

مصنف ابن أبي شيبة

Musannaf Ibn Abi Shaybah

VOLUME [8]

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Note

Muṣannaf Ibni Abī Shaybah—formally titled “al-Kitāb al-Muṣannaf fī al-Āḥādīth wa al-Āthār”—stands among the greatest monuments of early Islamic scholarship. Compiled by the eminent ḥadīth expert and great Imam Abū Bakr ‘Abdullāh ibn Muḥammad ibn Ibrāhīm ibn ‘Uthmān al-‘Absī, widely known as Ibni Abī Shaybah (159–235 AH), this expansive work preserves the intellectual, legal, devotional, and spiritual heritage of the first centuries of Islam. A teacher of al-Bukhārī, Muslim, and the leading imams of his generation, Ibni Abī Shaybah authored a collection that has served for over a millennium as a foundational reference for jurists, muḥaddithūn, historians, and researchers.

This edition contains 37,943 narrations, spanning Prophetic ḥadīth, Companion reports (mawqūf), and Successor traditions (maqtū'). The work is arranged topically, covering all major areas of Islamic practice—prayer, purification, ethics, commerce, society, governance, jihad, and thousands of detailed jurisprudential issues. Its scope reflects not only the Sunnah of the Prophet ﷺ but also the early legal culture of Kūfa, the opinions of leading Companions, and the interpretive frameworks of the first generations.

Many rare narrations preserved here do not appear in other major collections, making this Muṣannaf an indispensable source for reconstructing early Islamic thought. The edition most widely used today is the seven-volume Maktabat al-Rushd (Riyadh) publication, edited by Sheikh Kamāl Yūsuf al-Ḥūt, based on verified manuscripts and aligned with the printed arrangement. Digital access to the full text is also available at: <https://ketabonline.com/ar/books/6996> For contemporary students and researchers, Muṣannaf Ibni Abī Shaybah offers far more than a repository of narrations.

It grants direct access to the living intellectual world of the 2nd and 3rd Islamic centuries—the debates of jurists, the devotional practices of the righteous, the understandings of the Companions, and the transmission networks that shaped Sunni orthodoxy. Its vast content provides context for the development of fiqh schools, sheds light on doctrinal issues, and helps preserve countless early traditions that might otherwise have been lost. This work before you has been carefully cleaned, structured, and standardized into a modern digital format, enabling readers to navigate all 37,943 reports with ease.

May it serve as a valuable tool for scholars, students, and seekers of sacred knowledge, continuing the legacy of one of Islam's earliest and most prolific hadith masters.

[7001] Waki' narrated to us, saying: Ibn Abi Dhi'b narrated to us from a Shaykh he did not name, that Abu Bakr performed Qunut in

حَدَّثَنَا وَكِبْعُ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ شَيْخٍ، لَمْ يُسَمِّهِ، أَنَّ أَبَا بَكْرًا، قَنَّتْ فِي الْفَجْرِ

[7002] Waki' narrated to us, saying: Sufyan narrated to us, from Abu Husayn, from Abdullah ibn Ma'qil, who said: "Two men from the Companions of the Prophet ﷺ performed Qunut in the Fajr prayer: Ali and Abu Musa."

حَدَّثَنَا وَكِبْعُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ، قَالَ: "قَنَّتْ فِي الْفَجْرِ رَجُلَانِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَلَيُّ، وَأَبُو مُوسَى"

[7003] Waki' narrated to us, saying: Abu Ja'far AR-Razi narrated to us, from Ar-Rabi', from Anas: "That the Prophet ﷺ performed Qunut in the Fajr prayer."

حَدَّثَنَا وَكِبْعُ، قَالَ: حَدَّثَنَا أَبُو جَعْفَرِ الرَّازِيُّ، عَنْ الرَّبِيعِ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَنَّتْ فِي الْفَجْرِ

[7004] Hushaym narrated to us, from Awf, from Abu Raja' al-Utaridi, who said: "I saw Ibn Abbas extending his arms [stretching them out] during the Qunut of the Morning prayer (Fajr) when he was in Basra."

حَدَّثَنَا هُشَيْمٌ، عَنْ عَوْفٍ، عَنْ أَبِي رَجَاءِ الْعُطَارِدِيِّ، قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ يَمْدُدُ بَضْعَيْهِ فِي قُنُوتِ صَلَاةِ الْغَدَاءِ، إِذَا كَانَ بِالْبَصْرَةِ

[7005] Waki' narrated to us, saying: Abu al-Ashhab Ja'far ibn Hayyan and Qurrah ibn Khalid narrated to us, both hearing it from Abu Raja' al-Utaridi, who said: "Ibn Abbas led us in the Fajr prayer in Basra and performed Qunut."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا أَبُو الْأَشْهَبِ جَعْفُرُ بْنُ حَيَّانَ، وَقُرَّةُ بْنُ خَالِدٍ، سَمِعَاهُ مِنْ أَبِي رَجَاءِ الْعُطَارِدِيِّ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْنُ عَبَّاسٍ الْفَجْرَ، بِالْبَصْرَةِ فَقَاتَ

[7006] Waki' narrated to us, saying: Mis'ar narrated to us, from Abdul Malik ibn Maysarah, from Zayd ibn Wahb, who said: "Umar would sometimes perform Qunut in the Fajr prayer."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيسَرَةَ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: رُبَّمَا قَاتَ عُمَرُ فِي صَلَاةِ الْفَجْرِ

[7007] Sharik narrated to us, from Zubayd, from Ibn Abi Layla, who said: "Qunut is an established Sunnah."

حَدَّثَنَا شَرِيكٌ، عَنْ زُبَيْدٍ، عَنْ ابْنِ أَبِي لَيْلَى، قَالَ: الْقُوْتُ سُنَّةً مَاضِيَّةً

[7008] Waki' narrated to us, from Sufyan, from Zubayd ibn al-Harith al-Yami, who said: I asked Ibn Abi Layla about Qunut in Fajr? He said: "It is an established Sunnah."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ زُبَيْدِ بْنِ الْحَارِثِ الْيَامِيِّ، قَالَ: سَأَلْتُ ابْنَ أَبِي لَيْلَى، عَنِ الْقُوْتِ فِي الْفَجْرِ؟ فَقَالَ: سُنَّةً مَاضِيَّةً

[7009] Waki' narrated to us, saying: Yazid ibn Harun narrated to us, from Ibn Sirin, that he said: "Qunut in Fajr is a brief moment, or a short time, or a word similar to that."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ ابْنِ سِيرِينَ، أَنَّهُ قَالَ: الْقُنُوتُ فِي الْفَجْرِ هُنَيْهَةٌ، أَوْ سَاعَةٌ، أَوْ كَلِمَةٌ تُشِبِّهُهَا

[7010] Abu Mahdi narrated to us, from Sufyan, from Muharib ibn Ubayd ibn al-Bara', from al-Bara', "That he used to perform Qunut in Fajr."

حَدَّثَنَا أَبُو مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مُحَارِبِ بْنِ عُبَيْدِ بْنِ الْبَرَاءِ، عَنِ الْبَرَاءِ، أَنَّهُ كَانَ يَقُولُ فِي الْفَجْرِ

[7011] Abu Bakr said: I heard Waki' say: I heard Sufyan say: "Whoever performs Qunut, it is good; and whoever does not perform Qunut, it is good. And whoever performs Qunut, indeed the Qunut is upon the Imam, and there is no Qunut upon those behind him."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: سَمِعْتُ وَكِيعًا، يَقُولُ: سَمِعْتُ سُفْيَانَ، يَقُولُ: مَنْ قَنَّتْ فَحَسَنْ، وَمَنْ لَمْ يَقُنْتْ فَحَسَنْ، وَمَنْ قَنَّتْ فَإِنَّمَا الْقُنُوتُ عَلَى الْإِمَامِ، وَلَيْسَ عَلَى مَنْ وَرَأَءَهُ قُنُوتٌ

[7012] Abu Bakr narrated to us, saying: Yahya ibn Sa'id narrated to us, from al-Awwam ibn Hamzah, who said: I asked Abu Uthman about Qunut. He said: "After the bowing (Ruku')." I said: "From whom?" He said: "From Abu Bakr and Uthman."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ الْعَوَامِ
بْنِ حَمْرَةَ، قَالَ: سَأَلْتُ أَبَا عُثْمَانَ عَنِ الْقُنُوتِ، فَقَالَ:
بَعْدَ الرُّكُوعِ، فَقُلْتُ: عَمَّنْ؟ فَقَالَ: عَنْ أَبِي بَكْرٍ،
وَعُثْمَانَ

[7013] Marwan ibn Mu'awiyah narrated to us, from Awf, from Abu Raja', who said: "I prayed the Morning prayer (Fajr) with Ibn Abbas in the Mosque of Basra, and he performed Qunut with us before the bowing (Ruku')."

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَوْفٍ، عَنْ أَبِي رَجَاءِ،
قَالَ: صَلَّيْتُ مَعَ ابْنِ عَبَّاسٍ، فِي مَسْجِدِ الْبَصْرَةِ، صَلَاةَ
الْعَدَاءِ، فَقَنَّتْ بِنَا قَبْلَ الرُّكُوعِ

[7014] Marwan ibn Mu'awiyah narrated to us, from Awf, who said: I mentioned that to Abu al-Minal, so he narrated to me from Abu al-Aliyah, from Ibn Abbas, similar to it.

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَوْفٍ، قَالَ: ذَكَرْتُ ذَلِكَ
لِأَبِي الْمِنَاهِلِ، فَحَدَّثَنِي عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ
عَبَّاسٍ، بِمِثْلِهِ

[7015] Hushaym narrated to us, from Yahya ibn Sa'id, from Muhammad ibn Yahya ibn Hibban, who said: “The Prophet ﷺ performed Qunut for forty mornings in the Subh (Fajr) prayer after the bowing (Ruku’).”

حَدَّثَنَا هُشَيْمٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدٍ بْنِ يَحْيَى بْنِ جَيْانَ، قَالَ: فَقَاتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعِينَ صَبَّارًا فِي صَلَاةِ الصُّبْحِ بَعْدَ الرُّكُوعِ

[7016] Muhammad ibn Fudayl narrated to us, from Hajjaj, from Ayyash al-Amiri, from Ibn Mughaffal: “That Umar, Ali, and Abu Musa performed Qunut in Fajr before the bowing (Ruku’).”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حَجَاجٍ، عَنْ عَيَّاشٍ الْعَامِرِيِّ، عَنْ ابْنِ مُغَفَّلٍ، أَنَّ عُمَرَ، وَعَلِيًّا، وَأَبَا مُوسَى، قَنَثُوا فِي الْفَجْرِ قَبْلَ الرُّكُوعِ

[7017] Ibn Fudayl narrated to us, from Mutarrif, from Abu al-Jahm, from al-Bara': “That he used to perform Qunut before the bowing (Rak'ah/Ruku').”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ مُطَرْفٍ، عَنْ أَبِي الْجَاهِمِ، عَنْ الْبَرَاءِ، أَنَّهُ كَانَ يَقْنُثُ قَبْلَ الرَّكْعَةِ

[7018] Hushaym narrated to us, saying: Yazid ibn Abi Ziyad informed us, saying: Zayd ibn Wahb narrated to us: “That Umar ibn al-Khattab performed Qunut in the Subh prayer before the bowing

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ، قَالَ: حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابَ فَقَاتَ فِي صَلَاةِ الصُّبْحِ قَبْلَ الرُّكُوعِ

[7019] Hushaym narrated to us, saying: Ali ibn Zayd informed us, saying: Abu Uthman an-Nahdi informed us, saying: “I prayed the Subh prayer behind Umar ibn al-Khattab, and he performed Qunut before the bowing (Ruku’).”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ، قَالَ: أَخْبَرَنَا
أَبُو عُثْمَانَ النَّهْدِيَّ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلْفَ عُمَرَ بْنِ
الْخَطَّابِ، صَلَاةً الصُّبْحِ فَقَنَّتْ قَبْلَ الرُّكُوعِ

[7020] Hushaym narrated to us, saying: Ata’ ibn as-Sa’ib informed us, from Abu Abdul Rahman as-Sulami: “That Ali used to perform Qunut in the Subh prayer before the bowing (Ruku’).”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا عَطَاءً بْنُ السَّائِبِ، عَنْ أَبِي
عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، أَنَّ عَلِيًّا كَانَ يَقْنُتُ فِي صَلَاةِ
الصُّبْحِ قَبْلَ الرُّكُوعِ

[7021] Hushaym narrated to us, saying: Ibn Abi Layla informed us, from Ata’, from Ubayd ibn Umayr, who said: “I prayed the Morning prayer (Ghadah) behind Umar.” He said: “And he performed Qunut in it before the bowing (Ruku’).”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا ابْنُ أَبِي لَيْلَى، عَنْ عَطَاءٍ،
عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلْفَ عُمَرَ الْغَدَاءَ،
قَالَ: فَقَنَّتْ فِيهَا قَبْلَ الرُّكُوعِ

[7022] Waki’ narrated to us, saying: Ibn Abi Layla narrated to us, from Ata’, from Ubayd ibn Umayr, from Umar, similar to it.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنْ
عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عُمَرَ، يَمِثِّلُهُ

[7023] Waki' narrated to us, saying: Sufyan narrated to us, from Nusayr ibn Dhu'luq, who said: "I prayed behind Rabi' ibn Khaytham, and he performed Qunut before the bowing (Rak'ah)."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سُبِّيرِ بْنِ دُعْلُوقٍ،
قَالَ: صَلَّيْتُ خَلْفَ رَبِيعَ بْنَ حَيْمٍ، فَقَنَّتَ قَبْلَ الرَّكْعَةِ

[7024] Waki' narrated to us, saying: Sufyan narrated to us, from an-Nu'man ibn Qays, who said: "I prayed Fajr behind Abidah, and he performed Qunut before the bowing (Rak'ah)."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ النُّعْمَانِ بْنِ قَيْسٍ،
قَالَ: صَلَّيْتُ خَلْفَ عَبِيدَةَ الْفَجْرَ فَقَنَّتَ قَبْلَ الرَّكْعَةِ

[7025] Waki' narrated to us, saying: Husayn ibn Ali narrated to us, from Za'idah, from Abu Farwah, who said: "Ibn Abi Layla performs Qunut in Fajr before the bowing

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ رَأِيْدَةَ،
عَنْ أَبِي فَرْوَةَ، قَالَ: ابْنُ أَبِي لَيْلَةَ، يَقْنُتُ فِي الْفَجْرِ قَبْلَ
الرَّكْعَةِ

[7026] Ahmad ibn Ishaq narrated to us, from Wuhayb, from Ibn Tawus, from his father, who said: "He used to supplicate with much supplication in the Subh prayer before the bowing (Ruku')."

حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ، عَنْ وُهَيْبٍ، عَنْ ابْنِ طَاؤِسٍ،
عَنْ أَبِيهِ، قَالَ: كَانَ يَدْعُو بِدُعَاءٍ كَثِيرٍ فِي صَلَاةِ
الصُّبْحِ قَبْلَ الرُّكُوعِ

[7027] Abu Bakr narrated to us, saying: Hushaym narrated to us, saying: Ibn Abi Layla informed us, from Ata', from Ubayd ibn Umayr, who said: I prayed the Morning prayer (Ghadah) behind Umar ibn al-Khattab, and he said in his Qunut: "O Allah, we seek Your help and we seek Your forgiveness, and we praise You with good, and we do not disbelieve in You, and we cast off and abandon those who disobey You. O Allah, You alone we worship, and to You we pray and prostrate, and to You we strive and hasten. We hope for Your mercy and we fear Your punishment. Indeed, Your punishment will overtake the disbelievers."

[7028] Hushaym narrated to us, saying: Husayn informed us, from Zirr, from Sa'id ibn Abdul Rahman ibn Abza, from his father, that he prayed behind Umar and he did the same.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا ابْنُ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: صَلَّيْتُ خَلْفَ عُمَرَ بْنِ الْخَطَّابِ الْعَدَاءَ، فَقَالَ فِي قُنُوتِهِ: اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَسْتَغْفِرُكَ، وَنُشْرِي عَلَيْكَ الْخَيْرَ، وَلَا تَكُفُّرُكَ، وَنَخْلُعُ، وَنَتَرُكُ مَنْ يَقْجُرُكَ، اللَّهُمَّ إِيَّاكَ نَعْبُدُ، وَإِلَيْكَ نَحْمِدُ، نُصَلِّي، وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفَدُ، وَنَرْجُو رَحْمَتَكَ، وَنَخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْعِنٌ

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ، عَنْ زَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى، عَنْ أَبِيهِ، أَنَّهُ صَلَّى خَلْفَ عُمَرَ فَصَنَعَ مِثْلَ ذَلِكَ

[7029] Waki' narrated to us, saying: Sufyan narrated to us, from Habib ibn Abi Thabit, from Abdul Malik ibn Suwayd al-Kahili, that Ali performed Qunut in Fajr with these two Surahs: "O Allah, we seek Your help and we seek Your forgiveness, and we praise You with good, and we do not disbelieve, and we cast off and abandon those who disobey You. O Allah, You alone we worship, and to You we pray and prostrate, and to You we strive and hasten. We hope for Your mercy and we fear Your punishment. Indeed, Your severe punishment will overtake the disbelievers."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي
تَابِتٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ سُوَيْدِ الْكَاهْلِيِّ، أَنَّ عَلَيْهَا قَنَتْ
فِي الْفَجْرِ بِهَاتَيْنِ السُّورَتَيْنِ: اللَّهُمَّ إِنَّا نَسْأَلُكُ
وَنَسْأَلُكُ وَلَنُثْنِي عَلَيْكَ الْخَيْرَ، وَلَا تَكُونُ، وَنَخْلُعُ
وَنَتْرُكُ مَنْ يُفْجُرُكَ، اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نُصَلِّي
وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَحْفُدُ تَرْجُو رَحْمَتَكَ، وَنَخْشَى
عَذَابَكَ، إِنَّ عَذَابَكَ الْجَدَّ بِالْكُفَّارِ مُلْحِقٌ

[7030] Waki' narrated to us, saying: Ja'far ibn Burqan informed us, from Maymun ibn Mihran, concerning the recitation of Ubayy ibn Ka'b: "O Allah, we seek Your help and we seek Your forgiveness, and we praise You, and we do not disbelieve in You, and we cast off and abandon those who disobey You. O Allah, You alone we worship, and to You we pray and prostrate, and to You we strive, and we hope for Your mercy and we fear Your punishment. Indeed, Your punishment will overtake the disbelievers."

حَدَّثَنَا وَكِيعٌ، قَالَ: أَخْبَرَنَا جَعْفُرُ بْنُ بُرْقَانَ، عَنْ مَيْمُونِ
بْنِ مِهْرَانَ، فِي قِرَاءَةِ أُبَيِّ بْنِ كَعْبٍ: اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ
وَنَسْتَغْفِرُكَ وَنُنْتَهِي عَلَيْكَ، وَلَا تَكْفُرُكَ، وَنَخْلُعُ، وَنَثْرُكَ
مَنْ يَفْجُرُكَ، اللَّهُمَّ إِبَاكَ نَعْبُدُ، وَلَكَ نُصَلِّي وَنَسْجُدُ،
وَإِلَيْكَ نَسْعَى وَنَرْجُو رَحْمَتَكَ، وَنَخْشَى عَذَابَكَ، إِنَّ
عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ

[7031] Hafs ibn Ghiyath narrated to us, from Ibn Jurayj, from Ata', from Ubayd ibn Numayr, who said: I heard Umar performing Qunut in Fajr saying: "In the name of Allah, the Most Gracious, the Most Merciful. O Allah, we seek Your help and we believe in You, and we rely upon You, and we praise You with all good, and we do not disbelieve."

Then he recited: "In the name of Allah, the Most Gracious, the Most Merciful. O Allah, You alone we worship, and to You we pray and prostrate, and to You we strive and hasten. We hope for Your mercy and we fear Your punishment. Indeed, Your severe punishment will overtake the disbelievers. O Allah, punish the disbelievers of the People of the Book who obstruct Your path."

حَدَّثَنَا حَفْصُ بْنُ عَبْيَاتٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ،
عَنْ عَبْيَدِ بْنِ ثَمَيرٍ، قَالَ: سَمِعْتُ عُمَرَ، يَقُولُ فِي الْفَجْرِ
يَقُولُ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، اللَّهُمَّ إِنَّا نَسْأَلُكُ
وَنُؤْمِنُ بِكَ، وَنَتَوَكَّلُ عَلَيْكَ وَنُتَبَّعِي عَلَيْكَ الْخَيْرَ كُلَّهُ، وَلَا
نَكْفُرُ ثُمَّ قَرَاً: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِبَّاكَ نَعْبُدُ،
وَإِلَّاكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَحْذُفُ، نَرْجُو
رَحْمَتَكَ، وَنَخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ الْجَدِيدُ بِالْكُفَّارِ
مُلْحَقٌ، اللَّهُمَّ عَذْبُ كَفَرَةِ أَهْلِ الْكِتَابِ الَّذِينَ يَصُدُّونَ
عَنْ سَبِيلِكَ

[7032] Hushaym narrated to us, saying: Husayn informed us, saying: I prayed the Morning prayer (Ghadah) one day, and Uthman ibn Ziyad prayed behind me. He said: So I performed Qunut in the Subh prayer. He said: When I finished my prayer, he said to me: "What did you say in your Qunut?" He said: So I said: I recited these words: "O Allah, we seek Your help and we seek Your forgiveness, and we praise You with all good, and we do not disbelieve in You, and we cast off and abandon those who disobey You. O Allah, You alone we worship, and to You we pray and prostrate, and to You we strive and hasten. We hope for Your mercy and we fear Your punishment. Indeed, Your severe punishment will overtake the disbelievers." Uthman then said: "This is how Umar ibn al-Khattab and Uthman ibn Affan used to do."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ، قَالَ: صَلَيْتُ الْعَدَاءَ دَاتَ يَوْمٍ، وَصَلَى حَلْفِي عُثْمَانُ بْنُ زَيَادٍ، قَالَ: فَقَنَتُ فِي صَلَاةِ الصُّبْحِ، قَالَ: فَلَمَّا قَضَيْتُ صَلَاةِي، قَالَ لِي: مَا قُلْتَ فِي قُوْتِكِ؟ قَالَ: فَقُلْتُ: ذَكَرْتُ هُؤُلَاءِ الْكَلْمَاتِ: اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُتَّبِّعِي عَلَيْكَ الْخَيْرَ كُلَّهُ، وَلَا تُخْفِرُنَا، وَنَخْلُعُ وَنَتْرُكُ مَنْ يَقْجُرُكَ، اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَإِلَيْكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَحْمِدُ تَرْجُو رَحْمَتَكَ، وَنَخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ الْجَدُّ بِالْكُفَّارِ مُلْحِقٌ، فَقَالَ عُثْمَانُ: كَذَّا كَانَ يَصْنَعُ عُمَرُ بْنُ الْخَطَّابِ، وَعُثْمَانُ بْنُ عَفَانَ

[7033] Abu Bakr narrated to us, saying: Waki' ibn al-Jarrah narrated to us, saying: Sufyan narrated to us, from Mukhariq, from Tariq ibn Shihab: "That he prayed Fajr behind Umar ibn al-Khattab. When he finished the recitation, he said Takbir, then performed Qunut, then said Takbir, then bowed (Ruku')."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَاحَ، قَالَ:
حَدَّثَنَا سُفْيَانُ، عَنْ مُخَارِقٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، أَنَّهُ
صَلَّى خَلْفَ عُمَرَ بْنِ الْخَطَّابِ الْفَجْرَ، فَلَمَّا فَرَغَ مِنَ
الْقِرَاءَةِ كَبَرَ، ثُمَّ قَنَّتْ، ثُمَّ كَبَرَ، ثُمَّ رَكَعَ

[7034] Waki' narrated to us, saying: Sufyan narrated to us, from Abdul A'la, from Abu Abdul Rahman as-Sulami: "That Ali said Takbir when he performed Qunut in Fajr, and said Takbir when he

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْأَعْلَى، عَنْ
أَبِي عَبْدِ الرَّحْمَنِ السُّلَيْمَىِّ، أَنَّ عَلِيًّا، كَبَرَ حِينَ قَنَّتِ
الْفَجْرِ، وَكَبَرَ حِينَ رَكَعَ

[7035] Ibn Fudayl narrated to us, from Mutarrif, from Abu al-Jahm, who said: "Al-Bara' used to say Takbir before he performed Qunut."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ مُطَرِّفٍ، عَنْ أَبِي الْجَهْمِ، قَالَ:
كَانَ الْبَرَاءُ يُكَبِّرُ قَبْلَ أَنْ يَقْنَتْ

[7036] Waki' narrated to us, saying: Sufyan narrated to us, from Mutarrif, from Abu al-Jahm, from al-Bara': "That he performed Qunut in Fajr, so he said Takbir when he finished the recitation, and he said Takbir when he bowed."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُطَرِّفٍ، عَنْ أَبِي
الْجَهْمِ، عَنْ الْبَرَاءِ، أَنَّهُ قَنَّتِ فِي الْفَجْرِ فَكَبَرَ حِينَ فَرَغَ
مِنَ الْقِرَاءَةِ، وَكَبَرَ حِينَ رَكَعَ

[7037] Humayd ibn Abdul Rahman narrated to us, from Hasan, from Abu Sinan, from Mahan, who said: “He used to say Takbir before performing Qunut in the Fajr prayer when he wanted to bow.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ أَبِي سِنَانٍ، عَنْ مَاهَانَ قَالَ: كَانَ يُكَبِّرُ قَبْلَ أَنْ يَقْتُلَ فِي صَلَاةِ الْفَجْرِ حِينَ يُرِيدُ أَنْ يَرْكَعَ

[7038] Humayd ibn Abdul Rahman narrated to us, from Hasan, from Abdul A’la, from Abu Abdul Rahman: “That he used to say Takbir before performing Qunut in the Fajr prayer, and when he wanted to bow.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، أَنَّهُ كَانَ يُكَبِّرُ قَبْلَ أَنْ يَقْتُلَ فِي صَلَاةِ الْفَجْرِ، وَحِينَ يُرِيدُ أَنْ يَرْكَعَ

[7039] Humayd ibn Zuhayr narrated to us, saying: I said to Abu Ishaq: “Do you say Takbir before you perform Qunut in the Fajr prayer?” He said: “Yes.”

حَدَّثَنَا حُمَيْدُ بْنُ زُهَيْرٍ، قَالَ: قُلْتُ لِأَبِي إِسْحَاقَ: ثُكَّبْرُ أَنْتَ قَبْلَ أَنْ تَقْتُلَ فِي صَلَاةِ الْفَجْرِ؟ قَالَ: نَعَمْ

[7040] Nadr ibn Isma’il narrated to us, from Ibn Abi Layla, from Abu Ishaq, from al-Harith, from Ali: “That he used to open the Qunut with Takbir.”

حَدَّثَنَا نَضْرُ بْنُ إِسْمَاعِيلَ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي إِسْحَاقَ، عَنْ الْخَارِثِ، عَنْ عَلَيِّ، أَنَّهُ كَانَ يَفْتَحُ الْفُوْرَاتَ بِالْتَّكْبِيرِ

[7041] Abu Bakr narrated to us, saying: Yahya ibn Sa'id narrated to us, from Ja'far ibn Maymun, from Abu Uthman, who said: "Umar used to perform Qunut with us after the bowing (Ruku'), and he would raise his hands until his armpits appeared, and his voice could be heard from the back of the mosque."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ جَعْفَرِ
بْنِ مَيْمُونٍ، عَنْ أَبِي عُثْمَانَ، قَالَ: كَانَ عُمَرُ يَقْتُلُ بَنَاءً
بَعْدَ الرُّكُوعِ، وَيَرْفَعُ يَدَيْهِ حَتَّى يَبْدُو ضَبْعَاهُ، وَيُسَمِّعَ
صَوْتُهُ مِنْ وَرَاءِ الْمَسْجِدِ

[7042] Waki' narrated to us, from Sufyan, from Ja'far (the owner of rugs), from Abu Uthman: "That Umar raised his hands in the Qunut of Fajr."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَعْفَرٍ، صَاحِبِ الْأَنْطَاطِ،
عَنْ أَبِي عُثْمَانَ، أَنَّ عُمَرَ رَفَعَ يَدَيْهِ فِي قُوْتِ الْفَجْرِ

[7043] Waki' narrated to us, saying: Sufyan narrated to us, from Awf, from Khallas ibn Amr al-Hajari, from Ibn Abbas: "That he prayed and performed Qunut with them in Fajr in Basra, so he raised his hands until he stretched out his upper arms."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَوْفٍ، عَنْ
خَلَّاسِ بْنِ عَمْرِو الْهَجَرِيِّ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ صَلَّى،
فَقَتَّلَ بِهِمْ فِي الْفَجْرِ بِالْبَصْرَةِ، فَرَفَعَ يَدَيْهِ حَتَّى مَدَّ
ضَبْعَاهُ

[7044] Hushaym narrated to us, from Awf, from Abu Raja', who said: "I saw Ibn Abbas extending his arms [stretching them out] in the Qunut of the Morning prayer."

حَدَّثَنَا هُشَيْمٌ، عَنْ عَوْفٍ، عَنْ أَبِي رَجَاءِ، قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ يَمْدُدُ بِضَبَاعَيْهِ فِي قُنُوتِ صَلَاةِ الْعَدَاءِ

[7045] Husayn ibn Ali narrated to us, from Za'idah, from Abu Farwah, who said: "Ibn Abi Layla used to supplicate with one finger, meaning in the Qunut of Fajr."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ، عَنْ أَبِي فَرْوَةَ، قَالَ: كَانَ ابْنُ أَبِي لَيْلَى يَدْعُ بِإِصْبَاعٍ وَاحِدَةٍ يَقُولُ فِي قُنُوتِ الْفَجْرِ

[7046] Abu Bakr narrated to us, saying: Ibn Uyaynah narrated to us, from az-Zuhri, from Sa'id, from Abu Hurayrah, who said: When the Prophet ﷺ raised his head from the Subh prayer, he said: "O Allah, save al-Walid ibn al-Walid, and Salamah ibn Hisham, and Ayyash ibn Abi Rabi'ah, and the weak and oppressed in Makkah. O Allah, tighten Your grip on Mudar, and make it upon them years [of famine] like the years of Joseph."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: لَمَّا رَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ مِنْ صَلَاةِ الصُّبْحِ، قَالَ: اللَّهُمَّ أَنْجِ الْوَلَيْدَ بْنَ الْوَلَيْدِ، وَسَلَمَةَ بْنَ هِشَامٍ، وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالْمُسْتَضْعَفِينَ بِمَكَّةَ، اللَّهُمَّ اشْدُدْ وَطَآتكَ عَلَى مُضَرَّ، وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِينَ يُوسُفَ

[7047] Ya'qub ibn Ibrahim narrated to us, from Yazid ibn Abi Ziyad, from Ibn Abi Yuhannas, from Sa'id ibn Zayd, who said: The Messenger of Allah ﷺ performed Qunut and said: “O Allah, curse Ri'l, Dhakwan, and Adal, and Usayyah who disobeyed Allah and His Messenger, and curse Abu al-A'war

حَدَّثَنَا يَعْوُبُ بْنُ إِبْرَاهِيمَ، عَنْ يَزِيدَ بْنِ أَبِي زَيْدٍ، عَنْ أَبْنِ أَبِي يُحَنَّسَ، عَنْ سَعِيدِ بْنِ رَيْدٍ، قَالَ: فَنَّتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: اللَّهُمَّ اغْنِ رِعْلًا، وَذَكْوَانَ، وَعَصَنَّا، وَعَصَنَّاهُ عَصَنَتِ اللَّهُ وَرَسُولُهُ، وَالْعَنْ أَبَا الْأَعْوَرِ السُّلَمِيَّ

[7048] Waki' narrated to us, saying: Sufyan narrated to us, from Abdul A'la: “That Abu Abdul Rahman as-Sulami performed Qunut in Fajr supplicating against Fattah.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْأَعْلَى، أَنَّ أَبَا عَبْدِ الرَّحْمَنِ السُّلَمِيَّ، فَنَّتَ فِي الْفَجْرِ يَدْعُ عَلَى فَطَةَ

[7049] Waki' narrated to us, from Sufyan, from Amr ibn Qays, from one who heard Ibrahim say: “Men are not to be named in the prayer.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَمَّنْ سَمِعَ إِبْرَاهِيمَ، يَقُولُ: لَا يُسَمَّى الرِّجَالُ فِي الصَّلَاةِ

[7050] Hushaym narrated to us, saying: Husayn informed us, saying: Abdul Rahman ibn Ma'qil narrated to us, saying: I prayed the Morning prayer (Ghadah) with Ali. He said: He performed Qunut and said in his Qunut: "O Allah, deal with Mu'awiyah and his partisans, and Amr ibn al-Aas and his partisans, and Abu as-Sulami and his partisans, and Abdullah ibn Qays and his partisans."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنَ بْنُ مَعْقِلٍ، قَالَ: صَلَّيْتُ مَعَ عَلَيْيِ صَلَاةَ الْعَدَاءِ، قَالَ: فَقَنَّتْ، فَقَالَ فِي قُنُوتِهِ: اللَّهُمَّ عَلَيْكِ بِمُعَاوِيَةٍ وَأَشْيَاعِهِ، وَعَمْرُو بْنِ الْعَاصِ وَأَشْيَاعِهِ، وَأَبِي السُّلَمِيِّ وَأَشْيَاعِهِ، وَعَبْدِ اللَّهِ بْنِ قَيْسٍ وَأَشْيَاعِهِ

[7051] Hushaym narrated to us, from Yahya ibn Sa'id, who said: Muhammad ibn Yahya ibn Hibban narrated to us, saying: The Prophet ﷺ remained for forty mornings performing Qunut in the Subh prayer after the bowing (Ruku'), and he used to say in his Qunut: "O Allah, save al-Walid ibn al-Walid, and Ayyash ibn Abi Rabi'ah, and al-Aas ibn Hisham, and the weak and oppressed believers in Makkah who cannot find a device (for escape) nor are they guided to a path."

حَدَّثَنَا هُشَيْمٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ جَبَانَ، قَالَ: مَكَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعينَ صَبَاحًا، يَقُولُ فِي صَلَاةِ الصُّبْحِ بَعْدِ الرُّكُوعِ، وَكَانَ يَقُولُ فِي قُنُوتِهِ: اللَّهُمَّ اذْجِبْ الْوَلِيدَ بْنَ الْوَلِيدِ، وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالْعَاصَنَ بْنَ هِشَامَ، وَالْمُسْتَضْعِفَيْنِ مِنَ الْمُؤْمِنِيْنِ بِمَكَّةَ الَّذِيْنَ لَا يَسْتَطِيْعُوْنَ حِيلَةً، وَلَا يَهْتَدُوْنَ سِبِيلًا

[7052] Yazid ibn Harun narrated to us, saying: Muhammad ibn Ishaq informed us, from Imran ibn Abi Anas, from Hanzalah ibn Ali al-Aslami, from Khufaf ibn Ima' ibn Rahadah al-Ghfari, who said: The Messenger of Allah ﷺ led us in the Fajr prayer. When he raised his head from the last Rak'ah, he said: "May Allah curse Lihyan, Ri'l, Dhakwan, and Usayyah who disobeyed Allah and His Messenger. Aslam, may Allah grant it peace (salamaha Allah). Ghifar, may Allah forgive it (ghafara Allah laha)." Then he fell down in prostration. When he finished the prayer, he turned his face to the people and said: "O people, indeed I did not say this (of my own accord), but Allah said it."

[7053] Abu Bakr narrated to us, saying: Hushaym narrated to us, from Yunus, from al-Hasan, who said: "If one forgets the Qunut in Fajr, he must perform the two prostrations of forgetfulness (Sujud as-Sahw)."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ،
عَنْ عِمْرَانَ بْنِ أَبِي أَنْسٍ، عَنْ حَنْظَلَةَ بْنِ عَلَيِّ
الْأَسْلَمِيِّ، عَنْ خُفَافِ بْنِ إِيمَاءِ بْنِ رَحْضَةَ الْغَفَارِيِّ،
قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجْرًا
فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ الْآخِرَةِ، قَالَ: لَعْنَ اللَّهِ
لِحْيَانًا، وَرَغْلًا، وَذَكْوَانًا، وَعُصَمَيَّةَ عَصَمَتِ اللَّهُ
وَرَسُولُهُ، أَسْلَمَ سَالِمَهَا اللَّهُ، غَفَارٌ غَفَرَ اللَّهُ لَهَا، ثُمَّ خَرَّ
سَاجِدًا، فَلَمَّا قَضَى الصَّلَاةَ، أَقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ،
فَقَالَ: أَيُّهَا النَّاسُ إِنِّي أَنَا لَسْتُ قُلْتُ هَذَا، وَلَكِنَّ اللَّهَ قَالَهُ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ
الْحَسَنِ، قَالَ: إِذَا نَسِيَ الْقُوْتَ فِي الْفَجْرِ، فَعَلَيْهِ سَجْدَتَا
السَّهْوِ

[7054] Sharik narrated to us, from Ibn Abi Layla, who said: He was asked about a man who was forgetful and (so he) performed Qunut. He said: “This one was forgetful but he did the right thing.”

حَدَّثَنَا شَرِيكٌ، عَنْ ابْنِ أَبِي لَيْلَى، قَالَ: سُئِلَ عَنْ رَجُلٍ سَهِّلَ فَقَنَّتْ، فَقَالَ: هَذَا سَهِّلًا فَأَصَابَ

[7055] Al-Walid ibn Uqbah narrated to us, saying: Sufyan narrated to us, from Ibn Jurayj, from Ata’, who said: “Whoever holds the view of (performing) Qunut but does not perform Qunut, he must perform the two prostrations of forgetfulness.”

حَدَّثَنَا الْوَلِيدُ بْنُ عُقْبَةَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: مَنْ رَأَى الْفَتْوَاتَ فَلَمْ يَقْنُتْ، فَعَلَيْهِ سَجَدَنَا السَّهْلُ

[7056] Abu Bakr narrated to us, saying: Abdullah ibn Idris, Waki’, and Ghundar narrated to us, from Shu’bah, from Amr ibn Murrah, from Ibn Abi Layla, from al-Bara’ ibn Azib: “That the Messenger of Allah ﷺ performed Qunut in the Subh and Maghrib prayers.” He said: Ibrahim then said: “Is he like the companions of Abdullah? He is only a companion of a man.” And Waki’ did not mention the statement of Ibrahim.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَوَكِيعٌ، وَغُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَنَّتْ فِي الصُّبْحِ، وَالْمَغْرِبِ، قَالَ: فَقَالَ إِبْرَاهِيمُ: أَهُوَ كَالْصَّاحِبِ عَبْدِ اللَّهِ، إِنَّمَا هُوَ صَاحِبُ امْرِيٍّ، وَلَمْ يَذْكُرْ وَكِيعٌ، قَوْلُ إِبْرَاهِيمَ

[7057] Sharik narrated to us, from Husayn, from Abdul Rahman ibn Ma'qil, who said: "Ali performed Qunut in Maghrib."

حَدَّثَنَا شَرِيكٌ، عَنْ حُصَيْنٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَعْقِلٍ،
قَالَ: قَتَّتَ عَلَيْيِ فِي الْمَغْرِبِ

[7058] Ibn Ulayyah narrated to us, from Khalid, from Abu Qilabah, from Anas, who said: "Two prayers in which he used to perform Qunut were Maghrib and Fajr."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَّسٍ،
قَالَ: صَلَاتَانِ كَانَ يَقْتُنُ فِيهِمَا الْمَغْرِبُ، وَالْفَجْرُ

[7059] Abu Mu'awiyah narrated to us, from al-A'mash, from Abdullah ibn Khalid, from Ibn Mughaffal, who said: "Ali performed Qunut in Maghrib."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ
خَالِدٍ، عَنْ ابْنِ مُعْقِلٍ، قَالَ: قَتَّتَ عَلَيْيِ فِي الْمَغْرِبِ

[7060] Sharik narrated to us, from Thabit ath-Thumali, who said: I asked Abu Ja'far about Qunut. He said: "Every prayer in which recitation is made aloud, there is Qunut in it."

حَدَّثَنَا شَرِيكٌ، عَنْ ثَابِتِ الْثُمَالِيِّ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ،
عَنِ الْقُنُوتِ، قَالَ: كُلُّ صَلَاةٍ يُجْهَرُ فِيهَا، فَفِيهَا الْقُنُوتُ

[7061] Abu Bakr narrated to us, saying: Hafs ibn Ghiyath narrated to us, from al-A'mash, from al-Minhal, from Abu Ubaydah, who said: Abdullah saw a man praying with his feet aligned [rigidly together], so he said: “If this one had alternated [rested-shifted weight] between his feet, it would have been better.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنِ الْمِنْهَالِ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: رَأَى عَبْدُ اللَّهِ رَجُلًا يُصَلِّي صَافِقًا بَيْنَ قَدَمَيْهِ، فَقَالَ: لَوْ رَأَوْخَ هَذَا بَيْنَ قَدَمَيْهِ، كَانَ أَفْضَلَ

[7062] Waki' narrated to us, from Sufyan, from Maysarah al-Hudhali, from al-Minhal, from Abu Ubaydah, who said: Abdullah went out from his house to the mosque, and there was a man praying with his feet aligned [rigidly]. Abdullah said: “As for this one, he has missed the Sunnah. If he had alternated [shifted weight] between his feet, it would have been more beloved to me.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَيْسَرَةِ الْهُدَلَىِ، عَنِ الْمِنْهَالِ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: خَرَجَ عَبْدُ اللَّهِ مِنْ دَارِهِ إِلَى الْمَسْجِدِ، وَإِذَا رَجُلٌ يُصَلِّي صَافِقًا بَيْنَ قَدَمَيْهِ، فَقَالَ عَبْدُ اللَّهِ: أَمَّا هَذَا فَقَدْ أَخْطَأَ السُّنَّةَ، وَلَوْ رَأَوْخَ بَيْنَ قَدَمَيْهِ كَانَ أَحَبَّ إِلَيَّ

[7063] Waki' narrated to us, from Uyaynah ibn Abdul Rahman, who said: I was with my father in the mosque, and he saw a man aligning his feet [rigidly together]. He said [sarcastically/critically]: "Stick one of them to the other [completely then]! I have seen in this mosque eighteen of the Companions of the Prophet ﷺ, and I never saw anyone of them doing this ever."

حَدَّثَنَا وَكِبْعُ، عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: كُنْتُ مَعَ أَبِيهِ فِي الْمَسْجِدِ، فَرَأَى رَجُلًا صَافِيًّا بَيْنَ قَدَمَيْهِ، فَقَالَ: الْأَزْقِ إِحْدَاهُمَا بِالْأُخْرَى، لَقْدَ رَأَيْتُ فِي هَذَا الْمَسْجِدِ ثَمَانِيَّةَ عَشَرَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مَا رَأَيْتُ أَحَدًا مِنْهُمْ فَعَلَ هَذَا قَطُّ

[7064] Sharik narrated to us, from Abu Ishaq, who said: "I saw Amr ibn Maymun alternating [shifting weight] between his feet in prayer."

حَدَّثَنَا شَرِيكُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: رَأَيْتُ عَمْرَو بْنَ مَيْمُونٍ يُرَاوِحُ بَيْنَ قَدَمَيْهِ فِي الصَّلَاةِ

[7065] Waki' narrated to us, from Isma'il ibn Abi Khalid, who said: "I saw Amr ibn Maymun alternating between his feet, placing [weight] on this one and on this one."

حَدَّثَنَا وَكِبْعُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، قَالَ: رَأَيْتُ عَمْرَو بْنَ مَيْمُونٍ، يُرَاوِحُ بَيْنَ قَدَمَيْهِ، يَضْطَعُ هَذِهِ عَلَى هَذِهِ وَهَذِهِ عَلَى هَذِهِ

[7066] Muhammad ibn Abi Adi narrated to us, from Yusuf ibn Abdah, who said: "I saw Ibn Sirin praying while he was like this," meaning he would put one foot forward and the other back.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدَىٰ، عَنْ يُوسُفَ بْنِ عَبْدَةَ، قَالَ: رَأَيْتُ ابْنَ سِيرِينَ يُصَلِّي وَهُوَ هَكَّا، يَعْنِي يُقْبَمُ رِجْلًا، وَيُؤَخِّرُ أُخْرَى

[7067] Yazid ibn Harun narrated to us, from Hisham, who said: “Ibn Sirin used to alternate between his feet in prayer.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، قَالَ: كَانَ ابْنُ سِيرِينَ يُرَاوِحُ بَيْنَ قَدَمَيْهِ فِي الصَّلَاةِ

[7068] Ma’n ibn Isa narrated to us, from Abdullah ibn Rashid, who said: “I saw Makhul leaning on his feet, on this one once and on this one once in prayer.”

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ رَاشِدٍ، قَالَ: رَأَيْتُ مَكْحُولاً يَتَكَبَّرُ عَلَى قَدَمَيْهِ عَلَى هَذِهِ مَرَّةً، وَعَلَى هَذِهِ مَرَّةً فِي الصَّلَاةِ

[7069] Ma’n ibn Isa narrated to us, from Khalid ibn Abi Bakr, who said: “I saw Salim not aligning his feet [rigidly] in prayer, and he would move them while praying.”

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ، قَالَ: رَأَيْتُ سَالِمًا لَا يَصُفُّ قَدَمَيْهِ فِي الصَّلَاةِ، وَيُحَرِّكُهَا وَهُوَ يُصَلِّي

[7070] Abu Bakr narrated to us, saying: Abdah ibn Sulayman narrated to us, from Hisham ibn Urwah, from a man: “That Ibn az-Zubayr used to align his feet in prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ هِشَامَ بْنِ عُرْوَةَ، عَنْ رَجُلٍ، أَنَّ ابْنَ الْزُّبَيْرِ، كَانَ يَصُفُّ بَيْنَ قَدَمَيْهِ فِي الصَّلَاةِ

[7071] Waki' narrated to us, from Hisham ibn Urwah, who said: I was informed by someone who saw Ibn az-Zubayr praying, having aligned his feet and stuck one of them to the other.

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ: أَخْبَرَنِي مَنْ،
رَأَى ابْنَ الْزُّبَيْرِ، يُصَلِّي قَدْ صَافَ بَيْنَ قَدَمَيْهِ، وَأَلْرَقَ
إِحْدَاهُمَا بِالْأُخْرَى

[7072] Hushaym narrated to us, from Husayn, who said: "I saw Ibn Mughaffal praying, aligning his

حَدَّثَنَا هُسَيْمٌ، عَنْ حُصَيْنٍ، قَالَ: رَأَيْتُ ابْنَ مُعَفِّلٍ يُصَلِّي
صَافًا بَيْنَ قَدَمَيْهِ

[7073] Mu'adh ibn Mu'adh narrated to us, from Ibn Awn, who said: "I saw Muslim ibn Yasar praying as if he were a stake [peg], not resting on one leg at a time and on the other at a time."

حَدَّثَنَا مُعاذُ بْنُ مُعَاذٍ، عَنِ ابْنِ عَوْنٍ، قَالَ: رَأَيْتُ مُسْلِمًا
بْنَ يَسَارٍ يُصَلِّي كَانَهُ وَذُلْلًا يَتَرَوَّحُ عَلَى رِجْلٍ مَرَّةً
وَعَلَى رِجْلٍ مَرَّةً

[7074] Ibn Mahdi narrated to us, from Shu'bah, from Sa'd ibn Ibrahim, who said: "I saw Ibn Umar praying, aligning his feet, as far as we know."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ،
قَالَ: رَأَيْتُ ابْنَ عُمَرَ يُصَلِّي صَافًا بَيْنَ قَدَمَيْهِ فِي مَا
نَعْلَمُ

[7075] Ibn Mahdi narrated to us, from Isma'il ibn Muslim, from Malik ibn Dinar, who said: "I saw Ikrimah praying, aligning his feet."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ مَالِكِ بْنِ
دِينَارٍ، قَالَ: رَأَيْتُ عِكْرَمَةَ يُصَلِّي صَافًا بَيْنَ قَدَمَيْهِ

[7076] Abu Bakr narrated to us, saying: Zayd ibn Hubab narrated to us, from Quraysh ibn Hayyan, who said: “I saw al-Hasan praying, aligning his feet.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ فَرِيْشِ
بْنِ حَيَّانَ، قَالَ: رَأَيْتُ الْحَسَنَ يُصَلِّي صَافًا بَيْنَ قَدَمَيْهِ

[7077] Ma'n ibn Isa narrated to us, from Mukhtar ibn Sa'd, who said: “I saw al-Qasim ibn Muhammad aligning his legs in prayer, and he did not alternate between them.”

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ مُخْتَارِ بْنِ سَعْدٍ، قَالَ: رَأَيْتُ
الْقَاسِمَ بْنَ مُحَمَّدٍ يَصُفُّ رِجْلَيْهِ فِي الصَّلَاةِ، وَلَا يُرَاوِحُ
بَيْنَهُمَا

[7078] Abu Bakr narrated to us, saying: Hushaym narrated to us, from Husayn, from Sa'id ibn Jubayr, who said: “Whoever enters the mosque and has missed the prayer (Jama'ah), he said: He begins with the obligatory prayer.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ
سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: ”مَنْ دَخَلَ الْمَسْجِدَ وَقَدْ سُبِقَ
بِالصَّلَاةِ، قَالَ: يَبْدُأُ بِالْمُكْتُوبَةِ“

[7079] Abbad ibn al-Awwam narrated to us, from Ibn Abi Najih, from a man, from Ibn Umar, who said: “He begins with the obligatory prayer.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ رَجُلٍ،
عَنْ ابْنِ عُمَرَ، قَالَ: يَبْدُأُ بِالْمُكْتُوبَةِ

[7080] Hushaym and Waki' narrated to us, from Ibn Awn, from ash-Sha'bi, who said: "Start with what you came for."

حَدَّثَنَا هُشَيْمٌ، وَوَكِيعٌ، عَنْ ابْنِ عَوْنِ، عَنِ الشَّعْبِيِّ، قَالَ: ابْدُأْ بِالَّذِي جِئْتَ لَهُ

[7081] Hafs ibn Ghiyath narrated to us, from Ibn Awn, from ash-Sha'bi, who said: "Start with the obligatory prayer."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ ابْنِ عَوْنِ، عَنِ الشَّعْبِيِّ، قَالَ: ابْدُأْ بِالْمُكْتُوبَةِ

[7082] Waki' narrated to us, from Sufyan, from az-Zubayr ibn Adi, from Ibrahim, who said: "Start with the obligatory prayer."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الزُّبَيْرِ بْنِ عَدَىٰ، عَنْ إِبْرَاهِيمَ، قَالَ: ابْدُأْ بِالْمُكْتُوبَةِ

[7083] Waki' narrated to us, from Aflah, who said: "I and al-Qasim came to the mosque, and they had already prayed, so he prayed for himself," meaning he started with the obligatory prayer.

حَدَّثَنَا وَكِيعٌ، عَنْ أَفْلَحَ، قَالَ: جِئْتُ أَنَا، وَالْقَاسِمُ الْمَسْجِدَ، وَقَدْ صَلَّوَا، فَصَلَّى إِنْفُسِهِ يَعْنِي بَدْأًا بِالْمُكْتُوبَةِ

[7084] Waki' narrated to us, from Shu'bah, from al-Hakam, who said: "They used to start with the obligatory prayer."

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، قَالَ: كَانُوا يَبْدَءُونَ بِالْمُكْتُوبَةِ

[7085] Ghundar narrated to us, from Shu'bah, who said: Al-Hakam said: "They used to start with the obligatory prayer (Faridah)." And Ibn Ishaq said: "They used to start with the obligatory prayer."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، قَالَ: قَالَ الْحَكَمُ: كَانُوا يَبْدُءُونَ بِالْفَرِيضَةِ، وَقَالَ ابْنُ إِسْحَاقَ: كَانُوا يَبْدُءُونَ بِالْفَرِيضَةِ

[7086] Waki' narrated to us, from Mis'ar, from al-Abbas ibn Dhurayh, from Ibn Abbas, who said: "The likeness of the one who enters the mosque when they have already prayed in it, and he performs voluntary prayer, is like the one who performs Umrah before he performs Hajj."

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنِ الْعَبَّاسِ بْنِ ذُرِيْحٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: مَثَلُ الَّذِي يَدْخُلُ الْمَسْجِدَ وَقَدْ صَلَّى فِيهِ فَيَنْطَوِعُ، مَثَلُ الَّذِي يَعْتَمِرُ قَبْلَ أَنْ يَحْجُّ

[7087] Abdul A'la narrated to us, from Ma'mar, from Yazid ibn Abi Ziyad, from Abdul Rahman ibn Abi Layla, who said: "Start with what you came for."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: ابْدُأْ بِالَّذِي جِئْتَ لِهِ

[7088] Ibn Mubarak narrated to us, from Mis'ar, from al-Abbas ibn Dhurayh, from Ibn Abbas regarding a man who entered a mosque and its people had already prayed, should he perform voluntary prayer? He said: "He is like a man who performs voluntary worship before he performs Hajj."

حَدَّثَنَا أَبْنُ مُبَارَكٍ، عَنْ مِسْعَرٍ، عَنْ الْعَبَّاسِ بْنِ دُرْيَحٍ،
عَنْ ابْنِ عَبَّاسٍ فِي رَجْلٍ دَخَلَ مَسْجِداً، وَقَدْ صَلَّى أَهْلُهُ
أَيْشَطَوْعُ؟ قَالَ: هُوَ كَرْجُلٌ يَتَطَوَّعُ قَبْلَ أَنْ يَحْجُّ

[7089] Abu Bakr narrated to us, saying: Hushaym narrated to us, from Husayn, from Dhirr, who said: "He may perform voluntary prayer if he wishes."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ ذَرٍّ،
قَالَ: يَتَطَوَّعُ إِنْ شَاءَ

[7090] Hushaym narrated to us, from al-Awwam, from Abdullah ibn Abi al-Hudhayl: "That he used to perform voluntary prayer if he missed the obligatory prayer."

حَدَّثَنَا هُشَيْمٌ، عَنِ الْعَوَامِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْهُدَيْلِ،
أَنَّهُ كَانَ يَتَطَوَّعُ إِذَا سُيِّقَ بِالْمُكْثُوْةِ

[7091] Hafs narrated to us, from Ibn Awn, who said: Al-Hasan was asked about a man who enters the mosque when its people have already prayed. He said: He said: "As for me, I would pray what I usually pray before it."

حَدَّثَنَا حَفْصٌ، عَنْ ابْنِ عَوْنِ، قَالَ: سُئِلَ الْحَسَنُ عَنْ
الرَّجُلِ يَدْخُلُ الْمَسْجِدَ، وَقَدْ صَلَّى أَهْلُهُ، قَالَ: فَقَالَ: أَمَا
أَنَا فَكُنْتُ أُصَلِّي لِمَا كُنْتُ أُصَلِّي قَبْلَ ذَلِكَ

[7092] Ghundar narrated to us, from Shu'bah, from Hammad, who said: “There is no harm in it if it is within the prayer time.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ حَمَادٍ، قَالَ: لَا بَأْسَ بِهِ إِذَا
كَانَ فِي وَقْتِ صَلَاةٍ

[7093] Waki' informed us, saying: Shu'bah narrated to us, saying: Hammad said: “He may perform voluntary prayer if he wishes.”

حَدَّثَنَا أَخْبَرَنَا وَكِبِيعُ، قَالَ: نَا شُعْبَةُ، قَالَ: قَالَ حَمَادٌ:
يَتَطَوَّعُ إِنْ شَاءَ

[7094] Abu Bakr narrated to us, saying: Hushaym narrated to us, saying: Yunus ibn Ubayd informed us, saying: Abu Uthman al-Yashkuri narrated to me, saying: “Anas ibn Malik passed by us, and we had already prayed the Morning prayer (Ghadah). He was with a group, so he ordered a man among them to call Adhan, then they prayed two Rak'ahs before Fajr (i.e. Sunnah). He said: Then they ordered him, and he called Iqbal (Iqamah), then he stepped forward and led them in prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يُونُسُ بْنُ
عُبَيْدٍ، قَالَ: حَدَّثَنِي أَبُو عُثْمَانَ الْيَشْكُرِيُّ، قَالَ: مَرَّ بِنَا
أَنَسُ بْنُ مَالِكٍ، وَقَدْ صَلَّيْنَا صَلَاةَ الْغَدَاءِ، وَمَعْهُ رَهْطٌ،
فَأَمَرَ رَجُلًا مِنْهُمْ فَأَذَنَ، ثُمَّ صَلَّوْا رَكْعَيْنِ، قَبْلَ الْفَجْرِ،
قَالَ: ثُمَّ أَمْرُوهُ، فَاقْتَامُوا، ثُمَّ تَقَدَّمَ فَصَلَّى بِهِمْ

[7095] Isma'il ibn Ulayyah narrated to us, from al-Ja'd Abu Uthman, from Anas, similar to it.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّهُ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ، عَنْ
أَنَسٍ، بِمِثْلِهِ

[7096] Mu'adh ibn Mu'adh narrated to us, from Abu Hurrah, who said: I and Abdullah ibn Humayd entered a mosque in which prayer had already been performed.

He said: "Will you not come so we can pray in congregation?" I said: "Some people have disliked that." He said: "My father saw no harm in that."

[7097] Abdah ibn Sulayman narrated to us, from Ibn Abi Arubah, from Sulayman an-Naji, from Abu al-Mutawakkil, from Abu Sa'id, who said: A man came after the Prophet ﷺ had already prayed.

He said: "Who among you will trade (gain reward/charity) with this man?" He said: So a man from the people stood up and prayed with him.

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنْ أَبِي حُرَّةَ، قَالَ: دَخَلْتُ أَنَا وَعَبْدُ اللَّهِ بْنُ حُمَيْدٍ مَسْجِدًا وَقَدْ صَلَّى فِيهِ، قَالَ: أَلَا تَحِيءُ حَتَّى تُصَلِّيَ فِي جَمَاعَةٍ؟ قُلْتُ: إِنَّ بَعْضَهُمْ قَدْ كَرِهَ ذَلِكَ، قَالَ: كَانَ أَبِي لَا يَرَى بِذَلِكَ بِأَسَأَ

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ ابْنِ أَبِي عَرْوَةَ، عَنْ سُلَيْمَانَ النَّاجِيِّ، عَنْ أَبِي الْمَنْوَكِلِ، عَنْ أَبِي سَعِيدٍ، قَالَ: جَاءَ رَجُلٌ وَقَدْ صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَيُّكُمْ يَتَّحِرُ عَلَى هَذَا؟ قَالَ: فَقَامَ رَجُلٌ مِنَ الْقَوْمِ فَصَلَّى مَعَهُ

[7098] Hushaym narrated to us, saying: Sulayman at-Taymi informed us, from Abu Uthman, who said: A man entered the mosque after the Prophet ﷺ had prayed. He said: “Is there no man who will give charity to this one by standing up and praying with him?”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنْبَأَنَا سُلَيْمَانُ التَّمِيميُّ، عَنْ أَبِي عُثْمَانَ، قَالَ: دَخَلَ رَجُلٌ الْمَسْجِدَ وَقَدْ صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَلَا رَجُلٌ يَتَصَدَّقُ عَلَى هَذَا فَيَقُولُ فِي الصَّلَاةِ مَعَهُ؟

[7099] Sharik narrated to us, from Abdullah ibn Yazid, who said: “I entered the mosque of Muharib with Ibrahim, and they had already prayed, so he led me in prayer.”

حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، قَالَ: دَخَلْتُ مَعَ إِبْرَاهِيمَ، مَسْجِدًا مُحَارِبٍ وَقَدْ صَلَوْا فَأَمْنَى

[7100] Abu Bakr narrated to us, saying: Hushaym narrated to us, from Ziyad (Mawla of Quraysh), who said: “I entered the Mosque of Basra with al-Hasan, and we found they had already prayed, so he led me in prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ زِيَادٍ، مَوْلَى قُرَيْشٍ، قَالَ: دَخَلْتُ مَعَ الْحَسَنَ مَسْجِدَ الْبَصْرَةِ، فَوَجَدْنَاهُمْ قَدْ صَلَوْا فَصَلَّى بِي

[7101] Hafs narrated to us, from Ash'ath, from al-Hasan: “That he saw no harm in prayer being held congregation after congregation in the Mosque of al-Kila' in Basra.”

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى بِأَسْأَانِ أَنْ تُصَلَّى الْجَمَاعَةُ بَعْدَ الْجَمَاعَةِ فِي مَسْجِدِ الْكِلَاءِ بِالْبَصْرَةِ

[7102] Hushaym narrated to us, saying: Mansur informed us, from al-Hasan, who said: “They only used to dislike gathering [for a second congregation] out of fear of the ruler (Sultan).”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مَنْصُورٌ، عَنِ الْحَسَنِ، قَالَ:
إِنَّمَا كَانُوا يَكْرَهُونَ أَنْ يَجْمَعُوا مَحَافَةَ السُّلْطَانِ

[7103] Waki‘ narrated to us from Musafir al-Jassas, from Fudayl ibn ‘Amr, that ‘Adi ibn Thabit and companions of his returned from a funeral and entered a mosque where the prayer had already been performed, so they prayed in congregation (Jama‘ah). Ibrahim [al-Nakha‘i] disliked that.

حَدَّثَنَا وَكِيعٌ، عَنْ مُسَافِرِ الْجَصَاصِ، عَنْ فُضَيْلِ بْنِ عَمْرٍو، أَنَّ عَدِيًّا بْنَ ثَابِتٍ، وَأَصْحَابًا لَهُ رَجَعُوا مِنْ جَنَازَةٍ فَدَخَلُوا مَسْجِدًا، وَقَدْ صَلَّى فِيهِ فَجَمَعُوا فَكَرِهَ ذَلِكَ إِبْرَاهِيمُ

[7104] Waki‘ narrated to us from ‘Abd Rabbih ibn Abi Rashid, who said: Yahya narrated to us, saying: Anas ibn Malik came to us after we had prayed the Morning Prayer (Al-Ghadah/Fajr). He established the prayer (gave Iqamah), then led them in prayer and stood in their

حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ رَبَّهِ بْنِ أَبِي رَاشِدٍ، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: جَاءَنَا أَنْسُ بْنُ مَالِكٍ، وَقَدْ صَلَّيْنَا الْغَدَاءَ، فَأَقْلَمَ الصَّلَاةَ، ثُمَّ صَلَّى بِهِمْ فَقَامَ وَسَطَّهُمْ

[7105] Abu Mu‘awiyah narrated to us from ‘Amr ibn Muhammad, from ‘Ata’, that he and Salim ibn ‘Atiyyah prayed in the Sacred Mosque (Masjid al-Haram) in congregation after its people had already prayed.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَمْرٍو بْنِ مُحَمَّدٍ، عَنْ عَطَاءٍ، أَنَّهُ صَلَّى هُوَ وَسَالِمُ بْنُ عَطِيَّةَ، فِي الْمَسْجِدِ الْحَرَامِ فِي جَمَاعَةٍ، بَعْدَمَا صَلَّى أَهْلُهُ

[7106] Ibn ‘Ulayyah narrated to us from Sa‘id, from Qatadah, that he said: "They pray all together in one row, and their Imam is in their middle."

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، أَنَّهُ قَالَ: يُصَلُّونَ جَمِيعًا فِي صَفٍّ وَاحِدٍ إِمَامُهُمْ وَسَطُّهُمْ

[7107] Ishaq al-Azraq narrated to us from ‘Abd al-Malik ibn Abi Sulayman, from Salamah ibn Kuhayl, that Ibn Mas‘ud entered the mosque after they had prayed, so he prayed in congregation with ‘Alqamah, Masruq, and Al-Aswad.

حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ، عَنْ عَبْدِ الْمَالِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ سَلَمَةَ بْنِ كَهَيْلٍ، أَنَّ أَبْنَ مَسْعُودٍ دَخَلَ الْمَسْجِدَ وَقَدْ صَلَّوْا فَجَمَعَ بِعْلَفَمَةَ، وَمَسْرُوقَ، وَالْأَسْوَدَ

[7108] [Chapter: Who said: They pray individually and do not gather] Abu Bakr narrated to us, saying: Hushaym narrated to us from Yunus, from Al-Hasan, that he used to say: "They pray individually."

حَدَّثَنَا مَنْ قَالَ: يُصَلُّونَ فُرَادَى، وَلَا يَجْمَعُونَ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ: يُصَلُّونَ فُرَادَى

[7109] Ibn ‘Ulayyah narrated to us from Ayyub, from Abu Qilabah, who said: "They pray individually."

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، قَالَ: يُصَلُّونَ فُرَادَى

[7110] Ibn ‘Ulayyah narrated to us from Yunus, from Al-Hasan, who said: "They pray individually."

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، قَالَ: يُصَلُّونَ فُرَادَى

[7111] Waki‘ narrated to us from Abu Hilal, from Kathir, from Al-Hasan, who said: "When the Companions of Muhammad ﷺ entered the mosque and the prayer had already been performed in it, they would pray individually."

حَدَّثَنَا وَكِبِيعٌ، عَنْ أَبِي هَلَالٍ، عَنْ كَثِيرٍ، عَنْ الْحَسَنِ، قَالَ: كَانَ أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا دَخَلُوا الْمَسْجِدَ وَقَدْ صُلِّيَ فِيهِ صَلَوَةً فُرَادَى

[7112] Waki‘ narrated to us from Aflah, who said: We entered the mosque with Al-Qasim [ibn Muhammad] after the prayer had been performed in it. He said: "So Al-Qasim prayed alone."

حَدَّثَنَا وَكِبِيعٌ، عَنْ أَفْلَحٍ، قَالَ: دَخَلْنَا مَعَ الْقَاسِمِ الْمَسْجِدَ وَقَدْ صُلِّيَ فِيهِ، قَالَ: فَصَلَّى الْقَاسِمُ وَحْدَهُ

[7113] [Chapter: The man who misses part of the prayer with the Imam] Abu Bakr narrated to us, saying: Hushaym narrated to us, saying: Mansur informed us, from Al-Hasan, from 'Ali, that he used to say: "Whoever catches two Rak'ahs with the Imam," he said, "he should recite in what he caught."

حَدَّثَنَا الرَّجُلُ تَفْوِيْتُهُ بِعَضُّ الصَّلَاةِ مَعَ الْإِمَامِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مَنْصُورٌ، عَنِ الْحَسَنِ، عَنْ عَلَيٍّ، أَنَّهُ كَانَ يَقُولُ: "مَنْ أَذْرَكَ مَعَ الْإِمَامِ رَكْعَيْنِ، قَالَ: يَقْرَأُ فِيمَا أَذْرَكَ

[7114] Abu Bakr narrated to us, saying: Isma'il ibn 'Ayyash narrated to us from Sa'id ibn Abi 'Abd al-Rahman, that 'Umar ibn al-Khattab and Abu al-Darda' used to say: "Whatever you catch of the Imam's prayer, make it the beginning of your prayer."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَاهَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ سَعِيدِ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، وَأَبِي الدَّرْدَاءِ، كَانَا يَقُولُانِ: مَا أَذْرَكْتَ مِنْ صَلَاةِ الْإِمَامِ فَاجْعَلْهُ أَوَّلَ صَلَاتِكَ

[7115] Isma'il ibn 'Ayyash narrated to us from 'Amr ibn Muhajir, who said: I heard 'Umar ibn 'Abd al-'Aziz say: "Make it the beginning of your prayer."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَمْرِو بْنِ مُهَاجِرٍ، قَالَ: سَمِعْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، يَقُولُ: اجْعَلْهُ أَوَّلَ صَلَاتِكَ

[7116] ‘Abdah narrated to us from Sa‘id, from Qatadah, from Sa‘id and Al-Hasan, that they said: "Whatever you catch with the Imam is the beginning of your prayer."

حَدَّثَنَا عَبْدَهُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدٍ،
وَالْحَسَنَ، قَالَا: مَا أَذْرَكْتَ مَعَ الْإِمَامِ فَهُوَ أَوَّلُ صَلَاتِكَ

[7117] ‘Abdah narrated to us from Ibn Abi ‘Arubah, from Qatadah, from ‘Ali, the like of it.

حَدَّثَنَا عَبْدَهُ، عَنِ الْبْنِ أَبِي عَرْوَبَةَ، عَنْ قَتَادَةَ، عَنْ عَلَىٰ،
مِثْلُهُ

[7118] Abu Khalid al-Ahmarr narrated to us from Al-A‘mash, who said: Sa‘id ibn Jubayr used to say: "He recites in what he catches, because he used to recite silently behind the Imam."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ الْأَعْمَشِ، قَالَ: كَانَ سَعِيدُ
بْنُ جُبَيْرٍ، يَقُولُ: يَقْرَأُ فِيمَا أَذْرَكَ، لِأَنَّهُ كَانَ يُسِرُّ
الْقِرَاءَةَ خَلْفَ الْإِمَامِ

[7119] Abu Khalid al-Ahmarr narrated to us from Ash‘ath, from Abu Ishaq, from Al-Harith, from ‘Ali, regarding a man who misses a Rak‘ah or two with the Imam, he said: "He recites during the Imam's silence." Al-Hasan said the same.

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ أَشْعَثَ، عَنْ أَبِي إِسْحَاقِ،
عَنِ الْحَارِثِ، عَنْ عَلَىٰ، فِي الرَّجُلِ ثَقُولَةٌ مَعَ الْإِمَامِ
الرَّكْعَةَ، أَوِ الرَّكْعَتَانِ، قَالَ: يَقْرَأُ فِي سَكْنَةِ الْإِمَامِ وَقَالَ
الْحَسَنُ: مِثْلُهُ

[7120] [Chapter: Who said: Whatever you catch with the Imam, make it the end of your prayer] Abu Bakr narrated to us, saying: 'Abdullah ibn Idris narrated to us from Husayn, from Ibrahim, from 'Abdullah [ibn Mas'ud], who said: "Whatever you catch with the Imam is the end of your prayer."

حَدَّثَنَا مَنْ قَالَ: مَا أَذْرَكْتَ مَعَ الْإِمَامِ فَاجْعَلْهُ آخِرَ صَلَاتِكَ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ، قَالَ: مَا أَذْرَكْتَ مَعَ الْإِمَامِ فَهُوَ آخِرُ صَلَاتِكَ

[7121] Waki‘ narrated to us from Hammad ibn Salamah, from Qatadah, from Ibn Sirin, from Ibn Mas‘ud, who said: "Make what you caught of your prayer the end of your prayer."

حَدَّثَنَا وَكِيعٌ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ ابْنِ سِيرِينَ، عَنْ ابْنِ مَسْعُودٍ قَالَ: اجْعَلْ آخِرَ صَلَاتِكَ مَا أَذْرَكْتَ مِنْ صَلَاتِكَ

[7122] Ibn ‘Ulayyah narrated to us from Ayyub, from Nafi‘, from Ibn ‘Umar, that he used to make what he caught with the Imam the end of his prayer.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَجْعَلُ مَا أَذْرَكَ مَعَ الْإِمَامِ آخِرَ صَلَاتِهِ

[7123] Hafs narrated to us from ‘Ubaydullah, from Nafi‘, from Ibn ‘Umar, that if he caught [the prayer] with the Imam, he would not recite [to himself as if it were the start], but when he stood up to make up [what he missed], he would recite.

حَدَّثَنَا حَفْصٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ إِذَا أَدْرَكَ مَعَ الْإِمَامِ لَمْ يَقْرَأْ فَإِذَا قَامَ يَقْضِي فَرَأَ

[7124] Abu Mu‘awiyah narrated to us from ‘Ubaydullah, from Nafi‘, from Ibn ‘Umar, that he said: "Recite in what you are making up."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ قَالَ: اقْرَأْ فِيمَا تَقْضِي

[7125] Hushaym narrated to us, saying: Husayn and Mughirah informed us, from Ibrahim, who said: "He recites in what he makes up."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ، وَمُغِيرَةُ، عَنْ إِبْرَاهِيمَ، قَالَ: يَقْرَأُ فِيمَا يَقْضِي

[7126] Waki‘ narrated to us from Ibn ‘Awn, who said: I asked Mujahid about a man who missed two Rak‘ahs with the Imam and recited in them [i.e., in the ones he caught, treating them as his first]. He said: "Make the end of your prayer [what you do with the Imam] the beginning of your prayer [i.e., treat what you caught as the start]."

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ عَوْنِ قَالَ: سَأَلْتُ مُجَاهِدًا عَنْ رَجُلٍ فَأَتَهُ رَكْعَتَانِ مَعَ الْإِمَامِ فَقَرَأَ فِيهِمَا، قَالَ: اجْعَلْ آخِرَ صَلَاتِكَ أَوَّلَ صَلَاتِكَ

[7127] ‘Abd al-Wahhab narrated to us from Ayyub, from Abu Qilabah, regarding a man who misses part of the prayer and stands to make it up. He said: "He makes what remains [what he is making up] the beginning of his prayer. And if you know what the Imam recited, then recite it."

حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، فِي
رَجْلٍ تَفُوتُهُ بَعْضُ الصَّلَاةِ، فَيَقُولُ يَقْضِي، قَالَ: يَجْعَلُ
مَا بَقِيَ أَوَّلَ صَلَاتِهِ، وَإِنْ عَلِمْتَ مَا الَّذِي قَرَأَ الْإِمَامُ،
فَاقْرَأْهُ

[7128] Waki‘ narrated to us from Nafi‘, from Ibn ‘Umar, who said: I heard ‘Amr ibn Dinar say: "Make up what you missed exactly as you missed it."

حَدَّثَنَا وَكِيعٌ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، قَالَ: سَمِعْتُ
عَمْرَو بْنَ دِينَارٍ يَقُولُ: اقْضِ مَا فَاتَكَ كَمَا فَاتَكَ

[7129] Ya‘qub ibn Ibrahim narrated to us from Ash‘ath, from Al-Sha‘bi and Ibn Sirin, that they said regarding one whom the Imam preceded: "If you make up [the prayer] after him, then make up your recitation."

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، عَنْ أَشْعَثَ، عَنْ الشَّعْبِيِّ،
وَأَبْنِ سِيرِينَ أَنَّهُمَا قَالَا فِيمَنْ سَبَقَهُ الْإِمَامُ: إِذَا قَضَيْتَ
بَعْدَهُ، فَاقْضِ قِرَاءَتَكَ

[7130] Ibn ‘Ulayyah narrated to us from ‘Amr, who said: ‘Ubayd ibn ‘Umayr missed a Rak‘ah of Maghrib, so I heard him recite 'By the night when it covers' (Surah Al-Layl) [when making it up].

حَدَّثَنَا أَبْنُ عُلَيَّهِ، عَنْ عَمْرِو، قَالَ: فَاتَّثُ عُبَيْدُ بْنُ عُمَيْرٍ رَكْعَةً مِنَ الْمَغْرِبِ، فَسَمِعْتُهُ يَقْرَأُ وَاللَّيْلَ إِذَا يَعْشِنِي

[7131] Abu Khalid narrated to us from Al-A‘mash, who said: Ibrahim used to recite in what he was making up.

حَدَّثَنَا أَبُو خَالِدٍ، عَنِ الْأَعْمَشِ، قَالَ: كَانَ إِبْرَاهِيمَ يَقْرَأُ فِيمَا يَقْضِي

[7132] [Chapter: The man who prays putting one of his legs on the other] Abu Bakr narrated to us, saying: Jarir narrated to us from Mughirah, from Ibrahim, who said: "It is disliked for a man to raise one of his legs onto the other during prayer, or to lean against a wall, unless it is due to an ailment."

حَدَّثَنَا الرَّجُلُ يُصَلِّي فَيَضْعُ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يُكَرَّهُ أَنْ يَرْفَعَ الرَّجُلُ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى فِي الصَّلَاةِ، أَوْ يَسْتَندُ إِلَى جِدَارٍ، إِلَّا مِنْ عِلْمٍ

[7133] Waki‘ narrated to us from Sufyan, from Yahya ibn Hani’, who said: "I saw ‘Amr ibn Maymun standing praying while placing one of his legs on the other."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ يَحْيَى بْنِ هَانِيٍّ، قَالَ: رَأَيْتُ عَمْرَو بْنَ مَيْمُونٍ قَائِمًا يُصَلِّي وَاضْعَاعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى

[7134] [Chapter: Regarding the Imam praying while sitting] Abu Bakr narrated to us, saying: Sufyan ibn ‘Uyaynah narrated to us from Al-Zuhri, who said: I heard Anas say: The Prophet ﷺ fell from a horse and his right side was scraped. We went in to visit him, and the time for prayer came, so he led us in prayer while sitting, and we prayed behind him sitting. When he finished the prayer, he said: "The Imam is appointed only to be followed. So when he says Takbir, say Takbir; when he bows, bow; when he says 'Allah hears whoever praises Him', say 'Our Lord, and to You is praise'; and if he prays sitting, then pray sitting all together."

