

مصنف ابن أبي شيبة

Musannaf Ibn Abi Shaybah

VOLUME [9]

Author

Imam Ibn Abī Shaybah

Researcher

Sheikh Kamāl Yūsuf al-Ḥūt

Translation Reviewed and Supervised by

Sheikh Abu Sultana

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.

[8001] Ali ibn Mushir narrated to us, from Al-Shaybani, from Ikrimah, from Ibn Abbas, who said: A man asked him, saying: "Satan comes to me while I am in prayer and whispers to me until he says: 'You have broken your ablution.'" He replied: "Do not leave until you smell an odor or hear a sound."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ عَمْرَمَةَ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: سَأَلَهُ رَجُلٌ فَقَالَ لَهُ: إِنَّ الشَّيْطَانَ يَأْتِينِي وَأَتَا فِي الصَّلَاةِ، فَيُوَسْوِسُ لِي حَتَّى يَقُولَ: إِنَّكَ قَدْ أَحَدَثْتَ، فَقَالَ: لَا تَنْصَرِفْ حَتَّى تَجِدَ لَهَا رِيحًا أَوْ شَمْعَ لَهَا طَيْنِيَا

[8002] Hatim ibn Isma'il narrated to us, from Abdur-Rahman ibn Harmalah, from Sa'id ibn al-Musayyib, that he heard him say: "Satan flows through the human being like the flow of blood, then he pulses at his buttocks to make him expel [gas]. So let none of you leave [prayer] until he hears a sound or smells an odor."

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، أَنَّهُ سَمِعَهُ يَقُولُ: إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِ، ثُمَّ يَنْبِضُ عِنْدَ عُجَابِهِ فَيُخْرُجُهُ، فَلَا يَخْرُجُ أَحَدُكُمْ حَتَّى يَسْمَعَ حِسَّاً أَوْ يَجِدَ رِيحَا

[8003] Abbad ibn Khalid narrated to us, from Ikrimah, from Ibn Abbas, who said: "Do not leave until you hear a sound or find a smell."

حَدَّثَنَا عَبَادُ بْنُ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: لَا تَنْصَرِفْ حَتَّى شَمْعَ صَوْنَاً أَوْ تَجِدَ رِيحَا

[8004] Hafs narrated to us, from Dawud, from Shahr ibn Hawshab, who said: "Satan comes to one of you and inserts his breath into his buttocks and moves it, and moves his penis so that it erects. So let him not leave until he hears a sound or finds a smell."

حَدَّثَنَا حَفْصٌ، عَنْ دَاؤَدَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، قَالَ: إِنَّ الشَّيْطَانَ لِيَأْتِي أَحَدَكُمْ فَيُدْخِلُ كَظِيمَةً فِي دُبْرِهِ فَيُحَرِّكُهُ، وَيُحَرِّكُ إِخْلِيَّةَ لِيَنْتَشِرَ، فَلَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْنًا أَوْ يَجِدَ رِيحًا

[8005] Hushaym narrated to us, from Mughirah, from Ibrahim, who said: He used to say: "Satan flows in the urethra and pulses at the buttocks, so the man thinks he has broken wind. So let none of you leave until he hears a sound, finds a smell, or sees wetness."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: "كَانَ يَقُولُ: إِنَّ الشَّيْطَانَ يَجْرِي فِي الْأَحْلَلِ فَيَبِضُّ عِنْدَ الدُّبْرِ، فَيَرَى الرَّجُلُ أَنَّهُ قَدْ أَحْدَثَ، فَلَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْنًا أَوْ يَجِدَ رِيحًا أَوْ يَرَى بَلَاءً

[8006] Humayd ibn Abdur-Rahman narrated to us, from his father, from Jabir, from Abu Ja'far, who said: "He should not leave until he hears a sound or finds a smell."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، قَالَ: لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْنًا أَوْ يَجِدَ رِيحًا

[8007] Abu Usamah narrated to us, saying: Al-A'mash narrated to us, saying: Al-Minhal ibn Amr narrated to us, from Sa'id ibn Jubayr, from Ibn Abbas, who said: "Satan encircles the servant to interrupt his prayer. If he fails, he blows into his buttocks. So do not leave until you hear a sound or find a smell. And he comes to him and squeezes his penis to make him think something has come out of it. So do not leave until you are certain."

حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ: ثنا الْأَعْمَشُ، قَالَ: ثنا الْمِنْهَلُ
بْنُ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ:
إِنَّ الشَّيْطَانَ يُطِيفُ بِالْعَيْدِ لِيُقْطِعَ عَلَيْهِ صَلَاتَهُ، فَإِذَا
أَعْيَاهُ نَفَخَ فِي دُبُرِهِ، فَلَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْنًا أَوْ
يَجِدَ رِيحًا، وَيَأْتِيهِ فَيَغْصِبُ ذَكْرَهُ فَيُرِيهِ اللَّهُ أَخْرَجَ مِنْهُ
شَيْءًا، فَلَا يَنْصَرِفُ حَتَّى يَسْتَيقِنَ

[8008] Abu Bakr narrated to us, saying: Hushaym narrated to us, from Mughirah, from Ibrahim, who said: Abu Hurayrah said: "If one of you doubts about wetness while in prayer, let him place his hand on the pebbles, wipe one hand with the other, and proceed with his

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ
إِبْرَاهِيمَ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: إِذَا شَكَ أَحَدُكُمْ فِي الْبَلَةِ
وَهُوَ فِي الصَّلَاةِ، فَلْيُضَعْ يَدُهُ عَلَى الْحَصَنَى، فَلَيَمْسَحْ
إِحْدَاهُمَا بِالْأُخْرَى وَلَيَمْضِ فِي صَلَاتِهِ

[8009] Mu'tamir narrated that he heard his father narrating that Zayd ibn Thabit, Hudhayfah, Al-Hasan Al-Basri, and Ata did not see any harm in the wetness a man feels while praying, except that Ata said: "Unless it drips." He said: And Sa'id ibn al-Musayyib said: "Even if it drips on your leg, these people do not see any need for repetition or purification."

حَدَّثَنَا مُعْتَمِرٌ، أَنَّهُ سَمِعَ أَبَاهُ، يُحَدِّثُ، أَنَّ زَيْدَ بْنَ ثَابِتٍ وَحَدِيفَةَ، وَالْحَسَنَ الْبَصْرِيَّ، وَعَطَاءً، لَمْ يَرَوْا بَأْسًا بِالْبِلَّةِ يَحْدُثُهَا الرَّجُلُ وَهُوَ يُصَلِّي إِلَّا أَنَّ عَطَاءً قَالَ: إِلَّا أَنْ تَقْطُرَ، قَالَ: وَقَالَ سَعِيدُ بْنُ الْمُسَيَّبَ: فَإِنْ قَطَرَ عَلَى رِجْلِكَ فَلَا يَرَى هُولَاءِ عَلَيْهِ إِغَادَةً وَلَا طُهُورًا

[8010] Mu'tamir narrated to us, from his father, who said: A sheikh told me, from Al-Hasan ibn Ali, that he asked Zayd ibn Thabit about that, and he granted a concession regarding it.

حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، قَالَ: حَدَّثَنِي شَيْخٌ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، أَنَّهُ سَأَلَ زَيْدَ بْنَ ثَابِتٍ عَنْ ذَلِكَ فَرَأَخَنَ فِيهِ

[8011] Muhammad ibn Abi Adi narrated to us, from Yunus, from Humayd ibn Hilal, who said: Hudhayfah was asked about a man finding wetness after ablution. He said: "I wouldn't care if it was after ablution, whether it was that or this," and he pointed with his hand to his mouth (indicating saliva).

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ يُونُسَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، قَالَ: سُئِلَ حُدَيْفَةُ عَنِ الرَّجُلِ يَحْدُثُ الْبِلَّةَ بَعْدَ الْوُضُوءِ، فَقَالَ: مَا كُنْتُ أُبَالِي إِذَا كَانَ بَعْدَ الْوُضُوءِ ذَاكَ كَانَ أَوْ هَذَا وَأَوْ مَا يُنَذِّهُ إِلَيْ فِيهِ

[8012] Abu Bakr Al-Hanafi narrated to us, from Ad-Dahhak ibn Uthman, from Muhammad ibn Abdur-Rahman, who said: I asked Sa'id ibn al-Musayyib, Urwah ibn al-Zubayr, Sulayman ibn Yasar, and Abu Salamah ibn Abdur-Rahman about a man who emits prostatic fluid (Madhi). All of them said: "Treat it like a wound; wash what you are aware of, and ignore what overcomes you."

حَدَّثَنَا أَبُو بَكْرُ الْحَنَفِيُّ، عَنِ الصَّحَّاḥِ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَأَلْتُ سَعِيدَ بْنَ الْمُسَيْبِ، وَعُرْوَةَ بْنَ الْزُّبِيرِ، وَسُلَيْمَانَ بْنَ يَسَارٍ، وَأَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ عَنِ الرَّجُلِ يَخْرُجُ مِنْهُ الْمَذْيُ، فَلَّهُمْ قَالَ: أَنْزِلْهُ بِمَنْزِلَةِ الْفُرْحَةِ، مَا عَلِمْتَ مِنْهُ فَاغْسِلْهُ، وَمَا غَلَبَكَ مِنْهُ فَدَعْنُهُ

[8013] Abu Bakr narrated to us, saying: Hafs narrated to us, from Ibn Abi Dhi'b, from Muhammad ibn al-Munkadir, who said: The Messenger of Allah ﷺ said: "If your mother calls you during prayer, answer her; and if your father calls you, do not answer him."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا حَفْصٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا دَعَنَكَ أُمُّكَ فِي الصَّلَاةِ فَاجْبِهَا، وَإِذَا دَعَاكَ أَبُوكَ فَلَا تُجْبِهُ

[8014] Isa ibn Yunus narrated to us, from Al-Awza'i, from Makhul, who said: "If your mother calls you while you are in prayer, answer her; and if your father calls you, do not answer him until you finish."

حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنِ الْأَوزَاعِيِّ، عَنْ مَكْحُولٍ، قَالَ: إِذَا دَعَنَكَ وَالدُّنْكَ وَأَنْتَ فِي الصَّلَاةِ فَاجْبِهَا، وَإِذَا دَعَاكَ أَبُوكَ فَلَا تُجْبِهُ حَتَّى تَقْرُعَ

[8015] Hushaym narrated to us, from Al-Awwam, who said: I asked Mujahid, saying to him: "The prayer is established, and my mother calls me." He said: "Answer your

حَدَّثَنَا هُشَيْمٌ، عَنِ الْأَعْوَامِ، قَالَ: سَأَلْتُ مُجَاهِدًا، قَالَ:
فُلِّتْ لِهِ تُقَامُ الصَّلَاةُ وَتَدْعُونِي وَالِدَّتِي، قَالَ: أَجِبْ
وَالِدَّتِكَ

[8016] Zayd ibn Hubab narrated to us, from Hammam ibn Yahya, saying: Farqad as-Sabakhi narrated to us, from Murrah al-Tayyib, from Umar: "That he disliked for a man to pray while his feet are shackled."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ هَمَّامِ بْنِ يَحْيَى قَالَ: ثنا فَرْقَادُ
السَّبَخِيُّ، عَنْ مُرَّةَ الطَّيِّبِ، عَنْ عُمَرَ أَنَّهُ كَرِهَ لِلرَّجُلِ
أَنْ يُصَلِّي وَفِي رِجْلِهِ فَيَدُ

[8017] Abu Bakr narrated to us, saying: Isma'il ibn Ulayyah narrated to us, from Sa'id ibn Abi Sadaqah, who said: I said to Ibn Sirin: "If I sneeze in prayer, what should I say?" He said: "Say: 'Alhamdulillah Rabb al-Alamin' (Praise be to Allah, Lord of the worlds)."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ سَعِيدِ
بْنِ أَبِي صَدَقَةَ، قَالَ: فُلِّتْ لِابْنِ سِيرِينَ: إِذَا عَطَسْتُ فِي
الصَّلَاةِ مَا أَفُوْلُ؟ قَالَ: "قُلْ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

[8018] Waki' narrated to us, from Sufyan, from Mansur, from Ibrahim, regarding a man who sneezes in prayer. He said: "He praises Allah."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ،
فِي الرَّجُلِ يَعْطِسُ فِي الصَّلَاةِ، قَالَ: يَحْمُدُ اللَّهَ

[8019] Waki' narrated to us, from Rabi', from Al-Hasan, regarding a man who sneezes in prayer. He said: "He praises Allah in the obligatory prayer and others."

حَدَّثَنَا وَكِيعٌ، عَنْ رَبِيعٍ، عَنْ الْحَسَنِ، فِي الرَّجُلِ يَعْطِسُ فِي الصَّلَاةِ، قَالَ: يَحْمُدُ اللَّهَ فِي الْمُكْتُوبَةِ وَغَيْرِهَا

[8020] Ibn Ulayyah narrated to us, from Hajjaj as-Sawwaf, from Yahya ibn Abi Kathir, from Hilal ibn Abi Maymunah, from Ata ibn Yasar, from Mu'awiyah ibn al-Hakam as-Sulami, who said: While I was praying with the Prophet ﷺ, a man from the people sneezed, so I said: 'Yarhamuk Allah (May Allah have mercy on you).' The people cast their glances at me. I said: 'May my mother be bereaved of me! Why are you looking at me?' They started striking their hands on their thighs. When I saw that they were silencing me, I became silent. When the Messenger of Allah ﷺ finished praying - may my father and mother be sacrificed for him, I have never seen a teacher before him or after him better in teaching than him - by Allah, he did not scold me, nor abuse me, nor hit me. He said: 'Indeed, this prayer is not suitable for any of people's speech. It is only for Tasbih, Takbir, and recitation of the Quran,' or as the Messenger of Allah ﷺ said.

حَدَّثَنَا أَبْنُ عُلَيْهِ، عَنْ حَجَّاجِ الصَّوَافِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءَ بْنِ يَسَارٍ، عَنْ مُعاوِيَةَ بْنِ الْحَكَمِ السُّلَامِيِّ، قَالَ: يَبْيَّنُمَا أَصْلِي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ، فَقَلَّتْ: يَرْحَمُكَ اللَّهُ، فَرَمَى الْقَوْمُ بِأَبْصَارِهِمْ، فَقَلَّتْ: وَأَنْكُلُ أَمَّا، مَا شَانْكُمْ تَرْمُونَ إِلَيَّ؟ قَالَ: فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَادِهِمْ، فَلَمَّا رَأَيْتُهُمْ يُنْصِنُونِي سَكَّتْ، فَلَمَّا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَبِي هُوَ وَأَمِّي، مَا رَأَيْتُ مِثْلَهُ قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ، وَاللَّهُ مَا نَهَرَنِي، وَلَا شَتَّمَنِي، وَلَا ضَرَبَنِي قَالَ: إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هِيَ التَّسْبِيحُ وَالْتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ، أَوْ كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[8021] Abu Bakr narrated to us, saying: Abdah narrated to us, from Sufyan, from Ghalib Abu al-Hudhayl, who said: Ibrahim was asked about a man who sneezed in prayer, and another man said to him while in prayer: 'Yarhamuk Allah.' Ibrahim said: 'He only spoke good words, and he does not have to repeat [the prayer].'

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا عَبْدَهُ، عَنْ سُفْيَانَ، عَنْ غَالِبِ
أَبْيَ الْهَذَى، قَالَ: سُلِّمَ إِبْرَاهِيمُ عَنْ رَجُلٍ عَطَسَ فِي
الصَّلَاةِ، فَقَالَ لَهُ آخَرُ وَهُوَ فِي الصَّلَاةِ: يَرْحَمُكَ اللَّهُ،
فَقَالَ إِبْرَاهِيمُ: إِنَّمَا قَالَ مَعْرُوفًا وَلَيْسَ عَلَيْهِ إِغَادَةٌ

[8022] Waki' narrated to us, from Shu'bah, from Hammad, from Ibrahim, regarding a man who sneezed while in prayer and another man blessed him (Tashmit), saying while in prayer: 'Yarhamuk Allah.' Ibrahim said: 'He restarts [the prayer].'

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمِ فِي
رَجُلٍ عَطَسَ وَهُوَ فِي الصَّلَاةِ فَشَمَّتْهُ رَجُلٌ، فَقَالَ وَهُوَ
فِي الصَّلَاةِ: يَرْحَمُكَ اللَّهُ، وَقَالَ إِبْرَاهِيمُ: يَسْتَأْنِفُ

[8023] Abu Bakr narrated to us, saying: Sufyan ibn Uyaynah narrated to us, from Abdul-Hamid ibn Jubayr ibn Shaybah, who said: I asked Sa'id ibn al-Musayyib about a man who performs Tayammum then finds water within the time. He said: "He repeats."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ
الْحَمِيدِ بْنِ جُبَيْرٍ بْنِ شَيْبَةَ، قَالَ: سَأَلْتُ سَعِيدَ بْنَ
الْمُسَيْبِ عَنِ الرَّجُلِ يَتَمَّمُ ثُمَّ يَجِدُ الْمَاءَ فِي وَقْتٍ، قَالَ:
يُعَدُّ

[8024] Mu'adh ibn Mu'adh narrated to us, from Al-Ash'ath, from Al-Hasan and Muhammad, who said: "If he performs Tayammum then finds water within the prayer time, he repeats the prayer."

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنِ الْأَشْعَثِ، عَنِ الْحَسَنِ، وَمُحَمَّدٌ قَالَا: إِذَا تَيَّمَّمْتُمْ ثُمَّ وَجَدْتُمْ الْمَاءَ فِي وَقْتِ الصَّلَاةِ أَعَادْتُ الصَّلَاةَ

[8025] Humayd ibn Abdur-Rahman narrated to us, from Muhammad ibn Muslim, from Abdur-Rahman ibn al-Qasim, from his father, regarding a man who performs Tayammum, prays, then finds water within the time. He said: "He repeats."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْفَالِسِ، عَنْ أَبِيهِ، فِي الرَّجُلِ يَتَيَّمِّمُ فَيَصَلِّي ثُمَّ يَجِدُ الْمَاءَ فِي وَقْتِهِ، قَالَ: يُعِيدُ

[8026] Waki' narrated to us, from Zakariyya, from Ash-Sha'bi, regarding a man who performs Tayammum then finds water. He said: "He repeats."

حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّاً، عَنِ الشَّعْبِيِّ، فِي الرَّجُلِ يَتَيَّمِّمُ ثُمَّ يَجِدُ الْمَاءَ، قَالَ: يُعِيدُ

[8027] Al-Muharibi narrated to us, from Layth, from Tawus, who said: "He repeats."

حَدَّثَنَا الْمُهَارِبِيُّ، عَنْ لَيْثٍ، عَنْ طَاؤُسٍ، قَالَ: يُعِيدُ

[8028] Al-Muharibi narrated to us, from Al-Ala, from Ata, who said: "He repeats."

حَدَّثَنَا الْمُهَارِبِيُّ، عَنِ الْعَلَاءِ، عَنْ عَطَاءٍ، قَالَ: يُعِيدُ

[8029] Hammad ibn Khalid narrated to us, from Ibn Abi Dhi'b, from Uthman, from Muhammad ibn Abdur-Rahman, who said: "He repeats."

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ عُثْمَانَ،
عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: يُعِيدُ

[8030] Abdah narrated to us, from Sa'id, from Qatadah, from Al-Hasan, who said: "If he finds water within time, he repeats the prayer."

حَدَّثَنَا عَبْدَةُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، قَالَ:
إِذَا أَصَابَ الْمَاءَ فِي وَقْتٍ أَغَادَ الصَّلَاةَ

[8031] Hammad ibn Khalid narrated to us, from Ibn Abi Dhi'b, from Az-Zuhri, who said: "He repeats."

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ الزُّهْرِيِّ
قَالَ: يُعِيدُ

[8032] Abu Bakr narrated to us, saying: Waki' narrated to us, from Layth ibn Sa'd, from Bakr ibn Sawadah, from Ata ibn Yasar: That two men became Junub, performed Tayammum and prayed. Then they found water within the time. One of them repeated [the prayer] and the other did not. This was mentioned to the Prophet ﷺ, so he said: "As for the one who repeated, he has double the reward. As for the other, his prayer sufficed him."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ لَيْثٍ بْنِ سَعْدٍ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، أَنَّ رَجُلَيْنِ أَصَابَتْهُمَا جَنَابَةً فَتَيَمَّمَا فَصَلَّى، ثُمَّ أَدْرَكَاهُمَا الْمَاءُ فِي وَقْتٍ فَأَعَادَ أَحَدُهُمَا وَلَمْ يُعْدِ الْآخَرُ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَمَا الَّذِي أَعَادَ فَلَهُ أَجْرُهَا مَرَّتَيْنِ، وَأَمَّا الْآخَرُ فَقَدْ أَجْزَأْتُهُ عَنْهُ صَلَاتُهُ

[8033] Sharik narrated to us, from Ibn Ishaq, from Al-Harith, from Ali, who said: "The Junub waits until the end of the time. If he finds water, he performs ablution (Ghusl). If he does not find water, he performs Tayammum and prays. If he finds water afterwards, he performs Ghusl and does not repeat the prayer."

حَدَّثَنَا شَرِيكٌ، عَنْ ابْنِ إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: يَتَأَوَّمُ الْجُنُبُ مَا بَيْنَهُ وَبَيْنَ آخِرِ الْوَقْتِ، فَإِنْ وَجَدَ الْمَاءَ تَوَضُّأً، وَإِنْ لَمْ يَجِدِ الْمَاءَ تَيَمَّمَ وَصَلَّى، فَإِنْ وَجَدَ الْمَاءَ بَعْدَ اغْتَسَلَ وَلَمْ يُعْدِ الصَّلَاةَ

[8034] Ibn Ulayyah narrated to us, from Abdul-Hamid ibn Jubayr ibn Shaybah, from Abu Salamah, who said: "He does not repeat."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرٍ بْنِ شَيْبَةَ، عَنْ أَبِي سَلَمَةَ قَالَ: لَا يُعِيدُ

[8035] Waki' narrated to us, from Al-Umari, from Nafi', from Ibn Umar: "That he performed Tayammum and prayed, then entered Madinah within the time and did not repeat."

حَدَّثَنَا وَكِيعٌ، عَنْ الْعُمْرِيِّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ تَبَيَّمَ وَصَلَّى ثُمَّ دَخَلَ الْمَدِينَةَ فِي وَقْتٍ فَلَمْ يُعْدْ

[8036] Abu Bakr ibn Ayyash narrated to us, from Mughirah, from Ibrahim, who said: "If a man performs Tayammum and prays, then comes across water while within time after finishing his prayer, he is done with his prayer."

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا تَبَيَّمَ الرَّجُلُ فَصَلَّى ثُمَّ آتَى الْمَاءَ وَهُوَ فِي وَقْتٍ بَعْدَمَا يَفْرُغُ مِنْ صَلَاتِهِ، فَقَدْ فَرَغَ مِنْ صَلَاتِهِ

[8037] Abu Dawud narrated to us, from Jarir ibn Hazim, from Qays ibn Sa'd, from Mujahid, who said: "He does not repeat; his prayer has passed."

حَدَّثَنَا أَبُو ذَوْدَةَ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ مُجَاهِدٍ قَالَ: لَا يُعِيدُ قَدْ مَضَتْ صَلَاتُهُ

[8038] Abdah narrated to us, from Sa'id, from Qatadah, from Sa'id ibn al-Musayyib and Ash-Sha'bi, who both said: "If he prays facing other than the Qiblah, or performs Tayammum, or prays while there is blood or Janabah on his garment, then he finds water within the time, he does not have to repeat."

حَدَّثَنَا عَبْدَهُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، وَالشَّعْبِيِّ قَالَا: إِذَا صَلَّى لِغَيْرِ الْقِبْلَةِ، أَوْ تَبَّمَّ، أَوْ صَلَّى وَفِي تَوْبِهِ دَمًّا أَوْ جَنَابَةً، ثُمَّ أَصَابَ الْمَاءَ فِي وَقْتٍ، فَلَيْسَ عَلَيْهِ إِعادَةٌ

[8039] Waki' narrated to us, from Yazid ibn Ibrahim, from Al-Hasan, who said: "If he finds water, he bathes. If he wishes, he repeats, and if he wishes, he does not repeat."

حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدِ بْنِ إِبْرَاهِيمَ، عَنِ الْحَسَنِ قَالَ: إِذَا وَجَدَ الْمَاءَ اغْتَسَلَ، فَإِنْ شَاءَ أَعَادَ، وَإِنْ شَاءَ لَمْ يُعِدْ

[8040] Mu'tamir ibn Sulayman narrated to us, from Al-Hakam ibn Aban, from Ikrimah, who said: I was in a company, and Ikrimah and his companions had no water. They performed Tayammum and prayed. Then they came upon water. Ikrimah said to them: "Do you see the sun on top of the mountain?" They said: "No." He said: "If you had seen it, we would not repeat; Tayammum would have sufficed us then." He (the narrator) said: I went until I entered Al-Jund and met Amr ibn Muslim, the companion of Tawus. I told him what Ikrimah said. He went to Tawus and mentioned that to him, then returned to me and said: I mentioned to Tawus what Ikrimah said, and he said: "He spoke the truth."

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنِ الْحَكَمِ بْنِ أَبَانَ، عَنْ عِكْرِمَةَ، قَالَ: كُنْتُ أَنَا فِي رُفْقَةٍ فَلَمْ يَكُنْ مَعَ عِكْرِمَةَ وَأَصْحَابِهِ مَاءً، فَنَيَّمُوا وَصَلَّوَا، فَأَتَوْا عَلَى الْمَاءِ، فَقَالُوا: لَهُمْ عِكْرِمَةُ: تَرَوْنَ الشَّمْسَ عَلَى رَأْسِ الْجَبَلِ؟ فَقَالُوا: لَا، قَالَ: لَوْ رَأَيْتُمُوهَا لَمْ تُعْذِّبُ إِذَا كَفَانا التَّيَّمُ، فَقَالَ: فَانْطَلَقْتُ حَتَّى دَخَلْتُ الْجُندَ فَلَقِيتُ عَمْرَو بْنَ مُسْلِمٍ، صَاحِبَ طَاؤِسٍ، فَحَدَّثَنِي بِمَا قَالَ عِكْرِمَةَ، فَانْطَلَقَ إِلَيْهِ طَاؤِسٌ فَذَكَرَ ذَلِكَ لَهُ ثُمَّ رَجَعَ إِلَيَّ فَقَالَ: ذَكْرُ طَاؤِسٍ مَا قَالَ عِكْرِمَةَ فَقَالَ: صَدَقَ

[8041] Mu'tamir narrated to us, from Kathir ibn Nabatah, who said: I heard Ibn Sirin say: I went out on a journey for Hajj or Umrah. At the end of the night, I became Junub and we had no water, so I performed Tayammum and prayed. When the forenoon advanced, a man said: "O Abu Bakr, did you repeat your prayer?" He said: "Even if I didn't find water for twenty years, would I repeat my prayer?"

حَدَّثَنَا مُعْتَمِرٌ، عَنْ كَثِيرِ بْنِ نَبَاتَةَ، قَالَ: سَمِعْتُ ابْنَ سِيرِينَ، يَقُولُ: حَرَجْتُ فِي سَفَرٍ حَجَّ أَوْ عُمْرَةً، فَلَمَّا كَانَ مِنْ آخِرِ اللَّيْلِ أَصَابَتِنِي جَنَابَةٌ وَلَيْسَ مَعَنِي مَاءً فَتَيَمَّمْتُ وَصَلَّيْتُ، فَلَمَّا أَرْتَقَ الضُّحَى، قَالَ رَجُلٌ: يَا أَبَا بَكْرٍ أَعْدَتْ صَلَاتِكَ؟ قَالَ: وَلَوْ لَمْ أَجِدْ الْمَاءَ عِشْرِينَ سَنَةً أَكْنُتُ أُعِيدُ صَلَاتِي

[8042] Abu Usamah narrated to us, from Shu'bah, from Al-Mukhawwal, from Abu Sa'd, from Abu Rafi', who said: "The Prophet ﷺ passed by me while I was prostrating and I had tied up my hair. He untied it - or he said: he forbade me from it."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ شُعْبَةَ، عَنِ الْمُخَوَّلِ، عَنْ أَبِي سَعْدٍ، عَنْ أَبِي رَافِعٍ قَالَ: "مَرَّ بِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا سَاجِدٌ قَدْ عَقَصْتُ شَعْرِي فَحَلَّهُ، أَوْ قَالَ: فَهَاهُنَّي عَنِهِ"

[8043] Ibn Mahdi narrated to us, from Sufyan, from Abu Hashim, from Sa'd, from Umar ibn Al-Khattab and Hudhayfah, regarding a man praying with his hair tied up. They mentioned a Hadith indicating that they disliked it.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ، عَنْ سَعْدٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، وَحَدَّثَنَاهُ، فِي الرَّجُلِ يُصَلِّي وَهُوَ عَاقِصٌ شَعْرَهُ، فَذَكَرَا حَدِيثًا غَيْرَ أَنَّ مَعْنَاهُ أَنَّهُمَا كَرِهَا

[8044] Ibn Mahdi narrated to us, from Zuhayr ibn Muhammad, from Zayd ibn Aslam, from Aban ibn Uthman, who said: Uthman saw a man praying with his hair tied. He said: "O nephew, the likeness of one who prays with his hair tied is like the one who prays while bound."

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ رُهَيْرِ بْنِ مُحَمَّدٍ، عَنْ زَيْدِ بْنِ أَسْلَمْ، عَنْ أَبْنَانَ بْنِ عُثْمَانَ، قَالَ: رَأَى عُثْمَانُ رَجُلًا يُصَلِّي وَقَدْ عَقَّ شَعْرَهُ، فَقَالَ: يَا ابْنَ أَخِي، مَثَلُ الَّذِي يُصَلِّي وَقَدْ عَقَّ شَعْرَهُ مَثَلُ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ

[8045] Ibn Numayr narrated to us, from Sharik, from Abu Ishaq, who said: "When Ibn Abbas prayed, his hair would fall on the ground."

حَدَّثَنَا أَبْنُ ثُمَيْرٍ، عَنْ شَرِيكٍ، عَنْ أَبِي إِسْحَاقَ، قَالَ: كَانَ ابْنُ عَبَّاسٍ إِذَا صَلَّى وَقَعَ شَعْرُهُ عَلَى الْأَرْضِ

[8046] Abu Mu'awiyah narrated to us, from Al-A'mash, from Zayd ibn Wahb, from Abdullah, that he entered the mosque and saw a man praying with his hair tied. When he finished, Abdullah said: "When you pray, do not tie your hair, for your hair prostrates with you, and for every hair, you have a reward." The man said: "I fear it will get dusty." He said: "Getting it dusty is better for you."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ أَنَّهُ دَخَلَ الْمَسْجِدَ، فَإِذَا فِيهِ رَجُلٌ يُصَلِّي عَاقِصًا شَعْرَهُ، فَلَمَّا انْتَرَفَ قَالَ عَبْدُ اللَّهِ: إِذَا صَلَّيْتُ فَلَا تَعْقِصْ شَعْرَكَ، فَإِنَّ شَعْرَكَ يَسْجُدُ مَعَكَ وَلَكَ بِكُلِّ شَعْرٍ أَجْرٌ، فَقَالَ الرَّجُلُ: إِنِّي أَخَافُ أَنْ يَتَرَبَّ، فَقَالَ: شَرِيعَةُ خَيْرٍ لَكَ

[8047] Ibn Mahdi narrated to us, from Sufyan, from Abu Farwah, who said: "Abdur-Rahman ibn Abi Layla used to braid his hair, but when he prayed, he would undo it."

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي فَرْوَةَ، قَالَ: كَانَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى يُضَفِّرُ شَعْرَهُ فَإِذَا صَلَّى نَسَرَهُ

[8048] Ibn Fudayl narrated to us, from Mughirah, from Ibrahim: "That he used to dislike a man tying his hair in prayer."

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَانَ يَكْرَهُ عَقْدَ الرَّجْلِ شَعْرَهُ فِي الصَّلَاةِ

[8049] Waki' narrated to us, from Sufyan, from Abu Ishaq, from Al-Harith, from Ali, who said: "A man should not pray with his hair tied up."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: لَا يُصَلِّي الرَّجُلُ وَهُوَ عَاقِصٌ شَعْرَهُ

[8050] Ibn Fudayl narrated to us, from Layth, from Tawus, from Ibn Abbas, from the Prophet ﷺ that he said: "I have been ordered to prostrate on seven bones, and not to tuck up hair or clothes."

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ طَاؤُسٍ، عَنْ أَبْنَ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ، وَلَا أَكُفَّ شَعْرًا وَلَا ثُوبًا

[8051] Shababah narrated to us, from Shu'bah, from Amr, from Tawus, from Ibn Abbas, who said:

"Your Prophet ﷺ ordered that prostration be done on seven, and ordered not to tuck up hair or clothes."

[8052] Abu Mu'awiyah and Ibn Idris narrated to us, from Al-A'mash, from Abu Wa'il, from Abdulllah, who said: "We did not perform ablution for stepping on something, nor did we tuck up hair or clothes in prayer."

[8053] Abu Usamah narrated to us, from Abu Hayyan Al-Taymi, from Mujammi', who said: "Al-Hasan ibn Yazid used to inspect swords. If a sword was brought to him to look at, and he was in the mosque, he would go out with it and inspect it."

حَدَّثَنَا شَبَابَةُ، عَنْ شُعْبَةَ، عَنْ عَمْرٍو، عَنْ طَلْوَسِ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: أَمْرَ نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُسْجَدَ عَلَى سَبْعَةٍ، وَأَمْرَ أَنْ لَا يَكُفَّ شَعْرًا وَلَا نَوْبَةً

حَدَّثَنَا أَبُو مُعاوِيَةَ، وَابْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا لَا نَتَوَضَّأُ مِنْ مَوْطِئٍ وَلَا نَكُفُّ شَعْرًا وَلَا نَوْبَةً فِي الصَّلَاةِ

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ أَبِي حَيَّانَ التَّمِيميِّ، عَنْ مُجَمِّعٍ، قَالَ: كَانَ الْحَسَنُ بْنُ يَزِيدَ يَنْظُرُ السُّيُوفَ، فَإِذَا أَتَيَ بِالسَّيْفِ لِيَنْظُرَ إِلَيْهِ، وَإِنْ كَانَ هُوَ بِالْمَسْجِدِ خَرَجَ بِهِ فَنَظَرَ إِلَيْهِ

[8054] Waki' narrated to us, saying: Mu'adh narrated to us, from Aslam Al-Minqari, from Abdullah ibn Abdur-Rahman ibn Abza Al-Khuza'i, who said: "The sword should not be drawn in the mosque."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا مُعَاذُ، عَنْ أَسْلَمَ الْمِنْقَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْرَاهِيمَ الْخُزَاعِيِّ، قَالَ: لَا يُسْلِلُ السَّيْفُ فِي الْمَسْجِدِ

[8055] Yahya ibn Sa'id narrated to us, from Ibn Jurayj, from Ata, who said: "It is forbidden to draw a sword in the mosque."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءً، قَالَ: نُهِيَ عَنْ سَلْلِ السَّيْفِ فِي الْمَسْجِدِ

[8056] Abu Bakr narrated to us, saying: Sufyan ibn Uyaynah narrated to us, from Amr, who heard Jabir saying: A man passed through the mosque with arrows, so the Messenger of Allah ﷺ said:

"Hold their points."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، سَمِعَ جَابِرًا، يَقُولُ: مَرَ رَجُلٌ فِي الْمَسْجِدِ بِسَهَامٍ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمْسِكْ بِنِصَالِهَا

[8057] Waki' narrated to us, from Yazid ibn Abdullah, from Abu Burdah, from Abu Musa, who said: The Messenger of Allah ﷺ said: "If one of you passes through the mosque with arrows, let him cover their points."

حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا مَرَ أَحَدُكُمْ بِالنَّبَلِ فِي الْمَسْجِدِ فَلِمْسِكْ عَلَى نُصُولِهَا

[8058] Yahya ibn Sa'id narrated to us, from Ibn Jurayj, from Ata, who said: "If you pass with arrows, hold their points."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءً،
قَالَ: إِذَا مَرَرْتَ بِبَلْ فَامْسِكْ بِنَصْلِهِ

[8059] Abu Bakr narrated to us, saying: Ibn Uyaynah narrated to us, from Sulayman ibn Suhaym, from Ibrahim ibn Abdulla ibn Ma'bad, from his father, from Ibn Abbas, who said: The Messenger of Allah ﷺ lifted the curtain while the people were in rows behind Abu Bakr and said: "O people, nothing remains of the glad tidings of prophethood except a good dream seen by a Muslim or seen for him. Verily, I have been forbidden to recite the Quran while bowing or prostrating."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ بْنِ سُحْبَيْمٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْنَى، عَنْ أَبِيهِ،
عَنْ ابْنِ عَبَّاسٍ، قَالَ: كَشَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّنَّارَةَ وَالنَّاسُ صُفُوفٌ حَلْفَ أَبِي بَكْرٍ، وَقَالَ: يَا
أَبَيَا النَّاسُ، إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلَّا الرُّؤْبَا
الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ ثُرَى لَهُ، أَلَا وَإِنَّمَا نُوَيْثُ أَنْ
أَفْرَأَ الْفُرْقَانَ رَاكِعًا أَوْ سَاجِدًا

[8060] Muhammad ibn Bishr narrated to us, saying: Abdullah ibn Amr narrated to us, saying: Ibrahim ibn Abdullah ibn Hunayn narrated to me, from his father, who said: I heard Ali in the courtyard of Kufa saying: "The Messenger of Allah ﷺ forbade me from reciting the Quran while I am bowing."

حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِيرٍ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ عَمْرُو، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ عَلِيًّا بِرَحْبَةِ الْكُوفَةِ، يَقُولُ: نَهَايِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ

[8061] Abu Al-Ahwas narrated to us, from Abu Ishaq, from Al-Harith, from Ali, who said: "Do not recite the Quran while you are bowing or prostrating."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: لَا تَقْرَأُ الْقُرْآنَ وَأَنْتَ رَاكِعٌ وَلَا سَاجِدٌ

[8062] Ibn Idris and Ubayd Allah ibn Musa narrated to us, from Ubayd Allah ibn Abi Ziyad, who said: I recited a Sajdah verse while I was prostrating, so I asked Sa'id ibn Jubayr. He said: "It suffices you, but why recite while you are prostrating?"

حَدَّثَنَا ابْنُ إِدْرِيسَ، وَعُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي زِيَادٍ، قَالَ: قَرَأْتُ السَّجْدَةَ وَأَنَا سَاجِدٌ، فَسَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ فَقَالَ: يُجزِيكَ، وَلَمْ تَقْرَأْ وَأَنْتَ سَاجِدٌ

[8063] Ubayd Allah ibn Musa narrated to us, from Uthman ibn Al-Aswad, from Mujahid, who said: "There is no recitation in bowing or prostration; they were made only for the remembrance of Allah Almighty."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ، قَالَ: لَا قِرَاءَةَ فِي الرُّكُوعِ وَلَا فِي السُّجُودِ، إِنَّمَا جِعْلًا لِذِكْرِ اللَّهِ تَعَالَى

[8064] Abu Bakr narrated to us, saying: Waki' narrated to us, from Muhammad ibn Qays, from Ali ibn Mudrik, from Ibrahim, from Ar-Rabi' ibn Khaytham, who said: "Is one of you unable to recite one-third of the Quran while bowing or prostrating: 'Say: He is Allah, the One... Allah the Eternal Refuge'?"

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ عَلَيِّ بْنِ مُدْرِكٍ، عَنْ إِبْرَاهِيمَ، عَنْ الرَّبِيعِ بْنِ خُثْبَيْ، قَالَ: "أَيْعِزُّ أَحَدُكُمْ أَنْ يَقْرَأَ ثُلُثَ الْقُرْآنِ وَهُوَ رَاكِعٌ أَوْ سَاجِدٌ؟ فَلْنَ هُوَ اللَّهُ أَحَدُ اللَّهِ الصَّمَدُ

[8065] Waki' narrated to us, from Aban ibn Sam'ah, from a sheikh who was with Ibn Az-Zubayr: "He recited Al-Baqarah while bowing, then raised his head and recited Aal Imran, then prostrated and recited An-Nisa, then raised his head and recited Al-Ma'idah."

حَدَّثَنَا وَكِيعٌ، عَنْ أَبَانَ بْنِ صَمْعَةَ، عَنْ شَيْخٍ "كَانَ مَعَ ابْنِ الرُّبَّيْرِ فَقَرَأَ: الْبَقَرَةَ وَهُوَ رَاكِعٌ، ثُمَّ رَفَعَ رَأْسَهُ فَقَرَأَ: آلَ عِمْرَانَ، ثُمَّ سَجَدَ فَقَرَأَ: النِّسَاءَ ثُمَّ رَفَعَ رَأْسَهُ فَقَرَأَ: الْمَائِدَةَ

[8066] Ubaydah ibn Humayd narrated to us, from Abdul-Malik, from Ata, who said: "Ubayd ibn Umayr used to recite in bowing and prostration."

حَدَّثَنَا عَبْيَدُهُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءً،
قَالَ: كَانَ عُبَيْدُ بْنُ عُمَيْرٍ يَقْرَأُ فِي الرُّكُوعِ وَالسُّجُودِ

[8067] Hushaym narrated to us, from Mughirah, from Ibrahim: "That he saw no harm if a man hastened and bowed while a verse or two of the Surah remained for him, to recite them while bowing."

حَدَّثَنَا هُسَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ: أَنَّهُ كَانَ لَا يَرَى
بَاسًا إِذَا عَجَّلَ الرَّجُلُ وَرَكَعَ وَبَقَى عَلَيْهِ مِنَ السُّورَةِ آيَةً
أَوْ آيَتَانِ أَنْ يَقْرَأُهُمَا وَهُوَ رَاكِعٌ

[8068] Abu Bakr narrated to us, saying: Muhammad ibn Fudayl narrated to us, from Abu Hayyan, from his father, who said: I never heard Ar-Rabi' ibn Khuthaym mention anything of worldly matters except that I heard him once say: "How many mosques do you have?"

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ
حَيَّانَ، عَنْ أَبِيهِ، قَالَ: مَا سَمِعْتُ الرَّبِيعَ بْنَ حُكَيْمَ، يَدْكُرُ
شَيْئًا مِنْ أَمْرِ الدُّنْيَا إِلَّا أَنَّى سَمِعْتُهُ مَرَّةً يَقُولُ: كَمْ لَكُمْ
مَسْجِدًا

[8069] Waki' narrated to us, from Sufyan, from Asim, who said: I heard Zirr or Abu Wa'il say: "The mosque of Banu so-and-so."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، قَالَ: سَمِعْتُ
زِرْرًا، أَوْ أَبَا وَائِلٍ يَقُولُانِ: مَسْجِدُ بَنِي فَلَانٍ

[8070] Hushaym narrated to us, from Mughirah, from Ibrahim: "That he used to dislike saying: 'The mosque of Banu so-and-so', but saw no harm in saying: 'The place of prayer (Musalla) of Banu so-and-so'."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ "أَنَّهُ كَانَ يَكْرَهُ أَنْ يَقُولُ: مَسْجُدُ بَنِي فُلَانٍ، وَلَا يَرَى بَأْسًا أَنْ يَقُولُ: مُصَلَّى بَنِي فُلَانٍ

[8071] Waki' narrated to us, from Muhammad ibn Qays, from Muharib, from Jabir, that he said: "...so he came to the mosque of Mu'adh," in a Hadith.

حَدَّثَنَا وَكِيعٌ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ مُحَارِبٍ، عَنْ جَابِرٍ أَنَّهُ قَالَ: فَأَتَى مَسْجِدًا مُعَاذًا فِي حَدِيثٍ

[8072] Abu Bakr narrated to us, saying: Jarir narrated to us, from Abdul-Aziz ibn Rufay', from Ata, from Ibn Abbas, who said: "The woman with irregular bleeding delays Zuhr and hastens Asr, combines them and bathes once. She delays Maghrib and hastens Isha, bathes once, and bathes for Fajr."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: ثُوَّخْرُ الْمُسْتَحَاضَةُ الظُّهْرَ وَثُعَجْلُ الْعَصْرَ، وَتَقْرُنُ بَيْنَهُمَا وَتَعْشِلُ مَرَّةً وَاحِدَةً، وَثُوَّخْرُ الْمَغْرِبِ وَثُعَجْلُ الْعِشَاءِ، وَتَعْشِلُ مَرَّةً وَاحِدَةً، وَتَعْشِلُ لِلْفَجْرِ

[8073] Yahya ibn Sa'id narrated to us, from Al-Ajlah, from Ikrimah, regarding the woman with irregular bleeding. He said: "She combines two prayers."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ الْأَجْلَحِ، عَنْ عَكْرَمَةَ، فِي الْمُسْتَحَاضَةِ قَالَ: تَجْمَعُ بَيْنَ الصَّلَاتَيْنِ

[8074] Ibn Numayr narrated to us, from Hanzalah, from Al-Qasim, who said: "If she wishes, let her combine them."

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ حَنْظَلَةَ، عَنْ الْفَاسِمِ قَالَ: إِنْ شَاءَتْ فَلْجُمِعْ بَيْنَهُمَا

[8075] Abu Bakr narrated to us, saying: Hatim ibn Isma'il narrated to us, from Abdur-Rahman ibn Harmalah, who heard Abu Salamah ibn Abdur-Rahman saying: The Messenger of Allah ﷺ said: "Do not let the Bedouins overcome you regarding the name of your prayer. It is indeed Isha, and they only call it Atamah because they milk the camels late at night."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، سَمِعَ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَغْلِبُوكُمُ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمْ، فَإِنَّمَا هِيَ الْعِشَاءُ، وَإِنَّمَا يَدْعُونَهَا الْعَنَمَةُ لِإِعْلَامِ الْأَيْلِ

[8076] Wakī‘ narrated to us, from Sufyān, from ‘Abdullāh ibn Abī Labīd, from Abū Salamah ibn ‘Abd al-Rahmān, from Ibn ‘Umar, who said: The Messenger of Allah ﷺ said: "Do not let the Bedouins overcome you regarding the name of your prayer, al-‘Ishā'. For indeed, it is [called] al-‘Ishā' in the Book of Allah, and they only delay milking the camels until the darkness (yu‘timūn)."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَغْلِبُوكُمُ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمُ الْعِشَاءُ، فَإِنَّمَا هِيَ فِي كِتَابِ اللَّهِ الْعِشَاءُ، وَإِنَّمَا يُعْنَمُ بِحِلَابِ الْأَيْلِ

[8077] Wakī‘ narrated to us, he said: Ibn Abī Rawwād narrated to us, from a man whom he did not name, from ‘Abd al-Rahmān ibn ‘Awf, who said: The Messenger of Allah ﷺ said: “Do not let the Bedouins overcome you regarding the name of your prayer, al-‘Ishā’. For indeed, it is [called] al-‘Ishā’ in the Book of Allah, and they only delay milking the camels until the darkness.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا ابْنُ أَبِي رَوَادٍ، عَنْ رَجُلٍ لَمْ يُسَمِّهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَغْيِبُوكُمُ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمُ الْعِشَاءَ، فَإِنَّمَا هِيَ فِي كِتَابِ اللَّهِ الْعِشَاءَ، وَإِنَّمَا يُعَذِّبُهُمْ بِحِلَابِ الْأَيْلِ

[8078] Wakī‘ narrated to us, he said: ‘Abd al-‘Azīz ibn Abī Rawwād narrated to us, from Nāfi‘, who said: “When Ibn ‘Umar heard them saying ‘al-‘Atamah’ (the darkness prayer), he would become very angry and would forbid it sternly.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَادٍ، عَنْ نَافِعٍ، قَالَ: ”كَانَ ابْنُ عُمَرَ إِذَا سَمِعُوهُمْ يَقُولُونَ: الْعَنْمَةُ، غَضِيبٌ غَضِيبًا شَدِيدًا، وَنَهَى نَهْيًا شَدِيدًا“

[8079] Wakī‘ narrated to us, he said: Yazīd ibn Tahmān Abū al-Mu‘tamir narrated to us, from Ibn Sīrīn: “That he disliked saying ‘al-‘Atamah’.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا يَزِيدُ بْنُ طَهْمَانَ أَبْوَ الْمُعْتَمِرِ، عَنْ ابْنِ سِيرِينَ ”أَنَّهُ كَرِهَ أَنْ يَقُولَ: الْعَنْمَةُ“

[8080] Waki‘ narrated to us, he said: Sharīk narrated to us, from Abū Fazārah al-‘Absī, from Maymūn ibn Mihrān, who said: I said to ‘Abdullāh ibn ‘Umar: “Who was the first to call it al-‘Atamah?” He said: “Satan.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا شَرِيكٌ، عَنْ أَبِي فَزَارَةَ الْعَبْسِيِّ،
عَنْ مَيْمُونِ بْنِ مَهْرَانَ، قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ عُمَرَ:
مَنْ أَوْلَى مَنْ سَمَّاهَا الْعَمَّةُ؟ قَالَ: الشَّيْطَانُ

[8081] Sharīk narrated to us, from Abū Fazārah, from Maymūn, from Ibn Abī ‘Amr, something similar.

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي فَزَارَةَ، عَنْ مَيْمُونِ، عَنْ ابْنِ
أَبِي عَمْرٍو، بِنَحْوِهِ

[8082] Zayd ibn Ḥubāb narrated to us, from Ibn ‘Abdullāh ibn Abī Sārah, who said: I heard Sālim saying: “Do not say ‘al-‘Atamah,’ it is only ‘al-‘Ishā’ al-Ākhirah” (the last ‘Ishā’)”—twice.

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَارَةَ،
قَالَ: سَمِعْتُ سَالِمًا وَهُوَ يَقُولُ: لَا تَقُولُ الْعَمَّةَ إِنَّمَا هِيَ
الْعِشَاءُ الْآخِرَةُ مَرَّتَيْنِ

[8083] Abū Bakr narrated to us, he said: Yazīd ibn Hārūn narrated to us, he said: Ḥarīz ibn ‘Uthmān narrated to us, from Rāshid ibn Sa‘d, from ‘Āsim ibn Ḥumayd al-Sakūnī—and he was one of the companions of Mu‘ādh—from Mu‘ādh ibn Jabal, who said: We waited for the Messenger of Allah ﷺ for the ‘Ishā’ prayer. He came out to us and said: “Delay this prayer into the darkness (A‘timū), for you have been favored with it over all other nations, and no nation before you has prayed it.”

[8084] Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from ‘Abdullāh ibn Muḥammad ibn ‘Aqīl, from Jābir, who said: The Messenger of Allah ﷺ said to Abū Bakr: “When do you pray Witr?” He said: “At the beginning of the night, after al-‘Atamah (the dark), before I sleep.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: ثُنَا حَرِيزُ بْنُ عُثْمَانَ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ عَاصِمِ بْنِ حُمَيْدِ السَّكُونِيِّ، وَكَانَ مِنْ أَصْحَابِ مُعَاذٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ: رَقَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صَلَاةِ الْعِشَاءِ فَخَرَجَ عَلَيْنَا قَالَ: أَعْتَمُوا بِهَذِهِ الصَّلَاةِ فَقَدْ فُضِّلْتُمْ بِهَا عَلَى سَائِرِ الْأَمْمِ، وَلَمْ يُصَلَّهَا أُمَّةٌ قَبْلَكُمْ

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي بَكْرٍ: مَتَى تُؤْتِرُ؟ قَالَ: مَنْ أَوَّلَ اللَّيْلَ بَعْدَ الْعَمَّةِ قَبْلَ أَنْ أَنَامَ

[8085] Jarīr narrated to us, from Manṣūr, from Mujāhid, from Ibn ‘Abbās, who said: “If your travel is for a day until al-‘Atamah (nightfall), then do not shorten the prayer. But if you exceed that, then shorten it.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: إِذَا كَانَ سَفَرُكَ يَوْمًا إِلَى الْعُتْمَةِ فَلَا تَقْصُرِ الصَّلَاةَ، فَإِنْ جَاءَ رُتْبَةً ذَلِكَ فَاقْصُرْ

[8086] Abū Bakr narrated to us, he said: Wakī‘ narrated to us, he said: Hishām ibn ‘Urwah narrated to us, from his father, from ‘Ā’ishah regarding His statement: {And do not recite [too] loudly in your prayer or [too] quietly} [Al-Isra: 110], she said: “[It is] regarding Supplication (Du‘ā’).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، قَالَ: ثنا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِهِ: {وَلَا تَجْهَرْ بِصَلَاتِكَ فَالْأَكْثَرُ: فِي الدُّعَاءِ [110]: وَلَا تُخَافِتْ بِهَا} [الإِسْرَاءُ

[8087] Wakī‘ narrated to us, he said: Sufyān narrated to us, from ‘Ubayd al-Mukattib, from Ibrāhīm; and from Sufyān, from Simāk; and Ibn ‘Uyaynah, from ‘Aṭā’—they said: “[It is] Supplication.”

حَدَّثَنَا وَكِيعٌ قَالَ: ثنا سُفْيَانُ، عَنْ عَبْدِ الْمُكْتَبِ، عَنْ إِبْرَاهِيمَ، وَعَنْ سُفْيَانَ، عَنْ سِمَاكٍ، وَابْنِ عُيَيْنَةَ، عَنْ عَطَاءٍ، قَالاً: الدُّعَاءُ

[8088] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Qays ibn Muslim, from Sa‘id ibn Jubayr, who said: “[It is] the recitation of the Qur'an.”

حَدَّثَنَا وَكِيعٌ قَالَ: ثنا سُفْيَانُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: قِرَاءَةُ الْقُرْآنِ

[8089] Waki‘ narrated to us, from Sufyān, from Ibrāhīm al-Hajarī, from Abū ‘Iyād, who said: “[It is] Supplication.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ الْهَاجَرِيِّ، عَنْ أَبِي عِيَاضٍ قَالَ: الْدُّعَاءُ

[8090] Waki‘ narrated to us, he said: Shu‘bah narrated to us, from Ibn Bishr, from Sa‘id ibn Jubayr, who said: “When the Prophet ﷺ recited, he would raise his voice; this pleased the Muslims and displeased the disbelievers. He said: So it was revealed: {And do not recite [too] loudly in your prayer or [too] quietly} [Al-Isra: 110].”

حَدَّثَنَا وَكِبِيعُ، قَالَ: نَا شُعْبَةُ، عَنْ ابْنِ بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: "كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَرَا يَرْفَعُ صَوْتَهُ، يُعْجِبُ ذَلِكَ الْمُسْلِمِينَ وَيَسُوءُ الْكُفَّارَ، قَالَ: فَنَرَأَتْ: {وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا} [الإِسْرَاءَ: 110]

[8091] Waki‘ narrated to us, he said: Sufyān narrated to us, from Ash‘ath ibn Abī al-Sha‘thā’, from al-Aswad ibn Hilāl, from ‘Abdullāh, who said: “He has not been silent (mukhāfit) who makes his own ears hear.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا سُفْيَانُ، عَنْ أَشْعَثِ بْنِ أَبِي الشَّعْنَاءِ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: لَمْ يُخَافِتْ مَنْ أَسْمَعَ أَذْنَيْهِ

[8092] Waki‘ narrated to us, he said: Ibn ‘Awn narrated to us, from Ibn Sirīn, who said: I asked ‘Abīdah about recitation. He said: “Make yourself hear.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا ابْنُ عَوْنِ، عَنْ ابْنِ سِيرِينَ، قَالَ: سَأَلْتُ عَبِيدَةَ عَنِ الْقِرَاءَةِ، قَالَ: أَسْمِعْ نَفْسَكَ

[8093] Wakī‘ narrated to us, he said: Sufyān narrated to us, from ‘Āshim, from al-Ḥasan, that he said regarding daytime recitation: “Make yourself heard.”

حَدَّثَنَا وَكِبْيُعُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ، عَنْ الْحَسَنِ أَنَّهُ قَالَ فِي قِرَاءَةِ النَّهَارِ: أَسْمِعْ نَفْسَكَ

[8094] Abū Khālid al-Aḥmar narrated to us, from al-Hajarī, from Abū ‘Iyād, who said: “When the Prophet ﷺ prayed at the House [Ka‘bah], he would recite loudly, and the polytheists would harm him. So it was revealed: {And do not recite [too] loudly in your prayer or [too] quietly} [Al-Isra: 110] - the verse.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ الْهَجَرِيِّ، عَنْ أَبِي عِيَاضٍ، قَالَ: "كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى عِنْدَ الْبَيْتِ جَهَرَ بِقِرَاءَتِهِ، فَكَانَ الْمُشْرِكُونَ يُؤْذِنُونَهُ، فَنَزَّلَتْ: {وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا} الْأُلْيَاءَ" [الإسراء: 110]

[8095] Muḥammad ibn Fuḍayl narrated to us, from Ash‘ath, from ‘Ikrimah, from Ibn ‘Abbās regarding His saying: {And do not recite [too] loudly in your prayer or [too] quietly} [Al-Isra: 110], he said: “[It is] Supplication.”

حَدَّثَنَا مُحَمَّدُ بْنُ قُضَيْلٍ، عَنْ أَشْعَثَ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَوْلُهُ: {وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا} ، قَالَ: الْدُّعَاءُ [الإسراء: 110]

[8096] Wakī‘ narrated to us, from Shu‘bah, from al-Ḥakam, from Mujāhid, who said: “[It is] Supplication.”

حَدَّثَنَا وَكِبْيُعُ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ مُجَاهِدٍ، قَالَ: الدُّعَاءُ

[8097] Mu‘ādh ibn Hishām narrated to us, he said: Sufyān narrated to us, from ‘Ayyāsh al-Āmirī, from ‘Abdullāh ibn Shaddād, who said: “Bedouins from Banū Tamīm, when the Prophet ﷺ made Taslim, used to say [loudly]: ‘O Allah, grant us wealth and children.’ So it was revealed: {And do not recite [too] loudly in your prayer} [Al-Isra: 110].”

حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَيَّاشِ الْعَامِرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، قَالَ: إِنَّمَا أَعْرَابً
لِتَنِي شَمِيمٌ إِذَا سَلَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اللَّهُمَّ
أَرْزُقْنَا مَالًا وَوَلَدًا، فَنَزَّلَتْ: {وَلَا تَجْهَرْ بِصَلَاتِكَ}
[الإسراء: 110]

[8098] Muḥammad ibn ‘Abdullāh al-Asadī narrated to us, from Sufyān, from ‘Ayyāsh al-Āmirī, from ‘Abdullāh ibn Shaddād, the like of it.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ، عَنْ سُفْيَانَ، عَنْ
عَيَّاشِ الْعَامِرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، بِمِثْلِهِ

[8099] Yaḥyā ibn Abī Bukayr narrated to us, from Shu‘bah, from Mansūr, from Ibn Sīrīn, regarding {And do not recite [too] loudly in your prayer or [too] quietly}, he said: “Make it beautiful in public and valid in secret.” Regarding {and seek a way in between}, he said: “Make it equal in secret and public.”

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ،
عَنْ ابْنِ سِيرِينَ، {وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا}
قَالَ: يَحْسُنُ عَلَانِيَّةً وَيَجُوزُ سِرَّاً، [10]: [الإسراء
، قَالَ: تُجْعَلُ [110]: {وَابْتَغْ بَيْنَ ذَلِكَ سَبِيلًا} [الإسراء
سواءً فِي السَّرِّ وَالْعَلَانِيَّةِ

[8100] Hāshim ibn al-Qāsim narrated to us, he said: Abū Sa‘īd narrated to us, he said: Sālim narrated to us, from Sa‘īd, regarding {And do not recite [too] loudly in your prayer or [too] quietly}, he said: “The Prophet ﷺ used to raise his voice with ‘Bismillah al-Rahman al-Rahim’ (In the name of Allah, the Most Gracious, the Most Merciful). And Musaylimah had called himself ‘Al-Rahmān’. So when the polytheists heard that from the Prophet ﷺ, they would say: ‘He has mentioned Musaylimah, the god of al-Yamamah.’ Then they would oppose him with whistling and clapping. So Allah Almighty revealed: {And do not recite [too] loudly in your prayer or [too] quietly}.”

[8101] Abū Bakr narrated to us, he said: ‘Abdah ibn Sulaymān narrated to us, from Hishām, that his father [‘Urwah]: “Used to supplicate for al-Zubayr in his prayer and name him.”

حَدَّثَنَا هَاشِمُ بْنُ الْفَاسِمِ، قَالَ: ثَنَا أَبُو سَعِيدٍ، قَالَ: ثَنَا سَالِمٌ، عَنْ سَعِيدٍ، {وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا} قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْفَعُ صَوْتَهُ بِسَمْعِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَكَانَ مُسَيْلِمَةً قَدْ تَسْمَى بِالرَّحْمَنِ، فَكَانَ الْمُشْرِكُونَ إِذَا سَمِعُوا ذَلِكَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا: قَدْ ذَكَرَ مُسَيْلِمَةً إِلَهَ الْيَمَامَةِ، ثُمَّ عَارَضُوهُ بِالْمُكَاءِ وَالْتَّصْدِيقَةِ وَالصَّفَيرِ، فَأَنْزَلَ اللَّهُ تَعَالَى: {وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا} [الإسراء 110]

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، أَنَّ أَبَاهُ، كَانَ يَدْعُو لِلرَّبِّيْرِ فِي صَلَاتِهِ وَيُسَمِّيهِ

[8102] Wakī‘ narrated to us, from Shu‘bah, from Abū Iyās, who said: Abū al-Dardā’ said: “I supplicate for seventy of my brothers while I am prostrating.”

حَدَّثَنَا وَكِبِيعُ، عَنْ شُعْبَةَ، عَنْ أَبِي إِيَاسٍ، قَالَ: قَالَ أَبُو الدَّرْدَاءِ: إِنِّي لَأَذْكُرُ لِسَبْعِينَ مِنْ إِخْرَانِي وَأَنَا ساجِدٌ

[8103] Wakī‘ narrated to us, from Ḥusayn ibn Ṣalih, from Mujālid, from al-Sha‘bī, that ‘Alī said: “He used to name men after the prayer.”

حَدَّثَنَا وَكِبِيعُ، عَنْ حُسَيْنِ بْنِ صَالِحٍ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، أَنَّ عَلِيًّا قَالَ: كَانَ يُسَمِّي الرِّجَالَ بَعْدَ الصَّلَاةِ

[8104] Hushaym narrated to us, he said: Al-Faḍl ibn ‘Aṭiyah informed us, he said: Someone who saw ‘Urwah ibn al-Zubayr praying told me that he was saying: “O Allah, forgive al-Zubayr; O Allah, forgive Asmā’ bint Abī Bakr.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا الْفَضْلُ بْنُ عَطِيَّةَ، قَالَ: أَخْبَرَنِي مَنْ، رَأَى عُرْوَةَ بْنَ الْزُّبَيرَ وَهُوَ يُصَلِّي وَهُوَ يَقُولُ: اللَّهُمَّ اغْفِرْ لِلْزُّبَيرِ، اللَّهُمَّ اغْفِرْ لِأَسْمَاءَ ابْنَةَ أَبِي بَكْرٍ

[8105] Hushaym narrated to us, from Yūnus, from al-Ḥasan, and from al-Shaybānī, from al-Sha‘bī, that they both said: “Supplicate in your prayer with whatever appears to you (whatever you wish).”

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، وَعَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ أَنَّهُمَا قَالَا: ادْعُ فِي صَلَاتِكَ بِمَا نَدَأَ لَكَ

[8106] Mu‘ādh narrated to us, from Ibn ‘Awn, who said: I was informed that ‘Umar ibn ‘Abd al-‘Azīz wrote: “That no one should be named in the supplication.”

حَدَّثَنَا مُعاًدٌ، عَنْ ابْنِ عَوْنِ، قَالَ: نُبَيِّنُ أَنَّ عُمَرَ بْنَ عَبْدِ
الْعَزِيزِ كَتَبَ: أَنْ لَا يُسَمِّي أَحَدًا فِي الدُّعَاءِ

[8107] Wakī‘ narrated to us, from Hishām, from Yaḥyā ibn Abī Kathīr, from al-Furāfiṣah, who said: I heard Ibn al-Zubayr saying while he was prostrating: “O Allah, forgive al-Zubayr; O Allah, forgive Asmā’ bint Abī Bakr al-Ṣiddīq.”

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ
الْفُرَافِصَةِ، قَالَ: سَمِعْتُ ابْنَ الرُّبَّيرِ يَقُولُ وَهُوَ سَاجِدٌ:
اللَّهُمَّ اغْفِرْ لِلرُّبَّيرِ، اللَّهُمَّ اغْفِرْ لِأَسْمَاءِ بِنْتِ أَبِي بَكْرٍ
الصَّدِيقِ

[8108] Wakī‘ narrated to us, from Isrā’il, from Jābir, from ‘Atā’, who said: “There is no harm in saying in the prayer: ‘O Allah, grant me a boy,’ without naming [specific people/names].”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ ، عَنْ عَطَاءٍ،
قَالَ: "لَا بَأْسَ أَنْ يَقُولَ فِي الصَّلَاةِ: اللَّهُمَّ ارْزُقْنِي
غُلَامًا وَلَا يُسَمِّي

[8109] Abū Bakr narrated to us, he said: Wakī‘ narrated to us, he said: Ja‘far ibn Burqān narrated to us, from Ḥabīb ibn Abī Marzūq, who said: ‘Uthmān said: “Nothing interrupts the prayer except speech and impurity (Hadath).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا جَعْفُرُ بْنُ
بُرْقَانَ، عَنْ حَبِيبِ بْنِ أَبِي مَرْزُوقٍ، قَالَ: قَالَ عُثْمَانُ:
لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ إِلَّا الْكَلَامُ وَالْحَدَثُ

[8110] Ghundar narrated to us, from Shu‘bah, he said: I asked al-Hakam and Ḥammād about a man who speaks during prayer. They said: “If he spoke after having finished his prayer (thinking he finished) and added to it, then it is valid and he owes two prostrations of forgetfulness. But if he spoke while he had not completed his prayer, then he must repeat it.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ، وَهَمَادًا عَنِ الرَّجُلِ يَنْكَلِمُ فِي الصَّلَاةِ، فَقَالَا: إِذَا تَكَلَّمَ وَقَدْ فَرَغَ مِنْ صَلَاتِهِ فَزَادَ فَقَدْ مَضَتْ وَعَلَيْهِ سَجْدَتَ السَّهْوِ، وَإِنْ تَكَلَّمَ وَلَمْ يُتَمَّ صَلَاتُهُ فَإِنَّهُ يُعَذَّبُ

[8111] Ghundar narrated to us, from Ash‘ath, from al-Hasan, who said: “He restarts [the prayer].”

حَدَّثَنَا غُنْدَرُ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ قَالَ: يَسْتَأْنِفُ

[8112] Ibn Mahdī narrated to us, from Sufyān, from Mansūr, from Ibrāhīm, who said: “If he speaks in prayer, he repeats the prayer and does not repeat the ablution.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا تَكَلَّمَ فِي الصَّلَاةِ أَعَادَ الصَّلَاةَ وَلَمْ يُعَدْ الْوُضُوءُ

[8113] Abū Bakr narrated to us, he said: Hushaym narrated to us, from Abū Hārūn, from Abū Sa‘id: “That the Prophet ﷺ, when he traveled [a distance of] a Farsakh (parasang), would shorten the prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي هَارُونَ، عَنْ أَبِي سَعِيدٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا سَافَرَ فَرْسَخًا قَصَرَ الصَّلَاةَ

[8114] Hushaym narrated to us, he said: Juwaybir informed us, from al-Dahhāk, from al-Barā', that 'Alī: "Went out to al-Nakhlah and prayed Zuhr and 'Aṣr there as two rak'ahs." Then he returned the same day and said: "I wanted to teach you the Sunnah of your Prophet."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا جُوَيْبِرٌ، عَنِ الظَّاهَّاكِ، عَنِ الْبَرَاءِ، أَنَّ عَلِيًّا خَرَجَ إِلَى النَّخْلَةِ فَصَلَّى بِهَا الظَّهَرَ وَالْعَصْرَ رَكْعَتَيْنِ، ثُمَّ رَجَعَ مِنْ يَوْمِهِ فَقَالَ: أَرَدْتُ أَنْ أُعَلِّمَكُمْ سُنَّةَ نَبِيِّنَا

[8115] Ibn 'Uyaynah narrated to us, from Ibrāhīm ibn Maysarah, who heard Anas say: "The Messenger of Allah ﷺ prayed Zuhr as four [rak'ahs] in Medina, and two [rak'ahs] at Dhul-Hulayfah"—meaning 'Aṣr.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، سَمِعَ أَنَّهَا يَقُولُ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِينَةِ الظَّهُورَ أَرْبَعًا، وَبِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ يَعْنِي الْعَصْرَ

[8116] Waki' narrated to us, he said: Sufyān narrated to us, from Ibn al-Munkadir and Ibrāhīm ibn Maysarah, who heard Anas say: "I prayed Zuhr with the Prophet ﷺ in Medina as four [rak'ahs], and 'Aṣr at Dhul-Hulayfah as two [rak'ahs]."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ ابْنِ الْمُنْكَدِرِ، وَإِبْرَاهِيمَ بْنِ مَيْسَرَةَ، سَمِعَا أَنَّهَا يَقُولُ: صَلَّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظَّهُورَ بِالْمَدِينَةِ أَرْبَعًا، وَبِذِي الْحُلَيْفَةِ الْعَصْرَ رَكْعَتَيْنِ

[8117] Waki‘ narrated to us, he said: Zakariyā narrated to us, from ‘Āmir, who said: “When the Prophet ﷺ went out traveling, he would shorten the prayer from Dhul-Hulayfah.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا زَكْرِيَّا، عَنْ عَامِرٍ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ مُسَافِرًا فَقَصَرَ الصَّلَاةَ مِنْ ذِي الْخَلِيفَةِ

[8118] ‘Abbād ibn al-‘Awwām narrated to us, from ‘Umar ibn ‘Āmir, from Hammād, from Ibrāhīm, from Hammām: “That Hudhayfah used to pray two rak‘ahs between Kufa and al-Mada'in.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ عُمَرَ بْنِ عَامِرٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَامٍ، أَنَّ حُذَيْفَةَ كَانَ يُصَلِّي رَكْعَيْنِ فِيمَا بَيْنَ الْكُوفَةِ وَالْمَدَائِنِ

[8119] ‘Alī ibn Mushir narrated to us, from al-Shaybānī, from ‘Ikrimah, from Ibn ‘Abbās, who said: “He shortens the prayer for a journey of a day and a night.”

حَدَّثَنَا عَلَيُّ بْنُ مُسْعُورٍ، عَنِ الشَّيْبَانِيِّ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: يَقْصُرُ الصَّلَاةَ فِي مَسِيرَةِ يَوْمٍ وَلَيْلَةٍ

[8120] ‘Alī ibn Mushir narrated to us, from al-Shaybānī, from Muḥammad ibn Zayd ibn Khulaydah, from Ibn ‘Umar, who said: “He shortens the prayer for a journey of three miles.”

حَدَّثَنَا عَلَيُّ بْنُ مُسْعُورٍ، عَنِ الشَّيْبَانِيِّ، عَنْ مُحَمَّدِ بْنِ رَيْدِ بْنِ حُلَيْدَةَ، عَنْ ابْنِ عَمَرٍ، قَالَ: يَقْصُرُ الصَّلَاةَ فِي مَسِيرَةِ ثَلَاثَةِ أَمْيَالٍ

[8121] Ḥafṣ narrated to us, from al-Hasan ibn ‘Ubaydullāh, from Ibrāhīm: “That Masrūq used to shorten the prayer [on the way] to Wasit.”

حَدَّثَنَا حَفْصٌ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، أَنَّ مَسْرُوقًا كَانَ يَقْصُرُ الصَّلَاةَ إِلَى وَاسِطٍ

[8122] Waki‘ narrated to us, he said: Sufyān narrated to us, from Maṇṣūr, from Abū Wā’il, who said: “I went out with Masrūq to al-Silsilah and he shortened the prayer. He stayed there for years shortening the prayer, and he shortened it when he returned until he entered [his home city].”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفيَّاً، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، قَالَ: خَرَجْتُ مَعَ مَسْرُوقَ إِلَى السَّلْسِلَةِ فَقَصَرَ الصَّلَاةَ، وَأَقَامَ بِهَا سِنِينَ يَقْصُرُ الصَّلَاةَ، وَقَصَرَ حِينَ رَجَعَ حَتَّى دَخَلَ

[8123] Ghundar narrated to us, from Shu‘bah, from Yaḥyā ibn Yazīd al-Hunā’ī, who said: I asked Anas ibn Mālik about shortening the prayer. He said: “When the Messenger of Allah ﷺ went out for a distance of three miles—or three Farsakhs (Shu‘bah was unsure)—he would pray two rak‘ahs.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ يَزِيدِ الْهَنَائِيِّ، قَالَ: سَأَلْتُ أَنَّسَ بْنَ مَالِكٍ عَنْ قَصْرِ الصَّلَاةِ، فَقَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ مَسِيرَةَ ثَلَاثَةِ أَمْيَالٍ، أَوْ ثَلَاثَةِ فَرَاسِخٍ شُعْبَةُ الشَّاكِ، صَلَّى رَكْعَيْنِ

[8124] Hushaym narrated to us, from Yūnus and Mansūr, from al-Hasan, who said: “You shorten the prayer for a journey of two nights.”

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، وَمَنْصُورٍ، عَنِ الْحَسَنِ، قَالَ:
تَقْصُرُ الصَّلَاةِ فِي مَسِيرَةِ الْلَّيْلَيْنِ

[8125] Hushaym narrated to us, he said: Al-Mughīrah informed us, from Ibrāhīm, who said: Al-Ḥārith said to him: “Do you shorten the prayer to al-Mada'in?” He said: “Al-Mada'in is near, but [shorten it] to Ahwaz and the like.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا الْمُغِيرَةُ، عَنْ إِبْرَاهِيمَ،
قَالَ لِهِ الْحَارِثُ: أَنْقُصُرُ الصَّلَاةَ إِلَى الْمَدَائِنِ؟ قَالَ: إِنَّ
الْمَدَائِنَ قَرِيبٌ وَلَكِنْ إِلَى الْأَهْوَازِ وَأَنْجُوهَا

[8126] Ibn Fuḍayl narrated to us, from Ḥajjāj, from Ḥammād, from Ibrāhīm, who said: “The companions of ‘Abdullāh [ibn Mas‘ūd] did not use to shorten [the prayer] to Wasit, al-Mada'in, and the like.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ حَاجَاجٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ،
قَالَ: كَانَ أَصْحَابُ عَبْدِ اللَّهِ لَا يَقْصُرُونَ إِلَى وَاسِطٍ
وَالْمَدَائِنِ وَأَسْبَاهِمَا

[8127] Hushaym narrated to us, from Zakarīyā, that he heard al-Sha'bī say: “If I were to travel to Dayr al-Tha'ālib, I would shorten the prayer.”

حَدَّثَنَا هُشَيْمٌ، عَنْ زَكَرِيَّاً، أَنَّهُ سَمِعَ الشَّعْبِيَّ يَقُولُ: لَوْ
سَافَرْتُ إِلَى دَيْرِ الثَّلَالِ لَقَصَرْتُ

[8128] Wakī‘ narrated to us, from Zakariyā, from ‘Āmir, similar to it, except that Wakī‘ said: “If I went out.”

حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّاً، عَنْ عَامِرٍ، مِثْلُهِ إِلَّا أَنَّ وَكِيعًا قَالَ: لَوْ خَرَجْتُ

[8129] Ibn Mahdī narrated to us, from ‘Amr, from Abū al-Sha‘thā, who said: “You shorten the prayer for a journey of six miles.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ عَمْرٍ، عَنْ أَبِي الشَّعْنَاءِ، قَالَ: تَقْصُرُ فِي مَسِيرَةِ سِتَّةِ أَمْيَالٍ

[8130] Wakī‘ narrated to us, he said: Al-Hasan ibn Ṣāliḥ and Isrā’il narrated to us, from Ibrāhīm ibn ‘Abd al-A‘lā, from Suwayd ibn Ghafalah, who said: “The prayer is shortened for a journey of three [miles/parasangs].”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا الْحَسَنُ بْنُ صَالِحٍ، وَإِسْرَائِيلُ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ: تُقْصَرُ الصَّلَاةُ فِي مَسِيرَةِ تَلَاثٍ

[8131] Wakī‘ narrated to us, he said: Sufyān narrated to us, from ‘Imrān ibn Muslim or someone else, from al-Sha‘bī: “That he used to shorten the prayer [when traveling] to Wasit.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ، أَوْ غَيْرِهِ، عَنِ الشَّعْبِيِّ أَنَّهُ كَانَ يَقْصُرُ الصَّلَاةَ إِلَى وَاسِطٍ

[8132] Waki‘ narrated to us, he said: Isrā’īl narrated to us, from ‘Isā ibn Abī ‘Azzah, who said: “I saw al-Sha'bī shortening the prayer [when traveling] to Wasit.”

حَدَّثَنَا وَكِبِيعُ، قَالَ حَدَّثَنَا إِسْرَائِيلُ، عَنْ عِيسَى بْنِ أَبِي عَزَّةَ، قَالَ: رَأَيْتُ الشَّعْبِيَّ يَقْصُرُ الصَّلَاةَ إِلَى وَاسِطٍ

[8133] Waki‘ narrated to us, he said: Shu‘bah informed us, from a man called Shubayl, from Abū Ḥurrah, who said: I said to Ibn ‘Abbās: “Should I shorten the prayer to al-Aylah?” He said: “Do you go and return in a day?” I said: “Yes.” He said: “No, unless it is a full day's journey.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: أَنَا شُعْبَهُ، عَنْ رَجُلٍ يُقَالُ لَهُ: شُبَيْلٌ، عَنْ أَبِي حُرَّةَ، قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: أَفْقَصُرُ إِلَى الْأَيْلَةِ؟ فَقَالَ: تَذَهَّبُ وَتَحْيِيُّ فِي يَوْمٍ؟ قَالَ: قُلْتُ: نَعَمْ، قَالَ: لَا إِلَّا فِي يَوْمٍ مَّثَانِي

[8134] Waki‘ narrated to us, he said: Hishām ibn al-Ghāz narrated to us, from Nāfi‘, from Ibn ‘Umar: “That he would not shorten the prayer except for a full day's journey.” Hishām said: And I heard Makḥūl saying the same.

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا هِشَامُ بْنُ الْغَازِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ لَا يَقْصُرُ الصَّلَاةَ إِلَّا فِي الْيَوْمِ الثَّالِمِ، قَالَ هِشَامٌ: وَسَمِعْتُ مَكْحُولًا، يَقُولُ مِثْلَ ذَلِكَ

[8135] Jarīr narrated to us, from Maṇṣūr, from Muṣāḥid, from Ibn ‘Abbās, who said: “If your journey is for a day until nightfall (al-‘Atamah), do not shorten the prayer. If you exceed that, then shorten the prayer.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: إِذَا كَانَ سَفَرُكَ يَوْمًا إِلَى الْعَتَمَةِ فَلَا تُقْصِرِ الصَّلَاةَ، فَإِنْ جَاءَ رُتْبَةً ذَلِكَ فَقَصِّرِ الصَّلَاةَ

[8136] Ibn ‘Ulayyah narrated to us, from Ayyūb, from Nāfi‘, from Sālim: “That Ibn ‘Umar went out to a land of his at Dhāt al-Nuṣb and shortened the prayer, and it was sixteen farsakhs.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَئْوَبَ، عَنْ نَافِعٍ، عَنْ سَالِيمٍ، أَنَّ ابْنَ عُمَرَ خَرَجَ إِلَى أَرْضٍ لَهُ بِدَاتٍ النُّصُبِ فَقَصَرَ وَهِيَ سِتَّةَ عَشَرَ فَرْسَخًا

[8137] Ibn ‘Ulayyah narrated to us, from al-Jurayrī, from Abū al-Ward, from al-Lajlāj, who said: “We used to travel with ‘Umar ibn al-Khaṭṭāb, and we would travel three miles, then he would be brief in the prayer and shorten it.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْوَرْدِ، عَنِ الْجَلَاجِ، قَالَ: كُنَّا نُسَافِرُ مَعَ عُمَرَ بْنِ الْخَطَّابِ فَنَسِيرُ ثَلَاثَةَ أَمْيَالٍ فَيَنْجُوزُ فِي الصَّلَاةِ وَيَقْصُرُ

[8138] Waki‘ narrated to us, he said: Hishām ibn al-Ghāz narrated to us, from Rabī‘ah al-Jurashī, from ‘Atā’ ibn Abī Rabāh, who said: I said to Ibn ‘Abbās: “Should I shorten the prayer to ‘Arafah?” He said: “No.” I said: “Should I shorten the prayer to Marr?” He said: “No.” I said: “Should I shorten the prayer to al-Tā’if and ‘Uṣfān?” He said: “Yes, and that is forty-eight miles,” and he counted on his hand.

[8139] Waki‘ narrated to us, he said: Sufyān narrated to us, from Muḥārib ibn Dithār, who said: I heard Ibn ‘Umar say: “I travel for an hour of the day and I shorten the prayer.”

[8140] Ibn ‘Uyaynah narrated to us, from ‘Amr, who said: ‘Atā’ informed me, from Ibn ‘Abbās, who said: “Do not shorten the prayer to ‘Arafah and Baṭn Nakhlah, but shorten it to ‘Uṣfān, al-Tā’if, and Jeddah. If you come to family or livestock, then complete the prayer.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا هِشَامُ بْنُ الْغَازِ، عَنْ رَبِيعَةِ
الْجُرَشِيِّ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، قَالَ: قُلْتُ لِابْنِ
عَبَّاسٍ: أَقْصُرُ إِلَى عَرَفَةَ؟ فَقَالَ: لَا، قُلْتُ: أَقْصُرُ إِلَى
مَرْ؟ قَالَ: لَا، قُلْتُ: أَقْصُرُ إِلَى الطَّائِفِ وَإِلَى عُسْفَانَ؟
قَالَ: نَعَمْ، وَذَلِكَ ثَمَانِيَّةً وَأَرْبَعُونَ مِيلًا وَعَدَدَ بَيْهِ

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا سُعْيَانُ، عَنْ مُحَارِبِ بْنِ دِئْلَارِ،
قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: إِنِّي لِأَسَافِرُ السَّاعَةَ مِنَ
النَّهَارِ فَأَقْصُرُ

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، قَالَ: أَخْبَرَنِي عَطَاءُ،
عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَا تَقْصُرْ إِلَى عَرَفَةَ، وَبَطْنَ
نَخْلَةِ، وَأَقْصُرْ إِلَى عُسْفَانَ، وَالطَّائِفِ، وَجُدَّةَ، فَإِذَا
قَدِمْتَ عَلَى أَهْلٍ أَوْ مَاشِيَةٍ فَأَنْتَ

[8141] Ibn ‘Uyaynah narrated to us, from ‘Amr, who said: Jābir ibn Zayd said to me: “Shorten the prayer at ‘Arafah.”

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ عَمْرِهِ، قَالَ: قَالَ لِي جَابِرُ بْنُ زَيْدٍ: أَقْصُرْ بِعِرَفَةَ

[8142] Wakī‘ narrated to us, from al-Awzā‘ī, from ‘Atā’, who said: I said to Ibn ‘Abbās: “Should I shorten the prayer at ‘Arafah?” He said: “No.”

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَوْزَاعِيِّ، عَنْ عَطَاءٍ، قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: أَقْصُرْ بِعِرَفَةَ؟ قَالَ: لَا

[8143] ‘Ubayd ibn Sa‘id narrated to us, from Shu‘bah, from Yazid ibn Khumayr, who said: I heard Ḥabīb ibn ‘Ubayd narrating from Jubayr ibn Nufayr, from Abū al-Simṭ, who said: “I witnessed ‘Umar at Dhul-Hulayfah, intending to go to Mecca, praying two rak‘ahs.” I said to him: “Why do you do this?” He said: “I am only doing as I saw the Messenger of Allah ﷺ doing.”

