

English Translation of

Sahîh
Muslim

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Muslim**

Compiled by:

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

Volume 2

From Hadith No. 1161 to 2262

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First Edition: June 2007

Supervised by:

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E-mail: darussalm@streamyx.com

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

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*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)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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 *Hadîth* 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

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

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

[١١٦١] ١-(٥٢٠) حَدَثَنَا أَبُو كَامِلُ الْجَحَدَرِيُّ : حَدَثَنَا عَبْدُ الرَّاهِيدِ : حَدَثَنَا أَلْأَعْمَشُ ، وَحَدَثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا : حَدَثَنَا أَبُو مُعَاوِيَةَ عَنْ أَلْأَعْمَشِ ، عَنْ إِبْرَاهِيمَ التَّشِيمِيِّ ، عَنْ أَبِيهِ ، عَنْ أَبِي ذَرٍ قَالَ فَلُمْتُ يَا رَسُولَ اللَّهِ! أَيُّ مَسْجِدٍ وُضَعَ فِي الْأَرْضِ أَوَّلُ؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ» فَلُمْتُ: ثُمَّ أَيُّ؟ قَالَ: «الْمَسْجِدُ الْأَقْصَى» فَلُمْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ سَنَةً، وَأَيْنَمَا أَدْرَكْتَ الصَّلَاةَ فَصَلَّ فَهُوَ مَسْجِدٌ».

وَفِي حَدِيثِ أَبِي كَامِلٍ «ثُمَّ حَيْثُمَا أَدْرَكْتَ الصَّلَاةَ فَصَلَّهُ، فَإِنَّهُ مَسْجِدٌ».

[١١٦٢] ٢-(...) حَدَثَنِي عَلَيُّ بْنُ حُبْحِيرٍ السَّعْدِيُّ : أَخْبَرَنَا عَلَيُّ 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 Abū Dharr say: "I asked the Messenger of Allāh ﷺ about the first *Masjid* to be built on earth. He said: 'Al-Masjid Al-Harām.' I said: 'Then which?' He said: 'Al-Masjid Al-Aqṣa.' 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 Jābir bin 'Abdullāh Al-Ansārī said: "The Messenger of Allāh 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

حدَثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ التَّمِيِّيِّ قَالَ: كُنْتُ أَقْرُأُ عَلَى أَبِي الْقُرْآنَ فِي السُّدَّةِ، فَإِذَا قَرَأْتُ السَّجْدَةَ سَجَدَ. فَقَلَّتْ لَهُ: يَا أَبَتْ أَتَسْجُدُ فِي الطَّرِيقِ؟ قَالَ: إِنِّي سَعَيْتُ أَبَا ذَرَ يَقُولُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ أَوَّلِ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ؟ قَالَ: الْمَسْجِدُ الْحَرَامُ» قُلْتُ: ثُمَّ أَيِّ؟ قَالَ: الْمَسْجِدُ الْأَقْصَى» قُلْتُ: كَمْ يَنْهَمُ؟ قَالَ: «أَرْبَعُونَ عَاماً، ثُمَّ الْأَرْضُ لَكَ مَسْجِدٌ، فَحَيْثُمَا أَدْرَكْتَكَ الصَّلَاةَ فَصَلِّ». [١١٦٣ - ٣] [٥٢١) حدَثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ سَيَّارٍ، عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُعْطِيْتُ خَمْسَا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِيْ: كَانَ كُلُّ نَبِيٍّ يُعْتَثَرُ إِلَى قَوْمِهِ خَاصَّةً، وَيُعْثَثُ إِلَى كُلِّ أَخْمَرٍ وَأَشَوَّدٍ. وَأَحْلَتُ لِي الْغَنَائِمُ، وَلَمْ تُحلَّ لِأَحَدٍ قَبْلِيْ. وَجَعَلْتُ لِي الْأَرْضُ طَيْبَةً طَهُورًا وَمَسْجِدًا؛ فَأَيْمَ رَجُلٌ أَدْرَكَتُهُ الصَّلَاةُ صَلَّى حَيْثُ كَانَ، وَنُصِرْتُ بِالرُّغْبِ بَيْنَ يَدَيْ مَسِيرَةِ شَهْرٍ، وَأُعْطِيْتُ الشَّفَاعَةَ».

^[1] As-Suddah: Threshold; referring to the shaded area outside of the *Masjid*. In no. 691 of *An-Nasā'ī* 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 بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ: حَدَّثَنَا يَزِيدُ الْفَقِيرُ: أَخْبَرَنَا جَاءِرُ بْنُ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَذَكَرَ نَحْوَهُ.

[١١٦٥] (٤-٥٢٢) حَدَّثَنَا أَبُو بَرِّ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِي مَالِكِ الْأَشْجَعِيِّ، عَنْ رِبْعَيِّ، عَنْ حُدَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فُضَّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جَعَلْنَا صُفُوفَنَا كَصُفُوفِ الْمَلَائِكَةِ، وَجَعَلْنَا لَنَا الْأَرْضَ كُلُّهَا مَسْجِدًا، وَجَعَلْنَا تُرْبَتَهَا لَنَا طَهُورًا إِذَا دَمَ نَجِدَ الْمَاءَ». وَذَكَرَ خَصْلَةً أُخْرَى.

[١١٦٦] (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ أَبِي رَائِدَةَ عَنْ سَعْدِ بْنِ طَارِيقٍ: حَدَّثَنِي رِبْعَيِّ بْنُ حِرَاشٍ عَنْ حُدَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

[١١٦٧] (٥٢٣-٥) وَحَدَّثَنَا يَحْيَى بْنُ أَئْوَبَ وَقَتْبَيْهُ بْنُ سَعِيدٍ وَعَلَيَّ بْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ حَقْفٍ 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)."

رَسُولُ اللَّهِ ﷺ قَالَ: «فُضْلُتْ عَلَى الْأَئِمَّاءِ بِسِتٍّ: أُعْطِيْتُ جَوَامِعَ الْكَلِمِ، وَصُرِّثْتُ بِالرُّغْبِ، وَاحْلَّتُ لِي الْمَعَانِيمُ، وَجَعَلْتُ لِي الْأَرْضُ طَهُورًا وَمَسْجِدًا، وَأَرْسَلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخُتِّمْتُ بِي النَّبِيُّونَ».

[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."

[1168] 6 - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسٌ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَعْثُتُ بِجَوَامِعِ الْكَلِمِ، وَصُرِّثْتُ بِالرُّغْبِ. وَبَيْنَا أَنَا نَائِمٌ أُوتِيتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ فَوُضِعَتْ فِي يَدِي».

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

[1169] (...) Sa'eed bin Al-Mûsâyyab and Abû Salâmah bin 'Abdur-Râhmân narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say..." a Hadîth similar to that of Yûnus (no. 1168).

[1169] (...) وَحَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الرِّبِيعِيِّ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيْبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ. مِثْلُ حَدِيثِ يُونُسَ.

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

[1170] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا عَبْدُ

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

الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ
ابْنِ الْمُسَيَّبِ وَأَبِي سَلْمَةَ، عَنْ أَبِي هُرَيْرَةَ
عَنِ النَّبِيِّ ﷺ، بِمُثْلِهِ.

[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 treasures of the earth, and they were placed in my hand."

[١١٧١] ٧-(...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ عَمْرُو بْنِ
الْحَارِثِ، عَنْ أَبِي يُونُسَ مَوْلَى أَبِي هُرَيْرَةَ
أَنَّهُ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ
الله ﷺ أَنَّهُ قَالَ «نُصِرْتُ بِالرُّغْبِ عَلَى
الْعَدُوِّ، وَأُوتِيتُ جَوَامِعَ الْكَلِمِ»، وَيَسِّمَا
أَنَا نَائِمٌ أُتِيتُ بِمَقَاتِيحِ حَزَائِنِ الْأَرْضِ،
فَوَصِعْتُ فِي يَدِيّ».

[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 *Ahadîth* 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.'"

[١١٧٢] ٨-(...) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا
مَعْمَرٌ عَنْ هَمَّامَ بْنِ مُنْبِهِ، قَالَ: هَذَا مَا
حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ الله ﷺ.
فَدَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ الله ﷺ:
«نُصِرْتُ بِالرُّغْبِ وَأُوتِيتُ جَوَامِعَ الْكَلِمِ».

(المعجم ١) - (باب ابتناء مسجد
النبي ﷺ) (التحفة ٥٤)

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

[١١٧٣] ٩-(٥٢٤) حَدَّثَنَا يَحْيَى بْنُ
يَحْيَى وَشَيْبَانُ بْنُ فَرْوَحَ، كِلَّا هُمَا عَنْ
عَبْدِ الْوَارِثِ - قَالَ يَحْيَى: أَخْبَرَنَا عَبْدُ
الْوَارِثِ بْنُ سَعِيدٍ - عَنْ أَبِي السَّيَّاحِ

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

الصَّبِيْعِيْ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدِيمَ الْمَدِيْنَةَ، فَنَزَّلَ فِي عُلُوْنَ الْمَدِيْنَةِ، فِي حَيٍّ يَقَالُ لَهُمْ: بُنُوْعٌ عَمْرِو بْنِ عَوْفٍ، فَأَقَامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ إِنَّهُ أَرْسَلَ إِلَيْهِ مَلِاً بَنِي النَّجَارِ، فَجَاءُوا مُتَقَلِّدِينَ يُسْيِّوْفُهُمْ. قَالَ: فَكَانَتِي أَنْظَرْتُ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَاحِلَتِهِ، وَأَبُو بَكْرٍ رَدْفُهُ، وَمَلِاً بَنِي النَّجَارِ حَوْلَهُ، حَتَّى أَقَى يِنْفَاءَ أَبِي أَيُّوبَ. قَالَ فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي حَيْثُ أَدْرَكَهُ الصَّلَاةُ، وَيُصَلِّي فِي مَرَابِضِ الْغَنَمِ، ثُمَّ إِنَّهُ أَمَرَ بِالْمَسْجِدِ، قَالَ فَأَرْسَلَ إِلَيْهِ مَلِاً بَنِي النَّجَارِ فَجَاءُوا. فَقَالَ: «يَا بَنِي النَّجَارِ! ثَامِنُونِي بِحَاطِطَكُمْ هَذَا». قَالُوا: لَا، وَاللهِ! لَا نَطْبُلُ ثَمَنَهُ إِلَّا إِلَى اللهِ. قَالَ أَنَسٌ: فَكَانَ فِيهِ مَا أَقُولُ: كَانَ فِيهِ نَخْلٌ وَقُبُورٌ لِلْمُشْرِكِينَ وَخَرَبٌ، فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالتَّخْلِ فَقُطِّعَ، وَبِقُبُورِ الْمُشْرِكِينَ فُنِيَّتْ، وَبِالْخَرَبِ فُسُوْيَتْ، قَالَ: فَصَفُّوْا النَّخْلَ قِبَلَةً، وَجَعَلُوا عِصَادَتِهِ حِجَارَةً قَالَ: فَكَانُوا يَرْتَجِزُونَ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعْهُمْ، وَهُمْ يَقُولُونَ:

[1] A type of poetic verse.

except the goodness of the Hereafter;

So help the *Anṣâr* and the *Muhâjirîn*.[”]

[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-Tayyâh 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 خَيْرٌ إِلَّا خَيْرُ الْآخِرَةِ
فَانْصُرْ أَنْصَارَ وَالْمُهَاجِرَةَ

[١١٧٤] ١٠ - (...) حَدَّثَنَا عَبْدُ اللَّهِ
ابْنُ مَعَاذِ الْعَنَبِرِيُّ : حَدَّثَنَا أَبِي : حَدَّثَنَا
شَعْبَةُ : حَدَّثَنِي أَبُو التَّيَّاحُ ، عَنْ أَنَسٍ أَنَّ
رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي فِي مَرَاضِنِ
الْعَنْمَ ، قَبْلَ أَنْ يَبْيَأِ الْمَسْجِدَ .

[١١٧٥] (...) وَحَدَّثَنَا يَحْيَى بْنُ
يَحْيَى : حَدَّثَنَا حَالِدٌ يَعْنِي ابْنَ الْحَارِثِ :
حَدَّثَنَا شَعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ : سَمِعْتُ
أَنَّسًا يَقُولُ : كَانَ رَسُولُ اللَّهِ ﷺ ، يَمْثُلُهُ .

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

[١١٧٦] ١١ - (٥٢٥) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ : حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ
أَبِي إِسْحَاقِ ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ ، قَالَ :
صَلَّيْتُ مَعَ النَّبِيِّ ﷺ إِلَى بَيْتِ الْمَقْدِسِ سَتَّةَ
عَشَرَ شَهْرًا ، حَتَّى نَزَّلَتِ الْأُمَّةُ الَّتِي فِي
الْبَقَرَةِ : «وَحَيْثُ مَا كُنْتُ فَوْلُوا وَجْهَكُمْ
شَطْرُونَ» [البقرة: ١٤٤] فَنَزَّلَتْ بَعْدَمَا صَلَّى
النَّبِيُّ ﷺ ، فَانْطَلَقَ رَجُلٌ مِّنَ الْقَوْمِ فَمَرَّ

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

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

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

بَنَاسٍ مِّنَ الْأَنْصَارِ وَهُمْ يُصَلُّونَ، فَحَدَّنَهُمْ،
فَوَلَوْا وُجُوهُهُمْ قَبْلَ الْبَيْتِ.

[1177] 12 - (...) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُشَنَّى وَأَبُو بَكْرِ بْنُ خَلَادٍ، جَمِيعًا
عَنْ يَحْيَى، قَالَ ابْنُ الْمُنْتَنَى: حَدَّثَنَا يَحْيَى
ابْنُ سَعِيدٍ عَنْ سُفيَّانَ: حَدَّثَنِي أَبُو إِسْحَاقَ
قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: صَلَّيْنَا مَعَ
رَسُولِ اللَّهِ ﷺ نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ
عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ شَهْرًا، ثُمَّ
صُرِّفْنَا نَحْوَ الْكَعْبَةِ.

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

[1178] 13 - (526) حَدَّثَنَا سَيِّدُنَا يُونُسُ
فَرُوحَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ دِيَارٍ عَنْ ابْنِ عُمَرَ؛ وَحَدَّثَنَا قُتَيْبَةُ
بْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - عَنْ مَالِكِ بْنِ أَنَسٍ،
عَنْ عَبْدِ اللَّهِ بْنِ دِيَارٍ، عَنْ ابْنِ عُمَرَ، قَالَ:
يَبِّئُمَا النَّاسُ فِي صَلَاةِ الصُّبْحِ بِقَبَائِإِذْ
جَاءُهُمْ أَتِ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ فَدَ
أُنْزِلَ عَلَيْهِ الْلِّيَلَةَ، وَقَدْ أَمَرَ أَنْ يَسْتَقِيلَ الْكَعْبَةَ
فَاسْتَقِيلُوهَا. وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ،
فَاسْتَدَارُوا إِلَى الْكَعْبَةِ.

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

[1179] 14 - (...) حَدَّثَنِي سُوَيْدٌ
ابْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنْ
مُوسَى بْنِ عُقبَةَ، عَنْ نَافِعٍ، عَنْ 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 Habîbah and Umm Salamah mentioned a church, that they had seen in Ethiopia in which there were images, to the Messenger of Allâh ﷺ. The

عمر. وعن عبد الله بن دينار، عن ابن عمر قال: بينما الناس في صلاة العدّة، إذ جاءهم رجل، يمثل حديث مالك.

[1180-527] حدثنا أبو بكر بن أبي شيبة: حدثنا عفان: حدثنا حماد بن سلمة عن ثايث، عن أنس: أن رسول الله ﷺ كان يصلّي نحو بيته المقدس، فتركت: «قد رأى تقلب وجهك في السماء فلوكيلك قبلة ترضها قوله وجهك شطر المسجد العرّام» [البقرة: 144] فمرّ رجل من بنى سلمة وهم رُكوع في صلاة الظهر، وقد صلوا ركعة، فنادى: «ألا إِنَّ الْقِبْلَةَ قَدْ حُوَلَتْ، فَمَا لَوْ كَمَا هُمْ نَحْنُ الْقِبْلَةَ».

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

[1181-528] حدثني زهير بن حرب: حدثنا يحيى بن سعيد يعنيقطان: حدثنا هشام: أخبرني أبي عن عائشة، أن أم حبيبة وأم سلمة ذكرتا

^[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 'Âishah that they were speaking in the presence of the Messenger of Allâh ﷺ when he was sick, and Umm Salamah and Umm Habîbah mentioned a church... a similar report (as no. 1181).

[1183] 18 - (...) It was narrated that 'Âishah 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 'Âishah 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

كَنِيسَةً - رَأَيْنَاهَا بِالْحَبْشَةِ، فِيهَا تَصَاوِيرُ - لِرَسُولِ اللَّهِ ﷺ. قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أُولَئِكَ، إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ، فَمَاتَ، بَنَوْا عَلَىٰ قَبْرِهِ مَسْجِدًا، وَصَوَرُوا فِيهِ تِلْكَ الصُّورَ، أُولَئِكَ شِرَارُ الْخُلُقِ عِنْدَ اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ».

[1182] 17 - (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْعَةَ وَعَمِرُو النَّاقِدُ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهُمْ تَدَاكَرُوا عِنْدَ رَسُولِ اللَّهِ ﷺ فِي مَرَضِهِ، فَذَكَرَتْ أُمُّ سَلَمَةَ وَأُمُّ حَيْيَةَ كَنِيسَةً، ثُمَّ ذَكَرَ نَحْوَهُ.

[1183] 18 - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: ذَكَرْنَا أَزْوَاجَ النَّبِيِّ ﷺ كَنِيسَةً رَأَيْنَاهَا بِأَرْضِ الْحَبْشَةِ، يُقَالُ لَهَا: مَارِيَةُ. يَمْثُلُ حَدِيثَهُمْ.

[1184] 19 - (529) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْعَةَ وَعَمِرُو النَّاقِدُ قَالَا: حَدَّثَنَا هَاشِمُ بْنُ الْفَاسِمِ: حَدَّثَنَا شَيْبَانُ عَنْ هَلَالٍ بْنِ أَبِي حُمَيْدٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ «لَعْنَ اللَّهِ الْيَهُودَ وَالنَّصَارَىِ، اتَّخَذُوا قُبُورَ أَنْبِيائِهِمْ مَسَاجِدَ».

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) ‘Âishah 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.”

قالت: فلولا ذاك أبِرَّ قبره، غير أنه خُشِيَ أن يَخْذَل مسجداً .
وفي رواية ابن أبي شيبة: ولولا ذاك .
لم يذكر: قالت.

[1185] ٢٠-(٥٣٠) حَدَّثَنِي هُرُونُ بْنُ سَعِيدِ الْأَيْلَيْلِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ وَمَالِكُ عَنْ ابْنِ شَهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيْبِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ قَاتَلَ اللَّهَ يَهُودَ، اتَّخَذُوا قُبُورَ أَنْبِيائِهِمْ مَسَاجِدَ».

[1186] ٢١-(...) وَحَدَّثَنِي قُبَيْلُ بْنُ سَعِيدٍ: حَدَّثَنَا الْفَزَارِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَصْمَمْ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصْمَمَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ «لَعَنَ اللَّهِ يَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيائِهِمْ مَسَاجِدَ».

[1187] ٢٢-(٥٣١) وَحَدَّثَنِي هُرُونُ ابْنُ سَعِيدِ الْأَيْلَيْلِيِّ وَحَرْمَلَةُ بْنُ يَحْيَى - قَالَ حَرْمَلَةُ: أَخْبَرَنَا وَقَالَ هُرُونُ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ عَائِشَةَ وَعَبْدَ اللَّهِ بْنَ عَبَّاسَ قَالَ: لَمَّا نَزَّلَتْ بِرَسُولِ اللَّهِ ﷺ طَفَقَ يَطْرَحُ خَوِيشَةَ لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَ كَشْفَهَا

عَنْ وَجْهِهِ، فَقَالَ، وَهُوَ كَذَّلِكَ : «لَعْنَهُ اللَّهُ عَلَى الْيَهُودِ وَالنَّصَارَى؛ اتَّخَذُوا قُبُورَ أَنْبِيَاهُمْ مَسَاجِدٍ» يُحَذَّرُ 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] [٥٣٢-٢٣] حَدَّثَنَا أَبُو بَكْرٌ أَبْنُ أَبِي شَيْبَةَ وَإِسْحَاقَ بْنَ إِبْرَاهِيمَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ إِسْحَاقُ : أَخْبَرَنَا . وَقَالَ أَبُو بَكْرٌ : حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدَيٍّ عَنْ عُيَيْدِ اللَّهِ بْنِ عَمْرِي وَعَنْ رَيْدِ بْنِ أَبِي أَنْبِيَةَ، عَنْ عَمْرِي وَبْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ أَبْنِ الْحَارِثِ التَّنْجُرَانِيِّ قَالَ : حَدَّثَنِي جُنْدَبٌ قَالَ : سَمِعْتُ النَّبِيَّ ﷺ قَبْلَ أَنْ يَمُوتَ بِخَمْسٍ، وَهُوَ يَقُولُ : إِنِّي أَبْرَأُ إِلَى اللَّهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ؛ فَإِنَّ اللَّهَ تَعَالَى قَدْ أَخْذَنِي خَلِيلًا، كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا، وَلَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلًا لَا تَخَذُتُ أَبَا بَكْرٍ خَلِيلًا، أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَخَذُونَ قُبُورَ أَنْبِيَاهُمْ وَصَالِحِيهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَخَذُوا الْقُبُورَ مَسَاجِدَ، إِنِّي أَنْهَاكُمْ 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) - (بابُ فضل بناء المساجد والبحث عليها) (التحفة ٥٧)

[١١٨٩] [٥٣٣-٤] وَحَدَّثَنِي هُرُونُ أَبْنُ سَعِيدِ الْأَبْيَلِيِّ 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.”

عِيسَىٰ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي عَمْرُو أَنَّ بُكَيْرًا حَدَّثَهُ أَنَّ
عَاصِمَ ابْنَ عُمَرَ بْنَ فَتَادَةَ حَدَّثَهُ أَنَّهُ
سَمِعَ عُبَيْدَ اللَّهِ الْخَوَلَانِيَّ يَدْكُرُ، أَنَّهُ
سَمِعَ عُشَّمَانَ بْنَ عَفَّانَ، عِنْدَ قَوْلِ
النَّاسِ فِيهِ حِينَ بَيْنَ مَسْجِدِ
الرَّسُولِ ﷺ: إِنَّكُمْ قَدْ أَكْثَرْتُمْ، وَإِنِّي
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَيْنَ
مَسْجِدِ اللَّهِ قَالَ بُكَيْرٌ: حَسِبْتُ أَنَّهُ
قَالَ: يَتَغَيِّرُ بِهِ وَجْهُ اللَّهِ تَعَالَى بَنَى اللَّهُ
لَهُ بَيْتًا فِي الْجَنَّةِ».
وَقَالَ ابْنُ عِيسَىٰ فِي رِوَايَتِهِ: «مِثْلُهُ فِي
الْجَنَّةِ». [انظر: ٧٤٧٠]

[1190] 25 - (...) It was narrated from Maâhmûd bin Labîd that ‘Uthmân bin ‘Affân 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 زُهْرَيُّ
بْنُ حَزِيبٍ وَمُحَمَّدُ بْنُ الْمُقْتَنِي - وَاللَّفَظُ
لِابْنِ الْمُقْتَنِي - قَالَ: حَدَّثَنَا الصَّحَافُ بْنُ
مَحْلَدٍ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ:
حَدَّثَنِي أَبِي عَنْ مَحْمُودِ بْنِ لَبِيدٍ، أَنَّ
عُشَّمَانَ بْنَ عَفَّانَ أَرَادَ بِنَاءَ الْمَسْجِدِ،
فَكَرِهَ النَّاسُ ذَلِكَ؛ فَأَجْبَوْا أَنْ يَدْعُهُ
عَلَى هَيْثَمَةَ. 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 *Taṭbiq*^[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 'Âsr 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) - (باب الندب إلى وضع
الأيدي على الركب في الركوع،
ونسخ التطبيق) (التحفة ٥٨)

[١١٩١] ٢٦ - (٥٣٤) وَحَدَّثَنَا مُحَمَّدُ

ابْنُ الْعَلَاءِ الْهَمْدَانِيُّ أَبُو كُرَيْبٍ قَالَ:
حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ
إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ وَعَلْقَمَةَ، قَالَ:
أَتَيْنَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فِي دَارِهِ، فَقَالَ:
أَصَلَّى هُؤُلَاءِ خَلْفَكُمْ؟ فَقُلْنَا: لَا. قَالَ:
فَقُومُوا فَصَلُّوا، فَلَمْ يَأْمُرْنَا بِأَذَانٍ وَلَا
إِقَامَةٍ. قَالَ: وَدَهْبَنَا لِنَقْوَمَ خَلْفَهُ، فَأَخَذَ
بِأَيْدِينَا فَجَعَلَ أَحَدَنَا عَنْ يَمِينِهِ وَالْآخَرَ عَنْ
شِمَالِهِ. قَالَ: فَلَمَّا رَكَعَ وَضَعَنَا أَيْدِينَا
عَلَى رُكُنَّا. قَالَ: فَضَرَبَ أَيْدِينَا وَطَبَقَ
بَيْنَ كَفَيهِ، ثُمَّ أَدْخَلَهُمَا بَيْنَ فَخْدَيْهِ. قَالَ:
فَلَمَّا صَلَّى قَالَ: إِنَّهُ سَيَكُونُ عَلَيْكُمْ أُمَراً
يُؤْخِرُونَ الصَّلَاةَ عَنْ مِيقَاتِهَا، وَيَخْتَمُونَهَا
إِلَى شَرْقِ الْمَوْتَىِ، فَإِذَا رَأَيْمُوْهُمْ فَذَرُ
فَعَلُوا ذَلِكَ، فَصَلُّوا الصَّلَاةَ لِمِيقَاتِهَا،
وَاجْعَلُوا صَلَاتَكُمْ مَعَهُمْ سُبْحَةً، وَإِذَا
كُنْتُمْ ثَلَاثَةَ فَصَلُّوا جَمِيعًا، وَإِذَا كُنْتُمْ أَكْثَرَ
مِنْ ذَلِكَ، فَلْيَوْمَكُمْ أَحَدُكُمْ، وَإِذَا رَكَعَ
أَحَدُكُمْ فَلْيَقْرُشْ ذِرَاعَيْهِ عَلَى فَخْدَيْهِ،

[1] *Taṭbiq*: 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'âwiyyah (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."

وَلَيَحْنُ، وَلِيُطَبِّقَ بَيْنَ كَفَيْهِ، فَلَكَانَى أَنْظُرَ
إِلَى اخْتِلَافِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ،
فَأَرَاهُمْ.

[1192]-٢٧ (...) وَحَدَّثَنَا مِنْجَابُ
بْنُ الْحَارِثِ التَّوِيْمِيِّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ،
وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ،
وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ
آدَمَ: حَدَّثَنَا مُقْصِلُ كُلُّهُمْ عَنِ الْأَعْمَشِ،
عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ أَنَّهُمَا
دَخَلَا عَلَى عَبْدِ اللَّهِ: بِمَعْنَى حَدِيثِ أَبِي
مَعَاوِيَةَ. وَفِي حَدِيثِ ابْنِ مُسْهِرٍ وَجَرِيرٍ:
فَلَكَانَى أَنْظُرَ إِلَى اخْتِلَافِ أَصَابِعِ رَسُولِ
اللَّهِ ﷺ، وَهُوَ رَاكِعٌ.

[1193]-٢٨ (...) وَحَدَّثَنِي عَبْدُ
اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيِّ: أَخْبَرَنَا
عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ
مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ
وَالْأَسْوَدِ: أَنَّهُمَا دَخَلَا عَلَى عَبْدِ اللَّهِ
فَقَالَ: أَصَلَّى مَنْ خَلَقْتُمْ؟ قَالَا: نَعَمْ.
فَقَامَ بَيْنَهُمَا، وَجَعَلَ أَحَدَهُمَا عَنْ يَمِينِهِ
وَالْآخَرَ عَنْ شِمَالِهِ، ثُمَّ رَكَعَا، فَوَضَعُنَا
أَيْدِيهِنَا عَلَى رُكُنَّا، فَصَرَبَ أَيْدِيهِنَا، ثُمَّ
طَبَقَ بَيْنَ يَدَيْهِ، ثُمَّ جَعَلَهُمَا بَيْنَ فَخِذَيْهِ،

[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."

فَلَمَّا صَلَّى قَالَ: هَكُذا فَعَلَ رَسُولُ
اللهِ ﷺ.

[1194] 29 - (535) It was narrated that Mu'sab 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.'" [1194]

[١١٩٤] ٢٩ - (٥٣٥) حَدَّثَنَا شُبَيْبَ بْنُ سَعِيدٍ وَأَبُو كَامِلِ الْجَحَدَرِيِّ - وَاللَّفْظُ لِقُتْبَيَةَ - قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي يَعْفُورٍ، عَنْ مُضْعِبِ بْنِ سَعْدٍ قَالَ: صَلَّيْتُ إِلَى جَنْبِ أَبِي، قَالَ: وَجَعَلْتُ يَدَيَّ بَيْنَ رُكْبَيَّيْ - فَقَالَ لِي أَبِي: اضْرِبْ بِكَفِيْكَ عَلَى رُكْبَيْكَ - قَالَ: ثُمَّ فَعَلْتُ ذَلِكَ مَرَّةً أُخْرَى، فَضَرَبَ يَدَيَّ وَقَالَ: إِنَّا نُهِيَّا عَنْ هَذَا، وَأُمِرْنَا أَنْ نَضْرِبَ بِالْأَكْفَفِ عَلَى الرُّكَبِ.

[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 أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كَلَاهُمَا عَنْ أَبِي يَعْفُورٍ، بِهَذَا الْإِسْنَادِ، إِلَى قَوْلِهِ: فَنَهِيَّا عَنْهُ، وَلَمْ يَذْكُرَا مَا بَعْدَهُ.

[1196] 30 - (...) It was narrated that Mu'sab 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.'" [1196]

[١١٩٦] ٣٠ - (...) حَدَّثَنَا أَبُو بَكْرِ
بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ
بْنِ أَبِي حَالِدٍ، عَنِ الزُّبَيرِ بْنِ عَدِيٍّ، عَنْ
مُضْعِبِ بْنِ سَعْدٍ قَالَ: رَكَعْتُ فَقُلْتُ
بِيَدَيَّ هَكَذا يَعْنِي طَبَقَ بِهِمَا وَوَضَعَهُمَا
بَيْنَ فَخِدَيْهِ فَقَالَ أَبِي: إِنَّا قَدْ كُنَّا نَفْعَلُ
هَذَا، ثُمَّ أُمِرْنَا بِالرُّكَبِ.

[1197] 31 - (...) It was narrated that Muṣ'ab bin Sa'd bin Abî 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.'"^[1]

[١١٩٧] [٣١-...] حَدَّثَنِي الْحَكَمُ بْنُ مُوسَى : حَدَّثَنَا عِيسَى بْنُ يُونُسَ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي حَالِدٍ عَنِ الزُّبِيرِ بْنِ عَدَىٰ ، عَنْ مُضَعِّبٍ بْنِ سَعْدٍ بْنِ أَبِي وَقَاصٍ قَالَ : صَلَّيْتُ إِلَى جَنْبِ أَبِي ، فَلَمَّا رَكَعْتُ شَبَّكْتُ أَصَابِعِي وَجَعَلْتُهُمَا بَيْنَ رُكْبَيَّيْ ، فَضَرَبَ يَدَيَّ ، فَلَمَّا صَلَّى قَالَ : مَذْكُونَ نَفْعُلُ هَذَا ، ثُمَّ أُمِرْنَا أَنْ نَرْفَعَ إِلَى الرُّكْبِ .

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

Chapter 6. The Permissibility Of Squatting On The Heels

[1198] 32 - (536) Abû Az-Zubair narrated that he heard Tâwûs 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."

[١١٩٨] [٣٢-٥٣٦] حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ : أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ ; وَحَدَّثَنَا حَسَنُ الْحُلوَانِيُّ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ - وَتَقَارَبَا فِي الْلَّفْظِ - قَالَا جَمِيعًا : أَخْبَرَنَا أَبْنُ جُرَيْجٍ : أَخْبَرَنِي أَبُو الرَّزَّاقُ أَنَّهُ سَمِعَ طَاؤُسًا يَقُولُ : فَلَمَّا لَأَبْنَ عَبَّاسٍ فِي الْإِقْعَادِ عَلَى الْقَدْمَيْنِ ، فَقَالَ : هِيَ الشَّهْرُ . فَقُلْنَا لَهُ : إِنَّا لَنَرَا جَفَاءً بِالرَّجْلِ . فَقَالَ أَبْنُ عَبَّاسٍ : بَلْ هِيَ سُنْنَةُ نَبِيِّكُ ﷺ .

(المعجم ٧) - (باب تحرير الكلام في الصلاة ونسخ ما كان من إياحته) (التحفة ٦٠)

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

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

[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 *Tasbih*, *Takbir* 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

جَعْفَرٌ مُحَمَّدُ بْنُ الصَّبَاحِ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ - وَقَاتَارَةً فِي لَفْظِ الْحَدِيثِ - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ حَجَاجِ الصَّوَافِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هَلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعاوِيَةَ بْنِ الْحَكَمِ السُّلْمَانِيِّ قَالَ: يَبْتَأِنَا أُصْلَى مَعَ رَسُولِ اللَّهِ ﷺ. إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ، فَقُلْتُ: يَرْحَمُكَ اللَّهُ! فَرَمَّانِي الْقَوْمُ بِأَبْصَارِهِمْ، فَقُلْتُ: وَائْكُلْ أُمِيَّاهَا! مَا شَانْكُمْ؟ تَنْظُرُونَ إِلَيَّ، فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَادِهِمْ، فَلَمَّا رَأَيْتُهُمْ يُضْمِنُونِي، لَكَنِّي سَكَثَ، فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ. فَبِأَيِّ هُوَ وَأَمِي مَا رَأَيْتُ مُعْلَمًا فَبَلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ، قَوَّاهُ! مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي قَالَ: إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هُوَ التَّسْبِيحُ وَالْتَّكْبِيرُ وَقَرَاءَةُ الْقُرْآنِ». [انظر: ٥٨١٣]

أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ. قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي حَدِيثٌ عَهْدٌ بِجَاهِلِيَّةِ، وَقَدْ جَاءَ اللَّهُ بِإِلَاسْلَامِ، وَإِنَّ مِنَ الْرِجَالِ أَيُّهُنَّ الْكُفَّارُ. قَالَ: «فَلَا

who practice geomancy.^[1] 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 Uhud 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.”

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

تَأْتِهِمْ» قَالَ: وَمِنَا رِجَالٌ يَتَطَبَّرُونَ. قَالَ: «ذَاكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ، فَلَا يَصُدَّهُمْ» وَقَالَ ابْنُ الصَّبَّاحِ: فَلَا يَصُدَّنَّكُمْ» قَالَ قُلْتُ: وَمِنَا رِجَالٌ يَخْطُونَ قَالَ: «كَانَ نَبِيًّا مِّنَ الْأَنْبِيَاءِ يَخْطُو، فَمَنْ وَافَقَ خَطَّهُ فَذَاكَ»

قَالَ: وَكَانَتْ لِي جَارِيَةٌ تَرْكَعَى غَنَمًا لِي قَبْلَ أَحْدِي وَالْجَوَانِيَّةِ؛ فَاطَّلَعْتُ ذَاتَ يَوْمٍ فَإِذَا الدَّلْبُ قَدْ ذَهَبَ بِشَاةَ عَنْ غَنَمِهَا، وَأَنَا رَجُلٌ مِّنْ بَنْيِ آدَمَ، أَسَفُ كَمَا يَأسِفُونَ، لِكُنِّي صَكَّتْهَا صَكَّةً. فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَعَظَمَ ذَلِكَ عَلَيَّ، قُلْتُ يَا رَسُولَ اللَّهِ! أَفَلَا أُغْتَقُهَا؟ قَالَ: «أَئْتَنِي بِهَا» فَأَتَيْتُهُ بِهَا، فَقَالَ لَهَا: «أَيْنَ اللَّهُ؟» قَالَتْ: فِي السَّمَاءِ. قَالَ: «مَنْ أَنَا؟» قَالَتْ: أَنْتَ رَسُولُ اللَّهِ. قَالَ: «أَغْفِقُهَا، فَإِنَّهَا مُؤْمِنَةٌ».

[۱۲۰۰] (...). حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَوزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، يَهْدَا إِلَّا سَنَادِ، نَحْوَهُ.

[1] 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 Salât, 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 Salât and you would return the greeting.’ He said: ‘Indeed during the Salât one is engaged.’”^[1]

[١٢٠١] [٣٤-٥٣٨] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَزُهَيرُ بْنُ حَرْبٍ وَابْنُ نُعْمَىٰ وَأَبُو سَعِيدِ الْأَشْعَاعِيِّ وَالْفَاطِئْمُ مُتَّقَارِبُهُ - قَالُوا: حَدَّثَنَا ابْنُ فُضَيْلٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نُسَلِّمُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ فِي الصَّلَاةِ، فَيَرْدُ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ، سَلَّمَنَا عَلَيْهِ فَلَمْ يَرْدُ عَلَيْنَا. قَلْلَنَا: يَا رَسُولَ اللَّهِ! كُنَّا نُسَلِّمُ عَلَيْكَ فِي الصَّلَاةِ، فَتَرْدُ عَلَيْنَا، فَقَالَ: إِنَّ فِي الصَّلَاةِ شُعْلًا».

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

[١٢٠٢] (...) حَدَّثَنِي ابْنُ نُعْمَىٰ حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورِ السَّلْوَلِيِّ حَدَّثَنَا هُرَيْمُ بْنُ سُفِيَّانَ عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ، نَحْوُهُ.

[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 Salât]^[2] Then we were commanded to remain silent and forbidden to speak.”

[١٢٠٣] [٣٥-٥٣٩] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرِو الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: كُنَّا نَكَلِمُ فِي الصَّلَاةِ: يُكَلِّمُ الرَّجُلُ صَاحِبَهُ وَهُوَ إِلَى جَنْبِهِ فِي الصَّلَاةِ، حَتَّى تَرَكْتُ: «وَقُومُوا لِلَّهِ

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

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

قَدْتَيْنِي» [البقرة: ٢٣٨] فَأَمْرَنَا بِالسُّكُوتِ،
وَنُهِيَّنَا عَنِ الْكَلَامِ.

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

[١٢٠٤] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَيْرٍ وَوَكِيعٌ، وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، يَهْذَا الْإِسْنَادُ، تَحْوِهُ.

[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 قُتْبِيَّةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا الْلَّيْثُ عَنْ أَبِي الرُّزِيرِ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعْنَيْنِ لِحَاجَةٍ، ثُمَّ أَذْرِكْتُهُ وَهُوَ يَسِيرُ - قَالَ قُتْبِيَّةُ: يُصْلِي - فَسَلَّمَتُ عَلَيْهِ، فَأَشَارَ إِلَيَّ، فَلَمَّا فَرَغَ دَعَانِي فَقَالَ: «إِنَّكَ سَلَّمْتَ آنِفًا وَأَنَا أُصَلِّي» وَهُوَ مُوَجَّهٌ حِينَئِذٍ قَبْلَ 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-Mușâliq. 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 الزَّبِيرِ عَنْ جَابِرٍ قَالَ: أَرْسَلَنِي رَسُولُ اللَّهِ ﷺ وَهُوَ مُنْطَلِقٌ إِلَى بَنِي الْمُضْطَلِقِ، فَأَتَيْتُهُ وَهُوَ يُصْلِي عَلَى بَعِيرِهِ، فَكَلَمْتُهُ، فَقَالَ لِي بِيَدِهِ هَكَذَا - وَأَوْمَأَ زُهَيْرَ بِيَدِهِ - ثُمَّ كَلَمْتُهُ، فَقَالَ لِي هَكَذَا فَأَوْمَأَ زُهَيْرَ

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-Muâtiliq, 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).

أيضاً بيده نحو الأرض، وأنا أسمعه يقرأ، يُوميء برأسه، فلما فرغ قال: «ما فعلت في الذي أرسلتك له؟ فإنه لم يمْنعني أن أكلّمك إلا أنني كُنتُ أصلّي». قال زهير: وأبو الزبير جالس مستقبل الكعبة، فقال بيده إلى أبي الزبير إلى بيتي المضطيق، فقال بيده إلى غير الكعبة.

[١٢٠٧-٣٨] حدثنا أبو كامل الجحدري: حدثنا حماد بن زيد عن كثير، عن عطاء، عن جابر قال: كنا مع النبي ﷺ يعني في سفر، فبعثني في حاجة، فرجعت وهو يصلّي على راحليه، ووجهه على غير القبلة، فسلمت عليه فلم يردد علي، فلما انصرف قال: «اما انه لم يمْنعني أن أردد عليك إلا أنني كُنتُ أصلّي».

[١٢٠٨] (...) وحدثني محمد بن حاتم: حدثنا معلى بن منصور: حدثنا عبد الوارث بن سعيد: حدثنا كثير بن شنسظير، عن عطاء، عن جابر قال: بعثني

رَسُولُ اللهِ ﷺ فِي حَاجَةٍ. بِمَعْنَى حَدِيثٍ حَمَادٍ.

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 *Salât*

[1209] 39 - (541) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'An 'Ifrit (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 رضي الله عنه: "...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."

(المعجم ٨) - (باب جواز لعن الشيطان في أثناء الصلاة، والتعوذ منه، وجواز العمل القليل في الصلاة) (التحفة ٦١)

[١٢٠٩-٣٩] [٥٤١-١٢٠٩] حَدَّثَنَا إِشْحَنُ
بْنُ إِبْرَاهِيمَ وَإِسْحَاقُ بْنُ مَنْصُورٍ قَالَا :
أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ : أَخْبَرَنَا شُعْبَةُ :
حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ زِيَادٍ ، قَالَ :
سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ : قَالَ رَسُولُ
اللهِ ﷺ : « إِنَّ عَفْرِيَّتَا مِنَ الْجِنِّ جَعَلَ
يَقْتُلُ عَلَيَّ الْبَارَحَةَ ، لِيَقْطَعَ عَلَيَّ الصَّلَاةَ ،
وَإِنَّ اللَّهَ أَمْكَنَنِي مِنْهُ فَذَعَهُ ، فَلَقَدْ هَمَّتْ
أَنْ أَرْبِطَهُ إِلَى جَنْبِ سَارِيَّةِ مِنْ سَوَارِي
الْمَسْجِدِ ، حَتَّى تُصْبِحُوا تَنْظَرُونَ إِلَيْهِ
أَجْمَعُونَ - أَوْ كُلُّكُمْ - ثُمَّ ذَكَرْتُ قَوْلَ
أَخِي سُلَيْمَانَ رضي الله عنه : « رَبِّ أَغْفِرْ لِي وَهَبْ
لِي مُلْكًا لَا يَنْعِي لِأَحَدٍ مِنْ بَعْدِي » .
[ص: ٣٥]. فَرَدَهُ اللَّهُ خَاصِيَّا .

وَقَالَ ابْنُ مَنْصُورٍ : شُعْبَةُ عَنْ مُحَمَّدٍ
ابْنِ زِيَادٍ .

^[1] Sâd 38:35.

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

[١٢١٠] (...). وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ، هُوَ ابْنُ جَعْفَرٍ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَيْبَاهُ، كَلَّا هُمَا عَنْ شُعْبَةَ، فِي هَذَا الْأَسْنَادِ. وَلَيْسَ فِي حِدِيثٍ ابْنِ جَعْفَرٍ قَوْلُهُ: «فَدَعَتْهُ». وَأَمَّا ابْنُ أَبِي شَيْبَةَ فَقَالَ فِي رِوَايَتِهِ: «فَدَعَتْهُ».

[1211] 40 - (542) It was narrated that Abū Ad-Dardā' said: "The Messenger of Allāh ﷺ stood up (to offer prayers) and we heard him saying: 'I seek refuge with Allāh from you.' Then he said: 'I curse you with the curse of Allāh' – (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 Allāh, 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 Allāh, *Iblīs*, came with a brand of fire to throw it in my face, and I said: "I seek refuge with Allāh from you," three times. Then I said: "I curse you with the curse of Allāh," – three times but he did not go back. Then I wanted to seize him, and by Allāh, were it not for the prayer of our brother Sulaimān, peace be upon him, this morning

[٤٠-٥٤٢] [١٢١١] (...). وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ مُعاوِيَةَ بْنِ صَالِحٍ، يَقُولُ: حَدَّثَنِي رَبِيعَةُ بْنُ بَرِيدَ عَنْ أَبِي إِدْرِيسِ الْخَوَلَانِيِّ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَاتَ رَسُولُ اللَّهِ ﷺ. فَسَمِعْنَاهُ يَقُولُ: «أَعُوذُ بِاللَّهِ مِنْكَ» ثُمَّ قَالَ: «أَعْنُكَ بِلَعْنَةِ اللَّهِ» ثَلَاثًا، وَبَسْطَ يَدَهُ كَأَنَّهُ يَتَنَوَّلُ شَيْئًا، فَلَمَّا فَرَغَ مِنَ الصَّلَاةِ قُلْنَا: يَا رَسُولَ اللَّهِ! قَدْ سَمِعْنَاكَ تَقُولُ فِي الصَّلَاةِ شَيْئًا لَمْ نَسْمِعْكَ تَقُولُهُ قَبْلَ ذَلِكَ، وَرَأَيْنَاكَ بَسْطَ يَدَكَ. قَالَ: «إِنَّ عَدُوَّ اللَّهِ إِبْلِيسَ، جَاءَ بِشَهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِي. فَقُلْتُ: أَعُوذُ بِاللَّهِ مِنْكَ ثَلَاثَ مَرَاتٍ، ثُمَّ قُلْتُ: أَعْنُكَ بِلَعْنَةِ اللَّهِ التَّامَّةِ، فَلَمَّا يَسْتَأْخِرْ، ثَلَاثَ مَرَاتٍ، ثُمَّ أَرَدْتُ أَخْدَهُ، وَاللَّهُ! لَوْلَا دَعْوَةُ أَخِيَّا 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-Âş 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-Âş, who was the daughter of Zainab, the daughter of the Messenger of

السّلَامُ لِأَصْبَحَ مُوَقَّتاً يَلْعَبُ بِهِ وِلْدَانٌ أَهْلِ الْمَدِينَةِ».

(المعجم ٩) - (باب جواز حمل الصبيان في الصلاة وأن ثيابهم محمولة على الطهارة حتى يتحقق نجاستها وأن الفعل القليل لا يبطل الصلاة وكذا إذا فرق الأفعال)

(الصفحة ٦٢)

[١٢١٢] ٤١-(٥٤٣) حَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنُ قَعْبَ وَقَتْبِيَّةَ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا مَالِكٌ عَنْ عَامِرِ بْنِ عَبْدِ اللهِ ابْنِ الرُّبِّيرِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ عَامِرُ بْنُ عَبْدِ اللهِ بْنِ الرُّبِّيرِ، عَنْ عُمَرِ بْنِ سُلَيْمَانِ الرُّرَاقِيِّ، عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي، وَهُوَ حَامِلٌ أُمَّامَةَ بِنْتِ زَيْنَبِ بِنْتِ رَسُولِ اللهِ ﷺ، وَلَا يَبِي العاصِي أَبْنِ الرَّبِّيْعِ، فَإِذَا قَامَ حَمَلَهَا وَإِذَا سَجَدَ وَضَعَهَا؟ قَالَ يَحْيَى: قَالَ مَالِكٌ: نَعَمْ.

[١٢١٣] ٤٢-(...) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عُشَمَةَ بْنِ أَبِي سُلَيْمَانَ وَابْنِ عَجْلَانَ سَيِّعاً عَامِرَ بْنَ عَبْدِ اللهِ بْنِ الرُّبِّيرِ يُحَدِّثُ عَنْ عُمَرِ

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

ابن سليم الزرقاني، عن أبي قتادة الأنصاري قال: رأيْتَ النبِيَّ ﷺ يؤمُّ النَّاسَ وَأَمَّا مَهْبِطُ أَبِي العاصِ، وَهِيَ بِنْتُ زَيْنَبَ بِنْتِ رَسُولِ اللهِ ﷺ عَلَى عَاتِقِهِ، فَإِذَا رَكَعَ وَضَعَهَا، وَإِذَا رَفَعَ مِنَ السُّجُودِ أَعَادَهَا.

[١٢١٤] ٤٣ - (...) Abû Qatâdah Al-Anṣârî said: "I saw the Messenger of Allâh ﷺ leading the people in prayer with Umâmah bint Abî Al-‘Aṣ on his shoulder, and when he prostrated, he put her down."

الظاهِرُ: أَخْبَرَنَا أَبْنُ وَهْبٍ عَنْ مَحْرَمَةَ بْنِ بُكَيْرٍ؛ وَحَدَّثَنَا هَرُونُ بْنُ سَعِيدِ الْأَنْيَلِيِّ: حَدَّثَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي مَحْرَمَةَ عَنْ أَبِيهِ، عَنْ عَمْرُو بْنِ سُلَيْمَانَ الزُّرْقَانِيِّ قَالَ: سَمِعْتُ أَبَا قَتَادَةَ الْأَنْصَارِيَّ يَقُولُ: رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي لِلنَّاسِ وَأَمَّا مَهْبِطُ أَبِي العاصِ عَلَى عَاتِقِهِ، فَإِذَا سَجَدَ وَضَعَهَا.

[١٢١٥] (...) حَدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَّى: حَدَّثَنَا أَبُو بَكْرِ الْحَقِيقِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، جَمِيعًا عَنْ سَعِيدِ الْمَقْبِرِيِّ، عَنْ عَمْرُو بْنِ سُلَيْمَانَ الزُّرْقَانِيِّ، سَمِعْتُ أَبَا قَتَادَةَ يَقُولُ: يَبْنَا نَحْنُ فِي الْمَسْجِدِ جُلُوسًا، خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ، يَنْهَا حَدِيثَهُمْ، عَيْرَ أَنَّهُ لَمْ يَذْكُرْ أَمَّا النَّاسُ فِي تِلْكَ الصَّلَاةِ.

[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.

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 المأمورين للحاجة كتعليمهم الصلاة أو غير ذلك) (التحفة ٦٣)

[١٢١٦] ٤٤ - (٥٤٤) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلَامُهُمَا عَنْ عَبْدِ الْعَزِيزِ. - قَالَ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ - عَنْ أَبِيهِ: أَنَّ نَفَرًا جَاءُوا إِلَى سَهْلٍ بْنِ سَعْدٍ، فَدَنَمَارُوا فِي الْمِنْبَرِ، مِنْ أَيِّ عُودٍ هُوَ؟ فَقَالَ: أَمَا وَاللَّهِ إِنِّي لَا عَرِفُ مِنْ أَيِّ عُودٍ هُوَ، وَمَنْ عَيْلَهُ، وَرَأَيْتُ رَسُولَ اللَّهِ ﷺ أَوْلَ يَوْمً جَلَسَ عَلَيْهِ. قَالَ: فَقُلْتُ لَهُ: يَا أَبَا عَبَّاسٍ! فَحَدَّثَنَا. قَالَ: أَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى امْرَأَةٍ، قَالَ أَبُو حَازِمٍ: إِنَّهُ لَيَسْتَمِعُهَا يَوْمَئِذٍ: «انظُرِي غُلَامَكَ التَّحْجَارَ، يَعْمَلُ لِي أَغْوَادًا أُكَلِّمُ النَّاسَ عَلَيْهَا». فَعَمِلَ هُنْدُ الْتَّلَاثَ دَرَجَاتٍ، ثُمَّ أَمَرَ بِهَا رَسُولُ اللَّهِ ﷺ. فَوَضَعَتْ هَذَا الْمَوْضِعَ،

^[1] A wooded area near Al-Madînah.

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).

فَهِيَ مِنْ طَرْفَاءِ الْغَابِيَّةِ، وَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَامَ عَلَيْهِ، فَكَبَرَ، وَكَبَرَ النَّاسُ وَرَاءَهُ، وَهُوَ عَلَى الْمِنْبُرِ، ثُمَّ رَفَعَ فَنَزَلَ الْفَهْرَرِيَّ، حَتَّى سَجَدَ فِي أَصْلِ الْمِنْبُرِ، ثُمَّ عَادَ حَتَّى فَرَغَ مِنْ آخِرِ صَلَاتِهِ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنِّي إِنَّمَا صَنَعْتُ هَذَا لِتَأْتِمُوا بِي، وَلِتَعْلَمُوا صَلَاتِي». .

[١٢١٧] ٤٥ - (...) وَحَدَّثَنَا فُضِيلَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْقَارِيُّ الْقُرَشِيُّ: حَدَّثَنِي أَبُو حَازِمٍ: أَنَّ رِجَالًا أَتَوْا سَهْلَ بْنَ سَعِيدَ السَّاعِدِيَّ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَرُهْبَرْ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. قَالُوا: حَدَّثَنَا سُفِيَانُ بْنُ عَيْنَةَ عَنْ أَبِي حَازِمٍ. قَالَ: أَتَوْا سَهْلَ بْنَ سَعِيدٍ فَسَأَلُوهُ: مَنْ أَيِّ شَيْءٍ مِنْ النَّبِيِّ ﷺ؟ وَسَاقُوا الْحَدِيثَ. نَحْنُ حَدِيثُ ابْنِ أَبِي حَازِمٍ.

(المعجم ١١) - (باب كراهة

الاختصار في الصلاة) (التحفة ٦٤)

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

[1218] 46 - (545) It was

[١٢١٨] ٤٦ - (٥٤٥) حَدَّثَنِي الْحَكَمُ

^[1] *Mukhtâṣira*: to place the hands on the *Khâṣirah* 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..."

بْنُ مُوسَى الْقَنْطَرِيُّ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ ، وَحَدَّثَنَا أَبُو بَكْرُ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا أَبُو خَالِدٍ وَأَبُو أُسَامَةَ ، جَمِيعًا عَنْ هِشَامٍ ، عَنْ مُحَمَّدٍ ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ أَنَّهُ نَهَى أَنْ يُصْلِي الرَّجُلُ مُخْتَصِرًا . وَفِي رِوَايَةِ أَبِي بَكْرٍ قَالَ : نَهَى رَسُولُ اللَّهِ ﷺ .

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

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

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

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

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

[١٢١٩] ٤٧ - (٥٤٦) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ : حَدَّثَنَا وَكِيعٌ : حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ ، عَنْ أَبِي سَلَمَةَ ، عَنْ مُعَيْقِبٍ قَالَ : ذَكَرَ النَّبِيُّ ﷺ الْمَسْحَ فِي الْمَسْجِدِ ، يَعْنِي الْحَصَنِ . قَالَ : «إِنْ كُنْتَ لَا بُدَّ فَاعْلِمْ .» فَوَاحِدَةً .

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

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

Hishâm with this chain, and he said: "Mu'ayqib told me."

[1222] 49 - (...) It was narrated that Abû Salâmah said: "Mu'ayqib 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

عمر القواريري: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ حَدَّثَنَا هِشَامٌ، يَهْذَا الْإِسْنَادُ. وَقَالَ فِيهِ: حَدَّثَنِي مُعِيقِبٌ.

[٤٩-٤٢٢] [١٢٢٢] وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسْنُ بْنُ مُوسَى: حَدَّثَنَا شَبَّيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلْمَةَ قَالَ: حَدَّثَنِي مُعِيقِبٌ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: حَدَّثَنِي مُعِيقِبٌ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي الرَّجُلِ يُسُوِّي التُّرَابَ حَيْثُ يَسُجُّدُ، قَالَ «إِنْ كُنْتَ فَاعِلًا، فَوَاحِدَةً».

(المعجم ١٣) - (باب النهي عن البصاق في المسجد، في الصلاة وغيرها والنهي عن بصاق المصلي بين يديه وعن يمينه) (التحفة ٦٦)

[٥٠-٥٤٧] [١٢٢٣] وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى الشَّمِيمِيَّ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى بُصَاقًا فِي جِدارِ الْقِبْلَةِ، فَحَكَّهُ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصْلِي فَلَا يَيْقُضُ قَبَلَ وَجْهِهِ؛ فَإِنَّ اللَّهَ قَبَلَ وَجْهَهُ إِذَا صَلَّى».

[٥١-١٢٢٤] [١٢٢٤] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ تُمَيْرٍ

١٢٢٥ saw some sputum in the *Qiblah* of the *Masjid*... According to Ad-Dahhâk's report: "sputum in the *Qiblah*." A *Hadîth* similar to that of Mâlik (no. 1223).

وَأَبُو أَسَامَةَ؛ وَحَدَّثَنَا ابْنُ نُعْمَىْرِ: حَدَّثَنَا أَبِي، جَمِيعًا عَنْ عُبَيْدِ اللَّهِ؛ وَحَدَّثَنَا قُبَيْلَةُ ابْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحَةَ، عَنِ الْلَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنِي زُهْرَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلَ يَعْنِي ابْنَ عَلَيَّةَ، عَنْ أَيُوبَ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فَدَيْكَ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ؛ وَحَدَّثَنِي هَرُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجَ: أَخْبَرَنِي مُوسَى بْنُ عَفْبَةَ، كُلُّهُمْ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ رَأَى نُخَامَةً فِي قِبَلَةِ الْمَسْجِدِ. إِلَّا الضَّحَّاكُ، فَإِنَّ فِي حَدِيثِهِ: نُخَامَةً فِي الْقِبَلَةِ. يَعْنِي حَدِيثَ مَالِكَ.

[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 يَحْمَىْ ابْنُ يَحْمَىْ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ، جَمِيعًا عَنْ سُفِيَّانَ. - قَالَ يَحْمَىْ: أَخْبَرَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ - عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، أَنَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى نُخَامَةً فِي قِبَلَةِ الْمَسْجِدِ، فَحَكَّهَا بِحَصَاءَةِ ثُمَّ نَهَىْ أَنْ يَرْتُقَ الرَّجُلُ عَنْ يَمِينِهِ أَوْ أَمَامَهُ، وَلَكِنْ يَرْتُقُ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَىِ.

[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 وَهَرْمَلَةُ، قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ؛ وَحَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِيهِ، كِلَاهُمَا عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ وَأَبَا سَعِيدِ الْخُدَّارِ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى نُخَامَةً. يُمْثِلُ حَدِيثَ 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 قُتْبِيَّةُ 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 مُخَاطًا أَوْ نُخَامَةً، فَحَكَّهُ.

[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 بَكْرٍ ابْنُ أَبِيهِ شَيْعَةَ وَزُهَيرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ ابْنِ عُلَيْهِ. - قَالَ زُهَيرٌ: حَدَّثَنَا ابْنُ عُلَيْهِ - عَنِ الْقَاسِمِ بْنِ مَهْرَانَ، عَنْ أَبِيهِ رَافِعٍ، عَنْ أَبِيهِ هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَأَقْبَلَ عَلَى النَّاسِ فَقَالَ: «مَا بَالُ أَحَدُكُمْ يَقُولُ مُسْتَقْبِلَ رَبِّهِ فَيَتَسَخَّعُ أَمَامَهُ؟ أَيُّحُبُّ أَحَدُكُمْ أَنْ يُسْتَقْبِلَ فَيَتَسَخَّعَ فِي وَجْهِهِ؟ فَإِذَا تَنَسَّخَ أَحَدُكُمْ فَلَا يَتَسَخَّعُ عَنْ يَسَارِهِ، تَحْتَ قَدْمِهِ،

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.'"

فَإِنْ لَمْ يَجِدْ فَلَيُقْلِّ هَكَذَا» وَوَصَّفَ الْقَاسِمُ، فَتَقَلَّ فِي تَوْبِيهِ، ثُمَّ مَسَحَ بَعْضَهُ عَلَى بَعْضٍ.

[١٢٢٩] (...) وَحَدَّثَنَا شِيبَانُ بْنُ فَرْوَخٍ: حَدَّثَنَا عَبْدُ الْوَارِثٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنِ الْقَاسِمِ بْنِ مَهْرَانَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ. وَرَأَاهُ فِي حَدِيثِ هُشَيْمٍ: قَالَ أَبُو هُرَيْرَةَ: كَانَيْ أَظْرُ إِلَى رَسُولِ اللَّهِ ﷺ يَرْدُ تَوْبَةً بَعْضَهُ عَلَى بَعْضٍ.

[1230] 54 - (551) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'When one of you is in *Salât*, 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.'"

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

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

[١٢٣١] ٥٥-(٥٥٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَفَتَيْهُ 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).’”

أَخْبَرَنَا، وَقَالَ قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ فَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْبَرَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَارَتُهَا دُفْنُهَا».

[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.’’”

أَبْنُ حَبِيبِ الْحَارِثِيِّ: أَخْبَرَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شَعْبَةُ قَالَ: سَأَلْتُ فَتَادَةَ عَنِ التَّقْلِيلِ فِي الْمَسْجِدِ؟ فَقَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الْتَّقْلِيلُ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَارَتُهَا دُفْنُهَا».

[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.”

اللَّهُ بْنُ مُحَمَّدٍ بْنِ أَسْمَاءِ الصُّبَيْعِيِّ وَشَيْبَانَ بْنِ فَرْوَخَ، قَالَا: حَدَّثَنَا مَهْدِيُّ بْنُ مَمْوُنٍ: حَدَّثَنَا وَاصِلٌ مَوْاْنِي أَبِي عُثْيَةَ عَنْ يَحْيَى بْنِ عَقِيلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الْأَشْوَدِ الدَّيْلِيِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «عَرَضْتُ عَلَيَّ أَعْمَالٌ أَمَّنِي، حَسَّهَا وَسَيَّهَا، فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِهَا الْأَذَى يُمَاطُ عَنِ الطَّرِيقِ، وَوَجَدْتُ فِي مَسَاوِيِّ أَعْمَالِهَا النُّخَاعَةَ تَكُونُ فِي الْمَسْجِدِ وَلَا تُدْفَنُ».

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

أَبْنُ مُعَاذِ الْعَبَرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَيْنَدُ اللَّهِ

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] ٥٩ - (...) It was narrated from Abû Al-‘Alâ’ Yazîd bin ‘Abdullâh bin Ash-Shîkh-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 *Salât* While Wearing Shoes

[1236] ٦٠ - (555) It was narrated that Abû Maslamah Sa‘eed bin Yazîd said: “I said to Anas bin Mâlik: ‘Did the Messenger of Allâh ﷺ offered 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 *Salât* In A Garment With Markings

[1238] ٦١ - (556) It was narrated from ‘Aishah that the

كَهْمَسْ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ،
عَنْ أَبِيهِ قَالَ: صَلَيْتُ مَعَ رَسُولِ اللَّهِ ﷺ،
فَرَأَيْتُهُ تَسْخَعُ . فَذَكَرَهَا بِتَعْلِيهِ.

[١٢٣٥] ٥٩ - (...) وَحَدَّثَنِي يَحْنَى
بْنُ يَحْنَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرْبَعَ عَنِ
الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ يَزِيدَ بْنِ عَبْدِ
اللَّهِ بْنِ الشَّخِيرِ، عَنْ أَبِيهِ أَبِهِ صَلَى مَعَ
النَّبِيِّ ﷺ قَالَ، فَتَسْخَعَ فَذَكَرَهَا بِتَعْلِيهِ
الْيُسْنَى.

(المعجم ١٤) - (باب جواز الصلاة
في النعلين) (التحفة ٦٧)

[١٢٣٦] ٦٠ - (٥٥٥) حَدَّثَنَا يَحْنَى
ابْنُ يَحْنَى: أَخْبَرَنَا يَسْرُرُ بْنُ الْمُقَضَّلِ عَنِ
أَبِي مَسْلَمَةَ سَعِيدِ بْنِ يَزِيدَ . قَالَ: قُلْتُ
لَأَنِسِ بْنِ مَالِكٍ: أَكَانَ رَسُولُ اللَّهِ ﷺ
يُصَلِّي فِي التَّعَلَّيْنِ؟ قَالَ: نَعَمْ .

[١٢٣٧] ٦١ - (...) حَدَّثَنَا أَبُو الرِّبِيعِ
الرَّزْهَارِيُّ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ: حَدَّثَنَا
سَعِيدُ بْنُ يَزِيدَ أَبُو مَسْلَمَةَ قَالَ: سَأَلْتُ
أَنَسًا، يَمِثِّلُهُ .

(المعجم ١٥) - (باب كراهة الصلاة
في ثوب له أعلام) (التحفة ٦٨)

[١٢٣٨] ٦١ - (٥٥٦) حَدَّثَنَا عَمْرُو

Prophet ﷺ offered *Salât* 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]

النَّاقُدُ وَرُهْيِرُ بْنُ حَرْبٍ؛ وَحَدَّثَنَا أَبُو بَكْرٍ
بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِرُهْيِرٍ - قَالُوا:
حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ
عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ صَلَّى فِي
خَمِيسَةٍ لَهَا أَعْلَامٌ. وَقَالَ: «شَعَلْتُنِي
أَعْلَامُ هَذِهِ، فَادْهَبُوا إِلَيْهَا إِلَى أَبِي جَهْمٍ
وَأَئْشُونِي بِأَنِيجَانِي».

[1239] 62 - (...) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ stood and offered *Salât* 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."

۶۲ [۱۲۳۹] - (...) وَحَدَّثَنَا حَرْمَلَةُ
ابْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
يُونُسُ عَنْ ابْنِ شَهَابٍ. قَالَ: أَخْبَرَنِي
عُرْوَةُ بْنُ الرَّبِّيرِ، عَنْ عَائِشَةَ قَالَتْ: قَامَ
رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي خَمِيسَةٍ ذَاتِ
أَعْلَامٍ، فَظَرَرَ إِلَيْهَا عَلِمَاهَا، فَلَمَّا قَضَى
صَلَاتَتَهُ قَالَ: «إِذْهَبُوا إِلَيْهِنِي الْخَمِيسَةَ إِلَى
أَبِي جَهْمٍ بْنِ حُذَيفَةَ، وَأَئْشُونِي بِأَنِيجَانِي،
فَإِنَّهَا أَلْهَشَتِي آنفًا فِي صَلَاتِي».

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

۶۳ [۱۲۴۰] - (...) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ
هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ
النَّبِيَّ ﷺ كَانَتْ لَهُ خَمِيسَةٌ لَهَا عَلَمٌ،
فَكَانَ يَتَشَاغَّلُ بِهَا فِي الصَّلَاةِ، فَأَعْطَاهَا
أَبَا جَهْمٍ، وَأَخَذَ كِسَاءً لَهُ أَنِيجَانِي.

[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 Salât In The Presence Of Food That One Wants To Eat. It Is Disliked To offer Salât 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 *Hadîth* similar to that narrated by Ibn 'Uaynah (no. 1241), from Az-Zuhri, from Anas was narrated from 'Âishah, from the Prophet ﷺ.

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

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

[١٢٤١] ٦٤- (٥٥٧) أَخْبَرَنِي عَمْرُو التَّاقِدُ وَرُهْبَرُ بْنُ حَرْبٍ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ، قَالُوا: حَدَّثَنَا سُفِيَّانُ بْنُ عُيُّونَةَ عَنِ الرُّهْبَرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا حَضَرَ الْعَشَاءُ وَأُقِيمَتِ الصَّلَاةُ، فَابْدُوا بِالْعَشَاءِ».

[١٢٤٢] (...) وَحَدَّثَنَا هَرُونُ بْنُ سَعِيدِ الْأَيْلَيْلِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو عَنْ ابْنِ شَهَابٍ قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا فَرَّبَ الْعَشَاءُ وَحَضَرَتِ الصَّلَاةُ، فَابْدُوا بِهِ قَبْلَ أَنْ تُصْلُوا صَلَاةَ الْمَغْرِبِ، وَلَا تَعْجَلُوا عَنِ عَشَائِرَكُمْ».

[١٢٤٣] ٦٥- (٥٥٨) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَحَفْصٌ وَوَكِيعٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ. يُمَثِّلُ حَدِيثَ ابْنِ عُيُّونَةَ عَنِ الرُّهْبَرِيِّ، عَنْ أَنَسِ.

[١٢٤٤] ٦٦- (٥٥٩) حَدَّثَنَا ابْنُ

"The Messenger of Allâh ﷺ said: 'If supper is served for one of you, and the *Iqâmah* is called for prayer, let him start with supper, and not hasten until he has finished.'

نُمِيرٌ: حَدَّثَنَا أَبْيَ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبْيَ شَيْعَةَ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا وُضِعَ عَشَاءُ أَحَدِكُمْ وَأُقِيمَتِ الصَّلَاةُ، فَابْدُوا بِالْعَشَاءِ، وَلَا يَعْجَلُنَّ حَتَّى يَقْرُغَ مِنْهُ.

[1245] (...) A similar *Hadîth* (as no. 1244) was narrated from Nâfi' from Ibn 'Umar, from the Prophet ﷺ.

[١٢٤٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيَّ: حَدَّثَنِي أَنَّسٌ يَعْنِي ابْنَ عِيَاضٍ، عَنْ مُوسَى بْنِ عَقْبَةَ؛ وَحَدَّثَنَا هَرُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَمَادُ بْنُ مَسْعَدَةَ عَنْ ابْنِ جُرَيْحٍ؛ وَحَدَّثَنَا الصَّلْتُ ابْنُ مَسْعُودٍ: حَدَّثَنَا سُفْيَانُ بْنُ مُوسَى، عَنْ أَيُوبَ، كُلُّهُمْ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، يَنْحُوهُ.

[1246] 67 - (560) It was narrated that Ibn Abî 'Atîq said: "Al-Qâsim and I narrated a *Hadîth* in the presence of 'Aishah, may Allâh be pleased with her. Al-Qâsim was a man who made mistakes in Arabic, and he was the child of an *Umm Walad*.^[1] 'Aishah 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

[٦٧-٥٦٠] حَدَّثَنَا مُحَمَّدُ ابْنُ عَبَادٍ: حَدَّثَنَا حَاتَمٌ هُوَ ابْنُ إِسْمَاعِيلَ، عَنْ يَعْقُوبَ بْنِ مُجَاهِدٍ، عَنْ ابْنِ أَبِي عَتِيقٍ، قَالَ: تَحَدَّثُ أَنَا وَالْقَاسِمُ عِنْدَ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] حَدِيبَةً، وَكَانَ الْقَاسِمُ رَجُلًا لَّحَانَةً، وَكَانَ لِأُمٍّ وَلَدًا، 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 'Âishah'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 Allâh ﷺ say: "There is no prayer when food is ready, or when one is resisting the urge to relieve oneself."

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

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 Allâh ﷺ said

إِنِّي قَدْ عَلِمْتُ مِنْ أَيْنَ أُتَّيْتُ، هَذَا أَذْبَهْ أُمُّهُ وَأَنْتَ أَذْبَثُكَ أُمَّكَ. قَالَ فَعَضَبَ الْقَاسِمُ وَأَصَبَّ عَلَيْهَا. فَلَمَّا رَأَى مَا نَدَهَ عَائِشَةَ قَدْ أُتَيْ بِهَا قَامَ. قَالَتْ: أَيْنَ؟ قَالَ: أَصَلِّي. قَالَتْ: اجْلِسْ. قَالَ: إِنِّي أَصَلِّي. قَالَتْ: اجْلِسْ عُذْرًا! إِنِّي سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا صَلَاةَ بِحَضْرَةِ الطَّعَامِ، وَلَا هُوَ يُدَافِعُ الْأَجْبَانَ».

[١٢٤٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ أَبْيَوبَ وَفَقِيهَةَ بْنُ سَعِيدٍ وَابْنَ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ: أَخْبَرَنِي أَبُو حَزَرَةَ الْقَاصِمُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَتِيقٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِعِنْدِهِ. وَلَمْ يُذْكُرْ فِي الْحَدِيثِ قِصَّةُ الْقَاسِمِ.

(المعجم ١٧) - (باب نهي من أكل ثوماً أو بصلًا أو كراثاً أو نحوها ممَّاله رائحة كريهة عن حضور المسجد حتى تذهب ذلك الريح وإخراجه من المسجد) (التحفة ٧٠)

[١٢٤٨] [٦٨-٥٦١] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَى وَزُهَيرُ بْنُ حَرْبٍ قَالَ: 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.

يَحِيَّا وَهُوَ الْقَطَّانُ عَنْ عَبْيِدِ اللَّهِ قَالَ:
أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ
اللَّهِ ﷺ، قَالَ فِي غَزْوَةِ حَيْرَ: «مَنْ أَكَلَ
مِنْ هَذِهِ الشَّجَرَةِ يَعْنِي الثُّومَ، فَلَا يَأْتِي
الْمَسَاجِدَ».

قَالَ رُهْيَرٌ: فِي غَزْوَةِ حَيْرَ، وَلَمْ يُذْكُرْ
[٥٠٠٨] حَيْرَ. [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 *Masâjîd*, until the smell has gone away," referring to garlic.

٦٩-[١٢٤٩] حَدَّثَنَا أَبُو بَكْرٍ
بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُعْمَانَ، وَحَدَّثَنَا
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعْمَانَ - وَاللَّفْظُ لَهُ
- حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عَبْيِدُ اللَّهِ، عَنْ
نَافِعٍ، عَنْ 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 Shâhib, 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."

٧٠-[١٢٥٠] وَحَدَّثَنِي رُهْيَرٌ
ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ
عُلَيَّةَ، 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 يَقْرَبَنَا، وَلَا يُصَلِّي
مَعَنَا».

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

٧١-[١٢٥١] وَحَدَّثَنِي مُحَمَّدٌ
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.'"

أَخْبَرَنَا أَبُو رَافِعٍ حَدَّثَنَا - عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلَا يَقْرَبَنَّ مَسْجِدَنَا، وَلَا يُؤْذِنَّ بِرِيحِ الثُّومِ».

[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.'"

[١٢٥٢] ٧٢ - [٥٦٤] حَدَّثَنَا أَبُو سَكِيرٍ أَبْنُ أَبِي شَيْبَةَ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ عَنْ هِشَامِ الدَّسْتَوَانِيِّ، عَنْ أَبِي الرُّبِّيرِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ الْبَصْلِ وَالْكُرْاثِ، فَغَلَبَتِنَا الْحَاجَةُ فَأَكَلْنَا مِنْهَا. فَقَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ الْمُتَقْتَنَةِ فَلَا يَقْرَبَنَّ مَسْجِدَنَا. فَإِنَّ الْمَلَائِكَةَ تَنَادِي مِمَّا يَنَادِي مِنْهُ إِلَّا نَسْ». [١٢٥٣]

[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

الظَّاهِرِ وَحَرْمَلَةُ قَالَ: أَخْبَرَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي يُونُسٌ عَنْ أَبِي شَهَابٍ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ: أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: - وَفِي رِوَايَةِ حَرْمَلَةِ زَعَمَ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَرِلْنَا أَوْ لِيَعْتَرِلْ مَسْجِدَنَا، وَلْيُقْعُدْ فِي بَيْتِهِ». وَإِنَّهُ أُتَيَ بِقُدْرٍ فِيهِ خَضْرَاتٍ مِنْ بُعْولٍ، فَوَجَدَ لَهُ رِيحاً،

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

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

فَسَأَلَ فَأُخْبِرَ بِمَا فِيهَا مِنَ الْبُقُولِ، فَقَالَ: «فَرِبُوْهَا» إِلَى بَعْضِ أَصْحَابِهِ. فَلَمَّا رَأَهُ كِرَةً أَكَلَهَا، قَالَ: «كُلْ، فَإِنِّي أَنَّاجِي مَنْ لَا تُنَاجِي».

[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 Âdâm."

[١٢٥٤] ٧٤ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءً عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ أَكَلَ مِنْ هَلْوَةِ الْبَقْلَةِ، الثُّومِ - وَقَالَ مَرَّةً: مَنْ أَكَلَ الْبَصَلَ وَالثُّومَ وَالْكُرَاثَ - فَلَا يَقْرَبَ مَسْجِدَنَا، فَإِنَّ الْمَلَائِكَةَ تَنَازَّلُ مِمَّا يَنَادِي مِنْهُ بَنُو آدَمَ».

[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.

[١٢٥٥] ٧٥ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ قَالًا جَمِيعًا: أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهَذَا الْإِسْنَادِ قَالَ: «مَنْ أَكَلَ مِنْ هَلْوَةِ الشَّجَرَةِ - يُرِيدُ الثُّومَ - فَلَا يَعْشَنَا فِي مَسْجِدَنَا» وَلَمْ يَذْكُرِ الْبَصَلَ وَالْكُرَاثَ.

[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

[١٢٥٦] ٧٦ - (٥٦٥) حَدَّثَنِي عَمْرُو النَّانِقُ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلَيَّ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ دِبْرِيِّ، قَالَ: لَمْ نَعْدُ أَنْ فُتَحَتْ خَيْرٌ، فَوَقَعْنَا، أَصْحَابَ رَسُولِ اللَّهِ ﷺ، فِي تِلْكَ الْبَقْلَةِ

of it, then we went to the *Masjid*, and the Messenger of Allāh 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 Allāh has made permissible for me, but it is a plant whose smell I dislike.’”

- الثوم - والناس جياع، فأكلنا منها أكلا شديدا، ثم رخنا إلى المسجد، فوجد رسول الله ﷺ الريح. فقال: «من أكل من هذه الشجرة الخبيثة شيئا، فلا يقربها في المسجد» فقال الناس: حرمتم، حرمتم، فبلغ ذلك النبي ﷺ فقال: «أيها الناس! إنما ليس بي تحريم ما أحل الله لي، ولكنها شجرة أكثره ريحها».

[1257] 77 - (566) It was narrated from Abū Sa‘eed Al-Khudrī that the Messenger of Allāh 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.

[١٢٥٧] ٧٧ - (٥٦٦) وَحَدَّثَنَا هَرُونُ ابْنُ سَعِيدِ الْأَنْجَلِيِّ وَأَخْمَدُ بْنُ عِيسَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو عَنْ بُكَيْرِ بْنِ الْأَشْجَحِ، عَنْ ابْنِ خَبَابٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى زَرَاعَةِ بَصَلٍ هُوَ وَأَصْحَابُهُ، فَتَرَأَّسَ نَاسٌ مِنْهُمْ فَأَكَلُوا مِنْهُ، وَلَمْ يَأْكُلْ آخَرُونَ، فَرُخِنَ إِلَيْهِ، فَدَعَا الَّذِينَ لَمْ يَأْكُلُوا الْبَصَلَ، وَآخَرَ الْآخَرِينَ حَتَّى ذَهَبَ رِيحُهَا.

[1258] 78 - (567) It was narrated from Ma‘dān bin Abī Talhah that ‘Umar bin Al-Khaṭṭāb delivered a *Khuṭbah* one Friday, and he mentioned the Prophet of Allāh ﷺ and Abū Bakr. He said: “I saw (in a dream) as if a rooster pecked me

[١٢٥٨] ٧٨ - (٥٦٧) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُشَنْقِي: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ ابْنِ أَبِي طَلْحَةَ، أَنَّ عُمَرَ 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 *Âyat 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

فَذَكَرَ نَبِيَّ اللَّهِ ﷺ، وَذَكَرَ أَبَا بَكْرٍ، قَالَ:
 إِنِّي رَأَيْتُ كَانَ دِيْكَا نَقَرَنِي تَلَاثَ نَقَرَاتٍ،
 وَإِنِّي لَا أَرَاهُ إِلَّا حُضُورًا أَجْلِي، وَإِنَّ
 أَهْوَامًا يَأْمُرُونَنِي أَنْ أَسْتَخْلِفَ، وَإِنَّ اللَّهَ
 لَمْ يَكُنْ لِيَضِعَ دِينَهُ، وَلَا خِلَافَتَهُ، وَلَا
 الَّذِي بَعَثَ بِهِ نَبِيًّا ﷺ، فَإِنْ عَجَلَ بِي
 أَمْرٌ، فَالْحِلَافَةُ شُورَى بَيْنَ هُؤُلَاءِ السَّتَّةِ
 الَّذِينَ تُوْفَى رَسُولُ اللَّهِ ﷺ وَهُوَ عَنْهُمْ
 رَاضٍ، وَإِنِّي قَدْ عَلِمْتُ أَنَّ أَهْوَامًا
 يَطْعَنُونَ فِي هَذَا الْأَمْرِ، أَنَا ضَرَبَتُهُمْ بِيَدِي
 هُذِهِ عَلَى الْإِسْلَامِ، فَإِنْ فَعَلُوا ذَلِكَ
 فَأُولَئِكَ أَعْدَاءُ اللَّهِ، الْكُفَّارُ الظَّلَالُ، ثُمَّ
 إِنِّي لَا أَدْعُ بَعْدِي شَيْئًا أَهْمَّ عَنِّي مِنَ
 الْكَلَالَةِ، مَا رَاجَعْتُ رَسُولَ اللَّهِ ﷺ فِي
 شَيْءٍ مَا رَاجَعْتُهُ فِي الْكَلَالَةِ، وَمَا أَغْلَظَ
 لِي فِي شَيْءٍ مَا أَغْلَظَ لِي فِيهِ، حَتَّى طَعَنَ
 بِأَصْبَعِهِ فِي صَدْرِي، فَقَالَ: «يَا عُمَرُ أَلَا
 تَكْفِيكَ آيَةُ الصِّيفِ الَّتِي فِي آخِرِ سُورَةِ
 السَّاءِ؟» وَإِنِّي إِنْ أَعِشْ أَفْضِلُ فِيهَا
 بِقَضِيَّةٍ، يَقْضِي بِهَا مَنْ يُفْرَأُ الْقُرْآنَ وَمَنْ
 لَا يُفْرَأُ الْقُرْآنَ. ثُمَّ قَالَ: اللَّهُمَّ إِنِّي
 أُشْهِدُكَ عَلَى أَمْرَاءِ الْمُصَارِ، 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.

بَعْثَتْهُمْ عَلَيْهِمْ لِيَعْذِلُوا عَلَيْهِمْ، وَلِيَعْلَمُوا النَّاسَ دِينَهُمْ، وَسَنَةَ نَيْمَهُمْ وَتَكَلِّهُ، وَيَقْسِمُوا فِيهِمْ فَيَهُمْ، وَيَرْفَعُوا إِلَيَّ مَا أَشْكَلَ عَلَيْهِمْ مِنْ أَمْرِهِمْ، ثُمَّ إِنَّكُمْ أَيُّهَا النَّاسُ! تَأْكُلُونَ شَجَرَتَيْنِ لَا أَرَاهُمَا إِلَّا خَيْسَيْنِ، هَذَا الْبَصْلُ وَالثُّومُ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ وَتَكَلِّهِ إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ فِي الْمَسْجِدِ، أَمْرَ بِهِ فَأَخْرَجَ إِلَى الْبَقِيعِ، فَمَنْ أَكَلَهُمَا فَلْيُبْتَهِمَا طَبْخًا .

[١٢٥٩] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلَيَّةَ عَنْ سَعِيدِ بْنِ أَبِي عَرْوَةَ؛ وَحَدَّثَنَا زُهَيرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَّاهُمَا عَنْ شَبَابَةَ بْنِ سَوَارٍ قَالَ: حَدَّثَنَا شُعبَةُ جَمِيعًا عَنْ قَتَادَةَ، فِي هَذَا الْإِسْنَادِ، مِثْلُهُ .

(المعجم ١٨) - (باب النهي عن نشد الضالة في المسجد، وما يقوله من سمع الناشد) (التحفة ٧١)

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

[١٢٦٠] [٥٦٨] حَدَّثَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرُو: حَدَّثَنَا أَبْنُ

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

وَهُبْ عَنْ حَيْوَةِ، عَنْ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي عَبْدِ اللَّهِ مَوْلَى شَدَادَ بْنِ الْهَادِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: (مَنْ سَمِعَ رَجُلًا يَشْتُرِطَةَ فِي الْمَسْجِدِ فَلْيَقُولْ: لَا رَدَّهَا اللَّهُ عَلَيْكَ، فَإِنَّ الْمَسَاجِدَ لَمْ يُبْنَ لِهَا). ”

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

حَرْبٌ: حَدَّثَنَا الْمُقْرِئُ: حَدَّثَنَا حَيْوَةُ قَالَ: سَمِعْتُ أَبَا الْأَسْوَدَ يَقُولُ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ مَوْلَى شَدَادِ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بِمُثْلِهِ.

[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 *Masâjîd* were only built for that for which they were built.”

[1262] 80 - (569) وَحدَثَنِي حَجَاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ عَلْقَمَةَ بْنِ مَرْئِدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ أَنَّ رَجُلًا نَشَدَ فِي الْمَسْجِدِ، فَقَالَ: مَنْ دَعَا إِلَى الْجَمْلِ الْأَحْمَرِ فَقَالَ النَّبِيُّ ﷺ: لَا وَجَدْتَ، إِنَّمَا بُيِّنَتِ الْمَسَاجِدُ لِمَا بُيِّنَتْ لَهُ.

[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 “*Masâjîd* were

[1263] 81 - (...) وَحدَثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ أَبِي سَنَانٍ، عَنْ عَلْقَمَةَ بْنِ مَرْئِدٍ، عَنْ سُلَيْمَانَ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ لَمَّا صَلَّى قَامَ رَجُلٌ فَقَالَ: مَنْ دَعَا إِلَى الْجَمْلِ الْأَحْمَرِ؟

only built for that for which they were built.”

فَقَالَ النَّبِيُّ ﷺ: «لَا وَجَدْتَ، إِنَّمَا بُيَّنَتِ
الْمَسَاجِدُ لِمَا بُيَّنَتْ لَهُ».

[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).

[١٢٦٤] (...) حَدَّثَنَا فَهْيَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ مُحَمَّدِ بْنِ شَيْبَةَ،
عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ
أَبِيهِ قَالَ: جَاءَ أَغْرَابِيَّ بَعْدَمَا صَلَّى
النَّبِيُّ ﷺ صَلَاةَ الْفَجْرِ، فَادْخَلَ رَأْسَهُ مِنْ
بَابِ الْمَسْجِدِ. فَذَكَرَ يُمْثِلُ حَدِيثَهُمَا.
قَالَ مُسْلِمٌ: هُوَ شَيْبَةُ بْنُ نَعَامَةَ أَبُو
نَعَامَةَ، رَوَى عَنْهُ مِشْعَرٌ وَهَشَيْمٌ وَجَرِيرٌ
وَغَيْرُهُمْ مِنَ الْكُوفَيْنَ.

(المعجم ١٩) - (باب السهو في
الصلاحة والسباحة له) (التحفة ٧٢)

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 you 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.”

[١٢٦٥] ٨٢-(٣٨٩) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ
شَهَابٍ، 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 أَحَدُكُمْ، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ
جَائِسٌ». [راجع: ٨٥٦]

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

[١٢٦٦] (...) حَدَّثَنِي عَمْرُو التَّافِعُ
وَزُهْيرُ بْنُ حَرْبٍ، قَالَا: حَدَّثَنَا سُقِيَّاً،

وَهُوَ ابْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ
وَمُحَمَّدُ بْنُ رُمْحَةَ عَنِ الْيَثْرَى بْنِ سَعْدٍ،
كِلَّا هُمَا عَنِ الزُّهْرِيِّ، بِهَذَا إِلَسْنَادِ
نَحْوَهُ.

[1267] 83 - (...) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "When the *Adhâن* is called, the *Shaitân* runs away breaking wind, so that he will not hear the *Adhâن*. When the *Adhâن* 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."

[1267] 83 - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثْنَى: حَدَّثَنَا مَعَاذُ بْنُ هِشَامٍ:
حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ:
حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا
هُرَيْرَةَ حَدَّهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
إِذَا نُودِيَ بِالْأَذَانِ أَدْبَرَ الشَّيْطَانُ، لَهُ
ضُرَاطٌ، حَتَّى لا يَسْمَعُ الْأَذَانَ، فَإِذَا
قُضِيَ الْأَذَانُ أَقْبَلَ، فَإِذَا تُوَبَّ بِهَا أَدْبَرَ،
فَإِذَا قُضِيَ الشَّوْبِ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ
الْمَرْءَ وَنَفْسِهِ، يَقُولُ: اذْكُرْ كَذَا، اذْكُرْ
كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ، حَتَّى يَظْلَمَ
الرَّجُلُ إِنْ يَدْرِي كَمْ صَلَّى، فَإِذَا لَمْ يَرِدْ
أَحَدُكُمْ كَمْ صَلَّى فَلِيَسْجُدْ 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

[1268] 84 - (...) وَحَدَّثَنِي
حَرْمَلَةُ 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 تُوَبَّ بِالصَّلَاةِ وَلَيْ وَلَهُ

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

ضَرَاطٌ». فَذَكَرَ نَحْوَهُ. وَزَادَ: «فَهَنَا
وَمَنَاءُ، وَذَكَرَهُ مِنْ حَاجَاتِهِ مَا لَمْ يَكُنْ
يَذَكُرُ».

[1269] 85 - (570) It was narrated that ‘Abdullâh bin Buhainah, 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 *Taslim*, he said the *Takbîr*, then he prostrated twice while he was sitting, before saying the *Taslim*, then he said the *Taslim*.”

[1270] 86 - (...) It was narrated from ‘Abdullâh bin Buhainah Al-Asadî, the allies^[1] of Banû ‘Abdul-Mu’talib, 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 *Taslim*, and the people prostrated with him, to compensate for the sitting that he had forgotten.

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

[1269] 85 - (570) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ
ابْنِ شَهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ،
عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ قَالَ: صَلَّى اللَّهُ
رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ مِنْ بَعْضِ
الصَّلَوَاتِ، ثُمَّ قَامَ فَلَمْ يَجْلِسْ، فَقَامَ
النَّاسُ مَعَهُ، فَلَمَّا قَضَى صَلَاتَهُ وَنَظَرَنَا
تَسْلِيمَةً كَبِيرًا، فَسَجَدَ سَجْدَتَيْنِ وَهُوَ
جَالِسٌ، قَبْلَ التَّسْلِيمِ، ثُمَّ سَلَّمَ.

[1270] 86 - (...) وَحَدَّثَنَا قُتْبَيْهُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ
رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شَهَابٍ،
عَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ
الْأَسْدِيِّ، خَلِيفَ بَنِي عَبْدِ الْمُطَلِّبِ: أَنَّ
رَسُولَ اللَّهِ ﷺ قَامَ فِي صَلَاةِ الظَّهِيرَةِ وَعَلَيْهِ
جُلوْسٌ، فَلَمَّا أَتَمَ صَلَاتَهُ سَجَدَ سَجْدَتَيْنِ
يُكَبِّرُ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ، قَبْلَ أَنْ
يُسْلِمَ، وَسَجَدَهُمَا النَّاسُ مَعَهُ، مَكَانَ مَا
يَسِيَ مِنَ الْجُلوْسِ.

[1271] 87 - (...) وَحَدَّثَنَا أَبُو

^[1] *Halif*: Meaning that one from this family had swore allegiance to that family.

from 'Abdullâh (who is) Ibn Mâlik (and) Ibn Buhainah 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 *Taslîm*, then he said the *Taslîm*.

الرَّبِيعُ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَادٌ هُوَ ابْنُ زَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ، الْأَزْدِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِي الشُّفْعِ الَّذِي بُرِيَّدُ أَنْ يَجْلِسَ فِي صَلَاتِهِ، فَمَضَى فِي صَلَاتِهِ، فَلَمَّا كَانَ فِي آخِرِ الصَّلَاةِ سَجَدَ قَبْلَ أَنْ يُسْلِمَ، ثُمَّ سَلَّمَ.

[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 *Taslîm*. 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*.'"

[١٢٧٢]-[٥٧١] وَحَدَّثَنِي مُحَمَّدُ ابْنُ أَخْمَدَ بْنِ أَبِي خَلْفٍ: حَدَّثَنَا مُوسَى ابْنُ دَاؤُدَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا شَكَ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ كُمْ صَلَّى؟ ثَلَاثًا أَمْ أَرْبَاعًا؟ فَلْيَطْرَحْ الشَّكَ وَلْيُبْلِغْ عَلَى مَا اسْتَيقَنَ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسْلِمَ». فَإِنْ كَانَ صَلَّى خَمْسًا، شَفَعَنَ لَهُ صَلَاتُهُ، وَإِنْ كَانَ صَلَّى إِثْمَامًا لِأَرْبَعَ، كَانَتَا تَرْعِيمًا لِلشَّيْطَانِ».

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

[١٢٧٣] (...). حَدَّثَنِي أَخْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهْبٍ: حَدَّثَنِي عَمِي عَبْدُ اللَّهِ ابْنُ وَهْبٍ: حَدَّثَنِي دَاؤُدُ بْنُ قَيْسٍ عَنْ زَيْدِ ابْنِ أَسْلَمَ، بِهَذَا الْإِسْنَادِ. وَفِي مَعْنَاهُ

قَالَ: «يَسْجُدُ سَجْدَتَيْنِ قَبْلَ السَّلَامِ» كَمَا
قَالَ شَيْعَمًا بْنُ يَلَائِيلَ.

[1274] 89 - (572) It was narrated that ‘Alqamah said: “Abdullâh said: ‘The Messenger of Allâh ﷺ offered Salât’” - Ibrâhîm said: “and he added or omitted something. - ‘When he said the Salâm (at the completion of Salât), 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 Mansûr with this chain (a. *Hadîth* as no. 1274) And in the report of Ibn Bashr is: “Let him try to work out what is correct.”

[١٢٧٤-٨٩] حَدَّثَنَا أَبُو بَكْرٌ
وَعُثْمَانُ ابْنًا أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ
إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ - قَالَ
عُثْمَانُ: حَدَّثَنَا حَرِيرٌ - عَنْ مَنْصُورٍ، عَنْ
إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ:
صَلَّى رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ - قَالَ إِبْرَاهِيمُ: رَأَدَ
أَوْ نَفَصَ - فَلَمَّا سَلَّمَ قَبْلَ لَهُ: يَا رَسُولَ
اللَّهِ! أَحَدَثَ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ:
«وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ كَذَا وَكَذَا،
قَالَ فَشَنَّى رَجُلَيْهِ، وَاسْتَقْبَلَ الْقِبْلَةَ، فَسَجَدَ
سَجْدَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ أَفْبَلَ عَلَيْنَا بِوْجَهِهِ
فَقَالَ: «إِنَّهُ لَوْ حَدَثَ فِي الصَّلَاةِ شَيْءٌ
أَبْتَأْتُكُمْ بِهِ، وَلَكِنْ إِنَّمَا أَتَأْبِشُ أَسْنَى كَمَا
تَسْسُونَ، فَإِذَا نَسِيْتُ فَذَكَرُونِي، وَإِذَا شَكَّ
أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ الصَّوَابَ،
فَلْيَتَمَّ عَلَيْهِ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ».

[١٢٧٥-٩٠] حَدَّثَنَا أَبُو
كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشَرٍ؛ وَحَدَّثَنِي مُحَمَّدُ
ابْنُ حَاتِمٍ: حَدَّثَنَا وَكِيعٌ، كِلَاهُمَا عَنْ
مِسْعَرٍ، عَنْ مَنْصُورٍ، بِهَذَا الْإِسْنَادِ.
وَفِي رِوَايَةِ ابْنِ بِشَرٍ «فَلْيَتَظْرُ أَخْرَى ذَلِكَ
لِلصَّوَابِ»، وَفِي رِوَايَةِ وَكِيعٍ «فَلْيَتَحَرَّ الصَّوَابَ».

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

[١٢٧٦] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ : أَخْبَرَنَا يَحْيَى بْنُ حَسَانَ : حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ : حَدَّثَنَا مَنْصُورٌ ، بِهَذَا الْإِسْنَادِ . وَقَالَ مَنْصُورٌ : «فَلَيَنْظُرْ أُخْرَى ذَلِكَ لِلصَّوَابِ» .

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

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

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

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

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

[١٢٧٩] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى : أَخْبَرَنَا فُضَيْلُ بْنُ عَيَاضٍ عَنْ مَنْصُورٍ ، بِهَذَا الْإِسْنَادِ . وَقَالَ «فَلَيَتَحَرَّ الَّذِي يُرُى أَنَّهُ الصَّوَابُ» .

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

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

[1281] ٩١ - (...) It was narrated from ‘Abdullâh that the Prophet ﷺ prayed *Zuhr* with five *Rak’ah*, and when he said the *Taslîm*, it

[١٢٨١] [٩١-...] (...) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مَعَاذِ الْعَنَبِرِيُّ : حَدَّثَنَا أَبِي حَدَّثَنَا شُعبَةُ عَنِ 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 الظُّهُرَ خَمْسًا، فَلَمَّا
سَلَّمَ قَبَلَ لَهُ: أَزِيدَ 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
نُعْمَرٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ 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 *Taslim*, the people said: 'O Abû Shibl, you prayed five (*Rak'ah*).'
When he said the *Taslim*, the people said: 'O Abû Shibl, you prayed five (*Rak'ah*).'
He (the narrator) said: "I was at the edge of the crowd and I was still a boy, but I 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.'
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 *Taslim*.
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 حَبْرُ
عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ
سُوَيْدٍ قَالَ: صَلَّى بِنَا عَلْقَمَةُ الظُّهُرَ
خَمْسًا، فَلَمَّا سَلَّمَ قَالَ الْقَوْمُ: يَا أَبَا
شِبْلٍ! 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 أَغْوَرُ! تَقُولُ ذَاكَ؟ قَالَ: قُلْتُ: نَعَمْ.
قَالَ: فَأَنْتَلَ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ،
ثُمَّ قَالَ: قَالَ عَبْدُ اللَّهِ: صَلَّى بِنَا رَسُولُ
اللَّهِ ﷺ خَمْسًا، فَلَمَّا انْفَلَ تَوَشَّشَ
الْقَوْمُ بِيَنْهُمْ، فَقَالَ: مَا شَانُكُمْ؟ 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-Sâhûw* (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 صَلَيْتَ خَمْسًا.
فَأَنْتَلَ ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ،
[ثُمَّ] قَالَ: «إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، أَنْسَى
كَمَا تَنسَوْنَ» وَرَأَدَ ابْنُ نُعْمَيْرٍ فِي حَدِيثِهِ:
«فَإِذَا نَسِيَ أَحَدُكُمْ فَلِيَسْجُذْ سَجْدَتَيْنِ».

[١٢٨٤] ٩٣ - (...) وَحَدَّثَاهُ عَوْنُ
ابْنُ سَلَامَ الْكُوفِيَّ: أَخْبَرَنَا أَبُو بَكْرٍ
النَّهْشَلِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ،
عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى بِنًا
رَسُولُ اللَّهِ ﷺ خَمْسًا. قَلْلَنَا: يَا رَسُولَ
اللَّهِ! أَزِيدَ فِي الصَّلَاةِ؟ قَالَ: «وَمَا ذَاكُ؟»
قَالُوا: صَلَيْتَ خَمْسًا. قَالَ: «إِنَّمَا أَنَا
بَشَرٌ مِثْلُكُمْ أَذْكُرُ كَمَا تَذْكُرُونَ، وَأَنْسِي
كَمَا تَنسَوْنَ». ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ.

[١٢٨٥] ٩٤ - (...) وَحَدَّثَنَا مِنْجَابُ
بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ
عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ،
عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ.
فَرَأَدَ أَوْ نَقَصَ - قَالَ إِبْرَاهِيمُ: وَالوْهُمُ مِنِّي
فَقِيلَ: يَا رَسُولَ اللَّهِ! أَزِيدَ فِي الصَّلَاةِ
شَيْئًا؟ فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، أَنْسَى
كَمَا تَنسَوْنَ، فَإِذَا نَسِيَ أَحَدُكُمْ فَلِيَسْجُذْ
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-Sâhw* (forgetfulness) after saying the *Salâm* and talking (to the congregation).

[١٢٨٦] ٩٥ - (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْعَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مَعَاوِيَةَ، وَحَدَّثَنَا أَبْنُ نُعَيْرٍ: حَدَّثَنَا حَفْصٌ وَأَبُو مَعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ سَجَدَ سَجْدَتَيِ السَّهْوِ، بَعْدَ السَّلَامِ وَالْكَلَامِ.

[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."

[١٢٨٧] ٩٦ - (...) وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ الْجُعْفُوِيُّ عَنْ رَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَإِمَّا زَادَ أَوْ نَقَصَ - قَالَ إِبْرَاهِيمُ: وَإِمَّا اللَّهُ مَا جَاءَ ذَاكَ إِلَّا مِنْ قِبْلِي - 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 Muâmmad 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-

[١٢٨٨] ٩٧ - (٥٧٣) وَحَدَّثَنِي عَمْرُو التَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيُّونَةَ. قَالَ عَمْرُو: حَدَّثَنَا سُفِيَّانُ بْنُ عُيُّونَةَ: حَدَّثَنَا أَيُوبُ قَالَ: سَعِيتُ مُحَمَّدَ بْنَ سِيرِينَ يَقُولُ: سَعِيتُ 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 Hûsain 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 Ahmad, said: "I heard Abû Hurairah say: 'The Messenger of Allâh ﷺ led us in praying 'Aşr, then he said the

يُقُولُ : صَلَّى بِنًا رَسُولُ اللَّهِ ﷺ إِحْدَى صَلَاتَيِ الْعَشِيِّ ، إِمَّا الظَّهَرُ وَإِمَّا الْعَصْرُ ، فَسَلَّمَ فِي رَكْعَتَيْنِ ، ثُمَّ أَتَى جِذْعًا فِي قِيلَةِ الْمَسْجِدِ فَاسْتَنَدَ إِلَيْهَا مُعْضِبًا ، وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرٌ ، فَهَابَا أَنْ يَتَكَلَّما ، وَخَرَجَ سَرْعَانُ النَّاسِ [قَالُوا] قُصْرَتِ الصَّلَاةُ ، فَقَامَ دُوْلُ الْيَدَيْنِ فَقَالَ : يَا رَسُولَ اللَّهِ ! أَقْصَرْتِ الصَّلَاةَ أَمْ تَسْبِيَتْ ؟ فَنَطَرَ الرَّبِيعُ بَيْنَ يَدَيْهِ وَشَمَائِلًا . فَقَالَ : مَا يَقُولُ دُوْلُ الْيَدَيْنِ ؟ قَالُوا : صَدَقَ ، لَمْ تُصْلِلْ إِلَّا رَكْعَتَيْنِ ، فَصَلَّى رَكْعَيْنِ وَسَلَّمَ ، ثُمَّ كَبَرَ ثُمَّ سَجَدَ ، ثُمَّ كَبَرَ فَرَفَعَ ، ثُمَّ كَبَرَ وَسَجَدَ ، ثُمَّ كَبَرَ وَرَفَعَ .

فَقَالَ : وَأَخْبَرْتُ عَنْ عِمَرَانَ بْنِ حُصَيْنٍ أَنَّهُ قَالَ : وَسَلَّمَ .

[1289] ٩٨ - (...) وَحَدَّثَنَا أَبُوبِيرْعَةُ الرَّهْبَانِيُّ : حَدَّثَنَا حَمَادٌ : حَدَّثَنَا أَئْبُوبُ ، عَنْ مُحَمَّدٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : صَلَّى بِنًا رَسُولُ اللَّهِ ﷺ إِحْدَى صَلَاتَيِ الْعَشِيِّ . يَعْنِي حَدِيثَ سُفِيَّانَ .

[1290] ٩٩ - (...) وَحَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ ، عَنْ دَاؤَدَ بْنِ الْحُصَيْنِ ، عَنْ أَبِي سُفِيَّانَ مَوْلَى أَبِي أَحْمَدَ ; أَنَّهُ قَالَ : سَمِعْتُ أَبَا هُرَيْرَةَ

Taslîm 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 *Taslîm*."

يَقُولُ : صَلَّى لَنَا رَسُولُ اللَّهِ صَلَّى
الْعَصْرِ ، فَسَلَّمَ فِي رَكْعَتَيْنِ ، فَقَامَ دُوْ
الْيَدَيْنِ فَقَالَ : أَفْصِرَتِ الصَّلَاةُ يَا رَسُولَ
اللَّهِ ! أَمْ نَسِيَتْ ? فَقَالَ رَسُولُ اللَّهِ صَلَّى
كُلُّ ذَلِكَ لَمْ يَكُنْ » فَقَالَ : قَدْ كَانَ بَعْضُ
ذَلِكَ ، يَا رَسُولَ اللَّهِ ! فَأَقْبَلَ رَسُولُ
اللَّهِ صَلَّى عَلَى النَّاسِ فَقَالَ : أَاصْدَقُ دُوْ
الْيَدَيْنِ ؟ فَقَالُوا : نَعَمْ ، يَا رَسُولَ اللَّهِ !
فَأَتَمَ رَسُولُ اللَّهِ صَلَّى مَا بَقِيَ مِنَ الصَّلَاةِ ،
 ثُمَّ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ ، بَعْدَ
الشَّتْلِيمِ .

[1291] (...) Abû Hurairah narrated that the Messenger of Allâh ﷺ prayed two *Rak'ah* of *Zuhr*, then he said the *Taslîm*. 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 *Hadîth* (as no. 1290).

[1291] (...) وَحَدَّثَنِي حَجَاجُ بْنُ الشَّاعِرِ : حَدَّثَنَا هَرْوُونُ بْنُ إِسْمَاعِيلَ
الْخَزَارُ : حَدَّثَنَا عَلِيُّ ، وَهُوَ ابْنُ الْمُبَارَكِ :
حَدَّثَنَا يَحْيَى : حَدَّثَنَا أَبُو سَلَمَةَ : حَدَّثَنَا
أَبُو هُرَيْرَةَ : أَنَّ رَسُولَ اللَّهِ صَلَّى
رَكْعَتَيْنِ مِنْ صَلَاةِ الظَّهِيرَةِ ، ثُمَّ سَلَّمَ ، فَأَتَاهُ
رَجُلٌ مِنْ بَنِي سُلَيْمٍ ، فَقَالَ : يَا رَسُولَ
اللَّهِ ! أَفْصِرَتِ الصَّلَاةُ أَمْ نَسِيَتْ ؟ وَسَاقَ
الْحَدِيثَ .

[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 *Taslîm* after two *Rak'ah*. A man from Banû

[1292] 100 - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ : أَخْبَرَنَا عَيْدُ 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).

أُصَلِّي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ صَلَاةَ الظَّهَرِ، سَلَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ مِنَ الرَّكْعَتَيْنِ، فَقَامَ رَجُلٌ مِّنْ بَنِي سُلَيْمَانٍ، وَاقْتَصَّ الْحَدِيثَ.

[1293] 101 - (574) It was narrated from 'Imrân bin Hüsain that the Messenger of Allâh ﷺ prayed 'Asr and said the *Taslim* 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 *Taslim*, then he prostrated twice, then he said the *Taslim*.

بَكْرٌ بْنُ أَبِي شَيْبَةَ وَرَهْبَرٌ بْنُ حَرْبٍ جَمِيعًا عَنْ ابْنِ عُلَيَّةَ. قَالَ رُهْبَرٌ: حَدَثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عُمَرَانَ بْنِ حُصَيْنٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمَ فِي ثَلَاثَ رَكَعَاتٍ، ثُمَّ دَخَلَ مَنْزِلَهُ، فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ الْخَرْبَاقُ، وَكَانَ فِي يَدِهِ طُولٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! فَذَكَرَ لَهُ صَنْيَعَهُ، وَخَرَجَ غَضْبَانًا يَجْرِي رِدَاءً هُنَّى انتَهَى إِلَى النَّاسِ فَقَالَ: «أَصَدَقَ هَذَا؟» قَالُوا: نَعَمْ. فَصَلَّى رَكْعَةً، ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ.

[1294] 102 - (...) It was narrated that 'Imrân bin Hüsain said: "The Messenger of Allâh ﷺ said the *Taslim* after three *Rak'ah* of 'Asr, then (after *Taslim*) 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*

إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْوَهَابِ التَّقِيُّ: حَدَثَنَا خَالِدٌ وَهُوَ الْحَدَّادُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عُمَرَانَ بْنِ حُصَيْنٍ قَالَ: سَلَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَلَاثَ رَكَعَاتٍ مِّنَ الْعَصْرِ، ثُمَّ قَامَ فَدَخَلَ الْحُجْرَةَ، فَقَامَ رَجُلٌ بَسِطُ الْيَدَيْنِ،

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

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

Chapter 20. The Prostration Of Recitation

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

[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.

[١٢٩٥] ١٠٣ - (٥٧٥) حَدَّثَنَا زُهَيرٌ
بْنُ حَرْبٍ وَعَبْيَدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ
الْمُسْنَى، كُلُّهُمْ عَنْ يَحْيَى الْقَطَّانِ. - قَالَ
زُهَيرٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ - عَنْ عَبْيَدِ
اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ أَبْنِ عُمَرَ، أَنَّ
النَّبِيَّ ﷺ كَانَ يَقْرَأُ الْقُرْآنَ، فَيَقْرَأُ سُورَةً
فِيهَا سَجْدَةً، فَيَسْجُدُ وَسَجْدَةً مَعَهُ، حَتَّى
مَا يَجِدُ بَعْضًا مَوْضِعًا لِمَكَانِ حَجْبَتِهِ.

[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 happened) at times other than prayer."

[١٢٩٦] ١٠٤ - (...) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِي:
حَدَّثَنَا عَبْيَدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنْ
أَبْنِ عُمَرَ قَالَ: رُبَّمَا قَرَأَ رَسُولُ اللَّهِ ﷺ
الْقُرْآنَ، فَيَمْرُرُ بِالسَّجْدَةِ فَيَسْجُدُ بِنَا، حَتَّى
ازْدَحَمَنَا عَنْهُ، حَتَّى مَا يَجِدُ أَحَدُنَا مَكَانًا
لِيَسْجُدَ فِيهِ، فِي غَيْرِ صَلَاةٍ.

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

[١٢٩٧] ١٠٥ - (٥٧٦) حَدَّثَنَا مُحَمَّدُ
بْنُ الْمُسْنَى 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.”

مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهُ 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 أَخْذَ كَفَّاً مِنْ حَصَّى أَوْ تُرَابٍ فَرَفَعَهُ إِلَى جَهَنَّمَهُ وَقَالَ: يَكْفِينِي هَذَا. قَالَ عَبْدُ اللَّهِ: لَقَدْ رَأَيْتُهُ بَعْدَ قُتْلَ كَافِرًا

[1298] 106 - (577) It was narrated from ‘Atâ’ bin Yasâr that he asked Zâid 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.

[١٢٩٨] ١٠٦ - (٥٧٧) [وَحَدَّثَنَا

يَحْيَى بْنُ يَحْمَى وَيَحْيَى بْنُ أَيُوبَ وَقُتَيْبَةُ ابْنُ سَعِيدٍ وَابْنُ حُجْرَةِ - قَالَ يَحْيَى بْنُ يَحْمَى: أَخْبَرَنَا. وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ عَنْ زَيْدَ بْنِ حُصَيْفَةَ، عَنْ أَنَّ فُسْطِطَ، عَنْ عَطَاءَ بْنِ يَسَارٍ، أَنَّهُ أَخْبَرَهُ، أَنَّهُ سَأَلَ زَيْدَ بْنَ ثَابِتٍ عَنِ الْقِرَاءَةِ مَعَ الْإِلَامِ؟ فَقَالَ: لَا قِرَاءَةَ مَعَ الْإِلَامِ فِي شَيْءٍ، وَرَأَمَ أَنَّهُ قَرَأَ عَلَى رَسُولِ اللَّهِ ﷺ: «وَالنَّجْمِ إِذَا هَوَى»، فَلَمْ يَسْجُدْ.

[١٢٩٩] ١٠٧ - (٥٧٨) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ

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

^[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 اللهِ بْنُ يَزِيدَ مَوْلَى الْأَسْوَدِ بْنِ سُفْيَانَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَرَأَ لَهُمْ: «إِذَا أَلْسَمَ أَنْشَقَتْ». فَسَجَدَ فِيهَا. فَلَمَّا انْصَرَفَ أَخْبَرَهُمْ أَنَّ رَسُولَ اللهِ ﷺ سَجَدَ فِيهَا.

[1300] . . . وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عَيْسَى عَنِ الْأَوْرَاعِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَنَّى: حَدَّثَنَا أَبْنُ أَبِي عَدِيٍّ عَنْ هِشَامٍ، كِلَاهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. يَمِثِّلُهُ .

[1301] 108 - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو التَّانِقُ، قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُوبَ بْنِ مُوسَى، عَنْ عَطَاءِ بْنِ مِيَانَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَجَدْنَا مَعَ النَّبِيِّ ﷺ فِي: «إِذَا أَلْسَمَ أَنْشَقَتْ». وَ«أَقْرَا بِاسْمِ رَبِّكَ».

[1302] 109 - وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ أَبْنِ أَبِي حَيْبٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ مَوْلَى نَبِيٍّ

[1] *Al-Inshiqâq* (84).

[2] *Al-Inshiqâq* (84).

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

[4] *Al-Inshiqâq* (84).

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

مَحْزُومٍ، عَنْ أَبِي هُرَيْرَةَ أَكَّهُ قَالَ: سَجَدَ رَسُولُ اللَّهِ ﷺ فِي: «إِذَا أَسْمَاءَ أَشْفَقَتْ». وَ«أَفَرَاً يَأْسِرُ رِبَّكَ».

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

[١٣٠٣] (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو ابْنُ الْحَارِثِ عَنْ عَبْدِ 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] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعاذِ الْعَنْبَرِيِّ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالًا: حَدَّثَنَا الْمُتَّمِرُ عَنْ أَبِيهِ، عَنْ بَكْرٍ، عَنْ أَبِي رَافِعٍ قَالَ: صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ صَلَاةَ الْعَتَمَةَ فَقَرَأَ: «إِذَا أَسْمَاءَ أَشْفَقَتْ». فَسَجَدَ فِيهَا، فَقُلْتُ لَهُ: مَا هَذِهِ السَّجْدَةُ؟ قَالَ: سَجَدْتُ بِهَا خَلْفَ أَبِي الْقَاسِمِ ﷺ، فَلَا أَرَأَلُ أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ، وَقَالَ ابْنُ عَبْدِ الْأَعْلَى: فَلَا أَرَأَلُ 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 عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا أَبُو كَامِلٍ. حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرْبَعَ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا سُلَيْمَ بْنُ أَخْضَرَ، كُلُّهُمْ عَنِ التَّمِيمِيِّ، بِهَذَا

^[1] *Al-Inshiqâq* (84).

الإسناد. غير أنهم لم يقولوا: خلف أبي القاسم عليه السلام.

[١٣٠٦] ١١١ - (...) It was narrated that Abû Râff' said: "I saw Abû Hurairah prostrate during "When the heaven is split asunder"^[١] 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 - (...) وحدثني محمد بن المتن وأبن شمار، قال: حدثنا محمد بن جعفر: حدثنا شعبة عن عطاء بن أبي ميمونة، عن أبي رافع قال: رأيت أبي هريرة يسجد في: (إذا ألسنة أنشقت). قلت: تَسجُدُ فيها؟ فقال: نعم. رأيت خليلي عليه السلام يسجد فيها. فلا أزال أسجد فيها حتى ألقاه. قال شعبة: قلت: الشيء عليه السلام؟ قال: نعم.

(المعجم ٢١) - (باب صفة الجلوس في الصلاة، وكيفية وضع اليدين على الفخذين) (التحفة ٧٤)

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

[١٣٠٧] ١١٢ - (٥٧٩) '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."

[١٣٠٧] ١١٢ - (٥٧٩) حدثنا محمد ابن معمر بن رباعي القميسي: حدثنا أبو هشام المخرمي عن عبد الواحد، وهو ابن زياد: حدثنا عثمان بن حكيم: حدثني عامر بن عبد الله بن الزبير عن أبيه قال: كان رسول الله عليه السلام، إذا قعد في الصلاة، جعل قدمه اليسرى بين

^[١] Al-Inshiqâq (84).

فَخِذْهُ وَسَاقِهِ، وَفَرَشَ قَدْمَهُ الْيُمْنَى،
وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى،
وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى،
وَأَشَارَ بِإِصْبَاعِهِ.

[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 (*Tashahhud*), 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 بَكْرٍ بْنُ أَبِي شَيْبَةَ، وَاللَّفْظُ
لَهُ، قَالَ: حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ
ابْنِ عَجْلَانَ، عَنْ عَامِرٍ بْنِ عَبْدِ اللَّهِ بْنِ
الرَّبِيعِ، عَنْ أَبِيهِ، قَالَ: كَانَ رَسُولُ
اللَّهِ ﷺ إِذَا قَعَدَ يَدْعُو، وَضَعَ يَدَهُ
الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى، وَيَدَهُ الْيُسْرَى
عَلَى فَخِذِهِ الْيُسْرَى، وَأَشَارَ بِإِصْبَاعِهِ
السَّبَابَةَ، وَوَضَعَ إِبْهَامَهُ عَلَى إِصْبَاعِ
الْوُسْطَى، وَيُؤْقِمُ 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 حُمَيْدٍ - قَالَ عَبْدُ:
أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ
الرَّزَاقُ: أَخْبَرَنَا مَعْمَرٌ عَنْ عَبْدِ اللَّهِ ابْنِ
عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ
النَّبِيَّ ﷺ كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ،
وَضَعَ يَدَيْهِ عَلَى رُكْبَيْهِ، وَرَفَعَ إِصْبَاعَهُ الْيُمْنَى
الَّتِي تَلِي إِلَيْهِمَا، فَدَعَا بِهَا، وَيَدَهُ الْيُسْرَى
عَلَى رُكْبَتِهِ [الْيُسْرَى]، بَاسِطَهَا 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 حَمَادُ بْنُ سَلَمَةَ عَنْ أَئُوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَعَدَ فِي الشَّهْدَ وَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكُبِهِ الْيُسْرَى، وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى رُكُبِهِ الْيُمْنَى، وَعَقَدَ ثَلَاثَةَ وَخَمْسَيْنَ، وَأَشَارَ بِالسَّبَّابَةِ.

[1311] 116 - (...) It was narrated from ‘Alî bin ‘Abdur-Râhmân 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 مُسْلِمٍ بْنِ أَبِي مَرِيمٍ، عَنْ عَلَيِّ بْنِ عَبْدِ الرَّحْمَنِ الْمُعَاوِيِّ أَنَّهُ قَالَ: رَأَيْتُ عَبْدَ اللَّهِ ابْنَ عُمَرَ وَأَنَا أَعْبُثُ بِالْحَصَى فِي الصَّلَاةِ، فَلَمَّا انْتَرَفَ تَهَانِي، 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 فَخِنْدِي الْيُمْنَى، وَقَبَضَ أَصَابِعَهُ كُلُّهَا. وَأَشَارَ بِأَصْبَعِهِ الَّتِي تَلِي الإِلَبَاهَمَ، وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِنْدِي الْيُسْرَى.

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

[١٣١٢] (...). وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُسْلِمٍ بْنِ أَبِي مَرِيمٍ، عَنْ عَلَيِّ 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.”

الْمَعَاوِيَ قَالَ: صَلَّيْتُ إِلَى جَنْبِ ابْنِ عُمَرَ، فَذَكَرَ نَحْوَ حَدِيثِ مَالِكٍ وَزَادَ: قَالَ سُفْيَانُ: وَكَانَ يَحْمِي بْنُ سَعِيدٍ حَدَّثَنَا بِهِ عَنْ مُسْلِمٍ، ثُمَّ حَدَّثَنِيهِ مُسْلِمٌ.

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

(المعجم (٢٢) - (باب السلام للتحليل من الصلاة عند فراغها، وكيفيته) (التحفة (٧٥)

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

١١٧ [١٣١٣] - (٥٨١) حَدَّثَنَا زُهَيرٌ ابْنُ حَرْبٍ: حَدَّثَنَا يَحْمِي بْنُ سَعِيدٍ عَنْ شُعبَةَ، عَنِ الْحَكَمِ وَمَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، أَنَّ أَمِيرًا كَانَ بِمَكَّةَ يُسَلِّمُ تَسْلِيمَيْنِ. فَقَالَ عَبْدُ اللَّهِ: أَنَّى عَلِقَهَا؟ .

قال الحكّم في حديثه: إنّ رسول الله ﷺ كان يفعله.

[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?”

١١٨ [١٣١٤] - (...). وَحَدَّثَنِي أَخْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْمِي بْنُ سَعِيدٍ عَنْ شُعبَةَ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ شُعبَةُ - رَفِعَهُ مَرَّةً - : أَنَّ أَمِيرًا أَوْ رَجُلًا سَلَّمَ تَسْلِيمَيْنِ. فَقَالَ عَبْدُ اللَّهِ: أَنَّى عَلِقَهَا؟ .

[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

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

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

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

Chapter 23. The Remembrance After The Prayer

(المعجم ٢٣) - (باب الذكر بعد الصلاة) (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 زُهْرَيُّ ابْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو. قَالَ: أَخْبَرَنِي بِنَا أَبُو مَعْبُدٍ ثُمَّ أَنْكَرَهُ بَعْدُ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: كُنَّا نَعْرِفُ انتِصَاءَ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِالْتَّكْبِيرِ.

[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 مَعْبُدٍ، مَوْلَى ابْنِ عَبَّاسٍ أَنَّهُ سَيِّفَةُ يُخْرِجُ عَنْ ابْنِ عَبَّاسٍ قَالَ: مَا كُنَّا نَعْرِفُ انتِصَاءَ صَلَاةِ رَسُولِ اللَّهِ ﷺ إِلَّا بِالْتَّكْبِيرِ.

‘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 مَعْبُدٍ 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 بَكْرٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ:

narrated that Ibn ‘Abbâs told him that raising the voice in remembrance after the people had finished *As-Salât* (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 أَبْنُ جُرَيْجٍ؛ وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا أَبْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ أَبَا مَعْبِدٍ مَوْلَى أَبْنِ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَفْعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَتَصَرَّفُ النَّاسُ مِنَ الْمُكْتُوبَةِ، كَانَ عَلَى عَهْدِ النَّبِيِّ ﷺ. وَأَنَّهُ قَالَ: قَالَ أَبْنُ عَبَّاسٍ: كُنْتُ أَعْلَمُ، إِذَا انْصَرَفُوا، بِذِلِّكَ 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 *Tashah-hud* and the *Taslîm*

[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?’”

