

مصنف ابن أبي شيبة

Musannaf Ibn Abi Shaybah

VOLUME [7]

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Note

Muṣannaf Ibn Abī Shaybah—formally titled “al-Kitāb al-Muṣannaf fī al-Aḥādīth 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 Ibn 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, Ibn 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 (maqṭū‘). 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 Ibn 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.

[6001] Sālim narrated to us, from Abū al-Aḥwaṣ, from Abū Ḥamzah, from Ibrāhīm, who said: “‘Abd Allāh used to dislike praying a similar prayer after the prescribed prayer.”

حَدَّثَنَا سَالِمٌ، عَنْ أَبِي الْأَحْوَصِ، عَنْ أَبِي حَمْزَةَ، عَنْ
إِبْرَاهِيمَ، قَالَ: كَانَ عَبْدُ اللَّهِ يَكْرَهُ أَنْ يُصَلِّيَ بَعْدَ
الْمَكْتُوبَةِ مِثْلَهَا

[6002] Abū Bakr narrated to us, saying: Hushaym narrated to us, from Mughīrah, from Ibrāhīm, who said: “They used to dislike praying a similar prayer after the prescribed prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ
إِبْرَاهِيمَ، قَالَ: كَانُوا يَكْرَهُونَ أَنْ يُصَلُّوا بَعْدَ الْمَكْتُوبَةِ
مِثْلَهَا

[6003] Hushaym narrated to us, from Al-A‘mash, from Sulaymān ibn Mushir, from Kharashah ibn al-Ḥurr, from ‘Umar, that he disliked praying a similar prayer after the prescribed prayer.

حَدَّثَنَا هُشَيْمٌ، عَنِ الْأَعْمَشِ، عَنْ سُلَيْمَانَ بْنِ مُشِيرٍ،
عَنْ خَرَّشَةَ بْنِ الْحُرِّ، عَنْ عُمَرَ أَنَّهُ كَرِهَ أَنْ يُصَلِّيَ بَعْدَ
الْمَكْتُوبَةِ مِثْلَهَا

[6004] Abu Bakr narrated to us, saying: Waki‘ narrated to us from Ibn Abi Dhi‘b, from ‘Abd al-Rahman ibn Mihran, from ‘Abd al-Rahman ibn Sa‘d, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: “The further, then the further from the mosque, the greater the reward.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنِ ابْنِ أَبِي ذُنُبٍ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ مِهْرَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
سَعْدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: الْأَبْعَدُ، فَأَلْبَعْدُ مِنَ الْمَسْجِدِ أَكْثَرُ أَجْرًا

[6005] Waki‘ narrated to us from Ibn Abi Dhi’b, from Al-Aswad ibn al-‘Ala’ ibn Harithah, who said: The Messenger of Allah ﷺ said: “From the moment one of you leaves his house to go to his mosque, one foot writes a good deed, and the other erases a bad deed.”

حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذُنْبٍ، عَنِ الْأَسْوَدِ بْنِ الْعَلَاءِ بْنِ حَارِثَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مِنْ حِينَ يَخْرُجُ أَحَدُكُمْ مِنْ بَيْتِهِ إِلَى مَسْجِدِهِ، فَرَجُلٌ تَكْتُبُ حَسَنَةً، وَالْأُخْرَى تَحُطُّ سَيِّئَةً

[6006] Waki‘ narrated to us from Musa ibn ‘Ubaydah, from his brother, from Jabir, who said: “Our homes were far away, so we wanted to move closer to the Mosque of the Messenger of Allah ﷺ. We mentioned that to him, and he said: ‘Do not do it, stay where you are. There is no believer who performs ablution well, then goes out to the mosque, except that Allah writes for him a good deed for every step, and removes from him a bad deed by it.’”

حَدَّثَنَا وَكِيعٌ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ أَخِيهِ، عَنْ جَابِرٍ، قَالَ: كَانَتْ مَنَازِلُنَا قَاصِيَةً، فَأَرَدْنَا أَنْ نَتَقَرَّبَ مِنْ مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرْنَا ذَلِكَ لَهُ، فَقَالَ: لَا تَفْعَلُوهَا انْتُوهَا كَمَا كُنْتُمْ، مَا مِنْ مُؤْمِنٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ، ثُمَّ يَخْرُجُ إِلَى الْمَسْجِدِ إِلَّا كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً، وَحُطَّ عَنْهُ بِهَا سَيِّئَةٌ

[6007] Yazid ibn Harun narrated to us, saying: Humayd al-Tawil informed us from Anas ibn Malik, that Banu Salamah wanted to move from their homes closer to the mosque. The Messenger of Allah ﷺ disliked that the outskirts of Madinah be left empty, so he said: “O Banu Salamah, do you not seek reward for your footsteps?” They said: “Yes.” So they stayed put.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَنَا حُمَيْدُ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ بَنِي سَلَمَةَ أَرَادُوا أَنْ يَتَحَوَّلُوا عَنْ مَنَازِلِهِمْ قَرِيبًا مِنَ الْمَسْجِدِ، فَكَرِهَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تَعْرَى الْمَدِينَةُ، فَقَالَ: يَا بَنِي سَلَمَةَ، أَلَا تَحْتَسِبُونَ أَثَارَكُمْ؟ قَالُوا: بَلَى فَتَبَتُوا

[6008] Ibn ‘Ulayyah narrated to us from Yunus, from Al-Hasan, that the houses of Banu Salamah were far from the mosque, so they intended to move closer to the mosque to attend prayer with the Prophet ﷺ. The Prophet ﷺ said to them: “Do you not seek reward for your footsteps, O Banu Salamah?” So they stayed in their homes.

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّ بَنِي سَلَمَةَ كَانَتْ دُورُهُمْ قَاصِيَةً عَنِ الْمَسْجِدِ، فَهَمُّوا أَنْ يَتَحَوَّلُوا قَرِيبًا مِنَ الْمَسْجِدِ فَيَشْهَدُوا الصَّلَاةَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا تَحْتَسِبُونَ أَثَارَكُمْ يَا بَنِي سَلَمَةَ؟ فَتَبَتُوا فِي دِيَارِهِمْ

[6009] Yazid ibn Harun narrated to us from Al-Taymi, from Abu ‘Uthman al-Nahdi, from Ubayy ibn Ka‘b, who said: There was a man in Madinah—I do not know anyone from the people of Madinah who prays facing the Qiblah whose house was further from the mosque than his. Yet he used to attend prayer with the Messenger of Allah ﷺ. It was said to him: “Why don’t you get a donkey to ride in the intense heat and darkness?” He said: “By Allah, it would not please me if my house were right next to the mosque.” That was mentioned to the Prophet ﷺ, and he said: “O Messenger of Allah, [I do this] so that my steps, my coming, my going, and my returning to my family may be recorded.” The Messenger of Allah ﷺ said: “Allah has granted you that delay and given you all that you sought reward for,” or as the Messenger of Allah ﷺ

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي بِنِ كَعْبٍ، قَالَ: كَانَ رَجُلٌ بِالْمَدِينَةِ، مَا أَعْلَمُ أَحَدًا مِنْ أَهْلِ الْمَدِينَةِ مِمَّنْ يُصَلِّي الْقِبْلَةَ أَبْعَدَ مَنْزِلًا مِنَ الْمَسْجِدِ مِنْهُ، فَكَانَ يَشْهَدُ الصَّلَاةَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقِيلَ لَهُ: ابْتَغَيْتَ حِمَارًا تَرْكَبُهُ فِي الرَّمْضَاءِ وَالظُّلْمَةِ؟ فَقَالَ: وَاللَّهِ مَا يَسْرُنِي أَنْ مَنَزِلِي يَلْزِقُ الْمَسْجِدَ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْمَا يُكْتَبَ خُطَايَ، وَإِقْبَالِي وَإِدْبَارِي وَرُجُوعِي إِلَى أَهْلِي، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَبْطَأَكَ اللَّهُ ذَلِكَ، وَأَعْطَاكَ مَا اخْتَسَبْتَ أَجْمَعُ أَوْ كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[6010] ‘Ali ibn Hashim narrated to us, saying: I asked Ibn Abi Layla, saying: “Banu Salamah wanted to move closer to the mosque.” It was mentioned from Abu al-Zubayr, from Jabir, who said: The Messenger of Allah ﷺ said: “For every step there is a good deed.”

حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، قَالَ: سَأَلْتُ ابْنَ أَبِي لَيْلَى، فَقُلْتُ: بَنُو سَلَمَةَ أَرَادُوا أَنْ يَتَحَوَّلُوا قَرِيبًا مِنَ الْمَسْجِدِ، فَذَكَرَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَإِنَّ بِكُلِّ خُطْوَةٍ حَسَنَةٌ

[6011] Abu Bakr narrated to us, saying: Isma‘il ibn Ibrahim narrated to us from Layth, from Al-Hajjaj ibn ‘Ubayd, from Ibrahim ibn Isma‘il, from Abu Hurayrah, from the Prophet ﷺ, who said: “Is one of you incapable, when he prays, of moving forward or backward, or to his right or to his left?” Meaning for the voluntary prayer.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ لَيْثٍ، عَنْ الْحَجَّاجِ بْنِ عُبَيْدٍ، عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَيْعَجَزُ أَحَدُكُمْ إِذَا صَلَّى أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ، أَوْ عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ يَعْنِي السُّبْحَةَ

[6012] Ibn ‘Ulayyah narrated to us from Ayyub, from ‘Ata’, that Ibn ‘Abbas, Ibn al-Zubayr, Abu Sa‘id, and Ibn ‘Umar used to say: “He should not pray voluntary prayers until he moves from the place where he prayed the obligatory prayer.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ عَطَاءٍ، أَنَّ ابْنَ عَبَّاسٍ، وَابْنَ الزُّبَيْرِ، وَأَبَا سَعِيدٍ، وَابْنَ عُمَرَ، كَانُوا يَقُولُونَ: لَا يَتَطَوَّعُ حَتَّى يَتَحَوَّلَ مِنْ مَكَانِهِ الَّذِي صَلَّى فِيهِ الْفَرِيضَةَ

[6013] Ibn Idris narrated to us from Husayn, from ‘Amir, who said: “He should not pray voluntary prayers until he moves a step or two.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ عَامِرٍ، قَالَ: لَا يَتَطَوَّعُ حَتَّى يَنْهَضَ خُطْوَةً، أَوْ خُطْوَتَيْنِ

[6014] Hatim ibn Isma‘il narrated to us from Hisham, who said: “When my father prayed the obligatory prayer, he would shift from his place and perform Tasbih (supererogatory prayer).”

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ هِشَامٍ، قَالَ: كَانَ أَبِي إِذَا صَلَّى الْمَكْتُوبَةَ مَالَ عَنْ مَكَانِهِ، فَسَبَّحَ

[6015] Abu Bakr narrated to us, saying: Waki‘ narrated to us from Sufyan, from Abu Bahr, from a shaykh, who said: Ibn Mas‘ud was asked about a man praying in the same place where he prayed the obligatory prayer. He said: “There is no harm in it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي بَحْرٍ، عَنْ شَيْخٍ، قَالَ: سُئِلَ ابْنُ مَسْعُودَ عَنِ الرَّجُلِ يُصَلِّي فِي مَكَانِهِ الَّذِي صَلَّى فِيهِ الْفَرِيضَةَ، قَالَ: لَا بَأْسَ بِهِ

[6016] Ibn ‘Ulayyah narrated to us from Ayyub, from Nafi‘, from Ibn ‘Umar, that he used to pray his supererogatory prayer in his place.

حَدَّثَنَا ابْنُ عَلِيَّةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يُصَلِّي سُبْحَتَهُ مَكَانَهُ

[6017] Mu'tamir narrated to us from 'Ubayd Allah ibn 'Umar, who said: "I saw Al-Qasim and Salim praying the obligatory prayer, then praying voluntary prayers in their places." He said: And Nafi' informed me that Ibn 'Umar saw no harm in it.

