بِيَمِينِي، آمَنْ مَا كَانَ النَّاسُ وَأَكْثَرُهُ، رُكْعَتَيْنِ.

[١٥٩٩] ٢١ - (...) حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ: حَدَّثَنِي حَارِثَةُ بْنُ وَهَبِ الْخُزَاعِيِّ قَالَ: صَلَّىتُ خَلْفَ رَسُولِ اللَّهِ ﷺ بِيَمِينِي، وَالنَّاسُ أَكْثَرُ مَا كَانُوا، فَصَلَّيْتُ رُكْعَتَيْنِ فِي حَجَّةِ الْوَدَاعِ.

Muslim said: Hārithah bin Wahb Al-Khuzâ'î is the brother of 'Ubaidullâh bin 'Umar bin Al-Khatṭâb, through his mother.

قَالَ مُسْلِمٌ: حَارِثَةُ بْنُ وَهْبِ الْخَزَاعِيِّ، هُوَ أَخُو عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، لِأُمِّهِ.

Chapter 3. Praying In Dwellings When It Is Raining

(المعجم ٣) - (باب الصلاة في الرحال في المطر) (التحفة ١١١)

[1600] 22 - (697) It was narrated from Nâfi' that Ibn 'Umar called the *Adhân* on a cold and windy night, and said: "Pray in your encampments." Then he said: "The Messenger of Allâh ﷺ used to order the *Mu'adhdhin*, if it was a cold and rainy night, to say: 'Pray in your encampments.'"

[١٦٠٠] ٢٢ - (٦٩٧) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ أَدَّنَ بِالصَّلَاةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ، فَقَالَ: أَلَا صَلُّوا فِي الرَّحَالِ، ثُمَّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ الْمُؤَدِّنَ، إِذَا كَانَتْ لَيْلَةٌ بَارِدَةً ذَاتَ مَطَرٍ، يَقُولُ: أَلَا صَلُّوا فِي الرَّحَالِ.

[1601] 23 - (...) It was narrated from Ibn 'Umar that he gave the call to prayer on a cold, windy and rainy night, and at the end of his call he said: "Pray in your encampments, pray in your encampments." Then he said: "The Messenger of Allâh ﷺ used to order the *Mu'adhdhin*, if it was a cold or rainy night during a journey, to say: 'Pray in your encampments.'"

[١٦٠١] ٢٣ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ أَنَّهُ نَادَى بِالصَّلَاةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ وَمَطَرٍ، فَقَالَ فِي آخِرِ نِدَائِهِ: أَلَا صَلُّوا فِي رِحَالِكُمْ، أَلَا صَلُّوا فِي الرَّحَالِ. ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ الْمُؤَدِّنَ، إِذَا كَانَتْ لَيْلَةٌ بَارِدَةً أَوْ ذَاتَ مَطَرٍ، فِي السَّفَرِ، أَنْ يَقُولَ: أَلَا صَلُّوا فِي رِحَالِكُمْ.

[1602] 24 - (...) It was narrated from Ibn 'Umar that he gave the call to prayer in Dajnan... then he

[١٦٠٢] ٢٤ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ:

mentioned something similar (to no. 1601), and said: "Pray in your encampments," but he did not repeat a second time, "Pray in your encampments."

[1603] 25 - (698) It was narrated that Jâbir said: "We went out with the Messenger of Allâh ﷺ on a journey and it rained. He said: 'Whoever among you wants to, let him pray in his encampments.'"

[1604] 26 - (699) It was narrated that 'Abdullâh bin 'Abbâs said to his *Mu'adhhdhin* on a rainy day: "When you say: 'I bear witness that there is none worthy of worship but Allâh and I bear witness that Muḥammad is the Messenger of Allâh,' do not say, 'Come to prayer,' rather say: 'Pray in your dwellings.'"

It was as if the people found that strange, so he said: "Are you surprised by that? One who is better than me did that (i.e., The Prophet ﷺ). *Jumu'ah* is obligatory, but I did not want to force you to walk in the mud and on slippery ground."

حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ نَادَى بِالصَّلَاةِ بِضَجَانٍ ثُمَّ ذَكَرَ بِمِثْلِهِ، وَقَالَ: أَلَا صَلُّوا فِي رِحَالِكُمْ، وَلَمْ يُعِدْ. ثَانِيَةً: أَلَا صَلُّوا فِي الرَّحَالِ، مِنْ قَوْلِ ابْنِ عُمَرَ.

[١٦٠٣] ٢٥ - (٦٩٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْمَةَ عَنْ أَبِي الرُّبَيْرِ، عَنْ جَابِرٍ، وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الرُّبَيْرِ عَنْ جَابِرٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَمُطِرْنَا، فَقَالَ: «لِيُصَلِّ مَنْ شَاءَ مِنْكُمْ فِي رَحْلِهِ».

[١٦٠٤] ٢٦ - (٦٩٩) حَدَّثَنِي عَلِيُّ ابْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ عَبْدِ الْحَمِيدِ صَاحِبِ الزِّيَادِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ لِمُؤَدِّهِ فِي يَوْمٍ مَطِيرٍ: إِذَا قُلْتَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَلَا تَقُلْ: حَيَّ عَلَى الصَّلَاةِ، قُلْ: صَلُّوا فِي بُيُوتِكُمْ.

قَالَ: فَكَأَنَّ النَّاسَ اسْتَنْكَرُوا ذَلِكَ، فَقَالَ: أَلَنْعَجِبُونَ مِنْ ذَا؟ قَدْ فَعَلَ ذَا مَنْ هُوَ خَيْرٌ مِنِّي، إِنَّ الْجُمُعَةَ عَزْمَةٌ، وَإِنِّي كَرِهْتُ أَنْ أُخْرِجَكُمْ فَنَمَسُوا فِي الطُّبَنِ وَالذَّخْصِ.

[1605] 27 - (...) It was narrated that 'Abdul-Hamîd said: "I heard 'Abdullâh bin Al-Hârîth say: "Abdullâh bin 'Abbâs addressed us on a rainy day..." and he quoted a *Hadîth* like that of Ibn 'Ulayyah (no. 1604), but he did not mention *Jumu'ah*. And he said: "One who is better than me did it, meaning the Prophet ﷺ."

Abû Kâmil said: "Hammâd narrated something similar to us from 'Âşim, from 'Abdullâh bin Al-Hârîth."

[1606] (...) Ayyûb and "Âşim Al-Aḥwal narrated it (a similar *Hadîth* as no. 1605) to us with this chain, but it does not say in their *Hadîth*: "Meaning the Prophet ﷺ."

[1607] 28 - (...) 'Abdullâh bin Al-Hârîth said: "The *Mu'adhhdhin* of Ibn 'Abbâs called the *Adhân* on a rainy Friday..." and he mentioned a *Hadîth* like that of Ibn 'Ulayyah (no. 1604), and he said: "I did not want you to walk on the muddy and slippery ground."

[١٦٠٥] ٢٧- (...) وَحَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، عَنْ عَبْدِ الْحَمِيدِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ قَالَ: خَطَبَنَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، فِي يَوْمٍ ذِي رَدْعٍ. وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ ابْنِ عَلِيَّةَ. وَلَمْ يَذْكُرِ الْجُمُعَةَ. وَقَالَ: قَدْ فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي، يَعْنِي النَّبِيَّ ﷺ.

وَقَالَ أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، بِنَحْوِهِ.

[١٦٠٦] (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ هُوَ الرَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، حَدَّثَنَا أَيُّوبُ وَعَاصِمُ الْأَحْوَلُ، بِهَذَا الْإِسْنَادِ. وَلَمْ يَذْكُرْ فِي حَدِيثِهِ: يَعْنِي النَّبِيَّ ﷺ.

[١٦٠٧] ٢٨- (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا ابْنُ شُمَيْلٍ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْحَمِيدِ صَاحِبُ الزِّيَادِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ قَالَ: أَدَّنَ مُؤَدُّنُ ابْنِ عَبَّاسٍ يَوْمَ الْجُمُعَةِ فِي يَوْمٍ مَطِيرٍ. فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ عَلِيَّةَ، وَقَالَ: وَكَرِهْتُ أَنْ تَمْشُوا فِي الدَّخْضِ وَالزَّلَّلِ.

[1608] 29 - (...) It was narrated from 'Abdullâh bin Al-Hârithah that Ibn 'Abbâs ordered his *Mu'adhdhin*. According to the *Hadîth* of Ma'mar: "on a rainy Friday...." A similar *Hadîth* (as no. 1607). In the *Hadîth* of Ma'mar it says: "This was done by one who is better than me, meaning the Prophet ﷺ."

[١٦٠٨] ٢٩- (...) وَحَدَّثَنَا عَبْدُ
ابْنِ حُمَيْدٍ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ عَنْ
شُعْبَةَ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا
عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنْ
عَاصِمِ الْأَحْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ
الْحَارِثِ أَنَّ ابْنَ عَبَّاسٍ أَمَرَ مُؤَدِّثَهُ. فِي
حَدِيثِ مَعْمَرٍ: فِي يَوْمِ جُمُعَةٍ فِي يَوْمِ
مَطِيرٍ، بِنَحْوِ حَدِيثِهِمْ، وَذَكَرَ فِي حَدِيثِ
مَعْمَرٍ: فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي. يَعْنِي
النَّبِيَّ ﷺ.

[1609] 30 - (...) It was narrated that 'Abdullâh bin Al-Hârithah said: "Ibn 'Abbâs ordered his *Mu'adhdhin* on a rainy Friday..." a similar *Hadîth* (as no. 1607).

[١٦٠٩] ٣٠- (...) وَحَدَّثَنَا عَبْدُ
ابْنِ حُمَيْدٍ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ
الْحَضْرَمِيُّ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ
عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ - قَالَ وَهَيْبٌ:
لَمْ يَسْمَعُهُ مِنْهُ - قَالَ: أَمَرَ ابْنُ عَبَّاسٍ
مُؤَدِّثَهُ فِي يَوْمِ جُمُعَةٍ، فِي يَوْمِ مَطِيرٍ،
بِنَحْوِ حَدِيثِهِمْ.

Chapter 4. It Is Permissible To Offer Voluntary Prayers Atop One's Mount When Travelling, No Matter What Direction It Is Facing

(المعجم ٤) - (باب جواز صلاة
النافلة على الدابة في السفر حيث
توجهت) (التحفة ١١٢)

[1610] 31 - (700) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ used to offer voluntary prayers no matter what direction his camel was facing.

[١٦١٠] ٣١- (٧٠٠) حَدَّثَنَا مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا
عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ

رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي سُبْحَتَهُ حَيْثُمَا تَوَجَّهَتْ بِهِ نَافَتُهُ.

[1611] 32 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ used to offer voluntary prayers atop his mount no matter what direction it was facing.

[١٦١١] ٣٢- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ عُيَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي عَلَى رَاجِلَيْهِ حَيْثُ تَوَجَّهَتْ بِهِ.

[1612] 33 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to pray when he was coming from Makkah to Al-Madīnah, atop his mount no matter what direction it was facing. Concerning this, the verse: "so wherever you turn (yourselves or your faces) there is the Face of Allâh (and He is High above, over His Throne)"^[1] was revealed."

[١٦١٢] ٣٣- (...) وَحَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي، وَهُوَ مُقْبِلٌ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، عَلَى رَاجِلَيْهِ حَيْثُ كَانَ وَجْهُهُ. قَالَ: وَفِيهِ نَزَلَتْ: ﴿فَأَيْنَمَا تُوَلُّوا فَسَمَّ وَجْهَ اللَّهِ﴾ [البقرة: ١١٥].

[1613] 34 - (...) A similar report was narrated from 'Abdul-Malik with this chain. According to the *Hadīth* of Ibn Mubâarak and Ibn Abî Zâ'idah: "Then Ibn 'Umar recited: "So wherever you turn (yourselves or your faces) there is the Face of Allâh (and He is High above, over His Throne)"^[2] and he said: 'It was concerning this that it was revealed.'"

[١٦١٣] ٣٤- (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ وَابْنُ أَبِي زَائِدَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، كُلُّهُمْ عَنْ عَبْدِ الْمَلِكِ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ. وَفِي حَدِيثِ ابْنِ مُبَارَكٍ وَابْنِ أَبِي زَائِدَةَ: ثُمَّ تَلَا ابْنُ عُمَرَ: ﴿فَأَيْنَمَا تُوَلُّوا فَسَمَّ وَجْهَ اللَّهِ﴾. وَقَالَ: فِي هَذَا نَزَلَتْ.

[1] Al-Baqarah 2:115.

[2] Al-Baqarah 2:115.

[1614] 35 - (...) It was narrated that Ibn 'Umar said: "I saw the Messenger of Allâh ﷺ offer prayers atop a donkey when he was headed towards Khaibar."

[١٦١٤] ٣٥- (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَمْرٍو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي عَلَى جِمَارٍ، وَهُوَ مُوجَّهٌ إِلَى خَيْبَرَ.

[1615] 36 - (...) It was narrated from Sa'eed bin Yasâr that he said: "I was travelling with Ibn 'Umar on the road to Makkah. When I feared that dawn was about to break, I dismounted and prayed *Witr*, then I caught up with him. Ibn 'Umar said to me: 'Where were you?' I said to him: 'I was afraid that dawn would break, so I dismounted and prayed *Witr*.' 'Abdullâh said: 'Do you not have an example to follow in the Messenger of Allâh ﷺ?' I said: 'Of course, by Allâh.' He said: 'The Messenger of Allâh ﷺ used to pray *Witr* atop his camel.'"

[١٦١٥] ٣٦- (...) [و]حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي بَكْرِ بْنِ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ؛ عَنْ سَعِيدِ ابْنِ يَسَارٍ أَنَّهُ قَالَ: كُنْتُ أَسِيرُ مَعَ ابْنِ عُمَرَ بِطَرِيقِ مَكَّةَ. قَالَ سَعِيدٌ: فَلَمَّا خَشِيتُ الصُّبْحَ نَزَلْتُ فَأَوْتَرْتُ، ثُمَّ أَدْرَكْتُهُ. فَقَالَ لِي ابْنُ عُمَرَ: أَيْنَ كُنْتَ؟ فَقُلْتُ لَهُ: خَشِيتُ الْفَجْرَ فَتَزَلْتُ فَأَوْتَرْتُ. فَقَالَ عَبْدُ اللَّهِ: أَلَيْسَ لَكَ فِي رَسُولِ اللَّهِ ﷺ أُسْوَةٌ؟ فَقُلْتُ: بَلَى، وَاللَّهِ! قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتِرُ عَلَى الْبَعِيرِ.

[1616] 37 - (...) It was narrated from 'Abdullâh bin Dînâr that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to pray atop his mount no matter what direction it was facing."

[١٦١٦] ٣٧- (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُمَا تَوَجَّهَتْ بِهِ.

'Abdullâh bin Dînâr said: "Ibn 'Umar used to do that."

قَالَ عَبْدُ اللَّهِ بْنُ دِينَارٍ: كَانَ ابْنُ عُمَرَ
يُفْعَلُ ذَلِكَ.

[1617] 38 - (...) It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ used to pray *Witr* atop his mount."

[١٦١٧] ٣٨- (...) وَحَدَّثَنِي عَيْسَى
ابْنُ حَمَّادٍ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ:
حَدَّثَنِي ابْنُ الْهَادِ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ،
عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّهُ قَالَ: كَانَ
رَسُولُ اللَّهِ ﷺ يُؤْتِرُ عَلَيَّ رَاحِلَتِهِ.

[1618] 39 - (...) It was narrated from 'Abdullâh bin Sâlim that his father said: "The Messenger of Allâh ﷺ used to offer voluntary prayers atop his mount, in whatever direction it was facing, and he would pray *Witr* atop his mount too, but he did not offer obligatory prayers like that."

[١٦١٨] ٣٩- (...) وَحَدَّثَنِي
حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ
سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ كَانَ
رَسُولُ اللَّهِ ﷺ يُسَبِّحُ عَلَيَّ الرَّاحِلَةَ قَبْلَ
أَيِّ وَجْهِ تَوَجَّهَ، وَيُؤْتِرُ عَلَيْهَا، غَيْرَ أَنَّهُ لَا
يُصَلِّي عَلَيْهَا الْمَكْتُوبَةَ.

[1619] 40 - (701) It was narrated from 'Abdullâh bin 'Âmir bin Rab'ah that his father told him that he saw the Messenger of Allâh ﷺ offering voluntary prayers at night while on a journey on the back of his mount, no matter what direction it was facing.

[١٦١٩] ٤٠- (٧٠١) وَحَدَّثَنَا عَمْرُو
ابْنُ سَوَادٍ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ
وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ،
عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ أَخْبَرَهُ:
أَنَّ أَبَاهُ أَخْبَرَهُ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ
يُصَلِّي السُّبْحَةَ بِاللَّيْلِ فِي السَّفَرِ، عَلَيَّ
ظَهْرِ رَاحِلَتِهِ، حَيْثُ تَوَجَّهَتْ.

[1620] 41 - (702) It was narrated from Hammâm: Anas bin Sirîn, narrated to us, he said: "We met Anas bin Mâlik when

[١٦٢٠] ٤١- (٧٠٢) وَحَدَّثَنِي مُحَمَّدُ
ابْنُ حَاتِمٍ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا
هَمَّامٌ: حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ قَالَ: تَلَقَّيْنَا

he came from Ash-Shâm, and we met him in 'Ayn At-Tamr. I saw him offering prayers atop a donkey which was facing in that direction" - and Hammâm pointed to the left of the *Qiblah*. "I said to him: 'I saw you praying in a direction other than the *Qiblah*.' He said: 'Had I not seen the Messenger of Allâh ﷺ doing that, I would not have done it.'"

Chapter 5. It Is Permissible To Combine Two Prayers When Travelling

[1621] 42 - (703) It was narrated that Ibn 'Umar said: "If the Messenger of Allâh ﷺ was in a hurry when travelling, he would join *Maghrib* and *Ishâ*."

[1622] 43 - (...) Nâfi' narrated that if Ibn 'Umar was in a hurry when travelling, he would join *Maghrib* and *Ishâ*, after the twilight had disappeared. And he said: "If the Messenger of Allâh ﷺ was in a hurry while travelling, he joined *Maghrib* and *Ishâ*."

[1623] 44 - (...) It was narrated from Sâlim, from his father: "I saw the Messenger of Allâh ﷺ joining *Maghrib* and *Ishâ* when he was in a hurry while travelling."

أَسَسَ بْنَ مَالِكٍ حِينَ قَدِمَ مِنَ الشَّامِ، فَتَلَقَيْنَاهُ بِعَيْنِ التَّمْرِ، فَرَأَيْتُهُ يُصَلِّي عَلَى حِمَارٍ وَوَجْهُهُ ذَاكَ الْجَانِبِ. وَأَوْمَأَ هَمَامٌ عَنْ يَسَارِ الْقِبْلَةِ فَقُلْتُ لَهُ: رَأَيْتُكَ تُصَلِّي لِغَيْرِ الْقِبْلَةِ، قَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ، لَمْ أَفْعَلُهُ.

(المعجم ٥) - (باب جواز الجمع بين الصلاتين في السفر) (التحفة ١١٣)

[١٦٢١] ٤٢ - (٧٠٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا عَجَلَ بِهِ السَّيْرُ، جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ. [انظر: ٣١١٠]

[١٦٢٢] ٤٣ - (...) حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ كَانَ إِذَا جَدَّ بِهِ السَّيْرُ، جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، بَعْدَ أَنْ يَغِيبَ الشَّفَقُ، وَيَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا جَدَّ بِهِ السَّيْرُ، جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

[١٦٢٣] ٤٤ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ، كُلُّهُمْ عَنِ ابْنِ

عُيِّنَةً، قَالَ عَمْرُو: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، إِذَا جَدَّ بِهِ السَّيْرُ.

[1624] 45 - (...) Sâlim bin 'Abdullâh narrated that his father said: "I saw the Messenger of Allâh ﷺ, when he was in a hurry to set off on a journey, delaying *Maghrib* prayer so that he could join it with '*Ishâ*' prayer."

[١٦٢٤] ٤٥ - (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ بَحِيحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ؛ أَنَّ أَبَاهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، إِذَا أَعْجَلَهُ السَّيْرُ فِي السَّفَرِ، يُؤَخِّرُ صَلَاةَ الْمَغْرِبِ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ صَلَاةِ الْعِشَاءِ.

[1625] 46 - (704) It was narrated that Anas bin Mâlik said: "If the Messenger of Allâh ﷺ was setting off before the sun had passed its zenith, he would delay *Zuhr* until the time of *Ashr* began, then he would dismount and join them. If the sun had passed its zenith before he set out, he would pray *Zuhr* and then set out."

[١٦٢٥] ٤٦ - (٧٠٤) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُفَضَّلُ يَعْنِي ابْنَ فَصَالَةَ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا ارْتَحَلَ قَبْلَ أَنْ تَرِيغَ الشَّمْسُ، أَخَّرَ الظُّهْرَ إِلَى أَنْ يَدْخُلَ وَقْتُ الْعَصْرِ، ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا، فَإِنْ زَاعَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ، صَلَّى الظُّهْرَ ثُمَّ رَكِبَ.

[1626] 47 - (...) It was narrated that Anas said: "If the Prophet ﷺ wanted to join two prayers when travelling, he would delay *Zuhr* until the time for *Ashr* began, then he would join them."

[١٦٢٦] ٤٧ - (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارِ الْمَدَائِنِيِّ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنْ عُقَيْلِ بْنِ خَالِدٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ قَالَ: كَانَ النَّبِيُّ ﷺ، إِذَا أَرَادَ أَنْ يَجْمَعَ بَيْنَ

الصَّلَاتَيْنِ فِي السَّفَرِ، أَخَّرَ الظُّهْرَ حَتَّى يَدْخُلَ أَوَّلَ وَقْتِ العَصْرِ، ثُمَّ يَجْمَعُ بَيْنَهُمَا.

[1627] 48 - (...) It was narrated from Anas that if the Prophet ﷺ was in a hurry while travelling, he would delay *Zuhr* until the beginning of the time for *ʿAsr* and then join them, and he would delay *Maghrib* until he joined it with *Ishâ*, when the twilight had disappeared.

[١٦٢٧] ٤٨ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَعَمْرُو بْنُ سَوَادٍ قَالَا: أَخْبَرَنَا ابْنُ وَهَبٍ: حَدَّثَنِي جَابِرُ بْنُ إِسْمَاعِيلَ عَنْ عُمَيْرِ بْنِ خَالِدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ: إِذَا عَجَلَ عَلَيْهِ السَّفَرُ، يُؤَخِّرُ الظُّهْرَ إِلَى أَوَّلِ وَقْتِ العَصْرِ، فَيَجْمَعُ بَيْنَهُمَا، وَيُؤَخِّرُ المَغْرِبَ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ العِشَاءِ، حِينَ يَغِيبُ الشَّفَقُ.

Chapter 6. Joining Two Prayers When Not Travelling

(المعجم ٦) - (بَابُ الجَمْعِ بَيْنَ

الصَّلَاتَيْنِ فِي الحَضَرِ) (التحفة ١١٤)

[1628] 49 - (705) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ prayed *Zuhr* and *ʿAsr* together, and *Maghrib* and *Ishâ* together, when there was no fear and he was not travelling."

[١٦٢٨] ٤٩ - (٧٠٥) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ وَالْعَصْرَ جَمِيعًا، وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا، فِي غَيْرِ خَوْفٍ وَلَا سَفَرٍ. [انظر:

[١٦٣٣

[1629] 50 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ prayed *Zuhr* and *ʿAsr* together in Al-

[١٦٢٩] ٥٠ - (...) وَحَدَّثَنَا أَحْمَدُ ابْنُ يُونُسَ وَعَوْنُ بْنُ سَلَامٍ، جَمِيعًا عَنْ زُهَيْرٍ، - قَالَ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ:-

Madīnah, when there was no fear and he was not travelling.”

Abū Az-Zubair said: “I asked Sa‘eed: ‘Why did he do that?’ He said: ‘I asked Ibn ‘Abbās the same question as you have asked me, and he said: “He did not want his *Ummah* to be subjected to hardship’.”

[1630] 51 - (...) Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ joined prayers when he was on a journey during the campaign of Tabūk. He joined *Zuhr* with ‘*Aṣr*, and *Maghrib* with ‘*Ishā*’.

Sa‘eed said: “I said to Ibn ‘Abbās: ‘What made him do that?’ He said: ‘He did not want his *Ummah* to be subjected to hardship.’”

[1631] 52 - (706) It was narrated that Mu‘ādh said: “We set out with the Messenger of Allāh ﷺ on the campaign to Tabūk, and he used to pray *Zuhr* and ‘*Aṣr* together, and *Maghrib* and ‘*Ishā*’ together.”

حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ وَالْعَصْرَ جَمِيعًا بِالْمَدِينَةِ، فِي غَيْرِ خَوْفٍ وَلَا سَفَرٍ.

قَالَ أَبُو الزُّبَيْرِ: فَسَأَلْتُ سَعِيدًا: لِمَ فَعَلَ ذَلِكَ؟ فَقَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ كَمَا سَأَلْتَنِي. فَقَالَ: أَرَادَ أَنْ لَا يُحْرَجَ أَحَدًا مِنْ أُمَّتِهِ.

[١٦٣٠] [٥١- (...)] [و]حَدَّثَنَا يَحْيَى بْنُ حَبِيبِ الْحَارِثِيِّ: حَدَّثَنَا خَالِدُ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا أَبُو الزُّبَيْرِ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ: حَدَّثَنَا ابْنُ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ الصَّلَاةِ فِي سَفَرَةٍ سَافَرَهَا، فِي غَزْوَةِ تَبُوكَ، جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ.

قَالَ سَعِيدٌ: فَقُلْتُ لِابْنِ عَبَّاسٍ: مَا حَمَلَهُ عَلَى ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لَا يُحْرَجَ أُمَّتُهُ.

[١٦٣١] [٥٢- (٧٠٦)] حَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ أَبِي الطُّفَيْلِ عَامِرٍ، عَنْ مُعَاذٍ. قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ، فَكَانَ يُصَلِّي الظُّهْرَ

وَالْعَصْرَ جَمِيعًا، وَالْمَغْرِبَ وَالْعِشَاءَ
جَمِيعًا [انظر: ٥٩٤٧].

[1632] 53 - (...) Mu'âdh bin Jabal said: "During the campaign to Tabûk, the Messenger of Allâh ﷺ joined *Zuhr* with *'Asr*, and *Maghrib* with *'Ishâ'.*"

I said: "What made him do that?" He said: "He did not want his *Ummah* to be subjected to hardship."

[١٦٣٢] ٥٣- (...) حَدَّثَنَا يَحْيَى
ابْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ
الْحَارِثِ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنَا
أَبُو الزُّبَيْرِ: حَدَّثَنَا عَامِرُ بْنُ وَاثِلَةَ أَبُو
الطُّفَيْلِ: حَدَّثَنَا مُعَاذُ بْنُ جَبَلٍ، قَالَ:
جَمَعَ رَسُولُ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ بَيْنَ
الظُّهْرِ وَالْعَصْرِ، وَبَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.
قَالَ: فَقُلْتُ: مَا حَمَلَهُ عَلَى ذَلِكَ؟ قَالَ
فَقَالَ: أَرَادَ أَنْ لَا يُحْرِجَ أُمَّتَهُ.

[1633] 54 - (705) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ joined *Zuhr* with *'Asr*, and *Maghrib* with *'Ishâ'*, in Al-Madînah when there was no fear and no rain." According to the *Hadîth* of Wakî' he said: "I said to Ibn 'Abbâs: 'Why did he do that?' He said: 'So that his *Ummah* would not be subjected to hardship.'"

[١٦٣٣] ٥٤- (٧٠٥) وَحَدَّثَنَا أَبُو بَكْرِ
بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو
مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ، وَأَبُو سَعِيدٍ
الْأَشْجِيُّ وَاللَّفْظُ لِأَبِي كُرَيْبٍ قَالَا: حَدَّثَنَا
وَكَيْعٌ، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ ابْنِ
ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ بِنِ عَبَّاسٍ،
قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الظُّهْرِ
وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ، بِالْمَدِينَةِ، فِي
غَيْرِ خَوْفٍ وَلَا مَطَرٍ وَفِي حَدِيثٍ وَكَيْعٍ قَالَ
قُلْتُ لَابْنِ عَبَّاسٍ: لِمَ فَعَلَ ذَلِكَ؟ قَالَ: كَيْلًا
يُحْرِجُ أُمَّتَهُ وَفِي حَدِيثِ أَبِي مُعَاوِيَةَ، قِيلَ
لَابْنِ عَبَّاسٍ: مَا أَرَادَ إِلَى ذَلِكَ؟ قَالَ: أَرَادَ
أَنْ لَا يُحْرِجَ أُمَّتَهُ [راجع: ١٦٢٨]

[1634] 55 - (...) It was narrated that Ibn 'Abbâs said: "I prayed with the Prophet ﷺ eight (*Rak'ah*) together and seven (*Rak'ah*) together."

I said: "O Abû Ash-Sha'thâ",^[1] I think he delayed *Zuhr* and hastened *'Aṣr*, and he delayed *Maghrib* and hastened *'Ishâ*." He said: "I think so – too."

[1635] 56 - (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ prayed seven *Rak'ah* in Al-Madīnah, and eight: *Zuhr* with *'Aṣr*, and *Maghrib* with *'Ishâ*'.

[1636] 57 - (...) It was narrated that 'Abdullâh bin Shaqîq said: "Ibn 'Abbâs addressed us one day after *'Aṣr* until the sun set and the stars appeared, and the people started saying: 'Prayer, prayer.' Then a man from Banû Tamîm came to him and he persisted in saying: 'Prayer, prayer.' Ibn 'Abbâs said: 'Are you teaching me the *Sunnah*? May you be bereft of your mother!' Then he said: 'I saw the Messenger of Allâh ﷺ joining

[١٦٣٤] ٥٥- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى مَعَ النَّبِيِّ ﷺ ثَمَانِيًا جَمِيعًا، وَسَبْعًا جَمِيعًا. قُلْتُ: يَا أَبَا الشَّعْنَاءِ! أَطَهَّهُ آخِرَ الظُّهْرِ وَعَجَّلَ الْعَصْرَ، وَآخَرَ الْمَغْرِبَ وَعَجَّلَ الْعِشَاءَ. قَالَ: وَأَنَا أَظُنُّ ذَلِكَ.

[١٦٣٥] ٥٦- (...) [و] حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِالْمَدِينَةِ سَبْعًا، وَثَمَانِيًا: الظُّهْرَ وَالْعَصْرَ، وَالْمَغْرِبَ وَالْعِشَاءَ

[١٦٣٦] ٥٧- (...) حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَادُ عَنِ الرَّبِيعِ بْنِ الْخَرِيتِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ: خَطَبَنَا ابْنُ عَبَّاسٍ يَوْمًا بَعْدَ الْعَصْرِ حَتَّى غَرَبَتِ الشَّمْسُ وَبَدَتِ النُّجُومُ، وَجَعَلَ النَّاسُ يَقُولُونَ: الصَّلَاةُ، الصَّلَاةُ. قَالَ فَجَاءَهُ رَجُلٌ مِنْ بَنِي تَمِيمٍ، لَا يَفْتَرُ وَلَا يَنْتَهِي: الصَّلَاةُ،

[1] That is, Jâbir bin Zaid, who narrated it from Ibn 'Abbâs, and the one asking him is 'Amr bin Dinâr.

Zuhr with *'Aṣr*, and *Maghrib* with *'Ishâ'.*"

Ibn *Shāqîq* said: "I had some doubt about that, so I went to Abû Hurairah and asked him, and he confirmed what he had said."

الصَّلَاةَ. فَقَالَ ابْنُ عَبَّاسٍ: أَتَعْلَمُنِي
بِالسُّنَّةِ؟ لَا أُمَّ لَكَ، ثُمَّ قَالَ: رَأَيْتُ
رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ الظُّهْرِ
وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ.

قَالَ: عَبْدُ اللَّهِ بْنُ شَقِيقٍ: فَحَاكَ فِي
صَدْرِي مِنْ ذَلِكَ شَيْءٌ. فَأَتَيْتُ أَبَا
هُرَيْرَةَ، فَسَأَلْتُهُ، فَصَدَّقَ مَقَالَتَهُ.

[1637] 58 - (...) It was narrated that 'Abdullâh bin *Shāqîq* Al-'Uqailî said: "A man said to Ibn 'Abbâs: 'The prayer,' but he remained silent. Then he said: 'The prayer,' but he remained silent. Then he said: 'May you be bereft of your mother, are you teaching me how to pray? We used to join two prayers at the time of the Messenger of Allâh ﷺ.'"

[١٦٣٧] ٥٨- (...) وَحَدَّثَنَا ابْنُ
أَبِي عَمْرٍو: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عِمْرَانُ بْنُ
حُدَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقِ الْعُقَيْلِيِّ
قَالَ: قَالَ رَجُلٌ لَابْنِ عَبَّاسٍ: الصَّلَاةَ،
فَسَكَتَ. ثُمَّ قَالَ: الصَّلَاةَ، فَسَكَتَ. ثُمَّ
قَالَ: الصَّلَاةَ، فَسَكَتَ. ثُمَّ قَالَ: لَا أُمَّ
لَكَ أَتَعْلَمُنَا بِالصَّلَاةِ؟ كُنَّا نَجْمَعُ بَيْنَ
الصَّلَاتَيْنِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

Chapter 7. It Is Permissible To Leave To The Right Or Left After Finishing The Prayer

(المعجم ٧) - (باب جواز الانصراف
من الصلاة عن اليمين والشمال)

(التحفة ١١٥)

[1638] 59 - (707) It was narrated that 'Abdullâh said: "None of you should give a share of himself to the *Shaitân* by thinking that it is obligatory to leave to the right only (after finishing the prayer). How often I saw the Messenger of Allâh ﷺ leave to his left."

[١٦٣٨] ٥٩- (٧٠٧) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ
عَنِ الْأَعْمَشِ، عَنِ عُمَارَةَ، عَنِ الْأَسْوَدِ،
عَنْ عَبْدِ اللَّهِ قَالَ: لَا يَجْعَلَنَّ أَحَدُكُمْ
لِلشَّيْطَانِ مِنْ نَفْسِهِ جُزْءًا، لَا يَرَى إِلَّا أَنْ
حَقًّا عَلَيْهِ، أَنْ لَا يَنْصَرِفَ إِلَّا عَنْ يَمِينِهِ،

أَكْثَرَ مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَنْصَرِفُ عَنْ شِمَالِهِ .

[1639] (...) A similar report (as no. 1638) was narrated from Al-A'mash with this chain.

[١٦٣٩] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَعِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى، جَمِيعًا عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ .

[1640] 60 - (708) It was narrated that As-Suddî said: "I asked Anas which way I should leave when I had finished my prayer, to my right or my left? He said: 'As for me, I often saw the Messenger of Allâh ﷺ leaving to his right.'"

[١٦٤٠] ٦٠ - (٧٠٨) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ السُّدِّيِّ قَالَ: سَأَلْتُ أَنَسًا: كَيْفَ أَنْصَرِفُ إِذَا صَلَّيْتُ؟ عَنْ يَمِينِي أَوْ عَنْ يَسَارِي؟ قَالَ: أَمَّا أَنَا فَأَكْثَرُ مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَنْصَرِفُ عَنْ يَمِينِهِ .

[1641] 61 - (...) It was narrated from As-Suddî, from Anas, that the Prophet ﷺ used to leave to his right.

[١٦٤١] ٦١ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنِ السُّدِّيِّ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَنْصَرِفُ عَنْ يَمِينِهِ .

Chapter 8. It is Recommended To Stand To The Right Of The *Imâm*

[1642] 62 - (709) It was narrated that Al-Barâ' said: "When we prayed behind the Messenger of Allâh ﷺ, we liked to be on his right so that his face

(المعجم ٨) - (بَابُ اسْتِحْبَابِ يَمِينِ

الإمام) (التحفة ١١٦)

[١٦٤٢] ٦٢ - (٧٠٩) وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنْ مِشْعَرٍ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ ابْنِ الْبَرَاءِ، عَنِ

would turn towards us. And I heard him say: 'Rabbi qini 'adhâbaka yawma tab'athu or Tajma'u 'ibâdak (O Lord, save me from Your punishment on the Day when You resurrect or gather Your slaves.)"

[1643] (...) It was narrated from Mis'ar with this chain (a *Hadîth* similar to no. 1642), but he did not mention the words: "so that his face would turn towards us."

Chapter 9. It Is Disliked To Start A Voluntary Prayer After The *Mu'adhhdhin* Has Started To Say The *Iqamah* For Prayer, Whether That Is A Regular *Sunnah*, Such As The *Sunnah* Of *Subh* Or *Zuhr*, Or Anything Else, And Regardless Of Whether He Knows That He Will Catch Up With The *Rak'ah*, With The *Imâm* Or Not

[1644] 63 - (710) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the *Iqamah* for prayer is called, there is no prayer except the prescribed prayer."

[1645] (...) Warqâ' narrated it with this chain (a similar *Hadîth* as no. 1645).

الْبَرَاءَ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلَفَ رَسُولُ اللَّهِ ﷺ، أَحْبَبْنَا أَنْ نَكُونَ عَنْ يَمِينِهِ، يُقْبِلُ عَلَيْنَا بِوَجْهِهِ، قَالَ: فَسَمِعْتُهُ يَقُولُ: «رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ أَوْ تَجْمَعُ عِبَادَكَ».

[١٦٤٣] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَرُزَيْمُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ مِسْعَرٍ، بِهَذَا الْإِسْنَادِ. وَلَمْ يَذْكَرْ: يُقْبِلُ عَلَيْنَا بِوَجْهِهِ.

(المعجم ٩) - (بَابُ كِرَاهَةِ الشُّرُوعِ فِي نَافِلَةٍ بَعْدَ شُرُوعِ الْمُؤَدِّنِ فِي إِقَامَةِ الصَّلَاةِ سِوَاءَ السَّنَةِ الرَّابِعَةِ كَسَنَةِ الصُّبْحِ وَالظُّهْرِ وَغَيْرِهِمَا وَسِوَاءَ عِلْمِ أَنَّهُ يَدْرِكُ الرُّكْعَةَ مَعَ الْإِمَامِ أَمْ لَا)
(التحفة ١١٧)

[١٦٤٤] ٦٣ - (٧١٠) وَحَدَّثَنِي أَحْمَدُ ابْنُ حَبَّابٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَرْقَاءَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ».

[١٦٤٥] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ

حَاتِمٍ وَابْنُ رَافِعٍ قَالَ: حَدَّثَنَا شَبَابَةُ:
حَدَّثَنِي وَرَقَاءُ، بِهَذَا الْإِسْنَادِ.

[1646] 64 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the *Iqamah* for prayer is called, there is no prayer except the prescribed prayer."

[١٦٤٦] ٦٤- (...) وَحَدَّثَنِي يَحْيَى
ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا رُوْحٌ: حَدَّثَنَا
زَكَرِيَّاءُ بِنْتُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ
قَالَ: سَمِعْتُ عَطَاءَ بْنَ يَسَارٍ يَقُولُ، عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «إِذَا
أُقِيمَتِ الصَّلَاةُ، فَلَا صَلَاةَ إِلَّا
الْمَكْتُوبَةَ».

[1647] (...) Zakariyyâ bin Ishâq narrated a similar report (as no. 1646) with this chain.

[١٦٤٧] (...) وَحَدَّثَنَا عَبْدُ بِنُ
حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
زَكَرِيَّاءُ بِنْتُ إِسْحَاقَ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[1648] (...) A similar report (as no. 1646) was narrated from Abû Hurairah from the Prophet ﷺ. Hammâd (a narrator) said: "Then I met 'Amr and he narrated it to me, but he did not attribute it to the Prophet ﷺ."

[١٦٤٨] (...) وَحَدَّثَنَا حَسَنُ
الْحُلْوَانِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ: أَخْبَرَنَا
حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ عَمْرُو بْنِ
دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ. قَالَ حَمَّادُ:
ثُمَّ لَقِيتُ عَمْرًا فَحَدَّثَنِي بِهِ، وَلَمْ يَرْفَعَهُ.

[1649] 65 - (711) It was narrated from 'Abdullâh bin Mâlik bin Buḥainah that the Messenger of Allâh ﷺ passed by a man who was offering prayers, and the *Iqamah* for *Ṣubḥ* prayer had been called, He said something to him, I do not know what it was, and when we had

[١٦٤٩] ٦٥- (٧١١) حَدَّثَنَا عَبْدُ اللَّهِ
ابْنُ مَسْلَمَةَ الْقُعْنَبِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ
سَعْدٍ عَنْ أَبِيهِ، عَنْ حَفْصِ بْنِ عَاصِمٍ،
عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ ابْنِ بُحَيْنَةَ، أَنَّ
رَسُولَ اللَّهِ ﷺ مَرَّ بِرَجُلٍ يُصَلِّي، وَقَدْ
أُقِيمَتِ صَلَاةُ الصُّبْحِ، فَكَلَّمَهُ بِشَيْءٍ، لَا

finished (the prayer) we surrounded him, saying: "What did the Messenger of Allâh ﷺ say to you?" He said: "He said to me: 'Soon one of you will pray *Ṣubḥ* with four *Rak'ah*.'"

Al-Qa'nabî said: "'Abdullâh bin Mâlik bin Buḥainah from his father."

Abû Al-Ḥusain Muslim said: His saying: "from his father" in this narration is a mistake.

[1650] 66 - (...) It was narrated that Ibn Buḥainah said: "The *Iqâmah* for *Ṣubḥ* prayer was called, and the Messenger of Allâh ﷺ saw a man offering prayers when the *Mu'adhḥin* was saying the *Iqâmah*. He said: 'Are you praying Fajr with four *Rak'ah*?'"

[1651] 67 - (712) It was narrated that 'Abdullâh bin Sarjis said: "A man entered the *Masjid* while the Messenger of Allâh ﷺ was praying *Al-Ghadâh* (*Fajr*), and he prayed two *Rak'ah* at the side of the *Masjid*, then he joined the Messenger of Allâh ﷺ (in prayers). When the Messenger of Allâh ﷺ said the *Salâm*, he said: 'O so-and-so! Which of the two prayers did you count as the obligatory prayer, your prayer on your own or your prayer with us?'"

نَدَّرِي مَا هُوَ، فَلَمَّا انصَرَفْنَا أَحَطْنَا بِهِ نَقُولُ: مَاذَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: قَالَ لِي: «يُوشِكُ أَنْ يُصَلِّيَ أَحَدُكُمْ الصُّبْحَ أَرْبَعًا».

قَالَ الْقَعْنَبِيُّ: عَبْدُ اللَّهِ بْنُ مَالِكِ ابْنُ بُحَيْنَةَ عَنْ أَبِيهِ.

قَالَ أَبُو الْحُسَيْنِ مُسْلِمٌ: وَقَوْلُهُ: عَنْ أَبِيهِ، فِي هَذَا الْحَدِيثِ، خَطَأً.

[١٦٥٠] ٦٦ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنِ ابْنِ بُحَيْنَةَ قَالَ: أُقِيمَتْ صَلَاةُ الصُّبْحِ، فَرَأَى رَسُولُ اللَّهِ ﷺ رَجُلًا يُصَلِّي، وَالْمُؤَدِّنُ يُقِيمُ، فَقَالَ: «أَتَصَلِّي الصُّبْحَ أَرْبَعًا؟».

[١٦٥١] ٦٧ - (٧١٢) حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ زَيْدٍ؛ وَحَدَّثَنِي حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ عَاصِمٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَاللَّفْظُ لَهُ - : حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ، قَالَ: دَخَلَ رَجُلٌ الْمَسْجِدَ، وَرَسُولُ اللَّهِ ﷺ فِي

صَلَاةِ الْعِدَاةِ، فَصَلَّى رَكَعَتَيْنِ فِي جَانِبِ
الْمَسْجِدِ، ثُمَّ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ،
فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ ﷺ قَالَ: «يَا فُلَانُ!
بِأَيِّ الصَّلَاتَيْنِ اعْتَدَدْتَ؟ أَبِصَلَاتِكَ
وَحَدِّكَ، أَمْ بِصَلَاتِكَ مَعَنَا؟».

Chapter 10. What To Say When Entering The Masjid

(المعجم ١٠) - (بَابُ مَا يَقُولُ إِذَا

دَخَلَ الْمَسْجِدَ) (التحفة ١١٨)

[1652] 68 - (713) It was narrated that Abû Usaid said: "The Messenger of Allâh ﷺ said: 'When one of you enters the Masjid, let him say: "*Allâhummaftahlî abwâba rahmatik* (O Allâh, open to me the gates of Your mercy.)" And when he leaves, let him say: "*Allâhumma innî as'aluka min fadlik* (O Allâh, I ask You of Your Bounty.)"

[١٦٥٢] ٦٨ - (٧١٣) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ
رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ
الْمَلِكِ بْنِ سَعِيدٍ، عَنْ أَبِي حُمَيْدٍ، أَوْ عَنْ
أَبِي أُسَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا
دَخَلَ أَحَدُكُمْ الْمَسْجِدَ، فَلْيَقُلْ: اللَّهُمَّ!
افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ،
فَلْيَقُلْ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ».

قَالَ مُسْلِمٌ: سَمِعْتُ يَحْيَى بْنَ يَحْيَى
يَقُولُ: كَتَبْتُ هَذَا الْحَدِيثَ مِنْ كِتَابِ
سُلَيْمَانَ بْنِ بِلَالٍ وَقَالَ: بَلَغَنِي أَنَّ يَحْيَى
الْحِمَايَنِيَّ يَقُولُ: وَأَبِي أُسَيْدٍ.

[1653] (...) A similar report (as no. 1652) was narrated from Abû Usaid, from the Prophet ﷺ (with a different chain of narrators).

[١٦٥٣] (...) وَحَدَّثَنَا حَامِدُ بْنُ
عُمَرَ الْبِكَرَاوِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ:
حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ، عَنْ رَبِيعَةَ بْنِ أَبِي
عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ

Chapter 11. It Is Recommended To Greet The Masjid By Praying Two Rak'ah, And It Is Disliked To Sit Before Praying These Two Rak'ah, And This Is Prescribed At All Times

[1654] 69 - (714) It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ said: "When one of you enters the Masjid, let him pray two Rak'ah before he sits down."

[1655] 70 - (...) It was narrated that Abû Qatâdah, the Companion of the Messenger of Allâh ﷺ, said: "I entered the Masjid and the Messenger of Allâh ﷺ was sitting among the people, so I sat down. The Messenger of Allâh ﷺ said: 'What kept you from praying two Rak'ah before you sat down?' I said: 'O Messenger of Allâh, I saw you sitting and the people sitting.' He said: 'When one of you enters the Masjid, let him not

بْنِ سُوَيْدِ الْأَنْصَارِيِّ، عَنْ أَبِي حُمَيْدٍ أَوْ عَنْ أَبِي أُسَيْدٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

(المعجم ١١) - (بَابُ اسْتِحْبَابِ تَحِيَّةِ الْمَسْجِدِ بِرَكْعَتَيْنِ، وَكَرَاهَةِ الْجُلُوسِ قَبْلَ صَلَاتِهِمَا، وَأَنَّهَا مَشْرُوعَةٌ فِي جَمِيعِ الْأَوْقَاتِ) (التحفة ١١٩)

[١٦٥٤] ٦٩ - (٧١٤) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرٍو ابْنِ سُلَيْمٍ الزُّرْقِيِّ، عَنْ أَبِي قَتَادَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ، فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ».

[١٦٥٥] ٧٠ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ قَالَ: حَدَّثَنِي عَمْرٍو بْنُ يَحْيَى الْأَنْصَارِيُّ: حَدَّثَنِي مُحَمَّدُ ابْنُ يَحْيَى بْنِ حَبَّانَ عَنْ عَمْرٍو بْنِ سُلَيْمِ بْنِ خَلْدَةَ الْأَنْصَارِيِّ، عَنْ أَبِي قَتَادَةَ، صَاحِبِ رَسُولِ اللَّهِ ﷺ. قَالَ: دَخَلْتُ الْمَسْجِدَ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ بَيْنَ

sit down until he has prayed two *Rak'ah*.”

ظَهَرَ أَيْ النَّاسِ . قَالَ : فَجَلَسْتُ ، فَقَالَ رَسُولُ اللَّهِ ﷺ : « مَا مَنَعَكَ أَنْ تَرْكَعَ رَكَعَتَيْنِ قَبْلَ أَنْ تَجْلِسَ ؟ » قَالَ : فَقُلْتُ : يَا رَسُولَ اللَّهِ ! رَأَيْتُكَ جَالِسًا وَالنَّاسُ جُلُوسٌ . قَالَ : « فَإِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ ، لَا يَجْلِسُ حَتَّى يَرْكَعَ رَكَعَتَيْنِ » .

[1656] 71 - (715) It was narrated that Jâbir bin ‘Abdullâh said: “The Prophet ﷺ owed me something, and he paid me back and gave me something extra. I entered upon him in the *Masjid* and he said to me: ‘Pray two *Rak'ah*.”

[١٦٥٦] ٧١-٧١٥) حَدَّثَنَا أَحْمَدُ ابْنُ جَوَّاسٍ الْحَنْفِيُّ أَبُو عَاصِمٍ : حَدَّثَنَا عُبَيْدُ اللَّهِ الْأَشْجَعِيُّ عَنْ سُفْيَانَ ، عَنْ مُحَارِبِ بْنِ دِثَارٍ ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ : كَانَ لِي عَلَى النَّبِيِّ ﷺ دَيْنٌ . فَقَضَانِي وَزَادَنِي ، وَدَخَلْتُ عَلَيْهِ فِي الْمَسْجِدِ ، فَقَالَ لِي : « صَلِّ رَكَعَتَيْنِ » .

[انظر: ٣٦٣٦ و ٤٠٩٨ و ٤٩٦٤]

Chapter 12. It Is Recommended To Pray Two *Rak'ah* In The *Masjid* For One Who Has Come From A Journey, When He First Arrives

[1657] 72 - (...) It was narrated that Muḥârib heard Jâbir bin ‘Abdullâh say: “The Messenger of Allâh ﷺ bought a camel from me, and when he came to Al-Madînah he told me to go to the *Masjid* and pray two *Rak'ah*.”

(المعجم ١٢) - (بَابُ اسْتِحْبَابِ رَكَعَتَيْنِ فِي الْمَسْجِدِ لِمَنْ قَدِمَ مِنْ سَفَرٍ أَوَّلَ قُدُومِهِ) (التحفة ١٢٠)

[١٦٥٧] ٧٢- (...).) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا شُعْبَةُ عَنْ مُحَارِبِ بْنِ دِثَارٍ ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ : اشْتَرَى مِنِّي رَسُولُ اللَّهِ ﷺ بَعِيرًا ، فَلَمَّا قَدِمَ الْمَدِينَةَ أَمَرَنِي أَنْ آتِيَ الْمَسْجِدَ ، فَأُصَلِّيَ رَكَعَتَيْنِ .

[1658] 73 - (...) It was narrated that Jâbir bin 'Abdullâh said: "I went out with the Messenger of Allâh ﷺ on a campaign and my camel delayed me because it got exhausted. Then the Messenger of Allâh ﷺ came before me, and I came the next day. I came to the *Masjid* and I found him at the door of the *Masjid*. He said: 'Now have you come?' I said: 'Yes.' He said: 'Leave your camel, and go in and pray two *Rak'ah*.' So I went in and prayed, then I went back."

[١٦٥٨] ٧٣- (...) وَحَدَّثَنِي مُحَمَّدُ
ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ يُعْنِي
الثَّقَفِيُّ: حَدَّثَنَا عُيَيْدُ اللَّهِ عَنْ وَهْبِ بْنِ
كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ:
خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي عَزَاةٍ.
فَأَبْطَأَ بِي جَمَلِي وَأَعْيَى. ثُمَّ قَدِمَ رَسُولُ
اللَّهِ ﷺ قَبْلِي، وَقَدِمْتُ بِالْعَدَاةِ. فَجِئْتُ
الْمَسْجِدَ فَوَجَدْتُهُ عَلَى بَابِ الْمَسْجِدِ،
قَالَ: «الآنَ جِئْتَ قَدِمْتَ؟» قُلْتُ: نَعَمْ.
قَالَ: «فَدَعْ جَمَلَكَ، وَادْخُلْ فَصَلِّ
رَكْعَتَيْنِ» قَالَ: فَدَخَلْتُ فَصَلَّيْتُ، ثُمَّ
رَجَعْتُ.

[1659] 74 - (716) It was narrated from Ka'b bin Mâlik that the Messenger of Allâh ﷺ did not return from a journey by day in the forenoon, but when he arrived, he would go to the *Masjid* and pray two *Rak'ah*, then he would sit down there.

[١٦٥٩] ٧٤- (٧١٦) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى: حَدَّثَنَا الضَّحَّاكُ يُعْنِي أَبَا
عَاصِمٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ غَيْلَانَ:
حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَا جَمِيعًا: أَخْبَرَنَا
ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شَهَابٍ: أَنَّ عَبْدَ
الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ بْنِ كَعْبٍ أَخْبَرَهُ عَنْ
أَبِيهِ عَبْدِ اللَّهِ بْنِ كَعْبٍ، وَعَنْ عَمِّهِ عُيَيْدِ
اللَّهِ بْنِ كَعْبٍ، عَنْ كَعْبِ بْنِ مَالِكٍ، أَنَّ
رَسُولَ اللَّهِ ﷺ كَانَ لَا يَقْدُمُ مِنْ سَفَرٍ إِلَّا
نَهَارًا فِي الضُّحَى، فَإِذَا قَدِمَ، بَدَأَ
بِالْمَسْجِدِ، فَصَلَّى فِيهِ رَكْعَتَيْنِ، ثُمَّ جَلَسَ
فِيهِ.

Chapter 13. It Is Recommended To Pray *Duḥa*, The Least Of Which Is Two *Rak'ah*, The Best Of Which Is Eight, And The Average Of Which Is Four Or Six, And Encouragement To Do So Regularly

[1660] 75 - (717) It was narrated that 'Abdullāh bin Shaqīq said: "I said to 'Āishah: 'Did the Prophet ﷺ pray *Duḥa*?' She said: 'No, unless he was returning from a journey.'"

[1661] 77 - (...) It was narrated that 'Abdullāh bin Shaqīq said: "I said to 'Āishah: 'Did the Prophet ﷺ pray *Duḥa*?' She said: 'No, unless he was returning from a journey.'"

[1662] 77 - (718) It was narrated that 'Āishah said: "I never saw the Messenger of Allāh ﷺ praying the voluntary prayer of *Duḥa* but I used to do it. If the Messenger of Allāh ﷺ gave up an action that he liked to do, it was for fear that the people would do it and it would be made obligatory for them."

(المعجم ١٣) - (بَابُ اسْتِحْبَابِ صَلَاةِ الضُّحَى، وَأَنَّ أَقْلَهَا رَكْعَتَانِ، وَأَكْمَلَهَا ثَمَانِ رَكْعَاتٍ، وَأَوْسَطُهَا أَرْبَعُ رَكْعَاتٍ أَوْ سِتٌّ، وَالْحَثُّ عَلَى الْمَحَافَظَةِ عَلَيْهَا) (التحفة ١٢١)

[١٦٦٠] ٧٥-٧١٧ (٧١٧) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا زُرَيْدُ بْنُ زُرَيْعٍ عَنْ سَعِيدِ ابْنِ الْجَرِيرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ: هَلْ كَانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَى؟ قَالَتْ: لَا إِلَّا أَنْ يَجِيءَ مِنْ مَغِيبَةٍ.

[١٦٦١] ٧٧-... (٧٧) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذِ الْعَنْبَرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَثْمَسُ بْنُ الْحَسَنِ الْقَنَسِيُّ عَنْ عَبْدِ اللَّهِ ابْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ: أَكَانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَى؟ قَالَتْ: لَا، إِلَّا أَنْ يَجِيءَ مِنْ مَغِيبَةٍ.

[١٦٦٢] ٧٧-٧١٨ (٧١٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي سُبْحَةَ الضُّحَى قَطُّ. وَإِنِّي لَأَسْبَحُهَا، وَإِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَدْعُ الْعَمَلَ، وَهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ، خَشِيَةَ أَنْ يَعْمَلَ بِهِ النَّاسُ، فَيُفْرَضَ عَلَيْهِمْ.

[1663] 78 - (719) Mu'adhah narrated that she asked 'Āishah: "How many (*Rak'ah*) did the Messenger of Allāh ﷺ pray in *Duḥa*?" She said: "Four *Rak'ah*, and however many more he wanted."

[1664] (...) A similar report (as no. 1663) was narrated from Yazīd with this chain. And Yazīd said: "... as Allāh willed."

[1665] 79 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ used to pray *Duḥa* with four *Rak'ah*, and however many more Allāh willed."

[1666] (...) A similar report (as no. 1665) was narrated from Qatādah with this chain.

[1667] 80 - (336) It was narrated that 'Abdur-Raḥmān bin Abī Laila said: "No one told me that he saw the Prophet ﷺ praying *Duḥa* except Umm Hāni'.

[١٦٦٣] ٧٨- (٧١٩) حَدَّثَنَا شَيْبَانُ ابْنُ فُرُوحَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا يَزِيدُ يَعْنِي الرَّشَكَ: حَدَّثَنِي مُعَاذَةُ أَنَّهَا سَأَلَتْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]: كَمْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي صَلَاةَ الضُّحَى؟ قَالَتْ: أَرْبَعَ رَكَعَاتٍ، وَيَزِيدُ مَا شَاءَ.

[١٦٦٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ. وَقَالَ يَزِيدُ: مَا شَاءَ اللَّهُ.

[١٦٦٥] ٧٩- (...) وَحَدَّثَنِي يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ سَعِيدٍ: حَدَّثَنَا قَتَادَةُ أَنَّ مُعَاذَةَ الْعَدَوِيَّةَ حَدَّثَتْهُمْ عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الضُّحَى أَرْبَعًا، وَيَزِيدُ مَا شَاءَ اللَّهُ.

[١٦٦٦] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ مُعَاذِ بْنِ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[١٦٦٧] ٨٠- (٣٣٦) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ

She narrated that the Prophet ﷺ entered her house on the day of the Conquest of Makkah, and prayed eight *Rak'ah*, and I have never seen him offer any prayer that was briefer than that, but he bowed and prostrated perfectly.”

مُرَّةً، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: مَا أَخْبَرَنِي أَحَدٌ أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي الصُّحَى إِلَّا أُمَّ هَانِيَةَ، فَإِنَّهَا حَدَّثَتْ، أَنَّ النَّبِيَّ ﷺ دَخَلَ بَيْتَهَا يَوْمَ فَتَحَ مَكَّةَ، فَصَلَّى ثَمَانِ رَكَعَاتٍ، مَا رَأَيْتُهُ صَلَّى صَلَاةً قَطُّ أَحَفَّ مِنْهَا، غَيْرَ أَنَّهُ كَانَ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ.

وَلَمْ يَذْكُرِ ابْنُ بَشَّارٍ فِي حَدِيثِهِ قَوْلَهُ:

قَطُّ. [راجع: ٧٦٤]

[1668] 81 - (...) It was narrated that Ibn Shihâb said: “Ibn ‘Abdullâh bin Al-Hârith told me that his father, ‘Abdullâh bin Al-Hârith bin Nawfal, said: ‘I asked, and I was keen, to find someone who could tell me that the Messenger of Allâh ﷺ had prayed *Duha*. But I could not find anyone who could tell me that except Umm Hâni’ bint Abî Ṭâlib. She told me that after the day had grown bright on the day of the Conquest (of Makkah), the Messenger of Allâh ﷺ came, and a cloth was brought to form a screen, and he performed *Ghusl*. Then he stood and prayed eight *Rak'ah*, and I do not know whether the standing was longer, or the bowing, or prostration; they were all similar in length. And I did not see him offer that prayer before or after.”

[١٦٦٨] [٨١]- (...) وَحَدَّثَنِي

حَرَمَلَةُ بْنُ يَحْيَى وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ قَالَا: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي ابْنُ عَبْدِ اللَّهِ بْنِ الْحَارِثِ أَنَّ أَبَاهُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ بْنِ تَوْفَلٍ قَالَ: سَأَلْتُ وَحَرَصْتُ عَلَى أَنْ أَجِدَ أَحَدًا مِنَ النَّاسِ يُخْبِرُنِي أَنَّ رَسُولَ اللَّهِ ﷺ سَبَّحَ سُبْحَةَ الصُّحَى، فَلَمْ أَجِدْ أَحَدًا يُحَدِّثُنِي ذَلِكَ، غَيْرَ أُمَّ هَانِيَةَ بِنْتِ أَبِي طَالِبٍ، أَخْبَرَنِي أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى، بَعْدَ مَا ارْتَفَعَ النَّهَارُ، يَوْمَ الْفَتْحِ. فَأَتَيْتُ بِثَوْبٍ فَسَبَّحَ عَلَيَّ، فَأَغْتَسَلَ، ثُمَّ قَامَ فَرَكَعَ ثَمَانِ رَكَعَاتٍ، لَا أَدْرِي أَقِيَامُهُ فِيهَا أَطْوَلُ أَمْ رُكُوعُهُ أَمْ سُجُودُهُ، كُلُّ ذَلِكَ مِنْهُ

مُتَقَارِبٌ. قَالَتْ: فَلَمْ أَرَهُ سَبَّحَهَا قَبْلُ وَلَا
بَعْدُ.

قَالَ الْمُرَادِيُّ: عَنْ يُونُسَ. وَلَمْ يُقَلَّ:
أَخْبَرَنِي.

[1669] 82 - (...) It was narrated from Abû An-Naḍr that Abû Murrah, the freed slave of Umm Hâni' bint Abî Ṭâlib, told him that he heard Umm Hâni' bint Abî Ṭâlib say: "I went to the Messenger of Allâh ﷺ during the year of the Conquest, and I found him performing *Ghusl*, and Fâtimah, his daughter, was screening him with a cloth. I greeted him with *Salâm* and he said: 'Who is this?' I said: 'Umm Hâni' bint Abî Ṭâlib.' He said: 'Welcome, Umm Hâni'.' When he had finished his *Ghusl*, he prayed eight *Rak'ah*, wrapped in a single garment. When he had finished I said: 'O Messenger of Allâh, my mother's son 'Alî bin Abî Ṭâlib says that he is going to kill a man to whom I have given protection; so-and-so bin Hubairah.' The Messenger of Allâh ﷺ said: 'We grant protection to the one to whom Umm Hâni' has given protection.' Umm Hâni' said: 'That was at the time of *Duḥa*.'"

[1670] 83 - (...) It was narrated from Abû Murrah, the freed slave of 'Aqil, from Umm Hâni',

[١٦٦٩] ٨٢- (...) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ
أَبِي النَّضْرِ: أَنَّ أَبَا مَرَّةَ مَوْلَى أُمِّ هَانِيءٍ
بِنْتِ أَبِي طَالِبٍ، أَخْبَرَهُ أَنَّهُ سَمِعَ أُمَّ
هَانِيءَ بِنْتِ أَبِي طَالِبٍ تَقُولُ: ذَهَبْتُ إِلَى
رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ، فَوَجَدْتُهُ
يَغْتَسِلُ، وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ بِثَوْبٍ.
قَالَتْ: فَسَلَّمْتُ عَلَيْهِ فَقَالَ: «مَنْ هَذِهِ؟»
قُلْتُ: أُمُّ هَانِيءَ بِنْتِ أَبِي طَالِبٍ، قَالَ:
«مَرْحَبًا بِأُمِّ هَانِيءٍ» فَلَمَّا فَرَغَ مِنْ غُسْلِهِ
قَامَ فَصَلَّى ثَمَانِيَّ رَكَعَاتٍ، مُلْتَجِفًا فِي
ثَوْبٍ وَاحِدٍ، فَلَمَّا انْصَرَفَ قُلْتُ: يَا
رَسُولَ اللَّهِ! زَعَمَ ابْنُ أُمِّي عَلِيُّ بْنُ أَبِي
طَالِبٍ أَنَّهُ قَاتِلُ رَجُلًا أَجْرْتُهُ، فَلَانَ بِنَ
هُبَيْرَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَجْرْنَا
مَنْ أَجْرْتَ يَا أُمَّ هَانِيءَ!» قَالَتْ أُمُّ
هَانِيءَ: وَذَلِكَ ضُحَى.

[١٦٧٠] ٨٣- (...) وَحَدَّثَنِي
حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا مُعَلَّى بْنُ

that the Messenger of Allāh ﷺ prayed eight *Rak'ah* in her house during the year of the Conquest, wearing a single garment with its ends placed on his shoulders.

أَسَدٌ: أَخْبَرَنَا وَهَيْبُ بْنُ خَالِدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ أَبِي مُرَّةَ مَوْلَى عَقِيلٍ، عَنْ أُمِّ هَانِيءٍ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي بَيْتِهَا عَامَ الْفَتْحِ ثَمَانِ رَكَعَاتٍ فِي ثَوْبٍ وَاحِدٍ، قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ.

[1671] 84 - (720) It was narrated from Abû Dharr that the Prophet ﷺ said: "In the morning a charity is due from every joint of one of you. Every *Tasbîhah* is a charity, every *Tahmîdah* is a charity, every *Tahlîlah* is a charity, every *Takbîrah* is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, and two *Rak'ah* offered in the forenoon (*Duḥa*) will suffice for that."

[١٦٧١] ٨٤ - (٧٢٠) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مُحَمَّدِ بْنِ أَشْمَاءَ الصُّبَيْعِيِّ: حَدَّثَنَا مَهْدِيُّ، وَهُوَ ابْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلُ مَوْلَى أَبِي عُسَيْبَةَ عَنْ يَحْيَى بْنِ عَقِيلٍ، عَنْ يَحْيَى بْنِ يَعْمُرَ، عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «يُضِحُّ عَلَيَّ كُلُّ سَلَامَةٍ مِنْ أَحَدِكُمْ صَدَقَةٌ، فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَيُجْزِيءُ مِنْ ذَلِكَ، رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَى».

[1672] 85 - (721) It was narrated that Abû Hurairah said: "My close friend ﷺ advised me to do three things: 'To fast three days of every month, to pray two *Rak'ah* of *Duḥa*, and to pray *Witr* before going to sleep.'"

[١٦٧٢] ٨٥ - (٧٢١) حَدَّثَنَا سَيِّدَانُ ابْنُ فُرُوحَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَبُو التَّيَّاحِ: حَدَّثَنِي أَبُو عُمَانَ التَّهْدِيُّ عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَوْصَانِي خَلِيلِي ﷺ بِثَلَاثٍ: بِصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكْعَتَيْ الضُّحَى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَرْقُدَ.

[1673] (...) A similar report (as no. 1672) was narrated from Abû Hurairah, from the Prophet ﷺ.

[1674] (...) Abû Hurairah said: "My close friend Abû Al-Qâsim ﷺ advised me to do three things..." and he mentioned a *Hadîth* similar to that of Abû 'Uthmân from Abû Hurairah (no. 1672).

[1675] 86 - (722) It was narrated from Abû Murrâh, the freed slave of Umm Hânî', that Abû Ad-Dardâ' said: "My beloved ﷺ advised me to do three things, which I will not forsake so long as I live: 'To fast three days of each month * *Duḥa*, and one day of *Witr*.'" I

[١٦٧٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبَّاسِ الْجُرَيْرِيِّ، وَأَبِي شِمْرِ الضُّبَعِيِّ قَالَا: سَمِعْنَا أَبَا عُمَانَ النَّهْدِيَّ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[١٦٧٤] (...) وَحَدَّثَنِي سُلَيْمَانُ بْنُ مَعْبُدٍ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ الدَّنَاجِ قَالَ: حَدَّثَنِي أَبُو رَافِعٍ الصَّائِغُ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: أَوْصَانِي خَلِيلِي أَبُو الْقَاسِمِ ﷺ بِثَلَاثٍ، فَذَكَرَ مِثْلَ حَدِيثِ أَبِي عُمَانَ عَنِ أَبِي هُرَيْرَةَ.

[١٦٧٥] ٨٦ - (٧٢٢) وَحَدَّثَنِي هُرُونُ ابْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي فَدْيِكٍ عَنِ الصَّحَّاحِ بْنِ عُمَانَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِي مَرْثَةَ مَوْلَى أُمِّ هَانِيَاءَ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: أَوْصَانِي حَبِيبِي ﷺ بِثَلَاثٍ لَنْ أَدْعَهُنَّ مَا عِشْتُ: بِصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَصَلَاةِ الصُّحَى، وَبِأَنْ لَا أَنَامَ حَتَّى أُوتِرَ.

Chapter 14. It Is Recommended To Pray Two Rak'ah For The Sunnah of Fajr. And Encouragement To Pray Them Regularly, And To Make Them Brief, And To Persist In Offering Them, And Clarifying What Is Recommended To Recite Therein.

[1676] 87 - (723) It was narrated from Ibn 'Umar that Ḥafṣah, the Mother of the Believers, told him that when the *Mu'adhhdhin* fell silent following the *Adhân* for the *Subh* prayer, and dawn had begun, the Messenger of Allâh ﷺ would pray two brief *Rak'ah* before the *Iqâmah* for prayer was called."

[1677] (...) It was narrated from Nâfi' with this chain, as Mâlik said (as no. 1676).

[1678] 88 - (...) It was narrated from Ibn 'Umar that Ḥafṣah said: "When dawn broke, the Messenger of Allâh ﷺ would not pray anything except two brief *Rak'ah*."

(المعجم ١٤) - (بَابُ اسْتِحْبَابِ رَكَعَتَيْ سَنَةِ الْفَجْرِ، وَالْحَثِّ عَلَيْهِمَا وَتَخْفِيفِهِمَا وَالْمَحَافَظَةَ عَلَيْهِمَا، وَبَيَانَ مَا يَسْتَحَبُّ أَنْ يَقْرَأَ فِيهِمَا) (التحفة ١٢٢)

[١٦٧٦] ٨٧ - (٧٢٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ حَفْصَةَ أُمَّ الْمُؤْمِنِينَ أَخْبَرَتْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ، إِذَا سَكَتَ الْمُؤَذِّنُ مِنَ الْأَذَانِ لِصَلَاةِ الصُّبْحِ، وَبَدَأَ الصُّبْحُ، رَكَعَ رَكَعَتَيْنِ خَفِيفَتَيْنِ، قَبْلَ أَنْ تُقَامَ الصَّلَاةُ.

[١٦٧٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ وَابْنُ رُمَحٍ عَنِ اللَّيْثِ ابْنِ سَعْدٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ ابْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَبِي يُونُسَ، كُتِبَ عَنْ نَافِعٍ، بِهَذَا الْإِسْنَادِ، كَمَا قَالَ مَالِكٌ.

[١٦٧٨] ٨٨ - (...) وَحَدَّثَنِي أَحْمَدُ ابْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زَيْدِ بْنِ مُحَمَّدٍ

قَالَ: سَمِعْتُ نَافِعًا يُحَدِّثُ عَنِ ابْنِ عَمَرَ
عَنْ حَفْصَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ،
إِذَا طَلَعَ الْفَجْرُ، لَا يُصَلِّي إِلَّا رَكَعَتَيْنِ
خَفِيفَتَيْنِ.

[1679] (...) **Shu'bah** narrated a similar *Hadīth* (as no. 1678) with this chain.

[١٦٧٩] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ: حَدَّثَنَا شُعْبَةُ،
بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[1680] 89 - (...) It was narrated from Sâlim, from his father: "Ḥaḥṣah told me that when dawn appeared, the Messenger of Allâh ﷺ would pray two *Rak'ah*."

[١٦٨٠] ٨٩- (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنِ
الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَخْبَرْتَنِي
حَفْصَةُ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا أَضَاءَ لَهُ
الْفَجْرُ، صَلَّى رَكَعَتَيْنِ.

[1681] 90 - (724) It was narrated that 'Āishah said: "The Messenger of Allâh ﷺ used to pray the two *Rak'ah* of *Fajr* when he heard the *Adhân*, and he made them brief."

[١٦٨١] ٩٠- (٧٢٤) حَدَّثَنَا عَمْرٍو
الثَّاقِدُ: حَدَّثَنَا عَبْدُ بَنِي سُلَيْمَانَ: حَدَّثَنَا
هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ،
قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي رَكَعَتِي
الْفَجْرِ، إِذَا سَمِعَ الْأَذَانَ، وَيُخَفِّفُهُمَا.

[1682] (...) It was narrated from Hishâm (a *Hadīth* similar to no. 1681), with this chain.

According to the *Hadīth* of Abū Usâmah: ('Āishah said instead of "when he heard the *Adhân*") "when dawn broke."

[١٦٨٢] (...) وَحَدَّثَنِي عَلِيُّ بْنُ
حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ يَعْنِي ابْنُ مُسَهِّرٍ؛
وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ؛
وَحَدَّثَنَا أَبُو بَكْرِ وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ
عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ؛ وَحَدَّثَنَا عَمْرٍو
الثَّاقِدُ: حَدَّثَنَا وَكِيعٌ، كُلُّهُمْ عَنْ هِشَامٍ،
بِهَذَا الْإِسْنَادِ.

وَفِي حَدِيثِ أَبِي أُسَامَةَ: إِذَا طَلَعَ
الْفَجْرُ.

[1683] 91 - (...) It was narrated from 'Āishah that the Prophet of Allāh ﷺ used to pray two *Rak'ah* between the *Adhān* and *Iqāmah* for the *Ṣubḥ* prayer.

[١٦٨٣] ٩١- (...) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ
هِشَامٍ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ
عَائِشَةَ، أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يُصَلِّي
رَكَعَتَيْنِ، بَيْنَ التَّدَاؤِ وَالْإِقَامَةِ، مِنْ صَلَاةِ
الصُّبْحِ.

[1684] 92 - (...) It was narrated from 'Āishah that she used to say: "The Messenger of Allāh ﷺ used to pray the two *Rak'ah* of *Fajr* and make them so brief that I would say: 'Has he recited the Essence of the Qur'ān (*Al-Fātihah*) in them (or not)?"

[١٦٨٤] ٩٢- (...) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ:
سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ. قَالَ: أَخْبَرَنِي
مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ عَمْرَةَ
تُحَدِّثُ عَنْ عَائِشَةَ أَنَّهَا كَانَتْ تَقُولُ: كَانَ
رَسُولُ اللَّهِ ﷺ يُصَلِّي رَكَعَتَيْ الْفَجْرِ،
فِيخَفِّفُ حَتَّى إِنِّي أَقُولُ: هَلْ قَرَأَ فِيهِمَا
بِأَمِّ الْقُرْآنِ [أَمْ لَا؟].

[1685] 93 - (...) It was narrated that 'Āishah said: "When dawn broke, the Messenger of Allāh ﷺ would pray two *Rak'ah*, and I would say: 'Did he recite the Opening of the Book in them?'"

[١٦٨٥] ٩٣- (...) حَدَّثَنَا عُبَيْدُ اللَّهِ
ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ
مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ، سَمِعَ
عَمْرَةَ بِنْتَ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ
قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا طَلَعَ
الْفَجْرُ، صَلَّى رَكَعَتَيْنِ، أَقُولُ: هَلْ يَفْرَأُ
فِيهِمَا بِفَاتِحَةِ الْكِتَابِ!؟

[1686] 94 - (...) It was narrated

[١٦٨٦] ٩٤- (...) وَحَدَّثَنِي زُهَيْرُ

from 'Aishah that the Prophet ﷺ did not adhere more regularly to any voluntary prayer than the two *Rak'ah* before *Subh*.

[1687] 95 - (...) It was narrated that 'Aishah said: "I did not see the Messenger of Allāh ﷺ hastening to perform any voluntary prayer so much as he hastened to offer the two *Rak'ah* before *Fajr*."

[1688] 96 - (735) It was narrated from 'Aishah that the Prophet ﷺ said: "Two *Rak'ah* of *Fajr* prayer are better than this world and everything in it."

[1689] 97 - (...) It was narrated from 'Aishah that the Prophet ﷺ said concerning the two *Rak'ah* at dawn: "They are dearer to me than the entire world."

ابْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي عَطَاءٌ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ عَلَى شَيْءٍ مِنَ النَّوَافِلِ، أَشَدَّ مُعَاهَدَةً مِنْهُ، عَلَى رَكْعَتَيْنِ قَبْلَ الصُّبْحِ.

[١٦٨٧] ٩٥- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، جَمِيعًا عَنْ حَفْصِ بْنِ غِيَاثٍ. قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا حَفْصٌ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي شَيْءٍ مِنَ النَّوَافِلِ، أَسْرَعَ مِنْهُ إِلَى الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ.

[١٦٨٨] ٩٦- (٧٣٥) حَدَّثَنَا مُحَمَّدُ ابْنُ عُبَيْدِ الْغُبَيْرِيِّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ، قَالَ: «رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[١٦٨٩] ٩٧- (...) وَحَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ: حَدَّثَنَا مُعَمَّرٌ. قَالَ: قَالَ أَبِي: حَدَّثَنَا قَتَادَةُ عَنْ زُرَّارَةَ، عَنْ سَعْدِ ابْنِ هِشَامٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ، فِي شَأْنِ الرَّكْعَتَيْنِ عِنْدَ طُلُوعِ الْفَجْرِ «لَهُمَا أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا جَمِيعًا».

[1690] 98 - (726) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ recited in the two *Rak'ah* of *Fajr*: "Say: "O disbelievers"^[1] and "Say: "He is Allâh, (the) One."^[2]

[1691] 99 - (727) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to recite in the two *Rak'ah* of *Fajr* - in the first *Rak'ah*: Say: "We believe in Allâh and that which has been sent down to us..."^[3] the verse which is in *Al-Baqarah*. And in the second: ...We believe in Allâh, and bear witness that we are Muslims"^[4]

[1692] 100 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to recite in the two *Rak'ah* of *Fajr*: "Say: "We believe in Allâh and that which has been sent

[١٦٩٠] ٩٨- (٧٢٦) حَدَّثَنِي مُحَمَّدُ ابْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ يَزِيدَ هُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي رَكْعَتَيْ الْفَجْرِ: ﴿قُلْ يَتَّابِعُوا الْكٰفِرُونَ﴾ و﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾.

[١٦٩١] ٩٩- (٧٢٧) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْفَزَارِيُّ يَعْنِي مَرْوَانَ ابْنَ مُعَاوِيَةَ، عَنْ عُثْمَانَ بْنِ حَكِيمٍ الْأَنْصَارِيِّ . قَالَ: أَخْبَرَنِي سَعِيدُ ابْنُ يَسَارٍ، أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي رَكْعَتَيْ الْفَجْرِ: فِي الْأُولَى مِنْهُمَا: ﴿قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا﴾ [البقرة: ١٣٦]. الْآيَةَ الَّتِي فِي الْبَقْرَةِ. وَفِي الْآخِرَةِ مِنْهُمَا: ﴿ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ﴾ [آل عمران: ٥٢].

[١٦٩٢] ١٠٠- (...) حَدَّثَنَا أَبُو بَرٍّ أَسَدُ شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ عُثْمَانَ بْنِ حَكِيمٍ . مِنْ سَعِيدِ ابْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ

[1] *Al-Kâfirûn* (109).

[2] *Al-Ikhlâş* (112).

[3] *Al-Baqarah* 2:136.

[4] *Âl-'Imrân* 3:52.

down to us.”^[1] and the verse that is in *Āl ‘Imrān*: “Come to a word that is just between us and you”.^[2]

[1693] (...) A *Hadīth* similar to that of Mawrān Al-Fazārī (no. 1692) was narrated from ‘Uthmān bin Ḥakīm with this chain.

Chapter 15. The Virtue Of The Regular *Sunnah* Prayers Before And After The Obligatory Prayers, And Their Numbers

[1694] 101 - (728) It was narrated that ‘Amr bin Aws said: ‘Anbasah bin Abī Sufyān told me, during his final illness, a *Hadīth* that made him feel happy. He said: “I heard Umm Ḥabībah say: ‘I heard the Messenger of Allāh ﷺ say: ‘Whoever prays twelve *Rak‘ah* every day and night, a house will be built for him in Paradise because of them.’”

Umm Ḥabībah said: “I have not stopped doing them since I heard about them from the Messenger of Allāh ﷺ.”

Anbasah said: “I have not stopped doing them since I heard about them from Umm Ḥabībah.”

اللَّهُ ﷻ يَقْرَأُ فِي رَكَعَتِي الْفَجْرِ: ﴿قُولُوا ءَامِنًا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا﴾. وَالَّتِي فِي آلِ عِمْرَانَ: ﴿تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ﴾ [آل عمران: ٦٤]. الآية.

[١٦٩٣] (...) وَحَدَّثَنِي عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ، فِي هَذَا الْإِسْنَادِ، بِمِثْلِ حَدِيثِ مَرْوَانَ الْفَزَارِيِّ.

(المعجم ١٥) - (بَابُ فَضْلِ السَّنَنِ الرَّابِتَةِ قَبْلَ الْفَرَائِضِ وَبَعْدَهَا، وَبَيَانَ عَدَدِهَا) (التحفة ١٢٣)

[١٦٩٤] [١٠١- (٧٢٨)] حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ يَعْني سُلَيْمَانَ بْنَ حَيَّانَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الثُّعْمَانِ بْنِ سَالِمٍ، عَنْ عَمْرِو بْنِ أَوْسٍ قَالَ: حَدَّثَنِي عَبْسَةُ بْنُ أَبِي سُفْيَانَ، فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، بِحَدِيثِ يَتَسَاءَرُ إِلَيْهِ، قَالَ: سَمِعْتُ أُمَّ حَبِيبَةَ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى اثْنَتَيْ عَشْرَةَ رَكَعَةً فِي يَوْمٍ وَلَيْلَةٍ، بُنِيَ لَهُ بِهِنَّ بَيْتٌ فِي الْجَنَّةِ».

[1] *Al-Baqarah* 2:136.

[2] *Āl-‘Imrān* 3:64.

'Amr bin Aws said: "I have not stopped doing them since I heard about them from 'Anbasah."

Al-Nu'mân bin Sâlim said: "I have not stopped doing them since I heard about them from 'Amr bin Aws."

قَالَتْ أُمُّ حَبِيبَةَ: فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ.

وَقَالَ عَبْسَةُ: فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ أُمِّ حَبِيبَةَ.

وَقَالَ عَمْرُو بْنُ أَوْسٍ: مَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ عَبْسَةَ.

وَقَالَ التُّعْمَانُ بْنُ سَالِمٍ: مَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ عَمْرُو بْنِ أَوْسٍ.

[1695] 102 - (...) It was narrated from An-Nu'mân bin Sâlim (a *Hadith* similar to no. 1694), with this chain: "Whoever prays twelve *Rak'ah* in a day, voluntarily, a house will be built for him in Paradise."

[١٦٩٥] ١٠٢ - (...) حَدَّثَنَا أَبُو عَسَانَ الْمُسَمَعِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا دَاوُدُ عَنِ التُّعْمَانِ بْنِ سَالِمٍ، بِهَذَا الْإِسْنَادِ «مَنْ صَلَّى فِي يَوْمٍ اثْنَتَيْ عَشْرَةَ سَجْدَةً، تَطَوُّعًا، بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ».

[1696] 103 - (...) It was narrated from Umm Ḥabîbah, the wife of the Prophet ﷺ, that she heard the Messenger of Allâh ﷺ say: "There is no Muslim slave who prays twelve *Rak'ah* to Allâh each day, voluntarily, apart from the obligatory prayers, but Allâh will build for him a house in Paradise - or a house will be built for him in Paradise."

[١٦٩٦] ١٠٣ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ التُّعْمَانِ بْنِ سَالِمٍ، عَنْ عَمْرُو بْنِ أَوْسٍ، عَنْ عَبْسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّيَ لِلَّهِ كُلَّ يَوْمٍ اثْنَتَيْ عَشْرَةَ رَكْعَةً تَطَوُّعًا، غَيْرَ فَرِيضَةٍ، إِلَّا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ، أَوْ إِلَّا بَنَى لَهُ بَيْتًا فِي الْجَنَّةِ».

Umm Ḥabîbah said: "I did not stop praying them after that."

'Amr said: "I did not stop praying them after that. And An-Nu'mân said something similar."

قَالَتْ أُمُّ حَبِيبَةَ: فَمَا بَرَحْتُ أُصَلِّيَهُنَّ
بَعْدُ.

وَقَالَ عَمْرُو: مَا بَرَحْتُ أُصَلِّيَهُنَّ بَعْدُ.
وَقَالَ التُّعْمَانُ: مِثْلَ ذَلِكَ.

[1697] (...) It was narrated that Umm Ḥabībah said: "The Messenger of Allāh ﷺ said: 'There is no Muslim slave who performs *Wudū'* and performs *Wudhū'* well, then prays every day to Allāh..." a similar *Ḥadīth* (as no. 1696).

[١٦٩٧] (...) وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ
بْنُ بَشْرٍ وَعَبْدُ اللَّهِ بْنُ هَاشِمٍ الْعَبْدِيُّ قَالَا:
حَدَّثَنَا بَهْرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: التُّعْمَانُ بْنُ
سَالِمٍ أَخْبَرَنِي، قَالَ: سَمِعْتُ عَمْرَو بْنَ
أَوْسٍ يُحَدِّثُ عَنْ عَبْسَةَ، عَنْ أُمِّ حَبِيبَةَ
قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ
مُسْلِمٍ تَوَضَّأَ فَأَسْبَغَ الوُضُوءَ، ثُمَّ صَلَّى لِلَّهِ
كُلَّ يَوْمٍ» فَذَكَرَ بِمِثْلِهِ.

[1698] 104 - (729) It was narrated that Ibn 'Umar said: "I prayed two *Rak'ah* with the Messenger of Allāh ﷺ before *Zuhr* and two afterwards, two *Rak'ah* after *Maghrib*, two *Rak'ah* after '*Ishâ*' and two *Rak'ah* after *Jumu'ah*. As for *Maghrib*, '*Ishâ*' and *Jumu'ah*, I prayed with the Prophet ﷺ in his house."

[١٦٩٨] ١٠٤ - (٧٢٩) وَحَدَّثَنِي
رُهَيْرُ بْنُ حَرْبٍ وَعَبِيدُ اللَّهِ بْنُ سَعِيدٍ قَالَا:
حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ سَعِيدٍ، عَنْ عُبَيْدِ
اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ،
وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو
أَسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ
ابْنِ عُمَرَ، قَالَ: صَلَّيْتُ مَعَ رَسُولِ
اللَّهِ ﷺ قَبْلَ الظُّهْرِ سَجْدَتَيْنِ، وَبَعْدَهَا
سَجْدَتَيْنِ، وَبَعْدَ الْمَغْرِبِ سَجْدَتَيْنِ، وَبَعْدَ
الْعِشَاءِ سَجْدَتَيْنِ، وَبَعْدَ الْجُمُعَةِ
سَجْدَتَيْنِ، فَأَمَّا الْمَغْرِبُ وَالْعِشَاءُ
وَالْجُمُعَةُ، فَصَلَّيْتُ مَعَ النَّبِيِّ ﷺ فِي بَيْتِهِ.

Chapter 16. It Is Permissible To Offer Voluntary Prayers Standing Or Sitting, And To Stand And Sit In The Same Rak'ah

[1699] 105 - (730) It was narrated that 'Abdullâh bin Shaqîq said: "I asked 'Āishah about the prayer of the Messenger of Allâh ﷺ, and his voluntary prayers. She said: 'He used to pray four *Rak'ah* in my house before *Zuhr*, then he would go out and lead the people in prayer. Then he would come in and pray two *Rak'ah*. He would lead the people in praying *Maghrib*, then he would come in, and pray two *Rak'ah*. He would lead the people in praying '*Ishâ'*', then he would enter my house, and pray two *Rak'ah*. He would pray nine *Rak'ah* at night, including *Witr*, and he would pray for a long time at night standing, and a long time at night sitting. And if he recited while standing, he would bow and prostrate from a standing position. But if he recited while sitting, he would bow and prostrate from a sitting position. And when dawn broke he would pray two *Rak'ah*."

[1700] 106, 107 - (...) It was narrated that 'Āishah said: "The Messenger of Allâh ﷺ used to pray for a long time at night. If he prayed standing, he would

(المعجم ١٦) - (بَابُ جَوَازِ النَّافِلَةِ قَائِمًا وَقَاعِدًا، وَفَعَلَ بَعْضَ الرُّكْعَةِ قَائِمًا وَبَعْضَهَا قَاعِدًا) (التحفة ١٢٤)

[١٦٩٩] ١٠٥ - (٧٣٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ. قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ، عَنْ تَطَوُّعِهِ؟ فَقَالَتْ: كَانَ يُصَلِّي فِي بَيْتِي قَبْلَ الظُّهْرِ أَرْبَعًا، ثُمَّ يَخْرُجُ فَيُصَلِّي بِالنَّاسِ، ثُمَّ يَدْخُلُ فَيُصَلِّي رُكْعَتَيْنِ، وَكَانَ يُصَلِّي بِالنَّاسِ الْمَغْرِبَ ثُمَّ يَدْخُلُ فَيُصَلِّي رُكْعَتَيْنِ، وَيُصَلِّي بِالنَّاسِ الْعِشَاءَ، وَيَدْخُلُ بَيْتِي فَيُصَلِّي رُكْعَتَيْنِ، وَكَانَ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رُكْعَاتٍ، فِيهِنَّ الْوُتْرُ، وَكَانَ يُصَلِّي لَيْلًا طَوِيلًا قَائِمًا، وَلَيْلًا طَوِيلًا قَاعِدًا، وَكَانَ إِذَا قَرَأَ وَهُوَ قَائِمٌ، رَكَعَ وَسَجَدَ وَهُوَ قَائِمٌ، وَإِذَا قَرَأَ قَاعِدًا، رَكَعَ وَسَجَدَ وَهُوَ قَاعِدٌ، وَكَانَ إِذَا طَلَعَ الْفَجْرُ صَلَّى رُكْعَتَيْنِ.

[١٧٠٠] ١٠٦ ، ١٠٧ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَادٌ عَنْ بُدَيْلٍ وَأَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ،

bow from a standing position, and if he prayed sitting, he would bow from a sitting position.”

[1701] 108 - (...) It was narrated that ‘Abdullâh bin Shaqîq said: “I became ill in Persia, and I used to pray sitting down, I asked ‘Āishah about that and she said: ‘The Messenger of Allâh ﷺ used to pray for a long time at night standing...’” and he mentioned the *Hadith*.

[1702] 109 - (...) It was narrated that ‘Abdullâh bin Shaqîq Al-Uqailî said: “I asked ‘Āishah about the prayer of the Messenger of Allâh ﷺ at night. She said: ‘He used to pray for a long time at night standing, and for a long time at night sitting. If he recited while standing, he would bow from a standing position, but if he recited while sitting, he would bow from a sitting position.’”

[1703] 110 - (...) It was narrated that ‘Abdullâh bin Shaqîq Al-Uqailî said: “We asked ‘Āishah about the prayer of the Messenger of Allâh ﷺ. She said: ‘The

عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي لَيْلًا طَوِيلًا، فَإِذَا صَلَّى قَائِمًا، رَكَعَ قَائِمًا، وَإِذَا صَلَّى قَاعِدًا، رَكَعَ قَاعِدًا.

[١٧٠١] ١٠٨- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ بُدَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ: كُنْتُ شَاكِيًا بِفَارِسَ، فَكُنْتُ أَصَلِّي قَاعِدًا، فَسَأَلْتُ عَنْ ذَلِكَ عَائِشَةَ؟ فَقَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي لَيْلًا طَوِيلًا [قَائِمًا]. فَذَكَرَ الْحَدِيثَ.

[١٧٠٢] ١٠٩- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ عَنْ حُمَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقِ الْعُقَيْلِيِّ، قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ؟ فَقَالَتْ: كَانَ يُصَلِّي لَيْلًا طَوِيلًا قَائِمًا، وَلَيْلًا طَوِيلًا قَاعِدًا، وَكَانَ إِذَا قَرَأَ قَائِمًا، رَكَعَ قَائِمًا، وَإِذَا قَرَأَ قَاعِدًا، رَكَعَ قَاعِدًا.