حَدَّثَنَا فِي الْإِمَامِ يُصْنَلِي جَالِسًا حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الرُّهْبَرِيِّ، قَالَ: سَمِعْتُ أَنَّسًا، قَالَ: سَقَطَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ فَرَسٍ، فَجُحِشَ شِقْهُ الْأَيْمَنُ، فَدَخَلْنَا عَلَيْهِ نَعْوَدَةً، فَحَضَرَتِ الصَّلَاةُ، فَصَلَّى بَنَاهُ قَاعِدًا، فَصَلَّيْنَا وَرَاءَهُ فُعُودًا، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: "إِنَّمَا جَعَلَ الْإِمَامَ لِيُؤْتَمَ بِهِ، فَإِذَا كَبَرَ فَكَبَرُوا، وَإِذَا رَكَعَ فَرَكَعُوا، وَإِذَا حَمَدَ، وَإِذَا صَلَّى قَاعِدًا فَصَلَّوْا قُعُودًا أَجْمَعُونَ

[7135] ‘Abdah narrated to us from Hisham, from his father, from ‘Aishah, who said: The Messenger of Allah ﷺ was in pain, so some people from his Companions came to visit him. The Messenger of Allah ﷺ prayed sitting, and they prayed following his prayer standing. He gestured to them to sit, so they sat. When he finished, he said: "The Imam is appointed only to be followed. So when he bows, bow; when he rises, rise; and if he prays sitting, then pray sitting."

حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: اشْتَكَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَدَخَلَ نَاسٌ مِنْ أَصْحَابِهِ يَعْوُذُونَهُ، فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا، فَصَلَّوْا بِصَلَاتِهِ قِيَامًا، وَأَشَارَ إِلَيْهِ أَنَّ أَجْلِسُوا فَجَلَسُوا، فَلَمَّا انْتَرَفَ قَالَ: إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْمَنَّ بِهِ، فَإِذَا رَكِعَ فَارْكُووا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا صَلَّى جَالِسًا فَصَلَّوْا جُلُوسًا

[7136] Waki' narrated to us, saying: Al-A'mash narrated to us from Abu Sufyan, from Jabir, who said: The Prophet ﷺ was thrown from a horse of his and fell onto a palm trunk, dislocating his foot. We entered to visit him while he was praying in an upper room of 'Aishah's. We prayed following his prayer while we were standing. Then we entered upon him another time while he was praying sitting, so we prayed following his prayer while we were standing. He gestured to us to sit. When he finished praying, he said: "The Imam is appointed only to be followed. If he prays standing, pray standing; and if he prays sitting, pray sitting. Do not stand while he is sitting as the people of Persia do with their great men."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: صُرِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ فَرَسٍ لَهُ، فَوَقَعَ عَلَى جُذْعِ نَخْلَةٍ، فَانْفَكَتْ قَدْمُهُ، فَدَخَلْنَا عَلَيْهِ نَعْوَدَهُ وَهُوَ يُصَلِّي فِي مَشْرُبَةٍ لِعَائِشَةَ، فَصَلَّيْنَا بِصَلَاتِهِ، وَنَحْنُ قِيَامٌ، ثُمَّ دَخَلْنَا عَلَيْهِ مَرَّةً أُخْرَى وَهُوَ يُصَلِّي جَالِسًا، فَصَلَّيْنَا بِصَلَاتِهِ وَنَحْنُ قِيَامٌ، فَأَوْمَأْنَا إِلَيْنَا أَنْ اجْلِسُوا، فَلَمَّا صَلَّى قَالَ: إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَ بِهِ، فَإِذَا صَلَّى قَائِمًا فَصَلَّوْا قِيَامًا، وَإِذَا صَلَّى جَالِسًا فَصَلَّوْا جُلُوسًا، وَلَا تَقْوُمُوا وَهُوَ جَالِسٌ كَمَا يَفْعَلُ أَهْلُ فَارِسٍ بِعُظَمَائِهِمْ

[7137] Abu Khalid al-Ahmar narrated to us from Muhammad ibn 'Ajlan, from Zayd ibn Aslam, from Abu Salih, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "The Imam is appointed only to be followed. So when he says Takbir, say Takbir; when he recites, listen silently; when he says '{not of those who have evoked [Your] anger or of those who are astray}' [Al-Fatihah: 7], say 'Amin'; when he bows, bow; when he says 'Allah hears whoever praises Him', say 'O Allah, our Lord, to You is praise'; when he prostrates, prostrate; and if he prays sitting, pray sitting."

[7138] 'Abd al-Wahhab al-Thaqafi narrated to us from Yahya ibn Sa'id, who said: Abu al-Zubayr informed me that Jabir fell ill while with them in Makkah. When he recovered, he went out, and they went out with him following him. Until they reached part of the way, the time for one of the prayers arrived, so he led them in prayer sitting, and they prayed with him sitting.

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْمَاءَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّمَا جَعَلَ الْإِمَامَ لِيُؤْتَمِ بِهِ، فَإِذَا كَبَرَ فَكَبَرُوا، وَإِذَا قَرَأَ فَأَنْصَرُوا، وَإِذَا قَالَ: {غَيْرُ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} [الفاتحة] فَقُولُوا: أَمِينٌ، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ [7] اللَّهُ لِمَنْ حَمَدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلوسًا

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقْفِيُّ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: أَخْبَرَنِي أَبُو الرُّبَيْرُ، أَنَّ جَابِرًا، اشْتَكَى عِنْدُهُمْ بِمَكَّةَ، فَلَمَّا أَنْ تَمَاثَلَ حَرَاجُ، وَإِنَّهُمْ حَرَجُوا مَعَهُ يَتَبَعَّونَهُ حَتَّى إِذَا بَلَغُوا بَعْضَ الطَّرِيقِ، حَضَرَتْ صَلَاةٌ مِنَ الصَّلَوَاتِ فَصَلَّى بِهِمْ جَالِسًا، وَصَلَّوْا مَعَهُ جُلوسًا

[7139] Waki‘ narrated to us from Isma‘il, from Qays, from Abu Hurayrah, who said: "The Imam is a commander (Amir). If he prays standing, pray standing; and if he prays sitting, pray sitting."

حَدَّثَنَا وَكِبِيرٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: الْإِمَامُ أَمِيرٌ، فَإِنْ صَلَّى قَائِمًا فَصَلَّوْا قِيَامًا، وَإِنْ صَلَّى قَاعِدًا فَصَلَّوْا قُعُودًا

[7140] Abu Usamah narrated to us from Isma‘il, from Qays ibn Fahd, who said: Our Imam fell ill and prayed sitting, so we prayed following his prayer. Abu Hurayrah said: "The Imam is a trustee (Amin). If he prays standing, pray standing; and if he prays sitting, pray sitting."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ بْنِ فَهْدٍ، قَالَ: اشْتَكَى إِمَامُنَا فَصَلَّى قَاعِدًا فَصَلَّيْنَا بِصَلَاتِهِ، فَقَالَ أَبُو هُرَيْرَةَ: الْإِمَامُ آمِينٌ، فَإِنْ صَلَّى قَائِمًا فَصَلَّوْا قِيَامًا، وَإِنْ صَلَّى قَاعِدًا فَصَلَّوْا قُعُودًا

[7141] Yazid ibn Harun narrated to us from Yahya ibn Sa‘id, from ‘Abdullah ibn Hubayrah, that Usayd ibn Hudayr used to lead Banu ‘Abd al-Ashhal in prayer. He fell ill, and came out to them after his illness. They said to him: "Come forward [to lead]." He said: "I cannot pray [standing]." They said: "No one shall lead us but you as long as you are here." So he said: "Sit down," and he led them in prayer sitting.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ، أَنَّ أَسَيْدَ بْنَ حُضَيْرٍ كَانَ يَوْمًا بَنِي عَبْدِ الْأَشْهَلَ، وَأَنَّهُ اشْتَكَى فَخَرَجَ إِلَيْهِمْ بَعْدَ شَكُورَةً، فَقَالُوا لَهُ: تَقَدَّمْ، قَالَ: لَا أَسْتَطِيعُ أَنْ أَصْلِيَ قَالُوا: لَا يَوْمَنَا أَحَدٌ غَيْرُكَ مَا دُمْتَ، فَقَالَ: اجْلِسُوا فَصَلَّى بِهِمْ جُلوسًا

[7142] Khalid ibn Makhlad narrated to us from Sulayman ibn Bilal, from Ja'far ibn Muhammad, who said: I heard Al-Qasim ibn Muhammad saying: Mu'awiyah said: The Messenger of Allah ﷺ said: "If the commander (Amir) prays sitting, then pray sitting." He said: "The people were amazed at Mu'awiyah's truthfulness."

حَدَّثَنَا حَالِدُ بْنُ مُخْلِدٍ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ جَعْفَرِ
بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ، يَقُولُ: قَالَ
مُعَاوِيَةً: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا
صَلَّى الْأَمِيرُ جَالِسًا فَصَلَّوْا جُلُوسًا قَالَ: فَعَجِبَ النَّاسُ
مِنْ صِدْقِ مُعَاوِيَةَ

[7143] Waki‘ narrated to us, saying: Isma‘il narrated to us from Qays ibn Abi Hazim, from Qays ibn Qahad, who said: "We had an Imam who fell ill, so we prayed following his prayer sitting."

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسِ بْنِ أَبِي
حَازِمٍ، عَنْ قَيْسِ بْنِ قَهْدٍ، قَالَ: كَانَ لَنَا إِمَامٌ فَمَرَضَ
فَصَلَّيْنَا بِصَلَاتِهِ فَعُودًا

[7144] [Chapter: Who said: Follow the Imam] Abu Bakr narrated to us, saying: Abu al-Ahwas narrated to us from Abu Ishaq, from Abu al-Ahwas, who said: ‘Abdullah [ibn Mas‘ud] said: "The Imam is appointed only to be followed. So when he says Takbir, say Takbir; when he bows, bow; when he prostrates, prostrate. For he is the first to rise and the first to lower himself."

حَدَّثَنَا مَنْ قَالَ: إِنَّمَا بِالإِمَامِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا
أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ،
قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّمَا جَعَلَ الْإِمَامَ لِيُؤْتَمَ بِهِ، فَإِذَا كَبَرَ
فَكَبَرُوا، وَإِذَا رَكِعَ فَارْكَعُوا، وَإِذَا سَجَدَ فَاسْجُدُوا، فَإِنَّهُ
أَوَّلُ مَنْ يَرْفَعُ، وَأَوَّلُ مَنْ يَضَعُ

[7145] Muhammad ibn Fudayl narrated to us from Layth, from Talhah, who said: Sulayman said: "Whoever raises his head before the Imam and lowers his head before the Imam, his forelock is in the hand of Satan; he raises it and lowers it."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ طَلْحَةَ، قَالَ: قَالَ سُلَيْمَانُ: مَنْ رَفَعَ رَأْسَهُ قَبْلَ الْإِمَامِ، وَوَضَعَ رَأْسَهُ قَبْلَ الْإِمَامِ فَنَاصِيَتُهُ بِيَدِ الشَّيْطَانِ يَرْفَعُهَا وَيَضَعُهَا

[7146] ‘Abdah narrated to us from Muhammad ibn ‘Amr, from Malih ibn ‘Abdullah al-Sa‘di, who said: Abu Hurayrah said: "Indeed, the one who lowers and raises his head before the Imam, his forelock is only in the hand of Satan."

حَدَّثَنَا عَبْدَةُ، عَنْ مُحَمَّدِ بْنِ عَمْرِو، عَنْ مَلِحِ بْنِ عَبْدِ اللَّهِ السَّعْدِيِّ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: إِنَّ الَّذِي يَخْفِضُ وَيَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ فَإِنَّمَا نَاصِيَتُهُ بِيَدِ الشَّيْطَانِ

[7147] Hammad ibn Salamah narrated to us from Muhammad ibn Ziyad, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "Does the one who raises his head before the Imam not fear that Allah might turn his head into the head of a donkey?"

حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمَا يَخَافُ الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ، أَنْ يُبَحَّوَّلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ

[7148] Waki‘ narrated to us from Sufyan, from Ziyad ibn Fayyad, from Tamim ibn Salamah, who said:

‘Abdullah [ibn Mas‘ud] said: "Does the one who raises his head before the Imam not fear that Allah might turn his head into the head of a dog?"

[7149] Hushaym narrated to us, saying: Al-‘Awwam informed us from ‘Uzrah ibn al-Harith, that he narrated to him from Al-Bara’ ibn ‘Azib, who said: "When we prayed behind the Messenger of Allah ﷺ and raised our heads from bowing (Ruku‘), we would remain standing in rows until he prostrated. Then, when he prostrated, we followed him."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ فَيَاضٍ، عَنْ نَمِيمِ
بْنِ سَلَمَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: أَمَا يَخَافُ الَّذِي يَرْفَعُ
رَأْسَهُ قَبْلَ الْإِمَامِ، أَنْ يُحَوِّلَ اللَّهُ رَأْسَهُ رَأْسَ كَلْبٍ

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا الْعَوَامُ، عَنْ عُزْرَةَ بْنِ
الْحَارِثِ أَنَّهُ حَدَّثَهُ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: كُنَّا إِذَا
صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَرَفَعْنَا
رُؤُوسَنَا مِنَ الرُّكُوعِ، فَمَنْ صُفِّرَ حَتَّى يَسْجُدَ فَإِذَا
سَجَدَ تَعْنَاهُ

[7150] ‘Abdullah ibn Idris narrated to us from Yahya ibn Sa‘id, from Muhammad ibn Yahya ibn Hibban, who said: The Messenger of Allah ﷺ said: "I have become heavy (or old), so do not rush ahead of me in bowing or prostrating. Whatever I precede you with when I bow, you will catch up with me in it when I rise; and whatever I precede you with when I prostrate, you will catch up with me in it when I lower [myself]."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدٍ بْنِ يَحْيَى بْنِ جَيَّانَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي قَدْ بَدَأْتُ فَلَا تُبَادِرُونِي بِالرُّكُوعِ، وَلَا بِالسُّجُودِ، فَإِنِّي مِنْهُمَا أَسْبِقُكُمْ بِهِ إِذَا رَكِعْتُ فَإِنَّكُمْ تُدْرِكُونِي بِهِ، إِذَا رَفَعْتُ وَمَنْهُمَا أَسْبِقُكُمْ بِهِ إِذَا سَجَدْتُ فَإِنَّكُمْ تُدْرِكُونِي بِهِ إِذَا وَضَعْتُ

[7151] Ibn Idris narrated to us from Ibn ‘Ajlan, from Muhammad ibn Yahya ibn Hibban, from Ibn Muhayriz, from Mu‘awiyah, who attributed the like of it [to the Prophet ﷺ].

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ ابْنِ عَجْلَانَ، عَنْ مُحَمَّدٍ بْنِ يَحْيَى بْنِ جَيَّانَ، عَنْ ابْنِ مُحَيْرِيزٍ، عَنْ مُعاوِيَةَ، رَفَعَ مِثْلَهُ

[7152] Hushaym and Ibn Idris narrated to us from Husayn, from Hilal ibn Yasaf, from Abu Hayyan, who said: ‘Abdullah [ibn Mas‘ud] said: "Do not rush ahead of your Imams in bowing or prostrating."

حَدَّثَنَا هُشَيْمٌ، وَابْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافَ، عَنْ أَبِي حَيَّانَ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَا تُبَادِرُوا أَئِمَّتَكُمْ بِالرُّكُوعِ، وَلَا بِالسُّجُودِ

[7153] Jarir ibn ‘Abd al-Hamid narrated to us from Yazid ibn Abi Ziyad, from Ibn Abi Layla, who said: "Whoever is with the Imam and bows before his bowing, or prostrates before his prostration, is not [truly praying] with him."

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ،
عَنْ ابْنِ أَبِي لَيْلَى، قَالَ: مَنْ كَانَ مَعَ الْإِمَامِ فَرَكَعَ قَبْلَ
رُكُوعِهِ، وَسَجَدَ قَبْلَ سُجُودِهِ، فَلَيْسَ مَعَهُ

[7154] Mu‘tamir narrated to us from Kahmas, who said: "I prayed next to Abu Qilabah, and he would not do anything until the Imam did it."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ كَهْمَسٍ، قَالَ: صَلَّيْتُ إِلَى جَنْبِ أَبِي
قِلَابَةَ، فَكَانَ لَا يَصْنُعُ شَيْئًا حَتَّى يَصْنَعَ الْإِمَامُ

[7155] Waki‘ narrated to us from Sufyan, from Abu Ishaq, from ‘Abdullah ibn Yazid, from Al-Bara’ ibn ‘Azib, who said: "When the Messenger of Allah ﷺ raised his head from bowing, none of us would bend his back [for prostration] until he had prostrated. When he prostrated, we followed him."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ
اللهِ بْنِ يَزِيدَ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: كَانَ رَسُولُ
اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ
يَحْنِ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَسْجُدَ، فَإِذَا سَجَدَ تَبَعَّنَا

[7156] ‘Ali ibn Mushir narrated to us from Al-Mukhtar ibn Fulful, from Anas, who said: The Messenger of Allah ﷺ led us in prayer one day. When he finished the prayer, he turned his face towards us and said: "O people, I am your Imam, so do not precede me in bowing, prostrating, standing, or finishing (leaving). For indeed, I see you from in front of me and from behind me."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَّسٍ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، فَلَمَّا قَضَى الصَّلَاةَ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: إِيَّاهَا النَّاسُ، إِنِّي إِمَامُكُمْ فَلَا تَسْبُقُونِي بِالرُّكُوعِ، وَلَا بِالسُّجُودِ، وَلَا بِالْقِيَامِ، وَلَا بِالْإِنْصِرَافِ، فَإِنِّي أَرَاكُمْ أَمَامِي، وَمِنْ خَلْفِي

[7157] Abu Usamah narrated to us from Ibn ‘Awn, who said: "Muhammad [Ibn Sirin] disliked that the Imam be preceded in any part of the Takbir."

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنِ ابْنِ عَوْنَى، قَالَ: كَانَ مُحَمَّدًا يَكْرَهُ أَنْ يُسْبَقَ الْإِمَامُ بِشَيْءٍ مِنَ التَّكْبِيرِ

[7158] Abu Usamah narrated to us, saying: Ibn Abi 'Arubah narrated to us, saying: Qatadah narrated to us from Yunus ibn Jubayr, from Hittan ibn 'Abdullah, who said: Abu Musa led us in prayer. When he turned away [finished], he said: The Prophet of Allah ﷺ addressed us and explained our Sunnah to us and taught us our prayer, saying: "When the Imam says Takbir, say Takbir; and when he bows, bow. For the Imam bows before you and rises before you."

حَدَّثَنَا أَبُو أَسَمَّةَ، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَرْوَبَةَ، قَالَ:
حَدَّثَنَا قَتَادَةُ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَانَ بْنِ عَبْدِ
اللَّهِ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَطَبَنَا فَبَيْنَ لَنَا سُنْنَةً،
نَبَيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَطَبَنَا فَبَيْنَ لَنَا سُنْنَةً،
وَعَلَّمَنَا صَلَاتَةَ، فَقَالَ: إِذَا كَبَرَ الْإِمَامُ فَكَبُرُوا، وَإِذَا
رَكِعَ فَارْكُعُوا، فَإِنَّ الْإِمَامَ يَرْكِعُ قَبْلَكُمْ، وَيَرْفَعُ قَبْلَكُمْ

[7159] Waki‘ narrated to us, saying: Muhammad ibn Qays narrated to us from ‘Ali ibn Mubarak, that when Mu‘adh arrived in Yemen, he was teaching the Nakha‘ [tribe]. He said to them: "If you see me doing something in the prayer, do the like of it." When he prostrated, a tree branch hurt his eyes, so he broke it while in prayer. Every man among them proceeded to break a branch while in prayer. When he finished praying, he said: "I only broke it because it hurt my eyes when I prostrated, but you have done well in your obedience."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ قَيْسٍ، عَنْ عَلَيِّ بْنِ مُبَارَكٍ، أَنَّ مُعَاذًا لَمَّا قَدِمَ الْيَمَنَ كَانَ يَعْلَمُ النَّخْعَ فَقَالَ لَهُمْ: إِذَا رَأَيْتُمُونِي صَنَعْتُ شَيْئًا فِي الصَّلَاةِ فَاصْنَعُوا مِثْلَهُ فَلَمَّا سَجَدَ أَضَرَّ بِعِينِيهِ غُصْنُ شَجَرَةٍ، فَكَسَرَهُ فِي الصَّلَاةِ، فَعَمِدَ كُلُّ رَجُلٍ مِنْهُمْ إِلَى غُصْنٍ فِي الصَّلَاةِ، فَكَسَرَهُ، فَلَمَّا صَلَّى قَالَ: إِنِّي إِنَّمَا كَسَرْتُهُ لِأَنَّهُ أَضَرَّ بِعِينِي حِينَ سَجَدْتُ، وَقَدْ أَحْسَنْتُمْ فِيمَا أَطْعَنْتُمْ

[7160] Waki‘ narrated to us, saying: Sufyan narrated to us from Sa‘d ibn Ibrahim, from Nafi‘ ibn Jubayr ibn Mut‘im, who said: The Messenger of Allah ﷺ said: "I am a man who has become heavy (or old), so do not rush ahead of me in standing or prostrating."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُعْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ بْنِ جُبَيرٍ بْنِ مُطْعَمٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي امْرُؤٌ فَدَبَّدْتُ فَلَا تُبَادِرُونِي بِالْقِيَامِ، وَلَا بِالسُّجُودِ

[7161] [Chapter: Regarding the action of the Prophet ﷺ] Abu Bakr narrated to us, saying: Waki‘ narrated to us, saying: Al-A‘mash narrated to us from Ibrahim, from Al-Aswad, from ‘Aishah, who said: When the Messenger of Allah ﷺ became ill with the illness in which he died, Bilal came to announce the prayer to him. He said: "Order Abu Bakr to lead the people in prayer." We said: "O Messenger of Allah ﷺ, Abu Bakr is a soft-hearted and sorrowful man. When he stands in your place, he will weep and will not be able to [lead]. If only you would order ‘Umar." He said: "Order Abu Bakr to lead the people in prayer, for you are [like] the female companions of Yusuf." So he sent for Abu Bakr, and he led the people in prayer. The Prophet ﷺ then felt some relief, so he went out to the prayer supported between two men, his feet dragging on the ground. When Abu Bakr sensed his presence, he started to step back, but the Prophet ﷺ signaled to him: "Stay in your

حَدَّثَنَا فِي فِعْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: لَمَّا مَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مَرَضَهُ الْذِي مَاتَ فِيهِ جَاءَ بِلَالٌ يُؤْذِنُهُ بِالصَّلَاةِ، فَقَالَ: مُرُوا أَبَا بَكْرٍ فَلَيُصَلِّ بِالنَّاسِ فُلَنَا: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ أَسِيفٌ، وَمَتَى يَقُولُ مَقَامَكَ يَبْكِي فَلَا يَسْتَطِعُ، فَلَوْ أَمْرْتُ عُمَرَ قَالَ: مُرُوا أَبَا بَكْرٍ فَلَيُصَلِّ بِالنَّاسِ، فَإِنَّكَ صَوَاحِبَتُ يُوسُفَ فَأَرْسَلَ إِلَيْ أَبِي بَكْرٍ فَصَلَّى بِالنَّاسِ، فَوَجَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ نَفْسِهِ خِفَةً، فَخَرَجَ إِلَى الصَّلَاةِ يُهَادِي بَيْنَ رَجُلَيْنِ، وَرِجْلَةُ تَحْطَانَ فِي الْأَرْضِ، فَلَمَّا أَحْسَ بِهِ أَبُو بَكْرٍ ذَهَبَ يَتَّخَذُ فَأَوْمًا إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنْ مَكَانَكَ، قَالَتْ: فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَلَسَ إِلَى جَنْبِ أَبِي بَكْرٍ، فَكَانَ أَبُو بَكْرٍ يَأْتِمُ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالنَّاسُ يَأْتِمُونَ بِأَبِي بَكْرٍ

[7162] Yazid ibn Harun narrated to us, saying: Sufyan ibn Husayn informed us from Al-Zuhri, from Anas, who said: When the Messenger of Allah ﷺ became ill with the illness in which he died, Bilal came to him and announced the prayer. He said: "O Bilal, you have conveyed [the message]. So whoever wishes, let him pray, and whoever wishes, let him leave." He said: "O Messenger of Allah, who will lead the people in prayer?" He said: "Order Abu Bakr to lead the people in prayer." When Abu Bakr stepped forward, the curtains were lifted from the Messenger of Allah ﷺ. We looked at him as if he were a white sheet, wearing a black square garment (Khamisah). Abu Bakr thought that he wanted to come out, so he stepped back. The Messenger of Allah ﷺ signaled to him: "Pray in your place." So Abu Bakr prayed, and we did not see the Messenger of Allah ﷺ again until he died later that day.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا سُفِيَّاً بْنُ حُسْنِ،
عَنِ الرُّهْبَرِيِّ، عَنْ أَنَّسٍ، قَالَ: لَمَّا مَرَضَ - رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ،
أَتَاهُ بِلَالٌ فَأَدَّنَهُ بِالصَّلَاةِ فَقَالَ: يَا بِلَالُ، قَدْ بَلَغْتَ فَمَنْ
شَاءَ فَلْيُصَلِّ، وَمَنْ شَاءَ فَلْيَدْعُ فَقَالَ: يَا رَسُولَ اللَّهِ،
فَمَنْ يُصَلِّ بِالنَّاسِ؟ قَالَ: مُرْوُا أَبَا بَكْرٍ، فَلْيُصَلِّ بِالنَّاسِ
فَلَمَّا تَقَمَ أَبُو بَكْرٍ رُفِعَتِ السُّوْرَةُ عَنْ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ، فَنَظَرْنَا إِلَيْهِ كَانَهُ وَرَقَةً بَيْضَاءَ عَلَيْهِ
خَمِيسَةً، فَظَنَّ أَبُو بَكْرٍ أَنَّهُ يُرِيدُ الْخُرُوجَ فَنَأَخَرَ
وَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنْ صَلِّ
مَكَانَكَ، فَصَلَّى أَبُو بَكْرٍ، وَمَا رَأَيْنَا رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى مَاتَ مِنْ يَوْمِهِ

[7163] Husayn ibn ‘Ali narrated to us from Za’idah, from ‘Abd al-Malik ibn ‘Umayr, from Abu Burdah, from Abu Musa, who said: The Messenger of Allah ﷺ became ill and his illness intensified. He said: "Order Abu Bakr to lead the people in prayer." ‘Aishah said: "O Messenger of Allah, Abu Bakr is a soft-hearted man. When he stands in your place, he will not be able to lead the people in prayer." He said: "Order Abu Bakr to lead the people in prayer, for indeed you are [like] the female companions of Yusuf." He said: So Abu Bakr led them in prayer during the lifetime of the Messenger of Allah ﷺ.

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، قَالَ: مَرِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَشْتَدَّ مَرَضُهُ، فَقَالَ: مُرِّوَا أَبَا بَكْرٍ فَلَيُصَلِّ بِالنَّاسِ، فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَدَ بَكْرًا رَجُلٌ رَقِيقٌ مَتَى يَقُولُ مَقَامَكَ فَلَا يَسْتَطِعُ أَنْ يُصَلِّي بِالنَّاسِ، فَقَالَ: مُرِّي أَبَا بَكْرٍ فَلَيُصَلِّ بِالنَّاسِ، فَإِنَّكُنَّ صَوَّاحِبُ يُوسُفَ قَالَ: فَصَلَّى بِهِمْ أَبُوكُ بَكْرٍ فِي حَيَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[7164] Humayd ibn ‘Abd al-Rahman narrated to us from his father, from Abu Zubayr, from Jabir, that the Messenger of Allah ﷺ led them in prayer, and Abu Bakr was behind him. The Prophet ﷺ would say Takbir, and Abu Bakr would say Takbir [loudly] to make the people hear.

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي زُبَيْرٍ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَّهُمْ، وَكَانَ أَبُوكُ بَكْرٍ خَلْفَهُ، فَيَكْبَرُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَيَكْبَرُ أَبُوكُ بَكْرٍ يُسْمِعُ النَّاسَ

[7165] Husayn ibn ‘Ali narrated to us from Za’idah, from ‘Asim, from Zirr, from ‘Abdullah, who said: When the Prophet ﷺ passed away, the Ansar said: "From us is a leader (Amir) and from you is a leader." ‘Umar went to them and said: "O assembly of Ansar, do you not know that the Messenger of Allah ﷺ ordered Abu Bakr to lead the people [in prayer]?" They said: "Yes." He said: "Then which of you would feel comfortable preceding Abu Bakr?"

[7166] Waki‘ narrated to us, saying: Isma‘il ibn Abi Khalid narrated to us, saying: I heard Abu Salamah ibn ‘Abd al-Rahman narrating that the Prophet ﷺ fell ill and said: "Order Abu Bakr to lead the people in prayer." The Prophet ﷺ then felt some relief, so he went out. When Abu Bakr saw him, he started to step back, but the Prophet ﷺ signaled to him: "[Stay] in your place." The Prophet ﷺ came and sat beside Abu Bakr. Abu Bakr was following the Prophet ﷺ, and the people were following Abu Bakr.

حَدَّثَنَا حُسْيِنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا قُبِضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَتُ الْأَنْصَارُ: مَنْ أَمِيرٌ وَمَنْ كُمْ أَمِيرٌ، فَأَتَاهُمْ عُمَرُ قَالَ: يَا مَعْشَرَ الْأَنْصَارِ، أَسْنَمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ أَبَا بَكْرَ بِالنَّاسِ قَالُوا: بَلَى، قَالَ: فَإِنَّمَا تَطِيبُ نَفْسُهُ أَنْ يَقْدِمَ أَبَا بَكْرَ

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ يُحَدِّثُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْتَكَى، قَالَ: مُرُوا أَبَا بَكْرَ فَلَيُصَلِّ بِالنَّاسِ فَوَجَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ نَفْسِهِ خَفَّةً فَخَرَجَ، فَلَمَّا رَأَهُ أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ فَلَوْمًا إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَانَكَ، فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّىٰ جَلَسَ إِلَى جَنْبِ أَبِي بَكْرٍ، فَكَانَ أَبُو بَكْرٍ يَأْتِمُ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ يَأْمُمُونَ بِأَبِي بَكْرٍ

[7167] Husayn ibn ‘Ali narrated to us from Za’idah, from ‘Asim ibn Abi al-Najud, from Shaqiq, from Masruq, from ‘Aishah, who said: The Prophet ﷺ fainted. When he woke up, he said: "Have the people prayed?" We said: "No." He said: "Order Abu Bakr to lead the people in prayer." We said: "O Messenger of Allah ﷺ, Abu Bakr is a sorrowful man"—‘Asim said: 'Al-Asif' means soft-hearted and merciful—"and when he stands in your place, he will not be able to lead the people in prayer." She said: Then he fainted again, then woke up and said the same thing. I repeated [my answer] to him three times. He said: "You are indeed [like] the female companions of Yusuf. Order Abu Bakr to lead the people in prayer." She said: The Prophet ﷺ felt some relief, so he went out between Barirah and Tawbah, his sandals dragging; I can still see the whiteness of his feet. Abu Bakr was leading the people. When Abu Bakr saw him, he started to step back. The Messenger of Allah ﷺ signaled him not to step back. Abu Bakr

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٰ، عَنْ زَائِدَةَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجْوَدِ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: أَغْمَى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا أَفَاقَ، قَالَ: أَصْلَى النَّاسُ؟ قَالَتْ: فَقَلَّا! لَا، قَالَ: مُرُوا أَبَا بَكْرٍ فَلَيُصَلِّ بِالنَّاسِ قَالَتْ: فَقَلَّا! يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَ، إِنَّ أَبَا بَكْرِ رَجُلًا أَسِيفًا، قَالَ عَاصِمٌ: الْأَسِيفُ الرَّقِيقُ الرَّحِيمُ، وَإِنَّهُ مَنْ يَقُولُ مَقَامَكَ لَا يَسْتَطِعُ أَنْ يُصَلِّي بِالنَّاسِ، قَالَتْ: ثُمَّ أَغْمَى عَلَيْهِ، ثُمَّ أَفَاقَ، فَقَالَ مِثْلَ ذَلِكَ، فَرَدَّتْ عَلَيْهِ، ثَلَاثَ مَرَاتٍ فَقَالَ: إِنَّكَ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلَيُصَلِّ بِالنَّاسِ قَالَتْ: فَوَجَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ نَفْسِهِ خَفَّةً فَخَرَجَ بَيْنَ بَرِيرَةَ، وَتَوْبَةَ يَخْطُنْ تَعْلَاهُ إِنِّي لَأَرَى بِيَاضَ قَدَمَيْهِ، وَأَبُو بَكْرٍ يَؤْمِنُ النَّاسَ، فَلَمَّا رَأَاهُ أَبُو بَكْرٍ دَهَبَ لَيَتَأَخَّرُ، فَلَوْمًا إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا يَتَأَخَّرُ، فَقَامَ أَبُو بَكْرٍ بِجَنْبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدًا يُصَلِّي أَبُو بَكْرٍ بِصَلَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالنَّاسُ يُصَلِّوْنَ بِصَلَاةِ أَبِي بَكْرٍ

[7168] Shababah ibn Sawwar narrated to us, saying: Shu‘bah narrated to us from Nu‘aym ibn Abi Hind, from Abu Wa‘il, from Masruq, from ‘Aishah, who said: "The Messenger of Allah ﷺ prayed behind Abu Bakr while sitting during the illness in which he died."

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ تُعْيِمِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ خَلْفَ أَبِي بَكْرٍ قَاعِدًا

[7169] Husayn ibn 'Ali narrated to us from Za'idah, from Musa ibn Abi 'Aishah, from 'Ubaydullah ibn 'Abdullah ibn 'Utbah, who said: I entered upon 'Aishah and said to her: "Will you not tell me about the illness of the Messenger of Allah ﷺ?" She said: "Yes. The Messenger of Allah ﷺ became heavy [with illness], and said: 'Have the people prayed?' I said: 'No, they are waiting for you, O Messenger of Allah.' He said: 'Put some water in the tub for me.' We did so, and he bathed. Then he tried to stand up but fainted. Then he recovered and said: 'Have the people prayed?' We said: 'They are waiting for you.' He said: 'Put some water in the tub for me.' We did so, and he bathed. Then he tried to stand up but fainted. Then he recovered and said: 'Have the people prayed?' We said: 'They are waiting for you, O Messenger of Allah.' The people were gathered in the mosque waiting for the Messenger of Allah ﷺ for the 'Isha' prayer. She said: So the Messenger of Allah ﷺ sent word to Abu Bakr to lead the people in

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ زَائِدَةَ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ - - عُتْبَةَ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ لَهَا: أَلَا تُحَذِّرُنِي عَنْ مَرَضِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَتْ: بَلَى، قَلْتُ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: أَصَلَّى النَّاسُ؟ فَقُلْتُ: لَا، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ، قَالَ: ضَعُوا لِي مَاءً فِي الْمِحْضَبِ، قَالَتْ: فَفَعَلْنَا، فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَتْوَءَ لِيَتْوَءَ، فَأَغْمَيَ عَلَيْهِ، ثُمَّ أَفَاقَ، قَالَ: أَصَلَّى النَّاسُ؟ فَقُلْنَا: هُمْ يَنْتَظِرُونَكَ، قَالَ: ضَعُوا لِي مَاءً فِي الْمِحْضَبِ قَالَتْ: فَفَعَلْنَا، فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَتْوَءَ فَأَغْمَيَ عَلَيْهِ، ثُمَّ أَفَاقَ، قَالَ: أَصَلَّى النَّاسُ؟ فَقُلْنَا: هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ، وَالنَّاسُ عُكُوفٌ فِي الْمَسْجِدِ يَنْتَظِرُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِصَلَاةِ الْعِشَاءِ الْآخِرَةِ، قَالَتْ: فَأَرْسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَبِي بَكْرٍ: أَنْ صَلِّ بِالنَّاسِ فَأَشَاهِدُ الرَّسُولَ، قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُكَ أَنْ تُصَلِّي بِالنَّاسِ، فَقَالَ أَبُو بَكْرٍ، وَكَانَ رَجُلًا رَقِيقًا: يَا عُمَرُ صَلِّ بِالنَّاسِ، فَقَالَ لَهُ عُمَرُ: أَنْتَ أَحَقُّ بِذَلِكَ، فَصَلَّى بِهِمْ أَبُو بَكْرٍ تِلْكَ الْأَيَامَ، قَالَتْ: ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَدَ فِي نَفْسِهِ خَفَّةً فَخَرَجَ بَيْنَ رَجُلَيْنِ لِصَلَاةِ الظَّهَرِ، وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ، قَالَتْ: فَلَمَّا رَأَاهُ أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ فَأَوْمَأَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنْ لَا يَتَأَخَّرَ، وَقَالَ لَهُمَا: أَجْلِسَنِي إِلَى جَنِينِهِ فَاجْلَسَاهُ إِلَى جَنِينِ أَبِي بَكْرٍ فَجَعَلَ أَبُو بَكْرٍ يُصَلِّي وَهُوَ قَائِمٌ بِصَلَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالنَّاسُ يُصَلِّونَ بِصَلَاةِ أَبِي بَكْرٍ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ قَالَ عُبَيْدُ اللَّهِ: فَدَخَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فَقُلْتُ: أَلَا أَعْرِضُ عَلَيْكَ مَا حَدَّثْتَنِي بِهِ عَائِشَةَ مِنْ مَرَضِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: هَاتِ، فَعَرَضْتُ عَلَيْهِ حَدِيثَهَا فَمَا أَنْكَرَ مِنْهُ شَيْئًا

[7170] Ibn ‘Ulayyah narrated to us from Ayyub, from Ibn Sirin, from ‘Amr ibn Wahb, from Al-Mughirah ibn Shu‘bah, that the Prophet ﷺ prayed behind ‘Abd al-Rahman ibn ‘Awf.

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَئِبْوَبَ، عَنْ أَبْنِ سِيرِينَ، عَنْ عَمْرُو بْنِ وَهْبٍ، عَنْ الْمُغِيرَةَ بْنِ شُعْبَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى خَلْفَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ

[7171] Jarir narrated to us from Abu Hazim, from Sahl ibn Sa‘d, who said: There was a conflict among the Ansar, so the Prophet ﷺ went to them to reconcile between them. Abu Bakr came to lead the people in prayer. He said: So he [the Prophet ﷺ] prayed behind Abu Bakr.

حَدَّثَنَا جَرِيرٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: كَانَ كَوْنُ فِي الْأَنْصَارِ فَأَتَاهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُصْلِحَ بَيْنَهُمْ، فَجَاءَ أَبُو بَكْرٍ يُصْلِي بِالنَّاسِ، قَالَ: فَصَلَّى خَلْفَ أَبِي بَكْرٍ

[7172] [Chapter: Regarding the man who places his cloak on his shoulders in prayer] Abu Bakr narrated to us, saying: Hushaym narrated to us from Mansur, from Al-Hasan, who said: He used to see no harm in a man placing his cloak on his shoulders while he is in prayer.

حَدَّثَنَا فِي الرَّجُلِ يَضَعُ رِدَاءَهُ عَلَى مَنْكِبِيهِ فِي الصَّلَاةِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنْ الْحَسَنِ، قَالَ: كَانَ لَا يَرَى بَأْسًا أَنْ يَضَعَ الرَّجُلُ رِدَاءَهُ عَلَى مَنْكِبِيهِ وَهُوَ فِي الصَّلَاةِ

[7173] Hushaym narrated to us from Mansur, from Ibn Sirin, that he disliked it.

حَدَّثَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنْ أَبْنِ سِيرِينَ، أَنَّهُ كَرِهَهُ

[7174] Waki‘ narrated to us, saying: Mis‘ar narrated to us from Hammad, from Ibrahim, who said: "There is no harm if a man sits in prayer, to place his cloak on his shoulder."

حَدَّثَنَا وَكِبِيعُ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ إِذَا جَلَسَ الرَّجُلُ فِي الصَّلَاةِ، أَنْ يَضْعَ رِدَاءَهُ عَلَى عَاتِقِهِ

[7175] [Chapter: Who disliked sleeping between Maghrib and ‘Isha’] Abu Bakr narrated to us, saying: ‘Abdullah ibn Idris narrated to us from Layth, from a man, from Anas, who said: "The Messenger of Allah ﷺ forbade sleeping before it," meaning ‘Isha’.

حَدَّثَنَا مَنْ كَرِهَ النَّوْمَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِبْرِيزِسَ، عَنْ لَيْثٍ، عَنْ رَجُلٍ، عَنْ أَنَسٍ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنِ النَّوْمِ قَبْلَهَا يَعْنِي الْعِشَاءَ

[7176] Abu Usamah narrated to us from ‘Awf, from Sayyar ibn Salamah, from Abu Barzah, who said: "The Messenger of Allah ﷺ used to forbid sleeping before

حَدَّثَنَا أَبُو أَسَامَةً، عَنْ عَوْفٍ، عَنْ سَيَارَ بْنِ سَلَامَةَ، عَنْ أَبِي بَرْزَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَنْهَا عَنِ النَّوْمِ قَبْلَ الْعِشَاءِ

[7177] Jarir narrated to us from Mughirah, from Ibrahim and Mujahid, who said: "Ibn ‘Umar used to almost curse the one who slept before ‘Isha’."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَمُجَاهِدٍ، قَالَ: كَانَ ابْنُ عُمَرَ، يَكَادُ أَنْ يَسْبَّ الَّذِي يَنَامُ عَنِ الْعِشَاءِ

[7178] Mu‘tamir ibn Sulayman narrated to us from his father, who said: It reached me from Anas that he said: "We used to avoid beds before the 'Isha' prayer."

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، قَالَ: بَلَغَنِي عَنْ أَنَسٍ قَالَ: كُنَّا نَجِذِبُ الْفُرْشَ قَبْلَ صَلَةِ الْعِشَاءِ

[7179] Al-Thaqafi narrated to us from Ayyub, from Nafi‘, from Aslam, who said: ‘Umar wrote: "That one should not sleep before praying it ['Isha']. Whoever sleeps, may his eyes not sleep."

حَدَّثَنَا التَّقْفِيُّ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ أَسْلَمَ قَالَ: كَتَبَ عُمَرُ: أَنْ لَا يَنَامَ قَبْلَ أَنْ يُصَلِّيَهَا، فَمَنْ نَامَ فَلَا نَامَتْ عَيْنَاهُ

[7180] Abu Usamah narrated to us from ‘Abdullah, from Nafi‘, from Safiyyah, from ‘Umar, similar to the hadith of Al-Thaqafi.

حَدَّثَنَا أَبُو أَسَمَّةً، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ صَفَيَّةَ، عَنْ عُمَرَ، يُنَحِّو مِنْ حَدِيثِ التَّقْفِيِّ

[7181] ‘Abdullah ibn Idris narrated to us from Layth, from Sa‘id ibn Dinar, from Abu Hurayrah, who said: A man came and said: "Among us are those who go out [to tend cattle] and those who travel for trade. Is there any sin upon us if we sleep before the 'Isha' prayer?" He said: "Yes, a sin, and two sins, and three sins."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ سَعِيدِ بْنِ دِينَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: جَاءَ رَجُلٌ فَقَالَ: إِنَّ مَنًا الْمُخَارِجُ، وَالْمُضَارِبُ، فَهَلْ عَلِيَّنَا حَرَجٌ أَنْ نَنَامَ قَبْلَ صَلَةِ الْعِشَاءِ؟ قَالَ: نَعَمْ، وَحَرَجٌ وَحَرَجٌ وَحَرَجٌ وَّلَلَّةٌ أَخْرُجَ

[7182] Waki‘ narrated to us from Al-A‘mash, from Abu al-Haytham al-Muradi, from Ibn ‘Umar, that a man asked him about that, so he said: "Pray, then sleep." Then he said that to him three times. On the third time, he said: "Pray, then sleep. And if you sleep [before it], may your eyes not sleep."

حَدَّثَنَا وَكِبِيعُ، عَنْ الْأَعْمَشِ، عَنْ أَبِي الْهَيْثَمِ الْمُرَادِيِّ،
عَنْ ابْنِ اعْمَرَ، أَنَّ رَجُلًا سَأَلَهُ عَنْ ذَلِكَ فَقَالَ: صَلِّ، ثُمَّ
نَمِّ، ثُمَّ قَالَ لَهُ: ذَلِكَ تَلَاتَّا، فَقَالَ فِي التَّلَاتَّ: صَلِّ، ثُمَّ نَمِّ،
وَإِنْ نِمْتَ فَلَا نَامْتَ عَيْنَاكَ

[7183] Waki‘ narrated to us from Isma‘il ibn ‘Abd al-Malik, from ‘Abd al-Karim, from Mujahid, that the Prophet ﷺ said: "Whoever sleeps before it"—meaning ‘Isha’—"may his eye not sleep."

حَدَّثَنَا وَكِبِيعُ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ، عَنْ عَبْدِ
الْكَرِيمِ، عَنْ مُجَاهِدٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ: مَنْ نَامَ عَنْهَا فَلَا نَامْتَ عَيْنَهُ يَغْنِي الْعِشَاءَ

[7184] Waki‘ narrated to us from ‘Abd al-Hamid ibn Bahram, from Shahr ibn Hawshab, from Ibn ‘Abbas, who said: He said: "I do not like sleeping before it, nor talking after it."

حَدَّثَنَا وَكِبِيعُ، عَنْ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامَ، عَنْ شَهْرِ بْنِ
حُوشَبٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: مَا أَحِبُّ النَّوْمَ
قَبْلَهَا، وَلَا الْحَدِيثَ بَعْدَهَا

[7185] Waki‘ narrated to us from Hasan ibn Salih, from Layth, from ‘Ata’, Tawus, and Mujahid, that they used to dislike sleeping before it and talking after it.

حَدَّثَنَا وَكِبِيعُ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ أَلِيَّثٍ، عَنْ
عَطَاءٍ، وَطَلَوْسٍ، وَمُجَاهِدٍ، أَنَّهُمْ كَانُوا يَكْرَهُونَ النَّوْمَ
قَبْلَهَا، وَالْحَدِيثَ بَعْدَهَا

[7186] Waki‘ and Ibn Fudayl narrated to us from Mis‘ar, who said: I asked Yazid al-Faqir: "Did you hear Ibn ‘Umar dislike sleeping before it?" He said: "Yes."

حَدَّثَنَا وَكِيعٌ، وَابْنُ فُضَيْلٍ، عَنْ مِسْعَرٍ، قَالَ: سَأَلْتُ يَزِيدَ الْفَقِيرَ: أَسْمَعْتَ ابْنَ عُمَرَ يَكْرَهُ النَّوْمَ قَبْلَهَا؟ قَالَ: نَعَمْ

[7187] Ghundar narrated to us from Shu‘bah, from Mughirah, from Ibrahim, who said: "They used to dislike sleeping before it and talking after it."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَكْرَهُونَ النَّوْمَ قَبْلَهَا، وَالْحَدِيثُ بَعْدُهَا

[7188] Waki‘ narrated to us from Talhah, from ‘Ata’, regarding His saying, Exalted is He: {Their sides part from their beds} [As-Sajdah: 16], he said: "[It is] regarding the ‘Atamah [prayer]."

حَدَّثَنَا وَكِيعٌ، عَنْ طَلْحَةَ، عَنْ عَطَاءِ، فِي قَوْلِهِ تَعَالَى: قَالَ: [16:]{تَنَجَّافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ} [السَّجْدَةُ فِي الْعَنْتَمَةِ

[7189] Shu‘bah narrated to us from Sahl al-Qurashi, who said: I heard Sa‘id ibn al-Musayyib say: "To pray ‘Isha’ at this hour—meaning after Maghrib—is more beloved to me than to sleep before it and then get up to pray it."

حَدَّثَنَا شُعْبَةُ، عَنْ سَهْلِ الْقُرَشِيِّ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيِّبِ يَقُولُ: لَأَنَّ أَصْلَى الْعِشَاءِ فِي هَذِهِ السَّاعَةِ وَذَلِكَ بَعْدَ الْمَغْرِبِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَنَامَ عَنْهَا ثُمَّ أَقْوَمَ فَأَصْلِيَهَا

[7190] Waki‘ narrated to us, saying: Isma‘il ibn ‘Abd al-Malik narrated to us from ‘Abd al-Karim Abu Umayyah, from Mujahid, who said: "To pray ‘Isha’ before the twilight disappears is more beloved to me than to sleep before it, then pray it in congregation after the twilight disappears."

حَدَّثَنَا وَكِبْعُ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ الْمَلِكِ، عَنْ عَبْدِ الْكَرِيمِ أَبِي أُمَيَّةَ، عَنْ مُجَاهِدٍ، قَالَ: لَأَنَّ أَصْلَى النَّاسَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَنامَ عَنْهَا، ثُمَّ أَصْلَيْهَا بَعْدَمَا يَغِيبُ الشَّفَقُ فِي جَمَاعَةٍ

[7191] [Chapter: Those who permitted sleeping before it] Abu Bakr narrated to us, saying: Hafs, Ibn Fudayl, and Waki‘ narrated to us from Ibn Abi Layla, from ‘Abdullah al-Razi, from his grandmother—who was a concubine of ‘Ali—that ‘Ali might doze off

حَدَّثَنَا مَنْ رَخَصَ فِي النَّوْمِ قَبْلَهَا حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، وَابْنُ فُضَيْلٍ، وَوَكِبْعٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَبْدِ اللَّهِ الرَّازِيِّ، عَنْ جَدِّهِ، وَكَانَتْ سُرِيَّةً لِعَلِيٍّ، أَنَّ عَلِيًّا رُبَّمَا غَفَى قَبْلَ الْعِشَاءِ

[7192] Waki‘ narrated to us from Isra‘il, from Abu Husayn, that Khabbab slept before ‘Isha’.

حَدَّثَنَا وَكِبْعُ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي حُصَيْنٍ، أَنَّ حَبَّابًا نَامَ عَنِ الْعِشَاءِ

[7193] Waki‘ narrated to us from Isra‘il, from Abu Husayn, that Abu Wa‘il and the companions of ‘Abdullah used to sleep before ‘Isha’.

حَدَّثَنَا وَكِبْعُ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي حُصَيْنٍ، أَنَّ أَبَا وَائِلٍ، وَأَصْحَابَ عَبْدِ اللَّهِ كَانُوا يَنَمُونَ قَبْلَ الْعِشَاءِ

[7194] Jarir narrated to us from Mansur, from Ibrahim, who said: "Al-Aswad would not break his fast in Ramadan until he had prayed, so he used to sleep between Maghrib and 'Isha'."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ الْأَسْوَدُ لَا يُفْطِرُ فِي رَمَضَانَ حَتَّى يُصَلِّيَ، فَكَانَ يَنَامُ مَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ

[7195] Ibn 'Ulayyah narrated to us from Ayyub, from Nafi', who said: I said to him: "Did Ibn 'Umar use to sleep before it?"—meaning 'Isha'. He said: "He used to sleep and appoint someone to wake him up."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَئُوبَ، عَنْ نَافِعٍ، قَالَ: قُلْتُ لَهُ: أَكَانَ ابْنُ عُمَرَ يَنَامُ عَنْهَا؟، يَعْنِي الْعِشَاءَ، قَالَ: قَدْ كَانَ يَنَامُ وَيُوَكِّلُ مَنْ يُوقَظُ

[7196] Ibn Idris narrated to us from Hisham, from his father, that he used to sleep before it.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَنَامُ قَبْلَهَا

[7197] 'Ubaydah ibn Humayd narrated to us from Mansur, from Mujahid, from 'Ali al-Azdi, who said: "He used to complete the Qur'an in Ramadan every night, and he used to sleep between Maghrib and 'Isha'."

حَدَّثَنَا عَبْيَدُهُ بْنُ حُمَيْدٍ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ عَلِيِّ الْأَرْدِيِّ، قَالَ: كَانَ يَخْتَمُ الْقُرْآنَ فِي رَمَضَانَ كُلَّ لَيْلَةٍ، وَكَانَ يَنَامُ مَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ

[7198] Waki‘ narrated to us from Shu‘bah, from Al-Hakam, who said: "They used to take a nap before the prayer."

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، قَالَ: كَانُوا يَنَامُونَ نَوْمًا قَبْلَ الصَّلَاةِ

[7199] Ibn Mahdi narrated to us from Sufyan, from Waqa‘, that Sa‘id ibn Jubayr used to sleep before praying ‘Isha’, then he would stand [for prayer] in Ramadan.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ وَقَاءِ، أَنَّ سَعِيدَ بْنَ جُبَيْرٍ كَانَ يَنَامُ قَبْلَ أَنْ يُصَلِّيَ الْعِشَاءَ، ثُمَّ يَقُومُ فِي رَمَضَانَ

[7200] ‘Abbad ibn ‘Awwam narrated to us from Hisham, from Muhammad, that he used to sleep before ‘Isha’.

حَدَّثَنَا عَبَادُ بْنُ عَوَامٍ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، أَنَّهُ كَانَ يَنَامُ قَبْلَ الْعِشَاءِ

[7201] [Chapter: Regarding the man who prays Subh then realizes he prayed at night] Abu Bakr narrated to us, saying: Isma'il ibn 'Ulayyah narrated to us from Ayyub, from Ibn Sirin, who said: I was informed that Abu Musa al-Ash'ari repeated the Subh prayer three times in one day. He prayed, then sat, then it became clear to him that he had prayed at night. Then he repeated it, then prayed and sat until it became clear that he had prayed at night. Then he repeated it for the third time.

[7202] Ibn 'Ulayyah narrated to us from Ayyub, from Nafi', from Ibn 'Umar, that he repeated the Subh prayer at Jam' [Muzdalifah] three times in one day. Suddenly [he realized] he had prayed at night, then he repeated it, and suddenly [he realized] he had prayed at night, then he repeated it for the third time.

حَدَّثَنَا فِي الرَّجُلِ يُصَلِّي الصُّبْحَ ثُمَّ يَسْتَبِّنُ لَهُ أَنَّهُ صَلَّى بِلَيْلٍ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ أَئِبْوَ، عَنْ أَبْنِ سِيرِينَ قَالَ: تَبَثُّ أَنَّ أَبَا مُوسَى الْأَشْعَرِيَّ، أَعَادَ صَلَاةَ الصُّبْحِ فِي يَوْمٍ ثَلَاثَ مَرَاتٍ صَلَّى، ثُمَّ قَعَدَ، ثُمَّ تَبَثَّ لَهُ أَنَّهُ صَلَّى بِلَيْلٍ، ثُمَّ أَعَادَهَا، ثُمَّ صَلَّى وَقَعَدَ حَتَّى تَبَثَّ أَنَّهُ صَلَّى بِلَيْلٍ، ثُمَّ أَعَادَهَا التَّالِيَةَ

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَئِبْوَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، أَعَادَ صَلَاةَ الصُّبْحِ بِجَمْعٍ فِي يَوْمٍ ثَلَاثَ مَرَاتٍ، فَإِذَا هُوَ قَدْ صَلَّى بِلَيْلٍ، ثُمَّ أَعَادَهَا، فَإِذَا هُوَ قَدْ صَلَّى بِلَيْلٍ، ثُمَّ أَعَادَهَا التَّالِيَةَ

[7203] Hushaym narrated to us, saying: Mansur informed us, from Al-Hasan, who said: They doubted the rising of Fajr during the time of Ibn ‘Abbas. He said: "So he ordered his Mu’adhin, and he established the prayer. Then he stepped forward and led them in prayer, commencing Surah Al-Baqarah until he finished it. Then he bowed, then prostrated. Then he stood and commenced Surah Al ‘Imran until he finished it. Then he bowed, then prostrated. He said: And the morning light shone for them."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مَنْصُورٌ، عَنِ الْحَسَنِ، قَالَ:
شَكُوا فِي طُلُوعِ الْفَجْرِ فِي عَهْدِ ابْنِ عَبَّاسٍ قَالَ: "فَأَمَرَ
مُؤْذِنَهُ، فَأَقَامَ الصَّلَاةَ، ثُمَّ لَقِمَ فَصَلَّى بِهِمْ، وَاسْتَفْتَحَ
الْبَقَرَةَ حَتَّى خَتَمَهَا، ثُمَّ رَكَعَ ثُمَّ سَجَدَ، ثُمَّ قَامَ فَاسْتَفْتَحَ آلَ
عِمْرَانَ حَتَّى خَتَمَهَا، ثُمَّ رَكَعَ ثُمَّ سَجَدَ، قَالَ: وَأَضَاءَ
لَهُمُ الصُّبْحُ

[7204] Hushaym narrated to us, saying: Husayn narrated to us from Ibrahim, who said: "I had a cough, so I went out for the Subh prayer. The Mu’adhin heard my cough and thought that morning had come, so he established the prayer and we prayed. Then we looked, and behold, Fajr had not risen, so we repeated the prayer."

حَدَّثَنَا هُشَيْمٌ، قَالَ: حَدَّثَنَا حُصَيْنٌ، عَنْ إِبْرَاهِيمَ، قَالَ:
كَانَتْ لِي سَعْلَةٌ، فَخَرَجْتُ لِصَلَاةِ الصُّبْحِ فَسَمِعَ الْمُؤَذِّنُ
سَعْلَتِي، فَظَنَّ أَنْ قَدْ أَصْبَحْنَا فَاقْتَامَ الصَّلَاةَ فَصَلَّيْنَا، ثُمَّ
نَظَرْنَا، فَإِذَا الْفَجْرُ لَمْ يَطْلُعْ فَأَعْدَدْنَا الصَّلَاةَ

[7205] [Chapter: Regarding the menstruating woman who becomes pure at the end of the day] Abu Bakr narrated to us, saying: Hatim ibn Isma'il narrated to us from Muhammad ibn 'Uthman al-Makhzumi, who said: My grandmother informed me from a client of 'Abd al-Rahman ibn 'Awf, who said: I heard him say: "If the menstruating woman becomes pure before sunset, she prays Zuhr and 'Asr; and if she becomes pure before Fajr, she prays Maghrib and 'Isha'."

حَدَّثَنَا فِي الْحَائِضِ تَطْهُرُ أَخِيرَ اللَّهَارِ حَدَّثَنَا أَبُو بَكْرٍ قَالٌ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ مُحَمَّدٍ بْنِ عُثْمَانَ الْمَخْزُومِيِّ، قَالٌ: أَخْبَرَنِي جَدِّي، عَنْ مَوْلَى لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قَالٌ: سَمِعْتُهُ يَقُولُ: إِذَا طَهَرَتِ الْحَائِضُ قَبْلَ غُرُوبِ الشَّمْسِ صَلَّتِ الظُّهُرَ وَالعَصْرَ، وَإِذَا طَهَرَتْ قَبْلَ الْفَجْرِ صَلَّتِ الْمَغْرِبَ وَالعِشَاءَ

[7206] Hushaym narrated to us from Mughirah and 'Ubaydah, who informed him from Ibrahim; and from Hajjaj, from 'Ata' and Al-Sha'bi; and from 'Abd al-Malik, from 'Ata', regarding the menstruating woman: "If she becomes pure before sunset, she prays Zuhr and 'Asr; and if she becomes pure before Fajr, she prays Maghrib and 'Isha'."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، وَعُبَيْدَةَ، أَخْبَرَاهُ عَنْ إِبْرَاهِيمَ، وَعَنْ حَجَّاجٍ، عَنْ عَطَاءَ، وَالشَّعْبِيِّ، وَعَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءَ فِي الْحَائِضِ إِذَا طَهَرَتْ قَبْلَ غُرُوبِ الشَّمْسِ صَلَّتِ الظُّهُرَ وَالعَصْرَ، وَإِذَا طَهَرَتْ قَبْلَ الْفَجْرِ صَلَّتِ الْمَغْرِبَ وَالعِشَاءَ

[7207] Hushaym narrated to us from Yazid, from Miqsam, from Ibn 'Abbas, the like of it.

حَدَّثَنَا هُشَيْمٌ، عَنْ يَزِيدَ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ، مِثْلَهُ

[7208] Ibn ‘Uyaynah narrated to us from Ibn Abi Najih, from ‘Ata’, Tawus, and Mujahid, that they said: "If she becomes pure before sunset, she prays Zuhr and ‘Asr; and if she becomes pure before the rising of Fajr, she prays Maghrib and ‘Isha’."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ أَبِي نَجِيحٍ، عَنْ عَطَاءِ،
وَطَلَوْسِ، وَمُجَاهِدِ، قَالُوا: إِذَا طَهُرَتْ قَبْلَ غُرُوبِ
الشَّمْسِ صَلَّتِ الظُّهُرَ وَالعَصْرَ، وَإِذَا طَهُرَتْ قَبْلَ
طُلُوعِ الْفَجْرِ صَلَّتِ الْمَغْرِبَ وَالْعِشَاءَ

[7209] Ibn Fudayl narrated to us from Layth, from ‘Ata’ and Tawus, that they said: "If the menstruating woman becomes pure before sunset, she performs Ghusl and prays Zuhr and ‘Asr; and if she becomes pure before Fajr, she performs Ghusl and prays Maghrib and ‘Isha’."

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ عَطَاءِ، وَطَلَوْسِ،
أَنَّهُمَا قَالَا: إِذَا طَهُرَتِ الْحَائِضُ قَبْلَ غُرُوبِ الشَّمْسِ
اَغْسَلَتْ وَصَلَّتِ الظُّهُرَ وَالعَصْرَ، وَإِذَا طَهُرَتْ قَبْلَ
الْفَجْرِ اَغْسَلَتْ وَصَلَّتِ الْمَغْرِبَ وَالْعِشَاءَ

[7210] Hafs ibn Ghiyath narrated to us from Hajjaj, from Abu Ma’shar, from Ibrahim, who said: "If the menstruating woman becomes pure at the end of the day, she prays Zuhr and ‘Asr; and if she becomes pure at the end of the night, she prays Maghrib and ‘Isha’."

حَدَّثَنَا حَفْصُ بْنُ عَيَّاثَ، عَنْ حَاجَاجٍ، عَنْ أَبِي مَعْشَرٍ،
عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا طَهُرَتِ الْحَائِضُ مِنْ آخِرِ النَّهارِ
صَلَّتِ الظُّهُرَ وَالعَصْرَ، وَإِذَا طَهُرَتْ مِنْ آخِرِ اللَّيْلِ
صَلَّتِ الْمَغْرِبَ وَالْعِشَاءَ

[7211] Abu al-Ahwas narrated to us from Al-'Ala' ibn al-Musayyib, from 'Ata', who said: "If she becomes pure at the end of the night, let her pray the prayer of her night; and if she becomes pure at the end of the day, let her pray the prayer of her day."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنِ الْعَلَاءِ بْنِ الْمُسَيْبِ، عَنْ عَطَاءٍ، قَالَ: إِذَا طَهَرَتْ مِنْ آخِرِ اللَّيْلِ فَلْتُصَلِّ صَلَاةَ لَيْلَتِهَا، وَإِذَا طَهَرَتْ مِنْ آخِرِ النَّهَارِ فَلْتُصَلِّ صَلَاةَ يَوْمَهَا

[7212] Waki' narrated to us from Sufyan, from Mansur, from Al-Hakam, who said: "If she sees purity before Maghrib, she prays Zuhr and 'Asr; and if she sees it before Fajr, she prays Maghrib and 'Isha'."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، قَالَ: إِذَا رَأَتِ الطُّهُرَ قَبْلَ الْمَغْرِبِ صَلَّتِ الظُّهُرَ وَالْعَصْرَ، وَإِذَا رَأَتْهُ قَبْلَ الْفَجْرِ صَلَّتِ الْمَغْرِبَ وَالْعِشَاءَ

[7213] Hushaym narrated to us from Yunus, from Al-Hasan, who said: "She prays the prayer in whose time she became pure."

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: تُصَلِّي الصَّلَاةَ الَّتِي طَهَرَتْ فِي وَقْتِهَا

[7214] Waki' narrated to us from Al-Rabi', from Abu Ma'shar, from Ibrahim, who said: "If she sees purity during the time of Zuhr but does not perform Ghusl until the time of 'Asr enters, she prays Zuhr and 'Asr."

حَدَّثَنَا وَكِيعٌ، عَنِ الرَّبِيعِ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمِ، قَالَ: إِذَا رَأَتِ الطُّهُرَ فِي وَقْتِ الظُّهُرِ، فَلَمْ تَعْتَشِلْ حَتَّى يَدْخُلَ وَقْتُ الْعَصْرِ صَلَّتِ الظُّهُرَ وَالْعَصْرَ

[7215] [Chapter: Regarding the man who leads the people while reading from the Mushaf] Abu Bakr narrated to us, saying: Al-Thaqafi narrated to us from Ayyub, who said: Muhammad [Ibn Sirin] used to see no harm in a man leading the people while reading from the Mushaf.

حَدَّثَنَا فِي الرَّجُلِ يَوْمُ الْقَوْمِ وَهُوَ يَقْرَأُ فِي الْمُصْنَفِ
حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا التَّقْفِيُّ، عَنْ أَيُوبَ، قَالَ: كَانَ
مُحَمَّدٌ لَا يَرَى بِأَسَأَ أَنْ يَوْمَ الرَّجُلِ الْقَوْمَ يَقْرَأُ فِي
الْمُصْنَفِ

[7216] Ibn ‘Ulayyah narrated to us from Ayyub, who said: I heard Al-Qasim say: "A slave used to lead ‘Aishah in prayer, reading from the Mushaf."

حَدَّثَنَا ابْنُ عَلَيَّةَ، عَنْ أَيُوبَ، قَالَ: سَمِعْتُ الْقَاسِمَ، يَقُولُ:
كَانَ يَوْمُ عَائِشَةَ عَبْدٌ يَقْرَأُ فِي الْمُصْنَفِ

[7217] Waki‘ narrated to us, saying: Hisham ibn ‘Urwah narrated to us from Abu Bakr ibn Abi Mulaykah, that ‘Aishah freed a slave of hers to be free after her death (Mudabbar), and he used to lead her in prayer during Ramadan reading from the Mushaf.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِي بَكْرٍ
بْنِ أَبِي مُلِيكٍ، أَنَّ عَائِشَةَ، أَعْنَقَتْ غُلَامًا لَهَا عَنْ دُبْرٍ،
فَكَانَ يَوْمًا فِي رَمَضَانَ فِي الْمُصْنَفِ

[7218] Azhar ibn ‘Awn narrated to us from Ibn Sirin, from ‘Aishah bint Talhah, that she used to order a slave or a person to read from the Mushaf to lead her in prayer during Ramadan.

حَدَّثَنَا أَرْهُبُ بْنُ عَوْنَ، عَنْ ابْنِ سِيرِينَ، عَنْ عَائِشَةَ ابْنَةِ طَلْحَةَ أَنَّهَا كَانَتْ تَأْمُرُ عُلَامَاءَ، أَوْ إِنْسَانًا يَقْرَأُ فِي الْمُصْنَفِ يَوْمًا فِي رَمَضَانَ

[7219] Abu Dawud narrated to us from Shu‘bah, from Al-Hakam, regarding a man leading prayer in Ramadan reading from the Mushaf: He permitted it.

حَدَّثَنَا أَبُو دَاؤِدَ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، فِي الرَّجُلِ يَؤْمُنُ فِي رَمَضَانَ يَقْرَأُ فِي الْمُصْنَفِ، رَحْصَ فِيهِ

[7220] Abu Dawud al-Tayalisi narrated to us from Shu‘bah, from Mansur, from Al-Hasan and Muhammad, who both said: "There is no harm in it."

حَدَّثَنَا أَبُو دَاؤِدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ الْحَسَنِ، وَمُحَمَّدٍ، قَالَا: لَا بَأْسَ بِهِ

[7221] Abu Dawud narrated to us from Rabah ibn Abi Ma‘ruf, from ‘Ata’, who said: "There is no harm in it."

حَدَّثَنَا أَبُو دَاؤِدَ، عَنْ رَبَاحِ بْنِ أَبِي مَعْرُوفٍ، عَنْ عَطَاءٍ، قَالَ: لَا بَأْسَ بِهِ

[7222] Waki‘ narrated to us, saying: Al-Rabi‘ narrated to us from Al-Hasan, who said: "There is no harm in leading while [reading] from the Mushaf if he cannot find [someone else]"—meaning someone who recites from memory.

حَدَّثَنَا وَكِبْعُ، قَالَ: حَدَّثَنَا الرَّبِيعُ، عَنِ الْحَسَنِ، قَالَ: لَا
بَأْسَ أَنْ يَوْمًا فِي الْمُصْنَفِ، إِذَا لَمْ يَجِدْ يَعْنِي مَنْ يَغْرِي
ظَاهِرًا

[7223] Yahya ibn Adam narrated to us, saying: ‘Isa ibn Tahman narrated to us, saying: Thabit al-Bunani narrated to me, saying: "Anas used to pray while his slave held the Mushaf behind him. If he got stuck on a verse, he would prompt him."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا عِيسَى بْنُ طَهْمَانَ،
قَالَ: حَدَّثَنِي ثَابِتُ الْبُنَانِيُّ، قَالَ: كَانَ أَنَسُ يُصَلِّي
وَغُلَامٌ يُمْسِكُ الْمُصْنَفَ خَلْفَهُ، فَإِذَا تَعَايَا فِي آيَةٍ، فَتَحَّ
عَلَيْهِ

[7224] [Chapter: Those who disliked it] Abu Bakr narrated to us, saying: Waki‘ narrated to us, saying: Sufyan narrated to us from Al-‘Ayyash al-‘Amiri, from Sulayman ibn Hanzalah al-Bakri, that he passed by a man leading people in prayer from the Mushaf, so he kicked him with his foot.

حَدَّثَنَا مَنْ كَرِهَ حَدَّثَنَا أَبُو بَكْرٍ، قَالَ: حَدَّثَنَا وَكِبْعُ، قَالَ:
حَدَّثَنَا سُفِينُ، عَنِ الْعَيَاشِ الْعَامِرِيِّ، عَنْ سُلَيْمَانَ بْنِ
حَنْظَلَةَ الْبَكْرِيِّ، أَنَّهُ مَرَّ عَلَى رَجُلٍ يَوْمًا فِي
الْمُصْنَفِ، فَضَرَبَهُ بِرِجْلِهِ

[7225] Waki‘ narrated to us, saying: حَدَّثَنَا وَكِبْعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَطَاءٍ، عَنْ أَبِي سُفْيَانٍ، عَنْ عَطَاءٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، أَنَّهُ كَرِهَ أَنْ يَؤْمِنَ فِي الْمُصْنَفِ

Sufyan narrated to us from ‘Ata’, from Abu ‘Abd al-Rahman, that he disliked for one to lead from the Mushaf.

[7226] Abu Mu‘awiyah narrated to us from Al-A‘mash, from Ibrahim, that he disliked for a man to lead from the Mushaf, out of dislike for resembling the People of the Book. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَرِهَ أَنْ يَؤْمِنَ الرَّجُلُ فِي الْمُصْنَفِ، كَرَاهَهُ أَنْ يَتَشَبَّهُوا بِأَهْلِ الْكِتَابِ

[7227] Muhammad ibn Fudayl narrated to us from Mughirah, from Ibrahim, who said: "They used to dislike for a man to lead while reading from the Mushaf." حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَكْرُهُونَ أَنْ يَؤْمِنَ الرَّجُلُ وَهُوَ يَقْرَأُ فِي الْمُصْنَفِ

[7228] Al-Muharibi narrated to us from Layth, from Mujahid, that he used to dislike for a man to lead from the Mushaf. حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ أَبِي لَيْثٍ، عَنْ مُجَاهِدٍ أَنَّهُ كَانَ يَكْرُهُ أَنْ يَؤْمِنَ الرَّجُلُ فِي الْمُصْنَفِ

[7229] Waki‘ narrated to us, saying: Hisham al-Dastuwa‘i narrated to us from Qatadah, from Sa‘id ibn al-Musayyib, who said: "If he has with him someone who can recite, push him back [to lead], and he should not lead from the Mushaf."

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا هِشَامُ الدَّسْتُوَائِيُّ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، قَالَ: إِذَا كَانَ مَعَهُ مَنْ يَقْرَأُ ارْدُوَهُ، وَلَمْ يَوْمَ فِي الْمُصْنَفِ

[7230] Waki‘ narrated to us, saying: Hisham al-Dastuwa‘i narrated to us from Qatadah, from Al-Hasan, that he disliked it and said: "This is what the Christians do."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا هِشَامُ الدَّسْتُوَائِيُّ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ أَنَّهُ كَرِهَهُ، وَقَالَ: هَكَذَا تَفْعَلُ النَّصَارَى

[7231] Abu Dawud narrated to us from Shu‘bah, from Hammad and Qatadah, regarding a man leading the people in Ramadan from the Mushaf, that they both disliked it.

حَدَّثَنَا أَبُو دَاوُدَ، عَنْ شُعْبَةَ، عَنْ حَمَادٍ، وَقَتَادَةَ، فِي رَجُلٍ يَوْمَ الْقُومَ فِي رَمَضَانَ فِي الْمُصْنَفِ، فَكَرِهَهَا

[7232] Isra’il narrated to us from Jabir, from ‘Amir, who said: "He should not lead from the Mushaf."

حَدَّثَنَا إِسْرَائِيلُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: لَا يَوْمٌ فِي الْمُصْنَفِ

[7233] [Chapter: Regarding the woman who enters the time of a prayer and does not pray it until she menstruates] Abu Bakr narrated to us, saying: Ibn ‘Ayyash narrated to us from Ibn Mughirah, from Al-Sha‘bi, who said: "If the time of a prayer enters upon a woman and she does not pray until she menstruates, while she is within the time of the prayer, she must make it up when she becomes pure."

حَدَّثَنَا فِي الْمَرْأَةِ يَدْخُلُ عَلَيْهَا وَقْتُ صَلَاةٍ فَلَا تُصَلِّيهَا حَتَّى تَحِضُّنَ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عَيَّاشٍ، عَنِ ابْنِ مُعِيرَةَ، عَنِ الشَّعْبِيِّ، قَالَ: إِذَا دَخَلَ وَقْتُ صَلَاةٍ عَلَى الْمَرْأَةِ فَلَمْ تُصَلِّ حَتَّى حَاضَتْ وَهِيَ فِي وَقْتِ صَلَاةٍ قَضَنْتُهَا إِذَا طَهَرَتْ

[7234] Sufyan ibn ‘Uyaynah narrated to us from Ibn Shubrumah, from Al-Sha‘bi, who said: "If the time of prayer enters and the woman menstruates before she prays, let her pray it when she becomes pure."

حَدَّثَنَا سُفِينٌ بْنُ عُيَيْنَةَ، عَنِ ابْنِ شُبْرُمَةَ، عَنِ الشَّعْبِيِّ، قَالَ: إِذَا دَخَلَ وَقْتُ الصَّلَاةِ فَحَاضَتِ الْمَرْأَةُ قَبْلَ أَنْ تُصَلِّيَ فَلْتُصَلِّهَا حِينَ تَطْهَرَ

[7235] Abu Khalid al-Ahmarr narrated to us from Hajjaj, from ‘Abd al-Malik ibn Iyas, from Ibrahim, saying: I asked him about a woman who entered the time of a prayer and delayed it until she menstruated. He said: "She starts with it when she becomes pure."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَاجٍ، عَنْ عَبْدِ الْمَالِكِ بْنِ إِبَاسٍ، عَنْ إِبْرَاهِيمَ، قَالَ: سَأَلَنَا عَنْ امْرَأَةٍ دَخَلَتْ فِي وَقْتِ صَلَاةٍ فَأَخْرَتْهَا حَتَّى حَاضَتْ، قَالَ: تَبْدِأُ بِهَا إِذَا طَهَرَتْ

[7236] Muhammad ibn Abi ‘Adi narrated to us from Ash‘ath, from Al-Hasan and Muhammad, who both said: "If she menstruates during the time of a prayer, she does not have to make up that prayer, unless the time [of the prayer] has already passed."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، وَمُحَمَّدٍ، قَالَا: إِذَا حَاضَتْ فِي وَقْتِ صَلَاةٍ فَلَيْسَ عَلَيْهَا قَضَاءُ تِلْكَ الصَّلَاةِ، إِلَّا أَنْ يَكُونَ الْوَقْتُ قَدْ دَهَبَ

[7237] Abu Bakr ibn ‘Ayyash narrated to us from Mughirah, from Hammad, who said: "She does not have to make it up, because she is within the time."

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ مُعِيرَةَ، عَنْ حَمَادٍ، قَالَ: لَيْسَ عَلَيْهَا قَضَاؤُهَا لِأَنَّهَا فِي وَقْتٍ

[7238] [Chapter: Regarding the menstruating woman not making up prayer] Abu Bakr narrated to us, saying: ‘Ali ibn Mushir narrated to us from Sa‘id, from Qatadah, from Mu‘adhah al-‘Adawiyyah, from ‘Aishah, that a woman asked her: "Does the menstruating woman make up the prayer?" ‘Aishah said to her: "Are you a Haruriyyah? We used to menstruate during the time of the Prophet ﷺ, then we would become pure, and he did not order us to make up the prayer."

حَدَّثَنَا فِي الْحَائِضِ لَا تَقْضِي الصَّلَاةَ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْبِرٍ، عَنْ سَعِيدٍ، عَنْ فَتَادَةَ، عَنْ مُعَاذَةَ الْعَدُوَيَّةِ، عَنْ عَائِشَةَ أَنَّ الْمَرْأَةَ سَأَلَتْهَا تَقْضِي الْحَائِضُ الصَّلَاةَ؟ فَقَالَتْ لَهَا عَائِشَةُ: أَحَرُورَيْهُ أَنْتِ؟ قَدْ كُنَّا لَحِينَ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ أَطْهَرُ، فَلَا يَأْمُرُنَا بِقَضَاءِ الصَّلَاةِ

[7239] Waki‘ narrated to us from Shu‘bah, from Yazid al-Rishk, from Mu‘adhah al-‘Adawiyyah, who said: I asked ‘Aishah: "Does the prayer satisfy the obligation for the menstruating woman [i.e., must she make it up]?" She said: "The wives of the Prophet ﷺ used to menstruate; did they satisfy it [make it up]?"— meaning they did not make it up.