حَدَّثَنَا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: رَأَيْتُ الْقَاسِمَ، وَسَالِمًا يُصَلِّيَانِ الْفَرِيضَةَ، ثُمَّ يَتَطَوَّعَانِ فِي مَكَانِهِمَا، قَالَ: وَأَنْبَأَنِي نَافِعٌ، أَنَّ ابْنَ عُمَرَ كَانَ لَا يَرَى بِهِ بَأْسًا

[6018] Waki' narrated to us from Mis'ar, who said: I asked 'Ata' about a man praying voluntary prayers in his place. He said: "There is no harm in it."

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، قَالَ: سَأَلْتُ عَطَاءً، عَنِ الرَّجُلِ يَتَطَوَّعُ فِي مَكَانِهِ، فَقَالَ: لَا بَأْسَ بِهِ

[6019] 'Abd al-A'la narrated to us from Hisham, from Al-Hasan and Muhammad, that they used to pray voluntary prayers in the same place where they prayed the obligatory prayer.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَمُحَمَّدٍ أَنَّهُمَا كَانَا يُصَلِّيَانِ التَّطَوُّعَ فِي مَكَانِهِمَا الَّذِي يُصَلِّيَانِ فِيهِ الْفَرِيضَةَ

[6020] Waki' narrated to us from Hisham, from Qatadah, from Sa'id ibn al-Musayyib, who said: "Other than the Imam, if he wishes, he does not move."

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: غَيْرُ الْإِمَامِ إِنْ شَاءَ لَمْ يَتَحَوَّلْ

[6021] Abu Bakr narrated to us, saying: Sharik narrated to us from Maysarah ibn al-Minhal, from ‘Ammar ibn ‘Abd Allah, from ‘Ali, who said: “When the Imam says the Taslim, he should not pray voluntary prayers until he moves from his place or separates between them with speech.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ مَيْسَرَةَ بْنِ الْمِنْهَالِ، عَنْ عَمْرِ بْنِ عَبْدِ اللَّهِ، عَنْ عَلِيٍّ، قَالَ: إِذَا سَلَّمَ الْإِمَامُ، لَمْ يَتَطَوَّعْ حَتَّى يَتَحَوَّلَ مِنْ مَكَانِهِ، أَوْ يَفْصِلَ بَيْنَهُمَا بِكَلَامٍ

[6022] Abu Khalid al-Ahmar narrated to us from Hajjaj, from Abu Ishaq, from Al-Sha‘bi, from Ibn ‘Umar, that he disliked for the Imam to pray voluntary prayers in his place if he had prayed [the obligatory prayer], but he saw no harm in it for someone other than the Imam.

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَجَّاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ أَنَّهُ كَرِهَ إِذَا صَلَّى الْإِمَامُ أَنْ يَتَطَوَّعَ فِي مَكَانِهِ، وَلَمْ يَرِ بِهِ لِعَیْرِ الْإِمَامِ بَأْسًا

[6023] Abu Mu‘awiyah narrated to us from Hajjaj, from Ibrahim ibn Muhajir, from Mujahid, from ‘Abd Allah ibn ‘Amr, that he disliked for the Imam to pray in the place where he prayed the obligatory prayer.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّهُ كَرِهَ لِلْإِمَامِ أَنْ يُصَلِّيَ فِي مَكَانِهِ الَّذِي صَلَّى فِيهِ الْفَرِيضَةَ

[6024] Hafs narrated to us from Hajjaj, from Al-Hakam, from Ibn Abi Layla, that he used to prefer for the Imam, when he prayed, not to pray voluntary prayers in the place where he prayed. Or he said: He disliked it.

حَدَّثَنَا حَفْصٌ، عَنْ حَجَّاجٍ، عَنِ الْحَكَمِ، عَنِ ابْنِ أَبِي لَيْلَى أَنَّهُ كَانَ يَسْتَجِبُ لِلْإِمَامِ إِذَا صَلَّى أَنْ لَا يَتَطَوَّعَ فِي مَكَانِهِ الَّذِي صَلَّى فِيهِ أَوْ قَالَ: كَانَ يَكْرَهُهُ

[6025] ‘Ali ibn Mushir narrated to us from Ibn Abi ‘Arubah, from Qatadah, from Sa‘id ibn al-Musayyib and Al-Hasan, that they used to like for the Imam to move forward when he said the Taslim.

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَالْحَسَنِ أَنَّهُمَا كَانَا يُعْجِبُهُمَا إِذَا سَلَّمَ الْإِمَامُ أَنْ يَتَقَدَّمَ

[6026] Waki‘ narrated to us from Sufyan, from Mansur, from Ibrahim, that it is disliked for the Imam to pray voluntary prayers in the place where he prayed the obligatory prayer.

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ أَنَّهُ يُكْرَهُ لِلْإِمَامِ أَنْ يَتَطَوَّعَ فِي مَكَانِهِ الَّذِي صَلَّى فِيهِ الْفَرِيضَةَ

[6027] Waki‘ narrated to us from Sufyan, from Maysarah, from Al-Minhal ibn ‘Amr, from ‘Abbad ibn ‘Abd Allah, from ‘Ali, who said: “The Imam should not pray voluntary prayers in the place where he led the people until he moves or separates with speech.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَيْسَرَةَ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ، عَنْ عَلِيٍّ، قَالَ: لَا يَتَطَوَّعُ الْإِمَامُ فِي الْمَكَانِ الَّذِي أَمَّ فِيهِ الْقَوْمَ، حَتَّى يَتَحَوَّلَ أَوْ يَفْصِلَ بِكَلَامٍ

[6028] Waki‘ narrated to us from Hisham al-Dastuwa’i, from Qatadah, from Sa‘id ibn al-Musayyib, who said: “The Imam should move.”

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: الْإِمَامُ يَتَحَوَّلُ

[6029] Jarir narrated to us from Mansur, from Ibrahim, who said: “If the Imam prays the obligatory prayer, then wishes to pray the voluntary prayer, he should move aside from his place where he prayed the obligatory prayer.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا صَلَّى الْإِمَامُ الْمَكْتُوبَةَ، ثُمَّ أَرَادَ أَنْ يُصَلِّيَ النَّطَوُّعَ، تَنَحَّى مِنْ مَكَانِهِ الَّذِي صَلَّى فِيهِ الْفَرِيضَةَ

[6030] Abu Bakr narrated to us, saying: ‘Abd al-A‘la narrated to us from Khalid, from Abu Qilabah, who said: “They used to prefer moving forward in prayer and not backward.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، قَالَ: كَانُوا يَسْتَجِيبُونَ أَنْ يَتَقَدَّمُوا فِي الصَّلَاةِ وَلَا يَتَأَخَّرُوا

[6031] Muhammad ibn Abi ‘Adi narrated to us from Ibn ‘Awn, who said: I said to Muhammad [Ibn Sirin]: “A man moves forward to the row during prayer.” He said: “I see no harm in moving forward a step or two.” And he said regarding the one who prays while the row is perpendicular: “I do not know what it is.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، قَالَ: قُلْتُ لِمُحَمَّدٍ: الرَّجُلُ يَتَقَدَّمُ إِلَى الصَّفِّ فِي الصَّلَاةِ، قَالَ: لَا أَعْلَمُ بِأَسَا أَنْ يَتَقَدَّمَ خُطْوَةً، أَوْ خُطْوَتَيْنِ وَقَالَ فِي الَّذِي يُصَلِّي الصَّفِّ مُعْتَرِضًا: لَا أَدْرِي مَا هُوَ

[6032] Hushaym narrated to us from ‘Abd al-Malik, from ‘Ata’, regarding a man who has something with him, places it down, prays, then decides to move forward. He said: “There is no harm in him taking it and then moving forward.”

حَدَّثَنَا هُشَيْمٌ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، فِي الرَّجُلِ يَكُونُ مَعَهُ الشَّيْءُ فَيَضَعُهُ، فَيُصَلِّي، ثُمَّ يَبْدُو لَهُ أَنْ يَتَقَدَّمَ، قَالَ: لَا بَأْسَ أَنْ يَأْخُذَهُ ثُمَّ يَتَقَدَّمَ

[6033] Waki‘ narrated to us from Mis‘ar and Sufyan, from Sa’d ibn Ibrahim, from ‘Urwah, who said: “It used to be said: ‘Move forward, move forward.’”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، وَسُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عُرْوَةَ، قَالَ: "كَانَ يُقَالُ: تَقَدَّمُوا تَقَدَّمُوا

[6034] Hushaym narrated to us from Isma'il ibn Salim, who said: I asked Al-Sha'bi about a man who was praying and there were people praying in front of him, then they left. He said: "He should move forward to the wall in front of him." I said: "Does he recite while walking?" He said: "No, until he reaches the place where he will stand."

حَدَّثَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ سَالِمٍ، قَالَ: سَأَلْتُ الشَّعْبِيَّ، عَنْ رَجُلٍ كَانَ يُصَلِّي وَبَيْنَ يَدَيْهِ قَوْمٌ يُصَلُّونَ، فَأَنْصَرَفُوا، قَالَ: يَتَقَدَّمُ إِلَى الْحَائِطِ بَيْنَ يَدَيْهِ قَالَ: قُلْتُ: أَفَيَقْرَأُ وَهُوَ يَمْشِي؟ قَالَ: لَا حَتَّى يَنْتَهِيَ إِلَى الْمَكَانِ الَّذِي يَقُومُ فِيهِ

[6035] Abu Bakr narrated to us, saying: 'Ali ibn Hashim narrated to us from Ibn Abi Layla, from Thabit al-Bunani, from Ibn Abi Layla, from his father, who said: I prayed next to the Prophet ﷺ while he was offering voluntary prayers at night. He passed by a verse and said: "I seek refuge in Allah from the Fire, and woe to the people of the Fire."

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ إِلَى جَنْبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّي بِاللَّيْلِ تَطَوُّعًا، فَمَرَّ بِآيَةٍ، فَقَالَ: أَعُوذُ بِاللَّهِ مِنَ النَّارِ، وَوَيْلٌ لِلْأَهْلِ النَّارِ

[6036] Waki‘ narrated to us, saying: Al-A‘mash narrated to us from Abu al-Duha, from Masruq, from ‘Aishah, that she passed by this verse: {So Allah conferred favor upon us and protected us from the punishment of the Scorching Fire} [At-Tur: 27]. She said: “O Allah, confer favor upon us and protect us from the punishment of the Scorching Fire; indeed, You are the Beneficent, the Merciful.” It was said to Al-A‘mash: “In prayer?” He said: “In prayer.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، أَنَّهَا مَرَّتْ بِهَذِهِ الْآيَةِ: {فَمَنْ فَقَالَتْ: [27]: اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ} [الطور اللَّهُمَّ مَنْ عَلَيْنَا، وَقِنَا عَذَابَ السَّمُومِ، إِنَّكَ أَنْتَ الْبَرُّ الرَّحِيمُ فَقِيلَ لِلأَعْمَشِ: فِي الصَّلَاةِ؟ فَقَالَ: فِي الصَّلَاةِ

[6037] ‘Abdah narrated to us from Hisham ibn ‘Urwah, from ‘Abd al-Wahhab, from his grandfather ‘Abbad ibn Hamzah, who said: I entered upon Asma’ while she was reciting: {So Allah conferred favor upon us and protected us from the punishment of the Scorching Fire} [At-Tur: 27]. He said: “She stopped at it and began seeking refuge and supplicating.” ‘Abbad said: I went to the market, fulfilled my need, then returned, and she was still at it, seeking refuge and supplicating.

حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبْدِ الْوَهَّابِ، عَنْ جَدِّهِ عَبْدِ بْنِ حَمْزَةَ، قَالَ: دَخَلْتُ عَلَى أَسْمَاءَ وَهِيَ تَقْرَأُ: {فَمَنْ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ} [الطور قَالَ: فَوَقَفَتْ عَلَيْهَا، فَجَعَلْتُ تَسْتَغِيثُ وَتَدْعُو قَالَ [27] عَبَّادٌ: فَذَهَبْتُ إِلَى السُّوقِ، فَقَضَيْتُ حَاجَتِي، ثُمَّ رَجَعْتُ وَهِيَ فِيهَا بَعْدُ تَسْتَغِيثُ وَتَدْعُو

[6038] Waki‘ narrated to us from ‘Isa, from Al-Sha‘bi, who said: ‘Abd Allah said: “If one of you passes by a mention of the Fire in prayer, let him seek refuge in Allah from the Fire. And if he passes by a mention of Paradise, let him ask Allah for Paradise.”