حَدَّثَنَا عُبَيْدُ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ يَزِيدَ بْنِ حَمَيْرٍ،
قَالَ: سَمِعْتُ حَبِيبَ بْنَ عُبَيْدٍ يُحَدِّثُ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي السَّمْطِ، قَالَ: شَهِدْتُ عُمَرَ بْنَ الْحَلَيفَةَ كَانَهُ يُرِيدُ مَكَةَ صَلَّى رَبِّكُمْ مَنِعْتُهُ، فَقُلْتُ لَهُ: لَمْ تَفْعَلْ هَذَا؟
قَالَ: إِنَّمَا أَصْنَعُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ

[8144] Waki‘ narrated to us, he said: Al-A‘mash narrated to us, from Khaythamah, who said: Al-Ḥārith ibn Qays al-Ju‘fi went out. When he left the houses, he shortened the prayer. It was said to him: “Do you shorten the prayer?” He said: “I will complete it today, and shorten it tomorrow.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا الْأَعْمَشُ، عَنْ حَيْئَمَةَ، قَالَ: خَرَجَ الْحَارِثُ بْنُ قَيْسٍ الْجُعْفَى، فَلَمَّا خَرَجَ مِنَ الْبَيْوَتِ قَصَرَ الصَّلَاةَ، قَالَ: فَقِيلَ لَهُ: تَقْصُرُ الصَّلَاةَ؟ قَالَ: أَتَمُ الْيَوْمَ، وَأَفْصُرُ غَدًّا

[8145] Sufyān narrated to us, from Abū Ishāq, from ‘Abd al-Rahmān ibn Yazīd al-Qābisi, who said: “We went out with ‘Alī to Ṣiffīn, and he prayed two rak‘ahs between the bridge and the arch.”

حَدَّثَنَا سُفِيهُنَّ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ الْقَابِسِيِّ، قَالَ: خَرَجْنَا مَعَ عَلَيِّ إِلَى صِفَيْنَ فَصَلَّى بَيْنَ الْجِسْرِ وَالْقَطْرَةِ رَكْعَتَيْنِ

[8146] Ibn Fuḍayl narrated to us, from Ḥuṣayn, from Ibrāhīm, who said: “Alqamah used to assume Ihram from al-Najaf when he went out for Hajj, and he would shorten the prayer.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ عَلْقَمَةُ إِذَا خَرَجَ حَاجًا أَحْرَمَ مِنَ النَّجَفِ وَقَصَرَ

[8147] Mu‘ādh narrated to us, he said: Ibn Jurayj informed us, from ‘Atā’, who said: Ibn ‘Abbās said: “Shorten the prayer for a full day's journey, and do not shorten for less than that.”

حَدَّثَنَا مُعاذٌ، قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ:
قَالَ ابْنُ عَبَّاسٍ: لَا تُفْصِّرُ الصَّلَاةَ فِي الْيَوْمِ النَّامِ، وَلَا
تُفْصِّرُ فِيمَا دُونَ ذَلِكَ

[8148] Abū Mu‘āwiyah narrated to us, from Ḥajjāj, from ‘Imrān ibn ‘Umayr, from his father, who said: “I went out with ‘Abdullāh to Mecca, and he prayed two rak‘ahs at the arch of al-Ḥarrah.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَاجَاجٍ، عَنْ عِمَرَانَ بْنِ عُمَيْرٍ،
عَنْ أَبِيهِ، قَالَ: خَرَجْتُ مَعَ عَبْدَ اللَّهِ إِلَى مَكَّةَ فَصَلَّى
رَكْعَتَيْنِ بِقُطْرَةِ الْحَرَّةِ

[8149] Abū Bakr narrated to us, he said: Muḥammad ibn Fuḍayl and Abū Mu‘āwiyah narrated to us, from al-A‘mash, from ‘Umārah ibn ‘Umayr, from ‘Abd al-Rahmān ibn Yazīd, who said: ‘Abdullāh said: “The prayer is not shortened except in Hajj or Jihad.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، وَأَبُو مُعَاوِيَةَ،
عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ
بْنِ يَزِيدَ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَا تُفْصِّرُ الصَّلَاةَ إِلَّا فِي
حَجَّ أَوْ جِهَادٍ

[8150] Wakī‘ narrated to us, he said: Mis‘ar and Sufyān narrated to us, from Qays ibn Muslim, from Tāriq ibn Shihāb, who said: Abū Bakr narrated to us, he said: Ibn Mas‘ūd said to me: “Do not let your Sawād (rural area) deceive you regarding your prayer, for it is part of your Kufa.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا مِسْعَرٌ، وَسُفْيَانُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شَهَابٍ، قَالَ: حَدَّثَنَا أَبُو بَكْرٌ قَالَ: لِي ابْنُ مَسْعُودٍ: لَا يَغُرَّنَّكُمْ سَوَادُكُمْ مِنْ صَلَاتِكُمْ، فَإِنَّمَا هُوَ مِنْ كُوفِيَّنْ

[8151] Ibn ‘Ulayyah narrated to us, from Ayyūb, from Abū Qilābah, who said: A man who read ‘Uthmān's letter or had it read to him narrated to me, saying: “As for what follows, it has reached me that men among you go out to your rural areas, either for loss, or for collecting tax, or for trade, and they shorten the prayer and do not complete it. Do not do so, for the prayer is only shortened by one who is traveling (Shākhiṣ) or in the presence of an enemy.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، قَالَ: حَدَّثَنِي رَجُلٌ، مِمَّنْ قَرَا كِتَابَ عُثْمَانَ، أَوْ قُرِئَ عَلَيْهِ، قَالَ: أَمَّا بَعْدُ، فَإِنَّهُ بَلَغَنِي أَنَّ رَجَالًا مِنْكُمْ يَحْرُجُونَ إِلَى سَوَادِهِمْ إِمَّا فِي خُسْرٍ، وَإِمَّا فِي جِبَائِةٍ، وَإِمَّا فِي تَحَارَةٍ، فَيَقْصُرُونَ الصَّلَاةَ، وَلَا يُنْتَهُونَ الصَّلَاةَ، فَلَا تَفْعُلُوا، فَإِنَّمَا يَقْصُرُ الصَّلَاةَ مِنْ كَانَ شَاحِنًا، أَوْ بِحَضْرَةِ عَدُوٍّ

[8152] Hushaym narrated to us, from al-‘Awwām, who said: “Ibrāhīm al-Taymī did not see shortening the prayer except in Hajj, Jihad, or ‘Umrah.”

حَدَّثَنَا هُشَيْمٌ، عَنِ الْعَوَامِ، قَالَ: كَانَ إِبْرَاهِيمُ التَّيْمِيُّ لَا يَرَى الْقُصْرَ إِلَّا فِي حَجَّ، أَوْ جِهَادٍ، أَوْ عُمْرَةً

[8153] Abū al-Aḥwaṣ narrated to us, from ‘Āsim, from Ibn Sīrīn, who said: “They used to say: The journey in which prayer is shortened is the one in which you carry provisions and water skins.”

حَدَّثَنَا أَبُو الْأَحْوَاصِ، عَنْ عَاصِمٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: ”كَانُوا يَقُولُونَ: السَّفَرُ الَّذِي تُقْصَرُ فِيهِ الصَّلَاةُ الَّذِي تَحْمِلُ فِيهِ الرَّازَادَ، وَالْمَرَادَ

[8154] ‘Alī ibn Mushir narrated to us, from al-Shaybānī, from Qays ibn Muslim, from Tāwūs, from Ibn Shihāb, from Ibn Mas‘ūd, who said: “Do not let this Sawād (rural area) of yours deceive you regarding your prayer, for it is part of your city.”

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَاؤُسٍ، عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ مَسْعُودٍ، قَالَ: لَا يَعْرِنَّكُمْ سَوَادُكُمْ هَذَا مِنْ صَلَاتِكُمْ فَإِنَّمَا هُوَ مِنْ مِصْرَكُمْ

[8155] ‘Abd al-Salām ibn Ḥarb narrated to us, from Ibn Abī Farwah, from ‘Amr ibn Shu‘ayb, from his father, that Mu‘ādh, ‘Uqbah ibn ‘Āmir, and Ibn Mas‘ūd said: “Do not let your livestock deceive you. One of you treads with his livestock on the peaks of mountains or the bellies of valleys and claims that you are travelers. No, by no means! Shortening is only in the definitive journey from horizon to horizon.”

[8156] Abū Bakr narrated to us, he said: Sharīk narrated to us, from Zubayd, from ‘Abd al-Rahmān ibn Abī Laylā, from ‘Umar, who said: “The prayer of travel is two rak‘ahs, complete and not shortened, upon the tongue of the Messenger of Allah ﷺ.”

حَدَّثَنَا عَبْدُ السَّلَامَ بْنُ حَرْبٍ، عَنْ ابْنِ أَبِيهِ فَرُوَةَ، عَنْ عَمْرٍو بْنِ شَعِيبٍ، عَنْ أَبِيهِ، أَنَّ مُعَاذًا، وَعُقْبَةً بْنَ عَامِرٍ، وَابْنَ مَسْعُودٍ، قَالُوا: لَا تَعْرِنُكُمْ مَوَاشِيْكُمْ، يَطَأْ أَحَدُكُمْ بِمَاشِيْتِهِ أَحَدَابَ الْجِبَالِ، أَوْ بُطُونَ الْأُورِيَّةِ، وَتَزْعِمُونَ بِأَنَّكُمْ سَفَرْ، لَا وَلَا كَرَامَةً، إِنَّمَا النَّقْصِيرُ فِي السَّفَرِ الْبَاتِ مِنَ الْأُفْقِ إِلَى الْأُفْقِ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا شَرِيكٌ، عَنْ زُبَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِيهِ لَيْلَى، عَنْ عُمَرَ، قَالَ: صَلَاةُ السَّفَرِ رَكْعَانٌ تَمَامٌ غَيْرُ قَصْرٍ، عَلَى لِسَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[8157] Abū al-Āḥwāṣ narrated to us, from Abū Iṣhāq, from Abū Sa‘īd, from Shufayy, who said: I said to Ibn ‘Abbās: “We are people who, when we travel, have servants who take care of the service for us. So how should we pray?” He said: “When the Messenger of Allah ﷺ traveled, he prayed two rak‘ahs until he returned.” He said: Then I returned and asked him again, and he said the same. Then I returned again, and some of the people said to me: “Do you not understand? Do you not hear what he is saying to you?”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي سَعِيدٍ، عَنْ شُفَّيٍّ، قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّا فَرِّمْ كُنَّا إِذَا سَافَرْنَا كَانَ مَعَنَا مَنْ يَكْفِينَا الْخِدْمَةَ مِنْ غِلْمَانِنَا، فَكَيْفَ نُصَلِّي؟ فَقَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَافَرَ صَلَّى رَكْعَتَيْنِ حَتَّى يَرْجِعَ، قَالَ: ثُمَّ عَدْتُ، فَسَأَلَّهُ، فَقَالَ مِثْلَ ذَلِكَ، ثُمَّ عَدْتُ، فَقَالَ لِي بَعْضُ الْقَوْمِ: أَمَا تَعْقِلُ أَمَا تَسْمَعُ مَا يَقُولُ لَكَ

[8158] Waki‘ narrated to us, he said: Ibn Abī Khālid narrated to us, from Abū Ḥanẓalah, who said: I asked Ibn ‘Umar about prayer during travel. He said: “Two rak‘ahs, the Sunnah of the Prophet ﷺ.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا ابْنُ أَبِي حَالِدٍ، عَنْ أَبِي حَنْظَلَةَ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الصَّلَاةِ فِي السَّفَرِ؟ فَقَالَ: رَكْعَتَانِ سُنْنَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[8159] Ibn Idrīs narrated to us, from Ibn Jurayj, from Ibn Abī ‘Ammār, from ‘Abdullāh ibn Bābayh, from Ya‘lā ibn Umayyah, who said: I asked ‘Umar ibn al-Khaṭṭāb, saying: “{There is no blame upon you for shortening the prayer if you fear that those who disbelieve may disrupt [or attack] you} [An-Nisa: 101], but the people are now safe.” He said: “I wondered about what you wondered about, so I asked the Messenger of Allah ﷺ about that. He said: ‘It is a charity which Allah has bestowed upon you, so accept His charity.’”

حَدَّثَنَا أَبُنْ إِبْرِيسَ، عَنْ أَبْنِ جُرَيْجٍ، عَنْ أَبْنِ أَبِي عَمَّارٍ،
عَنْ عَبْدِ اللَّهِ بْنِ بَابِيَّهُ، عَنْ يَعْلَى بْنِ أُمِيَّةَ، قَالَ: سَأَلْتُ
عُمَرَ بْنَ الْخَطَّابِ، قُلْتُ: {فَإِنْسَنٌ عَلَيْكُمْ جُنَاحٌ} [النساء
101]
أَنْ تَفْصِرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَقْتَلُكُمْ [101]
الَّذِينَ كَفَرُوا، وَقَدْ أَمِنَ النَّاسُ، فَقَالَ: عَجِبْتُ مِمَّا
عَجِبْتَ مِنْهُ، فَسَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَنْ ذَلِكَ، فَقَالَ: صَدَقَةٌ تَصَدَّقُ اللَّهُ بِهَا عَلَيْكُمْ فَاقْبِلُوا
صَدَقَةً

[8160] Abū al-Āḥwāṣ narrated to us, from Abū Iṣhāq, from Abū Laylā, who said: Salmān went out with thirteen men from the companions of the Messenger of Allah ﷺ on a campaign, and Salmān was the oldest of them. When the time for prayer arrived, they said to him: “Go forward [to lead], O Abū ‘Abdullāh.” He said: “I am not one to lead while you are Arabs, and the Prophet ﷺ is from among you. Let one of you go forward.” So one of the group went forward and led them in prayer for four rak‘ahs. When we finished the prayer, Salmān said: “What is this four-rak‘ah prayer? Two rak‘ahs, half of the four, would have sufficed us.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي لَيْلَى،
قَالَ: خَرَجَ سَلْمَانُ فِي ثَلَاثَةِ عَشَرَ رَجُلًا مِنْ أَصْحَابِ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُزَّةً، وَسَلْمَانُ أَسْنَهُمْ،
فَلَمَّا حَضَرَتِ الصَّلَاةَ قَالُوا لَهُ: تَقْدَمْ يَا أَبَا عَبْدِ اللَّهِ،
قَالَ: مَا أَنَا بِالَّذِي أَنْقَدْمُ وَأَنْتُمُ الْعَرَبُ مِنْكُمُ الَّذِي صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَيَقْدِمْ بَعْضُكُمْ، فَنَقْدَمْ بَعْضُ الْقَوْمِ،
فَصَلَّى بِهِمْ أَرْبَعَ رَكَعَاتٍ، فَلَمَّا قَضَيْنَا الصَّلَاةَ، قَالَ
سَلْمَانُ: وَمَا لِمُرَبَّعَةِ؟ إِنَّمَا كَانَ يَكْفِيَنَا رَكْعَانٌ نِصْفُ
الْمُرَبَّعَةِ

[8161] Waki‘ narrated to us, he said: Sa‘īd ibn ‘Ubayd al-Ṭā‘ī narrated to us, from ‘Alī ibn Rabī‘ah al-Mawālī, from al-Rabī‘ ibn Naḍlah, who said: We went out on a journey, and we were twelve or thirteen riders, all of whom had accompanied the Prophet ﷺ and fought alongside him. He said: The prayer became due, and the group deferred to each other. A young man among them went forward and led them in prayer for four rak‘ahs. When he finished praying, Salmān said: “What do we have to do with the four-rak‘ah prayer? Half of the four would suffice us; we are more in need of lightness.” They said: “Go forward, O Abū ‘Abdullāh, and lead us in prayer.” He said: “You, the sons of Ishmael, are the Imams, and we are the ministers.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدِ الطَّائِيُّ، عَنْ عَلَيِّ بْنِ رَبِيعَةِ الْمَوَالِيِّ، عَنِ الرَّبِيعِ بْنِ نَضْلَةَ، قَالَ: حَرَجْنَا فِي سَفَرٍ وَنَحْنُ أَنَا عَشَرَ، أَوْ ثَلَاثَةَ عَشَرَ رَاكِبًا، كُلُّهُمْ قَدْ صَاحَبَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَرَّا مَعَهُ، قَالَ: فَخَضَرَتِ الصَّلَاةُ، فَنَذَاعَ الْقَوْمُ، فَنَقَدَّمَ شَابٌّ مِنْهُمْ فَصَلَّى بِهِمْ أَرْبَعَ رَكَعَاتٍ، فَلَمَّا صَلَّى قَالَ سَلْمَانُ: مَا لَنَا وَلِلْمُرْبُوعَةِ؟ يَكْفِنَا نِصْفُ الْمُرْبُوعَةِ، نَحْنُ إِلَى التَّحْقِيفِ أَفْقُرُ، فَقَالُوا: نَقَدَّمْ أَنْتَ يَا أَبَا عَبْدِ اللَّهِ فَصَلَّى بِنَا، فَقَالَ: أَنْتُ بْنُو إِسْمَاعِيلَ الْأَنْيَمَةِ، وَنَحْنُ الْوُزَرَاءُ

[8162] Waki‘ narrated to us, he said: Al-A‘mash narrated to us, from Ibrāhīm, who said: A man came to the Prophet ﷺ and said: “O Messenger of Allah ﷺ, I am a merchant who frequently travels to Bahrain.” So he ordered him to pray two rak‘ahs.

حَدَّثَنَا وَكِبِيعُ، قَالٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، قَالٌ:
جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِنِّي رَجُلٌ تَاجِرٌ
أَخْلَفُ إِلَى الْبَحْرَيْنِ فَأَمْرَأْهُ أَنْ يُصَلِّي رَكْعَتَيْنِ

[8163] Sharīk narrated to us, from Ibn Ishāq, who said: I asked Salamah ibn Ṣuhayb about prayer while we were in Sijistan. He said: “Two rak‘ahs, two rak‘ahs until you return to your family. This is what ‘Abdullāh ibn Mas‘ūd used to say.”

حَدَّثَنَا شَرِيكُ، عَنْ ابْنِ إِسْحَاقَ، قَالٌ: سَأَلْتُ سَلَمَةَ بْنَ
صُهَيْبٍ وَنَحْنُ بِسِجْسِنَانَ عَنِ الصَّلَاةِ، فَقَالَ: رَكْعَتَيْنِ
رَكْعَتَيْنِ حَتَّى تَرْجِعَ إِلَى أَهْلِكَ، هَكَذَا كَانَ عَبْدُ اللَّهِ بْنُ
مَسْعُودٍ يَقُولُ

[8164] Yazid ibn Hārūn narrated to us, he said: Ibn ‘Awn informed us, from Ibn Sirīn, from Ibn ‘Abbās, who said: “We prayed with the Messenger of Allah ﷺ between Mecca and Medina while we were safe and fearing nothing, two rak‘ahs.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالٌ: أَخْبَرَنَا ابْنُ عَوْنَ، عَنْ
ابْنِ سِيرِينَ، عَنْ ابْنِ عَبَّاسٍ، قَالٌ: صَلَّيْنَا مَعَ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ وَنَحْنُ
آمِنُونَ لَا نَخَافُ شَيْئًا رَكْعَتَيْنِ

[8165] Waki‘ narrated to us, he said: Sufyān and Ibn Abī Laylā narrated to us, from ‘Awn ibn Abī Juḥayfah al-Suwā’ī, from his father, who said: “I prayed Zuhra with the Prophet ﷺ in Mina as two rak‘ahs, and we continued to pray two rak‘ahs until he returned to Medina.”

حَدَّثَنَا وَكِبْعُ، قَالَ: ثنا سُفْيَانُ، وَابْنُ أَبِي لَيْلَى، عَنْ عَوْنَ
بْنِ أَبِي جُحَيْفَةَ السُّوَائِيِّ، عَنْ أَبِيهِ، قَالَ: صَلَّيْتُ مَعَ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِنَى الظُّهُرَ رَكْعَتَيْنِ، ثُمَّ لَمْ
تَرَزَّلْ نُصَلِّي رَكْعَتَيْنِ حَتَّى رَجَعَ إِلَى الْمَدِينَةِ

[8166] Waki‘ narrated to us, he said: Hishām ibn ‘Urwah narrated to us, from his father, from ‘Ā’ishah, who said: “When the prayer was first obligated, it was two rak‘ahs. Then it was increased, and for the resident, it became four.”

حَدَّثَنَا وَكِبْعُ، قَالَ: ثنا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ
عَائِشَةَ، قَالَتْ: أَوَّلُ مَا فُرِضَتِ الصَّلَاةُ رَكْعَتَيْنِ، ثُمَّ
زِيدٌ فِيهَا فَجَعَلَ لِلْمُقِيمِ أَرْبَعًا

[8167] Waki‘ narrated to us, he said: Mis‘ar narrated to us, from Simāk al-Hanafī, who said: I heard Ibn ‘Umar say: “The two rak‘ahs in travel are complete and not shortened.”

حَدَّثَنَا وَكِبْعُ، قَالَ: ثنا مِسْعَرٌ، عَنْ سِمَاكِ الْحَنَافِيِّ، قَالَ:
سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ: الرَّكْعَاتَ فِي السَّفَرِ ثَمَانٌ غَيْرُ
قَصْرٍ

[8168] ‘Abdah narrated to us, from Wiqā’ ibn Iyās, from ‘Alī ibn Rabī‘ah: “That ‘Alī went out on a journey, and he would pray two rak‘ahs, two rak‘ahs until he

حَدَّثَنَا عَبْدَهُ، عَنْ وَقَاءِ بْنِ إِيَّاسٍ، عَنْ عَلَيِّ بْنِ رَبِيعَةَ،
أَنَّ عَلِيًّا حَرَجَ فِي السَّفَرِ، فَكَانَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ
خَلَى يَرْجِعَ

[8169] ‘Abbād ibn ‘Awwām narrated to us, from Dāwūd ibn Abī Hind, from Abū Ḥarb ibn Abī al-Aswad, that ‘Alī went out from Basra and prayed Zuhra as four rak‘ahs. He said: “However, once we pass this hut, we will pray two rak‘ahs.”

حَدَّثَنَا عَبَادُ بْنُ عَوَامٍ، عَنْ ذَوْدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي
حَرْبِ بْنِ أَبِي الْأَسْوَدِ، أَنَّ عَلِيًّا حَرَجَ مِنَ الْبَصْرَةِ،
فَصَلَّى الظُّهُرَ أَرْبَعًا، فَقَالَ: أَمَا إِنَّا إِذَا جَاءَنَا هَذَا
الْحُصُنَ صَلَّيْنَا رَكْعَتَيْنِ

[8170] Hātim ibn Ismā‘il narrated to us, from ‘Abd al-Rahmān ibn Ḥarmalah, that he heard a man asking Sa‘id ibn al-Musayyib: “Shall I complete the prayer and fast while traveling?” He said: “No.” He said: “But I am strong enough for that.” He said: “The Messenger of Allah ﷺ was stronger than you, and he used to shorten the prayer while traveling and break the fast. And the Messenger of Allah ﷺ said: ‘The best of you are those who shorten the prayer while traveling and break the fast.’”

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ،
أَنَّهُ سَمِعَ رَجُلًا يَسْأَلُ سَعِيدَ بْنَ الْمُسَيَّبَ: أُتِمَ الصَّلَاةُ
وَأَصْوُمُ فِي السَّفَرِ؟ قَالَ: لَا، قَالَ: فَإِنِّي أَقْوَى عَلَى
ذَلِكَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْوَى
مِنْكَ، كَانَ يَقْصُرُ الصَّلَاةَ فِي السَّفَرِ وَيُفْطِرُ، وَقَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَيَارُكُمْ مَنْ قَصَرَ
الصَّلَاةَ فِي السَّفَرِ وَأَفْطَرَ

[8171] Abū al-Āḥwāṣ narrated to us, from Ibñ Abī Iṣhāq, from Abū al-Safar, who said: I saw ‘Abdullāh ibn Mughaffal in al-Mada'in. I said: "I am the Imam of my people, and I intend to return to my family. How much should I pray?" He said: "Four." Then I met him later in Rayy and said: "I intend to return to my family. How much do you order me to pray?" He said: "Two rak'ahs."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ ابْنِ أَبِي إِسْحَاقَ، عَنْ أَبِي السَّفَرِ، قَالَ: رَأَيْتُ عَبْدَ اللَّهِ بْنَ مُعْقَلَ بِالْمَدَائِنِ، فَقُلْتُ: إِنِّي إِمَامٌ قَوْمِيٌّ، وَإِنِّي أُرِيدُ الرُّجُوعَ إِلَى أَهْلِي، فَكَمْ أُصَلِّي؟ قَالَ: أَرْبَعًا، ثُمَّ لَقِيَهُ بَعْدَ بَالْرَّيْ، فَقُلْتُ: إِنِّي أُرِيدُ الرَّجْعَةَ إِلَى أَهْلِي، فَكَمْ تَأْمُرُنِي أَنْ أُصَلِّي؟ قَالَ: رَكْعَيْنِ

[8172] Yaḥyā ibn Abī Bakayr narrated to us, he said: Ibrāhīm ibn Nāfi‘ narrated to us, from Ibñ Ṭāwūs, who said: "My father used to shorten [prayer] from Khaybar from the time he left his house until he returned to his family."

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكْرٍ، قَالَ: ثنا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنْ ابْنِ طَاؤُسٍ، قَالَ: كَانَ أَبِي يَقْصُرُ مِنْ خَيْرٍ مِنْ حِينَ يَخْرُجُ مِنْ بَيْتِهِ حَتَّى يَرْجِعَ إِلَى أَهْلِهِ

[8173] Hushaym narrated to us, he said: Hārūn ibn Zādhawayh informed us, from Mujāhid, who said: A man came to Ibn ‘Abbās and said: “A companion and I were on a journey; I was completing [the prayer], and my companion was shortening.” Ibn ‘Abbās said to him: “Rather, you are the one who was falling short, and your companion is the one who was completing [the Sunnah].”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا هَارُونُ بْنُ زَائِدٍ، عَنْ مُجَاهِدٍ، قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ، فَقَالَ: إِنِّي وَصَاحِبٌ لِي كُلَّا فِي سَفَرٍ، فَكُنْتُ أُتَمِّمُ، وَكَانَ صَاحِبِي يَعْصُرُ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ: بَلْ أَنْتَ الَّذِي كُنْتَ تَعْصُرُ، وَصَاحِبُكَ الَّذِي كَانَ يُتَمِّمُ

[8174] Ibn ‘Ulayyah narrated to us, from ‘Alī ibn Zayd, from Abū Naḍrah, who said: ‘Imrān ibn Ḥuṣayn passed by our gathering. A young man from the group stood up to him and asked him about the prayer of the Messenger of Allah ﷺ in Hajj, raids, and ‘Umrah. He came and stood over us and said: “As for this one, he asked me about a matter, and I wanted you to hear it” –or as he said. He said: “I raided with the Messenger of Allah ﷺ, and he only prayed two rak‘ahs until he returned to Medina. I performed Hajj with him, and he only prayed two rak‘ahs until he returned to Medina. I witnessed the Conquest [of Mecca] with him, and he stayed in Mecca for eighteen nights, praying only two rak‘ahs, saying to the people of the city: ‘Pray four, for we are travelers.’ And I performed ‘Umrah with him three times, and he only prayed two rak‘ahs. And I performed Hajj with Abū Bakr and raided, and he only prayed two rak‘ahs until he returned to Medina. And I performed Hajj with ‘Umar several times, and he only prayed

حَدَّثَنَا أَبْنُ عُلَيَّهِ، عَنْ عَلِيٍّ بْنِ زَيْدٍ، عَنْ أَبِي نَضْرَةَ قَالَ: مَرَّ عَمْرَانُ بْنُ حُصَيْنٍ فِي مَجْلِسِنَا، فَقَامَ إِلَيْهِ فَتَّى مِنَ الْقَوْمِ، فَسَأَلَهُ عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْحَجَّ، وَالْغُزْوِ، وَالْعُمْرَةِ؟ فَجَاءَ، فَوَقَفَ عَلَيْنَا، فَقَالَ: أَمَّا هَذَا سَالَنِي عَنْ أَمْرٍ فَأَرَدْتُ أَنْ تَسْمَعُوهُ، أَوْ كَمَا قَالَ، قَالَ: غَرَوْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يُصْلِلْ إِلَّا رَكْعَتَيْنِ حَتَّى رَجَعَ إِلَى الْمَدِينَةِ، وَحَاجَجْتُ مَعَهُ فَلَمْ يُصْلِلْ إِلَّا رَكْعَتَيْنِ حَتَّى رَجَعَ إِلَى الْمَدِينَةِ، وَشَهَدْتُ مَعَهُ الْفَتْحَ، فَأَقَامَ بِمَكَّةَ ثَمَانِ عَشْرَةَ لَيْلَةً لَا يُصْلِلُ إِلَّا رَكْعَتَيْنِ، يَقُولُ لِأَهْلِ الْبَلدِ: صَلَوَا أَرْبَعًا، فَإِنَّا سَفَرْنَا، وَاعْتَمَرْنَا مَعَهُ ثَلَاثَ عُمَرَ لَا يُصْلِلُ إِلَّا رَكْعَتَيْنِ وَحَاجَجْتُ مَعَ أَبِي بَكْرٍ، وَغَزَوْتُ، فَلَمْ يُصْلِلْ إِلَّا رَكْعَتَيْنِ حَتَّى رَجَعَ إِلَى الْمَدِينَةِ، وَحَاجَجْتُ مَعَهُ فَلَمْ يُصْلِلْ إِلَّا رَكْعَتَيْنِ حَتَّى رَجَعَ إِلَى الْمَدِينَةِ، وَحَاجَجْتُ مَعَ عُثْمَانَ سَبْعَ سِنِينَ مِنْ إِمَارَتِهِ لَا يُصْلِلُ إِلَّا رَكْعَتَيْنِ، ثُمَّ صَلَّى بِمَنِي أَرْبَعًا

[8175] Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from Simāk, from ‘Awn ibn Abī Juḥayfah, from his father, who said: “The Messenger of Allah ﷺ led us in Zuhra prayer in Mecca as two rak‘ahs, the prayer of a traveler.”

حَدَّثَنَا حُسْيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ سِمَّاكِ، عَنْ عَوْنَ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ الظَّهَرِ رَكْعَتَنِ صَلَاةَ الْمُسَافِرِ

[8176] Abū Mu‘āwiyah narrated to us, from al-A‘mash, from Ibrāhīm, from ‘Abd al-Rahmān ibn Zayd, who said: ‘Uthmān prayed four rak‘ahs at Mina. ‘Abdullāh [ibn Mas‘ūd] said: “I prayed two rak‘ahs with the Prophet ﷺ at Mina, two rak‘ahs with Abū Bakr, and two rak‘ahs with ‘Umar. Then the ways diverged with you. I would love to have, instead of four rak‘ahs, two accepted rak‘ahs.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ، قَالَ: صَلَّى عُثْمَانُ بْنِي أَرْبَعًا، فَقَالَ عَبْدُ اللَّهِ: صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنِي رَكْعَتَنِ، وَمَعَ أَبِي بَكْرٍ رَكْعَتَنِ، وَمَعَ عُمَرَ رَكْعَتَنِ، ثُمَّ تَفَرَّقْتُ بِكُلِّ الطُّرُقِ، وَلَوْدِنْتُ أَنَّ لِي مِنْ أَرْبَعِ رَكَعَاتٍ رَكْعَتَنِ مُنْقَبَلَتَنِ

[8177] Abū Bakr ibn ‘Ayyāsh and Abū al-Āḥwāṣ narrated to us, from Abū Ishāq, from Ḥārithah ibn Wahb al-Khuza‘ī, who said: “I prayed with the Prophet ﷺ at Mina when people were safest and most numerous, two rak‘ahs.”

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، وَأَبُو الْأَخْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ وَهْبِ الْخُزَاعِيِّ، قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِنِي، آمَنَّ مَا كَانَ النَّاسُ، وَأَكْثَرُ مَا كَانَ النَّاسُ رَكْعَتَنِ

[8178] Waki‘ narrated to us, he said: Sa‘id ibn al-Sā’ib al-Ṭā’ifī narrated to us, from Dāwūd ibn Abī ‘Āsim al-Thaqafī, who said: I asked Ibn ‘Umar about prayer at Mina. He said: “Have you heard of Muḥammad or believed in him? For indeed, he used to pray two rak‘ahs at Mina.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا سَعِيدُ بْنُ السَّائِبِ الطَّائِفِيِّ، عَنْ دَاوُدَ بْنِ أَبِي عَاصِمِ النَّقْفِيِّ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الصَّلَاةِ بِمِنْيَ؟ فَقَالَ: هَلْ سَمِعْتَ بِمُحَمَّدٍ، أَوْ آمَنْتَ بِهِ؟ فَإِنَّهُ كَانَ يُصَلِّي بِمِنْيَ رَكْعَيْنِ

[8179] Waki‘ narrated to us, he said: Hishām ibn ‘Urwah narrated to us: “That the Prophet ﷺ, Abū Bakr, ‘Umar, and ‘Uthmān—in the beginning of his caliphate—prayed two rak‘ahs at Mina.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا هِشَامُ بْنُ عُرْوَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَبَا بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ صَدْرًا مِنْ إِمَارَتِهِ صَلَّوَا بِمِنْيَ رَكْعَيْنِ

[8180] Waki‘ narrated to us, he said: Ḥanẓalah narrated to us, he said: I asked al-Qāsim, Sālim, and Ṭāwūs about prayer at Mina. They said: “Shorten it.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا حَنْظَلَةُ، قَالَ: سَأَلْتُ الْفَاسِمَ، وَسَالِمًا، وَطَاوُسًا عَنِ الصَّلَاةِ بِمِنْيَ؟ فَقَالُوا: افْصُرْ

[8181] Hushaym narrated to us, from Yūnus, from al-Hasan, who said: “The traveler prays two rak‘ahs until he returns, unless he comes to a city among the cities, then he prays according to their prayer.”

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: يُصَلِّي
الْمُسَافِرُ رَكْعَيْنِ حَتَّى يَرْجِعَ، إِلَّا أَنْ يَأْتِيَ مِصْرًا مِنَ
الْأَمْصَارِ فَيُصَلِّي بِصَلَاتِهِمْ

[8182] Ibn ‘Uyaynah narrated to us, from al-Zuhrī, from ‘Urwah, from ‘Āishah: “That prayer was first obligated as two rak‘ahs, then the prayer of residency was increased, and the prayer of travel was confirmed [as two].” I said to ‘Urwah: “Why did ‘Āishah complete the prayer while traveling when she says this?” He said: “She interpreted as ‘Uthmān interpreted.” I did not ask him what ‘Uthmān interpreted.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ
عَائِشَةَ، أَنَّ الصَّلَاةَ أَوَّلَ مَا فُرِضَتْ رَكْعَيْنِ فَرِيدَتْ فِي
صَلَاةِ الْحَاضَرِ، وَأَفْرَطَتْ فِي صَلَاةِ السَّفَرِ، فَقُلْتُ لِعُرْوَةَ:
مَا بَالُ عَائِشَةَ كَانَتْ تُنْتَهِي الصَّلَاةَ فِي السَّفَرِ وَهِيَ تَقُولُ
هَذَا؟ قَالَ: ثَأَوْلَتْ مَا ثَأَوْلَنَّ عُثْمَانَ، فَلَمْ أَسْأَلْهُ مَا ثَأَوْلَنَّ
عُثْمَانَ

[8183] Abū Bakr narrated to us, he said: ‘Abd al-Wahhāb al-Thaqafī narrated to us, from ‘Ubaydullāh ibn ‘Umar, who said: I was informed about al-Qāsim and Sālim, that they used to say: “When the people of Mecca go out to Mina, they shorten [prayer].” He said: And ‘Atā’ and al-Zuhrī used to say: “They complete it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: ثَبَّتْ عَنِ الْفَاسِمِ، وَسَالِمٍ، أَنَّهُمَا كَانُوا يَقُولُانِ: أَهْلُ مَكَّةَ إِذَا حَرَجُوا إِلَى مِنْيَ قَصْرُوا قَالَ: وَكَانَ عَطَاءُ، وَالزُّهْرِيُّ يَقُولُانِ: يُؤْمِنُونَ

[8184] Ibn ‘Uyaynah narrated to us, from Ismā‘il ibn Umayyah, from Nāfi‘, from Ibn ‘Umar: That he used to reside in Mecca, but when he went out to Mina, he would shorten the prayer.

حَدَّثَنَا ابْنُ عَيْنَةَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ نَافِعَ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يُقِيمُ بِمَكَّةَ، فَإِذَا حَرَجَ إِلَى مِنْيَ قَصَرَ

[8185] ‘Ubaydullāh ibn Mūsā narrated to us, from Hanzalah, who said: I asked al-Qāsim about praying with the Imam at ‘Arafah. He said: “Pray according to his prayer.” He said: I asked Sālim and Ṭāwūs, and they said the same.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ حَنْظَلَةَ، قَالَ: سَأَلْتُ الْفَاسِمَ عَنِ الصَّلَاةِ مَعَ الْإِمَامِ بِعِرَافَةَ؟ قَالَ: صَلَّى بِصَلَاتِهِ قَالَ: وَسَأَلْتُ سَالِمًا، وَطَلْوُسًا، فَقَالَا مِثْلَ ذَلِكَ

[8186] ‘Ubaydullāh ibn ‘Uthmān ibn al-Aswad narrated to us, from Mujāhid and ‘Atā’, who both said: “The people of Mecca do not have to shorten prayer during Hajj.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُثْمَانَ بْنُ الْأَسْوَدِ، عَنْ مُجَاهِدٍ، وَعَطَاءً، قَالَا: لَيْسَ عَلَى أَهْلِ مَكَّةَ قَصْرُ صَلَاةٍ فِي حَجَّ

[8187] Waki‘ narrated to us, he said: Al-Mughīrah ibn Ziyād narrated to us, from ‘Atā’, from ‘Ā’ishah: “That the Prophet ﷺ used to complete the prayer while traveling and shorten it, and he used to fast and break the fast, and he would delay Zuhr and hasten ‘Aṣr, and delay Maghrib and hasten ‘Ishā’.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا الْمُغِيرَةُ بْنُ زَيَادٍ، عَنْ عَطَاءً، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُتَمِّمُ الصَّلَاةَ فِي السَّفَرِ وَيَقْصُرُ، وَيَصُومُ وَيُفْطِرُ، وَيُؤَخِّرُ الظُّهُرَ وَيُعَجِّلُ الْعَصْرَ، وَيُؤَخِّرُ الْمَغْرِبَ وَيُعَجِّلُ الْعِشَاءَ

[8188] ‘Abdah narrated to us, from ‘Āṣim, from Abū Qilābah, who said: “If you pray two rak‘ahs while traveling, it is the Sunnah. And if you pray four, it is the Sunnah.”

حَدَّثَنَا عَبْدُهُ، عَنْ عَاصِمٍ، عَنْ أَبِيهِ قِلَابَةَ، قَالَ: إِنْ صَلَّيْتَ فِي السَّفَرِ رَكْعَيْنِ فَالسُّنْنَةُ، وَإِنْ صَلَّيْتَ أَرْبَعًا فَالسُّنْنَةُ

[8189] ‘Abdah narrated to us, from Hishām, from his father, from ‘Ā’ishah: “That she used to complete the prayer while traveling.”

حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ تُتَمِّمُ الصَّلَاةَ فِي السَّفَرِ

[8190] Waki‘ narrated to us, he said: ‘Abd al-Rahmān ibn Huṣayn narrated to us, from Abū Najīḥ al-Makkī, who said: “The companions of the Prophet ﷺ accompanied one another on a journey. Some of them would complete [prayer] and some would shorten, some would fast and some would break fast. These would not criticize those, nor those criticize these.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثُنَا عَبْدُ الرَّحْمَنِ بْنُ حُصَيْنٍ، عَنْ أَبِي تَحِيَّجَ الْمَكَّيِّ، قَالَ: اصْطَحَبَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي السَّيْرِ، فَكَانَ بَعْضُهُمْ يُتَمِّمُ وَبَعْضُهُمْ يَفْتَرُ، وَبَعْضُهُمْ يَصُومُ وَبَعْضُهُمْ يُفَطِّرُ، فَلَا يَعِيبُ هُؤُلَاءِ عَلَى هُؤُلَاءِ، وَلَا هُؤُلَاءِ عَلَى هُؤُلَاءِ

[8191] Waki‘ narrated to us, he said: Bisṭām ibn Muslim narrated to us, he said: I asked ‘Atā’ about shortening prayer while traveling. He said: “If you shorten, it is a concession (rukhsah), and if you wish, you may complete it.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثُنَا بِسْطَامُ بْنُ مُسْلِمٍ، قَالَ: سَأَلْتُ عَطَاءً عَنْ قَصْرِ الصَّلَاةِ فِي السَّيْرِ؟ فَقَالَ: إِنْ قَصَرْتَ فَرُحْصَةً، وَإِنْ شِئْتَ أَتَمَّتَ

[8192] Muḥammad ibn Abī ‘Adī narrated to us, from Ḥabīb ibn al-Shahīd, from Maymūn ibn Mihrān, that he asked Sa‘id ibn al-Musayyib about prayer while traveling. He said: “If you wish, two rak‘ahs, and if you wish, four.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ حَبِيبِ بْنِ شَوَّيْبٍ، عَنْ مَيْمُونِ بْنِ مَهْرَانَ، أَنَّهُ سَأَلَ سَعِيدَ بْنَ الْمُسَيَّبَ عَنِ الصَّلَاةِ فِي السَّيْرِ؟ فَقَالَ: إِنْ شِئْتَ رَكْعَيْنِ، وَإِنْ شِئْتَ فَأَرْبَعَ

[8193] Ghundar narrated to us, from Ash'ath, from al-Hasan and Muḥammad, who said: I said to them: “A man goes out to the desert for ten days; should he shorten the prayer?” They said: “No.”

حَدَّثَنَا عُنْدُرُ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، وَمُحَمَّدٍ، قَالَ:
فَلْلُهُمَا: الرَّجُلُ يَبْذُو عَشْرَةً أَيَّامًا، أَيَقْصُرُ الصَّلَاةَ؟
فَقَالَا: لَا

[8194] Yazīd ibn Hārūn narrated to us, from Ḥabīb, from ‘Amr ibn Harim, who said: Jābir ibn Yazīd was asked about people who go out from their city to the wilderness: “Should they pray two [rak‘ahs] as long as they are out in the desert until they return to their city?” He said: “No, they complete the prayer [if they are] nearby as long as they are out in the desert.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَبِيبٍ، عَنْ عَمْرِو بْنِ
هَرِيمٍ، قَالَ: سُئِلَ جَابِرُ بْنُ يَزِيدَ عَنِ الْقَوْمِ يَبْذُونَ مِنْ
مِصْرِهِمْ إِلَى الْبَرِّيَّةِ، أَيُصْلَوُنَ ثَنَتَيْنِ مَا دَامُوا بُدَاءً،
حَتَّى يَرْجِعُوا إِلَى مِصْرِهِمْ؟ قَالَ: لَا، يُتْمِمُ الصَّلَاةَ فِي
الْفُرْبِ مَا دَامُوا بُدَاءً

[8195] Abū Bakr narrated to us, he said: Ibn ‘Ulayyah narrated to us, from ‘Alī ibn Zayd, from Abū Naḍrah, from ‘Imrān ibn Ḥuṣayn, who said: I witnessed the Conquest [of Mecca] with the Messenger of Allah ﷺ. He stayed in Mecca for eighteen nights shortening the prayer, praying only two rak‘ahs. Then he would say to the people of the city: “Pray four, for we are travelers.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ عُلَيْهِ، عَنْ عَلِيٍّ بْنِ زَيْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: شَهَدْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْفَتحَ، فَأَقَامَ بِمَكَّةَ تِمَانَ عَشْرَةَ لَيْلَةً يَقْصُرُ الصَّلَاةَ، وَلَا يُصَلِّي إِلَّا رُكْعَتَيْنِ، ثُمَّ يَقُولُ لِأَهْلِ الْبَلَدِ: صَلُّوا أَرْبَعًا فَإِنَا سَفَرْنَا

[8196] ‘Abdullāh ibn Idrīs narrated to us, from Muḥammad ibn Ishāq, from al-Zuhrī, from ‘Ubaydullāh, from Ibn ‘Abbās: “That the Prophet ﷺ stayed fifteen [days] when he conquered Mecca shortening the prayer until he marched to Hunayn.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ حَيْثُ قَاتَحَ مَكَّةَ حَمْسَ عَشْرَةَ يَقْصُرُ الصَّلَاةَ حَتَّى سَارَ إِلَى حُنَيْنٍ

[8197] Wakī‘ narrated to us, from Sufyān, from Yahyā ibn Abī Ishāq, who said: I heard Anas ibn Mālik say: “We went out with the Prophet ﷺ and he shortened the prayer until we came to Mecca. He stayed there for ten [days] shortening the prayer until he returned to Medina.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ أَنَّسَ بْنَ مَالِكٍ، يَقُولُ: حَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَصَرَ الصَّلَاةَ حَتَّى أَتَيْنَا مَكَّةَ، وَأَقَامَ بِهَا عَشْرًا يَقْصُرُ الصَّلَاةَ حَتَّى رَجَعَ إِلَى الْمَدِينَةِ

[8198] Sharīk narrated to us, from Ibn al-Asbahānī, from ‘Ikrimah: “That the Prophet ﷺ stayed in Mecca for seventeen [days] shortening the prayer.”

حَدَّثَنَا شَرِيكٌ، عَنْ أَبْنِ الْأَصْبَهَانِيِّ، عَنْ عِكْرِمَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقَامَ بِمَكَّةَ سَبْعَ عَشْرَةً يَقْصُرُ الصَّلَاةَ

[8199] Jarīr narrated to us, from Mughīrah, from Simāk ibn Salamah, from Ibn ‘Abbās, who said: “If you stay in a land for five months, shorten the prayer.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ سِمَاكِ بْنِ سَلَمَةَ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: إِنْ أَقْمَتَ فِي بَلْدٍ خَمْسَةً أَشْهُرٍ فَاقْصُرُ الصَّلَاةَ

[8200] Wakī‘ narrated to us, he said: Mis‘ar and Sufyān narrated to us, from Ḥabīb ibn Abī Thābit, from ‘Abd al-Rahmān ibn Miswar, who said: We stayed with Sa‘d ibn Mālik for two months—Sufyān said: in Oman; Mis‘ar said: in Oman or Na‘man. He shortened the prayer, while we completed it. We spoke to him, and he said: “We know better.”

حَدَّثَنَا وَكِبْعُ، قَالَ: ثَنَا مِسْعَرٌ، وَسُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي تَابِتٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مِسْوَرٍ، قَالَ: أَقْهَنَا مَعَ سَعْدٍ بْنِ مَالِكٍ شَهْرَبْنِ، قَالَ سُفْيَانُ: بِعُمَانَ، وَقَالَ مِسْعَرٌ: بِعُمَانَ أَوْ بِنَعْمَانَ، يَقْصُرُ الصَّلَاةُ، وَنَحْنُ نُؤْمِنُ، فَقُلْنَا لَهُ: فَقَالَ: نَحْنُ أَعْلَمُ

[8201] Wakī‘ narrated to us, he said: Shu‘bah narrated to us, from Abū al-Tayyāḥ al-Ḍuba‘ī, from a man from ‘Anazah whose kunyah was Abū al-Minhāl, he said: I said to Ibn ‘Abbās: “I reside in Madīnah for a year without preparing for travel.” He said: “Pray two Rak‘ahs.”

حَدَّثَنَا وَكِبْعُ، قَالَ: ثَنَا شُعْبَةُ، عَنْ أَبِي النَّيَاحِ الضَّبَاعِيِّ، عَنْ رَجُلٍ، مِنْ عَنَزَةَ يُكَنُّ أَبَا الْمِنْهَالِ، قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنِّي أَقِيمُ بِالْمَدِينَةِ حَوْلًا لَا أَشُدُّ عَلَى سَيْرٍ، قَالَ: صَلِّ رَكْعَتَيْنِ

[8202] Wakī‘ narrated to us, he said: Al-Muthannā ibn Sa‘īd narrated to us, from Abū Jamrah Naṣr ibn ‘Imrān, who said to Ibn ‘Abbās: “We stay for a long time on military expeditions in Khurāsān, so what do you think?” He said: “Pray two Rak‘ahs, even if you stay for ten years.”

حَدَّثَنَا وَكِبْعُ، قَالَ: ثَنَا الْمُتَّنَّى بْنُ سَعِيدٍ، عَنْ أَبِي جَمْرَةَ نَصْرٍ بْنِ عَمْرَانَ، قَالَ لِابْنِ عَبَّاسٍ: إِنَّا نُطْبِلُ الْقِيَامَ بِالْغَرْوِ بِخُرَاسَانَ فَكَيْفَ تَرَى؟ فَقَالَ: صَلِّ رَكْعَتَيْنِ وَإِنْ أَفْمَتْ عَشْرَ سِنِينَ

[8203] ‘Abd al-A‘lā narrated to us, from Yūnus, from Al-Ḥasan, “That ‘Abd al-Rahmān ibn Samurah spent a winter or two in Kabul praying two Rak‘ahs.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّ عَبْدَ الرَّحْمَنَ بْنَ سَمْرَةَ، شَهِيْدَ بِكَابِلٍ شَوْهَةً أَوْ شَتْوَيْنِ يُصَلِّي رَكْعَيْنِ

[8204] ‘Abd al-A‘lā narrated to us, from Yūnus, from Al-Ḥasan, “That Anas ibn Mālik stayed in Sābūr for a year or two praying two Rak‘ahs, then he would say Taslīm, then pray two Rak‘ahs.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّ أَنَسَ بْنَ مَالِكٍ، أَقَامَ بِسَابُورَ سَنَةً أَوْ سَنَتَيْنِ يُصَلِّي رَكْعَيْنِ، ثُمَّ يُسْلِمُ، ثُمَّ يُصَلِّي رَكْعَيْنِ

[8205] Yahyā ibn Sa‘id narrated to us, from Mālik, who said: I said to Jābir ibn Zayd: “I reside in Kaskar for a year or two, and I am like a resident.” He said: “Pray two Rak‘ahs.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مَالِكٍ، قَالَ: فُلِتْ لِجَابِرِ بْنِ زَيْدٍ: أَقِيمْ بِكَسْكَرِ السَّنَةَ وَالسَّنَتَيْنِ وَأَنَا شِبْهُ الْأَهْلِ، فَقَالَ: صَلَّ رَكْعَيْنِ

[8206] Jarīr narrated to us, from Maṇṣūr, from Abū Wā'il, from Masrūq, who said: “I stayed with him for two years at Al-Silsilah, and he would pray two Rak‘ahs.” He said: I said to him: “What made you do this, O Abū ‘Ā’ishah?” He said: “Seeking the Sunnah.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، قَالَ: أَقْمَتُ مَعَهُ سَنَتَيْنِ يُصَلِّي رَكْعَيْنِ بِالسَّلِسِلَةِ، قَالَ: فَقُلْتُ لَهُ: مَا حَمَلْتَ عَلَى هَذَا يَا أَبَا عَائِشَةَ؟ فَقَالَ: التِّمَاسُ السُّنَّةَ

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، بِنْ حُوَذَّلَكَ

[8207] Abū Mu‘awiyah narrated to us, from Al-A‘mash, from Abū Wā’il, from Masrūq, similar to that.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: كُنْتُ مَعَ عَلْقَمَةً بِخَوَارِزْمَ سِنِينَ يُصَلِّي رَكْعَتَيْنِ

[8208] Abū Mu‘awiyah narrated to us, from Al-A‘mash, from Ibrāhīm, who said: “I was with ‘Alqamah in Khwārazm for years, and he used to pray two Rak‘ahs.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا أَبْنُ مُبَارَكٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، قَالَ: أَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِتَبُوكَ عِشْرِينَ لَيْلَةً يُصَلِّي صَلَاةَ الْمُسَافِرِ رَكْعَتَيْنِ

[8209] Wakī‘ narrated to us, he said: Ibn Mubārak narrated to us, from Yaḥyā ibn Abī Kathīr, from Muḥammad ibn ‘Abd al-Rahmān ibn Thawbān, who said: “The Messenger of Allah ﷺ stayed in Tabūk for twenty nights praying the traveler’s prayer, two Rak‘ahs.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا زَكَرِيَّا بْنُ عَامِرٍ، قَالَ: أَقَامَ عَلْقَمَةُ بِمَرْوِ سَنَتَيْنِ فِي الْغَرْبِ يَقْصُرُ الصَّلَاةَ

[8210] Wakī‘ narrated to us, he said: Zakariyyā ibn ‘Āmir narrated to us, he said: “Alqamah stayed in Marw for two years on a military expedition, shortening the prayer.”

[8211] Hafṣ narrated to us, from ‘Āsim, from ‘Ikrimah, from Ibn ‘Abbās, “That the Prophet ﷺ stayed for seventeen [days] shortening the prayer.” He said: And Ibn ‘Abbās said: “Whoever stays for seventeen [days] shortens the prayer, and whoever stays longer than that completes it.”

حَدَّثَنَا حَفْصُ، عَنْ عَاصِمٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقَامَ سَبْعَ عَشْرَةً يَقْصُرُ الصَّلَاةَ قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: مَنْ أَقَامَ سَبْعَ عَشْرَةً قَصَرَ الصَّلَاةَ، وَمَنْ أَكْثَرَ مِنْ ذَلِكَ أَتَمَ

[8212] Section: Whoever said: If he resolves to stay for fifteen [days], he completes [the prayer] Abū Bakr narrated to us, he said: ‘Abd Allāh ibn Idrīs narrated to us, from Dāwūd ibn Abī Hind, from Sa‘id ibn al-Musayyib, who said: “If a man resolves to stay for fifteen [days], he completes the prayer.”

حَدَّثَنَا مَنْ قَالَ: إِذَا أَجْمَعَ عَلَى إِقَامَةِ خَمْسَ عَشْرَةَ أَنَّمَّا حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ دَاؤَدَ بْنِ أَبِي هِنْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: إِذَا أَجْمَعَ رَجُلٌ عَلَى إِقَامَةِ خَمْسَ عَشْرَةَ أَنَّمَّ الصَّلَاةَ

[8213] Waki‘ narrated to us, he said: Sufyān narrated to us, from Ja‘far, from his father, from ‘Alī, who said: “If you stay for ten [days], then complete [the prayer].”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، قَالَ: إِذَا أَقْمَتَ عَشْرًا فَأَتَمَ

[8214] Hafṣ narrated to us, from Ja‘far, from his father, from ‘Alī, similar to it.

حَدَّثَنَا حَفْصُ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، بِنْ حُوَيْهِ

[8215] Al-Thaqafī narrated to us, from Ja‘far, from his father, who said: “Whoever stays for ten [days] completes [the prayer].”

حَدَّثَنَا التَّقْفِيُّ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ: مَنْ أَفَامَ عَشْرًا أَمَّا

[8216] Sharīk narrated to us, from Jābir ibn Abī Ja‘far, “That he used to complete [the prayer] in ten [days].”

حَدَّثَنَا شَرِيكُ، عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ، أَنَّهُ كَانَ يُتَمُّمُ فِي عَشْرِ

[8217] Waki‘ narrated to us, he said: ‘Amr ibn Dharr narrated to us, from Mujāhid, who said: “Ibn ‘Umar, if he resolved to stay for fifteen [days], would send his mount out to pasture and pray four [Rak‘ahs].”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا عَمْرُو بْنُ ذَرٍّ، عَنْ مُجَاهِدٍ، قَالَ: كَانَ ابْنُ عُمَرَ إِذَا أَجْمَعَ عَلَى إِقَامَةِ خَمْسَ عَشْرَةَ، سَرَّأَ ظَهْرَهُ، وَصَلَّى أَرْبَعًا

[8218] Waki‘ narrated to us, he said: Shu‘bah narrated to us, from Abū Bishr, from Sa‘id ibn Jubayr, who said: “If you stay more than fifteen [days], then complete the prayer.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا شُعْبَهُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: إِذَا أَقْمَتَ أَكْثَرَ مِنْ خَمْسَ عَشْرَةَ فَأَمِّيَ الصَّلَاةَ

[8219] Waki‘ narrated to us, he said: Hishām narrated to us, from Qatādah, from Ibn al-Musayyib, who said: “If you stay for four [days], then pray four [Rak‘ahs].”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ ابْنِ الْمُسَيْبِ، قَالَ: إِذَا أَقْمَتَ أَرْبَعًا فَصَلِّ أَرْبَعًا

[8220] Waki‘ narrated to us, he said: Qurrah ibn Khālid narrated to us, from Abū Ḥakīmah, who said: I asked Sa‘id ibn al-Musayyib, and he said: “If you stay for three [days], then complete the prayer.”

Waki‘ said: I heard Sufyān say: “If he resolves to stay for fifteen [days], he completes the prayer as soon as he enters. But if he does not know when he will leave, he prays two Rak‘ahs, even if he stays for a year.” And this is the opinion according to him.

حَدَّثَنَا وَكِبْعٌ، قَالَ: ثنا فُرَّةُ بْنُ خَالِدٍ، عَنْ أَبِي حَكِيمَةَ،
قَالَ: سَأَلْتُ سَعِيدَ بْنَ الْمُسِيَّبَ، فَقَالَ: إِذَا أَقْمَتَ تِلْأَانَ
فَأَتَتِ الصَّلَاةَ قَالَ وَكِبْعٌ: سَمِعْتُ سُعْدَ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ: إِذَا أَجْمَعَ
عَلَى مُقَامِ خَمْسَ عَشْرَةَ أَنَّ الصَّلَاةَ حِينَ يَدْخُلُ، وَإِذَا لَمْ
يَدْرِ مَتَى يَخْرُجُ صَلَّى رَكْعَيْنِ، وَإِنْ أَقَامَ حَوْلًا، وَهُوَ
الْفُؤُلُ عِنْدَهُ

[8221] Section: Whoever said: If he puts down his saddle and settles, he completes [the prayer] Abū Bakr narrated to us, he said: Mu‘tamir ibn Sulaymān narrated to us, from Layth, from Tāwūs, from ‘Ā’ishah, who said: “If you put down the provisions and the water bags, then pray four [Rak‘ahs].” And Tāwūs used to pray four [Rak‘ahs] when he arrived in Makkah.

حَدَّثَنَا مَنْ قَالَ: إِذَا وَضَعَ رَحْلَهُ وَبَرَكَ أَنَّهُ حَدَّثَنَا أَبُو
بَكْرٍ قَالَ: ثنا مُعْمَرُ بْنُ سُلَيْمَانَ، عَنْ لَيْثٍ، عَنْ
طَاؤُسٍ، عَنْ عَائِشَةَ، قَالَتْ: إِذَا وَضَعْتَ الزَّادَ وَالْمَزَادَ
فَصَلَّ أَرْبَعًا وَكَانَ طَاؤُسٌ إِذَا قَدِمَ مَكَّةَ صَلَّى أَرْبَعًا

[8222] ‘Abd al-A‘lā narrated to us, from Dāwūd, from Abū al-Āliyah, who said: “He prays two Rak‘ahs, but if he settles down, he prays four.” Meaning when he settles [in a place].

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ دَاؤَدَ، عَنْ أَبِي الْعَالِيَّةِ، قَالَ:
يُصَلِّي رَكْعَيْنِ، فَإِذَا اطْمَأَنَّ صَلَّى أَرْبَعًا يَعْنِي إِذَا نَزَلَ

[8223] Ibn ‘Ulayyah narrated to us, from Ayyūb, from ‘Amr, from ‘Aṭā’, from Ibn ‘Abbās, who said: “If you reach your livestock, then complete [the prayer].”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَئُوبَ، عَنْ عَمْرِو، عَنْ عَطَاءٍ،
عَنْ ابْنِ عَبَّاسٍ، قَالَ: إِذَا انْهَيْتَ إِلَى مَا شَيْنَتَ فَالْتَّمِ

[8224] Ibn ‘Ulayyah narrated to us, from Ibn Jurayj, from ‘Aṭā’, from Ibn ‘Abbās, similar to it.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ
عَبَّاسٍ، مِثْلُهُ

[8225] Yazīd ibn Hārūn narrated to us, from Hishām, from Al-Hasan, who said: “If a traveler arrives in one of the cities, he prays four [Rak‘ahs].”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ:
إِذَا قَدِمَ مُسَافِرٌ مِصْرًا مِنَ الْأَمْصَارِ صَلَّى أَرْبَعًا

[8226] Section: Whoever said: The traveler combines two prayers Abū Bakr narrated to us, he said: Ibn ‘Uyaynah narrated to us, from Al-Zuhri, from Sālim, from his father, that when the Prophet ﷺ was in a hurry on a journey, he would combine the Maghrib and ‘Ishā’ prayers.

حَدَّثَنَا مَنْ قَالَ: يَجْمِعُ الْمَسَافِرُ بَيْنَ الصَّلَائِينَ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا ابْنُ عُيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا جَدَّ بِهِ السَّيْرُ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ

[8227] Ibn ‘Uyaynah narrated to us, from ‘Amr, from Jābir ibn Zayd, from Ibn ‘Abbās, who said: “I prayed with the Messenger of Allah ﷺ eight together and seven together.” He (the narrator) said: I said: “O Abū al-Sha‘thā’, I think he delayed Zuhr and hastened ‘Aṣr, and delayed Maghrib and hastened ‘Ishā’.” He said: “And I think so too.”

حَدَّثَنَا ابْنُ عُيْنَةَ، عَنْ عَمْرُو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَمَانِيًّا جَمِيعًا، وَسَبْعًا جَمِيعًا، قَالَ: قُلْتُ: يَا أَبَا الشَّعْنَاءِ، أَظُنُّهُ أَخْرَ الظُّهُرَ، وَعَجَلَ الْعَصْرَ، وَأَخْرَ الْمَغْرِبَ، وَعَجَلَ الْعِشَاءَ، قَالَ: وَأَنَا أَظُنُّ ذَلِكَ

[8228] ‘Alī ibn Mushir narrated to us, from Ibñ Abī Laylā, from ‘Atā’, from Jābir, who said: “The Messenger of Allah ﷺ combined Zuhr and ‘Aṣr, and Maghrib and ‘Ishā’ during the Battle of Tabūk.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ: جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ تَبُوكَ بَيْنَ الظُّهُرِ وَالْعَصْرِ، وَبَيْنَ الْمَغْرِبِ وَالْعِشَاءِ

[8229] Waki‘ narrated to us, he said: Sufyān narrated to us, from Abū al-Zubayr, from Abū al-Tufayl, from Mu‘ādh ibn Jabal, that the Prophet ﷺ combined Zuhr and ‘Aṣr, and Maghrib and ‘Ishā’ during travel in the Battle of Tabūk.

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ أَبِي الزُّبَيرِ، عَنْ أَبِي الطْفَلِ، عَنْ مُعَاذِ بْنِ جَبَلٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمَعَ بَيْنَ الظُّهُرِ وَالْعَصْرِ، وَبَيْنَ الْمَغْرِبِ وَالْعِشَاءِ فِي السَّفَرِ فِي غَزْوَةِ تَبُوكَ

[8230] Waki‘ narrated to us, he said: Dāwūd ibn Qays al-Farrā‘ narrated to us, from Ṣāliḥ, Mawlā of al-Taw’amah, from Ibn ‘Abbās, who said: “The Messenger of Allah ﷺ combined Zuhr and ‘Aṣr, and Maghrib and ‘Ishā’ in Madīnah without fear or rain.” He said: It was said to Ibn ‘Abbās: “Why did he do that?” He said: “He wanted to make things easy for his nation.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا دَاؤُدُّ بْنُ قَيْسٍ الْفَرَاءُ، عَنْ صَالِحٍ، مَوْلَى التَّوَامَةِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الظُّهُرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ فِي الْمَدِينَةِ فِي غَيْرِ حَوْفٍ وَلَا مَطَرٍ، قَالَ: فَقِيلَ لِابْنِ عَبَّاسٍ: لِمَ فَعَلَ ذَلِكَ؟ قَالَ: أَرَادَ التَّوْسِعَةَ عَلَى أُمَّتِهِ

[8231] Waki‘ narrated to us, he said: ‘Imrān ibn Ḥudayr narrated to us, from ‘Abd Allāh ibn Shaqīq al-‘Uqaylī, who said: A man said to Ibn ‘Abbās: “The prayer!” He remained silent. Then he said to him: “The prayer!” He remained silent. Then he said to him: “The prayer!” three times. So he said: “May you have no father! Are you teaching us about the prayer? We used to combine two prayers during the time of the Prophet ﷺ.” Meaning in travel.

حَدَّثَنَا وَكِيعٌ، قَالَ: ثُنا عِمْرَانُ بْنُ حُدَيْرٍ، عَنْ عَبْدِ اللَّهِ
بْنِ شَقِيقِ الْعَقْلَيِّ، قَالَ: قَالَ رَجُلٌ لِابْنِ عَبَّاسٍ:
الصَّلَاةُ، فَسَكَتَ، ثُمَّ قَالَ لَهُ: الصَّلَاةُ، فَسَكَتَ، ثُمَّ قَالَ
لَهُ: الصَّلَاةُ ثَلَاثًا، فَقَالَ: لَا أَبْلَأُكُوكَ، أَنْتَ تُعْلَمُنَا
بِالصَّلَاةِ، قَدْ كُنَّا نَجْمِعُ بَيْنَ الصَّلَاتَيْنِ عَلَى عَهْدِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْنِي فِي السَّفَرِ

[8232] Yazid ibn Harun narrated to us, from Muhammad ibn Ishaaq, from Hafṣ ibn ‘Ubayd Allāh ibn Anas, who said: We used to travel with Anas ibn Mālik. If the sun passed its zenith while he was at a resting place, he would not mount until he prayed Zuhr. If he set out and the time for ‘Aṣr prayer arrived—or if he set out from his resting place before the sun passed its zenith and the prayer time arrived, we would say to him: “The prayer!” He would say: “Keep moving,” until it was between the two prayers, he would get down and combine Zuhr and ‘Aṣr. Then he would say: “I saw the Messenger of Allah ﷺ doing this when he continued his morning journey into his evening journey.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ حَفْصٍ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ، قَالَ: كُنَّا نُسَافِرُ مَعَ أَنَسِ بْنِ مَالِكٍ، فَكَانَ إِذَا زَالَتِ الشَّمْسُ وَهُوَ فِي مَنْزِلٍ لَمْ يَرْكِبْ حَتَّى يُصْلِي الظَّهَرَ، فَإِذَا رَأَيْتَ فَحَضَرْتَ صَلَاةَ الْعَصْرِ فَإِنْ سَارَ مِنْ مَنْزِلِهِ قَبْلَ أَنْ تَرْزُلَ فَحَضَرْتَ الصَّلَاةَ، قُلْنَا لَهُ: الصَّلَاةُ، فَيَقُولُ: سِرُّوا، حَتَّى إِذَا كَانَ بَيْنَ الصَّلَاتَيْنِ تَرَزَلَ فَجَمِعَ بَيْنَ الظَّهَرِ وَالْعَصْرِ، ثُمَّ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَصَلَ ضَحْوَتَهُ بِرَوْحَتِهِ صَنَعَ هَكَذَا

[8233] Yazid ibn Harun narrated to us, from Hajjaj, from ‘Atā’, who said: “Ibn ‘Abbās came from Al-Tā’if and delayed the Maghrib prayer, then he got down and combined Maghrib and ‘Ishā’.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، قَالَ: أَفْبَلَ ابْنُ عَبَّاسٍ مِنَ الطَّائِفِ فَأَخْرَى صَلَاةَ الْمَغْرِبِ، ثُمَّ نَزَلَ، فَجَمِعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ

[8234] ‘Abdah narrated to us, from ‘Āṣim, from Abū ‘Uthmān, who said: “I went out with Sa‘d to Makkah, and he used to combine two prayers, between Zuhr and ‘Aṣr; he would delay this one and hasten that one, and pray them together. And he would delay Maghrib and hasten ‘Ishā’, then pray them together, until we arrived in Makkah.”

[8235] Yaḥyā ibn Sa‘id narrated to us, from Ḥabīb ibn Shihāb, from his father, from Abū Mūsā, who said: “I accompanied him on a journey, and he used to combine Zuhr and ‘Aṣr, and Maghrib and ‘Ishā’.”

[8236] Asbāṭ ibn Muḥammad narrated to us, from Al-Taymī, from Abū ‘Uthmān, who said: “I traveled with Usāmah ibn Zayd and Sa‘id ibn Zayd, and they used to combine Zuhr and ‘Aṣr, and Maghrib and ‘Ishā’.”

حَدَّثَنَا عَبْدُهُ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، قَالَ:
خَرَجْتُ أَنَا وَسَعْدٌ إِلَى مَكَّةَ، فَكَانَ يَجْمَعُ بَيْنَ الصَّلَائِتَيْنِ،
بَيْنَ الظُّهُرِ وَالعَصْرِ، يُؤَخِّرُ مِنْ هَذِهِ، وَيُعَجِّلُ مِنْ هَذِهِ،
وَيُصَلِّيهِمَا جَمِيعًا، وَيُؤَخِّرُ الْمَغْرِبَ، وَيُعَجِّلُ الْعِشَاءَ، ثُمَّ
يُصَلِّيهِمَا جَمِيعًا، حَتَّى قَدِمْنَا مَكَّةَ

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حَبِيبِ بْنِ شِهَابٍ، عَنْ أَبِيهِ،
عَنْ أَبِي مُوسَى، قَالَ: صَاحِبُنَا فِي سَفَرٍ، فَكَانَ يَجْمَعُ
بَيْنَ الظُّهُرِ وَالعَصْرِ، وَبَيْنَ الْمَغْرِبِ وَالْعِشَاءِ

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ،
قَالَ: سَافَرْتُ مَعَ أَسَامَةَ بْنَ زَيْدٍ، وَسَعِيدَ بْنَ زَيْدٍ وَكَانَا
يَجْمَعَانِ بَيْنَ الظُّهُرِ وَالعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ

[8237] Yahyā ibn Sa‘id narrated to us, from ‘Abd al-Jalīl ibn ‘Aṭiyyah, who said: “I traveled with Jābir ibn Zayd, and he used to combine two prayers.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ الْجَلِيلِ بْنِ عَطِيَّةَ، قَالَ: سَافَرْتُ مَعَ جَابِرِ بْنِ زَيْدٍ فَكَانَ يَجْمَعُ بَيْنَ الصَّلَائِنِ

[8238] Wakī‘ narrated to us, he said: Mughīrah ibn Ziyād narrated to us, from ‘Atā’, from ‘Ā’ishah, that the Prophet ﷺ used to delay Zuhr and hasten ‘Aṣr, and delay Maghrib and hasten ‘Ishā’ during travel.

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا مُغِيرَةُ بْنُ زَيَادٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤَخِّرُ الظُّهُرَ، وَيُعَجِّلُ الْعَصْرَ، وَيُؤَخِّرُ الْمَغْرِبَ، وَيُعَجِّلُ الْعِشَاءَ فِي السَّفَرِ

[8239] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Abū Qays, from Hudhayl ibn Shurahbīl al-Awdī, who said: “The Messenger of Allah ﷺ combined Zuhr and ‘Aṣr, and Maghrib and ‘Ishā’ during travel.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفِيَّاً، عَنْ أَبِي قَيْسٍ، عَنْ هُدَيْلِ بْنِ شَرَحْبِيلِ الْأَوْدِيِّ، قَالَ: جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الظُّهُرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ فِي السَّفَرِ

[8240] Abū Mu‘āwiyah and Ibn Numayr narrated to us, from Al-A‘mash, from ‘Umārah ibn ‘Umayr, from ‘Abd al-Rahmān ibn Yazīd, from ‘Abd Allāh, who said: “I never saw the Messenger of Allah ﷺ pray a prayer except at its proper time, except for ‘Ishā’ and Maghrib, for he combined them that day at Jam‘ (Muzdalifah), and he prayed Fajr that day before its usual time.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَابْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى صَلَاةً إِلَّا لِوقْتِهَا، إِلَّا لِعِشَاءٍ وَالْمَغْرِبِ، فَإِنَّهُ جَمَعَهُمَا يَوْمَئِذٍ بِجَمْعٍ، وَصَلَّى الْفَجْرَ يَوْمَئِذٍ قَبْلَ مِيقَاتِهَا

[8241] Abū Usāmah narrated to us, from Al-Jarīrī, from Abū ‘Uthmān, who said: “Usāmah ibn Zayd used to combine two prayers if the journey was hurried.”

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنِ الْجَرِيرِيِّ، عَنْ أَبِي عُثْمَانَ، قَالَ: كَانَ أَسَمَّةُ بْنُ زَيْدٍ إِذَا عَجَلَ بِهِ السَّيْرُ جَمَعَ بَيْنَ الصَّلَائِينَ

[8242] Wakī‘ narrated to us, he said: Mālik ibn Mighwal narrated to us, he said: “I asked ‘Aṭā’ about delaying Zuhr and Maghrib during travel, and he saw no harm in it.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا مَالِكُ بْنُ مَغْوِلٍ، قَالَ: سَأَلْتُ عَطَاءً عَنْ تَأْخِيرِ الظُّهُرِ وَالْمَغْرِبِ فِي السَّفَرِ، فَلَمْ يَرَ بِهِ بَأْسًا

[8243] Waki‘ narrated to us, from Zayd Abū Usāmah, who said: “I asked Mujāhid about delaying Maghrib and hastening ‘Ishā’ during travel, and he did not see [any harm] in that.”

حَدَّثَنَا وَكِيعٌ، عَنْ زَيْدِ أَبْيِ أَسَامَةَ، قَالَ: سَأَلْتُ مُجَاهِدًا
عَنْ تَأْخِيرِ الْمَغْرِبِ وَتَعْجِيلِ الْعِشَاءِ فِي السَّفَرِ، فَلَمْ يَرِ
بِهِ ذَلِكَ

[8244] Abū Khālid al-Aḥmar narrated to us, from Ḥajjāj, from ‘Amr ibn Shu‘ayb, from his father, from his grandfather, who said: “The Messenger of Allah ﷺ combined two prayers during the Battle of Banū al-Muṣṭaliq.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ عَمْرُو بْنِ
شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: جَمَعَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الصَّلَائِينَ فِي غَزْوَةِ بَنِي
الْمُصْطَلِقِ

[8245] Abū Usāmah narrated to us, from ‘Abd Allāh ibn Muḥammad ibn ‘Umar ibn ‘Alī, from his father, from his grandfather, that ‘Alī used to pray Maghrib during travel, then eat dinner, then pray ‘Ishā’ right after it. Then he would say: “This is how I saw the Messenger of Allah ﷺ doing.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عُمَرَ بْنِ
عَلَيٍّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ عَلَيًّا كَانَ يُصَلِّي الْمَغْرِبَ
فِي السَّفَرِ، ثُمَّ يَتَعَشَّى، ثُمَّ يُصَلِّي الْعِشَاءَ عَلَى آثَرِهَا، ثُمَّ
يَقُولُ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَصْنَعُ

[8246] Bakr ibn ‘Abd al-Rahmān narrated to us, he said: ‘Isā ibn al-Mukhtār narrated to us, from Ibni Abī Laylā, from Abū Qays, from Huzayl, from ‘Abd Allāh ibn Mas‘ūd, that the Prophet ﷺ combined two prayers during travel.

حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: ثُنَا عِيسَى بْنُ الْمُخْتَارِ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي قَيْسٍ، عَنْ هُرَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمِيعَ بَيْنِ الصَّلَائِتَيْنِ فِي السَّفَرِ

[8247] Section: Whoever disliked combining two prayers without an excuse Abū Bakr narrated to us, he said: Jarīr ibn ‘Abd al-Hamīd narrated to us, from Mughīrah, from Ibrāhīm, who said: “Al-Aswad and his companions used to get down at the time of each prayer during travel; they would pray Maghrib at its time, then eat dinner, then wait for a while, then pray

حَدَّثَنَا مَنْ كَرِهَ الْجَمْعَ بَيْنَ الصَّلَائِتَيْنِ مِنْ غَيْرِ عُذْرٍ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ الْأَسْوَدُ وَاصْحَابُهُ يَنْزِلُونَ عِنْدَ وَقْتِ كُلِّ صَلَاةٍ فِي السَّفَرِ، فَيُصَلِّونَ الْمَغْرِبَ لِوقْتِهَا، ثُمَّ يَتَعَشَّوْنَ، ثُمَّ يَمْكُثُونَ سَاعَةً، ثُمَّ يُصَلِّونَ الْعِشَاءَ

[8248] Ḥafṣ ibn Ghiyāth narrated to us, from Ubayy ibn ‘Abd Allāh, who said: The letter of ‘Umar ibn ‘Abd al-‘Azīz came to us: “Do not combine two prayers except for an excuse.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَبِي بْنِ عَبْدِ اللَّهِ، قَالَ: جَاءَنَا كِتَابٌ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ: لَا تَجْمِعُوا بَيْنَ الصَّلَائِتَيْنِ إِلَّا مِنْ عُذْرٍ

[8249] ‘Abd al-A’lā ibn ‘Abd al-A’lā narrated to us, from Yūnus, who said: “Al-Ḥasan was asked about combining two prayers during travel, and he did not like it except for an excuse.”

حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى، عَنْ يُونُسَ، قَالَ: سُئِلَ الْحَسَنُ عَنْ جَمْعِ الصَّلَاتَيْنِ فِي السَّفَرِ؟ فَكَانَ لَا يُعْجِزُهُ ذَلِكَ إِلَّا مِنْ عَذْرٍ

[8250] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Ḥammād, from Ibrāhīm, that Al-Aswad used to get down for the time of prayer during travel, even if it was on a stone.

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، أَنَّ الْأَسْوَدَ كَانَ يَنْزَلُ لِوقْتِ الصَّلَاةِ فِي السَّفَرِ، وَلَوْ عَلَى حَجَرٍ

[8251] Abū Khālid al-Āḥmar narrated to us, from Al-A’mash, from Ibrāhīm, from ‘Umārah, from Al-Aswad, who said: “He was nothing but a monk; when the time for prayer came, he would get down, even if it was on a stone.”

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عُمَارَةَ، عَنِ الْأَسْوَدِ، قَالَ: مَا كَانَ إِلَّا رَاهِبًا، إِذَا جَاءَ وَقْتُ الصَّلَاةِ نَزَلَ، وَلَوْ عَلَى حَجَرٍ

[8252] Wakī‘ narrated to us, he said: Abū Hilāl narrated to us, from Hanzalah al-Sadūsī, from Abū Mūsā, who said: “Combining two prayers without an excuse is among the major sins.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا أَبُو هِلَالٍ، عَنْ حَنْظَلَةَ السَّدُوسِيِّ، عَنْ أَبِي مُوسَى، قَالَ: الْجَمْعُ بَيْنَ الصَّلَاتَيْنِ مِنْ غَيْرِ عَذْرٍ مِنَ الْكَبَائِرِ

[8253] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Hishām ibn Ḥassān, from a man, from Abū al-Āliyah, from ‘Umar, who said: “Combining two prayers without an excuse is among the major sins.”

حَدَّثَنَا وَكِبْعُ، قَالَ: ثنا سُفْيَانُ، عَنْ هِشَامِ بْنِ حَسَانَ، عَنْ رَجُلٍ، عَنْ أَبِي الْعَالِيَةِ، عَنْ عُمَرَ، قَالَ: الْجَمْعُ بَيْنَ الصَّلَاتَيْنِ مِنْ غَيْرِ عُذْرٍ مِنَ الْكَبَائِرِ

[8254] Wakī‘ narrated to us, he said: ‘Ubayd Allāh ibn Mawhab narrated to us, he said: I came to Sālim and said: “O Abū ‘Umar, do you combine two prayers during travel?” He said: “No, unless a journey hurries me.”

حَدَّثَنَا وَكِبْعُ، قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ مَوْهَبٍ، قَالَ: أَتَيْتُ سَالِمًا، فَقُلْتُ: يَا أَبَا عُمَرَ، تَجْمَعُ بَيْنَ الصَّلَاتَيْنِ فِي السَّفَرِ؟ فَقَالَ: لَا، إِلَّا أَنْ يُعَجِّلَنِي سَيِّرٌ

[8255] Azhar narrated to us, from Ibn ‘Awn, who said: It was mentioned to Muḥammad ibn Sirīn that Jābir ibn Zayd combines two prayers, so he said: “I do not think one should combine two prayers except for a serious matter.”

حَدَّثَنَا أَزْهَرُ، عَنْ ابْنِ عَوْنِ، قَالَ: ذُكِرَ لِمُحَمَّدِ بْنَ سِيرِينَ، أَنَّ جَابِرَ بْنَ زَيْدٍ يَجْمَعُ بَيْنَ الصَّلَاتَيْنِ، فَقَالَ: لَا أَرَى أَنْ يَجْمَعَ بَيْنَ الصَّلَاتَيْنِ إِلَّا مِنْ أَمْرٍ

[8256] Yazīd ibn Hārūn narrated to us, from Hishām, from Al-Hasan and Muḥammad, who said: “We do not know from the Sunnah [any case of] combining two prayers in residence or travel, except between Zuhr and ‘Aṣr at ‘Arafah, and between Maghrib and ‘Ishā’ at Jam‘ (Muzdalifah).”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَمُحَمَّدٍ، قَالَا: مَا نَعْلَمُ مِنَ السُّنْنَةِ الْجَمْعُ بَيْنَ الصَّلَاتَيْنِ فِي حَضَرٍ وَلَا سَفَرٍ، إِلَّا بَيْنَ الظُّهُورِ وَالعَصْرِ بِعِرْفَةَ، وَبَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعِ

[8257] Section: Regarding the shepherd combining two prayers Abū Bakr narrated to us, he said: Ḥātim ibn Ismā‘il narrated to us, from ‘Abd al-Rahmān ibn Ḥarmalah, that a man came to Sa‘id ibn al-Musayyib and said: “I am a camel herder. I milk them, until when evening comes, I pray Maghrib, then I lie down and sleep through ‘Atamah (‘Ishā’).” He said: “Do not sleep until you pray it. But if you fear you will sleep, then combine them.”

حَدَّثَنَا فِي الرَّاعِي يَجْمَعُ بَيْنَ الصَّلَاتَيْنِ حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، أَنَّ رَجُلًا جَاءَ إِلَى سَعِيدِ بْنِ الْمُسَيَّبِ، فَقَالَ: إِنِّي رَاعِي إِيلٍ أَحْلَبُهَا، حَتَّى إِذَا أَمْسَيْتُ صَلَائِتَ الْمَغْرِبِ، ثُمَّ طَرَحْتُ فَرَقْدَتُ عَنِ الْعَنْتَةِ، فَقَالَ: لَا تَنْهَا حَتَّى تُصَلِّيَهَا، فَإِنْ خَفْتَ أَنْ تَرُكْدَ فَاجْمِعْ بَيْنَهُمَا

[8258] ‘Abd Allāh ibn Mubārak narrated to us, from Ya‘qūb, from ‘Aṭā’, and from Juwaybir, from Al-Dahhāk, regarding the sick person praying, they said: “If he wishes, he may combine two prayers.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنْ يَعْقُوبَ، عَنْ عَطَاءٍ،
وَعَنْ جُوَيْبِرٍ، عَنِ الصَّحَّاḥِ فِي الْمَرِيضِ يُصَلِّي، قَالَ:
إِنْ شَاءَ جَمَعَ بَيْنَ الصَّلَائِنِ

[8259] Abū Bakr narrated to us, he said: ‘Abd Allāh ibn Mubārak narrated to us, from Ya‘qūb, from ‘Aṭā’ regarding the shepherd shortening [the prayer], he said: “Only the traveler shortens [the prayer].”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنْ
يَعْقُوبَ، عَنْ عَطَاءٍ فِي الرَّاعِي يَقْصُرُ، قَالَ: إِنَّمَا
يَقْصُرُ الْمُسَافِرُ

[8260] Section: Regarding prayer during sword fighting Abū Bakr narrated to us, he said: Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from ‘Aṭā’, from Sa‘īd ibn Jubayr and Abū al-Bakhtarī—he said: I think it includes their companions—who said: “If the two armies meet and people strike one another, and the time for prayer arrives, say: ‘Subḥān Allāh, al-ḥamdu lillāh, lā ilāha illā Allāh, wa Allāhu akbar.’ That is your prayer, then do not repeat it.”

حَدَّثَنَا فِي الصَّلَاةِ عِنْدَ الْمُسَائِفَةِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا
جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ عَطَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،
وَأَبِي الْبَخْتَرِيِّ، قَالَ: أَطْنُ فِيهِ وَأَصْحَابِهِمْ، قَالُوا: "إِذَا
الْتَّقَى الرَّحْفَانُ، وَضَرَبَ النَّاسُ بَعْضُهُمْ بَعْضًا،
وَحَضَرَتِ الصَّلَاةُ، فَقُلْ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا
إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، فَإِنَّكَ صَلَائِكَ، ثُمَّ لَا تُعِدْ

[8261] Mu‘tamir narrated to us, from Layth, from Mujāhid and Al-Ḥakam, who said: “If it is during pursuit and the drawing of swords, it suffices for a man that his prayer be saying Takbīr. If it is only one Takbīr, it suffices him, wherever his face is turned.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، وَالْحَكَمِ، قَالَا: إِذَا
كَانَ عِنْدَ الطَّرَادِ، وَعِنْدَ سَلْسُلِ السُّلُوفِ، أَجْزَا الرَّجُلَ أَنْ
تَكُونَ صَلَاةً تَكْبِيرًا، فَإِنْ لَمْ يَكُنْ إِلَّا تَكْبِيرًا وَاحِدَةً
أَجْزَأَهُ أَيْنَمَا كَانَ وَجْهُهُ

[8262] Jarīr narrated to us, from Mughīrah, from Ibrāhīm regarding His saying, the Most High: {And if you fear [an enemy], then [pray] on foot or riding} [Al-Baqarah: 239], he said: “If prayer time arrives during pursuit, then gesture wherever your face is turned, and make the prostration lower than the bowing.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ فِي قَوْلِهِ تَعَالَى:
، قَالَ: إِذَا [239]: {فَإِنْ خُفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا} [البقرة]
حَضَرَتِ الصَّلَاةُ فِي الْمُطَارَةِ فَلَوْمَى حَيْثُ كَانَ
وَجْهُكَ، وَاجْعَلِ السُّجُودَ أَخْفَضَ مِنَ الرُّكُوعِ

[8263] ‘Abbād ibn ‘Awwām narrated to us, from Abū Maslamah, from Abū Naḍrah, from Jābir ibn ‘Arrāb—and he was the master of Yemen—who said: We were with Harim ibn Ḥayyān in an army fighting the enemy. Harim said: “Each man among you should prostrate once under his shield.”