[١٧٠٣] ١١٠- (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ [مُحَمَّدِ] بْنِ

Messenger of Allāh ﷺ used to pray a great deal, standing and sitting. If he started a prayer standing, he would bow from a standing position, and if he started a prayer sitting, he would bow from a sitting position.”

[1704] 111 - (731) It was narrated that 'Āishah said: "I did not see the Messenger of Allāh ﷺ reciting in any night prayer while sitting until he grew old. Then he would recite while sitting, and when there were thirty or forty verses left of the *Sūrah*, he would stand up and recite them, then he would bow."

[1705] 112 - (...) It was narrated from 'Āishah that the Messenger of Allāh ﷺ used to pray sitting, and he would recite while sitting, then when there were about thirty or forty verses left of his

سيرين، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقِ الْعُقَيْلِيِّ قَالَ: سَأَلْنَا عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ الصَّلَاةَ قَائِمًا وَقَاعِدًا. فَإِذَا افْتَتَحَ الصَّلَاةَ قَائِمًا، رَكَعَ قَائِمًا. وَإِذَا افْتَتَحَ الصَّلَاةَ قَاعِدًا رَكَعَ قَاعِدًا.

[١٧٠٤] [١١١- (٧٣١)] وَحَدَّثَنِي أَبُو الرَّبِيعِ الزُّهْرَانِيُّ: أَخْبَرَنَا حَمَادٌ يَعْنِي ابْنَ زَيْدٍ؛ وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ؛ وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِي شَيْءٍ مِنْ صَلَاةِ اللَّيْلِ جَالِسًا، حَتَّى إِذَا كَبِرَ قَرَأَ جَالِسًا، حَتَّى إِذَا بَقِيَ عَلَيْهِ مِنَ السُّورَةِ ثَلَاثُونَ أَوْ أَرْبَعُونَ آيَةً، فَأَمَّ فَقَرَأَهُنَّ، ثُمَّ رَكَعَ.

[١٧٠٥] [١١٢- (...)] وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَزِيدٍ وَأَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ

recitation, he would stand up and recite while standing. Then he would bow, then prostrate, then he would do likewise in the second *Rak'ah*.

[1706] 113 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ used to recite while sitting, then when he wanted to bow, he would stand up for as long as it takes a person to recite forty verses."

[1707] 114 - (...) It was narrated that 'Alqamah bin Waqqâs said: "I said to 'Āishah: 'What did the Messenger of Allāh ﷺ do in the two *Rak'ah* when he was sitting?' She said: 'He used to recite in them, then when he wanted to bow, he stood up and bowed.'"

[1708] 115 - (732) It was narrated that 'Abdullāh bin Shaqîq said: "I said to 'Āishah: 'Did the Prophet ﷺ pray while

أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي جَالِسًا، فَيَقْرَأُ وَهُوَ جَالِسٌ، فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ قَدْرٌ مَا يَكُونُ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً، قَامَ فَقَرَأَ وَهُوَ قَائِمٌ، ثُمَّ رَكَعَ، ثُمَّ سَجَدَ، ثُمَّ يَفْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ.

[١٧٠٦] ١١٣ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ عَنِ الْوَلِيدِ بْنِ أَبِي هِشَامٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ وَهُوَ قَاعِدٌ، فَإِذَا أَرَادَ أَنْ يَرُكِعَ، قَامَ قَدْرٌ مَا يَقْرَأُ إِنْسَانٌ أَرْبَعِينَ آيَةً.

[١٧٠٧] ١١٤ - (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ بْنِ وَقَاصٍ قَالَ: قُلْتُ لِعَائِشَةَ: كَيْفَ كَانَ يَصْنَعُ رَسُولُ اللَّهِ ﷺ فِي الرَّكْعَتَيْنِ وَهُوَ جَالِسٌ؟ قَالَتْ: كَانَ يَقْرَأُ فِيهِمَا، فَإِذَا أَرَادَ أَنْ يَرُكِعَ، قَامَ فَرُكِعَ.

[١٧٠٨] ١١٥ - (٧٣٢) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا زَيْدُ بْنُ زُرَيْعٍ عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ

sitting?" She said: "Yes, after the people made him old."

[1709] (...) It was narrated that 'Abdullâh bin Shaqîq said: "I said to 'Āishah:..." and he narrated something similar (as no. 1708) from the Prophet ﷺ.

[1710] 116 - (...) 'Āishah narrated that the Prophet ﷺ did not die until many of his prayers were offered while sitting.

[1711] 117 - (...) It was narrated that 'Āishah said: "When the Messenger of Allâh ﷺ grew old and heavy, most of his prayers were offered while sitting."

[1712] 118 - (733) It was narrated that Ḥaḥṣah said: "I did not see the Messenger of Allâh

شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ: هَلْ كَانَ النَّبِيُّ ﷺ يُصَلِّي وَهُوَ قَاعِدٌ؟ قَالَتْ: نَعَمْ، بَعْدَمَا حَطَمَهُ النَّاسُ.

[١٧٠٩] (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ - فَذَكَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ

[١٧١٠] ١١٦- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَهَرُونَ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ النَّبِيَّ ﷺ لَمْ يَمُتْ، حَتَّى كَانَ كَثِيرًا مِنْ صَلَاتِهِ وَهُوَ جَالِسٌ.

[١٧١١] ١١٧- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَحَسَنُ الْحُلَوَانِيُّ، كِلَاهُمَا عَنْ زَيْدٍ. قَالَ: حَسَنٌ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: لَمَّا بَدَنَ رَسُولُ اللَّهِ ﷺ وَتَقَلَّ، كَانَ أَكْثَرَ صَلَاتِهِ جَالِسًا.

[١٧١٢] ١١٨- (٧٣٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ

ﷺ offer any voluntary prayer while sitting until one year before his death, when he would offer his voluntary prayers sitting, and he would recite a *Sûrah* at such a slow, measured pace that it would seem longer than another one which was longer.”

[1713] (...) A similar report (as no. 1712) was narrated from Az-Zuhri, with this chain, except that they said: “One or two years (before his death).”

[1714] 119 - (734) It was narrated that Simâk said: “Jâbir bin Samurah told me that the Prophet ﷺ did not die until he prayed sitting.”

[1715] 120 - (735) It was narrated that ‘Abdullâh bin ‘Amr said: “I was told that the Messenger of Allâh ﷺ said: ‘A

ابن شهاب، عن السائب بن يزيد، عن المطلب بن أبي وداعة السهمي، عن حفصة أنها قالت: ما رأيت رسول الله ﷺ صلى في سبحة قاعدا، حتى كان قبل وفاته بعام، فكان يصلي في سبحة قاعدا، وكان يقرأ بالسورة فيرتلها، حتى تكون أطول من أطول منها.

[١٧١٣] (...) وحدثني أبو الطاهر وحرملة قالا: أخبرنا ابن وهب: أخبرني يونس؛ وحدثنا إسحاق بن إبراهيم وعبد ابن حميد، قالا: أخبرنا عبد الرزاق: أخبرنا معمر، جميعا عن الزهري، بهذا الإسناد، مثله. غير أنهما قالا: بعام واحد أو اثنين.

[١٧١٤] ١١٩ - (٧٣٤) وحدثنا أبو بكر بن أبي شيبة: حدثنا عبدة الله بن موسى عن حسن بن صالح، عن سيمك، قال: أخبرني جابر بن سمره: أن النبي ﷺ لم يمُت، حتى صلى قاعدا.

[١٧١٥] ١٢٠ - (٧٣٥) [و] حدثني زهير بن حرب: حدثنا جرير عن منصور، عن هلال بن يساف، عن أبي

man's prayer offered sitting is half a prayer.' I came to him and found him praying sitting. I put my hand on his head and he said: 'What is the matter with you, O 'Abdullâh bin 'Amr?' I said: 'O Messenger of Allâh, I have been told that you said: A man's prayer offered sitting is half a prayer' but you are praying while sitting.' He said: 'Yes, but I am not like any one of you.'"

[1716] (...) It was narrated from Manşûr with this chain (a similar *Hadîth* as no. 1715).

Chapter 17. Night Prayers And The Number Of *Rak'ah* Offered By The Prophet ﷺ At Night, And That *Witr* Is One *Rak'ah*, And A One *Rak'ah* Prayer Is Correct

[1717] 121 - (736) It was narrated from 'Aishah that the Messenger of Allâh ﷺ used to pray eleven *Rak'ah* at night, and he would make them an odd number with one *Rak'ah*. When

يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: حَدَّثْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةُ الرَّجُلِ قَاعِدًا نِصْفُ الصَّلَاةِ» قَالَ فَأَتَيْتُهُ فَوَجَدْتُهُ يُصَلِّي جَالِسًا، فَوَضَعْتُ يَدِي عَلَى رَأْسِهِ، فَقَالَ: «مَا لَكَ يَا عَبْدَ اللَّهِ بْنِ عَمْرٍو؟» قُلْتُ: حَدَّثْتُ، يَا رَسُولَ اللَّهِ! أَنَّكَ قُلْتَ: «صَلَاةُ الرَّجُلِ قَاعِدًا عَلَى نِصْفِ الصَّلَاةِ» وَأَنْتَ تُصَلِّي قَاعِدًا! قَالَ: «أَجَلٌ، وَلَكِنِّي لَسْتُ كَأَحَدٍ مِنْكُمْ».

[١٧١٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ[مُحَمَّدُ] بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ مَنْصُورٍ، بِهَذَا الْإِسْنَادِ. وَفِي رِوَايَةِ شُعْبَةَ: عَنْ أَبِي يَحْيَى الْأَعْرَجِ.

(المعجم ١٧) - (بَابُ صَلَاةِ اللَّيْلِ

وعدد ركعات النبي ﷺ في الليل، وأن الوتر ركعة، وأن الركعة صلاة صحيحة) (التحفة ١٢٥)

[١٧١٧] ١٢١ - (٧٣٦) وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَنَ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي بِاللَّيْلِ

he had finished, he would lie down on his right side, until the *Mu'adhhdhin* came to him, then he would pray two brief *Rak'ah*.

[1718] 122 - (...) It was narrated that 'Aishah, the wife of the Prophet ﷺ, said: "Between finishing the 'Ishâ' prayer - which the people call *Al-'Atamah* - and dawn, the Messenger of Allâh ﷺ would pray eleven *Rak'ah*, saying the *Taslim* between every two *Rak'ah*, and making them an odd number with one *Rak'ah*. When the *Mu'adhhdhin* fell silent following the call to *Fajr* prayer, and he could see the dawn, and the *Mu'adhhdhin* came to him, he would pray two brief *Rak'ah*, then lie down on his right side, until the *Mu'adhhdhin* came to him for the *Iqamah*."

[1719] (...) It was narrated from Ibn Shihâb with this chain, and Hârmalah quoted a similar *Hadîth* (as no. 1718), except that he did not mention: "when he could see the dawn and the *Mu'adhhdhin* came to him," and he did not mention: "the *Iqamah*." The rest of the *Hadîth* is like the *Hadîth* of 'Amr.

إِحْدَى عَشْرَةَ رَكْعَةً، يُؤْتِرُ مِنْهَا بِوَاحِدَةٍ فَإِذَا فَرَغَ مِنْهَا اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ، حَتَّى يَأْتِيَهُ الْمُؤَدُّنُ فَيُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ.

[١٧١٨] ١٢٢ - (...) وَحَدَّثَنِي

حَرْمَلَةُ بِنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِيمَا بَيْنَ أَنْ يُفْرَغَ مِنْ صَلَاةِ الْعِشَاءِ - وَهِيَ الَّتِي يَدْعُو النَّاسُ الْعَتَمَةَ - إِلَى الْفَجْرِ، إِحْدَى عَشْرَةَ رَكْعَةً، يُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْنِ، وَيُؤْتِرُ بِوَاحِدَةٍ، فَإِذَا سَكَتَ الْمُؤَدُّنُ مِنْ صَلَاةِ الْفَجْرِ، وَتَبَيَّنَ لَهُ الْفَجْرُ، وَجَاءَهُ الْمُؤَدُّنُ، قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ، حَتَّى يَأْتِيَهُ الْمُؤَدُّنُ لِلْإِقَامَةِ.

[١٧١٩] (...) وَحَدَّثَنَا حَرْمَلَةُ: أَخْبَرَنَا

ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، بِهَذَا الْإِسْنَادِ، وَسَاقَ حَرْمَلَةُ الْحَدِيثَ بِمِثْلِهِ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ: وَتَبَيَّنَ لَهُ الْفَجْرُ، وَجَاءَهُ الْمُؤَدُّنُ وَلَمْ يَذْكُرِ: الْإِقَامَةَ. وَسَائِرُ الْحَدِيثِ، بِمِثْلِ حَدِيثِ عَمْرٍو، سَوَاءً.

[1720] 123 - (737) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ used to Pray thirteen *Rak'ah* at night, five of which were *Witr*, and he did not sit at all except at the end."

[١٧٢٠] ١٢٣ - (٧٣٧) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، يُؤْتِرُ مِنْ ذَلِكَ بِخَمْسٍ، لَا يَجْلِسُ فِي شَيْءٍ إِلَّا فِي آخِرِهَا.

[1721] (...) It was narrated from Hishām, with this chain (a similar *Hadīth* as no. 1720).

[١٧٢١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ وَأَبُو أُسَامَةَ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الْإِسْنَادِ.

[1722] 124 - (...) It was narrated from 'Urwah that 'Āishah told him that the Messenger of Allāh ﷺ used to pray thirteen *Rak'ah*, including the two *Rak'ah* of *Fajr*.

[١٧٢٢] ١٢٤ - (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ [بْنِ مَالِكٍ]، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي ثَلَاثَ عَشْرَةَ رَكْعَةً، بِرَكَعَتَيْ الْفَجْرِ.

[1723] 125 - (738) It was narrated from Abū Salamah bin 'Abdur-Rahmān that he asked 'Āishah: "How did the Messenger of Allāh ﷺ pray during *Ramaḍān*?" She said: "The Messenger of Allāh ﷺ did not pray more, in *Ramaḍān* or at any

[١٧٢٣] ١٢٥ - (٧٣٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَأَلَ عَائِشَةَ: كَيْفَ كَانَتْ صَلَاةَ رَسُولِ اللَّهِ ﷺ فِي

other time, than eleven *Rak'ah*. He would pray four, and do not ask how beautiful and long they were. Then he would pray four, and do not ask how beautiful and long they were. Then he would pray three.” ‘*Āishah* said: “I said: ‘O Messenger of Allāh, do you sleep before you pray *Witr*?’ He said: ‘O ‘*Āishah*, my eyes sleep but my heart does not sleep.”

[1724] 126 - (...) It was narrated that Abū Salamah said: “I asked ‘*Āishah* about the prayer of the Messenger of Allāh ﷺ and she said: ‘He used to pray thirteen *Rak'ah*. He would pray eight *Rak'ah*, then he would pray *Witr*, then he would pray two *Rak'ah* while sitting. When he wanted to bow he would stand up then bow. Then he prayed two *Rak'ah* between the call (to prayer) and *Iqamah* for *Fajr* prayer.”

[1725] (...) Abū Salamah narrated that he asked ‘*Āishah* about the prayer of the Messenger of Allāh ﷺ... a similar report (as no. 1724, but with a different chain of narrators), except that in their *Hadīth* it said: “nine *Rak'ah* standing, including *Witr*.”

رَمَضَانَ؟ قَالَتْ: مَا كَانَ رَسُولُ اللَّهِ ﷺ يَرِيدُ فِي رَمَضَانَ، وَلَا فِي غَيْرِهِ، عَلَيَّ إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا. فَقَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَتَنَامُ قَبْلَ أَنْ تُؤْتِرَ؟ فَقَالَ: «يَا عَائِشَةُ! إِنَّ عَيْنَيَّ تَنَامَانِ وَلَا يَنَامُ قَلْبِي».

[١٧٢٤] ١٢٦ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَتْ: كَانَ يُصَلِّي ثَلَاثَ عَشْرَةَ رَكْعَةً، يُصَلِّي ثَمَانِ رَكْعَاتٍ ثُمَّ يُؤْتِرُ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ بَيْنَ النَّدَاءِ وَالْإِقَامَةِ، مِنْ صَلَاةِ الصُّبْحِ.

[١٧٢٥] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، قَالَ: سَمِعْتُ أَبَا سَلَمَةَ؛ وَحَدَّثَنِي يَحْيَى بْنُ بُشَيْرٍ الْحَرِيرِيُّ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَامٍ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ. قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ

اللَّهُ ﷺ، بِمِثْلِهِ، غَيْرَ أَنْ فِي حَدِيثِهِمَا:
تِسْعَ رَكَعَاتٍ قَائِمًا، يُؤَيِّرُ مِنْهُنَّ.

[1726] 127 - (...) Abû Salamah said: "I came to 'Āishah and said: 'O my mother, tell me about the prayer of the Messenger of Allāh ﷺ.' She said: 'He used to pray - during Ramadān and at other times - thirteen *Rak'ah* at night, including the two *Rak'ah* of *Fajr*.'"

[١٧٢٦] ١٢٧- (...) حَدَّثَنَا عَمْرُو
النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ
اللَّهِ بْنِ أَبِي لَيْدٍ. سَمِعَ أَبَا سَلَمَةَ [قَالَ]:
أَتَيْتُ عَائِشَةَ فَقُلْتُ: أَيُّ أُمَّةٍ! أَخْبَرَنِي
عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: كَانَتْ
صَلَاتُهُ، فِي شَهْرِ رَمَضَانَ وَغَيْرِهِ، ثَلَاثَ
عَشْرَةَ رَكْعَةً بِاللَّيْلِ، مِنْهَا رَكْعَتَا الْفَجْرِ.

[1727] 128 - (...) 'Āishah said: "The Messenger of Allāh ﷺ used to pray ten *Rak'ah* at night, and he would pray one *Rak'ah* for *Witr* and two *Rak'ah* for *Fajr*, and that was thirteen *Rak'ah*."

[١٧٢٧] ١٢٨- (...) حَدَّثَنَا ابْنُ
نُؤَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ عَنْ
الْقَاسِمِ بْنِ مُحَمَّدٍ. قَالَ: سَمِعْتُ عَائِشَةَ
تَقُولُ: كَانَتْ صَلَاةَ رَسُولِ اللَّهِ ﷺ مِنْ
اللَّيْلِ عَشْرَ رَكَعَاتٍ، وَيُؤَيِّرُ بِسَجْدَةٍ،
وَيَرْكَعُ رَكْعَتِي الْفَجْرِ، فَبَلَكَ ثَلَاثَ عَشْرَةَ
رَكْعَةً.

[1728] 129 - (739) It was narrated that Abû Ishâq said: "I asked Al-Aswad bin Yazîd what 'Āishah had told him about the prayer of the Messenger of Allāh ﷺ. She said: 'He used to sleep for the first part of the night and stay up for the latter part. Then if he had any need (for intimacy) from his wife he would satisfy that need, then he would go to sleep. Then when the first call came,' she said, 'he leapt up' -

[١٧٢٨] ١٢٩- (٧٣٩) وَحَدَّثَنَا
أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو
إِسْحَاقَ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا
أَبُو حَيْثَمَةَ، عَنْ أَبِي إِسْحَاقَ. قَالَ:
سَأَلْتُ الْأَسْوَدَ بْنَ يَزِيدَ عَمَّا حَدَّثَنِي عَائِشَةُ
عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: كَانَ
يَنَامُ أَوَّلَ اللَّيْلِ وَيُحْيِي آخِرَهُ. ثُمَّ إِنْ
كَانَتْ لَهُ حَاجَةٌ إِلَى أَهْلِهِ فَصَلَّى حَاجَتَهُ ثُمَّ

and by Allāh she did not say 'he got up' - 'and poured water over himself' - and by Allāh, she did not say, 'he performed *Ghusl*,' and I know what she meant. 'If he was not *Junub*, he would perform *Wudu'* as a man does for prayer, then he prayed the two *Rak'ah*.'"

[1729] 130 - (740) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ used to pray at night until the last of his prayer was *Witr*."

[1730] 131 - (741) It was narrated that Masrūq said: "I asked 'Āishah about the actions of the Messenger of Allāh ﷺ. She said: 'He loved that which was done consistently.' I said: 'When did he pray?' She said: 'When the rooster crowed, he would get up and pray.'"

[1731] 132 - (742) It was narrated that 'Āishah said: "I never found the Messenger of Allāh ﷺ in my house before dawn but he was sleeping."

يَنَامُ، فَإِذَا كَانَ عِنْدَ النَّدَاءِ الْأَوَّلِ قَالَتْ: وَثَبَ - وَلَا وَاللَّهِ! مَا قَالَتْ: قَامَ - فَأَقَاضَ عَلَيْهِ الْمَاءَ، - وَلَا وَاللَّهِ! مَا قَالَتْ: اغْتَسَلَ، وَأَنَا أَعْلَمُ مَا تُرِيدُ - وَإِنْ لَمْ يَكُنْ جُنُبًا تَوَضَّأَ وَضُوءَ الرَّجُلِ لِلصَّلَاةِ، ثُمَّ صَلَّى الرَّكَعَتَيْنِ.

[١٧٢٩] ١٣٠ - (٧٤٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عَمَّارُ بْنُ زُرَيْقٍ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ، حَتَّى يَكُونَ آخِرُ صَلَاتِهِ الْوَيْتْرَ.

[١٧٣٠] ١٣١ - (٧٤١) حَدَّثَنِي هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، قَالَ: سَأَلْتُ عَائِشَةَ عَنْ عَمَلِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَتْ: كَانَ يُحِبُّ الدَّائِمَ. قَالَ: قُلْتُ: أَيَّ جِنِّ كَانِ يُصَلِّي؟ فَقَالَتْ: كَانَ إِذَا سَمِعَ الصَّارِخَ، قَامَ فَصَلَّى.

[١٧٣١] ١٣٢ - (٧٤٢) حَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ بَشِيرٍ، عَنْ مِسْعَرٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ . قَالَتْ: مَا أَلْفَى رَسُولَ اللَّهِ ﷺ السَّحَرُ الْأَعْلَى فِي بَيْتِي، أَوْ عِنْدِي، إِلَّا نَائِمًا.

[1732] 133 - (743) It was narrated that 'Āishah said: "When the Prophet ﷺ had prayed the two *Rak'ah* of *Fajr*, if I was awake he would talk to me, otherwise he would lie down."

[1733] (...) A similar report (as no. 1732) was narrated from 'Āishah, from the Prophet ﷺ.

[1734] 134 - (744) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ used to pray at night, and when he had prayed *Witr* he said: 'Get up and pray *Witr*, O 'Āishah!'"

[1735] 135 - (...) It was narrated from 'Āishah that the Messenger of Allāh ﷺ used to pray at night while she was lying in front of him, and when only *Witr* was left, he would wake her up and she would pray *Witr*.

[١٧٣٢] ١٣٣ - (٧٤٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَنَصْرُ بْنُ عَلِيٍّ وَابْنُ أَبِي عُمَرَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى رَكْعَتِي الْفَجْرِ، فَإِنْ كُنْتُ مُسْتَيْقِظَةً، حَدَّثَنِي وَإِلَّا اضْطَجَعَ.

[١٧٣٣] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ ابْنِ أَبِي عَتَّابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

[١٧٣٤] ١٣٤ - (٧٤٤) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ، فَإِذَا أَوْتَرَ قَالَ: «قُومِي، فَأُوتِرِي يَا عَائِشَةُ»!

[١٧٣٥] ١٣٥ - (...) وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنِ الْقَاسِمِ ابْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي صَلَاتَهُ بِاللَّيْلِ وَهِيَ مُعْتَرِضَةٌ

بَيْنَ يَدَيْهِ، فَإِذَا بَقِيَ الْوَيْتُ أَيْقَظَهَا
فَأَوْتَرَتْ.

[1736] 136 - (745) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ prayed *Witr* at all times of the night, and (towards the end of his life) his *Witr* ended just before dawn."

[١٧٣٦] ١٣٦ - (٧٤٥) [و] حَدَّثَنَا
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ،
عَنْ أَبِي يَعْقُوبٍ وَاسْمُهُ وَاقِدٌ، وَلَقَبُهُ
وَقْدَانُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ،
وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ
الْأَعْمَشِ، كِلَاهُمَا عَنْ مُسْلِمٍ، عَنْ
مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: مِنْ كُلِّ
اللَّيْلِ قَدْ أَوْتَرَتْ رَسُولَ اللَّهِ ﷺ، فَانْتَهَى
وَيْتُهُ إِلَى السَّحْرِ.

[1737] 137 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ prayed *Witr* at all times of the night, at the beginning of the night, in the middle and at the end, and (towards the end of his life) his *Witr* ended just before dawn."

[١٧٣٧] ١٣٧ - (...) [و] حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَا:
حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ أَبِي حَصِينٍ،
عَنْ يَحْيَى بْنِ وَثَّابٍ، عَنْ مَسْرُوقٍ، عَنْ
عَائِشَةَ. قَالَتْ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَتْ
رَسُولَ اللَّهِ ﷺ، مِنْ أَوَّلِ اللَّيْلِ وَأَوْسَطِهِ
وَأَخْرَجَهُ، فَانْتَهَى وَيْتُهُ إِلَى السَّحْرِ.

[1738] 138 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ prayed *Witr* at all times of the night, and (towards the end of his life) his *Witr* ended at the end of the night."

[١٧٣٨] ١٣٨ - (...) وَحَدَّثَنِي
عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا حَسَّانُ قَاضِي
كَرْمَانَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ أَبِي
الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ،
قَالَتْ: كُلَّ اللَّيْلِ قَدْ أَوْتَرَتْ رَسُولُ
اللَّهِ ﷺ، فَانْتَهَى وَيْتُهُ إِلَى آخِرِ اللَّيْلِ.

Chapter 18. Night Prayer, And The One Who Sleeps And Misses It Or Is Sick

(المعجم ١٨) - (باب جامع صلاة اللّيل، ومن نام عنه أو مرض) (التحفة ١٢٦)

[1739] 139 - (746) It was narrated from Zurârah that Sa'd bin Hishâm bin 'Âmir wanted to go out on a campaign in the cause of Allâh, so he came to Al-Madînah, and he wanted to sell some property he had there and use the money to buy weapons and horses, and fight in *Jihâd* against the Romans until he died. When he came to Al-Madînah, he met some of the people of Al-Madînah who told him not to do that, and they told him that six people had wanted to do that during the lifetime of the Prophet of Allâh ﷺ, and the Prophet of Allâh ﷺ told him not to do that, and he said: "Do you not have an example in me?"

When they told him that, he took back his wife whom he had divorced, and brought witnesses to attest that he had taken her back. Then he went to Ibn 'Abbâs and asked him about the *Witr* of the Messenger of Allâh ﷺ. Ibn 'Abbâs said: "Shall I not tell you who is the most knowledgeable of people on earth about the *Witr* of the Messenger of Allâh ﷺ?" He said: "Who?" He said: "Aishah; go to

[١٧٣٩] ١٣٩ - (٧٤٦) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ أَنَّ سَعْدَ بْنَ هِشَامِ بْنِ عَامِرٍ أَرَادَ أَنْ يَغْزُوَ فِي سَبِيلِ اللَّهِ، فَقَدِمَ الْمَدِينَةَ، فَأَرَادَ أَنْ يَبِيعَ عَقَارًا لَهُ بِهَا فَيَجْعَلَهُ فِي السَّلَاحِ وَالْكَرَاعِ وَيُجَاهِدَ الرُّومَ حَتَّى يَمُوتَ، فَلَمَّا قَدِمَ الْمَدِينَةَ، لَقِيَ أَنَاسًا مِنْ أَهْلِ الْمَدِينَةَ، فَهَوَّهَ عَنْ ذَلِكَ، وَأَخْبَرُوهُ، أَنَّ رَهْطًا سِتَّةَ أَرَادُوا ذَلِكَ فِي حَيَاةِ نَبِيِّ اللَّهِ ﷺ، فَهَاهُمْ نَبِيُّ اللَّهِ ﷺ. وَقَالَ: «أَلَيْسَ لَكُمْ فِيَّ أُسْوَةٌ؟» فَلَمَّا حَدَّثُوهُ بِذَلِكَ رَاجَعَ امْرَأَتَهُ، وَقَدْ كَانَ طَلَّقَهَا، وَأَشْهَدَ عَلَى رَجْعَتِهَا، فَأَتَى ابْنَ عَبَّاسٍ فَسَأَلَهُ عَنْ وَتْرِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ ابْنُ عَبَّاسٍ: أَلَا أَدُلُّكَ عَلَى أَعْلَمِ أَهْلِ الْأَرْضِ بِوَتْرِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مَنْ؟ قَالَ: عَائِشَةُ، فَأَتَاهَا فَسَأَلَهَا، ثُمَّ اتَّبَعَنِي فَأَخْبَرَنِي بِرَدِّهَا عَلَيْكَ، فَاَنْطَلَقْتُ إِلَيْهَا، فَأَتَيْتُ عَلَى حَكِيمِ بْنِ أَفْلَحٍ، فَاسْتَلْحَقْتُهُ

her and ask her, then come and tell me what answer she gives to you.”

(He narrated) So I went to her. I went to Ḥakīm bin Aflah and asked him to go with me to her. He said: “I do not want to approach her, because I told her not to say anything about these two parties, but she insisted on that.” I adjured him to come, so he came, and we went to ‘Āishah. We asked permission to enter and she gave us permission and we entered upon her. She said: “Is it Ḥakīm?” And she recognized him. He said: “Yes.” She said: “Who is with you?” He said: “Sa’d bin Hishām.” She said: “Who is Hishām?” He said: “Ibn ‘Āmir.” She prayed for mercy for him and said good things.” - Qatādah (one of the narrators) said: “He was martyred on the day of Uḥud.” -

I said: “O Mother of the believers, tell me about the character of the Messenger of Allāh ﷺ.” She said: “Do you not read the Qur’ān?” I said: “Of course.” She said: “The character of the Prophet of Allāh ﷺ was the Qur’ān.” I wanted to get up and not ask anyone about anything else until I died. Then I decided to ask: “Tell me about the Qiyām (night prayer) of the Messenger of Allāh ﷺ.” She said: “Do you not read: ‘O you

إِيَّهَا، فَقَالَ: مَا أَنَا بِقَارِبِهَا، لِأَنِّي نَهَيْتُهَا أَنْ تَقُولَ فِي هَاتَيْنِ الشَّيْعَتَيْنِ شَيْئًا فَأَبَتْ فِيهِمَا إِلَّا مُضِيًّا. قَالَ فَأَقْسَمْتُ عَلَيْهِ، فَجَاءَ، فَأَنْطَلَقْنَا إِلَى عَائِشَةَ، فَاسْتَأْذَنَّا عَلَيْهَا، فَأَذِنَتْ لَنَا، فَدَخَلْنَا عَلَيْهَا. فَقَالَتْ: أَحْكِيمٌ؟ فَعَرَفْتُهُ، فَقَالَ: نَعَمْ. فَقَالَتْ: مَنْ مَعَكَ؟ قَالَ: سَعْدُ بْنُ هِشَامٍ. قَالَتْ: مَنْ هِشَامٌ؟ قَالَ: ابْنُ عَامِرٍ، فَتَرَحَّمْتُ عَلَيْهِ. وَقَالَتْ خَيْرًا. قَالَ فَتَادَهُ: وَكَانَ أُصِيبَ يَوْمَ أُحُدٍ، فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! أُنَبِّئُنِي عَنْ خُلُقِ رَسُولِ اللَّهِ ﷺ. قَالَتْ: أَلَسْتَ تَقْرَأُ الْقُرْآنَ؟ قُلْتُ: بَلَى. قَالَتْ: فَإِنَّ خُلُقَ نَبِيِّ اللَّهِ ﷺ كَانَ الْقُرْآنَ. قَالَ فَهَمَمْتُ أَنْ أَقُومَ، وَلَا أَسْأَلَ أَحَدًا عَنْ شَيْءٍ حَتَّى أَمُوتَ، ثُمَّ بَدَأَ لِي فَقُلْتُ: أُنَبِّئُنِي عَنْ قِيَامِ رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: أَلَسْتَ تَقْرَأُ: ﴿يَا أَيُّهَا الْمَرْمُلُ؟﴾ قُلْتُ: بَلَى. قَالَتْ: فَإِنَّ اللَّهَ عَزَّ وَجَلَّ افْتَرَضَ قِيَامَ اللَّيْلِ فِي أَوَّلِ هَذِهِ السُّورَةِ، فَقَامَ نَبِيُّ اللَّهِ ﷺ وَأَصْحَابُهُ حَوْلًا، وَأَمْسَكَ اللَّهُ حَاثِمَتَهَا اثْنَيْ عَشَرَ شَهْرًا فِي السَّمَاءِ، حَتَّى أَنْزَلَ اللَّهُ، فِي آخِرِ هَذِهِ السُّورَةِ التَّخْفِيفَ، فَصَارَ قِيَامُ اللَّيْلِ تَطَوُّعًا بَعْدَ

wrapped in garments!?'^[1] I said: "Of course." She said: "Allâh enjoined *Qiyâm Al-Lail* (the Night Prayers) at the beginning of this *Sûrah*, and the Prophet of Allâh ﷺ and his Companions prayed *Qiyâm* for a year. And Allâh withheld the latter part of this *Sûrah* for twelve months in heavens, until Allâh revealed, at the end of this *Sûrah*, the reduction of the burden. so *Qiyâm Al-Lail* became voluntary after it had been obligatory."

I said: "O Mother of the believers, tell me about the *Witr* of the Messenger of Allâh ﷺ." She said: "We used to prepare his *Siwâk* and water for purification for him, and Allâh would cause him to wake whenever He willed during the night. Then he would use the *Siwâk* and perform *Wudû'* and pray nine *Rak'ah*, during which he did not sit except in the eighth *Rak'ah*; he would remember Allâh, praise Him and call upon Him. Then he would get up without saying the *Taslim*, and he would stand and pray the ninth *Rak'ah*, then he would sit and remember Allâh, praise Him and call upon Him. Then he would say a *Taslim* that we could hear. Then he prayed two *Rak'ah* after saying the *Taslim*, while sitting,

فَرِيضَةً. قَالَ: قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! أُنَبِّئُنِي عَنْ وِتْرِ رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: كُنَّا نَعُدُّ لَهُ سِوَاكَهُ وَطَهْرَهُ، فَيَعْتُهُ اللَّهُ مَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ، فَيَسْوُكُ وَيَتَوَضَّأُ وَيُصَلِّي تِسْعَ رَكَعَاتٍ، لَا يَجْلِسُ فِيهَا إِلَّا فِي الثَّامِنَةِ، فَيَذْكُرُ اللَّهَ وَيَحْمَدُهُ وَيَدْعُوهُ، ثُمَّ يَنْهَضُ وَلَا يُسَلِّمُ، ثُمَّ يَقُومُ فَيُصَلِّي التَّاسِعَةَ، ثُمَّ يَقْعُدُ فَيَذْكُرُ اللَّهَ وَيَحْمَدُهُ وَيَدْعُوهُ، ثُمَّ يُسَلِّمُ تَسْلِيمًا يُسْمِعُنَا، ثُمَّ يُصَلِّي رَكَعَتَيْنِ بَعْدَمَا يُسَلِّمُ وَهُوَ قَاعِدٌ، فَتِلْكَ إِحْدَى عَشْرَةَ رَكَعَةً، يَا بَنِي! فَلَمَّا أَسَنَّ نَبِيَّ اللَّهِ ﷺ، وَأَخَذَهُ اللَّحْمُ، أَوْتَرَ بِسَبْعٍ، وَصَنَعَ فِي الرَّكَعَتَيْنِ مِثْلَ صَنِيعِهِ الْأَوَّلِ، فَتِلْكَ تِسْعٌ، يَا بَنِي! وَكَانَ نَبِيُّ اللَّهِ ﷺ إِذَا صَلَّى صَلَاةَ أَحَبِّ أَنْ يُدَاوِمَ عَلَيْهَا، وَكَانَ إِذَا غَلَبَهُ نَوْمٌ أَوْ وَجَعَ عَنْ قِيَامِ اللَّيْلِ صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكَعَةً، وَلَا أَعْلَمُ نَبِيَّ اللَّهِ ﷺ قَرَأَ الْقُرْآنَ كُلَّهُ فِي لَيْلَةٍ، وَلَا صَلَّى لَيْلَةً إِلَى الصُّبْحِ، وَلَا صَامَ شَهْرًا كَامِلًا غَيْرَ رَمَضَانَ. قَالَ: فَانْطَلَقْتُ إِلَى ابْنِ عَبَّاسٍ فَحَدَّثَنِي بِحَدِيثِهَا. فَقَالَ: صَدَقْتُ: لَوْ كُنْتُ أَقْرَبُهَا أَوْ أَدْحُلُ عَلَيْهَا لَأَتَيْتُهَا حَتَّى

[1] *Al-Muzzammil* 73:1.

and that made eleven *Rak'ah*. O my son, when the Prophet of Allâh ﷺ grew old and gained weight, he prayed *Witr* with seven, and he did in the last two *Rak'ah* as he did in the first, and that made nine. O my son, when the Prophet of Allâh ﷺ offered a prayer, he liked to persist in offering it. If sleep or pain overtook him and kept him from praying *Qiyâm* at night, he would pray twelve *Rak'ah* during the day. I do not know that the Prophet of Allâh ﷺ recited the entire Qur'ân in one night, or spent an entire night in prayer, or fasted an entire month except *Ramaḍân*."

I went to Ibn 'Abbâs and told him what she had said. He said. "She has spoken the truth. If I were to approach her or enter upon her, I would go to her so that I could hear it from her own lips." I said: "If I had known that you do not enter upon her, I would not have told you what she said."

[1740] (...) It was narrated from Sa'd bin Hishâm that he divorced his wife then went to Al-Madînah to sell his property... and he mentioned something similar.

[1741]... - (...) It was narrated that Sa'd bin Hishâm said: "I went to 'Abdullâh bin 'Abbâs and

تُشَافِهِنِي بِهِ. قَالَ: قُلْتُ: لَوْ عَلِمْتُ أَنَّكَ لَا تَدْخُلُ عَلَيْهَا مَا حَدَّثْتُكَ حَدِيثَهَا.

[١٧٤٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ؛ أَنَّهُ طَلَّقَ امْرَأَتَهُ، ثُمَّ انْطَلَقَ إِلَى الْمَدِينَةِ لِيَبِيعَ عَقَارَهُ، فَذَكَرَ نَحْوَهُ.

[١٧٤١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا

asked him about *Witr*..." and he quoted the *Hadith* (similar to no. 1739). In it he said: "She said: 'Who is Hishâm?' I said: 'Ibn 'Âmir.' She said: 'What a good man 'Âmir was; he was killed on the day of Uḥud.'"

[1742] (...) It was narrated from Zurârah bin Awfa that Sa'd bin Hishâm was a neighbor of his. He told him that he had divorced his wife... and he narrated a *Hadith* like that of Sa'eed (no. 1741). In it he said: "She said: 'Who is Hishâm?' He said: 'Ibn 'Âmir.' She said: 'What a good man he was. He was killed (when fighting) with the Messenger of Allâh ﷺ on the day of Uḥud.'" And it says: "Ḥakīm bin Aflaḥ said: 'As for me, if I had known that you do not enter upon her, I would not have told you what she said.'"

[1743] 140 - (...) It was narrated from Sa'd bin Hishâm, from 'Aishah that if the Messenger of Allâh ﷺ missed a prayer at night due to pain or any other reason, he would pray twelve *Rak'ah* during the day.

سَعِيدُ بْنُ أَبِي عَرُوبَةَ: حَدَّثَنَا قَتَادَةُ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ أَنَّهُ قَالَ: انْطَلَقْتُ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، فَسَأَلْتُهُ عَنِ الْوِتْرِ. وَسَأَقِ الْحَدِيثَ بِقِصَّتِهِ. وَقَالَ فِيهِ: قَالَتْ: مَنْ هِشَامٌ؟ قُلْتُ: ابْنُ عَامِرٍ. قَالَتْ: نِعَمَ الْمَرْءِ كَانَ عَامِرٌ. أَصِيبَ يَوْمَ أُحُدٍ.

[١٧٤٢] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ، كِلَاهُمَا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى أَنَّ سَعْدَ بْنَ هِشَامٍ كَانَ جَارًا لَهُ، فَأَخْبَرَهُ أَنَّهُ طَلَّقَ امْرَأَتَهُ، وَأَقْتَصَّ الْحَدِيثَ بِمَعْنَى حَدِيثِ سَعِيدٍ. وَفِيهِ: قَالَتْ: مَنْ هِشَامٌ؟ قَالَ: ابْنُ عَامِرٍ. قَالَتْ: نِعَمَ الْمَرْءِ كَانَ، أَصِيبَ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ أُحُدٍ. وَفِيهِ: فَقَالَ حَكِيمُ بْنُ أَفْلَحٍ: أَمَا إِنِّي لَوْ عَلِمْتُ أَنَّكَ لَا تَدْخُلُ عَلَيْهَا مَا أَتَيْتُكَ بِحَدِيثِهَا.

[١٧٤٣] ١٤٠ - (...) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ أَبِي عَوَانَةَ - قَالَ سَعِيدٌ: حَدَّثَنَا أَبُو عَوَانَةَ - عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا فَاتَتْهُ الصَّلَاةُ مِنْ

اللَّيْلِ مِنْ وَجَعٍ أَوْ غَيْرِهِ، صَلَّى مِنَ النَّهَارِ
ثِنْتِي عَشْرَةَ رَكْعَةً.

[1744] 141 - (...) It was narrated that 'Āishah said: "If the Messenger of Allāh ﷺ did an action, he would persist in it. If he slept at night or was sick, he would pray twelve *Rak'ah* during the day." She said: "And I never saw the Messenger of Allāh ﷺ spend an entire night in prayer until dawn, or fast an entire month except Ramaḍān."

[١٧٤٤] ١٤١ - (...) وَحَدَّثَنَا عَلِيُّ
ابْنُ حَشْرَمٍ: أَخْبَرَنَا عَيْسَى، وَهُوَ ابْنُ
يُونُسَ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ
ابْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامِ
الْأَنْصَارِيِّ، عَنْ عَائِشَةَ قَالَتْ: كَانَ
رَسُولُ اللَّهِ ﷺ إِذَا عَمِلَ عَمَلًا أَتَيْتُهُ،
وَكَانَ إِذَا نَامَ مِنَ اللَّيْلِ أَوْ مَرِضَ، صَلَّى
مِنَ النَّهَارِ ثِنْتِي عَشْرَةَ رَكْعَةً.

قَالَتْ: وَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَامَ
لَيْلَةً حَتَّى الصَّبَاحِ، وَمَا صَامَ شَهْرًا
مُتَابِعًا إِلَّا رَمَضَانَ.

[1745] 142 - (717) It was narrated that 'Abdur-Rahmān bin 'Abdin Al-Qāriy said: "I heard 'Umar bin Al-Khattāb say: 'The Messenger of Allāh ﷺ said: Whoever sleeps and misses his regular portion (of worship)^[1] or part of it, let him recite it between *Fajr* prayer and *Zuhr* prayer, and it will be recorded for him as if he recited it at night.'"

[١٧٤٥] ١٤٢ - (٧٤٧) حَدَّثَنَا هَرُونَ
ابْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ؛
وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا
ابْنُ وَهَبٍ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ
شِهَابٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ وَعُيَيْدِ اللَّهِ
ابْنِ عَبْدِ اللَّهِ، أَخْبَرَاهُ عَنْ عَبْدِ الرَّحْمَنِ
بْنِ عَبْدِ الْقَارِيِّ. قَالَ: سَمِعْتُ عُمَرَ بْنَ
الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ:
«مَنْ نَامَ عَنْ حِزْبِهِ، أَوْ عَنْ شَيْءٍ مِنْهُ،

[1] Regular portion of worship (*Hizb*): Prayers or reading Qur'an etc., that a person commits himself to do regularly.

فَقَرَأَهُ فِيمَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ
الظُّهْرِ، كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ».

(المعجم ١٩) - (باب صلاة الأوابين
حين ترمض الفصال) (التحفة ١٢٧)

Chapter 19. *Salât Al-Awwâbîn* (The Prayer Of The Penitent) Is When The Young Camels Feel The Heat Of The Hot Sand

[1746] 143 - (748) It was narrated from Al-Qâsim Ash-Shaibânî that Zaid bin Arqam saw some people praying in the early morning and he said: "They know that prayer at a time other than this is better. The Messenger of Allâh ﷺ said: 'The *Salât-Awwâbîn* (prayer of the penitent) is when the young camels feel the heat of the hot sand.'"

[١٧٤٦] ١٤٣ - (٧٤٨) حَدَّثَنَا زُهَيْرُ
ابْنِ حَرْبٍ وَابْنُ نُمَيْرٍ، قَالَا: حَدَّثَنَا
إِسْمَاعِيلُ، وَهُوَ ابْنُ عَلِيَّةَ، عَنْ أَيُّوبَ،
عَنِ الْقَاسِمِ الشَّيْبَانِيِّ أَنَّ زَيْدَ بْنَ أَرْقَمَ
رَأَى قَوْمًا يُصَلُّونَ مِنَ الصُّحَى، فَقَالَ:
أَمَا لَقَدْ عَلِمُوا أَنَّ الصَّلَاةَ فِي غَيْرِ هَذِهِ
السَّاعَةِ أَفْضَلُ، إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«صَلَاةُ الْأَوَابِينَ حِينَ تَرْمِضُ الْفِصَالُ».

[1747] 144 - (...) It was narrated that Zaid bin Arqam said: "The Messenger of Allâh ﷺ went out to the people of Qubâ' when they were praying, and said: 'The prayer of the penitent is when the young camels feel the heat of the hot sand.'"

[١٧٤٧] ١٤٤ - (...) وَحَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ،
عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا
الْقَاسِمُ الشَّيْبَانِيُّ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ:
خَرَجَ رَسُولُ اللَّهِ ﷺ عَلَى أَهْلِ قُبَاءَ وَهُمْ
يُصَلُّونَ، فَقَالَ: «صَلَاةُ الْأَوَابِينَ إِذَا
رَمِضَتِ الْفِصَالُ».

Chapter 20. The Night Prayers Are Two By Two, And *Witr* Is One *Rak'ah* At The End Of the Night

[1748] 145 - (749) It was narrated from Ibn 'Umar that a

(المعجم ٢٠) - (باب صلاة الليل
مثنى مثنى، والوتر ركعة من آخر
الليل) (التحفة ١٢٨)

[١٧٤٨] ١٤٥ - (٧٤٩) وَحَدَّثَنَا

man asked the Messenger of Allâh ﷺ about prayers at night. The Messenger of Allâh ﷺ said: "The night prayers are two by two, then if one of you fears that dawn may come, he should pray one *Rak'ah*, which will make what he has prayed odd-numbered."

[1749] 146 - (...) It was narrated from Sâlim, from his father, that a man asked the Prophet ﷺ about night prayers, and he said: "Two by two, then when you fear that dawn may come, pray *Witr* with one *Rak'ah*."

[1750] 147 - (...) It was narrated that 'Abdullâh bin 'Umar bin Al-Khattâb said: "A man stood up and said: 'O Messenger of Allâh, how are the night prayers?' The Messenger of Allâh ﷺ said: 'The night prayers are two by two, then when you fear that dawn

يَحْيَىٰ بِنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ اللَّيْلِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَىٰ مَثْنَىٰ، فَإِذَا خَشِيَ أَحَدُكُمْ الصُّبْحَ، صَلَّى رَكْعَةً وَاحِدَةً، تُؤْتِرُ لَهُ مَا قَدْ صَلَّى». [انظر:

[١٧٦٠

[١٧٤٩] ١٤٦ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ سَمِعَ النَّبِيَّ ﷺ يَقُولُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَادٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ؛ وَحَدَّثَنَا الزُّهْرِيُّ عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ عَنْ صَلَاةِ اللَّيْلِ؟ فَقَالَ «مَثْنَىٰ مَثْنَىٰ، فَإِذَا خَشِيتَ الصُّبْحَ فَأَوْتِرْ بِرَكْعَةٍ».

[١٧٥٠] ١٤٧ - (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو أَنَّ ابْنَ شَهَابٍ حَدَّثَهُ، أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ وَحُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ

may come, pray one *Rak'ah* as *Witr*.”

[1751] 148 - (...) It was narrated from 'Abdullâh bin 'Umar that a man asked the Prophet ﷺ, when I was between him and the one who was asking, saying: “O Messenger of Allâh, how are the night prayers?” He said: “Two by two, then when you fear that dawn may come, then pray one *Rak'ah*, and make the last of your prayer *Witr*.” Then a man asked him, one year later, and I was in the same position with regard to the Messenger of Allâh ﷺ, and I do not know whether it was the same man or another man, and he told him something similar.

[1752] (...) It was narrated that Ibn 'Umar said: A man asked the Prophet ﷺ... and he mentioned something similar (to no. 1751), but it does not say in the *Hadîth*: “Then a man asked him, one year later...” etc.

حَدَّثَنَا، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ: قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ صَلَاةُ اللَّيْلِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خِيفَتِ الصُّبْحُ فَأَوْتِرْ بِوَاحِدَةٍ».

[١٧٥١] ١٤٨ - (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الزُّهْرَانِيُّ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُّوبُ وَبَدِيلٌ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ، وَأَنَا بَيْنَهُ وَبَيْنَ السَّائِلِ. فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ صَلَاةُ اللَّيْلِ؟ قَالَ «مَثْنَى مَثْنَى، فَإِذَا خَشِيتِ الصُّبْحُ فَصَلِّ رَكْعَةً، وَاجْعَلْ آخِرَ صَلَاتِكَ وَتِرًا» ثُمَّ سَأَلَهُ رَجُلٌ، عَلَى رَأْسِ الْحَوْلِ، وَأَنَا بِذَلِكَ الْمَكَانِ مِنْ رَسُولِ اللَّهِ ﷺ، فَلَا أَدْرِي، هُوَ ذَلِكَ الرَّجُلُ أَوْ رَجُلٌ آخَرٌ. فَقَالَ لَهُ مِثْلَ ذَلِكَ.

[١٧٥٢] (...) وَحَدَّثَنِي أَبُو كَامِلٍ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُّوبُ وَبَدِيلٌ وَعُمَرَانُ بْنُ حُدَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعُزْبَيْرِيِّ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُّوبُ وَالزُّبَيْرِيُّ بْنُ الْخُرَيْبِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ قَالَ: سَأَلَ رَجُلٌ

النَّبِيِّ ﷺ، فَذَكَرَا بِمِثْلِهِ، وَلَيْسَ فِي حَدِيثِهِمَا: ثُمَّ سَأَلَهُ رَجُلٌ عَلَى رَأْسِ الْحَوْلِ، وَمَا بَعْدَهُ.

[1753] 149 - (750) It was narrated from 'Abdullâh bin Shaqîq, from Ibn 'Umar, that the Prophet ﷺ said: "Hasten to pray *Witr* before morning."

[١٧٥٣] ١٤٩ - (٧٥٠) حَدَّثَنَا هَرُونَ ابْنُ مَعْرُوفٍ وَسَرِيحُ بْنُ يُرْسَسٍ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنِ ابْنِ أَبِي زَائِدَةَ. قَالَ هَرُونَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ: أَخْبَرَنِي عَاصِمُ الْأَحْوَلُ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «بَادِرُوا الصُّبْحَ بِالْوُتْرِ».

[1754] 150 - (751) It was narrated from Nâfi' that Ibn 'Umar said: "Whoever prays at night, let him make the last of his prayer *Witr*, for the Messenger of Allâh ﷺ used to enjoin that."

[١٧٥٤] ١٥٠ - (٧٥١) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمَحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ قَالَ: مَنْ صَلَّى مِنَ اللَّيْلِ فَلْيَجْعَلْ آخِرَ صَلَاتِهِ وَتَرًا، فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِذَلِكَ.

[1755] 151 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Make the last of your prayers at night *Witr*."

[١٧٥٥] ١٥١ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَابْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى، كُلُّهُمُ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتَرًا».

[1756] 152 - (...) Nâfi' narrated

[١٧٥٦] ١٥٢ - (...) وَحَدَّثَنِي

that Ibn 'Umar used to say: "Whoever prays at night, let him make the last of his prayer *Witr* before dawn comes. This is what the Messenger of Allâh ﷺ used to enjoin on them."

[1757] 153 - (752) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: '*Witr* is one *Rak'ah*, at the end of the night.'"

[1758] 154 - (...) It was narrated that Abû Mijlaz said: "I heard Ibn 'Umar narrating that the Prophet ﷺ said: '*Witr* is one *Rak'ah*, at the end of the night.'"

[1759] 155 - (753) It was narrated that Abû Mijlaz said: "I asked Ibn 'Abbâs about *Witr*. He said: 'I heard the Messenger of Allâh ﷺ say: "One *Rak'ah*, at the end of the night.'" I asked Ibn 'Umar and he said: "I heard the Messenger of Allâh ﷺ say: 'One *Rak'ah*, at the end of the night.'"

هَرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ: مَنْ صَلَّى مِنَ اللَّيْلِ فَلْيَجْعَلْ آخِرَ صَلَاتِهِ وَثْرًا قَبْلَ الصُّبْحِ، كَذَلِكَ كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُهُمْ.

[١٧٥٧] ١٥٣ - (٧٥٢) حَدَّثَنَا شَيْبَانُ ابْنُ قُرُوحٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ قَالَ: حَدَّثَنِي أَبُو مِجْلَزٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْوِثْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

[١٧٥٨] ١٥٤ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي مِجْلَزٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْوِثْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

[١٧٥٩] ١٥٥ - (٧٥٣) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي مِجْلَزٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْوِثْرِ؟ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ». وَسَأَلْتُ ابْنَ عُمَرَ فَقَالَ:

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رَكْعَةٌ مِنْ
أَجْرِ اللَّيْلِ».

[1760] 156 - (749) 'Ubaidullâh bin 'Abdullâh bin 'Umar narrated that Ibn 'Umar told them that a man called out to the Messenger of Allâh ﷺ when he was in the *Masjid*, saying: "O Messenger of Allâh, how should I make my prayer at night odd-numbered?" The Messenger of Allâh ﷺ said: "Whoever prays, let him pray two by two, then when he feels that dawn is coming, let him offer one *Rak'ah*, and that will make what he had prayed odd-numbered for him."

[١٧٦٠] ١٥٦ - (٧٤٩) وَحَدَّثَنَا أَبُو
كُرَيْبٍ وَهَرُونَ بْنُ عَبْدِ اللَّهِ قَالَا: حَدَّثَنَا
أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، قَالَ:
حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ
ابْنَ عُمَرَ حَدَّثَهُمْ أَنَّ رَجُلًا نَادَى رَسُولَ
اللَّهِ ﷺ وَهُوَ فِي الْمَسْجِدِ. فَقَالَ: يَا
رَسُولَ اللَّهِ! كَيْفَ أُوتِرُ صَلَاةَ اللَّيْلِ؟ فَقَالَ
رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى فَلْيُصَلِّ مَثْنَى
مَثْنَى، فَإِنْ أَحْسَسَ أَنْ يُصْبِحَ، سَجَدَ
سَجْدَةً، فَأَوْتَرَتْ لَهُ مَا صَلَّى».

قَالَ أَبُو كُرَيْبٍ: عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ.
وَلَمْ يَقُلْ: ابْنِ عُمَرَ. [راجع: ١٧٤٨]

[1761] 157 - (...) It was narrated that Anas bin Sirin said: "I asked Ibn 'Umar: 'Do you think that in the two *Rak'ah* before *Al-Ghadâh* (*Fajr*) prayer I should recite for a long time?' He said: 'The Messenger of Allâh ﷺ used to pray two by two at night, then he would pray *Witr* with one *Rak'ah*. He said: 'It is not about this that I was asking.' He said: 'You are dense. Why don't you let me narrate the *Hadîth* in full? The Messenger of Allâh ﷺ used to pray two by two at night, then he would pray *Witr* with one *Rak'ah*, then he would pray two *Rak'ah*

[١٧٦١] ١٥٧ - (...) وَحَدَّثَنَا
خَلْفُ بْنُ هِشَامٍ وَأَبُو كَامِلٍ، قَالَا:
حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَنَسِ بْنِ سِيرِينَ،
قَالَ: سَأَلْتُ ابْنَ عُمَرَ، قُلْتُ: أَرَأَيْتَ
الرَّكْعَتَيْنِ قَبْلَ صَلَاةِ الْغَدَاةِ أُطِيلُ فِيهِمَا
الْقِرَاءَةَ؟ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي
مِنَ اللَّيْلِ مَثْنَى مَثْنَى وَيُوتِرُ بِرَكْعَةٍ. قَالَ
قُلْتُ: إِنِّي لَسْتُ عَنْ هَذَا أَسْأَلُكَ قَالَ:
إِنَّكَ لَضَخْمٌ أَلَا تَدْعُنِي أَسْتَقْرِئُ لَكَ
الْحَدِيثَ؟ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنْ

before *Al-Ghadâh (Fajr)* as if the *Iqâmah* was in his ears.”

Khalif (one of the narrators) said: “Before *Al-Ghadâh*” and he did not mention: “prayer.”

[1762] 158 - (...) It was narrated that Anas bin Sîrîn said: “I asked Ibn ‘Umar...” a similar report (as no. 1761), and he added: “And he would pray *Witr* with one *Rak’ah* at the end of the night.” And it says that he said: “Stop, stop! You are dense.”

[1763] 159 - (...) Ibn ‘Umar narrated that the Messenger of Allâh ﷺ said: “The night prayers are two by two. If you think that dawn is going to catch up with you, then pray *Witr* with one *Rak’ah*.” It was said to Ibn ‘Umar: “What is two by two?” He said: “You should say the *Taslîm* after every two *Rak’ah*.”

[1764] 160 - (754) It was narrated from Abû Sa‘eed that the Prophet ﷺ said: “Pray *Witr* before dawn comes.”

اللَّيْلِ مَثْنَى مَثْنَى، وَيُوتِرُ بِرَكْعَةٍ، وَيُصَلِّي رَكْعَتَيْنِ قَبْلَ الْعَدَاةِ، كَأَنَّ الْأَذَانَ بِأُذُنَيْهِ.
قَالَ خَلْفٌ: أَرَأَيْتَ الرَّكْعَتَيْنِ قَبْلَ الْعَدَاةِ، وَلَمْ يَذْكُرْ: صَلَاةً.

[١٧٦٢] ١٥٨ - (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ سَأَلْتُ ابْنَ عُمَرَ، بِمِثْلِهِ. وَرَأَدَ: وَيُوتِرُ بِرَكْعَةٍ مِنْ آخِرِ اللَّيْلِ. وَفِيهِ: فَقَالَ: بِهِ بِهِ. إِنَّكَ لَصَّخْمٌ.

[١٧٦٣] ١٥٩ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ حُرَيْثٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا رَأَيْتَ أَنَّ الصُّبْحَ يُدْرِكُكَ فَأُوتِرْ بِوَاحِدَةٍ». فَقِيلَ لِابْنِ عُمَرَ: مَا «مَثْنَى مَثْنَى؟» قَالَ أَنْ تُسَلِّمَ فِي كُلِّ رَكْعَتَيْنِ.

[١٧٦٤] ١٦٠ - (٧٥٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «أُوتِرُوا قَبْلَ أَنْ تُصْبِحُوا».

[1765] 161 - (...) Abû Sa'eed narrated that they asked the Prophet ﷺ about *Witr* and he said: "Pray *Witr* before the dawn."

Chapter 21. One Who Fears That He Will Not Get Up At The End Of The Night, Then He Should Pray *Witr* At The Beginning Of The Night

[1766] 162 - (755) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Whoever fears that he will not get up at the end of the night, let him pray *Witr* at the beginning. Whoever is sure that he will get up at the end of the night, let him pray *Witr* at the end, for prayer at the end of the night is witnessed, and that is better.'"

Abû Mu'âwiyah (in his narration) said: "is attended."

[1767] 163 - (...) It was narrated that Jâbir said: "I heard the Prophet ﷺ say: 'Any one of you who fears that he will not get up at the end of the night, let him pray *Witr* then go to sleep. Whoever is confident that he will get up at the end of the night, let

[١٧٦٥] ١٦١- (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ عَنْ سَيِّانَ، عَنْ يَحْيَى قَالَ: أَخْبَرَنِي أَبُو نَضْرَةَ الْعَوْقِيُّ أَنَّ أَبَا سَعِيدٍ أَخْبَرَهُمْ أَنَّهُمْ سَأَلُوا النَّبِيَّ ﷺ عَنِ الْوَيْتْرِ؟ فَقَالَ «أَوْتِرُوا قَبْلَ الصُّبْحِ».

(المعجم ٢١) - (بَابُ مَنْ خَافَ أَنْ لَا يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ أَوَّلَهُ)
(التحفة ١٢٩)

[١٧٦٦] ١٦٢- (٧٥٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي سَيِّبَةَ: حَدَّثَنَا حَفْصٌ وَابْنُ مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُوَيْبَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَافَ أَنْ لَا يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ أَوَّلَهُ، وَمَنْ طَمِعَ أَنْ يَقُومَ آخِرَهُ فَلْيُوتِرْ آخِرَ اللَّيْلِ، فَإِنَّ صَلَاةَ آخِرِ اللَّيْلِ مَشْهُودَةٌ، وَذَلِكَ أَفْضَلُ».

وَقَالَ أَبُو مُعَاوِيَةَ: مَحْضُورَةٌ.

[١٧٦٧] ١٦٣- (...) وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، وَهُوَ ابْنُ عُبَيْدِ اللَّهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَيُّكُمْ خَافَ أَنْ لَا يَقُومَ

him pray *Witr* at the end, for recitation at the end of the night is attended, and that is better.”

Chapter 22. The Best Prayer Is That In Which One Stands For A Long Time (*Tuwulul-Qunūt*)

[1768] 164 - (756) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘The best prayer is that in which one stands for a long time.’”

[1769] 165 - (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ was asked which prayer is best. He said: ‘That in which one stands for a long time.’”

Chapter 23. In the Night There Is An Hour When Supplications Are Answered

[1770] 166 - (757) It was narrated from Abû Sufyân that Jâbir said: “I heard the Prophet

مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ، ثُمَّ لِيُرْفُدْ، وَمَنْ وَثِقَ بِقِيَامِهِ مِنَ اللَّيْلِ فَلْيُوتِرْ مِنْ آخِرِهِ، فَإِنَّ قِرَاءَةَ آخِرِ اللَّيْلِ مَحْضُورَةٌ، وَذَلِكَ أَفْضَلُ».

(المعجم ٢٢) - (بَابُ أَفْضَلِ الصَّلَاةِ)
طول القنوت (التحفة ١٣٠)

[١٧٦٨] ١٦٤ - (٧٥٦) حَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصَّلَاةِ طُولُ الْقُنُوتِ».

[١٧٦٩] ١٦٥ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سئِلَ رَسُولُ اللَّهِ ﷺ أَيُّ الصَّلَاةِ أَفْضَلُ؟ قَالَ: «طُولُ الْقُنُوتِ».

قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ.

(المعجم ٢٣) - (بَابُ فِي اللَّيْلِ سَاعَةٌ مُسْتَجَابٌ فِيهَا الدُّعَاءُ) (التحفة ١٣١)

[١٧٧٠] ١٦٦ - (٧٥٧) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ

ﷺ say: 'In the night there is an hour when, if a Muslim asks Allâh for good in this world and in the Hereafter, He will give him it, and that happens every night.'"

[1771] 167 - (...) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "In the night there is an hour when, if the Muslim slave asks Allâh for something good, He will give him it."

Chapter 24. Encouragement To Supplicate And Recite Statements Of Remembrance At The End Of The Night, And The Response To That

[1772] 168 - (758) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Our Lord, may He be blessed and exalted, comes down to the lowest heaven every night when the last third of the night is left, and He says: 'Who will call upon Me, that I may answer him? Who will ask of Me, that I may give him? Who will ask Me for forgiveness, that I may forgive him?'"

الأعمش، عن أبي سفيان، عن جابر قال: سمعت النبي ﷺ يقول: «إن في الليل ساعة، لا يوافقها رجل مسلم يسأل الله خيراً من أمر الدنيا والآخرة، إلا أعطاه إياه، وذلك كل ليلة».

[1771] ١٦٧ - (...) وحدثني سلمة بن شبيب: حدثنا الحسن بن أعين: حدثنا معقل عن أبي الزبير، عن جابر أن رسول الله ﷺ قال: «إن من الليل ساعة، لا يوافقها عبد مسلم يسأل الله خيراً، إلا أعطاه إياه».

(المعجم ٢٤) - (باب الترغيب في الدعاء والذكر في آخر الليل والإجابة فيه) (التحفة ١٣٢)

[1772] ١٦٨ - (٧٥٨) حدثنا يحيى ابن يحيى قال: قرأت على مالك، عن ابن شهاب، عن أبي عبد الله الأغر، وعن أبي سلمة بن عبد الرحمن، عن أبي هريرة أن رسول الله ﷺ قال: «يُنزل ربنا تبارك وتعالى كل ليلة إلى السماء الدنيا حين يقضى نثل الليل الآخر، فيقول: من يدعوني فأستجيب له، ومن يسألني فأعطيه، ومن يستغفرني فأغفر له».

[1773] 169 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh comes down to the lowest heaven every night when the first third of the night has passed, and says: 'I am the Sovereign, I am the Sovereign. Who will call upon Me, that I may answer him? Who will ask of Me, that I may give him? Who will ask Me for forgiveness, that I may forgive him?'" And that continues until the light of dawn."

[1774] 170 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When half of the night has passed, or two-thirds, Allâh, may He be blessed and exalted, comes down to the lowest heaven and says: Who will ask of Me, that I may give him? Who will call upon Me, that I may answer him? Who will ask Me for forgiveness, that I may forgive him? until dawn breaks.'"

[1775] 171 - (...) It was narrated from Ibn Marjânah, from Abû Hurairah who said: "The Messenger of Allâh ﷺ said: 'Allâh, may He be exalted, comes

[١٧٧٣] ١٦٩ - (...) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ
الرَّحْمَنِ الْفَارِسِيِّ، عَنْ سُهَيْلِ بْنِ أَبِي
صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ
رَسُولِ اللَّهِ ﷺ قَالَ: «يَنْزِلُ اللَّهُ إِلَى
السَّمَاءِ الدُّنْيَا كُلِّ لَيْلَةٍ، حِينَ يَمْضِي ثُلُثُ
اللَّيْلِ الْأَوَّلِ. فَيَقُولُ: أَنَا الْمَلِكُ، أَنَا
الْمَلِكُ، مَنْ ذَا الَّذِي يَدْعُونِي فَاسْتَجِيبَ
لَهُ، مَنْ ذَا الَّذِي يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ ذَا
الَّذِي يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ، فَلَا يَزَالُ
كَذَلِكَ حَتَّى يُضِيَءَ الْفَجْرُ».

[١٧٧٤] ١٧٠ - (...) حَدَّثَنَا
إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو الْمُغِيرَةَ:
حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا
أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا
مَضَى شَطْرُ اللَّيْلِ، أَوْ ثُلُثَاهُ، يَنْزِلُ اللَّهُ
تَبَارَكَ وَتَعَالَى إِلَى السَّمَاءِ الدُّنْيَا. فَيَقُولُ:
هَلْ مِنْ سَائِلٍ يُعْطَى! هَلْ مِنْ دَاعٍ
يُسْتَجَابُ لَهُ! هَلْ مِنْ مُسْتَغْفِرٍ يُغْفَرُ لَهُ!
حَتَّى يَنْفَجِرَ الصُّبْحُ».

[١٧٧٥] ١٧١ - (...) حَدَّثَنِي
حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا مُحَاضِرٌ أَبُو
الْمُورِّعِ: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ قَالَ:

down to the lowest heaven halfway through the night, or in the last third of the night, and says: "Who will call upon Me, that I may answer him? Who will ask of Me, that I may give him? Then He says: Who will lend to One Who is neither indigent nor unjust?"

Muslim said: Ibn Marjānah is Sa'eed bin 'Abdullāh, and Marjānah is his mother.

[1776] (...) It was narrated from Sa'd bin Sa'eed with this chain (as similar *Hadīth* as no. 1775), and he added: "Then He spreads out His Hand, may He be blessed and exalted, and says: 'Who will lend to One Who is neither indigent nor unjust?'"

[1777] 172 - (...) It was narrated that Abū Sa'eed and Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Allāh waits until the first two-thirds of the night have gone, then He descends to the lowest heaven and says: Is there anyone who will ask for forgiveness? Is there anyone who will repent? Is there anyone who will ask? Is there anyone who will call? until dawn breaks.'"

أَخْبَرَنِي ابْنُ مَرْجَانَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُنزِلُ اللَّهُ تَعَالَى فِي السَّمَاءِ الدُّنْيَا لِشَطْرِ اللَّيْلِ، أَوْ ثُلُثِ اللَّيْلِ الْآخِرِ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ! أَوْ يَسْأَلُنِي فَأُعْطِيَهُ! ثُمَّ يَقُولُ: مَنْ يُقْرِضُ غَيْرَ عَدِيمٍ وَلَا ظَلُومٍ.»

قَالَ مُسْلِمٌ: ابْنُ مَرْجَانَةَ هُوَ سَعِيدُ بْنُ عَبْدِ اللَّهِ، وَمَرْجَانَةُ أُمُّهُ.

[١٧٧٦] (...) وَحَدَّثَنَا هَرُونَ بْنُ سَعِيدِ الْأَيْلِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ سَعْدِ بْنِ سَعِيدٍ، بِهَذَا الْإِسْنَادِ، وَزَادَ: «ثُمَّ يَبْسُطُ يَدَيْهِ تَبَارَكَ وَتَعَالَى يَقُولُ: مَنْ يُقْرِضُ غَيْرَ عَدُومٍ وَلَا ظَلُومٍ!»

[١٧٧٧] ١٧٢ - (...) حَدَّثَنَا عُثْمَانُ وَأَبُو بَكْرِ ابْنَا أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَعْرَبِيِّ مُسْلِمٍ. يَرْوِيهِ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُمْهِلُ، حَتَّى إِذَا ذَهَبَ ثُلُثُ اللَّيْلِ الْأَوَّلِ نَزَلَ إِلَى

السَّمَاءِ الدُّنْيَا، فَيَقُولُ: هَلْ مِنْ مُسْتَغْفِرٍ!
هَلْ مِنْ تَائِبٍ! هَلْ مِنْ سَائِلٍ! هَلْ مِنْ
دَاعٍ! حَتَّى يَنْفَجِرَ الْفَجْرُ».

[1778] (...) It was narrated from Abû Ishâq with this chain (a similar *Hadîth* as no. 1777), but the *Hadîth* of Manşûr is more complete.

[١٧٧٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُتَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ،
بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ حَدِيثَ مَنْصُورٍ أَتَمُّ
وَأَكْثَرُ.

Chapter 25. Encouragement To Pray *Qiyâm* During Ramaḍân, Which Is *Tarâwîh*

(المعجم ٢٥) - (بابُ التَّغْيِيبِ فِي

قيام رمضان وهو التراويح

(التحفة ١٣٣)

[1779] 173 - (759) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever prays *Qiyâm* in Ramaḍân out of faith and in the hope of reward, his previous sins will be forgiven."

[١٧٧٩] ١٧٣ - (٧٥٩) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ
ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ،
عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ
مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[1780] 174 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ used to encourage them to pray *Qiyâm* in Ramaḍân without saying that it was obligatory. He would say: 'Whoever prays *Qiyâm* in Ramaḍân out of faith and in the hope of reward, his previous sins will be forgiven.' Then the Messenger of Allâh ﷺ died and

[١٧٨٠] ١٧٤ - (...) وَحَدَّثَنَا عَبْدُ
ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ
أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ
يُرْعَبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ
يَأْمُرَهُمْ فِيهِ بِعَزِيمَةٍ، فَيَقُولُ: «مَنْ قَامَ
رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ

that is how it was, and it remained like that throughout the *Khilâfah* of Abû Bakr and at the beginning of the *Khilâfah* of 'Umar."

[1781] 175 - (760) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "Whoever fasts Ramaðân out of faith and in the hope of reward, his previous sins will be forgiven. Whoever spends the night of *Lailat Al-Qadr* in prayer out of faith and in the hope of reward, his previous sins will be forgiven."

[1782] 176 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever spends the night in prayer and that coincides with *Lailat Al-Qadr*" - I think he said - "out of faith and in the hope of reward, will be forgiven."

[1783] 177 - (761) It was narrated from 'Aishah that the Messenger of Allâh ﷺ prayed in the *Masjid* one night, and some people followed his prayer. The next night he prayed again, and the numbers of people increased. Then they gathered on the third

مِنْ ذَنْبِهِ»، فَتُوْفِّي رَسُولَ اللَّهِ ﷺ وَالْأَمْرُ عَلَى ذَلِكَ، ثُمَّ كَانَ الْأَمْرُ عَلَى ذَلِكَ فِي خِلَافَةِ أَبِي بَكْرٍ، وَصَدْرًا مِنْ خِلَافَةِ عُمَرَ عَلَى ذَلِكَ.

[١٧٨١] ١٧٥ - (٧٦٠) وَحَدَّثَنِي

زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[١٧٨٢] ١٧٦ - (...) حَدَّثَنِي

مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا سَبَابَةُ: حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ يَقُمْ لَيْلَةَ الْقَدْرِ فَيُؤَافِقَهَا - أَرَاهُ قَالَ: - إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ».

[١٧٨٣] ١٧٧ - (٧٦١) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي الْمَسْجِدِ ذَاتَ لَيْلَةٍ، فَصَلَّى بِصَلَاتِهِ نَاسٌ، ثُمَّ صَلَّى مِنْ

or fourth night, but the Messenger of Allâh ﷺ did not come out to them. When morning came, he said: "I saw what you did, and nothing kept me from coming out to you but the fact that I was afraid that it would be made obligatory for you."

He said: "And that was in Ramaḍân."^[1]

[1784] 178 - (...) 'Āishah narrated that the Messenger of Allâh ﷺ came out in the middle of the night and prayed in the *Masjid*, and some men followed his prayer. The next day the people were talking about that, then more of them gathered and the Messenger of Allâh ﷺ came out on the second night, and they followed his prayer. The next day the people were talking about that, and the number of people in the *Masjid* increased on the third night. He came out, and they followed his prayer. Then on the fourth night, the *Masjid* could hardly contain the people, and the Messenger of Allâh ﷺ did not come out to them. Some people started calling out, saying: "The prayer!" But the messenger of Allâh ﷺ did not come out to

الْقَابِلَةَ، فَكَثُرَ النَّاسُ، ثُمَّ اجْتَمَعُوا مِنْ اللَّيْلَةِ الثَّلَاثَةِ أَوْ الرَّابِعَةِ، فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ، فَلَمَّا أَصْبَحَ قَالَ: «قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ، فَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلَّا أَنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ».

قَالَ: وَذَلِكَ فِي رَمَضَانَ.

[١٧٨٤] ١٧٨ - (...) وَحَدَّثَنِي

حَرَمَلَةُ بِنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنْ جَوْفِ اللَّيْلِ فَصَلَّى فِي الْمَسْجِدِ، فَصَلَّى رِجَالٌ بِصَلَاتِهِ، فَأَصْبَحَ النَّاسُ يَتَحَدَّثُونَ بِذَلِكَ، فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ فَخَرَجَ رَسُولُ اللَّهِ ﷺ فِي اللَّيْلَةِ الثَّلَاثَةِ، فَصَلُّوا بِصَلَاتِهِ، فَأَصْبَحَ النَّاسُ يَذْكُرُونَ ذَلِكَ، فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنَ اللَّيْلَةِ الثَّلَاثَةِ، فَخَرَجَ فَصَلُّوا بِصَلَاتِهِ، فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةَ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ، فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ، فَطَفِقَ رِجَالٌ مِنْهُمْ

[1] It was narrated by Mâlik, from Ibn Shihâb, from 'Urwah, from 'Āishah. In some of the narrations of it from Mâlik, it is clear that these are the words of 'Āishah. Muslim heard this from Yahyâ bin Yahyâ, perhaps "he said" refers to him, otherwise it is one of the others.

them until he came out for *Fajr* prayer. When he had finished *Fajr* he turned to the people, recited the *Shahâdah*, and said: "I was not unaware of your situation last night, but I feared that the night prayer might be made obligatory for you, and you would be unable to do it."

يَقُولُونَ: الصَّلَاةُ! فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ
اللَّهِ ﷺ حَتَّى خَرَجَ لِصَلَاةِ الْفَجْرِ، فَلَمَّا
قَضَى الْفَجْرَ أَقْبَلَ عَلَى النَّاسِ، ثُمَّ
تَشَهَّدَ، فَقَالَ: «أَمَّا بَعْدُ، فَإِنَّهُ لَمْ يَخَفْ
عَلَيَّ شَأْنَكُمْ اللَّيْلَةَ، وَلَكِنِّي خَشِيتُ أَنْ
تُفْرَضَ عَلَيْكُمْ صَلَاةُ اللَّيْلِ، فَتَعْجِزُوا
عَنْهَا».

Chapter 26. Emphatic Encouragement To Spend The Night Of *Lailat Al-Qadr* In Prayer And Clarifying The Evidence Of Those Who Say That It Is The Night Of The Twenty-Seventh

[1785] 179 - (762) It was narrated that Zirr said: "I heard Ubayy bin Ka'b say - when it was said to him that 'Abdullâh bin Mas'ûd was saying that whoever prays *Qiyâm* for a year will attain *Lailat Al-Qadr* : 'By Allâh, besides Whom there is none worthy of worship! It is in *Ramaðân* - and he swore with no reservation - 'and by Allâh, I know which night it is! It is the night which the Messenger of Allâh ﷺ commanded us to spend in prayer; it is the night of the twenty-seventh, and its sign is that the sun rises that day bright with no rays."

(المعجم ...) - (باب الندب الأکید
إلى قيام ليلة القدر وبيان دليل من
قال: إنها ليلة سبع وعشرين)
(التحفة ...)

[١٧٨٥] ١٧٩ - (٧٦٢) حَدَّثَنَا مُحَمَّدُ
ابْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ
مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي عَبْدُ
عَنْ زِرِّ قَالَ: سَمِعْتُ أَبِي بْنَ كَعْبٍ
يَقُولُ: وَقِيلَ لَهُ: إِنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ
يَقُولُ: مَنْ قَامَ السَّنَةَ أَصَابَ لَيْلَةَ الْقَدْرِ
فَقَالَ أَبِي: وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ! إِنَّهَا
لَنَيْ رَمَضَانَ - يَحْلِفُ مَا يَسْتَنِي -
وَوَاللَّهِ! إِنِّي لَأَعْلَمُ أَيَّ لَيْلَةٍ هِيَ، هِيَ
اللَّيْلَةُ الَّتِي أَمَرْنَا بِهَا رَسُولُ اللَّهِ ﷺ
بِقِيَامِهَا، هِيَ لَيْلَةُ صَبِيحَةِ سَبْعِ وَعِشْرِينَ،
وَأَمَّا رُتُهَا أَنْ تَطْلُعَ الشَّمْسُ فِي صَبِيحَةِ
يَوْمِهَا بَيَظًا لَا شُعَاعَ لَهَا. [انظر: ٢٧٧٧]

[1786] 180 - (...) It was narrated that Ubayy bin Ka'b said: "Ubayy said concerning *Lailat Al-Qadr*: 'By Allâh I know when it is, and I am certain it is the night that the Messenger of Allâh ﷺ commanded us to spend in prayer; it is the night of the twenty-seventh.'"

[١٧٨٦] ١٨٠ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَبْدَةَ بْنَ أَبِي لُبَابَةَ يُحَدِّثُ عَنْ زُرِّ بْنِ حُبَيْشٍ، عَنْ أَبِي ابْنِ كَعْبٍ قَالَ: قَالَ أَبِي فِي لَيْلَةِ الْقَدْرِ: وَاللَّهِ! إِنِّي لَأَعْلَمُهَا، وَأَكْتَرُ عِلْمِي هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِقِيَامِهَا، هِيَ لَيْلَةُ سَبْعٍ وَعِشْرِينَ.

وَأِنَّمَا شَكَّ شُعْبَةُ فِي هَذَا الْحَرْفِ: هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا بِهَا رَسُولُ اللَّهِ ﷺ قَالَ: وَحَدَّثَنِي بِهَا صَاحِبٌ لِي عَنْهُ.

[1787] (...) Shu'bah narrated something similar (to no. 1786) with this chain.

[١٧٨٧] (...) وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ، نَحْوَهُ. وَلَمْ يَذْكَرْ: إِنَّمَا شَكَّ شُعْبَةُ، وَمَا بَعْدَهُ.

Chapter 26. The Prayer And Supplication Of The Prophet ﷺ At Night

(المعجم ٢٦) - (بَابُ صَلَاةِ النَّبِيِّ ﷺ وَدُعَائِهِ بِاللَّيْلِ) (التحفة ١٣٤)

[1788] 181 - (763) It was narrated that Ibn 'Abbâs said: "One night I stayed with my maternal aunt Maimûnah. The Prophet ﷺ got up in the night, relieved himself, then he washed his face and hands, and went to sleep. Then he got up, went to the waterskin, undid its straps, and performed a *Wudu'* that was

[١٧٨٨] ١٨١ - (٧٦٣) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمِ بْنِ حَيَّانَ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي بَنَ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ ابْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَثَّ لَيْلَةً عِنْدَ خَالَتِي مَيْمُونَةَ، فَقَامَ النَّبِيُّ ﷺ مِنَ اللَّيْلِ، فَأَتَى

somewhere between the most perfect and the most light, and he only washed each part once, but he made water reach everywhere it should go. Then he stood and prayed, and I got up and stretched, not wanting him to think that I was watching him, and I performed *Wudu'*. He stood and prayed, and I stood on his left, but he took me by the hand and brought me to his right. I followed the prayer of the Messenger of Allāh ﷺ at night, thirteen *Rak'ah*. Then he lay down and slept until he was breathing deeply, for when he slept he would breathe deeply. Then Bilāl came to him and called him for prayer, and he got up and prayed, and did not perform *Wudu'*. In his supplication he said: '*Allāhummaj'al fi qalbī nūran wa fi baṣarī nūran wa fi sam'ī nūran wa 'an yamīnī nūran wa 'an yasārī nūran wa fawqī nūran wa tahtī nūran wa amāmī nūran wa khalfī nūran wa 'azzimlī nūrâ* (O Allāh, put in my heart light, in my seeing light, in my hearing light, to my right light, to my left light, above me light, below me light, in front of me light, behind me light, give me abundant light.)”

Kuraib said: “And seven more phrases regarding the heart. I met one of the sons of Al-'Abbās and he told them to me. He mentioned: ‘My sinews, my flesh,

حَاجَتُهُ، ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ نَامَ، ثُمَّ قَامَ، فَأَتَى الْقِرْبَةَ فَأَطْلَقَ شِنَاقَهَا، ثُمَّ تَوَضَّأَ وَضُوءًا بَيْنَ الْوُضُوءَيْنِ، وَلَمْ يُكْثِرْ، وَقَدْ أَبْلَغَ، ثُمَّ قَامَ فَصَلَّى، فَقُمْتُ فَتَمَطَّيْتُ كَرَاهِيَةَ أَنْ يَرَى أَنِّي كُنْتُ أَتَيْتُهُ لَهُ، فَتَوَضَّأْتُ، فَقَامَ فَصَلَّى، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ بِيَدِي فَأَدَارَنِي عَنْ يَمِينِهِ، فَتَمَّتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، ثُمَّ اضْطَجَعَ، فَنَامَ حَتَّى نَفَخَ، وَكَانَ إِذَا نَامَ نَفَخَ، فَأَتَاهُ بِلَالٌ فَأَذَنَهُ بِالصَّلَاةِ، فَقَامَ فَصَلَّى وَلَمْ يَتَوَضَّأَ، وَكَانَ فِي دُعَائِهِ: «اللَّهُمَّ! اجْعَلْ فِي قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَفَوْقِي نُورًا، وَتَحْتِي نُورًا، وَأَمَامِي نُورًا، وَخَلْفِي نُورًا، وَعَظْمٌ لِي نُورًا».

قَالَ كُرَيْبٌ: وَسَبْعًا فِي التَّابُوتِ، فَلَقِيْتُ بَعْضَ وَلَدِ الْعَبَّاسِ فَحَدَّثَنِي بِهِنَّ، فَذَكَرَ عَصْبِي وَلَحْمِي وَدَمِي وَسَعْرِي وَبَشْرِي، وَذَكَرَ خَصْلَتَيْنِ.

my blood, my hair and my skin,' and he mentioned two others."

[1789] 182 - (...) It was narrated from Kuraib, the freed slave of Ibn 'Abbâs, that Ibn 'Abbâs told him that he stayed one night with Maimûnah, the Mother of the Believers, who was his maternal aunt. "I lay down across the width of the mattress and the Messenger of Allâh ﷺ and his wife lay along its length. The Messenger of Allâh ﷺ slept until halfway through the night, or just before or after that. The Messenger of Allâh ﷺ woke up and started wiping the sleep from his face with his hand. Then he recited the last ten verses of *Sûrah Âl 'Imrân*, then he got up and went to a waterskin that was hanging there, and performed *Wudû'* from it, and did it well, then he stood and prayed."

Ibn 'Abbâs said: "I got up and did what the Messenger of Allâh ﷺ had done, then I went and stood by his side. The Messenger of Allâh ﷺ put his right hand on my head and took hold of my right ear and twisted it, then he prayed two *Rak'ah*, then two *Rak'ah*, then two *Rak'ah*, then two *Rak'ah*, then two *Rak'ah*, then he prayed *Witr*, then he lay down until the *Mu'adhdhin* came. Then he got up and prayed two brief *Rak'ah*, then he went out and prayed *Subh*."

[١٧٨٩] ١٨٢ - (...) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ
مَحْرَمَةَ بْنِ سَلِيمَانَ، عَنْ كُرَيْبِ مَوْلَى ابْنِ
عَبَّاسٍ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّهُ بَاتَ لَيْلَةً
عِنْدَ مَيْمُونَةَ أُمِّ الْمُؤْمِنِينَ، وَهِيَ خَالَتُهُ،
قَالَ: فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ،
وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي
طُولِهَا، فَذَمَّ رَسُولُ اللَّهِ ﷺ حَتَّى انْتَصَفَ
الَّيْلَ، أَوْ قَبْلَهُ بِقَلِيلٍ، أَوْ بَعْدَهُ بِقَلِيلٍ،
اسْتَيْنَطَ رَسُولُ اللَّهِ ﷺ، فَجَعَلَ يُمْسَحُ
النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ الْعَشْرَ
الْآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ
قَامَ إِلَى شَنْ مُعَلَّقَةٍ، فَتَوَضَّأَ مِنْهَا،
فَأَحْسَنَ وُضوءَهُ، ثُمَّ قَامَ فَصَلَّى.

قَالَ ابْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ
مَا صَنَعَ رَسُولُ اللَّهِ ﷺ، ثُمَّ ذَهَبْتُ فَقُمْتُ
إِلَى جَنْبِهِ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ
الْيُمْنَى عَلَى رَأْسِي، وَأَخَذَ بِأُذُنِي الْيُمْنَى
يَقْتُلُهَا، فَصَلَّى رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ
رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ
رَكَعَتَيْنِ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ، حَتَّى
جَاءَ الْمُؤَدُّونَ فَقَامَ، فَصَلَّى رَكَعَتَيْنِ
خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

[1790] 183 - (...) It was narrated from Makhramah bin Sulaimân with this chain (as similar *Hadîth* as no. 1789), and he added: "Then he went to a waterskin and he cleaned his teeth with a *Siwâk* and performed *Wudû'*, and performed *Wudû'* well, although he used only a little water. Then he woke me up and I got up..." and the rest of the *Hadîth* is like the (previous) *Hadîth* of Mâlik.

[1791] 184 - (...) It was narrated that Ibn 'Abbâs said: "I slept in the house of Maimûnah, the wife of the Prophet ﷺ, and the Messenger of Allâh ﷺ was with her that night. The Messenger of Allâh ﷺ performed *Wudû'*, then he stood and prayed, and I stood on his left. He took hold of me and made me stand on his right. On that night he prayed thirteen *Rak'ah*, then the Messenger of Allâh ﷺ slept until he started to breathe deeply, for when he slept he used to breathe deeply. Then the *Mu'adhhdhin* came to him and he went out and prayed, and he did not perform *Wudû'*." 'Amr (one of the narrators) said: "So I narrated it to Bukair bin Al-Ashaj, so he said: 'Kuraib narrated that to me.'"

[١٧٩٠] ١٨٣ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ وَهْبٍ عَنْ عِيَّاصِ بْنِ عَبْدِ اللَّهِ الْفُهْرِيِّ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، بِهَذَا الْإِسْنَادِ وَزَادَ: ثُمَّ عَمَدَ إِلَى شَجْبٍ مِنْ مَاءٍ، فَتَسَوَّكَ وَتَوَضَّأَ، وَأَسْبَغَ الْوُضُوءَ وَلَمْ يَهْرِقْ مِنَ الْمَاءِ إِلَّا قَلِيلًا، ثُمَّ حَرَكَنِي فَقُمْتُ، وَسَائِرُ الْحَدِيثِ نَحْوُ حَدِيثِ مَالِكٍ.

[١٧٩١] ١٨٤ - (...) وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدِ الْأَيْلِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: نِمْتُ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ، وَرَسُولُ اللَّهِ ﷺ عِنْدَهَا تِلْكَ اللَّيْلَةَ، فَتَوَضَّأَ رَسُولُ اللَّهِ ﷺ، ثُمَّ قَامَ فَصَلَّى، فَقُمْتُ عَنْ يَسَارِهِ، فَأَحْذَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّى فِي تِلْكَ اللَّيْلَةَ ثَلَاثَ عَشْرَةَ رَكْعَةً، ثُمَّ نَامَ رَسُولُ اللَّهِ ﷺ حَتَّى نَفَخَ، وَكَانَ إِذَا نَامَ نَفَخَ، ثُمَّ أَنَاهُ الْمُؤَذِّنُ فَخَرَجَ فَصَلَّى، وَلَمْ يَتَوَضَّأَ. قَالَ عَمْرُو: فَحَدَّثْتُ بِهِ بُكَيْرَ بْنَ الْأَشَّجِّ، فَقَالَ: حَدَّثَنِي كُرَيْبٌ بِذَلِكَ.

[1792] 185 - (...) It was narrated that Ibn 'Abbâs said: "I stayed one night with my maternal aunt Maimûnah bint Al-Hârith, and I said to her: 'When the Messenger of Allâh ﷺ gets up, wake me up.' The Messenger of Allâh ﷺ got up and I stood on his left side. He took me by the hand and made me stand on his right side. If I dozed off, he would take hold of my earlobe. He prayed eleven *Rak'ah*, then he sat with his legs drawn up to his chest, wrapped in his garment, until I could hear his breathing as he slept. When dawn came, he prayed two brief *Rak'ah*."

[1793] 186 - (...) It was narrated from Ibn 'Abbâs that he stayed overnight with his maternal aunt Maimûnah. The Messenger of Allâh ﷺ got up at night and performed a light *Wudu'* from a hanging waterskin - and he described his *Wudu'*, which was brief and that he used little water. Ibn 'Abbâs said: "I got up and did what the Prophet ﷺ had done, then I came and stood on his left, and he made me go behind him and stand on his right. He prayed, then he lay down and slept until he was breathing deeply. Then Bilâl came and called him to prayers,

[١٧٩٢] ١٨٥ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ عَنْ مَحْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَيْتٌ لَيْلَةً عِنْدَ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ. فَقُلْتُ لَهَا: إِذَا قَامَ رَسُولُ اللَّهِ ﷺ فَأَيْقِظْنِي، فَقَامَ رَسُولُ اللَّهِ ﷺ، فَقُمْتُ إِلَى جَنْبِهِ الْأَيْسَرِ، فَأَخَذَ بِيَدِي، فَجَعَلَنِي مِنْ شِقْمِهِ الْأَيْمَنِ، فَجَعَلْتُ إِذَا أَغْفَيْتُ يَأْخُذُ بِشَحْمَةِ أُذُنِي، قَالَ: فَصَلَّى إِحْدَى عَشْرَةَ رَكْعَةً، ثُمَّ احْتَبَى، حَتَّى إِنِّي لَأَسْمَعُ نَفْسَهُ رَاقِدًا، فَلَمَّا تَبَيَّنَ لَهُ الْفَجْرُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ.