حَدَّثَنَا وَكِيعٌ، عَنْ عِيسَى، عَنِ الشَّعْبِيِّ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِذَا مَرَّ أَحَدُكُمْ فِي الصَّلَاةِ بِذِكْرِ النَّارِ، فَلْيَسْتَعِذْ بِاللَّهِ مِنَ النَّارِ، وَإِذَا مَرَّ بِذِكْرِ الْجَنَّةِ، فَلْيَسْأَلِ اللَّهَ الْجَنَّةَ

[6039] Abu Usamah narrated to us from Hisham, from Al-Hasan, that he saw no harm in asking if one passed by a verse. And that Ibn Sirin disliked it.

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ أَنَّهُ كَانَ لَا يَرَى بَأْسًا إِذَا مَرَّ بِآيَةٍ أَنْ يَسْأَلَ وَأَنَّ ابْنَ سِيرِينَ، كَرِهَهُ

[6040] Abu Mu‘awiyah and Ibn Numayr narrated to us from Al-A‘mash, from Sa‘id ibn ‘Ubaydah, from Al-Mustawrid ibn al-Ahnaf, from silah, from Hudhayfah, who said: “I prayed with the Prophet ﷺ. Whenever he passed by a verse containing glorification, he glorified; whenever he passed by a request, he asked; and whenever he passed by a seeking of refuge, he sought refuge.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَابْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنْ سَعِيدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الْأَحْنَفِ، عَنْ صَلَّةٍ، عَنْ حُذَيْفَةَ، قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ إِذَا مَرَّ بِآيَةٍ فِيهَا تَسْبِيحٌ سَبَّحَ، وَإِذَا مَرَّ بِسُؤَالٍ سَأَلَ، وَإِذَا مَرَّ بِتَعَوُّذٍ تَعَوَّذَ

[6041] Abu Bakr narrated to us, saying: Hushaym narrated to us from Mughirah, who said: I said to Ibrahim: “I hear a man while I am praying saying: {Indeed, Allah and His angels send blessings upon the Prophet} [Al-Ahzab: 56]. Should I send blessings upon him?” He said: “Yes, if you wish.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، قَالَ: قُلْتُ لِإِبْرَاهِيمَ: أَسْمَعُ الرَّجُلَ وَأَنَا أَصَلِّي يَقُولُ: {إِنَّ اللَّهَ 56: وَمَلَائِكَتُهُ يُصَلُّونَ عَلَى النَّبِيِّ} [الأحزاب] أَصَلِّي عَلَيْهِ؟ قَالَ: نَعَمْ إِنْ شِئْتَ

[6042] Yazid ibn Harun narrated to us from Hisham, from Al-Hasan, who said: “If a man says in prayer: {Indeed, Allah and His angels send blessings upon the Prophet. O you who have believed, ask [Allah to confer] blessing upon him} [Al-Ahzab: 56], let him send blessings upon him.” He said: And Ibn Sirin said: “When they recited the Qur’an, they did not mix it with what is not from it, and they would continue as they were.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: "إِذَا قَالَ الرَّجُلُ فِي الصَّلَاةِ: {إِنَّ اللَّهَ وَمَلَائِكَتُهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ} [الأحزاب: 56] فَلْيُصَلِّ عَلَيْهِ" قَالَ: وَقَالَ ابْنُ سِيرِينَ: كَانُوا إِذَا قَرَأُوا الْقُرْآنَ لَمْ يَخْلُطُوا بِهِ مَا لَيْسَ مِنْهُ، وَيَمْضُونَ كَمَا هُمْ

[6043] Waki‘ narrated to us from Sufyan, from Jabir, from ‘Amir, who said: I said to him: “A man passes by this verse in prayer: {Indeed, Allah and His angels send blessings upon the Prophet} [Al-Ahzab: 56]. Should he send blessings upon him?” He said: “He passes on.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: قُلْتُ لَهُ: الرَّجُلُ يَمُرُّ بِهَذِهِ الْآيَةِ فِي الصَّلَاةِ: {إِنَّ اللَّهَ 56: وَمَلَائِكَتُهُ يُصَلُّونَ عَلَى النَّبِيِّ} [الْأَحْزَابِ] أَيْصَلِّي عَلَيْهِ؟ قَالَ: يَمُرُّ

[6044] Abu Bakr narrated to us, saying: Khalid ibn al-Harith and ‘Abdah ibn Sulayman narrated to us from Sa‘id, from Qatan, from ‘Ata’, from ‘Aishah, regarding the pregnant woman who sees blood: “That does not prevent her from prayer.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، وَعَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ قَطَنِ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ، فِي الْحَامِلِ تَرَى الدَّمَ لَا يَمْنَعُهَا ذَلِكَ مِنَ الصَّلَاةِ

[6045] Waki‘ narrated to us from Sufyan, from Jami‘ ibn Abi Rashid, from ‘Ata’, regarding the pregnant woman who sees blood. He said: “She performs ablution and prays.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَامِعِ بْنِ أَبِي رَاشِدٍ، عَنْ عَطَاءٍ، فِي الْحَامِلِ تَرَى الدَّمَ قَالَ: تَتَوَضَّأُ وَتُصَلِّي

[6046] Isra'il narrated to us from Ayyub, who said: I wrote to Nafi' asking him about the pregnant woman who sees blood. He wrote back to me saying: I asked Sulayman ibn Yasar about a woman who sees blood outside of menstruation and post-partum bleeding. He said: "She bathes, binds herself with a cloth, and prays."

حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَيُّوبَ، قَالَ: كَتَبْتُ إِلَى نَافِعٍ، أَسْأَلُهُ عَنِ الْحَامِلِ تَرَى الدَّمَ، فَكَتَبَ إِلَيَّ سُلَيْمَانُ بْنُ يَسَارٍ، عَنِ الْمَرْأَةِ تَرَى الدَّمَ فِي غَيْرِ حَيْضٍ وَلَا نِفَاسٍ، قَالَ: تَغْتَسِلُ، وَتَسْتَنْفِرُ بِثَوْبٍ، وَتُصَلِّي

[6047] Hafs ibn Ghiyath narrated to us from Layth, from Al-Sha'bi and 'Ata', regarding the pregnant woman who sees fresh blood: "She bathes and prays."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ لَيْثٍ، عَنِ الشَّعْبِيِّ، وَعَطَاءٍ، فِي الْحَبْلَى تَرَى الدَّمَ عَيْبِطًا تَغْتَسِلُ وَتُصَلِّي

[6048] Ibn 'Ulayyah narrated to us from Yunus, from Al-Hasan, regarding the pregnant woman who sees blood. He said: "She does as the woman with Istihadah does."

حَدَّثَنَا ابْنُ عُلَيَّهَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، فِي الْحَامِلِ تَرَى الدَّمَ قَالَ: تَصْنَعُ كَمَا تَصْنَعُ الْمُسْتَحَاضَةُ

[6049] ‘Abbad ibn al-‘Awwam narrated to us from Hisham, from Al-Hasan, regarding the pregnant woman who sees blood. He said: “If she sees it as she used to see it before that during her periods, she leaves prayer. But if it is only for a day or two, she does not leave prayer.”

حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، فِي الْحَامِلِ تَرَى الدَّمَ قَالَ: إِنْ كَانَتْ تَرَاهُ كَمَا كَانَتْ تَرَاهُ قَبْلَ ذَلِكَ فِي أَفْرَانِهَا تَرَكْتَ الصَّلَاةَ، وَإِنْ كَانَ إِنَّمَا هُوَ فِي الْيَوْمِ وَالْيَوْمَيْنِ، لَمْ تَدَعْ الصَّلَاةَ

[6050] Ibn Fudayl narrated to us from Al-Hasan ibn al-Hakam, from Al-Hakam, from Ibrahim, who said: “If she sees it while pregnant, let her perform ablution and pray, for it is nothing.”

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنِ الْحَسَنِ بْنِ الْحَكَمِ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا رَأَتْهُ وَهِيَ حُبْلَى فَلْتَتَوَضَّأْ وَلْتُصَلِّ، فَإِنَّهُ لَيْسَ بِشَيْءٍ

[6051] ‘Abd Allah ibn Numayr narrated to us from Shu‘bah, from Al-Hakam, regarding the pregnant woman who sees blood. He said: “It is nothing.” And Hammad said: “She is in the status of the woman with Istihadah.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، فِي الْحَامِلِ تَرَى الدَّمَ قَالَ: لَيْسَ بِشَيْءٍ وَقَالَ حَمَّادٌ: هِيَ بِمَنْزِلَةِ الْمُسْتَحَاضَةِ

[6052] Ibn Mahdi narrated to us from Habib, from ‘Amr ibn Harim, who said: Jabir ibn Zayd was asked about the pregnant woman who sees blood, does that prevent her from prayer? He said: “Only menstruation prevents prayer and fasting, and this is overflow.”

حَدَّثَنَا أَبُو مَهْدِيٍّ، عَنْ حَبِيبٍ، عَنْ عَمْرِو بْنِ هَرِيمٍ، قَالَ: سَأَلَ جَابِرُ بْنُ زَيْدٍ، عَنِ الْحَامِلِ تَرَى الدَّمَ أَيَمْنَعُهَا ذَلِكَ مِنَ الصَّلَاةِ؟ فَقَالَ: إِنَّمَا يَمْنَعُ مِنَ الصَّلَاةِ وَالصَّوْمِ الْحَيْضُ، وَهَذَا الْفَيْضُ

[6053] Zayd ibn Hubab narrated to us from Malik ibn Anas, who said: I asked Al-Zuhri about the pregnant woman who sees blood. He said: “That blood stops one from prayer.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، قَالَ: سَأَلْتُ الزُّهْرِيَّ عَنِ الْحَامِلِ تَرَى الدَّمَ، قَالَ: ذَا الدَّمَ يَكْفُ عَنْ الصَّلَاةِ

[6054] Humayd ibn ‘Abd al-Rahman narrated to us from Mindal, from Ibn Abi Ishaq, from ‘Ikrimah, Al-Hakam, and Hammad, who said: “Pregnancy and menstruation do not combine. So if a pregnant woman sees blood, let her pray.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ مِندَلٍ، عَنِ ابْنِ أَبِي إِسْحَاقَ، عَنْ عِكْرِمَةَ، وَالْحَكَمِ، وَحَمَّادٍ، قَالُوا: لَا يَجْتَمِعُ حَبْلٌ وَحَيْضٌ، فَإِذَا رَأَتْ الْحَامِلُ الدَّمَ، فَلْتَصَلِّ

[6055] Abu Bakr narrated to us, saying: Hushaym narrated to us from Yunus, from Al-Hasan, that he used to say: “If she sees blood on the child, she refrains from prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ: إِذَا رَأَتْ الدَّمَ عَلَى الْوَلَدِ، أَمْسَكَتْ عَنِ الصَّلَاةِ

[6056] Ibn Mubarak narrated to us from Ibn Jurayj, from ‘Ata’, regarding a woman seeing blood while in labor. He said: “She does what the woman with Istihadah does.”

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، فِي الْمَرْأَةِ تَرَى الدَّمَ وَهِيَ تُطَلِّقُ قَالَ: تَصْنَعُ مَا تَصْنَعُ الْمُسْتَحَاضَةُ

[6057] Ibn Fudayl narrated to us from Al-Hasan ibn al-Hakam, from Al-Hakam, from Ibrahim, regarding a woman seeing blood while in labor. He said: “It is menstruation; she does not pray.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْحَسَنِ بْنِ الْحَكَمِ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، فِي الْمَرْأَةِ تَرَى الدَّمَ وَهِيَ تَمْخُضُ قَالَ: هِيَ حَيْضٌ لَا تُصَلِّي

[6058] ‘Abbad ibn al-‘Awwam narrated to us from Hammam, from Al-Hasan, who said: “If she sees blood on the head of the child, she refrains from prayer.”

حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ هَمَّامٍ، عَنِ الْحَسَنِ، قَالَ: إِذَا رَأَتْ الدَّمَ عَلَى رَأْسِ الْوَلَدِ، أَمْسَكَتْ عَنِ الصَّلَاةِ

[6059] Abu Bakr narrated to us, saying: Abu Usamah narrated to us, saying: Mujalid informed us from Al-Sha‘bi, who said: “The Messenger of Allah ﷺ went out to Badr and appointed Ibn Umm Maktum as successor over Madinah. He used to lead them in prayer while he was blind.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: أَخْبَرَنَا مُجَالِدٌ، عَنِ الشَّعْبِيِّ، قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى بَدْرٍ، فَاسْتَخْلَفَ ابْنَ أُمِّ مَكْتُومٍ عَلَى الْمَدِينَةِ، فَكَانَ يُؤْمَهُمْ وَهُوَ أَعْمَى

[6060] Waki‘ narrated to us from Yunus, from Abu Ishaq, from Al-Sha‘bi, that the Prophet ﷺ appointed Ibn Umm Maktum as successor, and he used to lead the people in prayer while he was blind.

حَدَّثَنَا وَكِيعٌ، عَنْ يُونُسَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الشَّعْبِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَخْلَفَ ابْنَ أُمِّ مَكْتُومٍ، فَكَانَ يَوْمُ النَّاسِ وَهُوَ أَعْمَى

[6061] ‘Abd al-A‘la narrated to us from Ma‘mar, from Al-Zuhri, that some people among the Companions of the Prophet ﷺ used to lead prayers while they were blind, among them ‘Itban ibn Malik, Mu‘adh ibn ‘Afra’, and Ibn Umm Maktum.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، أَنَّ أَنَسًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانُوا يَوْمُونَ وَهُمْ عُمَيَّانٌ، مِنْهُمْ عِتْبَانُ بْنُ مَالِكٍ، وَمُعَاذُ ابْنُ عَفْرَاءَ، وَابْنُ أُمِّ مَكْتُومٍ

[6062] Waki‘ narrated to us from Ibn Abi Dhi‘b, from Al-Zuhri, who said: “People from the participants of Badr used to lead prayers in their mosques after they lost their sight.”

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، قَالَ: كَانَ نَاسٌ مِنْ أَهْلِ بَدْرٍ يَوْمُونَ فِي مَسَاجِدِهِمْ، بَعْدَمَا ذَهَبَتْ أَبْصَارُهُمْ

[6063] Hatim ibn Isma'il narrated to us from Ja'far, from his father, who said: "We entered upon Jabir ibn 'Abd Allah while he was blind. The time for prayer came, so he stood up wrapped in a woven garment. Whenever he placed it on his shoulders, its ends would slip back to him due to its small size, while his cloak was beside him on the hanger. He led us in prayer."

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ: دَخَلْنَا عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ وَهُوَ أَعْمَى، فَجَاءَ وَقْتُ الصَّلَاةِ، فَقَامَ فِي نِسَاجَةٍ مُلْتَحِفًا كُلَّمَا وَضَعَهَا عَلَى مَنْكِبَيْهِ رَجَعَ طَرَفَاهَا إِلَيْهِ مِنْ صِغَرِهَا، وَرَدَاوُهُ إِلَى جَنْبِهِ عَلَى الْمِشْجَبِ، فَصَلَّى بِنَا

[6064] Yahya ibn Sa'id narrated to us from Abu 'Amir, that a man asked Al-Hasan: "Should I lead my people in prayer while I am blind?" He said: "Yes."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي عَامِرٍ، أَنَّ رَجُلًا سَأَلَ الْحَسَنَ، أَلَمْ قَوْمِي وَأَنَا أَعْمَى؟ قَالَ: نَعَمْ

[6065] Rawh ibn 'Ubadah narrated to us from Ibn Jurayj, from 'Ata', who was asked about the blind person leading prayer. He said: "If he is the most knowledgeable of them."

حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، سُئِلَ عَنِ الْأَعْمَى يَوْمُ؟ قَالَ: فَقَالَ: إِذَا كَانَ أَفْقَهُهُمْ

[6066] Waki' narrated to us from Sufyan, from Hammad, from Ibrahim, who said: "There is no harm in a blind person leading prayer."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ أَنْ يَوْمَ الْأَعْمَى

[6067] Muhammad ibn al-Hasan narrated to us, saying: Sharik narrated to us from Abu Ishaq, from Sa'id ibn Jubayr, who said: "Ibn 'Abbas led us in prayer while he was blind."

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ، قَالَ: نَا شَرِيكَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: أَمَّنَا ابْنُ عَبَّاسٍ وَهُوَ أَعْمَى

[6068] 'Abdah narrated to us from Hisham ibn 'Urwah, from a son of 'Umar, from his father, that a blind man used to lead Banu Khatmah in prayer during the time of 'Umar.

حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ ابْنِ لَعْمَرَ، عَنْ أَبِيهِ، أَنَّ رَجُلًا أَعْمَى كَانَ يَوْمُ بَنِي خَطْمَةَ فِي زَمَنِ عُمَرَ

[6069] Muhammad ibn al-Hasan narrated to us, saying: Sharik narrated to us from Muhajir, who said: "Al-Bara' used to lead us in prayer while he was blind."

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ، قَالَ: حَدَّثَنَا شَرِيكَ، عَنْ مُهَاجِرٍ، قَالَ: كَانَ الْبَرَاءُ يُصَلِّي بِنَا وَهُوَ أَعْمَى

[6070] ‘Abd al-A‘la narrated to us from Ma‘mar, from Al-Zuhri, from Mahmud ibn al-Rabi‘, from ‘Itban ibn Malik, that he used to lead his people in prayer while he was blind.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عِثْبَانَ بْنِ مَالِكٍ أَنَّهُ كَانَ يَوْمٌ قَوْمُهُ وَهُوَ أَعْمَى

[6071] Khalid ibn Makhlad narrated to us, saying: Malik ibn Anas narrated to us from Ibn Shihab, from Mahmud ibn al-Rabi‘, from ‘Itban ibn Malik, that he used to lead his people in prayer while he was blind.

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عِثْبَانَ بْنِ مَالِكٍ أَنَّهُ كَانَ يَوْمٌ قَوْمُهُ وَهُوَ أَعْمَى

[6072] Abu Bakr narrated to us, saying: Waki‘ narrated to us, saying: Hisham narrated to us from his father, who said: “The Imam of Banu Khatmah was blind.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، قَالَ: كَانَ إِمَامُ بَنِي خَطْمَةَ أَعْمَى

[6073] Waki‘ narrated to us, saying: Hammad ibn Zayd narrated to us from ‘Amr, from Abu Ja‘far, who said: “Jabir led us in prayer after he lost his sight.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو، عَنْ أَبِي جَعْفَرٍ، قَالَ: أَمَّنَا جَابِرٌ بَعْدَمَا ذَهَبَ بَصَرُهُ

[6074] Muhammad ibn Fudayl narrated to us from Yahya ibn Sa'id, who said: Al-Hakam ibn 'Utaybah asked Al-Qasim about a blind person leading prayer and whether his testimony is accepted. He said: "What prevents him from leading prayer and his testimony being accepted?"

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: سَأَلَ الْحَكَمُ بْنُ عُتَيْبَةَ الْقَاسِمَ، عَنِ الْأَعْمَى يَوْمَ وَتَجُوزُ شَهَادَتُهُ؟ فَقَالَ: مَا يَمْنَعُهُ أَنْ يَوْمَ وَتَجُوزَ شَهَادَتُهُ

[6075] Ibn Mahdi narrated to us from 'Amr ibn 'Atiyyah, who said: "Al-Musayyib led us in prayer while he was blind."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ عَمْرِو بْنِ عَطِيَّةٍ، قَالَ: أَمَّا الْمُسَيَّبُ وَهُوَ أَعْمَى

[6076] Al-Fadl ibn Dukayn narrated to us from Hasan ibn Salih, from a Shaykh nicknamed Abu 'Abd Allah, that Ibn Abi Awfa led them in prayer while he was blind.

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ شَيْخٍ يُكْنَى أَبُو عَبْدِ اللَّهِ، أَنَّ ابْنَ أَبِي أَوْفَى، أَمَّهُمْ وَهُوَ أَعْمَى

[6077] Waki' narrated to us from Sufyan, from 'Abd al-A'la, from Sa'id ibn Jubayr, from Ibn 'Abbas, who said: "How can I lead them while they adjust me towards the Qiblah?"

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَيْفَ أُوْمُّهُمْ وَهُمْ يَعْدِلُونِي إِلَى الْقِبْلَةِ

[6078] Al-Fadl ibn Dukayn narrated to us from Hasan ibn Abi al-Hasna', from Ziyad al-Numayri, who said: I asked Anas about the blind person leading prayer. He said: "How needy you are of that!"

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ حَسَنِ بْنِ أَبِي الْحَسَنِ، عَنْ زِيَادِ النُّمَيْرِيِّ، قَالَ: سَأَلْتُ أَنَسًا عَنِ الْأَعْمَى يَوْمًا؟ فَقَالَ: مَا أَفْقَرَكُمْ إِلَى ذَلِكَ

[6079] Waki' narrated to us, saying: Sufyan narrated to us from Wasil al-Ahdab, from Qabisah ibn Burmah al-Asadi, who said: 'Abd Allah said: "I do not like your callers to prayer (Mu'adhdhin) to be your blind people." He said: I think he also said: "Nor your reciters (Imams)."

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا سُفْيَانٌ، عَنْ وَاصِلِ الْأَحْدَبِ، عَنْ قَبِيصَةَ بْنِ بُرْمَةَ الْأَسَدِيِّ، قَالَ: قَالَ عَبْدُ اللَّهِ: "مَا أُحِبُّ أَنْ يَكُونَ مُؤَدِّوكُمْ عُمَيَّاكُمْ، قَالَ: أَحْسِبُهُ قَالَ: وَلَا قُرَّاءُكُمْ

[6080] Zayd ibn al-Hubab narrated to us from Isra'il, from Marzuq, from Sa'id ibn Jubayr, that he said: "The blind person should not lead prayer."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ إِسْرَائِيلَ، عَنْ مَرْزُوقٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ قَالَ: الْأَعْمَى لَا يَوْمُ

[6081] Abu Bakr narrated to us, saying: Abu Dawud al-Tayalisi narrated to us from Shu'bah, from Abu Ishaq, from a man of Tayy, that Ibn Mas'ud performed Hajj and prayed behind a Bedouin.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ رَجُلٍ، مِنْ طَيٍّ، أَنَّ ابْنَ مَسْعُودٍ حَجَّ، فَصَلَّى خَلْفَ أَعْرَابِيٍّ

[6082] Mu'tamir narrated to us from Kahmas, from Al-'Abbas al-Jurayri, that Abu Mijlaz disliked the Imamate of a Bedouin, while Al-Hasan saw no harm in it.

حَدَّثَنَا مُعْتَمِرٌ، عَنْ كَهْمَسٍ، عَنِ الْعَبَّاسِ الْجُرَيْرِيِّ، أَنَّ أَبَا مِجْلَازٍ كَرِهَ إِمَامَةَ الْأَعْرَابِيِّ وَأَنَّ الْحَسَنَ لَمْ يَرِ بِذَلِكَ بَأْسًا

[6083] 'Abd al-Samad ibn 'Abd al-Warith narrated to us from Darim, who said: I asked Salim: "Can a Bedouin lead a Muhajir in prayer?" He said: "What harm is there if he is a righteous man?"

حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ دَارِمٍ، قَالَ: سَأَلْتُ سَالِمًا، أَيُّوْمُ الْأَعْرَابِيِّ الْمُهَاجِرِ؟ قَالَ: وَمَا عَلَيْكَ إِذَا كَانَ رَجُلًا صَالِحًا

[6084] Hushaym narrated to us, saying: Mughirah informed us from Ibrahim, that he was asked about the Imamate of a slave and a Bedouin. He said: "The slave, if he is knowledgeable, is more beloved to me."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، أَنَّهُ سُئِلَ عَنْ إِمَامَةِ الْعَبْدِ، وَالْأَعْرَابِيِّ، فَقَالَ: الْعَبْدُ، إِذَا فَقَّهَ أَحَبُّ إِلَيَّ

[6085] Waki' narrated to us, saying: Sufyan narrated to us from Hammad, from Ibrahim, who said: "There is no harm in a Bedouin leading prayer."

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ أَنْ يُؤَمَّ الْأَعْرَابِيُّ

[6086] Sufyan ibn ‘Uyaynah narrated to us from Ibn Abi Najih, from Mujahid, that Ibn Mas‘ud prayed behind a Bedouin.