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ يَزِيدَ الرِّشْكِ، عَنْ مُعَاذَةَ الْغَدوَيَّةِ، قَالَتْ: سَأَلْتُ عَائِشَةَ: أَتَجْزِي الْحَائِضَ الصَّلَاةً؟ قَالَتْ: فَدْ كُنْ نِسَاءُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحِضْنَ أَفَكُنْ يَجْزِيَنَ يَعْنِي لَا يَعْصِيَنَ

[7240] Humayd ibn ‘Abd al-Rahman narrated to us from Al-Hasan ibn Salih, from Mughirah, from Ibrahim, who said: "The daughters of the Prophet ﷺ and his wives used to menstruate, and the Prophet ﷺ would order them to make up the fast, but he would not order them to make up the prayer."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كُنَّا بَنَاتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَزْوَاجُهُ يَحِضْنَ، فَيَأْمُرُهُنَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَضَاءِ الصَّيَامِ، وَلَا يَأْمُرُهُنَّ بِقَضَاءِ الصَّلَاةِ

[7241] Humayd ibn ‘Abd al-Rahman narrated to us from Hasan ibn Salih, from Mughirah, from Ibrahim and Al-Sha‘bi, who both said: "The menstruating woman does not make up the prayer."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَالشَّعْبِيِّ، قَالَا: لَا تَقْضِي الْحَائِضُ الصَّلَاةَ

[7242] Waki‘ narrated to us from Sharik, from Layth, from Mujahid, who said: "The menstruating woman does not make up the prayer."

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ:
لَا تَقْضِي الْحَائِضُ الصَّلَاةَ

[7243] Waki‘ narrated to us, Sharik narrated to us from Kathir al-Nawwa’, who said: I asked Fatimah bint ‘Ali: "Do you make up the prayer from the days of your menstruation?" She said: "No."

حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا شَرِيكٌ، عَنْ كَثِيرِ النَّوَاءِ، قَالَ:
سَأَلْتُ فَاطِمَةَ بِنْتَ عَلِيٍّ أَتَقْضِي الصَّلَاةَ فِي أَيَامِ
حِيْضَرَتِكِ؟ قَالَتْ لَا

[7244] Waki‘ narrated to us from Sufyan, from Hammad, from Ibrahim, regarding a menstruating woman who hears a verse of prostration (Sajdah), he said: "She does not perform it [make it up], because she does not make up the prayer."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، فِي
الْحَائِضِ تَسْمَعُ السَّجْدَةَ، قَالَ: لَا تَقْضِي، لِأَنَّهَا لَا
تَقْضِي الصَّلَاةَ

[7245] [Chapter: Who used to say regarding prayer: Do not move] Abu Bakr narrated to us, saying: Jarir ibn ‘Abd al-Hamid narrated to us from Mansur, from Mujahid, who said: "When Ibn al-Zubayr stood for prayer, he was like a stick due to Khushu‘ (humility/stillness)." Mujahid said: And I was told that Abu Bakr was like that as well.

حَدَّثَنَا مَنْ كَانَ يَقُولُ فِي الصَّلَاةِ: لَا تَتَحرَّكْ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورِ، عَنْ مُجَاهِدٍ قَالَ: كَانَ ابْنُ الرُّبَّيْرِ إِذَا قَامَ فِي الصَّلَاةِ كَانَهُ عُودٌ مِنَ الْخُشُوعِ قَالَ مُجَاهِدٌ: وَحَدَّثْتُ أَنَّ أَبَا بَكْرٍ كَانَ كَذَلِكَ

[7246] Abu Mu‘awiyah narrated to us from Al-A‘mash, from Muslim, from Masruq, who said: ‘Abdullah [ibn Mas‘ud] said: "Be still in prayer" – meaning: remain motionless in it.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: قَارُوا الصَّلَاةَ يَعْنِي: اسْكُنُوا فِيهَا

[7247] Waki‘ narrated to us from a man whom Hasan or Sufyan named, from Zubayd, who said: "I saw Zadhan praying as if he were a piece of wood."

حَدَّثَنَا وَكِيعٌ، عَنْ رَجُلٍ قَدْ سَمَاهَ حَسَنٌ، أَوْ سُفْيَانُ، عَنْ زُبَيْدٍ، قَالَ: رَأَيْتُ زَادَنَ يُصَلِّي كَانَهُ خَشْبَهُ

[7248] Mu‘adh narrated to us from Ibn ‘Awn, who said: "I saw Muslim ibn Yasar praying as if he were a peg."

حَدَّثَنَا مُعَاذٌ، عَنِ ابْنِ عَوْنِ، قَالَ: رَأَيْتُ مُسْلِمَ بْنَ يَسَارٍ يُصَلِّي كَانَهُ وَنْدٌ

[7249] Abu Khalid narrated to us from Al-A'mash, who said: "When 'Abdullah stood for prayer, he was like a discarded garment."

حَدَّثَنَا أُبُو خَالِدٌ، عَنِ الْأَعْمَشِ قَالَ: كَانَ عَبْدُ اللَّهِ إِذَا قَامَ إِلَى الصَّلَاةِ كَأَنَّهُ تَوْبُ مُلْقًى

[7250] Jarir narrated to us from Mansur, from Abu al-Duha, from Masruq, who said: 'Abdullah said: "Be still in prayer."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضَّحَىِ، عَنْ مَسْرُوقٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: فَارُوا الصَّلَاةَ

[7251] Husayn ibn Ali narrated to us, from Za'idah, from Mansur, from Abu ad-Duha, from Masruq, who said: Abdullah [Ibn Mas'ud] said: "Be steady and dignified in prayer." Za'idah said: I asked Mansur: "What does he mean by that?" He said: "Settling and being

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ زَائِدَةَ، عَنْ مَنْصُورِ، عَنْ أَبِي الضَّحَىِ، عَنْ مَسْرُوقٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: فَارُوا الصَّلَاةَ، قَالَ زَائِدَةَ: فَقُلْتُ لِمَنْصُورٍ: مَا يَعْنِي بِذَلِكَ؟ قَالَ: فَقَالَ: التَّمْكُنُ فِيهَا

[7252] Abu Bakr narrated to us, saying: Ibn Mahdi narrated to us, from Sufyan, from Abu Hashim, from Abu Ibrahim: "That he disliked for a man to say: 'I did not pray,' but [he should] say: 'He prays [or I will pray].'"

حَدَّثَنَا أُبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي إِبْرَاهِيمَ: "أَنَّهُ كَرِهَ أَنْ يَقُولَ الرَّجُلُ: لَمْ أَصَلْ، وَيَقُولُ: يُصَلِّي

[7253] Abu Bakr narrated to us, saying: Sufyan ibn Uyaynah narrated to us, from az-Zuhri, from Abu Salamah, from Abu Hurayrah, from the Prophet ﷺ, who said: “Tasbih [saying Subhan Allah] is for men, and Tasfiq [clapping] is for women.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الرَّهْرِيِّ، عَنْ أَبِي سَلْمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: التَّسْبِيحُ لِلرِّجَالِ، وَالتَّصْفِيقُ لِلنِّسَاءِ

[7254] Hushaym narrated to us, from al-Jurayri, from Abu Nadrah, from Abu Hurayrah, who said: The Prophet ﷺ led the people in prayer one day. When he stood up to say Takbir, he said: “If Satan makes me forget anything in my prayer, then Tasbih is for men, and clapping is for women.”

حَدَّثَنَا هُشَيْمٌ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ ذَاتَ يَوْمٍ، فَلَمَّا قَامَ لِيُكَبِّرَ قَالَ: إِنَّ أَنْسَانِي الشَّيْطَانُ شَيْئًا مِنْ صَلَاتِي فَالْتَّسْبِيحُ لِلرِّجَالِ، وَالتَّصْفِيقُ لِلنِّسَاءِ

[7255] Hushaym narrated to us, from Abdul Hamid al-Madani, from Abu Hazim, from Sahl ibn Sa'd, from the Prophet ﷺ, who said: “Tasbih is for men, and clapping is for women.”

حَدَّثَنَا هُشَيْمٌ، عَنْ عَبْدِ الْحَمِيدِ الْمَدَنِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ

[7256] Humayd ibn Abdul Rahman narrated to us, from his father, from Abu az-Zubayr, from Jabir, who said: “Tasbih in prayer is for men, and clapping is for women.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي الرُّبَّيْرِ، عَنْ جَابِرٍ، قَالَ: التَّسْبِيحُ فِي الصَّلَاةِ لِلرِّجَالِ، وَالتَّصْفِيقُ لِلنِّسَاءِ

[7257] Ibn Fudayl narrated to us, from Yazid, who said: “I sought permission to enter upon Ibn Abi Layla while he was praying, so he said Tasbih to the servant boy, and he opened [the door] for me.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ يَزِيدَ، قَالَ: اسْتَأْذَنْتُ عَلَى ابْنِ أَبِي لَيْلَى وَهُوَ يُصَلِّي، فَسَبَّحَ بِالْغُلَامِ، فَفَتَحَ لِي

[7258] Abdul A’la narrated to us, from Hisham, from al-Hasan, who said: “A man sought permission to enter upon Amir ibn Abdullah, so he said Tasbih. He [the man] entered and sat until he finished.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: اسْتَأْذَنَ رَجُلٌ عَلَى عَامِرٍ بْنِ عَبْدِ اللَّهِ فَسَبَّحَ، فَدَخَلَ حَجَّاً انْصَرَفَ

[7259] Waki’ narrated to us, from Nafi’ ibn Umar, from Ibn Abi Mulaykah, who said: “I saw Umar ibn Abdul Aziz praying in the mosque, and a person passed by him, so he said Tasbih to him.”

حَدَّثَنَا وَكِيعٌ، عَنْ نَافِعِ بْنِ عُمَرَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، قَالَ: رَأَيْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يُصَلِّي فِي الْمَسْجِدِ، فَمَرَّ بِهِ إِنْسَانٌ فَسَبَّحَ بِهِ

[7260] Hushaym narrated to us, from Mughirah, from Ibrahim, who said: “The permission of a man, if he is praying in his house, is Tasbih, and the permission of a woman is clapping.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذْنُ الرَّجُلِ إِذَا كَانَ يُصَلِّي فِي بَيْتِهِ التَّسْبِيحُ، وَإِذْنُ الْمَرْأَةِ التَّصْفِيقُ

[7261] Ibn Abi Adi narrated to us, from Ibn Awn, who said: “Perhaps a person would come to Muhammad while he was in prayer, and he would see his shadow, so Muhammad would gesture with his hand: ‘Subhan Allah.’”

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنَ، قَالَ: ”كَانَ مُحَمَّدُ رُبَّمَا كَانَ الْإِنْسَانُ يَجِيءُ وَهُوَ فِي الصَّلَاةِ فَيَرَى ظِلَّهُ فَيُشِيرُ مُحَمَّدٌ بِيَدِهِ: سُبْحَانَ اللَّهِ

[7262] Yahya ibn Sa'id narrated to us, from Yazid ibn Abi Ziyad, who said: I entered upon Salim ibn Abi al-Ja'd while he was praying, and he said: “Subhan Allah.” When he finished, he said: “Indeed, Tasbih is for men and clapping is for

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ قَالَ: دَخَلْتُ عَلَى سَالِمَ بْنِ أَبِي الْجَعْدِ وَهُوَ يُصَلِّي، فَقَالَ: سُبْحَانَ اللَّهِ، فَلَمَّا انْصَرَفَ، قَالَ: إِنَّ التَّسْبِيحَ لِلرِّجَالِ وَالْتَّصْفِيقَ لِلنِّسَاءِ

[7263] Ubaydah ibn Humayd narrated to us, from Ibn Abi Layla, from Abu az-Zubayr, from Jabir, who said: The Messenger of Allah ﷺ said: “Tasbih is for men, and clapping is for women.”

حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي الْزَّبِيرِ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: التَّسْبِيحُ لِلرِّجَالِ وَالْتَّصْفِيقُ لِلنِّسَاءِ

[7264] Abu Bakr ibn Ayyash narrated to us, from Mughirah, from al-Harith al-Ukli, from Abdullah ibn Yahya, from Ali, who said: “When I used to enter upon the Prophet ﷺ while he was praying, he would clear his throat

حَدَّثَنَا أَبُو بَكْرٌ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ الْحَارِثِ
الْعُكْلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى، عَنْ عَلَىٰ، قَالَ: كُنْتُ
إِذَا دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّي
يَتَحَجَّبُ بِي

[7265] Waki' narrated to us, from Ja'far ibn Burqan, from Amr ibn Dinar, who said: “I passed by Ibn Umar while he was praying, and he scolded me with his Tasbih.”

حَدَّثَنَا وَكِيعٌ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ عَمْرٍو بْنِ
بَيْنَارٍ، قَالَ: مَرَرْتُ بِابْنِ عُمَرَ وَهُوَ يُصَلِّي فَأَنْتَهَرَنِي
بِتَسْبِيحِهِ

[7266] Abu Bakr narrated to us, saying: Hafs ibn Ghiyath narrated to us, from Abdul Malik, from Ata, that he used to say regarding the menstruating woman: “She should clean herself and take a place during the prayer times to remember Allah in it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَبْدِ
الْمَلِكِ، عَنْ عَطَاءِ أَنَّهُ كَانَ يَقُولُ فِي الْحَائِضِ: ثُنَظِفُ
وَتَتَحَدُّ مَكَانًا فِي مَوَاقِعِ الصَّلَاةِ تَذَكَّرُ اللَّهُ فِيهِ

[7267] Mu'tamir narrated to us, from his father, who said: It was said to Abu Qilabah: “Does the menstruating woman, hearing the Adhan, perform ablution, say Takbir, and say Tasbih?” He said: “We asked about that, and we did not find any basis for it.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، قَالَ: قِيلَ لِأَبِي قِلَابَةَ الْحَائِضُ
شَسْمَعَ الْأَذَانَ فَتَوَضَّأَ وَتَكَبَّرَ وَتَسْبَحُ؟ قَالَ: قَدْ سَأَلْنَا عَنْ
ذَلِكَ فَمَا وَجَدْنَا لَهُ أَصْلًا

[7268] Waki' narrated to us, from Sharik, from Mughirah, from Ibrahim, who said: “She leaves it.”

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ:
تَذَعَّفُ

[7269] Ibn Mahdi narrated to us, from Shu'bah, who said: I asked al-Hakam and Hammad about it, and: “They disliked it.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ قَالَ: سَأَلْتُ الْحَكَمَ، وَحَمَادًا
عَنْهُ: فَكَرَهَا هُنَّا

[7270] Abu Bakr narrated to us, saying: Abu Abdul Rahman al-Muqri narrated to us, from Sa'id ibn Abi Ayyub, who said: Khalid ibn Yazid as-Sadafi narrated to me, from his father, from Uqbah ibn Amir: “That he used to order the menstruating woman at the time of prayer to perform ablution, sit in the courtyard of the mosque, remember Allah, say Tahlil [La ilaha illa Allah], and say Tasbih.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُفْرِيُّ،
عَنْ سَعِيدِ بْنِ أَبِي أَيُوبَ، قَالَ: حَدَّثَنِي خَالِدُ بْنُ يَزِيدٍ
الصَّدَافِيُّ، عَنْ أَبِيهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ: أَنَّهُ كَانَ يَأْمُرُ
الْمَرْأَةَ الْحَائِضَ فِي وَقْتِ الصَّلَاةِ أَنْ تَوَضُّأْ وَتَجْلِسَ
بِفِنَاءِ الْمَسْجِدِ، وَتَذَكَّرَ اللَّهَ، وَتَهَلَّ وَتُسَبِّحَ

[7271] Waki' narrated to us, from Isra'il, from Jabir, from Abu Ja'far, who said: “We indeed order our women during menstruation to perform ablution at the time of every prayer, then sit and say Tasbih and remember Allah.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ،
قَالَ: إِنَّا لَنَأْمُرُ نِسَاءَنَا فِي الْحَيْضِ أَنْ يَتَوَضَّأْ فِي وَقْتِ
كُلِّ صَلَاةٍ، ثُمَّ يَجْلِسْنَ وَيُسَبِّحْنَ وَيَذْكُرْنَ اللَّهَ

[7272] Yazid ibn Harun narrated to us, from Yazid ibn Ibrahim, from al-Hasan, who said: I heard him say regarding the menstruating woman: “She performs ablution at [the time of] every prayer and remembers Allah.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ، عَنْ
الْحَسَنِ قَالَ: سَمِعْتُهُ يَقُولُ فِي الْحَائِضِ: تَوَضُّأْ عِنْدَ كُلِّ
صَلَاةٍ وَتَذَكَّرُ اللَّهَ

[7273] Abu Bakr narrated to us, saying: Ibn Idris narrated to us, from Husayn, from Mujahid, from Abdullah ibn Amr, who said: “Whoever prays four [Rak’ahs] after Isha’, they are equal to their measure from Laylat al-Qadr.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنِ،
عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، قَالَ: مَنْ صَلَّى
أَرْبَعًا بَعْدَ الْعِشَاءِ كُنَّ كَفَّارٌ هُنَّ مِنْ لَيْلَةِ الْقَدْرِ

[7274] Muhammad ibn Fudayl narrated to us, from al-Ala’ ibn al-Musayyab, from Abdul Rahman ibn al-Aswad, from his father, from Aishah, who said: “Four [Rak’ahs] after Isha’ are equivalent to the like of them from Laylat al-Qadr.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ:
أَرْبَعٌ بَعْدَ الْعِشَاءِ يَعْدِلُنَّ بِمِثْلِهِنَّ مِنْ لَيْلَةِ الْقَدْرِ

[7275] Waki’ narrated to us, from Abdul Jabbar ibn Abbas, from Qays ibn Wahb, from Murrah, from Abdullah, who said: “Whoever prays four [Rak’ahs] after Isha’ without separating them with a Taslim, they are equivalent to the like of them from Laylat al-Qadr.”

حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ الْجَبَارِ بْنِ عَبَّاسٍ، عَنْ قَيْسِ بْنِ
وَهْبٍ، عَنْ مُرَّةً، عَنْ عَبْدِ اللَّهِ، قَالَ: مَنْ صَلَّى أَرْبَعًا
بَعْدَ الْعِشَاءِ لَا يَفْصِلُ بَيْنَهُنَّ بِتَسْلِيمٍ، عَدَلُنَّ بِمِثْلِهِنَّ مِنْ
لَيْلَةِ الْقَدْرِ

[7276] Waki' narrated to us, from Abdul Wahid ibn Ayman, from his father, from Tubay', from Ka'b ibn Mati', who said: "Whoever prays four [Rak'ahs] after Isha', perfecting their bowing and prostration, they are equivalent to the like of them from Laylat al-Qadr."

حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ الْوَاحِدِ بْنِ أَيْمَنَ، عَنْ أَبِيهِ، عَنْ ثُبَّيْعٍ، عَنْ كَعْبِ بْنِ مَاتِعٍ قَالَ: مَنْ صَلَّى أَرْبَعًا بَعْدَ الْعِشَاءِ يُحْسِنُ فِيهِنَّ الرُّكُوعَ وَالسُّجُودَ، عَدَلَنَ مِثْلُهِنَّ مِنْ لَيْلَةِ الْقَدْرِ

[7277] Abdah narrated to us, from Abdul Malik, from Ata, from Ayman, from Nafi', from Ka'b: Similar to it.

حَدَّثَنَا عَبْدَهُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ أَيْمَنَ، عَنْ نَافِعٍ، عَنْ كَعْبٍ: نَحْوَهُ

[7278] Ya'la narrated to us, from al-A'mash, from Mujahid, who said: "Four Rak'ahs after the last Isha' are in the status of [the like of] them from Laylat al-Qadr."

حَدَّثَنَا يَعْلَى، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، قَالَ: أَرْبَعٌ رَكَعَاتٌ بَعْدَ الْعِشَاءِ الْآخِرَةِ يَكُونُ بِمِنْزَلَتِهِنَّ مِنْ لَيْلَةِ الْقَدْرِ

[7279] Al-Fadl ibn Dukayn narrated to us, from Bukayr ibn Amir, from Abdul Rahman ibn al-Aswad, who said: "Whoever prays four Rak'ahs after the last Isha', they are equivalent to the like of them from Laylat al-Qadr."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينَ، عَنْ بُكَيْرِ بْنِ عَامِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، قَالَ: مَنْ صَلَّى أَرْبَعَ رَكَعَاتٍ بَعْدَ الْعِشَاءِ الْآخِرَةِ، عَدَلَنَ بِمِثْلِهِنَّ مِنْ لَيْلَةِ الْقَدْرِ

[7280] Abu Bakr narrated to us, saying: Waki' narrated to us, from Ibn Abi Dhi'b, from Shu'bah, the Mawla of Ibn Abbas, who said: I prayed beside Ibn Abbas and I cracked my knuckles [fingers]. When the prayer was finished, he said: "May you have no mother [an expression of scolding], you crack your fingers while you are in prayer?"

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ
عَنْ شُعْبَةَ، مَوْلَى ابْنِ عَبَّاسٍ، قَالَ: صَلَّيْتُ إِلَى جَنْبِ
ابْنِ عَبَّاسٍ فَقَعَتْ أَصَابِعِي، فَلَمَّا قُضِيَتِ الصَّلَاةُ قَالَ:
لَا أُمَّ لَكُ، تُقَعِّدُ أَصَابِعَكَ وَأَنْتَ فِي الصَّلَاةِ

[7281] Hushaym narrated to us, from Mughirah, from Ibrahim, who said: "He used to dislike that a man crack his fingers," meaning while he is in prayer.

حَدَّثَنَا هُسَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ يَكْرَهُ
أَنْ يَنْقُضَ الرَّجُلُ أَصَابِعَهُ يَعْنِي وَهُوَ فِي الصَّلَاةِ

[7282] Yahya ibn Sa'id narrated to us, from Ibn Jurayj, from Ata: "That he disliked that one crack his fingers while he is in prayer."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ: أَنَّهُ
كَرِهَ أَنْ يَنْقُضَ أَصَابِعَهُ وَهُوَ فِي الصَّلَاةِ

[7283] Jarir narrated to us, from Layth, from Sa'id ibn Jubayr, who said: “Five [things] diminish [the perfection of] prayer: Stretching, turning around, smoothing the pebbles, whispering [of the self/Satan], and cracking the fingers.”

حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ:
”خَمْسٌ تَنْقُضُ الصَّلَاةَ: الْتَّمْطِي، وَالْأَلْقَاثُ، وَتَفْيِيبُ
الْحَصَى، وَالْوَسْوَسَةُ، وَتَقْفِيْعُ الْأَصَابِعِ“

[7284] Waki' narrated to us, from Hasan ibn Salih, from Mughirah, from Ibrahim, and from Layth, from Mujahid: “That they both disliked that a man crack his fingers while he is in prayer.”

حَدَّثَنَا وَكِيعٌ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ مُغِيرَةَ، عَنْ
إِبْرَاهِيمَ، وَعَنْ لَيْثٍ، عَنْ مُجَاهِدٍ: أَنَّهُمَا كَرِهَا أَنْ يُفْرُقَعَ
الرَّجُلُ أَصَابِعُهُ وَهُوَ فِي الصَّلَاةِ

[7285] Abu Bakr narrated to us, saying: Hushaym narrated to us, saying: Husayn informed us, saying: I asked Ibrahim about a man who sees blood on his garment while he is in prayer. He said: “If it is much, let him cast off the garment from him; and if it is little, let him proceed in his prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ
قَالَ: سَأَلْتُ إِبْرَاهِيمَ عَنِ الرَّجُلِ يَرَى فِي تَوْبِيهِ دَمًا وَهُوَ
فِي الصَّلَاةِ، قَالَ: إِنْ كَانَ كَثِيرًا فَلْيُلْقِي التَّوْبَ عَنْهُ، وَإِنْ
كَانَ قَلِيلًا فَلْيَمْضِ فِي صَلَاتِهِ

[7286] Hatim ibn Wardan narrated to us, from Burd, from Nafi', from Ibn Umar: "That when he was in prayer and saw blood on his garment, if he could remove it, he would remove it. If he could not remove it, he would leave, wash it, then come back and build upon what he had prayed."

حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، عَنْ بُرْدٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّهُ كَانَ إِذَا كَانَ فِي الصَّلَاةِ فَرَأَى فِي ثُوبِهِ دَمًا، فَإِنْ اسْتَطَاعَ أَنْ يَضْعَهُ وَضَعَهُ، وَإِنْ لَمْ يَسْتَطِعْ أَنْ يَضْعَهُ خَرَجَ فَغَسَلَهُ، ثُمَّ جَاءَ فَبَنَى عَلَى مَا كَانَ صَلَّى

[7287] Ibn Numayr narrated to us, from Abdullah, from Nafi', from Ibn Umar: "That he used to leave [prayer] for blood, [whether] little or much."

حَدَّثَنَا ابْنُ ثُمَيرٍ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّهُ كَانَ يَنْصَرِفُ مِنَ الدَّمِ قَلِيلٍ وَكَثِيرٍ

[7288] Hatim ibn Wardan narrated to us, from Yunus, from al-Hasan, who said: "If you see it [blood] and you have prayed some of your prayer, take the garment off you and proceed in your prayer."

حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، عَنْ يُوسُفَ، عَنْ الْحَسَنِ، قَالَ: إِذَا رَأَيْتُهُ وَقَدْ صَلَّيْتُ بَعْضَ صَلَاتِكَ، فَضَعِّفْ الْتَّوْبَ عَنْكَ، وَامْضِ فِي صَلَاتِكَ

[7289] Ghundar narrated to us, from Shu'bah, who said: I asked Hammad about a man praying who sees blood on his garment. He said: "He casts off the garment from him." I said: "What if there are only two garments?" He said: "He casts off one of them and wraps himself with the other." And I asked al-Hakam, and he said the like of that.

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ قَالَ: سَأَلْتُ حَمَادًا: عَنِ الرَّجُلِ يُصَلِّي فَيَرَى فِي تُوْبِهِ الدَّمَ، قَالَ: يُلْقِي التُّوْبَ عَنْهُ، قُلْتُ: فَإِنْ لَمْ يَكُنْ إِلَّا تُوْبَيْنِ، قَالَ: يُلْقِي أَحَدُهُمَا، وَيَتَوَسَّحُ بِالْأُخْرِ، وَسَأَلْتُ الْحَكَمَ، قَالَ: مِثْنَ ذَلِكَ

[7290] Al-Fadl ibn Dukayn narrated to us, from Aflah, from al-Qasim: "That he was praying and saw blood on his garment, so he removed it."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ أَفْلَحٍ، عَنِ الْقَاسِمِ: أَنَّهُ كَانَ يُصَلِّي فَرَأَى فِي تُوْبِهِ دَمًا فَوَضَعَهُ

[7291] Yazid ibn Harun narrated to us, from Imran, from Abu Mijlaz, regarding blood on the garment. He said: "If you said Takbir and entered the prayer and did not see anything, then you saw it afterwards, complete the prayer."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ عِمْرَانَ، عَنْ أَبِي مِجْلَزٍ: فِي الدَّمِ يَكُونُ فِي التُّوْبِ، فَقَالَ: إِذَا كَبَرْتَ وَدَخَلْتَ فِي الصَّلَاةِ وَلَمْ تَرَ شَيْئًا، ثُمَّ رَأَيْتَهُ بَعْدَ فَاتِنَ الصَّلَاةِ

[7292] Waki' narrated to us, from Isra'il, from Jabir, from Abu Ja'far, who said: "If you see blood on your garment, proceed in your prayer."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلٍ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، قَالَ: إِذَا رَأَيْتَ فِي تُوْبِكَ دَمًا فَامْضِ فِي صَلَاتِكَ

[7293] Waki' narrated to us, from Isra'il, from Hammad ibn Salamah, from Abu al-Bakhtari, from al-Hujaym, who said: I said to Abdullah ibn Rabah: "I see blood on my garment while I am in prayer." He said: "Proceed in your prayer, and when you finish, wash it."

حَدَّثَنَا وَكِبْيُعُ، عَنْ إِسْرَائِيلَ، عَنْ حَمَادَ بْنِ سَلَمَةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنِ الْمُهْجَيْمِ، قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ رَبَاحٍ، أَرَى الدَّمَ فِي نَوْبِي وَأَنَا فِي الصَّلَاةِ، قَالَ: امْضِ فِي صَلَاتِكَ، فَإِذَا أَنْصَرَقْتَ فَاغْسِلْهُ

[7294] Abu Bakr narrated to us, saying: Isa ibn Yunus narrated to us, from al-Awza'i, from Khusayf al-Jazari, from Mujahid, who said: "The Shaykh granted a concession that if one wants to stand up for prayer, he may put one leg forward."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ حُصَيْفِ الْجَزَارِيِّ، عَنْ مُحَاجِدٍ قَالَ: رَحَّصَ الشَّيْخُ إِذَا أَرَادَ الْقِيَامَ لِلصَّلَاةِ أَنْ يُقْدِمَ رِجْلَهُ

[7295] Waki' narrated to us, from Muhammad ibn Ali as-Sulami, from Ibrahim ibn Ma'bad, from Ibn Abbas, regarding a man who rises in prayer and puts one of his legs forward. He disliked it and said: "This is a cursed step."

حَدَّثَنَا وَكِبْيُعُ، عَنْ مُحَمَّدِ بْنِ عَلَيِّ السُّلَمِيِّ، عَنْ إِبْرَاهِيمَ بْنِ مَعْنَدٍ، عَنْ أَبْنِ عَبَّاسٍ، فِي الرَّجُلِ يَنْهَضُ فِي الصَّلَاةِ، فَيُقْدِمُ إِحْدَى رِجْلَيْهِ: فَكَرِهَهُ، وَقَالَ: هَذِهِ حُطْوَةٌ مَلْعُونَةٌ

[7296] Abu Bakr narrated to us, saying: Abu Usamah narrated to us, from Ibn Jurayj, who said: Abu Bakr informed me, from one who informed him: “That the Prophet ﷺ forbade covering the mouth in prayer.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو بَكْرٌ، عَمَّنْ أَخْبَرَهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُخْمَرَ الْفَمُ فِي الصَّلَاةِ

[7297] Ath-Thaqafi narrated to me, from Muhammad: “That he used to dislike that a man cover his mouth while he is in prayer.”

حَدَّثَنَا وَحَدَّثَنِي التَّقْفِيُّ، عَنْ مُحَمَّدٍ: أَنَّهُ كَانَ يَكْرَهُ أَنْ يُعْطَى الرَّجُلُ فَاهٌ وَهُوَ فِي الصَّلَاةِ

[7298] Abu Dawud narrated to us, from Shu'bah, from Mansur, from Ibrahim: “That he disliked that a man cover his mouth while he is in prayer.”

حَدَّثَنَا أَبُو دَاؤَدَ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ: أَنَّهُ كَرِهَ أَنْ يُعْطَى الرَّجُلُ فَاهٌ وَهُوَ فِي صَلَاةٍ

[7299] Ibn Fudayl narrated to us, from Husayn, from Hilal ibn Yasaf, from Ja'dah ibn Hubayrah: “That he saw a man praying wearing a helmet [or coif] and a turban with which he had covered his face. So he took his helmet and turban and cast them behind him.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافَ، عَنْ جَعْدَةَ بْنِ هُبَيْرَةَ: أَنَّهُ رَأَى رَجُلًا يُصَلِّي وَعَلَيْهِ مِعْفَرٌ وَعِمَامَةٌ قَدْ غَطَّى بِهِمَا وَجْهَهُ فَأَخَذَ بِمِعْفَرِهِ وَعِمَامَتِهِ فَأَلْقَاهُمَا مِنْ خَلْفِهِ

[7300] Abu Khalid al-Ahmār narrated to us, from Hajjaj, from Ata, who said: “I asked him about covering the mouth in prayer and Tawaf. He disliked it in prayer, and granted a concession for it in Tawaf.”

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، قَالَ:
سَأَلْنَاهُ عَنْ تَعْطِيَةِ الْفَمِ فِي الصَّلَاةِ وَالطَّوَافِ، فَكَرِهَهُ
فِي الصَّلَاةِ، وَرَخَّصَ فِيهِ فِي الطَّوَافِ

[7301] Ma’n ibn Isa narrated to us, from Malik ibn Anas, from Abdul Rahman ibn al-Mujbir, that Salim ibn Abdullah: “If he saw a man covering his mouth while in prayer, he would pull the garment forcefully until he removed it from his mouth.”

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ مَالِكِ بْنِ أَنَّسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْمُجْبِرِ، أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ كَانَ إِذَا
رَأَى الرَّجُلَ يُعْطِي فَاهَ وَهُوَ فِي الصَّلَاةِ جَبَدَ الْتَّوْبَ
جَبُدًا شَدِيدًا حَتَّى يُنْزِعَهُ مِنْ فِيهِ

[7302] Yazid ibn Harun narrated to us, from Hajjaj, from Ata: “That he disliked that a man cover his mouth in prayer.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ: أَنَّهُ
كَرِهَ أَنْ يُعْطِي الرَّجُلَ فَمَهُ فِي الصَّلَاةِ

[7303] Yazid ibn Harun narrated to us, from Hajjaj, from one who heard Ibn Abi Layla, saying the like of it.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَاجَاجٍ، عَمَّنْ سَمِعَ ابْنَ أَبِي
لَيْلَى، يَقُولُ مِثْلَهُ

[7304] Azhar narrated to us, from Ibn Awn, from Muslim ibn Budayl: “That he used to dislike praying like this,” and Azhar placed his garment over his lip.

حَدَّثَنَا أَرْهُرُ، عَنِ ابْنِ عَوْنِ، عَنْ مُسْلِمٍ بْنِ بُدَيْلٍ: أَنَّهُ كَانَ يَكْرَهُ أَنْ يُصَلِّي هَكَذَا وَوَضَعَ أَرْهُرُ تَوْبَةً عَلَى شَفَقَتِهِ

[7305] Waki’ narrated to us, saying: Bukayr narrated to us, from Amir, from Ibrahim and ash-Sha’bi: “That they both disliked that a man cover his mouth in prayer.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا بُكْرٌ، عَنْ عَامِرٍ، عَنْ إِبْرَاهِيمَ، وَالشَّعْبِيِّ: أَنَّهُمَا كَرِهَا أَنْ يُغْطِي الرَّجُلُ فَاهُ فِي الصَّلَاةِ

[7306] Abu Bakr narrated to us, saying: Waki’ narrated to us, saying: Al-Umari narrated to us, from Nafi’, from Ibn Umar: “That he disliked that a man veil [cover the lower face] himself in prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْعُمَرِيُّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّهُ كَرِهَ أَنْ يَتَلَمَّ الرَّجُلُ فِي الصَّلَاةِ

[7307] Waki’ narrated to us, saying: Hisham ad-Dastuwa’i narrated to us, from Qatadah, from Sa’id ibn al-Musayyib and Ikrimah: “That they both disliked that a man veil himself in prayer.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا هِشَامُ الدَّسْتُوَائِيُّ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، وَعِكْرِمَةَ: أَنَّهُمَا كَرِهَا أَنْ يَتَلَمَّ الرَّجُلُ فِي الصَّلَاةِ

[7308] Abu Bakr narrated to us, saying: Hafs narrated to us, from Layth, from Tawus: “That he disliked that a man pray while veiled.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ: أَنَّهُ كَرِهَ أَنْ يُصَلِّي الرَّجُلُ مُتَلَّمًا

[7309] Waki’ narrated to us, from Shu’bah, from al-Hakam, from Ibrahim: “That he disliked that a man veil himself in prayer.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ: أَنَّهُ كَرِهَ أَنْ يَتَلَّمَ الرَّجُلُ فِي الصَّلَاةِ

[7310] Hafs narrated to us, from Ash’ath, from al-Hasan: “That he disliked for a man to pray while veiled.”

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ: أَنَّهُ كَرِهَ لِلرَّجُلِ أَنْ يُصَلِّي مُتَلَّمًا

[7311] Waki’ narrated to us, from Sufyan, from Ata ibn as-Sa’ib, who said: “Veiling was disliked in three [situations]: In fighting, in funerals, and in prayer.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَطَاءَ بْنِ السَّائِبِ، قَالَ: كَانَ يُكْرَهُ التَّلَمُ فِي تَلَاثٍ: فِي الْقِتَالِ، وَفِي الْجَنَائزِ، وَفِي الصَّلَاةِ

[7312] Abdul A’la narrated to us, from Khalid, from a man, from Ali: “That he disliked veiling over the nose and mouth in prayer.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ خَالِدٍ، عَنْ رَجُلٍ، عَنْ عَلَىٰ: أَنَّهُ كَرِهَ الْإِلْتَمَامَ فِي الصَّلَاةِ عَلَى الْأَنْفِ وَالْمِمِ

[7313] Abu Dawud at-Tayalisi narrated to us, from Hisham, from Qatadah, regarding a man covering his nose in prayer. He said: Ikrimah told me that Ibn Abbas disliked covering the nose. Qatadah said: And Sa'id ibn al-Musayyib, an-Nakha'i, and Ata used to dislike it. But al-Hasan saw no harm in it. Qatadah said: As for the mouth, I see no harm in it.

حَدَّثَنَا أَبُو دَاؤِدُ الطَّيَالِسِيُّ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، فِي الرَّجُلِ يُعَطِّي أَنفَهُ فِي الصَّلَاةِ، فَقَالَ: حَدَّثَنِي عَكْرَمَةُ، أَنَّ ابْنَ عَبَّاسٍ كَرِهَ تَغْطِيَةُ الْأَنفِ، قَالَ قَتَادَةُ: وَكَانَ سَعِيدُ بْنُ الْمُسَيَّبَ، وَالنَّخْعَنِيَّ، وَعَطَاءً يَكْرَهُ هُونَةً، وَكَانَ الْحَسْنُ: لَا يَرَى بِهِ بَأْسًا، قَالَ قَتَادَةُ: فَأَمَّا الْفَمُ فَلَا أَرَى بِهِ بَأْسًا

[7314] Abu Dawud narrated to us, from Abu Khaldah, from Abu al-Aliyah: “That he disliked covering his nose in prayer.”

حَدَّثَنَا أَبُو دَاؤِدَ، عَنْ أَبِي خَلْدَةَ، عَنْ أَبِي الْعَالِيَّةِ: أَنَّهُ كَرِهَ أَنْ يُعَطِّي أَنفَهُ فِي الصَّلَاةِ

[7315] Abu Dawud narrated to us, from Shu'bah, who said: I asked Hammad: “[And] he disliked it.”

حَدَّثَنَا أَبُو دَاؤِدَ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ حَمَّادًا: فَكَرِهَهُ

[7316] Hafs narrated to us, from Shu'bah, from Qatadah, from al-Hasan, who said: “He used to dislike covering his nose and mouth together, but saw no harm in covering his mouth without his nose.”

حَدَّثَنَا حَفْصُ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ الْحَسْنَ، قَالَ: كَانَ يَكْرَهُ أَنْ يُعَطِّي أَنفَهُ وَفَمَهُ جَمِيعًا، وَلَا يَرَى بَأْسًا أَنْ يُعَطِّي فَمَهُ دُونَ أَنفِهِ

[7317] Waki' narrated to us, saying: Sufyan narrated to us, from Abdul Hamid ibn Abi Rafi', from Sa'id ibn Ka'b, from Jabir ibn Zayd: "That he disliked that a woman pray while wearing a Niqab [face veil] or perform Tawaf while wearing a Niqab."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي رَافِعٍ، عَنْ سَعِيدِ بْنِ كَعْبٍ، عَنْ جَابِرِ بْنِ زَيْدٍ: أَنَّهُ كَرِهَ أَنْ تُصَلِّيَ الْمَرْأَةُ وَهِيَ مُنْتَقِبَةٌ أَوْ تَطُوفَ وَهِيَ مُنْتَقِبَةٌ

[7318] Hafs narrated to us, from Layth, from Tawus: "That he disliked that a woman pray while wearing a Niqab."

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ: أَنَّهُ كَرِهَ أَنْ تُصَلِّيَ الْمَرْأَةُ وَهِيَ مُنْتَقِبَةٌ

[7319] Hafs narrated to us, from Ash'ath, from al-Hasan, who said: "He used to dislike that a woman pray wearing a Niqab."

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، قَالَ: كَانَ يَكْرُهُ أَنْ تُصَلِّيَ الْمَرْأَةُ مُنْتَقِبَةً

[7320] Abu Bakr narrated to us, saying: Sufyan ibn Uyaynah narrated to us, from Damrah ibn Sa'id, who heard Abu Sa'id saying: "The Messenger of Allah ﷺ forbade prayer after Asr until sunset, and after Fajr until sunrise."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ ضَمَرَةَ بْنِ سَعِيدٍ، سَمِعَ أَبَا سَعِيدٍ، يَقُولُ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلَاةِ بَعْدِ الْعَصْرِ حَتَّى الْغُرُوبِ، وَبَعْدَ الْفَجْرِ حَتَّى الطَّلُوعِ

[7321] Ghundar narrated to us, from Shu'bah, from Sa'd ibn Ibrahim, from Nadr ibn Abdul Rahman, from his grandfather Mu'adh al-Qurashi: That he performed Tawaf around the House with Mu'adh ibn Afra' after Asr and after Subh [Fajr], but he did not pray. I asked him, and he said: The Messenger of Allah ﷺ said: "There is no prayer after two prayers: After the Morning prayer [Ghadah] until the sun rises, and after Asr until the sun sets."

حَدَّثَنَا عُنْدُرُ، عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَصْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَدِّهِ مُعاذِ الْقُرَشِيِّ أَنَّهُ طَافَ بِالْبَيْتِ مَعَ مُعاذِ ابْنِ عَفْرَاءَ بَعْدَ الْعَصْرِ وَبَعْدَ الصُّبْحِ، فَلَمْ يُصَلِّ، فَسَأَلَهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا صَلَاةَ بَعْدَ صَلَاتَيْنِ: بَعْدَ الْغَدَاءِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ

[7322] Abu Usamah and Ibn Numayr narrated to us, from Abdullah ibn Umar, from Habib, from Abdul Rahman, from Hafs ibn Asim, from Abu Hurayrah, who said: "The Messenger of Allah ﷺ forbade two prayers: Prayer after the rising of dawn until the sun rises, and after Asr until the sun sets."

حَدَّثَنَا أَبُو أَسَامَةَ، وَابْنُ نُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ حَبِيبٍ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: "نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلَاتَيْنِ: عَنِ الصَّلَاةِ بَعْدَ طُلُوعِ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ

[7323] Abu Usamah and Ibn Numayr narrated to us, from Sa'id ibn Sa'id, who said: Amrah informed me, from Aishah, who said: "The Messenger of Allah ﷺ forbade two prayers: Prayer after the rising of dawn until the sun rises and rises high, for it rises between the horns of a devil; and prayer after Asr until the sun disappears, for it disappears between the horns of a devil."

[7324] Jarir narrated to us, from Mansur, from Hilal ibn Yasaf, from Wahb ibn al-Ajda', from Ali, who said: The Messenger of Allah ﷺ said: "There is no prayer after Asr unless the sun is white and clear [still high]."

حَدَّثَنَا أَبُو أَسَامَةَ، وَابْنُ نُمَيْرٍ، عَنْ سَعِيدِ بْنِ سَعِيدٍ، قَالَ: أَخْبَرَنِي عَمْرَةُ، عَنْ عَائِشَةَ، قَالَتْ: "لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلَاتَيْنِ: عَنْ صَلَاةِ بَعْدِ طُلُوعِ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ وَتَرْتَفَعَ، فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْبَيْنِ شَيْطَانٍ، وَعَنْ صَلَاةِ بَعْدِ الْعَصْرِ حَتَّى تَغِيبَ الشَّمْسُ، فَإِنَّهَا لَغَيْبٌ بَيْنَ قَرْبَيْنِ شَيْطَانٍ

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هَلَالِ بْنِ يَسَافَ، عَنْ وَهْبِ بْنِ الْأَجْدَعِ، عَنْ عَلَيٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا صَلَاةَ بَعْدَ الْعَصْرِ إِلَّا أَنْ تَكُونَ الشَّمْسُ بَيْضَاءَ نَقِيَّةً

[7325] Abu Dawud narrated to us, from Shu'bah, from Simak, who said: I heard al-Muhallab ibn Abi Sufrah narrating from Samurah ibn Jundub: That the Messenger of Allah ﷺ said: "Do not pray," or he said: "The Messenger of Allah ﷺ forbade praying after the Morning prayer [Subh] until the sun rises, for it rises on a horn, or between the horns of a devil."

حَدَّثَنَا أَبُو دَاؤِدَ، عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، قَالَ: سَمِعْتُ الْمُهَلَّبَ بْنَ أَبِي صُفْرَةَ يُحَدِّثُ، عَنْ سَمْرَةَ بْنِ جُنْدُبٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا تُصَلِّوْا، أَوْ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُصَلِّيَ بَعْدَ صَلَاتِ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، فَإِنَّهَا تَطْلُعُ عَلَى قَرْنٍ، أَوْ بَيْنَ قَرْنَيْ شَيْطَانٍ

[7326] Shababah narrated to us, from Shu'bah, from Abu at-Tayyah, who said: I heard Humran ibn Aban narrating from Mu'awiyah: That he looked at people praying after Asr and said: "You are praying a prayer; we accompanied the Messenger of Allah ﷺ and we never saw him praying it, and indeed he forbade it."

حَدَّثَنَا شَبَابَةُ، عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، قَالَ: سَمِعْتُ حُمَرَانَ بْنَ أَبْنَانَ يُحَدِّثُ، عَنْ مُعَاوِيَةَ: أَنَّهُ نَظَرَ إِلَى أُنَاسٍ يُصَلِّوْنَ بَعْدَ الْعَصْرِ، فَقَالَ: إِنَّكُمْ تُصَلِّوْنَ صَلَاتَ قَدْ صَحِّبْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَا رَأَيْنَاهُ يُصَلِّيَهَا وَقَدْ نَهَى عَنْهَا

[7327] Yazid ibn Harun narrated to us, from Husayn al-Mu'allim, from Amr ibn Shu'ayb, from his father, from his grandfather: "That the Prophet ﷺ forbade prayer after Asr until the sun sets, and prayer after Subh (Morning) until the sun rises."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حُسَيْنِ الْمُعَلِّمِ، عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ صَلَاةِ بَعْدِ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَعَنْ صَلَاةِ بَعْدِ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ

[7328] Ubayd Allah ibn Musa narrated to us, from Musa ibn Ubaydah, from Nafi', from Ibn Umar: "That the Prophet ﷺ forbade two prayers: Prayer after Subh until the sun rises, and prayer after Asr until the sun sets."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ صَلَاتَيْنِ: عَنْ صَلَاةِ بَعْدِ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَعَنْ صَلَاةِ بَعْدِ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ

[7329] Affan narrated to us, saying: Hammam narrated to us, from Qatadah, from Abu al-Aliyah, from Ibn Abbas, who said: Men whom I am pleased with narrated to me—among them was Umar, and the most pleasing of them to me is Umar—that the Messenger of Allah ﷺ said: "There is no prayer after Subh until the sun rises, and there is no prayer after Asr until the sun sets."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا هَمَامٌ، عَنْ قَنَادَةَ، عَنْ أَبِي الْعَالِيَّةِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: حَدَّثَنَا رَجَلٌ مَرْضِيُّونَ فِيهِمْ عُمَرُ أَرْضَاهُمْ عِنْدِي عُمَرُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا صَلَاةَ بَعْدِ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلَا صَلَاةَ بَعْدِ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ

[7330] Ath-Thaqafi narrated to us, from al-Muhajir, from Abu al-Aliyah, who said: “Prayer is not valid after Asr until the sun disappears, and after Subh until the sun rises.” He said: “And Ibn Umar used to hit [people] for that.”

حَدَّثَنَا الثَّقْفِيُّ، عَنْ الْمُهَاجِرِ، عَنْ أَبِي الْعَالِيَةِ قَالَ: لَا تَصْحُ الصَّلَاةُ بَعْدَ الْعَصْرِ حَتَّى تَغِيبَ الشَّمْسُ، وَبَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ قَالَ: وَكَانَ ابْنُ عُمَرَ يَضْرِبُ عَلَى ذَلِكَ

[7331] Muhammad ibn Fudayl narrated to us, from al-Hasan ibn Ubayd Allah, from Muhammad ibn Shaddad, from Abdul Rahman ibn Yazid, from al-Ashtar, who said: “Khalid ibn al-Walid used to hit people for praying after Asr.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ الْحَسَنِ بْنِ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ شَدَّادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَرَيْدَ، عَنِ الْأَشْتَرِ قَالَ: كَانَ خَالِدُ بْنُ الْوَلِيدِ يَضْرِبُ النَّاسَ عَلَى الصَّلَاةِ بَعْدَ الْعَصْرِ

[7332] Abu Mu’awiyah and Waki’ narrated to us, from al-A’mash, from Shaqiq, from Abdullah: “That Umar disliked prayer after Asr, and indeed I dislike what Umar disliked.”

حَدَّثَنَا أَبُو مُعاوِيَةَ، وَوَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ: أَنَّ عُمَرَ كَرِهَ الصَّلَاةَ بَعْدَ الْعَصْرِ، وَإِنِّي أَكْرَهُ مَا كَرِهَ عُمَرُ

[7333] Ibn Fudayl narrated to us, from Husayn, from Abdullah ibn Shaqiq, who said: “I saw Umar catch sight of a man praying after Asr, so he hit him until his cloak fell

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ: رَأَيْتُ عُمَرَ أَبْصَرَ رَجُلًا يُصَلِّي بَعْدَ الْعَصْرِ، فَضَرَبَهُ حَتَّى سَقَطَ رِدَاؤُهُ

[7334] Zayd ibn Hubab narrated to us, from Muhammad ibn Abdullah ibn Abi Sarah, who said: I asked Salim about prayer after Asr. He said: “I do not like to start a prayer until the sun sets.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَارَةَ، قَالَ: سَأَلْتُ سَالِمًا عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ، فَقَالَ: مَا أُحِبُّ أَنْ أَبْتَدِي صَلَاةً حَتَّى تَغْرُبَ الشَّمْسُ

[7335] Yazid ibn Harun narrated to us, from Hisham, from Ibn Sirin, who said: “He used to dislike prayer after Asr until the sun sets.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: كَانَ يَكْرُهُ الصَّلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ

[7336] Waki’ narrated to us, from Shu’bah, from Abu Jamrah, from Ibn Abbas, who said: “I saw Umar hitting [people] for the two Rak’ahs after Asr.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: رَأَيْتُ عُمَرَ يَضْرِبُ عَلَى الرَّكْعَيْنِ بَعْدَ الْعَصْرِ

[7337] Waki' narrated to us, from Shu'bah, from Sa'd ibn Ibrahim, who said: I heard Ubayd Allah ibn Rafi' ibn Khadij narrating from his father, who said: Umar ibn al-Khattab saw me one day while I was praying after Asr. He waited for me until I finished praying, then he said: "What is this prayer?" I said: "I missed something from the prayer." Umar said: "If I had known that you were praying [voluntarily] after Asr, I would have done such and such [punished you]."

حَدَّثَنَا وَكِبِيعٌ، عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ رَافِعَ بْنَ حَدِيجَ يُحَدِّثُ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابَ يَوْمًا وَأَنَا أَصْلَى بَعْدَ الْعَصْرِ، فَانْتَظَرْنِي حَتَّى صَلَّيْتُ، فَقَالَ: مَا هَذِهِ الصَّلَاةُ؟ فَقُلْتُ: سَبَقْتِي بِشَيْءٍ مِنَ الصَّلَاةِ، فَقَالَ عُمَرُ: لَوْ عِلِمْتُ أَنَّكَ تُصَلِّي بَعْدَ الْعَصْرِ لَفَعَلْتُ وَفَعَلْتُ

[7338] Waki' narrated to us, saying: Thabit narrated to us, from Umarah, from Abu Tamimah al-Hujaymi, from Ibn Umar, who said: "I prayed with the Prophet ﷺ, and with Abu Bakr, Umar, and Uthman, and there is no prayer after the Morning prayer (Ghadah) until the

حَدَّثَنَا وَكِبِيعٌ، قَالَ: حَدَّثَنَا ثَابِتٌ، عَنْ عُمَارَةَ، عَنْ أَبِي ثَمِيمَةَ الْهُجَيْمِيِّ، عَنْ ابْنِ عُمَرَ، قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَ أَبِي بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ فَلَا صَلَاةَ بَعْدَ الْغَدَاءِ حَتَّى تَطْلُعَ الشَّمْسُ

[7339] Waki' narrated to us, saying: Sufyan narrated to us, from Abu Ishaq, from Asim ibn Damrah, from Ali, who said: "The Prophet ﷺ used to pray two Rak'ahs after every obligatory prayer, except for Fajr and Asr."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي عَلَى أَئِرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ رَكْعَتَيْنِ، إِلَّا الْفَجْرُ وَالْعَصْرُ

[7340] Waki' narrated to us, saying: Ibn Abi Dhi'b narrated to us, from az-Zuhri, from as-Sa'ib, who said: "I saw Umar ibn al-Khattab hitting al-Munkadir for the two prostrations after Asr," meaning the two Rak'ahs.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الرُّهْبَرِ، عَنِ السَّائِبِ، قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابَ يَضْرِبُ الْمُنْكَدِرَ عَلَى السَّجْدَتَيْنِ بَعْدَ الْعَصْرِ يَعْنِي الرَّكْعَتَيْنِ

[7341] Husayn ibn Ali narrated to us, from Za'idah, from Imran, from Suwayd, and from Abu Husayn, from Qabisah ibn Jabir, who said: "Umar used to hit [people] for the two Rak'ahs after Asr."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ زَائِدَةَ، عَنْ عِمْرَانَ، عَنْ سُوَيْدٍ، وَعَنْ أَبِي حُسَيْنٍ، عَنْ فَيْصَةَ بْنِ جَابِرٍ، قَالَ: كَانَ عُمَرُ يَضْرِبُ عَلَى الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ

[7342] Ibn Fudayl narrated to us, from al-Mukhtar, who said: I asked Anas ibn Malik about prayer after Asr. He said: "Umar used to hit the hands for prayer after Asr."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْمُخْتَارِ، قَالَ: سَأَلْتُ أَنَّسَ بْنَ مَالِكٍ عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ، فَقَالَ: كَانَ عُمَرُ يَضْرِبُ الْأَيْدِي عَلَى الصَّلَاةِ بَعْدَ الْعَصْرِ

[7343] Waki' narrated to us, saying: Abu Hilal narrated to us, from Ibn Buraydah, from Abu Sa'id, who said: "Two dates with butter are more beloved to me than a prayer after Asr."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا أَبُو هِلَالٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: تَمْرَتَانِ بِزُبْدٍ أَحَبُّ إِلَيَّ مِنْ صَلَوةٍ بَعْدَ الْعَصْرِ

[7344] Ghundar narrated to us, from Shu'bah, from Ya'la ibn Ata, from Yazid ibn Talq, from Abdul Rahman ibn al-Baylamani, from Amr ibn Abasah, who said: I said: "O Messenger of Allah, is there any hour closer to Allah than another hour?" He said: "Yes, the middle of the night. So pray as appears to you until you pray Subh (Morning), then stop until the sun rises and as long as it looks like a shield until it spreads [brightens]. Then pray as appears to you until the pole stands on its shadow [zenith], then stop until the sun passes its zenith, for Hell is heated at midday. Then pray as appears to you until you pray Asr, then stop until the sun sets, for it rises between the horns of a devil and sets between the horns of a devil."

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءِ، عَنْ يَزِيدِ بْنِ طَلْقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْبَيْلَمَانِيِّ، عَنْ عَمْرُو بْنِ عَنْبَسَةَ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، هَلْ مِنْ سَاعَةٍ أَفْرَبٌ إِلَى اللَّهِ مِنْ سَاعَةٍ؟ فَقَالَ: نَعَمْ، جَوْفُ اللَّيلِ فَصَلَّ مَا بَدَا لَكَ حَتَّى تُصْلِي الصُّبْحَ، ثُمَّ أَنْهَهُ حَتَّى تَطْلُعَ الشَّمْسُ، وَمَا ذَامَتْ كَانَهَا جُحْفَةً حَتَّى تَنَشِّرَ، ثُمَّ صَلَّ مَا بَدَا لَكَ حَتَّى يَقُومَ الْعَمُودُ عَلَى ظِلِّهِ، ثُمَّ أَنْهَهُ حَتَّى تَرُولَ الشَّمْسُ، فَإِنَّ جَهَنَّمَ شَنْخُنْ نِصْفَ النَّهَارِ، ثُمَّ صَلَّ مَا بَدَا لَكَ حَتَّى تُصْلِي الْعَصْرَ، ثُمَّ أَنْهَهُ حَتَّى تَغْرُبَ الشَّمْسُ، فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَتَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ

[7345] Abu Bakr narrated to us, saying: Waki' narrated to us, from Hisham ibn Urwah, from his father, from Aishah, who said: "The Prophet ﷺ never left two Rak'ahs after Asr in my house ever."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: مَا تَرَكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ بَعْدَ الْعَصْرِ فِي بَيْتِي قَطُّ

[7346] Ibn Idris narrated to us, from Yazid, from Abdullah ibn al-Harith, who said: I entered with Ibn Abbas upon Mu'awiyah, so Mu'awiyah seated him on the couch. Then he said to him: "What are these two Rak'ahs that people pray after Asr? We did not see the Messenger of Allah ﷺ pray them, nor did he command them." He said: "That is what Ibn az-Zubayr instructs the people." So he sent to Ibn az-Zubayr and asked him. He said: "Aishah informed me of that." So he sent to Aishah, and she said: "Umm Salamah informed me of that." So he sent to Umm Salamah, and she [or the messenger] went with the messenger. He asked Umm Salamah, and she said: "May Allah have mercy on her, she did not mean this. I had informed her that the Messenger of Allah ﷺ forbade them. While the Messenger of Allah ﷺ was in my house performing ablution for Dhuhr, and he had sent a collector [for charity] and the Muhajirun had increased around him, and their affair concerned him, someone knocked on the door. He

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ: دَخَلْتُ مَعَ ابْنِ عَبَّاسٍ عَلَى مُعَاوِيَةَ فَأَجْلَسَهُ مُعَاوِيَةُ عَلَى السَّرِيرِ، ثُمَّ قَالَ لَهُ: مَا رَكْعَتَانِ يُصَلِّيهِمَا النَّاسُ بَعْدَ الْعَصْرِ لَمْ تَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّاهُمَا، وَلَا أَمْرَ بِهِمَا، قَالَ: ذَلِكَ مَا يُفْقِي بِهِ النَّاسَ ابْنُ الرَّبِّيْرِ، فَأَرْسَلَ إِلَى ابْنِ الرَّبِّيْرِ فَسَأَلَهُ فَقَالَ: أَخْبَرْتُنِي ذَلِكَ عَائِشَةُ، فَأَرْسَلَ إِلَى عَائِشَةَ فَقَالَتْ: أَخْبَرْتُنِي ذَلِكَ أُمُّ سَلَمَةُ، فَأَرْسَلَ إِلَى أُمِّ سَلَمَةَ فَأَنْطَلَقَتْ مَعَ الرَّسُولِ فَسَأَلَ أُمِّ سَلَمَةَ فَقَالَتْ: يَرْحَمُهَا اللَّهُ مَا أَرَادَتْ إِلَى هَذَا، فَقَدْ أَخْبَرْتُهَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا هُوَ فِي بَيْتِي يَتَوَضَّأُ الظَّهَرَ وَكَانَ قَدْ بَعَثَ سَاعِيًّا وَكَثُرَ عِنْدَ الْمُهَاجِرِونَ، وَكَانَ قَدْ أَهْمَمَ شَانُهُمْ إِذْ ضَرَبَ الْبَابَ فَخَرَجَ إِلَيْهِ فَصَلَّى الظَّهَرَ، ثُمَّ جَلَسَ يُقْيِمُ مَا جَاءَ بِهِ فَلَمْ يَرَنْ كَذَلِكَ حَتَّى صَلَّى الْعَصْرَ، فَلَمَّا فَرَغَ رَأَى بِلَالًا فَأَقَامَ الصَّلَاةَ فَصَلَّى الْعَصْرَ، دَخَلَ مَنْزِلِي فَصَلَّى رَكْعَتَيْنِ، فَلَمَّا فَرَغَ قُلْتُ: مَا الرَّكْعَتَانِ رَأَيْتُكَ تُصَلِّيهِمَا بَعْدَ الْعَصْرِ لَمْ أَرَكَ تُصَلِّيهِمَا؟ فَقَالَ: شَعَانِي أَمْرُ السَّاعِي لَمْ أَكُنْ صَلَّيْتُهُمَا بَعْدَ الظَّهَرِ فَصَلَّيْتُهُمَا فَقَالَ ابْنُ الرَّبِّيْرِ: قَدْ صَلَّاهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنَا أَصْلِيهِمَا

[7347] Mu'adh ibn Mu'adh narrated to us, from Ibn Awn, who said: "I saw Abu Burdah ibn Abi Musa praying two Rak'ahs after

حَدَّثَنَا مُعَاذٌ بْنُ مُعاذٍ، عَنْ أَبْنِ عَوْنِ، قَالَ: رَأَيْتُ أَبِي بُرْدَةَ بْنَ أَبِي مُوسَى يُصَلِّي بَعْدَ الْعَصْرِ رَكْعَتَيْنِ

[7348] Abu Dawud narrated to us, from Shu'bah, from Ash'ath ibn Abi ash-Sha'tha, who said: "I went out with my father, Amr ibn Maymun, al-Aswad ibn Yazid, and Abu Wa'il, and they used to pray two Rak'ahs after Asr."

حَدَّثَنَا أَبُو دَاؤْدَ، عَنْ شُعْبَةَ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْبَاءِ قَالَ: حَرَجْتُ مَعَ أَبِيهِ، وَعَمْرُو بْنِ مَيْمُونٍ، وَالْأَسْوَدِ بْنِ يَزِيدَ، وَأَبِي وَائِلٍ فَكَانُوا يُصَلِّوْنَ بَعْدَ الْعَصْرِ رَكْعَتَيْنِ

[7349] Affan narrated to us, saying: Abu Awanah narrated to us, saying: Ibrahim ibn Muhammad ibn al-Muntashir narrated to us, from his father, that he used to pray two Rak'ahs after Asr. It was said to him [about it], so he said: "If I only prayed them because I saw Masruq praying them, that would be trustworthy [enough]. But I asked Aishah, and she said: 'The Messenger of Allah ﷺ never left two Rak'ahs before Fajr and two Rak'ahs after Asr.'"

حَدَّثَنَا عَفَانُ، قَالَ: نَا أَبُو عَوَانَةَ، قَالَ: ثنا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنُ الْمُنْتَشِرِ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يُصَلِّي بَعْدَ الْعَصْرِ رَكْعَتَيْنِ، فَقِيلَ لَهُ: فَقَالَ: لَوْلَمْ أُصَلِّهِمَا إِلَّا أَنِّي رَأَيْتُ مَسْرُوقًا يُصَلِّيهِمَا لَكَانَ تِقَةً، وَلَكِنِّي سَأَلْتُ عَائِشَةَ فَقَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْعُ رَكْعَتَيْنِ قَبْلَ الْفَجْرِ وَرَكْعَتَيْنِ بَعْدَ الْعَصْرِ

[7350] Affan narrated to us, saying: Abu Awanah narrated to us, saying: Ibrahim ibn Muhammad ibn al-Muntashir narrated to us, from Abu Talhah and the son of Shurayh, who said: “Shurayh used to pray two Rak’ahs after Asr; he took them from Masruq.”

حَدَّثَنَا عَفَّانُ، قَالَ: نَا أَبُو عَوَانَةَ، قَالَ: نَا إِبْرَاهِيمَ بْنُ مُحَمَّدٍ بْنَ الْمُنْتَشِرِ، عَنْ أَبِي طَلْحَةَ، وَابْنِ شُرَيْحٍ، قَالَ: كَانَ شُرَيْحٌ يُصَلِّي رَكْعَتَيْنِ بَعْدَ الْعَصْرِ أَخْذَهُمَا عَنْ مَسْرُوقٍ

[7351] Affan narrated to us, saying: Hammad ibn Salamah narrated to us, from Hisham ibn Urwah, from his father: “That az-Zubayr and Abdullah ibn az-Zubayr used to pray two Rak’ahs after Asr.”

حَدَّثَنَا عَفَّانُ، قَالَ: نَا حَمَادُ بْنُ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ الرُّبَيْرَ، وَعَنْ اللَّهِ بْنِ الرُّبَيْرِ، كَانَا يُصَلِّيَا لَيْلَانِ بَعْدَ الْعَصْرِ رَكْعَتَيْنِ

[7352] Waki’ narrated to us, from Isra’il, from Abu Ishaq, from Asim ibn Damrah, from Ali: “That he prayed two Rak’ahs after Asr in his tent at Siffin.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ: أَنَّهُ صَلَّى بِفُسْطَاطِهِ بِصِفَيْنِ رَكْعَتَيْنِ بَعْدَ الْعَصْرِ

[7353] Waki' narrated to us, saying: Talhah ibn Yahya narrated to us, saying: I heard Ubayd Allah ibn Abdullah ibn Utbah, from Umm Salamah, who said: "The Prophet ﷺ was distracted from the two Rak'ahs after Dhuhra, so he prayed them after Asr."

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا طَلْحَةُ بْنُ يَحْيَى، قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنَ عُثْنَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: شُغِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الرَّكْعَتَيْنِ بَعْدَ الظَّهَرِ فَصَلَّاهُمَا بَعْدَ الْعَصْرِ

[7354] Ja'far ibn Awn narrated to us, from Mis'ar, from Habib ibn Thabit, from Abu ad-Duha, from Masruq, who said: The truthful woman, daughter of the truthful man (Aishah), narrated to me: "That the Messenger of Allah ﷺ never entered upon her after Asr except that he prayed two Rak'ahs."

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنَ، عَنْ مِسْعَرٍ، عَنْ حَبِيبِ بْنِ ثَابِتٍ، عَنْ أُبِي الصُّحَى، عَنْ مَسْرُوقٍ، قَالَ: حَدَّثَنِي الصَّدِيقُ بْنُ الصَّدِيقِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا دَخَلَ عَلَيْهَا بَعْدَ الْعَصْرِ إِلَّا صَلَّى رَكْعَتَيْنِ

[7355] Abdul Wahhab ibn Ata narrated to us, from Shu'bah, from Abu Ishaq, who said: I asked Abu Juhayfah about them [the two Rak'ahs after Asr]. He said: "If they do not benefit you, they will not harm you."

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءِ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَأَلْتُ أَبَا جُحَيْفَةَ عَنْهُمَا، قَالَ: إِنْ لَمْ تَنْفَعَاكَ فَلَمْ تَضُرَاكَ

[7356] Abu Bakr narrated to us, saying: Abdullah ibn Numayr and Abu Usamah narrated to us, saying: Ubayd Allah ibn Umar narrated to us, from Nafi', from Ibn Umar, who said: "Do not seek out the time of sunrise or sunset for prayer, for the Messenger of Allah ﷺ used to forbid that."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ، وَأَبُو أَسَامَةَ، قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: لَا تَتَحَبَّلْنَ عِنْ طُلُوعِ الشَّمْسِ، وَلَا غَرُوبَهَا بِالصَّلَاةِ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَنْهَا عَنْ ذَلِكَ

[7357] Waki' narrated to us, saying: Musa ibn Ali narrated to us, from his father, from Uqbah ibn Amir, who said: I heard [him say]: "Three times the Messenger of Allah ﷺ used to forbid us from praying in or burying our dead: When the sun rises distinctly until it rises high, when it starts declining for sunset until it sets, and when the midday heat is at its peak [zenith] until it moves past [the meridian]."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عَلَيٍّ، عَنْ عُفَيْبَةَ بْنِ عَامِرٍ، قَالَ: سَمِعْتُ "ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَانَا أَنْ نُصَلِّي فِيهَا، وَأَنْ نَقْبِرَ فِيهَا مَوْتَانَا: حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّى تَرْتَفَعَ، وَحِينَ تَضَيَّفُ لِلْغُرُوبِ حَتَّى تَغْرُبَ، وَحِينَ يَقُومُ قَائِمًا الظَّهِيرَةَ حَتَّى تَمِيلُ

[7358] Abu Bakr ibn Ayyash narrated to us, from Asim, from Zirr, from Abdullah, who said: “Indeed the sun rises, when it rises, between the horns of a devil.” He said: “So we were forbidden from praying at sunrise and at sunset.”

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زَرٍّ، عَنْ عَبْدِ اللَّهِ، قَالَ: إِنَّ الشَّمْسَ تَطْلُعُ حِينَ تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ، قَالَ: فَكُلَّا نُنْهَى عَنِ الصَّلَاةِ عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهَا

[7359] Ibn Mahdi narrated to us, from Sufyan, from Qays ibn Muslim, from Tariq ibn Shihab, from Bilal, who said: “He did not forbid prayer except at sunset, because it sets in the horn of the devil.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ بِلَالٍ، قَالَ: لَمْ يَنْهَى عَنِ الصَّلَاةِ إِلَّا عِنْدَ غُرُوبِ الشَّمْسِ، لِأَنَّهَا تَغْرِبُ فِي قَرْنِ الشَّيْطَانِ

[7360] Abdul Wahhab ath-Thaqafi narrated to us, from Habib, from Ata, who said: Urwah ibn az-Zubayr narrated to me that some people performed Tawaf around the House after Fajr, then they sat by the place of remembrance, until when it was sunrise, they stood up to pray. Aishah said: “They sat until it was the hour in which prayer is disliked, then they stood up to pray.”

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقِيُّ، عَنْ حَبِيبٍ، عَنْ عَطَاءٍ قَالَ: حَدَّثَنِي عُزُوهُ بْنُ الرُّبِّيرَ، أَنَّ أَنَاسًا طَافُوا بِالْبَيْتِ بَعْدَ الْفَجْرِ، ثُمَّ قَعَدُوا عِنْدَ الْمَذَكَّرِ، حَتَّى إِذَا كَانَ عِنْدَ طُلُوعِ الشَّمْسِ قَامُوا يُصَلِّونَ، قَالَتْ عَائِشَةُ: قَعُوا حَتَّى إِذَا كَانَتِ السَّاعَةُ الَّتِي يُكْرَهُ فِيهِ الصَّلَاةُ قَامُوا يُصَلِّونَ

[7361] Waki' narrated to us, from Bistam ibn Muslim, from Abu Raja', from Ibn Abbas, who said: "Do not pray at sunrise nor when it sets, for it rises and sets between the horns of a devil, but [pray] when it becomes clear and high."

حَدَّثَنَا وَكِيعٌ، عَنْ سُطَامِ بْنِ مُسْلِمٍ، عَنْ أَبِي رَجَاءٍ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: لَا تُصَلِّ عِنْدَ طُلُوعِ الشَّمْسِ وَلَا حِينَ تَغْرُبُ، فَإِنَّهَا تَطْلُعُ وَتَغْرُبُ فِي قَرْنَيِّ شَيْطَانٍ، وَلَكِنْ إِذَا صَفَتْ وَعَلَتْ

[7362] Al-Fadl ibn Dukayn narrated to us, from Mis'ar, from Ubayd, from al-Hasan, from Ibn Mughaffal, who said: "Abu Mas'ud saw a man praying at sunrise or in the hour when prayer is disliked, so he ordered a man, and he forbade him."

حَدَّثَنَا الْفَضْلُ بْنُ دُكِينْ، عَنْ مِسْعَرٍ، عَنْ عُبَيْدٍ، عَنْ الْحَسَنِ، عَنْ أَبْنِ مُعَقْلٍ، قَالَ: رَأَى أَبُو مَسْعُودَ رَجُلًا يُصَلِّي عِنْدَ طُلُوعِ الشَّمْسِ أَوْ فِي السَّاعَةِ الَّتِي ثَكَرَ فِيهَا الصَّلَاةُ، فَأَمَرَ رَجُلًا، فَهَاهُ

[7363] Abdul Wahhab narrated to us, from Ayyub, from Muhammad: That Shurayh saw a man praying when the sun had turned yellow [before sunset]. He said: "Forbid this one from praying, for this is an hour in which prayer is not lawful."

حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، أَنْ شُرَيْحًا رَأَى رَجُلًا يُصَلِّي حِينَ اصْفَرَتِ الشَّمْسُ، فَقَالَ: الْهُوَ هَذَا أَنْ يُصَلِّي، فَإِنَّ هَذِهِ سَاعَةً لَا تَحِلُّ فِيهَا الصَّلَاةُ

[7364] Waki' narrated to us, saying: Hisham ibn Urwah narrated to us, from his father, from Ibn Umar, who said: The Messenger of Allah ﷺ said: "Do not seek out with your prayer the rising of the sun nor its setting, for it rises with the horn of the devil."

حَدَّثَنَا وَكِبْعُ، قَالَ: نَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَحْرَوْا بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا، فَإِنَّهَا تَطْلُعُ بِقَرْنِ الشَّيْطَانِ

[7365] Waki' narrated to us, saying: Hisham ibn Urwah narrated to us, from his father, from Ibn Umar, who said: The Messenger of Allah ﷺ said: "If the edge of the sun appears, then delay the prayer until it fully emerges; and if the edge of the sun disappears, then delay the prayer until it fully sets."

حَدَّثَنَا وَكِبْعُ، قَالَ: نَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا بَدَا حَاجِبُ الشَّمْسِ فَأَخْرُوا الصَّلَاةَ حَتَّى تَبْرُزَ، وَإِذَا غَابَ حَاجِبُ الشَّمْسِ فَأَخْرُوا الصَّلَاةَ حَتَّى تَغِيبَ

[7366] Waki' narrated to us, saying: Isa ibn Humayd al-Rasibi narrated to us, saying: I heard al-Hasan saying: "They used to dislike prayer at sunrise until it rose high, and at sunset until it disappeared."

حَدَّثَنَا وَكِبْعُ، قَالَ: نَا عِيسَى بْنُ حُمَيْدٍ الرَّاسِبِيُّ، قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: كَانُوا يَكْرَهُونَ الصَّلَاةَ عِنْدَ طُلُوعِ الشَّمْسِ حَتَّى تَرْقَعَ، وَعِنْدَ غُرُوبِهَا حَتَّى تَغِيبَ

[7367] Waki' narrated to us, saying: Sufyan narrated to us, from Hammad, from Ibrahim, [that] Ibn Mas'ud said: "I would not like to have two pennies [Fals] in exchange for a man's prayer when the sun rises."

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا سُفْيَانُ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمِ
قَالَ ابْنُ مَسْعُودٍ: مَا أَحِبُّ أَنْ لِي بِصَلَاةِ الرَّجُلِ حِينَ
تَطْلُعُ الشَّمْسُ فَلَسْتُ

[7368] Abu Bakr narrated to us, saying: Abu Mu'awiyah narrated to us, from al-Afriqi, from Abdullah ibn Yazid, from Abdullah ibn Amr, who said: The Messenger of Allah ﷺ said: "There is no prayer after the rising of Fajr except two Rak'ahs before the Fajr prayer."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنِ الْأَفْرِيقِيِّ، عَنْ
عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا صَلَاةَ بَعْدَ طُلُوعِ
الْفَجْرِ إِلَّا رَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ

[7369] Abu Khalid al-Ahmari narrated to us, from Hajjaj, from Abu Muhammad al-Yamani, from Tawus, from Ibn Umar and Ibn Abbas, who both said: "There is no prayer after the rising of Fajr except the two Rak'ahs of Fajr."

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرِ، عَنْ حَاجَاجَ، عَنْ أَبِي مُحَمَّدِ
الْيَمَانِيِّ، عَنْ طَوْسِ، عَنْ ابْنِ عُمَرَ، وَابْنِ عَبَّاسٍ قَالَا:
لَا صَلَاةَ بَعْدَ طُلُوعِ الْفَجْرِ، إِلَّا رَكْعَتَيْنِ الْفَجْرِ

[7370] Hushaym narrated to us, saying: Hajjaj informed us, from Nafi', from Ibn Umar that he said: "There is no prayer after the two Rak'ahs of Fajr until you pray the Fajr [obligatory prayer]."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حَاجٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ قَالَ: لَا صَلَاةً بَعْدَ رَكْعَيِ الْفَجْرِ حَتَّى تُصَلَّى الْفَجْرُ

[7371] Abu Mu'awiyah narrated to us, from ash-Shaybani, from Amr ibn Murrah, who said: Sa'id ibn al-Musayyib saw me praying some of what I had missed of the night prayer after Fajr had risen. He said: "Did you not know that prayer is disliked at this hour, except for two Rak'ahs before the Fajr prayer?"

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الشَّيْبَانِيِّ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ: رَأَيْتِ سَعِيدًا بْنَ الْمُسَيْبِ وَأَنَا أَصْلَى بَعْضَ مَا فَأَنَّنِي مِنْ صَلَاةِ اللَّيْلِ بَعْدَمَا طَلَعَ الْفَجْرُ، فَقَالَ: أَمَا عَلِمْتُ أَنَّ الصَّلَاةَ ثُغْرَةُ هَذِهِ السَّاعَةِ، إِلَّا رَكْعَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ

[7372] Jarir narrated to us, from Mughirah, from Ibrahim, who said: "They used to dislike praying when Fajr rose, except for two Rak'ahs."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَكْرَهُونَ إِذَا طَلَعَ الْفَجْرُ أَنْ يُصَلُّوا، إِلَّا رَكْعَيْنِ

[7373] Hushaym narrated to us, saying: Mughirah informed us, from Ibrahim, who said: "They used to dislike prayer after the two Rak'ahs of Fajr until they prayed the obligatory prayer."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَكْرَهُونَ الصَّلَاةَ بَعْدَ رَكْعَيِ الْفَجْرِ حَتَّى يُصَلُّوا الْمُكْتُوبَةَ

[7374] Abu Bakr narrated to us, saying: Abdah ibn Sulayman narrated to us, from Hisham ibn Urwah, from his father, who said: “Whoever wishes to pray after the rising of Fajr, let him do so.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: مَنْ شَاءَ أَنْ يُصَلِّيَ بَعْدَ طُلُوعِ الْفَجْرِ فَلْيَفْعَلْ

[7375] Hafs narrated to us, from Hisham ibn Urwah, from his father, who said: “Indeed, after the rising of Fajr is a good portion of the night.” And he used to recite Al-Baqarah after Fajr.