[١٧٩٣] ١٨٦ - (...) حَدَّثَنَا ابْنُ أَبِي عَمْرٍَ وَمُحَمَّدُ بْنُ حَاتِمٍ عَنِ ابْنِ عُيَيْنَةَ، قَالَ ابْنُ أَبِي عَمْرٍَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ بَاتَ عِنْدَ خَالَتِهِ مَيْمُونَةَ، فَقَامَ رَسُولُ اللَّهِ ﷺ مِنَ اللَّيْلِ، فَتَوَضَّأَ مِنْ شَنْ مِعْلَقٍ وَضُوءًا خَفِيفًا - قَالَ: وَصَفَ وَضُوءَهُ، وَجَعَلَ يُخَفِّفُهُ وَيُقَلِّلُهُ - قَالَ ابْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ النَّبِيُّ ﷺ، ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسَارِهِ، فَأَخْلَفَنِي

and he went out and prayed *Subh* and he did not perform *Wudu'*."

Sufyân (one of the narrators) said: "This was only for the Prophet ﷺ, because we heard that the Prophet's eyes slept but his heart did not sleep."

فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّى، ثُمَّ اضْطَجَعَ
فَقَامَ حَتَّى نَفَخَ ثُمَّ أَتَاهُ بِلَالٌ فَأَذَنَهُ
بِالصَّلَاةِ، فَخَرَجَ فَصَلَّى الصُّبْحَ وَلَمْ
يَتَوَضَّأَ.

قَالَ سُفْيَانُ: وَهَذَا لِلنَّبِيِّ ﷺ خَاصَّةً،
لِأَنَّهُ بَلَّغَنَا أَنَّ النَّبِيَّ ﷺ تَنَامُ عَيْنَاهُ وَلَا
يَنَامُ قَلْبُهُ.

[1794] 187 - (...) It was narrated that Ibn 'Abbâs said: "I stayed overnight in the house of my maternal aunt Maimûnah, and I watched to see how the Messenger of Allâh ﷺ would pray. He got up, urinated, then washed his face and hands, then he slept. Then he got up and went to a waterskin, undid its straps, and poured some water into a bowl or vessel. He tipped it towards himself with his hand and performed *Wudu'* well, a *Wudu'* that was somewhere between the most perfect and the most light. Then I came and stood beside him, and stood on his left. He took hold of me and made me stand on his right. The prayer of the Messenger of Allâh ﷺ included thirteen *Rak'ah*, then he slept until he was breathing deeply. We knew that when he slept he breathed deeply. Then he went out to pray, and he prayed, and said in his prayer, or in his prostration: '*Allâhummaj'al*

[١٧٩٤] ١٨٧ - (...) حَدَّثَنَا مُحَمَّدٌ
ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ، وَهُوَ ابْنُ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ، عَنْ
كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَثُّ فِي
بَيْتِ خَالَتِي مَيْمُونَةَ، فَبَقَيْتُ كَيْفَ يُصَلِّي
رَسُولُ اللَّهِ ﷺ قَالَ: فَقَامَ، قَبَالَ، ثُمَّ
غَسَلَ وَجْهَهُ وَكَفَّيْهِ، ثُمَّ نَامَ، ثُمَّ قَامَ إِلَى
الْقُرْبَةِ فَأَطْلَقَ شِئَاقَهَا، ثُمَّ صَبَّ فِي
الْجَفْنَةِ أَوْ الْقَضْعَةِ، فَأَكَبَهُ بِيَدِهِ عَلَيْهَا، ثُمَّ
تَوَضَّأَ وَضُوءًا حَسَنًا بَيْنَ الْوُضُوءَيْنِ، ثُمَّ
قَامَ يُصَلِّي، فَجِئْتُ فَقُمْتُ إِلَى جَنْبِهِ،
فَقُمْتُ عَنْ يَسَارِهِ قَالَ: فَأَخَذَنِي فَأَقَامَنِي
عَنْ يَمِينِهِ فَتَكَامَلْتُ صَلَاةَ رَسُولِ اللَّهِ ﷺ
ثَلَاثَ عَشْرَةَ رَكْعَةً، ثُمَّ نَامَ حَتَّى نَفَخَ،
وَكُنَّا نَعْرِفُهُ إِذَا نَامَ بِنَفْخِهِ، ثُمَّ خَرَجَ إِلَى
الصَّلَاةِ، فَصَلَّى، فَجَعَلَ يَقُولُ فِي صَلَاتِهِ
أَوْ فِي سُجُودِهِ: «اللَّهُمَّ! اجْعَلْ فِي قَلْبِي

fi qalbî nûran, wa fi sam'î nûran wa fi baṣarî nûran wa 'an yamîni nûran wa 'an shimâli nûran wa amâmî nûran wa khalfi nûran wa fawqî nûran wa tahtî nûran waj'al lî nûrâ (O Allâh, put in my heart light, in my hearing light, in my seeing light, to my right light, to my left light, in front of me light, behind me light, above me light, below me light, give me light) - or he said: '*waj'alnî nûrâ* (make me light.)''

[1795] (...) It was narrated from Kuraib, from Ibn 'Abbâs.

Salamah said: "I met Kuraib and he said: Ibn 'Abbâs said: 'I was with my maternal aunt Maimûnah, and the Messenger of Allâh ﷺ came...' then he mentioned a *Hadîth* like that of Ghundar (no. 1794), and he said: "And make me light," and he was not uncertain.

[1796] 188 - (...) It was narrated that Ibn 'Abbâs said: "I stayed overnight with my maternal aunt Maimûnah, and he narrated the *Hadîth*, but he did not mention washing his face and hands, but he said: 'Then he went to a waterskin and undid its straps, and performed a *Wudû'* that was somewhere between the most perfect and the most light. Then he went to his bed and slept, then he got up again and went to the

نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ شِمَالِي نُورًا، وَأَمَامِي نُورًا، وَخَلْفِي نُورًا، وَفَوْقِي نُورًا، وَتَحْتِي نُورًا، وَاجْعَلْ لِي نُورًا، أَوْ قَالَ: وَاجْعَلْنِي نُورًا».

[١٧٩٥] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ

مَنْصُورٍ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ.

قَالَ سَلَمَةُ: فَلَقِيتُ كُرَيْبًا فَقَالَ: قَالَ ابْنُ عَبَّاسٍ: كُنْتُ عِنْدَ خَالَتِي مَيْمُونَةَ، فَجَاءَ رَسُولُ اللَّهِ ﷺ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ غُنْدَرٍ وَقَالَ: «وَاجْعَلْنِي نُورًا» وَلَمْ يَشُكَّ.

[١٧٩٦] ١٨٨ - (...) وَحَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَنَادُ بْنُ السَّرِيِّ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي رِشْدِينَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَتُّ عِنْدَ خَالَتِي مَيْمُونَةَ، وَاقْتَصَصَ الْحَدِيثَ، وَلَمْ يَذْكُرْ غَسَلَ الْوَجْهَ وَالْكَفَّيْنِ، غَيْرَ أَنَّهُ قَالَ: ثُمَّ أَتَى الْقُرْبَةَ

waterskin and undid its straps, then he performed *Wudû'* and he said: '*A'zim lî nûran* (Give me abundant light).'" and he did not say, "*Waj'alhî nûran* (make me light)."

[1797] 189 - (...) Kuraib narrated that Ibn 'Abbâs stayed one night with the Messenger of Allâh ﷺ. He said: "The Messenger of Allâh ﷺ got up and went to a waterskin. He poured some water out of it and performed *Wudû'* without using too much water or falling short in his *Wudû'...*" and he quoted the *Hadîth*, in which he said: "The Messenger of Allâh ﷺ supplicated that night with nineteen phrases."

Salamah said: "Kuraib told them to me, and I memorized twelve of them, and forgot the rest. The Messenger of Allâh ﷺ said: '*Allâhummaj'al fi qalbî nûran, wa fi lisânî nûran wa fi sam'î nûran wa fi basarî nûran wa min fawqî nûran wa min tahtî nûran wa 'an yaminî nûran wa 'an shimâlî nûran wa min bain yadayya nûran wa min khalfî nûran waj'al fi nafsî nûrâ wa a'zimlî nûran* (O Allâh, put in my heart light, on my tongue light, in my hearing light, in my seeing light, above me light, below me light, on my right light, on my left light, in front of

فَحَلَّ شَيْئَاقَهَا، فَتَوَضَّأَ وَضُوءًا بَيْنَ الْوُضُوءَيْنِ، ثُمَّ أَتَى فِرَاشَهُ فَنَامَ، ثُمَّ قَامَ قَوْمَةً أُخْرَى، فَأَتَى الْقِرْبَةَ فَحَلَّ شَيْئَاقَهَا، ثُمَّ تَوَضَّأَ وَضُوءًا هُوَ الْوُضُوءُ. وَقَالَ: «أَعْظِمَ لِي نُورًا» وَلَمْ يَذْكَرْ: وَاجْعَلْنِي نُورًا.

[١٧٩٧] ١٨٩- (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَلْمَانَ الْحَجْرِيِّ، عَنْ عَقْبِلِ بْنِ خَالِدٍ أَنَّ سَلَمَةَ بْنَ كُهَيْلٍ حَدَّثَهُ: أَنَّ كُرَيْبًا حَدَّثَهُ أَنَّ ابْنَ عَبَّاسٍ بَاتَ لَيْلَةً عِنْدَ رَسُولِ اللَّهِ ﷺ قَالَ: فَقَامَ رَسُولُ اللَّهِ ﷺ إِلَى الْقِرْبَةِ فَسَكَبَ مِنْهَا، فَتَوَضَّأَ وَلَمْ يُكْثِرْ مِنَ الْمَاءِ وَلَمْ يَقْصُرْ فِي الْوُضُوءِ، وَسَاقَ الْحَدِيثَ وَفِيهِ قَالَ: وَدَعَا رَسُولُ اللَّهِ ﷺ لِيَلْتَمِذَ تِسْعَ عَشْرَةَ كَلِمَةً.

قَالَ سَلَمَةُ: حَدَّثَنِيهَا كُرَيْبٌ فَحَفِظْتُ مِنْهَا ثَلَاثِي عَشْرَةَ، وَتَسَيَّتُ مَا بَقِيَ. قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! اجْعَلْ لِي فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، وَمِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ شِمَالِي نُورًا، وَمِنْ بَيْنِ يَدَيَّ نُورًا، وَمِنْ خَلْفِي نُورًا، وَاجْعَلْ فِي نَفْسِي نُورًا، وَأَعْظِمْ لِي نُورًا».

me light, behind me light, in my soul light, grant me abundant light.)”

[1798] 190 - (...) It was narrated from Kuraib that Ibn ‘Abbās said: “I slept in the house of Maimûnah on a night when the Prophet ﷺ was with her, so that I could see how the Prophet ﷺ prayed at night. The Prophet ﷺ spoke with his wife for a while, then he went to sleep...” and he quoted the *Hadîth*, and in it he said: “Then he got up, performed *Wudû’* and used the *Siwâk*.”

[1799] 191 - (...) It was narrated from ‘Abdullâh bin ‘Abbās that he slept at the house of the Messenger of Allâh ﷺ. He (ﷺ) woke up, cleaned his teeth with the *Siwâk* and performed *Wudû’* while saying: “Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.”^[1] and he recited these verses until the end of the *Sûrah*. Then he stood and prayed two *Rak’ah*, in which he stood, bowed and prostrated for a long time. Then he went and slept until he started to breathe deeply. Then he did that three times, six *Rak’ah* in all, cleaning

[١٧٩٨] ١٩٠ - (...) وَحَدَّثَنِي أَبُو

بَكْرِ بْنِ إِسْحَاقَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي شَرِيكُ ابْنِ أَبِي نَعْمٍ عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: رَقَدْتُ فِي بَيْتِ مَيْمُونَةَ لَيْلَةً كَانَ النَّبِيُّ ﷺ عِنْدَهَا، لِأَنْظُرَ كَيْفَ صَلَاةَ النَّبِيِّ ﷺ بِاللَّيْلِ، قَالَ: فَتَحَدَّثَ النَّبِيُّ ﷺ مَعَ أَهْلِهِ سَاعَةً ثُمَّ رَقَدَ، وَسَاقَ الْحَدِيثَ وَفِيهِ: ثُمَّ قَامَ فَتَوَضَّأَ وَاسْتَنَّ.

[١٧٩٩] ١٩١ - (...) حَدَّثَنَا

وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ابْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ رَقَدَ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَاسْتَيْقَظَ، فَتَسَوَّكَ وَتَوَضَّأَ وَهُوَ يَقُولُ: ﴿إِنَّ فِي خَلْقِ السَّمَكَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي الْأَلْبَابِ﴾ [آل عمران: ١٩٠] فَقَرَأَ هَؤُلَاءِ الْآيَاتِ حَتَّى خَتَمَ السُّورَةَ، ثُمَّ قَامَ فَصَلَّى رَكَعَتَيْنِ، فَأَطَالَ فِيهِمَا الْقِيَامَ

[1] *Âl-‘Imrân* 3:190.

his teeth with the *Siwâk*, performing *Wudû'* and reciting these verses. Then he prayed *Witr* with three *Rak'ah*. Then the *Mu'adhdhin* called the *Adhân* and he went out to pray, saying: '*Allâhummaj'al fi qalbî nûran, wa fi lisânî nûran waj'al fi sam'î nûran waj'al fi baṣarî nûran waj'al min khalfî nûran wa min amâmî nûran waj'al min fawqî nûran wa min tahtî nûran. Allâhumma a'tinî nûrâ* (O Allâh, put in my heart light and on my tongue light, put in my hearing light, put in my seeing light, put behind me light and in front of me light, put above me light and below me light. O Allâh, give me light.)''

[1800] 192 - (...) It was narrated that Ibn 'Abbâs said: "I stayed one night with my maternal aunt Maimûnah. The Messenger of Allâh ﷺ got up to offer voluntary prayers during the night. The Prophet ﷺ got up and went to the waterskin and performed *Wudû'*, then he stood and prayed. When I saw him do that, I got up and performed *Wudû'* from the waterskin, then I stood on his left side, and he took my hand from behind his back and moved me like that from behind his back to his right side."

I (the narrator) said: "Was that in the voluntary prayer?" He said: "Yes."

وَالرُّكُوعَ وَالسُّجُودَ، ثُمَّ انصَرَفَ فَنَامَ حَتَّى نَفَخَ، ثُمَّ فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ، سِتَّ رَكَعَاتٍ، كُلَّ ذَلِكَ يَسْتَاكُ وَيَتَوَضَّأُ وَيَقْرَأُ هَذُلَاءِ الْآيَاتِ، ثُمَّ أَوْتَرَ بِثَلَاثٍ، فَأَذَّنَ الْمُؤَذِّنُ فَخَرَجَ إِلَى الصَّلَاةِ، وَهُوَ يَقُولُ: «اللَّهُمَّ! اجْعَلْ فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَاجْعَلْ فِي سَمْعِي نُورًا، وَاجْعَلْ فِي بَصَرِي نُورًا، وَاجْعَلْ مِنْ خَلْفِي نُورًا، وَمِنْ أَمَامِي نُورًا، وَاجْعَلْ مِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، اللَّهُمَّ! أَعْطِنِي نُورًا».

[١٨٠٠] ١٩٢ - (...) وَحَدَّثَنِي

مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ قَالَ: بَثَّ ذَاتَ لَيْلَةٍ عِنْدَ خَالَتِي مَيْمُونَةَ، فَقَامَ النَّبِيُّ ﷺ يُصَلِّي مُتَطَوِّعًا مِنَ اللَّيْلِ، فَقَامَ النَّبِيُّ ﷺ إِلَى الْقِرْبَةِ فَتَوَضَّأَ، فَقَامَ فَصَلَّى، فَقُمْتُ، لَمَّا رَأَيْتُهُ صَنَعَ ذَلِكَ، فَتَوَضَّأْتُ مِنَ الْقِرْبَةِ، ثُمَّ قُمْتُ إِلَى شِمِّهِ الْأَيْسَرِ، فَأَخَذَ بِيَدِي مِنْ وَرَاءِ ظَهْرِهِ، يُعَدِّلُنِي كَذَلِكَ مِنْ وَرَاءِ ظَهْرِهِ إِلَى الشَّقِّ الْأَيْمَنِ.

قُلْتُ: أَفِي التَّطَوُّعِ كَانَ ذَلِكَ؟ قَالَ:

نَعَمْ.

[1801] 193 - (...) It was narrated that Ibn 'Abbâs said: "Al-'Abbâs sent me to the Prophet ﷺ when he was in the house of my maternal aunt Maimûnah, and I stayed with him that night. He got up and prayed at night, and I stood on his left, but he made me move behind his back and put me on his right."

[١٨٠١] ١٩٣ - (...) وَحَدَّثَنِي هَرُونَ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: أَخْبَرَنِي أَبِي قَالَ: سَمِعْتُ قَيْسَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَعَثَنِي الْعَبَّاسُ إِلَى النَّبِيِّ ﷺ، وَهُوَ فِي بَيْتِ خَالَتِي مَيْمُونَةَ، فَبِتُّ مَعَهُ تِلْكَ اللَّيْلَةَ، فَقَامَ يُصَلِّي مِنَ اللَّيْلِ، فَقُمْتُ عَنْ يَسَارِهِ، فَتَنَاوَلَنِي مِنْ خَلْفِ ظَهْرِهِ، فَجَعَلَنِي عَلَى يَمِينِهِ.

[1802] (...) It was narrated from Ibn 'Abbâs: "I stayed overnight with my maternal aunt Maimûnah..." a *Hadîth* similar to that of Ibn Juraij and Qais bin Sa'd (no. 1800).

[١٨٠٢] (...) وَحَدَّثَنَا ابْنُ نَمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ، نَحْوَ حَدِيثِ ابْنِ جُرَيْجٍ وَقَيْسِ بْنِ سَعْدٍ.

[1803] 194 - (764) It was narrated that Abû Hamzah said: "I heard Ibn 'Abbâs say: 'The Messenger of Allâh ﷺ used to pray thirteen *Rak'ah* at night.'"

[١٨٠٣] ١٩٤ - (٧٦٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُندَرُ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً.

[1804] 195 - (765) It was narrated from Zaid bin Khâlîd Al-Juhanî that he said: "I will

[١٨٠٤] ١٩٥ - (٧٦٥) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ

certainly watch how the Messenger of Allâh ﷺ prays tonight. He prayed two brief *Rak'ah*, then he prayed two long, long, long *Rak'ah*, then he prayed two *Rak'ah* that were shorter than the two that came before them. Then he prayed two *Rak'ah* that were shorter than the two that came before them. Then he prayed two *Rak'ah* that were shorter than the two that came before them. Then he prayed two *Rak'ah* that were shorter than the two that came before them. Then he prayed two *Rak'ah* that were shorter than the two that came before them. Then he prayed *Witr*, and that was thirteen *Rak'ah*.”

اللَّهُ بْنُ أَبِي بَكْرٍ، عَنْ أَبِيهِ أَنَّ عَبْدَ اللَّهِ بْنَ قَيْسِ بْنِ مَخْرَمَةَ أَخْبَرَهُ عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ أَنَّهُ قَالَ: لَأَزْمَنَّ صَلَاةَ رَسُولِ اللَّهِ ﷺ اللَّيْلَةَ، فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ طَوِيلَتَيْنِ، طَوِيلَتَيْنِ، طَوِيلَتَيْنِ ثُمَّ صَلَّى رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا ثُمَّ أَوْتَرَ، فَذَلِكَ ثَلَاثَ عَشْرَةَ رَكْعَةً.

[1805] 196 - (766) It was narrated that Jâbir bin ‘Abdullâh said: “I was with the Messenger of Allâh ﷺ on a journey, and we came to a crossing place. He said: ‘Won’t you cross it, O Jâbir?’ I said: ‘Of course.’ The Messenger of Allâh ﷺ dismounted and I crossed it. Then he went and relieved himself, and I set out his water for *Wudû’*. He came and performed *Wudû’*, then he stood and prayed wearing a single garment with its ends on his shoulders. I stood behind him, and he took hold of my ear and made me stand on his right.”

[١٨٠٥] ١٩٦ - (٧٦٦) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ الْمَدَائِنِيِّ أَبُو جَعْفَرٍ: حَدَّثَنَا وَرْقَاءُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَأَنْتَهَيْنَا إِلَى مَشْرَعَةٍ فَقَالَ: «أَلَا تُشْرَعُ؟ يَا جَابِرُ!» قُلْتُ: بَلَى، قَالَ: فَتَزَلَّ رَسُولُ اللَّهِ ﷺ وَأَسْرَعْتُ، قَالَ: ثُمَّ ذَهَبَ لِحَاجَتِهِ، وَوَضَعْتُ لَهُ وَضُوءًا، قَالَ: فَجَاءَ فَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى فِي تَوْبٍ وَاحِدٍ خَالَفَ بَيْنَ طَرَفَيْهِ، فَقُمْتُ خَلْفَهُ، فَأَخَذَ بِأُذُنِي فَجَعَلَنِي عَنْ يَمِينِهِ.

[*806] 197 - (767) It was

[١٨٠٦] ١٩٧ - (٧٦٧) حَدَّثَنَا يَحْيَى

narrated that 'Aishah said: "When the Messenger of Allâh ﷺ got up at night to pray, he would start his prayer with two brief *Rak'ah*."

[1807] 198 - (768) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When one of you gets up to pray at night, let him start his prayer with two brief *Rak'ah*."

[1808] 199 - (769) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ used to say, when he got up to pray in the middle of the night: "*Allâhumma! Lakal-ḥamdu, anta nûrus-samâwâti wal-ard, lakal-ḥamdu, anta qayyâmus-samâwâti wal-ard, wa lakal-ḥamdu, anta rabbus-samâwâti wal-ard, wa man fihinna, antal-ḥaqqun, wa wa'dukal-ḥaqqu, wa qawlukal-ḥaqqu, wa liqa'uka ḥaqqun, Allâhumma laka aslamtu, wa bika âmantu, wa 'alaika tawakkaltu, wa ilaika anabtu wa bika khâṣamtu, wa ilaika ḥâkamtu, faghfirli mâ qaddamtu wa akhkhartu, wa asrartu wa a'lantu, anta ilâhî lâilâha illâ ant* (O Allâh, to You be praise, You are the Light of

ابن يَحْيَى وَأَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ، جَمِيعًا عَنْ هُشَيْمٍ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو حُرَّةَ عَنِ الْحَسَنِ، عَنْ سَعْدِ ابْنِ هِشَامٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا قَامَ مِنَ اللَّيْلِ لِيُصَلِّيَ، افْتَتَحَ صَلَاتَهُ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ.

[١٨٠٧] ١٩٨ - (٧٦٨) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ، فَلْيُتَبَّحْ صَلَاتَهُ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ».

[١٨٠٨] ١٩٩ - (٧٦٩) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: إِذَا قَامَ إِلَى الصَّلَاةِ مِنْ جَوْفِ اللَّيْلِ: «اللَّهُمَّ! لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ، أَنْتَ قَيَّامُ السَّمَاوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ، أَنْتَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ، وَمَنْ فِيهِنَّ، أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ! لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ،

the heavens and the earth. To You be praise, You are the Sustainer of the heavens and the earth. To You be praise, You are the Lord of the heavens and the earth and everyone in them. You are the Truth, Your promise is true, Your Word is true, the meeting with You is true, Paradise is true, Hell is true, the Hour is true. O Allâh, to You I have submitted, in You I have believed, in You I have put my trust, to You I repent, by Your help I have disputed, to You I refer for judgement. So forgive me my past and future sins, what I have done secretly and openly. You are my God, there is none worthy of worship but You.)”

[1809] (...) It was narrated from Ibn ‘Abbâs, from the Prophet ﷺ (a similar *Hadith* as no. 1808) The *Hadith* of Ibn ‘Uyaynah contains some additions, and is different from that of Mâlik and Ibn Jurajj in some phrases.

وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاعْفُزْ لِي، مَا قَدَّمْتُ وَأَخَّرْتُ، وَأَسْرَرْتُ وَأَعْلَنْتُ، أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ».

[١٨٠٩] (...) حَدَّثَنَا عَمْرُو النَّاقِدُ وَابْنُ نُمَيْرٍ وَابْنُ أَبِي عُمَرَ قَالُوا: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، كِلَاهُمَا عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. أَمَّا حَدِيثُ ابْنِ جُرَيْجٍ فَاتَّفَقَ لَفْظُهُ مَعَ حَدِيثِ مَالِكٍ، لَمْ يَخْتَلَفَا إِلَّا فِي حَرْفَيْنِ قَالَ ابْنُ جُرَيْجٍ: مَكَانَ «قِيَامٍ»، «قِيَمٌ» وَقَالَ: «وَمَا أَسْرَرْتُ». وَأَمَّا حَدِيثُ ابْنِ عُيَيْنَةَ فَفِيهِ بَعْضُ زِيَادَةٍ، وَيُخَالِفُ مَالِكًا وَابْنَ جُرَيْجٍ فِي أَحْرَفٍ.

[1810] (...) This *Hadīth* was narrated from Ibn ‘Abbās from the Prophet ﷺ. Its wording is very similar (to no. 1808).

[١٨١٠] (...) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا مَهْدِيُّ وَهُوَ ابْنُ مَيْمُونٍ: حَدَّثَنَا عِمْرَانُ الْقَصِيرُ عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ - وَاللَّفْظُ قَرِيبٌ مِنْ أَلْفَاظِهِمْ.

[1811] 200 - (770) Abū Salamah bin ‘Abdur-Rahmān bin ‘Awf said: “I asked ‘Āishah, the Mother of the Believers, how the Prophet of Allāh ﷺ used to start his prayer when he got up at night. She said: ‘When he got up to pray at night, he would start his prayer with the words: *Allāhuma rabba jabrā’ila wa mikā’ila wa isrāfila fātiras-samāwāti wal-arḍ, ‘ālimal-ghaibi wash-shahādah, anta tahkumu bain ‘ibādika fimā kânû fihi yakhtalifûn, ihdinî limâkhtulifa fihi minal-haqqi bi-idhnika innaka tahdî man tashâ’u ila sirâtin mustaqîm.* (O Allāh, Lord of Jibrā’îl, Mikā’îl and Isrāfil, Originator of the heavens and the earth, Knower of the unseen and the seen, You judge between Your slaves concerning that wherein they differ. Guide me concerning that wherein they differ of the truth by Your leave, for You guide whomsoever You will to a straight path.)”

[١٨١١] ٢٠٠ - (٧٧٠) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ وَأَبُو مَعْنٍ الرَّقَاشِيُّ قَالُوا: حَدَّثَنَا عَمْرُ بْنُ يُوسُفَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: سَأَلْتُ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ: بِأَيِّ شَيْءٍ كَانَ نَبِيُّ اللَّهِ ﷺ يَفْتَتِحُ صَلَاتَهُ إِذَا قَامَ مِنَ اللَّيْلِ؟ قَالَتْ: كَانَ إِذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلَاتَهُ: «اللَّهُمَّ! رَبِّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ».

[1812] 201 - (771) It was narrated from ‘Alī bin Abī Ṭālib

[١٨١٢] ٢٠١ - (٧٧١) حَدَّثَنَا مُحَمَّدُ

that when the Messenger of Allâh ﷺ got up to pray, he said: “*Wajjahtu wajhia lilladhî faʿarasamâwâti wal-arḍa ḥanifan wa mâ anâ min al-mushrikîn, inna ṣalâti wa nusukî wa maḥyâya wa mamâtî lillâhi rabbil-âlamîn, lâ sharika lahu wa bidhalika umirtu wa anâ min al-muslimîn. Allâhumma antal-maliku lâ ilaha illâ ant, anta rabbî, wa anâ ‘abduka zalamtu nafsî wâ’taraftu bidhanbî fâghfirî dhunûbî jamî’an, innahu lâ yaghfir adh-dhunûba illâ ant. Wâhdinî li-aḥsanil-akhlâqi lâ yahdî li-aḥsanihâ illâ ant, wâsrif ‘annî sayyi’ahâ, lâ taṣrifu ‘annî sayyi’ahâ illâ ant. Labaika wa sa’daika, wal-khairu kulluhu fî yadaika, wash-sharru laisa ilaik, wa anâ bika wa ilaik, tabârakta wa ta’âlaita astaghfiruka wa atûbu ilaik.*” (I have turned my face in submission to the One who originated the heavens and the earth, and I am not one of the idolators. Verily, my *Ṣalât* (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the *‘Âlamîn* (mankind, jinn and all that exists). He has no partner. And of this I have been commanded, and I am one of the Muslims. O Allâh, You are the Sovereign, there is none worthy of worship but You. You are my Lord and I am Your slave. I have wronged myself and I admit my sin, so forgive me all my sins, for no one can forgive

ابن أبي بكر المَقْدِسِيُّ: حَدَّثَنَا يُوسُفُ الْمَاجِشُونُ: حَدَّثَنِي أَبِي عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ ابْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ قَالَ: «وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ! أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفِرْ لِي ذُنُوبِي جَمِيعًا، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ، لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا، لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَيْتَكَ، وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ»، وَإِذَا رَكَعَ قَالَ: «اللَّهُمَّ! لَكَ رَكَعْتُ، وَبِكَ أَمَنْتُ، وَلَكَ أَسَلْتُ، خَشَعْتُ لَكَ سَمْعِي وَبَصَرِي، وَمُخِّي وَعَظْمِي وَعَظْصِي». وَإِذَا رَفَعَ قَالَ: «اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ مِلءُ السَّمَاوَاتِ

sins except You. Guide me to the best of conduct, for none can guide to that except You. Remove from me my evil deeds, for none can remove them except You. Here I am at Your service, all goodness is in Your hand and evil cannot be attributed to You. My existence is due to You and my return is to You. Blessed and exalted are You, I seek Your forgiveness and I repent to You.) When he bowed, he said: “*Allâhumma laka raka'tu ba bika âmantu wa laka aslamtu khasha'a laka sam'î wa başarî wa mukhkhî wa 'azmî, wa 'aşbî* (O Allâh, to You I have bowed, in You I have believed and to You I have submitted. My hearing, my sight, my brain, my bones and my sinews submit to You.) When he rose from bowing he said: “*Allâhumma rabbanâ lakal-ḥamdu mil'as-samâwâti wal-arḍi wa mil'a mâ bainahumâ, wa mil'a mâ shi'ta min shai'in ba'd.*” (O Allâh our Lord, to You be praise, filling the heavens, filling the earth, filling that which is between them and filling whatever else You will besides.) When he prostrated he said: “*Allâhumma laka sajadtu wa bika âmantu wa laka aslamtu, sajada wajhî lilladhî khalaqahu wa şuwwarahu wa shaqqa sam'ahu wa başarahu tabârak Allâhu aḥsanul-khâliqîn.*” (O Allâh, to You I have prostrated, in You I have believed and to You I have submitted. My

وَمِلَّءِ الْأَرْضِ وَمِلَّءِ مَا بَيْنَهُمَا وَمِلَّءِ مَا
شِئْتَ مِنْ شَيْءٍ بَعْدُ». وَإِذَا سَجَدَ قَالَ:
«اللَّهُمَّ! لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ
أَسَلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ
وَصَوَّرَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللَّهُ
أَحْسَنُ الْخَالِقِينَ» ثُمَّ يَكُونُ مِنْ آخِرِ مَا
يَقُولُ بَيْنَ التَّسْهِدِ وَالتَّسْلِيمِ: «اللَّهُمَّ! اغْفِرْ
لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ
وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ
أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ
الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ».

face has prostrated to the One Who created it and gave it shape, and opened its hearing and sight. Blessed be Allâh, the Best of creators.) Then the last thing he said between the *Tashah-hud* and the *Taslim* was: “*Allâhummaghfirli mâ qaddamtu wa mâ akhkhartu wa mâ asraftu, wa mâ anta a'lamu bihi minni antal-muqaddimu wa antal-mu'akhkhiru, lâ ilâha illa ant.*” (O Allâh, forgive me my past and future sins, what I have done in secret and what I have done openly, what I have transgressed and what you know more than I. You are the One who brings forward and the One Who puts back, there is none worthy of worship but You.)

[1813] 202 - (...) It was narrated from Al-A'raj with this chain (a similar *Hadith* as no. 1812), and he said: “When the Messenger of Allâh ﷺ started his prayer, he would say the *Takbir* and then say: ‘I have turned my face...’ and he said: ‘I am the first of the Muslims.’ And when raising his head from bowing he said: ‘Allâh hears those who praise Him; our Lord, to You be praise.’ And he said: ‘... Who has formed it and formed it well.’ And when he said the *Salâm*, he said: ‘O Allâh, forgive me my previous sins...’ And he did not say: “between the *Tashah-hud* and the *Taslim*.”

[١٨١٣] ٢٠٢ - (...) وَحَدَّثَنَا
 زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ
 مَهْدِيٍّ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ:
 أَخْبَرَنَا أَبُو النَّضْرِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ
 ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ عَنْ عَمِّهِ
 الْمَاجِشُونِ بْنِ أَبِي سَلَمَةَ، عَنِ الْأَعْرَجِ
 بِهَذَا الْإِسْنَادِ وَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ
 إِذَا اسْتَفْتَحَ الصَّلَاةَ كَبَّرَ ثُمَّ قَالَ: «وَجَّهْتُ
 وَجْهِي» وَقَالَ: «وَأَنَا أَوَّلُ الْمُسْلِمِينَ»
 وَقَالَ: «وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ:
 «سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ»
 وَقَالَ: «وَصَوَّرَهُ فَأَحْسَنَ صُورَهُ» وَقَالَ:

وَإِذَا سَلَّمَ قَالَ: «اللَّهُمَّ! اغْفِرْ لِي مَا قَدَّمْتُ» إِلَى آخِرِ الْحَدِيثِ وَلَمْ يَقُلْ: بَيْنَ التَّشَهُدِ وَالتَّسْلِيمِ.

Chapter 27. It Is Recommended To Recite For A Long Time In The Night Prayers

(المعجم ٢٧) - (بَابُ اسْتِحْبَابِ تَطْوِيلِ الْقِرَاءَةِ فِي صَلَاةِ اللَّيْلِ)
(التحفة ١٣٥)

[1814] 203 - (772) It was narrated that Hudhaifah said: "I prayed with the Prophet ﷺ one night, and he started to recite *Al-Baqarah* and I thought: 'He will bow when he reaches one hundred (verses),' but he carried on. Then I thought that he would finish it in the two *Rak'ah*, but he carried on. Then I thought he would bow after finishing it, but he started to recite *An-Nisâ'* and recited it all, then he started to recite *Âl-Imrân* and recited it all, reciting with a slow and measured pace. When he reached a verse that spoke of glorifying Allâh, he glorified Allâh; when he reached a verse that spoke of asking of Him, he asked of Him; when he reached a verse that spoke of seeking refuge with Him, he sought refuge with Him. Then he bowed and started saying: '*Subhâna Rabbil-'Azîm* (Glory be to my Lord the Almighty).' And his bowing was almost as long as his standing. Then he said: '*Sami' Allâhu liman*

[١٨١٤] [٢٠٣-٧٧٢] [و]حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، كُلُّهُمْ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُيَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الْأَحْتَفِ، عَنْ صَلَةَ بْنِ زُفَرٍ، عَنْ حُدَيْفَةَ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ، فَافْتَتَحَ الْبَقْرَةَ فَقُلْتُ: يَرْكَعُ عِنْدَ الْمِائَةِ ثُمَّ مَضَى فَقُلْتُ: يُصَلِّي بِهَا فِي رُكْعَةٍ، فَمَضَى فَقُلْتُ: يَرْكَعُ بِهَا، ثُمَّ افْتَتَحَ النَّسَاءَ فَقَرَأَهَا، ثُمَّ افْتَتَحَ آلَ عِمْرَانَ فَقَرَأَهَا، يَقْرَأُ مَتْرَسَلًا، إِذَا مَرَّ بِآيَةٍ فِيهَا تَسْبِيحٌ سَبَّحَ، وَإِذَا مَرَّ بِسُؤَالٍ سَأَلَ، وَإِذَا مَرَّ بِتَعَوُّذٍ تَعَوَّذَ، ثُمَّ رَكَعَ فَجَعَلَ يَتَوَلَّى: «سُبْحَانَ رَبِّيَ الْعَظِيمِ» فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ ثُمَّ قَالَ:

hamidah (Allâh hears those who praise Him).’ Then he stood for a long time, almost as long as he had bowed. Then he prostrated and said: ‘*Subhâna Rabbil-‘Ala* (Glory be to my Lord Most High),’ and his prostration was almost as long as his standing.”

In the *Hadîth* of Jarîr it adds: “And he said: ‘*Sami‘ Allâhu liman hamidah, rabbana lakal-hamd* (Allâh hears those who praise Him, our Lord to You be praise).”

[1815] 204 - (773) ‘Abdullâh said: “I prayed with the Messenger of Allâh ﷺ and he prayed for so long that I thought of something bad. It was said: ‘What did you think of?’ He said: ‘I thought of sitting down and leaving him.’”

[1816] (...) A similar report (as no. 1815) was narrated from Al-A‘mash with this chain.

Chapter 28. Encouragement To Pray At Night Even If It Is Little

[1817] 205 - (774) Mention was made in the presence of the Messenger of Allâh ﷺ of a man who slept the entire night until

«سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» ثُمَّ قَامَ طَوِيلًا، قَرِيبًا مِمَّا رَكَعَ، ثُمَّ سَجَدَ فَقَالَ: «سُبْحَانَ رَبِّيَ الْأَعْلَى» فَكَانَ سُجُودُهُ قَرِيبًا مِنْ قِيَامِهِ.

قَالَ وَفِي حَدِيثِ جَرِيرِ الزِّيَادَةِ: فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا لَكَ الْحَمْدُ».

[١٨١٥] ٢٠٤ - (٧٧٣) وَحَدَّثَنَا

عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرٍ - قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَأَطَالَ حَتَّى هَمَمْتُ بِأَمْرٍ سَوْءٍ قَالَ: قِيلَ: وَمَا هَمَمْتَ بِهِ؟ قَالَ: هَمَمْتُ أَنْ أَجْلِسَ وَأَدْعَهُ.

[١٨١٦] (...) وَحَدَّثَنَا إِسْمَاعِيلُ بْنُ

الْخَلِيلِ وَسُوَيْدُ بْنُ سَعِيدٍ عَنْ عَلِيِّ بْنِ مُسْنَرٍ، عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

(المعجم ٢٨) - (بَابُ الْحَثِّ عَلَى

صَلَاةِ اللَّيْلِ وَإِنْ قَلَّتْ) (التحفة ١٣٦)

[١٨١٧] ٢٠٥ - (٧٧٤) وَحَدَّثَنَا

عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ، - قَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ

morning. He said: "That is a man in whose ear the *Shaitân* has urinated." Or he said: "in whose ears."

[1818] 206 - (775) It was narrated from 'Alî bin Abî Tâlib that the Prophet ﷺ came to him and Fâtimah at night and said: "Are you not praying?" I said: "O Messenger of Allâh, our souls are in the Hand of Allâh and if He wills to wake us, He will wake us." The Messenger of Allâh ﷺ turned away when I said that to him, then I heard him walking away, striking his thigh and saying: "But, man is ever more quarrelsome than anything."^[1]

[1819] 207 - (776) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The *Shaitân* ties three knots at the back of the head of any one of you when he goes to sleep, striking each knot and saying: 'You have a long night ahead, so sleep.' If he wakes up and remembers Allâh, one knot is undone. If he performs *Wudû'*, two knots are undone. If he

أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: ذُكِرَ عِنْدَ رَسُولِ اللَّهِ ﷺ رَجُلٌ نَامَ لَيْلَةً حَتَّى أَصْبَحَ قَالَ: «ذَاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنِهِ» أَوْ قَالَ «فِي أُذُنَيْهِ».

[١٨١٨] ٢٠٦ - (٧٧٥) [و] حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ حَدَّثَهُ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ طَرَفَهُ وَفَاطِمَةَ فَقَالَ: «أَلَا تُصَلُّونَ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّمَا أَنْفُسَنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا، فَأَنْصَرَفَ رَسُولُ اللَّهِ ﷺ حِينَ قُلْتُ لَهُ ذَلِكَ، ثُمَّ سَمِعْتُهُ وَهُوَ مُدْبِرٌ يَضْرِبُ فَخْذَهُ وَيَقُولُ: «وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا».

[١٨١٩] ٢٠٧ - (٧٧٦) وَحَدَّثَنَا عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - قَالَ عَمْرُو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يُلْقِي بِهِ النَّبِيُّ ﷺ قَالَ: «يَعْقُدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ ثَلَاثَ عُقَدٍ إِذَا نَامَ، بِكُلِّ عُقْدَةٍ يَضْرِبُ: عَلَيْكَ لَيْلًا طَوِيلًا، فَإِذَا اسْتَيْقَظَ، فَذَكَرَ اللَّهَ، انْحَلَّتْ عُقْدَةٌ،

[1] *Al-Kahf* 18:54.

prays, all the knots are undone, and he starts the day energetic and in a good mood. Otherwise, he starts his day in a bad mood and feeling lazy.”

Chapter 29. It Is Recommended To Offer Voluntary Prayers In One's House and Permissible To Offer Them In The Masjid, Whether That Is A Regular Voluntary Prayer Or Any Other, Except For The Public Ritual Prayers, Namely: 'Id Prayer, The Eclipse Prayer, Prayers For Rain And Tarâwîh, And Prayers That Can Only Be Offered In The Masjid, Such As Greeting The Masjid, And Prayers That Are Recommended To Be Offered In The Masjid, Namely The Two Rak'ah Following Tawâf

[1820] 208 - (777) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Perform some of your prayers in your houses and do not make them like graves."

[1821] 209 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Pray in your houses, and do not make them like graves."

وَإِذَا تَوَضَّأَ، انْحَلَّتْ عَنْهُ عُقْدَتَانِ، فَإِذَا صَلَّى انْحَلَّتِ الْعُقْدُ، فَأَصْبَحَ نَشِيطًا طَيِّبِ النَّفْسِ، وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانًا.

(المعجم ٢٩) - (بَابُ اسْتِحْبَابِ صَلَاةِ النَّافِلَةِ فِي بَيْتِهِ وَجَوَازِهَا فِي الْمَسْجِدِ وَسَوَاءٍ فِي هَذَا الرَّاتِبَةِ وَغَيْرِهَا، إِلَّا الشَّعَائِرَ الظَّاهِرَةَ: وَهِيَ الْعِيدُ وَالْكَسُوفُ وَالْاِسْتِسْقَاءُ وَالتَّرَاوِيحُ، وَكَذَا مَا لَا يَتَأْتِي فِي غَيْرِ الْمَسْجِدِ كَتَحِيَّةِ الْمَسْجِدِ أَوْ يَنْدُبُ كَوْنَهُ فِي الْمَسْجِدِ وَهِيَ رَكْعَتَا الطَّوَافِ)
(التحفة ١٣٧)

[١٨٢٠] ٢٠٨ - (٧٧٧) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «اجْعَلُوا مِنْ صَلَاتِكُمْ فِي بُيُوتِكُمْ، وَلَا تَتَّخِذُوهَا قُبُورًا».

[١٨٢١] ٢٠٩ - (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: أَخْبَرَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ

النَّبِيِّ ﷺ قَالَ: «صَلُّوا فِي بُيُوتِكُمْ وَلَا تَتَّخِذُوهَا قُبُورًا».

[1822] 210 - (778) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘When one of you has finished praying in the *Masjid*, let him give his house a share of his prayer, for Allâh will instill goodness in his house because of his prayer.’”

[١٨٢٢] ٢١٠- (٧٧٨) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَضَى أَحَدُكُمْ الصَّلَاةَ فِي مَسْجِدِهِ، فَلْيَجْعَلْ لِبَيْتِهِ نَصِيبًا مِنْ صَلَاتِهِ، فَإِنَّ اللَّهَ جَاعِلٌ فِي بَيْتِهِ مِنْ صَلَاتِهِ خَيْرًا».

[1823] 211 - (779) It was narrated from Abû Mûsâ that the Prophet ﷺ said: “The likeness of a house in which Allâh is remembered and the house in which Allâh is not remembered is that of the living and the dead.”

[١٨٢٣] ٢١١- (٧٧٩) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَادٍ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلَاءِ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْبَيْتِ الَّذِي يُذَكَّرُ اللَّهُ فِيهِ، وَالْبَيْتِ الَّذِي لَا يُذَكَّرُ اللَّهُ فِيهِ، مَثَلُ الْحَيِّ وَالْمَيِّتِ».

[1824] 212 - (780) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Do not make your houses into graves, for the *Shaitân* flees from a house in which *Sûrat Al-Baqarah* is recited.”

[١٨٢٤] ٢١٢- (٧٨٠) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ، إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ».

[1825] 213 - (781) It was narrated that Zaid bin Thâbit said: “The Messenger of Allâh ﷺ

[١٨٢٥] ٢١٣- (٧٨١) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ

sectioned off an area using palm-tree leaves or a reed mat, and the Messenger of Allāh ﷺ went out and prayed in it. Some men followed him and they started to follow his prayer. Then they came one night and waited for him, but the Messenger of Allāh ﷺ stayed away and did not come out to them. They raised their voices and threw pebbles at the door, and the Messenger of Allāh ﷺ came out to them angrily. The Messenger of Allāh ﷺ said to them: 'You were so persistent (in praying behind me) that I thought that it would be made obligatory for you. You should pray in your houses, for the best of a man's prayer is in his house, apart from the obligatory prayers.'"

[1826] 214 - (...) It was narrated from Zaid bin Thâbit that the Prophet ﷺ sectioned off an area using a reed mat in the *Masjid*, and the Messenger of Allāh ﷺ prayed in it for several nights, until people gathered to join him... and he mentioned a similar *Hadith* (as no. 1825), and added: "If it were made obligatory for you, you would not be able to do it."

جَعْفَرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا سَالِمٌ أَبُو النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: اخْتَجَرَ رَسُولُ اللَّهِ ﷺ حُجَيْرَةَ بِخَصْفَةٍ أَوْ حَصِيرٍ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِيهَا قَالَ: فَتَّبَعَ إِلَيْهِ رِجَالٌ وَجَاءُوا يُصَلُّونَ بِصَلَاتِهِ قَالَ: ثُمَّ جَاءُوا لَيْلَةً فَحَضَرُوا، وَأَبْطَأَ رَسُولُ اللَّهِ ﷺ عَنْهُمْ قَالَ: فَلَمْ يَخْرُجْ إِلَيْهِمْ، فَرَفَعُوا أَصْوَاتَهُمْ وَحَصَبُوا الْبَابَ، فَخَرَجَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ مُغْضَبًا، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَا زَالَ بِكُمْ صَنِيعُكُمْ حَتَّى طَنَنْتُمْ أَنَّهُ سَيَكْتَبُ عَلَيْكُمْ، فَعَلَيْكُمْ بِالصَّلَاةِ فِي بُيُوتِكُمْ، فَإِنَّ خَيْرَ صَلَاةٍ الْمَرْءِ فِي بَيْتِهِ، إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ».

[١٨٢٦] ٢١٤ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بِهِ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ قَالَ: سَمِعْتُ أَبَا النَّضْرِ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ: أَنَّ النَّبِيَّ ﷺ اتَّخَذَ حُجَيْرَةَ فِي الْمَسْجِدِ مِنْ حَصِيرٍ، فَصَلَّى رَسُولُ اللَّهِ ﷺ فِيهَا لَيْلًا، حَتَّى اجْتَمَعَ إِلَيْهِ نَاسٌ، فَذَكَرَ نَحْوَهُ - وَزَادَ فِيهِ: «وَلَوْ كُتِبَ عَلَيْكُمْ مَا قُمْتُمْ بِهِ».

Chapter 30. The Virtue Of A Deed That Is Done Persistently, Whether It Be *Qiyâm Al-Lail* Or Anything Else. The Command To Be Moderate In Worship, Which Means Adopting What One Can Persist In. The Command To The One Who Gets Tired Or Weary When Praying To Stop Until That Feeling Passes

[1827] 215 - (782) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ had a reed mat with which he used to section off an area at night and pray in it, and the people started to follow his prayer, and he used to spread (that mat) out during the day. One night they gathered and he said: 'O people, you should only do deeds that you are able for, for Allâh does not grow weary but you do. The most beloved of deeds to Allâh is that which is done persistently, even if it is little.' And if the family of Muḥammad ﷺ started to do something, they would persist in it."

[1828] 216 - (...) It was narrated from 'Aishah that the Messenger of Allâh ﷺ was asked: "Which deed is most beloved to Allâh?"

(المعجم ٣٠) - (بَابُ فَضِيلَةِ الْعَمَلِ الدائم من قيام الليل وغيره، والأمر بالاقتصاد في العبادة، وهو أن يأخذ منها ما يطيق الدوام عليه، وأمر من كان في صلاة وفتر عنها ولحقه ملل ونحوه بأن يتركها حتى يزول ذلك) (التحفة ١٣٨)

[١٨٢٧] [٢١٥- (٧٨٢)] وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ يُعْنِي الثَّقَفِيَّ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ لِرَسُولِ اللَّهِ ﷺ حَصِيرٌ، وَكَانَ يُحَجِّرُهُ مِنَ اللَّيْلِ فَيُصَلِّي فِيهِ، فَجَعَلَ النَّاسُ يُصَلُّونَ بِصَلَاتِهِ، وَيَسْطِطُهُ بِالنَّهَارِ، فَتَابُوا ذَاتَ لَيْلَةٍ فَقَالَ: «يَا أَيُّهَا النَّاسُ! عَلَيْكُمْ مِنَ الْأَعْمَالِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا، وَإِنْ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ مَا دُوومَ عَلَيْهِ وَإِنْ قَلَّ»، وَكَانَ آلُ مُحَمَّدٍ ﷺ إِذَا عَمِلُوا عَمَلًا أَتْبَتُوهُ. [انظر: ٢٧٤٢]

[١٨٢٨] [٢١٦- (...)] حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، أَنَّهُ

He said: "That which is done persistently, even if it is little."

[1829] 217 - (783) It was narrated that 'Alqamah said: "I asked the Mother of the Believers 'Āishah: 'O Mother of the Believers, how were the actions of the Messenger of Allāh ﷺ? Did he do anything specific on any particular day?' She said: 'No, his actions were persistent, and who of you can do what the Messenger of Allāh ﷺ could do?'"

[1830] 218 - (...) It was narrated by Al-Qāsim bin Muḥammad, that 'Āishah said: "The Messenger of Allāh ﷺ said: 'The most beloved of actions to Allāh are those which are done persistently, even if they are little.'"

He said: "If 'Āishah did something, she would persist in it."

[1831] 219 - (784) It was narrated that Anas said: "The Messenger of Allāh ﷺ entered the *Masjid* and there was a rope tied between two columns. He said: 'What is this?' They said: 'It belongs to Zainab; she prays, and

سَمِعَ أَبَا سَلَمَةَ يُحَدِّثُ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ: أَيُّ الْعَمَلِ أَحَبُّ إِلَيَّ اللَّهُ؟ قَالَ: «أَدْوَمُهُ وَإِنْ قَلَّ».

[١٨٢٩] ٢١٧ - (٧٨٣) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: سَأَلْتُ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ قَالَ: قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! كَيْفَ كَانَ عَمَلُ رَسُولِ اللَّهِ ﷺ؟ هَلْ كَانَ يَخْصُ شَيْئًا مِنَ الْأَيَّامِ؟ قَالَتْ: لَا، كَانَ عَمَلُهُ دِيمَةً، وَأَيُّكُمْ يَسْتَطِيعُ مَا كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَطِيعُ؟.

[١٨٣٠] ٢١٨ - (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ: أَخْبَرَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَحَبُّ الْأَعْمَالِ إِلَيَّ اللَّهُ تَعَالَى أَدْوَمُهَا وَإِنْ قَلَّ».

قَالَ: وَكَانَتْ عَائِشَةُ إِذَا عَمِلَتْ الْعَمَلَ لَزِمَتْهُ.

[١٨٣١] ٢١٩ - (٧٨٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ

when she feels tired or weary, she holds on to it'. He said: 'Untie it. Let one of you pray as long as he feels energetic, and if he feels tired or weary, let him sit down.'"

[1832] (...) A similar report (as no. 1832) was narrated from Anas, from the Prophet ﷺ.

[1833] 220 - (785) 'Urwah bin Az-Zubair narrated that 'Āishah, the wife of the Prophet ﷺ, told him that Al-Hawlā' bint Tuwait bin Ḥabīb bin Asad bin 'Abdul-'Uzza passed by her and the Messenger of Allāh ﷺ was with her. I said: "This is Al-Hawlā' bint Tuwait; they say that she does not sleep at night." The Messenger of Allāh ﷺ said: "She does not sleep at night! Do as much as you are able to, for by Allāh, Allāh does not grow weary but you do."

[1834] 221 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ entered upon me and there was a woman with me. He said: 'Who is this?' I

قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ، وَحَبْلٌ مَمْدُودٌ بَيْنَ سَارِيَتَيْنِ فَقَالَ: «مَا هَذَا؟» قَالُوا: لِرَيْتَبِ تَصَلِّي، فَإِذَا كَسَلْتُ أَوْ فَتَرْتُ أَمْسَكْتُ بِهِ فَقَالَ: «حُلُوهُ، لِيُصَلَّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا كَسَلَ أَوْ فَتَرَ قَعَدَ»، وَفِي حَدِيثِ زُهَيْرٍ: «فَلْيَقْعُدْ».

[١٨٣٢] (...) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[١٨٣٣] ٢٢٠- (٧٨٥) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ، أَنَّ الْحَوْلَاءَ بِنْتَ ثُوَيْبِ بْنِ حَبِيبِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى مَرَّتْ بِهَا. وَعِنْدَهَا رَسُولُ اللَّهِ ﷺ فَقُلْتُ: هَذِهِ الْحَوْلَاءُ بِنْتُ ثُوَيْبِ، وَرَعَمُوا أَنَّهَا لَا تَنَامُ اللَّيْلَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَنَامُ اللَّيْلَ! خُدُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَوَاللَّهِ! لَا يَسْأُمُ اللَّهُ حَتَّى تَسْأُمُوا».

[١٨٣٤] ٢٢١- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ؛ وَحَدَّثَنِي

said: 'It is a woman who does not sleep, she prays.' He said: 'You should do what you are able to, for by Allâh, Allâh does not grow weary but you do.' And the most beloved of religious practices to him was that in which a person persisted."

According to the *Hadîth* of Abû Usâmah: "It was a woman from Banû Asad."

رُهِيرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي
أَبِي عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ
اللَّهِ ﷺ وَعِنْدِي امْرَأَةٌ فَقَالَ «مَنْ هَذِهِ؟»
فَقُلْتُ: امْرَأَةٌ، لَا تَنَامُ، تُصَلِّي. قَالَ:
«عَلَيْكُمْ مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَوَاللَّهِ! لَا
يَمَلُّ اللَّهُ حَتَّى تَمَلُّوا» وَكَانَ أَحَبَّ الدِّينِ
إِلَيْهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ.
وَفِي حَدِيثِ أَبِي أُسَامَةَ: إِنَّهَا امْرَأَةٌ
مِنْ بَنِي أَسَدٍ.

Chapter 31. The Command To One Who Becomes Sleepy While Praying, Or Who Starts To Falter In His Recitation Of The Qur'ân Or Statements Of Remembrance, To Lie Down Or Sit Down Until That Goes Away

[1835] 222 - (786) It was narrated from 'Aishah that the Prophet ﷺ said: "If one of you becomes sleepy while praying, let him sleep until sleep goes away from him, for if one of you prays when he is sleepy, he may intend to pray for forgiveness but end up impugning himself."

(المعجم ٣١) - (بَابُ أَمْرٍ مِنْ نَعْسٍ
فِي صَلَاتِهِ، أَوْ اسْتَعْجَمَ عَلَيْهِ الْقُرْآنُ
أَوْ الذِّكْرَ بَانَ يَرْقُدُ أَوْ يَقْعُدُ، حَتَّى
يَذْهَبَ عَنْهُ ذَلِكَ) (التحفة ١٣٩)

[١٨٣٥] ٢٢٢ - (٧٨٦) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
نُؤْمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُؤْمَيْرٍ: حَدَّثَنَا أَبِي؛
وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ،
جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - عَنْ مَالِكِ بْنِ
أَنْسٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ،
عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا نَعَسَ
أَحَدُكُمْ فِي الصَّلَاةِ، فَلْيَرْقُدْ حَتَّى يَذْهَبَ

عَنْ النَّوْمِ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ، لَعَلَّهُ يَذْهَبُ يَسْتَعْفِرُ فَيَسْبُ نَفْسَهُ».

[1836] 223 - (787) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from Muḥammad the Messenger of Allâh ﷺ." And he mentioned several *Aḥâdîth* including the following: "The Messenger of Allâh ﷺ said: 'If one of you gets up to pray at night and falters in his recitation of Qur'ân, and does not know what he is saying, let him lie down.'"

[١٨٣٦] ٢٢٣ - (٧٨٧) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ - فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ، فَاسْتَعَجَمَ الْقُرْآنَ عَلَى لِسَانِهِ، فَلَمْ يَدْرِ مَا يَقُولُ، فَلْيَضْطَجِعْ».

The Book Of The Virtues Of The Qur'ân Etc

Chapter 33. The Command To Keep Refreshing One's Knowledge Of The Qur'ân. And That It Is Disliked To Say I Have Forgotten Such-And-Such A Verse, But It Is Permissible To Say I Have Been Caused To Forget It

[1837] 224 - (788) It was narrated from 'Aishah that the Prophet ﷺ heard a man reciting at night and he said: "May Allâh have mercy on him, for he has reminded me of such-and-such, a verse that I had missed in *Sûrah* such-and-such."

[1838] 225 - (...) It was narrated that 'Aishah said: "The Prophet ﷺ was listening to the recitation of a man in the *Masjid* and he said: 'May Allâh have mercy on him; he reminded me of a verse that I had been caused to forget.'"

[1839] 226 - (789) It was

٣ - كتاب فضائل القرآن وما يتعلق به

(المعجم ٣٣) - (باب الأمر بتعهد القرآن، وكراهة قول نسيت آية كذا، وجواز قول أنسيتها) (التحفة ١٤٠)

[١٨٣٧] ٢٢٤- (٧٨٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ ﷺ سَمِعَ رَجُلًا يَقْرَأُ مِنَ اللَّيْلِ فَقَالَ: «يَرَحِمُهُ اللَّهُ، لَقَدْ أَدَّكَرَنِي كَذَا وَكَذَا، آيَةً كُنْتُ أَسَقَطْتُهَا مِنْ سُورَةٍ كَذَا وَكَذَا».

[١٨٣٨] ٢٢٥- (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ وَأَبُو مُعَاوِيَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَسْتَمِعُ قِرَاءَةَ رَجُلٍ فِي الْمَسْجِدِ فَقَالَ: «رَحِمَهُ اللَّهُ، لَقَدْ أَدَّكَرَنِي آيَةً كُنْتُ أَنْسَيْتُهَا».

[١٨٣٩] ٢٢٦- (٧٨٩) حَدَّثَنَا يَحْيَى

narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “The likeness of the companion of the Qur’ân is that of a hobbled camel; if he remains vigilant he will keep it, but if he lets it go it will disappear.”

[1840] 227 - (...) It was narrated from Ibn ‘Umar from the Prophet ﷺ... a *Hadîth* like that of Mâlik (no. 1839). And in the *Hadîth* of Mûsâ bin ‘Uqbah it says: “If the companion of the Qur’ân persists in reciting it by night and by day, he will remember it, but if he does not do that, he will forget it.”

ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ الْإِبِلِ الْمُعَقَّلَةِ، إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ».

[١٨٤٠] ٢٢٧- (...) حَدَّثَنَا زُهَيْرُ

ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعَبِيدُ اللَّهِ ابْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، كُلُّهُمْ عَنْ عَبْدِ اللَّهِ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ يَعْنَى ابْنُ عَبْدِ الرَّحْمَنِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنَا أَنَسُ بْنُ يَعْنَى ابْنِ عِيَّاضٍ، جَمِيعًا عَنْ مُوسَى بْنِ عُقْبَةَ، كُلُّ هَؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمَعْنَى حَدِيثِ مَالِكٍ - وَزَادَ فِي حَدِيثِ مُوسَى بْنِ عُقْبَةَ: «وَإِذَا قَامَ صَاحِبُ الْقُرْآنِ فَقَرَأَهُ بِاللَّيْلِ وَالنَّهَارِ ذَكَرَهُ، وَإِذَا لَمْ يَقُمْ بِهِ نَسِيَهُ».

[1841] 228 - (790) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said:

[١٨٤١] ٢٢٨- (٧٩٠) وَحَدَّثَنَا زُهَيْرُ

ابْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ

‘How wretched is one of them who says: “I have forgotten such-and-such a verse.” Rather he has been caused to forget. Try to remember the Qur’ân, for it is more inclined to escape from the hearts of men than camels from their ropes.’”

[1842] 229 - (...) It was narrated that Shaqîq said: “‘Abdullâh said: ‘Keep refreshing your knowledge of these *Maşâhif* - or he said, ‘the Qur’ân - for it is more inclined to escape from the hearts of men than camels from their ropes. And the Messenger of Allâh ﷺ said: ‘None of you should say: I have forgotten such-and-such a verse,’ rather he has been caused to forget.’”

[1843] 230 - (...) Ibn Mas‘ûd said: “I heard the Messenger of Allâh ﷺ say: ‘How wretched is a man who says: I have forgotten such-and-such a *Sûrah*, or: I have forgotten such-and-such a verse. Rather he has been caused to forget.’”

ابْنُ إِبرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا؛ وَقَالَ
الْأَخْرَانِ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ
أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «بِسْمَا لِأَحَدِهِمْ يَقُولُ: نَسِيتُ آيَةَ
كِتَابِ وَكِتَابٍ، بَلْ هُوَ نُسْيٍ، اسْتَذْكُرُوا
الْقُرْآنَ، فَلَهُوَ أَشَدُّ تَفْصِيًّا مِنْ صُدُورِ
الرِّجَالِ مِنَ النَّعْمِ بِعُقْلِهَا».

[١٨٤٢] ٢٢٩ - (...) حَدَّثَنَا ابْنُ
نُمَيْرٍ: حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ:
أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ
شَقِيقٍ قَالَ: قَالَ عَبْدُ اللَّهِ: تَعَاهَدُوا هَذِهِ
الْمَصَاحِفَ - وَرَبِّمَا قَالَ الْقُرْآنَ - فَلَهُوَ
أَشَدُّ تَفْصِيًّا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعْمِ
مِنْ عُقْلِهِ قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا
يَقُلْ أَحَدُكُمْ: نَسِيتُ آيَةَ كِتَابٍ وَكِتَابٍ، بَلْ
هُوَ نُسْيٍ».

[١٨٤٣] ٢٣٠ - (...) وَحَدَّثَنِي مُحَمَّدُ
بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ
جُرَيْجٍ: حَدَّثَنِي عَبْدَةُ بْنُ أَبِي لُبَابَةَ عَنْ شَقِيقِ
بْنِ سَلَمَةَ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بِسْمَا لِلرَّجُلِ
أَنْ يَقُولَ نَسِيتُ سُورَةَ كِتَابٍ وَكِتَابٍ، أَوْ نَسِيتُ
آيَةَ كِتَابٍ وَكِتَابٍ، بَلْ هُوَ نُسْيٍ».

[1844] 231 - (791) It was narrated from Abû Mûsâ that the Prophet ﷺ said: "Keep refreshing your knowledge of the Qur'ân, for by the One in Whose Hand is the soul of Muḥammad, it is more inclined to escape than a camel from its rope."

[١٨٤٤] ٢٣١ - (٧٩١) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «تَعَاهَدُوا الْقُرْآنَ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَهُوَ أَشَدُّ تَفَلُّتًا مِنَ الْإِبِلِ فِي عُفْلِهَا» وَلَفْظُ الْحَدِيثِ لِابْنِ بَرَّادٍ.

Chapter 34. It Is Recommended To Make One's Voice Beautiful When Reciting Qur'ân

[1845] 232 - (792) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh does not listen to anything as He listens to a Prophet with a beautiful voice reciting the Qur'ân in a beautiful manner."

(المعجم ٣٤) - (باب استحباب تحسين الصوت بالقرآن) (التحفة ١٤١)

[١٨٤٥] ٢٣٢ - (٧٩٢) حَدَّثَنِي عَمْرُو النَّافِدُ وَرُهَيْبُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ يُبْلَغُ بِهِ النَّبِيُّ ﷺ قَالَ: «مَا أَدْنَى اللَّهُ لِشَيْءٍ، مَا أَدْنَى لِنَبِيِّ حَسَنِ الصَّوْتِ يَتَعَنَّى بِالْقُرْآنِ».

[1846]... - (...) It was narrated from Ibn Shihâb with this chain (a *Hadith* similar to no. 1845) that he (ﷺ) said: "As he listens to a Prophet reciting the Qur'ân in a beautiful manner."

[١٨٤٦] (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو، كِلَاهُمَا عَنِ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ قَالَ: «كَمَا يَأْذُنُ لِنَبِيِّ يَتَعَنَّى بِالْقُرْآنِ».

[1847] 233 - (...) It was narrated from Abû Hurairah that he heard

[١٨٤٧] ٢٣٣ - (...) وَحَدَّثَنِي

the Messenger of Allâh ﷺ say: "Allâh does not listen to anything as He listens to a Prophet with a beautiful voice reciting the Qur'ân in a beautiful manner out loud."

[1848] (...) A similar *Hadîth* (as no. 1847) was narrated from Ibn Al-Hâd with this chain.

[1849] 234 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh does not listen to anything as He listens to a Prophet reciting the Qur'ân out loud.'"

[1850] (...) A *Hadîth* similar to that of Yahyâ bin Abî Kathîr (no. 1849) was narrated from Abû Hurairah from the Prophet ﷺ.

بِشْرِ ابْنِ الْحَكَمِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ، وَهُوَ ابْنُ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا أَدِنَ اللَّهُ لِشَيْءٍ، مَا أَدِنَ لِنَبِيِّ حَسَنِ الصَّوْتِ، يَتَعَنَّى بِالْقُرْآنِ يَجْهَرُ بِهِ».

[١٨٤٨] (...) وَحَدَّثَنِي ابْنُ أَخِي ابْنِ وَهَبٍ: حَدَّثَنَا عَمِّي عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عُمَرُ بْنُ مَالِكٍ وَحَيَوَةُ بْنُ شُرَيْحٍ عَنِ ابْنِ الْهَادِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ سَوَاءً وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ. وَلَمْ يَقُلْ: سَمِعَ.

[١٨٤٩] ٢٣٤- (...) وَحَدَّثَنَا الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا هِفْلٌ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَدِنَ اللَّهُ لِشَيْءٍ كَأَدْنِهِ لِنَبِيِّ، يَتَعَنَّى بِالْقُرْآنِ يَجْهَرُ بِهِ».

[١٨٥٠] (...) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَ حَدِيثِ

يَحْيَى بْنِ أَبِي كَثِيرٍ، غَيْرَ أَنَّ ابْنَ أَيُّوبَ
قَالَ فِي رِوَايَتِهِ: «كَأَذِينِهِ».

[1851] 235 - (793) It was narrated from ‘Abdullâh bin Buraidah, that his father said: “The Messenger of Allâh ﷺ said: “‘Abdullâh bin Qais’ - or ‘Al-Ash‘arî - has been given a beautiful voice (*Mizmâr*) like the beautiful voices (*Mazâmîr*) of the family of Dâwûd.”

[١٨٥١] ٢٣٥- (٧٩٣) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي:
حَدَّثَنَا مَالِكٌ، وَهُوَ ابْنُ مِغْوَلٍ عَنْ عَبْدِ
اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «إِنَّ عَبْدَ اللَّهِ بْنَ قَيْسٍ - أَوْ
الْأَشْعَرِيَّ - أُعْطِيَ مِزْمَارًا مِنْ مِزَامِيرِ آلِ
دَاوُدَ.»

[1852] 236 - (...) It was narrated that Abû Mûsâ said: “The Messenger of Allâh ﷺ said to Abû Mûsâ: ‘If you could have seen me when I was listening to your recitation yesterday. You have been given a beautiful voice (*Mizmâr*) like the beautiful voices (*Mazâmîr*) of the family of Dâwûd.”

[١٨٥٢] ٢٣٦- (...) وَحَدَّثَنَا دَاوُدُ
ابْنُ رَشِيدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا
طَلْحَةُ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي مُوسَى:
«لَوْ رَأَيْتَنِي وَأَنَا أَسْتَمِعُ قِرَاءَتَكَ الْبَارِحَةَ!
لَقَدْ أُوتِيتَ مِزْمَارًا مِنْ مِزَامِيرِ آلِ دَاوُدَ.»

Chapter 35. Mentioning The Recitation Of The Prophet ﷺ Of *Sûrat Al-Fath* On The Day Of The Conquest Of Makkah

(المعجم ٣٥) - (بابُ ذكر قراءة
النبي ﷺ سورة الفتح يوم فتح مكة)
(التحفة ١٤٢)

[1853] 237 - (794) It was narrated that Mu‘âwiyah bin Qurrah said: “I heard ‘Abdullâh bin Mughaffal Al-Muzanî say: ‘During the Conquest, when he was riding to Makkah, the Prophet ﷺ recited *Sûrat Al-Fath*

[١٨٥٣] ٢٣٧- (٧٩٤) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
إِدْرِيسَ وَوَكَيْعٌ عَنْ شُعْبَةَ، عَنْ مُعَاوِيَةَ بْنِ
قُرَّةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَعْظَلٍ

atop his mount, and he elongated his recitation.”^[1]

Mu'âwiyah said: “Were it not that I fear that the people would crowd upon me, I would have demonstrated his recitation to you.”

[1854] 238 - (...) It was narrated that Mu'âwiyah bin Qurrah said: “I heard ‘Abdullâh bin Mughaffal say: ‘I saw the Messenger of Allâh ﷺ on the Day of the Conquest of Makkah, on his mount, reciting *Sûrat Al-Fath*.’ Ibn Mughaffal recited and elongated (his recitation).” Mu'âwiyah said: “Were it not for the people, I would have demonstrated that which Ibn Mughaffal narrated from the Prophet ﷺ.”

[1855] 239 - (...) Shu'bah narrated a similar report (as no. 1854) with this chain. According to the *Hadîth* of Khâlid bin Al-Hârith: “Travelling atop his mount and reciting *Sûrat Al-Fath*.”

الْمُرْنِي يَقُولُ: قَرَأَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ، فِي مَسِيرٍ لَهُ، سُورَةَ الْفَتْحِ عَلَى رَاحِلَتِهِ، فَرَجَعَ فِي قِرَاءَتِهِ.

قَالَ مُعَاوِيَةُ: لَوْلَا أَنِّي أَخَافُ أَنْ يَجْتَمَعَ عَلَيَّ النَّاسُ، لَحَكَيْتُ لَكُمْ قِرَاءَتَهُ.

[١٨٥٤] ٢٣٨ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَعْقِلٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ، عَلَى نَاقَتِهِ، يَقْرَأُ سُورَةَ الْفَتْحِ قَالَ: فَقَرَأَ ابْنُ مُعْقِلٍ وَرَجَعَ فَقَالَ مُعَاوِيَةُ: لَوْلَا النَّاسُ لَأَخَذْتُ لَكُمْ بِذَلِكَ الَّذِي ذَكَرَهُ ابْنُ مُعْقِلٍ عَنِ النَّبِيِّ ﷺ.

[١٨٥٥] ٢٣٩ - (...) وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ، نَحْوَهُ. وَفِي حَدِيثِ خَالِدِ بْنِ

[1] *Rajja'a*: From *At-Tarjî'* It is the fluctuation voices of in the throat. And 'Abdullâh bin Mughaffal, may Allâh be pleased with him, recited it by elongating the voice in recitation, similar to 'A A A.' And this *Tarjî'* could have been something that he ﷺ intended to do, making the voice sound nice and chanting with the recitation, or it could have been something that happened because of the motion of the mount without him ﷺ intending it. And what is apparent is that it was the first.” (*Minnat Al-Mun'im fi Sharh Sahîh Muslim*)

الْحَارِثُ قَالَ: عَلَى رَاحِلَتِهِ يَبِيرُ وَهُوَ
يَقْرَأُ سُورَةَ الْفَتْحِ.

Chapter 36. The Descent Of Tranquility (*Sakînah*) When The Qur'an Is Recited

[1856] 240 - (795) It was narrated that Al-Barâ' said: "A man was reciting *Sûrat Al-Kahf*, and he had a horse with him that was tied with two ropes. A cloud overshadowed it and started spinning and coming closer, and his horse was startled by it. The next morning he came to the Prophet ﷺ and told him about that. He said: 'That was tranquility (*Sakînah*) that came down because of the Qur'an.'"

[1857] 241 - (...) It was narrated that Abû Ishâq said: "I heard Al-Barâ' say: 'A man recited *Sûrat Al-Kahf*, and in the house there was an animal which became startled. He looked and saw that a cloud had overshadowed it. He mentioned that to the Prophet ﷺ and he said: Recite, so-and-so, for it is tranquility (*Sakînah*) that came down when the Qur'an (is recited)" or "that came down because of the Qur'an.'"

[1858] (...) It was narrated that Abû Ishâq said: "I heard Al-Barâ' say..." and he mentioned

(المعجم ٣٦) - (بابُ نزول السكينة
لقراءة القرآن) (التحفة ١٤٣)

[١٨٥٦] ٢٤٠- (٧٩٥) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْمَةَ عَنْ
أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: كَانَ رَجُلٌ
يَقْرَأُ سُورَةَ الْكَهْفِ، وَعِنْدَهُ فَرَسٌ مَرْبُوطٌ
بِشَطْبَيْنِ، فَتَغَشَّتْهُ سَحَابَةٌ، فَجَعَلَتْ تَدُورُ
وَتَدُونُ، وَجَعَلَ فَرَسُهُ يَنْفِرُ مِنْهَا، فَلَمَّا
أَصْبَحَ أَتَى النَّبِيَّ ﷺ، فَذَكَرَ ذَلِكَ لَهُ
فَقَالَ: «تِلْكَ السَّكِينَةُ، تَنْزَلَتْ لِلْقُرْآنِ».

[١٨٥٧] ٢٤١- (...) وَحَدَّثَنَا ابْنُ
الْمُنْثَلِيِّ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُنْثَلِيِّ
- قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ
يَقُولُ: قَرَأَ رَجُلٌ الْكَهْفَ، وَفِي الدَّارِ
دَابَّةٌ، فَجَعَلَتْ تَنْفِرُ، فَنَظَرَ فَإِذَا صَبَابَةٌ أَوْ
سَحَابَةٌ قَدْ غَشِيَتْهُ قَالَ: فَذَكَرَ ذَلِكَ
لِلنَّبِيِّ ﷺ. فَقَالَ: «اقْرَأْ، فَلَانُ! فَإِنَّهَا
السَّكِينَةُ تَنْزَلَتْ عِنْدَ الْقُرْآنِ، أَوْ تَنْزَلَتْ
لِلْقُرْآنِ».

[١٨٥٨] (...) وَحَدَّثَنَا ابْنُ الْمُنْثَلِيِّ:
حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَأَبُو دَاوُدَ

something similar (to no. 1856), but they said “(the horse) jumped.”

قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: فَذَكَرْنَا نَحْوَهُ، غَيْرَ أَنَّهُمَا قَالَا: تَنْفَرُ.

[1859] 242 - (796) Abû Sa‘eed Al-Khudrî narrated that while Usaid bin Hudair was reciting Qur’ân one night in his *Mirbad*,^[1] his horse jumped. He recited, and it jumped again. He recited, and it jumped yet again. Usaid said: “I was afraid that it would trample Yahyâ, so I went to it, and there was a shadow above my head, with something like lamps in it. It rose up in the air until I could no longer see it. The next day I went to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, while I was reciting Qur’ân in my *Mirbad* last night in the middle of the night, my horse jumped.’ The Messenger of Allâh ﷺ said: ‘Recite, son of Hudair.’” He said: “I recited, and it jumped again. The Messenger of Allâh ﷺ said: ‘Recite, son of Hudair.’” He said: “I recited and it jumped again. The Messenger of Allâh ﷺ said: ‘Recite, son of Hudair.’” He said: “Then I left. Yahyâ was near the horse and I was afraid that it would trample him. I saw something like a cloud, with something like lamps in it; it rose

[١٨٥٩] [٢٤٢-٧٩٦] وَحَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَحَجَّاجُ بْنُ الشَّاعِرِ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي: حَدَّثَنَا يَزِيدُ بْنُ الْهَادِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ حَبَابٍ حَدَّثَهُ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَهُ، أَنَّ أَسِيدَ بْنَ حُضَيْرٍ، بَيْنَمَا هُوَ لَيْلَةً، يَقْرَأُ فِي مَرِيدِهِ، إِذْ جَالَتْ فَرَسُهُ، فَقَرَأَ، ثُمَّ جَالَتْ أُخْرَى، فَقَرَأَ، ثُمَّ جَالَتْ أَيْضًا، قَالَ أَسِيدٌ: فَخَشِيبُ أَنْ تَطَأَ يَحْيَى، فَقُمْتُ إِلَيْهَا، فَإِذَا مِثْلُ الظِّلَّةِ فَوْقَ رَأْسِي، فِيهَا أَمْثَالُ السُّرُجِ، عَرَجَتْ فِي الْجَوِّ حَتَّى مَا أَرَاهَا، قَالَ: فَغَدَوْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! بَيْنَمَا أَنَا الْبَارِحَةَ مِنْ جَوْفِ اللَّيْلِ أَقْرَأُ فِي مَرِيدِي، إِذْ جَالَتْ فَرَسِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَأْ، ابْنَ حُضَيْرِ!» قَالَ: فَقَرَأْتُ، ثُمَّ جَالَتْ أَيْضًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَأْ، ابْنَ حُضَيْرِ!» قَالَ:

[1] A place a for drying dates.

up in the air until I could no longer see it. The Messenger of Allâh ﷺ said: 'That was the Angels who were listening to you. If you had carried on reciting, the people would have seen them in the morning, and they would not have concealed themselves from them.'"

Chapter 37. The Virtue Of The One Who Memorizes The Qur'ân

[1860] 243 - (797) It was narrated that Abû Mûsâ Al-Ash'arî said: "The Messenger of Allâh ﷺ said: 'The likeness of the believer who reads the Qur'ân is that of a citron, the smell of which is good and its taste is good. The likeness of the believer who does not read the Qur'ân is that of a date, which has no smell but its taste is sweet. The likeness of a hypocrite who reads the Qur'ân is that of sweet basil, the smell of which is good but its taste is bitter. The likeness of a hypocrite who does not read the Qur'ân is that of a colocynth (bitter apple), which has no smell and its taste is bitter.'"

[1861] (...) A similar report (as

فَقَرَأْتُ، ثُمَّ جَالَتْ أَيْضًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «افْرَأِ، ابْنَ حُضَيْرٍ!» قَالَ: فَأَنْصَرَفْتُ، وَكَانَ يَحْيَى قَرِيبًا مِنْهَا، خَشِيتُ أَنْ تَطَّأَهُ، فَرَأَيْتُ مِثْلَ الظِّلَّةِ، فِيهَا أَمْثَالُ الشَّرْجِ، عَرَجْتُ فِي الْحَوْ حَتَّى مَا أَرَاهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تِلْكَ الْمَلَائِكَةُ كَانَتْ تَسْتَمِعُ لَكَ، وَلَوْ قَرَأْتَ لِأَضْبَحَتْ يَرَاهَا النَّاسُ، مَا تَسْتَتِرُ مِنْهُمْ».

(المعجم ٣٧) - (باب فضيلة حافظ

القرآن) (التحفة ١٤٤)

[١٨٦٠] ٢٤٣ - (٧٩٧) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ، كِلَاهُمَا عَنْ أَبِي عَوَانَةَ - قَالَ قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ - عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِثْلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مِثْلُ الْأُتْرَاجَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمِثْلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ مِثْلُ التَّمْرَةِ، لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ، وَمِثْلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مِثْلُ الرِّيحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمِثْلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمِثْلِ الْحَنْظَلَةِ، لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ».

[١٨٦١] (...) وَحَدَّثَنَا هَدَّابُ بْنُ

no. 1860) was narrated from Qatâdah with this chain, except that in the *Hadîth* of Hammâm, instead of hypocrite it says evildoer (*Fâjir*).

Chapter 38. The Virtue Of The One Who Is Skilled In Reciting Qur'ân And The One Who Falts In Reciting

[1862] 244 - (798) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ said: 'The one who is skilled in reciting Qur'ân will be with the noble, honorable scribes^[1] and the one who recites Qur'ân and falters therein, and finds it difficult, will have a double reward."

[1863] (...) It was narrated from Qatâdah with this chain (a *Hadîth* similar to no. 1862). And according to the *Hadîth* of Waki' he said: "The one who recites it although it is difficult for him, will have a double reward."

خَالِدٍ: حَدَّثَنَا هَمَّامٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، كِلَاهُمَا عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّ فِي حَدِيثِ هَمَّامٍ، بَدَلُ الْمُتَأَفِّقِ: الْفَاجِرِ.

(المعجم ٣٨) - (بَابُ فَضْلِ الْمَاهِرِ بِالْقُرْآنِ وَالَّذِي يَتَتَعَّعُ فِيهِ) (التحفة ١٤٥)

[١٨٦٢] [٢٤٤- (٧٩٨) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَمُحَمَّدُ [بْنُ] عُبَيْدِ الْعُبَيْرِيِّ، جَمِيعًا عَنْ أَبِي عَوَانَةَ - قَالَ ابْنُ عُبَيْدٍ: حَدَّثَنَا أَبُو عَوَانَةَ - عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ ابْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعَّعُ فِيهِ، وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ».

[١٨٦٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ الدَّسْتَوَائِيِّ، كِلَاهُمَا عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ. وَقَالَ فِي حَدِيثِ وَكِيعٍ: «وَالَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ يَشْتَدُّ عَلَيْهِ، لَهُ أَجْرَانِ».

[1] As-Safartil-Kirâmil-Bararah.

Chapter 39. It Is Recommended To Recite The Qur'ân To People Of Virtue Who Are Skilled In Its Recitation, Even If The Reciter Is Better Than The One To Whom It Is Recited

[1864] 245 - (799) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said to Ubayy: "Allâh has commanded me to recite to you." He said: "Did Allâh mention me by name to you?" He said: "Allâh mentioned you by name to me." And Ubayy started to weep.

[1865] 246 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ said to Ubayy bin Ka'b: 'Allâh has commanded me to recite to you: "Those who disbelieve from among the people of the Scripture (Jews and Christians) and idolators, were not going to leave (their disbelief) until there came to them clear evidence."^[1] He said: 'Did He mention me by name to you?' He said: 'Yes,' and he (Ubayy) wept."

[1866] (...) It was narrated that Qatâdah said: "I heard Anas say: 'The Messenger of Allâh ﷺ said

(المعجم ٣٩) - (بَابُ اسْتِحْبَابِ قِرَاءَةِ الْقُرْآنِ عَلَى أَهْلِ الْفَضْلِ وَالْحُدَاقِ فِيهِ، وَإِنْ كَانَ الْقَارِئُ أَفْضَلَ مِنَ الْمَقْرُوءِ عَلَيْهِ) (١٤٦)

[١٨٦٤] ٢٤٥ - (٧٩٩) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأُبَيِّ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ» قَالَ: اللَّهُ سَمَانِي لَكَ؟ قَالَ: «اللَّهُ سَمَّاكَ لِي» قَالَ: فَجَعَلَ أُبَيُّ يَبْكِي. [انظر: ٦٣٤٢]

[١٨٦٥] ٢٤٦ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأُبَيِّ بْنِ كَعْبٍ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ: ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾ قَالَ: وَسَمَانِي لَكَ؟ قَالَ: «نَعَمْ» قَالَ: فَبَكَى.

[١٨٦٦] (...) حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ

[1] Al-Bayyinah 98:1.

to Ubayy...” a similar report (as no. 1866).

Chapter 40. The Virtue Of Listening To The Qur’ân, Asking One Who Has Memorized It To Recite So That One May Listen, Weeping When Reciting, And Pondering The Meanings

[1867] 247 - (800) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said to me: ‘Recite the Qur’ân to me.’ I said: ‘O Messenger of Allâh, should I recite to you when it was revealed to you?’ He said: ‘I like to hear it from someone else.’ So I recited *Sûrat An-Nisâ’*, and when I reached the verse, ‘How (will it be) then, when We bring from each nation a witness and We bring you as a witness against these people?’^[1] I raised my head, or a man who was beside me nudged me, and I raised my head, and I saw his tears flowing.”

[1868]... - (...) It was narrated

الْحَارِثُ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِيٍّ، بِمِثْلِهِ.

(المعجم ٤٠) - (بَابُ فَضْلِ اسْتِمَاعِ الْقُرْآنِ، وَطَلْبِ الْقِرَاءَةِ مِنْ حَافِظِهِ لِلِاسْتِمَاعِ، وَالْبَكَاءِ عِنْدَ الْقِرَاءَةِ وَالتَدْبِيرِ) (التحفة ١٤٧)

[١٨٦٧] [٢٤٧-٨٠٠] وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ حَفْصِ بْنِ غِيَاثٍ - عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَقْرَأْ عَلَيَّ الْقُرْآنَ» قَالَ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَقْرَأْ عَلَيْكَ، وَعَلَيْكَ أَنْزَلَ؟ قَالَ: «إِنِّي أَشْتَهِي أَنْ أَسْمَعَهُ مِنْ غَيْرِي» فَقَرَأْتُ النِّسَاءَ، حَتَّى إِذَا بَلَغْتُ: ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ [النساء: ٤١] رَفَعْتُ رَأْسِي، أَوْ عَمَزَنِي رَجُلٌ إِلَى جَنْبِي فَرَفَعْتُ رَأْسِي، فَرَأَيْتُ دُمُوعَهُ تَسِيلُ.

[١٨٦٨] (...) حَدَّثَنَا هَنَادُ بْنُ

^[1] *An-Nisâ’* 4:41.

from Al-A'mash with this chain (a *Hadith* similar to no. 1868), and Hannâd added in his report: "The Messenger of Allâh ﷺ said to me, while he was on the *Minbar*: 'Recite to me.'"

[1869] 248 - (...) It was narrated that Ibrâhîm said: "The Prophet ﷺ said to 'Abdullâh bin Mas'ûd: 'Recite to me.' He said: 'Should I recite to you when it was revealed to you?' He said: 'I like to hear it from someone else.' So he recited to him from the beginning of *Sûrat An-Nisâ'*, as far as the verse: 'How (will it be) then, when We bring from each nation a witness and We bring you as a witness against these people?',[1] and he wept."

It was narrated that Ibn Mas'ûd said: "The Prophet ﷺ said: 'A witness against them so long as I remain among them,' or 'am still among them'" - Mis'ar was not sure.

[1870] 249 - (801) It was narrated that 'Abdullâh said: "I

السَّرِيِّ وَمِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيِّ،
جَمِيعًا عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنِ الْأَعْمَشِ
بِهَذَا الْإِسْنَادِ - وَزَادَ هَذَا فِي رِوَايَتِهِ:
قَالَ لِي رَسُولُ اللَّهِ ﷺ، وَهُوَ عَلَى
الْمِنْبَرِ: «اقْرَأْ عَلَيَّ».

[١٨٦٩] ٢٤٨ - (...) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا
أَبُو أُسَامَةَ: حَدَّثَنِي مِسْعَرٌ - وَقَالَ أَبُو
كُرَيْبٍ: عَنْ مِسْعَرٍ، عَنْ عَمْرٍو بْنِ مُرَّةَ،
عَنْ إِبْرَاهِيمَ قَالَ: قَالَ النَّبِيُّ ﷺ لِعَبْدِ اللَّهِ
ابْنِ مَسْعُودٍ: «اقْرَأْ عَلَيَّ» قَالَ: أَقْرَأُ
عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ: «إِنِّي أُحِبُّ أَنْ
أَسْمَعَهُ مِنْ غَيْرِي» قَالَ: فَقَرَأَ عَلَيْهِ مِنْ
أَوَّلِ سُورَةِ النَّسَاءِ إِلَى قَوْلِهِ: «فَكَيْفَ إِذَا
جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى
هَذُولَاءِ شَهِيدًا»، فَبَكَى.

قَالَ مِسْعَرٌ: فَحَدَّثَنِي مَعْنُ عَنْ جَعْفَرِ
ابْنِ عَمْرٍو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ، عَنِ ابْنِ
مَسْعُودٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «شَهِيدًا
عَلَيْهِمْ مَا دُمْتُ فِيهِمْ، أَوْ مَا كُنْتُ فِيهِمْ»
- شَكَ مِسْعَرٌ -.

[١٨٧٠] ٢٤٩ - (٨٠١) حَدَّثَنَا عُثْمَانُ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ

[1] *An-Nisâ'* 4:41.

was in Hīmṣ and some of the people said to me: 'Recite Qur'ân to us.' So I recited *Sûrat Yûsuf* - peace be upon him - to them. A man among the people said: 'By Allâh, this is not how it was revealed.' I said: 'Woe to you! By Allâh, I recited it to the Messenger of Allâh ﷺ and he said to me: You have done well.

While I was speaking to him, I noticed the smell of wine on him. I said: 'Do you drink wine and belie the Book? You will not leave until I have flogged you, and I carried out the *Hadd* punishment of flogging on him.'"

[1871] (...) It was narrated from Al-A'mash with this chain (a *Hadîth* similar to no. 1870), but in the *Hadîth* of Abû Mu'âwiyah it does not say: "and he said to me: 'You have done well.'"

Chapter 41. The Virtue Of Reciting The Qur'ân In Prayer And Learning It

[1872] 250 - (802) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:

الأعمش، عن إبراهيم، عن علقمة، عن عبد الله قال: كنت بحمص، فقال لي بعض القوم: اقرأ علينا، فقرأت عليهم سورة يوسف - عليه السلام - قال: فقال رجل من القوم: والله! ما هكذا أنزلت، قال: قلت: ويحك، والله! لقد قرأتها على رسول الله ﷺ فقال لي: «أحسنْتَ».

فبينما أنا أكلهم إذ وجدت منه ريح الخمر، قال: فقلت: أتشرب الخمر وتكذب بالكتاب؟ لا تبرح حتى أجلدك، قال: فجلدته الحد.

[١٨٧١] (...) وَحَدَّثَنَا إِسْحَاقُ [بْنُ إِبْرَاهِيمَ] وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، جَمِيعًا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، وَلَيْسَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ: فَقَالَ لِي: «أَحْسَنْتَ».

(المعجم ٤١) - (باب فضل قراءة

القرآن في الصلاة وتعلمه)

(التحفة ١٤٨)

[١٨٧٢] ٢٥٠ - (٨٠٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشْجِيُّ

‘Would any one of you like to go back to his family and find among them three large, fat, pregnant she-camels?’ We said: ‘Yes.’ He said: ‘Three verses that one of you recites in his prayer are better for him than three large, fat, pregnant she-camels.’”

[1873] 251 - (803) It was narrated that ‘Uqbah bin ‘Âmir said: “The Messenger of Allâh ﷺ came out when we were in *Aş-Suffah* and said: ‘Which of you would like to go out in the morning every day to *Buḥân* or *Al-‘Aqîq* and bring back two large she-camels without that involving any sin or severing of family ties?’ We said: ‘O Messenger of Allâh, we would like that.’ He said: ‘For one of you to go to the *Masjid* in the morning and learn, or recite two verses from the Book of Allâh, is better for him than two she-camels, and three (verses) are better for him than three (she-camels), and four (verses) are better for him than four (she-camels), and so on.’”

Chapter 42. The Virtue Of Reciting The Qur’ân And *Sûrat Al-Baqarah*

[1874] 252 - (804) It was

قَالَ: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّحِبُّ أَحَدُكُمْ إِذَا رَجَعَ إِلَى أَهْلِهِ أَنْ يَجِدَ فِيهِ ثَلَاثَ خَلْفَاتٍ عِظَامٍ سِمَانٍ؟» قُلْنَا: نَعَمْ، قَالَ: «ثَلَاثُ آيَاتٍ يقرأُ بِهِنَّ أَحَدُكُمْ فِي صَلَاتِهِ، خَيْرٌ لَهُ مِنْ ثَلَاثِ خَلْفَاتٍ عِظَامٍ سِمَانٍ».