(المعجم ٢٤) - (باب استحباب التعوذ من عذاب القبر وعداب جهنم وفتنة المحيا والممات وفتنة المسيح الدجال ومن المأثم والمغرم بين الشهد والتسليم) (التحفة ٧٧)

[١٣١٩] ١٢٣ - (٥٨٤) حَدَّثَنَا هَرُونُ أَبْنُ سَعِيدٍ وَحَرْمَلَةُ بْنُ يَحْيَى - قَالَ هَرُونُ: حَدَّثَنَا وَقَالَ حَرْمَلَةُ أَخْبَرَنَا - أَبْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ نَزِيدٍ عَنْ أَبْنِ شَهَابٍ قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبِيرِ: أَنَّ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَعَنْدِي امْرَأَةٌ مِنَ الْهُودِ، وَهِيَ تَقُولُ: هَلْ شَعَرْتُ أَنْكُمْ تُقْتَلُونَ فِي الْقُبُورِ؟ قَالَتْ: فَارْتَأِعْ رَسُولُ اللهِ ﷺ وَقَالَ:

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

«إِنَّمَا تُفْتَنُ يَهُودُ» قَالَتْ عَائِشَةُ: فَلَيْسَنَا لِيَالِيَ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ شَعَرْتَ أَنَّهُ أُوْجِيَ إِلَيَّ أَنْكُمْ تُقْتَلُونَ فِي الْقُبُورِ؟» قَالَتْ عَائِشَةُ: فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ بَعْدَ، يَسْتَعِيدُ مِنْ عَذَابِ الْقَبْرِ.

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

[١٣٢٠] ١٢٤-(٥٨٥) حَدَّثَنِي هَرُونُ بْنُ سَعِيدٍ وَحَرْمَلَةُ بْنُ يَحْيَى وَعَمْرُو ابْنُ سَوَادٍ - قَالَ حَرْمَلَةُ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ 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 ‘Âishah 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 Allâh ﷺ entered upon me. I said to him: ‘O Messenger of Allâh, two of the old Jewish women of Al-Madînah 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 زُهْبَرٌ ابْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كَلَّا هُمَا عَنْ جَرِيرٍ. - قَالَ زُهْبَرٌ: حَدَّثَنَا جَرِيرٌ - عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: دَخَلْتُ [عَائِي] عَجْوَزَانِ مِنْ عُجْزٍ يَهُودَ الْمَدِينَةِ، فَقَالَتَا: إِنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ. قَالَتْ: فَكَذَّبْتُهُمَا، وَلَمْ أُعْلَمْ أَنْ أَصَدِّقَهُمَا، فَخَرَجْنَا، وَدَخَلْتُ عَلَيَّ رَسُولَ 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.”

عَجُوزَنِينِ مِنْ عُجُزِ يَهُودِ الْمَدِيْنَةِ دَخَلَتَا عَلَيَّ، فَرَأَيْتَ أَنَّ أَهْلَ الْقُبُوْرِ يُعَذَّبُوْنَ فِي قُبُوْرِهِمْ، فَقَالَ «صَدَقَتَا». إِنَّهُمْ يُعَذَّبُوْنَ عَذَابًا سَمِعُهُ الْبَهَائِمُ» ثُمَّ قَالَتْ: فَمَا رَأَيْتُهُ بَعْدُ، فِي صَلَاةٍ، إِلَّا يَتَعَوَّذُ مِنْ عَذَابِ الْقُبُرِ.

[1322] 126 - (...) This *Hadîth* was narrated from ‘Âishah. 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.”

هَنَّادُ بْنُ السَّرِّيْ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، بِهَذَا الْحَدِيْثِ. وَفِيهِ قَالَتْ: وَمَا صَلَّى صَلَاةً، بَعْدَ ذَلِكَ، إِلَّا سَمِعَهُ يَتَعَوَّذُ مِنْ عَذَابِ الْقُبُرِ.

(المعجم ٢٥) - (باب ما يستعاذه منه في الصلاة) (التحفة ٧٨)

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

النَّاقِدُ وَرُهَيْرُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرٍ أَنَّ عَائِشَةَ قَالَتْ: سَعِيتُ رَسُولَ اللَّهِ ﷺ يَسْتَعِيدُ فِي صَلَاةِهِ، مِنْ فِتْنَةِ الدَّجَّالِ.

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

بْنُ عَلَيْ الْجَهْضَمِيُّ وَابْنُ نَمِيرٍ وَأَبُو كُرْبَ بْنُ عَلَيْ الْجَهْضَمِيُّ وَابْنُ نَمِيرٍ وَأَبُو كُرْبَ وَرُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ وَكِيعٍ، -

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 fitnati-l-mahyâ wal-mamâti wa min sharri fitnati-l-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*).“

قال أبو كريّب: حدثنا وكيع - : حدثنا الأوزاعي عن حسان بن عطيه، عن محمد بن أبي عائشة، عن أبي هريرة. وعن يحيى بن أبي كثير، عن أبي سلمة، عن أبي هريرة قال: قال رسول الله ﷺ: «إذا شهدت أحدكم فليستعد بالله من أربع، يقول: اللهم! إني أعوذ بك من عذاب جهنم، ومن عذاب القبر، ومن فتنة المحيي والممات، ومن شر فتنة المسيح الدجال». [انظر: ١٣٢٦]

[1325] 129 - (589) Urwah bin Az-Zubair narrated that ‘Âishah, 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 fitnati-l-masîhid-dajjâl, wa a’ûdhu bika min fitnati-l-mahyâ wal-mamâti, Allâhumma, innî a’ûdhu bika min al-mâthami 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 *Dajâl*, and I seek refuge with You from the trials of life and death. [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,

[1325] 129 - (589) وحدثني أبو بكر بن إسحاق: أخبرنا أبو اليمان: أخبرنا شعيب عن الزهرى . قال: أخبرنى عروة بن الزبير، أن عائشة زوج النبي ﷺ أخبرته، أن النبي ﷺ كان يدعُو في الصلاة «اللهم! إني أعوذ بك من عذاب القبر، وأعوذ بك من فتنة المسيح الدجال، وأعوذ بك من فتنة المحيي والممات، اللهم! إني أعوذ بك من المأثم والمغرم» قال: فقال له قائل: ما أكثر ما تستعيد من المغرم يا رسول الله! فقال: «إن الرجل إذا غرم، حدث فكذب، ووعد فأخلف». [انظر:

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

[1326] ١٣٠ - (٥٨٨) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When one of you has finished the final *Tashahhud*, 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*.’”

[١٣٢٦] [٥٨٨] حَدَّثَنِي زُهْرَيْ [١٣٢٦] حَدَّثَنِي رَجُلٌ أَبْنُ حَرْبٍ: حَدَّثَنِي الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي الْأَوْزَاعِيُّ: حَدَّثَنَا حَسَانٌ بْنُ عَطِيَّةَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَائِشَةَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهِيدِ الْآخِرِ، فَلْيَتَوَدَّ بِاللَّهِ مِنْ أَرْبَعِ: مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ». [١٣٢٤] [راجع: ١٣٢٤]

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

[١٣٢٧] وَحَدَّثَنِيهِ الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا هَفْلُ بْنُ زِيَادٍ؛ وَحَدَّثَنَا عَلَيُّ بْنُ حَسْرَمٍ: أَخْبَرَنَا عَيْسَى يَعْنِي أَبْنَ يُونُسَ، جَمِيعًا عَنِ الْأَوْزَاعِيِّ، بِهَذَا الإِسْنَادِ، وَقَالَ «إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهِيدِ» وَلَمْ يَذْكُرِ «الْآخِرَ». [١٣٢٧]

[1328] ١٣١ - (...) Abû Hurairah said: “The Prophet of Allâh ﷺ said: ‘*Allâhumma, innî a’ûdhu bika min ‘adhâbil-qabri, wa ‘adhabin-nâri, wa fitnatil-mahyâ wal-mamâti, 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*.)”

[١٣٢٨] (...). حَدَّثَنَا مُحَمَّدُ أَبْنُ الْمُنْتَى: حَدَّثَنَا أَبْنُ أَبِي عَدِيٍّ عَنْ هِشَامٍ، 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 الدَّجَّالِ». [١٣٢٨]

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

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

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

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

[1333] 134 - (590) It was

[١٣٢٩-...] وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَادٍ: حَدَّثَنَا سُفِيَّانُ عَنْ عَمْرِو، عَنْ طَاؤِسٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «عُوذُوا بِاللَّهِ مِنْ عَذَابِ اللَّهِ، عُوذُوا بِاللَّهِ مِنْ عَذَابِ الْقُبْرِ، عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

[١٣٣٠-...] حَدَّثَنَا مُحَمَّدُ بْنُ عَبَادٍ: حَدَّثَنَا سُفِيَّانُ عَنْ ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ، عَنْ أَبِيهِ هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلُهُ.

[١٣٣١-...] وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَادٍ وَأَبُو بَكْرٍ بْنُ أَبِيهِ شِيمَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفِيَّانُ عَنْ أَبِيهِ الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِيهِ هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلُهُ.

[١٣٣٢-...] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ بُدَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِيهِ هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَتَعَوَّدُ مِنْ عَذَابِ الْقُبْرِ، وَعَذَابِ جَهَنَّمَ، وَفِتْنَةِ الدَّجَّالِ.

[١٣٣٣-...] وَحَدَّثَنَا فُتَيْبَةُ

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 fitnati-l-masîhiid-dajjâl wa a‘ûdhu bika min fitnati-mâhyâ wal-mamâti*” (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 سعید عن مالك بن أنس - فيما فرِيَءَ عَلَيْهِ - عن أبي الزبير، عن طاوس، عن ابن عباس: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَعْلَمُهُمْ 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». قال مسلم [بن الحجاج]: بلغني أن طاوساً قال لابنه: أدعوك بها في صلاتك؟ فقال: لا. قال: أعد صلاتك. لأن طاوساً رواه عن ثلاثة أو أربعة، أو كما قال.

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

[١٣٣٤] ١٣٥ - (٥٩١) حَدَّثَنَا دَاوُدُّ ابْنُ رُشْيَدٍ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ، عَنْ أَبِي عَمَارٍ - اسْمُهُ شَدَادُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي أَسْمَاءَ، عَنْ تَوْبَانَ، 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-Wâlid said: “I said to Al-Azwâ‘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-*

اسْتَغْفِرَ ثَلَاثًا وَقَالَ: «اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكَتْ ذَا الْجَلَالِ وَالْإِكْرَامُ».

قَالَ الْوَلِيدُ: قُلْتُ لِلأَوْزَاعِيِّ: كَيْفَ الْإِسْتَغْفَارُ؟ قَالَ: يَقُولُ: أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ.

[١٣٣٥] ١٣٦ - (٥٩٢) حَدَّثَنَا أَبُو بَحْرَبُ بْنُ أَبِي شَيْبَةَ وَابْنُ نُعْمَيْرٍ فَالآن: حَدَّثَنَا أَبُو سَعَاوِيَّةَ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَادِيثِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ، إِذَا سَلَّمَ، لَمْ يَقْعُدْ، إِلَّا مِقْدَارٌ مَا يَقُولُ: «اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكَتْ ذَا الْجَلَالِ وَالْإِكْرَامُ» وَفِي رِوَايَةِ ابْنِ نُعْمَيْرٍ «يَا ذَا الْجَلَالِ وَالْإِكْرَامِ».

[١٣٣٦] . . . وَحَدَّثَنَا ابْنُ نُعْمَيْرٍ: حَدَّثَنَا أَبُو حَالِدٍ يَعْنِي الْأَحْمَرَ، عَنْ عَاصِمٍ، بِهَذَا إِلَسْتَادِ، 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.)”

الْحَارِث ؛ وَخَالِدٌ عَنْ عَبْدِ اللَّهِ بْنِ
الْحَارِث ، كِلَاهُمَا : عَنْ عَائِشَةَ عَنِ
النَّبِيِّ ﷺ قَالَ، بِمِثْلِهِ، غَيْرُ أَنَّهُ كَانَ
يَقُولُ: «يَا ذَا الْجَلَلِ وَالْإِكْرَامِ!» .

[١٣٣٨] - [٥٩٣] [١٣٣٨] حَدَّثَنَا

إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ
مُنْصُورٍ، عَنِ الْمُسَيْبِ بْنِ رَافِعٍ، عَنْ وَرَادَ
مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كَتَبَ
الْمُغِيرَةُ بْنُ شُعْبَةَ إِلَى مَعَاوِيَةَ أَنَّ رَسُولَ
الله ﷺ كَانَ إِذَا فَرَغَ مِنَ الصَّلَاةِ وَسَلَّمَ،
قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ
فَدِيرٌ. اللَّهُمَّ! لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا
مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْقُضُ ذَا الْجَدْ دِنْكَ

الْجَدُّ». [انظر: ٤٤٨٣]

[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'âwiya saying that when the Messenger of Allâh ﷺ had finished his prayer and said the *Salâm*, he said: ‘Lâ ilâha ill-Allâhu wâhduhu lâ sharîka lahu, lahul-mulku wa lahul-hamdu wa huwa 'ala kulli shay'in qadîr. Allâhumma lâ mânî'a limâ a'taita, wa lâ mu'tîya 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'âwiya.’”

[١٣٣٩] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَأَحْمَدُ بْنُ سَيَّانَ
قَالُوا: حَدَّثَنَا أَبُو مَعَاوِيَةَ عَنِ الْأَعْمَشِ،
عَنِ الْمُسَيْبِ بْنِ رَافِعٍ، عَنْ وَرَادَ مَوْلَى
الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ عَنِ

النَّبِيُّ ﷺ، بِمُثْلِهِ . قَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ فِي رِوَايَتِهِمَا : قَالَ : فَأَمْلَاهَا عَلَيَّ الْمُغَيْرَةُ، فَكَتَبْتُ بِهَا إِلَى مُعَاوِيَةَ .

[١٣٤٠] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ : حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ : أَخْبَرَنَا ابْنُ جُرَيْجَ : أَخْبَرَنِي عَبْدَةُ بْنُ أَبِي لُبَابَةَ : أَنَّ وَرَادًا مَوْلَى الْمُغَيْرَةِ بْنِ شُعْبَةَ قَالَ : كَتَبَ الْمُغَيْرَةُ بْنُ شُعْبَةَ إِلَى مُعَاوِيَةَ - كَتَبَ ذَلِكَ الْكِتَابَ لَهُ وَرَادُ - : إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ حِينَ سَلَّمَ ، يُوْثِلُ حَدِيثَهُمَا ، إِلَّا قَوْلَهُ « وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ » فَإِنَّهُ لَمْ يَذْكُرْهُ .

[١٣٤١] (...) وَحَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ : حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ الْمُفَضَّلِ ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُسَيَّبِ : حَدَّثَنِي أَزْهَرُ ، جَمِيعًا عَنْ ابْنِ عَوْنَى ، عَنْ أَبِي سَعِيدٍ ، عَنْ وَرَادٍ - كَاتِبِ الْمُغَيْرَةِ بْنِ شُعْبَةَ - قَالَ : كَتَبَ مُعَاوِيَةَ إِلَى الْمُغَيْرَةِ . يُمْثِلُ حَدِيثَ مَصْوِرٍ وَالْأَعْمَشِ .

[١٣٤٢] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكَّيِّ : حَدَّثَنَا سُفِيَّانُ : حَدَّثَنَا عَبْدَةُ بْنُ أَبِي لُبَابَةَ وَعَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ ، سَمِعَا وَرَادًا كَاتِبَ الْمُغَيْرَةِ بْنِ شُعْبَةَ يَقُولُ : كَتَبَ مُعَاوِيَةَ إِلَى الْمُغَيْرَةِ : اكْتُبْ

[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'âwiya - 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 qadir" (And He is Able to do all things)," which he did not mention.

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

[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'âwiya wrote to Al-Mughîrah saying: 'Write for me

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 *Salât*: "Lâ ilâha ill-Allâhu wahdahu lâ sharîka lahu, lahul-mulku wa lahul-hamdu wa huwa 'ala kulli shay'in qadîr. Allâhumma lâ mânî 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] ١٣٩ - (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 wahdahu lâ sharîka lahu, lahul-mulku wa lahul-hamdu wa huwa 'ala kulli shay'in qadîr. Lâ hawla wa lâ quwwata illâ billâhi, lâ ilâha ill-Allâhu, wa lâ na'budu illâ iyyâhu, lahun-ni'matu wa lahul-faâlu, wa lahuth-thanâ'ul-hasan, lâ ilâha ill-Allâhu, mukhlisina lahuddîna wa law karihal-kâfirîn (There is none worthy of worship but Allâh alone, with no partner or

إِلَيَّ يُشَيْءُ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
قَالَ فَكَتَبَ إِلَيْهِ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ إِذَا قَضَى الصَّلَاةَ: «لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ! لَا
مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ،
وَلَا يَتَنَعَّذُ ذَا الْجَدَّ بِثَنَّكَ الْجَدُّ».

[١٣٤٣-٥٩٤] ١٣٩ [١٣٤٣-٥٩٤]
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعْمَانَ: حَدَّثَنَا أَبِي:
حَدَّثَنَا هَشَّامٌ عَنْ أَبِي الزُّبَيرِ قَالَ: كَانَ
أَبْنُ الزُّبَيرِ يَقُولُ: فِي دُبْرِ كُلِّ صَلَاةٍ،
حِينَ يُسْلِمُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةٍ
إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا
إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ، وَلَهُ النَّيَاءُ
الْحَسْنُ، 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 بِهِنَّ دُبْرَ كُلَّ صَلَاةٍ.

[١٣٤٤] ١٤٠ - (...) وَحَدَّثَنَا أَبُو

بَكْرُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ بْنِ عُرْوَةَ، عَنْ أَبِي الرَّزِيرِ مُؤْمَنِ لَهُمْ، أَنَّ عَبْدَ اللَّهِ بْنَ الرَّزِيرِ كَانَ يُهَلِّلُ دُبْرَ كُلَّ صَلَاةٍ. يُبَشِّلُ حَدِيثَ ابْنِ نُمَيْرٍ. وَقَالَ فِي آخِرِهِ: ثُمَّ يَقُولُ ابْنُ الرَّزِيرِ: كَانَ رَسُولُ اللَّهِ ﷺ يُهَلِّلُ بِهِنَّ دُبْرَ كُلَّ صَلَاةٍ.

[١٣٤٥] (...) وَحَدَّثَنِي يَعْقُوبُ بْنُ

إِبْرَاهِيمَ الدَّوْرِقِيِّ: حَدَّثَنَا ابْنُ عُلَيْهِ: حَدَّثَنَا الْحَجَاجُ بْنُ أَبِي عُثْمَانَ: حَدَّثَنِي أَبُو الرَّزِيرِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الرَّزِيرِ يَخْطُبُ عَلَى هَذَا الْمُبَرِّ، وَهُوَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ إِذَا سَلَّمَ فِي دُبْرٍ

الصَّلَاةُ أَوِ الصَّلَوَاتِ: فَذَكَرَ بِمُثْلٍ حَدِيثَ
هِشَامَ بْنِ عُرْوَةَ.

[١٣٤٦] ١٤١ - (...) وَحَدَّتَنِي
مُحَمَّدُ بْنُ سَلَمَةَ الْمَرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ
ابْنُ وَهْبٍ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ
سَالِمٍ، عَنْ مُوسَى بْنِ عُقْبَةَ: أَنَّ أَبَا
الرَّبِيعَ الْمَكَيَّ حَدَّثَهُ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ
الرَّبِيعَ وَهُوَ يَقُولُ، فِي إِثْرِ الصَّلَاةِ إِذَا
سَلَمَ، بِمُثْلٍ حَدِيثِهِمَا. وَقَالَ فِي أُخْرِهِ:
وَكَانَ يَذْكُرُ ذَلِكَ عَنْ رَسُولِ اللَّهِ ﷺ.

[١٣٤٧] ١٤٢ - (٥٩٥) حَدَّثَنَا
عَاصِمُ بْنُ النَّضْرِ التَّبَّيِّنِيُّ: حَدَّثَنَا
الْمُعْتَمِرُ: حَدَّثَنَا عَبْدُ اللَّهِ؛ وَحَدَّثَنَا قُبَيْلَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ عَجْلَانَ،
كِلَاهُمَا عَنْ سَمَّيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ
أَبِي هُرَيْرَةَ - وَهُذَا حَدِيثُ قُبَيْلَةَ: أَنَّ
فُقَرَاءَ الْمُهَاجِرِينَ أَتَوْا رَسُولَ اللَّهِ ﷺ.
فَقَالُوا: قَدْ دَهَبَ أَهْلُ الدُّنْوَرِ بِالدَّرَجَاتِ
الْعُلَىٰ وَالْعَيْمِ الْمُقِيمِ. فَقَالَ: «وَمَا
ذَلِكَ؟» قَالُوا: يُصَلُّونَ كَمَا نُصَلِّي،
وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ وَلَا
نَتَصَدَّقُ، وَيَعْتَمُونَ وَلَا نُعْتَمُ. فَقَالَ رَسُولُ
اللَّهِ ﷺ: «أَفَلَا أَعْلَمُ كُمْ شِئْنَا تُدْرِكُونَ بِهِ
مَنْ سَبَقُوكُمْ وَتَسْقِيُونَ بِهِ مَنْ بَعْدُكُمْ؟ وَلَا

[١٣٤٧] ١٤٢ - (٥٩٥) 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

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

Abû Shâlih said: "The poor *Muhâjrîn* 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 Shâlih and told him that. He took my hand and said: '*Allâhu akbar wa 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 Shâlih, from Abû Hurairah, from the Messenger of Allâh ﷺ."

يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ مِثْلَ
مَا صَنَعْتُمْ" قَالُوا: بَلَى، يَا رَسُولَ اللهِ!
قَالَ: «تُسَبِّحُونَ وَتُكَبِّرُونَ وَتَحْمِدُونَ فِي
دُبْرِ كُلِّ صَلَاةٍ، ثَلَاثًا وَثَلَاثِينَ مَرَّةً». .
قَالَ أَبُو صَالِحٍ: فَرَجَعَ فُرَاءُ
الْمُهَاجِرِينَ إِلَى رَسُولِ اللهِ ﷺ. فَقَالُوا:
سَمِعَ إِخْرَانًا أَهْلَ الْأَمْوَالِ بِمَا فَعَلْنَا،
فَقَعَلُوا مِثْلَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «ذَلِكَ
فَضْلُّ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ».

وَرَأَدَ غَيْرُ فُقِيَّةٍ فِي هَذَا الْحَدِيثِ عَنِ
اللَّنْثَ عن ابْنِ عَجْلَانَ: قَالَ سُمَيْ:
فَحَدَّثُتْ بَعْضَ أَهْلِي هَذَا الْحَدِيثِ،
فَقَالَ: وَهُمْ. إِنَّمَا قَالَ «تُسَبِّحُ اللَّهَ ثَلَاثًا
وَثَلَاثِينَ، وَتَحْمِدُ اللَّهَ ثَلَاثًا وَثَلَاثِينَ،
وَتُكَبِّرُ اللَّهَ ثَلَاثًا وَثَلَاثِينَ» فَرَجَعَتْ إِلَى
أَبِي صَالِحٍ فَقُلْتُ لَهُ ذَلِكَ، فَأَخَذَ بِيَدِي
فَقَالَ: اللَّهُ أَكْبَرُ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ،
اللَّهُ أَكْبَرُ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ، حَتَّى
تَبْلُغَ مِنْ جُمِيعِهِنَّ ثَلَاثَةَ وَثَلَاثِينَ.
قَالَ ابْنُ عَجْلَانَ: فَحَدَّثُتْ بِهِذَا
الْحَدِيثِ رَجَاءَ بْنَ حَيْوَةَ، فَحَدَّثَنِي بِمِثْلِهِ
عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ
رَسُولِ اللهِ ﷺ.

^[1] That is, to say: *Subhân Allâh* thirty three times, and *Allâhu Akbar* thirty-three times, *Al-hamdu lillâh* 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-Laith (no. 1347), except that he inserted into the *Hadîth* of Abû Hurairah the words of Abû Sâlih: "Then the poor *Muhâjirîn* went back to the Messenger of Allâh ... " 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.'"

[١٣٤٨] ١٤٣ - (...) وَحَدَّثَنَا أُمِيَّةُ بْنُ إِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ بْنُ رُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنْ سَهْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ! الَّذِي قَالُوا: يَا رَسُولَ اللَّهِ! ذَهَبَ أَهْلُ الدُّنْوِ بِالدَّرَجَاتِ الْعُلَىٰ وَالْعَيْمِ الْمُقْتَمِ، بِمِثْلِ حَدِيثِ فُتَيْةَ عَنِ النَّبِيِّ، إِلَّا أَنَّهُ أَدْرَجَ فِي حَدِيثِ أَبِي هُرَيْرَةَ قَوْلَ أَبِي صَالِحٍ: ثُمَّ رَجَعَ فُقَرَاءُ الْمُهَاجِرِينَ. إِلَى آخِرِ الْحَدِيثِ، وَرَأَدَ فِي الْحَدِيثِ: يَقُولُ سَهْلٌ: إِحْدَى عَشْرَةَ إِحْدَى عَشْرَةَ، فَجَمِيعُ ذَلِكَ كُلُّهُ ثَلَاثَةُ وَثَلَاثُونَ.

[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 *Tâhmiâh* and thirty-four *Takbîrah*."

[١٣٤٩] ١٤٤ - (٥٩٦) حَدَّثَنَا الْحَسَنُ بْنُ عِيسَىٰ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا مَالِكُ بْنُ مَعْوِيلَ قَالَ: سَمِعْتُ الْحَكَمَ بْنَ عُتَيْبَةَ يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ كَعْبِ بْنِ عَجْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَعْقَبَاتٌ لَا يَخِبِّئُ قَائِلَهُنَّ، أَوْ فَاعْلُهُنَّ دُبْرَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ، ثَلَاثًا وَثَلَاثَيْنَ تَسْبِيحةً، وَثَلَاثَةَ وَثَلَاثَيْنَ تَحْمِيدَةً، وَأَرْبَعًا وَثَلَاثَيْنَ تَكْبِيرَةً».

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

[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 *Tasbihah*, thirty-three *Tahmîah* and thirty-four *Takbirah* after every prayer."

ابن علیي الجھضومی: حَدَّثَنَا أَبُو أَحْمَدٌ: حَدَّثَنَا حَمْزَةُ الزَّيَادُ عَنِ الْحَكَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مُعْقَبَاتٌ لَا يَخِبِّطُ فَائِلُهُنَّ، أَوْ فَاعْلَمُهُنَّ ثَلَاثًا وَتَلَاثِينَ شَسِيقَةً، وَثَلَاثًا وَتَلَاثِينَ تَحْمِيدَةً، وَأَرْبَعًا وَتَلَاثِينَ تَكْبِيرَةً، فِي دُبْرٍ كُلُّ صَلَاةً.

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

[١٣٥١] (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عُمَرُ بْنُ قَيْسٍ الْمُلَائِي عَنِ الْحَكَمَ، بِهَذَا الإِسْنَادِ، مِثْلُهُ.

[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 wâh-dahu lâ sharîka lahu, lahu-l-mulku wa lahu-l-hamdu wa huwa 'ala kulli shai'in qadir*' (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."

[١٣٥٢] [٥٩٧-١٤٦] حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ بَيَانِ الْوَاسِطِيِّ: أَخْبَرَنَا خَالِدُ ابْنُ عَبْدِ اللَّهِ عَنْ سُهْلِيِّ، عَنْ أَبِي عَبْدِ الْمَذْحُجِيِّ، قَالَ مُسْلِمٌ: أَبُو عَبْدِ مَوْلَى سَلِيمَانَ بْنَ عَبْدِ الْمَلِكِ، عَنْ عَطَاءِ بْنِ يَزِيدَ الْلَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ سَبَعَ اللَّهَ فِي دُبْرٍ كُلَّ صَلَاةً ثَلَاثًا وَتَلَاثِينَ، وَحَمَدَ اللَّهَ ثَلَاثًا وَتَلَاثِينَ، وَكَبَرَ اللَّهَ ثَلَاثًا وَتَلَاثِينَ، فَإِنَّكَ تُسْعِهُ وَتَسْعُونَ، 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 زَكَرِيَّاءَ عَنْ
سُهْلٍ، عَنْ أَبِي عُبَيْدٍ، عَنْ عَطَاءٍ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. يِمْثُلُهُ.

(المعجم ٢٧) - (باب ما يقال بين

تكبيرة الإحرام والقراءة) (التحفة ٨٠

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 khatâyaya kamâ bâ'adta baina masâriqi wal-maghrib. Allâhumma, naqqinî min khatâyaya kamâ yunaqqath-thawbul-abyadu minad-danas. Allâhummaghsilnî min khatâyaya bith-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

[١٤٧-٥٩٨] حَدَّثَنِي زُهَيرٌ
ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ
الْقَعْدَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا كَبَرَ فِي
الصَّلَاةِ، سَكَتَ هُنَيَّةَ قَبْلَ أَنْ يَقْرَأَ.
فَقُلْتُ: يَا رَسُولَ اللَّهِ! يَا أَبِي أَنْتَ وَأَمِي!
أَرَأَيْتَ سُكُونَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، مَا
تَقُولُ؟ قَالَ: «أَقُولُ: اللَّهُمَّ! بَايِعُ بَنِي
وَبَنَّ حَطَايَايَ كَمَا بَايَعْتَ بَيْنَ الْمَشْرِقِ
وَالْمَغْرِبِ. اللَّهُمَّ! نَقْنِي مِنْ حَطَايَايَ كَمَا
نَقَّنَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، اللَّهُمَّ!
اغْسِلْنِي مِنْ حَطَايَايَ بِالثَّلْجِ وَالْمَاءِ
وَالْبَرَدِ».»

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-Qâ’qâ’ with this chain.

[١٣٥٥] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْمَةَ وَابْنُ نُعْمَانَ قَالَا: حَدَّثَنَا ابْنُ فُضَيْلٍ؛ وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ، كِلَاهُمَا عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، بِهَذَا الْإِسْنَادِ، نَحْنُ حَدِيثٌ جَرِيرٌ.

[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 ‘Âlamîn (mankind, jinn and all that exists))” and he did not pause.”

[١٣٥٦] ١٤٨ - (٥٩٩) قَالَ مُسْلِمٌ : وَحُدُثْتُ عَنْ يَحْيَى بْنِ حَسَانَ، وَيُوئِسْنَ الْمُؤَدِّبِ وَغَيْرِهِمَا، قَالُوا: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ قَالَ: حَدَّثَنِي عُمَارَةَ بْنِ الْقَعْقَاعِ: حَدَّثَنَا أَبُو زُرْعَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا نَهَضَ مِنَ الرُّكُعَةِ الثَّانِيَةِ اسْتَفْتَحَ الْفِرَاءَ بِ«الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ». وَلَمْ يَسْكُنْ.

[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-hamdu lillâhi hamdan kathiran 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

[١٣٥٧] ١٤٩ - (٦٠٠) [و] حَدَّثَنِي رُهْيَرٌ بْنُ حَزَبٍ: حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا قَتَادَةُ وَتَابُتُ وَحَمِيدٌ، عَنْ أَسِي أَنَّ رَجُلًا جَاءَ فَدَخَلَ الصَّفَّ وَقَدْ حَفَرَتِ النَّسْكُ، فَقَالَ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيْبًا مُبَارَكًا فِيهِ، فَلَمَّا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاتَهُ قَالَ: «أَيُّكُمُ الْمُنْتَكَلِّمُ بِالْكَلِمَاتِ؟» فَأَرَمَ الْقَوْمُ. فَقَالَ: «أَيُّكُمُ

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 Allāh ﷺ, a man among the people said: 'Allāhu akbaru kabīran, wal-hamdu lillāhi kathīran, wa subhān Allāhi bukaratan wa aṣīla (Allāh is most great, much praise be to Allāh, glory be to Allāh morning and evening).' The Messenger of Allāh ﷺ said: 'Who said such and such?' A man said: 'I did, O Messenger of Allāh.' 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 Allāh ﷺ say that."

الْمُتَكَلِّمُ بِهَا؟ فَإِنَّهُ لَمْ يَقُلْ بِأَسَا» فَقَالَ رَجُلٌ: جِئْتُ وَقَدْ حَفَزَنِي النَّفْسُ فَقُلْتُهَا. فَقَالَ: «لَقَدْ رَأَيْتُ اثْنَيْ عَشَرَ مَلَكًا يَبْتَدِرُونَهَا، أَيُّهُمْ يَرْفَعُهَا». [١٣٥٨]

اَنْ حَرْبٌ : حَدَّثَنَا إِسْمَاعِيلُ اَبْنُ عَلَيَّةَ : أَخْبَرَنِي الْحَجَاجُ بْنُ أَبِي عُثْمَانَ عَنْ أَبِي الرُّزِيرِ ، عَنْ عَوْنَ بْنِ عَبْدِ اللَّهِ بْنِ عَتْبَةَ ، عَنْ اَبْنِ عُمَرَ قَالَ : يَبْتَدِرُنَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ . إِذَا قَالَ رَجُلٌ فِي الْقَوْمِ : اَللَّهُ اَكْبَرُ كَبِيرًا ، وَالْحَمْدُ لِلَّهِ كَثِيرًا ، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا . فَقَالَ رَسُولُ اللَّهِ ﷺ : «مَنِ الْقَاتِلُ كَلِمَةً كَذَّا وَكَذَا؟» قَالَ رَجُلٌ مِنْ الْقَوْمِ : أَنَا ، يَا رَسُولَ اللَّهِ ! قَالَ : «عَجِبْتُ لَهَا . فُتْحَتْ لَهَا أَبْوَابُ السَّمَاءِ ». [٦٠١]

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

(المعجم ٢٨) - (باب استحباب إتيان الصلاة بوقار وسکينة، والنهي عن إتيانها سعيًا) (التحفة ٨١)

[١٣٥٩] ١٥١ - (602) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَمْرُو التَّاقِدُ وَرُهْبَرٌ بْنُ

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) Abū Hurairah said: "I heard the Messenger of Allāh ﷺ say:

'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.'"

حَرْبٌ قَالُوا: حَدَّثَنَا سُفيانُ بْنُ عُييْنَةَ عَنِ الرُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ السَّيِّدِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ بْنُ زِيَادٍ: أَخْبَرَنَا إِبْرَاهِيمٌ يَعْنِي ابْنَ سَعِيدٍ، عَنِ الرُّهْرِيِّ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ الْجَبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ وَحَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُوسُفُ عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةُ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِذَا أَقِيمَتِ الصَّلَاةُ فَلَا تَأْتُوهَا سَعْوَنَ، وَأَتُوهَا تَمْشُونَ، وَعَلَيْكُمُ السَّكِينَةُ فَمَا أَذْرَكُتُمْ فَصَلُوا، وَمَا فَاتَكُمْ فَأَتَيْمُوا».

[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 أَبِي وَهْبٍ وَقُبَيْلَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ، عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. قَالَ ابْنُ أَبِي وَهْبٍ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلَاءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا تُوبَ لِلصَّلَاةِ فَلَا تَأْتُوهَا وَأَتُشُّمْ سَعْوَنَ، وَأَتُوهَا وَعَلَيْكُمُ السَّكِينَةُ، فَمَا أَذْرَكُتُمْ فَصَلُوا، وَمَا فَاتَكُمْ فَأَتَيْمُوا، فَإِنَّ أَحَدَكُمْ إِذَا كَانَ يَعْمِدُ 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 *Ahadîth*, 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 (*Iqâmah* 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 - (...) حَدَّنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامَ بْنِ مُنْبَهٍ، قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَخْاوِيهِ مِنْهَا. وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا نُودِيَ بِالصَّلَاةِ فَأَتُوهَا وَأَتْمِمْ تَمْشُونَ، وَعَلَيْكُمُ السَّكِينَةُ، فَمَا أَذْرَكُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتَيْمُوا».

[١٣٦٢] ١٥٤ - (...) وَحَدَّنَا قُتْبَيَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْفُضَيْلُ يَعْنِي ابْنَ عَيَاضٍ، عَنْ هِشَامٍ؛ وَحَدَّثَنِي رُهَيْرَةُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامُ بْنُ حَسَانَ عَنْ مُحَمَّدٍ بْنِ سَيِّدِنَا، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا ثُوِّبَ بِالصَّلَاةِ فَلَا يَسْعَ إِلَيْهَا أَحَدُكُمْ، وَلَكِنْ لِيَمْشِي وَعَلَيْهِ السَّكِينَةُ وَالْوَقَارُ، صَلِّ مَا أَذْرَكَ وَأَقْضِ مَا سَبَقَكَ».

[١٣٦٣] ٦٠٣ - ١٥٥ حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُبَارِكِ الصُّورِيُّ: حَدَّثَنَا مُعاوِيَةُ بْنُ سَلَامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ؛ أَنَّ أَبَاهُ أَخْبَرَهُ قَالَ: يَئِنَّا 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.”

الله ﷺ . فَسَمِعَ جَلَّهُ، فَقَالَ: «مَا شَأْنُكُمْ؟» قَالُوا: اسْتَعْجَلُنَا إِلَى الصَّلَاةِ. قَالَ: «فَلَا تَفْعَلُوا، إِذَا أَتَيْتُمُ الصَّلَاةَ فَعَلَيْكُمُ السَّكِينَةُ ، فَمَا أَذْرَكُتُمْ فَصَلُوْا، وَمَا سَبَقُكُمْ فَأَيْمُوا». [١٣٦٤]

أَبِي شَيْبَةَ: حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا شَيْبَانُ، بِهَذَا الْإِسْنَادِ.

(المعجم (٢٩) - (باب متى يقوم الناس للصلوة؟) (التحفة (٨٢)

[١٣٦٥-٦٠٤] ١٥٦ [١٣٦٥] وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حَجَّاجِ الصَّوَافِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ وَعَبْدِ اللَّهِ بْنِ أَبِي فَتَادَةَ، عَنْ أَبِي فَتَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقْوُمُوا حَتَّى تَرَوْنِي». وَقَالَ أَبْنُ حَاتِمٍ: «إِذَا أُقِيمَتْ أُفْرُودِيَّةٌ».

[١٣٦٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَيْبَانُ بْنُ عَيْنَةَ عَنْ مَعْمِرٍ. قَالَ أَبُو بَكْرٍ: وَحَدَّثَنَا أَبْنُ عَلَيَّةَ عَنْ حَجَّاجِ بْنِ أَبِي عُمَانَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ

يُؤْسَنَ، وَعَبْدُ الرَّزَاقِ عَنْ مَعْمِرٍ. - وَقَالَ إِسْحَاقُ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ - عَنْ شَيْبَانَ، كُلُّهُمْ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ عَنْ الْبَيِّنِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ.

وَرَأَدَ إِسْحَاقُ فِي رِوَايَتِهِ حَدِيثَ مَعْمِرٍ وَشَيْبَانَ «حَتَّى تَرَوْنِي قَدْ خَرَجْتُ». [١٣٦٧-٦٠٥]

[1367] 157 - (605) Abû Hurairah said: "The *Iqâmah* 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."

هُرُونُ ابْنُ مَعْرُوفٍ وَحَرْمَةُ ابْنُ يَحْيَى فَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُؤْسَنُ عَنِ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: أَقِيمْتِ الصَّلَاةَ، فَقَمْنَا فَعَدَّلْنَا الصُّفُوفَ، قَبْلَ أَنْ يَخْرُجَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَتَّى إِذَا قَامَ فِي مُصَلَّاهُ قَبْلَ أَنْ يُكَبِّرَ، ذَكَرَ فَانْصَرَفَ، وَقَالَ لَنَا: «مَكَانُكُمْ» فَلَمْ نَرِدْ قَياماً نَتَظَرُهُ حَتَّى خَرَجَ إِلَيْنَا، وَقَدْ اغْتَسَلَ، يَنْطُفُ رَأْسُهُ مَاءً، فَكَبَرَ فَصَلَّى عَلَيْنَا.

[1368] 158 - (...) It was narrated that Abû Hurairah said: "The *Iqâmah* 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 رُهْبَرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو عَمْرُو، يَعْنِي الْأَوْزَاعِيَّ: حَدَّثَنَا الرُّهْبَرُ عَنْ 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.”

فَالْقَوْلُ: أَقِيمَتِ الصَّلَاةُ، وَصَفَّ النَّاسُ
صُفُوفَهُمْ، وَخَرَجَ رَسُولُ اللَّهِ ﷺ فَقَامَ
مَقَامَهُ، فَأَوْمَأَ إِلَيْهِمْ بِيَدِهِ، أَنْ «مَكَانُكُمْ»
فَخَرَجَ وَقَدْ اغْتَسَلَ وَرَأْسُهُ يَنْطِفُ الْمَاءَ،
فَصَلَّى عَلَيْهِمْ.

[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.

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

[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.”

[١٣٧٠]-١٦٠ [٦٠٦]-١٦٠ (...) وَحَدَّثَنِي
سَلَمَةُ بْنُ شَيْبَ: حَدَّثَنَا الْحَسَنُ بْنُ
أَعْمَيْنَ: حَدَّثَنَا زُهْرَةُ: حَدَّثَنَا سِيَّمَانُ بْنُ
حَرْبٍ عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ: كَانَ بِلَالُ
يُؤَذِّنُ إِذَا دَحَضَتْ، فَلَا يُقْيِمُ حَتَّى يَخْرُجَ
النَّبِيُّ ﷺ، فَإِذَا خَرَجَ أَقَامَ الصَّلَاةَ حِينَ
يَرَاهُ.

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

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

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

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

عَنْ أَبْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَذْرَكَ رَجْعَةً مِنَ الصَّلَاةِ فَقَدْ أَذْرَكَ الصَّلَاةَ».

[1372] 162 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever catches up with a *Rak'ah* of prayer with the *Imâm* has caught up with the prayer."

[١٣٧٢] ١٦٢ - (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا أَبُو وَهْبٍ: أَخْبَرَنِي يُوئِسُ عَنْ أَبْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَذْرَكَ رَجْعَةً مِنَ الصَّلَاةِ مَعَ الْإِمَامِ، فَقَدْ أَذْرَكَ الصَّلَاةَ».

[1373] (...) It was narrated from Abû Hurairah from the Prophet ﷺ... a *Hadîth* similar to that of Yahyâ (no. 1372), from Mâlik. But there is no mention in the *Hadîth* of any of them of the words "with the *Imâm*." According to the *Hadîth* of 'Ubaidullâh he (the Prophet ﷺ) said: "he has caught up with the entire prayer."

[١٣٧٣] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَمْرُو التَّانِقُ وَزُهَيرٌ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا أَبْنُ عَيْنَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا أَبْنُ الْمُبَارَكِ عَنْ مَعْمَرِ، وَالْأَوْزَاعِيِّ وَمَالِكِ بْنِ أَسِيِّ، وَيُوئِسُ؛ وَحَدَّثَنَا أَبْنُ ثُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبْنُ الْمُشْتَى: حَدَّثَنَا عَبْدُ الْوَهَابِ، جَمِيعًا عَنْ عَبِيدِ اللَّهِ، كُلُّ هُؤُلَاءِ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. يُمْلِي حَدِيثٌ يَحْمَى، عَنْ مَالِكٍ وَلَيْسَ فِي حَدِيثٍ أَحَدٌ مِنْهُمْ «مَعَ الْإِمَامِ». وَفِي حَدِيثٍ عَبِيدِ اللَّهِ قَالَ «فَقَدْ أَذْرَكَ 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 يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرِأتُ عَلَى مَالِكَ، عَنْ زَيْدِ بْنِ أَشْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، وَعَنْ بُشَّرِ بْنِ سَعِيدٍ، وَعَنْ الْأَعْرَجِ، حَدَّثُهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَذْرَكَ رَكْعَةً مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَذْرَكَ الصُّبْحَ، وَمَنْ أَذْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَذْرَكَ الْعَصْرَ». [انظر: ١٣٧٧]

[1375] 164 - (609) It was narrated that 'Âishah 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 حَسْنُ بْنُ الرَّبِيعِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمَبَارِكَ عَنْ يُونُسَ بْنِ يَرِيدَ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنَا عُرْوَةُ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ، كَلَّا هُمَا عَنِ ابْنِ وَهْبٍ - وَالسِّيَاقُ لِحَرْمَلَةِ - قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ: أَنَّ عُرْوَةَ بْنَ الزُّبِيرِ حَدَّثَهُ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَذْرَكَ مِنَ الْعَصْرِ سَجْدَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ، أَوْ مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ، فَقَدْ أَذْرَكَهَا» وَالسَّجْدَةُ إِنَّمَا هِيَ الرَّكْعَةُ.

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

[١٣٧٦] (...) وَحَدَّثَنَا عَبْدُ بْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرُ

narrated from Abû Hurairah from Zaid bin Aslam.

عَنِ الرُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ يُمْثِلُ حَدِيثَ مَالِكٍ عَنْ زَيْدِ بْنِ أَشْلَمَ.

[1377] 165 - (608) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever catches up with one *Rak'ah* of *'Asr* 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.'"

[١٣٧٧] ١٦٥ - (٦٠٨) وَحَدَّثَنَا حَسْنُ بْنُ الرَّبِيعِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكَ عَنْ مَعْمِرٍ، عَنْ ابْنِ طَاؤُسٍ، عَنْ أَبِيهِ، عَنْ 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]

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

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

Chapter 31. The Times Of The Five Prayers

[1379] 166 - (610) It was narrated from Ibn Shihâb that 'Umar bin 'Abdul-'Azîz delayed *'Asr* 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:

(المعجم ٣١) - (باب أوقات الصلوات الخمس) (التحفة ٨٤)

[١٣٧٩] ١٦٦ - (٦١٠) حَدَّثَنَا قُبَيْلٌ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا الْلَّيْثُ عَنْ ابْنِ شِهَابٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخَرَ الْعَصْرَ شَيْئًا. فَقَالَ لَهُ عُرْوَةُ: أَمَا إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قد نَزَلَ، فَصَلَّى إِنَّمَا رَسُولُ اللَّهِ ﷺ، فَقَالَ لَهُ عُمَرُ: أَغْلَمُ مَا

'I heard Abû Mas'ûd say: "I heard the Messenger of Allâh ﷺ say: 'Jibrîl came down and led me in prayer, and I prayed with him. Then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him.' And he counted five prayers on his fingers."

تَقُولُ يَا عُرْوَةُ! فَقَالَ: سَمِعْتُ بَشِيرَ بْنَ أَبِي مَسْعُودٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَزَلَ جِبْرِيلُ فَأَمَّنِي، فَصَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ»، [وَيَحْسِبُ يَا صَاحِبِهِ خَمْسَ صَلَوَاتٍ.

[١٣٨٠] ١٦٧ - (...) أَخْبَرَنَا يَحْيَى أَبْنُ يَحْيَى التَّمِيميُّ قَالَ: قَرأتُ عَلَى مَالِكٍ، عَنْ أَبْنِ شَهَابٍ؛ أَنَّ عُمَرَ بْنَ عَبْدِ الْغَرِيزِ أَخْرَى الصَّلَاةَ يَوْمًا. فَدَخَلَ عَلَيْهِ عُرْوَةُ بْنُ الزُّبِيرِ فَأَخْبَرَهُ، أَنَّ الْمُغَيْرَةَ بْنَ شُعْبَةَ أَخْرَى الصَّلَاةَ يَوْمًا، وَهُوَ بِالْكُوفَةِ، فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودُ الْأَنْصَارِيُّ. فَقَالَ: مَا هَذَا يَا مُغَيْرَةً؟ أَلَيْسَ قَدْ عَلِمْتَ أَنَّ جِبْرِيلَ نَزَلَ فَصَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ. ثُمَّ صَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ. لِعُرْوَةَ: انْظُرْ مَا تُحَدِّثُ يَا عُرْوَةً! أَوْ إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ هُوَ أَفَّاقَ لِرَسُولِ اللَّهِ ﷺ وَقْتَ الصَّلَاةِ؟ فَقَالَ عُرْوَةُ:

كَذَلِكَ كَانَ بَشِيرُ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ.

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

[١٣٨٢] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْعَةَ وَعَمْرُو النَّافِدُ، - قَالَ عَمْرُو : حَدَّثَنَا سَفِيَّاً عَنْ الرَّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْعَصْرَ وَالشَّمْسَ طَالِعَةً فِي حُجْرَتِي، لَمْ يَقِنْ إِلَيْهِ بَعْدُ. وَقَالَ أَبُو بَكْرٍ : لَمْ يَظْهِرْ إِلَيْهِ بَعْدُ.

[١٣٨٣] ١٦٩ - (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى : أَخْبَرَنَا أَبْنُ وَهْبٍ : أَخْبَرَنِي يُوسُفُ عَنْ أَبْنِ شَهَابٍ قَالَ : أَخْبَرَنِي عُرْوَةُ بْنُ الرَّبِّيرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسَ فِي حُجْرَتِهَا، لَمْ يَظْهِرْ إِلَيْهِ بَعْدُ مِنْ حُجْرَتِهَا.

[١٣٨٤] ١٧٠ - (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْعَةَ وَأَبْنُ ثُمَّرٍ قَالَا : حَدَّثَنَا وَكِيعٌ عَنْ هَشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْعَصْرَ وَالشَّمْسَ وَاقِعَةً فِي حُجْرَتِي.

[١٣٨١] ١٦٨ - (٦١١) 'Âishah, the wife of the Prophet ﷺ, narrated that the Messenger of Allâh 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.

[١٣٨٢] (...) It was narrated from 'Âishah that the Prophet ﷺ used to pray 'Asr when the sun was shining into her apartment and the afternoon shadow had not yet appeared.

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

[١٣٨٣] ١٦٩ - (...) 'Urwah bin Az-Zubair narrated that 'Âishah, the wife of the Prophet ﷺ, told him that the Messenger of Allâh ﷺ used to pray 'Asr when the (rays of the) sun was in her apartment and the shadow had not appeared in her apartment.

[١٣٨٤] ١٧٠ - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to pray 'Asr when the sun was shining into my apartment."

[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.”

[١٣٨٥] [٦١٢-١٧١] حَدَّثَنِي أَبُو غَسَانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُتَّئِ قَالَا: حَدَّثَنَا مُعاذٌ - وَهُوَ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ فَتَاهَةَ، عَنْ أَبِي أَيُوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا صَلَّيْتُمُ الْفَجْرَ فَإِنَّهُ وَقَتُّ إِلَى أَنْ يَطْلُعَ قَرْنُ الشَّمْسِ الْأَوَّلِ، ثُمَّ إِذَا صَلَّيْتُمُ الظَّهَرَ فَإِنَّهُ وَقَتُّ إِلَى أَنْ يَحْضُرَ الْعَصْرُ، فَإِذَا صَلَّيْتُمُ الْعَصْرَ فَإِنَّهُ وَقَتُّ إِلَى أَنْ تَصْفَرَ الشَّمْسُ، فَإِذَا صَلَّيْتُمُ الْمَغْرِبَ فَإِنَّهُ وَقَتُّ إِلَى أَنْ يَسْفَطَ السَّقْفُ، فَإِذَا صَلَّيْتُمُ الْعِشَاءَ فَإِنَّهُ وَقَتُّ إِلَى نِصْفِ اللَّيْلِ».

[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.”

[١٣٨٦] [....-١٧٢] حَدَّثَنَا عَبْدُ اللهِ بْنُ مُعاذِ الْعَبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعبَةَ عَنْ فَتَاهَةَ، عَنْ أَبِي أَيُوبَ - وَاسْمُهُ يَحْيَى بْنُ مَالِكِ الْأَزْدِيِّ وَيُقَالُ: الْمَرَاغِيُّ، وَالْمَرَاغُ حَيٌّ مِنَ الْأَزْدِ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو عَنِ النَّبِيِّ ﷺ، قَالَ: «وَقَتُّ الظَّهَرِ مَا لَمْ تَحْضُرِ الْعَصْرُ، وَوَقَتُّ الْعَصْرِ مَا لَمْ تَصْفَرَ الشَّمْسُ، وَوَقَتُّ الْمَغْرِبِ مَا لَمْ يَسْطُطْ ثُورُ السَّقْفِ، وَوَقَتُّ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ، وَوَقَتُّ الْفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ».

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

[١٣٨٧] (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ : حَدَّثَنَا أَبُو عَامِرُ الْعَقْدِيُّ ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكْرٍ، كَلَّا هُمَا عَنْ شُعْبَةَ، بِهَذَا إِلَسْتَادَ وَفِي حَدِيثِهِمَا : قَالَ شُعْبَةُ : رَفِعَهُ مَرْأَةٌ وَلَمْ يَرْفَعْهُ مَرْأَيْنِ.

[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] (...) وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ : حَدَّثَنَا عَبْدُ الصَّمَدِ : حَدَّثَنَا هَمَامٌ : حَدَّثَنَا قَاتَادَةُ عَنْ أَبِي أَيُوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «وَقَتُ الظَّهِيرَ إِذَا زَالَتِ الشَّمْسُ، وَكَانَ ظِلُّ الرَّجَلِ كَطْوَلِهِ، مَا لَمْ تَخْضُرْ الْعَصْرُ، وَوَقَتُ الْعَصْرِ مَا لَمْ تَضَرَّ الشَّمْسُ، وَوَقَتُ صَلَاةَ الْمَغْرِبِ مَا لَمْ يَغْبِ الشَّفَقُ، وَوَقَتُ صَلَاةَ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ الْأَوْسَطِ، وَوَقَتُ صَلَاةَ الصُّبْحِ مِنْ طُلُوعِ الْفَجْرِ، مَا لَمْ تَطْلُعِ الشَّمْسُ، فَإِذَا طَلَعَتِ الشَّمْسُ فَأَمْسِكْ عَنِ الصَّلَاةِ، فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيِ السَّيْطَانِ».

[1389] 174 - (...) It was narrated from 'Abdullâh bin 'Amr bin Al-'Âş 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] (...) وَحَدَّثَنِي أَحْمَدُ بْنُ يُوسُفَ الْأَزْدِيُّ : حَدَّثَنَا عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ رَزِينَ : حَدَّثَنَا إِبْرَاهِيمُ - يَعْنِي ابْنَ طَهْمَانَ، عَنِ 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 ‘*Aṣr* has not come. The time for the ‘*Aṣr* 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.”

الحجاج، عن قتادة، عن أبي أيوب، عن عبد الله بن عمرو بن العاص أَنَّه قَالَ: سُئلَ رَسُولُ اللَّهِ ﷺ عَنْ وَقْتِ الصَّلَاةِ؟ فَقَالَ: «وَقْتُ صَلَاةِ الْفَجْرِ مَا لَمْ يَطْلُعْ قَرْنُ الشَّمْسِ الْأَوَّلُ، وَوَقْتُ صَلَاةِ الظَّهِيرِ إِذَا زَالَتِ الشَّمْسُ عَنْ بَطْنِ السَّمَاءِ، مَا لَمْ تَخْضُرْ الْعَصْرُ، وَوَقْتُ صَلَاةِ الْعَصْرِ مَا لَمْ تَصْفَرْ الشَّمْسُ، وَيَسْقُطْ قَرْنُهَا الْأَوَّلُ، وَوَقْتُ صَلَاةِ الْمَعْرِبِ إِذَا غَابَتِ الشَّمْسُ، مَا لَمْ يَسْقُطْ السَّفَقُ، 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 ابْنُ يَحْيَى التَّمِيمِيُّ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: لَا يُسْتَطَاعُ الْعِلْمُ بِرَاحَةِ الْجَسْمِ.

[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 *Adhâن*, then he told him to call the *Iqâmah* for *Zuhr*. Then he

[١٣٩١] ١٧٦ - (٦١٣) حَدَّثَنَا زَهِيرُ ابْنُ حَرْبٍ وَعَبْيُدُ اللَّهِ بْنُ سَعِيدٍ، كَلَاهُمَا عَنْ الْأَزْرَقِ - قَالَ زَهِيرٌ: حَدَّثَنَا إِسْحَاقُ ابْنُ يُوسَفَ الْأَزْرَقُ - 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 *'Asr* 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 *'Asr* 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."

[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

الصّلَاة؟ فَقَالَ لَهُ: «صَلِّ مَعَنَا هَذِينَ» يَعْنِي الْيَوْمَيْنِ، فَلَمَّا زَالَتِ الشَّمْسُ أَمْرَ بِلَا فَأَذْنَ، ثُمَّ أَمْرَهُ فَأَقَامَ الظَّهَرَ، ثُمَّ أَمْرَهُ فَأَقَامَ الْعَصْرَ وَالشَّمْسُ مُرْتَفَعَةٌ يَبْصَأْ نَقِيَّةً، ثُمَّ أَمْرَهُ فَأَقَامَ الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ، ثُمَّ أَمْرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ السَّفَقُ، ثُمَّ أَمْرَهُ فَأَقَامَ الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ، فَلَمَّا أَنْ كَانَ الْيَوْمُ الثَّانِي أَمْرَهُ فَأَبْرَدَ بِالظَّهَرِ، فَأَبْرَدَ بِهَا، فَأَنْتَمْ أَنْ يُبَرِّدَ بِهَا، وَصَلَّى الْعَصْرَ وَالشَّمْسُ مُرْتَفَعَةٌ، أَخْرَهَا فَوْقَ الَّذِي كَانَ، وَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيبَ السَّفَقُ، وَصَلَّى الْعِشَاءَ بَعْدَمَا ذَهَبَ ثُلُثُ اللَّيْلِ، وَصَلَّى الْفَجْرَ فَأَسْفَرَ بِهَا، ثُمَّ قَالَ: «أَيْنَ السَّئَالُ عَنْ وَقْتِ الصّلَاة؟» فَقَالَ الرَّجُلُ: أَنَا، يَا رَسُولَ اللَّهِ! قَالَ: «وَقْتُ صَلَاتِكُمْ بَيْنَ مَا رَأَيْتُمْ.»

[1392] 177 - (...) حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ عَرْعَرَةِ السَّامِيِّ: حَدَّثَنَا حَرَمَيُّ بْنُ عُمَارَةَ: حَدَّثَنَا شُعبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ، فَسَأَلَهُ عَنْ مَوَاقِعِ الصّلَاة؟ فَقَالَ: «اشْهُدْ مَعَنِّا

Adhân) for *Zuhr* when the sun passed the middle of the sky. Then he told him (to call the *Adhân*) for *'Asr* 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 *'Ishâ'* 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 *'Asr* 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 *'Ishâ'* 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» فَأَمْرَ بِلَا لَا فَأَذَنْ بِعَسِّ، فَصَلَّى الصُّبْحَ، حِينَ طَلَعَ الْفَجْرُ، ثُمَّ أَمْرَهُ بِالظَّهَرِ، حِينَ زَالَتِ الشَّمْسُ عَنْ بَطْنِ السَّمَاءِ ثُمَّ أَمْرَهُ بِالْعَصْرِ، وَالشَّمْسُ مُرْتَفَعٌ، ثُمَّ أَمْرَهُ بِالْمَغْرِبِ حِينَ وَجَبَتِ الشَّمْسُ، ثُمَّ أَمْرَهُ بِالْعَشَاءِ حِينَ وَقَعَ الشَّفَقُ، ثُمَّ أَمْرَهُ الْعَدَ فَنَوَّرَ بِالصُّبْحِ، ثُمَّ أَمْرَهُ بِالظَّهَرِ فَأَبَرَدَ، ثُمَّ أَمْرَهُ بِالْعَصْرِ وَالشَّمْسُ يَضِيءُ تَبَيَّنَ لَمْ تُخَاطِلْهَا صُفَرَةٌ، ثُمَّ أَمْرَهُ بِالْمَغْرِبِ قَبْلَ أَنْ يَقْعُدَ الشَّفَقُ، ثُمَّ أَمْرَهُ بِالْعَشَاءِ عِنْدَ ذَهَابِ ثَلَاثِ اللَّيْلِ أَوْ بَعْضِهِ - شَكَ حَرَمِيُّ، فَلَمَّا أَصْبَحَ قَالَ: «أَنِّي السَّائِلُ؟ مَا يَبْيَنُ مَا رَأَيْتَ وَقَتْ».]

[١٣٩٣-٦١٤] حَدَّثَنَا مُحَمَّدٌ

ابْنُ عَبْدِ اللَّهِ بْنِ تُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا بَدْرُ بْنُ عُثْمَانَ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي مُوسَىٰ عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ أَتَاهُ سَائِلٌ يَسْأَلُهُ عَنْ مَوَاقِعِ الصَّلَاةِ؟ فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا، قَالَ فَأَقَامَ الْفَجْرَ حِينَ انشَقَ 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 *'Asr* 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 *'Asr* the day before. Then he delayed *'Asr* 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."

بعضُهُم بعضاً، ثُمَّ أَمْرَهُ فَأَقَامَ بِالظَّهِيرَةِ،
جِينَ زَالَتِ الشَّمْسُ، وَالْفَائِلُ يَقُولُ قَدِ
انْتَصَفَ النَّهَارُ، وَهُوَ كَانَ أَعْلَمَ مِنْهُمْ. ثُمَّ
أَمْرَهُ فَأَقَامَ الْمَغْرِبَ جِينَ وَقَعَتِ الشَّمْسُ،
ثُمَّ أَمْرَهُ فَأَقَامَ الْعِشَاءَ جِينَ غَابَ الشَّفَقُ،
ثُمَّ أَخَرَ الْفَجْرَ مِنَ الْغَدِ حَتَّى انْصَرَفَ
مِنْهَا، وَالْفَائِلُ يَقُولُ قَدْ طَلَعَتِ الشَّمْسُ
أَوْ كَادَتْ، ثُمَّ أَخَرَ الظَّهِيرَةَ حَتَّى كَانَ قَرِيبًا
مِنْ وَقْتِ الْعَصْرِ بِالْأَمْسِ، ثُمَّ أَخَرَ الْعَصْرَ
حَتَّى انْصَرَفَ مِنْهَا، وَالْفَائِلُ يَقُولُ قَدِ
احْمَرَتِ الشَّمْسُ، ثُمَّ أَخَرَ الْمَغْرِبَ حَتَّى
كَانَ عِنْدَ سُقُوطِ الشَّفَقِ، ثُمَّ أَخَرَ الْعِشَاءَ
حَتَّى كَانَ ثُلُثُ اللَّيْلِ الْأَوَّلُ، ثُمَّ أَضْبَحَ
فَدَعَا السَّائِلَ فَقَالَ: «الْوَقْتُ بَيْنَ هَذِينَ».

[١٣٩٤]-١٧٩] (...) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ بَنْدِ
ابْنِ عُثْمَانَ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَىٰ،
سَمِعَهُ مِنْهُ، عَنْ أَبِيهِ: أَنَّ سَائِلًا أَتَى
النَّبِيَّ ﷺ، فَسَأَلَهُ عَنْ مَوَاقِعِ الصَّلَاةِ؟
بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ، غَيْرَ أَنَّهُ قَالَ:
فَصَلَّى الْمَغْرِبَ قَلِيلًا أَنْ يَغْيِبَ الشَّفَقُ، فِي
الْيَوْمِ الثَّانِي.

Chapter 32. The Recommendation To Delay Zuhra (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) - (باب استحباب الإبراد بالظهر في شدة الحر لمن يمضي إلى جماعة وبيناله الحر في طريقه) (التحفة ٨٥)

[١٣٩٥-٦١٥] حَدَّثَنَا قُتْبَيْهُ [ابْنُ سَعِيدٍ]: حَدَّثَنَا الْيَثُّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا الْيَثُّ عَنْ ابْنِ شَهَابٍ، عَنْ ابْنِ الْمُسَيْبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا اشْتَدَ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ؛ فَإِنَّ شَدَّةَ الْحَرِّ مِنْ فَيْحَ جَهَنَّمَ».

[١٣٩٦] (...) وَحَدَّثَنِي حَرْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ أَنَّ ابْنَ شَهَابٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ وَسَعِيدُ بْنُ الْمُسَيْبِ، أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، يُمِثِّلُهُ سَوَاءً.

[١٣٩٧-١٨١] (...) وَحَدَّثَنِي هَرُونُ بْنُ سَعِيدِ الْأَيْلِيِّ وَعُمَرُو بْنُ سَوَادٍ وَأَحْمَدُ بْنُ عِيسَى - قَالَ عُمَرُو: أَخْبَرَنَا. وَقَالَ الْأَخْرَانُ: حَدَّثَنَا - ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عُمَرُو أَنَّ بُكَيْرًا حَدَّثَهُ عَنْ بُسْرِ بْنِ سَعِيدِ وَسَلْمَانَ الْأَغْرِيَّ، عَنْ 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 *Ahadîth*, 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’adhdhin* of the Messenger of Allâh ﷺ called the *Adhân* for *Zuhr*, and the Prophet ﷺ said: ‘Wait until it cools down,

الْحَارُّ فَأَبِرِدُوا بِالصَّلَاةِ؛ فَإِنَّ شِدَّةَ الْحَرَّ
مِنْ فَيْحَ جَهَنَّمَ».

قَالَ عُمَرُو: وَحَدَّثَنِي أَبُو يُونُسَ عَنْ أَبِي
هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَبِرِدُوا عَنِ
الصَّلَاةِ؛ فَإِنَّ شِدَّةَ الْحَرَّ مِنْ فَيْحَ جَهَنَّمَ».
قَالَ عُمَرُو: وَحَدَّثَنِي ابْنُ شَهَابٍ عَنِ
ابْنِ الْمُسَيْبٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي
هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، بِتَحْوِيْ ذَلِكَ.

[1398-182] [1400-183] وَحَدَّثَنَا قُتَيْبَةُ
بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنِ الْعَلَاءِ،
عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «إِنَّ هَذَا الْحَرَّ مِنْ فَيْحَ
جَهَنَّمَ، فَأَبِرِدُوا بِالصَّلَاةِ».

[1399-183] رَافِعٌ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ
عَنْ هَمَامَ بْنِ مُنْبِيْ قَالَ: هَذَا مَا حَدَّثَنَا
أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ
أَحَادِيثَ، مِنْهَا وَقَالَ رَسُولُ اللَّهِ ﷺ
«أَبِرِدُوا عَنِ الْحَرَّ فِي الصَّلَاةِ، فَإِنَّ شِدَّةَ
الْحَرَّ مِنْ فَيْحَ جَهَنَّمَ».

[1400-184] وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّى: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ
مُهَاجِرًا 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.'"

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

[1401] 185 - (617) Abū Hurairah said: "The Messenger of Allāh 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.'"

[1402] 186 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh 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

بْنَ وَهْبٍ يُحَدِّثُ عَنْ أَبِي ذَرٍ. قَالَ: أَذْنَ مُؤَذْنٌ رَسُولُ اللَّهِ ﷺ بِالظَّهَرِ. فَقَالَ النَّبِيُّ ﷺ: «أَبْرِدْ أَبْرِدْ». أَوْ قَالَ: «إِنَّ اتَّنْظِرْ اتَّنْظِرْ» وَقَالَ: «إِنَّ شِدَّةَ الْحَرَّ مِنْ فَيْحَ جَهَنَّمَ، فَإِذَا اشْتَدَ الْحَرَّ فَأَبْرِدُوا عَنِ الصَّلَاةِ».

قال أبو ذر: حتى رأينا في التلول.

[1401] 185 - (617) وحدّثني

عُمُرُو بْنُ سَوَادٍ وَحَرْمَلَةُ بْنُ يَحْيَى -
وَاللَّفْظُ لِحَرْمَلَةَ: أَخْبَرَنَا أَبْنُ وَهْبٍ:
أَخْبَرَنِي يُوشُّ عَنْ أَبْنِ شَهَابٍ قَالَ:
حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ
سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ
«اشْتَكَّتِ النَّارُ إِلَى رَبِّهَا قَالَتْ: يَا رَبِّ!
أَكَلَ بَعْضِي بَعْضًا، فَأَذِنْ لَهَا بِتَقْسِينِ:
نَفْسِي فِي الشَّتَاءِ وَنَفْسِي فِي الصَّيفِ، فَهُوَ
أَشَدُّ مَا تَجِدُونَ مِنَ الْحَرَّ، وَأَشَدُّ مَا
تَجِدُونَ مِنَ الرَّمَهَرِيرِ».

[1402] 186 - (...) وحدّثني
إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا
مَعْنُ: حَدَّثَنَا مَالِكُ بْنُ عَبْدِ اللَّهِ بْنِ
يَزِيدَ مَوْلَى الْأَسْوَدِ بْنِ سُفْيَانَ، عَنْ أَبِي
سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَمُحَمَّدَ 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 فَأَبْرُدُوا عَنِ الصَّلَاةِ؛ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحَةِ جَهَنَّمَ». وَذَكَرَ «أَنَّ النَّارَ اشْتَكَتْ إِلَى رَبِّهَا، فَأَذِنَ لَهَا فِي كُلِّ عَامٍ بِتَقْسِينِ: نَفْسٍ فِي الشَّتَاءِ وَنَفْسٍ فِي الصَّيفِ».

[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 حَرْمَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنَا حَيْوُةُ قَالَ: حَدَّثَنِي يَرِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، عَنْ مُحَمَّدٍ ابْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلْمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «فَالَّتِي النَّارُ: رَبَّ! أَكَلَ بَعْضِي بَعْضًا، فَأَذِنْ لِي أَتَنفَّسْ. فَأَذِنَ لَهَا بِتَقْسِينِ: نَفْسٍ فِي الشَّتَاءِ وَنَفْسٍ فِي الصَّيفِ، فَمَا وَجَدْتُمْ مِنْ بَرْدٍ أَوْ زَمْهَرِيرٍ فَمِنْ نَفْسٍ جَهَنَّمَ، وَمَا وَجَدْتُمْ مِنْ حَرًّا أَوْ حَرُورٍ فَمِنْ نَفْسٍ جَهَنَّمَ».

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

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

(المعجم ٣٣) - (بابُ استحباب تقديم الظهر في أول الوقت في غير شدة الحر) (التحفة ٨٦)

[١٤٠٤] ١٨٨ - ٦١٨ (بابُ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّشَّى وَمُحَمَّدُ بْنُ بَشَّارٍ،

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

كِلَاهُمَا عَنْ يَهْجِي الْقَطَّانِ وَابْنِ مَهْدِيٍّ -
قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ
- عَنْ شُعْبَةَ قَالَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ
عَنْ جَابِرِ بْنِ سَمُّرَةَ؛ - قَالَ ابْنُ الْمُثَنَّى:
وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ
شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُّرَةَ
قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الظَّهَرَ إِذَا
دَحَضَتِ الشَّمْسَ.

[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.”

[١٤٠٥-٦١٩] ١٨٩ حَدَّثَنَا أَبُو بَكْرٌ
بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَاصِ سَلَامُ بْنُ
سُلَيْمَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ وَهْبٍ،
عَنْ حَبَّابٍ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللَّهِ ﷺ
الصَّلَاةَ فِي الرَّمَضَاءِ، 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 حَدَّثَنَا
أَحْمَدُ بْنُ يُونُسَ وَعَوْنُ بْنُ سَلَامٍ، قَالَ
عَوْنُ: أَخْبَرَنَا. وَقَالَ ابْنُ يُونُسَ -
وَاللَّفْظُ لَهُ: حَدَّثَنَا - زُهْرَيْ: حَدَّثَنَا أَبُو
إِسْحَاقَ عَنْ سَعِيدِ بْنِ وَهْبٍ، عَنْ حَبَّابٍ
قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ فَشَكَوْنَا إِلَيْهِ حَرَّ
الرَّمَضَاءَ فَلَمْ يُشْكِنَا.

قَالَ زُهْرَيْ: قُلْتُ لَأَبِي إِسْحَاقَ: أَفِي
الظَّهَرِ؟ قَالَ: نَعَمْ. قُلْتُ: أَفِي تَعْجِيلِهَا؟
قَالَ: نَعَمْ.

^[1] The Arabic word is *Dahadat*; 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."

اَبْنُ يَحْيَى : حَدَّثَنَا يَشْرُبُ بْنُ الْمُفَضَّلِ عَنْ عَالِبِ الْقَطَانِ، عَنْ بَكْرٍ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ فِي شِدَّةِ الْحَرّ. فَإِذَا لَمْ يَسْتَطِعْ أَحَدُنَا أَنْ يُمْكِنَ جَهَتَهُ مِنَ الْأَرْضِ، بَسَطَ ثُوبَهُ، فَسَجَدَ عَلَيْهِ.

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.

(المعجم ٣٤) - (باب استحباب التكبير بالعصر) ٨٧

اَبْنُ سَعِيدٍ : حَدَّثَنَا لَئِنْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ : أَخْبَرَنَا الْلَّئِنْثُ عَنْ اَبْنِ شَهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَبَعَةً حَيَّةً، فَيَذْهَبُ الدَّاهِبُ إِلَى الْعَوَالِيِّ، فَيَأْتِي الْعَوَالِيِّ وَالشَّمْسُ مُرْتَبَعَةً .

لَمْ يَذْكُرْ قُتْبَيْهِ : فَيَأْتِي الْعَوَالِيِّ ؛

سَعِيدُ الْأَيْلِيُّ : حَدَّثَنَا اَبْنُ وَهْبٍ : أَخْبَرَنِي عَمْرُو عَنْ اَبْنِ شَهَابٍ، عَنْ أَنَسِ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ بِمِثْلِهِ، سَوَاءً .

[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

وَحَدَّثَنَا [1410] - (....)

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."

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ،
عَنْ ابْنِ شَهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ
قَالَ: كُنَّا نُصَلِّي الْعَصْرَ، ثُمَّ يَذْهَبُ
الْذَّاهِبُ إِلَى قُبَّاءَ، فَيَأْتِيهِمْ وَالشَّمْسُ
مُرْتَفِعٌ.

[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."

[١٤١١] ١٩٤ - (...) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ،
عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ،
عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّي
الْعَصْرَ ثُمَّ يَخْرُجُ الْإِنْسَانُ إِلَى بَنِي عَمْرُو
ابْنِ عَوْفٍ، فَيَجِدُهُمْ يَصْلُونَ الْعَصْرَ.

[1412] 195 - (622) It was narrated from Al-'Alâ bin 'Abdur-Rahmân that he entered upon Anas bin Mâlik in his house in Al-Bâşrah, 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 *Shaijân*, he stands up and pecks out four *Rak'ah*, in which he remembers Allâh only a little.'"

[١٤١٢] ٦٢٢ - [١٩٥] وَحَدَّثَنَا
يَحْيَى بْنُ أَئْوَبَ وَمُحَمَّدُ بْنُ الصَّبَّاحِ
وَقَيْمِيَّةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا
إِسْمَاعِيلُ ابْنُ جَعْفَرٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ
الرَّحْمَنِ، أَنَّهُ دَخَلَ عَلَى أَنَسِ بْنِ مَالِكٍ
فِي دَارِهِ بِالْبَصْرَةِ، حِينَ انصَرَفَ مِنَ
الظَّهِيرَةِ، وَدَارُهُ بِجَنْبِ الْمَسْجِدِ، فَلَمَّا
دَخَلْنَا عَلَيْهِ قَالَ: أَصَلَّيْتُمُ الْعَصْرَ؟ فَقُلْنَا
لَهُ: إِنَّمَا انصَرَفْنَا السَّاعَةَ مِنَ الظَّهِيرَةِ.
قَالَ: فَصَلُّوَا الْعَصْرَ، فَقُلْنَا فَصَلَّيْنَا،
فَلَمَّا انصَرَفْنَا قَالَ: سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: «تِلْكَ صَلَاةُ الْمُتَافِقِ،
يَجْلِسُ يَرْقُبُ الشَّمْسَ، حَتَّى إِذَا كَانَتْ

يَئِنْ قَرْنَيِ الشَّيْطَانِ، قَامَ فَنَقَرَهَا أَرْبَعاً،
لَا يَذْكُرُ اللَّهُ فِيهَا إِلَّا قَلِيلًا».

[١٤١٣] ١٩٦ - (٦٢٣) وَحَدَثَنَا

مَنْصُورُ بْنُ أَبِي مُرَاحِمٍ : حَدَثَنَا عَبْدُ اللَّهِ ابْنُ
الْمُبَارَكِ عَنْ أَبِي بَكْرِ بْنِ عُثْمَانَ بْنِ سَهْلٍ
بْنِ حُتَّيْفٍ قَالَ : سَمِعْتُ أَبَا أُمَّاتَةَ ابْنَ سَهْلٍ
يَشْوُلُ : صَلَّيْنَا مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ
الظَّهَرَ، ثُمَّ خَرَجْنَا حَتَّى دَخَلْنَا عَلَى أَنَسِ
بْنِ مَالِكٍ، فَوَجَدْنَاهُ يُصَلِّي الْعَصْرَ، فَقُلْتُ :
يَا عَمَّ! مَا هَذِهِ الصَّلَاةُ الَّتِي صَلَّيْتَ؟ قَالَ :
الْعَصْرُ، وَهَذِهِ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ
تَعَالَى عَلَيْهِ وَسَلَّمَ الَّتِي كُنَّا نُصَلِّي مَعَهُ .

[١٤١٤] ١٩٧ - (٦٢٤) حَدَثَنَا عَمْرُو

ابْنُ سَوَادِ الْعَامِرِيِّ وَمُحَمَّدُ بْنُ سَلَمَةَ
الْمُرَادِيِّ وَأَحْمَدُ بْنُ عَيْسَى - وَأَفْلَاطُهُمْ
مُتَقَارِبَةُهُ، قَالَ عُمَرُو : أَخْبَرَنَا، وَقَالَ
الْآخْرَانِ : حَدَثَنَا - ابْنُ وَهْبٍ : أَخْبَرَنِي
عُمَرُو بْنُ الْحَارِثَ عَنْ يَزِيدَ بْنِ أَبِي
حَيْبٍ أَنَّ مُوسَى بْنَ سَعْدِ الْأَنْصَارِيَّ
حَدَّثَهُ عَنْ حَفْصٍ بْنِ عَيْنِدِ اللَّهِ، عَنْ أَنَسِ
ابْنِ مَالِكٍ، أَنَّهُ قَالَ : صَلَّى لَنَا رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَصْرَ، فَلَمَّا انْصَرَفَ أَتَاهُ رَجُلٌ
مِنْ بَنِي سَلِمَةَ فَقَالَ : يَا رَسُولَ اللَّهِ! إِنَّا
نُرِيدُ أَنْ نَتَحَرَّ جَزُورًا لَنَا، وَنَحْنُ نُحْبِطُ

[١٤١٤] ١٩٧ - (٦٢٤) 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."

أَنْ تَخْضُرُهَا. قَالَ: «نَعَمْ» فَانطَلَقَ وَانطَلَقْنَا مَعَهُ، فَوَجَدْنَا الْجَزُورَ لَمْ تُتَحْرِرْ فَنَحْرَثْ ثُمَّ فُطِّعَتْ، ثُمَّ طُبِّخَ مِنْهَا، ثُمَّ أَكَلْنَا، قَبْلَ أَنْ تَغِيَّبِ الشَّمْسُ.

وَقَالَ الْمُرَادِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ ابْنِ الْهِيْعَةِ وَعَمْرِو بْنِ الْحَارِثِ، فِي هَذَا الْحَدِيثِ.

[١٤١٥] ١٩٨ - (٦٢٥) حَدَّثَنَا مُحَمَّدُ

ابْنُ مُهَرَّانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ أَبِي التَّجَاشِيِّيِّ قَالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجَ يَقُولُ: كُنَّا نُصَلِّي الْعَصْرَ مَعَ رَسُولِ اللَّهِ ﷺ. ثُمَّ تُتَحْرِرُ الْجَزُورُ، فَنَقْسِمُ عَشَرَ قَسْمًا، ثُمَّ نَطْبِخُ، فَنَأْكُلُ لَحْمًا نَصِيبَجَا، قَبْلَ مَغِيَّبِ الشَّمْسِ.

[١٤١٦] ١٩٩ - (...). حَدَّثَنَا

إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ وَشَعْبَيْنُ بْنُ إِسْحَاقَ الدَّمْشِقِيَّ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: كُنَّا نُتَحْرِرُ الْجَزُورَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، بَعْدَ الْعَصْرِ وَلَمْ يَقُلْ: كُنَّا نُصَلِّي مَعَهُ.

(المعجم ٣٥) - (باب التغليظ في

تفويت صلاة العصر) (التحفة ٨٨)

[١٤١٧] ٢٠٠ - (٦٢٦) [و] حَدَّثَنَا

[1415] 198 - (625) Râfi' bin Khadîj said: "We used to pray 'Asr 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."

[1416] 199 - (...) Al-Awzâ'i narrated it (the narration of Râfi') with this chain, except that he said: "We used to slaughter a camel after 'Asr at the time of the Messenger of Allâh ﷺ," and he did not say: "We used to pray with him."

Chapter 35. Stern Warning Against Missing The 'Asr Prayer

[1417] 200 - (626) It was

narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “The one who misses ‘Asr 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 ‘Asr 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 ‘Asr Prayer

[1420] 202 - (627) It was narrated that ‘Alî said: “On the day of (the battle of) Al-Ahzâb, the Messenger of Allâh ﷺ said: ‘May Allâh fill their graves and

يَحْيَى بْنُ يَحْيَى قَالَ: فَرَأَتْ عَلَى مَالِكٍ
عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ
اللهِ ﷺ قَالَ: الَّذِي تَفُوتُهُ صَلَاةُ الْعَصْرِ
كَانَمَا وُتَرَ أَهْلُهُ وَمَالُهُ».

[1418] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ وَعَمْرُو التَّنَاقِدُ قَالَا: حَدَّثَنَا
سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ
أَبِيهِ.
قَالَ عَمْرُو: يَلْعُغُ بِهِ. وَقَالَ أَبُو بَكْرٍ:
رَفِعَهُ.

[1419] ٢٠١-٢٠٢ (...) وَحَدَّثَنِي
هَرُونُ بْنُ سَعِيدِ الْأَيْلِيِّ - وَاللَّفْظُ لَهُ -
قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو
بْنُ الْحَارِثِ عَنِ ابْنِ شَهَابٍ، عَنْ سَالِمٍ
بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ
قَالَ: «مَنْ فَاتَهُ الْعَصْرُ فَكَانَمَا وُتَرَ أَهْلُهُ
وَمَالُهُ».

(المعجم ٣٦) - (باب الدليل لمن
قال: الصلاة الوسطى هي صلاة
العصر) (التحفة ٨٩)

[1420] ٢٠٢-٦٢٧ () وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ
هَشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عَيْدَةَ، عَنْ

their houses with fire, for they kept us busy and distracted us from the Middle Prayer until the sun set.””

[1421] (...) It was narrated from Hishâm with this chain (a *Hadîth* similar to no. 1420).

[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.

[1423] (...) It was narrated from Qatâdah with this chain, and he said: “Their houses and their graves” - he was not uncertain.

[1424] 204 - (...) ‘Alî said: “On

عليٰ قَالَ: لَمَّا كَانَ يَوْمُ الْأَحْزَابِ قَالَ رَسُولُ اللَّهِ ﷺ «مَلَّا اللَّهُ فُبُورَهُمْ وَيُبُوْتَهُمْ نَارًا، كَمَا حَبَسْنَا وَشَغَلْنَا عَنِ الصَّلَاةِ الْوُسْطَى، حَتَّىٰ غَابَتِ الشَّمْسُ».

[1421] (...) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقْدَمِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، جَعِيبًا عَنْ هَشَامٍ، بِهَذَا الْإِسْنَادِ.

[1422] ٢٠٣- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُقْنَىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ - قَالَ ابْنُ الْمُقْنَىٰ: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَبِي حَسَانَ، عَنْ عَيْدَةَ، عَنْ عَلَىٰ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، يَوْمَ الْأَحْزَابِ: «شَغَلْنَا عَنِ صَلَاةِ الْوُسْطَى حَتَّىٰ آبَتِ الشَّمْسُ، مَلَّا اللَّهُ فُبُورَهُمْ نَارًا، وَيُبُوْتَهُمْ أَوْ بُطْوَنَهُمْ» - شَكَ شُعْبَةُ فِي الْتَّيْوِيتِ وَالْبَطْوَنِ.

[1423] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُقْنَىٰ: حَدَّثَنَا ابْنُ أَبِي عَدَىٰ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهَذَا الْإِسْنَادِ. وَقَالَ: يُبُوْتَهُمْ وَفُبُورَهُمْ - وَلَمْ يَشُكَ.

[1424] ٤- (...) 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.’”

بَكْرٌ بْنُ أَبِي شَيْبَةَ وَرُهْبَرٌ بْنُ حَرْبٍ قَالَا :
 حَدَّثَنَا وَكَيْعَ عَنْ شَعْبَةَ، عَنْ الْحَكَمِ، عَنْ
 يَحْيَى بْنِ الْجَزَارِ، عَنْ عَلَيِّ؛ وَحَدَّثَنَا
 عَبْدُ اللَّهِ بْنُ مُعَاذَ - وَالْفَقْطُ لَهُ قَالَ :
 حَدَّثَنِي أَبِي : حَدَّثَنَا شَعْبَةُ عَنِ الْحَكَمِ ،
 عَنْ يَحْيَى ، سَمِعَ عَلَيْا يَقُولُ : قَالَ رَسُولُ
 اللَّهِ ﷺ ، يَوْمَ الْأَخْرَابِ ، وَهُوَ قَاعِدٌ عَلَى
 فُرْضَةٍ مِنْ فَرْضِ الْخَنْدَقِ : «شَعَلُونَا عَنِ
 الصَّلَاةِ الْوُسْطَى ، حَتَّى غَرَبَتِ الشَّمْسُ ،
 مَلَّ اللَّهُ قُبُورَهُمْ وَبَيْوَتَهُمْ ، أَوْ قَالَ :
 قُبُورَهُمْ وَبَطْوَنَهُمْ 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, *Aṣr* prayer. May Allâh fill their houses and their graves with fire.” Then he prayed it between the two evening prayers, between *Maghrib* and *Ishâ’*.

[١٤٢٥] ٢٠٥ (...) وَحَدَّثَنَا أَبُو
 بَكْرٌ بْنُ أَبِي شَيْبَةَ وَرُهْبَرٌ بْنُ حَرْبٍ وَأَبُو
 كُرَيْبٍ قَالُوا : حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ
 الْأَعْمَشِ ، عَنْ مُسْلِمٍ بْنِ صُبَيْحٍ ، عَنْ
 شَيْبَرٍ بْنِ شَكْلٍ ، عَنْ عَلَيِّ قَالَ : قَالَ
 رَسُولُ اللَّهِ ﷺ ، يَوْمَ الْأَخْرَابِ «شَعَلُونَا
 عَنِ الصَّلَاةِ الْوُسْطَى صَلَاةُ الْعَصْرِ . مَلَّ
 اللَّهُ بَيْوَتَهُمْ وَقُبُورَهُمْ نَارًا» . ثُمَّ صَلَّاهَا
 بَيْنَ الْعِشَاءِيْنِ ، بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ .

[1426] 206 - (628) It was narrated that ‘Abdullâh said: “The idolators kept the Messenger of Allâh ﷺ from praying *Aṣr* until the sun had turned red or yellow. The Messenger of Allâh ﷺ said:

[١٤٢٦] ٦٢٨ (...) وَحَدَّثَنَا عَوْنَ
 ابْنُ سَلَامٍ الْكُوفِيِّ : أَخْبَرَنَا مُحَمَّدُ بْنُ
 طَلْحَةَ الْيَامِيِّ عَنْ زَيْدٍ ، عَنْ مُرَّةَ ، عَنْ
 عَبْدِ اللَّهِ قَالَ : حَبَسَ الْمُشْرِكُونَ رَسُولَ

'They distracted us from the Middle Prayer, 'Aṣr prayer. May Allâh fill their bellies and their graves with fire.'"

اللّهُ يَعْلَمُ عَنْ صَلَاةِ الْعَصْرِ، حَتَّى احْمَرَّتِ
الشَّمْسُ أَوْ اصْفَرَتْ. فَقَالَ رَسُولُ
اللّهِ يَعْلَمُ: «شَعَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى
صَلَاةِ الْعَصْرِ، مَلَّا اللّهُ أَجُوافَهُمْ وَقُبُورَهُمْ
نَارًا» أَوْ [قَالَ]: «حَشَا اللّهُ أَجُوافَهُمْ
وَقُبُورَهُمْ نَارًا».

[1427] 207 - (629) It was narrated that Abû Yûnus, the freed slave of 'Âishah, said: "Âishah told me to write a *Mushâf* for her, and she said: 'When you reach this verse - Guard strictly (five obligatory) *Aṣ-Ṣalawât* (the prayers) especially the middle *Salât*...^[1] - call me.' When I reached it, I called her, and she dictated to me the words of Allâh: 'Guard strictly (five obligatory) *Aṣ-Ṣalawât* (the prayers) especially the middle *Salât* and 'Aṣr prayer. And stand before Allâh with obedience.' Âishah said: 'I heard it from the Messenger of Allâh ﷺ.'"

يَحْنَى بْنُ يَحْنَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى
مَالِكٍ، عَنْ زَيْدِ بْنِ أَشْلَمَ، عَنِ الْعَقَاعَ
ابْنِ حَكِيمٍ، عَنْ أَبِي يُونُسَ مَوْلَى
عَائِشَةَ، أَنَّهُ قَالَ: أَمَرْتُنِي عَائِشَةً أَنْ أَكْتُبَ
لَهَا مُضْحَفًا، وَقَالَتْ: إِذَا بَلَغْتَ هَذِهِ
الآيَةَ فَادْعُنِي: «حَفِظُوا عَلَى الْصَّلَوَاتِ
وَالصَّلَوةِ الْوُسْطَى» [البقرة: ۲۳۸] فَلَمَّا
بَلَغْتُهَا أَدْعَنِي، فَأَفْمَلَتْ عَلَيَّ قَوْلَهُ تَعَالَى:
(حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ
الْوُسْطَى وَصَلَاةِ الْعَصْرِ، وَقُومُوا لِلّهِ
قَانِينَ).
قالَتْ عَائِشَةُ: سَمِعْتُهَا مِنْ رَسُولِ
اللّهِ يَعْلَمُ.

[1428] 208 - (630) It was narrated from Al-Fudail bin Marzûq from Shaqîq bin 'Uqbah, that Al-Barâ' bin 'Âzib said:

٢٠٨ [٦٣٠] حَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ الْخَنْطَلِيُّ: أَخْبَرَنَا يَحْنَى بْنُ
آدَمَ: حَدَّثَنَا الْفُضَيْلُ بْنُ مَرْزُوقٍ عَنْ شَقِيقِ

^[1] Al-Baqarah 2:238.

"This verse was revealed - 'Guard strictly (five obligatory) prayers and 'Aṣr prayer...' and we recited it for as long as Allâh willed, then Allâh abrogated, it and revealed: 'Guard strictly (five obligatory) *As-Salawât* (the prayers) especially the middle *Salât*'...^[1] A man who was sitting beside Shaqîq said to him: "So it is the 'Aṣr 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 'Âzib. He said: "We recited it with the Messenger of Allâh ﷺ for a while." A *Hadîth* like that of Fuḍail bin Marzûq (no. 1428).

ابن عقبة، عن البراء بن عازب قال: نَرَكْتُ هَذِهِ الْآيَةَ: حَفِظُوا عَلَى الصَّلَاةِ وَصَلَاةَ الْعَصْرِ، فَقَرَأْنَاهَا مَا شَاءَ اللَّهُ، ثُمَّ سَخَّنَهَا اللَّهُ، فَنَرَكْتُ: «حَفِظُوا عَلَى الصَّلَاةِ وَالصَّلَاةِ الْمُسْكُلَةِ الْمُوَسْطَكِيِّ». فَقَالَ رَجُلٌ - كَانَ جَالِسًا عِنْدَ شَقِيقٍ - لَهُ: هَيْ إِذَا صَلَةُ الْعَصْرِ. فَقَالَ البراء: قَدْ أَخْبَرْتُكَ كَيْفَ نَرَكْتُ وَكَيْفَ سَخَّنَهَا اللَّهُ. وَاللَّهُ أَعْلَمُ.

[1429] [١٤٢٩] قال [مسلم] : وَرَوَاهُ الأَشْجَعِيُّ عَنْ سُفْيَانَ الشَّوَّرِيِّ، عَنْ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ شَقِيقِ بْنِ عَقبَةَ، عَنْ البراءِ بْنِ عَازِبٍ. قَالَ: قَرَأْنَاهَا مَعَ النَّبِيِّ ﷺ زَمَانًا. يُمْثِلُ حَدِيثَ فُضَيْلِ بْنِ مَرْزُوقٍ.

[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 'Aṣr until the sun was about to set." The Messenger of Allâh ﷺ said: "By Allâh, I have not prayed either." We went down to Butâḥ,

[١٤٣٠] [٢٠٩-٦٣١] وَحَدَّثَنِي أَبُو غَسَانَ الْمُسْمَعِيِّ وَمُحَمَّدُ بْنُ الْمُسْنَى عَنْ مُعاذِ بْنِ هِشَامٍ، - قَالَ أَبُو غَسَانَ: حَدَّثَنَا مُعاذُ بْنُ هِشَامٍ - : حَدَّثَنَا أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ أَبْنُ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، يَوْمَ الْخُندَقِ،

^[1] *Al-Baqarah* 2:238.

and the Messenger of Allâh ﷺ performed *Wudû'* and so did we. Then the Messenger of Allâh ﷺ prayed *'Aṣr* after the sun had set, then he prayed *Maghrib* after that.

جَعَلَ يَسْبُبُ كُفَّارَ قُرَيْشٍ، وَقَالَ: يَا رَسُولَ اللَّهِ! وَاللَّهِ! مَا كِدْتُ أَنْ أُصَلِّيَ الْعَصْرَ حَتَّىٰ كَادَتْ أَنْ تَعْرُبَ الشَّمْسُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَوَاللَّهِ! إِنْ صَلَّيْتَهَا» فَتَرَلَنَا إِلَى بُطْحَانَ، فَتَرَضَّا 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] (...) وَحَدَّنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقَ بْنَ إِبْرَاهِيمَ - قَالَ أَبُو بَكْرٍ: حَدَّنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - وَكَيْفَ عَنْ عَلَيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، فِي هَذَا الْإِسْنَادِ، بِمِثْلِهِ (المعجم ٣٧) - (بابُ فضل صلاتي الصبح والعصر والمحافظة عليهما) (التحفة ٩٠)

Chapter 37. The Virtue Of The *Subh* And *'Aṣr* Prayers, And Of Maintaining Them

[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 *'Aṣr* 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] حَدَّنَا يَحْيَى بْنُ أَبِي الرَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَعَاقِبُونَ فِيهِمْ مَلَائِكَةٌ بِاللَّيْلِ، وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَةِ الْفَجْرِ وَصَلَةِ الْعَصْرِ، ثُمَّ يَعْرُجُ الَّذِينَ يَا شَوَا فِيهِمْ، 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 *Hadîth* 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 *‘Asr*. 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 Wakî’ narrated with this chain and said: “(The Prophet ﷺ said: You will

كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَنَّا هُمْ وَهُمْ يُصَلُّونَ.

[1433] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامَ بْنِ مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: «وَالْمَلَائِكَةُ يَتَعَاقَّبُونَ فِي كُمْ» يُبَثِّلُ حَدِيثَ أَبِي الرَّنَادِ.

[1434] 211 - (633) وَحَدَّثَنَا زُهَيرٌ ابْنُ حَرَبٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعاوِيَةَ الْفَزَارِيُّ: أَخْبَرَنَا إِشْمَاعِيلُ بْنُ أَبِي حَالَدٍ: حَدَّثَنَا فَيْضُ بْنُ أَبِي حَازِمٍ قَالَ: سَعَيْتُ حَرَبَرَ بْنَ عَبْدِ اللَّهِ وَهُوَ يَقُولُ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ ﷺ، إِذْ نَظَرَ إِلَى الْقَمَرِ لِيَلَّةَ الْبُدرِ فَقَالَ: «أَمَا إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤْيَايَهِ، فَإِنِّي أَسْتَطَعُمْ أَنْ لَا تُعَبُّوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» يَعْنِي الْفَجْرَ وَالْعَصْرَ ثُمَّ فَرَأَ حَرَبَرٌ: «وَسَيَّحَ مُحَمَّدٌ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» [طه: ۱۳۰].

[1435] 212 - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَيْرٍ وَأَبُو أَسَامَةَ وَوَكِيعٍ، بِهَذَا الإِسْنَادِ،

^[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 *'Asr*. A man from among the people of Al-Bâşrah 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-Bâşrah who said: "Did you hear this from the Prophet ﷺ?" He said: "Yes, I bear witness to

وَقَالَ: «أَمَا إِنْتُمْ سَتُعْرَضُونَ عَلَى رَبِّكُمْ فَتَرَوْهُ كَمَا تَرَوْنَ هَذَا الْقَمَر» وَقَالَ: ثُمَّ قَرَأَ وَلَمْ يَقُلْ: حَرِيرٌ.

[١٤٣٦] ٢١٣ - (٦٣٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ وَكِيعٍ. قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ ابْنِ أَبِي خَالِدٍ وَمَسْعِرٍ وَالْبَخْرَيِّ بْنِ الْمُخْتَارِ، سَمْعُوهُ مِنْ أَبِيهِ بَكْرٍ بْنِ عُمَارَةَ بْنِ رُوَيْبَةَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَنَّ يَلْجَ النَّارَ أَحَدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَبْلَ غُرُوبِهَا» يَعْنِي الْفَجْرَ وَالْعَصْرَ. فَقَالَ لَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ: أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ. قَالَ الرَّجُلُ: وَأَنَا أَشْهُدُ أَنِّي سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، سَمِعْتُهُ أَدْنَاهِي وَوَعَاهُ قَلْبِي.

[١٤٣٧] ٢١٤ - (...) وَحَدَّثَنِي يَقْتُوبُ بْنُ إِبْرَاهِيمَ الدُّورَقِيَّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي يُكْبَرٍ: حَدَّثَنَا شَيْبَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ، عَنْ ابْنِ عُمَارَةَ بْنِ رُوَيْبَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَلْجَ النَّارَ مَنْ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» وَعِنْهُ 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 *'Asr*), 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.

من أهلي البصرة فقال: أنت سمعت هذا من النبي ﷺ؟ قال: نعم،أشهدُ به عليه. قال: وأنا أشهدُ، لقد سمعت النبي ﷺ يقوله، بالمكان الذي سمعته منه.

[١٤٣٨] ٢١٥ - (٦٣٥) وَحَدَّثَنَا هَدَابُ بْنُ حَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى: حَدَّثَنِي أَبُو جَمْرَةَ الضَّبَاعِيُّ عَنْ أَبِيهِ بَكْرٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ». [١٤٣٩] (...). حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا يَشْرُبُ بْنُ السَّرِّيٍّ؛ وَحَدَّثَنَا ابْنُ خَرَاشِ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ فَالْجَمِيعُ: حَدَّثَنَا هَمَّامٌ، بِهِذَا الإِسْنَادِ. وَنَسَبَا أَبَا بَكْرٍ فَقَالَا: ابْنُ أَبِي مُوسَى.

(المعجم ٣٨) - (باب بيان أن أول وقت المغرب عند غروب الشمس)
(التحفة ٩١)

[١٤٤٠] ٢١٦ - (٦٣٦) حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِيمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عَيْنَدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْرَعِ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي الْمَغْرِبَ إِذَا غَرَبَ الشَّمْسُ وَتَوَارَثَ بِالْحِجَابِ

[1441] 217 - (637) Rāfi‘ bin Khadīj said: “We used to pray *Maghrib* with the Messenger of Allāh ﷺ, and one of us would leave, and he would be able to see as far as he could shoot an arrow.”

[١٤٤١] ٢١٧ - (٦٣٧) [وَحَدَّثَنَا] مُحَمَّدُ بْنُ مَهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي أَبُو النَّجَاشِيِّ قَالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ رَسُولِ اللَّهِ ﷺ. فَيَنْصَرِفُ أَحَدُنَا وَإِلَيْهِ لِيَتَصَرَّ مَوَاقِعُ نَبِيِّهِ.

[1442] (...) Rāfi‘ bin Khadīj said: “We used to pray *Maghrib*...” a similar *Hadīth* (as no. 1441).

[١٤٤٢] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا شَعِيبُ بْنُ إِسْحَاقَ الدَّمْشَقِيُّ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي أَبُو النَّجَاشِيِّ: حَدَّثَنِي رَافِعُ بْنَ خَدِيجٍ قَالَ: كُنَّا نُصَلِّي الْمَغْرِبَ، يَنْحُرُونَ.

Chapter 39. The Time Of ‘Ishā’ And Delaying It

[1443] 218 - (638) ‘Urwah bin Az-Zubair narrated that ‘Aishah, the wife of the Prophet ﷺ, said: “One night the Messenger of Allāh ﷺ delayed the ‘Ishā’ prayer, the one that is called ‘Al-Atamah,’ until it was very dark. The Messenger of Allāh ﷺ did not come out until ‘Umar bin Al-Khattāb said: ‘The women and children have fallen asleep.’ Then the Messenger of Allāh ﷺ came out, and he said to the people in the *Masjid* when he came out to

(المعجم ٣٩) - (باب وقت العشاء وتأخيرها) (التحفة ٩٢)

[١٤٤٣] ٢١٨ - (٦٣٨) [وَحَدَّثَنَا] عُمَرُ بْنُ سَوَادِ الْعَامِرِيُّ وَحَرْمَلَةُ بْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ . قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبِيرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: أَعْنَمَ رَسُولُ اللَّهِ ﷺ لَيْلَةَ مِنَ الْلَّيَالِي بِصَلَاةِ الْعِشَاءِ، وَهِيَ الَّتِي تُدْعَى الْعَنَمَةُ، فَلَمْ يَخْرُجْ رَسُولُ اللَّهِ ﷺ، حَتَّى قَالَ عُمَرُ 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-Khaṭṭâb called out.’”

وَالصَّيْبَانُ. فَخَرَجَ رَسُولُ اللَّهِ ﷺ، فَقَالَ لِأَهْلِ الْمَسْجِدِ حِينَ خَرَجَ عَلَيْهِمْ: «مَا يَتَنَظَّرُهَا أَحَدٌ مِّنْ أَهْلِ الْأَرْضِ غَيْرُكُمْ» وَذَلِكَ قَبْلَ أَنْ يَفْسُرُ الْإِسْلَامُ فِي النَّاسِ. زَادَ حَرْمَلَةُ فِي رِوَايَتِهِ: قَالَ ابْنُ شَهَابٍ: وَذُكِرَ لِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَمَا كَانَ لَكُمْ أَنْ تَنْزَرُوا رَسُولَ اللَّهِ ﷺ - عَلَى الصَّلَاةِ» وَذَلِكَ حِينَ صَاحَ عُمَرُ بْنُ الْخَطَّابِ.

[1444] (...) A similar report (as no. 1443) with this chain, but he did not mention what Az-Zuhri said: “It was said to me that...” etc.

[١٤٤٤] (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ ابْنُ شَعِيبِ بْنِ الْيَتِيمِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ عَقِيلٍ، عَنْ ابْنِ شَهَابٍ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ، وَلَمْ يُذَكَّرْ قَوْلَ الزَّهْرِيِّ: وَذُكِرَ لِي، وَمَا بَعْدُهُ.

[1445] 219 - (...) It was narrated that ‘Aishah 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.”

[٢١٩-١٤٤٥] (...) حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ، كَلَامُهَا عَنْ مُحَمَّدٍ بْنِ بَكْرٍ، وَحَدَّثَنِي هَرُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَاجُ بْنُ مُحَمَّدٍ؛ وَحَدَّثَنِي حَجَاجُ بْنُ الشَّاعِرِ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَاقِ - وَالْفَاطِمُهُمْ مُتَقَارِبَهُ - قَالُوا جَمِيعًا: عَنْ ابْنِ جُرَيْجٍ. قَالَ: أَخْبَرَنِي الْمُغَиْرَةُ بْنُ حَكِيمٍ عَنْ أُمِّ كُلُّثُومِ بِنتِ أَبِي بَكْرٍ أَنَّهَا أَخْبَرَتْهُ عَنْ عَائِشَةَ قَالَتْ:

أَعْتَمَ النَّبِيُّ ﷺ دَاتَ لَيْلَةً، حَتَّىٰ ذَهَبَ عَامَّةُ الْلَّيْلِ، وَحَتَّىٰ نَامَ أَهْلُ الْمَسْجِدِ ثُمَّ خَرَجَ فَصَلَّىٰ. فَقَالَ: «إِنَّهُ لَوْفَتُهَا، لَوْلَا أَنْ أَشْقَى عَلَىٰ أُمَّتِي» وَفِي حَدِيثٍ عَبْدِ الرَّزَاقِ: «لَوْلَا أَنْ يَشْقَى عَلَىٰ أُمَّتِي».

[١٤٤٦] ٢٢٠ - [٦٣٩] وَحَدَّثَنِي

رُهْيَرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ رُهْيَرُ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: مَكَنَّا دَاتَ لَيْلَةً شَغَلَهُ رَسُولُ اللَّهِ ﷺ لِصَلَاةِ الْعِشَاءِ الْآخِرَةِ، فَخَرَجَ إِلَيْنَا حِينَ ذَهَبَ ثُلُثُ الْلَّيْلِ أَوْ بَعْدَهُ، فَلَا تَدْرِي أَشَفِيَ شَعْلَهُ فِي أَهْلِهِ أَوْ غَيْرِ ذَلِكَ، فَقَالَ حِينَ خَرَجَ: «إِنَّكُمْ لَتَسْتَظِرُونَ صَلَةً مَا يَسْتَظِرُهَا أَهْلُ دِينِ عَنْرُوكُمْ، وَلَوْلَا أَنْ يَنْقُلَ عَلَىٰ أُمَّتِي لَصَلَيْتُ بِهِمْ هَذِهِ السَّاعَةَ» ثُمَّ أَمَرَ الْمُؤْدَنَ فَأَفَّاقَ الصَّلَاةَ وَصَلَّىٰ.

[١٤٤٧] ٢٢١ - [...] وَحَدَّثَنِي

مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ حُرَيْبٍ: أَخْبَرَنِي نَافِعٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ شُغِلَ عَنْهَا لَيْلَةً فَأَخْرَاهَا، حَتَّىٰ رَقَدْنَا فِي الْمَسْجِدِ، ثُمَّ اسْتَيقَظْنَا، ثُمَّ رَقَدْنَا، ثُمَّ

[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 Iqâmah, and he prayed."

[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

on earth tonight who is waiting for the prayer other than you.”

اسْتَيْقَطْنَا، ثُمَّ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ .
ثُمَّ قَالَ: «لَيْسَ أَحَدٌ مِّنْ أَهْلِ الْأَرْضِ،
إِلَّا نَظَرَ إِلَيْنَا مَنْ يَصْلَمُ بِعِرْكُمْ».

[1448] 222 - (640) It was narrated from Thābit that they asked Anas about the ring of the Messenger of Allāh ﷺ and he said: “One night the Messenger of Allāh ﷺ delayed ‘Ishā’ 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.”

[١٤٤٨]-٢٢٢ وَحَدَّثَنِي أَبُو بَكْرِ بْنِ نَافِعِ الْعَبْدِيِّ: حَدَّثَنَا بَهْرُ بْنُ أَسَدٍ
الْعَمِيُّ: حَدَّثَنَا حَمَادُ بْنُ سَلْمَةَ، عَنْ
ثَابِتِ أَنَّهُمْ سَأَلُوا أَنَسًا عَنْ حَائِمٍ رَسُولِ
اللَّهِ ﷺ، فَقَالَ: أَخْرَجَ رَسُولُ اللَّهِ ﷺ
الْعَشَاءَ ذَاتَ لَيْلَةٍ إِلَى شَطْرِ الْلَّيْلِ، أَوْ كَادَ
يَذْهَبُ شَطْرُ الْلَّيْلِ، ثُمَّ جَاءَ فَقَالَ: «إِنَّ
النَّاسَ قَدْ صَلَوُا وَنَامُوا، وَإِنَّكُمْ لَمْ تَرَالُوا
فِي صَلَوةٍ مَا انتَظَرْتُمُ الصَّلَاةَ». قَالَ
أَنَسٌ: كَأَنِّي أَنْظُرُ إِلَيْيَ وَيَصِي خَاتِمِهِ مِنْ
فِضَّةٍ، وَرَفَعَ إِصْبَعَهُ الْيُسْرَى بِالْخَتْصِيرِ.

[1449] 223 - (...) It was narrated that Anas bin Mālik said: “We waited for the Messenger of Allāh 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.”

[١٤٤٩]-٢٢٣ وَحَدَّثَنِي
حَجَاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ
إِبْنِ الرَّبِيعِ: حَدَّثَنَا قُرَةُ بْنُ خَالِدٍ عَنْ
قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: نَظَرَنَا
رَسُولَ اللَّهِ ﷺ لَيْلَةً، حَتَّىٰ كَانَ فَرِيقًا مِنْ
نِصْفِ الْلَّيْلِ، ثُمَّ جَاءَ فَصَلَّى، ثُمَّ أَقْبَلَ
عَلَيْنَا بِوَجْهِهِ، فَكَانَنَا أَنْظُرُ إِلَيْ وَيَصِي
خَاتِمِهِ، فِي يَدِهِ، مِنْ فِضَّةٍ.

[1450] (...) It was narrated by Qurrah with this chain (a similar

[١٤٥٠]-... وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ
صَبَّاحِ الْعَطَّارِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ

Hadîth as no. 1449), but he did not mention the phrase, "then he turned to face us."

المَحِيدُ الْحَنْفِي: حَدَّثَنَا قُرَّةُ، بِهِذَا
الْإِسْنَادِ، وَلَمْ يُذْكُرْ: ثُمَّ أَقْبَلَ عَلَيْنَا
بِوْجَهِهِ.

[١٤٥١] ٢٢٤ - (٦٤١) وَحَدَّثَنَا أَبُو

عَامِرُ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ قَالًا: حَدَّثَنَا
أَبُو أَسَامَةَ عَنْ بُرَيْدَةَ، عَنْ أَبِي بُرَدَةَ، عَنْ
أَبِي مُوسَىٰ، قَالَ: كُنْتُ أَنَا وَأَصْحَابِي -
الَّذِينَ قَدِيمُوا مَعِي فِي السَّفِيَّةِ - نُزُولًا فِي
بَقِيعِ بُطْحَانَ، وَرَسُولُ اللَّهِ ﷺ بِالْمَدِينَةِ،
فَكَانَ يَتَابُوْبُ رَسُولَ اللَّهِ ﷺ عِنْدَ صَلَاةِ
الْعِشَاءِ، كُلَّ لَيْتَهُ، نَفَرَ مِنْهُمْ. قَالَ أَبُو
مُوسَىٰ: فَوَاقَفْنَا رَسُولَ اللَّهِ ﷺ أَنَا
وَأَصْحَابِي، وَلَهُ بَعْضُ الشُّعْلِ فِي أَمْرِهِ،
حَتَّىٰ أَعْتَمَ بِالصَّلَاةِ، حَتَّىٰ ابْهَارَ اللَّيْلَ،
ثُمَّ خَرَجَ رَسُولُ اللَّهِ ﷺ فَصَلَّىٰ بِهِمْ، فَلَمَّا
قَضَىٰ صَلَاتَهُ قَالَ لِمَنْ حَضَرَهُ: «عَلَىٰ
رِسْلِكُمْ، أُغْلِمُكُمْ، وَأَبْشِرُوْا، أَنَّ مِنْ
نِعْمَةِ اللَّهِ عَلَيْكُمْ أَنَّهُ لَيْسَ مِنَ النَّاسِ أَحَدٌ
يُصْلِي هَذِهِ السَّاعَةَ، غَيْرُكُمْ» أَوْ قَالَ: «مَا
صَلَّىٰ، هَذِهِ السَّاعَةُ، أَحَدٌ غَيْرُكُمْ» - لَا
نَدِري أَيِّ الْكَلِمَتَيْنِ قَالَ؟ قَالَ أَبُو
مُوسَىٰ: فَرَجَعْنَا فَرِحِينَ بِمَا سَمِعْنَا مِنْ
رَسُولِ اللَّهِ ﷺ .

[١٤٥٢] ٢٢٥ - (٦٤٢) [و] حَدَّثَنَا

[1452] 225 - (642) Ibn Juraij

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-Khaṭîb 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 الرَّزَاقِ:
أَخْبَرَنَا أَبْنُ جُرَيْجَ قَالَ: قُلْتُ لِعَطَاءَ: أَيْ
جِنْ أَحَبُّ إِلَيْكَ أَنْ أَصْلَى الْعِشَاءَ، الَّتِي
يُشَوِّلُهَا النَّاسُ الْعَتَمَةَ، إِمَامًا وَخَلُوًّا؟
قَالَ: سَمِعْتُ ابْنَ عَبَّاسَ يَقُولُ: أَغْتَمَ نَبِيُّ
اللَّهِ مُحَمَّدٌ ذَاتَ لَيْلَةِ الْعِشَاءِ. قَالَ: حَتَّى
رَفَدَ نَاسٌ وَاسْتَيْقَظُوا، وَرَفَقُوا
وَاسْتَيْقَظُوا، فَقَامَ عُمَرُ بْنُ الْخَطَّابِ
فَقَالَ: الصَّلَاةُ. فَقَالَ عَطَاءُ: قَالَ أَبْنُ
عَبَّاسٍ: فَخَرَجَ نَبِيُّ اللَّهِ مُحَمَّدٌ كَأَنِي أَنْظَرْ
إِلَيْهِ الْآنَ، يَقْطُرُ رَأْسُهُ مَاءً، وَاضْعَاهُ
عَلَى شَقِّ رَأْسِهِ قَالَ: لَوْلَا أَنْ يَشْقَى عَلَيِ
أَمْيَّ لِأَمْرِنِّهِمْ أَنْ يُصَلُّوهَا كَذَلِكَ".

قَالَ: فَاسْتَبَّثْ عَطَاءُ كَيْفَ وَضَعَ
النَّبِيُّ مُحَمَّدٌ عَلَى رَأْسِهِ يَدَهُ كَمَا أَنْبَاهَ أَبْنُ
عَبَّاسٍ، فَبَدَدَ لِي عَطَاءُ بَيْنَ أَصَابِعِهِ شَيْئًا
مِنْ تَبْدِيدِهِ، ثُمَّ وَضَعَ أَطْرَافَ أَصَابِعِهِ عَلَى
قَرْنِ الرَّأْسِ، ثُمَّ صَبَّهَا، يُمْرِّهَا كَذَلِكَ
عَلَى الرَّأْسِ، حَتَّى مَسَّتِ إِبْهَامُهُ طَرَفَ
الْأَذْنِ مِمَّا يَلِي الْوَجْهَ، ثُمَّ عَلَى الصُّدْغِ
وَنَاحِيَةِ الْلُّحْيَةِ، لَا يُقْصُرُ وَلَا يَيْطَشُ
شَيْئًا، إِلَّا كَذَلِكَ. قُلْتُ لِعَطَاءَ: كُمْ ذُكِرَ
لَكَ أَخْرَهَا النَّبِيُّ مُحَمَّدٌ لِيَتَبَشَّرَنِي؟ 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.”

قَالَ عَطَاءً: أَحَبُّ إِلَيَّ أَنْ أُصَلِّيهَا، إِمَامًا وَخَلُوًا، مُؤَخَّرَةً كَمَا صَلَّى مَا النَّبِيُّ ﷺ لِيَتَشَدَّدَ، فَإِنْ شَوَّعَ عَلَيْكَ ذَلِكَ خَلُوا أَوْ عَلَى النَّاسِ فِي الْجَمَاعَةِ، وَأَنْتَ إِمَامُهُمْ. فَصَلَّهَا وَسَطًا، لَا مُعَجَّلَةً وَلَا مُؤَخَّرَةً.

[1453] 226 - (643) It was narrated that Jâbir bin Samurah said: “The Messenger of Allâh ﷺ used to delay *Ishâ’* prayer.”

[١٤٥٣] [٢٢٦-٦٤٣] حَدَّثَنِي يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ - قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - أَبُو الْأَخْوَصِ عَنْ سِمَاكٍ، عَنْ جَابِرٍ بْنِ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤَخِّرُ صَلَاةَ الْعِشَاءِ الْآخِرَةَ.

[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.”

[١٤٥٤] [٢٢٧-...] وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو كَامِلِ الْجَنْدُرِيِّ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنْ جَابِرٍ ابْنِ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الصَّلَوَاتِ نَحْوًا مِنْ صَلَاتِكُمْ، وَكَانَ يُؤَخِّرُ الْعُشَمَةَ بَعْدَ صَلَاتِكُمْ شَيْئًا، وَكَانَ يُخَفِّفُ فِي الصَّلَاةِ، وَفِي رِوَايَةِ أَبِي كَامِلٍ: يُخَفَّفُ.

[1455] 228 - (644) It was narrated that ‘Abdullâh bin ‘Umar said: “I heard the Messenger of Allâh ﷺ say: ‘Do not let the

[١٤٥٥] [٢٢٨-٦٤٤] وَحَدَّثَنِي رُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ - قَالَ رُهَيْرٌ: حَدَّثَنَا - سُفِيَّانُ بْنُ عَيْنَةَ 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."

أَبِي لَيْدِ، عَنْ أَبِي سَلْمَةَ، عَنْ عَبْدِ اللَّهِ
ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ
يَقُولُ: «لَا تَغْلِبُوكُمُ الْأَغْرَابُ عَلَى اسْمِ
صَلَاتِكُمْ، أَلَا إِنَّهَا الْعِشَاءُ، وَهُمْ يَعْتَمِدُونَ
بِالْإِلَيْلِ».

[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.'

[١٤٥٦] ٢٢٩ - (...) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِبْرُّ: حَدَّثَنَا
سُفِيَّانُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَيْدِ، عَنْ أَبِي
سَلْمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي عُمَرَ
قَالَ: قَالَ رَسُولُ اللَّهِ
الْأَغْرَابُ عَلَى اسْمِ صَلَاتِكُمُ الْعِشَاءِ؛
فَإِنَّهَا فِي كِتَابِ اللَّهِ، الْعِشَاءُ، فَإِنَّهَا تُعْتَمِدُ
بِالْحَلَابِ الْإِلَيْلِ».

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 'Âishah that the believing women used to pray *Subh* with the Prophet ﷺ, then they would go back, wrapped in their *Mir*,^[2] and no one would recognize them.

(المعجم ٤٠) - (باب استحباب
البكير بالصبح في أول وقتها، وهو
التغليس، وبيان قدر القراءة فيها)
(التحفة ٩٣)

[١٤٥٧] ٢٣٠ - (٦٤٥) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَمْرُو التَّاقِدُ وَرَهْبَنْيَ بْنُ
حَرْبٍ، كُلُّهُمْ عَنْ سُفِيَّانَ [بْنِ عُيَيْنَةَ]، قَالَ
عَمْرُو: حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ عَنْ
الرُّهْبَرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ نِسَاءَ

^[1] The Bedouins used to call 'Ishâ' by the name *Al-'Atamah* (meaning darkness).

^[2] *Mir*: A type of cloak with markings on it, made of wool or silk or the like.

الْمُؤْمِنَاتِ كُنَّ يُصَلِّيْنَ الصُّبْحَ مَعَ النَّبِيِّ ﷺ، ثُمَّ يَرْجِعْنَ مُتَلَفِّعَاتٍ بِمُرْوُطِهِنَّ، لَا يَعْرُفُهُنَّ أَحَدٌ.

[١٤٥٨] [٢٣١-٢٣١] (.) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ : أَخْبَرَنَا ابْنُ وَهْبٍ : أَخْبَرَنِي يُونُسُ أَنَّ ابْنَ شَهَابٍ أَخْبَرَهُ قَالَ : أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبِيرِ أَنَّ عَائِشَةَ زَوْجَ الْبَيِّنِ ﷺ قَالَتْ : لَقَدْ كَانَ نِسَاءً مِنَ الْمُؤْمِنَاتِ يَشَهَدْنَ الْفَجْرَ مَعَ رَسُولِ اللَّهِ ﷺ، مُتَلَفِّعَاتٍ بِمُرْوُطِهِنَّ، ثُمَّ يَقْلِبْنَ إِلَى بُيُوتِهِنَّ وَمَا يَعْرُفُنَّ، مِنْ تَغْلِيسِ رَسُولِ اللَّهِ ﷺ بِالصَّلَاةِ .

[١٤٥٩] [٢٣٢-٢٣٢] (.) وَحَدَّثَنَا نَصْرٌ ابْنُ عَلَيِّ الْجَهْضَمِيِّ وَإِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ قَالَ : حَدَّثَنَا مَعْنُ عَنْ مَالِكٍ ، عَنْ يَحْيَى بْنِ سَعِيدٍ ، عَنْ عَمْرَةَ ، عَنْ عَائِشَةَ قَالَتْ : إِنَّ كَانَ رَسُولُ اللَّهِ ﷺ لِيَصْلِي الصُّبْحَ فَيَنْصَرِفُ النِّسَاءُ مُتَلَفِّعَاتٍ بِمُرْوُطِهِنَّ، مَا يُعْرَفُ مِنَ الْغَلَسِ . وَقَالَ الْأَنْصَارِيُّ فِي رِوَايَتِهِ : مُتَلَفِّعَاتٍ .

[١٤٦٠] [٦٤٦-٢٣٣] (.) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا غُنْدُرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَنَّى وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ :

[١٤٥٨] 231 - (...) 'Urwah bin Az-Zubair narrated that 'Âishah, the wife of the Prophet ﷺ, told him: "The believing women used to attend *Fajr* prayer with the Messenger of Allâh ﷺ, wrapped in their *Mîrât*, then they would go back to their houses and no one would recognize them, because the Messenger of Allâh ﷺ would pray when it was still dark."

[١٤٥٩] 232 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to pray *Subh*, then the women would leave, wrapped in their *Mîrât*, and no one would recognize them because it was so dark."