حَدَّثَنَا حَفْصٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: إِنَّ بَعْدَ طُلُوعِ الْفَجْرِ لَجُزًّا حَسَنًا مِنَ اللَّيلِ، فَكَانَ يَقْرَأُ بَعْدَ الْفَجْرِ بِالْبَقَرَةِ

[7376] Ghundar narrated to us, from Shu’bah, from Mansur ibn al-Ashall al-Ghudani, who said: Abu Husayn asked ash-Sha’bi, while I was listening, about a man who had some of his Wird (daily portion of prayer/recitation) remaining, and he was praying while Fajr had risen. He said: “He recites the rest of his Wird.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مَنْصُورِ بْنِ الْأَشَّلِ الْغُدَانِيِّ، قَالَ: سَأَلَ أَبُو حُصَيْنَ الشَّعْبَانِيَّ، وَأَنَا أَسْمَعُ، عَنْ رَجُلٍ بَقِيَ عَلَيْهِ مِنْ وَرْدِهِ شَيْءٌ وَهُوَ يُصَلِّي وَقَدْ طَلَعَ الْفَجْرُ، فَقَالَ: يَقْرَأُ بِقِيَةَ وَرْدِهِ

[7377] Ghundar narrated to us, from Shu’bah, who said: “I saw Abu Ishaq and al-Hakam praying after the rising of Fajr.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، قَالَ: رَأَيْتُ أَبَا إِسْحَاقَ، وَالْحَكَمَ يُصَلِّيَانَ بَعْدَ طُلُوعِ الْفَجْرِ

[7378] Abu Bakr narrated to us, saying: Sharik narrated to us, from Asim, from Zirr, who said: “I saw Abdul Rahman ibn Awf and Ubayy ibn Ka'b standing to pray two Rak'ahs when the Mu'adhin called the Adhan for Maghrib.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، قَالَ: رَأَيْتُ عَبْدَ الرَّحْمَنَ بْنَ عَوْفٍ، وَأَبْيَ بْنَ كَعْبٍ إِذَا أَذَنَ الْمُؤَذِّنُ لِلْمَغْرِبِ فَامَّا يُصَلِّيَانِ رَكْعَتَيْنِ

[7379] Ath-Thaqafi narrated to us, from Humayd, from Anas, who said: He was asked about the two Rak'ahs before Maghrib. He said: “I saw them rushing to the pillars when the Mu'adhin called the Adhan, and they prayed.”

حَدَّثَنَا التَّقَفِيُّ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، قَالَ: سُئِلَ عَنِ الرَّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ فَقَالَ: رَأَيْتُهُمْ إِذَا أَذَنَ الْمُؤَذِّنَ ابْتَدَرُوا السَّوَارِيَ فَصَلَّوْا

[7380] Ghundar narrated to us, from Shu'bah, from Ya'la ibn Ata, from Abu Fazarah, who said: I asked Anas about the two Rak'ahs before Maghrib. He said: “We used to rush to [perform] them during the time of the Messenger of Allah ﷺ.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ أَبِي فَرَارَةَ، قَالَ: سَأَلْتُ أَنَّسًا عَنِ الرَّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ، فَقَالَ: كُنَّا نَبْتَدِرُهُمَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[7381] Waki' narrated to us, from Shu'bah, from al-Hakam, who said: “I saw Ibn Abi Layla pray two Rak'ahs before Maghrib.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، قَالَ: رَأَيْتُ ابْنَ أَبِي لَيْلَى صَلَّى رَكْعَتَيْنِ قَبْلَ الْمَغْرِبِ

[7382] Ibn Mahdi narrated to us, from Sufyan, from Habib ibn Thabit, from Mujahid, from Ibn Abi Layla, who said: “I encountered the companions of Muhammad ﷺ praying at every call to prayer [Adhan].”

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ سُعْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي تَلْبِيتِ،
عَنْ مُجَاهِدٍ، عَنْ أَبْنِ أَبِي لَيْلَى، قَالَ: أَدْرَكْتُ أَصْحَابَ
مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلُّونَ عِنْدَ كُلِّ تَأْذِينٍ

[7383] Waki' narrated to us, from Kahmas, from Ibn Buraydah, from Abdullah ibn al-Mughaffal, who said: The Messenger of Allah ﷺ said: “Between every two Adhans there is a prayer, between every two Adhans there is a prayer, between every two Adhans there is a prayer—for whoever wills.”

حَدَّثَنَا وَكِيعٌ، عَنْ كَهْمَسٍ، عَنْ أَبْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ
بْنِ الْمُعْفَلِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
بَيْنَ كُلِّ آذَانٍ صَلَاةٌ، بَيْنَ كُلِّ آذَانٍ صَلَاةٌ، بَيْنَ كُلِّ
آذَانٍ صَلَاةٌ لِمَنْ شَاءَ

[7384] Abdul A'la narrated to us, from al-Jurayri, from Ibn Buraydah, from Abdullah ibn al-Mughaffal, from the Prophet ﷺ, similar to it.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنِ الْجُرَيْرِيِّ، عَنْ أَبْنِ بُرَيْدَةَ، عَنْ
عَبْدِ اللَّهِ بْنِ الْمُعْفَلِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
مِثْلُهُ

[7385] Waki' narrated to us, from Yazid ibn Ibrahim, who said: Tamim ibn Salam (or Salam ibn Tamim) said to al-Hasan: "What do you say about the two Rak'ahs before Maghrib?" He said: "Two good, beautiful [Rak'ahs] for whoever intends [to please] Allah with

حَدَّثَنَا وَكِبْعُ، عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ قَالَ: قَالَ تَمِيمٌ بْنُ سَلَامٍ، أَوْ سَلَامٌ بْنُ تَمِيمَةَ لِأَخْسَنَ: مَا تَقُولُ فِي الرَّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ؟ فَقَالَ: حَسَنَانِ جَمِيلَتَانِ لِمَنْ أَرَادَ اللَّهَ بِهِمَا

[7386] Waki' narrated to us, from Ibn Abi Arubah, from Qatadah, from Sa'id ibn al-Musayyib, who said: "I never saw a Faqih (jurist) praying before Maghrib except Sa'd ibn Abi Waqqas."

حَدَّثَنَا وَكِبْعُ، عَنْ ابْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسِيْبِ، قَالَ: مَا رَأَيْتُ فَقِيهًا يُصَلِّي قَبْلَ الْمَغْرِبِ إِلَّا سَعْدًا بْنَ أَبِي وَقَاصِ

[7387] Waki' narrated to us, from Shu'bah, who said: I heard a shaykh in Wasit saying: I heard Tawus [say]: I asked Ibn Umar about the two Rak'ahs before Maghrib, and he did not forbid them.

حَدَّثَنَا وَكِبْعُ، عَنْ شُعْبَةَ، قَالَ: سَمِعْتُ شَيْخًا، بِوَاسِطِ يَقُولُ: سَمِعْتُ طَاؤِسًا، سَأَلْتُ ابْنَ عُمَرَ عَنِ الرَّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ: فَلَمْ يَنْهَا عَنْهُمَا

[7388] Waki' narrated to us, from Kharijah ibn Mus'ab, from Zayd ibn Aslam, from Ata ibn Yasar, who said: The Messenger of Allah said: "Let not a face face a face [or an image face an image]."

حَدَّثَنَا وَكِبْعُ، عَنْ خَارِجَةَ بْنِ مُصْعَبٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ: قَالَ رَسُولُ اللَّهِ: لَا تَسْنَقُ الصُّورَةَ الصُّورَةَ

[7389] Abu Usamah narrated to us, from Ibn Awn, who said: “Ibrahim was sitting with his back to the Qiblah, and a person was standing praying facing him. So Ibrahim started shielding himself with his hand from this side and from this side.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ ابْنِ عَوْنِ قَالَ: كَانَ إِبْرَاهِيمُ جَالِسًا مُؤْلِيًّا ظَهِيرَةً إِلَى الْقِبْلَةِ، وَإِنْسَانٌ قَائِمٌ يُصَلِّي مُسْتَقْبِلًّا، فَأَخَذَ إِبْرَاهِيمُ يَنْقِيَهُ بِيَدِهِ مِنْ هَذَا الْجَانِبِ وَمِنْ هَذَا الْجَانِبِ

[7390] Waki’ narrated to us, saying: Hanzalah al-Jumahi narrated to us, from Tawus: That a man vowed to prostrate on the forehead of the Prophet ﷺ, and he [the Prophet] fulfilled it for him. The Prophet ﷺ sat facing the Qiblah, then the man stood behind him, and he did like this with his forehead, so he prostrated upon it.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا حَنْظَلَةُ الْجُمَاحِيُّ، عَنْ طَاؤُسٍ: أَنَّ رَجُلًا نَذَرَ أَنْ يَسْجُدَ عَلَى جَبَّةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَمَّهُ، فَجَلَسَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَقْبِلَ الْقِبْلَةِ، ثُمَّ أَفَامَ الرَّجُلُ خَلْفَهُ، وَقَالَ: هَكَذا بِجَبَّتِهِ سَجَدَ عَلَيْهَا

[7391] Waki’ narrated to us, saying: Abdullah ibn Ma’dan ibn Abi Ma’dan narrated to us, saying: I heard Tawus narrating this Hadith, and he added in it: The Prophet ﷺ said to him: “You have fulfilled your vow.”

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا عَبْدُ اللَّهِ بْنُ مَعْدَانَ بْنُ أَبِي مَعْدَانَ، قَالَ: سَمِعْتُ طَاؤُسًا، يُحَدِّثُ بِهَذَا الْحَدِيثِ، وَزَادَ فِيهِ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَدْ وَفَّيْتَ بِنُذُرِكَ

[7392] Abu Bakr narrated to us, saying: Jarir narrated to us, from Mansur, from Ibrahim, from al-Aswad: “That he used to hasten (jog) to prayer.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ: أَنَّهُ كَانَ يُهَرُّوْلُ إِلَى الصَّلَاةِ

[7393] Muhammad ibn Fudayl narrated to us, from al-Hasan ibn Ubayd Allah, from Ibrahim, who said: “I saw Abdul Rahman ibn Yazid hastening to prayer.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، قَالَ: رَأَيْتُ عَبْدَ الرَّحْمَنَ بْنَ يَرِيدَ مُسَارِعًا إِلَى الصَّلَاةِ

[7394] Waki’ narrated to us, saying: Ibn Jurayj narrated to us, from a man from the people of Madinah, from Ibn Umar: “That he used to hasten (jog) to prayer.”

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا ابْنُ جُرَيْجٍ، عَنْ رَجُلٍ، مِنْ أَهْلِ الْمَدِينَةِ، عَنْ ابْنِ عُمَرَ: أَنَّهُ كَانَ يُهَرُّوْلُ إِلَى الصَّلَاةِ

[7395] Waki’ narrated to us, saying: Malik ibn Anas narrated to us, from Nafi’, from Ibn Umar: “That he heard the Iqamah at al-Baqi’, so he walked fast.”

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا مَالِكُ بْنُ أَنَّسٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّهُ سَمِعَ الْإِقَامَةَ بِالْبَقِيعِ فَأَسْرَعَ الْمُشْنِي

[7396] Waki’ narrated to us, saying: Sharik narrated to us, from Imran ibn Muslim, who said: “I saw Sa’id ibn Jubayr hastening (jogging) to prayer.”

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا شَرِيكُ، عَنْ عَمْرَانَ بْنِ مُسْلِمٍ، قَالَ: رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ يُهَرُّوْلُ إِلَى الصَّلَاةِ

[7397] Ubaydah ibn Humayd narrated to us, from Imran ibn Muslim, who said: “I saw Sa’id ibn Jubayr hastening (jogging) to prayer.”

حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ، قَالَ: رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ يُهَرُّوْلُ إِلَى الصَّلَاةِ

[7398] Waki’ narrated to us, saying: Sufyan narrated to us, from Amr ibn Qays al-Mula’i, from Salamah ibn Kuhayl, from Umarah ibn Umayr, who said: Abdullah said: “The most worthy thing we hasten to is prayer.”

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا سُفْيَانُ، عَنْ عَمْرِو بْنِ قَيْسٍ الْمُلَائِيِّ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: أَحَقُّ مَا سَعَيْنَا إِلَيْهِ الصَّلَاةُ

[7399] Waki’ narrated to us, saying: Sufyan narrated to us, from Asim ibn Ubayd Allah, who said: “I saw Ibn Umar hastening (jogging) to the mosque during an eclipse, carrying his shoes.”

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا سُفْيَانُ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ قَالَ: رَأَيْتُ ابْنَ عُمَرَ يُهَرُّوْلُ إِلَى الْمَسْجِدِ فِي كُسُوفٍ وَمَعَهُ تَعْلَةً

[7400] Abu Bakr narrated to us, saying: Ibn Uyaynah narrated to us, from az-Zuhri, from Sa'id ibn al-Musayyib, from Abu Hurayrah (as a narration from the Prophet): “If you come to prayer, do not come to it running. Come to it with tranquility (Sakinah). Whatever you catch, pray; and whatever you missed, make up.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَوَاهُ قَالَ: إِذَا أَتَيْتُمُ الصَّلَاةَ فَلَا تَأْشُوهَا وَأَتَّمْتُ سَعْوَنَ، وَأَتُوهَا وَعَلَيْتُمُ السَّكِينَةَ، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَاقْضُوا

[7401] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Sa‘d ibn Ibrāhīm, from ‘Umar ibn Salamah, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “When you come to the prayer, come to it with dignity and calmness. Whatever you catch [of the prayer], pray it, and whatever you missed, complete it.”

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عُمَرَ بْنِ سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا أَتَيْتُمُ الصَّلَاةَ فَأَتُوهَا بِالْوَقَارِ وَالسَّكِينَةِ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتَمُوا

[7402] Ibn ‘Ulāyyah narrated to us, from Ayyūb, from ‘Amr, from Abū Naḍrah, from Abū Dharr, who said: “When the prayer is established, walk to it just as you usually walk. Then pray whatever you catch, and make up whatever you missed.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَبِي يُوبَ، عَنْ عَمْرِو، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي ذَرٍّ، قَالَ: إِذَا أُقِيمَتِ الصَّلَاةُ فَامْشِ إِلَيْهَا كَمَا كُنْتَ تَمْشِي، فَصَلُّ مَا أَدْرَكْتَ وَاقْضِ مَا سَبَقَكَ

[7403] Al-Thaqafī narrated to us, from Ayyūb, from Muḥammad, from Abū Hurayrah, who said: “When the call for prayer is made (Iqāmah), walk [to it] and adhere to calmness and dignity. Pray whatever you catch, and make up whatever you missed.”

حَدَّثَنَا التَّقِيُّ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ،
قَالَ: إِذَا تُؤْبَ بِالصَّلَاةِ فَامْشُوا وَعَلَيْكُمُ السَّكِينَةُ
وَالْوَقَارُ، فَصَلُّوا مَا أَدْرَكْتُمْ وَاقْضُوا مَا سَبَقْتُمْ

[7404] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Abū Ishāq, from Abū ‘Ubaydah, from ‘Abdullāh [ibn Mas‘ūd], who said: “Walk to the prayer, keep your steps short (close together), and remember Allah.”

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي
عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: امْشُوا إِلَى الصَّلَاةِ، وَقَارِبُوا
بَيْنَ الْخُطَاءِ، وَادْكُرُوا اللَّهَ

[7405] Wakī‘ narrated to us, he said: Al-Mas‘ūdī narrated to us, from ‘Alī ibn al-Aqmar, from Abū al-Ahwāṣ, who said: ‘Abdullāh [ibn Mas‘ūd] said: “I have seen us [the companions] keeping our steps short (close together) while going to the prayer.”

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا الْمَسْعُودِيُّ، عَنْ عَلَيِّ بْنِ الْأَقْمَرِ،
عَنْ أَبِي الْأَخْوَصِ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَقَدْ رَأَيْتُنَا وَإِنَّا
لِنُقَارِبُ بَيْنَ الْخُطَاءِ إِلَى الصَّلَاةِ

[7406] Wakī‘ narrated to us, he said: Ja‘far ibn Ḥayyān Abū al-Ashhab narrated to us, from Thābit al-Bunānī, from Anas ibn Mālik, who said: “I went out with Zayd ibn Thābit to the mosque. I walked quickly, so he restrained me.”

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا جَعْفُرُ بْنُ حَيَّانَ أَبُو الْأَشَهَبِ، عَنْ تَابِتِ الْبُنَانِيِّ، عَنْ أَنَّاسِ بْنِ مَالِكٍ، قَالَ: حَرَجْتُ مَعَ زَيْدٍ بْنِ تَابِتٍ إِلَى الْمَسْجِدِ فَأَسْرَعْتُ الْمَشَيَ فَحَبَسَنِي

[7407] Ghundar narrated to us, from Shu‘bah, from Dāwūd ibn Farāhīj, who said: My master Sufyān ibn Ziyād narrated to me that he used to go to the mosque hurrying. He said: “Al-Zubayr ibn al-‘Awwām caught up with me and said: ‘Be moderate in your walking, for indeed you are in prayer. You will not take a step except that Allah raises you a degree by it and removes a sin from you by it.’”

حَدَّثَنَا عُنْدُرُ، عَنْ شُعْبَةَ، عَنْ دَاؤُدَ بْنِ فَرَاهِيْحَ، قَالَ: حَدَّثَنِي مَوْلَايَ سُفْيَانُ بْنُ زِيَادٍ، أَنَّهُ كَانَ يَنْطَلِقُ إِلَى الْمَسْجِدِ وَهُوَ يَسْتَعْجِلُ، قَالَ: فَلَحِقَنِي الرُّبَيْرُ بْنُ الْعَوَامِ فَقَالَ: اقْصِدْ فِي مَشِيْكَ، فَإِنَّكَ فِي صَلَاةٍ، لَنْ تَخْطُرْ خُطْوَةً إِلَّا رَفَعَ اللَّهُ لَكَ بِهَا ذَرَجَةً وَحَطَّ عَنْكَ بِهَا حَطِيَّةً

[7408] Ma'n ibn 'Isā narrated to us, from Khālid ibn Abī Bakr, from Buhayyah, the nursemaid of Banū 'Abdullāh, she said: "I heard the Iqāmah (call to commence prayer) so I hurried. I passed by 'Alī ibn Husayn while I was rushing, so he pulled my garment and said: 'Walk slowly/at your ease.'"

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ، عَنْ بُهَيْةَ حَاضِنَةِ بَنِي عَبْدِ اللَّهِ، قَالَتْ: سَمِعْتُ الْإِقْلَامَةَ فَأَسْرَعْتُ، فَمَرَرْتُ بِعَلِيٍّ بْنِ حُسَيْنٍ وَأَنَا مُسْرِعٌ فَجَدَبَ تُوبِي، وَقَالَ: امْشِ عَلَى رِسْلِكَ

[7409] Abū Bakr narrated to us, he said: Yaḥyā ibn Ya'lā narrated to us, from 'Uthmān ibn al-Aswad, who said: "My companion and I visited Mujāhid (when he was sick). The time for prayer arrived, so he said: 'Go and pray, and walk gently/at your ease. Whatever you catch with the Imam, pray it, and whatever you missed, complete it.'"

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ يَعْلَى، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، قَالَ: عَدْنَا مُجَاهِدًا، أَنَا وَصَاحِبُ لِي، فَحَضَرَتِ الصَّلَاةُ، فَقَالَ: انْطَلِقُوا فَصَلُّوا، وَأَنْشُوا عَلَى هَيْنَتِكُمْ، فَمَا أَدْرَكْتُمْ مَعَ الْإِمَامِ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتَمُوا

[7410] Ibn Fuḍayl narrated to us, from Abū Sinān, from Muḥammad ibn Zayd ibn Khulaydah, who said: "I was walking with Ibn 'Umar to the prayer. If an ant were to walk with him, I thought he would not outpace it (meaning he walked very slowly)."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِي سِنَانٍ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ بْنِ حُلَيْدَةَ، قَالَ: كُثُرَ أَمْشَى مَعَ ابْنِ عُمَرَ إِلَى الصَّلَاةِ، فَلَوْ مَشَتْ مَعَهُ نَمَلٌ لَرَأَيْتُ أَنْ لَا يَسِيقَهَا

[7411] Yazid ibn Harun narrated to us, he said: Humayd al-Tawil informed us, from Thabit, who said: "Anas took me by the hand and began walking slowly to the prayer. Then he turned to me and said: 'This is what Zayd ibn Thabit used to do in order to increase his

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَنَا حُمَيْدُ الطَّوِيلُ، عَنْ تَابِتٍ، قَالَ: أَخَذَ بِيَدِي أَنَّسٌ فَجَاءَ يَمْشِي رُوَيْدًا إِلَى الصَّلَاةِ، ثُمَّ الْتَّفَتَ إِلَيَّ فَقَالَ: هَكَّا كَانَ يَصْنَعُ زَيْدُ بْنُ تَابِتٍ لِيُكْثِرَ حُطَّاءً

[7412] Abu Bakr narrated to us, saying: Abu Mu'awiyah narrated to us, from Al-A'mash, from Thabit ibn Ubayd, from Al-Qasim ibn Muhammad, from Aishah, who said: The Messenger of Allah ﷺ said to me: "Hand me the Khumrah (small prayer mat) from the mosque." I said: "I am menstruating." He said: "Indeed, your menstruation is not in your hand."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ تَابِتِ بْنِ عَيْدٍ، عَنِ الْفَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: نَأْوِلِينِي الْخُمْرَةُ مِنَ الْمَسْجِدِ، فَقُلْتُ: إِنِّي حَائِضٌ، قَالَ: إِنَّ حَيْضَتَكَ لَيْسَتْ فِي يَدِكِ

[7413] Abu Usamah narrated to us, from Hisham, from Al-Hasan, who said: Ibn Umar was asked about a menstruating woman handing over purification water or something from the mosque. He said: "Indeed, her menstruation is not in her hand."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: سُئِلَ أَبْنُ عُمَرَ عَنِ الْحَائِضِ شَنَاؤُ الْطَّهُورِ أَوِ الشَّيْءُ مِنَ الْمَسْجِدِ، فَقَالَ: إِنَّ حَيْضَتَهَا لَيْسَتْ فِي يَدِهَا

[7414] Jarir narrated to us, from Mansur, from Ibrahim, who said: "There is no harm if a menstruating woman puts something in the mosque or takes it from it, but she should not enter it."

حَدَّثَنَا جَرِيرُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ أَنْ تَضَعَ الْحَائِضُ فِي الْمَسْجِدِ الشَّيْءَ وَتَأْخُذُهُ مِنْهُ وَلَا تَدْخُلْهُ

[7415] Abdul-A'la narrated to us, from Ma'mar, from Az-Zuhri: "That he saw no harm in a menstruating woman putting whatever she wished in the mosque or taking it from it."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ: أَنَّهُ كَانَ لَا يَرَى بِأَسْأَى أَنْ تَضَعَ الْحَائِضُ فِي الْمَسْجِدِ مَا شَاءَتْ وَتَأْخُذَهُ مِنْهُ

[7416] Ibn Ulayyah narrated to us, from Hisham Ad-Dastawa'i, from Qatadah, who said: "A menstruating woman may take from the mosque, but she should not put anything in it."

حَدَّثَنَا ابْنُ عَلَيَّةَ، عَنْ هِشَامِ الدَّسْتُوَائِيِّ، عَنْ قَتَادَةَ، قَالَ: الْحَائِضُ تَأْخُذُ مِنَ الْمَسْجِدِ، وَلَا تَضَعُ فِيهِ

[7417] Ya'la ibn Ubayd narrated to us, from Uthman ibn Hakim, from his grandmother Ar-Rabab, that Uthman ibn Hunayf said: "O servant girl, hand me the Khumrah." She said: "I am not praying (i.e., menstruating)." He said: "Indeed, your menstruation is not in your hand."

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ عُثْمَانَ بْنَ حَكِيمٍ، عَنْ جَدَّهِ الرَّبَّابِ، أَنَّ عُثْمَانَ بْنَ حُنَيْفَ قَالَ: يَا جَارِيَةً نَأْوَلِينِي الْخُمْرَةَ، قَالَتْ: لَسْتُ أَصْلَى، قَالَ: إِنَّ حَيْضَنَّكِ لَيْسَتْ فِي يَدِكِ

[7418] Ibn Numayr narrated to us, from Ubayd Allah ibn Umar, from Nafi', from Ibn Umar, that he used to say to his servant girl: "Hand me the Khumrah from the mosque." She would say: "I am menstruating." He would say: "Indeed, your menstruation is not in your hand."

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ لِجَارِيَتِهِ: نَأْوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ، فَتَقُولُ: إِنِّي حَائِضٌ، فَيَقُولُ: إِنَّ حَيْضَنَّكِ لَيْسَتْ فِي يَدِكِ

[7419] Ibn Ulayyah narrated to us, from Hisham Ad-Dastawa'i, from Hammad, from Ibrahim, who said: "A menstruating woman may take from the mosque and put things in it."

حَدَّثَنَا ابْنُ عُلَيْهَ، عَنْ هِشَامِ الدَّسْتُوَائِيِّ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: تَأْخُذُ الْحَائِضُ مِنَ الْمَسْجِدِ وَتَضَعُ فِيهِ

[7420] Ya'la ibn Ubayd narrated to us, from Abdul-Malik, from Ata, regarding a menstruating woman handing something into the mosque? He said: "Yes, except the Mushaf (Quran)."

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ عَبْدِ الْمَالِكِ، عَنْ عَطَاءٍ فِي الْحَائِضِ ثَنَاؤِنِ فِي الْمَسْجِدِ الشَّيْءُ؟ قَالَ: نَعَمْ، إِلَّا الْمُصْنَفَ

[7421] Ibn Abi Adi narrated to us, from Ash'ath, from Al-Hasan: "That he saw no harm in a menstruating woman taking something from the mosque or putting it in."

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ: أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ تَأْخُذَ الْحَائِضُ الشَّيْءَ مِنَ الْمَسْجِدِ وَتَنْسَعَهُ فِيهِ

[7422] Abu Bakr narrated to us, saying: Jarir narrated to us, from Mughirah, who said: "Abu Wa'il used to send his servant girl while she was menstruating to Abu Razin. She would bring him the Mushaf from him, holding it by its strap."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، قَالَ: كَانَ أَبُو وَائِلٍ يُرْسِلُ خَادِمَتَهُ وَهِيَ حَائِضٌ إِلَى أَبِي رَزِينَ، فَتَأْتِيهِ بِالْمُصْنَفِ مِنْ عِنْدِهِ، فَتُمْسِكُ بِعِلَاقَتِهِ

[7423] Hafs narrated to us, from Ash'ath, from Al-Hasan, who said: "There is no harm if a man (without wudu) takes the Mushaf if it is in its case or by its strap."

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، قَالَ: لَا بَأْسَ أَنْ يَتَنَاهُ الرَّجُلُ الْمُصْنَفَ إِذَا كَانَ فِي وِعَائِهِ أَوْ فِي عِلَاقَتِهِ

[7424] Abdus-Salam ibn Harb narrated to us, from Abu Khalid Ad-Dalani, from Al-Qasim (meaning Al-Araj), who said: "I saw Sa'id ibn Jubayr read from the Mushaf, then he handed it to a Magian servant of his by its strap."

حَدَّثَنَا عَبْدُ السَّلَامَ بْنُ حَرْبٍ، عَنْ أَبِي خَالِدِ الدَّالَانِيِّ،
عَنْ الْقَاسِمِ يَعْنِي الْأَعْرَجَ، قَالَ: رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ
قَرَا فِي الْمُصْحَفِ، ثُمَّ نَوَّلَ غُلَامًا لَهُ مَجُوسِيًّا بِعِلَاقَتِهِ

[7425] Waki' narrated to us, from Ayman ibn Nabil, who said: I heard Ata say: "There is no harm if a menstruating woman holds the strap of the Mushaf."

حَدَّثَنَا وَكِيعٌ، عَنْ أَيْمَنَ بْنِ نَابِلٍ، قَالَ: سَمِعْتُ عَطَاءً
يَقُولُ: لَا بَأْسَ أَنْ تَأْخُذَ الْحَائِضَنِ بِعِلَاقَةِ الْمُصْحَفِ

[7426] Abu Usamah narrated to us, from Hisham, from Muhammad: "That he did not see any harm in a man carrying the Mushaf while he is not pure."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ: أَنَّهُ لَمْ يَكُنْ
يَرَى بِأَسَأَنْ يَحْمِلُ الرَّجُلُ الْمُصْحَفَ وَهُوَ غَيْرُ طَاهِرٍ

[7427] Waki' narrated to us, from Ali ibn Salih, from Ghalib Abu Al-Hudhayl, who said: "Abu Razin ordered me to open the Mushaf without ablution (wudu)." So I asked Ibrahim, and he disliked it.

حَدَّثَنَا وَكِيعٌ، عَنْ عَلَيِّ بْنِ صَالِحٍ، عَنْ غَالِبِ أَبْيِ
الْهُدَيْلِ قَالَ: أَمْرَنِي أَبُو رَازِينٍ أَنْ أَفْتَحَ الْمُصْحَفَ عَلَى
غَيْرِ وُضُوءٍ، فَسَأَلْتُ إِبْرَاهِيمَ فَكَرِهَهُ

[7428] Ibn Numayr narrated to us, saying: Ubayd Allah ibn Umar narrated to us, from Nafi', from Ibn Umar: "That he would not touch the Mushaf unless he was pure."

حَدَّثَنَا أَبْنُ نُمَيْرٍ، قَالَ: نَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ: أَنَّهُ كَانَ لَا يَمْسُّ الْمُصْنَفَ إِلَّا وَهُوَ طَاهِرٌ

[7429] Muhammad ibn Abi Adi narrated to us, from Ash'ath, from Al-Hasan: "That he saw no harm in it."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ: أَنَّهُ كَانَ لَا يَرَى بِهِ بَأْسًا

[7430] Waki' narrated to us, from Isra'il, from Jabir, who said: I asked Amir about touching the Mushaf without ablution. He said: "There is no harm in it." But Muhammad ibn Ali, Abdur-Rahman ibn Al-Aswad, Al-Qasim, Salim, and Tawus disliked it.

حَدَّثَنَا وَكِيعُ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، قَالَ: سَأَلْتُ عَامِرًا عَنْ مَسَّ الْمُصْنَفِ عَلَى غَيْرِ وُضُوءٍ فَقَالَ: لَا بَأْسَ بِهِ، وَكَرِهَهُ مُحَمَّدُ بْنُ عَلَيٍّ، وَعَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ، وَالْقَاسِمُ، وَسَالِمُ، وَطَاؤْسُ

[7431] Abu Bakr narrated to us, saying: Abu Usamah informed us, saying: Ubayd Allah ibn Umar narrated to us, from Nafi', from Ibn Umar, who said: Umar said: "What is between the East and the West is a Qiblah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: أَنَا أَبُو أَسَمَّةَ، قَالَ: نَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، قَالَ: قَالَ عُمَرُ: مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ

[7432] Ibn Ulayyah narrated to us, from Ayyub, from Nafi', who said: Umar said: "What is between the East and the West is a Qiblah, as long as one faces the Qiblah direction."

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، قَالَ: قَالَ عُمَرُ:
مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةً، مَا سَئَلْتَ الْقِبْلَةَ

[7433] Waki' narrated to us, saying: Malik ibn Mighwal narrated to us, from Abdullah ibn Buraydah, from Ibn Umar, who said: "What is between the East and the West is a Qiblah."

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا مَالِكُ بْنُ مَعْوِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ
بُرِيْدَةَ، عَنْ ابْنِ عُمَرَ قَالَ: مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ
قِبْلَةً

[7434] Waki' narrated to us, saying: Al-Mas'udi narrated to us, from Al-Qasim ibn Abdur-Rahman, from Ibn Umar, who said: "If you place the West on your right and the East on your left, then what is between them is a Qiblah for the people of the North."

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا الْمَسْعُودِيُّ، عَنْ الْفَاسِمِ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ ابْنِ عُمَرَ قَالَ: إِذَا جَعَلْتَ الْمَغْرِبَ عَنْ
يَمِينِكَ، وَالْمَشْرِقَ عَنْ يَسَارِكَ، فَمَا بَيْنَهُمَا قِبْلَةً لِأَهْلِ
الشَّمَاءِ

[7435] Waki' narrated to us, saying: Isra'il narrated to us, from Abdul-A'la, from Amir Ash-Sha'bi, from Abu Abdur-Rahman As-Sulami, from Ali, who said: "What is between the East and the West is a

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا إِسْرَائِيلُ، عَنْ عَبْدِ الْأَعْلَى، عَنْ
عَامِرِ الشَّعْبِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَامِيِّ، عَنْ
عَلِيٍّ، قَالَ: مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةً

[7436] Waki' narrated to us, saying: Isra'il narrated to us, from Abdul-A'la, from Sa'id ibn Jubayr, from Ibn Abbas, who said: "What is between the East and the West is a Qiblah."

حَدَّثَنَا وَكِبْعٌ قَالَ: نَا إِسْرَائِيلُ، عَنْ عَبْدِ الْأَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ

[7437] Waki' narrated to us, saying: Isra'il narrated to us, from Abdul-A'la, from Sa'id ibn Jubayr, who said: "What is between the East and the West is a Qiblah."

حَدَّثَنَا وَكِبْعٌ، قَالَ: نَا إِسْرَائِيلُ، عَنْ عَبْدِ الْأَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ

[7438] Ibn Mahdi narrated to us, from Sufyan, from Khalid Al-Hadhdha, from a man whom he named, from Sa'id ibn Jubayr, who said: "What is between the East and the West is a Qiblah."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ خَالِدِ الْحَدْدَهَا، عَنْ رَجْلٍ، قَدْ سَمَّاهُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ

[7439] Waki' narrated to us, saying: Al-Umari narrated to us, from Nafi', from Ibn Umar, from Umar, who said: "What is between the East and the West is a Qiblah."

حَدَّثَنَا وَكِبْعٌ، قَالَ: نَا الْعُمَرِيُّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ، قَالَ: مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ

[7440] Al-Mu'alla ibn Mansur narrated to us, saying: Abdul-A'la ibn Ja'far narrated to us, from Uthman ibn Muhammad Al-Akhnasi, from Al-Maqburi, from Abu Hurayrah, from the Prophet ﷺ who said: "What is between the East and the West is a Qiblah."

حَدَّثَنَا الْمُعَلَّى بْنُ مَنْصُورٍ، قَالَ: نَا عَبْدُ الْأَعْلَى بْنُ جَعْفَرٍ، عَنْ عُثْمَانَ بْنِ مُحَمَّدٍ الْأَخْنَاسِيِّ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ

[7441] Abu Bakr narrated to us, saying: Abu Mu'awiyah narrated to us, from Asim, from Al-Abbas, from Abdur-Rahman Al-Hashimi, who said: The first time mosques were perfumed was when the Messenger of Allah ﷺ saw some sputum in the mosque, so he scraped it off. Then he ordered some Khaluq (a saffron-based perfume) and the spot was smeared with it. He said: "So the people began perfuming the mosques."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنِ الْعَبَّاسِ، عَنْ عَبْدِ الرَّحْمَنِ الْهَاشِمِيِّ، قَالَ: أَوْلَى مَا خَلَقَتِ الْمَسَاجِدُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى فِي الْمَسْجِدِ نُخَامَةً فَحَكَّهَا، ثُمَّ أَمَرَ بِخَلْوَقٍ فَلَطَّخَ مَكَانُهَا، قَالَ: فَخَلَقَ النَّاسُ الْمَسَاجِدَ

[7442] Abu Usamah narrated to us, from Mujalid, from Ash-Sha'bi: "That the Prophet ﷺ saw sputum on the Qiblah (wall) of the mosque, so he stood up to it and scraped it off with his hand, then he called for Khaluq (perfume)." Amir (Ash-Sha'bi) said: "It is a Sunnah."

حَدَّثَنَا أَبُو أَسَاطِيرٍ، عَنِ الْمُجَالِدِ، عَنِ الشَّعْبِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى فِي قِبْلَةِ الْمَسْجِدِ نُخَامًا، فَقَامَ إِلَيْهَا فَحَكَهَا بِيَدِهِ، ثُمَّ دَعَاهُ خَلُوقٍ فَقَالَ عَامِرٌ: هُوَ سُنَّةٌ

[7443] Ibn Ulayyah narrated to us, from Ibn Abi Najih: "That when Ibn Zubayr built the Kaaba, he painted its walls with musk."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ ابْنِ أَبِي تَجِيْحٍ، أَنَّ ابْنَ زُبَيْرٍ لَمَّا بَنَى الْكَعْبَةَ طَلَّ حِيطَانَهَا بِالْمِسْكِ

[7444] Waki' narrated to us, saying: Hisham ibn Urwah narrated to us, from his father, who said: "The Prophet ﷺ ordered that mosques be built among the houses (i.e., neighborhoods/tribes) and ordered that they be purified and perfumed."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبَنَاءِ الْمَسَاجِدِ فِي الدُّورِ، وَأَمَرَ أَنْ تُطَهَّرَ وَتُطَيَّبَ يَعْنِي الْفَبَائِلَ

[7445] Waki' narrated to us, saying: Al-Umari narrated to us, from Nafi', from Ibn Umar: "That Umar ibn Al-Khattab used to fumigate the mosque (with incense) every Friday."

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا الْعُمَرِيُّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يُجَمِّرُ الْمَسْجِدَ فِي كُلِّ جُمُعَةٍ

[7446] Marwan ibn Mu'awiyah narrated to us, from Sulayman, who said: "I saw Ibrahim seeing the mosque being perfumed (with Khaluq), and he did not find fault with that."

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ سُلَيْمَانَ، قَالَ: رَأَيْتُ ابْرَاهِيمَ يَرَى الْمَسْجِدَ يُخْلَقُ فَلَا يَعِيبُ ذَلِكَ

[7447] Waki' narrated to us, saying: Hisham narrated to us, from his father, from Aishah: "That the Prophet ﷺ scraped off spittle from the Qiblah (wall) of the mosque."

حَدَّثَنَا وَكِبِيعٌ قَالَ: نَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَكَ بُزَاقًا فِي قِبْلَةِ الْمَسْجِدِ

[7448] Waki' narrated to us, saying: Ali ibn Mubarak narrated to us, from Yahya ibn Abi Kathir, who said: I was informed "That Abu Ad-Darda saw spittle on the side of the mosque wall, so he scraped it off."

حَدَّثَنَا وَكِبِيعٌ، قَالَ: نَا عَلِيُّ بْنُ مُبَارَكٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ: نُبَيِّنُ أَنَّ أَبَا الدَّرْدَاءِ رَأَى بُزَاقًا فِي عُرْضِ جِدَارِ الْمَسْجِدِ فَحَكَهُ

[7449] Abu Bakr narrated to us, saying: Abu Khalid Al-Ahmar narrated to us, from Muhammad ibn Ajlan, from Iyad ibn Abdillah ibn Sa'd ibn Abi Sarh, from Abu Sa'id who said: The Messenger of Allah ﷺ entered the mosque with a dry palm branch in his hand - and he used to like palm branches. He saw sputum on the Qiblah wall, so he scraped it off. Then he turned to the people and said: "O people, when one of you stands to pray, Allah Almighty is facing him, and an angel is on his right. Would any of you like for a man to face him and spit in his face? So let none of you spit towards the Qiblah, nor to his right, but let him spit under his left foot or to his left. If he is overcome by a sudden urge, let him spit like this" - meaning into his garment.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَسْجِدَ وَبِيَدِهِ عُرْجُونٌ وَكَانَ يُحِبُّ الْعَرَاجِينَ، فَرَأَى نُخَامَةً فِي الْقِبْلَةِ فَحَكَمَهُ، ثُمَّ أَفْلَى عَلَى النَّاسِ فَقَالَ: أَيُّهَا النَّاسُ، إِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي إِسْنَاقَهُ اللَّهُ عَزَّ وَجَلَّ، وَعَنْ يَمِينِهِ مَلَكٌ، أَفَيُحِبُّ أَحَدُكُمْ أَنْ يَسْتَقْلِلُ الرَّجُلُ فَيَبْرُقُ فِي وَجْهِهِ، فَلَا يَبْرُقُ أَحَدُكُمْ فِي الْقِبْلَةِ، وَلَا عَنْ يَمِينِهِ، وَلَيَبْرُقُ تَحْتَ رِجْلِهِ الْأَيْسِرِيِّ، أَوْ عَنْ يَسَارِهِ، فَإِنْ عَجَلَتْ بِهِ بَادِرَةٌ، فَيَنْقُلُ هَكَّا يَعْنِي فِي ثُوْبِهِ

[7450] Ibn Ulayyah narrated to us, from Al-Qasim ibn Mihran, from Abu Rafi', from Abu Hurayrah: That the Messenger of Allah ﷺ saw sputum on the Qiblah of the mosque. He turned his face to the people and said: "What is wrong with one of you that he stands facing his Lord and spits in His face?" Isma'il narrated to us: "If one of you needs to spit, let him spit to his left or under his feet. If he cannot find [a place], let him spit like this in his garment." Then Isma'il showed us by spitting into his garment and rubbing it.

[7451] Hafs narrated to us, from Humayd, from Anas: That the Messenger of Allah ﷺ saw sputum in the mosque, so he wiped it off, then said: "If one of you spits, he should not spit towards the Qiblah nor to his right, but let him spit to his left, or under his foot, or let him do (or spit) like this." Isma'il narrated to us, then spat into the edge of his garment and folded it over.

حَدَّثَنَا أَبْنُ عُلَيَّهِ، عَنْ الْفَاسِمِ بْنِ مِهْرَانَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ فَأَقْبَلَ عَلَى النَّاسِ بِوْجُوهِهِ، فَقَالَ: مَا بَالُ أَحَدُكُمْ يَقْوُمُ مُسْتَقْبِلَ رَبِّهِ فَيَتَنَحَّى فِي وَجْهِهِ حَدَّثَنَا إِسْمَاعِيلُ: إِذَا تَنَحَّى أَحَدُكُمْ فَإِنَّهُ يَتَنَحَّى عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ، فَإِنْ لَمْ يَجِدْ فَلْيَتَفَلَّ هَكَذَا فِي ثُوبِهِ، ثُمَّ أَرَانَا إِسْمَاعِيلَ أَنَّهُ يَبْرُزُ فِي ثُوبِهِ، ثُمَّ يَدْكُنُهُ

حَدَّثَنَا حَفْصُ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْصَرَ نُخَامَةً فِي الْمَسْجِدِ، فَمَسَحَهَا ثُمَّ قَالَ: إِذَا بَرَّقَ أَحَدُكُمْ فَلَا يَبْرُزُ فِي الْقِبْلَةِ، وَلَا عَنْ يَمِينِهِ، وَلَكِنْ لِيَبْرُزُ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَدَمِهِ، أَوْ لِيَضْعُ أَوْ لِيَتَفَلَّ هَكَذَا حَدَّثَنَا إِسْمَاعِيلُ، ثُمَّ بَرَّقَ فِي طَرَفِ ثُوبِهِ ثُمَّ رَدَّهُ عَلَيْهِ

[7452] Ibn Uyaynah narrated to us, from Az-Zuhri, from Humayd ibn Abdur-Rahman, from Abu Sa'id: That the Prophet ﷺ saw sputum on the Qiblah of the mosque, so he scraped it off with his staff and said: "If one of you spits, he should not spit in front of him nor to his right, but let him spit to his left."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ فَحَكَّهَا بِعَصَنَاهِ، وَقَالَ: إِذَا بَرَّقَ أَحَدُكُمْ فَلَا يَبْرُقْ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ، وَلَيْبُرُقْ عَنْ يَسَارِهِ

[7453] Waki' narrated to us, saying: Sufyan narrated to us, from Mansur, from Rib'i, from Tariq ibn Abdillah Al-Muharibi, who said: The Messenger of Allah ﷺ said to me: "When you pray, do not spit in front of you nor to your right, but spit to your left or under your foot."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ رِبِيعٍ، عَنْ طَارِقِ بْنِ عَبْدِ اللَّهِ الْمُحَارِبِيِّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا صَلَّيْتَ فَلَا تَبْرُقْ بَيْنَ يَدَيْكَ وَلَا عَنْ يَمِينِكَ، وَلَكِنْ ابْرُقْ عَنْ يَسَارِكَ أَوْ تَحْتَ قَدَمِكَ

[7454] Waki' narrated to us, saying: Al-A'mash narrated to us, from Abu Wa'il, from Hudhayfah, who said: "When a Muslim servant performs ablution and does it well, then stands to pray, Allah turns His Face towards him until he leaves or commits a bad deed. So let him not spit in front of him nor to his right, for on his right is the writer of good deeds, but let him spit to his left or behind his back."

حَدَّثَنَا وَكِبِيعُ، قَالَ: نَا الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ حُدَيْفَةَ، قَالَ: إِنَّ الْعَبْدَ الْمُسْلِمَ إِذَا تَوَضَّأَ فَأَخْسَنَ الْوُضُوءَ، ثُمَّ قَامَ يُصَابِي أَقْبَلَ اللَّهَ عَلَيْهِ بِوْجْهِهِ حَتَّى يَكُونَ هُوَ الَّذِي يَنْصَرِفُ أَوْ يُحْدِثُ حَدَثَ سَوْءَ فَلَا يَبْرُزُ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ، فَإِنَّ عَنْ يَمِينِهِ كَاتِبُ الْحَسَنَاتِ، وَلَكِنْ يَبْرُزُ عَنْ يَسَارِهِ أَوْ خَلْفَ ظَهْرِهِ

[7455] Abu Bakr ibn Ayyash narrated to us, from Asim, from Abu Wa'il, from Hudhayfah, raising it (to the Prophet), similar to it.

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُدَيْفَةَ، رَفِعَهُ بِتَحْوِهِ

[7456] Ali ibn Mushir narrated to us, from Ash-Shaybani, from Adi ibn Thabit, from Zirr, from Hudhayfah, who said: "Whoever prays and spits towards the Qiblah, his spit will come back on his face on the Day of Resurrection."

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ الشَّيْبَانِيِّ، عَنْ عَدَيِّ بْنِ تَابِتٍ، عَنْ زِرٍّ، عَنْ حُدَيْفَةَ، قَالَ: مَنْ صَلَّى فَبَرَزَ قُبَّاجَاهُ الْقِبْلَةَ جَاءَتْ بِرُقْتَهُ يَوْمَ الْقِيَامَةِ فِي وَجْهِهِ

[7457] Abu Khalid Al-Ahmar narrated to us, from Ibn Suqah, from Nafi', from Ibn Umar, who said: "If one spits towards the Qiblah, it will come back as hot as possible on the Day of Resurrection until it lands between his eyes."

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنِ ابْنِ سُوقَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: إِذَا بَزَقَ فِي الْقِبْلَةِ، جَاءَتْ أَحْمَرَ مَا يَكُونُ يَوْمُ الْقِيَامَةِ حَتَّى تَقَعَ بَيْنَ عَيْنَيْهِ

[7458] Ibn Fudayl narrated to us, from Mughirah, from Ibrahim, who said: It was disliked for a man to spit in front of him during prayer or to his right. He said: "Spit to your left or under your foot."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ يُكْرَهُ أَنْ يَبْزُقَ الرَّجُلُ بَيْنَ يَدِيهِ فِي الصَّلَاةِ أَوْ عَنْ يَمِينِهِ، وَقَالَ: ابْرُقْ عَنْ يَسَارِكَ أَوْ تَحْتَ قَدَمِكَ

[7459] Azhar narrated to us, from Ibn Awn, who said: "Muhammad (Ibn Sirin) used to dislike for a man to spit towards the Qiblah or to his right."

حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنِ، قَالَ: كَانَ مُحَمَّدُ يُكْرَهُ أَنْ يَبْزُقَ الرَّجُلُ تَجَاهَ الْقِبْلَةِ وَعَنْ يَمِينِهِ

[7460] Hafs narrated to us, from Ash'ath, from Al-Hasan: "That he disliked spitting towards the Qiblah." He said: "And Ibn Sirin used to dislike (spitting towards) both Qiblahs."

حَدَّثَنَا حَفْصُ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ: أَنَّهُ كَرِهَ أَنْ يَبْزُقَ تَجَاهَ الْقِبْلَةِ، قَالَ: وَكَانَ ابْنُ سِيرِينَ يُكْرَهُ إِلَى الْقِبْلَتَيْنِ جَمِيعًا

[7461] Ibn Numayr narrated to us, saying: Abdullah ibn Umar narrated to us, from Nafi', from Ibn Umar, from the Prophet ﷺ: That he saw sputum on the Qiblah of the mosque, so he scraped it off and said: "When one of you stands in prayer, let him not spit in front of his face, for Allah is in front of one's face when he is in prayer."

حَدَّثَنَا أَبْنُ نُمَيْرٍ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ،
عَنْ أَبْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّهُ
رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ فَحَذَّرَهَا وَقَالَ: إِذَا قَامَ أَحَدُكُمْ
فِي صَلَاةٍ فَلَا يَتَنَحَّمْ قِبَلَ وَجْهِهِ، فَإِنَّ اللَّهَ قِبَلَ وَجْهِهِ
أَحَدُكُمْ إِذَا كَانَ فِي الصَّلَاةِ

[7462] Ibn Ulayyah narrated to us, from Ayyub, from Nafi', from Ibn Umar, from the Prophet ﷺ, similar to it.

حَدَّثَنَا أَبْنُ عُلَيْهِ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ،
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنْ خُوَهِ

[7463] Abu Bakr narrated to us, saying: Waki' narrated to us, saying: Hisham narrated to us, from Qatadah, from Anas, who said: The Messenger of Allah ﷺ said: "Spitting in the mosque is a sin, and its expiation is to bury it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، قَالَ: نَا هِشَامٌ، عَنْ قَتَادَةَ،
عَنْ أَنَّسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
الْبُصَاقُ فِي الْمَسْجِدِ حَطِيَّةٌ، وَكَفَارَתُهُ أَنْ تُثَارِيَهُ

[7464] Zayd ibn Hubab narrated to us, from Husayn ibn Waqid, from Abu Ghalib, from Abu Umamah, who said: The Messenger of Allah ﷺ said: "Spitting in the mosque is a sin, and burying it is a good deed."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ حُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أَمَامَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْبُصَاقُ فِي الْمَسْجِدِ حَطِينَةٌ، وَدَفْنُهُ حَسَنَةٌ

[7465] Yahya ibn Sa'id narrated to us, from Ibn Ajlan, from Ubayd, that Abu Ubaydah: "Came to his house having spat in the mosque and forgot to bury it until he reached his house. He remembered, so he came with a lamp until he buried it."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ عَجْلَانَ، عَنْ عُبَيْدٍ، أَنَّ أَبَا عُبَيْدَةَ أَتَى مَنْزِلَهُ وَقَدْ بَرَأَ فِي الْمَسْجِدِ وَسَهَا أَنْ يَدْفِنَهَا حَتَّى أَتَى مَنْزِلَهُ، فَذَكَرَ، فَجَاءَ بِمِصْبَاحٍ حَتَّى وَارَاهَا

[7466] Abu Usamah narrated to us, from Abdur-Rahman ibn Yazid, from Makhul: That Ibn Umar spat or expectorated in the mosque and forgot to bury it until he reached his house. He remembered after leaving, so he returned with a lamp and sought it in the mosque until he buried it. Then he said: "Whoever spits in the mosque, it is a sin, and his repentance is to bury it."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ مَكْحُولٍ، أَنَّ ابْنَ عُمَرَ، تَنَحَّى أَوْ بَرَأَ فِي الْمَسْجِدِ، فَتَسَبَّيَ أَنْ يُوَارِيَهَا حَتَّى أَتَى مَنْزِلَهُ، فَذَكَرَ بَعْدَ انْصِرَافِهِ، فَرَجَعَ بِسِرَاجٍ فَالْتَّمَسَهَا فِي الْمَسْجِدِ حَتَّى وَارَاهَا، ثُمَّ قَالَ: مَنْ بَصَقَ فِي الْمَسْجِدِ فَهُوَ حَطِينَةٌ، وَتَوْبَتْهُ أَنْ يُوَارِيَهَا

[7467] Muhammad ibn Fudayl and Abdah narrated to us, from Abdul-Malik, from Abu Al-Azhar, from Mujahid, who said: "Spitting in the mosque is a sin, and its expiation is to bury it."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، وَعَبْدَةُ، عَنْ عَبْدِ الْمَالِكِ، عَنْ أَبِي الْأَزْهَرِ، عَنْ مُجَاهِدٍ قَالَ: الْبُرَاقُ فِي الْمَسْجِدِ حَطِيلَةً، وَكَفَارَتُهُ أَنْ يُوَارِيَهُ

[7468] Ghundar narrated to us, from Shu'bah, from Mansur, from Mujahid, who said: "Spitting in the mosque is a sin." He said: I mentioned that to An-Nakha'i, and he said: "It used to be said: Its expiation is burying it."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ: الْبُرَاقُ فِي الْمَسْجِدِ حَطِيلَةً قَالَ: فَذَكَرْتُ ذَلِكَ لِلنَّخِيِّ قَالَ: "كَانَ يُقَالُ: كَفَارَتُهُ دَفْنُهَا"

[7469] Yazid ibn Harun narrated to us, from Al-Awwam, from Ibn Abi Al-Hudhayl, who said: "Spitting in the mosque is a sin, and its expiation is burying it."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ الْعَوَامِ، عَنْ ابْنِ أَبِي الْهَدَى قَالَ: الْبُرَاقُ فِي الْمَسْجِدِ حَطِيلَةً وَكَفَارَتُهُ دَفْنُهَا

[7470] Waki' narrated to us, saying: Sayf ibn Sulayman Al-Makki narrated to us, saying: I heard Mujahid say: "Abu Ubaydah ibn Al-Jarrah spat in the mosque at night and did not know where its spot was. So he went out, brought a lamp, and searched for it until he buried it."

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا سَيْفُ بْنُ سُلَيْمَانَ الْمَكِّيَّ، قَالَ: سَمِعْتُ مُجَاهِدًا، يَقُولُ: بَرَقَ أَبُو عُبَيْدَةَ بْنَ الْجَرَاحَ فِي الْمَسْجِدِ لَيْلًا فَلَمْ يَدْرِ أَيْنَ مَوْضِعُهُ، فَخَرَجَ فَجَاءَ بِالْمِصْبَاحِ فَطَلَبَهُ حَتَّىٰ وَارَأَهُ

[7471] Waki' narrated to us, saying: Mis'ar narrated to us, from Yazid ibn Munqidh, from Abu Hurayrah, who said: "Indeed, the mosque shrinks away (in disgust) from mucus or sputum, just as skin shrinks in the fire."

حَدَّثَنَا وَكِبِيعُ، قَالَ: نَا مَسْعُرٌ، عَنْ يَزِيدَ بْنِ مُنْقِدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: إِنَّ الْمَسْجِدَ لَيَنْزُوُي مِنَ الْمُخَاطِ، أَوِ النُّخَامَةِ، كَمَا تَنْزُوُي الْجِلْدَةُ فِي النَّارِ

[7472] Ibn Uyaynah narrated to us, from Abu Al-Wasmi, from a man called Ziyad, a man from Banu Fazarah, that he heard Abu Hurayrah say: "Indeed, the mosque shrinks away from sputum just as a morsel of meat or skin shrinks from the fire."

حَدَّثَنَا ابْنُ عُبَيْدَةَ، عَنْ أَبِي الْوَسْمَيِّ، عَنْ رَجُلٍ يُقَالُ لَهُ زِيَادٌ، رَجُلٌ مِنْ بَنِي فَزَارَةَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ: إِنَّ الْمَسْجِدَ لَيَنْزُوُي مِنَ النُّخَامَةِ كَمَا تَنْزُوُي الْمُضْعَفُ، أَوِ الْجِلْدَةُ مِنَ النَّارِ

[7473] Waki' narrated to us, saying: My father narrated to us, from Layth, who said: "I never saw Tawus spit in the mosque ever, nor touch the pebbles, nor lean in it."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا أَبِيهِ، عَنْ لَيْثٍ، قَالَ: مَا رَأَيْتُ طَاؤِسًا بَرَّقَ فِي الْمَسْجِدِ قَطُّ، وَلَا مَسَّ الْحَصَى، وَلَا انْكَأَ فِيهِ

[7474] Husayn ibn Ali narrated to us, from Za'idah, from Ar-Rukin, from his father, from Asma' ibn Al-Hakam, who said: "I asked about everything, even spitting in the mosque, and it was said: Its expiation is burying it."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ زَائِدَةَ، عَنِ الرُّكَنِينَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بْنِ الْحَكَمِ، قَالَ: "سَأَلْتُ عَنْ كُلِّ شَيْءٍ حَتَّى النُّفَلَةَ فِي الْمَسْجِدِ فَقِيلَ: كَفَارَتُهَا دَفْنُهَا

[7475] Abu Bakr narrated to us, saying: Abdullah ibn Numayr narrated to us, saying: Muhammad ibn Ishaq narrated to us, from Abdullah ibn Muhammad, from Amir ibn Sa'd ibn Abi Waqqas, from his father Sa'd, who said: I heard the Prophet ﷺ say: "If one of you expectorates in the mosque, let him cover it so it does not touch the skin of a believer or his garment and harm him."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَانَ، قَالَ: ثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ بْنِ أَبِيهِ وَقَاصِ، عَنْ أَبِيهِ سَعْدٍ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِذَا تَنَحَّمَ أَحَدُكُمْ فِي الْمَسْجِدِ فَلْيَغْطِهَا لَا تُصِيبْ جُلْدَةً مُؤْمِنٍ أَوْ زَوْنَةً فَتُؤْذِنَهُ

[7476] Waki' narrated to us, saying: Abu Mawdud narrated to us, from Abdur-Rahman ibn Abi Hadrad Al-Aslami, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "If one of you spits in my mosque - or he said: in the mosque - let him dig and bury it deep, or let him spit in a garment until he takes it out."

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا أَبُو مَوْدُودٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حَدْرَدِ الْأَسْلَمِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِذَا بَرَقَ أَحَدُكُمْ فِي مَسْجِدٍ، أَوْ قَالَ: فِي الْمَسْجِدِ، فَلْيَحْفُرْ، فَإِنْمَعْنَ أَوْ لِبَزْقٌ فِي تَوْبٍ حَتَّى يَخْرُجَهُ

[7477] Abu Bakr narrated to us, saying: Abdullah ibn Numayr narrated to us, from Al-Awza'i, from Hassan ibn Atiyyah, who said: "Mu'adh ibn Jabal used to catch a flea during prayer, rub it with his hand until he killed it, then spit on it."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ، عَنْ الْأَوْزَاعِيِّ، عَنْ حَسَانَ بْنِ عَطِيَّةَ، قَالَ: كَانَ مُعاذُ بْنُ جَبَلٍ يَأْخُذُ الْبُرْغُوثَ فِي الصَّلَاةِ فَيَقْرُكُهُ بِيَدِهِ حَتَّى يَقْتُلَهُ، ثُمَّ يَبْرُقُ عَلَيْهِ

[7478] Isma'il ibn Ayyash narrated to us, from Abu Bakr ibn Abi Maryam, from Abdur-Rahman ibn Al-Aswad, who said: "Umar ibn Al-Khattab used to kill a louse during prayer until its blood appeared on his hand."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مَرْيَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ يَقْتُلُ الْقَمَلَةَ فِي الصَّلَاةِ حَتَّى يَظْهَرَ دَمُهَا عَلَى يَدِهِ

[7479] Abdah narrated to us, from Abdur-Rahman ibn Ziyad ibn An'um, from Muslim ibn Yasar, from Sa'id ibn Al-Musayyib, regarding a man who catches a louse during his prayer. He said: "He stuns it and throws it away."

حَدَّثَنَا عَبْدُهُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيَادٍ بْنِ أَنْعَمْ، عَنْ مُسْلِمٍ بْنِ يَسَارٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، فِي الرَّجُلِ يَأْخُذُ الْقَمْلَةَ فِي صَلَاتِهِ قَالَ: يُخَدِّرُهَا وَيَطْرُحُهَا

[7480] Waki' narrated to us, saying: Sufyan narrated to us, from Mansur, from Ibrahim, regarding a man who finds a louse during prayer. He said: "He buries it."

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، فِي الرَّجُلِ يَجِدُ الْقَمْلَةَ فِي الصَّلَاةِ قَالَ: يَدْفِنُهَا

[7481] Waki' narrated to us, saying: Sufyan narrated to us, from Hammad, from Ibrahim, who said: "If he kills it during prayer, there is nothing (wrong) with it."

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا سُفْيَانُ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِنْ قَتَلَهَا فِي الصَّلَاةِ فَلَا شَيْءٌ

[7482] Waki' narrated to us, saying: Thawr Ash-Shami narrated to us, from Rashid ibn Sa'd, from Malik ibn Yukhamir - Thawr once said: Rashid ibn Sa'd or someone else - who said: "I saw Mu'adh ibn Jabal killing lice and fleas during prayer."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا ثَوْرُ الشَّامِيُّ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ مَالِكِ بْنِ يُخَامِرَ، قَالَ ثَوْرٌ مَرَّةً: رَاشِدُ بْنُ سَعْدٍ، أَوْ غَيْرُهُ، قَالَ: رَأَيْتُ مُعاذَ بْنَ جَبَلَ يَقْتُلُ الْقَمْلَةَ وَالْبَرَاغِيْثَ فِي الصَّلَاةِ

[7483] Abu Al-Ahwas narrated to us, from Abu Hamzah, who said: I said to Ibrahim: "Can I catch a louse while I am in prayer?" He said: "Bury it in the pebbles. The earth was made a container (Kifat) for the living and the dead."

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ أَبِي حَمْزَةَ، قَالَ: قُلْتُ لِإِبْرَاهِيمَ: أَحْذُ الْفَمْلَةَ وَأَنَا فِي الصَّلَاةِ؟ قَالَ: ادْفُنْهَا فِي الْحَصَى، إِنَّمَا جَعَلْتُ الْأَرْضَ كِفَاثًا أَحْيَاءً وَأَمْوَاتًا

[7484] Yazid ibn Harun narrated to us, from Juwaybir, from Ad-Dahhak, regarding a man killing a louse during prayer. He said: "There is no harm if he moves (removes) it."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ جُوَيْرٍ، عَنِ الضَّحَّاكِ، فِي الرَّجُلِ يَقْتُلُ الْفَمْلَةَ فِي الصَّلَاةِ قَالَ: لَا بَأْسَ أَنْ يُحَوِّلَهَا

[7485] Waki' narrated to us, saying: Isra'il narrated to us, from Mujahid, regarding a man who finds a louse in prayer. (And) Isra'il narrated to us, from Jabir, from Amir, regarding a man who finds a louse in prayer. He said: "He leaves it."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا إِسْرَائِيلُ، عَنْ مُجَاهِدٍ، فِي الرَّجُلِ يَجِدُ الْفَمْلَةَ فِي الصَّلَاةِ، قَالَ: ثَنَا إِسْرَائِيلُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، فِي الرَّجُلِ يَجِدُ الْفَمْلَةَ فِي الصَّلَاةِ قَالَ: يَذْعُهَا

[7486] Hammad ibn Khalid narrated to us, from Mu'awiyah ibn Salih, from Sadaqah ibn Abi Tawbah, from Anas: "That he used to kill lice during prayer."

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ صَدَقَةَ بْنِ أَبِي تَوْبَةَ، عَنْ أَنَّسٍ: أَنَّهُ كَانَ يَقْتُلُ الْفَقْلَ فِي الصَّلَاةِ

[7487] Abu Bakr narrated to us, saying: Waki' narrated to us, saying: Ali ibn Mubarak narrated to us, from Yahya ibn Abi Kathir, from Al-Hadrami ibn Lahiqa, from a man from the Ansar, who said: The Messenger of Allah ﷺ said: "If one of you finds a louse in the mosque, let him tie it in his garment until he takes it out."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُبَارَكٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنِ الْحَاضِرَمِيِّ بْنِ لَأْقِقِ، عَنْ رَجُلٍ مِنَ الْأَنْصَارِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا وَجَدَ أَحَدُكُمُ الْقَمَلَةَ فِي الْمَسْجِدِ فَلْيَصْرُّهَا فِي تَوْبِهِ حَتَّى يُخْرِجَهَا

[7488] Jarir narrated to us, from Qabus, from his father, from Ibn Abbas, regarding a man who finds a louse in the mosque. He said: "He buries it in the pebbles." He said: "And I saw Abu Dhabyan doing that."

حَدَّثَنَا جَرِيرٌ، عَنْ قَابُوسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ فِي الرَّجُلِ يَجِدُ الْقَمَلَةَ فِي الْمَسْجِدِ قَالَ: يَدْفِنُهَا فِي الْحَصْبَاءِ، قَالَ: وَرَأَيْتُ أَبَا طَبَّيْبَانَ يَفْعَلُ ذَلِكَ

[7489] Marwan ibn Mu'awiyah narrated to us, from Muslim Al-Mula'i, from Zadhan, from Ar-Rabi' ibn Khaytham: "That Abdullah (Ibn Mas'ud) buried a louse in the mosque," then he recited: '{Have We not made the earth a container, for the living and the dead}' [Al-Mursalat: 25-26].

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ مُسْلِمِ الْمُلَائِيِّ، عَنْ زَادَانَ، عَنِ الرَّبِيعِ بْنِ خَيْرٍ، أَنَّ عَبْدَ اللَّهِ دَفَنَ قَمَلَةً فِي الْمَسْجِدِ ثُمَّ قَرَأَ: {إِنَّمَا نَجْعَلُ الْأَرْضَ كِفَائًا أَحْيَاءً وَأَمْوَاتًا} [المرسلات: 26]

[7490] Abbad ibn Awwam narrated to us, from Ash-Shaybani, from Al-Musayyab ibn Rafi', from a man, who said: "I saw Abu Umamah spitting in his place of prayer (mosque) and burying lice in the pebbles."

حَدَّثَنَا عَبَادُ بْنُ عَوَامٍ، عَنِ الشَّيْبَانِيِّ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ رَجُلٍ، قَالَ: رَأَيْتُ أَبَا أُمَّامَةَ يَثْقُلُ فِي مَسْجِدِهِ وَهُوَ يَدْفُنُ الْقَمَلَ فِي الْحَصَى

[7491] Waki' narrated to us, saying: Abu Khaldah narrated to us, saying: "I saw Abu Al-Aliyah burying lice in the mosque," and he recited: '{Have We not made the earth a container}' [Al-Mursalat: 25].

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا أَبُو حَلْدَةَ، قَالَ: رَأَيْتُ أَبَا الْعَالِيَةَ يَدْفُنُ الْقَمَلَ فِي الْمَسْجِدِ وَقَرَأَ: {أَلَمْ نَجْعَلِ الْأَرْضَ كِفَائًا} [المرسلات 25]

[7492] Waki' narrated to us, saying: Ibn Abi Arubah narrated to us, from Qatadah, from Ibn Al-Musayyab, who said: "Bury it in the mosque, for something worse than it is buried there: sputum."

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا ابْنُ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، عَنْ ابْنِ الْمُسَيَّبِ، قَالَ: ادْفِنْهَا فِي الْمَسْجِدِ قَدْ يُدْفَنُ مَا هُوَ شَرٌّ مِنْهَا النُّخَامُ

[7493] Sufyan narrated to us, from Al-Hasan ibn Ali, who said: "I saw Ibn Mughaffal spitting in the mosque." And my grandmother was a Umm Walad (servant who bore a child) of Al-Hasan ibn Ali, and he used to practice coitus interruptus with her.

حَدَّثَنَا سُفْيَانُ، عَنِ الْحَسَنِ بْنِ عَلَيِّ قَالَ: رَأَيْتُ ابْنَ مُغَفَّلٍ يَقْتُلُ فِي الْمَسْجِدِ، وَكَانَتْ جَدَّتِي أُمَّ وَلَدٍ لِلْحَسَنِ بْنِ عَلَيِّ فَكَانَ يَعْزِلُ عَنْهَا

[7494] Abu Mu'awiyah narrated to us, from Layth, from Al-Hasan ibn Muslim, from Ubayd ibn Umayr, who said: "I took a creature (insect/louse) from Ibn Umar while he was praying in the mosque and threw it in a corner of the mosque, and he did not find fault with me for that."

حَدَّثَنَا أَبُو مَعَاوِيَةَ، عَنْ لَيْثٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: أَخَذْتُ عَنْ ابْنِ عُمَرَ ذَائِبًا وَهُوَ يُصَلَّى فِي الْمَسْجِدِ، فَلَاقَنِيهَا فِي نَاحِيَةِ الْمَسْجِدِ، فَأَمَّ يَعْبُدُ ذَلِكَ عَلَيَّ

[7495] Abu Al-Ahwas narrated to us, from Mughirah, from Ibrahim, who said: "If you catch a louse while you are in the mosque, bury it in the pebbles."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا أَخَذْتَ الْفَمْلَةَ وَأَنْتَ فِي الْمَسْجِدِ فَادْفُنْهَا فِي الْحَصْبَاءِ

[7496] Ibn Ulayyah narrated to us, from Ayyub, from Yusuf ibn Mahak, who said: "I saw Ibn Umayr take a louse from his garment and bury it in the mosque."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ يُوسُفَ بْنِ مَاهَكَ، قَالَ: رَأَيْتُ ابْنَ عُمَيْرٍ أَخَذَ مِنْ ثَوْبِهِ فَمْلَةً فَدَفَنَهَا فِي الْمَسْجِدِ

[7497] Qatan ibn Abdullah narrated to us, from Abu Ghalib, who said: "I saw Abu Umamah taking lice and throwing them in the mosque." I said: "O Abu Umamah, you take lice and throw them in the mosque?" He said: "{Have We not made the earth a container}" [Al-

حَدَّثَنَا قَطْنُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي غَالِبٍ قَالَ: رَأَيْتُ أَبَا أَمَامَةَ يَأْخُذُ الْقَمْلَ وَيُلْقِيهِ فِي الْمَسْجِدِ، فَقُلْتُ: يَا أَبَا أَمَامَةَ تَأْخُذُ الْقَمْلَ وَتُلْقِيهِ فِي الْمَسْجِدِ؟ قَالَ: {أَلَمْ تَجْعَلْ 25: الْأَرْضَ كَفَائِنَ} [المرسلات

[7498] Abu Bakr narrated to us, saying: Waki' narrated to us, saying: Sufyan narrated to us, from Yahya ibn Hani' ibn Urwah Al-Muradi, from Abdul-Hamid ibn Mahmud, who said: We prayed behind one of the Amirs, and the people were pushed until we prayed between two pillars. When we finished praying, Anas ibn Malik said: "We used to avoid this during the time of the Messenger of Allah ﷺ."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِبْرٌ، قَالَ: نَا سُفْيَانُ، عَنْ يَحْيَى بْنِ هَارِئٍ بْنِ عُرْوَةَ الْمُرَادِيِّ، عَنْ عَبْدِ الْحَمِيدِ بْنِ مَحْمُودٍ، قَالَ: صَلَّيْنَا خَلْفَ أَمِيرٍ مِنَ الْأَمْرَاءِ، فَاضْطَرَبَ النَّاسُ حَتَّى صَلَّيْنَا بَيْنَ سَارِيَتَيْنِ، فَلَمَّا صَلَّيْنَا قَالَ أَنَسُ بْنُ مَالِكٍ: كُنَّا نَنْتَقِي هَذَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[7499] Hushaym narrated to us, saying: Khalid informed us, from someone who told him, from Anas, who said: "We were forbidden from praying between the pillars."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا خَالِدٌ، عَمَّنْ حَدَّثَهُ، عَنْ أَنَسٍ قَالَ: نَهَيْنَا أَنْ نُصَلِّي بَيْنَ الْأَسْنَاطِينِ

[7500] Waki' narrated to us, saying: Sufyan narrated to us, from Abu Ishaq, from Ma'dikkarib, from Ibn Sa'd, who said: "Do not form rows between the pillars, and do not follow a people who argue and speak nonsense."

حَدَّثَنَا وَكِبِيعُ، قَالَ: نَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ مَعْدِي گَرِبَ، عَنْ ابْنِ سَعْدٍ، قَالَ: لَا تَصُوفُوا بَيْنَ الْأَسَاطِينَ، وَلَا تَأْتُمُوا بِقَوْمٍ يَمْتَرُونَ وَيُلْغُونَ

[7501] Fuḍayl ibn ‘Iyād narrated to us, from Ḥuṣayn ibn Hilāl, from Hudhayfah: "That he disliked praying between the pillars."

حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضَ، عَنْ حُصَيْنِ بْنِ هِلَالٍ، عَنْ حُذَيْفَةَ: أَنَّهُ كَرِهَ الصَّلَاةَ بَيْنَ الْأَسَاطِينِ

[7502] Muḥammad ibn Yazīd narrated to us, from Ayyūb Abū al-‘Alā', from Mu‘āwiyah ibn Qurrah, from his father, who said: “‘Umar saw me praying between two pillars, so he grabbed me by the back of my neck and brought me close to a sutrah (barrier), and said: ‘Pray towards it.’”

حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ، عَنْ أَئِبْوَبِ أَبِي الْعَلَاءِ، عَنْ مُعاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُهُ عُمَرَ وَأَنَا أَصْلَى بَيْنَ أَسْطُوانَتَيْنَ فَلَاحَ بِقَوْمِي فَأَذْنَانِي إِلَى سُنْرَةَ، فَقَالَ: صَلِّ إِلَيْهَا

[7503] Sharīk narrated to us, from Ibrāhīm ibn Muhājir, from Ibrāhīm: That he disliked praying between the pillars and said: “Complete the rows.”

حَدَّثَنَا شَرِيكُ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ إِبْرَاهِيمَ: أَنَّهُ كَرِهَ الصَّلَاةَ بَيْنَ الْأَسَاطِينِ وَقَالَ: أَتَمُوا الصُّفُوفَ

[7504] Waki‘ narrated to us, he said: Ḥasan ibn Ṣalih narrated to us, from Ibrāhīm, who said: “Do not pray between the pillars.”

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا حَسَنُ بْنُ صَالِحٍ، عَنْ إِبْرَاهِيمَ
قَالَ: لَا تُصَلُّوا بَيْنَ الْأَسَاطِينِ

[7505] Abū Bakr narrated to us, he said: Ibn ‘Ulayyah narrated to us, from Yūnus, from al-Ḥasan: “That he saw no harm in forming rows between the pillars.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُلَيَّهِ، عَنْ يُونُسَ، عَنْ
الْحَسَنِ: أَنَّهُ كَانَ لَا يَرَى بَأْسًا بِالصَّفَّ بَيْنَ السَّوَارِيِّ

[7506] Mu‘ādh ibn Mu‘ādh narrated to us, from Ibn ‘Awn, from Muhammad, who said: “I do not know of any harm in praying between the pillars.”

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنِ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ، قَالَ:
لَا أَعْلَمُ بِالصَّلَاةِ بَيْنَ السَّوَارِيِّ بَأْسًا

[7507] Yaḥyā ibn Sa‘id narrated to us, from Wiqā’, who said: “Sa‘id ibn Jubayr used to lead us in prayer between two pillars.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ وَقَاءِ قَالَ: كَانَ سَعِيدُ بْنُ
جُبَيْرٍ يَؤْمِنُنَا بَيْنَ سَارِبَتِنِ

[7508] Muḥammad ibn Fuḍayl narrated to us, from Yazid ibn Abi Ziyād, who said: “I saw Ibrāhīm al-Taymī leading his people in prayer between two pillars.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي زَيْدٍ، قَالَ:
رَأَيْتُ إِبْرَاهِيمَ التَّمِيَّ يُؤْمِنُ قَوْمَهُ بَيْنَ أَسْطُوَانَتِنِ

[7509] Waki‘ narrated to us, Sufyān narrated to us, from Bishr ibn Ṭu‘mah al-Thawrī, who said: “I saw al-Rabī‘ ibn Khaytham praying during his illness between two pillars, leaning on one of them.”

حَدَّثَنَا وَكِبِيعُ، حَدَّثَنَا سُفْيَانُ، عَنْ شُرِّبْنِ طُعْمَةَ الْوَوْرِيِّ، قَالَ: رَأَيْتُ الرَّبِيعَ بْنَ حَيْمَ صَلَّى فِي مَرَضِهِ بَيْنَ سَارِيَتَيْنِ يَعْتَمِدُ عَلَى إِحْدَاهُمَا

[7510] Waki‘ narrated to us, Sufyān and Isrā‘il narrated to us, from Ibrāhīm ibn ‘Abd al-A‘lā, who said: “Suwayd ibn Ghafalah used to lead us in prayer between two pillars.”