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، أَنَّ ابْنَ مَسْعُودٍ صَلَّى خَلْفَ أَعْرَابِيٍّ

[6087] Abu Bakr narrated to us, saying: Waki‘ narrated to us, saying: Sufyan narrated to us from Burd Abu al-‘Ala’, from Al-Zuhri, who said: “There were Imams from that action”—meaning illegitimate children.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ بُرْدِ أَبِي الْعَلَاءِ، عَنِ الزُّهْرِيِّ، قَالَ: كَانَ أَيْمَةً مِنْ ذَلِكَ الْعَمَلِ يَعْنِي مِنْ أَوْلَادِ الزَّانَا

[6088] Waki‘ narrated to us, saying: Sufyan narrated to us from Hammad, from Ibrahim, who said: “There is no harm in an illegitimate child leading prayer.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ أَنْ يَوْمَ وَلَدَ الزَّانَا

[6089] Waki‘ narrated to us, saying: Sufyan narrated to us from Zuhayr ibn Abi Thabit al-‘Absi, who said: I heard Al-Sha‘bi say: “His testimony is accepted and he can lead prayer.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ زُهَيْرِ بْنِ أَبِي ثَابِتٍ الْعَبْسِيِّ، قَالَ: سَمِعْتُ الشَّعْبِيَّ، يَقُولُ: تَجُوزُ شَهَادَتُهُ وَيَوْمٌ

[6090] Hushaym narrated to us from Mutarrif, from Al-Sha'bi, that he was asked about the Imamate of an illegitimate child. He said: "We have an Imam whose father we do not know."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، أَنَّهُ سُئِلَ عَنْ
إِمَامَةٍ وَلَدِ الزَّانَا، فَقَالَ: إِنَّ لَنَا إِمَامًا مَا نَعْرِفُ لَهُ أَبَا

[6091] Abu Bakr ibn Abi Shaybah narrated to us, saying: Abu Bakr ibn 'Ayyash narrated to us from Al-A'mash, from Ibrahim, who said: "There is no harm in an illegitimate child leading prayer."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ
عَيَّاشٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ أَنْ
يَوْمَ وَلَدِ الزَّانَا

[6092] Waki' narrated to us, saying: Abu Hanifah narrated to us, saying: I asked 'Ata' about an illegitimate child leading people in prayer. He said: "There is no harm in it. Are there not among them those who fast and pray more than us?"

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا أَبُو حَنِيفَةَ، قَالَ: سَأَلْتُ عَطَاءً،
عَنْ وَلَدِ الزَّانَا يَوْمَ الْقَوْمِ، فَقَالَ: لَا بَأْسَ بِهِ، أَلَيْسَ مِنْهُمْ
مَنْ هُوَ أَكْثَرُ صَوْمًا وَصَلَاةً مِنَّا

[6093] Ibn Fudayl narrated to us from Mutarrif, from Hammad, from Ibrahim, who said: "There is no harm in an illegitimate child leading prayer."

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ مُطَرِّفٍ، عَنْ حَمَّادٍ، عَنْ
إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ أَنْ يَوْمَ وَلَدِ الزَّانَا

[6094] Waki' narrated to us from Sufyan, from Yunus, from Al-Hasan, who said: "An illegitimate child and others are equal."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: وَلَدُ الزَّانَا، وَغَيْرُهُ سَوَاءٌ

[6095] Zayd ibn al-Hubab narrated to us from Al-Rabi' ibn al-Mundhir al-Thawri, who said: I asked Al-Harith al-'Ukli about an illegitimate child leading prayer. He said: "Yes."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنِ الرَّبِيعِ بْنِ الْمُنْذِرِ الثَّوْرِيِّ، قَالَ: سَأَلْتُ الْحَارِثَ الْوُكْلِيَّ، عَنْ وَلَدِ الزَّانَا يَوْمُهُ؟ قَالَ: نَعَمْ

[6096] Waki' narrated to us, saying: Hisham ibn 'Urwah narrated to us from his father, from 'Aishah, that when she was asked about an illegitimate child, she would say: "He bears none of the sin of his parents; no bearer of burdens will bear the burden of another."

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ إِذَا سُئِلَتْ عَنْ وَلَدِ الزَّانَا قَالَتْ: لَيْسَ عَلَيْهِ مِنْ خَطِيئَةِ أَبِيهِ شَيْءٌ لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

[6097] Abu Bakr narrated to us, saying: 'Abd al-Wahhab al-Thaqafi narrated to us from Yahya ibn Sa'id, who said: It reached me that 'Umar ibn 'Abd al-'Aziz said to a man who was leading people in prayer at Al-'Aqiq and whose father was unknown, forbidding him from leading them.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: بَلَغَنِي أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، قَالَ لِرَجُلٍ كَانَ يَوْمًا قَوْمًا بِالْعَقِيقِ لَا يُعْرَفُ مَنْ وَلَدَهُ فَنَهَاَهُ أَنْ يَوْمَهُمْ

[6098] Ibn Fudayl narrated to us from Layth, from Mujahid, that he disliked for an illegitimate child or a talebearer to lead prayer.

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ أَنَّهُ كَرِهَ أَنْ يَوْمَّ وَلَدُ زَنَا، وَصَاحِبُ نَمِيمَةٍ

[6099] Waki‘ narrated to us, saying: Dawud ibn ‘Abd al-Rahman narrated to us, saying: ‘Amr ibn Yahya al-Mazini narrated to me that a man was punished (Hadd) in a village, and he used to lead his companions in prayer. They asked ‘Umar ibn ‘Abd al-‘Aziz, and he said: “How do you view him?” They said: “What happened happened,” and they praised him well. So he ordered him to lead them.

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ يَحْيَى الْمَازِنِيُّ، أَنَّ رَجُلًا حَدَّ فِي قَرْيَةٍ، فَكَانَ يَوْمَ أَصْحَابِهِ، فَسَأَلُوا عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، فَقَالَ: كَيْفَ رَأَيْتُمُوهُ؟ قَالُوا: قَدْ كَانَ مِنْهُ مَا كَانَ، فَأَثْنَوْا عَلَيْهِ خَيْرًا فَأَمَرَهُ أَنْ يَوْمَهُمْ

[6100] Abu Bakr narrated to us, saying: Ibn Idris narrated to us from Shu‘bah, from Abu ‘Imran al-Jawni, from ‘Abd Allah ibn al-Samit, from Abu Dharr, that an Abyssinian slave arrived at Al-Rabadhah. The prayer was established, and he [Abu Dharr] said: “Go forward (to lead).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، أَنَّهُ قَدِمَ عَلَى الرَّبَذَةِ عَبْدٌ حَبَشِيٌّ، فَأُفِيمَتِ الصَّلَاةُ، فَقَالَ: تَقَدَّمْ

[6101] Yazid narrated to us from Ibn Sirin, that Abu Dharr put forward a slave (to lead).

حَدَّثَنَا يَزِيدُ، عَنِ ابْنِ سِيرِينَ، أَنَّ أَبَا ذَرٍّ قَدَّمَ مَمْلُوكًا

[6102] Ibn Fudayl narrated to us from Ash'ath, from Ibn Sirin, from Abu Dharr, that he prayed behind an Abyssinian slave.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَشْعَثَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي ذَرٍّ أَنَّهُ صَلَّى خَلْفَ عَبْدِ حَبْشِيِّ

[6103] Waki' narrated to us, saying: Hisham ibn 'Urwah narrated to us from Abu Bakr ibn Abi Mulaykah, from 'Aishah, that a Mudabbar slave of hers used to lead her in prayer.

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ أَنَّهَا كَانَ يَوْمُهَا مُدَبَّرٌ لَهَا

[6104] Muhammad ibn Fudayl narrated to us from Dawud ibn Abi Hind, from Abu Nadrah, from Abu Sa'id, the freed slave of Abu Usayd, who said: "I got married while I was a slave. I invited people from the Companions of the Messenger of Allah ﷺ, among them Abu Dharr, Abu Mas'ud, and Abu Hudhayfah. The prayer was established, and Abu Dharr stepped forward. He said: 'Behind you!' He turned to his companions and said: 'Is it so?' He said: 'Yes.' He said: 'So they put me forward, and I led them in prayer while I was a slave.'"

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، مَوْلَى أَبِي أُسَيْدٍ، قَالَ: "تَزَوَّجْتُ وَأَنَا عَبْدٌ مَمْلُوكٌ، فَدَعَوْتُ أَنَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِيهِمْ أَبُو ذَرٍّ، وَأَبُو مَسْعُودٍ، وَأَبُو حَذِيفَةَ، فَأُقِيمَتِ الصَّلَاةُ، فَتَقَدَّمَ أَبُو ذَرٍّ، فَقَالَ: وَرَاءَكَ، فَالْتَفَتْتُ إِلَى أَصْحَابِهِ، فَقَالَ: كَذَلِكَ، قَالَ: نَعَمْ، قَالَ: فَقَدَّمُونِي فَصَلَّيْتُ بِهِمْ وَأَنَا عَبْدٌ مَمْلُوكٌ

[6105] ‘Abd al-Rahman ibn Mahdi narrated to us from Ibrahim ibn Abi Habibah, from Dawud ibn al-Husayn, from Abu Sufyan, that he used to lead Banu ‘Abd al-Ashhal in prayer while he was a Mukatab (slave contracting for freedom), and among them were men from the Companions of the Prophet ﷺ, including Muhammad ibn Maslamah and Maslamah ibn Salamah. They wanted to move him back, but when they heard his recitation, they said: “Someone like this should not be moved back.”

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي حَبِيبَةَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ، أَنَّهُ كَانَ يَوْمَ بَنِي عَبْدِ الْأَشْهَلِ وَهُوَ مُكَاتَبٌ، وَفِيهِمْ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مِنْهُمْ مُحَمَّدُ بْنُ مَسْلَمَةَ، وَمَسْلَمَةُ بْنُ سَلَامَةَ، فَأَرَادُوا تَأْخِيرَهُ، فَلَمَّا سَمِعَا قِرَاءَتَهُ قَالَ: مِثْلُ هَذَا لَا يُؤَخَّرُ

[6106] ‘Abd Allah ibn Idris narrated to us from Hisham, from Al-Hasan and Ibn Sirin, who both said: “There is no harm in a slave leading prayer.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، عَنِ ابْنِ سِيرِينَ قَالَا: لَا بَأْسَ أَنْ يَوْمَ الْعَبْدُ

[6107] Ibn Fudayl narrated to us from Al-Hasan ibn ‘Ubayd Allah, from Ibrahim, that he saw no harm in a slave leading prayer.

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَوْمَ الْعَبْدُ

[6108] Yahya ibn Sa'id narrated to us from Sufyan, from Bayan, from 'Amir, who said: "There is no harm in a slave leading prayer."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ بَيَانَ، عَنْ عَمْرِو، قَالَ: لَا بَأْسَ أَنْ يُؤَمَّ الْعَبْدُ

[6109] Ibn Idris narrated to us from Layth, from Shahr, who said: "There is no harm in a slave leading prayer if he is the most knowledgeable of them."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ شَهْرٍ، قَالَ: لَا بَأْسَ أَنْ يُؤَمَّ الْعَبْدُ، إِذَا كَانَ أَفْقَهُهُمْ

[6110] Ibn Mahdi narrated to us from Ziyad, the freed slave of Umm al-Hasan, who said: "Salim ibn 'Abd Allah prayed behind me while I was a slave."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ زِيَادٍ، مَوْلَى أُمِّ الْحَسَنِ قَالَ: صَلَّى خَلْفِي سَالِمُ بْنُ عَبْدِ اللَّهِ وَأَنَا عَبْدٌ

[6111] Mu'tamir narrated to us from Kahmas, from Al-'Abbas al-Jurayri, that Abu Mijlaz disliked the Imamate of a slave, while Al-Hasan saw no harm in it.