[١٤٦٠] 233 - (646) It was narrated that Muâmmad bin 'Amr bin Al-Hasan bin 'Alî said: "When Al-Hajjâj came to Al-Madînah, we asked Jâbir bin 'Abdullâh and he said: 'The

Messenger of Allâh ﷺ used to pray *Zuhr* at midday, *'Asr* 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 عَمْرِو بْنِ الْحَسَنِ بْنِ عَلَيٍّ قَالَ: لَمَّا قَدِمَ الْحَجَّاجُ الْمَدِينَةَ فَسَأَلَنَا جَابِرٌ بْنُ عَبْدِ اللَّهِ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الظُّهُورَ بِالْهَاجِرَةِ، وَالْعَصْرَ وَالشَّمْسَ نَفِيَّةً، وَالْمَغْرِبَ إِذَا وَجَبَتْ، وَالْعِشَاءَ أَحْيَانًا يُؤْخِرُهَا وَأَحْيَانًا يُعَجِّلُ. كَانَ إِذَا رَأَهُمْ قَدْ اجْتَمَعُوا عَجَلَ، وَإِذَا رَأَهُمْ قَدْ أَبْطَأُوا أَخَرَ، وَالصِّبْحَ كَانُوا - أَوْ قَالَ - كَانَ النَّبِيُّ ﷺ يُصَلِّيَهَا بِعَلَيْسِ.

[1461] 234 - (...) [1461] 234 - (...)

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدٍ، سَمِعَ مُحَمَّدَ بْنَ عَمْرِو أَبْنِ الْحَسَنِ بْنِ عَلَيٍّ قَالَ: كَانَ الْحَجَّاجُ يُؤْخِرُ الصَّلَوَاتِ، فَسَأَلَنَا جَابِرٌ بْنُ عَبْدِ اللَّهِ، يُمَثِّلُ حَدِيثَ عُنْدِهِ.

[1462] 235 - [647] 235 - [647]

وَحَدَّثَنَا يَحْيَى بْنُ حَيْبِ الْحَارِثِيِّ: حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي سَيَّارُ ابْنُ سَلَامَةَ قَالَ: سَمِعْتُ أَبِي يَسْأَلُ أَبَا بَرْزَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ. قَالَ قُلْتُ: أَنْتَ سَمِعْتَهُ؟ قَالَ: فَقَالَ: كَانَنَا أَسْمَعْهُ السَّاعَةَ. قَالَ: سَمِعْتُ أَبِي يَسْأَلَهُ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: كَانَ لَا

[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*',

"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 *Zuhîr* when the sun passed its zenith, and he prayed 'Asr and a man could go to the farthest part of Al-Madînah 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-Minhâl said: "I heard Abû Barzah Al-Aslâmî say: 'The Messenger of Allâh ﷺ used to delay 'Ishâ' until one-third of the

يُبَالِي بَعْضَ تَأْخِيرِهَا، قَالَ: يَعْنِي الْعِشَاءَ، إِلَى نِصْفِ اللَّيْلِ، وَلَا يُحِبُّ النَّوْمَ قَبْلَهَا وَلَا الْحَدِيثَ بَعْدَهَا. قَالَ شُعْبَةُ: ثُمَّ لَقِيَهُ بَعْدُ، فَسَأَلَتْهُ فَقَالَ: وَكَانَ يُصْلِي الظَّهَرَ حِينَ تَرُوْلُ الشَّمْسُ، وَالْعَصْرَ، يَذْهَبُ الرَّجُلُ إِلَى أَصْحَى الْمَدِينَةِ، وَالشَّمْسُ حَيَّةً. قَالَ: وَالْمَغْرِبَ، لَا أَذْرِي أَيِّ حِينَ ذَكَرَ. قَالَ: ثُمَّ لَقِيَهُ بَعْدُ، فَسَأَلَتْهُ فَقَالَ: وَكَانَ يُصْلِي الصُّبْحَ فَيَنْصَرِفُ الرَّجُلُ فَيَنْتَظِرُ إِلَى وَجْهِ جَلِيلِهِ الَّذِي يَعْرِفُ، فَيَعْرِفُهُ. قَالَ: وَكَانَ يَقْرَأُ فِيهَا بِالسَّيْئِ إِلَى الْمَائَةِ.

[1463] 236- (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سَيَّارِ بْنِ سَلَامَةَ قَالَ: سَمِعْتُ أَبَا بَرْزَةَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ لَا يُبَالِي بَعْضَ تَأْخِيرِ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ الْلَّيْلِ، وَكَانَ لَا يُحِبُّ النَّوْمَ قَبْلَهَا وَلَا الْحَدِيثَ بَعْدَهَا. قَالَ شُعْبَةُ: ثُمَّ لَقِيَهُ مَرَّةً أُخْرَى فَقَالَ: أَوْ ثُلُثَ الْلَّيْلِ.

[1464] 237- (...) وَحَدَّثَنَا أَبُو گُرَیْبٍ: حَدَّثَنَا سُوِيدُ بْنُ عَمْرِو الْكَلْبِيُّ عَنْ حَمَادَ بْنِ سَلَمَةَ، عَنْ سَيَّارِ بْنِ سَلَامَةَ أَبِي الْمِنَاهِ؛ قَالَ: سَمِعْتُ أَبَا بَرْزَةَ

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."

الأَسْلَمِيَّ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤَخِّرُ الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ، وَيَنْكِرُ التَّوْمَ قَبْلَهَا، وَالْحَدِيثَ بَعْدَهَا. وَكَانَ يَقْرَأُ فِي صَلَةِ الْفَجْرِ مِنَ الْمِائَةِ إِلَى السَّتِينَ. وَكَانَ يَنْصَرِفُ حِينَ يَعْرِفُ بَعْضًا وَجْهَ بَعْضٍ.

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.'"

(المعجم (٤١) - (باب كراهة تأخير الصلاة عن وقتها المختار، وما يفعله المأموم إذا أخرها الإمام) (التحفة (٩٤

[١٤٦٥] ٢٣٨-٦٤٨) حَدَّثَنَا خَلْفُ [١٤٦٥] ٦٤٨-٢٣٨ حَدَّثَنَا حَلْفَ ابْنُ هِشَامٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ؛ وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلِ الْجَحْدَرِيُّ قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي عُمَرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّاصِمِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ «كَيْفَ أَنْتَ إِذَا كَانَ عَلَيْكَ أَمْرٌ يُؤَخِّرُونَ الصَّلَاةَ عَنْ وَقْتِهَا، أَوْ يُمْيِنُونَ الصَّلَاةَ عَنْ وَقْتِهَا؟» قَالَ فُلْتُ: فَمَا تَأْمُرُنِي؟ قَالَ «صَلِّ الصَّلَاةَ لِوَقْتِهَا، فَإِنْ أَذْرَكْتَهَا مَعَهُمْ فَصَلِّ فَإِنَّهَا لَكَ نَافِلَةً». وَلَمْ يَذْكُرْ خَلْفٌ: عَنْ وَقْتِهَا.

[1466] 239 - (...) It was narrated that Abû Dharr said: "The

^[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.’”

ابن يحّمّي: أخْبَرَنَا جَعْفُرُ بْنُ سُلَيْمَانَ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِيتِ، عَنْ أَبِي ذَرٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ (إِيَّا أَبَا ذَرٍ! إِنَّهُ سَيَكُونُ بَعْدِي أُمَّرَاءٌ يُمْيِتُونَ الصَّلَاةَ، فَصَلُّ الصَّلَاةَ لِوقْتِهَا، فَإِنْ صَلَّيْتَ لِوقْتِهَا كَانَ لَكَ نَافِلَةً). وَإِلَّا كُنْتَ قَدْ أَخْرَزْتَ 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 بَكْرُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ شُعبَةَ، عَنْ أَبِي عِمْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِيتِ، عَنْ أَبِي ذَرٍ قَالَ: إِنَّ خَلِيلِي أَوْصَانِي أَنْ أَشْمَعَ وَأُطِيعَ. وَإِنْ كَانَ عَبْدًا مُجَدَّعَ الْأَطْرَافِ، وَأَنْ أَصْلِي الصَّلَاةَ لِوقْتِهَا (فَإِنْ أَذْرَكْتَ الْقَوْمَ وَقَدْ صَلَّوْا كُنْتَ قَدْ أَخْرَزْتَ صَلَاتَكَ، وَإِلَّا كَانَ لَكَ نَافِلَةً).

[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 *Iqâmah* for prayer is called when you are in the *Masjid*, then pray.”

[١٤٦٨] ٢٤١- (...) وَحَدَّثَنِي يَحْمَى بْنُ حَبِيبِ الْحَارِثِيِّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعبَةَ عَنْ بُدْئِيلِ قَالَ: سَوْغَتْ أَبَا الْعَالِيَةِ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِيتِ، عَنْ أَبِي ذَرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، وَضَرَبَ فَخِذِي «كَيْفَ أَنَا إِذَا بَقِيَتْ فِي قَوْمٍ يُؤَخْرُونَ الصَّلَاةَ عَنْ

وَقُتِّهَا؟» قَالَ: قَالَ: مَا تَأْمُرُ؟ قَالَ «صَلِّ
الصَّلَاةَ لِوَقْتِهَا، ثُمَّ اذْهَبْ لِحَاجَتِكَ، فَإِنْ
أُقِيمَتِ الصَّلَاةُ وَأَنْتَ فِي الْمَسْجِدِ،
فَصَلِّ». [١٤٦٩]

[1469] 242 - (...) It was narrated that Abû Al-‘Aliyah 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.’”

[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* if called, pray with them. That will be better.’”

[١٤٦٩] رُهîr bñ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ، عَنْ أَبِي الْعَالِيَّةِ الْبَرَاءِ قَالَ: أَخْرَ أَبْنُ زِيَادٍ الصَّلَاةَ، فَجَاءَنِي عَبْدُ اللَّهِ بْنُ الصَّامِدِ، فَأَقْتَيْتُ لَهُ كُرْسِيًّا، فَجَلَسَ عَلَيْهِ، فَذَكَرْتُ لَهُ صَبْرَيْ أَبْنِ زِيَادٍ، فَعَضَّ عَلَى شَفَتِهِ فَضَرَبَ عَلَى فَخِذِيِّي، وَقَالَ: إِنِّي سَأَلْتُ أَبَا ذَرَّ كَمَا سَأَلْتُنِي، فَضَرَبَ فَخِذِيِّي كَمَا ضَرَبَتْ فَخِذَكَ، وَقَالَ: إِنِّي سَأَلْتُ رَسُولَ اللَّهِ ﷺ كَمَا سَأَلْتُنِي، فَضَرَبَ فَخِذِيِّي كَمَا ضَرَبَتْ فَخِذَكَ وَقَالَ «صَلِّ الصَّلَاةَ لِوَقْتِهَا، فَإِنْ أَدْرَكْتَ الصَّلَاةَ مَعَهُمْ فَصَلِّ، وَلَا تَقْلِ: إِنِّي قَدْ صَلَّيْتُ فَلَا أَصْلِي». [١٤٧٠]

[١٤٧٠] عَاصِمُ بْنُ النَّضْرِ الْيَمِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي نَعَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِدِ، عَنْ أَبِي ذَرَّ قَالَ: قَالَ: «كَيْفَ أَنْتُمْ» أَوْ قَالَ: «كَيْفَ أَنْتَ إِذَا بَقِيتَ فِي قَوْمٍ يُؤَخِّرُونَ الصَّلَاةَ

عَنْ وَقْتِهَا، فَصَلَّى الصَّلَاةَ لِوَقْتِهَا، ثُمَّ إِنَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّى مَعَهُمْ، فَإِنَّهَا زِيادةٌ خَيْرٌ».

[1471] 244 - (...) It was narrated that Abû Al-‘Âliyah Al-Barâ’ said: “I said to ‘Abdullâh bin Aş-Sâmit: ‘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.”

[1471] ٢٤٤ - (...) وَحَدَّثَنِي أَبُو عَسَانَ الْمُسْمَعِيُّ : حَدَّثَنَا مُعاَذٌ - وَهُوَ ابْنُ هِشَامٍ : حَدَّثَنِي أَبِي عَنْ مَطْرِ، عَنْ أَبِي الْعَالِيَّةِ الْبَرَاءِ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ الصَّامِتِ: نُصَلِّي يَوْمَ الْجُمُعَةِ خَلْفَ أَمْرَاءَ، فَيُؤْخِرُونَ الصَّلَاةَ. قَالَ: فَضَرَبَ فَخِذِي ضَرْبَةً أَوْ جَعَنْتِي وَقَالَ: سَأَلْتُ أَبَا ذَرَّ عَنْ ذَلِكَ فَضَرَبَ فَخِذِي، وَقَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَقَالَ: «صَلُّوا الصَّلَاةَ لِوَقْتِهَا وَاجْعَلُوا صَلَاتَكُمْ مَعَهُمْ تَافِلَةً». مَعَهُمْ تَافِلَةً».

قَالَ: وَقَالَ عَبْدُ اللَّهِ: ذُكِرَ لِي أَنَّ نَبِيَّ اللَّهِ ﷺ ضَرَبَ فَخِذَ أَبِي ذَرَّ.

(المعجم ٤٢) - (بابُ فضل صلاة الجمعة، وبيان التشديد في التخلف عنها وأنها فرض كفاية) (التحفة ٩٥)

Chapter 42. The Virtue Of Prayer In Congregation, And Clarifying The Stern Warning Against Staying Away From It, And That It Is *Fard Kifayah*^[1]

[1472] 245 - (٦٤٩) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Prayer in congregation is twenty-five times better in reward

[٦٤٩] ٢٤٥ - (٦٤٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ

[1] *Fard Kifayah*: Some people must fulfill its obligation.

than the prayer of one of you praying alone.”

أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ أَحَدٍ كُمْ وَحْدَهُ بِخَمْسَةِ وَعِشْرِينَ جُزْءاً». [انظر:

[١٥٠٦]

[١٤٧٣] ٢٤٦ - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَبِّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «تَفْضُلُ صَلَاةِ الْجَمَعَى عَلَى صَلَاةِ الرَّجُلِ وَحْدَهُ خَمْسًا وَعِشْرِينَ دَرَجَةً» قَالَ: «وَتَجْتَمِعُ مَلَائِكَةُ الْلَّيلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الْفَجْرِ» قَالَ أَبُو هُرَيْرَةَ: أَفَرُوا إِنْ شِئْتُمْ: «وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا» [الإِسْرَاءَ: ٧٨].

[١٤٧٤] (...) وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شَعِيبُ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ وَأَبُو سَلَمَةَ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ الْبَيِّنَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ. يَمْثُلُ حَدِيثَ عَبْدِ الْأَعْلَى عَنْ مَعْمَرٍ. إِلَّا أَنَّهُ قَالَ: «بِخَمْسَةِ وَعِشْرِينَ جُزْءاً».

[١٤٧٥] ٢٤٧ - (...) وَحَدَّثَنَا عَبْدُ

[١] 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 مَسْلِمَةَ بْنِ قَعْنَبٍ : حَدَّثَنَا أَفْلَحُ عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ بْنِ عَمْرُو بْنِ حَزْمٍ ، عَنْ سَلْيَانَ الْأَغْرِيِّ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «صَلَاةُ الْجَمَاعَةِ تَعْدِلُ خَمْسًا وَعِشْرِينَ مِنْ صَلَاةِ الْفَذِّ» .

[1476] 248 - (...) Ibn Jurâj 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 Juhânis, 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 هَرُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ حَاتِمٍ قَالَا : حَدَّثَنَا حَاجَاجُ بْنُ مُحَمَّدٍ قَالَ : قَالَ أَبْنُ جُرَيْجَ : أَخْبَرَنِي عُمَرُ بْنُ عَطَاءِ بْنِ أَبِي الْحُوَارِ أَنَّهُ يَئِنَا هُوَ جَالِسٌ مَعَ نَافِعَ أَبْنِ جُبَيْرٍ بْنِ مُطْعَمٍ ، إِذَا مَرَّ بِهِمْ أَبُو عَبْدِ اللَّهِ ، خَنْ زَيْدُ بْنِ زَبَانَ ، مَوْلَى الْجُهَيْنَ . فَدَعَاهُ نَافِعٌ فَقَالَ : سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ : قَالَ رَسُولُ اللَّهِ ﷺ : «صَلَاةُ مَعِ الْإِمَامِ أَفْضَلُ مِنْ خَمْسٍ وَعِشْرِينَ صَلَاةً يُصْلِلُهَا 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 أَبْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةَ الْفَذِّ بِسَبْعٍ وَعَشْرِينَ 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 رُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمَشْنَى قَالَا : حَدَّثَنَا يَحْيَى عَنْ عَبْيِيدِ 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 عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ:
«صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تَزِيدُ عَلَى
صَلَاتِهِ وَحْدَهُ سَبْعًا وَعِشْرِينَ».

[1479] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ وَابْنُ نُعْمَانَ؛
وَحَدَّثَنَا ابْنُ نُعْمَانَ: حَدَّثَنَا أَبِي قَالَ:
حَدَّثَنَا عُيَيْدُ اللَّهِ، يَهْدَا الْإِسْنَادَ.
قَالَ ابْنُ نُعْمَانَ عَنْ أَبِيهِ: «بِضَعَا
وَعِشْرِينَ» وَقَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ:
«سِتُّونَ وَعِشْرِينَ دَرَجَةً».

[1480] (...) وَحَدَّثَنَا ابْنُ رَافِعٍ:
أَخْبَرَنَا ابْنُ أَبِي فُدَيْكَ: أَخْبَرَنَا الصَّحَافُ
عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ
قَالَ: «بِضَعَا وَعِشْرِينَ».

[1481] 251- (651) حَدَّثَنِي
عُمَرُو التَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ
أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي
هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ فَقَدْ نَاسًا فِي
بَعْضِ الصَّلَوَاتِ فَقَالَ: «لَقَدْ هَمَمْتُ أَنْ
أَمْرَ رَجُلًا يُصْلِي بِالنَّاسِ، ثُمَّ أُخَالِفَ إِلَيْهِ
رِجَالٍ يَتَحَلَّفُونَ عَنْهَا، فَأَمْرَ بِهِمْ فَيُحَرِّقُونَ
عَلَيْهِمْ، يُحْرَمُ الْحَطَبُ، يُؤْتَهُمْ، وَلَوْ
عَلِمَ أَحَدُهُمْ أَنَّهُ يَجُدُّ عَظِيمًا سَمِيَّا
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.'"

نُهِيَّرْ : حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ ;
وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ
- وَاللَّفْظُ لَهُمَا - قَالَ : حَدَّثَنَا أَبُو مُعاوِيَةَ
عَنِ الْأَعْمَشِ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي
هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : إِنَّ
أَقْلَى صَلَاةً عَلَى الْمُنَافِقِينَ صَلَاةُ الْمُسْتَأْ
وَصَلَاةُ الْفَجْرِ ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا
لَا تَنْهُمَا وَلَا حَبْوَا ، وَلَقَدْ هَمَمْتُ أَنْ أَمْرَ
بِالصَّلَاةِ فَتَقَامَ ، ثُمَّ أَمْرَ رَجُلًا فَيَصْلِي
بِالنَّارِ ، ثُمَّ أَنْطَلَقَ مَعِي بِرَجَالٍ مَعَهُمْ
خَرْزٌ مِنْ حَطَبٍ ، إِلَى قَوْمٍ لَا يَشْهُدُونَ
الصَّلَاةَ فَأَحْرَقَ عَلَيْهِمْ بَيْوَنَهُمْ بِالنَّارِ .

[1483] 253 - (...) وَحَدَّثَنَا
مُحَمَّدُ بْنُ رَافِعٍ : حَدَّثَنَا عَبْدُ الرَّزَاقِ :
حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامٍ بْنِ مُنْبِيَّ قَالَ هَذَا
مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ
فَذَكَرَ أَحَادِيثَ ، مِنْهَا . وَقَالَ رَسُولُ
اللَّهِ ﷺ : (لَقَدْ هَمَمْتُ أَنْ أَمْرَ فِتْيَانِي أَنْ
يَسْتَعِدُوا لِي بِخَرْزٍ مِنْ حَطَبٍ ، ثُمَّ أَمْرَ
رَجُلًا فَيَصْلِي بِالنَّاسِ ثُمَّ تُحرَقُ بَيْوَنَهُمْ عَلَى
مَنْ فِيهَا .

[1484] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ
حَرْبٍ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ

[1484] (...) A similar report (as no. 1483) was narrated from Abû Hurairah, from the Prophet ﷺ.

عَنْ وَكِيعٍ، عَنْ جَعْفَرِ بْنِ يُرْقَانَ، عَنْ يَزِيدَ بْنِ الْأَصْمَمَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، يَنْحُوهُ.

[١٤٨٥] ٢٥٤ - [٦٥٢] وَحَدَّثَنَا [١٤٨٥] أَخْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا رُهْبَرٌ: حَدَّثَنَا أَبُو إِسْحَاقُ عَنْ أَبِي الْأَخْوَصِ، سَمِعَهُ مِنْهُ عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيِّ ﷺ قَالَ لِقَوْمٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ: «لَقَدْ هَمِّتُ أَنْ آمِرَ رَجُلًا يُصَلِّي بِالنَّاسِ، ثُمَّ أَخْرُقَ عَلَى رِجَالٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ، يُبَوِّهُمْ».

(المعجم ٤٣) - (باب يحب إitan
المسجد على من سمع النداء)
(التحفة ٩٦)

Chapter 43. It Is Obligatory For The One Who Hears The Call To Prayer To Come To The *Masjid*

[١٤٨٦] ٢٥٥ - [٦٥٣] وَحَدَّثَنَا قُتْبَيْهُ
ابْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَسُوِيدُ بْنُ سَعِيدٍ وَيَعْقُوبُ الدَّوْرَقَيِّ، كُلُّهُمْ عَنْ مَرْوَانَ الْفَزَارِيِّ. - قَالَ قُتْبَيْهُ: حَدَّثَنَا الْفَزَارِيُّ - عَنْ عَبْدِ اللَّهِ بْنِ الْأَصْمَمَ.

قَالَ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصْمَمَ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى النَّبِيِّ ﷺ رَجُلٌ أَعْمَى. فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّهُ لَيْسَ لِي قَائِدٌ يَقُولُنِي إِلَى الْمَسْجِدِ، فَسَأَلَ رَسُولَ اللَّهِ ﷺ أَنْ يُرَخِّصَ لَهُ فَيُصَلِّي فِي بَيْتِهِ،

فَرَّخَصَ لَهُ . فَلَمَّا وَلَى دَعَاهُ فَقَالَ : « هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ ؟ » فَقَالَ : نَعَمْ . قَالَ : « فَأَجِبْ ». .

(المعجم ٤٤) - (باب صلاة الجمعة)
من سنن الهدى (التحفة ٩٧)

Chapter 44. Prayer In Congregation Is One Of The Sunnah Of Guidance

[1487] 256 - (654) It was narrated that Abû Al-Ahwaş 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.’”

[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

[١٤٨٧] [٢٥٦-٦٥٤] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِيفِيُّ : حَدَّثَنَا زَكَرِيَّاءُ بْنُ أَبِي زَائِدَةَ : حَدَّثَنَا عَبْدُ الْمُلِكِ بْنُ عُمَيْرٍ عَنْ أَبِي الْأَخْوَصِ قَالَ : قَالَ عَبْدُ اللَّهِ : لَقَدْ رَأَيْتَنَا وَمَا يَتَخَلَّفُ عَنِ الصَّلَاةِ إِلَّا مُنَافِقٌ قَدْ عُلِمَ بِنَفَاقُهُ ، أَوْ مَرِيضٌ ، إِنْ كَانَ الْمَرِيضُ لَيَمْشِي بَيْنَ رَجُلَيْنِ حَتَّى يَأْتِي الصَّلَاةَ . وَقَالَ : إِنَّ رَسُولَ اللَّهِ ﷺ عَلَّمَنَا سُنْنَ الْهُدَى ، وَإِنَّ مِنْ سُنْنِ الْهُدَى ، الصَّلَاةَ فِي الْمَسْجِدِ الَّذِي يُؤَدَّنُ فِيهِ .

[١٤٨٨] [٢٥٧-...] وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا الْفَضْلُ بْنُ ذُكْرَى عَنْ أَبِي الْعُمَيْسِ ، عَنْ عَلِيٍّ بْنِ الْأَقْمَرِ ، عَنْ أَبِي الْأَخْوَصِ ، عَنْ عَبْدِ اللَّهِ قَالَ : مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ تَعَالَى غَدَّاً مُسْلِمًا فَلْيُحَافظْ عَلَى هُؤُلَاءِ الصَّلَوَاتِ حَيْثُ يُنَادِي 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 *Masâjîd*, 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.”

لَنْ يُكِنُّكُمْ سُنَّ الْهَدَىٰ فَإِنَّهُمْ مِنْ سُنَّ الْهَدَىٰ، وَلَوْ أَنَّكُمْ صَلَيْتُمْ فِي بُوْتِكُمْ كَمَا يُصَلِّي هَذَا الْمُتَخَلِّفُ فِي بَيْتِهِ لَتَرَكُتُمْ سُنَّتَيْكُمْ، وَلَوْ تَرَكُتُمْ سُنَّتَيْكُمْ لَضَلَالَتُمْ، وَمَا مِنْ رَجُلٍ يَتَهَّرَ فَيَحْسِنُ الطُّهُورَ ثُمَّ يَعْمِدُ إِلَى مَسَاجِدٍ مِنْ هَذِهِ الْمَسَاجِدِ إِلَّا كَتَبَ اللَّهُ لَهُ بِكُلِّ خَطْوَةٍ يَخْطُوْهَا حَسَنَةً، وَيَرْفَعُهُ بِهَا دَرَجَةً، وَيَحْكُمُ عَنْهُ بِهَا سَيِّئَةً، وَلَقَدْ رَأَيْنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُنَافِقٌ، مَعْلُومُ الْفَاقِ. وَلَقَدْ كَانَ الرَّجُلُ يُؤْتَى بِهِ يَهَادِي بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ فِي الصَّفَّ.

Chapter 45. The Prohibition Of Leaving The *Masjid* Once The *Mu'adhdhin* Has Called The *Adhân*

[1489] 258 - (655) It was narrated that Abû Ash-Shâ'thâ' said: “We were sitting in the *Masjid* with Abû Hurairah when the *Mu'adhdhin* 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.’”

(المعجم ٤٥) - (باب النهي عن الخروج من المسجد إذا أذن المؤذن) (التحفة ٩٨)

[١٤٨٩-٢٥٨] [٦٥٥-٢٥٨] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَخْوَاصِ عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ أَبِي الشَّعْنَاءَ قَالَ: كُنَّا قُعُودًا فِي الْمَسْجِدِ مَعَ أَبِي هُرَيْرَةَ، فَأَدَنَ الْمُؤْذِنُ، فَقَامَ رَجُلٌ مِنَ الْمَسْجِدِ يَمْشِي، فَاتَّبَعَهُ أَبُو هُرَيْرَةَ بَصَرَهُ حَتَّى خَرَجَ مِنَ الْمَسْجِدِ، فَقَالَ أَبُو هُرَيْرَةَ: أَمَا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ.

[1490] 259 - (...) It was narrated from Ash'âth bin Abî Ash-Shâ'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 أَبْنُ أَبِي عُمَرَ الْمَكِيُّ: حَدَّثَنَا سَفِيَّانُ هُوَ ابْنُ عُيُّونَةَ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنْ أَشْعَثَ ابْنِ أَبِي الشَّعْثَاءِ الْمُهَارِبِيِّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، وَرَأَى رَجُلًا يَجْتَازُ الْمَسْجِدَ خَارِجًا، بَعْدَ الْأَذَانِ، فَقَالَ: أَمَّا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ [رسول الله].

Chapter 46. The Virtue Of Praying 'Ishâ' And *Subh* In Congregation

[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."

(المعجم ٤٦) - (باب فضل صلاة العشاء والصبح في جماعة)

(التحفة ٩٩)

[١٤٩١] [٦٥٦-٢٦٠] حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُغَيْرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ وَهُوَ ابْنُ زِيَادٍ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عُمَرَ قَالَ: دَخَلَ عُثْمَانُ بْنُ عَفَّانَ الْمَسْجِدَ بَعْدَ صَلَاةِ الْمَعْرِبِ، فَقَعَدَ وَحْدَهُ، فَقَعَدْتُ إِلَيْهِ. فَقَالَ: يَا ابْنَ أَخِي! سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «مَنْ صَلَّى الْعَشَاءَ فِي جَمَائِعَهُ فَكَانَمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِي جَمَائِعَهُ فَكَانَمَا صَلَّى اللَّيْلَ كُلَّهُ». (١٤٩٢)

[1492]... - (...) A similar report

(as no. 1491) was narrated from Abû Sahl ‘Uthmân bin Hâkîm, with this chain.

حَرْبٌ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ
الْأَسْدِيُّ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ قَالَ:
حَدَّثَنَا عَبْدُ الرَّزَاقِ، جَمِيعًا عَنْ سُقِيَّانَ،
عَنْ أَبِي سَهْلٍ عُثْمَانَ بْنِ حَكِيمٍ، بِهَذَا
الْإِسْنَادِ، مِثْلُهُ.

[١٤٩٣] ٢٦١ - [٦٥٧] (و[حَدَّثَنِي

نَصْرُ بْنُ عَلَيِّ الْجَهْضُومِيُّ: حَدَّثَنَا يَشْرُ
يَعْنِي ابْنَ مُفْضَلٍ، عَنْ خَالِدٍ، عَنْ أَنَّسِ
ابْنِ سِيرِينَ قَالَ سَمِعْتُ جُنْدَبَ بْنَ عَبْدِ
اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ
صَلَّى الصُّبْحَ فَهُوَ فِي ذَمَّةِ اللَّهِ، فَلَا
يَطْلُبُنُكُمُ اللَّهُ مِنْ ذَمَّتِهِ يُشَيِّءُ فَيُدْرِكُهُ فَيَكُبُّهُ
فِي نَارِ جَهَنَّمَ».

[١٤٩٤] ٢٦٢ - (...). وَحَدَّثَنِيهِ

يَعْنُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا
إِسْمَاعِيلُ عَنْ خَالِدٍ، عَنْ أَنَّسِ بْنِ
سِيرِينَ، قَالَ: سَمِعْتُ جُنْدَبَ الْقُسْرِيَّ
يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى
صَلَاةَ الصُّبْحَ فَهُوَ فِي ذَمَّةِ اللَّهِ، فَلَا
يَطْلُبُنُكُمُ اللَّهُ مِنْ ذَمَّتِهِ يُشَيِّءُ؛ فَإِنَّهُ مِنْ
يَطْلُبُهُ مِنْ ذَمَّتِهِ يُشَيِّءُ يُدْرِكُهُ، ثُمَّ يَكُبُّهُ
عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ».

[١٤٩٥] (...). وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ

أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرْوَنَ عَنْ

[١٤٩٤] ٢٦٢ - (...) It was narrated that Anas bin Sîrîn said: “I heard Jundab bin ‘Abdullâh say: ‘The Messenger of Allâh ﷺ said: ‘Whoever prays *Subh*, 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.’”

[١٤٩٥] (...) This was narrated from Jundab bin Sufyân from the Prophet ﷺ, but he did not say:

"And throw him in the Fire of Hell."

ذاؤدْ بْنِ أَبِي هِنْدٍ، عَنِ الْحَسَنِ، عَنْ جُنْدِبِ بْنِ سُقِيَّانَ عَنِ النَّبِيِّ ﷺ، بِهَذَا. وَلَمْ يَذْكُرْ «فِي كُبَّةِ» فِي نَارِ جَهَنَّمَ.

Chapter 47. Concession Allowing One To Not Attend The Congregation If There Is An Excuse

[1496] 263 - (33) It was narrated from Ibn Shihâb that Maâhmûd bin Ar-Râbi' Al-Anshârî told him that 'Ibtân 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."

'Ibtân said: "The next day, when the sun was fully up, the Messenger of Allâh ﷺ and Abû Bakr Aş-Siddîq 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:

(المعجم ٤٧) - (باب الرخصة في التخلف عن الجماعة لعذر) (التحفة ١٠٠)

ابنُ يَحْيَى التِّجِيَّيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يَوْنُسُ عَنْ ابْنِ شَهَابٍ أَنَّ مُحَمَّدًا ابْنَ الرَّبِيعِ الْأَنْصَارِيَّ حَدَّثَهُ، أَنَّ عَيْنَابَنْ مَالِكَ، وَهُوَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، مِنْ شَهِيدَ بَدْرًا، مِنَ الْأَنْصَارِ، أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي قَدْ أَنْكَرْتُ بَصَرِي، وَأَنَا أَصْلَى لِغَوْمِي، وَإِذَا كَانَتِ الْأَمْطَارُ سَالَ الْوَادِيُّ الَّذِي يَسْتَبِّنُ وَيَبْيَهُمْ، وَلَمْ أَسْتَطِعْ أَنْ أَتَيَ مَسْجِدَهُمْ، فَأَصْلَى لَهُمْ. وَوَدَّتُ أَنْكَ يَا رَسُولَ اللَّهِ! تَأْتِيَ فَتَصَلِّي فِي مُصَلَّى أَتَخْدُهُ مُصَلَّى، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَأَفْعُلُ، إِنْ شَاءَ اللَّهُ». قَالَ عَيْنَابُنْ: فَغَدَّا رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ الصَّدِيقُ حِينَ ارْتَقَعَ الظَّهَارُ، فَاسْتَأْذَنَ رَسُولُ اللَّهِ ﷺ. فَأَذِنَّتْ لَهُ، فَلَمْ يَجْلِسْ حَتَّى دَخَلَ الْبَيْتَ، ثُمَّ قَالَ: أَيْنَ تُحِبُّ أَنْ أَصْلَى 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 *Takbir*, and we stood behind him. He prayed two *Rak'ah* then said the *Salâm*. Then we asked him to stay and eat some *Khazâ'ir*^[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-Husain bin Muhammad Al-Ansârî, who is one of Banû Sâlim, and one of their leaders, about the *Hadîth* of Mahmûd bin Ar-Râbi', and he confirmed it to be true.

[1497] 264 - (...) It was narrated

بَيْنَكَ؟" قَالَ فَأَشَرْتُ إِلَى نَاحِيَةٍ مِنَ الْبَيْتِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَكَبَرَ، فَقُعِنَا وَرَاءُهُ، فَصَلَّى رَكْعَيْنِ ثُمَّ سَلَّمَ، قَالَ وَحَبَسْنَاهُ عَلَى خَزِيرٍ صَنَعْنَاهُ لَهُ، قَالَ فَنَابَ رِجَالٌ مِنْ أَهْلِ الدَّارِ حَوْنَاتٍ. حَتَّى اجْمَعَ فِي الْبَيْتِ رِجَالٌ ذُوْفٌ عَدِيدٌ. فَقَالَ قَائِلٌ مِنْهُمْ: أَيْنَ مَالِكُ بْنُ الدُّخْشُونِ؟ فَقَالَ بَعْضُهُمْ: ذَلِكَ مُنَافِقٌ لَا يُحِبُّ اللَّهَ وَرَسُولَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَهْلِكُ لَهُ ذَلِكَ. أَلَا تَرَاهُ قَدْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّمَا نَرَى وَجْهَهُ وَنَصِيبَتْهُ لِلْمُنَافِقِينَ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّ اللَّهَ قَدْ حَرَمَ عَلَى النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، يَتَعَنِّي بِذَلِكَ وَجْهَ اللَّهِ». .

قَالَ ابْنُ شِهَابٍ: ثُمَّ سَأَلْتُ الْحُصَيْنَ ابْنَ مُحَمَّدٍ الْأَنْصَارِيَّ، وَهُوَ أَحَدُ بَنِي سَالِيمٍ، وَهُوَ مِنْ سَرَايِهِمْ، عَنْ حَدِيثِ مَحْمُودٍ بْنِ الرَّبِيعِ، فَصَدَّقَهُ بِذَلِكَ.

[راجع: 149]

[1497] 264 - (...) وَحدَّثَنَا

[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*: “Mahmûd said: ‘I narrated this *Hadîth* to a group of people among whom was Abû Ayyûb Al-Anshârî, 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، كِلَامًا عَنْ عَبْدِ الرَّزَاقِ قَالَ: أَخْبَرَنَا مَعْمُورٌ عَنِ الرُّهْرَيْ قَالَ: حَدَّثَنِي مَحْمُودُ بْنُ رَبِيعٍ عَنْ عَبْيَانَ بْنِ مَالِكٍ. قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ. وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ يُونُسَ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَجُلٌ: أَيْنَ مَالِكُ بْنُ الدُّخْشَنِ أَوِ الدُّخَشِينِ؟ وَزَادَ فِي الْحَدِيثِ: قَالَ مَحْمُودٌ: فَحَدَّثْتُ بِهَذَا الْحَدِيثِ نَفَرًا، فِيهِمْ أَبُو أَيُوبَ الْأَنْصَارِيُّ. فَقَالَ: مَا أَظْنُنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَا قُلْتَ. قَالَ: فَحَلَفْتُ، إِنْ رَجَعْتُ إِلَى عَبْيَانَ، أَنْ أَسْأَلَهُ. قَالَ: فَرَجَعْتُ إِلَيْهِ فَوَجَدْنَاهُ شَيْخًا كَبِيرًا قَدْ ذَهَبَ بَصَرُهُ، وَهُوَ إِمَامُ قَوْمِهِ، فَجَلَسْتُ إِلَيْهِ، فَسَأَلْتُهُ عَنْ هَذَا الْحَدِيثِ، فَحَدَّثَنِيهِ كَمَا حَدَّثَنِيهِ أَوَّلَ مَرَّةً.

قَالَ الرُّهْرَيْ: ثُمَّ نَزَّلْتُ بَعْدَ ذَلِكَ فَرَأَيْضُ وَأَمْوَرُ تَرَى أَنَّ الْأَمْرَ انتَهَى إِلَيْهَا، فَمَنِ اسْتَطَاعَ أَنْ لَا يَغْتَرَ فَلَا يَغْتَرَ.

[1498] 265 - (...) It was narrated that Mahmûd bin Ar-Rabî‘ said: “I remember the Messenger of Allâh ﷺ spitting out some water from a bucket that was in our house.” Mahmûd said: “‘Itbân bin Mâlik told me: ‘I said: ‘O Messenger of Allâh, my eyesight

إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْرَاعِيِّ قَالَ: حَدَّثَنِي الرُّهْرَيْ عَنْ مَحْمُودِ بْنِ الرَّبِيعِ قَالَ: إِنِّي لَا أَعْقُلُ مَجَّهًا مَجَّهًا رَسُولُ اللَّهِ ﷺ مِنْ ذَلِكِ

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 *Jashîshah*^[1] that we had made for him." And he did not mention the additional material quoted by Yûnus and Ma'mar.

Chapter 48. It Is Permissible To Offer Voluntary Prayers In Congregation, And To Pray On *Hasîr* (Palm-Fiber Mats), *Khumrah* (Small Mats), Cloth And Other Pure Things

[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 *Hasîr* 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."

[1500] 267 - (659) It was narrated from Abû At-Tayyâh,

في دارنا. قَالَ مُحَمَّدٌ: فَحَدَّثَنِي عَبْنُ ابْنِ مَالِكٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ بَصَرِي قَدْ سَاءَ، وَسَاقَ الْحَدِيثَ إِلَى قَوْلِهِ: فَصَلَّى اللَّهُ عَلَى جَشِيشَةَ صَعَنَاهَا لَهُ وَلَمْ يَذْكُرْ مَا بَعْدَهُ مِنْ زِيَادَةِ يُونُسَ وَمَعْمَرٍ.

(المعجم (٤٨) - (باب جواز الجمعة في النافلة، والصلاحة على حصير وخرمة وثوب وغيرها من الطاهرات) (التحفة (١٠١)

[١٤٩٩] ٢٦٦ - (٦٥٨) حَدَّثَنَا يَحْيَى [١٤٩٩] أَبْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ أَبْنِ مَالِكٍ أَنَّ جَدَّهُ مُلِيقَةَ دَعَتْ رَسُولُ اللَّهِ عَلَيْهِ الْكِبَرُ لِطَعَامِ صَعَتْهُ، فَأَكَلَ مِنْهُ ثُمَّ قَالَ: «فُوْمُوا فَاصْلَى لَكُمْ» قَالَ أَنَسُ بْنُ مَالِكٍ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدْ اسْوَدَ مِنْ طُولِ مَا لُبِسَ، فَنَضَحْتُهُ بِمَاءِ، فَقَامَ عَلَيْهِ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ، وَصَقَقْتُ أَنَا وَالْيَتَمُ وَرَاعِهُ، وَالْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّى لَنَا رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ رَكْعَيْنِ ثُمَّ انْصَرَفَ.

[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

شَيْتَانٌ بْنُ فَرْوَحَ وَأَبُو الرَّيْعِ، كِلَاهُمَا عَنْ عَبْدِ الْوَارِثِ - قَالَ شَيْتَانٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ - عَنْ أَبِي التَّيَّارِ، عَنْ أَسِّ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ خُلُقًا فَرِيمًا تَخْضُرُ الصَّلَاةُ وَهُوَ فِي يَسِّيَّتَا، قَالَ: فَيَأْمُرُ بِالسَّيْطَرَاتِ الَّذِي تَحْتَهُ فَيُكَسِّنُ، ثُمَّ يُضَعُّ، ثُمَّ يَؤْمُرُ رَسُولَ اللَّهِ ﷺ، وَتَقُومُ حَلْفَهُ فَيُصَلِّي بِنَا، قَالَ: وَكَانَ بِسَاطُهُمْ مِنْ جَرِيدِ النَّخْلِ.

[1501] 268 - (660) حَدَّثَنِي زُهَيرُ ابْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ عَنْ ثَائِبٍ، عَنْ أَسِّ قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَيْنَا، وَمَا هُوَ إِلَّا أَنَا وَأُمِّي وَأَمْ حَرَامٌ خَالِتِي فَقَالَ: «قُومُوا فَلَا صَلَّيْ بِكُمْ» - فِي غَيْرِ وَقْتٍ صَلَاةٌ، فَصَلَّى بِنَا - فَقَالَ رَجُلٌ لِثَائِبٍ: أَنَّى جَعَلَ أَنَّا مِنْهُ؟ قَالَ: جَعَلَهُ عَلَى يَمِينِهِ - ثُمَّ دَعَا لَنَا، أَهْلَ الْبَيْتِ، بِكُلِّ خَيْرٍ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ، فَقَالَتْ أُمُّي: يَا رَسُولَ اللَّهِ! خُوَيْدُمْكَ، 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 Ahmâd 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 Allāh, increase his wealth and his children, and bless them for him.’”

[1502] 269 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allāh 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».

[1502] ٢٦٩ - (...) وَحَدَّثَنَا عَبْيَضُ
اللهُ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شَعْبَةُ
عَنْ عَبْدِ اللهِ بْنِ الْمُخْتَارِ، سَمِعَ مُوسَى بْنَ
أَنَسٍ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ
اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ حَالَتِهِ قَالَ:
فَأَقْاتَمَنِي عَنْ يَوْمِيَهِ وَأَقَامَ الْمَرْأَةُ خَلْفَنَا.

[1503] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُقْتَنِي: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنِي
رُهْيِرُ بْنُ حَرْبٍ. قَالَ: حَدَّثَنَا عَبْدُ
الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ، قَالَ: حَدَّثَنَا
شَعْبَةُ، يَهْدَا الْإِسْنَادِ.

[1504] ٢٧٠ - (٥١٣) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا حَالِدُ بْنُ عَبْدِ
اللهِ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْعَةَ قَالَ:
حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، كِلَاهُمَا عَنِ
الشَّيْبَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ شَدَادٍ. قَالَ:
حَدَّثَنِي مَيْمُونَةُ زَوْجُ النَّبِيِّ ﷺ قَالَتْ:
كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي وَأَنَا حِذَاءُهُ،
وَرَبِّيَا أَصَابَتِي ثَوْبَهُ إِذَا سَجَدَ، وَكَانَ
يُصَلِّي عَلَى خُمُرَةٍ. [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 *Haşîr*, upon which he was prostrating.

[١٥٠٥] [٢٧١-٦٦١] وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنِي سُوئِيدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، جَوِيعًا عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُوْسَعَ 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) - (باب فضل الصلاة المكتوبة في جماعة وفضل انتظار الصلاة وكثرة الخطأ إلى المساجد وفضل المشي إليها) (التحفة ١٠٢)

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 *Wudû'* 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

[١٥٠٦] [٢٧٢-٦٤٩] وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَوِيعًا عَنْ أَبِي مُعَاوِيَةَ. - قَالَ أَبُو بَكْرٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ - عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلَاتِهِ فِي بَيْتِهِ، وَصَلَاتِهِ فِي سُوقِهِ، بِضْعَا وَعِشْرِينَ دَرَجَةً؛ وَذَلِكَ أَنَّهُ أَحَدَهُمْ إِذَا تَوَضَّأَ فَأَخْسَنَ 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 *Salât* 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 *Hadath*.

[1507] (...) A similar report (as no. 1506) was narrated from Al-‘amash with this chain.

[1508] 273 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The Angels send *Salât* 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 *Hadath*. And one of you is in a state of prayer so long as the prayer is keeping him there.’”

الْمَسْجِدُ، لَا يَنْهَوْهُ إِلَّا الصَّلَاةُ، لَا يُرِيدُ
إِلَّا الصَّلَاةَ، فَلَمْ يَخْطُ خُطْوَةً إِلَّا رُفِعَ لَهُ
بِهَا دَرَجَةٌ، وَحُطَّ عَنْهُ بِهَا حَطَّيْتَهُ، حَتَّى
يَدْخُلَ الْمَسْجِدَ، فَإِذَا دَخَلَ الْمَسْجِدَ كَانَ
فِي الصَّلَاةِ مَا كَانَتِ الصَّلَاةُ هِيَ تَحْسِنُهُ،
وَالْمَلَائِكَةُ يُصْلُوْنَ عَلَى أَحَدِكُمْ مَا دَامَ فِي
مَجْلِسِهِ الَّذِي صَلَّى فِيهِ. يَقُولُونَ: اللَّهُمَّ!
أَرْحَمْهُ، اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ! تُبْ
عَلَيْهِ، مَا لَمْ يُؤْذِ فِيهِ، مَا لَمْ يُحِدْ
فِيهِ». [راجع: ١٤٧٢]

[1507] (...) حَدَّثَنَا سَعِيدُ بْنُ
عَمْرِو الْأَشْعَثِيُّ: أَخْبَرَنَا عَبْرَرٌ؛ وَحَدَّثَنِي
مُحَمَّدُ بْنُ بَكَارٍ بْنِ الرَّيَّانِ قَالَ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ زَكْرِيَّاءَ، وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُسْتَنِيِّ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ
شَعْبَةَ، كُلُّهُمْ عَنِ الْأَعْمَشِ، فِي هَذَا
الإِسْنَادِ، يَمْثُلُ مَعْنَاهُ.

[1508]-[٢٧٣] [و] حَدَّثَنَا
ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي بَ
السَّخْنَاتِيِّ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ
الْمَلَائِكَةَ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي
مَجْلِسِهِ. تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ!

اَرْحَمْهُ، مَا لَمْ يُحِدِّثُ، وَأَحَدُكُمْ فِي
صَلَاةٍ مَا كَانَتِ الصَّلَاةُ تَحْسِسُهُ».

[1509] 274 - (...) It was narrated from Abū Rāfi‘, from Abū Hurairah that the Messenger of Allāh 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 Allāh, forgive him; O Allāh, have mercy on him,’ until he leaves or commits *Hadath*. ” I (Abū Rāfi‘) said: “What does ‘commit *Hadath*’ mean?” He said: “Breaking wind, either silently or loudly.”

[١٥٠٩] ٢٧٤ - (...) وَحَدَّثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْرَهُ: حَدَّثَنَا
حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي
رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَزَالُ الْعَبْدُ فِي صَلَاةٍ مَا كَانَ
فِي مُصَلَّاهُ يَسْتَظِرُ الصَّلَاةَ، وَتَنُوَّلُ
الْمَلَائِكَةُ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ
اَرْحَمْهُ حَتَّى يَتَصَرَّفَ أَوْ يُحِدِّثُ» قُلْتُ:
مَا يُحِدِّثُ؟ قَالَ: يَفْسُو أَوْ يَضْرِطُ.

[١٥١٠] ٢٧٥ - (...) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ
أَبِي الزَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَزَالُ أَحَدُكُمْ
فِي صَلَاةٍ مَا دَامَتِ الصَّلَاةُ تَحْسِسُهُ، لَا
يَمْنَعُهُ أَنْ يَتَقْبَلَ إِلَيْهِ إِلَّا الصَّلَاةُ».

[١٥١١] ٢٧٦ - (...) حَدَّثَنِي
حَرْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ
الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ
يُونُسَ، عَنْ ابْنِ شَهَابٍ، عَنْ ابْنِ هُرْمَزَ،
عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

[1510] 275 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh 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.”

[1511] 276 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh 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 Allāh, forgive him; O Allāh, have mercy on him.’”

«أَحَدُكُمْ مَا قَعَدَ يَتَنَظِّرُ الصَّلَاةَ، فِي صَلَاةٍ، مَا لَمْ يُحِدِّثْ، 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 الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَامِ بْنِ مُسَيَّبٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، يَنْهَا هَذَا.

Chapter 50. The Virtue Of Taking Many Steps To The Masjid

[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.”

(المعجم ٥٠) - (بابُ فضل كثرة الخطأ إلى المساجد) (التحفة ١٠٣)

[١٥١٣] [٦٦٢-٢٧٧] حَدَّثَنَا عَبْدُ اللهُ بْنُ بَرَادَ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِنَّ أَعْظَمَ النَّاسِ أَجْرًا فِي الصَّلَاةِ أَبْعَدُهُمْ إِلَيْهَا مَمْشَى، فَأَبْعَدُهُمْ، وَالَّذِي يَتَنَظِّرُ الصَّلَاةَ حَتَّى يُصْلِلَهَا مَعَ الْإِلَمَامِ أَعْظَمُ أَجْرًا مِنَ الَّذِي يُصْلِلَهَا ثُمَّ يَنَامُ” وَفِي رَوَايَةِ أَبِي كُرَيْبٍ: “حَتَّى يُصْلِلَهَا مَعَ الْإِلَمَامِ 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] [٦٦٣-٢٧٨] حَدَّثَنَا يَحْيَى أَبْنُ يَحْيَى: أَخْبَرَنَا عَبْرَرُ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهَدِيِّ، عَنْ أَبِي أَبْنِ 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.'"

رَجُلًا أَبْعَدَ مِنَ الْمَسْجِدِ مِنْهُ، وَكَانَ لَا تُخْطِئُهُ صَلَاةً، قَالَ: فَقَيْلَ لَهُ - أَوْ قُلْتَ لَهُ] - لَوْ اشْتَرَيْتَ حِمَارًا تَرْكَبُهُ فِي الظَّلَمَاءِ وَفِي الرَّمَضَاءِ، قَالَ: مَا يَسُرُّنِي أَنْ مَتَرِلِي إِلَى جَنْبِ الْمَسْجِدِ، إِنِّي أُرِيدُ أَنْ يُكْتَبَ لِي مَمْشَايِ إِلَى الْمَسْجِدِ، وَرُجُوعِي إِذَا رَجَعْتُ إِلَى أَهْلِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ جَمَعَ اللَّهُ لَكَ ذَلِكَ كُلَّهُ».

[1515] (...) A similar report (as no. 1514) was narrated from At-Taimî with this chain.

[١٥١٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَنِرُ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ، كِلَاهُمَا عَنْ التَّيْمِيِّ، بِهَذَا الْإِسْنَادِ، يَسْخُونَهُ.

[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-Madînah, 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 Muhammad ﷺ.' I thought that this was too much, so I brought him to the

[١٥١٦] (...) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقَدَّمِيِّ: حَدَّثَنَا عَبَادُ بْنُ عَبَادٍ: حَدَّثَنَا عَاصِمٌ عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي ابْنِ كَعْبٍ قَالَ: كَانَ رَجُلٌ مِنَ الْأَنْصَارِ، بَيْتُهُ أَقْصَى بَيْتٍ فِي الْمَدِينَةِ، فَكَانَ لَا تُخْطِئُهُ الصَّلَاةُ مَعَ رَسُولِ اللَّهِ ﷺ، قَالَ فَنَوَّجَنَا لَهُ، فَقُلْتُ لَهُ: يَا فُلَانُ! لَوْ أَنَّكَ اشْتَرَيْتَ حِمَارًا يَقِيلَ مِنَ الرَّمَضَاءِ وَيَقِيلَ مِنْ هَوَامِ الْأَرْضِ قَالَ: أَمْ وَاللَّهِ! مَا أُحِبُّ أَنْ بَيْتِي مُطَبَّ بَيْتَ 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.’”

[1517] (...) A similar report was narrated from “Âsim, with this chain.

[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.’”

[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

قال: فَحَمَلْتُ بِهِ حِمْلًا حَتَّى أَتَيْتُ بِهِ نَبِيَّ اللَّهِ عَلَيْهِ السَّلَامُ، فَأَخْبَرَنِهِ، قَالَ: فَدَعَاهُ، فَقَالَ لَهُ مِثْلَ ذَلِكَ، وَذَكَرَ لَهُ أَنَّهُ يَرْجُو فِي أَتِرِهِ الْأَجْرَ، فَقَالَ لَهُ النَّبِيُّ عَلَيْهِ السَّلَامُ: إِنَّ لَكَ مَا حَسَبْتَ».

[1517] (...) وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرِو الْأَشْعَثِيُّ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ، كِلَاهُمَا عَنْ أَبْنِ عُيَيْنَةَ؛ وَحَدَّثَنَا سَعِيدُ بْنُ أَزْهَرَ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبِي، كُلُّهُمْ عَنْ عَاصِمٍ، يَهْلَدَا إِلَيْهِمُ الْإِسْنَادُ، نَحْنُ.

[1518] 279- (664) وَحَدَّثَنَا حَبَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا رَوْحُ بْنُ عَبَادَةَ: حَدَّثَنَا رَكْرِيَاءُ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو الرُّبِّيرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: كَانَتْ دِيَارُنَا نَائِيَةً مِنَ الْمَسْجِدِ، فَأَرَدْنَا أَنْ نَيْعَ بُيُونَاتَنَا فَقَنَّبَ مِنَ الْمَسْجِدِ، فَهَاهَا رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ فَقَالَ: «إِنَّ لَكُمْ بِكُلِّ خَطْوَةٍ دَرَجَةً».

[1519] 280- (665) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشْتَنِيِّ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ قَالَ: حَدَّثَنِي الْجُرَيْرِيُّ عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: خَلَتِ 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

المسجد، فَأَرَادَ بْنُ سَلِيمَةَ أَنْ يَتَقْرِبَا إِلَى قُرْبِ الْمَسْجِدِ، فَبَلَغَ ذَلِكَ رَسُولُ اللَّهِ تَعَالَى، فَقَالَ لَهُمْ: «إِنَّهُ بَلَغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَتَقْرِبُوا إِلَى قُرْبِ الْمَسْجِدِ» قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ! قَدْ أَرَدْنَا ذَلِكَ فَقَالَ: «يَا بَنِي سَلِيمَةَ! دِيَارَكُمْ! تُكْتَبُ آثَارُكُمْ، دِيَارَكُمْ! تُكْتَبُ آثَارُكُمْ». [١٥٢١-٢٨١]

عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا مُعْتَدِرٌ قَالَ: سَمِعْتُ كَهْمَسًا يُحَدِّثُ عَنْ أَبِيهِ نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَرَادَ بْنُ سَلِيمَةَ أَنْ يَتَحَوَّلَا إِلَى قُرْبِ الْمَسْجِدِ، قَالَ وَالْبَقَاعُ خَالِهُ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ: «يَا بَنِي سَلِيمَةَ! دِيَارَكُمْ! تُكْتَبُ آثَارُكُمْ». قَالُوا: مَا كَانَ يَسْرُنَا أَنَا كُنَّا تَحَوَّلُنَا.

(المعجم ٥١) - (باب المشي إلى الصلاة تمحى به الخطايا وتترفع به الدرجات) (التحفة ١٠٤)

[١٥٢١-٢٨٢] حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا زَكَرِيَاءُ بْنُ عَدْلَيٍّ: أَخْبَرَنَا عَبْيُودُ اللَّهِ يَعْنِي ابْنَ عَمْرِو، عَنْ زَيْدِ بْنِ أَبِي أُبَيْشَةَ، عَنْ عَدْلَيِّ بْنِ

of the duties enjoined by Allāh, for every two steps he takes, one will erase a sin and the other will raise him one degree in status.”

تَبَّاتِ، عَنْ أَبِي حَازِمٍ الْأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ مَسَّى إِلَى بَيْتِ مِنْ بُيُوتِ اللَّهِ، لِيَقْضِيَ فَرِيضَةَ مِنْ فَرَائِصِ اللَّهِ، كَانَتْ خُطُوتَاهُ إِخْدَاهُمَا تَحْكُمُ خَطِيّْةَ، وَالْأُخْرَى تَرْفَعُ دَرَجَةً.

[1522] 283 - (667) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said - according to the *Hadith* of Bakr, he heard the Messenger of Allāh 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 Allāh erases sins.”

[1522] ٢٨٣ - (٦٦٧) وَحَدَّثَنَا فَتَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَقَالَ فَتَيْهُ بْنُ حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضْرَ، كِلَّا هُمَا 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 نَهَرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْ كُلِّ يَوْمٍ خَمْسَ مَرَاتٍ، هَلْ يَقْنَى مِنْ دَرَنِهِ شَيْئًا؟» قَالُوا: لَا يَقْنَى مِنْ دَرَنِهِ شَيْئًا. قَالَ: «فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا».

[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-Hasan said: “Not a speck of dirt would be left.”

[1523] ٢٨٤ - (٦٦٨) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ وَهُوَ ابْنُ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الصَّلَوَاتِ الْخَمْسِ كَمَثَلِ نَهْرٍ جَارٍ غَمِيرٍ،

عَلَى بَابِ أَحَدِكُمْ، يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ
خَمْسَ مَرَّاتٍ». قَالَ قَالَ: الْحَسَنُ: وَمَا
يَقِيِّ ذَلِكَ مِنَ الدَّرَنِ.

[١٥٢٤] ٢٨٥ - (٦٦٩) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَزُهَيرٍ بْنُ حَرْبٍ قَالَا :
حَدَّثَنَا زَيْدُ بْنُ هَرُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ
ابْنُ مُطَرَّفٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ
ابْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ:
«مَنْ غَدَ إِلَى الْمَسْجِدِ أَوْ رَاحَ، أَعَدَ اللَّهُ
لَهُ فِي الْجَنَّةِ نُرُّلًا، كُلَّمَا غَدَ أَوْ رَاحَ».

(المعجم ٥٢) - (بابُ فضل الجلوس
في مصلاه بعد الصبح، وفضل
المساجد) (التحفة ١٠٥)

Chapter 52. The Virtue Of Sitting In One's Prayer Place After *Subh*, And The Virtue Of The *Masâjid*

[١٥٢٥] ٢٨٦ - (٦٧٠) وَحَدَّثَنَا
أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُوسُفَ: حَدَّثَنَا
زُهَيرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ؛ وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ:
أَخْبَرَنَا أَبُو حَيْثَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ،
قَالَ: قُلْتُ لِجَابِرٍ بْنِ سَمْرَةَ: أَكُنْتَ
تُجَالِسُ رَسُولَ اللَّهِ ﷺ؟ قَالَ: نَعَمْ،
كَثِيرًا. كَانَ لَا يَقُومُ مِنْ مَصَلَةِ الَّذِي
يُصَلِّي فِيهِ الصَّبَحَ أَوِ الْغَدَاءَ حَتَّى تَطْلُعَ
الشَّمْسُ، فَإِذَا طَلَعَتِ الشَّمْسُ قَامَ،

وَكَانُوا يَتَحَدَّثُونَ، فَيَأْخُذُونَ فِي أَمْرِ
الْجَاهِلِيَّةِ، فَيَضْسَحُكُونَ وَيَبْسَمُ .

[١٥٢٦] ٢٨٧ - (...) وَحَدَّثَنَا أَبُو

بَكْرٌ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعُ عَنْ
سُفْيَانَ. قَالَ أَبُو بَكْرٍ: وَحَدَّثَنَا مُحَمَّدُ بْنُ
بِشْرٍ عَنْ رَّكْرِيَاءَ، كِلَاهُمَا عَنْ سِمَاكٍ،
عَنْ جَابِرٍ بْنِ سَمْرَةَ: أَنَّ الَّتِي كَانَ
إِذَا صَلَّى الْفَعْجَرَ يَلْسَ فِي مُصَلَّاهُ حَتَّى
تَطْلُعَ الشَّفَنُ حَسَنًا .

[١٥٢٧] (...) وَحَدَّثَنَا قُتَيْبَةُ وَأَبُو

بَكْرٌ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا أَبُو
الْأَخْوَصِ؛ وَحَدَّثَنَا ابْنُ الْمُشَنِّي وَابْنُ
بَشَارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُبَّهُ، كِلَاهُمَا عَنْ سِمَاكٍ، بِهَذَا
الِاسْنَادِ، وَلَمْ يَقُولَا: حَسَنًا .

[١٥٢٨] ٢٨٨ - (...) وَحَدَّثَنَا هَرُونُ

بْنُ مَعْرُوفٍ وَإِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ
قَالَا: حَدَّثَنَا أَنْسُ بْنُ عَيَاضٍ: - حَدَّثَنِي ابْنُ
أَبِي دُبَابٍ، فِي رِوَايَةِ هَرُونَ وَفِي حَدِيثِ
الْأَنْصَارِيِّ: حَدَّثَنِي الْحَارِثُ - عَنْ عَبْدِ
الرَّحْمَنِ بْنِ مِهْرَانَ مَوْلَى أَبِي هُرَيْرَةَ، عَنْ
أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ كَانَ قَالَ: «أَحَبُّ
الْبِلَادِ إِلَى اللَّهِ تَعَالَى مَسَاجِدُهَا، وَأَبْغَضُ
الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا» .

[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."

[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."

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-Anshârî said: "The Messenger of Allâh ﷺ said: 'The people should be led (in prayers) by the one

(المعجم ٥٣) - (باب من أحق

بإمامتهم؟) (التحفة ١٠٦)

[١٥٢٩] [٢٨٩-٦٧٢] (وَحَدَّثَنَا فُعَيْهُ
ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ،
عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ،
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا كَانُوا
ثَلَاثَةٌ فَلْيَؤْمِهُمْ أَحَدُهُمْ، وَأَحَدُهُمْ بِالإِلَمَامَةِ
أَفْرَأُهُمْ".

[١٥٣٠] (....) (وَحَدَّثَنَا مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا
شُعْبَةُ، وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ سَعِيدِ بْنِ
أَبِي عَرْوَةَ، وَحَدَّثَنِي أَبُو غَسَانَ
الْمُسْمَعِيُّ: حَدَّثَنَا مَعَاذٌ وَهُوَ ابْنُ هِشَامٍ:
حَدَّثَنِي أَبِي كَلْمَمْ عَنْ قَتَادَةَ، بِهَذَا
الإِسْنَادِ، مِثْلُهُ".

[١٥٣١] (....) (وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُتَشَّنِّ: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ؛ وَحَدَّثَنَا
حَسَنُ بْنُ عَيْسَى: حَدَّثَنَا ابْنُ الْمِبَارِكِ،
جَمِيعًا عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَصْرَةَ،
عَنْ أَبِي سَعِيدٍ، عَنِ التَّبَّيِّنِ ﷺ بِمِثْلِهِ.

[١٥٣٢] [٢٩٠-٦٧٣] (وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدِ الْأَشْجَعِ،
كِلَّاهُمَا عَنْ أَبِي خَالِدٍ. قَالَ أَبُو بَكْرٍ:

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-Ashâjj 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.

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ عَنِ الْأَعْمَشِ،
عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أُوسَ بْنِ
ضَمْعَجْ، عَنْ أَبِي مَسْعُودِ الْأَنْصَارِيِّ،
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَوْمُ الْقِوْمَةِ
أَفْرَأُوهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ
سَوَاءٌ، فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي
السُّنَّةِ سَوَاءٌ، فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا
فِي الْهِجْرَةِ سَوَاءٌ فَأَقْدَمُهُمْ سِلْمًا. وَلَا
يُؤْمِنُ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ، وَلَا
يَقْعُدُ فِي بَيْتِهِ عَلَى تَكْرِمِهِ إِلَّا يُإِذْنِهِ» قَالَ
الْأَشْجُعُ فِي رِوَايَتِهِ مَكَانَ سِلْمًا: سِنَا.

[1533] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ:
حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَحَدَّثَنَا إِسْحَاقُ:
أَخْبَرَنَا جَرِيرٌ وَأَبُو مُعَاوِيَةَ، وَحَدَّثَنَا
الْأَشْجُعُ: حَدَّثَنَا ابْنُ فُضَيْلٍ، وَحَدَّثَنَا ابْنُ
أَبِي عُمَرَ: حَدَّثَنَا سُقِيَانُ، كُلُّهُمْ عَنِ
الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، مُثْلُهُ.

[1534] ٢٩١- (...) وَحَدَّثَنَا
مُحَمَّدُ بْنُ الْمُتَّئِّنِ وَابْنُ بَشَارٍ، - قَالَ ابْنُ
الْمُتَّئِّنِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ - عَنْ
شُعبَةَ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ قَالَ:
سَمِعْتُ أُوسَ بْنَ ضَمْعَجْ يَقُولُ: سَمِعْتُ
أَبَا مَسْعُودَ يَقُولُ: قَالَ لَنَا رَسُولُ
اللَّهِ ﷺ: «يَوْمُ الْقِوْمَةِ أَفْرَأُوهُمْ لِكِتَابِ اللَّهِ

[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

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-Huwairith 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 *Adhâن* 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-Huwairith Abû Sulaimân said: "I came to the Messenger of Allâh ﷺ with some other people, and

وَأَقْدَمُهُمْ قِرَاءَةً، فَإِنْ كَانَتْ قِرَاءَتُهُمْ سَوَاءٌ فَلَيْسُوهُمْ أَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءٌ فَلَيْسُوهُمْ أَكْبَرُهُمْ سِنًا، وَلَا تَؤْمِنَ الرَّجُلُ فِي أَهْلِهِ وَلَا فِي سُلْطَانِهِ، وَلَا تَجْلِسْ عَلَى تَكْرِمَتِهِ فِي بَيْتِهِ، إِلَّا أَنْ يُأْذَنَ لَكَ، أَوْ يُأْذِنَهُ".

[1535] ٢٩٢- (٦٧٤) وَحَدَّثَنِي رُهْبَرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِيهِ قَلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ وَنَحْنُ شَبَّهُ مُتَقَارِبُونَ، فَأَقْمَنَاهُ عِنْدَهُ عِشْرِينَ لَيَّلَةً، وَكَانَ رَسُولُ اللَّهِ ﷺ رَجِيمًا رَقِيقًا، فَظَنَّ أَنَا قَدْ اشْتَفَنَا أَهْلَنَا، فَسَأَلْنَا عَنْ مَنْ تَرَكْنَا مِنْ أَهْلِنَا، فَأَخْبَرْنَاهُ، فَقَالَ: «إِرْجِعُوهَا إِلَى أَهْلِيْكُمْ، فَأَقِيمُوهَا فِيهِمْ، وَعَلِمُوهُمْ، وَمَرْوُهُمْ، فَإِذَا حَضَرَتِ الصَّلَاةُ فَلَيُؤْذَنْ لَكُمْ أَحَدُكُمْ، ثُمَّ لَيُؤْمَكُمْ أَكْبَرُكُمْ».

[1536] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَحَلْفُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ، بِهَذَا إِلَسْنَادِ؛

[1537] (...) وَحَدَّثَنَا أَبْنُ أَبِي عُمرَ: حَدَّثَنَا عَبْدُ الْوَهَابِ عَنْ أَيُّوبَ قَالَ: قَالَ لِي أَبُو قَلَابَةَ: 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).

الْحُوَيْرِثُ أَبُو سُلَيْمَانَ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَاسِي، وَنَحْنُ شَبَابٌ مُّتَفَارِبُونَ، وَاقْتَصَّا جَمِيعًا الْحَدِيثَ. يَنْحُو حَدِيثُ ابْنِ عُلَيَّةَ.

[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 الْوَهَابِ التَّقْفِيُّ عَنْ خَالِدِ الْحَدِيثِ، عَنْ أَبِي قَلَبَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِي، فَلَمَّا أَرَدْنَا إِلْفَاقَ مِنْ عِنْدِهِ قَالَ لَنَا إِذَا حَضَرَتِ الصَّلَاةُ فَادْعُنَا، ثُمَّ أَقِيمَا وَلْيُؤْمِنَا أَكْبَرُكُمَا .

[1539] (...) It was narrated from Hafs, meaning Ibn Ghîyâth: "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 الْأَشْجُعُ : حَدَّثَنَا حَفْصٌ يَعْنِي ابْنَ غَيَاثٍ : حَدَّثَنَا خَالِدُ الْحَدِيثِ، بِهَذَا الْإِسْنَادِ . وَزَادَ قَالَ الْحَدِيثُ : 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

[1540] 294 - (675) Abû Hurairah said: "The Messenger

(المعجم ٥٤) - (باب استحباب القنوت في جميع الصلوات، إذا نزلت بال المسلمين نازلة والعياذ بالله واستحبابه في الصبح دائمًا وبيان أن محله بعد رفع الرأس من الركوع في الركعة الأخيرة واستحباب الجهر به) (التحفة ١٠٧)

[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 hamidah, rabbanâ wa lakal-hamd* (Allâh hears those who praise Him, our Lord to You be praise).’ Then he said, while standing: ‘O Allâh! Save Al-Wâlîd bin Al-Wâlîd, Salamah bin Hishâm, ‘Ayyâsh bin Abî Rabî‘ah and the weak and oppressed believers. O Allâh, punish Muâdar severely and send upon them a famine like that of Yûsuf. O Allâh! Curse Lihyân, Ri‘l, Dhakwân and ‘Uşayyah, 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]

الطّاهِرِ وَحَرْمَلَةَ بْنُ يَحْيَى قَالَ :
 أَخْبَرَنَا ابْنُ وَهْبٍ : أَخْبَرَنِي يُوسُفُ بْنُ
 يَزِيدَ ، عَنْ ابْنِ شَهَابٍ قَالَ : أَخْبَرَنِي
 سَعِيدُ بْنُ الْمُسَيْبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ
 الرَّحْمَنِ بْنُ عَوْفٍ أَنَّهُمَا سَمِعاً أَبَا
 هُرَيْرَةَ يَقُولُ : كَانَ رَسُولُ اللَّهِ
 يَقُولُ ، حِينَ يُفْرُغُ مِنْ صَلَاةِ الْفَجْرِ
 مِنْ الْقِرَاءَةِ ، وَيُكَبِّرُ ، وَيَرْفَعُ رَأْسَهُ :
 «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ، رَبَّنَا وَلَكَ
 الْحَمْدُ» ثُمَّ يَقُولُ ، وَهُمْ قَائِمُونَ :
 «اللَّهُمَّ ! أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ
 ابْنِ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي زَيْنَةَ ،
 وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ . اللَّهُمَّ !
 اشْدُدْ وَطَأْتَكَ عَلَى مُضَرِّ ، وَاجْعَلْهَا
 عَلَيْهِمْ كَبِيْرَى يُوسُفَ . اللَّهُمَّ ! العَنْ
 لِحِيَانَ وَرِغْلَانَ وَذَكْوَانَ وَعُصَيَّةَ ، عَصَتِ
 اللَّهَ وَرَسُولَهُ» ثُمَّ يَلْعَنُ مَنْ تَرَكَ ذَلِكَ .
 لَمَّا أُنْزِلَ : «لَيْسَ لَكَ مِنَ الْأَمْرِ
 شَيْءٌ أَوْ يَوْبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ
 فَإِنَّهُمْ ظَالِمُونَ» [آل عمران: ١٢٨].

[١٥٤١] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ
 أَبِي شَيْبَةَ وَعَمْرُو النَّافِقُ قَالَ : حَدَّثَنَا ابْنُ
 عَيْنَةَ عَنِ الزُّهْرِيِّ ، عَنْ سَعِيدِ بْنِ

[1] *Al-‘Imrân* 3:128.

Yūsuf, (no. 1540)" but he did not mention what comes after that.

الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ
إِلَى قَوْلِهِ: «وَاجْعَلْهَا عَلَيْهِمْ كَسْنِيٌّ
يُوْسُفَ» وَلَمْ يَذُكُّرْ مَا بَعْدَهُ.

[1542] 295 - (...) حَدَّثَنَا مُحَمَّدُ بْنُ مَهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ

ابْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى
ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا^{هُرَيْرَةَ} حَدَّثَهُمْ أَنَّ النَّبِيِّ ﷺ فَنَّتْ بَعْدَ
الرُّكُعَةِ فِي صَلَاةِ شَهْرًا، إِذَا قَالَ:
«سَيِّعَ اللَّهُ لِمَنْ حَمِدَهُ» يَقُولُ فِي فُتُوْتِهِ:
«اللَّهُمَّ! نَجْ الْوَلِيدَ بْنَ الْوَلِيدِ. اللَّهُمَّ!
نَجْ سَلَمَةَ بْنَ هِشَامٍ. اللَّهُمَّ! نَجْ عَيَّاشَ
ابْنَ أَبِي رَبِيعَةَ. اللَّهُمَّ! نَجْ الْمُسْتَضْعِفِينَ
مِنَ الْمُؤْمِنِينَ. اللَّهُمَّ! اشْدُدْ وَطَائِكَ
عَلَى مُضَرِّ الْمُصْرَ. اللَّهُمَّ! اجْعَلْهَا عَلَيْهِمْ سِنَنَ
كَسْنِيٍّ يُوْسُفَ».

فَالَّذِي قَالَ أَبُو هُرَيْرَةَ: ثُمَّ رَأَيْتُ رَسُولَ
اللهِ ﷺ تَرَكَ الدُّعَاءَ بَعْدَهُ فَقُلْتُ: أَرَى
رَسُولَ اللهِ ﷺ قَدْ تَرَكَ الدُّعَاءَ لَهُمْ، فَقَالَ
فَقِيلَ: وَمَا تَرَاهُمْ قَدْ قَدِيمُوا؟

[1543] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ

حَرْبٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا
شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا^{هُرَيْرَةَ} أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ، بَيْنَمَا هُوَ

[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

'Ayyâsh bin Abî Rabî'ah." Then he mentioned something similar to the *Hadîth* of Al-Awzâ'i (no. 1542), up to the words: "like the famine of Yûsuf," and he did not mention what comes after that.

يُصَلِّي الْعِشَاء إِذْ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ» ثُمَّ قَالَ قَبْلَ أَنْ يَسْجُدَ: «اللَّهُمَّ اتَّخِذْ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ ثُمَّ ذَكَرْ بِمُثِلِ حَدِيثِ الْأَوْزَاعِيِّ إِلَى قَوْلِهِ «كَسِينِي يَوْسُفَ» وَلَمْ يَذْكُرْ مَا بَعْدُ.

[1544] 296 - (676) Abû Salâmah bin 'Abdur-Râhmân 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 '*Ishâ'* the later, and *Subh*, and he would pray for the believers and invoke curses on the disbelievers.

[١٥٤٤]-٢٩٦ (٦٧٦) حَدَّثَنَا مُحَمَّدُ بْنُ هَشَّامَ: أَبْنُ الْمَقْتَنِي: حَدَّثَنَا مَعاْذُ بْنُ هَشَّامَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: وَاللَّهُ أَلْقَرِبَنِ يُكْمِ صَلَاةً رَسُولِ اللَّهِ ﷺ، فَكَانَ أَبُو هُرَيْرَةَ يَقْنُتُ فِي الظُّهُرِ وَالْعِشَاءِ الْآخِرَةِ وَصَلَاةَ الصُّبْحِ، وَيَدْعُو لِلْمُؤْمِنِينَ، وَيَلْعَنُ الْكُفَّارَ.

[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 Rîl, Dhakwân, Lihiyân 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

[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 أَصْحَاحَ بِرٍ مَعْوِنَةً، ثَلَاثِينَ صَبَاحًا، يَدْعُو عَلَى رِغْلِ وَذَكْوَانَ وَلَيْحَيَانَ وَعُصَيَّةَ عَصَتَ اللَّهَ وَرَسُولَهُ. قَالَ أَنَسٌ: أَنْزَلَ اللَّهُ تَعَالَى فِي الَّذِينَ قَتَلُوا بِإِيمَانٍ مَعْوِنَةً قُرْآنًا حَتَّى نُسْخَ بَعْدُ: أَنْ بَلَّغُوا قَوْمَنَا، أَنْ قَدْ لَقِيَنَا

pleased with us and we are pleased with Him.””

رَبَّنَا، فَرِضَيْتَ عَنَا وَرَضِيَّنَا عَنْهُ. [انظر:

[٤٩١٧]

[1546] 298 - (...) It was narrated that Muhammâd said: “I said to Anâs: ‘Did the Messenger of Allâh ﷺ say the *Qunût* in the *Subh* prayer?’ He said: ‘Yes, for a short while, after bowing.’”

[١٥٤٦]-٢٩٨) وَحَدَّثَنِي عَمْرُو التَّأَقْدُ وَزَهْيُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ قَالَ: قُلْتُ لِأَنَسِ: هَلْ قَنَّتَ رَسُولُ اللَّهِ ﷺ فِي صَلَاةِ الصُّبْحِ؟ قَالَ: نَعَمْ، بَعْدَ الرُّكُوعِ يَسِيرًا.

[1547] 299 - (...) It was narrated from Anâs bin Mâlik: “The Messenger of Allâh ﷺ said the *Qunût* for a month, after bowing in the *Subh* prayer, supplicating against Rîl and Dhakwân, and saying: ‘Ushayyah disobeyed Allâh and His Messenger.’”

[١٥٤٧]-٢٩٩) وَحَدَّثَنِي عَيْيَدُ اللَّهُ بْنُ مَعَاذِ الْعَنَبِرِيُّ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى - وَاللَّفْظُ لِابْنِ مَعَاذِ - حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَيِّهِ، عَنْ أَيِّي مِجْلِزٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: قَنَّتَ رَسُولُ اللَّهِ ﷺ شَهْرًا بَعْدَ الرُّكُوعِ فِي صَلَاةِ الصُّبْحِ، يَدْعُو عَلَى رِعْلِي وَذَكْوَانَ، وَيَقُولُ: «عُصَيَّةٌ عَصَتِ اللَّهَ وَرَسُولَهُ».

[1548] 300 - (...) It was narrated from Anâs bin Mâlik that the Messenger of Allâh ﷺ said the *Qunût* for one month, after bowing in the *Fajr* prayer, supplicating against Banû ‘Ushayyah.

[١٥٤٨]-٣٠٠) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْرُ بْنُ أَسَدٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: أَخْبَرَنَا أَنَسُ بْنُ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَنَّ شَهْرًا، بَعْدَ الرُّكُوعِ فِي صَلَاةِ الْفَجْرِ، يَدْعُو عَلَى بَنِي عُصَيَّةَ.

[1549] 301 - (...) It was narrated from "Âsim 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 Allâh ﷺ said the *Qunût* after bowing." He said: "The Messenger of Allâh 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 "Âsim said: "I heard Anas say: 'I never saw the Messenger of Allâh 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'ûnah, who were known as *Al-Qurrâ'* (the reciters). He continued to pray against their killers for a month.'"

[1551] (...) This *Hadîth* was narrated from "Âsim, 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 بَكْرُ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبَ قَالَ: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنْ عَاصِمٍ، عَنْ أَنَسِ قَالَ: سَأَلْتُهُ عَنِ الْفُقُوتِ، قَبْلَ الرُّكُوعِ أَوْ بَعْدَ الرُّكُوعِ؟ فَقَالَ: قَبْلَ الرُّكُوعِ. قَالَ: فَلُمْتُهُ فَقَالَ: إِنَّ نَاسًا يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَنَّتْ بَعْدَ الرُّكُوعِ. فَقَالَ: إِنَّمَا قَنَّتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا يَدْعُو عَلَى أَنَاسٍ قَتَلُوا أَنَاسًا مِنْ أَصْحَاحِهِ، يُقَاتِلُ لَهُمُ الْقُرَاءَ.

[١٥٥٠] ٣٠٢ (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَانُ عَنْ عَاصِمٍ قَالَ: سَمِعْتُ أَنَّهَا يَقُولُ: مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَدَ عَلَى السَّبْعِينَ [الَّذِينَ] أُصْبِيُوا يَوْمَ بَرْيَةَ مَعْوَنَةً، كَانُوا يَدْعَوْنَ الْقُرَاءَ، فَمَكَثُوا شَهْرًا يَدْعُو عَلَى قَتْلَتِهِمْ.

[١٥٥١] (...) وَحَدَّثَنَا أَبُو كُرَيْبَ: حَدَّثَنَا حَفْصٌ وَابْنُ فُضَيْلٍ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ، كُلُّهُمْ عَنْ عَاصِمٍ، عَنْ أَنَسِ عَنِ الْبَيْتِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَرِيدُ بَعْضُهُمْ عَلَى بَعْضٍ.

[١٥٥٢] ٣٠٣ (...) وَحَدَّثَنَا عُمَرُ وَالنَّافِدُ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا

month, cursing Ri'l, 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

شُعبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسِ [بْنِ مَالِكٍ] أَنَّ النَّبِيَّ ﷺ قَنَّتْ شَهْرًا. يَلْعَنُ رَغْلًا وَذَكْوَانَ، وَعَصَمَيَّةَ عَصَمُوا اللَّهُ وَرَسُولُهُ.

[١٥٥٣] (...) وَحَدَّثَنَا عَمْرُو النَّافِدُ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا شُعبَةُ عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسِ عَنْ النَّبِيِّ ﷺ، يَنْحُوهُ.

[١٥٥٤] ٣٠٤- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُتَّقِيِّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَنَّتْ شَهْرًا، يَدْعُونَ عَلَى أَحْيَاءِ مِنْ أَحْيَاءِ الْعَرَبِ، ثُمَّ تَرَكُهُ.

[١٥٥٥] ٣٠٥- (٦٧٨) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُتَّقِيِّ وَابْنُ بَشَارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ عَمْرُو بْنِ مُرَّةَ 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 سُفْيَانُ عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ. قَالَ: قَنَّتْ رَسُولُ اللَّهِ ﷺ فِي الْفَجْرِ وَالْمَغْرِبِ.

[١٥٥٧] ٣٠٧- (٦٧٩) حَدَّثَنِي أَبُو

narrated that Khufâf bin Îmâ' Al-Ghifârî said: "The Messenger of Allâh ﷺ said while in Salât: 'O Allâh, curse Banû Lihyân, Rîl, Dhakwân and 'Uṣayyah, for they have disobeyed Allâh and His Messenger. May Allâh forgive Ghifâr and may Allah grant protection to Aslam.'"

الطَّاهِرِ أَحْمَدُ بْنُ عَمْرُو بْنُ سَرْحِ
الْمِصْرِيُّ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنِ
اللَّيْثِ، عَنْ عِمْرَانَ بْنِ أَبِي أَتْسِ، عَنْ
حَنْظَلَةَ بْنِ عَلَيِّ، عَنْ خُفَافِ بْنِ إِيمَاءِ
الْغِفارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فِي
صَلَاةٍ: «اللَّهُمَّ إِنَّمَا يَنْهَا لِحَيَاةٍ وَرِغْلَةٍ،
وَذَكْرَانَ وَعُصَيَّةَ عَصَرُوا اللَّهَ وَرَسُولَهُ، غَافِرَ
غَفَرَ اللَّهُ لَهَا، وَأَسْلَمَ سَالَّمَهَا اللَّهُ». [١٥٥٨-٣٠٨]

[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 Lihyân and curse Rîl and Dhakwân." Then he prostrated.' Khufâf said: 'Cursing the disbelievers was prescribed as a result of that.'"

يَحْيَى بْنُ أَيُوبَ وَقَتْنَيَةَ وَابْنُ حُجْرٍ - قَالَ
ابْنُ أَئْوَبَ: حَدَّثَنَا - إِسْمَاعِيلُ قَالَ:
أَخْبَرَنِي مُحَمَّدٌ وَهُوَ ابْنُ عَمْرُو، عَنْ خَالِدٍ
ابْنِ عَبْدِ اللَّهِ بْنِ حَرْمَلَةَ، عَنْ الْحَارِثِ بْنِ
خُفَافِ أَنَّهُ قَالَ: قَالَ خُفَافُ بْنُ إِيمَاءَ:
رَكَعَ رَسُولُ اللَّهِ ﷺ ثُمَّ رَقَعَ رَأْسَهُ فَقَالَ:
«غَافِرٌ غَفَرَ اللَّهُ لَهَا. وَأَسْلَمَ سَالَّمَهَا اللَّهُ،
وَعُصَيَّةَ عَصَتِ اللَّهَ وَرَسُولَهُ. اللَّهُمَّ إِنَّمَا
يَنْهَا لِحَيَاةٍ، وَالْعُنْ رِغْلَةً وَذَكْرَانَ» ثُمَّ
وَقَعَ سَاجِدًا قَالَ خُفَافُ: فَجَعَلْتَ لَعْنَهُ
الْكُفَّارَ مِنْ أَجْلِ ذَلِكَ.

[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."

[١٥٥٩] (...) حَدَّثَنَا يَحْيَى بْنُ
أَيُوبَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: وَأَخْبَرَنِيهِ
عَبْدُ الرَّحْمَنِ بْنُ حَرْمَلَةَ عَنْ حَنْظَلَةَ بْنِ
عَلَيِّ بْنِ الْأَشْعَرِ، عَنْ خُفَافِ بْنِ إِيمَاءَ،

بِمُثْلِهِ. إِلَّا أَنَّهُ لَمْ يَقُلْ: فَجَعَلْتُ لَعْنَهُ
الْكَفَرَةِ مِنْ أَجْلِ ذَلِكَ.

(المعجم ٥٥) - (باب قضاء الصلاة
الفائتة واستحباب تعجيل قضائها)
(التحفة ١٠٨)

Chapter 55. Making Up A Missed Prayer. And It Is Recommended To Hasten To Make It Up

[1560] 309 - (680) It was narrated from Abū Hurairah that when the Messenger of Allāh 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 Bilāl: "Stand guard for us tonight." Bilāl pray as much as was decreed for him, and the Messenger of Allāh ﷺ and his Companions slept. When it was nearly dawn, Bilāl 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 Allāh ﷺ nor Bilāl nor any of his Companions woke up until the sun shone on them. The Messenger of Allāh ﷺ was the first of them to wake up. The Messenger of Allāh ﷺ was startled and said: "O Bilāl!" Bilāl said: "O Messenger of Allāh, 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] حَدَّثَنِي حَدَّثَنِي بْنُ يَحْيَى التَّسْبِيْثِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُوسُفُ عَنْ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَ قَلْمَانَ مِنْ غَرْوَةِ خَيْرٍ، سَارَ لَيْلَةً، حَتَّى إِذَا أَذْرَكَهُ الْكَرْمَى عَرَسَ، وَقَالَ لِبِلَالِ: «أَكْلُ لَنَا الْمَيْلَ» فَصَلَّى بِلَالُ مَا قُدِرَ لَهُ، وَنَامَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ، فَلَمَّا تَقَارَبَ الْفَجْرِ اسْتَسْنَدَ بِلَالُ إِلَى رَاحِلَتِهِ مُوَاجِهًةً لِلنَّارِ، فَعَبَّثَ بِلَالُ عَيْنَاهُ وَهُوَ مُسْتَسِنٌ إِلَى رَاحِلَتِهِ، فَلَمْ يَسْتَيْقِظْ رَسُولُ اللَّهِ ﷺ وَلَا بِلَالُ وَلَا أَحَدٌ مِنْ أَصْحَابِهِ حَتَّى ضَرَبُوهُمُ الشَّمْسُ، فَكَانَ رَسُولُ اللَّهِ ﷺ أَوَّلَهُمْ اسْتَيْقَاظًا، فَقَزَعَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَيُّنِي بِلَالُ!» فَقَالَ بِلَالُ: أَخَذَ بِنَسْسِي الَّذِي أَخَذَ - بِأَبِي أَنْتَ وَأَمِي يَا رَسُولَ اللَّهِ! - بِنَسْسِكَ. قَالَ: «فَاقْتَادُوا فَاقْتَادُوا رَوَاحِلَهُمْ 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 *Shaitân* 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. وأمرَ بِلَا فَأَقامَ 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 يَقْرُئُهَا: لِذِكْرِي.

[1561] 310 - وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، كِلَاهُمَا عَنْ يَحْيَىٰ . - قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ - حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ: حَدَّثَنَا أَبُو حَاتِمٍ، عَنْ أَبِي هُرَيْرَةَ . قَالَ: عَرَّسْنَا مَعَ نَبِيِّ اللَّهِ ﷺ . فَلَمْ نَسْتَقِظْ حَتَّى طَلَعَتِ الشَّمْسُ فَقَالَ النَّبِيُّ ﷺ: «إِنَّمَا كُلُّ رَجُلٍ بِرَأْسِ رَاحِلَتِهِ، فَإِنَّ هَذَا مَنْزِلٌ حَضَرَنَا فِيهِ الشَّيْطَانُ» . قَالَ فَفَعَلْنَا، ثُمَّ دَعَا بِالْمَاءِ فَتَوَضَّأَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ . - وَقَالَ يَعْقُوبُ: ثُمَّ صَلَّى سَجْدَتَيْنِ، ثُمَّ أَقِيمَتِ الصَّلَاةُ فَصَلَّى الْغَدَاءَ.

[1562] 311 - (681) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرْوَحَ: حَدَّثَنَا سُلَيْمَانٌ 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.'

المُغْبَرَةَ: حَدَّثَنَا ثَابِتٌ عَنْ عَبْدِ اللَّهِ بْنِ رَبَّاحٍ، عَنْ أَبِي قَتَادَةَ قَالَ: حَطَّبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّكُمْ تَسْيِرُونَ عَشِيقَتُكُمْ وَلِيَأْتِكُمْ، وَتَأْتُونَ النَّاسَ، إِنْ شَاءَ اللَّهُ، عَذَّا». فَانْطَلَقَ النَّاسُ لَا يَلُوِي أَحَدٌ عَلَى أَحَدٍ. قَالَ أَبُو قَتَادَةَ فِيمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسِيرُ حَتَّى ابْهَارَ الظَّلَّمَ وَأَنَا إِلَى حَنْبِيلٍ، قَالَ: فَنَعَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَالَ عَنْ رَاجِلِهِ، فَأَتَيْتُهُ فَدَعَمْتُهُ مِنْ غَيْرِ أَنْ أُوقِطُهُ، حَتَّى اعْتَدَلَ عَلَى رَاجِلِهِ، قَالَ: ثُمَّ سَارَ حَتَّى إِذَا كَانَ مِنْ آخِرِ السَّحْرِ مَالَ مَيْلَةً هِيَ أَشَدُّ مِنَ الْمِيلَيْنِ الْأَوْلَيْنِ، حَتَّى كَادَ يَجْفَلُ، فَأَتَيْتُهُ فَدَعَمْتُهُ فَرَفَعَ رَأْسَهُ فَقَالَ: مَنْ هَذَا؟ قُلْتُ: أَبُو قَتَادَةَ. قَالَ: «مَتَى كَانَ هَذَا مَسِيرَكَ مِنِّي؟» قُلْتُ: مَا زَالَ هَذَا مَسِيرِي مُنْذُ اللَّيْلَةِ. قَالَ: «حَفِظْكَ اللَّهُ بِمَا حَفِظْتَ بِهِ نَيَّةً» ثُمَّ قَالَ: «هَلْ تَرَانَا نَخْفَى عَلَى النَّاسِ؟» ثُمَّ قَالَ: «هَلْ تَرَى مِنْ أَحَدٍ؟» قُلْتُ: هَذَا رَاكِبٌ، ثُمَّ قُلْتُ: هَذَا رَاكِبٌ آخَرُ، حَتَّى اجْتَمَعْنَا فَكُنَّا سَبْعَةَ رَكِبٍ. 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

الله يعْلَم عن الطريق، فَوَضَعَ رَأْسَهُ، ثُمَّ قَالَ: «اخْحُطُوا عَلَيْنَا صَلَاتَنَا». فَكَانَ أَوَّلَ مَنِ اسْتَيقَظَ رَسُولُ الله ﷺ وَالشَّمْسُ فِي ظَهَرِهِ. قَالَ: قَعَدْنَا فَرِعَينَ، ثُمَّ قَالَ: «إِذَا أَرَكُوكُمْ» فَرَكِبْنَا، فَسَرَرْنَا. حَتَّى إِذَا كَانَتْ مَسِيَّةً فِيهَا شَيْءٌ مِنْ مَاءٍ، قَالَ فَتَوَضَّأَ بِنَهَا وُضُوءًا دُونَ وُضُوءِ، قَالَ وَقَيَّ فِيهَا شَيْءٌ مِنْ مَاءٍ، ثُمَّ قَالَ لِأَبِي قَتَادَةَ: «اخْحُطْ عَلَيْنَا مِيَاضَاتَكَ، فَسَيَكُونُ لَهَا نَبَأًا» ثُمَّ أَذَنَ بِلَالَ بِالصَّلَاةِ، فَصَلَّى رَسُولُ الله ﷺ رَكْعَيْنِ، ثُمَّ صَلَّى الْعَدَاءَ فَصَنَعَ كَمَا كَانَ يَصْنَعُ كُلَّ يَوْمٍ، قَالَ وَرَكَبَ رَسُولُ الله ﷺ وَرَكِبْنَا مَعَهُ، قَالَ فَجَعَلَ بَعْضُنَا يَهْمِسُ إِلَى بَعْضٍ: مَا كَفَارَةً مَا صَنَعْنَا بِتَفْرِيطِنَا فِي صَلَاتِنَا؟ ثُمَّ قَالَ: «أَمَا لَكُمْ فِي أُسْوَةٍ؟» ثُمَّ قَالَ: «أَمَا إِنَّهُ لَيْسَ فِي النَّوْمِ تَفْرِيطٌ. إِنَّمَا التَّفْرِيطُ عَلَى مَنْ لَمْ يُصْلِلِ الصَّلَاةَ حَتَّى يَجِيءَ وَقْتُ الصَّلَاةِ الْأُخْرَى. فَمَنْ فَعَلَ ذَلِكَ فَلْيُصْلِلَهَا حِينَ يَتَبَاهِي لَهَا، فَإِذَا كَانَ الْغَدْ فَلْيُصْلِلَهَا عِنْدَ وَقْتِهَا» ثُمَّ قَالَ: «مَا تَرَوْنَ النَّاسَ صَنَعُوا؟» قَالَ: ثُمَّ قَالَ: «أَضْبَحَ النَّاسَ فَقَدُوا نَيْبَهُمْ، 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
لِي خَلْفَكُمْ، وَقَالَ النَّاسُ: إِنَّ رَسُولَ اللَّهِ -
ﷺ - بَيْنَ أَيْدِيكُمْ، فَإِنْ يُطِيعُوا أَبَا بَكْرٍ
وَعَمَرَ يَرْشُدُوا».

قال: فَأَنْهَيْنَا إِلَى النَّاسِ حِينَ امْتَدَّ
النَّهَارُ وَحَمِيَ كُلُّ شَيْءٍ، وَهُمْ يَقُولُونَ: يَا
رَسُولَ اللَّهِ! هَلْكُنَا، عَطَشْنَا. فَقَالَ: «لَا
هُلْكَ عَلَيْكُمْ» ثُمَّ قَالَ: «أَطْلِقُو لَيِّ
غُمْرِي» قَالَ: وَدَعَا بِالْمِيَضَاءِ، فَجَعَلَ
رَسُولُ اللَّهِ ﷺ يَصْبُرُ وَأَبُو قَتَادَةَ يَسْقِيهِمْ
فَلَمْ يَغُدْ أَنْ رَأَى النَّاسُ مَا فِي الْمِيَضَاءِ
تَخَابُوا عَلَيْهَا، فَقَالَ رَسُولُ اللَّهِ: «أَخْسِنُوا
الْمَلَأَ، كُلُّكُمْ سَبِرُو» قَالَ: فَفَعَلُوا.
فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصْبُرُ وَأَسْقِيهِمْ،
حَتَّىٰ مَا يَقِي عَيْرِي وَعَيْرِ رَسُولِ اللَّهِ ﷺ،
قَالَ: ثُمَّ صَبَ رَسُولُ اللَّهِ ﷺ فَقَالَ لِي:
«اشْرِبْ» فَقُلْتُ: لَا أَشْرِبُ حَتَّىٰ تَشَرَّبَ
يَا رَسُولَ اللَّهِ! قَالَ: «إِنَّ سَاقِي الْفَوْرَمِ
آخِرُهُمْ شُرْبًا» قَالَ: فَشَرِبْتُ وَشَرَبَ
رَسُولُ اللَّهِ ﷺ قَالَ: فَأَتَى النَّاسُ الْمَاءَ
جَامِيًّا رَوَاءً.
قال: فَقَالَ عَبْدُ اللَّهِ بْنُ رَبَاحٍ: إِنِّي
لَا حَدَّثُ النَّاسَ هَذَا الْحَدِيثَ فِي مَسْجِدٍ
أَنْتَ حَمَعْ. اذْهَبْ إِلَيْهِ مِنْ حُصَيْنٍ: 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 Hušain 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 *Anṣâr*.’ 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 Hušain 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 الْفَتَنَى! كَيْفَ تُحَدِّثُ؟ فَإِنِّي أَخَذُ الرَّكْبَ بِتِلْكَ اللَّيْلَةِ. قَالَ: قُلْتُ: فَأَنْتَ أَعْلَمُ بِالْحَدِيثِ، فَقَالَ: مِمَّنْ أَنْتَ؟ قُلْتُ: مِنَ الْأَنْصَارِ. قَالَ: حَدَّثْتَ قَوْمًا أَغْلَمُ بِحَدِيثِكُمْ، قَالَ فَحَدَّثْتُ الْقَوْمَ، فَقَالَ عِمْرَانُ: لَقَدْ شَهَدْتُ بِتِلْكَ اللَّيْلَةِ وَمَا شَعَرْتُ أَنَّ أَحَدًا حَفِظَهُ كَمَا حَفِظْتُهُ.

[١٥٦٣] [٦٨٢-٣١٢] وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرِ الدَّارِمِيِّ: حَدَّثَنَا عَبْيُودُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا سَلْمُ بْنُ زَرِيرِ الْعَطَّارِدِيِّ قَالَ: سَمِعْتُ أَبَا رَجَاءَ الْعَطَّارِدِيَّ عَنْ عِمْرَانَ بْنِ حُصَيْنِ قَالَ: كُنْتُ مَعَ نَبِيِّ اللَّهِ ﷺ فِي مَسِيرَةِ لَهُ، فَأَذْلَجْنَا لَيْلَاتِنَا، حَتَّى إِذَا كَانَ فِي وَجْهِ الصُّبْحِ عَرَسْنَا، فَعَلَبْتُنَا أَعْيُنَنَا حَتَّى يَزَغَ الشَّمْسُ، قَالَ: فَكَانَ أَوَّلَ مَنْ اسْتَيقَظَ مِنَ أَبُو بَكْرِ، وَكَنَّا لَا نُوقِطُ نَبِيَّ اللَّهِ ﷺ مِنْ مَنَامِهِ إِذَا نَامَ حَتَّى يَسْتَيقَظَ، ثُمَّ اسْتَيقَظَ

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

عمر، فقام عند نبى الله ﷺ، فجعل يكبر ويرفع صوته بالتكبير، حتى استيقظ رسول الله ﷺ، فلما رفع رأسه ورأى الشمس قد بزغت قال: «ارتجلوا» فسارينا، حتى إذا أتيضت الشمس نزلَ فصلنا بنا الغدأة، فاعتزلَ رجلٌ من القوم لم يصل معاً، فلما انصرف قال له رسول الله ﷺ: «يا فلان! ما متعك أن تصلي معنا؟» قال: يا نبى الله! أصابتني جنابة. فأمره رسول الله ﷺ فتيمم بالصعيد، فصلنا، ثم عجلني في ركب بين يديه نطلب الماء، وقد عطشنا عطشاً شديداً. فبينا نحن نسير إذا نحن يا مرأة سادلة رجلها بين مراديَن، فقلنا لها: أين الماء؟ قالت: أينها! أينها! لا ماء لكم، فلن: فكم بين أهلك وبين الماء؟ قالت: مسيرة يوم وليلة، فلن: انطلقي إلى رسول الله ﷺ قال: وما رسول الله؟ فلم نملكونها من أمرها شيئاً حتى اطلقتها بها، فاستقبلنا بها رسول الله ﷺ، فسألها فأخبرته مثل الذي أخبرتنا، وأخبرته أنها مؤتمة، لها صبيان آيتان، فأمر برؤيتها، فأنجحت، فمَعَ في العزلتين العلائيتين، ثم بعث برؤيتها،

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 Huṣain 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-

فَسَرِّيْنَا، وَتَحْنُّ أَرْبَعُونَ رَجُلًا عِطَاشًا،
حَتَّىٰ رَوِيْنَا، وَمَلَأْنَا كُلًّا قِرْيَةً مَعَانِي
وَإِدَارَةً، وَغَسَّلْنَا صَاحِبَنَا، غَيْرَ أَنَّا لَمْ
تَسْقِ بَعِيرًا، وَهِيَ تَكَادُ تَنْصَرِجُ مِنَ الْمَاءِ
يَعْنِي الْمَزَادِيْنَ، ثُمَّ قَالَ: «هَاتُوا مَا
[كَانَ] عِنْدَكُمْ» فَجَمَعْنَا لَهَا مِنْ كُسْرِ
وَنَمْرِ، وَضُرَّ لَهَا صُرَّةً، فَقَالَ لَهَا:
«إِذْهَبِي فَأَطْعُمِي هَذَا عِيَالَكِ، وَاعْلَمِي أَنَّا
لَمْ نَرِدْ مِنْ مَائِكِ» فَلَمَّا أَتَتْ أَهْلَهَا
قَالَتْ: لَقَدْ لَقِيْتُ أَسْحَرَ الْبَشَرِ، أَوْ إِنَّهُ
لَنْيَيْ كَمَا زَعَمَ، كَانَ مِنْ أَمْرِهِ دَيْتَ
وَدَيْتَ، فَهَدَى اللَّهُ ذَلِكَ الْصَّرْمَ بِتِلْكَ
الْمَرْأَةِ، فَأَسْلَمَتْ وَأَسْلَمُوا.

[1564] (...) حَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا النَّضْرُ بْنُ
شُمَيْلٍ: حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ
الْأَغْرَاءِيَّ عَنْ أَبِي رَجَاءِ الْعُطَارِدِيِّ، عَنْ
عُمَرَانَ بْنِ الْحُصَيْنِ قَالَ: كُنَّا مَعَ رَسُولِ
اللَّهِ ﷺ فِي سَفَرٍ، فَسَرِّيْنَا لَيْلَةً، حَتَّىٰ إِذَا
كَانَ مِنْ آخِرِ الْلَّيْلِ، قَبِيلَ الصَّبْحِ، وَقَعْدَا
تِلْكَ الْوَقْعَةَ الَّتِي لَا وَقْعَةَ عِنْدَ الْمُسَافِرِ
أَخْلَى مِنْهَا، فَمَا أَيْقَظْنَا إِلَّا حَرُّ الشَّمْسِ،

Khaṭṭâb, 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.’

وَسَاقَ الْحَدِيثَ يَنْجُو حَدِيثَ سُلَمَ بْنِ رَبِّرٍ، وَزَادَ وَنَقَصَ، وَقَالَ فِي الْحَدِيثِ: فَلَمَّا اسْتَيقَظَ عُمَرُ بْنُ الْخَطَّابِ وَرَأَى مَا أَصَابَ النَّاسَ، وَكَانَ أَجْوَفَ جَلِيدًا، فَكَبَرَ وَرَفَعَ صَوْتَهُ بِالْتَّكْبِيرِ، حَتَّى اسْتَيقَظَ رَسُولُ اللَّهِ ﷺ، لِشَدَّةِ صَوْتِهِ [بِالْتَّكْبِيرِ]. فَلَمَّا اسْتَيقَظَ رَسُولُ اللَّهِ ﷺ شَكَوْا إِلَيْهِ الَّذِي أَصَابَهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا ضَيْرٌ، ارْتَجِلُوا» وَأَنْتَصَرَ الْحَدِيثُ.

[1565] 313 - (683) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ 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 فَرَسَ بِلَلِيلِ، اضْطَبَعَ عَلَى يَمِينِهِ. وَإِذَا عَرَسَ قُبِيلَ الصُّبْحِ، نَصَبَ ذِرَاعَهُ، وَوَضَعَ رَأْسَهُ عَلَى كَفِهِ.

[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.’

[1566] 314 - (684) حَدَّثَنَا هَدَّابُ بْنُ حَالِدٍ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، لَا كَفَارَةً لَهَا إِلَّا ذَلِكَ».

Qatâdah said: “And perform *As-Salât* for My remembrance”^[1]

[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.”

[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.’”

[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]

قال فتادة: «وَاقِمْ الصَّلَاةَ فَقَاتَدَةٌ لِذِكْرِي» .

[1567] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَسَعِيدُ بْنُ مُنْصُورٍ وَقَتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ أَبِي عَوَانَةَ، عَنْ فَتَادَةَ، عَنْ أَسَى عَنِ النَّبِيِّ ﷺ. وَأَمْ يَذْكُرُ «لَا كَفَارَةَ لَهَا إِلَّا ذَلِكَ» .

[1568]-[315] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّقِيِّ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ فَتَادَةَ، عَنْ أَسَى بْنِ مَالِكٍ قَالَ: قَالَ رَبِيعُ اللَّهِ ﷺ: «مَنْ نَسِي صَلَاةً أَوْ نَامَ عَنْهَا، فَكَفَارَتْهَا أَنْ يُصَلِّيهَا إِذَا ذَكَرَهَا» .

[1569]-[316] (...) وَحَدَّثَنَا نَضْرُ ابْنُ عَلَيِّ الْجَهْضَمِيِّ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْمُتَّقِيُّ عَنْ فَتَادَةَ، عَنْ أَسَى بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَفَدَ أَحَدُكُمْ عَنِ الصَّلَاةِ أَوْ غَلَّ عَنْهَا، فَلْيُصَلِّهَا إِذَا ذَكَرَهَا. فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: «وَاقِمْ 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 'Âishah, 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 'Âishah, the wife of the Prophet ﷺ, said: "When Allâh 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 الرَّبِيعِ، عَنْ عَائِشَةَ رَوْجَ الْيَبِيِّ اللَّهُ أَعْلَمُ، أَنَّهَا قَالَتْ: فَرِضَتِ الصَّلَاةُ رَكْعَيْنِ رَكْعَيْنِ، فِي الْحَضَرِ وَالسَّفَرِ، فَأَقِرَّتْ صَلَاةُ السَّفَرِ، وَزِيدَ فِي صَلَاةِ الْحَضَرِ.

[١٥٧١] ٢- (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحِرْمَةُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنْ ابْنِ شَهَابٍ قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الرَّبِيعِ أَنَّ عَائِشَةَ رَوْجَ الْيَبِيِّ اللَّهُ أَعْلَمُ قَالَتْ: فَرَضَ اللَّهُ الصَّلَاةَ جِينَ قَرَصَهَا رَكْعَيْنِ، ثُمَّ أَنَّهَا فِي الْحَضَرِ؛ فَأَقِرَّتْ صَلَاةُ السَّفَرِ عَلَى الْفَرِيضَةِ الْأُولَى.

[1572] 3 - (...) It was narrated from Az-Zuhri from 'Urwah, from 'Aishah 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-Zuhri said: "I said to 'Urwah: 'Why did 'Aishah 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 [١٥٧٢] (....) وَحَدَّثَنِي عَلَيْهِ بْنُ خَشْرَمْ : أَخْبَرَنَا أَبْنُ عَيْنَةَ عَنِ الرُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ أَنَّ الصَّلَاةَ أَوَّلَ مَا فُرِضَتْ رَكْعَتَيْنِ ، فَأَفْرَغَتْ صَلَاةَ السَّفَرِ وَأَتَمَّتْ صَلَاةَ الْحَضْرَ .

قَالَ الرُّهْرِيُّ : قُلْتُ لِعُرْوَةَ : مَا بَالْ عَائِشَةَ تُمِّمُ فِي السَّفَرِ ؟ قَالَ : إِنَّهَا تَأْوَلُ كَمَا تَأْوَلُ عُثْمَانَ .

[٦٨٦]-٤ [١٥٧٣] (٦٨٦) وَحَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَبَةَ وَرَهْبَرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ : أَخْبَرَنَا . وَقَالَ الْأَخْرُونَ : حَدَّثَنَا - عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ أَبْنِ جُرَيْجِ ، عَنْ أَبْنِ أَبِي عَمَارٍ ، عَنْ عَبْدِ اللَّهِ بْنِ بَابِيَّةِ ، عَنْ يَعْلَى بْنِ أُمَيَّةَ ، قَالَ : قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ : «فَلَيَسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خَفِيْتُمْ أَنْ يَقُولُوكُمُ الَّذِينَ كَفَرُوا» [النساء: ١٠١] فَقَدْ أَمِنَ النَّاسُ ! قَالَ : عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ ، قَالَ : «صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ ، فَأَفْبِلُوا صَدَقَتُهُ» .

^[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-Khaṭṭāb..." a *Hadīth* similar to that of Ibn Idrīs (no. 1573).

[١٥٧٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَى بْنُ ابْنِ جُرْبِيجَ . قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عَمَارٍ عَنْ عَبْدِ اللَّهِ بْنِ بَابِيَّةِ، عَنْ يَعْلَى بْنِ أُمِيَّةَ قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ، إِمْثُلْ حَدِيثَ ابْنِ إِدْرِيسَ.

[1575] 5 - (687) It was narrated that Ibn 'Abbās said: "Allāh 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."

[١٥٧٥] ٥- (٦٨٧) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَسَعِيدُ بْنُ مُنْصُورٍ وَأَبُو الرَّبِيعِ وَفُتَّيْهُ بْنُ سَعِيدٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْأَخْرُونَ: حَدَّثَنَا - أَبُو عَوَانَةَ عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ اللَّهُ الصَّلَاةَ عَلَى لِسَانِ نَيْكُومْ بْنِ الْحَاضِرِ أَرْبَعاً، وَفِي السَّفَرِ رَكْعَتَيْنِ، وَفِي الْحَوْفِ رَكْعَةً.

[1576] 6 - (...) It was narrated that Ibn 'Abbās said: "Allāh 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*."

[١٥٧٦] ٦- (...) وَحَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْءَةَ وَعَمْرُو التَّاقِدُ، جَمِيعاً عَنِ الْقَاسِمِ بْنِ مَالِكٍ. قَالَ عَمْرُو: حَدَّثَنَا قَاسِمُ بْنِ مَالِكٍ الْمَزَنِيُّ: حَدَّثَنَا أَيُوبُ بْنُ عَائِدِ الطَّائِئِ عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ اللَّهَ فَرَضَ الصَّلَاةَ عَلَى لِسَانِ نَيْكُومْ بْنِ الْحَاضِرِ، عَلَى الْمُسَافِرِ رَكْعَتَيْنِ، وَعَلَى الْمُقِيمِ أَرْبَعاً، وَفِي الْحَوْفِ 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 'Âsim 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] [٦٨٨] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَقِيِّ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهُ قَالَ: سَمِعْتُ فَتَادَةَ يُحَدِّثُ عَنْ مُوسَى بْنِ سَلَمَةَ الْهَذَلِيِّ قَالَ: سَأَلْتُ ابْنَ عَبَّاسَ: كَيْفَ أُصْلِي إِذَا كُنْتُ بِمَكَّةَ، إِذَا لَمْ أُصْلِي مَعَ الْإِلَامِ، فَقَالَ: رَكْعَتَيْنِ. سُنْنَةُ أَبِي الْقَاسِمِ ﷺ.

[١٥٧٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ مُنْهَى الْضَّرِيرِ: حَدَّثَنَا يَزِيدُ بْنُ رُزَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرْوَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَقِيِّ: حَدَّثَنَا مَعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي جَمِيعاً عَنْ فَتَادَةَ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[١٥٧٩] [٦٨٩] وَحَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا عِيسَى بْنُ حَفْصٍ بْنِ عَاصِمٍ بْنِ عُمَرَ بْنِ الْخَطَّابِ عَنْ أَبِيهِ قَالَ: صَحِبْتُ ابْنَ عُمَرَ فِي طَرِيقِ مَكَّةَ. قَالَ: فَصَلَّى لَنَا الظَّهَرَ رَكْعَتَيْنِ، ثُمَّ أَقْبَلَ وَأَقْبَلْنَا مَعَهُ، حَتَّى جَاءَ رَاحِلَةَ وَجَسَنَ وَجَلَسْنَا مَعَهُ، فَحَانَتْ مِنَهُ النِّفَافَةُ نَحْوَ حَيْثُ صَلَّى، فَرَأَى نَاسًا قِيَاماً، فَقَالَ: مَا يَضْعُنْ هُؤُلَاءِ؟ قُلْتُ: يُسْبِحُونَ. قَالَ: لَوْ كُنْتُ مُسْبِحاً أَنْتَمْ صَلَاتِي، يَا ابْنَ أَخِي! إِنِّي صَحِبْتُ رَسُولَ اللهِ 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 Hafṣ bin "Âsim 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 يَرِدْ عَلَى رَكْعَيْنِ حَتَّىٰ قَبْصَهُ اللَّهُ، وَصَحِبَتْ أَبَا بَكْرٍ فَلَمْ يَرِدْ عَلَى رَكْعَيْنِ حَتَّىٰ قَبْصَهُ اللَّهُ، وَصَحِبَتْ عُمَرَ فَلَمْ يَرِدْ عَلَى رَكْعَيْنِ حَتَّىٰ قَبْصَهُ اللَّهُ، ثُمَّ صَحِبَتْ عُثْمَانَ فَلَمْ يَرِدْ عَلَى رَكْعَيْنِ حَتَّىٰ قَبْصَهُ اللَّهُ، وَقَدْ قَالَ اللَّهُ تَعَالَىٰ: «لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ»

【الأحزاب: ٢١】.

٩ - [١٥٨٠] حَدَّثَنَا قُتَيْبَهُ بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرْبَعَ عَنْ عُمَرَ بْنِ مُحَمَّدٍ عَنْ حَفْصٍ بْنِ عَاصِمٍ قَالَ: مَرِضْتُ مَرَضًا، فَجَاءَ ابْنُ عُمَرَ يُعْوِذُنِي، قَالَ: وَسَأَلَهُ عَنِ السَّبَّحَةِ فِي السَّفَرِ؟ فَقَالَ: صَحِبَتْ رَسُولُ اللَّهِ ﷺ فِي السَّفَرِ، فَمَا رَأَيْتُهُ يُسْبِحُ، وَلَوْ كُنْتُ مُسْبِحًا لَأَنْتَمْتُ، وَقَدْ قَالَ اللَّهُ تَعَالَىٰ: «لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ».

【الأحزاب: ٢١】.

^[1] Al-Ahzâb 33:21.

^[2] Al-Ahzâb 33:21.

[1581] 10 - (690) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ prayed *Zuhr* in Al-Madînah with four (*Rak'ah*), and he prayed 'Aşr in Dhul-Hulaifah with two *Rak'ah*.

[١٥٨١] ١٠ - (٦٩٠) حَدَّثَنَا خَلْفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ الرَّهْرَانِيِّ وَقَتْمَيْهُ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا حَمَادٌ وَهُوَ ابْنُ زَيْدٍ؛ وَحَدَّثَنِي رُهْيَرُ بْنُ حَزْبٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ، كِلَاهُمَا عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَى الطَّهْرَ بِالْمَدِينَةِ أَرْبَعاً، وَصَلَى الْعَصْرَ بِذِي الْحُلَيْفَةِ رَعْتَيْنِ.

[1582] 11 - (...) Anas bin Mâlik said: "I prayed *Zuhr* with the Messenger of Allâh ﷺ in Al-Madînah with four (*Rak'ah*), and I prayed 'Aşr with him in Dhul-Hulaifah with two *Rak'ah*.

[١٥٨٢] ١١ - (...). حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفِيَانُ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ وَإِبْرَاهِيمُ بْنُ مَيْسَرَةَ: سَوْمَا أَنَسَ بْنَ مَالِكٍ يَقُولُ: صَلَيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الطَّهْرَ بِالْمَدِينَةِ أَرْبَعاً، وَصَلَيْتُ مَعَهُ الْعَصْرَ بِذِي الْحُلَيْفَةِ رَعْتَيْنِ.

[1583] 12 - (691) It was narrated that Yahyâ bin Yazîd Al-Hunâ'i 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 بَخْرٍ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ بَشَارٍ، كِلَاهُمَا عَنْ غُنْدُرٍ، قَالَ أَبُو بَخْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ غُنْدُرٍ - عَنْ شُعبَةَ، عَنْ يَحْيَى بْنِ يَزِيدِ الْهَنَائِيِّ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنْ قَصْرِ الصَّلَاةِ؟ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَرَجَ مَسِيرَةَ ثَلَاثَةِ

[1] They say that one *Farsakh* is three miles.

أَمْيَالٍ أَوْ ثَلَاثَةِ فَرَاسِخَ - شُعْبَةُ الشَّائُكُ -
صَلَّى رَكْعَتَيْنِ.

[1584] 13 - (692) It was narrated that Jubair bin Nufair said: "I went out with Shurahbil bin As-Simt 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 Allâh 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 Allâh ﷺ do.'"

[١٥٨٤] [٦٩٢-١٣] حَدَّثَنَا زُهَيرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ بَشَّارٍ، جَمِيعًا عَنْ أَبِيهِ مَهْدِيٍّ. - قَالَ زُهَيرٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ - حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ خُمَيْرَ، عَنْ حَبِيبِ بْنِ عَبْيَدٍ، عَنْ جُبَيْرِ بْنِ نَفْيِرٍ قَالَ: خَرَجْتُ مَعَ شُرَحِيلَ أَبْنِ السَّمْطِ إِلَى قَرْيَةٍ، عَلَى رَأْسِ سَبْعَةِ عَشَرَ أَوْ تَمَانِيَةَ عَشَرَ مِيلًا، فَصَلَّى رَكْعَتَيْنِ، فَقَلَّتْ لَهُ . فَقَالَ: رَأَيْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ. فَقَلَّتْ لَهُ . فَقَالَ: إِنَّمَا أَفْعَلُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعُلُ.

[1585] 14 - (...) It was narrated from Ibn As-Simt (a Hadîth similar to no 1584), but he did not mention Shurahbil. He said: "He went to some land called Dûmîn, eighteen miles from Himş."

[١٥٨٥] [...] (٦٩٣-١٤) وَحَدَّثَنِيهِ مُحَمَّدُ أَبْنُ الْمُتَّقِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، بِهَذَا إِلَى إِسْنَادِهِ . وَقَالَ: عَنْ أَبْنِ السَّمْطِ، وَلَمْ يُسَمِّ شُرَحِيلَ . وَقَالَ: إِنَّهُ أَتَى أَرْضًا يُقَالُ لَهَا دُومِينُ مِنْ حِمْصَ، عَلَى رَأْسِ تَمَانِيَةَ عَشَرَ مِيلًا.

[1586] 15 - (693) It was narrated from Yahyâ bin Abî Ishâq, from Anas bin Mâlik, who said: "We went out with the Messenger of Allâh ﷺ from Al-Madînah to Makkah, and he

[١٥٨٦] [٦٩٣-١٥] حَدَّثَنَا يَحْيَى أَبْنُ يَحْيَى [الْتَّمِيُّونِيُّ]: 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 *Hadîth* 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-Madînah for *Hajj*.” Then he mentioned something similar (to no. 1585).

[1589]... - (...) A similar *Hadîth* 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

المَدِيْنَةِ إِلَى مَكَّةَ، فَصَلَّى رَكْعَيْنِ رَكْعَيْنِ حَتَّى رَجَعَ، قُلْتُ: كَمْ أَقَامَ بِمَكَّةَ؟ قَالَ: عَشْرًا.

[1587] (...) وَحَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا أَبُو عَوَانَةَ، وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ عُلَيْهِ، جَمِيعاً عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ أَنَسَ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ، يُمَثِّلُ حَدِيثَ هُشَيْمٍ.

[1588] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شَعْبَةُ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: خَرَجْنَا مِنَ الْمَدِيْنَةِ إِلَى الْحَجَّ. ثُمَّ ذَكَرَ مِثْلَهُ.

[1589] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعاً عَنِ الشَّوَّرِيِّ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، يُمَثِّلُهُ. وَلَمْ يَذْكُرِ الْحَجَّ.

(المعجم ۲) - (بابُ قصر الصلاة
بمنى) (التحفة ۱۱۰)

[1590] ۱۶-(۶۹۴) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو، وَهُوَ ابْنُ الْحَارِثِ عَنْ ابْنِ شَهَابٍ، عَنْ سَالِمٍ 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-Zuhîrî 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 عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى صَلَاةً
الْمُسَافِرِ بِمَنِي وَغَيْرِهِ رَعْتَيْنِ، وَأَبُو بَكْرٍ
وَعُمَرُ وَعُثْمَانُ رَعْتَيْنِ، صَدَرَا مِنْ
خِلَافَتِهِ، ثُمَّ أَتَمَّهَا أَرْبَعاً.

[1591] (...) وَحَدَّثَنَا زُهْرَيُّ بْنُ حَرْبٍ : حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ
الْأَوْرَاعِيِّ؛ وَحَدَّثَنَا إِشْحَقُ وَعَبْدُ بْنُ
حُمَيْدٍ قَالَا : أَخْبَرَنَا عَبْدُ الرَّزَاقِ : أَخْبَرَنَا
مَعْمَرٌ، جَمِيعًا عَنِ الرَّهْبَانِيِّ، بِهَذَا
الْإِسْنَادِ . قَالَ : يَعْنِي . وَلَمْ يَقُلْ : وَغَيْرِهِ .

[1592] 17 - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شِيمَةَ : حَدَّثَنَا أَبُو أَسَامَةَ :
حَدَّثَنَا عَبْيُودُ اللَّهِ بْنُ عَمَرَ عَنْ نَافِعٍ، عَنْ
ابْنِ عُمَرَ قَالَ : صَلَّى رَسُولُ اللَّهِ ﷺ يَعْنِي
رَعْتَيْنِ، وَأَبُو بَكْرٍ بَعْدَهُ، وَعُمَرُ بَعْدَ أَبِي
بَكْرٍ، وَعُثْمَانُ صَدَرَا مِنْ خِلَافَتِهِ، ثُمَّ إِنَّ
عُثْمَانَ صَلَّى بَعْدُ أَرْبَعاً .