[١٨٧٣] ٢٥١- (٨٠٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ ذَكَّيْنٍ عَنْ مُوسَى بْنِ عَلِيٍّ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ عُفْبَةَ بْنِ عَامِرٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي الصُّفَّةِ فَقَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يَغْدُوَ كُلَّ يَوْمٍ إِلَى بُطْحَانَ أَوْ إِلَى الْعِصْقِ قِيَاتِي مِنْهُ بِثَاقَتَيْنِ كَوْمَاوَيْنِ، فِي غَيْرِ إِثْمٍ وَلَا قَطْعِ رَحِمٍ؟» فَقُلْنَا: يَا رَسُولَ اللَّهِ! نُحِبُّ ذَلِكَ قَالَ: «أَفَلَا يَغْدُو أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمُ أَوْ يقرأُ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ [عَزَّ وَجَلَّ] خَيْرٌ لَهُ مِنْ ثَلَاثِ نَاقَتَيْنِ، وَثَلَاثِ خَيْرٍ لَهُ مِنْ ثَلَاثِ، وَأَرْبَعِ خَيْرٍ لَهُ مِنْ أَرْبَعِ، وَمِنْ أَعْدَادِهِنَّ مِنْ الْإِبِلِ؟».

(المعجم ٤٢) - (باب فضل قراءة

القرآن وسورة البقرة) (التحفة ١٤٩)

[١٨٧٤] ٢٥٢- (٨٠٤) حَدَّثَنِي

narrated from Zaid that he heard Abû Salâm saying: “Abû Umâmah Al-Bâhilî narrated to me: ‘I heard the Messenger of Allâh ﷺ say: “Recite the Qur’ân, for it will come on the Day of Resurrection interceding for its companions. Recite the two bright ones, *Sûrat Al-Baqarah* and *Sûrat Âl ‘Imrân*, for they will come on the Day of Resurrection as if they were two clouds, or as if they were two shadows, or as if they were two flocks of birds in ranks, pleading on behalf of their companions. Recite *Sûrat Al-Baqarah*, for reciting it regularly is a blessing and forsaking it is a loss, and *Al-Baqalah* (the magicians) cannot withstand it.” Mu’âwiyah (one of the narrators) said: “It was conveyed to me that *Al-Baqalah* is the magicians.”

[1875] (...) Mu’âwiyah narrated something similar (as no. 1874) with this chain.

[1876] 253 - (805) Al-Nawwâs bin Sim’ân Al-Kilâbî said: “I heard the Prophet ﷺ say: ‘The Qur’ân will be brought on the Day of Resurrection, as will its people who used to act in

الْحَسَنُ بْنُ عَلِيٍّ الْخُلَوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ وَهُوَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا مُعَاوِيَةُ يَعْني ابْنَ سَلَامٍ، عَنْ زَيْدٍ أَنَّهُ سَمِعَ أَبَا سَلَامٍ يَقُولُ: حَدَّثَنِي أَبُو أُمَامَةَ الْبَاهِلِيُّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَقْرَأُوا الْقُرْآنَ، فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ، أَقْرَأُوا الزَّهْرَائِينَ: الْبَقْرَةَ وَسُورَةَ آلِ عِمْرَانَ، فَإِنَّهُمَا يَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا عَمَامَتَانِ، أَوْ كَأَنَّهُمَا عَيَاتِيَانِ، أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرِ صَوَافٍ، تُحَاجَّانِ عَنْ أَصْحَابِيهِمَا، أَقْرَأُوا سُورَةَ الْبَقْرَةِ، فَإِنَّ أَخْذَهَا بَرَكَةٌ، وَتَرْكُهَا حَسْرَةٌ، وَلَا يَسْتَطِيعُهَا الْبَطْلَةُ».

قَالَ مُعَاوِيَةُ: بَلَّغَنِي أَنَّ الْبَطْلَةَ السَّحْرَةُ.

[١٨٧٥] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ بِهِذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «وَكَأَنَّهُمَا» فِي كِلَيْهِمَا - وَلَمْ يَذْكُرْ قَوْلَ مُعَاوِيَةَ: بَلَّغَنِي.

[١٨٧٦] [٢٥٣- (٨٠٥)] وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا زَيْدُ بْنُ عَبْدِ رَبِيِّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ مَهَاجِرٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ

accordance with it, led by *Sûrat Al-Baqarah* and *Âl-‘Imrân*.’ And the Messenger of Allâh ﷺ likened them to three things, which we did not forget afterwards. He said: ‘As if they are two clouds, or two black canopies, with light between them, or as if they are two flocks of birds in ranks, pleading on behalf of their companions.’”

Chapter 43. The Virtue Of *Al-Fâtihah* And The Closing Verses Of *Sûrat Al-Baqarah* ; And The Encouragement To Recite The Two Verses At The End Of *Sûrat Al-Baqarah*

[1877] 254 - (806) It was narrated that Ibn ‘Abbâs said: “While Jibrîl was sitting with the Prophet ﷺ, he heard a creaking sound from above him. He raised his head and said: ‘This is a door in heaven that has been opened today, and it has never been opened before today.’ An Angel came down from it and he said: ‘This is an Angel who has come down to earth, and he has never come down before today.’ He greeted him and said: ‘Glad tidings of two lights that have not been given to any Prophet before

الْجُرْشِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ قَالَ: سَمِعْتُ النَّوَّاسَ بْنَ سَمْعَانَ الْكِلَابِيَّ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يُؤْتَى بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ وَأَهْلِهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ، تَقْدُمُهُ سُورَةُ الْبَقَرَةِ وَالْإِنْشَاءِ عِمْرَانَ» وَضَرَبَ لِهَمَّا رَسُولُ اللَّهِ ﷺ ثَلَاثَةَ أَمْثَالٍ، مَا نَسِيْتُهُنَّ بَعْدُ، قَالَ: «كَأَنَّهُمَا غَمَامَتَانِ أَوْ ظَلَتَانِ سَوْدَاوَانِ، بَيْنَهُمَا شَرْقٌ، أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ تَحَاجَّانِ عَنْ صَاحِبِهِمَا».

(المعجم ٤٣) - (بابُ فضلِ الفاتحة وخواتيم سورة البقرة، والحث على قراءة الآيتين من آخر سورة البقرة)
(التحفة ١٥٠)

[١٨٧٧] ٢٥٤ - (٨٠٦) حَدَّثَنَا حَسَنُ ابْنُ الرَّبِيعِ وَأَحْمَدُ بْنُ جَوَّاسٍ الْحَنْفِيُّ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَمَّارِ بْنِ رُزَيْقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَيْسَى، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَيْنَا جِبْرِيلُ قَاعِدٌ عِنْدَ النَّبِيِّ ﷺ، سَمِعَ نَقِيضًا مِنْ فَوْقِهِ، فَرَفَعَ رَأْسَهُ، فَقَالَ: هَذَا بَابٌ مِنَ السَّمَاءِ فَتِيحَ الْيَوْمِ، لَمْ يُفْتَحْ قَطُّ إِلَّا الْيَوْمَ، فَتَزَلَ مِنْهُ مَلَكٌ فَقَالَ: هَذَا مَلَكٌ نَزَلَ إِلَى الْأَرْضِ، لَمْ يَنْزِلْ قَطُّ إِلَّا الْيَوْمَ،

you: The Opening of the Book and the closing verses of *Sûrat Al-Baqarah*. You will never recite one letter of them but you will be given (reward).”

[1878] 255 - (807) It was narrated that ‘Abdur-Rahmân bin Yazîd said: “I met Abû Mas‘ûd at the *Ka’bah* and I said: ‘I have heard a *Hadîth* from you concerning the two verses in *Sûrat Al-Baqarah*.’ He said: ‘Yes; the Messenger of Allâh ﷺ said: The two verses at the end of *Sûrat Al-Baqarah*; whoever recites them at night, they will suffice him.’”

[1879] (...) It was narrated from Manşûr with this chain (a similar *Hadîth* as no. 1878).

[1880] 256 - (808) It was narrated from ‘Abdur-Rahmân bin Yazîd, from ‘Alqamah bin Qais, from Abû Mas‘ûd Al-Anşârî, who said: “The Messenger of Allâh ﷺ said: ‘Whoever recites these two verses at the end of *Sûrat Al-Baqarah* during the night, they will suffice him.’” ‘Abdur-Rahmân said: “I met Abû Mas‘ûd when he was circumambulating the *Ka’bah*

فَسَلَّمَ وَقَالَ: أَبَشِرْ بِتُورَيْنِ أُوتِيَتْهُمَا لَمْ يُؤْتِيَهُمَا نَبِيٌّ قَبْلَكَ، فَاتِحُهُ الْكِتَابِ وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ، لَنْ تَقْرَأَ بِحَرْفٍ مِنْهُمَا إِلَّا أُعْطِيَتْهُ.

[١٨٧٨] ٢٥٥ - (٨٠٧) وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَنْصُورٌ عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ يَزِيدَ قَالَ: لَقِيتُ أَبَا مَسْعُودٍ عِنْدَ الْبَيْتِ فَقُلْتُ: حَدِيثٌ بَلَغَنِي عَنْكَ فِي الْآيَتَيْنِ فِي سُورَةِ الْبَقَرَةِ فَقَالَ: نَعَمْ، قَالَ رَسُولُ اللَّهِ ﷺ: «الْآيَتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، مَنْ قَرَأَهُمَا فِي لَيْلَةٍ، كَفَّتَاهُ».

[١٨٧٩] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا عَنْ مَنْصُورٍ بِهَذَا الْإِسْنَادِ.

[١٨٨٠] ٢٥٦ - (٨٠٨) وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسَهَّرٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَلْقَمَةَ بْنِ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ هَاتَيْنِ الْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، فِي لَيْلَةٍ،

and I asked him, and he narrated it to me from the Prophet ﷺ.”

[1881] (...) A similar report (as no. 1880) was narrated from Abû Mas'ûd, from the Prophet ﷺ.

[1882] (...) A similar report (as no. 1880) was narrated from Abû Mas'ûd, from the Prophet ﷺ.

Chapter 44. The Virtue of *Sûrat Al-Kahf* And *Âyat Al-Kursi*

[1883] 257 - (809) It was narrated from Abû Ad-Dardâ' that the Prophet ﷺ said: "Whoever memorizes ten verses from the beginning of *Sûrat Al-Kahf*, will be protected from the tribulation of the *Dajjâl*."

كَفْتَاهُ». قَالَ عَبْدُ الرَّحْمَنِ: فَلَقِيتُ أَبَا مَسْعُودٍ، وَهُوَ يَطُوفُ بِالنَّبِيِّ، فَسَأَلْتُهُ، فَحَدَّثَنِي بِهِ عَنِ النَّبِيِّ ﷺ.

[١٨٨١] (...) وَحَدَّثَنِي عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، جَمِيعًا عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ وَعَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنِ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[١٨٨٢] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنِ أَبِي مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

(المعجم ٤٤) - (باب فضل سورة

الكهف وآية الكرسي)

(التحفة ١٥١)

[١٨٨٣] ٢٥٧ - (٨٠٩) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنِ قَتَادَةَ، عَنِ سَالِمِ بْنِ أَبِي الْجَعْدِ الْعَطْفَانِيِّ، عَنِ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ، عَنِ أَبِي الدَّرْدَاءِ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ

أَوَّلِ سُورَةِ الْكَهْفِ، عُصِمَ مِنْ فِتْنَةِ الدَّجَالِ».

[1884] (...) It was narrated from Qatâdah with this chain (a *Hadîth* similar to no. 1883). *Shu'bah* said: "from the end of *Al-Kahf*." Hammâm said: "from the beginning of *Al-Kahf*," as Hishâm said.

[١٨٨٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا هَمَّامٌ، جَمِيعًا عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، قَالَ شُعْبَةُ: مِنْ آخِرِ الْكَهْفِ، وَقَالَ هَمَّامٌ: مِنْ أَوَّلِ الْكَهْفِ. كَمَا قَالَ هِشَامٌ-.

[1885] 258 - (810) It was narrated that Ubayy bin Ka'b said: "The Messenger of Allâh ﷺ said: 'O Abû Al-Mundhir, do you know which verse from the Book of Allâh that you have learned is greatest?' I said: 'Allâh and His Messenger know best.' He said: 'O Abû Al-Mundhir, do you know which verse from the Book of Allâh that you have learned is greatest?' I said: "Allâhu! la ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyûm (the Ever Living, the One Who sustains and protects all that exists...)." [1] He struck me on the chest and said: 'I congratulate you on your knowledge, O Abû Al-Mundhir.'"

[١٨٨٥] ٢٥٨ - (٨١٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي السَّلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحِ الْأَنْصَارِيِّ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا الْمُنْذِرِ! أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «يَا أَبَا الْمُنْذِرِ! أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟» قَالَ: قُلْتُ: «اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ» قَالَ: فَضْرَبَ فِي صَدْرِي وَقَالَ: [وَاللَّهِ!] لِيَهْنِكَ الْعِلْمُ يَا الْمُنْذِرِ».

[1] *Al-Baqarah* 2:255.

Chapter 45. The Virtue Of Reciting *Qul Huwa Allâhu Aḥad*

[1886] 259 - (811) It was narrated from Abû Ad-Dardâ' that the Prophet ﷺ said: "Is any one of you incapable of reciting one-third of the Qur'ân during the night?" They said: "How could he recite one-third of the Qur'ân?" He said: "Say: "He is Allâh the One"^[1] is equivalent to one-third of the Qur'ân."

[1887] 260 - (...) It was narrated from Qatâdah with this chain. In their *Hadîth* it says that the Prophet ﷺ said: "Allâh divided the Qur'ân into three parts and He made "Say: "He is Allâh the One"^[2] one of the parts of the Qur'ân."

[1888] 261 - (812) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:

(المعجم ٤٥) - (بَابُ فَضْلِ قِرَاءَةِ قُلْ هُوَ اللَّهُ أَحَدٌ) (التحفة ١٥٢)

[١٨٨٦] ٢٥٩ - (٨١١) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَمُحَمَّدُ بْنُ بَشَّارٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا - يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ﷺ قَالَ: «أَيَعِجْرُ أَحَدُكُمْ أَنْ يَتْرُقَ فِي لَيْلَةٍ تُلْتِ الْقُرْآنِ؟» قَالُوا: وَكَيْفَ يَتْرُقُ تُلْتِ الْقُرْآنِ؟ قَالَ: «قُلْ هُوَ اللَّهُ أَحَدٌ»، يَتَعَدِلُ تُلْتِ الْقُرْآنِ.

[١٨٨٧] ٢٦٠ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ الْعَطَّارُ، جَمِيعًا عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِهِمَا مِنْ قَوْلِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ جَزَأَ الْقُرْآنَ ثَلَاثَةَ أَجْزَاءٍ. فَجَعَلَ «قُلْ هُوَ اللَّهُ أَحَدٌ» جُزْءًا مِنْ أَجْزَاءِ الْقُرْآنِ».

[١٨٨٨] ٢٦١ - (٨١٢) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ،

[1] *Al-Ikhlâs* 112.

[2] *Al-Ikhlâs* 112.

'Gather together, for I am going to recite one-third of the Qur'ân to you.' So the people gathered, then the Prophet of Allâh ﷺ came out and recited: "Say: "He is Allâh, (the) One"^[1] then he went in. We said to one another: 'Perhaps there is news that has come to him from heaven and that is why he has gone in.' Then the Prophet of Allâh ﷺ came out and said: 'I told you that I was going to recite one-third of the Qur'ân to you, and it is equivalent to one-third of the Qur'ân."

[1889] 262 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ came out to us and said: 'I will recite one-third of the Qur'ân to you,' and he recited: "Say: "He is Allâh, (the) One"^[2] until its end."

[1890] 263 - (813) It was narrated from 'Amrah bint 'Abdur-Rahmân, who was under the care of 'Aishah, the wife of the Prophet ﷺ, that the

جَمِيعًا عَنْ يَحْيَى - قَالَ ابْنُ حَاتِمٍ:
حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ
كَيْسَانَ: حَدَّثَنَا أَبُو حَازِمٍ عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «احْسُدُوا،
فَإِنِّي سَافِرٌ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ» فَحَشَدَ
مَنْ حَشَدَ، ثُمَّ خَرَجَ نَبِيُّ اللَّهِ ﷺ فَقَرَأَ:
﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. ثُمَّ دَخَلَ، فَقَالَ
بَعْضُنَا لِبَعْضٍ: إِنِّي أَرَى هَذَا خَبِيرٌ جَاءَهُ
مِنَ السَّمَاءِ، فَذَلِكَ الَّذِي أَدْخَلَهُ، ثُمَّ خَرَجَ
نَبِيُّ اللَّهِ ﷺ فَقَالَ: «إِنِّي قُلْتُ لَكُمْ:
سَافِرٌ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ، أَلَا! إِنَّهَا
تُعَدُّ ثُلُثَ الْقُرْآنِ».

[١٨٨٩] ٢٦٢ - (...) وَحَدَّثَنَا
وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا ابْنُ فَضِيلٍ
عَنْ بَشِيرِ أَبِي إِسْمَاعِيلَ، عَنْ أَبِي حَازِمٍ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ
اللَّهِ ﷺ فَقَالَ: «أَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ»
فَقَرَأَ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ
الْصَّمَدُ﴾. حَتَّى خَتَمَهَا.

[١٨٩٠] ٢٦٣ - (٨١٣) حَدَّثَنَا أَحْمَدُ
ابْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهَبٍ: حَدَّثَنَا عَمِّي
عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنَا عَمْرُو بْنُ

[1] *Al-Ikhlâs* 112.

[2] *Al-Ikhlâs* 112.

Messenger of Allâh ﷺ sent a man in charge of a raiding party, and he used to recite for his companions when leading them in prayer, and he would end with: "Say: He is Allâh, (the) One".^[1] When they came back, they mentioned that to the Messenger of Allâh ﷺ and he said: "Ask him why he does that." So they asked him and he said: "Because it is a description of the Most Merciful and I love to recite it." The Messenger of Allâh ﷺ said: "Tell him that Allâh loves him."

الْحَارِثِ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ؛ أَنَّ أَبَا الرَّجَالِ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُ، عَنْ أُمِّهِ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، وَكَانَتْ فِي حَجْرِ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ، وَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِمْ فَيَحْتِمُ بِ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «سَلُوهُ، لِأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ»، فَسَأَلُوهُ فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمَنِ، فَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ».

Chapter 46. The Virtue Of Reciting *Al-Mu'awwidhatain* (The Two *Sûrahs* Seeking Refuge With Allâh)

[1891] 264 - (814) It was narrated that 'Uqbah bin 'Âmir said: "The Messenger of Allâh ﷺ said: 'Do you not see verses that have been revealed tonight, the like of which has never been seen? (They are:) Say: I seek refuge with (Allâh), the Lord of the daybreak,^[2] and: Say: 'I seek refuge with (Allâh) the Lord of mankind.'^[3]"

(المعجم ٤٦) - (بَابُ فَضْلِ قِرَاءَةِ

المعوذتين) (التحفة ١٥٣)

[١٨٩١] ٢٦٤ - (٨١٤) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ بَيَانَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَمْ تَرَ آيَاتِ أَنْزَلَتْ اللَّيْلَةَ لَمْ يَرِ مِثْلُهُنَّ قَطُّ؟» ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾.

[1] *Al-Ikhlâs* 112.

[2] *Al-Falaq* 113.

[3] *An-Nâs* 114.

[1892] 265 - (...) It was narrated that 'Uqbah bin 'Āmir said: "The Messenger of Allāh ﷺ said to me: 'There have been revealed to me verses the like of which has never been seen (they are): *Al-Mu'awwidhatain*.'"

[1893] (...) A similar report (as no. 1892) was narrated from Ismâ'il with this chain. In the report of Abû Usâmah it says: "It was narrated from 'Uqbah bin 'Āmir Al-Juhanî, who was one of those who narrated directly from Muḥammad ﷺ."

Chapter 47. The Virtue Of One Who Acts In Accordance With The Qur'ân And Teaches It. And The Virtue Of One Who Learns Wisdom From Fiqh Or Other Types Of Knowledge, Then Acts Upon It And Teaches It

[1894] 266 - (815) It was narrated from Sâlim, from his father, that the Prophet ﷺ said: "There is no envy except in two cases: A man to whom Allāh gives (causes to learn) the Qur'ân and he recites it during the night and during the day, and a man to whom Allāh gives wealth, and he spends it during the night and during the day."

[١٨٩٢] ٢٦٥- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أُنزِلَ أَوْ أُنزِلَتْ عَلَيَّ آيَاتٌ لَمْ تَرُ مِثْلَهُنَّ قَطُّ: الْمُعَوِّذَتَيْنِ».

[١٨٩٣] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كِلَاهُمَا عَنْ إِسْمَاعِيلَ بِهَذَا الْإِسْنَادِ مِثْلَهُ، وَفِي رِوَايَةِ أَبِي أُسَامَةَ: عَنْ عُقْبَةَ بْنِ عَامِرِ الْجُهَنِيِّ، وَكَانَ مِنْ رُفَعَاءِ أَصْحَابِ مُحَمَّدٍ ﷺ.

(المعجم ٤٧) - (باب فضل من يقوم بالقرآن ويعلمه، وفضل من تعلم حكمة من فقه أو غيره فعمل بها وعلمها) (التحفة ١٥٤)

[١٨٩٤] ٢٦٦- (٨١٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، كُلُّهُمْ عَنْ ابْنِ عُيَيْنَةَ - قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - حَدَّثَنَا الزُّهْرِيُّ عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ، فَهَوَّ يَقُومُ بِهِ آتَاءَ اللَّيْلِ، وَآتَاءَ

النَّهَارِ وَرَجُلٌ آتَاهُ اللَّهُ مَالًا، فَهُوَ يُنْفِقُهُ
آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ».

[1895] 267 - (...) Sâlim bin ‘Abdullâh bin ‘Umar narrated that his father said: “The Messenger of Allâh ﷺ said: ‘There is no envy except in two cases: A man to whom Allâh gives (causes to learn) this Book and he recites it by night and by day, and a man to whom Allâh gives wealth, and he gives it in charity by night and by day.’”

[١٨٩٥] ٢٦٧- (...) وَحَدَّثَنِي
حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ:
أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ
أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حَسَدَ
إِلَّا عَلَى اثْنَيْنِ: رَجُلٌ آتَاهُ اللَّهُ هَذَا
الْكِتَابَ، فَقَامَ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ،
وَرَجُلٌ آتَاهُ اللَّهُ مَالًا، فَتَصَدَّقَ بِهِ آتَاءَ
اللَّيْلِ وَآتَاءَ النَّهَارِ».

[1896] 268 - (816) It was narrated that Qais said: “I heard ‘Abdullâh bin Mas‘ûd say: The Messenger of Allâh ﷺ said: ‘There is no cause for envy except in two cases: ‘A man to whom Allâh gives wealth and enables him to spend it in support of the truth, and a man to whom Allâh gives wisdom and he rules in accordance with it and teaches it.’”

[١٨٩٦] ٢٦٨- (٨١٦) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ
إِسْمَاعِيلَ، عَنْ قَيْسِ قَالَ: قَالَ عَبْدُ اللَّهِ
ابْنُ مَسْعُودٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي
وَمُحَمَّدُ بْنُ بَشِيرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ عَنْ
قَيْسٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ
يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حَسَدَ إِلَّا
فِي اثْنَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا، فَسَلَطَهُ
عَلَى هَلَكْتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ
حِكْمَةً، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا».

[1897] 269 - (817) It was narrated from ‘Âmir bin Wâthilah that Nâfi‘ bin ‘Abdul-Ĥârith met ‘Umar in ‘Ufân, and

[١٨٩٧] ٢٦٩- (٨١٧) وَحَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ
إِبْرَاهِيمَ: حَدَّثَنِي أَبِي عَنِ ابْنِ شِهَابٍ،

'Umar had appointed him as governor of Makkah. He said: "Whom did you appoint over the people of the valley?" He said: "Ibn Abza." He said: "Who is Ibn Abza?" He said: "One of our freed slaves." He said: "You have appointed a freed slave over them?!" He said: "He is well versed in the Book of Allâh, the Mighty and Sublime, and he is knowledgeable about the *Farâ'id*." 'Umar said: "Your Prophet ﷺ said: 'Allâh raises some in status because of this Book and He lowers others because of it.'"

[1898] (...) 'Âmir bin Wâthilah Al-Lâithî narrated that Nâfi' bin 'Abdul-Hârith Al-Khuzâ'i met 'Umar bin Al-Khattâb in 'Usfân...' a *Hadûth* similar to that of Ibrâhîm bin Sa'd from Az-Zuhri (no. 1897).

Chapter 48. The Clarification That The Qur'ân Was Revealed In Seven *Ahruf* (Modes Of Recitation), And Clarifying Its Meaning

[1899] 270 - (818) 'Umar bin Al-Khattâb said: "I heard Hishâm bin Halîm bin Hizâm reciting *Sûrat Al-Furqân* in a manner other than I

عَنْ عَامِرِ بْنِ وَائِلَةَ، أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ لَقِيَ عُمَرَ بِعُسْفَانَ، وَكَانَ عُمَرُ يَسْتَعْمِلُهُ عَلَى مَكَّةَ فَقَالَ: مَنْ اسْتَعْمَلْتَ عَلَى أَهْلِ الْوَادِي؟ فَقَالَ: ابْنُ أَبِيزَيْدٍ؟ قَالَ: وَمَنْ ابْنُ أَبِيزَيْدٍ؟ قَالَ: مَوْلَى مِنْ مَوَالِينَا قَالَ: فَاسْتَخْلَفْتَ عَلَيْهِمْ مَوْلَى؟! قَالَ: إِنَّهُ قَارِءٌ لِكِتَابِ اللَّهِ عَزَّ وَجَلَّ، وَإِنَّهُ عَالِمٌ بِالْفَرَائِضِ. قَالَ عُمَرُ: أَمَا إِنَّ نَبِيِّكُمْ ﷺ قَدْ قَالَ: «إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ».

[١٨٩٨] (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَا: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَامِرُ بْنُ وَائِلَةَ اللَّيْثِيُّ، أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ الْخُزَاعِيَّ لَقِيَ عُمَرَ بْنَ الْخَطَّابِ بِعُسْفَانَ، بِمِثْلِ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنِ الزُّهْرِيِّ.

(المعجم ٤٨) - (بَابُ بَيَانِ أَنَّ الْقُرْآنَ

أَنْزَلَ عَلَى سَبْعَةِ أَحْرَفٍ، وَبَيَانِ

مَعْنَاهَا) (التحفة ١٥٥)

[١٨٩٩] ٢٧٠ - (٨١٨) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ

recited it, and the Messenger of Allāh ﷺ had taught it to me. I was about to argue with him, but I restrained myself until he had finished (praying), then I caught him by his *Ridā'* and brought him to the Messenger of Allāh ﷺ, and said: 'O Messenger of Allāh, I heard this man reciting *Sûrat Al-Furqân* in a manner other than you taught it to me.' The Messenger of Allāh ﷺ said: 'Let go of him. Recite it.' He recited it in the manner in which I had heard him recite, and the Messenger of Allāh ﷺ said: 'Thus it was revealed.' Then he said to me: 'Recite it.' So I recited it and he said: 'Thus it was revealed. This Qur'ân has been revealed in seven modes of recitation, so recite whatever is easy for you.'"

ابن شَهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ بْنَ حِرَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأُهَا، وَكَانَ رَسُولُ اللَّهِ ﷺ أَقْرَأَئِهَا، فَكِدْتُ أَنْ أَعْجَلَ عَلَيْهِ، ثُمَّ أَمَهَلْتُهُ حَتَّى انصَرَفَ، ثُمَّ لَبِئْتُهُ بِرِدَائِهِ، فَجِئْتُ بِهِ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأْتُيَهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْسَلُهُ. أَقْرَأْ» فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَكَذَا أَنْزَلْتُ»، ثُمَّ قَالَ لِي: «اقْرَأْ» فَقَرَأْتُ، فَقَالَ: «هَكَذَا أَنْزَلْتُ، إِنَّ هَذَا الْقُرْآنَ أَنْزَلَ عَلَيَّ سَبْعَةَ أَحْرَفٍ، فَأَقْرَأُوا مَا تيسَّرَ مِنْهُ».

[1900] 271 - (...) 'Umar bin Al-Khaṭṭâb said: "I heard Hishâm bin Ḥakîm reciting *Sûrat Al-Furqân* during the lifetime of the Messenger of Allāh ﷺ..." and he quoted a similar *Ḥadîth* (as no. 1899) and added: "I was about to grab hold of him while he was praying, but I restrained myself until he had finished."

[١٩٠٠] ٢٧١ - (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ الْمُسَوِّدَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنَ عَبْدِ الْقَارِيِّ أَخْبَرَاهُ، أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، وَسَاقَ

الْحَدِيثَ بِمِثْلِهِ - وَرَادَ: فَكِدْتُ أُسَاوِرُهُ فِي الصَّلَاةِ، فَتَصَبَّرْتُ حَتَّى سَلَّمَ.

[1901] (...) A report similar to that of Yûnus (no. 1900) was narrated from Az-Zuhrî with the same chain.

[١٩٠١] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ. كَرِوَايَةَ يُونُسَ بِإِسْنَادِهِ.

[1902] 272 - (819) Ibn ‘Abbâs narrated that the Messenger of Allâh ﷺ said: “Jibrîl - peace be upon him - recited to me with one mode of recitation, but I asked him to recite it in another way, and I kept asking him for more, and he gave me more, until there were seven modes of recitation.”

[١٩٠٢] ٢٧٢ - (٨١٩) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ؛ أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقْرَأَنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ عَلَى حَرْفٍ، فَرَأَجَعْتُهُ، فَلَمْ أَزَلْ أَسْتَزِيدُهُ فَيَزِيدُنِي، حَتَّى انْتَهَى إِلَى سَبْعَةِ أَحْرَافٍ».

Ibn Shihâb said: “I heard that these seven modes of recitation are essentially one, and there is no difference between them concerning lawful and unlawful.”

قَالَ ابْنُ شِهَابٍ: بَلَّغَنِي أَنَّ تِلْكَ السَّبْعَةَ الْأَحْرَافُ إِنَّمَا هِيَ فِي الْأَمْرِ الَّذِي يَكُونُ وَاحِدًا، لَا يَخْتَلِفُ فِي حَلَالٍ وَلَا حَرَامٍ.

[1903] (...) It was narrated from Az-Zuhrî with this chain (a similar *Hadîth* as no. 1902).

[١٩٠٣] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ.

[1904] 273 - (820) It was narrated that Ubayy bin Ka‘b said: “I was in the *Masjid*, and a man came in and offered prayers,

[١٩٠٤] ٢٧٣ - (٨٢٠) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ

and (in it) he recited in a manner which I found strange. Then another man came in and recited in a manner different from his companion. When we had finished the prayer, we all entered upon the Messenger of Allâh ﷺ and I said: 'This man recited in a manner which I found strange, then another man came in and recited in a manner different from his companion.' The Messenger of Allâh ﷺ told them to recite, and they did so, and the Prophet ﷺ expressed his approval. I felt in my heart a kind of doubt such as I had never felt even during the *Jâhiliyyah*. When the Messenger of Allâh ﷺ saw that I was affected and had broken into a sweat, as if I was looking at Allâh, the Mighty and Sublime, with fear, he said to me: 'O Ubayy, it was conveyed to me that I should recite the Qur'ân in one mode of recitation, and I replied: Make it easy for my *Ummah*. It was conveyed to me the second time that I should recite it in two modes of recitation. I replied: Make it easy for my *Ummah*. It was conveyed to me the third time that I should recite it in seven modes of recitation, and: For each time you replied, you may ask Me for something. I said: O Allâh, forgive my *Ummah*; O Allâh, forgive my *Ummah*, and I have delayed the third one for the Day

عَيْسَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ جَدِّهِ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: كُنْتُ فِي الْمَسْجِدِ، فَدَخَلَ رَجُلٌ يُصَلِّي، فَقَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ، ثُمَّ دَخَلَ آخَرُ، فَقَرَأَ قِرَاءَةً سِوَى قِرَاءَةِ صَاحِبِهِ، فَلَمَّا فَصَيْنَا الصَّلَاةَ دَخَلْنَا جَمِيعًا عَلَى رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: إِنَّ هَذَا قَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ، وَدَخَلَ آخَرُ فَقَرَأَ سِوَى قِرَاءَةِ صَاحِبِهِ، فَأَمَرَهُمَا رَسُولُ اللَّهِ ﷺ فَقَرَأَا، فَحَسَنَ النَّبِيُّ ﷺ شَأْنَهُمَا، فَسَقَطَ فِي نَفْسِي مِنَ التَّكْذِيبِ، وَلَا إِذْ كُنْتُ فِي الْجَاهِلِيَّةِ، فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ مَا قَدْ غَشِيَنِي ضَرَبَ فِي صَدْرِي، فَفِضْتُ عَرْقًا، وَكَأَنَّمَا أَنْظَرُ إِلَى اللَّهِ عَزَّ وَجَلَّ فَرَقًا. فَقَالَ لِي: «يَا أُبَيُّ! أُرْسِلَ إِلَيَّ: أَنْ أَقْرَأَ الْقُرْآنَ عَلَى حَرْفٍ، فَرَدَدْتُ إِلَيْهِ: أَنْ هَوْنٌ عَلَى أُمَّتِي، فَرَدَّ إِلَيَّ الثَّانِيَةَ: أَنْ أَقْرَأَهُ عَلَى حَرْفَيْنِ، فَرَدَدْتُ إِلَيْهِ: أَنْ هَوْنٌ عَلَى أُمَّتِي، فَرَدَّ إِلَيَّ الثَّالِثَةَ: أَقْرَأَهُ عَلَى سَبْعَةِ أَحْرَفٍ، فَلَكَ بِكُلِّ رَدَّةٍ رَدَدْتُكَهَا مَسْأَلَةً تَسْأَلُ فِيهَا. فَقُلْتُ: اللَّهُمَّ! اغْفِرْ لِأُمَّتِي، اللَّهُمَّ! اغْفِرْ لِأُمَّتِي، وَأَخَّرْتُ الثَّالِثَةَ لِيَوْمٍ يَرْتَعِبُ إِلَيَّ الْخَلْقُ كُلُّهُمْ، حَتَّى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ».

when all of mankind will turn to me, even Ibrâhîm, peace be upon him.”

[1905] (...) Ubayy bin Ka'b narrated that he was sitting in the *Masjid* when a man came in and offered prayers, and he recited in a manner... a *Hadîth* similar to that of Ibn Numair (no. 1904).

[1906] 274 - (821) It was narrated from Ubayy bin Ka'b that the Prophet ﷺ was at the pond of Banû Ghifâr and Jibrîl - peace be upon him - came to him and said: "Allâh commands you to teach the Qur'ân to your *Ummah* according to one mode of recitation." He said: "I ask Allâh for His pardon and forgiveness, my *Ummah* is not able for that." Then he came to him a second time and said: "Allâh commands you to teach the Qur'ân to your *Ummah* according to two modes of recitation." He said: "I ask Allâh for His pardon and forgiveness, my *Ummah* is not able for that." Then he came to him a third time and said: "Allâh commands you to teach the Qur'ân to your *Ummah* according to three

[١٩٠٥] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ عَيْسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى: أَخْبَرَنِي أَبِي بْنُ كَعْبٍ: أَنَّهُ كَانَ جَالِسًا فِي الْمَسْجِدِ، إِذْ دَخَلَ رَجُلٌ فَصَلَّى، فَقَرَأَ قِرَاءَةً، وَافْتَصَّ الْحَدِيثَ بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ.

[١٩٠٦] [٢٧٤- (٨٢١)] وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُذْرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي بِنِ كَعْبٍ أَنَّ النَّبِيَّ ﷺ كَانَ عِنْدَ أَصَاةِ بَنِي غِفَارٍ قَالَ: فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتَكَ الْقُرْآنَ عَلَى حَرْفٍ. فَقَالَ: «أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، وَإِنَّ أُمَّتِي لَا تُطِيقُ ذَلِكَ»، ثُمَّ أَتَاهُ الثَّانِيَةَ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتَكَ الْقُرْآنَ عَلَى حَرْفَيْنِ! فَقَالَ: «أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، وَإِنَّ أُمَّتِي لَا تُطِيقُ

modes of recitation.” He said: “I ask Allâh for His pardon and forgiveness, my *Ummah* is not able for that.” He came to him a fourth time and said: “Allâh commands you to teach the Qur’ân to your *Ummah* according to seven modes of recitation, and whichever mode of recitation they recite it in, they will be right.”

[1907] (...) *Shu’bah* narrated a similar report (as no. 1906) with this chain.

Chapter 49. Slow, Measured Pace Of Recitation (*Tartil*), And To Not Rush When Reciting, And The Permissibility Of Reciting Two Or More *Sûrahs* In One *Rak’ah*

[1908] 275 - (722) It was narrated that Abû Wâ’il said: “A man called Nahîk bin Sinân came to ‘Abdullâh and said: ‘O Abû ‘Abdur-Rahmân, how do you recite this letter, as *Alif* or as *Yâ*’? - *Min mâ’in ghayri âsin* or *Min mâ’in ghayri yâsin*?”^[1] ‘Abdullâh said: ‘Have you memorized the entire Qur’ân apart from this?’ He said: ‘I recite *Al-Mufaṣṣal*,^[2] in one *Rak’ah*.’ ‘Abdullâh said: ‘This is

ذَلِكَ»، ثُمَّ جَاءَهُ الثَّالِثَةَ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتَكَ الْقُرْآنَ عَلَى ثَلَاثَةِ أَحْرَفٍ فَقَالَ: «أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَعْفِرَتَهُ، وَإِنَّ أُمَّتِي لَا تُطِيقُ ذَلِكَ»، ثُمَّ جَاءَهُ الرَّابِعَةَ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتَكَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرَفٍ، فَأَيُّمَا حَرْفٍ قَرَأُوا عَلَيْهِ، فَقَدْ أَصَابُوا.

[١٩٠٧] وَحَدَّثَنَا غُيَيْدُ اللَّهِ بْنِ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

(المعجم ٤٩) - (باب ترتيل القراءة واجتناب الهد، وهو الإفراط في السرعة، وإباحة سورتين فأكثر في ركعة) (التحفة ١٥٦)

[١٩٠٨] [٢٧٥- (٨٢٢)] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، جَمِيعًا عَنْ وَكَيْعٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا وَكَيْعٌ - عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: جَاءَ رَجُلٌ يُقَالُ لَهُ نَهَيْكُ بْنُ سِنَانَ إِلَى عَبْدِ اللَّهِ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ! كَيْفَ تَقْرَأُ هَذَا الْحَرْفَ، أَلِفًا تَجِدُهُ أَمْ يَاءً: مِنْ مَاءٍ

[1] Referring to: “Of water the taste and smell of which are not changed.” Muḥammad 47:14.

[2] According to Ibn Kathîr, the correct view is that the *Mufaṣṣal* section of the Qur’ân begins with *Sûrah Qâf* until the end of the Qur’ân.

like the hasty recitation of poetry. There are people who recite the Qur'ân and it does not go any deeper than their collarbones, but if it settles in the heart and takes root, it will be beneficial. The best of prayer is bowing and prostration, and I know the pairs of *Sûrahs* that the Messenger of Allâh ﷺ used to recite in each *Rak'ah*.' Then 'Abdullâh stood up and 'Alqamah went in after him, then he came out and said: 'he has told me what they are.'"

Ibn Numair said in his report: A man from Banû Bajîlah came to 'Abdullâh, and he did not say: "Nahîk bin Sinân."

غَيْرِ آسِنٍ، أَوْ مِنْ مَاءٍ غَيْرِ يَاسِنٍ؟ قَالَ: فَقَالَ عَبْدُ اللَّهِ: وَكُلَّ الْقُرْآنِ قَدْ أَحْصَيْتَ غَيْرَ هَذَا؟ قَالَ: إِنِّي لَأَقْرَأُ الْمُفْصَلَ فِي رَكْعَةٍ، فَقَالَ عَبْدُ اللَّهِ: هَذَا كَهَذَا الشَّعْرِ؟ إِنَّ أَقْوَامًا يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ، وَلَكِنْ إِذَا وَقَعَ فِي الْقَلْبِ فَرَسَخَ فِيهِ، نَفَعٌ، إِنَّ أَفْضَلَ الصَّلَاةِ الرُّكُوعُ وَالسُّجُودُ، إِنِّي لَأَعْلَمُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ بَيْنَهُنَّ، سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ، ثُمَّ قَامَ عَبْدُ اللَّهِ فَدَخَلَ عَلَقَمَةَ فِي إِثْرِهِ، ثُمَّ خَرَجَ فَقَالَ: قَدْ أَخْبَرَنِي بِهَا.

قَالَ ابْنُ نُمَيْرٍ فِي رِوَايَتِهِ: جَاءَ رَجُلٌ مِنْ بَنِي بَجِيلَةَ إِلَى عَبْدِ اللَّهِ وَلَمْ يَقُلْ: نَهَيْكَ بَنُ سِنَانَ.

[1909] 276 - (...) It was narrated that Abû Wâ'il said: "A man called Nahîk bin Sinân came to 'Abdullâh..." A *Hadîth* similar to that of Wakî' (no. 1908), except that he said: "Alqamah came to enter upon him, and we said to him: 'Ask him about the pairs of *Sûrahs* that the Messenger of Allâh ﷺ used to recite in each *Rak'ah*.' He entered upon him and asked him, then he came out to us and said: "Twenty *Sûrahs* in ten *Rak'ah* of *Al-Mufaṣṣal*."

[١٩٠٩] ٢٧٦ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ أَبِي وَائِلٍ قَالَ: جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ، يُقَالُ لَهُ: نَهَيْكَ بَنُ سِنَانَ بِمِثْلِ حَدِيثِ وَكَيْعٍ، غَيْرَ أَنَّهُ قَالَ: فَجَاءَ عَلَقَمَةَ لِيَدْخُلَ عَلَيْهِ، فَقُلْنَا لَهُ: سَلْهُ عَنِ النَّظَائِرِ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ بِهَا فِي كُلِّ رَكْعَةٍ، فَدَخَلَ عَلَيْهِ فَسَأَلَهُ، ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ:

عَشْرُونَ سُورَةً فِي عَشْرِ رَكَعَاتٍ مِنَ الْمُفْصَلِ، فِي تَأْلِيفِ عَبْدِ اللَّهِ.

[١٩١٠] ٢٧٧- (...) وَحَدَّثَنَا

إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ فِي هَذَا الْإِسْنَادِ، بِنَحْوِ حَدِيثِهِمَا وَقَالَ: إِنِّي لَأَعْرِفُ النَّظَائِرَ الَّتِي كَانَ يَقْرَأُ بِهِنَّ رَسُولُ اللَّهِ ﷺ، اثْنَتَيْنِ فِي رَكْعَةٍ، عَشْرِينَ سُورَةً فِي عَشْرِ رَكَعَاتٍ.

[١٩١١] ٢٧٨- (...) حَدَّثَنَا شَيْبَانُ

ابْنُ فَرُوحَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلُ الْأَحَدَبِ عَنْ أَبِي وَائِلٍ قَالَ: غَدَوْنَا عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يَوْمًا بَعْدَمَا صَلَّيْنَا الْعَدَاةَ، فَسَلَّمْنَا بِالْبَابِ، فَأَذِنَ لَنَا قَالَ: فَمَكَّنْتُنَا بِالْبَابِ هُنَيْئَةً قَالَ: فَخَرَجَتِ الْجَارِيَةُ فَقَالَتْ: أَلَا تَدْخُلُونَ؟ فَدَخَلْنَا، فَإِذَا هُوَ جَالِسٌ يُسَبِّحُ فَقَالَ: مَا مَنَعَكُمْ أَنْ تَدْخُلُوا وَقَدْ أُذِنَ لَكُمْ؟ فَقُلْنَا: لَا، إِلَّا أَنَا ظَنْنَا أَنَّ بَعْضَ أَهْلِ الْبَيْتِ نَائِمٌ قَالَ: طَنَنْتُمْ بِأَلِ ابْنِ أُمِّ عَبْدِ غَفَلَةَ؟ قَالَ: ثُمَّ أَقْبَلَ يُسَبِّحُ حَتَّى ظَنَّ أَنَّ الشَّمْسَ قَدْ طَلَعَتْ فَقَالَ: يَا جَارِيَةُ! انظُرِي، هَلْ طَلَعَتْ؟ قَالَ: فَظَنَرْتُ فَإِذَا هِيَ لَمْ تَطْلُعْ، فَأَقْبَلَ يُسَبِّحُ، حَتَّى إِذَا ظَنَّ أَنَّ الشَّمْسَ قَدْ طَلَعَتْ فَقَالَ: يَا جَارِيَةُ! انظُرِي، هَلْ

[1910] 277 - (...) Al-A'mash narrated something similar (to no. 1908) with this chain, and he said: "I know the pairs that the Messenger of Allāh ﷺ used to recite, two in each *Rak'ah*, twenty *Sûrah* in ten *Rak'ah*.

[1911] 278 - (...) It was narrated that Abû Wâ'il said: "We went to 'Abdullâh bin Mas'ûd one morning after we had prayed *Al-Ghadâh* and we greeted him at the door, and he granted us permission (to enter). We stayed at the door for a while, then the slave girl came out and said: 'Will you not enter?' So we entered and found him sitting, reciting *Tasbih*. He said: 'What kept you from entering when permission had been given to you?' We said: 'Nothing, except that we thought that some of the people of the household might be sleeping.' He said: 'Do you think here is idleness among the family of Ibn Umm 'Abd?' Then he went back to reciting *Tasbih* until he thought that the sun had risen and he said: 'O girl, look and see whether it has risen.' She looked and saw that it had not risen. Then he went back to reciting

Tasbîh until he thought that the sun had risen and he said: 'O girl, look and see whether it has risen.' She looked and saw that it had risen. He said: 'Praise be to Allâh Who has caused this day of ours to come when we are still in a state of soundness.'" (One of the narrators) Mahdî said: "I think that he said: 'and has not destroyed us for our sins.'" - "A man among the people said: 'I recited all of *Al-Mufaṣṣal* last night.' 'Abdullâh said: 'This is like the hasty recitation of poetry. We heard the pairs, and I remember the pairs that the Messenger of Allâh ﷺ used to recite: 'Eighteen *Sûrah* from *Al-Mufaṣṣal* and two *Sûrah* from the family of *Hâ-Mîm*.'"

[1912] 279 - (...) It was narrated that *Shaqîq* said: "A man from Banû Bajilah, who was called Nahik bin Sinân, came to 'Abdullâh and said: 'I recite *Al-Mufaṣṣal* in one *Rak'ah*.' 'Abdullâh said: 'This is like the hasty recitation of poetry. I know the pairs that the Messenger of Allâh ﷺ used to recite, two *Sûrahs* in one *Rak'ah*.'"

[1913] (...) Abû Wâ'il narrated that a man came to Ibn Mas'ûd and said: "I recited all of *Al-Mufaṣṣal* in a single *Rak'ah* last

طَلَعَتْ؟ فَظَرَّتْ فَإِذَا هِيَ قَدْ طَلَعَتْ
فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَقَالَكَ يَوْمَنَا هَذَا -
فَقَالَ مَهْدِيٌّ: وَأَحْسِبُهُ قَالَ - وَلَمْ يُهْلِكْنَا
بِذُنُوبِنَا. قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ:
قَرَأْتُ الْمُفَصَّلَ الْبَارِحَةَ كُلَّهُ قَالَ: فَقَالَ
عَبْدُ اللَّهِ: هَذَا كَهَذَا الشَّعْرِ؟ إِنَّا لَقَدْ سَمِعْنَا
الْقَرَّائِنَ، وَإِنِّي لَأَحْفَظُ الْقَرَّائِنَ الَّتِي كَانَ
يَقْرَأُهَا رَسُولُ اللَّهِ ﷺ: ثَمَانِيَةَ عَشْرَ مِنَ
الْمُفَصَّلِ، وَسُورَتَيْنِ مِنْ آلِ حِم.

[١٩١٢] ٢٧٩ - (...) حَدَّثَنَا عَبْدُ
ابْنِ حُمَيْدٍ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ
الْجَعْفِيُّ عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ
شَقِيقٍ قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي بَجِيلَةَ،
يُقَالُ لَهُ نَهَيْكُ بْنُ سِنَانٍ، إِلَى عَبْدِ اللَّهِ
فَقَالَ: إِنِّي أَقْرَأُ الْمُفَصَّلَ فِي رَكْعَةٍ، فَقَالَ
عَبْدُ اللَّهِ: هَذَا كَهَذَا الشَّعْرِ؟ لَقَدْ عَلِمْتُ
النُّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ
بِهَا، سُورَتَيْنِ فِي رَكْعَةٍ.

[١٩١٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَنَى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُنْتَنَى:
حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ

night.” ‘Abdullâh said: “This is like the hasty recitation of poetry.” ‘Abdullâh said: “I know the pairs that the Messenger of Allâh ﷺ used to put together.” And he mentioned twenty *Sûrah* of *Al-Mufaṣṣal*, two by two, in every *Rak’ah*.

عَنْ عَمْرِو بْنِ مُرَّةَ أَنَّهُ سَمِعَ أَبَا وَائِلٍ يُحَدِّثُ، أَنَّ رَجُلًا جَاءَ إِلَى ابْنِ مَسْعُودٍ فَقَالَ: إِنِّي قَرَأْتُ الْمُفَصَّلَ اللَّيْلَةَ كُلَّهُ فِي رَكْعَةٍ فَقَالَ عَبْدُ اللَّهِ: هَذَا كَهَذَا الشَّعْرُ؟ فَقَالَ عَبْدُ اللَّهِ: لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرُنُ بَيْنَهُنَّ، قَالَ: فَذَكَرَ عَشْرِينَ سُورَةً مِنْ الْمُفَصَّلِ، سُورَتَيْنِ سُورَتَيْنِ فِي [كُلِّ] رَكْعَةٍ.

Chapter 50. Concerning Various Recitations

(المعجم ٥٠) - (بَابُ مَا يَتَعَلَقُ

بالقرآيات) (التحفة ١٥٧)

[1914] 280 - (283) Abû Ishâq said: “I saw a man asking Al-Aswad bin Yazîd, when he was teaching Qur’ân in the *Masjid*: ‘How do you recite this verse - *fa hal min muddakir* (Then is there any that will remember (or receive admonition))?’^[1] - with a *Dâl* or a *Dhâl*?” He said: ‘With a *Dâl*. I heard ‘Abdullâh bin Mas’ûd say: I heard the Messenger of Allâh ﷺ say: ‘*Muddakir*’ with a *Dâl*.’”

[١٩١٤] ٢٨٠ - (٨٢٣) حَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: رَأَيْتُ رَجُلًا سَأَلَ الْأَسْوَدَ بْنَ يَزِيدَ، وَهُوَ يُعَلِّمُ الْقُرْآنَ فِي الْمَسْجِدِ فَقَالَ: كَيْفَ تَقْرَأُ هَذِهِ الْآيَةَ ﴿فَهَلْ مِنْ مُدَكِّرٍ﴾؟ أَدَا لَا أَمْ دَا لَا؟ قَالَ: بَلْ دَا لَا، سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مُدَكِّرٍ» دَا لَا.

[1915] 281 - (...) It was narrated from ‘Abdullâh that the Prophet ﷺ used to recite this phrase: “*fa hal min muddakir* [Then is there any that will remember (or receive admonition)]?”^[2]

[١٩١٥] ٢٨١ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا

[1] *Al-Qamar* 54:15.

[2] *Al-Qamar* 54:15.

شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقْرَأُ هَذَا الْحَرْفَ «فَهَلْ مِنْ مُذَكِّرٍ».

[١٩١٦] ٢٨٢- (٨٢٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَدِمْنَا الشَّامَ، فَأَتَانَا أَبُو الدَّرْدَاءِ فَقَالَ: أَيْفِكُمْ أَحَدٌ يَقْرَأُ عَلَى قِرَاءَةِ عَبْدِ اللَّهِ؟ فَقُلْتُ: نَعَمْ، أَنَا. قَالَ: فَكَيْفَ سَمِعْتَ عَبْدَ اللَّهِ يَقْرَأُ هَذِهِ الْآيَةَ؟ ﴿وَاللَّيْلِ إِذَا يَنْشِئُ﴾، قَالَ: سَمِعْتُهُ يَقْرَأُ: وَاللَّيْلِ إِذَا يَغْشَى وَالذَّكْرَ وَالْأُنثَى قَالَ: وَأَنَا وَاللَّهِ! هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرُؤُهَا، وَلَكِنْ هُوَ لَا يُرِيدُونَ أَنْ أَقْرَأَ: وَمَا خَلَقَ، فَلَا أَتَابِعُهُمْ.

[1916] 282 - (284) It was narrated that ‘Alqamah said: “We arrived in Ash-Shâm, and Abû Ad-Dardâ’ came to us and said: ‘Is there among you anyone who recites Qur’ân according to the recitation of ‘Abdullâh?’ I said: ‘Yes, I do.’ He said: ‘How did you hear ‘Abdullâh recite this verse - *Wal-laili idha yaghshâ* (By the night as it envelops)?’^[1] He said: ‘I heard him recite: *Wal-laili idha yaghshâ wadh-dhakari wal-unthâ* (By the night as it envelops and the male and female). He said: ‘By Allâh, this is how I heard the Messenger of Allâh ﷺ recite it, but these people want me to include the words *wa ma khalaqa* (and by Him Who created), but I do not want to do that.’”^[2]

[١٩١٧] ٢٨٣- (...). وَحَدَّثَنَا فُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: أَتَى عَلْقَمَةَ الشَّامَ فَدَخَلَ مَسْجِدًا فَصَلَّى فِيهِ، ثُمَّ قَامَ إِلَى حَلْقَةٍ فَجَلَسَ فِيهَا قَالَ: فَجَاءَ رَجُلٌ فَعَرَفْتُ فِيهِ

[1917] 283 - (...) It was narrated that Ibrâhîm said: “Alqamah came to Ash-Shâm and entered a Masjid and prayed. Then he went to a circle (assembly) and sat in it. Then a man came and sat beside me, and he said: ‘Did you memorize Qur’ân as ‘Abdullâh

[1] *Al-Lail* 92:1.

[2] According to the recitation of ‘Abdullâh bin Mas’ûd, the phrase *wa ma khalaqa* (and by Him Who created) is not present.

recited it?...” And he mentioned something similar (no. 1917).

[1918] 284 - (...) It was narrated that ‘Alqamah said: “I met Abû Ad-Dardâ and he said to me: ‘Where are you from?’ I said: ‘From Al-‘Irâq.’ He said: ‘Which part?’ I said: ‘Al-Kûfah.’ He said: ‘Do you recite Qur‘ân according to the recitation of ‘Abdullâh bin Mas‘ûd?’ I said: ‘Yes.’ He said: ‘Recite “*Wal-laili idhâ yaghshâ* (By the night as it envelops)”’^[1] I recited: ‘*Wail- laili idhâ yaghshâ wan-nahâri idhâ tajalla wadh-dhakari wal-unthâ* (By the night as it envelops, the day as it appears in brightness, and the male and the female).’ He smiled then he said: ‘This is how I heard the Messenger of Allâh ﷺ recite it.”

[1919] (...) It was narrated that ‘Alqamah said: “I came to *Ash-Shâm* and I met Abû Ad-Dardâ...” and he quoted a *Hadîth* similar to that of Ibn ‘Ulayyah (no. 1918).

Chapter 51. The Times When It Is Forbidden To Offer *Salât*

[1920] 285 - (825) It was

تَحَوُّشَ الْقَوْمِ وَهَيَّئْتَهُمْ قَالَ: فَجَلَسَ إِلَيَّ جَنِّي، ثُمَّ قَالَ: أَتَحْفَظُ كَمَا كَانَ عَبْدُ اللَّهِ يَقْرَأُ؟ فَذَكَرَ بِمِثْلِهِ.

[١٩١٨] ٢٨٤ - (...) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ قَالَ: لَقِيتُ أَبَا الدَّرْدَاءِ فَقَالَ لِي: مِمَّنْ أَنْتَ؟ قُلْتُ: مِنْ أَهْلِ الْعِرَاقِ، قَالَ: مِنْ أَيِّهِمْ؟ قُلْتُ: مِنْ أَهْلِ الْكُوفَةِ، قَالَ: هَلْ تَقْرَأُ عَلَى قِرَاءَةِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؟ قَالَ: قُلْتُ: نَعَمْ، قَالَ: فَأَقْرَأْ: وَاللَّيْلِ إِذَا يَغْشَى، قَالَ فَقَرَأْتُ: وَاللَّيْلِ إِذَا يَغْشَى. وَالتَّهَارِ إِذَا تَجَلَّى. وَالدَّكْرِ وَالْأُنثَى، قَالَ فَضَحِكَ ثُمَّ قَالَ: هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرُؤُهَا.

[١٩١٩] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي عَبْدُ الْأَعْلَى: حَدَّثَنَا دَاوُدُ عَنْ غَامِرٍ، عَنْ عَلْقَمَةَ قَالَ: أَتَيْتُ الشَّامَ فَلَقِيتُ أَبَا الدَّرْدَاءِ، فَذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُليَّةَ.

(المعجم ٥١) - (بَابُ الْأَوْقَاتِ الَّتِي نَهَى عَنِ الصَّلَاةِ فِيهَا) (التحفة ١٥٨)

[١٩٢٠] ٢٨٥ - (٨٢٥) وَحَدَّثَنَا

[1] *Al-Lail* 92:1.

narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade offering *Ṣalât* after the 'Aṣr prayer until the sun has set, and after the *Ṣubḥ* prayer until the sun has risen.

[1921] 286 - (826) It was narrated that Ibn 'Abbâs said: "I heard more than one of the companions of the Messenger of Allâh ﷺ - including 'Umar bin Al-Khaṭṭâb, who was the dearest of them to me - say that the Messenger of Allâh ﷺ forbade prayers after the *Fajr* prayer until the sun had risen and after 'Aṣr until the sun had set."

[1922] 287 - (...) It was narrated from Qatâdah with this chain (a similar *Hadîth* as no. 1921), except that in the *Hadîth* of Sa'eed and Hishâm it says: "After *Ṣubḥ* until the sun has risen brightly."

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ
عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ
اللَّهِ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى
تَغْرُبَ الشَّمْسُ، وَعَنِ الصَّلَاةِ بَعْدَ
الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ.

[١٩٢١] ٢٨٦ - (٨٢٦) وَحَدَّثَنَا
دَاوُدُ بْنُ رُشَيْدٍ وَإِسْمَاعِيلُ بْنُ سَالِمٍ،
جَمِيعًا عَنْ هُشَيْمٍ - قَالَ دَاوُدُ: حَدَّثَنَا
هُشَيْمٌ: - أَخْبَرَنَا مَنْصُورٌ عَنْ قَتَادَةَ قَالَ:
أَخْبَرَنَا أَبُو الْعَالِيَةِ عَنِ ابْنِ عَبَّاسٍ قَالَ:
سَمِعْتُ غَيْرَ وَاحِدٍ مِنْ أَصْحَابِ رَسُولِ
اللَّهِ ﷺ، مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ،
وَكَانَ أَحَبَّهُمْ إِلَيَّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ
نَهَى عَنِ الصَّلَاةِ بَعْدَ الْفَجْرِ، حَتَّى
تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ، حَتَّى
تَغْرُبَ الشَّمْسُ.

[١٩٢٢] ٢٨٧ - (...) وَحَدَّثَنِيهِ
زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ
عَنْ شُعْبَةَ؛ وَحَدَّثَنِي أَبُو غَسَّانَ
الْمِسْمَعِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا
سَعِيدٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ:
أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي،
كُلُّهُمْ عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي

حَدِيثِ سَعِيدٍ وَهَشَامٍ: بَعْدَ الصُّبْحِ حَتَّى تَشْرُقَ الشَّمْسُ.

[1923] 288 - (827) Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'There is no prayer after the *Asr* prayer until the sun has set and there is no prayer after the *Fajr* prayer until the sun has risen.'"

[١٩٢٣] ٢٨٨- (٨٢٧) وَحَدَّثَنِي حَزْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ؛ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي عَطَاءُ بْنُ زَيْدِ اللَّيْثِيِّ؛ أَنَّهُ سَمِعَ أَبَا سَعِيدِ الْخُدْرِيِّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا صَلَاةَ بَعْدَ صَلَاةِ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَلَا صَلَاةَ بَعْدَ صَلَاةِ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ».

[انظر: ٢٦٧٣ و ٣٢٦١]

[1924] 289 - (828) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "None of you should pursue prayer when the sun is rising or when it is setting."

[١٩٢٤] ٢٨٩- (٨٢٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَتَحَرَّى أَحَدُكُمْ فَيُصَلِّيَ عِنْدَ طُلُوعِ الشَّمْسِ وَلَا عِنْدَ غُرُوبِهَا».

[1925] 290 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Do not pursue prayer when the sun is rising or when it is setting, for it rises between the horns of the *Shaitân*.'"

[١٩٢٥] ٢٩٠- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بَشِيرٍ قَالُوا جَمِيعًا: حَدَّثَنَا هَشَامٌ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحَرَّوْا بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا، فَإِنَّهَا تَطْلُعُ بِقَرْنَيْ شَيْطَانٍ».

[1926] 291 - (829) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘When the edge of the sun appears, delay your prayer until it has appeared fully, and when the edge of the sun sets, delay your prayers until it has disappeared.’”

[١٩٢٦] ٢٩١- (٨٢٩) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَإِبْنُ يَشْرِ، قَالُوا جَمِيعًا: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنِ ابْنِ عَمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا بَدَأَ حَاجِبُ الشَّمْسِ، فَأَخْرُوا الصَّلَاةَ حَتَّى تَبْرُزَ، وَإِذَا غَابَ حَاجِبُ الشَّمْسِ، فَأَخْرُوا الصَّلَاةَ حَتَّى تَغِيبَ».

[1927] 292 - (830) It was narrated that Abû Başrah Al-Ghifârî said: “The Messenger of Allâh ﷺ led us in praying ‘*‘Ashr*’ at Al-Makhmîş, and he said: ‘This prayer was enjoined upon those who came before you, but they neglected it. Whoever performs it regularly will have a twofold reward, and there is no prayer after it until the *Shâhid* appears’ - and the *Shâhid* means the stars.”

[١٩٢٧] ٢٩٢- (٨٣٠) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ خَيْرِ بْنِ نُعَيْمِ الْحَضْرَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ، عَنْ أَبِي تَمِيمٍ الْجَبَشَانِيِّ، عَنْ أَبِي بَصْرَةَ الْعِفَارِيِّ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الْعَصْرَ بِالْمَحْمُوسِ فَقَالَ: «إِنَّ هَذِهِ الصَّلَاةَ عُرِضَتْ عَلَيَّ مَنْ كَانَ قَبْلَكُمْ فَضَيَعُوهَا، فَمَنْ حَافَظَ عَلَيْهَا كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ، وَلَا صَلَاةَ بَعْدَهَا حَتَّى يَطْلُعَ الشَّاهِدُ» - وَالشَّاهِدُ: النَّجْمُ-.

[1928] (...) It was narrated that Abû Başrah Al-Ghifârî said: “The Messenger of Allâh ﷺ led us in praying ‘*‘Ashr*’” - a similar report (as no. 1927).

[١٩٢٨] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ خَيْرِ بْنِ نُعَيْمِ الْحَضْرَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ السَّبَّائِيِّ - وَكَانَ

ثِقَّةٌ - عَنْ أَبِي تَمِيمٍ الْجَيْسَانِيِّ، عَنْ أَبِي
بَصْرَةَ الْغَفَارِيِّ قَالَ: صَلَّى بِنَا رَسُولُ
اللَّهِ ﷺ الْعَصْرَ، بِمِثْلِهِ.

[1929] 293 - (831) ‘Uqbah bin
‘Âmir Al-Juhanî said: “There are
three times when the Messenger
of Allâh ﷺ told us not to offer
prayers or bury our dead: When
the sun begins to rise until it is
high, when it is standing directly
overhead at noon, and when it
has started to set, until it has
set.”

وَحَدَّثَنَا [١٩٢٩] ٢٩٣- (٨٣١) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ
وَهْبٍ عَنْ مُوسَى بْنِ عَلِيٍّ، عَنْ أَبِيهِ قَالَ:
سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ:
ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَانَا
أَنْ نُصَلِّيَ فِيهِنَّ، أَوْ أَنْ نَقْبُرَ فِيهِنَّ
مَوْتَانَا: حِينَ تَطْلُعُ الشَّمْسُ بَارِعَةً حَتَّى
تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الظُّهَيْرَةِ حَتَّى
تَمِيلَ الشَّمْسُ، وَحِينَ تَضَيِّفُ الشَّمْسُ
لِلْغُرُوبِ حَتَّى تَغْرُبَ.

Chapter 52. How ‘Amr Bin ‘Abasah Became Muslim

(المعجم ٥٢) - (بَابُ إِسْلَامِ عَمْرِو بْنِ
عَبْسَةَ) (التحفة ١٥٩)

[1930] 294 - (832) It was
narrated that Abû Umâmah said:
‘Amr bin ‘Abasah As-Sulamî
said: During the *Jâhiliyyah*, I used
to think that the people were
misguided and not following
anything real when they
worshipped idols. I heard of a
man in Makkah who was telling
stories, so I sat on my mount and
went to find him. The Messenger
of Allâh ﷺ was in hiding and his
people were persecuting him. I
kept a low profile until I

[١٩٣٠] ٢٩٤- (٨٣٢) حَدَّثَنِي
أَحْمَدُ بْنُ جَعْفَرٍ الْمَعْقَرِيُّ: حَدَّثَنَا النَّضْرُ
ابْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ:
حَدَّثَنَا شَدَّادُ بْنُ عَبْدِ اللَّهِ أَبُو عَمَّارٍ،
وَيَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي أُمَامَةَ - قَالَ
عِكْرِمَةُ: وَلَقِيَ شَدَّادُ أَبَا أُمَامَةَ وَوَائِلَةَ،
وَصَحِبَ أَنْسَا إِلَى الشَّامِ، وَأَثْنَى عَلَيْهِ
فَضْلًا وَخَيْرًا - عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ
عَمْرُو بْنُ عَبْسَةَ السُّلَمِيُّ: كُنْتُ، وَأَنَا فِي

managed to enter upon him in Makkah. I said to him: "Who are you?" He said: "I am a Prophet." I said: "What is a Prophet?" He said: "I have been sent by Allâh." I said: "With what has He sent you?" He said: "He has sent me to uphold the ties of kinship, to break the idols and to proclaim that Allâh is to be singled out (for worship) and that none is to be associated with Him." I said to him: "Who do you have with you?" He said: "A free man and a slave" - at that time he had Abû Bakr and Bilâl with him among those who believed in him. I said: "I want to follow you." He said: "You cannot do that right now. Do you not see my situation and the situation of the people? Go back to your family, then when you hear that I have been granted victory, come to me." So I went to my family, and the Messenger of Allâh ﷺ arrived in Al-Madînah while I was with my family. I started to ask people for news after he arrived in Al-Madînah, until there came to me a group of people from Yathrib - Al-Madînah - and I said: "What did this man who came to Al-Madînah do?" They said: "The people are hastening to follow him, and his people wanted to kill him but they were not able to." I arrived in Al-Madînah and entered upon him, and said: "O

الْجَاهِلِيَّةِ، أَظُنُّ [أَنَّ] النَّاسَ عَلَى ضَلَالَةٍ،
وَأَنَّهُمْ لَيْسُوا عَلَى شَيْءٍ، وَهُمْ يَعْبُدُونَ
الْأَوْثَانَ، فَسَمِعْتُ بِرَجُلٍ بِمَكَّةَ يُخْبِرُ
أَخْبَارًا، فَقَعَدْتُ عَلَى رَاحِلَتِي، فَقَدِمْتُ
عَلَيْهِ، فَإِذَا رَسُولُ اللَّهِ ﷺ مُسْتَخْفِيًا،
جُرَاءً عَلَيْهِ قَوْمُهُ، فَتَلَطَّفْتُ حَتَّى دَخَلْتُ
عَلَيْهِ بِمَكَّةَ، فَقُلْتُ لَهُ: مَا أَنْتَ؟ قَالَ:
«أَنَا نَبِيٌّ» فَقُلْتُ: وَمَا نَبِيِّ؟ قَالَ:
«أَرْسَلَنِي اللَّهُ» فَقُلْتُ: [وَأَبَائِي شَيْءٍ
أَرْسَلَكَ؟ قَالَ: «أَرْسَلَنِي بِصَلَةِ الْأَرْحَامِ
وَكَسْرِ الْأَوْثَانِ وَأَنْ يُوحَّدَ اللَّهُ لَا يُشْرَكَ بِهِ
شَيْءٌ» قُلْتُ لَهُ: فَمَنْ مَعَكَ عَلَى هَذَا؟
قَالَ: «حُرٌّ وَعَبْدٌ» - قَالَ: وَمَعَهُ يَوْمَئِذٍ
أَبُو بَكْرٍ وَبِلَالٌ مِمَّنْ آمَنَ بِهِ - فَقُلْتُ: إِنِّي
مُتَّبِعُكَ قَالَ: «إِنَّكَ لَا تَسْتَطِيعُ ذَلِكَ يَوْمَكَ
هَذَا، أَلَا تَرَى حَالِي وَحَالَ النَّاسِ؟
وَلَكِنْ ارْجِعْ إِلَى أَهْلِكَ، فَإِذَا سَمِعْتَ مِنِّي
قَدْ ظَهَرْتُ فَأْتِنِي» قَالَ فَذَهَبْتُ إِلَى أَهْلِي،
وَقَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، وَكُنْتُ فِي
أَهْلِي، فَجَعَلْتُ أَتَخَبَّرُ الْأَخْبَارَ وَأَسْأَلُ
النَّاسَ حِينَ قَدِمَ الْمَدِينَةَ، حَتَّى قَدِمَ عَلَيَّ
نَفَرٌ مِنْ أَهْلِ يَثْرِبَ - مِنْ أَهْلِ الْمَدِينَةِ -
فَقُلْتُ: مَا فَعَلَ هَذَا الرَّجُلُ الَّذِي قَدِمَ
الْمَدِينَةَ؟ فَقَالُوا: النَّاسُ إِلَيْهِ سِرَاعًا، وَقَدْ

Messenger of Allâh, do you recognize me?" He said: "Yes, you are the one who met me in Makkah." I said: "Yes." I said: "O Prophet of Allâh, tell me what Allâh has taught you, that I do not know. Tell me about prayer."

He said: "Pray the *Ṣubḥ* prayer, then refrain from praying until the sun has risen and become high, for when it rises, it rises between the horns of the *Shaitân* and at that time the disbelievers prostrate to it. Then pray, for the prayer is witnessed and attended until the shadow of a spear falls directly north.^[1] Then refrain from praying, for at that time Hell is stoked up. Then when the shadow moves forward, pray - for the prayer is witnessed and attended - until you have prayed *ʿAṣr*. Then refrain from praying until the sun has set, for it sets between the horns of the *Shaitân* and at that time the disbelievers prostrate to it." I said: "O Prophet of Allâh, tell me about *Wudû'*." He said: "There is no man among you who brings his *Wudû'* water, rinses out his mouth, snuffs water up into his nose and blows it out, but the sins of his face, mouth and nostrils drop out. Then when he washes his face as enjoined by

أَرَادَ قَوْمُهُ قَتْلَهُ فَلَمْ يَسْتَطِيعُوا ذَلِكَ، فَقَدِمْتُ الْمَدِينَةَ، فَدَخَلْتُ عَلَيْهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَتَعْرِفُنِي؟ قَالَ: نَعَمْ، أَنْتَ الَّذِي لَقَيْتَنِي بِمَكَّةَ؟» قَالَ: فَقُلْتُ: بَلَى، فَقُلْتُ: يَا نَبِيَّ اللَّهِ! أَخْبِرْنِي عَمَّا عَلَّمَكَ اللَّهُ وَأَجْهَلُهُ، أَخْبِرْنِي عَنِ الصَّلَاةِ؟ قَالَ: «صَلِّ صَلَاةَ الصُّبْحِ، ثُمَّ أَقْصِرْ عَنِ الصَّلَاةِ حَتَّى تَطْلُعَ الشَّمْسُ حَتَّى تَرْتَفِعَ، فَإِنَّهَا تَطْلُعُ حِينَ تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ، وَحِينَئِذٍ يَسْجُدُ لَهَا الْكُفَّارُ، ثُمَّ صَلِّ، فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ مَحْضُورَةٌ، حَتَّى يَسْتَقِيلَ الظَّلُّ بِالرُّمْحِ، ثُمَّ أَقْصِرْ عَنِ الصَّلَاةِ، فَإِنَّ حِينَئِذٍ تُسَجَّرُ جَهَنَّمُ، فَإِذَا أَقْبَلَ الْفَيْءُ فَصَلِّ، فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ مَحْضُورَةٌ، حَتَّى تُصَلِّيَ الْعَصْرَ، ثُمَّ أَقْصِرْ عَنِ الصَّلَاةِ حَتَّى تَغْرُبَ الشَّمْسُ، فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ، وَحِينَئِذٍ يَسْجُدُ لَهَا الْكُفَّارُ»، قَالَ: فَقُلْتُ: يَا نَبِيَّ اللَّهِ! فَالْوُضُوءُ؟ حَدِّثْنِي عَنْهُ، قَالَ: «مَا مِنْكُمْ رَجُلٌ يُقْرَبُ وَضُوءُهُ فَيَمَضِيهِمْ وَسَسْتَشِيهِمْ فَيَسْتَبْرُؤُ إِلَّا خَرَّتْ خَطَايَا وَجْهِهِ وَفِيهِ وَخَيَاشِيمِهِ، ثُمَّ إِذَا غَسَلَ وَجْهَهُ كَمَا أَمَرَهُ اللَّهُ إِلَّا خَرَّتْ خَطَايَا وَجْهِهِ مِنْ أَطْرَافِ

[1] Meaning, at noon.

Allâh, the sins of his face drop out with the water from the end of his beard. Then when he washes his arms up to the elbows, the sins of his hands drop out with the water from his fingertips. Then when he wipes his head, the sins of his head drop out with the water from the ends of his hair. Then when he washes his feet up to the ankles, the sins of his feet drop out with the water from the ends of his toes. Then if he stands and prays, and praises and glorifies Allâh as He deserves, and his heart focuses on Allâh, then he is cleansed of his sins and is as he was on the day his mother bore him.”

‘Amr bin ‘Abasah narrated this *Hadith* to Abû Umâmah, the Companion of the Messenger of Allâh ﷺ, and Abû Umâmah said to him: “O ‘Amr bin ‘Abasah, watch what you are saying; is such a great reward given to a man for one incident?” ‘Amr said: “O Abû Umâmah, I have grown old, my bones have become weak and my end is near. I have no need to tell lies about Allâh and His Messenger. If I had heard it only once from the Messenger of Allâh ﷺ, or even two times or three - until he mentioned seven times - I would never have narrated it, but I heard it more often than that.”

لِحَيْتِهِ مَعَ الْمَاءِ، ثُمَّ يَغْسِلُ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ إِلَّا خَرَّتْ خَطَايَا يَدَيْهِ مِنْ أَنْامِلِهِ مَعَ الْمَاءِ، ثُمَّ يَمْسَحُ رَأْسَهُ إِلَّا خَرَّتْ خَطَايَا رَأْسِهِ مِنْ أَطْرَافِ شَعْرِهِ مَعَ الْمَاءِ، ثُمَّ يَغْسِلُ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ إِلَّا خَرَّتْ خَطَايَا رِجْلَيْهِ مِنْ أَنْامِلِهِ مَعَ الْمَاءِ، فَإِنْ هُوَ قَامَ فَصَلَّى، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَمَجَّدَهُ بِاللَّذِي هُوَ لَهُ أَهْلٌ، وَفَرَّغَ قَلْبَهُ لِلَّهِ، إِلَّا انْصَرَفَ مِنْ خَطِيئَتِهِ كَهَيْئَتِهِ يَوْمَ وَلَدَتْهُ أُمُّهُ» فَحَدَّثَ عَمْرُو بْنُ عَبْسَةَ بِهَذَا الْحَدِيثِ أَبَا أُمَامَةَ صَاحِبَ رَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ أَبُو أُمَامَةَ: يَا عَمْرُو بْنُ عَبْسَةَ! انْظُرْ مَا تَقُولُ، فِي مَقَامٍ وَاحِدٍ يُعْطَى هَذَا الرَّجُلُ؟ فَقَالَ عَمْرُو: يَا أَبَا أُمَامَةَ! لَقَدْ كَبُرَتْ سِنِّي، وَرَقَّ عَظْمِي، وَاقْتَرَبَ أَجْلِي، وَمَا بِي حَاجَةٌ أَنْ أَكْذِبَ عَلَى اللَّهِ، وَلَا عَلَى رَسُولِهِ، لَوْ لَمْ أَسْمَعُهُ مِنْ رَسُولِ اللَّهِ ﷺ إِلَّا مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا - حَتَّى عَدَّ سَبْعَ مَرَّاتٍ - مَا حَدَّثْتُ بِهِ أَبَدًا، وَلَكِنِّي سَمِعْتُهُ أَكْثَرَ مِنْ ذَلِكَ.

Chapter 53. Do Not Aim To Pray When The Sun Is Rising Or Setting

(المعجم ٥٣) - (بَابُ لَا تَتَحَرَّوْا بِصَلَاتِكُمْ طُلُوعِ الشَّمْسِ وَلَا غُرُوبِهَا)
(التحفة ١٦٠)

[1931] 295 - (833) It was narrated that 'Aishah said: "Umar misunderstood; the Messenger of Allâh ﷺ only forbade pursuing the rising of the sun or its setting (with prayer)."

[١٩٣١] ٢٩٥ - (٨٣٣) حَدَّثَنَا مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا بِهِ: حَدَّثَنَا وَهَبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: وَهَمَّ عُمَرُ، إِنَّمَا نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَحَرَّى طُلُوعَ الشَّمْسِ وَغُرُوبَهَا.

[1932] 296 - (...) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ did not give up praying two *Rak'ah* after *Aṣr*." But 'Aishah said: "The Messenger of Allâh ﷺ said: 'Do not pursue the setting of the sun nor its rising with your prayer.'"

[١٩٣٢] ٢٩٦ - (...) وَحَدَّثَنَا الْحَسَنُ الْحُلَوَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [أَنَّهَا] قَالَتْ: لَمْ يَدَعْ رَسُولُ اللَّهِ ﷺ الرُّكْعَتَيْنِ بَعْدَ الْعَصْرِ، قَالَ: فَقَالَتْ عَائِشَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَحَرَّوْا بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا، فَتَصَلُّوا عِنْدَ ذَلِكَ».

Chapter 54. Concerning The Two *Rak'ah* That The Prophet ﷺ Used To Pray After *Aṣr*

(المعجم ٥٤) - (بَابُ مَعْرِفَةِ الرُّكْعَتَيْنِ اللَّتَيْنِ كَانَ يَصَلِيهِمَا النَّبِيُّ ﷺ بَعْدَ الْعَصْرِ) (التحفة ١٦١)

[1933] 297 - (834) It was narrated from Kuraib, the freed slave of Ibn 'Abbâs, that 'Abdullâh bin 'Abbâs, 'Abdur-Rahmân bin Azhar and Al-Miswar bin Makhramah sent him

[١٩٣٣] ٢٩٧ - (٨٣٤) حَدَّثَنِي حَزْمَلَةُ بْنُ يَحْيَى التَّجِيبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ وَهَبٍ: أَخْبَرَنِي عُمَرُ وَهُوَ ابْنُ الْحَارِثِ عَنْ بُكَيْرٍ، عَنْ كُرَيْبِ مَوْلَى ابْنِ

to 'Āishah, the wife of the Prophet ﷺ, saying: "Convey greetings of *Salām* to her from all of us, and ask her about the two *Rak'ah* after *'Asr*, and say: 'We have been informed that you pray them, but we heard that the Messenger of Allāh ﷺ forbade that.'" Ibn 'Abbās said: "I, along with 'Umar bin Al-Khaṭṭāb, used to tell the people not to do that."

Kuraib said: "So I entered upon her and conveyed to her the message they had sent with me. She said: 'Ask Umm Salamah.' So I went out to them and told them what she had said. They sent me to Umm Salamah with a message like that with which they had sent me to 'Āishah. Umm Salamah said: 'I heard the Messenger of Allāh ﷺ forbidding them (the two *Rak'ah* after *'Asr*), then I saw him praying them. But when he prayed them, he had already prayed *'Asr*, then he entered upon me and there were some women from Banū Ḥarām, who were among the *Anṣār*, with me. He prayed them, and I sent the slave girl to him. I said: 'Stand beside him, and say to him: "Umm Salamah says to you: 'O Messenger of Allāh, I heard you forbidding these two *Rak'ah*, but now I see you praying them.'" If he gestures to you with his hand, then leave him.' The slave girl did that, and he gestured to her with his hand, so she left him.

عَبَّاسٍ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ وَعَبْدُ الرَّحْمَنِ بْنَ أَزْهَرَ وَالْمَسُورَ بْنَ مَحْرَمَةَ أَرْسَلُوهُ إِلَى عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ فَقَالُوا: افْرَأْ عَلَيْهَا السَّلَامَ مِنَّا جَمِيعًا وَسَلِّمْهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ وَقُلْ: إِنَّا أُخْبِرْنَا أَنَّكَ تُصَلِّيَهَا وَقَدْ بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهَا. قَالَ ابْنُ عَبَّاسٍ: وَكُنْتُ أَصْرِفُ مَعَ عُمَرَ بْنِ الْخَطَّابِ النَّاسَ عَنْهَا، قَالَ كُرَيْبٌ: فَدَخَلْتُ عَلَيْهَا وَبَلَّغْتُهَا مَا أَرْسَلُونِي بِهِ، فَقَالَتْ: سَلْ أُمَّ سَلَمَةَ، فَخَرَجْتُ إِلَيْهِمْ فَأَخْبَرْتُهُمْ بِقَوْلِهَا، فَوَدُّونِي إِلَى أُمَّ سَلَمَةَ، بِمِثْلِ مَا أَرْسَلُونِي بِهِ إِلَى عَائِشَةَ، فَقَالَتْ أُمَّ سَلَمَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنْهُمَا، ثُمَّ رَأَيْتُهُ يُصَلِّيهِمَا، أَمَا حِينَ صَلَّاهُمَا: فَإِنَّهُ صَلَّى الْعَصْرَ، ثُمَّ دَخَلَ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الْأَنْصَارِ، فَصَلَّاهُمَا، فَأَرْسَلْتُ إِلَيْهِ الْجَارِيَةَ فَقُلْتُ: قَوْمِي بِجَنْبِهِ فَقُولِي لَهُ: تَقُولُ أُمَّ سَلَمَةَ: يَا رَسُولَ اللَّهِ! إِنِّي أَسْمَعُكَ تَنْهَى عَنِ الرَّكْعَتَيْنِ، وَأَرَاكَ تُصَلِّيهِمَا؟ فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِي عَنْهُ، قَالَتْ: فَفَعَلْتُ الْجَارِيَةُ، فَأَشَارَ بِيَدِهِ، فَاسْتَأْخَرْتُ عَنْهُ، فَلَمَّا انْصَرَفَ قَالَ: يَا ابْنَةَ أَبِي أُمَيَّةَ! سَأَلْتُ

When he had finished praying, he said: ‘O daughter of Abû Umayyah, you asked about the two *Rak’ah* after *‘Ashr*. Some people from Banû ‘Abdul-Qais came to me to embrace Islam, and they distracted me from praying the two *Rak’ah* that come after *Zuhr*; these are them.”

[1934] 298 - (835) Abû Salamah narrated that he asked ‘Āishah about the two *Rak’ah* that the Messenger of Allāh ﷺ used to pray after *‘Ashr*. She said: “He used to pray them before *‘Ashr*, then if he was distracted or forgot them, he would pray them after *‘Ashr*, then he continued to do so, because if he offered a prayer he would continue to do so.”

[1935] 299 - (...) It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ never stopped praying two *Rak’ah* in my house after *‘Ashr*.”

عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، إِنَّهُ أَتَانِي أَنَاسٌ مِنْ بَنِي عَبْدِ الْقَيْسِ بِالْإِسْلَامِ مِنْ قَوْمِهِمْ، فَشَغَلُونِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ، فَهَمَّا هَاتَانِ.”.

[١٩٣٤] ٢٩٨ - (٨٣٥) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا - إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ: أَخْبَرَنِي مُحَمَّدٌ، وَهُوَ ابْنُ أَبِي حَرْمَلَةَ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ أَنَّهُ سَأَلَ عَائِشَةَ عَنِ السَّجْدَتَيْنِ اللَّتَيْنِ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّيهِمَا بَعْدَ الْعَصْرِ؟ فَقَالَتْ: كَانَ يُصَلِّيهِمَا قَبْلَ الْعَصْرِ ثُمَّ إِنَّهُ شَغِلَ عَنْهُمَا أَوْ نَسِيَهُمَا فَصَلَّاهُمَا بَعْدَ الْعَصْرِ، ثُمَّ أَتَيْتُهُمَا، وَكَانَ إِذَا صَلَّى صَلَاةً أَتَيْتَهَا. قَالَ يَحْيَى بْنُ أَيُّوبَ: قَالَ إِسْمَاعِيلُ: يَعْنِي دَاوَمَ عَلَيْهِمَا.

[١٩٣٥] ٢٩٩ - (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا تَرَكَ رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ بَعْدَ الْعَصْرِ عِنْدِي قَطُّ.

[1936] 300 - (...) It was narrated that 'Aishah said: "Two prayers that the Messenger of Allâh ﷺ never stopped praying in my house, whether secretly or openly: Two *Rak'ah* before *Fajr* and two *Rak'ah* after *'Aṣr*."

[1937] 301 - (...) It was narrated that Al-Aswad and Masrûq said: "We bear witness that 'Aishah said: 'There was no day that the Messenger of Allâh ﷺ was in my house but he did not pray them'" - meaning the two *Rak'ah* after *'Aṣr*.

Chapter 55. It Is Recommended To Pray Two *Rak'ah* Before *Maghrib*

[1938] 302 - (836) It was narrated that Mukhtâr bin Fulful said: "I asked Anas bin Mâlik about voluntary prayer after *'Aṣr*. He said: "Umar used to strike people's hands for praying after

[١٩٣٦] ٣٠٠ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ - وَاللَّفْظُ لَهُ - أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: صَلَّاتَانِ مَا تَرَكَهُمَا رَسُولُ اللَّهِ ﷺ فِي بَيْتِي قَطُّ، سِرًّا وَلَا عَلَانِيَةً، رَكَعَتَيْنِ قَبْلَ الْفَجْرِ، وَرَكَعَتَيْنِ بَعْدَ الْعَصْرِ.

[١٩٣٧] ٣٠١ - (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَسْوَدِ وَمَسْرُوقٍ قَالَا: نَشْهَدُ عَلَى عَائِشَةَ أَنَّهَا قَالَتْ: مَا كَانَ يَوْمُهُ الَّذِي كَانَ يَكُونُ عِنْدِي إِلَّا صَلَّاهُمَا رَسُولُ اللَّهِ ﷺ فِي بَيْتِي تَعْنِي الرُّكَعَتَيْنِ بَعْدَ الْعَصْرِ.

(المعجم ٥٥) - (بَابُ اسْتِحْبَابِ

رَكَعَتَيْنِ قَبْلَ صَلَاةِ الْمَغْرِبِ)

(التحفة ١٦٢)

[١٩٣٨] ٣٠٢ - (٨٣٦) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنِ ابْنِ فَضَيْلٍ. - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضَيْلٍ - عَنْ مُخْتَارِ بْنِ فُلْفُلٍ

'Aṣr, but at the time of the Messenger of Allāh ﷺ we used to pray two *Rak'ah* when the sun set, before *Maghrib* prayer.' I said to him: 'Did the Messenger of Allāh ﷺ pray them?' He said: 'We used to see him praying them, but he did not tell us to do that or not to do that.'

[1939] 303 - (837) It was narrated that Anas bin Mâlik said: "We were in Al-Madīnah and when the *Mu'adhhdhin* called the *Adhân* for *Maghrib* prayer, they would hasten to the pillars and pray two *Rak'ah*, until if a stranger were to enter the *Masjid*, he would think that the prayer had begun, because of the large numbers of people who prayed them."

Chapter 56. Between Every Two Calls, There Is A Prayer

[1940] 304 - (838) It was narrated that 'Abdullāh bin Mughaffal Al-Muzanī said: "The Messenger of Allāh ﷺ said: 'Between every two calls there is a prayer.' He said it three times, and the third time he said: 'For those who wish.'"

قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ التَّطَوُّعِ بَعْدَ الْعَصْرِ؟ فَقَالَ: كَانَ عُمَرُ يَضْرِبُ الْأَيْدِيَّ عَلَى صَلَاةِ بَعْدَ الْعَصْرِ، وَكُنَّا نُصَلِّي عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ رَكَعَتَيْنِ بَعْدَ غُرُوبِ الشَّمْسِ، قَبْلَ صَلَاةِ الْمَغْرِبِ فَقُلْتُ لَهُ: أَكَانَ رَسُولُ اللَّهِ ﷺ صَلَّاهُمَا؟ قَالَ: كَانَ يَرَانَا نُصَلِّيهِمَا، فَلَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا.

[١٩٣٩] ٣٠٣ - (٨٣٧) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ، وَهُوَ ابْنُ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا بِالْمَدِينَةِ، فَإِذَا أَدَّانَ الْمُؤَدُّنُ لِصَلَاةِ الْمَغْرِبِ ابْتَدَرُوا السَّوَارِي، فَرَكَعُوا رَكَعَتَيْنِ [رَكَعَتَيْنِ]، حَتَّى إِنَّ الرَّجُلَ الْغَرِيبَ لَيَدْخُلُ الْمَسْجِدَ فَيَحْسِبُ أَنَّ الصَّلَاةَ قَدْ صَلَّيْتُ، مِنْ كَثْرَةِ مَنْ يُصَلِّيهِمَا.

(المعجم ٥٦) - (باب بين كل أذانين صلاة) (التحفة ١٦٣)

[١٩٤٠] ٣٠٤ - (٨٣٨) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَوَكَيْعٌ عَنْ كَثْمَسٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ بُرَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلِ الْمُرَنْبِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَ كُلِّ

أَذَانَيْنِ صَلَاةً» قَالَهَا ثَلَاثًا. قَالَ فِي
الثَّالِثَةِ: «لِمَنْ شَاءَ».

[1941] (...) A similar report (as no. 1941) was narrated from ‘Abdullâh bin Mughaffal Al-Muzanî from the Prophet ﷺ, except that he said... “and the fourth time he said: ‘For those who wish.’”

[١٩٤١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُعْقَلٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: فِي الرَّابِعَةِ: «لِمَنْ شَاءَ».

Chapter 57. The Fear Prayer

(المعجم ٥٧) - (بَابُ صَلَاةِ الْخَوْفِ)

(التحفة ١٦٤)

[1942] 305 - (839) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ offered the fear prayer, leading one of the two groups in one *Rak‘ah* while the other group was facing the enemy. Then they left and took their companions’ places, facing the enemy, and the others came, and the Prophet ﷺ led them in praying one *Rak‘ah*. Then the Prophet ﷺ said the *Taslîm* and each group made up one *Rak‘ah*.”

[١٩٤٢] ٣٠٥ - (٨٣٩) حَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ، يَأْخُذُ الطَّائِفَتَيْنِ رُكْعَةً، وَالطَّائِفَةَ الْأُخْرَى مُوَاجِهَةً الْعَدُوِّ، ثُمَّ انْصَرَفُوا وَقَامُوا فِي مَقَامِ أَصْحَابِهِمْ، مُقْبِلِينَ عَلَى الْعَدُوِّ، وَجَاءَ أَوْلِيَاكَ، ثُمَّ صَلَّى بِهِمُ النَّبِيُّ ﷺ رُكْعَةً، ثُمَّ سَلَّمَ النَّبِيُّ ﷺ، ثُمَّ فَضَى هُوَلَاءِ رُكْعَةً، وَهُوَلَاءِ رُكْعَةً.