حَدَّثَنَا مُعْتَمِرٌ، عَنْ كَهْمَسٍ، عَنِ الْعَبَّاسِ الْجُرَيْرِيِّ، أَنَّ أَبَا مِجْلَازٍ كَرِهَ إِمَامَةَ الْعَبْدِ وَأَنَّ الْحَسَنَ لَمْ يَرَهُ بِبَأْسًا

[6112] Rawh ibn ‘Ubadah narrated to us, saying: Ibn Jurayj informed me from ‘Abd Allah ibn ‘Ubayd Allah ibn Abi Mulaykah, that they used to come to ‘Aishah—including his father, ‘Ubayd ibn ‘Umayr, Al-Miswar ibn Makhramah, and many people—and Abu ‘Amr, a freed slave of ‘Aishah, would lead them in prayer. Abu ‘Amr at that time was a boy who had not been freed.

حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، أَنَّهُمْ كَانُوا يَأْتُونَ عَائِشَةَ وَأَبُوهُ وَعُبَيْدُ بْنُ عُمَيْرٍ، وَالْمِسْوَرُ بْنُ مَخْرَمَةَ، وَأَنَاسُ كَثِيرٌ، فَيَوْمُهُمْ أَبُو عَمْرٍو، مَوْلَى لِعَائِشَةَ وَأَبُو عَمْرٍو، حِينَئِذٍ غُلَامٌ لَمْ يُعْتَقْ

[6113] Rawh ibn ‘Ubadah narrated to us from Shu‘bah, from Al-Hakam, who said: “A slave used to lead us in prayer in this mosque of ours for forty years”—a mosque where Shurayh used to pray.

حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، قَالَ: كَانَ يُؤْمِنَا فِي مَسْجِدِنَا هَذَا عَبْدٌ أَرْبَعِينَ سَنَةً مَسْجِدٌ كَانَ يُصَلِّي فِيهِ شُرَيْحٌ

[6114] Abu Mu‘awiyah narrated to us from Bashar ibn Kidam al-Sulami, from ‘Amr ibn Maysarah, from Al-Hasan ibn ‘Ali, that he prayed behind a slave in one of his gardens, along with people from his family.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ بَشَّارِ بْنِ كِدَامِ السُّلَمِيِّ، عَنْ عَمْرِو بْنِ مَيْسَرَةَ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ أَنَّهُ صَلَّى خَلْفَ مَمْلُوكٍ فِي حَائِطٍ مِنْ حَيْطَانِهِ، وَنَاسٌ مِنْ أَهْلِ بَيْتِهِ

[6115] Waki‘ narrated to us, saying: Bashir ibn Sulayman narrated to us from Yahya ibn Bistam al-Tamimi, from Al-Dahhak, who said: “A slave should not lead prayer while there is a free man among them, nor should one who has not performed Hajj lead prayer while there is one who has performed Hajj among them.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا بَشِيرُ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سُلَيْمَانَ التَّمِيمِيِّ، عَنِ الضَّحَّاكِ، قَالَ: لَا يَوْمُ الْمَمْلُوكِ وَفِيهِمْ حُرٌّ، وَلَا يَوْمُ مَنْ لَمْ يَحُجَّ وَفِيهِمْ مَنْ قَدْ حَجَّ

[6116] Zayd ibn al-Hubab narrated to us, saying: Ibrahim ibn Abi Habibah narrated to me, saying: ‘Abd Allah ibn Abi Sufyan narrated to me from his father, who said: “We went out with ‘Abd Allah ibn Ja‘far, Husayn ibn ‘Ali, and Ibn Abi Ahmar to Yanbu‘. The prayer time arrived, so they put me forward, and I led them in prayer.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ أَبِي حَبِيبَةَ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي سُفْيَانَ، عَنْ أَبِيهِ، قَالَ: خَرَجْنَا مَعَ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، وَحُسَيْنِ بْنِ عَلِيٍّ، وَابْنِ أَبِي أَحْمَرَ، إِلَى يَنْبُعَ، فَحَضَرَتِ الصَّلَاةُ فَقَدَّمُونِي فَصَلَّيْتُ بِهِمْ

[6117] Waki‘ narrated to us, saying: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ بْنِ
‘Abd al-Rahman ibn Sulayman ibn al-Ghasil، قَالَ: حَدَّثَنِي الْمُنْذِرُ بْنُ أَبِي أُسَيْدٍ الْأَنْصَارِيِّ،
al-Ghasil narrated to us, saying: Al- طَوَّلْتُ بِنَا الْيَوْمَ
Mundhir ibn Abi Usayd al-Ansari narrated to me, saying: My father
used to pray behind me, and perhaps he would say to me: “O my
son, you prolonged it for us today.”

[6118] Waki‘ narrated to us, saying: حَدَّثَنَا وَكِيعٌ، قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَزِيدَ الْمَكِّيُّ، عَنْ
Ibrahim ibn Yazid al-Makki عَطَاءٍ، قَالَ: لَا يَوْمُ الرَّجُلِ أَبَاهُ
informed us from ‘Ata’, who said: “A
man should not lead his father in
prayer.”

[6119] Waki‘ narrated to us, saying: Aban ibn Yazid al-‘Attar narrated to us from Budayl ibn Maysarah al-‘Uqayli, from Abu ‘Atiyyah—a man from them—who said: Malik ibn al-Huwayrith used to come to this prayer place of ours, and we would talk. The prayer time arrived, so we said to him: “Step forward.” He said: “No, let one of you step forward so I can tell you why I do not step forward. I heard the Messenger of Allah ﷺ say: ‘Whoever visits a people should not lead them in prayer; rather, a man from among them should lead them.’”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ الْعَطَّارُ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ الْعُقَيْلِيِّ، عَنْ أَبِي عَطِيَّةٍ، رَجُلٍ مِنْهُمْ، قَالَ: كَانَ مَالِكُ بْنُ الْحُوَيْرِثِ، يَأْتِينَا فِي مَصَلَاتِنَا هَذَا نَتَحَدَّثُ، فَحَضَرَتِ الصَّلَاةُ فَقُلْنَا لَهُ: تَقَدَّمْ، فَقَالَ: لَا، يَتَقَدَّمُ بَعْضُكُمْ حَتَّى أُحَدِّثَكُمْ لِمَ لَا أَتَقَدَّمُ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ زَارَ قَوْمًا فَلَا يَوْمُهُمْ، وَلْيَوْمَهُمْ رَجُلٌ مِنْهُمْ

[6120] Abu Bakr narrated to us, saying: Jarir and Hushaym narrated to us from Mughirah, from Simak ibn Salamah al-Dabbi, who said: “I saw Ibn ‘Umar and Ibn ‘Abbas sitting cross-legged in prayer.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا جَرِيرٌ، وَهُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ سِمَاكِ بْنِ سَلَمَةَ الضَّبِّيِّ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ، وَابْنَ عَبَّاسٍ وَهُمَا مُتَرَبِّعَانِ فِي الصَّلَاةِ

[6121] Ḥafṣ narrated to us, from ‘Uqbah, who said: “I saw Anas praying sitting cross-legged.”

حَدَّثَنَا حَفْصٌ، عَنْ عُقْبَةَ، قَالَ: رَأَيْتُ أَنَسًا يُصَلِّي مُتَرَبِّعًا

[6122] Wakī‘ narrated to us, from Sa‘īd ibn ‘Ubayd al-Ṭā’ī, from his brother, who said: “I saw Anas praying sitting cross-legged.”

حَدَّثَنَا وَكِيعٌ، عَنْ سَعِيدِ بْنِ عُبَيْدِ الطَّائِي، عَنْ أَخِيهِ، قَالَ: رَأَيْتُ أَنَسًا يُصَلِّي مُتَرَبِّعًا

[6123] Wakī‘ narrated to us, saying: Sufyān narrated to us, from ‘Umar al-Anṣārī, who said: “I saw Anas praying sitting cross-legged on a Ṭunfusah (small carpet).”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عُمَرَ الْأَنْصَارِيِّ، قَالَ: رَأَيْتُ أَنَسًا، يُصَلِّي مُتَرَبِّعًا عَلَى طُنْفُسَةٍ

[6124] Wakī‘ narrated to us, from Sufyān, from Muḥammad ibn Juḥādah, who said: “I saw Sālim praying sitting cross-legged and leaning.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، قَالَ: رَأَيْتُ سَالِمًا، يُصَلِّي مُتَرَبِّعًا، وَمُتَّكِئًا

[6125] Wakī‘ narrated to us, from Sufyān, from Manṣūr, from Rajā’, from Mujāhid, who said: “He prays sitting cross-legged.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ رَجَاءٍ، عَنْ مُجَاهِدٍ، قَالَ: يُصَلِّي مُتَرَبِّعًا

[6126] Mu‘ādh ibn Mu‘ādh narrated to us, from Ḥumayd, who said: “I saw Abū Bakr praying sitting cross-legged and leaning.”

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنْ حُمَيْدٍ، قَالَ: رَأَيْتُ أَبَا بَكْرٍ يُصَلِّي مُتَرَبِّعًا، وَمُتَّكِئًا

[6127] Wakī‘ narrated to us, from Ismā‘il ibn ‘Abd al-Malik, who said: “I saw ‘Aṭā’ praying sitting cross-legged.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ، قَالَ: رَأَيْتُ عَطَاءً يُصَلِّي مُتَرَبِّعًا

[6128] Wakī‘ narrated to us, saying: Jarīr ibn Ḥāzim narrated to us, saying: “I saw Ibn Sirīn praying sitting cross-legged.”

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا جَرِيرُ بْنُ حَازِمٍ، قَالَ: رَأَيْتُ ابْنَ سِيرِينَ يُصَلِّي مُتَرَبِّعًا

[6129] ‘Ubayd Allāh ibn Mūsā narrated to us, from Isrā‘il, from Jābir, from Abū Ja‘far, that he used to sit cross-legged in prayer.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ أَنَّهُ كَانَ يَجْلِسُ فِي الصَّلَاةِ مُتَرَبِّعًا

[6130] Wakī‘ narrated to us, from Al-Faḍl ibn Dalham, from Al-Ḥasan, who said: “There is no harm in praying voluntary prayer sitting cross-legged.”

حَدَّثَنَا وَكِيعٌ، عَنِ الْفَضْلِ بْنِ دَلْهَمٍ، عَنِ الْحَسَنِ، قَالَ: لَا بَأْسَ أَنْ يُصَلِّيَ فِي التَّطَوُّعِ مُتَرَبِّعًا

[6131] Abū Bakr narrated to us, saying: Muḥammad ibn Fuḍayl narrated to us, from Ḥuṣayn, from Al-Haytham ibn Shihāb, that he saw a man from his people praying sitting cross-legged. He forbade him, but the man refused to obey. Al-Haytham said: I heard ‘Abd Allāh ibn Mas‘ūd saying: “To sit on two hot stones is dearer to me than to sit cross-legged in prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنِ الْهَيْثَمِ بْنِ شِهَابٍ، أَنَّهُ رَأَى رَجُلًا مِنْ قَوْمِهِ وَهُوَ يُصَلِّي قَاعِدًا مُتَرَبِّعًا، فَنَهَاةً، فَأَبَى أَنْ يُطِيعَهُ، فَقَالَ الْهَيْثَمُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: لِأَنْ أَقْعُدَ عَلَى رَضْفَتَيْنِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقْعُدَ مُتَرَبِّعًا فِي الصَّلَاةِ

[6132] Wakī‘ narrated to us, saying: Shu‘bah narrated to us, saying: “I asked Al-Ḥakam about sitting cross-legged in prayer, and he seemed to dislike it.” He said: And I think he said: “Ibn ‘Abbās disliked it.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَأَلْتُ الْحَكَمَ، عَنْ التَّرْبُعِ فِي الصَّلَاةِ، فَكَأَنَّهُ كَرِهَهُ قَالَ: وَأَحْسِبُهُ قَالَ: كَرِهَهُ ابْنُ عَبَّاسٍ

[6133] Abū Khālīd al-Aḥmar narrated to us, from Ḥajjāj, from Ḥammād, from Ibrāhīm, that he disliked praying sitting cross-legged, and said: “Sit differently from your sitting for conversation.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَجَّاجٍ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَرِهَ أَنْ يُصَلِّيَ مُتَرَبِّعًا، وَقَالَ: اجْلِسْ غَيْرَ جُلُوسَتِكَ لِلْحَدِيثِ

[6134] Abū Bakr narrated to us, saying: Sufyān narrated to us, from Al-Zubayr ibn ‘Adī, from Ibrāhīm, that he disliked sitting in prayer in the posture of a man talking to his companions.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَرِهَ أَنْ يَجْلِسَ فِي الصَّلَاةِ جَلْسَةً الرَّجُلِ يُحَدِّثُ أَصْحَابَهُ

[6135] Abū Bakr narrated to us, saying: Jarīr ibn Ḥāzim narrated to us, from Al-Mughīrah ibn Ḥakīm al-Ṣan‘ānī, who said: I saw Ibn ‘Umar sitting cross-legged at the end of his prayer, when he raised his head from the last prostration. When he finished praying, I mentioned it to him, and he said: “I am suffering from my leg.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ حَكِيمٍ الصَّنْعَانِيِّ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ مُتَرَبِّعًا فِي آخِرِ صَلَاتِهِ، حِينَ رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الْآخِرَةِ، فَلَمَّا صَلَّى قُلْتُ لَهُ، فَقَالَ: إِنِّي أَشْتَكَِي رِجْلِي

[6136] Ibn ‘Ulayyah narrated to us, from Ayyūb, from Nāfi‘, that Ibn ‘Umar prayed sitting cross-legged due to pain.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، صَلَّى مُتَرَبِّعًا مِنْ وَجَعٍ

[6137] Al-Thaqafī narrated to us, from Ayyūb, from Muḥammad, who said: “It was disliked for a man to sit cross-legged in his prayer until he recites the Tashahhud.”