فَكَانَ ابْنُ عُمَرَ إِذَا صَلَّى مَعَ الْإِمَامِ
صَلَّى أَرْبَعاً، وَإِذَا صَلَّاهَا وَحْدَهُ صَلَّى
رَعْتَيْنِ .

[1593] (...) وَحَدَّثَنَا ابْنُ الْمُشْتَى
وَعَبْيُودُ اللَّهِ بْنُ سَعِيدٍ قَالَا : حَدَّثَنَا يَحْيَى
وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ : أَخْبَرَنَا
ابْنُ أَبِي زَائِدَةَ؛ وَحَدَّثَنَا ابْنُ نُعْمَىْرِ : حَدَّثَنَا

عَقْبَةُ بْنُ حَالِدٍ، كُلُّهُمْ عَنْ عَبْيِدِ اللَّهِ، بِهَذَا
الإِسْنَادِ، تَحْوِهُ.

[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.” Hafs 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 عَبْيِدُ
اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ
عَنْ خُبَيْبِ بْنِ عَاصِمٍ عَنْ عَبْدِ الرَّحْمَنِ، سَمِعَ
حَفْصَ بْنَ عَاصِمٍ عَنْ ابْنِ عُمَرَ قَالَ:
صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَنِ صَلَاةِ الْمُسَافِرِ،
وَأَبُو بَكْرٍ وَعُمَرُ، وَعُثْمَانُ ثَمَانِ سِنِينَ، أَوْ
قَالَ سِتَّ سِنِينَ، قَالَ حَفْصٌ: وَكَانَ ابْنُ
عُمَرَ يُصَلِّي يَوْمَنِ رَكْعَتَيْنِ، ثُمَّ يَأْتِي
فِرَاشَهُ. فَقَلَّتْ: أَيْ عَمًّا! لَوْ حَلَّتْ بَعْدَهَا
رَكْعَتَيْنِ! قَالَ: لَوْ فَعَلْتُ لَأَتَمَّتُ
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
خَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ؛
وَحَدَّثَنَا ابْنُ الْمُشَنَّى قَالَ: حَدَّثَنِي عَبْدُ
الصَّمَدِ قَالًا: حَدَّثَنَا شُعْبَةُ، بِهَذَا
الإِسْنَادِ. وَلَمْ يَقُولَا فِي الْحَدِيثِ: يَوْمَنِ.
وَلَكِنْ قَالَا: صَلَّى فِي السَّفَرِ.

[1596] 19 - (695) Ibrâhîm said: “I heard ‘Abdur-Râhmân 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

[٦٩٥] [١٩] حَدَّثَنَا قُتْبَيْهُ
ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْواحِدِ عَنِ
الْأَعْمَشِ: حَدَّثَنَا إِبْرَاهِيمُ قَالَ: سَمِعْتُ
عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ يَقُولُ: صَلَّى إِنَّا
عُثْمَانُ يَمْنَى أَرْبَعَ رَكْعَاتٍ. فَقَلَّ ذَلِكَ

prayed two *Rak'ah* with the Messenger of Allâh ﷺ in Minâ, and I prayed two *Rak'ah* with Abû Bakr Aš-Šiddîq in Minâ, and I prayed two *Rak'ah* with ‘Umar bin Al-Khaṭṭâb 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 Allâh 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 Allâh 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:
صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ رَكْعَيْنِ،
وَصَلَّيْتُ مَعَ أَبِي بَكْرٍ الصَّدِيقِ يَوْمَيْ
رَكْعَيْنِ، وَصَلَّيْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ
يَوْمَيْ رَكْعَيْنِ، فَلَيْتَ حَظِّيْ مِنْ أَرْبَعَ
رَكَعَاتٍ، رَكْعَاتٌ مُّقَبَّلَاتٌ.

[1597] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالًا: حَدَّثَنَا أَبُو
مَعَاوِيَةَ، وَحَدَّثَهُ عُمَانُ بْنُ أَبِي شَيْبَةَ
قَالَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا إِسْحَاقُ وَابْنُ
خَشْرَمَ قَالًا: حَدَّثَنَا عَيْسَى، كُلُّهُمْ عَنِ
الْأَعْمَشِ، بِهَذَا إِلَاسْنَادٍ. نَحْوَهُ.

[1598] ٢٠-٦٩٦) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَقُتَيْبَةَ - قَالَ يَحْيَى: أَخْبَرَنَا.
وَقَالَ قُتَيْبَةَ: حَدَّثَنَا - أَبُو الْأَخْوَصِ عَنِ
أَبِي إِسْحَاقِ، عَنْ حَارِثَةَ بْنِ وَهْبٍ، قَالَ:
صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَيْ، أَمْنَ مَا
كَانَ النَّاسُ وَأَكْثَرُهُ، رَكْعَيْنِ.

[1599] ٢١- (...) حَدَّثَنَا أَحْمَدُ
ابْنُ عَبْدِ اللَّهِ بْنِ يُوسُسَ: حَدَّثَنَا زُهَيرٌ:
حَدَّثَنَا أَبُو إِسْحَاقَ: حَدَّثَنِي حَارِثَةَ بْنِ
وَهْبٍ الْخُزَاعِيُّ قَالَ: صَلَّيْتُ خَلْفَ
رَسُولِ اللَّهِ ﷺ يَوْمَيْ، وَالنَّاسُ أَكْثَرُ مَا
كَانُوا، فَصَلَّى رَكْعَيْنِ فِي حَجَّةِ الْوَدَاعِ.

Muslim said: Hârithah bin Wahb Al-Khuzâ'i is the brother of 'Ubaidullâh bin 'Umar bin Al-Khaṭṭâb, through his mother.

قال مُسْلِمٌ: حَارِثَةُ بْنُ وَهْبٍ الْخَزَاعِيُّ، هُوَ أخُو عُبَيْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، لِأُمِّهِ.

Chapter 3. Praying In Dwellings When It Is Raining

[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.'"

[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.'"

[1602] 24 - (...) It was narrated from Ibn 'Umar that he gave the call to prayer in Dajnân... then he

(المعجم ۳) - (باب الصلاة في
الرحال في المطر) (التحفة ۱۱۱)

[۱۶۰۰] ۲۲-(۶۹۷) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ أَذْنَ بِالصَّلَاةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ، فَقَالَ: أَلَا صَلُّوا فِي الرِّحَالِ، ثُمَّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ الْمُؤْدَنَ، إِذَا كَانَتْ لَيْلَةً بَارِدَةً ذَاتَ مَطَرٍ، يَقُولُ: أَلَا صَلُّوا فِي الرِّحَالِ.

[۱۶۰۱] ۲۳-(...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نَمِيرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ أَنَّهُ نَادَى بِالصَّلَاةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ وَمَطَرٍ، فَقَالَ فِي أَخِرِ نِدَاءِهِ: أَلَا صَلُّوا فِي رِحَالِكُمْ، أَلَا صَلُّوا فِي الرِّحَالِ. ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ الْمُؤْدَنَ، إِذَا كَانَتْ لَيْلَةً بَارِدَةً أَوْ ذَاتَ مَطَرٍ، فِي السَّفَرِ، أَنْ يَقُولَ: أَلَا صَلُّوا فِي رِحَالِكُمْ.

[۱۶۰۲] ۲۴-(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَمَّةَ:

mentioned something similar (to no. 1601), and said: "Pray in your encampments," but he did not repeat a second time, "Pray in your encampments."

حدَّثَنَا عَبْيُودُ اللَّهِ عَنْ نَافِعٍ، عَنْ أَبْنَى عُمَرَ
أَنَّهُ نَادَى بِالصَّلَاةِ بِضَجْنَانَ ثُمَّ ذَكَرَ بِمُثْلِهِ،
وَقَالَ: أَلَا صَلُوْا فِي رِحَالِكُمْ، وَلَمْ يُعْدُ.
ثَانِيَةً: أَلَا صَلُوْا فِي الرِّحَالِ، مِنْ قَوْلِ
أَبْنِ عُمَرَ.

[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.'"

[٦٥٣-٦٩٨] حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي
الرُّبِّيرِ، عَنْ جَابِرٍ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ
يُونُسَ قَالَ: حَدَّثَنَا زُهْرَةُ: حَدَّثَنَا أَبُو
الرُّبِّيرِ عَنْ جَابِرٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ
الله ﷺ فِي سَفَرٍ فَمُطْرِنَا، فَقَالَ: «لِيُصْلِّ
مَنْ شَاءَ مِنْكُمْ فِي رَحْلِهِ».

[1604] 26 - (699) It was narrated that 'Abdullâh bin 'Abbâs said to his *Mu'adhdhin* on a rainy day: "When you say: 'I bear witness that there is none worthy of worship but Allâh and I bear witness that Muhammâd 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."

[٦٥٤-٦٩٩] حَدَّثَنِي عَلَيْهِ
ابْنُ حُجْرِ السَّعْدِيِّ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ
عَبْدِ الْحَمِيدِ صَاحِبِ الزَّيَادِيِّ، عَنْ عَبْدِ
اللهِ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسِيِّ
أَنَّهُ قَالَ لِمُؤْذِنِهِ فِي يَوْمٍ مَطِيرٍ: إِذَا قُلْتَ:
أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهُدُ أَنَّ
مُحَمَّداً رَسُولُ اللَّهِ، فَلَا تَقُلْ: حَيَّ عَلَى
الصَّلَاةِ، قُلْ: صَلُوْا فِي بُيوْتِكُمْ.
قَالَ: فَكَانَ النَّاسَ اسْتَكْرُوا ذَلِكَ،
فَقَالَ: أَتَعْجِبُونَ مِنْ ذَاهِدٍ؟ قَدْ فَعَلَ ذَاهِدٌ مَنْ هُوَ
خَيْرٌ مِنِّي، إِنَّ الْجُمُعَةَ عَزْمَةٌ، وَإِنَّ كَرِهْتُ
أَنْ أُخْرِجَكُمْ فَتَمْشُوا فِي الطَّينِ وَالدَّحْضِ.

[1605] 27 - (...) It was narrated that 'Abdul-Ḥamīd said: "I heard 'Abdullāh bin Al-Ḥārith say: "Abdullāh bin 'Abbās addressed us on a rainy day..."'" and he quoted a *Hadīth* 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."

Abū Kāmil said: "Ḥammād narrated something similar to us from "Āsim, from 'Abdullāh bin Al-Ḥārith."

[1606] (...) Ayyūb and "Āsim Al-Aḥwal narrated it (a similar *Hadīth* as no. 1605) to us with this chain, but it does not say in their *Hadīth*: "Meaning the Prophet ﷺ."

[1607] 28 - (...) 'Abdullāh bin Al-Ḥārith said: "The *Mu'adhdhin* of Ibn 'Abbās called the *Adhān* on a rainy Friday..."'" and he mentioned a *Hadīth* 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 كَامِل الْجَحدَرِيُّ : حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، عَنْ عَبْدِ الْحَمِيدِ قَالَ : سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثَ قَالَ : حَطَّبَنَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، فِي يَوْمِ ذِي رَدْغٍ . وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ ابْنِ عُلَيَّةَ . 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 ، يَنْسُخُونَ .

[١٦٠٦] (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ هُوَ الزَّهْرَانِيُّ : حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، حَدَّثَنَا أَيُوبُ وَعَاصِمُ الْأَحْوَلُ ، بِهَذَا الْإِسْنَادِ . وَلَمْ يَذْكُرْ فِي حَدِيثِهِ يَعْنِي النَّبِيَّ ﷺ .

[١٦٠٧] ٢٨ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ : أَخْبَرَنَا ابْنُ شَمَيْرٍ : أَخْبَرَنَا شَعْبَةُ : حَدَّثَنَا عَبْدُ الْحَمِيدِ صَاحِبُ الرِّيَادِيِّ قَالَ : سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثَ قَالَ : أَذَنَ مُؤْذِنٌ ابْنَ عَبَّاسٍ يَوْمَ الْجُمُعَةِ فِي يَوْمٍ مَطِيرٍ . فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ ، وَقَالَ : وَكَرِهْتُ أَنْ تَمْشُوا فِي الدَّخْضِ وَالرَّلْلِ .

[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 ابْنُ حُمَيْدٍ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ عَنْ شَعْبَةَ؛ وَحَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، كَلَّا هُمَا عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ أَنَّ ابْنَ عَبَّاسَ أَمْرَ مُؤَذْنَهُ فِي حَدِيثِ مَعْمَرٍ: فِي يَوْمِ جُمُعَةٍ فِي يَوْمٍ مَطِيرٍ، يَتَحْوِي حَدِيثَهُمْ، وَذَكَرَ فِي حَدِيثِ مَعْمَرٍ: فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنْيَ. يَعْنِي التَّيْمَيْرَ.

[1609] 30 - (...) It was narrated that 'Abdullâh bin Al-Hârith said: "Ibn 'Abbâs ordered his *Mu'adhdhin* on a rainy Friday..." a similar *Hadîth* (as no. 1607).

[١٦٠٩] ٣٠- (...) وَحَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَبُو ثَعْبَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ - قَالَ وُهَيْبٌ: لَمْ يَسْمَعْهُ مِنْهُ - قَالَ: أَمْرَ ابْنَ عَبَّاسٍ مُؤَذْنَهُ فِي يَوْمِ جُمُعَةٍ، فِي يَوْمٍ مَطِيرٍ، يَتَحْوِي حَدِيثَهُمْ.

Chapter 4. It Is Permissible To Offer Voluntary Prayers Atop One's Mount When Travelling, No Matter What Direction It Is Facing

[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.

(المعجم ٤) - (باب جواز صلاة النافلة على الدابة في السفر حيث توجهت) (التحفة ١١٢)

[١٦١٠] ٣١- (٧٠٠) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُعَمِّرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْيَضُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ

رَسُولُ اللَّهِ ﷺ كَانَ يُصْلِي سُبْحَتَهُ حَيْثُمَا
تَوَجَّهَتْ بِهِ نَاقَّةٌ.

[١٦١١] ٣٢ - (...) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو حَالِدٍ
الْأَخْمَرُ عَنْ عُبَيْدِ اللَّهِ، عَنْ تَافِعٍ، عَنْ ابْنِ
عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يُصْلِي عَلَى
رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ.

[١٦١٢] ٣٣ - (...) وَحَدَّثَنِي عُبَيْدُ
اللهِ بْنُ عُمَرَ الْقَوَارِبِيُّ: حَدَّثَنَا يَحْيَى بْنُ
سَعِيدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي شَيْمَانَ:
حَدَّثَنَا سَعِيدُ بْنُ جُبَيرٍ عَنْ ابْنِ عُمَرَ قَالَ:
كَانَ رَسُولُ اللَّهِ ﷺ يُصْلِي، وَهُوَ مُفْلِ
مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، عَلَى رَاحِلَتِهِ حَيْثُ
كَانَ رَجْهُهُ. قَالَ: وَفِيهِ نَزَّلَتْ: «فَإِنَّمَا
تُولُوا فَتَمَّ وَجْهُ اللَّهِ» [البقرة: ١١٥].

[١٦١٣] ٣٤ - (...) وَحَدَّثَنَا أَبُو
كُرَيْبٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكَ وَابْنُ أَبِي
رَائِدَةَ؛ وَحَدَّثَنَا ابْنُ ثُمَيْرٍ: حَدَّثَنَا أَبِي،
كُلُّهُمْ عَنْ عَبْدِ الْمَلِكِ، بِهَذَا الإِسْنَادِ،
نَحْوَهُ. وَفِي حَدِيثِ ابْنِ مُبَارَكَ وَابْنِ أَبِي
رَائِدَةَ: ثُمَّ تَلَّا ابْنُ عُمَرَ: «فَإِنَّمَا تُولُوا
فَتَمَّ وَجْهُ اللَّهِ». وَقَالَ: فِي هَذَا نَزَّلَتْ.

[١٦١٢] ٣٣ - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to pray when he was coming from Makkah to Al-Madinah, 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."

[١٦١٣] ٣٤ - (...) A similar report was narrated from 'Abdul-Malik with this chain. According to the *Hadîth* of Ibn Mubârak 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.'"

^[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 عُمَرِ وْ بْنِ يَحْيَى الْمَازِينِيِّ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي عَلَى حِمَارٍ، وَهُوَ مُوَجَّهٌ إِلَى حَيْبَرَ.

[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-...] [وَ] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي بَكْرِ بْنِ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ يَسَارٍ أَنَّهُ قَالَ: كُنْتُ أَسِيرُ مَعَ ابْنِ عُمَرَ بِطَرِيقِ مَكَّةَ. قَالَ سَعِيدٌ: فَلَمَّا خَشِيتُ الصُّبْحَ نَزَّلْتُ فَأَوْتَرْتُ، ثُمَّ أَذْرَكْتُهُ. فَقَالَ لِي ابْنُ عُمَرَ: أَنَّى كُنْتَ؟ فَقَلَّتْ لَهُ: خَشِيتُ الْفَجْرَ فَنَزَّلْتُ فَأَوْتَرْتُ. فَقَالَ عَبْدُ اللَّهِ: أَلِيسَ لَكَ فِي رَسُولِ اللَّهِ ﷺ أَسْوَةٌ؟ فَقَلَّتْ: بَلَى، وَاللَّهُ! قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوَتِّرُ 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."

'Abdullâh bin Dînâr said: "Ibn 'Umar used to do that."

[١٦١٦] [٣٧-...] وَ حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُمَا تَوَجَّهَتْ بِهِ.

قَالَ عَبْدُ اللَّهِ بْنُ دِينَارٍ: كَانَ ابْنُ عُمَرَ يَفْعَلُ 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 عِيسَى ابْنُ حَمَادٍ الْمِصْرِيُّ: أَخْبَرَنَا الْلَّيْثُ: حَدَّثَنِي ابْنُ الْهَادِي عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُورِتُ عَلَى 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 حَرْمَلَةُ بْنُ يَحْمَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ يُسَبِّحُ عَلَى الرَّاحِلَةِ قَبْلَ أَيِّ وَجْهٍ تَوَجَّهُ، وَيُؤْتِرُ عَلَيْهَا، غَيْرَ أَنَّهُ لَا يُصَلِّي عَلَيْهَا الْمُكْتُوبَةَ.

[1619] 40 - (701) It was narrated from ‘Abdullâh bin ‘Âmir bin Rabî‘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) وَحَدَّثَنَا عَمْرُو ابْنُ سَوَادٍ وَحَرْمَلَةُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ أَخْبَرَهُ: أَنَّ أَبَاهُ أَخْبَرَهُ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يُصَلِّي السُّبْحَةَ بِاللَّيْلِ فِي السَّفَرِ، عَلَى ظَهْرِ رَاحِلَتِهِ، حِينَ تَوَجَّهُ.

[1620] 41 - (702) It was narrated from Hammâm: Anas bin Sirîn, narrated to us, he said: “We met Anas bin Mâlik when

[١٦٢٠]-٤١) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا عَفَانُ 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.”

أَنسَ بْنَ مَالِكٍ حِينَ قَدِمَ مِنَ الشَّامِ، فَتَلَقَّيْنَاهُ بِعَيْنِ التَّمْرِ، فَرَأَيْتُهُ يُصَلِّي عَلَى حِمَارٍ وَوَجْهُهُ ذَاكَ الْجَانِبِ. وَأَوْمَأَ هَمَامُ عَنْ يَسَارِ الْقِبْلَةِ فَقُلْتُ لَهُ: رَأَيْتَكَ تُصَلِّي لِغَيْرِ الْقِبْلَةِ، قَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعُلُهُ، لَمْ أَفْعُلْهُ.

(المعجم ٥) - (باب جواز الجمع بين الصالاتين في السفر) (التحفة ١١٣)

[١٦٢١] ٤٢ - (٧٠٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا عَجَلَ بِهِ السَّيْرُ، جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ. [انظر: ٣١١٠]

[١٦٢٢] ٤٣ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُؤْتَمِنِ: حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ كَانَ إِذَا جَدَ بِهِ السَّيْرُ، جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، بَعْدَ أَنْ يَغْيِبَ الشَّفَقَ، وَيَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا جَدَ بِهِ السَّيْرُ، جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

[١٦٢٣] ٤٤ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدِ، كُلُّهُمْ عَنْ ابْنِ

عَيْنَةَ، قَالَ عَمْرُو: حَدَّثَنَا سُفِيَّانُ عَنِ الرُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: رَأَيْتُ رَسُولَ اللَّهِ يَجْمِعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، إِذَا جَدَّ بِهِ السَّيْرُ.

[١٦٢٤] ٤٥ - (...) 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 حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ أَبَاهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ يَجْمِعُ، إِذَا أَعْجَلَهُ السَّيْرُ فِي السَّفَرِ، يُؤْخِرُ صَلَاةَ الْمَغْرِبِ حَتَّى يَجْمِعَ بَيْنَهَا وَبَيْنَ صَلَاةَ الْعِشَاءِ.

[١٦٢٥] ٤٦ - (٧٠٤) وَحَدَّثَنَا قَيْمَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُقَصْلُ يَعْنِي ابْنَ فَضَالَةَ عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ يَجْمِعُ، إِذَا ارْتَحَلَ قَبْلَ أَنْ تَرِيعَ الشَّمْسُ، أَخْرَى الظُّهُرَ إِلَى أَنْ يَدْخُلَ وَقْتُ الْعَصْرِ، ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا، فَإِنْ رَأَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ، صَلَّى الظُّهُرَ ثُمَّ رَكِبَ.

[١٦٢٦] ٤٧ - (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَارِي الْمَدَائِنِيُّ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنْ عَقِيلٍ بْنِ خَالِدٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ يَجْمِعُ، إِذَا أَرَادَ أَنْ يَجْمِعَ بَيْنَ

[١٦٢٥] ٤٦ - (٧٠٤) 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 Zuhra until the time of 'Asr began, then he would dismount and join them. If the sun had passed its zenith before he set out, he would pray Zuhra and then set out."

[١٦٢٦] ٤٧ - (...) It was narrated that Anas said: "If the Prophet ﷺ wanted to join two prayers when travelling, he would delay Zuhra until the time for 'Asr began, then he would join them."

الصلاتين في السفر، أخر الظهر حتى يدخل أول وقت العصر، ثم يجمع بينهما.

[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 'Asr and then join them, and he would delay *Maghrib* until he joined it with '*Ishâ'*, when the twilight had disappeared.

[١٦٢٧] ٤٨ - (...) وحدثني أبو الطاھر وعمرو بن سواد قالا: أخبرنا ابن وهب: حدثني جابر بن إسماعيل عن عقيل بن خالد، عن ابن شهاب، عن أنس، عن النبي ﷺ: إذا عجل عليه السفر، يؤخر الظهر إلى أول وقت العصر، فيجمع بينهما، ويؤخر المغرب حتى يجمع بينها وبين العشاء، حين يغيب الشفق.

Chapter 6. Joining Two Prayers When Not Travelling

[1628] 49 - (705) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ prayed *Zuhr* and '*Asr*' together, and *Maghrib* and '*Ishâ'* together, when there was no fear and he was not travelling."

(المعجم ٦) - (باب الجمع بين الصlatin في الحضر) (التحفة ١١٤)

[١٦٢٨] ٤٩ - (٧٠٥) حدثنا يحيى ابن يحيى قال: فرأى على مالك، عن أبي الزبير، عن سعيد بن حبيب، عن ابن عباس قال: صلى رسول الله ﷺ الظهر والعصر جمِيعاً، والمغرب والعشاء جمِيعاً، في غير خوف ولا سفر. [انظر:

١٦٣٣]

[1629] 50 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ prayed *Zuhr* and '*Asr*' together in Al-

[١٦٢٩] ٥٠ - (...) وحدثنا أحمد ابن يوسف وعون بن سلام، جمِيعاً عن زهير، - قال ابن يوسف: حدثنا زهير -:

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 ‘Abbâs 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 ‘Abbâs narrated that the Messenger of Allâh ﷺ joined prayers when he was on a journey during the campaign of Tabûk. He joined *Zuhr* with *‘Asr*, and *Maghrib* with *Ishâ’*.

Sa‘eed said: “I said to Ibn ‘Abbâs: ‘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‘âdh said: “We set out with the Messenger of Allâh ﷺ on the campaign to Tabûk, and he used to pray *Zuhr* and *‘Asr* together, and *Maghrib* and *Ishâ’* together.”

حَدَّثَنَا أَبُو الرَّئِيْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظَّهَرَ وَالْعَصْرَ جَمِيعًا بِالْمَدِينَةِ، فِي غَيْرِ حَوْفٍ وَلَا سَفَرًا.

قَالَ أَبُو الرَّئِيْرٍ: فَسَأَلْتُ سَعِيدًا: لِمَ فَعَلَ ذَلِكَ؟ فَقَالَ: سَأَلْتُ أَبْنَ عَبَّاسٍ كَمَا سَأَلْتُنِي. فَقَالَ: أَرَادَ أَنْ لَا يُخْرِجَ أَحَدًا مِنْ أُمَّةِهِ.

[1630-51] [و] حَدَّثَنَا يَحْيَى بْنُ حَيْبِ الْحَارِثِيِّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا قُرَيْشًا: حَدَّثَنَا أَبُو الرَّئِيْرٍ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ: حَدَّثَنَا أَبْنُ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ الصَّلَاةِ فِي سَفَرَةِ سَافِرَاهَا، فِي غَزْوَةِ تَبُوكَ، جَمَعَ بَيْنَ الظَّهَرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ.

قَالَ سَعِيدٌ: فَقُلْتُ لِابْنِ عَبَّاسٍ: مَا حَمَلَهُ عَلَى ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لَا يُخْرِجَ أُمَّةَهُ.

[1631-52] حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الرَّئِيْرٍ عَنْ أَبِي الطَّفْلِيْلِ عَامِرٍ، عَنْ مَعَاذٍ. قَالَ: حَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ، فَكَانَ يُصَلِّي الظَّهَرَ

وَالْعَصْرِ جَمِيعًا، وَالْمَغْرِبِ وَالْعِشَاءِ
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 يُحْيَى
ابْنُ حَيْبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ
الْحَارِثِ: حَدَّثَنَا قُرَةُ بْنُ خَالِدٍ: حَدَّثَنَا
أَبُو الزَّيْرِ: حَدَّثَنَا عَامِرُ بْنُ وَائِلَةَ أَبُو
الظَّفَّيْلِ: حَدَّثَنَا مَعَاذُ بْنُ جَبَلٍ، قَالَ:
جَمَعَ رَسُولُ اللَّهِ ﷺ فِي غَرْوَةِ تَبُوكَ بَيْنَ
الظَّهَرِ وَالْعَصْرِ، وَبَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.
قَالَ: فَقُلْتُ: مَا حَمَلْتَ عَلَى ذَلِكَ؟ قَالَ
فَقَالَ: أَرَادَ أَنْ لَا يُخْرِجَ أُمَّةً.

[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 بَكْرٍ
بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو
مَعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ، وَأَبُو سَعِيدٍ
الْأَشْجَعُ وَاللَّفَظُ لَأَبِي كُرَيْبٍ قَالَا: حَدَّثَنَا
وَكَيْعٍ، يَكَاهُمَا عَنِ الْأَعْمَشِ، عَنْ حَيْبٍ ابْنِ
ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ بْنِ عَبَّاسٍ،
قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الظَّهَرِ
وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ، بِالْمَدِينَةِ، فِي
غَيْرِ خَوْفٍ وَلَا مَطْرَأٍ فِي حَدِيثٍ وَكَيْعٍ قَالَ
فَلْتُ لَابْنِ عَبَّاسٍ: لِمَ فَعَلَ ذَلِكَ؟ قَالَ: كَيْلًا
يُخْرِجُ أُمَّةً وَفِي حَدِيثٍ أَبِي مَعَاوِيَةَ، قِيلَ
لَابْنِ عَبَّاسٍ: مَا أَرَادَ إِلَى ذَلِكَ؟ قَالَ: أَرَادَ
أَنْ لَا يُخْرِجَ أُمَّةً [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-Shâthâ”,^[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-Madînah, and eight: *Zuhr* with *Aṣr*, and *Maghrib* with *Ishâ’*.

[1636] 57 - (...) It was narrated that ‘Abdullâh bin Shâqîq 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 عَيْنِيَةَ عَنْ عَمِّرُو، عَنْ جَâبِرِ بْنِ زَيْدٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ثَمَانِيًّا جَمِيعًا، وَسَبْعًا جَمِيعًا. قُلْتُ: يَا أَبَا الشَّعْثَاءِ! أَطْهَرَ الظَّهَرَ وَعَجَّلَ الْعَصْرَ، وَأَخْرَى الْمَعْرِبَ وَعَجَّلَ الْعِشَاءَ. قَالَ: وَأَنَا أَظُنُّ ذَلِكَ.

[١٦٣٥] ٥٦- (...) [وَ] حَدَّثَنَا أَبُو الرَّبِيعِ الرَّهْرَانِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَمِّرُو بْنِ دِينَارٍ، عَنْ جَâبِرِ بْنِ زَيْدٍ، عَنْ أَبْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِالْمَدِينَةِ سَبْعًا، وَثَمَانِيًّا: الظَّهَرَ وَالْعَصْرَ، وَالْمَغْرِبَ وَالْعِشَاءَ

[١٦٣٦] ٥٧- (...) حَدَّثَنَا أَبُو الرَّبِيعِ الرَّهْرَانِيُّ: حَدَّثَنَا حَمَادُ عَنِ الرَّبِيعِ ابْنِ الْحَرْبِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ: خَطَّبَنَا أَبُنْ عَبَّاسٍ يَوْمًا بَعْدَ الْعَصْرِ حَتَّى غَرَبَتِ الشَّمْسُ وَيَدَتِ النُّجُومُ، وَجَعَلَ النَّاسُ يَقُولُونَ: الصَّلَاةُ، الصَّلَاةُ. قَالَ فَجَاءَهُ رَجُلٌ مِنْ بَنِي تَمِيمٍ، لَا يَقْتُرُ وَلَا يَشْتَيِ: الصَّلَاةُ،

^[1] That is, Jâbir bin Zaid, who narrated it from Ibn ‘Abbâs, and the one asking him is ‘Amr bin Dînâr.

Zuhr with 'Asr, and Maghrib with Ishâ'.”

Ibn Shaqîq 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
بِالشِّيَّئَةِ؟ لَا أُمَّ لَكَ، ثُمَّ قَالَ: رَأَيْتُ
رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ الظَّهَرِ
وَالعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ.
قَالَ: عَبْدُ اللَّهِ بْنُ شَيْقِيقٍ: فَحَاجَكَ فِي
صَدْرِي مِنْ ذَلِكَ شَيْءٌ. فَأَتَيْتُ أَبَا
هُرَيْرَةَ، فَسَأَلْتُهُ، فَصَدَّقَ مَقَالَتِهِ.

[١٦٣٧] ٥٨ - (...) وَحدَثَنَا ابْنُ
أَبِي عُمَرَ: حَدَّثَنَا وَكِبِيعٌ: حَدَّثَنَا عُمَرَانُ بْنُ
حُدَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ شَيْقِيقِ الْعَقِيلِيِّ
قَالَ: قَالَ رَجُلٌ لِابْنِ عَبَّاسٍ: الصَّلَاةَ،
فَسَكَتَ. ثُمَّ قَالَ: الصَّلَاةَ، فَسَكَتَ. ثُمَّ
قَالَ: الصَّلَاةَ، فَسَكَتَ. ثُمَّ قَالَ: لَا أُمَّ
لَكَ أَتَعْلَمُنِي بِالصَّلَاةِ؟ كُنَّا نَجْمِعُ بَيْنَ
الصَّلَاتَيْنِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

(المعجم ٧) - (باب جواز الانصراف
من الصلاة عن اليمين والشمال)
(التحفة ١١٥)

Chapter 7. It Is Permissible To Leave To The Right Or Left After Finishing The Prayer

[١٦٣٨] ٥٩ - (٧٠٧) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ
عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنِ الْأَسْوَدِ،
عَنْ عَبْدِ اللَّهِ قَالَ: لَا يَجْعَلَنَّ أَحَدُكُمْ
لِلشَّيْطَانِ مِنْ نَفْسِهِ جُزْءًا، لَا يَرِي إِلَّا أَنَّ
حَقًّا عَلَيْهِ، أَنْ لَا يَنْصِرِفَ إِلَّا عَنْ يَمِينِهِ،

[١٦٣٩] ٥٩ - (٧٠٧) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ
عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنِ الْأَسْوَدِ،
عَنْ عَبْدِ اللَّهِ قَالَ: لَا يَجْعَلَنَّ أَحَدُكُمْ
لِلشَّيْطَانِ مِنْ نَفْسِهِ جُزْءًا، لَا يَرِي إِلَّا أَنَّ
حَقًّا عَلَيْهِ، أَنْ لَا يَنْصِرِفَ إِلَّا عَنْ يَمِينِهِ،

أَكْثُرُ 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 وَعَيْسَى بْنُ يُونُسَ؛
وَحدَّثَنَا عَلَيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عَيْسَى،
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) وَحدَّثَنَا قُبَيْدَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ السُّدَّيِّ
قَالَ: سَأَلْتُ أَنَسًا: كَيْفَ أَنْصَرِفُ إِذَا
صَلَّيْتُ؟ عَنْ يَمِينِي أَوْ عَنْ يَسَارِي؟ قَالَ:
أَمَّا أَنَا فَأَكْثُرُ 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 بَكْرٍ
ابْنُ أَبِي شَيْءَةَ وَرُهْيَدٌ بْنُ حَرْبٍ قَالَا:
حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنِ السُّدَّيِّ،
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

(المجمجم ٨) - (باب استحباب يمين الإمام) (التحفة ١١٦)

[١٦٤٢] ٦٢- (٧٠٩) وَحدَّثَنَا أَبُو
ثُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنْ مِسْعَرٍ،
عَنْ ثَابِتِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ الْبَرَاءِ، عَنْ

would turn towards us. And I heard him say: 'Rabbi qinî 'adhâbaka yawma tab'âthu or Tajma'u ibâdak (O Lord, save me from Your punishment on the Day when You resurrect or gather Your slaves.)"

الْبَرَاءُ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ ﷺ، أَحْبَبْنَا أَنْ نَكُونَ عَنْ يَمِينِهِ، يُقْبَلُ عَلَيْنَا بِوْجَهِهِ، قَالَ: فَسَعِّدْتُهُ يَقُولُ: «رَبَّ قَنِي عَذَابَكَ يَوْمَ تَبْعَثُ أَوْ تَجْمَعُ عَبَادَكَ».

[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."

[١٦٤٣] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَرَهْبَرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ مَسْعِرٍ، بِهِذَا الْإِشْتَادِ. وَلَمْ يَذْكُرْ: يُقْبَلُ عَلَيْنَا بِوْجَهِهِ.

Chapter 9. It Is Disliked To Start A Voluntary Prayer After The Mu'adhdhin Has Started To Say The *Iqâmah* 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 *Iqâmah* for prayer is called, there is no prayer except the prescribed prayer."

(المعجم ٩) - (باب كراهة الشروع في نافلة بعد شروع المؤذن في إقامة الصلاة سواء السنة الراتبة كسنة الصبح والظهر وغيرهما وسواء علم أنه يدرك الركعة مع الإمام أم لا) (التحفة ١١٧)

[١٦٤٤] ٦٣- (٧١٠) وَحَدَّثَنِي أَخْمَدُ بْنُ حَبَيلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَرْقَاءَ، عَنْ عَمْرُو بْنِ دِيَارٍ، عَنْ عَطَاءَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، قَالَ: إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةً إِلَّا الْمُكْتُوبَةُ.

[1645] (...) Warqâ' narrated it with this chain (a similar *Hadîth* as no. 1645).

[١٦٤٥] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ

حَاتِمٌ وَابْنُ رَافِعٍ قَالَا: حَدَّثَنَا شَبَابَةُ:
حَدَّثَنِي وَرْقَاءُ، بِهَذَا الْإِسْنَادِ.

[1646] 64 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the *Iqâmah* for prayer is called, there is no prayer except the prescribed prayer."

ابْنُ حَبِيبِ الْخَارِثِيُّ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ عَطَاءً بْنَ يَسَارٍ يَقُولُ، عَنْ أَبِيهِ هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «إِذَا أُقِيمَتِ الصَّلَاةُ، فَلَا صَلَاةَ إِلَّا الْمُكْتُوبَةُ».

[1647] (...) Zakariyyâ bin Ishâq narrated a similar report (as no. 1646) with this chain.

[1647] (...) وَحَدَّثَنَا عَبْدُ بْنَ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[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."

[1648] (...) وَحَدَّثَنَا حَسَنُ الْحُلُوانِيُّ: حَدَّثَنَا زَيْدُ بْنُ هَرُونَ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُوبَ، عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِيهِ هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، قَالَ حَمَّادٌ: ثُمَّ لَقِيَتُ عَمْرًا فَحَدَّثَنِي بِهِ، وَلَمْ يَرْفَعْهُ.

[1649] 65 - (711) It was narrated from 'Abdullâh bin Mâlik bin Buhaînah that the Messenger of Allâh ﷺ passed by a man who was offering prayers, and the *Iqâmah* for *Subh* prayer had been called, He said something to him, I do not know what it was, and when we had

[1649] 65 - (711) حَدَّثَنَا عَبْدُ اللهِ ابْنُ مَسْلَمَةَ الْقَعْنَيْيِّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ حَفْصِي بْنِ عَاصِمٍ، عَنْ عَبْدِ اللهِ بْنِ مَالِكٍ أَبْنِ بُحَيْنَةَ، أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِرَجُلٍ يُصَلِّي، وَقَدْ أُقِيمَتْ صَلَاةُ الصُّبْحِ، فَكَلَمَهُ 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 *Subh* with four *Rak'ah*.'

Al-Qa'nabî said: "‘Abdullâh bin Mâlik bin Buhainah from his father."

Abû Al-Husain Muslim said: His saying: "from his father" in this narration is a mistake.

[1650] 66 - (...) It was narrated that Ibn Buhainah said: "The *Iqâmah* for *Subh* prayer was called, and the Messenger of Allâh ﷺ saw a man offering prayers when the *Mu'adhdhin* 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?'"

نَدْرِي مَا هُوَ، فَلَمَّا انْصَرَفْنَا أَحْطَنَا بِهِ
نَقُولُ: مَاذَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ؟
قَالَ: قَالَ لِي: «يُوشِكُ أَنْ يُصَلِّي أَحَدُكُمْ
الصُّبْحَ أَرْبَعًا».

قَالَ الْقَعْنَيُّ: عَبْدُ اللَّهِ بْنُ مَالِكٍ أَبْنُ
بُحَيْنَةَ عَنْ أَبِيهِ.

قَالَ أَبُو الْحُسَيْنِ مُسْلِمٌ: وَقَوْلُهُ: عَنْ
أَبِيهِ، فِي هَذَا الْحَدِيثِ، خَطَا.

[1650] 66 - (....) حَدَّثَنَا قُتْبَيْةُ بْنُ
سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سَعْدِ بْنِ
إِبْرَاهِيمَ، عَنْ حَفْصِي بْنِ عَاصِمٍ، عَنْ أَبِينِ
بُحَيْنَةَ قَالَ: أَقِيمَتْ صَلَاةُ الصُّبْحِ، فَرَأَى
رَسُولُ اللَّهِ ﷺ رَجُلًا يُصَلِّي، وَالْمُؤْذِنُ
يُقِيمُ، فَقَالَ: «أَتُصَلِّي الصُّبْحَ أَرْبَعًا؟».

[1651] 67 - (712) حَدَّثَنِي أَبُو
كَامِيلُ الْجَحدَرِيُّ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ
زَيْدٍ؛ وَحَدَّثَنِي حَامِدٌ بْنُ عُمَرَ الْبَكْرَوَاعِيُّ:
حَدَّثَنَا عَبْدُ الْواحِدِ يَعْنِي ابْنَ زِيَادٍ؛
وَحَدَّثَنَا ابْنُ نُمِيرٍ: حَدَّثَنَا أَبُو مَعَاوِيَةَ،
كُلُّهُمْ عَنْ عَاصِمٍ؛ وَحَدَّثَنِي رُهِيْرُ بْنُ
حَرْبٍ وَاللَّفْظُ لَهُ - : حَدَّثَنَا مَرْوَانُ بْنُ
مَعَاوِيَةَ الْفَزَارِيُّ عَنْ عَاصِمٍ الْأَحْوَلِ،
عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ، قَالَ: دَخَلَ
رَجُلٌ الْمَسْجِدَ، وَرَسُولُ اللَّهِ ﷺ فِي

صَلَاةُ الْغَدَاءِ، فَصَلَّى رَكْعَتَيْنِ فِي جَانِبِ
الْمَسْجِدِ، ثُمَّ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ،
فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ ﷺ قَالَ: «يَا فُلانَ!
يَا يَارِ الصَّلَاتَيْنِ اعْتَدْتَ؟ أَصِلَّاتِكَ
وَحْدَكَ، أَمْ بِصَلَاتِكَ مَعَنَا؟».

Chapter 10. What To Say When Entering The *Masjid*

[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: “*Allâhummaftahli 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.)”

(المعجم ١٠) - (باب ما يقول إذا
دخل المسجد) (التحفة ١١٨)

[١٦٥٢] [٦٨-٧١٣] حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا سُلَيْمَانُ بْنُ يَلَالٍ 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 أَحَدُكُمُ 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 يَلَالٍ وَقَالَ: بَلَغَنِي أَنَّ يَحْيَى
الْحِمَانِيَّ يَقُولُ: وَأَبِي أُسَيْدٍ.

[١٦٥٣] (...) حَدَّثَنَا حَامِدُ بْنُ
عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا يَسْرُرُ بْنُ الْمُفَضَّلِ:
حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ، عَنْ رَبِيعَةَ بْنِ أَبِي
عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ

[1653] (...) A similar report (as no. 1652) was narrated from Abû Usaid, from the Prophet ﷺ (with a different chain of narrators).

بْنِ سُوَيْدِ الْأَنْصَارِيِّ، عَنْ أَبِي حُمَيْدٍ أَوْ
عَنْ أَبِي أَسِيدٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

(المعجم ١١) - (باب استحباب تحيية المسجد بركعتين، وكراهة الجلوس قبل صلاتهما، وأنها مشروعة في جميع الأوقات) (التحفة ١١٩)

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."

[١٦٥٤]-٦٩ [٧١٤] حَدَّثَنَا عَبْدُ اللَّهِ
ابْنُ مَسْلَمَةَ بْنُ فَقْتَبِ وَقُتَيْبَةَ بْنُ سَعِيدٍ
قَالَا: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ
يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ
عَامِرٍ بْنِ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ، عَنْ عَمْرِو
ابْنِ سُلَيْمَانِ الزَّرَقِيِّ، عَنْ أَبِي قَتَادَةَ، أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا دَخَلَ أَحَدُكُمُ
الْمَسْجِدَ، فَلْيَرْكِعْ رَكْعَتَيْنِ قَبْلَ أَنْ
يَجْلِسَ.

[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

[١٦٥٥]-٧٠ (...) حَدَّثَنَا أَبُو
بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ
عَلَيٍّ عَنْ زَائِدَةَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ
يَحْيَى الْأَنْصَارِيُّ: حَدَّثَنِي مُحَمَّدُ ابْنُ
يَحْيَى بْنِ حَبَّانَ عَنْ عَمْرِو بْنِ سُلَيْمَانِ 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."

ظهرائي الناس. قال: فجلست، فقال رسول الله ﷺ: «ما منعك أن ترکع رکعتين قبل أن تجلس؟» قال: فقلت: يا رسول الله! رأيتك جالساً والناس جلوس. قال: «فإذا دخل أحدكم المسجد، لا يجلس حتى يرکع رکعتين».

[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] حدثنا أَخْمَدُ بْنُ جَوَاسِ الْحَنْفِيُّ أَبُو عَاصِمٍ: حدثنا عَيْيَدُ اللَّهِ الْأَشْجَعِيُّ عَنْ سُعْيَانَ، عَنْ مُحَارِبِ بْنِ دَنَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ لِي عَلَى النَّبِيِّ ﷺ دِينٌ. فَقَضَانِي وَزَادَنِي، وَدَخَلْتُ عَلَيْهِ فِي الْمَسْجِدِ، فَقَالَ لِي: «صَلِّ رَكْعَتَيْنِ».

[انظر: ٣٦٣٦ و ٤٠٩٨ و ٤٩٦]

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 Muħârib 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) - (باب استحباب رکعتين في المسجد لمن قدم من سفر أول قدومه) (التحفة ١٢٠)

[١٦٥٧]-٧٢ (...) وَحدَثَنَا عَيْيَدُ اللَّهِ بْنُ مَعَاذٍ: حدثنا أبي: حدثنا شعبة عن مُحَارِبٍ، سمعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: اشتَرَتِ مِنِي رَسُولُ اللَّهِ ﷺ بَعِيرًا فَلَمَّا قَدِمَ الْمَدِينَةَ أَمْرَنِي أَنْ آتَيَ الْمَسْجِدَ، فَأَصَلَّيَ رَكْعَتَيْنِ.

[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 الْمُشَّى: حَدَّثَنَا عَبْدُ الْوَهَابٍ يَعْنِي الشَّقَقِيَّ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: حَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَّةَ فَأَبْطَأَ بِي جَمْلِي وَأَعْنَى. ثُمَّ قَدِمَ رَسُولُ اللَّهِ ﷺ قَبْلِي، وَقَدِمْتُ بِالْغَدَاءِ. فَجِئْتُ الْمَسْجِدَ فَوَجَدْتُهُ عَلَى بَابِ الْمَسْجِدِ، قَالَ: «الآنِ حِينَ قَدِمْتَ؟» قُلْتُ: نَعَمْ. قَالَ: «فَدَعْ جَمَلَكَ، وَادْخُلْ فَصَلِّ رَكْعَتَيْنِ» قَالَ: فَدَخَلْتُ فَصَلَيْتُ، 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) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُشَى: حَدَّثَنَا الصَّحَّاْكُ يَعْنِي أَبَا عَاصِمِ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَاقِ 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 عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ كَعْبِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَقْدِمُ مِنْ سَفَرٍ إِلَّا نَهَارًا فِي الصَّحَّى، فَإِذَا قَدِمَ، بَدَأَ بِالْمَسْجِدِ، فَصَلَى فِيهِ رَكْعَتَيْنِ، ثُمَّ جَلَسَ فِيهِ.

Chapter 13. It Is Recommended To Pray *Duha*, 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 'Abdullâh bin Shaqîq said: "I said to 'Aishah: 'Did the Prophet ﷺ pray *Duha*?' She said: 'No, unless he was returning from a journey.'"

[1661] 77 - (...) It was narrated that 'Abdullâh bin Shaqîq said: "I said to 'Aishah: 'Did the Prophet ﷺ pray *Duha*?' She said: 'No, unless he was returning from a journey.'"

[1662] 77 - (718) It was narrated that 'Aishah said: "I never saw the Messenger of Allâh ﷺ praying the voluntary prayer of *Duha* but I used to do it. If the Messenger of Allâh 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) - (باب استحباب صلاة الصبحي، وأن أقلها ركعتان، وأكملاها ثمان ركعات، وأوسطها أربع ركعات أو ست، والبحث على المحافظة عليها) (التحفة ١٢١)

[١٦٦٠] ٧٥-(٧١٧) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ : أَخْبَرَنَا تَزِيدُ بْنُ رَبِيعٍ عَنْ سَعِيدِ الْجُرَيْرِيِّ ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ : قُلْتُ لِعَائِشَةَ : هَلْ كَانَ النَّبِيُّ ﷺ يُصَلِّي الصُّبْحَيْ ؟ قَالَتْ : لَا إِلَّا أَنْ يَجِيءَ مِنْ مَغْبِيَهِ .

[١٦٦١] ٧٧-(...) وَحَدَّثَنَا عُبَيْدُ اللهِ بْنِ مَعَاذِ الْعَبَرِيِّ : حَدَّثَنَا أَبِي : حَدَّثَنَا كَهْمَسُ بْنُ الْحَسَنِ الْقَيْسِيُّ عَنْ عَبْدِ اللَّهِ أَبْنِ شَقِيقٍ قَالَ : قُلْتُ لِعَائِشَةَ : أَكَانَ النَّبِيُّ ﷺ يُصَلِّي الصُّبْحَيْ ؟ قَالَتْ : لَا ، إِلَّا أَنْ يَجِيءَ مِنْ مَغْبِيَهِ .

[١٦٦٢] ٧٧-(٧١٨) حَدَّثَنَا يَحْيَىٰ بْنُ شَهَابٍ : قَرَأْتُ عَلَىٰ مَالِكٍ ، عَنْ أَبْنِ شَهَابٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ : مَا رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي سُبْحَةَ الصُّبْحَيْ قَطًّا . وَإِنِّي لَأَسْبِحُهَا ، وَهُوَ كَانَ رَسُولُ اللهِ ﷺ لَيَدْعُ الْعَمَلَ ، وَهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ ، خَشِيَّةً أَنْ يَعْمَلَ بِهِ النَّاسُ ، فَيُفْرَضَ عَلَيْهِمْ .

[1663] 78 - (719) Mu‘âdhah narrated that she asked ‘Âishah: “How many (*Rak’ah*) did the Messenger of Allâh ﷺ pray in *Duha*?” She said: “Four *Rak’ah*, and however many more he wanted.”

[١٦٦٣]-٧٨ (٧١٩) حَدَّثَنَا شَيْبَانُ بْنُ فَرْوَحَ: حَدَّثَنَا عَبْدُ الْوَارِثٍ: حَدَّثَنَا يَزِيدُ يَعْنِي الرُّشْكَ: حَدَّثَنِي مُعاذَةُ أَنَّهَا سَأَلَتْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]: كَمْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي صَلَاةَ الصُّحْنِ؟ قَالَتْ: أَرْبَعَ رَكَعَاتٍ، وَيَزِيدُ مَا شَاءَ.

[1664] (...) A similar report (as no. 1663) was narrated from Yazid with this chain. And Yazid said: “... as Allâh willed.”

[١٦٦٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَّنِّي وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ ابْنِ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ، بِهَذَا إِلَاسْنَادٍ، مِثْلُهُ، وَقَالَ يَزِيدُ: مَا شَاءَ اللَّهُ.

[1665] 79 - (...) It was narrated that ‘Âishah said: “The Messenger of Allâh ﷺ used to pray *Duha* with four *Rak’ah*, and however many more Allâh willed.”

[١٦٦٥]-٧٩ (...) وَحَدَّثَنِي يَحْيَى بْنُ حَيْبِ الْحَارِثِي: حَدَّثَنَا حَالِدُ بْنُ الْحَارِثِ عَنْ سَعِيدٍ: حَدَّثَنَا قَنَادَةُ أَنَّ مُعاذَةَ الْعَدُوَّةَ حَدَّثَتْهُمْ عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الصُّحْنِ أَرْبَعاً، وَيَزِيدُ مَا شَاءَ اللَّهُ.

[1666] (...) A similar report (as no. 1665) was narrated from Qatâdah with this chain.

[١٦٦٦] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ مُعاذِ بْنِ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي عَنْ قَنَادَةَ، بِهَذَا إِلَاسْنَادٍ، مِثْلُهُ.

[1667] 80 - (336) It was narrated that ‘Abdur-Rahmân bin Abî Laila said: “No one told me that he saw the Prophet ﷺ praying *Duha* except Umm Hâni’.

[١٦٦٧]-٨٠ (٣٣٦) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَّنِّي وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ ابْنِ 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 يُصْلِي الصَّلَاةَ إِلَّا أُمُّ هَانِيَّ، فَإِنَّهَا حَدَّثَتْ، أَنَّ النَّبِيَّ ﷺ دَخَلَ يَوْمَهَا يَوْمَ فَتْحِ مَكَّةَ، فَصَلَّى ثَمَانِ رَكَعَاتٍ، مَا رَأَيْتُهُ صَلَّى صَلَاةَ قَطُّ أَخْفَفَ مِنْهَا، غَيْرَ أَنَّهُ كَانَ يُتْمِمُ الرُّكُوعَ وَالسُّجُودَ.
وَلَمْ يَذْكُرْ 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 Tâlib. 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 حَرْمَلَةُ بْنُ يَحْيَى وَمُحَمَّدُ بْنُ سَمَّةَ الْمَرَادِيُّ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ قَالَ: حَدَّثَنِي ابْنُ عَبْدِ اللَّهِ بْنِ الْحَارِثِ أَنَّ أَبَاهُ عَبْدُ اللَّهِ بْنَ الْحَارِثِ بْنَ نَوْفَلَ قَالَ: سَأَلْتُ وَحْرَضْتُ عَلَى أَنْ أَجِدَ أَحَدًا مِنَ النَّاسِ يُخْبِرُنِي أَنَّ رَسُولَ اللَّهِ ﷺ سَبَعَ سَبْحَةَ الصَّلَاةِ، فَلَمْ أَجِدْ أَحَدًا يُخْبِرُنِي ذَلِكَ، غَيْرَ أُمِّ هَانِيَّ بِنْتِ أَبِي طَالِبٍ، أَخْبَرَنِي أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى، بَعْدَ مَا ارْتَفَعَ النَّهَارُ، يَوْمَ الْفَتْحِ. فَأَتَى يَسْوِبَ فَسُرْتَ عَلَيْهِ، فَاعْتَسَلَ، ثُمَّ قَامَ فَرَكَعَ ثَمَانِ رَكَعَاتٍ، لَا أَدْرِي أَقِيمَهُ فِيهَا أَطْوَلُ أُمْ رُكُوعٍ أَمْ سُجُودٍ، كُلُّ ذَلِكَ مِنْهُ

مُنَفَّارِبٌ. قَالَتْ: فَلَمْ أَرَهُ سَبَّحَهَا قَبْلُ وَلَا
بَعْدُ.

قَالَ الْمُرَادِيُّ: عَنْ يُونُسَ . وَلَمْ يَقُلْ:
أَخْبَرَنِي .

[١٦٦٩] ٨٢ - (...) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ
أَبِي الْضَّرِّ: أَنَّ أَبَا مُرَّةَ مَوْلَى أُمّ هَانِيَّةَ
بِنْتِ أَبِي طَالِبٍ، أَخْبَرَهُ أَنَّهُ سَمِعَ أُمّ
هَانِيَّةَ بِنْتَ أَبِي طَالِبٍ تَقُولُ: ذَهَبْتُ إِلَى
رَسُولِ اللَّهِ ﷺ عَامَ الْفَتحِ ، فَوَجَدْتُهُ
يَعْتَسِلُ، وَفَاطِمَةُ ابْنَتُهُ تَسْتَرُهُ بِثُوبٍ.
قَالَتْ: فَسَلَّمْتُ عَلَيْهِ فَقَالَ: «مَنْ هَذُو؟»
فُلْتُ: أُمّ هَانِيَّةَ بِنْتَ أَبِي طَالِبٍ، قَالَ:
«مَرْحَبًا يَامَّ هَانِيَّةَ» فَلَمَّا فَرَغَ مِنْ غُشْلِهِ
قَامَ فَصَلَّى ثَمَانِيَّ رَكَعَاتٍ، مُنْتَحِفًا فِي
ثُوبٍ وَاحِدٍ، فَلَمَّا انْصَرَفَ فُلْتُ: يَا
رَسُولَ اللَّهِ! رَزَّعْمَ ابْنُ أُمّي عَلَيُّ بْنُ أَبِي
طَالِبٍ أَنَّهُ قَاتَلَ رَجُلًا أَجْرَتْهُ، فُلَانَ بْنَ
هُبَيْرَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَجْرَنَا
مَنْ أَجْرَتْ يَا أُمّ هَانِيَّةَ!» قَالَتْ أُمّ
هَانِيَّةَ: وَذَلِكَ ضُحَى .

[١٦٧٠] ٨٣ - (...) وَحَدَّثَنِي
حَجَاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا مُعَلَّى بْنُ

[1669] 82 - (...) It was narrated from Abû An-Nâdr that Abû Murrah, the freed slave of Umm Hâni' bint Abî Tâlib, told him that he heard Umm Hâni' bint Abî Tâlib 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 Tâlib.' 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 Tâlib 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 *Duha*.'"

[1670] 83 - (...) It was narrated from Abû Murrah, the freed slave of 'Aqîl, from Umm Hâni',

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.

أَسْدِيْ: أَخْبَرَنَا وُهَيْبُ بْنُ خَالِدٍ عَنْ جَعْفَرِ
ابْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ أَبِي مُرَّةَ مَوْآتِي
عَقِيلٍ، عَنْ أُمَّ هَانِئٍ أَنَّ رَسُولَ اللَّهِ ﷺ
صَلَّى فِي بَيْتِهَا عَامَ الْفُتْحِ ثَمَانِ رَكَعَاتٍ
فِي نُوبٍ وَاحِدٍ، فَدُخَالَفَ بَيْنَ طَرَفَيْهِ.

[1671] 84 - (720) It was narrated from Abū Dharr that the Prophet ﷺ said: "In the morning a charity is due from every joint of one of you. Every *Tasbīhah* is a charity, every *Tahmīdah* is a charity, every *Tahlīlah* is a charity, every *Takbīrah* 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 (*Duha*) will suffice for that."

[١٦٧١] ٨٤ - (٧٢٠) حَدَّثَنَا عَبْدُ اللَّهِ
ابْنُ مُحَمَّدٍ بْنِ أَسْمَاءَ الصُّبَيْعِيِّ: حَدَّثَنَا
مَهْدِيٌّ، وَهُوَ ابْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلٌ
مَوْلَى أَبِي عَيْنَةَ عَنْ يَحْيَى بْنِ عَقِيلٍ، عَنْ
يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ،
عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ:
يُضَبِّحُ عَلَى كُلِّ سُلَامٍ مِنْ أَحَدِكُمْ
صَدَقَةٌ، فَكُلُّ تَشْبِيحةٍ صَدَقَةٌ، وَكُلُّ
تَحْمِيدَةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ، وَكُلُّ
تَكْبِيرَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ،
وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَيُجزِيُّ مِنْ
ذَلِكَ، رَكْعَاتٌ يَرْكَعُهُمَا مِنَ الصُّحْنِ".

[1672] 85 - (721) It was narrated that Abū 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 *Duha*, and to pray *Witr* before going to sleep.'"

[١٦٧٢] ٨٥ - (٧٢١) حَدَّثَنَا شِيَّانُ
ابْنُ فَرْوَحَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا
أَبُو التَّيَّاحِ: حَدَّثَنِي أَبُو عُمَانَ النَّهْدِيُّ
عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَوْصَانِي
خَلِيلِي ﷺ بِثَلَاثَةِ بِصَيَامٍ ثَلَاثَةِ أَيَّامٍ
مِنْ كُلِّ شَهْرٍ، وَرَكْعَيِ الْضُّحَىِ، وَأَنْ
أُوتَرَ قَبْلَ أَنْ أَرْقُدَ.

[1673] (...) A similar report (as no. 1672) was narrated from Abû Hurairah, from the Prophet ﷺ.

[١٦٧٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّهَّى وَابْنُ بَشَّارٍ قَالًا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّابَةُ عَنْ عَبَّاسِ الْجُرَيْرِيِّ، وَأَبْيَ شِمْرِ الصُّبَيْعِيِّ قَالًا: سَمِعْنَا أَبا عُثْمَانَ النَّهَّدِيَّ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمُثْلِهِ.

[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).

[١٦٧٤] (...) وَحَدَّثَنِي سُلَيْمَانُ بْنُ مَعْبُدٍ: حَدَّثَنَا مُعْلَى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ عَنْ عَبْدِ اللَّهِ الدَّانَاجِ قَالًا: حَدَّثَنِي أَبُو رَافِعٍ الصَّائِغُ قَالًا: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: أَوْصَانِي خَلِيلِي أَبُو الْقَاسِمِ ﷺ بِثَلَاثَةِ، فَذَكَرَ مِثْلَ حَدِيثِ أَبِي عُثْمَانَ عَنْ أَبِي هُرَيْرَةَ.

[1675] 86 - (722) It was narrated from Abû Murrah, the freed slave of Umm Hâni', 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 'Duha, and 'I pray Witr.'"

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[١٦٧٥]-٨٦ [٧٢٢] وَحَدَّثَنِي هَرُونُ ابْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي فُدَيْلَكَ عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِي مُرَّةَ مَوْلَى أُمِّ هَانِيَّةٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: أَوْصَانِي حَبِيبِي ﷺ بِثَلَاثَةِ لَنْ أَدَعُهُنَّ مَا عِشْتُ: بِصِيَامِ ثَلَاثَةِ أَيَّامٍ مِّنْ كُلِّ شَهْرٍ، وَصَلَاتِ الْضَّحَّاكِ، وَبِأَنَّ لَا أَنَامَ حَتَّى أُوْتَرَ.

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 Hafṣah, the Mother of the Believers, told him that when the *Mu'adhdhin* fell silent following the *Adhān* for the *Subh* prayer, and dawn had begun, the Messenger of Allāh ﷺ would pray two brief *Rak'ah* before the *Iqāmah* for prayer was called."

[1677] (...) It was narrated from Nāfi' with this chain, as Mâlik said (as no. 1676).

[1678] 88 - (...) It was narrated from Ibn 'Umar that Hafṣah said: "When dawn broke, the Messenger of Allāh ﷺ would not pray anything except two brief *Rak'ah*."

(المعجم ١٤) - (باب استحباب ركعتي سنة الفجر، والتحث عليهمما وتخفيفهما والمحافظة عليهمما، وبيان ما يستحب أن يقرأ فيهما)
(التحفة ١٢٢)

[١٦٧٦] ٨٧ - (٧٢٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرِأتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ حَفْصَةَ أُمَّ الْمُؤْمِنِينَ أَخْبَرَتْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ، إِذَا سَكَتَ الْمُؤْذِنُ مِنَ الْأَذَانِ لِصَلَاةِ الصُّبْحِ، وَبَدَا الصُّبْحُ، رَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ، قَبْلَ أَنْ تُقَامَ الصَّلَاةِ.

[١٦٧٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَقَتْبَيْهُ وَابْنُ رُمْحٍ عَنِ الْلَّيْثِ ابْنِ سَعْدٍ؛ وَحَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ وَعَبْدُ اللَّهِ ابْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ؛ وَحَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَبِي بَرِّ، كُلُّهُمْ عَنْ نَافِعٍ، بِهَذَا الْإِسْنَادِ، كَمَا قَالَ مَالِكٌ.

[١٦٧٨] (...) وَحَدَّثَنِي أَحْمَدُ ابْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زَيْدِ بْنِ مُحَمَّدٍ

قَالَ: سَمِعْتُ نَافِقًا يُحَدِّثُ عَنْ ابْنِ عُمَرَ عَنْ حَفْصَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا طَلَعَ الْفَجْرُ، لَا يُصَلِّي إِلَّا رَكْعَتَيْنِ حَفِيقَتَيْنِ.

[1679] (...) Shu'bah narrated a similar *Hadîth* (as no. 1678) with this chain.

[١٦٧٩] (...) وَحَدَّثَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ: حَدَّثَنَا شُعبَةُ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[1680] 89 - (...) It was narrated from Sâlim, from his father: "Hafshah told me that when dawn appeared, the Messenger of Allâh ﷺ would pray two *Rak'ah*."

[١٦٨٠] (...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبَادٍ: حَدَّثَنَا سُفيَّانُ عَنْ عَمْرُو، عَنْ الرُّهْرَيْ، عَنْ سَالِيمٍ، عَنْ أَبِيهِ: أَخْبَرَنِي حَفْصَةُ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا أَضَاءَ لَهُ الْفَجْرُ، صَلَّى رَكْعَتَيْنِ.

[1681] 90 - (724) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to pray the two *Rak'ah* of *Fajr* when he heard the *Adhâan*, and he made them brief."

[١٦٨١] (...) حَدَّثَنَا عَمْرُو (٧٢٤) حَدَّثَنَا النَّاقِدُ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي رَكْعَتَيِ الْفَجْرِ، إِذَا سَمِعَ الْأَذَانَ، وَيُخَفِّفُهُمَا.

[1682] (...) It was narrated from Hishâm (a *Hadîth* similar to no. 1681), with this chain.

According to the *Hadîth* of Abû Usâmah: ('Âishah said instead of "when he heard the *Adhâan*") "when dawn broke."

[١٦٨٢] (...) وَحَدَّثَنِيهِ عَلَيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلَيُّ يَعْنِي ابْنَ مُسْهِرٍ؛ وَحَدَّثَنَاهُ أَبُو كُرْبَيْ: حَدَّثَنَا أَبُو أَسَامَةَ؛ وَحَدَّثَنَاهُ أَبُو بَكْرٍ وَأَبُو كُرْبَيْ وَابْنُ نُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ؛ وَحَدَّثَنَاهُ عَمْرُو النَّاقِدُ: حَدَّثَنَا وَكِيعٌ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الْإِسْنَادِ.

وَفِي حَدِيثِ أَبِي أَسَامَةَ: إِذَا طَلَعَ الْفَجْرُ.

[1683] 91 - (...) It was narrated from 'Aishah that the Prophet of Allâh ﷺ used to pray two *Rak'ah* between the *Adhân* and *Iqâmah* for the *Subh* prayer.

[١٦٨٣] ٩١- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّهَّنِ: حَدَّثَنَا أَبْنُ أَبِي عَدَىٰ عَنْ هِشَامٍ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي رَكْعَيْنِ، بَيْنَ النَّدَاءِ وَالْإِقَامَةِ، مِنْ صَلَاةِ الصُّبْحِ.

[1684] 92 - (...) It was narrated from 'Aishah that she used to say: "The Messenger of Allâh 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'an (*Al-Fâtihah*) in them (or not)?"'

[١٦٨٤] ٩٢- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّهَّنِ: حَدَّثَنَا عَبْدُ الْوَهَابِ قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ عَمْرَةَ تُحَدِّثُ عَنْ عَائِشَةَ أَنَّهَا كَانَتْ تَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي رَكْعَيْنِ الْفَجْرِ، فَيَحْفَفُ حَتَّىٰ إِنِّي أَقُولُ: هَلْ قَرَأَ فِيهِمَا يَامَ الْقُرْآنَ [أَمْ لَا؟].

[1685] 93 - (...) It was narrated that 'Aishah said: "When dawn broke, the Messenger of Allâh ﷺ would pray two *Rak'ah*, and I would say: 'Did he recite the Opening of the Book in them?'"

[١٦٨٥] ٩٣- (...) حَدَّثَنَا عَبْدُ اللَّهِ أَبْنُ مُعَاذٍ: حَدَّثَنَا أَبِي شُعبَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ، سَمِعَ عَمْرَةَ بْنَ عِتَّ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا طَلَعَ الْفَجْرُ، صَلَّى رَكْعَيْنِ، أَقُولُ: هَلْ يَقْرَأُ فِيهِمَا بِقَاتِحةِ الْكِتَابِ؟

[1686] 94 - (...) It was narrated

[١٦٨٦] ٩٤- (...) وَحَدَّثَنِي زُهْيُورُ

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.”

ابن حرب: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ
ابْنِ جُرَيْجَ قَالَ: حَدَّثَنِي عَطَاءً عَنْ عُبَيْدِ
بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ لَمْ
يَكُنْ عَلَى شَيْءٍ مِنَ النَّوَافِلِ، أَشَدَّ مُعَاهَدَةً
مِنْهُ، عَلَى رَكْعَتَيْنِ قَبْلَ الصُّبْحِ.

[1687] ٩٥ - (...) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْمَةَ وَابْنُ نُمَيْرٍ، جَمِيعًا عَنْ
حَفْصٍ بْنِ عَيَّاثٍ. قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا
حَفْصٌ عَنْ 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.

[1688] ٩٦ - (٧٢٥) حَدَّثَنَا مُحَمَّدٌ
ابْنُ عُبَيْدِ الْعُبْرِيِّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ
قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ
هِشَامٍ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ:
«رَكَعْتَا الْفَجْرَ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[1689] ٩٧ - (...) وَحَدَّثَنَا يَحْيَى
ابْنُ حَيْبٍ: حَدَّثَنَا مُعْتَمِرٌ. قَالَ: قَالَ
أَبِي: حَدَّثَنَا قَتَادَةً عَنْ زُرَارَةَ، عَنْ سَعْدِ
ابْنِ هِشَامٍ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ أَنَّهُ
قَالَ، فِي شَأْنِ الرَّكْعَتَيْنِ عِنْ 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]

[١٦٩٠] ٩٨ - (٧٢٦) حَدَّثَنِي مُحَمَّدٌ ابْنُ عَبَادٍ 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 رَكْعَتِ الْفَجْرِ: «قُلْ يَكِيْهَا الْكَافِرُونَ» وَ«قُلْ هُوَ اللَّهُ أَحَدٌ» .

[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]

[١٦٩١] ٩٩ - (٧٢٧) وَحَدَّثَنَا قُبَيْلَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْفَزَارِيُّ يَعْنِي مَرْوَانَ ابْنَ مُعَاوِيَةَ، عَنْ عُثْمَانَ بْنِ حَكِيمٍ الْأَنْصَارِيِّ . قَالَ: أَخْبَرَنِي سَعِيدُ ابْنُ يَسَارٍ، أَنَّ ابْنَ عَبَاسٍ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُقْرَأُ فِي رَكْعَتِ الْفَجْرِ: فِي الْأُولَى مِنْهُمَا: «وَقُلُّوا إِنَّا مُؤْمِنُونَا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا» [آل عمران: ١٣٦]. الْآيَةُ الَّتِي فِي الْفَقْرَةِ . وَفِي الْآخِرَةِ مِنْهُمَا: «إِنَّمَا يُؤْمِنُ بِاللَّهِ وَآشْهَدُ بِإِيمَانِ مُسْلِمَوْنَ» [آل عمران: ٥٢].

[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

[١٦٩٢] ١٠٠ - (...) حَدَّثَنَا أَبُو شَيْبَةَ: حَدَّثَنَا أَبُو حَالِدِ الْأَحْمَرَ عَنْ عُثْمَانَ بْنِ حَبِيبٍ . مِنْ سَعِيدِ ابْنِ يَسَارٍ، عَنْ ابْنِ عَبَاسٍ قَالَ: كَانَ رَسُولُ

[1] *Al-Kâfirûn* (109).

[2] *Al-Ikhlas* (112).

[3] *Al-Baqarah* 2:136.

[4] *Al-'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]

اللَّهُ يَعْلَمُ يَقْرَأُ فِي رَكْعَتِي الْفَجْرِ: «فُولَوْاْءَ اَمَنَّا بِاللَّهِ وَمَا أَنْزَلَ إِلَيْنَا». وَالَّتِي فِي آلِ عِمْرَانَ: «تَعَاوَلُوا إِلَى كَلَمَةٍ سَوَّامَ بَيْنَنَا وَبَيْنَكُمْ» [آل عمران: ٦٤]. الآية.

[1693] (...) A *Hadīth* similar to that of Mawrān Al-Fazārī (no. 1692) was narrated from ‘Uthmān bin Ḥakīm with this chain.

[١٦٩٣] (...) وَحَدَّثَنِي عَلَيْهِ بْنُ حَسْرَمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ عُثْمَانَ بْنِ حَكِيمٍ، فِي هَذَا الْإِسْنَادِ، بِمِثْلِ حَدِيثِ مَرْوَانَ الْقَزَارِيِّ.

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.”

(المعجم ١٥) - (بابُ فضل السنن
الراتبة قبل الفرائض وبعدهن، وبيان
عددهن) (التحفة ١٢٣)

[١٦٩٤] ١٠١ - (٧٢٨) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُعْمَرٍ: حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الْعُمَانِ بْنِ سَالِمٍ، عَنْ عَمْرِو ابْنِ أُوسٍ قَالَ: حَدَّثَنِي عَبْيَسَةُ بْنُ أَبِي سُفْيَانَ، فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، بِحَدِيثِ يَسَارٍ إِلَيْهِ، قَالَ: سَمِعْتُ أُمَّ حَيْسَةَ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «مَنْ صَلَّى أَشْتَنِي عَشْرَةَ رَكْعَةً فِي يَوْمٍ وَلَيْلَةً، بُئِيَ 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."

فَالْكُلُّ أُمُّ حَبِيبَةَ: فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ.
وَقَالَ عَبْسَةُ: فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ أُمَّ حَبِيبَةَ.
وَقَالَ عَمْرُو بْنُ أَوْسٍ: مَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ عَبْسَةَ.
وَقَالَ التَّعْمَانُ بْنُ سَالِمٍ: مَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ عَمْرُو بْنِ أَوْسٍ.

[1695] 102 - (...) It was narrated from An-Nu'mân bin Sâlim (a *Hadîth* 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 عَسَانُ الْمِسْمَاعِيُّ: حَدَّثَنَا يَشْرِبُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا دَاوُدُ عَنِ التَّعْمَانِ بْنِ سَالِمٍ، يَهُدَا الْإِسْنَادِ «مَنْ صَلَّى فِي يَوْمٍ شَتَّى عَشْرَةَ سَجْدَةً، تَطَوُّعاً، بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ».

[1696] 103 - (...) It was narrated from Umm Habîbah, 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."

Umm Habîbah 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."

[١٦٩٦] ١٠٣ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ التَّعْمَانِ بْنِ سَالِمٍ، عَنْ عَمْرُو بْنِ أَوْسٍ، عَنْ عَبْسَةَ بْنِ أَبِي سُفِيَّانَ، عَنْ أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّي اللَّهُ كُلَّ يَوْمٍ شَتَّى عَشْرَةَ رَكْعَةً تَطَوُّعاً، غَيْرَ فَرِيضَةٍ، إِلَّا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ، أَوْ إِلَّا بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ».

قَالَتْ أُمُّ حَيْيَةَ: فَمَا بَرِحْتُ أَصْلَيْهِنَّ
بَعْدُ.

وَقَالَ عُمَرُ: مَا بَرِحْتُ أَصْلَيْهِنَّ بَعْدُ.
وَقَالَ النَّعْمَانُ: مِثْلُ ذَلِكَ.

[١٦٩٧] (...) وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ
بْنُ يَسْرِي وَعَبْدُ اللَّهِ بْنُ هَاشِمٍ التَّبَدِيُّ قَالَ:
حَدَّثَنَا بَهْرُ: حَدَّثَنَا شُعْبَةُ قَالَ: النَّعْمَانُ بْنُ
سَالِمٍ أَخْبَرَنِي، قَالَ: سَمِعْتُ عَمْرَو بْنَ
أُوسِي يُحَدِّثُ عَنْ عَبْسَةَ، عَنْ أُمِّ حَيْيَةَ
قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ
مُسْلِمٍ تَرَضَّا فَأَسْبَغَ الْوُضُوءَ، ثُمَّ صَلَّى اللَّهُ
كُلَّ يَوْمٍ» فَذَكَرَ بِيَمِيلِهِ.

[١٦٩٨] [١٠٤ - ٧٢٩] وَحَدَّثَنِي
زَهِيرُ بْنُ حَرْبٍ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ:
حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ سَعِيدٍ، عَنْ عَبْدِ
اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ؛
وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو
أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ
ابْنِ عُمَرَ، قَالَ: صَلَّيْتُ مَعَ رَسُولِ
اللَّهِ ﷺ قَبْلَ الظَّهَرِ سَجَدَتِينِ، وَبَعْدَهَا
سَجَدَتِينِ، وَبَعْدَ الْمَغْرِبِ سَجَدَتِينِ، وَبَعْدَ
الْعِشَاءِ سَجَدَتِينِ، وَبَعْدَ الْجُمُعَةِ
سَجَدَتِينِ، فَأَمَّا الْمَغْرِبُ وَالْعِشَاءُ
وَالْجُمُعَةُ، فَصَلَّيْتُ مَعَ النَّبِيِّ ﷺ فِي بَيْتِهِ.

[1697] (...) It was narrated that Umm Habibah said: "The Messenger of Allâh ﷺ said: 'There is no Muslim slave who performs *Wudû'* and performs *Wudhû'* well, then prays every day to Allâh...' " a similar *Hadîth* (as no. 1696).

[1698] 104 - (729) It was narrated that Ibn 'Umar said: "I prayed two *Rak'ah* with the Messenger of Allâh 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."

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 'Âishah 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 Zuhra, 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 'Âishah said: "The Messenger of Allâh ﷺ used to pray for a long time at night. If he prayed standing, he would

(المعجم ١٦) - (باب جواز النافلة قائماً وقاعدًا، فعل بعض الركعة قائماً وبعضها قاعداً) (التحفة ١٢٤)

[١٦٩٩] ١٠٥ - (٧٣٠) حَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ. قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلَوةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنْ تَطْوِعِهِ؟ فَقَالَتْ: كَانَ يُصَلِّي فِي بَيْتِي قَبْلَ الظَّهَرِ أَرْبَعاً، ثُمَّ يَخْرُجُ فَيُصَلِّي بِالنَّاسِ، ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ، وَكَانَ يُصَلِّي بِالنَّاسِ الْمَغْرِبَ ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ، وَيُصَلِّي بِالنَّاسِ الْعِشَاءَ، وَيَدْخُلُ بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ، وَكَانَ يُصَلِّي مِنَ اللَّيلِ تِسْعَ رَكَعَاتٍ، فِيهِنَّ الْوِتْرُ، 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 رَكْعَتَيْنِ.

[١٧٠٠] ١٠٦ ، ١٠٧ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَادٌ عَنْ بُدَيْلٍ وَأَيُوبَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ،

bow from a standing position, and if he prayed sitting, he would bow from a sitting position.”

عَنْ عَائِشَةَ قَالَتْ : كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي لَيْلًا طَوِيلًا ، فَإِذَا صَلَّى قَائِمًا ، رَكَعَ قَائِمًا ، وَإِذَا صَلَّى قَاعِدًا ، رَكَعَ قَاعِدًا .

[1701] 108 - (...) It was narrated that ‘Abdullâh bin Shaqîq said: “I became ill in Persia, and I used to pray sitting down, I asked ‘Âishah about that and she said: ‘The Messenger of Allâh ﷺ used to pray for a long time at night standing...’” and he mentioned the *Hadîth*.

[١٧٠١] ١٠٨ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَهَى : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شَعْبَةُ عَنْ بُدْرِيْلِ ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ ، قَالَ : كُنْتُ شَاكِيًّا بِفَارِسَ ، فَكُنْتُ أُصَلِّي قَاعِدًا ، فَسَأَلْتُ عَنْ ذَلِكَ عَائِشَةَ ؟ فَقَالَتْ : كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي لَيْلًا طَوِيلًا [قَائِمًا] . فَذَكَرَ الْحَدِيثَ .

[1702] 109 - (...) It was narrated that ‘Abdullâh bin Shaqîq Al-Uqailî said: “I asked ‘Âishah 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.’”

[١٧٠٢] ١٠٩ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا مَعَاذُ بْنُ مَعَاذٍ عَنْ حُمَيْدٍ ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقِ الْعَقِيلِيِّ ، قَالَ : سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ بِاللَّيْلِ ؟ فَقَالَتْ : كَانَ يُصَلِّي لَيْلًا طَوِيلًا قَائِمًا ، وَلَيْلًا طَوِيلًا قَاعِدًا ، وَكَانَ إِذَا قَرَأَ قَائِمًا ، رَكَعَ قَائِمًا ، وَإِذَا قَرَأَ قَاعِدًا ، رَكَعَ قَاعِدًا .

[1703] 110 - (...) It was narrated that ‘Abdullâh bin Shaqîq Al-Uqailî said: “We asked ‘Âishah about the prayer of the Messenger of Allâh ﷺ. She said: ‘The

[١٧٠٣] ١١٠ - (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى : أَخْبَرَنَا أَبُو مَعَاوِيَةَ عَنْ هِشَامِ بْنِ حَسَانَ ، عَنْ [مُحَمَّدٍ] بْنِ

Messenger of Allâh 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.””

سَيِّرِينَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقِ الْعُمَيْلِيِّ قَالَ: سَأَلْنَا عَائِشَةَ عَنْ صَلَوةِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ الصَّلَاةَ قَائِمًا وَقَاعِدًا. فَإِذَا افْتَحَ الصَّلَاةَ قَائِمًا، رَكَعَ قَائِمًا. وَإِذَا افْتَحَ الصَّلَاةَ قَاعِدًا رَكَعَ قَاعِدًا.

[1704] 111 - (731) It was narrated that ‘Aishah said: “I did not see the Messenger of Allâh 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 Sûrah, he would stand up and recite them, then he would bow.””

[١٧٠٤] ١١١ - (٧٣١) وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: أَخْبَرَنَا حَمَادٌ يَعْنِي ابْنَ زَيْدٍ، وَحَدَّثَنَا حَسْنُ بْنُ الرَّبِيعِ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ؛ وَحَدَّثَنِي رُهْبَرُ ابْنُ 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 اللَّيلِ جَالِسًا، حَتَّى إِذَا كَبَرَ قَرَأَ جَالِسًا، حَتَّى إِذَا بَقَى عَلَيْهِ مِنَ السُّورَةِ ثَلَاثُونَ أَوْ أَرْبَعُونَ آيَةً، قَامَ فَقَرَأَهُنَّ، ثُمَّ رَكَعَ.

[1705] 112 - (...) It was narrated from ‘Aishah that the Messenger of Allâh ﷺ used to pray sitting, and he would recite while sitting, then when there were about thirty or forty verses left of his

[١٧٠٥] ١١٢ - (...). وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأَتْ عَلَى مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ وَأَبِي النَّضِيرِ، 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 'Âishah said: "The Messenger of Allâh 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 'Âishah: 'What did the Messenger of Allâh 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 'Abdullâh bin Shaqîq said: "I said to 'Âishah: 'Did the Prophet ﷺ pray while

أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي جَالِسًا، فَيَقْرَأُ وَهُوَ جَالِسٌ، فَإِذَا بَيْتَيْ مِنْ قِرَاءَتِهِ قَدْرُ مَا يَكُونُ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً، قَامَ فَقَرَأً وَهُوَ قَائِمٌ، ثُمَّ رَكَعَ، ثُمَّ سَجَدَ، ثُمَّ يَقْعُلُ فِي الرُّكُعَةِ الثَّالِثَةِ مِثْلَ ذَلِكَ.

[1706] 113 - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقَ بْنُ إِبْرَاهِيمَ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنِ الْوَلِيدِ بْنِ أَبِي هِشَامٍ، عَنْ أَبِي بَكْرٍ ابْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ وَهُوَ قَاعِدٌ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ، قَامَ قَدْرَ مَا يَقْرَأُ إِنْسَانٌ أَرْبَعِينَ آيَةً.

[1707] 114 - (...) وَحَدَّثَنَا أَبُنْ شَمِيرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ شَمِيرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ بْنِ وَقَاصٍ قَالَ: قُلْتُ لِعَائِشَةَ: كَيْفَ كَانَ يَضْطَعُ رَسُولُ اللَّهِ ﷺ فِي الرُّكُعَيْنِ وَهُوَ جَالِسٌ؟ قَالَتْ: كَانَ يَقْرَأُ فِيهِمَا، فَإِذَا أَرَادَ أَنْ يَرْكَعَ، قَامَ فَرَكَعَ.

[1708] 115 - (732) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرْبَعَ عَنْ سَعِيدِ الْجُرَنْبَرِيِّ، 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 'Aishah:..." and he narrated something similar (as no. 1708) from the Prophet ﷺ.

[1710] 116 - (...) 'Aishah narrated that the Prophet ﷺ did not die until many of his prayers were offered while sitting.

[1711] 117 - (...) It was narrated that 'Aishah 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 Hafshah said: "I did not see the Messenger of Allâh

شَقِيقٌ قَالَ: فُلْتُ لِعَائِشَةَ: هَلْ كَانَ الْبَيْتُ تِبْلِيهٌ يُصْلِي وَهُوَ قَاعِدٌ؟ قَالَتْ: نَعَمْ، بَعْدَمَا حَطَمَهُ النَّاسُ.

[1709] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: فُلْتُ لِعَائِشَةَ - فَذَكَرَ عَنِ الْبَيْتِ تِبْلِيهٌ، بِمِثْلِهِ

[1710] 116- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَهُرُونُ بْنُ عَبْدِ اللَّهِ قَالَاً: حَدَّثَنَا حَجَاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ الْبَيْتَ تِبْلِيهٌ لَمْ يَمُوتْ، حَتَّىٰ كَانَ كَثِيرًا مِنْ صَلَاتِهِ وَهُوَ جَالِسٌ.

[1711] 117- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَحَسَنُ الْحُلَوَانِيُّ، كَلَاهُمَا عَنْ زَيْدٍ. قَالَ: حَسَنٌ: حَدَّثَنَا زَيْدُ بْنُ الْحُجَابِ: حَدَّثَنِي الصَّحَافُ بْنُ عُثْمَانَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: لَمَّا بَدَأَ رَسُولُ اللَّهِ تِبْلِيهٌ وَثَقَلَ، كَانَ أَكْثَرُ صَلَاتِهِ جَالِسًا.

[1712] 118- (733) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ

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."

ابن شهاب، عن السائب بن يزيد، عن المطلب بن أبي وداعة الشهامي، عن حفصة أنها قالت: ما رأيت رسول الله ﷺ صلى في سجنه قاعداً، حتى كان قبل وفاته عام، فكان يصلّي في سجنه قاعداً، وكان يقرأ بالسورة فيرتلها، حتى تكون أطول من أطول منها.

[17.3] (...) A similar report (as no 1712) was narrated from Az-Zurî, with this chain, except that they said: "One or two years (before his death)."

[١٧١٣] (...) وحدثني أبو الطاهر وحرمة قالا: أخبرنا ابن وهب: أخبرني يوش، وحدثنا إسحاق بن إبراهيم وعبد ابن حميد، قالا: أخبرنا عبد الرزاق: أخبرنا معمراً، جميعاً عن الزهرري، بهذا الاستاد، منه. غير أنهما قالا: عام واحد أو اثنين.

[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."

[١٧١٤] ١١٩- (٧٣٤) وحدثنا أبو بكر بن أبي شيبة: حدثنا عبيد الله بن موسى عن حسن بن صالح، عن سمâك، قال: أخبرني جابر بن سمرة: أن النبي ﷺ لم يمُت، حتى صلى قاعداً.

[1715] 120 - (735) It was narrated that 'Abdullâh bin 'Amr said: "I was told that the Messenger of Allâh ﷺ said: 'A

[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 Mansûr with this chain (a similar *Hadîth* as no. 1715).

يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو 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 بْنَ عَمْرِو؟» قُلْتُ: حَدَّثْتُ، يَا رَسُولَ اللَّهِ! أَنَّكَ قُلْتَ: «صَلَاةُ الرَّجُلِ قَاعِدًا عَلَى نِصْفِ الصَّلَاةِ» وَأَنْتَ تُصَلِّي قَاعِدًا! قَالَ: «أَجَلْ، وَلِكَيْ لَئِنْتَ كَأَحِيدِ مِنْكُمْ». [١٧١٦]

[١٧١٦] (...). وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْعَةَ وَ[مُحَمَّدٌ] بْنُ الْمُتَّبِّعِ وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ مُحَمَّدٍ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّبِّعِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، كِلَامُهَا عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ. وَفِي رِوَايَةِ شُعْبَةَ: عَنْ أَبِي يَحْيَى الْأَعْرَجِ.

(المعجم ١٧) - (باب صلاة الليل)
وعدد ركعات النبي ﷺ في الليل،
 وأن الوتر ركعة، وأن الركعة صلاة
صحيحة (التحفة ١٢٥)

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 'Âishah 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 بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبْنِ شَهَابٍ، 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'adhdhin* came to him, then he would pray two brief *Rak'ah*.

إِحْدَى عَشْرَةِ رُكُعَةً، يُؤْتِرُ مِنْهَا بِواحِدَةٍ فَإِذَا فَرَغَ مِنْهَا اضْطَجَعَ عَلَى شَقْوَةِ الْأَيْمَنِ، حَتَّى يَأْتِيَهُ الْمُؤْذِنُ فَيَصَلِّي رَكْعَتَيْنِ حَفِيقَتَيْنِ.

[1718] 122 - (...) وَحَدَّثَنِي [1718]

[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'adhdhin* fell silent following the call to *Fajr* prayer, and he could see the dawn, and the *Mu'adhdhin* came to him, he would pray two brief *Rak'ah*, then lie down on his right side, until the *Mu'adhdhin* came to him for the *Iqâmah*."

حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِيهِ شَهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبِيرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِيمَا بَيْنَ أَنْ يَقْرَعَ مِنْ صَلَاةِ الْعِشَاءِ - وَهِيَ الَّتِي يَدْعُو النَّاسَ لِلْعَתَمَةِ - إِلَى الْفَجْرِ، إِحْدَى عَشْرَةِ رُكُعَةً، يُسَلِّمُ بَيْنَ كُلَّ رَكْعَتَيْنِ، وَيُؤْتِرُ بِواحِدَةٍ، فَإِذَا سَكَتَ الْمُؤْذِنُ مِنْ صَلَاةِ الْفَجْرِ، وَتَبَيَّنَ لَهُ الْفَجْرُ، وَجَاءَهُ الْمُؤْذِنُ قَامَ فَرَكَعَ رَكْعَتَيْنِ حَفِيقَتَيْنِ، ثُمَّ اضْطَجَعَ عَلَى شَقْوَةِ الْأَيْمَنِ، حَتَّى يَأْتِيَهُ الْمُؤْذِنُ لِلْإِقَامَةِ.

[1719] (...) وَحَدَّثَنَا حَرْمَلَةُ: أَخْبَرَنَا

أَبْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ أَبِيهِ شَهَابٍ، بِهَذَا الْإِسْنَادِ، وَسَاقَ حَرْمَلَةُ الْحَدِيثَ بِمِثْلِهِ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ: وَتَبَيَّنَ لَهُ الْفَجْرُ، وَجَاءَهُ الْمُؤْذِنُ وَلَمْ يَذْكُرْ: الإِقَامَةِ. وَسَاقَ الْحَدِيثَ، بِمِثْلِ حَدِيثِ عَمْرُو، سَوَاءً.

[1719] (...) It was narrated from Ibn Shihâb with this chain, and Harmalah quoted a similar *Hadîth* (as no. 1718), except that he did not mention: "when he could see the dawn and the *Mu'adhdhin* came to him," and he did not mention: "the *Iqâmah*." The rest of the *Hadîth* is like the *Hadîth* of 'Amr.

[1720] 123 - (737) It was narrated that ‘Âishah said: “The Messenger of Allâh 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

بَكْرُ بْنُ أَبِي شَيْعَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ نُعَمِّرٍ، وَحَدَّثَنَا أَبْنُ نُعَمِّرٍ:
حَدَّثَنَا أَبِي: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ
عَائِشَةَ. قَالُوا: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، يُؤْتِرُ
مِنْ ذَلِكَ بِخَمْسٍ، لَا يَجِدُنَّ فِي شَيْءٍ إِلَّا
فِي آخِرِهَا.

[1721] (...) It was narrated from Hishâm, with this chain (a similar *Hadîth* as no. 1720).

[١٧٢١] [..] وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْعَةَ: حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ؛
وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ وَأَبُو
أُسَامَةَ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا
الإِسْنَادِ.

[1722] 124 - (...) It was narrated from ‘Urwah that ‘Âishah told him that the Messenger of Allâh ﷺ used to pray thirteen *Rak’ah*, including the two *Rak’ah* of *Fajr*.

[١٧٢٢] [١٢٤-..] وَحَدَّثَنَا قُتْبَيْهُ
بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ ابْنِ أَبِي
حَيْبَةِ، عَنْ عِرَالِكَ [بْنِ مَالِكٍ]، عَنْ
عُرْوَةَ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ
اللَّهِ ﷺ كَانَ يُصَلِّي ثَلَاثَ عَشْرَةَ رَكْعَةً،
بِرَكْعَتِي الْفَجْرِ.

[1723] 125 - (738) It was narrated from Abû Salâmah bin ‘Abdur-Râhmân that he asked ‘Âishah: “How did the Messenger of Allâh ﷺ pray during Ramadân?” She said: “The Messenger of Allâh ﷺ did not pray more, in Ramadân or at any

[١٧٢٣] [١٢٥-٧٣٨] حَدَّثَنَا يَحْيَى
بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ
سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي
سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَأَلَ عَائِشَةَ:
كَيْفَ كَانَتْ صَلَاةُ 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.” ‘Aishah said: “I said: ‘O Messenger of Allâh, do you sleep before you pray *Witr*? ” He said: ‘O ‘Aishah, my eyes sleep but my heart does not sleep.’”

رَمَضَانَ؟ قَالَتْ: مَا كَانَ رَسُولُ اللَّهِ ﷺ يَرِيدُ فِي رَمَضَانَ، وَلَا فِي غَيْرِهِ، عَلَى إِحْدَى عَشْرَةِ رَكْعَةَ، يُصَلِّي أَرْبَعًا فَلَا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا. قَالَتْ عَائِشَةُ: قَلْتُ: يَا رَسُولَ اللَّهِ أَتَنَا مُقْبَلًا أَنْ تُوَرِّتَ؟ قَالَ: «يَا عَائِشَةُ! إِنَّ عَيْنِي تَنَامَنِ وَلَا يَنَامُ قَلْبِي».

[١٧٢٤] [١٢٦-...] وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُقْبَلِ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: كَانَ يُصَلِّي ثَلَاثَ عَشْرَةَ رَكْعَةَ، يُصَلِّي ثَمَانَ رَكْعَاتٍ ثُمَّ يُوَرِّتُ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ، فَإِذَا أَرَادَ أَنْ يَرْجِعَ قَامَ فَرَجَعَ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ بَيْنَ النِّدَاءِ وَالْإِفَاقَةِ، مِنْ صَلَاةِ الصُّبْحِ.

[١٧٢٥] (...) وَحَدَّثَنِي رُهْبَرُ بْنُ حَرْبٍ: حَدَّثَنَا حُسْنِي بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانٌ عَنْ يَحْيَى، قَالَ: سَمِعْتُ أَبَا سَلَمَةَ؛ وَحَدَّثَنِي يَحْيَى بْنُ إِسْرَارِ الْحَرِيرِيِّ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ. قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ

[١٧٢٥] (...) Abû Salamah narrated that he asked ‘Aishah about the prayer of the Messenger of Allâh ... a similar report (as no. 1724, but with a different chain of narrators), except that in their *Hadîth* it said: “nine *Rak'ah* standing, including *Witr*.”

اللهِ عَزَّلَهُ، بِمُثْلِهِ، غَيْرَ أَنَّ فِي حَدِيثِهِمَا:
تَسْعَ رَكَعَاتٍ قَائِمًا، يُؤْتِرُ مِنْهُنَّ.

[1726] 127 - (...) Abû Salâmah said: "I came to 'Aishah and said: 'O my mother, tell me about the prayer of the Messenger of Allâh ﷺ.' She said: 'He used to pray - during Ramadân and at other times - thirteen Rak'ah at night, including the two Rak'ah of Fajr.'"

[1727] 128 - (...) 'Aishah said: "The Messenger of Allâh 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."

[1728] 129 - (739) It was narrated that Abû Ishâq said: "I asked Al-Aswad bin Yazîd what 'Aishah had told him about the prayer of the Messenger of Allâh 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' -

[1726] 127 - (...) حَدَّثَنَا عَمْرُو التَّاقِدُ: حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَبِيدٍ. سَمِعَ أَبَا سَلَمَةَ [قَالَ]: أَتَيْتُ عَائِشَةَ فَقُلْتُ: أَنِي أُمَّةٌ! أَخْبِرْنِي عَنْ صَلَاتِ رَسُولِ اللَّهِ عَزَّلَهُ . فَقَالَتْ: كَانَتْ صَلَاتُهُ، فِي شَهْرِ رَمَضَانَ وَغَيْرِهِ، ثَلَاثَ عَشْرَةَ رَكْعَةً بِاللَّيْلِ، مِنْهَا رَكْعَتَانِ الْفَجْرِ.

[1727] 128 - (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ. قَالَ: سَمِعْتُ عَائِشَةَ تَقُولُ: كَانَتْ صَلَاتُ رَسُولِ اللَّهِ عَزَّلَهُ مِنَ الْلَّيْلِ عَشَرَ رَكَعَاتٍ، وَيُؤْتِرُ بِسْجُونَةً، وَيَرْكِعُ رَكْعَتَيِ الْفَجْرِ، فَتِلْكَ ثَلَاثَ عَشْرَةَ رَكْعَةً.

[1728] 129 - (739) وَحدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ: حَدَّثَنَا زُهِيرٌ: حَدَّثَنَا أَبُو إِسْحَاقٍ؛ وَحدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْرَةَ، عَنْ أَبِي إِسْحَاقٍ. قَالَ: سَأَلْتُ الْأَسْوَدَ بْنَ يَزِيدَ عَمَّا حَدَّثَهُ عَائِشَةَ عَنْ صَلَاتِ رَسُولِ اللَّهِ عَزَّلَهُ ؟ قَالَتْ: كَانَ يَنَامُ أَوَّلَ الْلَّيْلِ وَيَحْيِي آخِرَهُ. ثُمَّ إِنَّ كَانَتْ لَهُ حَاجَةٌ إِلَى أَهْلِهِ فَقَضَى حَاجَتَهُ ثُمَّ

and by Allâh she did not say ‘he got up’ - ‘and poured water over himself’ - and by Allâh, she did not say, ‘he performed *Ghusl*’ and I know what she meant. ‘If he was not *Junub*, he would perform *Wudû*’ as a man does for prayer, then he prayed the two *Rak’ah*.’”

[1729] 130 - (740) It was narrated that ‘Âishah said: “The Messenger of Allâh ﷺ used to pray at night until the last of his prayer was *Witr*.”

[1730] 131 - (741) It was narrated that Masrûq said: “I asked ‘Âishah about the actions of the Messenger of Allâh 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 ‘Âishah said: “I never found the Messenger of Allâh ﷺ in my house before dawn but he was sleeping.”

يَنَامُ، فَإِذَا كَانَ عِنْدَ النَّدَاءِ الْأَوَّلِ قَالَتْ: وَثَبَ - وَلَا وَاللهِ مَا قَالَتْ: قَامَ - فَأَفَاضَ عَلَيْهِ الْمَاءُ، - وَلَا وَاللهِ مَا قَالَتْ: اغْسِلْ، وَأَنَا أَعْلَمُ مَا تُرِيدُ - وَإِنْ لَمْ يَكُنْ جُنْبًا تَوَضَّأَ وُضُوءُ الرَّجُلِ لِلصَّلَاةِ، ثُمَّ صَلَّى الرَّكْعَيْنِ.

[1729] 130 - (740) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ فَالَا: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عَمَّارُ بْنُ زُرْيقٍ عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي مِنَ الْلَّيْلِ، حَتَّى يَكُونَ آخِرُ صَلَاتِهِ الْوَثْرَ.

[1730] 131 - (741) حَدَّثَنِي هَنَّادُ أَبْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ؛ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ عَمَلِ رَسُولِ اللهِ ﷺ؟ فَقَالَتْ: كَانَ يُجْبِي الدَّائِمَ. قَالَ: قُلْتُ: أَيْ جِينِ كَانَ يُصَلِّي؟ فَقَالَتْ: كَانَ إِذَا سَمِعَ الصَّارِخَ، قَامَ فَصَلَّى.

[1731] 132 - (742) حَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا أَبْنُ يَثْرَى، عَنْ مِسْعَرٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ . قَالَتْ: مَا أَلْفَى رَسُولُ اللهِ ﷺ السَّحْرَ الْأَعْلَى فِي يَتَّبِعِي، أَوْ عَنْدِي، إِلَّا نَائِماً .

[1732] 133 - (743) It was narrated that ‘Aishah 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.”

[١٧٣٢] [١٣٣ - ٧٤٣] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَنَصْرُ بْنُ عَلَىٰ وَابْنُ أَبِي عُمَرَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى رَكْعَتِي الْفَجْرِ، فَإِنْ كُنْتُ مُسْتَيقَظَةً، حَدَّثَنِي وَإِلَّا اضطَجَعَ.

[1733] (...) A similar report (as no. 1732) was narrated from ‘Aishah, from the Prophet ﷺ.

[١٧٣٣] [....] وَحَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَّانُ عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ أَبْنِ أَبِي عَتَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ، مِثْلُهُ.

[1734] 134 - (744) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ used to pray at night, and when he had prayed *Witr* he said: ‘Get up and pray *Witr*, O ‘Aishah!”

[١٧٣٤] [١٣٤ - ٧٤٤] وَحَدَّثَنَا رُهْبَرٌ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عُرْوَةَ بْنِ الزَّبِيرِ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيلِ، فَإِذَا أَوْتَرَ قَالَ: «فُوْمِي، فَأَوْتَرِي يَا عَائِشَةً».

[1735] 135 - (...) It was narrated from ‘Aishah that the Messenger of Allâh 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*.

[١٧٣٥] [....] وَحَدَّثَنِي هَرُونُ بْنُ سَعِيدِ الْأَئْلَيْ: حَدَّثَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنِ الْقَاسِمِ أَبْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي صَلَاتَهُ بِاللَّيلِ وَهِيَ مُعْتَرِضَةٌ

بَيْنَ يَدِيهِ، فَإِذَا بَقِيَ الْوِتْرُ أَيْقَظَهَا
فَأَوْتَرَتْ.

[1736] 136 - (745) It was narrated that ‘Aishah said: “The Messenger of Allâh 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) [وَحَدَّثَنَا]
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عَيْنَةَ،
عَنْ أَبِي يَعْفُورٍ وَاسْمُهُ وَاقِدٌ، وَلَقَبُهُ
وَقْدَانٌ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ،
وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنْ
الْأَعْمَشِ، إِلَاهُمَا عَنْ مُسْلِمٍ، عَنْ
مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: مِنْ كُلِّ
اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ ﷺ، فَانْتَهَى
وَتُرْهُ إِلَى السَّحَرِ.

[1737] 137 - (...) It was narrated that ‘Aishah said: “The Messenger of Allâh 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 - (...) [وَحَدَّثَنَا أَبُو]
بَكْرٍ بْنُ أَبِي شَيْبَةَ، وَرُزْهَيْرٍ بْنُ حَرْبٍ، قَالَا:
حَدَّثَنَا وَكِبْعَ عَنْ سُفْيَانَ، عَنْ أَبِي حَصِينٍ،
عَنْ يَحْيَى بْنِ وَثَابٍ، عَنْ مَسْرُوقٍ، عَنْ
عَائِشَةَ. قَالَتْ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ
رَسُولُ اللَّهِ ﷺ، مِنْ أَوَّلِ اللَّيْلِ وَأَوْسَطِهِ
وَآخِرِهِ، فَانْتَهَى وَتُرْهُ إِلَى السَّحَرِ.

[1738] 138 - (...) It was narrated that ‘Aishah said: “The Messenger of Allâh 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]
عَلَيُّ بْنُ حُجْرٍ: حَدَّثَنَا حَسَانُ قَاضِي
كِرْمَانَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ أَبِي
الصُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ،
قَالَتْ: كُلَّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ
اللَّهِ ﷺ، فَانْتَهَى وَتُرْهُ إِلَى آخرِ اللَّيْلِ.

Chapter 18. Night Prayer, And The One Who Sleeps And Misses It Or Is Sick

[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

(المعجم ١٨) - (باب جامع صلاة
الليل، ومن نام عنه أو مرض)
(التحفة ١٢٦)

[١٧٣٩] - [٧٤٦] حدثنا محمد بن عبد الله بن أبي عبيدة عن سعيد، عن قتادة، عن زراراً أن سعداً بن هشام بن عامر أراد أن يغزو في سبيل الله، فقدم المدينة، فأراد أن يبيع عقاراً له بها فيجعله في السلاح والكراع ويُجاهد الروم حتى يموت، فلما قدم المدينة، لقي أنساً من أهل المدينة، فنهوه عن ذلك، وأخبروه، أن رهطاً سنته أرادوا ذلك في حياة النبي الله ﷺ، فهأهُم نَيِّرُ الله ﷺ. وقال: «أَيُّسْ لَكُمْ فِي أُسْوَةٍ؟» فلما حدثه بذلك راجع أمراته، وقف كان طلاقها، وأشارت على رجعتها، فأتى ابن عباس فسألته عن وتر رسول الله ﷺ؟ فقال ابن عباس: ألا أذلك على أعلم أهل الأرض بوتر رسول الله ﷺ؟ قال: من؟ قال: عائشة، فاتتها فسلها، ثم ائتي فأخبرني بردها عليك، فانطلقت إليها، فأتيت على حكيم بن أفلح، فاستلطفته

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 Aflāḥ 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 'Aishah. 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 'Amīr." She prayed for mercy for him and said good things." - Qatādah (one of the narrators) said: "He was martyred on the day of Uhud." -

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

إِلَيْهَا، فَقَالَ: مَا أَنَا بِقَارِبٍ هَا، لِأَنِّي نَهِمْتُهَا
أَنْ تَقُولَ فِي هَاتَيْنِ الشَّيْعَيْنِ شَيْئًا فَأَبْتَ
فِيهِمَا إِلَّا مُضِيًّا. قَالَ فَأَفْسَدْتُ عَلَيْهِ،
فَجَاءَهَا، فَانطَلَقْنَا إِلَى عَائِشَةَ، فَاسْتَأْذَنَاهَا
عَلَيْهَا، فَأَذْنَتْ لَنَا، فَدَخَلْنَا عَلَيْهَا.
فَقَالَتْ: أَحَدِكُمْ؟ فَعَرَفَهُ، فَقَالَ: نَعَمْ.
فَقَالَتْ: مَنْ مَعَكَ؟ قَالَ: سَعْدُ بْنُ
هِشَامٍ. قَالَتْ: مَنْ هِشَامٌ؟ قَالَ: ابْنُ
عَامِرٍ، فَتَرَحَّمَتْ عَلَيْهِ. وَقَالَتْ خَيْرًا. قَالَ
قَنَادَةُ: وَكَانَ أَصِيبَ يَوْمَ أُحْدِي، فَقُلْتُ: يَا
أُمَّ الْمُؤْمِنِينَ! أَنْبَيْتِي عَنْ خُلُقِ رَسُولِ
الله ﷺ. قَالَتْ: أَلَسْتَ تَقْرَأُ الْقُرْآنَ؟
قُلْتُ: بَلَى. قَالَتْ: فَإِنَّ خُلُقَ نَبِيِّ
الله ﷺ كَانَ الْقُرْآنَ. قَالَ فَهَمَمْتُ أَنْ
أَقُومَ، وَلَا أَسْأَلَ أَحَدًا عَنْ شَيْءٍ حَتَّى
أَمُوتَ، ثُمَّ بَدَا لِي فَقُلْتُ: أَنْبَيْتِي عَنْ
قِيَامِ رَسُولِ الله ﷺ. فَقَالَتْ: أَلَسْتَ
تَقْرَأُ: «يَا أَيُّهَا الْمُرْسَلُ»؟ قُلْتُ: بَلَى.
قَالَتْ: فَإِنَّ اللَّهَ عَزَّ وَجَلَّ افْتَرَضَ قِيَامَ
اللَّيْلِ فِي أَوَّلِ هَذِهِ السُّورَةِ، فَقَامَ نَبِيُّ
الله ﷺ وَأَصْحَابُهُ حَوْلًا، وَأَمْسَكَ اللَّهُ
خَاتِمَهَا اثْنَيْنِ عَشَرَ شَهْرًا فِي السَّمَاءِ،
حَتَّى أَنْزَلَ اللَّهُ، فِي آخِرِ هَذِهِ السُّورَةِ
الْتَّحْفِيفَ، فَصَارَ قِيَامُ اللَّيْلِ تَطْوِعًا 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,

فِرِيقَةً. قَالَ: فُلْثُ: يَا أُمَّ الْمُؤْمِنِينَ! أَنْبَيْتِنِي عَنْ وِتْرِ رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: كُنَّا نَعْدُ لَهُ سِوَاكَهُ وَطَهُورَهُ، فَيَبْعَثُنَا اللَّهُ مَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ، فَيَسْوَلُكُ وَيَوْضَأُكُ وَيُصْلِي تِسْعَ رَكَعَاتٍ، لَا يَجِدُنَّ فِيهَا إِلَّا فِي الثَّالِثَةِ، فَيَذْكُرُ اللَّهَ وَيَحْمُدُهُ وَيَدْعُوهُ، ثُمَّ يَنْهَضُ وَلَا يُسْلِمُ، ثُمَّ يَقُولُ فَيَصْلِي التَّاسِعَةَ، ثُمَّ يَقْعُدُ فَيَذْكُرُ اللَّهَ وَيَحْمُدُهُ وَيَدْعُوهُ، ثُمَّ يُسْلِمُ تَسْلِيمًا يُشْمَعُنَا، ثُمَّ يُصْلِي رَكْعَتَيْنِ بَعْدَمَا يُسْلِمُ وَهُوَ قَاعِدٌ، فَتِلْكَ إِحْدَى عَشَرَةِ رَكْعَةَ، يَا بُنْيَّ! فَلَمَّا أَسْنَ نَبِيُّ اللَّهِ ﷺ، وَأَحَدَهُ الْحَمْ، أَوْتَرَ بِسْعَ، وَصَنَعَ فِي الرَّكْعَتَيْنِ مِثْلَ صَنْعِهِ الْأَوَّلِ، فَتِلْكَ تِسْعَ، يَا بُنْيَّ! وَكَانَ نَبِيُّ اللَّهِ ﷺ إِذَا صَلَّى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى عَلَيْهَا، وَكَانَ إِذَا عَلَبَهُ نَوْمٌ أَوْ وَجَعٌ عَنْ قِيَامِ اللَّيْلِ صَلَّى مِنَ النَّهَارِ شَتَّى عَشْرَةَ رَكْعَةَ، وَلَا أَعْلَمُ نَبِيُّ اللَّهِ ﷺ فَرًا الْقُرْآنَ كُلَّهُ فِي لَيْلَةٍ، وَلَا صَلَّى لَيْلَةً إِلَى الصُّبْحِ، وَلَا صَامَ شَهْرًا كَامِلًا غَيْرَ رَمَضَانَ. قَالَ: فَانْطَلَقْتُ إِلَى ابْنِ عَبَّاسٍ فَحَدَّثَهُ بِحَدِيثِهَا. فَقَالَ: صَدَقْتُ: لَوْ كُنْتُ أَفْرِبُهَا أَوْ أَذْخُلُ 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 Ramadân.”

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.

تُشَافِهُنِي بِهِ. قَالَ: قُلْتُ: لَوْ عَلِمْتُ أَنَّكَ لَا تَدْخُلُ عَلَيْهَا مَا حَدَّثْنَا حَدِيشَهَا.

[١٧٤٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ فَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ؛ أَنَّهُ طَلَقَ امْرَأَتَهُ، ثُمَّ انطَّلَقَ إِلَى الْمَدِينَةِ لِبَيْعِ عَقَارَهُ، فَذَكَرَ نَحْوَهُ.

[١٧٤١] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا

[1741]... - (...) It was narrated that Sa'd bin Hishâm said: “I went to 'Abdullâh bin 'Abbâs and

asked him about *Witr*..." and he quoted the *Hadîth* (similar to no. 1739). In it he said: "She said: 'Who is Hishâm?' I said: 'Ibn 'Amîr.' She said: 'What a good man 'Amîr was; he was killed on the day of Uhûd.'"

[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 *Hadîth* like that of Sa'eed (no. 1741). In it he said: "She said: 'Who is Hishâm?' He said: 'Ibn 'Amîr.' She said: 'What a good man he was. He was killed (when fighting) with the Messenger of Allâh ﷺ on the day of Uhûd.'" And it says: "Hakîm bin Aflâh 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 عَرْوَةَ: حَدَّثَنَا فَتَادَةُ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ سَعْدِ بْنِ هِشَامٍ أَنَّهُ قَالَ: انْطَلَقْتُ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، فَسَأَلَ اللَّهُ عَنِ الْوِتْرِ. وَسَاقَ الْحَدِيثَ يَقْصِّهِ. وَقَالَ فِيهِ: قَالَتْ: مَنْ هِشَامٌ؟ قُلْتُ: ابْنُ عَامِرٍ. قَالَتْ: يَعْمَ المَرْءَ كَانَ عَامِرٌ. أُصِيبَ يَوْمَ أُحْدِي.

[1742] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ، كِلَاهُمَا عَنْ عَبْدِ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ فَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ أَنَّ سَعْدَ بْنَ هِشَامٍ كَانَ جَارًا لَهُ، فَأَخْبَرَهُ أَنَّهُ طَلقَ امْرَأَهُ، وَأَفْتَصَ الْحَدِيثَ يَمْعَنِي حَدِيثَ سَعِيدٍ. وَفِيهِ: قَالَتْ: مَنْ هِشَامٌ؟ قَالَ: ابْنُ عَامِرٍ. قَالَتْ: يَعْمَ المَرْءَ كَانَ، أُصِيبَ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ أُحْدِي. وَفِيهِ: قَالَ حَكِيمُ بْنُ أَفْلَحَ: أَمَا إِنِّي لَوْ عَلِمْتُ أَنَّكَ لَا تَدْخُلُ عَلَيْهَا مَا أَنْبَأْتُكَ بِحَدِيثِهَا.

[1743] 140 - (...) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَقُبَيْلَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ أَبِي عَوَانَةَ - قَالَ سَعِيدٌ: حَدَّثَنَا أَبُو عَوَانَةَ - عَنْ فَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا فَاتَتُهُ الصَّلَاةُ مِنْ

اللَّيْلِ مِنْ وَجَعٍ أَوْ غَيْرِهِ، صَلَّى مِنَ النَّهَارِ
يُشْتَهِي عَشْرَةً رَّكْعَةً.

[١٧٤٤] ١٤١ - (...) وَحَدَّثَنَا عَلِيُّ
ابْنُ خَسْرَمْ: أَخْبَرَنَا عِيسَىٰ، وَهُوَ ابْنُ
يُونُسَ، عَنْ شُعْبَةَ، عَنْ فَتَادَةَ، عَنْ زُرَارَةَ
ابْنِ أَوْفَىٰ، عَنْ سَعْدِ بْنِ هِشَامٍ
الْأَنْصَارِيِّ، عَنْ عَائِشَةَ قَاتِلَتْ: كَانَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا عَمِلَ عَمَلاً أَثْبَتَهُ،
وَكَانَ إِذَا نَامَ مِنَ اللَّيْلِ أَوْ مَرِضَ، صَلَّى
مِنَ النَّهَارِ يُشْتَهِي عَشْرَةً رَّكْعَةً.

قَاتِلَتْ: وَمَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَامْ
لِيَلَةَ حَتَّى الصَّبَاحِ، وَمَا صَامَ شَهْرًا
مُتَتَابِعًا إِلَّا رَمَضَانَ.

[١٧٤٥] ١٤٢ - (٧١٧) حَدَّثَنَا هَرُونُ
ابْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ:
وَحَدَّثَنِي أُبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا
ابْنُ وَهْبٍ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنْ ابْنِ
شَهَابٍ، عَنِ السَّائِبِ بْنِ يَزِيدٍ وَعُيَيْدِ اللَّهِ
ابْنِ عَبْدِ اللَّهِ، أَخْبَرَاهُ عَنْ عَبْدِ الرَّحْمَنِ
بْنِ عَبْدِ الْقَارِيِّ. قَالَ: سَمِعْتُ عُمَرَ بْنَ
الْحَطَّابَ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«مَنْ نَامَ عَنْ حِزْبِهِ، أَوْ عَنْ شَيْءٍ مِنْهُ،

[١] 142 - (717) It was narrated that 'Abdur-Rahmân bin 'Abdin Al-Qâriy said: "I heard 'Umar bin Al-Khattâb say: 'The Messenger of Allâh 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.'"

^[1] Regular portion of worship (*Hizb*): Prayers or reading Qur'ân etc., that a person commits himself to do regularly.

فَقَرَأَهُ فِيمَا يَبْيَنْ صَلَاتُ الْفَجْرِ وَصَلَاتُ الظَّهِيرَ، كُتِبَ لَهُ كَانَمَا قَرَأَهُ مِنَ اللَّيلِ».

(المعجم ١٩) - (باب صلاة الأوابين
حين ترمض الفصال) (التحفة ١٢٧)

Chapter 19. *Salât Al-Awwâbin* (The Prayer Of The Penitent) Is When The Young Camels Feel The Heat Of The Hot Sand

[1746] ١٤٣ - (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-Awwâbin* (prayer of the penitent) is when the young camels feel the heat of the hot sand.'"

[1747] ١٤٤ - (...) 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.'"

[١٧٤٦] ١٤٣ - (٧٤٨) حَدَّثَنَا زُهَيْرٌ
ابْنُ حَرْبٍ وَابْنُ نُمَيْرٍ، قَالًا: حَدَّثَنَا
إِسْمَاعِيلُ، وَهُوَ ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ،
عَنْ الْقَاسِمِ الشَّيْبَانِيِّ أَنَّ رَيْدَ بْنَ أَرْقَمَ
رَأَى قَوْمًا يُصَلُّونَ مِنَ الصُّحَى، فَقَالَ:
أَمَا لَقْدَ عَلِمْتُمُوا أَنَّ الصَّلَاةَ فِي غَيْرِ هَذِهِ
السَّاعَةِ أَفْضَلُ، إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«صَلَاتُ الْأَوَابِينَ حِينَ تَرْمَضُ الْفِصَالُ».

[١٧٤٧] ١٤٤ - (...) وَحَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ،
عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا
الْقَاسِمُ الشَّيْبَانِيُّ، عَنْ رَيْدِ بْنِ أَرْقَمَ قَالَ:
خَرَجَ رَسُولُ اللَّهِ ﷺ عَلَى أَهْلِ قُبَاءِ وَهُمْ
يُصَلُّونَ، فَقَالَ: «صَلَاتُ 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] ١٤٥ - (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."

يَحْيَى بْنُ يَحْيَى قَالَ: قَرِأتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبْنَى عُمَرَ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ اللَّيلِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: صَلَاةُ اللَّيلِ مَتَّنِي مَتَّنِي، فَإِذَا خَشِيَ أَحَدُكُمُ الصُّبْحَ، صَلَّى رَكْعَةً وَاحِدَةً، ثُوَّبَ إِلَيْهِ مَا قَدْ صَلَّى». [انظر:

[١٧٦٠]

[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*."

[١٧٤٩] ١٤٦ - (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَمْرُو التَّاقِدُ وَرَهْبَنْيُ بْنُ حَرْبٍ - قَالَ رَهْبَنْيُ: حَدَّثَنَا - سُفْيَانُ بْنُ عَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ سَمِيعِ النَّبِيِّ ﷺ يَقُولُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَادٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو عَنْ طَاؤُسٍ، عَنْ أَبْنَى عُمَرَ؛ وَحَدَّثَنَا الزُّهْرِيُّ عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّ رَجُلًا سَأَلَ النَّبِيِّ ﷺ عَنْ صَلَاةِ اللَّيلِ؟ فَقَالَ «مَتَّنِي مَتَّنِي»، فَإِذَا خَشِيَتِ الصُّبْحَ فَأَوْتِرْ بِرَكْعَةً».

[١٧٥٠] ١٤٧ - (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو أَنَّ أَبْنَى شِهَابَ حَدَّهُ، أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ وَحْمَدَ بْنَ عَبْدِ الرَّحْمَنِ بْنَ عَوْفٍ

[1750] 147 - (...) It was narrated that 'Abdullâh bin 'Umar bin Al-Khaṭṭâb 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

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.

حدَّثَنَا، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ: قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ صَلَاةُ اللَّيْلِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: صَلَاةُ اللَّيْلِ مَتَّنِي مَتَّنِي، فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاجِدَةً».

[1751-148] الرَّبِيعُ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُوبُ 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: «مَتَّنِي مَتَّنِي، فَإِذَا خَشِيتَ الصُّبْحَ فَصُلِّ رَكْعَةً، وَاجْعَلْ آخِرَ صَلَاتِكَ وِتْرًا» ثُمَّ سَأَلَهُ رَجُلٌ، عَلَى رَأْسِ الْحَوْلِ، وَأَنَا بِذِلِّكَ الْمَكَانِ مِنْ رَسُولِ اللَّهِ ﷺ، فَلَا أَدْرِي، هُوَ ذُلِّكَ الرَّجُلُ أَوْ رَجُلٌ آخَرُ. فَقَالَ لَهُ مِثْلَ ذَلِكَ.

[1752] (....) وَحَدَّثَنِي أَبُو كَامِلٍ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُوبُ وَبَدِيلٌ وَعِمْرَانُ بْنُ حُدَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ ابْنِ عُمَرَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ الْعَبْرِيِّ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُوبُ وَالرَّبِيعُ بْنُ الْخَرِيْتِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ ابْنِ عُمَرَ قَالَ: سَأَلَ رَجُلٌ

النَّبِيُّ ﷺ، فَذَكَرَا بِمُثْلِهِ، وَلَيْسَ فِي حَدِيثِهِمَا: ثُمَّ سَأَلَهُ رَجُلٌ عَلَى رَأْسِ الْأَحَوْلِ، 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 هَرُونُ
ابْنُ مَعْرُوفٍ وَسَرِيجُ بْنُ يُونُسَ وَأَبُو
كُرَيْبٍ، جَمِيعًا عَنْ ابْنِ أَبِي زَائِدَةَ قَالَ
هَرُونُ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ أَخْبَرَنِي
عَاصِمُ الْأَحَوْلُ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ،
عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيًّا ﷺ قَالَ: «بَايُورُوا
الصُّبْحَ بِالْوَتْرِ».

[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 قُتْبَيْهُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ وَحَدَّثَنَا ابْنُ
رُمْحٍ: أَخْبَرَنَا النَّبِيُّ، عَنْ نَافِعٍ أَنَّ ابْنَ
عُمَرَ قَالَ: مَنْ صَلَّى مِنَ اللَّيْلِ فَلَيَجْعَلْ
آخِرَ صَلَاتِهِ وِتْرًا، 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
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَمَةَ؛
وَحَدَّثَنَا ابْنُ نُعْمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنِي
رُهَيْرٌ بْنُ حَرْبٍ وَابْنُ الْمُشَنَّى قَالَ: حَدَّثَنَا
يَحْيَى، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ،
عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ:
«اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وِتْرًا».