[1943] (...) It was narrated from Sâlim bin ‘Abdullâh bin ‘Umar that his father used to narrate concerning the prayer of the Messenger of Allâh ﷺ at times of fear, and he said: “We prayed

[١٩٤٣] (...) وَحَدَّثَنِيهِ أَبُو الرَّبِيعِ الزُّهْرَانِيُّ: حَدَّثَنَا فُلَيْحٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ أَنَّهُ كَانَ يُحَدِّثُ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فِي

in this manner with the Messenger of Allāh ﷺ.”

[1944] 306 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ prayed the fear prayer at some times. One group stood with him while the other faced the enemy. He led those who were with him in praying one *Rak’ah*, then they left and the other came, and he led them in praying one *Rak’ah*. Then both groups made up one *Rak’ah* each.” Ibn ‘Umar said: “And if the fear is worse than that, then pray riding or standing, by means of gestures.”

[1945] 307 - (840) It was narrated that Jābir bin ‘Abdullāh said: “I was present during the fear prayer with the Messenger of Allāh ﷺ. We formed two rows, one row behind the Messenger of Allāh ﷺ, and the enemy was between us and the *Qiblah*. The Messenger of Allāh ﷺ said the *Takbīr* and we all said the *Takbīr*. Then he bowed and we all bowed. Then he raised his head from bowing and we all raised our heads. Then he and the row that was directly behind him went down in prostration, and the back row remained standing, facing the enemy. When the Prophet ﷺ

الْخَوْفِ وَيَقُولُ: صَلَّى بِهَا مَعَ رَسُولِ اللَّهِ ﷺ، بِهَذَا الْمَعْنَى.

[١٩٤٤] ٣٠٦ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ فِي بَعْضِ أَيَّامِهِ، فَقَامَتْ طَائِفَةٌ مَعَهُ وَطَائِفَةٌ بِإِزَاءِ الْعَدُوِّ، فَصَلَّى بِالَّذِينَ مَعَهُ رُكْعَةً ثُمَّ ذَهَبُوا، وَجَاءَ الْآخَرُونَ فَصَلَّى بِهِمْ رُكْعَةً، ثُمَّ قَضَتْ الطَّائِفَتَانِ رُكْعَةً رُكْعَةً قَالَ: وَقَالَ ابْنُ عُمَرَ: فَإِذَا كَانَ خَوْفٌ أَكْثَرَ مِنْ ذَلِكَ فَصَلِّ رَاكِبًا أَوْ قَائِمًا تَوْمِيءُ إِيْمَاءً.

[١٩٤٥] ٣٠٧ - (٨٤٠) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ، فَصَفَّنَا صَفَيْنِ: صَفٌّ خَلْفَ رَسُولِ اللَّهِ ﷺ وَالْعَدُوُّ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ، فَكَبَّرَ النَّبِيُّ ﷺ وَكَبَّرْنَا جَمِيعًا، ثُمَّ رَكَعَ وَرَكَعْنَا جَمِيعًا، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَرَفَعْنَا جَمِيعًا، ثُمَّ انْحَدَرَ بِالسُّجُودِ وَالصَّفُّ الَّذِي يَلِيهِ، وَقَامَ الصَّفُّ الْمُوَخَّرُ

had finished prostrating, the row that was directly behind him stood up, and the back row went down in prostration and then stood up. Then the back row went forward and the front row moved back. Then the Prophet ﷺ bowed and we all bowed, then he raised his head from bowing and we all raised our heads. Then he and the row that was directly behind him - that had been in the back during the first *Rak'ah* - went down in prostration, and the back row remained standing, facing the enemy. When the Prophet and the row that was directly behind him had finished prostrating, the back row went down in prostration. Then the Prophet ﷺ said the *Taslim* and we all did likewise." Jâbir said: "Just as these guards do with their *Amîr*."

[1946] 308 - (...) It was narrated from Abû Az-Zubair, that Jâbir said: "We went out with the Messenger of Allâh ﷺ to fight some people from Juhainah, and they fought us fiercely. When we prayed *Zuhr*, the idolators said: 'If we had attacked them then, we would have finished them off.' Jibrîl informed the Messenger of Allâh ﷺ about that, and the Messenger of Allâh ﷺ told us about it." He said: "They said: 'There will come to them a prayer that is dearer to them than their children.' When the

فِي نَحْرِ الْعَدُوِّ، فَلَمَّا قَضَى النَّبِيُّ ﷺ السُّجُودَ، وَقَامَ الصَّفُّ الَّذِي يَلِيهِ، انْحَدَرَ الصَّفُّ الْمُؤَخَّرُ بِالسُّجُودِ، وَقَامُوا، ثُمَّ تَقَدَّمَ الصَّفُّ الْمُؤَخَّرُ، وَتَأَخَّرَ الصَّفُّ الْمَقْدَمُ، ثُمَّ رَكَعَ النَّبِيُّ ﷺ وَرَكَعْنَا جَمِيعًا، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَرَفَعْنَا جَمِيعًا، ثُمَّ انْحَدَرَ بِالسُّجُودِ وَالصَّفُّ الَّذِي يَلِيهِ الَّذِي كَانَ مُؤَخَّرًا فِي الرَّكْعَةِ الْأُولَى، وَقَامَ الصَّفُّ الْمُؤَخَّرُ فِي نُحُورِ الْعَدُوِّ، فَلَمَّا قَضَى النَّبِيُّ ﷺ السُّجُودَ وَالصَّفُّ الَّذِي يَلِيهِ، انْحَدَرَ الصَّفُّ الْمُؤَخَّرُ بِالسُّجُودِ، فَسَجَدُوا، ثُمَّ سَلَّمَ النَّبِيُّ ﷺ وَسَلَّمْنَا جَمِيعًا، قَالَ جَابِرٌ: كَمَا يَضَعُ حَرَسُكُمْ هُوَ لَا بِأَمْرَانِهِمْ.

[١٩٤٦] ٣٠٨ - (...) حَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ قَوْمًا مِنْ جُهَيْنَةَ، فَقَاتَلُونَا قِتَالًا شَدِيدًا، فَلَمَّا صَلَّيْنَا الظُّهْرَ قَالَ الْمُشْرِكُونَ: لَوْ مَلْنَا عَلَيْهِمْ مِثْلَةَ لَاقْطَعْنَاهُمْ فَأَخْبَرَ جِبْرِيلُ رَسُولَ اللَّهِ ﷺ ذَلِكَ، فَذَكَرَ ذَلِكَ لَنَا رَسُولُ اللَّهِ ﷺ قَالَ: وَقَالُوا: إِنَّهُ سَتَأْتِيهِمْ صَلَاةٌ هِيَ أَحَبُّ إِلَيْهِمْ مِنَ الْأَوْلَادِ، فَلَمَّا حَضَرَتِ الْعَصْرُ،

time for 'Asr came, we formed two rows, and the idolators were between us and the *Qiblah*. The Messenger of Allāh ﷺ said the *Takbîr* and we said the *Takbîr*, and he bowed and we bowed. Then he prostrated and the first row prostrated with him, and when they stood up the second row prostrated. Then the first row moved backwards and the back row moved forwards and took the place of the first row. Then the Messenger of Allāh ﷺ said the *Takbîr* and we said the *Takbîr*, and he bowed and we bowed. Then he prostrated and the first row prostrated with him, and the second row remained standing. Then the second row prostrated, then they all sat, and the Messenger of Allāh ﷺ said the *Salâm* to them." Abû Az-Zubair said: "Then Jâbir specifically said: 'Just as these *Amîr* of yours pray.'"

[1947] 309 - (841) It was narrated from Sahl bin Hathmah that the Messenger of Allāh ﷺ led his Companions in offering the fear prayer. He lined them up in two rows behind him, and he led those who were directly behind him in praying one *Rak'ah*. Then he stood up and remained standing until those who were behind him had prayed a *Rak'ah*. Then they came forward and those who had been in front of them moved

قَالَ: صَفَّنَا صَفَيْنِ، وَالْمُشْرِكُونَ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ، قَالَ فَكَبَّرَ رَسُولُ اللَّهِ ﷺ وَكَبَّرْنَا، وَرَكَعَ وَرَكَعْنَا، ثُمَّ سَجَدَ وَسَجَدَ مَعَهُ الصَّفُّ الْأَوَّلُ، فَلَمَّا قَامُوا سَجَدَ الصَّفُّ الثَّانِي، ثُمَّ تَأَخَّرَ الصَّفُّ الْأَوَّلُ وَتَقَدَّمَ الصَّفُّ الثَّانِي، فَقَامُوا مَقَامَ الْأَوَّلِ، فَكَبَّرَ رَسُولُ اللَّهِ ﷺ وَكَبَّرْنَا، وَرَكَعَ فَرَكَعْنَا، ثُمَّ سَجَدَ وَسَجَدَ مَعَهُ الصَّفُّ الْأَوَّلُ، وَقَامَ الثَّانِي، فَلَمَّا سَجَدَ الصَّفُّ الثَّانِي، ثُمَّ جَلَسُوا جَمِيعًا، سَلَّمَ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ.

قَالَ أَبُو الزُّبَيْرِ: ثُمَّ حَصَّ جَابِرٌ أَنْ قَالَ: كَمَا يُصَلِّي أَمْرَاؤُكُمْ هَؤُلَاءِ.

[١٩٤٧] ٣٠٩ - (٨٤١) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مَعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ خَوَاتِ بْنِ جُبَيْرٍ، عَنْ سَهْلِ بْنِ أَبِي حَتْمَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِأَصْحَابِهِ فِي الْخَوْفِ، فَصَفَّهُمْ خَلْفَهُ صَفَيْنِ، فَصَلَّى بِالَّذِينَ يَلُونَهُ رُكْعَةً، ثُمَّ قَامَ، فَلَمْ يَزَلْ قَائِمًا حَتَّى صَلَّى الَّذِينَ خَلْفَهُمْ رُكْعَةً، ثُمَّ تَقَدَّمُوا وَتَأَخَّرَ

backwards, and he led them in one *Rak'ah*. Then he sat until those who were behind them had prayed one *Rak'ah*, then he said the *Taslim*.

[1948] 310 - (842) It was narrated from Ṣāliḥ bin Khawwât, from those who had prayed the fear prayer with the Messenger of Allāh ﷺ on the day of (the battle of) Dhât Ar-Riqâ', that one group formed rows with him, and another group faced the enemy. He led those who were with him in praying one *Rak'ah*, then he remained standing and they completed the prayer by themselves. Then they moved away and faced the enemy, and the other group came. He led them in praying the remaining *Rak'ah*, then he remained sitting and they completed the prayer by themselves, then he said the *Taslim* with them.

[1949] 311 - (843) It was narrated that Jâbir said: "We came with the Messenger of Allāh ﷺ to Dhât Ar-Riqâ'. Whenever we came to a shady tree, we would leave it for the Messenger of Allāh ﷺ. A man from the idolators came and the sword of the Messenger of Allāh ﷺ was hanging on a tree. He took the sword of the Messenger of Allāh ﷺ and unsheathed it, and he said to the Messenger of

الَّذِينَ كَانُوا قُدَّامَهُمْ، فَصَلَّى بِهِمْ رَكْعَةً، ثُمَّ قَعَدَ حَتَّى صَلَّى الَّذِينَ تَخَلَّفُوا رَكْعَةً، ثُمَّ سَلَّمَ.

[١٩٤٨] ٣١٠ - (٨٤٢) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ زَيْدِ بْنِ رُوْمَانَ، عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَمَّنْ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ، يَوْمَ ذَاتِ الرَّقَاقِ، صَلَاةَ الْخَوْفِ؛ أَنَّ طَائِفَةً صَفَّتْ مَعَهُ، وَطَائِفَةٌ وُجَّاهُ الْعَدُوِّ، فَصَلَّى بِالَّذِينَ مَعَهُ رَكْعَةً، ثُمَّ ثَبَّتَ قَائِمًا وَأَتَمُّوا لِأَنْفُسِهِمْ، ثُمَّ انْصَرَفُوا فَصَفُّوا وُجَّاهَ الْعَدُوِّ، وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى فَصَلَّى بِهِمُ الرِّكْعَةَ الَّتِي بَقِيَتْ، ثُمَّ ثَبَّتَ جَالِسًا، وَأَتَمُّوا لِأَنْفُسِهِمْ، ثُمَّ سَلَّمَ بِهِمْ.

[١٩٤٩] ٣١١ - (٨٤٣) حَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: أَخْبَرَنَا أَبَانُ بْنُ زَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ، حَتَّى إِذَا كُنَّا بِذَاتِ الرَّقَاقِ قَالَ: كُنَّا إِذَا أَتَيْنَا عَلَى شَجَرَةٍ ظَلِيلَةٍ تَرَكْنَاهَا لِرَسُولِ اللَّهِ ﷺ، قَالَ: فَجَاءَ رَجُلٌ مِنَ الْمُشْرِكِينَ وَسَيْفٌ رَسُولِ

Allâh ﷻ: 'Aren't you afraid of me?' He said: 'No.' He said: 'Who will protect you from me?' He said: 'Allâh will protect me from you.' The Companions of the Messenger of Allâh ﷻ threatened him, so he put the sword back in its sheath and hung it up again. Then the call for prayer was given and he led one group in praying two *Rak'ah*, then they moved back and he led the other group in praying two *Rak'ah*. So the Messenger of Allâh ﷻ prayed four *Rak'ah* and the people prayed two."

[1950] 312 - (...) Jâbir narrated that he prayed the fear prayer with the Messenger of Allâh ﷻ. The Messenger of Allâh ﷻ led one of the two groups in praying two *Rak'ah*, then he led the other group in praying two *Rak'ah*, so the Messenger of Allâh ﷻ prayed four *Rak'ah* and each group prayed two.

الله ﷻ مُعَلَّقٌ بِسَجْرَةٍ، فَأَخَذَ سَيْفَ نَبِيِّ
الله ﷻ فَأَخْرَجَهُ، فَقَالَ لِرَسُولِ اللهِ ﷺ:
أَتَخَافُنِي؟ قَالَ: «لَا» قَالَ: فَمَنْ يَمْنَعُكَ
مَنِي؟ قَالَ: «اللهُ يَمْنَعُنِي مِنْكَ» قَالَ:
فَتَهَدَّدَهُ أَصْحَابُ رَسُولِ اللهِ ﷺ، فَأَعْمَدَ
السَّيْفَ وَعَلَقَهُ، قَالَ: فَنُودِيَ بِالصَّلَاةِ،
فَصَلَّى بِطَائِفَةٍ رَكَعَتَيْنِ، ثُمَّ تَأَخَّرُوا،
فَصَلَّى بِالطَّائِفَةِ الْأُخْرَى رَكَعَتَيْنِ، قَالَ:
فَكَانَتْ لِرَسُولِ اللهِ ﷺ أَرْبَعَ رَكَعَاتٍ،
وَلِلْقَوْمِ رَكَعَتَانِ. [انظر: ٥٩٥٠]

[١٩٥٠] ٣١٢ - (...) وَحَدَّثَنَا عَبْدُ
اللهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا
يَحْيَى بْنُ يَعْنَى ابْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ
وَهُوَ ابْنُ سَلَامٍ: أَخْبَرَنِي يَحْيَى: أَخْبَرَنِي
أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ؛ أَنَّ جَابِرًا
أَخْبَرَهُ، أَنَّهُ صَلَّى مَعَ رَسُولِ اللهِ ﷺ
صَلَاةَ الْخَوْفِ، فَصَلَّى رَسُولُ اللهِ ﷺ
بِأَحَدِي الطَّائِفَتَيْنِ رَكَعَتَيْنِ، ثُمَّ صَلَّى
بِالطَّائِفَةِ الْأُخْرَى رَكَعَتَيْنِ، فَصَلَّى رَسُولُ
اللهِ ﷺ أَرْبَعَ رَكَعَاتٍ، وَصَلَّى بِكُلِّ طَائِفَةٍ
رَكَعَتَيْنِ.

7. The Book Of *Jumu'ah* (Friday) Prayer

[1951] 1 - 844 It was narrated that 'Abdullâh said: "I heard the Messenger of Allâh ﷺ say: 'When one of you wants to come to *Jumu'ah*, let him perform *Ghusl*.'"

[1952] 2 - (...) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said, while he was standing on the *Minbar*: "Whoever among you comes to *Jumu'ah*, let him perform *Ghusl*."

[1953] (...) A similar report (as no. 1952) was narrated from Sâlim and 'Abdullâh, the two sons of 'Abdullâh bin 'Umar,

٤ - (المعجم ٧) - كتاب الجمعة
(التحفة ...)

(المعجم ..) - (باب: كتاب الجمعة)
(التحفة ١٦٥)

[١٩٥١] ١ - (٨٤٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَمُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَأْتِيَ الْجُمُعَةَ، فَلْيَغْتَسِلْ».

[١٩٥٢] ٢ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ وَهُوَ قَائِمٌ عَلَى الْمِنْبَرِ: «مَنْ جَاءَ مِنْكُمْ الْجُمُعَةَ، فَلْيَغْتَسِلْ».

[١٩٥٣] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا ابْنُ شِهَابٍ عَنْ سَالِمِ

from Ibn 'Umar, from the Prophet ﷺ.

[1954] (...) It was narrated from Sâlim bin 'Abdullâh that his father said: "I heard the Messenger of Allâh ﷺ say..." a similar report (as no. 1952).

[1955] 3 - (845) Sâlim bin 'Abdullâh narrated from his father that while 'Umar bin Al-Khattâb was addressing the people on a Friday, one of the Companions of the Messenger of Allâh ﷺ came in. 'Umar called out to him: "What time is this?" He said: "I was busy today and I did not go back to my family when I heard the call, so I did no more than perform *Wudû*.'" 'Umar said: "Just *Wudû*", while you know that the Messenger of Allâh ﷺ used to order *Ghusl*?"

[1956] 4 - (...) Abû Hurairah said: "While 'Umar bin Al-Khattâb was addressing the people one Friday, 'Uthmân bin 'Affân came in and 'Umar referred indirectly to him, saying: 'What is the matter with men who come late, after the call?' 'Uthmân said: 'O Commander of

وَعَبْدُ اللَّهِ ابْنِي عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[١٩٥٤] (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بِمِثْلِهِ.

[١٩٥٥] ٣- (٨٤٥) وَحَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ بَيْنَمَا هُوَ يَخْطُبُ النَّاسَ يَوْمَ الْجُمُعَةِ، دَخَلَ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَنَادَاهُ عُمَرُ: أَيَّةَ سَاعَةٍ هَذِهِ؟ فَقَالَ: إِنِّي شُغِلْتُ الْيَوْمَ، فَلَمْ أَتَقَلِّبْ إِلَى أَهْلِي حَتَّى سَمِعْتُ النِّدَاءَ، فَلَمْ أَزِدْ عَلَى أَنْ تَوَضَّأْتُ، قَالَ عُمَرُ: وَالْوُضُوءُ أَيْضًا وَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِالْعُغْسِلِ.

[١٩٥٦] ٤- (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ: قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: بَيْنَمَا عُمَرُ بْنُ الْخَطَّابِ يَخْطُبُ النَّاسَ يَوْمَ

the Believers! As soon as I heard the call, I performed *Wudu'*, then I came.' Umar said: 'Just *Wudu'*? Did you not hear that the Messenger of Allāh ﷺ said: "When one of you comes to *Jumu'ah*, let him perform *Ghusl*?"

الْجُمُعَةِ، إِذْ دَخَلَ عَثْمَانُ بْنُ عَفَّانَ فَعَرَّضَ بِهِ عُمَرُ، فَقَالَ: مَا بَالُ رِجَالٍ يَتَأَخَّرُونَ بَعْدَ النِّدَاءِ؟ فَقَالَ عَثْمَانُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مَا زِدْتُ حِينَ سَمِعْتُ النِّدَاءَ أَنْ تَوَضَّأْتُ، ثُمَّ أَقْبَلْتُ. فَقَالَ عُمَرُ: وَالْوُضُوءُ أَيْضًا، أَلَمْ تَسْمَعُوا [أَنَّ] رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا جَاءَ أَحَدُكُمْ إِلَى الْجُمُعَةِ، فَلْيَغْتَسِلْ».

Chapter 1. *Ghusl* On Friday Is Obligatory For All Adult Men, And Clarifying What They Were Ordered Regarding It

(المعجم ١) - (بَابُ وَجوبِ غَسْلِ

الجمعة على كل بالغ من الرجال.

وبيان ما أمروا به) (التحفة ١٦٦)

[1957] 5 - (846) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allāh ﷺ said: "*Ghusl* on Friday is obligatory for everyone who has reached the age of puberty."

[١٩٥٧] ٥ - (٨٤٦) حَدَّثَنَا يَحْيَى بْنُ

يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ صَفْوَانَ

ابْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي

سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

«الْغُسْلُ، يَوْمَ الْجُمُعَةِ، وَاجِبٌ عَلَى كُلِّ

مُحْتَلِمٍ». [انظر: ١٩٦٠]

[1958] 6 - (847) It was narrated from 'Urwah bin Az-Zubair that 'Aishah said: "The people used to come to *Jumu'ah* from their houses and from *Al-'Awâli*.^[1] They would come wearing cloaks that had gotten dusty, and they smelled. One of them came to the Messenger of Allāh ﷺ while

[١٩٥٨] ٦ - (٨٤٧) حَدَّثَنِي هُرَيْرٌ بْنُ

سَعِيدِ الْأَيْلِيِّ وَأَحْمَدُ بْنُ عِيسَى قَالَا:

حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو عَنْ

عَبِيدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، أَنَّ مُحَمَّدَ بْنَ

جَعْفَرٍ حَدَّثَهُ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ

[1] The villages around Al-Madīnah.

he was at my house, and the Messenger of Allāh ﷺ said: 'You should clean yourselves for this day of yours.'

عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ النَّاسُ يَتَّابُونَ الْجُمُعَةَ مِنْ مَنَازِلِهِمْ وَمِنْ الْعَوَالِي، فَيَأْتُونَ فِي الْعَبَاءِ، وَيُصِيبُهُمُ الْعَبَارُ، فَتَخْرُجُ مِنْهُمْ الرِّيحُ، فَأَتَى رَسُولَ اللَّهِ ﷺ إِنْسَانٌ مِنْهُمْ، وَهُوَ عِنْدِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّكُمْ تَطَهَّرْتُمْ لِيَوْمِكُمْ هَذَا».

[1959] (...) It was narrated from 'Urwah that 'Āishah said: "The people were workers and they did not have any servants, so they smelled bad. It was said to them: 'You should perform *Ghusl* on Fridays.'"

[١٩٥٩] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمَيْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ النَّاسُ أَهْلَ عَمَلٍ، وَلَمْ يَكُنْ لَهُمْ كُفَاءَةٌ، فَكَانُوا، يَكُونُ لَهُمْ ثَقَلٌ، فَيَقِيلُ لَهُمْ: لَوْ اغْتَسَلْتُمْ يَوْمَ الْجُمُعَةِ.

Chapter 2. Perfume And *Siwāk* On Fridays

(المعجم ٢) - (بَابُ الطِّيبِ وَالسَّوَاكِ)
يوم الجمعة (التحفة ١٦٧)

[1960] 7 - (846) It was narrated from 'Abdur-Raḥmān bin Abī Sa'eed Al-Khudrī, from his father, that the Messenger of Allāh ﷺ said: "*Ghusl* on Fridays is obligatory for everyone who has reached the age of puberty, as well as using the *Siwāk* and whatever perfume is available to him."

[١٩٦٠] ٧ - (٨٤٦) وَحَدَّثَنَا عَمْرُو بْنُ سَوَادٍ الْعَامِرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ، أَنَّ سَعِيدَ بْنَ أَبِي هَلَالٍ وَبُكَيْرَ بْنَ الْأَشَّجِّ حَدَّثَاهُ عَنْ أَبِي بَكْرٍ بْنِ الْمُتَكِدْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «غُسْلُ يَوْمِ الْجُمُعَةِ [وَاجِبٌ] عَلَى كُلِّ مُحْتَلِمٍ، وَسَوَاكٍ،

Bukair did not mention 'Abdur-Raḥmān, and he said concerning perfume: "even if it is women's perfume."

وَيَمَسُّ مِنَ الطَّيِّبِ مَا قَدَرَ عَلَيْهِ». [راجع:

[١٩٥٧

إِلَّا أَنْ بُكِّرًا لَمْ يَذْكُرْ: عَبْدَ الرَّحْمَنِ.
وَقَالَ فِي الطَّيِّبِ: وَلَوْ مِنْ طَيِّبِ الْمَرْأَةِ.

[1961] 8 - (848) It was narrated from Ibn 'Abbâs that he mentioned what the Prophet ﷺ said about performing *Ghusl* on Friday. Tâwûs said: "I said to Ibn 'Abbâs: 'And should he put on perfume or oil, if his family has some?' He said: 'I do not know about that.'"

[١٩٦١] ٨ - (٨٤٨) حَدَّثَنَا حَسَنُ
الْحُلْوَانِيُّ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا
ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ:
حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ:
أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مَيْسَرَةَ عَنْ طَاوُسٍ،
عَنِ ابْنِ عَبَّاسٍ أَنَّهُ ذَكَرَ قَوْلَ النَّبِيِّ ﷺ فِي
الغُسْلِ يَوْمَ الْجُمُعَةِ، قَالَ طَاوُسٌ: فَقُلْتُ
لِابْنِ عَبَّاسٍ: وَيَمَسُّ طَيِّبًا أَوْ دُهْنًا، إِنْ
كَانَ عِنْدَ أَهْلِهِ؟ قَالَ: لَا أَعْلَمُهُ.

[1962] (...) It was narrated from Ibn Juraij with this chain (a similar *Hadîth* as no. 1961).

[١٩٦٢] (...) وَحَدَّثَنَا [ه] إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ؛
وَحَدَّثَنَا هَرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا
الضَّحَّاكُ بْنُ مَخْلَدٍ، كِلَاهُمَا عَنِ ابْنِ
جُرَيْجٍ بِهَذَا الْإِسْنَادِ.

[1963] 9 - (849) It was narrated from Abû Hurairah that the Prophet ﷺ said: "It is the right of Allâh over every Muslim that he should perform *Ghusl* every seven days, washing his head and his body."

[١٩٦٣] ٩ - (٨٤٩) وَحَدَّثَنِي مُحَمَّدُ
ابْنُ حَاتِمٍ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا وَهَيْبٌ:
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «حَقُّ اللَّهِ
عَلَى كُلِّ مُسْلِمٍ، أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ
أَيَّامٍ، يَغْسِلُ رَأْسَهُ وَجَسَدَهُ».

[1964] 10 - (850) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever performs *Ghusl* for *Janâbah* on Friday, then comes to the *Masjid* early, it is as if he sacrificed a camel. Whoever comes at the second hour, it is as if he sacrificed a cow. Whoever comes at the third hour, it is as if he sacrificed a horned ram. Whoever comes at the fourth hour, it is as if he sacrificed a chicken. Whoever comes at the fifth hour, it is as if he sacrificed an egg. Then when the *Imâm* comes out, the Angels come in to listen to the reminder."

[١٩٦٤] ١٠ - (٨٥٠) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ فِيمَا قُرِيَءَ
عَلَيْهِ - عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ
أَبِي صَالِحِ السَّمَانِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اغْتَسَلَ يَوْمَ
الْجُمُعَةِ غُسْلَ الْجَنَابَةِ، ثُمَّ رَاحَ، فَكَأَنَّمَا
قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ،
فَكَأَنَّمَا قَرَّبَ بَقْرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ
الثَّالِثَةِ، فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ
رَاحَ فِي السَّاعَةِ الرَّابِعَةِ، فَكَأَنَّمَا قَرَّبَ
دَبَّاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ،
فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ
حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ».

[انظر: ١٩٨٤]

Chapter 3. Listening Attentively To The *Khutbah* On Friday

[1965] 11 - (851) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "If you say to your companion: 'Listen attentively' on a Friday, while the *Imâm* is delivering the *Khutbah*, then you have engaged in idle speech."

(المعجم ٣) - (باب في الإنصات يوم
الجمعة في الخطبة) (التحفة ١٦٨)

[١٩٦٥] ١١ - (٨٥١) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ بِنِ الْمُهَاجِرِ
- قَالَ ابْنُ رُمْحٍ: أَخْبَرَنَا - اللَّيْثُ عَنْ
عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ
ابْنُ الْمُسَيْبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ؛ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قُلْتَ
لِصَاحِبِكَ: أَنْصِتْ، يَوْمَ الْجُمُعَةِ،
وَإِلْمَامًا يَخْطُبُ، فَقَدْ لَعَوْتَ».

[1966] (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say..." a similar report (as no. 1965).

[1967] (...) Ibn Juraij narrated a similar *Hadîth* (as no. 1965) from Ibn Shihâb with both chains, except that Ibn Juraij said: "Ibrâhîm bin 'Abdullâh bin Qârîz."

[1968] 12 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "If you say to your companion: 'Listen attentively' on a Friday, while the *Imâm* is delivering the *Khutbah*, then you have engaged in idle speech."

Chapter 4. The (Special) Time That Occurs On Friday

[1969] 13 - (852) It was

[١٩٦٦] (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ ابْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُمَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ بْنِ قَارِظٍ، وَعَنِ ابْنِ الْمُسَيَّبِ أَنَّهُمَا حَدَّثَاهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، بِمِثْلِهِ.

[١٩٦٧] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ بِالْإِسْنَادَيْنِ جَمِيعًا، فِي هَذَا الْحَدِيثِ مِثْلَهُ، غَيْرَ أَنَّ ابْنَ جُرَيْجٍ قَالَ: إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ قَارِظٍ.

[١٩٦٨] ١٢ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قُلْتَ لِصَاحِبِكَ: أَنْصِتْ، يَوْمَ الْجُمُعَةِ، وَالْإِمَامُ يَخْطُبُ، فَقَدْ لَعِيتُ».

قَالَ أَبُو الزِّنَادِ: هِيَ لُغَةٌ أَبِي هُرَيْرَةَ، وَإِنَّمَا هُوَ فَقَدْ لَعَوْتُ.

(المعجم ٤) - (باب في الساعة التي في يوم الجمعة) (التحفة ١٦٩)

[١٩٦٩] ١٣ - (٨٥٢) وَحَدَّثَنَا يَحْيَى

narrated from Abû Hurairah that the Messenger of Allâh ﷺ mentioned Friday and said: "In it there is a time when, if a Muslims happens to pray at that time and ask Allâh for something, He will give it to him."

Qutaibah added in his report: "And he gestured with his hand to indicate how short it is."

[1970] 14 - (...) It was narrated that Abû Hurairah said: "Abû Al-Qâsim ﷺ said: 'On Friday there is a time when, if a Muslim happens to stand and pray at that time, asking Allâh for good, He will give it to him.' And he gestured with his hand to indicate how short it is."

[1971] (...) It was narrated that Abû Hurairah said: "Abû Al-Qâsim ﷺ said:..." a similar report (as no. 1970).

[1972] (...) It was narrated that Abû Hurairah said: "Abû Al-Qâsim ﷺ said:..." a similar report (as no. 1970, but with a different chain).

ابن يحيى قال: قرأت على مالك؛ وحدثناه قتيبة بن سعيد عن مالك بن أنس، عن أبي الزناد، عن الأعرج، عن أبي هريرة أن رسول الله ﷺ ذكر يوم الجمعة، فقال: «فيه ساعة، لا يوافقها عبد مسلم، وهو يصلي، يسأل الله شيئاً، إلا أعطاه إياه».

زاد قتيبة في روايته: وأشار بيده يقللها.

[١٩٧٠] ١٤ - (...) حدثنا زهير بن حرب: حدثنا إسماعيل بن إبراهيم: حدثنا أيوب عن محمد، عن أبي هريرة قال: قال أبو القاسم ﷺ: «إن في الجمعة ساعة، لا يوافقها مسلم قائم يصلي، يسأل الله خيراً، إلا أعطاه إياه» وقال بيده يقللها، يردها.

[١٩٧١] (...) وحدثنا ابن المنذر: حدثنا ابن أبي عدي عن ابن عون، عن محمد، عن أبي هريرة قال: قال أبو القاسم ﷺ، بمثله.

[١٩٧٢] (...) وحدثني حميد بن مسعدة الباهلي: حدثنا بشر يعني ابن المفضل: حدثنا سلمة، وهو ابن علقمة عن محمد، عن أبي هريرة قال: قال أبو القاسم ﷺ، بمثله.

[1973] 15 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "On Friday there is a time when, if a Muslim happens to ask Allâh for good at that time, He will give it to him." He said: "And it is a short time."

[1974]... - (...) It was narrated from Abû Hurairah from the Prophet ﷺ (a similar *Hadîth* as no. 1973), but he did not say: "and it is a short time."

[1975] 16 - (853) It was narrated that Abû Burdah bin Abî Mûsâ Al-Ash'arî said: 'Abdullâh bin 'Umar said to me: "Did you hear your father narrating from the Messenger of Allâh ﷺ concerning the (special) time on Friday?" I said: "Yes, I heard him say: 'I heard the Messenger of Allâh ﷺ say: It is between the time when the *Imâm* sits down, until the prayer is over.'"

[١٩٧٣] ١٥ - (...) وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَامٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّ فِي الْجُمُعَةِ لَسَاعَةً، لَا يُوَافِقُهَا مُسْلِمٌ يَسْأَلُ اللَّهَ فِيهَا خَيْرًا، إِلَّا أَعْطَاهُ [إِيَّاهُ]» قَالَ وَهِيَ سَاعَةٌ خَفِيفَةٌ.

[١٩٧٤] (...) وَحَدَّثَنَا [مُحَمَّدُ] بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ وَلَمْ يَقُلْ: وَهِيَ سَاعَةٌ خَفِيفَةٌ.

[١٩٧٥] ١٦ - (٨٥٣) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ مَحْرَمَةَ بْنِ بُكَيْرٍ؛ وَحَدَّثَنَا هَرُونَ بْنُ سَعِيدِ الْأَيْلِيِّ وَأَحْمَدُ بْنُ عَيْسَى قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا مَحْرَمَةُ عَنْ أَبِيهِ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ لِي عَبْدُ اللَّهِ بْنُ عُمَرَ: أَسَمِعْتَ أَبَاكَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ فِي شَأْنِ سَاعَةِ الْجُمُعَةِ؟ قَالَ قُلْتُ: نَعَمْ، سَمِعْتُهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلَى أَنْ تُقْضَى الصَّلَاةُ».

Chapter 5. The Virtue Of Friday

[1976] 17 - (854) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The best day on which the sun ever rises is Friday. On it Âdam was created, on it he entered Paradise and on it he was expelled therefrom.'"

[1977] 18 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The best day on which the sun rises is Friday. On it Âdam was created, on it he entered Paradise, on it he was expelled therefrom, and the Hour will not begin except on a Friday."

Chapter 6. This *Umma* Has Been Guided To Friday

[1978] 19 - (855) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'We are the last, but we will be the first on the Day of Resurrection, although every

(المعجم ٥) - (بَابُ فَضْلِ يَوْمِ

الْجُمُعَةِ) (التحفة ١٧٠)

[١٩٧٦] ١٧ - (٨٥٤) وَحَدَّثَنِي

حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ الْأَعْرَجُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا».

[١٩٧٧] ١٨ - (...) وَحَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْجَزَامِيَّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ، يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا، وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ».

(المعجم ٦) - (بَابُ هِدَايَةِ هَذِهِ الْأُمَّةِ

لِيَوْمِ الْجُمُعَةِ) (التحفة ١٧١)

[١٩٧٨] ١٩ - (٨٥٥) وَحَدَّثَنَا عَمْرُو

التَّائِقُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ

nation was given the Book before us, and we have been given it after them. This day which Allâh has decreed for us, Allâh has guided us to it, and the people come after us in this regard, the Jews on the next day and the Christians on the day after that.”

[1979] (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘We are the last but we will be the first on the Day of Resurrection...’” a similar report (as no. 1978).

[1980] 20 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘We are the last, but the first on the Day of Resurrection and we will be the first to enter Paradise, although they were given the Book before us and we were given it after them, but they differed and Allâh guided us concerning that wherein they differed of the truth. This is their day concerning which they differed; Allâh has guided us to it’” - he (the narrator) said: “Friday” - “this day is for us, the next day is for the Jews, and the day after that is for the Christians.”

الْآخِرُونَ وَنَحْنُ السَّابِقُونَ يَوْمَ الْقِيَامَةِ،
يَبْدَأَنَّ كُلَّ أُمَّةٍ أَوْتِيَتْ الْكِتَابَ مِنْ قَبْلِنَا،
وَأُوتِينَاهُ مِنْ بَعْدِهِمْ، ثُمَّ هَذَا الْيَوْمُ الَّذِي
كَتَبَهُ اللَّهُ عَلَيْنَا، هَذَا اللَّهُ لَهُ، فَالْنَّاسُ لَنَا
فِيهِ تَبَعٌ، الْيَهُودُ غَدًا، وَالنَّصَارَى بَعْدَ
غَدٍ.

[١٩٧٩] (...) وَحَدَّثَنَا ابْنُ أَبِي
عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ وَابْنِ طَاوُسٍ،
عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «نَحْنُ الْآخِرُونَ وَنَحْنُ
السَّابِقُونَ يَوْمَ الْقِيَامَةِ». بِمِثْلِهِ.

[١٩٨٠] ٢٠- (...) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا
جَرِيرٌ عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ،
وَنَحْنُ أَوْلُ مَنْ يَدْخُلُ الْجَنَّةَ، يَبْدَأُنَّهُمْ
أَوْتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ
بَعْدِهِمْ، فَاخْتَلَفُوا، فَهَدَانَا اللَّهُ لِمَا
اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ، فَهَذَا يَوْمُهُمُ الَّذِي
اخْتَلَفُوا فِيهِ، هَذَا اللَّهُ لَهُ - قَالَ: يَوْمُ
الْجُمُعَةِ - فَالْيَوْمَ لَنَا، وَغَدًا لِلْيَهُودِ،
وَبَعْدَ غَدٍ لِلنَّصَارَى».

[1981] 21 - (...) It was narrated that Hammâm bin Munabbih, the brother of Wahb bin Munabbih, said: "This is what Abû Hurairah narrated to us from Muḥammad the Messenger of Allâh ﷺ." He said: "The Messenger of Allâh ﷺ said: 'We are the last, but the first on the Day of Resurrection, although they were given the Book before us and we were given it after them. This is their day that was enjoined upon them but they differed concerning it, but Allâh guided us to it, so they come after us in this regard: the Jews on the next day and the Christians on the day after.'"

[1982] 22 - (856) It was narrated from Abû Hurairah and from Rib'î bin Hirâsh that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'Allâh sent those who came before us astray from Friday, so the Jews had Saturday and the Christians had Sunday. Then Allâh brought us, and Allâh guided us to Friday, so there is Friday, Saturday, Sunday. Thus they will follow us on the Day of Resurrection. We are the last of the people of this world but will be the first on the Day of Resurrection, the first of all creatures to be judged.'"

[١٩٨١] ٢١- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ أَخِي وَهَبِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدِ رَسُولِ اللَّهِ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيِّدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِن قَبْلِنَا وَأُوتِيَانَاهُ مِنْ بَعْدِهِمْ وَهَذَا يَوْمُهُمُ الَّذِي فُرِضَ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ، فَهَدَانَا اللَّهُ لَهُ، فَهُمْ لَنَا فِيهِ تَبَعٌ، فَالْيَهُودُ عَدَا، وَالنَّصَارَى بَعْدَ عَدَا».

[١٩٨٢] ٢٢- (٨٥٦) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَوَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا ابْنُ فَضْلٍ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، وَعَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ حُذَيْفَةَ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «أَصَلَّ اللَّهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمَ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمَ الْأَحَدِ، فَجَاءَ اللَّهُ بِنَا، فَهَدَانَا اللَّهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتِ وَالْأَحَدِ، وَكَذَلِكَ هُمْ تَبَعٌ لَنَا يَوْمَ الْقِيَامَةِ، نَحْنُ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالْأَوْلُونَ يَوْمَ الْقِيَامَةِ، الْمَقْضِيُّ لَهُمْ قَبَلٌ

الْخَلَائِقِ»، وَفِي رِوَايَةٍ وَاصِلٍ: الْمَقْصِي بَيْنَهُمْ.

[1983] 23 - (...) It was narrated that Hudhālfah said: “The Messenger of Allāh ﷺ said: ‘We have been guided to Friday and Allāh sent those who came before us astray from it.’” And he mentioned a *Hadīth* similar to that of Ibn Fuḍail (no. 1982).

[١٩٨٣] ٢٣- (...) حَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنْ سَعْدِ ابْنِ طَارِقٍ: حَدَّثَنِي رَبِيعُ بْنُ جِرَاشٍ عَنْ حُدَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هُدَيْنَا إِلَى الْجُمُعَةِ وَأَضَلَّ اللَّهُ عَنْهَا مَنْ كَانَ قَبْلَنَا» فَذَكَرَ بِمَعْنَى حَدِيثِ ابْنِ فُضَيْلٍ.

Chapter 7. The Virtue Of Going Out Early On Friday

(المعجم ٧) - (بَابُ فَضْلِ التَّهَجِيرِ يَوْمَ الْجُمُعَةِ) (التحفة ١٧٢)

[1984] 24 - (850) Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘When Friday comes, at every door of the *Masjid* there stand Angels who write down (the names of) those whom come first, then those who come next. When the *Imām* sits down, the records are closed and they come to listen to the reminder (i.e., The *Khuṭbah*) *Khuṭba*. The likeness of the one who comes early is that of one who offered a camel, then of one who offered a cow, then of one who offered a ram, then of one who offered a chicken, then of one who offered an egg.’”

[١٩٨٤] ٢٤- (٨٥٠) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ وَعَمْرُو بْنُ سَوَادٍ الْعَامِرِيُّ - قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ: أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ الْأَعْرَبُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ يَوْمُ الْجُمُعَةِ كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلَائِكَةٌ يَكْتُبُونَ الْأَوَّلَ فَالْأَوَّلَ، فَإِذَا جَلَسَ الْإِمَامُ طَوَّأُوا الصُّحُفَ وَجَاءُوا يَسْتَمْعُونَ الذِّكْرَ، وَمِثْلُ الْمُهَجَّرِ كَمِثْلِ الَّذِي يُهْدِي الْبَدَنَةَ، ثُمَّ كَالَّذِي يُهْدِي بَقْرَةً، ثُمَّ كَالَّذِي يُهْدِي الْكَبْشَ، ثُمَّ كَالَّذِي يُهْدِي الدَّجَاجَةَ، ثُمَّ كَالَّذِي يُهْدِي الْبَيْضَةَ». [راجع: ١٩٦٤]

[1985] (...) A similar report (as no. 1984) was narrated from Abû Hurairah, from the Prophet ﷺ.

[١٩٨٥] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَعَمْرُو النَّاقِدُ عَنْ سُفْيَانَ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[1986] 25 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "At every door of the *Masjid* there stands an Angel who writes down the first one to come, then the next." He likened them to (the one who offered) a camel then in descending order, to (the one who offered) an egg. "Then when the *Imâm* sits down, the records are closed and they (the Angels) attend the reminder."

[١٩٨٦] ٢٥- (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلَكٌ يَكْتُبُ الْأَوَّلَ فَلِأَوَّلٍ: مِثْلَ الْجَرُورِ ثُمَّ نَزَلَهُمْ حَتَّى صَغَرَ إِلَى مِثْلِ الْبَيْضَةِ فَإِذَا جَلَسَ الْإِمَامُ طَوَّيَتِ الصُّحُفَ وَحَضَرُوا الذِّكْرَ».

Chapter 8. The Virtue Of One Who Remains Silent And Listens Attentively During The *Khutbah*

[1987] 26 - (857) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever performs *Ghusl*, then comes to *Jumu'ah*, and prays what is decreed for him, then listens attentively until the *Khutbah* is over, then prays with him (the *Imâm*), will be forgiven (his sins) between that and the next *Jumu'ah*, and three days more."

(المعجم ٨) - (بَابُ فَضْلِ مَنْ اسْتَمَعَ وَأَنْصَتَ فِي الْخُطْبَةِ) (التحفة ١٧٣)

[١٩٨٧] ٢٦- (٨٥٧) وَحَدَّثَنَا أُمَيَّةُ ابْنُ بَسْطَامٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ اغْتَسَلَ، ثُمَّ أَتَى الْجُمُعَةَ، فَصَلَّى مَا قُدِّرَ لَهُ، ثُمَّ أَنْصَتَ حَتَّى يَقْرَعَ مِنْ خُطْبَتِهِ، ثُمَّ يُصَلِّيَ مَعَهُ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى، وَفَضْلُ ثَلَاثَةِ أَيَّامٍ».

[1988] 27 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever performs *Wudû'* and performs *Wudû'* well, then comes to *Jumu'ah* and listens attentively, will be forgiven (his sins) between that and (the next) *Jumu'ah*, and three days in addition to that, but whoever touches the pebbles, then he has engaged in an idle action."

Chapter 9. *Jumu'ah* Prayer Is When The Sun Has Passed Its Zenith

[1989] 28 - (858) It was narrated that Jâbir bin 'Abdullâh said: "We used to pray with the Messenger of Allâh ﷺ, then we would go back and let our camels used for carrying water rest." Hasan (one of the narrators) said: "I said to Ja'far: 'At what time was that?' He said: 'When the sun passed its zenith.'"

[1990] 29 - (...) Sulaimân bin Bilâl narrated from Ja'far, from his father, that he asked Jâbir bin 'Abdullâh: "When did the

[١٩٨٨] ٢٧- (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْجُمُعَةَ فَاسْتَمَعَ وَأَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ، وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، وَمَنْ مَسَّ الْحَصَى فَقَدْ لَغَا».

(المعجم ٩) - (باب صلاة الجمعة حين نزول الشمس) (التحفة ١٧٤)

[١٩٨٩] ٢٨- (٨٥٨) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا - يَحْيَى بْنُ آدَمَ: حَدَّثَنَا حَسَنُ بْنُ عِيَّاشٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ نَرْجِعُ فَتَرِيحُ نَوَاضِحَنَا، قَالَ حَسَنٌ: فَقُلْتُ لِيَجَعْفَرٍ: فِي أَيِّ سَاعَةٍ تِلْكَ؟ قَالَ: زَوَالَ الشَّمْسِ.

[١٩٩٠] ٢٩- (...) وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَاءَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ؛ وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ

Messenger of Allâh ﷺ pray *Jumu'ah*?" He said: "He used to pray, then we would go to our camels and let them rest." 'Abdullâh added in his *Hadîth*: "When the sun had passed its zenith;" and "meaning, the camels that were used for carrying water."

الدَّارِمِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، قَالَ جَمِيعًا: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ جَعْفَرٍ، عَنْ أَبِيهِ أَنَّهُ سَأَلَ جَابِرَ بْنَ عَبْدِ اللَّهِ: مَتَى كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْجُمُعَةَ؟ قَالَ: كَانَ يُصَلِّي، ثُمَّ نَذَهُبُ إِلَى جَمَالِنَا فَنُرِيحُهَا، زَادَ عَبْدُ اللَّهِ فِي حَدِيثِهِ: حِينَ تَزُولُ الشَّمْسُ، يَعْنِي التَّوَاضِعَ.

[1991] 30 - (859) It was narrated that Sahl said: "We used not to take a nap or eat lunch until after *Jumu'ah*." Ibn Hujr added: "at the time of the Messenger of Allâh ﷺ."

[١٩٩١] ٣٠ - (٨٥٩) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَيَحْيَى بْنُ يَحْيَى وَعَلِيُّ بْنُ حُجْرٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ سَهْلِ قَالَ: مَا كُنَّا نَقِيلُ وَلَا نَتَغَدَّى إِلَّا بَعْدَ الْجُمُعَةِ - زَادَ ابْنُ حُجْرٍ: فِي عَهْدِ رَسُولِ اللَّهِ ﷺ.

[1992] 31 - (860) It was narrated from Iyâs bin Salamah bin Al-Akwa', that his father said: "We used to pray *Jumu'ah* with the Messenger of Allâh ﷺ when the sun passed its zenith, then we would go back and try to seek shade."

[١٩٩٢] ٣١ - (٨٦٠) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا وَكَيْعٌ عَنْ يَعْلَى بْنِ الْحَارِثِ الْمُحَارِبِيِّ، عَنْ إِيَّاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ قَالَ: كُنَّا نَجْمَعُ مَعَ رَسُولِ اللَّهِ ﷺ إِذَا زَالَتِ الشَّمْسُ، ثُمَّ نَرْجِعُ نَسْتَعِ الْفَيْءَ.

[1993] 32 - (...) It was narrated from Iyâs bin Salamah bin Al-Akwa' that his father said: "We

[١٩٩٣] ٣٢ - (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا هِشَامُ بْنُ عَبْدِ

used to pray *Jumu'ah* with the Messenger of Allâh ﷺ, then we would go back and we could not find any wall offering shade.”

الْمَلِكِ: حَدَّثَنَا يَعْلَى بْنُ الْحَارِثِ عَنْ
إِيَّاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ
قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ
الْجُمُعَةَ، فَتَرْجِعُ وَمَا نَجِدُ لِلْحَيْطَانِ فَيَتَنَا
نَسْتَنْظِلُ بِهِ.

Chapter 10. The Two *Khutbah* Before The Prayer, And Sitting Briefly In Between Them

(المعجم ١٠) - (بابُ ذكر الخطبتين
قبل الصلاة وما فيهما من الجلسة)
(التحفة ١٧٥)

[1994] 33 - (861) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ used to deliver the *Khutbah* standing on Friday, then he would sit briefly, then he would stand up again.” He said: “As they do nowadays.”

[١٩٩٤] ٣٣ - (٨٦١) وَحَدَّثَنَا عُبَيْدُ
اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَبُو كَامِلٍ
الْجَحْدَرِيُّ، جَمِيعًا عَنْ خَالِدٍ - قَالَ أَبُو
كَامِلٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ -
حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ
قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ يَوْمَ
الْجُمُعَةِ قَائِمًا، ثُمَّ يَجْلِسُ، ثُمَّ يَقُومُ.
قَالَ: كَمَا يَفْعَلُونَ الْيَوْمَ.

[1995] 34 - (862) It was narrated that Jâbir bin Samurah said: “The Prophet used to give two *Khutbah*, sitting in between them. He would recite Qur’ân and remind the people.”

[١٩٩٥] ٣٤ - (٨٦٢) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَحَسَنُ بْنُ الرَّبِيعِ وَأَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ
الْأَخْرَانِي: حَدَّثَنَا - أَبُو الْأَحْوَصِ عَنْ
سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَتْ
لِلنَّبِيِّ ﷺ خُطْبَتَانِ يَجْلِسُ بَيْنَهُمَا، يَقْرَأُ
الْقُرْآنَ وَيُذَكِّرُ النَّاسَ.

[1996] 35 - (...) It was narrated

[١٩٩٦] ٣٥ - (...) وَحَدَّثَنَا يَحْيَى

that Simâk said: "Jâbir bin Samurah told me: "The Messenger of Allâh ﷺ used to deliver the *Khutbah* standing, then he would sit. Then he would stand up and deliver (another) *Khutbah* standing. Whoever told you that he used to deliver the *Khutbah* sitting was lying. By Allâh, I prayed with him more than two thousand times."

ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو حَنِيمَةَ عَنْ سِمَاكِ قَالَ: أَنْبَأَنِي جَابِرُ [بْنُ سَمُرَةَ] أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْطُبُ قَائِمًا، ثُمَّ يَجْلِسُ، ثُمَّ يَقُومُ فَيَخْطُبُ قَائِمًا، فَمَنْ نَبَأَكَ أَنَّهُ كَانَ يَخْطُبُ جَالِسًا فَقَدْ كَذَبَ، فَقَدْ، وَاللَّهِ! صَلَّيْتُ مَعَهُ أَكْثَرَ مِنْ أَلْفِي صَلَاةٍ.

Chapter 11. The Verse: "And When They See Some Merchandise Or Some Amusement They Disperse Headlong To It, And Leave You Standing..."^[1]

(المعجم ١١) - (بَابُ فِي قَوْلِهِ تَعَالَى: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَصَوْا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾ (التحفة ١٧٦)

[1997] 36 - (863) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ was delivering the *Khutbah* standing one Friday, when a caravan came from Ash-Shâm. The people went towards it until there were only twelve men left, then this verse which is in *Sûrat Al-Jumu'ah* was revealed: "And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing."^[2]

[١٩٩٧] ٣٦- (٨٦٣) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرِ تَالِ عُثْمَانَ: حَدَّثَنَا جَرِيرٌ - عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ قَائِمًا يَوْمَ الْجُمُعَةِ، فَجَاءَتْ عِيرٌ مِنَ الشَّامِ فَأَنْقَلَتِ النَّاسُ إِلَيْهَا، حَتَّى لَمْ يَبْقَ إِلَّا اثْنَا عَشَرَ رَجُلًا، فَأَنْزَلَتْ هَذِهِ الْآيَةُ الَّتِي فِي الْجُمُعَةِ: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَصَوْا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾ . [الجمعة: ١١].

[1] *Al-Jumu'ah* 62:11.

[2] *Al-Jumu'ah* 62:11.

[1998] (...) It was narrated from Ḥuṣāin with this chain (a similar *Hadīth* as no. 1997), and he said: when the Messenger of Allāh ﷺ was delivering a *Khuṭbah*, but he did not say, standing.

[1999] 37 - (...) It was narrated that Jābir bin 'Abdullāh said: We were with the Prophet ﷺ on a Friday when a caravan arrived. The people went out to it and no one was left except twelve men, of whom I was one. Then Allāh revealed the words: "And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing."^[1]

[2000] 38 - (...) It was narrated that Jābir bin 'Abdullāh said: While the Prophet ﷺ was standing on a Friday, a caravan arrived in Al-Madīnah and the Companions of the Messenger of Allāh ﷺ rushed towards it, until there was no one left with him except twelve men, among whom were Abū Bakr and 'Umar. Then this verse was revealed: "And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing."^[2]

[١٩٩٨] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ حُصَيْنٍ بِهَذَا الْإِسْنَادِ وَقَالَ: وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ وَلَمْ يَقُلْ: قَائِمًا.

[١٩٩٩] ٣٧- (...) وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي الطَّحَّانَ، عَنْ حُصَيْنٍ، عَنْ سَالِمٍ وَأَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ يَوْمَ الْجُمُعَةِ، فَقَدِمَتْ سُؤْيُقَةُ قَالَ: فَفَرَّجَ النَّاسُ إِلَيْهَا، وَلَمْ يَبْقَ إِلَّا اثْنَا عَشَرَ رَجُلًا، أَنَا فِيهِمْ قَالَ: فَأَنْزَلَ اللَّهُ: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾ إِلَى آخِرِ الْآيَةِ.

[٢٠٠٠] ٣٨- (...) وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ سَالِمٍ: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ أَبِي سُفْيَانَ وَسَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَيْنَا النَّبِيُّ ﷺ قَائِمٌ يَوْمَ الْجُمُعَةِ، إِذْ قَدِمَتْ عِيرٌ إِلَى الْمَدِينَةِ، فَابْتَدَرَهَا أَصْحَابُ رَسُولِ اللَّهِ ﷺ حَتَّى لَمْ يَبْقَ مَعَهُ إِلَّا اثْنَا عَشَرَ رَجُلًا، فِيهِمْ أَبُو بَكْرٍ وَعُمَرُ قَالَ: وَنَزَلَتْ هَذِهِ الْآيَةُ:

[1] *Al-Jumu'ah* 62:11.

[2] *Al-Jumu'ah* 62:11.

﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا أَنْفَضُوا إِلَيْهَا﴾.

[2001] 39 - (864) It was narrated from Abû 'Uбайдah that Ka'b bin 'Ujrah entered the *Masjid*, and 'Abdur-Rahmân bin Umm Al-Ḥakam was delivering the *Khuṭbah* while sitting. He said: Look at this evildoer who is delivering the *Khuṭbah* while sitting, when Allâh says: "And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing."^[1]

[٢٠٠١] ٣٩ - (٨٦٤) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ عَمْرٍو بْنِ مُرَّةٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: دَخَلَ الْمَسْجِدَ، وَعَبَدُ الرَّحْمَنِ بْنُ أُمِّ الْحَكَمِ يَخْطُبُ قَاعِدًا فَقَالَ: انظُرُوا إِلَى هَذَا الْخَبِيثِ يَخْطُبُ قَاعِدًا، وَقَالَ اللَّهُ تَعَالَى: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا أَنْفَضُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾.

Chapter 12. Stern Warning Against Missing *Jumu'ah*

(المعجم ١٢) - (بَابُ التَّغْلِيظِ فِي تَرْكِ الْجُمُعَةِ) (التحفة ١٧٧)

[2002] 40 - (865) It was narrated from 'Abdullâh bin 'Umar and Abû Hurairah, that they heard the Messenger of Allâh ﷺ say, on the planks of his *Minbar*: "People must cease neglecting *Jumu'ah*, or Allâh will put a seal over their hearts and they will truly be among the negligent."

[٢٠٠٢] ٤٠ - (٨٦٥) وَحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْخَلْوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ: حَدَّثَنَا مُعَاوِيَةُ وَهُوَ ابْنُ سَلَامٍ عَنْ زَيْدٍ يَعْنِي أَخَاهُ، أَنَّهُ سَمِعَ أَبَا سَلَامٍ قَالَ: حَدَّثَنِي الْحَكَمُ بْنُ مِينَاءَ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ وَأَبَا هُرَيْرَةَ حَدَّثَاهُ، أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ ﷺ يَقُولُ: عَلَى أَعْوَادِ مِنْبَرِهِ: «لَيَسْتَهَيَّنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ، أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيَسْمُونَنَّ مِنَ الْغَافِلِينَ».

[1] *Al-Jumu'ah* 62:11.

Chapter 13. Keeping The Prayer And *Khuṭbah* Short

[2003] 41 - (866) It was narrated that Jābir bin Samurah said: "I used to pray with the Messenger of Allāh ﷺ, and his prayer was of moderate length and his *Khuṭbah* was of moderate length."

[2004] 42 - (...) It was narrated that Jābir bin Samurah said: "I used to offer the prayers with the Messenger of Allāh ﷺ, and his prayer was of moderate length and his *Khuṭbah* was of moderate length."

[2005] 43 - (867) It was narrated that Jābir bin 'Abdullāh said: "When the Messenger of Allāh ﷺ delivered a *Khuṭbah*, his eyes would turn red, his voice would become loud, and his anger would increase, until it was as if he was warning of an attacking army, saying: 'The enemy will attack in the morning or in the evening.' He said: 'The

(المعجم ١٣) - (بَابُ تَخْفِيفِ الصَّلَاةِ وَالْخُطْبَةِ) (التحفة ١٧٨)

[٢٠٠٣] ٤١ - (٨٦٦) حَدَّثَنَا حَسَنُ ابْنِ الرَّبِيعِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كُنْتُ أَصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ، فَكَانَتْ صَلَاتُهُ قَصْدًا، وَخُطْبَتُهُ قَصْدًا.

[٢٠٠٤] ٤٢ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا زَكَرِيَاءُ: حَدَّثَنِي سِمَاكُ بْنُ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كُنْتُ أَصَلِّي مَعَ النَّبِيِّ ﷺ الصَّلَوَاتِ، فَكَانَتْ صَلَاتُهُ قَصْدًا، وَخُطْبَتُهُ قَصْدًا.

وَفِي رِوَايَةِ أَبِي بَكْرِ: زَكَرِيَاءُ عَنْ سِمَاكِ .

[٢٠٠٥] ٤٣ - (٨٦٧) وَحَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا حَاطَبَ أَحْمَرَّتْ عَيْنَاهُ، وَعَلَا صَوْتُهُ، وَاشْتَدَّ غَضَبُهُ، حَتَّى كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُولُ: صَبَّحَكُمْ مَسَاكُمُ! وَيَقُولُ

Hour and I have been sent like these two,' and he held his index finger and middle finger up together. And he would say: 'The best of speech is the Book of Allâh, the best of guidance is the guidance of Muḥammad, and the worst of matters are those which are newly-invented, and every innovation is a going astray.' Then he would say: 'I am closer to every believer than his own self. Whoever leaves behind wealth, it is for his family; whoever leaves behind a debt or dependents, then the responsibility of paying it off and of caring for them rests upon me.'"

[2006] 44 - (...) Jâbir bin 'Abdullâh said: "In the *Khutbah* of the Prophet ﷺ on Friday, he would praise Allâh, then he would say other things, raising his voice..." a similar *Hadith* (as no. 2005).

[2007] 45 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ used to address the people, praising Allâh as He deserves to be praised, then he would say: 'Whomsoever Allâh guides, none can lead astray, and whomsoever He sends astray,

«بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ» وَيَقْرُونَ بَيْنَ إِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى، وَيَقُولُ: «أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ»، ثُمَّ يَقُولُ: «أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ، مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ، وَمَنْ تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَلِيَ وَعَلَيَّ».

[٢٠٠٦] ٤٤- (...) وَحَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي جَعْفَرُ ابْنُ مُحَمَّدٍ عَنْ أَبِيهِ [قَالَ]: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ يَقُولُ: كَانَتْ خُطْبَةُ النَّبِيِّ ﷺ يَوْمَ الْجُمُعَةِ يَحْمَدُ اللَّهَ وَيُنِثِي عَلَيْهِ، ثُمَّ يَقُولُ عَلَى إِثْرِ ذَلِكَ، وَقَدْ عَلَا صَوْتُهُ، ثُمَّ سَأَقَ الْحَدِيثَ بِمِثْلِهِ.

[٢٠٠٧] ٤٥- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ النَّاسَ، يَحْمَدُ اللَّهَ وَيُنِثِي عَلَيْهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ

none can guide. The best of speech is the Book of Allāh,” then he quoted a *Hadīth* similar to that of *Ath-Thaqafi*.

[2008] 46 - (868) It was narrated from Ibn ‘Abbās that *Dimād* came to Makkah. He was from (the tribe of) *Azd Shanū’ah*, and he used to treat people with *Ruqyā’* (in the case of *Jinn* possession). He heard the fools among the people of Makkah saying that Muḥammad was possessed. He said: “If I see this man, perhaps Allāh will heal him at my hands.” So he met him and he said: “O Muḥammad, I treat people with *Ruqyā’* in the case of *Jinn* possession, and Allāh heals at my hands whomsoever He wills. Do you want that?” The Messenger of Allāh ﷺ said: “Praise be to Allāh, We praise Him and seek His help. Whomsoever Allāh guides, none can lead astray, and whomsoever He sends astray, none can guide. I bear witness that there is none worthy of worship except Allāh alone with no partner, and I bear witness that Muḥammad is His slave and Messenger.” *Dimād* said: “Say these words of yours to me again.” The Messenger of Allāh ﷺ repeated them three times and (*Dimād*) said: “I have heard the words of the

يَقُولُ: «مَنْ يَهْدِيهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلُّ فَلَا هَادِيَ لَهُ، وَخَيْرُ الْحَدِيثِ كِتَابُ اللَّهِ»، ثُمَّ سَأَقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ الثَّقَفِيِّ.

[٢٠٠٨] ٤٦ - (٨٦٨) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى، كِلَاهُمَا عَنْ عَبْدِ الْأَعْلَى، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنِي عَبْدُ الْأَعْلَى وَهُوَ أَبُو هَمَامٍ: حَدَّثَنَا دَاوُدُ عَنْ عَمْرٍو بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ ضِمَادًا قَدِمَ مَكَّةَ، وَكَانَ مِنْ أَزْدِ سَنْوَةَ، وَكَانَ يَرْقِي مِنْ هَذِهِ الرِّيحِ، فَسَمِعَ سَفَهَاءَ مِنْ أَهْلِ مَكَّةَ يَقُولُونَ: إِنَّ مُحَمَّدًا مَجْنُونٌ فَقَالَ: لَوْ أَنِّي رَأَيْتُ هَذَا الرَّجُلَ لَعَلَّ اللَّهَ يَشْفِيهِ عَلَيَّ يَدِي قَالَ: فَلَقِيَهُ، فَقَالَ: يَا مُحَمَّدُ! إِنِّي أَرْقِي مِنْ هَذِهِ الرِّيحِ، وَإِنَّ اللَّهَ يَشْفِي عَلَيَّ يَدِي مِنْ شَاءَ، فَهَلْ لَكَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ، مَنْ يَهْدِيهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلُّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَمَا بَعْدُ» قَالَ: فَقَالَ: أَعِدْ عَلَيَّ كَلِمَاتِكَ هؤُلاءِ، فَأَعَادَهُنَّ عَلَيْهِ رَسُولُ اللَّهِ ﷺ، ثَلَاثَ

soothsayers and the words of the magicians and the words of the poets, but I have never heard anything like these words of yours. You have scaled the heights of eloquence.” He said: “Give me your hand so that I may pledge allegiance to in Islam.” So he gave him his pledge of allegiance, then the Messenger of Allāh ﷺ said: “And on behalf of your people.” He said: “And on behalf of my people.” (The narration said:) The Messenger of Allāh ﷺ sent out a raiding party and they passed by his people. The commander of the party said to his troops: “Did you take anything from these people?” One man said: “I took a vessel for water from them.” He said: “Give it back, for these are the people of *Dimād*.”

[2009] 47 - (869) It was narrated that *Wâsil bin Hayyân* said: “*Abû Wâ'il* said: *Ammâr* addressed us and he spoke briefly but eloquently. When he came down (from the *Minbar*), we said: “O *Abû Al-Yaqzân*, you spoke eloquently but briefly, would that you had made it longer.” He said: “I heard the Messenger of Allāh ﷺ say: ‘A man’s lengthening his prayer and shortening his *Khutbah* is a sign of his understanding (of religion), so make your prayers lengthy and your *Khutbah* brief, for there is charm in eloquent speech.’”

مَرَاتٍ، قَالَ: فَقَالَ: لَقَدْ سَمِعْتُ قَوْلَ الْكَهَنَةِ وَقَوْلَ السَّحَرَةِ وَقَوْلَ الشُّعْرَاءِ، فَمَا سَمِعْتُ مِثْلَ كَلِمَاتِكَ هَؤُلَاءِ، وَلَقَدْ بَلَغَنَ نَاعُوسَ الْبَحْرِ، قَالَ: فَقَالَ: هَاتِ يَدَكَ أَبَايَعُكَ عَلَيَّ الْإِسْلَامَ، قَالَ: فَبَايَعَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَعَلَى قَوْمِكَ» قَالَ: وَعَلَى قَوْمِي. قَالَ: فَبَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً فَمَرُّوا بِقَوْمِهِ، فَقَالَ صَاحِبُ السَّرِيَّةِ لِلْجَيْشِ: هَلْ أَصَبْتُمْ مِنْ هَؤُلَاءِ شَيْئًا؟ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَصَبْتُ مِنْهُمْ مِطْهَرَةً فَقَالَ: رُدُّوهَا، فَإِنَّ هَؤُلَاءِ قَوْمٌ ضِمَادٍ.

[٢٠٠٩] ٤٧ - (٨٦٩) حَدَّثَنِي شَرِيحُ ابْنِ يُونُسَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي جَرَّ عَنْ أَبِيهِ، عَنْ وَاصِلِ بْنِ حَيَّانَ قَالَ: قَالَ أَبُو وَائِلٍ: خَطَبَنَا عَمَّارٌ، فَأَوْجَزَ وَأَبْلَغَ، فَلَمَّا نَزَلَ قُلْنَا: يَا أَبَا الْقَيْظَانِ! لَقَدْ أَبْلَغْتَ وَأَوْجَزْتَ، فَلَوْ كُنْتَ تَنَقَّسْتَ! فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ طُولَ صَلَاةِ الرَّجُلِ، وَقِصْرَ خُطْبَتِهِ، مِثْنَةٌ مِنْ فَهْمِهِ، فَاطْلُبُوا الصَّلَاةَ وَأَقْصِرُوا الْخُطْبَةَ، وَإِنَّ مِنَ الْبَيَانِ سِحْرًا».

[2010] 48 - (870) It was narrated from 'Adiyy bin Hâtim that a man gave a speech in the presence of the Prophet ﷺ and said: "Whoever obeys Allâh and His Messenger is rightly guided and whoever disobeys them has gone astray." The Messenger of Allâh ﷺ said: "What a bad *Khafîb* you are. Say: 'and whoever disobeys Allâh and His Messenger.'"

Ibn Numair said: "And he did go astray."

[٢٠١٠] ٤٨ - (٨٧٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ تَمِيمِ بْنِ طَرْقَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، أَنَّ رَجُلًا خَطَبَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشِدَ، وَمَنْ يَعْصِيهِمَا فَقَدْ غَوَى، فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَشَسَ الْخَطِيبُ أَنْتَ، قُلْ: وَمَنْ يَعْصِرِ اللَّهَ وَرَسُولَهُ». قَالَ ابْنُ نُمَيْرٍ: فَقَدْ غَوَى.

[2011] 49 - (871) It was narrated from Şafwân bin Ya'la, from his father, that he heard the Prophet ﷺ reciting on the *Minbar*: "And they will cry: "O Mâlik (Keeper of Hell)!"^[1]

[٢٠١١] ٤٩ - (٨٧١) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ الْحَنْظَلِيُّ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - قَالَ قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ - عَنْ عَمْرِو، سَمِعَ عَطَاءً يُخْبِرُ عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ عَلَى الْمُنْبَرِ: «وَنَادَوْا يَا مَالِكُ!»

[2012] 50 - (872) It was narrated from 'Amrah bint 'Abdur-Rahmân that a sister of 'Amrah said: "I learned "*Qâf*. By the Glorious Qur'ân"^[2] from the mouth of the Messenger of Allâh ﷺ on Fridays, as he recited it from the *Minbar* every Friday."

[٢٠١٢] ٥٠ - (٨٧٢) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ أُخْتِ لِعَمْرَةَ قَالَتْ:

[1] *Az-Zukhruf* 43:77.

[2] *Qâf* 50.

أَخَذْتُ ﴿قَفَّ وَالْقُرْآنَ الْمَجِيدَ﴾ مِنْ فِي رَسُولِ اللَّهِ ﷺ، يَوْمَ الْجُمُعَةِ، وَهُوَ يَقْرَأُ بِهَا عَلَى الْمِنْبَرِ، فِي كُلِّ جُمُعَةٍ.

[2013] (...) It was narrated from 'Amrah, from a sister of 'Amrah bint 'Abdur-Rahmân, who was older than her... a *Hadith* similar to that of Sulaimân bin Bilâl.

[٢٠١٣] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ أُخْتِ لِعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، كَانَتْ أَكْبَرَ مِنْهَا، بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلَالٍ.

[2014] 51 - (873) It was narrated from 'Abdullâh bin Muḥammad bin Ma'n that a daughter of Hâriṭhah bin An-Nu'mân said: "I only memorized *Surah Qâf* from the mouth of the Messenger of Allâh ﷺ, when he recited it in his *Khutbah* every Friday, and our oven and the oven of the Messenger of Allâh ﷺ were the same."

[٢٠١٤] ٥١ - (٨٧٣) حَدَّثَنِي مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ حُيَيْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ مَعْنٍ، عَنْ بِنْتِ لِحَارِثَةَ بْنِ التُّعْمَانِ قَالَتْ: مَا حَفِظْتُ ﴿قَفَّ﴾ إِلَّا مِنْ فِي رَسُولِ اللَّهِ ﷺ، يَخْطُبُ بِهَا كُلَّ جُمُعَةٍ، قَالَتْ: وَكَانَ تَتُورُنَا وَتَتُورُ رَسُولِ اللَّهِ ﷺ وَاحِدًا.

[2015] 52 - (...) It was narrated that Umm Hishâm bint Hâriṭhah bin An-Nu'mân said: "Our oven and the oven of the Messenger of Allâh ﷺ were the same for two years, or for one year and part of a year. And I only learned "*Surat Qâf*. By the Glorious Qur'an"^[1]

[٢٠١٥] ٥٢ - (...) حَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعِيدٍ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنُ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمِ الْأَنْصَارِيِّ، عَنْ

[1] *Qâf* 50.

from the tongue of the Messenger of Allāh ﷺ, who used to recite it every Friday from the *Minbar*, when he addressed the people.”

يَحْيَىٰ بِن عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدِ بْنِ زُرَّارَةَ، عَنْ أُمِّ هِشَامِ بِنْتِ حَارِثَةَ ابْنِ التُّعْمَانِ قَالَتْ: لَقَدْ كَانَ تَتَوَرَّنَا وَتَتَوَرُّ رَسُولَ اللَّهِ ﷺ وَاحِدًا، سَتَيْنِ أَوْ سَنَةً وَيَبْغِضُ سَنِيَهُ، [وَأَمَّا أَخَذْتُ ﴿وَقَّ وَالْقُرْآنَ الْمَجِيدَ﴾ إِلَّا عَنْ لِسَانِ رَسُولِ اللَّهِ ﷺ، يَقْرُؤُهَا كُلَّ يَوْمٍ جُمُعَةٍ عَلَى الْمِنْبَرِ، إِذَا حَظَبَ النَّاسَ.

[2016] 53 - (874) It was narrated from Ḥuṣayn that ‘Umârah bin Ru’aibah saw Bishr bin Marwân on the *Minbar* raising his hands. He said: “How ugly are these two hands. I saw the Messenger of Allāh ﷺ doing no more than this with his hand,” and he pointed with his index finger.

[٢٠١٦] ٥٣ - (٨٧٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ حُصَيْنِ، عَنْ عُمَارَةَ بْنِ رُوَيْبَةَ قَالَ: رَأَى بِشْرَ بْنَ مَرْوَانَ عَلَى الْمِنْبَرِ رَافِعًا يَدَيْهِ فَقَالَ: قَبَّحَ اللَّهُ هَاتَيْنِ الْيَدَيْنِ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ مَا يَزِيدُ عَلَى أَنْ يَقُولَ بِيَدِهِ هَكَذَا، وَأَشَارَ بِإِصْبَعِهِ الْمُسَبَّحَةِ.

[2017] (...) It was narrated that Ḥuṣayn bin ‘Abdur-Raḥmân said: “I saw Bishr bin Marwân on a Friday, raising his hands, and ‘Umârah bin Ru’aibah said...” and he mentioned something similar (to no. 2016).

[٢٠١٧] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: رَأَيْتُ بِشْرَ بْنَ مَرْوَانَ، يَوْمَ الْجُمُعَةِ، يَرْفَعُ يَدَيْهِ، فَقَالَ عُمَارَةُ بْنُ رُوَيْبَةَ: فَذَكَرَ نَحْوَهُ.

Chapter 14. Greeting (Prayers Upon Entering The *Masjid*) While The *Imâm* Is Preaching

(المعجم ١٤) - (بابُ التَّحِيَّةِ وَالْإِمَامِ يَخْطُبُ) (التحفة ١٧٩)

[2018] 54 - (875) It was

[٢٠١٨] ٥٤ - (٨٧٥) حَدَّثَنَا أَبُو

narrated that Jâbir bin 'Abdullâh said: "While the Prophet ﷺ was delivering the *Khutbah* on a Friday, a man came and the Prophet ﷺ said to him: 'Have you prayed, O so-and-so?' He said: 'No.' He said: 'Get up and pray.'"

[2019] (...) It was narrated from Jâbir from the Prophet ﷺ as Hammâd said (in no. 2018), and he did not mention "the two *Rak'ah*."

[2020] 55 - (...) Jâbir bin 'Abdullâh said: "A man entered the *Masjid* while the Messenger of Allâh ﷺ was delivering the *Khutbah* on a Friday, and he said: 'Did you pray?' He said: 'No.' He said: 'Get up and pray the two *Rak'ah*.'" According to the report of Qutaibah he said: "Pray two *Rak'ah*."

[2021] 56 - (...) Jâbir bin 'Abdullâh said: "A man came while the Prophet ﷺ was on the *Minbar* on a Friday, delivering the *Khutbah*. He said to him:

الرَّبِيعِ الزَّهْرَانِيِّ وَقُتَيْبَةَ بْنِ سَعِيدٍ قَالَا :
حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ عَنْ عَمْرٍو
بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ :
بَيْنَا النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ، إِذْ
جَاءَ رَجُلٌ، فَقَالَ لَهُ النَّبِيُّ ﷺ :
«أَصَلَّيْتَ؟ يَا فُلَانُ!» قَالَ: لَا، قَالَ :
«فَمَ فَا رَكَعٌ».

[٢٠١٩] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ وَيَعْقُوبُ الدَّوْرَقِيّ عَنِ ابْنِ
عُلَيْيَةَ، عَنْ أَبِي ثَوْبٍ، عَنْ عَمْرٍو، عَنْ جَابِرِ
عَنِ النَّبِيِّ ﷺ، كَمَا قَالَ حَمَّادٌ: وَلَمْ
يَذْكَرِ الرَّكَعَتَيْنِ.

[٢٠٢٠] ٥٥ - (...) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ
قُتَيْبَةُ: حَدَّثَنَا وَقَالَ إِسْحَاقُ: أَخْبَرَنَا -
سُفْيَانُ عَنْ عَمْرٍو، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ
يَقُولُ: دَخَلَ رَجُلٌ الْمَسْجِدَ، وَرَسُولُ
اللَّهِ ﷺ يَخْطُبُ، يَوْمَ الْجُمُعَةِ، فَقَالَ:
«أَصَلَّيْتَ؟» قَالَ: لَا، قَالَ: «فَمَ فَصَلَّ
الرَّكَعَتَيْنِ»، وَفِي رِوَايَةِ قُتَيْبَةَ قَالَ: «صَلَّ
رَكَعَتَيْنِ».

[٢٠٢١] ٥٦ - (...) وَحَدَّثَنِي مُحَمَّدٌ
ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ
رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ

'Have you prayed two *Rak'ah*'?
He said: 'No.' He said: 'Pray.'"

[2022] 57 - (...) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ delivered a *Khutbah* and said: "If one of you comes on a Friday and the *Imâm* has come out, let him pray two *Rak'ah*."

[2023] 58 - (...) It was narrated that Jâbir said: "Sulaik Al-Ghaṭfânî came one Friday while the Messenger of Allâh ﷺ was sitting on the *Minbar*, and Sulaik sat down before praying. The Prophet ﷺ said to him: 'Have you prayed two *Rak'ah*'? He said: 'No.' He said: 'Get up and pray them.'"

[2024] 59 - (...) It was narrated that Jâbir bin 'Abdullâh said: Sulaik Al-Ghaṭfânî came on a Friday when the Messenger of Allâh ﷺ was preaching, and he sat down. He said to him: 'O

جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جَاءَ رَجُلٌ وَالنَّبِيُّ ﷺ عَلَى الْمِنْبَرِ، يَوْمَ الْجُمُعَةِ، يَخْطُبُ فَقَالَ لَهُ: «أَرَكَعْتَ رَكَعَتَيْنِ؟» قَالَ: لَا، فَقَالَ: «ارْكَعْ».

[٢٠٢٢] ٥٧ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ خَطَبَ فَقَالَ: «إِذَا جَاءَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، وَقَدْ خَرَجَ الْإِمَامُ، فَلْيُصَلِّ رَكَعَتَيْنِ».

[٢٠٢٣] ٥٨ - (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّهُ قَالَ: «جَاءَ سُلَيْكُ الْغَطَفَانِيُّ يَوْمَ الْجُمُعَةِ، وَرَسُولُ اللَّهِ ﷺ قَاعِدٌ عَلَى الْمِنْبَرِ، فَقَعَدَ سُلَيْكُ قَبْلَ أَنْ يُصَلِّيَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَرَكَعْتَ رَكَعَتَيْنِ؟» قَالَ: لَا، قَالَ: «قُمْ فَارْكَعْهُمَا».

[٢٠٢٤] ٥٩ - (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ، كِلَاهُمَا عَنْ عَيْسَى بْنِ يُونُسَ - قَالَ ابْنُ خَشْرَمٍ: أَخْبَرَنَا عَيْسَى - عَنِ الْأَعْمَشِ، عَنْ أَبِي

Sulaik, get up and pray two *Rak'ah*, and make them brief.' Then he said: 'If one of you comes on a Friday and the *Imâm* is preaching, let him pray two *Rak'ah* and make them brief.'"

سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «جَاءَ سُلَيْكُ الْعَطْفَانِيُّ يَوْمَ الْجُمُعَةِ، وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ، فَجَلَسَ، فَقَالَ لَهُ: «يَا سُلَيْكُ! فَمَ فَاذْكَرُكَ رَكَعَتَيْنِ، وَتَجَوَّزُ فِيهِمَا»، ثُمَّ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ، يَوْمَ الْجُمُعَةِ، وَالْإِمَامُ يَخْطُبُ، فَلْيَرْكَعْ رَكَعَتَيْنِ، وَلْيَتَجَوَّزْ فِيهِمَا».

Chapter 15. The *Hadîth* About Teaching During The *Khutbah*

(المعجم ١٥) - (بَابُ حَدِيثِ التَّعْلِيمِ فِي الْخُطْبَةِ) (التحفة ١٨٠)

[2025] 60 - (876) Abû Rifâ'ah said: "I came to the Prophet ﷺ while he was delivering a *Khutbah* and I said: 'O Messenger of Allâh, here is a stranger who has come to ask you about his religion, for he does not know what his religion is.' The Messenger of Allâh ﷺ turned to me and left his *Khutbah*. He came to me, and a chair was brought, I thought its legs were made of iron. The Messenger of Allâh ﷺ sat on it and started telling me of what Allâh had told him, then he went back and completed his *Khutbah*."

[٢٠٢٥] ٦٠ - (٨٧٦) وَحَدَّثَنَا سُفْيَانُ ابْنُ فُرُوحَ: حَدَّثَنَا سُفْيَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ قَالَ: قَالَ أَبُو رِفَاعَةَ: انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ يَخْطُبُ قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! رَجُلٌ غَرِيبٌ، جَاءَ يَسْأَلُ عَن دِينِهِ، لَا يَدْرِي مَا دِينُهُ قَالَ: فَأَقْبَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ، وَتَرَكَ خُطْبَتَهُ حَتَّى انْتَهَى إِلَيَّ، فَأَتَيْتُ بِكُرْسِيِّ، حَسَبْتُ قَوَائِمَهُ حَدِيدًا، قَالَ: فَقَعَدَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ، وَجَعَلَ يُعَلِّمُنِي مِمَّا عَلَّمَهُ اللَّهُ، ثُمَّ أَتَى خُطْبَتَهُ فَأَتَمَّ آخِرَهَا.

Chapter 16. What Is To Be Recited In *Jumu'ah* Prayer

(المعجم ١٦) - (بَابُ مَا يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ) (التحفة ١٨١)

[2026] 61 - (877) It was narrated that Ibn Abî Râfi' said:

[٢٠٢٦] ٦١ - (٨٧٧) وَحَدَّثَنَا عَبْدُ

“Marwân appointed Abû Hurairah in charge of Al-Madînah, and went out to Makkah. Abû Hurairah led us in prayer on Friday, and after *Sûrat Al-Jumu'ah* he recited: “When the hypocrites come to you”^[1] in the second *Rak'ah*. I caught up with Abû Hurairah when he left and said to him: ‘You recited two *Sûrah* which ‘Alî bin Abî Tâlib used to recite in Al-Kûfah.’ Abû Hurairah said: ‘I heard the Messenger of Allâh ﷺ reciting them on Fridays.’”

[2027] - (...) It was narrated that ‘Ubaidullâh bin Abî Râfi‘ said: “Marwân appointed Abû Hurairah” a similar report, except that in the report of Hâtim it says: "He recited *Sûrat Al-Jumu'ah* in the first *Sajdah* and in the second: “When the hypocrites come to you”^[2]

اللَّهُ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي رَافِعٍ قَالَ: اسْتَحْلَفَ مَرْوَانَ أَبَا هُرَيْرَةَ عَلَى الْمَدِينَةِ، وَخَرَجَ إِلَى مَكَّةَ، فَصَلَّى لَنَا أَبُو هُرَيْرَةَ يَوْمَ الْجُمُعَةِ، فَقَرَأَ بَعْدَ سُورَةِ الْجُمُعَةِ فِي الرَّكْعَةِ الْآخِرَةِ، ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾ قَالَ: فَأَدْرَكْتُ أَبَا هُرَيْرَةَ حِينَ انصَرَفَ، فَقُلْتُ لَهُ: إِنَّكَ قَرَأْتَ بِسُورَتَيْنِ كَانَ عَلَيَّ بْنُ أَبِي طَالِبٍ يَقْرَأُ بِهِمَا بِالْكُوفَةِ، فَقَالَ أَبُو هُرَيْرَةَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يقرأُ بِهِمَا يَوْمَ الْجُمُعَةِ.

[٢٠٢٧] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا حَاتِمُ ابْنُ إِسْمَاعِيلَ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، كِلَاهُمَا عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ قَالَ: اسْتَحْلَفَ مَرْوَانَ أَبَا هُرَيْرَةَ بِمَنْلِهِ، غَيْرَ أَنَّ فِي رِوَايَةِ حَاتِمٍ: فَقَرَأَ بِسُورَةِ الْجُمُعَةِ، فِي السَّجْدَةِ الْأُولَى، وَفِي الْآخِرَةِ: ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾.

[1] *Al-Munâfiqîn* 63.

[2] *Al-Munâfiqîn* 63.

وَرَوَاهُ عَبْدُ الْعَزِيزِ مِثْلَ حَدِيثِ سُلَيْمَانَ
ابنِ بِلَالٍ .

[2028] 62 - (878) It was narrated that An-Nu'mân bin Bashîr said: "For the Two *Īds* and for *Jumu'ah*, the Messenger of Allâh ﷺ used to recite in: "Glorify the Name of your Lord, the Most High"^[1] and: "Has there come to you the narration of the overwhelming?"^[2] He said: "If *Īd* and *Jumu'ah* came together on the same day, he would recite them both in each of the two prayers."

[٢٠٢٨] ٦٢ - (٨٧٨) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ
وَإِسْحَاقُ، جَمِيعًا عَنْ جَرِيرٍ - قَالَ يَحْيَى:
أَخْبَرَنَا جَرِيرٌ - عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ
الْمُنَشِيرِ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ سَالِمِ
مَوْلَى الثُّعْمَانِ بْنِ بَشِيرٍ، عَنِ الثُّعْمَانِ بْنِ
بَشِيرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي
الْعِيدَيْنِ، وَفِي الْجُمُعَةِ، بِ «سَبِّحْ اسْمَ
رَبِّكَ الْأَعْلَى» وَ«هَلْ أَتَاكَ حَدِيثُ
الْغَلَشِيَّةِ» .

قَالَ: وَإِذَا اجْتَمَعَ الْعِيدُ وَالْجُمُعَةُ، فِي
يَوْمٍ وَاحِدٍ، يَقْرَأُ بِهِمَا أَيْضًا فِي الصَّلَاتَيْنِ .
[٢٠٢٩] (...) وَحَدَّثَنَا هُثَيْبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ إِبْرَاهِيمَ ابْنِ
مُحَمَّدٍ [بْنِ] الْمُنَشِيرِ بِهَذَا الْإِسْنَادِ .

[2029] (...) It was narrated from Abû 'Awânah, from Ibrâhîm bin Muḥammad bin Al-Muntashir with this chain (a similar *Hadîth* as no. 2028).

[2030] 63 - (...) It was narrated that 'Ubaidullâh bin 'Abdullâh said: "Aḍ-Ḍaḥḥâk bin Qais wrote to An-Nu'mân bin Bashîr, asking him what the Messenger of Allâh ﷺ recited in *Jumu'ah* prayer apart from *Sûrat Al-Jumu'ah*. He said: 'He used to recite: Has

[٢٠٣٠] ٦٣ - (...) وَحَدَّثَنَا عَمْرُو
التَّائِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ضَمْرَةَ
ابْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ
قَالَ: كَتَبَ الضَّحَّاكُ بْنُ قَيْسٍ إِلَى الثُّعْمَانِ
ابْنِ بَشِيرٍ: يَسْأَلُهُ: أَيُّ شَيْءٍ قَرَأَ رَسُولُ

[1] *Al-A'la* 87.

[2] *Al-Ghâshiyah* 88.

there come to you the narration of the overwhelming?.”^[1]

اللَّهُ ﷺ يَوْمَ الْجُمُعَةِ، سِوَى سُورَةِ الْجُمُعَةِ؟ فَقَالَ: كَانَ يَقْرَأُ: ﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾.

Chapter 17. What Is To Be Recited On Friday

(المعجم ١٧) - (باب ما يقرأ في يوم الجمعة) (التحفة ١٨٢)

[2031] 64 - (879) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ used to recite in *Fajr* prayer on Fridays: “*Alif Lâm Mîm*. The revelation”^[2] and: “Has there not been over man a period of time...?”^[3] and in *Jumu'ah* prayer the Prophet ﷺ used to recite *Al-Jumu'ah* and *Al-Munâfiqîn*.

[٢٠٣١] ٦٤ - (٨٧٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ رَاشِدٍ، عَنْ مُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ، يَوْمَ الْجُمُعَةِ: ﴿الْم تَنْزِيلُ السَّجْدَةِ وَهَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ﴾، وَأَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ، فِي صَلَاةِ الْجُمُعَةِ، سُورَةَ الْجُمُعَةِ وَالْمُنَافِقِينَ.

[2032] (...) A similar report (as no. 2031) was narrated from Sufyân with this chain.

[٢٠٣٢] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، كِلَاهُمَا عَنْ سُفْيَانَ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[2033] (...) A similar report (as no. 2031) was narrated from Mukḥawwal with this chain

[٢٠٣٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا

[1] *Al-Ghâshiyah* 88.

[2] *As-Sajdah* 32.

[3] *Al-Insân* 76.

concerning both prayers, as Sufyan said.

[2034] 65 - (880) It was narrated from Abû Hurairah that the Prophet ﷺ used to recite in *Fajr* on Fridays: “*Alif Lâm Mîm*. The revelation”^[1] and: “Has there not been?”^[2]

[2035] 66 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ used to recite in *Fajr* on Friday: “*Alif Lâm Mîm*. The revelation”^[3] in the first *Rak'ah*, and: “Has there not been over man a period of time when he was not a thing worth mentioning?”^[4] in the second.

Chapter 18. Prayer After *Jumu'ah*

[2036] 67 - (881) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When one of you has prayed *Jumu'ah*, let him pray four (*Rak'ah*) afterwards.’”

شُعْبَةُ عَنْ مُحَمَّدٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ، فِي الصَّلَاتَيْنِ كِلْتَيْهِمَا، كَمَا قَالَ سُفْيَانُ.

[٢٠٣٤] ٦٥ - (٨٨٠) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ يَقْرَأُ فِي الْفَجْرِ، يَوْمَ الْجُمُعَةِ: بِ «الْمَرْتَبِلُ» وَ«هَلْ أَتَى».

[٢٠٣٥] ٦٦ - (...) حَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الصُّبْحِ، يَوْمَ الْجُمُعَةِ، بِ «الْمَرْتَبِلُ»، فِي الرَّكْعَةِ الْأُولَى، وَفِي الثَّانِيَةِ: «هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا».

(المعجم ١٨) - (بَابُ الصَّلَاةِ بَعْدَ

الْجُمُعَةِ) (التحفة ١٨٣)

[٢٠٣٦] ٦٧ - (٨٨١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ

[1] *As-Sajdah* 32.

[2] *Al-Insân* 76.

[3] *As-Sajdah* 32.

[4] *Al-Insân* 76.

اللَّهُ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ الْجُمُعَةَ فَلْيُصَلِّ بَعْدَهَا أَرْبَعًا».

[2037] 68 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When you pray after *Jumu'ah*, pray four (*Rak'ah*).'" 'Amr added in his report: Ibn Idrîs said: Suhail said: "If you are in a hurry for any reason, then pray two in the *Masjid* and two when you go back."

[٢٠٣٧] ٦٨ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّيْتُمْ بَعْدَ الْجُمُعَةِ فَصَلُّوا أَرْبَعًا» - زَادَ عَمْرُو فِي رِوَايَتِهِ، قَالَ ابْنُ إِدْرِيسَ: قَالَ سُهَيْلٌ: فَإِنْ عَجَلَ بِكَ شَيْءٌ فَصَلِّ رَكْعَتَيْنِ فِي الْمَسْجِدِ، وَرَكْعَتَيْنِ إِذَا رَجَعْتَ».