حَدَّثَنَا الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، قَالَ: كَانَ يُكْرَهُ أَنْ يَتَرَبَّعَ الرَّجُلُ فِي صَلَاتِهِ حَتَّى يَتَشَهَّدَ

[6138] Ibn ‘Ulayyah narrated to us, حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، عَنْ ابْنِ سِيرِينَ، قَالَ: نُبِّئْتُ أَنَّ ابْنَ عُمَرَ، صَلَّى مُتَرَبِّعًا وَقَالَ: إِنَّهُ لَيْسَ بِسُنَّةٍ، إِنَّمَا أَفْعَلُهُ مِنْ وَجَعٍ from Ayyūb, from Ibn Sīrīn, who said: I was informed that Ibn ‘Umar prayed sitting cross-legged and said: “It is not Sunnah; I only do it because of pain.”

[6139] Ibn Idrīs narrated to us, حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ "أَنَّهُ كَرِهَ التَّرَبُّعَ وَقَالَ: جَلَسُهُ مَمْلَكَةٌ from Layth, from Tāwūs, that he disliked sitting cross-legged and said: “It is the sitting posture of kingship.”

[6140] Abū Bakr narrated to us, حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا صَلَّى قَاعِدًا جَعَلَ قِيَامَهُ مُتَرَبِّعًا saying: Wakī‘ narrated to us, saying: Sufyān narrated to us, from Ḥammād, from Ibrāhīm, who said: “If he prays sitting, he makes his standing [position] cross-legged.”

[6141] Asbāṭ ibn Muḥammad narrated to us, from Muṭarrif, from Sulaymān ibn Buzay‘, who said: “I entered upon Sālim while he was praying sitting. He made his standing [position] cross-legged. When he wanted to bow, he bowed while cross-legged, and when he wanted to prostrate, he folded his leg.”

حَدَّثَنَا أَصْبَاطُ بْنُ مُحَمَّدٍ، عَنْ مُطَرِّفٍ، عَنْ سُلَيْمَانَ بْنِ بُزَيْعٍ، قَالَ: دَخَلْتُ عَلَى سَالِمٍ وَهُوَ يُصَلِّي جَالِسًا جَعَلَ قِيَامَهُ مُتَرَبِّعًا، فَإِذَا أَرَادَ أَنْ يَرْكَعَ رَكَعَ وَهُوَ مُتَرَبِّعٌ، وَإِذَا أَرَادَ أَنْ يَسْجُدَ ثَنَى رِجْلَهُ

[6142] Wakī‘ narrated to us, saying: “When Sufyān prayed sitting, his standing [position] was cross-legged. When he wanted to bow, he bowed while cross-legged, and when he wanted to prostrate, he folded his leg.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: كَانَ سُفْيَانُ إِذَا صَلَّى جَالِسًا قِيَامَهُ مُتَرَبِّعًا، فَإِذَا أَرَادَ أَنْ يَرْكَعَ رَكَعَ وَهُوَ مُتَرَبِّعٌ، فَإِذَا أَرَادَ أَنْ يَسْجُدَ ثَنَى رِجْلَهُ

[6143] Wakī‘ narrated to us, saying: Mis‘ar narrated to us, from Ḥammād, from Mujāhid, from Sa‘īd ibn Jubayr, who said: “If he prays cross-legged - Mis‘ar said: or as he said: he sits - when he wants to bow or prostrate, he folds his leg.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ حَمَّادٍ، عَنْ مُجَاهِدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: "إِذَا صَلَّى مُتَرَبِّعًا، قَالَ مِسْعَرٌ: أَوْ كَمَا قَالَ: يَجْلِسُ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ، أَوْ يَسْجُدَ ثَنَى رِجْلَهُ

[6144] Wakī‘ narrated to us, saying: Sufyān narrated to us, from Hishām, from Ibn Sīrīn, who said: “He prays cross-legged, and when he wants to bow, he folds his leg.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: يُصَلِّي مُتَرَبِّعًا، فَإِذَا أَرَادَ أَنْ يَرْكَعَ نَتَنَى رِجْلَهُ

[6145] Wakī‘ narrated to us, saying: Ḥasan narrated to us, from Abū Ḥafṣ, who said: “I saw Anas praying cross-legged, and when he wanted to bow, he folded his leg.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا حَسَنٌ، عَنْ أَبِي حَفْصٍ، قَالَ: رَأَيْتُ أَنَسًا يُصَلِّي مُتَرَبِّعًا، فَإِذَا أَرَادَ أَنْ يَرْكَعَ نَتَنَى رِجْلَهُ

[6146] Abū Bakr narrated to us, saying: ‘Abbād ibn al-‘Awwām narrated to us, from ‘Abd al-Malik, from ‘Aṭā’, regarding a man who enters the mosque when the row is full. He said: “If he can enter the row, he enters. Otherwise, he takes a man by the hand and makes him stand with him, and does not stand alone.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، فِي الرَّجُلِ يَدْخُلُ الْمَسْجِدَ وَقَدْ تَمَّ الصَّفُّ قَالَ: إِنْ اسْتَطَاعَ أَنْ يَدْخُلَ فِي الصَّفِّ دَخَلَ، وَإِلَّا أَخَذَ بِيَدِ رَجُلٍ فَأَقَامَهُ مَعَهُ، وَلَمْ يَقُمْ وَحْدَهُ

[6147] Ḥafṣ ibn Ghiyāth narrated to us, from ‘Amr ibn Maymūn, who said: I said to Ibrāhīm: “I come to the row and it is full?” He said: “Order a man to stand with you. If you pray alone, repeat [the

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ: قُلْتُ لِإِبْرَاهِيمَ: أَجِيءُ إِلَى الصَّفِّ وَقَدْ اِمْتَلَأَ؟ قَالَ: مُرْ رَجُلًا فَأَقِمْهُ مَعَكَ، فَإِنْ صَلَّيْتَ وَحْدَكَ فَأَعِدْ

[6148] Abū Bakr narrated to us, saying: Abū Mu‘āwiyah and ‘Abdah ibn Sulaymān narrated to us, from Hishām, from his father, that he used to lead his women in the obligatory prayer when there was no man with them.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَعَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَوْمَ نِسَاءَهُ فِي الْمَكْنُوبَةِ، لَيْسَ مَعَهُنَّ رَجُلٌ

[6149] Wakī‘ narrated to us, saying: Hishām narrated to us, from his father, who said: “Umar ibn al-Khaṭṭāb appointed reciters for the people in Ramadan. My father used to lead the men in prayer, and Ibn Abī Ḥathmah used to lead the women.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، قَالَ: جَعَلَ عُمَرُ بْنُ الْخَطَّابِ لِلنَّاسِ قَارِئِينَ فِي رَمَضَانَ، فَكَانَ أَبِي يُصَلِّي بِالنَّاسِ، وَابْنُ أَبِي حَتْمَةَ يُصَلِّي بِالنِّسَاءِ

[6150] Wakī‘ narrated to us, from Sufyān, from Ghālib Abū al-Hudhayl, from Ibrāhīm, who said: “I used to lead prayer in the neighborhood during the time of Al-Ḥajjāj, and there was no one behind me except a woman.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ غَالِبِ أَبِي الْهُذَيْلِ، عَنْ إِبْرَاهِيمَ، قَالَ: كُنْتُ أُصَلِّي فِي الْحَيِّ فِي زَمَنِ الْحَجَّاجِ، وَمَا خَلْفِي إِلَّا امْرَأَةٌ

[6151] Wakī‘ narrated to us, from Sufyān, from Jābir, who said: I asked Al-Sha‘bī and ‘Aṭā’ about a man leading women in prayer when there is no man with them. They said: “There is no harm in it.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: سَأَلْتُ الشَّعْبِيَّ، وَعَطَاءَ، عَنْ رَجُلٍ يَوْمُ النِّسَاءِ لَيْسَ مَعَهُ رَجُلٌ؟ فَقَالَا: لَا بَأْسَ بِهِ

[6152] Marwān ibn Mu‘āwiyah narrated to us, from ‘Umar ibn ‘Abd Allāh al-Thaqafī, who said: ‘Arfajah narrated to us, saying: “‘Alī used to order people to perform Qiyām in Ramadan, and he would appoint an Imam for the men and an Imam for the women.” ‘Arfajah said: “‘Alī ordered me, so I was the Imam of the women.”

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ التَّقْفِيِّ، قَالَ: حَدَّثَنَا عَرْفَجَةُ، قَالَ: كَانَ عَلِيٌّ، يَأْمُرُ النَّاسَ بِقِيَامِ رَمَضَانَ، وَكَانَ يَجْعَلُ لِلرِّجَالِ إِمَامًا، وَلِلنِّسَاءِ إِمَامًا قَالَ عَرْفَجَةُ: فَأَمَرَنِي عَلِيٌّ، فَكُنْتُ إِمَامَ النِّسَاءِ

[6153] ‘Abbād ibn al-‘Awwām narrated to us, from Hishām, from Al-Ḥasan, who was asked about a man leading women in prayer in Ramadan. He said: “He saw no harm in it, provided the man is trustworthy.” He said: “And if a man goes out and misses the congregational prayer, he returns to his family, gathers them, and leads them in prayer.”