[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.”

هَرُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَاجُ ابْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ حُرَيْبٍ: أَخْبَرَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ: مَنْ صَلَّى مِنَ اللَّيْلِ فَلْيَجْعَلْ آخِرَ صَلَاتِهِ وَتْرًا قَبْلَ الصُّبْحِ، كَذَلِكَ كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُهُمْ.

[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.”

[١٧٥٧]- [١٥٣] (٧٥٢) حَدَّثَنَا شَيْبَانُ ابْنُ فَرْوَحَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّارِ قَالَ: حَدَّثَنِي أَبُو مِجْلِزٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْوَتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

[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.””

[١٧٥٨]- [١٥٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّئِنِ وَابْنُ بَشَّارٍ، - قَالَ ابْنُ الْمُتَّئِنِ: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي مِجْلِزٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْوَتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

[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.’”

[١٧٥٩]- [١٥٥] (٧٥٣) وَحَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي مِجْلِزٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْوَتْرِ؟ فَقَالَ: سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ». وَسَأَلْتُ ابْنَ عُمَرَ فَقَالَ:

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رَكْعَةٌ مِنْ أَخْرِ 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."

[1760] 156 - (749) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَهَرُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، قَالَ: حَدَّثَنِي عَبْيَضُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنُ عُمَرَ أَنَّ أَبْنَاءَ عُمَرَ حَدَّثُوهُمْ 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 أَحْسَنَ أَنْ يُضْبِحَ، سَجَدَ سَجْدَةً، فَأَوْتَرَتْ لَهُ مَا صَلَّى». قَالَ أَبُو كُرَيْبٍ: عَبْيَضُ اللَّهِ بْنُ عَبْدِ اللَّهِ، وَلَمْ يَقُلْ: أَبْنُ عُمَرَ. [راجع: 1748]

[1761] 157 - (...) It was narrated that Anas bin Sîrîn 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*

[1761] 157 - (...) وَحَدَّثَنَا خَلْفُ بْنُ هَشَامٍ وَأَبُو كَامِلٍ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَنَسِ بْنِ سِيرِينَ، قَالَ: سَأَلْتُ أَبْنَ عُمَرَ، قُلْتُ: أَرَأَيْتَ الرَّكْعَتَيْنِ قَبْلَ صَلَاةِ الْغَدَاءِ أَطْلِيلُ فِيهِمَا الْقِرَاءَةَ؟ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى وَيُوْتِرُ بِرَكْعَةٍ. قَالَ: قُلْتُ: إِنِّي لَسْتُ عَنْ هَذَا أَسْأَلُكَ قَالَ: إِنَّكَ لَضَحْخُمُ أَلَا تَدْعُنِي أَسْتَقْرِئُ لَكَ الْحَدِيثَ؟ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنْ

before *Al-Ghadâh* (*Fajr*) as if the *Iqâmah* was in his ears.”

Khalf (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 مَشْتَىٰ مَشْتَىٰ، وَيُوْتِرُ بِرَكْعَةٍ، وَيُصَلِّي
رَكْعَتَيْنَ قَبْلَ الْغَدَاءِ، كَأَنَّ الْأَذَانَ يَأْذِنَهُ.
قَالَ خَلْفٌ: أَرَأَيْتَ الرَّكْعَتَيْنِ قَبْلَ
الْغَدَاءِ، وَلَمْ يَذْكُرْ: صَلَاةً.

[1762] 158 - (...) وَحَدَّثَنَا ابْنُ
الْمُتَّشِّنِي وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ أَنَّسِ بْنِ سِيرِينَ
قَالَ سَأَلْتُ ابْنَ عُمَرَ، يُمْثِلُهُ. وَزَادَ:
وَيُوْتِرُ بِرَكْعَةٍ مِّنْ آخِرِ اللَّيْلِ. وَفِيهِ: فَقَالَ:
بَهْ بَهْ. إِنَّكَ لَضَّاحُّمْ.

[1763] 159 - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُتَّشِّنِي: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شَعْبَةُ قَالَ: سَمِعْتُ عَبْدَةَ بْنَ حُرَيْثَ
قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ؛ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةُ اللَّيْلِ مَشْتَىٰ
مَشْتَىٰ، فَإِذَا رَأَيْتَ أَنَّ الصُّبْحَ يُدْرِكُكَ
فَأَوْتِرْ بِوَاحِدَةٍ». فَقَيلَ لِابْنِ عُمَرَ: مَا
«مَشْتَىٰ مَشْتَىٰ؟» قَالَ أَنَّ سُلَّمَ فِي كُلِّ
رَكْعَتَيْنِ.

[1764] 160 - (754) حَدَّثَنَا أَبُو بَكْرٍ
بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ
الْأَعْلَى عَنْ مَعْمِرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ،
عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ ﷺ
قَالَ: «أُوتِرُوا قَبْلَ أَنْ تُضْسِحُوا».

[1765] 161 - (...) Abû Sa'eed narrated that they asked the Prophet ﷺ about *Witr* and he said: "Pray *Witr* before the dawn."

[١٧٦٥] ١٦١ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنِي عَبْدُ اللَّهِ عَنْ شَيْعَانَ، عَنْ يَحْيَى قَالَ: أَخْبَرَنِي أَبُو نَصْرَةَ الْعَوْقَبِيَّ أَنَّ أَبَا سَعِيدَ الْخُدَّارِيَّ أَنَّهُمْ سَأَلُوا النَّبِيَّ ﷺ عَنِ الْوِتْرِ؟ فَقَالَ «أُوتِرُوا قَبْلَ الصُّبْحِ».

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."

[١٧٦٦] ١٦٢ - (٧٥٥) حَدَّثَنَا أَبُو بَكْرُ بْنُ أَبِي شَيْعَةَ: حَدَّثَنَا حَفْصُونَ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفيَّانَ، عَنْ جَâبِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ خَافَ أَنْ لَا يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُؤْتِرْ أَوْلَاهُ، وَمَنْ طَمِعَ أَنْ يَقُومَ آخِرَهُ فَلْيُؤْتِرْ آخِرَ الْلَّيْلِ، فَإِنَّ صَلَةَ آخِرِ الْلَّيْلِ مَشْهُودَةٌ، وَذَلِكَ أَفْضَلُ.

وَقَالَ أَبُو مُعَاوِيَةَ: مَحْضُورَةٌ.

[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

[١٧٦٧] ١٦٣ - (...) وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبَ: حَدَّثَنَا الْحَسْنُ بْنُ أَغْيَانَ: حَدَّثَنَا مَعْقِلٌ، وَهُوَ ابْنُ عَبْدِ اللَّهِ، عَنْ أَبِي الرُّبَّيْرِ، عَنْ جَâبِرٍ قَالَ: سَمِعْتَ 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.””

من آخر الليل فليوتر، ثم ليرقد، ومن
وثق بقيام من الليل فليوتر من آخره،
فإن قراءة آخر الليل محسورة، وذلك
أفضل».

Chapter 22. The Best Prayer Is That In Which One Stands For A Long Time (*Tuwhl-Qunut*)

[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.’”

(المعجم ٢٢) - (بابُ أَفْضَلُ الصَّلَاةِ طُولَ الْقُنُوتِ) (التحفة ١٣٠)

[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.’”

[١٧٦٨] ١٦٤ - (٧٥٦) حَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيرَ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصَّلَاةِ طُولُ الْقُنُوتِ».

[١٧٦٩] ١٦٥ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرْبَةَ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ أَيُّ الصَّلَاةِ أَفْضَلُ؟ قَالَ: «طُولُ الْقُنُوتِ».

قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ.

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

(المعجم ٢٣) - (بابُ فِي اللَّيْلِ سَاعَةً مُسْتَجَابًا فِيهَا الدُّعَاءِ) (التحفة ١٣١)

[١٧٧٠] ١٦٦ - (٧٥٧) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ

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."

الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ فِي اللَّيْلِ سَاعَةً، لَا يُؤْفِقُهَا رَجُلٌ مُسْلِمٌ يَسْأَلُ اللَّهَ خَيْرًا مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ، إِلَّا أُعْطَاهُ إِيمَانُهُ، وَذَلِكَ كُلُّ لَيْلَةٍ».

[1771] ١٦٧ - (...) وَحدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسْنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقُلٌ عَنْ أَبِي الرُّبِّيرِ، عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنَ اللَّيْلِ سَاعَةً، لَا يُؤْفِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ خَيْرًا، إِلَّا أُعْطَاهُ إِيمَانُهُ».

(المعجم ٢٤) - (باب الترغيب في الدعاء والذكر في آخر الليل والإجابة فيه) (التحفة ١٣٢)

[1772] ١٦٨ - (758) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبْنِ شَهَابٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْأَغْرِيِّ، وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتْبُلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلُّ لَيْلَةٍ إِلَى السَّمَاءِ الْمُعَزَّى بِحِلْمَنَةِ الْأَغْرِيِّ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِبَ لَهُ وَمَنْ يَسْأَلُنِي فَأَعْطِيهُ، وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ».

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?'"

[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."

[١٧٧٣] ١٦٩ - (...) وَحَدَّثَنَا قُتْبَيْهُ أَبْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ وَهُوَ أَبْنُ عَبْدِ الرَّحْمَنِ الْفَارِيِّ، عَنْ سَهْلِ [بْنِ أَبِي صَالِحٍ]، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «يَنْزُلُ اللَّهُ إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ، حِينَ يَمْضِي ثُلُثُ الْلَّيْلِ الْأَوَّلُ». فَيَقُولُ: أَنَا الْمَلِكُ، أَنَا الْمَلِكُ، مَنْ ذَا الَّذِي يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ ذَا الَّذِي يَسْأَلُنِي فَأُعْطِيهُ، مَنْ ذَا الَّذِي يَسْتَغْفِرُنِي فَأَعْفُرَ لَهُ، فَلَا يَرَأُ كُلُّ ذَلِكَ حَتَّى يُضِيءَ الْفَجْرُ».

[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.'"

[١٧٧٤] ١٧٠ - (...) حَدَّثَنَا إِسْحَاقُ بْنُ مَصْوُرٍ: أَخْبَرَنَا أَبُو الْمُخْبِرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَضَى شَطْرُ اللَّيْلِ، أَوْ ثُلُثَاهُ، يَنْزُلُ اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى السَّمَاءِ الدُّنْيَا». فَيَقُولُ: هَلْ مِنْ سَائِلٍ يُعْطَى! هَلْ مِنْ دَاعٍ يُسْتَجَابُ لَهُ! هَلْ مِنْ مُسْتَغْفِرَ يُعْفَرُ لَهُ! حَتَّى يَنْتَهِ الصُّبْحُ».

[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

[١٧٧٥] ١٧١ - (...) حَدَّثَنِي حَجَاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا مُحَاضِرٌ أَبُو الْمُؤْرِعِ: 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 Marjânah is Sa'eed bin 'Abdullâh, and Marjânah is his mother.

[1776] (...) It was narrated from Sa'd bin Sa'eed with this chain (as similar *Hadîth* 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 Abû Sa'eed and Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh 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: «يَنْزِلُ اللَّهُ تَعَالَى فِي السَّمَاءِ الدُّنْيَا لِشَطَرِ اللَّيلِ، أَوْ ثُلُثِ اللَّيلِ الْآخِرِ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَحِيَّ لَهُ! أَوْ يَسْأَلُنِي فَأَعْطِيهِ! ثُمَّ يَقُولُ: مَنْ يُفْرِضُ غَيْرَ عَدِيمٍ وَلَا ظَلَومًا».

قَالَ مُسْلِمٌ: ابْنُ مَرْجَانَةَ هُوَ سَعِيدُ بْنُ عَبْدِ اللَّهِ، وَمَرْجَانَةُ أُمُّهُ.

[1776] (...) وَحَدَّثَنَا هَرُونُ بْنُ سَعِيدِ الْأَلَيْلِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ سَعِيدِ بْنِ سَعِيدٍ، بِهَذَا الْإِسْنَادِ، وَزَادَ: «ثُمَّ يَسْطُدُ يَدِيهِ تَبَارَكَ وَتَعَالَى يَقُولُ: مَنْ يُفْرِضُ غَيْرَ عَدُومٍ وَلَا ظَلَومًا!»

[1777] (...) حَدَّثَنَا عُثْمَانُ وَأَبُو بَكْرٍ ابْنَا أَبِي شَيْبَةَ وَإِسْحَاقَ بْنَ إِبْرَاهِيمَ الْحَنْظَلِيِّ - وَاللَّفْظُ لِابْنِي أَبِي شَيْبَةَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَرِيرُ عَنْ مَنْصُورٍ، عَنْ أَبِي إِسْحَاقٍ، عَنْ الْأَعْمَرِ أَبِي مُسْلِمٍ. بَرْوِيهِ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُمْهِلُ، حَتَّى إِذَا ذَهَبَ ثُلُثُ اللَّيلِ الْأَوَّلُ نَزَّلَ إِلَيْ

السماء الدنيا، فيقول: هل من مستغفِرٍ!
هل من تائبٍ! هل من سائلٍ! هل من
داعٍ حتى ينْجِرَ الفَجْرُ.

[1778] (...) It was narrated from Abû Ishâq with this chain (a similar *Hadîth* as no. 1777), but the *Hadîth* of Manṣûr is more complete.

[1778] (...) وحدّثنا محمد بن المتنى وأبن بشّار قالا: حدّثنا محمد بن جعفر: حدّثنا شعبة عن أبي إسحاق، بهدا الاستناد، غير أنّ حديث منصور أتم وأكثَر.

Chapter 25. Encouragement To Pray *Qiyâm* During Ramadân, Which Is *Tarâwîh*

(المعجم ٢٥) - (باب الترغيب في
قيام رمضان وهو التراویح)
(التحفة ١٣٣)

[1779] 173 - (759) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever prays *Qiyâm* in Ramadân out of faith and in the hope of reward, his previous sins will be forgiven."

[1779] ١٧٣-(٧٥٩) حدّثنا يحيى
ابن يحيى قال: فرأيت على مالك، عن
ابن شهاب، عن حميد بن عبد الرحمن،
عن أبي هريرة، أن رسول الله ﷺ قال:
«من قام رمضان إيماناً واحتساباً، غفر له
ما تقدّم من ذنبه».

[1780] 174 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ used to encourage them to pray *Qiyâm* in Ramadân without saying that it was obligatory. He would say: 'Whoever prays *Qiyâm* in Ramadân out of faith and in the hope of reward, his previous sins will be forgiven.' Then the Messenger of Allâh ﷺ died and

[1780] ١٧٤-(...) وحدّثنا عبد
ابن حميد: أخبرنا عبد الرزاق: أخبرنا
مُعمر عن الرهري، عن أبي سلمة، عن
أبي هريرة قال: كان رسول الله ﷺ
يُرْغِبُ في قيام رمضان من غير أن
يأمرهم فيه بعزم، فيقول: «من قام
رمضان إيماناً واحتساباً، غفر له ما تقدّم

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."

مِنْ ذَبِيْهِ، فَتُوْفِيَ رَسُولُ اللَّهِ وَالْأَمْرُ
عَلَى ذَلِكَ، ثُمَّ كَانَ الْأَمْرُ عَلَى ذَلِكَ فِي
خِلَافَةِ أَبِي بَكْرٍ، وَصَدْرًا مِنْ خِلَافَةِ عُمَرَ
عَلَى ذَلِكَ.

[1781] 175 - (760) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "Whoever fasts Ramadân 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."

[1781-1780] وَحَدَّثَنِي

رُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُعاَذُ بْنُ هِشَامَ:
حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ:
حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا
هُرَيْرَةَ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ قَالَ:
«مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ
لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ لَيْلَةَ الْقُدرِ
إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ
ذَنْبِهِ».

[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."

[1782-1781] حَدَّثَنِي

مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةً: حَدَّثَنِي
وَرْفَاءُ عَنْ أَبِي الزَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ قَالَ: «مَنْ يَقُولُ
لَيْلَةَ الْقُدرِ فَيُؤْفِقُهَا - أَرَاهُ قَالَ: - إِيمَانًا
وَاحْتِسَابًا غُفِرَ لَهُ».

[1783] 177 - (761) It was narrated from 'Âishah 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

[1783-1782] حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ
ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ
رَسُولَ اللَّهِ قَدَّسَ اللَّهُ عَنْهُ طَهَرَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 Ramadân."^[1]

[1784] 178 - (...) 'Âishah 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

الْقَابِلَةِ، فَكُثِرَ النَّاسُ، ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّالِثَةِ أَوِ الرَّابِعَةِ، فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللهِ ﷺ، فَلَمَّا أَصْبَحَ قَالَ: «قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ، فَلَمْ يَسْتَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلَّا أَنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ».

قَالَ: وَذَلِكَ فِي رَمَضَانَ.

[1784] 178 - وَحَدَّثَنِي حَرْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ بَزِيدٍ عَنْ أَنْ شَهَابٌ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الرَّبِيعِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ مِنْ جَوْفِ الْلَّيلِ فَصَلَّى فِي الْمَسْجِدِ، فَصَلَّى رِجَالٌ بِصَلَاتِهِ، فَأَصْبَحَ النَّاسُ يَتَحَدَّثُونَ بِذَلِكَ، فَاجْتَمَعَ أَكْثَرُهُمْ مِنْهُمْ فَخَرَجَ رَسُولُ اللهِ ﷺ فِي اللَّيْلَةِ الثَّانِيَةِ، فَصَلَّوْا بِصَلَاتِهِ، فَأَصْبَحَ النَّاسُ يَذْكُرُونَ ذَلِكَ، فَكُثِرَ أَهْلُ الْمَسْجِدِ مِنَ اللَّيْلَةِ الثَّالِثَةِ، فَخَرَجَ فَصَلَّوْا بِصَلَاتِهِ، فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةُ عَجَرَ الْمَسْجِدُ عَنْ أَهْلِهِ، فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللهِ ﷺ، فَطَفِقَ رِجَالٌ مِنْهُمْ

^[1] It was narrated by Mâlik, from Ibn Shihâb, from 'Urwah, from 'Âishah. In some of the narrations of it from Mâlik, it is clear that these are the words of 'Âishah. 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."

يُقُولُونَ: الصَّلَاةَ! فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ حَتَّىٰ خَرَجَ لِصَلَاةِ الْفَجْرِ، فَلَمَّا قَضَى الْفَجْرَ أَقْبَلَ عَلَى النَّاسِ، ثُمَّ تَشَهَّدَ، فَقَالَ: «أَمَّا بَعْدُ، فَإِنَّهُ لَمْ يَخْفَ عَلَيَّ شَانِكُمُ 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 الأكيد إلى قيام ليلة القدر وبيان دليل من قال: إنها ليلة سبع وعشرين) (التحفة . . .)

[1785-1789] (762) حدثنا محمدُ
ابن مهران الراري: حدثنا الوليدُ
مسلم: حدثنا الأوزاعي: حدثني عبدة
عن زر قال: سمعت أبي بن كعب
يقول: وقيل له: إن عبد الله بن مسعود
يقول: من قام السنة أصاب ليلة القدر
فقال أبي: والله الذي لا إله إلا هو! إنها
لنبي رمضان - يحلف ما يشتبهي
ووالله! إنني لأعلم أي ليلة هي، هي
الليلة التي أمرنا بها رسول الله ﷺ
يقياها، هي ليلة صيحة سبع وعشرين،
وأمارتها أن تطلع الشمس في صيحة
يومها بيضاء لا شعاع لها. [انظر: ٢٧٧٧]

[1786] 180 - (...) It was narrated that Ubayy bin Ka'b said: "Ubayy said concerning *Lailat Al-Qadr*: 'By Allāh I know when it is, and I am certain it is the night that the Messenger of Allāh ﷺ commanded us to spend in prayer; it is the night of the twenty-seventh.'"

[١٧٨٦] ١٨٠ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، أَبْنُ الْمُشَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَبْدَةَ بْنَ أَبِي لُبَابَةَ يُحَدِّثُ عَنْ زِرْ بْنِ حُبَيْشٍ، عَنْ أَبِي أَنْ كَعْبٍ قَالَ: قَالَ أَبِي فِي لَيْلَةِ الْقُدرِ: وَاللَّهِ إِنِّي لَأَغْلَمُهَا، وَأَكْثُرُ عِلْمِي هِيَ اللَّيْلَةُ الَّتِي أَمْرَنَا رَسُولُ اللَّهِ ﷺ بِقِيَامِهَا، هِيَ لَيْلَةُ سِعْيٍ وَعِشْرِينَ.

وَإِنَّمَا شَكَ شُعْبَةُ فِي هَذَا الْحَرْفِ: هِيَ الْلَّيْلَةُ الَّتِي أَمْرَنَا بِهَا رَسُولُ اللَّهِ ﷺ قَالَ: وَحَدَّثَنِي بِهَا صَاحِبُ لِي عَنْهُ.

[١٧٨٧] (...) وَحَدَّثَنِي عَبْيُودُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بْنُ هَذَلَاءَ الْإِسْنَادُ، تَحْوُهُ. وَلَمْ يَذْكُرْ: إِنَّمَا شَكَ شُعْبَةُ، وَمَا بَعْدَهُ.

(المعجم ٢٦) - (باب صلاة النبي ﷺ)
ودعائه بالليل (التحفة ١٣٤)

Chapter 26. The Prayer And Supplication Of The Prophet ﷺ At Night

[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 *Wudû'* that was

[١٧٨٨] ١٨١ - (٧٦٣) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ بْنِ حَيَّانَ الْعَبْدِيِّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي بْنَ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ ابْنِ كَهْيَلٍ، عَنْ كُرَيْبٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: بِئْ لَيْلَةً عِنْدَ خَاتَمِ مَيْمُونَةَ، فَقَامَ النَّبِيُّ ﷺ مِنَ اللَّيْلِ، فَأَقَى

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 *Wudū'*. 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 *Wudū'*. In his supplication he said: 'Allāhumma j'al fi qalbī nūran wa fi basarī nūran wa fi sam'i nūran wa 'an yamīnī nūran wa 'an yasārī nūran wa fawqī nūran wa tahtī nūran wa amāmī nūran wa khalfī nūran wa 'azzimlī nūrā' (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,

حاجته، ثم غسل وجهه ويديه، ثم نام، ثم قام، فأتى القرية فأطلق شناقها، ثم توضأ وضوءاً بين الوضوئين، ولم يكثر، وقذ أبلغ، ثم قام فصلى، فقمت فتمطيت كراهية أن يرى آني كنت أنت له، فتوضاً، فقام فصلى، فقمت عن يساره، فأخذ بيدي فآذاني عن يمينه، فتاتمت صلاة رسول الله ﷺ من الليل ثلاث عشرة ركعة، ثم اضطجع، فنام حتى نفخ، وكان إذا نام نفخ، فاتاه بلال فاذنه بالصلاة، فقام فصلى ولم يتوضأ، وكان في دعائه: «اللهم! اجعل في قلبي نوراً، وفي بصري نوراً، وفي سمعي نوراً، وعن يميني نوراً، وعن يسارِي نوراً، وفقي نوراً، وتحني نوراً، وأمامي نوراً، وخلفي نوراً، وعظم لي نوراً».

قال كريب: وسبعاً في التأبُوت، فلقيت بعضاً ولد العباس فحدثني به، فذكر عصبي ولحمي ودمي وشعرِي وبشرى، وذكر خصلتين.

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 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*."

ابن يحيى قال: قرأت على مالك، عن محرمة بْن سليمان، عن كريب مؤلى ابن عباس أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّهُ بَاتَ لِيَلَةً عِنْدَ مَيْمُونَةَ أُمَّ الْمُؤْمِنِينَ، وَهِيَ خَالَتُهُ.

قال: فاضطجعْتُ فِي عَرْضِ الْوِسَادَةِ، وَاضطجعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا، فَقَامَ رَسُولُ اللَّهِ ﷺ حَتَّى اتَّصَفَ اللَّيْلُ، أَوْ قَبْلَهُ بِقَلِيلٍ، أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيْثَنَّ رَسُولُ اللَّهِ ﷺ، فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ الْخَوَاتِمِ مِنْ سُورَةِ آيَ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنْ مُعْلَقَةَ، فَتَوَضَّأَ مِنْهَا، فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قَامَ فَصَلَّى.

قال ابن عباس: فقمت فصنت مثل ما صنع رسول الله ﷺ، ثم ذهبت فقمت إلى جنبي، فوضعت رسول الله ﷺ يده اليمنى على رأسي، وأخذ ياذني اليمنى يقللها، فصلى ركعتين، ثم ركعتين، ثم ركعتين، ثم ركعتين، ثم ركعتين، ثم أوتر، ثم اضطجع، حتى جاء المؤذن فقام، فصلى ركعتين حفيتين، ثم خرج فصلى الصبح.

[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.

[١٧٩٠] [١٨٣-...] وَحَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ وَهْبٍ عَنْ عَيَاضٍ بْنِ عَبْدِ اللهِ الْفَهْرِيِّ، عَنْ مَخْرَمَةَ بْنِ شَلَيْمَانَ، يَهْذَا الْإِسْنَادُ وَزَادَ: ثُمَّ عَمَدَ إِلَى شَجْبٍ مِنْ مَاءٍ، فَتَسْوَكَ وَتَوَضَّأَ، وَأَشْبَعَ الْوُضُوءَ وَلَمْ يُهْرِقْ مِنَ الْمَاءِ إِلَّا قَلِيلًا، ثُمَّ حَرَّكَنِي فَقُمْتُ، وَسَائِرُ الْحَدِيثِ نَحْوُ حَدِيثِ مَالِكٍ.

[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'adhdhin* 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.'"

[١٧٩١] [١٨٤-...] وَحَدَّثَنَا هَرُونُ بْنُ سَعِيدِ الْأَيْلِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ مَخْرَمَةَ بْنِ شَلَيْمَانَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: يَنْمُتُ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ، وَرَسُولُ اللهِ ﷺ عِنْدَهَا تِلْكَ اللَّيْلَةِ، فَتَوَضَّأَ رَسُولُ اللهِ ﷺ، ثُمَّ قَامَ فَصَلَّى، فَقُمْتُ عَنْ يَمِينِهِ، فَأَخَذَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّى فِي تِلْكَ اللَّيْلَةِ ثَلَاثَ عَشْرَةَ رَكْعَةً، ثُمَّ نَامَ رَسُولُ اللهِ ﷺ حَتَّى نَفَخَ، وَكَانَ إِذَا نَفَخَ، ثُمَّ أَتَاهُ الْمُؤْذِنُ فَخَرَجَ فَصَلَّى، وَلَمْ يَتَوَضَّأْ. قَالَ عَمْرُو: فَحَدَّثْتُ بِهِ بُكَيْرَ بْنَ الأَشْجَحَ، فَقَالَ: حَدَّثَنِي كُرَيْبٌ بِدْلِكَ.

[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*.”

[١٧٩٢] ١٨٥ - (...). وَحَدَّثَنَا

مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكَ: أَخْبَرَنَا الصَّحَّاْكُ عَنْ مَحْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بِتْ لَيْلَةَ عِنْدَ خَالِتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ. فَقُلْتُ لَهَا: إِذَا قَامَ رَسُولُ اللَّهِ ﷺ فَقَمْتُ إِلَى جَنْبِهِ الْأَيْسِرِ، فَأَخَذَ بِيَدِي، فَجَعَلَنِي مِنْ شَفَّهِ الْأَيْمَنِ، فَجَعَلْتُ إِذَا أَغْفَيْتُ يَأْخُذُ بِشَحْمَةِ أُذُنيِّ، قَالَ: فَصَلَّى إِحدَى عَشْرَةَ رَكْعَةً، ثُمَّ أَخْتَبَ، حَتَّى إِنِّي لَا أَسْمَعُ نَفَسَهُ رَاقِدًا، فَلَمَّا تَبَيَّنَ لَهُ الْفَجْرُ صَلَّى رُكْعَتَيْنِ خَفِيفَتِينِ.

[١٧٩٣] ١٨٦ - (...). حَدَّثَنَا ابْنُ

أَبِي عُمَرَ وَمُحَمَّدُ بْنُ حَاتِمٍ عَنْ ابْنِ عَيْنَيَةَ، قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّهُ بَاتَ عِنْدَ خَالِتِهِ مَيْمُونَةَ، فَقَامَ رَسُولُ اللَّهِ ﷺ مِنَ الظَّلَلِ، فَتَوَضَّأَ مِنْ شَنَّ مُعَلَّقٍ وُضُوءًا خَفِيفًا - قَالَ: وَصَفَ وُضُوءَهُ، وَجَاءَ يُحَقِّفُهُ وَيُؤَلِّهُ - قَالَ ابْنُ عَبَّاسٍ: فَقُمْتُ فَصَسَّتُ مِثْلَ مَا صَنَعَ النَّبِيُّ ﷺ، ثُمَّ حِنْتُ فَقُمْتُ عَنْ يَسَارِهِ، فَأَخْلَقْتُنِي

[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 *Wudû’* from a hanging waterskin - and he described his *Wudû’*, 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,

and he went out and prayed *Subh* and he did not perform *Wudū'*?"

Sufyān (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 اضطَجَعَ فَنَامَ حَتَّى نَفَخَ ثُمَّ أَتَاهُ بِلَالٌ فَأَذَنَهُ بِالصَّلَاةِ، فَخَرَجَ فَصَلَّى الصُّبْحَ وَلَمْ يَتَوَضَّأْ.

قَالَ سُفِيَّانُ: وَهَذَا لِلَّهِيَّ خَاصَّةً، لِإِنَّهُ بَلَغَنَا أَنَّ النَّبِيَّ تَنَامُ عَيْنَاهُ وَلَا يَتَأَمَّ 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 *Wudū'* well, a *Wudū'* 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: 'Allâhumma iaj'ul

ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ، وَهُوَ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: يُثْ فِي بَيْتِ خَاتَّي مَيْمُونَةَ، فَبَقِيَتْ كَيْفَ يُصَلِّي رَسُولُ اللَّهِ قَالَ: فَقَامَ، فَبَالَ، ثُمَّ غَسَلَ وَجْهَهُ وَكَفِيهِ، ثُمَّ نَامَ، ثُمَّ قَامَ إِلَى الْقُرْبَةِ فَأَطْلَقَ شِنَافَهَا، ثُمَّ صَبَ فِي الْجَفْنَةِ أَوِ الْقَصْعَةِ، فَأَكَبَ بِيَدِهِ عَلَيْهَا، ثُمَّ تَوَضَّأَ وُضُوءًا حَسَنًا بَيْنَ الْوُضُوعَيْنِ، ثُمَّ قَامَ يُصَلِّي، فَجِئَتْ فَقَمَتْ إِلَى جَنِيهِ، فَقَمَتْ عَنْ يَسَارِهِ قَالَ: فَأَخَذَنِي فَأَقَامَنِي عَنْ يَمِينِهِ فَتَكَامَلَتْ صَلَاةُ رَسُولِ اللَّهِ ثَلَاثَ عَشْرَةَ رَكْعَةً، ثُمَّ نَامَ حَتَّى نَفَخَ، وَكُنَّا نَعْرِفُهُ إِذَا نَامَ بِنَفْخِهِ، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ، فَصَلَّى، فَجَعَلَ يَقُولُ فِي صَلَاةِهِ أَوْ فِي سُجُودِهِ: (اللَّهُمَّ اجْعِلْ فِي قَلْبِي

*fi qalbî nûran, wa fi samî nûran
wa fi başarı nûran wa 'an yamînî
nûran wa 'an shimâlî nûran wa
amâmî nûran wa khalfî 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 شَمَالِي
نُورًا، وَأَمَامِي نُورًا، وَخَلْفِي نُورًا،
وَفَوْقِي نُورًا، وَتَحْتِي نُورًا، وَاجْعَلْ لِي
نُورًا، أَوْ قَالَ: وَاجْعَلْنِي نُورًا».

[1795] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ
مَنْصُورٍ: حَدَّثَنَا النَّضْرُ بْنُ شَمِيلٍ: أَخْبَرَنَا
شَعْبَةُ: حَدَّثَنَا سَلَمَةُ بْنُ كَهْلَلٍ عَنْ بُكْرِيِّ،
عَنْ كُرَبَّيِّ، عَنْ أَبْنِ عَبَّاسٍ.

قَالَ سَلَمَةُ: فَلَقِيْتُ كُرَبَّيَا فَقَالَ: قَالَ
أَبْنُ عَبَّاسٍ: كُنْتُ عِنْدَ خَالِتِي مَيْمُونَةَ،
فَجَاءَ رَسُولُ اللَّهِ ﷺ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ
عُنْدِهِ وَقَالَ: «وَاجْعَلْنِي نُورًا» وَلَمْ يُشَكَّ.

[1796] 188 - (...) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَنَّادَ بْنُ السَّرِيِّ قَالَ:
حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سَعِيدِ بْنِ
مَسْرُوقٍ، عَنْ سَلَمَةَ بْنِ كَهْلَلٍ، عَنْ أَبِي
رِشْدِيْنِ مَوْلَى أَبْنِ عَبَّاسٍ، عَنْ أَبْنِ عَبَّاسٍ
قَالَ: بِئْتُ عِنْدَ خَالِتِي مَيْمُونَةَ، وَاقْصَصَ
الْحَدِيثَ، وَلَمْ يَذْكُرْ عَمِيلَ الْوَجْهِ
وَالْكَمَنِينَ، غَيْرَ أَنَّهُ قَالَ: ثُمَّ أَتَى الْقَرْبَةَ

waterskin and undid its straps, then he performed *Wudū'* and he said: 'A'zim li nûran (Give me abundant light)." and he did not say, "Waj'alnî nûran (make me light)."

فَحَلَّ شِنَاعَهَا، فَتَوَضَّأَ وُضُوءًا بَيْنَ الْوُضُوءَيْنِ، ثُمَّ أَتَى فِرَاشَهُ فَنَامَ، ثُمَّ قَامَ قَوْمَةً أُخْرَى، فَأَتَى الْقُرْبَةَ فَحَلَّ شِنَاعَهَا، ثُمَّ تَوَضَّأَ وُضُوءًا هُوَ الْوُضُوءُ. وَقَالَ: «أَعْظَمْ لِي نُورًا» وَلَمْ يَذْكُرْ: وَاجْعَلْنِي نُورًا.

١٨٩ [١٧٩٧] - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَلْمَانَ الْحَجْرِيِّ، عَنْ عُقَيْلِي ابْنِ خَالِدٍ أَنَّ سَلَمَةَ بْنَ كُهْبَيْلَ حَدَّثَهُ: أَنَّ كُرْبَيْلَا حَدَّثَهُ أَنَّ ابْنَ عَبَّاسٍ بَاتَ لَيْلَةً عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: فَقَامَ رَسُولُ اللَّهِ ﷺ إِلَى الْقُرْبَةِ فَسَكَبَ مِنْهَا، فَتَوَضَّأَ وَلَمْ يُكْثِرْ مِنَ الْمَاءِ وَلَمْ يُقْصِرْ فِي الْوُضُوءِ، وَسَاقَ الْحَدِيثَ وَفِيهِ قَالَ: وَدَعَا رَسُولُ اللَّهِ ﷺ لِيَلْتَنِي تَسْعَ عَشْرَةَ كَلْمَةً.

قَالَ سَلَمَةُ: حَدَّثَنِيهَا كُرْبَيْلُ فَحَفَظَتْ مِنْهَا ثَنِي عَشْرَةَ، وَسَيِّئُ مَا بَقَى. 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 شَمَائِلِي نُورًا، وَمِنْ بَيْنِ يَدَيِّ نُورًا، وَمِنْ خَلْفِي نُورًا، وَاجْعَلْ فِي نَفْسِي نُورًا، وَأَعْظَمْ لِي نُورًا».

me light, behind me light, in my soul light, grant me abundant light.)”

[1798] 190 - (...) It was narrated from Kuraib that Ibn ‘Abbâs 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*.¹¹”

[1799] 191 - (...) It was narrated from ‘Abdullâh bin ‘Abbâs 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.”,^[11] 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

[1798] 190 - (...) وَحَدَّثَنِي أَبُو بَخْرٍ بْنُ إِسْحَاقَ: أَخْبَرَنَا أَبُو مَرْيَمٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي شَرِيكُ ابْنُ أَبِي نَمِيرٍ عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: رَقَدْتُ فِي بَيْتِ مَيْمُونَةَ لَيْلَةً كَانَ النَّبِيُّ ﷺ عِنْدَهَا، لِأَنْظُرْ كَيْفَ صَلَّى النَّبِيُّ ﷺ بِاللَّيلِ، قَالَ: فَتَحَدَّثَ النَّبِيُّ ﷺ مَعَ أَهْلِهِ سَاعَةً ثُمَّ رَقَدَ، وَسَاقَ الْحَدِيثَ وَفِيهِ: ثُمَّ قَامَ فَتَوَضَّأَ وَاسْتَنَّ.

[1799] 191 - (...) حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُحَمَّدِ بْنِ عَلَيٍّ ابْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ رَقَدَ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَاسْتَيقِظَ، فَسَوَّكَ وَتَوَضَّأَ وَهُوَ يَقُولُ: «إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَآخِلَّهُ لَيْلًا وَنَهَارًا لَآتَيْتُ لِأَوْلَى الْأَلْبَابِ» [آل عمران: ۱۹۰] فَقَرَأَ مَوْلَاهُ الْأَيَّاتَ حَتَّى خَتَمَ السُّورَةَ، ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ، فَأَطَالَ فِيهِمَا الْقِيَامَ

^[11] Al-‘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'adhhdhin* called the *Adhân* and he went out to pray, saying: 'Allâhumma j'âl fi qalbî nûran, wa fi lisâni nûran waj'al fi sam'i nûran waj'al fi başarı nûran waj'al min khalfî nûran wa min amâmî nûran waj'al min fawqî nûran wa min tahtî nûran. Allâhumma a'iñî nûrâ (O Allâh, put in my heart light and on my tongue light, put in my hearing 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."

والرُّؤُوعَ والسُّجُودَ، ثُمَّ انصَرَفَ فَنَامَ حَتَّى
نَفَخَ، ثُمَّ فَعَلَ ذَلِكَ ثَلَاثَ مَرَاتٍ، سِتَّ
رَكَعَاتٍ، كُلَّ ذَلِكَ يَسْتَأْكُ وَيَتَوَضَّأُ وَيَقْرَأُ
هَؤُلَاءِ الْآيَاتِ، ثُمَّ أَوْتَرَ بِثَلَاثَتِ، فَأَدَنَ
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».

[1800-192] [...] وَحدَثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ:
أَخْبَرَنَا أَبْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءُ عَنْ أَبْنِ
عَبَّاسٍ قَالَ: بَتَّ ذَاتَ لَيْلَةٍ عِنْدَ خَالِتِي
مَيْمُونَةَ، فَقَامَ النَّبِيُّ ﷺ يُصَلِّي مُتَطَوِّعًا مِنَ
اللَّيْلِ، فَقَامَ النَّبِيُّ ﷺ إِلَى الْقُرْبَةِ فَنَوَّضَ،
فَقَامَ فَصَلَّى، فَقَمْتُ، لَمَّا رَأَيْتُهُ صَنَعَ
ذَلِكَ، فَتَوَضَّأْتُ مِنَ الْقُرْبَةِ، ثُمَّ قُمْتُ إِلَى
شِفَهِ الْأَيْسَرِ، فَأَخْدَى بِيَدِي مِنْ وَرَاءِ
ظَهْرِهِ، يُعَدِّنِي كَذَلِكَ مِنْ وَرَاءِ ظَهْرِهِ إِلَى
الشَّقِّ الْأَيْمَنِ.
فَلَمْ: 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 هَرُونُ 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: بَعْثَتِي الْعَبَّاسُ إِلَى الْبَيْتِ مَسْكُونَةً، وَهُوَ فِي بَيْتِ خَالِي مَيْمُونَةَ، فِيْتُ مَعَهُ تِلْكَ الْلَّيْلَةَ، فَقَامَ يُصَلِّي مِنَ اللَّيلِ، فَقَمْتُ عَنْ يَسَارِهِ، فَتَنَاهَنِي مِنْ خَلْفِ ظَهِيرَهِ، 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 نُعْمَانَ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمُلِكِ عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ: بِتْ عِنْدَ خَالِي مَيْمُونَةَ، نَحْنُ حَدِيثُ 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 بَكْرُ بْنُ أَبِي شَيْهَةَ: حَدَّثَنَا غُنْدَرُ عَنْ شَعْبَةَ، وَحَدَّثَنَا ابْنُ الْمُشَّى وَابْنُ يَسَارِ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةَ عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ مَسْكُونَ يُصَلِّي مِنَ اللَّيلِ ثَلَاثَ عَشْرَةَ رَكْعَةً.

[1804] 195 - (765) It was narrated from Zaid bin Khâlid Al-Juhanî that he said: “I will

[١٨٠٤] ١٩٥ - (٧٦٥) وَحَدَّثَنَا قُبَيْلَةَ 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 *Witr*, and that was thirteen *Rak'ah*."

اللَّهُ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ أَنَّ عَبْدَ اللَّهِ بْنَ قَيْسِ بْنِ مَحْرَمَةَ أَخْبَرَهُ عَنْ زَيْدِ بْنِ حَالِيدٍ الْجَهْنَمِيِّ أَنَّهُ قَالَ: لَا زَوْفَنَ صَلَاةَ رَسُولِ اللَّهِ ﷺ الْلَّيْلَةَ، فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ طَوِيلَتَيْنِ، طَوِيلَتَيْنِ، وَهُمَا دُونَ اللَّتَّيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَّيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَّيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَّيْنِ قَبْلَهُمَا ثُمَّ رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَّيْنِ 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."

[1805] 196 - (766) وَحَدَّثَنِي حَاجَاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ الْمَدَائِنِيُّ أَبُو جَعْفَرٍ: حَدَّثَنَا وَرْقَاءُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَأَنْتَهَنَا إِلَى مَشْرِعَةٍ فَقَالَ: أَلَا تُشْرِعُ؟ يَا جَابِرُ! قُلْتُ: بَلَى، قَالَ: فَنَزَّلَ رَسُولُ اللَّهِ ﷺ وَأَشْرَعَنِي، قَالَ: ثُمَّ ذَهَبَ لِحَاجَتِهِ، وَوَضَعْتُ لَهُ وَضْوَءًا، قَالَ: فَجَاءَ فَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى فِي ثَوْبٍ وَاحِدٍ خَالَفَ بَيْنَ طَرْقَيْهِ، فَقُمْتُ خَلْفَهُ، فَأَخَذَ بِأُذْنِي فَجَعَلَنِي عَنْ يَوْمِيَّهِ.

[1806] 197 - (767) It was

[1806] 197 - (767) 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-hamdu, anta nûrus-samâwâti wal-ard, lakal-hamdu, anta qayyâmus-samâwâti wal-ard, wa lakal-hamdu, anta rabbus-samâwâti wal-ard, wa man fî hinna, antal-haqqu, wa wa’dukal-haqqu, wa qawlukal-haqqu, wa liqa’uka haqqun, Allâhumma laka aslamtu, wa bika âmantu, wa ‘alaika tawakkaltu, wa ilaika anabtu wa bika khâşamtu, wa ilaika hâkamtu, faghfîrlî mâ qaddamtu wa akhkhartu, wa asrartu wa a’lantu, anta ilâhi lâilâha illâ ant* (O Allâh, to You be praise, You are the Light of

ابن يَحْيَى وَأَبُو بَكْرٍ بْنُ 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 اللَّيلِ لِيُصَلِّي، افْتَسَحَ صَلَاتُهُ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ.

[1807] 198 - (768) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيلِ، فَلْيَمْتَحِنْ صَلَاتُهُ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ».

[1808] 199 - (769) حَدَّثَنَا قَيْمَيْهُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الرَّزِّيْرِ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: إِذَا قَامَ إِلَى الصَّلَاةِ مِنْ جَوْفِ اللَّيلِ: «اللَّهُمَّ! لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ، أَنْتَ قَيْمَ السَّمَاوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ، أَنْتَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ، وَمَنْ فِيهِنَّ، أَنْتَ أَنْتَ الْحَقُّ، وَوَعَدْكَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالثَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ! لَكَ أَسْلَمْتُ، وَبِكَ آمَّتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنْتُ

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 *Hadîth* as no. 1808) The *Hadîth* of Ibn ‘Uyaynah contains some additions, and is different from that of Mâlik and Ibn Juraij in some phrases.

وَبِكَ حَاصِمُتْ، وَإِلَيْكَ حَاكَمُتْ، فَاغْفِرْ
لِي، مَا قَدَّمْتُ وَأَخَرْتُ، وَأَسْرَرْتُ
وَأَعْلَمْتُ، أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ».

[١٨٠٩] (...) حَدَّثَنَا عَمْرُو النَّاقِدُ
وَابْنُ نُمَيْرٍ وَابْنُ أَبِي عُمَرَ قَالُوا: حَدَّثَنَا
سُفْيَانٌ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ:
حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ،
كِلَاهُمَا عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ
طَاؤُسٍ، عَنْ ابْنِ عَبَّاسٍ عَنْ الْيَمِيِّ وَالْمَقْبَلِيِّ.
أَمَّا حَدِيثُ ابْنِ جُرَيْجٍ فَانْتَقَلَ لِفَظُهُ مَعَ
حَدِيثِ مَالِكٍ، لَمْ يَخْتَلِفَا إِلَّا فِي حَرْقَيْنِ
قَالَ ابْنُ جُرَيْجٍ: مَكَانٌ «قِيَامٌ»، «قِيمٌ»
وَقَالَ: «وَمَا أَسْرَرْتُ». أَمَّا حَدِيثُ ابْنِ
عُيَيْنَةَ فَفِيهِ بَعْضٌ زِيَادَةٌ، وَيُخَالِفُ مَالِكًا
وَابْنَ جُرَيْجٍ فِي أَخْرُفٍ.

[1810] (...) This *Hadith* was narrated from Ibn ‘Abbâs from the Prophet ﷺ. Its wording is very similar (to no. 1808).

[١٨١٠] (...) وَحَدَّثَنَا شِيْبَانُ بْنُ فَرْوَخَ: حَدَّثَنَا مَهْدِيٌّ وَهُوَ ابْنُ مَيْمُونَ: حَدَّثَنَا عِمْرَانُ الْقَصِيرُ عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَاسٍ عَنْ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ - وَاللُّفْطُ فَرِيبٌ مِنْ أَلْفَاظِهِمْ.

[1811] 200 - (770) Abû Salâmah bin ‘Abdur-Rahmân bin ‘Awf said: “I asked ‘Âishah, the Mother of the Believers, how the Prophet of Allâh 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: *Allâhuma rabba jabrâ’ila wa mîkâ’ila wa isrâfîla fâtiras-samâwâti wal-ard*, ‘âlimal-ghaibi wash-shahâdah, *anta ta’kumu bain ‘ibâdika fîmâ kânu fîhi yakhtâlifûn*, *ihdinî limâkhtulifa fîhi minal-haqqi bi-idhnika innaka tahdî man tashâ’u ila shirâtin mustaqîm*. (O Allâh, Lord of Jibrâ’îl, Mikâ’îl and Isrâfîl, 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.)”

[1812] 201 - (771) It was narrated from ‘Alî bin Abî Tâlib

[١٨١١] ٢٠٠ - (٧٧٠) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُتَّشِّى وَمُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حَمِيدٍ وَأَبُو معِنِ الرَّقَاشِيِّ قَالُوا: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَارٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: سَأَلْتُ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ: بِأَيِّ شَيْءٍ كَانَ نَبِيُّ اللهِ ﷺ يَعْتَصِمُ بِهِ إِذَا قَامَ مِنَ اللَّيْلِ؟ قَالَتْ: كَانَ إِذَا قَامَ مِنَ اللَّيْلِ افْتَسَحَ صَلَاتُهُ: «اللَّهُمَّ! رَبَّ جَبَرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَحْتَلِفُونَ، اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ شَاءَ إِلَى صِرَاطِ مُسْتَقِيمٍ».

[١٨١٢] ٢٠١ - (٧٧١) حَدَّثَنَا مُحَمَّدُ

that when the Messenger of Allâh ﷺ got up to pray, he said: "Wajjahtu wajhia lilladhi fâtaras-samâwâti wal-arda hanîfan wa mâ anâ min al-mushrikîn, inna shalâti wa nusukî wa mahyâya 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 nafsi wâ'taraftu bidhanbi fâghfirlâ dhunûbî jamî'an, innahu lâ yaghfir adh-dhunûba illâ ant. Wâhdinî li-ahsanil-akhlâqi lâ yahdî li-ahsanîhâ illâ ant, wâsrif 'annî sayyi'a'hâ, lâ taşrifu 'annî sayyi'a'hâ illâ ant. Labaika wa sa'daika, wal-khairu kulluhu fi yadaika, wash-sharru laisa ilaik, wa anâ bika wa ilaik, tabârakta wa ta'âlaita astaghfiruka wa atâbu 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 *Salât* (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 أبى بكر المقدّمی: حَدَّثَنَا يُوسُفُ الْمَاجِشُونُ: حَدَّثَنِی أَبِی عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ ابْنِ أَبِی رَافِعٍ، عَنْ عَلِيٍّ بْنِ أَبِی طَالِبٍ عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ قَالَ: «وَجَهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَيْنَا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَسُسْكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذِلِّكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ! أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنِبِي فَاغْفِرْ لِي دُنُوبِي جَمِيعًا، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَخْسَنِ الْأَخْلَاقِ، لَا يَهْدِي لِأَخْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَاتِهَا، لَا يَصْرِفُ عَنِّي سَيِّئَاتِهَا إِلَّا أَنْتَ، لَيْكَ، وَسَعْدِيَكَ وَالْخَيْرُ كُلُّهُ فِي يَدِيَكَ، وَالشُّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ»، وَإِذَا رَكَعَ قَالَ: «اللَّهُمَّ! لَكَ الْحَمْدُ مِنْهُ مِنْهُ السَّمَاوَاتِ خَشَعَ لَكَ سَمْعِي وَبَصَرِي، وَمُخْيَ وَعَظِيمِي وَعَصَبِي». وَإِذَا رَفَعَ قَالَ: «اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ مِنْهُ مِنْهُ 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: "Allāhumma laka raka'tu ba bika āmantu wa laka aslamtu khasha'a laka sam'i wa basarî wa mukhkhi wa 'azmî, wa 'asbî (O Allâh, to You I have bowed, in 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: "Allāhumma rabbanâ lakal-hamdu mil'as-samâwâti wal-arđi wa mil'a mân bainahumâ, wa mil'a mân 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: "Allāhumma laka sajadtu wa bika āmantu wa laka aslamtu, sajada wajhî lilladhi khalaqahu wa suwwarahu wa shaqqa sam'ahu wa basarahu tabârak Allâhu ahsanul-khâliqîn." (O Allâh, to You I have prostrated, in You I have believed and to You I have submitted. My

وَمِلْءُ الْأَرْضِ وَمِلْءُ مَا يَنْهَا وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدًا». وَإِذَا سَجَدَ قَالَ: «اللَّهُمَّ! لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَرَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللَّهُ أَحْسَنُ الْحَالَيْنِ» ثُمَّ يَكُونُ مِنْ آخِرِ مَا يُتَوَلَّ بَيْنَ الشَّهَادَةِ وَالْتَّسْلِيمِ: «اللَّهُمَّ! اغْفِرْ لِي مَا فَلَمْ تَعْلَمْ وَمَا أَخْرَجْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَمْ بِهِ مِنِّي، أَنْتَ الْمُقَدَّمُ وَأَنْتَ الْمُؤَخَّرُ، 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: “*Allâhumma qâfîlî mâ qadâmu wa mâ akhkhartu wa mâ asrartu wa mâ a'lantu wa mâ asraftu, wa mâ anta a'lamu bihi minnî 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 *Hadîth* as no. 1812), and he said: “When the Messenger of Allâh ﷺ started his prayer, he would say the *Takbîr* 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

رُهْيُّ بْنُ حَرْبٍ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ; وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ : أَخْبَرَنَا أَبُو النَّضِيرِ قَالًا : حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ عَنْ عَمِّهِ الْمَاجِشُونَ بْنِ أَبِي سَلَمَةَ، عَنِ الْأَغْرَجِ بِهَذَا الْإِسْنَادِ وَقَالَ : كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَفْتَحَ الصَّلَاةَ كَبَرَ ثُمَّ قَالَ : «وَجَهْتُ وَجْهِي» وَقَالَ : «وَأَنَا أَوَّلُ الْمُسْلِمِينَ» وَقَالَ : «إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ : «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ» وَقَالَ : «وَصَوَرَهُ فَأَخْسَنَ صُورَهُ» وَقَالَ :

وَإِذَا سَلَمَ قَالَ: «اللَّهُمَّ اغْفِرْ لِي مَا فَدَمْتُ» إِلَى آخِرِ الْحَدِيثِ وَلَمْ يَقُلْ: بَيْنَ الشَّهْدَيْنَ وَالشَّهْلِيْمِ.

(المعجم (٢٧) - (باب استحباب
تطويل القراءة في صلاة الليل)
(التحفة (١٣٥)

Chapter 27. It Is Recommended To Recite For A Long Time In The Night Prayers

[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 *Al-'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*

أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثَمَّيْرٍ وَأَبُو مَعَاوِيَةَ، وَحَدَّثَنَا زُهَيرٌ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ جَرِيرٍ، كُلُّهُمْ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا أَبْنُ ثَمَّيْرٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُيَيْدَةَ، عَنِ الْمُسْتَورِدِ بْنِ الْأَحْنَفِ، عَنْ صَلَّى بْنِ رُفَّرَ، عَنْ حُدَيْفَةَ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ، فَأَفْتَحَ الْبَقَرَةَ فَقُلْتُ: يَرْكَعُ عِنْدَ الْمِوَالَةِ ثُمَّ مَضَى فَقُلْتُ: يُصْلِي بِهَا فِي رَكْعَةٍ، فَمَضَى فَقُلْتُ: يَرْكَعُ بِهَا، ثُمَّ افْتَحَ النَّسَاءَ فَقَرَأَهَا، ثُمَّ افْتَحَ آلَ عِمْرَانَ فَقَرَأَهَا، يَقْرَأُ مُتَرَسِّلًا، إِذَا مَرَّ بِآيَةٍ فِيهَا تَسْبِيحٌ سَمَحَ، وَإِذَا مَرَّ بِسُؤُالٍ سَأَلَ، وَإِذَا مَرَّ بِتَعْوِيذٍ تَعَوَّذَ، ثُمَّ رَكَعَ فَجَعَلَ يَقُولُ: «سُبْحَانَ رَبِّي الْعَظِيمِ» فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيامِهِ 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-A’la* (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 حَمَدَهُ» ثُمَّ قَامَ طَوِيلًا، فَرِيبًا مِمَّا رَكَعَ، ثُمَّ سَجَدَ فَقَالَ: «سُبْحَانَ رَبِّي الْأَعْلَى» فَكَانَ سُجُودُهُ فَرِيبًا مِنْ قِيَامِهِ.

فَالَّذِي وَفِي حَدِيثِ جَرِيرٍ الزَّيَادَةُ: فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، رَبَّنَا لَكَ الْحَمْدُ».

[1815] 204 - (773) وَحدَثَنَا

عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرٍ - قَالَ عُثْمَانُ: حَدَثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَأَطَالَ حَتَّى هَمَمْتُ بِأَمْرٍ سَوْءٍ قَالَ: قَيْلٌ: وَمَا هَمَمْتَ بِهِ؟ قَالَ: هَمَمْتُ أَنْ أَجْلِسَ وَأَدَعَهُ.

[1816] (...) وَحدَثَنَا إِسْمَاعِيلُ بْنُ

الْخَلِيلِ وَسُوئِيدُ بْنُ سَعِيدٍ عَنْ عَلَيِّ بْنِ مُسْهِرٍ، عَنِ الْأَعْمَشِ يَهْدَا إِلَيْهِ مِثْلَهُ.

(المعجم ٢٨) - (بَابُ الْحَثِّ عَلَى

صَلَاةِ اللَّلِيْلِ وَإِنْ قَلْتَ) (التَّحْفَةُ ١٣٦)

[1817] 205 - (774) وَحدَثَنَا

عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ، - قَالَ عُثْمَانُ: حَدَثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ

morning. He said: "That is a man in whose ear the *Shaitân* has urinated." Or he said: "in whose ears."

أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: ذُكِرَ عِنْدَ رَسُولِ اللَّهِ ﷺ رَجُلٌ نَّامَ لَيْلَةً حَتَّىٰ أَضْبَحَ قَالَ: «ذَاكَ رَجُلٌ بَالشَّيْطَانِ فِي أُذُنِهِ» أَوْ قَالَ «فِي أُذُنَيْهِ».

[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]

فَتِيَّةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنْ الزُّهْرِيِّ، عَنْ عَلَيِّ بْنِ حُسَيْنٍ، أَنَّ الْحُسَيْنَ بْنَ عَلَيِّ حَدَّثَهُ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ طَرَفَهُ وَفَاطِمَةَ فَقَالَ: «أَلَا تُصْلُونَ؟ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّمَا أَنْفَسْنَا يَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعْثَاتًا، فَانْصَرَفَ رَسُولُ اللَّهِ ﷺ حِينَ قُلْتُ لَهُ ذَلِكَ، ثُمَّ سَمِعَهُ وَهُوَ مُذِرٌ يَضْرِبُ فِخْدَهُ وَيَقُولُ: «وَكَانَ الْإِنْسَنُ أَكْثَرَ شَوْجَنًا جَدَلًا».

[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

عَمْرُو النَّاقِدُ وَزَهْيرُ بْنُ حَرْبٍ - قَالَ عَمْرُو: حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنَةَ عَنْ أَبِي الرَّنَادِ، عَنْ الْأَغْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَئُنُّ بِهِ النَّبِيَّ ﷺ قَالَ: «يَعْقِدُ الشَّيْطَانُ عَلَىٰ قَافِيَّةِ رَأْسِ أَحَدِكُمْ ثَلَاثَ عُقَدٍ إِذَا نَامَ، يُكْلِلُ عُقْدَةَ يَضْرِبُ: عَلَيْكَ لَيْلًا طَوِيلًا، فَإِذَا اسْتَيقَظَ، فَذَكَرَ اللَّهَ، انْهَلَّتْ عُقْدَةُ

^[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.””

وَإِذَا تَوَضَّأَ، انْحَلَّ عَنْهُ عُقْدَتَانِ، فَإِذَا
صَلَّى انْحَلَّتِ الْعُقْدَهُ، فَأَصْبَحَ تَشِيطًا طَيْبَ
النَّفْسِ، وَإِلَّا أَصْبَحَ خَيْثَ النَّفْسِ
كَسْلَانَ».

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.””

(المعجم ٢٩) - (باب استحباب صلاة النافلة في بيته وجوائزها في المسجد سواء في هذا الراتبة وغيرها، إلا الشعائر الظاهرة: وهي العيد والكسوف والاستسقاء والتراويف، وكذا ما لا يتأتى في غير المسجد كتحية المسجد أو يندب كونه في المسجد وهي ركعتنا الطواف)

(التحفة ١٣٧)

[١٨٢٠]-[٢٠٨] (٧٧٧) حَدَّثَنَا مُحَمَّدٌ
ابْنُ الْمُشْتَىٰ: حَدَّثَنَا يَحْيَىٰ عَنْ عَبْدِ اللَّهِ
قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ عَنِ
الْبَيْهِيِّ بْنِ إِسْمَاعِيلَ قَالَ: «اجْعَلُوا مِنْ صَلَاتِكُمْ فِي
بُيُوتِكُمْ، وَلَا تَسْخِذُوهَا فُبُورًا».

[١٨٢١]-[٢٠٩] (....) وَحَدَّثَنَا ابْنُ
الْمُشْتَىٰ: حَدَّثَنَا عَبْدُ الْوَهَابِ: أَخْبَرَنَا
أَئْبُوبُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ

النَّبِيُّ ﷺ قَالَ: «صَلُّو فِي بُيُوتِكُمْ وَلَا تَتَخَذُوهَا قُبُورًا».

[١٨٢٢] ٢١٠ - (٧٧٨) 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 اللهِ ﷺ: إِذَا قَضَى أَحَدُكُمُ الصَّلَاةَ فِي مَسْجِدِهِ، فَلْيَجْعَلْ لِبَيْتِهِ نَصِيبًا مِنْ صَلَاتِهِ، فَإِنَّ اللَّهَ جَاعِلٌ فِي بَيْتِهِ مِنْ صَلَاتِهِ خَيْرًا».

[١٨٢٣] ٢١١ - (٧٧٩) حَدَّثَنَا عَبْدُ اللهِ بْنُ بَرَادَ الْأَشْعَرِيِّ وَمُحَمَّدُ بْنُ الْعَلَاءِ قَالَا: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ بُرَيْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «مَثْلُ الْبَيْتِ الَّذِي يُذَكِّرُ اللَّهُ فِيهِ، وَالْبَيْتِ الَّذِي لَا يُذَكِّرُ اللَّهُ فِيهِ، مَثْلُ الْحَيِّ وَالْمَمِيتِ».

[١٨٢٤] ٢١٢ - (٧٨٠) حَدَّثَنَا تَعْبِيَةُ ابْنِ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِئِ عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هَرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرًا، إِنَّ الشَّيْطَانَ يَنْفَرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ».

[١٨٢٥] ٢١٣ - (٧٨١) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَّنِّي: حَدَّثَنَا مُحَمَّدُ بْنُ

[١٨٢٣] ٢١١ - (٧٧٩) 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."

[١٨٢٤] ٢١٢ - (٧٨٠) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Do not make your houses into graves, for the *Shaijân* flees from a house in which *Sûrat Al-Baqarah* is recited."

[١٨٢٥] ٢١٣ - (٧٨١) It was narrated that Zaid bin Thâbit said: "The Messenger of Allâh ﷺ

sectioned off an area using palm-tree leaves or a reed mat, and the Messenger of Allâh 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 Allâh ﷺ stayed away and did not come out to them. They raised their voices and threw pebbles at the door, and the Messenger of Allâh ﷺ came out to them angrily. The Messenger of Allâh 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.'"

جَعْفَرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا
سَالِمٌ أَبُو النَّصْرِ مَوْلَى عُمَرَ بْنِ عَيْدِ اللَّهِ
عَنْ بُشَّرٍ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ
قَالَ: احْتَجَرَ رَسُولُ اللَّهِ ﷺ حُجَّرَةً
بِخَصْفَةٍ أَوْ حَصِيرٍ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ
يُصَلِّي فِيهَا قَالَ: فَتَبَعَ إِلَيْهِ رَجَالٌ وَجَاءُوا
يُصَلِّونَ بِصَلَاتِهِ قَالَ: ثُمَّ جَاءُوا لِيَنْهَا
فَحَضَرُوا، وَأَبْطَأُوا
وَحَصَبُوا الْبَابَ، فَخَرَجَ إِلَيْهِمْ رَسُولُ
اللَّهِ ﷺ مُغَصِّبًا، فَقَالَ لَهُمْ رَسُولُ
اللَّهِ ﷺ: «مَا زَالَ يُكْنِمُ صَنِيعَكُمْ حَتَّى
ظَنَّتُ أَنَّهُ سَيُكْتَبُ عَلَيْكُمْ، فَعَلَيْكُمْ
بِالصَّلَاةِ فِي بُيُوتِكُمْ، فَإِنَّ خَيْرَ صَلَاةِ
الْمُرْءَ فِي بَيْتِهِ، إِلَّا الصَّلَاةُ الْمَكْتُوبَةُ».

[١٨٢٦] ٢١٤ - (...) وَحَدَّثَنِي [١٨٢٦]

مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا
وُهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ قَالَ:
سَعَيْتُ أَبَا النَّصْرِ عَنْ بُشَّرٍ بْنِ سَعِيدٍ، عَنْ
زَيْدِ بْنِ ثَابِتٍ: أَنَّ النَّبِيَّ ﷺ اتَّخَذَ حُجَّرَةً
فِي الْمَسْجِدِ مِنْ حَصِيرٍ، فَصَلَّى رَسُولُ
اللَّهِ ﷺ فِيهَا لَيَالِي، حَتَّى اجْتَمَعَ إِلَيْهِ
نَاسٌ، فَدَكَرَ تَحْوَةً - وَرَادَ فِيهِ: «وَلَوْ
كُتِبَ عَلَيْكُمْ مَا قُمْتُ 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 'Âishah 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 Muhammad ﷺ started to do something, they would persist in it."

[1828] 216 - (...) It was narrated from 'Âishah that the Messenger of Allâh ﷺ was asked: "Which deed is most beloved to Allâh?"

(المعجم ٣٠) - (باب فضيلة العمل 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] وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّهِّنِ: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الشَّفَّافِيَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ لِرَسُولِ اللَّهِ ﷺ حَصِيرٌ، وَكَانَ يُحَجِّرُ مِنَ اللَّيْلِ فَيَصِلِّي فِيهِ، فَجَعَلَ النَّاسُ يُصْلِلُونَ بِصَلَاتِهِ، وَيُبَسِّطُهُ بِالنَّهَارِ، فَتَابُوا ذَاتَ لَيْلَةً فَقَالَ: إِنَّ أَيَّهَا النَّاسُ! عَلَيْكُمْ مِنَ الْأَعْمَالِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لَا يَمْلُلُ حَتَّى تَمْلُوا، وَإِنَّ أَحَبَ الْأَعْمَالِ إِلَيْهِ اللَّهُ مَا دُوْرَمَ عَلَيْهِ وَإِنَّ قَلَّ، وَكَانَ آلُ مُحَمَّدٍ ﷺ إِذَا عَمِلُوا عَمَلًا أَتَبْتُوهُ.

[١٨٢٨-٢١٦] حَدَّثَنَا مُحَمَّدُ أَبْنُ الْمُتَّهِّنِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعِيدِ بْنِ إِبْرَاهِيمَ، أَنَّهُ

He said: "That which is done persistently, even if it is little."

سمع أبا سلمة يحدّث عن عائشة: أنَّ رَسُولَ اللَّهِ ﷺ سُلِّمَ: أَيُّ الْعَمَلِ أَحَبٌ إِلَى الله؟ قَالَ: «أَدْوْمُهُ وَإِنْ قَلَ».

[1829] 217 - (783) [1829] 217 - (783)

It was narrated that 'Alqamah said: "I asked the Mother of the Believers 'Aishah: 'O Mother of the Believers, how were the actions of the Messenger of Allâh 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 Allâh ﷺ could do?'"

ابن حرب واسحق بْنُ إِبْرَاهِيمَ، قَالَ رُهْيَرٌ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: سَأَلْتُ أَمَّا الْمُؤْمِنِينَ عَائِشَةَ قَالَ: قُلْتُ: يَا أَمَّا الْمُؤْمِنِينَ! كَيْفَ كَانَ عَمَلُ رَسُولِ اللهِ ﷺ؟ هُلْ كَانَ يَخْصُّ شَيْئًا مِنَ الْأَيَّامِ؟ قَالَتْ: لَا، كَانَ عَمَلُهُ دِيْمَةً، وَأَيْكُمْ يَسْتَطِيعُ مَا كَانَ رَسُولُ اللهِ ﷺ يَسْتَطِيعُ؟

[1830] 218 - (...)

[...] It was narrated by Al-Qâsim bin Muhammâd, that 'Aishah said: "The Messenger of Allâh ﷺ said: 'The most beloved of actions to Allâh are those which are done persistently, even if they are little.'"

He said: "If 'Aishah did something, she would persist in it."

ثُمَّيْرٌ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ: أَخْبَرَنِي الْفَاسِمُ بْنُ مُحَمَّدٍ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «أَحَبُّ الْأَعْمَالِ إِلَى الله تَعَالَى أَدْوْمُهَا وَإِنْ قَلَ».

قَالَ: وَكَانَتْ عَائِشَةُ إِذَا عَمِلَتِ الْعَمَلَ لِرِمَّةٍ.

[1831] 219 - (784) [1831] 219 - (784)

It was narrated that Anas said: "The Messenger of Allâh 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

بَكْرٌ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو وَحَدَّثَنِي رُهْيَرٌ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلٌ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنْسٍ

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 'Aishah, the wife of the Prophet ﷺ, told him that Al-Hawlâ' bint Tuwait bin Habib bin Asad bin 'Abdul-'Uzza passed by her and the Messenger of Allâh ﷺ was with her. I said: "This is Al-Hawlâ' bint Tuwait; they say that she does not sleep at night." The Messenger of Allâh ﷺ said: "She does not sleep at night! Do as much as you are able to, for by Allâh, Allâh does not grow weary but you do."

[1834] 221 - (...) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ entered upon me and there was a woman with me. He said: 'Who is this?' I

قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ، وَجَبَلُ مَمْدُودٌ بَيْنَ سَارِيَتَيْنِ فَقَالَ: «مَا هَذَا؟» قَالُوا: لِرَبِّتِ تُصْلِي، فَإِذَا كَسَلَتْ أَوْ فَتَرْتْ أَسْكَنْتْ بِهِ فَقَالَ: «حُلُوهُ، لِيُصْلِلْ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا كَسَلَ أَوْ فَتَرَ قَعَدًا»، وَفِي حَدِيثِ رُهَيْرٍ: «فَلَيَقْعُدُ».

[1832] (...) وَحَدَّثَنَا شِيبَانُ بْنُ فَرُوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْغَزِيزِ، عَنْ أَنَسِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[1833] 220 - (785) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ فَالَا: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونَسَ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الرُّبِّيرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ، أَنَّ الْحَوْلَةَ بِنْتَ تُوبَتِ بْنَ حَبِيبٍ بْنِ أَسَدٍ بْنِ عَبْدِ الْغَزِيزِ مَرَثَ بِهَا. وَعِنْدَهَا رَسُولُ اللَّهِ ﷺ فَقُلْتُ: هَذِهِ الْحَوْلَةُ بِنْتُ تُوبَتِ، وَزَعَمُوا أَنَّهَا لَا تَنَامُ اللَّيْلَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَنَامُ اللَّيْلَ! خُذُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَوَاللَّهِ! لَا يَسْأَمُ اللَّهُ حَتَّى تَسْأَمُوا».

[1834] 221 - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ فَالَا: حَدَّثَنَا أَبُو أَسَامَةَ 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."

رُهْيَرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا
يَحْمَى بْنُ سَعِيدٍ عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي
أَبِي عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ
اللهِ وَعِنْدِي امْرَأَةٌ فَقَالَ «مَنْ هَذِهِ؟»
فَقُلْتُ: امْرَأَةٌ، لَا تَنَامُ، تُصَلِّي. قَالَ:
«عَلَيْكُمْ مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَوَاللهِ! لَا
يَمْلِي اللهُ حَتَّى تَمَلُّوا» وَكَانَ أَحَبَ الدِّينِ
إِلَيْهِ مَا ذَارَمَ عَلَيْهِ صَاحِبُهُ.
وَفِي حَدِيثِ أَبِي أُسَامَةَ: إِنَّهَا امْرَأَةٌ
مِنْ بَنِي أَسْدٍ.

(المعجم (٣١) - (بابُ أمر من نعس
في صلاته، أو استعجم عليه القرآن
أو الذكر بأن يرقد أو يقعد، حتى
يذهب عنه ذلك) (التحفة (١٣٩)

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 'Âishah 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."

[١٨٣٥] [٧٨٦-٢٢٢] حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ
نُعْمَيْرٍ؛ وَحَدَّثَنَا أَبْنُ نُعْمَيْرٍ: حَدَّثَنَا أَبِي؛
وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ،
جَمِيعًا عَنْ هِشَامٍ بْنِ عُرْوَةَ؛ وَحَدَّثَنَا قَتْبَيُ
ابْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - عَنْ مَالِكِ بْنِ
أَنَّسِ، عَنْ هِشَامٍ بْنِ عُرْوَةَ، عَنْ أَبِيهِ،
عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا نَعَسَ
أَحَدُكُمْ فِي الصَّلَاةِ، فَلْيَرُكِدْ حَتَّى يَذْهَبَ

عَنْهُ النَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ
نَاعِسٌ، لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فِي سُبْطِ
نَفْسِهِ».

[1836] 223 - (787) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from Muhammad the Messenger of Allâh ﷺ." And he mentioned several *Ahâdîth* 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.'"

[1836] ٢٢٣ - (٧٨٧) وَحَدَّثَنَا
مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ:
حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامٍ بْنِ مُنْبَهٍ قَالَ: هَذَا
مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ
اللهِ ﷺ - فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ
رَسُولُ اللهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ مِنِ
اللَّيلِ، فَاسْتَمْجِمَ الْقُرْآنَ عَلَى لِسَانِهِ، فَلَمْ
يَنْدِرِ مَا يَقُولُ، فَلَا يُضْطَبِعْ». .

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 'Âishah 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 'Âishah 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 يتعلّق به

(المعجم ٣٣) - (باب الأمر بتعهد القرآن، وكرامة 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 يَقُولُ مِنَ اللَّيْلِ قَالَ: «يَرْحَمُهُ اللَّهُ، لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا، آيَةً كُنْتُ أَسْقَطْتُهَا مِنْ سُورَةَ كَذَا وَكَذَا».

[١٨٣٨] ٢٢٥ - (...) وَحَدَّثَنَا أَبْنُ نُعْمَى: حَدَّثَنَا عَمِيدَةُ وَأَبُو مُعَاوِيَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَسْتَمِعُ قِرَاءَةَ رَجُلٍ فِي الْمَسْجِدِ قَالَ: «رَحِمَهُ اللَّهُ، لَقَدْ أَذْكَرَنِي آيَةً كُنْتُ أَسْبِيَّهَا».

[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.”

ابن يحني قال: قرأت على مالك عن نافع، عن عبد الله بن عمر؛ أن رسول الله ﷺ قال: إنما مثل صاحب القرآن كمثل الإبل المعتلة، إن عاهد عليها أمسكها، وإن أطلقها ذهب.

[1840] 227 - (...) حدثنا زهير
ابن حرب ومحمد بن المتن وعبد الله
ابن سعيد قالوا: حدثنا يحيى وهو
القطان؛ وحدثنا أبو بكر بن أبي شيبة:
حدثنا أبو خالد الأحمر؛ وحدثنا ابن
نمير: حدثنا أبي، كلهم عن عبد الله؛
وحدثنا ابن أبي عمر: حدثنا عبد
الرزاق: أخبرنا معمّر عن أيوب؛ وحدثنا
فتيّة بن سعيد: حدثنا يعقوب يعني ابن
عبد الرحمن؛ وحدثنا محمد بن إسحق
المسيبي: حدثنا أنس يعني ابن عياض،
جميعاً عن موسى بن عقبة، كل هؤلاء
عن نافع، عن ابن عمر عن النبي ﷺ،
يعنى حديث مالك - وزاد في حديث
موسى بن عقبة: «وإذا قام صاحب
القرآن فقرأه بالليل والنهار ذكره، وإذا لم
يُقْرَأْ به نسمة».

[1841] 228 - (790) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said:

[1841] 228 - (790) وحدثنا زهير
ابن حرب وعثمان بن أبي شيبة وإسحق

'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'an, for it is more inclined to escape from the hearts of men than camels from their ropes."

ابن إبراهيم - قال إسحاق: أخبرنا؛ و قال
الآخران: حَدَّثَنَا - جرير عن مُنصور، عن
أبي وائل، عن عبد الله قال: قال رسول
الله ﷺ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَقُولُ: تَسْبِيْتُ آيَةَ
كَيْتَ وَكَيْتَ، بَلْ هُوَ نُسَيْ، اسْتَذْكِرُوا
الْقُرْآنَ، فَلَهُو أَشَدُ تَفَصِّيْا مِنْ صُدُورِ
الرِّجَالِ مِنَ النَّعْمَ بِعُقْلَهَا».

[1842] 229 - (...) It was narrated that Shaqiq said: "'Abdullah said: 'Keep refreshing your knowledge of these *Maṣāḥif* - or he said, 'the Qur'an - for it is more inclined to escape from the hearts of men than camels from their ropes. And the Messenger of Allah ﷺ said: 'None of you should say: I have forgotten such-and-such a verse,' rather he has been caused to forget.'"

[1842] ٢٢٩ - (...) حَدَّثَنَا ابْنُ نُعْمَيْرٍ: حَدَّثَنَا أَبِي وَأَبُو مَعاوِيَةَ، وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ:
أَخْبَرَنَا أَبُو مَعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ
شَقِيقٍ قَالَ: قَالَ عَبْدُ اللَّهِ: تَعَاهَدُوا هَذِهِ
الْمَصَاحِفَ - وَرِبَّمَا قَالَ الْقُرْآنَ - فَلَهُو
أَشَدُ تَفَصِّيْا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعْمَ
مِنْ عُقْلِهِ قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا
يَقُلُّ أَحَدُكُمْ: تَسْبِيْتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ
هُوَ نُسَيْ».

[1843] 230 - (...) Ibn Mas'ud said: "I heard the Messenger of Allah 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.'"

[1843] ٢٣٠ - (...) وَحَدَّثَنِي مُحَمَّدُ
بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ
جُرَيْحَ: حَدَّثَنِي عَبْدَةُ بْنُ أَبِي لُبَابَةَ عَنْ شَقِيقِ
بْنِ سَلَمَةَ قَالَ: سَمِعْتُ ابْنَ مَسْعُودَ يَقُولُ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَقُولُ:
أَنْ يَقُولَ تَسْبِيْتُ سُورَةَ كَيْتَ وَكَيْتَ، أَوْ تَسْبِيْتُ
آيَةَ كَيْتَ وَكَيْتَ، بَلْ هُوَ نُسَيْ».

[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 Muhammâd, it is more inclined to escape than a camel from its rope."

[١٨٤٤] ٢٣١ - (٧٩١) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَادَ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرِيْدَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «تَعَااهَدُوا الْقُرْآنَ، فَوَاللَّذِي نَفْسُ مُحَمَّدٍ يَسِدِّه! لَهُوَ أَشَدُ تَقْنُتاً مِنَ الْإِبْلِ فِي عُقْلَهَا» وَلَفْظُ الْحَدِيثِ لِابْنِ بَرَادَ.

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."

[١٨٤٥] ٢٣٢ - (٧٩٢) حَدَّثَنِي عَمْرُو النَّافِدُ وَزُهْيرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ يَيْلَغُ بِهِ النَّبِيِّ ﷺ قَالَ: «مَا أَذِنَ اللَّهُ لِشَيْءٍ، مَا أَذِنَ لِنَبِيِّ حَسَنِ الصَّوْتِ يَتَعَنَّ بِالْقُرْآنِ».

[1846]... - (...) It was narrated from Ibn Shihâb with this chain (a *Hadîth* similar to no. 1845) that he (ﷺ) said: "As he listens to a Prophet reciting the Qur'ân in a beautiful manner."

[١٨٤٦] (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو، إِلَاهُمَا عَنْ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ قَالَ: «كَمَا يَأْذِنُ لِنَبِيٍّ يَتَعَنَّ 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.”

يُشْرِكُ أَبْنُ الْحَكَمِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ، وَهُوَ أَبْنُ الْهَادِ عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا أَذِنَ اللَّهُ لِشَيْءٍ، مَا أَذِنَ لِنَبِيٍّ حَسَنِ الصَّوْتِ، يَتَعَنَّى بِالْقُرْآنِ يَجْهُرُ بِهِ».

[1848] (...) A similar *Hadîth* (as no. 1847) was narrated from Ibn Al-Hâd with this chain.

[1848] (...) وَحَدَّثَنِي أَبْنُ أَخِي أَبْنِ وَهْبٍ: حَدَّثَنَا عَمِي عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُ بْنُ مَالِكٍ وَحَيْوَةُ بْنُ شُرَيْحٍ عَنْ أَبْنِ الْهَادِ بِهَذَا الْإِسْنَادِ، مِثْلُهُ سَوَاءً وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ. وَلَمْ يَقُلْ: سَمِعَ.

[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.’”

[1849] (...) وَحَدَّثَنَا الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا هِفْلُ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَذِنَ اللَّهُ لِشَيْءٍ كَذَذِبٍ لِنَبِيٍّ، يَتَعَنَّى بِالْقُرْآنِ يَجْهُرُ بِهِ».

[1850] (...) A *Hadîth* similar to that of Yaḥyâ bin Abî Kathîr (no. 1849) was narrated from Abû Hurairah from the Prophet ﷺ.

[1850] (...) وَحَدَّثَنَا يَحْيَى بْنُ أَئْوَبَ وَفَتِيَّةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ أَبْنُ جَعْفَرٍ عَنْ مُحَمَّدٍ بْنِ عَمْرُو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَ حَدِيثِ

يَحْيَى بْنُ أَبِي كَثِيرٍ، عَيْرَ أَنَّ ابْنَ أَئْبُوبَ
قَالَ فِي رِوَايَتِهِ: «كَيْدُونِي».

[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 (*Mazâmir*) of the family of Dâwûd.”

[1851] 235 - (793) حَدَّثَنَا أَبُو
بَكْرٌ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
تُمَيْرٍ؛ وَحَدَّثَنَا أَبْنُ تُمَيْرٍ: حَدَّثَنَا أَبِي:
حَدَّثَنَا مَالِكُ، وَهُوَ أَبْنُ مَعْوِيلٍ عَنْ عَبْدِ
اللَّهِ بْنِ بُرِيَّةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «إِنَّ عَبْدَ اللَّهِ بْنَ قَيْسٍ - أَوِ
الْأَشْتَرِيَ - أُغْطِي مِزْمَارًا مِنْ مَزَامِيرِ آلِ
دَاؤُونَ».

[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 (*Mazâmir*) of the family of Dâwûd.’”

[1852] 236 - (1851) وَحَدَّثَنَا دَاؤُدُّ
ابْنُ رُشِيدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا
طَلْحَةُ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي مُوسَى:
«لَوْ رَأَيْتَنِي وَأَنَا أَسْتَمِعُ قِرَاءَتِكَ الْبَارِحةَ!
لَقَدْ أُوتِيتَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاؤُدَّ».

Chapter 35. Mentioning The Recitation Of The Prophet ﷺ Of *Sûrat Al-Fâth* On The Day Of The Conquest Of Makkah

[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-Fâth*

(المعجم ٣٥) - (باب ذكر قراءة
النبي ﷺ سورة الفتح يوم فتح مكة)
(التحفة ١٤٢)

[1853] 237 - (794) وَحَدَّثَنَا أَبُو
بَكْرٌ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
إِدْرِيسٍ وَوَكِيعٌ عَنْ شُعْبَةَ، عَنْ مُعَاوِيَةَ بْنِ
فُرَّةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُعَقِّلِ

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-Hâarith: “Travelling atop his mount and reciting *Sûrat Al-Fath*.”

المُزَنِي يَقُولُ: قَرَأَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ،
فِي مَسِيرِهِ لَهُ، سُورَةَ الْفَتْحِ عَلَى رَاحِلَتِهِ،
فَرَجَعَ فِي قِرَاءَتِهِ.
قَالَ مُعَاوِيَةً: لَوْلَا أَنِّي أَخَافُ أَنْ يَجْتَمِعَ
عَلَيَّ النَّاسُ، لَحَكِيَتُ لَكُمْ قِرَاءَتَهُ.

[1854]-238 [١٨٥٤]-٢٣٨ (....) وَحَدَّثَنَا
مُحَمَّدُ بْنُ الْمُتَّقِيِّ وَمُحَمَّدُ بْنُ بَشَّارٍ - قَالَ
ابْنُ الْمُتَّقِيِّ: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُبَّهُ عَنْ مُعَاوِيَةَ بْنِ قُوَّةَ قَالَ: رَأَيْتُ
سَوْلَ اللَّهِ بْنَ مُغَفِّلَ قَالَ: رَأَيْتُ
رَسُولَ اللَّهِ بِكِيلَةَ يَوْمَ فَتْحِ مَكَّةَ، عَلَى
نَاقَتِهِ، يَقْرَأُ سُورَةَ الْفَتْحِ قَالَ: قَرَأَ ابْنُ
مُغَفِّلَ وَرَجَعَ فَقَالَ مُعَاوِيَةً: لَوْلَا النَّاسُ
لَاَخَذَتُ لَكُمْ بِذَلِكَ الَّذِي ذَكَرَهُ ابْنُ مُغَفِّلَ
عَنِ النَّبِيِّ ﷺ.

[1855]-239 [١٨٥٥]-٢٣٩ (....) وَحَدَّثَنَا
يَحْيَى بْنُ حَيْبِ الْحَارِثِيِّ: حَدَّثَنَا خَالِدُ
ابْنُ الْحَارِثِ؛ وَحَدَّثَنَا عَبْيُودُ اللَّهِ بْنُ مُعَاذِدَ:
حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا شُبَّهُ بِهَا
إِلَيْسَنَادِ، تَحْوِهُ. 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 يَسِيرُ وَهُوَ
يَقْرَأُ سُورَةَ الْفُتْحِ.

(المعجم ٣٦) - (بابُ نزول السكينة
لقراءة القرآن) (التحفة ١٤٣)

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

[١٨٥٦] ٢٤٠ - (٧٩٥) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْرَمَةَ عَنْ
أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: كَانَ رَجُلٌ
يَقْرَأُ سُورَةَ الْكَهْفَ، وَعِنْهُ فَرَسٌ مَرْبُوطٌ
بِشَطَّينِ، فَغَشَّتْهُ سَحَابَةُ، فَجَعَلَتْ تَدُورُ
وَتَدُونُ، وَجَعَلَ فَرَسُهُ يَنْقُرُ مِنْهَا، فَلَمَّا
أَصْبَحَ أَتَى النَّبِيُّ ﷺ، فَذَكَرَ ذَلِكَ لَهُ
فَقَالَ: «إِنَّكَ السَّكِينَةَ، تَنَزَّلُتِ لِلْقُرْآنِ».

[١٨٥٧] ٢٤١ - (...) وَحَدَّثَنَا ابْنُ
الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى
- فَالآ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ
يَقُولُ: قَرَأَ رَجُلُ الْكَهْفَ، وَفِي الدَّارِ
ذَابَةٌ، فَجَعَلَتْ تَنْقُرُ، فَنَظَرَ فَإِذَا ضَبَابَةً أَوْ
سَحَابَةً قَدْ عَشِيَّتْهُ قَالَ: فَذَكَرَ ذَلِكَ
لِلنَّبِيِّ ﷺ. فَقَالَ: «أَفْرَا، فُلَانُ! إِنَّهَا
السَّكِينَةَ تَنَزَّلُتِ عِنْدَ الْقُرْآنِ، أَوْ تَنَزَّلُتِ
لِلْقُرْآنِ».

[١٨٥٨] (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى:
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: فَذَكَرَ نَحْوَهُ، عَنِ
أَنَّهُمَا قَالَا: تَنْفَزُ.

[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

[1859] 242 - (796) وَحَدَّثَنِي
حَسْنُ بْنُ عَلَيٍّ الْحُلَوانِيُّ وَحَجَاجُ بْنُ
الشَّاعِرِ - وَنَقَارَبَا فِي الْلَّفْظِ - قَالَ:
حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي:
حَدَّثَنَا يَزِيدُ بْنُ الْهَادِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ
خَبَابَ حَدَّثَهُ، أَنَّ أَبَا سَعِيدَ الْخُدْرِيَّ
حَدَّثَهُ، أَنَّ أُسَيْدَ بْنَ حُصَيْرَ، يَبْيَمَا هُوَ،
لَيْلَةً، يَقْرَأُ فِي مَرْبِدِهِ، إِذْ جَاءَتْ فَرَسُهُ،
فَقَرَأَ، ثُمَّ جَاءَتْ أُخْرَى، فَقَرَأَ، ثُمَّ جَاءَتْ
أُخْرَى، قَالَ أُسَيْدٌ: فَحَشِيتُ أَنْ تَطَا^{يْحِيَّ}، فَقُمْتُ إِلَيْهَا، فَإِذَا مِثْلُ الظُّلَّةِ فَوْقَ
رَأْسِي، فِيهَا أَمْثَالُ الشُّرُوحِ، عَرَجْتُ فِي
الْجَوَّ حَتَّى مَا أَرَاهَا، قَالَ: فَغَدَوْتُ عَلَى
رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ!
يَبْيَمَا أَنَا الْبَارِحَةُ مِنْ جَوْفِ الْلَّيْلِ أَقْرَأُ فِي
مَرْبِدِي، إِذْ جَاءَتْ فَرَسِي، فَقَالَ رَسُولُ
اللَّهِ ﷺ: «أَقْرِأْ، ابْنَ حُصَيْرٍ!» قَالَ:
فَقَرَأَتْ، ثُمَّ جَاءَتْ أُخْرَى. فَقَالَ رَسُولُ
اللَّهِ ﷺ: «أَقْرِأْ، ابْنَ حُصَيْرٍ!» 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.’”

فَرَأَتْ، ثُمَّ جَاءَتْ أَيْصَا. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَفْرَأَ، ابْنَ حُضَيْرٍ!» قَالَ: فَأَنْصَرَفْتُ، وَكَانَ يَحْيَى قَرِيبًا مِنْهَا، حَشِبْتُ أَنْ تَطَاهُ، فَرَأَيْتُ مِثْلَ الظُّلَّةِ، فِيهَا أَمْثَالُ الشُّرُجِ، عَرَجْتُ فِي الْجَوَّ حَتَّى مَا أَرَاهَا، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الْمَلَائِكَةَ كَانَتْ تَسْمَعُ لَكَ، وَلَوْ قَرَأْتَ لِأَضْبَحْتَ يَرَاهَا النَّاسُ، مَا تَسْتَيْرُ مِنْهُمْ».

(المعجم ٣٧) - (باب فضيلة حافظ القرآن) (التحفة ١٤٤)

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

ابْنُ سَعِيدٍ وَأَبْوَيْ كَامِلِ الْجَحْدَرِيِّ، كِلَّا هُمَا عَنْ أَبِي عَوَانَةَ - قَالَ فَتِيَّةَ: حَدَّثَنَا أَبُو عَوَانَةَ - عَنْ فَقَادَةَ، عَنْ أَنَسِ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «مِثْلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مِثْلُ الْأَثْرَجَةِ، رِيحُهَا طَيْبٌ وَطَعْمُهَا طَيْبٌ، وَمِثْلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ مِثْلُ التَّمَرَّةِ، لَا رِيحَ لَهَا وَطَعْمُهَا حُلُولٌ، وَمِثْلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمِثْلِ الرَّيْحَانَةِ، رِيحُهَا طَيْبٌ وَطَعْمُهَا مُرٌّ، وَمِثْلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمِثْلِ الْحَنْطَةِ، لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ». (....) 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*).

خَالِدٌ: حَدَّثَنَا هَمَّامٌ، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشْتَى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، كَلَّا هُمَا عَنْ قَاتَادَةَ بِهَذَا الْإِسْنَادِ مِثْلُهُ، غَيْرَ أَنَّ فِي حَدِيثِ هَمَّامٍ، بَدَلَ الْمُنَافِقِ: الْفَاجِرِ.

(المعجم (٣٨) - (باب فضل الماهر

بالقرآن والذي يتسعّع فيه) (التحفة (١٤٥

Chapter 38. The Virtue Of The One Who Is Skilled In Reciting Qur'ân And The One Who Falters 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.'"

[١٨٦٢] ٢٤٤ - (٧٩٨) حَدَّثَنَا فُتُّيَّةُ ابْنُ سَعِيدٍ وَمُحَمَّدُ [بْنُ] عَبْيُودِ الْعَبْرِيِّ، جَعِيزًا عَنْ أَبِي عَوَانَةَ - قَالَ ابْنُ عَبْيُودٍ: حَدَّثَنَا أَبُو عَوَانَةَ - عَنْ قَاتَادَةَ، عَنْ زُرَارَةَ ابْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكَرَامِ الْبَرَّةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَسْعَى فِيهِ، وَهُوَ عَلَيْهِ شَاقٌ، لَهُ أَجْرَانٌ».

[١٨٦٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشْتَى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِبْعَ عَنْ هِشَامِ الدَّسْوَانِيِّ، كَلَّا هُمَا عَنْ قَاتَادَةَ بِهَذَا الْإِسْنَادِ. وَقَالَ فِي حَدِيثِ وَكِبْعٍ: «وَالَّذِي يَقْرَأُهُ وَهُوَ يَسْتَدُّ عَلَيْهِ، لَهُ أَجْرَانٌ».

[1863] (...) It was narrated from Qatâdah with this chain (a *Hadîth* similar to no. 1862). And according to the *Hadîth* of Wâki' he said: "The one who recites it although it is difficult for him, with have a double reward."

^[1] As-Safartil-Kirâmil-Bararah.

Chapter 39. It Is Recommended To Recite The Qur'an 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

(المجمع ٣٩) - (باب استحباب قراءة القرآن على أهل الفضل والحدائق فيه، وإن كان القارئ أفضل من المقرء عليه) (١٤٦)

[١٨٦٤] ٢٤٥ - (٧٩٩) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا فَتَّادٌ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَبِيهِ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمْرَنِي أَنْ أَفْرِأَ عَلَيْكَ» قَالَ: آتَهُ سَمَانِي لَكَ؟ قَالَ: «اللَّهُ سَمَاكَ لَيْ» قَالَ: فَجَعَلَ أَبَيَّ يَبْكِي . [انظر: ٦٣٤٢]

[١٨٦٥] ٢٤٦ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُشَنَّى وَابْنُ بَشَارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ فَتَّادَةً يُحَدِّثُ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بْنَ كَعْبَ: «إِنَّ اللَّهَ أَمْرَنِي أَنْ أَفْرِأَ عَلَيْكَ»: «لَمْ يَكُنْ الَّذِينَ كَفَرُوا» قَالَ: وَسَمَانِي لَكَ؟ قَالَ: «نَعَمْ» قَالَ: فَبَكَى .

[١٨٦٦] (...) حَدَّثَنَا يَحْيَى بْنُ حَبِيبِ الْحَارِثِي: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ

^[1] Al-Bayyinah 98:1.

to Ubayy...” a similar report (as no. 1866).

الْحَارِثُ : حَدَّثَنَا شُعْبَةُ عَنْ فَتَادَةَ قَالَ :
سَمِعْتُ أَنَّهَا يَقُولُ : قَالَ رَسُولُ اللَّهِ ﷺ
لِأُبَيِّ ، يَمْثُلُهُ .

Chapter 40. The Virtue Of Listening To The Qur'an, 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'an 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."

(المعجم (٤٠) - (باب فضل استماع القرآن، وطلب القراءة من حافظه لل الاستماع، والبكاء عند القراءة والتدبر) (التحفة (١٤٧

[١٨٦٧] [٢٤٧-٨٠٠] وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبَ، جَمِيعاً عَنْ حَفْصٍ، - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا حَفْصُ ابْنُ عَيَّاثَ - عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَفْرَا عَلَيَ الْقُرْآنَ» قَالَ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَفْرَا عَلَيْكَ، وَعَلَيْكَ أُنْزِلَ؟ قَالَ: «إِنِّي أَشْهِي أَنْ أَسْمَعَهُ مِنْ غَيْرِي» فَقَرَأَتِ النِّسَاءُ، حَتَّىٰ إِذَا بَلَغْتُ: «فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَتْوَلَكَ شَهِيدًا»
[النساء: ٤١] رَفَعْتُ رَأْسِي، أَفَ غَمَرَنِي رَجُلٌ إِلَى جَنْبِي فَرَفَعْتُ رَأْسِي، فَرَأَيْتُ دُمُوعَةَ تَسِيلُ .

[1868]... - (...) It was narrated

[...] حَدَّثَنَا هَنَّادُ بْنُ

^[1] *An-Nisâ'* 4:41.

from Al-A'mash with this chain (a *Hadîth* 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.

السّرِّيُّ وَمِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، جَمِيعًا عَنْ عَلَيِّ بْنِ مُسْهِرٍ، عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ - وَرَأَدْ هَنَّادُ فِي رِوَايَتِهِ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ عَلَى الْمِسْتَرِ: «أَفْرُ أَعَلَّيَ». [١٨٦٩]

[١٨٦٩] ٢٤٨ - (...) وَحدَّثَنَا أَبُو بَكْرُ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبَ قَالَا: حَدَّثَنَا أَبُو أَسَامَةَ: حَدَّثَنِي مَسْعُرٌ - وَقَالَ أَبُو كُرَيْبَ: عَنْ مَسْعُرٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَبْدِ اللَّهِ أَبْنِ مَسْعُودٍ: «أَفْرُ أَعَلَّيَ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟ قَالَ: «إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي» قَالَ: فَقَرَأَ عَلَيْهِ مِنْ أُولَئِكَ الْمُؤْمِنَاتِ إِلَى قَوْلِهِ: «فَكَيْفَ إِذَا حِتَّنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا وَحِتَّنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا»، فَبَكَى.

قَالَ مَسْعُرٌ: فَحَدَّثَنِي مَعْنُ عَنْ جَعْفَرٍ أَبْنِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ، عَنْ أَبِنِ مَسْعُودٍ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «شَهِيدًا عَلَيْهِمْ مَا دُمْتُ فِيهِمْ، أَوْ مَا كُنْتُ فِيهِمْ» - شَكَ مَسْعُرٌ - .

[١٨٧٠] ٢٤٩ - (٨٠١) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ

[1] *An-Nisâ'* 4:41.

was in Himṣ and some of the people said to me: ‘Recite Qur’ān to us.’ So I recited Sūrat Yūsuf - peace be upon him - to them. A man among the people said: ‘By Allāh, this is not how it was revealed.’ I said: ‘Woe to you! By Allāh, I recited it to the Messenger of Allāh 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.”

الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ
عَبْدِ اللَّهِ قَالَ: كُنْتُ بِحِمْصَ، فَقَالَ لِي
بَعْضُ الْقَوْمِ: أَفْرَا عَلَيْنَا، فَقَرأَتْ عَلَيْهِمْ
سُورَةَ يُوسُفَ - عَلَيْهِ السَّلَامُ - قَالَ:
فَقَالَ رَجُلٌ مِّنَ الْقَوْمِ: وَاللَّهِ! مَا هَذَا
أَنْزِلْتَ، قَالَ: قُلْتُ: وَيَحْكَ، وَاللَّهُ لَقَدْ
فَرَأَتْهَا عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ لِي:
أَحْسَنْتَ.

فَبَيْنَمَا أَنَا أَكَلْمُهُ إِذْ وَجَدْتُ مِنْهُ رِيحَ
الْخَمْرِ، قَالَ: فَقُلْتُ: أَشْرَبُ الْخَمْرَ
وَتُكَذِّبُ بِالْكِتَابِ؟ لَا تَبْرُحْ حَتَّى أَجْلِدَكَ،
قَالَ: فَجَلَدْتُهُ الْحَدَّ.

[١٨٧١] [....] (وَحَدَّثَنَا إِسْحَاقُ [بْنُ
إِبْرَاهِيمَ] وَعَلَيْهِ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا
عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا أَبُو بَكْرُ بْنُ أَبِي
شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو
مَعَاوِيَةَ، جَمِيعًا عَنِ الْأَعْمَشِ بِهَذَا
الْإِسْنَادِ، وَلَيْسَ فِي حَدِيثِ أَبِي مَعَاوِيَةَ:
فَقَالَ لِي: أَحْسَنْتَ.

(المعجم ٤١) - (بابُ فضل قراءة
القرآن في الصلاة وتعلمها)
(التحفة ١٤٨)

Chapter 41. The Virtue Of Reciting The Qur'an In Prayer And Learning It

[١٨٧٢] ٢٥٠ - (٨٠٢) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said:

[١٨٧٢] ٢٥٠ - (٨٠٢) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدِ الْأَشْجَعِ

'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.'"'

فَالَا: حَدَّثَنَا وَكِيعٌ عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّحُبُّ أَحَدُكُمْ إِذَا رَجَعَ إِلَى أَهْلِهِ أَنْ يَجِدَ فِيهِ ثَلَاثَ خَلِفَاتٍ عِظَامٍ سِمَانٍ؟» قُلْنَا: نَعَمْ، قَالَ: «فَثَلَاثَ آيَاتٍ يَقْرَأُ بِهِنَّ أَحَدُكُمْ فِي صَلَاتِهِ، خَيْرٌ لَهُ مِنْ ثَلَاثَ خَلِفَاتٍ عِظَامٍ سِمَانٍ».

[1873] 251 - (803) It was narrated that 'Uqbah bin 'Âmir said: "The Messenger of Allâh ﷺ came out when we were in *As-Suffah* and said: 'Which of you would like to go out in the morning every day to *Buṭhân* 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.'"

بَكْرٌ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَينِ عَنْ مُوسَى بْنِ عَلَيٍّ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: حَرَجَ رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي الصَّفَةِ فَقَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يَعْدُوا كُلَّ يَوْمٍ إِلَى بُطْحَانَ أَوْ إِلَى الْعَقِيقِ فَيَأْتِيَ مِنْهُ بِنَاقَتَيْنِ كَوْمًا وَيَأْتِيَنِ، فِي عَيْرٍ إِثْمٍ وَلَا قَطْعَ رَحْمٍ؟» قُلْنَا: يَا رَسُولَ اللَّهِ! نُحِبُّ ذَلِكَ قَالَ: «أَفَلَا يَعْدُوا أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمُ أَوْ يَقْرَأُ أَيَّتَيْنِ مِنْ كِتَابِ اللَّهِ [عَزَّ وَجَلَّ] خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ، وَثَلَاثَ خَيْرٌ لَهُ مِنْ ثَلَاثَ، وَأَرْبَعَ خَيْرٌ لَهُ مِنْ أَرْبَعٍ، وَمِنْ أَعْدَادِهِنَّ مِنَ الْإِبْلِ؟».

Chapter 42. The Virtue Of Reciting The Qur'ân And *Sûrat Al-Baqarah*

[1874] 252 - (804) It was

(المعجم ٤٢) - (بابُ فضل قراءة القرآن وسورة البقرة) (التحفة ١٤٩)
[1874] 252 - (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-Bâtalâh (the magicians) cannot withstand it.’” Mu’âwiyyah (one of the narrators) said: “It was conveyed to me that Al-Bâtalâh is the magicians.”

[1875] (...) Mu’âwiyyah narrated something similar (as no. 1874) with this chain.

[1876] 253 - (805) Al-Nâwwâs 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 الْحَلْوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ وَهُوَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا مُعاوِيَةُ يَعْنِي ابْنَ سَلَامٍ، عَنْ زَيْدِ أَنَّهُ سَمِعَ أَبَا سَلَامٍ يَقُولُ: حَدَّثَنِي أَبُو أُمَّاتَةَ الْبَاهْلِيُّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَفْرُءُوا الْقُرْآنَ، فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ، أَفْرُءُوا الرَّهْرَاءِ وَالْأَوْيَنِ» الْبَقَرَةَ وَسُورَةَ آلِ عِمْرَانَ، فَإِنَّهُمَا يَأْتِيَنَّ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ، أَوْ كَأَنَّهُمَا غَيَّابَاتَانِ، أَوْ كَأَنَّهُمَا فِرْقَانٌ مِنْ طَيْرِ صَوَافَّ، تُحَاجَّانِ عَنْ أَصْحَابِهِمَا، أَفْرُءُوا سُورَةَ الْبَقَرَةِ، فَإِنَّ أَخْذَهَا بَرَكَةٌ، وَتَرَكَهَا حَسْرَةٌ، وَلَا يَسْتَطِعُهَا الْبَطْلَةُ». قَالَ مُعاوِيَةُ: بَلَّغَنِي أَنَّ الْبَطْلَةَ السَّحَرَةُ.

[1875] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِبِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَانَ: حَدَّثَنَا مُعاوِيَةُ بِهَذَا إِلَاسْنَادِ مِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «وَكَأَنَّهُمَا» فِي كِلِّهِمَا - وَلَمْ يَذْكُرْ قَوْلَ مُعاوِيَةَ: بَلَّغَنِي.

[1876] ٢٥٣ - (٨٠٥) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا زَيْدُ بْنُ عَبْدِ رَبِيعٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ مُحَمَّدٍ أَبْنِ مُهَاجِرٍ، عَنْ 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.'"

الْجُرْشِيُّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ قَالَ: سَمِعْتُ النَّوَاسَ بْنَ سَمْعَانَ الْكَلَابِيَّ يَقُولُ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ يَقُولُ: «يُؤْتَى بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ وَأَهْلُهُ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ، تَقْدِيمُهُ سُورَةُ الْبَقَرَةِ وَآلِ عِمْرَانَ» وَضَرَبَ لَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ مَثَلًا، مَا نَسِيْتُهُنَّ بَعْدُ، قَالَ: «كَانُوكُمْ أَمْثَالًا، غَمَامَتَانِ أَوْ ظُلُّنَاتِ سَوْدَادَانِ، يَنْهَمُوكُمَا شَرْقٌ، أَوْ كَانُوكُمَا فِرْقَانٌ مِنْ طَيْرٍ صَوَافَّ تُحَاجِجَانِ عَنْ صَاحِبِهِمَا».

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

(المعجم ٤٣) - (بابُ فضل الفاتحة وخواتيم سورة البقرة، والبحث على قراءة الآيتين من آخر سورة البقرة) (التحفة ١٥٠)

ابْنُ الرَّبِيعِ وَأَحْمَدُ بْنُ جَوَاسِ الْحَنْفِيِّ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ عَمَارِ بْنِ رُزَيْقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: يَئَا جِبْرِيلُ قَاعِدٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ، سَمِعَ نَقِيضاً مِنْ فَوْقِهِ، فَرَأَعَ رَأْسَهُ، قَالَ: هَذَا بَابٌ مِنَ السَّمَاءِ فُتْحَ الْيَوْمِ، لَمْ يُفْتَحْ قَطُّ إِلَّا الْيَوْمُ، فَنَزَلَ مِنْهُ مَلَكٌ قَالَ: هَذَا مَلَكُ 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).”

فَسَلَمَ وَقَالَ: أَبْشِرْ بُوْرَيْنِ أُوتِيْهُمَا لَمْ يُؤْتُهُمَا نَبِيُّ قَبْلَكَ، فَاتَّحِهُ الْكِتَابِ وَخَوَاهِيمُ سُورَةِ الْبَقْرَةِ، لَنْ تَفْرَأْ بِحَرْفٍ مِنْهُمَا إِلَّا أُعْطِيَتُهُ.

[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 Manṣûr 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-Anṣârî, 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*

[١٨٧٨] [٢٥٥-٨٠٧] وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهْيِرٌ: حَدَّثَنَا مَنْصُورٌ عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ يَزِيدَ قَالَ: لَقِيْتُ أَبَا مَسْعُودَ عِنْدَ الْبَيْتِ فَقُلْتُ: حَدِيثٌ بَلَغَنِي عَنْكَ فِي الْآيَتَيْنِ فِي سُورَةِ الْبَقْرَةِ فَقَالَ: نَعَمْ، قَالَ رَسُولُ اللَّهِ ﷺ: «الْآيَتَانِ مِنْ أَخْرِ سُورَةِ الْبَقْرَةِ، مِنْ قَرَأُهُمَا فِي لَيْلَةٍ، كَفَاهُ».

[١٨٧٩] [....] وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُسْنَى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا عَنْ مَنْصُورٍ بِهَذَا الْإِسْنَادِ.

[١٨٨٠] [٢٥٦-٨٠٨] وَحَدَّثَنَا مُنْجَابُ بْنُ الْحَارِثِ التَّوَيِّمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَلْقَمَةَ بْنِ قَيْسٍ، عَنْ أَبِي مَسْعُودِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ هَاتَيْنِ الْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقْرَةِ، فِي لَيْلَةٍ،

and I asked him, and he narrated it to me from the Prophet ﷺ.”

كَفَتَاهُ». قَالَ عَبْدُ الرَّحْمَنِ: فَلَقِيَتُ أَبَا مَسْعُودًا، وَهُوَ يَطُوفُ بِالْبَيْتِ، فَسَأَلَهُ، فَحَدَّثَنِي بِهِ عَنِ النَّبِيِّ ﷺ.

[1881] (...) A similar report (as no. 1880) was narrated from Abû Mas'ûd, from the Prophet ﷺ.

[١٨٨١] (...) وَحَدَّثَنِي عَلَيْهِ بْنُ حَشْرَمْ: أَخْبَرَنَا عِيسَى يَعْنَى ابْنَ يُونُسَ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثَمَيرٍ، جَمِيعًا عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَعَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ ﷺ يَمْثُلُهُ.

[1882] (...) A similar report (as no. 1880) was narrated from Abû Mas'ûd, from the Prophet ﷺ.

[١٨٨٢] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ وَأَبُو مَعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ يَمْثُلُهُ.

Chapter 44. The Virtue of Sûrat Al-Kahf And Âyat Al-Kursî

[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.”

(المعجم ٤٤) - (بابُ فضل سورة الكهف وأية الكرسي)

(التحفة ١٥١)

[١٨٨٣] ٢٥٧ - (٨٠٩) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّنَّى: حَدَّثَنَا مَعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ فَتَادَةَ، عَنْ سَالِمٍ بْنِ أَبِي الْجَعْدِ الْعَطْفَانِيِّ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ، عَنْ أَبِي الدَّرْدَاءِ أَنَّ النَّبِيِّ ﷺ قَالَ: «مَنْ حَفِظَ عَشْرَ آيَاتٍ مِّنْ

أوَّل سُورَةِ الْكَهْفِ، عَصِمَ 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 الْمُنْتَى وَابْنُ بَسَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنِي رَهْبَرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيًّا: حَدَّثَنَا هَمَامٌ، جَمِيعًا عَنْ قَتَادَةَ بِهِلْذَا إِلْسَانِدٍ، قَالَ شُعْبَةُ: مِنْ آخِرِ الْكَهْفِ، وَقَالَ هَمَامٌ: 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 بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي السَّلَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحِ الْأَنْصَارِيِّ، عَنْ أَبِي بْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (يَا أَبَا الْمُنْذِرِ! أَتَدْرِي أَيْ أَيْةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟) قَالَ: (يَا أَبَا الْمُنْذِرِ! أَتَدْرِي أَيْ أَيْةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟) قَالَ: قُلْتُ: (اللَّهُ أَكْبَرُ). قَالَ: (إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُومُ). قَالَ: فَضَرَبَ فِي صَدْرِي وَقَالَ: [وَاللَّهُ!] لِيَهُنَّكَ الْعِلْمُ أَبَا الْمُنْذِرِ».

^[1] *Al-Baqarah* 2:255.

Chapter 45. The Virtue Of Reciting *Qul Huwa Allâhu Ahad*

[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) - (بابُ فضل قراءة قل
هو الله أَحَد) (التحفة ١٥٢)

[1886] ٢٥٩ - (٨١١) حَدَّثَنِي زُهَيرٌ
ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ شَارِ - قَالَ زُهَيرٌ:
حَدَّثَنَا - يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنْ
فَتَادَةَ، عَنْ سَالِيمَ بْنِ أَبِي الْجَعْدِ، عَنْ
مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي الدَّرْدَاءِ
عَنْ النَّبِيِّ ﷺ قَالَ: «أَيْعِزُّ أَحَدُكُمْ أَنْ
يَقْرَأَ فِي لَيْلَةٍ ثُلُثَ الْقُرْآنِ؟» قَالُوا: وَكَيْفَ
يَقْرَأُ ثُلُثَ الْقُرْآنِ؟ قَالَ: «فَلْ هُوَ اللَّهُ
أَحَدٌ»، يَعْدِلُ ثُلُثَ الْقُرْآنِ.

[1887] ٢٦٠ - (...) وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ
قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرْوَةَ؛
وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا
عَفَانُ: حَدَّثَنَا أَبَا أَبَانُ الْعَطَّارُ، جَمِيعًا عَنْ
فَتَادَةَ بِهَذَا الْإِشْنَادِ، وَفِي حَدِيثِهِمَا مِنْ
قَوْلِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ جَزَّ الْقُرْآنَ
ثَلَاثَةَ أَجْزَاءٍ. فَجَعَلَ «فَلْ هُوَ اللَّهُ
أَحَدٌ» جُزْءًا مِنْ أَجْزَاءِ الْقُرْآنِ».

[1888] ٢٦١ - (٨١٢) حَدَّثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ،

[1] *Al-Ikhlas* 112.

[2] *Al-Ikhlas* 112.

'Gather together, for I am going to recite one-third of the Qu'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."

جَمِيعاً عَنْ يَحْيَىٰ - قَالَ ابْنُ حَاتِمٍ : حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ - : حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ : حَدَّثَنَا أَبُو حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «اَخْسِدُوا، فَإِنَّى سَافَرًا عَلَيْكُمْ ثُلُثَ الْقُرْآنِ» فَحَسِدَ مَنْ حَسَدَ، ثُمَّ خَرَجَ نَبِيُّ اللَّهِ ﷺ فَقَرَأَ : «قُلْ هُوَ اللَّهُ أَحَدٌ» ثُمَّ دَخَلَ، فَقَالَ بَعْضُنَا لِيَتَعْصِي : إِنِّي أَرَى هَذَا خَبْرَ جَاءَهُ مِنَ السَّمَاءِ، فَذَاكَ الَّذِي أَذْخَلَهُ، ثُمَّ خَرَجَ نَبِيُّ اللَّهِ ﷺ فَقَالَ : «إِنِّي قُلْتُ لَكُمْ : سَافَرًا عَلَيْكُمْ ثُلُثَ الْقُرْآنِ، أَلَا إِنَّهَا تَعْدِلُ ثُلُثَ الْقُرْآنِ» .

[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."

[1889] 262 - (...) وَحَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَمِي : حَدَّثَنَا ابْنُ فُضِيلٍ 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 الصَّمَدُ» . حَتَّىٰ خَتَمَهَا .

[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

[1890] 263 - (813) حَدَّثَنَا أَخْمَدُ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهْبٍ : حَدَّثَنَا عَمِيٌّ عَبْدُ اللَّهِ بْنُ وَهْبٍ : 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."

الْحَارِثُ عَنْ سَعِيدِ بْنِ أَبِي هَلَالٍ، أَنَّ أَبَا الرَّجَالِ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُ، عَنْ أُمِّهِ عُمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، وَكَانَتْ فِي حَجَرٍ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ رَجُلًا عَلَى سَرِيرَةِ، وَكَانَ يَقْرُأُ لِأَصْحَابِهِ فِي صَلَاتِهِمْ فِي خِيمٍ بِـ﴿فَلَمْ هُوَ اللَّهُ أَحَدٌ﴾. فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «سَلُوْهُ، إِلَيْيَ شَيْءٍ يَضْطَبِعُ ذَلِكَ»، فَسَأَلُوهُ فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمَنِ، فَإِنَّا أُحِبُّ أَنْ أَفْرَأَ إِلَيْهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ».

(المعجم (٤٦) - (بابُ فضل قراءة
المعوذتين) (التحفة (١٥٣)

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]

[١٨٩١] ٢٦٤ - (٨١٤) وَحَدَّثَنَا قَيْمَيْهُ أَبْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ بَيَانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَمْ تَرَ آيَاتٍ أُنْزِلْتِ اللَّيْلَةَ لَمْ يُرَأِ مِثْلُهُ قَطُّ؟ ﴿فَلَمْ أَعُوذْ بِرَبِّ الْفَلَقِ﴾ وَ﴿فَلَمْ أَعُوذْ بِرَبِّ الْنَّاسِ﴾.

[1] *Al-Ikhlas* 112.

[2] *Al-Falaq* 113.

[3] *An-Nâs* 114.

[1892] 265 - (...) It was narrated that ‘Uqbah bin ‘Âmir said: “The Messenger of Allâh ﷺ said to me: ‘There have been revealed to me verses the like of which has never been seen (they are): *Al-Mu’awwidhatain*.’”

[١٨٩٢] ٢٦٥ - (...). وَحَدَّثَنَا

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعْمَيْرٍ: حَدَّثَنَا أَبْيَ:

حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ:

أَنْزَلَ أَوْ أَنْزَلَتْ عَلَيَّ آيَاتٍ لَمْ تُرَ مِنْهُنَّ

قَطُّ: الْمُعَوَّذَيْنَ». .

[1893] (...) A similar report (as no. 1892) was narrated from Ismâ‘îl with this chain. In the report of Abû Usâmah it says: “It was narrated from ‘Uqbah bin ‘Âmir Al-Juhanî, who was one of those who narrated directly from Muhammâd ﷺ.”

[١٨٩٣] ٢٦٦ - (...). وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ

أَبْيٍ شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا أَبُو أَسَمَّةَ، كَلَّا هُمَا عَنْ إِسْمَاعِيلَ بِهِذَا الْإِسْنَادِ مِثْلُهُ، وَفِي رِوَايَةِ أَبْيٍ أَسَمَّةَ: عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجَهْنَيِّ، وَكَانَ مِنْ رُفَاعَاءِ أَصْحَابِ مُحَمَّدٍ ﷺ.

(المعجم ٤٧) - (بابُ فضل من يقوم

بالقرآن ويعلمه، وفضل من تعلم
حكمة من فقه أو غيره فعمل بها
وعلمهها) (التحفة ١٥٤)

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 Allâh gives (causes to learn) the Qur’ân and he recites it during the night and during the day, and a man to whom Allâh gives wealth, and he spends it during the night and during the day.”

[١٨٩٤] ٢٦٦ - (٨١٥) ٢٦٦ - (...). وَحَدَّثَنَا أَبُو

بَكْرٍ بْنُ أَبْيٍ شَيْبَةَ وَعَمْرُو التَّاقِدُ وَرَهْبَرُ بْنُ حَرْبٍ، كُلُّهُمْ عَنْ ابْنِ عُيَيْنَةَ - قَالَ رَهْبَرُ:

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - حَدَّثَنَا الرُّهْبَرُ

عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: قَالَ:

لَا حَسَدَ إِلَّا فِي اثْتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ

الْقُرْآنَ، فَهُوَ يَقُولُ بِهِ آتَاهُ اللَّيْلَ، وَآتَاهُ

النَّهَارِ وَرَجُلٌ آتَاهُ اللَّهُ مَالًا ، فَهُوَ يُنْفِقُهُ
آتَاءَ الْلَّيْلِ 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.'"

[1895] 267 - (...) وَحَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُوسُفُ عَنْ ابْنِ شِهَابٍ قَالَ:
أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ
أَيْهَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حَسَدَ
إِلَّا عَلَى اثْتَنِينَ: رَجُلٌ آتَاهُ اللَّهُ هَذَا
الْكِتَابَ، فَقَامَ بِهِ آتَاءَ الْلَّيْلِ وَآتَاءَ النَّهَارِ،
وَرَجُلٌ آتَاهُ اللَّهُ مَالًا ، فَتَصَدَّقَ بِهِ آتَاءَ
الْلَّيْلِ 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.'"

[1896] 268 - (816) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَبِيعُ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: قَالَ عَبْدُ اللَّهِ
ابْنُ مَسْعُودٍ: وَحَدَّثَنَا ابْنُ ثُمَيرٍ: حَدَّثَنَا أَبِي
وَمُحَمَّدُ بْنُ يَشْرِيفٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ عَنْ
قَيْسٍ قَالَ: سَمِعْتَ عَبْدَ اللَّهِ بْنَ مَسْعُودَ
يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حَسَدَ إِلَّا
فِي اثْتَنِينَ: رَجُلٌ آتَاهُ اللَّهُ مَالًا ، فَسَلَطَهُ
عَلَى هَلْكَاهُ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ
حِكْمَةً ، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا».

[1897] 269 - (817) It was narrated from 'Âmir bin Wâthilah that Nâfi' bin 'Abdul-Hârith met 'Umar in 'Usfân, and

[1897] 269 - (817) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ
إِبْرَاهِيمَ: حَدَّثَنِي أَبِي عَنْ 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-Laithî narrated that Nâfi' bin 'Abdul-Hârith Al-Khuzâ'i met 'Umar bin Al-Khaṭâb in 'Usfân...' a *Hadîth* similar to that of Ibrâhîm bin Sa'd from Az-Zuhri (no. 1897).

عَنْ عَامِرٍ بْنِ وَاثِلَةَ، أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ لَقِيَ عُمَرَ بْنَ سُعْدَانَ، وَكَانَ عُمَرُ يَسْتَعْمِلُهُ عَلَى مَكَّةَ فَقَالَ: مَنْ اسْتَعْمَلْتَ عَلَى أَهْلِ الْوَادِي؟ فَقَالَ: ابْنَ أَبْزَى؟ قَالَ: وَمَنْ ابْنُ أَبْزَى؟ قَالَ: مَوْلَى مِنْ مَوَالِيَّنَا قَالَ: فَاسْتَخْلَفْتَ عَلَيْهِمْ مَوْلَى؟ قَالَ: إِنَّهُ قَارِئٌ لِكِتَابِ اللَّهِ عَزَّ وَجَلَّ، وَإِنَّهُ عَالِمٌ بِالْفَرَائِصِ. قَالَ عُمَرُ: أَمَا إِنَّ زَيْكُمْ بِكُلِّهِ كَفُّونَ قَدْ قَالَ: إِنَّ اللَّهَ يَرْفَعُ بِهِذَا الْكِتَابِ أَقْوَاماً وَيَضْعُ بِهِ آخَرِينَ.

[1898] (...) وَحدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيِّ وَأَبُو بَكْرِ بْنِ إِسْحَاقَ قَالَا: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَامِرُ بْنُ وَاثِلَةَ الْيَثِيِّ، أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ الْخُرَاعِيَّ لَقِيَ عُمَرَ بْنَ الْخَطَّابِ بِسُعْدَانَ، يُمْثِلُ حَدِيثَ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنِ الزُّهْرِيِّ.

(المعجم ٤٨) - (بابُ بيانُ أنَّ القرآنَ
أنزلَ على سبعةَ أحرفٍ، وبيانُ
معناها) (التحفة ١٥٥)

Chapter 48. The Clarification That The Qur'an Was Revealed In Seven *Ahruf* (Modes Of Recitation), And Clarifying Its Meaning

[1899] 270 - (818) 'Umar bin Al-Khaṭâb said: "I heard Hishâm bin Halîm bin Hîzâm reciting *Sûrat Al-Furqân* in a manner other than I

عَنْ يَعْمَلِي [١٨٩٩] - ٢٧٠ (٨١٨) حَدَّثَنَا يَحْيَى ابْنُ يَعْمَلِي قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ

recited it, and the Messenger of Allâh 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 *Ridâ'* and brought him to the Messenger of Allâh ﷺ, and said: 'O Messenger of Allâh, I heard this man reciting *Sûrat Al-Furqân* in a manner other than you taught it to me.' The Messenger of Allâh 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 Allâh 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.'"