[2038] 69 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever among you wants to pray after *Jumu'ah*, let him pray four (*Rak'ah*).'" In the *Hadîth* of Jarîr it does not say: "among you."

[٢٠٣٨] ٦٩ - (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا عَمْرُو النَّاقِدُ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، كِلَاهُمَا عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مِنْكُمْ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ أَرْبَعًا». وَلَيْسَ فِي حَدِيثِ جَرِيرٍ «مِنْكُمْ».

[2039] 70 - (882) It was narrated from 'Abdullâh bin 'Umar that when he prayed *Jumu'ah*, he used to go and pray two *Rak'ah* in his house, then he said: "The Messenger of Allâh ﷺ used to do that."

[٢٠٣٩] ٧٠ - (٨٨٢) [و] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: حَدَّثَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ، إِذَا صَلَّى الْجُمُعَةَ،

أَنْصَرَفَ فَسَجَدَ سَجْدَتَيْنِ فِي بَيْتِهِ، ثُمَّ قَالَ: كَانَ رَسُولُ اللَّهِ يَصْنَعُ ذَلِكَ.

[2040] 71 - (...) Yaḥyâ bin Yaḥyâ said: "I heard from Mâlik, from Nâfi', from 'Abdullâh bin 'Umar that he described the voluntary prayer of the Prophet ﷺ and he said: 'He did not pray after *Jumu'ah* until he had left, so he would pray two *Rak'ah* in his house.'" Yaḥyâ bin Yaḥyâ said: "I think that I read it: 'So he would pray' or, I am sure of it."

[٢٠٤٠] ٧١ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ وَصَفَ تَطَوُّعَ صَلَاةِ النَّبِيِّ ﷺ فَقَالَ: فَكَانَ لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ، فَيُصَلِّي رَكَعَتَيْنِ فِي بَيْتِهِ، قَالَ يَحْيَى بْنُ يَحْيَى: أَظُنُّهُ قَرَأْتُ، فَيُصَلِّي أَوْ أَلْبَتَهُ.

[2041] 72 - (...) It was narrated from Sâlim, from his father, that the Prophet ﷺ used to pray two *Rak'ah* after *Jumu'ah*.

[٢٠٤١] ٧٢ - (...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا عَمْرُو بْنُ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكَعَتَيْنِ.

[2042] 73 - (883) 'Umar bin 'Atâ' bin Abî Al-K̲h̲uwâr narrated that Nâfi' bin Jubair sent him to As-Sâ'ib, the son of the sister of Namir, to ask him about something that Mu'âwiyah had said concerning his prayer, and he said: "Yes, I prayed *Jumu'ah* with him in his enclosure, and when the *Imâm* said the *Salâm*, I stood up where I was and prayed. When he entered (his apartment) he sent for me and said: 'Do not repeat what you did. When you have

[٢٠٤٢] ٧٣ - (٨٨٣) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُنْدُ رٍ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُ بْنُ عَطَاءِ بْنِ أَبِي الْخُوَارِ؛ أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَرْسَلَهُ إِلَى السَّائِبِ. ابْنِ أُخْتِ نَمِرٍ، يَسْأَلُهُ عَنْ شَيْءٍ رَأَاهُ مِنْهُ مُعَاوِيَةَ فِي الصَّلَاةِ فَقَالَ: نَعَمْ، صَلَّيْتُ مَعَهُ الْجُمُعَةَ فِي الْمَقْصُورَةِ، فَلَمَّا سَلَّمَ الْإِمَامُ قُمْتُ فِي مَقَامِي، فَصَلَّيْتُ، فَلَمَّا دَخَلَ أَرْسَلَ إِلَيَّ فَقَالَ: لَا تَعُدْ لِمَا

prayed *Jumu'ah*, do not offer another prayer after it until you have spoken or gone out, for the Messenger of Allâh ﷺ enjoined that upon us, that we should not join one prayer to another until we had spoken or gone out.”

فَعَلْتُ، إِذَا صَلَّى الْجُمُعَةَ فَلَا تَصَلُّهَا بِصَلَاةٍ حَتَّى تَكَلِّمَ أَوْ تَخْرُجَ، فَإِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَنَا بِذَلِكَ: أَنْ لَا نُوصِلَ صَلَاةَ بِصَلَاةٍ حَتَّى نَتَكَلَّمَ أَوْ نَخْرُجَ.

[2043] (...) ‘Umar bin ‘Aṭṭā’ narrated that Nâfi’ bin Jubair sent him to As-Sâ’ib bin Yazîd, the son of the sister of Namir... and he quoted a similar *Hadîth* (as no. 2042), except that he said: “When he said the *Taslîm* I stood up where I was,” and he did not mention the *Imâm*.

[٢٠٤٣] (...) وَحَدَّثَنِيهِ هَرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءٍ؛ أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَرْسَلَهُ إِلَى السَّائِبِ بْنِ يَزِيدَ، ابْنِ أُخْتِ نَمِيرٍ، وَسَاقَ الْحَدِيثَ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: فَلَمَّا سَلَّمَ قُمْتُ فِي مَقَامِي، وَلَمْ يَذْكُرِ: الْإِمَامَ.

8. The Book Of The Two 'Īd Prayers

٥ - (المعجم ٨) - كتاب صلاة العيدين (التحفة ...)

Chapter. The Book of the 'Īd Prayer

(المعجم...) - (باب: كتاب صلاة العيدين) (التحفة ١٨٤)

[2044] 1 - (884) It was narrated that Ibn 'Abbās said: "I attended the prayer of ('Īd) *Al-Fitr* with the Prophet of Allāh ﷺ, Abū Bakr, 'Umar and 'Uthmān, and all of them prayed before the *Khuṭbah*, then delivered the *Khuṭbah*. The Prophet of Allāh ﷺ came down,^[1] and it is as if I can see him, gesturing to the men to remain sitting, then passing through them and going to the women, accompanied by Bilāl. He said: "O Prophet! When believing women come to you to give you the *Bay'ah* (pledge), that they will not associate anything in worship with Allāh..."^[2] and he recited this verse until the end, then he said: "Do you adhere to that?" One woman said: "Yes, O Prophet of Allāh," and no one else answered him. At that time I did not know who she was. He said: "Give

[٢٠٤٤] ١ - (٨٨٤) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ -: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: شَهِدْتُ صَلَاةَ الْفِطْرِ مَعَ نَبِيِّ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، فَكَلَّمَهُمْ يُصَلِّيهَا قَبْلَ الْخُطْبَةِ، ثُمَّ يَخْطُبُ قَالَ: فَتَزَلَ نَبِيُّ اللَّهِ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ حِينَ يُجْلِسُ الرِّجَالَ بِيَدِهِ، ثُمَّ أَقْبَلَ يَسْقُطُهُمْ، حَتَّى جَاءَ النِّسَاءَ وَمَعَهُ بِلَالٌ فَقَالَ: ﴿يَأَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعَنَّكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا﴾ [الممتحنة: ١٢] فَتَلَا هَذِهِ الْآيَةَ حَتَّىٰ فَرَغَ

[1] See no. 956 in *Ṣaḥīḥ Al-Bukhārī*.

[2] *Al-Mumtaḥanah* 60:12.

charity,” and Bilâl spread his garment and said: “Come on, may my father and mother be sacrificed for you!” And they started to throw their bracelets^[1] and rings into the garment of Bilâl.

مِنْهَا، ثُمَّ قَالَ: حِينَ فَرَعَ مِنْهَا: «أَنْتَ عَلَى ذَلِكَ؟» فَقَالَتِ امْرَأَةٌ وَاحِدَةً، لَمْ يُجِبْهُ غَيْرُهَا مِنْهُنَّ: نَعَمْ، يَا نَبِيَّ اللَّهِ! - لَا يُدْرَى حَيْثُ تَبَدَّدَ مَنْ هِيَ - قَالَ: «فَتَصَدَّقْنَ» فَبَسَطَ بِلَالٌ ثَوْبَهُ ثُمَّ قَالَ: هَلُمَّ! فَذَى لَكُنَّ أَبِي وَأُمِّي! فَجَعَلْنَ يُلقِينَ الْفَتَحَ وَالْخَوَاتِمَ فِي ثَوْبِ بِلَالٍ. [انظر: ٢٠٥٧]

[2045] 2 - (...) Ibn 'Abbās said: “I bear witness that the Messenger of Allāh ﷺ prayed before the *Khuṭbah*, then he delivered the *Khuṭbah*. He realized that the women could not hear him, so he went to them and reminded and exhorted them, and told them to give charity. Bilâl spread out his cloak and the women started to throw their rings, earrings and other things.

[٢٠٤٥] ٢- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَيُّوبُ قَالَ: سَمِعْتُ عَطَاءَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ يُصَلِّي قَبْلَ الْخُطْبَةِ قَالَ: ثُمَّ خَطَبَ، فَرَأَى أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ، فَأَتَاهُنَّ، فَذَكَرَهُنَّ، وَوَعَّظَهُنَّ، وَأَمَرَهُنَّ بِالصَّدَقَةِ، وَبِلَالٌ قَائِلٌ بِثَوْبِهِ، فَجَعَلَتِ الْمَرْأَةُ تُلقِي الْخَاتِمَ وَالْخُرُصَ وَالشَّيْءَ.

[2046] (...) A similar report (as no. 2045) was narrated from Ayyûb with this chain.

[٢٠٤٦] (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الرَّهْرَانِيُّ: حَدَّثَنَا حَمَادٌ؛ وَحَدَّثَنِي يَعْقُوبُ الدُّورِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ أَيُّوبَ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[2047] 3 - (885) It was narrated from Ibn Juraij from 'Aṭâ', from that Jâbir bin 'Abdullâh, who

[٢٠٤٧] ٣- (٨٨٥) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ - قَالَ ابْنُ

[1] *Al-Fatakh*: they say it is “large rings” or rings worn on the leg.

said: "The Prophet ﷺ stood one day on (*'Id*) *Al-Fitr* and prayed. He started with the prayer before the *Khutbah*, then he addressed the people. When the Prophet of Allâh ﷺ had finished he came down and went to the women, and he reminded them while leaning on Bilâl's arm. Bilâl spread his garment and the women threw charity into it.

I said to 'Aṭâ': "Was it the *Zakât Al-Fitr*?" He said: "No, rather it was charity that they gave at that time; women threw in their bracelets and so on."

I said to 'Aṭâ': "Is it a duty of the *Imâm* now to go to the woman when he has finished his *Khutbah* and address them?" He said: "Yes, for the life of me, that is a duty for them, and why is it that they do not do that?"

[2048] 4 - (...) It was narrated that Jâbir bin 'Abdullâh said: "I attended '*'Id* prayer with the Messenger of Allâh ﷺ, and he started with the prayer before the *Khutbah*, with no *Adhân* and no *Iqâmah*. Then he stood, leaning on Bilâl, and enjoined *Taqwa* of Allâh and urged us to obey Him, and exhorted and reminded the people. Then he went to the women, and exhorted and reminded them. He said: 'Give charity, for most of you are fuel for Hell.' A woman with dark

رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا عَطَاءٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُهُ يَقُولُ: إِنَّ النَّبِيَّ ﷺ قَامَ يَوْمَ الْفِطْرِ، فَصَلَّى، فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ، ثُمَّ حَطَبَ النَّاسَ، فَلَمَّا فَرَغَ نَبِيُّ اللَّهِ ﷺ نَزَلَ، وَآتَى النِّسَاءَ، فَذَكَرَهُنَّ، وَهُوَ يَتَوَكَّأُ عَلَى يَدِ بِلَالٍ، وَبِلَالٌ بَاسِطٌ تَوْبَهُ، يُلْقِينَ النِّسَاءَ صَدَقَةً. قُلْتُ لِعَطَاءٍ: زَكَاةُ يَوْمِ الْفِطْرِ؟ قَالَ: لَا، وَلَكِنْ صَدَقَةٌ يَتَصَدَّقْنَ بِهَا حَيْثُ نَدِي، تُلْقِي الْمَرْأَةُ فَتَحَهَا، وَيُلْقِينَ وَيُلْقِينَ. قُلْتُ لِعَطَاءٍ: أَحَقُّ عَلَى الْإِمَامِ الْآنَ أَنْ يَأْتِيَ النِّسَاءَ حِينَ يَفْرُغُ فَيَذَكُرُهُنَّ؟ قَالَ: إِي، لَعَمْرِي! إِنَّ ذَلِكَ لَحَقٌّ عَلَيْهِمْ، وَمَا لَهُمْ لَا يَفْعَلُونَ ذَلِكَ؟.

[٢٠٤٨] ٤- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ الصَّلَاةَ يَوْمَ الْعِيدِ، فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ، بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ، ثُمَّ قَامَ مُتَوَكِّئًا عَلَى بِلَالٍ، فَأَمَرَ بِتَقْوَى اللَّهِ، وَحَثَّ عَلَى طَاعَتِهِ، وَوَعظَ النَّاسَ، وَذَكَرَهُمْ، ثُمَّ مَضَى، حَتَّى أَتَى

cheeks, who was one of the best of women, stood up and said: 'Why is that, O Messenger of Allâh?' He said: 'Because you complain a great deal, and you are ungrateful to your husbands.' They started giving their jewelry in charity, throwing their earrings and rings into the cloak of Bilâl."

[2049] 5 - (886) It was narrated from Ibn Juraij who said: "'Atâ' informed me from Ibn 'Abbâs and Jâbir bin 'Abdullâh Al-Anṣârî who said: 'There was no *Adhân* called on the day of *Al-Fiṭr* or *Al-Adḥa*.' I asked him about that later on and he said: 'Jâbir bin 'Abdullâh Al-Anṣârî informed me that there was no *Adhân* for the prayer on the day of *Al-Fiṭr*, neither before the *Imâm* came out nor afterwards, and there was no *Iqâmah* or call or anything; no call on that day and no *Iqâmah*.'"

[2050] 6 - (...) It was narrated that Ibn 'Abbâs sent word to Ibn Az-Zubair when allegiance was first sworn to him, saying: "There is no *Adhân* called on the day of *Al-Fiṭr*, so do not have the *Adhân* called." So Ibn Az-Zubair did not have the *Adhân* called for it on

النِّسَاءِ، فَوَعَّظَهُنَّ وَذَكَرَهُنَّ، فَقَالَ: «تَصَدَّقْنَ، فَإِنَّ أَكْثَرَكُنَّ حَطَبٌ جَهَنَّمَ» فَقَامَتِ امْرَأَةٌ مِنْ سِطَةِ النِّسَاءِ سَفْعَاءَ الْحَدِيثِ، فَقَالَتْ: لِمَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «لِأَنَّكَ تَكْثِرِينَ الشَّكَاةَ، وَتَكْفُرِينَ الْعُسَيْرَ» قَالَ: فَجَعَلَنَ يَتَصَدَّقْنَ مِنْ حُلِيِّهِنَّ، يُلْقِينَ فِي ثَوْبِ بِلَالٍ مِنْ أَقْرَبِيهِنَّ وَخَوَاتِيهِنَّ.

[٢٠٤٩] ٥ - (٨٨٦) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ، وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَا: لَمْ يَكُنْ يُؤَدُّنُ يَوْمَ الْفِطْرِ وَلَا يَوْمَ الْأَضْحَى، ثُمَّ سَأَلْتُهُ بَعْدَ حِينٍ عَنْ ذَلِكَ؟ فَأَخْبَرَنِي قَالَ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيِّ، أَنْ لَا أَدَانَ لِلصَّلَاةِ يَوْمَ الْفِطْرِ، حِينَ يَخْرُجُ الْإِمَامُ وَلَا بَعْدَمَا يَخْرُجُ، وَلَا إِقَامَةً، وَلَا نِدَاءً، وَلَا شَيْءً، لَا نِدَاءً يَوْمَئِذٍ وَلَا إِقَامَةً.

[٢٠٥٠] ٦ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ؛ أَنَّ ابْنَ عَبَّاسٍ أَرْسَلَ إِلَى ابْنِ الزُّبَيْرِ أَوَّلَ مَا بُويعَ لَهُ؛ أَنَّهُ لَمْ يَكُنْ يُؤَدُّنُ لِلصَّلَاةِ يَوْمَ الْفِطْرِ،

that day. And he also sent word to him saying: "The *Khuṭbah* comes after the prayer; this is how it was done." So Ibn Az-Zubair prayed before the *Khuṭbah*.

فَلَا تُؤَدِّنْ لَهَا قَال: فَلَمْ يُؤَدِّنْ لَهَا ابْنُ
الرُّبَيْرِ يَوْمَهُ، وَأَرْسَلَ إِلَيْهِ مَعَ ذَلِكَ: إِنَّمَا
الْخُطْبَةُ بَعْدَ الصَّلَاةِ، وَإِنَّ ذَلِكَ قَدْ كَانَ
يُفْعَلُ. قَالَ: فَصَلَّى ابْنُ الرُّبَيْرِ قَبْلَ
الْخُطْبَةِ.

[2051] 7 - (887) It was narrated that Jābir bin Samurah said: "I prayed both 'Id with the Messenger of Allāh ﷺ, not just one or two times, with no *Adhān* and no *Iqāmah*."

[٢٠٥١] ٧ - (٨٨٧) وَحَدَّثَنَا يَحْيَى بْنُ
يَحْيَى وَحَسَنُ بْنُ الرَّبِيعِ وَقُتَيْبَةُ بْنُ سَعِيدٍ
وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - قَالَ يَحْيَى:
أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - أَبُو
الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ
سَمُرَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ
الْعِيدَيْنِ، غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ، بغيرِ أَذَانٍ
وَلَا إِقَامَةٍ.

[2052] 8 - (888) It was narrated from Ibn 'Umar that the Prophet ﷺ, Abū Bakr and 'Umar used to offer the 'Id prayer before the *Khuṭbah*.

[٢٠٥٢] ٨ - (٨٨٨) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ
وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ
ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ،
كَانُوا يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ.

[2053] 9 - (889) It was narrated from Abū Sa'eed Al-Khudrī that the Messenger of Allāh ﷺ used to come out on the day of *Al-Adha* and *Al-Fitr* and start with the prayer. When he had prayed and said the *Salām*, he stood up and turned to the people, who were sitting where they had prayed. If he needed to send out

[٢٠٥٣] ٩ - (٨٨٩) حَدَّثَنَا يَحْيَى بْنُ
أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ دَاوُدَ بْنِ قَيْسٍ،
عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ، عَنْ أَبِي
سَعِيدِ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ
يَخْرُجُ يَوْمَ الْأَضْحَى وَيَوْمَ الْفِطْرِ، فَيَبْدَأُ

an army he would do so, and if he needed to issue any other orders, he would do so. And he used to say: "Give charity, give charity, give charity." The ones who gave the most charity were the women. Then he would depart. It continued like that until the time of Marwân bin Al-Hakam. I went out hand in hand with Marwân until we reached the prayer place, where Kathîr bin Aş-Şalt had built a *Minbar* of clay and bricks. Marwân started to pull me with his hand, as if he wanted to pull me towards the *Minbar*, and I was trying to pull him towards the prayer. When I realized what he was doing, I said to him: "What about starting with the prayer?" He said: "No, O Abû Sa'eed, what you know has been abandoned." I said: "No, by the One in Whose Hand is my soul! You are not doing anything better than what I know" - three times, then he left.

Chapter 1. It Is Permissible For Women To Go Out To The 'Id Prayer And Attend The *Khuṭbah*, Separated From The Men

[2054] 10 - (890) It was narrated that Umm 'Aṭīyah said: "On the two 'Id, the Prophet ﷺ commanded us to bring out the girls who had attained puberty

بِالصَّلَاةِ، فَإِذَا صَلَّى صَلَاتَهُ وَسَلَّمَ، قَامَ فَأَقْبَلَ عَلَى النَّاسِ، وَهُمْ جُلُوسٌ فِي مَضَلَّاهُمْ، فَإِنْ كَانَ لَهُ حَاجَةٌ بِيَعْتِ، ذَكَرَهُ لِلنَّاسِ، أَوْ كَانَتْ لَهُ حَاجَةٌ بغيرِ ذَلِكَ، أَمَرَهُمْ بِهَا، وَكَانَ يَقُولُ: «تَصَدَّقُوا تَصَدَّقُوا تَصَدَّقُوا» وَكَانَ أَكْثَرَ مَنْ يَتَصَدَّقُ النِّسَاءَ، ثُمَّ يَنْصَرِفُ، فَلَمْ يَزَلْ كَذَلِكَ حَتَّى كَانَ مَرْوَانَ بْنِ الْحَكَمِ، فَخَرَجْتُ مُحَاصِرًا مَرْوَانَ، حَتَّى أَتَيْتَا الْمُصَلِّيَّ، فَإِذَا كَثِيرُ بْنُ الصَّلْتِ قَدْ بَنَى مِئْبَرًا مِنْ طِينٍ وَلَبْنٍ، فَإِذَا مَرْوَانُ يُنَازِعُنِي يَدُهُ، كَأَنَّهُ يَجْرُبُنِي نَحْوَ الْمُنْبَرِ، وَأَنَا أَجْرُهُ نَحْوَ الصَّلَاةِ، فَلَمَّا رَأَيْتُ ذَلِكَ مِنْهُ قُلْتُ: أَيْنَ الْأَبْتِدَاءُ بِالصَّلَاةِ؟ فَقَالَ: لَا، يَا أَبَا سَعِيدٍ! قَدْ تُرِكَ مَا تَعَلَّمُ، قُلْتُ: كَلَّا، وَالَّذِي نَفْسِي بِيَدِهِ! لَا تَأْتُونَ بِخَيْرٍ مِمَّا أَعَلَّمُ - ثَلَاثَ مَرَارٍ، ثُمَّ انْصَرَفَ - .

(المعجم ١) - (باب ذكر إباحتها خروج النساء في العيدين إلى المصلى، وشهود الخطبة مفارقات للرجال)

(التحفة ١٨٥)

[٢٠٥٤] ١٠ - (٨٩٠) وَحَدَّثَنِي أَبُو الرَّبِيعِ الرَّهْرَائِيُّ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ:

and those who were in seclusion, but he told the menstruating women to keep away from the *Muṣalla* (prayer-place) of the Muslims.”

[2055] 11 - (...) It was narrated that Umm ‘Aṭīyah said: “We were commanded to bring out women in seclusion and virgins on the two ‘Īd. And the menstruating women were to come out but stay behind the people, reciting *Takbīr* with the people.”

[2056] 12 - (...) It was narrated that Umm ‘Aṭīyah said: “On *Al-Fīṭr* and *Al-Adḥa*, the Messenger of Allāh ﷺ commanded us to bring out the girls who had reached puberty, menstruating women and women in seclusion. The menstruating women were to keep away from the prayer but to witness goodness and the supplications of the Muslims. I said: ‘O Messenger of Allāh, one of us may not have a *Jilbāb*.’ He said: ‘Let her sister lend her a *Jilbāb* to wear.”

Chapter 2. Not Offering Any Other Prayer, Before Or After The ‘Īd Prayer, At The *Muṣalla* (Prayer-Place)

[2057] 13 - (884) It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ came

أَمَرَنَا - تَعْنِي النَّبِيَّ ﷺ - أَنْ نُخْرَجَ فِي الْعِيدَيْنِ، الْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ، وَأَمَرَ الْحَيْضَ أَنْ يَعْتَرِلْنَ مُصَلَّى الْمُسْلِمِينَ.

[٢٠٥٥] ١١- (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَنِيمَةَ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: كُنَّا نُؤَمِّرُ بِالْخُرُوجِ فِي الْعِيدَيْنِ، وَالْمَخْبِئَةِ وَالْبِكْرِ قَالَتْ: الْحَيْضُ يَخْرُجْنَ فَيَكُنَّ خَلْفَ النَّاسِ، يُكَبِّرْنَ مَعَ النَّاسِ.

[٢٠٥٦] ١٢- (...) وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا هِشَامٌ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ، أَنْ نُخْرِجَهُنَّ فِي الْفِطْرِ وَالْأَصْحَى، الْعَوَاتِقَ وَالْحَيْضَ وَذَوَاتِ الْخُدُورِ، فَأَمَّا الْحَيْضُ فَيَعْتَرِلْنَ الصَّلَاةَ وَيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ، قُلْتُ: يَا رَسُولَ اللَّهِ! إِحْدَانَا لَا يَكُونُ لَهَا جِلْبَابٌ قَالَ: «لِتُلْبِسَهَا أُخْتُهَا مِنْ جِلْبَابِهَا».

(المعجم ٢) - (باب ترك الصلاة، قبل العيد وبعدها، في المصلى)
(التحفة ١٨٦)

[٢٠٥٧] ١٣- (٨٨٤) وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذِ الْعَبْرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا

out on the day of *Adha* or *Fiṭr* and prayed two *Rak'ah*, and he did not offer any other prayer before or after that. Then he went to the women, accompanied by Bilâl, and commanded them to give charity, so women started giving their earrings and necklaces.

شُعْبَةُ عَنْ عَدِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،
عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ
يَوْمَ أَضْحَىٰ أَوْ فِطْرٍ، فَصَلَّى رَكْعَتَيْنِ، لَمْ
يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا، ثُمَّ أَتَى النِّسَاءَ
وَمَعَهُ بِلَالٌ، فَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتْ
الْمَرْأَةُ تُلْقِي خُرْصَهَا وَتُلْقِي سِخَابَهَا.

[راجع: ٢٠٤٤]

[2058] (...) A similar report (as no. 2057) was narrated from *Shu'bah* with this chain.

[٢٠٥٨] (...) وَحَدَّثَنِيهِ عَمْرُو
التَّاقِدُ: حَدَّثَنَا ابْنُ إِدْرِيسَ؛ وَحَدَّثَنِي أَبُو
بَكْرِ بْنُ نَافِعٍ وَمُحَمَّدُ بْنُ بَشَّارٍ، جَمِيعًا
عَنْ غُنْدَرٍ، كِلَاهُمَا عَنْ شُعْبَةَ بِهَذَا
الإِسْنَادِ نَحْوَهُ.

Chapter 3. What Is To Be Recited In The 'Id Prayer

(المعجم ٣) - (باب ما يقرأ في صلاة العيدين) (التحفة ١٨٧)

[2059] 14 - (891) It was narrated from Ubaidullâh bin 'Abdullâh that 'Umar bin Al-Khattâb asked Abû Wâqid Al-Laithî: "What did the Messenger of Allâh ﷺ recite in *Al-Adha* and *Al-Fiṭr*?" He said: "He used to recite: *Sûrat Qâf*. By the Glorious Qur'ân"^[1] and: "The Hour has drawn near, and the moon has been cleft asunder."^[2]

[٢٠٥٩] ١٤ - (٨٩١) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ
ضَمْرَةَ بْنِ سَعِيدِ الْمَازِنِيِّ، عَنْ عُبَيْدِ اللَّهِ
ابْنِ عَبْدِ اللَّهِ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ
أَبَا وَقِيدِ اللَّيْثِيِّ: مَا كَانَ يَقْرَأُ بِهِ رَسُولُ
اللَّهِ ﷺ فِي الْأَضْحَى وَالْفِطْرِ؟ فَقَالَ: كَانَ
يَقْرَأُ فِيهِمَا بِ «قَفٍ وَالْقُرْآنِ الْمَجِيدِ»
و«أَقْرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ».

[1] *Qâf* 50.

[2] *Al-Qamar* 54.

[2060] 15 - (...) It was narrated that Abû Wâqid Al-Laithî said: "Umar bin Al-Khattâb asked me what the Messenger of Allâh ﷺ recited on the day of 'Id. I said: "The Hour has drawn near"^[1] and: "Sûra Qâf. By the Glorious Qur'ân."^[2]

Chapter 4. Concession Allowing Play That Involves No Disobedience During The Days Of 'Id

[2061] 16 - (892) It was narrated that 'Âishah said: "Abû Bakr entered upon me and there were two of the young girls of the Anṣâr with me who were singing the verses that the Anṣâr had recited on the day of Bu'âth." She said: "But they were known to be singers. Abû Bakr said: 'Wind instruments of the Shaitân in the house of the Messenger of Allâh ﷺ?' That was on the day of 'Id. The Messenger of Allâh ﷺ said: 'O Abû Bakr, every people has its 'Id and this is our 'Id.'"

[٢٠٦٠] ١٥ - (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا فُلَيْحٌ عَنْ صَمْرَةَ بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي وَاقِدِ اللَّيْثِيِّ قَالَ: سَأَلَنِي عُمَرُ بْنُ الْخَطَّابِ: عَمَّا قَرَأَ بِهِ رَسُولُ اللَّهِ ﷺ فِي يَوْمِ الْعِيدِ؟ فَقُلْتُ: ﴿أَقْرَبَتِ السَّاعَةُ﴾ وَ﴿ق وَالْقُرْآنِ الْمَجِيدِ﴾.

(المعصم ٤) - (بَابُ الرِّخْصَةِ فِي النَّعْبِ الَّذِي لَا مَعْصِيَةَ فِيهِ، فِي أَيَّامِ الْعِيدِ) (التحفة ١٨٨)

[٢٠٦١] ١٦ - (٨٩٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ. دَخَلَ عَلَيَّ أَبُو بَكْرٍ وَعِنْدِي جَارِيَتَانِ مِنْ جَوَارِي الْأَنْصَارِ، تُغَنِّيَانِ بِمَا تَقَاوَلْتُ بِهِ الْأَنْصَارُ يَوْمَ بُعَاثٍ قَالَتْ: وَلَيْسَتْا بِمُغَنِّيَتَيْنِ، فَقَالَ أَبُو بَكْرٍ: أَيْمَزْمُورِ الشَّيْطَانِ فِي بَيْتِ رَسُولِ اللَّهِ ﷺ؟ وَذَلِكَ فِي يَوْمِ عِيدِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا بَكْرٍ! إِنَّ لِكُلِّ قَوْمٍ عِيدًا، وَهَذَا عِيدُنَا».

[1] Al-Qamar 54.

[2] Qâf 50.

[2062] (...) It was narrated from Hishâm with this chain (a similar *Hadîth* as no. 2061) and he said: "Two young girls playing a *Duff*."

[2063] 17 - (...) It was narrated from 'Āishah that Abû Bakr Aş-Şiddîq entered upon her, and there were two young girls with her during the days of Minâ, who were singing and beating (the *Duff*), and the Messenger of Allâh ﷺ was covering himself with his garment. Abû Bakr rebuked them, and the Messenger of Allâh ﷺ uncovered his face and said: "Let them be, O Abû Bakr, for these are the days of 'Id." She said: "I remember the Messenger of Allâh ﷺ screening me with his *Ridâ'* while I was watching the Ethiopians who were playing, and I was a young girl. So you should understand the fondness that young girls have for amusement."

[2064] 18 - (...) It was narrated that 'Urwah bin Az-Zubair said: "'Āishah said: 'By Allâh, I remember the Messenger of Allâh ﷺ standing at the door to my apartment when the Ethiopians were playing with their spears in the *Masjid* of the Messenger of Allâh ﷺ, so that I could watch their games, and he was only standing there for my sake until I

[٢٠٦٢] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ وَفِيهِ: جَارِيَتَانِ تَلْعَبَانِ بِدُفٍّ.

[٢٠٦٣] ١٧ - (...) وَحَدَّثَنِي هَرُونَ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو؛ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ دَخَلَ عَلَيْهَا، وَعِنْدَهَا جَارِيَتَانِ فِي أَيَّامِ مِنَى، تُغَيَّبَانِ وَتَضْرِبَانِ، وَرَسُولُ اللَّهِ ﷺ مُسَجًى بِتَوْبِهِ، فَانْتَهَرَهُمَا أَبُو بَكْرٍ، فَكَشَفَ رَسُولُ اللَّهِ ﷺ عَنْهُ وَقَالَ: «دَعُهُمَا يَا أَبَا بَكْرٍ! فَإِنَّهَا أَيَّامُ عِيدٍ» وَقَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتُرْنِي بِرِدَائِهِ وَأَنَا أَنْظُرُ إِلَى الْحَبَشَةِ، وَهُمْ يَلْعَبُونَ، وَأَنَا جَارِيَةٌ، فَاقْدِرُوا قَدَرَ الْجَارِيَةِ الْعَرَبِيَّةِ الْحَدِيثَةِ السَّنِّ.

[٢٠٦٤] ١٨ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بِنِ الزُّبَيْرِ قَالَ: قَالَتْ عَائِشَةُ: وَاللَّهِ! لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقُومُ عَلَى بَابِ حُجْرَتِي، وَالْحَبَشَةُ يَلْعَبُونَ بِحُرَابِهِمْ، فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ، يَسْتُرْنِي بِرِدَائِهِ،

was the one who left. So you should understand the fondness that young girls have for amusement.”

لَكِنِّي أَنْظَرَ إِلَى لَعِيهِمْ، ثُمَّ يَقُومُ مِنْ أَجْلِي، حَتَّى أَكُونَ أَنَا الَّتِي أَنْصَرِفُ، فَأَقْدِرُوا قَدَرَ الْجَارِيَةِ الْحَدِيثَةِ السَّنِّ، حَرِيصَةً عَلَى اللَّهِ.

[2065] 19 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ came in and there were with me two young girls who were singing the songs of Bu'āth. He lay down on the bed and turned his face away. Then Abū Bakr came in and rebuked me, saying: 'The wind instruments of the *Shaitān* in the presence of the Messenger of Allāh ﷺ?' The Messenger of Allāh ﷺ turned to him and said: 'Let them be.' When he turned away I signaled to them and they left. And on the day of 'Īd, the black men were playing with shields and spears. Either I asked the Messenger of Allāh ﷺ (to let me watch) or he said: 'Do you want to watch?' and I said: 'Yes.' So he made me stand behind him, with my cheek against his, and he was saying: 'Carry on, O Banū Arfidah!' until I had had enough, then he said: 'Have you had enough?' and I said yes, so he said, 'Go then.'"

[٢٠٦٥] ١٩ - (...) حَدَّثَنِي هَرُونَ ابْنُ سَعِيدِ الْأَيْلِيِّ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَى - وَاللَّفْظُ لَهُرُونَ - قَالَا: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنَا عَمْرُو: أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ وَعِنْدِي جَارِيَتَانِ تُغَنِّيَانِ بِغِنَاءِ بُعَاثٍ، فَاضْطَجَعَ عَلَى الْفِرَاسِ، وَحَوَّلَ وَجْهَهُ، فَدَخَلَ أَبُو بَكْرٍ فَاتْتَهَرَنِي وَقَالَ: مِزْمَارُ الشَّيْطَانِ عِنْدَ رَسُولِ اللَّهِ ﷺ؟ فَأَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: «دَعُهُمَا» فَلَمَّا غَفَلَ عَمَرْتُهُمَا فَخَرَجْتَا، وَكَانَ يَوْمَ عِيدٍ يَلْعَبُ السُّودَانُ بِالْذَّرْقِ وَالْحِرَابِ، فِيمَا سَأَلْتُ رَسُولَ اللَّهِ ﷺ، وَإِنَّمَا قَالَ: «تَسْتَهِينِ تَنْظُرِينَ؟» فَقَالَتْ: نَعَمْ، فَأَقَامَنِي وَرَاءَهُ، خَدِّي عَلَى خَدِّهِ، وَهُوَ يَقُولُ: «دُونَكُمْ يَا بَنِي أَرْفَدَةَ!» حَتَّى إِذَا مَلَيْتُ قَالَ: «حَسْبُكَ؟» قُلْتُ: نَعَمْ، قَالَ: «فَادْهَبِي».

[2066] 20 - (...) It was narrated that 'Āishah said: "Some Ethiopians came to give a display with their

[٢٠٦٦] ٢٠ - (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ، عَنْ

weapons in the *Masjid* on the day of 'Id. The Prophet ﷺ called me and I put my head on his shoulder and started watching their display, until I was the one who decided to stop watching them.”

[2067] (...) It was narrated from Hishâm (a similar *Hadith*) with this chain, but he did not mention: “in the *Masjid*.”

[2068] 21 - (...) It was narrated from Ibn Jurajj, who said: ‘Aṭâ’ informed me, he said: “Ubaid bin ‘Umair informed me, he said: “Āishah told me that she said concerning those who were playing: I wish I could see them.’ She said: The Messenger of Allâh ﷺ stood up, and I stood at the door, watching between his ears and his shoulder, while they were playing in the *Masjid*.”

‘Aṭâ’ said: Persians, or Ethiopians” He said: “Ibn ‘Atîq said to me: ‘Rather, they were Ethiopians.”

[2069] 22 - (893) It was narrated that Abû Hurairah said: “While the Ethiopians were

أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَ حَبَشٌ يَزِفُونَ فِي يَوْمِ عِيدِ فِي الْمَسْجِدِ، فَدَعَانِي النَّبِيُّ ﷺ، فَوَضَعْتُ رَأْسِي عَلَى مَنْكِبِهِ، فَجَعَلْتُ أَنْظُرُ إِلَى لَعِبِهِمْ، حَتَّى كُنْتُ أَنَا الَّتِي أَنْصَرِفُ عَنِ النَّظَرِ إِلَيْهِمْ.

[٢٠٦٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَاءَ بْنِ أَبِي زَائِدَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ بَشِيرٍ، كِلَاهُمَا عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرَا: فِي الْمَسْجِدِ.

[٢٠٦٨] ٢١- (...) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ دِينَارٍ وَعُقَيْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ وَعَبْدُ بْنُ حُمَيْدٍ، كُلُّهُمْ عَنْ أَبِي عَاصِمٍ - وَاللَّفْظُ لِعُقَيْبَةَ - قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ: أَخْبَرَنِي عُبَيْدُ بْنُ عُمَيْرٍ قَالَ: أَخْبَرْتَنِي عَائِشَةُ أَنَّهَا قَالَتْ لِلْعَابِئِينَ: وَوَدِدْتُ أَنِّي أَرَاهُمْ، قَالَتْ: فَقَامَ رَسُولُ اللَّهِ ﷺ، وَقَمْتُ عَلَى الْبَابِ أَنْظُرُ بَيْنَ أُذُنَيْهِ وَعَاتِقَيْهِ، وَهُمْ يَلْعَبُونَ فِي الْمَسْجِدِ. قَالَ عَطَاءٌ: فُرْسٌ أَوْ حَبَشٌ، قَالَ: وَقَالَ لِي ابْنُ عَتِيقٍ: بَلْ حَبَشٌ.

[٢٠٦٩] ٢٢- (٨٩٣) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ:

playing with their spears in the presence of the Messenger of Allâh ﷺ, 'Umar bin Al-Khattâb came in, and he bent down to pick up some pebbles to throw at them, but the Messenger of Allâh ﷺ said: 'Let them be, O 'Umar!'"

أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنِ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا الْحَبَشَةُ يَلْعَبُونَ عِنْدَ رَسُولِ اللَّهِ ﷺ يَحْرَابُهُمْ، إِذْ دَخَلَ عُمَرُ بْنُ الْخَطَّابِ، فَأَهْوَى إِلَى الْحَصْبَاءِ يَحْصِبُهُمْ بِهَا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «دَعَهُمْ، يَا عُمَرُ!».

9. The Book Of Prayer Seeking Rain (*Al-Istisqâ'*)

Chapter: The Book Of *Ṣalât Al-Istisqâ'* (The Prayer Seeking Rain)

[2070] 1 - (894) ‘Abdullâh bin Zaid Al-Mâzinî said: “The Messenger of Allâh ﷺ went out to the prayer-place and prayed for rain, and he turned his *Ridâ'* around when he turned to face the *Qiblah*.”

[2071] 2 - (...) It was narrated from ‘Abbâd bin Tamîm that his paternal uncle said: “The Prophet ﷺ went out to the prayer-place. He prayed for rain, turned to face the *Qiblah*, turned his *Ridâ'* around and prayed two *Rak'ah*.”

[2072] 3 - (...) ‘Abdullâh bin Zaid Al-Anṣârî said: “The Messenger of Allâh ﷺ went out to the prayer-place to pray for rain. When he wanted to

٦ - (المعجم ٩) - كتاب صلاة

الاستسقاء (التحفة ...)

(المعجم... -) (باب: كتاب صلاة

الاستسقاء) (التحفة ١٨٩)

[٢٠٧٠] ١ - (٨٩٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ؛ أَنَّهُ سَمِعَ عَبَّادَ بْنَ تَمِيمٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ زَيْدِ الْمَازِنِيِّ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمُصَلَّى فَاسْتَسْقَى، وَحَوَّلَ رِدَاءَهُ حِينَ اسْتَقْبَلَ الْقِبْلَةَ.

[٢٠٧١] ٢ - (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ قَالَ: خَرَجَ النَّبِيُّ ﷺ إِلَى الْمُصَلَّى، فَاسْتَسْقَى وَاسْتَقْبَلَ الْقِبْلَةَ، وَقَلَّبَ رِدَاءَهُ وَصَلَّى رَكْعَتَيْنِ.

[٢٠٧٢] ٣ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى ابْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ

supplicate, he turned to face the *Qiblah* and turned his *Ridâ'* around."

[2073] 4 - (...) 'Abbâd bin Tamîm Al-Mâzinî said that he heard his paternal uncle, who was one of the Companions of the Messenger of Allâh ﷺ, say: "The Messenger of Allâh ﷺ went out one day to pray for rain. He turned his back to the people, supplicating to Allâh, and he turned to face the *Qiblah* and turned his *Ridâ'* around, then he prayed two *Rak'ah*."

Chapter 1. Raising The Hands In Supplication When Praying For Rain

[2074] 5 - (895) It was narrated that Anas said: "I saw the Messenger of Allâh ﷺ raising his hands in supplication so much that the whiteness of his armpits could be seen."

[2075] 6 - (896) It was narrated from Anas bin Mâlik that the Prophet ﷺ prayed for rain, and he gestured with the backs of his hands towards the sky.

مُحَمَّدِ بْنِ عَمْرٍو؛ أَنَّ عَبَّادَ ابْنَ تَمِيمٍ أَخْبَرَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدِ الْأَنْصَارِيِّ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى الْمُصَلَّى يَسْتَسْقِي، وَأَنَّهُ لَمَّا أَرَادَ أَنْ يَدْعُو، اسْتَقْبَلَ الْقِبْلَةَ، وَحَوَّلَ رِدَاءَهُ.

[٢٠٧٣] ٤ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبَّادُ بْنُ تَمِيمٍ الْمَازِنِيُّ أَنَّهُ سَمِعَ عَمَّهُ، وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ يَوْمًا يَسْتَسْقِي، فَجَعَلَ إِلَى النَّاسِ ظَهْرَهُ، يَدْعُو اللَّهَ، وَاسْتَقْبَلَ الْقِبْلَةَ، وَحَوَّلَ رِدَاءَهُ، ثُمَّ صَلَّى رَكْعَتَيْنِ.

(المعجم ١) - (باب رفع اليدين)

بالدعاء في الاستسقاء) (التحفة ١٩٠)

[٢٠٧٤] ٥ - (٨٩٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ عَنْ شُعْبَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْفَعُ يَدَيْهِ فِي الدُّعَاءِ، حَتَّى يُرَى بَيَاضُ إِبْطِئِهِ.

[٢٠٧٥] ٦ - (٨٩٦) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ

مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ اسْتَسْقَى، فَأَشَارَ
بِظَهْرِ كَفِّهِ إِلَى السَّمَاءِ.

[2076] 7 - (...) It was narrated from Anas that the Prophet of Allâh ﷺ used not to raise his hands in any supplication except when he was praying for rain, when (his raised his hands) so much that the whiteness of his armpits could be seen.

[٢٠٧٦] ٧- (...) حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَنِي: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ وَعَبْدُ
الْأَعْلَى عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ:
أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ لَا يَرْفَعُ يَدَيْهِ فِي
شَيْءٍ مِنْ دُعَائِهِ إِلَّا فِي الْإِسْتِسْقَاءِ، حَتَّى
يُرَى بَيَاضُ إِبْطِهِ، غَيْرَ أَنَّ عَبْدَ الْأَعْلَى
قَالَ: يُرَى بَيَاضُ إِبْطِهِ أَوْ بَيَاضُ إِبْطِهِ.

[2077] (...) It was narrated from Qatâdah that Anas bin Mâlik narrated a similar report to them from the Prophet ﷺ.

[٢٠٧٧] (...) وَحَدَّثَنَا ابْنُ الْمُنْتَنِي:
حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ أَبِي
عَرُوبَةَ، عَنْ قَتَادَةَ؛ أَنَّ أَنَسَ بْنَ مَالِكٍ
حَدَّثَهُمْ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

Chapter 2. The Supplication When Praying For Rain

(المعجم ٢) - (بابُ الدعاءِ في

الاستسقاء) (التحفة ١٩١)

[2078] 8 - (897) It was narrated from Anas bin Mâlik that a man entered the *Masjid* one Friday through the door that was nearest Dar Al-Qadâ', while the Messenger of Allâh ﷺ was standing, delivering the *Khutbah*. He turned towards the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, our wealth has been destroyed and the roads are cut off. Pray to Allâh to give us rain." The Messenger of Allâh ﷺ raised his

[٢٠٧٨] ٨- (٨٩٧) وَحَدَّثَنَا يَحْيَى بْنُ
يَحْيَى وَيَحْيَى بْنُ أَبِي بُرَيْدٍ وَفَقِيهٌ وَابْنُ حُجْرٍ
- قَالَ يَحْيَى: أَخْبَرَنَا وَقَالَ الْآخَرُونَ:
حَدَّثَنَا - إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ شَرِيكَ
ابْنِ أَبِي نَيْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ
رَجُلًا دَخَلَ الْمَسْجِدَ يَوْمَ جُمُعَةٍ، مِنْ بَابٍ
كَانَ نَحْوَ دَارِ الْقَضَاءِ، وَرَسُولُ اللَّهِ ﷺ
قَائِمٌ يَخْطُبُ، فَاسْتَقْبَلَ رَسُولُ اللَّهِ ﷺ
قَائِمًا ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ! هَلَكَتْ

hands and said: “*Allâhumma! Aghithnâ, Allâhumma! Aghithnâ* (O Allâh, give us rain; O Allâh, give us rain; O Allâh, give us rain).” Anas said: “By Allâh, we could not see any clouds in the sky, and between us and Sal’ there were no houses. Then from behind it there appeared a cloud like a shield. When it reached the middle of the sky, it spread, then it began to rain. By Allâh, we did not see the sun for a week. Then a man entered through that door during *Jumu’ah* when the Messenger of Allâh ﷺ was standing, delivering the *Khuḭbah*; he turned to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, our wealth has been destroyed and the roads are cut off. Pray to Allâh to stop (the rain) for us.’ The Messenger of Allâh ﷺ raised his hands and said: ‘*Allâhumma! Hawlanâ wa lâ ‘alainâ. Allâhumma! ‘Alal-âkâmi waz-zirâbi wa buḩûnil-awḑiyati wa manâbitish-shajar* (O Allâh, around us and not on us! O Allâh, on the hillocks and small mountains, the valley bottoms and places where trees grow.)’ Then it stopped, and we went out walking in the sun.”

Sharîk said: “I asked Anas bin Mâlik: ‘Was that the first man?’ He said: ‘I do not know.’”

[2079] 9 - (...) It was narrated that Anas bin Mâlik said: “The people were stricken with a

الأموال وانقطعت السبل، فادع الله يُغننا قال: فرفع رسول الله ﷺ يديه ثم قال: «اللهم! أغننا، اللهم! أغننا»، قال أنس: «ولا والله! ما نرى في السماء من سحاب ولا قرعة، وما بيننا وبين سلع من بيت ولا دار قال: فطلعت من وراءه سحابة مثل الترس، فلما توسطت السماء انشرفت، ثم أمطرت قال: فلا والله! ما رأينا الشمس سبتا، قال: ثم دخل رجل من ذلك الباب في الجمعة المقبلة، ورسول الله ﷺ قائم يخطب، فاستقبله قائما فقال: يا رسول الله! هلكت الأموال وانقطعت السبل، فادع الله يمسكها عنا قال: فرفع رسول الله ﷺ يديه ثم قال: «اللهم! حولنا، ولا علينا، اللهم! على الآكام والظراب، وبطن الأودية، ومنابت الشجر» قال فانقلعت، وخرجنا نمشي في الشمس.

قال شريك: فسألت أنس بن مالك: أهو الرجل الأول؟ قال: لا أدري.

[٢٠٧٩] ٩ - (...) وحَدَّثَنَا دَاوُدُ بْنُ

رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ

famine during the time of the Messenger of Allâh ﷺ. While the Messenger of Allâh ﷺ was addressing the people from the *Minbar* one Friday, a Bedouin stood up and said: ‘O Messenger of Allâh, our wealth has been destroyed and our children are starving...’ and he quoted a similar *Hadîth* (as no. 2078), in which he said: *Allâhumma! Hawlanâ wa lâ ‘alainâ* (O Allâh, around us and not on us).” And whichever direction he pointed to, the clouds broke up, until I saw Al-Madînah as if it were in a hole. The valley of Qanâh flowed for a month, and no one came from any direction but he brought news of heavy rainfall.

[2080] 10 - (...) It was narrated that Anas bin Mâlik said: “The Prophet ﷺ was delivering the *Khutbah* one Friday when the people stood up and shouted: ‘O Prophet of Allâh, there is a drought and the trees have turned brown, and the animals are dying...’” and he quoted the *Hadîth* (as in no. 2078). In it, it was narrated from ‘Abdul-A’la: “and the clouds cleared from Al-Madînah and it started to rain around (the city), but not a drop fell in Al-Madînah itself. I looked at Al-Madînah and it was as if it were surrounded by a crown.”

الأوزاعي: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَصَابَتِ النَّاسَ سَنَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَبَيْنَا رَسُولُ اللَّهِ ﷺ يَخْطُبُ النَّاسَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ، إِذْ قَامَ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ! هَلَكَ الْمَالُ وَجَاعَ الْعِيَالُ، وَسَاقَ الْحَدِيثَ بِمَعْنَاهُ، وَفِيهِ قَالَ: «اللَّهُمَّ! حَوَالَيْنَا وَلَا عَلَيْنَا» قَالَ: فَمَا يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةِ إِلَّا تَفَرَّجَتْ، حَتَّى رَأَيْتُ الْمَدِينَةَ فِي مِثْلِ الْجَوِيَّةِ، وَسَالَ وَاِدِي قَنَاةَ شَهْرًا، وَلَمْ يَجِءْ أَحَدٌ مِنْ نَاحِيَةِ إِلَّا أَخْبَرَ بِجَوْدٍ.

[٢٠٨٠] ١٠ - (...) وَحَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ وَمُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقَدَّمِيُّ قَالَا: حَدَّثَنَا مُعْتَمِرٌ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ، فَقَامَ إِلَيْهِ النَّاسُ فَصَاحُوا وَقَالُوا: يَا نَبِيَّ اللَّهِ! قِحَطَ الْمَطَرُ، وَاحْمَرَ الشَّجَرُ، وَهَلَكَتِ الْبَهَائِمُ، وَسَاقَ الْحَدِيثَ، وَفِيهِ مِنْ رِوَايَةِ عَبْدِ الْأَعْلَى: فَتَفَشَّعَتْ عَنِ الْمَدِينَةِ، فَجَعَلَتْ تُمَطِّرُ حَوَالَيْهَا، وَمَا تُمَطِّرُ بِالْمَدِينَةِ قَطْرَةً، فَظَنَرْتُ إِلَى الْمَدِينَةِ وَإِنَّهَا لَفِي مِثْلِ الْإِكْلِيلِ.

[2081] 11 - (...) A similar report (as no. 2080) was narrated from Anas, and he added: "Allâh gathered the clouds and we stayed until a strong man among us would be concerned only with how he would be able to reach his family."

[2082] 12 - (...) Anas bin Mâlik said: "A Bedouin came to the Messenger of Allâh ﷺ one Friday, while he was on the *Minbar*..." and he quoted the *Hadîth* (as in 2080) and added: "I saw the clouds clearing like a sheet being folded."

[2083] 13 - (898) Anas said: "When we were with the Messenger of Allâh ﷺ it rained. The Messenger of Allâh ﷺ lifted part of his garment so that the rain could fall on him. We said: 'O Messenger of Allâh, why did you do that?' He said: 'Because it has just come from its Lord, the Mighty and Sublime.'"

Chapter 3. Seeking Refuge With Allâh When Seeing Wind And Dark Clouds, And Rejoicing At The Rain

[2084] 14 - (899) It was

[٢٠٨١] ١١- (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ بِحَوِّهِ - وَزَادَ: فَأَلْفَ اللَّهُ بَيْنَ السَّحَابِ، وَمَكُنْنَا حَتَّى رَأَيْتُ الرَّجُلَ الشَّدِيدَ تَهْمُهُ نَفْسُهُ أَنْ يَأْتِيَ أَهْلَهُ.

[٢٠٨٢] ١٢- (...) وَحَدَّثَنَا هَرُونَ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ، أَنَّ حَفْصَ بْنَ عُبَيْدِ اللَّهِ بْنِ أَنَسِ بْنِ مَالِكٍ حَدَّثَهُ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ، وَهُوَ عَلَى الْمِنْبَرِ، وَاقْتَصَّ الْحَدِيثَ - وَزَادَ: فَرَأَيْتُ السَّحَابَ يَتَمَرَّقُ كَأَنَّهُ الْمَلَأَ حِينَ تَطَوَّى.

[٢٠٨٣] ١٣- (٨٩٨) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتِ الْبُنَانِيِّ عَنْ أَنَسٍ، قَالَ: قَالَ أَنَسٌ: أَصَابَنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ مَطْرٌ قَالَ: فَحَسَرَ رَسُولُ اللَّهِ ﷺ ثَوْبَهُ، حَتَّى أَصَابَهُ مِنَ الْمَطْرِ فَقُلْنَا: يَا رَسُولَ اللَّهِ! لِمَ صَنَعْتَ هَذَا؟ قَالَ: «لِأَنَّهُ حَدِيثٌ عَهْدٍ بِرَبِّهِ عَزَّ وَجَلَّ».

(المعجم ٣) - (بَابُ التَّعَوُّذِ عِنْدَ رُؤْيَةِ الرِّيحِ وَالغَيْمِ، وَالْفَرَحِ بِالمَطْرِ)
(التحفة ١٩٢)

[٢٠٨٤] ١٤- (٨٩٩) حَدَّثَنَا عَدُو

narrated from 'Atâ' bin Abi Rabâh that he heard 'Āishah, the wife of the Prophet ﷺ, say: "If it was a windy and cloudy day, the (reaction of) the Messenger of Allāh ﷺ could be seen on his face, and he would pace back and forth. Then if it rained he would rejoice, and that (anxiety) would leave him." 'Āishah said: "I asked him about that and he said: 'I was afraid that it might be a punishment that had been sent against my Ummah.' And when he saw the rain he would say: 'A mercy.'"

اللَّهُ بِنُ مَسْلَمَةَ بْنِ قَعَبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، عَنْ جَعْفَرِ وَهُوَ ابْنُ مُحَمَّدٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، أَنَّهُ سَمِعَ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ يَوْمَ الرِّيحِ وَالْغَيْمِ، عُرِفَ ذَلِكَ فِي وَجْهِهِ، وَأَقْبَلَ وَأَدْبَرَ، فَإِذَا مَطَرَتْ، سُرَّ بِهِ، وَدَهَبَ عَنْهُ ذَلِكَ، قَالَتْ عَائِشَةُ: فَسَأَلْتُهُ فَقَالَ: «إِنِّي خَشِيتُ أَنْ يَكُونَ عَذَابًا سُلِّطَ عَلَى أُمَّتِي»، وَيَقُولُ إِذَا رَأَى الْمَطَرَ: «رَحْمَةٌ».

[2085] 15 - (...) It was narrated that 'Āishah, the wife of the Prophet ﷺ, said: "If there was a stormy wind, the Messenger of Allāh ﷺ would say: 'Allāhumma Innī as'aluka *khairahâ, wa khaira mâ fihâ, wa khaira mâ ursilat bihi wa a'ūdhu bika min sharrihâ, wa sharri mâ ursilat bih* (O Allāh, I ask You for its goodness and the goodness of that with which it has been sent, and I seek refuge with You from its evil and the evil of that with which it has been sent).' If there was thunder and lightening, his color would change, and he would go in and out (of the house) and pace back and forth, then if it rained he would feel relieved. 'Āishah noticed that and

[٢٠٨٥] ١٥ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: سَمِعْتُ ابْنَ جُرَيْجٍ يُحَدِّثُنَا عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا عَصَفَتِ الرِّيحُ قَالَ: «اللَّهُمَّ! إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا فِيهَا، وَخَيْرَ مَا أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُرْسِلَتْ بِهِ» قَالَتْ: وَإِذَا تَحَلَّيْتَ السَّمَاءَ، تَغَيَّرَ لَوْنُهُ، وَخَرَجَ وَدَخَلَ، وَأَقْبَلَ وَأَدْبَرَ، فَإِذَا مَطَرَتْ سُرِّيَ عَنْهُ، فَعَرَفْتُ ذَلِكَ عَائِشَةُ: فَسَأَلْتُهُ فَقَالَ: «لَعَلَّهُ، يَا عَائِشَةُ! كَمَا قَالَ قَوْمٌ عَادٍ: ﴿فَلَمَّا رَأَوْهُ عَارِضًا

asked him. He said: 'Perhaps, O 'Aishah, it is as the people of 'Ad said: Then, when they saw it as a dense cloud coming towards their valleys, they said: This is a cloud bringing us rain!... [1]

مُسْتَقْبِلِ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُّطْرَانًا ﴿﴾ [الأحقاف: ٢٤].

[2086] 16 - (...) It was narrated that 'Aishah, the wife of the Prophet ﷺ, said: "I never saw the Messenger of Allâh ﷺ laughing so much that I could see his uvula; he only used to smile. If he saw a cloud or wind, (his reaction to that) could be seen on his face." She said: "O Messenger of Allâh, I see that when the people see a cloud, they rejoice, hoping that it is bringing rain, but when you see it, I can see on your face that you do not like it." He said: "O 'Aishah, I cannot be sure that there is not a punishment in it, because some people were punished by means of the wind, and some people saw the punishment and said: "This is a cloud bringing us rain!... [2]"

[٢٠٨٦] ١٦ - (...) وَحَدَّثَنِي هَرُونَ بْنُ مَعْرُوفٍ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ، أَنَّ أَبَا النَّضْرِ حَدَّثَهُ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ مُسْتَجْمِعًا ضَاحِكًا، حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ، إِنَّمَا كَانَ يَبْسُمُ قَالَتْ: وَكَانَ إِذَا رَأَى رَأَى غَيْمًا أَوْ رِيحًا، عُرِفَ ذَلِكَ فِي وَجْهِهِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَرَى النَّاسَ، إِذَا رَأَوْا الْعَيْمَ، فَرِحُوا، رَجَاءً أَنْ يَكُونَ فِيهِ الْمَطْرُ، وَأَرَاكَ إِذَا رَأَيْتُهُ، عَرَفْتُ فِي وَجْهِكَ الْكِرَاهِيَةَ؟ قَالَتْ: فَقَالَ: «يَا عَائِشَةُ! مَا يُؤْمِنُنِي أَنْ يَكُونَ فِيهِ عَذَابٌ، قَدْ عَذَّبَ قَوْمٌ بِالرِّيْحِ، وَقَدْ رَأَى قَوْمٌ الْعَذَابَ فَقَالُوا: «هَذَا عَارِضٌ مُّطْرَانًا».

[1] Al-Ahqâf 46:24.

[2] Al-Ahqâf 46:24.

Chapter 4. The East Wind And The West Wind

[2087] 17 - (900) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "I have been helped by means of the east wind, and 'Âd were destroyed by means of the west wind."

[2088] (...) A similar report (as no. 2087) was narrated from Ibn 'Abbâs, from the Prophet ﷺ.

(المعجم ٤) - (بَابُ فِي رِيحِ الصَّبَا
والدبور) (التحفة ١٩٣)

[٢٠٨٧] ١٧ - (٩٠٠) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُذْرٌ عَنْ
شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ
بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ،
عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ:
«نُصِرْتُ بِالصَّبَا، وَأُهْلِكَتْ عَادٌ بِالذَّبُورِ».

[٢٠٨٨] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو
مُعَاوِيَةَ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ
مُحَمَّدِ بْنِ أَبَانَ الْجُعْفِيُّ: حَدَّثَنَا عَبْدَةُ
يَعْنِي ابْنَ سُلَيْمَانَ، كِلَاهُمَا عَنِ
الْأَعْمَشِ، عَنْ مَسْعُودِ بْنِ مَالِكٍ، عَنْ
سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ
النَّبِيِّ ﷺ، بِمِثْلِهِ.

and the eclipse had ended. Then he addressed the people, praising and glorifying Allâh, then he said: ‘The sun and the moon are two of the signs of Allâh, and they do not become eclipsed for the death or birth of anyone. If you see that, then say the *Takbîr* and offer supplication to Allâh, pray and give charity. O *Ummah* of Muḥammad! There is no one who is more jealous than Allâh of His male or female slave commits *Zinâ*. O *Ummah* of Muḥammad! If you knew what I know, you would laugh little and weep much. Have I not conveyed (the message)?’”

الأول، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ رَسُولُ اللَّهِ ﷺ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَحَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ مِنْ آيَاتِ اللَّهِ، وَإِنَّهُمَا لَا يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهَا فَكَبِّرُوا، وَادْعُوا اللَّهَ وَصَلُّوا وَتَصَدَّقُوا، يَا أُمَّةَ مُحَمَّدٍ! إِنْ مِنْ أَحَدٍ أَعْيُرُ مِنَ اللَّهِ أَنْ يَزِيَنِي عَبْدُهُ أَوْ تَزِيَنِي أُمَّتُهُ، يَا أُمَّةَ مُحَمَّدٍ! وَاللَّهِ! لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَلَصَحَّحْتُمْ قَلِيلًا، أَلَا هَلْ بَلَّغْتُ؟» - وَفِي رِوَايَةٍ مَالِكٍ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ» [انظر:

[٢٠٩٦

[2090] 2 - (...) It was narrated from Hishâm bin ‘Urwah with this chain (a similar *Hadîth* as no. 2089), and he added: “Then he said: ‘The sun and the moon are two of the signs of Allâh.’” And he also added: “Then he raised his hands and said: “O Allâh, have I conveyed (the message)?”

[٢٠٩٠] ٢- (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَذَا الْإِسْنَادِ - وَرَأَدَ: ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ» وَرَأَدَ أَيْضًا: ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ: «اللَّهُمَّ! هَلْ بَلَّغْتُ».

[2091] 3 - (...) It was narrated that ‘Āishah, the wife of the Prophet ﷺ, said: “The sun was eclipsed during the lifetime of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ went out to the *Masjid* and stood and said the *Takbîr*, and the people

[٢٠٩١] ٣- (...) وَحَدَّثَنِي حَرَمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنِي ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهَبٍ عَنْ يُونُسَ، عَنِ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي

formed rows behind him. The Messenger of Allâh ﷺ recited for a long time, then he said the *Takbîr* and bowed for a long time. Then he raised his head and said: ‘*Sami’ Allâhu liman ḥamidah; rabbanâ lakal-ḥamd* (Allâh hears those who praise Him; our Lord, to You be praise.)’ Then he stood and recited for a long time, but it was shorter than the first time. Then he said the *Takbîr* and bowed for a long time, but it was shorter than the first time. Then he said: ‘*Sami’ Allâhu liman ḥamidah; rabbanâ lakal-ḥamd* (Allâh hears those who praise Him; our Lord, to You be praise.)’ Then he prostrated - Abû Aṭ-Ṭâhir (one of the narrators) did not say: “then he prostrated” - “then he did likewise in the second *Rak’ah*, until he had completed four bowings and four prostrations, and the eclipse ended before he finished the prayer. Then he stood and addressed the people. He praised Allâh as He deserves to be praised, then he said: ‘The sun and the moon are two of the signs of Allâh, and they do not become eclipsed for the death or birth of anyone. If you see that, then hasten to pray.’ He also said: ‘Pray until Allâh grants you relief.’ And the Messenger of Allâh ﷺ said: ‘While I was standing, I saw everything that

عُرُوهُ بِنُ الزُّبَيْرِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: خَسَفَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَسْجِدِ، فَقَامَ وَكَبَّرَ وَصَفَّ النَّاسُ وَرَأَاهُ، فَأَقْرَأَ رَسُولُ اللَّهِ ﷺ قِرَاءَةً طَوِيلَةً، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا! وَلَكَ الْحَمْدُ»، ثُمَّ قَامَ فَأَقْرَأَ قِرَاءَةً طَوِيلَةً، هِيَ أَذْنَى مِنَ الْقِرَاءَةِ الْأُولَى، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلًا، هُوَ أَذْنَى مِنَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ» ثُمَّ سَجَدَ - وَلَمْ يَذْكُرْ أَبُو الطَّاهِرِ: ثُمَّ سَجَدَ - ثُمَّ فَعَلَ فِي الرَّكْعَةِ الْأُخْرَى مِثْلَ ذَلِكَ، حَتَّى اسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ، وَأَرْبَعَ سَجَدَاتٍ، وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يُنْصَرِفَ، ثُمَّ قَامَ فَخَطَبَ النَّاسَ، فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنَ آيَاتِ اللَّهِ، لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَافْرَعُوا لِلصَّلَاةِ». وَقَالَ أَيْضًا: «فَصَلُّوا حَتَّى يُفْرَجَ اللَّهُ عَنْكُمْ»، وَقَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ فِي مَقَامِي هَذَا كُلَّ شَيْءٍ وَعِدْتُمْ، حَتَّى لَقَدْ رَأَيْتُنِي أُرِيدُ أَنْ أَخَذَ قِطْفًا مِنْ

you have been promised; I even saw myself wanting to take a bunch of grapes from Paradise when you saw me stepping forward. And I saw Hell, parts of it consuming other parts, when you saw me moving backwards. And I saw therein ‘Amr bin Luhayy, who is the one who established the custom of *As-Sâ'ib*.”^[1] The narration of Abû Aṭ-Ṭâhir ends with the words, “then hasten to pray,” and he did not mention what comes after that.

[2092] 4 - (...) It was narrated from ‘Āishah that the sun was eclipsed at the time of the Messenger of Allāh ﷺ. He sent a caller calling: “The prayer is being assembled”, and they gathered, and he went forward and said the *Takbîr*, and prayed with four bowings and four prostrations in two *Rak'ah*.

[2093] 5 - (...) It was narrated from ‘Āishah that the Prophet ﷺ recited out loud in the eclipse prayer, and he prayed with four bowings and four prostrations in two *Rak'ah*.

الْجَنَّةِ حِينَ رَأَيْتُمُونِي جَعَلْتُ أُقَدِّمُ - وَقَالَ الْمَرَادِيُّ: أَتَقَدَّمُ - وَلَقَدْ رَأَيْتُ جَهَنَّمَ يَحِطُّمُ بَعْضُهَا بَعْضًا، حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ، وَرَأَيْتُ فِيهَا عَمْرُو بْنَ لُحَيٍّ، وَهُوَ الَّذِي سَيَّبَ السَّوَابِغَ وَانْتَهَى حَدِيثُ أَبِي الطَّاهِرِ عِنْدَ قَوْلِهِ «فَأَفْرَعُوا لِلصَّلَاةِ»، وَلَمْ يَذْكَرْ مَا بَعْدَهُ.

[٢٠٩٢] ٤ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ قَالَ: قَالَ الْأَوْزَاعِيُّ أَبُو عَمْرٍو وَعِيره: سَمِعْتُ ابْنَ شَهَابِ الزُّهْرِيِّ يُخْبِرُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ الشَّمْسَ خَسَفَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَبَعَثَ مُنَادِيًا بِالصَّلَاةِ جَامِعَةً فَاجْتَمَعُوا، وَتَقَدَّمَ وَكَبَّرَ، وَصَلَّى أَرْبَعَ رَكَعَاتٍ، فِي رَكَعَتَيْنِ، وَأَرْبَعَ سَجَدَاتٍ.

[٢٠٩٣] ٥ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ نُوَيْرٍ، أَنَّهُ سَمِعَ ابْنَ شَهَابِ يُخْبِرُ عَنْ عُرْوَةَ، عَنْ

^[1] *As-Sâ'ib*: This refers to a custom of the *Jāhiliyyah* whereby a she-camel was set free for the gods and was not to be used for carrying loads or ridden. See *Sūrat Al-Mā'idah* (5:103).

عَائِشَةَ أَنَّ النَّبِيَّ ﷺ جَهَرَ فِي صَلَاةِ
الْخُسُوفِ بِقِرَاءَتِهِ، فَصَلَّى أَرْبَعَ رَكَعَاتٍ،
فِي رَكَعَتَيْنِ، وَأَرْبَعَ سَجَدَاتٍ.

[2094] (902) It was narrated from Ibn ‘Abbās that the Prophet ﷺ prayed with four bowings and four prostrations in two *Rak’ah*.

[٢٠٩٤] (٩٠٢) قَالَ الزُّهْرِيُّ :
وَأَخْبَرَنِي كَثِيرُ بْنُ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ
عَنِ النَّبِيِّ ﷺ، أَنَّهُ صَلَّى أَرْبَعَ رَكَعَاتٍ،
فِي رَكَعَتَيْنِ، وَأَرْبَعَ سَجَدَاتٍ.

[2095] (...) Ibn ‘Abbās used to narrate a narration similar to that of ‘Urwah from ‘Āishah concerning the prayer of the Messenger of Allāh ﷺ on the day when the sun was eclipsed.

[٢٠٩٥] (...) وَحَدَّثَنَا حَاجِبُ بْنُ
الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا
مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ
قَالَ: كَانَ كَثِيرُ بْنُ عَبَّاسٍ يُحَدِّثُ، أَنَّ
ابْنَ عَبَّاسٍ كَانَ يُحَدِّثُ عَنْ صَلَاةِ رَسُولِ
اللَّهِ ﷺ يَوْمَ كَسَفَتِ الشَّمْسُ، بِمِثْلِ مَا
حَدَّثَ عُرْوَةُ عَنْ عَائِشَةَ.

[2096] 6 - (901) It was narrated from ‘Atā’: ‘Ubaid bin ‘Umair said: ‘One whom I regard as truthful’ - I think he meant ‘Āishah - ‘told me that the sun was eclipsed at the time of the Messenger of Allāh ﷺ and he stood for a very long time: “He stood then he bowed, then he stood, then he bowed, then he stood, then he bowed; two *Rak’ah* with three bowings and four prostrations. When he finished, the eclipse had ended. When he bowed he said: “*Allāhu akbar*,” and when he raised his

[٢٠٩٦] ٦ - (٩٠١) وَحَدَّثَنَا إِسْحَاقُ
ابْنَ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ:
أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً
يَقُولُ: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ:
حَدَّثَنِي مَنْ أَصَدَّقُ، - حَسِبْتُهُ يُرِيدُ عَائِشَةَ
- أَنَّ الشَّمْسَ انْكَسَفَتْ عَلَى عَهْدِ رَسُولِ
اللَّهِ ﷺ، فَفَقَامَ قِيَامًا شَدِيدًا، يَقُومُ قَائِمًا
ثُمَّ يَرْكَعُ، ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ، ثُمَّ يَقُومُ ثُمَّ
يَرْكَعُ، رَكَعَتَيْنِ فِي ثَلَاثِ رَكَعَاتٍ وَأَرْبَعَ
سَجَدَاتٍ، فَانْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ،

head he said: “*Sami’ Allâhu liman hamidah* (Allâh hears those who praise Him).” Then he stood and praised and glorified Allâh, then he said: “The sun and the moon do not become eclipsed for the death or birth of anyone. Rather they are signs of Allâh with which Allâh creates fear in His slaves, so if you see them being eclipsed, remember Allâh until the eclipse is over.”

[2097] 7 - (...) It was narrated from ‘*Āishah* that the Messenger of Allâh ﷺ prayed with six bowings and four prostrations.

Chapter 2. Mentioning The Punishment In The Grave During The Eclipse Prayer

[2098] 8 - (903) It was narrated from ‘*Amrah* that a Jewish woman came to ‘*Āishah* to beg from her. She said: “May Allâh grant you refuge from the punishment of the grave.” ‘*Āishah* said: “I said: ‘O Messenger of Allâh, will the people be punished in their graves?’” ‘*Amrah* (one of the narrators) said: “‘*Āishah* said: ‘The Messenger of Allâh ﷺ said:

وَكَانَ إِذَا رَكَعَ قَالَ: «اللَّهُ أَكْبَرُ» ثُمَّ يَرْكَعُ، وَإِذَا رَفَعَ رَأْسَهُ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» فَقَامَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّهُمَا مِنْ آيَاتِ اللَّهِ يُخَوِّفُ اللَّهُ بِهِمَا [عِبَادَهُ]، فَإِذَا رَأَيْتُمْ كُسُوفًا، فَادْكُرُوا اللَّهَ حَتَّى يَنْجَلِيَا».

[راجع: ٢٠٨٩]

[٢٠٩٧] ٧- (...) وَحَدَّثَنِي أَبُو غَسَّانَ الْمُسَمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُعَاذٌ وَهُوَ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ أَنَّ نَبِيَّ اللَّهِ ﷺ صَلَّى سِتَّ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ.

(المعجم ٢) - (بابُ ذكر عذاب القبر في صلاة الخسوف) (التحفة ١٩٥)

[٢٠٩٨] ٨- (٩٠٣) وَحَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ عَنْ يَحْيَى، عَنْ عَمْرَةَ، أَنَّ يَهُودِيَّةً أَتَتْ عَائِشَةَ تَسْأَلُهَا فَقَالَتْ: أَعَادَكَ اللَّهُ مِنْ عَذَابِ الْقَبْرِ، قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! يُعَذَّبُ النَّاسُ فِي الْقُبُورِ؟ قَالَتْ عَمْرَةُ: فَقَالَتْ

“I seek refuge with Allâh.” Then the Messenger of Allâh ﷺ rode that morning and the sun was eclipsed.” ‘Aishah said: “I went out with some other women behind the apartments in the Masjid, and the Messenger of Allâh ﷺ came from his ride, and went to his prayer-place where he used to pray. He stood and the people stood behind him.” ‘Aishah said: “He stood for a long time, then he bowed, and remained bowing for a long time, then he raised his head and stood for a long time that was shorter than the first time. Then he bowed for a long time that was shorter than the first time. Then he raised his head and the eclipse had ended. He said: ‘I saw you being put to trial in the grave like the tribulation of the *Dajjâl*.’”

‘Amrah said: “I heard ‘Aishah say: ‘I used to hear the Messenger of Allâh ﷺ after that, seeking refuge with Allâh from the punishment of Hell and the punishment of the grave.’”

[2099] (...) A Ḥadīth similar to that of Sulaimân bin Bilâl (no. 1098) was narrated from Yahyâ bin Sa‘eed with this chain.

عَائِشَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَائِذَا بِاللَّهِ». ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ ذَاتَ غَدَاةٍ مَرْكَبًا، فَخَسَفَتِ الشَّمْسُ، قَالَتْ عَائِشَةُ: فَخَرَجْتُ فِي نِسْوَةٍ بَيْنَ ظَهْرِي الْحُجْرِ فِي الْمَسْجِدِ، فَأَتَى رَسُولُ اللَّهِ ﷺ مِنْ مَرْكَبِهِ، حَتَّى انْتَهَى إِلَى مُضَلَّاهُ الَّذِي كَانَ يُصَلِّي فِيهِ، فَقَامَ وَقَامَ النَّاسُ وَرَاءَهُ، قَالَتْ عَائِشَةُ: فَقَامَ قِيَامًا طَوِيلًا ثُمَّ رَكَعَ فَرَكَعَ رُكُوعًا طَوِيلًا ثُمَّ رَفَعَ، فَقَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَرَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ ذَلِكَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَقَالَ: «إِنِّي قَدْ رَأَيْتُكُمْ تُقْتَنُونَ فِي الْقُبُورِ كَقِفَّتِنَا الدَّجَالِ».

قَالَتْ عَمْرَةُ: فَسَمِعْتُ عَائِشَةَ تَقُولُ: فَكُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ بَعْدَ ذَلِكَ، يَتَعَوَّذُ مِنْ عَذَابِ النَّارِ وَعَذَابِ الْقَبْرِ.

[٢٠٩٩] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، جَمِيعًا عَنْ يَحْيَى بْنِ سَعِيدٍ فِي هَذَا الْإِسْنَادِ، بِمِثْلِ مَعْنَى حَدِيثِ سُلَيْمَانَ بْنِ بِلَالٍ.

Chapter 3. What Was Shown To The Prophet ﷺ Of Paradise And Hell During The Eclipse Prayer

[2100] 9 - (904) It was narrated that Jâbir bin ‘Abdullâh said: “The sun was eclipsed at the time of the Messenger of Allâh ﷺ on a very hot day. The Messenger of Allâh ﷺ led his Companions in prayer, and he stood for such a long time that they began to fall down. Then he bowed for a long time, then he raised his head and stood for a long time, then he bowed for a long time, then he raised his head and stood for a long time, then he prostrated twice, then he stood up and did the same again. There were four bowings and four prostrations. Then he said: ‘Everything that you are going to enter was shown to me. Paradise was shown to me, and if I had wanted to take a bunch of grapes from it, I could have’ - or ‘I tried to take a bunch of grapes from it, but my arm couldn’t reach. And Hell was shown to me, and I saw therein a woman from the Children of Israel who was being punished because of a cat that belonged to her; she tied it up and did not feed it, nor did she let it eat from the vermin of the earth. And I saw Abû Thumâmah ‘Amr bin Mâlik dragging his intestines in

(المعجم ٣) - (بَابُ مَا عَرَضَ عَلَيِ
النَّبِيِّ ﷺ فِي صَلَاةِ الْكُسُوفِ مِنْ أَمْرِ
الْجَنَّةِ وَالنَّارِ) (التحفة ١٩٦)

[٢١٠٠] ٩ - (٩٠٤) وَحَدَّثَنِي يَعْقُوبُ
ابْنُ إِبرَاهِيمَ الدُّورِيُّ: حَدَّثَنَا إِسْمَاعِيلُ
ابْنُ عُليَّةَ عَنْ هِشَامِ الدَّسْتَوَائِيِّ قَالَ:
حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ
قَالَ: كَسَفَتِ الشَّمْسُ عَلَيَّ عَهْدِ رَسُولِ
اللَّهِ ﷺ فِي يَوْمٍ شَدِيدِ الْحَرِّ، فَصَلَّيْتُ
رَسُولَ اللَّهِ ﷺ بِأَصْحَابِهِ، فَأَطَالَ الْقِيَامَ،
حَتَّى جَعَلُوا يَخْرُونَ، ثُمَّ رَكَعَ فَأَطَالَ، ثُمَّ
رَفَعَ فَأَطَالَ، ثُمَّ رَكَعَ فَأَطَالَ، ثُمَّ رَفَعَ
فَأَطَالَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ قَامَ فَصَنَعَ
نَحْوًا مِنْ ذَلِكَ، فَكَانَتْ أَرْبَعَ رَكَعَاتٍ
وَأَرْبَعَ سَجَدَاتٍ، ثُمَّ قَالَ: «إِنَّهُ عَرَضَ
عَلَيَّ كُلَّ شَيْءٍ تَوْلَجُونَهُ، فَعَرَضَتْ عَلَيَّ
الْجَنَّةُ، حَتَّى لَوْ تَنَاولْتُ مِنْهَا قِطْفًا أَخَذْتُهُ
- أَوْ قَالَ: تَنَاولْتُ مِنْهَا قِطْفًا فَفَصَّرْتُ
يَدِي عَنْهُ - وَعَرَضَتْ عَلَيَّ النَّارُ، فَرَأَيْتُ
فِيهَا امْرَأَةً مِنْ بَنِي إِسْرَائِيلَ تُعَذَّبُ فِي هِرَّةٍ
لَهَا، رَبَطَتْهَا فَلَمْ تُطْعَمْهَا، وَلَمْ تَدْعُهَا
تَأْكُلْ مِنْ خَشَاشِ الْأَرْضِ، وَرَأَيْتُ أَبَا
ثُمَّامَةَ عَمْرُو بْنَ مَالِكٍ يَجْرُ قُضْبُهُ فِي
النَّارِ. وَإِنَّهُمْ كَانُوا يَقُولُونَ: إِنَّ الشَّمْسَ

Hell. They used to say that the sun and moon only became eclipsed because of the death of a great man, but they are two of the signs of Allâh that He has shown to you, so when they become eclipsed, pray until it is over.”

[2101] (...) A similar report (as no. 2100) was narrated from Hishâm with this chain, but he said: “I saw in Hell a tall, black, Himyarî woman,” and he did not say: “from the Children of Israel.”

[2102] 10 - (...) It was narrated that Jâbir said: “The sun was eclipsed during the time of the Messenger of Allâh ﷺ on the day when Ibrâhîm, the son of the Messenger of Allâh ﷺ, died, and the people said: ‘It has become eclipsed because of the death of Ibrâhîm.’ The Messenger of Allâh ﷺ stood up and led the people in praying six *Rakah* with four prostrations. He started by saying the *Takbîr*, then he recited for a long time, then he bowed for almost as long as he had stood, then he raised his head from bowing and recited for a shorter time than the first time. Then he bowed for almost as long as he had stood, then he raised his head from bowing, and

وَالْقَمَرَ لَا يَخْسِفَانِ إِلَّا لِمَوْتِ عَظِيمٍ،
وَإِنَّهُمَا آيَاتَانِ مِنْ آيَاتِ اللَّهِ يُرِيكُمُوهُمَا،
فَإِذَا خَسَفَا فَصَلُّوا حَتَّى يَنْجَلِيَ».

[٢١٠١] (...) وَحَدَّثَنِيهِ أَبُو غَسَّانَ
الْمِسْمَعِيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ
الصَّبَّاحِ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ،
إِلَّا أَنَّهُ قَالَ: «وَرَأَيْتُ فِي النَّارِ امْرَأَةً
حِمَيْرِيَّةً سَوْدَاءَ طَوِيلَةً». وَلَمْ يَقُلْ: «مِنْ
بَنِي إِسْرَائِيلَ».

[٢١٠٢] ١٠ - (...) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
نُمَيْرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ
- وَتَقَارَبَا فِي اللَّفْظِ - قَالَ: حَدَّثَنَا أَبِي:
حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ جَابِرٍ
قَالَ: انْكَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ
اللَّهِ ﷺ، يَوْمَ مَاتَ إِبْرَاهِيمُ ابْنُ رَسُولِ
اللَّهِ ﷺ، فَقَالَ النَّاسُ: إِنَّمَا انْكَسَفَتْ
لِمَوْتِ إِبْرَاهِيمَ، فَقَامَ النَّبِيُّ ﷺ فَصَلَّى
بِالنَّاسِ سِتَّ رَكَعَاتٍ بِأَرْبَعِ سَجَدَاتٍ، بَدَأَ
فَكَبَّرَ، ثُمَّ قَرَأَ قَاطِلَ الْقِرَاءَةِ، ثُمَّ رَكَعَ
نَحْوًا مِمَّا قَامَ، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ
فَقَرَأَ قِرَاءَةً دُونَ الْقِرَاءَةِ الْأُولَى، ثُمَّ رَكَعَ

recited for a shorter time than the second time. Then he bowed for almost as long as he had stood, then he raised his head from bowing. Then he went down in prostration and prostrated twice. Then he stood up and performed three more *Rak'ah*, in which each *Rak'ah* was shorter than the one that came before it, and the bowing was similar in length to the prostration. Then he moved backwards and the rows behind him also moved backwards, until we could go no further” - Abû Bakr (one of the narrators) said: “until he reached the women.” - “Then he moved forward and the people moved forward with him, until he was standing back in his place, and he completed the prayer as it should be completed and the sun had become bright. Then he said: ‘O people, the sun and the moon are two of the signs of Allâh and they do not become eclipsed for the death of anyone among the people.’ - Abû Bakr said: ‘for the death of any human being.’ - ‘If you see anything of that nature, then pray until it is over. There is nothing that you have been promised but I saw it during this prayer of mine. Hell was brought and that is when you saw me moving backwards for fear that its flames might touch me. I saw therein the owner of the curved staff, dragging his intestines in

نَحْوًا مِمَّا قَامَ، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرَّكُوعِ
فَقَرَأَ قِرَاءَةً دُونَ الْقِرَاءَةِ الثَّانِيَةِ، ثُمَّ رَكَعَ
نَحْوًا مِمَّا قَامَ، ثُمَّ رَفَعَ رَأْسَهُ مِنَ
الرَّكُوعِ، ثُمَّ انْحَدَرَ بِالسُّجُودِ فَسَجَدَ
سَجْدَتَيْنِ، ثُمَّ قَامَ فَرَكَعَ أَيْضًا ثَلَاثَ
رَكَعَاتٍ، لَيْسَ فِيهَا رُكْعَةٌ إِلَّا الَّتِي قَبْلَهَا
أَطْوَلُ مِنَ الَّتِي بَعْدَهَا، وَرُكُوعُهُ نَحْوًا مِنْ
سُجُودِهِ، ثُمَّ تَأَخَّرَ وَتَأَخَّرَتِ الصُّفُوفُ
خَلْفَهُ، حَتَّى انْتَهَيْنَا، - وَقَالَ أَبُو بَكْرٍ:
حَتَّى انْتَهَى إِلَى النِّسَاءِ - ثُمَّ تَقَدَّمَ وَتَقَدَّمَ
النَّاسُ مَعَهُ، حَتَّى قَامَ فِي مَقَامِهِ،
فَانصَرَفَ حِينَ انصَرَفَ، وَقَدْ آصَبَتِ
الشَّمْسُ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّمَا
الشَّمْسُ وَالْقَمَرُ آيَاتَانِ مِنْ آيَاتِ اللَّهِ،
وَإِنَّهُمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ
- وَقَالَ أَبُو بَكْرٍ: لِمَوْتِ بَشَرٍ - فَإِذَا
رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ فَصَلُّوا حَتَّى تَنْجَلِي،
مَا مِنْ شَيْءٍ تُوعَدُونَهُ إِلَّا وَقَدْ رَأَيْتُهُ فِي
صَلَاتِي هَذِهِ، لَقَدْ جِيءَ بِالنَّارِ، وَذِكْرُكُمْ
حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ مَخَافَةَ أَنْ يُصِيبَنِي
مِنْ لَفْحِهَا، وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَ
الْمِخْجَنِ يَجْرُ قُصْبُهُ فِي النَّارِ، كَانَ يَسْرِقُ
الْحَاجَّ بِمِخْجَنِهِ، فَإِنْ فُطِنَ لَهُ قَالَ: إِنَّمَا
تَعَلَّقَ بِمِخْجَنِي، وَإِنْ غُفِلَ عَنْهُ ذَهَبَ بِهِ،

the Fire; he used to steal from the pilgrims with his curved staff, and if he was discovered he would say: "It got caught on my curved staff," but if he was not noticed then he would take it. And I saw therein the woman who had a cat which she tied up and did not feed, and she did not let it eat from the vermin of the earth, until it died of starvation. Then Paradise was brought to me, and that is when you saw me move forward until I was back in my place. I stretched out my hand and I wanted to pick some of its fruits so that you could see them, then I thought that I should not do that. And there is nothing that you have been promised but I saw it during this prayer of mine."

[2103] 11 - (905) It was narrated that Asma' said: "The sun was eclipsed at the time of the Messenger of Allâh ﷺ and I entered upon 'Aishah and found her praying. I said: 'Why are the people praying? And she gestured towards the sky with her head.' I said: 'Is it a sign?' She said: 'Yes.' The Messenger of Allâh ﷺ stood for a very long time, until I was about to faint. I took hold of a vessel of water that was by my side and started to pour it over my head or my face. No sooner had the Messenger of Allâh ﷺ finished praying but the sun became clear.

وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَةَ الْهَرَّةِ الَّتِي رَبَطْتَهَا فَلَمْ تُطْعَمَهَا، وَلَمْ تَدْعُهَا تَأْكُلْ مِنْ خَشَاشِ الْأَرْضِ، حَتَّى مَاتَتْ جُوعًا، ثُمَّ جِيءَ بِالْجَنَّةِ، وَذَلِكُمْ حِينَ رَأَيْتُمُونِي تَقَدَّمْتُ حَتَّى قُمْتُ فِي مَقَامِي، وَلَقَدْ مَدَدْتُ يَدِي وَأَنَا أُرِيدُ أَنْ أَتَنَاوَلَ مِنْ ثَمَرِهَا لِنَنْظُرُوا إِلَيْهِ، ثُمَّ بَدَأَ لِي أَنْ لَا أَفْعَلْ، فَمَا مِنْ شَيْءٍ تَوَعَّدُونَهُ إِلَّا قَدْ رَأَيْتُهُ فِي صَلَاتِي هَذِهِ.

[٢١٠٣] ١١ - (٩٠٥) حَدَّثَنَا مُحَمَّدُ ابْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَدَخَلْتُ عَلَى عَائِشَةَ وَهِيَ تُصَلِّي فَقُلْتُ: مَا شَأْنُ النَّاسِ يُصَلُّونَ؟ فَأَشَارَتْ بِرَأْسِهَا إِلَى السَّمَاءِ، فَقُلْتُ: آيَةٌ؟ قَالَتْ: نَعَمْ، فَأَطَالَ رَسُولُ اللَّهِ ﷺ الْقِيَامَ جِدًّا، حَتَّى تَجَلَّانِي الْعُشْبِيُّ، فَأَخَذْتُ قِرْبَةً مِنْ مَاءٍ إِلَى جَنْبِي، فَجَعَلْتُ أَصْبُ عَلَى رَأْسِي أَوْ

The Messenger of Allāh ﷺ addressed the people, praising and glorifying Allāh, then he said: ‘There is nothing that I had not seen before but I saw it during this standing of mine, even Paradise and Hell. It was revealed to me that you will be tested in your graves with something close to - or like - the tribulation of the *Dajjāl*.’ - “I (the narrator) do not know which one Asmâ’ said.” - “Someone will come to one of you and will say: “What do you know about this man?” The believer, or, the one who has certain faith” - I do not know which one Asmâ’ said - “will say: “He is Muḥammad, he is the Messenger of Allāh; he came to us with clear signs and guidance, and we responded and obeyed, three times.” Then it will be said to him: “Sleep, for we knew that you believed in him. Sleep the sleep of the righteous.” As for the hypocrite or the doubter” - I do not know which one Asmâ’ said - “he will say: “I do not know, I heard the people saying something so I said it.”

[2104] 12 - (...) It was narrated that Asmâ’ said: “I came to ‘Āishah and the people were standing, and she was praying. I said: ‘What is the matter with the people?...’” a *Hadīth* similar to that of Ibn Numair from Hishām (no. 2103).

عَلَى وَجْهِهِ مِنَ الْمَاءِ قَالَتْ: فَأَنْصَرَفَ رَسُولُ اللَّهِ ﷺ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَحَطَبَ رَسُولُ اللَّهِ ﷺ النَّاسَ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «أَمَّا بَعْدُ، مَا مِنْ شَيْءٍ لَمْ أَكُنْ رَأَيْتُهُ إِلَّا قَدْ رَأَيْتُهُ فِي مَقَامِي هَذَا، حَتَّى الْجَنَّةِ وَالنَّارِ، وَإِنَّهُ قَدْ أَوْحَى إِلَيَّ أَنْكُمْ تُفْتَنُونَ فِي الْقُبُورِ قَرِيبًا - أَوْ مِثْلَ - فِتْنَةِ الْمَسِيحِ الدَّجَالِ، - لَا أَذْرِي أَيَّ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيُؤْتَى أَحَدُكُمْ فَيَقَالُ: مَا عِلْمُكَ بِهَذَا الرَّجُلِ؟ فَأَمَّا الْمُؤْمِنُ أَوْ الْمُؤْمِنَةُ - لَا أَذْرِي أَيَّ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ: هُوَ مُحَمَّدٌ، هُوَ رَسُولُ اللَّهِ، جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى، فَأَجَبْنَا وَأَطَعْنَا، ثَلَاثَ مَرَارٍ فَيَقَالُ لَهُ: نَمْ، قَدْ كُنَّا نَعْلَمُ إِنَّكَ لَتُؤْمِنُ بِهِ، فَتَمْ صَالِحًا، وَأَمَّا الْمُنَافِقُ أَوْ الْمُرْتَابُ - لَا أَذْرِي أَيَّ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ: لَا أَذْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُ».