حَدَّثَنَا عَبَادُ بْنُ عَوَامٍ، عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ،
عَنْ جَابِرِ بْنِ عَرَابِ، وَكَانَ سَيِّدُ الْيَمَنِ قَالَ: كُلُّ مَعَ
هَرِيمِ بْنِ حَيَّانٍ فِي جِيشٍ نُقَاتِلُ الْعَدُوَّ، فَقَالَ هَرِيمُ: يَسْجُدُ
كُلُّ رَجُلٍ مِنْكُمْ سَبْدَةً تَحْتَ جُنْبَةِ

[8264] ‘Abd al-A’lā narrated to us, from Yūnus, from Al-Hasan, who was asked about a man when the sword fight is imminent, how should he pray? He said: “He prays one Rak‘ah and two prostrations in whatever direction he faces.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنْ الْحَسَنِ سُنْلَى عَنِ الرَّجُلِ إِذَا حَضَرَتِ الْمُسَابِقَةِ، كَيْفَ يُصَلِّي؟ قَالَ: يُصَلِّي رَكْعَةً وَسَجْدَتَيْنِ تِلْفَاءً وَجْهِهِ

[8265] Wakī‘ narrated to us, he said: Shu‘bah narrated to us, [saying]: I asked Al-Ḥakam and Ḥammād about the prayer during sword fighting? They said: “[It is] one Rak‘ah wherever his face is, gesturing.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا شُعبَةُ، سَأَلْتُ الْحَكَمَ وَهَمَادًا عَنْ صَلَاةِ الْمُسَابِقَةِ؟ فَقَالَا: رَكْعَةً حَيْثُ كَانَ وَجْهُهُ أَوْمًا

[8266] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Ibn Abī Najīḥ, from Mujāhid, who said: “A Takbīr suffices him when swords are drawn if he is unable [to do more].”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ: يُجزِيهِ تَكْبِيرٌ عَنْ السَّلَةِ إِذَا لَمْ يَسْتَطِعْ

[8267] Hafṣ narrated to us, from Ash‘ath, from Ibn Sirīn, that he used to say regarding the prayer during sword fighting: “He gestures wherever his face is.”

حَدَّثَنَا حَفْصُ، عَنْ أَشْعَثَ، عَنِ ابْنِ سِيرِينَ، أَنَّهُ كَانَ يَقُولُ فِي صَلَاةِ الْمُسَابِقَةِ: يُومٌ إِيمَاءً حَيْثُ كَانَ وَجْهُهُ

حَدَّثَنَا وَكِبِيرٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ جُوَيْبِرِ، عَنِ
الضَّحَّاكِ، قَالَ: تَكْبِيرَتَيْنِ عِنْدَ الْمُسَاقَةِ

[8268] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Juwaybir, from Al-Ḍahḥāk, who said: “Two Takbīrs during sword fighting.”

حَدَّثَنَا وَكِبِيرٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ يُونُسَ، عَنِ الْحَسَنِ،
قَالَ: الصَّلَاةُ عِنْدَ الْمُسَاقَةِ رَكْعَةٌ

[8269] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Yūnus, from Al-Ḥasan, who said: “Prayer during sword fighting is one Rak‘ah.”

حَدَّثَنَا وَكِبِيرٌ، قَالَ: ثَنَا ابْنُ عَوْنِ، عَنْ رَجَاءِ بْنِ حَيْوَةِ
الْكِنْدِيِّ، قَالَ: كَانَ ثَابِتُ بْنُ السَّمْطِ، أَوْ السَّمْطُ بْنُ ثَابِتٍ
فِي مَسِيرٍ فِي خَوْفٍ، فَحَضَرَتِ الصَّلَاةُ، فَصَلَّوْا
رُكْبَانًا، فَنَزَلَ الْأَشْتَرُ، فَقَالَ: مَا لَهُ؟ قَالُوا: نَزَلَ فَصَلَّى،
قَالَ: مَا لَهُ خَالَفَ حُولَفَ بِهِ

[8270] Wakī‘ narrated to us, he said: Ibn ‘Awn narrated to us, from Rajā’ ibn Ḥaywah al-Kindī, who said: Thābit ibn al-Simṭ—or Al-Simṭ ibn Thābit—was on a journey in a state of fear. The time for prayer arrived, so they prayed while riding. Al-Ashtar got down. He said: “What is wrong with him?” They said: “He got down and prayed.” He said: “What is wrong with him? He opposed [the consensus], may he be opposed.”

[8271] Section: Regarding the Fear Prayer, how many [Rak'ahs] is it?

Abū Bakr narrated to us, he said: Wakī‘ narrated to us, he said: Sufyān narrated to us, from Abū Bakr ibn Abī al-Jahm ibn Ṣukhayr al-‘Adawī, from ‘Ubayd Allāh ibn ‘Abd Allāh ibn ‘Utbah, from Ibn ‘Abbās, who said: “The Messenger of Allah ﷺ prayed the Fear Prayer at Dhū Qarad, a land belonging to Banū Sulaym. The people aligned in two rows: one row behind him facing the enemy. He prayed one Rak‘ah with the row next to him, then these retreated to the position of those, and those came to the position of these, and he prayed one Rak‘ah with them.”

[8272] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Al-Rukayn al-Fazārī, from Al-Qāsim ibn Ḥassān, from Zayd ibn Thābit, “That the Messenger of Allah ﷺ prayed the Fear Prayer.” Sufyān said: And he mentioned something similar to the Hadith of Ibn ‘Abbās.

حَدَّثَنَا فِي صَلَاةِ الْخُوفِ كَمْ هِي؟ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنَا وَكِيعٌ، قَالَ: ثُنَا سُفْيَانُ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي الْجَهْمِ بْنِ صُحَيْرِ الْعَدَوَيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْخُوفِ بِذِي قَرَبَةِ، أَرْضُ مِنْ أَرْضِ بَنِي سُلَيْمٍ، فَصَلَّى النَّاسُ صَفَّيْنِ، صَفَّ خَلْفَهُ مُؤَازِّ الْعَدُوِّ، فَصَلَّى بِالصَّفَّ الَّذِي يَلِيهِ رَكْعَةً، ثُمَّ نَكَشَ هَوْلَاءَ إِلَى مَصَافَ هَوْلَاءَ، وَهَوْلَاءَ إِلَى مَصَافَ هَوْلَاءَ، فَصَلَّى بِهِمْ رَكْعَةً

حَدَّثَنَا وَكِيعٌ، قَالَ: ثُنَا سُفْيَانُ، عَنِ الرُّكَنِينِ الْفَزَارِيِّ، عَنِ الْقَاسِمِ بْنِ حَسَانٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى صَلَاةَ الْخُوفِ قَالَ سُفْيَانُ: فَذَكَرَ مِثْلَ حَدِيثِ أَبْنِ عَبَّاسٍ

[8273] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Ash‘ath ibn Abī al-Sha‘thā’, from Al-Aswad ibn Hilāl, from Tha‘labah ibn Zahdam al-Ḥanẓalī, who said: We were with Sa‘īd ibn al-Āṣ in Ṭabaristān, and Ḥudhayfah was with us. Sa‘īd said: “Which of you prayed the Fear Prayer with the Messenger of Allah ﷺ?” Ḥudhayfah said: “I did.” He said: “So he stood up and led the people in prayer.” Sufyān said: And he mentioned something similar to the Hadith of Ibn ‘Abbās and Zayd ibn Thābit.

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا سُفْيَانُ، عَنْ أَشْعَثِ بْنِ أَبِي الشَّعْنَاءِ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ، عَنْ تَعْلَبَةِ بْنِ رَهْدٍ الْخَنْظَلِيِّ، قَالَ: كُنَّا مَعَ سَعِيدَ بْنِ الْعَاصِ بِطَبَرِسْتَانَ وَمَعَنَا حُدَيْفَةُ، قَالَ سَعِيدٌ: أَيُّكُمْ صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْخُوفِ؟ فَقَالَ حُدَيْفَةُ: أَنَا، قَالَ: فَقَامَ فَصَلَّى بِالنَّاسِ قَالَ سُفْيَانُ: فَذَكَرَ مِثْلَ حَدِيثِ ابْنِ عَبَّاسٍ، وَزَيْدَ بْنِ ثَابِتٍ

[8274] Muḥammad ibn Bishr narrated to us, he said: Sa‘id narrated to us, from Qatādah, from Abū al-Āliyah al-Riyāḥī, that Abū Mūsā al-Asadī was at Al-Dār in Iṣfahān, and there was not much fear among them that day, but he wanted to teach them their religion and the Sunnah of their Prophet ﷺ.

So he arranged them in two rows: a group with weapons facing their enemy, and a group behind him. He prayed one Rak‘ah with those with him, then they retreated on their heels until they took the place of the others, weaving through them until they stood behind him. He prayed another Rak‘ah with them [the second group], then he said Taslīm. Then those near him and the others stood up and prayed one Rak‘ah each, and they said Taslīm to one another. So the Imam completed two Rak‘ahs in congregation, and the people prayed one Rak‘ah each.

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: ثنا سَعِيدٌ، عَنْ فَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ الرِّبَاحِيِّ، أَنَّ أَبَا مُوسَى الْأَسَدِيَّ، كَانَ بِالدَّارِ مِنْ أَصْبَهَانَ وَمَا بِهِمْ يَوْمَئِذٍ كَثِيرٌ حَوْفٌ، وَلَكِنْ أَحَبَّ أَنْ يُعْلَمَ هُمْ دِينَهُمْ، وَسُنْنَةَ نَبِيِّهِمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلُوهُمْ صَفَّيْنِ طَائِفَةً مَعَهَا السَّلَّامُ مُقْلِةً عَلَى عَدُوِّهَا، وَطَائِفَةً وَرَاءَهَا، فَصَلَّى بِالذِّينِ مَعَهُ رَكْعَةً تُمْ نَكْصُونَا عَلَى أَدْبَارِهِمْ حَتَّى قَامُوا مَقَامَ الْآخَرِينَ يَتَخَلَّلُونَهُمْ حَتَّى قَامُوا وَرَاءَهُ، فَصَلَّى بِهِمْ رَكْعَةً أُخْرَى تُمْ سَلَّمَ، فَقَامَ الَّذِينَ يَلْوَنُونَ وَالْأَخَرُونَ فَصَلَّوْا رَكْعَةً رَكْعَةً، فَسَلَّمَ بِهِمْ بَعْضُهُمْ عَلَى بَعْضٍ فَتَمَّتْ لِلإِمَامِ رَكْعَانٌ فِي جَمَاعَةٍ وَلِلنَّاسِ رَكْعَةً رَكْعَةً

[8275] Muḥammad ibn Fuḍayl narrated to us, from Khuṣayf, from Abū ‘Ubaydah, who said: “The Messenger of Allah ﷺ led us in the Fear Prayer. They stood in two rows: a row behind the Prophet ﷺ, and a row facing the enemy. The Messenger of Allah ﷺ prayed one Rak‘ah with them, then the others came and took their place, and these faced the enemy. The Messenger of Allah ﷺ prayed one Rak‘ah with them, then he said Taslīm. Then these stood up and prayed one Rak‘ah for themselves, then said Taslīm, then went and took the place of those facing the enemy. Then those returned to their place and prayed one Rak‘ah for themselves, then said Taslīm.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْفٍ، عَنْ أَبِي عُيْنَةَ،
قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنًا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ
الْخَوْفِ، فَقَامُوا صَفَّيْنِ، صَفْ خَلْفَ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ، وَصَفْ مُسْتَقْبِلُ الْعَدُوِّ، فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَةً، وَجَاءَ الْأُخْرُونَ فَقَامُوا
مَقَامَهُمْ، وَاسْتَقْبَلُ هُؤُلَاءِ الْعَدُوِّ فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَةً، ثُمَّ سَلَّمَ، فَقَامَ هُؤُلَاءِ فَصَلَّوْا
لِأَنفُسِهِمْ رَكْعَةً، ثُمَّ سَلَّمُوا، ثُمَّ ذَهَبُوا، فَقَامُوا مَقَامَ أُولَئِكَ
مُسْتَقْبِلُ الْعَدُوِّ، وَرَجَعُ أُولَئِكَ إِلَى مَقَامِهِمْ، فَصَلَّوْا
لِأَنفُسِهِمْ رَكْعَةً، ثُمَّ سَلَّمُوا

[8276] Ghundar narrated to us, from Shu'bah, from al-Hakam, from Yazid al-Faqir, from Jâbir ibn 'Abdullâh: "That the Messenger of Allah ﷺ led them in the Prayer of Fear. A row stood before him and a row behind him. He led them in prayer, and then those [who were facing the enemy] came and stood in the place of these. The Messenger of Allah ﷺ led them in one rak'ah and two prostrations, then he performed the taslim. Thus, the Prophet ﷺ prayed two rak'ahs, and they each prayed one rak'ah."

حَدَّثَنَا عُنْدُرُ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ يَزِيدَ الْفَقِيرِ،
عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ صَلَّى بِهِمْ صَلَاةً الْخَوْفِ، فَقَامَ صَفُّ بَيْنَ يَدَيْهِ،
وَصَافَّ خَلْفَهُ، فَصَلَّى بِهِمْ، وَجَاءَ أُولَئِكَ حَتَّى قَامُوا مَقَامَ
هَوْلَاءَ، فَصَلَّى بِهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
رَكْعَةً وَسَجْدَتَيْنِ، ثُمَّ سَلَّمَ، فَكَانَتْ لِلثَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ رَكْعَاتٌ، وَلَهُمْ رَكْعَةٌ رَكْعَةٌ

[8277] Waki‘ narrated to us, he said: ‘Umar ibn Dharr narrated to us, hearing it from Mujāhid, who said: “The Messenger of Allah ﷺ was at ‘Usfān and the polytheists were at Dajinān. When the Messenger of Allah ﷺ prayed Zuhr, the polytheists saw him bowing and prostrating, so they conspired to attack him. When the time for ‘Aṣr arrived, the people lined up behind him in two rows. He said the Takbīr and they all said the Takbīr. He bowed and they all bowed. He prostrated and the row immediately behind him prostrated, while the second row stood armed, facing the enemy. When the Prophet ﷺ raised his head, the second row prostrated. When they raised their heads, he bowed and they all bowed. He prostrated and the row immediately behind him prostrated, while the second row stood armed, facing the enemy. When the Prophet ﷺ raised his head, the second row prostrated.” Mujāhid said: “Their Takbīr, their bowing, and his Taslim upon them were equal but they took turns in

حَدَّنَا وَكَيْعٌ، قَالَ: ثُنا عُمَرُ بْنُ دَرْرٍ، سَمِعْهُ مِنْ مُجَاهِدٍ،
قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْسِفَانَ،
وَالْمُشْرِكُونَ يُضْجِبُانَ، فَلَمَّا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ الظُّهُرَ رَأَهُ الْمُشْرِكُونَ يَرْكَعُ وَيَسْجُدُ،
فَأَثْتَمُرُوا أَنْ يُغَيِّرُوا عَلَيْهِ، فَلَمَّا حَضَرَتِ الْعَصْرُ، صَفَّ
النَّاسُ خَلْفَهُ صَفَّيْنِ، فَكَبَرَ وَكَبَرُوا جَمِيعًا، وَرَكَعَ
وَرَكَعُوا جَمِيعًا، وَسَجَدَ وَسَجَدَ الصَّفُّ الَّذِينَ يَلُونَهُ،
وَقَامَ الصَّفُّ الَّذِي يَلُونَهُ بِسِلَاحِهِمْ مُقْبِلِينَ عَلَى الْعَدُوِّ
بِوُجُوهِهِمْ، فَلَمَّا رَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ
سَجَدَ الصَّفُّ الَّذِي يَلُونَهُ، فَلَمَّا رَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ صَفَّ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ مُقْبِلِينَ عَلَى الْعَدُوِّ بِوُجُوهِهِمْ، فَلَمَّا رَفَعَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ سَجَدَ الصَّفُّ الَّذِي يَلُونَهُ
قَالَ: قَالُ مُجَاهِدٌ: فَكَانَ تَكْبِيرُهُمْ، وَرُكُونُهُمْ، وَتَسْلِيمُهُمْ
عَلَيْهِمْ سَوَاءً، وَتَنَاصَفُوا فِي السُّجُودِ، قَالَ: قَالُ مُجَاهِدٌ:
فَلَمْ يُصَلِّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ
الْحَوْفِ قَبْلَ يَوْمِهِ وَلَا بَعْدَهُ

[8278] Waki‘ narrated to us, he said: Sufyān narrated to us, from Maṇṣūr, from Mujaḥid, from Abū ‘Ayyāsh al-Zuraqī, from the Prophet ﷺ, similar to the hadith of ‘Umar ibn Dharr.

حَدَّثَنَا وَكِبْعُ، قَالَ: ثُنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي عَيَّاشِ الزُّرَاقِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِ مِنْ حَدِيثِ عُمَرَ بْنِ دَرْ،

[8279] Waki‘ narrated to us, from Sufyān, from Abū al-Zubayr, from Jābir ibn ‘Abdullāh, from the Prophet ﷺ, similar to the hadith of Mujaḥid, and he added in it: “Just as these guards of yours do with their commanders.”

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ أَبِي الرُّبِّيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِنَحْوِ مِنْ حَدِيثِ مُجَاهِدٍ، وَرَأَذَ فِيهِ: كَمَا يَفْعَلُ حَرَسُكُمْ هُؤُلَاءِ بِإِمْرَائِهِمْ

[8280] Waki‘ narrated to us, from Sufyān, from Sālim, from Sa‘id ibn Jubayr: “That the Prophet ﷺ led them in praying two rak‘ahs. So the Prophet ﷺ prayed two rak‘ahs, and they each prayed one rak‘ah.”

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ سَالِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَيْنِ، فَكَانَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَانٌ وَلَهُمْ رَكْعَةً رَكْعَةً

[8281] Waki‘ narrated to us, he said: Al-Mas‘ūdī and Mis‘ar narrated to us, from Yazīd al-Faqīr, from Jābir ibn ‘Abdullāh, who said: “The Prayer of Fear is one rak‘ah each.”

حَدَّثَنَا وَكِبْعُ، قَالَ: حَدَّثَنَا الْمَسْعُودِيُّ، وَمِسْعَرٌ، عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: صَلَاةُ الْخَوْفِ رَكْعَةً رَكْعَةً

[8282] Waki‘ narrated to us, from Abū ‘Awānah, from Bukayr ibn al-Akhnas, from Mujāhid, from Ibn ‘Abbās, who said: “Allah ordained the prayer while resident as four [rak‘ahs], while traveling as two rak‘ahs, and during fear as one rak‘ah, upon the tongue of His Prophet”—or he said: “your Prophet ﷺ.”

حَدَّثَنَا وَكِبِيعُ، عَنْ أَبِي عَوَانَةَ، عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ،
عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: فَرَضَ اللَّهُ صَلَاتَهُ
الْحَضَرَ أَرْبَعَةً، وَالسَّفَرُ رَكْعَتَيْنِ، وَالْخَوْفُ رَكْعَةً عَلَى
لِسَانِ نَبِيِّهِ، أَوْ قَالَ: نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[8283] Qāsim ibn Mālik narrated to us, from Ayyūb ibn ‘Ā’idh, from Bukayr ibn al-Akhnas, from Mujāhid, from Ibn ‘Abbās, who said: “Allah Almighty ordained the prayer while resident and while traveling as two rak‘ahs [initially? or maybe text error, usually 4 and 2], and during fear as one rak‘ah, upon the tongue of His Prophet”—or he said: “your Prophet ﷺ.”

حَدَّثَنَا قَاسِمُ بْنُ مَالِكٍ، عَنْ أَيُوبَ بْنِ عَائِدٍ، عَنْ بُكَيْرِ بْنِ
الْأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ اللَّهُ
تَعَالَى صَلَاتَهُ الْحَضَرِ وَصَلَاتَهُ السَّفَرِ رَكْعَتَيْنِ، وَالْخَوْفُ
رَكْعَةً عَلَى لِسَانِ نَبِيِّهِ، أَوْ قَالَ: نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ

[8284] Yaḥyā ibn Ādām narrated to us, he said: Sufyān narrated to us, from Mūsā ibn ‘Uqbah, from Nāfi‘, from Ibn ‘Umar, who said: “The Messenger of Allah ﷺ prayed the Prayer of Fear on some of his days. A group stood with him and a group faced the enemy. He prayed one rak‘ah with those who were with him, then they went and the others came, and he prayed one rak‘ah with them. Then both groups made up one rak‘ah each.” He said: Ibn ‘Umar said: “If the fear is greater than that, then pray while riding or standing, gesturing with nods.”

[8285] Abū Mu‘āwiyah narrated to us, from Ḥajjāj, from Abū Ishāq, from al-Ḥārith, from ‘Alī, who said: “I prayed the Prayer of Fear with the Prophet ﷺ as two rak‘ahs each, except for Maghrib, for he prayed it as three.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: ثَنَا سُفِينٌ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْخَوْفِ فِي بَعْضِ أَيَّامِهِ، فَقَامَتْ طَائِفَةٌ مَعَهُ، وَطَائِفَةٌ بِإِزَاءِ الْغَوْنِ، فَصَلَّى بِالَّذِينَ مَعَهُ رَكْعَةً، ثُمَّ ذَهَبُوا وَجَاءَ الْأَخَرُونَ، فَصَلَّى بِهِمْ رَكْعَةً، ثُمَّ قَضَى الطَّائِفَتَانِ رَكْعَةً رَكْعَةً قَالَ: وَقَالَ ابْنُ عُمَرَ: إِذَا كَانَ خَوْفٌ أَكْثَرٌ مِنْ ذَلِكَ فَصَلِّ رَاكِبًا أَوْ قَائِمًا تُؤْمِنُ إِيمَانَ

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَاجَاجَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلِيٍّ، قَالَ: صَلَّيْتُ صَلَاةَ الْخَوْفِ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ رَكْعَتَيْنِ، إِلَّا الْمَغْرِبَ فَإِنَّهُ صَلَّاهَا ثَلَاثَةَ

[8286] ‘Abd al-A’lā narrated to us, from Yūnus, from al-Ḥasan, who was asked about the Prayer of Fear. He said: I was informed from Jābir ibn ‘Abdullāh: “That the Messenger of Allah ﷺ led his companions in prayer. He prayed with a group of them, while another group faced the enemy. He prayed two rak‘ahs with them, then they took the place of the others. Then the others came and he prayed two rak‘ahs with them, then he performed the taslim.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنْ الْحَسَنِ سُنْدَلَ عَنْ صَلَاةِ الْخَوْفِ، فَقَالَ: تَبَّتْ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِأَصْحَابِهِ، فَصَلَّى بِطَائِفَةٍ مِّنْهُمْ، وَطَائِفَةً مُوَاجِهَةً لِلْعُدُوِّ، فَصَلَّى بِهِمْ رَكْعَتَيْنِ، ثُمَّ قَامُوا مَقَامَ الْأُخْرَيْنَ، فَجَاءَ الْأُخْرَوْنَ فَصَلَّى بِهِمْ رَكْعَتَيْنِ، ثُمَّ سَلَّمَ

[8287] ‘Affān narrated to us, he said: Abān ibn Yazīd narrated to us, he said: Yaḥyā ibn Abī Kathīr narrated to us, from Abū Salamah, from ‘Abd al-Rahmān, from Jābir, from ‘Abdullāh, who said: “We advanced with the Messenger of Allah ﷺ until we were at Dhāt al-Riqā’, the call for prayer was made. He prayed two rak‘ahs with one group, then they moved back, and he prayed two rak‘ahs with the other group.” He said: “So the Messenger of Allah ﷺ prayed four rak‘ahs, and the people prayed two rak‘ahs.”

حَدَّثَنَا عَفَّانَ، قَالَ: ثُنَا أَبْنَى بْنُ يَزِيدَ، قَالَ: ثُنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلْمَةَ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا كُنَّا بِذَاتِ الرَّقَاعِ نُودِيَ بِالصَّلَاةِ، فَصَلَّى بِطَائِفَةِ رَكْعَتَيْنِ، ثُمَّ تَأَخَّرُوا، وَصَلَّى بِالطَّائِفَةِ الْأُخْرَى رَكْعَتَيْنِ، قَالَ: فَكَانَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعُ رَكَعَاتٍ، وَلِلنَّوْمِ رَكْعَانٌ

[8288] Sharīk narrated to us, from Abū Ishaq, from Sulaym ibn ‘Abd, from Hudhayfah, who said: “The Prayer of Fear is two rak‘ahs and four prostrations. If the enemy rushes you, then fighting and speaking between the two rak‘ahs becomes permissible for you.”

حَدَّثَنَا شَرِيكُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَ بْنِ عَبْدٍ، عَنْ حُدَيْفَةَ، قَالَ: صَلَاةُ الْخُوفِ رَكْعَانٌ وَأَرْبَعُ سَجَدَاتٍ، فَإِنْ أَعْجَلْكَ الْعَدُوُّ فَقَدْ حَلَّ لَكَ الْقِتَالُ وَالْكَلَامُ بَيْنَ الرَّكْعَتَيْنِ

[8289] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Abū Iṣhāq, from Sulaym ibn ‘Abd al-Salūlī, from Hudhayfah, who said: “If something stirs you up (danger arises),” he said: “Fighting and speaking become permissible for you”—meaning during prayer.

حَدَّثَنَا وَكِيعٌ، قَالَ ثنا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَ
بْنِ عَبْدِ السَّلْوَلِيِّ، عَنْ حُذَيْفَةَ، قَالَ: إِنْ هَاجَ بِكَ هَاجُ
فَقَالَ: حَلَّ لَكَ الْفِتْلُ وَالْكَلَامُ، يَعْنِي فِي الصَّلَاةِ

[8290] ‘Abd al-A‘lā narrated to us, from Yūnus, from al-Ḥasan: “That Abū Mūsā led his companions in prayer in Isfahan. A group of them prayed with him while another group faced the enemy. He prayed one rak‘ah with them, then they retreated, and the others came forward, intermingling with them. He prayed one rak‘ah with them, then performed the taslim. Then both groups stood up and each prayed one rak‘ah.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنْ الْحَسَنِ، أَنَّ أَبَا
مُوسَى، صَلَّى بِأَصْحَابِهِ بِأَصْبَهَانَ، فَصَلَّى طَائِفَةً مِنْهُمْ
مَعَهُ، وَطَائِفَةً مُوَاجِهَةً لِلْغُلُوِّ، فَصَلَّى بِهِمْ رَكْعَةً، ثُمَّ
نَكَصُوا وَأَقْبَلَ الْآخُرُونَ يَتَخَلَّوْنَهُمْ، فَصَلَّى بِهِمْ رَكْعَةً،
ثُمَّ سَلَّمَ، وَقَامَتِ الطَّائِفَتَانِ فَصَلَّى رَكْعَةً

[8291] Ibn ‘Uyaynah narrated to us, from Abū al-Zubayr, who heard Jābir say when asked about the Prayer of Fear: “As these commanders of yours do.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي الزُّبَيْرِ، سَمِعَ جَابِرًا، يَقُولُ:
سُئِلَ عَنْ صَلَاةِ الْخَوْفِ، فَقَالَ: كَمَا يَصْنَعُ أَمْرَاؤُكُمْ
هُؤُلَاءِ

[8292] Ghundar narrated to us, from Shu‘bah, from Mansūr, from Mujāhid, who said: I heard him narrating from Abū ‘Ayyāsh al-Zuraqī: “That the Prophet ﷺ was facing the enemy at ‘Usfān, and Khālid ibn al-Walīd was in command of the polytheists. The Prophet ﷺ led them in the Zuhra prayer. Then the polytheists said: ‘They have a prayer after this one which is dearer to them than their wealth and children.’ So the Messenger of Allah ﷺ led them in prayer and lined them up behind him in two rows. He said: The Messenger of Allah ﷺ bowed with all of them. When they raised their heads from prostration, the row immediately behind him prostrated, and the others stood. When they raised their heads from prostration, the back row prostrated for their bowing with the Messenger of Allah ﷺ. He said: Then the front row moved back, and the back row moved forward for their bowing with the Messenger of Allah ﷺ. Then the front row moved back and the back row moved forward, each

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ: سَمِعْتُهُ يُحَدِّثُ، عَنْ أَبِي عِيَاشِ الزُّرَقِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ مُصَافَّ الْغَوْبِ بِعُسْفَانَ، وَعَلَى الْمُشْرِكِينَ حَالَذُبْنُ الْوَلِيدِ فَصَلَّى بِهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظَّهَرَ، ثُمَّ قَالَ الْمُشْرِكُونَ: إِنَّ لَهُمْ صَلَاةً بَعْدَ هَذِهِ هِيَ أَحَبُّ إِلَيْهِمْ مِنْ أَمْوَالِهِمْ وَأَبْنَائِهِمْ، فَصَلَّى بِهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَفَّهُمْ خَلْفَهُ صَفَّيْنِ، قَالَ: فَرَكَعَ بِهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمِيعًا، فَلَمَّا رَفَعُوا رُؤوسَهُمْ مِنَ السُّجُودِ سَجَدَ الصَّفُّ الَّذِي يَلِيهِ، وَقَامَ الْأُخْرُونَ فَلَمَّا رَفَعُوا رُؤوسَهُمْ مِنَ السُّجُودِ سَجَدَ الصَّفُّ الْمُؤَخِّرُ بِرُكُوعِهِمْ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: ثُمَّ تَأَخَّرَ الصَّفُّ الْمُقَدَّمُ، وَتَقَدَّمَ الصَّفُّ الْمُؤَخِّرُ بِرُكُوعِهِمْ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ تَأَخَّرَ الصَّفُّ الْمُقَدَّمُ، وَتَقَدَّمَ الصَّفُّ الْمُؤَخِّرُ، فَقَامَ كُلُّ وَاحِدٍ مِنْهُمَا فِي مَقَامِ صَاحِبِهِ، ثُمَّ رَكَعَ وَقَامَ الْأُخْرُونَ فَلَمَّا فَرَغُوا مِنْ سُجُودِهِمْ سَجَدَ الْأُخْرُونَ، ثُمَّ سَلَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِمْ

[8293] Yazīd ibn Hārūn narrated to us, he said: Yahyā ibn Sa‘īd informed us, from al-Qāsim ibn Muḥammad, from Ṣalīḥ ibn Khawwāt, from Sahl ibn Abī Hathmah regarding the Prayer of Fear. He said: “The Imam stands facing the Qiblah with a group, while another group faces the enemy. He prays one rak‘ah with those with him. When he stands up, those behind him pray one rak‘ah for themselves, prostrate, and perform taslim. Then they go to take the place of their brothers who are facing the enemy. The others return on their heels and stand behind the Imam. He prays another rak‘ah with them, then performs taslim. Then those behind him stand up, bow for themselves, prostrate, and perform taslim.”

[8294] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Sālim, from Sa‘īd ibn Jubayr, who said: “How can one rak‘ah be shortened when it is two rak‘ahs?”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ حَوَّاتٍ، عَنْ سَهْلِ بْنِ أَبِي حَنْمَةَ فِي صَلَاةِ الْخُوفِ، قَالَ: يَقُولُ الْإِمَامُ إِلَى الْقِبْلَةِ وَمَعَهُ طَائِفٌ، وَطَائِفٌ مُوَاجِهُ الْعَدُوِّ، فَصَلَّى بِمَنْ مَعَهُ رَكْعَةً، فَإِذَا قَامَ صَلَّى الَّذِينَ وَرَاءُهُ لِأَنفُسِهِمْ رَكْعَةً، وَسَجَدُوا وَسَلَّمُوا، ثُمَّ ذَهَبُوا حَتَّى يَقُولُوا مَقَامٌ إِخْرَانِهِمُ الَّذِينَ إِبَارَ إِلَيْهِمُ الْعَدُوُّ، وَرَجَعَ الْأَخَرُونَ عَلَى أَعْقَابِهِمْ، فَوَقَفُوا خَلْفَ الْإِمَامِ، فَصَلَّى بِهِمْ رَكْعَةً أُخْرَى، ثُمَّ سَلَّمَ، وَقَامَ الَّذِينَ وَرَاءُهُمْ فَرَكَعُوا لِأَنفُسِهِمْ، وَسَجَدُوا وَسَلَّمُوا

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ سَالِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: رَكْعَةٌ كَيْفَ تَكُونُ مَقْصُورَةً وَهُمَا رَكْعَتَانِ

[8295] Ghundar narrated to us, from Shu'bah, from Mughirah, from al-Sha'bī, from Masrūq that he said regarding the Prayer of Fear: "The Imam stands, and they line up behind him in two rows. Then the Imam bows, and those immediately behind him bow. Then he prostrates with those immediately behind him. When he stands up, those immediately behind him move back, and the others come and take their place. He bows with them and prostrates with them, while the others remain standing. Then they stand up and make up one rak'ah each. The Imam has two rak'ahs in congregation, and the people have one rak'ah each in congregation, and they make up the second rak'ah."

[8296] Ghundar narrated to us, from Shu'bah, from 'Alī ibn Zayd, from Yūsuf ibn Mihrān, from Ibn 'Abbās, similar to that.

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مُعِيرَةَ، عَنْ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ أَنَّهُ قَالَ: صَلَاةُ الْخَوْفِ يَقُولُونَ الْإِمَامُ، وَيَصُوفُونَ خَلْفَهُ صَفَّيْنِ، ثُمَّ يَرْكَعُ الْإِمَامُ فَيَرْكَعُ الَّذِينَ يَلْوَنَهُ، ثُمَّ يَسْجُدُ بِالَّذِي يَلْوَنَهُ، فَإِذَا قَامَ ثَلَاثَ هُوَ لَأَهْدِيَ الَّذِينَ يَلْوَنَهُ، وَجَاءَ الْأُخْرُونَ فَقَامُوا مَقَامَهُمْ فَرَكَعَ بِهِمْ وَسَجَدَ بِهِمْ، وَالْأُخْرُونَ قِيَامٌ، ثُمَّ يَقُولُونَ فَيَقْضُونَ رَكْعَةً رَكْعَةً، يَكُونُ لِلْإِمَامِ رَكْعَتَانِ فِي جَمَاعَةٍ، وَيَكُونُ لِلْقَوْمِ رَكْعَةً رَكْعَةً فِي جَمَاعَةٍ، وَيَقْضُونَ الرَّكْعَةَ الثَّانِيَةَ،

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مَهْرَانَ، عَنْ ابْنِ عَبَّاسٍ، مِثْلُ ذَلِكَ

[8297] Abū Bakr narrated to us, he said: Wakī‘ narrated to us, he said: Ibn Abī Khālid narrated to us, from Qays ibn Abī Ḥāzim, from Abū Mas‘ūd al-Anṣārī ‘Uqbah ibn ‘Amr, who said: The sun eclipsed during the time of the Prophet ﷺ. The people said: “It eclipsed only because of the death of Ibrāhīm.” The Prophet ﷺ said: “Indeed, the sun and the moon do not eclipse for the death of anyone nor for his life, but they are two signs from the signs of Allah. So when you see them, pray.”

[8298] Wakī‘ narrated to us, he said: Sufyān narrated to us, from ‘Āshim, from Abū Qilābah, from al-Nu‘mān ibn Bashīr: “That the Messenger of Allah ﷺ prayed during an eclipse similar to your prayer, bowing and prostrating.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا أَبْنُ أَبِي حَالِدٍ،
عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودِ الْأَنْصَارِيِّ
عُقْبَةَ بْنَ عَمْرُو، قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ النَّاسُ: إِنَّمَا انْكَسَفَتْ لِمَوْتِ
إِبْرَاهِيمَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الشَّمْسَ
وَالْقَمَرَ لَا يَنْكِسَفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاةِ، وَلَكِنَّهُمَا
آيَاتٌ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُمَا فَاصْلُوا

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ عَاصِمٍ، عَنْ أَبِي
قِلَابَةَ، عَنْ النُّعْمَانَ بْنِ بَشِيرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ صَلَّى فِي كُسُوفٍ تَحْوِا مِنْ صَلَاتِكُمْ يَرْكَعُ
وَيَسْجُدُ

[8299] Muḥammad ibn Fuḍayl narrated to us, from ‘Atā’ ibn al-Sā’ib, from his father, from ‘Abdullāh ibn ‘Amr, who said: The sun eclipsed during the time of the Messenger of Allah ﷺ, so he stood up and we stood up with him. Then he said: “O people, indeed the sun and the moon are two signs from the signs of Allah. So if one of them eclipses, rush to the mosques.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: انْكَسَفَ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ وَقَمِنَ مَعَهُ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا انْكَسَفَ إِخْدَاهُمَا فَافْرَغُوا إِلَى الْمَسَاجِدِ

[8300] Ibn ‘Ulayyah and Ibn Numayr narrated to us, from Sufyān, from Ḥabīb, from Ṭāwūs, from Ibn ‘Abbās, who said: “We prayed with the Messenger of Allah ﷺ during the solar eclipse eight bowings in four prostrations.”

حَدَّثَنَا ابْنُ عُلَيْهَا، وَابْنُ نُمَيْرٍ، عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي كُسُوفِ الشَّمْسِ ثَمَانِ رَكْعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ،

[8301] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Ḥabīb ibn Abī Thābit, from Ṭāwūs, from the Prophet ﷺ, similar to it, but he did not mention Ibn ‘Abbās.

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ طَاؤِسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ، وَلَمْ يَذْكُرْ ابْنَ عَبَّاسٍ

[8302] ‘Abdah narrated to us, from Hishām, from his father, from ‘Ā’ishah, who said: The sun eclipsed during the time of the Messenger of Allah ﷺ, so he prayed. He finished his prayer when the sun cleared up. He praised Allah and extolled Him, then said: “Indeed, the sun and the moon are two signs from the signs of Allah. So when you see them, pray and give charity.”

حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: حَسِفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى، فَرَغَّ مِنْ صَلَاتِهِ حِينَ تَجَلَّ عَنِ الشَّمْسِ، فَحَمَدَ اللَّهَ، وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا وَتَصَدَّقُوا،

[8303] Ibn Numayr narrated to us, from Hishām, from his father, from ‘Ā’ishah, from the Prophet ﷺ, similar to it, except that Ibn Numayr said: “So say Takbīr and supplicate.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلُهُ، إِلَّا أَنَّ ابْنَ نُمَيْرٍ قَالَ: فَكَبِرُوا وَادْعُوا

[8304] Ibn Numayr narrated to us, he said: ‘Abd al-Malik informed us, from ‘Atā’, from Jābir, who said: The sun eclipsed during the time of the Messenger of Allah ﷺ on the day Ibrāhīm, the son of the Prophet ﷺ died. The people said: “The sun eclipsed only because of the death of Ibrāhīm.” So the Prophet ﷺ stood up and led the people in prayer with six rak‘ahs (bowings) and four prostrations. He began by saying Takbīr, then recited and prolonged the recitation. Then he bowed for about as long as he stood. Then he raised his head from bowing and recited a recitation shorter than the second [standing?]. Then he bowed for about as long as he stood. Then he raised his head from bowing, then went down for prostration and prostrated twice. Then he stood up and bowed three rak‘ahs (bowings) again; none of them was [performed] but that the one before it was longer than the one after it, and his bowing was about as long as his prostration. Then he moved back, and the rows behind him moved back until he

حَدَّثَنَا أَبْنُ نُعْمَىٰ، قَالَ: أَخْبَرَنَا عَبْدُ الْمَالِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ مَاتَ إِبْرَاهِيمَ أَبْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ النَّاسُ: إِنَّمَا انْكَسَفَتِ الشَّمْسُ لِمَوْتِ إِبْرَاهِيمَ، فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَصَلَّى بِالنَّاسِ سِتَّ رَكْعَاتٍ وَأَرْبَعَ سَجَدَاتٍ بَدَا فَكَبَرَ، ثُمَّ قَرَأَ، فَأَطَالَ الْقِرَاءَةَ، ثُمَّ رَكَعَ تَحْوِا مَمَّا قَامَ، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَرَأَ قِرَاءَةً دُونَ الثَّانِيَةِ، ثُمَّ رَكَعَ تَحْوِا مِمَّا قَامَ، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، ثُمَّ احْدَرَ بِالسُّجُودِ فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ قَامَ فَرَكَعَ أَيْضًا ثَلَاثَ رَكَعَاتٍ لَيْسَ مِنْهَا رَكْعَةٌ إِلَّا الَّتِي قَبْلَهَا أَطْوَلُ مِنَ الَّتِي بَعْدَهَا وَرُكُوعُهُ تَحْوِا مِنْ سُجُودِهِ، ثُمَّ تَأَخَّرَ وَتَأَخَّرَتِ الصُّفُوفُ خَلْفُهُ حَتَّى انْتَهَى إِلَى النِّسَاءِ، ثُمَّ تَقَدَّمَ وَتَقَدَّمَ النَّاسُ مَعَهُ، حَتَّى قَامَ فِي مَقَامِهِ فَانْصَرَفَ حِينَ انْصَرَفَ، وَقَدْ أَضَاءَتِ الشَّمْسُ، فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّمَا الشَّمْسُ وَالْقَمَرُ أَيَّانٌ مِنْ آيَاتِ اللَّهِ لَا يَنْكِسُفَانِ لِمَوْتِ بَشَرٍ، فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ فَاصْلُوا حَتَّى تَتَجَلِّي

[8305] Ibn Mahdī narrated to us, from Sufyān, from Abū Ishaq, from al-Sā’ib ibn Mālik, from the Prophet ﷺ: “That he prayed two rak’ahs during the solar eclipse.”

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ السَّائِبِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ صَلَّى فِي كُسُوفِ الشَّمْسِ رَكْعَتَيْنِ

[8306] Hushaym narrated to us, he said: Yūnus informed us, from al-Hasan: “That ‘Alī prayed ten rak’ahs (bowings) in four prostrations during the eclipse.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الْحَسَنِ، أَنَّ عَلَيًّا صَلَّى فِي الْكُسُوفِ عَشْرَ رَكْعَاتٍ بِأَرْبَعِ سَجَدَاتٍ

[8307] Ghundar narrated to us, from Ibn Jurayj, from Sulaymān al-Āḥwal, from Ṭāwūs: “That the sun eclipsed during the time of Ibn ‘Abbās, so he prayed on the Šuffah of Zamzam two rak’ahs, with four prostrations in each rak’ah.”

حَدَّثَنَا غُنْدَرُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ طَاؤِسٍ، أَنَّ الشَّمْسَ انْكَسَفَتْ عَلَى عَهْدِ ابْنِ عَبَّاسٍ فَصَلَّى عَلَى صُفَّةِ زَمْرَمَ رَكْعَتَيْنِ، فِي كُلِّ رَكْعَةٍ أَرْبَعَ سَجَدَاتٍ

[8308] Hushaym narrated to us, he said: Yūnus informed us, from al-Hasan, from Abū Bakrah, who said: The sun or the moon eclipsed during the time of the Messenger of Allah ﷺ. He said: “Indeed, the sun and the moon are two signs from the signs of Allah; they do not eclipse for the death of anyone among the people. So if that happens, pray until it clears.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ: إِنَّكَسَفَتِ الشَّمْسُ أَوِ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: إِنَّ الشَّمْسَ وَالْقَمَرَ آتَيْنَا مِنْ آيَاتِ اللَّهِ، لَا يَنْكِسِفَانِ لِمَوْتٍ أَحَدٍ مِنَ النَّاسِ، فَإِذَا كَانَ كَذَلِكَ فَصَلُّوا حَتَّى تَنْجَلِي

[8309] Hushaym narrated to us, he said: Mughīrah informed us, from Ibrāhīm, who said: “They used to say: If that happens, pray like your [normal] prayer until it clears.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَقُولُونَ: إِذَا كَانَ ذَلِكَ فَصَلُّوا كَصَلَاتِكُمْ حَتَّى تَنْجَلِي

[8310] Ibn Numayr narrated to us, from Hishām, from Fātimah, from Asmā’, who said: “The sun eclipsed during the time of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ prolonged [the prayer] until I felt faint.” She said: “The Messenger of Allah ﷺ finished when it had cleared.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، قَالَتْ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَطَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى تَجَلَّنِي الْعَشْيُ، قَالَتْ: فَأَنْصَرَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ تَجَلَّ

[8311] Ibn Fuḍayl narrated to us, from Yazid, from ‘Abd al-Rahmān ibn Abī Laylā, who said: So-and-so and So-and-so narrated to me that the Prophet ﷺ said: “Indeed, the eclipse of the sun and the moon are two signs from the signs of Allah. So if you see that, rush to prayer.”

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ يَزِيدَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: حَدَّثَنِي فُلَانُ، وَفُلَانٌ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ كُسُوفَ الشَّمْسِ وَالْقَمَرِ آيَاتٌ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَافْرَغُوا إِلَى الصَّلَاةِ

[8312] ‘Abd al-A’lā narrated to us, from al-Jurayrī, from Ḥassān ibn ‘Umayr, from ‘Abd al-Rahmān ibn Samurah—and he was one of the companions of the Messenger of Allah ﷺ—who said: I was shooting arrows in Medina during the lifetime of the Messenger of Allah when the sun eclipsed. I threw them aside and said: “By Allah, I will see what happens to the Messenger of Allah ﷺ during the solar eclipse.”

He said: So I came to him, and he was standing in prayer, raising his hands. He said: “He began glorifying Allah, praising Him, saying Takbīr and Tahlīl, and supplicating until it cleared.” He said: When it cleared, he said: “He recited two Surahs and prayed two

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ الْجَرِيرِيِّ، عَنْ حَسَانَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمْرَةَ، وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُنْتُ أَرْتَمِي ِإِلَيْهِمْ بِالْمَدِينَةِ فِي حَيَّاتِ رَسُولِ اللَّهِ، إِذْ انْكَسَفَتِ الشَّمْسُ فَنَبَذَّهَا، فَقُلْتُ: وَاللَّهِ لَا نَظَرَنَّ إِلَى مَا حَدَثَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي كُسُوفِ الشَّمْسِ، قَالَ: فَأَتَيْتُهُ وَهُوَ قَائِمٌ فِي الصَّلَاةِ رَافِعًا يَدَيْهِ، قَالَ: فَجَعَلَ يُسَبِّحُ وَيَحْمَدُ وَيُكَبِّرُ وَيُهَلِّلُ وَيَدْعُو حَتَّى حُسِرَ عَنْهَا، قَالَ: فَلَمَّا حُسِرَ عَنْهَا، قَالَ: قَرَا سُورَتَيْنِ وَصَلَّى رَكْعَتَيْنِ

[8313] Al-Faḍl ibn Dukayn narrated to us, he said: Zuhayr narrated to us, from al-Aswad ibn Qays, who said: Tha'labah ibn 'Abbād al-'Abdī narrated to me that he witnessed a sermon by Samurah ibn Jundub one day, and he mentioned in his sermon a hadith from the Messenger of Allah ﷺ. Samurah said: While I and a young man from the Anṣār were shooting at a target during the time of the Messenger of Allah ﷺ, when the sun was about two or three spear-lengths above the horizon in the viewer's eye, it turned black until it became like a tannūmah (a black plant). He said: One of us said to his companions: Let us go to the mosque, for by Allah, this sun will cause an event for the Messenger of Allah ﷺ in his Ummah. He said: So we rushed to the mosque, and he was there, prominent and gathered. He said: We encountered the Messenger of Allah ﷺ as he came out to the people. "He stepped forward and led us in prayer, standing longer than he had ever stood with us in prayer, and we did not hear any

حَدَّثَنَا الفَضْلُ بْنُ دُكَيْنِ، قَالَ: ثَنَرُهَيْرٌ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، قَالَ: حَدَّثَنِي أَعْلَمُهُ بْنُ عَبَادٍ الْعَبْدِيُّ، أَنَّهُ شَهِدَ يَوْمًا خُطْبَةً لِسَمْرَةَ بْنِ جُنْدُبٍ فَذَكَرَ فِي خُطْبَتِهِ حَدِيثًا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: قَالَ سَمْرَةُ: بَيْنَمَا أَنَا يَوْمًا وَغَلَامٌ مِنَ الْأَنْصَارِ نَرْمِي غَرَضًا لَنَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَتَّى إِذَا كَانَتِ الشَّمْسُ قِيدَ رُمْحَينُ أَوْ ثَلَاثَةً فِي عَيْنِ النَّاظِرِ مِنَ الْأَفْقِ اسْوَدَتْ، حَتَّى أَصَتْ كَانَهَا تَنُومَةً، قَالَ: فَقَالَ أَحَدُنَا لِأَصْحَابِهِ: انْطَلِقْ بِنَا إِلَى الْمَسْجِدِ فَوَاللَّهِ لَنْخَدِّنَ هَذِهِ الشَّمْسَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَمْتَهِ حَدِيثًا، قَالَ: فَدَفَعْنَا إِلَى الْمَسْجِدِ، فَإِذَا هُوَ بِارْزُ مُحَقِّلٍ، قَالَ: وَوَافَقْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ خَرَجَ إِلَى النَّاسِ "فَاسْتَقْدَمْ فَصَلَّى بِنَا كَأَطْوَلِ مَا قَامَ بِنَا فِي صَلَاةٍ قَطُّ، لَا نَسْمَعُ لَهُ صَوْتًا، ثُمَّ سَجَدَ بِنَا كَأَطْوَلِ مَا سَجَدَ بِنَا فِي صَلَاةٍ قَطُّ، لَا نَسْمَعُ لَهُ صَوْتًا، قَالَ: ثُمَّ فَعَلَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ، قَالَ: فَوَافَقَ تَجْلِي الشَّمْسِ جُلُوسَهُ فِي الرَّكْعَةِ الثَّانِيَةِ فَسَلَّمَ

[8314] Waki‘ narrated to us, he said: Hishām al-Dastuwā’ī narrated to us, from Qatādah, from ‘Atā’, from ‘Ubayd ibn ‘Umayr, from ‘Ā’ishah, who said: “The prayer of the signs (eclipses) is six bowings in four prostrations.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا هِشَامُ الدَّسْنُوَائِيُّ، عَنْ قَتَادَةَ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ، قَالَتْ: صَلَاةُ الْأُيُّاتِ سَتُّ رَكْعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ

[8315] Waki‘ narrated to us, he said: Sufyān narrated to us, from ‘Āsim ibn ‘Ubaydullāh, who said: “I saw Ibn ‘Umar rushing to the mosque during the solar eclipse, carrying his sandals.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفِيَّانُ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ يُهَرُّوْلُ إِلَى الْمَسْجِدِ فِي كُسُوفِ الشَّمْسِ وَمَعَهُ نَعْلَةً

[8316] Waki‘ narrated to us, he said: Rabī‘ narrated to us, from al-Hasan, who said: “He prays two rak‘ahs during the eclipse.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا رَبِيعٌ، عَنِ الْحَسَنِ قَالَ: يُصَلِّي رَكْعَتَيْنِ فِي الْكُسُوفِ

[8317] Hushaym narrated to us, he said: Mughīrah informed us, from Abū al-Khayr ibn Tamīm ibn Ḥadhlam, who said: There was darkness in Kufa. Hunayy ibn Nuwayrah came with a companion of his and entered upon Tamīm ibn Ḥadhlam—who was one of the companions of ‘Abdullāh—and found him praying. He said: He said to them: “Return to your houses and pray until what you see clears up, for that is what used to be commanded.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ أَبِي الْخَيْرِ بْنِ ثَمِيمِ بْنِ حَذْلَمٍ، قَالَ: كَانَتْ بِالْكُوفَةِ ظُلْمَةً، فَجَاءَهُنَّ بْنُ ثَمِيمِ بْنِ حَذْلَمٍ، تُوَيْرَةً مَعَهُ صَاحِبُ لَهُ، حَتَّى دَخَلَا عَلَى ثَمِيمِ بْنِ حَذْلَمٍ، وَكَانَ مِنْ أَصْحَابِ عَبْدِ اللَّهِ فَوَجَدَاهُ يُصَلِّي، قَالَ: فَقَالَ لَهُمَا: ارْجِعَا إِلَى بُيُوتِكُمَا وَصَلِّا حَتَّى يَنْجَلِي مَا تَرَوْنَ، فَإِنَّهُ كَانَ يُؤْمِرُ بِذَلِكَ

[8318] Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from al-A‘mash, from Ibrāhīm, from ‘Alqamah, who said: “If you are frightened by any horizon of the sky, rush to prayer.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: إِذَا فَزِعْتُمْ مِنْ أُفَقٍ مِنْ أَفَاقِ السَّمَاءِ فَافْرَعُوا إِلَى الصَّلَاةِ

[8319] Humayd ibn ‘Abd al-Raḥmān narrated to us, from Ḥasan, from ‘Isā ibn Abī ‘Azzah, who said: The people were frightened during an eclipse of the sun or moon or something. Al-Sha‘bī said: “You should go to the mosque, for it is from the Sunnah.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ عَيْسَى بْنِ أَبِي عَزَّةَ، قَالَ: فَزَعَ النَّاسُ فِي اِنْكِسَافِ الشَّمْسِ أَوْ الْقَمَرِ أَوْ شَيْءًا، فَقَالَ الشَّاعِرُ: عَلَيْكُمْ بِالْمَسْجِدِ فَإِنَّهُ مِنَ الْسُّنْنَةِ

[8320] Waki‘ narrated to us, from Sufyān, from Mughīrah, from Ibrāhīm, who said: “He prays two rak‘ahs during the eclipse.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْدِيَانَ، عَنْ مُغْبِرَةَ، عَنْ إِبْرَاهِيمَ،
قَالَ: يُصَلِّي رَكْعَتَيْنِ فِي الْكُسُوفِ

[8321] Mu‘tamir narrated to us, from Ishāq ibn Suwayd, from al-‘Alā’ ibn Ziyād, regarding the eclipse prayer. He said: “He stands, recites, and bows. When he says: ‘Allah hears those who praise Him,’ he looks at the moon. If it has not cleared, he recites, then bows, then raises his head. When he says: ‘Allah hears those who praise Him,’ he looks at the moon. If it has cleared, he prostrates, then stands and performs another rak‘ah. If it has not cleared, he never prostrates until it clears whenever it clears. Then if there is an eclipse afterward, he does not pray this prayer.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ إِسْحَاقَ بْنِ سُوَيْدٍ، عَنْ الْعَلَاءِ بْنِ
زِيَادٍ، فِي صَلَاةِ الْكُسُوفِ، قَالَ: “يُقُولُ يَقْرَأً وَيَرْكَعُ،
فَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ نَظَرَ إِلَى الْقَمَرِ، فَإِنْ كَانَ
لَمْ يَتَجَلَّ قَرَأً، ثُمَّ رَكَعَ، ثُمَّ رَفَعَ رَأْسَهُ، فَإِذَا قَالَ: سَمِعَ
اللَّهُ لِمَنْ حَمِدَهُ نَظَرَ إِلَى الْقَمَرِ، فَإِنْ كَانَ انْجَلَى سَجَدَ،
ثُمَّ قَامَ فَشَفَقَهَا بِرَكْعَةٍ، وَإِنْ لَمْ يَتَجَلَّ لَمْ يَسْجُدْ أَبَدًا، حَتَّى
يَتَجَلِّي مَتَى مَا انْجَلَى، ثُمَّ إِنْ كَانَ كُسُوفٌ بَعْدُ لَمْ يُصَلِّ
هَذِهِ الصَّلَاةَ

[8322] Waki‘ narrated to us, he said: Ishāq ibn ‘Uthmān al-Kilābī narrated to us, from Abū Ayyūb al-Hajarī, who said: The sun eclipsed in Basra while Ibn ‘Abbās was its governor. “He stood to lead the people in prayer. He recited and prolonged the recitation, then he bowed and prolonged the bowing, then he raised his head, then he prostrated. He did the same in the second rak‘ah.” When he finished, he said: “This is the prayer of the signs.” I said: “What did he recite in them?” He said: “Al-Baqarah and Al-‘Imrān.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثُنا إِسْحَاقُ بْنُ عُثْمَانَ الْكِلَابِيِّ، عَنْ أَبِي أَيُوبَ الْهَجَرِيِّ، قَالَ: انْكَسَفَتِ الشَّمْسُ بِالْبَصْرَةِ، وَابْنُ عَبَّاسٍ أَمِيرُ عَلَيْهَا، فَقَامَ يُصَلِّي بِالنَّاسِ، فَقَرَا فَأَطَالَ الْقِرَاءَةَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ، ثُمَّ سَجَّدَ، فَعَلَ مِثْلَ ذَلِكَ فِي الثَّانِيَةِ، فَلَمَّا فَرَغَ، قَالَ: هَذَا صَلَاةُ الْأُبَيَّاتِ، قَالَ: فَقُلْتُ بِأَيِّ شَيْءٍ قَرَأَ فِيهِمَا؟ قَالَ: بِالْبَقَرَةِ، وَآلِ عِمْرَانَ

[8323] ‘Ubaydullāh ibn Mūsā narrated to us, Shaybān informed us, from Yaḥyā ibn Abī Kathīr, from Abū Salamah, from ‘Abdullāh ibn ‘Amr ibn al-Āṣ: “When the sun eclipsed during the time of the Messenger of Allah ﷺ, the call was made: ‘Prayer is gathering (al-Ṣalātu Jāmi‘ah).’ The Messenger of Allah ﷺ bowed two rak‘ahs (bowings) in one prostration (rak‘ah), then stood up and bowed two rak‘ahs in one prostration. Then the sun cleared.” He said: ‘Ā’ishah said: “I have never prostrated a prostration, nor bowed a bowing that was longer than it.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، أَخْبَرَنَا شَيْبَانُ، عَنْ يَحْيَى
بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو
بْنِ الْعَاصِ، أَنَّهُ لَمَّا انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، نُودِيَ بِالصَّلَاةِ جَامِعَةً،
فَرَكَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَيْنِ فِي
سَجْدَةٍ، ثُمَّ قَامَ فَرَكَعَ رَكْعَيْنِ فِي سَجْدَةٍ، ثُمَّ جُلِّيَ عَنِ
الشَّمْسِ، قَالَ: قَالَتْ عَائِشَةُ: مَا سَاجَدْتُ سُجُونًا قُطُّ، وَلَا
رَكَعْتُ رُكُوعًا قُطُّ كَانَ أَطْوَلَ مِنْهُ

[8324] Muṣ‘ab ibn al-Miqdām narrated to us, he said: Zā’idah informed us, he said: Ziyād ibn ‘Ilāqah said: I heard al-Mughīrah ibn Shu‘bah say: The sun eclipsed during the time of the Messenger of Allah ﷺ on the day Ibrāhīm died.

The people said: “It eclipsed because of the death of Ibrāhīm.”

The Messenger of Allah ﷺ said: “Indeed, the sun and the moon are two signs from the signs of Allah; they do not eclipse for the death of anyone nor for his life. So when you see them, supplicate to Allah and pray until it clears.”

[8325] Abū Bakr narrated to us, he said: Yazīd ibn Ibrāhīm narrated to us, from al-Hasan, from the Prophet ﷺ: “He prayed two rak‘ahs during an eclipse, and recited Surah al-Najm in one of them.”

حَدَّثَنَا مُصْبَعُ بْنُ الْمِعْدَامَ، قَالَ: أَخْبَرَنَا زَائِدَةُ، قَالَ: قَالَ: زَيْدُ بْنُ عِلَاقَةَ: سَمِعْتُ الْمُغِيرَةَ بْنَ شَعْبَةَ، يَقُولُ: انْكَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ مَاتَ إِبْرَاهِيمَ، فَقَالَ النَّاسُ: انْكَسَفَتِ لِمَوْتِ إِبْرَاهِيمَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَنْكِسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاةِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَادْعُوا اللَّهَ وَصَلُّوا حَتَّى تُكَشِّفَ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ، عَنِ الْحَسَنِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي كُسُوفِ رَحْكَتَيْنِ، فَقَرَأَ فِي إِحْدَاهُمَا بِالنَّجْمِ

[8326] Waki‘ narrated to us, he said: Ibrāhīm ibn Ismā‘il ibn Mujammi‘ narrated to us, from al-Mājishūn, who said: I heard Abān ibn ‘Uthmān “recite during an eclipse: {A requester asked} [Al-Ma‘rij: 1] - the verse.”

[8327] Humayd ibn ‘Abd al-Rahmān narrated to us, from Ḥasan, from ‘Abdullāh ibn ‘Isā, who said: ‘Abd al-Rahmān ibn Abī Laylā led us in prayer when the moon eclipsed, similar to our prayer in Ramadan. He said: “And the first thing he recited was: {Ya, Seen. By the wise Qur'an} [Ya-Sin: 1-2].”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثُنا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنُ مُجَمِّعٍ
عَنِ الْمَاجِشُونَ، قَالَ: سَمِعْتُ أَبْنَانَ بْنَ عُثْمَانَ "قَرَأَ فِي
الْأُلْيَةِ" [1]: كُسُوفٌ: {سَأَلَ سَائِلٌ} [المعارج

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ عَبْدِ اللَّهِ
بْنِ عِيسَى، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بْنًا عَبْدِ الرَّحْمَنِ بْنًا أَبِي لَيْلَى
جِئَنَ انْكَسَفَ الْقَمَرُ مِثْلَ صَلَاتِنَا هَذِهِ فِي رَمَضَانَ، قَالَ:
"وَقَرَأَ أَوَّلَ مَا شَيْءَ قَرَأً: {بِسْ وَالْقُرْآنِ الْحَكِيمِ}" [بِسْ
2]

[8328] Waki‘ narrated to us, from Ja‘far ibn Burqān, who said: ‘Umar ibn ‘Abd al-‘Azīz wrote to us regarding an earthquake that occurred in Syria: “Go out on Monday of such-and-such month. And whoever among you can give charity, let him do so, for Allah Almighty said: {He has succeeded who purifies himself, And mentions the name of his Lord and prays} [Al-A’la: 14-15].”

حَدَّثَنَا وَكِبِيعُ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ: كَتَبَ إِلَيْنَا
عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فِي رَلْزَلٍ كَانَتْ بِالشَّامِ: “أَنْ
اَخْرُجُوا يَوْمَ الْاثْنَيْنِ مِنْ شَهْرٍ كَذَا وَكَذَا، وَمَنْ اسْتَطَاعَ
مِنْكُمْ أَنْ يُخْرِجَ صَدَقَةً فَأُبَيْعَلْ، فَإِنَّ اللَّهَ تَعَالَى قَالَ: [قَدْ
15: أَفْلَحَ مَنْ تَرَكَ وَدَكَرَ اسْمَ رَبِّهِ فَصَلَّى} [الأعلى]

[8329] Abū Bakr narrated to us, he said: Waki‘ narrated to us, Sufyān said: From al-Aswad ibn Qays al-‘Abdī, from Tha’labah ibn ‘Abbād, from Samurah ibn Jundub, who said: “The Prophet ﷺ led us in prayer during an eclipse, and we did not hear any voice from him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِبِيعُ، قَالَ سُفْيَانُ: عَنِ الْأَسْوَدِ
بْنِ قَيْسِ الْعَبْدِيِّ، عَنْ ثَعْلَبَةَ بْنِ عَبَادٍ، عَنْ سَمْرَةَ بْنِ
جُذْبٍ، قَالَ: صَلَّى إِلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي
كُسُوفٍ، وَلَا نَسْمَعُ لَهُ صَوْتًا

[8330] Sufyān narrated to us, from al-Shaybānī, from al-Hakam, from Ḥanash al-Kinānī: “That ‘Alī recited aloud during the eclipse prayer.”

حَدَّثَنَا سُفْيَانُ، عَنِ الشَّيْبَانِيِّ، عَنِ الْحَكَمِ، عَنْ حَنَشِ
الْكِنَانِيِّ، أَنَّ عَلِيًّا جَهَرَ بِالْقِرَاةِ فِي الْكُسُوفِ

[8331] Abū Bakr narrated to us, he said: Muḥammad ibn Bishr narrated to us, he said: Sa‘īd narrated to us, from Qatādah, from ‘Atā’, who said: “If the eclipse is after ‘Aṣr or after Ṣubḥ (Fajr), they should stand and remember their Lord, but they do not pray.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: ثنا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ عَطَاءَ، قَالَ: إِذَا كَانَ الْكُسُوفُ بَعْدَ الْعَصْرِ وَبَعْدَ الصُّبْحِ قَامُوا فَدَّكُرُوا رَبَّهُمْ وَلَا يُصْلِّوْنَ

[8332] Muḥammad ibn Abī ‘Adī narrated to us, from Ash‘ath, from al-Ḥasan, who said: “If the sun eclipses at a time when prayer is not permissible,” he said, “they should supplicate.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، قَالَ: إِذَا انْكَسَفَتِ الشَّمْسُ فِي وَقْتٍ لَا تَحْلُّ فِيهَا الصَّلَاةُ، قَالَ: يَدْعُونَ

[8333] Al-Thaqafī narrated to us, from Khālid, from ‘Abdullāh ibn al-Ḥārith: “That Ibn ‘Abbās led them in prayer during an earthquake; it was four prostrations with six bowings.”

حَدَّثَنَا الثَّقَافِيُّ، عَنْ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، أَنَّ ابْنَ عَبَّاسٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي زَلْزَلٍ كَانَتْ أَرْبَعَ سَجَدَاتٍ فِيهَا سِتُّ رُكُوعَاتٍ

[8334] Hafṣ narrated to us, from Layth, from Shahr, who said: Medina was shaken by an earthquake during the time of the Prophet ﷺ. He said: “Indeed, your Lord is asking you to please Him (seek His favor/repent), so please Him.”

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ شَهْرٍ، قَالَ: رُلْزِلتِ
الْمَدِينَةُ فِي عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: إِنَّ
رَبَّكُمْ يَسْتَعْتِبُكُمْ فَأَعْتَبُوهُ

[8335] Ibn Numayr narrated to us, from ‘Ubaydullāh, from Nāfi‘, from Ṣafiyyah bint Abī ‘Ubayd, who said: The earth shook during the time of ‘Umar until the beds rattled. That coincided with ‘Abdullāh ibn ‘Umar praying, but he did not notice. She said: ‘Umar addressed the people. One of them said: “You have hastened.” He said: And I only know that he said: “If it happens again, I will surely leave from among you.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ صَفِيَّةَ
ابْنَةِ أَبِي عُبَيْدٍ، قَالَ: رُلْزِلتِ الْأَرْضُ عَلَى عَهْدِ عُمَرَ
حَتَّى اصْطَوَقَتِ السُّرُرُ، فَوَاقَعَ ذَلِكَ عَبْدُ اللَّهِ بْنُ عُمَرَ
وَهُوَ يُصَلِّي فَلَمْ يَدْرِ، قَالَ: فَخَطَبَ عُمَرُ لِلنَّاسِ، فَقَالَ
أَحَدُهُمَا: لَقَدْ عَجَلْتُمْ، قَالَ: وَلَا أَعْلَمُ إِلَّا قَالَ: لَيْنَ
عَادْتُ لِأَخْرُجَ مِنْ بَيْنِ ظَهْرِ أَنِيْكُمْ

[8336] Abū Bakr narrated to us, he said: Wakī‘ narrated to us, he said: Sufyān narrated to us, from Hishām ibn Ishāq ibn ‘Abdullāh ibn Kinānah, from his father, who said: A governor among the governors sent me to Ibn ‘Abbās to ask him about the prayer for rain (Istisqā’). Ibn ‘Abbās said: “What prevented him from asking me [directly]?” Then Ibn ‘Abbās said: “The Messenger of Allah ﷺ went out humbly, dressed in ordinary clothes, submissively, beseeching, and moving slowly. He prayed two rak‘ahs as he prays on ‘Eid, and he did not deliver this sermon of yours.”

[8337] Wakī‘ narrated to us, he said: Yūnus ibn Abī Ishāq narrated to us, from his father, from Ḥārithah ibn Muḍarrib al-‘Abdī, who said: “We went out with Abū Mūsā to pray for rain. He led us in praying two rak‘ahs without Adhan or Iqamah.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنَا وَكِيعٌ، قَالَ: ثُنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ، عَنْ أَبِيهِ، قَالَ: أَرْسَلْنِي أَمِيرٌ مِنَ الْأَمْرَاءِ إِلَى ابْنِ عَبَّاسٍ، أَسْأَلُهُ عَنِ الإِسْتِسْقَاءِ؟ فَقَالَ ابْنُ عَبَّاسٍ: مَا مَعَهُ أَنْ يَسْأَلَنِي؟ ثُمَّ قَالَ ابْنُ عَبَّاسٍ: حَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَوَاضِعًا، مُبْنِدِلًا مُتَخَشِّعًا، مُضَرِّبًا مُتَرَسِّلًا، فَصَلَّى رَكْعَتَيْنِ كَمَا يُصَلِّي فِي الْعِيدِ، وَلَمْ يَخْطُبْ حُطْبَتَكُمْ هَذِهِ

حَدَّثَنَا وَكِيعٌ، قَالَ: ثُنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ حَارِثَةَ بْنِ مُضَرِّبِ الْعَبْدِيِّ، قَالَ: حَرَجْنَا مَعَ أَبِي مُوسَى نَسْسَنِي فَصَلَّى بِنَا رَكْعَتَيْنِ مِنْ غَيْرِ أَذَانٍ وَلَا إِقَامَةٍ

[8338] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Abū Ishāq, who said: “We went out with ‘Abdullāh ibn Yazīd al-Anṣārī to pray for rain. He prayed two rak‘ahs, and behind him was Zayd ibn Arqam.”

حَدَّثَنَا وَكِبْرِيُّ، قَالَ: ثنا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، قَالَ:
خَرَجْنَا مَعَ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْأَنْصَارِيِّ يَسْتَسْقِي
فَصَلَّى رَكْعَتَيْنِ، وَخَلْفَهُ زَيْدُ بْنُ أَرْقَمَ

[8339] Ma‘n ibn ‘Isā narrated to us, from Muḥammad ibn Hilāl: “That he witnessed ‘Umar ibn ‘Abd al-‘Azīz during the prayer for rain; he began with the prayer before the sermon.” He said: “And I saw him pray for rain and turn his cloak inside out.”

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ مُحَمَّدِ بْنِ هِلَالٍ، أَنَّهُ شَهَدَ
عُمَرَ بْنَ عَبْدِ الْعَزِيزِ فِي الْإِسْتِسْقَاءِ بَدَأَ بِالصَّلَاةِ قَبْلَ
الْخُطْبَةِ، قَالَ: وَرَأَيْتُهُ اسْتَسْقَى فَحَوَّلَ رِدَاعَهُ

[8340] Yazīd ibn Hārūn narrated to us, from Ibni Abī Dhi’b, from al-Zuhrī, from ‘Abbād ibn Tamīm, from ‘Umar [likely referring to his uncle ‘Abdullāh ibn Zayd, as is common in narrations, or possibly error in text], who said: “I witnessed the Prophet ﷺ go out to pray for rain. He faced the Qiblah, turned his back [to the people], turned his cloak inside out, prayed two rak‘ahs, and recited aloud.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ
الرُّهْبَرِيِّ، عَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ عُمَرَ، قَالَ: شَوَدْتُ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَسْتَسْقِي، فَاسْتَقْبَلَ
الْقِبْلَةَ وَوَلَى ظَهْرَهُ وَحَوَّلَ رِدَاعَهُ، وَصَلَّى رَكْعَتَيْنِ،
وَجَهَرَ بِالْفِرَاءَةِ

[8341] Ya'lā ibn 'Ubayd narrated to us, from Yahyā ibn Sa'īd, from Abū Bakr ibn Muḥammad ibn 'Amr ibn Hazm, from 'Abbād ibn Tamīm, from 'Abdullāh ibn Zayd, who said: "The Messenger of Allah ﷺ went out to the place of prayer to pray for rain. When he supplicated, he faced the Qiblah and turned his cloak inside out."

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرٍ
بْنِ مُحَمَّدٍ بْنِ عَمْرُو بْنِ حَرْمٍ، عَنْ عَبَادِ بْنِ ثَمِيمٍ، عَنْ
عَبْدِ اللَّهِ بْنِ رَبِيعٍ، قَالَ: حَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ إِلَى الْمُصَلَّى يَسْتَسْقِي فَلَمَّا دَعَاهُ اسْتَقْبَلَ الْقِبْلَةَ
وَحَوَّلَ رِدَاعَهُ

[8342] Abū Bakr narrated to us, he said: Wakī‘ narrated to us, from 'Isā ibn Ḥafṣ ibn 'Āsim, from 'Atā' ibn Abī Marwān al-Aslāmī, from his father, who said: "We went out with 'Umar ibn al-Khaṭṭāb to pray for rain, and he did not do more than supplicate for rain."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ عِيسَى بْنِ حَفْصٍ بْنِ
عَاصِمٍ، عَنْ عَطَاءِ بْنِ أَبِي مَرْوَانَ الْأَسْلَمِيِّ، عَنْ أَبِيهِ،
قَالَ: حَرَجْنَا مَعَ عُمَرَ بْنِ الْخَطَّابِ نَسْتَسْقِي فَمَا زَادَ
عَلَى الإِسْتِسْقَاءِ

[8343] Waki‘ narrated to us, he said: Sufyān narrated to us, from Muṭarrif, from al-Sha‘bī, that ‘Umar ibn al-Khaṭṭāb went out to pray for rain. He ascended the pulpit and said: “Ask forgiveness of your Lord {Indeed, He is ever a Perpetual Forgiver. He will send [rain from] the sky upon you in showers and give you increase in wealth and children and provide for you gardens and provide for you rivers} [Nuh: 10-12]. Ask forgiveness of your Lord {Indeed, He is ever a Perpetual Forgiver} [Nuh: 10].” Then he came down. They said: “O Commander of the Faithful, if only you had prayed for rain.” He said: “I have sought it with the keys of the sky by which rain is brought down.”

[8344] Jarīr narrated to us, from Mughīrah, from Aslam al-‘Ijli, who said: “The people went out once to pray for rain, and Ibrāhīm went out with them. When they finished, they stood up to pray, but Ibrāhīm returned and did not pray with them.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَرَجَ يَسْتَسْقِي، فَصَعَدَ إِلَى الْمِنْبَرِ، فَقَالَ: "اسْتَغْفِرُوا رَبَّكُمْ {إِنَّهُ كَانَ غَفَارًا، يُرِسِّلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا، وَيُمَدِّدُكُمْ بِأَمْوَالٍ وَبَنِينَ، وَيَجْعَلُ اسْتَغْفَرُوا" [11]: لَكُمْ جَنَّاتٍ وَيَجْعَلُ لَكُمْ أَنْهَارًا} [نوح، ثُمَّ نَزَلَ، فَقَالُوا: "رَبُّكُمْ {إِنَّهُ كَانَ غَفَارًا} [نوح 10] يَا أَمِيرَ الْمُؤْمِنِينَ، لَوْ اسْتَسْقَيْتَ، فَقَالَ: لَقَدْ طَلَبْتُمْ بِمَجَادِيحِ السَّمَاءِ الَّتِي يُسْتَنْزَلُ بِهَا الْمَطَرُ

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ أَسْلَمَ الْعِجْلِيِّ، قَالَ: خَرَجَ النَّاسُ مَرَّةً يَسْتَسْقُونَ، فَخَرَجَ مَعَهُمْ إِبْرَاهِيمُ، فَلَمَّا فَرَغُوا قَامُوا يُصَلُّونَ، فَرَجَعَ إِبْرَاهِيمُ وَلَمْ يُصَلِّ مَعَهُمْ

[8345] Hushaym narrated to us, from Mughīrah, from Ibrāhīm, that he went out with al-Mughīrah ibn ‘Abdullāh al-Thaqafī to pray for rain. He said: “So al-Mughīrah prayed, and Ibrāhīm left when he saw him pray.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ خَرَجَ مَعَ الْمُغِيرَةَ بْنَ عَبْدِ اللَّهِ الْقَعْدِيِّ يَسْتَشْفِي، قَالَ: فَصَلَّى الْمُغِيرَةُ فَخَرَجَ إِبْرَاهِيمُ حَيْثُ رَأَهُ صَلَّى

[8346] Abū Muḥammad ‘Abdullāh ibn Yūnus narrated to us, he said: Baqī ibn Makhlad—may Allah have mercy on him—narrated to us, he said: Abū Bakr narrated to us, he said: Wakī‘ narrated to us, from al-A‘mash, from Abū Sufyān, from Jābir, who said: The Messenger of Allah ﷺ was asked: “Which prayer is best?” He said: “Prolonged standing (Qunūt).”

حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: ثنا بَقِيُّ بْنُ مَخْلِدٍ، رَجِمَةُ اللَّهِ، قَالَ: ثنا أَبُو بَكْرٍ، قَالَ: ثنا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الصَّلَاةُ أَفْضَلُ؟ قَالَ: طُولُ الْقُنُوتِ

[8347] Wakī‘ narrated to us, from al-A‘mash, from Abū Ṣalih, from a man among the companions of the Prophet ﷺ: The Prophet ﷺ used to stand in prayer until his feet swelled. It was said to him, so he replied: “Shall I not be a grateful servant?”

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي الصَّلَاةِ حَتَّى تَرَمَ قَدَمَاهُ، فَقَوْلَنَ لَهُ: أَلَا أَكُونُ عَبْدًا شُكُورًا،

[8348] Waki‘ narrated to us, from Mis‘ar and Sufyān, from Ziyād ibn ‘Ilāqah, from al-Mughīrah ibn Shu‘bah, from the Prophet ﷺ, the like of it.

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعُرٍ، وَسُفْيَانَ، عَنْ زَيْدِ بْنِ عَلَّاقَةَ،
عَنِ الْمُغَيْرَةِ بْنِ شَعْبَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مِثْلَهُ

[8349] Waki‘ narrated to us, from Sufyān, from Maṇṣūr, from Ibrāhīm, who said: “Prolonged standing is more beloved to me than frequent bowing and prostrating.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ،
قَالَ: طُولُ الْقِيَامِ أَحَبُّ إِلَيَّ مِنْ كَثْرَةِ الرُّكُوعِ وَالسُّجُودِ

[8350] Yazīd ibn Hārūn narrated to us, he said: Ḥajjāj ibn Ḥassān informed us, he said: I asked Abū Mijlaz about the night prayer: “Is prolonged recitation more beloved to you or frequent bowing and prostrating?” He said: “No, rather prolonged recitation.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا حَجَاجُ بْنُ حَسَّانَ،
قَالَ: سَأَلْتُ أَبَا مِجْلَزٍ عَنْ صَلَاةِ اللَّيْلِ، أَطْوُلُ الْقِرَاءَةَ
أَحَبُّ إِلَيَّكَ أَوْ كَثْرَةُ الرُّكُوعِ وَالسُّجُودِ؟ فَقَالَ: لَا، بَلْ
طُولُ الْقِرَاءَةِ

[8351] Waki‘ narrated to us, from Ismā‘il ibn Abī Khālid, from Yaḥyā ibn Rāfi‘, who said: “It used to be said: Do not prolong the recitation in prayer, lest Satan presents himself to you and tempts you.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ يَحْيَى بْنِ
رَافِعٍ، قَالَ: ”كَانَ يُقَالُ: لَا تُطِيلُ الْقِرَاءَةَ فِي الصَّلَاةِ
فَيَعْرِضُ لَكَ الشَّيْطَانُ فَيَقْتَلُكُ“

[8352] Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Mānsūr, from Sālim ibn Abī al-Ja‘d, who said: A man narrated to us that he came to Abū Dharr at al-Rabadhah and said: “Where is Abū Dharr?” They said: “He is at the foot of that mountain with his sheep.” He said: So I came to him, and he was praying. He was shortening the standing and increasing the bowing and prostration. He said: When he finished praying, I said: “O Abū Dharr, I saw you praying, shortening the standing and increasing the bowing and prostration.” He said: “I was told that there is no Muslim who prostrates a prostration to Allah except that Allah raises him by it a degree and erases from him a sin.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ
بْنِ أَبِي الْجَعْدِ، قَالَ: حَدَّثَنَا رَجُلٌ أَتَى إِلَى أَبِي ذَرٍ
بِالرَّبَّدَةِ، فَقَالَ: أَيْنَ أَبُو ذَرٍ؟ فَقَالُوا: هُوَ فِي سَفْحِ ذَكَرِ
الْجَبَلِ فِي غَنِمٍ لَهُ، قَالَ: فَأَتَيْتُهُ، فَإِذَا هُوَ يُصَلِّي، فَإِذَا هُوَ
يُقْلِلُ الْقِيَامَ وَيُكَثِّرُ الرُّكُوعَ وَالسُّجُودَ، قَالَ: فَلَمَّا صَلَّى،
قُلْتُ: يَا أَبَا ذَرٍ رَأَيْتُكَ تُصَلِّي ثُقلَ الْقِيَامَ وَكَثِيرَ الرُّكُوعَ
وَالسُّجُودَ، فَقَالَ: إِنِّي حُتَّمْتُ اللَّهَ لَيْسَ مِنْ مُسْلِمٍ يَسْجُدُ
لِلَّهِ سَجْدَةً إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً وَكَفَرَ عَنْهُ بِهَا خَطِيئَةً

[8353] Waki‘ narrated to us, from Mis‘ar, from Abū Muš‘ab al-Aslāmī, that a boy from Aslam used to serve the Prophet ﷺ and was devoted to him. He said: “O Messenger of Allah, supplicate to Allah to admit me to Paradise,” or “include me in your intercession.” He said: “Yes, and help me with frequent

حَدَّثَنَا وَكِبِيعُ، عَنْ مِسْعَرٍ، عَنْ أَبِي مُصْعَبِ الْأَسْلَمِيِّ،
أَنَّ عُلَامًا مِنْ أَسْلَمَ كَانَ يَخْدُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَحَفَّ لَهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ لِي أَنْ
يُدْخِلَنِي الْجَنَّةَ، أَوْ يَجْعَلَنِي فِي شَفَاعَتِكَ، قَالَ: نَعَمْ،
وَأَعِنِّي بِكُثْرَةِ السُّجُودِ

[8354] Waki‘ narrated to us, from Simāk ibn Zayd, from Anas ibn Sīrīn, from Masrūq: “That he used to pray until his wife would sit crying behind him.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سِمَاكِ بْنِ زَيْدٍ، عَنْ أَنَّسِ بْنِ سِيرِينَ،
عَنْ مَسْرُوقٍ أَنَّهُ كَانَ يُصَلِّي حَتَّى تَجْلِسَ امْرَأَتُهُ تَبْكِي
خَلْفَهُ

[8355] Waki‘ narrated to us, from al-A‘mash and Sufyān, from Zubayd, from Murrah, who said: ‘Abdullāh [ibn Mas‘ūd] said: “As long as you are in prayer, you are knocking on the King's door, and whoever knocks on the King's door frequently, it is likely to be opened for him.”

حَدَّثَنَا وَكِبِيعُ، عَنِ الْأَعْمَشِ، وَسُفْيَانَ، عَنْ رُبَيْدٍ، عَنْ
مُرَّةً، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّكَ مَا دُمْتَ فِي صَلَاةٍ تَقْرَعُ
بَابَ الْمَلِكِ، وَمَنْ يُكْثِرُ قَرْعَ بَابِ الْمَلِكِ يُوشِكُ أَنْ يُفْتَحَ
لَهُ

[8356] Waki‘ narrated to us, from Rabī‘, from al-Hasan, who said: “Prolonged standing in prayer is better than bowing and

حَدَّثَنَا وَكِبْرٌ، عَنْ رَبِيعٍ، عَنْ الْحَسَنِ، قَالَ: طُولُ الْفِيَامِ
فِي الصَّلَاةِ أَفْضَلُ مِنَ الرُّكُوعِ وَالسُّجُودِ

[8357] Waki‘ narrated to us, from al-A‘mash, from Khaythamah, from al-Hārith ibn Qays, who said: “If you intend a good deed, hasten it. And if Satan comes to you and says: ‘You are showing off,’ then prolong it further.”