[1900] 271 - (...) 'Umar bin Al-Khaṭṭâb said: "I heard Hishâm bin Hakîm reciting *Sûrat Al-Furqân* during the lifetime of the Messenger of Allâh ﷺ..." and he quoted a similar *Hadîth* (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."

ابن شهاب، عن عروة بن الزبير، عن عبد الرحمن بن عبد القارىٰ قال: سمعت عمر بن الخطاب يقول: سمعت هشام بن حكيم بن حزام يقرأ سورة الفرقان على غير ما أقرؤها، وكان رسول الله ﷺ أقرأنها، فكذب أن أعجل عليه، ثم أمهنته حتى اصرف، ثم كتبته برياديه، فحيث به رسول الله ﷺ، فقلت: يا رسول الله! إني سمعت هذا يقرأ سورة الفرقان على غير ما أقرأنها، فقال رسول الله ﷺ: «أرسله. اقرأ» فقرأ القراءة التي سمعته يقرأ، فقال رسول الله ﷺ: «هكذا أنزلت»، ثم قال لي: «اقرأ» فقرأ، فقال: «هكذا أنزلت، إن هذا القرآن أنزل على سبعة أحرف، فأقرأوا ما تيسر منه».

[1900] ٢٧١-(...) وحدّثني حرمته بن يحيى: أخبرنا ابن وهب: أخبرني يونس عن ابن شهاب: أخبرني عروة بن الزبير، أن الوسورة بن مخرمة وعبد الرحمن بن عبد القارىٰ أخبراه، أنهما سمعا عمر بن الخطاب يقول: سمعت هشام بن حكيم يقرأ سورة الفرقان في حياة رسول الله ﷺ، وساق

الْحَدِيثُ يِمْثُلُهُ - وَزَادَ: فَكَذَّبَ أُسَاوِرَةً
فِي الصَّلَاةِ، فَتَصَبَّرَتْ حَتَّى سَلَّمَ.

[١٩٠١] (...) A report similar to that of Yûnus (no. 1900) was narrated from Az-Zuhîrî with the same chain.
[١٩٠١] (...) حَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالًا: أَخْبَرَنَا عَبْدُ
الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ.
كِرَوَائِيَّةُ يُونُسَ يَأْسَنَادُهُ.

[١٩٠٢] ٢٧٢ - (٨١٩) وَحَدَّثَنِي
حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ: حَدَّثَنِي
عُيَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ ابْنَ
عَبَّاسَ حَدَّهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«أَفَرَأَنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ عَلَى حَرْفٍ،
فَرَاجَعْتُهُ، فَلَمْ أَرَلْ أَشْتَرِيدُهُ فَبَرِيدُنِي،
حَتَّى انتَهَى إِلَى سَبْعَةِ أَحْرُفٍ».

قَالَ ابْنُ شَهَابٍ: بَلَغْنِي أَنَّ تِلْكَ
السَّبْعَةَ الْأَحْرُفَ إِنَّمَا هِيَ فِي الْأَمْرِ الَّذِي
يَكُونُ وَاجِدًا، لَا يَخْتَلِفُ فِي حَلَالٍ وَلَا
حَرَامٍ.

[١٩٠٣] (...) وَحَدَّثَنَا عَبْدُ بْنُ
حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ
عَنِ الزُّهْرِيِّ بِهَذَا إِلَسَنَادِ.

[١٩٠٤] ٢٧٣ - (٨٢٠) حَدَّثَنَا مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ بْنِ نُعْمَانَ: حَدَّثَنَا أَبِي: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ

[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."

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."

[1903] (...) It was narrated from Az-Zuhîrî with this chain (a similar *Hadîth* as no. 1902).

[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,

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 *Jâhilîyyah*. 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

عِيسَى بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ جَدِّهِ، عَنْ أَبِيهِ بْنِ كَعْبٍ قَالَ: كُنْتُ فِي الْمَسْجِدِ، فَدَخَلَ رَجُلٌ يُصَلِّي، فَقَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ، ثُمَّ دَخَلَ آخَرُ، فَقَرَأَ قِرَاءَةً سَوَّيْ قِرَاءَةَ صَاحِبِهِ، فَلَمَّا قَضَيْنَا الصَّلَاةَ دَحَّلْنَا جَمِيعًا عَلَى رَسُولِ اللَّهِ ﷺ، فَقُلْنَا: إِنَّ هَذَا قَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ، وَدَخَلَ آخَرُ فَقَرَأَ سَوَّيْ قِرَاءَةَ صَاحِبِهِ، فَأَمَرْنَا رَسُولَ اللَّهِ ﷺ فَقَرَأَ، فَحَسَّنَ النَّبِيُّ ﷺ شَانِهِمَا، فَسَقَطَ فِي نَفْسِي مِنَ التَّكْبِيرِ، وَلَا إِذْ كُنْتُ فِي الْجَاهِلِيَّةِ، فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ مَا قَدْ غَشِّيَّنِي ضَرَبَ فِي صَدْرِي، فَفَضَّلَ عَرَقًا، وَكَانَمَا أَنْظَرُ إِلَى اللَّهِ عَزَّ وَجَلَ فَرَقًا. فَقَالَ لِي: «يَا أَبْيَ! أُرْسِلَ إِلَيَّ: أَنْ اقْرَأَ الْقُرْآنَ عَلَى حَرْفٍ، فَرَدَّدْتُ إِلَيْهِ: أَنْ هَوْنَ عَلَى أُمَّتِي، فَرَدَّ إِلَيَّ الثَّالِثَةَ: أَنْ اقْرَأَهُ عَلَى حَرْفَيْنِ، فَرَدَّدْتُ إِلَيْهِ: أَنْ هَوْنَ عَلَى أُمَّتِي، فَرَدَّ إِلَيَّ الثَّالِثَةَ: اقْرَأْهُ عَلَى سَبْعَةِ أَحْرَفٍ، فَلَكَ بِكُلِّ رَدَّةٍ رَدَّدْتُكُمَا مَسَأَلَةَ شَائُلِيْهَا. فَقُلْتُ: اللَّهُمَّ! اغْفِرْ لِأُمَّتِي، اللَّهُمَّ! اغْفِرْ لِأُمَّتِي، وَأَخْرُجْ النَّالِيَّةَ لِيَوْمَ يَرْغُبُ إِلَيَّ الْخُلُقُ كُلُّهُمْ، حَتَّى إِبْرَاهِيمُ 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).

أَبِي شَيْبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِيرٍ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: حَدَّثَنِي عَبْدُ اللَّهِ أَبْنُ عَيْسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى: أَخْبَرَنِي أَبِي بْنُ كَعْبٍ: أَنَّهُ كَانَ جَالِسًا فِي الْمَسْجِدِ، إِذَا دَخَلَ رَجُلٌ فَصَلَّى، فَقَرَأَ قِرَاءَةً، وَاقْتَصَرَ الْحَدِيثُ بِمِثْلِ حَدِيثِ أَبْنِ نُعْمَرٍ.

[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

بْكُرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُنْدُرٌ عَنْ شُعبَةَ؛ وَحَدَّثَنَا أَبْنُ الْمُشْتَى وَأَبْنُ بَشَارٍ - قَالَ أَبْنُ الْمُشْتَى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ الْحُكْمِ، عَنْ مُجَاهِدٍ، عَنْ أَبْنِ أَبِي لَيْلَى، عَنْ أَبِي بْنِ كَعْبٍ أَنَّ النَّبِيَّ ﷺ كَانَ عِنْدَ أَصَادَةَ بَنِي غِفارٍ قَالَ: فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأْ أُمَّتَكَ الْقُرْآنَ عَلَى حَرْفٍ. فَقَالَ: «أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، وَإِنَّ أُمَّتِي لَا تُطِيقُ ذَلِكَ»، ثُمَّ أَتَاهُ الثَّانِيَةُ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأْ 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.

ذَلِكَ»، ثُمَّ جَاءَهُ الثَّالِثَةُ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتَكَ الْقُرْآنَ عَلَىٰ ثَلَاثَةَ أَخْرُفٍ فَقَالَ: «أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، وَإِنَّ أُمَّتِي لَا تُطِيقُ ذَلِكَ»، ثُمَّ جَاءَهُ الرَّابِعَةُ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتَكَ الْقُرْآنَ عَلَىٰ سَبْعَةَ أَخْرُفٍ، فَأَيْمَا حَرْفٍ قَرَأُوا عَلَيْهِ، فَقَدْ أَصَابُوا.

[١٩٠٧] وَحَدَّثَنَا عَيْدُ اللَّهِ بْنُ مُعاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُبَّهُ بِهِذَا الْإِسْنَادِ مِثْلُهُ.

Chapter 49. Slow, Measured Pace Of Recitation (*Tartîl*), And To Not Rush When Reciting, And The Permissibility Of Reciting Two Or More *Sûrâhs* In One *Rak‘ah*

[1908] 275 - (722) It was narrated that Abû Wâ'il said: “A man called Nahîk bin Sinâن came to ‘Abdullâh and said: ‘O Abû ‘Abdur-Râhmân, 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-Mufassal*,^[2] in one *Rak‘ah*.’ ‘Abdullâh said: ‘This is

(المعجم ٤٩) - (باب ترتيل القراءة) واجتناب الهد، وهو الإفراط في السرعة، وإباحة سورتين فأكثر في ركعة) (التحفة ١٥٦)

[١٩٠٨] ٢٧٥ - (٨٢٢) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمِيرٍ، جَمِيعاً عَنْ وَكِيعٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ - عَنْ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: جَاءَ رَجُلٌ يَقَالُ لَهُ نَهِيكُ بْنُ سِنَانٍ إِلَى عَبْدِ اللَّهِ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ! كَيْفَ تَقْرَأُ هَذَا الْحَرْفَ، أَلْفًا تَجِدُهُ أُمْ يَاءَ: مِنْ مَاءٍ

^[1] Referring to: “Of water the taste and smell of which are not changed.” Muhammad 47:14.

^[2] According to Ibn Kathîr, the correct view is that the *Mufassal* 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 *Sûrâhs* 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 Sinâن."

غَيْرِ آئِينَ، أَوْ مِنْ مَاءِ غَيْرِ يَاسِينَ؟ قَالَ: فَقَالَ عَبْدُ اللَّهِ: وَكُلُّ الْقُرْآنِ قَدْ أَخْصَبَتْ غَيْرَ هَذَا؟ قَالَ: إِنِّي لَا قَرأْتُ الْمُفَصَّلَ فِي رَكْعَةٍ، فَقَالَ عَبْدُ اللَّهِ: هَذَا كَهْدُ الشِّعْرِ؟ إِنَّ أَقْوَامًا يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيْهُمْ، وَلِكِنْ إِذَا وَقَعَ فِي الْقُلْبِ فَرَسَخَ فِيهِ، نَعَّ، إِنَّ أَفْضَلَ الصَّلَاةِ الرُّكُوعُ وَالسُّجُودُ، إِنِّي لَا أَعْلَمُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ بِهِنَّ، سُورَاتٍ فِي كُلِّ رَكْعَةٍ، ثُمَّ قَامَ عَبْدُ اللَّهِ فَدَخَلَ عَلْقَمَةً فِي إِثْرِهِ، ثُمَّ خَرَجَ فَقَالَ: قَدْ أَخْبَرَنِي بِهَا.

قالَ ابْنُ نُعْمَى فِي رِوَايَتِهِ: جَاءَ رَجُلٌ مِنْ بَنْيِ بَحِيلَةَ إِلَى عَبْدِ اللَّهِ وَلَمْ يَقُلْ: نَهِيكُ بْنُ سِنَانٍ.

[1909] 276 - (...) It was narrated that Abû Wâ'il said: "A man called Nahîk bin Sinâن 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 *Sûrâhs* 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 *Sûrâhs* in ten *Rak'ah* of *Al-Mufassal*.'" [١٩٠٩]-٢٧٦

كُرَيْبٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ، يُقَالُ لَهُ: نَهِيكُ بْنُ سِنَانٍ بِمِثْلِ حَدِيثٍ وَكِبِيعٍ، غَيْرَ أَنَّهُ قَالَ: فَجَاءَ عَلْقَمَةً لِيَدْخُلَ عَلَيْهِ، فَقُلْنَا لَهُ: سَلْهُ عَنِ النَّظَائِرِ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ بِهَا فِي كُلِّ رَكْعَةٍ، فَدَخَلَ عَلَيْهِ فَسَأَلَهُ، ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ:

عِشْرُونَ سُورَةً فِي عَشْرِ رَكَعَاتٍ مِنَ
الْمُفَصَّلِ، فِي تَأْلِيفِ عَبْدِ اللَّهِ.

[١٩١٠] [٢٧٧] - (...) وَحَدَّثَنَا

[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 Allâh ﷺ used to recite, two in each *Rak'ah*, twenty *Sûrah* in ten *Rak'ah*.

إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ
يُوْنَسَ: حَدَّثَنَا الْأَعْمَشُ فِي هَذَا الْإِسْتَادِ،
بِنَحْوِ حَدِيثِهِمَا وَقَالَ: إِنِّي لَا عَرَفُ التَّنْظَيْرَ
الَّتِي كَانَ يَقْرَأُ بِهِنَّ رَسُولُ اللَّهِ ﷺ، اثْسَنَ
فِي رَكْعَةٍ، عِشْرَينَ سُورَةً فِي عَشْرِ رَكَعَاتٍ.

[١٩١١] [٢٧٨] - (...) حَدَّثَنَا شَيْبَانُ

[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

ابْنُ فَرُوعَ: حَدَّثَنَا مَهْدَى بْنُ مَيْمُونَ:
حَدَّثَنَا وَاصِلُ الْأَخْدَبُ عَنْ أَبِي وَائِلٍ
قَالَ: غَدَوْنَا عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يَوْمًا
بَعْدَمَا صَلَّيْنَا الْغَدَاءَ، فَسَلَّمَنَا بِالْبَابِ،
فَأَذْنَنَّا لَنَا قَالَ: فَمَكَثْنَا بِالْبَابِ هُنْيَةً قَالَ:
فَخَرَجَتِ الْجَارِيَةُ فَقَالَتْ: أَلَا تَدْخُلُونَ؟
فَلَدَّهُنَا، فَإِذَا هُوَ جَالِسٌ يُسَبِّحُ فَقَالَ: مَا
مَعَكُمْ أَنْ تَدْخُلُوا وَقَدْ أَذْنَنَّ لَكُمْ؟ فَقَلَّا:
لَا، إِلَّا أَنَا ظَنَّنَّ أَنَّ بَعْضَ أَهْلِ الْبَيْتِ
نَائِمٌ قَالَ: ظَنَّشْ بِالْأَيْنِ أُمٌّ عَيْدُ غَفَلَةً؟
قَالَ: ثُمَّ أَقْبَلَ يُسَبِّحُ حَتَّى ظَنَّ أَنَّ الشَّمْسَ
قَدْ طَلَّعَتْ فَقَالَ: يَا جَارِيَةُ! انْظُرِي، هَلْ
طَلَّعَتْ؟ قَالَ: فَنَظَرَتْ فَإِذَا هِيَ لَمْ تَطْلُعْ،
فَأَقْبَلَ يُسَبِّحُ، حَتَّى إِذَا ظَنَّ أَنَّ الشَّمْسَ قَدْ
طَلَّعَتْ فَقَالَ: يَا جَارِيَةُ! انْظُرِي، هَلْ

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 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-Mufassal* 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-Mufassal* and two *Sûrah* from the family of *Hâ-Mîm*.’’

[1912] 279 - (...) It was narrated that Shaqîq said: “A man from Banû Bajîlah, who was called Nahîk bin Sinân, came to ‘Abdullâh and said: ‘I recite *Al-Mufassal* 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-Mufassal* in a single *Rak’ah* last

طَلَعْتُ؟ فَنَظَرَتْ فَإِذَا هِيَ قَدْ طَلَعَتْ
فَقَالَ: الْحَمْدُ لِلّهِ الَّذِي أَفَانَا يَوْمًا هَذَا
فَقَالَ مَهْدِيٌّ: وَأَخْسِبْهُ قَالَ - وَلَمْ يُهْلِكْنَا
بِذُنُوبِنَا. قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ:
قَرَأْتُ الْمُفَصَّلَ الْبَارَحَةَ كُلَّهُ قَالَ: فَقَالَ
عَبْدُ اللّهِ: هَذَا كَهْدَ الشِّعْرِ؟ إِنَّا لَقَدْ سَمِعْنَا
الْقَرَائِنَ، وَإِنِّي لَا حَفَظُ الْقُرَائِنَ الَّتِي كَانَ
يَقْرُؤُهُنَّ رَسُولُ اللّهِ ﷺ: ثَمَانِيَةً عَشَرَ مِنَ
الْمُفَصَّلِ، وَسُورَتَيْنِ مِنْ آلِ حَمْ.

[1912] ٢٧٩ - (...) حَدَّثَنَا عَبْدُ
ابْنِ حُمَيْدٍ: حَدَّثَنَا حُسْنِيُّ بْنُ عَلَيٍّ
الْجُعْفُوِيُّ عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ
شَقِيقٍ قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي بَجِيلَةَ،
يُقَالُ لَهُ نَهِكُ بْنُ سِنَانٍ، إِلَى عَبْدِ اللّهِ
فَقَالَ: إِنِّي أَفْرَأَ الْمُفَصَّلَ فِي رَكْعَةٍ، فَقَالَ
عَبْدُ اللّهِ: هَذَا كَهْدَ الشِّعْرِ؟ لَقَدْ عَلِمْتُ
الظَّاهِرَاتِ الَّتِي كَانَ رَسُولُ اللّهِ ﷺ يَقْرَأُ
بِهِنَّ، سُورَتَيْنِ فِي رَكْعَةٍ.

[1913] (...) حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُشَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُشَنَّى:
حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ

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-Mufâssal*, two by two, in every *Rak’ah*.

عَنْ عَمِّرُو بْنِ مُرَّةَ أَنَّهُ سَمِعَ أَبَا وَائِلَ
يُحَدِّثُ، أَنَّ رَجُلًا جَاءَ إِلَى ابْنِ مَسْعُودٍ
فَقَالَ: إِنِّي قَرأتُ الْمُفَصَّلَ اللَّيْلَةَ كُلَّهُ فِي
رَكْعَةٍ فَقَالَ عَبْدُ اللَّهِ: هَذَا كَهْدَ الشُّغْرِ؟
فَقَالَ عَبْدُ اللَّهِ: لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي
كَانَ رَسُولُ اللَّهِ ﷺ يَقْرُئُ بِيَهْنَ، قَالَ:
فَذَكَرَ عِشْرِينَ سُورَةً مِنَ الْمُفَصَّلِ،
سُورَتَيْنِ سُورَتَيْنِ فِي [كُلِّ] رَكْعَةٍ.

(المعجم ٥٠) - (باب ما يتعلّق
بالقراءات) (التحفة ١٥٧)

Chapter 50. Concerning Various Recitations

[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*.’”

ابْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهْرَيْ:
حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: رَأَيْتُ رَجُلًا سَأَلَ
الْأَسْوَدَ بْنَ يَزِيدَ، وَهُوَ يُعَلِّمُ الْقُرْآنَ فِي
الْمَسْجِدِ فَقَالَ: كَيْفَ تَقْرَأُ هَذِهِ الْآيَةَ
«فَهَلْ مِنْ مُذَكِّرٍ»؟ أَدَلًا أَمْ ذَلًا؟ قَالَ:
بَلْ ذَلًا، سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودَ
يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«مُذَكِّرٌ» ذَلًا.

محمدُ بْنُ الْمُشَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ
الْمُشَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا

[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]

[1] *Al-Qamar* 54:15.

[2] *Al-Qamar* 54:15.

شَعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَسْوَدِ، عَنْ
عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقْرَأُ هَذَا
الْحُرْفَ «فَهُلْ مِنْ مُذَكَّرٍ».

[١٩١٦] ٢٨٢ - (٢٨٤) 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)?”^[١] 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.”^[٢]

[١٩١٧] ٢٨٣ - (...) 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

بْكَرِ بْنِ أَبِي شَيْبَةَ وَأَبْو كُرَيْبٍ. - وَاللَّفْظُ
لِأَبِي بَكْرٍ - قَالًا: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنْ
الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ:
قَدِيمَنَا الشَّامُ، فَأَتَانَا أَبُو الدَّرْدَاءُ فَقَالَ:
أَفَكُمْ أَحَدٌ يَقْرَأُ عَلَى قِرَاءَةِ عَبْدِ اللَّهِ؟
فَقُلْتُ: نَعَمْ، أَنَا. قَالَ: فَكَيْفَ سَمِعْتَ
عَبْدَ اللَّهِ يَقْرَأُ هَذِهِ الْآيَةَ؟ » وَأَتَيْلَ إِذَا
يَقْتَلُنِي وَالذَّكَرُ وَالْأُنْثَى قَالَ: وَأَنَا وَاللَّهُ أَعْلَمُ
هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرُئُهَا،
وَلَكِنْ هُؤُلَاءِ يُرِيدُونَ أَنْ أَقْرَأَ: وَمَا خَلَقَ،
فَلَا أَتَابِعُهُمْ.

[١] *Al-Lail* 92:1.

[٢] 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).

تَحْوِشَ الْقَوْمَ وَهَيْتُمْ قَالَ: فَجَلَسَ إِلَى جَنْبِي، ثُمَّ قَالَ: أَتَحْفَظُ كَمَا كَانَ عَبْدُ اللهِ يَقْرَأُ؟ فَذَكَرَ بِمِثْلِهِ.

[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 idha yaghshâ wan-nahâri idha tajalla wa-dh-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

٢٨٤ [١٩١٨]- (...) وَحَدَّنِي عَلَيْ بْنُ حُبْرِ السُّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ قَالَ: لَقِيْتُ أَبَا الدَّرْدَاءِ فَقَالَ لِي: مِمَّنْ أَنْتَ؟ قُلْتُ: مِنْ أَهْلِ الْعَرَاقِ، قَالَ: مِنْ أَيِّهِمْ؟ قُلْتُ: مِنْ أَهْلِ الْكُوفَةِ، قَالَ: هَلْ تَقْرَأُ عَلَى قِرَاءَةِ عَبْدِ اللهِ بْنِ مَسْعُودٍ؟ قَالَ: قُلْتُ: نَعَمْ، قَالَ: فَأَقْرَأْهُ: وَاللَّيْلُ إِذَا يَعْشَى، قَالَ فَقَرَأْهُ: وَاللَّيْلُ إِذَا يَعْشَى. وَالنَّهَارُ إِذَا تَجَلَّ. وَالذَّكَرُ وَالْأُنْثَى، قَالَ فَصَحَّكَ ثُمَّ قَالَ: هَكَذَا سَمِعْتُ رَسُولَ اللهِ ﷺ يَقْرَأُهَا.

٢٨٥ [١٩١٩]- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّقِيِّ: حَدَّثَنِي عَبْدُ الْأَعْلَى: حَدَّثَنَا دَاوُدُ عَنْ عَامِرٍ، عَنْ عَلْقَمَةَ قَالَ: أَتَيْتُ الشَّامَ فَلَقِيْتُ أَبَا الدَّرْدَاءِ، فَذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عَلِيَّةَ.

(المعجم ٥١) - (باب الأوقات التي
نهي عن الصلاة فيها) (التحفة ١٥٨)
٢٨٥ [١٩٢٠]- (٨٢٥) وَحَدَّثَنَا

^[1] *Al-Lail* 92:1.

narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade offering *Salât* after the *'Aṣr* prayer until the sun has set, and after the *Subh* prayer until the sun has risen.

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ
عَنْ مُحَمَّدٍ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ
الله ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى
تَغْرِبَ الشَّمْسُ، وَعَنِ الصَّلَاةِ بَعْدَ
الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ.

[1921] 286 - (826) [١٩٢١] ٢٨٦ - (٨٢٦)

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."

دَاؤْدُ بْنُ رُسَيْدٍ وَإِسْمَاعِيلُ بْنُ سَالِيمَ،
جَمِيعًا عَنْ هُشَيْمٍ - قَالَ دَاؤْدُ: حَدَّثَنَا
هُشَيْمٌ: - أَخْبَرَنَا مَنْصُورٌ عَنْ قَتَادَةَ قَالَ:
أَخْبَرَنَا أَبُو الْعَالَيْةَ عَنِ ابْنِ عَبَّاسٍ قَالَ:
سَمِعْتُ غَيْرَ وَاحِدٍ مِنْ أَصْحَابِ رَسُولِ
الله ﷺ، مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ،
وَكَانَ أَحَبَّهُمْ إِلَيَّ؛ أَنَّ رَسُولَ الله ﷺ
نَهَى عَنِ الصَّلَاةِ بَعْدَ الْفَجْرِ، حَتَّى
تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ، حَتَّى
تَغْرِبَ الشَّمْسُ.

[1922] 287 - (...) [١٩٢٢] ٢٨٧ - (...)

(...) 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 *Subh* until the sun has risen brightly."

رُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ
عَنْ شُعْبَةَ؛ وَحَدَّثَنِي أَبُو عَسَانَ
الْمِسْمَعِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا
سَعِيدٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ:
أَخْبَرَنَا مَعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي،
كُلُّهُمْ عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي

حدِيث سعيد وَهشَامٍ: بَعْدَ الصُّبْحِ حَتَّى تُشْرِقَ الشَّمْسُ.

[١٩٢٣] ٢٨٨ - [٨٢٧] (٢٨٧) وَحدَثَنِي
حرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا أَبْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ: أَنَّ أَبْنَ شَهَابَ أَخْبَرَهُ
قَالَ: أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ الْكَثِيرِ: أَنَّهُ
سَيِّعَ أَبَا سَعِيدَ الْخُدْرِيَّ يَقُولُ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا صَلَاةً بَعْدَ صَلَاةِ
الْمُضْرِبِ حَتَّى تَغْرِبَ الشَّمْسُ، وَلَا صَلَاةً
بَعْدَ صَلَاةِ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ».

[انظر: ٢٦٧٣ و ٣٢٦١]

[١٩٢٤] ٢٨٩ - [٨٢٨] (٨٢٨) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ
نَافِعٍ، عَنْ أَبْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَتَحَرَّى أَحَدُكُمْ فَيُصَلِّي عَنْهُ
طُلُوعَ الشَّمْسِ وَلَا عِنْدَ غُرُوبِهَا».

[١٩٢٥] ٢٩٠ - (...) (٢٩٠) وَحدَثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحدَثَنَا
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي
وَمُحَمَّدُ بْنُ بِشَرٍّ قَالُوا جَمِيعًا: حَدَّثَنَا
هِشَامٌ عَنْ أَبِيهِ، عَنْ أَبْنِ عُمَرَ قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَحْرَوْا بِصَلَاتِكُمْ
طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا، فَإِنَّهَا تَطْلُعُ
بِقَرْنَيِّ شَيْطَانٍ».

[١٩٢٤] ٢٨٩ - [٨٢٨] 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.”

[١٩٢٥] ٢٩٠ - (...) 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*.’”

[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 ثَمَيرٍ: حَدَّثَنَا أَبِي وَابْنِ يَشْرِيْرَ، قَالُوا جَمِيعًا: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ أَبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا بَدَا حَاجِبُ الْشَّمْسِ، فَأَخْرُجُوا الصَّلَاةَ حَتَّى تَبَرَّزَ، وَإِذَا غَابَ حَاجِبُ الشَّمْسِ، فَأَخْرُجُوا الصَّلَاةَ حَتَّى تَغْبَبَ».

[1927] 292 - (830) It was narrated that Abû Başrah Al-Ghifârî said: “The Messenger of Allâh ﷺ led us in praying ‘Asr at Al-Makhmîs, 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 قُتْبَيْهُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ خَيْرِ بْنِ نَعْمَمِ الْحَاضِرَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ، عَنْ أَبِي تَمِيمِ الْجَيْشَانِيِّ، عَنْ أَبِي بَصَرَةِ الْغَفَارِيِّ قَالَ: صَلَّى يَنَا رَسُولُ اللَّهِ ﷺ الْعَصَرَ بِالْمُخْمُصِ فَقَالَ: «إِنَّ هَذِهِ الصَّلَاةَ عُرِضَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَضَيَّعُوهَا، فَمَنْ حَفَظَ عَلَيْهَا كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ، وَلَا صَلَاةَ بَعْدَهَا حَتَّى يَطْلُعَ الشَّاهِدُ» - وَالشَّاهِدُ: التَّنْجُمُ.

[1928] (...) It was narrated that Abû Başrah Al-Ghifârî said: “The Messenger of Allâh ﷺ led us in praying ‘Asr’ - a similar report (as no. 1927).

[١٩٢٨] (...) وَحَدَّثَنِي زَهِيرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ أَبِينِ إِسْحَاقَ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَيْبٍ عَنْ خَيْرِ بْنِ نَعْمَمِ الْحَاضِرَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ السَّبَائِيِّ - وَكَانَ

ثَقَةً - عَنْ أَبِي تَوِيمَ الْجِيشَانِيِّ، عَنْ أَبِي بَشَرَةَ الْغُفَارِيِّ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ الْعَصْرَ، يَمْثُلُهُ.

[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."

[١٩٢٩] [٢٩٣-٨٣١] وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ مُوسَى بْنِ عُلَيْهِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ حَامِرَ الْجُهَيْنِيَّ يَقُولُ: ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ يَنْهَا نَأْنَ نُصْلِي فِيهِنَّ، أَوْ أَنْ نَقْبِرْ فِيهِنَّ مَوْتَانَا: حِينَ تَطْلُعُ الشَّمْسُ بِازْغَةَ حَتَّى تَرْقَعَ، وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمْبَلَ الشَّمْسُ، وَحِينَ تَضَيَّقُ الشَّمْسُ لِلْغُرُوبِ حَتَّى تَرْبُطُ.

(المعجم ٥٢) - (باب إسلام عمرو بن عبيدة) (التحفة ١٥٩)

Chapter 52. How 'Amr Bin 'Abasah Became Muslim

[1930] 294 - (832) It was narrated that Abû Umâmah said: 'Amr bin 'Abasah As-Sulamî said: During the *Jâhilîyyah*, 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 عَمَارٍ: حَدَّثَنَا شَدَّادُ بْنُ عَبْدِ اللَّهِ أَبُو عَمَارٍ، وَيَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي أُمَامَةَ - قَالَ: عِكْرِمَةُ: وَلَقِيَ شَدَّادًا أَبَا أُمَامَةَ وَوَالِهَ، وَصَاحِبَ أَنْسًا إِلَى الشَّامِ، وَأَتَيْتَ عَلَيْهِ فَضْلًا وَخَيْرًا - عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ عَمْرُو بْنُ عَبَّاسَ السَّلْمَانِيُّ: 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

الْجَاهِلِيَّةُ، أَطْلُنُ [أَنَّ] النَّاسَ عَلَى ضَلَالَةٍ، وَأَنَّهُمْ لَيُشْوِّا عَلَى شَيْءٍ، وَهُمْ يَعْبُدُونَ الْأَوْثَانَ، فَسَمِعْتُ بِرَجُلٍ بِمَكَّةَ يُخْبِرُ أَخْبَارًا، فَعَدْتُ عَلَى رَاحِلَتِي، فَقَدِيمْتُ عَلَيْهِ، فَإِذَا رَسُولُ اللَّهِ ﷺ مُسْتَخْفِيًا، جُرِأَ عَلَيْهِ قَوْمُهُ، فَتَلَطَّفَ حَتَّى دَخَلَ عَلَيْهِ بِمَكَّةَ، فَقُلْتُ لَهُ: مَا أَنْتَ؟ قَالَ: «أَنَا نَبِيٌّ» فَقُلْتُ: وَمَا نَبِيٌّ؟ قَالَ: «أَرْسَلَنِي اللَّهُ» فَقُلْتُ: [وَإِيَّاكَ شَيْءٍ أَرْسَلَكَ؟ قَالَ: أَرْسَلَنِي بِصِلَةِ الْأَرْحَامِ وَكَسَرِ الْأَوْثَانِ وَأَنْ يُوَحَّدَ اللَّهُ لَا يُشَرِّكُ بِهِ شَيْءٌ» قُلْتُ لَهُ: فَمَنْ مَعَكَ عَلَى هَذَا؟ قَالَ: «حُرٌّ وَعَبْدٌ» - قَالَ: وَمَعَهُ يَوْمَئِذٍ أَبُو بَكْرٍ وَبِلَالٌ مِمْنَ آمَنَ بِهِ - فَقُلْتُ: إِنِّي مُتَّعْكِنٌ قَالَ: «إِنَّكَ لَا تَسْتَطِعُ ذَلِكَ يَوْمَكَ هَذَا، أَلَا تَرَى حَالِي وَحَالَ النَّاسِ؟ وَلَكِنِ ارْجِعْ إِلَى أَهْلِكَ، فَإِذَا سَمِعْتَ بِي قَدْ ظَهَرْتُ فَأُتَّنِي» قَالَ فَدَهَبْتُ إِلَى أَهْلِي، وَقَدِيمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، وَكُنْتُ فِي أَهْلِي، فَجَعَلْتُ أَتَحَبُّ الْأَخْبَارَ وَأَسْأَلُ النَّاسَ حِينَ قَدِيمَ الْمَدِينَةَ، حَتَّى قَدِيمَ عَلَيَّ نَفْرَ مِنْ أَهْلِ يُثْرِبَ - مِنْ أَهْلِ الْمَدِينَةِ - فَقُلْتُ: مَا فَعَلَ هَذَا الرَّجُلُ الَّذِي قَدِيمَ الْمَدِينَةَ؟ فَقَالُوا: النَّاسُ إِلَيْهِ سَرَّاعٌ، 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 *Subh* 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 *'Asr*. 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 قَوْمٌ قَتْلَهُ فَلَمْ يَسْتَطِعُوا ذَلِكَ،
فَقَدِيمُتُ الْمَدِينَةَ، فَدَخَلْتُ عَلَيْهِ، فَقُلْتُ:
يَا رَسُولَ اللَّهِ! أَتَعْرَفُنِي؟ قَالَ: (أَنَّمَّا)
أَنْتَ الَّذِي لَقِيَتِنِي بِمَكَّةَ؟» قَالَ: فَقُلْتُ:
بَلَى، فَقُلْتُ: يَا نَبِيَّ اللَّهِ! أَخْبِرْنِي عَمَّا
عَلِمْتَ اللَّهُ وَاجْهَلُهُ، أَخْبِرْنِي عَنِ الصَّلَاةِ؟
قَالَ: «صَلِّ صَلَةَ الصُّبْحِ، ثُمَّ أَفْصِرْ عَنِ
الصَّلَاةِ حَتَّى تَطْلُعَ الشَّمْسُ حَتَّى تَرْفَعَ،
فَإِنَّهَا تَطْلُعُ حِينَ تَطْلُعُ بَيْنَ قَرْنَيِ شَيْطَانٍ،
وَحِينَئِذٍ يَسْجُدُ لَهَا الْكُفَّارُ، ثُمَّ صَلِّ، فَإِنَّ
الصَّلَاةَ مَشْهُودَةٌ مَحْضُورَةٌ، حَتَّى يَسْتَقْلَ
الظَّلَلُ بِالرُّمْحِ، ثُمَّ أَفْصِرْ عَنِ الصَّلَاةِ،
فَإِنَّ حِينَئِذٍ، تُسْجَرُ جَهَنَّمُ، فَإِذَا أَفْبَلَ
الْفَقِيرُ فَصَلِّ، فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ
مَحْضُورَةٌ، حَتَّى تُصْلَى الْعَصْرُ، ثُمَّ أَفْصِرْ
عَنِ الصَّلَاةِ حَتَّى تَغْرُبَ الشَّمْسُ، فَإِنَّهَا
تَغْرُبُ بَيْنَ قَرْنَيِ شَيْطَانٍ، وَحِينَئِذٍ يَسْجُدُ
لَهَا الْكُفَّارُ،» قَالَ: فَقُلْتُ: يَا نَبِيَّ اللَّهِ!
فَالْأُولُوْسُوْءُ؟ حَدَّثَنِي عَنْهُ، قَالَ: «مَا مِنْكُمْ
رَجُلٌ يَقْرُبُ وَصُوْءَهُ فَيُمَضِّمِنُ وَسَتَشِيشُ
فَيَتَشَبَّهُ إِلَّا خَرَّتْ خَطَايَا وَجْهِهِ وَفِيهِ
وَخَيَاشِيمَهُ، ثُمَّ إِذَا غَسَلَ وَجْهَهُ كَمَا أَمْرَهُ
اللَّهُ إِلَّا خَرَّتْ خَطَايَا وَجْهِهِ بِإِلْأَطْرَافِ

^[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 *Hadîth* 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.”

لِحَيَّةٍ مَعَ الْمَاءِ، ثُمَّ يَعْسِلُ يَدَيْهِ إِلَى الْمُرْفَقَيْنِ إِلَّا خَرَثَ حَطَّا يَا يَدَيْهِ مِنْ أَنَامِلِهِ مَعَ الْمَاءِ، ثُمَّ يَمْسَحُ رَأْسَهُ إِلَّا خَرَثَ حَطَّا يَا رَأْسِهِ مِنْ أَطْرَافِ شَعْرِهِ مَعَ الْمَاءِ، ثُمَّ يَعْسِلُ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ إِلَّا خَرَثَ حَطَّا يَا رِجْلَيْهِ مِنْ أَنَامِلِهِ مَعَ الْمَاءِ، فَإِنْ هُوَ قَامَ فَصَلَّى، فَحَمِدَ اللَّهَ وَأَتَّسَى عَلَيْهِ وَمَجَدَهُ بِالَّذِي هُوَ لَهُ أَهْلٌ، وَفَرَغَ قَلْبُهُ لِلَّهِ، إِلَّا انْصَرَفَ مِنْ حَطَّيَّتِهِ كَهْيَّهِ يَوْمَ وَلَدَتْهُ أُمُّهُ” فَحَدَّثَ عَمْرُو بْنُ عَبْسَةَ بِهَذَا الْحَدِيثِ أَبَا أُمَّامَةَ صَاحِبَ رَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ أَبُو أُمَّامَةَ: يَا عَمْرُو بْنَ عَبْسَةَ! انْظُرْ مَا تَقُولُ، فِي مَقَامِ وَاجِدٍ يُعْطَى هَذَا الرَّجُلُ؟ فَقَالَ عَمْرُو: يَا أَبَا أُمَّامَةَ! لَقَدْ كَبَرْتُ سِنِّي، وَرَقَّ عَظِيمِي، وَأَنْتَرَبَ أَجَلِي، وَمَا يِي حَاجَةٌ أَنْ أَكْذِبَ عَلَى اللَّهِ، وَلَا عَلَى رَسُولِهِ، لَوْلَمْ أَشْمَعَهُ مِنْ رَسُولِ اللَّهِ ﷺ إِلَّا مَرَّةً أَوْ مَرَّيْنِ أَوْ ثَلَاثَةَ - حَتَّى عَدَ سَبْعَ مَرَّاتٍ - مَا حَدَّثُ بِهِ أَبَدًا، وَلَكِنِّي سَوْعَتُهُ أَكْثَرَ مِنْ ذَلِكَ.

Chapter 53. Do Not Aim To Pray When The Sun Is Rising Or Setting

[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).”

[1932] 296 - (...) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ did not give up praying two *Rak‘ah* after ‘Asr.” But ‘Aishah said: “The Messenger of Allâh ﷺ said: ‘Do not pursue the setting of the sun nor its rising with your prayer.’”

Chapter 54. Concerning The Two *Rak‘ah* That The Prophet ﷺ Used To Pray After ‘Asr

[1933] 297 - (834) It was narrated from Kuraib, the freed slave of Ibn ‘Abbâs, that ‘Abdullâh bin ‘Abbâs, ‘Abdur-Râhmân bin Azhar and Al-Miswar bin Makhramah sent him

(المعجم ٥٣) - (باب لا تتحرروا بصلاتكم طلوع الشمس ولا غروبها) (التحفة ١٦٠)

[١٩٣١] ٢٩٥ - (٨٣٣) حَدَّثَنَا مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا بَهْرُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاؤِسٍ عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: وَهُمْ عُمَرٌ، إِنَّمَا نَهَا رَسُولُ اللَّهِ ﷺ أَنْ يَتَحَرَّى طَلُوعَ الشَّمْسِ وَغُرُوبَهَا.

[١٩٣٢] ٢٩٦ - (...) وَحَدَّثَنَا الْحَسْنُ الْحَلَوَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [أَنَّهَا] قَالَتْ: لَمْ يَدْعُ رَسُولُ اللَّهِ ﷺ الرَّكْعَيْنِ بَعْدَ الْعَصْرِ، قَالَ: فَقَالَتْ عَائِشَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَحَرَّوَا بِصَلَاتِكُمْ طَلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا، فَتَصْلُوا عِنْدَ ذَلِكَ».

(المعجم ٥٤) - (باب معرفة الركعتين اللتين كان يصلحهما النبي ﷺ بعد العصر) (التحفة ١٦١)

[١٩٣٣] ٢٩٧ - (٨٣٤) حَدَّثَنِي حَرْمَلَهُ بْنُ يَحْيَى التُّجَيِّبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو وَهُوَ ابْنُ الْحَارِثِ عَنْ كُرَيْبٍ مَوْلَى ابْنِ

to ‘Aishah, the wife of the Prophet ﷺ, saying: “Convey greetings of *Salâm* 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 Allâh ﷺ forbade that.’” Ibn ‘Abbâs said: “I, along with ‘Umar bin Al-Khaṭṭâb, 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 ‘Aishah. Umm Salamah said: ‘I heard the Messenger of Allâh 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 Banû Harâm, who were among the *Anṣâr*, 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 Allâh, 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.

عَبَّاسٌ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ وَعَبْدَ الرَّحْمَنِ بْنَ أَرْهَرَ وَالْمُسْوَرَ بْنَ مَحْرَمَةَ أَرْسَلُوهُ إِلَيْهِ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ فَقَالُوا: أَفْرَا عَيْنَاهَا السَّلَامَ مِنَ جِيمِعِهَا وَسَلَّهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ وَقُلْ: إِنَّا أُخْبِرْنَا أَنَّكِ تُصَلِّيَهَا وَقَدْ بَلَغْنَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهَا. قَالَ ابْنُ عَبَّاسٍ: وَكُنْتُ أَصْرِفُ مَعَ عُمَرَ بْنِ الْخَطَّابِ النَّاسَ عَنْهَا، قَالَ كُرَيْبٌ: فَدَخَلْتُ عَلَيْهَا وَبَلَغْتُهَا مَا أَرْسَلُونِي بِهِ، فَقَالَتْ: سَلْ أُمَّ سَلَمَةَ، فَخَرَجْتُ إِلَيْهِمْ فَأَخْبَرْتُهُمْ بِعَوْلَاهَا، فَرَدُّونِي إِلَى أُمَّ سَلَمَةَ، بِمِثْلِ مَا أَرْسَلُونِي بِهِ إِلَيْهِ عَائِشَةَ، فَقَالَتْ أُمَّ سَلَمَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَا عَنْهُمَا، ثُمَّ رَأَيْتُهُ يُصَلِّيهِمَا، أَمَا حِينَ صَلَّاهُمَا: فَإِنَّهُ صَلَّى الْعَصْرَ، ثُمَّ دَخَلَ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الْأَنْصَارِ، فَصَلَّاهُمَا، فَأَرْسَلْتُ إِلَيْهِ الْجَارِيَةَ فَقُلْتُ: قُومِي بِحِينِهِ فَقُولَيْ لَهُ: تَقُولُ أُمَّ سَلَمَةَ: يَا رَسُولَ اللَّهِ! إِنِّي أَسْمَعْكَ تَنْهِيَ عَنْ هَاتَيْنِ الرَّكْعَتَيْنِ، وَأَرَاكَ تُصَلِّيهِمَا؟ فَإِنْ أَشَارَ بِيَدِهِ فَأَسْتَأْخِرِي عَنْهُ، قَالَتْ: فَقَعَلَتِ الْجَارِيَةُ، فَأَشَارَ بِيَدِهِ، فَأَسْتَأْخِرَتْ عَنْهُ، فَلَمَّا انْصَرَفَ قَالَ: «يَا ابْنَةَ أَبِي أُمِّيَّةَ! سَأَلْتُ

When he had finished praying, he said: ‘O daughter of Abû Umayyah, you asked about the two *Rak’ah* after *‘Asr*. 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 ‘Aishah about the two *Rak’ah* that the Messenger of Allâh ﷺ used to pray after *‘Asr*. She said: “He used to pray them before *‘Asr*, then if he was distracted or forgot them, he would pray them after *‘Asr*, then he continued to do so, because if he offered a prayer he would continue to do so.”

[1935] 299 - (...) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ never stopped praying two *Rak’ah* in my house after *‘Asr*.”

عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، إِنَّهُ أَتَانِي أُنَاسٌ مِّنْ بَنِي عَبْدِ الْقَيْسِ بِالْإِسْلَامِ مِنْ قَوْمِهِمْ، فَشَغَلُونِي عَنِ الرَّكْعَتَيْنِ الَّتَّيْنِ بَعْدَ الظَّهَرِ، فَهُمَا هَاتَانِ .

[1934] 298 - (835) حَدَّثَنَا يَحْيَى ابْنُ أَيُوبَ وَقَتِيْيَةَ وَعَلَيُّ بْنُ حُجْرٍ - قَالَ ابْنُ أَيُوبَ: حَدَّثَنَا - إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ: أَخْبَرَنِي مُحَمَّدٌ، وَهُوَ ابْنُ أَبِي حَرْمَةَ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ أَنَّهُ سَأَلَ عَائِشَةَ عَنِ السَّاجِدَتَيْنِ الَّتَّيْنِ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّيهِمَا بَعْدَ الْعَصْرِ؟ فَقَالَتْ: كَانَ يُصَلِّيهِمَا قَبْلَ الْعَصْرِ ثُمَّ إِنَّهُ شُغِلَ عَنْهُمَا أَوْ نَسِيَهُمَا فَصَلَّاهُمَا بَعْدَ الْعَصْرِ، ثُمَّ أَتَبَاهُمَا، وَكَانَ إِذَا صَلَّى صَلَاةً أَتَبَاهُ . قَالَ يَحْيَى بْنُ أَيُوبَ: قَالَ إِسْمَاعِيلُ: يَعْنِي ذَاقَ عَنْهُمَا .

[1935] 299 - (...) حَدَّثَنَا زُهَيرٌ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي جَعْفَرًا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَ: 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*.”

[١٩٣٦] [٣٠٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ ؛ وَحَدَّثَنَا عَلِيُّ بْنُ حُبْرٍ - وَالنَّفْظُ لَهُ - أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ : أَخْبَرَنَا أَبُو إِسْحَاقِ الشَّيْبَانِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَشْوَدِ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ قَالَتْ : صَلَاتَانِ مَا تَرَكُهُمَا رَسُولُ اللَّهِ ﷺ فِي بَيْتِي قَطُّ ، سِرًا وَلَا عَلَانِيَةً ، رَكْعَتَيْنِ قَبْلَ الْقَبْرِ ، وَرَكْعَتَيْنِ بَعْدَ الْعَصْرِ .

[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*.

[١٩٣٧] [٣٠١] (...) وَحَدَّثَنَا ابْنُ الْمُتَّنَّى وَابْنُ بَشَارٍ ، - قَالَ ابْنُ الْمُتَّنَّى : حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعبَةُ عَنْ أَبِيهِ إِسْحَاقَ ، عَنْ الْأَشْوَدِ وَمَسْرُوقَ قَالَا : تَشَهَّدُ عَلَى عَائِشَةَ أَنَّهَا قَالَتْ : مَا كَانَ يَوْمُهُ الَّذِي كَانَ يَكُونُ عِنْدِي إِلَّا صَلَّاهُمَا رَسُولُ اللَّهِ ﷺ فِي بَيْتِي تَعْنِي الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ .

Chapter 55. It Is Recommended To Pray Two *Rak’ah* Before *Maghrib*

(المعجم ٥٥) - (باب استحباب ركعتين قبل صلاة المغرب)

(التحفة ١٦٢)

[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

[١٩٣٨] [٣٠٢] [٨٣٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ، جَمِيعًا عَنْ ابْنِ فُضَيْلٍ . - قَالَ أَبُو بَكْرٍ : حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ - عَنْ مُحْنَفَارِ بْنِ فُلْفُلٍ

'Asr, but at the time of the Messenger of Allâh ﷺ we used to pray two *Rak'ah* when the sun set, before *Maghrib* prayer.' I said to him: 'Did the Messenger of Allâh 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.'

فَالْأَنْسَى قَالَ: سَأَلْتُ أَنَّسَ بْنَ مَالِكٍ عَنِ التَّطَوُّعِ بَعْدَ الْعَصْرِ؟ فَقَالَ: كَانَ عُمُرٌ يَضْرِبُ الْأَيْمَنَى عَلَى صَلَاةِ بَعْدِ الْعَصْرِ، وَكُنَّا نُصْلِي عَلَى عَهْدِ رَسُولِ اللَّهِ رَجُلَيْنِ رَكْعَيْنِ بَعْدَ غُرُوبِ الشَّمْسِ، قَبْلَ صَلَاةِ الْمَغْرِبِ فَقُلْتُ لَهُ: أَكَانَ رَسُولُ اللَّهِ رَجُلَيْنِ صَلَّاهُمَا؟ قَالَ: كَانَ يَرَانَا نُصْلِيهِمَا، فَلَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا.

[1939] 303 - (837) It was narrated that Anas bin Mâlik said: "We were in Al-Madînah and when the *Mu'adhdhin* called the *Adhâن* 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."

[١٩٣٩] [٣٠٣-٨٣٧] وَحَدَّثَنَا شِيَّانُ بْنُ فَرْوَحَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ، وَهُوَ ابْنُ صُهَيْبٍ، عَنْ أَنَّسِ ابْنِ مَالِكٍ قَالَ: كُنَّا بِالْمَدِينَةِ، فَإِذَا أَذَنَ الْمُؤْذِنُ لِصَلَاةِ الْمَغْرِبِ ابْتَدَرُوا السَّوَارِيَ، فَرَكَعُوا رَكْعَيْنِ [رَكْعَيْنِ]، حَتَّى إِنَّ الرَّجُلَ الْغَرِيبَ لِيَدْخُلُ الْمَسْجِدَ فَيَحْسِبُ أَنَّ الصَّلَاةَ قَدْ صُلِّيَتْ، مِنْ كُثْرَةِ مَنْ يُصَلِّيهِمَا.

Chapter 56. Between Every Two Calls, There Is A Prayer

(المعجم ٥٦) - (بَابُ بَيْنَ كُلِّ أَدَانِينَ صَلَاةً) (التحفة ١٦٣)

[1940] 304 - (838) It was narrated that 'Abdullâh bin Mughaffal Al-Muzanî said: "The Messenger of Allâh 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.'"

[١٩٤٠] [٣٠٤-٨٣٨] وَحَدَّثَنَا أَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ وَوَكِيعٌ عَنْ كَهْمَسٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ بُرَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُعَقْلِ الْمَزَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ رَجُلَيْنِ: «بَيْنَ كُلِّ

أَذَانَيْنِ صَلَاتُهُ قَالَهَا ثَلَاثَةً. قَالَ فِي
الثَّالِثَةِ: «لِمَنْ شَاءَ».

[١٩٤١] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنِ
الْجُرَبِيرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ بُرْيَدَةَ، عَنْ
عَبْدِ اللَّهِ بْنِ مُعَافِلٍ عَنِ النَّبِيِّ ﷺ مِثْلُهُ، إِلَّا
أَنَّهُ قَالَ: فِي الرِّبَاعَةِ: «لِمَنْ شَاءَ».

(المعجم ٥٧) - (باب صلاة الخوف)

(التحفة ١٦٤)

[١٩٤٢] ٣٠٥ - (٨٣٩) 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 *Taslim* and each group made up one *Rak’ah*.”

[١٩٤٢] ٣٠٥ - (٨٣٩) حَدَّثَنَا عَبْدُ
ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا
مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبْنِ
عُمَرَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ
الْخَوْفِ، بِإِحْدَى الطَّائِفَتَيْنِ رَكْعَةً،
وَالطَّائِفَةُ الْأُخْرَى مُوَاجِهَةُ الْعَدُوِّ، ثُمَّ
اَنْصَرُفُوا وَقَامُوا فِي مَقَامِ أَصْحَابِهِمْ،
مُقْبِلِينَ عَلَى الْعَدُوِّ، وَجَاءَ أُولَئِكَ، ثُمَّ
صَلَّى بِهِمُ النَّبِيُّ ﷺ رَكْعَةً، ثُمَّ سَلَّمَ
النَّبِيُّ ﷺ، ثُمَّ قَضَى هُؤُلَاءِ رَكْعَةً،
وَهُؤُلَاءِ رَكْعَةً.

[١٩٤٣] (...) وَحَدَّثَنِيهِ أَبُو الرَّبِيعِ
الرَّهْرَانِيُّ: حَدَّثَنَا فَلِيْحُ عَنِ الرُّهْرِيِّ، عَنْ
سَالِمٍ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ أَنَّهُ
كَانَ يُحَدِّثُ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فِي

[١٩٤٣] (...) 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

in this manner with the Messenger of Allâh ﷺ.”

[1944] 306 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh 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.”

الْخَوْفُ وَيَقُولُ: صَلَّيْتُهَا مَعَ رَسُولِ اللَّهِ ﷺ، بِهَذَا الْمَعْنَى.

[١٩٤٤ ٦] وَحَدَّثَنَا أَبُو بُكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ، عَنْ مُوسَى بْنِ عَقبَةَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَّاهُ الْخَوْفَ فِي بَعْضِ أَيَّامِهِ، فَقَامَتْ طَائِفَةٌ مَعَهُ وَطَائِفَةٌ بِإِزَاءِ الْعَدُوِّ، فَصَلَّى بِالَّذِينَ مَعَهُ رَكْعَةً ثُمَّ دَهَبُوا، وَجَاءَ الْأَخْرُونَ فَصَلَّى بِهِمْ رَكْعَةً، ثُمَّ قَضَى الطَّائِفَاتَانِ رَكْعَةً رَكْعَةً قَالَ: وَقَالَ أَبْنُ عُمَرَ: إِنَّمَا خَوْفُ أَكْثَرِ مِنْ ذَلِكَ فَصَلَّى رَاكِبًا أَوْ قَائِمًا تُؤْمِنُ بِإِيمَانِهِ.

[١٩٤٥ ٣٠٧] وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعْمَانَ: حَدَّثَنَا أَبِي حَدَّثَنَا عَبْدُ الْمُلِكِ بْنُ أَبِي سَلَيْمانَ عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: شَهَدْتُ مَعَ رَسُولِ اللَّهِ ﷺ صَلَّاهُ الْخَوْفَ، فَصَفَّنَا صَفَّيْنِ: صَفَّ خَلْفَ رَسُولِ اللَّهِ ﷺ وَالْعَدُوِّ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ، فَكَبَرَ الرَّبِيعُ وَكَبَرَنَا جَمِيعًا، ثُمَّ رَكَعَ وَرَكَعْنَا جَمِيعًا، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَرَفَعْنَا جَمِيعًا، ثُمَّ انْحَدَرَ بِالشُّجُودِ وَالصَّفُّ الَّذِي تَلَيهُ، وَقَامَ الصَّفُّ الْمُؤَخِّرُ

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

في تَحْرِيْرِ الْعَدُوِّ، فَلَمَّا قَضَى النَّبِيُّ ﷺ السُّجُودَ، وَقَامَ الصَّفُّ الَّذِي يَلِيهِ، اِنْجَدَرَ الصَّفُّ الْمُؤَخِّرُ بِالسُّجُودِ، وَقَامُوا، ثُمَّ تَقَدَّمَ الصَّفُّ الْمُؤَخِّرُ، وَتَأَخَّرَ الصَّفُّ الْمُقَدَّمُ، ثُمَّ رَكَعَ النَّبِيُّ ﷺ وَرَكَعْنَا جَمِيعًا، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَرَفَعْنَا جَمِيعًا، ثُمَّ اِنْجَدَرَ بِالسُّجُودِ وَالصَّفُّ الَّذِي يَلِيهِ الَّذِي كَانَ مُؤَخِّرًا فِي الرُّكُعَةِ الْأُولَى، وَقَامَ الصَّفُّ الْمُؤَخِّرُ فِي تُحُورِ الْعَدُوِّ، فَلَمَّا قَضَى النَّبِيُّ ﷺ السُّجُودَ وَالصَّفُّ الَّذِي يَلِيهِ، اِنْجَدَرَ الصَّفُّ الْمُؤَخِّرُ بِالسُّجُودِ، فَسَجَدُوا، ثُمَّ سَلَّمَ النَّبِيُّ ﷺ وَسَلَّمْنَا جَمِيعًا، قَالَ جَابِرٌ: كَمَا يَصْنَعُ حَرَسُكُمْ هُؤُلَاءِ بِأَمْرِ أَهْمَّهُمْ.

[1946] 308 - (...) حَدَّثَنَا أَخْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيرٌ: أَبْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا أَبُو الزَّئِيرُ عَنْ جَابِرٍ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ قَوْمًا مِنْ جُهَيْنَةَ، فَقَاتَلُونَا قَتَالًا شَدِيدًا، فَلَمَّا صَلَّيْنَا الظَّهَرَ قَالَ الْمُشْرِكُونَ: لَوْ مِنْنَا عَلَيْهِمْ مِيلَةٌ لَا فَطَعَنَاهُمْ فَأَخْبَرَ جَبْرِيلُ رَسُولَ اللَّهِ ﷺ ذَلِكَ، فَذَكَرَ ذَلِكَ لَنَا رَسُولُ اللَّهِ ﷺ قَالَ: وَقَالُوا: إِنَّهُ سَتَّاً تِبْيَهُمْ صَلَاةٌ هِيَ أَحَبُّ إِلَيْهِمْ مِنَ الْأُوْلَادِ، فَلَمَّا حَضَرَتِ الْعَصْرُ،

time for 'Asr came, we formed two rows, and the idolators were between us and the *Qiblah*. The Messenger of Allâh 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 Allâh 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 Allâh 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 Hathmâh that the Messenger of Allâh 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

فَالْ : صَفَنَا صَفَنِينَ، وَالْمُسْرِكُونَ يَبْتَئِلُونَ
وَبَيْنَ الْقِبْلَةِ، قَالَ فَكَبَرَ رَسُولُ اللهِ ﷺ
وَكَبَرُنَا، وَرَكِعَ وَرَكَعْنَا، ثُمَّ سَجَدَ وَسَجَدَ
مَعَهُ الصَّفُّ الْأَوَّلُ، فَلَمَّا قَامُوا سَجَدَ
الصَّفُّ الثَّانِي، ثُمَّ تَأَخَّرَ الصَّفُّ الْأَوَّلُ
وَتَقَدَّمَ الصَّفُّ الثَّانِي، فَقَامُوا مَقَامَ
الْأَوَّلِ، فَكَبَرَ رَسُولُ اللهِ ﷺ وَكَبَرُنَا،
وَرَكِعَ فَرَكَعْنَا، ثُمَّ سَجَدَ وَسَجَدَ مَعَهُ
الصَّفُّ الْأَوَّلُ، وَقَامَ الثَّانِي، فَلَمَّا سَجَدَ
الصَّفُّ الثَّانِي، ثُمَّ جَلَسُوا جَمِيعًا، سَلَّمَ
عَلَيْهِمْ رَسُولُ اللهِ ﷺ .
فَالْ : أَبُو الزَّبِيرٍ: ثُمَّ خَصَّ جَابِرٍ أَنْ
فَالْ : كَمَا يُصَلِّي أَمْرَاؤُكُمْ هُؤُلَاءِ.

[1947] 309 - (841) حَدَّثَنَا عَيْنِيدُ
اللهِ بْنُ مُعاذِ الْعَتَّبِيُّ : حَدَّثَنَا أَبِي : حَدَّثَنَا
شُعبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْفَاسِمِ، عَنْ
أَبِيهِ، عَنْ صَالِحِ بْنِ خَوَاتِ بْنِ جُبَيْرٍ،
عَنْ سَهْلِ بْنِ أَبِي حَمْمَةَ؛ أَنَّ رَسُولَ
اللهِ ﷺ صَلَّى يَاصْحَابِهِ فِي الْخُوفِ،
فَصَفَّهُمْ خَلْفَهُ صَفَنِينَ، فَصَلَّى بِالَّذِينَ يَلْوَنُهُ
رَكْعَةً، ثُمَّ قَامَ، فَلَمْ يَرْجِعْ قَائِمًا حَتَّى صَلَّى
الَّذِينَ خَلْفَهُمْ رَكْعَةً، ثُمَّ تَقَدَّمُوا وَتَأَخَّرُ

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 Şâlih bin Khawwât, from those who had prayed the fear prayer with the Messenger of Allâh 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 Allâh ﷺ to Dhât Ar-Riqâ'. Whenever we came to a shady tree, we would leave it for the Messenger of Allâh ﷺ. A man from the idolators came and the sword of the Messenger of Allâh ﷺ was hanging on a tree. He took the sword of the Messenger of Allâh ﷺ and unsheathed it, and he said to the Messenger of

الَّذِينَ كَانُوا قُدَّامَهُمْ، فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا ثُمَّ قَعَدَ حَتَّىٰ صَلَّى اللَّذِينَ تَخَلَّفُوا رَكْعَةً، ثُمَّ سَلَّمَ.

[1948] 310 - (842) حَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ صَالِحٍ بْنِ حَوَّاتٍ، عَمَّنْ صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَوْمَ ذَاتِ الرِّقَاعِ، صَلَاةَ الْحَوْفِ؛ أَنَّ طَائِفَةً صَفَّتْ مَعَهُ، وَطَائِفَةً وِجْهَةَ الْعُدُوِّ، فَصَلَّى بِالَّذِينَ مَعَهُ رَكْعَةً، ثُمَّ ثَبَّتَ قَائِمًا وَأَتَمُوا لِأَنفُسِهِمْ، ثُمَّ انْصَرَفُوا فَصَفَّوْا وِجْهَةَ الْعُدُوِّ، وَجَاءَتِ الطَّائِفَةُ الْأُخْرَىٰ فَصَلَّى بِهِمُ الرَّكْعَةَ الَّتِي يَقِيتُ، ثُمَّ ثَبَّتَ جَالِسًا، وَأَتَمُوا لِأَنفُسِهِمْ، ثُمَّ سَلَّمَ بِهِمْ.

[1949] 311 - (843) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَانُ: أَخْبَرَنَا أَبَا أَبَانَ بْنَ يَزِيدَ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ قَالَ: أَفْبَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَتَّىٰ إِذَا كُنَّا بِذَاتِ الرِّقَاعِ قَالَ: كُنَّا إِذَا أَتَيْنَا عَلَى شَجَرَةٍ ظَلِيلَةٍ تَرْكُنَاهَا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَجَاءَ رَجُلٌ مِّنَ الْمُشْرِكِينَ وَسَيْفٌ رَسُولِ

Allâh ﷺ: ‘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 ﷺ 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 ﷺ prayed four *Rak’ah* and the people prayed two.”

[1950] 312 - (...) Jâbir narrated that he prayed the fear prayer with the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ 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 ﷺ prayed four *Rak’ah* and each group prayed two.

اللَّهُ عَزَّلَهُ مُعْلَقٌ بِشَجَرَةٍ، فَأَخَذَ سَيْفَ نَبِيٍّ
اللَّهُ عَزَّلَهُ فَأَخْرَطَهُ، فَقَالَ لِرَسُولِ اللَّهِ عَزَّلَهُ:
أَتَخَافُنِي؟ قَالَ: «لَا» قَالَ: فَمَنْ يَمْنَعُكَ
مِنِّي؟ قَالَ: (اللَّهُ يَمْنَعُنِي مِنْكَ) قَالَ:
فَهَدَاهُ أَصْحَابُ رَسُولِ اللَّهِ عَزَّلَهُ، فَأَعْمَدَ
السَّيْفَ وَعَلَقَهُ، قَالَ: فَنَوَّدَيَ بِالصَّلَاةِ،
فَصَلَّى بِطَائِفَةِ رَكْعَتَيْنِ، ثُمَّ تَأْخَرُوا،
فَصَلَّى بِالطَّائِفَةِ الْأُخْرَى رَكْعَتَيْنِ، قَالَ:
فَكَانَ لِرَسُولِ اللَّهِ عَزَّلَهُ أَرْبَعُ رَكَعَاتٍ،
وَلِلْقَوْمِ رَكْعَتَانِ [انظر: ٥٩٥٠]

[١٩٥٠] ٣١٢ - (...) وَحَدَّثَنَا عَبْدُ
اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا
يَحْيَى بْنُ يَحْيَى ابْنُ حَسَانَ: حَدَّثَنَا مُعاوِيَةُ
وَهُوَ ابْنُ سَلَامٍ: أَخْبَرَنِي يَحْيَى: أَخْبَرَنِي
أَبُو سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ: أَنَّ جَابِرًا
أَخْبَرَهُ، أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ عَزَّلَهُ
صَلَاةَ الْخُوفِ، فَصَلَّى رَسُولُ اللَّهِ عَزَّلَهُ
بِإِحْدَى الطَّائِفَتَيْنِ رَكْعَتَيْنِ، ثُمَّ صَلَّى
بِالطَّائِفَةِ الْأُخْرَى رَكْعَتَيْنِ، فَصَلَّى رَسُولُ
اللَّهِ عَزَّلَهُ أَرْبَعَ رَكَعَاتٍ، وَصَلَّى بِكُلِّ طَائِفَةٍ
رَكْعَتَيْنِ.

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

٤ - (المعجم ٧) - كتاب الجمعة
(التحفة ...)

(المعجم...) - (باب: كتاب الجمعة)
(التحفة ١٦٥)

[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*.'"

١٩٥١ [٨٤٤-١] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَمُحَمَّدُ بْنُ رُمْحٍ بْنُ الْمَهَاجِرِ قَالَا: أَخْبَرَنَا الْيَتُّ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَأْتِيَ الْجُمُعَةَ، فَلْيَغْتَسِلْ».

[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*."

١٩٥٢ [...] - (.) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا الْيَتُّ عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ وَهُوَ قَائِمٌ عَلَى الْمِنْبَرِ: «مَنْ جَاءَ مِنْكُمُ الْجُمُعَةَ، فَلْيَغْتَسِلْ».

[1953] (...) A similar report (as no. 1952) was narrated from Sâlim and 'Abdullâh, the two sons of 'Abdullâh bin 'Umar,

١٩٥٣ [...] (.) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا ابْنُ شِهَابٍ عَنْ سَالِمٍ

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-Khaṭîb 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-Khaṭîb 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 بِمُثْلِهِ.

[١٩٥٤] (...) وَحَدَّثَنِي حَرْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ، عَنْ سَالِمٍ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بِمُثْلِهِ.

[١٩٥٥] ٣-٤ (٨٤٥) وَحَدَّثَنِي حَرْمَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ يَبْنَاهُ هُوَ يَخْطُبُ النَّاسَ يَوْمَ الْجُمُعَةِ، دَخَلَ رَجُلٌ مِّنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَنَادَاهُ عُمَرُ: أَيْهُ سَاعَةً هَذِهِ؟ فَقَالَ: إِنِّي شَعِنْتُ الْأَيْمَنَ، فَلَمْ أَنْقُلِبْ إِلَى أَهْلِي حَتَّى شَعِنْتُ النَّدَاءَ، فَلَمْ أَزِدْ عَلَى أَنْ تَوَضَّأْ، قَالَ عُمَرُ: وَالْوُضُوءُ أَيْضًا وَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِالْعُشْلِ.

[١٩٥٦] ٤-٥ (...) 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: يَبْنَاهُ عُمَرُ بْنُ الْخَطَّابِ يَخْطُبُ النَّاسَ يَوْمَ

the Believers! As soon as I heard the call, I performed *Wudū'*, then I came.' 'Umar said: 'Just *Wudū'*? Did you not hear that the Messenger of Allâh ﷺ said: "When one of you comes to *Jumu'ah*, let him perform *Ghusl*!"'

الْجُمُعَةِ، إِذَا دَخَلَ عُثْمَانُ بْنُ عَفَّانَ فَعَرَضَ
بِهِ عُمُرُ، فَقَالَ: مَا بَالُ رِجَالٍ يَتَأَخَّرُونَ
بَعْدَ النَّدَاءِ؟ فَقَالَ عُثْمَانُ: يَا أَمِيرَ
الْمُؤْمِنِينَ! مَا زِدْتُ حِينَ سَمِعْتُ النَّدَاءَ
أَنْ تَوَضَّأْ، ثُمَّ أَقْبَلْتُ. فَقَالَ عُمُرُ:
وَالْوُضُوءُ أَيْضًا، أَلَمْ تَسْمَعُوا [أَنَّ] رَسُولَ
الله ﷺ يَقُولُ: «إِذَا جَاءَ أَحَدُكُمْ إِلَى
الْجُمُعَةِ، فَلْيَعْتَسِلْ».

Chapter 1. *Ghusl* On Friday Is Obligatory For All Adult Men, And Clarifying What They Were Ordered Regarding It

[1957] 5 - (846) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "*Ghusl* on Friday is obligatory for everyone who has reached the age of puberty."

(المعجم ١) - (باب وجوب غسل الجمعة على كل بالغ من الرجال.
وبيان ما أمروا به) (التحفة ١٦٦)

٥-[١٩٥٧] (٨٤٦) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ صَفَوَانَ
ابْنِ سُلَيْمَانَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي
سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ الله ﷺ قَالَ:
«الْغُشْلُ، يَوْمُ الْجُمُعَةِ، وَاجِبٌ عَلَى كُلِّ
مُحْتَلِمٍ». [انظر: ١٩٦٠]

٦-[١٩٥٨] (٨٤٧) حَدَّثَنِي هَرَوْنُ بْنُ
سَعِيدِ الْأَنْلَيِّ وَأَحْمَدُ بْنُ عِيسَى قَالَا:
حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو عَنْ
عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، أَنَّ مُحَمَّدَ بْنَ
جَعْفَرَ حَدَّثَهُ عَنْ عُرْوَةَ بْنِ الرُّبِّيرِ، عَنْ

[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-'Awâlî*.^[1] They would come wearing cloaks that had gotten dusty, and they smelled. One of them came to the Messenger of Allâh ﷺ while

^[1] The villages around Al-Madînah.

he was at my house, and the Messenger of Allâh ﷺ said: 'You should clean yourselves for this day of yours.'"

عائشة أَنَّهَا قَالَتْ: كَانَ النَّاسُ يَتَابُونَ الْجُمُعَةَ مِنْ مَنَازِلِهِمْ وَمِنَ الْعَوَالِي، فَيَأْتُونَ فِي الْعَبَاءِ، وَيُصِيبُهُمُ الْغَبَارُ، فَتَخْرُجُ مِنْهُمُ الرِّيحُ، فَأَتَى رَسُولُ اللَّهِ ﷺ إِنْسَانٌ مِنْهُمْ، وَهُوَ عِنْدِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّكُمْ تَطَهَّرُمْ لِيَوْمَكُمْ هَذَا».

[1959] (...) It was narrated from 'Urwah that 'Âishah 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 رُمْحٍ: أَخْبَرَنَا الْيَثِيرُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمْرَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ النَّاسُ أَهْلَ عَمَلٍ، وَلَمْ يَكُنْ لَهُمْ كُفَافٌ، فَكَانُوا، يَكُونُ لَهُمْ تَقْلُلٌ، فَقَبِيلَ لَهُمْ: لَوْ اغْتَسَلُتُمْ يَوْمَ الْجُمُعَةِ.

Chapter 2. Perfume And *Siwâk* On Fridays

[1960] 7 - (846) It was narrated from 'Abdur-Râhmân bin Abî Sa'eed Al-Khudrî, from his father, that the Messenger of Allâh ﷺ said: "*Ghusl* on Fridays is obligatory for everyone who has reached the age of puberty, as well as using the *Siwâk* and whatever perfume is available to him."

Bukair did not mention 'Abdur-Râhmân, and he said concerning perfume: "even if it is women's perfume."

(المعجم ٢) - (باب الطيب والسواد يوم الجمعة) (التحفة ١٦٧)

[١٩٦٠] ٧- (٨٤٦) وَحَدَّثَنَا عَمْرُو بْنُ سَوَادِ الْعَامِرِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ، أَنَّ سَعِيدَ بْنَ أَبِي هَلَالٍ وَبِكْرَيَ بْنَ الْأَشْجَحِ حَدَّثَاهُ عَنْ أَبِي بَكْرِ بْنِ الْمُنْكَدِرِ ، عَنْ عَمْرِو بْنِ سُلَيْمَهُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عُشْلُ يَوْمَ الْجُمُعَةِ [وَاجِبٌ] عَلَى كُلِّ مُحْتَلِمٍ، وَسِوَالُكَ،

وَيَمْسُ مِنَ الطَّيْبِ مَا قَدَرَ عَلَيْهِ». [راجع:

[١٩٥٧]

إِلَّا أَنْ يُكَثِّرًا لَمْ يَذْكُرْ: عَبْدُ الرَّحْمَنِ.
وَقَالَ فِي الطَّيْبِ: وَلَوْ مِنْ طَيْبِ الْمَرْأَةِ.

[١٩٦١] ٨ - (٨٤٨) حَدَّثَنَا حَسَنُ

الْحُلْوَانِيُّ: حَدَّثَنَا رَوْحُ بْنُ عَبَادَةَ: حَدَّثَنَا
ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ:
حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ جُرَيْجِ:
أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مَيْسَرَةَ عَنْ طَاؤُسِ،
عَنِ ابْنِ عَبَاسٍ أَنَّهُ ذَكَرَ قَوْلَ النَّبِيِّ ﷺ فِي
الْعَشْلِ يَوْمَ الْجُمُعَةِ، قَالَ طَاؤُسٌ: فَقُلْتُ
لِابْنِ عَبَاسٍ: وَيَمْسُ طَيْبًا أَوْ دُهْنًا، إِنْ
كَانَ عِنْدَ أَهْلِهِ؟ قَالَ: لَا أَعْلَمُ.

[١٩٦٢] (...) وَحَدَّثَنَا إِسْحَاقُ

ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ؛
وَحَدَّثَنَا هَرُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا
الضَّحَّاكُ بْنُ مَخْلِدٍ، كِلَاهُمَا عَنِ ابْنِ
جُرَيْجٍ بِهَذَا الْإِسْنَادِ.

[١٩٦٣] ٩ - (٨٤٩) وَحَدَّثَنِي مُحَمَّدُ

ابْنُ حَاتِمٍ: حَدَّثَنَا بَهْرٌ: حَدَّثَنَا وُهَيْبٌ:
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاؤُسٍ عَنْ أَبِيهِ، عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «حَقُّ اللَّهِ
عَلَى كُلِّ مُسْلِمٍ، أَنْ يَعْتَسِلَ فِي كُلِّ سَبْعَةِ
أَيَّامٍ، يَعْسِلُ رَأْسَهُ وَجَسَدَهُ».

[١٩٦٢] (...) It was narrated from Ibn Juraij with this chain (a similar *Hadith* as no. 1961).

[١٩٦٣] ٩ - (٨٤٩) 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."

[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) وَحَدَّنَا قُبِيْهُ أَبْنُ سَعِيدٍ عَنْ مَالِكٍ بْنِ أَنَسٍ فِيمَا فُرِيَءَ عَلَيْهِ - عَنْ سُمَىٰ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحِ السَّمَانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ عُشْلَ الْجَنَابَةِ، ثُمَّ رَاحَ، فَكَانَمَا قَرَبَ بَدْنَهُ، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ، فَكَانَمَا قَرَبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ التَّالِيَةِ، فَكَانَمَا قَرَبَ كَبْشًا أُفْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ، فَكَانَمَا قَرَبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ، فَكَانَمَا قَرَبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الدُّكْرَ».

[١٩٨٤]

Chapter 3. Listening Attentively To The *Khuṭbah* 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 *Khuṭbah*, then you have engaged in idle speech."

(المعجم ٣) - (باب في الإنصات يوم الجمعة في الخطبة) (التحفة ١٦٨)

[١٩٦٥] ١١ - (٨٥١) وَحَدَّنَا قُبِيْهُ أَبْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ بْنِ الْمُهَاجِرِ - قَالَ أَبْنُ رُمْحٍ: أَخْبَرَنَا - الْلَّيْثُ عَنْ عَقِيلٍ، عَنْ أَبْنِ شَهَابٍ: أَخْبَرَنِي سَعِيدُ أَبْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قُلْتَ لِصَاحِبِكَ: أَنْصِتْ، يَوْمَ الْجُمُعَةِ، وَالْإِمَامُ يَخْطُبُ، فَقَدْ لَعُوتَ».

[1966] (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say..." a similar report (as no. 1965).

[١٩٦٦] (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ ابْنُ شَعِيبٍ بْنِ الْلَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عَقِيلُ بْنُ خَالِدٍ عَنِ ابْنِ شَهَابٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ بْنِ قَارِظٍ، وَعَنْ ابْنِ الْمُسَيْبِ أَهْمَّا حَدَّثَاهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، بِمِثْلِهِ.

[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 Qâriz."

[١٩٦٧] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شَهَابٍ بِالإِسْنَادِينَ جَمِيعًا، فِي هَذَا الْحَدِيثِ مِثْلُهُ، غَيْرُ أَنَّ ابْنَ جُرَيْجٍ قَالَ: إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ قَارِظٍ.

[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 *Khuṭbah*, then you have engaged in idle speech."

[١٩٦٨] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَّانُ عَنْ أَبِي الرِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «إِذَا قُلْتَ لصَاحِبِكَ: أَنْصِثْ، يَوْمَ الْجُمُعَةِ، وَالْإِمَامُ يَخْطُبُ، فَقَدْ لَغَيْتَ». قَالَ أَبُو الرِّنَادِ: هِيَ لُعْنةُ أَبِي هُرَيْرَةَ، وَإِنَّمَا هُوَ فَقَدْ لَعُوتَ.

(المعجم ٤) - (باب في الساعة التي
في يوم الجمعة) (التحفة ١٦٩)
[١٩٦٩] ١٣ - (٨٥٢) وَحَدَّثَنَا يَحْيَى

Chapter 4. The (Special) Time That Occurs On Friday

[1969] 13 - (852) It was

narrated from Abû Hurairah that the Messenger of Allâh ﷺ mentioned Friday and said: "In it there is a time when, if a Muslim happens to pray at that time and ask Allâh for something, He will give it to him."

Quataibah added in his report: "And he gestured with his hand to indicate how short it is."

ابن يحيى قال: فرأى على مالك؛
وحدثنا قتيبة بن سعيد عن مالك بن
أنس، عن أبي الزناد، عن الأخرج، عن
أبي هريرة أن رسول الله ﷺ ذكر يوم
الجمعة، فقال: «فيه ساعة، لا يوافقها
عبد مسلم، وهو يصلى، يسأل الله شيئاً،
إلا أعطاه إياه».

زاد قتيبة في روايته: وأشار بيده
يقللها.

[١٩٧٠] ١٤ - (...) حَدَّثَنَا زَهْرَيُّ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُوبُ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «إِنَّ فِي الْجُمُعَةِ لَسَاعَةً، لَا يُوافِقُهَا مُسْلِمٌ فَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ خَيْرًا، إِلَّا أَعْطَاهُ إِيَّاهُ» وَقَالَ بِيَدِهِ يُقْلِلُهَا، يُرْهِدُهَا.

[١٩٧١] (...) وَحدَّثَنَا ابْنُ الْمُشَنْقَى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ ابْنِ عَوْنَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ، يُمْثِلُهُ.

[١٩٧٢] (...) وَحدَّثَنِي حَمَيْدُ بْنُ مَسْعَدَةَ الْبَاهْلِيَّ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ الْمُفَضَّلِ: حَدَّثَنَا سَلَمَةُ، وَهُوَ ابْنُ عَلْفَمَةَ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ، يُمْثِلُهُ.

[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).

[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."

[١٩٧٣] ١٥ - (...) وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَامٍ الْجُمْحَرِيُّ: حَدَّثَنَا الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ عَنْ مُحَمَّدٍ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّ فِي الْجُمُعَةِ لَسَاعَةً، لَا يُوَافِقُهَا مُسْلِمٌ يَسْأَلُ اللَّهَ فِيهَا خَيْرًا، إِلَّا أُعْطَاهُ» [إِيَّاهُ] قَالَ وَهِيَ سَاعَةٌ خَفِيفَةٌ.

[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."

[١٩٧٤] (...) وَحَدَّثَنَا [مُحَمَّدُ] بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَامٍ بْنِ مُنْبِيَّةِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ وَلَمْ يَقُلْ: وَهِيَ سَاعَةٌ خَفِيفَةٌ.

[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.'"

[١٩٧٥] ١٦ - (٨٥٣) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَعَلَيْهِ بْنُ خَشْرَمَ قَالَا: أَخْبَرَنَا أَبْنُ وَهْبٍ عَنْ مَحْرَمَةِ بْنِ بُكَيْرٍ؛ وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدِ الْأَكْلَيِّ وَأَخْمَدُ بْنُ عِيسَى قَالَا: حَدَّثَنَا أَبْنُ وَهْبٍ: أَخْبَرَنَا مَحْرَمَةُ عَنْ أَبِيهِ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ لِي عَبْدُ اللَّهِ بْنُ عَمْرَةَ: أَسْمَعْتَ أَبَاكَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ فِي شَانِ سَاعَةِ الْجُمُعَةِ؟ قَالَ قُلْتُ: نَعَمْ، سَمِعْتَهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هِيَ مَا يَبْيَنُ أَنْ يَجْلِسَ الْإِمَامُ إِلَى أَنْ تُنْقَضِي 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 Âdâm 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 Âdâm 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) - (باب فضل يوم الجمعة) (التحفة ١٧٠)

[١٩٧٦] [٨٥٤-١٧] وحدّثني حرمّة بن يحيى: أخبرنا ابن وهب: أخبرني يوشن عن ابن شهاب: أخبرني عبد الرحمن الأعرج: أنه سمع أبا هريرة يقول: قال رسول الله ﷺ: «خير يوم طلعت عليه الشمس يوم الجمعة، فيه خلق آدم، وفيه دخل الجنة، وفيه أخرج منها».

[١٩٧٧] [...] وحدّثنا قتيبة ابن سعيد: حدثنا المغيرة يعني الحرّامي عن أبي الزناد، عن الأعرج، عن أبي هريرة أن النبي ﷺ قال: «خير يوم طلعت عليه الشمس، يوم الجمعة، فيه خلق آدم وفيه دخل الجنة، وفيه أخرج منها، ولا تفوت الساعة إلا في يوم الجمعة».

(المعجم ٦) - (باب هداية هذه الأمة ل يوم الجمعة) (التحفة ١٧١)

[١٩٧٨] [٨٥٥-١٩] وحدّثنا عمرو الناقد: حدثنا سفيان بن عيينة عن أبي الزناد، عن الأعرج، عن أبي هريرة قال: قال رسول الله ﷺ: «نحن

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.””

الآخِرُونَ وَنَحْنُ السَّابِقُونَ يَوْمَ الْقِيَامَةِ،
بَيْدَ أَنَّ كُلَّ أُمَّةً أُوتِيَتِ الْكِتَابَ مِنْ قَبْلِنَا،
وَأُوتِنَاهُ مِنْ بَعْدِهِمْ، ثُمَّ هُذَا الْيَوْمُ الَّذِي
كَتَبَهُ اللَّهُ عَلَيْنَا، هَذَا اللَّهُ لَهُ، فَالنَّاسُ لَنَا
فِيهِ تَبَعُّ، الْيَهُودُ غَدَّا، وَالنَّصَارَى بَعْدَ
غَدَّ». .

[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).

[١٩٧٩] (...) وَحَدَّثَنَا ابْنُ أَبِي
عُمَرَ: حَدَّثَنَا سُعِيَّانُ عَنْ أَبِي الرَّنَادِ، عَنِ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ وَابْنِ طَاوُسٍ،
عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «نَحْنُ الْآخِرُونَ وَنَحْنُ
السَّابِقُونَ يَوْمَ الْقِيَامَةِ». بِمِثْلِهِ.

[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.””

[٢٠] (...) وَحَدَّثَنَا فَتَيْهَةُ
ابْنُ سَعِيدٍ وَرَهْبَيْرُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا
جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ،
وَنَحْنُ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ، بَيْدَ أَنَّهُمْ
أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِنَاهُ مِنْ
بَعْدِهِمْ، فَاخْتَلَفُوا، فَهَذَا يَوْمُهُمُ الَّذِي
اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ، فَهَذَا يَوْمُهُمُ الَّذِي
اخْتَلَفُوا فِيهِ، هَذَا اللَّهُ لَهُ - قَالَ: يَوْمُ
الْجُمُوعَةِ - فَالْيَوْمُ لَنَا، وَغَدَّا لِلْيَهُودِ،
وَبَعْدَ غَدَّ 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 Muhammad 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 Ribâ'i 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 الرَّزَاقَ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ بْنِ مُنْبِهِ أَخِي وَهْبٍ بْنِ مُنْبِهِ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (نَحْنُ الْأَخْرُونَ السَّائِقُونَ يَوْمَ الْقِيَامَةِ، يَبْدِئُنَّهُمْ أُولُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَا مِنْ بَعْدِهِمْ وَهَذَا يَوْمُهُمُ الَّذِي فُرِضَ عَلَيْهِمْ فَاتَّخَلُوا فِيهِ، فَهَدَانَا اللَّهُ لَهُ، فَهُمْ لَنَا فِيهِ تَبَّعُ، فَالْيَهُودُ غَدَاء، وَالنَّصَارَى بَعْدَ غَدَاء).

[١٩٨٢] ٢٢ - (٨٥٦) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَوَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالًا: حَدَّثَنَا ابْنُ فُضِيلٍ عَنْ أَبِي مَالِكِ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، وَعَنْ رَبِيعَيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ قَالًا: قَالَ رَسُولُ اللَّهِ ﷺ: (أَصْلَ اللهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمُ الْأَحَدِ، فَجَاءَ اللَّهُ بِنَا، فَهَدَانَا اللَّهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ، وَكَذَلِكَ هُمْ تَبَّعُ لَنَا يَوْمَ الْقِيَامَةِ، نَحْنُ الْأَخْرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالْأَوْلُونَ يَوْمَ الْقِيَامَةِ، الْمُفْصِي لَهُمْ قَبْلَ

الْخَلَائِقِ»، وَفِي رِوَايَةِ وَاصِلٍ: الْمَقْضِيُّ
بِيَتْهُمْ.

[1983] 23 - (...) It was narrated that ḤudhaIfah said: "The Messenger of Allâh ﷺ said: 'We have been guided to Friday and Allâh sent those who came before us astray from it.'" And he mentioned a *Hadîth* similar to that of Ibn Fuḍail (no. 1982).

[١٩٨٣] ٢٣ - (...) حَدَّنَا أَبُو
كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنْ سَعْدٍ
ابْنِ طَارِيقٍ: حَدَّنِي رَبِيعُ بْنُ حِرَاشٍ عَنْ
حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هُدِينَا
إِلَى الْجُمُعَةِ وَأَضَلَّ اللَّهُ عَنْهَا مَنْ كَانَ
فَلَّنَا» فَذَكَرَ بِمَعْنَى حَدِيثِ ابْنِ فُضَيْلٍ.

(المعجم ٧) - (بابُ فضل التهجير يوم الجمعة) (التحفة ١٧٢)

Chapter 7. The Virtue Of Going Out Early On Friday

[1984] 24 - (850) Abû Hurairah said: "The Messenger of Allâh 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 *Imâm* 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) وَحَدَّنِي أَبُو
الظَّاهِرِ وَحَرْمَلَةُ وَعُمَرُ بْنُ سَوَادِ الْعَامِرِيُّ
- قَالَ أَبُو الطَّاهِرِ: حَدَّنَا، وَقَالَ
الْآخَرُانِ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي
يُونُسُ عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ
الْأَغْرِيْرُ 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
طَوَّرُوا الصُّحْفَ وَجَاءُوا يَسْتَمِعُونَ الذِّكْرَ،
وَمَثَلُ الْمُهَاجِرِ كَمَثَلِ الَّذِي يُهُدِي الْبَدَنَةَ، ثُمَّ
كَالَّذِي يُهُدِي بَقَرَةً، ثُمَّ كَالَّذِي يُهُدِي
الْكَبْشَ، ثُمَّ كَالَّذِي يُهُدِي الدَّجَاجَةَ، ثُمَّ
كَالَّذِي يُهُدِي 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 النَّافِدُ عَنْ سُفْيَانَ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِعِنْدِهِ.

[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 فَتِيهٌ أَبْنُ 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 فَالْأَوَّلَ: مَثَلُ الْجَرْوَرَ ثُمَّ نَزَّلُهُمْ حَتَّىٰ صَعَرَ إِلَيْهِ مَثَلُ الْبَيْضَةِ فَإِذَا جَلَسَ الْإِمَامُ طُرِبَ الصُّحُفُ 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) - (باب فضل من استمع وأنصت في الخطبة) (التحفة ١٧٣)

[١٩٨٧] ٢٦ - (٨٥٧) وَحَدَّثَنَا أُمَّةٌ أَبْنُ سَطَاطٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرْيَعَ: حَدَّثَنَا رَوْحٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ الْبَيْتِ ﷺ قَالَ: «مَنْ اغْتَسَلَ، ثُمَّ أَتَى الْجُمُعَةَ، فَصَلَّى مَا قُدِّرَ لَهُ، ثُمَّ أَنْصَتَ حَتَّىٰ يَقْرَعَ مِنْ خُطْبَتِهِ، ثُمَّ يُصَلِّي مَعَهُ، غَفَرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَىٰ، وَفَضَلُّ 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.'"

ابن يحيى وأبو بكر بن أبي شيبة وأبو
كريب - قال يحيى: أخبرنا، وقال
الآخران: حدثنا - أبو معاوية عن
الأعمش، عن أبي صالح، عن أبي
هربة قال: قال رسول الله ﷺ: «من
توضأ فأشحسن الأوضوء، ثم آتى الجمعة
فاستمع وأنصت، غفر له ما بيته وبيته
الجمعة، وزاده ثلاثة أيام، ومن مس
الحصى فقد لغا».

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.'"

(المعجم ٩) - (باب صلاة الجمعة
حين تزول الشمس) (التحفة ١٧٤)

بكر بن أبي شيبة وإسحاق بن إبراهيم
قال أبو بكر: حدثنا - يحيى بن آدم:
حدثنا حسن بن عياش عن جعفر بن
محمد، عن أبيه، عن جابر بن عبد الله
قال: كنا نصلّي مع رسول الله ﷺ، ثم
ترجع فترجع نوافذنا، قال حسن:
فقلت لجعفر: في أي ساعة تلك؟ قال:
زوال الشمس.

[1990] 29 - (...) Sulaimân bin Bilâl narrated from Ja'far, from his father, that he asked Jâbir bin 'Abdullâh: "When did the

الفاسد بْن زكرياء: حدثنا خالد بْن
مخلد، وحدثني عبد الله بْن عبد الرحمن

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."

[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."

[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."

[1993] 32 - (...) It was narrated from Iyâs bin Salamah bin Al-Akwa' that his father said: "We

الدَّارِمِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَسَانَ، قَالَ جَمِيعًا: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ جَعْفَرٍ، عَنْ أَبِيهِ أَنَّهُ سَأَلَ جَابِرَ بْنَ عَبْدِ اللَّهِ: مَتَى كَانَ رَسُولُ اللَّهِ يُصَلِّي الْجُمُعَةَ؟ قَالَ: كَانَ يُصَلِّي، ثُمَّ نَهَبَ إِلَى جِمَالِنَا فَرِيَحَهَا، زَادَ عَبْدُ اللَّهِ فِي حَدِيثِهِ: حِينَ تَرُوْلُ الشَّمْسُ، يَعْنِي التَّوَاضَّخَ.

[1991] 30 - (859) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْدَبِ وَيَحْيَى بْنِ يَحْيَى وَعَلَيْهِ بْنُ حُجْرٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - عَبْدُ الْعَرِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ سَهْلٍ قَالَ: مَا كُنَّا نَقِيلُ وَلَا نَتَعَدَّ إِلَّا بَعْدَ الْجُمُعَةِ - زَادَ ابْنُ حُجْرٍ: فِي عَهْدِ رَسُولِ اللَّهِ.

[1992] 31 - (860) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا وَكِبْيَعُ عَنْ يَعْلَى بْنِ الْحَارِثِ الْمُحَارِبِيِّ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ قَالَ: كُنَّا نُجَمِّعُ مَعَ رَسُولِ اللَّهِ إِذَا زَالَتِ الشَّمْسُ، ثُمَّ نَرْجِعُ نَتَّيْعُ الْفَنَّةَ.

[1993] 32 - (...) 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.”

الْمَلِكُ : حَدَّثَنَا يَعْلَى بْنُ الْحَارِثِ عَنْ إِيَّاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ ، عَنْ أَبِيهِ قَالَ : كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْجُمُعَةَ ، فَتَرْجَعُ وَمَا نَجِدُ لِلْجِيَطَانِ فَيَنَا سَسْتَظِلُ بِهِ .

Chapter 10. The Two *Khutbah* Before The Prayer, And Sitting Briefly In Between Them

[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.”

[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'an and remind the people.”

[1996] 35 - (...) It was narrated

(المعجم ١٠) - (باب ذكر الخطبين قبل الصلاة وما فيهما من الجلسة) (التحفة ١٧٥)

[١٩٩٤] ٣٣ - (٨٦١) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَبُو كَامِلِ الْجَحْدَرِيُّ ، جَمِيعًا عَنْ حَالِدٍ - قَالَ أَبُو كَامِلٍ : حَدَّثَنَا حَالِدُ بْنُ الْحَارِثِ - حَدَّثَنَا عَبْدُ اللَّهِ عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ قَالَ : كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ قَائِمًا ، ثُمَّ يَجْلِسُ ، ثُمَّ يَقُومُ . قَالَ : كَمَا يَفْعَلُونَ الْيَوْمَ .

[١٩٩٥] ٣٤ - (٨٦٢) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَحَسْنُ بْنُ الرَّبِيعِ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ - قَالَ يَحْيَى : أَخْبَرَنَا ، وَقَالَ الْآخَرَانِ : حَدَّثَنَا - أَبُو الْأَخْوَصِ عَنْ سِمَاكٍ ، عَنْ جَابِرٍ بْنِ سَمْرَةَ قَالَ : كَانَتْ لِلشِّيْعَةِ طَبْيَانٌ يَجْلِسُ بَيْنَهُمَا ، يَقْرَأُ الْقُرْآنَ وَيُذَكِّرُ النَّاسَ .

[١٩٩٦] ٣٥ - (...) وَحَدَّثَنَا يَحْيَى

that Simâk said: "Jâbir bin Samurah told me: 'The Messenger of Allâh ﷺ used to deliver the *Khu'bâh* standing, then he would sit. Then he would stand up and deliver (another) *Khu'bâh* standing. Whoever told you that he used to deliver the *Khu'bâh* sitting was lying. By Allâh, I prayed with him more than two thousand times.'"

Chapter 11. The Verse: "And When They See Some Merchandise Or Some Amusement They Disperse Headlong To It, And Leave You Standing..."^[1]

[1997] 36 - (863) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ was delivering the *Khu'bâh* 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]

ابن يحيى: أخبرنا أبو حنيفة عن سماك
قال: أتاني جابر [بن سمرة] أن رسول الله ﷺ كان يخطب قائماً، ثم يجلس، ثم يقوم فيخطب قائماً، فمن تلك أنة كان يخطب حالساً فقد كذب، فلقد والله! صليت معه أكثر من ألفي صلاة.

(المعجم ١١) - (باب في قوله تعالى:
﴿وَإِذَا رأوا بَحْرًا أَوْ هَوَى أَنْفَضُوا إِلَيْهَا
وَتَرَكُوكَ قَائِمًا﴾) (التحفة ١٧٦)

[١٩٩٧] ٣٦ - (٨٦٣) وَحدَثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَّاهُمَا عَنْ جَرِيرٍ تَالَ عُثْمَانُ: حَدَثَنَا جَرِيرٌ - عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَالِمٍ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ قَائِمًا يَوْمَ الْجُمُعَةِ، فَجَاءَتْ عِيرٌ مِّنَ الشَّامِ فَانْفَتَلَ النَّاسُ إِلَيْهَا، حَتَّى لَمْ يَقِنْ إِلَّا أَنَّهَا عَشَرَ رَجُلًا، فَأَنْزَلَتْ هَذِهِ الآيَةَ الَّتِي فِي الْجُمُعَةِ: ﴿وَإِذَا رأوا بَحْرًا أَوْ هَوَى أَنْفَضُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾. الجمعة: ١١.]

[1] *Al-Jumu'ah* 62:11.

[2] *Al-Jumu'ah* 62:11.

[1998] (...) It was narrated from Ḥuṣain 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 بَكْرُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ حُصَيْنِ بْنِ الْأَشْنَادِ وَقَالَ: وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ وَلَمْ يَقُلْ: قَائِمًا.

[١٩٩٩] ٣٧- (...) وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْمَنِ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي الطَّحَانَ، عَنْ حُصَيْنِ، عَنْ سَالِمٍ وَأَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ يَوْمَ الْجُمُعَةِ، فَقَدِيمَتْ سُوَيْقَةُ قَالَ: فَخَرَجَ النَّاسُ إِلَيْهَا، وَلَمْ يَبْقَ إِلَّا أَنَّا عَشَرَ رَجُلًا، أَنَا فِيهِمْ قَالَ: فَأَنْزَلَ اللَّهُ: «وَإِذَا رَأَوْا تِحْرَةً أَوْ هَوَآ أَنْفَضُوهُ إِلَيْهَا وَتَرْكُوكَ قَائِمًا» إِلَى آخِرِ الْآيَةِ.

[٢٠٠٠] ٣٨- (...) وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ سَالِمٍ: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ أَبِي سُفْيَانَ وَسَالِمٍ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: يَبْنَانَا النَّبِيُّ ﷺ قَائِمٌ يَوْمَ الْجُمُعَةِ، إِذْ قَدِيمَتْ عِيرٌ إِلَى الْمَدِينَةِ، فَأَبْتَرَهَا أَصْحَابُ رَسُولِ اللَّهِ ﷺ حَتَّى لَمْ يَبْقَ مَعَهُ إِلَّا أَنَّا عَشَرَ رَجُلًا، فِيهِمْ أَبُو بَكْرٍ وَعُمَرٌ قَالَ: وَنَزَّلْتُ هَذِهِ الْآيَةَ:

^[1] *Al-Jumu'ah* 62:11.

^[2] *Al-Jumu'ah* 62:11.

﴿وَإِذَا رَأُوا بَحْرًا أَوْ هُنَّا أَنْقَصُوا
إِلَيْهَا﴾.

[2001] 39 - (864) It was narrated from Abû 'Ubaidah that Ka'b bin 'Ujrah entered the *Masjid*, and 'Abdur-Rahmân bin Umm Al-Hakam was delivering the *Khutbah* while sitting. He said: Look at this evildoer who is delivering the *Khutbah* 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] [٢٠٠١-٣٩] (٨٦٤) وَحَدَّثَنَا مُحَمَّدُ
بْنُ الْمُشَّى وَابْنُ بَشَّارٍ قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ : حَدَّثَنَا شُبَّةُ عَنْ مَنْصُورٍ، عَنْ عَمْرٍو
بْنِ مُؤْمَنَةَ، عَنْ أَبِي عَبْدِيَّةَ، عَنْ كَعْبِ بْنِ عُجْرَةَ
قَالَ : دَخَلَ الْمَسْجِدَ، وَعَبْدُ الرَّحْمَنِ بْنُ أَمْ
الْحَكَمَ يَخْطُبُ فَاعِدًا فَقَالَ : انْظُرُوهُ إِلَى
هَذَا الْخَيْثَ يَخْطُبُ فَاعِدًا، وَقَالَ اللَّهُ
تَعَالَى : «وَإِذَا رَأُوا بَحْرًا أَوْ هُنَّا أَنْقَصُوا
إِلَيْهَا وَتَرَكُوكُ فَلَمَّا» .

Chapter 12. Stern Warning Against Missing *Jumu'ah*

(المعجم ١٢) - (باب التغليظ في ترك
الجمعة) (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
الْحَسْنُ بْنُ عَلَيِّ الْحُلَوَانِيُّ : حَدَّثَنَا أَبُو
تَوْبَةَ : حَدَّثَنَا مُعاوِيَةً وَهُوَ ابْنُ سَلَامَ عَنْ
رَيْدٍ يَعْنِي أَخَاهُ، أَنَّهُ سَمِعَ أبا سَلَامَ
قَالَ : حَدَّثَنِي الْحَكَمُ بْنُ مِيَّنَاءَ، أَنَّ عَبْدَ
اللهِ بْنَ عُمَرَ وَأَبَا هُرَيْرَةَ حَدَّنَاهُ، أَنَّهُمَا
سَمِعَا رَسُولَ اللهِ ﷺ يَقُولُ : عَلَى أَعْوَادِ
مِنْرِهِ : «لَيَتَهِمَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ
الْجُمُعَاتِ، أَوْ لَيَخْتَمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ،
ثُمَّ لَيَكُونُنَّ مِنَ الْعَافِلِينَ» .

^[1] *Al-Jumu'ah* 62:11.

Chapter 13. Keeping The Prayer And *Khuṭbah* Short

[2003] 41 - (866) It was narrated that Jâbir bin Samurah said: "I used to pray with the Messenger of Allâh ﷺ, and his prayer was of moderate length and his *Khuṭbah* was of moderate length."

[2004] 42 - (...) It was narrated that Jâbir bin Samurah said: "I used to offer the prayers with the Messenger of Allâh ﷺ, and his prayer was of moderate length and his *Khuṭbah* was of moderate length."

[2005] 43 - (867) It was narrated that Jâbir bin 'Abdullâh said: "When the Messenger of Allâh 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) - (باب تخفيف الصلاة والخطبة) (التحفة ١٧٨)

[٤١] [٢٠٠٣] (٨٦٦) حَدَّثَنَا حَسْنُ ابْنِ الرَّبِيعِ وَأَبُو بَكْرٍ بْنِ أَبِي شَيْهَةَ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ سَمَاكٍ، عَنْ جَابِرٍ بْنِ سَمْرَةَ قَالَ: كُنْتُ أُصْلِي مَعَ رَسُولِ اللَّهِ ﷺ، فَكَانَتْ صَلَاتُهُ قَصْدًا، وَخُطْبَتُهُ قَصْدًا.

[٤٢] [٢٠٠٤] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنِ أَبِي شَيْهَةَ وَابْنِ نُمَيْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِ: حَدَّثَنَا زَكَرِيَّاً: حَدَّثَنِي سَمَاكٍ بْنُ حَرْبٍ عَنْ جَابِرٍ بْنِ سَمْرَةَ قَالَ: كُنْتُ أُصْلِي مَعَ النَّبِيِّ ﷺ الصَّلَوَاتِ، فَكَانَتْ صَلَاتُهُ قَصْدًا، وَخُطْبَتُهُ قَصْدًا. وَفِي رِوَايَةِ أَبِي بَكْرٍ: زَكَرِيَّاً عَنْ سَمَاكٍ.

[٤٣] [٢٠٠٥] (٨٦٧) وَحَدَّثَنِي مُحَمَّدُ ابْنُ الْمُنْتَهَى: حَدَّثَنَا عَبْدُ الْوَهَابِ بْنُ عَبْدِ الْمَجِيدِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَطَبَ احْمَرَتْ عَيْنَاهُ، وَعَلَّ صَوْتُهُ، وَاشْتَدَّ غَصْبُهُ، حَتَّىٰ كَانَهُ مُنْذِرٌ جِيشٍ يَقُولُ: صَبَّحْكُمْ مَسَائِكُمْ! 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 Muhammâd, 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 *Khu'bâh* of the Prophet ﷺ on Friday, he would praise Allâh, then he would say other things, raising his voice..." a similar *Hadîth* (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,

«بَعْثَتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ» وَيَقُولُ بَيْنَ إِضْبَاعِيهِ السَّبَابِيَّةِ وَالْوُسْطَى، وَيَقُولُ: «أَمَّا بَعْدُ، فَإِنَّ حَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَحَيْرَ الْهُدَى هُدَى مُحَمَّدٍ، وَشَرُّ الْأُمُورِ مُخْدَنَاتُهَا، وَكُلُّ بِذَعَةٍ ضَلَالٌ»، ثُمَّ يَقُولُ: «أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِي، مَنْ تَرَكَ مَالًا فَلَا هُلَّهُ، وَمَنْ تَرَكَ دِينًا أَوْ ضِيَاغًا فَإِلَيَّ وَعَلَيَّ».

[٢٠٠٦] ٤٤ - (...) وَحَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلِدٍ: 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 وَيُثْنِي عَلَيْهِ، ثُمَّ يَقُولُ عَلَى إِثْرِ ذِلْكَ، وَقَدْ عَلَا صَوْتُهُ، ثُمَّ ساقَ الْحَدِيثَ بِمِثْلِهِ.

[٢٠٠٧] ٤٥ - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ عَنْ سُفْيَانَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ [قَالَ]: كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ النَّاسَ، يَحْمَدُ اللَّهَ وَيُثْنِي عَلَيْهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ

none can guide. The best of speech is the Book of Allâh,” then he quoted a *Hadîth* similar to that of *Ath-Thaqafî*.

يُشَوِّلُ : «مَنْ يَهْدِي اللَّهَ فَلَا مُضِلٌّ لَهُ ، وَمَنْ يُضْلِلُ فَلَا هَادِيَ لَهُ ، وَخَيْرُ الْحَدِيثِ كِتَابُ اللَّهِ» ، ثُمَّ ساقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ النَّفَقِيِّ .

[2008] 46 - (868) It was narrated from Ibn ‘Abbâs that Dîmâd came to Makkah. He was from (the tribe of) Azd *Shanû’ah*, and he used to treat people with *Ruqyâ* (in the case of *Jinn* possession). He heard the fools among the people of Makkah saying that Muâmmad was possessed. He said: “If I see this man, perhaps Allâh will heal him at my hands.” So he met him and he said: “O Muâmmad, I treat people with *Rugyâ* in the case of *Jinn* possession, and Allâh heals at my hands whomsoever He wills. Do you want that?” The Messenger of Allâh ﷺ said: “Praise be to Allâh, We praise Him and seek His help. Whomsoever Allâh guides, none can lead astray, and whomsoever He sends astray, none can guide. I bear witness that there is none worthy of worship except Allâh alone with no partner, and I bear witness that Muâmmad is His slave and Messenger.” Dîmâd said: “Say these words of yours to me again.” The Messenger of Allâh ﷺ repeated them three times and (Dîmâd) said: “I have heard the words of the

ابن إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُشْتَى ، كِلَامُهَا عَنْ عَبْدِ الْأَعْلَى ، قَالَ ابْنُ الْمُشْتَى : حَدَّثَنِي عَبْدُ الْأَعْلَى وَهُوَ أَبُو هَمَّامَ - سَعِيدُ بْنُ جُبَيْرٍ ، عَنْ ابْنِ عَبَّاسٍ أَنَّ ضَمَادًا قَدِيمًا مَكَّةً ، وَكَانَ مِنْ أَزْدٍ شَنُوْذَةَ ، وَكَانَ يَرْقِي مِنْ هَذِهِ الرِّيحِ ، فَسَمِعَ سُفَهَاءَ مِنْ أَهْلِ مَكَّةَ يَقُولُونَ : إِنَّ مُحَمَّدًا مَجْنُونٌ فَقَالَ : لَوْ أَنِّي رَأَيْتُ هَذَا الرَّجُلَ لَعَلَّ اللَّهَ يَشْفِيهِ عَلَى يَدِي قَالَ : فَلَقِيَهُ ، فَقَالَ : يَا مُحَمَّدُ ! إِنِّي أَرْقِي مِنْ هَذِهِ الرِّيحِ ، وَإِنَّ اللَّهَ يَشْفِي عَلَى يَدِي مَنْ شَاءَ ، فَهَلْ لَكَ ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ : «إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ ، مَنْ يَهْدِي اللَّهُ فَلَا مُضِلٌّ لَهُ ، وَمَنْ يُضْلِلُ فَلَا هَادِيَ لَهُ ، وَأَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، أَمَّا بَعْدُ» قَالَ : فَقَالَ : أَعِدْ عَلَيَّ كَلِمَاتِكَ هُؤُلَاءِ ، فَأَعَادْهُنَّ 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 Allâh ﷺ said: “And on behalf of your people.” He said: “And on behalf of my people.” (The narration said:) The Messenger of Allâh 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 Dimâd.”

[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 Allâh 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 الْكَهْنَةِ وَقَوْلَ السَّحَرَةِ وَقَوْلَ الشُّعَرَاءِ، فَمَا سَمِعْتُ مِثْلَ كَلِمَاتِكَ هُؤُلَاءِ، وَلَقَدْ بَلَغْتَ نَاعْمَوسَ الْبَحْرِ، قَالَ: فَقَالَ: هَاتِ يَذَكُ أَبَايُنكَ عَلَى إِلْسَامٍ، قَالَ: فَبِأَيَّاهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَعَلَى قَوْمِكَ» قَالَ: وَعَلَى قَوْمِي. قَالَ: فَبَعْثَتْ رَسُولُ اللَّهِ ﷺ سَرِيرَةً فَمَرَّوا بِقَوْمِهِ، فَقَالَ صَاحِبُ السَّرِيرَةِ لِلْجَنَاحِشِ: هَلْ أَصَبَّتُمْ مِنْ هُؤُلَاءِ شَيْئًا؟ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَصَبَّتُ مِنْهُمْ مِطْهَرَةً فَقَالَ: رُدُوهَا، فَإِنَّ هُؤُلَاءِ قَوْمٌ ضَمَادٌ.

[٢٠٠٩-٤٧] حَدَّثَنِي سُرِيجُ ابْنُ يُونُسَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْمُلْكِ بْنُ أَبْجَرَ عَنْ أَبِيهِ، عَنْ وَاصِلِ بْنِ حَيَّانَ قَالَ: قَالَ أَبُو وَائِلٍ: حَطَبَتْنَا عَمَارًا، فَأَوْجَزَ وَأَبْلَغَ، فَلَمَّا نَزَلَ قُلْنَا: يَا أَبَا الْيَظَاظَانِ! لَقَدْ أَبْلَغْتَ وَأَوْجَزْتَ، فَلَوْ كُنْتَ تَفْسِيْتَ! فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ طُولَ صَلَةِ الرَّجُلِ، وَقَصْرَ حُطْبَتِهِ، مَيْنَةٌ مِنْ فِقْهِهِ، فَأَطْلُوا الصَّلَاةَ وَأَفْصُرُوا الْحُطْبَةَ، وَإِنَّ مِنَ الْيَانِ 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 *Khaṣib* you are. Say: 'and whoever disobeys Allâh and His Messenger.'"

Ibn Numair said: "And he did go astray."

[2011] 49 - (871) It was narrated from Ṣafwân 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]

[2012] 50 - (872) It was narrated from 'Amrah bint 'Abdur-Râhmân that a sister of 'Amrah said: "I learned "*Qâf*". By the Glorious Qur'aan"^[2] from the mouth of the Messenger of Allâh ﷺ on Fridays, as he recited it from the *Minbar* every Friday."

[٢٠١٠]-٤٨ (٨٧٠) حَدَّثَنَا أَبُو بَكْرٌ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعَيْرٍ قَالَا: حَدَّثَنَا وَكَيْعَ عن سُفْيَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ تَوْمِيمِ بْنِ طَرْفَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، أَنَّ رَجُلًا خَطَبَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: مَنْ يُطِيعُ اللَّهَ وَرَسُولَهُ فَقَدْ رَشِدَ، وَمَنْ يَعْصِيهِمَا فَقَدْ غَوَى، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يُشَانِ الْخَطِيبُ أَنْتَ، قُلْ: وَمَنْ يَعْصِنَ اللَّهَ وَرَسُولَهُ». قَالَ أَبْنُ نُعَيْرٍ: فَقَدْ غَوَى.

[٢٠١١]-٤٩ (٨٧١) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقَ الْحَنْظَلِيَّ، جَمِيعًا عَنْ أَبِي عَيْنَةَ - قَالَ قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ - عَنْ عَمْرُو، سَمِعَ عَطَاءً يُخْبِرُ عَنْ صَفْوَانَ بْنَ يَعْلَى، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَنَادَوْا يَا مَالِكُ!» الْمُبَتَّرِ:

[٢٠١٢]-٥٠ (٨٧٢) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ بْنُ إِلَالِيٍّ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بْنِتِ عَبْدِ الرَّحْمَنِ، عَنْ أُخْتِ لَعْمَرَةَ قَالَتْ:

^[1] Az-Zukhruf 43:77.

^[2] *Qâf* 50.

أَخْدُثْ ﴿قٌ وَالْفُرْقَانِ الْمَجِيدِ﴾ مِنْ فِي
رَسُولِ اللَّهِ ﷺ، يَوْمَ الْجُمُعَةِ، وَهُوَ يَقْرَأُ
بِهَا عَلَى الْمُسْتَبِرِ، فِي كُلِّ جُمُعَةٍ.

[2013] (...) It was narrated from 'Amrah, from a sister of 'Amrah bint 'Abdur-Rahmân, who was older than her... a *Hadîth* similar to that of Sulaimân bin Bilâl.

[٢٠١٣] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ:
أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يَحْيَى بْنِ أَيُوبَ،
عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ
أَخْتِ لِعْمَرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، كَانَتْ
أَكْبَرُ مِنْهَا، يَمْثُلُ حَدِيثَ سُلَيْمَانَ بْنِ
بِلَالٍ.

[2014] 51 - (873) It was narrated from 'Abdullâh bin Muhammâd bin Ma'n that a daughter of Hârithah 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 بَشَارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ عَنْ خَيْبَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ
مُحَمَّدٍ بْنِ مَعْنٍ، عَنْ بَنْتِ لِحَارِثَةَ بْنِ
الْعَمَانِ قَالَتْ: مَا حَفِظْتُ ﴿قٌ﴾ إِلَّا
مِنْ فِي رَسُولِ اللَّهِ ﷺ، يَخْطُبُ بِهَا كُلَّ
جُمُعَةٍ، قَالَتْ: وَكَانَ تَنْوِرُنَا وَتَنْوِرُ رَسُولِ
اللهِ ﷺ وَاحِدًا.

[2015] 52 - (...) It was narrated that Umm Hishâm bint Hârithah 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'ân"^[1]

[٢٠١٥] ٥٢-(...) حَدَّثَنَا عَمْرُو
الثَّاقِبُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ
سَعِيدٍ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدٍ بْنِ إِسْحَاقَ
قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنِ
مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ الْأَنْصَارِيِّ، عَنْ

^[1] *Qâf* 50.

from the tongue of the Messenger of Allâh ﷺ, who used to recite it every Friday from the *Minbar*, when he addressed the people.”

يَحْيَى بْنُ عَبْدِ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنُ سَعْدٍ بْنِ زُرَارَةَ، عَنْ أُمِّ هَشَامٍ يُبَشِّرُ حَارثَةَ ابْنِ النُّعْمَانِ قَالُوا: لَقَدْ كَانَ تَهْوِيَّتَا وَتَهْوِيَّ رَسُولِ اللَّهِ ﷺ وَاحِدًا، سَتَّينَ أَوْ سَنَةً وَبَعْضَ سَنَةٍ، [وَمَا أَخْذَتُ ۝ قَوْلَ الْفَرَّاءِ إِلَّا عَنْ لِسَانِ رَسُولِ اللَّهِ ﷺ، يَتَرَوَّهَا كُلَّ يَوْمٍ جُمُوعَةً عَلَى الْمِنْبَرِ، إِذَا خَطَبَ النَّاسَ.]

[2016] 53 - (874) It was narrated from Huṣain that ‘Umârah bin Ru’âibah saw Bishr bin Marwân on the *Minbar* raising his hands. He said: “How ugly are these two hands. I saw the Messenger of Allâh ﷺ doing no more than this with his hand,” and he pointed with his index finger.

[٢٠١٦] ٥٣ - (٨٧٤) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ حُصَيْنٍ، عَنْ عُمَارَةَ بْنِ رُؤَيْيَةَ قَالَ: رَأَى بِشَرَ بْنَ مَرْوَانَ عَلَى الْمِنْبَرِ رَافِعًا يَدَيْهِ فَقَالَ: قَبَحَ اللَّهُ هَاتَيْنِ الْيَدَيْنِ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ مَا يَرِيدُ عَلَى أَنْ يَقُولَ يَدِيهِ هَكَذَا، وَأَشَارَ بِإِصْبَاعِهِ الْمُسْبِحَةَ.

[2017] (...) It was narrated that Huṣain bin ‘Abdur-Râhmân said: “I saw Bishr bin Marwân on a Friday, raising his hands, and ‘Umârah bin Ru’âibah said...” and he mentioned something similar (to no. 2016).

[٢٠١٧] (...) وَحَدَّثَنَا قُبَيْلَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ حُصَيْنٍ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: رَأَيْتُ بِشَرَ بْنَ مَرْوَانَ، يَوْمَ الْجُمُوعَةِ، يَرْفَعُ يَدَيْهِ، فَقَالَ عُمَارَةُ بْنُ رُؤَيْيَةَ: فَذَكَرَ نَحْوَهُ.

Chapter 14. Greeting (Prayers Upon Entering The *Masjid*) While The *Imâm* Is Preaching

(المعجم ١٤) - (باب التحية والإمام يخطب) (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 *Khu'bâh* 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.'"'

الرَّبِيعُ الْزَّهْرَانِيُّ وَقُتْبَيْهُ بْنُ سَعِيدٍ قَالَ :
حَدَّثَنَا حَمَادٌ وَهُوَ ابْنُ زَيْدٍ عَنْ عَمْرِو
بْنِ دِيَارٍ، 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 :
«فُمْ فَارِكْ». .

[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*."

[٢٠١٩] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ وَيَعْنَوْبُ الدَّوْرَقَيُّ عَنْ ابْنِ
عُلَيْهِ، عَنْ أَيُوبَ، عَنْ عَمْرِو، عَنْ جَابِرٍ
عَنِ النَّبِيِّ ﷺ، كَمَا قَالَ حَمَادٌ: وَلَمْ
يَذْكُرِ الرَّكْعَتَيْنِ.

[2020] 55 - (...) Jâbir bin 'Abdullâh said: "A man entered the *Masjid* while the Messenger of Allâh ﷺ was delivering the *Khu'bâh* 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*."

[٢٠٢٠]-٥٥ [٢٠٢٠] (...) وَحَدَّثَنَا قُتْبَيْهُ
ابْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ
قُتْبَيْهُ : حَدَّثَنَا وَقَالَ إِسْحَاقُ : أَخْبَرَنَا -
سُفْيَانُ عَنْ عَمْرِو، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ
يَقُولُ : دَخَلَ رَجُلٌ الْمَسْجِدَ، وَرَسُولُ
اللَّهِ ﷺ يَخْطُبُ، يَوْمَ الْجُمُعَةِ، فَقَالَ :
«أَصَلَّيْتَ؟» قَالَ : لَا ، قَالَ : «فُمْ فَصَلْ
الرَّكْعَتَيْنِ»، وَفِي رِوَايَةِ قُتْبَيْهِ قَالَ : «صَلْ
رَكْعَتَيْنِ». .

[2021] 56 - (...) Jâbir bin 'Abdullâh said: "A man came while the Prophet ﷺ was on the *Minbar* on a Friday, delivering the *Khu'bâh*. He said to him:

[٢٠٢١]-٥٦ [٢٠٢١] (...) وَحَدَّثَنِي مُحَمَّدُ
ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ
رَافِعٍ : حَدَّثَنَا - عَبْدُ الرَّازَاقِ : أَخْبَرَنَا ابْنُ

'Have you prayed two *Rak'ah*?'
He said: 'No.' He said: 'Pray.'"

جُرْجِيْج قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جَاءَ رَجُلٌ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمُبَرِّ، يَوْمَ الْجُمُعَةِ، يَخْطُبُ فَقَالَ لَهُ: «أَرَكَعْتَ رَكْعَتَيْنِ؟» قَالَ: لَا، فَقَالَ: «ارْكِعْ». [٢٠٢٢]

[2022] 57 - (...) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ delivered a *Khuṭbah* and said: "If one of you comes on a Friday and the *Imâm* has come out, let him pray two *Rak'ah*."

ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ عَمْرُو بْنِ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ فَقَالَ: «إِذَا جَاءَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، وَقَدْ خَرَجَ الْإِمَامُ، فَلْيُصَلِّ رَكْعَتَيْنِ». [٢٠٢٢]

[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.'

ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدٌ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّثِثُ عَنْ أَبِي الزَّبِيرِ، عَنْ جَابِرٍ أَنَّهُ قَالَ: «جَاءَ شُلَيْكَ الْغَطَفَانِيُّ يَوْمَ الْجُمُعَةِ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدًا عَلَى الْمُبَرِّ، فَقَعَدَ شُلَيْكَ قَبْلَ أَنْ يُصَلِّي، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَرَكَعْتَ رَكْعَتَيْنِ؟» قَالَ: لَا، قَالَ: «فَمَارْكِعْهُمَا». [٢٠٢٣]

[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

ابْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ حَشْرَمِ، كِلَاهُمَا عَنْ عِيسَى بْنِ يُونُسَ - قَالَ ابْنُ حَشْرَمَ: أَخْبَرَنَا عِيسَى - عَنْ 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 *Imām* is preaching, let him pray two *Rak'ah* and make them brief.'

سُفِيَّانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «جَاءَ شَيْئَكُ الْعَطَفَانِيُّ يَوْمَ الْجُمُعَةِ، وَرَسُولُ اللَّهِ يَخْطُبُ، فَجَاسَ، فَقَالَ لَهُ: «يَا شَيْئَكُ! قُمْ فَارْكِعْ رَكْعَتَيْنِ، وَتَجْوَزْ فِيهِمَا»، ثُمَّ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ، يَوْمَ الْجُمُعَةِ، وَالْإِمَامُ يَخْطُبُ، فَلْتَرْكِعْ رَكْعَتَيْنِ، وَلْيَجْوَزْ فِيهِمَا».