[٢١٠٤] ١٢ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: أَتَيْتُ عَائِشَةَ فَإِذَا النَّاسُ قِيَامٌ، وَإِذَا هِيَ تَصَلِّي، فَقُلْتُ: مَا شَأْنُ

النَّاسِ؟ وَاقْتَصَّ الْحَدِيثَ بِنَحْوِ حَدِيثِ
ابْنِ نُمَيْرٍ عَنْ هِشَامٍ.

[2105] 13 - (...) It was narrated that 'Urwah said: "Do not say: '*Kasafat Ash-Shams*,' rather say: '*Khasafat Ash-Shams*.'"

[٢١٠٥] ١٣- (...) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ
الرُّهْرِيِّ، عَنْ عُرْوَةَ قَالَ: لَا تَقُلْ:
كَسَفَتِ الشَّمْسُ، وَلَكِنْ قُلْ: حَسَفَتِ
الشَّمْسُ.

[2106] 14 - (906) It was narrated that Asmâ' bint Abî Bakr said: "The Prophet ﷺ was perturbed one day" - meaning, the day on which the sun was eclipsed - "and he picked up a woman's chemise until he was given his own *Ridâ'*. Then he stood and led the people in prayer, standing for a long time, such that if a person came who did not realize that the Prophet ﷺ had bowed he would not think that he had bowed, because of this long standing."

[٢١٠٦] ١٤- (٩٠٦) حَدَّثَنَا يَحْيَى
ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ
الْحَارِثِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي
مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أُمِّهِ صَفِيَّةَ
بِنْتِ شَيْبَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا
قَالَتْ: فَزَعَّ النَّبِيُّ ﷺ يَوْمًا، - قَالَتْ:
تَعْنِي يَوْمَ كَسَفَتِ الشَّمْسُ - فَأَخَذَ دِرْعًا
حَتَّى أُدْرِكَ بِرِدَائِهِ، فَقَامَ لِلنَّاسِ قِيَامًا
طَوِيلًا، لَوْ أَنَّ إِنْسَانًا أَتَى لَمْ يَشْعُرْ أَنَّ
النَّبِيَّ ﷺ رَكَعَ - مَا حَدَّثَ أَنَّهُ رَكَعَ، مِنْ
طُولِ الْقِيَامِ -.

[2107] 15 - (...) Ibn Juraij narrated a similar report (as no. 2106) with this chain, and he said: "(He stood) for a long time, standing and bowing." And he added: "And I started looking at a woman who was older than me, and at another who was more sick than I."

[٢١٠٧] ١٥- (...) وَحَدَّثَنِي سَعِيدُ
ابْنُ يَحْيَى الْأُمَوِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا
ابْنُ جُرَيْجٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ وَقَالَ: قِيَامًا
طَوِيلًا، يَقُومُ ثُمَّ يَرْكَعُ - وَزَادَ: فَجَعَلْتُ
أَنْظُرُ إِلَى الْمَرْأَةِ الْأَسْنَى مِنِّي، وَإِلَى الْأُخْرَى
هِيَ أَسْقَمُ مِنِّي.

[2108] 16 - (...) It was narrated that Asmâ' bint Abî Bakr said: "The sun was eclipsed at the time of the Messenger of Allâh ﷺ and he was perturbed, and he put on a woman's chemise by mistake until his own *Ridâ'* was brought to him." She said: "I relieved myself, then I came to the *Masjid* and I saw the Messenger of Allâh ﷺ standing, so I stood with him, and he stood for so long that I wanted to sit down. Then I looked at a weak woman and I said: 'This one is weaker than I. I will remain standing.' Then he bowed and bowed for a long time, then he raised his head and stood for a long time, such that if a man came, he would think that he had not bowed."

[2109] 17 - (907) It was narrated that Ibn 'Abbâs said: "The sun was eclipsed at the time of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ prayed and the people with him. He stood for a long time, almost as long as it takes to recite *Sûrat Al-Baqarah*. Then he bowed for a long time, then he raised his head and stood for a long time that was shorter than the first time. Then he bowed for a long time, that was shorter than the first time, then he prostrated, then he raised his head and stood for a long time, which was shorter than the first time. Then

[٢١٠٨] ١٦ - (...) وَحَدَّثَنِي أَحْمَدُ ابْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا مَنصُورٌ عَنْ أُمِّهِ، عَنْ أَشْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: كَسَفَتِ الشَّمْسُ عَلَيَّ عَهْدَ رَسُولِ اللَّهِ ﷺ، فَفَزِعَ، فَأَخْطَأَ بِدِرْعٍ، حَتَّى أَدْرِكَ بِرِدَائِهِ بَعْدَ ذَلِكَ قَالَتْ: فَفَضَيْتُ حَاجَتِي ثُمَّ جِئْتُ فَدَخَلْتُ الْمَسْجِدَ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ قَائِمًا، فَفُتِمْتُ مَعَهُ، فَطَالَ الْقِيَامَ حَتَّى رَأَيْتَنِي أُرِيدُ أَنْ أَجْلِسَ، ثُمَّ أَلْتَمْتُ إِلَى الْمَرْأَةِ الضَّعِيفَةِ، فَأَقُولُ هَلْ هِيَ أَضْعَفُ مِنِّي، فَأَقُومُ، فَكَرَعَ فَطَالَ الرَّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ فَطَالَ الْقِيَامَ، حَتَّى لَوْ أَنَّ رَجُلًا جَاءَ - خِيَلُ إِلَيْهِ أَنَّهُ لَمْ يَرَكَعَ.

[٢١٠٩] ١٧ - (٩٠٧) وَحَدَّثَنِي سُؤَيْدُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَيَّ عَهْدَ رَسُولِ اللَّهِ ﷺ، فَصَلَّيْتُ رَسُولَ اللَّهِ ﷺ وَالنَّاسُ مَعَهُ، فَفَقَامَ قِيَامًا طَوِيلًا قَدَرُ نَحْوِ سُورَةِ الْبَقَرَةِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ فَفَقَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرَّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ

he bowed for a long time which was shorter than the first time. Then he raised his head and stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he prostrated, then no sooner had he finished, but the sun became clear. He said: 'The sun and the moon are two of the signs of Allâh; they do not become eclipsed for the death or birth of anyone. If you see that, then remember Allâh.' They said: 'O Messenger of Allâh, we saw you reaching out to take something when you were standing, then we saw you refrain.' He said: 'I saw Paradise, and I reached out to take a bunch of grapes from it. If I had taken it, you would have eaten from it for as long as this world remained. And I saw Hell, and I have never seen anything like what I have seen today. I saw that most of its people are women.' They said: 'Why is that, O Messenger of Allâh?' He said: 'Because of their ungratefulness.' It was said: 'Are they ungrateful to Allâh?' He said: 'They are ungrateful to their husbands, and they are ungrateful for kind treatment. If you treat one of them kindly for a lifetime, then she sees something from you, she says: I have never seen anything good from you!'"

الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ وَقَدْ انْجَلَّتِ الشَّمْسُ فَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْكُرُوا اللَّهَ» قَالُوا: يَا رَسُولَ اللَّهِ! رَأَيْنَاكَ تَنَاولْتَ شَيْئًا فِي مَقَامِكَ هَذَا، ثُمَّ رَأَيْنَاكَ كَفَفْتَ فَقَالَ: «إِنِّي رَأَيْتُ الْجَنَّةَ، فَتَنَاولْتُ مِنْهَا عُثُقُودًا، وَلَوْ أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيََتِ الدُّنْيَا، وَرَأَيْتُ النَّارَ، فَلَمْ أَرْ كَالْيَوْمِ مَنظَرًا قَطُّ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ» قَالُوا: بِمَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «بِكُفْرِهِنَّ» قِيلَ: أَيَكْفُرْنَ بِاللَّهِ؟ قَالَ: «يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ».

[2110] (...) A similar report (as no. 2109) was narrated from Zaid bin Aslam with this chain, except that he said: "Then we saw you moving backwards."

[٢١١٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا إِسْحَاقُ يَعْنِي ابْنَ عِيْسَى: أَحْبَرَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ فِي هَذَا الْإِسْنَادِ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: ثُمَّ رَأَيْنَاكَ تَكْغَعَّتْ.

Chapter 4. Those Who Say That He Prayed With Eight Bowings And Four Prostrations

(المعجم ٤) - (بَابُ ذِكْرِ مَنْ قَالَ إِنَّهُ رَكَعَ ثَمَانَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ)
(التحفة ١٩٧)

[2111] 18 - (908) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ prayed with eight bowings and four prostrations when the sun was eclipsed." A similar report was also narrated from 'Alî.

[٢١١١] ١٨ - (٩٠٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُثَيْبَةَ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ، حِينَ كَسَفَتِ الشَّمْسُ، ثَمَانَ رَكَعَاتٍ، فِي أَرْبَعِ سَجَدَاتٍ، وَعَنْ عَلِيٍّ مِثْلَ ذَلِكَ.

[2112] 19 - (909) It was narrated from Ibn 'Abbâs that the Prophet ﷺ prayed during an eclipse. He recited then he bowed, then he recited then he bowed, then he recited then he bowed, then he recited then he bowed, then he prostrated. He said: "And the second *Rak'ah* was the same."

[٢١١٢] ١٩ - (٩٠٩) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَأَبُو بَكْرِ بْنُ خَلَّادٍ، كِلَاهُمَا عَنْ يَحْيَى الْقَطَّانِ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى - عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا حَبِيبٌ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ، أَنَّهُ صَلَّى فِي كُسُوفٍ، قَرَأَ ثُمَّ رَكَعَ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ سَجَدَ قَالَ: وَالْأُخْرَى مِثْلُهَا.

Chapter 5. The Call For The Eclipse Prayer: "Aş-Şalātu Jâmi'ah (The Prayer Is Being Assembled)"

[2113] 20 - (910) It was narrated that 'Abdullâh bin 'Amr bin Al-'Âş said: "When the sun was eclipsed at the time of the Messenger of Allâh ﷺ, the call went out: 'Aş-şalātu jâmi'ah (the prayer is being assembled).' The Messenger of Allâh ﷺ bowed twice in one *Rak'ah*, then he stood up and bowed twice in one *Rak'ah*, then the sun became clear." 'Âişah said: "I never bowed or prostrated for a longer time than that."

[2114] 21 - (911) It was narrated that Abû Mas'ûd Al-Anşârî said: "The Messenger of Allâh ﷺ said: 'The sun and the moon are two of the signs of Allâh by means of which Allâh

(المعجم ٥) - (بَابُ ذِكْرِ النِّدَاءِ بِصَلَاةِ الكسوف «الصلَاةُ جَامِعَةٌ»)
(التحفة ١٩٨)

[٢١١٣] ٢٠ - (٩١٠) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَهُوَ شَيْبَانُ النَّخَوِيُّ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ خَبْرِ عَبْدِ اللَّهِ ابْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّهُ قَالَ: لَمَّا انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، نُودِيَ: الصَّلَاةُ جَامِعَةٌ - فَرَكَعَ رَسُولُ اللَّهِ ﷺ رَكَعَتَيْنِ فِي سَجْدَةٍ، ثُمَّ قَامَ فَرَكَعَ رَكَعَتَيْنِ فِي سَجْدَةٍ، ثُمَّ جُلِيَ عَنِ الشَّمْسِ فَقَالَتْ عَائِشَةُ: مَا رَكَعْتُ رُكُوعًا قَطُّ، وَلَا سَجَدْتُ سُجُودًا قَطُّ، كَانَ أَطْوَلَ مِنْهُ.

[٢١١٤] ٢١ - (٩١١) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ

creates fear in His slaves. They do not become eclipsed for the death of any person. If you see anything happen to them, then pray and call upon Allâh until you are relieved of that.”

[2115] 22 - (...) It was narrated from Abû Mas'ûd that the Messenger of Allâh ﷺ said: “The sun and the moon do not become eclipsed for the death of any person, rather they are two of the signs of Allâh, so if you see that then get up and pray.”

[2116] 23 - (...) It was narrated from Ismâ'il with this chain. In the *Hadîth* of Sufyân and Wakî' (it says): “The sun was eclipsed on the day that Ibrâhîm died, and the people said: ‘It has been eclipsed because of the death of Ibrâhîm.’”

[2117] 24 - (912) It was narrated that Abû Mûsâ said: “The sun was eclipsed at the time

السَّمْسِ وَالْقَمَرَ آيَاتٍ مِنْ آيَاتِ اللَّهِ، يُخَوِّفُ اللَّهُ بِهِمَا عِبَادَهُ، وَإِنَّهُمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ، فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَصَلُّوا وَادْعُوا [اللَّهِ]، حَتَّى يَكْشِفَ مَا بِكُمْ».

[٢١١٥] ٢٢- (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ وَيَحْيَى بْنُ حَبِيبٍ قَالَا: حَدَّثَنَا مُعْتَمِرٌ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ السَّمْسَ وَالْقَمَرَ لَيْسَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ، وَلَكِنَّهُمَا آيَاتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُ فَقومُوا فَصَلُّوا».

[٢١١٦] ٢٣- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَوَكِيعٌ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ وَمَرْوَانُ، كُلُّهُمُ عَنْ إِسْمَاعِيلَ بِهَذَا الْإِسْنَادِ - وَفِي حَدِيثِ سُفْيَانَ وَوَكِيعَ: انْكَسَفَتِ السَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ فَقَالَ النَّاسُ: انْكَسَفَتْ لِمَوْتِ إِبْرَاهِيمَ.

[٢١١٧] ٢٤- (٩١٢) حَدَّثَنَا أَبُو عَامِرٍ الْأَشْعَرِيُّ عَبْدُ اللَّهِ بْنُ بَرَّادٍ وَمُحَمَّدُ

of the Prophet ﷺ, and he got up in a state of anxiety, thinking that it was the Hour. He came to the *Masjid* and started to pray, standing, bowing and prostrating for the longest time that I ever saw him do so in any prayer. Then he said: "These signs that Allâh has sent do not occur for the death or birth of anyone, rather Allâh sends them to cause fear in His slaves. If you see any of them, then hasten to remember Him, call upon Him and ask Him for forgiveness." According to the report of Ibn Al-'Alâ': The sun was eclipsed and he said: "Causing fear in His slaves."

[2118] 25 - (913) It was narrated that 'Abdur-Rahmân bin Samurah said: "While I was shooting my arrows during the time of the Messenger of Allâh ﷺ, the sun was eclipsed. I threw them aside and said: 'I will go and see what has happened to the Messenger of Allâh ﷺ during this eclipse of the sun today.' I came to him and found him raising his hands - supplicating, saying the *Takbîr*, praising Allâh and proclaiming that there is none worthy of worship but Him - until the sun became clear, and he recited two *Sûrah* and bowed twice."

ابْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: حَسَفَتِ الشَّمْسُ فِي زَمَنِ النَّبِيِّ ﷺ، فَقَامَ فَرِعًا يَخْشَى أَنْ تَكُونَ السَّاعَةُ، حَتَّى أَتَى الْمَسْجِدَ، فَقَامَ يُصَلِّي بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ، مَا رَأَيْتُهُ يَفْعَلُهُ فِي صَلَاةٍ قَطُّ ثُمَّ قَالَ: «إِنَّ هَذِهِ الْآيَاتِ الَّتِي يُرْسِلُ اللَّهُ، لَا تَكُونُ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّ اللَّهَ يُرْسِلُهَا يُخَوِّفُ بِنَا عِبَادَهُ، فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَافِرُّوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِعْفَارِهِ» - وَفِي رِوَايَةِ ابْنِ الْعَلَاءِ: كَسَفَتِ [الشَّمْسُ] وَقَالَ: «يُخَوِّفُ عِبَادَهُ».

[٢١١٨] ٢٥ - (٩١٣) حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا الْجَرِيرِيُّ عَنْ أَبِي الْعَلَاءِ حَيَّانَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ: بَيْنَمَا أَنَا أَرْمِي بِأَسْهُمِي فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، إِذْ انْكَسَفَتِ الشَّمْسُ، فَتَبَدَّهَتْ وَقُلْتُ: لِأَنْظُرَنَّ إِلَى مَا يَحْدُثُ لِرَسُولِ اللَّهِ ﷺ فِي انْكَسَافِ الشَّمْسِ، الْيَوْمَ، فَانْتَهَيْتُ إِلَيْهِ وَهُوَ رَافِعٌ يَدَيْهِ، يَدْعُو وَيُكَبِّرُ وَيَحْمَدُ وَيَهْلُلُ، حَتَّى جُلِّيَ عَنِ الشَّمْسِ، فَقَرَأَ سُورَتَيْنِ وَرَكَعَ رَكَعَتَيْنِ.

[2119] 26 - (...) It was narrated that ‘Abdur-Rahmân bin Samurah, who was one of the Companions of the Messenger of Allâh ﷺ, said: “I was shooting my arrows in Al-Madīnah at the time of the Messenger of Allâh ﷺ when the sun was eclipsed. I came to him and he was standing in prayer, raising his hands - glorifying Allâh, praising Him, proclaiming that there is none worthy of worship but Him, proclaiming His greatness, and calling upon Him - until the eclipse ended. When it ended, he recited two *Sûrah* and prayed two *Rak‘ah*.”

[2120] 27 - (...) It was narrated that ‘Abdur-Rahmân bin Samurah said: “While I was shooting my arrows at the time of the Messenger of Allâh ﷺ, the sun was eclipsed...” then he mentioned a similar *Hadīth* (as no. 2119).

[2121] 28 - (914) It was narrated from ‘Abdullâh bin ‘Umar that he used to narrate that the Messenger of Allâh ﷺ said: “The sun and the moon do

[٢١١٩] ٢٦- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى، عَنِ الْجَرِيرِيِّ، عَنْ حَيَّانَ ابْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ قَالَ: كُنْتُ أُرْمِي بِأَسْهُمٍ لِي بِالْمَدِينَةِ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، إِذْ كَسَفَتِ الشَّمْسُ، فَتَبَدَّتْهَا فَقُلْتُ: وَاللَّهِ! لَأَنْظُرَنَّ إِلَى مَا حَدَّثَ لِرَسُولِ اللَّهِ ﷺ فِي كُسُوفِ الشَّمْسِ، قَالَ: فَأَتَيْتُهُ وَهُوَ قَائِمٌ فِي الصَّلَاةِ، رَافِعٌ يَدَيْهِ، فَجَعَلَ يُسَبِّحُ وَيُحَمِّدُ وَيُهَلِّلُ، وَيُكَبِّرُ وَيَدْعُو، حَتَّى حُسِرَ عَنْهَا قَالَ: فَلَمَّا حُسِرَ عَنْهَا، قَرَأَ سُورَتَيْنِ وَصَلَّى رَكَعَتَيْنِ.

[٢١٢٠] ٢٧- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ: أَخْبَرَنَا الْجَرِيرِيُّ عَنْ حَيَّانَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ: بَيْنَمَا أَنَا أَتْرَمِي بِأَسْهُمٍ لِي عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، إِذْ خَسَفَتِ الشَّمْسُ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمَا.

[٢١٢١] ٢٨- (٩١٤) وَحَدَّثَنِي هَرُونَ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ عَبْدَ

not become eclipsed for the death or birth of anyone, rather they are among the signs of Allâh, so when you see them then pray.”

[2122] 29 - (915) Al-Mughîrah bin Shu'bah said: “The sun was eclipsed at the time of the Messenger of Allâh ﷺ on the day that Ibrâhîm died. The Messenger of Allâh ﷺ said: ‘The sun and the moon are two of the signs of Allâh and do not become eclipsed for the death or birth of anyone. If you see them then call upon Allâh and pray until it is over.’”

الرَّحْمَنِ بْنِ الْقَاسِمِ حَدَّثَهُ عَنْ أَبِيهِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرِ الصَّدِيقِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ كَانَ يُخْبِرُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّهُمَا آيَةٌ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا».

[2122] 29 - (915) وَحَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ قَالَا: حَدَّثَنَا مُضْعَبٌ وَهُوَ ابْنُ الْمِقْدَامِ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا زِيَادُ بْنُ عَلَاقَةَ - وَفِي رِوَايَةِ أَبِي بَكْرِ قَالَ: قَالَ زِيَادُ بْنُ عَلَاقَةَ - سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، يَوْمَ مَاتَ إِبْرَاهِيمَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَادْعُوا اللَّهَ وَصَلُّوا حَتَّى تَنْكَشِفَ».

11. The Book Of Funerals

٨ - (المعجم ١١) - كتاب الجنائز
(التحفة ٤)

Chapter 1. Prompt The Dying Person To Say *Lâ Ilâha Illallâh*

(المعجم ١) - (بَابُ تَلْقِينِ الْمَوْتَى : لَا
إِلَهَ إِلَّا اللَّهُ) (التحفة ١)

[2123] 1 - (916) Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'Prompt your dying ones to say *Lâ Ilâha Illallâh*.'"

[٢١٢٣] ١ - (٩١٦) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ فَضِيلُ بْنُ حُسَيْنٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، كِلَاهُمَا عَنْ بَشْرِ - قَالَ أَبُو كَامِلٍ: حَدَّثَنَا بَشْرُ بْنُ الْمُفْضَلِ - : حَدَّثَنَا عُمَارَةُ بْنُ غَرِيَّةَ: حَدَّثَنَا يَحْيَى بْنُ عُمَارَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدِ الْخُدْرِيِّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقِّنُوا مَوْتَاكُمْ: لَا إِلَهَ إِلَّا اللَّهُ».

[2124] (...) Abû Bakr bin Abî Shaibah narrated: "Khâlid bin Mukhallad narrated: 'Sulaimân bin Bilâl narrated'" - all of them with this chain (a similar *Hadîth* as no. 2123).

[٢١٢٤] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَّازِيَّ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانَ بْنُ بِلَالٍ، جَمِيعًا بِهَذَا الْإِسْنَادِ.

[2125] 2 - (917) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Prompt your dying ones to say *Lâ Ilâha Illallâh*.'"

[٢١٢٥] ٢ - (٩١٧) وَحَدَّثَنَا عُثْمَانُ وَ أَبُو بَكْرِ ابْنَا أَبِي شَيْبَةَ؛ وَحَدَّثَنِي عَمْرُو النَّاقِدُ قَالُوا جَمِيعًا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ يَزِيدِ بْنِ كَيْسَانَ، عَنْ أَبِي

حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «لَقِنُوا مَوْتَكُمْ: لَا إِلَهَ إِلَّا
اللَّهُ».

Chapter 2. What Should Be Said At Times Of Calamity?

(المعجم ٢) - (بَابُ مَا يُقَالُ عِنْدَ
الْمُصِيبَةِ؟) (التحفة ٢)

[2126] 3 - (918) It was narrated that Umm Salamah said: "I heard the Messenger of Allāh ﷺ say: 'There is no Muslim who is stricken with a calamity and says what Allāh has enjoined - *Innā lillāhi wainnā ilaihi rāji'ūn. Allāhummajurni fī muṣibatī wa akhlif li khairan minhā* (Verily to Allāh we belong and unto Him is our return. O Allāh, reward me for my affliction and compensate me with something better) - but Allāh will compensate him with something better."

She said: "When Abū Salamah died, I said: 'Who among the Muslims is better than Abū Salamah, the first household to emigrate to join the Messenger of Allāh ﷺ?' Then I said it, and Allāh compensated me with the Messenger of Allāh ﷺ."

She said: "The Messenger of Allāh ﷺ sent Hātib bin Abī Balṭa'ah to me with his proposal of marriage, but I said: 'I have a daughter and I am of a jealous nature.' He said: 'As for her daughter, we will pray to Allāh to make her independent of her,

[٢١٢٦] ٣ - (٩١٨) حَدَّثَنَا يَحْيَى بْنُ
أَيُّوبَ وَفُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعًا عَنْ
إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَيُّوبَ:
حَدَّثَنَا إِسْمَاعِيلُ - أَخْبَرَنِي سَعْدُ بْنُ سَعِيدٍ
عَنْ عُمَرَ بْنِ كَثِيرٍ بْنِ أَلْحَجِّ، عَنِ ابْنِ
سَفِينَةَ، عَنْ أُمِّ سَلَمَةَ أَنَّهَا قَالَتْ: سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ مُسْلِمٍ
تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ: إِنَّا لِلَّهِ
وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ! أَجْرِنِي فِي
مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا - إِلَّا
أَخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا».

قَالَتْ: فَلَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ:
أَيُّ الْمُسْلِمِينَ خَيْرٌ مِنْ أَبِي سَلَمَةَ؟
أَوَّلُ بَيْتِ هَاجِرٍ إِلَى رَسُولِ اللَّهِ ﷺ،
ثُمَّ إِنِّي قُلْتُهَا، فَأَخْلَفَ اللَّهُ لِي رَسُولَ
اللَّهِ ﷺ.

قَالَتْ: أَرْسَلَ إِلَيَّ رَسُولُ اللَّهِ ﷺ
حَاطِبُ بْنُ أَبِي بَلْتَعَةَ يَخْطُبُنِي لَهُ، فَقُلْتُ:
إِنَّ لِي بِنْتًا وَأَنَا غَيُورٌ فَقَالَ: «أَمَا ابْنَتْهَا

and I pray that Allâh will take away her jealousy.”

[2127] 4 - (...) Umm Salamah, the wife of the Prophet ﷺ, said: “I heard the Prophet ﷺ say: ‘There is no person who is afflicted with a calamity and says: *‘Innâ lillâhi wainnâ ilaihi râji’ûn. Allâhummajurnî fî muşibatî wa akhliif li khairan minhâ* (Verily to Allâh we belong and unto Him is our return. O Allâh, reward me for my affliction and compensate me with something better) - but Allâh will reward him for his affliction and compensate him with something better.’”

She said: “When Abû Salamah died, I said what the Messenger of Allâh ﷺ enjoined me to say, and Allâh compensated me with someone better than him, the Messenger of Allâh ﷺ.”

[2128] 5 - (...) It was narrated that Umm Salamah, the wife of the Prophet ﷺ, said: “I heard the Messenger of Allâh ﷺ say...” a *Hadîth* similar to that of Abû Usâmah. And he added: “She said: ‘When Abû Salamah died, I said: “Who is better than Abû Salamah, the Companion of the Messenger of Allâh ﷺ?” Then Allâh caused me to say it, and I said it.’” She said: “Then I married the Messenger of Allâh ﷺ.”

فَدَعُو اللَّهَ أَنْ يُغَيِّرَهَا عَنْهَا، وَأَدْعُو اللَّهَ أَنْ يَذْهَبَ بِالْغَيْرَةِ» .

[٢١٢٧] ٤- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ سَعْدِ بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ كَثِيرٍ بْنُ أَفْلَحٍ قَالَ: سَمِعْتُ ابْنَ سَفِينَةَ يُحَدِّثُ، أَنَّهُ سَمِعَ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ! أَجْرِنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا - إِلَّا أَجَرَهُ اللَّهُ فِي مُصِيبَتِهِ، وَأَخْلَفَ لَهُ خَيْرًا مِنْهَا» .

قَالَتْ: فَلَمَّا تُوفِّيَ أَبُو سَلَمَةَ، قُلْتُ كَمَا أَمَرَنِي رَسُولُ اللَّهِ ﷺ، فَأَخْلَفَ اللَّهُ لِي خَيْرًا مِنْهُ، رَسُولَ اللَّهِ ﷺ .

[٢١٢٨] ٥- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ: أَخْبَرَنِي عُمَرُ بْنُ كَثِيرٍ عَنْ ابْنِ سَفِينَةَ مَوْلَى أُمَّ سَلَمَةَ، عَنْ أُمَّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، بِمِثْلِ حَدِيثِ أَبِي أُسَامَةَ - وَرَادَ: قَالَتْ: فَلَمَّا تُوفِّيَ أَبُو سَلَمَةَ قُلْتُ: مَنْ خَيْرٌ مِنْ أَبِي سَلَمَةَ صَاحِبِ رَسُولِ

اللَّهُ ﷺ؟ ثُمَّ عَزَمَ اللَّهُ لِي فَقُلْتُهَا. قَالَتْ:
فَتَزَوَّجْتُ رَسُولَ اللَّهِ ﷺ.

Chapter 3. What Is To Be Said In The Presence Of The Sick And The Dying

(المعجم ٣) - (بَابُ مَا يُقَالُ عِنْدَ
الْمَرِيضِ وَالْمَيِّتِ) (التحفة ٣)

[2129] 6 - (919) It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ said: 'If you are in the presence of one who is sick or dying, then say good things, for the Angels say *Amîn* to whatever you say.'" She said: "When Abû Salamah died, I came to the Prophet ﷺ and said: 'O Messenger of Allâh, Abû Salamah has died.' He said: 'Say: *Allâhummaghfili wa lahu, wa a'qibni minhu 'uqbâ hasanah* (O Allâh, forgive me and him, and compensate me with something good.) She said: "I said it, and Allâh compensated me with someone who was better than him, Muḥammad ﷺ."

[٢١٢٩] ٦- (٩١٩) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا
أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ،
عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ:
«إِذَا حَضَرْتُمْ الْمَرِيضَ، أَوْ الْمَيِّتَ،
فَقُولُوا خَيْرًا، فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَيَّ
مَا تَقُولُونَ». قَالَتْ: فَلَمَّا مَاتَ أَبُو سَلَمَةَ
أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ
أَبَا سَلَمَةَ قَدْ مَاتَ قَالَ: «قُولِي: اللَّهُمَّ!
اغْفِرْ لِي وَلَهُ، وَأَعْقِبْنِي مِنْهُ عَقْبًا حَسَنَةً».
قَالَتْ: فَقُلْتُ، فَأَعْقَبَنِي اللَّهُ مَنْ هُوَ خَيْرٌ
لِي مِنْهُ، مُحَمَّدًا ﷺ.

Chapter 4. Closing The Eyes Of The Deceased And Supplicating For Him, When He Dies

(المعجم ٤) - (بَابُ فِي إِغْمَاضِ
الْمَيِّتِ وَالِدُعَاءِ لَهُ، إِذَا حُضِرَ)
(التحفة ٤)

[2130] 7 - (920) It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ entered upon Abû Salamah and his eyes were fixed open. He closed them, then he said: 'When the soul is taken, the sight follows it.' Some

[٢١٣٠] ٧- (٩٢٠) حَدَّثَنِي زُهَيْرُ بْنُ
حَرْبٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا
أَبُو إِسْحَاقَ الْفَزَارِيُّ عَنِ خَالِدِ الْحَدَّاءِ،
عَنْ أَبِي قِلَابَةَ، عَنْ قَبِيصَةَ بْنِ دُوَيْبٍ،

of his family wailed and he said: 'Do not pray against yourselves except for good things, for the Angels say *Amîn* to whatever you say.' Then he said: 'O Allâh, forgive Abû Salamah and raise him in status among those who are guided, and take care of his family who are left behind. Forgive us and him, O Lord of the Worlds, and make his grave spacious for him, and illuminate it for him.'"

عَنْ أُمِّ سَلَمَةَ قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى أَبِي سَلَمَةَ وَقَدْ سَقَّ بَصْرَهُ، فَأَغْمَضَهُ، ثُمَّ قَالَ: «إِنَّ الرُّوحَ إِذَا فُضِّصَ تَبِعَهُ الْبَصْرُ». فَضَحَّ نَاسٌ مِنْ أَهْلِهِ فَقَالَ: «لَا تَدْعُوا عَلَيَّ أَنْفُسِكُمْ إِلَّا بِخَيْرٍ، فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَيَّ مَا تَقُولُونَ». ثُمَّ قَالَ: «اللَّهُمَّ! اغْفِرْ لِأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَأَخْلِفْهُ فِي عَقِبِهِ فِي الْغَائِبِينَ، وَاعْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ! وَافْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ»

[2131] 8 - (...) Khâlid Al-Hadhadhâ' narrated a similar report (as no. 213) with this chain, except that he said: "Take care of what he has left behind." And Khâlid Al-Hadhadhâ' said: "And there was a seventh thing which I have forgotten."

[٢١٣١] ٨- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ مُوسَى الْقَطَّانُ الْوَاسِطِيُّ: حَدَّثَنَا الْمُتَنَّى بْنُ مُعَاذِ بْنِ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ الْحَسَنِ: حَدَّثَنَا خَالِدُ الْحَدَّاءُ بِهَذَا الْإِسْنَادِ نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: «وَأَخْلِفْهُ فِي تَرْكِيهِ». وَقَالَ: «اللَّهُمَّ! أَوْسِعْ لَهُ فِي قَبْرِهِ» وَلَمْ يَقُلْ: «افْسَحْ [له]». - وَرَأَى: قَالَ خَالِدُ الْحَدَّاءُ: وَدَعَا أُخْرَى سَابِعَةً نُسِبَتِهَا.

Chapter 5. The Upward Gaze Of The Deceased Follows His Soul

[2132] 9 - (921) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do you not see that when a person dies, his eyes look

(المعجم ٥) - (بَابُ فِي شَخْوصِ بَصْرِ الْمَيِّتِ يَتَّبِعُ نَفْسَهُ) (التحفة ٥)

[٢١٣٢] ٩- (٩٢١) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنِ الْعَلَاءِ بْنِ يَعْقُوبَ قَالَ:

upward?' They said: 'Yes.' He said: 'That is when his sight follows his soul.'

أَخْبَرَنِي أَبِي أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَمْ تَرَوْا الْإِنْسَانَ إِذَا مَاتَ شَخَصَ بَصْرُهُ؟» قَالُوا: بَلَى قَالَ: «فَذَلِكَ حِينَ يَتَّبِعَ بَصْرُهُ نَفْسَهُ».

[2133] (...) It was narrated from Al-'Alâ' with this chain (a similar *Hadith* as no. 2132).

[٢١٣٣] حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَزْدِيُّ عَنِ الْعَلَاءِ بِهَذَا الْإِسْنَادِ.

Chapter 6. Crying For The Deceased

(المعجم ٦) - (بَابُ الْبُكَاءِ عَلَى الْمَيِّتِ) (التحفة ٦)

[2134] 10 - (922) Umm Salamah said: "When Abû Salamah died, I said: 'He is a stranger in a strange land. I will cry for him in a manner that will be spoken of.' I had prepared myself to cry for him, and a woman came from the upper part of Al-Madînah to help me. The Messenger of Allâh ﷺ met her and said: 'Do you want to admit the *Shaiṭân* to a house from which Allâh has expelled him?' - twice, so I refrained from crying and I did not cry."

[٢١٣٤] ١٠ - (٩٢٢) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ - قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ - عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ قَالَ: قَالَتْ أُمُّ سَلَمَةَ: لَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ: غَرِيبٌ وَفِي أَرْضٍ غُرَبِيَّةٍ، لَا بُكْيَةَ بِكَاءٍ يُتَحَدَّثُ عَنْهُ، فَكُنْتُ قَدْ تَهَيَّأْتُ لِلْبُكَاءِ عَلَيْهِ، إِذْ أَقْبَلَتِ امْرَأَةٌ مِنَ الصَّعِيدِ تُرِيدُ أَنْ تُسْعِدَنِي، فَاسْتَقْبَلَهَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَتُرِيدِينَ أَنْ تُدْخِلِي الشَّيْطَانَ بَيْتًا أَخْرَجَهُ اللَّهُ مِنْهُ؟» مَرَّتَيْنِ، فَكَفَفْتُ عَنِ الْبُكَاءِ فَلَمْ أَبْكُ.

[2135] 11 - (923) It was narrated that Usâmah bin Zaid said: "We were with the Prophet ﷺ and one of his daughters sent word to him, calling him and

[٢١٣٥] ١١ - (٩٢٣) حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ زَيْدٍ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ أَبِي

informing him that a child of hers - or a son of hers - was dying. He said to the messenger: 'Go back to her and tell her that to Allâh belongs that which He has taken, and to Him belongs what He gives, and everything has an appointed time with Him. Tell her to be patient and seek reward.' Then the messenger came back and said: 'She is adjuring you to come to her.' The Prophet ﷺ got up, and Sa'd bin 'Ubâdah and Mu'âdh bin Jabal got up with him, and I went with them. The child was lifted up to him and his soul was rattling like water poured into a waterskin. His eyes filled with tears and Sa'd said to him: 'What is this, O Messenger of Allâh?' He said: 'This is compassion that Allâh has instilled in the hearts of His slaves. Allâh only shows mercy to the merciful ones among His slaves.'"

[2136] (...) It was narrated from "Aṣim Al-Aḥwal with this chain (a similar *Hadīth* as no. 2135), but the *Hadīth* of Hammâd is more complete and longer.

[2137] 12 - (924) It was narrated that 'Abdullâh bin

عُثْمَانَ النَّهْدِيُّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَأَرْسَلَتْ إِلَيْهِ إِحْدَى بَنَاتِهِ تَدْعُوهُ، وَنُخِرُهُ أَنَّ صَبِيًّا لَهَا - أَوْ ابْنًا لَهَا - فِي الْمَوْتِ. فَقَالَ لِلرَّسُولِ: «ارْجِعْ إِلَيْهَا، فَأُخْرِهَا: إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى، فَمُرْهَا فَلْتَصْبِرْ وَلْتَحْتَسِبْ». فَعَادَ الرَّسُولُ فَقَالَ: إِنَّهَا قَدْ أَقْسَمَتْ لَنَا بِئْتَهَا، قَالَ: فَقَامَ النَّبِيُّ ﷺ، وَقَامَ مَعَهُ سَعْدُ بْنُ عُبَادَةَ وَمُعَاذُ بْنُ جَبَلٍ، وَأَنْطَلَقْتُ مَعَهُمْ، فَرَفَعَ إِلَيْهِ الصَّبِيَّ وَنَفْسُهُ تَقَعَمُ كَأَنَّهَا فِي شَيْءٍ، فَفَاضَتْ عَيْنَاهُ، فَقَالَ لَهُ سَعْدٌ: مَا هَذَا؟ يَا رَسُولَ اللَّهِ! قَالَ: «هُدْيِهِ رَحْمَةً، جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرَحِمُ اللَّهُ مِنَ عِبَادِهِ الرَّحِمَاءَ».

[٢١٣٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْرِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا ابْنُ فَضِيلٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، جَمِيعًا عَنْ عَاصِمِ الْأَحْوَلِ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ حَدِيثَ حَمَّادٍ أَتَمُّ وَأَطْوَلُ.

[٢١٣٧] ١٢ - (٩٢٤) حَدَّثَنَا يُونُسُ ابْنُ عَبْدِ الْأَعْلَى الصَّدْفِيُّ وَعَمْرُو بْنُ

'Umar said: "Sa'd bin 'Ubâdah fell sick and the Messenger of Allâh ﷺ came to visit him with 'Abdur-Rahmân bin 'Awf, Sa'd bin Abî Waqqâs and 'Abdullâh bin Mas'ûd. When he entered upon him, he found him unconscious and he said: 'Has he died?' They said: 'No, O Messenger of Allâh.' The Messenger of Allâh ﷺ wept, and when the people saw the Messenger of Allâh ﷺ weeping, they also wept. He said: 'Have you not heard? Allâh does not punish for the tears of the eye or the grief of the heart, rather He punishes for this' - and he pointed to his tongue - 'or shows mercy (because of it).'"

سَوَادِ الْعَامِرِيِّ قَالَا: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ سَعِيدِ بْنِ الْحَارِثِ الْأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: اسْتَكَى سَعْدُ بْنُ عَبَادَةَ شَكْوَى لَهُ، فَأَتَى رَسُولَ اللَّهِ ﷺ يَعُوذُهُ مَعَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَسَعِيدِ بْنِ أَبِي وَقَاصٍ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ فَلَمَّا دَخَلَ عَلَيْهِ وَجَدَهُ فِي غَشِيَةٍ فَقَالَ: «أَفَدَّ قَضَى؟» قَالُوا: لَا، يَا رَسُولَ اللَّهِ! فَبَكَى رَسُولُ اللَّهِ ﷺ، فَلَمَّا رَأَى الْقَوْمَ بُكَاءَ رَسُولِ اللَّهِ ﷺ بَكَوْا فَقَالَ: «أَلَا تَسْمَعُونَ؟ إِنَّ اللَّهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ، وَلَا بِحُزْنِ الْقَلْبِ، وَلَكِنْ يُعَذِّبُ بِهَذَا - وَأَشَارَ إِلَى لِسَانِهِ - أَوْ يَرْحَمُ».

Chapter 7. Visiting The Sick

(المعجم ٧) - (باب في عيادة

(المرضى) (التحفة ٧)

[2138] 13 - (925) It was narrated that 'Abdullâh bin 'Umar said: "We were sitting with the Messenger of Allâh ﷺ when a man from among the Anṣâr came to him and greeted him with *Salâm*, then the Anṣârî turned and left. The Messenger of Allâh ﷺ said: 'O brother of the Anṣâr, how is my brother Sa'd bin 'Ubâdah?' He said: 'He is better.' The Messenger of Allâh

[٢١٣٨] ١٣ - (٩٢٥) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى الْعَتَرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنْ عُمَارَةَ يَعْنِي ابْنَ عَزِيَّةَ، عَنْ سَعِيدِ بْنِ الْحَارِثِ بْنِ الْمُعَلِّ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ﷺ، إِذْ جَاءَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَسَلَّمَ عَلَيْهِ، ثُمَّ أَذْبَرَ الْأَنْصَارِيَّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا

ﷺ said: 'Who among you will visit him?' He stood up and we stood up with him, and we were more than ten, none of us wearing shoes, *Khuffs*, caps or shirts, and we walked in that barren land until we came to him. His family withdrew from around him so that the Messenger of Allâh ﷺ and his Companions who were with him could draw close to him."

أَخَا الْأَنْصَارِ! كَيْفَ أَحْيَى سَعْدُ بْنُ عَبَادَةَ؟»
فَقَالَ: صَالِحٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ
يَعُودُهُ مِنْكُمْ؟» فَقَامَ وَقُمْنَا مَعَهُ، وَنَحْنُ
بِضِعَّةِ عَشْرٍ، مَا عَلَيْنَا نِعَالٌ وَلَا خِفَافٌ وَلَا
قَلَانِسٌ وَلَا قُمُصٌّ، نَمْشِي فِي تِلْكَ السَّبَاخِ
حَتَّى جِئْنَاهُ، فَاسْتَأْخَرَ قَوْمَهُ مِنْ حَوْلِهِ،
حَتَّى دَنَا رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ الَّذِينَ
مَعَهُ.

Chapter 8. Patience In Bearing Calamity When It First Strikes

(المعجم ٨) - (باب في الصبر على
المصيبة عند الصدمة الأولى)

(التحفة ٨)

[2139] 14 - (926) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Patience is when calamity first strikes.'"

[٢١٣٩] ١٤ - (٩٢٦) حَدَّثَنَا مُحَمَّدُ
ابْنُ بَشَّارِ الْعَبْدِيُّ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ ثَابِتٍ قَالَ:
سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ
اللَّهِ ﷺ: «الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى».

[2140] 15 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ came to a woman who was crying for a son of hers and said to her: "Have *Taqqa*^[1] of Allâh and be patient.' She said: 'What do you know of my affliction?' When he went away, it was said to her: 'That was the Messenger of Allâh ﷺ,' and she was mortally shocked.

[٢١٤٠] ١٥ - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَانُ بْنُ عَمَرَ:
أَخْبَرَنَا شُعْبَةُ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ
ابْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى عَلَى
امْرَأَةٍ تَبْكِي عَلَى صَبِيِّ لَهَا، فَقَالَ لَهَا:
«اتَّقِي اللَّهَ وَاصْبِرِي» فَقَالَتْ: وَمَا تُبَالِي
بِمُصِيبَتِي؟ فَلَمَّا ذَهَبَ، قِيلَ لَهَا: إِنَّهُ

[1] *Taqqa*- Refraining from transgressing the bounds.

She came to his door, and did not find any doorkeeper there. She said: 'O Messenger of Allāh, I did not recognize you.' He said: 'Patience is when calamity first strikes.'"

[2141] (...) Shu'bah narrated a *Hadīth* similar to that of 'Uthmān bin 'Umar (no. 2140) with this chain. In the *Hadīth* of 'Abduṣ-Ṣamad it says: "The Prophet ﷺ passed by a woman at a grave."

رَسُولُ اللَّهِ ﷺ، فَأَخَذَهَا مِثْلَ الْمَوْتِ،
فَأَتَتْ بَابَهُ، فَلَمْ تَجِدْ عَلَيَّ بَابَهُ بَوَائِبِنَ
فَقَالَتْ: يَا رَسُولَ اللَّهِ! لَمْ أَعْرِفَكَ فَقَالَ:
«إِنَّمَا الصَّبْرُ عِنْدَ أَوَّلِ صَدْمَةٍ» أَوْ قَالَ:
«عِنْدَ أَوَّلِ الصَّدْمَةِ».

[٢١٤١] (...) وَحَدَّثَنَا يَحْيَى بْنُ
حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ
الْحَارِثِ؛ وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ
الْعَمِّيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو؛
وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ:
حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالُوا جَمِيعًا:
حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ
عُثْمَانَ بْنِ عُمَرَ، بِقِصَّتِهِ - وَفِي
حَدِيثِ عَبْدِ الصَّمَدِ: مَرَّ النَّبِيُّ ﷺ
بِامْرَأَةٍ عِنْدَ قَبْرِ.

Chapter 9. The Deceased Is Tormented Because Of His Family's Crying For Him

[2142] 16 - (927) It was narrated from 'Abdullāh that Ḥafṣah cried for 'Umar and he said: "Take it easy, O my daughter." Do you not know that the Messenger of Allāh ﷺ said: "The deceased is tormented because of his family's crying for him."?"

(المعجم ٩) - (باب الميت يعذب
ببكاء أهله عليه) (التحفة ٩)

[٢١٤٢] ١٦ - (٩٢٧) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ
نُعْمَانَ، جَمِيعًا عَنِ ابْنِ بَشِيرٍ - قَالَ أَبُو
بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ الْعَدِيدِيُّ - عَنْ
عُبَيْدِ اللَّهِ بْنِ عُمَرَ قَالَ: حَدَّثَنَا نَافِعٌ عَنْ
عَبْدِ اللَّهِ؛ أَنَّ حَفْصَةَ بَكَتْ عَلَيَّ عُمَرَ

فَقَالَ: مَهَلًا يَا بَنِيَّ! أَلَمْ تَعْلَمِي أَنَّ رَسُولَ
الله ﷺ قَالَ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِكُفَاةِ
أَهْلِهِ عَلَيْهِ؟». [انظر: ٢١٤٩ ت: ٩٢٧]

[2143] 17 - (...) It was narrated from 'Umar that the Prophet ﷺ said: "The deceased is tormented in his grave because of wailing for him."

[٢١٤٣] ١٧- (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ
عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ ابْنِ عُمَرَ،
عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَيِّتُ
يُعَذَّبُ فِي قَبْرِهِ بِمَا نِيحَ عَلَيْهِ».

[2144] (...) It was narrated from 'Umar (with a different chain) that the Prophet ﷺ said: "The deceased is tormented in his grave because of wailing for him."

[٢١٤٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَنِي: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدِ،
عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ
ابْنِ عُمَرَ، عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ:
«الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِمَا نِيحَ عَلَيْهِ».

[2145] 18 - (...) It was narrated that Ibn 'Umar said: "When 'Umar was stabbed, he lost consciousness and they wailed for him. When he came round he said: 'Do you not know that the Messenger of Allâh ﷺ said: "The deceased is tormented because of the crying of the living."?"

[٢١٤٥] ١٨- (...) وَحَدَّثَنِي عَلِيُّ
ابْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ
عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ
عُمَرَ قَالَ: لَمَّا طَعَنَ عُمَرُ أُغْوِيَ عَلَيْهِ،
فَصَيَحَّ عَلَيْهِ، فَلَمَّا أَفَاقَ قَالَ: أَمَا عَلِمْتُمْ
أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ
لَيُعَذَّبُ بِكُفَاةِ الْحَيِّ؟».

[2146] 19 - (...) It was narrated from Abû Burdah that his father said: "When 'Umar was attacked, Suhaib started saying: 'O my brother!' 'Umar said to him: 'O

[٢١٤٦] ١٩- (...) حَدَّثَنِي عَلِيُّ
ابْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ
الشَّيْبَانِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ:

Ṣuhaib, do you not know that the Messenger of Allāh ﷺ said: The deceased is tormented because of the crying of the living.”?

[2147] 20 - (...) It was narrated that Abû Mûsâ said: “When ‘Umar was attacked, Ṣuhaib came from his house and entered upon ‘Umar. He stood by his side, crying. ‘Umar said to him: ‘What are you crying for? Are you crying for me?’ He said: ‘Yes, by Allāh, it is for you I am crying, O Commander of the Believers.’ He said: ‘By Allāh, you know that the Messenger of Allāh ﷺ said: Whoever is cried for is tormented.”

He said:^[1] “I mentioned that to Mûsâ bin Ṭalḥah and he said: ‘Āishah used to say: That applied only to the Jews.

لَمَّا أُصِيبَ عُمَرُ، جَعَلَ صُهِيبٌ يَقُولُ: وَأَخَاهُ! فَقَالَ لَهُ عُمَرُ: يَا صُهِيبُ! أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ»؟.

[٢١٤٧] ٢٠- (...) وَحَدَّثَنِي عَلِيُّ ابْنُ حُجْرٍ: أَخْبَرَنَا شُعَيْبُ بْنُ صَفْوَانَ أَبُو يَحْيَى عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى قَالَ: لَمَّا أُصِيبَ عُمَرُ أَقْبَلَ صُهِيبٌ مِنْ مَنْزِلِهِ، حَتَّى دَخَلَ عَلَى عُمَرَ، فَقَامَ بِحَيَالِهِ يَبْكِي، فَقَالَ لَهُ عُمَرُ: عَلَامَ تَبْكِي؟ أَعَلَيْ تَبْكِي؟ قَالَ: إِي، وَاللَّهِ! لَعَلَّكَ أَبْكِي يَا أَمِيرَ الْمُؤْمِنِينَ! فَقَالَ: وَاللَّهِ! لَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يُبْكِي عَلَيْهِ يُعَذَّبُ».

قَالَ: فَذَكَرْتُ ذَلِكَ لِمُوسَى بْنِ طَلْحَةَ فَقَالَ: كَانَتْ عَائِشَةُ تَقُولُ: إِنَّمَا كَانَ أَوْلِيكَ الْيَهُودَ.

[2148] 21 - (...) It was narrated from Anas that when ‘Umar bin Al-Khaṭṭāb was stabbed, Ḥafṣah lamented for him. He said: “O Ḥafṣah, did you not hear the Messenger of Allāh ﷺ say: ‘The one who is lamented for will be

[٢١٤٨] ٢١- (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، لَمَّا طُعِنَ، عَوَّلَتْ عَلَيْهِ حَفْصَةُ فَقَالَ: يَا حَفْصَةُ! أَمَا سَمِعْتِ

[1] That is ‘Abdul-Malik bin ‘Umair, one of the narrators.

tormented.’? And Şuhaib lamented for him, and ‘Umar said: ‘O Şuhaib, do you not know that: ‘the one who is lamented for will be tormented.’?’

[2149] 22 - (928) It was narrated from Ayyûb that ‘Abdullâh bin Abî Mulaikah said: ‘I was sitting beside Ibn ‘Umar, and we were waiting for the funeral of Umm Abân bint ‘Uthmân. ‘Amr bin ‘Uthmân was also present. Ibn ‘Abbâs came, led by a guide, who told him where Ibn ‘Umar was. He came and sat beside me, so I was between them, and we heard a voice from inside the house. Ibn ‘Umar said - as if hinting to ‘Amr to get up and tell them not to do that - ‘I heard the Messenger of Allâh ﷺ say: ‘‘The deceased is tormented because of the crying of his family.’’ He said: And ‘Abdullâh understood it as general in meaning.’’

(927) Ibn ‘Abbâs said: ‘‘We were with the Commander of the Believers ‘Umar bin Al-Khaţţâb until we came to Al-Baidâ’, where we found a man sitting in the shade of a tree. He said to me: ‘Go and find out for me who that man is.’ I went and found that it was Şuhaib. I came back to him and said: ‘You told me to find out for you who that man is;

رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْمُعْوَلُ عَلَيْهِ يُعَذَّبُ؟» وَعَوَّلَ عَلَيْهِ صُهَيْبٌ، فَقَالَ عُمَرُ: يَا صُهَيْبُ! أَمَا عَلِمْتَ «أَنَّ الْمُعْوَلَّ عَلَيْهِ يُعَذَّبُ»؟.

[٢١٤٩] ٢٢ - (٩٢٨) حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُثَيْبَةَ: حَدَّثَنَا أَيُّوبُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَ: كُنْتُ جَالِسًا إِلَى جَنْبِ ابْنِ عُمَرَ، وَنَحْنُ نَنْتَظِرُ جِنَازَةَ أُمِّ أَبَانَ بِنْتِ عُثْمَانَ، وَعِنْدَهُ عَمْرُو بْنُ عُثْمَانَ، فَجَاءَ ابْنُ عَبَّاسٍ يَقُودُهُ قَائِدٌ، فَأَرَاهُ أَخْبِرَهُ بِمَكَانِ ابْنِ عُمَرَ، فَجَاءَ حَتَّى جَلَسَ إِلَيَّ جَنِبِي فَكُنْتُ بَيْنَهُمَا، فَإِذَا صَوْتٌ مِنَ الدَّارِ، فَقَالَ ابْنُ عُمَرَ - كَأَنَّهُ يَعْزِضُ عَلَيَّ عَمْرُو أَنْ يَقُومَ فَيَنْهَاهُمْ - : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ» قَالَ: فَأَرْسَلَهَا عَبْدُ اللَّهِ مُرْسَلَةً. [انظر: ٢١٥٠ ت: ٩٢٨]

(٩٢٧) فَقَالَ ابْنُ عَبَّاسٍ: كُنَّا مَعَ أَمِيرِ الْمُؤْمِنِينَ عُمَرَ بْنِ الْخَطَّابِ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ، إِذَا هُوَ بِرَجُلٍ نَازِلٍ فِي ظِلِّ شَجَرَةٍ فَقَالَ لِي: أَذْهَبَ فَأَعْلَمَ لِي مَنْ ذَلِكَ الرَّجُلُ، فَذَهَبْتُ فَإِذَا هُوَ صُهَيْبٌ، فَرَجَعْتُ إِلَيْهِ فَقُلْتُ: إِنَّكَ أَمَرْتَنِي أَنْ أَعْلَمَ لَكَ، مَنْ ذَلِكَ الرَّجُلُ، وَإِنَّهُ صُهَيْبٌ قَالَ:

it is Şuhaib.' He said: 'Tell him to join us.' I said: 'He has his family with him.' He said: 'Even if he has his family with him' - and perhaps Ayyûb said: Tell him to join us. - When we came to Al-Madînah, it was not long before the Commander of the Believers was attacked. Şuhaib came, saying: 'O my brother, O my friend!' 'Umar said: 'Do you not know,' or 'have you not heard' - Ayyûb said: 'You do not know,' or 'you have not heard' - 'that the Messenger of Allâh ﷺ said: The deceased is tormented because of some of his family's crying.'"

He said: 'Abdullâh understood it as general in meaning, but 'Umar said: "some of it."

(929) I got up and entered upon 'Āishah, and I told her what Ibn 'Umar had said. She said: "No, by Allâh, the Messenger of Allâh ﷺ did not say: 'The deceased is tormented because of the crying of anyone.' Rather he said: 'Allâh increases the torment of the disbeliever because of his family's crying. And indeed Allâh makes (whom He wills) laugh, and makes (whom He wills) weep. "And no bearer of burdens shall bear another's burden....."' [1]

Ayyûb said: "Ibn Abî Mulaikah said: 'Al-Qâsim bin Muḥammad told me: "When 'Āishah heard what 'Umar and Ibn 'Umar had

مُرُهُ فَلْيَلْحَقْ بِنَا، فَقُلْتُ: إِنَّ مَعَهُ أَهْلَهُ، قَالَ: وَإِنْ كَانَ مَعَهُ أَهْلُهُ - وَرَبِّمَا قَالَ أَيُّوبُ: مُرُهُ فَلْيَلْحَقْ بِنَا - فَلَمَّا قَدِمْنَا الْمَدِينَةَ لَمْ يَلْبَثْ أَمِيرَ الْمُؤْمِنِينَ أَنْ أُصِيبَ، فَجَاءَ صُهَيْبٌ يَقُولُ: وَأَخَاهُ! وَاصْحَابَاهُ! فَقَالَ عُمَرُ: أَلَمْ تَعْلَمْ، أَوْ لَمْ تَسْمَعْ - قَالَ أَيُّوبُ: أَوْ قَالَ: أَوْ لَمْ تَعْلَمْ، أَوْ لَمْ تَسْمَعْ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ». [راجع: ٢١٤٢]

قَالَ: فَأَمَّا عَبْدُ اللَّهِ فَأَرْسَلَهَا مُرْسَلَةً، وَأَمَّا عُمَرُ فَقَالَ: بِبَعْضِ.

(٩٢٩) فَقُمْتُ فَدَخَلْتُ عَلَى عَائِشَةَ، فَحَدَّثْتُهَا بِمَا قَالَ ابْنُ عُمَرَ: فَقَالَتْ: لَا، وَاللَّهِ! مَا قَالَهُ رَسُولُ اللَّهِ ﷺ قَطُّ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ أَحَدٍ» وَلَكِنَّهُ قَالَ: «إِنَّ الْكَافِرَ يَزِيدُهُ اللَّهُ بِبُكَاءِ أَهْلِهِ عَذَابًا، وَإِنَّ اللَّهَ لَهُوَ أَضْحَكٌ وَأَبْكِي، ﴿وَلَا نُزِرُ وَازِرَةً وَزَرَ أُخْرَى﴾» [فاطر ١٨].

قَالَ أَيُّوبُ: قَالَ ابْنُ أَبِي مُلَيْكَةَ: حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ قَالَ: لَمَّا بَلَغَ عَائِشَةَ قَوْلَ عُمَرَ وَابْنِ عُمَرَ قَالَتْ: إِنَّكُمْ

[1] Fâtir 35:18.

said, she said: ‘You are narrating to me from two who are not liars and are not to be suspected of being liars, but one may mishear.’”

[2150] 23 - (928) ‘Abdullâh bin Abî Mulaikah said: “A daughter of ‘Uthmân bin ‘Affân died in Makkah and we came to attend her funeral. It was also attended by Ibn ‘Umar and Ibn ‘Abbâs, and I was sitting between them. I sat beside one of them, then the other came and sat beside me. ‘Abdullâh bin ‘Umar said to ‘Amr bin ‘Uthmân, who was opposite him: ‘Why don’t you tell them not to cry? For the Messenger of Allâh ﷺ said: The deceased is tormented because of the crying of his family for him.’”

(927) - Ibn ‘Abbâs said: “‘Umar used to say that sometimes.” Then he narrated: “I set out with ‘Umar from Makkah, then when we were in Al-Baidâ’, we saw a party of riders in the shade of a tree. He said: ‘Go and see who these riders are.’ I looked and saw that it was Şuhaib. I told him and he said: ‘Call him to me.’ So I went back to Şuhaib and said: ‘Go and join the Commander of the Believers.’ When ‘Umar was

لَتَحَدِّثُونِي عَنْ غَيْرِ كَاذِبِينَ وَلَا مُكَذِّبِينَ،
وَلَكِنَّ السَّمْعَ يُخْطِئُ. [انظر: ٢١٥٠]

[٢١٥٠] ٢٣ - (٩٢٨) حَدَّثَنِي مُحَمَّدُ
ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ
رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ
جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ
قَالَ: تُوِّفِيَتْ بِنْتُ لِعُثْمَانَ بْنِ عَفَّانَ بِمَكَّةَ
قَالَ: فَجِئْنَا لِنَشْهَدَهَا، قَالَ: فَحَضَرَهَا
ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ قَالَ: وَإِنِّي لَجَالِسٌ
بَيْنَهُمَا قَالَ: جَلَسْتُ إِلَى أَحَدِهِمَا ثُمَّ جَاءَ
الْآخَرَ فَجَلَسَ إِلَيَّ جَنِّي فَقَالَ: عَبْدُ اللَّهِ
ابْنُ عُمَرَ لِعَمْرٍو بْنِ عُثْمَانَ، وَهُوَ مُوَاجِهُهُ:
أَلَا تَنْهَى عَنِ الْبُكَاءِ؟ فَإِنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ».

[راجع: ٢١٤٩ ت: ٩٢٩]

(٩٢٧) فَقَالَ ابْنُ عَبَّاسٍ: قَدْ كَانَ عُمَرُ
يَقُولُ بَعْضَ ذَلِكَ، ثُمَّ حَدَّثَ فَقَالَ:
صَدَرْتُ مَعَ عَمْرٍو مِنْ مَكَّةَ، حَتَّى إِذَا كُنَّا
بِالْبَيْدَاءِ إِذَا هُوَ بِرُكْبٍ تَحْتَ ظِلِّ شَجَرَةٍ،
فَقَالَ: اذْهَبْ فَاَنْظُرْ مَنْ هَؤُلَاءِ الرُّكْبِ؟
فَنَظَرْتُ فَإِذَا هُوَ صُهَيْبٌ قَالَ: فَأَخْبَرْتُهُ،
فَقَالَ: اذْعُهُ لِي، قَالَ: فَوَجَعْتُ إِلَيَّ
صُهَيْبٍ، فَقُلْتُ: ارْتَجِلْ فَالْحَقُّ أَمِيرَ

attacked, Şuhaib came in crying and saying: ‘O my brother, O my friend!’ ‘Umar said: ‘O Şuhaib, are you crying for me, when the Messenger of Allâh ﷺ said: The deceased is tormented because of some of his family’s crying for him.’”?

(929) - Ibn ‘Abbâs said: “When ‘Umar died, I told ‘Âishah about that and she said: ‘May Allâh have mercy on ‘Umar. No, by Allâh, the Messenger of Allâh ﷺ did not say: ‘Allâh torments the believer because of the crying of anyone.’ Rather he said: ‘Allâh increases the torment of the disbeliever because of his family’s crying for him.’ And ‘Âishah said: ‘The Qur’ân is sufficient for you: ...And no bearer of burdens shall bear another’s burden.’”^[1] At that, Ibn ‘Abbâs said: “And Allâh makes (whom He wills) laugh, and makes (whom He wills) weep.”

Ibn Abî Mulaikah said: “By Allâh, Ibn ‘Umar did not say anything.”

[2151] (...) It was narrated from ‘Amr, from Ibn Abî Mulaikah who said: “We were at the funeral of Abân bint ‘Uthmân...” and he quoted the *Hadîth* (no. 2150), but he did not say that the *Hadîth* was narrated from ‘Umar,

الْمُؤْمِنِينَ، فَلَمَّا أَنْ أُصِيبَ عُمَرُ، دَخَلَ صُهَيْبٌ يَبْكِي يَقُولُ: وَأَخَاهُ! وَأَصَاحِبَاهُ! فَقَالَ عُمَرُ: يَا صُهَيْبُ! أَتَبْكِي عَلَيَّ؟ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ».

(٩٢٩) فَقَالَ ابْنُ عَبَّاسٍ: فَلَمَّا مَاتَ عُمَرُ ذَكَرْتُ ذَلِكَ لِعَائِشَةَ فَقَالَتْ: يَرْحَمَ اللَّهُ عُمَرَ، لَا وَاللَّهِ! مَا حَدَّثَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُعَذِّبُ الْمُؤْمِنَ بِبُكَاءِ أَحَدٍ» وَلَكِنْ قَالَ: «إِنَّ اللَّهَ يَزِيدُ الْكَافِرَ عَذَابًا بِبُكَاءِ أَهْلِهِ عَلَيْهِ». قَالَ: وَقَالَتْ عَائِشَةُ: وَحَسْبُكُمْ الْقُرْآنُ: ﴿وَلَا نُزِرُ وَأَنْزِرُ وَرَزَّ أَخْرَجًا﴾ [فاطر: ١٨]. قَالَ: وَقَالَ ابْنُ عَبَّاسٍ عِنْدَ ذَلِكَ: وَاللَّهِ أَضْحَكَ وَأَبْكَى.

قَالَ ابْنُ أَبِي مُلَيْكَةَ: فَوَاللَّهِ! مَا قَالَ ابْنُ عُمَرَ مِنْ شَيْءٍ. [راجع: ٢١٤٩ ت: ٩٢٩]

[٢١٥١] (...) حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ بَشِيرٍ: حَدَّثَنَا سُفْيَانُ: قَالَ [حَدَّثَنَا] عَمْرُو عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ: كُنَّا فِي جِنَازَةِ أُمَّ أَبَانَ بِنْتِ عُثْمَانَ، وَسَاقَ الْحَدِيثَ، وَلَمْ يَنْصُرْ رَفَعَ الْحَدِيثِ عَنْ

[1] *Fâtir* 35:18.

from the Prophet ﷺ, as was stated by Ayyûb and Ibn Juraij, and their *Hadîth* is more complete than the *Hadîth* of 'Amr.

[2152] 24 - (930) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "The deceased is tormented because of the crying of the living."

[2153] 25 - (931) It was narrated from Hishâm bin 'Urwah that his father said: "Mention was made in the presence of 'Âishah of what Ibn 'Umar said, that the deceased is tormented because of his family's crying for him. She said: 'May Allâh have mercy on Abû 'Abdur-Raḥmân, he heard something but did not memorize it properly. Rather the funeral of a Jew passed by the Messenger of Allâh ﷺ and they were crying for him, and he said: "You are crying and he is being tormented."

[2154] 26 - (932) It was narrated from Hishâm that his father said: "It was mentioned in the presence of 'Âishah that Ibn 'Umar attributed to the Prophet ﷺ (the words): 'The deceased is tormented in his grave because of his family's crying (for him).' She

عُمَرَ عَنِ النَّبِيِّ ﷺ، كَمَا نَصَّهُ أَيُّوبُ وَابْنُ جُرَيْجٍ، وَحَدِيثُهُمَا أَتَمُّ مِنْ حَدِيثِ عُمَرَوِ .

[٢١٥٢] ٢٤ - (٩٣٠) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، أَنَّ سَالِمًا حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ الْحَيِّ» .

[٢١٥٣] ٢٥ - (٩٣١) وَحَدَّثَنَا خَلْفُ ابْنِ هِشَامٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، جَمِيعًا عَنْ حَمَّادٍ - قَالَ خَلْفٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: ذُكِرَ عِنْدَ عَائِشَةَ قَوْلُ ابْنِ عُمَرَ: الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ فَقَالَتْ: يَرْحَمُ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ، سَمِعَ شَيْئًا فَلَمْ يَحْفَظْ، إِنَّمَا مَرَّتْ عَلَى رَسُولِ اللَّهِ ﷺ جِنَازَةٌ يَهُودِيٍّ، وَهُمْ يَبْكُونَ عَلَيْهِ فَقَالَ: «أَنْتُمْ تَبْكُونَ، وَإِنَّهُ لَيُعَذَّبُ» .

[٢١٥٤] ٢٦ - (٩٣٢) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ عَنْ أَبِيهِ قَالَ: ذُكِرَ عِنْدَ عَائِشَةَ، أَنَّ ابْنَ عُمَرَ يَرْفَعُ إِلَى النَّبِيِّ ﷺ: «إِنَّ الْمَيِّتَ يُعَذَّبُ فِي قَبْرِهِ بِبُكَاءِ أَهْلِهِ [عَلَيْهِ]» . فَقَالَتْ:

said: 'He was mistaken; rather the Messenger of Allâh ﷺ said: "He is being tormented because of his faults or sins, while his family are crying for him." This is like his saying: "The Messenger of Allâh ﷺ stood over the well of Al-Qalîb on the Day of Badr, in which the slain idolators of Badr were, and said what he said to them: 'They hear what I am saying.' He was mistaken, rather he said: 'They realize that what I used to say to them is true.' Then she recited: "Verily, you cannot make the dead to hear."^[1] "But you cannot make hear those who are in graves."^[2]

He said: Meaning, when they had taken their places in Hell.

[2155]... - (...) Hishâm bin 'Urwah narrated with this chain a *Hadîth* similar to that of Abû Usâmah (no. 2154), but the *Hadîth* of Abû Usâmah is more complete.

[2156] 27 - (...) It was narrated that 'Amrah bint 'Abdur-Rahmân said that she heard 'Aishah - when she was told that 'Abdullâh bin 'Umar was saying that the deceased is tormented because of the crying of the living - say: "May Allâh forgive Abû 'Abdur-Rahmân. He did not tell a lie, but he forgot or was mistaken.

وَهَلْ، إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَيُعَذَّبُ بِحَطِيئَتِهِ أَوْ بِذَنْبِهِ، وَإِنَّ أَهْلَهُ لَيَسْكُونُ عَلَيْهِ الْآنَ». وَذَلِكَ مِثْلُ قَوْلِهِ: إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ عَلَى الْقَلِيبِ يَوْمَ بَدْرٍ، وَفِيهِ قَتَلَى بَدْرٍ مِنَ الْمُشْرِكِينَ، فَقَالَ لَهُمْ مَا قَالَ: «إِنَّهُمْ لَيَسْمَعُونَ مَا أَقُولُ»، وَقَدْ وَهَلَ، إِنَّمَا قَالَ: «إِنَّهُمْ لَيَعْلَمُونَ أَنَّ مَا كُنْتُ أَقُولُ لَهُمْ حَقٌّ» ثُمَّ قَرَأَتْ: ﴿إِنَّكَ لَا تَسْمَعُ الْمَوْتَى﴾ [النمل: ٨٠]. «وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ» [فاطر: ٢٢].

يَقُولُ: حِينَ تَبَوَّأُوا مَقَاعِدَهُمْ مِنَ النَّارِ.

[٢١٥٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ بِهَذَا الْإِسْنَادِ، بِمَعْنَى حَدِيثِ أَبِي أُسَامَةَ، وَحَدِيثِ أَبِي أُسَامَةَ أَنْتُمْ.

[٢١٥٦] ٢٧- (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّهَا أَخْبَرَتْهُ، أَنَّهَا سَمِعَتْ عَائِشَةَ، وَذَكَرَ لَهَا أَنَّ عَبْدَ اللَّهِ بْنَ عَمَرَ يَقُولُ: إِنَّ الْمَيِّتَ

[1] *An-Naml* 27:80.

[2] *Fâtir* 35:22.

Rather the Messenger of Allâh ﷺ passed by a Jewish woman for whom they were crying, and he said: 'They are crying for her, but she is being tormented in her grave.'

لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ، فَقَالَتْ عَائِشَةُ: يَغْفِرُ اللَّهُ لِأَبِي عَبْدِ الرَّحْمَنِ، أَمَا إِنَّهُ لَمْ يَكْذِبْ، وَلَكِنَّهُ نَسِيَ أَوْ أَخْطَأَ، إِنَّمَا مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى يَهُودِيَّةٍ يُبْكِي عَلَيْهَا، فَقَالَ: «إِنَّهُمْ لَيَبْكُونَ عَلَيْهَا، وَإِنَّهَا لَتُعَذَّبُ فِي قَبْرِهَا».

[2157] 28 - (933) It was narrated that 'Alī bin Rabī'ah said: "The first one to be lamented in Al-Kūfah was Qarazah bin Ka'b, and Al-Mughīrah bin Shu'bah said: 'I heard the Messenger of Allâh ﷺ say: Whoever is lamented will be tormented by that lamentation on the Day of Resurrection.'"

[٢١٥٧] ٢٨ - (٩٣٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سَعِيدِ بْنِ عُبَيْدِ الطَّائِبِيِّ وَمُحَمَّدِ بْنِ قَيْسٍ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ قَالَ: أَوَّلُ مَنْ نِيحَ عَلَيْهِ بِالْكُوفَةِ قَرَظَةُ بْنُ كَعْبٍ، فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ نِيحَ عَلَيْهِ فَإِنَّهُ يُعَذَّبُ، بِمَا نِيحَ عَلَيْهِ، يَوْمَ الْقِيَامَةِ».

[2158] (...) A similar report (as no. 2157) was narrated from 'Alī bin Rabī'ah Al-Asadī, from Al-Mughīrah bin Shu'bah, from the Prophet ﷺ.

[٢١٥٨] (...) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السُّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ قَيْسٍ الْأَسَدِيُّ عَنْ عَلِيِّ بْنِ رَبِيعَةَ الْأَسَدِيِّ، عَنِ الْمُغِيرَةَ بْنِ شُعْبَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[2159] (...) A similar report (as no. 2157) was narrated from 'Alī bin Rabī'ah Al-Asadī, from Al-Mughīrah bin Shu'bah, from the Prophet ﷺ.

[٢١٥٩] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ يَعْني الْفَزَارِيُّ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدِ الطَّائِبِيِّ عَنْ عَلِيِّ بْنِ رَبِيعَةَ، عَنِ الْمُغِيرَةَ بْنِ شُعْبَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

Chapter 10. Stern Warning Against Wailing

[2160] 29 - (934) Abû Mâlik Al-Ash'arî narrated that the Prophet ﷺ said: "There are four matters of the *Jâhiliyyah* among my *Ummah* that they will not abandon: Pride in one's nobility, slandering people's lineage, seeking rain by the stars, and wailing." And he said: "If the woman who wails does not repent before she dies, she will be raised on the Day of Resurrection wearing a garment of pitch and a chemise of scabs."

[2161] 30 - (935) 'Amrah narrated that she heard 'Aishah say: "When news of the killing of Zaid bin Hârithah, Ja'far bin Abî Tâlib and 'Abdullâh bin Rawâhah reached the Messenger of Allâh ﷺ, the Messenger of Allâh ﷺ sat down and grief could be seen in his face. She said: "I was watching through the crack of the door and a man came to him and said: 'O Messenger of Allâh, the womenfolk of Ja'far...' and he

(المعجم ١٠) - (بَابُ التَّشْدِيدِ فِي

النِّياحَةِ) (التَّحْفَةُ ١٠)

[٢١٦٠] ٢٩ - (٩٣٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ: وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ - وَاللَّفْظُ لَهُ: - أَخْبَرَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى أَنْ زَيْدًا حَدَّثَهُ، أَنَّ أَبَا سَلَامٍ حَدَّثَهُ، أَنَّ أَبَا مَالِكٍ الْأَشْعَرِيَّ حَدَّثَهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: «أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَا يَتْرُكُونَهَا: الْفَحْرُ فِي الْأَحْسَابِ، وَالطَّعْنُ فِي الْأَنْسَابِ، وَالِاسْتِسْقَاءُ بِالشُّجُومِ، وَالنِّياحَةُ». وَقَالَ: «النِّياحَةُ إِذَا لَمْ تَتَّبِ قَبْلَ مَوْتِهَا، تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطْرَانٍ، وَدِرْعٌ مِنْ جَرَبٍ».

[٢١٦١] ٣٠ - (٩٣٥) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ أَبِي عَمْرٍ، - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - عَبْدُ الوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرْتَنِي عَمْرُهُ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: لَمَّا جَاءَ رَسُولَ اللَّهِ ﷺ قَتَلَ زَيْدُ بْنُ حَارِثَةَ وَجَعَفَرُ ابْنُ أَبِي طَالِبٍ وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ، جَلَسَ رَسُولُ اللَّهِ ﷺ يُعْرِفُ فِيهِ الْحُزْنَ،

mentioned their crying. He told him to go and tell them not to do that. So he went, then he came back and told him that they had paid him no heed. He told him a second time to go and tell them not to do that, and he went, then he came back and said: 'By Allāh, they will not listen to us, O Messenger of Allāh.'" And she said that the Messenger of Allāh ﷺ said: "Go and throw sand in their mouths." 'Āishah said: "I said: 'May Allāh rub your nose in the dust, you did not do what the Messenger of Allāh ﷺ commanded you, and you did not stop annoying the Messenger of Allāh ﷺ.'"

[2162] (...) A similar report (as no. 2161) was narrated from Yahyā bin Sa'eed with this chain. In the *Hadīth* of 'Abdul-'Azīz it says: "And you did not stop annoying the Messenger of Allāh ﷺ."

[2163] 31 - (936) It was narrated that Umm 'Aṭīyah said: "Along with the pledge of allegiance, the Messenger of Allāh ﷺ took from us our

قَالَتْ: وَأَنَا أَنْظَرُ مِنْ صَائِرِ الْبَابِ - شَقُّ
الْبَابِ - فَأَتَاهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ!
إِنَّ نِسَاءَ جَعْفَرٍ، وَذَكَرَ بِكَأَهْرُنَّ، فَأَمَرَهُ أَنْ
يَذْهَبَ فَيَنْهَاهُنَّ، فَذَهَبَ، فَأَتَاهُ فَذَكَرَ
أَنْهِنَّ لَمْ يُطِيعْنَهُ، فَأَمَرَهُ الثَّانِيَةَ أَنْ يَذْهَبَ
فَيَنْهَاهُنَّ، فَذَهَبَ، ثُمَّ أَتَاهُ فَقَالَ: وَاللَّهِ!
لَقَدْ غَلَبْنَا يَا رَسُولَ اللَّهِ! قَالَتْ فَرَعَمْتُ
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اذْهَبْ فَاحْثُ
فِي أَفْوَاهِهِنَّ مِنَ التُّرَابِ» قَالَتْ عَائِشَةُ:
فَقُلْتُ: أَرَعَمَ اللَّهُ أَنْفَكَ، وَاللَّهِ! مَا تَفْعَلُ
مَا أَمَرَكَ رَسُولُ اللَّهِ ﷺ، وَمَا تَرَكْتَ
رَسُولَ اللَّهِ ﷺ مِنَ الْعَنَاءِ.

[٢١٦٢] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ؛
وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ
وَهْبٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ؛ وَحَدَّثَنِي
أَحْمَدُ بْنُ إِبْرَاهِيمَ الدُّورِيُّ: حَدَّثَنَا عَبْدُ
الصَّمَدِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ
مُسْلِمٍ، كُلُّهُمُ عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا
الْإِسْنَادِ نَحْوَهُ - وَفِي حَدِيثِ عَبْدِ الْعَزِيزِ:
وَمَا تَرَكْتَ رَسُولَ اللَّهِ ﷺ مِنَ الْعِيِّ.

[٢١٦٣] ٣١ - (٩٣٦) حَدَّثَنِي أَبُو
الرَّبِيعِ الرَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا
أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ:

promise that we would not wail (for the dead), but only five of us fulfilled that promise: Umm Sulaim, Umm Al-'Alâ' and the daughter of Abû Sabrah the wife of Mu'âdh" - or "the daughter of Abû Sabrah and the wife of Mu'âdh."

[2164] 32 - (...) It was narrated that Umm 'Aṭīyah said: "Along with the pledge of allegiance, the Messenger of Allâh ﷺ took from us our promise that we would not wail (for the dead), but only five of us fulfilled that promise, one of whom was Umm Sulaim."

[2165] 33 - (937) It was narrated that Umm 'Aṭīyah said: "When the verse: ...pledge, that they will not associate anything in worship with Allâh", "...and that they will not disobey you in *Ma'rûf*^[1] was revealed, that included (refraining from) wailing. I said: 'O Messenger of Allâh, except for the family of so-and-so; they used to help me (in wailing) during the *Jâhiliyyah*, so I have to help them now. The Messenger of Allâh ﷺ said: 'Except for the family of so-and-so.'"

أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ مَعَ الْبَيْعَةِ، أَلَّا نَتُوحَّ، فَمَا وَفَّتْ مِنَّا امْرَأَةٌ، إِلَّا خَمْسٌ: أُمُّ سُلَيْمٍ، وَأُمُّ الْعَلَاءِ، وَابْنَةُ أَبِي سَبْرَةَ امْرَأَةُ مُعَاذٍ - أَوْ ابْنَةُ أَبِي سَبْرَةَ وَامْرَأَةُ مُعَاذٍ -.

[٢١٦٤] ٣٢- (...) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَسْبَاطُ: حَدَّثَنَا هِشَامٌ عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فِي الْبَيْعَةِ، أَلَّا تَنْحَنَ، فَمَا وَفَّتْ مِنَّا غَيْرُ خَمْسٍ، مِنْهُنَّ أُمُّ سُلَيْمٍ.

[٢١٦٥] ٣٣- (٩٣٧) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ - قَالَ زُهَيْرٌ: حَدَّثَنَا مُحَمَّدُ بْنُ حَازِمٍ -: حَدَّثَنَا عَاصِمٌ عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يُشْرِكُوا بِاللَّهِ شَيْئًا﴾ ﴿وَلَا يَعْصِيكَ فِي مَعْرُوفٍ﴾ [الممتحنة: ١٢] قَالَتْ: كَانَ مِنْهُ النَّيَاحَةُ، قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِلَّا آلُ فُلَانٍ، فَإِنَّهُمْ كَانُوا أَسْعَدُونِي فِي الْجَاهِلِيَّةِ، فَلَا بُدَّ لِي

[1] *Al-Mumtāḥanah* 60:12.

مِنْ أَنْ أَسْعِدَهُمْ فَقَالَ رَسُولُ اللَّهِ ﷺ:
«إِلَّا آلَ فُلَانٍ».

Chapter 11. Prohibition Of Women Attending Funerals

[2166] 34 - (938) Umm 'Atiyyah said: "We were forbidden to attend funerals, but not strictly so."

(المعجم ١١) - (بَابُ نَهْيِ النِّسَاءِ عَنِ اتِّبَاعِ الْجَنَائِزِ) (التحفة ١١)

[٢١٦٦] ٣٤- (٩٣٨) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عَلِيَّةَ: أَخْبَرَنَا أَيُّوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: قَالَتْ أُمُّ عَطِيَّةَ: كُنَّا نُنْهَى عَنِ اتِّبَاعِ الْجَنَائِزِ، وَلَمْ يُعْزَمَ عَلَيْنَا. [انظر ٢١٦٧: ٣٧٤٠]

[2167] 35 - (...) It was narrated that Umm 'Atiyyah said: "We were forbidden to attend funerals, but not strictly so."

[٢١٦٧] ٣٥- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ، كِلَاهُمَا عَنْ هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: نُهَيْتَا عَنِ اتِّبَاعِ الْجَنَائِزِ وَلَمْ يُعْزَمَ عَلَيْنَا. [انظر: ٣٧٤٠]

Chapter 12. Washing The Deceased

[2168] 36 - (939) It was narrated that Umm 'Atiyyah said: "The Prophet ﷺ entered upon us while we were washing his daughter and said: 'Wash her three times, or five, or more than that, if you see fit, with water and lote-tree leaves, and put camphor in the last time, or a little camphor. And when you have

(المعجم ١٢) - (بَابُ فِي غَسْلِ الْمَيِّتِ) (التحفة ١٢)

[٢١٦٨] ٣٦- (٩٣٩) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: دَخَلَ عَلَيْنَا النَّبِيُّ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ، فَقَالَ: «اغْسِلْنَهَا ثَلَاثًا، أَوْ سَمْسًا، أَوْ أَكْثَرَ مِنْ ذَلِكَ، إِنْ رَأَيْتُمْ

finished, let me know.' When we had finished, we let him know, and he gave us his waist wrapper and said: 'Put it next to her body (i.e., wrap her in it).'"

[2169] 37 - (...) It was narrated that Umm 'Atiyyah said: "And we braided her hair in three sections."

[2170] 38 - (...) It was narrated that Umm 'Atiyyah said: "One of the daughters of the Messenger of Allāh ﷺ died." According to the *Hadīth* of Ibn 'Ulayyah she said: "The Messenger of Allāh ﷺ came to us while we were washing his daughter." According to the *Hadīth* of Mālik she said: "The Messenger of Allāh ﷺ entered upon us when his daughter died" - like the *Hadīth* of Yazid bin Zuray' from Ayyūb, from Muḥammad, from Umm 'Atiyyah.

[2171] 39 - (...) A similar report (as no. 2170) was narrated from Umm 'Atiyyah, except that he ﷺ said: "Three or five or seven, or more than that, if you see fit."

ذَلِكَ، بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِي الْأَجْرَةِ كَافُورًا، أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا فَرَعْتُنَّ فَأَذِنِّي» فَلَمَّا فَرَعْنَا آذَنَاهُ، فَأَلْقَى إِلَيْنَا حِفْوَهُ، فَقَالَ: «أَشْعُرْنَهَا إِيَّاهُ».

[2169] 37 - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ . قَالَتْ: مَسَّطْنَاهَا ثَلَاثَةَ قُرُونٍ.

[2170] 38 - (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ؛ وَحَدَّثَنَا أَبُو الرَّبِيعِ الرَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا حَمَادٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُثَيْبٍ، كُلُّهُمُ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: تُوَفِّيتُ إِحْدَى بَنَاتِ النَّبِيِّ ﷺ؛ وَفِي حَدِيثِ ابْنِ عُثَيْبٍ قَالَتْ: أَتَانَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ؛ وَفِي حَدِيثِ مَالِكٍ قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ حِينَ تُوَفِّيتُ ابْنَتَهُ . بِمِثْلِ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ .

[2171] 39 - (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، بِنَحْوِهِ، غَيْرَ أَنَّهُ

Ḥafṣah said, narrating from Umm ‘Aṭīyah: “And we fixed her hair in three sections.”

[2172] (...) It was narrated from Umm ‘Aṭīyah that he ﷺ said: “Wash her an odd number of times, three or five or seven.” And ‘Umm ‘Aṭīyah said: “And We braided her hair in three sections.”

[2173] 40 - (...) It was narrated that Umm ‘Aṭīyah said: “When Zainab, the daughter of the Messenger of Allāh ﷺ, died, the Messenger of Allāh ﷺ said to us: ‘Wash her an odd number of times, three or five, and put camphor - or a little camphor - in the fifth time. And when you have washed her, tell me.’” She said: “So we told him, and he gave us his waist-wrapper and said: ‘Put it next to her body (i.e., wrap her in it).’”

[2174] 41 - (...) It was narrated that Umm ‘Aṭīyah said: “The Messenger of Allāh ﷺ came to

قَالَ: «ثَلَاثًا أَوْ خَمْسًا أَوْ سَبْعًا، أَوْ أَكْثَرَ مِنْ ذَلِكَ، إِنْ رَأَيْتُنَّ ذَلِكَ»، فَقَالَتْ حَفْصَةُ عَنْ أُمِّ عَطِيَّةَ: وَجَعَلْنَا رَأْسَهَا ثَلَاثَةً فُرُونٍ.

[٢١٧٢] (...) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُثَيْبَةَ قَالَ: وَأَخْبَرَنَا أَيُّوبُ قَالَ: وَقَالَتْ حَفْصَةُ عَنْ أُمِّ عَطِيَّةَ، قَالَ: «اغْسِلْنَهَا وَثْرًا ثَلَاثًا أَوْ خَمْسًا أَوْ سَبْعًا» قَالَ وَقَالَتْ أُمُّ عَطِيَّةَ: مَسَطْنَاهَا ثَلَاثَةً فُرُونٍ.

[٢١٧٣] ٤٠ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ - قَالَ عَمْرُو: حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ أَبُو مُعَاوِيَةَ - حَدَّثَنَا عَاصِمُ الْأَحْوَلُ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ لَمَّا مَاتَتْ زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ ﷺ، قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «اغْسِلْنَهَا وَثْرًا ثَلَاثًا أَوْ خَمْسًا، وَاجْعَلْنَ فِي الْخَامِسَةِ كَافُورًا، - أَوْ شَيْئًا مِنْ كَافُورٍ، - فَإِذَا غَسَلْتُمَهَا فَأَعْلِمْتَنِي» قَالَتْ: فَأَعْلَمْتَاهُ، فَأَعْطَانَا حِفْوَهُ وَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ».

[٢١٧٤] ٤١ - (...) وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ: أَخْبَرَنَا

us while we were washing one of his daughters and said: ‘Wash her an odd number of times, five or more than that,’” a *Hadith* similar to that of Ayyûb and ‘Âşim (no. 2174). And he said in the *Hadith*: “She said: ‘And we put her hair in three braids, two at the sides and one at the front.’”

[2175] 42 - (...) It was narrated from Umm ‘Atiyyah that when the Messenger of Allâh ﷺ told her to wash his daughter, he said to her: “Start on her right side and with the places of *Wudu’*.”

[2176] 43 - (...) It was narrated from Umm ‘Atiyyah that the Messenger of Allâh ﷺ said to them concerning the washing of his daughter: “Start on her right side and with the places of *Wudu’*.”

Chapter 13. Shrouding The Deceased

[2177] 44 - (940) It was narrated that *Khabbâb bin Al-Aratt* said: “We emigrated with

هشامُ بنُ حسانَ عن حفصة بنتِ سيرينَ، عن أم عطيةَ قالت: أتانا رسولُ الله ﷺ ونحنُ نغسلُ إحدَى بناتِهِ، فقال: «اغسلِهَا وثِراً خمسا أو أكثرَ من ذلك» ينحو حديثُ أيوبَ وعاصمِ، وقال في الحديثِ، قالت: فضفَرنا شعرَها ثلاثةَ أثلاثٍ: قَرينَها وناصيتَها.

[٢١٧٥] ٤٢ - (...) وحَدَّثنا يحيى ابنُ يحيى: أَخبرنا هُشيمٌ عن خالدِ، عن حفصة بنتِ سيرينَ، عن أم عطيةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ - حَيْثُ أَمَرَهَا أَنْ تَغْسِلَ ابنتَهُ - قَالَ لَهَا: «ابْدَأْ بِمِئَامِنِهَا وَمَوَاضِعِ الوُضوءِ مِنْهَا».

[٢١٧٦] ٤٣ - (...) حَدَّثنا يحيى ابنُ أيوبَ وأبو بكرِ بنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدِ، كُلُّهُمُ عَنِ ابنِ عُليَّةَ - قَالَ أَبُو بكرٍ: حَدَّثنا إِسْمَاعِيلُ بنُ عُليَّةَ - عن خالدِ، عن حفصةَ، عن أم عطيةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهِنَّ فِي غَسْلِ ابْنَتِهِ: «ابْدَأْ بِمِئَامِنِهَا وَمَوَاضِعِ الوُضوءِ مِنْهَا».

(المعجم ١٣) - (باب في كفن

الْميت) (التحفة ١٣)

[٢١٧٧] ٤٤ - (٩٤٠) وحَدَّثنا يحيى ابنُ يحيى التَّمِيمِيُّ وأبو بكرِ بنُ أَبِي شَيْبَةَ

the Messenger of Allāh ﷺ, in Allāh's cause, seeking the Face of Allāh, and Allāh has assured us of our reward. Some of us have passed on and have not taken any of their reward, including Muṣ'ab bin 'Umair, who was killed on the day of (the Battle of) Uḥud. We could not find anything with which to shroud him except a *Namirah* which,^[1] if we put it on his head, his feet showed, and if we put it over his feet, his head showed. The Messenger of Allāh ﷺ said: 'Put it over his head, and put some *Idhkhir* on his feet.' And for some of us the fruit has ripened and we are harvesting it."

[2178] (...) A similar report (as no. 2176) was narrated from Al-A'mash with this chain.

وَمَحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ، عَنْ خَبَابِ بْنِ الْأُرْتِّ قَالَ: هَاجَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَبِيلِ اللَّهِ، نَبْتَعِي وَجْهَ اللَّهِ، فَوَجِبَ أَجْرُنَا عَلَى اللَّهِ، فَمِمَّا مَن مَضَى لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا؛ مِنْهُمْ مُضْعَبُ بْنُ عَمِيرٍ، قُتِلَ يَوْمَ أُحُدٍ، فَلَمْ يُوجَدْ لَهُ شَيْءٌ يُكْفَنُ فِيهِ إِلَّا نَوْمَةٌ، فَكُنَّا إِذَا وَضَعْنَاهَا عَلَى رَأْسِهِ، خَرَجَتْ رِجْلَاهُ، وَإِذَا وَضَعْنَاهَا عَلَى رِجْلَيْهِ، خَرَجَ رَأْسُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ «ضَعُوهَا مِمَّا يَلِي رَأْسَهُ، وَاجْعَلُوا عَلَى رِجْلَيْهِ مِنَ الْإِدْخِرِ» وَمِمَّا مَن آيَنَعَتْ لَهُ ثَمَرَتُهُ، فَهُوَ يَهْدِيهَا.

[٢١٧٨] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عَمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ نَحْوَهُ.