حَدَّثَنَا وَكِبِيعُ، ثَنَا سُفْيَانُ، وَإِسْرَائِيلُ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى قَالَ: كَانَ سُوَيْدُ بْنُ غَفَلَةَ يَؤْمِنَا بَيْنَ أَسْطُوانَتَيْنِ

[7511] Hafṣ narrated to us, from al-A‘mash, who said: “Yaḥyā ibn Waththāb used to lead us in prayer between two pillars.”

حَدَّثَنَا حَفْصُ، عَنِ الْأَعْمَشِ، قَالَ: كَانَ يَحْيَى بْنُ وَثَابِ يَؤْمِنَا بَيْنَ أَسْطُوانَتَيْنِ

[7512] Waki‘ narrated to us, from Rabī‘ah ibn ‘Uthmān al-Taymī, he said: Idrīs al-Ṣan‘ānī narrated to us, from a man called Hamdān—who was the messenger of the people of Yemen to ‘Umar—he said: ‘Umar said: “Those praying are more entitled to the pillars than those talking by them.”

حَدَّثَنَا وَكِبِيعُ، عَنْ رَبِيعَةَ بْنِ عُثْمَانَ التَّيْمِيِّ، قَالَ: نَا إِدْرِيسُ الصَّنْعَانِيُّ، عَنْ رَجُلٍ يُقَالُ لَهُ هَمْدَانُ، وَكَانَ بَرِيدَ أَهْلِ الْيَمَنِ إِلَى عُمَرَ، قَالَ عُمَرُ: الْمُصَلُّونَ أَحَقُّ بِالسَّوَارِيِّ مِنَ الْمُنْخَدِّثِينَ إِلَيْهَا

[7513] Abū Bakr narrated to us, he said: Hushaym ibn Bashīr narrated to us, he said: Sufyān narrated to us, from Muḥammad ibn Ṭalḥah ibn Rukānah al-Muṭṭalibī, from Jubayr ibn Muṭ‘im, who said: The Messenger of Allah ﷺ said: “Indeed, a prayer in this mosque of mine is better than a thousand prayers elsewhere, except the Sacred Mosque (Al-Masjid al-Haram).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا هُشَيْمُ بْنُ بَشِيرٍ، قَالَ: ثنا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ بْنِ رُكَانَةَ الْمُطَّلِبِيِّ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ صَلَاتَةً فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاتٍ فِيمَا سِواهُ، إِلَّا الْمَسْجِدُ الْحَرَامُ

[7514] Abū Usāmah narrated to us, he said: ‘Abdullāh ibn ‘Umar narrated to us, from Nāfi‘, from Ibn ‘Umar, who said: The Messenger of Allah ﷺ said: “A prayer in this mosque of mine is better than a thousand prayers in other [mosques], except the Sacred Mosque.”

حَدَّثَنَا أَبُو أَسَمَّةَ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَلَاتَةً فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلَاتٍ فِي غَيْرِهِ، إِلَّا الْمَسْجِدُ الْحَرَامُ

[7515] Ghundar narrated to us, from Shu‘bah, from Sa‘d ibn Ibrāhīm, that he heard Abū Salamah narrating to al-Agharr, that he heard Abū Hurayrah narrating that the Messenger of Allah ﷺ said: “A prayer in this mosque of mine is better than a thousand prayers in other mosques, except the Ka‘bah [i.e., the Sacred Mosque].”

حَدَّثَنَا عُنْدَرُ، عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، أَنَّهُ سَمِعَ أَبَا سَلَمَةَ، يُحَدِّثُ الْأَغَرَّ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: صَلَاةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ، إِلَّا الْكَعْبَةَ

[7516] ‘Ubaydullāh ibn Mūsā narrated to us, Mūsā ibn ‘Ubaydah informed us, from Dāwūd ibn Mudrik, from ‘Urwah, from ‘Ā’ishah, who said: The Prophet ﷺ said: “A prayer in my mosque is better than a thousand prayers in other mosques, except the Sacred Mosque.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، أَنَّا مُوسَى بْنُ عُبَيْدَةَ، عَنْ دَاوُدَ بْنِ مُدْرِكٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَلَاةٌ فِي مَسْجِدِي أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ، إِلَّا الْمَسَاجِدُ الْحَرَامُ

[7517] Ḥātim ibn Ismā‘il narrated to us, from Ḥumayd ibn Ṣakhr, from al-Maqbūrī, from Abū Hurayrah, who said: I heard the Messenger of Allah ﷺ say: “Whoever comes to my mosque, coming only for some good he wants to teach or learn, he is like a Mujahid in the cause of Allah. And whoever comes to it for other than that, he is like a man looking at the belongings of another.”

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ حُمَيْدِ بْنِ صَخْرٍ، عَنْ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ جَاءَ مَسْجِدِي لِمَ يَأْتِيهِ إِلَّا لِخَيْرٍ يُعْلَمُهُ، أَوْ يَتَعَلَّمُهُ، فَهُوَ بِمَنْزِلَةِ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، وَمَنْ جَاءَهُ لِغَيْرِ ذَلِكَ فَهُوَ بِمَنْزِلَةِ الرَّجُلِ يُنْظَرُ إِلَى مَتَاعِ غَيْرِهِ

[7518] Shabābah ibn Sawwār narrated to us, from Layth ibn Sa‘d, from Ibrāhīm ibn ‘Abdullāh ibn Ma‘bad, from Ibn ‘Abbās, from Maymūnah [who said]: I heard the Messenger of Allah ﷺ say: “A prayer in it”–meaning the Mosque of Medina–“is better than a thousand prayers elsewhere, except the Mosque of Mecca.”

حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، عَنْ لَيْثِ بْنِ سَعْدٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: صَلَاةٌ فِيهِ، يَعْنِي مَسْجِدَ الْمَدِينَةِ، أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِي مَا سِوَاهُ، إِلَّا مَسْجِدَ مَكَّةَ

[7519] Ibn ‘Uyaynah narrated to us, from Ziyād ibn Sa‘d, from Sulaymān ibn ‘Uthmān, who heard al-Zubayr say: I heard ‘Umar say: “A prayer in this mosque is better than a hundred prayers elsewhere, except the Sacred Mosque.”

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ سُلَيْمَانَ بْنِ عُثْمَانَ، سَمِعَ الرُّبَيْبَرَ يَقُولُ: سَمِعْتُ عُمَرَ يَقُولُ: صَلَةٌ فِي هَذَا الْمَسْجِدِ أَفْضَلُ مِنْ مِائَةٍ صَلَاةٍ فِيمَا سِوَاهُ، إِلَّا الْمَسْجِدُ الْحَرَامُ

[7520] Abū Bakr narrated to us, he said: Ḥātim ibn Ismā‘il narrated to us, from Anas ibn Abī Yaḥyā, from his father, from Abū Sa‘īd al-Khudrī, who said: A man from Banū Khudrah and a man from Banū ‘Amr ibn ‘Awf argued about the mosque that was founded on piety. The Khudrī said: “It is the Mosque of the Messenger of Allah ﷺ.” The ‘Awfi said: “It is the Mosque of Qubā’.” So they went to the Messenger of Allah ﷺ about that, and he said: “It is this one, it is this one”–meaning his mosque–“and in that one [Qubā’] there is much good.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ أَنْسِ بْنِ أَبِي يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: امْتَرَى رَجُلٌ مِنْ بَنَيِّ خُدْرَةَ، وَرَجُلٌ مِنْ بَنَيِّ عَمْرُو بْنِ عَوْفٍ، فِي الْمَسْجِدِ الَّذِي أُسْسَ عَلَى النَّقْوَى، فَقَالَ الْخُدْرِيُّ: هُوَ مَسْجِدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَالَ الْعَوْفِيُّ: هُوَ مَسْجِدُ قُبَابِإِ، فَأَتَيَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ذَلِكَ فَقَالَ: هُوَ هَذَا، هُوَ هَذَا، يَعْنِي مَسْجِدُهُ، وَفِي ذَلِكَ خَيْرٌ كَثِيرٌ

[7521] Wakī‘ narrated to us, from Usāmah ibn Zayd, from ‘Abd al-Rahmān ibn Abī Sa‘īd al-Khudrī, from his father, who said: “The mosque that was founded on piety is the Mosque of the Prophet ﷺ.”

حَدَّثَنَا وَكِبِيعُ، عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنْ أَبِيهِ قَالَ: الْمَسْجِدُ الَّذِي أَسَسَ عَلَى النَّقْوَى هُوَ مَسْجِدُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[7522] Wakī‘ narrated to us, from Rabī‘ah ibn ‘Uthmān, who said: ‘Imrān ibn Abī Anas narrated to me, from Sahl ibn Sa‘d, who said: Two men differed regarding the mosque that was founded on piety. One of them said: “It is the Mosque of Medina.” The other said: “It is the Mosque of Qubā’.” They came to the Messenger of Allah ﷺ and he said: “It is this mosque of mine.”

حَدَّثَنَا وَكِبِيعُ، عَنْ رَبِيعَةَ بْنِ عُثْمَانَ، قَالَ: حَدَّثَنِي عِمْرَانُ بْنُ أَبِي أَسِّ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: اخْتَلَفَ رَجُلَانِ فِي الْمَسْجِدِ الَّذِي أَسَسَ عَلَى النَّقْوَى، فَقَالَ أَحَدُهُمَا: هُوَ مَسْجِدُ الْمَدِينَةِ، وَقَالَ الْأُخْرُ: هُوَ مَسْجِدُ قُبَابِ، فَأَتَيَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: هُوَ مَسْجِدِي هَذَا

[7523] Wakī‘ narrated to us, Rabī‘ah ibn ‘Uthmān narrated to us, from ‘Uthmān ibn ‘Abdullāh, from Ibni ‘Umar, who said: “The mosque that was founded on piety is the Mosque of the Prophet ﷺ.”

حَدَّثَنَا وَكِبِيعُ، ثَنَرَبِيعَةَ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عُمَرَ، قَالَ: الْمَسْجِدُ الَّذِي أَسَسَ عَلَى النَّقْوَى هُوَ مَسْجِدُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[7524] Sufyān ibn ‘Uyaynah narrated to us, from Abū al-Zinād, from Khārijah ibn Zayd, that the Prophet ﷺ said: “The mosque that was founded on piety from the first day is the Mosque of the Prophet ﷺ.”

حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الرَّنَادِ، عَنْ حَارِجَةَ بْنِ رَبِيعٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمَسْجِدُ الَّذِي أَسْسَنَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ مَسْجِدُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[7525] Wakī‘ narrated to us, from Abū Hilāl, from Qatādah, from Sa‘id ibn al-Musayyib, who said: “[It is] the Great Mosque of Medina.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي هِلَالٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، قَالَ: مَسْجِدُ الْمَدِينَةِ الْأَعْظَمُ

[7526] Hātim ibn Ismā‘il narrated to us, from Ḥumayd ibn Ṣakhr, from Abū Salamah, from Abū Sa‘id, who said: I entered upon the Messenger of Allah ﷺ and asked him about the mosque that was founded on piety. He took a handful of pebbles and struck the ground with them, saying: “It is this one,” meaning the Mosque of Medina.

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ حُمَيْدِ بْنِ صَخْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهُ عَنِ الْمَسْجِدِ الَّذِي أَسْسَنَ عَلَى التَّقْوَى، فَقَبَضَ قَبْضَةً مِنَ الْحَصَى، ثُمَّ ضَرَبَ بِهَا الْأَرْضَ قَقَالَ: هَذَا هُوَ يَعْنِي مَسْجِدَ الْمَدِينَةِ

[7527] Yaḥyā ibn Sa‘id narrated to us, from Ḥarmalah, from Ibn al-Musayyib, who said: “It is the Mosque of the Prophet ﷺ.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حَرْمَلَةَ، عَنْ ابْنِ الْمُسَيْبِ قَالَ: هُوَ مَسْجِدُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[7528] Al-Faḍl narrated to us, from ‘Abdullāh ibn ‘Āmir, from ‘Imrān ibn Abī Anas, from Sahl ibn Sa‘d, from Ubayy ibn Ka‘b, from the Prophet ﷺ, who said: “The mosque that was founded on piety is my

حَدَّثَنَا أَفْضَلُ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عِمْرَانَ بْنِ أَبِي أَنْسٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنْ أَبِي بْنِ كَعْبٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمَسْجِدُ الَّذِي أُسْسَى عَلَى التَّقْوَىٰ هُوَ مَسْجِدٌ

[7529] Abū Bakr narrated to us, he said: Abū Usāmah narrated to us, from ‘Abd al-Hamīd ibn Ja‘far, he said: Abū al-Abrahān, the client of Banū Khaṭmah, narrated to us that he heard Usayd ibn Zuhayr al-Anṣārī –and he was one of the companions of the Prophet ﷺ—narrating from the Prophet ﷺ, who said: “A prayer in the Mosque of Qubā’ is like an ‘Umrah.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو أَسَامَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، قَالَ: ثنا أَبُو الْأَبْرَادِ، مَوْلَى بَنِي حَطْمَةَ، أَنَّهُ سَمِعَ أَسَيْدَ بْنَ طَهَيْرِ الْأَنْصَارِيَّ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: صَلَاةٌ فِي مَسْجِدٍ قُبَاءً كَعْمَرَةٌ

[7530] ‘Abdullāh ibn Numayr narrated to us, from Mūsā ibn ‘Ubaydah, he said: Yūsuf ibn Tahmān informed me, from Abū Umāmah ibn Sahl, from his father Sahl ibn Ḥunayf, who said: The Messenger of Allah ﷺ said: “Whoever performs ablution and perfects his ablution, then comes to the Mosque of Qubā’ and prays four rak‘ahs in it, that will be equivalent to an ‘Umrah.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، قَالَ: أَخْبَرَنِي يُوسُفُ بْنُ طَهْمَانَ، عَنْ أَبِيهِ أَمَامَةَ بْنِ سَهْلٍ، عَنْ أَبِيهِ سَهْلِ بْنِ حُنَيْفٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ تَوَضَّأَ فَأَحْسَنَ وُضُوءَهُ، ثُمَّ جَاءَ مَسْجِدًا قُبَابِهِ فَرَكَعَ فِيهِ أَرْبَعَ رَكْعَاتٍ، كَانَ ذَلِكَ عَدْلًا لِعُمْرَةِ

[7531] Abū Usāmah narrated to us, ‘Ubaydullāh ibn ‘Umar narrated to us, from Nāfi‘, from Ibn ‘Umar, who said: “The Messenger of Allah ﷺ used to come to the Mosque of Qubā’ walking and riding.”

حَدَّثَنَا أَبُو أَسَامَةَ، ثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي مَسْجِدًا قُبَابِهِ مَاشِيًّا وَرَاكِبًا

[7532] Abū Khālid Sulaymān ibn Hayyān narrated to us, from Sa‘d ibn Ishāq, from Salīt ibn Sa‘d, who said: I heard Ibn ‘Umar say: “Whoever goes out intending [to go to] Qubā’ and intending nothing else, and prays in it, it is like an ‘Umrah.”

حَدَّثَنَا أَبُو خَالِدِ سُلَيْمَانُ بْنُ حَيَّانَ، عَنْ سَعْدِ بْنِ إِسْحَاقَ، عَنْ سَلِيلِيَّتِ بْنِ سَعْدٍ، قَالَ: سَمِعْتُ أَبْنَ عُمَرَ يَقُولُ: مَنْ خَرَجَ يُرِيدُ قُبَابًا لَا يُرِيدُ غَيْرَهُ فَصَلَّى فِيهِ، كَانَتْ كَعْمَرَةٌ

[7533] Abū Khālid narrated to us, from Hāshim ibn Hāshim, from ‘Ā’ishah bint Sa‘d, who said: I heard my father say: “To pray in the Mosque of Qubā’ is more beloved to me than to pray in Bayt al-Maqdis (Jerusalem).”

حَدَّثَنَا أَبُو حَالِدٌ، عَنْ هَاشِمِ بْنِ هَاشِمٍ، عَنْ عَائِشَةَ بِنْتِ سَعْدٍ، قَالَتْ: سَمِعْتُ أَبِي يَقُولُ: لَأَنَّ أَصْلَى فِي مَسْجِدٍ قُبَابِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَصْلَى فِي بَيْتِ الْمَقْدِسِ

[7534] Wakī‘ narrated to us, from Abū al-‘Umays, from ‘Amr ibn Murrah, from Abū Ṣalih al-Hanafī, from his brother Talīq ibn Qays, who said: Abū Dharr said: “To pray on red sand is more beloved to me than to pray in Bayt al-Maqdis.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي الْعُمَيْسِ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ أَبِي صَالِحِ الْحَنَفِيِّ، عَنْ أَخِيهِ طَلِيقِ بْنِ قَيْسٍ، قَالَ: قَالَ أَبُو ذَرٍّ: لَأَنَّ أَصْلَى عَلَى رَمْلَةِ حَمْرَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَصْلَى فِي بَيْتِ الْمَقْدِسِ

[7535] Wakī‘ narrated to us, from Mis‘ar, from Wāsil, from Abū Wā'il, from Hudhayfah, who said: “If I traveled until there was only a farsakh or two between me and Bayt al-Maqdis, I would not go to it, or I would not love to go to it.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُدَيْفَةَ، قَالَ: لَوْ سِرْتُ حَتَّى لَا يَكُونَ بَيْنِي وَبَيْنَ بَيْتِ الْمَقْدِسِ إِلَّا فَرْسَخٌ، أَوْ فَرْسَخَانُ، مَا أَثِثُهُ، أَوْ مَا أَحْبَبْتُ أَنْ أَتِيهَ

[7536] Waki‘ narrated to us, from Sufyān, from Abū al-Miqdām, from Ḥayyah, who said: A man came to ‘Alī and said: “I have bought a camel and prepared myself, intending to go to Bayt al-Maqdis.” He said: “Sell your camel and pray in this mosque –meaning the Mosque of Kufa—for there is no mosque after the Sacred Mosque and the Mosque of Medina more beloved to me than it, and it has been reduced from its original foundation by five hundred cubits”—meaning the Mosque of Kufa.

[7537] Ishāq ibn Mansūr narrated to us, Isrā’il narrated to us, from Ibrāhīm ibn Muhājir, from Ibrāhīm, from al-Aswad, who said: Ka'b met me in Bayt al-Maqdis and said: “Where are you from?” I said: “From the Mosque of Kufa.” He said: “For me to have come from where you came is more beloved to me than giving a thousand dinars in charity, placing every dinar of it in the hand of a poor person.” Then he swore that it is the center of the earth, like the bottom of a basin.

حَدَّثَنَا وَكِبْيُعُ، عَنْ سُفْيَانَ، عَنْ أَبِي الْمِقْدَامَ، عَنْ حَيَّهِ، قَالَ: جَاءَ رَجُلٌ إِلَى عَلَيِّ، فَقَالَ: إِنِّي اسْتَرَبْتُ بَعِيرًا وَتَجَهَّزْتُ، أَرِيدُ بَيْتَ الْمَقْدِسِ، فَقَالَ: بِعْ بَعِيرَكَ، وَصَلَّى فِي هَذَا الْمَسْجِدِ، يَعْنِي مَسْجِدَ الْكُوفَةِ، فَمَا مِنْ مَسْجِدٍ بَعْدَ مَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الْمَدِينَةِ أَحَبُّ إِلَيَّ مِنْهُ، وَلَقَدْ نَقَصَ مِمَّا أَسْسَنَ خَمْسِيَّةً ذِرَاعٍ يَعْنِي مَسْجِدَ الْكُوفَةِ

حَدَّثَنَا إِسْحَاقُ بْنُ مُنْصُرٍ، ثنا إِسْرَائِيلُ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، قَالَ: لَقِينِي كَعْبٌ بَيْتِ الْمَقْدِسِ فَقَالَ: مَنْ أَيْنَ؟ فَقُلْتُ: مِنْ مَسْجِدِ الْكُوفَةِ، قَالَ: لَأَنْ أَكُونَ جِئْتُ مِنْ حَيْثُ جِئْتُ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَصَدَّقَ بِأَلْفِ دِينَارٍ، أَضْعُفُ كُلَّ دِينَارٍ مِنْهَا فِي يَدِ مِسْكِينٍ، ثُمَّ خَلَفَ أَنَّهُ أَوْسَطُ الْأَرْضِ كَقْعَرُ الطَّسْتِ

[7538] Yaḥyā ibn Ya’lā narrated to us, from ‘Abd al-Malik ibn ‘Umayr, from Qaza‘ah, from Abū Sa‘īd, who said: The Messenger of Allah ﷺ said: “Do not saddle your mounts [for travel] except to three mosques: the Sacred Mosque, this mosque of mine, and al-Masjid al-Aqsa.”

حَدَّثَنَا يَحْيَى بْنُ يَعْلَى، عَنْ عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ، عَنْ فَزَعَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَشْدُوا الرَّحَالَ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدٍ
الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هَذَا، وَالْمَسْجِدِ الْأَقْصَى

[7539] Ibn ‘Uyaynah narrated to us, from ‘Amr, from Ṭalq, from Qaza‘ah, who said: I asked ‘Umar: “Should I go to al-Ṭūr?” He said: “Leave al-Ṭūr and do not go to it.” And he said: “Do not saddle your mounts [for travel] except to three mosques.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرُو، عَنْ طَلْقٍ، عَنْ فَزَعَةَ،
قَالَ: سَأَلْتُ عُمَرَ: أَتِيَ الطُّورَ؟ قَالَ: دَعِ الطُّورَ وَلَا
ثُثْتَهَا، وَقَالَ لَا تَشْدُوا الرَّحَالَ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدٍ

[7540] Yaḥyā ibn Yamān narrated to us, from Sufyān, from Abū Sinān, from ‘Abdullāh ibn Abī al-Hudhayl, who said: “Do not saddle your mounts [for travel] except to the Ancient House (the Ka‘bah).”

حَدَّثَنَا يَحْيَى بْنُ يَمَانَ، عَنْ سُفْيَانَ، عَنْ أَبِي سِنَانٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْهُدَيْلَ قَالَ: لَا تَشْدُوا الرَّحَالَ إِلَّا إِلَى
الْبَيْتِ الْعَتِيقِ

[7541] Ibn Fuḍayl narrated to us, from al-Hasan ibn ‘Ubaydullāh, from Ibrāhīm, who said: “Do not saddle your mounts [for travel] except to three mosques.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا تَشْدُوا الرَّحَالَ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ

[7542] Abū Bakr narrated to us, he said: Zayd ibn Ḥubāb narrated to us, Ja‘far ibn Ibrāhīm—from the descendants of Dhū al-Janāḥayn—narrated to us, he said: ‘Alī ibn ‘Umar narrated to me, from his father, from ‘Alī ibn al-Ḥusayn, that he saw a man coming to a gap that was near the grave of the Prophet ﷺ and entering it to supplicate. He called him and said: “Shall I not narrate to you a hadith I heard from my father, from my grandfather, from the Messenger of Allah ﷺ? He said: ‘Do not make my grave a place of festivity, nor your houses graves, and send blessings upon me, for your blessings reach me wherever you are.’”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا زَيْدُ بْنُ حُبَابٍ، ثَنَا جَعْفَرُ بْنُ إِبْرَاهِيمَ، مِنْ وَلَدِ ذِي الْجَنَاحَيْنِ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ عُمَرَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، أَنَّهُ رَأَى رَجُلًا يَحِيِّءُ إِلَى فُرْجَةٍ كَانَتْ عِنْدَ قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَدْخُلُ فِيهَا فَيَدْعُو، فَدَعَاهُ قَالَ: أَلَا أَخْذُكَ بِحَدِيثٍ سَمِعْتُهُ مِنْ أَبِيهِ، عَنْ جَدِّي، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تَنْتَخِلُوا قَبْرِي عِيدًا، وَلَا بُيُوتَكُمْ قُبُورًا، وَصَلُّوا عَلَيَّ، فَإِنْ صَلَّاكُمْ تَبَلُّغُنِي حَيْثُمَا كُنْتُمْ

[7543] Abū Khālid al-Āḥmar narrated to us, from Ibn ‘Ajlān, from Suhayl ibn Ḥusayn ibn Ḥasan, who said: The Messenger of Allah ﷺ said: “Do not make my grave a place of festivity, nor your houses graves, and send blessings upon me wherever you are, for your blessings reach me.”

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ ابْنِ عَجْلَانَ، عَنْ سُهَيْلِ بْنِ حُسَيْنٍ بْنِ حَسَنٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَتَّخِذُوا قَبْرِي عِيدًا، وَلَا بُيُوتَكُمْ قُبُورًا، وَصَلُّوا عَلَيَّ حَيْثُمَا كُنْتُمْ، فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي

[7544] Abū Khālid narrated to us, from Ibn ‘Ajlān, from Zayd ibn Aslam, who said: The Messenger of Allah ﷺ said: “O Allah, do not make my grave an idol that is prayed to. Allah's anger is severe against a people who take the graves of their prophets as places of worship.”

حَدَّثَنَا أَبُو حَالِدٍ، عَنْ ابْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَتَنَّا يُصَلَّى لَهُ، اشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ اتَّخَذُوا قُبُورَ أُنْبِيَاءِهِمْ مَسَاجِدٍ

[7545] Mu‘ādh ibn Mu‘ādh narrated to us, he said: Ibn ‘Awṇ informed us, from Nāfi‘, who said: It reached ‘Umar ibn al-Khaṭṭāb that people were going to the tree under which the pledge of allegiance was given. He said: “So he ordered for it to be cut down.”

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، قَالَ: أَنَا ابْنُ عَوْنَ، عَنْ نَافِعٍ، قَالَ: بَلَغَ عُمَرَ بْنَ الْخَطَّابِ أَنَّ نَاسًا يَأْتُونَ الشَّجَرَةَ الَّتِي بُوِيَعَ تَحْتَهَا، قَالَ: فَأَمَرَ بِهَا فَقُطِّعَتْ

[7546] Zakariyyā ibn ‘Adī narrated to us, from ‘Ubaydullāh ibn ‘Umar, from Zayd ibn Abī Unaysah, from ‘Amr ibn Murrah, from ‘Abdullāh ibn al-Ḥārith al-Najrānī, who said: My grandfather narrated to me, saying: I heard the Prophet ﷺ five days before he died saying: “Beware! Those before you used to take the graves of their prophets and righteous people as places of worship. Beware! Do not take graves as places of worship, for I forbid you from that.”

حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ زَيْدِ بْنِ أَبِي أُنْيَسَةَ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ النَّجْرَانِيِّ، قَالَ: حَدَّثَنِي جَدِّي قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ يَمُوتَ بِخَمْسٍ وَهُوَ يَقُولُ: أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَاءِهِمْ وَصَالِحِيهِمْ مَسَاجِدًا، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدًا، إِنِّي أَنْهَاكُمْ عَنِ الدِّرَكِ

[7547] Hāshim ibn al-Qāsim narrated to us, Shaybān narrated to us, from Hilāl ibn Abī Ḥumayd al-Anṣārī, from ‘Urwah ibn al-Zubayr, from ‘Ā’ishah, who said: The Messenger of Allah ﷺ said during his illness from which he did not recover: “May Allah curse the Jews and the Christians; they took the graves of their prophets as places of worship.” [‘Ā’ishah added:] “Were it not for that, his grave would have been made prominent, but he feared that it might be taken as a place of worship.”

حَدَّثَنَا هَاشِمُ بْنُ الْفَاسِيمِ، ثَنَا شَيْبَانُ، عَنْ هِلَالِ بْنِ أَبِي حُمَيْدٍ الْأَنْصَارِيِّ، عَنْ عُرْوَةَ بْنِ الْزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ: لَعَنِ اللَّهِ الْيَهُودُ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَئِمَّتِهِمْ مَسَاجِدَ، وَلَوْلَا ذَلِكَ لَأُبَرِّزَ قَبْرُهُ إِلَّا أَنَّهُ خَشِيَ أَنْ يُتَحَذَّمَ مَسْجِدًا

[7548] Wakī‘ narrated to us, Hishām ibn ‘Urwah narrated to us, from his father, from ‘Ā’ishah: That they discussed in the presence of the Messenger of Allah ﷺ during his illness—Umm Salamah or Umm Habībah mentioned a church she saw in the land of Abyssinia which had images in it. The Prophet ﷺ said: “Those people, when a righteous man among them died, they built a place of worship over his grave and made those images in it. Those are the worst of creation in the sight of Allah.”

[7549] Wakī‘ narrated to us, Shu‘bah narrated to us, from Muḥammad ibn Juḥādah al-Awdī, who said: I heard Abū Ṣalih—after he had become old—narrating from Ibn ‘Abbās, who said: “The Messenger of Allah ﷺ cursed women who visit graves, and those who take them as places of worship and [place] lamps on them.”

حَدَّثَنَا وَكِبِيعٌ، ثنا هِشَامُ بْنُ عُرْوَةَ، عَنْ أُبَيِّهِ، عَنْ عَائِشَةَ، أَنَّهُمْ تَذَاكَرُوا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ، فَذَكَرَتْ أُمُّ سَلَّمَةَ، أَوْ أُمُّ حَبِيبَةَ، كَنِيسَةً رَأَيْهَا فِي أَرْضِ الْحَبَشَةِ فِيهَا تَصَاوِيرُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أُولَئِكَ كَانُوا إِذَا كَانُوا فِيهِمُ الرَّجُلُ الصَّالِحُ فَمَا تَبَنَّوْا عَلَى قَبْرِهِ مَسْجِدًا وَصَوْرُوهُ، أُولَئِكَ شَرَارُ الْخُلُقِ عِنْدَ اللَّهِ

حَدَّثَنَا وَكِبِيعٌ، ثنا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ جُحَادَةِ الْأَوْدِيِّ قَالَ: سَمِعْتُ أَبَا صَالِحَ، بَعْدَمَا كَبَرَ، يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَعَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَائِرَاتِ الْقُبُورِ، وَالْمُنْتَخَدَاتِ عَلَيْهَا الْمَسَاجِدُ وَالسُّرُّجَ

[7550] Abū Mu‘āwiyah narrated to us, from al-A‘mash, from al-Ma‘rūr ibn Suwayd, who said: We went out with ‘Umar on a Hajj pilgrimage he performed. He recited in the Fajr prayer: “Have you not considered how your Lord dealt with the companions of the elephant?”

[Surah al-Fil] and “For the accustomed security of the Quraysh” [Surah Quraysh]. When he finished his Hajj and returned, the people were rushing towards something. He said: “What is this?” They said: “A mosque in which the Messenger of Allah ﷺ prayed.” He said: “This is how the People of the Book were destroyed; they took the traces of their prophets as churches/synagogues. Whoever among you needs to pray when he reaches it, let him pray, and whoever does not need to pray, let

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ قَالَ: حَرَجْنَا مَعَ عُمَرَ فِي حَجَّةِ حَجَّهَا، فَقَرَأَ بَنَى فِي الْفَجْرِ: إِلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاصْحَابِ الْفَيلِ، وَلِإِلَافِ فَرِيْشِ، فَلَمَّا قَضَى حَجَّهُ وَرَجَعَ وَالنَّاسُ يَتَبَرُّونَ قَالَ: مَا هَذَا؟ قَالُوا: مَسْجِدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: هَذَا هَأْكَ أَهْلُ الْكِتَابِ، اتَّخَذُوا أَثَارَ أَنْبِيَاءِهِمْ بِيَعَا، مَنْ عَرَضَتْ لَهُ مِنْكُمْ فِيهِ الصَّلَاةُ فَلْيُصَلِّ، وَمَنْ لَمْ تَعْرِضْ لَهُ مِنْكُمْ فِيهِ الصَّلَاةُ فَلَا يُصَلِّ

[7551] Mu‘ādh narrated to us, from Ibn ‘Awn, from Muhammad, who said: “They used to dislike altering the traces/sites of the Prophets.”

حَدَّثَنَا مُعَاذُ، عَنِ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ قَالَ: كَانُوا يَكْرَهُونَ أَنْ يُغَيِّرُوا أَثَارَ الْأَنْبِيَاءِ

[7552] Asbat ibn Muhammad narrated to us, from Sa'id, from Qatadah, from Sa'id ibn al-Musayyib, from Aishah, that the Messenger of Allah ﷺ said: “May Allah curse people who took the graves of their prophets as mosques.”

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسِيْبِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَعْنَ اللَّهِ أَقْوَامًا اتَّخَذُوا قُبُورَ أَنْبِيَاءِهِمْ مَسَاجِدَ

[7553] Jarir narrated to us, from Mughirah, from Ibrahim: “That he disliked building a mosque over a grave.”

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَرِهَ أَنْ يَبْنَى عَلَى الْقَبْرِ مَسْجِدًا

[7554] Abu Khalid al-Ahmari narrated to us, from Qudamah, from Jasrah bint Dajjah, who said: “I prayed behind Abu Dharr alone; there was no other woman with me.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ قُدَّامَةَ، عَنْ جَسْرَةَ بِنْتِ دَجَاجَةَ، قَالَتْ: صَلَّيْتُ خَلْفَ أَبِي ذَرٍّ وَحْدَيِّي مَا مَعِي امْرَأَةٌ

[7555] Hafs narrated to us, from Hajjaj, from Ata, who said: “A woman constitutes a row [on her own].”

حَدَّثَنَا حَفْصٌ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، قَالَ: الْمَرْأَةُ صَفٌ

[7556] Waki' narrated to us, Al-Mughirah ibn Abi al-Hurr al-Kindi narrated to us, from Hujr ibn Anbas al-Hadrami, who said: We went out with Ali to Nahrawan. When we were at Babylon, the time for Asr prayer arrived. We said: "The prayer." He remained silent. Then we said: "The prayer." He remained silent. When he left it (Babylon), he prayed, then he said: "I would not pray in a land that has been swallowed up (by the earth) three times."

[7557] Waki' narrated to us, from Sufyan, from Abdullah ibn Sharik al-Amiri, from Abdullah ibn Abi al-Muhill, from Ali: "That he disliked praying in [a place of] Khusuf (land swallowing/sinking)."

[7558] Ibn Uyaynah narrated to us, from Abdullah ibn Sharik, from Ibn Abi al-Muhill: "That Ali passed by a side of Babylon and did not pray in it."

حَدَّثَنَا وَكِبِيعُ، ثنا الْمُغَيْرَةُ بْنُ أَبِي الْحُرَّ الْكِنْدِيِّ، عَنْ حُجْرٍ بْنِ عَنْبَسٍ الْحَضْرَمِيِّ، قَالَ: حَرَجْنَا مَعَ عَلَيْهِ إِلَى النَّهْرَوَانَ، حَتَّى إِذَا كُنَّا بِبَابِلَ حَضَرَتْ صَلَاةُ الْعَصْرِ فُلِنَا: الصَّلَاةُ، فَسَكَتَ، ثُمَّ فُلِنَا: الصَّلَاةُ، فَسَكَتَ، فَلَمَّا خَرَجْ مِنْهَا صَلَّى، ثُمَّ قَالَ: مَا كُنْتُ أَصْلِي بِأَرْضٍ حُسْفٍ بِهَا تَلَاثَ مَرَاتٍ

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكِ الْعَامِرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْمُحْلِّ، عَنْ عَلَيِّ أَبْنَهُ كَرَهَ الصَّلَاةَ فِي الْخُسُوفِ

حَدَّثَنَا ابْنُ عَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكِ، عَنْ ابْنِ أَبِي الْمُحْلِّ، أَنَّ عَلَيْهِ مَرَّ بِجَانِبِ مِنْ بَابِلَ فَلَمْ يُصَلِّ بِهَا

[7559] Abu Bakr narrated to us, saying: Isa ibn Yunus narrated to us, from Al-Awza'i, from Umayr ibn Hani', who said: "I witnessed Ibn Umar while Al-Hajjaj was besieging Ibn al-Zubayr. Ibn Umar's residence was between them. He would sometimes attend prayer with these (Al-Hajjaj's group) and sometimes attend prayer with those (Ibn al-Zubayr's group)."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ عُمَيْرِ بْنِ هَانِيٍّ، قَالَ: شَهَدْتُ ابْنَ عُمَرَ وَالْحَجَاجَ مُحَاصِرًا ابْنَ الرَّبِّيْرِ، فَكَانَ مَنْزُلُ ابْنِ عُمَرَ بَيْنَهُمَا، فَكَانَ رُبَّمَا حَضَرَ الصَّلَاةَ مَعَ هُؤُلَاءِ، وَرُبَّمَا حَضَرَ الصَّلَاةَ مَعَ هُؤُلَاءِ

[7560] Hatim ibn Isma'il narrated to us, from Ja'far, from his father, who said: Al-Hasan ibn Ali and Al-Husayn used to pray behind Marwan. He said: It was said to him: "Did your father not pray (again) when he returned home?" He said: He would say: "No, by Allah, they did not add anything to the prayer of the Imams."

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ: كَانَ الْحَسَنُ بْنُ عَلَيٍّ وَالْحُسَيْنُ يُصَلِّيَانِ خَلْفَ مَرْوَانَ، قَالَ: فَقِيلَ لَهُ: أَمَّا كَانَ أَبُوكَ يُصَلِّي إِذَا رَجَعَ إِلَى الْبَيْتِ؟ قَالَ: فَيَقُولُ: لَا وَاللَّهِ، مَا كَانُوا يَزِيدُونَ عَلَى صَلَاةِ الْأَئِمَّةِ

[7561] Hafs ibn Ghiyath narrated to us, from Al-A'mash, from Ibrahim, who said: "They used to pray behind the rulers regardless of how they were."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يُصَلِّوْنَ خَلْفَ الْأُمَّارِ مَا كَانُوا

[7562] Hushaym narrated to us, from Abu Hurrah, from Al-Hasan, who said: “The believer is not harmed by his prayer behind a hypocrite, and the hypocrite does not benefit from the believer’s prayer behind him.”

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي حُرَّةَ، عَنِ الْحَسَنِ، قَالَ: لَا يَضُرُّ
الْمُؤْمِنُ صَلَاةً خَلْفَ الْمُنَافِقِ، وَلَا يَنْفَعُ الْمُنَافِقُ صَلَاةً
الْمُؤْمِنِ خَلْفَهُ

[7563] Abu Usamah narrated to us, from Habib ibn Jari, who said: I asked Abu Ja’far about praying behind rulers. He said: “Pray with them.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ حَبِيبِ بْنِ جَرِيٍّ، قَالَ: سَأَلْتُ أَبَا
جَعْفَرَ عَنِ الصَّلَاةِ خَلْفَ الْأَمْرَاءِ، قَالَ: صَلِّ مَعَهُمْ

[7564] Kathir ibn Hisham narrated to us, from Ja’far ibn Burqan, who said: I asked Maymun about praying behind rulers. He said: “Pray with them.”

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ: سَأَلْتُ
مَيْمُونًا عَنِ الصَّلَاةِ خَلْفَ الْأَمْرَاءِ فَقَالَ: صَلِّ مَعَهُمْ

[7565] Kathir ibn Hisham narrated to us, from Ja’far ibn Burqan, who said: I asked Maymun about a man, mentioning that he was from the Kharijites. He said: “You do not pray for him; you only pray for Allah. We used to pray behind Al-Hajjaj, and he was a Haruri Azraqi (a sect of Kharijites).”

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ: سَأَلْتُ
مَيْمُونًا عَنْ رَجُلٍ، فَذَكَرَ أَنَّهُ مِنَ الْحَوَارِجِ، فَقَالَ: أَنْتَ
لَا تُصَلِّي لَهُ إِنَّمَا تُصَلِّي لِلَّهِ، فَذَكَرَ أَنَّهُ صَلَّى خَلْفَ
الْحَجَّاجَ، وَكَانَ حَرُورِيًّا أَزْرَقِيًّا

[7566] Jarir narrated to us, from Mansur, from Ibrahim, who said: “Abdullah (Ibn Mas’ud) used to pray with them if they delayed the time a little, and he considered the sin of that to be upon them.”

حَدَّثَنَا جَرِيرُ، عَنْ مَتْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ عَذْلُ اللَّهِ يُصَلِّي مَعَهُمْ إِذَا أَخْرُوا عَنِ الْوَقْتِ قَلِيلًا، وَيَرَى أَنَّ مَأْتِمَ ذَلِكَ عَلَيْهِمْ

[7567] Waki’ narrated to us, from Sufyan, from Al-Ala’ ibn al-Musayyab, from a man, from Sa’id ibn Jubayr: “That he used to pray with Al-Hajjaj at the gates of Kindah and rebelled against him.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ رَجُلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ كَانَ يُصَلِّي مَعَ الْحَاجَاجَ عِنْدَ أَبْوَابِ كِنْدَةَ وَخَرَجَ عَلَيْهِ

[7568] Waki’ narrated to us, Bistam narrated to us, saying: I asked Abu Ja’far about prayer with rulers. He said: “Pray with them, for we pray with them. Al-Hasan and Al-Husayn used to rush to pray behind Marwan.” I said: “People claim that was Taqiyyah (precautionary dissimulation).” He said: “How could it be, when Al-Hasan ibn Ali used to insult Marwan to his face while he was on the pulpit until he stepped down?”

حَدَّثَنَا وَكِيعٌ، ثَنَا بِسْطَامٌ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ الصَّلَاةِ مَعَ الْأُمَرَاءِ، فَقَالَ: صَلِّ مَعَهُمْ فَإِنَّا نُصَلِّي مَعَهُمْ، فَقُدْ كَانَ الْحَسَنُ، وَالْحُسَيْنُ يَتَنَاهُرُانِ الصَّلَاةَ خَلْفَ مَرْوَانَ، قَالَ: فَقُلْتُ: النَّاسُ يَرْعُمُونَ أَنَّ ذَلِكَ تَقْيَةٌ، قَالَ: وَكَيْفَ إِنْ كَانَ الْحَسَنُ بْنُ عَلِيٍّ يَسْبُ مَرْوَانَ فِي وَجْهِهِ وَهُوَ عَلَى الْمِنْبَرِ حَتَّى تَوَلَّ

[7569] Waki' narrated to us, Sufyan narrated to us, from Ibrahim ibn Abi Hafsa, who said: I said to Ali ibn Husayn: "Abu Hamzah al-Thumali, and he had extremism in him, says: 'We do not pray behind the Imams, nor do we intermarry except with those who hold our views.'" Ali ibn Husayn said: "Rather, we pray behind them and marry among them according to the

حَدَّثَنَا وَكِبِيعُ، ثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي حَفْصَةَ، قَالَ: فَلْتُ لِعَلَيْيِ بْنُ حُسَيْنٍ: إِنَّ أَبَا حَمْزَةَ التَّمَالِيَّ، وَكَانَ فِيهِ غُلُوُّ، يَقُولُ: لَا نُصَلِّي خَلْفَ الْأَئِمَّةِ، وَلَا نُنَاكِحُ إِلَّا مَنْ يَرَى مِثْلَ مَا رَأَيْنَا، فَقَالَ عَلِيُّ بْنُ حُسَيْنٍ: بْنُ نُصَلِّي خَلْفَهُمْ وَنُنَاكِحُهُمْ بِالسُّنْنَةِ

[7570] Waki' narrated to us, Sufyan narrated to us, from Al-A'mash, who said: "They used to pray behind the rulers and seek reward through it."

حَدَّثَنَا وَكِبِيعُ، ثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، قَالَ: كَانُوا يُصَلُّونَ خَلْفَ الْأَمْرَاءِ وَيَحْسِنُونَ بِهَا

[7571] Waki' narrated to us, from Sufyan, from Uqbah al-Asadi, from Zayd ibn Abi Sulayman: "That Abu Wa'il used to attend Friday prayer with Al-Mukhtar."

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ عُقْبَةَ الْأَسَدِيِّ، عَنْ زَيْدِ بْنِ أَبِي سُلَيْمَانَ، أَنَّ أَبَا وَائِلٍ كَانَ يَجْمَعُ مَعَ الْمُخْتَارِ

[7572] Waki' narrated to us, Sufyan narrated to us, from Muslim, from Abu Farwah, who said: "I saw Abdur-Rahman ibn Abi Layla signaling to Muhammad ibn Sa'd while Al-Hajjaj was delivering the sermon, to keep silent."

حَدَّثَنَا وَكِبِيعُ، ثَنَا سُفْيَانُ، عَنْ مُسْلِمٍ، عَنْ أَبِي فَرْوَةَ، قَالَ: رَأَيْتُ عَبْدَ الرَّحْمَنَ بْنَ أَبِي لَيْلَى وَأَشَارَ إِلَى مُحَمَّدٍ بْنِ سَعْدٍ، وَالْحَجَّاجُ يَخْطُبُ أَنِ اسْكُنْ

[7573] Al-Fadl ibn Dukayn narrated to us, from Al-A'mash, from Al-Qasim ibn Mukhaimirah: "That he used to pray behind Al-Hajjaj."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينِ، عَنِ الْأَعْمَشِ، عَنِ الْقَاسِمِ بْنِ مُخَيْمَرَةَ أَنَّهُ كَانَ يُصَلِّي خَلْفَ الْحَجَّاجِ

[7574] Waki' narrated to us, Sufyan narrated to us, from Amr ibn Yahya ibn Umarah al-Mazini, from his father, who said: Abu Bakr narrated to us, saying: The Messenger of Allah ﷺ said: "The entire earth is a mosque except for the graveyard and the bathroom."

حَدَّثَنَا وَكِبِيعُ، ثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ يَحْيَى بْنِ عُمَارَةِ الْمَازِنِيِّ، عَنْ أَبِيهِ قَالَ: حَدَّثَنَا أَبُو بَكْرٌ قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْمَقِيرَةَ وَالْحَمَامَ

[7575] Hafs narrated to us, from Hujayyah, from Anas, who said: Umar saw me praying towards a grave, so he kept saying: “O Anas, the grave!” I started raising my head looking at the moon (Al-Qamar), and they said: “He is only saying: ‘The grave (Al-Qabr).’”

حَدَّثَنَا حَفْصٌ، عَنْ حُجَيْةَ، عَنْ أَنَسٍ، قَالَ: رَأَيْتِ عُمَرَ وَأَنَا أَصْلَى إِلَى قَبْرٍ، فَجَعَلَ يَقُولُ: يَا أَنَسُ الْقَبْرَ، فَجَعَلْتُ أَرْفَعُ رَأْسِي أَنْظُرُ إِلَى الْقَمَرِ، فَقَالُوا: إِنَّمَا هُوَ يَقُولُ: الْقَبْرَ

[7576] Waki' narrated to us, Sufyan narrated to us, Humayd narrated to us, from Anas, who said: Umar saw me praying and said: “The grave is in front of you,” and forbade me.

حَدَّثَنَا وَكِيعٌ، ثَنَا سُفيَّانُ، ثَنَا حُمَيْدٌ، عَنْ أَنَسٍ، قَالَ: رَأَيْتِ عُمَرَ وَأَنَا أَصْلَى، فَقَالَ: الْقَبْرُ أَمَامُكَ فَنَهَا نِي

[7577] Jarir narrated to us, from Mansur, from Abu Zabyan, from Abdullah ibn Amr, who said: “Do not pray facing a latrine, nor a bathroom, nor a graveyard.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي طَيْبَيْنَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: لَا تَصَلُّ إِلَى الْحُشْ، وَلَا إِلَى الْحَمَّامِ وَلَا إِلَى الْمَقْبِرَةِ

[7578] Hafs narrated to us, from Hajjaj, from Al-Hakam, from Al-Hasan al-Urani, who said: “The entire earth is a mosque except for the latrine, the bathroom, and the graveyard.”

حَدَّثَنَا حَفْصٌ، عَنْ حَجَاجٍ، عَنْ الْحَكَمِ، عَنْ الْحَسَنِ الْعَرَنِيِّ قَالَ: الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْحُشْ، وَالْحَمَّامُ، وَالْمَقْبِرَةُ

[7579] Muhammad ibn Fudayl narrated to us, from Al-Ala' ibn al-Musayyab, from his father and Khaythamah, who both said: "Do not pray facing a bathroom wall, nor in the middle of a graveyard."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، وَخَيْثَمَةَ قَالَا: لَا تُصَلِّ إِلَى حَائِطٍ حَمَامٍ، وَلَا وَسَطَ مَقْبَرَةً

[7580] Waki' narrated to us, Hammam narrated to us, from Qatadah, from Anas, who said: "He used to dislike building a mosque among graves."

حَدَّثَنَا وَكِيعٌ، نَا هَمَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَّسٍ، قَالَ: كَانَ يَكْرُهُ أَنْ يَبْنِي مَسْجِدًا بَيْنَ الْقُبُورِ

[7581] Waki' narrated to us, saying: Sufyan narrated to us, from Mansur, from Ibrahim, who said: "When they went out with a funeral and the time for prayer arrived, they would move away from the graves."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا إِذَا خَرَجُوا مَعَ جَنَازَةٍ فَخَضَرَتِ الصَّلَاةُ تَنَحَّوْا عَنِ الْقُبُورِ

[7582] Waki' narrated to us, Sufyan informed us, from Mughirah, from Ibrahim, who said: "They used to dislike three structures for the Qiblah: the latrine, the graveyard, and the bathroom."

حَدَّثَنَا وَكِيعٌ، أَنَا سُفْيَانُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَكْرُهُونَ تَلَاثَ أَبْيَاتٍ لِلْقِبْلَةِ: الْحُشْ، وَالْمَقْبَرَةُ، وَالْحَمَامُ

[7583] Waki' narrated to us, Sufyan narrated to us, from Bakr ibn Qays, from Ibn Sirin, that he disliked praying towards graves and said: “[It is like] a house of fire.”

حَدَّثَنَا وَكِيعٌ، ثُنَانُ سُفْيَانُ، عَنْ بَكْرِ بْنِ قَيْسٍ، عَنْ ابْنِ سِيرِينَ أَنَّهُ كَرِهَ الصَّلَاةَ إِلَى الْقُبُوْرِ، وَقَالَ: بَيْتُ نَارٍ

[7584] Hafs ibn Ghiyath narrated to us, from Ash'ath, from Al-Hasan: “That the Prophet ﷺ disliked praying between graves.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَرِهَ الصَّلَاةَ بَيْنَ الْقُبُوْرِ

[7585] Abdul-A'la narrated to us, from Yunus, from Al-Hasan, regarding a man whom prayer overtakes in graveyards: “He prays.”
Ibn Sirin said: “That is disliked.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، فِي الرَّجُلِ تُدْرِكُهُ الصَّلَاةُ فِي الْمَقَابِرِ قَالَ: يُصَلَّى، وَقَالَ ابْنُ سِيرِينَ يُكْرَهُ ذَلِكَ

[7586] Hatim ibn Wardan narrated to us, from Burd, from Makhul: “That he disliked praying in graveyards.”

حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ أَنَّهُ كَانَ يُكْرَهُ الصَّلَاةَ فِي الْمَقَابِرِ

[7587] Sufyan narrated to us, from Asim, from Ibn Sirin, from Anas: “That he disliked that the funeral prayer be performed in the graveyard.”

حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ، عَنْ ابْنِ سِيرِينَ، عَنْ أَنَسٍ أَنَّهُ كَرِهَ أَنْ يُصَلَّى عَلَى الْجِنَازَةِ فِي الْمَقَبَرَةِ

[7588] Al-Fadl ibn Dukayn narrated to us, from Al-Aswad ibn Shayban, who said: “I saw Musa ibn Anas praying Asr in the grave of his brother Al-Nadr ibn Anas, and he had leveled for him the middle of the grave.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنِ، عَنِ الْأَسْوَدِ بْنِ شَيْبَانَ، قَالَ: رَأَيْتُ مُوسَى بْنَ أَنَسٍ يُصَلِّي الْعَصْرَ فِي قَبْرِ أَخِيهِ النَّضِيرِ بْنِ أَنَسٍ، وَقَدْ صَرَّحَ لَهُ وَسَطَ الْقَبْرِ

[7589] Abu Mu’awiyah narrated to us, from Layth, from Al-Hakam, who said: Ali said: “Do not pray facing a latrine, nor a bathroom, nor a graveyard.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ لَيْثٍ، عَنِ الْحَكَمِ، قَالَ: قَالَ عَلَيْهِ: لَا تُصَلِّيْ ثَجَاهَ حُشْ، وَلَا حَمَامًا، وَلَا مَقْبَرَةً

[7590] Waki’ narrated to us, Sufyan narrated to us, from Mansur, from Hilal ibn Yasaf, from Ibn al-Muthanna al-Himsi, from Ibn Abi Abza, from Ubadah ibn al-Samit, who said: The Messenger of Allah ﷺ said: “There will be rulers over you who will be distracted by things from the prayer until they delay it beyond its time. So pray it at its time.” A man asked: “O Messenger of Allah, if I catch it with them?” He said: “Yes, if you wish.”

حَدَّثَنَا وَكِيعٌ، ثنا سُعْدُ بْنُ عَبْدِ الرَّحْمَنِ، ثنا سُعْدُ بْنُ هِلَالٍ بْنِ يَسَافٍ، عَنِ ابْنِ الْمُنْتَهَى الْحِمْصِيِّ، عَنِ ابْنِ أَبِي أَبْرَزٍ، عَنْ عُبَادَةَ بْنِ الصَّابِرِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهَا سَتَكُونُ عَلَيْكُمْ أُمَرَاءٌ، فَتَشْغَلُهُمْ أَشْيَاءٌ عَنِ الصَّلَاةِ حَتَّى يُؤَخِّرُوهَا عَنْ وَقْتِهَا، فَصَلُّوهَا لِوَقْتِهَا، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنِّي أَذْرَكُهُمْ مَعَهُمْ؟ قَالَ: نَعَمْ إِنْ شِئْتَ

[7591] Abu Mu'awiyah narrated to us, from Al-A'mash, from Ibrahim, from Al-Aswad and Alqamah, who said: Abdullah said: "There will be rulers over you who delay the prayer beyond its time and delay it until the last moment of life (or day). If you see them doing that, pray in your houses, then make your prayer (with them) voluntary."

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ
الْأَسْوَدِ، وَعَلْقَمَةَ قَالاً: قَالَ عَبْدُ اللَّهِ: إِنَّهُ سَيَكُونُ عَلَيْنَمْ
أَمْرَاءٌ يُؤَخِّرُونَ الصَّلَاةَ عَنْ وَقْتِهَا، وَيَخْفُونَهَا إِلَى
شَرَقِ الْمَوْئِى، فَإِذَا رَأَيْتُمُوهُمْ قَدْ فَعَلُوا ذَلِكَ فَصَلُّوا فِي
بُيُوتِكُمْ، ثُمَّ اجْعَلُوا صَلَاتَكُمْ سُبْحَانَ

[7592] Waki' narrated to us, Shu'buh narrated to us, from Abu Imran al-Jawni, from Abdullah ibn al-Samit, from Abu Dharr, who said: The Messenger of Allah ﷺ said: "Pray the prayer at its time."

حَدَّثَنَا وَكِبِيعٌ، ثنا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ
عَبْدِ اللَّهِ بْنِ الصَّامِيتِ، عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَلُّوا الصَّلَاةَ لِوَقْتِهَا

[7593] Waki' narrated to us, Sufyan narrated to us, from Al-A'mash, who said: "I saw Ibrahim and Khaythamah praying Dhuhr and Asr in their houses, then coming to Al-Hajjaj and praying with him."

حَدَّثَنَا وَكِبِيعٌ، ثنا سُفِيَّانُ، عَنِ الْأَعْمَشِ، قَالَ: رَأَيْتُ
إِبْرَاهِيمَ، وَخَيْثَمَةَ يُصَلِّيَانَ الظَّهَرَ وَالعَصْرَ فِي بُيُوتِهِمَا،
ثُمَّ يَأْتِيَانَ الْحَاجَاجَ فَيُصَلِّيَانَ مَعَهُ

[7594] Muhammad ibn Fudayl narrated to us, from Al-A'mash, from Muslim, who said: I used to sit with Masruq and Abu Ubaydah in the mosque during the time of Ziyad. When the time for Dhuhr entered, they would stand and pray, then sit until the Mu'adhin called the Adhan and the Imam came out, then they would stand and pray. And they would do the same for Asr.

حَدَّثَنَا مُحَمَّدُ بْنُ قُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ قَالَ:
كُنْتُ أَجِلِسُ مَعَ مَسْرُوقٍ وَأَبِي عُبَيْدَةَ فِي الْمَسْجِدِ فِي
زَمَنِ زِيَادٍ، فَإِذَا دَخَلَ وَقْتُ الظُّهُرِ قَامَا فَصَلَّى، ثُمَّ
يَجْلِسَانَ حَتَّى إِذَا أَذَنَ الْمُؤَذِّنُ وَخَرَجَ الْإِمَامُ قَامَا فَصَلَّى
وَيَفْعَلُانِيهِ فِي الْعَصْرِ

[7595] Waki' narrated to us, Sufyan narrated to us, from Abu Hashim: "That Al-Hajjaj delayed the prayer, so Abu Wa'il gestured [praying] while he was sitting."

حَدَّثَنَا وَكِبِيرٌ، ثنا سُفْيَانُ، عَنْ أَبِي هَاشِمٍ، أَنَّ الْحَاجَاجَ
أَخْرَى الصَّلَاةَ فَأَوْمَأَ أَبُو وَائِلَ وَهُوَ جَالِسٌ

[7596] Waki' narrated to us, Sufyan narrated to us, from Abdullah ibn Uthman, from Ali al-Azdi, who said: "Al-Hajjaj delayed the prayer at Arafat, so Ibn Umar prayed in his saddlebag (camp). There were people standing. He said: Al-Hajjaj ordered concerning him and perceived him."

حَدَّثَنَا وَكِبِيرٌ، ثنا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ
عَلِيِّ الْأَزْدِيِّ، قَالَ: أَخْرَى الْحَاجَاجُ الصَّلَاةَ بِعَرَفةَ،
فَصَلَّى أَبْنُ عُمَرَ فِي رَحْلِهِ، وَثُمَّ نَاسٌ وَفُضُّلٌ قَالَ: فَأَمَرَ
بِهِ الْحَاجَاجَ فَحَسَّ بِهِ

[7597] Waki' narrated to us, Al-Mas'udi narrated to us, from Abdul-Malik ibn Umayr, who said: "Abu Ubaydah used to wait for Maghrib; if he (the ruler) delayed it, he would untie his garment and leave."

حَدَّثَنَا وَكِبْعُ، ثَنَا الْمَسْعُودِيُّ، عَنْ عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ، قَالَ: كَانَ أَبُو عُبَيْدَةَ يَنْتَظِرُ الْمَغْرِبَ، فَإِذَا بَطَأَ بِهَا حَلَ حُبُونَهُ وَخَرَجَ

[7598] Waki' narrated to us, Isra'il narrated to us, from Amir ibn Shaqiq, who said: "Al-Hajjaj used to delay the Friday prayer, so Abu Wa'il would order us to pray in our houses, then come to the mosque."

حَدَّثَنَا وَكِبْعُ، ثَنَا إِسْرَائِيلُ، عَنْ عَامِرِ بْنِ شَقِيقٍ، قَالَ: كَانَ الْحَاجَاجُ يُؤَخِّرُ الصَّلَاةَ يَوْمَ الْجُمُعَةِ، فَكَانَ أَبُو وَائِلٍ يَأْمُرُنَا أَنْ نُصَلِّيَ فِي بُيُوتِنَا، ثُمَّ تَأْتِي الْمَسْجِدُ

[7599] Ibn Idris narrated to us, from Shu'bah, from Abu Imran al-Jawni, from Abdullah ibn al-Samit, from Abu Dharr, who said: My close friend (the Prophet) advised me: "To pray the prayer at its time. If you reach the people having already prayed, you would have secured your prayer; otherwise, it would be voluntary."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ الْجُونِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: إِنَّ حَلِيلِي أَوْصَانِي: أَنْ أُصَلِّيَ الصَّلَاةَ لِوُقْتِهَا، فَإِنْ أَذْرَكْتَ الْقَوْمَ قَدْ صَلَوْا كُنْتَ قَدْ أَحْرَزْتَ صَلَاتِكَ، وَإِنْ كَانَتْ نَافِلَةً

[7600] Abu Mu'awiyah narrated to us, from Muhammad ibn Abi Isma'il, who said: "I saw Ata and Sa'id ibn Jubayr when Al-Walid delayed the prayer; they gestured [prayed] at the time of prayer, then sat until they prayed that prayer with him. I saw them do that multiple times."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ، قَالَ: رَأَيْتُ عَطَاءً، وَسَعِيدَ بْنَ جُبَيْرٍ وَأَخْرَى الْوَلِيدَ الصَّلَاةَ، فَأَوْمَأُوا فِي وَقْتِ الصَّلَاةِ، ثُمَّ قَعَدُوا حَتَّى صَلَّى مَعَهُ تِلْكَ الصَّلَاةَ، رَأَيْتُهُمَا فَعَلَا ذَلِكَ مِرَارًا

[7601] 'Abdullāh ibn Numayr narrated to us, from Ibn Abī 'Arūbah, from Qatādah, from 'Āishah: "That the Prophet of Allah ﷺ used to dislike praying in their [women's] blankets (Mashā'ir)."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ، عَنْ ابْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، عَنْ عَائِشَةَ: أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَكْرَهُ الصَّلَاةَ فِي مَشَاعِرِهِنَّ

[7602] Azhar narrated to us, from Ibn 'Awn, from 'Amr ibn Sa'īd, from Muḥammad, who said: "Do not pray in the shu'ur of women." Abū Bakr said: "Meaning their garments."

حَدَّثَنَا أَزْهَرُ، عَنْ ابْنِ عَوْنِ، عَنْ عَمْرُو بْنِ سَعِيدٍ، عَنْ مُحَمَّدٍ، قَالَ: لَا تُصَلِّو فِي شُعُرِ النِّسَاءِ قَالَ أَبُو بَكْرٍ: يَعْنِي ثِيَابَهُنَّ

[7603] Ghundar narrated to us, from al-Ash'ath, from al-Hasan, who said: "There is no harm in a man praying in the blankets/wraps of women."

حَدَّثَنَا غُنْدَرٌ، عَنِ الْأَشْعَثِ، عَنِ الْحَسَنِ، قَالَ: لَا بَأْسَ أَنْ يُصَلِّي الرَّجُلُ فِي مَلَاحِفِ النِّسَاءِ

[7604] Yaḥyā ibn Yamān narrated to us, from Ḥanzalah, from Ṭāwūs, who said: “There is no harm in a man praying in a woman's garment.”

حَدَّثَنَا يَحْيَى بْنُ يَمَانَ، عَنْ حَنْظَلَةَ، عَنْ طَاؤِسٍ، قَالَ:
لَا بَأْسَ أَنْ يُصَلِّيَ الرَّجُلُ فِي تَوْبِ الْمَرْأَةِ

[7605] Abū al-Aḥwaṣ narrated to us, from Abū Iṣhāq, from ‘Umayr ibn Yarīm Abū Hilāl, who said: I heard Ibn ‘Abbās say: “Do not say 'We turned away (inṣarafnā) from the prayer,' for indeed a people turned away so Allah turned their hearts away. Rather say: 'The prayer has been concluded (quḍiyat).'”

حَدَّثَنَا أَبُو الْأَحْوَصَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عُمَيْرِ بْنِ يَرِيمِ أَبِي هِلَالٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: لَا تَقُولُوا أَنْصَرَفْنَا مِنَ الصَّلَاةِ، فَإِنَّ قَوْمًا أَنْصَرَفُوا فَأَصْرَفَ اللَّهُ فُلُوبَهُمْ، وَلَكِنْ قُولُوا قَدْ قُضِيَتِ الصَّلَاةُ

[7606] Hushaym narrated to us, from Mughīrah, from Abū Ma'shar, from Ibrāhīm: “That he used to see no harm in that.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ:
أَنَّهُ كَانَ لَا يَرَى بِذَلِكَ بَأْسًا

[7607] ‘Affān narrated to us, Sa‘īd ibn Zayd narrated to us, he said: Al-Zubayr ibn al-Khirrīt narrated to us, from ‘Ikrimah, from Ibn ‘Umar, who said: “It should not be said 'We turned away (inṣarafnā) from the prayer,' but rather 'The prayer has been concluded.'”

حَدَّثَنَا عَفَانُ، ثَنَا سَعِيدُ بْنُ رَبِيعٍ، قَالَ: ثَنَا الزُّبَيْرُ بْنُ الْخَرِّيْتَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عُمَرَ، قَالَ: لَا يُقَالُ أَنْصَرَفْنَا مِنَ الصَّلَاةِ، وَلَكِنْ قَدْ قُضِيَتِ الصَّلَاةُ

[7608] Abū Usāmah narrated to us, from ‘Ubaydullāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, who said: A wife of ‘Umar used to attend the Morning (Ṣubḥ) and Night (‘Ishā’) prayers in congregation in the mosque. It was said to her: “Why do you go out when you know that ‘Umar dislikes that and is jealous?” She said: “So what prevents him from forbidding me?” They said: “The statement of the Messenger of Allah ﷺ prevents him: ‘Do not prevent the female servants of Allah from the mosques of Allah.’”

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ،
عَنْ ابْنِ عُمَرَ قَالَ: كَانَتِ امْرَأَةً لِعُمَرَ شَهِدَ صَلَاةَ
الصُّبْحِ وَالْعِشَاءِ فِي جَمَاعَةٍ فِي الْمَسْجِدِ، فَقَبِيلٌ لَهَا: لَمْ
تَخْرُجِينَ وَقَدْ تَعْلَمِينَ أَنَّ عُمَرَ يَكْرَهُ ذَلِكَ وَيَغْلُبُ؟ قَالَتْ:
فَمَا يَمْنَعُهُ أَنْ يَنْهَا إِنِّي؟ قَالُوا: يَمْنَعُهُ قَوْلُ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَمْنَعُوا إِمَامَ اللَّهِ مَسَاجِدَ اللَّهِ

[7609] ‘Abdah ibn Sulaymān narrated to us, from Muḥammad ibn ‘Amr, from Abū Salamah, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “Do not prevent the female servants of Allah from the mosques of Allah, but let them go out, if they go out, unperfumed.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، عَنْ أَبِي
سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: لَا تَمْنَعُوا إِمَامَ اللَّهِ مَسَاجِدَ اللَّهِ، وَلْيَخْرُجْنَ
إِذَا حَرَجْنَ تَقْلَاتِ

[7610] Abū Khālid and ‘Abdah ibn Sulaymān narrated to us, from Yaḥyā ibn Sa‘īd, from ‘Amrah, from ‘Ā’ishah, who said: “If the Prophet ﷺ had realized what the women have innovated, he would have prevented them from the mosques, just as the women of the Children of Israel were prevented.” She [‘Amrah] said: I said: “Were they prevented?” She said: “Yes.”

حَدَّثَنَا أَبُو حَالِدٍ، وَعَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: لَوْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدْرَكَ مَا أَحَدَثَنَّا النِّسَاءُ لَمْ نَعْهُنَّ الْمَسَاجِدَ، كَمَا مُنْعِنَّهُ نِسَاءُ بَنِي إِسْرَائِيلَ، قَالَتْ: قُلْتُ: وَمُنْعِنَّهُ؟ قَالَتْ: نَعَمْ

[7611] ‘Abdah narrated to us, from ‘Ubaydullāh, from Nāfi‘, from Ibn ‘Umar, who said: The Messenger of Allah ﷺ said: “Do not prevent the female servants of Allah from the mosques of Allah.”

حَدَّثَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ

[7612] Jarīr narrated to us, from Mughīrah, from Simāk, from Ibrāhīm, who said: “The wife of Abū Mas‘ūd used to pray the late ‘Ishā’ prayer in the congregation

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ سِمَاكٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَتْ امْرَأَةً أَبِي مَسْعُودٍ تُصَلِّي الْعِشَاءَ الْآخِرَةَ فِي مَسْجِدِ الْجَمَاعَةِ

[7613] Waki‘ narrated to us, Hanzalah al-Jumahī narrated to us, from Sālim, from ‘Abdullāh ibn ‘Umar, who said: The Messenger of Allah ﷺ said: “If your women ask your permission to go to the mosques, then grant them permission.”

حَدَّثَنَا وَكِبْرَى، ثنا حَنْظَلَةُ الْجُمَاحِيُّ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا اسْتَأْذَنْتُمْ نِسَاءً كُمْ إِلَى الْمَسَاجِدِ فَأَذِنُو لَهُنَّا

[7614] Waki‘ narrated to us, Mis‘ar narrated to us, from Salamah ibn Kuhayl, from Abū ‘Amr al-Shaybānī, who said: ‘Abdullāh [ibn Mas‘ud] said: “A woman has never prayed a prayer better than a prayer she prays in her house, unless she prays at the Sacred Mosque, except for an old woman in her minqalayhā”—meaning her leather socks (khuffayn).

حَدَّثَنَا وَكِبْرَى، ثنا مِسْعَرٌ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَا صَلَّتِ امْرَأَةٌ صَلَاةً قَطُّ أَفْضَلَ مِنْ صَلَاةٍ تُصَلِّيْهَا فِي بَيْتِهَا، إِلَّا أَنْ تُصَلِّيَ عِنْدَ الْمَسْجِدِ الْحَرَامِ، إِلَّا عَجُوزٌ فِي مِنْقَلِيهَا يَعْنِي حُفَيْنَهَا

[7615] Waki‘ narrated to us, Isrā’īl narrated to us, from ‘Abd al-A‘lā, from Sa‘īd ibn Jubayr, from ‘Abdullāh ibn ‘Abbās: That a woman asked him about praying in the mosque on Friday. He said: “Your prayer in your inner room is better than your prayer in your house, and your prayer in your house is better than your prayer in your courtyard, and your prayer in your courtyard is better than your prayer in the mosque of your people.”

حَدَّثَنَا وَكِبِيعُ، ثنا إِسْرَائِيلُ، عَنْ عَبْدِ الْأَعْلَى، عَنْ سَعِيدِ
بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ امْرَأَةً سَأَلَتْهُ عَنِ
الصَّلَاةِ فِي الْمَسْجِدِ يَوْمَ الْجُمُعَةِ، فَقَالَ: صَلَاتِكِ فِي
مَخْدَعِكِ أَفْضَلُ مِنْ صَلَاتِكِ فِي بَيْتِكِ، وَصَلَاتِكِ فِي
بَيْتِكِ أَفْضَلُ مِنْ صَلَاتِكِ فِي حُجْرَتِكِ، وَصَلَاتِكِ فِي
حُجْرَتِكِ أَفْضَلُ مِنْ صَلَاتِكِ فِي مَسْجِدِ قَوْمِكَ

[7616] Waki‘ narrated to us, Sulaymān ibn al-Mughīrah narrated to us, from Humayd ibn Hilāl, from Abū al-Aḥwāṣ, who said: ‘Abdullāh [ibn Mas‘ūd] said: “The woman is ‘Awrah (concealable/private), and she is closest to her Lord when she is in the depth of her house. When she goes out, the Shayṭān casts glances at her.”

حَدَّثَنَا وَكِبِيعُ، ثنا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ حَمَيْدِ بْنِ
هِلَالٍ، عَنْ أَبِي الْأَحْوَصِ، قَالَ: قَالَ عَبْدُ اللَّهِ: الْمَرْأَةُ
عَوْرَةٌ وَأَقْرَبُ مَا تَكُونُ مِنْ رَبِّهَا، إِذَا كَانَتْ فِي قَعْدَةٍ
بَيْتِهَا، فَإِذَا حَرَجَتِ اسْتَشْرَفَهَا الشَّيْطَانُ

[7617] Waki‘ narrated to us, Sufyān narrated to us, from Abū Farwah al-Hamdānī, from Abū ‘Amr al-Shaybānī, who said: “I saw Ibn Mas‘ūd throwing pebbles at the women to drive them out of the mosque on Friday.”

حَدَّثَنَا وَكِيعٌ، ثنا سُفْيَانُ، عَنْ أَبِي فَرْوَةَ الْهَمْدَانِيِّ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، قَالَ: رَأَيْتُ ابْنَ مَسْعُودٍ يَخْصِبُ النِّسَاءَ يُخْرِجُهُنَّ مِنَ الْمَسْجِدِ يَوْمَ الْجُمُعَةِ

[7618] Wakī‘ narrated to us, Iyās ibn Daghfal narrated to us, he said: Al-Ḥasan was asked about a woman who vowed that if her husband was released from prison, she would pray two rak‘ahs in every mosque in Basra where congregational prayers are held. Al-Ḥasan said: “Let her pray in the mosque of her own people, for she cannot bear that [vow]. If ‘Umar ibn al-Khaṭṭāb had caught her, he would have struck her head.”

حَدَّثَنَا وَكِيعٌ، ثنا إِيَّاسُ بْنُ دَغْفَلٍ قَالَ: سُئِلَ الْحَسَنُ عَنْ امْرَأَةٍ جَعَلَتْ عَلَيْهَا إِنْ أُخْرِجَ زَوْجَهَا مِنَ السَّجْنِ أَنْ تُصَلِّيَ فِي كُلِّ مَسْجِدٍ تُجْمَعُ فِيهِ الصَّلَاةُ بِالْبَصَرَةِ رَكْعَتَيْنِ، فَقَالَ الْحَسَنُ: تُصَلِّي فِي مَسْجِدٍ قَوْمَهَا، فَإِنَّهَا لَا تُطِيقُ ذَلِكَ لَوْ أَذْرَكَهَا عُمُرُ بْنُ الْخَطَّابٍ لِأَوْجَعَ رَأْسَهَا

[7619] Abū al-Aḥwāṣ narrated to us, from Sa‘īd ibn Masrūq, from Abū ‘Amr al-Shaybānī, who said: I heard the master of this house—meaning Ibn Mas‘ūd—swear, emphasizing his oath: “No woman has prayed a prayer more beloved to Allah than a prayer in her house, except during Hajj or ‘Umrah, or a woman who has despairs of marriage (i.e., is old).”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ أَبِي عَمْرِو الشَّيْبَانِيِّ، قَالَ: سَمِعْتُ رَبَّ هَذِهِ الدَّارِ يَعْنِي ابْنَ مَسْعُودٍ حَلْفَ فَبَالَّغَ فِي الْيَمِينِ، مَا صَلَّى امْرَأَةٌ صَلَّاءً حَبَّ إِلَى اللَّهِ مِنْ صَلَّاءٍ فِي بَيْتِهَا إِلَّا فِي حَجَّ أَوْ عُمْرَةٍ، إِلَّا امْرَأَةٌ قَدْ أَيْسَتْ مِنَ الْبُعْلَةِ

[7620] Zayd ibn Ḥubāb narrated to us, Ibn Lahī‘ah narrated to us, ‘Abd al-Ḥamīd ibn al-Mundhir al-Sā‘idī narrated to me, from his father, from his grandmother Umm Ḥumayd, who said: I said: “O Messenger of Allah ﷺ, our husbands prevent us from praying with you, and we love praying with you.” The Messenger of Allah ﷺ said: “Your prayer in your houses is better than your prayer in your rooms, and your prayer in your rooms is better than your prayer in the congregation.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، ثنا ابْنُ لَهِيَعَةَ، حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ الْمُنْذِرِ السَّاعِدِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَمِّ حُمَيْدٍ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْنَعُنَا أَرْوَاجُنَا أَنْ نُصَلِّيَ مَعَكَ وَنُحِبُّ الصَّلَاةَ مَعَكَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَلَاتُكُنَّ فِي بُيُوتِكُنَّ أَفْضَلُ مِنْ صَلَاتِكُنَّ فِي حُجَرِكُنَّ، وَصَلَاتُكُنَّ فِي حُجَرِكُنَّ أَفْضَلُ مِنْ صَلَاتِكُنَّ فِي الْجَمَاعَةِ

[7621] Ḥafṣ narrated to us, from al-A'mash, from Ibrāhīm, who said: "Ibrāhīm had three wives, and he would not let them go out to Friday prayer or congregational prayer."

حَدَّثَنَا حَفْصُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ لِإِبْرَاهِيمَ تَلَاثٌ نِسْوَةٌ، فَلَمْ يَكُنْ يَدْعُهُنَّ يَخْرُجْنَ إِلَى جُمْعَةٍ وَلَا جَمَاعَةٍ

[7622] Wakī' narrated to us, from Sufyān, from 'Abdullāh ibn Muḥammad ibn 'Aqīl, from Jābir, who said: The Messenger of Allah ﷺ said: "The best of the women's rows is the last of them, and the worst of them is the first of them."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا وَشَرُّهَا مُقَدَّمُهَا

[7623] Abū al-Aḥwāṣ narrated to us, from Ibrāhīm ibn Muhājir, from Ibrāhīm, who said: 'Abdullāh [ibn Mas'ūd] used to say: "The best of the women's rows is the back ones."

حَدَّثَنَا أَبُو الْأَحْوَاصِ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ عَبْدُ اللَّهِ يَقُولُ: خَيْرُ صُفُوفِ النِّسَاءِ الْمُؤَخَّرُ

[7624] 'Alī ibn Mushir narrated to us, from Yahyā ibn Ayyūb, from Abū Zur'ah, from Abū Hurayrah, who said: "The best of the women's rows is the back of them, and the worst of them is the first of them."

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَيْرُ صُفُوفِ النِّسَاءِ مُؤَخَّرُهَا، وَشَرُّهَا أَوَّلُهَا

[7625] Wakī‘ narrated to us, from Hishām, from his father, who said: It used to be said: “The best of the women's rows is the back of them, and the worst of them is the first of them.”

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: كَانَ يُقَالُ: حَيْرٌ
صُفُوفُ النِّسَاءِ مُؤَخِّرُهَا، وَشُرُّهَا مُقَدَّمُهَا

[7626] ‘Abdah ibn Sulaymān narrated to us, from Hishām, from his father, the like of it.