(المعجم ١٥) - (بابُ حديث التعليم في الخطبة) (التحفة ١٨٠)

Chapter 15. The *Hadīth* About Teaching During The *Khutbah*

[2025] 60 - (876) Abū Rifā'ah said: "I came to the Prophet ﷺ while he was delivering a *Khutbah* and I said: 'O Messenger of Allāh, 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 Allāh 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 Allāh ﷺ sat on it and started telling me of what Allāh had told him, then he went back and completed his *Khutbah*."

[٢٠٢٥] ٦٠ - (٨٧٦) وَحَدَّثَنَا شِيَّانُ ابْنُ فَرْوَحَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغَيْرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هَلَالٍ قَالَ: قَالَ أَبُو رِفَاعَةَ: أَتَهْمَثُ إِلَى النَّبِيِّ ﷺ وَهُوَ يَخْطُبُ قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! رَجُلٌ غَرِيبٌ، جَاءَ يَسْأَلُ عَنْ دِينِهِ، لَا يَنْدِرِي مَا دِينُهُ قَالَ: فَأَقْبَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ، وَتَرَكَ خُطْبَتَهُ حَتَّى انتَهَى إِلَيَّ، فَأَتَيَ بِكُرْسِيٍّ، حَسِّنَتْ قَوَائِمَهُ حَدِيدًا، قَالَ: فَقَعَدَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ، وَجَعَلَ يُعَمِّنِي مِمَّا عَلِمَهُ اللَّهُ، ثُمَّ أَتَى خُطْبَتَهُ فَأَتَمَ آخِرَهَا.

(المعجم ١٦) - (بابُ ما يقرأ في صلاة الجمعة) (التحفة ١٨١)

Chapter 16. What Is To Be Recited In Jumu'ah Prayer

[2026] 61 - (877) It was narrated that Ibn Abī Rāfi' said:

[٢٠٢٦] ٦١ - (٨٧٧) وَحَدَّثَنَا عَبْدُ

"Marwân appointed Abû Hurairah in charge of Al-Madinah, 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.'"

الله بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ : حَدَّثَنَا سُلَيْمَانُ وَهُوَ أَبْنُ يَلَالِ عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ أَبْنِ أَبِيهِ رَافِعٍ قَالَ : اسْتَخَلَفَ مَرْوَانُ أَبِيهِ هُرَيْرَةَ عَلَى الْمَدِينَةِ، وَخَرَجَ إِلَى مَكَّةَ، فَصَلَّى لَنَا أَبُو هُرَيْرَةَ يَوْمَ الْجُمُعَةِ، فَقَرَأَ بَعْدَ سُورَةِ الْجُمُعَةِ فِي الرَّكْعَةِ الْآخِرَةِ، «إِذَا جَاءَكُمُ الْمُنَافِقُونَ» قَالَ : فَأَذْرَكْتُ أَبَا هُرَيْرَةَ حِينَ انْصَرَفَ، فَقُلْتُ لَهُ : إِنَّكَ قَرَأْتَ بِسُورَتَيْنِ كَانَ عَلَيْيَ بْنُ أَبِيهِ طَالِبٌ يَقْرَأُ بِهِمَا بِالْكُوفَةِ، فَقَالَ أَبُو هُرَيْرَةَ : إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ بِهِمَا يَوْمَ الْجُمُعَةِ .

[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]

[٢٠٢٧] (...) حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ وَأَبُو بَكْرٍ بْنُ أَبِيهِ شَيْبَهَ قَالَ : حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ ; وَحَدَّثَنَا قُتْبَيْهُ : حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَارُوزِيَّ، يَكْلَاهُمَا عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِيهِ رَافِعٍ قَالَ : اسْتَخَلَفَ مَرْوَانُ أَبَا هُرَيْرَةَ بِمُثْلِهِ، غَيْرَ أَنَّ فِي رِوَايَةِ حَاتِمٍ : فَقَرَأَ بِسُورَةِ الْجُمُعَةِ، فِي السَّجْدَةِ الْأُولَى، وَفِي الْآخِرَةِ : «إِذَا جَاءَكُمُ الْمُنَافِقُونَ» .

^[1] *Al-Munâfiqin* 63.

^[2] *Al-Munâfiqin* 63.

وَرَوَاهُ عَبْدُ الْعَزِيزِ مِثْلُ حَدِيثِ سُلَيْمَانَ
ابْنِ بِلَالٍ .

[2028] 62 - (878) It was narrated that An-Nu'mân bin Bashîr said: "For the Two 'âds 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 'âd 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 بَكْرٍ بْنُ أَبِي شَيْعَةَ
وَإِسْحَاقُ، جَمِيعاً عَنْ جَرِيرٍ - قَالَ يَحْيَى :
أَخْبَرَنَا جَرِيرٌ - عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ
الْمُسْتَشِيرِ، عَنْ أَبِيهِ، عَنْ حَيْبِ بْنِ سَالِمٍ
مَوْلَى التَّعْمَانِ بْنِ بَشِيرٍ، عَنْ التَّعْمَانِ بْنِ
بَشِيرٍ قَالَ : كَانَ رَسُولُ اللَّهِ ﷺ يَفْرُأُ فِي
الْعِدَيْنِ، وَفِي الْجُمُعَةِ، بِ«سَيَّجَ أَسْمَاءَ
رَبِّكَ الْأَعْلَى» وَ«هَلْ أَنْتَ حَدِيثَ
الْعَدِيشَةِ» .

قَالَ : وَإِذَا اجْتَمَعَ الْعِيدُ وَالْجُمُعَةُ، فِي
يَوْمٍ وَاحِدٍ، يَفْرُأُ بِهِمَا أَيْضًا فِي الصَّلَاةِ .
[٢٠٢٩] (...) وَحَدَّثَنَا قَيْمَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ إِبْرَاهِيمَ ابْنِ
مُحَمَّدٍ [بْنِ] الْمُسْتَشِيرِ بِهَذَا إِلَاسْنَادِ .

[٢٠٣٠] ٦٣ - (...) وَحَدَّثَنَا عَمْرُو
النَّانِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ضَمَرَةَ
ابْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ
قَالَ : كَتَبَ الضَّحَّاكُ بْنُ قَيْسٍ إِلَى التَّعْمَانِ
ابْنِ بَشِيرٍ: يَسْأَلُهُ : أَيَّ شَيْءٍ قَرَأَ رَسُولُ

[2029] (...) It was narrated from Abû 'Awânah, from Ibrâhîm bin Muâmmad bin Al-Muntashir with this chain (a similar *Hadîth* as no. 2028).

[2030] 63 - (...) It was narrated that 'Ubaidullâh bin 'Abdullâh said: "Ad-Dâhhâk 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

[1] *Al-A'la* 87.

[2] *Al-Ghâshiyah* 88.

there come to you the narration of the overwhelming?.”^[1]

الله بِسْمِهِ الرَّحْمَنِ الرَّحِيمِ يَوْمَ الْجُمُعَةِ، سَوَّى سُورَةَ الْجُمُعَةِ؟ فَقَالَ: كَانَ يَقْرَأُ: «هَلْ أَتَكَ حَدِيثُ الْفَنِشِيَّةِ».

Chapter 17. What Is To Be Recited On Friday

[2031] 64 - (879) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ used to recite in *Fajr* prayer on Fridays: “*Alif Lâm Mim*. 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*.

(المعجم ١٧) - (باب ما يقرأ في يوم الجمعة) (التحفة ١٨٢)

[٦٤-٢٠٣١] [٨٧٩-٢٠٣١] حَدَّثَنَا أَبُو بَكْرٌ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ سُفْيَانَ، عَنْ مُحَوْلٍ [بْنِ رَاشِدٍ]، عَنْ مُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِي عَبَّاسٍ؛ أَنَّ النَّبِيَّ بِسْمِهِ الرَّحْمَنِ الرَّحِيمِ كَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ، يَوْمَ الْجُمُعَةِ: «الَّتِي تَنْزِيلُ السَّجْدَةَ وَهَلْ أَنَّ عَلَى الْإِنْسَنِ حِينٌ مِّنَ الدَّهْرِ»، وَأَنَّ النَّبِيَّ بِسْمِهِ الرَّحْمَنِ الرَّحِيمِ كَانَ يَقْرَأُ، فِي صَلَاةِ الْجُمُعَةِ، سُورَةَ الْجُمُعَةِ وَالْمُنَافِقِينَ.

[2032] (...) A similar report (as no. 2031) was narrated from Sufyân with this chain.

[٢٠٣٢] (...) حَدَّثَنَا أَبْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، كِلَاهُمَا عَنْ سُفْيَانَ بِهَذَا الْإِسْنَادِ مِنْهُ.

[2033] (...) A similar report (as no. 2031) was narrated from Mukhawwal with this chain

[٢٠٣٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا

[1] *Al-Ghâshiyah* 88.

[2] *As-Sajdah* 32.

[3] *Al-Insâن* 76.

concerning both prayers, as Sufyān said.

[2034] 65 - (880) It was narrated from Abū 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 Abū 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 Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘When one of you has prayed *Jumu'ah*, let him pray four (*Rak'ah*) afterwards.’”

شُعبَةٌ عَنْ مُحَوَّلٍ يَهْدَا إِلَيْهِ أَهْلَنَا مِثْلَهُ، فِي الصَّلَاتَيْنِ كِلْتَيْهِمَا، كَمَا قَالَ سُقْيَانُ.

[٢٠٣٤] ٦٥ - (٨٨٠) حَدَّثَنِي رُهْبَرُ ابْنُ حَرْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ سُقْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ يَقْرَأُ فِي الْفَجْرِ، يَوْمَ الْجُمُعَةِ: بِ『الْآتَ تَنِيلُ』 وَ『هَلْ أَنَّ』.

[٢٠٣٥] ٦٦ - (...). حَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الصُّبْحِ، يَوْمَ الْجُمُعَةِ، بِ『الْآتَ تَنِيلُ』، فِي الرَّكْعَةِ الْأُولَى، وَفِي الثَّانِيَةِ: «هَلْ أَنَّ عَلَى إِلَيْسَنِ حِينَ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئاً مَذْكُوراً».

(المعجم ١٨) - (بابُ الصلاة بعد الجمعة) (التحفة ١٨٣)

[٢٠٣٦] ٦٧ - (٨٨١) حَدَّثَنَا يَخْنَى ابْنُ يَخْنَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ سُهْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ

[١] *As-Sajdah* 32.

[٢] *Al-Insân* 76.

[٣] *As-Sajdah* 32.

[٤] *Al-Insân* 76.

الله ﷺ: «إِذَا صَلَّى أَحَدُكُمُ الْجُمُعَةَ فَلْيُصِلْ بَعْدَهَا أَرْبَعاً».

[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."

ابن أبي شيبة وعمرو الناقد قالا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ سَهْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِذَا صَلَّيْتُمْ بَعْدَ الْجُمُعَةِ فَصَلُّوْا أَرْبَعاً» - زاد عمرو في روايته، قال ابن إدريس: قال سهيل: فإن عجل بك شيء فصل ركعتين في المسجد، وركعتين إذا رجعت.

[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."

ابن حرب: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا عَمْرُو النَّاقدُ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، كَلَّا هُمَا عَنْ سَهْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ كَانَ مِنْكُمْ مُصَلِّيَ بَعْدَ الْجُمُعَةِ فَلْيُصِلْ أَرْبَعاً». 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."

يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: حَدَّثَنَا الْلَّيْثُ؛ وَحَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا الْلَّيْثُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ إِذَا صَلَّى الْجُمُعَةَ،

اَنْصَرَفَ فَسَجَدَ سَجْدَتَيْنِ فِي بَيْتِهِ، ثُمَّ
قَالَ: كَانَ رَسُولُ اللَّهِ يَضْعِفُ ذَلِكَ.

[2040] 71 - (...) Yaḥyā bin Yaḥyā 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.'" Yaḥyā bin Yaḥyā said: "I think that I read it: 'So he would pray' or, I am sure of it."

[2041] 72 - (...) It was narrated from Sâlim, from his father, that the Prophet ﷺ used to pray two *Rak'ah* after *Jumu'ah*.

[2042] 73 - (883) 'Umar bin 'Aṭâ' bin Abî Al-Khuwâr 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

[٢٠٤٠] ٧١ (...) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ
نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ وَصَفَ
نَطْوَعَ صَلَاةَ النَّبِيِّ ﷺ فَقَالَ: فَكَانَ لَا
يُصْلِي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ، فَيَصْلِي
رَعْتَيْنِ فِي بَيْتِهِ، قَالَ يَحْيَى بْنُ يَحْيَى:
أَكْلَهُهُ قَرَأْتُ، فَيُصْلِي أَوْ أَلْبَهُ.

[٢٠٤١] ٧٢ (...) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ وَزُهْيرُ بْنُ حَزَبٍ وَابْنُ تُمِيرٍ
- قَالَ زُهْيرٌ: حَدَّثَنَا - سُفْيَانُ بْنُ عَيْنَةَ:
حَدَّثَنَا عَمْرُونَ عَنِ الرُّهْبَرِيِّ، عَنْ سَالِمٍ،
عَنْ أَبِيهِ؛ أَنَّ النَّبِيِّ ﷺ كَانَ يُصْلِي بَعْدَ
الْجُمُعَةِ رَعْتَيْنِ.

[٢٠٤٢] ٧٣ (٨٨٣) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُنْدُ رَ عَنْ ابْنِ
جُرَيْحَ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءَ بْنِ
أَبِي الْخُوَارِ؛ أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَرْسَلَ إِلَيَّ
السَّائِبِ. ابْنِ أَخْتِ نَمِيرٍ، يَسْأَلُهُ عَنْ شَيْءٍ
رَأَهُ مِنْهُ مُعَاوِيَةً فِي الصَّلَاةِ فَقَالَ: نَعَمْ،
صَلَّيْتُ مَعَهُ الْجُمُعَةَ فِي الْمَقْصُورَةِ، فَلَمَّا
سَلَّمَ الْإِلَامُ قُمْتُ فِي مَقَامِيِّي، فَصَلَّيْتُ،
فَلَمَّا دَخَلَ أَرْسَلَ إِلَيَّ فَقَالَ: لَا تَعْدُ 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.””

فَعَلْتَ، إِذَا صَلَّيْتَ الْجُمُعَةَ فَلَا تَصِلُّهَا بِصَلَاةٍ حَتَّى تَكَلَّمَ أَوْ تَخْرُجَ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَنَا بِذَلِكَ: أَنْ لَا نُوْصِلَ صَلَاةً بِصَلَاةٍ حَتَّى تَكَلَّمَ أَوْ تَخْرُجَ.

[2043] (...) ‘Umar bin ‘Atâ’ 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] (...) وَحَدَّثَنَا هَرُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءٍ؛ أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَرْسَلَ إِلَيَّ السَّائِبَ بْنَ يَزِيدَ، ابْنَ أَخْتِ نَمِيرٍ، وَسَاقَ الْحَدِيثَ يُمْثِلُهُ، غَيْرَ أَنَّهُ قَالَ: فَلَمَّا سَلَّمَ قُنْتُ فِي مَقَامِي، وَلَمْ يَذْكُرْ: الْإِمَامَ.

8. The Book Of The Two 'Id Prayers

Chapter. The Book of the 'Id Prayer

[2044] 1 - (884) It was narrated that Ibn 'Abbâs said: "I attended the prayer of ('Id) *Al-Fitr* with the Prophet of Allâh ﷺ, Abû Bakr, 'Umar and 'Uthmân, and all of them prayed before the *Khuṭbah*, then delivered the *Khuṭbah*. The Prophet of Allâh 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 Bilâl. 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 Allâh..."^[2] and he recited this verse until the end, then he said: "Do you adhere to that?" One woman said: "Yes, O Prophet of Allâh," and no one else answered him. At that time I did not know who she was. He said: "Give

٥ - المعجم (٨) - كتاب صلاة العيدین (التحفة ...)

(المعجم ...) - (باب: كتاب صلاة العيدین (التحفة ١٨٤)

[٢٠٤٤] ١ - (٨٨٤) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَاقِ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ - أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: شَهِدْتُ صَلَاةَ الْفَطْرِ مَعَ نَبِيِّ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، فَكُلُّهُمْ يُصْلِلُهَا قَبْلَ الْحُطْبَةِ، ثُمَّ يَخْطُبُ قَالَ: فَزَرَّلَ نَبِيُّ اللَّهِ ﷺ كَأَيِّ أَنْظُرٍ إِلَيْهِ حِينَ يُجَلِّسُ الرِّجَالَ بِيَدِهِ، ثُمَّ أَقْبَلَ يَشْهُمُ، حَتَّىٰ جَاءَ النِّسَاءَ وَمَعَهُ بِلَالٌ فَقَالَ: «بِئَاتِهَا النِّسَاءُ إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ يَبْأَعُنَّكُمْ عَلَىٰ أَنْ لَا يُشْرِكُنَّ بِإِلَهِ شَيْءًا» [المتحدة: ١٢] فَتَلَاهُ هُنْدُ الْآيَةِ حَتَّىٰ فَرَغَ

[1] See no. 956 in *Şâhih Al-Bukhârî*.

[2] *Al-Mumtahanah* 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 فَرَغَ مِنْهَا: «أَتَنْ عَلَى ذَلِكَ؟» فَقَالَتْ امْرَأَةٌ وَاجِدَةٌ، لَمْ يُجِنِّهِ غَيْرُهَا مِنْهُ: نَعَمْ، يَا نَبِيَّ اللَّهِ! - لَا يُدْرِئِ حِينَئِذٍ مَنْ هِيَ - قَالَ: «فَتَسْدِيقَنَّ» فَبَسَطَ بِلَالٌ تَوْبَةً ثُمَّ قَالَ: هَلْمَ! فَدَى لَكُنَّ أَبِي وَأُمِّي! فَجَعَلَنْ يُلْقِيَنَ الْفَتْحَ وَالْخَوَاتِمَ فِي تَوْبِ بِلَالٍ. [انظر: ٢٠٥٧]

[2045] 2 - (...) Ibn ‘Abbâs said: “I bear witness that the Messenger of Allâh 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.

٢-[٢٠٤٥] وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَيُوبُ قَالَ: سَمِعْتُ عَطَاءَ قَالَ: سَمِعْتُ أَبْنَ عَبَّاسِ يَقُولُ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ يُصَلِّي قَبْلَ الْخُطْبَةِ قَالَ: ثُمَّ حَطَبَ، فَرَأَى أَنَّهُ لَمْ يُسْعِ النِّسَاءَ، فَأَتَاهُنَّ، فَذَكَرَهُنَّ، وَوَعَظَهُنَّ، وَأَمْرَهُنَّ بِالصَّدَقَةِ، وَبِلَالٌ قَائِلٌ بِتَوْبِهِ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي الْخَاتَمَ وَالْخُرْصَ وَالشَّيْءَ.

٣-[٢٠٤٦] (.) وَحَدَّثَنِي أَبُو الرِّبِيعِ الزَّهْرَانيُّ: حَدَّثَنَا حَمَادٌ، وَحَدَّثَنِي يَعْقُوبُ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، كَلَاهُمَا عَنْ أَيُوبَ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

٤-[٢٠٤٧] (٨٨٥) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ - قَالَ ابْنُ

[2046] (...) A similar report (as no. 2045) was narrated from Ayyûb with this chain.

[2047] 3 - (885) It was narrated from Ibn Juraij from ‘Atâ’, from that Jâbir bin ‘Abdullâh, who

[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 'Atâ': "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 'Atâ': "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

رَافِعٌ: حَدَّثَنَا - عَبْدُ الرَّزَاقَ: أَخْبَرَنَا ابْنُ جُرَيْجَ: أَخْبَرَنَا عَطَاءً عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُهُ يَقُولُ: إِنَّ النَّبِيَّ ﷺ قَامَ يَوْمَ الْفِطْرِ، فَصَلَّى، فَبَدَا بِالصَّلَاةِ قَبْلَ الْحُكْمَيَّةِ، ثُمَّ حَطَّبَ النَّاسَ، فَلَمَّا فَرَغَ نَبِيُّ اللَّهِ ﷺ نَزَلَ، وَأَتَى النِّسَاءَ، فَذَكَرُهُنَّ، وَهُنَّ يَتَوَكَّلْنَ عَلَى يَدِ بِلَالٍ، وَبِلَالٌ بَاسِطٌ ثُوبَهُ، يُلْقِي النِّسَاءَ صَدَقَةً. قُلْتُ لِعَطَاءَ: رَكَأَ يَوْمَ الْفِطْرِ؟ قَالَ: لَا، وَلَكِنْ صَدَقَةً يَتَصَدَّقُ بِهَا حِينَئِذٍ، تُلْقِي الْمَرْأَةُ فَتَحْمِلُهَا، وَيُلْقِيَنَّ وَيُلْقِيَنَّ. قُلْتُ لِعَطَاءَ: أَحَقُّهَا عَلَى الْإِمَامِ الْآنَ أَنْ يَأْتِي النِّسَاءَ حِينَ يَقْرُعُ فِي ذَكَرِهِنَّ؟ قَالَ: إِي، لَعْمَرِي! إِنَّ ذَلِكَ لَحَقْ عَلَيْهِمْ، وَمَا لَهُمْ لَا يَفْعَلُونَ ذَلِكَ؟ .

[٢٠٤٨] [٤ - (...)] وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُعْمَرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمِلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ الصَّلَاةَ يَوْمَ الْعِيدِ، فَبَدَا بِالصَّلَاةِ قَبْلَ الْحُكْمَيَّةِ، بِعِيرٍ أَذَانٍ وَلَا إِقَامَةٍ، ثُمَّ قَامَ مُتَوَكِّلًا عَلَى بِلَالٍ، فَأَمَرَ بِتَنْهُيِّ اللَّهِ، وَحَثَّ عَلَى طَاعَتِهِ، وَوَعَظَ النَّاسَ، وَذَكَرُهُمْ، 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."

النساء، فَوَعَظْهُنَّ وَدَكَرْهُنَّ، فَقَالَ: «تَصَدَّقْنَ، فَإِنَّ أَكْرَكْنَ حَطَبْ جَهَنَّمَ» فَقَامَتِ امْرَأَةٌ مِنْ سَيْطَةِ النِّسَاءِ سَفَعَاءُ الْخَدَّيْنَ، فَقَالَتْ: لِمَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «لَا كُنْ تُكْبِرْنَ الشَّكَاهَ، وَتَخْفِرْنَ الْعَشِيرَ» قَالَ: فَجَعَلْنَ يَتَصَدَّقْنَ مِنْ حُلَيْهِنَّ، يُلْقِيْنَ فِي تَوْبِ بَلَالٍ مِنْ أَفْرَطِهِنَّ وَخَوَاتِيْهِنَّ.

[2049] 5 - (886) It was narrated from Ibn Juraij who said: "Atâ' informed me from Ibn 'Abbâs and Jâbir bin 'Abdullâh Al-Anshârî who said: 'There was no *Adhâن* called on the day of *Al-Fitr* or *Al-Adha*.' I asked him about that later on and he said: 'Jâbir bin 'Abdullâh Al-Anshârî informed me that there was no *Adhâن* for the prayer on the day of *Al-Fitr*, 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*.'"

[٢٠٤٩] -٥ [٨٨٦] وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ جُرَيْجَ: أَخْبَرَنِي عَطَاءُ عَنْ ابْنِ عَبَّاسٍ، وَعَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: لَمْ يَكُنْ يُؤَذَنُ يَوْمَ الْفُطُرِ وَلَا يَوْمَ الْأَضْحَى، ثُمَّ سَأَلْتُهُ بَعْدَ حِينٍ عَنْ ذَلِكِ؟ فَأَخْبَرَنِي قَالَ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، أَنَّ لَا أَذَانَ لِلصَّلَاةِ يَوْمَ الْفُطُرِ، حِينَ يَخْرُجُ الْإِمَامُ وَلَا بَعْدَمَا يَخْرُجُ، وَلَا إِقَامَةَ، وَلَا نِدَاءَ، وَلَا شَيْءَ، لَا زِدَاءَ يَوْمَئِذٍ وَلَا إِقَامَةً.

[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 *Adhâن* called on the day of *Al-Fitr*, so do not have the *Adhâن* called." So Ibn Az-Zubair did not have the *Adhâن* called for it on

[٢٠٥٠] -٦ [.] وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ جُرَيْجَ: أَخْبَرَنِي عَطَاءُ؛ أَنَّ ابْنَ عَبَّاسٍ أَرْسَلَ إِلَى ابْنِ الزَّيْرِ أَوَّلَ مَا بُوْيَعَ لَهُ؛ أَنَّهُ لَمْ يَكُنْ يُؤَذَنُ لِلصَّلَاةِ يَوْمَ الْفُطُرِ،

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 تُؤَذِّنْ لَهَا قَالَ: فَلَمْ يُؤَذِّنْ لَهَا ابْنُ الزَّيْرِ بَوْمَهُ، وَأَرْسَلَ إِلَيْهِ مَعَ ذَلِكَ: إِنَّمَا الْخُطْبَةُ بَعْدَ الصَّلَاةِ، وَإِنَّ ذَلِكَ قَدْ كَانَ يَفْعُلُ. قَالَ: فَصَلَّى ابْنُ الزَّيْرِ قَبْلَ الْخُطْبَةِ.

[2051] 7 - (887) It was narrated that Jâbir bin Samurah said: "I prayed both 'Id with the Messenger of Allâh ﷺ, not just one or two times, with no *Adhâن* and no *Iqâmah*."

[٢٠٥١] ٧-(٨٨٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَحَسَنُ بْنُ الرَّبِيعِ وَقُتْبَيْهُ بْنُ سَعِيدٍ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - أَبُو الْأَخْوَصِ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْعِيدَيْنِ، غَيْرَ مَرَّةً وَلَا مَرَّتَيْنِ، بِغَيْرِ أَدَانٍ وَلَا إِقَامَةً.

[2052] 8 - (888) It was narrated from Ibn 'Umar that the Prophet ﷺ, Abû Bakr and 'Umar used to offer the 'Id prayer before the *Khuṭbah*.

[٢٠٥٢] ٨-(٨٨٨) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ شَلَيمَانَ وَأَبُو أَسَامَةَ عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ، كَانُوا يُصَلِّوْنَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ.

[2053] 9 - (889) It was narrated from Abû Sa'eed Al-Khudîrî that the Messenger of Allâh ﷺ used to come out on the day of *Al-Adhâ* and *Al-Fiṭr* and start with the prayer. When he had prayed and said the *Salâm*, 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 أَبِي بَطَّ وَقُتْبَيْهُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ حَعْفَرٍ عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ عِيَاضٍ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ يَوْمَ الْأَضْحَى وَيَوْمَ الْفِطْرِ، فَيَدِأُ

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-Hâkam. 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 'Atiyah said: "On the two *Id*, the Prophet ﷺ commanded us to bring out the girls who had attained puberty

بِالصَّلَاةِ، فَإِذَا صَلَّى صَلَاةَ الْوَسْلَمِ، قَامَ فَأَقْبَلَ عَلَى النَّاسِ، وَهُمْ جُلُوسٌ فِي مُصَلَّاهُمْ، فَإِنْ كَانَ لَهُ حَاجَةٌ يَعْثِثُ، ذَكْرَهُ لِلنَّاسِ، أَوْ كَانَتْ لَهُ حَاجَةٌ يَعْبَرُ بِذَلِكَ، أَمْرَهُمْ بِهَا، وَكَانَ يَقُولُ: «تَصَدَّقُوا تَصَدَّقُوا تَصَدَّقُوا» وَكَانَ أَكْثَرُ مَنْ يَتَصَدَّقُ النِّسَاءُ، ثُمَّ يَنْصَرِفُ، فَلَمْ يَرْكِلْ كَذَلِكَ حَتَّىٰ كَانَ مَرْوَانُ بْنُ الْحَكَمَ، فَخَرَجَتْ مُحَاجِرًا مَرْوَانَ، حَتَّىٰ أَتَيْنَا الْمُصَلَّى، فَإِذَا كَثُرُ بْنُ الصَّلَتِ قَدْ بَنَى مِنْبَرًا مِنْ طِينٍ وَلِنِ، فَإِذَا مَرْوَانُ يُتَازِعُ عَنِ يَدِهِ، كَانَهُ يَجْرِي نَحْوَ الْمِنْبَرِ، وَأَنَا أَجْرِيَهُ نَحْوَ الصَّلَاةِ، فَلَمَّا رَأَيْتُ ذَلِكَ مِنْهُ قُلْتُ: أَيْنَ الْأَبْدَاءُ بِالصَّلَاةِ؟ فَقَالَ: لَا، يَا أَبَا سَعِيدٍ! قَدْ تُرِكَ مَا تَعْلَمُ، قُلْتُ: كَلَّا، وَالَّذِي نَفْسِي بِيَدِهِ لَا تَأْتُونَ بِخَيْرٍ مِمَّا أَعْلَمُ - ثَلَاثَ مِرَارٍ، ثُمَّ انْصَرَفَ - .

(المعجم ١) - (باب ذكر إباحة خروج النساء في العيددين إلى المصلى، وشهود الخطبة مفارقات للرجال)

(التحفة ١٨٥)

[٢٠٥٤] [١٠ - (٨٩٠)] الرَّبِيعُ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُوبُ عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ:

and those who were in seclusion, but he told the menstruating women to keep away from the *Musalla* (prayer-place) of the Muslims."

[2055] 11 - (...) It was narrated that Umm 'Atiyyah said: "We were commanded to bring out women in seclusion and virgins on the two 'Id. And the menstruating women were to come out but stay behind the people, reciting *Takbir* with the people."

[2056] 12 - (...) It was narrated that Umm 'Atiyyah said: "On *Al-Fitr* and *Al-Adha*, the Messenger of Allâh 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 Allâh, one of us may not have a *Jilbab*.' He said: 'Let her sister lend her a *Jilbab* to wear.'"

Chapter 2. Not Offering Any Other Prayer, Before Or After The 'Id Prayer, At The *Musalla* (Prayer-Place)

[2057] 13 - (884) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ came

أَمْرَنَا - تَعْنِي النَّبِيُّ ﷺ - أَنْ تُخْرِجَ فِي الْعِيدَيْنِ، الْمَوَاقِعَ وَدَوَاتِ الْخُدُورِ، وَأَمْرَ الْحَيْضَرَ أَنْ يَعْتَرِلَنَّ مُصَلَّى الْمُسْلِمِينَ.

[٢٠٥٥] ١١ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو حَيْثَمَةَ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ حَفْصَةَ بْنِتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: كُنَّا نُؤْمِنُ بِالْخُرُوجِ فِي الْعِيدَيْنِ، وَالْمُحَبَّةَ وَالْبِكْرَ قَالَتْ: الْحَيْضُرُ يَخْرُجُ فَيَكُنُ خَلْفَ النَّاسِ، يُكَبِّرُنَّ مَعَ النَّاسِ.

[٢٠٥٦] ١٢ - (...) وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا هِشَامٌ عَنْ حَفْصَةَ بْنِتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: أَمْرَنَا رَسُولُ اللَّهِ ﷺ، أَنْ تُخْرِجَهُنَّ فِي الْفَطْرِ وَالْأَضْحَى، الْمَوَاقِعَ وَالْحَيْضَرَ وَدَوَاتِ الْخُدُورِ، فَأَمَّا الْحَيْضُرُ فَيَعْتَرِلُنَّ الصَّلَاةَ وَيَشْهَدُنَّ الْخَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ، قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّهُنَّ لَا يَكُونُ لَهَا جِلْبَابٌ قَالَ: «لِتُلْبِسِنَهَا أَخْتُهَا مِنْ جِلْبَابِهَا».

(المعجم ٢) - (باب ترك الصلاة، قبل العيد وبعدها، في المصلى)
(التحفة ١٨٦)

[٢٠٥٧] ١٣ - (٨٨٤) وَحَدَّثَنَا عَيْنَدُ اللَّهِ بْنُ مَعَاذِ الْغَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا

out on the day of *Adha* or *Fitr* 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.

شَعْبَةُ عَنْ عَدِيٍّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،
عَنْ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ خَرَجَ
يَوْمَ أَضْحَى أَوْ فِطْرٍ، فَصَلَّى رَكْعَتَيْنِ، لَمْ
يُصْلِّ قَبْلَهَا وَلَا بَعْدَهَا، ثُمَّ أَتَى النِّسَاءَ
وَمَعْهُ بِلَالٌ، فَأَمْرَهُنَّ بِالصَّدَقَةِ، فَجَعَلْتَ
الْمَرْأَةُ تُلْقِي خُرْصَهَا وَتُلْقِي سِخَابَهَا.

[راجع: ٢٠٤٤]

[2058] (...) A similar report (as no. 2057) was narrated from Shu‘bah with this chain.

النَّاقدُ: حَدَّثَنَا ابْنُ إِدْرِيسَ؛ وَحَدَّثَنِي أَبُو
بَكْرٍ بْنُ نَافِعٍ وَمُحَمَّدُ بْنُ بَشَارٍ، جَمِيعًا
عَنْ غُنْدُرٍ، كَلَامًا عَنْ شَعْبَةَ بِهَذَا
الإِسْنَادِ تَحْوِهً.

(المعجم ٣) - (باب ما يقرأ في صلاة
العيدين) (التحفة ١٨٧)

Chapter 3. What Is To Be Recited In The *'Id* Prayer

[2059] 14 - (891) It was narrated from Ubâidullâh 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-Fitr*?" 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]

ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ
ضَمْرَةَ بْنِ سَعِيدِ الْمَازِرِيِّ، عَنْ عَبْيَدِ اللَّهِ
ابْنِ عَبْدِ اللَّهِ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ
أَبَا وَاقِدِ الْلَّيْثِيَّ: مَا كَانَ يَقْرَأُ بِهِ رَسُولُ
اللَّهِ ﷺ فِي الْأَضْحَى وَالْفِطْرِ؟ فَقَالَ: كَانَ
يَقْرَأُ فِيهِمَا بِـ﴿فَ وَالْقُرْآنَ الْمَجِيدَ﴾
وَ﴿أَقْتَرَيْتَ السَّاعَةَ وَأَشَقَ الْقَمَرَ﴾.

[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]

[٢٠٦٠] ١٥ - (...) وَحَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرُ الْعَقْدِيُّ:
حَدَّثَنَا فُلْيَجُ عَنْ صَمْرَةَ بْنِ سَعِيدٍ، عَنْ
عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي
وَاقِدِ الْلَّيْثِيِّ قَالَ: سَأَلَنِي عُمَرُ بْنُ
الْخَطَّابِ: عَمَّا قَرَأَ بِهِ رَسُولُ اللَّهِ ﷺ فِي
يَوْمِ الْعِيدِ؟ فَقُلْتُ: بِ«أَقْرَبَتِ السَّاعَةُ
وَهُوَ قَوْفٌ وَالْفُرْقَانُ الْمَجِيدُ».

(المعجم ٤) - (باب الرخصة في
النعب الذي لا معصية فيه، في أيام
العيد) (التحفة ١٨٨)

Chapter 4. Concession Allowing Play That Involves No Disobedience During The Days Of 'Id

[2061] 16 - (892) It was narrated that 'Aishah 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 *Shaiṭân* 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.'"

[٢٠٦١] ١٦ - (٨٩٢) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ
هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ.
دَخَلَ عَلَيَّ أَبُو بَكْرٍ وَعَنْدِي جَارِيَتَانِ مِنْ
جَوَارِي الْأَنْصَارِ، تُغَنِّيَانِ بِمَا تَقَوَّلَتْ يَهُ
الْأَنْصَارُ يَوْمَ بُعَاثَ قَالَتْ: وَلَيْسَنَا
بِمُغَنِّيَيْنِ، فَقَالَ أَبُو بَكْرٍ: أَبِمَرْمُورَ
الشَّيْطَانَ فِي بَيْتِ رَسُولِ اللَّهِ ﷺ؟ وَذَكَرَ
فِي يَوْمِ عِيدٍ، 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 Hishām with this chain (a similar *Hadīth* as no. 2061) and he said: "Two young girls playing a *Duff*."

[٢٠٦٢] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ وَفِيهِ: جَارِيَتَانِ تَلْعَبَانِ بِدُفٍّ.

[2063] 17 - (...) It was narrated from 'Aishah that Abū Bakr Aṣ-Ṣiddīq entered upon her, and there were two young girls with her during the days of Minā, who were singing and beating (the *Duff*), and the Messenger of Allāh ﷺ was covering himself with his garment. Abū Bakr rebuked them, and the Messenger of Allāh ﷺ uncovered his face and said: "Let them be, O Abū Bakr, for these are the days of 'Id." She said: "I remember the Messenger of Allāh ﷺ screening me with his *Ridā'* 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."

[٢٠٦٣] ١٧- (...) وَحَدَّثَنِي هَرُونُ ابْنُ سَعِيدِ الْأَئْلَيْثِي: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو؛ أَنَّ ابْنَ شَهَابَ حَدَّثَهُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ أَبَا بَكْرِ الصَّدِيقَ دَخَلَ عَلَيْهَا، وَعِنْدَهَا جَارِيَاتٍ فِي أَيَّامٍ مِنْنِي، تُعْنِيَانِ وَتَضْرِيَانِ، وَرَسُولُ اللَّهِ ﷺ مُسْجَحٌ بِثُوبِهِ، فَأَنْتَهَمَهَا أَبُو بَكْرٍ، فَكَشَفَ رَسُولُ اللَّهِ ﷺ عَنْهُ وَقَالَ: «دَعْهُمَا يَا أَبَا بَكْرٍ! فَإِنَّهَا أَيَّامٌ عِيدٌ» وَقَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتُرُنِي بِرِدَائِهِ وَأَنَا أَنْظُرُ إِلَى الْحَبَشَةِ، وَهُمْ يَلْعَبُونَ، وَأَنَا جَارِيَةٌ، فَاقْفَدُرُوا قَدْرَ الْجَارِيَةِ الْعَرَبَةِ الْحَدِيثَةِ السَّنَنِ.

[2064] 18 - (...) It was narrated that 'Urwah bin Az-Zubair said: "'Aishah said: 'By Allāh, I remember the Messenger of Allāh ﷺ standing at the door to my apartment when the Ethiopians were playing with their spears in the *Masjid* of the Messenger of Allāh ﷺ, so that I could watch their games, and he was only standing there for my sake until I

[٢٠٦٤] ١٨- (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُوسُفُ عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ قَالَ: قَالَتْ عَائِشَةُ: وَاللَّهِ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقُومُ عَلَى بَابِ حُجْرَتِي، وَالْحَبَشَةُ يَلْعَبُونَ بِحِرَابِهِمْ، فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ، يَسْتُرُنِي بِرِدَائِهِ،

was the one who left. So you should understand the fondness that young girls have for amusement.””

لِكُنْيَةِ أَنْظَرَ إِلَى لَعْبِهِمْ، ثُمَّ يَقُولُ مِنْ أَجْلِي، حَتَّى أَكُونَ أَنَا الَّتِي أَنْصَرْفُ، فَاقْدِرُوا قَدْرَ الْجَارِيَةِ الْحَدِيثَةِ السَّنَّ، حَرِيصَةً عَلَى اللَّهِ.

[2065] 19 - (...) It was narrated that 'Aishah said: “The Messenger of Allâh ﷺ came in and there were with me two young girls who were singing the songs of Bu'âth. He lay down on the bed and turned his face away. Then Abû Bakr came in and rebuked me, saying: ‘The wind instruments of the *Shaitân* in the presence of the Messenger of Allâh ﷺ?’ The Messenger of Allâh 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 'Id, the black men were playing with shields and spears. Either I asked the Messenger of Allâh 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 Banû Arfidah!’ until I had had enough, then he said: ‘Have you had enough?’ and I said yes, so he said, ‘Go then.’”

[2066] 20 - (...) It was narrated that 'Aishah said: “Some Ethiopians came to give a display with their

ابْنُ سَعِيدِ الْأَلَيْلِيِّ وَيُوئِسْ بْنُ عَبْدِ الْأَغْلَى - وَاللَّفْظُ لِهَرُونَ - قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو: أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ وَعِنْدِي جَارِيَتَانِ تُعْتَنَانِ بِغَنَاءِ بُعَاثَ، فَاضْطَجَعَ عَلَى الْفَرَاشِ، وَحَوَّلَ وَجْهَهُ، فَدَخَلَ أَبُو بَكْرٍ فَانْتَهَرَنِي وَقَالَ: مَزْمَارُ الشَّيْطَانِ عِنْدَ رَسُولِ اللَّهِ ﷺ؟ فَأَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: «دَعْهُمَا» فَلَمَّا غَفَلَ غَمَرْتُهُمَا فَخَرَجَتَا، وَكَانَ يَوْمُ عِيدٍ يَلْعَبُ السُّودَانُ بِالدَّرْقِ وَالْجِرَابِ، فَإِمَّا سَأَلْتُ رَسُولَ اللَّهِ ﷺ، وَإِمَّا قَالَ: «تَسْتَهِينَ تَنْظُرِينِ؟» فَقَالَتْ: نَعَمْ، فَأَقْامَنِي وَرَاءَهُ، خَدِّي عَلَى خَدِّهِ، وَهُوَ يَقُولُ: «دُونَكُمْ يَا بَنِي أَرْفَدَةَ!» حَتَّى إِذَا مَلِلتُ قَالَ: «حَسْبُكِ؟» قُلْتُ: نَعَمْ، قَالَ: «فَادْهُمِي».

[2066] 20 - (...) حَدَّثَنَا زُهْيرُ 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 *Hadîth*) with this chain, but he did not mention: "in the *Masjid*."

[2068] 21 - (...) It was narrated from Ibn Juraij, who said: 'Atâ' informed me, he said: "Ubâid bin 'Umair informed me, he said: 'Aishah 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*."

'Atâ' 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 حَبَشُ
تَرْفُونَ فِي يَوْمِ عِيدٍ فِي الْمَسْجِدِ،
فَدَعَانِي النَّبِيُّ ﷺ، فَوَضَعْتُ رَأْسِي عَلَى
مَنْكِبِهِ، فَجَعَلْتُ أَنْظُرَ إِلَى لِعَبِيهِمْ، حَتَّى
كُنْتُ أَنَا الَّتِي أَنْصَرْتُ عَنِ التَّنَزُّلِ إِلَيْهِمْ.

[٢٠٦٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ
يَحْيَى: أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَّاً بْنِ أَبِي
رَاهِيدَةَ، وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ
ابْنُ يَسْرِيرَ، كَلَّا هُمَا عَنْ هِشَامٍ بِهَذَا
الْإِسْنَادِ، وَلَمْ يَذْكُرَا فِي الْمَسْجِدِ.

[٢٠٦٨] ٢١ - (...) وَحَدَّثَنِي
إِبْرَاهِيمُ بْنُ دِينَارٍ وَعَبْدُهُ بْنُ مُكْرَمٍ الْعَعَيِّ
وَعَبْدُ بْنُ حَمْيَدٍ، كُلُّهُمْ عَنْ أَبِي عَاصِمِ -
وَاللَّفَظُ لِعَقْبَةَ - قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ
عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءُ:
أَخْبَرَنِي عَبْيَنْدُ بْنُ عُمَيْرٍ قَالَ: أَخْبَرَنِي
عَائِشَةُ أَنَّهَا قَالَتْ لِلْعَابِينَ: وَدَدْتُ أَنِّي
أَرَاهُمْ، قَالَتْ: فَقَامَ رَسُولُ اللَّهِ ﷺ،
وَقَمَتْ عَلَى الْبَابِ أَنْظُرَ بَيْنَ أَذْنِي
وَعَائِقَهُ، وَهُمْ يَلْعَبُونَ فِي الْمَسْجِدِ.
قَالَ عَطَاءُ: فُرْسُ أَوْ حَبَشُ، قَالَ:
وَقَالَ لِي ابْنُ عَتِيقٍ: بَلْ حَبَشُ.

[٢٠٦٩] ٢٢ - (٨٩٣) وَحَدَّثَنِي مُحَمَّدُ
ابْنُ رَافِعٍ وَعَبْدُ بْنُ حَمْيَدٍ - 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 الرَّزَاقَ أَخْبَرَنَا مَعْمَرٌ عَنِ الرُّهْبَرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: يَتَمَّا الْحَبَشَةُ بِلَعْبَوْنَ عِنْدَ رَسُولِ اللَّهِ ﷺ بِعِرَابِهِمْ، إِذَا دَخَلَ عُمَرُ بْنُ الْخَطَّابِ، فَأَهْوَى إِلَى الْحَصَبَاءِ يَحْصِبُهُمْ بِهَا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «دَعْهُمْ، يَا عُمَرُ!».

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

Chapter: The Book Of *Salât Al-Istisqâ'* (The Prayer Seeking Rain)

[2070] 1 - (894) ‘Abdullâh bin Zaid Al-Mâzînî 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-Anshârî 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 عَبَادَ بْنَ تَمِيمٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ زَيْدَ الْمَازِنِيَّ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمُصْلَى فَاسْتَسْقَى، وَحَوَّلَ رِدَاءَهُ حِينَ اسْتَقْبَلَ الْقِبْلَةَ.

[٢٠٧١] ٢ (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا شُعْبَيْنُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَادَ بْنِ تَمِيمٍ، عَنْ عَمِّهِ قَالَ: خَرَجَ النَّبِيُّ ﷺ إِلَى الْمُصْلَى، فَاسْتَسْقَى وَاسْتَقْبَلَ الْقِبْلَةَ، وَقَلَّبَ رِدَاءَهُ وَصَلَّى رَكْعَيْنِ.

[٢٠٧٢] ٣ (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا شَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ

supplicate, he turned to face the *Qiblah* and turned his *Ridâ'* around.”

مُحَمَّدٌ بْنُ عَمْرِو؛ أَنَّ عَبَادَ ابْنَ تَمِيمٍ أَخْبَرَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدَ الْأَنصَارِيَ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ خَرَجَ إِلَيَّ الْمُصَلَّى يَسْتَسْقِي، وَأَنَّهُ لَمَّا أَرَادَ أَنْ يَدْعُ، اسْتَقْبَلَ الْقِبْلَةَ، وَحَوَّلَ رِدَاءَهُ.

[٢٠٧٣] ٤ - (...) ‘Abbâd bin Tamîm Al-Mâzînî 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*.”

الطَّاهِرِ وَحَرْمَةً قَالَا: أَخْبَرَنَا أَبُو هَبْيَ: أَخْبَرَنِي يُونُسُ عَنْ أَبْنِ شَهَابٍ قَالَ: أَخْبَرَنِي عَبَادُ بْنُ تَمِيمٍ الْمَازِنِيُّ أَنَّهُ سَمِعَ عَمَّهُ، وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ يَوْمًا يَسْتَسْقِي، فَجَعَلَ إِلَيَّ النَّاسِ ظَهِيرَهُ، يَدْعُ اللَّهَ، وَاسْتَقْبَلَ الْقِبْلَةَ، وَحَوَّلَ رِدَاءَهُ، ثُمَّ صَلَّى رَكْعَيْنِ.

(المعجم ١) - (باب رفع اليدين

بالدعاء في الاستسقاء) (التحفة ١٩٠)

[٢٠٧٤] ٥ - (٨٩٥) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ عَنْ شُعْبَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ يَرْفَعُ يَدَيْهِ فِي الدُّعَاءِ، حَتَّى يُرَى بَيْنَ أَضْفَانِ إِيَّاهِ.

[٢٠٧٥] ٦ - (٨٩٦) حَدَّثَنَا عَبْدُ بْنَ حُمَيْدٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ

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.

مَالِكٌ؛ أَنَّ النَّبِيَّ ﷺ اسْتَسْقَى، فَأَشَارَ بِظَاهِرِ كَفَنِهِ إِلَى السَّمَاءِ.

[٢٠٧٦] -٧ [٢٠٧٦] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُسْنَى: حَدَّثَنَا ابْنُ أَبِي عَدَىٰ وَعَبْدُ الْأَعْلَىٰ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ لَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِّنْ دُعَائِهِ إِلَّا فِي الْإِسْتِسْقَاءِ، حَتَّىٰ يُرَىَ بِيَاضِ إِنْطِينَيْهِ، غَيْرَ أَنَّ عَبْدَ الْأَعْلَىٰ قَالَ: يُرَىَ بِيَاضِ إِنْطِينَهُ أَوْ بِيَاضِ إِنْطِينَهُ.

[٢٠٧٧] (...) وَحَدَّثَنَا ابْنُ الْمُسْنَى: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ عَنْ ابْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

(المعجم ٢) - (باب الدعاء في الاستسقاء) (التحفة ١٩١)

[٢٠٧٨] -٨ [٨٩٧] وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ بْنُ أَبِي يَمِيرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ يَوْمَ جُمُوعَةً، مِنْ بَابِ قَائِمٍ يَخْطُبُ، فَاسْتَقْبَلَ رَسُولُ اللَّهِ ﷺ قَائِمًا ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ! هَلَّكَتِ

[٢٠٧٧] (...) It was narrated from Qatâdah that Anas bin Mâlik narrated a similar report to them from the Prophet ﷺ.

Chapter 2. The Supplication When Praying For Rain

[٢٠٧٨] 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

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 *Khuṭbah*; 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 buṭânil-awdiyati wa manâbitish-shajâr* (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

الأَمْوَالُ وَانْقَطَعَتِ الشَّبِيلُ، فَادْعُ اللَّهَ يُعْنِتَا
قَالَ: فَرَفَعَ رَسُولُ اللَّهِ يَعْلَمُ يَدِيهِ ثُمَّ قَالَ:
«اللَّهُمَّ! أَغْنَنَا، اللَّهُمَّ! أَغْنَنَا، اللَّهُمَّ!
أَغْنَنَا»، قَالَ أَنَسٌ: وَلَا وَاللَّهِ مَا نَرَى فِي
السَّمَاءِ مِنْ سَحَابٍ وَلَا فَرْعَةٍ، وَمَا بَيْنَا
وَبَيْنَ سَلْعَيْ مِنْ يَبْيَتٍ وَلَا دَارٍ قَالَ: فَطَلَعَتْ
مِنْ وَرَائِهِ سَحَابَةٌ مِثْلُ التُّرْسِ، فَلَمَّا
تَوَسَّطَتِ السَّمَاءُ انتَسَرَتْ، ثُمَّ أَمْطَرَتْ
قَالَ: فَلَا وَاللَّهِ مَا رَأَيْنَا السَّمَسْ سَبْتَا،
قَالَ: ثُمَّ دَخَلَ رَجُلٌ مِنْ ذَلِكَ الْبَابِ فِي
الْجُمُعَةِ الْمُقْبَلَةِ، وَرَسُولُ اللَّهِ يَعْلَمُ قَائِمًا
يَحْطُبُ، فَاسْتَبَّهُ قَائِمًا فَقَالَ: يَا رَسُولَ
اللَّهِ! هَلْكَتِ الأَمْوَالُ وَانْقَطَعَتِ الشَّبِيلُ،
فَادْعُ اللَّهَ يُمْسِكُهَا عَنَّا قَالَ: فَرَفَعَ رَسُولُ
اللَّهِ يَعْلَمُ يَدِيهِ ثُمَّ قَالَ: «اللَّهُمَّ! حَوْلَنَا،
وَلَا عَلَيْنَا، اللَّهُمَّ! عَلَى الْأَكَامِ
وَالظَّرَابِ، وَبُطُونِ الْأَوْدِيَةِ، وَمَاتَابَتِ
الشَّجَرِ» قَالَ فَانْتَلَعَتْ، وَخَرَجَنَا نَمْشِي
فِي السَّمَسِ.

قَالَ شَرِيكٌ : فَسَأَلْتُ أَنَسَ بْنَ مَالِكَ:
أَهُوَ الرَّجُلُ الْأَوَّلُ؟ قَالَ: لَا أَدْرِي.

رُشِيدٌ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ [٢٠٧٩]-٩ (...) وَحدَّثَنَا دَاؤُذْ بْنُ

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! Hawlânâ 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-Madinah 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 *Khu'bâh* 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-Madinah and it started to rain around (the city), but not a drop fell in Al-Madinah itself. I looked at Al-Madinah and it was as if it were surrounded by a crown.”

الأَوْزَاعِيُّ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَصَابَتِ النَّاسَ سَنَةً عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَبَيْنَا رَسُولُ اللَّهِ ﷺ يَخْطُبُ النَّاسَ عَلَى الْمِئَرِ يَوْمَ الْجُمُعَةِ، إِذَا قَامَ أَغْرَابِيُّ فَقَالَ: يَا رَسُولَ اللَّهِ! هَلْكَ الْمَالُ وَجَاءَ الْعِيَالُ، وَسَاقَ الْحَدِيثَ بِمَعْنَاهُ، وَفِيهِ قَالَ: «اللَّهُمَّ! حَوَّالَنَا وَلَا عَلَيْنَا» قَالَ: فَمَا يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةِ إِلَّا تَفَرَّجَتْ، حَتَّى رَأَيْتُ الْمَدِينَةَ فِي مِثْلِ الْجَوْبَةِ، وَسَالَ وَادِي قَنَةً شَهْرًا، وَلَمْ يَجِدْ أَحَدٌ مِنْ نَاحِيَةِ إِلَّا أَخْبَرَ بِجُودِهِ.

[٢٠٨٠] ١٠ - (...) وَحَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَادٍ وَمُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقْدَمِيُّ قَالَا: حَدَّثَنَا مُعْتَمِرٌ: حَدَّثَنَا عَبْيُودُ اللَّهِ عَنْ ثَابِتِ الْبَيْانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ، فَقَامَ إِلَيْهِ النَّاسُ فَصَاحُوا وَقَالُوا: يَا نَبِيَّ اللَّهِ! قَطَطَ الْمَطَرُ، وَاحْمَرَ الشَّجَرُ، وَهَلَكَتِ الْبَهَائِمُ، وَسَاقَ الْحَدِيثَ، وَفِيهِ مِنْ رَوَايَةِ عَبْدِ الْأَعْلَى: فَكَسَعَتْ عَنِ الْمَدِينَةِ، فَجَعَلَتْ ثُمَطْرُ حَوَّالَيْهَا، وَمَا ثُمَطْرُ بِالْمَدِينَةِ قَطْرَةً، فَظَرَرَتْ إِلَى الْمَدِينَةِ وَإِنَّهَا لَغَيْرِ مِثْلِ الْأَكْلِيلِ.

[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 أَسَامَةَ عَنْ سُلَيْمَانَ بْنِ الْمُغَيْرَةِ ، عَنْ تَائِبٍ ، عَنْ أَنَسٍ يَتَحْوِهِ - وَزَادَ : فَأَلَّفَ اللَّهُ بَيْنَ السَّحَابِ ، وَمَكَثَنَا حَتَّى رَأَيْتُ الرَّجُلَ الشَّدِيدَ تُهْمَهُ نَفْسُهُ أَنْ يَأْتِي أَهْلَهُ .

[٢٠٨٢] [١٢] (...) وَحَدَّثَنَا هَرُونُ ابْنُ سَعِيدِ الْأَنْصَارِيِّ : حَدَّثَنَا ابْنُ وَهْبٍ : حَدَّثَنِي أَسَامَةُ ، أَنَّ حَفْصَ بْنَ عَيْبَدِ اللَّهِ بْنِ أَنَسِ بْنِ مَالِكٍ حَدَّثَهُ ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكَ يَقُولُ : جَاءَ أَعْرَابِيٌّ إِلَيَّ رَسُولُ اللَّهِ يَعْلَمُ يَوْمَ الْجُمُعَةِ ، وَهُوَ عَلَى الْمِنْبَرِ ، وَاقْتَصَرَ الْحَدِيثُ - وَزَادَ : فَرَأَيْتُ السَّحَابَ يَتَمَرَّقُ كَأَنَّهُ الْمُلَاءَ حِينَ تُطْوَى .

[٢٠٨٣] [١٣] (٨٩٨) (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى : أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتِ الْبَنَانِيِّ عَنْ أَنَسٍ ، قَالَ : قَالَ أَنَسُ : أَصَابَنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ يَعْلَمُ مَطْرًى قَالَ : فَحَسِرَ رَسُولُ اللَّهِ يَعْلَمُ ثُوبَهُ ، حَتَّى أَصَابَهُ مَطْرٌ مَطْرٌ فَقُلْنَا : يَا رَسُولَ اللَّهِ ! لِمَ صَنَعْتَ هَذَا ؟ قَالَ : « لَا إِنَّهُ حَدِيثٌ عَهْدٌ بِرَبِّهِ عَزَّ وَجَلَّ ».

(المعجم ٣) - (باب التعوذ عند رؤية الريح والغيوم، والفرح بالمطر)
(التحفة ١٩٢)

[٢٠٨٤] [١٤] (٨٩٩) حَدَّثَنَا عَنْ

narrated from ‘Aṭā’ bin Abī Rabāḥ that he heard ‘Aishah, 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.” ‘Aishah 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.’”

الله بن مسلمة بن قتيبة: حدثنا سليمان يعني ابن يلالي، عن جعفر وهو ابن محمد، عن عطاء بن أبي رباح، أنه سمع عائشة زوج النبي ﷺ تقول: كان رسول الله ﷺ إذا كان يوم الريح والغيم، عرف ذلك في وجهه، وأقبل وأذرب، فإذا مطرت، سر به، وذهب عنه ذلك، قالت عائشة: فسألته فقال: إنني خشيت أن يكون عذابا شلط على أمتي، ويقول إذا رأى المطر: (رحمة).

[2085] 15 - (...) It was narrated that ‘Aishah, 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 mā fihâ, wa khaira mā ursilat bihi wa a’udhu bika min sharrihâ, wa sharri mā fihâ, wa sharri mā 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. ‘Aishah noticed that and

١٥-[٢٠٨٥] (....) وحدّثني أبو الطاهر: أخبرنا ابن وهب قال: سمعت ابن جريج يحدّثنا عن عطاء بن أبي رباح، عن عائشة زوج النبي ﷺ أنها قالت: كان النبي ﷺ إذا عصفت الريح قال: (اللهم! إني أسألك خيرها، وخير ما فيها، وخير ما أرسليت به) قالت: وإذا تحيلت السماء، تغير لونه، وخرج ودخل، وأقبل وأذرب، فإذا مطرت سرّي عنه، فعرفت ذلك عائشة: فسألته فقال: (اعلم، يا عائشة!) كما قال قوم عاد: (فَلَمَّا رَأَوْهُ عَارِضاً

asked him. He said: 'Perhaps, O 'Âishah, it is as the people of 'Âd said: Then, when they saw it as a dense cloud coming towards their valleys, they said: This is a cloud bringing us rain!...^[1]

[2086] 16 - (...) It was narrated that 'Âishah, 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 'Âishah, 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]

مُسْتَقِيلَ أَوْدَيْهُمْ قَالُوا هَذَا عَارِضٌ
مُنْطَرِنًا» [الأحقاف: ٢٤].

١٦ [٢٠٨٦] (...) وَحَدَّثَنِي هَرُونُ
بْنُ مَعْرُوفٍ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ عَمْرٍو
بْنِ الْحَارِثِ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ:
أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا عَمْرٍو
بْنُ الْحَارِثِ، أَنَّ أَبَا التَّفْسِيرِ حَدَّثَهُ عَنْ
سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ زَفْجَ
الثَّبِيِّ بْنِ لَهْلَهْ أَنَّهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ
اللَّهِ تَعَالَى مُسْتَجِيمًا ضَاحِكًا، حَتَّى أَرَى
مِنْهُ لَهْوَاتِهِ، إِنَّمَا كَانَ يَتَبَسَّمُ قَالَتْ: وَكَانَ
إِذَا رَأَى عَيْمًا أَوْ رِيحًا، عَرِفَ ذَلِكَ فِي
وَجْهِهِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَرَى
النَّاسَ، إِذَا رَأَوْا الْعَيْمَ، فَرُحُوا، رَجَاء
أَنْ يَكُونَ فِيهِ الْمَطْرُ، وَأَرَاكَ إِذَا رَأَيْتَهُ،
عَرِفْتُ فِي وَجْهِكَ الْكَرَاهِيَّةَ؟ قَالَتْ:
فَقَالَ: «يَا عَائِشَةً! مَا يُؤْمِنُنِي أَنْ يَكُونَ
فِيهِ عَذَابٌ، فَذَدِّ عَذَابَ قَوْمٍ بِالرِّيحِ، وَقَذَ
رَأَى قَوْمَ الْمَذَابِ فَقَالُوا: «هَذَا عَارِضٌ
مُنْطَرِنًا».

^[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) - (باب في ريح الصبا والدبور) (التحفة ١٩٣)

[٢٠٨٧] ١٧- (٩٠٠) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْعَةَ: حَدَّثَنَا عَنْ شُعبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنِّي وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ أَبْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «نُصِرْتُ بِالصَّبَا، وَأَهْلَكْتُ عَادَ بِالدَّبُورِ».

[٢٠٨٨] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْعَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعاوِيَةَ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدٍ بْنِ أَبَانِ الْجُعْفَرِيِّ: حَدَّثَنَا عَبْدَهُ يَعْنِي أَبْنَ شَيْمَانَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنْ مَسْعُودٍ بْنِ مَالِكٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَّاسٍ عَنِ الْبَيِّنِ ﷺ، بِمِثْلِهِ.

10. The Book Of Eclipses

Chapter 1. The Eclipse Prayer

[2089] 1 - (901) It was narrated that 'Aishah said: "The sun was eclipsed at the time of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ stood up and prayed, and stood for a very long time. Then he bowed and bowed for a very long time. Then he raised his head and stood for a very long time, but it was shorter than the first time. Then he bowed and bowed for a very long time, but it was shorter than the first time. Then he prostrated. Then he stood up and stood for a long time, but it was shorter than the first time. Then he bowed and bowed for a long time, but it was shorter than the first time. Then he raised his head and stood for a long time, but it was shorter than the first time. Then he bowed and bowed for a long time, but it was shorter than the first time. Then he prostrated. Then the Messenger of Allâh ﷺ finished (the prayer)

٧ - (المعجم ١٠) - كتاب الكسوف
(التحفة ...)

(المعجم ١) - (باب صلاة الكسوف)
(التحفة ١٩٤)

سبعين عن مالك بن أنس، عن هشام بن عروة، عن أبيه، عن عائشة؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَّيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: خَسَقَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، فَقَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي، فَأَطَّالَ الْقِيَامَ جِدًا، ثُمَّ رَكَعَ فَأَطَّالَ الرُّكُوعَ جِدًا، ثُمَّ رَفَعَ رَأْسَهُ فَأَطَّالَ الْقِيَامَ جِدًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَأَطَّالَ الرُّكُوعَ جِدًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قَامَ فَأَطَّالَ الْقِيَامَ، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَأَطَّالَ الرُّكُوعَ، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، فَأَطَّالَ [الْقِيَامَ]، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَأَطَّالَ الرُّكُوعَ، وَهُوَ دُونَ الرُّكُوعِ

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 Muhammad! There is no one who is more jealous than Allâh of His male or female slave commits *Zinâ*. O *Ummah* of Muhammad! If you knew what I know, you would laugh little and weep much. Have I not conveyed (the message)?’”

الأَوَّلُ، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ رَسُولُ اللَّهِ ﷺ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ فَحَمَدَ اللَّهَ وَأَشْتَرَ عَلَيْهِ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ مِنْ آيَاتِ اللَّهِ، وَإِنَّهُمَا لَا يَنْتَهِيَانِ لِمَوْتٍ أَحَدٌ وَلَا لِحَيَاةٍ، فَإِذَا رَأَيْتُمُوهُمَا فَكَبِرُوا، وَادْعُوا اللَّهَ وَصَلُّوا وَنَصَدِّقُوا، يَا أُمَّةَ مُحَمَّدٍ! إِنْ مِنْ أَحَدٍ أَغْيَرُ مِنَ اللَّهِ أَنْ يَرْزُقَنِي عَبْدُهُ أَوْ تَرْزُقَنِي أُمَّتُهُ، يَا أُمَّةَ مُحَمَّدٍ! وَاللَّهُ! لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَلَضَحَّكْتُمْ قَلِيلًا، أَلَا هُلْ بَلَغْتُ؟» - وَفِي رِوَايَةِ مَالِكٍ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتٌ 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] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعاوِيَةَ عَنْ هِشَامٍ أَبْنِ عُرْوَةَ بِهِلْدَا الْإِسْنَادِ - وَرَأَدَ: ثُمَّ قَالَ: «أَمَا بَعْدُ، فَإِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتٌ مِنْ آيَاتِ اللَّهِ» وَرَأَدَ أَيْضًا: ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ: «اللَّهُمَّ! هَلْ بَلَغْتُ؟».

[٢٠٩٦]

[2091] 3 - (...) It was narrated that ‘Âishah, 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] (...) وَحَدَّثَنِي حَرْمَةُ أَبْنُ يَحْيَى: أَخْبَرَنِي أَبْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيَ قَالَا: حَدَّثَنَا أَبْنُ وَهْبٍ عَنْ يُونُسَ، عَنْ أَبْنِ شِهَابٍ 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 hamidah; rabbanâ lakal-hamd* (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 hamidah; rabbanâ lakal-hamd* (Allâh hears those who praise Him; our Lord, to You be praise.)’ Then he prostrated - Abû At-Tâhir (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

عُرْوَةُ بْنُ الرَّبِيعٍ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: حَسِقَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ إِلَى الْمَسْجِدِ، فَحَرَّجَ رَسُولُ اللَّهِ ﷺ إِلَى وَرَاءَهُ، فَاقْتَرَأَ رَسُولُ اللَّهِ ﷺ قِرَاءَةً طَوِيلَةً، ثُمَّ كَبَرَ فَرَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، رَبَّنَا! وَلَكَ الْحَمْدُ»، ثُمَّ قَامَ فَاقْتَرَأَ قِرَاءَةً طَوِيلَةً، هِيَ أَذْنِي مِنَ الْقِرَاءَةِ الْأُولَى، ثُمَّ كَبَرَ فَرَكَعَ رُكُوعًا طَوِيلًا، هُوَ أَذْنِي مِنَ الرُّكُوعِ الْأُولَى، ثُمَّ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، 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 يَصْرِفَ، ثُمَّ قَامَ فَخَطَبَ النَّاسَ، فَأَشْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَحْسِمَانِ لِمَوْتٍ أَحِيدُ وَلَا لِحَيَاةِ، فَإِذَا رَأَيْتُمُوهُمَا فَاقْرَأُوهُمَا لِلصَّلَاةِ». وَقَالَ أَيْضًا: «فَصُلُوا حَتَّى يُفَرِّجَ اللَّهُ عَنْكُمْ»، وَقَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ فِي مَقَامِي هَذَا كُلَّ شَيْءٍ وُعِدْتُمْ، حَتَّى لَقَدْ رَأَيْتُنِي أُرِيدُ أَنْ آخُذَ 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 At-Tâhir ends with the words, "then hasten to pray," and he did not mention what comes after that.

[2092] 4 - (...) It was narrated from 'Âishah that the sun was eclipsed at the time of the Messenger of Allâh 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 'Âishah that the Prophet ﷺ recited out loud in the eclipse prayer, and he prayed with four bowings and four prostrations in two *Rak'ah*.

الْجَنَّةُ حِينَ رَأَيْتُمُونِي جَعَلْتُ أُقْدُمْ - وَقَالَ الْمَرَادِيُّ : أَتَقَدَّمْ - وَلَقَدْ رَأَيْتُ جَهَنَّمَ يَحْطِمُ بَعْضَهَا بَعْضًا ، حِينَ رَأَيْتُمُونِي تَأْخَرْتُ ، وَرَأَيْتُ فِيهَا عَمْرَو بْنَ لُحَيَّ ، وَهُوَ الَّذِي سَبَّ السَّوَابِ « وَانْتَهَى حَدِيثُ أَبِي الطَّاهِرِ عِنْدَ قَوْلِهِ « فَافْرَغُوا لِلصَّلَاةِ » ، وَلَمْ يَذْكُرْ مَا بَعْدَهُ .

[٢٠٩٢] ٤ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ مُهْرَانَ الرَّازِيُّ : حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِيمٍ قَالَ : قَالَ الْأُوْرَاعِيُّ أَبُو عَمْرُو وَعَيْرَةُ : سَمِعْتُ ابْنَ شَهَابَ الزَّهْرَيَّ يُخْبِرُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ الشَّمْسَ حَسَفَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَبَعْثَ مُنَادِيَا بِ« الصَّلَاةُ جَامِعَةً » فَاجْتَمَعُوا ، وَتَقدَّمَ وَكَبَرَ، وَصَلَّى أَرْبَعَ رَكْعَاتٍ، فِي رَكْعَتَيْنِ، وَأَرْبَعَ سَجَدَاتٍ .

[٢٠٩٣] ٥ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ مُهْرَانَ الرَّازِيُّ : حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِيمٍ : أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ نَوْمَرَ، أَنَّهُ سَمِعَ ابْنَ شَهَابَ يُخْبِرُ عَنْ عُرْوَةَ، عَنْ

[1] *As-Sâ'ib*: This refers to a custom of the *Jâhilîyyah* whereby a she-camel was set free for the gods and was not to be used for carrying loads or ridden. See *Sûrat Al-Mâ'idah* (5:103).

عائشةَ أَنَّ النَّبِيَّ ﷺ جَهَرَ فِي صَلَاةِ
الْخُسُوفِ بِقِرَاءَتِهِ، فَصَلَّى أَرْبَعَ رَكَعَاتٍ،
فِي رَكْعَتَيْنِ، وَأَرْبَعَ سَجَدَاتٍ.

[2094] (902) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ prayed with four bowings and four prostrations in two *Rak‘ah*.

[٢٠٩٤] (٩٠٢) قَالَ الرُّهْرِيُّ :
وَأَخْبَرَنِي كَثِيرُ بْنُ عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ
عَنِ النَّبِيِّ ﷺ، أَنَّهُ صَلَّى أَرْبَعَ رَكَعَاتٍ،
فِي رَكْعَتَيْنِ، وَأَرْبَعَ سَجَدَاتٍ .

[2095] (...) Ibn ‘Abbâs used to narrate a narration similar to that of ‘Urwah from ‘Aishah concerning the prayer of the Messenger of Allâh ﷺ on the day when the sun was eclipsed.

[٢٠٩٥] (...) وَحَدَّثَنَا حَاجِبُ بْنُ
الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا
مُحَمَّدُ بْنُ الْوَلِيدِ الزَّبِيدِيُّ عَنِ الرُّهْرِيِّ
قَالَ: كَانَ كَثِيرُ بْنُ عَبَّاسٍ يُحَدِّثُ، أَنَّ
ابْنَ عَبَّاسٍ كَانَ يُحَدِّثُ عَنْ صَلَاةِ رَسُولِ
اللهِ ﷺ يَوْمَ كَسَفَتِ الشَّمْسُ، يُمْثِلُ مَا
حَدَّثَ عُرُوهَةَ عَنْ عَائِشَةَ .

[2096] 6 - (901) It was narrated from ‘Atâ’: ‘Ubâid bin ‘Umaîr said: ‘One whom I regard as truthful’ - I think he meant ‘Aishah - ‘told me that the sun was eclipsed at the time of the Messenger of Allâh 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: “*Allâhu akbar*,” and when he raised his

[٢٠٩٦] (٩٠١) وَحَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ:
أَخْبَرَنَا ابْنُ مُجَرِّيجٍ قَالَ: سَمِعْتُ عَطَاءَ
يَقُولُ: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ:
حَدَّثَنِي مَنْ أَصْدَقُ، - حَسِيبَةُ بُرِيدُ عَائِشَةَ
- أَنَّ الشَّمْسَ انْكَسَفَتْ عَلَى عَهْدِ رَسُولِ
اللهِ ﷺ، فَقَامَ قِيَاماً شَدِيداً، يَقُومُ قَائِمًا
ثُمَّ يَرْكَعُ، ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ، ثُمَّ يَقُومُ ثُمَّ
يَرْكَعُ، رَكْعَتَيْنِ فِي ثَلَاثَ 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.”

وَكَانَ إِذَا رَأَى رَكْعَةً قَالَ : «اللَّهُ أَكْبَرُ» ثُمَّ يَرْكَعُ ، وَإِذَا رَفَعَ رَأْسَهُ قَالَ : «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» فَقَامَ فَحَمِدَ اللَّهَ وَأَتَّسَى عَلَيْهِ ، ثُمَّ قَالَ : «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكِسُفَانِ لِمَوْتٍ أَحَدٍ وَلَا لِحَيَاةٍ ، وَلَكُنْهُمَا مِنْ آيَاتِ اللَّهِ يُخَوِّفُ اللَّهُ بِهِمَا [عِبَادَهُ] ، فَإِذَا رَأَيْتُمْ كُسُوفًا ، فَادْكُرُوا اللَّهَ حَتَّى يَنْجِلِي». [٢٠٨٩]

[2097] 7 - (...) It was narrated from ‘Aishah that the Messenger of Allâh ﷺ prayed with six bowings and four prostrations.

غَسَانَ الْمُسْمَعِيَ وَمُحَمَّدُ بْنُ الْمُشْتَى قَالَ : حَدَّثَنَا مُعاَذٌ وَهُوَ ابْنُ هِشَامٍ : حَدَّثَنِي أَبِي عَنْ فَتَاهَةَ ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ ، عَنْ عُيَيْدِ بْنِ عُمَيْرٍ ، عَنْ عَائِشَةَ أَنَّ نَبِيَّ اللَّهِ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِتَّ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ . [٢٠٩٧]

(المعجم ٢) - (باب ذكر عذاب القبر في صلاة الخسوف) (التحفة ١٩٥)

ابْنُ مَسْلَمَةَ الْقَعْنَيْيِّ : حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ عَنْ يَحْيَى ، عَنْ عَمْرَةَ ، أَنَّ يَهُودَيَّةَ أَتَتْ عَائِشَةَ سَأَلَّهَا فَقَالَتْ : أَعَذَّكِ اللَّهُ مِنْ عَذَابِ الْقَبْرِ ، قَالَتْ عَائِشَةَ : فَقُلْتُ : يَا رَسُولَ اللَّهِ ! يُعَذَّبُ النَّاسُ فِي الْقُبُورِ ؟ قَالَتْ عَمْرَةَ : فَقَالَتْ

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 ‘Aishah to beg from her. She said: “May Allâh grant you refuge from the punishment of the grave.” ‘Aishah said: “I said: ‘O Messenger of Allâh, will the people be punished in their graves?’” ‘Amrah (one of the narrators) said: “‘Aishah said: ‘The Messenger of Allâh ﷺ said:

"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 *Hadîth* similar to that of Sulaimân bin Bilâl (no. 1098) was narrated from Yahyâ bin Sa'eed with this chain.

عائشة: قَالَ رَسُولُ اللَّهِ ﷺ: «عَايَتْنَا بِاللَّهِ». ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ دَاتَ غَدَاءَ مَرْكَبًا، فَحَسَفَتِ الشَّمْسُ، قَالَتْ عائشة: فَخَرَجْتُ فِي نِسْوَةٍ بَيْنَ ظَهَرِي الْحُجَّرِ فِي الْمَسْجِدِ، فَأَتَى رَسُولُ اللَّهِ ﷺ مِنْ مَرْكَبِهِ، حَتَّى انتَهَى إِلَى مُصَلَّاهُ الَّذِي كَانَ يُصَلِّي فِيهِ، فَقَامَ وَقَامَ النَّاسُ وَرَاءَهُ، قَالَتْ عائشة: فَقَامَ قِيمًا طَوِيلًا ثُمَّ رَكَعَ فَرَكَعَ رُكُوعًا طَوِيلًا ثُمَّ رَفَعَ، فَقَامَ قِيمًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَرَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ ذَلِكَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَقَالَ: «إِنِّي قَدْ رَأَيْتُكُمْ تُفْتَنُونَ فِي الْقُبُورِ كَفِيتُهُ الدَّجَّالُ».

قالت عمرة: فسمعت عائشة تقول: فكنت أسمع رسول الله ﷺ بعده ذلك، يتغوز من عذاب النار وعذاب القبر.

[٢٠٩٩] (...) وحدّثنا محمد بن المشئى: حدّثنا عبد الوهاب، وحدّثنا ابن أبي عمر: حدّثنا سفيان، جمیعاً عن يحيى بن سعيد في هذا الإسناد، يمثل معنى حديث سليمان بن يلال.

Chapter 3. What Was Shown To The Prophet ﷺ Of Paradise And Hell During The Eclipse Prayer

[2100] ٩ - (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) - (بابُ ما عرض على النبي ﷺ في صلاة الكسوف من أمر الجنة والنار) (التحفة ١٩٦)

[٢١٠٠] ٩- (٩٠٤) وَحَدَّثَنِي يَعْقُوبُ
 ابْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ: حَدَّثَنَا إِسْمَاعِيلُ
 ابْنُ عَلَيَّةَ عَنْ هِشَامِ الدَّسْتَوَاتِيِّ قَالَ:
 حَدَّثَنَا أَبُو الزُّبِيرٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ
 قَالَ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ
 اللَّهِ ﷺ فِي يَوْمِ شَدِيدِ الْحَرَّ، فَصَلَّى
 رَسُولُ اللَّهِ ﷺ بِأَصْحَابِهِ، فَأَطَّالَ الْقِيَامَ،
 حَتَّى جَعَلُوا يَجْرُونَ، 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 عَرِضَ
 عَلَيَّ كُلُّ شَيْءٍ تُولَّجُونَهُ، فَعُرِضَتْ عَلَيَّ
 الْجَنَّةُ، حَتَّى لَوْ تَنَوَّلْتُ مِنْهَا قِطْفًا أَخْذَتُهُ
 - أَوْ قَالَ: تَنَوَّلْتُ مِنْهَا قِطْفًا فَقَصَرْتُ
 يَدِي عَنْهُ - وَعُرِضَتْ عَلَيَّ النَّارُ، فَرَأَيْتُ
 فِيهَا امْرَأَةً مِنْ بَنِي إِسْرَائِيلَ تُعَذَّبُ فِي هَرَةٍ
 لَهَا، رَبَطَهَا قَلْمَنْ تُطْعَمُهَا، وَلَمْ تَدَعْهَا
 تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ، وَرَأَيْتُ أَبَا
 ثُمَامَةَ عَمْرَو بْنَ مَالِكٍ يَجْرُ قُضْبَهُ 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, Himyârî 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 *Rak'ah* 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 أَيَّتَانِ مِنْ آيَاتِ اللَّهِ بُرِيُّكُمُوهُمَا،
فَإِذَا خَسَفَا فَصَلُوا حَتَّىٰ يَنْجِلِي». .

[٢١٠١] (...) وَحَدَّثَنِي أَبُو غَسَانَ
الْمُسْمَعِي: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ
الصَّبَاحِ عَنْ هِشَامٍ بْنِ هَلْدَانِ الْإِسْنَادِ مُثْلِهِ،
إِلَّا أَنَّهُ قَالَ: «وَرَأَيْتُ فِي النَّارِ امْرَأَةً
حِمْرَيَّةَ سَوْدَاءَ طَوِيلَةً». وَلَمْ يَقُلْ: «مِنْ
نَّبِيٍّ إِسْرَائِيلَ».

[٢١٠٢] ١٠ - (...) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
نُعْمَيْرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعْمَيْرٍ
- وَتَقَارَبَا فِي الْلَّفْظِ - قَالَ: حَدَّثَنَا أَبِي:
حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ جَاهِيرٍ
قَالَ: انْكَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ
اللَّهِ ﷺ، يَوْمَ مَاتَ إِبْرَاهِيمَ ابْنَ رَسُولِ
اللَّهِ ﷺ، فَقَالَ النَّاسُ: إِنَّمَا انْكَسَفَتِ
لِمَوْتِ إِبْرَاهِيمَ، فَقَامَ الرَّبِيعُ ﷺ فَصَلَّى
بِالنَّاسِ سَيَّرَ رَكَعَاتٍ بِأَرْبَعَ سَجَدَاتٍ، بَدَأَ
فَكَبَرَ، ثُمَّ قَرَأَ فَأَطَالَ الْقِرَاءَةَ، 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

نَحْوَا مِمَّا قَامَ، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَرَأَ قِرَاءَةً دُونَ الْقِرَاءَةِ الثَّالِتَةِ، ثُمَّ رَكَعَ نَحْوَا مِمَّا قَامَ، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، ثُمَّ انْحَدَرَ بِالسُّجُودِ فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ قَامَ فَرَكَعَ أَيْضًا ثَلَاثَ رَكَعَاتٍ، لَيْسَ فِيهَا رَكْعَةٌ إِلَّا الَّتِي قَبْلَهَا أَطْوَلُ مِنَ الَّتِي بَعْدَهَا، وَرُكُوعُهُ نَحْوَا مِنْ سُجُودِهِ، ثُمَّ تَأَخَّرَ وَتَأَخَّرَ الصُّفُوفُ خَلْفَهُ، حَتَّى انتَهَيَا، - وَقَالَ أَبُو بَكْرٍ: حَتَّى انتَهَيَ إِلَى النِّسَاءِ - ثُمَّ تَقَدَّمَ وَتَقَدَّمَ النَّاسُ مَعَهُ، حَتَّى قَامَ فِي مَقَامِهِ، فَانْصَرَفَ حِينَ انصَرَفَ، وَقَدْ آتَيْتَ الشَّمْسُ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّمَا الشَّمْسُ وَالْقَمَرُ آيَاتٌ مِنْ آيَاتِ اللَّهِ، وَإِنَّهُمَا لَا يَنْكِسَفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ - وَقَالَ أَبُو بَكْرٍ: لِمَوْتِ بَشَرٍ - فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ فَصَلُّوا حَتَّى تَجْلِيَ، مَا مِنْ شَيْءٍ تُوَعَّدُونَهُ إِلَّا وَقَدْ رَأَيْتُهُ فِي صَلَاتِي هَذِهِ، لَقَدْ جِيءَ بِالنَّارِ، وَذَلِكُمْ حِينَ رَأَيْتُمُونِي تَأْخَرُتُ مَحَاكَةً أَنْ يُصْبِيَنِي مِنْ لَفْجِهَا، وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَ الْمِحْجَنِ يَجْرُرُ قُصْبَةً فِي النَّارِ، كَانَ يَسْرِقُ الْحَاجَ بِمِحْجَنِهِ، فَإِنْ فُطِنَ لَهُ قَالَ: إِنَّمَا تَعْلَقُ بِمِحْجَنِي، وَإِنْ غُفِلَ عَنِّي 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 Asmâ' 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.

وَحَتَّىٰ رَأَيْتُ فِيهَا صَاحِبَةَ الْهِرَةِ الَّتِي رَبَطَتْهَا فَلَمْ تُطْعِمْهَا، وَلَمْ تَدْعُهَا تَأْكُلُ مِنْ حَشَاشِ الْأَرْضِ، حَتَّىٰ مَاتَتْ جُوعًا، ثُمَّ جَيَّءَ بِالْجَنَّةِ، وَذِلِّكُمْ حِينَ رَأَيْتُمُونِي تَقْدَمْتُ حَتَّىٰ قُمْتُ فِي مَقَامِي، وَلَقَدْ مَدَدْتُ يَدِي وَأَنَا أُرِيدُ أَنْ أَتَنَوَّلَ مِنْ تَمَرِّهَا لِتَنْتَظِرُوا إِلَيْهِ، ثُمَّ بَدَا لِي أَنْ لَا أَفْعَلَ، فَمَا مِنْ شَيْءٍ تُوعَدُونَهُ إِلَّا فَذَرَأْتُهُ فِي صَلَاتِي هَذِهِ".

[٢١٠٣] [٩٠٥] حَدَّثَنَا مُحَمَّدُ ابْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ نُعْمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ فَاطِمَةَ، عَنْ أَشْمَاءَ قَالَتْ: حَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَدَخَلْتُ عَلَى عَائِشَةَ وَهُنَّيْ تُصَلِّي فَقُلْتُ: مَا شَاءَ النَّاسُ يُصَلُّونَ؟ فَأَشَارَتْ بِرَأْسِهَا إِلَى السَّمَاءِ، فَقُلْتُ: آيَةً؟ قَالَتْ: نَعَمْ، فَأَطَالَ رَسُولُ اللَّهِ ﷺ الْقِيَامَ جِدًا، حَتَّىٰ تَجَلَّنِي الْعَشَيْ، فَأَحَذَّتْ قِرْبَةَ مِنْ مَاءِ إِلَى جَنِينِي، فَجَعَلْتُ أَصْبُحُ عَلَى رَأْسِي أَوْ

The Messenger of Allâh ﷺ addressed the people, praising and glorifying Allâh, 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 *Dajjâl*.’ - “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 Muhammad, he is the Messenger of Allâh; 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 ‘Aishah and the people were standing, and she was praying. I said: ‘What is the matter with the people?...’” a *Hadîth* similar to that of Ibn Numair from Hishâm (no. 2103).

عَلَى وَجْهِي مِنَ الْمَاءِ قَالَتْ : فَانصَرَفَ رَسُولُ اللَّهِ ﷺ وَقَدْ تَجَلَّتِ الشَّمْسُ ، فَخَطَبَ رَسُولُ اللَّهِ ﷺ النَّاسَ ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ : «أَمَّا بَعْدُ ، مَا مِنْ شَيْءٍ لَمْ أَكُنْ رَأَيْتُهُ إِلَّا فَدَرَأَيْتُهُ فِي مَقَامِي هَذَا ، حَتَّى الْجَنَّةَ وَالنَّارَ ، وَإِنَّهُ فَدَأَوْجِي إِلَيَّ أَنْتُمْ تُفْسِدُونَ فِي الْقُبُورِ قَرِيبًا - أَوْ بِثُلَّ - فِتْنَةَ الْمَسِيحِ الدَّجَالِ ، - لَا أَدْرِي أَيِّ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيُؤْتَنِي أَحَدُكُمْ فَيَقُولُ : مَا عِلْمُكَ بِهَذَا الرَّجُلِ؟ فَأَمَّا الْمُؤْمِنُ أَوِ الْمُوقِنُ - لَا أَدْرِي أَيِّ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ : هُوَ مُحَمَّدٌ ، هُوَ رَسُولُ اللَّهِ ، جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى ، فَأَجْبَنَا وَأَطْعَنَا ، ثَلَاثَ مِرَارٍ فَيَقُولُ لَهُ : نَمْ ، فَدَكَنَّا تَعْلَمُ إِنَّكَ لَتُؤْمِنُ بِهِ ، فَتَمْ صَالِحَا ، وَأَمَّا الْمُنَافِقُ أَوِ الْمُرْتَابُ - لَا أَدْرِي أَيِّ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ : لَا أَدْرِي ، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُ .”

[٢١٠٤] ١٢ - (...) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا : حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ ، عَنْ فَاطِمَةَ ، عَنْ أَسْمَاءَ قَالَتْ : أَتَيْتُ عَائِشَةَ فَإِذَا النَّاسُ قِيَامٌ ، وَإِذَا هِيَ نُصَلِّي ، فَقُلْتُ : مَا شَاءَ

الناسِ؟ وَاقْتَصَّ الْحَدِيثُ بِنَجْوَى حَدِيثٍ
ابْنِ نُعْمَانَ عَنْ هِشَامٍ.

[2105] 13 - (...) It was narrated that 'Urwah said: "Do not say: '*Kasafat Ash-Shams*', rather say: '*Khasafat Ash-Shams*'."

ابْنُ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ
الرَّهْبَرِيِّ، عَنْ عُرْوَةَ قَالَ: لَا تَقُلْ:
كَسَفَتِ الشَّمْسُ، وَلَكِنْ قُلْ: كَسَفَتِ
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."

ابْنُ حَيْبِ الْحَارِثِيِّ: حَدَّثَنَا خَالِدُ بْنُ
الْحَارِثِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي
مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أُمِّهِ صَفِيَّةِ
بِنْتِ شَيْعَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا
قَالَتْ: فَرَعَ النَّبِيُّ ﷺ يَوْمًا، - قَالَتْ:
تَعْنِي يَوْمَ كَسَفَتِ الشَّمْسُ - فَأَخَذَ دِرْعًا
حَتَّى أُدْرِكَ بِرِدَائِهِ، فَقَامَ لِلنَّاسِ قِيَامًا
طَوِيلًا، لَوْ أَنَّ إِنْسَانًا أَتَى لَمْ يَشْعُرْ أَنَّ
النَّبِيُّ ﷺ رَكِعَ - 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."

ابْنُ يَحْيَى الْأَمْوَيِّ: حَدَّثَنِي أَبِي: حَدَّثَنَا
ابْنُ جُرَيْجٍ بِهَذَا إِلَسْنَادِ مَثْلَهُ وَقَالَ: قِيَامًا
طَوِيلًا، يَقُومُ ثُمَّ يَرْكَعُ - وَزَادَ: فَجَعَلْتُ
أَنْظُرُ إِلَى الْمَرْأَةِ أَسْنَنَ 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

ابن سعيد الدارمي: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مَنْصُورٌ عَنْ أُمِّهِ، عَنْ أَسْمَاءِ بِنْتِ أَبِي بَكْرٍ قَالَتْ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَفَزَعَ، فَأَخْطَلَ بِدْرَعَ، حَتَّى أُذْرِكَ بِرِدَائِهِ بَعْدَ ذَلِكَ قَالَتْ: فَقَضَيْتُ حَاجَتِي ثُمَّ جَئْتُ فَدَخَلْتُ الْمَسْجِدَ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ قَائِمًا، فَقُمْتُ مَعَهُ، فَأَطَّالَ الْقِيَامَ حَتَّى رَأَيْتُ أَرِيدُ أَنْ أَجْلِسَ، ثُمَّ أَلْتَقَتُ إِلَى الْمَرْأَةِ الْمُضَعِّفَةِ، فَأَقْوَلُ هَذِهِ أَصْعَفَ مِنِّي، فَأَقْوَمُ، فَرَكَعَ فَأَطَّالَ الرُّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ فَأَطَّالَ الْقِيَامَ، حَتَّى لَوْلَوْ أَرْجُلًا جَاءَ - خُلِيلٌ إِلَيْهِ أَنَّهُ لَمْ يَرْكَعْ.

ابن سعيد: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي زَيْدُ بْنُ أَشْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَنْكَسَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَصَلَّى رَسُولُ اللَّهِ ﷺ وَالنَّاسُ مَعَهُ، فَقَامَ قِيَاماً طَوِيلًا قَدْرَ نَحْوِ سُورَةِ الْبَقَرَةِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ قَيَاماً طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قَامَ قِيَاماً 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 وَقَدِ انْجَلَتِ الشَّمْسُ فَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتٍ مِّنْ آيَاتِ اللَّهِ، لَا يَكُسِفَانِ لِمُؤْتَ أَحَدٍ وَلَا لِحَيَاةِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْكُرُوا اللَّهَ» قَالُوا: يَا رَسُولَ اللَّهِ! رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ هَذَا، ثُمَّ رَأَيْنَاكَ كَفَقْتَ فَقَالَ: «إِنِّي رَأَيْتُ الْجَنَّةَ، فَتَنَاوَلْتُ مِنْهَا عَنْقُودًا، وَلَوْ أَخَذْتُهُ لَا كُلُّمُ مِنْهُ مَا بَقَيَتِ الدُّنْيَا، وَرَأَيْتُ النَّارَ، فَلَمْ أَرِ كَالْيَوْمِ مَنْظَرًا قَطْ، وَرَأَيْتُ أَكْثَرَ أَهْلَهَا النِّسَاءَ» قَالُوا: بِمَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «يُكْفِرُهُنَّ» قَيْلَ: أَيُكْفِرُنَّ بِاللَّهِ؟ قَالَ: «يُكْفِرُنَّ الْعَشِيرَ، وَيُكْفِرُنَّ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِخْدَاهُنَّ الدَّهْرَ، ثُمَّ رَأَيْتَ مِنْكَ شَيْئًا قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطْ».

[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 أَبْنَ عِيسَى: أَخْبَرَنَا مَالِكُ عَنْ زَيْدِ بْنِ أَشْلَمَ فِي هَذَا الْإِسْنَادِ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: ثُمَّ رَأَيْنَاكُو تَكْعَفَتْ.

Chapter 4. Those Who Say That He Prayed With Eight Bowings And Four Prostrations

(المعجم ٤) - (تَابُ ذَكْرُ مِنْ قَالَ إِنَهُ رَكْعٌ ثَمَانٌ رَكْعَاتٍ 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 بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ سُفِيَّانَ، عَنْ حَيْبِ بْنِ أَبِي ثَابِتٍ، عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ، حِينَ كَسَفَتِ الشَّمْسُ، ثَمَانَ رَكَعَاتٍ، فِي أَرْبَعِ سَجَدَاتٍ، وَعَنْ عَلَيِّ مِثْلُ 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 prostrated. He said: "And the second *Rak’ah* was the same."

[٢١١٢] ١٩ [٩٠٩] وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُشَنَّى وَأَبُو بَكْرٍ بْنُ خَلَادٍ، كِلَاهُمَا عَنْ يَحْيَى الْقَطَانِ - قَالَ ابْنُ الْمُشَنَّى: حَدَّثَنَا يَحْيَى - عَنْ سُفِيَّانَ قَالَ: حَدَّثَنَا حَيْبٌ عَنْ طَاؤِسٍ، عَنْ 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: “*As-Salātu Jāmi’ah* (The Prayer Is Being Assembled)”

[2113] 20 - (910) It was narrated that ‘Abdullâh bin ‘Amr bin Al-‘Âs said: “When the sun was eclipsed at the time of the Messenger of Allâh ﷺ, the call went out: ‘*As-salâtu 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.” ‘Aishah said: “I never bowed or prostrated for a longer time than that.”

(المعجم ٥) - (باب ذكر النداء بصلوة الكسوف «الصلوة جامعة») (التحفة ١٩٨)

[٢١١٣] ٢٠ - [٩١٠] حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ : حَدَّثَنَا أَبُو الظَّرِيرٍ : حَدَّثَنَا أَبُو مَعَاوِيَةَ وَهُوَ شَيْءَانُ التَّحْوِيُّ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَىٰ بْنُ حَسَّانَ: حَدَّثَنَا مَعَاوِيَةُ بْنُ سَلَامٍ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ خَبِيرِ عَبْدِ اللَّهِ ابْنِ عَمْرِو بْنِ الْعَاصِ أَنَّهُ قَالَ: لَمَّا انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، نُودِيَ: الصَّلَاةُ جَامِعَةٌ - فَرَأَعَ رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ فِي سَجْدَةٍ، ثُمَّ قَامَ فَرَأَعَ رَكْعَتَيْنِ فِي سَجْدَةٍ، ثُمَّ جُلِّيَ عَنِ الشَّمْسِ فَقَالَتْ عَائِشَةُ: مَا رَكَعْتُ رُكُوعًا قَطُّ، وَلَا سَجَدْتُ سُجُودًا قَطُّ، كَانَ أَطْوَلَ مِنْهُ.

[2114] 21 - (911) It was narrated that Abû Mas’ûd Al-Ansârî said: “The Messenger of Allâh ﷺ said: ‘The sun and the moon are two of the signs of Allâh by means of which Allâh

[٢١١٤] ٢١ - [٩١١] وَحَدَّثَنَا يَحْيَىٰ ابْنُ يَحْيَىٰ: 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.””

الشّمْسَ وَالقَمَرَ آتَيْنَا مِنْ آيَاتِ اللَّهِ،
يُخَوِّفُ اللَّهُ بِهِمَا عِبَادَهُ، وَإِنَّهُمَا لَا
يَنْكِسِفَانِ لِمَوْتٍ أَحَدٍ مِنَ النَّاسِ، فَإِذَا
رَأَيْتُمْ مِنْهَا شَيْئًا فَصَلُّوا وَادْعُوا [الله]،
حَتَّىٰ يُكْشَفَ مَا بِكُمْ».

[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.””

[٢١١٥] ٢٢- (...) وَحدَّثَنَا عَبْيُدُ
اللَّهُ بْنُ مُعاذَ الْعَبْرِيُّ وَيَحْيَى بْنُ حَيْبٍ
قَالَا : حَدَّثَنَا مُعْتَمِرٌ عَنْ إِسْمَاعِيلَ، عَنْ
قَيْسٍ، عَنْ أَبِي مَسْعُودٍ، أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ : «إِنَّ الشَّمْسَ وَالقَمَرَ لَيْسَ
يَنْكِسِفَانِ لِمَوْتٍ أَحَدٍ مِنَ النَّاسِ،
وَلَكِنَّهُمَا آتَيْنَا مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُ
فَقُوْمُوا فَصَلُّوا».

[2116] 23 - (...) It was narrated from Ismâ'îl 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.’”

[٢١١٦] ٢٣- (...) وَحدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا وَكِيعٌ وَأَبُو
أَسَامَةَ وَابْنُ نُمَيْرٍ؛ وَحدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ : أَخْبَرَنَا جَرِيرٌ وَوَكِيعٌ؛ وَحدَّثَنَا
ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ وَمَرْوَانُ،
كُلُّهُمْ عَنْ إِسْمَاعِيلَ بِهِدَا الإِسْنَادِ - وَفِي
حَدِيثِ سُفْيَانَ وَوَكِيعٍ : انْكَسَفَتِ الشَّمْسُ
يَوْمَ مَاتَ إِبْرَاهِيمُ فَقَالَ النَّاسُ : انْكَسَفَتْ
لِمَوْتِ إِبْرَاهِيمَ .

[2117] 24 - (912) It was narrated that Abû Mûsâ said: “The sun was eclipsed at the time

[٢١١٧] ٩١٢- (...) حَدَّثَنَا أَبُو
عَامِرِ الْأَشْعَرِيِّ عَبْدُ اللَّهِ بْنُ بَرَادٍ وَمُحَمَّدٌ

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 Allāh has sent do not occur for the death or birth of anyone, rather Allāh 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."

ابن العلاء قالا: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ بُرَيْدَةَ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: حَسَفَتِ الشَّمْسُ فِي زَمْنِ الرَّبِيعِ الْجَانِبِيِّ، فَقَامَ فَزِعًا يَخْشَىُ أَنْ تَكُونَ السَّاعَةُ، حَتَّى أَتَى الْمَسْجِدَ، فَقَامَ يُصَلِّي بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ، مَا رَأَيْتُهُ يَفْعُلُهُ فِي صَلَاةٍ قَطُّ ثُمَّ قَالَ: إِنَّ هَذِهِ الْآيَاتِ الَّتِي يُرْسِلُ اللَّهُ، لَا تَكُونُ لِمَوْتٍ أَحَدٍ وَلَا لِحَيَاةٍ، وَلِكُنَّ اللَّهُ يُرْسِلُهَا يُخَوِّفُ بِهَا عِبَادَهُ، فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَافْرُغُوا إِلَيْهِ ذِكْرَهُ وَدُعَائِهِ وَاسْتَغْفَارِهِ - وَفِي رِوَايَةِ ابْنِ الْعَلَاءِ: كَسَفَتِ [الشَّمْسُ] وَقَالَ: يُحَوَّفُ عِبَادَهُ».

[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."

[٢١١٨]-[٩١٣] حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَمْرَ الْفَوَارِيرِيِّ: حَدَّثَنَا بْنُ الْمَقْضِيلِ: حَدَّثَنَا الْجُرَيْرِيُّ عَنْ أَبِي الْعَلَاءِ حَيَانَ بْنَ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمْرَةَ قَالَ: يَبْنَمَا أَنَا أَرْمِي بِأَسْهُمِي فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، إِذَا انْكَسَفَتِ الشَّمْسُ، فَنَبَذْتُهُنَّ وَقُلْتُ: لَا نَظْرَنَّ إِلَى مَا يَحْدُثُ لِرَسُولِ اللَّهِ ﷺ فِي انْكِسَافِ الشَّمْسِ، الْيَوْمَ، فَأَنْتَهِنُ إِلَيْهِ وَهُوَ رَافِعٌ يَدَيْهِ، يَدْعُو وَيُكَبِّرُ وَيَحْمَدُ وَيَهْلِلُ، حَتَّى جُلَّى عَنِ الشَّمْسِ، فَقَرَأَ سُورَتَيْنِ وَرَكَعَ رَكْعَتَيْنِ .

[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-Madînah 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.”

[٢١١٩]-٢٦ (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْعَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى، عَنِ الْجُرَيْرِيِّ، عَنْ حَيَّانَ ابْنِ عَمِيرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمْرَةَ، وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ قَالَ: كُنْتُ أَرْمِي بِإِسْهَمِهِ لِي بِالْمَدِينَةِ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، إِذْ كَسَفَتِ الشَّمْسُ، فَبَدَّلْتُهَا فَقُلْتُ: وَاللَّهِ لَا نَظُرَنَّ إِلَى مَا حَدَثَ لِرَسُولِ اللَّهِ ﷺ فِي كُسُوفِ الشَّمْسِ، قَالَ: فَأَنِّيهُ وَهُوَ قَائِمٌ فِي الصَّلَاةِ، رَافِعٌ يَدَيْهِ، فَجَعَلَ يُسَبِّحُ وَيَخْمَدُ وَيَهَلُّ، وَيُكَبِّرُ وَيَدْعُو، حَتَّىٰ حُسِيرَ عَنْهَا قَالَ: فَلَمَّا حُسِيرَ عَنْهَا، قَرَأَ شُورَيْنَ وَصَلَّى رَكْعَيْنِ.

[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 *Hadîth* (as no. 2119).

[٢١٢٠]-٢٧ (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُشَنَّى: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ: أَخْبَرَنَا الْجُرَيْرِيُّ عَنْ حَيَّانَ ابْنِ عَمِيرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمْرَةَ قَالَ: بَيْتَمَا أَنَا أَتَرَمَي بِإِسْهَمِهِ لِي عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، إِذْ خَسَفَتِ الشَّمْسُ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمَا.

[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

[٢١٢١]-٢٨ (...) وَحَدَّثَنِي هَارُونُ ابْنُ سَعِيدِ الْأَعْلَى: 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 بْنَ الْفَاسِمِ حَدَّثَنَا عَنْ أَبِيهِ
الْفَاسِمِ بْنِ مُحَمَّدٍ 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
لِحَيَاةِ، وَلِكِنَّهُمَا آيَةٌ مِنْ آيَاتِ اللَّهِ، فَإِذَا
رَأَيْتُمُوهُمَا فَصَلُّوا».»

[٢١٢٢] [٩١٥] (٢٩) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ
نُعْمَىْرٍ قَالًا: حَدَّثَنَا مُضَبْطٌ وَهُوَ ابْنُ
الْمِقْدَامِ: حَدَّثَنَا زَائِدًا: حَدَّثَنَا زِيَادُ بْنُ
عِلَاقَةَ - وَفِي رِوَايَةِ أَبِي بَكْرٍ قَالَ: قَالَ
زِيَادُ بْنُ عِلَاقَةَ - سَمِعْتُ الْمُغَيْرَةَ بْنَ
شَعْبَةَ يَقُولُ: إِنْكَسَفَتِ الشَّمْسُ عَلَىْ عَهْدِ
رَسُولِ اللَّهِ ﷺ، يَوْمَ مَاتَ إِبْرَاهِيمَ، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتٍ
مِنْ آيَاتِ اللَّهِ، لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ
وَلَا لِحَيَاةِ، فَإِذَا رَأَيْتُمُوهُمَا فَادْعُوا اللَّهَ
وَصَلُّوا حَتَّىٰ يَتَكَبَّشَا».»

11. The Book Of Funerals

٨ - (المعجم ١١) - كتاب الجنائز
(التحفة ٤)

Chapter 1. Prompt The Dying Person To Say *Lâ Ilâha Illallâh*

[2123] 1 - (916) Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘Prompt your dying ones to say *Lâ Ilâha Illallâh*.’”

(المعجم ١) - (باب تلقين الموتى: لا إله إلا الله) (التحفة ١)

[٢١٢٣]-١ [٩١٦] حَدَّثَنَا أَبُو كَامِلُ الْجَحْدَرِيُّ فُضَيْلُ بْنُ حُسْنِي وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، كَلَّا هُمَا عَنْ يُشْرِكِ - قَالَ أَبُو كَامِلٍ: حَدَّثَنَا يُشْرِكُ بْنُ الْمُفَضَّلِ -: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيرَةَ: حَدَّثَنَا يَحْيَى بْنُ عُمَارَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدَ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: لَقَنُوا مَوْتَكُمْ: 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] (...). وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَأُورْدِيَّ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَحْمَدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بَلَالٍ، 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 وَأَبُو بَكْرٍ ابْنَ أَبِي شَيْبَةَ؛ وَحَدَّثَنِي عَمْرُو النَّاقِدُ قَالُوا جَمِيعًا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي

حَازِمٌ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَنُوا مَوْتَاكُمْ: لَا إِلَهَ إِلَّا اللَّهُ».»

Chapter 2. What Should Be Said At Times Of Calamity?

[2126] 3 - (918) It was narrated that Umm Salamah said: "I heard the Messenger of Allâh ﷺ say: 'There is no Muslim who is stricken with a calamity and says what Allâh has enjoined - 'Innâ lillâhi wainnâ ilaihi râji'un. Allâhumma jurnî fî mušâbatî wa akhlif lî 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 compensate him with something better.'"

She said: "When Abû Salamah died, I said: 'Who among the Muslims is better than Abû Salamah, the first household to emigrate to join the Messenger of Allâh ﷺ?' Then I said it, and Allâh compensated me with the Messenger of Allâh ﷺ."²²

She said: "The Messenger of Allâh ﷺ sent Hâtid bin Abî Balta'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 Allâh to make her independent of her,

(المعجم ٢) - (باب ما يقال عند المصيبة؟) (التحفة ٢)

[٢١٢٦] [٩١٨] حَدَّثَنَا يَحْيَى بْنُ أَئْبَ وَفَتِيهُ وَابْنُ حُجْرَةَ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَئْبَ: حَدَّثَنَا إِسْمَاعِيلُ - أَخْبَرَنِي سَعْدُ بْنُ سَعِيدٍ عَنْ عُمَرَ بْنِ كَثِيرٍ بْنِ أَفْلَحَ، عَنْ ابْنِ سَفِينَةَ، عَنْ أُمِّ سَلَمَةَ أَهْلَهَا قَالَتْ: سِمِّعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبةٌ فَيَقُولُ مَا أَمْرَهُ اللَّهُ: إِنَّ اللَّهَ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ! أُجْرِنِي فِي مُصِيبَتِي وَأَخْلَفْ لِي خَيْرًا مِنْهَا - إِلَّا أَخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا».

قَالَتْ: فَلَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ: أَيُّ الْمُسْلِمِينَ خَيْرٌ مِنْ أَبِي سَلَمَةَ؟ أَوْلُ بَيْتٍ هَاجَرَ إِلَى رَسُولِ اللَّهِ ﷺ، ثُمَّ إِنِّي قُلْتُهَا، فَأَخْلَفَ اللَّهُ لِي رَسُولَ اللَّهِ ﷺ.

قَالَتْ: أَرْسَلَ إِلَيَّ رَسُولُ اللَّهِ ﷺ حَاطِبَ بْنَ أَبِي بَلْتَغَةَ يَخْطُبُنِي لَهُ، فَقُلْتُ: إِنَّ لِي بَنِيَا وَأَنَا غَيْرُهُ فَقَالَ: «أَمَّا بَنِيَا

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. Allâhumma jurnî fi mušibatî wa akhlif 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.””

فَنَدْعُو اللّهَ أَنْ يُغْسِلَهَا عَنْهَا، وَأَذْعُو اللّهَ أَنْ يَدْهَبَ بِالْغَيْرَةِ .

[٢١٢٧] ٤ - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا أَبُو أَسَامَةَ عَنْ سَعْدِ بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ كَثِيرٍ بْنُ أَفْلَحَ قَالَ: سَمِعْتُ ابْنَ سَفِينَةَ يُحَدِّثُ، أَنَّهُ سَمِعَ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ تُصْبِيْهُ مُصِبَّيْهِ فَيَقُولُ: إِنَّا لِلّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللّهُمَّ أُجْرِنِي فِي مُصِبَّيْتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا - إِلَّا أَجْرَهُ اللّهُ فِي مُصِبَّيْتِهِ، وَأَخْلَفَ لَهُ خَيْرًا مِنْهَا» .

قَالَتْ: فَلَمَّا تُؤْفَى أَبُو سَلَمَةَ، قُلْتُ كَمَا أَمَرْنِي رَسُولُ اللّهِ ﷺ، فَأَخْلَفَ اللّهُ لِي خَيْرًا مِنْهُ، رَسُولُ اللّهِ ﷺ.

[٢١٢٨] ٥ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّهِ بْنِ نُمَيْرٍ : حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ: أَخْبَرَنِي عُمَرُ بْنُ كَثِيرٍ عَنِ ابْنِ سَفِينَةَ مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ: بِمِثْلِ حَدِيثِ أَبِي أَسَامَةَ - وَرَأَدَ: قَالَتْ: فَلَمَّا تُؤْفَى أَبُو سَلَمَةَ قُلْتُ: مَنْ خَيْرٌ مِنْ أَبِي سَلَمَةَ صَاحِبِ رَسُولٍ

الله ﷺ؟ ثمَّ عَرَمَ اللَّهُ لِي فَقْلُتُهَا. قَالَ: فَتَرَوْجُتُ رَسُولَ اللَّهِ ﷺ.

(المعجم ٣) - (باب ما يقال عند المريض والميت) (التحفة ٣)

Chapter 3. What Is To Be Said In The Presence Of The Sick And The Dying

[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 *Āmîn* 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, Muhammed ﷺ."

Chapter 4. Closing The Eyes Of The Deceased And Supplicating For Him, When He Dies

[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

[٢١٢٩]-[٩١٩] حَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مَعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا حَضَرْتُمُ الْمَرِيضَ، أَوِ الْمَيْتَ، قُوْلُوا خَيْرًا، فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ». قَالَتْ: فَلَمَّا مَاتَ أَبُو سَلَمَةَ أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا سَلَمَةَ قَدْ مَاتَ قَالَ: «فُولِي: اللَّهُمَّ اغْفِرْ لِي وَلَهُ، وَأَعْقِنِي مِنْهُ عَفْيَ حَسَنَةً». قَالَتْ: فَقُلْتُ، فَأَعْفَبْتُنِي اللَّهُ مَنْ هُوَ خَيْرٌ لِي مِنْهُ، مُحَمَّدًا ﷺ.

(المعجم ٤) - (باب في إغماض الميت والدعاء له، إذا حضر) (التحفة ٤)

[٢١٣٠]-[٩٢٠] حَدَّثَنِي رُهْبَرُ بْنُ حَرْبٍ: حَدَّثَنَا مَعَاوِيَةُ بْنُ عَمْرِو: حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيَّ عَنْ خَالِدِ الْحَنَّاءِ، عَنْ أَبِي قَلَابَةَ، عَنْ قَيْصَةَ بْنِ ذُؤْبَنِ،

of his family wailed and he said: 'Do not pray against yourselves except for good things, for the Angels say *Amin* 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 أُبِي سَلَمَةَ وَقَدْ شَقَّ بَصْرُهُ، فَأَغْمَضَهُ، ثُمَّ قَالَ : «إِنَّ الرُّوحَ إِذَا قُبِضَ تَبِعُهُ الْبَصَرُ». فَضَجَّ نَاسٌ مِّنْ أَهْلِهِ فَقَالَ : «لَا تَدْعُوا عَلَى أَنفُسِكُمْ إِلَّا بِخَيْرٍ، فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ». ثُمَّ قَالَ : «اللَّهُمَّ اغْفِرْ لِأُبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيَّينَ وَاحْلُفْهُ فِي عَقِيبَهِ فِي الْغَابِرِيَّينَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ! وَافْسُحْ لَهُ فِي قَبْرِهِ، وَنَوْرُ لَهُ فِيهِ»

[2131] ٨ - (...) Khâlid Al-Hadhdhâ' 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-Hadhdhâ' said: "And there was a seventh thing which I have forgotten."

۸- [٢١٣١] وَحَدَّثَنَا مُحَمَّدُ ابْنُ مُوسَى الْقَطَانُ الْوَاسِطِيُّ : حَدَّثَنَا الْمُتَّقَى بْنُ مُعَاذَ بْنِ مُعَاذٍ : حَدَّثَنَا أُبِي : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَسَنِ : حَدَّثَنَا خَالِدُ الْحَدَّاءَ بِهَلْدَاءِ إِلَيْهِ الْإِسْنَادُ نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ : «وَاحْلُفْهُ فِي تَرِكِيَّهُ». وَقَالَ : «اللَّهُمَّ افْسُحْ لَهُ فِي قَبْرِهِ» . وَلَمْ يَقُلْ : «افْسُحْ لَهُ» . - وَزَادَ : قَالَ خَالِدُ الْحَدَّاءَ : وَدَعْوَةُ أُخْرَى سَابِعَةُ نُسْبَتُهَا .

(المعجم ٥) - (بابُ في شخصوص بصر
البيت يتبع نفسه) (التحفة ٥)

[٩- ٢١٣٢] وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ : حَدَّثَنَا عَبْدُ الرَّزَاقَ : أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ الْعَلَاءِ بْنِ يَعْقُوبَ قَالَ :

Chapter 5. The Upward Gaze Of The Deceased Follows His Soul

[2132] ٩ - (921) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do you not see that when a person dies, his eyes look

upward?" They said: 'Yes.' He said: 'That is when his sight follows his soul."

[2133] (...) It was narrated from Al-'Alâ' with this chain (a similar *Hadîth* as no. 2132).

Chapter 6. Crying For The Deceased

[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 *Shaitân* to a house from which Allâh has expelled him?' - twice, so I refrained from crying and I did not cry."

[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

أَخْبَرَنِي أَبِي أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِلَمْ تَرَوُ الْإِنْسَانَ إِذَا مَاتَ شَحَصَ بَصَرُهُ؟» قَالُوا: بَلَى! قَالَ: «فَذَلِكَ جِينٌ يَتَبَعُ بَصَرُهُ نَفْسَهُ». [٢١٣٢] حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوِرْدِيُّ عَنْ أَعْلَاءَ يَهْدَا إِلَيْهَا إِلَاسْنَادِ.

(المعجم ٦) - (باب البكاء على الميت) (التحفة ٦)

[٢١٣٤] ١٠-(٩٢٢) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَابْنُ ثَمِيرٍ وَإِشْحَقُ بْنُ إِبْرَاهِيمَ، كُلُّهُمْ عَنْ ابْنِ عُيَيْنَةَ - قَالَ ابْنُ ثَمِيرٍ: حَدَّثَنَا شُفَيْفَانُ - عَنْ ابْنِ أَبِي تَجِيْحَةَ، عَنْ أَبِيهِ، عَنْ عُيَيْدِ بْنِ عُمَيْرٍ قَالَ: قَالَتْ أُمُّ سَلَمَةَ: لَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ: غَرِيبٌ وَفِي أَرْضٍ غُرْبَيةٍ، لَا يَكِنْتَ بِبُكَاءً يُتَحَدَّثُ عَنْهُ، فَكُنْتُ فَدَّ تَهَيَّأْتُ لِلْبُكَاءِ عَلَيْهِ، إِذَا أَقْبَلَتْ امْرَأَةٌ مِنَ الصَّعِيدَةِ تُرِيدُ أَنْ تُشَعِّدَنِي، فَاسْتَقْبَلَهَا رَسُولُ اللَّهِ ﷺ فَقَالَ: (أَتُرِيدُنَّ أَنْ تُدْخِلَنِي الشَّيْطَانَ بَيْنَ أَخْرَجَهُ اللَّهُ مِنْهُ؟) مَرْئَيْنِ، فَكَفَفْتُ عَنِ الْبُكَاءِ فَلَمْ أَنْكُ.

[٢١٣٥] ١١-(٩٢٣) حَدَّثَنِي أَبُو كَامِلِ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ زَيْدٍ، عَنْ عَاصِمِ الْأَخْوَلِ، 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 "Âsim Al-Ahwal with this chain (a similar *Hadîth* as no. 2135), but the *Hadîth* of Hammâd is more complete and longer.

عُمَّانَ الْهَدِيِّ ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ :
كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ ، فَأَرْسَلْتُ إِلَيْهِ إِحْدَى
بَنَاتِهِ تَدْعُوهُ ، وَتُخْرِجُهُ أَنَّ صَبِيًّا لَهَا - أَوِ
ابْنًا لَهَا - فِي الْمَوْتِ . فَقَالَ لِلرَّسُولِ :
«إِرْجِعْ إِلَيْهَا ، فَأَخْبِرْهَا : إِنَّ اللَّهَ مَا أَخْدَ
وَلَهُ مَا أَعْطَى ، وَكُلُّ شَيْءٍ عِنْدَهُ يَأْجِلُ
مُسَمًّى ، فَمُرْمَهَا فَلَنْصِبُ وَلَنْخَسِبُ» . فَعَادَ
الرَّسُولُ فَقَالَ : إِنَّهَا قَدْ أَفْسَمْتَ لَنْتَأْتِيهَا ،
قَالَ : فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ بْنُ
عُبَادَةَ وَمَعَادُ بْنُ جَبَلَ ، وَانْطَلَقُوا مَعَهُمْ ،
فَرَفِعَ إِلَيْهِ الصَّبِيُّ وَنَفْسُهُ تَقْعُفُ كَانَهَا فِي
شَيْءٍ ، فَقَاضَتْ عَيْنَاهُ ، فَقَالَ لَهُ سَعْدٌ : مَا
هَذَا؟ يَا رَسُولَ اللَّهِ! قَالَ : «هَذِهِ رَحْمَةٌ ،
جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ ، وَإِنَّمَا يَرْحَمُ
اللَّهُ مِنْ عِبَادِهِ الرُّحْمَاءُ» .

[2136] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
عَبْرَةَ اللَّهِ بْنِ نُعَيْرٍ : حَدَّثَنَا ابْنُ فُضِيلٍ ؛
وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا أَبُو
مُعَاوِيَةَ ، جَمِيعًا عَنْ عَاصِمِ الْأَخْوَلِ بِهَذَا
الْإِسْنَادِ ، غَيْرَ أَنَّ حَدِيثَ حَمَادَ أَنَّمَا
وَأَطْوَلُ .

[2137] 12 - (924) It was narrated that 'Abdullâh bin

[2137] 12 - (924) حَدَّثَنَا يُونُسُ
ابْنُ عَبْدِ الْأَعْلَى الصَّدَافِيِّ وَعُمَرُ بْنُ

'Umar said: "Sa'd bin 'Ubâdah fell sick and the Messenger of Allâh ﷺ came to visit him with 'Abdur-Râhmân 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).'"

سَوَادُ الْعَامِرِيُّ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثٍ عَنْ سَعِيدِ بْنِ الْحَارِثِ الْأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: اشْتَكَى سَعِيدُ بْنُ عِبَادَةَ شَكُورَ لَهُ، فَاتَّى رَسُولُ اللَّهِ ﷺ يَعُودُهُ مَعَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَسَعِيدُ بْنِ أَبِي وَقَاصِ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ فَلَمَّا دَخَلَ عَلَيْهِ وَجَدَهُ فِي غَشِيشَةٍ فَقَالَ: «أَفَدْ قَضَى؟» قَالُوا: لَا، يَا رَسُولَ اللَّهِ! فَبَكَى رَسُولُ اللَّهِ ﷺ، فَلَمَّا رَأَى الْقَوْمَ بُكَاءَ رَسُولِ اللَّهِ ﷺ بَكُورُهُمْ بَكُورُهُمْ فَقَالَ: «أَلَا تَسْمَعُونَ؟ إِنَّ اللَّهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ، وَلَا يُحْزِنُ الْقَلْبَ، وَلَكُنْ يُعَذِّبُ بِهَذَا - وَأَسَارَ إِلَى لِسَانِهِ - أَوْ يَرْحَمُ». لِسَانِهِ - أَوْ يَرْحَمُ».

(المعجم ٧) - (باب في عيادة المرضى) (التحفة ٧)

Chapter 7. Visiting The Sick

[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]-[٩٢٥] حَدَّثَنَا مُحَمَّدُ بْنُ ابْنِ الْمُشَنِّي الْعَنْزِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضُومٍ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنْ عُمَارَةَ يَعْنِي ابْنَ غَزِيَّةَ، عَنْ سَعِيدِ بْنِ الْحَارِثِ بْنِ الْمَعْلَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ﷺ، إِذْ جَاءَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَسَلَّمَ عَنْهُ، ثُمَّ أَدْبَرَ 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 أَخِي سَعْدُ بْنُ عُبَادَةَ؟»
فَقَالَ: صَالِحٌ، فَقَالَ رَسُولُ اللَّهِ **ﷺ**: «مَنْ يَعُودُهُ مِنْكُمْ؟» فَقَامَ وَقَمْنَا مَعَهُ، وَنَحْنُ بِضَعْةُ عَشَرَ، مَا عَيَّنَا نِعَالًا وَلَا خِفَافًا وَلَا قَلَانِسُ وَلَا قُمْصُ، نَمْشِي فِي تِلْكَ السَّبَابِخِ حَتَّى جِئْنَا، فَاسْتَخَرَ قَوْمُهُ مِنْ حَوْلِهِ، حَتَّى دَنَا رَسُولُ اللَّهِ **ﷺ** وَاصْحَابُهُ 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.’”

ابْنُ بَشَّارِ الْعَبْدِيُّ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ ثَابِتٍ قَالَ: سَمِعْتُ أَنَّسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ **ﷺ**: «الصَّابِرُ عِنْدَ الصَّدْمَةِ الْأُولَى».

[2140] 15 - (...) حَدَّثَنَا مُحَمَّدٌ ابْنُ الْمُشْتَى: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا شُعْبَةُ عَنْ ثَابِتِ الْبَنَانِيِّ، عَنْ أَنَّسٍ ابْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ **ﷺ** أَتَى عَلَى امْرَأَةٍ تَبَكِي عَلَى صَبَرٍ لَهَا، فَقَالَ لَهَا: «اَتَقْرِي اللَّهَ وَاصْبِرِي» فَقَالَتْ: وَمَا تُبَالِي بِمُصِيبَتِي؟ فَلَمَّا ذَهَبَ، قِيلَ لَهَا: إِنَّهُ

[...] 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.

^[1] *Taqqa-i*- Refraining from transgressing the bounds.

She came to his door, and did not find any doorkeeper there. She said: 'O Messenger of Allâh, I did not recognize you.' He said: 'Patience is when calamity first strikes.'"