حَدَّثَنَا وَكِبْرٌ، عَنْ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ الْحَارِثِ
بْنِ قَيْسٍ، قَالَ: إِذَا هَمَمْتَ بِخَيْرٍ فَعَجِّلْهُ، وَإِذَا أَشَكَ
الشَّيْطَانَ، فَقَالَ: إِنَّكَ تُرَاهِي، فَرِدْهَا طُولاً

[8358] Abū Bakr narrated to us, he said: Waki‘ narrated to us, from Sufyān, from a man, from Ibrāhīm, who said: “If one eats or drinks during prayer, he restarts the prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِبْرٌ، عَنْ سُفْيَانَ، عَنْ رَجُلٍ،
عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا أَكَلَ أَوْ شَرِبَ فِي الصَّلَاةِ اسْتَعْبَدَ
الصَّلَاةَ

[8359] Ibn Mahdī narrated to us, from Abān al-‘Aṭṭār, from al-Šalt ibn Rāshid, who said: Ṭāwūs was asked about drinking during prayer. He said: “No.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ أَبَانَ الْعَطَّارِ، عَنْ الصَّلَتِ بْنِ
رَاشِدٍ، قَالَ: سُنْلٌ طَاؤُسٌ عَنِ الشُّرْبِ فِي الصَّلَاةِ؟ قَالَ:
لَا

[8360] Ibn Mahdī narrated to us, from Ḥammād ibn Salamah, from ‘Aṭā’, from Ḥajjāj and Ibrāhīm: “That they both disliked drinking during prayer.”

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَطَاءٍ، عَنْ حَجَاجٍ، وَإِبْرَاهِيمَ، أَنَّهُمَا كَرِهَا الشُّرْبُ فِي الصَّلَاةِ

[8361] Ibn ‘Ulayyah narrated to us, from Ayyūb, from Ibn Sīrīn, who said: “Eating during prayer is not permissible.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ أَبْنِ سِيرِينَ، قَالَ: لَا يَجُلُّ الْأَكْلُ فِي الصَّلَاةِ

[8362] Waki‘ narrated to us, from Sufyān, from Layth, from Tāwūs, who said: “There is no harm in drinking while the Imam is delivering the sermon on Friday.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِّيَانَ، عَنْ لَيْثٍ، عَنْ طَاؤُسٍ، قَالَ: لَا بَأْسَ بِالشُّرْبِ وَالإِمَامُ يَخْطُبُ يَوْمَ الْجُمُعَةِ

[8363] ‘Abdullāh ibn Idrīs narrated to us, from Muḥammad ibn Ishāq, from Muḥammad ibn Ja‘far ibn al-Zubayr: “That the Messenger of Allah ﷺ sent ‘Abdullāh ibn Unays to Khālid ibn Sufyān.” He said: “When I approached him—and that was at the time of ‘Aṣr—I feared that there might be a skirmish or struggle before reaching him, so I prayed while walking.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ بْنِ الرَّبِيعِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ عَبْدَ اللَّهِ بْنَ أَنَيْسٍ إِلَى خَالِدٍ بْنَ سُفِّيَانَ، قَالَ: فَلَمَّا دَنَوْتُ مِنْهُ وَذَلِكَ فِي وَقْتِ الْعَصْرِ خَفَتُ أَنْ يَكُونَ دُونَهُ مُجَاوِلَةً أَوْ مُزَاوِلَةً فَصَلَّيْتُ وَأَنَا أَمْشِي

[8364] Abū Dāwūd al-Ṭayālisī narrated to us, from al-Hasan ibn Abī Ja‘far, from Abū al-Šahbā’, who said: I saw Mujāhid coming from al-Baṭḥā’. When he reached the Sacred Mosque, he recited a verse of prostration and prostrated. I mentioned that to ‘Atā’, and he said: “Why are you surprised by this? The companions of the Messenger of Allah ﷺ used to pray while walking.”

حَدَّثَنَا أَبُو دَاوُدَ الطِّيلَسِيُّ، عَنْ الْحَسَنِ بْنِ أَبِي جَعْفَرٍ، عَنْ أَبِي الصَّهْبَاءِ قَالَ: رَأَيْتُ مُجَاهِدًا أَقْبَلَ مِنَ الْبَطْحَاءِ، فَلَمَّا انْتَهَى إِلَى الْمَسْجِدِ الْحَرَامِ قَرَأَ سَجْدَةَ سَجَدَ، فَذَكَرْتُ ذَلِكَ لِعَطَاءِ، قَالَ: وَمَا تَعْجَبُ مِنْ ذَلِكَ؟ كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّونَ وَهُمْ يَمْشُونَ

[8365] Makhlad ibn Yazid narrated to us, from Sa‘id ibn ‘Abd al-‘Azīz, from Makhūl, who said: I asked him about a man praying while walking. He said: “There is no harm; he gestures [for bowing and prostrating].”

حَدَّثَنَا مَخْلُدُ بْنُ يَزِيدَ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ مَكْحُولٍ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي وَهُوَ يَمْشِي؟ قَالَ: لَا بَأْسَ بِهِ يُؤْمِنُ إِيمَانَ

[8366] ‘Abd al-Salām ibn Ḥarb narrated to us, from Yazid ibn ‘Abd al-Rahmān, from ‘Amr ibn Murrah, from Sa‘id ibn Jubayr, who said: “One of us would pray while running”–meaning in war.

حَدَّثَنَا عَبْدُ السَّلَامَ بْنُ حَرْبٍ، عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: إِنَّ كَانَ أَحَدُنَا يُصَلِّي وَهُوَ يَسْعَى، يَعْنِي: فِي الْحَرْبِ

[8367] Hafṣ narrated to us, from Humayd, from al-Azraq ibn Qays, from Abū Barzah: “That he prayed while holding the reins of his mount and walking.”

حَدَّثَنَا حَفْصٌ، عَنْ حُمَيْدٍ، عَنْ الْأَزْرَقِ بْنِ قَيْسٍ، عَنْ أَبِي بَرْزَةَ، أَنَّهُ صَلَّى وَهُوَ مُمْسِكٌ بِعِنَانِ دَابِّهِ وَهُوَ يَمْشِي

[8368] Wakī‘ narrated to us, he said: Qudāmah al-Āmirī narrated to us, from Jasrah bint Dajājah, from Abū Dharr: “That the Prophet ﷺ repeated this verse until morning: {If You punish them, they are Your servants; and if You forgive them, indeed You are the Exalted in Might, the Wise} [Al-Ma'idah: 118].”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا قَدَامَةُ الْعَامِرِيُّ، عَنْ جَسْرَةِ بْنِ دَجَاجَةَ، عَنْ أَبِي ذَرٍّ، "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَدَّ هَذِهِ الْآيَةَ حَتَّى أَصْبَحَ: {إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ، وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ}" [المائدة: 118]

[8369] Wakī‘ narrated to us, he said: Sa‘īd ibn ‘Ubayd al-Tā’ī narrated to us, he said: I heard Sa‘īd ibn Jubayr “while he was leading them in prayer during the month of Ramadan repeating this verse: {They are going to know, When the shackles are around their necks and the chains; they will be dragged, In boiling water; then in the Fire they will be filled [with flame]} [Ghafir: 70-72].”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سَعِيدُ بْنُ عُبَيْدِ الطَّائِيُّ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ "وَهُوَ يُصَلِّي بِهِمْ فِي شَهْرِ رَمَضَانَ يُرَدِّدُ هَذِهِ الْآيَةَ: {فَسَوْفَ يَعْلَمُونَ إِذَا الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ فِي الْحَمِيمِ، ثُمَّ فِي النَّارِ يُسْجَرُونَ}" [غافر: 71]

[8370] Waki‘ narrated to us, from Sufyān, from Ḥusayn, from Abū al-Duḥā, from Maṣrūq: “That Tamīm al-Dārī repeated this verse: {Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death?} [Al-Jathiyah: 21].”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَنْ حُسَيْنٍ، عَنْ أَبِي الصُّحَى، عَنْ مَسْرُوقٍ، "أَنَّ شَيْمَا الدَّارِيَ رَدَّ هَذِهِ الْآيَةَ: {أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنَّ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحِيَّا هُمْ 21: وَمَمَّا لَهُمْ} [الجاثية]

[8371] Muḥammad ibn Fuḍayl narrated to us, from ‘Abd al-Raḥmān ibn ‘Ajlān, from Bašīr Abū Tu‘mah, the client of al-Rabī‘ ibn Khuthaym, who said: “Al-Rabī‘ ibn Khuthaym was praying and passed by this verse: {Or do those who commit evils think...} [Al-Jathiyah: 21], so he kept repeating it until morning.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَجْلَانَ، عَنْ بَشِيرٍ أَبِي طُعْمَةَ، مَوْلَى الرَّبِيعِ بْنِ خَتَّيْمٍ، قَالَ: "كَانَ الرَّبِيعُ بْنُ خَتَّيْمٍ يُصَلِّي، فَمَرَّ بِهَذِهِ الْآيَةَ: {أَمْ فَجَعَلَ 21: حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ} [الجاثية] يُرَدِّدُهَا حَتَّى أَصْبَحَ

[8372] Wakī‘ narrated to us, he said: Shu‘bah narrated to us, from Mu‘āwiyah ibn Qurrah, who said: I heard ‘Abdullāh ibn Mughaffal say: “The Prophet ﷺ recited Surah al-Fath on his mount during a journey in the year of the Conquest, and he vibrated his voice (tarjī‘) in his recitation.” Mu‘āwiyah said: “If I were not afraid that people would gather around me, I would have imitated his recitation for you.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا شُعْبَةُ، عَنْ مُعاوِيَةَ بْنِ قُرَّةَ، قَالَ:
سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُعَقْلَ، يَقُولُ: قَرَأَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فِي مَسِيرِهِ فِي عَامِ الْفُتحِ سُورَةَ الْفُتحِ عَلَى
رَاحِلَتِهِ، قَرَجَ فِي قِرَاءَتِهِ، قَالَ مُعاوِيَةُ: وَلَوْلَا أَنِّي
أَخَافُ أَنْ يَجْتَمِعَ عَلَيَّ النَّاسُ لَحَكَيْتُ لَكُمْ قِرَاءَتَهُ

[8373] ‘Abdullāh ibn Idrīs narrated to us, from Layth, from al-Aswad, who said: “They used to love to vibrate their voices (tarjī‘) with the verse at the end of the night.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنِ الْأَسْوَدِ قَالَ:
كَانُوا يُحِبُّونَ أَنْ يُرَجِّعُوا بِالْأُبْيَةِ مِنْ أَخِرِ اللَّيْلِ

[8374] Jarīr narrated to us, from Mughīrah—I think from Ibrāhīm—who said: “There is no harm if a man pauses at a verse and repeats it.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ قَالَ: أَرَاهُ عَنْ إِبْرَاهِيمَ، قَالَ:
لَا بَأْسَ أَنْ يَقْفَ الرَّجُلُ عِنْدَ الْأُبْيَةِ فَيَرَدُّهَا

[8375] Abū Bakr narrated to us, he said: Hushaym narrated to us, he said: Mughīrah informed us, from Ibrāhīm regarding Allah's statement: {So when the Qur'an is recited, then listen to it and pay attention} [Al-A'raf: 204]. He said: "[It is] in the prescribed prayer."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةً، عَنْ إِبْرَاهِيمَ فِي قَوْلِهِ تَعَالَى: {وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ} ، قَالَ: فِي الصَّلَاةِ[204]: وَأَنْصَثُوا} [الأعراف المكتوبة

[8376] Hushaym narrated to us, from al-'Awwām, from Mujāhid, who said: "[It is] during the Imam's sermon on Friday."

حَدَّثَنَا هُشَيْمٌ، عَنْ الْعَوَامِ، عَنْ مُجَاهِدٍ، قَالَ: فِي خُطْبَةِ الْإِمَامِ يَوْمَ الْجُمُعَةِ

[8377] Hushaym narrated to us, he said: Juwaybir informed us, from al-Dahhāk, who said: "[It applies] in the prescribed prayer and during the remembrance."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا جُوَيْبِرٌ، عَنِ الضَّحَّاكِ قَالَ: فِي الصَّلَاةِ الْمَكْتُوبَةِ وَعِنْدَ الذِّكْرِ

[8378] Waki‘ narrated to us, from Jarīr, from al-Sha‘bī; and from Sufyān, from Jābir, from Mujāhid; and from Abū al-Miqdām, from Mu‘āwiyah ibn Qurrah, from ‘Abdullāh ibn Mughaffal, regarding the saying of the Almighty: {So when the Qur'an is recited, then listen to it and pay attention} [Al-A'raf: 204]. They said: “[It is] in the prayer.”

[8379] Hushaym narrated to us, he said: Someone informed us who heard al-Hasan say: “[It is] during the prescribed prayer and during the remembrance.”

[8380] Abū Khālid al-Āḥmar narrated to us, from al-Hajārī, from Abū ‘Iyād, from Abū Hurayrah, who said: “They used to talk during the prayer, so {So when the Qur'an is recited, then listen to it and pay attention} [Al-A'raf: 204] was revealed.” They said: This is regarding the prayer.

حَدَّثَنَا وَكِبْرُ، عَنْ جَرِيرٍ، عَنْ الشَّعْبِيِّ، وَعَنْ سُفْيَانَ،
عَنْ جَابِرٍ، عَنْ مُجَاهِدٍ، وَعَنْ أَبِي الْمِقْدَامَ، عَنْ مُعاوِيَةَ
بْنِ قُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُعْقَلٍ فِي قَوْلِهِ تَعَالَى: {وَإِذَا
قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا} [الأعراف
204] ، قَالُوا: فِي الصَّلَاةِ

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا مِنْ، سَمِعَ الْحَسَنَ يَقُولُ: عِنْدَ
الصَّلَاةِ الْمَكْتُوبَةِ، وَعِنْدَ الذِّكْرِ

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ، عَنْ الْهَجَرِيِّ، عَنْ أَبِي
عِيَاضٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: "كَانُوا يَتَكَلَّمُونَ فِي
الصَّلَاةِ، فَنَزَّلَتْ: {وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ
، قَالُوا: هَذَا فِي" [204]: وَأَنْصِتُوا} [الأعراف
الصَّلَاةِ

[8381] Abū Khālid al-Aḥmar narrated to us, from Ash‘ath, from Ibrāhīm, who said: “The Prophet ﷺ was reciting, and a man was reciting, so Allah Almighty revealed: {So when the Qur'an is recited, then listen to it and pay attention} [Al-A'raf: 204].”

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ أَشْعَثَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقْرَأُ، وَرَجُلٌ يَقْرَأُ فَأَنْزَلَ اللَّهُ تَعَالَى: {وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ} 204: [وَأَنْصِتُوا] [الأعراف]

[8382] Ghundar narrated to us, from Shu‘bah, from Manṣūr, who said: I heard Ibrāhīm ibn Abī al-Ḥasan say that he heard Mujāhid say regarding this verse: {So when the Qur'an is recited, then listen to it and pay attention} [Al-A'raf: 204]. He said: “[It applies] in the prayer and the sermon on Friday.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، قَالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ أَبِي الْحَسَنِ، أَنَّهُ سَمِعَ مُجَاهِدًا قَالَ فِي هَذِهِ الْأُبْيَةِ: {وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا} ، قَالَ: فِي الصَّلَاةِ وَالْخُطْبَةِ يَوْمًا 204: [الأعراف] الْجُمُعَةِ

[8383] ‘Abdullāh ibn Idrīs narrated to us, from Layth, from Mujāhid regarding {So when the Qur'an is recited, then listen to it and pay attention} [Al-A'raf: 204]. He said: “[It applies] in the prescribed prayer.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ {وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا} [الأعراف] 204، قَالَ: فِي الصَّلَاةِ الْمُكْبُوَةِ

[8384] Abū Bakr narrated to us, he said: Jarīr narrated to us, from Mughīrah, from Ibrāhīm, who said: “If the nosebleed does not stop, he should plug it, then hasten to pray.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا لَمْ يَسْكُنِ الرُّعَافُ سَدَّهُ، ثُمَّ بَادَرَ فَصَلَّى

[8385] Hammād ibn Khālid narrated to us, from Mālik ibn Anas, from Yaḥyā ibn Sa‘īd, from Sa‘īd ibn al-Musayyib, who said: “If the nosebleed does not stop, its sufferer should gesture [for prayer].”

حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبَ، قَالَ: إِذَا لَمْ يَنْقُطْعْ الرُّعَافُ أُومَّا صَاحِبُهُ إِيمَاءً

[8386] ‘Umar ibn Hārūn narrated to us, from Ibn Jurayj, from ‘Atā’ regarding a man who had a nosebleed that would not stop until he feared missing the prayer. He said: “He should tie his nostrils with a piece of cloth, and hasten to pray.” I said: “Then it will go down his throat.” He said: “Even so.”

حَدَّثَنَا عُمَرُ بْنُ هَارُونَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءً، فِي رَجُلٍ رَعَفَ فَلَمْ يَرْقَ عَنْهُ حَتَّى يَخْشَى فَوْتَ الصَّلَاةِ، قَالَ: يَسْدُ مُنْخَرِيهِ بِخَرْفَةٍ، وَيُبَادِرُ فَيُصَلِّي، فَلْتُ: إِذَا يَقْعُ فِي جَوْفِهِ، قَالَ: وَلُوْ

[8387] Ibn Idrīs narrated to us, from Hishām, from al-Hasan, who said: “He manages it until he fears missing the time. If that happens, he hastens to pray”—meaning the nosebleed.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: يُدَارِي بَيْنَهُ وَبَيْنَ أَنْ يَخَافَ فَوْتَ الْوَقْتِ، فَإِذَا كَانَ ذَلِكَ بَادَرَ فَصَلَّى، يَعْنِي الرُّعَافَ

[8388] Abū Mu‘āwiyah narrated to us, from Hishām ibn ‘Urwah, from his father, from Sulaymān ibn Yasār, from al-Miswar ibn Makhramah: “That ‘Umar ibn al-Khaṭṭāb prayed while his wound was gushing blood.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ الْمُسْوَرِ بْنِ مَخْرَمَةَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ صَلَّى، وَإِنَّ جُرْحَهُ يَثْبَعُ دَمًا

[8389] Abū Bakr narrated to us, he said: Muḥammad ibn Fuḍayl narrated to us, from ‘Atā’ ibn al-Sā’ib, from Abū al-Aḥwāṣ, from ‘Abdullāh, who heard the Messenger of Allah ﷺ say: “The superiority of a man's prayer in congregation over his prayer alone is twenty-some degrees.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: فَضْلُ صَلَاةِ الرَّجُلِ فِي جَمَاعَةٍ عَلَى صَلَاتِهِ وَحْدَهُ بِضُعْ وَعِشْرُونَ دَرَجَةً

[8390] Abū Mu‘āwiyah narrated to us, from Hishām ibn Maymūn, from ‘Atā’ ibn Yazīd al-Laythī, from Abū Sa‘īd al-Khudrī, who said: The Messenger of Allah ﷺ said: “The prayer of a man in congregation exceeds his prayer alone by twenty-five degrees. And if he prays it in an open land and perfects its ablution, bowing, and prostration, his prayer reaches fifty degrees.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ هِشَامِ بْنِ مَيْمُونٍ، عَنْ عَطَاءِ بْنِ يَزِيدِ الْلَّيْثِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلَاتِهِ وَحْدَهُ خَمْسًا وَعِشْرِينَ دَرَجَةً، وَإِنْ صَلَاهَا بِالْأَرْضِ فَلَاهُ فَلَاهُ وَسُوْءَهَا وَرُكْوَعَهَا وَسُجُودَهَا بِأَعْتَ صَلَاةُ خَمْسِينَ دَرَجَةً

[8391] ‘Abd al-A‘lā narrated to us, from Ma‘mar, from al-Zuhrī, from Sa‘id ibn al-Musayyib, from Abū Hurayrah, from the Prophet ﷺ, who said: “Prayer in congregation is superior to a man's prayer alone by twenty-five degrees.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الرُّهْبَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تَفْضُلُ الصَّلَاةُ فِي الْجَمْعِ عَلَى صَلَاةِ الرَّجُلِ وَحْدَهُ خَمْسًا وَعِشْرِينَ دَرَجَةً

[8392] Abū Usāmah narrated to us, he said: ‘Ubaydullāh ibn ‘Umar narrated to us, from Nāfi‘, from Ibn ‘Umar, who said: The Messenger of Allah ﷺ said: “A man's prayer in congregation is superior to his prayer alone by twenty-seven degrees.”

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَفْضُلُ عَلَى صَلَاتِهِ وَحْدَهُ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً

[8393] ‘Alī ibn Mushir narrated to us, from Muḥammad ibn ‘Amr, from Abū Salamah, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “Prayer in congregation exceeds the prayer of the individual by twenty-five degrees.”

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الصَّلَاةُ فِي الْجَمَاعَةِ تَزِيدُ عَلَى صَلَاةِ الْفَدَّ خَمْسًا وَعِشْرِينَ دَرَجَةً

[8394] Abū Khālid narrated to us, from Dāwūd, from Sa‘īd ibn al-Musayyib, from Abū Hurayrah, who said: “The superiority of prayer in congregation over a man's prayer alone is twenty-four degrees.”

حَدَّثَنَا أَبُو حَالِدٍ، عَنْ دَاؤِدَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: فَضْلُ صَلَاةِ الْجَمَاعَةِ عَلَى صَلَاةِ الرَّجُلِ وَحْدَهُ أَرْبَعٌ وَعِشْرُونَ دَرَجَةً

[8395] Khalaf ibn Khalifah narrated to us, from Abū Mālik al-Ashja‘ī, from Abū Ja‘far, from Abū Hurayrah, who said: “Prayer in congregation is multiplied over individual prayer by twenty-five

حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ، عَنْ أَبِي مَالِكِ الْأَشْجَعِيِّ، عَنْ أَبِي جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: تُضَاعَفُ صَلَاةُ الْجَمَاعَةِ عَلَى صَلَاةِ الْوَحْدَةِ خَمْسًا وَعِشْرِينَ دَرَجَةً

[8396] Abū Bakr ibn ‘Ayyāsh narrated to us, from Abū Ḥuṣayn, from Abū al-Āhwās, who said: ‘Abdullāh said: “A man's prayer in congregation is better than his prayer in his marketplace or alone by twenty-some degrees.” He said: “And it was commanded to shorten the steps.”

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي الْأَخْوَصِ، قَالَ: قَالَ عَبْدُ اللَّهِ: صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ أَفْضَلُ مِنْ صَلَاةٍ فِي سُوقٍ أَوْ وَحْدَهُ بِضْعَا وَعِشْرِينَ دَرَجَةً، قَالَ: وَكَانَ يُؤْمِرُ أَنْ تُقَارِبَ بَيْنَ الْخُطَى

[8397] Ḥafṣ ibn Ghiyāth narrated to us, from Ḥajjāj, from Thābit ibn ‘Ubayd, who said: We entered upon Zayd ibn Thābit while he was praying on a mat, prostrating on it. He said: “The superiority of prayer in congregation over individual prayer is twenty-five degrees.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَجَاجٍ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، قَالَ: دَخَلْنَا عَلَى زَيْدٍ بْنِ ثَابِتٍ وَهُوَ يُصَلِّي عَلَى حَصِيرٍ يَسْجُدُ عَلَيْهِ، وَقَالَ: فَضْلُ صَلَاةِ الْجَمَاعَةِ عَلَى صَلَاةِ الْوَحْدَةِ خَمْسٌ وَعِشْرُونَ دَرَجَةً

[8398] Al-Thaqafī narrated to us, from Ayyūb, from Nāfi‘, from Ibn ‘Umar, who said: “Prayer with the Imam is superior to his prayer alone by twenty-seven degrees.”

حَدَّثَنَا التَّقْفِيُّ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: الصَّلَاةُ مَعَ الْإِمَامِ تَفْضُلُ عَلَى صَلَاتِهِ وَحْدَهُ سَبْعًا وَعِشْرِينَ دَرَجَةً

[8399] Abū Khālid al-Aḥmar narrated to us, from ‘Amr ibn Qays, from ‘Ikrimah, from Ibn ‘Abbās, who said: “The superiority of prayer in congregation over individual prayer is twenty-five degrees. If they are more, then it is according to the number of people in the mosque.” A man said: “Even if they are ten thousand?” He said: “Yes, even if they are forty

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: فَضْلُ صَلَاةِ الْجَمَاعَةِ عَلَى صَلَاةِ الْوَحْدَةِ خَمْسٌ وَعِشْرُونَ دَرَجَةً، فَإِنْ كَانُوا أَكْثَرَ فَعَلَى عَدِّ مَنْ فِي الْمَسْجِدِ، فَقَالَ رَجُلٌ: وَإِنْ كَانُوا عَشْرَةَ آلَافٍ؟ قَالَ: نَعَمْ، وَإِنْ كَانُوا أَرْبَعِينَ آلَافًا

[8400] Abū Khālid narrated to us, from Muḥammad ibn Sūqah, from a man, from Ka‘b, who said: “According to the number of people in the mosque.”

حَدَّثَنَا أَبُو خَالِدٌ، عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ رَجُلٍ، عَنْ كَعْبٍ، قَالَ: عَلَى عَدِّهِ مَنْ فِي الْمَسْجِدِ

[8401] Abū Usāmah narrated to us, from Ibn ‘Awn, from Muḥammad, from Kathīr ibn Aflaḥ, who said: We were in Medina at the house of Abū Yūsuf, calculating something, and Zayd ibn Thābit was with us. He said: “A man's prayer with the Imam is multiplied over his prayer alone by twenty-some degrees.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ، عَنْ كَثِيرٍ
بْنِ أَفْلَحَ، قَالَ: كُنَّا بِالْمَدِينَةِ فِي دَارِ أَبِي يُوسُفَ فِي
جِسَابٍ لَنَا نَحْسِبُهُ، وَمَعَنَا زَيْدُ بْنُ ثَابِتٍ، فَقَالَ: صَلَاةُ
الرَّجُلِ مَعَ الْإِمَامِ تُضَعَّفُ عَلَى صَلَاةِ وَحْدَةٍ بِضَعَّافَ
وَعِشْرِينَ دَرَجَةً

[8402] Abū al-Aḥwāṣ narrated to us, from Abū Ishaq, from Abū al-Aḥwāṣ, who said: ‘Abdullāh said: “The prayer of a man in congregation exceeds his prayer alone by twenty-four degrees or twenty-five degrees.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، قَالَ: قَالَ عَبْدُ اللَّهِ: تَزَيِّدُ صَلَاةُ الرَّجُلِ فِي
جَمَاعَةٍ عَلَى صَلَاةِ وَحْدَةٍ أَرْبَعًا وَعِشْرِينَ دَرَجَةً، أَوْ
خَمْسًا وَعِشْرِينَ دَرَجَةً

[8403] Abū Bakr narrated to us, he said: Abū Khālid al-Āhmar narrated to us, from Sa‘d ibn Ishāq, from ‘Āsim ibn ‘Umar ibn Qatādah, from Maḥmūd ibn Labīd, who said: The Messenger of Allah ﷺ said: “Beware of the secret Shirk.” They said: “What is the secret Shirk?” He said: “When one of you stands and beautifies his prayer earnestly for the people to look at him; that is the secret Shirk.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ سَعْدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِيَّاكُمْ وَشَرْكُ السَّرَّائِرِ، قَالُوا: وَمَا شِرْكُ السَّرَّائِرِ؟ قَالَ: أَنَّ يَقُومَ أَحَدُكُمْ يُزَيِّنُ صَلَاةً جَاهِدًا لِيُنْظَرَ النَّاسُ إِلَيْهِ، فَذَلِكَ شِرْكُ السَّرَّائِرِ

[8404] Abū al-Āhwāṣ narrated to us, from Abū Ishāq, from Abū al-Āhwāṣ, from ‘Abdullāh, who said: “Whoever prays a prayer while people see him, let him pray the like of it when he is alone. Otherwise, it is merely disrespect by which he disrespects his Lord.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ: مَنْ صَلَّى صَلَاةً وَالنَّاسُ يَرَوْنَهُ فَلْيُصَلِّ إِذَا حَلَّ مِثْلَهَا، وَإِلَّا فَإِنَّمَا هِيَ اسْتِهَانَةٌ يَسْتَهِينُ بِهَا رَبُّهُ،

[8405] Abū al-Āhwāṣ narrated to us, from Abū Ishāq, from a man, from Hudhayfah, the like of it.

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ رَجُلٍ، عَنْ حُدَيْفَةَ، مِثْلَهُ

[8406] Abū Bakr narrated to us, he said: Ibn ‘Ulayyah narrated to us, from Burd, from Sulaymān ibn Mūsā, from ‘Āishah, who said: “The Messenger of Allah ﷺ used to pray in the garment in which he had sexual intercourse.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا ابْنُ عُلَيْهِ، عَنْ بُرْدٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي التَّوْبَ الَّذِي يُجَامِعُ فِيهِ

[8407] Asbāṭ ibn Muḥammad narrated to us, from ‘Abd al-Malik ibn ‘Umayr, who said: A man asked Jābir ibn Samurah: “Can I pray in the garment in which I have intercourse?” He said: “If nothing touches it (impurity), there is no harm in praying in it.”

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ: سَأَلَ رَجُلٌ جَابِرَ بْنَ سَمْرَةَ: أَصْلَى فِي التَّوْبَ وَأَجَامِعَ فِيهِ؟ قَالَ: إِنَّ أَصَابَهُ شَيْءٌ فَلَا بَأْسَ أَنْ تُصَلِّي فِيهِ

[8408] Wakī‘ narrated to us, from Bashīr, from Abū Ḥāzim, from Ibn ‘Umar, who said: “Indeed, she knows that we have intercourse in it and pray in it.”

حَدَّثَنَا وَكِيعٌ، عَنْ بَشِيرٍ، عَنْ أَبِي حَازِمٍ، عَنْ ابْنِ عُمَرَ، قَالَ: إِنَّ هَذِهِ لَتَعْلُمُ أَنَا نُجَامِعُ فِيهِ وَنُصَلِّي فِيهِ

[8409] Muḥammad ibn Fuḍayl narrated to us, from ‘Atā’ ibn al-Sā’ib, from al-Sha‘bī, who said: He was asked about the garment in which one has intercourse: “Can we pray in it?” He said: I said: “Yes.” I said: “Should I sprinkle water on it?” He said: “You would only add to the stench.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنِ الشَّعْبِيِّ قَالَ: سُئِلَ عَنِ التَّوْبَةِ الَّذِي يُجَامِعُ فِيهِ، أَنْصَلَ فِيهِ؟ قَالَ: قُلْتُ: نَعَمْ، قُلْتُ: فَأَنْضَحْهُ بِالْمَاءِ؟ قَالَ: لَا تَرِيدُ إِلَّا نَنْتَ

[8410] Zayd ibn Ḥubāb narrated to us, from Mu‘āwiyah ibn Sāliḥ, he said: Ḍamrah ibn Ḥabīb narrated to me, he said: Muḥammad ibn Abī Sufyān al-Thaqafī narrated to me that Umm Ḥabībah, the wife of the Prophet ﷺ, said: “I saw the Messenger of Allah ﷺ praying in a garment that was upon me and upon him, in which what had happened had happened.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ مُعاوِيَةَ بْنِ صَالِحٍ، قَالَ: حَدَّثَنِي ضَمْرَةُ بْنُ حَبِيبٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي سُفْيَانَ التَّقْفِيَّ، أَنَّ اُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي ثُوبٍ عَلَيَّ وَعَلَيْهِ كَانَ فِيهِ مَا كَانَ

[8411] Shabābah narrated to us, from Layth, from Yazīd ibn Abī Ḥabīb, from Suwayd ibn Qays, from Mu‘āwiyah ibn Ḥudayj, from Mu‘āwiyah ibn Abī Sufyān: That he asked his sister Umm Ḥabībah bint Abī Sufyān: “Did the Prophet ﷺ use to pray in the garment in which he had intercourse with you?” She said: “Yes, if he did not see any harm (impurity) on it.”

حَدَّثَنَا شَبَابَةُ، عَنْ لَبِيْثٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سُوَيْدِ بْنِ قَيْسٍ، عَنْ مُعَاوِيَةَ بْنِ حُدَيْجٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، أَنَّهُ سَأَلَ أُمَّ حَبِيبَةَ أُخْلَانَةَ ابْنَةَ أَبِي سُفْيَانَ، هَلْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي التَّوْبِ الَّذِي كَانَ يُجَامِعُهَا فِيهِ؟ قَالَتْ: نَعَمْ، إِذَا لَمْ يَرِيهِ أَذْكَرَ

[8412] Sharīk narrated to us, from Jābir, from Abū Ja‘far: That the Prophet ﷺ saw a short man called Runaym, so he prostrated and said: “Praise be to Allah Who did not make me like this.”

حَدَّثَنَا شَرِيكُ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا قَصِيرًا يُقَالُ لَهُ: رُنَيْمٌ، فَسَجَّدَ وَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْنِي مِثْلَ هَذَا

[8413] Waki‘ narrated to us, he said: Mis‘ar narrated to us, from Abū ‘Awn al-Thaqafī, from Muḥammad ibn ‘Abdullāh, from a man whom he did not name: “That Abū Bakr prostrated when he conquered al-Yamamah.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا مِسْعُرٌ، عَنْ أَبِي عَوْنَ الْقَفَّيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، عَنْ رَجُلٍ، لَمْ يُسَمِّهِ أَنَّ أَبَا بَكْرٍ لَمَّا فَتَحَ الْيَمَامَةَ سَجَّدَ

[8414] Waki‘ narrated to us, he said: Mis‘ar narrated to us, from Abū ‘Awn al-Thaqafī, from Yahyā ibn al-Jazzār: “That a man afflicted with a chronic illness passed by the Prophet ﷺ, so he prostrated, and so did Abū Bakr and ‘Umar.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا مِسْعَرٌ، عَنْ أَبِي عَوْنَى التَّقْفِيِّ،
عَنْ يَحْيَى بْنِ الْجَزَّارِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَرَّ بِهِ رَجُلٌ بِهِ زَمَانَةٌ فَسَجَدَ، وَأَبُو بَكْرٍ، وَعُمَرُ

[8415] Hafṣ ibn Ghiyāth narrated to us, from Mūsā ibn ‘Ubaydah, from Zayd ibn Aslam, from his father: “That news of a victory from the direction of al-Yamamah came to ‘Umar, so he prostrated.”

حَدَّثَنَا حَفْصُ بْنُ غِياثٍ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ زَيْدِ
بْنِ أَسْلَمَ، عَنْ أَبِيهِ، أَنَّ عُمَرَ أَتَاهُ فَتْحٌ مِنْ قِبْلِ الْيَمَامَةِ
فَسَجَدَ

[8416] Waki‘ narrated to us, he said: Sufyān narrated to us, from Muḥammad ibn Qays al-Hamdānī, from a sheikh of theirs whose kunya was Abū Mūsā, who said: “I witnessed ‘Alī prostrate when al-Mukhdaj (the defective one) was brought to him.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ
الْهَمْدَانِيِّ، عَنْ شَيْخٍ لَهُمْ يُكَوَّنُ أَبَا مُوسَى، قَالَ: شَهُدْتُ
عَلَيْا لَمَّا أُتِيَ بِالْمُخْدَاجِ سَجَدَ

[8417] Sharīk narrated to us, from Muḥammad ibn Qays, from Abū Mūsā: “That ‘Alī prostrated when al-Mukhdaj was brought to him.”

حَدَّثَنَا شَرِيكٌ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ أَبِي مُوسَى، أَنَّ
عَلَيْا لَمَّا أُتِيَ بِالْمُخْدَاجِ سَجَدَ

[8418] Jarīr narrated to us, from Manṣūr, from Ibrāhīm: “That he disliked the prostration of gratitude.” Manṣūr said: “And it reached me that Abū Bakr and ‘Umar performed the prostration of gratitude.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَرِهَ سَجْدَةَ السُّكْرِ فَلَمْ يَأْتِ مَنْصُورٌ: وَبَلَغَنِي أَنَّ أَبَا بَكْرَ، وَعُمَرَ سَجَدَا سَجْدَةَ السُّكْرِ

[8419] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Jābir, from Abū Ja‘far: That something passed by with us and the Prophet ﷺ prostrated and said: “Ask Allah for well-being (‘Āfiyah).”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ مَعَنَا شَيْءٌ فَسَجَدَ، وَقَالَ: اسْأَلُوا اللَّهَ الْعَافِيَةَ

[8420] Hushaym narrated to us, he said: Al-Kalbī informed us, from Abū Ṣāliḥ, from Ibn ‘Abbās, who said: When the verse concerning the marriage of Zaynab was revealed, Zayd ibn Ḥārithah went until he asked permission to enter upon Zaynab. She said: “What do I have to do with Zayd?” He sent word to her saying: “I am the messenger of the Messenger of Allah ﷺ to you.” She gave him permission, and he gave her the good news that Allah had married her to His Prophet ﷺ. He said: “So she fell down in prostration to Allah out of gratitude.”

[8421] Hushaym narrated to us, he said: Mughīrah informed us, from Ibrāhīm: “That he used to dislike the prostration of joy,” and he would say: “There is no bowing or prostration in it.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا الْكَلْبِيُّ، عَنْ أَبِي صَالِحٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا نَزَلَ نِكَاحُ زَيْنَبَ انْطَلَقَ زَيْدُ بْنُ حَارِثَةَ حَتَّى اسْتَأْذَنَ عَلَى زَيْنَبَ، قَالَ: فَقَالَتْ زَيْنَبُ: مَا لِي وَلِزَيْدٍ، قَالَ: فَأَرْسَلَ إِلَيْهَا، فَقَالَ: إِنِّي رَسُولُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْكَ، قَالَ: فَأَذِنْتُ لَهُ فَبَشَّرَهَا أَنَّ اللَّهَ قَدْ زَوَّجَهَا مِنْ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَخَرَّتْ سَاجِدةً لِلَّهِ شُكْرًا

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يُكْرِهُ سُجْدَةَ الْفَرَحِ، وَيَقُولُ: لَيْسَ فِيهَا رُكُوعٌ وَلَا سُجُودٌ

[8422] Abū Bakr narrated to us, he said: Suwayd ibn ‘Ubayd al-‘Ijli narrated to us, from Abū Mu’min al-Wā’ilī, who said: “I witnessed ‘Alī prostrate when al-Mukhdaj was brought to him.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا سُوَيْدُ بْنُ عُبَيْدِ الْعِجْلِيِّ، عَنْ أَبِي مُؤْمِنِ الْوَالِيِّ، قَالَ: شَهِدْتُ عَلَيْهِ لِمَا أُتِيَ بِالْمُخْدَجِ سَجَدَ

[8423] Wakī‘ narrated to us, from Sufyān, from Mughīrah, from Ibrāhīm, who said: “The prostration of gratitude is an innovation (Bid‘ah).”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْدِيَانَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: سَجْدَةُ السُّكُرِ بِدْعَةٌ

[8424] Abū Usāmah narrated to us, he said: Ismā‘il ibn Zarbī narrated to us, he said: Zabbān ibn Ṣabirah al-Ḥanafī narrated to us that he witnessed the day of al-Nahrawān. He said: I was among those who extracted Dhū al-Thudayyah, and he (‘Alī) was given the glad tidings of him before he reached him. “I reached him while he was prostrating out of joy for it.”

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: ثنا إِسْمَاعِيلُ بْنُ زَرْبِيٍّ، قَالَ: ثنا زَبَانُ بْنُ صَبِرَةِ الْخَنْفِيِّ، أَنَّهُ شَهَدَ يَوْمَ النَّهْرَوَانَ قَالَ: وَكُنْتُ فِيمَنِ اسْتَخْرَجَ ذَا النُّذِيَّةَ فَبَشَّرَ بِهِ عَلَيْهِ قَبْلَ أَنْ يَنْتَهِي إِلَيْهِ فَأَنْتَهَيْتُ إِلَيْهِ وَهُوَ سَاجِدٌ فَرِحًا بِهِ

[8425] Zayd ibn Ḥubāb narrated to us, he said: Mūsā ibn ‘Ubaydah narrated to us, from Qays ibn ‘Abd al-Rahmān ibn Abī Sa‘ṣa‘ah, from Sa‘d ibn Ibrāhīm, from his father, from his grandfather ‘Abd al-Rahmān ibn ‘Awf, who said: I came to the Prophet ﷺ while he was prostrating. When he finished, I said: “You prolonged the prostration.” He said: “I prostrated in gratitude to my Lord for what He has bestowed upon me regarding my Ummah.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عُيَيْدَةَ، عَنْ فَيْسِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفِ، قَالَ: النَّهِيَّتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ سَاجِدٌ فَلَمَّا انْصَرَفَ قُلْتُ: أَطْلَتَ السُّجُودَ، قَالَ: إِنِّي سَجَدْتُ شُكْرًا لِرَبِّي فِي مَا أَبْلَأَيَ فِي أُمَّتِي

[8426] Abū Bakr narrated to us, he said: Ḥafṣ ibn Ghiyāth narrated to us, from al-A‘mash, from Abū Ṣalih, from Abū Hurayrah, who said: The Prophet ﷺ saw Sa‘d supplicating with two fingers, so he forbade him and said: “With one finger, with the right hand.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَبْصَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَعْدًا وَهُوَ يَدْعُو بِإِصْبَاعِيْ كِلَّتِهِمَا فَنَهَا، وَقَالَ: بِإِصْبَاعٍ وَاحِدَةٍ بِالْيُمْنَى

[8427] Jarīr narrated to us, from Manṣūr, from Rāshid Abū Sa‘d, from Sa‘īd ibn ‘Abd al-Rahmān ibn Abzā, who said: “When the Messenger of Allah ﷺ sat in prayer, he would place his hand on his thigh and point with his finger in supplication.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ رَاشِدٍ أَبْيَ سَعْدٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْرَزَى، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ يَدَهُ عَلَى فَخِذِهِ يُشِيرُ بِإِصْبَعِهِ فِي الدُّعَاءِ

[8428] Waki‘ narrated to us, from Sufyān, from Abū Ishaq, from al-Tamīmī, from Ibn ‘Abbās, who said: “It is sincerity” – meaning supplication with the finger.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الثَّمِيمِيِّ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: هُوَ الْأَخْلَاصُ يَعْنِي: الدُّعَاءُ بِالْأَصْبَعِ

[8429] Abū Khālid al-Aḥmar narrated to us, from Ibn ‘Ajlān, from Sulaymān ibn Abī Yahyā, who said: “The companions of the Prophet ﷺ used to correct one another” – meaning regarding pointing with the finger in supplication.

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ، عَنْ ابْنِ عَجْلَانَ، عَنْ سُلَيْمَانَ بْنِ أَبِي يَحْيَى، قَالَ: كَانَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْخُذُ بَعْضُهُمْ عَلَى بَعْضٍ يَعْنِي الإِشَارَةُ بِالْأَصْبَعِ فِي الدُّعَاءِ

[8430] Hafs ibn Ghiyāth narrated to us, from ‘Uthmān ibn al-Aswad, from Mujāhid, that he said: “Supplication is like this – and he pointed with one finger – it is a suppressor of Satan.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ، أَنَّهُ قَالَ: الدُّعَاءُ هَكَذَا، وَأَشَارَ بِإِصْبَعٍ وَاحِدَةٍ، مِقْمَعَةُ الشَّيْطَانِ

[8431] Wakī‘ narrated to us, from Mis‘ar, from Abū ‘Alqamah, from ‘Ā’ishah, who said: “Indeed, Allah loves that one supplicates like this,” and she pointed with one finger.

حَدَّثَنَا وَكِيعٌ، عَنْ مُسْعِرٍ، عَنْ أَبِي عَلْقَمَةَ، عَنْ عَائِشَةَ، قَالَتْ: إِنَّ اللَّهَ يُحِبُّ أَنْ يَذْعُو هَكَذَا، وَأَشَارَتْ بِإِصْبَعٍ وَاحِدَةٍ

[8432] Ibn ‘Ulayyah narrated to us, from Salamah ibn ‘Alqamah, from Muḥammad ibn Sīrīn, from Kathīr ibn Aflah, who said: “I prayed, and when I was in the final sitting, I did like this”—and Ibn ‘Ulayyah pointed with two fingers, then he clasped this one (meaning the left).

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ سَلَمَةَ بْنِ عَلْقَمَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ كَثِيرِ بْنِ أَفْلَحٍ قَالَ: صَلَّيْتُ فَلَمَّا كَانَ فِي أَخِرِ الْقَعْدَةِ قُلْتُ هَكَذَا وَأَشَارَ ابْنُ عُلَيَّةَ بِإِصْبَاعَيْهِ، فَقَبضَ ابْنُ عُلَيَّةَ هَذِهِ يَعْنِي التِّيسِيرِ

[8433] Abū Khālid narrated to us, from Ḥajjāj, from ‘Aṭā’, from Ibn ‘Umar: “That he used not to point with his finger in prayer.”

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حَجَاجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ لَا يُشِيرُ بِإِصْبَاعِهِ فِي الصَّلَاةِ

[8434] Abū Khālid narrated to us, from Ḥajjāj, from Khaythamah: “That he used to form fifty-three [with his fingers] and point with his finger.”

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حَجَاجٍ، عَنْ خَيْثَمَةَ، أَنَّهُ كَانَ يَعْقِدُ تِلْلَةً وَحَمْسِينَ وَيُشِيرُ بِإِصْبَاعِهِ

[8435] Waki‘ narrated to us, from Ibn ‘Awn, from Ibn Sirin, who said: “When they saw someone supplicating with two fingers, they would strike one of them and say: ‘Indeed, He is One God.’”

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ عَوْنِ، عَنْ ابْنِ سِيرِينَ، قَالَ:
كَانُوا إِذَا رَأُوا إِنْسَانًا يَدْعُ بِإِصْبَاعَيْهِ ضَرَبُوا إِحْدَاهُمَا،
وَقَالُوا: إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ

[8436] Jarīr narrated to us, from Mughīrah, from Ibrāhīm, who said: “If a man points with his finger in prayer, it is good, and it signifies Tawhīd (monotheism). However, he should not point with two fingers, for that is disliked.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا أَشَارَ
الرَّجُلُ بِإِصْبَاعِهِ فِي الصَّلَاةِ فَهُوَ حَسَنٌ وَهُوَ التَّوْحِيدُ،
وَلَكِنْ لَا يُشِيرُ بِإِصْبَاعَيْهِ فَإِنَّهُ يُكْرَهُ

[8437] Abū Khālid narrated to us, from Hishām ibn ‘Urwah: “That his father used to point with his finger in supplication and would not move it.”

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ أَبَاهُ كَانَ يُشَيِّرُ
بِإِصْبَاعِهِ فِي الدُّعَاءِ وَلَا يُحَرِّكُهَا

[8438] Waki‘ narrated to us, from Mis‘ar, from Ma‘bad ibn Khālid, from Qays ibn Sa‘d, who said: “He would not exceed this,” and he pointed with his finger.

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ مَعْبُدِ بْنِ خَالِدٍ، عَنْ قَيْسِ
بْنِ سَعْدٍ، قَالَ: كَانَ لَا يُرَادُ عَلَى هَكَذَا، وَأَشَارَ بِإِصْبَاعِهِ

[8439] Waki‘ narrated to us, from ‘Ishām ibn Qudāmah, from Mālik ibn Numayr al-Khuzā‘ī, from his father, who said: “I saw the Prophet ﷺ sitting in prayer, placing his right hand on his thigh, pointing with his finger.”

حَدَّثَنَا وَكِبْرٌ، عَنْ عِصَامَ بْنِ فُدَامَةَ، عَنْ مَالِكِ بْنِ ثُمَيْرٍ الْخُزَاعِيِّ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا فِي الصَّلَاةِ وَاضْعَاهُ يَدُهُ الْيُمَنَى عَلَى فَخِذِهِ يُشَبِّهُ بِإِصْبَعِهِ

[8440] Waki‘ narrated to us, from al-A‘mash, from Abū Ṣalih, that the Prophet ﷺ saw Sa‘d supplicating with two fingers, so he said: “One, One (Ahad, Ahad).”

حَدَّثَنَا وَكِبْرٌ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى سَعْدًا يَدْعُو بِإِصْبَعِيهِ، فَقَالَ: أَحَدٌ أَحَدٌ

[8441] Abū Khālid narrated to us, from Ibn ‘Ajlān, from ‘Āmir ibn ‘Abdullāh ibn al-Zubayr, from his father, who said: “When the Messenger of Allah ﷺ sat to supplicate, he placed his right hand on his right thigh and his left hand on his left thigh. He pointed with his index finger, placed his thumb on his middle finger, and rested his left palm on his knee.”

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ ابْنِ عَجْلَانَ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الرُّبَيْرِ، عَنْ أَبِيهِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَعَدَ يَدْعُو وَضَعَ يَدَهُ الْيُمَنَى عَلَى فَخِذِهِ الْيُمَنَى، وَيَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى، وَأَشَارَ بِإِصْبَعِهِ السَّبَابِةِ، وَوَضَعَ إِبْهَامَهُ عَلَى إِصْبَعِهِ الْوُسْطَى، وَيُلْقِي كَفَهُ الْيُسْرَى عَلَى رُكْبَتِهِ

[8442] Ibn Idrīs narrated to us, from ‘Āsim ibn Kulayb, from his father, from Wā'il ibn Ḥujr, who said: “I saw the Messenger of Allah ﷺ placing his right elbow on his right thigh, forming a circle with his thumb and middle finger, and raising the one next to the thumb (index finger), supplicating with it.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلَ بْنَ حُجْرٍ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاضْعَافَ أَحَدَ مِرْفَقِهِ الْأَيْمَنَ عَلَى فَخِذِهِ الْيُمْنَى، وَحَلَقَ بِالْأَبْهَامِ وَالْوُسْطَى وَرَفَعَ الَّتِي تَلِي الْأَبْهَامِ يَدْعُو بِهَا

[8443] Ibn Fuḍayl narrated to us, from Yazīd ibn Abī Ziyād, from Sulaymān ibn ‘Amr ibn al-Aḥwāṣ, who said: Abū Hilāl informed me, from Abū Barzah: “That the Prophet ﷺ supplicated against two men and raised his hands.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي زَيَادٍ، عَنْ سُلَيْمَانَ بْنِ عَمْرُو بْنِ الْأَحْوَصِ، قَالَ: أَخْبَرَنِي أَبُو هِلَالٍ، عَنْ أَبِي بَرْزَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَاهُ عَلَى رَجُلَيْنَ فَرَفَعَ يَدَيْهِ

[8444] ‘Abd al-A’lā narrated to us, from al-Jurayrī, from Ḥibbān ibn ‘Umayr, from ‘Abd al-Rahmān ibn Samurah: “That the Prophet ﷺ raised his hands”–meaning in supplication.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنِ الْجَرِيرِيِّ، عَنْ حَبَّانَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَفَعَ يَدَيْهِ، يَعْنِي فِي الدُّعَاءِ

[8445] Abū Bakr narrated to us, he said: Ismā‘il ibn ‘Ulayyah narrated to us, from ‘Abd al-Rahmān ibn Ishāq, from ‘Abd al-Rahmān ibn Mu‘awiyah, from Ibñ Abī Dhubbāb, from Sahl ibn Sa‘d, who said: “I never saw the Messenger of Allah ﷺ raising his hands high in prayer on the pulpit or elsewhere. I saw his hands level with his shoulders while he was supplicating.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا إِسْمَاعِيلُ بْنُ عُلَيْهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُعَاوِيَةَ، عَنْ ابْنِ أَبِي دُبَابٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَاهِرًا يَدِيهِ فِي الصَّلَاةِ عَلَى مَنْبِرٍ وَلَا غَيْرِهِ، وَلَقَدْ رَأَيْتُ يَدِيهِ حَذْنِيَّةً مُنْكِبِيَّةً وَيَدْعُونِي

[8446] ‘Abbād ibn ‘Awwām narrated to us, from Sa‘īd, from Qatādah, from Anas: “That the Prophet ﷺ did not raise his hands in any supplication except in the prayer for rain (Istisqā).”

حَدَّثَنَا عَبَادُ بْنُ عَوَامٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَّسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنَ الدُّعَاءِ إِلَّا فِي الْإِسْتِسْفَاءِ

[8447] Abū Mu‘awiyah narrated to us, from al-A‘mash, from al-Musayyib ibn Rāfi‘, from Tamīm ibn Ṭarafah, from Jābir ibn Samurah, who said: The Messenger of Allah ﷺ came out to us and said: “Why do I see you raising your hands as if they are the tails of restless horses? Be tranquil in prayer.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْمُسَيْبِ بْنِ رَافِعٍ، عَنْ ثَعِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ بْنِ سَمْرَةَ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: مَا لِي أَرَأْكُمْ رَافِعِي أَيْدِيْكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ، اسْكُنُوا فِي الصَّلَاةِ

[8448] Sahl ibn Yūsuf narrated to us, from Humayd, from Anas, who said: He was asked: “Did the Messenger of Allah ﷺ raise his hands?” He said: “Yes. The people complained to him one Friday, saying: ‘O Messenger of Allah, the rain is withheld, the land is barren, and the livestock are perishing.’” He said: “So he raised his hands and supplicated until I saw the whiteness of his armpits.”

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، قَالَ: سُئِلَ هُلْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْفَعُ يَدَيْهِ؟ فَقَالَ: نَعَمْ، شَكَّا إِلَيْهِ النَّاسُ دَاتَ جُمْعَةً، فَقَالَ: يَا رَسُولَ اللَّهِ، قَحَطَ الْمَطَرُ، وَأَجْدَبَتِ الْأَرْضُ، وَهَلَّ الْمَالُ، قَالَ: فَرَفَعَ يَدَيْهِ وَدَعَا حَتَّى رَأَيْتُ بِيَاضِ إِيطَنِيهِ

[8449] Abū Bakr narrated to us, he said: Wakī‘ narrated to us, from Ibn Abī Laylā, from ‘Atā’, from Ibn ‘Abbās, that he said: “Do not stand supplicating as the Jews do in their synagogues.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: لَا تَقْتُومُوا تَذْعُونَ كَمَا تَصْنَعُ الْيَهُودُ فِي كَنَائِسِهِمَا

[8450] Wakī‘ narrated to us, from Mis‘ar, from Ibn al-Asbahānī, from Abū ‘Abd al-Rahmān: “That he saw a man supplicating while standing after he finished [prayer], so he insulted or scolded him.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ ابْنِ الْأَصْبَهَانِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، أَنَّهُ رَأَى رَجُلًا يَذْعُو قَائِمًا بَعْدَمَا انْصَرَفَ فَسَبَّهُ أَوْ شَمَمَهُ

[8451] Wakī‘ narrated to us, from Mis‘ar, from al-Hakam, from ‘Abdah ibn Abī Lubābah, from ‘Abd al-Rahmān ibn Yazīd: “That he disliked it.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ الْحَكَمِ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ، أَنَّهُ كَرِهَهُ

[8452] Abū Mu‘awiyah narrated to us, from Ḥajjāj, from al-Hakam, from ‘Abd al-Rahmān ibn Yazīd, from ‘Abdullāh, who said: “Two things are innovation (Bid‘ah): that a man stands facing the Qiblah supplicating after finishing his prayer, and that he prostrates the second prostration and considers it a duty upon him to place his buttocks on the ground before standing up.”

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنْ حَجَاجٍ، عَنْ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: “ثَنَانٌ هُمَا بِدْعَةٌ: أَنْ يَقُومَ الرَّجُلُ بَعْدَ مَا يَفْرُغُ مِنْ صَلَاتِهِ مُسْتَقْبِلًا الْقِبْلَةَ يَدْعُوا، وَأَنْ يَسْجُدَ السَّجْدَةَ الثَّانِيَةَ فَيَرَى أَنَّ حَقًّا عَلَيْهِ أَنْ يَلْزَمَ الْيَتَمَ بِالْأَرْضِ قَبْلَ أَنْ يَنْهَضَ

[8453] Ibn ‘Ulayyah narrated to us, from Layth, from Mujāhid: “That he used to dislike standing after it, resembling the Jews.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، أَنَّهُ كَانَ يَكْرَهُ الْأَقِيَامَ بَعْدَهَا يَتَشَبَّهُ بِالْيَهُودِ

[8454] Ghundar narrated to us, from Shu'bah, who said: I said to al-Mughīrah: "Did Ibrāhīm dislike standing facing the Qiblah raising his hands after finishing [prayer]?"

He said: "Yes."

[8455] Ibn Numayr narrated to us, from Juwaybir, from al-Dahhāk, from 'Abdullāh, that it reached him that some people were remembering Allah while standing. He came to them and said: "What is this remembrance?" They said: "We heard Allah say: {Those who remember Allah standing, sitting, and lying on their sides} [Al-Imran: 191]." He said: "This only refers to when a man cannot pray standing, he prays sitting."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، قَالَ: قُلْتُ لِلْمُغِيرَةِ: أَكَانَ إِبْرَاهِيمَ يَكْرَهُ إِذَا انْصَرَفَ أَنْ يَقُولَ مُسْتَقْبِلَ الْغَيْبَةِ يَرْفَعُ يَدَيهِ؟ قَالَ: نَعَمْ

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ جُوَيْبِرٍ، عَنِ الضَّحَّاكِ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ بَلَغَهُ: أَنَّ قَوْمًا يَذْكُرُونَ اللَّهَ قِيَامًا فَأَنَّهُمْ، قَالَ: مَا هَذِهِ الدَّكْرَى؟ قَالُوا: سَمِعْنَا اللَّهَ يَقُولُ: {يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ} [آل عمران: 191]. فَقَالَ: إِنَّمَا هَذَا إِذَا لَمْ يَسْتَطِعِ الرَّجُلُ أَنْ يُصَلِّي فَائِمَّا صَلَّى قَاعِدًا

[8456] ‘Abbād ibn ‘Awwām narrated to us, from Ḥusayn ibn Zayd, who said: “I saw Ibn ‘Umar enter the House [Ka’bah] and pray two rak’ahs. Then he moved and prayed two rak’ahs near the corner. Then I went out and left him standing, supplicating and saying Takbīr.”

حَدَّثَنَا عَبَادُ بْنُ عَوَامٍ، عَنْ حُسَيْنِ بْنِ زَيْدٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ دَخَلَ الْبَيْتَ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ تَحَوَّلَ فَصَلَّى رَكْعَتَيْنِ مِمَّا يُلِي الرُّكْنَ، ثُمَّ خَرَجَ وَنَرَكْتُهُ فَلَمَّا يَدْعُ وَيُبَكِّرُ

[8457] Mu‘ādh ibn Mu‘ādh narrated to us, from Ash‘ath, who said: “I saw al-Ḥasan raising his gaze to the sky in prayer, supplicating while standing.”

حَدَّثَنَا مُعاذُ بْنُ مُعَاذٍ، عَنْ أَشْعَثَ، قَالَ: رَأَيْتُ الْحَسَنَ يَرْفَعُ بَصَرَهُ إِلَى السَّمَاءِ فِي الصَّلَاةِ يَدْعُ وَهُوَ قَائِمٌ

[8458] Abū Bakr narrated to us, he said: Wakī‘ narrated to us, from Sufyān, from Abū Hāshim, from Mujāhid: “That he heard a man raising his voice in supplication, so he threw pebbles at him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ سُفِينَ، عَنْ أَبِي هَاشِمٍ، عَنْ مُجَاهِدٍ، أَنَّهُ سَمِعَ رَجُلًا يَرْفَعُ صَوْتَهُ بِالدُّعَاءِ فَرَمَاهُ بِالْحَصَى

[8459] Waki‘ narrated to us, from ‘Imrān ibn Ḥudayr, from Abū Mijlaz, from Ibn ‘Umar, who said: “O people, indeed you are not calling upon a deaf or absent one”— meaning regarding raising the voice in supplication.

حَدَّثَنَا وَكِبِيعُ، عَنْ عِمْرَانَ بْنِ حُدَيْرٍ، عَنْ أَبِي مُجْلَزٍ،
عَنْ ابْنِ عُمَرَ، قَالَ: أَيُّهَا النَّاسُ إِنَّكُمْ لَا تَذْعُونَ أَصَمَّ
وَلَا غَائِبًا، يَعْنِي: فِي رَفْعِ الصَّوْتِ بِالْدُّعَاءِ

[8460] Waki‘ narrated to us, from al-Rabi‘, from Yazīd ibn Abān, from Anas; and from Rabī‘, from al-Ḥasan: “That they both disliked for a man to let his companion hear any part of the supplication.”

حَدَّثَنَا وَكِبِيعُ، عَنْ الرَّبِيعِ، عَنْ يَزِيدَ بْنِ أَبِي أَبَانَ، عَنْ أَنَسٍ،
وَعَنْ رَبِيعٍ، عَنِ الْحَسَنِ، أَنَّهُمَا كَرِهَا أَنْ يُسْمَعَ الرَّجُلُ
جَلِيسَهُ شَيْئًا مِنَ الدُّعَاءِ

[8461] Waki‘ narrated to us, from Mubārak, from al-Ḥasan, who said: “They used to strive in supplication, yet only a whisper could be heard.”

حَدَّثَنَا وَكِبِيعُ، عَنْ مُبَارَكٍ، عَنِ الْحَسَنِ، قَالَ: كَانُوا
يَجْتَهِدُونَ فِي الدُّعَاءِ وَلَا يَسْمَعُ إِلَّا هَمْسًا

[8462] ‘Alī ibn Hāshim narrated to us, from Ibn Abī Laylā, from Ṣadaqah, from Ibn ‘Umar, from the Prophet ﷺ, who said: “Indeed, when the person prays, he is conversing with his Lord. So let one of you know whom he is conversing with, and do not raise your voices over one another.”

حَدَّثَنَا عَلَيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ صَدَقَةَ،
عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ
الْمُصَلِّيَ إِذَا صَلَّى يُنَاجِي رَبَّهُ، فَلِيَعْلَمْ أَحَدُكُمْ بِمَنِ
يُنَاجِيهِ، وَلَا يَجْهَرْ بِعَضُّكُمْ عَلَى بَعْضٍ

[8463] Ibn Fuḍayl and Abū Mu‘āwiyah narrated to us, from ‘Āsim, from Abū ‘Uthmān, from Abū Mūsā, who said: We were with the Prophet ﷺ on a journey, and the people began raising their voices with Takbīr. The Prophet ﷺ said: “O people, be gentle with yourselves, for you are not calling upon one who is deaf or absent. Indeed, you are calling upon One who is Hearing, Near, and He is with you.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، وَأَبْوُ مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى، قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَجَعَلَ النَّاسُ يَجْهَرُونَ بِالْتَّكْبِيرِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّهَا النَّاسُ، ارْبَعُوا عَلَى أَنْفُسِكُمْ، لَئِنْ تَذْعُونَ أَصْمَمَ وَلَا غَائِبًا إِنَّكُمْ تَذْعُونَ سَمِيعًا قَرِيبًا وَهُوَ مَعْكُمْ

[8464] Yahyā ibn Sa‘id narrated to us, from ‘Abdullāh ibn Nusayb, who said: I prayed Maghrib next to Sa‘id ibn al-Musayyib. When I sat in the last rak‘ah, I raised my voice in supplication, and he scolded me. When I finished, I said to him: “What did you dislike from me?” He said: “Did you think that Allah is not near to us?”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ نُسَيْبٍ، قَالَ: صَلَّيْتُ إِلَى جَنْبِ سَعِيدٍ بْنِ الْمُسَيْبِ الْمَغْرِبَ، فَلَمَّا جَلَسْتُ فِي الرَّكْعَةِ الْآخِرَةِ رَفَعْتُ صَوْتِي بِالْدُّعَاءِ، فَأَنْتَهَرَنِي، فَلَمَّا أَنْصَرَفْتُ قُلْتُ لَهُ: مَا كَرِهْتَ مِنِّي؟ قَالَ: طَنَّتْ أَنَّ اللَّهَ لَيْسَ بِقَرِيبٍ مِنَّا؟

[8465] Waki‘ narrated to us, from Sufyān, from Zayd al-‘Ammī, from Abū Iyās, from Anas, who said: The Messenger of Allah ﷺ said:

“Supplication between the Adhan and the Iqamah is not rejected.”

حَدَّثَنَا وَكِبِيعٌ، عَنْ سُفِيَّانَ، عَنْ زَيْدِ الْعَمَّى، عَنْ أَبِي إِيَّاسٍ، عَنْ أَنَّسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الدُّعَاءُ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ لَا يُرَدُّ

[8466] Waki‘ narrated to us, from Sufyān, from ‘Uthmān ibn al-Aswad, from Abū Marārah, from Mujāhid, who said: “The best hours are the times of the prayers, so supplicate in them.”

حَدَّثَنَا وَكِبِيعٌ، عَنْ سُفِيَّانَ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ أَبِي مَرَارَةَ، عَنْ مُجَاهِدٍ، قَالَ: أَفْضَلُ السَّاعَاتِ مَوَاقِيتُ الصَّلَوَاتِ فَادْعُوا فِيهَا

[8467] Muḥammad ibn Fuḍayl narrated to us, from ‘Abd al-Rahmān ibn Ishāq, from Muḥārib, from Ibn ‘Umar, who said: “Supplication was recommended at the call to Maghrib prayer.” And he said: “It is an hour in which supplication is answered.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ مُحَارِبٍ، عَنْ ابْنِ عُمَرَ، قَالَ: كَانَ يُسْتَحْبِطُ الدُّعَاءُ عِنْدَ أَذَانِ الْمَغْرِبِ، وَقَالَ: إِنَّهَا سَاعَةً يُسْتَجَابُ فِيهَا الدُّعَاءُ

[8468] Abū Mu‘āwiyah narrated to us, from ‘Abd al-Rahmān ibn Ziyād ibn An‘um, from ‘Abd al-Rahmān ibn Rāfi‘, from ‘Abdullāh ibn ‘Umar, who said: The Messenger of Allah ﷺ said: “If the Imam sits and then passes wind, his prayer is complete, and whoever was behind him from those who caught the prayer with him is in the same situation.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيَادٍ بْنِ أَنْعَمْ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا جَلَسَ الْإِمَامُ
ثُمَّ أَخْدَثَ فَقَدْ تَمَّ صَلَاتُهُ، وَمَنْ كَانَ خَلْفَهُ مِمَّنْ أَنْزَكَ
مَعَهُ الصَّلَاةَ عَلَى مِثْلِ ذَلِكَ

[8469] Abū Mu‘āwiyah narrated to us, from Ḥajjāj, from Abū Ishaq, from al-Ḥārith, from ‘Alī, who said: “If the Imam sits in the fourth [rak‘ah] and then passes wind, his prayer is complete, so let him stand wherever he wishes.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَاجَاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ
الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: إِذَا جَلَسَ الْإِمَامُ فِي الرَّابِعَةِ
ثُمَّ أَخْدَثَ فَقَدْ تَمَّ صَلَاتُهُ فَلْيَقُمْ حَيْثُ شَاءَ

[8470] Hushaym narrated to us, from Abū Ishaq al-Kūfī, from Abū Sa‘id, from ‘Alī, who said: “If he gets a nosebleed in prayer after the last prostration, his prayer is complete.”

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي إِسْحَاقَ الْكُوفِيِّ، عَنْ أَبِي سَعِيدٍ،
عَنْ عَلَيِّ، قَالَ: إِذَا رَعَفَ فِي الصَّلَاةِ بَعْدَ سَجْدَةِ
الْآخِرَةِ فَقَدْ تَمَّ صَلَاتُهُ

[8471] Ḥafṣ narrated to us, from Ibn Abī ‘Arūbah, from Qatādah, from Sa‘id ibn al-Musayyib and al-Hasan, who said: “If he raises his head and then passes wind, his prayer is sufficient for him.”

حَدَّثَنَا حَفْصٌ، عَنْ أَبْنِ أَبِي عَرْوَبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، وَالْحَسَنِ، قَالَا: إِذَا رَفَعَ رَأْسَهُ ثُمَّ أَخْدَثَ فَقَدْ أَجْزَأَنَّهُ صَلَاتُهُ

[8472] Hushaym narrated to us, from Mughīrah, from Ibrāhīm, who said: “If he raises his head from the prostration, his prayer has concluded.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ فَقَدْ مَضَتْ صَلَاتُهُ

[8473] Yazīd ibn Hārūn narrated to us, from Juwaybir, from al-Dahhāk, who said: “If he sits after completing the prayer and passes wind before he recites the Tashahhud, or after the Tashahhud but before the Imam says Taslim, it is valid and let him leave.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ جُوَيْبِرِ، عَنْ الضَّحَّاكِ، قَالَ: إِذَا جَلَسَ بَعْدَ تَمَامِ الصَّلَاةِ فَأَخْدَثَ قَبْلَ أَنْ يَتَشَهَّدَ أَوْ بَعْدَ التَّشَهِيدِ قَبْلَ أَنْ يُسَلِّمَ الْإِمَامُ فَقَدْ جَازَ فَلَا يُنْصَرِفُ

[8474] Ḥafṣ narrated to us, from Hajjāj, from Talḥah, from Ibrāhīm, who said: “If he completes the bowing and prostration, then passes wind, his prayer is finished, even if he does not recite the Tashahhud.”

حَدَّثَنَا حَفْصٌ، عَنْ حَاجَاجٍ، عَنْ طَلْحَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا أَتَمَ الرُّكُوعَ وَالسُّجُودَ ثُمَّ أَخْدَثَ فَقَدْ أَنْقَضَ صَلَاتُهُ وَإِنْ لَمْ يَتَشَهَّدْ

[8475] Abū Bakr narrated to us, he said: Hushaym narrated to us, from Yūnus, from al-Ḥasan, who said: “If he gets a nosebleed after finishing the last prostration, let him leave and perform ablution, then return and recite the Tashahhud as long as he has not spoken. If he speaks, he restarts the prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: إِذَا رَأَفَ بَعْدَمَا يَفْرُغُ مِنَ السَّجْدَةِ الْآخِيرَةِ فَلْيَنْصَرِفْ فَلْيَتَوَضَّأْ، وَلْيَرْجِعْ فَلْيَتَشَهَّدْ مَا لَمْ يَتَكَلَّمْ، فَإِنْ تَكَلَّمَ اسْتَأْنِفْ الصَّلَاةَ

[8476] Hushaym narrated to us, from ‘Abd al-Malik, from ‘Atā’, similar to that.

حَدَّثَنَا هُشَيْمٌ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، مِثْلُ ذَلِكَ

[8477] Hushaym narrated to us, he said: Yūnus informed us, from Ibn Sīrīn: That he used to say: “Until he performs Taslim.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنْ ابْنِ سِيرِينَ، أَنَّهُ كَانَ يَقُولُ: حَتَّى يُسَلِّمَ

[8478] Waki‘ narrated to us, from Ma‘qil, from ‘Atā’ regarding a man who passes wind. He said: “If he says: ‘Peace be upon us and upon the righteous servants of Allah,’ it suffices him.”

حَدَّثَنَا وَكِيعٌ، عَنْ مَعْقِلٍ، عَنْ عَطَاءٍ فِي الرَّجُلِ يُخْدِثُ قَالَ: إِذَا قَالَ: السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَجْزَاهُ

[8479] Waki‘ narrated to us, from Shu‘bah, from al-Ḥakam and Hammād, who said: “Until he recites the Tashahhud or sits for the duration of the Tashahhud.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، وَهَمَادٍ، قَالًا: حَتَّىٰ
يَشَهَّدَ أُو يَقْعُدَ مِقْدَارَ الشَّهَدَةِ

[8480] Mu‘tamir narrated to us, from Burd, from Makhūl regarding a man who recites the Tashahhud then passes wind. He said: “This one, his prayer is complete.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ فِي الرَّجُلِ يَشَهَّدُ
ثُمَّ يُخْدِثُ، قَالٌ: هَذَا قَدْ تَمَّ صَلَاتُهُ

[8481] Abū Bakr and Hushaym narrated to us, they said: ‘Abd al-A‘lā narrated to us, from Ma‘mar, from al-Zuhrī, from Ibn al-Musayyib, who said: “Do you know a prayer in which one sits during all of it?” He said: “A man who catches one rak‘ah of Maghrib; he sits in all of them.”

حَدَّثَنَا أَبُو بَكْرٍ وَهُشَيْمٌ، قَالَا: حَدَّثَنَا عَبْدُ الْأَعْلَىٰ، عَنْ
مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ ابْنِ الْمُسَيَّبِ، قَالٌ: هَلْ
تَعْلَمُونَ صَلَاةً يُقْعُدُ فِيهَا كُلُّهَا؟ فَقَالُوا: رَجُلٌ أَذْرَكَ مِنَ
الْمَغْرِبِ رَكْعَةً فَيَقْعُدُ فِيهَا جَمِيعًا

[8482] Abū Mu‘āwiyah narrated to us, from al-A‘mash, from Ibrāhīm, who said: Masrūq and Jundub caught one rak‘ah of Maghrib. When the Imam performed Taslim, Masrūq stood up and added a rak‘ah to it, then sat down. Jundub stood up for all of them, then sat in the last one. That was mentioned to ‘Abdullāh, so he said: “Both of them have done well, but doing as Masrūq did is more beloved to me.”

[8483] Hushaym narrated to us, he said: Mughīrah informed us, from Ibrāhīm, that Jundub and Masrūq went out intending to pray Maghrib. They caught one rak‘ah with the Imam. When the Imam performed Taslim, Masrūq sat in the second rak‘ah, but Jundub did not sit. He said: Jundub recited in the rak‘ah he caught, but Masrūq did not recite. They came to Ibn Mas‘ūd and mentioned to him what they did. ‘Abdullāh said: “Both of you have done well, but doing as Masrūq did is more beloved to me.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: أَدْرَكَ مَسْرُوقٌ وَجُنْدُبٌ رَكْعَةً مِنَ الْمَغْرِبِ، فَلَمَّا سَلَّمَ الْإِمَامُ قَامَ مَسْرُوقٌ فَأَضَافَ إِلَيْهَا رَكْعَةً ثُمَّ جَلَسَ، وَقَامَ جُنْدُبٌ فِيهَا جَمِيعًا ثُمَّ جَلَسَ فِي آخِرِهَا، فَذَكَرَ ذَلِكَ لِعَبْدِ اللَّهِ، فَقَالَ: كِلَّا هُمَا قَدْ أَحْسَنَ، وَأَفْعَلُ كَمَا فَعَلَ مَسْرُوقٌ أَحَبُّ إِلَيَّ

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا مُغَيْرَةُ، عَنْ إِبْرَاهِيمَ، أَنَّ جُنْدُبًا، وَمَسْرُوقًا، خَرَجَا يُرِيدَانِ صَلَاةَ الْمَغْرِبِ، فَأَدْرَكَا مَعَ الْإِمَامِ رَكْعَةً، فَلَمَّا سَلَّمَ الْإِمَامُ جَلَسَ مَسْرُوقٌ فِي الرَّكْعَةِ الثَّالِثَةِ، وَلَمْ يَجْلِسْ جُنْدُبٌ، قَالَ: وَقَرَا جُنْدُبٌ فِي الرَّكْعَةِ الَّتِي أَدْرَكَ، وَلَمْ يَقْرَأْ مَسْرُوقٌ، فَأَتَيَا ابْنَ مَسْعُودٍ فَذَكَرَ أَلْهُ مَا صَنَعَا، فَقَالَ عَبْدُ اللَّهِ: كِلَّا كُمَا قَدْ أَحْسَنَ، وَأَفْعَلُ كَمَا فَعَلَ مَسْرُوقٌ أَحَبُّ إِلَيَّ

[8484] Yahyā ibn Sa‘īd narrated to us, from Muḥammad ibn Yahyā, he said: Ibn al-Muthannā al-Jahmī narrated to us, from Sa‘d, who said: “If he catches one rak‘ah of the four with the Imam, he does not sit during the prayer except when he [the Imam] sat.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى، قَالَ: ثنا
ابنُ الْمُئْنَى الْجَهْمِيُّ، عَنْ سَعِيدٍ، قَالَ: إِذَا أَنْرَكَ مَعَ
الْإِمَامِ رَكْعَةً مِنَ الْأَرْبَعِ فَلَا يَقْعُدُ مِنَ الصَّلَاةِ إِلَّا الَّتِي
قَعَدَ فِيهَا

[8485] Sahl ibn Yūsuf narrated to us, from ‘Amr, from al-Hasan regarding a man who catches one rak‘ah of Maghrib. He said: “He sits in all of them.”

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ عَمْرِو، عَنْ الْحَسَنِ فِي
الرَّجُلِ يُنْرِكُ رَكْعَةً مِنَ الْمَغْرِبِ، قَالَ: يَقْعُدُ فِي كُلِّهِ

[8486] Abū Bakr narrated to us, he said: Ibn ‘Uyaynah narrated to us, from Abū Labīd, from Abū Salamah, from ‘Āishah: I said: “Inform me about the prayer of the Messenger of Allah ﷺ.” She said: “His prayer at night during Ramadan and otherwise was thirteen rak‘ahs, including the two rak‘ahs of Fajr.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ عُيَيْنَةَ، عَنْ أَبِي لَبِيدٍ، عَنْ
أَبِي سَلْمَةَ، عَنْ عَائِشَةَ، قُلْتُ: أَخْبِرِنِي عَنْ صَلَاةِ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالْتُ: كَانَتْ صَلَاةُ
بِاللَّيْلِ فِي رَمَضَانَ وَغَيْرِهِ تَلَاثَ عَشْرَةَ رَكْعَةً، مِنْهَا
رَكْعَةُ الْفَجْرِ

[8487] Ghundar narrated to us, from Shu'bah, from Abū Jamrah, from Ibn 'Abbās, who said: I heard him say: "The Messenger of Allah ﷺ used to pray thirteen rak'ahs at night."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ أَبِي جَمْرَةَ، عَنْ أَبْنَ عَبَّاسٍ، قَالَ: سَمِعْتُهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ الظَّلَلِ تَلَاثَ عَشْرَةَ رَكْعَةً

[8488] Abū Khālid al-Aḥmar narrated to us, from Yahyā ibn Sa'īd, from Shurahbīl, from Jābir, who said: We came with the Messenger of Allah ﷺ from al-Hudaybiyah until we were at al-Šahbā'. Mu'ādh said: "Who will provide water for us in our skins?" He said: So I went out with some young men with me until we reached al-Uthāyah, and we gave water and drew water. When it was after dark at night, suddenly a man called out from his camel: "Water!" He said: It was the Messenger of Allah ﷺ. So I took his mount and made it kneel. "He went forward and prayed 'Ishā', and I was on his right. Then he prayed thirteen rak'ahs."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ شَرَحْبِيلٍ، عَنْ جَابِرٍ قَالَ: أَفْبَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْخُدَيْبِيَّةِ حَتَّى إِذَا كُنَّا بِالصَّهْبَاءِ قَالَ مَعَاذٌ: مَنْ يُسْقِنَا فِي أَسْقِنَتَا، قَالَ: فَخَرَجْتُ فِي فِتْنَانٍ مَعِي حَتَّى أَدْرَكْنَا الْأَنْيَاءَ، فَأَسْقَنَا وَاسْتَقَنَا، فَلَمَّا كَانَ بَعْدُ عَثَمَةٌ مِنَ الظَّلَلِ فَإِذَا رَجُلٌ يُنَادِي مِنْ بَعْرِهِ: الْمَاءُ، قَالَ: فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَخَذْتُ رَاحِلَتَهُ فَأَنْخَطْهَا، فَنَقَدْمَ فَصَلَّى الْعِشَاءَ وَأَنَا عَنْ يَمِينِهِ، ثُمَّ صَلَّى تَلَاثَ عَشْرَةَ رَكْعَةً

[8489] Abū al-Aḥwāṣ narrated to us, from Sa‘īd ibn Masrūq, from Salamah ibn Kuhayl, from Abū Rishdīn Kurayb, the client of Ibn ‘Abbās, from Ibn ‘Abbās, who said: I spent the night at the house of my aunt Maymūnah, and the Messenger of Allah ﷺ spent the night there. I saw him “rise during the night and pray either eleven rak‘ahs or thirteen rak‘ahs.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ سَلَمَةَ
بْنِ كُهَيْلٍ، عَنْ أَبِي رِشْدِينَ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ،
عَنْ ابْنِ عَبَّاسٍ، قَالَ: بِئْتُ عِنْدَ حَالْتِي مَيْمُونَةَ، وَبَاتَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَهَا، فَرَأَيْتُهُ قَامَ مِنَ
اللَّيلِ قَوْمَةً، فَصَلَّى إِمَّا إِحدَى عَشْرَةَ رَكْعَةً، وَإِمَّا ثَلَاثَ
عَشْرَةَ رَكْعَةً

[8490] Yaḥyā ibn Ādam narrated to us, he said: Sufyān narrated to us, from al-A‘mash, from Ibrāhīm, from al-Aswad, from ‘Ā’ishah: “That the Prophet ﷺ used to pray nine rak‘ahs at night.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: ثنا سُفِيَّانُ، عَنِ الْأَعْمَشِ،
عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي بِاللَّيْلِ تِسْعَ رَكْعَاتٍ

[8491] Abū Bakr narrated to us, he said: Jarīr narrated to us, from Mughīrah, from Ibrāhīm, who said: “Umar prayed a prayer at the House [Ka’bah]. He recited: ‘Li-ilafi Quraysh’, and he began pointing towards the House, saying: {So let them worship the Lord of this House, Who has fed them against hunger and made them safe from fear} [Quraish: 3-4].”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا جَرِيرٌ، عَنْ مُعِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: ”صَلَّى اللَّهُ عَزَّ وَجَلَّ عَمْرُ صَلَّى اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ السَّلَامُ صَلَّى اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ السَّلَامُ عَنْ الْبَيْتِ“، فَقَرَأَ: لِإِلَافِ قُرَيْشٍ، فَجَعَلَ يُومَئِيلَ إِلَيْهِ الْبَيْتَ، وَيَقُولُ: {فَلَيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ} [قریش 4]

[8492] Ghundar narrated to us, from Shu’bah, from Ismā’il ibn Sālim, from Ibn Abī Aws, who said: “My grandfather Aws would sometimes pray and gesture to me while he was in prayer, so I would give him his sandals.”

حَدَّثَنَا عُنْدُرُ، عَنْ شُعْبَةَ، عَنْ إِسْمَاعِيلَ بْنِ سَالِمٍ، عَنْ ابْنِ أَبِي أَوْسٍ، قَالَ: كَانَ جَدِّي أَوْسُ أَحْيَانًا يُصَلِّي فَيُشَيرُ إِلَيَّ وَهُوَ فِي الصَّلَاةِ فَأُعْطِيهِ تَعْلِيَةً

[8493] Abū Dāwūd al-Ṭayālisī narrated to us, from Shu’bah, from Hishām, who said: “My father used to gesture in prayer.” He said: “Ā’ishah used to do it.”

حَدَّثَنَا أَبُو ذَوْدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ هِشَامٍ، قَالَ: كَانَ أَبِي يُومَئِيلَ فِي الصَّلَاةِ، قَالَ: كَانَتْ عَائِشَةُ تَفْعُلُ

[8494] Waki‘ narrated to us, from Yazid ibn Ibrāhīm, from al-Hasan, who said: “There is no harm in gesturing during prayer.”

حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ، عَنِ الْحَسَنِ، قَالَ:
لَا بَأْسَ فِي الْإِيمَاءِ فِي الصَّلَاةِ

[8495] Hafs narrated to us, from Layth, who said: I had a nosebleed while I was circumambulating the House. I passed by Ṭāwūs “while he was praying, and he gestured to me to wash it with water and then return.”

حَدَّثَنَا حَفْصُ، عَنْ لَيْثٍ قَالَ: أَصَابَنِي رُعَافٌ وَأَنَا
أَطْوُفُ بِالْبَيْتِ، فَمَرَرْتُ بِطَاؤسٍ وَهُوَ يُصَلِّي فَأَشَارَ
إِلَيَّ أَنِ اغْسِلُهُ بِالْمَاءِ، ثُمَّ عَدْ

[8496] Muḥammad ibn Abī ‘Adī narrated to us, from Ibn ‘Awn, who said: “Muhammad would sometimes gesture with his hand while he was in prayer.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنِ، قَالَ: كَانَ
مُحَمَّدُ رُبَّمَا أَشَارَ بِيَدِهِ وَهُوَ فِي الصَّلَاةِ

[8497] Waki‘ narrated to us, from Ibn ‘Awn, who said: I said to Ibrāhīm: “A man gestures to something during prayer.” He said: “Indeed, in prayer there is occupation (enough).”