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، يُمْثِلُهُ

[7627] Hushaym narrated to us, he said: Ḥuṣayn informed us, he said: I was told that Ibn Mas‘ūd: “Used to place the old women in the first row of the women's rows, and place the young women in the back row.”

حَدَّثَنَا هُسَيْمٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ، قَالَ: حَدَّثُتُ أَنَّ ابْنَ
مَسْعُودٍ: كَانَ يُقَدِّمُ الْعَجَائِزَ فِي الصَّفَّ الْأَوَّلِ مِنْ
صُفُوفِ النِّسَاءِ، وَيُؤَخِّرُ الشَّوَّابَ إِلَى الصَّفَّ الْمُؤَخِّرِ

[7628] Yahyā ibn Abī Bukayr narrated to us, Zuhayr ibn Muḥammad narrated to us, from ‘Abdullāh ibn Muḥammad ibn ‘Aqīl, from Sa‘īd ibn al-Musayyib, from Abū Sa‘īd al-Khudrī: That he heard the Messenger of Allah ﷺ say: “The best of the women's rows is the back ones, and the worst of them is the front ones.”

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، ثنا زُهَيرُ بْنُ مُحَمَّدٍ، عَنْ
عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ،
عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَقُولُ: حَيْرٌ صُفُوفُ النِّسَاءِ الْمُؤَخِّرُ وَشُرُّهَا
الْمُقَدَّمُ

[7629] ‘Abīdah ibn Ḥumayd narrated to us, from Suhayl, from his father, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “The best of the men's rows is the first of them and the worst of them is the last of them, and the best of the women's rows is the last of them and the worst of them is the first of them.”

حَدَّثَنَا عَبِيْدَةُ بْنُ حُمَيْدٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَيْرُ صُفُوفِ الرِّجَالِ مُقَدَّمُهَا وَشُرُّهَا مُؤَخَّرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ مُؤَخَّرُهَا وَشُرُّهَا مُقَدَّمُهَا

[7630] Mu‘āwiyah ibn Hishām narrated to us, Sufyān narrated to us, from Muḥammad ibn ‘Ajlān, from his father, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “The best of the men's rows is the first of them and the worst of the men's rows is the last of them, and the best of the women's rows is the last of them and the worst of the women's rows is the first of them.”

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، ثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا وَشُرُّ صُفُوفِ الرِّجَالِ آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا وَشُرُّ صُفُوفِ النِّسَاءِ أَوَّلُهَا

[7631] Yazīd ibn Hārūn narrated to us, from Hammād ibn Salamah, he said: Thābit ibn Aslam narrated to us, he said: Ṣalt ibn Ashyām narrated to us: That the Messenger of Allah ﷺ said: “Whoever prays two rak‘ahs in which he does not speak to himself about anything of the world, he will not ask Allah for anything except that He gives it to him.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، قَالَ: ثنا
تَابِثُ بْنُ أَسْلَمَ، قَالَ: ثنا صَلَّى بْنُ أَسْيَمَ: أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ صَلَّى رَكْعَتَيْنِ لَمْ يُحَدِّثْ
نَفْسَهُ فِيهِمَا بِشَيْءٍ مِّنَ الدُّنْيَا، لَمْ يَسْأَلْ اللَّهَ شَيْئًا إِلَّا
أُعْطَاهُ إِبَاهَةً

[7632] Ḥafṣ ibn Ghayāth narrated to us, Layth narrated to us, from ‘Isā, from Zayd ibn Arṭāh, from Abū Umāmah, who said: The Messenger of Allah ﷺ said: “A servant is not given anything in this world better for him than being permitted to pray two rak‘ahs.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، ثنا لَيْثٌ، عَنْ عِيسَى، عَنْ زَيْدٍ
بْنِ أَرْطَاهَ، عَنْ أَبِي أُمَامَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا أُوتِيَ عَبْدٌ فِي هَذِهِ الدُّنْيَا خَيْرٌ لَهُ مِنْ
أَنْ يُؤْدَنَ لَهُ فِي رَكْعَتَيْنِ فَيُصَلِّيهِمَا

[7633] Ḥafṣ narrated to us, from Abū Mālik, from Abū Ḥāzim, who said: I passed by a recently buried grave with Abū Hurayrah, and he said: “Two light rak‘ahs which you deem insignificant,” he added, “those two are more beloved to him [the deceased] than the rest of your world.”

حَدَّثَنَا حَفْصٌ، عَنْ أَبِي مَالِكٍ، عَنْ أَبِي حَازِمٍ، قَالَ: مَرَرْتُ مَعَ أَبِي هُرَيْرَةَ عَلَى قَبْرٍ دُفِنَ حَدِيثًا، فَقَالَ: الرَّكْعَتَيْنِ حَفِيقَتَيْنِ مِمَّا تَحْقِرُونَ، زَادَ، هَذَا هُمَا أَحَبُّ إِلَيْهِ مِنْ بَقِيَّةِ دُنْيَاكُمْ

[7634] Ḥafṣ ibn Ghiyāth narrated to us, from ‘Āsim, from Abū ‘Uthmān, who said: A man bought an orchard in Medina and gained a profit of a hundred complete palm trees from it. The Prophet ﷺ said: “Shall I not inform you of something better than this? A man performs ablution and perfects the ablution, then prays two rak‘ahs in a cave or the foot of a mountain—he has a better profit than this.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ قَالَ: اشْتَرَى رَجُلٌ حَائِطًا فِي الْمَدِينَةِ فَرَبَحَ فِيهِ مِائَةً نَخْلَةً كَامِلَةً، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ هَذَا، رَجُلٌ ثَوَّاضًا فَأَحْسَنَ الْوُضُوءَ، ثُمَّ صَلَّى رَكْعَتَيْنِ فِي غَارٍ أَوْ سَفْحٍ جَبَلٍ، أَفْضَلُ رِبْحًا مِنْ هَذَا

[7635] Wakī‘ narrated to us, from some of our companions, from al-Jurayrī, from Abū al-Ward, from Ka‘b: “{Indeed, in this is notification for a worshipping people} [Al-Anbiya: 106],” he said: “The five prayers.”

[7636] Wakī‘ narrated to us, Ibn Abī Khālid, Mis‘ar, and al-Bakhtarī ibn al-Mukhtār narrated to us—they heard it from Abū Bakr ibn ‘Umārah ibn Ruwaybah al-Thaqafī, from his father, who said: I heard the Messenger of Allah ﷺ say: “He will not enter the Fire who prays before the rising of the sun and before its setting.” A man from the people of Basra said to him: “Did you hear it from the Messenger of Allah ﷺ?” He said: “Yes, I bear witness that I heard it from the Messenger of Allah ﷺ; my ears heard it and my heart retained it.”

حَدَّثَنَا وَكِيعٌ، عَنْ بَعْضِ أَصْحَابِنَا، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْوَرْدِ، عَنْ كَعْبٍ: {إِنَّ فِي هَذَا لِبَلَاغًا لِقَوْمٍ ، قَالَ: الصَّلَوَاتُ الْخَمْسُ}[106 : عَابِدِينَ] [الأنبياء

حَدَّثَنَا وَكِيعٌ، ثُنا ابْنُ أَبِي حَلَدٍ، وَمَسْعُرٌ، وَالْجُخْتَرِيُّ بْنُ الْمُخْتَارِ، سَمِعُوهُ مِنْ أَبِي بَكْرِ بْنِ عُمَارَةَ بْنِ رُوَيْبَةَ الْقَفِيِّ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَنْ يَلْجُ النَّارَ مَنْ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا، فَقَالَ لَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ: أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: نَعَمْ، أَشْهُدُ أَنِّي سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، سَمِعْتَهُ أَذْنَايَ وَوَعَاهَ قَلْبِي

[7637] Sharīk narrated to us, from ‘Āsim, from Zirr, who said: We were presenting the copies of the Qur'an to ‘Abdullāh [ibn Mas‘ūd], and a man from Thaqīf asked him: "O Abū ‘Abd al-Rahmān, which deeds are best?" He said: "Prayer; and whoever does not pray has no religion."

حَدَّثَنَا شَرِيكٌ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، قَالَ: كُنَّا نَعْرِضُ
الْمَصَاحِفَ عَلَى عَبْدِ اللَّهِ فَسَأَلَهُ رَجُلٌ مِنْ تَقْيِيفٍ فَقَالَ:
يَا أَبَا عَبْدِ الرَّحْمَنِ، أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: الصَّلَاةُ،
وَمَنْ لَمْ يُصْلِّ فَلَا دِينَ لَهُ

[7638] Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from Mansūr, from Shaqīq, from Masrūq, who said: "There is no state in which it is more likely for a servant to be answered—unless he is in the cause of Allah—than when he has his face dusted in prostration."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ
شَقِيقٍ، عَنْ مَسْرُوقٍ، قَالَ: مَا مِنْ حَالٍ أَخْرَى أَنْ
يُسْتَجَابَ لِلْعَبْدِ فِيهِ، إِلَّا أَنْ يَكُونَ فِي سَبِيلِ اللَّهِ مِنْ أَنْ
يَكُونَ عَافِرًا وَجْهًا سَاجِدًا

[7639] Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from Mansūr, from Mālik ibn al-Hārith, who said: I was told that Masrūq used to say: "Whoever guards these prayers will not be written among the heedless, for in neglecting them is destruction."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ
مَالِكِ بْنِ الْحَارِثِ، قَالَ: حُدِّثْتُ أَنَّ مَسْرُوقًا كَانَ يَقُولُ:
مَنْ حَفَظَ عَلَى هُؤُلَاءِ الصَّلَوَاتِ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ،
فَإِنَّ فِي إِفْرَاطِهِنَّ الْهَلْكَةَ

[7640] ‘Abdullāh ibn Numayr narrated to us, from Muḥammad ibn Abī Ismā‘īl, from Ma‘qil al-Khath’amī, from ‘Alī, who said: “Whoever does not pray has disbelieved.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ،
عَنْ مَعْقِلِ الْخَثْعَمِيِّ، عَنْ عَلَيِّ، قَالَ: مَنْ لَمْ يُصَلِّ فَقَدْ
كَفَرَ

[7641] Ḥafṣ ibn Ghiyāth narrated to us, from ‘Imrān ibn Sulaymān, from ‘Alī ibn Thābit, who said: “The offering of the pious is the prayer.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عِمْرَانَ بْنِ سُلَيْمَانَ، عَنْ
عَلَيِّ بْنِ ثَابِتٍ، قَالَ: قُرْبَانُ الْمُتَقِينَ الصَّلَاةُ

[7642] Wakī‘ narrated to us, Mis‘ar narrated to us, from ‘Uthmān ibn al-Mughīrah al-Thaqafī, from ‘Alī ibn Rabī‘ah al-Walībī, from Asmā’ ibn al-Hakam al-Fazārī, from ‘Alī, who said: Whenever I heard a hadith from the Messenger of Allah ﷺ, Allah benefited me with it as He willed. But if someone else narrated it to me from him, I would make him swear to me. If he swore to me, I believed him. And Abū Bakr narrated to me—and Abū Bakr spoke the truth—that he said: The Messenger of Allah ﷺ said: “There is no man who commits a sin, then performs ablution and perfects the ablution, then prays—Sufyān said: then prays two rak‘ahs; Mis‘ar said: then prays and seeks forgiveness from Allah—except that He forgives him.”

حَدَّثَنَا وَكِيعٌ، ثُنَّا مِسْعَرٌ، عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ التَّقِيِّ،
عَنْ عَلَيِّ بْنِ رَبِيعَةِ الْوَالِبِيِّ، عَنْ أَسْمَاءَ بْنِ الْحَكَمِ
الْفَزَارِيِّ، عَنْ عَلَيِّ، قَالَ: كُنْتُ إِذَا سَمِعْتُ مِنْ رَسُولِ
اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا نَفَعَنِي اللَّهُ بِمَا شَاءَ
مِنْهُ، فَإِذَا حَدَّثَنِي عَنْهُ غَيْرُهُ اسْتَخْلَفْتُهُ، فَإِذَا حَلَفَ لِي
صَدَقْتُهُ وَإِنَّ أَبَا بَكْرَ حَدَّثَنِي وَصَدَقَ أَبُو بَكْرٍ، أَنَّهُ قَالَ:
قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "مَا مِنْ رَجُلٍ
يُذْنِبُ ذَنْبًا فَيَتَوَضَّأُ فَيُحِسِّنُ الْوُضُوءَ، ثُمَّ يُصَلِّي، قَالَ
سُفْيَانُ: ثُمَّ يُصَلِّي رَكْعَتَيْنِ، قَالَ مِسْعَرٌ: ثُمَّ يُصَلِّي
فَيَسْتَغْفِرُ اللَّهَ إِلَّا غَفَرَ لَهُ

[7643] Wakī‘ narrated to us, al-A‘mash narrated to us, from Sulaymān ibn Maysarah and al-Mughīrah ibn Shibl, from Tāriq ibn Shihāb, from Salmān, who said: “The five prayers are expiations for what is between them, as long as major deadly sins (al-Maqtalah) are avoided.”

حَدَّثَنَا وَكِبْيُعٌ، ثَنَا الْأَعْمَشُ، عَنْ سُلَيْمَانَ بْنِ مَيْسَرَةَ، وَالْمُغَيْرَةَ بْنِ شَبِيلٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ سَلْمَانَ، قَالَ: الصَّلَوَاتُ الْخَمْسُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ مَا اجْتَنَبُوا مِنَ الْمُقْتَلَةِ

[7644] Abū Mu‘āwiyah and Wakī‘ narrated to us, from al-A‘mash, from Abū Wā’il, who said: ‘Abdullāh [ibn Mas‘ūd] said: “The obligatory/established prayers are expiations for what is between them, as long as major sins are avoided.”

حَدَّثَنَا أَبُو مُعاوِيَةُ، وَكِبِيْعُ، عَنْ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: الصَّلَوَاتُ الْحَقَائِقُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ مَا اجْتَنَبُوا مِنَ الْكَبَائِرِ

[7645] Wakī‘ narrated to us, Hishām ibn ‘Urwah narrated to us, from his father, from Ḥumrān ibn Abān, from ‘Uthmān ibn ‘Affān, who said: The Messenger of Allah ﷺ said: “There is no man who performs ablution and perfects the ablution, then prays, except that he is forgiven for what is between him and the next prayer.”

حَدَّثَنَا وَكِبْيُعٌ، ثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حُمَرَانَ بْنِ أَبَانَ، عَنْ عُثْمَانَ بْنِ عَرْوَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ رَجُلٍ يَتَوَضَّأُ فَيُحِسِّنُ الْوُضُوءَ، ثُمَّ يُصْلِّي إِلَّا غُفرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَوةِ الْآخِرَيِّ

[7646] Yazīd ibn Hārūn narrated to us, ‘Awf and al-Jurayrī informed us, from Qasāmah ibn Zuhayr, from Abū Mūsā, who said: “The likeness of the five prayers is the likeness of a flowing river at the door of one of you, from which he bathes five times every day. So what dirt remains on him after that?”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا عَوْفٌ، وَالْجُرَيْرِيُّ،
عَنْ قَسَامَةَ بْنِ رُهْبَرٍ، عَنْ أَبِي مُوسَى، قَالَ: مَثُلَ
الصَّلَوَاتِ الْخَمْسِ مَثُلُ نَهْرٍ جَارٍ عَلَى بَابِ أَحَدِكُمْ،
يَغْشِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، فَمَاذَا يُبْقِيَ بَعْدَ عَلَيْهِ
مِنْ ذَرَيْهِ

[7647] Ghundar narrated to us, from Shu‘bah, from Ya‘lā ibn ‘Atā, who said: I heard Ibrāhīm ibn Yaḥnas, from Abū al-Dardā’, who said: “The likeness of the five prayers is the likeness of a man who has a river at his door from which he bathes five times every day. So what does that leave of his dirt?”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءِ، قَالَ:
سَمِعْتُ إِبْرَاهِيمَ بْنَ يَحْنَسَ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: مَثُلَ
الصَّلَوَاتِ الْخَمْسِ مَثُلُ رَجُلٍ عَلَى بَابِهِ نَهْرٌ يَغْشِلُ مِنْهُ
كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، فَمَاذَا يُبْقِيَ ذَلِكَ مِنْ ذَرَائِهِ

[7648] Wakī‘ narrated to us, Mis‘ar narrated to us, from Abū Ṣakhrah Jāmi‘ ibn Shaddād, who said: I heard Ḥumrān ibn Abān, the client of ‘Uthmān, say: I used to prepare ablution water for ‘Uthmān, and no day passed except that he poured a small amount of water from it on himself. ‘Uthmān said: The Messenger of Allah ﷺ narrated to us when we finished this prayer of ours—Mis‘ar said: I think he said: ‘Aṣr—and he said: “I do not know whether I should tell you or remain silent.” We said: “O Messenger of Allah ﷺ, if it is good, tell us, and if it is otherwise, then Allah and His Messenger know best.” The Messenger of Allah ﷺ said: “There is no man who performs ablution and perfects the ablution then prays, except that he is forgiven for what is between him and the next prayer.”

حَدَّثَنَا وَكِبِيعُ، ثنا مِسْعَرٌ، عَنْ أَبِي صَخْرَةَ جَامِعَ بْنِ شَدَّادٍ، قَالَ: سَمِعْتُ حُمَرَانَ بْنَ أَبْيَانَ، مَوْلَى عُثْمَانَ يَقُولُ: كُنْتُ أَضَعُ لِعُثْمَانَ طَهُورَةً فَمَا أَتَى عَلَيْهِ يَوْمٌ إِلَّا وَهُوَ يُفِيضُ مِنْهُ عَلَيْهِ نُطْفَةٌ مِنْ مَاءٍ، فَقَالَ عُثْمَانُ: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ انصِرَافِنَا مِنْ صَلَاتِنَا هَذِهِ، قَالَ مِسْعَرٌ أَرَاهُ قَالَ: الْعَصْرُ، فَقَالَ: مَا أَذْرِي أَحَدُكُمْ أَوْ أَسْكُنْ، قَالَ: ثُلُثًا: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِنْ كَانَ خَيْرًا فَحَدَّثْنَا، وَإِنْ كَانَ غَيْرَ ذَلِكَ فَاللَّهُ وَرَسُولُهُ أَعْلَمُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ رَجُلٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ ثُمَّ يُصَلِّي، إِلَّا غُفرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ الْآخِرَيِّ

[7649] Waki‘ narrated to us, Al-Awzā‘ī narrated to us, from ‘Abd al-Wāhid ibn Qays, from Abū Hurayrah, who said: “Two rak‘ahs expiate every argument.”

حَدَّثَنَا وَكِيعٌ، ثَنَا الْأَوْرَاعِيُّ، عَنْ عَبْدِ الْواحِدِ بْنِ قَيْسٍ،
عَنْ أَبِي هُرَيْرَةَ، قَالَ: يُكَفِّرُ كُلَّ لِحَاءٍ رَكْعَانٍ

[7650] Abū Mu‘awiyah narrated to us, from al-A‘mash, from Abū Sufyān, from Jābir, who said: The Messenger of Allah ﷺ said: “The likeness of the five prayers is like a flowing river at the door of one of you, from which he bathes five times every day.” Al-Ḥasan said: “So what dirt does that leave?”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ
جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَثَلُ
الصَّلَوَاتِ الْخَمْسِ كَمَثَلِ نَهْرٍ جَارٍ عَلَى بَابِ أَحَدِكُمْ
يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، فَقَالَ الْحَسَنُ: فَمَا
يُبْقِي ذَلِكَ مِنَ الدَّرَنِ

[7651] Muḥammad ibn ‘Ubayd narrated to us, from al-A‘mash, from Abū Ṣalih, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “The likeness of the five prayers is only like a flowing river at the door of one of you, from which he bathes five times every day. So what remains of his dirt?”

حَدَّثَنَا مُحَمَّدُ بْنُ عُيَيْدٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ،
عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: إِنَّمَا مَثَلُ الصَّلَوَاتِ الْخَمْسِ كَمَثَلِ نَهْرٍ جَارٍ عَلَى
بَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، فَمَا يُبْقِي
مِنْ دَرَنِهِ

[7652] Waki' narrated to us, Mis'ar and Shu'bah narrated to us, from Sa'id ibn Abi Burdah, from his father who said: I heard the Messenger of Allah ﷺ say: "I have never prayed a prayer except that I hope it will be expiation for what

حَدَّثَنَا وَكِبِيعُ، ثَنَا مِسْعَرٌ، وَشُعْبَهُ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَا صَلَّيْتُ صَلَاةً إِلَّا وَأَنَا أَرْجُو أَنْ تَكُونَ كُفَّارَةً لِمَا أَمَأْهَا

[7653] Waki' narrated to us, Mis'ar narrated to us, from Al-Qasim ibn Abdur-Rahman, who said: Abdullah said: "They burn (with sins), then when they pray Dhuhra, it is washed away. Then they burn, and when they pray Asr, it is washed away. Then they burn, and when they pray Maghrib, it is washed away," until he mentioned all the prayers.

حَدَّثَنَا وَكِبِيعُ، ثَنَا مِسْعَرٌ، عَنْ الْفَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: قَالَ عَبْدُ اللَّهِ: يَحْتَرِقُونَ فَإِذَا صَلَّوْا الظَّهَرَ غُسِلُوا نَمَاءً يَحْتَرِقُونَ فَإِذَا صَلَّوْا الْعَصْرَ غُسِلُوا، ثُمَّ يَحْتَرِقُونَ فَإِذَا صَلَّوْا الْمَغْرِبَ غُسِلُوا، حَتَّى ذَكَرَ الصَّلَوَاتِ كُلَّهُنَّ

[7654] Waki' narrated to us, Al-Mas'udi narrated to us, from Al-Qasim ibn Abdur-Rahman, from Laqit ibn Qabisah Al-Ja'fari, a man from the companions of Abdullah, who said: Abdullah used to... and he mentioned the like of it.

حَدَّثَنَا وَكِبِيعُ، ثَنَا الْمَسْعُودِيُّ، عَنْ الْفَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ لَقِطِ بْنِ فَيْصَةَ الْجَعْفَرِيِّ رَجُلٌ مِنْ أَصْحَابِ عَبْدِ اللَّهِ، قَالَ: كَانَ عَبْدُ اللَّهِ، فَذَكَرَ مِثْلَهُ

[7655] Waki' narrated to us, Al-A'mash narrated to us, from Abu Sufyan, from Ubayd ibn Umayr, who said: The Messenger of Allah ﷺ said: "The likeness of the five daily prayers is that of a flowing river at the door of one of you, in which he bathes five times every day. What dirt will remain on him?"

حَدَّثَنَا وَكِبْعُ، ثَنَا الْأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَثَلُ الصَّلَوَاتِ الْخَمْسِ كَمَثَلِ نَهْرٍ جَارٍ عَلَى بَابِ أَحَدِكُمْ يَغْسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، فَمَاذَا يُتَقَبَّلُ مِنَ الدَّرَنِ

[7656] Muhammad ibn Bishr narrated to us, Hani ibn Uthman narrated to us, and he narrated from his mother Humaydah bint Yasir, from her grandmother Busrah, who was one of the Muhajirat (female emigrants), who said: The Messenger of Allah ﷺ said to her: "You must engage in Tasbih (saying Subhan Allah), Tahlil (saying La ilaha illa Allah), and Takbir (saying Allahu Akbar). Count them on your fingertips, for indeed they will come on the Day of Resurrection being questioned and made to speak. And do not be heedless so as to forget mercy."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، ثَنَا هَانِيُّ بْنُ عُثْمَانَ، فَحَدَّثَ عَنْ أَمِّهِ حُمَيْضَةَ ابْنَةِ يَاسِرٍ، عَنْ جَدِّهَا بُشْرَةَ، وَكَانَتْ إِحدَى الْمُهَاجِرَاتِ، قَالَتْ: قَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَلَيْكُنَّ بِالسُّبْحَانِ وَالثَّهْلِيلِ وَالْتَّكْبِيرِ، وَاعْقِدُنَّ بِالآتَامِ، فَإِنَّهُنَّ يُاتَيْنَ يَوْمَ الْقِيَامَةِ مَسْتُوِلَاتٍ مُسْتَطَقَّاتٍ، وَلَا تَغْفُلُنَّ فَتَسْبِيْنَ الرَّحْمَةَ

[7657] Yahya ibn Sa'id Al-Qattan narrated to us, from At-Taymi, from Abu Tamimah, from a woman of Banu Kulayb, who said: Aishah saw me counting Tasbih with beads I had, so she said: "Where are the witnesses?" meaning the fingers.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ النَّبِيِّ، عَنْ أَبِي ثَمِيمَةَ، عَنْ امْرَأَةِ مِنْ بَنِي كُلَيْبٍ، قَالَتْ: رَأَتِي عَائِشَةُ أَسْبَحُ بِتَسْبِيحٍ مَعِي، فَقَالَتْ: أَيْنَ الشَّوَاهِدُ؟ تَعْنِي الْأَصَابِعَ

[7658] Yahya ibn Sa'id narrated to us, from Sufyan, from Hakim ibn Ad-Daylami, from a female servant of Sa'd: "That Sa'd used to count Tasbih with pebbles and date stones."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفِينَانَ، عَنْ حَكِيمِ بْنِ الدَّيْلَمِيِّ، عَنْ مَوْلَةِ لِسَعْدٍ، أَنَّ سَعْدًا كَانَ يُسَبِّحُ بِالْحَصَى وَالنَّوْرِ

[7659] Ibn Mahdi narrated to us, from Sufyan, from Hakim ibn Ad-Daylami, from a female servant of Sa'd: "That Sa'd used to count Tasbih with pebbles and date stones."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفِينَانَ، عَنْ حَكِيمِ بْنِ الدَّيْلَمِيِّ، عَنْ مَوْلَةِ لِسَعْدٍ، أَنَّ سَعْدًا كَانَ يُسَبِّحُ بِالْحَصَى وَالنَّوْرِ

[7660] Yahya ibn Sa'id narrated to us, from Ubayd Allah, from Ibn Al-Akhnas, who said: A freed slave of Abu Sa'id narrated to me from Abu Sa'id: That he used to take three pebbles and place them on his thigh, then he would say Tasbih and put one down, then say Tasbih and put another down, then say Tasbih and put another down. Then they would be picked up and he would place the like of that (again). And he said: "Do not count Tasbih by whistling."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ ابْنِ الْأَخْنَاسِ، قَالَ: حَدَّثَنِي مَوْلَى لِأَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ: أَنَّهُ كَانَ يَأْخُذُ تَلَاثَ حَصَّيَاتٍ فَيَضَعُهُنَّ عَلَى فَخِذِهِ فَيُسَبِّحُ وَيَضَعُ وَاحِدَةً، ثُمَّ يُسَبِّحُ وَيَضَعُ أُخْرَى، ثُمَّ يُرْفَعُ وَيَضَعُ مِثْلَ ذَلِكَ، وَقَالَ: لَا تُسَبِّحُوا بِالسُّبُّوحِ صَفِيرًا

[7661] Ibn Ulayyah narrated to us, from Al-Jurayri, from Abu Nadrah, from a man from At-Tufawah who said: I stayed with Abu Hurayrah and he had a bag containing pebbles or date stones. He would say: "Subhan Allah, Subhan Allah" until what was in the bag ran out. Then he would throw it to a black servant girl, and she would gather them and give them back to him.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَصْرَةَ، عَنْ رَجُلٍ، مِنَ الطَّفَارِ قَالَ: نَزَّلْتُ عَلَى أَبِي هُرَيْرَةَ وَمَعَهُ كِيسٌ فِيهِ حَصَّى أَوْ نَوَّى فَيَقُولُ: سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ حَتَّى إِذَا نَفَدَ مَا فِي الْكِيسِ أَلْقَاهُ إِلَى جَارِيَةٍ سَوْدَاءَ فَجَمَعَتْهُ ثُمَّ دَفَعَتْهُ إِلَيْهِ

[7662] Humayd ibn Abdur-Rahman narrated to us, from Hasan ibn Musa Al-Qari, from Talhah ibn Abdullah, from Zadhan, who said: I took prayer beads belonging to Umm Ya'fur. When I came to Ali, he taught me and said: "O Abu Umar, return the prayer beads to Umm

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ بْنِ مُوسَى الْقَارِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ، عَنْ زَادَةَ، قَالَ: أَخَذْتُ مِنْ أُمَّ يَعْفُورَ تَسْبِيحَ لَهَا، فَلَمَّا أَتَيْتُ عَلَيْهَا عَلَمْنِي، قَالَ: يَا أَبَا عُمَرَ ارْدُدْ عَلَى أُمَّ يَعْفُورَ تَسْبِيحَ

[7663] Muhammad ibn Fudayl narrated to us, from Ata ibn As-Sa'ib, from his father, from Abdullah ibn Amr, who said: "I saw the Messenger of Allah ﷺ counting them with his hand," meaning Tasbih.

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْقِدُ بِيَدِهِ يَعْنِي التَّسْبِيحَ

[7664] Mu'adh ibn Mu'adh narrated to us, from Ibn Awn, from Muhammad: "That he saw no harm in a man saying Tasbih and counting his Tasbih."

حَدَّثَنَا مُعاذُ بْنُ مُعَاذٍ، عَنْ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ: أَنَّهُ كَانَ لَا يَرَى بِأَسْأَأَ أَنْ يُسَبِّحَ الرَّجُلُ وَيَعْقِدَ تَسْبِيحَهُ

[7665] Ma'n ibn Isa narrated to us, from Mukhtar ibn Sa'd, who said: I saw Muhammad ibn Ali "saying Tasbih in voluntary prayers and counting with his hand."

حَدَّثَنَا مَعْنُ بْنُ إِيْسَى، عَنْ مُخْتَارِ بْنِ سَعْدٍ قَالَ: رَأَيْتُ مُحَمَّدَ بْنَ عَلَيِّ يُسَبِّحُ فِي النَّافِلَةِ وَيَعْقِدُ بِيَدِهِ

[7666] Ibn Fudayl narrated to us, from Ibrahim, the Mu'adhin of Banu Hanifah, who said: I saw Mahan Al-Hanafi when Al-Hajjaj ordered for him to be crucified at his door. I looked at him while he was on the wood, and he was saying Tasbih, Takbir, Tahlil, and praising Allah, until he reached twenty-nine, counting on his hand. It was cut off while he was in that state. I saw him after a month with twenty-nine on his hand, and light was seen around him at night.

[7667] Abu Mu'awiyah narrated to us, from Al-A'mash, from Ibrahim, who said: Abdullah used to dislike counting (Tasbih) and would say: "Does he count his good deeds as a favor to Allah?"

[7668] Azhar As-Samman narrated to us, from Ibn Awn, from Uqbah, who said: I asked Ibn Umar about a man remembering Allah and counting. He said: "Are you holding Allah to account?"

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ إِبْرَاهِيمَ، مُؤَذِّنِ بَنِي حَنِيفَةَ، قَالَ: رَأَيْتُ مَاهَانَ الْحَنِيفِيَّ وَأَمْرَ بِهِ الْحَجَاجُ أَنْ يُصْلَبَ عَلَى بَابِهِ، فَنَظَرْتُ إِلَيْهِ وَإِنَّهُ عَلَى الْخَسْبَةِ، وَإِنَّهُ يُسَبِّحُ وَيُكَبِّرُ، وَيُهَلِّ وَيَحْمَدُ اللَّهَ، حَتَّى يَلْغَ تِسْعَةَ وَعِشْرِينَ يَعْقِدُ بِنِيهِ، فُطِعْتَ وَهُوَ عَلَى تِلْكَ الْحَالِ، فَلَقَدْ رَأَيْتُهُ لَعْدَ شَهْرٍ تِسْعَ وَعِشْرِينَ بِنِيهِ وَكَانَ يُرَى عِنْدَهُ ضَوْءٌ بِاللَّيْلِ

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ عَبْدُ اللَّهِ يَكْرَهُ الْعَدْدَ وَيَقُولُ: أَيْمَنُ عَلَى اللَّهِ حَسَنَاتِهِ

حَدَّثَنَا أَزْهَرُ السَّمَانُ، عَنْ أَبْنِ عَوْنِ، عَنْ عُقْبَةَ، قَالَ: سَأَلَتْ أَبْنَ عُمَرَ عَنِ الرَّجُلِ يَذْكُرُ اللَّهَ وَيَعْقِدُ، فَقَالَ: لَحَاسِبُونَ اللَّهَ

[7669] Ibn Fudayl narrated to us, from Wiqa', from Sa'id ibn Jubayr, who said: Umar ibn Al-Khattab saw a man counting Tasbih with beads he had. Umar said: "It suffices him from that to say: 'Subhan Allah (Glory be to Allah) filling the heavens and the earth and filling whatever He wills after that,' and to say: 'Al-Hamdu Lillah (Praise be to Allah) filling the heavens and the earth and filling whatever He wills after that,' and to say: 'Allahu Akbar (Allah is Greatest) filling the heavens and the earth and filling whatever He wills after that.'"

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ وَقَاءِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: رَأَى عُمَرُ بْنُ الْخَطَّابِ رَجُلًا يُسَبِّحُ بِتَسْبِيحٍ مَعَهُ، فَقَالَ عُمَرُ: إِنَّمَا يُجْزِيهِ مِنْ ذَلِكَ أَنْ يَقُولَ: سُبْحَانَ اللَّهِ مِنْ أَنْ شَاءَ السَّمَوَاتِ وَالْأَرْضِ وَمِنْ أَنْ شَاءَ مَا شَاءَ مِنْ شَيْءٍ بَعْدَ، وَيَقُولُ: الْحَمْدُ لِلَّهِ مِنْ أَنْ شَاءَ السَّمَوَاتِ وَالْأَرْضِ وَمِنْ أَنْ شَاءَ مِنْ شَيْءٍ بَعْدَ، وَيَقُولُ: اللَّهُ أَكْبَرُ مِنْ أَنْ شَاءَ السَّمَوَاتِ وَالْأَرْضِ وَمِنْ أَنْ شَاءَ مِنْ شَيْءٍ بَعْدَ

[7670] Humayd ibn Abdur-Rahman narrated to us, from Hasan, from Ibrahim ibn Al-Muhajir, from Ibrahim: "That he used to forbid his daughter from helping women in twisting the threads of the prayer beads used for Tasbih."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ إِبْرَاهِيمَ: أَنَّهُ كَانَ يَنْهَا ابْنَتَهُ أَنْ تُعِينَ النِّسَاءَ عَلَى قَتْلِ خُيُوطِ التَّسْبِيحِ الَّتِي يُسَبِّحُ بِهَا

[7671] Abu Muhammad Abdullah ibn Yunus narrated to us, saying: Baqi ibn Makhlad (may Allah have mercy on him) narrated to us, saying: Abu Bakr narrated to us, saying: Yahya ibn Sa'id Al-Qattan narrated to us, from Muhammad ibn Yusuf, that As-Sa'ib informed him: "That Umar gathered the people behind Ubayy and Tamim, and they used to pray eleven Rak'ahs, reciting hundreds (of verses)," meaning in Ramadan.

حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: ثَنَا بْنُ مَحْلِدٍ، رَجْمَةُ اللَّهِ، قَالَ: ثَنَا أَبُو بَكْرٍ، قَالَ: ثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَانِ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، أَنَّ السَّائِبَ أَخْبَرَهُ أَنَّ عُمَرَ جَمَعَ النَّاسَ عَلَى أَبِيهِ وَتَمِيمٍ فَكَانَا يُصَلِّيَا إِلَّا حَدَى عَشْرَةِ رَكْعَةٍ يَقْرَأُونَ بِالْمُؤْمِنِ يَعْنِي فِي رَمَضَانَ

[7672] Abu Mu'awiyah narrated to us, from Asim, from Abu Uthman, who said: "Umar called the reciters in Ramadan and ordered the fastest of them in recitation to read thirty verses, the moderate one twenty-five verses, and the slow one twenty verses."

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، قَالَ: دَعَا عُمَرُ الْقُرَاءَ فِي رَمَضَانَ، فَأَمَرَ أَسْرَعَهُمْ قِرَاءَةً أَنْ يَقْرَأَا ثَلَاثِينَ آيَةً، وَالْمُوَسَطُ خَمْسًا وَعِشْرِينَ آيَةً، وَالْبَطِيءُ عِشْرِينَ آيَةً

[7673] Waki' narrated to us, from Sufyan, from Ali ibn Al-Aqmar: "That Masruq recited Surah Al-Ankabut in one Rak'ah of Qiyam."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَلَيِّ بْنِ الْأَقْمَرِ، أَنَّ مَسْرُوقًا قَرَأَ فِي رَكْعَةٍ مِنَ الْقِيَامِ بِالْعَنْكُبُوتِ

[7674] Abu Usamah narrated to us, from Nafi' ibn Umar, who said: I heard Ibn Abi Mulaykah say: "I used to lead the people in prayer during the month of Ramadan, and I would recite in a Rak'ah: 'Praise be to Allah, Originator...' (Surah Fatir) and similar chapters, and it never reached me that anyone considered that too little."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ نَافِعِ بْنِ عُمَرَ، قَالَ: سَمِعْتُ ابْنَ أَبِي مُلِيْكَةَ، يَقُولُ: "كُنْتُ أَقُولُ مِنَ النَّاسِ فِي شَهْرِ رَمَضَانَ، فَأَقْرَأُ فِي الرَّكْعَةِ: الْحَمْدُ لِلَّهِ فَاطِرِ وَخَوْهَا، وَمَا يَبْلُغُنِي أَنْ أَحَدًا يَسْتَقِلُّ ذَلِكَ

[7675] Muhammad ibn Fudayl narrated to us, from Wiqa', who said: "Sa'id ibn Jubayr used to recite twenty-five verses in every Rak'ah."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ وِقَاءِ قَالَ: كَانَ سَعِيدُ بْنُ جُبَيْرٍ يَقْرَأُ فِي كُلِّ رَكْعَةٍ بِخَمْسٍ وَعَشْرِينَ آيَةً

[7676] Hammad ibn Khalid narrated to us, from Al-Umari, from his father, who said: "Umar ibn Abdul-Aziz used to order those who recited in Ramadan to recite ten verses, ten verses in each Rak'ah."

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ، عَنْ الْعُمَرِيِّ، عَنْ أَبِيهِ، قَالَ: كَانَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ يَأْمُرُ الَّذِينَ يَقْرَءُونَ فِي رَمَضَانَ فِي كُلِّ رَكْعَةٍ بِعَشْرِ آيَاتٍ عَشْرِ آيَاتٍ

[7677] Abdul-Wahhab Ath-Thaqafi narrated to us, from Imran ibn Hudayr, who said: "Abu Mijlaz used to lead the neighborhood in prayer during Ramadan, completing the Quran every seven (nights)."

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ عَمْرَانَ بْنِ حُدَيْرٍ، قَالَ: كَانَ أَبُو مِجْلَزٍ يَقْرُئُ الْأَهْمَالَ فِي رَمَضَانَ، يَحْتِمُ فِي كُلِّ سَبْعٍ

[7678] Marwan ibn Mu'awiyah narrated to us, from Abdur-Rahman ibn Irak ibn Malik, from his father, who said: "I reached the people in the month of Ramadan tying ropes for themselves to hold onto due to the length of the standing."

حَدَّثَنَا مُرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عِرَاقِ
بْنِ مَالَكٍ، عَنْ أَبِيهِ، قَالَ: أَدْرَكْتُ النَّاسَ فِي شَهْرِ
رَمَضَانَ، يَرْبِطُونَ لَهُمُ الْجِبَالَ يَسْتَمْسِكُونَ بِهَا مِنْ
طُولِ الْقِيَامِ

[7679] Husayn ibn Ali narrated to us, from Za'id, from Hisham, from Al-Hasan, who said: "Whoever leads the people in Ramadan should make it easy for them. If he is slow in recitation, he should complete the Quran once. If his recitation is moderate, then once and a half. If he is fast in recitation, then twice."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ زَائِدٍ، عَنْ هِشَامٍ، عَنْ
الْحَسَنِ، قَالَ: مَنْ أَمَّ النَّاسَ فِي رَمَضَانَ فَلْيَأْخُذْ بِهِمْ
الْيُسْرَ، فَإِنْ كَانَ بَطِيءً الْقِرَاءَةِ فَلْيُخْتِمْ الْقُرْآنَ خَتْمًا،
وَإِنْ كَانَ قِرَاءَتُهُ بَيْنَ ذَلِكَ فَخَمْثَةً وَنَصْفًا، فَإِنْ كَانَ
سَرِيعَ الْقِرَاءَةِ فَمَرْتَبَتْنَا

[7680] Abu Bakr narrated to us, saying: Waki' narrated to us, from Sufyan, from Abu Ishaq, from Abdullah ibn Qays, from Shutayr ibn Shakal: "That he used to pray twenty Rak'ahs and Witr in Ramadan."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي
إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ شَتَّيْرِ بْنِ شَكْلٍ: أَنَّهُ
كَانَ يُصَلِّي فِي رَمَضَانَ عِشْرِينَ رَكْعَةً وَالوِتْرَ

[7681] Waki' narrated to us, from Hasan ibn Salih, from Amr ibn Qays, from Ibn Abi Al-Hasna: "That Ali ordered a man to lead them in prayer in Ramadan with twenty Rak'ahs."

حَدَّثَنَا وَكِبِيعُ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ عَمْرٍو بْنِ فَيْسٍ، عَنْ ابْنِ أَبِي الْحَسْنَاءِ، أَنَّ عَلَيْهِ أَمْرًا رَجُلًا يُصَلِّي بِهِمْ فِي رَمَضَانَ عِشْرِينَ رَكْعَةً

[7682] Waki' narrated to us, from Malik ibn Anas, from Yahya ibn Sa'id: "That Umar ibn Al-Khattab ordered a man to lead them in prayer with twenty Rak'ahs."

حَدَّثَنَا وَكِبِيعُ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَمْرَ رَجُلًا يُصَلِّي بِهِمْ عِشْرِينَ رَكْعَةً

[7683] Waki' narrated to us, from Nafi' ibn Umar, who said: "Ibn Abi Mulaykah used to lead us in prayer in Ramadan with twenty Rak'ahs, and he would recite Surah Fatir (The Angels) in one Rak'ah."

حَدَّثَنَا وَكِبِيعُ، عَنْ نَافِعِ بْنِ عُمَرَ، قَالَ: "كَانَ ابْنُ أَبِي مُلَيْكَةَ يُصَلِّي بِنَا فِي رَمَضَانَ عِشْرِينَ رَكْعَةً، وَيَقْرَأُ بِحَمْدِ الْمَلَائِكَةِ فِي رَكْعَةٍ

[7684] Humayd ibn Abdur-Rahman narrated to us, from Hasan, from Abdul-Aziz ibn Rufa'i, who said: "Ubayy ibn Ka'b used to lead the people in prayer in Ramadan in Madinah with twenty Rak'ahs and Witr with three."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ رُفَيْعٍ قَالَ: كَانَ أَبِي بْنِ كَعْبٍ يُصَلِّي بِالنَّاسِ فِي رَمَضَانَ بِالْمَدِينَةِ عِشْرِينَ رَكْعَةً، وَيُؤْتِرُ بِثَلَاثٍ

[7685] Abu Mu'awiyah narrated to us, from Hajjaj, from Abu Ishaq, from Al-Harith: "That he used to lead the people in Ramadan at night with twenty Rak'ahs, perform Witr with three, and make Qunut before bowing."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَاجَاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ: أَنَّهُ كَانَ يَؤْمُنُ النَّاسُ فِي رَمَضَانَ بِاللَّيْلِ بِعِشْرِينَ رَكْعَةً، وَيُؤْتِرُ بِلَاثَةً، وَيَقْنُتُ قَبْلَ الرُّكُوعِ

[7686] Ghundar narrated to us, from Shu'bah, from Khalaf, from Rabi', and he praised him well, from Abu Al-Bakhtari: "That he used to pray five Tarwihahs (sets of four Rak'ahs, totaling 20) in Ramadan and perform Witr with three."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ خَلْفٍ، عَنْ رَبِيعٍ، وَأَنَّهُ عَلَيْهِ خَيْرًا، عَنْ أَبِي الْبَخْرَىِ: أَنَّهُ كَانَ يُصَلِّي خَمْسَ تَرْوِيَحَاتٍ فِي رَمَضَانَ، وَيُؤْتِرُ بِلَاثَةً

[7687] Hafs narrated to us, from Al-Hasan ibn Ubayd Allah, who said: "Abdur-Rahman ibn Al-Aswad used to lead us in Ramadan with forty Rak'ahs and perform Witr with seven."

حَدَّثَنَا حُصْنُ، عَنْ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، قَالَ: كَانَ عَبْدُ الرَّحْمَنَ بْنُ الْأَسْوَدِ يُصَلِّي بِنَاهُ فِي رَمَضَانَ أَرْبَعينَ رَكْعَةً وَيُؤْتِرُ بِسِنْعَةً

[7688] Ibn Numayr narrated to us, from Abdul-Malik, from Ata, who said: "I reached the people while they were praying twenty-three Rak'ahs including Witr."

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَالِكِ، عَنْ عَطَاءٍ، قَالَ: أَدْرَكْتُ النَّاسَ وَهُمْ يُصَلِّونَ تَلَاثَةً وَعِشْرِينَ رَكْعَةً بِالْوَتْرِ

[7689] Ibn Mahdi narrated to us, from Dawud ibn Qays, who said: "I reached the people in Madinah during the time of Umar ibn Abdul-Aziz and Aban ibn Uthman praying thirty-six Rak'ahs and performing Witr with three."

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ دَاؤْدَ بْنِ قَيْسٍ، قَالَ: أَدْرَكْتُ النَّاسَ بِالْمَدِينَةِ فِي زَمْنِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، وَأَبْنَاءِ بْنِ عُثْمَانَ يُصَلِّونَ سِتًا وَتَلَاثَيْنَ رَكْعًا وَيُوَتِّرُونَ بِتَلَاثٍ

[7690] Al-Fadl ibn Dukayn narrated to us, from Sa'id ibn Ubayd: "That Ali ibn Rabi'ah used to lead them in prayer in Ramadan with five Tarwihahs (20 Rak'ahs) and perform Witr with three."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَنِينَ، عَنْ سَعِيدِ بْنِ عُبَيْدٍ، أَنَّ عَلَيَّ بْنَ رَبِيعَةَ كَانَ يُصَلِّي بِهِمْ فِي رَمَضَانَ خَمْسَ تَرْوِيَحَاتٍ، وَيُوَتِّرُ بِتَلَاثٍ

[7691] Muhammad ibn Fudayl narrated to us, from Wiqa', who said: "Sa'id ibn Jubayr used to lead us in Ramadan, praying six Tarwihahs (24 Rak'ahs) for twenty nights. When the last ten nights came, he would observe Itikaf in the mosque and pray seven Tarwihahs (28 Rak'ahs) with us."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ وِقَاءِ قَالَ: كَانَ سَعِيدُ بْنُ جُبَيْرٍ يَؤْمِنُنَا فِي رَمَضَانَ، فَيُصَلِّي بِنَا عِشْرِينَ لَيْلَةً سِتَّ تَرْوِيَحَاتٍ، فَإِذَا كَانَ الْعَشْرُ الْآخِرُ اعْتَكَفَ فِي الْمَسْجِدِ وَصَلَّى بِنَا سَبْعَ تَرْوِيَحَاتٍ

[7692] Yazid ibn Harun narrated to us, saying: Ibrahim ibn Uthman informed us, from Al-Hakam, from Miqsam, from Ibn Abbas: "That the Messenger of Allah ﷺ used to pray twenty Rak'ahs and Witr in Ramadan."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَنَا إِبْرَاهِيمُ بْنُ عُثْمَانَ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي فِي رَمَضَانَ عِشْرِينَ رَكْعَةً وَالوِلْثَرَ

[7693] Abu Bakr narrated to us, saying: Abu Bakr ibn Ayyash narrated to us, from Al-A'mash, from Zayd ibn Wahb, who said: "Abdullah used to lead us in prayer in Ramadan."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: كَانَ عَبْدُ اللَّهِ يَؤْمِنَ فِي رَمَضَانَ

[7694] Abu Bakr ibn Ayyash narrated to us, saying: I asked Ata: Did Ali use to lead them in prayer in Ramadan? He said: "The best of Ali's companions, Zadhan, Abu Al-Bakhtari and others, used to call their families and lead prayers in the mosque in Ramadan."

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، قَالَ: سَأَلْتُ عَطَاءً هَلْ كَانَ عَلَيُّ يُصَلِّي بِهِمْ فِي رَمَضَانَ؟ قَالَ: كَانَ خِيَارُ أَصْحَابِ عَلَيٌّ زَادَانُ، وَأَبُو الْبَخْتَرِيٍّ وَغَيْرُهُمْ، يَدْعُونَ أَهْلَهُمْ وَيَؤْمِنُونَ فِي الْمَسْجِدِ فِي رَمَضَانَ

[7695] Ibn Fudayl narrated to us, from Dawud ibn Abi Hind, from Al-Walid ibn Abdur-Rahman Al-Jurashi, from Jubayr ibn Nufayr Al-Hadrami, from Abu Dharr, who said: We fasted Ramadan with the Messenger of Allah ﷺ, and he did not lead us in prayer until seven (nights) remained of the month. Then he stood with us until a third of the night had passed. Then he did not stand with us on the sixth (remaining night). Then he stood with us on the seventh (remaining night) until half the night had passed. We said: "O Messenger of Allah, if only you would lead us for the rest of this night of ours?" He said: "Indeed, whoever stands with the Imam until he leaves, it is written for him as standing the whole night." He said: Then he led us in prayer until three (nights) remained of the month. Then he led us in prayer and gathered his family and women. He said: So he stood until we feared missing Al-Falah. I said: "What is Al-Falah?" He said: "Suhur."

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْجُرَشِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ الْحَاضِرِيِّ، عَنْ أَبِي ذَرٍّ، قَالَ: صُنِّمَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَمَضَانَ فَلَمْ يُصَلِّ بِنَا حَتَّى بَقِيَ سَبْعَ مِنَ الشَّهْرِ، فَقَامَ بِنَا حَتَّى ذَهَبَ ثُلُثُ اللَّيْلِ، ثُمَّ لَمْ يَقُمْ بِنَا فِي السَّادِسَةِ، ثُمَّ قَامَ بِنَا فِي السَّابِعَةِ حَتَّى ذَهَبَ شَطْرُ اللَّيْلِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، لَوْ قُمْتَ بِنَا بَقِيَةَ لَيْلَتَنَا هَذِهِ؟ قَالَ: إِنَّهُ مَنْ قَامَ مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ كُتُبَ لَهُ قِيَامٌ لِيَلَةٍ قَالَ: ثُمَّ صَلَّى بِنَا حَتَّى بَقِيَ ثَلَاثٌ مِنَ الشَّهْرِ، ثُمَّ صَلَّى بِنَا وَجَمَعَ أَهْلَهُ وَنِسَاءَهُ، قَالَ: فَقَامَ حَتَّى تَخَوَّفَنَا أَنْ يَقُولَنَا الْفَلَاحُ، قَالَ: قُلْتُ: وَمَا الْفَلَاحُ؟ قَالَ: السَّحُورُ

[7696] Zayd ibn Hubab narrated to us, from Mu'awiyah ibn Salih, who said: Nu'aym ibn Ziyad Abu Talhah Al-Anmari narrated to me, saying: I heard An-Nu'man ibn Bashir say on the pulpit of Homs: "We stood (in prayer) with the Messenger of Allah ﷺ on the night of the twenty-third until the first third of the night. We stood with him on the night of the twenty-fifth until half the night. And we stood with him on the night of the twenty-seventh until we thought we would miss Al-Falah, and we used to consider it Suhur."

[7697] Ibn Fudayl narrated to us, from Al-Ala ibn Al-Musayyab, from Amr ibn Murrah, from Talhah ibn Yazid, from Hudhayfah, who said: The Messenger of Allah ﷺ stood (in prayer) with us one night in Ramadan in a room made of palm branches. Then he poured a bucket of water over himself, then said: "Allahu Akbar, Allahu Akbar, Possessor of Sovereignty, Power, Grandeur, and Greatness."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، قَالَ: حَدَّثَنِي نُعَيْمُ بْنُ زَيَادٍ أَبُو طَلْحَةَ الْأَنْمَارِيُّ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ عَلَى مِنْبَرِ حَمْصَ يَقُولُ: قُمْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ ثَلَاثٍ وَعِشْرِينَ إِلَى ثَلَاثِ الْلَّيْلَاتِ الْأَوَّلِ، وَقُمْنَا مَعَهُ لَيْلَةَ خَمْسٍ وَعِشْرِينَ إِلَى نِصْفِ الْلَّيْلِ، وَقُمْنَا مَعَهُ لَيْلَةَ سَابِعَةٍ وَعِشْرِينَ حَتَّى ظَنَّنَا أَنَّهُ يَقُولُنَا الْفَلَاحُ وَكُنَّا نَدْهُ السَّحُورَ

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبٍ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ طَلْحَةَ بْنِ يَزِيدَ، عَنْ حُدَيْفَةَ، قَالَ: قَامَ بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ مِنْ رَمَضَانَ فِي حُجْرَةٍ مِنْ جَرِيدِ النَّخْلِ، ثُمَّ صَبَّ عَلَيْهِ دُلُوا مِنْ مَاءٍ، ثُمَّ قَالَ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ نُуْ المَلْكُوتِ وَالْجَبَرُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

[7698] Abdul-A'la narrated to us, from Ma'mar, from Az-Zuhri, from Abu Salamah, from Abu Hurayrah: "That the Messenger of Allah ﷺ used to encourage standing (in prayer) during Ramadan without commanding it firmly."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُرْغِبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ عَزِيمَةٍ

[7699] Ath-Thaqafi narrated to us, from Khalid, from Ikrimah: "That the Messenger of Allah ﷺ stood in Ramadan in some of his rooms praying, so they followed his prayer by his voice. When he knew of them, he lowered his voice."

حَدَّثَنَا التَّقْفِيُّ، عَنْ خَالِدٍ، عَنْ عِكْرَمَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ فِي رَمَضَانَ فِي بَعْضِ حُجَرِهِ يُصَلِّي، فَأَتَتْهُمْ بِصَوْتِهِ، فَلَمَّا عَلِمْ بِهِمْ حَفَظَ صَوْتَهُ

[7700] Abu Mu'awiyah narrated to us, from Al-A'mash, from Zayd ibn Wahb, who said: "Abdullah used to lead us in prayer in Ramadan and leave while it was still night."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: كَانَ عَبْدُ اللَّهِ يَؤْمِنُ فِي رَمَضَانَ وَيَنْصَرِفُ وَعَلَيْهِ أَيْنَ

[7701] Ibn Fudayl narrated to us, from Ata ibn as-Sa'ib, from Abu Abdul-Rahman, from Ali: "That he led them in Qiyam (night prayer) during Ramadan."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ: أَنَّهُ قَامَ بِهِمْ فِي رَمَضَانَ

[7702] Husayn ibn Ali narrated to us, from Al-Walid ibn Ali, from his father, who said: “Suwayd ibn Ghaflah used to lead us in prayer and stand with us (in Qiyam) during the month of Ramadan when he was one hundred and twenty years old.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنِ الْوَلِيدِ بْنِ عَلَىٰ، عَنْ أَبِيهِ،
قَالَ: كَانَ سُوَيْدُ بْنُ غَفَّالَةَ يَؤْمِنَا فَيَقُولُ بِنَا فِي شَهْرِ
رَمَضَانَ وَهُوَ ابْنُ عِشْرِينَ وَمِائَةَ سَنةٍ

[7703] Shababah narrated to us, saying: Layth ibn Sa'd narrated to us, from Ibn Shihab, from Urwah, from Abdul-Rahman ibn Abd al-Qari, who said: Umar ibn al-Khattab went out in the month of Ramadan while people were praying in groups. He said: “If we gathered these people behind one reciter (Imam), it would be better.” So he gathered them behind Ubayy ibn Ka'b.

حَدَّثَنَا شَبَابَةُ، قَالَ: ثَنَا لَيْثُ بْنُ سَعْدٍ، عَنْ ابْنِ شِهَابٍ،
عَنْ عُرْوَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْفَارِيِّ، قَالَ:
خَرَجَ عُمَرُ بْنُ الْخَطَّابِ فِي شَهْرِ رَمَضَانَ وَالنَّاسُ
يُصَلُّونَ قِطْعًا، فَقَالَ: لَوْ جَمَعْنَا هَؤُلَاءِ عَلَىٰ قَارِئٍ وَاحِدٍ
لَكَانَ خَيْرًا، فَجَمَعَهُمْ عَلَىٰ أَبِي بْنِ كَعْبٍ

[7704] Waki' narrated to us, from Malik, from Az-Zuhri, from Abu Salamah: “That the Prophet ﷺ used to encourage standing (in prayer) during Ramadan without commanding it as an obligation.”

حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ:
أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُرَغِّبُ فِي قِيَامِ
رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَ فِيهِ بِعَزِيمَةٍ

[7705] Waki' narrated to us, from Ali, from Nadr ibn Shayban, who said: I asked Abu Salamah ibn Abdul-Rahman, and he mentioned from his father, who said: Abu Bakr narrated to us saying: The Messenger of Allah ﷺ said: "Indeed, Allah has made its fasting obligatory upon you, and I have made its standing (in prayer) a Sunnah for you. So whoever fasts it out of faith and seeking reward, his past sins will be forgiven."

حَدَّثَنَا وَكِبِيعُ، عَنْ عَلَيِّ، عَنْ نَضْرِ بْنِ شَيْبَانَ، قَالَ: سَأَلْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، فَذَكَرَ عَنْ أَبِيهِ، قَالَ: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ أَفْتَرَضَ عَلَيْكُمْ صِيَامَهُ وَسَنَّتْ لَكُمْ قِيَامَهُ، فَمَنْ صَامَهُ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

[7706] Waki' narrated to us, saying: Hisham ibn Urwah narrated to us, from his father: "That Umar ibn al-Khattab ordered Ubayy to lead the people in prayer during the month of Ramadan."

حَدَّثَنَا وَكِبِيعُ، قَالَ: نَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَمَرَ أُبِيَّا أَنْ يُصَلِّي بِالنَّاسِ فِي شَهْرِ رَمَضَانَ

[7707] Abu Bakr narrated to us, saying: Ibn Uyaynah narrated to us, from Ibrahim ibn Maysarah, from Tawus, who said: I heard Ibn Abbas saying: Umar invited me to have lunch with him - Abu Bakr said: meaning Suhur in Ramadan - then he heard the clamor of the people as they left the mosque. He said: "What is this?" He said: "The clamor of the people leaving the mosque." He said: "What remains of the night is better than what has

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنَا ابْنُ عُيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ طَاؤِسٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسَ يَقُولُ: دَعَانِي عُمَرُ لِأَتَغْدِي عِنْدَهُ، قَالَ أَبُو بَكْرٍ: يَعْنِي السَّحُورَ فِي رَمَضَانَ، فَسَمِعَ هَيْئَةً النَّاسِ حِينَ خَرَجُوا مِنَ الْمَسْجِدِ قَالَ: مَا هِيَ؟ قَالَ: هَيْئَةُ النَّاسِ حِينَ خَرَجُوا مِنَ الْمَسْجِدِ، قَالَ: مَا بَقَى مِنَ اللَّيْلِ خَيْرٌ مِمَّا ذَهَبَ مِنْهُ

[7708] Ibn Uyaynah narrated to us, from Az-Zuhri, from Urwah, from Abdul-Rahman ibn Abd al-Qari, who said: Umar said: "The hour in which they sleep is more pleasing to me than the hour in which they stand (in prayer)."

حَدَّثَنَا ابْنُ عُيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ، قَالَ: قَالَ عُمَرُ: فِي السَّاعَةِ الَّتِي يَنَامُونَ فِيهَا أَعْجَبُ إِلَيَّ مِنَ السَّاعَةِ الَّتِي يَقُولُونَ فِيهَا

[7709] Ibn Ulayyah narrated to us, from Ayyub, from Abu Yazid al-Madini, who said: Ibn Abbas said regarding Qiyam (standing in prayer) in Ramadan: "What they leave of it is better than what they stand in it."

حَدَّثَنَا ابْنُ عُلَيْهَ، عَنْ أَيُوبَ، عَنْ أَبِي يَزِيدَ الْمَدِينِيِّ، قَالَ: قَالَ ابْنُ عَبَّاسٍ فِي قِيَامِ رَمَضَانَ: مَا يَثْرُكُونَ مِنْهُ أَفْضَلُ مِمَّا يَقُولُونَ فِيهِ

[7710] Waki' narrated to us, from Abu al-Mu'tamir, who said: I asked Al-Hasan: "At what hour should I lead them in Qiyam?" He said: "Consider what is easiest for the people."

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي الْمُعْتَمِرِ، قَالَ: سَأَلْتُ الْحَسَنَ: أَيْ سَاعَةٍ أَفْوُمُ بِهِمْ؟ قَالَ: انْظُرْ أَرْفَقَ ذَلِكَ بِالْأَفْوَمِ

[7711] Waki' narrated to us, saying: Shu'bah narrated to us, from Al-Hakam, who said: "They used to sleep a little before Qiyam in the month of Ramadan."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا شُعْبَةُ، عَنِ الْحَكَمِ قَالَ: كَانُوا يَنَامُونَ لَوْمَةً قَبْلَ الْقِيَامِ فِي شَهْرِ رَمَضَانَ

[7712] Waki' narrated to us, saying: Usamah ibn Zayd narrated to us, from Muhammad ibn Yusuf al-A'raj, from As-Sa'ib, who said: Umar said: "You are leaving the best part of the night, its last part."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا أَسَامَةُ بْنُ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ الْأَعْرَجِ، عَنِ السَّائِبِ، قَالَ: قَالَ عُمَرُ: إِنَّكُمْ تَذَعُونَ أَفْضَلَ اللَّيْلِ أَخِرَهُ

[7713] Waki' narrated to us, saying: Mis'ar narrated to us, from Habib, who said: Abu Bakr narrated to us saying: A man said: "The night has gone." Umar said: "What remains of the night is better than what has gone."

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا مِسْعَرٌ، عَنْ حَبِيبٍ، قَالَ: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: رَجُلٌ: ذَهَبَ اللَّيْلُ، فَقَالَ عُمَرُ: مَا بَقَى مِنَ اللَّيْلِ خَيْرٌ مِمَّا ذَهَبَ

[7714] Abu Bakr narrated to us, saying: Ibn Numayr narrated to us, saying: Ubayd Allah ibn Umar narrated to us, from Nafi', from Ibn Umar: "That he did not use to stand (in prayer) with the people during the month of Ramadan." He said: "And Salim and Al-Qasim did not use to stand with the people."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ نُمَيْرٍ، قَالَ: ثنا عَبِيدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّهُ كَانَ لَا يَقُولُ مَعَ النَّاسِ فِي شَهْرِ رَمَضَانَ قَالَ: وَكَانَ سَالِمٌ، وَالْقَاسِمُ لَا يَقُولُ مَعَ النَّاسِ

[7715] Waki' narrated to us, from Sufyan, from Mansur, from Mujahid, who said: A man asked Ibn Umar: "Should I stand behind the Imam in the month of Ramadan?" He said: "You listen silently as if you were a donkey."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ قَالَ: سَأَلَ رَجُلٌ ابْنَ عُمَرَ أَفُوْمُ خَلْفَ الْإِمَامِ فِي شَهْرِ رَمَضَانَ؟ فَقَالَ: تَنْصِتُ كَائِنَ حِمَارٌ

[7716] Waki' narrated to us, from Sufyan, from Abu Hamzah, from Ibrahim, who said: "If I only had one or two Surahs with me to repeat them, it would be more beloved to me than standing behind the Imam in the month of

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَمْزَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَوْلَمْ يَكُنْ مَعِي إِلَّا سُورَةً أَوْ سُورَتَانِ لَأَنَّ أَرَدَدُهُمَا، أَحَبُّ إِلَيَّ مِنْ أَنْ أَفُوْمُ خَلْفَ الْإِمَامِ فِي شَهْرِ رَمَضَانَ

[7717] Isa ibn Yunus narrated to us, from Al-A'mash, who said: "Ibrahim used to lead them in the obligatory prayers but would not lead them in the prayer of Ramadan, and [so did] Alqamah and Al-Aswad."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُونُسَ، عَنِ الْأَعْمَشِ قَالَ: كَانَ إِبْرَاهِيمُ يَؤْمِهُمْ فِي الْمَكْثُوبَةِ، وَلَا يَؤْمِهُمْ فِي صَلَاةِ رَمَضَانَ وَعَلْقَمَةً وَالْأَسْوَدَ

[7718] Abu Khalid al-Ahmar narrated to us, from Al-A'mash, who said: "Ibrahim and Alqamah did not used to stand with the people in Ramadan."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ الْأَعْمَشِ قَالَ: كَانَ إِبْرَاهِيمُ، وَعَلْقَمَةً لَا يَقُولُونَ مَعَ النَّاسِ فِي رَمَضَانَ

[7719] Qatan ibn Abdullah Abu Muray narrated to us, from Nasr al-Mu'allim, who said: Umar ibn Uthman narrated to me, saying: I asked Al-Hasan, saying: "O Abu Sa'id, Ramadan comes, or is present, and people stand (in prayer) in the mosques. What do you think? Should I stand with the people or pray by myself?" He said: "For you to recite the Quran is more beloved to me than for it to be recited to you."

حَدَّثَنَا قَطَنُ بْنُ عَبْدِ اللَّهِ أَبُو مُرَيْيِّ، عَنْ نَصْرِ الْمُعَلِّمِ، قَالَ: حَدَّثَنِي عُمَرُ بْنُ عُثْمَانَ، قَالَ: سَأَلْتُ الْحَسَنَ، فَقُلْتُ: يَا أَبَا سَعِيدِ يَحِيَّةَ رَمَضَانَ، أَوْ يَحْضُرُ رَمَضَانَ، فَيَقُولُ النَّاسُ فِي الْمَسَاجِدِ فَمَا تَرَى أَقْوَمُ مَعَ النَّاسِ أَوْ أَصَلَّى أَنَا لِنَفْسِي؟ قَالَ: تَكُونُ أَنْتَ تَقْرُئُ الْقُرْآنَ أَحَبُّ إِلَيَّ مِنْ أَنْ يُفَاهَ عَلَيْكِ بِهِ

[7720] Abu Bakr narrated to us, saying: Yahya ibn Sa'id narrated to us, from Ibn Jurayj, from Muhammad ibn Abbad, from Abdullah ibn as-Sa'ib, who said: “I was leading the people in prayer during Ramadan. While I was praying, I heard the Takbir of Umar at the door of the mosque; he had arrived for Umrah. So he entered and prayed behind me.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْحٍ، عَنْ مُحَمَّدٍ بْنِ عَبَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، قَالَ: كُنْتُ أَصْلَى بِالنَّاسِ فِي رَمَضَانَ فَبَيْنَا أَنَا أَصْلَى إِذْ سَمِعْتُ تَكْبِيرَ عُمَرَ عَلَى بَابِ الْمَسْجِدِ، قَدِمَ مُعْتَمِراً فَدَخَلَ فَصَلَّى خَلْفِي

[7721] Waki' narrated to us, from Sufyan, from Layth, from Tawus: “That he used to pray with them in the month of Ramadan, praying for himself, and bowing and prostrating with them.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُقْيَانَ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ: أَنَّهُ كَانَ يُصَلِّي مَعَهُمْ فِي شَهْرِ رَمَضَانَ، يُصَلِّي لِنَفْسِهِ وَيَرْكُعُ وَيَسْجُدُ مَعَهُمْ

[7722] Muhammad ibn Adi narrated to us, from Ibn Awn, from Muhammad: “That he used to prefer standing (in prayer) with the people during the month of Ramadan.”

حَدَّثَنَا مُحَمَّدُ بْنُ عَدِيٍّ، عَنْ ابْنِ عَوْنَى، عَنْ مُحَمَّدٍ: أَنَّهُ كَانَ يَخْتَارُ الْقِيَامَ مَعَ النَّاسِ فِي شَهْرِ رَمَضَانَ

[7723] Abu Bakr narrated to us, saying: Abu al-Ahwas narrated to us, from Mughirah, from Ibrahim, who said: “Those offering Tahajjud (night prayer) used to pray in the side of the mosque while the Imam was leading the people in prayer during the month of Ramadan.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ الْمُهَاجِدُونَ يُصَلِّوْنَ فِي جَانِبِ الْمَسْجِدِ، وَالْإِمَامُ يُصَلِّي بِالنَّاسِ فِي شَهْرِ رَمَضَانَ

[7724] Ibn Ulayyah narrated to us, from Ayyub, who said: “I saw Abdullah ibn Abi Mulaykah leading the people in prayer during Ramadan behind the Maqam (Station of Ibrahim) with those who prayed behind him, while the people were elsewhere in the mosque, some circumambulating the House and some praying.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، قَالَ: رَأَيْتُ عَبْدَ اللَّهِ بْنَ أَبِي مُلِيقَةَ يُصَلِّي بِالنَّاسِ فِي رَمَضَانَ خَلْفَ الْمَقَامِ بِمَنْ صَلَى خَلْفَهُ، وَالنَّاسُ بَعْدُ فِي سَائِرِ الْمَسْجِدِ مِنْ بَيْنِ طَافِيفِ بِالْبَيْتِ وَمُصَلَّ

[7725] Abu Dawud narrated to us, from Shu’bah, from Ash’ath ibn Abi al-Sha’tha’, who said: “I witnessed Makkah during the time of Ibn al-Zubayr in Ramadan, and the Imam was praying standing separately, while people were praying in the corners of the mosque.”

حَدَّثَنَا أَبُو دَاوُدَ، عَنْ شُعْبَةَ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْبَاءِ، قَالَ: شَهِدْتُ مَكَّةَ فِي زَمَانِ ابْنِ الزُّبَيْرِ فِي رَمَضَانَ، وَالْإِمَامُ يُصَلِّي يَقُومُ عَلَى جِذَّةِ النَّاسِ يُصَلِّوْنَ فِي نَوَاحِي الْمَسْجِدِ

[7726] Husayn ibn Ali narrated to us, from Za'idah, from Abdul-Malik ibn Umayr, who said: "I saw Shabath ibn Rib'i with some people praying individually during Ramadan while the people were in (congregational) prayer, and I saw Shabath praying towards a Sutrah alone."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ، قَالَ: رَأَيْتُ شِبْطَ بْنَ رِبْعَيْ وَنَاسًا مَعَهُ يُصَلِّونَ وُحْدَانًا فِي رَمَضَانَ وَالنَّاسُ فِي الصَّلَاةِ، وَرَأَيْتُ شِبْطًا يُصَلِّي فِي سُرَّةٍ وَحْدَهُ

[7727] Abu Khalid al-Ahmar narrated to us, from Al-A'mash, from Ibrahim, who said: "The Imam used to lead the people in prayer in the mosque, and those offering Tahajjud would pray in the corners of the mosque by themselves."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ الْإِمَامُ يُصَلِّي بِالنَّاسِ فِي الْمَسْجِدِ وَالْمُتَهَاجِدُونَ يُصَلِّونَ فِي نَوَاحِي الْمَسْجِدِ لِأَنَّهُمْ

[7728] Abu Bakr narrated to us, saying: Ghundar narrated to us, from Shu'bah, from Qatadah ibn Husayn, and Al-Hasan, regarding a man who stands (to pray) between the two Tarwihahs (sets of Tarawih prayers) reciting until the Imam rises, then he joins him. Shu'bah said: "One of them disliked it, and the other did not dislike it." Hisham said: It is Yunus ibn Jubayr.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ بْنِ حُسَيْنٍ، وَالْحَسَنِ، فِي الرَّجْلِ يَقُومُ بَيْنَ النَّرْوِيَّتَيْنِ يَقْرَأُ حَتَّىٰ يَنْهَضَ الْإِمَامُ فَيَدْخُلُ مَعَهُ، قَالَ شُعْبَةُ: كَرِهَهُ أَحَدُهُمَا، وَلَمْ يَكُرْهْهُ الْآخَرُ، وَقَالَ هِشَامٌ: هُوَ يُونُسُ بْنُ جُبَيْرٍ

[7729] Ibn Idris narrated to us, from Harun ibn Abi Maryam, from Ibn al-Aswad: “That he used to lead them in forty Rak’ahs and perform Witr with them, and he would pray twelve Rak’ahs between the two Tarwihahs, and say [something] between the two Tarwihahs.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ هَارُونَ بْنِ أَبِي مَرْيَمَ، عَنْ أَبْنِ الْأَسْوَدِ: أَنَّهُ كَانَ يُصَلِّي بِهِمْ أَرْبَعِينَ رَكْعَةً وَبُوتْرُ بِهِمْ، وَيُصَلِّي بَيْنَ النَّرْوِيَّتَيْنِ اثْنَتَيْ عَشْرَةَ رَكْعَةً، وَيَقُولُ بَيْنَ النَّرْوِيَّتَيْنِ

[7730] Affan narrated to us, saying: Hammam narrated to us, saying: Yahya ibn Abi Kathir narrated to us that a man from the people of Sham named Abu Sufyan narrated to him, that Bahir ibn Raysan narrated to him that he was with Ubadah ibn al-Samit and witnessed that “he scolded them for praying when the Imam rested during Ramadan. He kept scolding them, but they did not care and did not stop, so he hit them.” I saw him hitting them for that.

حَدَّثَنَا عَفَانُ، قَالَ: ثنا هَمَّامٌ، قَالَ: ثنا يَحْيَى بْنُ أَبِي كَثِيرٍ، أَنَّ رَجُلًا مِنْ أَهْلِ الشَّامِ حَدَّثَهُ يُقَالُ لَهُ أَبُو سُفْيَانَ، أَنَّ بَحِيرَ بْنَ رَيْسَانَ حَدَّثَهُ، أَنَّهُ كَانَ عِنْدَ عُبَادَةَ بْنَ الصَّالِمِ شَهِيدًا لِذَلِكَ زَجَرَهُمْ أَنْ يُصَلِّوا إِذَا تَرَوْحَ الْإِمَامُ فِي رَمَضَانَ، فَجَعَلَ يَزْجُرُهُمْ وَهُمْ لَا يُبَلُّونَ وَلَا يَنْتَهُونَ فَضَرَبَهُمْ فَرَأَيْتُهُ يَضْرِبُهُمْ عَلَى ذَلِكَ

[7731] Yahya ibn Wadih Abu Numaylah narrated to us, from Habib Abu Hamzah, from Habib Abu Amrah, from Sa'id ibn Jubayr: “That he used to dislike saying ‘As-Salah’ between the two Tarwihahs.”

حَدَّثَنَا يَحْيَى بْنُ وَاضِحٍ أَبُو نُمَيْلَةَ، عَنْ حَبِيبِ أَبِي حَمْزَةَ، عَنْ حَبِيبِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: أَنَّهُ كَانَ يَكْرَهُ أَنْ يَقُولَ بَيْنَ التَّرْوِيَتَيْنِ الصَّلَاةُ

[7732] Abu Bakr narrated to us, saying: Abbad ibn Awwam narrated to us, from Sa'id, from Qatadah: “That they both used to dislike Ta'qib (returning to the mosque for voluntary prayer after Tarawih) in Ramadan.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا عَبَادُ بْنُ عَوَامٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ: أَنَّهُمَا كَانَا يَكْرَهَانِ التَّعْقِيبَ فِي رَمَضَانَ

[7733] Abbad narrated to us, from Sa'id, from Qatadah, from Anas, who said: “There is no harm in it; they are only returning to a good they hope for, and seeking freedom from an evil they fear.”

حَدَّثَنَا عَبَادٌ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: لَا بَأْسَ بِهِ إِنَّمَا يَرْجِعُونَ إِلَى خَيْرٍ يَرْجُونَهُ، وَبَيْرَءُونَ مِنْ شَرٍ يَخَافُونَهُ

[7734] Waki' narrated to us, saying: Ar-Rabi' narrated to us, from Al-Hasan: That he disliked Ta'qib in the month of Ramadan. Al-Hasan said: “Do not bore the people.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا الرَّبِيعُ، عَنِ الْحَسَنِ: أَنَّهُ كَرِهَ التَّعْقِيبَ فِي شَهْرِ رَمَضَانَ، قَالَ الْحَسَنُ: لَا تُمْلِوَا النَّاسَ

[7735] Abdul-A'la narrated to us, from Muhammad ibn Ishaq, from Abu Amr: "That he prayed behind Abu Hurayrah, and he would pray two Rak'ahs then say Taslim, then stand up and perform Witr with one Rak'ah."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبِي عَمْرٍو، أَنَّهُ صَلَّى خَلْفَ أَبِي هُرَيْرَةَ وَكَانَ يُصَلِّي رَكْعَتَيْنِ ثُمَّ يُسَلِّمُ، ثُمَّ يَقُولُ فَيُؤْتِرُ بِرَكَعَةٍ

[7736] Waki' narrated to us, from Al-A'mash, from Yahya ibn Wathhab: "That he used to lead them in Qiyam during the month of Ramadan, and he would not say Taslim except after four Rak'ahs."

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ يَحْيَى بْنِ وَثَابٍ: أَنَّهُ كَانَ يَؤْمِنُهُمْ فِي شَهْرِ رَمَضَانَ فِي الْقِيَامِ، وَكَانَ لَا يُسَلِّمُ إِلَّا فِي أَرْبَعِ رَكَعَاتٍ

[7737] Hafs narrated to us, from Al-Hasan ibn Ubayd Allah, who said: "Abdul-Rahman ibn al-Aswad used to stand (in prayer) with us on the night of Eid al-Fitr."