[1] *Namirah*: A type of wrap worn around the waist, its plural is *Namâr*. It is as if it refers to the colors of a *Namûr* (leopard or tiger); because it contains white and black. Most of them are made of wool.

[2179] 45 - (941) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ was shrouded in three *Sahûli* garments made of cotton, among which there was no shirt nor turban. As for the *Hullah*,^[1] there is some confusion about it in people's minds. It was bought for him to be shrouded in, but the *Hullah* was left and he was shrouded in three *Sahûli* garments. 'Abdullāh bin Abî Bakr took it and said: 'I will keep it so that I may be shrouded in it myself.' Then he said: 'If Allāh had approved of it for His Prophet, he would have been shrouded in it.' So he sold it and gave its price in charity."

[2180] 46 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ was wrapped in a Yemeni *Hullah* that belonged to 'Abdullāh bin Abî Bakr, then it was taken off him and he was shrouded in three *Suhûl* cloths from Yemen, among which there was no turban or shirt. 'Abdullāh picked up the *Hullah* and said: 'I will be shrouded in it.' Then he said: 'The Messenger of Allāh ﷺ

[٢١٧٩] ٤٥ - (٩٤١) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو
كُرَيْبٍ - وَاللَّفْظُ لِيَحْيَى، - قَالَ يَحْيَى:
أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو
مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ،
عَنْ عَائِشَةَ قَالَتْ: كُفِّنَ رَسُولُ اللَّهِ ﷺ فِي
ثَلَاثَةِ أَثْوَابٍ بَيْضٍ سَحُولِيَّةٍ، مِنْ كُرْسُفٍ،
لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ، أَمَّا الْحُلَّةُ
فَإِنَّمَا شَبَّهَ عَلَى النَّاسِ فِيهَا، أَنَّهَا اشْتَرَيْتَ
لَهُ لِيُكْفَنَ فِيهَا، فَتَرَكْتَ الْحُلَّةَ، وَكُفِّنَ فِي
ثَلَاثَةِ أَثْوَابٍ بَيْضٍ سَحُولِيَّةٍ، فَأَخَذَهَا عَبْدُ
اللَّهِ بْنُ أَبِي بَكْرٍ، فَقَالَ: لِأَخْسِنَهَا حَتَّى
أُكْفَنَ فِيهَا نَفْسِي، ثُمَّ قَالَ: لَوْ رَضِيَ اللَّهُ
[عَزَّ وَجَلَّ] لِنَبِيِّهِ لَكَفَّنَهُ فِيهَا، فَبَاعَهَا
وَتَصَدَّقَ بِثَمَنِهَا.

[٢١٨٠] ٤٦ - (...) حَدَّثَنِي عَلِيُّ
ابْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ
مُسَهِّرٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ،
عَنْ عَائِشَةَ قَالَتْ: أُدْرِجَ رَسُولُ اللَّهِ ﷺ
فِي حُلَّةٍ يَمَنِيَّةٍ كَانَتْ لِعَبْدِ اللَّهِ بْنِ أَبِي
بَكْرٍ، ثُمَّ نَزِعَتْ عَنْهُ، وَكُفِّنَ فِي ثَلَاثَةِ
أَثْوَابٍ سَحُولِيَّةٍ يَمَانِيَّةٍ، لَيْسَ فِيهَا عِمَامَةٌ
وَلَا قَمِيصٌ، فَرَفَعَ عَبْدُ اللَّهِ الْحُلَّةَ فَقَالَ:

[1] A term used to refer to an upper wrap and lower wrap made from the same fabric.

was not shrouded in it but I want to be shrouded in it!' Then he gave it in charity."

[2181] (...) It was narrated from Hishâm with this chain (a similar *Hadîth* as no. 2180), but their *Hadîth* does not mention the story of 'Abdullâh bin Abî Bakr.

[2182] 47 - (...) It was narrated that Abû Salamah said: "I asked 'Āishah, the wife of the Prophet ﷺ: 'In how many (pieces of cloth) was the Messenger of Allâh ﷺ shrouded?' She said: 'In three *Sahûlî* cloths.'"

Chapter 14. Covering The Deceased

[2183] 48 - (942) It was narrated from Ibn Shihâb that Abû Salamah bin 'Abdur-Rahmân told him that 'Āishah, the Mother of the Believers, said: "The Messenger of Allâh ﷺ was covered - when he died - with a *Hibrah*^[1] garment."

أَكْمَنُ فِيهَا، ثُمَّ قَالَ: لَمْ يُكْمَنُ فِيهَا رَسُولُ اللَّهِ ﷺ وَأَكْمَنُ فِيهَا! فَتَصَدَّقَ بِهَا.

[٢١٨١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَابْنُ عُيَيْنَةَ وَابْنُ إِدْرِيسَ وَعَبْدُهُ وَوَكَيْعٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، كُلُّهُمُ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، وَلَيْسَ فِي حَدِيثِهِمْ قِصَّةُ عَبْدِ اللَّهِ ابْنِ أَبِي بَكْرٍ.

[٢١٨٢] ٤٧ - (...) وَحَدَّثَنِي ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ أَنَّهُ قَالَ: سَأَلْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ فَقُلْتُ لَهَا: فِي كَمْ كُمَّنَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَتْ: فِي ثَلَاثَةِ أَثْوَابٍ سَحُولِيَّةٍ.

(المعجم ١٤) - (بابُ تسجية الميت)
(التحفة ١٤)

[٢١٨٣] ٤٨ - (٩٤٢) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ ابْنِ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ

[1] A Yemeni *Burd* made of cotton with markings.

صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ
ابْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ؛ أَنَّ عَائِشَةَ أُمَّ
الْمُؤْمِنِينَ قَالَتْ: سَجَّي رَسُولُ اللَّهِ ﷺ -
حِينَ مَاتَ - بِثَوْبٍ جَبْرَةٍ.

[2184] (...) The same was
narrated from Az-Zuhrî with this
chain.

[٢١٨٤] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ
الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا عَبْدُ
اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو
الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ بِهَذَا
الْإِسْنَادِ سَوَاءً.

Chapter 15. Shrouding The Deceased Well

(المعجم ١٥) - (باب في تحسين كفن
الميت) (التحفة ١٥)

[2185] 49 - (943) Jâbir bin
'Abdullâh narrated that the
Prophet ﷺ delivered a *Khutbah*
one day, and he mentioned a
man among his Companions who
died and was shrouded in a
shroud that was not good
enough, and was buried at night.
The Prophet ﷺ censured the
practice of burying a man at
night, so that the funeral prayer
might be offered for him, unless
one was compelled to do that.
And the Prophet ﷺ said: "When
one of you shrouds his brother,
let him shroud him well."

[٢١٨٥] ٤٩ - (٩٤٣) حَدَّثَنَا هُرُونُ
ابْنُ عَبْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَا:
حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ
جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ
جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ؛ أَنَّ
النَّبِيَّ ﷺ خَطَبَ يَوْمًا، فَذَكَرَ رَجُلًا مِنْ
أَصْحَابِهِ، قُبِضَ فَكُنِيَ فِي كَفْنٍ غَيْرِ
طَائِلٍ، وَقُبِرَ لَيْلًا، فَزَجَرَ النَّبِيُّ ﷺ أَنْ
يُقْبَرَ الرَّجُلُ بِاللَّيْلِ حَتَّى يُصَلَّى عَلَيْهِ،
إِلَّا أَنْ يُضْطَرَّ إِنْسَانٌ إِلَى ذَلِكَ، وَقَالَ
النَّبِيُّ ﷺ: «إِذَا كَفَّنَ أَحَدُكُمْ أَخَاهُ
فَلْيُحَسِّنْ كَفْنَهُ».

Chapter 16. Hastening With The Funeral

[2186] 50 - (944) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Hasten with the funeral, for if (the person) was righteous, that it is something good to which you are taking him, and if he was other than that, it is something bad of which you are relieving from your necks."

[2187] (...) It was narrated from Abû Hurairah from the Prophet ﷺ (a similar *Hadith* as no. 2186)-except that in the *Hadith* of Ma'mar it says: "I know only that he attributed it to the Prophet ﷺ."

[2188] 51 - (...) It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Hasten with the funeral, for if (the person) was righteous, then you are bringing him to something good, and if he was other than that, then it is an evil of which you are relieving from your necks.'"

(المعجم ١٦) - (بَابُ الإِسْرَاعِ)

بِالْجِنَازَةِ (التحفة ١٦)

[٢١٨٦] ٥٠ - (٩٤٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَرُهَيْبُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنِ الزُّهْرِيِّ، عَنِ سَعِيدٍ، عَنِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْرِعُوا بِالْجِنَازَةِ، فَإِنْ تَكَ صَالِحَةً، فَخَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ، وَإِنْ تَكَ غَيْرَ ذَلِكَ، فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ».

[٢١٨٧] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، عَنِ سَعِيدٍ، عَنِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، - غَيْرَ أَنْ فِي حَدِيثِ مَعْمَرٍ قَالَ: لَا أَعْلَمُهُ إِلَّا رَفَعَ الْحَدِيثَ.

[٢١٨٨] ٥١ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى وَهَرُونَ بْنُ سَعِيدِ الْأَيْلِيِّ - قَالَ هَرُونَ: حَدَّثَنَا، وَقَالَ الْأَخْرَانِ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شَهَابٍ قَالَ: حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ بْنُ

حُتَيْفٌ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَسْرِعُوا بِالْجِنَازَةِ، فَإِنْ كَانَتْ صَالِحَةً قَرَّبْتُمُوهَا إِلَى الْخَيْرِ، وَإِنْ كَانَتْ غَيْرَ ذَلِكَ كَانَ شَرًّا تَضَعُونَهُ عَنْ رِقَابِكُمْ».

Chapter 17. The Virtue Of Offering The Funeral Prayer And Following The Bier

(المعجم ١٧) - (بابُ فضل الصلاة على الجنائز واتباعها) (التحفة ١٧)

[2189] 52 - (945) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever attends a funeral until the prayer is offered will have one *Qîrât* (of reward), and whoever attends until (the body) is buried will have two *Qîrât*.'" It was said: "What are the two *Qîrâts*?" He said: "Like two huge mountains." The end of the *Hadîth* of Abû Aṭ-Ṭâhir.

The other two added: Ibn Shihâb said: "Sâlim bin 'Abdullâh bin 'Umar said: 'Ibn 'Umar used to offer the funeral prayer and then leave.' When he heard the *Hadîth* of Abû Hurairah he said: 'We have missed out on many *Qîrât*.'" .

[٢١٨٩] ٥٢ - (٩٤٥) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى وَهَرُونَ بْنُ سَعِيدِ الْأَيْلِيِّ - وَاللَّفْظُ لَهُرُونَ وَحَرَمَلَةُ، قَالَ هَرُونَ: حَدَّثَنَا، وَقَالَ الْأَخْرَانِ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ [ابْنُ يَزِيدَ] عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ هُرْمَزٍ الْأَعْرَجِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَهِدَ الْجِنَازَةَ حَتَّى يُصَلِّيَ عَلَيْهَا فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَهَا حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانِ» قِيلَ وَمَا الْقِيرَاطَانِ؟ قَالَ: «مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ». انْتَهَى حَدِيثُ أَبِي الطَّاهِرِ.

وَزَادَ الْأَخْرَانِ: قَالَ ابْنُ شِهَابٍ: قَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ: وَكَانَ ابْنُ عُمَرَ يُصَلِّي عَلَيْهَا ثُمَّ يَنْصَرِفُ؛ فَلَمَّا بَلَغَهُ حَدِيثُ أَبِي هُرَيْرَةَ قَالَ: لَقَدْ ضَيَعْنَا فِي قَرَارِيطٍ كَثِيرَةٍ.

[2190] (...) It was narrated from Abû Hurairah from the Prophet ﷺ (a similar *Hadîth* as no. 2189) as far as the words: “two huge mountains,” and they did not mention what comes after that. In the *Hadîth* of ‘Abd Al-A‘lâ it says: “Until (the funeral) is finished.” In the *Hadîth* of ‘Abdur-Razzâq it says: “Until (the body) is placed in the *Laḥd* (Grave).”

[٢١٩٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى؛ وَحَدَّثَنَا ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ، كِلَاهُمَا عَنْ مَعْمَرٍ، عَنِ الرَّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ إِلَى قَوْلِهِ: «الْجَبَلَيْنِ الْعَظِيمَيْنِ»، وَلَمْ يَذْكُرَا مَا بَعْدَهُ، وَفِي حَدِيثِ عَبْدِ الْأَعْلَى: «حَتَّى يَفْرَغَ مِنْهَا»، وَفِي حَدِيثِ عَبْدِ الرَّزَّاقِ: «حَتَّى تُوَضَعَ فِي اللَّحْدِ».

[2191]... - (...) A *Hadîth* similar to that of Ma‘mar (no. 2190) was narrated from Abû Hurairah from the Prophet ﷺ, and he said: “Whoever follows (the funeral) until (the deceased) is buried.”

[٢١٩١] (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ ابْنُ شُعَيْبٍ بِنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنْ ابْنِ شَهَابٍ؛ أَنَّهُ قَالَ: حَدَّثَنِي رَجَالٌ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ مَعْمَرٍ، وَقَالَ: «وَمَنْ اتَّبَعَهَا حَتَّى تُدْفَنَ».

[2192] 53 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever offers the funeral prayer and does not follow (the deceased) will have one *Qirât*, and whoever follows it will have two *Qirât*.” It was said: “What are the two *Qirât*?” He said: “The smaller of them is like *Uḥd* (mountain).”

[٢١٩٢] ٥٣- (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا بِهِزُّ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى عَلَيَّ جِنَازَةً وَلَمْ يَتَّبِعْهَا فَلَهُ قِيرَاطٌ، فَإِنْ تَبِعَهَا فَلَهُ قِيرَاطَانِ» قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ «أَضْعَفُهُمَا مِثْلُ أَحَدٍ».

[2193] 54 - (...) It was narrated

[٢١٩٣] ٥٤- (...) حَدَّثَنِي مُحَمَّدُ

from Abû Hurairah that the Prophet ﷺ said: "Whoever offers the funeral prayer will have one *Qirât* and whoever follows (the funeral) until (the deceased) is placed in the grave, he will have two *Qirât*." He (the narrator) said: "I said: 'O Abû Hurairah, what is a *Qirât*?' He said: 'Like Uḥud (mountain).'"

[2194] 55 - (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever follows a funeral will have one *Qirât* of reward.'" Ibn 'Umar said: "Abû Hurairah may be mistaken." He sent word to 'Aishah asking her, and she confirmed what Abû Hurairah had said. Ibn 'Umar said: "We have missed out on many *Qirât*."

[2195] 56 - (...) Dâwûd bin 'Âmir bin Sa'd bin Abî Waqqâs narrated from his father, that he was sitting with 'Abdullâh bin 'Umar when Khabbâb came and said: "O 'Abdullâh bin 'Umar, have you not heard what Abû Hurairah is saying - that he heard the Messenger of Allâh ﷺ say: 'Whoever comes out with a funeral from the house (of the deceased) and offers the funeral prayer, then follows (the funeral)

ابن حاتم: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ
يَزِيدَ بْنِ كَيْسَانَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. قَالَ: «مَنْ
صَلَّى عَلَى جِنَازَةٍ فَلَهُ قِيرَاطٌ، وَمَنْ اتَّبَعَهَا
حَتَّى تُوَضَّعَ فِي الْقَبْرِ فَقِيرَاطَانِ» قَالَ
قُلْتُ: يَا أَبَا هُرَيْرَةَ! وَمَا الْقِيرَاطُ؟ قَالَ:
«مِثْلُ أُحُدٍ».

[٢١٩٤] ٥٥ - (...) حَدَّثَنَا شَيْبَانُ
ابْنُ فَرُوحٍ: حَدَّثَنَا حَرِيرٌ يَعْنِي ابْنَ
حَازِمٍ: حَدَّثَنَا نَافِعٌ قَالَ: قِيلَ لِابْنِ
عُمَرَ: إِنَّ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: «مَنْ تَبَعَ جِنَازَةَ فَلَهُ قِيرَاطٌ
مِنَ الْأَجْرِ» فَقَالَ ابْنُ عُمَرَ: أَكْثَرَ عَلَيْنَا
أَبُو هُرَيْرَةَ، فَبَعَثَ إِلَى عَائِشَةَ فَسَأَلَهَا
فَصَدَّقَتْ أَبَا هُرَيْرَةَ، فَقَالَ ابْنُ عُمَرَ: لَقَدْ
فَرَطْنَا فِي قَرَارِيطٍ كَثِيرَةٍ.

[٢١٩٥] ٥٦ - (...) حَدَّثَنِي مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يَزِيدَ: حَدَّثَنِي حَيَّوَةُ: حَدَّثَنِي أَبُو صَخْرِ
عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قَسِيطٍ، أَنَّهُ
حَدَّثَهُ، أَنَّ دَاوُدَ بْنَ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي
وَقَّاصٍ حَدَّثَهُ عَنْ أَبِيهِ، أَنَّهُ كَانَ قَاعِدًا
عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ، إِذْ طَلَعَ خَبَابٌ
صَاحِبُ الْمَقْصُورَةِ، فَقَالَ: يَا عَبْدَ اللَّهِ بْنَ

until (the deceased) is buried, he will have two *Qirât* of reward, each *Qirât* like Uḥud (mountain). and whoever offers the funeral prayer then goes back will have a reward like Uḥud' (mountain?" Ibn 'Umar sent *Khabbâb* to 'Aishah to ask her about what Abū Hurairah had said, then to come back and tell him what she said. Ibn 'Umar picked up a handful of pebbles in the *Masjid*, turning them over in his hand, until the messenger came back to him and said: "Aishah said: 'Abū Hurairah spoke the truth.'" Ibn 'Umar threw the pebbles that were in his hand onto the floor and said: "We have missed out on many *Qirât*."

عَمْرًا! أَلَا تَسْمَعُ مَا يَقُولُ أَبُو هُرَيْرَةَ؟ إِنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ خَرَجَ مَعَ جِنَازَةٍ مِنْ بَيْتِهَا وَصَلَّى عَلَيْهَا، ثُمَّ تَبِعَهَا حَتَّى تُدْفَنَ كَانَ لَهُ قِيرَاطَانِ مِنَ الْأَجْرِ، كُلُّ قِيرَاطٍ مِثْلُ أُحُدٍ، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُحُدٍ؟ فَأَرْسَلَ ابْنُ عُمَرَ خَبَّابًا إِلَى عَائِشَةَ يَسْأَلُهَا عَنْ قَوْلِ أَبِي هُرَيْرَةَ، ثُمَّ يَرْجِعُ إِلَيْهِ فَيُخْبِرُهُ مَا قَالَتْ: وَأَخَذَ ابْنُ عُمَرَ قَبْضَةً مِنْ حَصْبَاءِ الْمَسْجِدِ يُقَلِّبُهَا فِي يَدِهِ، حَتَّى رَجَعَ إِلَيْهِ الرَّسُولُ، فَقَالَ: قَالَتْ عَائِشَةُ: صَدَقَ أَبُو هُرَيْرَةَ، فَضَرَبَ ابْنُ عُمَرَ بِالْحَصَى الَّذِي كَانَ فِي يَدِهِ الْأَرْضَ، ثُمَّ قَالَ: لَقَدْ فَرَطْنَا فِي قَرَارِيطٍ كَثِيرَةٍ.

[2196] 57 - (946) It was narrated from *Thawbân*, the freed slave of the Messenger of Allāh ﷺ, that the Messenger of Allāh ﷺ said: "Whoever offers the funeral prayer will have one *Qirât*, and if he attends the burial he will have two *Qirât*, each *Qirât* like Uḥud (mountain)."

[٢١٩٦] ٥٧ - (٩٤٦) وَحَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي قَتَادَةُ عَنْ سَلْمِ بْنِ أَبِي الْحَجْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَمْرِيِّ، عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّى عَلَيَّ جِنَازَةً فَلَهُ قِيرَاطٌ، فَإِنْ شَهِدَ دَفَنَهَا فَلَهُ قِيرَاطَانِ، الْقِيرَاطُ مِثْلُ أُحُدٍ».

[2197] (...) A similar report (as no. 2196) was narrated from *Qatadah* with this chain. In the

[٢١٩٧] (...) وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي؛

Hadîth of Sa'eed and Hishâm it says: "The Prophet ﷺ was asked about the *Qirât* and he said: 'Like Uhud (mountain).'"

وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ
عَنْ سَعِيدٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ:
حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ، كُلُّهُمُ عَنْ
قَتَادَةَ، بِهَذَا الْإِسْنَادِ مِثْلَهُ، وَفِي حَدِيثِ
سَعِيدٍ وَهْشَامٍ: سُئِلَ النَّبِيُّ ﷺ عَنْ
الْقِيرَاطِ فَقَالَ: «مِثْلُ أُحُدٍ».

Chapter 18. If One Hundred (People) Pray For A Person They Will Intercede For Him

[2198] 58 - (947) It was narrated from 'A'ishah that the Prophet ﷺ said: "There is no deceased person for whom a number of Muslims reaching one hundred offer the funeral prayer, all of them interceding for him, but their intercession for him will be accepted."

(المعجم ١٨) - (بَابُ مَنْ صَلَّى عَلَيْهِ
مِائَةً، شَفَعُوا فِيهِ) (التحفة ١٨)

[٢١٩٨] ٥٨ - (٩٤٧) حَدَّثَنَا الْحَسَنُ
ابْنُ عِيْسَى: أَخْبَرَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا
سَلَامُ بْنُ أَبِي مُطِيعٍ، عَنْ أَيُّوبَ، عَنْ أَبِي
قَلَابَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ رَضِيَ
عَائِشَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ:
«مَا مِنْ مَيِّتٍ يُصَلِّي عَلَيْهِ مِائَةٌ مِنَ
الْمُسْلِمِينَ يُبَلِّغُونَ مِائَةً، كُلُّهُمْ يَشْفَعُونَ
لَهُ، إِلَّا شَفَعُوا فِيهِ».

قَالَ: فَحَدَّثْتُ بِهِ شُعَيْبَ بْنَ
الْحَبَّابِ، فَقَالَ: حَدَّثَنِي بِهِ نَسْرُ بْنُ
مَالِكٍ عَنِ النَّبِيِّ ﷺ.

Chapter 19. If Forty People Pray For A Person, They Will Intercede For Him

[2199] 59 - (948) It was narrated from Kuraib, the freed slave of 'Abdullâh bin 'Abbâs that a son of 'Abdullâh bin

(المعجم ١٩) - (بَابُ مَنْ صَلَّى عَلَيْهِ
أَرْبَعِينَ، شَفَعُوا فِيهِ) (١٩)

[٢١٩٩] ٥٩ - (٩٤٨) حَدَّثَنَا هُرُونُ
ابْنُ مَعْرُوفٍ: حَدَّثَنَا سَعِيدُ الْأَيْلِيُّ

'Abbās died in Qudaid or 'Usfān, and he said: "O Kuraib, see how many people you can gather together for him." I went out, and found that some people had gathered for him, so I told him and he said: "Would you say that they are forty?" He said: "Yes." He said: "Bring him out, for I heard the Messenger of Allāh ﷺ say: 'There is no Muslim man who dies and forty men attend his funeral prayer, not associating anything with Allāh, but Allāh will accept their intercession for him.'"

وَالْوَلِيدُ بْنُ شُجَاعٍ السَّكُونِيُّ - قَالَ الْوَلِيدُ: حَدَّثَنِي، وَقَالَ الْأَخْرَانِي: حَدَّثَنَا - ابْنُ وَهَبٍ: أَخْبَرَنِي أَبُو صَخْرٍ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّهُ مَاتَ ابْنٌ لَهُ بِقُدَيْدٍ أَوْ بِعُسْفَانَ، فَقَالَ: يَا كُرَيْبُ! انظُرْ مَا اجْتَمَعَ لَهُ مِنَ النَّاسِ، قَالَ: فَفَرَحَجْتُ فَإِذَا نَاسٌ قَدِ اجْتَمَعُوا لَهُ، فَأَخْبَرْتُهُ، فَقَالَ: تَقُولُ هُمْ أَرْبَعُونَ؟ قَالَ: نَعَمْ، قَالَ: أَخْرِجُوهُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَيَّ جِنَازَتِهِ أَرْبَعُونَ رَجُلًا، لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شَفَعْتُهُمْ اللَّهُ فِيهِ».

وَفِي رِوَايَةِ ابْنِ مَعْرُوفٍ: عَنْ شَرِيكَ ابْنِ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ.

Chapter 20. The Deceased Who Is Spoken Well Of And The One Who Is Spoken Badly Of

[2200] 60 - (949) It was narrated that Anas bin Mālik said: "A funeral passed by and (the deceased) was spoken well of. The Prophet of Allāh ﷺ said: 'It has become certain, it has become certain, it has become

(المعجم ٢٠) - (بابُ فيمن يثنى عليه خير أو شر من الموتى) (التحفة ٢٠)

[٢٢٠٠] ٦٠ - (٩٤٩) وَحَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ ابْنُ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، كُلُّهُمْ عَنِ ابْنِ عُلْيَةَ - وَاللَّفْظُ لِيَحْيَى -

certain.' Another funeral passed by and (the deceased) was spoken badly of. The Prophet of Allâh ﷺ said: 'It has become certain, it has become certain, it has become certain.' Umar said: 'May my father and mother be ransomed for you. A funeral passed by and (the deceased) was spoken well of, and you said: "It has become certain, it has become certain, it has become certain." Then another passed by and (the deceased) was spoken badly of, and you said: "It has become certain, it has become certain, it has become certain." The Messenger of Allâh ﷺ said: 'For the one of whom you spoke well, Paradise has become certain for him, and for the one of whom you spoke badly, the Fire has become certain for him. You are the witnesses of Allâh on earth, you are the witnesses of Allâh on earth, you are the witnesses of Allâh on earth.'"

[2201] (...) It was narrated that Anas said: "A funeral passed by the Messenger of Allâh ﷺ..." and he narrated a *Hadîth* similar to that of 'Abdul-'Azîz from Anas (no. 2200), but the *Hadîth* of 'Abdul-'Azîz is more complete.

قَالَ: حَدَّثَنَا ابْنُ عَلِيٍّ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ
بْنُ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَرَّ
بِحِنَارَةَ فَأُتِنِي عَلَيْهَا خَيْرًا، فَقَالَ نَبِيُّ
اللَّهِ ﷺ: «وَجَبَتْ وَجَبَتْ وَجَبَتْ»، وَمَرَّ
بِحِنَارَةَ فَأُتِنِي عَلَيْهَا شَرًّا، فَقَالَ نَبِيُّ
اللَّهِ ﷺ: «وَجَبَتْ وَجَبَتْ وَجَبَتْ»، فَقَالَ
عَمْرُ: فِدَى لَكَ أَبِي وَأُمِّي! مَرَّ بِحِنَارَةَ
فَأُتِنِي عَلَيْهَا خَيْرًا فَقُلْتُ: «وَجَبَتْ وَجَبَتْ
وَجَبَتْ»، وَمَرَّ بِحِنَارَةَ فَأُتِنِي عَلَيْهَا شَرًّا،
فَقُلْتُ: «وَجَبَتْ وَجَبَتْ وَجَبَتْ»? فَقَالَ
رَسُولُ اللَّهِ ﷺ: «مَنْ أُتِنِي عَلَيْهِ خَيْرًا
وَجَبَتْ لَهُ الْجَنَّةُ، وَمَنْ أُتِنِي عَلَيْهِ شَرًّا
وَجَبَتْ لَهُ النَّارُ، أَنْتُمْ شُهَدَاءُ اللَّهِ فِي
الْأَرْضِ، أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ،
أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ».

[٢٢٠١] (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ
الزُّهْرَانِيُّ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ
زَيْدٍ؛ وَحَدَّثَنِي يَحْيَى بْنُ يَحْيَى:
أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، كِلَاهُمَا
عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: مَرَّ عَلَيَّ
النَّبِيُّ ﷺ بِحِنَارَةَ فَذَكَرَ بِمَعْنَى حَدِيثِ
عَبْدِ الْعَزِيزِ عَنْ أَنَسِ، غَيْرَ أَنَّ حَدِيثَ
عَبْدِ الْعَزِيزِ أَتَمُّ.

Chapter 21. What Was Narrated Concerning One Who Finds Relief And One From Whom Relief Is Found

[2202] 61 - (950) It was narrated that Abû Qatâdah bin Rib'î narrated that a funeral passed by the Messenger of Allâh ﷺ and he said: "One who has found relief and one from whom relief has been found." They said: "O Messenger of Allâh, who is the one who has found relief and the one from whom relief has been found?" He said: "The believing person has found relief from the troubles of this world; and the people, the land, the trees and the animals have found relief from the evil person."

[2203] (...) It was also narrated from Abû Qatâdah from the Prophet ﷺ (a similar *Hadîth* as no. 2202). In the *Hadîth* of Yahyâ bin Sa'eed it says: "He has found relief from the troubles and hardships of this world in the mercy of Allâh."

(المعجم ٢١) - (بَابُ مَا جَاءَ فِي
مُسْتَرِيحٍ وَمُسْتَرَاخٍ مِنْهُ) (التحفة ٢١)

[٢٢٠٢] ٦١ - (٩٥٠) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيْمَا
قُرِيَ عَلَيْهِ - عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ
حَلْحَلَةَ، عَنْ مَعْبُدِ بْنِ كَعْبِ بْنِ مَالِكِ،
عَنْ أَبِي قَتَادَةَ بْنِ رَبِيعٍ؛ أَنَّهُ كَانَ
يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَيْهِ
بِجَنَازَةٍ، فَقَالَ: «مُسْتَرِيحٌ وَمُسْتَرَاخٌ مِنْهُ»
قَالُوا: يَا رَسُولَ اللَّهِ! مَا الْمُسْتَرِيحُ
وَالْمُسْتَرَاخُ مِنْهُ؟ فَقَالَ: «الْعَبْدُ الْمُؤْمِنُ
يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا، وَالْعَبْدُ الْفَاجِرُ
يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ
وَالدَّوَابُّ».

[٢٢٠٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَنِي: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ،
جَمِيعًا عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي
هِنْدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنِ ابْنِ
لِكَعْبِ بْنِ مَالِكِ، عَنْ أَبِي قَتَادَةَ عَنِ
النَّبِيِّ ﷺ. وَفِي حَدِيثِ يَحْيَى بْنِ سَعِيدٍ:
«يَسْتَرِيحُ مِنْ أَدَى الدُّنْيَا وَنَصَبِهَا إِلَى
رَحْمَةِ اللَّهِ».

Chapter 22. Saying The *Takbîr* Over The Deceased

[2204] 62 - (951) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ announced to the people the death of the An-Najâshî on the day that he died. He led them out to the prayer place and said the *Takbîr* four times.

[2205] 63 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ announced to us the death of the An-Najâshî, the ruler of Ethiopia, on the day that he died, and he said: 'Ask for forgiveness for your brother.'"

Ibn Shihâb said: "Sa'eed bin Al-Mûsâyyab narrated to me that Abû Hurairah told him: 'The Messenger of Allâh ﷺ lined them up in rows in the prayer place and prayed, saying the *Takbîr* four times for him.'"

[2206] (...) A report like that of 'Uqail (no. 2205) was narrated from Ibn Shihâb, with both chains.

(المعجم ٢٢) - (باب في التكبير على الجنازة) (التحفة ٢٢)

[٢٢٠٤] ٦٢ - (٩٥١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى لِلنَّاسِ النَّجَاشِيَّ [فِي] الْيَوْمِ الَّذِي مَاتَ فِيهِ، فَخَرَجَ بِهِمْ إِلَى الْمُصَلَّى، وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ.

[٢٢٠٥] ٦٣ - (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنَا عَقِيلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُمَا حَدَّثَاهُ عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ: نَعَى لَنَا رَسُولُ اللَّهِ ﷺ النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ، فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ فَقَالَ: «اسْتَغْفِرُوا لِأَخِيكُمْ».

قَالَ ابْنُ شِهَابٍ: وَحَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَفَّ بِهِمْ بِالْمُصَلَّى، فَصَلَّى، فَكَبَّرَ عَلَيْهِ أَرْبَعَ تَكْبِيرَاتٍ.

[٢٢٠٦] (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ وَحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حَمِيدٍ قَالُوا:

حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ:
حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ
كِرَوَايَةَ عُقَيْلٍ، بِالإِسْنَادَيْنِ جَمِيعًا.

[2207] 64 - (952) It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ offered the funeral prayer for Aşhamah An-Najâshî, saying the *Takbîr* for him four times.

[٢٢٠٧] ٦٤ - (٩٥٢) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ
هَرُونَ عَنْ سَلِيمِ بْنِ حَيَّانٍ قَالَ: حَدَّثَنَا
سَعِيدُ بْنُ مِينَاءَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ
رَسُولَ اللَّهِ ﷺ صَلَّى عَلَيَّ أَضْحَمَةً
النَّجَاشِيِّ، فَكَبَّرَ عَلَيْهِ أَرْبَعًا.

[2208] 65 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Today a righteous slave of Allâh has died, Aşhamah.’ And he stood up and led us in prayer, offering the funeral prayer for him.”

[٢٢٠٨] ٦٥ - (...) وَحَدَّثَنِي مُحَمَّدُ
ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ
ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ
اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَاتَ
الْيَوْمَ عَبْدٌ لِلَّهِ صَالِحٌ، أَضْحَمَةٌ» فَقَامَ
فَأَمَّنَّا، وَصَلَّى عَلَيَّ.

[2209] 66 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘A brother of yours has died. Get up and offer the funeral prayer for him.’ So we stood and formed two rows.”

[٢٢٠٩] ٦٦ - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ عُبَيْدٍ الْعُبَيْرِيُّ: حَدَّثَنَا حَمَادٌ عَنْ
أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ
اللَّهِ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ - وَاللَّفْظُ
لَهُ-: حَدَّثَنَا ابْنُ عَلِيَّةَ: حَدَّثَنَا أَيُّوبُ عَنْ
أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَا لَكُمْ قَدْ
مَاتَ، فَقومُوا فَصَلُّوا عَلَيَّ» قَالَ: فَقومْنَا
فَصَفَّفْنَا صَفَيْنِ.

[2210] 67 - (953) It was narrated that ‘Imrân bin Ḥuṣain said: “The Messenger of Allâh ﷺ said: ‘A brother of yours has died; get up and offer the funeral prayer for him,’ meaning An-Najâshî.” According to the report of Zuhair (The Prophet ﷺ said: “Your brother...”

[٢٢١٠] ٦٧ - (٩٥٣) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُثَيْبٍ عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَخَا لَكُمْ قَدْ مَاتَ، فَقومُوا فَصَلُّوا عَلَيْهِ» يَعْنِي النَّجَاشِيَّ - وَفِي رِوَايَةِ زُهَيْرٍ: «إِنَّ أَخَاكُمْ».

Chapter 23. Praying Over The Grave

(المعجم ٢٣) - (بَابُ الصَّلَاةِ عَلَى الْقَبْرِ) (التحفة ٢٣)

[2211] 68 - (954) It was narrated from Ash-Sha‘bî that the Messenger of Allâh ﷺ offered the funeral prayer over a grave after (the deceased) had been buried, and he said the *Takbîr* four times.

[٢٢١١] ٦٨ - (٩٥٤) حَدَّثَنَا حَسَنُ ابْنِ الرَّبِيعِ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى قَبْرِ بَعْدَمَا دُفِنَ، فَكَبَّرَ عَلَيْهِ أَرْبَعًا.

Ash-Shaibânî said: “I said to Ash-Sha‘bî: ‘Who told you that?’ He said: ‘The trustworthy one, ‘Abdullâh bin ‘Abbâs.’” This is the wording of the *Hadîth* of Hasan.

قَالَ الشَّيْبَانِيُّ: فَقُلْتُ لِلشَّعْبِيِّ: مَنْ حَدَّثَكَ هَذَا؟ قَالَ: الثَّقَفُ، عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، هَذَا لَفْظُ حَدِيثِ حَسَنِ. وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ قَالَ: انْتَهَى رَسُولُ اللَّهِ ﷺ إِلَى قَبْرِ رَطْبٍ، فَصَلَّى عَلَيْهِ، وَصَفُّوا خَلْفَهُ، وَكَبَّرَ أَرْبَعًا. قُلْتُ لِعَامِرٍ: مَنْ حَدَّثَكَ؟ قَالَ: الثَّقَفُ، مَنْ شَهَدَهُ، ابْنُ عَبَّاسٍ.

According to the report of Ibn Numair he said: “The Messenger of Allâh ﷺ came to a fresh grave and offered the funeral prayer, and they formed rows behind him, and he said the *Takbîr* four times.” I said to ‘Âmir: “Who told you that?” He said: “The

trustworthy one who saw him, Ibn 'Abbās."

[2212] (...) A similar report (as no. 2211) was narrated from Ash-Sha'bi, from Ibn 'Abbās, from the Prophet ﷺ, but it does not say in the *Hadīth* of any of them that the Prophet ﷺ said the *Takbīr* four times.

[٢٢١٢] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانٌ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ، كُلُّ هَؤُلَاءِ عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ: أَنَّ النَّبِيَّ ﷺ كَبَّرَ عَلَيْهِ أَرْبَعًا.

[2213] 69 - (...) A *Hadīth* similar to that of Ash-Shaibânî was narrated from Ash-Sha'bi (no. 2211), from Ibn 'Abbās, from the Prophet ﷺ, concerning his prayer at the graveside, but it does not say in their *Hadīth* that he (ﷺ) said the *Takbīr* four times.

[٢٢١٣] ٦٩ - (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَهَرُونَ بْنُ عَبْدِ اللَّهِ، جَمِيعًا عَنْ وَهْبِ بْنِ جَرِيرٍ، عَنْ شُعْبَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ؛ وَحَدَّثَنِي أَبُو عَسَانَ الْمُسَمَعِيُّ مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ: حَدَّثَنَا يَحْيَى بْنُ الضَّرِيرِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ أَبِي حَصِينٍ، كِلَاهُمَا عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ فِي صَلَاتِهِ عَلَى الْقَبْرِ، نَحْوَ حَدِيثِ الشَّيْبَانِيِّ، لَيْسَ فِي حَدِيثِهِمْ: وَكَبَّرَ أَرْبَعًا.

[2214] 70 - (955) It was narrated from Anas that the Prophet ﷺ prayed over a grave.

[٢٢١٤] ٧٠ - (٩٥٥) وَحَدَّثَنِي
إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ عَزْرَةَ السَّامِيُّ:
حَدَّثَنَا عُذْرٌ: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبِ بْنِ
الشَّهِيدِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ
النَّبِيَّ ﷺ صَلَّى عَلَى قَبْرِ.

[2215] 71 - (956) It was narrated from Abû Hurairah that a black woman - or youth - used to take care of the Masjid. The Messenger of Allâh ﷺ noticed she was not being seen and asked about her - or him - and they said: "He has died." He said: "Why didn't you inform me?" It was as if they regarded her - or him - as being of little account. He said: "Show me where his grave is." So they showed him, and he offered the funeral prayer for her, then he said: "These graves are filled with darkness for their occupants, but Allâh illuminates their graves by virtue of my prayer for them."

[٢٢١٥] ٧١ - (٩٥٦) وَحَدَّثَنِي أَبُو
الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلٍ فَضِيلُ بْنُ
حُسَيْنِ الْجَحْدَرِيُّ - وَاللَّفْظُ لِأَبِي كَامِلٍ
- قَالَا: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ،
عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَبِي رَافِعٍ، عَنْ
أَبِي هُرَيْرَةَ أَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُ
الْمَسْجِدَ - أَوْ شَابًّا - فَقَدَهَا رَسُولُ
اللَّهِ ﷺ، فَسَأَلَ عَنْهَا - أَوْ عَنْهُ -
فَقَالُوا: مَاتَ، قَالَ: «أَفَلَا كُتِمُ
أَدْتُمُونِي». قَالَ: فَكَأَنَّهُمْ صَعَرُوا أَمْرَهَا
- أَوْ أَمْرَهُ - فَقَالَ: «ذُلُونِي عَلَى قَبْرِهِ»
فَدَلُّوهُ، فَصَلَّى عَلَيْهَا ثُمَّ قَالَ: «إِنَّ هَذِهِ
الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا، وَإِنَّ
اللَّهَ عَزَّ وَجَلَّ يُنَوِّرُهَا لَهُمْ بِصَلَاتِي
عَلَيْهِمْ».

[2216] 72 - (957) It was narrated that 'Abdur-Rahmân bin Abî Laila said: "Zaid used to say the *Takbîr* four times in our funerals, but he said five *Takbîrs* in one funeral. I asked him about

[٢٢١٦] ٧٢ - (٩٥٧) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ
بَشَّارٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ - وَقَالَ أَبُو بَكْرٍ: عَنْ شُعْبَةَ

that and he said: ‘The Messenger of Allāh ﷺ used to do that.’”

- عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: كَانَ زَيْدٌ يُكَبِّرُ عَلَى جَنَائِزِنَا أَرْبَعًا، وَإِنَّهُ كَبَّرَ عَلَيَّ جِنَازَةَ خَمْسًا، فَسَأَلْتُهُ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُهَا.

Chapter 24. Standing For Funerals

(المعجم ٢٤) - (بابُ القيام للجنائز)

(التحفة ٢٤)

[2217] 73 - (958) It was narrated that ‘Āmir bin Rabī‘ah said: “The Messenger of Allāh ﷺ said: ‘When you see a funeral, stand up for it, until it has passed you by or (the deceased) has been put down.’”

[٢٢١٧] ٧٣ - (٩٥٨) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ الرَّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ رَبِيعَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الْجِنَازَةَ فَقُومُوا لَهَا، حَتَّى تُخَلَّفَكُمْ أَوْ تُوَضَّعَ».

[2218] 74 - (...) It was narrated from ‘Āmir bin Rabī‘ah that the Prophet ﷺ said: “If one of you sees a funeral and he is not walking with it, let him stand up until it has passed him by, or (the deceased) has been put down before it has passed him by.”

[٢٢١٨] ٧٤ - (...) وَحَدَّثَنَاهُ قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا [مُحَمَّدُ] بْنُ رُمَحٍ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنِي حَزْمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، جَمِيعًا عَنِ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ يُونُسَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ؛ وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمَحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عَمَرَ، عَنْ عَامِرِ بْنِ رَبِيعَةَ عَنِ النَّبِيِّ ﷺ

قَالَ: «إِذَا رَأَى أَحَدَكُمْ الْجِنَازَةَ، فَإِنْ لَمْ يَكُنْ مَاشِيًا مَعَهَا، فَلْيَقُمْ حَتَّى تُخَلِّفَهُ، أَوْ تُوَضَّعَ مِنْ قَبْلِ أَنْ تُخَلِّفَهُ».

[2219] 75 - (...) A *Hadīth* similar to that of Al-Laith bin Sa'd was narrated from Nāfi (no. 2217) with this chain, but in the *Hadīth* of Ibn Juraij it says: "The Prophet ﷺ said: 'If one of you sees a funeral, let him stand up when he sees it, until it has passed him by, if he is not going to follow it.'"

[٢٢١٩] ٧٥- (...) وَحَدَّثَنِي أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ؛ وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا إِسْمَاعِيلُ، جَمِيعًا عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ ابْنِ عَوْنٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، كُلُّهُمْ عَنْ نَافِعٍ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ، غَيْرَ أَنَّ حَدِيثَ ابْنِ جُرَيْجٍ: قَالَ النَّبِيُّ ﷺ: «إِذَا رَأَى أَحَدَكُمْ الْجِنَازَةَ فَلْيَقُمْ حِينَ يَرَاهَا، حَتَّى تُخَلِّفَهُ إِنْ كَانَ غَيْرَ مُتَّبِعِهَا».

[2220] 76 - (959) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'If you follow a funeral procession, do not sit down until (the deceased) has been put down.'"

[٢٢٢٠] ٧٦- (٩٥٩) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اتَّبَعْتُمْ جِنَازَةَ فَلَا تَجْلِسُوا حَتَّى تُوَضَّعَ».

[2221] 77 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "If you see a funeral then stand

[٢٢٢١] ٧٧- (...) وَحَدَّثَنِي سُرَيْجٌ ابْنُ يُونُسَ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عَلِيٍّ، عَنْ هِشَامِ

up, and whoever follows it, he should not sit down until (the deceased) has been put down.”

[2222] 78 - (960) It was narrated that Jâbir bin ‘Abdullâh said: “A funeral passed by and the Messenger of Allâh ﷺ stood up for it, and we stood up with him. We said: ‘O Messenger of Allâh, it is a Jewish woman.’ He said: ‘Death is something that inspires awe. If you see a funeral, then stand up.’”

[2223] 79 - (...) Abû Az-Zubair narrated that he heard Jâbir say: “The Prophet ﷺ stood up for a funeral that passed by him, until it had disappeared.”

[2224] 80 - (...) It was narrated that Ibn Jurayj said: Abû Az-Zubair also told me that he

الدَّسْتَوَائِيَّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لَهُ - حَدَّثَنَا مُعَاذٌ، وَهُوَ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الْجِنَازَةَ فَقُومُوا، فَمَنْ تَبِعَهَا فَلَا يَجْلِسُ حَتَّى تُوَضَعَ».

[٢٢٢٢] ٧٨ - (٩٦٠) وَحَدَّثَنِي سُرَيْجُ ابْنُ يُونُسَ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عَلِيَّةَ، عَنْ هِشَامِ الدَّسْتَوَائِيَّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: مَرَّتْ جِنَازَةٌ، فَقَامَ لَهَا رَسُولُ اللَّهِ ﷺ، وَفَمْنَا مَعَهُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّهَا يَهُودِيَّةٌ، فَقَالَ «إِنَّ الْمَوْتَ فَرَعٌ، فَإِذَا رَأَيْتُمُ الْجِنَازَةَ فَقُومُوا».

[٢٢٢٣] ٧٩ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: قَامَ النَّبِيُّ ﷺ لِجِنَازَةٍ، مَرَّتْ بِهِ، حَتَّى تَوَارَتْ.

[٢٢٢٤] ٨٠ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ ابْنِ

heard Jâbir say: “The Messenger of Allâh ﷺ and his Companions stood up for the funeral of a Jew, until it had disappeared.”

جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَيْضًا؛ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: قَامَ النَّبِيُّ ﷺ وَأَصْحَابُهُ، لِجِنَازَةِ يَهُودِيٍّ، حَتَّى تَوَارَتْ.

[2225] 81 - (961) It was narrated from Ibn Abî Laila that Qays bin Sa’d and Sahl bin Ḥunaif were in Al-Qâdisiyyah and a funeral passed by them, so they stood up. It was said to them: “It is one of the local people.” They said: “A funeral passed by the Messenger of Allâh ﷺ so he stood up, and it was said to him: ‘It is a Jew.’ He said: ‘Is it not a soul?’”

[٢٢٢٥] ٨١ - (٩٦١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُذْرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنِ ابْنِ أَبِي لَيْلَى؛ أَنَّ قَيْسَ بْنَ سَعْدٍ وَسَهْلَ بْنَ حُنَيْفٍ كَانَا بِالْقَادِسِيَّةِ، فَمَرَّتْ بِهِمَا جِنَازَةٌ، فَقَامَا، فَقِيلَ لَهُمَا: إِنَّهَا مِنْ أَهْلِ الْأَرْضِ، فَقَالَا: إِنَّ رَسُولَ اللَّهِ ﷺ مَرَّتْ بِهِ جِنَازَةٌ فَقَامَ، فَقِيلَ لَهُ: إِنَّهُ يَهُودِيٌّ فَقَالَ: «أَلَيْسَتْ نَفْسًا».

[2226] (...) It was narrated from ‘Amr bin Murrah (a similar *Hadîth* as no. 2225) with this chain, and according to this report they said: “We were with the Messenger of Allâh ﷺ when a funeral passed by him.”

[٢٢٢٦] (...) وَحَدَّثَنِيهِ الْقَاسِمُ بْنُ زَكَرِيَاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ بِهَذَا الْإِسْنَادِ، وَفِيهِ: فَقَالَا: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، فَمَرَّتْ عَلَيْنَا جِنَازَةٌ.

Chapter 25. Abrogation Of Standing For Funerals

(المعجم ٢٥) - (بَابُ نَسْخِ الْقِيَامِ لِلْجِنَازَةِ) (التحفة ٢٥)

[2227] 82 - (962) It was narrated that Wâqid bin ‘Amr bin Sa’d bin Mu’âdh said: “Nâfi’ bin

[٢٢٢٧] ٨٢ - (٩٦٢) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ؛ وَحَدَّثَنَا مُحَمَّدُ

Jubair saw me standing while we were at a funeral, and he had sat while waiting for the deceased to be put down. He said to me: 'Why are you standing?' I said: 'I am waiting for the deceased to be put down, because of the *Hadith* narrated by Abû Sa'eed Al-Khudrî.' Nâfi' said: 'Mas'ûd bin Al-Hakam narrated to me that 'Alî bin Abî Tâlib said: "The Messenger of Allâh ﷺ stood, then (later) he sat."

[2228] 83 - (...) Wâqid bin 'Amr bin Sa'd bin Mu'âdh Al-Anṣârî narrated that Nâfi' bin Jubair told him that Mas'ûd bin Al-Hakam Al-Anṣârî told him that he heard 'Alî bin Abî Tâlib say concerning funerals: "The Messenger of Allâh ﷺ stood then (later) he sat."

He narrated that because Nâfi' bin Jubair saw Wâqid bin 'Amr standing until the deceased had been put down.

ابن رُمح بن المہاجر - وَاللَّفْظُ لَهُ - :
أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ
وَاقِدِ بْنِ عَمْرٍو بْنِ سَعْدِ بْنِ مُعَاذِ أَنَّهُ
قَالَ: رَأَيْتُ نَافِعَ بْنَ جُبَيْرٍ، وَنَحْنُ فِي
جِنَازَةٍ، قَائِمًا، وَقَدْ جَلَسَ يَنْتَظِرُ أَنْ
تُوضَعَ الْجِنَازَةُ، فَقَالَ لِي: مَا يُقِيمُكَ؟
فَقُلْتُ: أَنْتَظِرُ أَنْ تُوضَعَ الْجِنَازَةُ، لِمَا
يُحَدِّثُ أَبُو سَعِيدٍ الْخُدْرِيُّ. فَقَالَ نَافِعُ:
فَإِنَّ مَسْعُودَ بْنَ الْحَكَمِ حَدَّثَنِي عَنْ عَلِيٍّ
بْنِ أَبِي طَالِبٍ أَنَّهُ قَالَ: قَامَ رَسُولُ
اللَّهِ ﷺ ثُمَّ قَعَدَ.

[٢٢٢٨] ٨٣ - (...) وَحَدَّثَنِي مُحَمَّدُ
ابْنُ الْمُثَنَّى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي
عُمَرَ، جَمِيعًا عَنِ الثَّقَفِيِّ، - قَالَ ابْنُ
الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ - قَالَ:
سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ قَالَ: أَخْبَرَنِي
وَاقِدُ بْنُ عَمْرٍو بْنِ سَعْدِ بْنِ مُعَاذِ
الْأَنْصَارِيِّ، أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَخْبَرَهُ، أَنَّ
مَسْعُودَ بْنَ الْحَكَمِ الْأَنْصَارِيَّ أَخْبَرَهُ، أَنَّهُ
سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ، فِي شَأْنِ
الْجِنَازَةِ: إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ ثُمَّ قَعَدَ.
وَإِنَّمَا حَدَّثَ بِذَلِكَ لِأَنَّ نَافِعَ بْنَ جُبَيْرٍ
رَأَى وَاقِدَ بْنَ عَمْرٍو قَامًا، حَتَّى وَضِعَتِ
الْجِنَازَةُ.

[2229] (...) It was narrated from Yahyâ bin Sa'eed with this chain.

[2230] 84 - (...) It was narrated that 'Alî said: "We saw the Messenger of Allâh ﷺ standing so we stood, then he sat down so we sat down" - meaning, for funerals processions.

[2231] (...) It was narrated from Shu'bah with this chain.

Chapter 26. Supplicating For The Deceased During The (Funeral) Prayer

[2232] 85 - (963) It was narrated that Jubair bin Nufair said: "I heard 'Awf bin Mâlik say: 'The Messenger of Allâh ﷺ offered the funeral prayer and I memorized some of his supplications. He said: "Allâhmmaghfirlahu wârhamhu wa 'âfihî, wâ'fu 'anhu, wa akrim nuzulahu wa wassi' mudkhalahu wâghsilhu bil-mâ'i wath-thalji wal-baradi wa naqqihi min al-khatâya

[٢٢٢٩] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا الْإِسْنَادِ.

[٢٢٣٠] ٨٤ - (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: سَمِعْتُ مَسْعُودَ بْنَ الْحَكَمِ يُحَدِّثُ عَنْ عَلِيٍّ قَالَ: رَأَيْنَا رَسُولَ اللَّهِ ﷺ قَامَ فَقُمْنَا، وَقَعَدَ فَقَعَدْنَا، يَعْنِي فِي الْجَنَازَةِ.

[٢٢٣١] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَعَبِيدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ.

(المعجم ٢٦) - (بابُ الدعاء للميت في الصلاة) (التحفة ٢٦)

[٢٢٣٢] ٨٥ - (٩٦٣) وَحَدَّثَنِي هُرُوثُ ابْنُ سَعِيدِ الْأَنْبَلِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ سَمِعَهُ يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ: صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى جَنَازَةٍ، فَحَفِظْتُ مِنْ دُعَائِهِ وَهُوَ يَقُولُ: «اللَّهُمَّ! اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ، وَاعْفُ عَنْهُ، وَأَكْرِمْ

kamâ naqqaitath-thawbul-abyada min ad-danasi wa abdilhu dâran khairan min dârihi, wa ahlan khairan min ahlihi wa zawjâ khairan min zawjihi, wa adkhillul-jannata wa a'idhhu min 'adhâbil-qabri wa min 'adhâbin-nâr (O Allâh, forgive him, have mercy on him, keep him safe and sound, and pardon him, receive him with honor, make his grave spacious, wash him with water, snow and hail, and cleanse him of his sins as a white garment is cleansed of dirt. Give him a home better than his home, a family better than his family, a spouse better than his spouse. Admit him to Paradise and protect him from the torment of the grave and the torment of the Fire.)”

He said: “Until I wished that I had been that deceased person.”

A similar *Hadith* was also narrated from ‘Awf bin Mâlik, from the Prophet ﷺ.

[2233] (...) A *Hadith* similar to that of Ibn Wahb (no. 2232) was narrated from Mu‘âwiyah bin Sâlih with these two chains.

[2234] 86 - (...) It was narrated that ‘Awf bin Mâlik Al-Ashja‘î said: “I heard the Prophet ﷺ offering the funeral prayer and he said: ‘*Allâhmmaghfirlahu wârhamhu wâfu ‘anhu wa ‘âfihi,*

نُزْلُهُ، وَوَسَّعَ مُدْخَلَهُ، وَاغْسَلَهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقَّاهُ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدَلْتَهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَأَدْخَلْتَهُ الْجَنَّةَ، وَأَعَدْتَهُ مِنْ عَذَابِ الْقَبْرِ وَ مِنْ عَذَابِ النَّارِ». قَالَ: حَتَّى تَمَيَّيْتُ أَنْ أَكُونَ أَنَا ذَلِكَ الْأَمِيَّتُ؛ وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ - حَدَّثَهُ عَنْ أَبِيهِ - عَنْ عَوْفِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ بِنَحْوِ هَذَا الْحَدِيثِ أَيْضًا.

[2233] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ بِالْإِسْنَادَيْنِ جَمِيعًا، نَحْوَ حَدِيثِ ابْنِ وَهْبٍ.

[2234] 86 - (...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ عِيْسَى بْنِ يُونُسَ عَنْ أَبِي حَمْرَةَ الْجَمْصِيِّ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ

wa akrim nuzulahu wa wassi' mudkhalahu wâghsilhu bimâ'in wa thaljin wa-baradin wa naqqihi min al-khaṭâyâ kamâ yunaqqath-thawbul-abyadu min ad-danasi wa abdilhu dâran khairan min dârihi, wa ahlan khairan min ahlihi wa zawjâ khairan min zawjihi, waqihî fitnatal-qabri wa 'adhâbin-nâr (O Allâh, forgive him, have mercy on him, keep him safe and sound, and pardon him, receive him with honor, make his grave spacious, wash him with water, snow and hail, and cleanse him of his sins as a white garment is cleansed of dirt. Give him a home better than his home, a family better than his family, a spouse better than his spouse. Protect him from the torment of the grave and the torment of Fire.)”

'Awf said: “I wished that I had been that deceased person, because of the supplication of the Messenger of Allâh ﷺ for that deceased person.”

Chapter 27. Where The *Imâm* Should Stand In Relation To The Deceased When Performing The Funeral Prayer

[2235] 87 - (964) It was narrated that Samurah bin Jundab said: “I prayed behind the Prophet ﷺ when he offered the funeral prayer for Umm Ka'b, who died in childbirth. The

وَهَرُونَ بْنُ سَعِيدِ الْأَيْلِيِّ - وَاللَّفْظُ لِأَبِي الطَّاهِرِ - قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي حَمْرَةَ ابْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نَفِيرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ - وَصَلَّى عَلَى جَنَازَةٍ - يَقُولُ: «اللَّهُمَّ! اغْفِرْ لَهُ وَارْحَمْهُ، وَاعْفُ عَنْهُ وَعَافِهِ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مَدْخَلَهُ، وَاعْسِلْهُ بِمَاءٍ وَثَلْجٍ وَبَرَدٍ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنْقَى الثُّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَفِي فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ».

قَالَ عَوْفٌ: فَتَمَمَّيْتُ أَنْ لَوْ كُنْتُ أَنَا الْمَيِّتَ، لِدَعَاءِ رَسُولِ اللَّهِ ﷺ عَلَى ذَلِكَ الْمَيِّتِ.

(المعجم ٢٧) - (باب أين يقوم الإمام من الميت للصلاة عليه) (التحفة ٢٧)

[٢٢٣٥] ٨٧ - (٩٦٤) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا عَبْدُ الْوَارِثِ ابْنُ سَعِيدٍ عَنْ حُسَيْنِ بْنِ ذَكْوَانَ قَالَ:

Prophet ﷺ stood to pray for her in line with her middle.”

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ سَمْرَةَ بْنِ جُنْدَبٍ قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ، وَصَلَّيْتُ عَلَى أُمِّ كَعْبٍ، مَاتَتْ وَهِيَ نَفْسَاءُ، فَقَامَ رَسُولُ اللَّهِ ﷺ لِلصَّلَاةِ عَلَيْهَا وَسَطَهَا.

[2236] (...) It was narrated from Husayn with this chain (a similar *Hadith* as no. 2235), but they did not mention Umm Ka'b.

[٢٢٣٦] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ وَيَزِيدُ بْنُ هَرُونَ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ وَالْفَضْلُ بْنُ مُوسَى، كُلُّهُمَا عَنْ حُسَيْنٍ بِهِذَا الْإِسْنَادِ، وَلَمْ يَذْكُرُوا: أُمَّ كَعْبٍ.

[2237] 88 - (...) It was narrated that 'Abdullâh bin Buraidah said: "I was a boy at the time of the Messenger of Allâh ﷺ, and I used to learn from him, and nothing prevented me from speaking but the fact that there were men who were older than me. I offered the funeral prayer behind the Messenger of Allâh ﷺ for a woman who had died in childbirth. During the prayer the Messenger of Allâh ﷺ stood in line with her middle." According to the report of Ibn Al-Muthanna he said: "Abdullâh bin Buraidah told me: 'He stood in line with her middle to offer the funeral prayer for her.'"

[٢٢٣٧] ٨٨- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَعُقْبَةُ بْنُ مَكْرَمِ الْعَمِّيِّ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُسَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ قَالَ: قَالَ سَمْرَةُ بْنُ جُنْدَبٍ: لَقَدْ كُنْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ غُلَامًا، فَكُنْتُ أَحْفَظُ عَنْهُ، فَمَا يَمْنَعُنِي مِنَ الْقَوْلِ إِلَّا أَنْ هَاهُنَا رِجَالًا هُمْ أَسَنُ مِنِّي، وَقَدْ صَلَّيْتُ وَرَاءَ رَسُولِ اللَّهِ ﷺ عَلَى امْرَأَةٍ مَاتَتْ فِي نَفْسِهَا، فَقَامَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ فِي الصَّلَاةِ وَسَطَهَا - وَفِي رِوَايَةِ ابْنِ الْمُثَنَّى قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ وَقَالَ: فَقَامَ عَلَيْهَا لِلصَّلَاةِ وَسَطَهَا.

Chapter 28. Riding Back After The Funeral

[2238] 89 - (965) It was narrated that Jâbir bin Samurah said: "An unsaddled horse was brought to the Messenger of Allâh ﷺ and he rode it when the funeral of Ibn Ad-Dahdâh was over, and we were walking around him."

[2239] (...) It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ offered the funeral prayer for Ibn Ad-Dahdâh, then an unsaddled horse was brought. A man held it for him and he mounted it, and it started bucking as we ran after it. A man among the people said: 'The Prophet ﷺ said: How many bunches of grapes are hanging in Paradise for Ibn Ad-Dahdâh!'" Or Shu'bah said: "For Abû Ad-Dahdâh."

(المعجم ٢٨) - (بَابُ رُكُوبِ الْمُصَلِّيِ عَلَى الْجَنَازَةِ إِذَا انصَرَفَ) (التحفة ٢٨)

[٢٢٣٨] ٨٩- (٩٦٥) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِيَحْيَى - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا، وَقَالَ يَحْيَى: أَخْبَرَنَا - وَكَيْعٌ عَنْ مَالِكِ ابْنِ مِغْوَلٍ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: أَتَيْتِ النَّبِيَّ ﷺ بِفَرَسٍ مُعْرُورٍ، فَرَكِبَهُ حِينَ انصَرَفَ مِنْ جَنَازَةِ ابْنِ الدَّحْدَاحِ، وَنَحْنُ نَمْشِي حَوْلَهُ.

[٢٢٣٩] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ عَلَيَّ ابْنِ الدَّحْدَاحِ، ثُمَّ أَتَيْتِ بِفَرَسٍ عُرْيٍ، فَعَقَلَهُ رَجُلٌ فَرَكِبَهُ، فَجَعَلَ يَتَوَقَّصُ بِهِ، وَنَحْنُ نَتَّبِعُهُ نَسْعَى خَلْفَهُ قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِنَّ النَّبِيَّ ﷺ قَالَ: «كَمْ مِنْ عَذْقٍ مُعَلَّقٍ - أَوْ مُدْلَى - فِي الْجَنَّةِ لِابْنِ الدَّحْدَاحِ!» - أَوْ قَالَ شُعْبَةُ -: «لِأَبِي الدَّحْدَاحِ!».

Chapter 29. The *Laḥd* (Niche), And Setting Up Bricks Over The Deceased

[2240] 90 - (966) It was narrated from ‘Âmir bin Sa’d bin Abî Waqqâṣ that Sa’d bin Abî Waqqâṣ said during the illness of which he died: “Make a *Laḥd* (niche) for me, and set up bricks over me, as was done for the Messenger of Allâh ﷺ.”

Chapter 30. Putting A Piece Of Velvet In The Grave

[2241] 91 - (967) It was narrated that Ibn ‘Abbâs said: “A piece of red velvet was placed in the grave of the Messenger of Allâh ﷺ.”

(المعجم ٢٩) - (بَابُ فِي اللَّحْدِ،
وَنَصْبِ اللَّبْنِ عَلَى الْمَيِّتِ) (التحفة ٢٩)

[٢٢٤٠] ٩٠ - (٩٦٦) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ
الْمُسَوَّرِيِّ عَنْ إِسْمَاعِيلِ بْنِ مُحَمَّدِ بْنِ
سَعْدٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي
وَقَّاصٍ، أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ قَالَ فِي
مَرَضِهِ الَّذِي هَلَكَ فِيهِ: الْحَدُوا لِي
لَحْدًا، وَانصِبُوا عَلَيَّ اللَّبْنَ نَصْبًا، كَمَا
صَنَعَ رَسُولُ اللَّهِ ﷺ.

(المعجم ٣٠) - (بَابُ جَعْلِ الْقَطِيفَةِ
فِي الْقَبْرِ) (التحفة ٣٠)

[٢٢٤١] ٩١ - (٩٦٧) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا وَكَيْعٌ؛ وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُذْرٌ وَوَكَيْعٌ،
جَمِيعًا عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْثَنَّى - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا يَحْيَى
ابْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو
جَمْرَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: جُعِلَ فِي قَبْرِ
رَسُولِ اللَّهِ ﷺ قَطِيفَةٌ حَمْرَاءُ.

قَالَ مُسْلِمٌ: أَبُو جَمْرَةَ اسْمُهُ نَضْرُ بْنُ
عِمْرَانَ، وَأَبُو التَّيَّاحِ اسْمُهُ يَزِيدُ بْنُ
حُمَيْدٍ، مَا تَابَ بِسَرَخْسَ.

Chapter 31. The Command To Level The Grave

[2242] 92 - (968) ‘Amr bin Al-Hārith narrated: “We were with Faḍālah bin ‘Ubaid in the land of the Romans, in Rûdis, and a companion of ours died. Faḍālah bin ‘Ubaid ordered that his grave be leveled, then he said: ‘I heard the Messenger of Allāh ﷺ ordering that graves be leveled.’”

[2243] 93 - (969) It was narrated that Abû Al-Hayyāj Al-Asadî said: ‘Alî bin Abî Tālib said to me: “Shall I not send you on the same mission as the Messenger of Allāh ﷺ sent me (saying): ‘Do not leave any statue without destroying it nor any raised grave without leveling it.’”

(المعجم ٣١) - (بَابُ الْأَمْرِ بِتَسْوِيَةِ

الْقَبْرِ) (التحفة ٣١)

[٢٢٤٢] ٩٢ - (٩٦٨) وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ؛ وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدِ الْأَيْلِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ - فِي رِوَايَةِ أَبِي الطَّاهِرِ أَنَّ أَبَا عَلِيٍّ الْهَمْدَانِيَّ حَدَّثَهُ، وَفِي رِوَايَةِ هَرُونَ أَنَّ ثُمَامَةَ بْنَ شَفِيٍّ حَدَّثَهُ - قَالَ: كُنَّا مَعَ فَضَالَةَ بْنِ عُبَيْدٍ بِأَرْضِ الرُّومِ، بِرُودِسَ، فَتُوفِّيَ صَاحِبٌ لَنَا، فَأَمَرَ فَضَالَةُ [بْنُ عُبَيْدٍ] بِقَبْرِهِ فَسَوَّى، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَأْمُرُ بِتَسْوِيَتِهَا.

[٢٢٤٣] ٩٣ - (٩٦٩) حَدَّثَنِي يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ ابْنُ حَرْبٍ: - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي الْهَيْجَاجِ الْأَسَدِيِّ قَالَ: قَالَ لِي عَلِيُّ [بْنُ أَبِي طَالِبٍ]: أَلَا أَبْعَثُكَ عَلَيَّ مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ؟ أَنْ لَا تَدَعَ تَمَثَلًا إِلَّا طَمَسْتَهُ، وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ.

[2244] (...) Ḥabīb narrated it with this chain (a similar *Hadīth* as no. 2343) and he said: "... or any image without erasing it."

[٢٢٤٤] (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ خَلَادٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي حَبِيبٌ بِهَذَا الْإِسْنَادِ وَقَالَ: وَلَا صُورَةَ إِلَّا طَمَسْتَهَا.

Chapter 32. The Prohibition Of Plastering Graves Or Erecting Structures Over Them

(المعجم ٣٢) - (باب النهي عن تجصيص القبر والبناء عليه)
(التحفة ٣٢)

[2245] 94 - (970) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade plastering graves, sitting on them and erecting structures over them."

[٢٢٤٥] ٩٤ - (٩٧٠) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُجَصَّصَ الْقَبْرُ، وَأَنْ يُقْعَدَ عَلَيْهِ، وَأَنْ يُبْنَى عَلَيْهِ.

[2246] (...) Abû Az-Zubair narrated that he heard Jâbir bin 'Abdullâh say: "I heard the Prophet ﷺ..." a similar report (as no. 2245).

[٢٢٤٦] (...) وَحَدَّثَنِي هَرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ، بِمِثْلِهِ.

[2247] 95 - (...) It was narrated that Jâbir said: "It was forbidden to plaster graves."

[٢٢٤٧] ٩٥ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةَ عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نُهِيَ عَنِ تَجْصِيسِ الْقُبُورِ.

Chapter 33. Prohibition Against Sitting And Praying On Graves

(المعجم ٣٣) - (بَابُ النَّهْيِ عَنِ
الْجُلُوسِ عَلَى الْقَبْرِ وَالصَّلَاةِ عَلَيْهِ)
(التحفة ٣٣)

[2248] 96 - (971) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If one of you were to sit on an ember which burned his garment and reached his skin, that would be better for him than sitting on a grave.'"

[٢٢٤٨] ٩٦ - (٩٧١) وَحَدَّثَنِي زُهَيْرُ
ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «لَأَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ
فَتُحْرِقَ ثِيَابَهُ، فَتُخَلِّصَ إِلَى جِلْدِهِ، خَيْرٌ لَهُ
مِنْ أَنْ يَجْلِسَ عَلَى قَبْرٍ».

[2249] (...) A similar report (as no. 2248) was narrated from Suhail with this chain.

[٢٢٤٩] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَغْنِي
الدَّرَّاورِدِيُّ؛ وَحَدَّثَنِيهِ عَمْرُو النَّاقِدُ:
حَدَّثَنَا أَبُو أَحْمَدَ الرَّبِيعِيُّ: حَدَّثَنَا سُفْيَانُ،
كِلَاهُمَا عَنْ سُهَيْلٍ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[2250] 97 - (972) It was narrated that Abû Marthad Al-Ghanawî said: "The Messenger of Allâh ﷺ said: 'Do not sit on graves and do not pray towards them.'"

[٢٢٥٠] ٩٧ - (٩٧٢) وَحَدَّثَنِي عَلِيُّ
ابْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ
مُسْلِمٍ عَنِ ابْنِ جَابِرٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ
اللَّهِ، عَنْ وَائِلَةَ، عَنْ أَبِي مَرْثَدٍ الْعَنَوِيِّ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَجْلِسُوا
عَلَى الْقُبُورِ وَلَا تُصَلُّوا إِلَيْهَا».

[2251] 98 - (...) It was narrated that Abû Marthad Al-Ghanawî said: "I heard the Messenger of Allâh ﷺ say: 'Do not pray towards graves and do not sit on them.'"

[٢٢٥١] ٩٨ - (...) حَدَّثَنَا حَسَنُ
ابْنِ الرَّبِيعِ الْبَجَلِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ
عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ، عَنْ بُسْرِ بْنِ
عُبَيْدِ اللَّهِ، عَنْ أَبِي إِدْرِيسَ الْحَوْلَانِيِّ،

عَنْ وَائِلَةَ بْنِ الْأَسْنَعِ، عَنْ أَبِي مَرْثَدٍ
الْغَنَوِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «لَا تُصَلُّوا إِلَى الْقُبُورِ، وَلَا
تَجْلِسُوا عَلَيْهَا».

Chapter 34. Offering The Funeral Prayer In The *Masjid*

[2252] 99 - (973) It was narrated from ‘Abbâd bin ‘Abdullâh bin Az-Zubair that ‘Āishah issued orders that the funeral of Sa’d bin Abî Waqqâş be brought into the *Masjid* and the funeral prayer be offered for him. The people objected to that, but she said: “How quickly the people forget! The Prophet ﷺ did not offer the funeral prayer for Suhail bin Al-Baidâ’ except in the *Masjid*.”

(المعجم ٣٤) - (بَابُ الصَّلَاةِ عَلَى
الْجَنَائِزَةِ فِي الْمَسْجِدِ) (التحفة ٣٤)

[٢٢٥٢] ٩٩- (٩٧٣) حَدَّثَنَا عَلِيُّ بْنُ
حُجْرٍ السَّعْدِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ
الْحَنْظَلِيُّ - وَاللَّفْظُ لِإِسْحَاقَ - قَالَ عَلِيُّ:
حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - عَبْدُ
الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ
حَمْرَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ،
أَنَّ عَائِشَةَ أَمَرَتْ أَنْ يُمَرَّ بِجَنَائِزَةِ سَعْدِ بْنِ
أَبِي وَقَّاصٍ فِي الْمَسْجِدِ، فَتُصَلِّيَ عَلَيْهِ
فَأَنْكَرَ النَّاسُ ذَلِكَ عَلَيْهَا، فَقَالَتْ: مَا
أَسْرَعَ مَا نَسِيَ النَّاسُ! مَا صَلَّى رَسُولُ
اللَّهِ ﷺ عَلَى سُهَيْلِ ابْنِ الْبَيْضَاءِ إِلَّا فِي
الْمَسْجِدِ.

[2253] 100 - (...) It was narrated from ‘Āishah that when Sa’d bin Abî Waqqâş died, the wives of the Prophet ﷺ sent word telling them to bring his funeral into the *Masjid* so that they might offer the funeral prayer for him, and they did so. It was placed in front of their apartments so that they

[٢٢٥٣] ١٠٠- (...) وَحَدَّثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْرٌ: حَدَّثَنَا
وَهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ عَبْدِ
الْوَاحِدِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ
يُحَدِّثُ عَنْ عَائِشَةَ أَنَّهَا لَمَّا تُوفِّيَ سَعْدُ بْنُ
أَبِي وَقَّاصٍ، أَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ أَنْ

could offer the prayer for him, then it was taken out through *Bâb Al-Janâ'iz* (the Gate of Funerals) which was near a place where people used to sit. Then they heard that the people were criticizing them for that and saying that funerals would not be brought into the *Masjid*. News of that reached 'Aishah and she said: "How quick the people are to criticize that of which they have no knowledge! They criticized us for bringing a funeral into the *Masjid*, but the Messenger of Allâh ﷺ did not offer the funeral prayer for Suhail bin Baiḍâ' except in the *Masjid*."

Muslim said: (That is) Suhail bin Da'd, and he is Ibn Al-Baiḍâ', his mother was Baiḍâ'.

[2254] 101 - (...) It was narrated from Abû Salamah bin 'Abdur-Raḥmân that when Sa'd bin Abî Waqqâṣ died, 'Aishah said: "Bring him into the *Masjid* so that I may offer the funeral prayer for him. She was criticized for that but she said: 'By Allâh, the Messenger of Allâh ﷺ offered the funeral prayer for the two sons of Baiḍâ' in the *Masjid*, Suhail and his brother.'"

يَمُرُّوا بِجَنَائِزِهِ فِي الْمَسْجِدِ، فَيَصَلِّينَ عَلَيْهِ، فَفَعَلُوا، فَوَقَفَ بِهِ عَلَى حُجْرِهِنَّ يُصَلِّينَ عَلَيْهِ، أُخْرِجَ بِهِ مِنْ بَابِ الْجَنَائِزِ الَّذِي كَانَ إِلَى الْمَقَاعِدِ، فَبَلَّغَهُنَّ أَنَّ النَّاسَ عَابُوا ذَلِكَ وَقَالُوا: مَا كَانَتْ الْجَنَائِزُ يُدْخَلُ بِهَا الْمَسْجِدَ، فَبَلَغَ ذَلِكَ عَائِشَةَ فَقَالَتْ: مَا أَسْرَعَ النَّاسَ إِلَى أَنْ يَعْيَبُوا مَا لَا عِلْمَ لَهُمْ بِهِ! عَابُوا عَلَيْنَا أَنْ يَمُرَّ بِجَنَائِزِهِ فِي الْمَسْجِدِ! وَمَا صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى سُهَيْلِ ابْنِ بَيْضَاءَ إِلَّا فِي جَوْفِ الْمَسْجِدِ.

قَالَ مُسْلِمٌ: سُهَيْلُ بْنُ دَعْدِ، وَهُوَ ابْنُ الْبَيْضَاءِ، أُمُّهُ بَيْضَاءٌ.

[٢٢٥٤] ١٠١ - (...) وَحَدَّثَنِي

هَرُونَ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ، لَمَّا تُوفِّيَ سَعْدُ بْنُ أَبِي وَقَّاصٍ، قَالَتْ: ادْخُلُوا بِهِ الْمَسْجِدَ حَتَّى أُصَلِّيَ عَلَيْهِ، فَأُنْكِرَ ذَلِكَ عَلَيْهَا، فَقَالَتْ: وَاللَّهِ! لَقَدْ صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى ابْنِي بَيْضَاءَ فِي الْمَسْجِدِ، سُهَيْلٍ وَأَخِيهِ.

Chapter 35. What Is To Be Said When Entering The Graveyard And Supplicating For Its Occupants

(المعجم ٣٥) - (بَابُ مَا يُقَالُ عِنْدَ دُخُولِ الْقُبُورِ وَالِدُعَاءِ لِأَهْلِهَا)
(التحفة ٣٥)

[2255] 102 - (974) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ - every time it was her night with the Messenger of Allāh ﷺ - used to go out at the end of the night to Al-Baqī' and say: 'Peace be upon you, O abode of believing people. What you were promised will come to you soon, after some delay, and we - if Allāh wills - will join you soon. O Allāh, forgive the people of Baqī' Al-Gharqad.'"

[٢٢٥٥] ١٠٢ - (٩٧٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ وَيَحْيَى بْنُ أَيُّوبَ وَقَتَيْبَةُ بْنُ سَعِيدٍ - قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ شَرِيكَ وَهُوَ ابْنُ أَبِي نَمِرٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ - كُلَّمَا كَانَ لَيْلَتَهَا مِنْ رَسُولِ اللَّهِ ﷺ - يَخْرُجُ مِنْ آخِرِ اللَّيْلِ إِلَى الْبَقِيعِ فَيَقُولُ: «السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَأَنَاكُمْ مَا تُوَعَدُونَ غَدًا، مُؤَجَّلُونَ، وَإِنَّا - إِنْ شَاءَ اللَّهُ - بِكُمْ لَاحِقُونَ، اللَّهُمَّ! اغْفِرْ لِأَهْلِ بَقِيعِ الْغَرْقَدِ» - وَلَمْ يَقُلْ قَتَيْبَةُ قَوْلَهُ «وَأَنَاكُمْ» - .

[2256] 103 - (...) It was narrated that Muḥammad bin Qais bin Makhramah bin Al-Muṭṭalib said one day: "Shall I not narrate to you from me and from my mother?" He (the narrator) said: "We thought that he meant his mother who had given birth to him." He said: 'Āishah said: 'Shall I not narrate to you from me and from the Messenger of

[٢٢٥٦] ١٠٣ - (...) وَحَدَّثَنِي هَرُورُ بْنُ سَعِيدِ الْأَيْلِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ وَهَبٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرِ بْنِ الْمُطَّلِبِ، أَنَّهُ سَمِعَ مُحَمَّدَ ابْنَ قَيْسٍ يَقُولُ: سَمِعْتُ عَائِشَةَ تُحَدِّثُ فَقَالَتْ: أَلَا أُحَدِّثُكُمْ عَنِ النَّبِيِّ ﷺ وَعَنِّي! قُلْنَا: بَلَى؛ وَحَدَّثَنِي مَنْ سَمِعَ

Allâh ﷺ? We said: 'Yes.' She said: 'When it was my night while the Messenger of Allâh ﷺ was with me, he came in and took off his *Ridâ'*, took off his sandals and put them by his feet, spread the edge of his waist wrapper on his bed and lay down. He waited until he thought that I had gone to sleep, then he slowly picked up his *Ridâ'*, slowly put on his sandals, opened the door slowly, and went out, then he closed it slowly. I put my chemise over my head and covered my head, and wrapped my waist wrapper around me, then I set out following him, until he reached Al-Baqî' where he stood for a long time, then he raised his hands three times. Then he set off, so I set off, then he hastened, so I hastened, then he jogged, so I jogged, then he ran so I ran, then I reached home before him and went in. No sooner had I laid down but he came in and said: "What is the matter, O 'Âish? Why are you out of breath?" I said: "It is nothing." He said: "Either you tell me or the Subtle One, the All-Aware will tell me." I said: "O Messenger of Allâh, may my father and mother be sacrificed for you!" And I told him. He said: "So you were the person that I saw in front of me?" I said: "Yes." He gave me a painful shove on the chest, then he said: "Did you think that

حَجَّاجًا الْأَعْوَرَ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ - رَجُلٌ مِنْ قُرَيْشٍ - عَنْ مُحَمَّدِ بْنِ قَيْسِ بْنِ مَخْرَمَةَ ابْنِ الْمُطَّلِبِ أَنَّهُ قَالَ يَوْمًا: أَلَا أُحَدِّثُكُمْ عَنِّي وَعَنْ أُمِّي! قَالَ: فَظَنَنَّا أَنَّهُ يُرِيدُ أُمَّهُ الَّتِي وَلَدَتْهُ، قَالَ: قَالَتْ عَائِشَةُ: أَلَا أُحَدِّثُكُمْ عَنِّي وَعَنْ رَسُولِ اللَّهِ ﷺ قُلْنَا: بَلَى، قَالَ نَالَتْ: لَمَّا كَانَتْ لَيْلَتِي الَّتِي كَانَ النَّبِيُّ ﷺ فِيهَا عِنْدِي، انْقَلَبَ فَوَضَعَ رِدَاءَهُ، وَخَلَعَ نَعْلَيْهِ، فَوَضَعَهُمَا عِنْدَ رِجْلَيْهِ، وَبَسَطَ طَرَفَ إِزَارِهِ عَلَى فِرَاشِهِ، فَاضْطَجَعَ، فَلَمْ يَلْبَثْ إِلَّا رَيْثِمًا ظَنَّ أَنْ قَدْ رَقَدْتُ، فَأَخَذَ رِدَاءَهُ رُوَيْدًا، وَانْتَعَلَ رُوَيْدًا، وَفَتَحَ الْبَابَ رُوَيْدًا فَخَرَجَ، ثُمَّ أَجَافَهُ رُوَيْدًا، فَجَعَلْتُ دِرْعِي فِي رَأْسِي، وَاخْتَمَرْتُ، وَنَفَعْتُ إِزَارِي، ثُمَّ انْطَلَقْتُ عَلَى إِثْرِهِ، حَتَّى جَاءَ الْبَيْعِ فَقَامَ، فَأَطَالَ الْقِيَامَ، ثُمَّ رَفَعَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ انْحَرَفَ فَأَنْحَرَفْتُ، فَأَسْرَعَ فَأَسْرَعْتُ، فَهَرَوَلْ فَهَرَوَلْتُ، فَأَحْضَرَ فَأَحْضَرْتُ، فَسَبَقْتُهُ فَدَخَلْتُ، فَلَيْسَ إِلَّا أَنْ اضْطَجَعْتُ فَدَخَلَ فَقَالَ: «مَالِكِ؟ يَا عَائِشُ! حَسْبًا رَابِيَةً» قَالَتْ: قُلْتُ: لَا شَيْءَ. قَالَ:

Allâh and His Messenger would be unjust to you?" I said: "Whatever the people conceal, Allâh knows it; yes." He said: "Jibrîl came to me when you saw (me). He called me but he concealed it from you, and I answered him but I concealed it from you. He would not enter upon you when you were not fully dressed. I thought that you had gone to sleep and I did not want to wake you up, and I was afraid that you might be frightened." He (Jibrîl) said: "Your Lord is commanding you to go to the people of Al-Baqî and pray for forgiveness for them." I said: "What should I say to them, O Messenger of Allâh?" He said: "Say: *As-Salâmu 'ala ahlid-diyâri min al-mu'minîn wal-muslimîn wa yarhamullâhul-mustaqdimîn minnâ wal-musta'khirîn, wa innâ, in shâ' Allâhu bikum lalâhiqûn* (Peace be upon the people of these abodes, believers and Muslims. May Allâh have mercy on those of us who have gone on before and those who come later, and we will - if Allâh wills - join you soon.)"

[2257] 104 - (975) It was narrated from Sulaimân bin Buraidah that his father said: "The Messenger of Allâh ﷺ used to teach them, when they went out to the graves, to say: - according to the report of Abû

«لِتُخَبِّرِي أَوْ لِيُخَبِّرَنِي اللَّطِيفُ الْخَبِيرُ»
قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! بَابِي أَنْتَ
وَأُمِّي! فَأَخْبِرْتُهُ قَالَ: «فَأَنْتِ السَّوَادُ الَّذِي
رَأَيْتُ أَمَامِي؟» قُلْتُ: نَعَمْ. فَلَهَدَيْتَنِي فِي
صَدْرِي لَهْدَةً أَوْجَعْتَنِي، ثُمَّ قَالَ: «أَطْنَنْتِ
أَنْ يَحِيفَ اللَّهُ عَلَيْكَ وَرَسُولُهُ؟» قَالَتْ
مَهْمَا يَكْتُمُ النَّاسُ يَعْلَمُهُ اللَّهُ، نَعَمْ.
قَالَ: «فَإِنَّ جِبْرِيلَ أَتَانِي حِينَ رَأَيْتِ،
فَنَادَانِي فَأَخْفَاهُ مِنْكَ، فَأَجَبْتُهُ، فَأَخْفَيْتُهُ
مِنْكَ، وَلَمْ يَكُنْ يَدْخُلُ عَلَيْكَ وَقَدْ
وَضَعْتَ يَدَيْكَ، وَظَنَنْتُ أَنْ قَدْ رَقَدْتَ،
فَكَرِهْتُ أَنْ أُوقِظَكَ، وَخَشِيتُ أَنْ
تَسْتَوْحِشِي، فَقَالَ: إِنَّ رَبَّكَ يَا مَرْكَ أَنْ
تَأْتِي أَهْلَ الْبَيْعِ فَتَسْتَغْفِرَ لَهُمْ». قَالَتْ:
قُلْتُ: كَيْفَ أَقُولُ لَهُمْ؟ يَا رَسُولَ اللَّهِ!
قَالَ: «قُولِي: السَّلَامُ عَلَى أَهْلِ الدِّيَارِ
مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَيَرْحَمُ اللَّهُ
الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ، وَإِنَّا، إِنْ
شَاءَ اللَّهُ، بِكُمْ لِلْآحِقُونَ».

[٢٢٥٧] ١٠٤ - (٩٧٥) حَدَّثَنَا أَبُو

بَكْرُ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا:
حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ عَنْ
سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ

Bakr: 'As-Salâmu 'ala ahlad-diyâr (Peace be upon the people of these abodes);' - according to the report of Zuhair: 'As-Salâmu 'alaikum ahlad-diyâr min al-mu'minîna wal-muslimîna, wa innâ, in shâ' Allâhu lalâhiqûn (Peace be upon you, O people of these abodes - believers and Muslims, and we will, if Allâh wills, join you soon. I ask Allâh for pardon for us and for you.)"

ابن بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْلَمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ، فَكَانَ قَائِلُهُمْ يَقُولُ: - فِي رِوَايَةِ أَبِي بَكْرٍ: السَّلَامُ عَلَى أَهْلِ الدِّيَارِ، وَفِي رِوَايَةِ زُهَيْرٍ: السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ - مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا، إِنْ شَاءَ اللَّهُ، لِلْآحِقُونَ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ.

Chapter 36. The Prophet ﷺ Asked His Lord For Permission To Visit The Grave Of His Mother

(المعجم ٣٦) - (بَابُ اسْتِئْذَانِ

النَّبِيِّ ﷺ رَبِّهِ - عَزَّ وَجَلَّ - فِي زِيَارَةِ قَبْرِ أُمِّهِ) (التحفة ٣٦)

[2258] 105 - (976) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I asked my Lord for permission to pray for forgiveness for my mother but He did not give me permission. And I asked Him for permission to visit her grave and He gave me permission.'"

[٢٢٥٨] ١٠٥ - (٩٧٦) حَدَّثَنَا يَحْيَى ابْنُ أَبِي بَكْرٍ وَمُحَمَّدُ بْنُ عَبَّادٍ - وَاللَّفْظُ لِيَحْيَى - قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ يَزِيدَ يَعْنِي ابْنَ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اسْتَأْذَنْتُ رَبِّي أَنْ أَسْتَغْفِرَ لِأُمِّي فَلَمْ يَأْذَنْ لِي، وَاسْتَأْذَنْتُهُ أَنْ أَزُورَ قَبْرَهَا فَأَذِنَ لِي».

[2259] 108 - (...) It was narrated that Abû Hurairah said: "The Prophet ﷺ visited the grave of his mother, and he wept and caused those around him to weep too. Then he ﷺ said: 'I asked my Lord for permission to pray for forgiveness for her, but He did

[٢٢٥٩] ١٠٨ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: زَارَ النَّبِيُّ ﷺ قَبْرَ أُمِّهِ، فَبَكَى

not grant me permission. And I asked Him for permission to visit her grave and He gave me permission, so visit graves, for they will remind you of death.”

[2260] 106 - (977) It was narrated from Abû Buraidah that his father said: “The Messenger of Allâh ﷺ said: ‘I used to forbid you from visiting graves, but now visit them; and I used to forbid you to keep sacrificial meat for more than three days, but now keep whatever you see fit; and I used to forbid you to drink *Nabîdh* except from waterskins, but now drink it from all kinds of vessels, but do not drink any intoxicant.”

وَأَبَيْكَ مِنْ حَوْلِهِ فَقَالَ ﷺ: «اسْتَأْذَنْتُ رَبِّي فِي أَنْ أَسْتَعْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِي وَاسْتَأْذَنْتُهُ فِي أَنْ أَزُورَ قَبْرَهَا فَأَذِنَ لِي، فَزُورُوا الْقُبُورَ، فَإِنَّهَا تُذَكِّرُكُمُ الْمَوْتَ».

[٢٢٦٠] ١٠٦ - (٩٧٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لِأَبِي بَكْرٍ وَابْنِ نُمَيْرٍ - قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ أَبِي سِنَانٍ وَهُوَ ضِرَارُ بْنُ مَرَّةَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَزُورُوهَا، وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاحِيِّ فَوْقَ ثَلَاثٍ، فَأَمْسِكُوا مَا بَدَأَ لَكُمْ، وَنَهَيْتُكُمْ عَنِ النَّبِيذِ إِلَّا فِي سِقَاءٍ، فَاشْرَبُوا فِي الْأَسْقِيَةِ كُلِّهَا، وَلَا تَشْرَبُوا مُسْكِرًا».

[انظر: ٥١٠٤، ٥٢٠٧]

قَالَ ابْنُ نُمَيْرٍ فِي رِوَايَتِهِ: عَنْ عَبْدِ اللَّهِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ.

[2261] (...) ‘Abdullâh bin Buraidah narrated from his father from the Prophet ﷺ - a *Hadîth* similar to that of Abû Sinân (no. 2260).

[٢٢٦١] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو حَنِيمَةَ عَنْ زُبَيْدِ الْيَامِيِّ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، أَرَاهُ عَنْ أَبِيهِ - الشَّكُّ مِنْ أَبِي حَنِيمَةَ - عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا أَبُو بَكْرِ

ابن أبي شَيْبَةَ: حَدَّثَنَا قَبِيصَةُ بْنُ عُقْمَةَ عَنْ
 سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ
 ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ؛
 وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ وَمُحَمَّدُ بْنُ رَافِعٍ
 وَعَبْدُ ابْنِ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ
 الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ عَطَاءِ
 الْخُرَّاسَانِيِّ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
 بُرَيْدَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، كُلُّهُمْ
 بِمَعْنَى حَدِيثِ أَبِي سِنَانٍ.

Chapter 37. Not Praying For One Who Has Killed Himself

[2262] 107 - (978) It was narrated that Jâbir bin Samurah said: "A man who had killed himself with a broad headed arrow was brought to the Prophet ﷺ, but he did not offer the funeral prayer for him."

(المعجم ٣٧) - (باب ترك الصلاة

على القاتل نفسه) (التحفة ٣٧)

[٢٢٦٢] ١٠٧ - (٩٧٨) حَدَّثَنَا عَزُّونُ
 ابْنُ سَلَامٍ الْكُوفِيُّ: أَخْبَرَنَا زُهَيْرٌ عَنْ
 سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛
 قَالَ: أَتَى النَّبِيَّ ﷺ بَرَجْلٍ قَتَلَ نَفْسَهُ
 بِمَسَافِصَ، فَلَمْ يُصَلِّ عَلَيْهِ.