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ عَوْنِ قَالَ: قُلْتُ لِإِبْرَاهِيمَ: الرَّجُلُ
يُشَيرُ إِلَى الشَّيْءِ فِي الصَّلَاةِ، قَالَ: إِنَّ فِي الصَّلَاةِ
لَسْعَلًا

[8498] ‘Abd al-A’lā narrated to us, from Ma’mar, from al-Zuhrī: “That he saw no harm for a man to gesture during prayer.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، عَنْ الزُّهْرِيِّ، أَنَّهُ كَانَ لَا يَرَى بَاسًا أَنْ يُوْمِنُ الرَّجُلُ فِي الصَّلَاةِ

[8499] ‘Abdullāh ibn Numayr narrated to us, from al-Ajlah, from ‘Atā’, who said: I said to him: “I have a need while I am in prayer, so I gesture to the servant girl with my hands?” He said: “We do that.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيرٍ، عَنْ الْأَجْلَحِ، عَنْ عَطَاءٍ، قَالَ: قُلْتُ لَهُ: تَكُونُ لِي الْحَاجَةُ وَأَنَا فِي الصَّلَاةِ فَلَوْمِي إِلَى الْجَارِيَةِ بِيَدِي؟ قَالَ: إِنَّا نَفْعَلُ ذَلِكَ

[8500] Ghundar narrated to us, from Shu’bah, from Abū Ishāq, who said: “I saw ‘Amr ibn Maymūn praying while gesturing to a man with his hand.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: رَأَيْتُ عَمْرَو بْنَ مَيْمُونٍ وَهُوَ يُصَلِّي يُوْمِي إِلَى رَجُلٍ بِيَدِهِ

[8501] Wakī‘ narrated to us, he said: Al-A‘mash narrated to us, from Abū Sufyān, from Jābir, who said: “The Prophet ﷺ was thrown from a horse of his and fell against the trunk of a date palm, dislocating his foot. We entered upon him to visit him while he was praying in an attic belonging to ‘Āishah. We prayed following his prayer while standing. Then we entered upon him another time while he was praying sitting down. We prayed following his prayer while standing, so he gestured to us to sit down.”

[8502] ‘Abdah ibn Sulaymān narrated to us, from Hishām, from his father, from ‘Āishah, who said: “The Messenger of Allah ﷺ fell ill, and some of his companions entered upon him to visit him. The Messenger of Allah ﷺ prayed sitting down, and they prayed following his prayer standing. He signaled to them to sit, so they sat.”

حَدَّثَنَا وَكِبْعُ، قَالَ: ثَنَا الْأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: صَرِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ فَرَسٍ لَهُ، فَوَقَعَ عَلَى جُذْعِ نَخْلٍ فَانْفَكَتْ قَدْمَهُ، فَدَخَلَنَا عَلَيْهِ نَعُوذُ 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

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: أَشْتَكَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَخَلَ عَلَيْهِ نَاسٌ مِنْ أَصْحَابِهِ يَعْوُذُونَهُ، فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا، فَصَلَّوْا بِصَلَاتِهِ قِيَامًا، فَأَشَارَ إِلَيْهِمْ أَنْ اجْلِسُوا فَجَلَسُوا

[8503] Ibn Mahdī narrated to us, from Sufyān, from al-Zubayr ibn ‘Adī, from Ibrāhīm, that he was asked about gesturing in prayer. He said: “Indeed, in prayer there is occupation (enough).”

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ الرُّبَّيْرِ بْنِ عَدِيٍّ،
عَنْ إِبْرَاهِيمَ أَنَّهُ سُئِلَ عَنِ الْإِيمَاءِ فِي الصَّلَاةِ؟ فَقَالَ: إِنَّ
فِي الصَّلَاةِ لِسْغَلًا

[8504] Abū Bakr narrated to us, he said: Wakī‘ narrated to us, he said: Ibn Abī Dhi’b narrated to us, from ‘Uthmān ibn ‘Abdullāh ibn Surāqah, from Jābir ibn ‘Abdullāh, who said: “I saw the Prophet ﷺ praying on his mount facing east during the battle of Anmār.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، قَالَ: ثنا أَبْنُ أَبِي ذِئْبٍ،
عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ سُرَاقَةَ، عَنْ جَابِرِ بْنِ عَبْدِ
اللَّهِ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي
عَلَى رَاحِلَتِهِ نَحْوَ الْمَشْرِقِ فِي غَرْوَةِ أَنْمَارٍ

[8505] Wakī‘ narrated to us, he said: Ibn Abī Laylā narrated to us, from ‘Atiyah, from Abū Sa‘id; and from Ibn Abī Laylā, from Nāfi‘, from Ibn ‘Umar, from the Prophet ﷺ: “That he used to pray voluntary prayers on his mount during travel wherever it faced, gesturing with nods, making the prostration lower than the bowing.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا أَبْنُ أَبِي لَيْلَى، عَنْ عَطِيَّةَ، عَنْ
أَبِي سَعِيدٍ، وَعَنْ أَبْنِ أَبِي لَيْلَى، عَنْ نَافِعٍ، عَنْ أَبْنِ
عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يُصَلِّي
عَلَى رَاحِلَتِهِ التَّطَوُّعَ فِي السَّفَرِ حَيْثُ تَوَجَّهَتْ بِهِ يُومَئِ
إِيمَاءَ السُّجُودُ أَخْفَضُ مِنَ الرُّكُوعِ

[8506] Wakī‘ narrated to us, he said: Sufyān narrated to us, from ‘Amr, from Yaḥyā ibn ‘Umārah al-Māzinī, from Sa‘īd ibn Yasār, from Ibn ‘Umar, who said: “I saw the Prophet ﷺ praying on a donkey facing east while he was heading towards Khaybar.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ يَحْيَى بْنِ عُمَارَةَ الْمَازِنِيِّ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ ابْنِ عُمَرَ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي عَلَى حِمَارٍ تَحْوَى الْمَشْرِقَ وَهُوَ مُتَوَجِّهٌ إِلَى خَيْبَرِ

[8507] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Abū al-Zubayr, from Jābir, who said: The Prophet ﷺ sent me on an errand. He said: So I came to him while he was “praying on his mount facing east, and the prostration was lower than the bowing.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: بَعَثَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَاجَةٍ، قَالَ: فَحِنْتُهُ وَهُوَ يُصَلِّي عَلَى رَاحِلَتِهِ تَحْوَى الْمَشْرِقَ، وَالسُّجُودُ أَخْفَضُ مِنَ الرُّكُوعِ

[8508] Wakī‘ narrated to us, he said: Sufyān narrated to us, from ‘Abdullāh ibn Dīnār, from Ibn ‘Umar: “That the Prophet ﷺ used to pray on his mount during travel wherever it faced.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي عَلَى رَاحِلَتِهِ فِي السَّفَرِ حَيْثُمَا تَوَجَّهَتْ بِهِ

[8509] Ḥumayd ibn ‘Abd al-Rahmān narrated to us, from Zuhayr, from Jābir, from Abū Ja‘far, who said: “‘Alī used to pray on his mount wherever it faced, making the bowing higher than the prostration.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ رُهْبَرٍ، عَنْ جَابِرٍ،
عَنْ أَبِي جَعْفَرٍ قَالَ: كَانَ عَلَيْهِ يُصَلِّي عَلَى رَاحِلَتِهِ
حَيْثُمَا نَوَجَهَتْ بِهِ، وَيَجْعَلُ الرُّكُوعَ أَرْفَعَ مِنَ السُّجُودِ

[8510] Ḥumayd narrated to us, from Ḥasan, from ‘Āsim, from Abū ‘Uthmān: “That Abū Dharr used to pray on his mount while facing east, nodding his head.” It was said to him: “Were you sleeping?” He said: “No, but I was praying.”

حَدَّثَنَا حُمَيْدٌ، عَنْ حَسَنٍ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ،
أَنَّ أَبَا ذَرًّا كَانَ يُصَلِّي عَلَى رَاحِلَتِهِ وَهُوَ قَبْلَ الْمَشْرُقِ،
وَهُوَ يَخْفِقُ بِرَأْسِهِ، فَقِيلَ لَهُ: كُنْتَ نَائِمًا؟ قَالَ: لَا، وَلَكِنْ
كُنْتُ أَصْلَى

[8511] Ibn ‘Ulayyah narrated to us, from Hishām al-Dastuwā’ī, from Yaḥyā ibn Abī Kathīr, from Muḥammad ibn ‘Abd al-Rahmān, from Jābir, who said: “The Messenger of Allah ﷺ used to pray on his mount facing east. But when he wanted to pray the obligatory prayer, he would dismount and face the Qiblah.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ هِشَامِ الدَّسْوَوَائِيِّ، عَنْ يَحْيَى بْنِ
أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرٍ، قَالَ:
كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي عَلَى
رَاحِلَتِهِ نَحْوَ الْمَشْرِقِ، فَإِذَا أَرَادَ أَنْ يُصَلِّي الْمُكْتُوبَةَ
نَزَلَ فَاسْتَبْلَى الْقِبَلَةَ

[8512] Yazīd ibn Hārūn narrated to us, from Rib‘ī ibn al-Jārūd ibn Abī Sabrah al-Tamīmī, he said: ‘Amr ibn Abī al-Hajjāj narrated to me, from al-Jārūd ibn Abī Sabrah, from Anas ibn Mālik: “That when the Messenger of Allah ﷺ wanted to pray a voluntary prayer on his mount, he would face the Qiblah and say the Takbīr for prayer, then he would let his mount go and pray

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ رَبِيعِيْ بْنِ الْجَارُودِ بْنِ أَبِي سَبْرَةَ التَّمِيمِيِّ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ أَبِي الْحَجَاجَ، عَنْ الْجَارُودِ بْنِ أَبِي سَبْرَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يُصَلِّي عَلَى رَاحِلَتِهِ تَطُوعًا اسْتَقْبَلَ الْفِتْلَةَ فَكَبَرَ لِلصَّلَاةِ، ثُمَّ خَلَى عَنْ رَاحِلَتِهِ فَصَلَّى حَيْثُمَا تَوَجَّهَتْ بِهِ

[8513] ‘Abdah narrated to us, from ‘Abd al-Malik, from Ibn Jubayr, from Ibn ‘Umar: “That the Prophet ﷺ used to pray and let his mount go wherever it faced.” And Ibn ‘Umar used to do that.

حَدَّثَنَا عَبْدَهُ، عَنْ عَبْدِ الْمَالِكِ، عَنْ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي فَخَلَى رَاحِلَتَهُ حَيْثُ تَوَجَّهَتْ بِهِ وَكَانَ ابْنُ عُمَرَ يَفْعَلُ ذَلِكَ

[8514] Waki‘ narrated to us, he said: Yūnus ibn al-Ḥārith al-Ṭā’ifi narrated to us, from Abū Burdah ibn Abī Mūsā, from his father: “That he used to pray on his mount wherever it faced during travel.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا يُونُسُ بْنُ الْحَارِثِ الطَّافِيِّ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ أَنَّهُ كَانَ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُمَا تَوَجَّهَتْ بِهِ فِي السَّفَرِ

[8515] Waki‘ narrated to us, he said: Mis‘ar narrated to us, from ‘Alī ibn ‘Atīq, from Abū Burdah, from Abū Mūsā: “That he used to pray on his mount during travel wherever it faced.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثُنَانِ مِسْعَرٌ، عَنْ عَلِيٍّ بْنِ عَتِيقٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، أَنَّهُ كَانَ يُصَلِّي عَلَى رَاحِلَتِهِ فِي السَّفَرِ حَيْثُمَا تَوَجَّهَتْ بِهِ

[8516] ‘Abdah ibn Sulaymān narrated to us, from Yaḥyā ibn Sa‘īd, who said: “I saw Anas praying on a donkey, gesturing towards other than the Qiblah.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: رَأَيْتُ أَنَّاسًا يُصَلِّي عَلَى حِمَارٍ يُومَئِ لِغَيْرِ الْقِبْلَةِ

[8517] Waki‘ narrated to us, he said: ‘Umar ibn Shaybah ibn Qāriż narrated to us, from ‘Abdullāh al-Bahī, the client of the family of al-Zubayr, who said: “I accompanied ‘Abdullāh ibn ‘Umar from Mecca to Medina, and he used to pray on his mount towards other than the Qiblah.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثُنَانِ عُمَرُ بْنُ شَيْبَةَ بْنُ قَارِظٍ، عَنْ عَبْدِ اللَّهِ الْبَهْيِيِّ، مَوْلَى آلِ الرُّبِّيرِ، قَالَ: صَحِبْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ فَكَانَ يُصَلِّي عَلَى رَاحِلَتِهِ إِلَى غَيْرِ الْقِبْلَةِ

[8518] Hushaym narrated to us, he said: Ḥuṣayn informed us, from Muṣāḥid, who said: “I accompanied Ibn ‘Umar from Medina to Mecca.

He used to pray on his mount wherever it faced. But when it was the obligatory prayer, he would dismount and pray.”

[8519] Muḥammad ibn Abī ‘Adī narrated to us, from Ash‘ath, from Muḥammad ibn ‘Alī: “That Abū Ayyūb used to pray on his mount wherever it faced.”

[8520] Hushaym narrated to us, from al-‘Alā’ ibn Zayd, from al-Ḥasan –or someone else, the doubt is mine: “That the companions of the Messenger of Allah ﷺ used to pray during their travels on their mounts wherever their faces were [facing].”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ، عَنْ مُجَاهِدٍ، قَالَ:
صَحِّبْتُ ابْنَ عُمَرَ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَكَانَ يُصَلِّي
عَلَى دَابِّهِ حَيْثُ تَوَجَّهَتْ بِهِ، فَإِذَا كَانَتِ الْفَرِيضَةُ نَزَلَ
فَصَلَّى

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنْ مُحَمَّدِ بْنِ
عَلَيٍّ، أَنَّ أَبَا أَيُوبَ، كَانَ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ
تَوَجَّهَتْ بِهِ

حَدَّثَنَا هُشَيْمٌ، عَنِ الْعَلَاءِ بْنِ زَيْدٍ، عَنِ الْحَسَنِ، أَوْ
عَيْرِهِ، الشَّائُلِيِّ، أَنَّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ، كَانُوا يُصَلِّونَ فِي أَسْفَارِهِمْ عَلَى دَوَابِّهِمْ
حَيْثُمَا كَانُوا يُجُوِّهُنَّ

[8521] Jarīr narrated to us, from Manṣūr, from Ibrāhīm, who said: “They used to pray on their mounts and animals wherever their faces were [facing], except for the obligatory prayer and the Witr, for they used to pray them on the ground.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يُصَلِّونَ عَلَى رَوَاحِلِهِمْ وَدَوَابِّهِمْ حَيْثُمَا كَانُوا كَانَتْ وُجُوهُهُمْ، إِلَّا الْمُكْنُوبَةُ وَالْوِتْرُ فَإِنَّهُمْ كَانُوا يُصَلِّونَهُمَا بِالْأَرْضِ

[8522] Yazīd ibn Hārūn narrated to us, from Ibn ‘Awn, who said: I asked al-Qāsim ibn Muḥammad: “Can a man pray on his mount?” He said: “Yes.” I said: “Does he pray wherever his face is [facing]?” He said: “Yes.” I said: “Does he make the prostration lower than the bowing?” He said: “Yes.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ ابْنِ عَوْنِ، قَالَ: سَأَلْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ: يُصَلِّي الرَّجُلُ عَلَى رَاحِلَتِهِ؟ قَالَ: نَعَمْ، قُلْتُ: يُصَلِّي حَيْثُ كَانَ وَجْهُهُ؟ قَالَ: نَعَمْ، قُلْتُ: يَجْعَلُ السُّجُودَ أَخْفَضَ مِنَ الرُّكُوعِ؟ قَالَ: نَعَمْ

[8523] Muḥammad ibn Abī ‘Adī narrated to us, from Ash‘ath, from Muḥammad ibn ‘Ubaydah, who said: “A man prays on his mount wherever his face is [facing], but when it is the obligatory prayer, he dismounts.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنْ مُحَمَّدِ بْنِ عُبَيْدَةَ، قَالَ: يُصَلِّي الرَّجُلُ عَلَى رَاحِلَتِهِ حَيْثُ كَانَ وَجْهُهُ، فَإِذَا كَانَتِ الْفَرِيضَةُ نَزَلَ

[8524] Wakī‘ narrated to us, he said: ‘Abdullāh ibn Ḥumayd narrated to us, from Abū Ja‘far Muḥammad ibn ‘Alī: “That his father ‘Alī ibn Ḥusayn used to pray on his mount during travel wherever it faced.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ حُمَيْدٍ، عَنْ أَبِي جَعْفَرِ مُحَمَّدِ بْنِ عَلَيٍّ، أَنَّ أَبَاهُ عَلَيًّا بْنَ حُسَيْنٍ كَانَ يُصَلِّي عَلَى رَاحِلَتِهِ فِي السَّفَرِ حَيْثُ تَوَجَّهُ إِلَيْهِ

[8525] Wakī‘ narrated to us, he said: Mis‘ar narrated to us, from Bukayr ibn al-Akhnas, from a man, from Jābir ibn ‘Abdullāh: “That the Prophet ﷺ used to pray during travel on his mount wherever it faced.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا مِسْعُرٌ، عَنْ بُكَيْرِ بْنِ الْأَخْنَاسِ، عَنْ رَجُلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي فِي السَّفَرِ عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهُ إِلَيْهِ

[8526] Yaḥyā ibn Sa‘īd narrated to us, from Abū al-Hazhāz, who said: I asked Al-Ḍahhāk about praying on a riding animal. He said: “Wherever it faces, he makes the prostration lower than the bowing.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي الْهَزْهَازِ، قَالَ: سَأَلْتُ الصَّحَّاكَ عَنِ الصَّلَاةِ عَلَى الدَّابَّةِ؟ فَقَالَ: حَيْثُ كَانَ وَجْهُهُ يَجْعَلُ السُّجُودَ أَسْفَلَ مِنَ الرُّكُوعِ

[8527] Ibn Maḥdī narrated to us, from Sufyān, from ‘Imrān ibn Muslim, from Suwayd ibn Ghafalāh, who said: “We used to pray on our riding animals during raids wherever they faced.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عُمَرَانَ بْنِ مُسْلِمٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: كُنَّا نُصَلِّي عَلَى دَوَابِنَا فِي الْغَرْبِ حَيْثُمَا تَوَجَّهُ

[8528] ‘Abd al-A‘lā narrated to us—or it was narrated from him—from Ma‘mar, from Al-Zuhrī, from ‘Abd Allāh ibn ‘Āmir ibn Rabī‘ah, from his father, “That the Prophet ﷺ used to pray on his mount wherever it faced with him.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، أَوْ حَدَّثَنَا عَنْ مَعْمِرٍ، عَنْ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُمَا تَوَجَّهَتْ بِهِ

[8529] Section: Prayer in the Ḥijr and what has been reported regarding it Abū Bakr narrated to us, he said: Wakī‘ narrated to us, he said: Hishām ibn ‘Urwah narrated to us, from his father, from ‘Ā’ishah, who said: “I do not care whether I pray in the Ḥijr or inside the Ka‘bah.”

حَدَّثَنَا الصَّلَّاةُ فِي الْحِجْرِ وَمَا جَاءَ فِيهِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، قَالَ: ثنا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا أُبَالِي صَلَّيْتُ فِي الْحِجْرِ أَوْ فِي الْكَعْبَةِ

[8530] Abū Khālid al-Aḥmar narrated to us, from Hishām ibn ‘Urwah, from his father, from ‘Ā’ishah, who said: “I do not care whether I pray in the Ḥijr or inside the House (the Ka‘bah).”

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: مَا أُبَالِي صَلَّيْتُ فِي الْحِجْرِ أَوْ فِي الْبَيْتِ

[8531] Abū Khālid narrated to us, from ‘Abd al-Malik, who said: “I saw Sa‘īd ibn Jubayr, when he finished his Tawaf, enter the Hijr and pray inside it.” And I saw ‘Alī ibn Husayn doing that.

حَدَّثَنَا أَبُو حَالِدٌ، عَنْ عَبْدِ الْمَلِكِ، قَالَ: رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ إِذَا قَضَى طَوَافَةً دَخَلَ الْحِجْرَ فَصَلَّى فِيهِ وَرَأَيْتُ عَلَيَّ بْنَ حُسَيْنٍ يَفْعَلُ ذَلِكَ

[8532] Wakī‘ narrated to us, from Isrā’īl, from Al-Haytham, from Sa‘īd ibn Jubayr, who said: “The Hijr is part of the Ka‘bah.”

حَدَّثَنَا وَكِبِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ الْهَمِيمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: الْحِجْرُ مِنَ الْكَعْبَةِ

[8533] Ghundar narrated to us, from Shu‘bah, from Ya‘lā ibn ‘Atā’, from Yahyā ibn Qamṭah, from ‘Abd Allāh ibn ‘Umar, that he said regarding this verse: {We will surely turn you to a Qiblah that you will be pleased with} [Al-Baqarah: 144], he said: “The Qiblah of Ibrāhīm is under the waterspout (Mīzāb),” meaning: in the Hijr.

حَدَّثَنَا غُنْدُرٌ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءِ، عَنْ يَحْيَى بْنِ قَمْطَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ فِي 144: هَذِهِ الْآيَةُ: {فَلَوْلَيْتَكَ قَبْلَهُ تَرْضَاهَا} [البقرة] قَالَ: قَبْلَهُ إِبْرَاهِيمَ تَحْتَ الْمِيزَابِ، يَعْنِي: فِي الْحِجْرِ

[8534] ‘Abd Allāh narrated to us, he said: Shaybān informed us, from Ash‘ath ibn Abī al-Sha‘thā’, from Al-Aswad ibn Yazīd, from ‘Ā’ishah: I asked the Messenger of Allah ﷺ about the Hijr, and he said: “It is part of the House.”

حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: أَنَا شَيْبَانُ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْنَاءِ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْحِجْرِ، فَقَالَ: هُوَ مِنَ الْبَيْتِ

[8535] Section: Regarding the man who catches the Imam while he is sitting Sahl ibn Yūsuf narrated to us, from Shu‘bah, who said: I asked Al-Hakam and Ḥammād about a man who reaches the people while they are sitting, so he says Takbīr and then sits? They said: “When he stands up, he counts that Takbīr [as sufficient].”

حَدَّثَنَا فِي الرَّجُلِ يُدْرِكُ الْإِمَامَ وَهُوَ جَالِسٌ حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ، وَحَمَّادًا عَنِ الرَّجُلِ يَنْتَهِي إِلَى الْقَوْمِ وَهُمْ جُلُوسٌ فَيُكَبِّرُ ثُمَّ يَجْلِسُ؟ فَقَالَا: إِذَا قَامَ اعْتَدَ بِتِلْكَ التَّكْبِيرَةِ

[8536] Section: Regarding marking every ten verses in the Muṣḥaf Abū Bakr narrated to us, he said: Abū Bakr ibn ‘Ayyāsh narrated to us, from Abū Ḥuṣayn, from Yaḥyā, from Maṣrūq, from ‘Abd Allāh, “That he disliked marking every ten verses in the Muṣḥaf.”

حَدَّثَنَا فِي التَّعْشِيرِ فِي الْمُصْحَفِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنا أَبُو بَكْرٍ بْنُ عَيَّاشَ، عَنْ أَبِي حُصَيْنٍ، عَنْ يَحْيَى عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ كَرِهَ التَّعْشِيرَ فِي الْمُصْحَفِ

[8537] Abū Khālid al-Āḥmar narrated to us, from Ḥajjāj, from ‘Atā’, who said: “It used to be disliked to mark every ten verses in the Muṣḥaf, and for anything other than [the Quran] to be written in it.”

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، قَالَ: كَانَ يُكْرَهُ التَّعْشِيرُ فِي الْمُصْحَفِ، وَأَنْ يُكْتَبَ فِيهِ شَيْءٌ مِّنْ غَيْرِهِ - -

[8538] Abū Khālid al-Āḥmar narrated to us, from Ḥajjāj, from Hammād, from Ibrāhīm, similar to it.

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، مِثْلُهُ

[8539] ‘Abd al-Rahmān ibn Muḥammad al-Muḥāribī narrated to us, from Layth, from Mujāhid, “That he disliked that ten-verse markers be written in the Muṣḥaf, or that it be separated, or that one says ‘Sūrat al-Baqarah’, but rather one should say: ‘The Sūrah in which the Cow is mentioned’.”

حَدَّثَنَا عَبْدُ الرَّحْمَنَ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، "إِنَّهُ كَانَ يُكْرَهُ أَنْ يُكْتَبَ فِي الْمُصْحَفِ تَعْشِيرٌ، أَوْ يُفَصَّلُ، أَوْ يَقُولُ: سُورَةُ الْبَقَرَةِ، وَيَقُولُ: السُّورَةُ الَّتِي تُذَكَّرُ فِيهَا الْبَقَرَةُ"

[8540] Abū Mu‘awiyah narrated to us, from Ḥajjāj, from ‘Atā’, “That he used to dislike marking every ten verses in the Muṣḥaf, or that anything other than it be written in it.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، أَنَّهُ كَانَ يُكْرَهُ التَّعْشِيرُ فِي الْمُصْحَفِ، أَوْ يُكْتَبَ فِيهِ شَيْءٌ مِّنْ غَيْرِهِ

[8541] ‘Abdah ibn Sulaymān narrated to us, from Al-Zibriqān, who said: I said to Abū Razīn: “I have a Muṣḥaf that I want to adorn with gold and write at the beginning of the Sūrah ‘Verse such and such.’” Abū Razīn said: “Do not add anything of this world to it, whether little or much.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنِ الزَّبْرِقَانِ، قَالَ: قُلْتُ لِأَبِي رَزِينَ: إِنِّي عِنْدِي مُصْنَفًا أُرِيدُ أَنْ أَخْتِمَهُ بِالْذَّهَبِ، وَأَكْتُبَ عِنْدَ أَوَّلِ سُورَةٍ آيَةً كَذَا وَكَذَا، قَالَ أَبُو رَزِينَ: لَا تَزِيدُوا فِيهِ شَيْئًا مِنَ الدُّنْيَا قَلْ أَوْ كَثُرَ

[8542] Yazīd ibn Hārūn narrated to us, from Hishām, from Muḥammad, “That he used to dislike the openings and the ten-verse markers that contain Qāf and Kāf.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، أَنَّهُ كَانَ يُكْرَهُ الْفَوَاتِحَ، وَالْعَوَانِسِ الرَّتِيْقَةِ فِيهَا قَافٌ وَكَافٌ

[8543] Abū Khālid al-Aḥmar narrated to us, from Ḥajjāj, from a Shaykh, from ‘Abd Allāh, that he saw a line in a Muṣḥaf, so he scraped it off and said: “Do not mix anything else with it.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ شَيْخٍ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ رَأَى حَطَّاً فِي مُصْنَفٍ فَحَكَهُ، وَقَالَ: لَا تَخْلِطُوا فِيهِ غَيْرَهُ

[8544] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Mughīrah, from Ibrāhīm, “That he disliked marking every ten verses in the Muṣḥaf.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَرِهَ التَّعْشِيرَ فِي الْمُصْنَفِ

[8545] Wakī‘ narrated to us, from Sufyān, from Layth, from Mujāhid, “That he disliked marking every ten verses in the Muṣḥaf.”

حَدَّثَنَا ثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، أَنَّهُ كَرِهَ التَّعْشِيرَ فِي الْمُصْنَفِ

[8546] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Mughīrah, from Ibrāhīm, “That he disliked dots and [writing] ‘End of Sūrah Such and Such’.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَرِهَ النُّقْطَ وَخَاتِمَةَ سُورَةٍ كَذَا وَكَذَا

[8547] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Salamah ibn Kuhayl, from Abū al-Za‘rā’, from Ibn Mas‘ūd, who said: ‘Abd Allāh said: “Strip the Quran [of additions] and do not mix with it what is not from it.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي الرَّعَاءِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ عَبْدُ اللَّهِ: جَرِدُوا الْقُرْآنَ وَلَا تَأْبِسُوا بِهِ مَا لَيْسَ مِنْهُ

[8548] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Mughīrah, from Ibrāhīm, who said: “It used to be said: ‘Strip the Quran [of additions]’.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: ”كَانَ يُقَالُ: جَرِدُوا الْقُرْآنَ“

[8549] Al-Muḥāribī narrated to us, from Al-Ḥasan ibn ‘Abd Allāh, who said: ‘Abd Allāh said: “Strip the Quran [of additions].”

حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ الْحَسَنِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ عَبْدُ اللَّهِ: جَرِدُوا الْقُرْآنَ

[8550] Al-Muḥāribī narrated to us, from Al-Ḥasan ibn ‘Ubayd Allāh, who said: I said to ‘Abd al-Rahmān ibn al-Aswad: “What prevented you from asking as I ask Ibrāhīm?” He said: “It used to be said: ‘Strip the Quran [of additions].’”

حَدَّثَنَا الْمُحَارِبِيُّ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، قَالَ: قُلْتُ لِعَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ: مَا مَنَعَكَ أَنْ تَكُونَ سَأْلَتَ كَمَا سَأَلَ إِبْرَاهِيمَ، فَقَالَ: “كَانَ يُقَالُ: جَرِّدُوا الْقُرْآنَ

[8551] Mālik and ‘Affān narrated to us, they said: Ḥammād ibn Zayd narrated to us, from Shu‘ayb ibn al-Ḥabhab, that Abū al-Āliyah used to dislike the sentences written in the Muṣḥafs as opening and closing [remarks], and he said: “Strip the Quran [of additions].”

حَدَّثَنَا مَالِكُ، وَعَفَّانُ، قَالَا: ثنا حَمَادُ بْنُ زَيْدٍ، عَنْ شُعَيْبِ بْنِ الْحَبْحَابِ، أَنَّ أَبَا الْعَالِيَّةِ كَانَ يَكْرَهُ الْجُملَ الَّتِي يُكْتَبُ فِي الْمَصَاحِفِ فَاتِّحَةً وَخَاتِمَةً، وَقَالَ: جَرِّدُوا الْقُرْآنَ

[8552] Section: Whoever disliked that the Quran be written in something small Abū Bakr narrated to us, he said: Wakī‘ narrated to us, he said: Sufyān narrated to us, from Al-A‘mash, from Ibrāhīm, from ‘Alī, “That he disliked for the Quran to be written in small Muṣḥafs.”

حَدَّثَنَا مَنْ كَرِهَ أَنْ يُكْتَبَ الْقُرْآنُ فِي الشَّيْءِ الصَّغِيرِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلَيٍّ، أَنَّهُ كَرِهَ أَنْ يُكْتَبَ الْقُرْآنُ فِي الْمَصَاحِفِ الصَّغِيرِ

[8553] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Mughīrah, from Ibrāhīm, who said: “It used to be said: ‘Magnify the Quran’,” meaning: Make the Muṣḥafs large.

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ،
قَالَ: ”كَانَ يُقَالُ: عَظِمُوا الْقُرْآنَ“، يَعْنِي: كَبَرُوا
الْمَصَاحِفَ

[8554] Wakī‘ narrated to us, he said: ‘Alī ibn Mubārak narrated to us, from Abū Ḥakīmah al-‘Abdī, who said: We used to write Muṣḥafs in Kufa, and ‘Alī would pass by us, stand and look. He liked our handwriting and would say: “Like this, illuminate what Allah has illuminated.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا عَلَيُّ بْنُ مُبَارَكٍ، عَنْ أَبِي حَكِيمَةَ
الْعَبْدِيِّ، قَالَ: كُنَّا نَكْتُبُ الْمَصَاحِفَ بِالْكُوفَةِ فَيَمْرُ عَلَيْنَا
عَلَيُّ يَقُولُ فَيَنْظُرُ، فَيُعْجِبُهُ خَطُنَا، وَيَقُولُ: هَذَا نُورُوا
مَا نَوَرَ اللَّهُ

[8555] Wakī‘ narrated to us, he said: ‘Abd al-Malik ibn Shaddād al-Awdī narrated to us, from ‘Ubayd ibn Sulaymān al-‘Abdī, from Abū Ḥakīmah al-‘Abdī, who said: We used to write Muṣḥafs in Kufa, and ‘Alī would pass by us while we were writing, and he would say: “Sharpen your pen.” He said: So I cut [the nib] of it, then I wrote, and he said: “Like this, illuminate what Allah the Exalted has illuminated.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا عَبْدُ الْمَلِكِ بْنُ شَدَّادَ الْأَوْدِيِّ، عَنْ
عُبَيْدِ بْنِ سُلَيْمَانَ الْعَبْدِيِّ، عَنْ أَبِي حَكِيمَةَ الْعَبْدِيِّ، قَالَ:
كُنَّا نَكْتُبُ الْمَصَاحِفَ بِالْكُوفَةِ فَيَمْرُ عَلَيْنَا عَلَيُّ وَنَحْنُ
نَكْتُبُ، فَيَقُولُ: اجْلُ قَلْمَكَ، قَالَ: فَقَطَطْنُ مِنْهُ، ثُمَّ
كَتَبْتُ، فَقَالَ: هَذَا نُورُوا مَا نَوَرَ اللَّهُ تَعَالَى

[8556] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Ibrāhīm, from ‘Alī, “That he disliked for the Quran to be written in a small Muṣḥaf.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلَيٍّ، أَنَّهُ كَرِهَ أَنْ يُكْتَبَ الْقُرْآنُ فِي الْمُصْنَفِ الصَّغِيرِ

[8557] Wakī‘ and ‘Ubayd Allāh narrated to us, from Sufyān, from Layth, from Mujāhid, “That he disliked saying ‘Muṣayḥif’ (little Muṣḥaf - diminutive form).”

حَدَّثَنَا وَكِيعٌ، وَعُبَيْدُ اللَّهِ، عَنْ سُفيَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، أَنَّهُ كَرِهَ أَنْ يَقُولُ مُصَيْحِفٌ

[8558] Section: Regarding looking continuously into the Muṣḥaf Abū Bakr narrated to us, he said: Wakī‘ narrated to us, he said: Sufyān narrated to us, from ‘Āsim, from Zirr, from ‘Abd Allāh, who said: “Look continuously into the Muṣḥaf.”

حَدَّثَنَا فِي إِدَامَةِ النَّظَرِ فِي الْمُصْنَفِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفيَانُ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، قَالَ: أَدِيمُوا النَّظَرَ فِي الْمُصْنَفِ

[8559] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Khaythamah, from ‘Abd Allāh ibn ‘Amr, who said: I reached him while he was reading from the Muṣḥaf. He said: “This is my Hizb (portion) that I intend to pray with tonight.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ حَيْثَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: أَنْهَيْتُ إِلَيْهِ وَهُوَ يَقْرَأُ فِي الْمُصْنَفِ، فَقَالَ: هَذَا حِزْبِي الَّذِي أُرِيدُ أَنْ أَقُومَ بِهِ اللَّيْلَةَ

[8560] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Al-A‘mash, from Khaythamah, who said: I entered upon ‘Abd Allāh ibn ‘Amr while he was reading from the Muṣḥaf. He said: “This is my Ḥizb (portion) that I intend to pray with tonight.”

حَدَّثَنَا وَكِبِيرٌ، قَالَ: ثُنا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ حَيْئَمَةَ، قَالَ: دَخَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ عَمْرِو وَهُوَ يَقْرَأُ فِي الْمُصْنَفِ، فَقَالَ: هَذَا حِزْبِي الَّذِي أُرِيدُ أَقْوَمَ بِهِ اللَّيْلَةَ

[8561] Ibn ‘Ulayyah narrated to us, from Yūnus, who said: “The habit of the earlier ones was looking into the Muṣḥafs.” He said: “And Al-Aḥnaf ibn Qays used to look into the Muṣḥaf when he was alone.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، قَالَ: كَانَ خُلُقُ الْأُولَئِينَ النَّظَرُ فِي الْمَصَاحِفِ فَقَالَ: وَكَانَ الْأَحْنَافُ بْنُ قَيْسٍ إِذَا خَلَا نَظَرَ فِي الْمُصْنَفِ

[8562] Wakī‘ narrated to us, he said: Shu‘bah narrated to us, from Shumaysah Umm Salamat, from ‘Āishah, “That she used to read from the Muṣḥaf, and if she passed by a Sajdah (verse of prostration), she would stand up and prostrate.”

حَدَّثَنَا وَكِبِيرٌ، قَالَ: ثُنا شُعْبَةُ، عَنْ شُمَيْسَةَ أُمِّ سَلَمَةَ، عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ تَقْرَأُ فِي الْمُصْنَفِ، فَإِذَا مَرَّتْ بِالسَّجْدَةِ قَامَتْ فَسَجَدَتْ

[8563] Wakī‘ narrated to us, he said: Sufyān narrated to us, he said: The concubine of Al-Rabī‘ ibn Khuthaym narrated to me, saying: “Al-Rabī‘ used to read from the Muṣḥaf, and if a person entered upon him, he would cover it.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا سُفْيَانُ، قَالَ: حَدَّثَنِي سُرِّيَّةُ الرَّبِيعِ بْنِ خَتَّمٍ، قَالَتْ: إِنْ كَانَ الرَّبِيعُ لَيَقْرَأُ فِي الْمُصْحَفِ، فَإِذَا دَخَلَ عَلَيْهِ إِنْسَانٌ غَطَّاهُ

[8564] Wakī‘ narrated to us, he said: Al-A‘mash narrated to us, he said: I entered upon Ibrāhīm while he was reading from the Muṣḥaf. A man asked permission to enter, so he covered it. He said: “[I do this] so this one does not see that I read from it every hour.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا الْأَعْمَشُ، قَالَ: دَخَلْتُ عَلَى إِبْرَاهِيمَ وَهُوَ يَقْرَأُ فِي الْمُصْحَفِ، فَاسْتَأْذَنَ عَلَيْهِ رَجُلٌ، فَغَطَّاهُ، قَالَ: لَا يَرَى هَذَا أَنِّي أَقْرَأُ فِيهِ كُلَّ سَاعَةٍ

[8565] Ibn ‘Uyaynah narrated to us, from Abū Mūsā, from Al-Hasan, who said: “They entered upon ‘Uthmān while the Muṣḥaf was in his lap.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي مُوسَى، عَنْ الْحَسَنِ، قَالَ: دَخَلُوا عَلَى عُثْمَانَ وَالْمُصْحَفُ فِي حِجْرِهِ

[8566] Salmān ibn Ḥarb narrated to us, he said: Abū Hilāl narrated to us, he said: Abū Ṣalīḥ al-‘Uqaylī narrated to us, he said: “Abū al-‘Alā’ Yazīd ibn ‘Abd Allāh ibn al-Shikhkhīr used to read from the Muṣḥaf until he would faint.”

حَدَّثَنَا سَلْمَانُ بْنُ حَرْبٍ، قَالَ: ثُنَّا أَبُو هِلَالٍ، قَالَ: ثُنَّا أَبُو صَالِحِ الْعُقَيْلِيِّ، قَالَ: كَانَ أَبُو الْعَلَاءَ يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ السَّخِيرِ يَقْرَأُ فِي الْمُصْنَفِ حَتَّى يُغْشَى عَلَيْهِ

[8567] Mu’tamir narrated to us, from Layth, who said: “I saw Talḥah reading from the Muṣḥaf.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ قَالَ: رَأَيْتُ طَلْحَةَ يَقْرَأُ فِي الْمُصْنَفِ

[8568] Section: What has been commanded regarding maintaining the Quran (by recitation) Abū Bakr narrated to us, he said: Waki‘ narrated to us, he said: Al-A‘mash narrated to us, from Abū Wā’il, from ‘Abd Allāh, who said: Maintain these Muṣḥafs (recitations), for it [the Quran] is more prone to escaping from the chests of men than livestock from their hobbles. So let no one of you say: “I forgot such and such verse.” The Messenger of Allah ﷺ said: “Rather, he was made to forget.”

حَدَّثَنَا مَا أَمْرَ بِهِ مِنْ تَعَااهِدِ الْقُرْآنِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنَّا وَكِيعٌ، قَالَ: ثُنَّا الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: تَعَااهَدُوا هَذِهِ الْمَصَاحِفَ، فَلَمَّا يَقُولُ مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعْمَ مِنْ عُقْلَهَا، فَلَا يَقُولُ أَحَدُكُمْ: نَسِيْتُ آيَةً كَيْنَتْ وَكَيْنَتْ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بَلْ هُوَ أَنْسِيَ

[8569] Muḥammad ibn ‘Abd Allāh al-Asadī narrated to us, from Burayd ibn ‘Abd Allāh, from Abū Burdah, from Abū Mūsā, who said: The Messenger of Allah ﷺ said:

“Maintain the Quran, for by the One in Whose Hand is my soul, it is more prone to escaping from the hearts of men than camels from their hobbles.”

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ، عَنْ بُرَيْدَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَعَااهَدُوا الْقُرْآنَ، فَوَالَّذِي نَفْسِي بِيَدِهِ لَهُ أَشَدُ تَقْصِيًّا مِنْ قُلُوبِ الرِّجَالِ مِنَ الْأَيْلِ مِنْ عُقْلِهَا

[8570] Abū Khālid al-Āḥmar narrated to us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, who said: The Messenger of Allah ﷺ said: “The example of the Quran is like that of hobbled camels. If their owner secures them, he holds them, and if he releases them, they go away.”

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَثَلُ الْقُرْآنِ مَثَلُ الْأَيْلِ الْمُعَقَّلَةِ، إِنْ عَقَّلَهَا صَاحِبُهَا أَمْسَكَهَا، وَإِنْ تَرَكَهَا ذَهَبَتْ

[8571] Jarīr narrated to us, from Manṣūr, from Ibrāhīm, from Al-Aswad, from ‘Ā’ishah, who said: “I recite my Ḥizb (portion), or most of my Ḥizb, while I am lying on my bed.”

حَدَّثَنَا جَرِيرُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: إِنِّي لَأَقْرَأُ حِزْبِي، أَوْ عَامَةَ حِزْبِي وَأَنَا مُضْطَجَعَةٌ عَلَى فِرَاشِي

[8572] Zayd ibn al-Ḥārith narrated to us, from Mūsā ibn ‘Alī, who said: I heard my father say: I heard ‘Uqbah ibn ‘Āmir say: I heard the Messenger of Allah ﷺ say: “Learn the Quran and recite it, for by the One in Whose Hand is my soul, it escapes from the hearts of men faster than livestock from their hobbles.”

حَدَّثَنَا زَيْدُ بْنُ الْحَارِثِ، عَنْ مُوسَى بْنِ عَلَىٰ، قَالَ: سَمِعْتُ أَبِيهِ، يَقُولُ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: تَعْلَمُوا الْقُرْآنَ وَأَتْلُوهُ، فَوَالَّذِي نَفْسِي بِنِيَّهُ لَهُ أَسْرَعُ تَنَاهِيًّا مِنْ قُلُوبِ الرِّجَالِ مِنَ النَّعْمَ مِنْ عُقْلَاهَا

[8573] Section: Regarding the Quran, in how much time is it completed? Abū Bakr narrated to us, he said: Wakī‘ narrated to us, from Hammām, from Qatādah, from Yazīd ibn ‘Abd Allāh ibn al-Shikhhīr, from ‘Abd Allāh ibn ‘Amr, who said: The Messenger of Allah ﷺ said: “Whoever reads the Quran in less than three [days] does not understand it.”

حَدَّثَنَا فِي الْقُرْآنِ، فِي كَمْ يُخْتَمْ؟ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، عَنْ هَمَاءٍ، عَنْ قَتَادَةَ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَرَأَ الْقُرْآنَ فِي أَقْلَ مِنْ ثَلَاثٍ لَمْ يَفْقَهْهُ

[8574] Wakī‘ narrated to us, he said: Mis‘ar and Sufyān narrated to us, from ‘Alī ibn Badhīmah, from Abū ‘Ubaydah, who said: ‘Abd Allāh said: “Whoever reads the Quran in less than three [days] is rushing [like reciting poetry].”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا مِسْعَرٌ، وَسُفْيَانُ، عَنْ عَلَىٰ بْنِ بَذِيْمَةَ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَنْ قَرَأَ الْقُرْآنَ فِي أَقْلَ مِنْ ثَلَاثٍ فَهُوَ رَاجِزٌ

[8575] Wakī‘ narrated to us, from Sufyān, from Ḥuṣayn ibn ‘Abd al-Rahmān, from ‘Ubayd Allāh ibn ‘Abd Allāh ibn ‘Utbah, who said: “Ibn Mas‘ūd used to read [the whole] Quran every three [days], and he rarely sought help from the day [time].”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ،
عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، قَالَ: كَانَ ابْنُ
مَسْعُودٍ يَقْرَأُ الْقُرْآنَ فِي كُلِّ ثَلَاثٍ وَقَلَّمَا يَسْتَعِينُ بِالنَّهَارِ

[8576] ‘Abd al-Wahhāb al-Thaqafī narrated to us, from Ayyūb, from Abū Qilābah, from Ubayy, “That he used to complete the Quran in eight [days],” and “That Tamīm al-Dārī used to complete the Quran in seven [days].”

حَدَّثَنَا عَبْدُ الْوَهَابِ الثَّقَفِيُّ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَّبَةَ،
عَنْ أَبِيِّ، أَنَّهُ كَانَ يَخْتَمُ الْقُرْآنَ فِي ثَمَانٍ، وَأَنَّ ثَمِيمًا
الْدَّارِيًّا كَانَ يَخْتَمُ الْقُرْآنَ فِي سَبْعَ

[8577] Abū Usāmah narrated to us, from Hishām, from Ḥafṣah, from Abū al-Āliyah, who said: “Mu‘ādh used to dislike reading the Quran in less than three [days].”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أَبِيِّ
الْعَالِيَةِ، قَالَ: كَانَ مُعَاذًا يَكْرَهُ أَنْ يَقْرَأَ الْقُرْآنَ فِي أَقْلَى
مِنْ ثَلَاثٍ

[8578] Jarīr narrated to us, from Maṇṣūr, from Ibrāhīm, who said: “Al-Aswad used to read the Quran in the month of Ramadan in two nights, and he would complete it outside of Ramadan in six [days].” And ‘Alqamah used to complete it in five [days].

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ الْأَسْوَدُ يَقْرَأُ الْقُرْآنَ فِي شَهْرِ رَمَضَانَ فِي لَيْلَتَيْنِ، وَيَخْتَمُهُ فِي سَوَاءِ رَمَضَانَ فِي سِتٍّ وَكَانَ عَلْقَمَةً يَخْتَمُهُ فِي خَمْسٍ

[8579] Wakī‘ narrated to us, Sufyān narrated to us, from Maṇṣūr, from Ibrāhīm, from ‘Alqamah, “That he used to read the Quran in five [days].” And Al-Aswad ibn Yazīd used to read it in six.

حَدَّثَنَا وَكِيعٌ، ثنا سُعْدِيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، أَنَّهُ كَانَ يَقْرَأُ الْقُرْآنَ فِي خَمْسٍ، وَكَانَ الْأَسْوَدُ بْنُ يَزِيدٍ يَقْرُؤُهُ فِي سِتٍّ

[8580] Abū Mu‘awiyah narrated to us, from Al-A‘mash, from Ibrāhīm, who said: “‘Abd al-Rahmān ibn Yazīd used to read the Quran every seven [days]. ‘Alqamah and Al-Aswad—one of them used to read it in five and the other in six. And Ibrāhīm used to read it in seven.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ عَبْدُ الرَّحْمَنِ بْنُ يَزِيدٍ يَقْرَأُ الْقُرْآنَ فِي كُلِّ سَبْعَ، وَكَانَ عَلْقَمَةً، وَالْأَسْوَدُ يَقْرُؤُهُ أَحَدُهُمَا فِي خَمْسٍ، وَالْأُخْرُ فِي سِتٍّ، وَكَانَ إِبْرَاهِيمُ يَقْرُؤُهُ فِي سَبْعٍ

[8581] ‘Abd Allāh ibn Dāwūd narrated to us, from Hishām ibn ‘Urwah, who said: “Urwah used to read the Quran every seven [days].”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ذَاوَدَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ: كَانَ عُرْوَةً يَقْرَأُ الْقُرْآنَ فِي كُلِّ سَبْعٍ

حَدَّثَنَا التَّقْفِيُّ، عَنْ عِمْرَانَ بْنِ حُدَيْرٍ، عَنْ أَبِي مُجْلِزٍ،
قَالَ: كَانَ يَوْمُ الْحَيَّ فِي رَمَضَانَ، وَكَانَ يَخْتَمُ فِي سَبْعٍ
[8582] Al-Thaqafī narrated to us, from ‘Imrān ibn Ḥudayr, from Abū Mijlaz, who said: “He used to lead the tribe in prayer during Ramadan, and he would complete [the Quran] in seven [days].”

[8583] Waki‘ narrated to us, he said: ‘Abd Allāh ibn ‘Abd al-Rahmān ibn Ya’lā al-Tā’ifī narrated to us, from ‘Uthmān ibn ‘Abd Allāh ibn Aws al-Thaqafī, from his grandfather Aws ibn Hudhayfah, who said: The delegation of Thaqif came to the Messenger of Allah ﷺ. He said: So he lodged us in a dome of his, and our brothers, the allies, stayed with Mughīrah ibn Shu‘bah. He said: The Messenger of Allah ﷺ used to come to us after ‘Ishā’ and speak to us. Most of his talk was complaining about Quraysh, saying: “It was not equal; we were in Makkah but weak and humiliated, but when we came to Madīnah, the war was alternating between us and them.” He said: One night he was late coming to us and stayed away for a long time. We said: “O Messenger of Allah, you were late coming to us.” He said: “A portion of the Quran came to me (i.e., time to read it), and I disliked coming out until I finished it.” So we asked the Companions of the Messenger of Allah ﷺ how he divided the Quran? He said: He used to divide it into three, five, seven

حَدَّنَا وَكِيعٌ، قَالَ: ثُنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْلَى الطَّائِفِيِّ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ أُوْسٍ الْقَفِيِّ، عَنْ جَدِّهِ أُوْسِ بْنِ حَدَّيْفَةَ، قَالَ: فَدِمْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفُدْ تَقِيفٍ، قَالَ: فَأَنْزَلَنَا فِي قُبَّةِ لَهُ، وَنَزَلَ إِخْرَانَا الْأَحَلَافُ عَلَى مُغِيرَةَ بْنِ شَعْبَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِينَا بَعْدَ الْعِشَاءِ فَيُحَدِّنَا وَكَانَ أَكْثَرُ حَدِيثِهِ يُشْكِي فَرِيشَةً، وَيَقُولُ: وَلَا سَوَاءَ كُنَّا بِمَكَّةَ إِلَّا مُسْتَضْعَفِينَ مُسْتَلِّينَ فَلَمَّا أَتَيْنَا الْمَدِينَةَ كَانَتِ الْحَرْبُ سِجَالًا عَلَيْنَا، وَلَنَا قَالَ: فَأَبْطَأَ عَلَيْنَا دَاتَ لَيْلَةَ فَأَطْوَلَ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَبْطَأْتَ عَلَيْنَا فَقَالَ: إِنَّهُ طَرَأَ عَلَيَّ حِزْبٌ مِنَ الْقُرْآنِ فَكَرِهْتُ أَنْ أَخْرُجَ حَتَّى أَقْضِيهِ، فَسَأَلْنَا أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَزِّبُ الْقُرْآنَ؟ فَقَالَ: كَانَ يُحَزِّبُهُ ثَلَاثًا، وَخَمْسًا وَسَبْعًا وَتِسْعًا وَإِحدَى عَشْرَةَ وَثَلَاثَ عَشْرَةَ وَحِزْبَ الْمَقْصَلِ

[8584] Waki‘ narrated to us, he said: Shu‘bah narrated to us, from ‘Abd Rabbih ibn Sa‘id al-Anṣārī, from Al-Sā’ib, from his father, from Zayd ibn Thābit, who said: “For me to read the Quran in a month is more beloved to me than reading it in fifteen [days], and to read it in fifteen is more beloved to me than reading it in ten, and for me to read it in ten is more beloved to me than reading it in seven and supplicating.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثُنَّا شُعْبَةُ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ الْأَنْصَارِيِّ، عَنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: لَأَنْ أَفْرَأَ الْقُرْآنَ فِي شَهْرٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَفْرَأَهُ فِي خَمْسَةِ عَشْرَةَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَفْرَأَهُ فِي عَشْرِ، وَلَأَنْ أَفْرَأَهُ فِي عَشْرِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَفْرَأَهُ فِي سَبْعَ وَادْعُوا

[8585] Abū Mu‘awiyah narrated to us, from Al-A‘mash, from ‘Umārah, from Abū al-Aḥwaṣ, who said: ‘Abd Allāh said: “Read the Quran in seven [days], and do not read it in

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي الْأَحْوَصِ، قَالَ: قَالَ عَبْدُ اللَّهِ: أَفْرُءُوا الْقُرْآنَ فِي سَبْعٍ وَلَا تَقْرَءُوهُ فِي ثَلَاثٍ

[8586] Yazid ibn Hārūn narrated to us, from Al-‘Awwām, from Al-Musayyab ibn Rāfi‘, who said: “He used to complete the Quran every three [days], then he would fast on the morning of the day he completed it.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْعَوَامِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، قَالَ: كَانَ يَخْتِمُ الْقُرْآنَ فِي كُلِّ ثَلَاثٍ، ثُمَّ يُصْبِحُ الْيَوْمَ الَّذِي يَخْتِمُ فِيهِ صَائِمًا

[8587] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Muslim, who said: A man came to Masrūq and said: “What do you say about a man who reads the Quran in a week (Jumu‘ah)?” Masrūq said: “It is good. If you took a Muṣḥaf every week and put it in a house, it would soon be filled.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، قَالَ: جَاءَ رَجُلٌ إِلَى مَسْرُوقٍ فَقَالَ: مَا تَقُولُ فِي رَجُلٍ يَقْرَأُ الْقُرْآنَ فِي جُمُعَةٍ؟ فَقَالَ مَسْرُوقٌ: حَسْنٌ لَوْ أَخْدَثْتُ مُصْحَفًا كُلَّ جُمُعَةٍ فَادْخُلْتُهُ بَيْنَ لَأْوَشَكَ أَنْ يُمْلَأَ

[8588] Section: Whoever permitted reading the Quran in one night and reading it in one Rak‘ah Abū Bakr narrated to us, he said: Abū Mu‘āwiyah narrated to us, from ‘Āsim, from Ibn Sīrīn, “That Tamīm al-Dārī read the whole Quran in one Rak‘ah.”

حَدَّثَنَا مَنْ رَحَصَ أَنْ يُقْرَأُ الْقُرْآنُ فِي لَيْلَةٍ وَقَرَأَهُ فِي رَكْعَةٍ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا أَبُو مُعَاوِيَةُ، عَنْ عَاصِمٍ، عَنْ ابْنِ سِيرِينَ، أَنَّ تَمِيمًا الدَّارِيَ قَرَأَ الْقُرْآنَ كُلَّهُ فِي رَكْعَةٍ

[8589] Yazīd ibn Hārūn narrated to us, from Muḥammad ibn ‘Amr, from Muḥammad ibn Ibrāhīm, from ‘Abd al-Rahmān ibn ‘Uthmān, who said: I stood behind the Maqām praying, and I wanted no one to beat me to it that night. Suddenly a man behind me nudged me, but I did not turn to him. Then he nudged me [again], so I turned, and it was ‘Uthmān ibn ‘Affān. So I moved aside, and he stepped forward and read the whole Quran in one Rak‘ah, then he left.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ، قَالَ: فَمَتَ خَلْفَ الْمَقَامِ أَصْلَى، وَأَنَا أُرِيدُ أَنْ لَا يَعْلَمَنِي عَلَيْهِ أَحَدٌ تِلْكَ اللَّيْلَةَ، فَإِذَا رَجُلٌ مِنْ خَلْفِي يَعْمَزُنِي فَلَمْ تَنْتَفِعْ إِلَيْهِ، ثُمَّ عَمَرَنِي فَالْتَّفَتُ، فَإِذَا هُوَ عُثْمَانُ بْنُ عَفَانَ، فَتَنَحَّيْتُ، وَنَقَمَ وَقَرَأَ الْقُرْآنَ كُلَّهُ فِي رَكْعَةٍ ثُمَّ انْصَرَفَ

[8590] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Ḥammād ibn Abī Sulaymān, who said: I heard Sa‘īd ibn Jubayr say: “I read the Quran inside the Ka‘bah in one Rak‘ah.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ حَمَادَ بْنِ أَبِي سُلَيْمَانَ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، يَقُولُ: قَرَأْتُ الْقُرْآنَ فِي الْكَعْبَةِ فِي رَكْعَةٍ

[8591] Wakī‘ narrated to us, from Yazīd, from Ibñ Sīrīn, from ‘Uthmān, “That he read the Quran in one Rak‘ah in one night.”

حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدَ، عَنْ أَبْنِ سِيرِينَ، عَنْ عُثْمَانَ، أَنَّهُ قَرَأَ الْقُرْآنَ فِي رَكْعَةٍ فِي لَيْلَةٍ

[8592] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Maṇṣūr, from Ibrāhīm, from ‘Alqamah, “That he read it [the Quran] in one night in Makkah.”

حَدَّثَنَا وَكِبِيعٌ، قَالَ: ثُنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، أَنَّهُ قَرَأَهُ فِي لَيْلَةٍ بِمَكَّةَ،

[8593] Jarīr narrated to us, from Maṇṣūr, from Ibrāhīm, from ‘Alqamah, similar to it.

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ،
نَحْوَهُ

[8594] Mu‘tamir narrated to us, from his father, from a companion of his, from Sa‘īd ibn Jubayr, who said: “I read the Quran inside the Ka‘bah in two Rak‘ahs.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ صَاحِبِ لَهُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قَرَأْتُ الْقُرْآنَ فِي الْكَعْبَةِ فِي رَكْعَتَيْنِ

[8595] ‘Abīdah ibn Ḥumayd narrated to us, from Maṇṣūr, from Mujaḥid, who said: “‘Alī al-Azdī used to complete the Quran in Ramadan every night.”

حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ:
كَانَ عَلَى الْأَرْضِ يَخْتَمُ الْقُرْآنَ فِي رَمَضَانَ فِي كُلِّ لَيْلَةٍ

[8596] Section: Regarding His saying, the Most High: {Maintain with care the [obligatory] prayers and the middle prayer} [Al-Baqarah: 238] Abū Bakr narrated to us, he said: Abū Mu‘awiyah narrated to us, from Al-A‘mash, from Muslim, from Shutayr ibn Shakal, from ‘Alī, who said: The Messenger of Allah ﷺ said on the Day of the Trench (Al-Ahzāb): “They distracted us from the Middle Prayer, the ‘Asr prayer. May Allah fill their houses and their graves with fire.” Then he prayed it between the two evening prayers, between Maghrib and ‘Ishā’.

[8597] Waki‘ narrated to us, from Shu‘bah, from Al-Hakam, from Yaḥyā ibn al-Jazzār, from ‘Alī, that the Prophet ﷺ was at one of the openings of the trench, and he said: “They distracted us from the Middle Prayer, the ‘Asr prayer, until the sunset. May Allah fill their houses, their graves, their bellies, and their insides with fire.”

حَدَّثَنَا فِي قَوْلِهِ تَعَالَى: {حَفِظُوا عَلَى الصَّلَوَاتِ حَدَّثَنَا أَبُو بَكْرٍ [238: وَالصَّلَاةُ الْوُسْطَى} [البقرة]
قَالَ: ثنا أَبُو مُعاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ شُتَّيرِ بْنِ شَكْلٍ، عَنْ عَلَيٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْأَخْرَابِ: شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى صَلَاةُ الْعَصْرِ، مَلَّ اللَّهُ بِيُوْنَهُمْ وَقُبُورَهُمْ نَارًا، ثُمَّ صَلَّاهَا بَيْنَ الْعِشَاءِ وَالْمَغْرِبِ وَالْعِشَاءِ

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ عَلَيٍّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلَى فُرْصَةٍ مِنْ فُرَصِ الْخَنْقَةِ، فَقَالَ: شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى صَلَاةُ الْعَصْرِ حَتَّى غَابَتِ الشَّمْسُ، مَلَّ اللَّهُ بِيُوْنَهُمْ وَقُبُورَهُمْ وَبَطْوَنَهُمْ وَأَجْوَافَهُمْ نَارًا

[8598] Hushaym narrated to us, from Yūnus, from Al-Hasan, that the Messenger of Allah ﷺ said: “The Middle Prayer is the ‘Aṣr prayer.”

حَدَّثَنَا هُشَيْمٌ، عَنْ يُوئِسَ، عَنْ الْحَسَنِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الصَّلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ

[8599] Hushaym narrated to us, he said: Abū Bishr informed us, he said: A man informed [us], from Sālim ibn ‘Abd Allāh, that Ḥafṣah, the Mother of the Believers, said: “{The Middle Prayer} [Al-Baqarah: 238] is the ‘Aṣr prayer, {and stand before Allah, devoutly obedient} [Al-Baqarah: 238].”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو بِشْرٍ، قَالَ: أَخْبَرَ رَجُلٌ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ حَفْصَةَ أُمِّ الْمُؤْمِنِينَ، قَالَتْ: صَلَاةُ الْعَصْرِ، : [الصَّلَاةُ الْوُسْطَى] {البقرة 238}: وَقُوْمُوا لِلَّهِ فَانِتَيْنِ } {البقرة 238}

[8600] Waki‘ narrated to us, from Dāwūd ibn Qays, from ‘Abd Allāh ibn Rāfi‘, from Umm Salamah, that she had a Muṣḥaf written for her. When she reached: {Maintain with care the [obligatory] prayers and the middle prayer} [Al-Baqarah: 238], she said: “Write ‘the ‘Aṣr’.”

حَدَّثَنَا وَكِيعٌ، عَنْ دَاؤِدَ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، عَنْ أُمِّ سَلَمَةَ، أَنَّهَا اسْتَكْتَبَتْ مُصْنَحًا فَلَمَّا بَلَغَتْ: {حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى} {البقرة 238}: قَالَتْ: اكْتُبِ الْعَصْرَ

[8601] Zayd ibn Ḥubāb narrated to us, from Mu‘āwiyah ibn Ṣalīḥ, he said: Mūsā ibn Yazīd informed me, he said: I asked Abū Umāmah about the middle prayer. He said: “I do not consider it to be anything but the morning prayer (Ṣubḥ).”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، قَالَ: أَخْبَرَنِي مُوسَى بْنُ يَزِيدَ، قَالَ: سَأَلْتُ أَبَا أُمَّامَةَ، عَنِ الصَّلَاةِ الْوُسْطَى، فَقَالَ: لَا أَحْسِبُهَا إِلَّا الصُّبْحَ

[8602] Abū Dāwūd al-Ṭayālīsī narrated to us, from Ibn Abī Dhī’b, from al-Zibriqān, from Zuhrah, who said: We were sitting in the mosque with Zayd ibn Thābit, and he was asked about the middle prayer. He said: “It is the Zuhra prayer.” Then Usāmah passed by and was asked, and he said: “It is the Zuhra prayer; the Messenger of Allah ﷺ used to pray it in the midday heat.”

حَدَّثَنَا أَبُو ذَارُوذَ الطَّيَالِسِيُّ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنِ الرَّبْرَقَانِ، عَنْ رُهْرَةَ، قَالَ: كُنَّا جُلوسًا فِي الْمَسْجِدِ مَعَ رَيْدِ بْنِ ثَابِتٍ، فَسُئِلَ عَنِ الصَّلَاةِ الْوُسْطَى، فَقَالَ: هِيَ الظُّهُرُ، فَمَرَّ أُسَامَةُ فَسُئِلَ فَقَالَ: هِيَ الظُّهُرُ، كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيهَا بِالْمَهِيرِ

[8603] Hushaym narrated to us, he said: ‘Awf informed us, from Abū Rajā’, from Ibn ‘Abbās, who said: “It is the Fajr prayer.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا عَوْفٌ، عَنْ أَبِي رَجَاءٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: هِيَ صَلَاةُ الْفَجْرِ

[8604] Hushaym narrated to us, he said: ‘Abd al-Ḥamīd ibn Ja‘far informed us, from someone who narrated to him, from Manzūr ibn Abī Tha‘labah, from Zayd ibn Thābit, who said: “It is the Zuhr prayer.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَمَّنْ حَدَّثَهُ، عَنْ مَنْظُورِ بْنِ أَبِي ثَعْلَبَةَ، عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ: هِيَ الظَّهْرُ

[8605] Hushaym narrated to us, he said: Al-‘Awwām informed us, from al-Anṣārī, from Zayd ibn Thābit: That he used to say that.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا الْعَوَامُ، عَنِ الْأَنْصَارِيِّ، عَنْ زَيْدِ بْنِ ثَابِتٍ، أَنَّهُ كَانَ يَقُولُ ذَلِكَ

[8606] Wakī‘ narrated to us, he said: Muḥammad ibn ‘Amr narrated to us, from al-Qāsim, from ‘Ā’ishah, who said: “The middle prayer is the ‘Asr prayer.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، قَالَتْ: الصَّلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ

[8607] Abū Dāwūd narrated to us, from Muḥammad ibn Ṭalḥah, from Zubayd, from Murrah, from ‘Abdullāh, who said: “It is the ‘Asr prayer.”

حَدَّثَنَا أَبُو دَاوُدَ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ زُبَيْدٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: هِيَ الْعَصْرُ،

[8608] Wakī‘ narrated to us, he said: Sufyān narrated to us, from ‘Āshim, from Zirr ibn Ḥubaysh, that ‘Abīdah asked ‘Alī about the middle prayer. He mentioned from the Prophet ﷺ something similar to this hadith.

حَدَّثَنَا وَكِبْعُ، قَالَ: ثُنَا سُفْيَانُ، عَنْ عَاصِمٍ، عَنْ زَرِّ بْنِ حُبَيْشٍ، أَنَّ عُبَيْدَةَ سَأَلَ عَلَيْهِ عَنِ الصَّلَاةِ الْوُسْطَىِ، فَذَكَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْوِيْهَ هَذَا الْحَدِيثِ

[8609] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Abū Iṣhāq, from al-Ḥārith, from ‘Alī, who said: “The middle prayer is the ‘Aṣr prayer.”

حَدَّثَنَا وَكِبْعُ، قَالَ: ثُنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: الصَّلَاةُ الْوُسْطَىِ صَلَاةُ الْعَصْرِ

[8610] Wakī‘ narrated to us, he said: Shu‘bah narrated to us, from Abū Iṣhāq, from ‘Umayr ibn Nu‘aym, who said: I heard Ibn ‘Abbās say: “{Guard strictly the prayers and the middle prayer} [Al-Baqarah: 238]: The ‘Aṣr prayer.”

حَدَّثَنَا وَكِبْعُ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عُمَيْرِ بْنِ ثُعَيْبٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسَ، يَقُولُ: حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىِ } [البقرة: 238]

[8611] Ibn ‘Uyaynah narrated to us, from Mis‘ar, from Salamah, from Abū al-Aḥwas, from ‘Alī, who said: “It is the one that the son of Dāwūd missed, which is the ‘Aṣr prayer.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ مِسْعَرٍ، عَنْ سَلَمَةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَلَيِّ، قَالَ: هِيَ الَّتِي فَرَطَ فِيهَا ابْنُ دَاؤَدَ وَهِيَ الْعَصْرُ

[8612] Abū al-Aḥwāṣ narrated to us, from Abū Iṣhāq, from al-Ḥārith, from ‘Alī, who said: “The middle prayer, which Sulaymān missed, is the ‘Aṣr prayer.”

حَدَّثَنَا أَبُو الْأَحْوَصُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ،
عَنْ عَلَىٰ، قَالَ: الصَّلَاةُ الْوُسْطَىُ الَّتِي فَرَطَ فِيهَا
سُلَيْمَانُ صَلَاةً الْعَصْرِ

[8613] Ibn Fuḍayl narrated to us, from ‘Āsim, from Ibn Sīrīn, who said: Shurayḥ was asked about the middle prayer. He said: “It is one of them, so guard them strictly.”

حَدَّثَنَا ابْنُ قُضَيْلٍ، عَنْ عَاصِمٍ، عَنْ ابْنِ سِيرِينَ، قَالَ:
سُلَيْلُ شَرِيفٌ، عَنِ الصَّلَاةِ الْوُسْطَىِ، فَقَالَ: هِيَ وَاحِدَةٌ
مِنْهُنَّ فَحَافِظُوا عَلَيْهَا

[8614] Hushaym narrated to us, he said: Abū Bishr informed us, from Sa‘īd ibn Jubayr, who said: “It is the ‘Aṣr prayer.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، قَالَ: هِيَ الْعَصْرُ

[8615] Yazīd ibn Hārūn narrated to us, from ‘Abd al-Malik, from ‘Atā’, from ‘Ubayd ibn ‘Umayr, that he used to say: “[Guard strictly the prayers and the middle prayer]” [Al-Baqarah: 238]: The ‘Aṣr prayer.” He said: And ‘Atā’ held the view that the middle prayer is the morning prayer.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءَ،
عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، أَنَّهُ كَانَ يَقُولُ: {حَفِظُوا عَلَىٰ
صَلَاةٍ : [238]: الصَّلَوَاتِ وَالصَّلَاةُ الْوُسْطَىُ} [البقرة]
الْعَصْرُ قَالَ: وَكَانَ عَطَاءُ يَرَى أَنَّ الصَّلَاةُ الْوُسْطَىِ
صَلَاةُ الْغَدَاءِ

[8616] Shabābah narrated to us, he said: Shu‘bah narrated to us, he said: Ḥayyān al-Azdī narrated to us, he said: I heard Ibn ‘Umar being asked about the middle prayer, and it was said to him: “Abū Hurayrah says: ‘It is the ‘Aṣr prayer.’” He said: “Abū Hurayrah narrates a lot. Ibn ‘Umar says: ‘It is the Ṣubḥ (morning) prayer.’”

حَدَّثَنَا شَبَابَةُ، قَالَ: ثنا شُعْبَةُ، قَالَ: ثنا حَيَانُ الْأَزْدِيُّ،
قَالَ: سَمِعْتُ ابْنَ عَمْرِو، سُلِّمَ عَنِ الصَّلَاةِ الْوُسْطَى،
وَقِيلَ لَهُ: إِنَّ أَبَا هُرَيْرَةَ يَقُولُ: هِيَ الْعَصْرُ فَقَالَ: إِنَّ أَبَا
هُرَيْرَةَ يُكْثِرُ، ابْنُ عُمَرَ يَقُولُ: هِيَ الصُّبْحُ

[8617] Wakī‘ narrated to us, from Shu‘bah, from Sa‘d ibn Ibrāhīm, from Ḥafṣ ibn ‘Āsim, from Zayd ibn Thābit; and from Qatādah, from Sa‘id ibn al-Musayyib, from Ibn ‘Umar, from Zayd ibn Thābit, who said: “The middle prayer is the Zuhr prayer.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ
حَفْصِ بْنِ عَاصِمٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، وَعَنْ قَتَادَةَ، عَنْ
سَعِيدِ بْنِ الْمُسَيَّبٍ، عَنْ ابْنِ عُمَرَ، عَنْ زَيْدِ بْنِ ثَابِتٍ،
قَالَ: الصَّلَاةُ الْوُسْطَى صَلَاةُ الظَّهِيرَةِ

[8618] Abū Dāwūd narrated to us, from ‘Abd al-Rahmān al-Khayyāt, who said: I heard ‘Ikrimah say: “It is the Zuhr prayer; there are two prayers before it and two prayers after it.”

حَدَّثَنَا أَبُو دَاؤَدَ، عَنْ عَبْدِ الرَّحْمَنِ الْخَيَّاطِ، قَالَ: سَمِعْتُ
عِكْرِمَةَ، يَقُولُ: هِيَ الظَّهِيرَةُ قَبْلَهَا صَلَاتَانٌ، وَبَعْدَهَا
صَلَاتَانٌ

[8619] Abū Dāwūd narrated to us, from Ḥabīb, from ‘Amr ibn Harim, from Jābir ibn Zayd, who said: “It is the morning prayer.”

حَدَّثَنَا أَبُو دَاوُدُ، عَنْ حَبِيبٍ، عَنْ عَمْرٍو بْنِ هَرِيمٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، قَالَ: هِيَ الصُّبْحُ

[8620] Ya‘lā ibn ‘Ubayd narrated to us, from Juwaybir, from al-Ḍahḥāk, who said: “The middle prayer is the ‘Aṣr prayer.”

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ جُوَيْبِرٍ، عَنْ الضَّحَّاكِ، قَالَ: الصَّلَاةُ الْوُسْطَى، صَلَاةُ الْعَصْرِ

[8621] Shabābah narrated to us, from Warqā’, from Ibn Abī Najīḥ, from Mujāhid regarding {Guard strictly the prayers and the middle prayer} [Al-Baqarah: 238]: “The morning prayer.”

حَدَّثَنَا شَبَابَةُ، عَنْ وَرْقَاءَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، {حَفِظُوهُ عَلَى الصَّلَوَاتِ، وَالصَّلَاةُ الْوُسْطَى} الصُّبْحُ : [البقرة] 238

[8622] ‘Affān narrated to us, he said: Hammām narrated to us, he said: Qatādah narrated to us, from al-Ḥasan, from Samurah ibn Jundub, from the Prophet ﷺ, who said: “The middle prayer is the ‘Aṣr prayer.”

حَدَّثَنَا عَفَانُ، قَالَ: ثَنَا هَمَّامٌ، قَالَ: ثَنَا قَتَادَةُ، عَنِ الْحَسَنِ، عَنْ سَمْرَةَ بْنِ جُنْدُبٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: الصَّلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ

[8623] ‘Affān narrated to us, he said: Wahb narrated to us, he said: Khālid narrated to us, from Abū Qilābah, from Abū al-Muhallab, from Ubayy ibn Ka‘b, who said: “The middle prayer is the ‘Asr prayer.”

حَدَّثَنَا عَفَّانُ، قَالَ: ثَنَا وَهْبٌ، قَالَ: ثَنَا خَالِدٌ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ أَبِي بْنِ كَعْبٍ، قَالَ: الصَّلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ

[8624] Sahl ibn Yūsuf narrated to us, from al-Taymī, from Abū Sāliḥ, from Abū Hurayrah, who said: “The middle prayer is the ‘Asr prayer.”

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ التَّيْمِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: الصَّلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ

[8625] Sahl ibn Yūsuf narrated to us, from al-Taymī, from Qatādah, from Abū Ayyūb, from ‘Ā’ishah, who said: “The middle prayer is the ‘Asr prayer.”

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ التَّيْمِيِّ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُوبَ، عَنْ عَائِشَةَ، قَالَتْ: الصَّلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ

[8626] Al-Fadl ibn Dukayn narrated to us, from Muḥammad ibn Ṭalḥah, from Zubayd, from Murrah, from ‘Abdullāh, from the Prophet ﷺ, who said: “It is the ‘Asr prayer.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينٍ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ رُبَيْدٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: هِيَ الْعَصْرُ

[8627] Waki‘ narrated to us, from Qurrah, he said: Abū Rajā’ narrated to us, who said: I prayed Ṣubḥ with Ibn ‘Abbās in the mosque of Basra, and he said: “This is the middle prayer.”

حَدَّثَنَا وَكِيعٌ، عَنْ قُرَّةَ، قَالَ: ثنا أَبُو رَجَاءٍ، قَالَ: صَلَّيْتُ مَعَ ابْنِ عَبَّاسٍ الصُّبْحَ فِي مَسْجِدِ الْبَصْرَةِ، فَقَالَ: هَذِهِ الصَّلَاةُ الْوُسْطَى

[8628] ‘Abd al-‘Azīz ibn Muḥammad al-Darāwardī narrated to us, from Zayd ibn Aslam, who said: Ibn ‘Umar says: “The middle prayer is the morning prayer.”

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ زَيْدِ بْنِ أَسْلَمَ، قَالَ: ابْنُ عُمَرَ، يَقُولُ: الْوُسْطَى صَلَاةُ الصُّبْحِ

[8629] Abū Bakr narrated to us, he said: I heard Wakī‘ say: Sufyān said regarding a man who experienced the sun reaching its zenith while in his home town, then he went on a journey, how should he pray? He said: “If it is the time of Zuhr, he prays two rak‘ahs.” Ḥasan ibn Ṣalīḥ said: “If the sun reached its zenith here, he prays four rak‘ahs in the journey.” He said: And Sufyān said regarding a traveler who joined a resident in prayer, prayed one rak‘ah with him, then saw something and spoke, and the Imam finished his prayer. He said: “The traveler repeats two rak‘ahs, then returns to his original state.” Ḥasan ibn Ṣalīḥ said: “He prays four rak‘ahs because he had obligated it upon himself.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: سَمِعْتُ وَكِيعًا، يَقُولُ: قَالَ سُفْيَانُ:
فِي رَجْلِ زَالَتِ الشَّمْسُ وَهُوَ فِي الْحَضَرِ، ثُمَّ خَرَجَ إِلَى
السَّفَرِ، كَيْفَ يُصَلِّي، قَالَ: إِنْ كَانَ فِي وَقْتِ الظَّهْرِ
صَلَّى رَكْعَيْنِ وَقَالَ حَسَنُ بْنُ صَالِحٍ: إِذَا زَالَتِ الشَّمْسُ
هَاهُنَا صَلَّى فِي السَّفَرِ أَرْبَعًا قَالَ: وَقَالَ سُفْيَانُ فِي
مُسَافِرٍ دَخَلَ مَعَ مُقِيمٍ، فَصَلَّى مَعَهُ رَكْعَةً، ثُمَّ رَأَى شَيْئًا
فَتَكَلَّمَ فَصَلَّى إِلَيْهِ الْإِمَامُ، فَقَالَ: يُعِيدُ الْمُسَافِرُ رَكْعَيْنِ، ثُمَّ
رَجَعَ إِلَى الْأَصْلِ الَّذِي كَانَ عَلَيْهِ، وَقَالَ الْحَسَنُ بْنُ
صَالِحٍ: يُصَلِّي أَرْبَعًا لِأَنَّهُ قَدْ أَوْجَبَهَا عَلَى نَفْسِهِ

[8630] Abū Bakr narrated to us, he said: Wakī‘ narrated to us, he said: I heard Sufyān say regarding a man who joined the Imam on Friday, then had a nosebleed, went to perform ablution, and returned after the Imam had finished praying, and the man had not spoken. Sufyān said: “He prays the Imam's prayer, two rak'ahs.” Ḥasan ibn Ṣalīḥ said: “He prays four rak'ahs unless he had prayed one rak'ah with him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، قَالَ: سَمِعْتُ سُفِيَّاً،
يَقُولُ: فِي رَجُلٍ دَخَلَ مَعَ الْإِمَامِ يَوْمَ الْجُمُعَةِ، فَرَأَفَ
فَدَهَبَ فَلَوَضَّاً، ثُمَّ جَاءَ وَقَدْ صَلَّى الْإِمَامُ وَلَمْ يَتَكَلَّمْ
الرَّجُلُ، قَالَ سُفِيَّاً: يُصَلِّي صَلَاةَ الْإِمَامِ رَكْعَتَيْنِ،
وَقَالَ الْحَسَنُ بْنُ صَالِحٍ: يُصَلِّي أَرْبَعاً إِلَّا أَنْ يَكُونَ قَدْ
صَلَّى مَعَهُ رَكْعَةً

[8631] Abū Bakr narrated to us, he said: Waki‘ narrated to us, from Mis‘ar, from al-Ḥakam, from Ibn Abī Laylā, from Ka‘b ibn ‘Ujrah, who said: We said: “O Messenger of Allah, we know how to greet you, but how do we send prayers upon you?” He said: “Say: ‘O Allah, send prayers upon Muḥammad and upon the family of Muḥammad as You sent prayers upon Ibrāhīm and the family of Ibrāhīm; indeed, You are Praiseworthy and Glorious. And bless Muḥammad and the family of Muḥammad as You blessed Ibrāhīm and the family of Ibrāhīm; indeed, You are Praiseworthy and Glorious.””

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنِ الْحَكَمِ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، قَالَ: فُلْنَا: يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا السَّلَامَ عَلَيْكَ، فَكَيْفَ الصَّلَاةُ عَلَيْكَ؟ قَالَ: ”قُولُوا: اللَّهُمَّ صَلُّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

[8632] Abū Bakr narrated to us, he said: Ibn Fuḍayl narrated to us, from Yazīd ibn Abī Ziyād, from ‘Abd al-Raḥmān ibn Abī Laylā, from Ka‘b ibn ‘Ujrah, from the Prophet ﷺ, similar to it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنْ حُوْهَ

[8633] Khālid ibn Makhlad narrated to us, from ‘Abdullāh ibn Ja‘far, from Yazīd ibn al-Hād, from ‘Abdullāh ibn Ḥubāb, from Abū Sa‘īd al-Khudrī, who said: We said: “O Messenger of Allah, we know this greeting upon you, so how is the prayer?” He said: “Say: ‘O Allah, send prayers upon Muḥammad, Your servant and Messenger, as You sent prayers upon Ibrāhīm, and bless Muḥammad as You blessed Ibrāhīm.”

[8634] Muḥammad ibn Bishr narrated to us, from Mujammī‘ ibn Yaḥyā, from ‘Uthmān ibn Mawhab, from Mūsā ibn Ṭalhah, from his father, who said: We said: “O Messenger of Allah, we know how to greet you, so how do we send prayers?” He said: “Say: ‘O Allah, send prayers upon Muḥammad and upon the family of Muḥammad as You sent prayers upon Ibrāhīm and the family of Ibrāhīm; indeed, You are Praiseworthy and Glorious.”

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ يَزِيدِ
بْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ حُكَّابٍ، عَنْ أَبِي سَعِيدِ
الْخُدْرِيِّ، قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ هَذَا السَّلَامُ عَلَيْكَ، فَذَ
عَرْفْنَا فَكَيْفَ الصَّلَاةُ؟، قَالَ: قُولُوا: اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ
عَلَى مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مُجَمِّعِ بْنِ يَحْيَى، عَنْ عُثْمَانَ
بْنِ مَوْهَبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ، قَالَ: قُلْنَا:
يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا السَّلَامَ عَلَيْكَ، فَكَيْفَ الصَّلَاةُ؟
قَالَ: قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ،
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَآلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ
مَجِيدٌ

[8635] Aḥmad ibn ‘Abdullāh narrated to us, he said: Zuhayr narrated to us, he said: Muḥammad ibn Ishāq narrated to us, he said: Muḥammad ibn Ibrāhīm ibn al-Hārith narrated to me, from Muḥammad ibn ‘Abdullāh ibn Zayd, from ‘Uqbah ibn ‘Amr, who said: A man came to the Messenger of Allah ﷺ and sat before him. He said: “O Messenger of Allah, as for the greeting upon you, we know it. As for the prayer, inform us how we should send prayers upon you.” He said: The Messenger of Allah ﷺ remained silent until we wished that the man who asked him had not asked him. Then he said: “When you send prayers upon me, say: ‘O Allah, send prayers upon Muḥammad, the unlettered Prophet, and upon the family of Muḥammad as You sent prayers upon Ibrāhīm and upon the family of Ibrāhīm. And bless Muḥammad, the unlettered Prophet, and the family of Muḥammad as You blessed Ibrāhīm and the family of Ibrāhīm; indeed, You are Praiseworthy and Glorious.””

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: ثُنَا مُحَمَّدًا بْنًا إِسْحَاقَ، قَالَ: حَدَّثَنِي مُحَمَّدًا بْنًا إِبْرَاهِيمَ بْنَ الْحَارِثِ، عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ رَبِيعٍ، عَنْ عُقْبَةَ بْنِ عَمْرِو، قَالَ: أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ حَتَّى جَلَسَ بَيْنَ يَدَيْهِ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَمَا السَّلَامُ عَلَيْكَ فَقَدْ عَلِمْنَاهُ، وَأَمَا الصَّلَاةُ فَلَا خَبِيرْنَا بِهَا، كَيْفَ تُصَلِّي عَلَيْكَ؟ قَالَ: فَصَمَّتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى وَدِينَا أَنَّ الرَّجُلَ الَّذِي سَأَلَهُ لَمْ يَسْأَلُهُ، ثُمَّ قَالَ: إِذَا صَلَّيْتُمْ عَلَيَّ، فَقُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأَمْمَى، وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ النَّبِيِّ الْأَمْمَى، وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَحِيدٌ

[8636] Hushaym narrated to us, he said: Yūnus, Maṇṣūr, and ‘Awf informed us, from al-Hasan, who said: They said: “O Messenger of Allah, we know how to greet you, so how is the prayer?” He said: “Say: ‘O Allah, bestow Your prayers and blessings upon Muḥammad as You bestowed them upon the family of Ibrāhīm; indeed, You are Praiseworthy and Glorious.””

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يُونُسُ، وَمَنْصُورٌ، وَعَوْفٌ، عَنِ الْحَسَنِ، قَالُوا: يَا رَسُولَ اللَّهِ، قَدْ عَلِمْنَا السَّلَامَ عَلَيْكَ، فَكَيْفَ الصَّلَاةُ؟ قَالَ: قُولُوا: اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ عَلَى مُحَمَّدٍ، كَمَا جَعَلْتَهَا عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَحِيدٌ

[8637] Abū Bakr narrated to us, he said: Hushaym narrated to us, Mughīrah informed us, from Ibrāhīm: “That when he performed Taslim, he would face us while engaging in Tahlīl, saying: ‘There is no god but Allah alone, with no partner.””