حَدَّثَنَا حُصْنُ، عَنِ الْخَسَنِ بْنِ عُبَيْدِ اللَّهِ، قَالَ: كَانَ عَبْدُ الرَّحْمَنَ بْنُ الْأَسْوَدِ يَقُولُ بِنَا لَيْلَةُ الْفِطْرِ

[7738] Abu Bakr narrated to us, saying: Muhammad ibn Bishr narrated to us, saying: Abdullah ibn al-Walid narrated to us, saying: Umar ibn Ayyub informed me, saying: Abu Iyas Mu'awiyah ibn Qurrah informed me, saying: I was staying with Amr ibn al-Nu'man ibn Muqarrin. When Ramadan arrived, a man came to him with two thousand dirhams from Mus'ab ibn al-Zubayr. He said: "The Amir conveys his Salam to you and says: 'We have not left a noble reciter except that kindness from us has reached him. So use these two (thousand) for your expenses this month.'" Amr said: "Convey Salam to the Amir and say: 'By Allah, we did not recite the Quran desiring the world thereby.'" And he returned it to him.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: ثُنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ، قَالَ: أَخْبَرَنِي عُمَرُ بْنُ أَئْوَبَ، قَالَ: كُنْتُ نَازِلاً عَلَى عَمْرُو بْنِ الْعُعَمَانِ بْنِ مُقَرِّنٍ، فَلَمَّا حَضَرَ رَمَضَانَ جَاءَهُ رَجُلٌ بِالْفَيْرَاءِ دِرْهَمٌ مِنْ قِيلِ مُصْبَعٍ بْنِ الرَّبَّيْرِ، فَقَالَ: إِنَّ الْأَمِيرَ يُقْرِئُكَ السَّلَامَ، وَيَقُولُ: إِنَّا لَمْ نَدْعُ قَارِئًا شَرِيفًا إِلَّا قَدْ وَصَلَ إِلَيْهِ مِنَا مَعْرُوفٌ، فَاسْتَعِنْ بِهَدَيْنِ عَلَى نَفَقَةِ شَهْرِكَ هَذَا، فَقَالَ عَمْرُو: "اَفْرَأَ عَلَى الْأَمِيرِ السَّلَامَ، وَقُلْ: وَاللَّهِ مَا قَرَأْنَا الْقُرْآنَ نُرِيدُ بِهِ الدُّنْيَا" وَرَدَّهُ عَلَيْهِ

[7739] Waki' narrated to us, saying: My father narrated to me, from Abu Ishaq, from Abdullah ibn Mughaffal: That he led people in prayer during the month of Ramadan. When it was the day of Fitr, Abdullah ibn Ziyad sent him a suit and five hundred dirhams, but he returned them and said: "We do not take payment for the Quran."

حَدَّثَنَا وَكِبْيُعُ، قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ مُعْقَلٍ: أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَمَضَانَ، فَلَمَّا كَانَ يَوْمُ الْفِطْرِ بَعَثَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ زِيَادٍ بِحُلْلَةٍ وَبِخَمْسِ مِائَةٍ دِرْهَمٍ فَرَدَهَا، وَقَالَ: إِنَّا لَا نَأْخُذُ عَلَى الْقُرْآنِ أَجْرًا

[7740] Waki' narrated to us, saying: Al-Mas'udi narrated to us, from Al-Qasim ibn Abdur-Rahman, who said: "No payment is to be taken for the Quran." Jarir narrated to us, from a man: "That Sa'id ibn Jubayr led the people in prayer during Ramadan, and Al-Hajjaj sent him a Burnus (hooded cloak), and he accepted it."

حَدَّثَنَا وَكِبْيُعُ، قَالَ: ثنا الْمَسْعُودِيُّ، عَنِ الْفَاسِيمِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: لَا يُؤْخَذُ عَلَى الْقُرْآنِ أَجْرٌ حَدَّثَنَا جَرِيرٌ، عَنْ رَجُلٍ: أَنَّ سَعِيدَ بْنَ جُبَيْرٍ، قَامَ بِالنَّاسِ فِي رَمَضَانَ فَأَرْسَلَ إِلَيْهِ الْحَاجَاجُ بِبُرْنُسٍ، فَقَالَ

[7741] Waki' narrated to us, saying: Sufyan narrated to us, from Waqid, from Zadhan, who said: I heard him say: "Whoever recites the Quran seeking to eat by it will come on the Day of Resurrection with his face as bone with no flesh on it."

حَدَّثَنَا وَكِبْيُعُ، قَالَ: ثنا سُفْيَانُ، عَنْ وَاقِدٍ، عَنْ زَادَانَ، قَالَ: سَمِعْتُهُ يَقُولُ: مَنْ قَرَا الْقُرْآنَ يَأْكُلُ بِهِ جَاءَ يَوْمَ الْقِيَامَةِ وَوَجْهُهُ عَظُمٌ لَيْسَ عَلَيْهِ لَحْمٌ

[7742] Waki' narrated to us, saying: Hisham ad-Dastuwa'i narrated to us, from Yahya ibn Abi Kathir, from Abu Rashid, from Abdullah ibn Shibli, who said: The Messenger of Allah ﷺ said: "Recite the Quran and do not eat by it, do not be arrogant with it, do not shun it, and do not exaggerate in it."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا هِشَامُ الدَّسْنُوَانِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي رَاشِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شِبْلٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اقْرَأُوا الْقُرْآنَ وَلَا تَأْكُلُوا بِهِ، وَلَا تَسْتَكْبِرُوا بِهِ، وَلَا تَجْفُوا عَنْهُ، وَلَا تَعْلُو فِيهِ

[7743] Waki' narrated to us, saying: Yazid ibn al-Hatim narrated to us, from Al-Hasan, that Umar said: "Recite the Quran and ask Allah by it, before a people recite it asking people by it."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا يَزِيدُ بْنُ الْحَاطِيمِ، عَنِ الْحَسَنِ، قَالَ عُمَرُ: اقْرَأُوا الْقُرْآنَ وَسَلُوْلُ اللَّهِ بِهِ، قَبْلَ أَنْ يَقْرَأُوهُ قَوْمٌ يَسْأَلُونَ النَّاسَ بِهِ

[7744] Abu Bakr narrated to us, saying: Ubayd Allah ibn Musa narrated to us, from Hasan, from Ibrahim ibn Abdul-A'la, from Suwayd ibn Ghaflah: "That he used to forbid praying on the road."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عَبْيَدُ اللَّهِ بْنُ مُوسَى، عَنْ حَسَنٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ سُوَيْدِ بْنِ غَلَّةَ: أَنَّهُ كَانَ يَنْهَا عَنِ الصَّلَاةِ عَلَى الطَّرِيقِ

[7745] Abu al-Ahwas narrated to us, from Simak, from Sayyar ibn Ma'rur, who said: Umar saw people praying on the road, so he said: "Pray in the mosque."

حَدَّثَنَا أَبُو الْأَحْوَاصِ، عَنْ سِيمَاكِ، عَنْ سَيَارِ بْنِ مَعْرُورٍ، قَالَ: رَأَى عُمَرُ قَوْمًا يُصَلِّوْنَ عَلَى الطَّرِيقِ قَالَ: صَلُّوْا فِي الْمَسْجِدِ

[7746] Yazid ibn Harun narrated to us, saying: Hisham informed us, from Al-Hasan, from Jabir, who said: The Messenger of Allah ﷺ said: “Do not pray on the main roads, and do not camp on them, for they are the shelter of snakes and beasts.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا هِشَامٌ، عَنِ الْحَسَنِ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُصَلُّو عَلَى جَوَادِ الطَّرِيقِ، وَلَا تَنْزِلُوا عَلَيْهَا، فَإِنَّهَا مُأْوَى الْحَيَّاتِ وَالسَّبَاعِ

[7747] Abu Bakr narrated to us, saying: Waki' narrated to us, saying: Hammad ibn Salamah narrated to us, from Thabit al-Bunani, from Anas ibn Malik, who said: “The Companions of the Prophet ﷺ used to pray in the streets of Al-Ahwaz.” And Anas ibn Malik used to pray in the passage of his servants.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّوْنَ فِي سِكَّةِ الْأَهْوَازِ وَكَانَ أَنَسُ بْنُ مَالِكٍ يُصَلِّي فِي مَرْخَدِهِ

[7748] Abu Bakr narrated to us, saying: Muhammad ibn Fudayl narrated to us, from Abu Malik al-Ashja'i, from Rib'i ibn Hirash, from Hudhayfah, who said: The Messenger of Allah ﷺ said: “The entire earth has been made a mosque for us.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي مَالِكِ الْأَشْجَعِيِّ، عَنْ رِبْعَيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: جَعَلْتُ لَنَا الْأَرْضَ كُلُّهَا مَسْجِدًا

[7749] Hushaym narrated to us, saying: Sayyar informed us, saying: Yazid al-Faqir narrated to us, saying: Jabir ibn Abdullah informed us, saying: The Messenger of Allah ﷺ said: “The earth has been made for me a place of purification and a mosque. So any man from my nation who is overtaken by prayer, let him pray wherever it overtakes him.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا سَيَّارٌ، قَالَ: ثَنَا يَزِيدُ الْفَقِيرُ،
قَالَ: أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: جَعَلْتُ لِي الْأَرْضَ طَهُورًا
وَمَسْجِدًا، فَإِنَّمَا رَجَلٍ مِّنْ أُمَّتِي أَذْرَكْتُ الصَّلَاةَ فَلْيَصَلِّ
حِينَ أَذْرَكْتُهُ

[7750] Muhammad ibn Fudayl narrated to us, from Yazid ibn Abi Ziyad, from Mujahid and Miqsam, from Ibn Abbas, from the Prophet ﷺ, who said: “The earth has been made for me a place of purification and a mosque.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي زَيَادٍ، عَنْ
مُجَاهِدٍ، وَمَقْسِمٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ: جَعَلْتُ لِي الْأَرْضَ طَهُورًا وَمَسْجِدًا

[7751] Abu Mu’awiyah narrated to us, from Al-A’mash, from Ibrahim al-Taymi, from his father, from Abu Dharr, from the Prophet ﷺ, who said: “Wherever the prayer overtakes you, pray, for it is a mosque.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّمِيميِّ،
عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ: أَيْمَّا أَذْرَكْتُ الصَّلَاةَ فَصَلِّ فَهُوَ مَسْجِدٌ

[7752] Waki‘ narrated to us, he said: ‘Amr ibn Dharr narrated to us, from Mujāhid, from Abū Dharr, who said: The Messenger of Allah ﷺ said: “The earth has been made for me a place of prayer (masjid) and a means of purification.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثُنَا عَمْرُو بْنُ ذَرٍّ، عَنْ مُجَاهِدٍ، عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: جَعَلْتُ لِي الْأَرْضَ مَسْجِدًا وَطَهُورًا

[7753] Waki‘ narrated to us, he said: Al-A‘mash narrated to us, from Mālik ibn al-Ḥārith, from his father, who said: We were with Abū Mūsā in the courier house (Dar al-Barīd). The time for prayer arrived, so he led us in prayer on dung and straw. We said: “You pray with us here while the open desert is right beside you?” He said: “The desert and right here are the same.”

حَدَّثَنَا وَكِيعٌ قَالَ: ثُنَا الْأَعْمَشُ، عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ أَبِيهِ، قَالَ: كُنَّا مَعَ أَبِي مُوسَى فِي دَارِ الْبَرِيدِ، فَحَضَرَتِ الصَّلَاةُ، فَصَلَّى بِنَا عَلَى رَوْثٍ وَتَبْنٍ، فَقُلْنَا: تُصَلِّي بِنَا هُنَا وَالْبَرِيرَةُ إِلَى جَنِينِ؟ قَالَ: الْبَرِيرَةُ وَهَا هُنَا سَوَاءٌ

[7754] Waki‘ narrated to us, he said: ‘Ikrimah ibn ‘Ammār narrated to us, he said: “I saw Sālim sweep a place and then pray in it.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثُنَا عِكْرِمَةً بْنُ عَمَّارٍ، قَالَ: رَأَيْتُ سَالِمًا كَسَسَ مَكَانًا ثُمَّ صَلَّى فِيهِ

[7755] Mālik ibn Ismā‘il narrated to us, he said: Mindal narrated to us, from al-A‘mash, from Mujāhid, from ‘Ubayd ibn ‘Umayr, from Abū Dharr, from the Prophet ﷺ, who said: “The earth has been made for me a means of purification and a place of prayer.”

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: ثَنَا مِنْدَلٌ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: جَعَلْتُ لِي الْأَرْضَ طَهُورًا وَمَسْجِدًا

[7756] Abū Bakr narrated to us, he said: ‘Isā ibn Yūnus narrated to us, from al-Awzā‘ī, who said: People used to read continuously in Ramadan, each reader following the other [in sequence], until ‘Umar ibn ‘Abd al-‘Azīz became governor. He said: “Let every reader read from wherever he wishes.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، قَالَ: كَانَ النَّاسُ يَقْرَءُونَ مُتَوَاتِرِينَ فِي رَمَضَانَ كُلُّ قَارِئٍ فِي أَثْرِ صَاحِبِهِ، حَتَّى وَلِيَ عُمُرُ بْنُ عَبْدِ الْغَرِيزِ قَالَ: لِيَقْرَأُ كُلُّ قَارِئٍ مِنْ حَيْثُ أَحَبَّ

[7757] Abū Bakr narrated to us, he said: Hushaym narrated to us, he said: ‘Abd al-Malik ibn ‘Umayr informed us, he said: Jābir ibn Samurah narrated to us that some people complained about Sa‘d to ‘Umar ibn al-Khaṭṭāb. He said: And they complained about him regarding the prayer. So ‘Umar wrote to him, and he came to him. He [‘Umar] mentioned what they complained about, and mentioned that they complained about him regarding the prayer. Sa‘d said: “Indeed, I pray with them the prayer of the Messenger of Allah ﷺ. I lengthen the first two [rak‘ahs] for them and shorten the last two.” He [‘Umar] said: “That was the assumption about you, O Abū Ishāq.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ عَمِيرٍ، قَالَ: حَدَّثَنَا جَابِرُ بْنُ سَمْرَةَ، أَنَّ أَنَسًا شَكَوْا سَعْدًا إِلَى عُمَرَ بْنِ الْخَطَّابِ، قَالَ: وَشَكُوْهُ فِي الصَّلَاةِ، فَكَتَبَ إِلَيْهِ عُمَرُ، فَقَدِمَ عَلَيْهِ قَالَ: فَذَكَرَ الَّذِي شَكُوْهُ فِيهِ، وَذَكَرَ أَنَّهُمْ شَكَوْهُ فِي الصَّلَاةِ، فَقَالَ سَعْدٌ: إِنِّي لَا أُصْلِي بِهِمْ صَلَاةً رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِنِّي لَا أَرْكُذُ بِهِمْ فِي الْأُولَيَّنِ، وَأَحْذِفُ عَنْهُمْ فِي الْآخِرَيَّنِ، قَالَ: ذَلِكَ الظَّنُّ بِكَ يَا أَبَا إِسْحَاقَ

[7758] Hushaym narrated to us, from Manṣūr, from Abū Bishr al-Hujaymī, from Abū al-Ṣiddīq, from Abū Sa‘īd, who said: “We used to estimate the standing of the Messenger of Allah ﷺ in Zuhr and ‘Aṣr. We estimated his standing in Zuhr in the first two rak‘ahs to be the extent of thirty verses, and we estimated his standing in the last two rak‘ahs of ‘Aṣr to be half of that.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي بِشْرِ الْهُجَيْمِيِّ،
عَنْ أَبِي الصَّدِيقِ، عَنْ أَبِي سَعِيدٍ، قَالَ: كُنَّا نَحْرُزُ قِيَامَ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الظَّهَرِ وَالعَصْرِ،
فَحَرَزْنَا فِي قِيَامِهِ فِي الظَّهَرِ فِي الرَّكْعَتَيْنِ الْأَوَّلَيْنِ قَدْرَ
ثَلَاثَيْنَ آيَةً، وَحَرَزْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الْآخَرَيْنِ مِنَ
الْعَصْرِ عَلَى النِّصْفِ مِنْ ذَلِكَ

[7759] Ibn ‘Ulayyah narrated to us, from Hishām al-Dastuwā’ī, from Yahyā ibn Abī Kathīr, from ‘Abdullāh ibn Abī Qatādah, from his father, who said: “The Messenger of Allah ﷺ used to recite to us in the first two rak‘ahs of Zuhr, and sometimes he would make us hear a verse. He would lengthen the first [rak‘ah] and shorten the second. He would do the same in the Fajr prayer, lengthening the first and shortening the second. And he used to recite in the first two rak‘ahs of ‘Aṣr.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ هِشَامِ الدَّسْوَائِيِّ، عَنْ يَحْيَى بْنِ
أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ:
كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ بَنَّا فِي
الرَّكْعَتَيْنِ الْأَوَّلَيْنِ مِنَ الظَّهَرِ، وَيُسْمِعُنَا الْآيَةَ أَحْيَانًا،
وَيُطِيلُ الْأَوَّلَيْنِ وَيُقَصِّرُ فِي التَّانِيَةِ، وَكَانَ يَفْعَلُ ذَلِكَ فِي
صَلَاةِ الصُّبْحِ، يُطِيلُ فِي الْأَوَّلَيْنِ وَيُقَصِّرُ فِي التَّانِيَةِ،
وَكَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ الْأَوَّلَيْنِ مِنَ الْعَصْرِ

[7760] Mu‘tamir ibn Sulaymān narrated to us, from al-Taymī, from Abū ‘Uthmān: “That ‘Umar used to pray Zuhra when the sun passed the meridian and he would lengthen the first rak‘ah.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنِ النَّبِيِّ، عَنْ أَبِي عُثْمَانَ، أَنَّ عُمَرَ كَانَ يُصَلِّي الظَّهَرَ عِنْدَ زَوَالِ الشَّمْسِ وَيُطِيلُ أَوَّلَ رَكْعَةٍ

[7761] Ma‘n ibn ‘Isā narrated to us, from Khālid ibn Abī Bakr, who said: “I prayed behind al-Qāsim, and he used to lengthen the first two [rak‘ahs] longer than the last two; the first two of Zuhra, the first two of ‘Asr, the first two of Maghrib, and the first two of ‘Ishā’.”

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ، قَالَ: صَلَّيْتُ خَلْفَ الْقَاسِمِ فَكَانَ يُطِيلُ الْأُولَئِنَّ أَطْوَلَ مِنَ الْآخَرَيْنِ، الْأُولَئِنَّ مِنَ الظَّهَرِ، وَالْأُولَئِنَّ مِنَ الْعَصْرِ، وَالْأُولَئِنَّ مِنَ الْمَغْرِبِ، وَالْأُولَئِنَّ مِنَ الْعِشَاءِ

[7762] Ma‘n ibn ‘Isā narrated to us, from Khālid ibn Abī Bakr, who said: “I prayed behind Sālim and he used to do the same.” And ‘Umar ibn ‘Abd al-‘Azīz used to do that.

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ، قَالَ: صَلَّيْتُ خَلْفَ سَالِمٍ فَكَانَ يَفْعَلُ مِثْلَ ذَلِكَ وَكَانَ عُمَرُ بْنُ عَبْدِ الْأَزِيزِ يَفْعَلُ ذَلِكَ

[7763] Zayd ibn al-Ḥubāb narrated to us, from al-Ḍahḥāk ibn ‘Uthmān, who said: “I saw ‘Umar ibn ‘Abd al-‘Azīz leading us in Zuhr prayer; he would lengthen the first two [rak‘ahs] and shorten the last two, and he would shorten the ‘Aṣr prayer.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنِ الصَّحَّافِ بْنِ عُثْمَانَ، قَالَ: رَأَيْتُ عُمَرَ بْنَ عَبْدِ الرَّحْمَنِ يُصَلِّي بِنَا الظَّهَرَ فَيُطِيلُ فِي الْأُولَئِينَ، وَيُخَفِّفُ الْآخِرَيْنَ، وَيُحَقِّفُ فِي الْعَصْرِ

[7764] Abū Usāmah narrated to us, from ‘Abd al-Rahmān ibn Yazīd ibn Jābir, from Makhūl: “That he used to lengthen the first rak‘ah.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرِ، عَنْ مَكْحُولٍ: أَنَّهُ كَانَ يُطَوِّلُ فِي أَوَّلِ رَكْعَةٍ

[7765] ‘Affān narrated to us, he said: Abū ‘Awānah narrated to us, from ‘Umar ibn Abī Laylā, from his father, who said: “‘Uthmān ibn ‘Affān used to lengthen the first two rak‘ahs of Zuhr, reciting Surah al-Baqarah in them.”

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عُمَرَ بْنِ أَبِي لَيْلَى، عَنْ أَبِيهِ، قَالَ: كَانَ عُثْمَانُ بْنُ عَفَانَ يُطِيلُ الرَّكْعَيْنِ الْأُولَئِينِ مِنَ الظَّهَرِ يَقْرَأُ فِيهِمَا بِسُورَةِ الْبَقَرَةِ

[7766] Abū Bakr narrated to us, he said: Abū al-Aḥwāṣ narrated to us, from Simāk, from Jābir ibn Samurah, who said: “When the Messenger of Allah ﷺ prayed Fajr, he would sit in his place until the sun rose.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا أَبُو الْأَحْوَاصِ، عَنْ سِيمَاكِ، عَنْ جَابِرِ بْنِ سَمْرَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى الْفَجْرَ قَعَدَ فِي مَجْلِسِهِ حَتَّى تَطْلُعَ الشَّمْسُ

[7767] Abū Usāmah narrated to us, from Mūsā ibn ‘Abdullāh ibn Ishāq ibn Ṭalḥah, from Mūsā ibn Ṭalḥah, who said: “Ṭalḥah used to remain in his prayer place where he prayed; he would not leave until the time for the voluntary prayer (Subḥah) arrived, and then he would pray.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ
بْنِ طَلْحَةَ، عَنْ مُوسَى بْنِ طَلْحَةَ، قَالَ: كَانَ طَلْحَةُ يَتَبَثُّ
فِي مُصَلَّاهُ حَيْثُ صَلَّى، فَلَا يَبْرُخُ حَتَّى تَحْضُرَ السُّبْحَةُ
فَيَسْبِّحُ

[7768] Ghundar narrated to us, from Shu‘bah, from al-Ḥakam, who said: It reached me from a man of Banū Tamīm that he entered upon al-Ḥasan ibn ‘Alī while he was sitting in his prayer place, and he said: “There is no Muslim who prays Fajr and then sits in his prayer place except that it will be a shield for him from the Fire.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، قَالَ: بَلَغَنِي عَنْ
رَجُلٍ مِنْ بَنْيِ تَمِيمٍ، أَنَّهُ دَخَلَ عَلَى الْحَسَنِ بْنِ عَلَيٍّ
وَهُوَ قَاعِدٌ فِي مُصَلَّاهُ، وَقَالَ: مَا مِنْ مُسْلِمٍ يُصَلِّي
الصُّبْحَ، ثُمَّ يَقْعُدُ فِي مُصَلَّاهٍ إِلَّا كَانَ لَهُ حِجَابًا مِنَ النَّارِ

[7769] Ya’lā ibn ‘Ubayd narrated to us, from Abū Sinān, from al-‘Alā’ ibn Badr, from Abū al-Sha‘thā’ al-Muḥāribī, from Salmān, who said: “When you pray the morning prayer, remember Allah until the sun rises. If you do not do that, then sleep, for the sleeper is safe.”

حَدَّثَنَا يَعْلَى بْنُ عَيْنِيْدِ، عَنْ أَبِي سِنَانٍ، عَنْ الْعَلَاءِ بْنِ
بَدْرٍ، عَنْ أَبِي الشَّعْنَاءِ الْمُحَارِبِيِّ، عَنْ سَلْمَانَ، قَالَ: إِذَا
صَلَّيْتُمُ الْعَدَاءَ فَادْكُرُوا اللَّهَ حَتَّى تَطْلُعَ الشَّمْسُ، فَإِنْ لَمْ
تَفْعَلُوا فَنَامُوا فَإِنَّ النَّائِمَ سَالِمٌ

[7770] Abū Bakr narrated to us, he said: Waki‘ narrated to us, from Abū al-Ashhab, from al-Ḥasan, that Abū Hurayrah met a man and said: “It seems you are not from the people of this town?” He said: “Yes.” He said: “Shall I not narrate to you a Hadith I heard from the Messenger of Allah ﷺ so that you might benefit from it? I heard the Messenger of Allah ﷺ say: ‘The first thing the servant will be held accountable for is the prayer. If he has completed it [it is well], otherwise it will be said to the angels: Complete his prayer from his voluntary prayers.’” Al-Ḥasan said: “And all other deeds will be

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي الْأَشْهَبِ،
عَنِ الْحَسَنِ، أَنَّ أَبَا هُرَيْرَةَ أَقَى رَجُلًا قَالَ: كَانَكَ لَسْتَ
مِنْ أَهْلِ الْبَلْدِ؟ قَالَ: أَجَلْ، قَالَ: أَلَا حَدَّثْتَ حَدِيبًا سَمِعْتَ
مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَلَّكَ أَنْ تَنْتَفِعَ بِهِ؟
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَوْلَى مَا
يُحَاسِبُ بِهِ الْعَبْدُ الصَّلَاةُ، فَإِنْ كَانَ أَنْتَ مِنَ الْمَلَائِكَةِ أَكْمَلُوا صَلَاةَ مَنْ تَطَوَّعَ لِهِ قَالَ الْحَسَنُ: وَسَائِرُ
الْأَعْمَالِ عَلَى ذَلِكَ

[7771] Hushaym narrated to us, from Dāwūd ibn Abī Hind, from Zurārah ibn Awfā, from Tamīm al-Dārī, who said: “Indeed, the first thing the servant will be held accountable for is the prayer. If he completed it [it is well], otherwise it will be said: ‘Look, does he have any voluntary prayers?’ If he has voluntary prayers, complete the obligatory prayer from the voluntary.”

حَدَّثَنَا هُشَيْمٌ، عَنْ دَاؤِدَ بْنِ أَبِي هِنْدٍ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ ثَمِيمِ الدَّارِيِّ، قَالَ: إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ الصَّلَاةُ، فَإِنْ أَتَهَا وَإِلَّا قَبْلَ انْظَرُوا اللَّهُ تَطْوِعَ، فَإِنْ كَانَ لَهُ تَطْوِعٌ فَأَكْمِلُوا الْمَكْتُوبَةَ مِنَ الشَّطْوَعِ

[7772] Jarīr narrated to us, from Mansūr, from Numayr ibn Salamah, who said: “The first thing the servant will be asked about is his prayer. If it is accepted from him, the rest of his deeds will be accepted from him. And if it is rejected from him, the rest of his deeds will be rejected from him.”

حَدَّثَنَا جَرِيرُ، عَنْ مَنْصُورٍ، عَنْ نُمَيْرِ بْنِ سَلَمَةَ، قَالَ: أَوَّلُ مَا يُسْأَلُ عَنْهُ الْعَبْدُ يُسْأَلُ عَنْ صَلَاةٍ، فَإِنْ ثُقُبَتْ مِنْهُ ثُقُبَّلَ مِنْهُ سَائِرُ عَمَلِهِ، وَإِنْ رُدَّتْ عَلَيْهِ رُدُّ عَلَيْهِ سَائِرُ عَمَلِهِ

[7773] Abū Bakr narrated to us, he said: Waki‘ narrated to us, he said: Shu‘bah narrated to us, from Tawbah al-‘Anbarī, from Muwarriq al-‘Ijlī, who said: I said to Ibn ‘Umar: “Do you pray Duhā?” He said: “No.” I said: “Did ‘Umar pray it?” He said: “No.” I said: “Did Abū Bakr pray it?” He said: “No.” I said: “Did the Prophet ﷺ pray it?” He said: “I do not think so.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا وَكِيعٌ، قَالَ: ثنا شَعْبٌ، عَنْ تَوْبَةِ الْعَنْبَرِيِّ، عَنْ مُورِقِ الْعِجْلِيِّ، قَالَ: قُلْتُ لِابْنِ عُمَرَ: أَصَلَّى الصُّحَّى؟ قَالَ: لَا، قُلْتُ: صَلَّاهَا عُمَرُ؟ قَالَ: لَا، قُلْتُ: صَلَّاهَا أَبُو بَكْرٌ؟ قَالَ: لَا، قُلْتُ: صَلَّاهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا أَخْلَهُ

[7774] Waki‘ narrated to us, he said: Ibn Khālid narrated to us, from al-Sha‘bī, from Ibn ‘Umar, who said: “I have not prayed Duhā since I became Muslim, except when I circumambulate the House [Ka‘bah].”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا ابْنُ خَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ ابْنِ عُمَرَ، قَالَ: مَا صَلَّيْتُ الصُّحَّى مُنْذُ أَسْلَمْتُ، إِلَّا أَنْ أَطُوفَ بِالْبَيْتِ

[7775] Ibn ‘Ulayyah narrated to us, from al-Jurayrī, from al-Ḥakam ibn al-A‘raj, who said: I asked Muhammad about the Duhā prayer while he was leaning his back against the chamber of the Prophet ﷺ. He said: “It is an innovation (bid‘ah), but what an excellent innovation it is.”

حَدَّثَنَا ابْنُ عُلَيَّهُ، عَنِ الْجُرَيْرِيِّ، عَنِ الْحَكَمِ بْنِ الْأَعْرَجِ، قَالَ: سَأَلْتُ مُحَمَّداً عَنْ صَلَاةِ الصُّحَّى وَهُوَ مُسْنَدٌ ظَهِيرَةً إِلَى حُجْرَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: بِدُعَّةٍ وَنِعْمَةٍ بِالْبِدُعَةِ

[7776] Waki‘ narrated to us, he said: Shu‘bah narrated to us, from ‘Amr ibn Murrah, from Abū ‘Ubaydah, who said: “No one among the people informed me that he saw Ibn Mas‘ūd praying Duhā.”

حَدَّثَنَا وَكِبْعُ، قَالَ: نَا شُعْبَةُ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ أَبِي عَبِيدَةَ، قَالَ: لَمْ يُخْبِرْنِي أَحَدٌ مِنَ النَّاسِ أَنَّهُ رَأَى ابْنَ مَسْعُودٍ يُصَلِّي الضُّحَى

[7777] Waki‘ narrated to us, he said: Al-A‘mash narrated to us, from Abū al-Duhā, from Masrūq, who said: We used to recite in the mosque, and people would remain for recitation after the departure of Ibn Mas‘ūd. Then we would stand and pray Duhā. This reached Ibn Mas‘ūd and he said: “Servants of Allah, do not burden the servants of Allah with what Allah has not burdened them with. If you must do it, then in your houses.”

حَدَّثَنَا وَكِبْعُ، قَالَ: نَا الْأَعْمَشُ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، قَالَ: كُنَّا نَقْرَأُ فِي الْمَسْجِدِ فَيَبْتَثُ النَّاسُ فِي الْقِرَاءَةِ بَعْدَ قِبَامِ ابْنِ مَسْعُودٍ، ثُمَّ نَقْوُمُ فَنُصَلِّي لِلضُّحَى قَبْلَعَ دَلِكَ ابْنَ مَسْعُودٍ فَقَالَ: عِبَادُ اللَّهِ، لِمَ تُحَمِّلُوا عِبَادَ اللَّهِ مَا لَمْ يُحَمِّلْهُمُ اللَّهُ، إِنْ كُنْتُمْ لَا بُدَّ فَاعْلِمُنَّ فِي بُيُوتِكُمْ

[7778] Waki‘ narrated to us, he said: My father and Isrā’il narrated to me, from Abū Ishāq, from al-Tamīmī, who said: I asked Ibn ‘Umar about the Duhā prayer, and he said: “Does Duhā have a prayer?”

حَدَّثَنَا وَكِبْعُ، قَالَ: حَدَّثَنِي أَبِي، وَإِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنْ صَلَاةِ الضُّحَى، فَقَالَ: وَلِلضُّحَى الصَّلَاةُ

[7779] Abū Usāmah narrated to us, from Ibn Jurayj, from al-Zuhrī, from ‘Urwah, from ‘Āishah, who said: “The Prophet ﷺ did not use to pray the voluntary prayer of Duhā.” She said: “And he used to leave things out of dislike that it would be taken as a Sunnah [obligatory practice] from him.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: لَمْ يَكُنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَبِّحُ سُبْحَةً الضُّحَى، قَالَتْ: وَكَانَ يَتْرُكُ أَشْيَاءَ كَرَاهَةً أَنْ يُسْتَنَّ بِهِ فِيهَا

[7780] Waki‘ narrated to us, Ibn Abī Dhī'b narrated to us, from al-Zuhrī, from ‘Urwah, from ‘Āishah, who said: “The Messenger of Allah ﷺ did not use to pray the voluntary prayer of Duhā, but I surely pray it.”

حَدَّثَنَا وَكِيعٌ، ثنا ابْنُ أَبِي ذِئْبٍ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُصَلِّي سُبْحَةً الضُّحَى، وَإِنِّي لَأُسَبِّحُهَا

[7781] Waki‘ narrated to us, he said: Sufyān narrated to us, from Maṇṣūr, from Ibrāhīm, from ‘Alqamah, who said: “He used not to pray Duhā.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفِيَّانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: كَانَ لَا يُصَلِّي الضُّحَى

[7782] Waki‘ narrated to us, he said: Ḥājib ibn ‘Umar narrated to us, from al-Ḥakam ibn al-A‘raj, who said: I asked Ibn ‘Umar about the Duhā prayer, and he said: “An innovation (Bid‘ah).”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا حَاجِبُ بْنُ عُمَرَ، عَنِ الْحَكَمِ بْنِ الْأَعْرَجِ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنْ صَلَاةِ الضُّحَى، فَقَالَ: بِدْعَةٌ

[7783] Waki‘ narrated to us, he said: Sharīk narrated to us, from ‘Abbās, from Sa‘īd ibn Jubayr, who said: “Indeed, I leave the Duhā prayer, although I desire [to pray] it.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ عَبَّاسٍ، عَنْ سَعِيدِ
بْنِ جُبَيْرٍ قَالَ: إِنِّي لَأَدْعُ الصَّلَاةَ الْضُّحَى، وَإِنِّي
لَا شَهِيهَا

[7784] Abū Bakr narrated to us, he said: Waki‘ narrated to us, Al-Nahhās ibn Qahm Abū al-Khaṭṭāb narrated to us, from Shaddād Abū ‘Ammār al-Shāmī, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “Whoever preserves the two rak‘ahs of Duhā, his sins will be forgiven even if they are like the foam of the sea.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، ثنا النَّهَّاَسُ بْنُ قَمْهٍ أَبُو
الْخَطَابِ، عَنْ شَدَّادٍ أَبِي عَمَّارِ الشَّامِيِّ، عَنْ أَبِي
هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ
حَفَظَ عَلَى شُفْعَةِ الضُّحَى غُفِرَتْ لَهُ ذُنُوبُهُ، وَإِنْ كَانَتْ
مِثْلُ زَبَدِ الْبَحْرِ

[7785] Waki‘ narrated to us, he said: Hishām al-Dastuwā‘ī narrated to us, from al-Qāsim ibn ‘Awf al-Shaybānī, from Zayd ibn Arqam, who said: The Messenger of Allah ﷺ went out to the people of Qubā’ while they were praying the Duhā prayer. He said: “The prayer of the penitent (Awābīn) is when the young camels feel the heat of the forenoon.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا هِشَامُ الدَّسْنُوَائِيُّ، عَنْ الْقَاسِمِ بْنِ
عَوْفٍ الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ: خَرَجَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَهْلِ قُبَّاءٍ وَهُمْ يُصَلِّونَ
صَلَاةَ الضُّحَى، فَقَالَ: صَلَاةُ الْأَوَابِينَ إِذَا رَمَضَتْ
الْفِصَالُ مِنَ الضُّحَى

[7786] Waki‘ narrated to us, he said: Kahmas ibn al-Hasan narrated to us, from ‘Abdullāh ibn Shaqīq al-‘Uqaylī, who said: I said to ‘Ā’ishah: “Did the Messenger of Allah ﷺ use to pray Duhā?” She said: “No, unless he came from a journey.”

حَدَّثَنَا وَكِبْعُ، قَالَ: حَدَّثَنَا كَهْمَسُ بْنُ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقِ الْعُقَيْلِيِّ قَالَ: قُلْتُ لِعَائِشَةَ: أَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الضُّحَى؟ قَالَتْ: لَا، إِلَّا أَنْ يَجِيءَ مِنْ مَغْبِيَهُ

[7787] Waki‘ narrated to us, he said: Sufyān narrated to us, from ‘Āshim ibn Kulayb, from his father, from Abū Hurayrah, who said: “I never saw the Messenger of Allah ﷺ pray Duhā except once.”

حَدَّثَنَا وَكِبْعُ، قَالَ: ثَنَا سُقِيَّانُ، عَنْ عَاصِيمِ بْنِ كُلَّيْبٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الضُّحَى إِلَّا مَرَّةً

[7788] Waki‘ narrated to us, from Mis‘ar, from Sa‘id ibn Ibrāhīm, from al-Qāsim ibn Muḥammad: “That ‘Ā’ishah used to pray Duhā as a long prayer.”

حَدَّثَنَا وَكِبْعُ، عَنْ مِسْعَرٍ، عَنْ سَعِيدِ بْنِ إِبْرَاهِيمَ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، أَنَّ عَائِشَةَ كَانَتْ تُصَلِّي الضُّحَى صَلَاةً طَوِيلَةً

[7789] Wakī‘ narrated to us, he said: Abū al-Minhāl al-Ṭā’ī Naṣr ibn Aws narrated to us, from ‘Abdullāh ibn Zayd, from Abū Hurayrah, who said: “You should perform the two prostrations [rak‘ahs] of Duhā; they are better for you than two black she-camels from the offspring of Banū Buhtur.”

حَدَّثَنَا وَكِبْعٌ قَالَ: ثنا أَبُو الْمِنْهَالِ الطَّائِيُّ نَصْرُ بْنُ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: عَلَيْكَ سَجَدَتِي الصُّحَى، هُمَا خَيْرٌ لَكَ مِنْ تَاقَيْنٍ دَهْمَاوَيْنِ مِنْ نِتَاجِ بَنِي بُخْتُرٍ

[7790] Wakī‘ narrated to us, from Mūsā ibn ‘Ubaydah, from Abū Salamah ibn ‘Abd al-Rahmān, from Abū al-Rabāb: “That Abū Dharr prayed Duhā and lengthened it.”

حَدَّثَنَا وَكِبْعٌ، عَنْ مُوسَى بْنِ عُنْيَدَةَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي الرَّبَابِ، أَنَّ أَبَا دَرْ صَلَّى الصُّحَى فَاطَّالَ

[7791] Ismā‘il narrated to us, from Ḥabīb ibn al-Shahīd, who said: ‘Ikrimah was asked about the Duhā prayer of Ibn ‘Abbās. He said: “He would pray it for a day and leave it for ten.”

حَدَّثَنَا إِسْمَاعِيلُ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، قَالَ: سُئِلَ عِكْرِمَةُ عَنْ صَلَاةِ ابْنِ عَبَّاسِ الصُّحَى، قَالَ: كَانَ يُصَلِّيْهَا الْيَوْمَ وَيَدْعُهَا الْعَشْرَ

[7792] Yazīd ibn Hārūn narrated to us, from Muḥammad ibn ‘Amr, who said: “Sa‘īd ibn al-Musayyib used to pray Duhā.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، قَالَ: كَانَ سَعِيدُ بْنُ الْمُسَيَّبَ يُصَلِّي الصُّحَى

[7793] Jarīr narrated to us, from Mughīrah, from Ibrāhīm, who said: “They used to pray Duhā and [sometimes] leave it.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا
يُصَلُّونَ الضُّحَى وَيَذْعُونَ

[7794] Wakī‘ narrated to us, from Sufyān, from Maṇṣūr and others, from Ibrāhīm, who said: “They used to dislike performing the Duhā prayer perpetually like the obligatory prayer.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُقْيَانَ، عَنْ مَنْصُورٍ، وَغَيْرِهِ، عَنْ
إِبْرَاهِيمَ، قَالَ: كَانُوا يَكْرَهُونَ أَنْ يُبَيِّمُوا صَلَاةَ الضُّحَى
مِثْلَ الْمُكْتُوبَةِ

[7795] Wakī‘ narrated to us, he said: Shu‘bah narrated to us, from Sa‘d ibn Ibrāhīm, from al-Qāsim ibn Muḥammad, from ‘Āishah: “That she used to close her door upon herself, then pray Duhā.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ
الْفَالِسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ: أَنَّهَا كَانَتْ تُغْلِقُ عَلَيْهَا
بَابَهَا، ثُمَّ تُصَلِّي الضُّحَى

[7796] Wakī‘ narrated to us, he said: Muḥammad ibn Sharīk narrated to us, from Ibn Abī Mulaykah, from Ibn ‘Abbās: That he was asked about the Duhā prayer, and he said: “Indeed, it is in the Book of Allah, and nothing can replace it.” Then he recited: “{In houses which Allah has permitted to be raised and that His Name be mentioned therein; exalting Him within them in the morning and the evenings}” [An-Nur: 36].

حَدَّثَنَا وَكِبْعُ، قَالَ: ثَنَا مُحَمَّدُ بْنُ شَرِيكٍ، عَنْ ابْنِ أَبِي مُلِيْكَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّهُ سُئِلَ عَنْ صَلَاةِ الضُّحَىِ، فَقَالَ: إِنَّهَا لِفِي كِتَابِ اللَّهِ، وَلَا يُعَوَّضُ عَنْهَا الْأَعْوَاضُ تُمَّ قَرَأً: {فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ 36: يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْأَصَالِ} [النور]

[7797] Wakī‘ narrated to us, he said: Sharīk narrated to us, from Sālim al-Aftas, from Sa‘id ibn Jubayr: “That he prayed Duhā inside the Ka‘bah.”

حَدَّثَنَا وَكِبْعُ، قَالَ: نَا شَرِيكُ، عَنْ سَالِيمِ الْأَفْطَسِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: أَنَّهُ صَلَى الضُّحَى فِي الْكَعْبَةِ

[7798] Zayd ibn Ḥubāb narrated to us, from Muṭahhar ibn Juwayriyah, who said: “I saw al-Dahhāk praying Duhā.” [He also said:] “And I saw Abū Mijlaz praying Duhā in his home.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ مُطَهَّرِ بْنِ جُوَيْرِيَةَ، قَالَ: رَأَيْتُ الضَّحَّاكَ يُصَلِّي الضُّحَى وَرَأَيْتُ أَبَا مَجْلِزٍ يُصَلِّي فِي مَنْزِلِهِ الضُّحَى

[7799] Waki' narrated to us, he said: Yahyā ibn Muslim al-Hamdānī narrated to us, from Sa'īd ibn 'Amr al-Qurashī, who said: I followed 'Abdullāh ibn 'Umar to learn from him, but I did not see him pray the voluntary prayer (Subḥah). However, when he saw them praying it, he said: "Of the best things they have innovated is this voluntary prayer of theirs."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ مُسْلِمٍ الْهَمْدَانِيِّ، عَنْ سَعِيدِ بْنِ عَمْرِو الْقُرَشِيِّ، قَالَ: اتَّبَعْتُ عَبْدَ اللَّهِ بْنَ عَمْرَ لِأَتَعْلَمُ مِثْلَهُ، فَمَا رَأَيْتُهُ يُصَلِّي السُّبْحَةَ، وَكَانَ إِذَا رَأَاهُ يُصَلِّوْنَهَا، قَالَ: مِنْ أَحْسَنِ مَا أَحْدَثُوا سُبْحَانَهُ هَذِهِ

[7800] Abū Khālid narrated to us, from al-'Awwām, from Sulaymān ibn Abī Sulaymān, from Abū Hurayrah, who said: "My close friend (the Prophet ﷺ) advised me to pray the Duḥā prayer, for it is the prayer of the penitent (Awābīn)."

حَدَّثَنَا أَبُو حَالِدٍ، عَنْ الْعَوَامِ، عَنْ سُلَيْمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَوْصَانِي خَلِيلِي أَنْ أَصْلِي صَلَاةَ الضُّحَىِ، فَإِنَّهَا صَلَاةُ الْأَوَابِينَ

[7801] Abu Bakr narrated to us, saying: Waki' narrated to us, from Simak, from his uncle Salamah ibn Simak, who said: I heard Umar ibn al-Khattab say: "Pray the Duha prayer late in the morning, O servants of Allah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ سِمَاكٍ، عَنْ عَمِّهِ سَلَمَةَ بْنِ سِمَاكٍ، قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: أَضْنُحُوا عِبَادَ اللَّهِ بِصَلَاةِ الضُّحَىِ

[7802] Waki' narrated to us, saying: Yusuf ibn Suhayb narrated to us, from Habib ibn Yasar, from Abu Ramlah al-Azdi, from Ali: That he saw them praying Duha at sunrise, so he said: "Why didn't they leave it until the sun was the height of a spear or two spears, then prayed it? For that is the prayer of the Awwabin (those who frequently turn to Allah)."

حَدَّثَنَا وَكِبْعُ، قَالَ: ثَنَا يُوسُفُ بْنُ صُهَيْبٍ، عَنْ حَبِيبٍ
بْنِ يَسَارٍ، عَنْ أَبِي رَمْلَةِ الْأَزْدِيِّ، عَنْ عَلَيْ: أَنَّهُ رَاهُمْ
يُصَلُّونَ الضُّحَى عِنْدَ طُلُوعِ الشَّمْسِ، فَقَالَ: هَلَّا
تَرَكُوهَا حَتَّى إِذَا كَانَتِ الشَّمْسُ قَدْرَ رُمْحٍ أَوْ رُمْحَيْنِ
صَلَوْهَا، فَتَلَاقَ صَلَاةُ الْأَوَابِينَ

[7803] Waki' narrated to us, from Ibn Abi Zayd, from Shu'bah, the Mawla of Ibn Abbas, who said: Ibn Abbas used to say to me: "Has the shadow disappeared?" If I said: "Yes," he would stand up and pray (Duha).

حَدَّثَنَا وَكِبْعُ، عَنِ ابْنِ أَبِي زَيْدٍ، عَنْ شُعْبَةَ، مَوْلَى ابْنِ
عَبَّاسٍ قَالَ: كَانَ ابْنُ عَبَّاسٍ يَقُولُ لِي: سَقَطَ الْفَيْءُ؟ فَإِذَا
فُلِّثَ: نَعَمْ، قَامَ فَسَبَّحَ

[7804] Yazid ibn Harun narrated to us, from Muhammad ibn Amr, who said: "Abu Salamah would not pray Duha until the sun inclined (passed its zenith)." He said: "And Urwah would come and pray, then sit."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، قَالَ:
كَانَ أَبُو سَلَمَةَ لَا يُصَلِّي الضُّحَى حَتَّى تَمِيلَ الشَّمْسُ،
قَالَ: وَكَانَ عُرْوَةُ يَجِيءُ فَيُصَلِّي، ثُمَّ يَجِلسُ

[7805] Waki' narrated to us, saying: Sharik narrated to us, from Dithar al-Qattan, from An-Nu'man ibn Naqid: That Ali went out and saw people praying Duha at sunrise.

He said: "What is wrong with them? They slaughtered it, may Allah slaughter them! Why didn't they leave it until it was [the height of] two spears, then prayed? For that is the prayer of the Awwabin."

حَدَّثَنَا وَكِبْرٌ، قَالَ: ثنا شَرِيكُ، عَنْ دِيَارِ الْقَطَّانِ، عَنِ النَّعْمَانَ بْنِ نَاقِدٍ: أَنَّ عَلَيْهِ حَرَجَ فَرَأَى قَوْمًا يُصَلِّونَ الصُّخْنَى عِنْدَ طُلُوعِ الشَّمْسِ، فَقَالَ: مَا لَهُمْ تَحْرُو هَا نَحْرَهُمُ اللَّهُ، فَهَلَا تَرَكُوهَا حَتَّى إِذَا كَانَتْ رُمْحَيْنَ صَلَوَاتِنَّا صَلَاةً الْأَوَابِينَ

[7806] Abu Bakr narrated to us, saying: Waki' narrated to us, saying: Ibn Abi Khalid narrated to us, from Abu Salih, the Mawla of Umm Hani', from Umm Hani', who said: "The Messenger of Allah ﷺ entered my house on the day of the Conquest of Makkah. I prepared water for him, so he bathed, then he prayed eight Rak'ahs of Duha prayer. He had not prayed them before that day nor after it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِبْرٌ، قَالَ: ثنا ابْنُ أَبِي خَالِدٍ، عَنْ أَبِي صَالِحٍ، مَوْلَى أُمِّ هَانِيٍّ عَنْ أُمِّ هَانِيٍّ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْتِي يَوْمَ فَتْحِ مَكَّةَ، فَوَضَعَتْ لَهُ مَاءً فَاغْشَلَ، ثُمَّ صَلَّى ثَمَانَ رَكَعَاتٍ صَلَاةَ الصُّخْنَى، لَمْ يُصَلِّهِنَّ قَبْلَ يَوْمِهِ وَلَا بَعْدَهُ

[7807] Waki' narrated to us, saying: Sharik narrated to us, from Amr ibn Murrah, from Ibn Abi Layla, who said: No one told us that the Prophet ﷺ prayed Duha except Umm Hani'. She said: "The Messenger of Allah ﷺ entered my house on the day of the Conquest of Makkah, bathed, then prayed eight Rak'ahs, lightening the bowing and prostration in them. I did not see him pray them before that day nor after it."

[7808] Ibn Uyaynah narrated to us, from Yazid, from Ibn Abi Layla, who said: I encountered the people while they were numerous (or gathered), and no one informed me that he (the Prophet) prayed Duha except Umm Hani'. She informed me: "That he prayed it as eight

[7809] Abu Khalid narrated to us, from Ibn Ishaq, from Sa'id ibn Abi Sa'id, from Abu Murrah, the Mawla of Umm Hani' bint Abi Talib, from Umm Hani': "That the Prophet ﷺ prayed Duha as eight Rak'ahs."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا شَرِيكٌ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ ابْنِ أَبِي لَيْلَى، قَالَ: لَمْ يُخْبِرْنَا أَحَدٌ مِنَ النَّاسِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الصُّحَّى إِلَّا أُمُّ هَانِيَّ، فَإِنَّهَا قَالَتْ: دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْتِي يَوْمَ فَتْحِ مَكَّةَ، فَاغْتَسَلَ ثُمَّ صَلَّى ثَمَانَ رَكَعَاتٍ يُحَفِّظُ فِيهِنَّ الرُّكُوعَ وَالسُّجُودَ، لَمْ أَرَهُ صَلَّاهُنَّ قَبْلَ يَوْمِئِذٍ وَلَا بَعْدَهُ

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ يَزِيدٍ، عَنْ ابْنِ أَبِي لَيْلَى، قَالَ: أَدْرَكْتُ النَّاسَ وَهُمْ مُتَوَافِرُونَ، أَوْ مُتَوَافِقُونَ، فَلَمْ يُخْبِرْنِي أَحَدٌ أَنَّهُ صَلَّى الصُّحَّى إِلَّا أُمُّ هَانِيَّ أَخْبَرَنِي: أَنَّهُ صَلَّاهَا ثَمَانَ رَكَعَاتٍ

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ ابْنِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي مُرَّةَ، مَوْلَى أُمِّ هَانِيِّ ابْنَةِ أَبِي طَالِبٍ، عَنْ أُمِّ هَانِيِّ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الصُّحَّى ثَمَانَ رَكَعَاتٍ

[7810] Ibn Uyaynah narrated to us, from Ibn al-Munkadir, from Abu Rimthah, from his grandmother, who said: “I entered upon Aishah while she was praying Duha, and she prayed eight Rak’ahs.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ ابْنِ الْمُنْكَدِرِ، عَنْ أُبْيِ رَمَّةَ، عَنْ جَدِّهِ، قَالَتْ: دَخَلْتُ عَلَى عَائِشَةَ وَهِيَ تُصَلِّي مِنَ الضُّحَى، فَصَلَّتْ ثَمَانَ رَكَعَاتٍ

[7811] Abdul-A’la narrated to us, from Ibn Ishaq, from Sa’id ibn Abi Sa’id, from Sa’id ibn Marjanah, who said: “I sat behind Sa’d ibn Malik while he was praying Duha. He prayed eight Rak’ahs, which I counted, not sitting in them until he sat in the last of them, then recited the Tashahhud, said Taslim, and left.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ ابْنِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ سَعِيدِ بْنِ مَرْجَانَةَ، قَالَ: جَلَسْتُ وَرَاءَ سَعْدِ بْنِ مَالِكٍ وَهُوَ يُسَبِّحُ الضُّحَى، فَرَكَعَ ثَمَانَ رَكَعَاتٍ، أَعْذُّهُنَّ لَا يَفْعُدُ فِيهِنَّ، حَتَّى قَعَدَ فِي آخِرِهِنَّ، فَأَشْهَدَ ثُمَّ سَلَّمَ وَانْطَلَقَ

[7812] Ibn Uyaynah narrated to us, from Khalid, from Tamimah bint Duhaym: “That she saw Aishah praying six Rak’ahs of Duha.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ خَالِدٍ، عَنْ تَمِيمَةَ بِنْتِ دُهَيْمٍ، أَنَّهَا رَأَتْ عَائِشَةَ صَلَّتْ مِنَ الضُّحَى سِتَّ رَكَعَاتٍ

[7813] Abu Khalid al-Ahmar narrated to us, from Ibn Ajlan, from Al-Qa'qa' ibn Hakim, from his grandmother Rimthah, who said: "I entered Aishah's house where she used to seclude herself, and I saw her pray eight Rak'ahs of Duha in it."

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ، عَنْ ابْنِ عَجْلَانَ، عَنِ الْفَعْلَانِ
بْنِ حَكِيمٍ، عَنْ جَدِّهِ رِمْثَةَ، قَالَتْ: دَخَلْتُ بَيْتَ عَائِشَةَ
كَانَتْ تَحْلُو فِيهِ، فَرَأَيْتُهَا صَلَّتْ فِيهِ مِنَ الصُّحَى ثَمَانِ
رَكَعَاتٍ

[7814] Ghundar narrated to us, from Shu'bah, from Al-Hakam, from a man, from Umm Salamat, that she used to pray Duha as eight Rak'ahs while sitting. It was said to her: "Aishah prays four." She said: "Aishah is a young woman."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ رَجُلٍ، عَنْ أُمٍّ
سَلَمَةَ، أَنَّهَا كَانَتْ تُصَلِّي الصُّحَى ثَمَانِ رَكَعَاتٍ وَهِيَ
قَاعِدَةٌ، فَقِيلَ لَهَا: إِنَّ عَائِشَةَ تُصَلِّي أَرْبَعًا، فَقَالَتْ: إِنَّ
عَائِشَةَ امْرَأَةٌ شَابَةٌ

[7815] Ghundar narrated to us, from Shu'bah, from Mansur, from Ibrahim, from Alqamah: "That when he came to the city, he would pray Duha as four Rak'ahs."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ،
عَنْ عَلْقَمَةَ: أَنَّهُ كَانَ إِذَا حَضَرَ الْمِصْرَ صَلَّى الصُّحَى
أَرْبَعًا

[7816] Ibn Numayr narrated to us, from Muhammad, from Muhammad ibn Ishaq, from Hakim ibn Hakim, from Ali ibn Abdul-Rahman, from Hudhayfah, who said: “I went out with the Messenger of Allah ﷺ to the Harrah of Banu Mu’awiyah, and he prayed Duha as eight Rak’ahs, lengthening them.”

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ حَكِيمِ بْنِ حَكِيمٍ، عَنْ عَلَيِّ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حُذَيْفَةَ قَالَ: حَرَجْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى حَرَّةَ بَنِي مُعَاوِيَةَ فَصَلَّى الصُّحَى ثَمَانَ رَكَعَاتٍ طَوَّلَ فِيهِنَّ

[7817] Ibn Mushir narrated to us, from Layth, from Mujahid, from Abu Hurayrah, who said: “My close friend (the Prophet) ﷺ advised me to pray the two Rak’ahs of Duha.”

حَدَّثَنَا أَبْنُ مُسْهِرٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَوْصَانِي خَلِيلِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِرَكْعَتِي الصُّحَى

[7818] Abu Bakr narrated to us, saying: Waki’ narrated to us, saying: Ubayd Allah ibn Abdul-Rahman ibn Mawhab narrated to us, from Muhammad ibn Ka’b al-Qurazi, who said: “Whoever recites ‘Say: He is Allah, the One’ (Surah Al-Ikhlas) ten times in the Duha prayer, a house will be built for him in Paradise.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، قَالَ: ثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنُ مَوْهَبٍ، عَنْ مُحَمَّدِ بْنِ كَعْبِ الْقُرَاطِيِّ قَالَ: مَنْ قَرَا فِي سُبْحَةِ الصُّحَى بِقُلْهُ هُوَ اللَّهُ أَحَدٌ عَشْرَ مَرَّاتٍ بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ

[7819] Abu Bakr narrated to us, saying: Sufyan ibn Uyaynah narrated to us, from Az-Zuhri, from Abu al-Ahwas, from Abu Dharr—it was said to Sufyan: From the Prophet ﷺ? He said: Yes—who said: “When one of you stands for prayer, let him not wipe the pebbles.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا سُفِيَّاً بْنُ عُيَيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ أَبِي الْأَحْوَاصِ، عَنْ أَبِي دَرَّ، قَبْلَ لِسْعَيْلَانَ: عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: نَعَمْ، قَالَ: إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلَا يَمْسِحُ الْحَصَى

[7820] Hafs ibn Ghiyath narrated to us, from Ash'ath, from Abu az-Zubayr, from Jabir: “That he used to dislike wiping the pebbles.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّهُ كَانَ يَكْرَهُ مَسْحَ الْحَصَى

[7821] Ibn Numayr narrated to us, from Uthman ibn al-Hakam, from Shurahbil Abu Sa'id, from Abu Darda', who said: “I would not like to have red camels in exchange for wiping the place of my forehead from pebbles, unless it overcomes me, then I wipe once.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عُثْمَانَ بْنِ الْحَكَمِ، عَنْ شُرَحْبِيلَ أَبِي سَعِيدٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: مَا أُحِبُّ أَنْ لِي حُمْرَ النَّعَمْ، وَأَنَّي مَسَحْتُ مَكَانَ جَبْهَتِي مِنَ الْحَصَى، إِلَّا أَنْ يُغْلِبَنِي فَأَمْسِحَ مَسْحَةً

[7822] Al-Fadl ibn Dukayn narrated to us, from Zuhayr, from Jabir, from Salim ibn Abdullah, from Abdul-Rahman ibn Zayd ibn al-Khattab: “That he prayed beside Umar, and he wiped the pebbles and held (them/dirt) in his hand.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينَ، عَنْ زُهْبِرٍ، عَنْ جَابِرٍ، عَنْ سَالِمٍ بْنَ عَبْدِ اللَّهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ بْنِ الْخَطَّابِ، أَنَّهُ صَلَّى إِلَى جَنْبِ عُمَرَ فَمَسَحَ الْحَصَى وَمَسَكَ بِيَدِهِ

[7823] Humayd ibn Abdul-Rahman narrated to us, from his father, from Abu Ishaq, from Abu Atiyyah, from Abu Salih, who said: “When you prostrate, do not wipe the pebbles, for every pebble loves to be prostrated upon.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَطِيَّةَ، عَنْ أَبِي صَالِحٍ، قَالَ: إِذَا سَجَدْتَ فَلَا تَمْسِحْ الْحَصَى، فَإِنَّ كُلَّ حَصَاءً تُحِبُّ أَنْ يُسْجَدَ عَلَيْهَا

[7824] Abu Bakr narrated to us, saying: Abdullah ibn Numayr narrated to us, from Ibn Abi Layla, from Isa ibn Abdul-Rahman ibn Abi Layla, from his father, from Abu Dharr, who said: I asked the Messenger of Allah ﷺ about things until I asked him about touching the pebbles. He said: “Once, otherwise leave it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ اللَّهِ بْنُ نُعْمَىْرٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عِيسَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَشْيَاءَ حَتَّى سَأَلْتُهُ عَنْ مَسِ الْحَصَى، فَقَالَ: مَرَّةً وَاحِدَةً، وَإِلَّا فَدَعْ

[7825] Waki' narrated to us, saying: Ibn Abi Layla narrated to us, from a shaykh called Hilal, from Hudhayfah, who said: I asked the Messenger of Allah ﷺ about everything, even about wiping the pebbles. He said: "Once, or leave it."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثُنا ابْنُ أَبِي لَيْلَى، عَنْ شَيْخٍ يُفَالُ لَهُ هِلَالٌ، عَنْ حُدَيْفَةَ، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ كُلِّ شَيْءٍ حَتَّى مَسْحَ الْحَصَى، فَقَالَ: وَاحِدَةً، أَوْ دَعْ

[7826] Waki' narrated to us, saying: Hisham ad-Dastuwa'i narrated to us, from Yahya ibn Abi Kathir, from Abu Salalah ibn Abdul-Rahman, from Mu'ayqib, who said: Wiping the pebbles was mentioned to the Prophet ﷺ, so he said: "If you must do it, then once."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثُنا هِشَامُ الدَّسْوَانِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مُعِيقَبٍ، قَالَ: ذُكِرَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسْحُ الْحَصَى، فَقَالَ: إِنْ كُنْتَ لَا بُدَّ فَاعِلًا فَوَاحِدَةً

[7827] Waki' narrated to us, saying: Ibn Abi Dhi'b narrated to us, from Shurahbil Abu Sa'id, from Jabir ibn Abdullah, who said: I asked the Prophet ﷺ about wiping the pebbles in prayer. He said: "Once; and to refrain from it is better for you than one hundred she-camels all with black eyes."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثُنا ابْنُ أَبِي ذِئْبٍ، عَنْ شَرَحِيلَ أَبِي سَعِيدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ مَسْحِ الْحَصَى فِي الصَّلَاةِ، فَقَالَ: وَاحِدَةً، وَلَا أَنْ تُمْسِكَ عَنْهَا خَيْرٌ لَكَ مِنْ مِائَةِ نَاقَةٍ كُلُّهَا سُودُ الْحَقَّةِ

[7828] Ibn Uyaynah narrated to us, from Amr, from Muhammad ibn Talhah ibn Rukanah, from Abdullah ibn Ayyash ibn Abi Rabi'ah, who said: Abu Dharr passed by me while I was praying. He said: "The ground should not be wiped except once."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ بْنِ رُكَانَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَيَّاشِ بْنِ أَبْيِ رَبِيعَةَ، قَالَ: مَرَّ بِي أَبُو دَرْرٍ وَأَنَا أَصَلَّى، قَالَ: إِنَّ الْأَرْضَ لَا تُمْسَحُ إِلَّا وَاحِدَةً

[7829] Abu al-Ahwas narrated to us, from Abu Ishaq, from Abdul-Rahman ibn al-Aswad, who said: "Abdullah used to permit wiping the pebbles once."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، قَالَ: كَانَ عَبْدُ اللَّهِ يُرَخْصُ فِي مَسْحَةٍ وَاحِدَةٍ لِلْحَصَى

[7830] Ali ibn Mushir narrated to us, from Ash-Shaybani, from Abdul-Rahman ibn al-Aswad, from his uncle, who said: "I saw Ibn Mas'ud leveling the pebbles with his hand while praying; he pushed it down with his hand then prostrated."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَمِّهِ، قَالَ: رَأَيْتُ أَبْنَ مَسْعُودٍ يُسَوِّي الْحَصَى بِيَدِهِ وَهُوَ يُصَلِّى، حَطَّهُ بِيَدِهِ ثُمَّ سَجَدَ

[7831] Waki' narrated to us, saying: Sufyan narrated to us, from Ash-Shaybani, from Abdul-Rahman ibn al-Aswad, from his father, who said: "I saw Abdullah ibn Mas'ud push down the pebbles with his hand then prostrate."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ حَطَّ الْحَصَى بِيَدِهِ ثُمَّ سَجَدَ

[7832] Hafs narrated to us, from Layth, from Mujahid, from Abu Hurayrah: That he used to permit leveling the pebbles in prayer once. He said: “And if he does not do it, it is more beloved to me.”

حَدَّثَنَا حَصْنُ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ كَانَ يُرَخَّصُ فِي تَسْوِيَةِ الْحَصَنِ فِي الصَّلَاةِ مَرَّةً وَاحِدَةً، قَالَ: وَإِنْ لَمْ يَفْعَلْ فَهُوَ أَحَبُّ إِلَيَّ

[7833] Abu Usamah narrated to us, from Abdul-Hamid ibn Ja’far, from Nafi’, who said: “Ibn Umar would sometimes level the pebbles with his foot while standing in prayer.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ نَافِعٍ، قَالَ: كَانَ ابْنُ عُمَرَ رُبَّمَا يُسَوِّي الْحَصَنَ بِرِجْلِهِ وَهُوَ قَائِمٌ فِي الصَّلَاةِ

[7834] Waki’ narrated to us, saying: Malik ibn Anas narrated to us, from Abu Ja’far al-Qari, from the Mawla of Ibn Ayyash, who said: “I saw Ibn Umar wiping the pebbles lightly during prayer.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ أَبِي جَعْفَرٍ الْفَارِيِّ، عَنْ مَوْلَى ابْنِ عَيَّاشٍ قَالَ: رَأَيْتُ ابْنَ عُمَرَ يَمْسُحُ الْحَصَنَ مَسْحًا خَفِيفًا فِي الصَّلَاةِ

[7835] Waki’ narrated to us, saying: Isra’il narrated to us, from Jabir, from Abu Ja’far, who said: “I saw Ibn Umar leveling the pebbles with his foot during prayer.”

حَدَّثَنَا وَكِيعٌ قَالَ: ثَنَا إِسْرَائِيلُ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ يُسَوِّي الْحَصَنَ بِرِجْلِهِ فِي الصَّلَاةِ

[7836] Abu Usamah narrated to us, from Ibn Awn, from Muhammad, who said: Hudhayfah said: "Like this once, or leave it," and he wiped the ground with his hand. Abu Usamah said: "Meaning leveling the pebbles or something in the place of his prostration."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ، قَالَ: فَلَمْ
حُذِفَهُ: هَكَذَا وَاحِدَةً أَوْ دَعْ وَبِيَدِهِ مَسَحَ الْأَرْضَ، قَالَ
أَبُو أَسَامَةَ: يَعْنِي تَسْوِيَةُ الْحَصَى أَوْ شَيْءٌ فِي مَوْضِعِ
سُجُودِهِ

[7837] Abu Mu'awiyah narrated to us, from Al-A'mash, from Abu Salih, who said: "One wipe of the pebbles was permitted."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، قَالَ:
كَانَ يُرَخَّصُ فِي مَسْحَةٍ وَاحِدَةٍ لِلْحَصَى

[7838] Marwan ibn Mu'awiyah narrated to us, from Abu Malik al-Ashja'i, from Ibrahim: "That he saw no harm in leveling the pebbles once."

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ أَبِي مَالِكِ الْأَشْجَعِيِّ،
عَنْ إِبْرَاهِيمَ: أَنَّهُ لَمْ يَرَ بَأْسًا بِتَسْوِيَةِ الْحَصَى مَرَّةً
وَاحِدَةً

[7839] Abdul-Wahhab ibn Ata narrated to us, from Al-Agharr ibn Yahya, who said: "I saw Al-Hasan placing pebbles at the place of his prostration while he was in prayer."

حَدَّثَنَا عَبْدُ الْوَهَابِ بْنُ عَطَاءِ، عَنِ الْأَغْرِي بْنِ يَحْيَى،
قَالَ: رَأَيْتُ الْحَسَنَ يُوضَعُ الْحَصَى مَوْضِعَ سُجُودِهِ
وَهُوَ فِي الصَّلَاةِ

[7840] Abu Bakr narrated to us, saying: Waki' narrated to us, saying: Imran ibn Za'idah ibn Nashit narrated to us, from Nufay' Abu Dawud, who said: I left the mosque with Ibn Abbas, and I took off my Khuff (leather socks). He heard the fall of a pebble, so Ibn Abbas said: "Return it, otherwise I will dispute with you on the Day of Resurrection."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنَا وَكِيعٌ، قَالَ: ثُنَا عِمْرَانُ بْنُ زَائِدَةَ بْنِ نَسِيْطٍ، عَنْ نُفَيْعٍ أَبِي ذَوْدَةَ، قَالَ: حَرَجْتُ مَعَ أَبْنِ عَبَّاسٍ مِنَ الْمَسْجِدِ، فَخَلَعْتُ خُفَّيَّ، فَسَمِعَ وَقْعَ حَصَّاءً، فَقَالَ أَبْنُ عَبَّاسٍ: رُدَّهَا وَإِلَّا حَاصَمْتَ يَوْمَ الْقِيَامَةِ

[7841] Waki' narrated to us, saying: Isra'il narrated to us, from Abu Husayn, from Abu Salih, from Abu Hurayrah, or from Ka'b, who said: "Indeed, when a pebble is removed from the mosque, it pleads with its companion (to return it)."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثُنَا إِسْرَائِيلُ، عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَوْ عَنْ كَعْبٍ قَالَ: إِنَّ الْحَصَاءَ إِذَا أُخْرِجَتْ مِنَ الْمَسْجِدِ تُنَاشِدُ صَاحِبَهَا

[7842] Waki' narrated to us, saying: Malik ibn Mighwal narrated to us, from Zubayd ibn al-Harith, from Mujahid, who said: I was told a Hadith that is not invented: "If you remove pebbles from the mosque, they cry out or glorify Allah."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثُنَا مَالِكُ بْنُ مِغْوَلٍ، عَنْ رُبَيْدَ بْنِ الْحَارِثِ، عَنْ مُجَاهِدٍ، قَالَ: حُدَّثْتُ حَدِيبَنَا لَيْسَ بِمُحْدَثٍ: إِذَا أَخْرَجْتَ الْحَصَاءَ مِنَ الْمَسْجِدِ صَاحَّتْ أَوْ سَبَّحَتْ

[7843] Ghundar narrated to us, from Shu'bah, who said: I asked Hammad about pebbles being taken out of the mosque. He said: "Throw them away." And I asked Al-Hakam, and he said: "Tie them up until you return them, for it has reached me that they have a cry."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ حَمَادًا عَنِ الْحَصَى يُخْرَجُ بِهِنَّ مِنَ الْمَسْجِدِ، قَالَ: أَنْبِذْ بِهِنَّ، وَسَأَلْتُ الْحَكَمَ، فَقَالَ: صُرْهُنَ حَتَّى تَرُدُّهُنَ، فَإِنِّي بِلَغْنِي أَنَّ لَهُنَ صِيَاحًا

[7844] Mu'tamir narrated to us, from Dawud Abu al-Haytham, who said: I heard Ibn Sirin say to a boy of his, or his servant: "If you find a pebble in my Khuff, return it to the mosque."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ دَاؤِدَ أَبِي الْهَئْيَمَ، قَالَ: سَمِعْتُ ابْنَ سِيرِينَ يَقُولُ لِغُلَامٍ لَهُ، أَوْ لِخَادِمِهِ: إِنْ وَجَدْتَ فِي خُفْيَ حَصَاءً فَرُدْهَا إِلَى الْمَسْجِدِ

[7845] Asbat ibn Muhammad narrated to us, from Layth, from Habib, from Sa'id ibn Jubayr, who said: "The pebble insults and curses the one who removes it from the mosque."

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ لَيْثٍ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: الْحَصَاءُ شُبُّ وَلَعْنُ مَنْ يُخْرِجُهَا مِنَ الْمَسْجِدِ

[7846] Abdul-Samad ibn Abdul-Warith narrated to us, from Muthanna ibn Sa'id, from Qatadah, from Sulayman ibn Yasar, who said: “If a pebble is removed from the mosque, it cries out until it is returned to its place.”

[7847] Asbat narrated to us, from Layth, from Mujahid, who said: “The pebble cries out if it is removed from the mosque.”

[7848] Abu Bakr narrated to us, saying: Ali ibn Hashim narrated to us, from Ibn Abi Layla, from Al-Hakam, from Sa'id ibn Jubayr, from Ibn Abbas, who said: “If you are in prayer, do not move the pebbles.”

[7849] Ibn Ulayyah narrated to us, from Al-Walid ibn Abi Hashim, from Muslim ibn Abi Maryam, who said: Ibn Umar saw a man turning over a pebble in prayer, so he said: “Do not turn over the pebble in prayer, for it is from Satan.”

حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ مُتَّنَّى بْنِ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، قَالَ: الْحَصَّاءُ إِذَا أُخْرِجَتْ مِنَ الْمَسْجِدِ تَصِيرُ حَتَّى تُرَدَّ إِلَى مَوْضِعِهَا

حَدَّثَنَا أَسْبَاطُ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: الْحَصَّاءُ تَصِيرُ إِذَا أُخْرِجَتْ مِنَ الْمَسْجِدِ

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَاسٍ قَالَ: إِذَا كُنْتَ فِي صَلَاةٍ فَلَا تُحَرِّكِ الْحَصَّاءِ

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنِ الْوَلِيدِ بْنِ أَبِي هَاشِمٍ، عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمٍ، قَالَ: رَأَى ابْنُ عُمَرَ رَجُلًا يُقْلِبُ الْحَصَّاءَ فِي الصَّلَاةِ، فَقَالَ: لَا تُقْلِبِ الْحَصَّاءَ فِي الصَّلَاةِ، فَإِنَّهُ مِنَ الشَّيْطَانِ

[7850] Mu'tamir narrated to us, from Layth, from Talhah, who said: “Turning over pebbles harms the angel.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ طَلْحَةَ، قَالَ: تَفْلِيْبُ الْحَصَى أَدَى الْمَلَكِ

[7851] Waki' narrated to us, from Sufyan, from Ali ibn al-Aqmar, who said: “I prayed next to Ibn Masruq, and I touched the pebbles, so he struck my hand.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ عَلَيِّ بْنِ الْأَقْمَرِ، قَالَ: صَلَّيْتُ إِلَى جَنْبِ ابْنِ مَسْرُوقٍ فَمَسِسْتُ الْحَصَى فَضَرَبَ بِيَدِي

[7852] Waki' narrated to us, from Mis'ar, from Ziyad ibn Fayyad, who said: I prayed next to Abu Iyad, and I touched the pebbles, so he struck my hand. When he finished his prayer, he said: “Indeed, something severe has been said about this.”

حَدَّثَنَا وَكِبِيعُ، عَنْ مِسْعَرٍ، عَنْ زَيْدِ بْنِ فَيَاضٍ، قَالَ: صَلَّيْتُ إِلَى جَنْبِ أَبِي عِيَاضٍ، فَمَسِسْتُ الْحَصَى فَضَرَبَ بِيَدِي، فَلَمَّا قَضَى صَلَاتَهُ قَالَ: إِنَّهُ يُقَالُ فِي هَذَا قَوْلُ شَدِيدٌ

[7853] Waki' narrated to us, from Sufyan, from Abu Ishaq, from al-Harith, from Ali, who said: “When you pray, do not fidget with the pebbles.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: إِذَا صَلَّيْتَ فَلَا تَعْبُثْ بِالْحَصَى

[7854] Waki' narrated to us, from Imran ibn Hudayr, the Mawla of Atiyyah, who said: I prayed next to Qays ibn Abbad. I took a stick and lifted it to my mouth, and he struck my chin. When he finished praying, I said to him: "What made you do that when I liked it?" He said: "It used to be said: Whoever fidgets with something in his prayer, that is his share of his prayer."

حَدَّثَنَا وَكِبْيُعُ، عَنْ عِمْرَانَ بْنَ حُدَيْرٍ مَوْلَى عَطِيَّةَ، قَالَ:
صَلَّيْتُ إِلَى جَنْبِ قَيْسٍ بْنِ عَبَادٍ، فَأَخَذْتُ عُودًا فَرَفَعْتُهُ
إِلَى فِي، فَضَرَبَ دَقْنِي، فَلَمَّا صَلَّى، قُلْتُ لَهُ: مَا حَمَلَكَ
وَقَدْ أَعْجَبَنِي؟ فَقَالَ: "كَانَ يُقَالُ: مَنْ عَيْتَ بِشَيْءٍ فِي
صَلَاتِهِ كَانَ حَظُّهُ مِنْ صَلَاتِهِ

[7855] Yazid ibn Harun narrated to us, from Hisham, from al-Hasan: "That he used to dislike that a man fidgets with anything in his prayer."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ: أَنَّهُ
كَانَ يَكْرَهُ أَنْ يَعْبَثَ الرَّجُلُ بِشَيْءٍ فِي صَلَاتِهِ

[7856] Waki' narrated to us, saying: Sufyan narrated to us, from Ma'n ibn Abdul Rahman, who said: I prayed next to a man from the companions of Abdullah (Ibn Mas'ud), and I touched the pebbles. When he finished praying, he said: Abdullah said: "Let none of you ask his Lord for anything of good while he has a stone in his hand."