[2141] (...) Shu'bah narrated a *Hadîth* similar to that of 'Uthmân bin 'Umar (no. 2140) with this chain. In the *Hadîth* of 'Abdus-Şamad it says: "The Prophet ﷺ passed by a woman at a grave."

رَسُولُ اللَّهِ ﷺ، فَأَخْدَهَا مِثْلُ الْمَوْتِ،
فَأَتَتْ بَابَهُ، فَلَمْ تَجِدْ عَلَى بَابِهِ بَوَائِنَ
فَقَالَتْ: يَا رَسُولَ اللَّهِ! لَمْ أَعْرِفْكَ فَقَالَ:
«إِنَّمَا الصَّبْرُ عِنْدَ أَوَّلِ صَدْمَةٍ» أَوْ قَالَ:
«عِنْدَ أَوَّلِ الصَّدْمَةِ».»

[۲۱۴۱] (...) وَحَدَّثَنَا يَحْيَى بْنُ حَيْثَمٍ الْحَارِثِيُّ: حَدَّثَنَا حَالِدٌ يَعْنِي ابْنَ الْحَارِثِ؛ وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو؛ وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالُوا جَمِيعًا: حَدَّثَنَا شُعْبَةُ بْنُ هَدَى الْإِسْنَادِ، نَحْوُ حَدِيثِ عُشَمَانَ ابْنِ عُمَرَ، يَقْصِيهِ - وَفِي حَدِيثِ عَبْدِ الصَّمَدِ: مَرَّ النَّبِيُّ ﷺ بِأَمْرَأَةٍ عِنْدَ قَبْرٍ.

Chapter 9. The Deceased Is Tormented Because Of His Family's Crying For Him

[2142] 16 - (927) It was narrated from 'Abdullâh that Hâfsah cried for 'Umar and he said: "Take it easy, O my daughter." Do you not know that the Messenger of Allâh ﷺ said: "The deceased is tormented because of his family's crying for him?"

(المعجم ۹) - (بابُ الميت يعذب
بكاء أهله عليه) (التحفة ۹)

[۲۱۴۲] (۹۲۷-۱۶) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعَيْرٍ، جَمِيعًا عَنْ ابْنِ يَشْرِ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِ الْعَبْدِيُّ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: حَدَّثَنَا نَافِعٌ عَنْ عَبْدِ اللَّهِ، أَنَّ حَفْصَةَ بَكَتْ عَلَى عُمَرَ

فَقَالَ: مَهْلَأَا يَا بُنْيَةُ! أَلَمْ تَعْلَمِي أَنَّ رَسُولَ
اللهِ ﷺ قَالَ: «إِنَّ الْمَيْتَ يُعَذَّبُ بِيُكَاءَ
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 قَتَادَةً يُحَدِّثُ
عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي عُمَرَ،
عَنْ عُمَرَ عَنْ النَّبِيِّ ﷺ قَالَ: «الْمَيْتُ
يُعَذَّبُ فِي قَبْرِهِ بِمَا نَيَّحَ 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
الْمُنْتَهَى: حَدَّثَنَا أَبْنُ أَبِي عَدَىٰ عَنْ سَعِيدِ،
عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ
أَبِي عُمَرَ، عَنْ عُمَرَ عَنْ النَّبِيِّ ﷺ قَالَ:
«الْمَيْتُ يُعَذَّبُ فِي قَبْرِهِ بِمَا نَيَّحَ 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 عَلَيْ
ابْنُ حُجْرِ السَّعْدِيِّ: حَدَّثَنَا عَلَيْ بْنُ مُسْهِرٍ
عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي
عُمَرَ قَالَ: لَمَّا طُعِنَ عُمَرُ أَغْمِيَ عَلَيْهِ،
فَصَبَحَ عَلَيْهِ، فَلَمَّا أَفَاقَ قَالَ: أَمَا عَلِمْتُمْ
أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الْمَيْتَ
يُعَذَّبُ بِيُكَاءِ 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 عَلَيْ
ابْنُ حُجْرِ: حَدَّثَنَا عَلَيْ بْنُ مُسْهِرٍ عَنِ
الشَّيْبَانِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ:

Şuhaib, do you not know that the Messenger of Allâh ﷺ said: The deceased is tormented because of the crying of the living.””?

لَمَّا أُصِيبَ عُمَرُ، جَعَلَ صُهَيْبٌ يَقُولُ:
وَأَخَاهُ! فَقَالَ لَهُ عُمَرُ: يَا صُهَيْبُ! أَمَا
عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ
الْمَيْتَ لِيَعْذَبُ بِيُكَاءِ الْحَيِّ»؟.

[2147] 20 - (...) It was narrated that Abû Mûsâ said: “When ‘Umar was attacked, Şuhaib 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 Allâh, it is for you I am crying, O Commander of the Believers.’ He said: ‘By Allâh, you know that the Messenger of Allâh ﷺ said: Whoever is cried for is tormented.”

He said:^[11] “I mentioned that to Mûsâ bin Talhah and he said: ‘Âishah used to say: That applied only to the Jews.

[٢١٤٧] ٢٠ - (...) وَحَدَّثَنِي عَلَيُّ
ابْنُ حُجْرٍ: أَخْبَرَنَا شُعَيْبُ بْنُ صَفْوَانَ أَبُو
يَحْيَى عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ، عَنْ أَبِي
بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى
قَالَ: لَمَّا أُصِيبَ عُمَرُ أَفْلَمَ صُهَيْبٌ مِنْ
مَنْزِلِهِ، حَتَّى دَخَلَ عَلَى عُمَرَ، فَقَامَ بِحِيَالِهِ
يَنْكِي، فَقَالَ لَهُ عُمَرُ: عَلَامَ تَبْكِي؟ أَعْلَمَ
تَبْكِي؟ قَالَ: إِي، وَاللَّهِ! لَعَنِّكَ أَبْنَكِي يَا
أَمِيرَ الْمُؤْمِنِينَ! فَقَالَ: وَاللَّهِ! لَقَدْ عَلِمْتَ
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يُبَكِّي عَلَيْهِ
يَعْذَبُ».

قَالَ: فَذَكَرْتُ ذَلِكَ لِمُوسَى بْنِ طَلْحَةَ
فَقَالَ: كَانَتْ عَائِشَةُ تَقُولُ: إِنَّمَا كَانَ
أَوْلَئِكَ الْيَهُودَ.

[2148] 21 - (...) It was narrated from Anas that when ‘Umar bin Al-Khattâb was stabbed, Hafṣah lamented for him. He said: “O Hafṣah, did you not hear the Messenger of Allâh ﷺ say: ‘The one who is lamented for will be

[٢١٤٨] ٢١ - (...) وَحَدَّثَنِي عَمْرُ
النَّاقِدُ: حَدَّثَنَا عَفَانُ بْنُ مُسْلِمٍ: حَدَّثَنَا
حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنْسِي؛ أَنَّ
عُمَرَ بْنَ الْخَطَّابِ، لَمَّا طُعِنَ، عَوَّلَتْ
عَلَيْهِ حَفْصَةُ فَقَالَ: يَا حَفْصَةُ! أَمَا سَيِّغْتَ

^[11] That is ‘Abdul-Malik bin ‘Umair, one of the narrators.

tormented.'? And Ṣuhaib lamented for him, and ‘Umar said: 'O Ṣuhaib, do you not know that: 'the one who is lamented for will be tormented.'?'

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الْمُعَوْلُ عَلَيْهِ يُعَذَّبُ؟» وَعَوْلَ عَلَيْهِ صَهَيْبٌ، فَقَالَ عُمَرُ: يَا صَهَيْبُ! أَمَا عَلِمْتَ أَنَّ الْمُعَوْلَ عَلَيْهِ يُعَذَّبُ؟».

[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-Khattâb 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 Ṣuhaib. I came back to him and said: 'You told me to find out for you who that man is;

[٢١٤٩] ٢٢ - (٩٢٨) حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيْهِ: حَدَّثَنَا أَئُوبُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَ: كُنْتُ جَالِسًا إِلَى جَنْبِ ابْنِ عُمَرَ، وَنَحْنُ نَسْتَطِرُ حِجَازَةً أُمَّ أَبَانَ بْنِ شِتَّيْ عُثْمَانَ، وَعِنْهُ عُمَرُو بْنُ عُثْمَانَ، فَجَاءَ ابْنُ عَبَّاسٍ يَقُولُهُ قَائِدٌ، فَأَرَاهُ أَخْبَرَهُ بِمَكَانِ ابْنِ عُمَرَ، فَجَاءَ حَتَّى جَلَسَ إِلَى جَنْبِي فَكُنْتُ بَيْنَهُمَا، فَإِذَا صَوْتٌ مِّنَ الدَّارِ، فَقَالَ ابْنُ عُمَرَ - كَانَهُ يَعْرِضُ عَلَى عُمَرِو أَنْ يَقُولَ فَيَنْهَا هُمْ - سَوْغَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِيُكَاءِ 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: اذْهَبْ فَاقْعُلْ لِي مِنْ ذَلِكَ الرَّجُلُ، فَذَهَبْتُ فَإِذَا هُوَ صَهَيْبٌ، فَرَجَعْتُ إِلَيْهِ فَقُلْتُ: إِنَّكَ أَمْرَتَنِي أَنْ أَعْلَمَ لَكَ، مَنْ ذَلِكَ الرَّجُلُ، وَإِنَّهُ صَهَيْبٌ 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 'Âishah, 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 Muhammad told me: "When 'Âishah heard what 'Umar and Ibn 'Umar had

مُرْهٌ فَلِيلَحْقٌ بِنَا، فَقُلْتُ: إِنَّ مَعَهُ أَهْلُهُ،
قَالَ: وَإِنْ كَانَ كَانَ مَعَهُ أَهْلُهُ - وَرَبَّمَا قَالَ
أَيُّوبُ: مُرْهٌ فَلِيلَحْقٌ بِنَا - فَلَمَّا قَدِمْنَا
الْمَدِينَةَ لَمْ يَأْتِ أَمِيرُ الْمُؤْمِنِينَ أَنْ
أُصِيبَ، فَجَاءَ صَهَيْبٌ يَقُولُ: وَالْأَخَاهُ!
وَاصَّاحِبَاهُ! 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 بِعَضٍ بُكَاءً
أَهْلِهِ». [راجع: ٢١٤٢]

قَالَ: فَمَآمَا عَبْدُ اللَّهِ فَأَرْسَلَهَا مُرْسَلَةً،
وَمَآمَا عَمْرُ فَقَالَ: بِعَضٍ .

(٩٢٩) فَقَمْتُ فَذَخَلْتُ عَلَى
عَائِشَةَ، فَحَدَّثَنَا بِمَا قَالَ ابْنُ عُمَرَ:
فَقَالَتْ: لَا، وَاللَّهِ! مَا قَالَهُ رَسُولُ
اللَّهِ ﷺ قَطُّ: إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِيُكَاءَ
أَحَدٍ» وَلِكَتَهُ قَالَ: إِنَّ الْكَافِرَ يَرِدُهُ
اللَّهُ بِيُكَاءَ أَهْلِهِ عَذَابًا، وَإِنَّ اللَّهَ لَهُوَ
أَضْحَكَ وَأَبْكَى، «وَلَا نَزُرُ وَازْرَهُ
وَلَا أُخْرَى» [فاطر ١٨].

قَالَ أَيُّوبُ: قَالَ ابْنُ أَبِي مُلَيْكَةَ:
حَدَّثَنِي الْفَاسِمُ بْنُ مُحَمَّدٍ قَالَ: لَمَّا بَلَغَ
عَائِشَةَ قَوْلُ 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.'"'

لَتَحْدِثُنِي عَنْ غَيْرِ كَاذِبَيْنِ وَلَا مُكَذِّبَيْنِ،
وَلِكِنَّ السَّمْعَ يُخْطِئُ. [انظر: ٢١٥٠]

[٢١٥٠] ٢٣ - (٩٢٨) حَدَثَنِي مُحَمَّدُ ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَثَنَا - عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلْكَةَ قَالَ: تُؤْفَقُ إِنْتُ لِعُثْمَانَ بْنِ عَفَّانَ بِمَكَّةَ قَالَ: فَجِئْنَا لِشَهَدَمَا، قَالَ: فَخَضَرَهَا ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ قَالَ: وَإِنِّي لِجَالِسٍ بَيْنَهُمَا قَالَ: جَلَسْتُ إِلَى أَحَدِهِمَا ثُمَّ جَاءَ الْآخَرُ فَجَلَسَ إِلَى جَنِيْهِ فَقَالَ: عَبْدُ اللَّهِ ابْنُ عُمَرَ لِعَمْرُو بْنِ عُثْمَانَ، وَهُوَ مُوَاجِهُهُ: أَلَا تَنْهَى عَنِ الْبُكَاءِ؟ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ الْمَيْتَ لِيَعْذِبَ بِيَكِإِ أَهْلِهِ عَلَيْهِ.

[راجع: ٢١٤٩ ت: ٩٢٩]

(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-Bайдâ', 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 Shâhib. I told him and he said: 'Call him to me.' So I went back to Shâhib and said: 'Go and join the Commander of the Believers.' When 'Umar was

(٩٢٧) فَقَالَ ابْنُ عَبَّاسٍ: قَدْ كَانَ عُمَرُ يَقُولُ بَعْضَ ذَلِكَ، ثُمَّ حَدَثَ فَقَالَ: صَدَرْتُ مَعَ عُمَرَ مِنْ مَكَّةَ، حَتَّى إِذَا كُنَّا بِالْبَيْنَاءِ إِذَا هُوَ يُرْكِبُ تَحْتَ ظَلَّ شَجَرَةَ، فَقَالَ: اذْهَبْ فَأَنْظُرْ مِنْ هَؤُلَاءِ الرَّكْبُ؟ فَنَطَرْتُ إِذَا هُوَ صَهَيْبٌ قَالَ: فَأَخْبَرْتُهُ، فَقَالَ: اذْعُهُ لِي، قَالَ: فَرَجَعْتُ إِلَى صَهَيْبٍ، فَقُلْتُ: ارْتَحِلْ فَالْحَقُّ أَمِيرٌ

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 Abâñ bint ‘Uthmân...” and he quoted the *Hadîth* (no. 2150), but he did not say that the *Hadîth* was narrated from ‘Umar,

المُؤمِنِينَ، فَلَمَّا أَنْ أَصِيبَ عُمَرُ، دَخَلَ صَهِيْبٌ يَنْكِي يَقُولُ: وَأَخَاهُ! وَاصْحَابَاهُ! فَقَالَ عُمَرُ: يَا صَهِيْبُ! أَتَبْكِي عَلَيَّ؟ وَقَدْ قَالَ رَسُولُ اللهِ ﷺ: إِنَّ الْمَيْتَ يُعَذَّبُ بِعَصْبَى بُكَاءً أَهْلِهِ عَلَيْهِ».

(٩٢٩) فَقَالَ ابْنُ عَبَّاسٍ: فَلَمَّا مَاتَ عُمَرُ ذَكَرْتُ ذَلِكَ لِعَائِشَةَ فَقَالَتْ: يَرْحَمُ اللهُ عُمَرَ، لَا وَاللهِ! مَا حَدَثَ رَسُولُ اللهِ ﷺ: إِنَّ اللهَ يُعَذِّبُ الْمُؤْمِنَ بِبُكَاءً أَحَدٍ» وَلَكِنْ قَالَ: «إِنَّ اللهَ يَزِيدُ الْكَافِرَ عَذَابًا بِبُكَاءِ أَهْلِهِ عَلَيْهِ». قَالَ: وَقَالَتْ عَائِشَةُ: وَحَسِبْكُمُ الْقُرْآنُ: «وَلَا تُرِزُّ وَارِزَةً وَنَذِرَ أُخْرَى» [فاطر: ١٨]. قَالَ: وَقَالَ ابْنُ عَبَّاسٍ عِنْدَ ذَلِكَ: وَاللهُ أَضْحَكَ وَأَبْكَى.

قال ابن أبي مليكة: فَوَاللهِ! مَا قال ابن عمر من شيءٍ. [راجع: ٢١٤٩ ت: ٩٢٩]

[٢١٥١] (...) حَدَثَنَا عَبْدُ الرَّحْمَنِ ابْنُ بِشْرٍ: حَدَثَنَا سُفْيَانُ: قَالَ [حدثنا] عُمَرُ وَعَنِ ابْنِ أَبِي مُلِيْكَةَ قَالَ: كُنَّا فِي جَنَازَةَ أُمَّ أَبَانَ بِنْتِ عُثْمَانَ، وَسَاقَ الْحَدِيثَ، وَلَمْ يَنْصُرْ رَفِيقَ 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."

عَمَرَ عَن النَّبِيِّ ﷺ، كَمَا نَصَهُ أَيُوبُ وَابْنُ جُرَيْجٍ، وَحَدَّثُهُمَا أَتَمٌ مِنْ حَدِيثِ عَمْرٍو.

[2152] ٢٤ - (٩٣٠) وَحَدَّثَنِي
حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي عَمَرُ بْنُ مُحَمَّدٍ، أَنَّ سَالِمًا حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيْتَ يُعَذَّبُ بِبُكَاءِ الْحَيِّ».

[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-Râhmân, 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."

[٢١٥٣] ٢٥ - (٩٣١) وَحَدَّثَنَا خَلْفُ
ابْنُ هِشَامٍ وَأَبُو الرَّبِيعِ الرَّهْزَانِيِّ، جَمِيعًا
عَنْ حَمَادٍ - قَالَ خَلْفٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ
قَالَ: ذُكِرَ عِنْدَ عَائِشَةَ قَوْلُ ابْنِ عَمَرٍ:
الْمَيْتُ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ فَقَالَتْ:
يَرْحَمُ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ، سَمِعَ شَيْئًا
فَلَمْ يَحْفَظْ، إِنَّمَا مَرَّتْ عَلَى رَسُولِ
اللَّهِ ﷺ جَنَازَةً يَهُودِيًّا، وَهُمْ يَبْكُونَ عَلَيْهِ
فَقَالَ: «أَتُنْهِمْ تَبْكُونَ، وَإِنَّهُ لَيُعَذَّبُ».

[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

[٢١٥٤] ٢٦ - (٩٣٢) حَدَّثَنَا أَبُو
كُرَيْبٍ: حَدَّثَنَا أَبُو أَسَمَّةَ عَنْ هِشَامٍ عَنْ أَبِيهِ قَالَ: ذُكِرَ عِنْدَ عَائِشَةَ، أَنَّ ابْنَ عَمَرَ يَرْفَعُ إِلَى النَّبِيِّ ﷺ: «إِنَّ الْمَيْتَ 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-Râhmân said that she heard 'Âishah - 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-Râhmân. He did not tell a lie, but he forgot or was mistaken.

وَهُلْ، إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَيُعَذَّبُ بِخَطَايَاهُ أَوْ بِذَنْبِهِ، وَإِنَّ أَهْلَهُ لَيُنَكِّونَ عَلَيْهِ الْأَنَّ». وَذَاكَ مِثْلُ قَوْلِهِ: إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ عَلَى الْقَلْبِ يَوْمَ بَدْرٍ، وَفِيهِ قَتَلَى بَدْرٌ مِنَ الْمُشْرِكِينَ، فَقَالَ لَهُمْ مَا قَالَ: «إِنَّهُمْ لَيَسْمَعُونَ مَا أَقُولُ»، وَقَدْ وَهُلْ، إِنَّمَا قَالَ: «إِنَّهُمْ لَيَعْلَمُونَ أَنَّ مَا كُنْتُ أَقُولُ لَهُمْ حَقًّا» ثُمَّ قَرَأَ: «إِنَّكَ لَا تُشِيعُ الْمَوْقَنَ» [النَّمَل: ٨٠]. «وَمَا أَنَّ يُمْسِحَ مَنِ فِي الْقُبُورِ» [فاطر: ٢٢]. يَقُولُ: حِينَ تَبَوَّوا مَقَاعِدُهُمْ مِنَ النَّارِ.

[٢١٥٥] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هَشَامُ بْنُ عُرْوَةَ بِهَذَا إِلَاسَادَ، يَعْنِي حَدِيثَ أَبِي أَسَامَةَ، وَحَدِيثَ أَبِي أَسَامَةَ أَتَمْ.

[٢١٥٦] (...) وَحَدَّثَنَا قُتَيْبَةَ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنْسٍ - 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 عُمَرَ 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.’”

لَيُعَذَّبْ بِبُكَاءِ الْحَيِّ، فَقَالَتْ عَائِشَةُ: يَغْفِرُ
اللهُ لِأَبِي عَبْدِ الرَّحْمَنِ، أَمَا إِنَّهُ لَمْ
يَكُنْدِبْ، وَلَكِنَّهُ نَسِيَ أَوْ أَخْطَأَ، إِنَّمَا مَرَّ
رَسُولُ اللهِ ﷺ عَلَى يَهُودَةٍ يُمْكَنُ عَلَيْهَا،
فَقَالَ: «إِنَّهُمْ لَيَكُونُ عَلَيْهَا، وَإِنَّهَا لَتُعَذَّبْ
فِي قُبْرِهَا».

[2157] 28 - (933) It was narrated that ‘Alî bin Rabi‘ah said: “The first one to be lamented in Al-Kûfah was Qarazah bin Ka‘b, and Al-Mughîrah 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]-[٩٣٣] حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْعَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سَعِيدِ بْنِ
عَبْيَدِ الطَّائِيِّ وَمُحَمَّدِ بْنِ قَيْسٍ، عَنْ عَلَيِّ
ابْنِ رَبِيعَةَ قَالَ: أَوَّلُ مَنْ نَبَّغَ عَلَيْهِ بِالْكُوفَةِ
فَرَظَةُ بْنُ كَعْبٍ، فَقَالَ الْمُغَиْرَةُ بْنُ شَعْبَةَ:
سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ نَبَّغَ
عَلَيْهِ فَإِنَّهُ يُعَذَّبْ، بِمَا نَبَّغَ عَلَيْهِ، يَوْمَ
الْقِيَامَةِ».

[2158] (...) A similar report (as no. 2157) was narrated from ‘Alî bin Rabi‘ah Al-Asadî, from Al-Mughîrah bin Shu‘bah, from the Prophet ﷺ.

[٢١٥٨] (...) وَحَدَّثَنِي عَلَيُّ بْنُ
حُجْرِ السَّعْدِيِّ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ:
أَخْبَرَنَا مُحَمَّدُ بْنُ قَيْسٍ الْأَسْدِيُّ عَنْ عَلَيِّ
ابْنِ رَبِيعَةِ الْأَسْدِيِّ، عَنِ الْمُغَيْرَةِ بْنِ شَعْبَةَ
عَنِ النَّبِيِّ ﷺ مِثْلًا.

[2159] (...) A similar report (as no. 2157) was narrated from ‘Alî bin Rabi‘ah Al-Asadî, from Al-Mughîrah bin Shu‘bah, from the Prophet ﷺ.

[٢١٥٩] (...) وَحَدَّثَنَا أَبُو أَبِي
عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مَعَاوِيَةَ يَعْنِي
الْفَزَارِيَّ: حَدَّثَنَا سَعِيدُ بْنُ عَبْيَدِ الطَّائِيِّ
عَنْ عَلَيِّ بْنِ رَبِيعَةَ، عَنِ الْمُغَيْرَةِ بْنِ شَعْبَةَ
عَنِ النَّبِيِّ ﷺ مِثْلًا.

Chapter 10. Stern Warning Against Wailing

[2160] 29 - (934) Abû Mâlik Al-As̄h̄'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."

(المعجم ١٠) - (باب التشديد في
النهاية) (التحفة ١٠)

[٢١٦٠] [٩٣٤) وَحَدَّثَنَا أَبُو بَكْرُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَانُ: حَدَّثَنَا أَبَا أَبْرَارًا بْنُ يَزِيدَ؛ وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ - وَاللَّفْظُ لَهُ: - أَخْبَرَنَا حَبَّانُ بْنُ هَلَالٍ: حَدَّثَنَا أَبَا أَبْرَارًا: حَدَّثَنَا يَحْيَى أَنَّ رَيْدًا حَدَّثَهُ، أَنَّ أَبَا مَالِكَ الْأَشْعَرِيَّ حَدَّثَهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: «أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَا يَرُؤُكُونَ»: الْفَحْرُ فِي الْأَحْسَابِ، وَالطَّعْنُ فِي الْأَنْسَابِ، وَالإِسْتِيقَاءُ بِالْتُّجُومِ، وَالنِّيَاحَةُ». وَقَالَ: «الثَّائِحَةُ إِذَا لَمْ تَثْبُتْ قَبْلَ مَوْتِهَا، تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطْرَانٍ، وَوَرْغٌ مِنْ جَرَبٍ».

[2161] 30 - (935) 'Amrah narrated that she heard 'Âishah 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

[٢١٦١] [٩٣٥) وَحَدَّثَنَا ابْنُ الْمُشْتَى وَابْنُ أَبِي عُمَرَ، - قَالَ ابْنُ الْمُشْتَى: حَدَّثَنَا - عَبْدُ الْوَهَابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرْتِي عَمْرَةً أَنَّهَا سَمِعْتُ عَائِشَةَ تَقُولُ: لَمَّا جَاءَ رَسُولُ اللهِ ﷺ قَتَلُ زَيْدَ بْنَ حَارِثَةَ وَجَعْفَرَ ابْنَ أَبِي طَالِبٍ وَعَبْدَ اللهِ بْنَ رَوَاحَةَ، جَلَسَ رَسُولُ اللهِ ﷺ يُعْرَفُ فِيهِ الْحُزْنُ،

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 Allâh, they will not listen to us, O Messenger of Allâh.’” And she said that the Messenger of Allâh ﷺ said: “Go and throw sand in their mouths.” ‘Âishah said: “I said: ‘May Allâh rub your nose in the dust, you did not do what the Messenger of Allâh ﷺ commanded you, and you did not stop annoying the Messenger of Allâh ﷺ.’”

[2162] (...) A similar report (as no. 2161) was narrated from Yahyâ bin Sa‘eed with this chain. In the *Hadîth* of ‘Abdul-’Azîz it says: “And you did not stop annoying the Messenger of Allâh ﷺ.”

[2163] 31 - (936) It was narrated that Umm ‘Atîyyah said: “Along with the pledge of allegiance, the Messenger of Allâh ﷺ took from us our

فَالْتَّ: وَأَنَا أَنْظُرُ مِنْ صَائِرِ الْبَابِ - شَقَّ
الْبَابِ - فَأَتَاهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ!
إِنَّ نِسَاءَ جَعْفَرٍ، وَذَكَرَ بُكَاءَهُنَّ، فَأَمْرَهُ أَنْ
يَدْهَبَ فِيهَا هُنَّ، فَدَهَبَ، فَأَتَاهُ فَدَهَبَ
أَنَّهُنَّ لَمْ يُطِعْنَهُ، فَأَمْرَهُ الثَّانِيَةَ أَنْ يَدْهَبَ
فِيهَا هُنَّ، فَدَهَبَ، ثُمَّ أَتَاهُ فَقَالَ: وَاللَّهِ!
لَقَدْ غَلَبَنَا يَا رَسُولَ اللَّهِ! فَالْتَّ فَرَعَمَتْ
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اَدْهَبْ فَاحْثُ
فِي أَفْوَاهِهِنَّ مِنَ التَّرَابِ» فَالْتَّ عَائِشَةَ:
فَقُلْتُ: أَرْغَمَ اللَّهُ أَنْفَكَ، وَاللَّهُ! مَا تَعْلَمُ
مَا أَمْرَكَ رَسُولُ اللَّهِ ﷺ، وَمَا تَرَكْتَ
رَسُولُ اللَّهِ ﷺ مِنَ الْعَنَاءِ.

[2162] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَرْ؛
وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ
وَهْبٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ؛ وَحَدَّثَنِي
أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عَبْدُ
الصَّمَدِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ
مُسْلِمٍ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا
الْإِسْنَادِ نَحْوَهُ - وَفِي حَدِيثِ عَبْدِ الْعَزِيزِ:
وَمَا تَرَكْتَ رَسُولُ اللَّهِ ﷺ مِنَ الْعَيْ.

[2163] 31- (936) حَدَّثَنِي أَبُو
الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا
أَبُوبُ 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 'Atiyah 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 'Atiyah 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.'"

أَخْدَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ مَعَ الْبَيْعَةِ، أَلَا
تَنْوَحَ، فَمَا وَفَتْ مِنَ امْرَأَةً، إِلَّا خَمْسَةً:
أُمُّ شَلَيْمٍ، وَأُمُّ الْعَلَاءِ، وَابْنَةُ أَبِي سَبْرَةَ
امْرَأَةً مُعَاذِ - أَوْ ابْنَةُ أَبِي سَبْرَةَ وَامْرَأَةً
مُعَاذِ - .

[٢١٦٤] [٣٢-٣٢] حَدَثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَسْبَاطُ: حَدَثَنَا
هِشَامٌ عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ:
أَخْدَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فِي الْبَيْعَةِ، أَلَا
تَنْحَنَّ، فَمَا وَفَتْ مِنَّا غَيْرُ خَمْسَةَ، مِنْهُنَّ
أُمُّ شَلَيْمٍ .

[٢١٦٥] [٣٣-٣٣] وَحَدَثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَرَزَّهِيرٍ بْنُ حَرْبٍ
وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي
مُعَاوِيَةَ - قَالَ رَزَّهِيرٌ: حَدَثَنَا مُحَمَّدُ بْنُ
حَازِمٍ - : حَدَثَنَا عَاصِمٌ عَنْ حَفْصَةَ،
عَنْ أُمِّ عَطِيَّةَ قَالَتْ: لَمَّا نَزَّلَتْ هَذِهِ
الآيَةُ: «يَا أَيُّهَا النَّاسُ إِذَا أَنْ لَا يُشْرِكُنَّ
بِإِلَهٍ شَيْئًا» ۚ وَلَا يَعْصِيَنَّكَ فِي
مَعْرُوفٍ ۚ [المتحنة: ١٢] قَالَتْ: كَانَ
مِنْهُنَّ الْبَيَّنَةُ، قَالَتْ: فَقُلْتُ: يَا رَسُولَ
اللَّهِ! إِلَّا آلَ فُلَانٍ، فَإِنَّهُمْ كَانُوا
أَسْعَدُونِي فِي الْجَاهِلِيَّةِ، فَلَا بُدَّ لِي

^[1] Al-Mumtahanah 60:12.

مِنْ أَنْ أُسْعِدَهُمْ 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."

[2167] 35 - (...) It was narrated that Umm 'Atiyyah said: "We were forbidden to attend funerals, but not strictly so."

(المعجم (11) - (باب نهي النساء عن اتباع الجنائز) (التحفة (11)

[٢١٦٦] ٣٤-(٩٣٨) حَدَّثَنَا يَحْيَى
ابْنُ أَبْوَبْ : حَدَّثَنَا ابْنُ عَلَيَّةَ : أَخْبَرَنَا
أَيُوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ : قَالَتْ
أُمُّ عَطِيَّةَ : كُنَّا نُنْهَى عَنِ اتِّبَاعِ الْجَنَائِزِ ،
وَلَمْ يُعَزَّمْ عَلَيْنَا . [انظر : ٢١٦٧ : ٣٧٤٠]

[٢١٦٧] ٣٥-(...) وَحَدَّثَنَا أَبُو بَكْرٍ
بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا أَبُو أُسَامَةَ ; وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ : أَخْبَرَنَا عِيسَى بْنُ
يُونُسَ ، كَلَّا هُمَا عَنْ هَشَامَ ، عَنْ حَفْصَةَ ،
عَنْ أُمِّ عَطِيَّةَ قَالَتْ : نُنْهَى عَنِ اتِّبَاعِ الْجَنَائِزِ
وَلَمْ يُعَزَّمْ 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 lotus-tree leaves, and put camphor in the last time, or a little camphor. And when you have

(المعجم (12) - (باب في غسل الميت) (التحفة (12)

[٢١٦٨] ٣٦-(٩٣٩) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى : أَخْبَرَنَا يَرِيدُ بْنُ زُرَيْعَ عَنْ
أَيُوبَ ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ ، عَنْ أُمِّ
عَطِيَّةَ قَالَتْ : دَخَلَ عَلَيْنَا النَّبِيُّ ﷺ وَنَحْنُ
نَهْسِلُ ابْنَتَهُ ، فَقَالَ : «اغْسِلْنَاهَا ثَلَاثَةً ، أَوْ
سَمْسَاءً ، أَوْ أَكْثَرَ مِنْ ذَلِكَ ، إِنْ رَأَيْتَ

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).'"

ذلِكَ، بِمَاءٍ وَسِدْرٍ، وَاجْعَنْ فِي الْآخِرَةِ
كَافُورًا، أَوْ شَيْئًا مِنْ كَافُور، فَإِذَا فَرَغْتُمْ
فَادْتَشِي» فَلَمَّا فَرَغْنَا آذَنَاهُ، فَأَلْقَى إِلَيْنَا
حَمْوَهُ، فَقَالَ: «أَشْعِرْنَاهَا إِيَاهُ».

[2169] 37 - (...) It was narrated that Umm 'Atiyyah said: "And we braided her hair in three sections."

[٢١٦٩] ٣٧- (...) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ رُبَيعٍ عَنْ
أَيُوبَ، عَنْ مُحَمَّدٍ بْنِ سِيرِينَ، عَنْ
حَفْصَةَ بْنِتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ .
قَالَتْ: مَسْطَانَاهَا ثَلَاثَةَ فُرُونِ.

[2170] 38 - (...) It was narrated that Umm 'Atiyyah said: "One of the daughters of the Messenger of Allâh ﷺ died." According to to the *Hadîth* of Ibn 'Ulayyah she said: "The Messenger of Allâh ﷺ came to us while we were washing his daughter." According to the *Hadîth* of Mâlik she said: "The Messenger of Allâh ﷺ entered upon us when his daughter died" - like the *Hadîth* of Yazîd bin Zuray' from Ayyûb, from Muhammad, from Umm 'Atiyyah.

[٢١٧٠] ٣٨- (...) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ؛ وَحَدَّثَنَا
أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا:
حَدَّثَنَا حَمَادٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَيُوبَ:
حَدَّثَنَا ابْنُ عُلَيَّةَ، كُلُّهُمْ عَنْ أَيُوبَ، عَنْ
مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: تُؤْفَى
إِحْدَى بَنَاتِ النَّبِيِّ ﷺ؛ وَفِي حَدِيثِ ابْنِ
عُلَيَّةَ قَالَتْ: أَتَانَا رَسُولُ اللهِ ﷺ وَنَحْنُ
نَعْسِلُ ابْنَتَهُ؛ وَفِي حَدِيثِ مَالِكٍ قَالَ:
دَخَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ حِينَ تُؤْفَى
ابْنَتُهُ. بِمُثْلِ حَدِيثِ يَزِيدٍ بْنِ رُبَيعٍ عَنْ
أَيُوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ.

[2171] 39 - (...) A similar report (as no. 2170) was narrated from Uinm 'Atiyyah, except that he ﷺ said: "Three or five or seven, or more than that, if you see fit."

[٢١٧١] ٣٩- (...) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا حَمَادٌ عَنْ أَيُوبَ، عَنْ
حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، بِسْخَوَهَ، غَيْرَ أَنَّهُ

Hafṣah said, narrating from Umm ‘Atīyyah: “And we fixed her hair in three sections.”

قَالَ: «تَلَاثَا أَوْ خَمْسَا أَوْ سَبْعَا، أَوْ أَكْثَرَ مِنْ ذَلِكَ، إِنْ رَأَيْتُنَّ ذَلِكَ»، فَقَالَتْ حَفْصَةُ عَنْ أُمٍّ عَطِيَّةً: وَجَعَلْنَا رَأْسَهَا ثَلَاثَةَ قُرُونٍ.

[2172] (...) It was narrated from Umm ‘Atīyyah that he ﷺ said: “Wash her an odd number of times, three or five or seven.” And ‘Umm ‘Atīyyah said: “And We braided her hair in three sections.”

أَيُوبُ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: وَأَخْبَرَنَا أَيُوبُ قَالَ: وَقَالَتْ حَفْصَةُ عَنْ أُمٍّ عَطِيَّةَ، قَالَ: «اغْسِلْنَاهَا وَتُرَا ثَلَاثَةَ أَوْ خَمْسَا أَوْ سَبْعَا» قَالَ وَقَالَتْ أُمٌّ عَطِيَّةَ: مَشْطُطَنَاهَا ثَلَاثَةَ قُرُونٍ.

[2173] 40 - (...) It was narrated that Umm ‘Atīyyah 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).’”

بَكْرِ بْنِ أَبِي شَيْبَةَ وَعَمْرُو التَّاقِدُ، جَمِيعًا عَنْ أَبِي مَعَاوِيَةَ - قَالَ عَمْرُو: حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ أَبُو مَعَاوِيَةَ - حَدَّثَنَا عَاصِمُ الْأَخْوَلُ عَنْ حَفْصَةَ بِنْتِ سَيِّدِنَا، عَنْ أُمٍّ عَطِيَّةَ قَالَتْ لَمَّا مَاتَتْ زَيْبَ بِنْتَ رَسُولِ اللَّهِ ﷺ: «اغْسِلْنَاهَا وَتُرَا ثَلَاثَةَ أَوْ خَمْسَا، وَاجْعَلْنَاهَا فِي الْخَامِسَةِ كَافُورًا، - أَوْ شَيْئًا مِنْ كَافُورٍ، - فَإِذَا غَسَلْنَاهَا فَأَغْلَمْتَنِي» قَالَتْ: فَأَغْلَمْنَاهَا، فَأَغْطَانَا حِقْوَهُ وَقَالَ: «أَشْعِرْنَاهَا إِيَاهُ».

[2174] 41 - (...) It was narrated that Umm ‘Atīyyah said: “The Messenger of Allāh ﷺ came to

الْتَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: 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 *Hadîth* similar to that of Ayyûb and "Âsim (no. 2174). And he said in the *Hadîth*: "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 *Wudû'*."

[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 *Wudû'*."

Chapter 13. Shrouding The Deceased

[2177] 44 - (940) It was narrated that Khabbâb bin Al-Aratt said: "We emigrated with

هشام بْن حسانَ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ،
عَنْ أُمّ عَطِيَّةَ قَالَتْ: أَتَانَا رَسُولُ اللهِ ﷺ
وَنَحْنُ نَغْسِلُ إِحدَى بَنَاتِهِ، فَقَالَ:
«اغْسِلْنَاهَا وَتَرَأْخَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ
بِنَحْوِ حَدِيثِ أَيُوبَ وَعَاصِمٍ»، وَقَالَ فِي
الْحَدِيثِ، قَالَتْ: فَصَفَرْنَا شَعْرَهَا ثَلَاثَةَ
أَثْلَاثَ: قَرَنِيهَا وَنَاصِيَّهَا.

[2175] 42 - (...) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ خَالِدٍ، عَنْ
حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمّ عَطِيَّةَ؛ أَنَّ
رَسُولَ اللهِ ﷺ - حَيْثُ أَمْرَهَا أَنْ تَغْسِلَ
ابْنَتَهُ - قَالَ لَهَا: «ابْدَأْ بِمَا مِنْهَا
وَمَوَاضِعِ الْوُضُوءِ مِنْهَا».

[2176] 43 - (...) حَدَّثَنَا يَحْيَى
ابْنُ أَيُوبَ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَمْرُو
النَّاقِدُ، كُلُّهُمْ عَنْ ابْنِ عُلَيَّةَ - قَالَ أَبُو
بَكْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ - عَنْ
خَالِدٍ، عَنْ حَفْصَةَ، عَنْ أُمّ عَطِيَّةَ؛ أَنَّ
رَسُولَ اللهِ ﷺ قَالَ لَهُنَّ فِي غَشْلِ ابْنَتِهِ:
«ابْدَأْ بِمَا مِنْهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا».

(المعجم ١٣) - (باب في كفن
الميت) (التحفة ١٣)

[2177] 44 - (940) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى التَّوَيِّمِيُّ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ

the Messenger of Allâh ﷺ, in Allâh's cause, seeking the Face of Allâh, and Allâh 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) Uhud. 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 Allâh ﷺ said: 'Put it over his head, and put some *Idhkhîr* 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.

وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِيَحْمَى - قَالَ يَحْمَى : أَخْبَرَنَا، وَقَالَ الْأَخْرُونَ : حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ ، عَنْ شَقِيقٍ ، عَنْ خَجَابِ بْنِ الْأَرْتِ قَالَ : هَا جَرَنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَبِيلِ اللَّهِ ، تَبَتَّغَيْ وَجْهَ اللَّهِ ، فَوَجَبَ أَجْرُنَا عَلَى اللَّهِ ، فَمَنْتَ مَنْ مَضَى لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا ؛ مِنْهُمْ مُضَبْ بْنُ عُمَيْرٍ ، قُتِلَ يَوْمَ أُحْدِي ، فَلَمْ يُوجَدْ لَهُ شَيْءٌ يُكَفَّنُ فِيهِ إِلَّا نَمَرَةً ، فَكُنَّا إِذَا وَضَعْنَاهَا عَلَى رَأْسِهِ ، خَرَجَتْ رِجْلَاهُ ، وَإِذَا وَضَعْنَاهَا عَلَى رِجْلِيْهِ ، خَرَجَ رَأْسُهُ ، فَقَالَ رَسُولُ اللَّهِ ﷺ « ضُعُوهَا مِمَّا يَلِي رَأْسُهُ ، وَاجْعَلُوهَا عَلَى رِجْلِيْهِ مِنَ الْإِذْخِرِ » وَيَنِّا مَنْ أَيْتَنَا لَهُ نَمَرَةً ، فَهُوَ يَهْبِطُهَا .

[٢١٧٨] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا جَرِيرٌ ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا عِيسَى بْنُ يُونُسَ ؛ وَحَدَّثَنَا مُنْجَابُ بْنُ الْحَارِثِ التَّمِيِّيُّ : أَخْبَرَنَا عَلَيْهِ بْنُ مُسْهِرٍ ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ ، عَنِ الْأَعْمَشِ ، بِهَذَا إِلَاسْنَادِ 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 *Namir* (leopard or tiger); because it contains white and black. Most of them are made of wool.

[2179] 45 - (941) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ was shrouded in three *Sahûlî* 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 *Sahûlî* garments. ‘Abdullâh bin Abî Bakr took it and said: ‘I will keep it so that I may be shrouded in it myself.’ Then he said: ‘If Allâh had approved of it for His Prophet, he would have been shrouded in it.’ So he sold it and gave its price in charity.”

[٢١٧٩] [٩٤١-٤٥] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِيَحْيَى، - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - أَبُو مَعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُفِنَ رَسُولُ اللَّهِ ﷺ فِي ثَلَاثَةِ أَنْوَابٍ يَضِيقُ سَحُولِيَّةُ، مِنْ كُرْسُفٍ، لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةُ، أَمَّا الْحُلَّةُ فَإِنَّمَا شُبِّهَ عَلَى التَّاسِ فِيهَا، أَنَّهَا اشْتُرِيتَ لَهُ لِيَكْفَنَ فِيهَا، فَتَرَكَتِ الْحُلَّةُ، وَكُفِنَ فِي ثَلَاثَةِ أَنْوَابٍ يَضِيقُ سَحُولِيَّةُ، فَأَخَذَهَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، فَقَالَ: لَا حِسْنَةَ حَتَّى أَكْفَنَ فِيهَا نَفْسِي، ثُمَّ قَالَ: لَوْ رَضِيَّاهُ اللَّهُ عَزَّ وَجَلَّ لِتَسْيِهِ لَكَفَنَهُ فِيهَا، فَبَاعَهَا وَتَصَدَّقَ بِشَيْئِهَا.

[2180] 46 - (...) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ was wrapped in a Yemeni *Hullah* that belonged to ‘Abdullâh 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. ‘Abdullâh picked up the *Hullah* and said: ‘I will be shrouded in it.’ Then he said: ‘The Messenger of Allâh ﷺ

[٢١٨٠] [...] حَدَّثَنِي عَلَيُّ بْنُ حُجْرَةِ السَّعْدِيِّ: أَخْبَرَنَا عَلَيُّ بْنُ مُسْهِرٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أُدْرَجَ رَسُولُ اللَّهِ ﷺ فِي حُلَّةٍ يَمْنَيَّةٍ كَانَتْ لِعَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، ثُمَّ تُرْعِتْ عَنْهُ، وَكُفِنَ فِي ثَلَاثَةِ أَنْوَابٍ 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.”

أَكْفَنُ فِيهَا، ثُمَّ قَالَ: لَمْ يُكَفَّنْ فِيهَا
رَسُولُ اللهِ ﷺ وَأَكْفَنُ فِيهَا! فَتَصَدَّقَ بِهَا.

[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.

[٢١٨١] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ عَيَّاثَ وَابْنُ
عُيَيْنَةَ وَابْنُ إِدْرِيسَ وَعَبْدَةَ وَوَكِيعَ؛
وَحَدَّثَنَا تَحْمِي بْنُ يَحْمِي: أَخْبَرَنَا عَبْدُ
الْعَزِيزِ بْنُ مُحَمَّدٍ، كُلُّهُمْ عَنْ هِشَامٍ بِهَذَا
الإِسْنَادِ، وَلَيَسَ فِي حَدِيثِهِمْ قِصَّةُ عَبْدِ اللهِ
ابْنِ أَبِي بَكْرٍ.

[2182] 47 - (...) It was narrated that Abû Salâmah said: “I asked ‘Aishah, the wife of the Prophet ﷺ: ‘In how many (pieces of cloth) was the Messenger of Allâh ﷺ shrouded?’ She said: ‘In three *Sâhûlî* cloths.’”

[٢١٨٢] (...) 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 كُفَنَ رَسُولُ اللهِ ﷺ؟
فَقَالَتْ: فِي ثَلَاثَةِ أَنَوَابِ سَحُولَيَّةٍ.

(المعجم ١٤) - (باب تسجية الميت)
(التحفة ١٤)

Chapter 14. Covering The Deceased

[2183] 48 - (942) It was narrated from Ibn Shihâb that Abû Salâmah bin ’Abdur-Rahmân told him that ‘Aishah, the Mother of the Believers, said: “The Messenger of Allâh ﷺ was covered - when he died - with a *Hibrâh*^[1] garment.”

[٢١٨٣] ٤٨ - (٩٤٢) وَحَدَّثَنَا زُهَيرٌ
ابْنُ حَرْبٍ وَحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ ابْنُ
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.

صالح، عن ابن شهاب، أن أبا سلمة
ابن عبد الرحمن أخبره؛ أن عائشة أم
المؤمنين قالت: سجي رسول الله ﷺ -
حين مات - بثوب حبرة.

[2184] (...) The same was narrated from Az-Zuhri with this chain.

[٢١٨٤] (...) وحدثنا إسحاق بن
إبراهيم وعبد بن حميد قال: أخبرنا عبد
الرzaق قال: أخبرنا معمراً؛ وحدثنا عبد
الله بن عبد الرحمن الدارمي: أخبرنا أبو
اليمان: أخبرنا شعيب عن الزهرى بهذا
الأئماد سواء.

(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] (٩٤٣) حدثنا هرون
ابن عبد الله وحجاج بن الشاعر قال:
حدثنا حجاج بن محمد قال: قال ابن
جريج: أخبرني أبو الزبير؛ أنه سمع
جابر بن عبد الله يحدث؛ أن
النبي ﷺ خطب يوماً، فذكر رجلاً من
 أصحابه، قيضاً فكفن في كفن غير
طائل، وفِر لينا، فرجز النبي ﷺ أن
يُغَرِّ الرجل بالليل حتى يصلى عليه،
إلا أن يُضطر إنسان إلى ذلك، وقال
النبي ﷺ: «إذا كفَن أحدكم أحاماً
فليحسن كفنه».

(المعجم ١٦) - (باب الإسراع
بالجنازة) (التحفة ١٦)

**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 *Hadîth* as no. 2186)-except that in the *Hadîth* 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.'"

[٢١٨٦] ٥٠ - (٩٤٤) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَرَهْبَرٍ بْنُ حَرْبٍ جَمِيعًا عَنِ ابْنِ عَيْنَةَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنَةَ - عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْرِعُوا بِالْجِنَازَةِ، فَإِنْ تَكُ صَالِحَةً، فَخَيْرٌ تُقْدِمُونَهَا إِلَيْهِ، وَإِنْ تَكُ غَيْرَ ذَلِكَ، فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ».

[٢١٨٧] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ حَسِيبٍ: حَدَّثَنَا رَوْحُ بْنُ عَبَادَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَضْنَةَ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ - غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ قَالَ: لَا أَعْلَمُ إِلَّا رَفَعَ الْحَدِيثَ.

[٢١٨٨] ٥١ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى وَهَرُونُ بْنُ سَعِيدِ الْأَيْلَيْثِيِّ - قَالَ هَرُونُ: حَدَّثَنَا، وَقَالَ الْأَخْرَانِ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُوسُفُ بْنُ يَزِيدٍ عَنْ ابْنِ شَهَابٍ قَالَ: حَدَّثَنِي أَبُو أَمَامَةَ بْنُ سَهْلٍ بْنِ

حُنَيْفٌ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَشْرِعُوا بِالْجَنَازَةِ، فَإِنْ كَانَتْ صَالِحةً فَرَبِّمُوهَا إِلَى الْخَيْرِ، وَإِنْ كَانَتْ غَيْرَ ذَلِكَ كَانَ شَرًا تَضَعُونَهُ عَنْ رِقَابِكُمْ».

(المعجم ١٧) - (بابُ فضل الصلاة
على الجنائز وأتباعها) (التحفة ١٧)

Chapter 17. The Virtue Of Offering The Funeral Prayer And Following The Bier

[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 *Qîrâts*.'" It was said: "What are the two *Qîrâts*?" He said: "Like two huge mountains." The end of the *Hadîth* of Abû At-Tâhir.

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 *Qîrâts*!'"

[٢١٨٩] [٩٤٥-٥٢] وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى وَهُرُونُ بْنُ سَعِيدِ الْأَلَيْلِيِّ - وَاللَّفْظُ لِهُرُونَ وَحَرْمَلَةَ، قَالَ هَرُونُ: حَدَّثَنَا، وَقَالَ الْأَخْرَانُ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ [بْنُ يَرِيدَ] عَنْ ابْنِ شَهَابٍ قَالَ: حَدَّثَنِي عَنْدُ الرَّحْمَنِ بْنِ هُرْمُزِ الْأَغْرَجِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَهَدَ الْجِنَازَةَ حَتَّى يُصَلِّي عَلَيْهَا فَلَهُ قِيرَاطٌ، وَمَنْ شَهَدَهَا حَتَّى تُدْفَنَ فَلَهُ قِيرَاطًا» قَيْلَ وَمَا الْقِيرَاطُ؟ قَالَ: «مِثْلُ الْجَبَنَيِّ الْعَظِيمَيْنِ». انتَهَى حِدِيثُ أَبِي الطَّاهِرِ. وَزَادَ الْأَخْرَانُ: قَالَ ابْنُ شَهَابٍ: قَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ: وَكَانَ ابْنُ عُمَرَ يُصَلِّي عَلَيْهَا ثُمَّ يَنْصِرِفُ؛ فَلَمَّا بَأَعْنَهُ حِدِيثُ أَبِي هُرَيْرَةَ قَالَ: لَقَدْ ضَيَّعْنَا فِي قَرَارِي طَكَشِيرَةً.

[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 *Lahd* (Grave)."

[٢١٩٠] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى؛ وَحَدَّثَنَا أَبْنُ رَافِعٍ وَعَبْدُ بْنُ حَمَدٍ عَنْ عَبْدِ الرَّزَاقِ، كَلَامًا عَنْ مَعْمَرٍ، عَنْ الرُّهْبَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَبِّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ إِلَى قَوْلِهِ: «الْجَنَّاتُ الْعَظِيمَتَيْنِ»، وَلَمْ يَذْكُرَا مَا بَعْدَهُ، وَفِي حَدِيثِ عَبْدِ الْأَعْلَى: «حَتَّىٰ يُفَرَّغَ مِنْهَا»، وَفِي حَدِيثِ عَبْدِ الرَّزَاقِ: «حَتَّىٰ تُوضَعَ فِي الْلَّهْدِ».

[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 أَبْنُ شُعَيْبٍ بْنِ الْلَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عَقْبَلُ بْنُ خَالِدٍ عَنْ أَبْنِ شَهَابٍ؛ أَنَّهُ قَالَ: حَدَّثَنِي رِجَالٌ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ يُمَثِّلُ حَدِيثَ مَعْمَرٍ، وَقَالَ: «وَمَنِ اتَّبَعَهَا حَتَّىٰ 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 *Qîrât*, and whoever follows it will have two *Qîrât*." It was said: "What are the two *Qîrât*?" He said: "The smaller of them is like Uhud (mountain)."

[٢١٩٢] ٥٣- (...) وَحَدَّثَنِي مُحَمَّدُ أَبْنُ حَاتِمٍ: حَدَّثَنَا بَهْزُونَ: حَدَّثَنَا وُهَيْبُ: حَدَّثَنَا شَهْبَلُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى عَلَى جِنَازَةٍ وَلَمْ يَتَبَعَهَا فَلَهُ قِيرَاطٌ، فَإِنْ تَبَعَهَا فَلَهُ قِيرَاطَانِ» قَالَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: «أَصْغَرُهُمَا 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 *Qîrâ'at* and whoever follows (the funeral) until (the deceased) is placed in the grave, he will have two *Qîrâ'at*." He (the narrator) said: "I said: 'O Abû Hurairah, what is a *Qîrâ'at*?' He said: 'Like Uhud (mountain).'"

[2194] 55 - (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever follows a funeral will have one *Qîrâ'at* 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 *Qîrâ'at*."

[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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ صَلَّى عَلَى جِنَاحَةَ فَلَهُ قِيرَاطٌ، وَمَنْ اتَّبَعَهَا حَتَّى تُوَضَّعَ فِي الْقَبْرِ فَقِيرَاطَانِ» قَالَ فَقُلْتُ: يَا أَبَا هُرَيْرَةً! وَمَا الْقِيرَاطُ؟ قَالَ: «مِثْلُ أُحْدٍ».

[2194]-٥٥ [2194] 55 - (...) حَدَّثَنَا شَيْبَانُ ابْنُ فَرْوَخَ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَازِمٍ: حَدَّثَنَا نَافِعٌ قَالَ: قِيلَ لِابْنِ عُمَرَ: إِنَّ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ تَبَعَ جِنَاحَةَ فَلَهُ قِيرَاطٌ مِّنَ الْأُخْرِيِّ» فَقَالَ ابْنُ عُمَرَ: أَكْثَرُ عَلَيْنَا أَبُو هُرَيْرَةَ، فَبَعَثَ إِلَيْهِ عَائِشَةَ فَسَأَلَهَا فَصَدَّقَتْ أَبَا هُرَيْرَةَ، فَقَالَ ابْنُ عُمَرَ: لَقَدْ فَرَطْنَا فِي قَرَارِيطَ كَثِيرَةً.

[2195]-٥٦ [2195] 56 - (...) حَدَّثَنِي مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُعْمَانَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنِي حَيْوَةً: حَدَّثَنِي أَبُو صَخْرٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسْيَطٍ، أَنَّهُ حَدَّثَنِي، أَنَّ دَاؤِدَ بْنَ عَامِرٍ بْنَ سَعْدٍ بْنَ أَبِي وَقَاصٍ حَدَّثَهُ عَنْ أَبِيهِ، أَنَّهُ كَانَ قَاتِلَهُ عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ، إِذَا طَلَعَ حَبَابٌ صَاحِبُ الْمَفْصُورَةِ، فَقَالَ: يَا عَبْدَ اللَّهِ بْنَ

until (the deceased) is buried, he will have two *Qirât* of reward, each *Qirât* like Uhud (mountain). and whoever offers the funeral prayer then goes back will have a reward like Uhud' (mountain?" Ibn 'Umar sent Khabbab to Aishah to ask her about what Abû 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: 'Abû 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*."

[2196] 57 - (946) It was narrated from Thawbân, the freed slave of the Messenger of Allâh ﷺ, that the Messenger of Allâh 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 Uhud (mountain)." [2196]-[٥٧-(٩٤٦)]

[2197] (...) A similar report (as no. 2196) was narrated from Qatâdah with this chain. In the

عَدَرًا! أَلَا سَمِعْ مَا يَقُولُ أَبُو هُرَيْرَةَ؟ إِنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ حَرَجَ مَعَ جِنَازَةً مِنْ بَيْهَا وَصَلَّى عَلَيْهَا، ثُمَّ بَعْهَا حَتَّى تُدْفَنَ كَانَ لَهُ قِيرَاطًا مِنْ أَجْرِهِ، كُلُّ قِيرَاطٍ مِثْلُ أَحْدِي، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أَحْدِي»؟ فَأَرْسَلَ ابْنَ عُمَرَ خَبَابًا إِلَى عَائِشَةَ يَسْأَلُهَا عَنْ قَوْلِ أَبِي هُرَيْرَةَ، ثُمَّ يَرْجِعُ إِلَيْهِ فَيُخْبِرُهُ مَا قَالَتْ: وَأَحَدَ ابْنُ عُمَرَ قَضَى مِنْ حَصَبَاءِ الْمَسْجِدِ يَقْلِبُهَا فِي يَدِهِ، حَتَّى رَجَعَ إِلَيْهِ الرَّسُولُ، فَقَالَ: قَالَتْ عَائِشَةُ: صَدَقَ أَبُو هُرَيْرَةَ، فَضَرَبَ ابْنُ عُمَرَ بِالْحَصَبَى الَّذِي كَانَ فِي يَدِهِ الْأَرْضَ، ثُمَّ قَالَ: لَقَدْ فَرَطْنَا فِي قَرَارِبِ كَثِيرَةِ.

ابْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي قَتَادَةُ عَنْ سَلْمَ بْنِ أَبِي الْحَعْدَ، عَنْ مَعْدَانَ - أَبِي طَنْحَةِ الْيَمْرِيِّ، عَنْ تَوْيَارِ مَذَلَّلِ الرَّسُولِ اللَّهِ ﷺ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ صَلَّى عَلَى جِنَازَةٍ فَلَهُ قِيرَاطٌ، فَإِنْ شَهِدَ دُفْنَهَا فَلَهُ قِيرَاطًا، الْقِيرَاطُ مِثْلُ أَحْدِي». [٢١٩٧]-(...)

حَدَّثَنَا مُعاَدُ بْنُ هَشَّامٍ: حَدَّثَنِي أَبِي:

Hadîth of Sa'eed and Hishâm it says: "The Prophet ﷺ was asked about the *Qirâ'at* and he said: 'Like Uhud (mountain).'"

وَحَدَّثَنَا أَبْنُ الْمُتَّفِقِ : حَدَّثَنَا أَبْنُ أَبِي عَدْيٍ
عَنْ سَعِيدٍ، وَحَدَّثَنِي رُهْبَرُ بْنُ حَرْبٍ :
حَدَّثَنَا عَفَانُ : حَدَّثَنَا أَبْيَانُ، كُلُّهُمْ عَنْ
قَتَادَةَ ، يَهُدَا الْإِسْنَادِ مِثْلُهُ، وَفِي حَدِيثِ
سَعِيدٍ وَهَشَامٍ : سُئِلَ النَّبِيُّ ﷺ عَنِ
الْقِيرَاطِ فَقَالَ : «مِثْلُ أُخْدِي».

(المعجم ١٨) - (باب من صلى عليه
مائة، شفعوا فيه) (التحفة ١٨)

Chapter 18. If One Hundred (People) Pray For A Person They Will Intercede For Him

[2198] 58 - (947) It was narrated from 'Aishah 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."

أَبْنُ عَيْسَى : أَخْبَرَنَا أَبْنُ الْمُبَارَكَ : أَخْبَرَنَا
سَلَامُ بْنُ أَبِي مُطْعِي ، عَنْ أَبُوبَتْ ، عَنْ أَبِي
قِلَّابَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ بَرِيزَدَ رَضِيعَ
عَائِشَةَ ، عَنْ عَائِشَةَ ، عَنِ الْجَيْشِيِّ قَالَ :
«مَا مِنْ مَيِّتٍ يُصْلِي عَلَيْهِ أَمَّةٌ مِنَ
الْمُسْلِمِينَ يَلْغُونَ مِائَةً ، كُلُّهُمْ يَشْفَعُونَ
لَهُ ، إِلَّا شُفِعُوا فِيهِ» .

قَالَ : فَحَدَّثَتْ بِهِ شَعِيبُ بْنُ
الْجَبَّاحِ ، فَقَالَ : حَدَّثَنِي بِهِ أَنْسُ بْنُ
مَالِكٍ عَنِ النَّبِيِّ ﷺ .

(المعجم ١٩) - (باب من صلى عليه
أربعون، شفعوا فيه) (التحفة ١٩)

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

هُرُونٌ [٢١٩٩] - [٩٤٨] : حَدَّثَنَا هُرُونُ
أَبْنُ مَعْرُوفٍ : دَعَوْا لِي أَبْنَاءَ عَبْدِ الْأَلِيلِيِّ

'Abbâs died in Qudaid or 'Usfâن, 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 Allâh ﷺ say: 'There is no Muslim man who dies and forty men attend his funeral prayer, not associating anything with Allâh, but Allâh will accept their intercession for him.'"

وَالْوَلِيدُ بْنُ شُجاعٍ السَّكُونِيُّ - قَالَ الْوَلِيدُ: حَدَّثَنِي، وَقَالَ الْآخَرُانِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَحْرٍ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِيرٍ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّهُ مَاتَ ابْنُ لَهُ بِقَدِيدٍ أَوْ بِعُسْفَانَ، فَقَالَ: يَا كُرَيْبُ! انْظُرْ مَا اجْجَمَعَ لَهُ مِنَ النَّاسِ، قَالَ: فَخَرَجْتُ فَإِذَا نَاسٌ قَدْ اجْتَمَعُوا لَهُ، فَأَخْبَرْتُهُ، فَقَالَ: تَقُولُ هُنْ أَرْبَعُونَ؟ قَالَ: نَعَمْ، قَالَ: أَخْرُجُوهُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُولُ عَلَى بَنَازِرَتِهِ أَرْبَعُونَ رَجُلًا، لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شَغَّفَهُمُ اللَّهُ فِيهِ». وَفِي رِوَايَةِ ابْنِ مَعْرُوفٍ: عَنْ شَرِيكَ ابْنِ أَبِي نَمِيرٍ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ.

(المعجم ٢٠) - (باب فيمن يشى عليه خير أو شر من الموتى) (التحفة ٢٠)

[٢٢٠٠] ٦٠ - [٩٤٩] ٦٠ وَحَدَّثَنَا يَحْيَى ابْنُ أَبْيَوبَ وَأَبْيَوْ بْنُ كِرِيْبٍ بْنُ أَبِي شَيْبَةَ وَرَهْبَانُ ابْنُ حَرْبٍ وَعَلَيْهِ بْنُ حُجَّرَ السَّعْدِيُّ، كُلُّهُمْ عَنْ ابْنِ عُلَيْهَ - وَاللَّفْظُ لِيَحْيَى -

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 Mâlik said: "A funeral passed by and (the deceased) was spoken well of. The Prophet of Allâh ﷺ said: 'It has become certain, it has become certain, it has become

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 أَبْنُ عُلَيَّةَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ صَهْيَبٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَرَّ بِجَنَازَةٍ فَأَثْنَيَ عَلَيْهَا خَيْرًا، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «وَجَبَتْ وَجَبَتْ وَجَبَتْ»، وَمَرَّ بِجَنَازَةٍ فَأَثْنَيَ عَلَيْهَا شَرًّا، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «وَجَبَتْ وَجَبَتْ وَجَبَتْ»، فَقَالَ عُمَرُ: فَذَى لَكَ أَبِي وأُمِّي! مَرَّ بِجَنَازَةٍ فَأَثْنَيَ عَلَيْهَا خَيْرًا فَقُلْتَ: «وَجَبَتْ وَجَبَتْ وَجَبَتْ»، وَمَرَّ بِجَنَازَةٍ فَأَثْنَيَ عَلَيْهَا شَرًّا، فَقُلْتَ: «وَجَبَتْ وَجَبَتْ وَجَبَتْ»؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَثْبَتْمُ عَلَيْهِ خَيْرًا وَجَبَتْ لَهُ الْجَنَّةُ، وَمَنْ أَثْبَتْمُ عَلَيْهِ شَرًّا وَجَبَتْ لَهُ النَّارُ، أَتَنْتُمْ شُهَدَاءَ اللَّهِ فِي الْأَرْضِ، أَتَنْتُمْ شُهَدَاءَ اللَّهِ فِي الْأَرْضِ». [٢٢٠١]

الزَّهْرَانِيُّ: حَدَّثَنَا حَمَادٌ يَعْنِي أَبْنَ زَيْدٍ، وَحَدَّثَنِي يَحْمَى بْنُ يَحْمَى: أَخْبَرَنَا جَعْفُرُ أَبْنُ شَيْمَانَ، كَلَاهُمَا عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: مَرَّ عَلَى النَّبِيِّ ﷺ بِجَنَازَةٍ فَذَكَرَ بِمَعْنَى حَدِيثِ عَبْدِ الْعَزِيزِ عَنْ أَنَسٍ، عَิْرَ أَنَّ حَدِيثَ عَبْدِ الْعَزِيزِ أَمْ.

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 Ribî'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) - (باب ما جاء في مستريح ومستراح منه) (التحفة ٢١)

[٢٢٠٢-٦١] (٩٥٠) وَحَدَّثَنَا قُتْبِيُّ
ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَسْيَ - فِيمَا
قُرِئَ عَلَيْهِ، - عَنْ مُحَمَّدِ بْنِ عَمْرُو بْنِ
حَلْحَلَةَ، عَنْ مَعْبُدِ بْنِ كَعْبٍ بْنِ مَالِكٍ،
عَنْ أَبِي قَتَادَةَ بْنِ رَبِيعٍ؛ أَنَّهُ كَانَ
يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
إِحْتَازَةً، فَقَالَ: «مُسْتَرِيحٌ وَمُسْتَرَاحٌ مِنْهُ»
فَأَلْوَاهُ: يَا رَسُولَ اللَّهِ! مَا الْمُسْتَرِيحُ
وَالْمُسْتَرَاحُ مِنْهُ؟ فَقَالَ: «الْعَبْدُ الْمُؤْمِنُ
يَسْتَرِيحُ مِنْ نَصْبِ الدُّنْيَا، وَالْعَبْدُ الْفَاجِرُ
يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبَلَادُ وَالشَّجَرُ
وَالدَّوَابُ». .

[٢٢٠٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَاقَ،
جَمِيعًا عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ بْنِ أَبِي
هُنْدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، عَنْ ابْنِ
لِكَعْبٍ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ عَنْ
الْتَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ. وَفِي حَدِيثِ يَحْيَى بْنِ سَعِيدٍ:
«يَسْتَرِيحُ مِنْ أَذَى الدُّنْيَا وَنَصِيبِهِ 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.

(المعجم ٢٢) - (باب في التكبير على الجنائز) (التحفة ٢٢)

[٢٢٠٤-٩٥١] جَدَّنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرِأْتُ عَلَى مَالِكٍ عَنْ أَبِي شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَنِ النَّاسِ التَّجَاشِيَّ [فِي] الْيَوْمِ الَّذِي مَاتَ فِيهِ، فَخَرَجَ بِهِمْ إِلَى الْمُصَلَّى، وَكَبَرَ أَرْبَعَ تَكْبِيرَاتٍ.

[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.'

[٢٢٠٥] وَحدَّثَنِي عَبْدُ الْمُلِكِ بْنُ شُعْبَيْنُ بْنِ الْلَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنَا عَقِيلُ بْنُ خَالِدٍ عَنْ أَبِنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُمَا حَدَّثَاهُ عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ: نَعَى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ التَّجَاشِيَّ صَاحِبَ الْحَبَشَةَ، فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ فَقَالَ: «اشْتَغِفُوا لِأَخِيكُمْ».

قَالَ أَبْنُ شَهَابٍ: وَحدَّثَنِي سَعِيدُ بْنُ الْمُسَيْبِ؛ أَنَّ أَبا هُرَيْرَةَ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ صَفَّ بِهِمْ بِالْمُصَلَّى، فَصَلَّى، فَكَبَرَ عَلَيْهِ أَرْبَعَ تَكْبِيرَاتٍ.

[٢٢٠٦] (....) وَحدَّثَنِي عَمْرُو النَّادِقُ وَحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا:

[2206] (...) A report like that of 'Uqail (no. 2205) was narrated from Ibn Shihâb, with both chains.

حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ:
حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ
كَوْرَوَايَةَ عَقْيَلٍ، بِالإِسْنَادِيْنِ جَمِيعًا .

[٢٢٠٧] ٦٤ - [٩٥٢] (٩٥٢) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ
هَرُونَ عَنْ سَلِيمِ بْنِ حَيَانٍ قَالَ: حَدَّثَنَا
سَعِيدُ بْنُ مِيَاءَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْحَمَةَ
النَّجَاشِيِّ، فَكَبَرَ عَلَيْهِ أَرْبَعاً .

[٢٢٠٨] ٦٥ - (...) وَحَدَّثَنِي مُحَمَّدٌ
ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْمَى بْنُ سَعِيدٍ عَنْ
ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ
اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَاتَ
الْيَوْمَ عَبْدٌ لِلَّهِ صَالِحٌ، أَصْحَمَةُ» فَقَامَ
فَأَمْتَأْ، وَصَلَّى عَلَيْهِ .

[٢٢٠٩] ٦٦ - (...) حَدَّثَنَا مُحَمَّدٌ
ابْنُ عَبْيَدِ الْغَبَرِيِّ: حَدَّثَنَا حَمَادٌ عَنْ
أَيُوبَ، عَنْ أَبِي الرُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ
اللَّهِ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَيُوبَ - وَاللَّفْظُ
لَهُ -: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا أَيُوبُ عَنْ
أَبِي الرُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَخَا لَكُمْ قَدْ
مَاتَ، فَقُومُوا فَصَلُّوا عَلَيْهِ» قَالَ: فَقَمْنَا
فَصَفَقْنَا صَفَقَيْنِ .

[٢٢٠٨] ٦٥ - (...) 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."

[٢٢٠٩] ٦٦ - (...) 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."

[2210] 67 - (953) It was narrated that 'Imrân bin Huṣain 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] [٩٥٣] وَحَدَّثَنِي زُهْيْرٌ
ابْنُ حَزْبٍ وَعَلَيْهِ بْنُ حُجْرٍ قَالَا : حَدَّثَنَا
إِسْمَاعِيلُ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَيُوبَ:
حَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ أَيُوبَ، عَنْ أَبِي
قِلَّابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عُمَرَانَ بْنَ
حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ
أَخَا لَكُمْ قَدْ مَاتَ، فَقُوْمُوا فَصَلُّوا عَلَيْهِ»
يَعْنِي النَّجَاشِيَّ - وَفِي رِوَايَةِ زُهْيْرٍ: «إِنَّ
أَخَاهُمْ». .

Chapter 23. Praying Over The Grave

[2211] 68 - (954) It was narrated from Ash-Shâ'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.

Ash-Shâibâni said: "I said to Ash-Shâ'bî: 'Who told you that?' He said: 'The trustworthy one, 'Abdullâh bin 'Abbâs.'" This is the wording of the *Hadîth* of Hasan.

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

(المعجم ٢٣) - (باب الصلاة على
القبر) (التحفة ٢٣)

[٢٢١١] [٩٥٤] حَدَّثَنَا حَسَنُ
ابْنِ الرَّبِيعِ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعَيْرٍ
قَالَا : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ
الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ؛ أَنَّ رَسُولَ
اللَّهِ ﷺ صَلَّى عَلَى قَبْرٍ بَعْدَمَا دُفِنَ، فَكَبَرَ
عَيْنَهُ أَرْبَعاً.

قَالَ الشَّيْبَانِيُّ: فَقُلْتُ لِلشَّعْبِيِّ: مَنْ
حَدَّثَكَ هَذَا؟ قَالَ: الثَّقَفُ، عَبْدُ اللَّهِ بْنُ
عَبَّاسٍ، هَذَا لَقْظُ حَدِيثِ حَسَنٍ. وَفِي رِوَايَةِ
ابْنِ نُعَيْرٍ قَالَ: اتَّهَى رَسُولُ اللَّهِ ﷺ إِلَى قَبْرٍ
رَطِيبٍ، فَصَلَّى عَلَيْهِ، وَصَفُّوا خَلْفَهُ، وَكَبَرَ
أَرْبَعاً. قُلْتُ لِعَامِرٍ: مَنْ حَدَّثَكَ؟ قَالَ:
الثَّقَفُ، مَنْ شَهِدَهُ، ابْنُ عَبَّاسٍ.

trustworthy one who saw him,
Ibn ‘Abbâs.”

[2212] (...) A similar report (as no. 2211) was narrated from Ash-Shâ'bî, from Ibn ‘Abbâs, from the Prophet ﷺ, but it does not say in the *Hadîth* of any of them that the Prophet ﷺ said the *Takbîr* four times.

[٢٢١٢] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا عَبْدُ الْواحِدِ بْنُ زِيَادٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانٌ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُسْتَنْ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شَعْبَةُ، كُلُّ هَؤُلَاءِ عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعَبِيِّ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، وَلَيْسَ فِي حَدِيثٍ أَحَدٌ مِنْهُمْ: أَنَّ النَّبِيَّ ﷺ كَبَرَ عَلَيْهِ أَرْبَعاً.

[2213] 69 - (...) A *Hadîth* similar to that of Ash-Shâ'bânî was narrated from Ash-Shâ'bî (no. 2211), from Ibn ‘Abbâs, from the Prophet ﷺ, concerning his prayer at the graveside, but it does not say in their *Hadîth* that he (ﷺ) said the *Takbîr* four times.

[٦٩-٢٢١٣] (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَهَرُونُ بْنُ عَبْدِ اللَّهِ، جَوِيعًا عَنْ وَهْبِ بْنِ جَرِيرٍ، عَنْ شَعْبَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ؛ وَحَدَّثَنِي أَبُو عَسَانَ الْيَسْمَعِيِّ مُحَمَّدُ بْنُ عَمْرُو الرَّازِيُّ: حَدَّثَنَا يَحْيَى بْنُ الْضَّرِئِسِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ أَبِي حَصِينٍ، كِلَاهُمَا عَنِ الشَّعَبِيِّ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ فِي صَلَاتِهِ عَلَى الْقَبْرِ، نَحْوَ حَدِيثِ الشَّيْبَانِيِّ، لَيْسَ فِي حَدِيثِهِمْ: وَكَبَرَ أَرْبَعاً.

[2214] 70 - (955) It was narrated from Anas that the Prophet ﷺ prayed over a grave.

[٢٢١٤] ٧٠ - (٩٥٥) وَحَدَّثَنِي

إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنُ عَرْعَرَةَ السَّابِقِيُّ : حَدَّثَنَا غُنْدُرٌ : حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ : أَنَّ النَّبِيَّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 الرَّهْرَانِيِّ وَأَبُو كَامِلِ فُضَيْلِ بْنِ حُسَيْنِ الْجَحَدِرِيِّ - وَاللَّفظُ لِأَبِي كَامِلٍ - قَالَا : حَدَّثَنَا حَمَادٌ وَهُوَ ابْنُ زَيْدٍ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقْمُ المَسْجِدَ - أَوْ شَابَّاً - فَفَقَدَهَا رَسُولُ اللَّهِ ﷺ، فَسَأَلَ عَنْهَا - أَوْ عَنْهُ - فَقَالُوا : مَاتَ، قَالَ : «أَفَلَا كُشِمَ آذْتَنُمُونِي». قَالَ : فَكَانُوكُمْ صَغِرُوا أَمْرَهَا - أَوْ أَمْرَهُ - فَقَالَ : «دُلُونِي عَلَى قَبْرِهِ» فَدَلَوْهُ، فَصَلَّى عَلَيْهَا ثُمَّ قَالَ : «إِنَّ هَذِهِ الْقُبُورَ مَمْلُوَةٌ ظُلْمًا عَلَى أَهْلِهَا، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُؤْرُها 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 بَكْرٍ

ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُسْتَنْدِ وَابْنُ بَشَّارٍ قَالُوا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ - وَقَالَ أَبُو بَكْرٍ : عَنْ شُعْبَةَ

that and he said: ‘The Messenger of Allâh ﷺ used to do that.’”

- عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ
ابْنِ أَبِي لَيْلَى قَالَ: كَانَ رَبِيدٌ يُكَبِّرُ عَلَى
جَنَائِزِنَا أَرْبَعًا، وَإِنَّهُ كَبَرَ عَلَى جِنَازَةِ
خَمْسًا، فَسَأَلْتُه فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ
يُكَبِّرُهَا.

Chapter 24. Standing For Funerals

[2217] 73 - (958) It was narrated that ‘Âmir bin Rabî‘ah said: “The Messenger of Allâh ﷺ said: ‘When you see a funeral, stand up for it, until it has passed you by or (the deceased) has been put down.’”

(المعجم ٢٤) - (باب القيام للجنائز)
(التحفة ٢٤)

[٢٢١٧]-٧٣ (٩٥٨) وَحدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدِ وَرُهْبَرِ بْنِ
حَرْبٍ وَابْنِ نَمِيرٍ قَالُوا: حَدَّثَنَا سُفِيَّانُ عَنْ
الرُّهْبَرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عَامِرٍ
ابْنِ رَبِيعَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا
رَأَيْتُمُ الْجِنَازَةَ فَقُومُوا لَهَا، حَتَّى تَخْلُمُوكُمْ
أَوْ تُوَضَّعَ».

[2218] 74 - (...) It was narrated from ‘Âmir bin Rabî‘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 (...) وَحدَّثَاهُ قُتْبَيْهُ
[بْنُ سَعِيدٍ]: حَدَّثَنَا لَيْثٌ؛ وَحدَّثَنَا
[مُحَمَّدُ] بْنُ رُمْحٍ: أَخْبَرَنَا الْلَّيْثُ؛
وَحدَّثَنِي حَرْمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ، جَوِيعًا عَنْ ابْنِ شَهَابٍ
بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ يُونُسَ، أَنَّهُ
سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ؛ وَحدَّثَنَا قُتْبَيْهُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحدَّثَنَا ابْنُ
رُمْحٍ: أَخْبَرَنَا الْلَّيْثُ عَنْ تَافِعٍ، عَنْ ابْنِ
عُمَرَ، عَنْ عَامِرٍ بْنِ رَبِيعَةَ عَنِ النَّبِيِّ ﷺ

قَالَ : «إِذَا رَأَى أَحَدُكُمُ الْجِنَازَةَ ، فَإِنْ لَمْ يَكُنْ مَائِشِيَا مَعَهَا ، فَلَيْقُمْ حَتَّى تُخَلِّفَهُ ، أَوْ تُوَضِّعَ مِنْ قَبْلِ أَنْ تُخَلِّفَهُ» .

[2219] 75 - (...) A *Hadīth* similar to that of Al-Laith bin Sa'd was narrated from Nâfi (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 حَمَادٌ ، وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا إِسْمَاعِيلُ ، جَوِيعًا عَنْ أَئْبَابٍ ; وَحَدَّثَنَا ابْنُ الْمُتَّهِي : حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ ، وَحَدَّثَنَا ابْنُ الْمُتَّهِي : حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ ابْنِ عَوْنَى ; وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ : حَدَّثَنَا عَبْدُ الرَّزَاقِ : أَخْبَرَنَا ابْنُ جُرَيْجَ ، كُلُّهُمْ عَنْ نَافِعٍ بِهَذَا الْإِسْنَادِ ، نَحْوَ حَدِيثِ الْلَّيْثِ بْنِ سَعْدٍ ، غَيْرُ أَنَّ حَدِيثَ ابْنِ جُرَيْجٍ : قَالَ النَّبِيُّ ﷺ : «إِذَا رَأَى أَحَدُكُمُ الْجِنَازَةَ فَلَيْقُمْ 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 حَرِيرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ ، عَنْ أَبِيهِ ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «إِذَا أَتَّبَعْتُمْ جِنَازَةً فَلَا تَجْلِسُوا حَتَّى تُوَضِّعَ» .

[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 سُرِيجُ ابْنُ يُوسُنَ وَعَلَيْهِ بْنُ حُجْرٍ قَالَا : حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عُلَيَّةَ ، عَنْ هِشَامٍ

up, and whoever follows it, he should not sit down until (the deceased) has been put down.”

الدَّسْتُوائِيُّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّشِّي -
وَاللَّفْظُ لَهُ - حَدَّثَنَا مُعَاذٌ، وَهُوَ ابْنُ
هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي
كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ
الرَّحْمَنِ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الْجِنَازَةَ
فَقُومُوا، فَمَنْ تَبَعَهَا فَلَا يَجِدُنَّ حَتَّى
تُوضَعَ».

[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.’”

٧٨-[٢٢٢٢] (٩٦٠) وَحَدَّثَنِي سُرِيعُ
ابْنُ يُونُسَ وَعَلَيْهِ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا
إِسْمَاعِيلُ وَهُوَ ابْنُ عُلَيَّةَ، عَنْ هِشَامٍ
الدَّسْتُوائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ
عُبَيْدِ اللَّهِ بْنِ مَقْسُمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ
قَالَ: مَرَأْتُ جِنَازَةً، فَقَامَ لَهَا رَسُولُ
اللَّهِ ﷺ، وَقُفْنَا مَعَهُ، فَقُلْنَا: يَا رَسُولَ
اللَّهِ! إِنَّهَا يَهُودِيَّةٌ، فَقَالَ «إِنَّ الْمَوْتَ فَزَعٌ،
فَإِذَا رَأَيْتُمُ الْجِنَازَةَ فَقُومُوا».

[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.”

٧٩-[٢٢٢٣] (...) وَحَدَّثَنِي مُحَمَّدُ
ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا
ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الرُّثْبَرُ، أَنَّهُ سَمِعَ
جَابِرًا يَقُولُ: قَامَ النَّبِيُّ ﷺ لِجِنَازَةٍ،
مَرَأْتُ يَهُ، حَتَّى تَوَارَثَ.

[2224] 80 - (...) It was narrated that Ibn Jurayj said: Abû Az-Zubair also told me that he

٨٠-[٢٢٢٤] (...) وَحَدَّثَنِي مُحَمَّدُ
ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ عَنِ ابْنِ

heard Jâbir say: "The Messenger of Allâh ﷺ and his Companions stood up for the funeral of a Jew, until it had disappeared."

جُرْيِّع قَالَ: أَخْبَرَنِي أَبُو الرَّبِيعِ أَيْضًا، أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: قَامَ الْيَتَمَّةُ وَأَصْحَابُهُ، لِجِنَازَةِ يَهُودِيٍّ، حَتَّى تَوَارَثَ.

[2225] 81 - (961) It was narrated from Ibn Abî Laila that Qays bin Sa'd and Sahl bin Hunâif were in Al-Qâdisiyah 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] [٩٦١] وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَنْ شَعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي أَيْلَى؛ أَنَّ فَيْسَرَ بْنَ سَعْدٍ وَسَهْلَ بْنَ حُثَيْفَ كَانَا بِالْقَادِسِيَّةِ، فَمَرَثُ بِهِمَا جِنَازَةً، فَقَاما، فَقِيلَ لَهُمَا: إِنَّهَا مِنْ أَهْلِ الْأَرْضِ، فَقَالَا: إِنَّ رَسُولَ اللَّهِ وَجَنَاحَتُهُ يَهُودِيٌّ يَجِدُ جِنَازَةً فَقَامَ، فَقِيلَ لَهُ: إِنَّهُ يَهُودِيٌّ فَقَالَ: «أَأَيْسَتْ 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 الْفَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ، عَنْ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ بِهِمَا إِلَاسْنَادِ، وَفِيهِ: فَقَالَا: كُنَّا مَعَ رَسُولِ اللَّهِ وَجَنَاحَتُهُ، فَمَرَثُ عَلَيْنَا جِنَازَةً.

Chapter 25. Abrogation Of Standing For Funerals

[2227] 82 - (962) It was narrated that Wâqid bin 'Amr bin Sa'd bin Mu'âdh said: "Nâfi' bin

(المعجم ٢٥) - (باب نسخ القيام
للجنائز) (التحفة ٢٥)

[٢٢٢٧] [٩٦٢] وَحَدَّثَنَا قُسْبَيْهُ أَبْنُ سَعِيدٍ: حَدَّثَنَا الْيَتَمَّةُ، 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 *Hadîth* 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."

ابن رُمْحَبْنِ المُهَاجِرِ - وَاللَّفْظُ لَهُ - :
 أَخْبَرَنَا الْلَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ
 وَاقِدِ بْنِ عَمْرُو بْنِ سَعْدِ بْنِ مَعَاذِ اللَّهِ
 قَالَ: رَأَيْتَ نَافِعَ بْنَ جُبَيْرَ، وَنَحْنُ فِي
 جِنَازَةً، فَائِمًا، وَقَدْ جَلَسَ يَتَعَطَّلُ أَنْ
 تُوضَعَ الْجِنَازَةُ، فَقَالَ لِي: مَا يُقْيِمُكَ؟
 فَقُلْتُ: أَنْتَتَرُ أَنْ تُوضَعَ الْجِنَازَةُ، لِمَا
 يُحَدِّثُ أَبُو سَعِيدُ الْخُدْرِيُّ. فَقَالَ نَافِعُ:
 فَإِنَّ مَسْعُودَةَ بْنَ الْحَكَمَ حَدَّثَنِي عَنْ عَلَيِّ
 بْنِ أَبِي طَالِبٍ أَنَّهُ قَالَ: قَامَ رَسُولُ
 اللَّهِ ﷺ ثُمَّ قَعَدَ.

[2228] 83 - (...) Wâqid bin 'Amr bin Sa'd bin Mu'âdh Al-Anshârî narrated that Nâfi' bin Jubair told him that Mas'ûd bin Al-Hakam Al-Anshârî 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.

[٢٢٢٨]-٨٣] (...) وَحَدَّثَنِي مُحَمَّدُ
 ابْنُ الْمُشَنَّى وَإِسْحَاقَ بْنُ إِبْرَاهِيمَ وَابْنَ أَبِي
 عُمَرَ، جَمِيعًا عَنِ التَّقْفِيِّ، - قَالَ ابْنُ
 الْمُشَنَّى: حَدَّثَنَا عَبْدُ الْوَهَابِ - قَالَ:
 سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ قَالَ: أَخْبَرَنِي
 وَاقِدُ بْنُ عَمْرُو بْنِ سَعْدِ بْنِ مَعَاذِ
 الْأَنْصَارِيُّ، أَنَّ نَافِعَ بْنَ جُبَيْرَ أَخْبَرَهُ، أَنَّ
 مَسْعُودَةَ بْنَ الْحَكَمِ الْأَنْصَارِيَّ أَخْبَرَهُ، أَنَّهُ
 سَمِعَ عَلَيَّ بْنَ أَبِي طَالِبٍ يَقُولُ، فِي شَأنِ
 الْجِنَازَةِ: إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ ثُمَّ قَعَدَ.
 وَإِنَّمَا حَدَّثَ بِذَلِكَ لِأَنَّ نَافِعَ بْنَ جُبَيْرَ
 رَأَى وَاقِدَ بْنَ عَمْرُو قَامَ، حَتَّى وُضِعَتِ
 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: “Allâhmmaghîrlahu wârhamhu wa ‘afîhi, wâfu ‘anhu, wa akrim nuzulahu wa wassi‘ mudkhâlahu wâghsilhu bil-mâ‘i wath-thalji wal-baradi wa naqqîhi min al-khatâyâ

[٢٢٢٩] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ : حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا الْإِسْنَادِ .

[٢٢٣٠] ٨٤ - (...) وَحَدَّثَنِي رُهْيَرُ ابْنُ حَرْبٍ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ : حَدَّثَنَا شَعْبَةُ عَنْ مُحَمَّدٍ بْنِ الْمُنْكَدِرِ قَالَ : سَمِعْتُ مَسْعُودَ بْنَ الْحَكَمَ يُحَدِّثُ عَنْ عَلَيِّ قَالَ : رَأَيْنَا رَسُولَ اللَّهِ ﷺ قَامَ فَقَمْنَا، وَقَعَدَ فَقَعَدْنَا، يَعْنِي فِي الْجِنَاحَةِ .

[٢٢٣١] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقَدَّمِيِّ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا : حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، عَنْ شَعْبَةِ بِهَذَا الْإِسْنَادِ .

(المعجم ٢٦) - (باب الدعاء للميت في الصلاة) (التحفة ٢٦)

[٢٢٣٢] ٨٥ - (٩٦٣) وَحَدَّثَنِي هَرُونُ ابْنُ سَعِيدٍ الْأَيْلِيِّ : أَخْبَرَنَا ابْنُ وَهِبٍ : أَخْبَرَنِي مُعاوِيَةُ بْنُ صَالِحٍ عَنْ حَيْبِ بْنِ عَبِيدٍ، عَنْ جُبَيْرِ بْنِ ثَفِيرٍ سَمِعَهُ يَقُولُ : سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ : صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى جِنَاحَةَ، فَحَقِّظَتْ مِنْ دُعَائِهِ وَهُوَ يَقُولُ : «اللَّهُمَّ! اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ، وَاعْفُ عَنْهُ، وَأَكْرِمْ

kamā naqqaitath-thawbul-abyada min ad-danasi wa abdilhu dāran khairan min dārihi, wa ahlan khairan min ahlīhi wa zawjā khairan min zawjīhi, wa adkhilhul-jannata wa a'idhhu min 'adhabil-qabri wa min 'adhabin-nār (O Allāh, 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 *Hadīth* was also narrated from ‘Awf bin Mālik, from the Prophet ﷺ.

[2233] (...) A *Hadīth* similar to that of Ibn Wahb (no. 2232) was narrated from Mu‘āwiyah bin Sālih with these two chains.

[2234] 86 - (...) It was narrated that ‘Awf bin Mālik Al-Ashja‘ī said: “I heard the Prophet ﷺ offering the funeral prayer and he said: ‘Allāhummaghfirlahu wârhamhu wâ’fu ‘anhu wa ‘afihu,

نُزْلَهُ، وَوَسْعَ مُدْخَلَهُ، وَأَغْسِلُهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَفْعُهُ مِنَ الْخَطَايَا كَمَا نَفَعَتِ التَّوْبَ الْأَيْمَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَأَعِنْهُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ الْتَّارِ». قَالَ: حَتَّى تَمَنَّيْتُ أَنْ أَكُونَ أَنَا ذَلِكَ الْمَيِّتُ؛ وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ - حَدَّثَهُ عَنْ أَبِيهِ - عَنْ عَوْفِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ بَنَحْوِ هَذَا الْحَدِيثِ أَيْضًا.

[٢٢٣٣] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُعاوِيَةُ بْنُ صَالِحٍ بِالإِسْنَادِينَ جَمِيعًا، تَحْوِي حَدِيثَ ابْنِ وَهْبٍ.

[٢٢٣٤] [٨٦-] (...) حَدَّثَنَا نَصْرُ بْنُ عَلَيِّ الْجَهْصُومِيِّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ عِيسَى بْنِ يُونُسَ عَنْ أَبِيهِ حَمْزَةَ الْحِمْصِيِّ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ

wa akrim nuzulahu wa wassi' mudkhalahu wâghsilhu bimâ'in wa thaljin wa-baradin wa naqqihi min al-khaṭâyâ kamâ yunaqqath-thawbul-abydû min ad-danasi wa abdilhu dâran khairan min dârihi, wa ahlan khairan min ahlihi wa zawijâ khairan min zawihi, waqîhi fitnâl-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.”

وَهُرُونُ بْنُ سَعِيدِ الْأَيْلِي - وَالْفَقْطُ لِأَبِي الطَّاهِرِ - قَالًا: حَدَّثَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي حَمْزَةَ أَبْنِ سُلَيْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ بْنِ نَفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ وَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى جِنَازَةَ - يَقُولُ: «اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَاغْفُ عَنْهُ وَعَافِهِ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مَدْحَلَهُ، وَاغْسِلْهُ بِمَاءِ وَثْلَجْ وَبَرَدْ، وَنَفِقْ مِنَ الْخَطَابِيَا كَمَا يُنَفِّي الْتَّوْبَ الْأَيْضُنْ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارِا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَقِهِ فِتْنَةَ الْقُبْرِ وَعَذَابَ النَّارِ». قَالَ عَوْفٌ: فَكَمَّيْتُ أَنْ لَوْ كُنْتُ أَنَا الْمَيِّتُ، لِدُعَاءِ رَسُولِ اللَّهِ ﷺ عَلَى ذَلِكَ الْمَيِّتِ.

(المعجم ٢٧) - (بابُ أين يقوم الإمام من الميت للصلوة عليه) (التحفة ٢٧)

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

ابنُ يَحْيَى التَّمِيميُّ: أَخْبَرَنَا عَبْدُ الْوَارِثِ ابْنُ سَعِيدٍ عَنْ حُسْنِيْنِ بْنِ ذَكْوَانَ قَالَ:

Prophet ﷺ stood to pray for her in line with her middle.”

حدَّثَنِي عَبْدُ اللهِ بْنُ بُرْيَدَةَ عَنْ سَمْرَةَ بْنِ جُنْدِبٍ قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ، وَصَلَّى عَلَى أُمِّ كَعْبٍ، مَا تَوَفَّ وَهُنَّ فُسَّاءٌ، فَقَامَ رَسُولُ اللهِ ﷺ لِلصَّلَاةِ عَلَيْهَا وَسَطَّهَا.

[2236] (...) It was narrated from Husayn with this chain (a similar *Hadîth* as no. 2235), but they did not mention Umm Ka'b.

[٢٢٣٦] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ الْمُبَارِكَ وَيَزِيدُ بْنُ هَرُونَ، وَحَدَّثَنِي عَلَيُّ بْنُ حُجْرٍ: أَخْبَرَنَا ابْنُ الْمُبَارِكَ وَالْفَضْلُ بْنُ مُوسَى، كُلُّهُمْ عَنْ حُسَينٍ بِهَذَا الإِشْتَادِ، وَلَمْ يَذْكُرُوا: أُمَّ كَعْبٍ.

[2237] 88 - (...) It was narrated that 'Abdullâh bin Burâidah 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 Burâidah told me: ‘He stood in line with her middle to offer the funeral prayer for her.’”

[٢٢٣٧] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُقْبَلِ وَعَفْيَةَ بْنُ مُكْرَمِ الْعَمِيِّ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُسَينٍ، عَنْ عَبْدِ اللهِ بْنِ بُرْيَدَةَ قَالَ: قَالَ سَمْرَةُ بْنُ جُنْدِبٍ: لَقَدْ كُنْتُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ غَلَامًا، فَكُنْتُ أَخْفَظُ عَنْهُ، فَمَا يَمْنَعُنِي مِنَ القُولِ إِلَّا أَنَّهُمْ هُنَّ رِجَالًا هُمْ أَسْنُّ مِنِّي، وَقَدْ صَلَّيْتُ وَرَأَهُ رَسُولُ اللهِ ﷺ عَلَى امْرَأَةٍ مَاتَتْ فِي نِفَاسِهَا، فَقَامَ عَلَيْهَا رَسُولُ اللهِ ﷺ فِي الصَّلَاةِ وَسَطَّهَا - وَفِي رِوَايَةِ ابْنِ الْمُشْنَى قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ بُرْيَدَةَ وَقَالَ: فَقَامَ عَلَيْهَا لِلصَّلَاةِ وَسَطَّهَا.

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) - (بابُ ركوب المصلي على الجنائز إذا انصرف) (التحفة ٢٨)

[٢٢٣٨] [٩٦٥-٨٩] حَدَّثَنَا يَحْيَىٰ أَبْنُ يَحْيَىٰ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِيَحْيَىٰ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا، وَقَالَ يَحْيَىٰ: أَخْبَرَنَا - وَكَيْفَ عَنْ مَالِكٍ أَبْنِ مَعْوِيلٍ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِفَرَسٍ مُعَرَّوْرَىٰ، فَرَكِبَهُ حِينَ انْصَرَفَ مِنْ جَنَازَةِ أَبْنِ الدَّحْدَاحِ، وَنَحْنُ نَمْشِي حَوْلَهُ.

[٢٢٣٩] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّقِيِّ وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُتَّقِيِّ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى أَبْنِ الدَّحْدَاحِ، ثُمَّ أَتَيْتُ بِفَرَسٍ عَرْبِيٍّ، فَعَقَلَهُ رَجُلٌ فَرَكِبَهُ، فَجَعَلَ يَتَوَضَّعُ إِلَيْهِ، وَنَحْنُ شَيْعَةُ شَيْعَةٍ خَلْفَهُ قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِنَّ النَّبِيَّ ﷺ قَالَ: «كُمْ مِنْ عِذْقٍ مُعَلَّقٍ - أَوْ مُدَنَّىٰ - فِي الْجَنَّةِ لِابْنِ الدَّحْدَاحِ!» - أَوْ قَالَ شَيْعَةً -: «لَا يَبِي الدَّحْدَاحِ!».

Chapter 29. The *Lahd* (Niche), And Setting Up Bricks Over The Deceased

[2240] 90 - (966) It was narrated from ‘Âmir bin Sa‘d bin Abî Waqqâs that Sa‘d bin Abî Waqqâs said during the illness of which he died: “Make a *Lahd* (niche) for me, and set up bricks over me, as was done for the Messenger of Allâh ﷺ.”

(المعجم ٢٩) - (باب في اللحد، ونصب اللبن على الميت) (التحفة ٢٩)

[٢٢٤٠] ٩٠ - (٩٦٦) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا عَنْ أَبِيهِ عَنْ جَعْفَرِ
الْمَسْوَرِيِّ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ بْنِ
سَعْدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ بْنِ أَبِيهِ
وَفَاقِهِ، أَنَّ سَعْدَ بْنَ أَبِيهِ وَفَاقِهَ قَالَ فِي
مَرَضِهِ الَّذِي هَلَكَ فِيهِ: الْحَدُودُ لِي
لَهُدَا، وَانصِبُوا عَلَيَّ الْلِّينَ نَصْبًا، كَمَا
صُنِعَ بِرَسُولِ اللهِ ﷺ.

(المعجم ٣٠) - (باب جعل القطيفة في القبر) (التحفة ٣٠)

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.”

[٢٢٤١] ٩١ - (٩٦٧) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا وَكِيعٌ، وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِيهِ شَيْهَةً: حَدَّثَنَا غُنْدَرُ وَوَكِيعٌ،
جَبِيعًا عَنْ شُعْبَةَ، وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُشَّى - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا يَحْيَى
ابْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو
جَمْرَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: جُعِلَ فِي قَبْرِ
رَسُولِ اللهِ ﷺ قَطِيفَةً حَمْرَاءً.

قَالَ مُسْلِمٌ: أَبُو جَمْرَةَ أَسْمُهُ نَصْرٌ بْنُ
عُمَرَانَ، وَأَبُو التَّيَّاحِ أَسْمُهُ يَزِيدُ بْنُ
حُمَيْدٍ، مَائَةً بِسْرَحْسَ.

Chapter 31. The Command To Level The Grave

(المعجم ٣١) - (باب الأمر بتسوية القبر) (التحفة ٣١)

[2242] 92 - (968) 'Amr bin Al-Hârith 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 Allâh ﷺ ordering that graves be leveled.'"

[٢٢٤٢] [٩٦٨] وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرُو: حَدَّثَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ؛ وَحَدَّثَنِي هَرُونُ بْنُ سَعِيدِ الْأَلَيْلِ: حَدَّثَنَا أَبْنُ وَهْبٍ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ - فِي رِوَايَةِ أَبِي الطَّاهِرِ أَنَّ أَبَا عَلِيِّ الْهَمْدَانِيَّ حَدَّثَهُ، وَفِي رِوَايَةِ هَرُونَ أَنَّ ثَمَامَةَ بْنَ شُفَّيْرَ حَدَّثَهُ - قَالَ: كُنَّا مَعَ فَضَالَةَ بْنِ عُبَيْدٍ بِأَرْضِ الرُّومِ، بِرُودَسَ، فَتَوْفَى صَاحِبُ لَنَا، فَأَمَرَ فَضَالَةَ [بْنَ عُبَيْدٍ] بِقَبْرِهِ فَسُوِّيَّ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَأْمُرُ بِسَوْيَتِهِ.

[2243] 93 - (969) It was narrated that Abû Al-Hayyâj Al-Asadî said: 'Alî bin Abî Tâlib said to me: "Shall I not send you on the same mission as the Messenger of Allâh ﷺ sent me (saying): 'Do not leave any statue without destroying it nor any raised grave without leveling it.'"

[٢٢٤٣] [٩٦٩] حَدَّثَنِي يَحْيَى أَبْنُ يَحْيَى وَأَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ وَرُهَيْدَ أَبْنُ حَرْبٍ: - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - وَكَيْفَ عَنْ سُفِيَّانَ، عَنْ حَيْبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي رَائِلِ، عَنْ أَبِي الْهَيَّاجِ الْأَسَدِيِّ قَالَ: قَالَ لِي عَلَيْهِ [بْنُ أَبِي طَالِبٍ]: أَلَا أَبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ؟ أَنْ لَا تَدْعَ تِمْثَالًا 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 بَكْرٍ بْنُ خَلَادِ الْبَاهْلِيِّ: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَانُ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي حَبِيبٌ بِهَذَا إِلَسْنَادِ وَقَالَ: وَلَا صُورَةً إِلَّا طَمَسَتْهَا.

Chapter 32. The Prohibition Of Plastering Graves Or Erecting Structures Over Them

[2245] 94 - (970) It was narrated that Jābir said: "The Messenger of Allāh ﷺ forbade plastering graves, sitting on them and erecting structures over them."

(المعجم ٣٢) - (باب النهي عن تجصيص القبر والبناء عليه)

(التحفة ٣٢)

[٢٢٤٥] ٩٤-٩٧٠ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْعَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الرُّبِيعِ، عَنْ جَابِرٍ قَالَ: نَهَا رَسُولُ اللَّهِ ﷺ أَنْ يُجَصِّصَ الْقَبْرَ، وَأَنْ يَقْعُدَ عَلَيْهِ، وَأَنْ يُبَنِّي عَلَيْهِ.

[2246] (...) Abū Az-Zubair narrated that he heard Jābir bin 'Abdullāh say: "I heard the Prophet ﷺ..." a similar report (as no. 2245).

[٢٢٤٦] (...) وَحَدَّثَنِي هَرُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَاجُ بْنُ مُحَمَّدٍ، وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ، جَوِيعًا عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الرُّبِيعِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ، يَعْمَلُهُ.

[2247] 95 - (...) It was narrated that Jābir said: "It was forbidden to plaster graves."

[٢٢٤٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَلَيَّ عَنْ أَبِي يُوبَ، عَنْ أَبِي الرُّبِيعِ، عَنْ جَابِرٍ قَالَ: لَهِيَ عَنْ تَقْصِيصِ الْقُبُورِ.

Chapter 33. Prohibition Against Sitting And Praying On Graves

[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.'"

[2249] (...) A similar report (as no. 2248) was narrated from Suhail with this chain.

[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.'"

[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.'"

(المعجم ٣٣) - (باب النهي عن الجلوس على القبور والصلوة عليه)
(التحفة ٣٣)

[٢٢٤٨] ٩٦-٩٧ (وَحَدَّثَنِي رُهْبَرٌ)
ابن حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَأَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ فَتَخْرُقَ ثِيَابَهُ، فَتَخْلُصَ إِلَى جَلْدِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرٍ».

[٢٢٤٩] (...) (وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ)
سَعِيدٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاؤِرْدِيٌّ؛ وَحَدَّثَنِيهِ عَمْرُو التَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الرَّبِيْرِيُّ: حَدَّثَنَا سُفْيَانُ، كِلَامًا عَنْ سُهْلٍ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٢٢٥٠] ٩٧ (وَحَدَّثَنِي عَلَيِّ)
ابن حُجْرِ السَّعْدِيِّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ ابْنِ جَاهِرٍ، عَنْ بُشْرِ بْنِ عُبَيْدِ اللهِ، عَنْ وَائِلَةَ، عَنْ أَبِي مَرْئِدِ الْعَنْوَيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَجْلِسُوا عَلَى الْقُبُورِ وَلَا تُصَلِّو إِلَيْهَا».

[٢٢٥١] ٩٨-(...)(حَدَّثَنَا حَسْنُ)
ابن الرَّبِيعِ الْبَجَلِيِّ: حَدَّثَنَا ابْنُ الْمُبَارِكِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ بُشْرِ بْنِ عُبَيْدِ اللهِ، عَنْ أَبِي إِدْرِيسِ الْخُوَلَانِيِّ،

عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ، عَنْ أَبِي مَرْدَى
الْعَنْوَى 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 'Âishah issued orders that the funeral of Sa'd bin Abî Waqqâs 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) - (باب الصلاة على
الجنائز في المسجد) (التحفة ٣٤)

[٢٢٥٢-٩٩] (٩٧٣) حَدَّثَنَا عَلَيُّ بْنُ
حُجْرٍ السَّعْدِيِّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ
الْحَاظِلِيُّ - وَاللَّفْظُ لِإِسْحَاقِ - قَالَ عَلَيْهِ:
حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - عَنْ
الْعَزِيزِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ
حَمْزَةَ، عَنْ عَبَادِ بْنِ عَبْدِ اللَّهِ بْنِ الرُّبِّيرِ،
أَنَّ عَائِشَةَ أَمْرَتْ أَنْ يُمَرَّ بِجَانِزَةِ سَعْدِ بْنِ
أَبِي وَقَاصٍ فِي الْمَسْجِدِ، فَصَلَّى عَلَيْهِ
فَأَنْكَرَ النَّاسُ ذَلِكَ عَلَيْهَا، فَقَالَتْ: مَا
أَشْرَعَ مَا نَسِيَ النَّاسُ! مَا صَلَّى رَسُولُ
اللَّهِ ﷺ عَلَى سَهْلِ ابْنِ الْبَيْضَاءِ إِلَّا فِي
الْمَسْجِدِ.

[2253] 100 - (...) It was narrated from 'Âishah that when Sa'd bin Abî Waqqâs 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] (...). وَحَدَّثَنَا
مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْرٌ: حَدَّثَنَا
وُهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عَقْبَةَ عَنْ عَبْدِ
الْوَاحِدِ، عَنْ عَبَادِ بْنِ عَبْدِ اللَّهِ بْنِ الرُّبِّيرِ
يُحَدِّثُ عَنْ عَائِشَةَ أَنَّهَا لَمَّا تُوفِيَ سَعْدُ بْنُ
أَبِي وَقَاصٍ، أَرْسَلَ أَزْوَاجَ 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 'Âishah 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 Baidâ' except in the *Masjid*."

Muslim said: (That is) Suhail bin Da'd, and he is Ibn Al-Baidâ', his mother was Baiqâ'.

[2254] 101 - (...) It was narrated from Abû Salâmah bin 'Abdur-Râhmân that when Sa'd bin Abî Waqqâs died, 'Âishah 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 Baidâ' in the *Masjid*, Suhail and his brother.'"

يَمْرُوا بِجَنَازَتِهِ فِي الْمَسْجِدِ، فَيَصْلِينَ عَلَيْهِ، فَفَعَلُوا، فَوُقِفَ بِهِ عَلَى حُجَرِهِنَّ يُصْلِينَ عَلَيْهِ، أُخْرَجَ بِهِ مِنْ بَابِ الْجَنَازَةِ الَّذِي كَانَ إِلَى الْمَقَاعِدِ، فَلَعَنُهُنَّ أَنَّ النَّاسَ عَابُوا ذَلِكَ وَقَالُوا: مَا كَانَتِ الْجَنَازَةُ يُدْخَلُ بِهَا الْمَسْجِدَ، فَبَلَغَ ذَلِكَ عَائِشَةَ فَقَالَتْ: مَا أَسْرَعَ النَّاسَ إِلَى أَنْ يَعْبِيُوا مَا لَا عِلْمَ بِهِ! عَابُوا عَلَيْنَا أَنَّ يُمْرَأُ بِجَنَازَةَ فِي الْمَسْجِدِ! وَمَا صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى سُهَيْلٍ ابْنِ بَيْضَاءَ إِلَّا فِي حَجَرِ الْمَسْجِدِ.

فَالَّذِي قَالَ مُسْلِمٌ: سُهَيْلُ بْنُ دَعْدَ، وَهُوَ ابْنُ الْبَيْضَاءِ، أُمُّهُ يَبْيَضَاءُ .

[٢٢٥٤] ١٠١ - (...) وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكَ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ، عَنْ أَبِي التَّضْرِ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ، لَمَّا تُوفِيَ سَعْدُ بْنُ أَبِي وَقَاصٍ، قَالَتْ: ادْخُلُوا بِهِ الْمَسْجِدَ حَتَّى أُصْلِيَ عَلَيْهِ، فَانْكَرَ ذَلِكَ عَلَيْهَا، فَقَالَتْ: وَاللَّهِ! لَقَدْ صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى ابْنِي يَبْيَضَاءَ فِي الْمَسْجِدِ، سُهَيْلٍ وَأَخِيهِ.

Chapter 35. What Is To Be Said When Entering The Graveyard And Supplicating For Its Occupants

[2255] 102 - (974) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ - every time it was her night with the Messenger of Allâh ﷺ - used to go out at the end of the night to Al-Baqî' 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 Allâh wills - will join you soon. O Allâh, forgive the people of Baqî' Al-Gharqad.'"

(المعجم ٣٥) - (باب ما يقال عند دخول القبور والدعاء لأهلها)
(التحفة ٣٥)

[٢٢٥٥-١٠٢] [٩٧٤] حَدَّثَنَا يَحْيَىٰ
ابْنُ يَحْيَىٰ التَّمِيميُّ وَيَحْيَىٰ بْنُ أَبْيَوْبَ
وَقُتَيْبَةَ بْنُ سَعِيدٍ - قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ :
أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا -
إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ شَرِيكٍ وَهُوَ ابْنُ
أَبِي نَمِيرٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَائِشَةَ
أَنَّهَا قَاتَلَتْ: كَانَ رَسُولُ اللَّهِ ﷺ - كُلُّمَا
كَانَ لَيْلَتُهَا مِنْ رَسُولِ اللَّهِ ﷺ - يَخْرُجُ
مِنْ آخِرِ اللَّيْلِ إِلَى الْبَقِيعِ فَيَقُولُ: «السَّلَامُ
عَلَيْكُمْ دَارَ قَوْمٌ مُؤْمِنِينَ، وَأَتَأْكُمْ مَا
تُوعَدُونَ غَدًا، مُؤْجَلُونَ، وَإِنَّ شَاءَ
اللَّهُ - بِكُمْ لَا جُحْوَنَ، اللَّهُمَّ اغْفِرْ لِأَهْلِ
بَقِيعِ الْغَرَقَدِ» - وَلَمْ يَقُلْ قُتَيْبَةَ قَوْلَهُ
«وَأَتَأْكُمْ» . -

[٢٢٥٦-١٠٣] [.] وَحَدَّثَنِي
هَرُونُ بْنُ سَعِيدِ الْأَئْلَيِّ: حَدَّثَنَا عَبْدُ اللَّهِ
ابْنُ وَهْبٍ: أَخْبَرَنَا ابْنُ حُرَيْجٍ عَنْ عَبْدِ
اللَّهِ بْنِ كَثِيرٍ بْنِ الْمُطَلِّبِ، أَنَّهُ سَمِعَ مُحَمَّدَ
ابْنَ قَيْسٍ يَقُولُ: سَمِعْتُ عَائِشَةَ تُحَدِّثُ
فَقَالَتْ: أَلَا أَحْدُثُكُمْ عَنِ الَّذِي
وَعَنِي ! قُلْنَا: بَلَى؛ وَحَدَّثَنِي مَنْ سَمِعَ

[2256] 103 - (...) It was narrated that Muhammad bin Qais bin Makhramah bin Al-Muttalib 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: 'Aishah said: 'Shall I not narrate to you from me and from the Messenger of

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

حَجَاجًا الْأَغْوَرَ - وَاللَّفِطُ لَهُ - قَالَ: حَدَّثَنَا حَجَاجُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ - رَجُلٌ مِنْ قُرَيْشٍ - عَنْ مُحَمَّدٍ بْنِ قَيْسٍ بْنِ مَحْرَمَةَ ابْنِ الْمُطَلِّبِ أَنَّهُ قَالَ يَوْمًا: أَلَا أَحَدُنُكُمْ عَنِّي وَعَنْ أُمِّي! قَالَ: فَقَلَّتَا أَنَّهُ يُرِيدُ أُمَّةَ الَّتِي وَلَدَتْهُ، قَالَ: قَاتَ عَائِشَةَ: أَلَا أَحَدُنُكُمْ عَنِّي وَعَنْ رَسُولِ اللَّهِ قُلْنَا: بَلَى، قَالَ قَاتَ: لَمَّا كَانَتْ لِيَتِي الَّتِي كَانَ الْبَيْتُ فِيهَا عِنْدِي، اتَّقْلَبَ فَوَضَعَ رِدَاعَهُ، وَخَلَعَ نَعْلَيْهِ، فَوَضَعَهُمَا عِنْدَ رِجْلِيهِ، وَبَسَطَ طَرْفَ إِزَارِهِ عَلَى فَرَاشِهِ، فَاضْطَبَعَ، فَلَمْ يَلْبِسْ إِلَّا رِيشَمَا طَنَّ أَنْ قَدْ رَقَدْتُ، فَأَخَذَ رِدَاعَهُ رُوَيْدًا، وَاتَّعَلَ رُوَيْدًا، وَفَتَحَ الْبَابَ رُوَيْدًا فَخَرَجَ، ثُمَّ أَجَاهَهُ رُوَيْدًا، فَجَعَلَتْ دُرْعِي فِي رَأْسِي، وَاخْتَمَرْتُ، وَتَقَنَّتْ إِزَارِي، ثُمَّ انْطَلَقْتُ عَلَى إِثْرِهِ، حَتَّى جَاءَ الْبَقِيعَ فَقَامَ، فَأَطَافَ الْقِيَامَ، ثُمَّ رَفَعَ يَدِيهِ ثَلَاثَ مَرَاتٍ، ثُمَّ انْحَرَفَ فَانْحَرَفْتُ، فَأَسْرَعَ فَأَسْرَعْتُ، فَهَرَوَلَ فَهَرَوْلْتُ، فَأَخْضَرَ فَأَخْضَرْتُ، فَسَبَقْتُهُ فَدَخَلْتُ، فَلَيْسَ إِلَّا أَنْ اضْطَجَعْتُ فَدَخَلَ فَقَالَ: «مَالَكِ؟ يَا عَائِشَةَ! حَشِيَا رَابِيَّةَ» قَاتَ: 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-musta'qidîn 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

«الْتَّخْبِرِيُّ أَوْ لَيَخْبِرَنِي الْلَّطِيفُ الْحَبِيرُ»
 قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! يَأْبِي أَنْتَ
 وَأُمِّي! فَأَخْبِرْنَاهُ قَالَ: «فَأَنْتِ السَّوَادُ الَّذِي
 رَأَيْتُ أَمَامِي؟» قُلْتُ: نَعَمْ. فَلَهَدَنِي فِي
 صَدْرِي لَهَدَةً أَوْ جَعَنِي، ثُمَّ قَالَ: «أَظَنْتُ
 أَنْ يَحْجَفَ اللَّهُ عَلَيْكَ وَرَسُولُهُ؟» قَالَتْ
 مَهْمَا يَكْتُمُ النَّاسُ يَعْلَمُهُ اللَّهُ، نَعَمْ.
 قَالَ: «فَإِنَّ جِبْرِيلَ أَتَانِي حِينَ رَأَيْتُهُ،
 فَنَادَانِي فَأَخْفَاهُ مِنْكَ، فَأَجَبْتُهُ، فَأَخْفَيْتُهُ
 مِنْكَ، وَلَمْ يَكُنْ يَدْخُلُ عَلَيْكَ وَقَدْ
 وَضَعْتِ شَيْبِكَ، وَظَنَّتُ أَنْ قَدْ رَفَدْتِ،
 فَكَرِهْتُ أَنْ أُوقْطَكَ، وَخَشِيتُ أَنْ
 تَسْتَوْجِشِي، فَقَالَ: إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ
 تَأْتِيَ أَهْلَ الْقِبْعِ فَتَسْتَغْفِرَ لَهُمْ». قَالَتْ:
 قُلْتُ: كَيْفَ أَقُولُ لَهُمْ؟ يَا رَسُولَ اللَّهِ!
 قَالَ: «قُولِي: السَّلَامُ عَلَى أَهْلِ الدِّيَارِ
 مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَبَرَحْمُ اللَّهُ
 الْمُسْتَعْدِلِمِينَ مِنَّا وَالْمُسْتَخْرِجِينَ، وَإِنَّا، إِنْ
 شَاءَ اللَّهُ، بِكُمْ لَلَّاجِهُونَ».

[٢٢٥٧] [٩٧٥] ١٠٤ حدثنا أبو
 بكر بن أبي شيبة وزهير بن حرب قالا:
 حدثنا محمد بن عبد الله الأسدی عن
 سفيان، عن علقة بن مرید، عن سليمان

Bakr: ‘As-Salāmu ‘ala ahlad-diyâr (Peace be upon the people of these abodes);’ - according to the report of Zuhair: ‘As-Salāmu ‘alaikum ahlad-diyâr min al-mu’mînâ wal-muslîmîn, 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.)”

Chapter 36. The Prophet ﷺ Asked His Lord For Permission To Visit The Grave Of His Mother

[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.”

[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

ابن بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَمِّلُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ، فَكَانَ قَائِلُهُمْ يَقُولُ: - فِي رِوَايَةِ أَبِي بَكْرٍ: السَّلَامُ عَلَى أَهْلِ الدِّيَارِ، وَفِي رِوَايَةِ زَهْيِرٍ: السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ - مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّ شَاءَ اللَّهُ، لَلَّا حَقُونَ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمُ الْعَافِيَةَ.

(المعجم ٣٦) - (باب استئذان

النبي ﷺ ربه - عز وجل - في زيارة
قبر أمها) (التحفة ٣٦)

[٢٢٥٨]-١٠٥ [٩٧٦]- حَدَّثَنَا يَحْيَى
ابْنُ أَيُوبَ وَمُحَمَّدُ بْنُ عَبَادَ - وَاللَّفْظُ
لِيَحْيَى - قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ
عَنْ تَزِيدَ يَعْنِي ابْنَ كَيْسَانَ، عَنْ أَبِي
حَازِمَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «اسْتَأْذِنْتُ رَبِّي أَنْ أَسْتَغْفِرَ لِأُمِّي
فَلَمْ يَأْذِنْ لِي، وَاسْتَأْذَنْتُهُ أَنْ أَزُورَ قَبْرَهَا
فَأَذِنَ لِي».

[٢٢٥٩]-١٠٨ (...) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَرُهْيَرُ بْنُ حَرْبٍ قَالَ:
حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ تَزِيدَ بْنِ
كَيْسَانَ، عَنْ أَبِي حَازِمَ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: زَارَ النَّبِيَّ 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 Burâidah 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 *Nabîd* except from waterskins, but now drink it from all kinds of vessels, but do not drink any intoxicant.’”

وَأَبْكَى مَنْ حَوَّلَهُ فَقَالَ ﷺ: «إِسْتَأْذِنْتُ رَبِّي فِي أَنْ أَسْتَغْفِرَ لَهَا فَقَمْ يُؤْذَنُ لِي وَاسْتَأْذَنْتُهُ فِي أَنْ أَزُورَ قَبْرَهَا فَأَذِنَ لِي، فَزُورُوا الْقُبُورَ، فَإِنَّهَا تُذَكِّرُكُمُ الْمَوْتَ».

[٢٢٦٠] [٩٧٧-١٠٦] حَدَّثَنَا أَبُو

بَكْرٌ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نَمِيرٍ وَمُحَمَّدُ بْنُ الْمُشَنَّى - وَاللَّفْظُ لِأَبِي بَكْرٍ وَابْنِ نَمِيرٍ - قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِي سَيَّانِ وَهُوَ ضِرَارُ بْنُ مُرَّةَ، عَنْ مُحَارِبِ بْنِ دَثَارٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَرُوَرُوهَا، وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاحِيِّ فَوَقَ ثَلَاثَةَ، فَأَمْسِكُوا مَا بَدَا لَكُمْ، وَنَهَيْتُكُمْ عَنِ الشَّيْدِ إِلَّا فِي سَقَاءِ، فَاشْرَبُوا فِي الْأَسْقِيَةِ كُلُّهَا، وَلَا تَشْرِبُوا مُسْكِراً».

[انظر: ٥١٠٤، ٥٢٠٧]

قَالَ ابْنُ نَمِيرٍ فِي رِوَايَتِهِ: عَنْ عَبْدِ اللَّهِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ.

[٢٢٦١] [...] وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْشَمَةَ عَنْ زُبِيدِ الْأَيَامِيِّ، عَنْ مُحَارِبِ بْنِ دَثَارٍ، عَنْ ابْنِ بُرَيْدَةَ، أَرَاهُ عَنْ أَبِيهِ - الشَّكُّ مِنْ أَبِي خَيْشَمَةَ - عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا أَبُو بَكْرٍ

[2261] (...) ‘Abdullâh bin Burâidah narrated from his father from the Prophet ﷺ - a *Hadîth* similar to that of Abû Sinâن (no. 2260).

ابن أبي شيبة: حَدَّثَنَا قِبْصَةُ بْنُ عَفْعَةَ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْئَى، عَنْ سُلَيْمَانَ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ ابْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَاقِ، عَنْ مَعْمَرٍ، عَنْ عَطَاءِ الْخُرَاسَانِيِّ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، كُلُّهُمْ يَمْعَنُ حَدِيثَ أَبِي سَيَّانَ.

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] [٩٧٨]-١٠٧ حَدَّثَنَا عَوْنَانُ سَلَامُ الْكُوفِيُّ: أَخْبَرَنَا زُهَيرٌ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ، قَالَ: أُتِيَ النَّبِيُّ ﷺ بِرَجُلٍ قُتِلَ نَفْسَهُ بِمَشَاقِصٍ، فَلَمْ يُصْلَلْ عَلَيْهِ.