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا هُشَيْمٌ، أَخْبَرَنَا مُغِيرَةً، عَنْ إِبْرَاهِيمَ، “أَنَّهُ كَانَ إِذَا سَلَّمَ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ وَهُوَ يُهَلِّلُ، يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

[8638] Wakī‘ narrated to us, from Abū ‘Āsim al-Thaqafī, from Qays ibn Muslim, from Ṭāriq ibn Shihāb, who said: “‘Alī led us in the ‘Aṣr prayer. When he performed Taslim, he turned his face towards us.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي عَاصِمِ الثَّقَفِيِّ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: صَلَّى بِنًا عَلَيْهِ الْعَصْرَ، فَلَمَّا سَلَّمَ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ

[8639] Abū Bakr narrated to us, he said: Wakī‘ narrated to us, from Mis‘ar, from ‘Umayr ibn Sa‘īd, who said: I heard Abū Mūsā reciting ‘Sabbiḥisma Rabbikal A‘lā’ in the Friday prayer, and he said: “Subḥāna Rabbiyal A‘lā.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ عُمَيْرٍ
بْنِ سَعِيدٍ، قَالَ: سَمِعْتُ أَبَا مُوسَى قَرَا فِي الْجُمُعَةِ بِ
سَبْحَحِ اسْمَ رَبِّكَ الْأَعْلَى، فَقَالَ: سُبْحَانَ رَبِّي الْأَعْلَى

[8640] ‘Abdah ibn Sulaymān narrated to us, from Mis‘ar, from ‘Umayr ibn Sa‘īd, who said: I prayed Friday prayer with Abū Mūsā. He recited: ‘Sabbiḥisma Rabbikal A‘lā’ and said: “Subḥāna Rabbiyal A‘lā” while he was in prayer.

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ مِسْعَرٍ، عَنْ عُمَيْرٍ بْنِ
سَعِيدٍ، قَالَ: صَلَّيْتُ مَعَ أَبِي مُوسَى الْجُمُعَةَ، فَقَرَا: بِ
سَبْحَحِ اسْمَ رَبِّكَ الْأَعْلَى، فَقَالَ: سُبْحَانَ رَبِّي الْأَعْلَى
وَهُوَ فِي الصَّلَاةِ

[8641] ‘Abdah and Wakī‘ narrated to us, from Sufyān, from al-Suddī, from ‘Abd Khayr: That ‘Alī recited: ‘Sabbiḥisma Rabbikal A‘lā’ and said: “Subḥāna Rabbiyal A‘lā.” ‘Abdah said: “And he was in prayer.”

حَدَّثَنَا عَبْدَهُ، وَوَكِيعٌ، عَنْ سُفْيَانَ، عَنْ السُّدَّيِّ، عَنْ عَبْدِ
خَيْرٍ، أَنَّ عَلِيًّا، قَرَا: سَبْحَحِ اسْمَ رَبِّكَ الْأَعْلَى، فَقَالَ:
سُبْحَانَ رَبِّي الْأَعْلَى قَالَ عَبْدَهُ: وَهُوَ فِي الصَّلَاةِ

[8642] ‘Abdah narrated to us, from Hishām, who said: I heard Ibn al-Zubayr reciting: ‘Sabbiḥisma Rabbikal A‘lā’, and he said: “Subḥāna Rabbiyal A‘lā.”

حَدَّثَنَا عَبْدَهُ، عَنْ هِشَامٍ، قَالَ: سَمِعْتُ ابْنَ الزُّبَيْرِ، يَقْرَا:
بِسَبْحَحِ اسْمَ رَبِّكَ الْأَعْلَى، فَقَالَ: سُبْحَانَ رَبِّي الْأَعْلَى

[8643] Waki‘ narrated to us, from his father, from Abū Ishāq, from Sa‘īd ibn Jubayr, from Ibn ‘Abbās: That he recited: ‘Sabbiḥisma Rabbikal A‘lā’, and said: “Subḥāna Rabbiyal A‘lā.”

حَدَّثَنَا وَكِبْرٌ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ قَرَأَ: سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى، فَقَالَ: سُبْحَانَ رَبِّي الْأَعْلَى

[8644] Waki‘ narrated to us, from Ḥammād, from Ibn Abī Najīḥ, from Abū al-Mutawakkil, from Ibn al-Zubayr, the like of it.

حَدَّثَنَا وَكِبْرٌ، عَنْ حَمَادٍ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ ابْنِ الرُّبَيْرِ، مِثْلُهُ

[8645] Muḥammad ibn Bishr narrated to us, he said: ‘Abdullāh ibn al-Walīd narrated to us, from ‘Ubayd ibn al-Ḥasan, from ‘Urwah ibn al-Mughīrah, who said: “When he led the people in prayer here and recited: ‘Sabbiḥisma Rabbikal A‘lā’, he would say: ‘Subḥāna Rabbiyal A‘lā.’”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ، عَنْ عُبَيْدِ بْنِ الْحَسَنِ، قَالَ عُرْوَةُ بْنُ الْمُغَيْرَةِ: إِذَا أَمَّ النَّاسَ هَاهُنَا قَرَأَ: سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى، قَالَ: سُبْحَانَ رَبِّي الْأَعْلَى

[8646] Yazīd ibn Hārūn narrated to us, from al-Asbagh ibn Zayd, from al-Qāsim ibn Abī Ayyūb, from Sa‘īd ibn Jubayr, that when he recited: ‘Sabbiḥisma Rabbikal A‘lā’, he would say: “Subḥāna Rabbiyal A‘lā.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْأَصْبَغِ بْنِ زَيْدٍ، عَنِ الْفَالِسِمِ بْنِ أَبِي أَيُوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ كَانَ إِذَا قَرَأَ: سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى، قَالَ: سُبْحَانَ رَبِّي الْأَعْلَى

[8647] Abū Usāmah narrated to us, from al-Jurayrī, from Abū Naḍrah, from ‘Imrān, that when he recited: ‘Sabbiḥisma Rabbikal A’lā’, he would say: “Subḥāna Rabbiyal A’lā.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَصْرَةَ، عَنْ عِمْرَانَ، كَانَ إِذَا قَرَا: سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى، قَالَ: سُبْحَانَ رَبِّي الْأَعْلَى

[8648] Abū Bakr narrated to us, he said: Ishāq ibn Manṣūr narrated to us, he said: Muḥammad ibn Muslim narrated to us, from ‘Amr ibn Dīnār, from ‘Aṭā’, who said: “If it is a Witr (odd) for you and a Shaf‘ (even) for the Imam, then do not recite the Tashahhud.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: ثنا مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، قَالَ: إِذَا كَانَ لَكَ وِتْرٌ، وَلِإِلَمَّامٍ شَفْعٌ، فَلَا تَشَهُّدْ

[8649] Ishāq ibn Manṣūr narrated to us, he said: Muḥammad ibn Muslim narrated to us, from Yahyā ibn Sa‘īd, from Ibn Shihāb, who said: “He should recite the Tashahhud.”

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: ثنا مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبْنِ شِهَابٍ، قَالَ: يَشَهُّدْ

[8650] Ibn al-Mubārak narrated to us, from Hishām, from al-Ḥasan, regarding a man who catches one rak‘ah with the Imam. He said: “He should recite the Tashahhud.”

حَدَّثَنَا أَبْنُ مُبَارَكٍ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، فِي الرَّجُلِ يُذْرِكُ رَكْعَةً مَعَ الْإِمَامِ، قَالَ: يَشَهُّدْ

[8651] Ibn Mahdī narrated to us, from Muḥammad ibn Muslim, from ‘Amr ibn Dīnār, from ‘Aṭā’ regarding a man who catches an odd number of rak‘ahs with the Imam in prayer. He said: “He does not recite the Tashahhud.” ‘Amr ibn Dīnār said: “I hold that view.”

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، فِي الرَّجُلِ يُذْرِكُ مَعَ الْإِمَامِ وَتُرَا فِي الصَّلَاةِ، قَالَ: لَا يَتَشَهَّدُ وَقَالَ عَمْرُو بْنِ دِينَارٍ: أَنَا أَرَى ذَلِكَ

[8652] Ibn Mahdī narrated to us, from Mālik ibn Anas, who said: I asked Nāfi‘ and Ibn Shihāb about a man who misses a rak‘ah and sits with the Imam. They said: “He recites the Tashahhud.”

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ مَالِكِ بْنِ أَنَسٍ، قَالَ: سَأَلْتُ نَافِعًا، وَابْنَ شِهَابٍ، عَنْ الرَّجُلِ يُسْبِقُ بِرَكْعَةٍ فِي جُلْسٍ مَعَ الْإِمَامِ، قَالَا: يَتَشَهَّدُ

[8653] Abū Bakr narrated to us, he said: Wakī‘ narrated to us, he said: Ibñ Abī Laylā narrated to us, from ‘Aṭā’, from Jābir, who said: The Messenger of Allah ﷺ said: “Whoever eats from this foul plant, let him not approach our mosque” – or “the mosque.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، قَالَ: ثنا أَبْنُ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَكَلَ مِنْ هَذِهِ الْبَقْلَةِ الْخَبِيئَةِ، فَلَا يَفْرَبَ مَسْجِنَنَا، أَوِ الْمَسْجِدَ

[8654] ‘Abdullāh ibn Numayr narrated to us, he said: ‘Ubaydullāh ibn ‘Umar narrated to us, from Nāfi‘, from Ibn ‘Umar, who said: The Messenger of Allah ﷺ said:

“Whoever eats this plant should not approach the mosque until its odor goes away”–meaning garlic.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَكَلَ هَذِهِ الْبَقْلَةَ فَلَا يَقْرَبَنَّ الْمَسْجِدَ حَتَّى يَذْهَبَ رِيحُهَا يَعْنِي الْثُومَ

[8655] Al-Faḍl ibn Dukayn narrated to us, from al-Hakam ibn ‘Aṭiyah, from Abū al-Rabāb, from Ma‘qil ibn Yasār, who said: I heard him say: We were with the Prophet ﷺ, and he said: “Whoever eats from this tree should not approach our place of prayer”–meaning garlic.

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنِ الْحَكَمِ بْنِ عَطِيَّةَ، عَنْ أَبِي الرَّبَابِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ، قَالَ: سَمِعْتُهُ يَقُولُ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلَا يَقْرَبَنَّ مُصَلَّانَا يَعْنِي الْثُومَ

[8656] Wakī‘ narrated to us, he said: Sulaymān ibn al-Mughīrah narrated to us, from Ḥumayd ibn Hilāl al-‘Adawī, from Abū Burdah, from al-Mughīrah ibn Shu‘bah, who said: I ate garlic, then I came to the Prophet’s ﷺ place of prayer. I found that he had preceded me by one rak‘ah. When I stood up to make up [what I missed], he noticed the smell of garlic. He said: “Whoever eats from this plant should not approach our mosque until its odor goes away.” Mughīrah said: When I finished the prayer, I came to him and said: “O Messenger of Allah, would you give me your hand?” He said: By Allah, I found him agreeable, so he gave me his hand. I put it into my chest, and he found it bandaged. He said: “Indeed, you have an excuse.”

حَدَّثَنَا وَكِبْعُ، قَالَ: ثنا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ حُمَيْدِ
بْنِ هِلَالٍ الْعَوَوِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ الْمُغِيرَةِ بْنِ
شَعْبَةَ، قَالَ: أَكَلْتُ ثُومًا، ثُمَّ أَتَيْتُ مُصَلَّى النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ، فَوَجَدْتُهُ قَدْ سَبَقَنِي بِرَكْعَةٍ، فَلَمَّا قُمْتُ
أَفْضَى، وَجَدَ رِيحَ الْثُومِ، فَقَالَ: مَنْ أَكَلَ مِنْ هَذِهِ الْبَقْلَةِ
فَلَا يَقْرَبَنَّ مَسْجِدَنَا، حَتَّى يَذْهَبَ رِيحُهَا قَالَ مُغِيرَةً: فَلَمَّا
قَضَيْتُ الصَّلَاةَ أَتَيْتُهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، هَلْ لَكَ أَنْ
تُعْطِيَ يَدَكِ؟ قَالَ: فَوَجَدْتُهُ وَاللَّهِ سَهْلًا فَنَأَوْلَنِي يَدَهُ،
فَأَدْخَلْتُهَا إِلَى صَدْرِي فَوَجَدَهُ مَعْصُوبًا، فَقَالَ: إِنَّ لَكَ
عُذْرًا

[8657] Wakī‘ narrated to us, he said: Yūnus narrated to us, from Abū Iṣhāq, from ‘Umayr ibn Fahīm al-Taghlībī, from Sharīk ibn Ḥanbal al-‘Absī, who said: The Messenger of Allah ﷺ said: “Whoever eats this foul plant should not approach our mosque”–meaning garlic.

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا يُونُسُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عُمَيْرِ بْنِ فَهْيَمِ الْعَلَيِّ، عَنْ شَرِيكِ بْنِ حَنْبَلِ الْعَبْسِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَكَلَ هَذِهِ الْبَقْلَةَ الْخَيْثَةَ فَلَا يَقْرَبَنَّ مَسْجِدَنَا يَعْنِي الْتَّوْمَ

[8658] Ibn ‘Ulayyah narrated to us, from Ibn Abī ‘Arūbah, from Qatādah, from Sālim ibn Abī al-Ja‘d al-Ghaṭafānī, from Ma‘dān ibn Abī Talhah al-Ya‘mūrī, that ‘Umar ibn al-Khaṭṭāb stood up one Friday delivering a sermon–or addressed us one Friday–and said: “O people, you eat two plants which I do not consider but foul: this garlic and this onion. I used to see a man during the time of the Messenger of Allah ﷺ from whom its odor was found; he would be taken by the hand and expelled to al-Baqī‘. So whoever must eat them should kill their [smell] by cooking.”

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ ابْنِ أَبِي عَرْوَبَةَ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْعَطْفَانِيِّ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَامَ يَوْمَ جُمُعَةً خَطِيبًا، أَوْ خَطَبَنَا يَوْمَ جُمُعَةً، فَقَالَ: "إِنَّمَا النَّاسُ، إِنَّكُمْ تَأْكُلُونَ شَجَرَتَيْنَ لَا أَرَاهُمَا إِلَّا خَيْثَتَيْنِ: هَذَا التَّوْمُ، وَهَذَا الْبَصَلُ، لَقَدْ كُنْتُ أَرَى الرَّجُلَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يُوجَدُ رِيحُهُ مِنْهُ، فَيُؤْخَذُ بِيَدِهِ، حَتَّى يُخْرَجَ بِهِ إِلَى الْبَقِيعِ، فَمَنْ كَانَ أَكَلَهُمَا لَا يُدْرِكُهُ فَلَيُمْسِهِمَا طَبْخًا

[8659] Ibn ‘Uyaynah narrated to us, from ‘Ubaydullāh ibn Abī Yazīd, from his father, from Umm Ayyūb, who said: I prepared food for the Messenger of Allah ﷺ which contained some vegetables (garlic/onions). He did not eat from it and said: “I dislike harming my companion [i.e., the angel Jibrīl].”

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ أَبِيهِ، عَنْ أُمِّ أَيُوبَ، قَالَتْ: صَنَعْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا فِيهِ بَعْضُ الْبَفْوَلِ، فَلَمْ يَأْكُلْ مِنْهُ، وَقَالَ: إِنِّي أَكْرَهُ أَنْ أُوذِنِي صَاحِبِي

[8660] 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 used to say: “Seek Laylat al-Qadr in the last ten nights of the month of Ramadan.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: تَحْرُّوْ لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأُخْرَى مِنْ شَهْرِ رَمَضَانَ

[8661] Waki‘ narrated to us, he said: Ibn ‘Uyaynah ibn ‘Abd al-Rahmān narrated to us, from his father, from Abū Bakrah, who said: I heard the Messenger of Allah ﷺ say: “Seek Laylat al-Qadr in the last ten nights of the month of Ramadan: when nine remain, or seven remain, or five remain, or three, or the last night.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا أَبْنُ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: النَّمِسُوا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأُخْرَى مِنْ شَهْرِ رَمَضَانَ، لِتَسْعِ بَقِيَّةَ، أَوْ لِسَبْعِ بَقِيَّةَ، أَوْ لِخَمْسِ بَقِيَّةَ، أَوْ ثَلَاثَ، أَوْ لِآخِرِ لَيْلَةٍ

[8662] Wakī‘ narrated to us, he said: Sufyān narrated to us, from ‘Abdullāh ibn Dīnār, from Ibn ‘Umar, who said: The Messenger of Allah ﷺ said: “Seek Laylat al-Qadr in the last ten nights of the month of Ramadan.”

حَدَّثَنَا وَكِبْيُعُ، قَالَ: ثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَحْرُّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأُوَالِّيِّ مِنْ شَهْرِ رَمَضَانَ

[8663] Abū Bakr narrated to us, he said: ‘Alī ibn Mushir narrated to us, from al-Shaybānī, from Jabalah and Muḥārib, from Ibn ‘Umar, who said: The Messenger of Allah ﷺ said: “Seek out Laylat al-Qadr in the last ten nights of the month of Ramadan.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ الشَّيْبَانِيِّ، عَنْ جَبَلَةَ، وَمُحَارِبٍ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَحْتَلُّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأُوَالِّيِّ مِنْ شَهْرِ رَمَضَانَ

[8664] Abū Bakr narrated to us, he said: Waki‘ narrated to us, he said: Sufyān narrated to us, from al-Awzā‘ī, from Marthad ibn Abī Marthad, from his father, who said: I was with Abū Dharr at the Middle Jamrah, and I asked him about Laylat al-Qadr. He said: I was the most inquisitive of people asking the Messenger of Allah ﷺ about it. I said: “O Messenger of Allah, tell me about Laylat al-Qadr; was it during the time of the Prophets, and when they passed away, it was lifted?” He said: “No, but it will remain until the Day of Judgment.” He said: I said: “O Messenger of Allah, tell us when it is.” He said: “If I were permitted regarding it, I would have told you. But seek it in the last seven. Then do not ask me about it after this standing of mine—or of yours.” Then he started speaking about something else. When he relaxed, I said: “O Messenger of Allah, I adjure you to tell me about it.” Abū Dharr said: He became angry with me with an anger the likes of which he had never been angry with me before or after.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنا وَكِيعٌ، قَالَ: ثُنا سُفِيَانُ، عَنِ الْأَوْزَاعِيِّ، عَنْ مَرْئِدِ بْنِ أَبِي مَرْئِدٍ، عَنْ أَبِيهِ، قَالَ: كُنْتُ مَعَ أَبِيهِ ذَرَّ عِنْدَ الْجَمْرَةِ الْوُسْطَى، فَسَأَلَهُ عَنْ لَيْلَةِ الْقَدْرِ، قَالَ: كُنْتُ أَسْأَلُ النَّاسَ عَنْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنْ لَيْلَةِ الْقَدْرِ كَاتَبَتْ تَكُونُ عَلَى عَهْدِ الْأَنْبِيَاءِ، فَإِذَا دَهَبُوا رُفِعَتْ؟ قَالَ: لَا، وَلَكِنْ تَكُونُ إِلَى يَوْمِ الْقِيَامَةِ قَالَ: فُلْتُ: يَا رَسُولَ اللَّهِ فَأَخْبِرْنَا بِهَا، قَالَ: لَوْ أُذِنَ لِي فِيهَا لِأَخْبِرْنُكُمْ، وَلَكِنَّ النَّمِسُوهَا فِي آخِرِ السَّيِّعِ، ثُمَّ لَا تَسْأَلْنِي عَنْهَا بَعْدَ مَقَامِي، أَوْ مَقَامَكَ هَذَا ثُمَّ أَخْذُ فِي حَدِيثٍ فَلَمَّا انْبَسَطَ، قُلْتُ: يَا رَسُولَ اللَّهِ، أَفْسَمْتُ عَلَيْكِ إِلَّا حَدَّثْتَنِي بِهَا، قَالَ أَبُو ذَرٍّ: فَغَضِيبَ عَلَيَّ غَضِيبَهُ، لَمْ يَغْضِبْ عَلَيَّ قَبْلَهَا وَلَا بَعْدَهَا مِثْلَهَا

[8665] Abū al-Āḥwāṣ narrated to us, from Abū Ya‘fūr, from Abū al-Ṣalt, from Abū ‘Aqrab al-Asadī, who said: We came to Ibn Mas‘ūd at his house and found him on top of the house. We heard him say before coming down: “Allah and His Messenger spoke the truth.” We said to him: “We heard you say before coming down: ‘Allah and His Messenger spoke the truth.’” He said: “Indeed, Laylat al-Qadr is in the seven of the last half, and that is because the sun rises on that day white with no rays.” I looked at the sun and saw it as he described, so I said Takbīr.

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي يَعْفُورٍ، عَنْ أَبِي الصَّلَّتِ،
عَنْ أَبِي عَقْرَبِ الْأَسَدِيِّ، قَالَ: أَتَيْنَا ابْنَ مَسْعُودٍ، فِي
دَارِهِ فَوْجَدْنَاهُ فَوْقَ الْبَيْتِ فَسَمِعْنَاهُ يَقُولُ: قَبْلَ أَنْ يَنْزِلَ
صَدَقَ اللَّهُ وَرَسُولُهُ، فَقَلَّا لَهُ: سَمِعْنَاكَ تَقُولُ: قَبْلَ أَنْ
يَنْزِلَ صَدَقَ اللَّهُ وَرَسُولُهُ، فَقَالَ: إِنَّ لَيْلَةَ الْقَدْرِ فِي
السَّبَّعِ مِنَ النَّصْفِ الْآخِرِ، وَذَلِكَ أَنَّ الشَّمْسَ تَطْلُعُ
يَوْمَئِنْ بِيُضَاءٍ لَا شُعَاعَ لَهَا فَنَظَرْنَا إِلَى الشَّمْسِ فَرَأَيْنَاهَا
كَمَا حَدَّثَ فَكَبَرْتُ

[8666] Abū al-Āḥwāṣ narrated to us, from Simāk, from ‘Ikrimah, from Ibn ‘Abbās, who said: I was approached while sleeping in Ramadan and told: “Tonight is Laylat al-Qadr.” He said: I got up while drowsy and held onto some ropes of the Prophet's ﷺ tent. “I came to the Messenger of Allah ﷺ while he was praying. I looked at the night, and it was the twenty-third night.” He said: Ibn ‘Abbās said: “Satan rises with the sun every morning except the morning of Laylat al-Qadr, for it rises on that day white with no rays.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: أَتَيْتُ وَآتَانِيَ فِي رَمَضَانَ، فَقَيْلَ لِي: إِنَّ الْلَّيْلَةَ لَيْلَةُ الْقَدْرِ، قَالَ: فَقُمْتُ وَآتَانِيَ عَسْ، فَتَعَافَّتُ بِعَضُّ أَطْنَابِ فُسْطَاطِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّي، فَنَظَرْتُ فِي الْلَّيْلَةِ، فَإِذَا هِيَ لَيْلَةُ ثَلَاثَةِ وَعَشْرِينَ قَالَ، وَقَالَ ابْنُ عَبَّاسٍ: إِنَّ الشَّيْطَانَ يَطْلُعُ مَعَ الشَّمْسِ كُلَّ لَيْلَةٍ، إِلَّا لَيْلَةَ الْقَدْرِ، وَدَلِكَ أَنَّهَا تَطْلُعُ يَوْمَئِذٍ بِيُضَاءٍ لَا شُعَاعَ لَهَا

[8667] Marwān ibn Mu‘awiyah narrated to us, from Qanān ibn ‘Abdullāh al-Nahmī, who said: I asked Zirr about Laylat al-Qadr. He said: “Umar, Hudhayfah, and some of the companions of the Messenger of Allah ﷺ had no doubt that it is the night of the twenty-seventh (with three remaining).” Zirr said: “So he observed it continuously.”

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ قَنَانَ بْنِ عَبْدِ اللَّهِ النَّهْمِيِّ، قَالَ: سَأَلْتُ زِرْرًا عَنْ لَيْلَةِ الْقَدْرِ، فَقَالَ: كَانَ عُمَرُ، وَحُدَيْفَةُ، وَنَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَسْكُونُ أَنَّهَا لَيْلَةُ سَبْعَ وَعَشْرِينَ ثَبَقِيَّ ثَلَاثٌ. قَالَ زِرْرٌ: فَوَاصَلَهَا

[8668] Marwān ibn Mu‘awiyah narrated to us, from Ibn Abī Khālid, from Zirr, who said: I heard Ubayy ibn Ka‘b say: “Laylat al-Qadr is the night of the twenty-seventh.”

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ ابْنِ أَبِي خَالِدٍ، عَنْ زِرٍّ، قَالَ: سَمِعْتُ أَبِي بْنَ كَعْبٍ، يَقُولُ: لَيْلَةُ الْقَدْرِ لَيْلَةٌ سَبْعٌ وَعِشْرِينَ

[8669] ‘Abd al-A‘lā and Ibn Numayr narrated to us, from Muḥammad ibn Ishāq, from Yazīd ibn Ḥabīb, from Marthad ibn ‘Abdullāh al-Yazanī, from al-Šunābiḥī, who said: I asked Bilāl about Laylat al-Qadr. He said: “Laylat al-Qadr is the twenty-third.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، وَابْنُ ثُمَيرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدِ بْنِ حَبِيبٍ، عَنْ مَرْتَدِ بْنِ عَبْدِ اللَّهِ الْيَزَنِيِّ، عَنْ الصُّنَابِحِيِّ، قَالَ: سَأَلْتُ بِلَالًا، عَنْ لَيْلَةِ الْقَدْرِ، قَالَ: لَيْلَةُ الْقَدْرِ تَلَاثٌ وَعِشْرِينَ

[8670] Ibn Idrīs narrated to us, from ‘Āsim ibn Kulayb, from his father, from Ibn ‘Abbās, from ‘Umar, who said: You have known that the Messenger of Allah ﷺ said regarding Laylat al-Qadr: “Seek it in the last ten nights on the odd nights.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ، قَالَ: لَقَدْ عِلْمْتُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي لَيْلَةِ الْقَدْرِ: اطْلُبُوهَا فِي الْعَشْرِ الْأُوَدِيَّةِ وَثُرَّا

[8671] Abū Mu‘āwiyah narrated to us, from al-A‘mash, from Ibrāhīm, from al-Aswad, from ‘Abdullāh, who said: “Seek Laylat al-Qadr when seven remain, seek it when nine remain, seek it when eleven remain, on the morning of Badr (Battle of Badr was 17th Ramadan). For the sun rises every day between the horns of Satan, except on the morning of Badr, for it rises white with no rays.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ
الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، قَالَ: تَحْرُوْهَا لِيْلَةُ الْقَدْرِ لِسَبْعِ
تَّبْقَى، تَحْرُوْهَا لِسَبْعِ تَبْقَى، تَحْرُوْهَا لِحَدَّى عَشْرَةَ
تَّبْقَى صَبِيْحَةَ بَدْرٍ، فَإِنَّ الشَّمَسَ تَطْلُعُ كُلَّ يَوْمٍ بَيْنَ فَرْنَيِّ
الشَّيْطَانِ، إِلَّا صَبِيْحَةَ بَدْرٍ فَإِنَّهَا تَطْلُعُ بَيْضَاءَ لِيْسَ لَهَا
شَعَاعٌ

[8672] ‘Amr ibn Ṭalḥah narrated to us, from Asbāt ibn Naṣr, from Simāk, from Jābir ibn Samurah, who said: The Messenger of Allah ﷺ said: “Seek Laylat al-Qadr in the last ten nights of Ramadan.”

حَدَّثَنَا عَمْرُو بْنُ طَلْحَةَ، عَنْ أَسْبَاطِ بْنِ نَصْرٍ، عَنْ
سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اطْلُبُوا لِيْلَةَ الْقَدْرِ فِي الْعَشْرِ
الْأَوَّلِيَّاتِ مِنْ رَمَضَانَ

[8673] Abū Bakr ibn ‘Ayyāsh narrated to us, from Abū Ishāq, from Abū Hurayrah, from ‘Alī, who said: “When the last ten nights began, the Messenger of Allah ﷺ would wake his family and tighten his waist wrapper.” It was said to Abū Bakr: “What is tightening the waist wrapper?” He said: “Avoiding sexual intercourse with women.”

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَلِيٍّ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَتِ الْعَشْرُ الْأُواخِرُ أَيْقَظَ أَهْلَهُ وَرَفَعَ الْمِنْزَرَ قَبْلَ لَأْبِي بَكْرٍ: مَا رَفِعُ الْمِنْزَرِ؟ قَالَ: اعْتَرَفَ النِّسَاءُ

[8674] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Abū Ishāq, from Hubayrah, from ‘Alī: “That the Prophet ﷺ used to wake his family in the last ten nights of Ramadan.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُوقِظُ أَهْلَهُ فِي الْعَشْرِ الْأُواخِرِ مِنْ رَمَضَانَ

[8675] Wakī‘ narrated to us, he said: Sufyān narrated to us, from ‘Āsim, from Zirr, from ‘Abdullāh, who said: “Whoever stands [in prayer] throughout the year will encounter it [Laylat al-Qadr].” He said: And Ubayy said: “‘Abdullāh knew that it is in the month of Ramadan, the night of the twenty-seventh.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ عَاصِمٍ، عَنْ زَرٍّ، عَنْ عَبْدِ اللَّهِ، قَالَ: مَنْ يَقُمُ الْحَوْلَ يُدْرِكُهَا قَالَ: وَقَالَ أَبِي: لَقَدْ عَلِمَ عَبْدُ اللَّهِ أَنَّهَا فِي شَهْرِ رَمَضَانَ لَيْلَةَ سَبْعَ وَعِشْرِينَ

[8676] Wakī‘ narrated to us, he said: Ibn Abī Khālid narrated to us, he said: I heard Zirr ibn Ḥubaysh al-Asadī say: I heard Ubayy say: “It is the night of the twenty-seventh.”

حَدَّثَنَا وَكِبْعُ، قَالَ: ثَنَا ابْنُ أَبِي حَالِدٍ، قَالَ: سَمِعْتُ زِرَّ بْنَ حُبَيْشَ الْأَسْدِيَّ، يَقُولُ: سَمِعْتُ أَبِي، يَقُولُ: هِيَ لَيْلَةٌ سَبْعٌ وَعِشْرِينَ

[8677] Wakī‘ narrated to us, he said: Sufyān narrated to us, from ‘Abdullāh ibn Sharīk al-Āmirī, who said: I heard Zirr ibn Ḥubaysh say: “When it is the night of the twenty-seventh, perform Ghusl (a ritual bath). And whoever among you is able to delay his breaking of the fast until the predawn meal (Saḥūr), let him do so, and let him break his fast with milk mixed with water.”

حَدَّثَنَا وَكِبْعُ، قَالَ: ثَنَا سُفِيَّاً، عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكِ الْعَامِرِيِّ، قَالَ: سَمِعْتُ زِرَّ بْنَ حُبَيْشَ، يَقُولُ: إِذَا كَانَتْ لَيْلَةٌ سَبْعٌ وَعِشْرِينَ، فَاغْسِلُوا وَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُوَحِّرَ فِطْرَةً إِلَى السَّحَرِ فَلْيَعْمَلْ، وَلْيُفْطِرْ عَلَى ضَيَّا حِلْمٍ مِنْ لَبَنٍ

[8678] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Yūnus, from al-Hasan, who said: The Prophet ﷺ said: “Laylat al-Qadr is bright and serene; its sun rises having no rays.”

حَدَّثَنَا وَكِبْعُ، قَالَ: ثَنَا سُفِيَّاً، عَنْ يُونُسَ، عَنْ الْحَسَنِ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْلَةُ الْقَدْرِ بَلْجَةٌ سَفَحَةٌ، تَطْلُعُ شَمْسُهَا لَيْسَ لَهَا شُعَاعٌ

[8679] Wakī‘ narrated to us, he said: ‘Umar ibn Shaybah ibn Qārīz narrated to us, he said: I heard Abū Bakr ibn ‘Abd al-Rahmān ibn al-Hārith ibn Hishām say: “Laylat al-Qadr is the seventeenth night, the night of Friday.”

[8680] Wakī‘ narrated to us, he said: Isrā’il and his father narrated to us, from Abū Ishāq, from Ḥujayr al-Tagħlibī, from al-Aswad ibn ‘Alī, from ‘Abdullāh [ibn Mas‘ūd], who said: “Seek Laylat al-Qadr on the seventeenth night, for it is the morning of Badr, the Day of Criterion, the day the two armies met.”

[8681] Wakī‘ narrated to us, from Rabī‘ah ibn Kulthūm, who said: I heard al-Hasan say: “It [Laylat al-Qadr] is in every Ramadan.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا عُمَرُ بْنُ شَيْبَةَ بْنُ قَارَظٍ، قَالَ:
سَمِعْتُ أَبَا بَكْرَ بْنَ عَبْدِ الرَّحْمَنِ بْنَ الْحَارِثِ بْنَ هِشَامٍ،
يَقُولُ: لَيْلَةُ الْقَدْرِ لَيْلَةُ سَبْعَ عَشْرَةَ لَيْلَةُ جُمُعَةٍ

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا إِسْرَائِيلُ، وَأَبُوهُ، عَنْ أَبِي
إِسْحَاقَ، عَنْ حُجَيْرِ التَّغْلِيِّيِّ، عَنْ الْأَسْوَدِ بْنِ عَلَيِّ، عَنْ
عَبْدِ اللَّهِ، قَالَ: اتَّمْسُوا لَيْلَةَ الْقَدْرِ، لَيْلَةَ سَبْعَ عَشْرَةَ،
فَإِنَّهَا صَبِيَّةٌ بَدْرٌ يَوْمُ الْفُرْقَانِ يَوْمُ النَّقْيِ الْجَمِيعَانِ

حَدَّثَنَا وَكِبِيعُ، عَنْ رَبِيعَةَ بْنِ كُلْثُومٍ، قَالَ: سَمِعْتُ
الْحَسَنَ، يَقُولُ: هِيَ فِي كُلِّ رَمَضَانَ

[8682] ‘Abd al-Wahhāb al-Thaqafī narrated to us, from Ḥumayd, from Anas, from ‘Ubādah ibn al-Ṣāmit, who said: The Messenger of Allah ﷺ came out to us wanting to inform them about Laylat al-Qadr, but two men were arguing. He said: “I came out wanting to inform you about Laylat al-Qadr, but so-and-so and so-and-so were arguing. Perhaps that is better. Seek it in the ninth, the seventh, and the fifth.”

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقْفِيُّ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، عَنْ عُبَادَةَ بْنِ الصَّامِيتِ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُرِيدُ أَنْ يُخْبِرَهُمْ بِلَيْلَةِ الْقَدْرِ، فَتَلَاحَى رَجُلَانِ، فَقَالَ: إِنِّي خَرَجْتُ وَأَنَا أُرِيدُ أَنْ أُخْبِرَكُمْ بِلَيْلَةِ الْقَدْرِ، فَتَلَاحَى فُلَانُ، وَفُلَانُ، فَلَعِنَ ذَلِكَ أَنْ يَكُونَ خَيْرًا التَّمِسُوهَا فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ

[8683] Shabābah narrated to us, from Layth ibn Sa‘d, from Yazid ibn Abī Habīb, from ‘Abdullāh ibn ‘Abdullāh ibn Khubayb, from ‘Abdullāh ibn Unays—a companion of the Messenger of Allah ﷺ—that he was asked about Laylat al-Qadr. He said: I heard the Messenger of Allah ﷺ say: “Seek that night on the night of the twenty-third.”

حَدَّثَنَا شَبَابَةُ، عَنْ لَبِيْثِ بْنِ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَيْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ حُبَيْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَنَّسٍ، صَاحِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ سُئِلَ عَنْ لَيْلَةِ الْقَدْرِ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: التَّمِسُوا تِلْكَ الْلَّيْلَةَ لَيْلَةً ثَلَاثَةَ وَعِشْرِينَ

[8684] Ibn Idrīs narrated to us, from ‘Āsim ibn Kulayb, from his father, from his maternal uncle al-Falatān ibn ‘Āsim, who said: The Messenger of Allah ﷺ said: “I was shown Laylat al-Qadr but I was made to forget it. So seek it in the last ten nights on the odd nights.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ خَالِهِ الْفَلَاتَانِ بْنِ عَاصِمٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي رَأَيْتُ لَيْلَةَ الْقَدْرِ فَأَنْسَيْتُهَا، فَاطْلُبُوهَا فِي الْعَشْرِ الْأَوَّلِيَّةِ وَثُرَّا

[8685] Ibn Idrīs narrated to us, from al-Ajlah, from al-Sha‘bī, from Zirr ibn Hubaysh, who said: I heard Ubayy ibn Ka‘b say: “It is the night of the twenty-seventh. It is the night about which the Messenger of Allah ﷺ informed us that the sun rises white and shimmering.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنِ الْأَجْلَحِ، عَنِ الشَّعْبَيِّ، عَنْ زَرِّ بْنِ حُبَيْشٍ، قَالَ: سَمِعْتُ أَبِيهِ بْنَ كَعْبٍ، يَقُولُ: هِيَ لَيْلَةُ سَبْعِ وَعَشْرِينَ، هِيَ اللَّيْلَةُ الَّتِي أَخْبَرَنَا بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّ الشَّمْسَ تَطْلُعُ بَيْضَاءَ ثَرَفَرَقَ

[8686] Muḥammad ibn Fuḍayl narrated to us, from al-Hasan ibn ‘Ubaydullāh, from ‘Abd al-Rahmān ibn Sābiṭ, who said: “The Messenger of Allah ﷺ used to wake his family during the last ten nights of Ramadan and strive hard during them.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوقِظُ أَهْلَهُ فِي الْعَشْرِ الْأَوَّلِيَّةِ مِنْ رَمَضَانَ، وَيُشَمِّرُ فِيهِنَّ

[8687] Waki‘ narrated to us, he said: Sufyān narrated to us, from Maṇṣūr, from Ibrāhīm, from al-Aswad ibn Yazīd, from ‘Ā’ishah: “That she used to wake her family on the night of the twenty-third.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ تُوقِظُ أَهْلَهَا لِيَلَةَ ثَلَاثٍ وَعِشْرِينَ

[8688] Yaḥyā ibn Sa‘īd narrated to us, from Ib n Jurayj, from ‘Ubaydullāh ibn Abī Yazīd: “That Ib n ‘Abbās used to sprinkle water on his family on the night of the twenty-third.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، أَنَّ ابْنَ عَبَّاسٍ، كَانَ يَرْشُّ عَلَى أَهْلِهِ الْمَاءَ لِيَلَةَ ثَلَاثٍ وَعِشْرِينَ

[8689] Ib n Fuḍayl narrated to us, from Yazīd, from Mujaħid, from ‘Umar, who said: “He used to wake his family during the last ten nights.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ يَزِيدَ، عَنْ مُجَاهِدٍ، عَنْ عُمَرَ، قَالَ: كَانَ يُوقِظُ أَهْلَهُ فِي الْعُشْرِ الْأَوَاخِرِ

[8690] Abū Usāmah narrated to us, from ‘Uyaynah ibn ‘Abd al-Raḥmān, from his father, who said: “Abū Bakrah used to pray in Ramadan as he prayed during the rest of the year, but when the last ten nights began, he would strive hard.”

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، قَالَ: كَانَ أَبُو بَكْرَةً يُصَلِّي فِي رَمَضَانَ كَصَلَاتِهِ فِي سَائِرِ السَّنَةِ، فَإِذَا دَخَلَتِ الْعَشْرُ الْأَوَاخِرُ اجْهَدَهُ

[8691] ‘Affān narrated to us, he said: ‘Abd al-Wāhid ibn Ziyād narrated to us, from al-Hasan ibn ‘Ubaydullāh, he said: Ibrāhīm narrated to us, from al-Aswad, from ‘Ā’ishah, who said: “The Messenger of Allah ﷺ used to strive hard in the [last] ten nights unlike he would strive in other times.”

حَدَّثَنَا عَفَانُ، قَالَ: ثنا عَبْدُ الْوَاحِدِ بْنُ زَيَادٍ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، قَالَ: ثنا إِبْرَاهِيمُ، عَنِ الْأَسْوَدِ، عَنِ عَائِشَةَ، قَالْتُ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْتَهُدُ فِي الْعَشْرِ اجْتِهَادًا، لَا يَجْتَهُدُ فِي غَيْرِهِ

[8692] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Ibn Abī Najīḥ, from Mujāhid, regarding {Indeed, We sent it down during the Night of Decree} [Al-Qadr: 1], he said: “The Night of Judgment.” Regarding {And what can make you know what is the Night of Decree?} [Al-Qadr: 2], he said: “The Night of Judgment.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُقِيَانُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ ، قَالَ: 1: مُجَاهِدٌ، {إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ} [القدر]، 2: لَيْلَةُ الْحُكْمِ، {وَمَا أَذْرَاكَ مَا لَيْلَةُ الْقَدْرِ} [القدر] قَالَ: لَيْلَةُ الْحُكْمِ

[8693] Wakī‘ narrated to us, he said: Isrā’il narrated to us, from Jābir, from ‘Amir, who said: “Its day is like its night, and its night is like its day.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا إِسْرَائِيلُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: يَوْمُهَا كَلَيْلَتِهَا، وَلَيْلَتُهَا كَيْوِمُهَا

[8694] ‘Abdah narrated to us, from Sa‘id, from Qatādah, from Ibn al-Musayyib, who said: “Whoever prays Maghrib and ‘Ishā’ in congregation on Laylat al-Qadr has taken his share of it.”

حَدَّثَنَا عَبْدُهُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ ابْنِ الْمُسَيْبِ،
قَالَ: مَنْ صَلَّى الْمَغْرِبَ وَالْعِشَاءَ فِي جَمَاعَةٍ لَيْلَةَ
الْفَدْرِ، فَقَدْ أَخَذَ نَصِيبَهُ مِنْهَا

[8695] Abū Bakr narrated to us, he said: ‘Affān narrated to us, he said: Ḥammād ibn Salamah narrated to us, he said: Thābit narrated to us, he said: Sulaymān, the client of al-Hasan ibn ‘Alī, came to us during the time of al-Hajjāj. He narrated to us from ‘Abdullāh ibn Abī Talhah, from his father, that the Messenger of Allah ﷺ came one day with glad tidings visible on his face. We said: “O Messenger of Allah, we see glad tidings on your face.” He said: “The Angel came to me and said: ‘O Muḥammad, your Lord says: Does it not please you that no one from your Ummah sends prayers upon you except that I send prayers upon him ten times, and no one sends peace upon you except that I send peace upon him ten times?’ He said: ‘Yes.’”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا عَفَانُ، قَالَ: ثَنَا حَمَّادُ بْنُ سَلَمَةَ،
قَالَ: ثَنَا ثَابِتٌ، قَالَ: قَدِمَ عَلَيْنَا سُلَيْمَانُ مَوْلَى الْحَسَنِ بْنِ
عَلِيٍّ زَمَانَ الْحَجَاجِ، فَحَدَّثَنَا عَنْ عَبْدِ اللَّهِ بْنِ أَبِي
طَلْحَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
جَاءَ ذَاتَ يَوْمٍ وَالْبَشَرَى تُرَى فِي وَجْهِهِ، فَقُلْنَا: يَا
رَسُولَ اللَّهِ إِنَّا لَنَرَى الْبَشَرَى فِي وَجْهِكَ، فَقَالَ: "أَتَانِي
الْمَلَكُ، فَقَالَ: يَا مُحَمَّدُ، إِنَّ رَبَّكَ يَقُولُ: أَمَا يُرِضِيكَ أَنْ
لَا يُحَلِّيَ عَلَيْكَ أَحَدٌ مِنْ أَمْنِكَ، إِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا،
وَلَا يُسَلِّمُ عَلَيْكَ أَحَدٌ، إِلَّا سَلَّمَتْ عَلَيْهِ عَشْرًا، قَالَ: بَلَى

[8696] Wakī‘ narrated to us, from Shu‘bah, from ‘Āsim ibn ‘Ubaydullāh, from ‘Abdullāh ibn ‘Amir ibn Rabī‘ah, from his father, who said: The Messenger of Allah ﷺ said: “Whoever sends prayers upon me, the angels will continue to send prayers upon him as long as he sends prayers upon me. So let the servant do a little of that or a lot.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَاصِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى عَلَيَّ لَمْ تَرِزِّ الْمَلَائِكَةُ تَصَلِّي عَلَيْهِ مَا دَامَ يُصَلِّي عَلَيَّ، فَأَيُقْلِنَّ مِنْ ذَلِكَ الْعَبْدُ أَوْ لِيُكْثِرَ

[8697] Ḥusayn ibn ‘Alī narrated to us, from ‘Abd al-Rahmān ibn Jābir, from Abū al-Ash‘ath al-Ṣan‘ānī, from Aws ibn Aws, who said: The Messenger of Allah ﷺ said: “Among the best of your days is Friday. On it Adam was created, on it the Trumpet will be blown, and on it the unconsciousness will occur. So increase your prayers upon me on that day, for your prayers will be presented to me.” A man said: “O Messenger of Allah, how will our prayers be presented to you when you have decayed?”—meaning worn away. He said: “Indeed, Allah has forbidden the earth from consuming the bodies of the Prophets.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرٍ، عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ، عَنْ أَوْسِ بْنِ أَوْسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمُ الْجُمُعَةِ، فِيهِ خُلُقُ آدَمَ وَفِيهِ النَّفْخَةُ، وَفِيهِ الصَّعْقَةُ، فَأَكْثَرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ، فَإِنَّ صَلَاتَكُمْ مَغْرُوضَةٌ عَلَيَّ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، كَيْفَ تُعَرِّضُ صَلَاتَنَا عَلَيْكَ وَقَدْ أَرَمْتَ، يَعْنِي بِلَيْتَ، فَقَالَ: إِنَّ اللَّهَ حَرَمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ

[8698] Hushaym narrated to us, from al-‘Awwām, who said: A man from Banū Asad narrated to us, from ‘Abdullāh ibn ‘Umar, that he said: “Whoever sends prayers upon the Prophet ﷺ, ten good deeds will be written for him, or ten sins will be erased from him, and he will be raised ten degrees.”

حَدَّثَنَا هُسَيْمٌ، عَنِ الْعَوَامِ، قَالَ: ثنا رَجُلٌ، مِنْ بَنِي أَسَدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ: مَنْ صَلَّى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ، أَوْ حُطَّ عَنْهُ عَشْرُ سَيِّئَاتٍ، وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ

[8699] Hushaym narrated to us, he said: Ḥuṣayn informed us, from Yazīd al-Raqāshī: “Indeed, an angel is appointed for whoever sends prayers upon the Prophet ﷺ to convey it from him to the Prophet ﷺ, [saying]: ‘Indeed, so-and-so from your Ummah has sent prayers upon you.’”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا حُصَيْنٌ، عَنْ يَزِيدَ الرَّقَاشِيِّ، إِنَّ مَلَكًا مُوَكَّلًا بِمَنْ صَلَّى اللَّهُ عَلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنْ يُبَلِّغَ عَنْهُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فُلَانًا مِنْ أَمْتَكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[8700] Hushaym narrated to us, he said: Abū Ḥurrah informed us, from al-Ḥasan, who said: The Messenger of Allah ﷺ said: “Increase your prayers upon me on Friday, for they are presented to me.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا أَبُو حُرَّةُ، عَنِ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَكْثِرُوا الصَّلَاةَ عَلَيَّ يَوْمَ الْجُمُعَةِ، فَإِنَّهَا مَعْرُوضَةٌ عَلَيَّ

[8701] Hushaym narrated to us, he said: Abū Ḥurrah informed us, from al-Ḥasan, who said: The Messenger of Allah ﷺ said: “It is enough miserliness for a person that I am mentioned in his presence and he does not send prayers upon me.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا أَبُو حُرَّةُ، عَنِ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَفَى بِهِ شُحًّا، أَنْ ذَكَرَ عِنْدَهُ ثُمَّ لَا يُصَلِّي عَلَيَّ

[8702] Ibn Fuḍayl narrated to us, from ‘Atā’ ibn al-Sā’ib, from al-Sha’bī, who said: The Messenger of Allah ﷺ said: “Whoever sends prayers upon me, Allah will send ten prayers upon him.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنِ الشَّعْبِيِّ،
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى
عَلَيَّ صَلَّى اللَّهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ

[8703] Ibn Fuḍayl narrated to us, from Yūnus, from ‘Amr ibn Yazid ibn Abī Maryam, from Anas ibn Mālik, who said: The Messenger of Allah ﷺ said: “Whoever sends one prayer upon me, Allah will send ten prayers upon him and erase ten sins from him.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ يُونُسَ، عَنْ عَمْرُو بْنِ يَزِيدَ بْنِ
أَبِي مَرْيَمَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ
عَلَيْهِ عَشْرَ صَلَوَاتٍ، وَحَطَّ عَنْهُ عَشْرَ سَيِّئَاتٍ

[8704] Ibn Fuḍayl narrated to us, from Layth, from Ka'b, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “Send prayers upon me, for sending prayers upon me is purification (Zakāh) for you.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ كَعْبٍ، عَنْ أَبِي
هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
صَلُّوا عَلَيَّ فَإِنَّ الصَّلَاةَ عَلَيَّ زَكَاةً لِّكُمْ

[8705] Waki‘ narrated to us, from Sufyān, from ‘Abdullāh ibn al-Sā’ib, from Zādhān, from ‘Abdullāh, who said: The Messenger of Allah ﷺ said: “Indeed, Allah has angels who roam the earth, conveying to me the greetings from my Ummah.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، عَنْ زَادَانَ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ لِلَّهِ مَلَائِكَةً سَيَاجِينَ فِي الْأَرْضِ يُبَلِّغُونِي عَنْ أُمَّتِي السَّلَامُ

[8706] Waki‘ narrated to us, from Sufyān, from ‘Abdullāh ibn Muḥammad ibn ‘Aqīl, from al-Ṭufayl ibn Ubayy, from his father, who said: He said to the Prophet ﷺ: “What if I make all my prayer (supplication) as prayers upon you?” He said: “Then Allah will suffice you for what concerns you of your worldly and hereafter affairs.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنِ الطُّفَيْلِ بْنِ أَبِيِّ، عَنْ أَبِيهِ، قَالَ: قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَرَأَيْتَ إِنْ جَعَلْتُ صَلَاتِي كُلَّهَا صَلَاةً عَلَيْكَ، قَالَ: إِذَا يَكْفِيَكَ اللَّهُ مَا أَهْمَكَ مِنْ أَمْرِ دُنْيَاكَ وَآخِرَتِكَ

[8707] Yazīd ibn al-Ḥubāb narrated to us, he said: Mūsā ibn ‘Abdah narrated to me, from Qays ibn ‘Abd al-Rahmān ibn Abī Ṣa’ṣa’ah, from Sa’d ibn Ibrāhīm, from his father, from his grandfather ‘Abd al-Rahmān ibn ‘Awf, that the Prophet ﷺ said: “I prostrated in gratitude to my Lord for what He bestowed upon me regarding my Ummah: whoever sends a prayer upon me, ten good deeds are written for him, and ten sins are erased from him.”

حَدَّثَنَا يَزِيدُ بْنُ الْحُبَابِ، قَالَ: حَدَّثَنِي مُوسَى بْنُ عَبْدَةَ،
عَنْ قَيْسِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِيهِ صَعْصَعَةَ، عَنْ سَعْدِ
بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ،
أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: سَجَدْتُ شُكْرًا
لِرَبِّي، فِيمَا أَبْلَانِي فِي أُمَّتِي، مَنْ صَلَّى عَلَيَّ صَلَاةً
كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ، وَمُحِيَّ عَنْهُ عَشْرُ سَيِّئَاتٍ

[8708] Abū Bakr narrated to us, he said: Mu‘ādh ibn Mu‘ādh narrated to us, from Ash‘ath, from al-Hasan, regarding a man who forgets the Tashahhud until he exits his prayer. He said: “If he has exited it, his prayer is complete. If he has not exited it, let him recite the Tashahhud.” He said: “Exiting, according to him, was to speak, or enter another prayer, or turn his back to the Qiblah.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا مُعاَذُ بْنُ مُعاَذٍ، عَنْ أَشْعَثَ، عَنِ
الْحَسَنِ، فِي الرَّجُلِ يَنْسَى التَّشَهُّدَ حَتَّى يَخْرُجَ مِنْ
صَلَاةِ، فَقَالَ: إِنْ كَانَ خَرَجَ مِنْهَا فَقَدْ تَمَّتْ صَلَاةُ،
وَإِنْ لَمْ يَخْرُجْ مِنْهَا تَشَهَّدَ قَالَ: كَانَ الْخُرُوجُ عِنْدَهُ أَنْ
يَتَكَلَّمَ، أَوْ يَنْخُلَ فِي صَلَاةٍ أُخْرَى، أَوْ يُولَّي طَهْرَةُ الْقِبْلَةِ

[8709] ‘Umar ibn Hārūn narrated to us, from Ibn Jurayj, from ‘Atā’ regarding a man who forgot the Tashahhud in his prayer. He said: “There is nothing upon him; his prayer is valid.”

حَدَّثَنَا عُمَرُ بْنُ هَارُونَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ،
فِي الرَّجُلِ نَسِيَ التَّشَهُدَ فِي صَلَاتِهِ، فَقَالَ: لَا شَيْءَ
عَلَيْهِ صَلَاتُهُ جَائِزٌ

[8710] Shabābah narrated to us, from Shu’bah, who said: I asked al-Ḥakam and Ḥammād about a man who forgets the Tashahhud. He said: “Do all people know how to recite Tashahhud well? His prayer is valid.”

حَدَّثَنَا شَبَابَةُ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ، وَحَمَادًا،
عَنِ الرَّجُلِ يَنْسَى التَّشَهُدَ فَقَالَ: أَكُلُ النَّاسِ يُحْسِنُ أَنْ
يَتَشَهَّدَ؟ جَازَتْ صَلَاتُهُ

[8711] Ibn Mahdī narrated to us, from Sufyān, from his father, from al-Ḥārith ibn Shubayl, from ‘Abdullāh ibn Shaddād: “That Ibn ‘Umar did not sit in the [first] two rak‘ahs, so he recited the Tashahhud twice at the end of his prayer.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنِ الْحَارِثِ
بْنِ شَبَّيلٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، أَنَّ ابْنَ عُمَرَ، لَمْ
يَجُلِسْ فِي الرُّكُعَتَيْنِ، فَتَشَهَّدَ فِي أَخْرِ صَلَاتِهِ مَرَتَيْنِ

[8712] ‘Alī ibn al-Ja‘d narrated to us, he said: Abū Ja‘far al-Rāzī narrated to us, from Layth, from Ghālib, from Muḥammad ibn ‘Alī, who said: “If he sits for the duration of the Tashahhud, then passes wind, his prayer is complete, because not everyone knows how to recite the Tashahhud well.”

حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، قَالَ: ثنا أَبُو جَعْفَرِ الرَّازِي، عَنْ لَيْثٍ، عَنْ غَالِبٍ، عَنْ مُحَمَّدِ بْنِ عَلَيٍّ، قَالَ: إِذَا جَلَسَ قَدْرَ الشَّهْدِ، ثُمَّ أَحْدَثَ فَقَدْ تَمَّ صَلَاتُهُ، لَأَنَّ لَيْسَ كُلُّ أَحَدٍ أَنْ يُحْسِنَ الشَّهْدَ

[8713] Wakī‘—or someone else—narrated to us, from Shu‘bah, from Muslim Abū al-Naḍr, from Ḥamlah ibn ‘Abd al-Rahmān, who said: ‘Umar said: “There is no prayer without Tashahhud.”

حَدَّثَنَا وَكِيعٌ، أَوْ غَيْرُهُ، عَنْ شُعبَةَ، عَنْ مُسْلِمٍ أَبِي النَّضْرِ، عَنْ حَمْلَةَ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: قَالَ عُمَرُ: لَا صَلَاةٌ إِلَّا بِشَهْدٍ

[8714] Ja‘far ibn Burqān narrated to us, from ‘Uqbah ibn Nāfi‘, who said: I heard Ibn ‘Umar say: “There is no prayer except that it has recitation, sitting in the two rak‘ahs, Tashahhud, and Taslim. If you do not do that, prostrate twice after you perform Taslim while you are sitting.”

حَدَّثَنَا جَعْفُرُ بْنُ بُرْقَانَ، عَنْ عُقْبَةَ بْنِ نَافِعٍ، قَالَ: سَمِعْتُ أَبْنَ عُمَرَ، يَقُولُ: لَيْسَ مِنْ صَلَاةٍ إِلَّا وَفِيهَا قِرَاءَةٌ وَجُلُوسٌ فِي الرَّكْعَتَيْنِ، وَتَسْهُدُ وَتَسْلِيمٌ، فَإِنْ لَمْ تَفْعَلْ ذَلِكَ سَجَدْتَ سَجْدَتَيْنِ بَعْدَمَا تَسَلَّمَ، وَأَنْتَ جَالِسٌ

[8715] Al-Faḍl ibn Dukayn narrated to us, he said: Shu‘bah narrated to us, from Muslim Abū al-Naḍr, who said: I heard Ḥamlah ibn ‘Abd al-Raḥmān say: ‘Umar said: “There is no prayer without Tashahhud.”

حَدَّثَنَا أَفْضَلُ بْنُ دُكَيْنِ، قَالَ: ثنا شُعْبَةُ، عَنْ مُسْلِمٍ أَبِي النَّضْرِ، قَالَ: سَمِعْتُ حَمْلَةً بْنَ عَبْدِ الرَّحْمَنِ، يَقُولُ: قَالَ عُمَرُ: لَا صَلَاةٌ إِلَّا تَشَهُّدٌ

[8716] Abū Bakr narrated to us, he said: Hushaym narrated to us, he said: ‘Uthmān ibn Ḥakīm narrated to us, from ‘Ikrimah, from Ibn ‘Abbās, who said: “I do not know of the prayer (sending blessings) being appropriate from anyone upon anyone else except upon the Prophet ﷺ.”

حَدَّثَنَا أَبُو بَكْرٍ، قَالَ: ثنا هُشَيْمٌ، قَالَ: ثنا عُثْمَانُ بْنُ حَكِيمٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: مَا أَعْلَمُ الصَّلَاةَ تَنْبَغِي مِنْ أَحَدٍ عَلَى أَحَدٍ إِلَّا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[8717] Wakī‘ narrated to us, from Sufyān, from Al-Aswad ibn Qays, from Nubayḥ, from Jābir, who said: I came to the Prophet ﷺ seeking his help regarding a debt that my father owed. He said: “Go back, and I will come to you.” So he came to us, and I had said to my wife: “Do not speak to the Messenger of Allah, and do not annoy him.” When he left, the woman said: “O Messenger of Allah, pray for me and my husband.” He said: “May Allah send blessings upon you and your husband.” She said [to Jābir]: “O Messenger of Allah comes to us and you do not ask him to pray for us?”

[8718] Wakī‘ narrated to us, from Shu‘bah, from ‘Amr ibn Murrah, from Ibn Abī Awfā, who said: “I brought the charity of my father to the Prophet ﷺ, so he accepted it and said: ‘O Allah, send blessings upon the family of Abī Awfā.’”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَنْ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ نُبَيْحٍ، عَنْ جَابِرٍ، قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْتَعِنُهُ فِي دَيْنٍ كَانَ عَلَى أَبِي، قَالَ: انْصَرِفْ وَأَنَا آتِيْكُمْ فَأَتَانَا وَقَدْ قُلْتُ لِلنِّسَاءِ: لَا تُكَلِّمِنَ رَسُولَ اللَّهِ، وَلَا تُؤْذِنِيهِ، فَلَمَّا خَرَجَ قَالَتِ النِّسَاءُ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ، وَعَلَى زَوْجِي، فَقَالَ: صَلَّى اللَّهُ عَلَيْكَ وَعَلَى زَوْجِكَ، قَالَتْ: يَا رَسُولَ اللَّهِ ثَأْتِينَا وَلَا تَذَغُّنَا؟

حَدَّثَنَا وَكِبِيعُ، عَنْ شُعْبَةَ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ ابْنِ أَبِي أَوْفَى، قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصَدَقَةٍ أَبِي، فَقِيلَ لَهَا، وَقَالَ: اللَّهُمَّ صَلِّ عَلَى الَّذِي أَوْفَى

[8719] Section: The man whose Izār (lower garment) hangs loose in prayer Abū Bakr narrated to us, he said: ‘Abdah narrated to us, from Sa‘d, from Abū Ma‘shar, from Ibrāhīm, regarding a man whose Izār hangs loose in prayer, he said: “He should not untie it nor open it up, but he should roll it up and raise it.”

حَدَّثَنَا الرَّجُلُ يَسْتَرْخِي إِزَارُهُ فِي الصَّلَاةِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عَبْدُهُ، عَنْ سَعْدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، فِي الرَّجُلِ يَسْتَرْخِي إِزَارُهُ فِي الصَّلَاةِ، قَالَ: لَا يَحِلُّهُ وَلَا يُفَرِّجُهُ، وَلَكِنَّهُ يُنْرِجُهُ، وَيَرْفَعُهُ

[8720] Ishāq ibn Mansūr narrated to us, he said: Muḥammad ibn Muslim narrated to us, from Ibrāhīm ibn Maysarah, from Mujāhid, who said: “If you want to tie your Izār while you have an Izār and a Ridā’ (upper garment) on and you are in prayer, then let your Ridā’ hang down and tie the Izār.” I mentioned that to Ṭāwūs, and he said: “This is good, or that is good.”

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: ثنا مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ مُجَاهِدٍ، قَالَ: إِذَا أَرْدَتْ أَنْ تَسْتَرِرَ، وَعَلَيْكِ إِزَارٌ، وَرِدَاءٌ وَأَنْتَ فِي الصَّلَاةِ، فَأَرْخِي رِدَاءَكِ، وَاتْتِرْ فَذَكْرُهُ لِطَاؤِسٍ، فَقَالَ: هُوَ خَيْرٌ أَوْ ذَاكَ خَيْرٌ

[8721] Wakī‘ narrated to us, from Rabī‘ ibn Ṣubayḥ, from Abū Ma‘shar, from Ibrāhīm, that he disliked for a man to create any new action in prayer, even buttoning a shirt. He said: And Ibrāhīm saw no harm if his Izār hung loose in prayer that he lifts it.

حَدَّثَنَا وَكِبِيعُ، عَنْ رَبِيعِ بْنِ صُبَيْحٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، "أَنَّهُ كَرِهَ أَنْ يُحْدِثَ الرَّجُلُ فِي الصَّلَاةِ شَيْئًا حَتَّى زَرَ الْقَبِيصِ، قَالَ: وَكَانَ إِبْرَاهِيمُ، لَا يَرَى بِأَسْأَدِهِ إِذَا اسْتَرْخَى إِزَارُهُ فِي الصَّلَاةِ أَنْ يَرْفَعَهُ

[8722] Wakī‘ narrated to us, he said: ‘Abd al-Salām ibn Shaddād Abū Tālūt al-Jarīrī narrated to us, from Ghazwān ibn Jarīr al-Ḍabbī, from his father, who said: “When ‘Alī stood in prayer, he would place his right hand on his wrist, and he would remain like that until he bowed, whenever he bowed, unless he adjusted his garment or scratched his body.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا عَبْدُ السَّلَامِ بْنُ شَدَّادٍ أَبُو طَلُولَةَ الْجُرَيْرِيُّ، عَنْ عَزْوَانَ بْنِ جَرِيرِ الضَّبَّابِيِّ، عَنْ أَبِيهِ، قَالَ: كَانَ عَلَيْهِ إِذَا قَامَ فِي الصَّلَاةِ وَضَعَ يَمِينَهُ عَلَى رُسْغِهِ، فَلَا يَرَالْ كَذَلِكَ حَتَّى يَرْكَعَ مَئِيْنَةً مَائِيْنَةً، إِلَّا أَنْ يُصْلِحَ تَوْبَةً، أَوْ يَحْكَ جَسَدَهُ

[8723] Ibn Fuḍayl narrated to us, from Mughīrah, from Ibrāhīm, “That he disliked that one should wrap the garment under the armpit (Tawashshuh) or wear a mantle (while letting it hang without fastening) while in prayer.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَرِهَ أَنْ يَتَوَسَّحَ، أَوْ يَرْتَدِي وَهُوَ فِي الصَّلَاةِ

[8724] Section: Regarding the recitation of the Quran Abū Bakr narrated to us, he said: Abū al-Aḥwāṣ narrated to us, from Mughīrah, from Ibrāhīm, from ‘Alqamah, who said: I recited to ‘Abd Allāh, and he said: “Recite slowly and distinctly (Tartīl), may my father and mother be sacrificed for you, for it is the decoration of the Quran.”

حَدَّثَنَا فِي قِرَاءَةِ الْقُرْآنِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: قَرَأْتُ عَلَى عَبْدِ اللَّهِ، فَقَالَ: رَتَّلْ، فَدَاكَ أُبِي وَأُمِّي، فَإِنَّهُ زَيْنُ الْقُرْآنِ

[8725] Wakī‘ narrated to us, he said: Ibn Abī Laylā narrated to us, from Al-Ḥakam, from Miqsam, from Ibn ‘Abbās, regarding {And recite the Quran with measured recitation} [Al-Muzzammil: 4], he said: “Make it very clear and

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ، {وَرَتَّلَ الْقُرْآنَ ثَرْتِيلًا} ، قَالَ: بَيْنَهُ تَبَيَّنَا [4]: [المزمول]

[8726] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Maṇṣūr, from Mujāhid, regarding {And recite the Quran with measured recitation}, he said: “Some of it following some (orderly and slowly).”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، {وَرَتَّلَ الْقُرْآنَ ثَرْتِيلًا} [المزمول 4]، قَالَ: بَعْضُهُ عَلَى أَثْرٍ بَعْضٍ

[8727] Waki‘ narrated to us, he said: Al-A‘mash narrated to us, from Abū Wā'il, who said: A man from Banū Bajīlah called Nahīk ibn Sinān came to Ibn Mas‘ūd and said: “O Abū ‘Abd al-Rahmān, how do you read this letter (word)? Do you find it as ‘ayā’ or ‘alif’? (min mā’in ghayri yāsin) or {min mā’in ghayri āsin} [Muhammad: 15]?” ‘Abd Allāh said to him: “Have you counted (mastered) all the Quran except this?” He said: “I recite the Mufaṣṣal (short surahs) in one Rak‘ah.” He said: “Babbling like the babbling of poetry? Indeed, there are people who recite the Quran but it does not go beyond their collarbones. But if the Quran falls into the heart and becomes firmly established, it benefits. Indeed, the best of prayer is the bowing and prostration.” He said: And ‘Abd Allāh said: “I know the pairs (of Surahs) that the Messenger of Allah ﷺ used to recite together.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، قَالَ:
جَاءَ رَجُلٌ مِنْ بَنْيِ بَجِيلَةَ يُقَالُ لَهُ: نَهِيكُ بْنُ سِنَانٍ إِلَى
ابْنِ مَسْعُودٍ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، كَيْفَ تَقْرَأُ هَذَا
الْحَرْفَ أَيَاءً تَجْدُهُ أَمْ أَلِفًا (مِنْ مَاءِ غَيْرِ يَاسِنٍ) أَوْ {مِنْ
، فَقَالَ لَهُ عَبْدُ اللَّهِ: وَكُلَّ[15]: مَاءٌ غَيْرِ يَاسِنٍ} [مُحَمَّدٌ
الْقُرْآنَ أَحْصَيْتَ غَيْرَ هَذَا؟ قَالَ فَقَالَ لَهُ: إِنِّي لَا قُرَأُ
الْمُفَصَّلَ فِي رَكْعَةٍ، قَالَ: هَذَا كَاهْدَ الشِّعْرِ إِنْ قَوْمًا
يَقْرَءُونَ الْقُرْآنَ لَا يَتَجَاوزُ ثَرَاقِيهِمْ، وَلَكِنَّ الْقُرْآنَ إِذَا
وَقَعَ فِي الْأَفْلَى، فَرَسَخَ تَقْعُّدًا إِنَّ أَفْضَلَ الصَّلَاةِ الرُّكُوعُ
وَالسُّجُودُ قَالَ: وَقَالَ عَبْدُ اللَّهِ: إِنِّي لَا عِرْفُ النَّظَائِرِ
الَّتِي كَانَ يَقْرَأُ بِهِنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[8728] Wakī‘ narrated to us, he said: Jarīr ibn Ḥāzim al-Azdī narrated to us, from Qatādah, who said: Anas was asked about the recitation of the Messenger of Allah ﷺ, so he said: “He used to elongate his voice clearly.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثُنَا جَرِيرُ بْنُ حَازِمِ الْأَزْدِيُّ، عَنْ فَتَنَادَهُ، قَالَ: سُئِلَ أَنَّسُ عَنْ قِرَاءَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: كَانَ يَمْدُ صَوْتَهُ مَدًّا

[8729] Ḥafṣ ibn Ghiyāth narrated to us, from Ibn Jurayj, from Ibn Abī Mulaykah, from Umm Salamah, who said: “The Messenger of Allah ﷺ used to recite: {In the name of Allah, the Entirely Merciful, the Especially Merciful. All praise is due to Allah, Lord of the worlds}, meaning letter by letter.”

حَدَّثَنَا حَفْصُ بْنُ غَيَاثٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلِيقَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُرُّ: {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ يَعْنِي حَرْفًا حَرْفًا» [2: رَبُّ الْعَالَمِينَ] [الفاتحة]

[8730] ‘Abd al-Wahhāb al-Thaqafī narrated to us, from Ayyūb, who said: “When Muḥammad (Ibn Sīrīn) recited, he would proceed continuously in his recitation.”

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ أَيُوبَ، قَالَ: كَانَ مُحَمَّدًا إِذَا قَرَأَ مَضَى فِي قِرَاءَتِهِ

[8731] Al-Ḍaḥḥāk ibn Makhlad narrated to us, from ‘Uthmān ibn al-Aswad, who said: “‘Atā’ and Mujāhid used to recite the Quran rapidly (Hadhdhan).”

حَدَّثَنَا الضَّحَّاكُ بْنُ مُخْلِدٍ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، قَالَ: كَانَ عَطَاءً، وَمُجَاهِدًا، يَقْرَآنَ الْقُرْآنَ هَذَا

[8732] Wakī‘ narrated to us, he said: ‘Ubayd Allāh ibn ‘Abd al-Rahmān ibn Mawhab narrated to us, he said: I heard Muḥammad ibn Ka‘b al-Quraẓī say: “To recite {When the earth is shaken with its [final] earthquake} (Surah Az-Zalzalah) and {The Striking Calamity} (Surah Al-Qari'ah) for a night, repeating them and contemplating them, is more beloved to me than to spend the night babbling (reciting very fast) the Quran.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَوْهَبٍ، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ كَعْبَ الْقُرَاطِيَّ، يَقُولُ: "لَأَنْ أَفَرَّ: إِذَا زُلْزِلَتْ، وَالْقَارِعَةُ، لَيْلَةً أَرَدَّهُمَا، وَأَنْفَكَرُ فِيهِمَا، أَحَبُّ إِلَيَّ مِنْ أَنْ أَبْيَطَ أَهْدَى الْقُرْآنَ"

[8733] Wakī‘ narrated to us, he said: ‘Isā al-Khayyāt narrated to us, from Al-Sha‘bī, who said: ‘Abd Allāh said: “Do not babble the Quran like the babbling of poetry, and do not scatter it like the scattering of dry dates. Stop at its wonders and move the hearts with it.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا عِيسَى الْخَيَّاطُ، عَنِ الشَّعْبِيِّ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَا تَهُدُوا الْقُرْآنَ، كَهُدُّ الشِّعْرِ، وَلَا شَتْرُوهُ نَثْرَ الدَّقْلِ، وَقِفُوا عِنْدَ عَجَابِهِ، وَحَرَّكُوا بِهِ الْقُلُوبَ

[8734] Waki‘ narrated to us, he said: Nāfi‘ ibn ‘Umar al-Jumahī narrated to us, from Ibn Abī Mulaykah, from one of the wives of the Prophet ﷺ, that she was asked about the recitation of the Prophet ﷺ. She said: “You are not capable of it.” It was said to her: “Tell us about it.” So she recited a recitation in which she was slow and distinct (Tarassul).

[8735] Waki‘ narrated to us, he said: Sufyān narrated to us, from ‘Ubayd al-Mukattib, who said: Mujāhid was asked about two men; one recited Al-Baqarah and the other recited Al-Baqarah and Al-‘Imrān (in the same amount of time), and their bowing, prostration, and sitting were equal. Which of them is better? He said: “The one who recited [only] Al-Baqarah.” Then Mujāhid recited: {And [it is] a Quran which We have separated by intervals that you might recite it to the people over a prolonged period. And We have sent it down progressively.} [Al-Isra:

حَدَّثَنَا وَكِبْعُ، قَالَ: ثَنَا نَافِعٌ بْنُ عُمَرَ الْجُمَحِيُّ، عَنْ ابْنِ أَبِي مُلِيْكَةَ، عَنْ بَعْضِ، أَرْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهَا سُنْنَتْ عَنْ قِرَاءَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: إِنَّكُمْ لَا تَسْتَطِيْعُونَهَا، فَقِيلَ لَهَا: أَخْبِرِنَا بِهَا، فَقَرَأَتْ قِرَاءَةً تَرَسَّلَتْ فِيهَا

حَدَّثَنَا وَكِبْعُ، قَالَ: ثَنَا سُفْيَانُ، عَنْ عُبَيْدِ الْمُكَتَّبِ، قَالَ: سُبْلُ مُجَاهِدٍ، عَنْ رَجُلَيْنِ قَرَا أَحَدُهُمَا الْبَقَرَةَ، وَقَرَا الْأُخْرُ الْبَقَرَةَ، وَلَلْعِمْرَانَ، فَكَانَ رُكُوعُهُمَا وَسُجُودُهُمَا وَجُلوْسُهُمَا سَوَاءً أَيُّهُمَا أَفْضَلُ، قَالَ: "الَّذِي قَرَا الْبَقَرَةَ، ثُمَّ قَرَا مُجَاهِدًا: {وَقُرْآنًا قَرَأْنَا لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا} [الإِسْرَاء: 106]

[8736] Abū Usāmah narrated to us, from Ismā‘il, he said: Bayān narrated to us, from Ḥakīm ibn Jābir, who said: Hudhayfah said: “Indeed, among the people who recite the most is a hypocrite who does not leave a Wāw nor an Alif but twists it with his tongue just as a cow twists the vegetation with its tongue; it does not go beyond his collarbone.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ إِسْمَاعِيلَ، قَالَ: ثَنَا بَيْانٌ، عَنْ حَكِيمِ بْنِ جَابِرٍ، قَالَ: قَالَ حُذَيْفَةُ: إِنَّ مِنْ أَفْرَادِ النَّاسِ مُنَافِقًا، لَا يَتُرُكُ وَأَوْا، وَلَا أَلْفَا يَلْفِثُ بِلِسَانِهِ، كَمَا تَلْفِثُ الْبَقَرَةُ الْخَلَاءَ بِلِسَانِهَا، لَا يَتَجَاوِزُ تَرْفُوئَهُ

[8737] Section: Beautifying the voice with the Quran Abū Bakr narrated to us, he said: Wakī‘ narrated to us, he said: Al-A‘mash narrated to us, from Ṭalḥah ibn Muṣarrif, from ‘Abd al-Rahmān ibn Awsajah, from Al-Barā’ ibn ‘Azib, who said: The Messenger of Allah ﷺ said: “Adorn the Quran with your voices.”

حَدَّثَنَا فِي حُسْنِ الصَّوْتِ بِالْقُرْآنِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، قَالَ: ثَنَا الْأَعْمَشُ، عَنْ طَلْحَةَ بْنِ مُصَرْفٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْسَاجَةَ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: رَبِّنَا الْقُرْآنَ بِأَصْوَاتِكُمْ

[8738] Sufyān ibn ‘Uyaynah narrated to us, from ‘Amr, from Ibn Abī Mulaykah, from ‘Ubayd Allāh ibn Abī Nahīk, from Sa‘d, who said: The Messenger of Allah ﷺ said: “He is not one of us who does not chant (recite melodiously) the Quran.”

حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ ابْنِ أَبِي مُلِيْكَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي نَهَيْكٍ، عَنْ سَعْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ مِنَ الَّذِينَ لَمْ يَتَعَنَّ بِالْقُرْآنِ

[8739] Wakī‘ narrated to us, he said: Sa‘id ibn Ḥassān al-Makhzūmī narrated to us, from Ibn Abī Mulaykah, from ‘Ubayd Allāh ibn Abī Nahīk, from Sa‘d ibn Abī Waqqāṣ, who said: The Messenger of Allah ﷺ said: “He is not one of us who does not chant the Quran.” Meaning: feels content/sufficient with it.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ حَسَّانَ الْمَخْزُومِيَّ، عَنْ ابْنِ أَبِي مُلِيْكَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي نَهَيْكٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ مِنَ الَّذِينَ لَمْ يَتَعَنَّ بِالْقُرْآنِ يَعْنِي يَسْتَعْنِي بِهِ

[8740] Wakī‘ narrated to us, he said: ‘Abd Allāh ibn Sa‘id ibn Abī Hind narrated to us, he said: I heard Abū Salamah ibn ‘Abd al-Rahmān say: The Messenger of Allah ﷺ said: “Allah has not listened to anything as He listens to a Prophet chanting the Quran, reciting the Quran aloud.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ سَعِيدٍ بْنُ أَبِي هِنْدٍ، قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا أَدْنَ اللَّهُ لِشَيْءٍ، كَإِذْنِهِ لِتَبْيَّنِي يَتَعَنَّ بِالْقُرْآنِ يَجْهَرُ بِالْقُرْآنِ،

[8741] Muḥammad ibn Bishr narrated to us, he said: Muḥammad ibn ‘Amr narrated to us, from Abū Salamah, from Abū Hurayrah, from the Prophet ﷺ, similar to the Hadith of Wakī‘ from ‘Abd Allāh ibn Sa‘īd.

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: ثَنَا مُحَمَّدُ بْنُ عَمْرُو، عَنْ أَبِي سَلْمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِ حَدِيثِ وَكِيعٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ

[8742] Wakī‘ narrated to us, he said: Mis‘ar narrated to us, from ‘Abd al-Karīm Abū Umayyah, from Ṭāwūs, who said: The Messenger of Allah ﷺ was asked: “Which people have the best recitation?” He said: “The one whom, when you see him reciting, you see that he fears Allah.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا مِسْعَرٌ، عَنْ عَبْدِ الْكَرِيمِ أَبِي أُمِيَّةَ، عَنْ طَاؤُسٍ، قَالَ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ النَّاسُ أَحْسَنُ قِرَاءَةً؟ قَالَ: الَّذِي إِذَا رَأَيْتَهُ يَقْرَأُ رَأَيْتَ أَنَّهُ يَخْشَى اللَّهَ

[8743] Wakī‘ narrated to us, from Al-A‘mash, who said: “I prayed behind Ibrāhīm, and I did not hear him elongating excessively, nor quivering (Tarjī‘), nor artificially beautifying his voice.”

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، قَالَ: صَلَّيْتُ خَلْفَ إِبْرَاهِيمَ فَمَا سَمِعْتُهُ يُمَدِّدُ، وَلَا يُرْجِعُ، وَلَا يُحَسِّنُ صَوْتَهُ

[8744] Section: Is the Tashahhud recited aloud or silently? Abū Bakr narrated to us, he said: ‘Abd al-A’lā narrated to us, from Muḥammad ibn Ishāq, he said: My father narrated to me, saying: “They used to conceal the Tashahhud and not say it aloud.”

حَدَّثَنَا الشَّهْدُ يُجْهِرُ بِهِ أَوْ يُخْفِي حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا
عَبْدُ الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، قَالَ: حَدَّثَنِي أَبِي،
قَالَ: كَانُوا يُخْفُونَ الشَّهْدَ، وَلَا يَجْهَرُونَ بِهِ

[8745] Mulāzim ibn ‘Amr narrated to us, from ‘Abd Allāh ibn Yahyā ibn Abī Kathīr, from his father Yahyā ibn Abī Kathīr, who said: “Whoever says the Tashahhud aloud is like one who recites aloud in a place where it should be silent.”

حَدَّثَنَا مُلَازِيمُ بْنُ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى بْنِ أَبِي
كَثِيرٍ، عَنْ أَبِيهِ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ: مَنْ جَهَرَ
بِالشَّهْدِ كَانَ كَمْنَ جَهَرَ بِالْفَرَاءَ فِي غَيْرِ مَوْضِعِهَا

[8746] Section: Regarding a man who prays Maghrib as two Rak‘ahs during travel Abū Bakr narrated to us, he said: ‘Abd al-A’lā narrated to us, from Yūnus, from Al-Hasan, regarding a man who prayed Maghrib as two Rak‘ahs, two Rak‘ahs during travel until he returned. He said: “He repeats every prayer he prayed.”

حَدَّثَنَا فِي الرَّجُلِ يُصَلِّي الْمَغْرِبَ فِي السَّفَرِ رَكْعَتَيْنِ
حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُوسُفَ، عَنِ
الْحَسَنِ، فِي رَجْلٍ صَلَّى الْمَغْرِبَ فِي السَّفَرِ رَكْعَتَيْنِ،
رَكْعَتَيْنِ، حَتَّى رَجَعَ، قَالَ: يُعِيدُ كُلَّ صَلَاةٍ صَلَّاهَا

[8747] Section: Regarding {And after prostration} [Qaf: 40] and {And at the setting of the stars} [At-Tur: 49] Abū Bakr narrated to us, he said: Ibn Mahdī narrated to us, from Sufyān, from ‘Alwān ibn Abī Mālik, from Al-Sha‘bī, who said: “{And after prostration} [Qaf: 40] refers to two Rak‘ahs after Maghrib, and {And at the setting of the stars} [At-Tur: 49] refers to two Rak‘ahs before the Fajr prayer.”

[8748] Ibn Mahdī narrated to us, from Sufyān, from Ibrāhīm ibn Muḥājir, from Ibrāhīm, similar to it.

[8749] Yahyā ibn Sa‘īd narrated to us, from Sufyān, from Abū Iṣhāq, from ‘Āsim ibn Ḏamrah, from Al-Ḥasan ibn ‘Alī, who said: “Adbār al-sujūd: Two Rak‘ahs after Maghrib.”

[8750] Waki‘ narrated to us, from Yazīd ibn Ibrāhīm, he said: I heard Al-Ḥasan say: “[Idbār al-nujūm]: The two Rak‘ahs before Fajr, and {Adbār al-sujūd}: The two Rak‘ahs after Maghrib.”

وَ {إِدْبَارَ النُّجُومِ} [40: حَدَّثَنَا فِي {أَدْبَارَ السُّجُودِ} [ق حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، [49: الطور عَنْ سُفِّيَانَ، عَنْ عَلْوَانَ بْنِ أَبِي مَالِكٍ، عَنْ الشَّعْبِيِّ، رَكْعَتَانِ بَعْدَ : [40: قَالَ: ” {أَدْبَارَ السُّجُودِ} [ق رَكْعَتَانِ : [49: الْمَغْرِبُ، وَ {إِدْبَارَ النُّجُومِ} [الطور قَبْلَ صَلَةِ الْفَجْرِ

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفِّيَانَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ إِبْرَاهِيمَ، مِثْلُهُ

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفِّيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ الْحَسَنِ بْنِ عَلَيٍّ، قَالَ: ”أَدْبَارَ السُّجُودِ: رَكْعَتَانِ بَعْدَ الْمَغْرِبِ“

حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ، قَالَ: سَمِعْتُ [49: الْحَسَنَ، يَقُولُ: ” {إِدْبَارَ النُّجُومِ} [الطور الرَّكْعَتَانِ قَبْلَ الْفَجْرِ، وَ {أَدْبَارَ السُّجُودِ: الرَّكْعَتَانِ بَعْدَ الْمَغْرِبِ“

[8751] Wakī‘ narrated to us, from Abū al-‘Anbas, he said: I heard Zādhān say: Similar to it.

حَدَّثَنَا وَكِبِيعُ، عَنْ أَبِي الْعَنْبَسِ، قَالَ: سَمِعْتُ زَادَانَ، يَقُولُ: مِثْلُهُ،

[8752] Wakī‘ narrated to us, from Isrā’īl, from ‘Uthmān al-Thaqafī, from ‘Alī ibn Rabī‘ah, from ‘Alī, similar to it.

حَدَّثَنَا وَكِبِيعُ، عَنْ إِسْرَائِيلَ، عَنْ عُثْمَانَ التَّقَفِيِّ، عَنْ عَلَيِّ بْنِ رَبِيعَةَ، عَنْ عَلَيِّ، مِثْلُهُ،

[8753] Abū al-Aḥwāṣ narrated to us, from Abū Ishāq, from Al-Ḥārith, from ‘Alī, who said: “{Adbār al-sujūd} (after prostration) refers to the two Rak‘ahs after Maghrib, and {Idbār al-nujūm} (at the setting of the stars) refers to the two Rak‘ahs before Fajr.”