حَدَّثَنَا وَكِبْيُعُ قَالَ: ثَنَا سُفِيَّاً، عَنْ مَعْنٍ بْنِ عَبْدِ الرَّحْمَنِ،
قَالَ: صَلَّيْتُ إِلَى جَنْبِ رَجُلٍ مِنْ أَصْحَابِ عَبْدِ اللَّهِ،
فَمَسِسْتُ الْحَصَى، فَلَمَّا صَلَّى، قَالَ: قَالَ عَبْدُ اللَّهِ: لَا
يَسْأَلُ أَحَدُكُمْ رَبَّهُ شَيْئًا مِنَ الْحَيْرِ وَفِي يَدِهِ الْحَجَرُ

[7857] Waki' narrated to us, saying: My father narrated to us, from Mughirah, from Ibrahim: "That he disliked fidgeting in prayer."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا أَبِي، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ:
أَنَّهُ كَرِهَ الْعَبَثَ فِي الصَّلَاةِ

[7858] Abu Bakr narrated to us, saying: Sharik narrated to us, from Abdul Malik ibn Umayr, from Ziyad al-Harithi, from Abu Hurayrah, who said: "I saw the Prophet ﷺ pray while they were on him, and he left while they were on him," meaning his sandals.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا شَرِيكُ، عَنْ عَبْدِ الْمَلِكِ بْنِ
عُمَيْرٍ، عَنْ زَيَادِ الْحَارِثِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ:
رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى وَهُمَا عَلَيْهِ،
وَخَرَجَ وَهُمَا عَلَيْهِ يَعْنِي تَعْلِيهِ

[7859] Abbad ibn Awwam narrated to us, from Husayn al-Mukattib, from Amr ibn Shu'ayb, from his father, from his grandfather: "That the Prophet ﷺ used to pray barefoot and while wearing sandals."

حَدَّثَنَا عَبَادُ بْنُ عَوَامٍ، عَنْ حُسَيْنِ الْمُكَتَّبِ، عَنْ عَمْرٍو
بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي حَافِيًّا وَمُنْتَعِلًّا

[7860] Waki' narrated to us, saying: Shu'bah narrated to us, from An-Nu'man ibn Salim, from Ibn Aws, from his grandfather: "That the Prophet ﷺ prayed in his sandals."

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا شُعْبَةُ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، عَنِ
ابْنِ أَوْسٍ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
صَلَّى فِي تَعْلِيهِ

[7861] Ghundar narrated to us, from Shu'bah, from An-Nu'man ibn Salim, from Ibn Aws, from his grandfather, from the Prophet ﷺ, similar to it.

حَدَّثَنَا عُنْدَرُ، عَنْ شُعْبَةَ، عَنِ النُّعْمَانَ بْنِ سَالِمٍ، عَنْ أَبْنِ أُوْسٍ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمُثْلِهِ

[7862] Waki' narrated to us, saying: Sufyan narrated to us, from as-Sari, from one who heard Amr ibn Hurayth: "That the Prophet ﷺ prayed in his sandals."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنِ السَّرِّيِّ، عَمَّنْ سَمِعَ عَمْرَو بْنَ حُرَيْثَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي نَعْلَيْهِ

[7863] Waki' narrated to us, from Sulayman ibn al-Mughirah, from Humayd ibn Hilal al-Adawi, from one who heard the Bedouin say: "I saw the Messenger of Allah ﷺ praying in sandals made of cowhide."

حَدَّثَنَا وَكِيعٌ، عَنْ سُلَيْمَانَ بْنِ الْمُغَиْرَةِ، عَنْ حُمَيْدِ بْنِ هِلَالِ الْعَدَوِيِّ، عَمَّنْ سَمِعَ الْأَعْرَابِيَّ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي نَعْلَيْنِ مِنْ بَقَرٍ

[7864] Hafs narrated to us, from Ibn Jurayj, who said: I asked Ata: Does a man pray in his sandals? He said: "Yes, the Messenger of Allah ﷺ indeed prayed in his sandals."

حَدَّثَنَا حَفْصٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: سَأَلْتُ عَطَاءً يُصَلِّي الرَّجُلُ فِي نَعْلَيْهِ؟ فَقَالَ: نَعَمْ، فَذَكَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَعْلَيْهِ

[7865] Hafs narrated to us, from Ibn Abi Layla, from al-Hakam, from Abdul Rahman ibn Abi Layla: “That the Prophet ﷺ prayed in his sandals.”

حَدَّثَنَا حَفْصٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي تَعْلِيهِ

[7866] Waki' narrated to us, saying: Shu'bah narrated to us, from al-Hakam, from Abdul Rahman ibn Abi Layla, who said: The Messenger of Allah ﷺ prayed in his sandals, so the people prayed in their sandals. Then he took them off, so they took them off. When he finished praying, he said: “Whoever wishes to pray in his sandals, let him pray, and whoever wishes to take them off, let him take them off.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي تَعْلِيهِ، فَصَلَّى النَّاسُ فِي نِعَالِهِمْ، فَخَلَعُوا، فَلَمَّا صَلَّى قَالَ: مَنْ شَاءَ أَنْ يُصَلِّي فِي تَعْلِيهِ فَلْيُصَلِّي، وَمَنْ شَاءَ أَنْ يَذْعَفْ فَلْيَذْعَفْ

[7867] Ubayd narrated to us, from Sa'id, from Shu'bah, from Abu Salamah, who said: I asked Anas: Does a man pray in his sandals? He said: “The Messenger of Allah ﷺ indeed prayed in his sandals.”

حَدَّثَنَا عُبَيْدٌ، عَنْ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ أَنَسًا، أَيُصَلِّي الرَّجُلُ فِي تَعْلِيهِ؟ فَقَالَ: قَدْ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي تَعْلِيهِ

[7868] Jarir narrated to us, from Mansur, from Ibrahim, who said: “The Messenger of Allah ﷺ took off his sandals while in prayer, so the people took off their sandals. Then he wore them and was not seen taking them off afterwards.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: خَلَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعْلَيْهِ وَهُوَ فِي الصَّلَاةِ فَخَلَعَ النَّاسُ نِعَالَهُمْ، ثُمَّ لَسَّهُمَا فَلَمْ يُرَ نَازِعَهُمَا بَعْدًا

[7869] Abu Usamah narrated to us, from Abu al-Umays, from al-Qasim, who said: “Abdullah used to pray in his sandals.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ أَبِي الْعُمَيْسِ، عَنْ الْقَاسِمِ، قَالَ: كَانَ عَبْدُ اللَّهِ يُصَلِّي فِي نَعْلَيْهِ

[7870] Abdah and Abu Khalid narrated to us, from Uthman ibn Hakim, who said: “I saw Abu Ja’far and Ali ibn Husayn praying in their sandals.”

حَدَّثَنَا عَبْدُهُ، وَأَبُو خَالِدٍ، عَنْ عُثْمَانَ بْنَ حَكِيمٍ، قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ، وَعَلَيَّ بْنَ هُسَيْنٍ يُصَلِّيَا فِي نِعَالِهِمَا

[7871] Ath-Thaqafi narrated to us, from Ayyub, from Muhammad, who said: I said to Shurayh: Can I pray in my sandals? “He did not dislike it.”

حَدَّثَنَا التَّقْفِيُّ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، قَالَ: قُلْتُ لِشُرَيْحٍ: أُصَلِّي فِي نَعْلِي؟ فَلَمْ يَكُرْهْهُ

[7872] Waki' narrated to us, saying: Ibn Abi Khalid narrated to us, saying: "I saw al-Aswad praying in his sandals," and "I saw Abu Amr ash-Shaybani hitting people if they took off their sandals in prayer."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثُنا ابْنُ أَبِي حَالِدٍ، قَالَ: رَأَيْتُ الْأَسْوَادَ يُصَلِّي فِي نَعْلَيْهِ، وَرَأَيْتُ أَبَا عَمْرِ الشَّيْبَانِيَّ يَضْرِبُ النَّاسَ إِذَا خَلَعُوا نِعَالَهُمْ فِي الصَّلَاةِ

[7873] Waki' narrated to us, from Sufyan, from Ziyad ibn Fayyad, from a Shaykh of theirs: "That the Prophet ﷺ prayed in patched sandals."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ زَيَادِ بْنِ فَيَاضٍ، عَنْ شِيخِ لَهُمْ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي نَعْلٍ مَحْصُوفَةٍ

[7874] Ibn Fudayl narrated to us, from Yazid ibn Abi Ziyad, who said: "I saw Ibrahim al-Taymi leading his people in prayer while wearing his sandals."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي زَيْدٍ، قَالَ: رَأَيْتُ إِبْرَاهِيمَ التَّمِيمِيَّ يَوْمًا قَوْمَهُ عَلَيْهِ نَعْلَةً

[7875] Ibn Fudayl narrated to us, from Hisham, from his father: "That he used to pray in his sandals."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ: أَنَّهُ كَانَ يُصَلِّي فِي نَعْلَيْهِ

[7876] Abdah narrated to us, from Juwaybir, from Ad-Dahhak, who said: "Umar used to be strict with people about taking off their sandals in prayer."

حَدَّثَنَا عَبْدَهُ، عَنْ جُوَيْبِرٍ، عَنِ الضَّحَّاكِ، قَالَ: كَانَ عُمَرُ يَشْدُدُ عَلَى النَّاسِ فِي خَلْعِ نِعَالَهُمْ فِي الصَّلَاةِ

[7877] Abu Khalid narrated to us, from Yazid, the Mawla of Salamah, who said: “I saw Salamah praying in his sandals.”

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ يَزِيدَ مَوْلَى سَلَمَةَ، قَالَ: رَأَيْتُ سَلَمَةَ يُصَلِّي فِي نَعْلَيْهِ

[7878] Hushaym narrated to us, saying: Mughirah informed us, from Ibrahim: “That he used to pray in his sandals.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ: أَنَّهُ كَانَ يُصَلِّي فِي نَعْلَيْهِ

[7879] Hushaym narrated to us, from Abu Jamrah, who said: “I saw Ibn Abbas praying in his sandals.”

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي جَمْرَةَ، قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ يُصَلِّي فِي نَعْلَيْهِ

[7880] Ibn Fudayl narrated to us, from Al-Hasan ibn Ubayd Allah, who said: Ibrahim used to dislike taking off sandals in prayer and would say: “I wish that a needy person would enter the mosque and take their sandals.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، قَالَ: كَانَ إِبْرَاهِيمُ يَكْرَهُ خَلْعَ النَّعْلَى فِي الصَّلَاةِ وَيَقُولُ: وَدِدْتُ أَنْ إِنْسَانًا مُحْتَاجًا دَخَلَ إِلَى الْمَسْجِدِ فَأَخَذَ نِعَالَهُمْ

[7881] Hafs narrated to us, from Ja'far, from his father: “That he used to pray in his sandals.”

حَدَّثَنَا حَفْصٌ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يُصَلِّي فِي نَعْلَيْهِ

[7882] Affan narrated to us, saying: Hammad ibn Salamah narrated to us, from Abdullah ibn Iyas al-Hanafi, from his father, who said: “I saw Uthman praying in his sandals.”

حَدَّثَنَا عَفَّانُ، قَالَ: ثنا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ إِيَاسٍ الْحَنَفِيِّ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ عُثْمَانَ يُصَلِّي فِي عَلَيْهِ

[7883] Abu Salamah narrated to us, from Ubayd Allah ibn Umar, who said: “I saw Al-Qasim and Salim praying in their sandals.”

حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: رَأَيْتُ الْقَاسِمَ، وَسَالِمًا يُصَلِّيَانِ فِي نِعَالِهِمَا

[7884] Hushaym narrated to us, from Abu al-Miqdam, who said: “I saw Sa’id ibn al-Musayyib, Ata ibn Yasar, Salim, and Al-Qasim praying in their sandals.”

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي الْمِقْدَامِ، قَالَ: رَأَيْتُ سَعِيدَ بْنَ الْمُسَيْبِ، وَعَطَاءَ بْنَ يَسَارٍ، وَسَالِمًا، وَالْقَاسِمَ، يُصَلِّونَ فِي نِعَالِهِمْ

[7885] Waki’ narrated to us, saying: Abdul Rahman ibn Hudayr narrated to us, who said: “I saw Mujahid, Ata, and Tawus praying in their sandals.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ حُضِيرٍ، قَالَ: رَأَيْتُ مُجَاهِدًا، وَعَطَاءً، وَطَاؤْسًا، يُصَلِّونَ فِي نِعَالِهِمْ

[7886] Waki’ narrated to us, saying: Uqbah ibn Abi Salih narrated to us, who said: “I was with Ibrahim while his sandals were off. When the Mu’adhin called the Iqamah, he put them on.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا عُقْبَةُ بْنُ أَبِي صَالِحٍ، قَالَ: كُنْتُ عِنْدَ إِبْرَاهِيمَ وَهُوَ خَالِعٌ نَعْلَيْهِ، فَلَمَّا أَفَاقَ الْمُؤَذِّنُ لِسَهْمَاهَا

حَدَّثَنَا وَكِيعٌ، قَالَ: ثُنا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنُ مُجَمِّعٍ
بْنِ جَارِيَةَ، عَنْ يَعْقُوبَ بْنِ مُجَمِّعٍ قَالَ: أَوَّلُ مَنْ صَلَّى
فِي نَعْلَيْهِ عُوَيْمُ بْنُ سَاعِدَةَ

[7887] Waki' narrated to us, saying: Ibrahim ibn Isma'il ibn Mujammi' ibn Jariyah narrated to us, from Ya'qub ibn Mujammi', who said: "The first person to pray in his sandals was Uwaym ibn Sa'idah."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثُنا عِمْرَانُ بْنُ حُدَيْرٍ، عَنْ أَبِي
مِحْلَزٍ: أَنَّهُ كَانَ يُصَلِّي فِي نَعْلَيْهِ

[7888] Waki' narrated to us, saying: Imran ibn Hudayr narrated to us, from Abu Mijlaz: "That he used to pray in his sandals."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ جَابِرٍ، عَنْ أَبِي
جَعْفَرٍ: أَنَّهُ كَانَ يَخْلُعُ نَعْلَيْهِ، فَلَمَّا قَامَ إِلَى الصَّلَاةِ
لِسَهْمَا

[7889] Waki' narrated to us, saying: Isra'il narrated to us, from Jabir, from Abu Ja'far: "That he used to take off his sandals, and when he stood for prayer, he put them on."

[7890] Yazid ibn Harun narrated to us, from Hammad ibn Salamah, from Abu Na'amah, from Abu Nadrah, from Abu Sa'id al-Khudri: The Messenger of Allah ﷺ prayed and took off his sandals, so the people took off their sandals. When he finished, he said: "Why did you take off your sandals?" They said: "O Messenger of Allah, we saw you take them off, so we took ours off." He said: "Gabriel came to me and informed me that there was impurity on them. So when one of you comes to the mosque, let him check his sandals, and if he sees impurity on them, let him wipe it on the ground and pray in them."

[7891] Waki' narrated to us, saying: Yazid ibn Ibrahim at-Tustari narrated to us, from Al-Husayn, who said: The Messenger of Allah ﷺ said: "Check your sandals; if one of you sees any harm on them, let him remove it; otherwise, let him pray in them."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ أَبِي نَعَامَةَ، عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فَخَلَعَ نَعْلَيْهِ، فَخَلَعَ النَّاسُ نِعَالَهُمْ، فَلَمَّا انْتَرَفَ قَالَ: لِمَ خَلَعْتُمْ نِعَالَكُمْ؟ قَالُوا: يَا رَسُولَ اللَّهِ رَأَيْنَاكَ خَلَعْتَ فَخَلَعْنَا، قَالَ: إِنَّ جَبْرَائِيلَ أَتَانِي، فَأَخْبَرَنِي أَنَّ فِيهِمَا حَبَّةً، فَإِذَا جَاءَ أَحَدُكُمْ إِلَى الْمَسْجِدِ فَأَلْيَقَبْ نَعْلَيْهِ وَلَيَنْظُرْ فِيهِمَا حَبَّةً فَلْيَمْسَحْهُ بِالْأَرْضِ وَلْيُصْلِ فِيهِمَا

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ التُّسْتَرِيُّ، عَنْ الْحُسَيْنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: شَعَاهَدُوا نِعَالَكُمْ، فَإِنْ رَأَى أَحَدُكُمْ فِيهِمَا أَذْنِ فَلْيُمْطِهِ وَإِلَّا فَلْيُصْلِ فِيهِمَا

[7892] Yahya ibn Adam narrated to us, saying: Zuhayr narrated to us, from Abu Ishaq, from Alqamah—and he did not hear it from him—from Abdullah: “That the Prophet ﷺ prayed in his sandals.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: ثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ،
عَنْ عَلْقَمَةَ، قَالَ: وَلَمْ يَسْمَعْهُ مِنْهُ عَنْ عَبْدِ اللَّهِ، أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي تَعْلِيهِ

[7893] Abu Bakr narrated to us, saying: Hushaym narrated to us, from Ghaylan ibn Abdullah, the Mawla of Banu Makhzum, who said: “I saw Ibn Umar wearing these Sibtiyyah sandals, but when he prayed, he took them off.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ غَيْلَانَ بْنِ عَبْدِ
اللَّهِ، مَوْلَى بَنِي مَخْزُومٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ يَنْتَعِلُ
هَذِهِ السَّبْتِيَّةَ، فَإِذَا صَلَّى خَلَعَهُمَا

[7894] Waki' narrated to us, saying: Sharik narrated to us, from Abu Ishaq, from Abu al-Ahwas, that Ibn Mas'ud came to Abu Musa in his house, and the time for prayer came. Abu Musa said to Abdullah: “Lead (the prayer).” Abdullah said: “You are more entitled.” So Abu Musa went forward and took off his sandals. Abdullah said to him: “Are you in the Sacred Valley?”

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي
الْأَحْوَصِ، أَنَّ ابْنَ مَسْعُودٍ أَتَى أَبَا مُوسَى فِي دَارِهِ،
فَحَضَرَتِ الصَّلَاةُ، فَقَالَ أَبُو مُوسَى لِعَبْدِ اللَّهِ: تَقْدَمْ
فَقَالَ عَبْدُ اللَّهِ: أَنْتَ أَحَقُّ، فَنَقَدَمَ أَبُو مُوسَى، فَخَلَعَ
نَعْلَيْهِ، فَقَالَ لَهُ عَبْدُ اللَّهِ: أَبْلُوَادِي الْمُقَدَّسِ أَنْتَ

[7895] Abu Bakr narrated to us, saying: Yahya ibn Sa'id narrated to us, from Ibn Jurayj, from Muhammad ibn Abbad, from Abdullah ibn Sufyan, from Abdullah ibn as-Sa'ib: "That the Prophet ﷺ prayed on the day of the Conquest of Makkah and placed his sandals to his left."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ مُحَمَّدِ بْنِ عَبَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَحَ مَكَّةَ فَجَعَلَ نَعْلَيْهِ عَنْ يَسَارِهِ

[7896] Waki' narrated to us, saying: Ibn Abi Dhi'b informed us, from Sa'id al-Maqburi, from his father, who said: I said to Abu Hurayrah: What should I do with my sandals when I pray? He said: "Place them between your legs and do not harm a Muslim with them."

حَدَّثَنَا وَكِيعٌ، قَالَ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، قَالَ: قُلْتُ لِأَبِي هُرَيْرَةَ: كَيْفُ أَصْنَعُ بِنَعْلَيِ إِذَا صَلَّيْتُ؟ قَالَ: اجْعَلْهُمَا بَيْنَ رِجْلَيْكَ وَلَا تُؤْذِنَاهُمَا مُسْلِمًا

[7897] Waki' narrated to us, saying: Musa ibn Ubaydah narrated to us, saying: I heard Nafi' ibn Jubayr say: "A man placing his sandals in front of him in prayer is an innovation (Bid'ah)."

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا مُوسَى بْنُ عُبَيْدَةَ، قَالَ: سَمِعْتُ نَافِعَ بْنَ جُبَيْرٍ يَقُولُ: وَضْعُ الرَّجُلِ نَعْلَهُ مِنْ قُدَّامِهِ فِي الصَّلَاةِ بِدُعَةً

[7898] Waki' narrated to us, from Isra'il, from Abdul Aziz ibn Hakim al-Hadrami, who said: "I saw Ibn Umar take off his sandals and place them behind him."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ حَكِيمِ الْحَضْرَمِيِّ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ خَلَعَ نَعْلَيْهِ فَجَعَلَهُمَا خَلْفَهُ

[7899] Shababah narrated to us, saying: Ibn Abi Dhi'b narrated to us, from Al-Maqburi, from his father, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "When one of you prays, let him place his sandals between his legs."

حَدَّثَنَا شَبَابَةُ قَالَ: نَا ابْنُ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا صَلَّى أَحَدُكُمْ فَلْيَجْعَلْ نَعْلَيْهِ بَيْنَ رِجْلَيْهِ

[7900] Affan narrated to us, saying: Hammad ibn Salamah narrated to us, saying: Abu Na'amah as-Sa'di informed us, from Abu Nadrah, from Sa'id, who said: "While the Messenger of Allah ﷺ was praying, he took off his sandals and placed them to his left."

حَدَّثَنَا عَفَانُ، قَالَ: ثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ: أَنَا أَبُو نَعَامَةَ السَّعْدِيِّ، عَنْ أَبِي نَصْرَةَ، عَنْ سَعِيدٍ، قَالَ: بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فَخَلَعَ نَعْلَيْهِ فَوَضَعَهُمَا عَنْ يَسَارِهِ

[7901] Wakī‘ narrated to us, he said: Abū Usāmah narrated to us, from ‘Alqamah ibn Marthad, from Sulaymān ibn Buraydah, from his father, who said: The Messenger of Allah ﷺ led us in prayer. Then a man said: “Who called out about the red camel?” The Prophet ﷺ said: “May you not find it; indeed, mosques are built only for what they were built for.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثُنَانَا أَبُو أَسَامَةَ، عَنْ عَلْفَمَةَ بْنِ مَرْئِنَةِ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ رَجُلٌ: مَنْ دَعَا إِلَى الْجَمْلِ الْأَحْمَرِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا وَجَدْتَ، إِنَّمَا بُنِيتَتِ الْمَسَاجِدُ لِمَا بُنِيتَ لَهُ

[7902] Wakī‘ narrated to us, he said: Shu‘bah narrated to us, from Sa‘d ibn Ibrāhīm, from his father, who said: ‘Umar ibn al-Khaṭṭāb heard a man raising his voice in the mosque, so he said: “Do you know where you are?”

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، قَالَ: سَمِعَ عُمَرُ بْنُ الْخَطَّابَ رَجُلًا رَافِعًا صَوْنَةً فِي الْمَسْجِدِ، فَقَالَ: أَتَدْرِي أَيْنَ أَنْتَ؟

[7903] Wakī‘ narrated to us, he said: Al-‘Umari narrated to us, from Nāfi‘, from Ibn ‘Umar, that ‘Umar forbade clamor in the mosque and said: “Indeed, in this mosque of ours, voices are not to be raised.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثُنَانَا الْعُمَرِيُّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ عُمَرَ نَهَى عَنِ الْلَّغْطِ فِي الْمَسْجِدِ، وَقَالَ: إِنَّ مَسْجِدَنَا هَذَا لَا تُرْفَعُ فِيهِ الْأَصْوَاتُ

[7904] Wakī‘ narrated to us, he said: Hishām narrated to us, from his father, that the Prophet ﷺ heard a man announcing a lost item in the mosque, so he said: “May you not find it.”

حَدَّثَنَا وَكِبْعُ، قَالَ: نَا هِشَامٌ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ رَجُلًا يَتَشَدَّدُ ضَالَّةً فِي الْمَسْجِدِ، فَقَالَ: لَا وَجَدْتَ

[7905] Hafṣ narrated to us, from Ibn ‘Awn or ‘Āsim—he said: and I only know it to be from Ibn ‘Awn—from Ibn Sīrīn, who said: Ibn Mas‘ūd heard a man announcing a lost item in the mosque, so he stood up to him and scolded him.

حَدَّثَنَا حَفْصٌ، عَنْ ابْنِ عَوْنَ، أَوْ عَاصِمٍ، قَالَ: وَلَا أَعْلَمُ إِلَّا عَنْ ابْنِ عَوْنَ، عَنْ ابْنِ سِيرِينَ، قَالَ: سَمِعَ ابْنُ مَسْعُودٍ رَجُلًا يَتَشَدَّدُ ضَالَّةً فِي الْمَسْجِدِ، فَقَامَ إِلَيْهِ فَنَالَ مِنْهُ

[7906] Abū Khālid al-Āḥmar narrated to us, from Ibn ‘Ajlān, from ‘Amr ibn Shu‘ayb, from his father, from his grandfather, who said: “The Messenger of Allah ﷺ forbade buying and selling in the mosque, and announcing lost items.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ ابْنِ عَجْلَانَ، عَنْ عَمْرٍو بْنِ شَعِيبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْأَبْيَعِ وَالشَّرَاءِ فِي الْمَسْجِدِ، وَعَنْ إِشَادِ الضَّوَالِ

[7907] ‘Ubaydullāh ibn Mūsā narrated to us, from Mūsā ibn ‘Alī, from ‘Amr ibn Abī ‘Umar, from Anas ibn Mālik, who said: A man entered announcing a lost item in the mosque. The Messenger of Allah ﷺ heard his voice and said: “May you not find it.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ مُوسَى بْنِ عَلَىٰ، عَنْ عَمْرٍو بْنِ أَبِي عُمَرَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: دَخَلَ رَجُلٌ يَتَشَدَّدُ ضَالَّةً فِي الْمَسْجِدِ، فَسَمِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَوْتَهُ، فَقَالَ: لَا وَجَدْتَ

[7908] Muḥammad ibn Bishr narrated to us, he said: ‘Ubaydullāh ibn ‘Umar narrated to us, from Nāfi‘, that ‘Abdullāh informed him that whenever ‘Umar went out to a gathering in the mosque, he would say: “Beware of clamor/noise.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: نَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ أَخْبَرَهُ، أَنَّ عُمَرَ كَانَ إِذَا خَرَجَ إِلَى نَادِ فِي الْمَسْجِدِ، قَالَ: إِيَّاكُمْ وَاللَّغْطَ

[7909] Ibn ‘Uyaynah narrated to us, from Ibn al-Munkadir, who heard a man announcing a lost item in the mosque, so he said: “O announcer, may someone other than you find it.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ ابْنِ الْمُنْكَدِرِ، سَمِعَ رَجُلًا يَتَشَدَّدُ ضَالَّةً فِي الْمَسْجِدِ، فَقَالَ: أَيُّهَا النَّاسِ! غَيْرُكَ الْوَاجِدُ

[7910] Ibn ‘Uyaynah narrated to us, from Ibn ‘Ajlān, from Sa‘īd, from Abū Hurayrah, who said: “Say: ‘May you not find it.’”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ ابْنِ عَجْلَانَ، عَنْ سَعِيدِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قُولُوا لَا وَجَدْتَ

[7911] Abū Bakr narrated to us, he said: Waki‘ narrated to us, from Hishām ibn ‘Urwah, from his father, from ‘Ā’ishah, who said: The Messenger of Allah ﷺ said: “If the prayer becomes due and dinner is served, then begin with dinner.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا حَضَرَتِ الصَّلَاةُ وَوُضِعَ الْعَشَاءُ فَابْدُءُوا بِالْعَشَاءِ

[7912] Ibn ‘Uyaynah narrated to us, from al-Zuhrī, from Anas: That the Prophet ﷺ said: “If dinner is present and the prayer is established, then begin with dinner.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَّسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا حَضَرَ الْعَشَاءُ وَأُقِيمَتِ الصَّلَاةُ فَابْدُءُوا بِالْعَشَاءِ

[7913] Ibn ‘Ulāyyah narrated to us, from Muḥammad ibn Ishāq, he said: ‘Abdullāh ibn Rāfi‘ narrated to us, from Umm Salamah, who said: The Messenger of Allah ﷺ said: “If dinner is present and the prayer becomes due, then begin with dinner.”

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، قَالَ: ثُنَا عَبْدُ اللَّهِ بْنُ رَافِعٍ، عَنْ أُمِّ سَلَمَةَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا حَضَرَ الْعَشَاءُ وَحَضَرَتِ الصَّلَاةُ فَابْدُءُوا بِالْعَشَاءِ

[7914] Abū Usāmah narrated to us, he said: ‘Ubaydullāh ibn ‘Umar narrated to us, from Nāfi‘, from Ibnu ‘Umar, who said: The Messenger of Allah ﷺ said: “If the dinner of one of you is served and the prayer is established, then begin with dinner, and let him not hasten until he finishes it.” Nāfi‘ said: “Food would be served for Ibnu ‘Umar, and the prayer would be established, but he would not go to it until he finished, even though he could hear the Imam's recitation.”

حَدَّثَنَا أَبُو أَسَمَّةَ، قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا وُضِعَ عَشَاءُ أَحَدُكُمْ وَأُقِيمَتِ الصَّلَاةُ فَابْدُعُوا بِالْعَشَاءِ، فَلَا يَعْجَلَنَّ حَتَّى يَفْرُغَ مِنْهُ، قَالَ نَافِعٌ: وَكَانَ ابْنُ عُمَرَ يُوضَعُ لَهُ الطَّعَامُ فَتَنْقَمُ الصَّلَاةُ فَلَا يَأْتِيهَا حَتَّى يَفْرُغَ، وَإِنَّهُ يَسْمَعُ قِرَاءَةَ الْإِمَامِ

[7915] Hāshim ibn al-Qāsim narrated to us, from Ayyūb ibn ‘Utbah, from Iyās ibn Salamah, from his father, who said: The Messenger of Allah ﷺ used to say: “If prayer and dinner are present, begin with dinner.”

حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، عَنْ أَيُوبَ بْنِ عُثْبَةَ، عَنْ إِيَّاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِذَا حَضَرَتِ الصَّلَاةُ وَالْعَشَاءُ فَابْدُعُوا بِالْعَشَاءِ

[7916] Hushaym narrated to us, from Sufyān ibn Ḥusayn, from al-Zuhrī, from Anas ibn Mālik, who said: The Messenger of Allah ﷺ said: “If dinner and prayer are present, begin with dinner.”

حَدَّثَنَا هُسَيْمٌ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنْ الرُّهْبَرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا حَضَرَ الْعَشَاءُ وَالصَّلَاةُ فَابْدُعُوا بِالْعَشَاءِ

[7917] Hushaym narrated to us, he said: Humayd informed us, from Anas ibn Mālik, the like of that, but he did not mention the Prophet ﷺ.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا حُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، مِثْلُ ذَلِكَ وَلَمْ يَذْكُرْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[7918] ‘Abd al-Wahhāb narrated to us, from Ayyūb, from Abū Qilābah, who said: The Messenger of Allah ﷺ said: “If dinner is present and the prayer is established, begin with dinner.”

حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَّابَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا حَضَرَ الْعَشَاءُ وَأُقِيمَتِ الصَّلَاةُ فَابْدُءُوا بِالْعَشَاءِ

[7919] Waki‘ narrated to us, he said: Ḥammād ibn Salamah narrated to us, from Thābit, from Anas ibn Mālik, who said: “We were eating some food and the prayer became due, so Abū Ṭalḥah detained me (to finish eating).”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كُنَّا عَلَى طَعَامٍ لَنَا وَحَضَرَتِ الصَّلَاةُ فَحَبَسَنِي أَبُو طَلْحَةَ

[7920] Abū Usāmah narrated to us, from Hishām ibn ‘Urwah, from a son of Abū al-Malīḥ, from his father, who said: We were with Abū Bakr and he had gone out for Maghrib prayer. The caller made the Adhan, and he was met with a bowl containing tharīd (broth and bread) and meat. He said: “Sit and eat, for food is made to be eaten.” So he ate, then called for water, washed his fingertips, rinsed his mouth, and prayed.

[7921] Ibn Idrīs narrated to us, from Abū ‘Āsim, from ‘Alī ibn ‘Ubaydullāh, who said: Yasār ibn Numayr invited us to a meal at Maghrib time. He said: Indeed, ‘Umar ibn al-Khaṭṭāb used to say: “Start with your food, then free yourselves for your prayer.”

[7922] Waki‘ narrated to us, from Mis‘ar, from Abū ‘Āsim, from Yasār ibn Numayr, who said: ‘Umar said: “If dinner is served and the prayer is established, begin with dinner.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبْنِ لَأْبِي الْمَلِحِ، عَنْ أَبِيهِ، قَالَ: كُنَّا مَعَ أَبِي بَكْرٍ وَقَدْ خَرَجَ إِصْلَاهُ الْمَغْرِبِ، وَأَدْنَى الْمُؤَدَّنْ فَتَلَقَّى بِعَصْنَعَةٍ فِيهَا تَرِيدٌ وَلَحْمٌ، فَقَالَ: اجْلِسُوا فَكُلُوا، فَإِنَّمَا صُنِعَ الطَّعَامُ لِيُؤْكَلُ، فَأَكَلُ، ثُمَّ دَعَا بِمَاءٍ، فَغَسَلَ أَطْرَافَ أَصْنَابِهِ وَمَضَمَضَ وَصَلَّى

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ أَبِي عَاصِمٍ، عَنْ عَلَيِّ بْنِ عُبَيْدِ اللَّهِ، قَالَ: دَعَانَا يَسَارُ بْنُ ثُمَيْرٍ إِلَى طَعَامٍ عِنْدَ الْمَغْرِبِ، فَقَالَ: إِنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَقُولُ: ابْدَءُوا بِطَعَامِكُمْ ثُمَّ افْرُغُوا لِصَلَاتِكُمْ

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ أَبِي عَاصِمٍ، عَنْ يَسَارِ بْنِ ثُمَيْرٍ، قَالَ: قَالَ عُمَرُ: إِذَا وُضِعَ الْعَشَاءُ وَأُقِيمَتِ الصَّلَاةُ فَابْدُءُوا بِالْعَشَاءِ

[7923] Marwān ibn Mu‘āwiya narrated to us, from Qanān ibn ‘Abdullāh al-Nahmī, from some of their Sheikhs, who said: We were with ‘Alī, and the time for breaking fast in Ramadan arrived. ‘Alī said to us: “Break your fast, for it is better for your prayer.”

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ قَنَانَ بْنَ عَبْدِ اللَّهِ النَّهْمِيِّ، عَنْ أَشْيَاعٍ لَهُمْ، قَالَ: كُنَّا عِنْدَ عَلَيْهِ وَحْضَرَ الْفِطْرُ فِي رَمَضَانَ، فَقَالَ لَنَا عَلَيْهِ: أَفْطِرُوا فَإِنَّهُ أَحْسَنُ لِصَلَاتِنَا

[7924] Sharīk narrated to us, from Abū Ishaq, that al-Hasan ibn ‘Alī used to say: “Dinner before prayer removes the self-reproaching soul (i.e., distraction or craving).”

حَدَّثَنَا شَرِيكُ، عَنْ أَبِي إِسْحَاقَ، أَنَّ الْحَسَنَ بْنَ عَلَيْهِ كَانَ يَقُولُ: الْعَشَاءُ قَبْلَ الصَّلَاةِ يُذْهِبُ النَّفَّاسَ الْلَّوَامَةَ

[7925] Waki‘ narrated to us, from Sharīk, from ‘Uthmān al-Thaqafī, from a man called Ziyād, who said: We were with Ibn ‘Abbās, and there was roasted meat for him in the oven. The prayer became due, so we spoke to him. He said: “No, [not] until we eat, so it does not distract us in our prayer.”

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ عُثْمَانَ الثَّقَافِيِّ، عَنْ رَجُلٍ يُقَالُ لَهُ: زَيْدٌ، قَالَ: كُنَّا عِنْدَ ابْنِ عَبَّاسٍ وَشَوَّافَةً لَهُ فِي التَّنُورِ، وَحَضَرَتِ الصَّلَاةُ، فَقُلْنَا لَهُ، فَقَالَ: لَا، حَتَّى نَأْكُلَ لَا يَعْرِضُ لَنَا فِي صَلَاتِنَا

[7926] Jarīr narrated to us, from Zayd, from ‘Abdullāh ibn al-Ḥārith, who said: “If your dinner is brought and the prayer is called, start with dinner, then prayer.”

حَدَّثَنَا جَرِيرُ، عَنْ زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، قَالَ:
إِذَا جِيءَ بِعَشَاءِكَ وَنُوديَّ بِالصَّلَاةِ، فَابْدأْ بِالْعَشَاءِ ثُمَّ
الصَّلَاةِ

[7927] Shabābah narrated to us, from Sulaymān ibn al-Mughīrah, from Thābit, from Anas, who said: I arrived from Iraq, and dinner was served for Abū Ṭalḥah, and with him were whomever Allah willed from the companions of the Prophet ﷺ. He said to me: “Come and eat.” I said: “Until I pray.” He said: “You have adopted the habits of the people of Iraq. Come and

حَدَّثَنَا شَبَابَةُ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ
أَنَّسٍ، قَالَ: قَدِمْتُ مِنَ الْعِرَاقِ فَقُرِبَ عَشَاءً أَبِي طَلْحَةَ
وَمَعَهُ مَنْ شَاءَ اللَّهُ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، فَقَالَ لِي: هَلْمَ فَكُلْ، فَقُلْتُ: حَتَّى أَصْلِيَ، فَقَالَ:
فَذُوكْتَ بِأَخْلَاقِ أَهْلِ الْعِرَاقِ، هَلْمَ فَكُلْ

[7928] Abū Bakr narrated to us, he said: Ibn ‘Ulayyah narrated to us, from al-Jurayrī, from ‘Abdullāh ibn Buraydah, who said: ‘Abdullāh ibn ‘Amr said: “I do not care whether they [urine and stool] were tied in the corner of my garment or if they struggled within me during my prayer.”

حَدَّثَنَا أُبُو بَكْرٍ قَالَ: ثنا ابْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ
عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَمْرِو: مَا
أُبَالِي كَائِنًا مَصْرُورَيْنَ فِي نَاحِيَةٍ تَوْبِي أَوْ نَازَ عَانِي فِي
صَلَاتِي

[7929] Ibn ‘Ulayyah narrated to us, from Layth, from Mujāhid, who said: ‘Umar said: “Do not struggle against the two foul things in prayer: stool and urine.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: قَالَ عُمَرُ:
لَا تُعَالِجُوا الْأَخْبَيْنَ فِي الصَّلَاةِ الْغَائِطُ وَالْبُولُ

[7930] Hushaym narrated to us, from Abū Ḥurrah, from al-Ḥasan, from ‘Umar, similar to that.

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي حَرَّةَ، عَنِ الْحَسَنِ، عَنْ عُمَرَ،
بِنَهْوِ ذَلِكَ،

[7931] Ibn ‘Ulayyah narrated to us, from Layth, from Mujāhid, who said: ‘Umar said similar to that.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: قَالَ عُمَرُ
بِنَهْوِ ذَلِكَ

[7932] Ibn ‘Ulayyah narrated to us, from Ayyūb, from Ḥumayd ibn Hilāl, from Ibn ‘Abbās, who said: “Let none of you pray while he is suppressing the waste: stool and urine.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ حُمَيْدِ بْنِ هَلَالٍ، عَنْ
ابْنِ عَبَّاسٍ، قَالَ: لَا يُصَلِّي أَحَدُكُمْ وَهُوَ يُدَافِعُ الطَّوفَ
الْغَائِطُ وَالْبُولُ

[7933] Ḥafṣ narrated to us, from Layth, from Kathīr, from Sa‘id ibn Jubayr, who said: “I do not care whether I suppressed it or prayed while it was on the side of my garment [meaning both are equally disliked/invalid].”

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ كَثِيرٍ، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، قَالَ: مَا أُبَالِي دَافَعْتُهُ أَوْ صَلَّيْتُ وَهُوَ فِي جَانِبِ
نَوْبِي

[7934] Zayd ibn al-Ḥubāb narrated to us, from Mu‘āwiyah ibn Ṣalih, he said: Al-Safr ibn Nusayr al-Asadī narrated to me, from Yazid ibn Shurayh al-Ḥadramī, that he heard Abū Umāmah say: The Messenger of Allah ﷺ said: “Let none of you come to prayer while holding back urine until he relieves himself.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، قَالَ: حَدَّثَنِي السَّقْرُ بْنُ سَيِّدِ الْأَسَدِيُّ، عَنْ يَزِيدَ بْنِ شُرَيْحَ الْحَضْرَمِيِّ، أَنَّهُ سَمِعَ أَبَا أَمَامَةَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَأْتِي أَحَدُكُمُ الصَّلَاةَ وَهُوَ حَاقِنٌ حَتَّى يَخْفَفَ

[7935] Abū Usāmah narrated to us, from Idrīs, from his father, from Abū Hurayrah, from the Prophet ﷺ, who said: “Let none of you stand for prayer while he has harm [need to relieve himself].”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَقُومُ أَحَدُكُمُ إِلَى الصَّلَاةِ وَبِهِ أَذْنٌ

[7936] Ibn Numayr narrated to us, from Zam‘ah, from ‘Uthmān ibn al-Zubayr, from Yaḥyā ibn Ja‘dah, who said: The Messenger of Allah ﷺ said: “The Rabī should not approach prayer.” It was said: “O Messenger of Allah, what is the Rabī?” He said: “The one who feels fullness/gas in his belly.”

حَدَّثَنَا ابْنُ نُعْمَانَ، عَنْ زَمْعَةَ، عَنْ عُثْمَانَ بْنِ الرُّبَيْرِ، عَنْ يَحْيَى بْنِ جَعْدَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَقْرَبُ الصَّلَاةَ الرَّبِيُّ، قَيْلَ: يَا رَسُولَ اللَّهِ، وَمَا الرَّبِيُّ؟ قَالَ: الَّذِي يَجِدُ الرَّبْوَ فِي بَطْنِهِ

[7937] Ibn ‘Ulayyah narrated to us, from Sa‘id ibn Abi Ṣadaqah, from Yaḥyā ibn ‘Atīq, from Ibn Sīrīn, who said: “It is disliked to hold back waste unless one fears missing the prayer.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي صَدَقَةَ، عَنْ يَحْيَى
بْنِ عَيْقِ، عَنْ أَبْنِ سِيرِينَ، قَالَ: يُكْرَهُ حَبْسُ الْأَذْيَى مَا
لَمْ يَخْفُ فَوْتُ الصَّلَاةِ

[7938] Hafs narrated to us, from Hishām ibn ‘Urwah, from his father, from ‘Abdullāh ibn al-Arqam, who said: He went out for ‘Umrah with his companions. He called the Adhan and Iqamah, then said to one of his companions: “Go forward [to lead], for I heard the Messenger of Allah ﷺ say: ‘If the prayer becomes due and one of you needs the toilet, start with the toilet.’”

حَدَّثَنَا حَفْصٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ
اللهِ بْنِ الْأَرْقَمَ، قَالَ: خَرَجَ مُعْتَمِرًا مَعَ أَصْحَابِهِ، فَأَذَنَ
وَأَقَامَ وَقَالَ لِبَعْضِ أَصْحَابِهِ: تَفَقَّمْ إِنِّي سَمِعْتُ رَسُولَ
اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِذَا حَضَرَتِ الصَّلَاةُ
وَأَحَدُكُمْ يُرِيدُ الْخَلَاءَ فَابْدِأْ بِالْخَلَاءِ

[7939] Ibn ‘Ulayyah narrated to us, from Ibn ‘Awn, who said: Nāfi‘ was asked about a man who feels bloating/gas in his belly. He said: “He should not pray while he feels bloating.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنِ ابْنِ عَوْنِ، قَالَ: سُئِلَ نَافِعٌ عَنِ
الرَّجُلِ يَجِدُ النَّفْخَةَ فِي بَطْنِهِ، قَالَ: لَا يُصَلِّي وَهُوَ يَجِدُ
النَّفْخَةَ

[7940] Ḥusayn ibn ‘Alī narrated to us, from Abū Ḥarzah—a sheikh from the people of Medina whom he praised well—from al-Qāsim ibn Muḥammad, who said: Some of ‘Ā’ishah's nephews entered upon her, then stood up to go to the mosque. She said to him: “Sit, for I heard the Messenger of Allah ﷺ say: ‘Let none of you pray in the presence of food, nor while he is suppressing the two foul things.’”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ أَبِيهِ حَرْزَةَ، شَيْخِ مِنْ أَهْلِ الْمَدِينَةِ وَأَتَّنِي عَلَيْهِ خَيْرًا، عَنْ الْفَاسِمِ بْنِ مُحَمَّدٍ، قَالَ: دَخَلَ بَعْضُ بَنِي أَخِي عَائِشَةَ إِلَيْهَا، فَقَامَ إِلَى الْمَسْجِدِ، فَقَالَتْ لَهُ: اجْلِسْ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَا يُصَلِّي أَحَدُكُمْ بِحُضْرَةِ طَعَامٍ، وَلَا هُوَ يُدَافِعُ الْأَخْبَتَيْنِ

[7941] Mu‘tamir narrated to us, from his father, from ‘Ikrimah, who said: “To wrap it in my turban and then stand for prayer is more beloved to me than to suppress it while I am praying”—meaning stool and urine.

حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ عِكْرِمَةَ، قَالَ: لَأَنْ أَصْرَرَهُ فِي عِمَامَتِي ثُمَّ أَقُومُ إِلَى الصَّلَاةِ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَدَافِعَهُ وَأَنَا أَصْلَىٰ يَعْنِي الْغَلَطَ وَالْبُولَ

[7942] Mu‘tamir narrated to us, from his father, from Bakr, who said: “To spill the water, perform Tayammum, and pray is more beloved to me than to pray while I am suppressing stool or urine.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ بَكْرٍ، قَالَ: لَأَنْ أَهْرِيقَ الْمَاءَ وَأَتَيْمَمَ وَأَصَلَّىٰ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَصْلَىٰ وَأَنَا أَدَافِعُ غَائِطًا أَوْ بَوْلًا

[7943] Abū Bakr narrated to us, he said: Hushaym narrated to us, from Mughīrah, from Ibrāhīm regarding a man who feels urine or bloating. He said: “He prays as long as it does not rush him in his prayer.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ فِي الرَّجُلِ يَجِدُ الْبَوْلَ أَوِ النَّفْخَةَ، قَالَ: يُصَلِّي مَا لَمْ يُعَجِّلْهُ عَنْ صَلَاتِهِ

[7944] Ibn ‘Ulayyah narrated to us, from Ayyūb, who said: I was informed about Tāwūs, that he said: “We tie it up tightly [meaning holding it in].”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، قَالَ: ثُبَّتْ عَنْ طَاؤِسٍ، قَالَ: إِنَّا لَنَصْرُهُ صَرَّا

[7945] Hushaym and Ibn ‘Ulayyah narrated to us, from ‘Awn, from Ibrāhīm, who said: They mentioned in his presence a man who feels the need to urinate—Hushaym said: and feels bloating—should he perform ablution? He said: “In that case, by Allah, he will constantly be performing ablution.”

حَدَّثَنَا هُشَيْمٌ، وَابْنُ عُلَيَّةَ، عَنْ عَوْنِ، عَنْ إِبْرَاهِيمَ قَالَ: ذَكَرُوا عِنْدَهُ الرَّجُلِ يَجِدُ الْبَوْلَ، قَالَ هُشَيْمٌ: وَيَجِدُ النَّفْخَةَ أَيْتَوْضًا؟ فَقَالَ: إِذَا وَاللَّهُ لَا يَزَالُ يَتَوْضًا

[7946] Ibn ‘Ulayyah narrated to us, from Ibn ‘Awn, who said: I mentioned that to Muḥammad. He said: “They used to consider it [permissible] as long as he finds it manageable.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ ابْنِ عَوْنِ، قَالَ: ذَكَرْتُ ذَلِكَ لِمُحَمَّدٍ، فَقَالَ: كَانُوا يَرَوْنَ أَنَّهُ مَا وَجَدَ بُدُّا

[7947] Abū Mu‘āwiyah narrated to us, from Wāṣil, from ‘Aṭā’, who said: I said to him: “I feel pressure from urine, and the prayer becomes due. Should I pray while I feel it?” He said: “Yes, if you think you can hold it until you pray.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ وَاصِلٍ، عَنْ عَطَاءٍ، قَالَ: قُلْتُ لَهُ: أَجُدُ الْعَصْرَ مِنَ الْبَوْلِ، فَتَحْضُرُ الصَّلَاةُ فَأَصْلَى وَأَنَا أَجِدُهُ؟ قَالَ: نَعَمْ، إِنْ كُنْتَ تَرَى أَنَّكَ تَحْسِسُهُ حَتَّى تُصْلِي

[7948] Wakī‘ narrated to us, from Isrā’īl, from Jābir, from Muḥammad ibn ‘Alī, ‘Āmir, and ‘Aṭā’, who said: “There is no harm if a man holds it in.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ مُحَمَّدِ بْنِ عَلَيٍّ، وَعَامِرٍ، وَعَطَاءٍ قَالُوا: لَا بَأْسَ أَنْ يَحْقِنَ الرَّجُلُ

[7949] Ibn Fuḍayl narrated to us, from al-Ḥasan ibn ‘Alī, from Ibrāhīm, who said: “There is no harm if a man holds urine as long as it does not disable him from bowing and prostrating.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ الْحَسَنِ بْنِ عَلَيٍّ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ أَنْ يَحْقِنَ الرَّجُلُ الْبَوْلَ مَا لَمْ يُعِزِّزْهُ عَنِ الرُّكُوعِ وَالسُّجُودِ

[7950] Abū Bakr narrated to us, he said: Hafṣ narrated to us, from Hishām ibn ‘Urwah, from his father, who said: ‘Umar said: “Indeed, I calculate the tribute of Bahrain while I am in prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا حَفْصٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ عُمَرُ: إِنِّي لَأَحْسِبُ جُزِيَّةَ الْبَحْرَيْنِ وَأَنَا فِي الصَّلَاةِ

[7951] Hafs narrated to us, from Asim, from Abu Uthman al-Nahdi, who said: Umar said: "Indeed, I equip my armies while I am in prayer."

حَدَّثَنَا حَفْصُ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ،
قَالَ: قَالَ عُمَرُ: إِنِّي لِأَجْهَزُ جُنُوشِي وَأَنَا فِي الصَّلَاةِ

[7952] Abu Bakr narrated to us, saying: Muhammad ibn Adi narrated to us, from Ibn Awn, who said: I asked Muhammad about the Imam standing in a corner (of the mosque) and not standing in the middle. He said: "I know of no harm

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا مُحَمَّدُ بْنُ عَدِيٍّ، عَنْ ابْنِ عَوْنِ،
قَالَ: سَأَلْتُ مُحَمَّدًا عَنِ الْإِمَامِ يَقُولُ فِي زَوْيَةٍ، وَلَا يَقُولُ
وَسَطًّا، فَقَالَ: لَا أَعْلَمُ بِهِ بِأَسَأَ

[7953] Bishr ibn Mufaddal narrated to us, from Qurrah, who said: "Abu al-Ala used to seek the shade with us, so he would lead us in prayer in whichever part of the mosque it was."

حَدَّثَنَا بِشْرُ بْنُ مُفَضَّلٍ، عَنْ قُرَّةَ، قَالَ: كَانَ أَبُو الْعَلَاءِ
يَسْتَعْرِضُ بِنَا الطَّلَّ، فَيُصَلِّي بِنَا أَيَّ نَوْاحِي الْمَسْجِدِ
كَانَ

[7954] Waki' narrated to us, saying: Mughirah ibn Ziyad al-Mawsili narrated to us, saying: I saw Ata praying in the Saqifah (shaded area) in the Sacred Mosque while traveling, and they were separated from the rows. I said to him, or it was said to him, (about this). He said: I am an old man, and Makkah is below it. "The Messenger of Allah ﷺ was once on a journey, and it rained, so he led the people in prayer while they were at their mounts/luggage, and Bilal was making the Takbir audible to the people."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا مُغِيرَةُ بْنُ زَيْدٍ الْمَوْسِلِيُّ، قَالَ: رَأَيْتُ عَطَاءً يُصَلِّي فِي السَّقِيفَةِ فِي الْمَسْجِدِ الْحَرَامِ فِي السَّفَرِ وَهُمْ يَنْقَرِفُونَ عَنِ الصُّفُوفِ، فَقُلْتُ لَهُ: أَوْ قَيلَ لَهُ، فَقَالَ: إِنِّي شَيْخٌ كَبِيرٌ وَمَكَّةُ دُونِهِ قَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَأَصَابَهُ مَطَرٌ فَصَلَّى بِالنَّاسِ وَهُمْ فِي رِحَالِهِمْ وَبِلَالٌ يُسْمِعُ النَّاسَ التَّكْبِيرَ

[7955] Yahya ibn Adam narrated to us, saying: Hammad ibn Zayd narrated to us, from az-Zubayr ibn al-Khirrit, from Abdullah ibn Shaqiq al-Uqayli, who said: "Ibn Abbas would sometimes lead us in prayer in a corner of the mosque and not stand in the middle of it."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: ثنا حَمَادُ بْنُ زَيْدٍ، عَنِ الزُّبَيْرِ بْنِ الْخَرْرِيتِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقِ الْعَقَبَيْلِيِّ، قَالَ: رُبَّمَا أَمَّا ابْنُ عَبَّاسٍ فِي زَاوِيَةِ الْمَسْجِدِ وَلَا يَتَوَسَّطُهُ

[7956] Yahya ibn Adam narrated to us, saying: Sufyan narrated to us, from Abu Arubah, who said: "I saw Al-Hasan Al-Basri leading them in prayer in a corner."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: ثَنَا سُفْيَانُ، عَنْ أَبِي عَرْوَبَةَ،
قَالَ: رَأَيْتُ الْحَسَنَ الْبَصْرِيَّ يَؤْمِنُهُمْ فِي زَاوِيَةٍ

[7957] Abu Bakr narrated to us, saying: Hafs narrated to us, from Asim, from Abu Uthman, who said: Bilal said: "O Messenger of Allah, do not precede me with 'Amin'."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا حَفْصٌ، عَنْ عَاصِمٍ، عَنْ أَبِي
عُثْمَانَ قَالَ: قَالَ بِلَالٌ: يَا رَسُولَ اللَّهِ، لَا تَسْبِقُنِي بِأَمْيَنَ

[7958] Ibn Uyaynah narrated to us, from az-Zuhri, from Sa'id, from Abu Hurayrah, who said: "When the reciter says 'Amin', then say 'Amin', for whoever's saying of 'Amin' coincides with the saying of 'Amin' by the angels, his past sins will be forgiven."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي
هُرَيْرَةَ، قَالَ: إِذَا أَمَّنَ الْقَارِئُ فَأَمَّنُوا، فَمَنْ وَاقَقَ تَأْمِينَهُ
تَأْمِينَ الْمَلَائِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

[7959] Abu Bakr ibn Ayyash narrated to us, from Abu Ishaq, from Abdul-Jabbar ibn Wa'il, from his father, who said: I prayed behind the Prophet ﷺ, and when he said: '{Not of those who have evoked [Your] anger or of those who are astray}' [Al-Fatihah: 7], he said: "Amin."

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ
الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا قَالَ: {غَيْرُ الْمَغْضُوبِ
فَقَالَ: أَمِينٌ [7 : عَلَيْهِمْ وَلَا الضَّالِّينَ} [الفاتحة]

[7960] Waki' narrated to us, saying: Sufyan narrated to us, from Salamah ibn Kuhayl, from Hujr ibn Anbas, from Wa'il ibn Hujr, who said: I heard the Prophet ﷺ recite: '{Nor of those who are astray}' [Al-Fatihah: 7], then he said: "Amin," prolonging his voice with it.

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ
حُجْرٍ بْنِ عَنْبَسٍ، عَنْ وَائِلٍ بْنِ حُجْرٍ، قَالَ: سَمِعْتُ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَاً: {وَلَا الضَّالِّينَ}
فَقَالَ: أَمِينٌ يَمْدُدُ بِهَا صَوْتَهُ [7 : الفاتحة]

[7961] Waki' narrated to us, saying: Isra'il narrated to us, from Abu Ishaq, from Abu Maysarah, "That Gabriel, upon him be peace, taught the Prophet ﷺ the recitation of the Opening of the Book (Al-Fatihah). When he said: '{Nor of those who are astray}' [Al-Fatihah: 7], he said: 'Say: Amin.' So he said: 'Amin'."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا إِسْرَائِيلٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ
أَبِي مَيْسَرَةَ، "أَنَّ جَبْرَائِيلَ عَلَيْهِ السَّلَامُ أَفْرَأَ النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَاتِحَةَ الْكِتَابِ، فَلَمَّا قَالَ: {وَلَا الضَّالِّينَ}
، قَالَ: قُلْ: أَمِينٌ، فَقَالَ: أَمِينٌ [7 : الفاتحة]

[7962] Waki' narrated to us, saying: Kathir ibn Yazid narrated to us, from Al-Walid ibn Rabah, from Abu Hurayrah: That he was a Mu'adhin in Bahrain, and he said to the Imam: "Do not precede me with 'Amin'."

حَدَّثَنَا وَكِبِيعُ، قَالَ: حَدَّثَنَا كَثِيرُ بْنُ يَزِيدَ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ كَانَ مُؤْذِنًا بِالْبَحْرَيْنِ، فَقَالَ لِلْإِمَامِ: لَا تَسْقِفْنِي بِأَمِينٍ

[7963] Waki' narrated to us, saying: Fitr narrated to us, saying: I heard Ikrimah say: "I reached the people, and they would make a clamor in their mosques saying 'Amin' when the Imam said: '{Not of those who have evoked [Your] anger or of those who are astray}'" [Al-Fatihah: 7]."

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا فِطْرٌ، قَالَ: سَمِعْتُ عَكْرِمَةَ، يَقُولُ: "أَدْرَكْتُ النَّاسَ وَأَهْمُ رَجَةً فِي مَسَاجِدِهِمْ بِأَمِينٍ، إِذَا قَالَ الْإِمَامُ: {غَيْرُ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} [الفاتحة: 7]

[7964] Abu Khalid al-Ahmar narrated to us, from Ibn Ajlan, from Zayd ibn Aslam, from Abu Salih, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "The Imam is appointed only to be followed. So when he says: '{Not of those who have evoked [Your] anger or of those who are astray}'" [Al-Fatihah: 7], say: 'Amin'."

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ ابْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا قَالَ: {غَيْرُ الْمَغْضُوبِ عَلَيْهِمْ وَلَا قُوْلُوا: أَمِينٌ} [الضَّالِّينَ] [الفاتحة: 7]

[7965] Abu Usamah narrated to us, from Qatadah, from Yunus ibn Jubayr, from Hittan ibn Abdullah, from Abu Dharr, from the Prophet ﷺ, similar to it.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ

[7966] Ibn Mahdi narrated to us, from Sufyan, from his father, from Abu Ya'la, who said: When the Imam said: '{Not of those who have evoked [Your] anger or of those who are astray}' [Al-Fatiha: 7], Ar-Rabi' ibn Khaytham would say: "O Allah, forgive me, Amin."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ أَبِي يَعْلَمِ
قَالَ: كَانَ الرَّبِيعُ بْنُ خَيْرٍ إِذَا قَالَ الْإِمَامُ: {غَيْرُ
فَقَالَ: 7: الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} [الفاتحة]
اللَّهُمَّ اغْفِرْ لِي، آمِينَ

[7967] Waki' narrated to us, saying: Yunus narrated to us, from Abu Ishaq, from Bakr ibn Amir, from Ar-Rabi' ibn Khaytham, who said: "When the Imam says: '{Not of those who have evoked [Your] anger or of those who are astray}' [Al-Fatiha: 7], seek help from Allah for whatever you wish."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا يُونُسُ، عَنْ أَبِي إِسْحَاقَ، عَنْ
بَكْرِ بْنِ عَامِرٍ، عَنِ الرَّبِيعِ بْنِ خَيْرٍ، قَالَ: "إِذَا قَالَ
الْإِمَامُ: {غَيْرُ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ}
، فَاسْتَغْفِرْ مِنَ اللَّهِ بِمَا شِئْتَ" 7: [الفاتحة]

[7968] Abu al-Ahwas narrated to us, from Abu Hamzah, from Ibrahim, who said: "It was recommended that when the Imam says: '{Not of those who have evoked [Your] anger or of those who are astray}' [Al-Fatiha: 7], one should say: 'O Allah, forgive me,

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي حَمْزَةَ، عَنْ إِبْرَاهِيمَ،
قَالَ: "كَانَ يُسْتَحْبِطْ إِذَا قَالَ الْإِمَامُ: {غَيْرُ الْمَغْضُوبِ
، أَنْ يُفَلَّ: اللَّهُمَّ 7 : عَلَيْهِمْ وَلَا الضَّالِّينَ} [الفاتحة]
أَغْفِرْ لِي آمِينَ

[7969] Ghundar narrated to us, from Shu'bah, from Al-Hakam, who said: I prayed behind Abu Abdullah al-Jadali. When he said: '{Not of those who have evoked [Your] anger or of those who are astray}' [Al-Fatiha: 7], he said: "Sufficient is Allah as a Guide and a Helper."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفَى بِاللَّهِ
أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ، فَلَمَّا قَالَ: {غَيْرُ الْمَغْضُوبِ
، قَالَ: كَفَى بِاللَّهِ 7 : عَلَيْهِمْ وَلَا الضَّالِّينَ} [الفاتحة]
هَادِيًّا وَنَصِيرًا

[7970] Waki' narrated to us, saying: Sufyan narrated to us, from Yunus, from Mujahid, who said: "When the Imam says: '{Not of those who have evoked [Your] anger or of those who are astray}' [Al-Fatiha: 7], say: 'O Allah, I ask You for Paradise, and I seek refuge in You from the Fire.'"

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ يُونُسَ، عَنْ
مُجَاهِدٍ قَالَ: "إِذَا قَالَ الْإِمَامُ: {غَيْرُ الْمَغْضُوبِ عَلَيْهِمْ
، فَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ 7 : وَلَا الضَّالِّينَ} [الفاتحة]
الْجَنَّةَ، وَأَعُوذُ بِكَ مِنَ النَّارِ

[7971] Jarir narrated to us, from Mansur, from Hilal ibn Yasaf, who said: "Amin' is one of the Names of Allah."

حَدَّثَنَا جَرِيرُ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، قَالَ: "أَمِينٌ: اسْمٌ مِنْ أَسْمَاءِ اللَّهِ"

[7972] Waki' narrated to us, saying: Sufyan narrated to us, from Mansur, from Hilal ibn Yasaf, the like of it.

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، مِثْلُه

[7973] Ibn Numayr narrated to us, from Sufyan, from Tariq, from Hakim ibn Jabir, who said: "Amin' is one of the Names of Allah, the Exalted."

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ سُفْيَانَ، عَنْ طَارِقٍ، عَنْ حَكِيمِ بْنِ جَابِرٍ، قَالَ: "أَمِينٌ: اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى

[7974] Ibn Ulayyah narrated to us, from Layth, from Mujahid, who said: "Amin' is one of the Names of Allah."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: "أَمِينٌ: اسْمٌ مِنْ أَسْمَاءِ اللَّهِ"

[7975] Waki' narrated to us, saying: Ar-Rabi' narrated to us, from Ata, who said: "There used to be a buzzing sound (from 'Amin') in this mosque of ours when the Imam said: '{Not of those who have evoked [Your] anger or of those who are astray}' [Al-Fatiha: 7]."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الرَّبِيعُ، عَنْ عَطَاءٍ، قَالَ: "لَدُّ كَانَ لَنَا دَوِيٌ فِي مَسْجِدِنَا هَذَا بِأَمْبَيْنِ، إِذَا قَالَ الْإِمَامُ: 7: {غَيْرُ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} [الفاتحة]

[7976] Waki' narrated to us, saying: Sufyan narrated to us, from Abu Ishaq, from a man, from Mu'adh: "That when he finished reciting Surah Al-Baqarah, he would say: 'Amin'."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ رَجُلٍ، عَنْ مَعَاذٍ: "إِنَّمَا كَانَ إِذَا حَتَّمَ الْبَقَرَةَ، قَالَ: أَمِينٌ

[7977] Umar ibn Ayyub narrated to us, from Ja'far ibn Burqan, from Abu Hamzah, the Mawla of Al-Muhallab, that he prayed next to Sa'id ibn Jubayr. When he said: '{Not of those who have evoked [Your] anger or of those who are astray}' [Al-Fatihah: 7], he said: "Amin" or something with this meaning.

حَدَّثَنَا عُمَرُ بْنُ أَئِيُوبَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ أَبِي حَمْزَةَ، مَوْلَى الْمُهَلَّبِ، أَنَّهُ صَلَّى إِلَى جَنْبِ سَعِيدِ بْنِ جُبَيْرٍ، فَلَمَّا قَالَ: {غَيْرُ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} ، قَالَ: أَمِينٌ أَوْ شَيْئًا هَذَا مَعْنَاهُ^{7]} [الفاتحة]

[7978] Abu Usamah narrated to us, from Hisham, from Muhammad, that Abu Hurayrah was a Mu'adhin in Bahrain, and he said to the Imam: "Do not precede me with 'Amin'."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، أَنَّ أَبَا هُرَيْرَةَ، كَانَ مُؤَذِّنًا بِالْبَحْرَيْنِ فَقَالَ لِإِلَمَامٍ: لَا تَسْبِقُنِي بِأَمِينٍ

[7979] Ibn Mahdi narrated to us, from Sufyan, from Abu Ishaq, from a man, "That Mu'adh, when he recited the end of Al-Baqarah: '{And support us against the disbelieving people}' [Al-Baqarah: 286], would say: 'Amin'."

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ رَجُلٍ، "أَنَّ مُعَادًا، كَانَ إِذَا قَرَا آخِرَ الْبَقَرَةِ: {وَإِنْصَرْنَا فَأَنْ: أَمِينٌ [250] : عَلَى الْقَوْمِ الْكَافِرِينَ} [البقرة]

[7980] Ibn Uyaynah narrated to us, saying: Perhaps it is from Ibn Jurayj, from Ata, from Ibn az-Zubayr, who said: "The mosque would have a clamor, or he said: a roar, when the Imam said: '{Not of those who have evoked [Your] anger or of those who are astray}' [Al-Fatiha: 7], saying: 'Amin'."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، قَالَ: لَعَلَّهُ عَنْ أَبْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ أَبْنِ الرُّبَيْرِ قَالَ: "كَانَ لِلْمَسْجِدِ رَجْهٌ، أَوْ قَالَ: لُجَّهٌ، إِذَا قَالَ الْإِمَامُ: {غَيْرُ الْمَغْضُوبِ عَلَيْهِمْ وَلَا يَقُولُ: أَمِينٌ [7] : الظَّالِمُونَ} [الفاتحة]

[7981] Abu Bakr narrated to us, saying: Waki' narrated to us, from Sufyan, from Suhayl ibn Abi Salih, from the son of Abu Sa'id al-Khudri, from his father, who said: The Messenger of Allah ﷺ said: "If one of you yawns in prayer, let him suppress it as much as he can, for Satan enters."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سُهْيَلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبْنِ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَنَاهَى أَحَدُكُمْ فِي الصَّلَاةِ فَلَا يُكَبِّلُهُمْ مَا اسْتَطَاعُ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ

[7982] Waki' narrated to us, from Sufyan, from Abu Fazarah al-Absi, from Yazid ibn al-Asamm, who said: "The Messenger of Allah ﷺ never yawned in prayer at all."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ أَبِي فَزَارَةَ الْعَبْسِيِّ، عَنْ يَزِيدَ بْنِ الْأَصْمَمِ قَالَ: مَا تَنَاءَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الصَّلَاةِ قَطُّ

[7983] Waki' narrated to us, saying: Sufyan narrated to us, from Mansur, from Hilal ibn Yasaf, from Ata, from Ibn Abbas, who said: "If one of you yawns in prayer, let him place his hand over his mouth," similar to the Hadith of Sufyan.

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفِيَّانُ، عَنْ مَنْصُورٍ، عَنْ هَلَالِ بْنِ يَسَافٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: إِذَا تَنَاءَبَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَضْعُ يَدَهُ عَلَى فِيهِ بِمِثْلِ حَدِيثِ سُفِيَّانَ

[7984] Ubaydah narrated to us, from Sa'id, from Qatadah, from Julas, from Ali, who said: "Yawning in prayer is from Satan, as well as severe sneezing and drowsiness during admonition."

حَدَّثَنَا عُبَيْدَةُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ جُلَاسٍ، عَنْ عَلَيٍّ، قَالَ: التَّنَاؤُبُ فِي الصَّلَاةِ مِنَ الشَّيْطَانِ، وَشَدَّةُ الْعُطَاسِ وَالنُّعَاسُ عِنْدَ الْمُؤْعَظَةِ

[7985] Muhammad ibn Fudayl narrated to us, from Yazid ibn Abi Zabyan, from Ibn Mas'ud, who said: "Yawning in prayer and sneezing are from Satan, so seek refuge in Allah from him."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي ظَبِيَّانَ، عَنْ ابْنِ مَسْعُودٍ، قَالَ: التَّنَاؤُبُ فِي الصَّلَاةِ وَالْعُطَاسُ مِنَ الشَّيْطَانِ، فَتَعَوَّدُوا بِاللَّهِ مِنْهُ

[7986] Hushaym narrated to us, from Mughirah, from Ibrahim, who said: "I ward off yawning in prayer by clearing my throat."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِنِّي لَأَدْفَعُ التَّنَاؤِبَ فِي الصَّلَاةِ بِالنَّحْجِ

[7987] Waki' narrated to us, saying: Sufyan narrated to us, from Mansur, from Ibrahim, who said: "If one yawns in prayer, he should close his lips and wipe his nose."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا تَنَاءَبَ فِي الصَّلَاةِ ضَمَّ شَفَّتَهُ وَمَسَحَ أَنْفَهُ

[7988] Waki' narrated to us, saying: Sufyan narrated to us, from Al-A'mash, from Ibrahim, from Abdur-Rahman ibn Yazid, who said: I was informed "that Satan has a flask which he makes the people smell during prayer so that they yawn."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ: تُبَيِّثُ أَنَّ لِلشَّيْطَانِ قَارُورًا يُشَمُّهَا الْقَوْمُ فِي الصَّلَاةِ كَيْ يَتَنَاءَبُوا

[7989] Waki' narrated to us, saying: Ar-Rabi' narrated to us, from Abu Ma'shar, from Ibrahim, who said: "A man should repress yawning in prayer as much as he can. If it overcomes him, he should place his hand over his mouth."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا الرَّبِيعُ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: يَرُدُّ الرَّجُلُ التَّنَاؤِبَ فِي الصَّلَاةِ مَا اسْتَطَاعَ، فَإِنْ غَلَبَهُ وَضَعَ يَدَهُ عَلَى فِيهِ

[7990] Waki' narrated to us, from Isra'il, from Jabir, from Abu Ja'far, who said: "Yawning in prayer is from Satan."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ،
قَالَ: التَّنَاؤُبُ فِي الصَّلَاةِ مِنَ الشَّيْطَانِ

[7991] Abu Mu'awiyah narrated to us, from Al-A'mash, from Ibrahim, from Abdur-Rahman ibn Yazid, who said: "Indeed, Satan has a flask containing blasts (or dust). When they stand for prayer, they inhale from it, so they are ordered at that time to blow their noses (Istinthar)."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ: إِنَّ لِلشَّيْطَانِ قَارُورَةً فِيهَا نُؤُخٌ، فَإِذَا قَامُوا إِلَى الصَّلَاةِ اتَّشَقُوهَا فَأَمِرُوا عِنْدَ ذَلِكَ بِالْإِسْتِثْنَارِ

[7992] Waki' narrated to us, saying: Abu Ma'shar narrated to us, from Sa'id Al-Maqburi, from Abu Hurayrah, who said: "Indeed, Allah dislikes yawning and loves sneezing in prayer."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا أَبُو مَعْشَرٍ، عَنْ سَعِيدِ الْمَقْبَرِيِّ،
عَنْ أَبِي هَرَيْرَةَ، قَالَ: إِنَّ اللَّهَ يَكْرَهُ التَّنَاؤُبَ وَيُحِبُّ
الْعَطَاسَ فِي الصَّلَاةِ

[7993] Waki' narrated to us, saying: Sufyan narrated to us, from Uthman ibn Al-Aswad, from Mujahid, who said: "If one yawns in prayer, he should stop reciting."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ،
عَنْ مُجَاهِدٍ، قَالَ: إِذَا تَنَاءَبَ فِي الصَّلَاةِ فَلْيَمْسِكْ عَنِ
الْقِرَاءَةِ

[7994] Abu Khalid (and he is not Al-Ahmar) narrated to us, from Jarir ibn Hazim, from Ya'la ibn Hakim, from Ikrimah, who said: "If one of you yawns while reciting, he should stop reciting."

حَدَّثَنَا أَبُو حَالِدٌ، وَلَيْسَ بِالْأَحْمَرِ، عَنْ جَرِيرِ بْنِ حَازِمٍ،
عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ عَكْرَمَةَ قَالَ: إِذَا نَتَّاءَ بَأْحَدُكُمْ
وَهُوَ يَقْرَأُ فَلَيَمْسِكْ عَنِ الْفِرَاءَ

[7995] Abu Bakr narrated to us, saying: Ibn Uyaynah narrated to us, from Az-Zuhri, from Abbad ibn Tamim, from his uncle, who said: A complaint was made to the Prophet ﷺ about a man who feels something in prayer that confuses him. He said: "Nothing is incumbent upon him until he smells its odor or hears its sound."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ
عَبَادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، قَالَ: شُكِيَ إِلَى النَّبِيِّ صَلَّى
اللهُ عَلَيْهِ وَسَلَّمَ الرَّجُلُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ يَشْتَبَهُ
عَلَيْهِ، قَالَ: إِنَّهُ لَا يَجِدُ عَلَيْهِ شَيْءٌ حَتَّى يَجِدَ رِيحَةً أَوْ
يَسْمَعَ صَوْتَهُ

[7996] Waki' narrated to us, from Ali ibn Mubarak, from Yahya ibn Abi Kathir, from Iyad ibn Hilal, from Abu Sa'id Al-Khudri, who said: The Messenger of Allah ﷺ said: "If Satan comes to one of you while he is in his prayer and says to him: 'You have broken your Wudu,' let him say: 'You have lied,' unless he smells its odor with his nose or hears its sound with his ear."

حَدَّثَنَا وَكِيعٌ، عَنْ عَلَيِّ بْنِ مُبَارَكٍ، عَنْ يَحْيَى بْنِ أَبِي
كَثِيرٍ، عَنْ عِيَاضِ بْنِ هِلَالٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ،
قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "إِذَا جَاءَ
أَحَدُكُمُ الشَّيْطَانُ وَهُوَ فِي صَلَاتِهِ فَقَالَ لَهُ: إِنَّكَ قَدْ
أَحْدَثْتَ فَلَيْقُنَ: كَذَّبْتَ، مَا لَمْ يَجِدْ رِيحَةً بِأَنْفِهِ، أَوْ يَسْمَعَ
صَوْتَهُ بِأَذْنِهِ"

[7997] Waki' narrated to us, from Shu'bah, from Suhayl, from his father, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "There is no Wudu (required) except from (passing) wind (odor) or sound."

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ سُهْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا وُضُوءٌ إِلَّا مِنْ رِيحٍ أَوْ صَوْتٍ

[7998] Isma'il ibn Ayyash narrated to us, from Abdul-Aziz ibn Ubayd Allah, from Muhammad ibn Amr ibn Ata, who said: I saw As-Sa'ib ibn Khabbab smelling his garment. I said to him: "Why is that, may Allah have mercy on you?" He said: "I heard the Messenger of Allah ﷺ say: 'There is no Wudu (required) except from (smelling) an odor or hearing (a sound).'"

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُبَيْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ عَمْرُو بْنِ عَطَاءٍ، قَالَ: رَأَيْتُ السَّائِبَ بْنَ حَبَابٍ يَشْمُثُ ثَوْبَهُ، فَقُلْتُ لَهُ: مَمَّا ذَكَرَ رَحْمَكَ اللَّهُ؟ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَا وُضُوءٌ إِلَّا مِنْ رِيحٍ أَوْ سَمَاعٍ

[7999] Muhammad ibn Fudayl narrated to us, from Al-A'mash, from Al-Minhal ibn Amr, from Qays ibn Sakan, from Abdullah, who said: "Indeed, Satan comes to one of you while he is in prayer and wets his urethral opening until he thinks he has passed urine, and he comes to him and strikes his buttocks to make him think he has passed wind. So do not leave until you smell an odor or find wetness."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنِ الْمِنْهَلِ بْنِ عَمْرِو، عَنْ قَيْسِ بْنِ سَكَنٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: إِنَّ الشَّيْطَانَ يَأْتِي أَحَدَكُمْ وَهُوَ فِي الصَّلَاةِ فَيَبْلُغُ إِحْلِيلَهُ حَتَّى يَرَى أَنَّهُ قَدْ أَحْدَثَ، وَأَنَّهُ يَأْتِيهِ فَيَضْرِبُ دُبُرَهُ فَيُرِيهِ أَنَّهُ قَدْ أَحْدَثَ، فَلَا تَنْصَرِفُوا حَتَّى تَجْذُوا رِيحًا أَوْ تَجْدُوا بَلَلًا

[8000] Hushaym narrated to us, saying: Al-Awwam informed us, from Ibrahim At-Taymi, who said: Abdullah said: "Indeed, Satan comes to one of you while he is in his prayer and pecks his buttocks, making him think he has passed wind. If he does that, let none of you leave until he hears a sound or smells an odor."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا الْعَوَامُ، عَنْ إِبْرَاهِيمِ التَّمِيميِّ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ الشَّيْطَانَ يَأْتِي أَحَدَكُمْ وَهُوَ فِي صَلَاتِهِ فَيَنْقُضُ دُبُرَهُ وَيُرِيهِ أَنَّهُ قَدْ أَحْدَثَ، فَإِذَا فَعَلَ ذَلِكَ فَلَا يَنْصَرِفَ أَحَدُكُمْ حَتَّى يَسْمَعَ صَوْنَا أَوْ يَجِدْ رِيحًا