حَدَّثَنَا أَبُو الْأَحْوَصُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: "أَدْبَارُ السُّجُودِ: رَكْعَتَانِ بَعْدَ الْمَغْرِبِ، رَكْعَتَانِ قَبْلَ الْفَجْرِ : [49] وَ {إِدْبَارُ النُّجُومِ} [الطورِ

[8754] Al-Faḍl ibn Dukayn narrated to us, from Abū al-‘Anbas, from Zādhān, from Ibn ‘Umar, from ‘Umar, who said: “{Idbār al-nujūm} refers to the two Rak‘ahs before Fajr, and {Adbār al-sujūd} refers to the two Rak‘ahs after Maghrib.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينٍ، عَنْ أَبِي الْعَنْبَسِ، عَنْ زَادَانَ، عَنْ أَبْنِ عُمَرَ، عَنْ عُمَرَ، قَالَ: " {إِدْبَارُ النُّجُومِ} رَكْعَتَانِ قَبْلَ الْفَجْرِ، وَ {أَدْبَارُ السُّجُودِ}: [49] [الطورِ رَكْعَتَانِ بَعْدَ الْمَغْرِبِ

[8755] ‘Affān narrated to us, he said: Hammād ibn Salamah narrated to us, from ‘Alī ibn Zayd, from Aws ibn Khālid, from Abū Hurayrah, who said: “{Idbār al-nujūm} refers to the two Rak‘ahs before Fajr, and {Idbār al-sujūd} refers to the two Rak‘ahs after Maghrib.”

حَدَّثَنَا عَفَّانُ، قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيٍّ بْنِ رَيْدٍ، عَنْ أُوسِ بْنِ خَالِدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: ”رَكْعَتَانِ قَبْلَ الْفَجْرِ، وَ : [49]: {إِدْبَارُ النُّجُومِ} [الطورِ] {إِدْبَارُ السُّجُودِ}: رَكْعَتَانِ بَعْدَ الْمَغْرِبِ“

[8756] Section: Whoever said: A woman does not interrupt the prayer Abū Bakr narrated to us, he said: Wakī‘ narrated to us, he said: Hishām ibn ‘Urwah narrated to us, from his father, from ‘A’ishah, who said: “The Messenger of Allah ﷺ used to pray his prayer at night while I was lying transversely between him and the Qiblah. When he wanted to pray Witr, he would wake me up, and I would pray

حَدَّثَنَا مَنْ قَالَ: لَا تَقْطَعُ الْمَرْأَةُ الصَّلَاةَ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِيعٌ، قَالَ: ثنا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِاللَّيْلِ صَلَاتَهُ، وَأَنَا مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَإِذَا أَرَادَ أَنْ يُوْتِرَ، أَوْ قَطَنِي فَأَوْتِرُ

[8757] Wakī‘ narrated to us, from Hanzalah al-Jumahī, from Sālim ibn ‘Abd Allāh, who said: “Ibn al-Zubayr led us in prayer, and a woman passed in front of us after we had prayed a Rak‘ah or two, and he paid no attention to her.”

حَدَّثَنَا وَكِيعٌ، عَنْ حَنْظَلَةَ الْجُمَحِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، قَالَ: صَلَّى بِنًا أَبْنَ الزُّبَيْرِ فَمَرَأَتْ بَيْنَ أَيْدِينَا امْرَأَةً بَعْدَ مَا قَدْ صَلَّيْنَا رَكْعَةً أَوْ رَكْعَيْنِ، فَلَمْ يُبَالِ بِهَا

[8758] Wakī‘ narrated to us, he said: Ṭalḥah ibn Yaḥyā narrated to us, from ‘Abd Allāh ibn ‘Utbah, from ‘Ā’ishah, who said: “The Messenger of Allah ﷺ used to pray at night while I was by his side, menstruating. I had a woolen garment on me, and part of it was on him.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا طَلْحَةُ بْنُ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِاللَّيلِ، وَأَنَا إِلَى جَنِينِي، وَأَنَا حَائِضٌ، وَعَلَيَّ مِرْطُلٌ، وَعَلَيْهِ بَعْضُهُ

[8759] Wakī‘ narrated to us, he said: Isrā’il narrated to us, from Abū Ja‘far al-Farrā’, who said: I asked Sa‘id ibn Jubayr about a woman passing in front of a man while he is praying. He said: “Nothing interrupts the prayer.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا إِسْرَائِيلُ، عَنْ أَبِي جَعْفَرِ الْفَرَاءِ، قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنِ الْمَرْأَةِ تَمُرُّ بَيْنَ يَدَيِ الرَّجُلِ، وَهُوَ يُصَلِّي، قَالَ: لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ

[8760] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Simāk ibn Ḥarb, from ‘Ikrimah, from Ibn ‘Abbās, who said: It was mentioned to him that a woman, a donkey, and a dog interrupt the prayer. Ibn ‘Abbās said: “To Him ascends good speech, and righteous work raises it. Nothing interrupts the prayer, but it is disliked.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عُكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: ذُكِرَ لَهُ أَنَّ الْمَرْأَةَ، وَالْحِمَارَ، وَالْكَلْبَ، يَقْطَعُونَ الصَّلَاةَ، قَالَ ابْنُ عَبَّاسٍ: إِلَيْهِ يَصْعَدُ الْكَلْمُ الطَّيِّبُ، وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ، لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ، وَلَكِنَّهُ يُنْهَا

[8761] Section: Whoever said the Imam leads the row Abū Bakr narrated to us, he said: Ḥafṣ ibn Ghiyāth narrated to us, from Ash‘ath, from Al-Sha‘bī, who said: “The Imam leads the row, and the rows lead one another.”

حَدَّثَنَا مِنْ قَالَ الْإِمَامُ يَوْمُ الصَّفَّ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِياثٍ، عَنْ أَشْعَثَ، عَنِ الشَّعْبِيِّ، قَالَ: الْإِمَامُ يَوْمُ الصَّفَّ وَالصُّفُوفُ يَوْمٌ بَعْضُهُمْ بَعْضًا

[8762] Abū Usāmah narrated to us, from Sufyān, who said: It reached me from Masrūq that he said: “The people are Imams for one another in the rows.”

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ سُفْيَانَ، قَالَ: بَلَغَنِي عَنْ مَسْرُوقٍ، أَنَّهُ قَالَ: النَّاسُ أَمْمَةٌ بَعْضُهُمْ لِبَعْضٍ فِي الصُّفُوفِ

[8763] Section: The man who bows several times without prostrations between them Ḥafṣ ibn Ghiyāth narrated to us, from ‘Amr, from Al-Hasan, who said: “If he bows several times without any prostration between them, it is [counted as] a single Rak‘ah.”

حَدَّثَنَا الرَّجُلُ يَرْكِعُ رَكَعَاتٍ لَّيْسَ بَيْنَهُنَّ سُجُودٌ حَدَّثَنَا حَفْصُ بْنُ غِياثٍ، عَنْ عَمْرُو، عَنِ الْحَسَنِ، قَالَ: إِذَا رَكَعَ رَكَعَاتٍ لَّيْسَ بَيْنَهُنَّ سُجُودٌ فَهِيَ رَكْعَةٌ وَاحِدَةٌ

[8764] Section: Whoever prayed Maghrib as four Rak'ahs Abū Bakr narrated to us, he said: Waki' narrated to us, from Isrā'il, from Jābir, from 'Āmir, regarding a man who prayed Maghrib as four [Rak'ahs], he said: "He repeats the prayer."

حَدَّثَنَا مِنْ صَلَّى الْمَغْرِبَ أَرْبَعًا حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنَّا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، فِي رَجُلٍ صَلَّى الْمَغْرِبَ أَرْبَعًا، قَالَ: يُعِيدُ الصَّلَاةَ

[8765] Waki' narrated to us, from Rabī', from Al-Hasan, regarding a man who prayed Maghrib as four [Rak'ahs], he said: "He performs the two prostrations of forgetfulness (Sujūd al-Sahw)."

حَدَّثَنَا وَكِيعٌ، عَنْ رَبِيعٍ، عَنْ الْحَسَنِ، فِي رَجُلٍ صَلَّى الْمَغْرِبَ أَرْبَعًا، قَالَ: يَسْجُدُ سَجْدَتَيِ السَّهْوِ

[8766] Section: Regarding the man who only knows one Surah leading the people Humayd ibn 'Abd al-Rahmān narrated to us, from Sulaymān ibn al-Mughīrah, who said: A man asked Al-Hasan about a man who does not know anything well except {Say, He is Allah, [who is] One} (Surat Al-Ikhlās), can he lead his people and repeat it? He said: "Yes."

حَدَّثَنَا فِي الرَّجُلِ لَا يُحِسِّنُ إِلَّا سُورَةً يَوْمُ الْقُومَ حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ سُلَيْمَانَ بْنِ الْمُعِيرَةِ، قَالَ: سَأَلَ رَجُلُ الْحَسَنَ، عَنْ رَجُلٍ لَا يُحِسِّنُ إِلَّا: قُلْ هُوَ اللَّهُ أَحَدٌ يَوْمُ قَوْمَهُ وَيُعِيدُهَا؟ قَالَ: نَعَمْ

[8767] Abū al-Āḥwāṣ narrated to us, from Mughīrah, from Ibrāhīm, who said: “If a man does not know anything from the Quran except a single Surah, he recites it in his prayer and repeats it.” Meaning it suffices him.

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا
لَمْ يَكُنْ مَعَ الرَّجُلِ مِنَ الْقُرْآنِ إِلَّا سُورَةً وَاحِدَةً قَرَأَهَا
فِي صَلَاتِهِ وَرَدَّهَا يَعْنِي أَجْزَأَهَا

[8768] Yaḥyā ibn Sa‘id narrated to us, from Sulaymān ibn Mughīrah, that Abū al-Mundhir asked Al-Hasan, saying: “The prayer is established, and I lead my people, but I do not recite anything except {Say, He is Allah, [who is] One}, repeating it.” He said: “Yes.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُلَيْمَانَ بْنِ مُغِيرَةَ، أَنَّ أَبَا^{أَبَا}
الْمُذْنِرِ سَأَلَ الْحَسَنَ فَقَالَ: إِنَّ الصَّلَاةَ نَقَامُ، وَأَوْمُ قَوْمِي،
وَلَسْتُ أَقْرَأُ إِلَّا: قَلْ هُوَ اللَّهُ أَحَدٌ أَرَدَّهَا، قَالَ: نَعَمْ

[8769] Section: Prayer on the roof Hārūn ibn ‘Āsim narrated to us, from ‘Ikrimah, who said: “The roof is like the open desert, if there is no barrier.”

حَدَّثَنَا الصَّلَاءُ فِي السَّطْحِ حَدَّثَنَا هَارُونُ بْنُ عَاصِمٍ، عَنْ
عِكْرِمَةَ، قَالَ: السَّطْحُ بِمَنْزِلَةِ الصَّحْرَاءِ، إِذَا لَمْ يَكُنْ
جِبَابٌ

[8770] Section: Whoever liked to read the Quran when arriving Abū Bakr narrated to us, he said: Jarīr narrated to us, from Maṇṣūr, from Ibrāhīm, who said: “They used to like that when they entered Makkah, they would not leave until they had completed the [recitation of the] Quran there.” Meaning in Makkah.

[8771] Jarīr narrated to us, from Maṇṣūr, from Ibrāhīm, who said: “Alqamah recited the Quran in one night in Makkah. He circumambulated the House seven times, then came to the Maqām (Station of Ibrahim) and prayed there, reciting the Mi’īn (Surahs with around a hundred verses). Then he circumambulated seven times, then came to the Maqām and prayed, reciting the Mathānī (oft-repeated Surahs). Then he circumambulated seven times, then came to the Maqām and prayed there, reciting the rest of the Quran.”

حَدَّثَنَا مِنْ كَانَ يُحِبُّ إِذَا قَدِمَ أَنْ يَقْرَأُ الْقُرْآنَ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يُحِبُّونَ إِذَا دَخَلُوا مَكَّةَ أَنْ لَا يَخْرُجُوا حَتَّى يَخْتَمُوا بِهَا الْقُرْآنَ، يَعْنِي بِمَكَّةَ

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: قَرَأَ عَلْقَمَةُ الْقُرْآنَ فِي لَيْلَةٍ بِمَكَّةَ، طَافَ بِالْبَيْتِ سَبْعًا، ثُمَّ أَتَى الْمَقَامَ فَصَلَّى عِنْدَهُ، فَقَرَأَ بِالْمِئَنِ، ثُمَّ طَافَ سَبْعًا، ثُمَّ أَتَى الْمَقَامَ فَصَلَّى فَقَرَأَ بِالْمَثَانِي، ثُمَّ طَافَ سَبْعًا، ثُمَّ أَتَى الْمَقَامَ فَصَلَّى عِنْدَهُ، فَقَرَأَ بَقِيَّةَ الْقُرْآنَ

[8772] Abū Bakr ibn ‘Ayyāsh narrated to us, from Hishām, from Al-Ḥasan, who said: “They used to like that when they came for Hajj or ‘Umrah, they would not leave until they had recited what they knew of the Quran.”

حَدَّثَنَا أَبُو بَكْرُ بْنُ عِيَاشٍ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: كَانَ يُعْجِبُهُمْ إِذَا قَدِمُوا لِلْحَجَّ أَوِ الْعُمْرَةِ، أَنْ لَا يَخْرُجُوا حَتَّى يَقْرَءُوا مَا مَعَهُمْ مِنَ الْقُرْآنِ

[8773] Yaḥyā ibn Sa‘īd narrated to us, from Al-Taymī, from Abū Mijlaz, who said: “He used to like, or recommend, that if one arrived at any of these mosques, he should not leave until he reads the Quran in Al-Masjid Al-Haram, the Mosque of Madīnah, or the Mosque of Bayt al-Maqdis (Jerusalem).”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ التَّيْمِيِّ، عَنْ أَبِي مِحْلَزٍ، قَالَ: كَانَ يُحِبُّ، أَوْ يَسْتَحِبُّ إِذَا قَدِمَ شَيْئًا مِنْ هَذِهِ الْمَسَاجِدِ، أَنْ لَا يَخْرُجَ حَتَّى يَقْرَأَ الْقُرْآنَ فِي الْمَسْجِدِ الْحَرَامِ، أَوْ مَسْجِدِ الْمَدِينَةِ، أَوْ مَسْجِدِ بَيْتِ الْمَقْدِسِ

[8774] Section: Regarding disbelievers entering the mosque
Abū Bakr narrated to us, he said: Ibn ‘Ulayyah narrated to us, from Yūnus, from Al-Hasan, who said: “When the delegation of Thaqīf came to the Prophet ﷺ, they stayed in a dome at the back of the mosque. When the prayer time came, a man from the people said: ‘O Messenger of Allah, the prayer is due, and these are a disbelieving people, and they are in the mosque.’ The Messenger of Allah ﷺ said: ‘Indeed, the earth does not become impure,’ or something similar.”

[8775] Waki‘ narrated to us, he said: Sufyān narrated to us, from Yūnus, from Al-Hasan, that the delegation of Thaqīf came to the Prophet ﷺ while he was in the mosque in a dome of his. It was said to the Messenger of Allah ﷺ: “O Messenger of Allah, they are polytheists.” He said: “Indeed, nothing makes the earth impure.”

حَدَّثَنَا فِي الْكُفَّارِ يَدْخُلُونَ الْمسْجِدَ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا ابْنُ عَلَيْهِ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، قَالَ: "إِنَّمَا قَدِيمٌ وَقُدْمَ تَقْيِيفٍ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، نَزَّلُوا قُبَّةً كَانَتْ فِي مُؤَخِّرِ الْمسْجِدِ، فَلَمَّا حَضَرَتِ الصَّلَاةُ، قَالَ رَجُلٌ مِّنَ الْقَوْمِ: يَا رَسُولَ اللَّهِ، حَضَرَتِ الصَّلَاةُ وَهُؤُلَاءِ قَوْمٌ كُفَّارٌ، وَهُمْ فِي الْمسْجِدِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْأَرْضَ لَا تَنْجِسُ أَنْ نَحْنُ هَذَا

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، أَنَّ وَقْدَ تَقْيِيفٍ قَدِيمًا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ فِي الْمسْجِدِ فِي قُبَّةٍ لَهُ، فَقَبَلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ، إِنَّهُمْ مُشْرِكُونَ، فَقَالَ: إِنَّ الْأَرْضَ لَا يَنْجِسُهَا شَيْءٌ

[8776] Wakī‘ narrated to us, he said: Shu‘bah narrated to us, from Abū ‘Abd Allāh al-‘Asqalānī, that he was informed by someone who saw Ibn Muḥayrīz shaking hands with a Christian in the mosque of Damascus.

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي عَبْدِ اللَّهِ الْعَسْفَلَانِيِّ، أَنَّهُ أَخْبَرَهُ مَنْ رَأَى ابْنَ مُحَيْرِيزَ صَافِحَ نَصْرَانِيًّا، فِي مَسْجِدِ دِمْشَقِ

[8777] Ghundar narrated to us, from Shu‘bah, from Al-Haytham, from Talḥah, from Mujāhid, “That he saw no harm in the People of the Book sitting in the mosque.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ الْهَبَّيْمِ، عَنْ طَلْحَةَ، عَنْ مُجَاهِدٍ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَجِدْ أَهْلَ الْكِتَابَ فِي الْمَسْجِدِ

[8778] ‘Abbād ibn ‘Awwām narrated to us, from Ḥuṣayn, who said: ‘Umar ibn ‘Abd al-‘Azīz wrote: “A judge should not sit in a mosque where a Jew or a Christian would enter upon him.”

حَدَّثَنَا عَبَادُ بْنُ عَوَامٍ، عَنْ حُصَيْنٍ، قَالَ: كَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: لَا يَجِدُونَ قَاضِيًّا فِي مَسْجِدٍ يَدْخُلُ عَلَيْهِ الْيَهُودِيُّ وَالنَّصْرَانِيُّ فِيهِ

[8779] Hāshim ibn al-Qāsim narrated to us, from Muḥammad ibn Talḥah, from his father, from Abū Ṣalih, who said: “The polytheists have no right to enter the mosque except in fear.”

حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، قَالَ: لَيْسَ لِلْمُشْرِكِينَ أَنْ يَدْخُلُوا، الْمَسْجِدَ إِلَّا خَائِفِينَ

[8780] Section: A man praying while sitting Abū Bakr narrated to us, he said: Ḥumayd ibn ‘Abd al-Rahmān narrated to us, from Al-Hasan, from ‘Isá ibn Abī ‘Azzah, who said: “Al-Sha‘bī used to pray while sitting, and he would sit as you sit in prayer.”

حَدَّثَنَا الرَّجُلُ يُصَلِّي وَهُوَ جَالِسٌ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا حُمَيْدٌ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ الْحَسَنِ، عَنْ عِيسَى بْنِ أَبِي عَزَّةَ، قَالَ: كَانَ الشَّعْبِيُّ يُصَلِّي وَهُوَ جَالِسٌ، وَيَقُولُ كَمَا تَقْعُدُونَ أَنْتُمْ فِي الصَّلَاةِ

[8781] Humayd narrated to us, from Al-Hasan, from Ibn Abī Laylā, from ‘Atā’, who said: “In the prayer of the one sitting, he sits however he wishes.”

حَدَّثَنَا حُمَيْدٌ، عَنِ الْحَسَنِ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، قَالَ: فِي صَلَاةِ الْفَاعِدِ يَقُولُ كَيْفَ شَاءَ

[8782] Ḥumayd narrated to us, from Ḥasan, from Layth, from Tāwūs, “Similar to what Al-Sha‘bī did, that he used to sit.”

حَدَّثَنَا حُمَيْدٌ، عَنْ حَسَنٍ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ، مِثْلُ صَنْبِعِ الشَّعْبِيِّ، أَنَّهُ كَانَ يَقُولُ

[8783] Section: Whoever disliked that a man prostrate to another man Abū Bakr narrated to us, he said: Muḥammad ibn Bishr al-‘Abdī narrated to us, he said: ‘Abd Allāh ibn al-Walīd narrated to us, he said: ‘Umar ibn Muḥammad ibn Ḥāfiṭh narrated to us, he said: A great dignitary of the non-Arabs came to ‘Umar. He asked about ‘Umar and was told: “He is outside Madīnah.” So he went out to him. He said: He met him as he was coming, and the Dihqān (Persian landlord/chief) bowed down to prostrate—or to prostrate (the narrator ‘Abd Allāh doubted)—he said: ‘Umar said: “Raise your head for the One, the Subduer (Allah).”

[8784] Waki‘ narrated to us, from Sufyān, from Simāk, from a man called Muthannā, who said: A priest came to ‘Alī and prostrated to him. He forbade him and said: “Prostrate to Allah.”

حَدَّثَنَا مِنْ كُرَةً أَنْ يَسْجُدُ الرَّجُلُ لِلرَّجُلِ حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ بْنَ حَاطِبٍ، قَالَ: قَدِمَ عَظِيمٌ مِنْ عُظَمَاءِ الْأَعَاجِمِ، عَلَى عُمَرَ، فَسَأَلَ عَنْ عُمَرَ فَقَبَلَ لَهُ إِنَّهُ خَارِجٌ عَنِ الْمَدِينَةِ، فَخَرَجَ إِلَيْهِ، قَالَ: فَأَقِيهِ وَهُوَ مُقْبِلٌ فَأَهْوَى الدَّهْفَانَ فَسَجَدَ، أَوْ لَيْسُجَدَ، عَبْدُ اللَّهِ شَكَّ، قَالَ: فَقَالَ عُمَرُ: ارْفِعْ رَأْسَكَ لِلْوَاحِدِ الْقَهَّارِ

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سِمَاكٍ، عَنْ رَجُلٍ يُقَالُ لَهُ مُنْتَيٌ، قَالَ: جَاءَ قَسٌ إِلَى عَلَيِّ فَسَجَدَ لَهُ فَنَهَاهُ، وَقَالَ: اسْجُدْ لِلَّهِ

[8785] Wakī‘ narrated to us, he said: Al-A‘mash narrated to us, from Abū Zabyān, from Mu‘ādh, who said: The Messenger of Allah ﷺ said: “If I were to order anyone to prostrate to anyone, I would have ordered women to prostrate to their husbands.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي طَبَيْبَيْنَ، عَنْ مُعَاذٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ كُنْتُ أَمْرَأً أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمْرْتُ النِّسَاءَ أَنْ يَسْجُدْنَ لِأَزْوَاجِهِنَّ

[8786] ‘Affān narrated to us, he said: Ḥammād ibn Salamah narrated to us, from ‘Atā’ ibn al-Sā’ib, from Maysarah, that when the non-Arabs used to prostrate to Salmān, he would lower his head and say: “I have humbled myself before Allah.”

حَدَّثَنَا عَفَانَ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مَيْسَرَةَ أَنَّ الْعَجَمَ كَانُوا إِذَا سَجَدُوا لِسَلْمَانَ طَلْطَلًا رَأْسَهُ، وَقَالَ: خَشِعْتُ لِلَّهِ

[8787] ‘Ubayd Allāh ibn Mūsā narrated to us, from Ismā‘il ibn ‘Abd al-Malik, from Abū al-Zubayr, from Jābir, who said: The Prophet ﷺ said: “If I were to order anyone to prostrate to anyone, it would be women to their husbands.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ، عَنْ أَبِي الرُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ أَمْرْتُ أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَكَانَ النِّسَاءُ لِأَزْوَاجِهِنَّ

[8788] ‘Affān narrated to us, from Ḥammād ibn Salamah, from ‘Alī ibn Zayd, from Sa‘īd ibn al-Musayyib, from ‘Ā’ishah, who said: The Messenger of Allah ﷺ said: “If I were to order anyone to prostrate to anyone, I would have ordered women to prostrate to their husbands.”

حَدَّثَنَا عَفَّانَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَلَيِّ بْنِ زَيْدٍ،
عَنْ سَعِيدِ بْنِ الْمُسَيْبَ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُهُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ أَمْرْتُ أَحَدًا أَنْ يَسْجُدَ
لِأَحَدٍ، لَأَمْرْتُ النِّسَاءَ أَنْ يَسْجُدْنَ لِأَزْوَاجِهِنَّ

[8789] Section: A man sitting next to a man who is praying Abū Bakr narrated to us, he said: Wakī‘ narrated to us, he said: Qurrah ibn Khālid al-Sadūsī narrated to us, from Bakr ibn ‘Abd Allāh al-Muzanī, that ‘Umar asked permission to enter upon ‘Abd al-Rahmān bñ ‘Awf while he was praying in his house, so ‘Umar said to him: “Be brief.”

حَدَّثَنَا الرَّجُلُ يَجْلِسُ إِلَى رَجُلٍ وَهُوَ يُصَلِّي حَدَّثَنَا أَبُو
بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، قَالَ: ثَنَا فُرَّةُ بْنُ خَالِدٍ السَّدُوسِيُّ،
عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَانِيِّ، أَنَّ عُمَرَ اسْتَأْذَنَ عَلَى
عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَهُوَ يُصَلِّي فِي بَيْتِهِ، فَقَالَ لَهُ
عُمَرُ: أُوْجِزْ

[8790] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Ibn Jurayj, from a man, from Mujāhid, from Ibn ‘Umar, who said: “If a man sits next to one of you while he is praying, he should finish (or turn away).”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ أَبْنِ جُرَيْجٍ، عَنْ
رَجُلٍ، عَنْ مُجَاهِدٍ، عَنْ أَبْنِ عُمَرَ، قَالَ: إِذَا جَلَسَ إِلَى
أَحَدْكُمْ رَجُلٌ وَهُوَ يُصَلِّي فَلْيَتَصَرَّفْ

[8791] Waki‘ narrated to us, he said: Abū Janāb Yahyā ibn Abī Hayyah al-Kalbī narrated to us, from Abū al-Juwayriyah al-Jarmī, who said: “We sat behind Ibn ‘Abbās while he was praying behind the Maqām, and he had a velvet garment on him. He said: So we spoke, and when he heard our voices, he finished (the prayer).”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا أَبُو جَنَابٍ يَحْيَى بْنُ أَبِي حَيَّةِ الْكَلْبِيِّ، عَنْ أَبِي الْجُوَيْرَةِ الْجَرْمِيِّ، قَالَ: ”جَلَسْنَا خَلْفَ ابْنِ عَبَّاسٍ وَهُوَ يُصَلِّي خَلْفَ الْمَقَامِ، وَعَلَيْهِ قَطِيفَةٌ لَهُ، قَالَ: فَتَكَلَّمْنَا فَلَمَّا سَمِعْ أَصْوَاتَنَا انْصَرَفَ

[8792] Section: Regarding recitation in Zuhr and ‘Aṣr Abū Bakr narrated to us, he said: Waki‘ narrated to us, he said: Kathīr ibn Zayd narrated to us, from Al-Muṭṭalib ibn ‘Abd Allāh ibn Ḥanṭab, from Zayd ibn Thābit, that he was asked about recitation in Zuhr and ‘Aṣr. He said: “The Messenger of Allah ﷺ used to stand for a long time and move his lips.”

حَدَّثَنَا فِي الْقِرَاءَةِ فِي الظَّهَرِ وَالْعَصْرِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا وَكِبِيعُ، قَالَ: ثنا كَثِيرُ بْنُ رَبِيعٍ، عَنْ الْمُطَلَّبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، عَنْ رَبِيعِ بْنِ ثَابِتٍ، أَنَّهُ سُئِلَ عَنِ الْقِرَاءَةِ فِي الظَّهَرِ وَالْعَصْرِ، فَقَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُطِيلُ الْقِيَامَ، وَيُحَرِّكُ شَفَتَيْهِ

[8793] Wakī‘ narrated to us, he said: Al-A‘mash narrated to us, from ‘Umārah, from Ibn Ma‘mar, who said: We said to Khabbāb: “How did you know the recitation of the Messenger of Allah ﷺ in Zuhr and ‘Aṣr?” He said: “By the movement of his beard.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا الْأَعْمَشُ، عَنْ عُمَارَةَ، عَنْ ابْنِ مَعْمَرٍ، قَالَ: فُلَّا لِخَبَابٍ: بِأَيِّ شَيْءٍ كُنْتُمْ تَعْرِفُونَ قِرَاءَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الظَّهَرِ وَالْعَصْرِ؟ قَالَ: بِاَضْطِرَابِ لِحْيَتِهِ

[8794] Wakī‘ narrated to us, he said: Sufyān narrated to us, from Salamah ibn Kuhayl, from Al-Ḥasan al-‘Uraṇī, from Ibn ‘Abbās, who said: “The Messenger of Allah ﷺ used to recite in Zuhr and ‘Aṣr.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ الْحَسَنِ الْعُرَنِيِّ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الظَّهَرِ وَالْعَصْرِ

[8795] Wakī‘ narrated to us, he said: Isrā‘il narrated to us, from Abū Ishaq, from Sa‘d ibn ‘Iyād al-Thumālī, who said: “I have never prayed a prayer except that I recited in it.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعْدِ بْنِ عِيَاضِ التَّمَالِيِّ، قَالَ: مَا صَلَّيْتُ صَلَاةً إِلَّا قَرَأْتُ فِيهَا

[8796] Section: Regarding the Muṣḥaf being decorated Abū Bakr narrated to us, he said: Mu‘tamir ibn Sulaymān narrated to us, from his father, from Mughīrah, from Ibrāhīm, “That he used to dislike the Muṣḥaf being decorated.”

حَدَّثَنَا فِي الْمُصْنَفِ يُحَلَّى حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا
مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ،
أَنَّهُ كَانَ يَكْرَهُ أَنْ يُحَلَّى الْمُصْنَفُ

[8797] Ibn ‘Uyaynah narrated to us, from Ibni Abī Najīḥ, from Mujāhid, who said: I brought gold fragments to ‘Abd al-Rahmān ibn Abī Laylā, and he said: “Did you perhaps expect me to decorate [a Muṣḥaf] with it?”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ ابْنِ أَبِي تَحِيَّةَ، عَنْ مُجَاهِدٍ، قَالَ:
أَتَيْتُ عَبْدَ الرَّحْمَنَ بْنَ أَبِي لَيْلَى بِتِبْرِ، فَقَالَ: هَلْ عَسِيْتَ
أَنْ أَحْلَّى بِهِ؟

[8798] Mu‘ādh ibn Mu‘ādh narrated to us, from Ibni ‘Awn, from Muḥammad, who said: “There is no harm in the Muṣḥafs being decorated.”

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنْ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ، قَالَ:
لَا يَأْسَ أَنْ تُحَلَّى الْمَصَاحِفُ

[8799] Abū Khālid narrated to us, from Muḥammad ibn ‘Ajlān, from Shu‘ayb ibn Abī Sa‘īd, from his father, who said: “If you decorate your Muṣḥafs and adorn your mosques, then destruction is upon you.”

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ شُعْبِ بْنِ
أَبِي سَعِيدٍ، عَنْ أَبِيهِ، قَالَ: إِذَا حَلَّتْ مَصَاحِفُكُمْ، وَرَوَقُكُمْ
مَسَاجِدُكُمْ، فَالدَّمَارُ عَلَيْكُمْ

[8800] Abū Usāmah narrated to us, from Al-Āḥwāṣ ibn Ḥakīm, from Abū al-Zāhiriyah, from Abū Umāmah, “That he disliked for Muṣḥafs to be decorated.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنِ الْأَحْوَصِ بْنِ حَكِيمٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ أَبِي أُمَامَةَ، أَنَّهُ كَرِهَ أَنْ تُتَحَلَّى الْمَسَاجِفُ

[8801] Section: Regarding a drunk person leading the people Abū Bakr narrated to us, he said: Mu‘ādh narrated to us, from Ash‘ath, from Al-Ḥasan, that he said regarding a drunk person leading the people: “If he completes the bowing and prostration with them, then it suffices him and them.” And Muḥammad said: “They all repeat it, including the Imam.”

حَدَّثَنَا فِي السَّكْرَانِ يَوْمُ الْقَوْمِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُعَاذٌ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، أَنَّهُ قَالَ: فِي السَّكْرَانِ يَوْمُ الْقَوْمِ، قَالَ: إِذَا أَتَمَّ بِهِمُ الرُّكُوعَ وَالسُّجُودَ فَقَدْ أَجْزَأَ عَنْهُ وَعَنْهُمْ، وَقَالَ مُحَمَّدٌ: يُعِيدُونَ جَمِيعًا وَالإِمَامُ

[8802] Section: Regarding prayer at the time of execution Yazid ibn Hārūn narrated to us, he said: Ibn Abī Dhi'b narrated to us, from Muslim ibn Jundub, from Al-Ḥāarith ibn Barṣā', who said: Khubayb was brought and sold in Makkah. Then they took him out of the Ḥaram to kill him. He said: "Let me pray two Rak'ahs." So they left him, and he prayed two Rak'ahs, then he said: "If it were not that you would think I was panicking, I would have added more."

حَدَّثَنَا فِي الصَّلَاةِ عِنْدَ الْفَتْلِ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ،
قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ مُسْلِمٍ بْنِ جُنْدُبٍ، عَنْ
الْحَارِثِ بْنِ بَرْصَاءَ، قَالَ: أَتَيَ بِخُبَيْبٍ فَبِعَيْمَكَةَ
فَأَخْرَجُوهُ مِنَ الْحَرَامِ لِيُقْتَلُوهُ، فَقَالَ: دَعُونِي أَصْلِي
رَكْعَيْنِ فَتَرَكُوهُ فَصَلَى رَكْعَيْنِ، ثُمَّ قَالَ: لَوْلَا أَنْ
تَظْنُوا بِي جَرَعاً لَرَدَثُ

[8803] Azhar narrated to us, from Ibn ‘Awn, from Muhammad, who said: When Ḥujr was taken to Mu‘āwiyah, he said: “Peace be upon you, O Commander of the Faithful.” He said: “Am I the Commander of the Faithful?” He said: “Yes.” He said: “I will surely kill you.” He said: Then he ordered for him to be killed. He [Ḥujr] said: “Let me pray two rak‘ahs.” He prayed two short rak‘ahs and said: “Do not think that I shortened them out of anxiety, but I disliked prolonging it for you.” Then he was killed.

حَدَّثَنَا أَرْهَرُ، عَنِ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ، قَالَ: لَمَّا
أَنْطَلَقَ بِحُجْرٍ إِلَى مُعَاوِيَةَ، قَالَ: السَّلَامُ عَلَيْكَ يَا أَمِيرَ
الْمُؤْمِنِينَ، قَالَ: وَأَمِيرُ الْمُؤْمِنِينَ أَنَا؟ قَالَ: نَعَمْ، قَالَ:
لَا كُفَّانَكَ، قَالَ: ثُمَّ أَمَرَ بِهِ لِيُقْتَلَ، فَقَالَ: دَعُونِي أَصْلِي
رَكْعَتَيْنِ فَصَلَّى رَكْعَتَيْنِ تَجَوَّزَ فِيهِمَا، فَقَالَ: لَا تَرَوْنَ
أَنِّي حَفَّهُمَا جَرَّعاً، وَلَكِنِّي كِرْهُتُ أَنْ أَطْوَلَ عَلَيْكُمْ ثُمَّ
قُتِّلَ

[8804] Abū Bakr narrated to us, he said: Ibn ‘Ulayyah narrated to us, from Ibn Abī Najīḥ, from Mujāhid, who said: “The twilight (al-Shafaq) is part of the day.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا ابْنُ عُلَيَّةَ، عَنِ ابْنِ أَبِي تَجْبِيجٍ،
عَنْ مُجَاهِدٍ، قَالَ: الشَّفَاقُ مِنَ النَّهَارِ

[8805] Kathīr ibn Hishām narrated to us, from Ja‘far ibn Burqān, who said: ‘Umar ibn ‘Abd al-‘Azīz wrote to us: “Pray Maghrib when the fasting person breaks his fast. Then he mentioned to me that some people hasten the ‘Ishā’ prayer before the whiteness of the horizon disappears from the west. Do not pray it until the whiteness of the horizon disappears from the west and the darkness of night covers it. Whatever you hasten after the disappearance of the whiteness of the horizon from the west is better and more correct. Know that part of its perfection and correctness of its time is what I mentioned to you in this letter of mine, regarding the disappearance of the whiteness of the horizon, for it is a remnant of the day.”

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ: كَتَبَ
إِلَيْنَا عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: صَلُّوا الْمَغْرِبَ حِينَ أَفْطَرَ
الصَّائِمُ، ثُمَّ ذَكَرَ لِي أَنَّ أَنَاسًا يُعَجِّلُونَ صَلَاةَ الْعِشَاءِ
قَبْلَ أَنْ يَذْهَبَ بَيَاضُ الْأَفْقِ مِنَ الْمَغْرِبِ، فَلَا تُصَلِّيهَا
حَتَّى يَذْهَبَ بَيَاضُ الْأَفْقِ مِنَ الْمَغْرِبِ، وَبِعْشَاهُ ظُلْمَةُ
اللَّيْلِ، وَمَا عَجَّلْتَ بَعْدَ ذَهَابِ بَيَاضِ الْأَفْقِ مِنَ
الْمَغْرِبِ، فَإِنَّهُ أَحْسَنُ وَأَصْوَبُ، وَأَعْلَمُ أَنَّ مِنْ تَمَامِهَا
وَإِصَابَةِ وَقْتِهَا مَا ذَكَرْتُ لَكِ فِي كِتَابِي هَذَا، مِنْ ذَهَابِ
بَيَاضِ الْأَفْقِ، فَإِنَّهُ بَقِيَّةٌ مِنْ بَقِيَّةِ النَّهَارِ

[8806] Ibn al-Mubārak narrated to us, from Ma‘mar, from ‘Abdullāh ibn ‘Uthmān ibn Khuthaym, from Ibn al-Lutbiyyah, who said: Abū Hurayrah said to me: “Pray ‘Ishā’ when the twilight has gone, and the darkness of the night is between you and the third of the night. Whatever you hasten after the disappearance of the whiteness of the horizon is better.”

حَدَّثَنَا أَبْنُ مُبَارَكٍ، عَنْ مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ حُتَّمٍ، عَنْ أَبْنِ الْلُّثْبِيَّةِ، قَالَ: قَالَ لِي أَبُو هُرَيْرَةَ: صَلَّى الْعِشَاءَ إِذَا ذَهَبَ الشَّفَقُ، وَإِذَا لَمْ اللَّيْلِ مَا بَيْنَكَ وَبَيْنَ ثُلُثِ اللَّيْلِ، وَمَا عَجَّلْتَ بَعْدَ ذَهَابِ بَيْاضِ الْأَفْقَ فَهُوَ أَفْضَلُ

[8807] ‘Ubaydullāh ibn Mūsā narrated to us, from Hanzalah, who said: “Tāwūs used to pray ‘Ishā’ before the whiteness disappeared.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ حَنْظَلَةَ، قَالَ: كَانَ طَاؤُسٌ يُصَلِّي الْعِشَاءَ، فَبَلَّ أَنْ يَغِيبَ الْبَيَاضُ

[8808] Yūnus ibn Muḥammad narrated to us, from Sharīk, from Khuṣayf, from ‘Ikrimah, who said: “The twilight (al-Shafaq) is what remains of the day.”

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، عَنْ شَرِيكٍ، عَنْ خُصَيْفٍ، عَنْ عِكْرَمَةَ، قَالَ: "الشَّفَقُ: مَا بَقَيَ مِنَ النَّهَارِ"

[8809] Mu‘āwiyah ibn Hishām narrated to us, he said: Sufyān narrated to us, from Abū Ishāq, from al-Aswad: “That ‘Abdullāh ibn Rabī‘ah used to lead his companions in voluntary prayers outside of Ramadan.”

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ: ثنا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَسْوَدِ، أَنَّ عَبْدَ اللَّهِ بْنَ رَبِيعَةَ، كَانَ يَؤْمُنُ أَصْحَابُهُ فِي النَّطْرُ وَفِي سِوَى رَمَضَانَ

[8810] ‘Abd al-A‘lā narrated to us, from Ma‘mar, from al-Zuhrī, from Maḥmūd ibn Rabī‘, from ‘Itbān ibn Mālik, who said: “O Messenger of Allah, indeed the floods come between me and the mosque of my people, so I would like for you to come and pray in a place in my house that I can take as a mosque.”

The Messenger of Allah ﷺ said: “We will do so.” He said: When the morning came, the Messenger of Allah ﷺ went to Abū Bakr and asked him to accompany him. When the Messenger of Allah ﷺ entered, he said: “Where do you want [me to pray]?” I pointed to a corner of the house. The Messenger of Allah ﷺ stood up, we lined up behind him, and he led us in two rak‘ahs.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ رَبِيعٍ، عَنْ عِتَبَانَ بْنِ مَالِكٍ، أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ السُّيُونَ تَحُولُ بَيْنِي وَبَيْنِ مَسْجِدِ قَوْمِي، فَأَحِبُّ أَنْ تَأْتِيَ فَتُصَلِّيَ فِي مَكَانٍ مِنْ بَيْتِي أَتَخْذُهُ مَسْجِدًا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَنَعْلُ، قَالَ: فَلَمَّا أَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَدَةً إِلَى أَبِي بَكْرٍ فَاسْتَبَعَهُ، فَلَمَّا دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: أَيْنَ تُرِيدُ؟ فَأَشَرَّتُ لَهُ إِلَى نَاحِيَةٍ مِنَ الْبَيْتِ، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَافَّنَا خَلْفَهُ فَصَلَّى بِنَا رَكْعَيْنِ

[8811] Yazīd ibn Hārūn narrated to us, from al-Rabī‘ ibn Badr, from his father, from his grandfather, from Abū Mūsā, that the Prophet ﷺ said:

“Two or more constitutes a congregation.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الرَّبِيعِ بْنِ بَدْرٍ، عَنْ أَبِيهِ،
عَنْ جَدِّهِ، عَنْ أَبِي مُوسَىٰ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ: الْإِثْنَانِ فَمَا فَوْقُهُمَا جَمَاعَةٌ

[8812] Yazīd ibn Hārūn narrated to us, he said: Hishām al-Dastuwā‘i informed us, from Hammād, from Ibrāhīm, who said: “If a man prays with another man, they are a congregation, and they have the multiplied reward of twenty-five degrees.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا هِشَامُ الدَّسْنُوَائِيُّ،
عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا صَلَّى الرَّجُلُ مَعَ
الرَّجُلِ فَهُمَا جَمَاعَةٌ لَهُمَا التَّضْعِيفُ خَمْسٌ وَعِشْرُونَ
دَرَجَةً

[8813] Wakī‘ narrated to us, from Sufyān, from Hishām, from al-Hasan, who said: “Three constitutes a congregation.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّاَنَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ:
الثَّلَاثَةُ جَمَاعَةٌ

[8814] ‘Abd al-Salām ibn Ḥarb narrated to us, from al-‘Alā‘ ibn ‘Abd al-Karīm, from Ibrāhīm, who said: “If you scratch something on your body while you are bowing, do not raise your head until you return your hand to its place.”

حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ
الْكَرِيمِ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا حَكَكْتَ شَيْئًا مِنْ جَسَدِكَ
وَأَنْتَ رَاكِعٌ، فَلَا تَرْفَعْ رَأْسَكَ حَتَّى تُعِدَّ يَدَكَ إِلَى
مَوْضِعِهَا

[8815] Wakī‘ narrated to us, from Sufyān, from Jābir, from al-Sha‘bī, regarding a man who says “Hah” in prayer. He said: “He repeats [the prayer].”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنِ الشَّعْبِيِّ، فِي رَجُلٍ قَالَ: هَاهُ فِي الصَّلَاةِ، قَالَ: يُعِيدُ

[8816] ‘Abd al-Salām ibn Ḥarb narrated to us, from Mughīrah, from Ibrāhīm: “That he disliked moaning/sighing in prayer.”

حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَرِهَ التَّأْوِهَ فِي الصَّلَاةِ

[8817] Abū Khālid al-Aḥmar narrated to us, from Ibn Sālim, from al-Sha‘bī, that he disliked blowing out breath (zafr) in prayer. He said: “It resembles speech.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ ابْنِ سَالِمٍ، عَنِ الشَّعْبِيِّ، أَنَّهُ كَرِهَ الرَّفْرَ في الصَّلَاةِ، قَالَ: يُشَبَّهُ بِالْكَلَامِ

[8818] Abū Bakr narrated to us, he said: Jābir ibn Ismā‘il narrated to us, from ‘Abd al-Rahmān ibn Ḥarmalah, from Sa‘id ibn al-Musayyib, who said: The Messenger of Allah ﷺ passed by Bilāl while he was reciting from this Surah and from this Surah. He said: “I passed by you, O Bilāl, and you were reciting from this Surah and from this Surah.” He said: “May my father be sacrificed for you, O Messenger of Allah, I wanted to mix good with good.” He said: “Recite the Surah as it is.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا جَابِرُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: مَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بِلَالٍ وَهُوَ يَقْرَأُ مِنْ هَذِهِ السُّورَةِ، وَمِنْ هَذِهِ السُّورَةِ، فَقَالَ: مَرْتُ بِكَ يَا بِلَالُ وَأَنْتَ تَقْرَأُ مِنْ هَذِهِ السُّورَةِ، وَمِنْ هَذِهِ السُّورَةِ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَرَدْتُ أَنْ أَخْلِطَ الطَّيِّبَ بِالظَّيِّبِ، قَالَ: افْرَا السُّورَةَ عَلَى تَحْوِهَا

[8819] Sharīk narrated to us, from Abū Ishāq, who said: ‘Ammār used to mix from this Surah and from this Surah. He was asked about it, so he said: “Do you see me mixing into it what is not from it?”

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، قَالَ: كَانَ عَمَّارٌ يَخْلِطُ مِنْ هَذِهِ السُّورَةِ وَمِنْ هَذِهِ السُّورَةِ فَقِيلَ لَهُ: فَقَالَ: أَتَرَوْنَ أَخْلِطُ فِيهِ مَا لَيْسَ مِنْهُ

[8820] Muḥammad ibn Abī ‘Adī narrated to us, from Ibn ‘Awn, who said: Muḥammad was asked about one who recites from here and from here to show piety. [He said:] “He incurs a great sin without realizing it.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنِ، قَالَ: سُئِلَ مُحَمَّدٌ، عَنِ الَّذِي يَقْرَأُ مِنْ هَاهُنَا، وَمِنْ هَاهُنَا لِيَتَقَيَّ، يَأْتُهُ إِلَيْهِ عَظِيمًا، وَهُوَ لَا يَسْعُرُ

[8821] Al-Faḍl ibn Dukayn narrated to us, he said: Al-Walīd ibn Jumay‘ narrated to us, he said: A man I trust narrated to me that Khālid ibn al-Walīd led the people in prayer at al-Ḥarrah. He recited from various Surahs, then turned to us when he finished and said: “Jihad kept me busy from learning the Qur'an.”

حَدَّثَنَا الْمَضْلُّ بْنُ دُكَيْنِ، قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ جُمِيعٍ،
قَالَ: حَدَّثَنِي رَجُلٌ أَتَقُولُ بِهِ، أَنَّهُ أُمُّ النَّاسِ بِالْحَرَّةِ خَالِدُ بْنُ
الْوَلِيدِ، فَقَرَأَ مِنْ سُورَتَيْنِ شَيْئاً، ثُمَّ الْتَّفَتَ إِلَيْنَا حِينَ
انْصَرَفَ، فَقَالَ: شَغَلَنِي الْجِهَادُ، عَنِ تَعْلِيمِ الْقُرْآنِ

[8822] Ibn Abī ‘Adī narrated to us, from Ash'ath, from al-Hasan: “That he disliked reciting from two Surahs until one finishes one, then starts another.”

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ
يَكْرَهُ أَنْ يَقْرَأَ مِنْ سُورَتَيْنِ حَتَّى يَخْتَمَا وَاحِدَةً، ثُمَّ يَأْخُذُ
فِي أُخْرَى

[8823] Abū Bakr narrated to us, he said: Muḥammad ibn Abī ‘Adī narrated to us, from Ash'ath, from Muḥammad, who said: “They say concerning the one who prays without recitation a severe statement that I fear to say.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ
أَشْعَثَ، عَنْ مُحَمَّدٍ، قَالَ: يَقُولُونَ فِي الَّذِي يُصَلِّي بِغَيْرِ
قِرَاءَةٍ، فَوْلًا شَدِيدًا أَهَابُ أَنْ أَقُولَهُ

[8824] Ibn Abī ‘Adī narrated to us, from Ash‘ath, from al-Hasan, who said: “If the Imam does not recite, nor those behind him, they all repeat the prayer.”

حَدَّثَنَا أَبْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، قَالَ: إِذَا
لَمْ يَقْرَأِ الْإِمَامُ، وَلَا مَنْ خَلْفَهُ أَعْدُوا الصَّلَاةَ كُلُّهُمْ

[8825] Ibn ‘Ulayyah narrated to us, from Ibn ‘Awn, from Ibrāhīm, who said: “If I prayed behind a man whom I do not know recites, I would repeat my prayer.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَبْنِ عَوْنِ، عَنْ إِبْرَاهِيمَ، قَالَ: لَوْ
صَلَّيْتُ خَلْفَ رَجُلٍ لَا أَعْلَمُ أَنَّهُ يَقْرَأُ أَعْدُثُ صَلَاتِي

[8826] Abū Bakr narrated to us, he said: Azhar al-Sammān narrated to us, from Ibn ‘Awn, who said: “Muhammad used to dislike saying: ‘We missed (fātatnā) the prayer.’ Instead, he would say: ‘I did not catch the prayer with Banū So-and-so.’”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَزْهَرُ السَّمَّانُ، عَنْ أَبْنِ عَوْنِ،
قَالَ: "كَانَ مُحَمَّدٌ يَكْرَهُ أَنْ يَقُولَ: فَاتَّنَا الصَّلَاةُ،
وَيَقُولُ: لَمْ أُدْرِكْ مَعَ بَنِي فُلَانٍ الصَّلَاةَ"

[8827] Abū Bakr narrated to us, he said: Humayd ibn ‘Abd al-Rahmān narrated to us, from Ḥasan, from Layth, who said: “Tāwūs used to gather himself when he prostrated, and keep his elbows away from his sides when he bowed.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ
حَسَنٍ، عَنْ لَيْثٍ، قَالَ: كَانَ طَاؤُسٌ، يَحْوِي إِذَا سَجَدَ،
وَيُجَافِي مَرْفَقَيْهِ عَنْ فَخِيَّهِ إِذَا رَكَعَ

[8828] Ḥumayd narrated to us, from Hasan, from Layth, who said: “Nāfi‘ used to keep his elbows away from his sides.”

حَدَّثَنَا حُمَيْدٌ، عَنْ حَسَنٍ، عَنْ لَبِّيْتِ، قَالَ: كَانَ نَافِعٌ، يُجَاهِي مَرْفِقَيْهِ عَنْ فَخِيْدَيْهِ

[8829] Wakī‘ narrated to us, he said: Ḥumayd narrated to us, from Hasan, from Layth, who said: “I saw Mujāhid with his elbows on the sides of his thighs while he was prostrating in prayer. And I saw ‘Atā’ doing the same.”

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا حُمَيْدٌ، عَنْ حَسَنٍ، عَنْ لَبِّيْتِ، قَالَ: رَأَيْتُ مُجَاهِدًا، مَرْفِقَيْهِ عَلَى عَارِضِ فَخِيْدَيْهِ وَهُوَ سَاجِدٌ فِي الصَّلَاةِ وَرَأَيْتُ عَطَاءً يَفْعَلُ مِثْلَ ذَلِكَ

[8830] Abū Bakr narrated to us, he said: Wakī‘ narrated to us, from Isrā‘il, from Jābir, from ‘Āmir, Muḥammad ibn ‘Alī, ‘Atā’, Tāwūs, al-Qāsim, and Mujāhid, who said: “There is no harm if a man prays the prescribed prayer or other prayers while he has tablets or a sheet containing poetry and the like in his sleeve.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، وَمُحَمَّدٌ بْنُ عَلَيٍّ، وَعَطَاءٍ، وَطَاؤُسٍ، وَالْقَاسِمِ، وَمُجَاهِدٍ، قَالُوا: لَا بَأْسَ أَنْ يُصَلِّي الرَّجُلُ الْمَكْتُوبَةَ وَغَيْرَهَا وَفِي كُمَّهِ الْأَلْوَاحُ، وَالصَّحِيفَةُ فِيهَا الشِّعْرُ وَأَشْبَاهُهُ

[8831] Sharīk narrated to us, from Jābir, from Abū Ja‘far, who said: “There is no harm if a man prays while tablets and a sheet are in his waist band.”

حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، قَالَ: لَا بَأْسَ أَنْ يُصَلِّي الرَّجُلُ وَفِي حُزْرَتِهِ الْأَلْوَاحُ، وَالصَّحِيفَةُ

[8832] Azhar narrated to us, from Ibn ‘Awn, from al-Qāsim: “That he saw no harm if one prays while dirhams are in his waist band.”

حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنِ، عَنِ الْفَاسِمِ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يُصَلِّي وَفِي حُجْزَتِهِ الدَّرَاهِمُ

[8833] Abū Bakr narrated to us, he said: Abū Mu‘awiyah narrated to us, from al-Shaybānī, from Bashīr ibn ‘Amr: “That he would not draw lines when prostrating on the pebbles of the mosque.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا أَبُو مُعَاوِيَةَ، عَنِ الشَّيْبَانِيِّ، عَنْ بَشِيرِ بْنِ عَمْرِو، أَنَّهُ كَانَ لَا يَخْطُطُ إِذَا سَجَدَ فِي حَصِيبِ الْمَسْجِدِ

[8834] Abū Bakr narrated to us, he said: Ibn Numayr narrated to us, he said: Hishām ibn ‘Urwah narrated to us, from his father, that ‘Umar wanted not to put pebbles in the mosque. Sufyān ibn ‘Abdullāh al-Thaqafī advised him, saying: “Yes, O Commander of the Faithful, for it covers spittle better and is softer for sitting.” So ‘Umar said: “Pebble it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا ابْنُ نُمَيْرٍ، قَالَ: ثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ عُمَرَ أَرَادَ أَنْ لَا يُخَصِّبَ الْمَسْجِدَ، فَأَشَارَ عَلَيْهِ سُفْيَانُ بْنُ عَبْدِ اللَّهِ التَّقْفِيُّ، قَالَ: بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ فَإِنَّهُ أَغْفَرُ لِلْخَاتَمَةِ، وَأَوْطَأَ لِلْمَجْلِسِ، فَقَالَ عُمَرُ: احْصِبُوهُ

[8835] Abū Bakr narrated to us, he said: ‘Abd al-Razzāq narrated to us, from Ma‘mar, from Ibn Ṭāwūs, who said: “My father was in a place that was not clean, and the prayer time arrived. He ordered a rug, so it was spread, and then he prayed on it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا عَبْدُ الرَّزَاقِ، عَنْ مَعْمَرٍ، عَنْ ابْنِ طَاؤِسٍ، قَالَ: أَبِي فِي مَكَانٍ لَيْسَ بِنَظِيفٍ، وَحَضَرَتِهِ الصَّلَاةُ، فَأَمَرَ بِسَاطٍ، فَبَسَطَ، ثُمَّ صَلَّى عَلَيْهِ

[8836] Al-Ḍahhāk ibn Makhlad narrated to us, from ‘Uthmān ibn al-Aswad, who said: Mujāhid saw me sprinkling water on a place on our roof where we pray. He said: “Do not sprinkle, for sprinkling only makes it worse. Rather, look at the place where you want to prostrate and blow on it.”

حَدَّثَنَا الْذَّحَّاكُ بْنُ مَخْلَدٍ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، قَالَ: رَأَيْتِ مُجَاهِدًا، وَأَنَا أَنْضَحُ مَكَانًا مِنْ سَطْحٍ لَنَا نُصَلِّي فِيهِ، فَقَالَ: لَا تَنْضَحْ إِنَّ النَّضْحَ لَا يَزِيدُ إِلَّا شَرًّا، وَلَكِنْ انْظُرْ إِلَى الْمَكَانِ الَّذِي تُرِيدُ شَسْجُدْ فِيهِ فَانْفَخْهُ

[8837] Abū Bakr narrated to us, he said: Abū al-Aḥwaṣ narrated to us, from Abū Ishāq, from al-Hārith, from ‘Alī, who said: ‘Alī used to say between the two prostrations: “Lord, forgive me, have mercy on me, support me, and raise me.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: كَانَ عَلَيٌّ يَقُولُ بَيْنَ السَّجْدَتَيْنِ: رَبِّ اغْفِرْ لِي وَارْحَمْنِي، وَاجْبِرْنِي وَارْفَعْنِي

[8838] Mu'tamir ibn Sulaymān narrated to us, from Burd, from Makhūl, that he used to say between the two prostrations: "O Allah, forgive me, have mercy on me, support me, and provide for me."

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، أَنَّهُ كَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ: اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي، وَاجْبُرْنِي، وَارْزُقْنِي

[8839] Al-Fadl ibn Dukayn narrated to us, from Abū Hilāl, from Qatādah, from Umm al-Hasan, from Umm Salamah, that she used to say between the two rak'ahs or two prostrations: "O Allah, forgive and have mercy, and guide to the most upright path."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ أُبْيِ هِلَالٍ، عَنْ قَتَادَةَ، عَنْ أُمِّ الْحَسَنِ، عَنْ أُمِّ سَلَمَةَ، أَنَّهَا كَانَتْ تَقُولُ بَيْنَ الرَّكْعَتَيْنِ، أَوِ السَّجْدَتَيْنِ: اللَّهُمَّ اغْفِرْ وَارْحَمْ وَاهْدِ السَّبِيلَ الْأَقْوَمَ

[8840] Ibn 'Uyaynah narrated to us, from Ibn Tāwūs, who said: "My father used to recite much Qur'an between the two prostrations."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ ابْنِ طَاؤِسٍ، قَالَ: كَانَ أُبْيِ يَقُولُ بَيْنَ السَّجْدَتَيْنِ فُرِّزَانَا كَثِيرًا

[8841] Al-Fadl ibn Dukayn narrated to us, from Muḥammad ibn Muslim, from a man, from 'Atā', that the Messenger of Allah ﷺ used to say between the two prostrations: "I ask Allah for forgiveness, I ask Allah for forgiveness."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ رَجُلٍ، عَنْ عَطَاءٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ: أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ

[8842] Jarīr narrated to us, from Mughīrah, from Ibrāhīm, who said: “There is nothing fixed regarding it.”

حَدَّثَنَا ثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَيْسَ فِيهِ شَيْءٌ مُؤَقَّتٌ

[8843] Abū Bakr narrated to us, he said: Jarīr narrated to us, from Mansūr, who said: I asked Ibrāhīm: “Should I recite anything between the two prostrations?” He said: “No.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، قَالَ: سَأَلْتُ إِبْرَاهِيمَ: أَفْرَأَ بَيْنَ السَّجْدَتَيْنِ شَيْئًا؟ قَالَ: لَا

[8844] Abū Bakr narrated to us, he said: Sufyān ibn ‘Uyaynah narrated to us, from Ismā‘il ibn Umayyah, from Abū Umayyah Muḥammad ibn ‘Amr ibn Ḥurayth, from his grandfather, who heard Abū Hurayrah say: “If one of you prays in an open land, let him set up a stick. If he does not have a stick, let him draw a line on the ground, and whatever passes in front of him will not harm him.” Abū al-Qāsim said: “Meaning his animals.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا سُفيانُ بْنُ عُيَيْنَةَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ أَبِي أُمَيَّةَ مُحَمَّدَ بْنِ عَمْرُو بْنِ حُرَيْثَ، عَنْ جَدِّهِ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ: إِذَا أَحَدُكُمْ فِي أَرْضٍ فَلَا يَنْصِبُ عَصَمًا، فَإِنْ لَمْ يَكُنْ مَعَهُ عَصَمًا فَلْيُخْطِطْ خَطًا بِالْأَرْضِ، وَلَا يَضُرُّهُ مَا مَرَّ بَيْنَ يَدَيْهِ، قَالَ أَبُو الْفَاظِمِ: يَعْنِي دَوَابَّهُ

[8845] Muḥammad ibn ‘Abdullāh al-Asadī narrated to us, he said: Muḥammad ibn Muslim narrated to us, from Ibrāhīm ibn Maysarah, who said: “A person wanted to set something up in front of Ṭāwūs while he was leading us in prayer, but he prevented him.”

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ، قَالَ: ثنا مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، قَالَ: أَرَادَ إِنْسَانٌ أَنْ يُنْصِبَ بَيْنَ يَدَيْ طَاؤِسٍ، شَيْئًا وَهُوَ يَؤْمِنُ، فَمَنَعَهُ

[8846] Abū Bakr narrated to us, he said: Abū Usāmah narrated to us, he said: Abū Hilāl narrated to us, he said: Ḥumayd ibn Hilāl narrated to us, from Abū Burdah: “That Abū Mūsā al-Ash‘arī entered upon his sister while she was prostrating without bowing, and he did not criticize her for that.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو أَسَامَةَ، قَالَ: ثنا أَبُو هِلَالٍ، قَالَ: ثنا حُمَيْدُ بْنُ هِلَالٍ، عَنْ أَبِي بُرْدَةَ، أَنَّ أَبَا مُوسَى الْأَشْعَرِيَّ، دَخَلَ عَلَى أُخْتِهِ وَهِيَ تَسْجُدُ مِنْ غَيْرِ رُكُوعٍ، فَلَمْ يَعْبُرْ ذَلِكَ عَلَيْهَا

[8847] Abū Mu‘āwiyah narrated to us, from al-A‘mash, from Muslim, from Masrūq, that he saw a man prostrating three times in one rak‘ah. He said: “Indeed, Allah is pleased with two prostrations for each rak‘ah.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، أَنَّهُ رَأَى رَجُلًا يُصَلِّي فِي رَكْعَةٍ تَلَاثَ سَجَدَاتٍ، فَقَالَ: إِنَّ اللَّهَ رَضِيَ لِكُلِّ رَكْعَةٍ بِسَجْدَتَيْنِ

[8848] Abū Bakr narrated to us, he said: Wakī‘ narrated to us, from Ibñ Abī Laylā, from al-Ḥakam, from Ibrāhīm, who said: “Four things the Imam does not recite aloud: ‘In the name of Allah, the Most Gracious, the Most Merciful’ (Bismillāh), seeking refuge (Isti‘ādhah), ‘Amen’ (Āmīn), and ‘Our Lord, to You belongs praise’ (Rabbanā laka al-ḥamd).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، قَالَ: "أَرْبَعٌ لَا يَجْهَرُ بِوْنَ الْإِمَامَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَالإِسْتِغْاثَةُ، وَآمِينُ، وَرَبَّنَا أَكَ الْحَمْدُ

[8849] Wakī‘ narrated to us, from Sufyān, from Mansūr, from Ibrāhīm, who said: “Five things the Imam conceals (recites quietly): Seeking refuge (Isti‘ādhah), ‘Glory be to You, O Allah, and with Your praise’ (Subḥānaka Allāhumma wa biḥamdiك), ‘In the name of Allah, the Most Gracious, the Most Merciful’ (Bismillāh), ‘Amen’ (Āmīn), and ‘O Allah, our Lord, to You belongs praise’ (Allāhumma Rabbanā laka al-ḥamd).”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: "خَمْسٌ يُخْفِيهِنَّ الْإِمَامُ: الإِسْتِغْاثَةُ، وَسُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَآمِينُ، وَاللَّهُمَّ رَبَّنَا أَكَ الْحَمْدُ

[8850] Waki‘ narrated to us, from Rabī‘, from al-Hasan and Ibn Sīrīn: “That they both used to conceal (recite quietly) the Isti‘ādhah.”

حَدَّثَنَا وَكِبِيعُ، عَنْ رَبِيعٍ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ أَنَّهُمَا كَانَا يُخْفِيَانِ الْإِسْتِعَاذَةَ

[8851] Waki‘ narrated to us, he said: Al-A‘mash narrated to us, from Ibrāhīm, from al-Aswad, who said: I heard ‘Umar say when he started the prayer: “Glory be to You, O Allah, and with Your praise; blessed is Your name, exalted is Your majesty, and there is no god other than You.” Al-Aswad said: He would make us hear it.

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، قَالَ: سَمِعْتُ عُمَرَ، يَقُولُ إِذَا افْتَنَحَ الصَّلَاةَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ قَالَ الْأَسْوَدُ: يُسْمِعُنَا هَذَا

[8852] Hushaym narrated to us, he said: Ḥuṣayn and Mughīrah narrated to us, from Ibrāhīm, who said: “The Imam conceals: ‘In the name of Allah, the Most Gracious, the Most Merciful’, seeking refuge, ‘Amen’, and ‘Our Lord, to You belongs praise’.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: ثنا حُصَيْنٌ، وَمُغِيرَةٌ، عَنْ إِبْرَاهِيمَ، قَالَ: "يُخْفِي الْإِمَامُ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَالْإِسْتِعَاذَةَ، وَآمِينَ، وَرَبَّنَا أَكْلَ الْحَمْدُ

[8853] Hushaym narrated to us, from Sa‘id ibn Marzubān, he said: Abū Wā'il narrated to us, from ‘Abdullāh: “That he used to conceal: ‘In the name of Allah, the Most Gracious, the Most Merciful’, seeking refuge, and ‘Our Lord, to You belongs praise’.”

حَدَّثَنَا هُشَيْمٌ، عَنْ سَعِيدِ بْنِ مَرْزُبَانَ، قَالَ: ثُنا أَبُو وَائِلٍ، عَنْ عَبْدِ اللَّهِ، إِنَّمَا كَانَ يُخْفِي: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَالإِسْتِغَاةَ، وَرَبَّنَا لَكَ الْحَمْدُ

[8854] Abū Bakr narrated to us, he said: Ḥumayd ibn ‘Abd al-Rahmān narrated to us, from Ja‘far al-Aḥmar, from ‘Abdullāh ibn ‘Aṭā’, who said: He said: “Whatever flows on a person's tongue during prayer, which has a basis in the Qur'an, is not [considered] speech.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ جَعْفَرِ الْأَحْمَرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ، قَالَ: فَالَّذِي جَرَى عَلَى لِسَانِ الْإِنْسَانِ فِي الصَّلَاةِ، مِمَّا لَهُ أَصْلٌ فِي الْقُرْآنِ، فَلَيْسَ بِكَلَامٍ

[8855] Abū Bakr narrated to us, he said: Ibn ‘Ulayyah narrated to us, from Khālid, who said: “I saw Abū Qilābah wearing a jubbah, a wrap (milḥafah), and a ghusīlah while praying lying down, having brought out his right hand.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنا ابْنُ عَلَيْهِ، عَنْ خَالِدٍ، قَالَ: رَأَيْتُ أَبَا قِلَابَةَ عَلَيْهِ جُبَّةً، وَمِلْحَافَةً، وَغُسِيلَةً وَهُوَ يُصَ�يِّ مُضْطَجِعًا، قَدْ أَخْرَجَ يَدَهُ الْيُمْنَى

[8856] Ibn ‘Ulayyah narrated to us, from Ibn ‘Awn, who said: It was said to al-Hasan: “They say it is disliked for a man to pray with his hand coming out from his neck opening.” Al-Hasan said: “If Allah entrusted His religion to these people, they would make things difficult for His servants.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنِ ابْنِ عَوْنِ، قَالَ: قَبْلَ لِلْحَسَنِ: إِنَّهُمْ يَقُولُونَ: يُكْرَهُ أَنْ يُصَلِّي الرَّجُلُ قَدْ أَخْرَجَ يَدَهُ مِنْ عِنْدِ حَرْرِهِ، وَقَالَ الْحَسَنُ: لَوْ وَكَلَ اللَّهُ دِينَهُ إِلَى هُؤُلَاءِ، يُضَيِّقُوا عَلَى عِبَادِهِ

[8857] Ibn ‘Ulayyah narrated to us, from al-Jurayrī, from Ḥayyān ibn ‘Umāyr, who said: I was with Qays ibn ‘Abbād, and he saw a man praying with his hand coming out from his neck opening. He said: “Go to that man and tell him: ‘You are putting your hand in the place of a chained person's hand.’” So I went to him and said: “Qays says: ‘Put your hand in the place of a chained person's hand.’” So he put it [back].

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ حَيَّانَ بْنِ عُمَيْرٍ، قَالَ: كُنْتُ مَعَ قَيْسِ بْنِ عَبَادٍ، فَرَأَى رَجُلًا يُصَلِّي قَدْ أَخْرَجَ يَدَهُ مِنْ عِنْدِ حَرْرِهِ، فَقَالَ: “اَدْهَبْ إِلَى ذَلِكَ، فَقُلْنَاهُ: ضَعْ يَدَكَ مِنْ مَكَانِ يَدِ الْمَغْلُولِ”， فَأَتَيْنَاهُ، فَقُلْتُ: إِنَّ قَيْسًا، يَقُولُ: ضَعْ يَدَكَ مِنْ مَكَانِ يَدِ الْمَغْلُولِ فَوَضَعَهَا

[8858] Al-Faḍl ibn Dukayn narrated to us, he said: Muḥammad ibn Muslim narrated to us, from Ibrāhīm ibn Maysarah, from Ṭāwūs, who said: “I saw him praying with his cloak tucked under his armpit.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، قَالَ: ثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ طَاؤِسٍ، قَالَ: لَقِدْ رَأَيْنَاهُ يُصَلِّي ضَابِعًا بُرْدَةً مِنْ تَحْتِ عَضْدِهِ

[8859] ‘Alī ibn Mushir narrated to us, from ‘Ikrimah, who said: ‘Umar said: “It does not harm him if he wraps himself in it so that one of his hands comes out.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَكْرَمَةَ، قَالَ: قَالَ عُمَرُ: لَا يَضُرُّهُ لَوْ أَتَحَفَّ بِهِ حَتَّى تَخْرُجَ إِحْدَى يَدَيْهِ

[8860] Abū Bakr narrated to us, he said: Jarīr narrated to us, from Maṇṣūr, from Mujāhid, who said: “If you are wearing a shirt and a wrap, drape the wrap over your shoulders. And if you are wearing trousers and a wrap, wrap the wrap around yourself.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ: إِنْ كَانَ عَلَيْكَ قَمِيصٌ وَمِلْحَفَةٌ فَتَوَسَّحْ بِالْمِلْحَفَةِ، وَإِنْ كَانَ ثِيَابٌ وَمِلْحَفَةٌ فَالْتَّفَعْ بِالْمِلْحَفَةِ

[8861] Jarīr narrated to us, from Muḡīrah, from Fuḍayl, from Ibrāhīm, who said: “If you are wearing a thin shirt and a wrap, drape the wrap over your shoulders. And if it is a tight shirt and a wrap, wrap the wrap around yourself.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا كَانَ عَلَيْكَ قَمِيصٌ رَقِيقٌ وَمِلْحَفَةٌ فَتَوَسَّحْ بِالْمِلْحَفَةِ، وَإِنْ كَانَ قَمِيصٌ ضَيِّقٌ وَمِلْحَفَةٌ فَالْتَّفَعْ بِالْمِلْحَفَةِ

[8862] Abū Bakr narrated to us, he said: Hushaym narrated to us, from al-‘Awwām, from ‘Abd al-Malik al-Taymī, from Ibrāhīm, who said: “The start of the row is directly behind the Imam. If there is only one person with the Imam, he stands behind him until he bows. If someone comes, he prays with him. If no one comes until he bows, he joins the Imam and stands on his right. If he comes and the row is full, let him stand directly behind the Imam. If someone comes, he prays with him. If no one comes, let him enter the row, then like that and like that.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا هُشَيْمٌ، عَنِ الْعَوَامِ، عَنْ عَبْدِ الْمَلِكِ التَّيْمِيِّ، عَنْ إِبْرَاهِيمَ، قَالَ: مُبْتَدأ الصَّفَّ فَصَدُّ الْإِمَامِ، فَإِنْ لَمْ يَكُنْ مَعَ الْإِمَامِ إِلَّا وَاحِدٌ أَقَامَهُ خَلْفَهُ مَا بَيْنَهُ وَبَيْنَ أَنْ يَرْكَعَ، فَإِنْ جَاءَ أَحَدٌ يُصَلِّي بِهِ، وَإِنْ لَمْ يُأْتِ أَحَدٌ حَتَّى يَرْكَعَ لِحِقِّ الْإِمَامِ فَقَامَ عَنْ يَمِينِهِ، وَإِنْ جَاءَ وَالصَّفَّ تَامٌ، فَلَيْقَمْ فَصَدُّ الْإِمَامِ، فَإِنْ جَاءَ أَحَدٌ يُصَلِّي بِهِ، وَإِنْ لَمْ يَجِدْ أَحَدًا، فَأَلْيَقْمَ فَأَنْدَلِعَ فِي الصَّفَّ، ثُمَّ كَذَّاكَ وَكَذَّاكَ

[8863] Hushaym narrated to us, he said: Yūnus narrated to us, from al-Hasan, who said: “If he comes and the row is full, let him stand parallel to the Imam.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: ثَنَا يُونُسُ، عَنِ الْحَسَنِ، قَالَ: إِذَا جَاءَ وَقَدْ تَمَ الصَّفُّ، فَلَيْقَمْ بِحَدَائِقِ الْإِمَامِ

[8864] Abū Bakr narrated to us, he said: Mu'tamir ibn Sulaymān narrated to us, from his father, who said: I asked Ibn Sīrīn about a woman whose menstruation has a known number of days, but it exceeds that. He said: "Women know best about that." He said: And I asked Qatādah, saying: "A woman menstruates for a known number of days, then it exceeds by five days." He said: "She prays." I said: "Four days?" He said: "She prays." I said: "Three days?" He said: "She prays." I said: "Two days?" He said: "That is part of her menstruation." I saw that he spoke according to his opinion.

[8865] Yaḥyā ibn Ādām narrated to us, he said: Ibrāhīm ibn al-Zibriqān narrated to us, from al-Shaybānī, from Mūsā ibn Abī Kathīr, from Ṭawūs, who said: "If a woman exceeds her menstruation [period], she should perform Ghusl." Hammād said regarding a woman exceeding her menstruation days: "She does not perform Ghusl, for a woman might do that."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ،
قَالَ: سَأَلْتُ ابْنَ سِيرِينَ، عَنِ الْمَرْأَةِ تَكُونُ حَيْضَتُهَا
أَيَّامًا مَعْلُومَةً فَتَرَيْدُ عَلَى ذَلِكَ، فَقَالَ: النِّسَاءُ أَعْلَمُ بِذَلِكَ
قَالَ: وَسَأَلْتُ قَتَادَةَ فَقُلْتُ: الْمَرْأَةُ تَحِيطُ الْأَيَّامَ الْمَعْلُومَةَ
فَتَرَيْدُ عَلَى خَمْسَةِ أَيَّامٍ، قَالَ: ثُصَّلَيِّ، قُلْتُ: فَأَرْبَعَةُ
أَيَّامٍ، قَالَ: ثُصَّلَيِّ فُلْتُ: فَنَلَّاتُهُ أَيَّامٍ، قَالَ: ثُصَّلَيِّ فُلْتُ:
فَيَوْمَيْنِ، قَالَ: ذَاكَ مِنْ حَيْضِهَا فَرَأَيْتُهُ قَالَ بِرَأْيِهِ

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: ثنا إِبْرَاهِيمُ بْنُ الزَّبِرِقَانَ، عَنْ
الشَّيْبَانِيِّ، عَنْ مُوسَى بْنِ أَبِي كَثِيرٍ، عَنْ طَاؤِسٍ، قَالَ:
إِذَا زَادَتِ الْمَرْأَةُ عَلَى حَيْضِهَا، فَلَا تُعْتَسِلُ، وَقَالَ حَمَادُ:
تُجَاوِزُ الْمَرْأَةُ أَيَّامَ حَيْضَتِهَا، قَالَ: لَا تُعْتَسِلُ فَإِنَّ الْمَرْأَةَ
رُبَّمَا فَعَلَتْ ذَلِكَ

[8866] Ḥumayd narrated to us, from al-Ḥasan ibn Ṣalīḥ, from Ash‘ath, from al-Ḥasan, from ‘Uthmān ibn Abī al-Āṣ, who said: “If a woman sees yellowness in days other than her menstruation,” he said: “If she exceeds her menstruation days by a day or two, she counts it as part of her menstruation. If she exceeds two days, she is experiencing Istihādah. If she usually menstruates for six days and sees blood for eight days, she counts it as part of her menstruation. If she sees it for more than eight days, she is experiencing Istihādah. And Allah knows best.”

حَدَّثَنَا حُمَيْدٌ، عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، عَنْ عُתْمَانَ بْنِ أَبِي الْعَاصِ، قَالَ: إِذَا رَأَتِ الْمَرْأَةُ الصُّفْرَةَ فِي أَيَّامٍ غَيْرِ حَيْضَتِهَا قَالَ: إِذَا زَادَتْ عَلَى أَيَّامٍ حَيْضَتِهَا يَوْمًا، أَوْ يَوْمَيْنِ، عَدَّتُهُ مِنْ حَيْضَتِهَا، فَإِنْ زَادَتْ عَلَى يَوْمَيْنِ فَهُوَ مُسْتَحَاضَةٌ، إِذَا كَانَتْ حَيْضُ سِتَّةَ أَيَّامٍ، فَرَأَتِ الدَّمَ ثَمَانِيَةَ أَيَّامٍ عَدَّتُهُ مِنْ حَيْضَتِهَا، فَإِنْ رَأَتُهُ أَكْثَرَ مِنْ ثَمَانِيَةَ أَيَّامٍ، فَهُوَ مُسْتَحَاضَةٌ وَاللَّهُ أَعْلَمُ

[8867] ‘Abdullāh ibn Muḥammad ibn Abī Shaybah narrated to us, he said: Mu’tamir ibn Sulaymān narrated to us, he said: I heard Ayyūb narrating from Abū Qilābah, from Abū Hurayrah, who said: The Prophet of Allah ﷺ said while giving glad tidings to his Companions: “Ramadan has come to you, a blessed month, whose fasting has been made obligatory upon you. In it the gates of Paradise are opened, or the gates of Hellfire are closed, and the devils are chained. In it is Laylat al-Qadr (the Night of Decree), which is better than a thousand months. Whoever is deprived of its goodness has indeed been deprived.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا
مُعَمِّرٌ بْنُ سُلَيْمَانَ، قَالَ: سَمِعْتُ أَيُوبَ يُحَدِّثُ، عَنْ أَبِي
قِلَابَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَهُوَ يُبَشِّرُ أَصْحَابَهُ: قَدْ جَاءَكُمْ رَمَضَانُ،
شَهْرٌ مُبَارَكٌ، افْتَرِضْ عَلَيْكُمْ صِيَامُهُ، تُفْتَحُ فِيهِ أَبْوَابُ
الجَنَّةِ، أَوْ تُغَلَّقُ فِيهِ أَبْوَابُ الْجَحَنَّمِ، وَتُثَلَّ فِيهِ
الشَّيَاطِينُ، فِيهِ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ مِنْ حُرَمَةِ
خَيْرِهَا فَقَدْ حُرَمَ

[8868] Muḥammad ibn Fuḍayl narrated to us, from ‘Atā’ ibn al-Sā’ib, from ‘Arfajah, who said: I was with ‘Utbah ibn Farqad while he was telling us about the virtue of Ramadan. A man from the Companions of the Prophet ﷺ entered upon us, so ‘Utbah fell silent, as if he revered him. When he sat down, ‘Utbah said to him: “O so-and-so, tell us what you heard from the Messenger of Allah ﷺ regarding Ramadan.” He said: I heard the Messenger of Allah ﷺ say: “In it the gates of Paradise are opened, the gates of Hellfire are closed, and the devils are chained. A caller calls out every night: ‘O seeker of good, come forward! And O seeker of evil, desist!’”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَرْفَاجَةَ، قَالَ: كُنْتُ عِنْدَ عُثْبَةَ بْنَ فَرْقَادٍ وَهُوَ يُحَدِّثُنَا عَنْ فَضْلِ رَمَضَانَ، فَدَخَلَ عَلَيْنَا رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسَكَتَ عُثْبَةُ، وَكَانَهُ هَابِهُ، فَلَمَّا جَلَسَ، قَالَ لَهُ عُثْبَةُ: يَا فُلَانُ، حَدَّثْنَا بِمَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: تُفْتَحُ فِيهِ أَبْوَابُ الْجَنَّةِ، وَتُغْلَقُ فِيهِ أَبْوَابُ النَّارِ، وَتُصْبَدُ فِيهِ الشَّيَاطِينُ، وَيُنَادَى مُنَادٍ فِي كُلِّ لَيْلَةٍ يَا بَاغِيَ الْخَيْرِ هُلَمَّ، وَيَا بَاغِيَ الشَّرِّ أَفْصِرْ

[8869] ‘Abd al-A’lā ibn ‘Abd al-A’lā narrated to us, from Ma’mar, from al-Zuhrī, from Abū Salamah, from Abū Hurayrah, who said: The Prophet ﷺ used to encourage standing [in prayer] during Ramadan without commanding it firmly. And he said: “When Ramadan begins, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained.”

حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلْمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُرَغِّبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ عَزِيزَةٍ، وَقَالَ: إِذَا دَخَلَ رَمَضَانَ فُتُّحْتُ أَبْوَابُ الْجَنَّةِ، وَغُلْقَنْتُ أَبْوَابُ الْجَحِيمِ، وَسُلْسِلَتِ الشَّيَاطِينُ

[8870] Waki‘ narrated to us, from Naṣr ibn Yaḥyā, from ‘Ikrimah, from Naṣr ibn Shaybān, who said: I asked Abū Salamah ibn ‘Abd al-Rahmān, and he mentioned from his father [‘Abd al-Rahmān ibn ‘Awf], who said: The Messenger of Allah ﷺ said: “Whoever fasts it [Ramadan] out of faith and anticipating reward, his previous sins will be forgiven.”

حَدَّثَنَا وَكِيعٌ، عَنْ نَصْرٍ بْنِ يَحْيَى، عَنْ عِكْرِمَةَ، عَنْ نَصْرٍ بْنِ شَبَّيْبَانَ، قَالَ: سَأَلْتُ أَبَا سَلْمَةَ بْنَ عَبْدِ الرَّحْمَنِ، فَذَكَرَ عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَامَهُ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

[8871] ‘Abd al-Rahmān ibn Muḥammad al-Muḥāribī narrated to us, from Muḥammad ibn Ishāq, from al-Faḍl al-Raqāshī, from his uncle, from Anas, who said: The Messenger of Allah ﷺ said: “This Ramadan has come; the gates of Paradise are opened in it, the gates of Fire are closed in it, and the devils are chained in it. Perdition to whoever catches Ramadan and is not forgiven in it! If he is not forgiven in it, then when?”

[8872] Hushaym narrated to us, he said: Mujālid informed us, from al-Sha‘bī, from ‘Alī, that he used to deliver a sermon when Ramadan approached, saying: “This blessed month whose fasting Allah has made obligatory upon you, and whose standing [in prayer] He has not made obligatory upon you.”

[8873] Hushaym narrated to us, he said: Mujālid informed us, from al-Sha‘bī, from Masrūq, that ‘Umar used to say similar to that.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُخَرَّبِيُّ، عَنْ مُحَمَّدٍ بْنِ إِسْحَاقَ، عَنْ الْفَضْلِ الرَّقَاشِيِّ، عَنْ عَمِّهِ، عَنْ أَنَّسِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَذَا رَمَضَانٌ قَدْ جَاءَ تُفْتَحُ فِيهِ أَبْوَابُ الْجَنَانِ، وَتُغْلَقُ فِيهِ أَبْوَابُ النَّارِ، وَتُشَغَّلُ فِيهِ الشَّيَاطِينُ، بُعْدًا لِمَنْ أَذْرَكَ رَمَضَانٌ لَمْ يُغْفَرْ لَهُ فِيهِ إِذَا لَمْ يُغْفَرْ لَهُ فِيهِ فَمَنْ

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُجَالِدٌ، عَنِ الشَّعْبِيِّ، عَنْ عَلِيٍّ، أَنَّهُ كَانَ يَخْطُبُ إِذَا حَضَرَ رَمَضَانٌ يَقُولُ: هَذَا الشَّهْرُ الْمُبَارَكُ الَّذِي افْتَرَضَ اللَّهُ عَلَيْكُمْ صِيَامَهُ، وَلَمْ يَقْتَرِضْ عَلَيْكُمْ قِيَامَهُ

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُجَالِدٌ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، أَنَّ عُمَرَ كَانَ يَقُولُ مِثْلَ ذَلِكَ

[8874] ‘Abd al-A‘lā narrated to us, from al-Jurayrī, from Muslim ibn al-‘Alī, from a man from Quraysh, from Abū Hurayrah, who said: “The first thing the companion of Ramadan who performs its standing and fasting well attains is that he finishes it as free of sins as the day his mother bore him.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنِ الْجُرَيْرِيِّ، عَنْ مُسْلِمٍ بْنِ الْعَلَىِّ، عَنْ رَجُلٍ، مِنْ قُرَيْشٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَوْلَى مَا يُصِيبُ صَاحِبَ رَمَضَانَ الَّذِي يُحْسِنُ قِيَامَهُ، وَصِيَامَهُ، أَنْ يَفْرُغَ مِنْهُ وَهُوَ كَيْوَمْ وَلَدْتُهُ أُمُّهُ مِنَ الذُّنُوبِ

[8875] Ibn Fuḍayl narrated to us, from Yahyā, from Abū Salamah, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “Whoever fasts Ramadan out of faith and anticipating reward, his previous sins will be forgiven.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ يَحْيَىٰ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَامَ رَمَضَانَ إِيمَانًا، وَاحْتِسَابًا غُفرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

[8876] Muḥammad ibn ‘Abdullāh al-Asadī narrated to us, he said: Kathīr ibn Zayd narrated to us, from ‘Amr ibn Tamīm, from his father, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “This month of yours has cast its shadow upon you, by the oath of the Messenger of Allah ﷺ. No month has come upon the Muslims that is better for them than it, and no month has come upon the hypocrites that is worse for them than it, by the oath of the Messenger of Allah ﷺ. Indeed, Allah writes its reward and its voluntary deeds before He obligates it, and He writes its burden and wretchedness before He enters it. That is because the believer prepares for it by spending to gain strength for worship, while the hypocrite prepares by pursuing the heedlessness of the Muslims and pursuing their faults. So it is a spoil for the believer and a punishment for the wicked”—or he said: “The

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ، قَالَ: حَدَّثَنَا كَثِيرُ بْنُ رَيْدٍ، عَنْ عَمْرٍو بْنِ ثَمِيمٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ”أَظْلَكُمْ شَهْرُكُمْ هَذَا بِمَحْلُوفِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مَا دَخَلَ عَلَى الْمُسْلِمِينَ شَهْرٌ خَيْرٌ لَهُمْ مِنْهُ، وَلَا دَخَلَ عَلَى الْمُنَافِقِينَ شَهْرٌ شَرٌّ لَهُمْ مِنْهُ بِمَحْلُوفِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِنَّ اللَّهَ يَكْتُبُ أَجْرَهُ وَتَوَافِلَهُ مِنْ قَبْلِ أَنْ يُوجِّهَهُ، وَيَكْتُبُ وَزْرَهُ وَشَفَاعَةً قَبْلَ أَنْ يُدْخِلَهُ، وَذَلِكَ أَنَّ الْمُؤْمِنَ يُجْدِلُهُ مِنَ النَّفَقَةِ فِي الْقُوَّةِ وَالْعِبَادَةِ، وَيُعِدُ الْمُنَافِقُ اتِّبَاعَ غَفَلَاتِ الْمُسْلِمِينَ، وَاتِّبَاعَ عَوْرَاتِهِمْ، فَهُوَ غُنْمٌ لِلْمُؤْمِنِ، وَنِقْمَةٌ لِلْفَاجِرِ، أَوْ قَالَ: يَغْنِمُ بِهِ الْفَاجِرُ

[8877] Ja‘far ibn ‘Awn narrated to us, he said: Ibrāhīm ibn Ismā‘il informed us, from al-Zuhrī, from ‘Urwah, from ‘Ā’ishah, who said: The Messenger of Allah ﷺ said: “Whoever fasts Ramadan out of faith and anticipating reward, his past deeds will be forgiven.”

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنِ، قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا مَضَى مِنْ عَمَلِهِ

[8878] Wakī‘ narrated to us, from Abū al-‘Umays, from ‘Amr ibn Murrah, from Abū Ṣalih al-Ḥanafī, from his brother Ṭalīq ibn Qays, who said: Abū Dharr said: “When you fast, guard yourself as much as you can.” And Ṭalīq used to enter his house on the day of his fast and would not go out except for prayer.

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي الْعُمَيْسِ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ أَبِي صَالِحِ الْحَنَفِيِّ، عَنْ أَخِيهِ طَلِيقِ بْنِ فَيْسِ، قَالَ: قَالَ أَبُو ذَرٍّ: إِذَا صُمِّتَ فَتَحَكَّطْ مَا اسْتَطَعْتَ وَكَانَ طَلِيقٌ إِذَا كَانَ يَوْمُ صَوْمِهِ دَخَلَ فَلَمْ يَخْرُجْ إِلَّا لِصَلَاةِ

[8879] Abū Bakr ibn ‘Ayyāsh narrated to us, from Abū Huṣayn, from Abū Ṣalīḥ; and Ibn Numayr narrated to us, from al-A‘mash, from Abū Ṣalīḥ, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “When one of you is fasting, he should not indulge in obscene language or behave ignorantly. If someone behaves ignorantly towards him, let him say: ‘I am a fasting person.’”

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي صَالِحٍ، وَحَدَّثَنَا ابْنُ نُعْمَى، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِذَا كَانَ يَوْمُ صَوْمٍ أَحَدُكُمْ فَلَا يَرْفُثُ، وَلَا يَجْهَلْ فَإِنْ جَهَلَ عَلَيْهِ أَحَدٌ فَلَيَقُولْ: إِنِّي امْرُؤٌ صَائِمٌ

[8880] Muḥammad ibn Abī Bakr narrated to us, from Ibn Jurayj, from Sulaymān ibn Mūsā, who said: Jābir said: “If you fast, let your hearing, sight, and tongue fast from lying and sins, leave off harming the servant, and let there be dignity and tranquility upon you on the day of your fast. Do not make the day you break your fast and the day you fast the same.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، قَالَ: قَالَ جَابِرٌ: إِذَا صُمِّتَ فُلْيَصُمْ سَمْعُكَ وَبَصَرُكَ وَلِسَانُكَ عَنِ الْكَنْبِ وَالْمَلَاثِ، وَدَعْ أَذَى الْخَادِيمِ وَلِيُكْنُ عَلَيْكَ وَقَارُ وَسَكِينَةً يَوْمَ صَيَامِكَ، وَلَا تَجْعَلْ يَوْمَ فِطْرِكَ وَيَوْمَ صَيَامِكَ سَوَاءً

[8881] Wakī‘ narrated to us, from Ismā‘il ibn Muslim, from Abū al-Mutawakkil: “That Abū Hurayrah and his companions used to sit in the mosque when they fasted.”

حَدَّثَنَا وَكِبِيعُ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ أَبِي الْمُتَوَكِّلِ، أَنَّ أَبَا هُرَيْرَةَ، وَأَصْحَابَهُ كَانُوا إِذَا صَامُوا جَلَسُوا فِي الْمَسْجِدِ

[8882] Hafṣ narrated to us, from Mujālid, from al-Sha‘bī, who said: ‘Umar said: “Fasting is not just from food and drink alone, but from lying, falsehood, idle talk, and swearing.”

حَدَّثَنَا حَفْصُ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، قَالَ: قَالَ عُمَرُ: لَيْسَ الصَّيَامُ مِنَ الطَّعَامِ وَالشَّرَابِ وَحْدَهُ، وَلَكِنَّهُ مِنَ الْكَذِبِ، وَالْبَاطِلِ، وَاللَّغْوِ، وَالْحَلْفِ

[8883] Kathīr ibn Hishām narrated to us, from Ja‘far, who said: I heard Maymūn say: “The easiest part of fasting is abandoning food and drink.”

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرٍ، قَالَ: سَمِعْتُ مَيْمُونًا، يَقُولُ: إِنَّ أَهْوَنَ الصَّوْمَ ثُرُكُ الطَّعَامِ وَالشَّرَابِ

[8884] Hushaym narrated to us, he said: Mujālid informed us, from al-Sha‘bī, from ‘Alī: “That fasting is not from food and drink, but from lying, falsehood, and idle talk.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا مُجَالِدٌ، عَنِ الشَّعْبِيِّ، عَنْ عَلَيٍّ، أَنَّ الصَّيَامَ لَيْسَ مِنَ الطَّعَامِ وَالشَّرَابِ، وَلَكِنَّهُ مِنَ الْكَذِبِ، وَالْبَاطِلِ، وَاللَّغْوِ

[8885] Hushaym narrated to us, he said: Mujālid informed us, from al-Sha‘bī, from Masrūq, that ‘Umar said something similar.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا مُجَالِدٌ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، أَنَّ عُمَرَ، قَالَ: مِثْلُ ذَلِكِ

[8886] Waki' and Muhammad ibn Bishr narrated to us, from Mis'ar, from 'Amr ibn Murrah, from Abū al-Bakhtarī: That a woman used to fast during the time of the Messenger of Allah ﷺ but had a loose tongue. He said: "She did not fast, so she guarded her tongue." The Messenger of Allah ﷺ said: "She almost [fasted properly]." Then she guarded her tongue, and he said: "Now [she has fasted]."

حَدَّثَنَا وَكِيعُ، وَمُحَمَّدُ بْنُ بِشْرٍ، عَنْ مِسْعَرٍ، عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، أَنَّ امْرَأَةً كَانَتْ تَصُومُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي لِسَانِهَا، قَالَ: مَا صَامَتْ فَتَحَفَّظَتْ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَقَدْ كَانَتْ، ثُمَّ تَحَفَّظَتْ، فَقَالَ: الْاَنْ

[8887] Ibn Fuḍayl narrated to us, from Layth, from Mujāhid, who said: "Two traits, whoever guards against them, his fast will be safe for him: backbiting and lying."

حَدَّثَنَا ابْنُ قُضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: حَصْلَانٌ مَنْ حَفِظَهُمَا سَلَمَ لَهُ صَوْمَةُ الْغَيْثَةِ، وَالْكَذْبُ

[8888] Abū Mu'āwiyah narrated to us, from al-A'mash, from Ibrāhīm, who said: "They used to say: Lying breaks the fast of the fasting person."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَقُولُونَ: الْكَذْبُ يُفْطِرُ الصَّائِمَ

[8889] Waki‘ narrated to us, from Sufyān, from Hishām, from Hafṣah, from Abū al-Āliyah, who said: “The fasting person is in worship as long as he does not backbite.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أَبِي الْعَالِيَّةِ، قَالَ: الصَّائِمُ فِي عِبَادَةٍ، مَا لَمْ يَغْتَبْ

[8890] Waki‘ narrated to us, from al-Rabī‘, from Yazīd ibn Abān, from Anas, who said: The Messenger of Allah ﷺ said: “He has not fasted who continues to eat the flesh of people (backbite).”

حَدَّثَنَا وَكِيعٌ، عَنْ الرَّبِيعِ، عَنْ يَزِيدَ بْنِ أَبَيْ أَبَانَ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا صَامَ مَنْ ظَلَّ يَأْكُلُ لُحُومَ النَّاسِ

[8891] Ismā‘il ibn Ibrāhīm narrated to us, from Muḥammad ibn Ishāq, from Sa‘id ibn Abī Hind, who said: Muṭarrif ibn ‘Abdullāh ibn al-Shikhhīr narrated to us, saying: I came to ‘Uthmān ibn Abī al-Āṣ, and he offered me milk from a milch camel. I said: “I am fasting.” He said: “Indeed, I heard the Messenger of Allah ﷺ say: ‘Fasting is a shield from the Fire, like the shield of one of you in battle. And fasting three days of every month is

حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، قَالَ: حَدَّثَنَا مُطَرْفُ بْنُ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، قَالَ: أَتَيْتُ عُثْمَانَ بْنَ أَبِي الْعَاصِ فَدَعَاهُ إِلَيْهِ أَفْحَةً، فَقُلْتُ: إِنِّي صَائِمٌ، فَقَالَ: أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: الصَّيَامُ جُنَاحٌ مِنَ النَّارِ، كَجُنَاحِ أَحَدِكُمْ مِنَ الْقِتَالِ، وَصِيَامُ حَسَنٍ، صِيَامٌ تَلَاثَةُ أَيَّامٍ مِنْ كُلِّ شَهْرٍ

[8892] Abū al-Aḥwāṣ narrated to us, from Abū Iṣhāq, from Hubayrah, who said: ‘Abdullāh said: “Fasting is a shield from the Fire, like the shield of a man if he carries weapons he can handle.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيرَةَ، قَالَ:
قَالَ عَبْدُ اللَّهِ: الصَّوْمُ جُنَاحٌ مِّنَ النَّارِ، كَجُنَاحِ الرَّجُلِ إِذَا
حَمَلَ مِنَ السَّلَاحِ مَا أَطَاقَ

[8893] Ibn Fudayl narrated to us, from Abū Sinān, from Abū Ṣalīḥ, from Abū Hurayrah and Abū Sa‘īd, who said: The Messenger of Allah ﷺ said: “Indeed Allah says: ‘Fasting is for Me, and I reward it.’ The fasting person has two joys: when he breaks his fast, he rejoices, and when he meets Allah, he rejoices. By the One in Whose Hand is the soul of Muhammad, the smell of the fasting person's mouth is more pleasant to Allah than the scent of musk.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِي سِنَانٍ، عَنْ أَبِي صَالِحٍ، عَنْ
أَبِي هُرَيْرَةَ، وَأَبِي سَعِيدٍ قَالَا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: "إِنَّ اللَّهَ يَقُولُ: إِنَّ الصَّوْمَ لِي، وَأَنَا أَجْزِي
بِهِ، وَإِنَّ لِلصَّائِمِ فَرْحَتَيْنِ: إِذَا أَفْطَرَ فَرَحَ، وَإِذَا لَقِيَ اللَّهَ
فَرَحَ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَخُوفُ فِيمَا الصَّائِمُ أَطْبَعَ
عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ"

[8894] Wakī‘ narrated to us, he said: Al-A‘mash narrated to us, from Abū Ṣalih, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “Every deed of the son of Adam is multiplied: a good deed receives ten times its like, up to seven hundred times. Allah Almighty says: ‘Except fasting, for it is for Me, and I reward it. He leaves his food, drink, and desire for My sake.’ The fasting person has two joys: a joy when he breaks his fast, and a joy when he meets his Lord. And the smell of the fasting person's mouth is more pleasant to Allah than the scent of musk. Fasting is a shield, fasting is a shield.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُّ عَمَلٍ لِبْنَ آدَمَ يُضَاعِفُ الْحَسَنَةُ عَشْرُ أَمْثَالِهِ إِلَى سَبْعِمِائَةٍ ضِعْفٍ، قَالَ اللَّهُ تَعَالَى: إِلَّا الصَّوْمُ، فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ يَدْعُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، لِلصَّائِمِ فَرْحَانٌ: فَرْحَةٌ عِنْدَ فِطْرِهِ، وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ، وَلُخُوفٌ فِيمَ الصَّائِمِ أَطْبَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسَكِ، الصَّوْمُ جُنَاحُ الصَّوْمِ جُنَاحٌ

[8895] Yazīd ibn Hārūn narrated to us, from Maħdī ibn Maymūn, from Muħammad ibn Abī Ya'qūb, from Raġā' ibn Haywah, from Abū Umāmah, who said: I said: "O Messenger of Allah, command me with a deed by which I may enter Paradise"—or something similar. He said: "You must fast, for there is nothing like it." He said: "So no smoke was seen in Abū Umāmah's house during the day unless a guest came to him."

[8896] Wakī' narrated to us, from Sufyān, from Abū Ḥāzim, from Sahl ibn Sa'd al-Sā'idī, who said: "Paradise has a gate called al-Rayyān, through which those who fast will enter." He said: "When the last of them enters, it will be closed."

[8897] Khālid ibn Makhlad narrated to us, from Sulaymān ibn Bilāl, from Abū Ḥāzim, from Sahl ibn Sa'd al-Sā'idī, from the Prophet ﷺ, the like of it.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مَهْدِيٍّ بْنِ مَيْمُونٍ، عَنْ مُحَمَّدٍ بْنِ أَبِي يَعْقُوبَ، عَنْ رَجَاءِ بْنِ حَبْوَةَ، عَنْ أَبِي أُمَامَةَ، قَالَ: فَلْتُ: يَا رَسُولَ اللَّهِ، مُرْنِي بِعَمَلٍ أَدْخُلْ بِهِ الْجَنَّةَ، أَوْ تَحْوِ ذَلِكَ، فَقَالَ: عَلَيْكَ بِالصَّوْمِ، فَإِنَّهُ لَا مِثْلَ لَهُ، "قَالَ: فَكَانَ أَبُو أُمَامَةَ لَا يُرَا فِي بَيْتِهِ الْدُّخَانُ نَهَارًا، إِلَّا إِذَا نَزَلَ بِهِ ضَيْفٌ

حَدَّثَنَا وَكِيعٌ، عَنْ سُعِينَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ، قَالَ: لِلْجَنَّةِ بَابٌ يُدْعَى الرَّيَانُ يَدْخُلُ فِيهِ الصَّائِمُونَ قَالَ: فَإِذَا دَخَلَ آخِرُهُمْ أُغْلِقَ

حَدَّثَنَا خَالِدُ بْنُ مَحْلِدٍ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلُ

[8898] ‘Abd al-Wahhāb al-Thaqafī narrated to us, from Wāṣil, from Bashshār ibn Abī Sayf, from al-Walīd ibn ‘Abd al-Rahmān, from ‘Iyād ibn Ghuṭayf, who said: We entered upon Abū ‘Ubaydah, and he said: “Fasting is a shield as long as one does not tear it.”

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ وَاصِلٍ، عَنْ بَشَّارَ بْنِ أَبِي سَيْفٍ، عَنْ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عِيَاضِ بْنِ غُطَيْفٍ، قَالَ: دَخَلْنَا عَلَى أَبِي عُبَيْدَةَ، فَقَالَ: الصَّوْمُ جُنَاحٌ مَا لَمْ يَخْرُقْهَا

[8899] Yazīd ibn Hārūn narrated to us, he said: Jarīr ibn Ḥāzim informed us, Bashshār ibn Abī Sayf narrated to us, from al-Walīd ibn ‘Abd al-Rahmān, from ‘Iyād ibn Ghuṭayf, who said: We entered upon Abū ‘Ubaydah ibn al-Jarrāḥ during his illness, and he said: I heard the Messenger of Allah ﷺ say: “Fasting is a shield as long as one does not tear it.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ، ثُنَّا بَشَّارُ بْنُ أَبِي سَيْفٍ، عَنْ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عِيَاضِ بْنِ غُطَيْفٍ، قَالَ: دَخَلْنَا عَلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَاحِ فِي مَرَضِهِ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: الصَّوْمُ جُنَاحٌ مَا لَمْ يَخْرُقْهَا

[8900] Yazīd ibn Hārūn narrated to us, from Hammād ibn Salamah, from Thābit, from ‘Abdullāh ibn Rabāh, who said: We went out as a delegation to Mu‘awiyah, and we passed by a monk who brought food. The people ate, but I did not eat. He said to me: “Why are you not eating?” I said: “I am fasting.” He said: “Shall I not give you glad tidings about your fast? When the tables are set, the first to eat from them will be those who fasted.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ تَابِتٍ،
عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، قَالَ: خَرَجْنَا وَفْدًا إِلَى مُعَاوِيَةَ
فَمَرَرْنَا بِرَاهِبٍ يَجِيءُ بِالطَّعَامِ، فَأَكَلَ الْفَوْمُ وَلَمْ أَكُلْ،
فَقَالَ لِي: مَا لَكَ لَا تَأْكُلُ؟ فَقُلْتُ: إِنِّي صَائِمٌ، قَالَ: أَلا
أَكْسِمُكَ عَلَى صَوْمَكَ ثُوَضَعُ الْمَوَائِدُ فَأَوْلَى مَنْ يَأْكُلُ
مِنْهَا الصَّائِمُونَ

[8901] Yazīd ibn Hārūn and Abū Usāmah narrated to us, they said: Hishām ibn Ḥassān informed us, from Wāṣil, the freed slave of Abū ‘Uyaynah, he said: Laqīṭ narrated to me, from Abū Burdah, from Abū Mūsā, who said: We were at sea. While we were traveling with the sail raised, seeing no island or anything else, we suddenly heard a caller calling out: 'O people of the ship, stop so I can tell you something.' We stood looking but saw nothing. He called out seven times. When it was the seventh time, I stood up and said: 'O you, tell us what you want to tell us, for you see our situation and that we cannot stop for it.' He said: 'Shall I not tell you of a decree that Allah has decreed upon Himself? Whoever makes himself thirsty for the sake of Allah on a hot day, Allah will quench his thirst on the Day of Resurrection.' Abū Usāmah added: You would hardly wish to see Abū Mūsā fasting on a very hot day except that you would see him doing so.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، وَأَبُو أَسَمَّةَ، قَالَا: أَخْبَرَنَا هِشَامٌ
بْنُ حَسَانَ، عَنْ وَاصِلٍ، مَوْلَى أَبِي عُبَيْدَةَ، قَالَ: حَدَّثَنِي
لَقِيفِطُ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: كُنَّا فِي
الْبَحْرِ فَبَيْنَا لَحْنُ سَيِّرٍ وَقَدْ رَفَعْنَا الشَّرَاعَ، وَلَا نَرَى
جَزِيرَةً وَلَا شَيْئًا إِذْ سَمِعْنَا مُنَادِيًّا يُنَادِي: يَا أَهْلَ
السَّفَيْنَةِ، قُفُوا أَخْبِرُكُمْ، فَقُفْمَا تَنْتَرُ فَلَمْ تَرْ شَيْئًا، فَنَادَى
سَبْعًا فَلَمَّا كَانَتِ السَّابِعَةُ، فَمُثُتْ فَقَلَّتْ: يَا هَذَا، أَخْبِرْنَا مَا
تَرِيدُ أَنْ تُخْبِرَنَا بِهِ، فَإِنَّكَ تَرَى حَالَنَا، وَلَا تَسْتَطِعُ أَنْ
تَقْفَ عَلَيْهَا، قَالَ: أَلَا أَخْبِرُكُمْ بِقَضَاءِ قَضَاءِ اللَّهِ عَلَى
نَفْسِهِ: أَيُّمَا عَبَدْ أَظْمَأْ نَفْسَهُ فِي اللَّهِ فِي يَوْمِ حَارٌ، أَرْوَاهُ
اللَّهُ يَوْمَ الْقِيَامَةِ" رَأَدَ أَبُو أَسَمَّةَ: فَكُنْتَ لَا تَشَاءُ أَنْ
تَرَى أَبَا مُوسَى صَائِمًا فِي يَوْمٍ بَعِيدٍ مَا بَيْنَ الطَّرَفَيْنِ إِلَّا
رَأَيْتَهُ

[8902] Waki‘ narrated to us, from Sa‘dān al-Juhānī, from Sa‘d Abū Mujāhid al-Ṭā‘ī, from Abū Mudillah, from Abū Hurayrah, from the Prophet ﷺ, who said: 'The supplication of the fasting person is not rejected.'

حَدَّثَنَا وَكِيعٌ، عَنْ سَعْدَانَ الْجُهَنَّمِيِّ، عَنْ سَعْدٍ أَبِي مُجَاهِدٍ
الْطَّائِيِّ، عَنْ أَبِي مُدْلَّةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الصَّائِمُ لَا تُرْدُ دَعْوَتُه

[8903] Yazid ibn Hārūn narrated to us, he said: Muḥammad ibn Ishāq informed us, from Al-Zuhri, from Humayd ibn ‘Abd al-Rahmān, from Abū Hurayrah, from the Prophet ﷺ: 'For every people of action there is a gate from the gates of Paradise through which they will be called by that action. And for the people of fasting there is a gate called Ar-Rayyān.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ،
عَنِ الرُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي
هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِلَّا كُلُّ أَهْلٍ
عَمَلَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ يُدْعَوْنَ مِنْهُ بِذَلِكَ الْعَمَلِ،
وَلَا كُلُّ أَهْلٍ الصِّيَامَ بَابٌ يُقَالُ لَهُ الرَّيَّانُ"

[8904] Section: Whoever used to fast frequently and command it ‘Abd al-Wahhāb al-Thaqafī narrated to us, from Humayd, from Anas, that Abū Ṭalḥah used to fast frequently during the time of the Messenger of Allah ﷺ, and he would not break his fast after him

حَدَّثَنَا مَنْ كَانَ يُكْثِرُ الصَّوْمَ وَيَأْمُرُ بِذَلِكَ حَدَّثَنَا عَبْدُ
الْوَهَّابِ التَّقْفِيِّ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، أَنَّ أَبَا طَلْحَةَ كَانَ
يُكْثِرُ الصَّوْمَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، وَكَانَ لَا يُفْطِرُ بَعْدَهُ، إِلَّا مِنْ وَجْعٍ

[8905] ‘Abd al-Wahhāb narrated to us, from Ayyūb, from Nāfi‘, from Ibn ‘Umar, that he would hardly break his fast while resident unless he fell ill.

حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ لَا يَكُادُ يُفْطِرُ فِي الْحَضَرِ إِلَّا أَنْ يَمْرُضَ

[8906] Abū Dāwūd al-Ṭayālisī narrated to us, from Qurrah, from Sa‘d ibn Ibrāhīm, who said: 'Among those who used to fast frequently were Ibn ‘Umar, ‘A’ishah, and Sa‘id ibn al-Musayyib.'

حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ قُرَّةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ: كَانَ مِنْ يُكْثِرُ الصَّوْمَ ابْنُ عُمَرَ، وَعَائِشَةَ، وَسَعِيدَ بْنَ الْمُسَيَّبَ

[8907] ‘Abdah ibn Sulaymān narrated to us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, that ‘Umar fasted continuously for two years before his death.

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ عُمَرَ سَرَدَ الصَّوْمَ قَبْلَ مَوْتِهِ بِسَنَتَيْنِ

[8908] Ibn Mubārak narrated to us, from Mūsā ibn ‘Ubaydah, from Jumhān, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: 'Everything has a Zakah, and the Zakah of the body is fasting.'

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ جُمْهَانَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِكُلِّ شَيْءٍ زَكَاةٌ، وَزَكَاةُ الْبَدْنِ الصَّوْمُ

[8909] Section: Whoever used to fast little Abū Mu‘awiyah narrated to us, from Al-A‘mash, from Sufyān, who said: It was said to ‘Abd Allāh: 'You fast little.' He replied: 'I fear that it would prevent me from reciting the Quran, for reciting the Quran is more beloved to me than fasting.'

حَدَّثَنَا مَنْ كَانَ يُقْلِلُ الصَّوْمَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ سُفْيَانَ، قَالَ: قَبْلَ لِعِبْدِ اللَّهِ: إِنَّكَ تُقْلِلُ الصَّوْمَ، فَقَالَ: إِنِّي أَخَافُ أَنْ يَمْتَعِنِي مِنْ قِرَاءَةِ الْقُرْآنِ، فَإِنَّ قِرَاءَةَ الْقُرْآنِ أَحَبُّ إِلَيَّ مِنِ الصَّوْمِ

[8910] Wakī‘ narrated to us, from Sufyān ibn Muhājir, who said: 'They used to consider fasting to be the type of worship with the least reward.'

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ بْنِ مُهَاجِرٍ، قَالَ: كَانُوا يَرَوْنَ أَنَّ الصَّوْمَ أَقْلَى الْأَنْوَاعَ أَجْرًا

[8911] Muḥammad ibn Bishr narrated to us, he said: ‘Amr ibn Maymūn narrated to us, from his father, that a man said to Abū Dharr: 'I do not hear you mention anything about fasting.' Abū Dharr replied: 'It is an act of closeness, but it is not significant.'

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: ثَنَا عَمْرُو بْنُ مَيْمُونٍ، عَنْ أَبِيهِ، أَنَّ رَجُلًا قَالَ لِأَبِي ذَرٍ: الصَّيَامُ لَا أَسْمَعُكَ ذَكْرَتِ فِيهِ شَيْئًا، فَقَالَ أَبُو ذَرٍ: فُرْبَةٌ لَيْسَ هُنَالِكَ

[8912] Wakī‘ narrated to us, from Sufyān, from Maṇṣūr, from Al-Ḥakam, who said: 'Fasting was among the least of their deeds.'

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، قَالَ: كَانَ مِنْ أَقْلَى أَعْمَالِهِمُ الصَّوْمُ

[8913] Section: Regarding Suhur, whoever commanded it Ibn ‘Ulayyah narrated to us, from ‘Abd al-‘Aziz ibn Şuhayb, from Anas, who said: The Messenger of Allah ﷺ said: 'Take Suhur, for indeed there is blessing in Suhur.'

حَدَّثَنَا فِي السُّحُورِ، مَنْ أَمَرَ بِهِ حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَّسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَسْحَرُوا فَإِنَّ فِي السُّحُورِ بَرَكَةً

[8914] Waki‘ and ‘Alī ibn Hāshim narrated to us, from Ibn Abī Laylā, from ‘Atā’, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: 'Take Suhur, for indeed there is blessing in Suhur.'

حَدَّثَنَا وَكِبِيعُ، وَعَلَيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءً، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَسْحَرُوا فَإِنَّ فِي السُّحُورِ بَرَكَةً

[8915] Waki‘ narrated to us, from Mūsā ibn ‘Alī, from his father, from Abū Qays, the freed slave of ‘Amr ibn al-Āṣ, from ‘Amr ibn al-Āṣ, who said: The Messenger of Allah ﷺ said: 'The difference between our fasting and the fasting of the People of the Book is the eating of Suhur.'

حَدَّثَنَا وَكِبِيعُ، عَنْ مُوسَى بْنِ عَلَيٰ، عَنْ أَبِيهِ، عَنْ أَبِيهِ قَيْسٍ، مَوْلَى عَمْرِو بْنِ الْعَاصِ، عَنْ عَمْرِو بْنِ الْعَاصِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَصُلِّ مَا بَيْنَ صِيَامِكُمْ وَصِيَامِ أَهْلِ الْكِتَابِ أَكْلُهُ السَّحَرَ

[8916] Muḥammad ibn ‘Abd Allāh al-Asadī narrated to us, from Sharīk, from ‘Abd Allāh ibn Muḥammad ibn ‘Aqīl, from Jābir, from the Prophet ﷺ, who said: 'Whoever wishes to fast, let him take Suhur, even if it is with something small.'

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسْدِيُّ، عَنْ شَرِيكٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: مَنْ أَرَادَ أَنْ يَصُومَ، فَلْيَسْأَرْ وَلَوْ بِشَيْءٍ

[8917] Waki‘ narrated to us, from Shu‘bah, from Khālid, from ‘Abd Allāh ibn al-Ḥārith, from a man among the Companions of the Prophet ﷺ, who said: 'Take Suhur, even if it is a sip of water.'

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ رَجُلٍ، مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تَسْأَرُوا وَلَوْ حَسْوَةً مِنْ مَاءٍ

[8918] Abū al-Aḥwas narrated to us, from ‘Imrān ibn Muslim, from Suwayd ibn Ghafalah, who said: 'The blessing of Suhur was hoped for.'

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ: كَانَتْ ثُرْجَى بَرَكَةُ السَّاحِرِ

[8919] Husayn ibn ‘Alī narrated to us, from Zā’idah, from Hishām, from Ḥafṣah, who said: 'Take Suhur, even if it is with a drink of water, for a supplication has been mentioned regarding it.'

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ زَائِدَةَ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ، قَالَ: قَالْتُ: تَسْأَرُوا وَلَوْ بِشَرْبَةٍ مِنْ مَاءٍ، فَإِنَّهَا قَدْ ذُكِرَتْ فِيهِ دَعْوَةٌ

[8920] Muṭṭalib ibn Ziyād narrated to us, from Ibn Abī Laylā, from ‘Aṭiyyah, from Abū Sa‘īd, who said: The Messenger of Allah ﷺ said: 'Take Suhur, for indeed there is blessing in Suhur.'

حَدَّثَنَا مُطَلِّبُ بْنُ زَيْدٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ،
عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: تَسْحَرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً

[8921] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Mujāhid, from Muwarriq al-‘Ijlī, from Abū al-Dardā’, who said: 'Indeed, among the manners of the Prophets is delaying the Suhur.'

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ
مُورَقِ الْعَجْلِيِّ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: إِنَّ مِنْ أَخْلَاقِ
النَّبِيِّينَ الْإِبْلَاغُ فِي السَّحُورِ

[8922] Zayd ibn Ḥubāb narrated to us, he said: Mu‘āwiyah ibn Ṣalih narrated to me, he said: Yūnus ibn Sayf al-‘Absī narrated to me, from Al-Ḥārith ibn Ziyād, from Abū Ruhm al-Sam‘ī, that he heard ‘Irbaḍ ibn Sāriyah say: The Messenger of Allah ﷺ invited us to Suhur during the month of Ramadan, and he said: 'Come to the blessed meal.'

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، قَالَ: حَدَّثَنِي مُعاوِيَةُ بْنُ صَالِحٍ،
قَالَ: حَدَّثَنِي يُونُسُ بْنُ سَيْفِ الْعَبْسِيُّ، عَنِ الْحَارِثِ بْنِ
زَيْدٍ، عَنْ أَبِي رُهْمٍ السَّمَعِيِّ، أَنَّهُ سَمِعَ عِرْبَاضَ بْنَ
سَارِيَةَ، يَقُولُ: دَعَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فِي شَهْرِ رَمَضَانَ إِلَى السَّحُورِ، فَقَالَ: هَلُّمُوا إِلَى
الْغَذَاءِ الْمُبَارَكِ

[8923] Section: Whoever preferred delaying Suhur Sufyān ibn ‘Uyaynah narrated to us, from Al-Zuhrī, from Sālim, from his father, that the Messenger of Allah ﷺ said: 'Indeed, Bilāl calls the Adhan at night, so eat and drink until Ibn Umm Maktūm calls the Adhan.'

حَدَّثَنَا مَنْ كَانَ يَسْتَحِبُ تَأْخِيرَ السَّحُورِ حَدَّثَنَا سُفِيَّاً بْنُ عُيَيْنَةَ، عَنِ الرُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ بِلَالاً يُؤَذِّنُ بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ

[8924] Mu’tamir ibn Sulaymān narrated to us, from Al-Taymī, from Abū ‘Uthmān, from ‘Abd Allāh, who said: The Messenger of Allah ﷺ said: 'Let not the Adhan of Bilāl prevent any of you from his Suhur, for he calls out, or gives the Adhan at night to wake your sleeper and to return your standing (in prayer).'

حَدَّثَنَا مُعَنْمُرُ بْنُ سُلَيْمَانَ، عَنِ النَّيْمَيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَمْنَعَنَّ أَحَدَكُمْ أَذَانَ بِلَالٍ مِنْ سَحُورِهِ، فَإِنَّهُ يُنَادِي، أَوْ يُؤَذِّنُ بِلَيْلٍ فَيَنْبَهُ تَائِمُكُمْ، وَيُرْجِعُ فَائِمُكُمْ

[8925] Abū Usāmah narrated to us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, from Al-Qāsim ibn Muhammad, from ‘Ā’ishah, that Bilāl used to call the Adhan at night, so the Messenger of Allah ﷺ said: 'Eat and drink until Ibn Umm Maktūm calls the Adhan.'

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ أَبِي أَسَمَّةَ، عَنْ أَبْنِ عُمَرَ، عَنِ الْفَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، أَنَّ بِلَالاً كَانَ يُؤَذِّنُ بِلَيْلٍ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ

[8926] Muḥammad ibn Bishr narrated to us, he said: Sa‘īd narrated to us, from Qatādah, from Anas, who said: The Messenger of Allah ﷺ said: 'Let not the Adhan of Bilāl prevent you from your Suhur, for there is something in his sight.'

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: ثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَمْنَعُكُمْ أَذَانُ بِلَالٍ مِنْ سُحُورِكُمْ، فَإِنَّ فِي بَصَرِهِ شَيْئًا

[8927] Abū Usāmah narrated to us, from Abū Hilāl, he said: Sawādah ibn Ḥanzalah al-Hilālī narrated to us, from Samurah ibn Jundub, who said: The Messenger of Allah ﷺ said: 'Let not the Adhan of Bilāl prevent you from Suhur, nor the vertical dawn, but rather the dawn that spreads horizontally on the horizon.'

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ أَبِي هِلَالٍ، قَالَ: ثَنَا سَوَادَةُ بْنُ حَنْظَلَةَ الْهَلَالِيِّ، عَنْ سَمْرَةَ بْنِ جُذْبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَمْنَعُكُمْ مِنَ السَّحُورِ أَذَانُ بِلَالٍ، وَلَا الصُّبْحُ الْمُسْتَطِيلُ، وَلَكِنَّ الصُّبْحَ الْمُسْتَطِيلَ فِي الْأَفْقَ

[8928] Wakī‘ narrated to us, from Hishām, from Qatādah, from Anas, from Zayd ibn Thābit, who said: 'We took Suhur with the Messenger of Allah ﷺ, then we stood up for prayer.' We asked: 'How much time was between them?' He said: 'The recitation of fifty verses.'

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ زَيْدٍ بْنِ ثَابِتٍ، قَالَ: تَسْحَرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ قُنْتَنَا إِلَى الصَّلَاةِ، قُلْنَا: كَمْ كَانَ بَيْنَهُمَا؟ قَالَ: قِرَاءَةُ خَمْسِينَ آيَةً

[8929] Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Mansūr, from Hilāl ibn Yasāf, from Sālim ibn ‘Ubayd al-Ashja‘ī, who said: I was with Abū Bakr, and he said: 'Stand up and screen me from the dawn,' then he ate.

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ هِلَالٍ
بْنِ يَسَافِ، عَنْ سَالِمٍ بْنِ عَبْدِ الْأَشْجَعِيِّ، قَالَ: كُنْتُ مَعَ
أَبِي بَكْرٍ، فَقَالَ: قُمْ فَاسْتُرْنِي مِنَ الْفَجْرِ، ثُمَّ أَكَلَ

[8930] Jarīr narrated to us, from Mansūr, from Shabīb ibn Gharqadah, from Abū ‘Aqīl, who said: 'I took Suhur with ‘Alī, then he ordered the caller to call the Iqamah.'

حَدَّثَنَا جَرِيرُ، عَنْ مَنْصُورٍ، عَنْ شَبَّابِ بْنِ غَرْقَادَةَ، عَنْ
أَبِي عَقِيلٍ، قَالَ: تَسَهَّرْتُ مَعَ عَلَيْهِ ثُمَّ أَمْرَرْتُهُ
يُقِيمَ

[8931] Abū Mu‘āwiyah narrated to us, from Al-Shaybānī, from Jabalah ibn Suḥaym, from ‘Āmir ibn Matar, who said: 'I came to ‘Abd Allāh in his house, and he brought out the remainder of his Suhur for us. We took Suhur with him, then the prayer was established, so we went out and prayed with him.'

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الشَّيْبَانِيِّ، عَنْ جَبَلَةَ بْنِ سُحَيْمٍ،
عَنْ عَامِرِ بْنِ مَطْرٍ، قَالَ: أَتَيْنَا عَبْدَ اللَّهِ فِي دَارِهِ،
فَأَخْرَجَ لَنَا فَضْلَ سَحُورِهِ، فَنَسَهَرْنَا مَعَهُ، فَأَقِيمَتِ
الصَّلَاةُ فَخَرَجْنَا فَصَلَّيْنَا مَعَهُ

[8932] Sharīk narrated to us, from Abū Ishāq, from ‘Amr–meaning Ibn Jarīr–who said: 'The Companions of the Messenger of Allah ﷺ were the quickest of people to break the fast and the slowest of them to take Suhur.'

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرٍو يَعْنِي ابْنَ جَرِيرٍ، قَالَ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَعْجَلَ النَّاسَ إِفْطَارًا، وَأَبْطَأَهُمْ سُحُورًا

[8933] Ibn Numayr narrated to us, from Abū Ya‘fūr, who said: I heard Abū al-Sha‘thā’ Jābir ibn Zayd say: 'They used to take Suhur at a specific time.'

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ أَبِي يَعْفُورٍ، قَالَ: سَمِعْتُ أَبَا الشَّعْنَاءَ جَابِرَ بْنَ زَيْدٍ، يَقُولُ: كَانُوا يَتَسَرَّعُونَ حِينَ

[8934] Wakī‘ narrated to us, from ‘Amr ibn Hārūn, from Abū al-‘Umays, who said: I heard Ibrāhīm say: 'It is from the Sunnah to delay the Suhur.'

حَدَّثَنَا وَكِيعٌ، عَنْ عَمْرٍو بْنِ هَارُونَ، عَنْ أَبِي الْعُمَيْسِ، قَالَ: سَمِعْتُ إِبْرَاهِيمَ، يَقُولُ: مِنَ السُّنْنَةِ تَأْخِيرُ السُّحُورِ

[8935] Al-Faḍl ibn Dukayn narrated to us, he said: Al-Walīd ibn Jumay‘ narrated to us, he said: Abū al-Tufayl narrated to us that he took Suhur with his family in Al-Jabbānah, then he came to Ḥudhayfah while he was in the house of Al-Ḥārith ibn Abī Rabī‘ah. He found him, and he milked a she-camel for him and handed it to him. He said: 'I intend to fast.' He replied: 'I also intend to fast.' So Ḥudhayfah drank, took him by the hand, and went to the mosque when the prayer was established.

[8936] Yahyā ibn Sa‘id narrated to us, from Al-Taymī, from Ibn Sirīn, who said: 'There should be between a man's Suhur and the caller's announcement enough time to read Surah Yusuf.'

حَدَّثَنَا الْمَضْلُّ بْنُ دُكِينِ، قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ جُمَيْعٍ،
قَالَ: ثنا أبو الطفيلي، أنه شحر في أهل في الجبانة، ثم
جاء إلى حدائقه، وهو في دار الحارث بن أبي ربعة،
فوجده، فخالب له ناقه، فتناوله فقال: إنني أريد الصوم،
فقال: وأنا أريد الصوم، فشرب حدائقه، وأخذ بيده فدفعه
إلى المسجد حين أقيمت الصلاة

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ النَّيْمَىِ، عَنْ ابْنِ سِيرِينَ،
قَالَ: يَكُونُ بَيْنَ سُحُورِ الرَّجُلِ وَبَيْنَ إِقَامَةِ الْمُؤَذِّنِ قَدْرُ
مَا يَقْرَأُ سُورَةً يُوسُفَ

[8937] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Ibrāhīm al-Taymī, from his father, who said: 'I went out with Ḥudhayfah to Al-Madā'in in Ramadan. When dawn broke, he said: 'Is anyone among you eating or drinking?' We said: 'There is no man who wants to fast, so no.' Then we traveled until we found him slow to pray, then he dismounted and prayed.'

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّمِيميِّ،
عَنْ أَبِيهِ، قَالَ: حَرَجْتُ مَعَ حُدَيْفَةَ إِلَى الْمَدَائِنِ فِي
رَمَضَانَ، فَلَمَّا طَلَعَ الْفَجْرُ، قَالَ: هَلْ كَانَ أَحَدٌ مِنْ
آكِلًا أَوْ شَارِبًا؟، قُلْنَا: مَا رَجُلٌ يُرِيدُ الصَّوْمَ فَلَا تَمْ
سِرْنَا حَتَّى اسْتَبَطْنَاهُ فِي الصَّلَاةِ، ثُمَّ نَزَلَ فَصَلَّى

[8938] Ibn Fuḍayl narrated to us, from Layth, from Mujāhid, who said: 'It is from the manners of the Prophets to delay the Suhur.'

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: مِنْ
أَخْلَاقِ الْأَنْبِيَاءِ تَأْخِيرُ السُّحُورِ

[8939] Ibn Fuḍayl narrated to us, from Ibñ Abī Khālid, from Al-Sha‘bī, who said: 'Hudhayfah used to hasten some of his Suhur to catch the prayer with the Messenger of Allah ﷺ. This reached the Prophet ﷺ, so he used to send for him to eat with him until they went out to prayer together.'

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ ابْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ،
قَالَ: كَانَ حُدَيْفَةُ يُعَجِّلُ بَعْضَ سُحُورِهِ لِيُذْرِكَ الصَّلَاةَ
مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَلَغَ ذَلِكَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكَانَ يُرْسِلُ إِلَيْهِ فَيَأْكُلُ مَعَهُ،
حَتَّى يَخْرُجَ إِلَى الصَّلَاةِ جَمِيعًا

[8940] ‘Affān narrated to us, Shu‘bah narrated to us, from Khubayb ibn ‘Abd al-Rahmān, who said: I heard my aunt say—and she had performed Hajj with the Prophet ﷺ—she said: The Messenger of Allah ﷺ used to say: ‘Ibn Umm Maktūm calls out at night, so eat and drink until Bilāl calls out. And Bilāl calls out at night, so eat and drink until Ibn Umm Maktūm calls out.’ She said: One would go up and the other would come down, so we would hold on to him and say: ‘Stay as you are until we take Suhur.’

حَدَّثَنَا عَفَانَ، حَدَّثَنَا شُعْبَةُ، عَنْ حُبِيبِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ عَمَّتِي، تَقُولُ: وَكَانَتْ حَجَّتْ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ ابْنَ أُمٍّ مَكْثُومٍ يُنَادِي بِلَيْلٍ، فَكُلُوا وَاشْرُبُوا حَتَّى يُنَادِي بِلَيْلًا، وَإِنَّ بِلَالاً يُؤَذِّنُ بِلَيْلٍ فَكُلُوا وَاشْرُبُوا حَتَّى يُنَادِي ابْنَ أُمٍّ مَكْثُومٍ قَالَتْ: وَكَانَ يَصْنَعُ هَذَا وَيَنْزِلُ هَذَا، فَكُنَّا نَتَّلَقُ بِهِ، فَقُلُونَ: كَمَا أَنْتَ حَتَّى تَسْحَرَ

[8941] Section: Regarding hastening the breaking of the fast and what is mentioned about it ‘Abdah ibn Sulaymān and Waki‘ narrated to us, from Hishām ibn ‘Urwah, from his father, from ‘Āsim ibn ‘Umar, from ‘Umar, who said: The Messenger of Allah ﷺ said: ‘When the night comes from here, and the day departs from here, then the fasting person has broken his fast.’

حَدَّثَنَا فِي تَعْجِيلِ الْإِفْطَارِ وَمَا ذُكِرَ فِيهِ حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، وَوَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَاصِمِ بْنِ عُمَرَ، عَنْ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا جَاءَ اللَّيْلُ مِنْ هَاهُنَا، وَذَهَبَ النَّهَارُ مِنْ هَاهُنَا، فَقَدْ أَفْطَرَ الصَّائِمَ

[8942] ‘Abbād ibn al-‘Awwām narrated to us, from Al-Shaybānī, from Ibn Abī Awfā, who said: The Messenger of Allah ﷺ was on a journey while fasting. When the sun set, he said: 'O so-and-so, get down and mix (sawiq) for us.' He said: 'O Messenger of Allah, it is still day for you.' He said: 'Get down and mix for us.' He said it three times. So he got down and mixed it, and the Messenger of Allah ﷺ drank. Then he said: 'When you see the night approaching from here, the fasting person has broken his fast.' I said: 'Were you with him?' He said: 'Yes.'

حَدَّثَنَا عَبْدُ بْنُ الْعَوَّامِ، عَنِ الشَّيْبَانِيِّ، عَنْ ابْنِ أَبِي أَوْفَى، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ وَهُوَ صَائِمٌ، فَلَمَّا غَابَتِ الشَّمْسُ قَالَ: يَا فُلَانُ انْزِلْ فَاجْدَحْ لَنَا، قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ عَلَيْكَ نَهَارًا، قَالَ: وَانْزِلْ فَاجْدَحْ لَنَا قَالَهَا تَلَانًا: فَنَزَلَ فَجَدَحَ، فَشَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ قَالَ: إِذَا رَأَيْتُمُ الظَّلَى قَدْ أَفْتَلَ مِنْ هَاهُنَا، فَقَدْ أَفْطَرَ الصَّائِمُ فُلُثُ: وَأَنْتَ مَعَهُ؟ قَالَ: نَعَمْ

[8943] Ziyād ibn al-Rabī‘—and he was trustworthy—narrated to us, from Abū Jamrah al-Ḍuba‘ī, that he used to break his fast with Ibn ‘Abbās in Ramadan. When evening came, he would send a servant of his to go up to the roof of the house. When the sun set, he would call the Adhan, so he would eat, and we would eat. When he finished, the prayer would be established, so he would stand and pray, and we would pray with him.

حَدَّثَنَا زَيْدُ بْنُ الرَّبِيعَ وَكَانَ ثَقَةً، عَنْ أَبِي جَمْرَةَ
الضُّبَاعِيِّ، أَنَّهُ كَانَ يُفْطِرُ مَعَ ابْنِ عَبَّاسٍ فِي رَمَضَانَ
فَكَانَ إِذَا أَمْسَى، يَعْثُثُ رَبِيعًا لَهُ يَصْعَدُ ظَهَرَ الدَّارِ، فَلَمَّا
غَرَبَتِ الشَّمْسُ أَدَنَ فَيَأْكُلُ، وَتَأْكُلُ فَإِذَا فَرَغَ أُقِيمَتِ
الصَّلَاةُ فَيَقُومُ يُصَلِّي، وَنُصَلِّي مَعَهُ

[8944] Muḥammad ibn Bishr narrated to us, Muḥammad ibn ‘Amr narrated to us, from Abū Salamah, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: 'The religion will continue to be manifest as long as people hasten the breaking of the fast, for the Jews and Christians delay it.'

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرُو، عَنْ أَبِي
سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: لَا يَزَالُ الدِّينُ ظَاهِرًا مَا عَجَلَ النَّاسُ
الْفِطْرَ، إِنَّ الْيَهُودَ وَالْكُسَارَى يُؤَخِّرُونَ

[8945] Ḥātim ibn Ismā‘īl narrated to us, from ‘Abd al-Rahmān ibn Ḥarmalah, from Ibn al-Musayyib, that he heard him say: The Messenger of Allah ﷺ said: 'The people will continue to be in goodness as long as they hasten their breaking of the fast and do not delay it like the delay of the people of the East.'

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ،
عَنْ ابْنِ الْمُسَيْبِ، أَنَّهُ سَمِعَهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا
عَجَلُوا إِفْطَارَهُمْ، وَلَمْ يُؤَخِّرُوهُ تَأْخِيرًا أَهْلَ الْمَشْرِقِ

[8946] Abū al-Aḥwas narrated to us, from Ṭāriq, from Sa‘īd ibn al-Musayyib, who said: 'Umar used to write to his governors: 'Do not be among those who are extravagant in your breaking of the fast, and do not wait for the stars to appear for your prayer.'

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ طَارِقِ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، قَالَ: كَانَ عُمَرُ، يَكْتُبُ إِلَى أَمْرَائِهِ: لَا تَكُونُوا مِنَ الْمُسْرِفِينَ بِفِطْرِكُمْ، وَلَا تَنْتَظِرُوا بِصَلَاتِكُمْ اشْتِبَاكَ الْأُجُومِ

[8947] Waki‘ narrated to us, from Sufyān, from Tharwān ibn Milḥān al-Taymī, who said: A man said to ‘Ammār: Indeed, Abū Mūsā said: 'Do not break your fast when the stars appear, for that is the practice of the Jews.'

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ ثَرْوَانَ بْنِ مِلْحَانَ التَّمِيميِّ،
قَالَ: قَالَ رَجُلٌ لِعَمَارٍ: إِنَّ أَبَا مُوسَى، قَالَ: لَا تُفْطِرُوا حِينَ تَبَدُّلُ الْكَوَافِكُ، فَإِنَّ ذَلِكَ فِعْلُ الْيَهُودِ

[8948] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Ibrāhīm, from ‘Alqamah, who said: A bowl was brought to ‘Abd Allāh, so he said to the people: 'Come closer and eat.' One of them moved away, so ‘Abd Allāh said to him: 'What is wrong with you?' He said: 'I am fasting.' ‘Abd Allāh said: 'This, by the One besides Whom there is no god, is the time when food becomes lawful for the eater.'

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: أَتَيْتَ عَبْدَ اللَّهِ بِجَفَنَةٍ، فَقَالَ لِلنَّاسِ: إِذْنُوا فَكُلُوا فَأَعْتَزَلَ رَجُلٌ مِّنْهُمْ، فَقَالَ لَهُ عَبْدُ اللَّهِ: مَا لَكَ؟ قَالَ: إِنِّي صَائِمٌ، فَقَالَ عَبْدُ اللَّهِ: هَذَا، وَالَّذِي لَا إِلَهَ غَيْرُهُ، حِينَ حَلَ الطَّعَامُ لِأَكِيلٍ

[8949] Waki‘ narrated to us, from ‘Abd al-Wāhid ibn Ayman, from his father, from Abū Sa‘īd, who said: 'I entered upon him, and he broke his fast with a bone with some meat on it, and I saw that the sun had not yet set.'

حَدَّثَنَا وَكِبِيعٌ، عَنْ عَبْدِ الْوَاحِدِ بْنِ أَيْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، قَالَ: دَخَلْتُ عَلَيْهِ، فَأَفْطَرَ عَلَى عِرْقٍ، وَإِنِّي أَرَى الشَّمْسَ لَمْ تَعْرُبْ

[8950] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Mujāhid, who said: 'I used to bring Ibn ‘Umar his Iftar, covering it out of shyness that people might see it.'

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، قَالَ: إِنِّي كُنْتُ لَا تَرَى ابْنَ عُمَرَ بِفِطْرِهِ، فَأَغْطِيَهُ اسْتِحْيَاً مِّنَ النَّاسِ أَنْ يَرَوْهُ

[8951] ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Al-Hajarī, from a man from Banū Sawwārah, who said: 'I went to Hudhayfah and stayed with him. When the sun set, Hudhayfah and his companions would get down and not wait long before breaking their fast.'

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنِ الْهَجَرِيِّ، عَنْ رَجُلٍ، مِنْ بَنْيِ سَوَّارَةَ، قَالَ: انْطَلَقْتُ إِلَى حُذَيْفَةَ، فَنَزَّلْتُ مَعَهُ، فَكَانَ إِذَا غَابَتِ الشَّمْسُ، نَزَلَ حُذَيْفَةَ، وَأَصْحَابُهُ لَمْ يَنْبَثِ إِلَّا قَبِيلًا حَتَّى يُفْطَرَ

[8952] Waki‘ narrated to us, from Muslim ibn Yazid, from his father, who said: ‘Alī ibn Abī Tālib used to say to Ibn al-Nabbāh: 'Has the sun set?' He would reply: 'Do not rush.' Then he would say: 'Has the sun set?' When he said: 'Yes,' he broke his fast, then got down and prayed.

حَدَّثَنَا وَكِيعٌ، عَنْ مُسْلِمِ بْنِ يَزِيدَ، عَنْ أَبِيهِ، قَالَ: كَانَ عَلَيُّ بْنُ أَبِي طَالِبٍ، يَقُولُ لِابْنِ النَّبَاحِ: غَرَبَتِ الشَّمْسُ؟، فَيَقُولُ: لَا تَعْجَلْ، فَيَقُولُ: غَرَبَتِ الشَّمْسُ؟ فَإِذَا قَالَ: نَعَمْ، أَفْطَرَ، ثُمَّ نَزَلَ فَصَلَّى

[8953] ‘Umar ibn Sa‘id narrated to us, from Sufyān, from Abū Ḥāzim, from Sahl ibn Sa‘d, who said: The Messenger of Allah ﷺ said: 'This nation will continue to be in goodness as long as they hasten the breaking of the fast.'

حَدَّثَنَا عُمَرُ بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَنْزَلُ هَذِهِ الْأُمَّةُ بِخَيْرٍ مَا عَجَلُوا إِلَّاقْطَارَ

[8954] Ḥātim ibn Ismā‘īl narrated to us, from ‘Abd al-Rahmān ibn Ḥarmalah, from Sa‘īd ibn al-Musayyib, who said: 'If you see that the 'Asr time has passed you, then drink.'

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ،
عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، قَالَ: إِذَا رَأَيْتَ أَنَّ الْعَصْرَ قَدْ
فَانَّكَ فَاسْرَبْ

[8955] Waki‘ narrated to us, from Abū al-‘Anbas ‘Amr ibn Marwān, who said: I heard Ibrāhīm say: 'Indeed, it is from the Sunnah to hasten the breaking of the fast.'

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي الْعَنْبَسِ عَمْرُو بْنِ مَرْوَانَ، قَالَ:
سَمِعْتُ إِبْرَاهِيمَ، يَقُولُ: إِنَّ مِنَ السُّنْنَةِ تَعْجِيلُ الْإِفْطَارِ

[8956] Ibn ‘Ulayyah narrated to us, from Ibn ‘Awn, from Mūsā ibn Anas, that Anas used to send a servant girl up to the roof of the house and say: 'When the horizon becomes level (i.e., the sun sets), inform me.'

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ ابْنِ عَوْنِ، عَنْ مُوسَى بْنِ أَنَّسٍ،
أَنَّ أَنَّسًا كَانَ يُصْنِعُ الْجَارِيَةَ فَوْقَ الْبَيْتِ، فَيَقُولُ: إِذَا
اسْتَوَى الْأَفْقُ فَادْعُنِي

[8957] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Mujāhid, from Muwarriq al-‘Ijli, from Abū al-Dardā’, who said: 'Among the manners of the Prophets is hastening the breaking of the fast, delaying the Suhur, and placing the right hand over the left in prayer.'

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ
مُورَقِ الْعِجْلِيِّ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: مِنْ أَخْلَاقِ
النَّبِيِّينَ التَّبَكِيرُ فِي الْإِفْطَارِ، وَالْأَبْلَاغُ فِي السُّحُورِ،
وَوَضْعُ الْيَمِينِ عَلَى الشَّمَالِ فِي الصَّلَاةِ

[8958] Ibn Fuḍayl narrated to us, from Bayān, from Qays, who said: ‘Umar handed a vessel to a man next to him when the sun set, and said to him: 'Drink.' Then he said: 'Perhaps you are among those who are extravagant in their breaking of the fast, extravagance, extravagance.'

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ بَيَانٍ، عَنْ قَيْسٍ، قَالَ: نَأَوْلَ عُمَرُ رَجُلًا إِنَاءً إِلَى جَنْبِهِ حِينَ غَرَبَتِ الشَّمْسُ، فَقَالَ لَهُ: اشْرَبْ، ثُمَّ قَالَ: لَعَلَّكَ مِنَ الْمُسْرِفِينَ بِفِطْرِهِ، سَرَفْ، سَرَفْ

[8959] Section: Whoever disliked fasting Ramadan during travel Ibn ‘Uyaynah narrated to us, from Al-Zuhri, from Ṣafwān ibn ‘Abd Allāh, from Umm al-Dardā’, from Ka‘b ibn ‘Āsim, who said: The Messenger of Allah ﷺ said: 'It is not righteousness to fast while traveling.'

حَدَّثَنَا مَنْ مِنْ كَرْهَةِ صِيَامَ رَمَضَانَ فِي السَّفَرِ حَدَّثَنَا أَبْنُ عُيُونَةَ، عَنِ الرَّهْبَرِيِّ، عَنْ صَفْوَانَ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ كَعْبِ بْنِ عَاصِمٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلِيسَ مِنَ الْبَرِّ الصِّيَامُ فِي السَّفَرِ

[8960] Ghundar narrated to us, from Shu'bah, from Muhammad ibn 'Abd al-Rahmān ibn Sa'd, from Muhammad ibn 'Amr ibn al-Hasan, from Jābir ibn 'Abd Allāh, who said: The Messenger of Allah ﷺ was on a journey and saw a man around whom people had gathered and he was being shaded. He asked: 'What is wrong with him?' They said: 'A man who is fasting.' The Messenger of Allah ﷺ said: 'It is not righteousness that you fast while traveling.'

حَدَّثَنَا عُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعِدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرُو بْنِ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَرَأَى رَجُلًا قَدْ اجْتَمَعَ النَّاسُ عَلَيْهِ، وَقَدْ ظَلَّ عَلَيْهِ، فَقَالَ: مَا لَهُ؟ قَالُوا: رَجُلٌ صَائِمٌ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ مِنَ الْبِرِّ أَنْ تَصُومُوا فِي السَّفَرِ

[8961] Abū Mu'awiyah narrated to us, from 'Āsim, from Muwarriq, from Anas, who said: We were with the Prophet ﷺ on a journey. Some of us were fasting and some were not. Those who were not fasting got up and pitched the tents and watered the riding animals. The Messenger of Allah ﷺ said: 'Those who are not fasting have taken the reward today.'

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ مُورِقٍ، عَنْ أَنَّسٍ، قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَمِنَ الصَّائِمُونَ، وَمِنَ الْمُفْطَرِينَ، فَقَامَ الْمُفْطَرُونَ فَضَرَبُوا الْأَبْنِيَةَ، وَسَقَوُا الرِّكَابَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ذَهَبَ الْمُفْطَرُونَ الْيَوْمَ بِالْأَجْرِ

[8962] Khālid ibn Makhlad narrated to us, from Ibn Abī Dhī'b, from Al-Zuhrī, from Abū Salamah ibn 'Abd al-Rahmān, from his father, who said: 'The one who fasts while traveling is like the one who breaks his fast while resident.'

حَدَّثَنَا خَالِدُ بْنُ مُخْلِدٍ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنِ الرُّهْبَرِيِّ،
عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، قَالَ: الصَّائِمُ
فِي السَّفَرِ كَالمُفْطَرِ فِي الْحَضَرِ

[8963] Ghundar narrated to us, from Shu'bah, from Abū Ḥamzah, who said: I asked Ibn 'Abbās about fasting while traveling. He said: 'Hardship and ease; take the ease of Allah upon you.'

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ أَبِي حَمْزَةَ، قَالَ: سَأَلْتُ
ابْنَ عَبَّاسٍ عَنِ الصَّوْمَ فِي السَّفَرِ، فَقَالَ: عُسْرٌ، وَيُسْرٌ،
خُذْ يُسْرَ اللَّهِ عَلَيْكَ

[8964] Ibn Numayr narrated to us, from Zakariyyā, from 'Āmir, that he used to not fast while traveling.

حَدَّثَنَا ابْنُ ثَمَيْرٍ، عَنْ زَكَرِيَّاَ، عَنْ عَامِرٍ، أَنَّهُ كَانَ لَا
يَصُومُ فِي السَّفَرِ

[8965] Mu'tamir ibn Sulaymān narrated to us, from 'Awf, who said: It reached me that Al-Ḥasan used to say: 'Breaking the fast while traveling, and residence is its concession.'

حَدَّثَنَا مُعْنَمُ بْنُ سُلَيْمَانَ، عَنْ عَوْفٍ، قَالَ: بَلَغَنِي أَنَّ
الْحَسَنَ، كَانَ يَقُولُ: الإِفْطَارُ فِي السَّفَرِ، وَالْحَضَرُ
رُخْصَةٌ

[8966] Muḥāmmad ibn Muḥammad ibn Bishr narrated to us, Sa‘īd narrated to us, from Qatādah, from Jābir ibn Zayd, from Ibn ‘Abbās, who said: 'Breaking the fast while traveling is a firm resolution (Azīmah).'

حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ بْنُ بِشْرٍ، حَدَّثَنَا سَعِيْدٌ، عَنْ قَتَادَةَ،
عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: الْإِفْطَارُ فِي
السَّفَرِ عَزْمَةٌ

[8967] Muḥammad ibn Bishr narrated to us, he said: Sa‘īd narrated to us, from Qatādah, from Ibn ‘Umar, who said: 'Breaking the fast while traveling is a charity that Allah has bestowed upon His servants.'

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: ثَنَا سَعِيْدٌ، عَنْ قَتَادَةَ، عَنْ ابْنِ عَمْرٍ، قَالَ: الْإِفْطَارُ فِي السَّفَرِ صَدَقَةٌ تَصَدَّقُ اللَّهُ
بِهَا عَلَى عَبْدِهِ

[8968] Ibn ‘Uyaynah narrated to us, from Al-Zuhrī, from ‘Abd Allāh, from Ibn ‘Abbās, that the Prophet ﷺ fasted during the year of the Conquest until he reached Al-Kadīd, then he broke his fast. Only the last action of the Messenger of Allah ﷺ is taken.

حَدَّثَنَا ابْنُ عُيَّانَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، صَامَ عَامَ الْفَتحِ
حَتَّى بَلَغَ الْكَيْدَ، ثُمَّ أَفْطَرَ وَإِنَّمَا يُؤْخَذُ بِالْأُخْرَ مِنْ فِعْلِ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[8969] Waki‘ narrated to us, from Abū al-‘Umays, who said: I asked Abū Ja‘d about fasting while traveling. He said: 'Do not fast.'

حَدَّثَنَا وَكِبِيعٌ، عَنْ أَبِي الْعُمَيْسٍ، قَالَ: سَأَلْتُ أَبَا جَعْدِ،
عَنِ الصَّوْمَ فِي السَّفَرِ، قَالَ: لَا تَصُومَنَّ

[8970] Waki‘ narrated to us, from ‘Abd Allāh ibn Ḥumayd, from ‘Abd Allāh ibn Dhakwān, that Ibn ‘Umar stayed in Sham for two Ramadans and broke his fast.

حَدَّثَنَا وَكِبْعُ، عَنْ عَبْدِ اللَّهِ بْنِ حُمَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ ذَكْوَانَ، أَنَّ ابْنَ عُمَرَ، أَقَامَ بِالشَّامِ رَمَضَانَيْنِ، فَأَفْطَرَ

[8971] Abū Khālid al-Aḥmar narrated to us, from Maṇṣūr ibn Ḥayyān, who said: Sa‘īd ibn Jubayr said: 'Whoever accompanies me on a journey must not fast.'

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ مَنْصُورٍ بْنِ حَيَّانَ، قَالَ: قَالَ سَعِيدُ بْنُ جُبَيْرٍ: مَنْ صَاحَبَنِي فِي سَفَرٍ فَلَا يَصُومُنَّ

[8972] Waki‘ narrated to us, from Muḍarris ibn ‘Abd Allāh, who said: I said to Al-Sha‘bī: 'I am staying in Rayy.' He said: 'Pray two Rak‘ahs.' I said: 'What about fasting?' He said: 'Do not fast, break your fast, even if you stay for ten years.'

حَدَّثَنَا وَكِبْعُ، عَنْ مُضَرِّسٍ بْنِ عَبْدِ اللَّهِ، قَالَ: قُلْتُ لِلشَّعْبِيِّ: إِنِّي أُقِيمُ بِالرَّأْيِ، قَالَ: صَلَّ رَكْعَتَيْنِ، قُلْتُ: فَالصَّوْمُ، قَالَ: لَا تَصُمُ أَفْطِرُ، وَإِنْ أَفَمْتَ عَشْرَ سِنِينَ

[8973] Abū Dāwūd ‘Umar ibn Sa‘d narrated to us, from Sufyān, from Al-Awzā‘ī, from Yaḥyā ibn Abī Kathīr, from Abū Salamah, from Abū Hurayrah, that the Messenger of Allah ﷺ was on a journey, and Abū Bakr and ‘Umar were with him. Food was brought, and he said to them: 'Come closer and eat.' They said: 'O Messenger of Allah ﷺ, we are fasting.' He said: 'Move aside with your companion, deal with your companion, come closer and eat.'

[8974] Section: Whoever used to fast while traveling and say it is better Abū Mu‘awiyah and Marwān ibn Mu‘awiyah narrated to us, from ‘Aṣim, who said: Anas was asked about fasting while traveling. He said: 'Whoever breaks his fast, it is a concession, and whoever fasts, fasting is better.'

حَدَّثَنَا أَبُو دَاؤِدُ عُمَرُ بْنُ سَعْدٍ، عَنْ سُفِيَّاً، عَنْ الْأَوْزَاعِيِّ، عَنْ يَحْنَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلْمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي سَفَرٍ، وَمَعَهُ أَبُو بَكْرٍ، وَعُمَرُ فَاتَّيْ بِطَعَامٍ، فَقَالَ لَهُمَا: اذْنُوا، وَكُلَا، فَقَالَا: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِنَّا صَائِمَانِ، فَقَالَ: ارْجِلُوا بِصَاحِبِكُمْ، اعْمَلُوا بِصَاحِبِكُمْ اذْنُوا وَكُلَا

حَدَّثَنَا مَنْ كَانَ يَصُومُ فِي السَّفَرِ، وَيَقُولُ: هُوَ أَفْضَلُ حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَمَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَاصِمٍ، قَالَ: سُئِلَ أَنَّسُ، عَنِ الصَّوْمَ فِي السَّفَرِ فَقَالَ: مَنْ أَفْطَرَ فَرُخْصَةً، وَمَنْ صَانَ فَالصَّوْمُ أَفْضَلُ

[8975] Sahl ibn Yūsuf narrated to us, from Humayd, from Ibn Abī Mulaykah, who said: 'I accompanied 'Ā'ishah on a journey, and she did not break her fast until she entered Makkah.'

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ حُمَيْدٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، قَالَ: صَحِّبْتُ عَائِشَةَ فِي السَّفَرِ فَمَا أَفْطَرَتْ حَتَّى دَخَلَتْ مَكَّةَ

[8976] Abū Dāwūd al-Tayālisī narrated to us, from Al-Ḥakam ibn 'Atiyah, from Al-Nadr ibn 'Abd Allāh al-'Ansī, from Qays ibn 'Abbād, that he used to fast while traveling and break his fast.

حَدَّثَنَا أَبُو دَاؤُدُ الطَّيَالِسِيُّ، عَنِ الْحَكَمِ بْنِ عَطِيَّةَ، عَنِ النَّضْرِ بْنِ عَبْدِ اللَّهِ الْعَنْسِيِّ، عَنْ قَيْسِ بْنِ عَبَادٍ، أَنَّهُ كَانَ يَصُومُ فِي السَّفَرِ وَيُفْطِرُ

[8977] Ghundar narrated to us, from Shu'bah, from Mūsā, the freed slave of Ibn 'Āmir, who said: I asked Anas about fasting while traveling. He said: 'We were with Abū Mūsā on a journey; he fasted and we fasted.'

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مُوسَى، مَوْلَى ابْنِ عَامِرٍ، قَالَ: سَأَلْتُ أَنَسًا عَنِ الصَّوْمِ فِي السَّفَرِ، فَقَالَ: كُلَّا مَعَ أَبِي مُوسَى فِي السَّفَرِ فَصَامَ وَصَمْنَا

[8978] Wakī‘ narrated to us, from Ibn Abī Khālid, from Ibn al-Aswad, that his father used to fast while traveling.

حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي خَالِدٍ عَنِ ابْنِ الْأَسْوَدِ، أَنَّ أَبَاهُ كَانَ يَصُومُ فِي السَّفَرِ

[8979] Azhar narrated to us, from Ibn 'Awn, who said: 'Muhammad used to fast while traveling.'

حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنِ، قَالَ: كَانَ مُحَمَّدًا يَصُومُ فِي السَّفَرِ

[8980] Abū Usāmah narrated to us, from Ibn ‘Awn, from Al-Qāsim, who said: 'I saw ‘Āishah fasting while traveling until the heat exhausted her.'

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ ابْنِ عَوْنِ، عَنْ الْقَاسِيمِ، قَالَ: قَدْ رَأَيْتُ عَائِشَةَ تَصُومُ فِي السَّفَرِ حَتَّى أَذْلَقَهَا السَّمْوُمُ

[8981] Marwān ibn Mu‘āwiyah narrated to us, from ‘Āsim, from Ibn Sīrīn, who said: 'Uthmān ibn Abī al-‘Āṣ used to say about that the same as Anas ibn Mālik.

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: كَانَ عُثْمَانُ بْنُ أَبِي الْعَاصِ يَقُولُ فِي ذَلِكَ مِثْلَ قَوْلِ أَنَّسِ بْنِ مَالِكٍ

[8982] Mu‘tamir ibn Sulaymān narrated to us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, that he used to go out to Al-Ghābah and would not break his fast nor shorten his prayer.

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَخْرُجُ إِلَى الْغَابَةِ فَلَا يُفْطِرُ، وَلَا يَفْصُرُ

[8983] Abū Usāmah narrated to us, from Ash‘ath, from Ibn Sīrīn, that ‘Uthmān ibn Abī al-‘Āṣ said: 'Fasting while traveling is better, and breaking the fast is a concession.'

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ أَشْعَثَ، عَنْ ابْنِ سِيرِينَ، أَنَّ عُثْمَانَ بْنَ أَبِي الْعَاصِ، قَالَ: الصَّوْمُ فِي السَّفَرِ أَفْضَلُ، وَالْفِطْرُ رُخْصَةٌ

[8984] Yazīd ibn Hārūn narrated to us, from Kahmas, who said: Sālim was asked, or I asked him, about fasting while traveling. He said: 'If you fast, it suffices you, and if you break your fast, it is a concession granted to you.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ كَهْمَسٍ، قَالَ: سَلِّمَ أَوْ سَأَلَنَا عَنِ الصَّوْمَ فِي السَّفَرِ، فَقَالَ: إِنْ صُمِّثْ فَقَدْ أَجْزَأَ عَنْكُمْ، وَإِنْ أَفْطَرْتُمْ فَقَدْ رُخْصَ لَكُمْ

[8985] Ibn Numayr narrated to us, he said: Hishām narrated to us, from his father, from ‘Ā’ishah, that Hamzah al-Aslāmī asked the Messenger of Allah ﷺ about fasting while traveling. He said: 'Fast if you wish, and break your fast if you wish.'

حَدَّثَنَا ابْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ حَمْزَةَ الْأَسْلَمِيَّ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنِ الصَّوْمَ فِي السَّفَرِ، فَقَالَ: صُمْ إِنْ شِئْتَ، وَأَفْطِرْ إِنْ شِئْتَ

[8986] Sahl ibn Yūsuf narrated to us, from Al-‘Awwām, who said: I said to Mujāhid: 'Which of that is more pleasing to you?' He said: 'If you are able to fast, then fasting is more pleasing to me.'

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنِ الْعَوَّامِ، قَالَ: فَلْتُ لِمُجَاهِدٍ أَيُّ ذَلِكَ أَعْجَبٌ إِلَيَّكَ؟ قَالَ: إِذَا كُنْتَ ثُطِيقُ الصَّوْمَ، فَالصَّوْمُ أَعْجَبٌ إِلَيَّ

[8987] Ghundar narrated to us, from Shu'bah, from Ibn Abī al-Sha'thā', who said: 'I accompanied my father, 'Amr ibn Maymūn, Al-Aswad ibn Yazīd, and Abū Wā'il, and they used to fast Ramadan and other than it while traveling.'

[8988] 'Abīdah ibn Ḥumayd narrated to us, from 'Imrān ibn Muslim, from Ibrāhīm al-Taymī, from his father, who said: I asked permission from Ḥudhayfah in Al-Madā'in. Ḥudhayfah said to me: 'He stipulated upon me that you should not shorten the prayer nor break your fast.'

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ ابْنِ أَبِي الشَّعْبَاءِ، قَالَ: صَاحِبُتُ أَبِي، وَعَمِرْوَ بْنَ مَيْمُونَ، وَالْأَسْوَدَ بْنَ يَزِيدَ، وَأَبَا وَائِلٍ فَكَانُوا يَصُومُونَ رَمَضَانَ، وَغَيْرَهُ فِي السَّفَرِ

حَدَّثَنَا عَبِيْدَةُ بْنُ حُمَيْدٍ، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ، عَنْ إِبْرَاهِيمَ التَّنِيَّمِيِّ، عَنْ أَبِيهِ، قَالَ: اسْتَأْذَنْتُ حُدَيْفَةَ بِالْمَدَائِنِ، فَقَالَ لِي حُدَيْفَةُ: يَشْرُطُ عَلَيَّ أَنْ لَا تَنْقُضَ، وَلَا تُفْطِرَ

[8989] Section: Whoever said: Travelers, some fast and some break their fast Muḥammad ibn Bishr al-‘Abdī narrated to us, from Sa‘īd, from Qatādah, from Abū Naḍrah, from Abū Sa‘īd, who said: 'We went out with the Prophet of Allah ﷺ to Hunayn with twelve nights remaining of Ramadan. A group of the Companions of Muḥammad fasted, and others broke their fast, and he did not criticize that.'

حَدَّثَنَا مُسَافِرُونَ قَيْصُومُ بَعْضُهُ، وَيُفْطِرُ بَعْضُهُ
حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، عَنْ سَعِيدٍ، عَنْ قَنَادَةَ،
عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: حَرَجْنَا مَعَ نَبِيِّ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى حُنَيْنٍ فِي اثْنَيْ عَشْرَةَ
بَقِيَّتْ مِنْ رَمَضَانَ، فَصَامَ طَائِفَةً مِنْ أَصْحَابِ مُحَمَّدٍ،
وَأَفْطَرَ آخَرُونَ، فَلَمْ يَعْبُدْ ذَلِكَ

[8990] Yazīd ibn Hārūn narrated to us, from Al-Taymī, from Abū Naḍrah, from Abū Sa‘īd, who said: 'We used to go on campaigns with the Prophet ﷺ. Some of us were fasting and some were not. The fasting person did not criticize the one not fasting, nor did the one not fasting criticize the fasting person.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ التَّيْمِيِّ، عَنْ أَبِي نَضْرَةَ،
عَنْ أَبِي سَعِيدٍ، قَالَ: كُنَّا نَغْزُو مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، فَمِنَ الصَّائِمُ، وَمِنَ الْمُفْطِرِ، فَلَا يَعِيبُ الصَّائِمُ
عَلَى الْمُفْطِرِ، وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ

[8991] Abū Khālid al-Aḥmar narrated to us, from Ḥumayd, who said: I went out and fasted, so they said: 'Repeat (the fast).' I said: 'Anas informed me that the Companions of the Messenger of Allah ﷺ used to travel, and the fasting person would not criticize the one not fasting, nor would the one not fasting criticize the fasting person.' Then I met Ibn Abī Mulaykah, and he told me the same from 'Aishah.

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ حُمَيْدٍ، قَالَ: حَرَجْتُ فَصُمِّتُ، قَالُوا: أَعِدْ، قَالَ: فَقُلْتُ: إِنَّ أَنَّسًا أَخْبَرَنِي، أَنَّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانُوا يُسَافِرُونَ فَلَا يَعِيبُ الصَّائِمَ عَلَى الْمُفْطَرِ، وَلَا الْمُفْطَرُ عَلَى الصَّائِمِ فَأَقْبَلَتُ ابْنَ أَبِي مُلِيَّةَ، فَأَخْبَرَنِي عَنْ عَائِشَةَ بِمِثْلِهِ

[8992] Abū Bakr narrated to us, he said: Abū Khālid narrated to us, from Dāwūd, from Al-Sha'bī, Al-Ḥasan, and Sa'īd ibn al-Musayyib, who said: 'The Companions of the Messenger of Allah ﷺ used to travel; the one fasting would fast, and the one breaking his fast would break it. The fasting person would not criticize the one breaking his fast, nor would the one breaking his fast criticize the fasting person.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو حَالِدٍ، عَنْ دَاؤَدَ، عَنْ الشَّعْبِيِّ، وَالْحَسَنِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، قَالُوا: كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسَافِرِينَ، فَيَصُومُ الصَّائِمُ، وَيُفْطِرُ الْمُفْطَرُ، فَلَا يَعِيبُ الصَّائِمَ عَلَى الْمُفْطَرِ، وَلَا الْمُفْطَرُ عَلَى الصَّائِمِ

[8993] Abū Mu‘āwiyah narrated to us, from ‘Āsim, from Abū Naḍrah, from Jābir, who said: 'We were with the Prophet ﷺ. Some of us were fasting and some were not, and we did not criticize one another.'

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرٍ، قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمِنَ الصَّائِمُونَ، وَمِنَ الْمُفْطَرِ، فَلَمْ يَكُنْ يَعِيبُ بَعْضُنَا عَلَى بَعْضٍ

[8994] Ibn Numayr narrated to us, Al-A‘mash narrated to us, from Shaqīq, who said: 'We were with the companions of ‘Abd Allāh on a journey. Some of them fasted and some broke their fast.'

حَدَّثَنَا ابْنُ نُمَيْرٍ، ثَنَا الْأَعْمَشُ، عَنْ شَقِيقٍ، قَالَ: كُنَّا مَعَ أَصْحَابِ عَبْدِ اللَّهِ فِي سَفَرٍ فَصَامَ بَعْضُهُمْ، وَأَفْطَرَ بَعْضُهُمْ

[8995] Section: Whoever said: If he fasts while traveling, it does not suffice him Abū Dāwūd al-Tayālisī narrated to us, from ‘Imrān al-Qaṭān, from ‘Ammār, the freed slave of Banū Hāshim, from Ibn ‘Abbās, that he was asked about a man who fasted Ramadan while traveling. He said: 'It does not

حَدَّثَنَا مَنْ قَالَ: إِذَا صَامَ فِي السَّفَرِ لَمْ يُجْزِهِ حَدَّثَنَا أَبُو دَاوُدُ الطَّيَالِسِيُّ، عَنْ عِمْرَانَ الْقَطَانِ، عَنْ عَمَّارِ مَوْلَى بَنِي هَاشِمٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ سُئِلَ عَنْ رَجُلٍ صَامَ رَمَضَانَ فِي سَفَرٍ، فَقَالَ: لَا يُجْزِيهِ

[8996] Al-Faḍl ibn Dukayn narrated to us, from Zuhayr, from ‘Abd al-Karīm, from ‘Atā’, from Al-Muḥarrar, from Abū Hurayrah, who said: 'I fasted Ramadan while traveling, and Abū Hurayrah ordered me to repeat the fast among my family.'

حَدَّثَنَا أَفْضُلُ بْنُ دُكَيْنِ، عَنْ رُهَيْرٍ، عَنْ عَبْدِ الْكَرِيمِ،
عَنْ عَطَاءٍ، عَنْ الْمُحَرَّرِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ:
صُمِّتُ رَمَضَانَ فِي السَّفَرِ، فَأَمَرَنِي أَبُو هُرَيْرَةَ، أَنْ
أُعِيدَ الصِّيَامَ فِي أَهْلِي

[8997] Ghundar narrated to us, from Shu‘bah, from Abū al-Fayḍ, who said: We were on a campaign, and we had a commander who said: 'Do not fast. Whoever is fasting, let him break his fast.' Abū al-Fayḍ said: I met Abū Qirṣāfah, a man from the Companions of the Prophet ﷺ, and asked him about that. He said: 'If you fasted, you would not have fulfilled (the obligation).'

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ أَبِي الْفَيْضِ، قَالَ: كُنَّا فِي
غَزْوَةٍ، فَكَانَ عَلَيْنَا أَمِيرٌ، فَقَالَ: لَا تَصُومُنَّ، فَمَنْ صَامَ
فَلْيُغْطِرْ، قَالَ أَبُو الْفَيْضِ: فَلَقِيتُ أَبَا قِرْصَافَةَ كَانَ رَجُلًا
مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسَأَلْتُهُ عَنْ
ذَلِكَ؟ فَقَالَ: لَوْ صُمِّتَ مَا قَضَيْتَ

[8998] Yazid ibn Hārūn narrated to us, from Shu‘bah, from ‘Amr ibn Dīnār, from a man, from his father, that a man fasted Ramadan while traveling, and ‘Umar, may Allah have mercy on him, ordered him to repeat it.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ شُعْبَةَ، عَنْ عَمْرُو بْنِ
دِينَارٍ، عَنْ رَجُلٍ، عَنْ أَبِيهِ، أَنَّ رَجُلًا صَامَ رَمَضَانَ
فِي السَّفَرِ، فَأَمَرَهُ عُمَرُ رَحْمَةُ اللَّهِ، أَنْ يُعِيدَ

[8999] Section: What they said regarding a man whom Ramadan reaches, so he fasts, then he travels 'Abd al-Wahhāb al-Thaqafī narrated to us, from Ayyūb, from Ibnu Sīrīn, from 'Abīdah, who said: I asked him about His saying, the Most High: 'So whoever sights [the new moon of] the month, let him fast it' [Al-Baqarah: 185]. He said: 'Whoever witnesses the beginning of it, let him fast the end of it. Do you not see His saying: 'So whoever sights [the new moon of] the month, let him fast it'?'

[9000] Sahl ibn Yūsuf narrated to us, from Al-Taymī, from Abū Mijlaz, who said: 'If the month of Ramadan begins, he should not go out. If he refuses but to go out, let him complete his fast.'

حَدَّثَنَا مَا قَالُوا: فِي الرَّجْلِ يُدْرِكُهُ رَمَضَانُ فَيَصُومُ ثُمَّ يُسَافِرُ حَدَّثَنَا عَبْدُ الْوَهَابِ النَّقْفِيُّ، عَنْ أَيُوبَ، عَنْ ابْنِ سِيرِينَ، عَنْ عَبِيدَةَ، قَالَ: سَأَلَنَا عَنْ قَوْلِهِ تَعَالَى: {فَمَنْ قَالَ: "مَنْ [185: شَهَدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ} [البقرة] شَهَدَ أَوْلَهُ، فَلْيَصُمْ آخِرَهُ، أَلَا يَرَى إِلَى قَوْلِهِ تَعَالَى: {فَمَنْ شَهَدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ} [البقرة]

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ التَّيْمِيِّ، عَنْ أَبِي مَحْلَزٍ، قَالَ: إِذَا دَخَلَ شَهْرُ رَمَضَانَ فَلَا يَخْرُجُ، فَإِنْ أَبَى إِلَّا أَنْ يَخْرُجَ فَلْيَتَمَّ صَوْمَةً