حَدَّثَنَا عَبَادُ بْنُ الْأَعْوَامِ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ: سُئِلَ عَنِ الرَّجُلِ يَوْمُ النِّسَاءِ فِي رَمَضَانَ، قَالَ: كَانَ لَا يَرَى بِهِ بَأْسًا، إِذَا كَانَ الرَّجُلُ لَا بَأْسَ بِهِ قَالَ: وَإِنْ كَانَ الرَّجُلُ لِيَخْرُجَ فَنَقُوتُهُ الصَّلَاةَ فِي جَمَاعَةٍ، فَيَرْجِعُ إِلَى أَهْلِهِ فَيَجْمَعُهُمْ، فَيُصَلِّيَ بِهِمْ

[6154] Zayd ibn Ḥubāb narrated to us, from Muṭahhar ibn Juwayriyah, who said: “I saw Abū Mijlaz, and he had a mosque in his house. Sometimes he would lead his family and servants in prayer.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ مُطَهَّرِ بْنِ جُوَيْرِيَةَ، قَالَ: رَأَيْتُ أَبَا مِجْلَازٍ، وَلَهُ مَسْجِدٌ فِي دَارِهِ، فَرَبَّمَا جَمَعَ بِأَهْلِهِ وَغُلَمَائِهِ

[6155] Abū Bakr narrated to us, saying: Ḥafṣ ibn Ghiyāth narrated to us, from Layth, from Nu‘aym, who said: ‘Umar said: “If there is a road, river, or wall between him and the Imam, then he is not with him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ لَيْثٍ، عَنْ نُعَيْمٍ، قَالَ: قَالَ عُمَرُ: إِذَا كَانَ بَيْنَهُ وَبَيْنَ الْإِمَامِ طَرِيقٌ، أَوْ نَهْرٌ، أَوْ حَائِطٌ، فَلَيْسَ مَعَهُ

[6156] Ibn Mahdī narrated to us, from Sufyān, from Al-A‘mash, from Ibrāhīm, that he disliked following the Imam in prayer if there was a road or women between them.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَانَ يَكْرَهُ أَنْ يُصَلِّيَ بِصَلَاةِ الْإِمَامِ، إِذَا كَانَ بَيْنَهُمَا طَرِيقٌ، أَوْ نِسَاءٌ

[6157] Ibn Mahdī narrated to us, from Isrā’il, from ‘Īsā ibn Abī ‘Azzah, from Al-Sha‘bī, who said: I asked him about a woman following the Imam while there is a road between them. He said: “That is not permissible for her.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ إِسْرَائِيلَ، عَنْ عِيسَى بْنِ أَبِي عَزَّةَ، عَنِ الشَّعْبِيِّ، قَالَ: سَأَلْتُهُ عَنْ الْمَرْأَةِ تَأْتُمُ بِالْإِمَامِ وَبَيْنَهُمَا طَرِيقٌ، فَقَالَ: لَيْسَ ذَلِكَ لَهَا

[6158] Abū Bakr narrated to us, saying: Hushaym narrated to us, from Ḥumayd, who said: “Anas used to pray Friday prayer with the Imam while he was in the house of Nāfi‘ ibn ‘Abd al-Ḥārith, a house overlooking the mosque with a door to the mosque. He would pray Friday prayer there and follow the Imam.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ حُمَيْدٍ، قَالَ: كَانَ أَنَسٌ يَجْمَعُ مَعَ الْإِمَامِ وَهُوَ فِي دَارِ نَافِعِ بْنِ عَبْدِ الْحَارِثِ، بَيْتٌ مُشْرِفٌ عَلَى الْمَسْجِدِ لَهُ بَابٌ إِلَى الْمَسْجِدِ، فَكَانَ يَجْمَعُ فِيهِ، وَيَأْتُمُّ بِالْإِمَامِ

[6159] Wakī‘ narrated to us, from Ibn Abī Dhi‘b, from Ṣālih, the freed slave of Al-Taw’amah, who said: “I prayed with Abū Hurayrah on top of the mosque, following the Imam’s prayer while he was below.”

حَدَّثَنَا وَكَيْعٌ، عَنْ ابْنِ أَبِي ذَيْبٍ، عَنْ صَالِحٍ، مَوْلَى التَّوْأَمَةِ، قَالَ: صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ فَوْقَ الْمَسْجِدِ بِصَلَاةِ الْإِمَامِ وَهُوَ أَسْفَلُ

[6160] Mu‘tamir narrated to us, from Layth, from Abū Mijlaz, regarding a woman praying with a wall between her and the Imam. He said: “If she can hear the Takbīr, that suffices her.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ أَبِي مِجْلَازٍ، فِي الْمَرْأَةِ تُصَلِّي وَبَيْنَهَا وَبَيْنَ الْإِمَامِ حَائِطٌ، قَالَ: إِذَا كَانَتْ تَسْمَعُ التَّكْبِيرَ أَجْزَأُهَا ذَلِكَ

[6161] Abū ‘Āmir al-‘Aqadī narrated to us, from Sa‘īd ibn Muslim, who said: “I saw Sālim ibn ‘Abd Allāh pray Maghrib on the roof of the mosque, along with another man,” meaning he was following the Imam.

حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، عَنْ سَعِيدِ بْنِ مُسْلِمٍ، قَالَ: رَأَيْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ صَلَّى فَوْقَ ظَهْرِ الْمَسْجِدِ صَلَاةَ الْمَغْرِبِ، وَمَعَهُ رَجُلٌ آخَرُ يَعْنِي وَيَأْتُمُّ بِالْإِمَامِ

[6162] Jarīr narrated to us, from Manṣūr, who said: “There was a roof next to our mosque, to the right of the mosque, lower than the Imam. Some people who were in hiding during the rule of Al-Ḥajjāj used to pray on that roof while there was a long wall between them and the mosque, following the Imam. I mentioned this to Ibrāhīm, and he considered it good.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، قَالَ: كَانَ إِلَى جَنْبِ مَسْجِدِنَا سَطْحٌ، عَنْ يَمِينِ الْمَسْجِدِ أَسْفَلَ مِنَ الْإِمَامِ، فَكَانَ قَوْمٌ هَارِبِينَ فِي إِمَارَةِ الْحَجَّاجِ، وَبَيْنَهُمْ وَبَيْنَ الْمَسْجِدِ حَائِطٌ طَوِيلٌ يُصَلُّونَ عَلَى ذَلِكَ السَّطْحِ، وَيَأْتُمُونَ بِالْإِمَامِ فَذَكَرْتُهُ لِإِبْرَاهِيمَ فَرَأَاهُ حَسَنًا

[6163] Muḥammad ibn Abī ‘Adī narrated to us, from Ibn ‘Awn, who said: Muḥammad was asked about a man on the roof of a house praying with the Imam’s prayer in Ramadan. He said: “I do not know any harm in it, unless he is in front of the Imam.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنٍ، قَالَ: سُئِلَ مُحَمَّدٌ عَنِ الرَّجُلِ يَكُونُ عَلَى ظَهْرِ بَيْتٍ، يُصَلِّي بِصَلَاةِ الْإِمَامِ فِي رَمَضَانَ؟ فَقَالَ: لَا أَعْلَمُ بِهِ بَأْسًا، إِلَّا أَنْ يَكُونَ بَيْنَ يَدَيِ الْإِمَامِ

[6164] ‘Abd al-Raḥmān ibn Mahdī narrated to us, from Ḥammād ibn Salamah, from Hishām ibn ‘Urwah, that ‘Urwah used to pray following the Imam’s prayer while he was in the house of Ḥumayd ibn ‘Abd al-Raḥmān ibn al-Ḥārith, and there was a road between them and the mosque.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ عُرْوَةَ كَانَ يُصَلِّي بِصَلَاةِ الْإِمَامِ وَهُوَ فِي دَارِ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، وَبَيْنَهُمَا وَبَيْنَ الْمَسْجِدِ طَرِيقٌ

[6165] Abū Bakr narrated to us, saying: Ḥafṣ ibn Ghiyāth narrated to us, from Ibn Jurayj, from ‘Aṭā’, who was asked about the Mu’adhdhin making the Iqamah in the minaret and praying following the Imam’s prayer. He said: “It suffices him.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: سُئِلَ عَنِ الْمُؤَذِّنِ يُقِيمُ فِي الْمِنْدَنَةِ، وَيُصَلِّي بِصَلَاةِ الْإِمَامِ؟ قَالَ: يُجْزِيهِ

[6166] Wakī‘ narrated to us, from Abū Ḥanīfah, from Ḥammād, from Ibrāhīm, who said: I asked him about the prayer of the Mu’adhdhins on top of the mosque on Friday, following the Imam’s prayer while he is below. He said: “It suffices them.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي حَنِيفَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: سَأَلْتُهُ عَنْ صَلَاةِ الْمُؤَذِّنِينَ فَوْقَ الْمَسْجِدِ يَوْمَ الْجُمُعَةِ، بِصَلَاةِ الْإِمَامِ وَهُوَ أَسْفَلُ؟ قَالَ: يُجْزِيهِمْ

[6167] Hushaym narrated to us, from Mughīrah, from Ibrāhīm, who said: I asked him about the Mu'adhdhin praying in his minaret and following the Imam. He disliked that.

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: سَأَلْتُهُ عَنْ الْمُؤَذِّنِ يُصَلِّي فِي صَوْمَعَتِهِ، وَيَأْتُمُّ بِالْإِمَامِ؟ فَكَرِهَ ذَلِكَ

[6168] Abū Bakr narrated to us, saying: Ibn ‘Ulayyah narrated to us, from Sulaymān al-Taymī, from Ibn Sīrīn, from Abū Hurayrah, who said: ‘Umar said: “A woman prays in three garments.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ سُلَيْمَانَ النَّيْمِيِّ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ عُمَرُ: تُصَلِّي الْمَرْأَةُ فِي ثَلَاثَةِ أَثَوَابٍ

[6169] ‘Īsā ibn Yūnus narrated to us, from Al-Awzā‘ī, from Makḥūl, who said: I asked ‘Ā’ishah: “In how many [garments] does a woman pray?” She said: “Go to ‘Alī and ask him, then return to me.” So he went to ‘Alī and asked him. He said: “In a long chemise (Dir‘) and a veil (Khimār).” He returned to her and informed her, and she said: “He spoke the truth.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ مَكْحُولٍ، قَالَ: سَأَلْتُ عَائِشَةَ فِي كَمْ تُصَلِّي الْمَرْأَةُ؟ فَقَالَتْ: ائْتِ عَلِيًّا فَاسْأَلْهُ، ثُمَّ ارْجِعْ إِلَيَّ فَأَتِيَّ عَلِيًّا فَسَأَلْهُ، فَقَالَ: فِي دِرْعٍ سَابِغٍ وَخِمَارٍ فَرَجَعَ إِلَيْهَا فَأَخْبَرَهَا، فَقَالَتْ: صَدَقَ

[6170] ‘Abbād ibn al-‘Awwām narrated to us, from Muḥammad ibn Ishāq, from Bukayr, from Al-Ashajj, from ‘Abd Allāh al-Khawlānī, who said: “I saw Maymūnah, the wife of the Prophet ﷺ, praying in a single spacious chemise, having placed part of her sleeve over her head.” He said: And ‘Ubayd Allāh was an orphan under her care.

حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ بُكَيْرٍ، عَنِ الْأَشَجِّ، عَنْ عَبْدِ اللَّهِ الْخَوْلَانِيِّ، قَالَ: رَأَيْتُ مَيْمُونَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، تُصَلِّي فِي دِرْعٍ وَاحِدٍ فَضُلًّا، وَقَدْ وَضَعَتْ بَعْضَ كُمِّهَا عَلَى رَأْسِهَا قَالَ: وَكَانَ عُبَيْدُ اللَّهِ يَتِيمًا فِي حِجْرِهَا

[6171] Wakī‘ narrated to us, saying: Mālik ibn Anas narrated to us, from Bukayr ibn ‘Abd Allāh ibn al-Ashajj, from ‘Ubayd Allāh al-Khawlānī, from Maymūnah bint al-Ḥārith, the wife of the Prophet ﷺ, that she prayed in a chemise and a veil.

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ، عَنْ عُبَيْدِ اللَّهِ الْخَوْلَانِيِّ، عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا صَلَّتْ فِي دِرْعٍ وَخِمَارٍ

[6172] Ḥaḥṣ narrated to us, from Muḥammad ibn Zayd, who said: My mother narrated to me that she asked Umm Salamah, the wife of the Prophet ﷺ: “In what does a woman pray?” She said: “She prays in a long chemise that covers her feet and a veil.”

حَدَّثَنَا حَفْصٌ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، قَالَ: حَدَّثَنِي أُمِّي، أَنَّهَا سَأَلَتْ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي أَيِّ شَيْءٍ تُصَلِّي الْمَرْأَةُ؟ فَقَالَتْ: تُصَلِّي فِي دِرْعٍ سَابِغٍ يُعْطَى قَدَمَيْهَا وَالْخِمَارِ

[6173] Wakī‘ narrated to us, saying: Hishām ibn Sa‘d informed us, from Muḥammad ibn Zayd, from Muhājir ibn Qunfudh, from his mother, from Umm Salamah, who said: “A woman prays in a long chemise and a veil.”

حَدَّثَنَا وَكِيعٌ، قَالَ: أَخْبَرَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ مُهَاجِرِ بْنِ قُنْفُذٍ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: تُصَلِّي الْمَرْأَةُ فِي الدَّرْعِ السَّابِغِ وَالْخِمَارِ

[6174] Wakī‘ narrated to us, saying: Sufyān narrated to us, from Jābir, from Umm Thawr, from her husband Bishr, that he asked Ibn ‘Abbās: “In how many [garments] does a woman pray?” He said: “In a chemise and a veil.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ جَابِرٍ، عَنْ أُمِّ ثَوْرٍ، عَنْ زَوْجِهَا بِشْرٍ، أَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ فِي كَمْ تُصَلِّي الْمَرْأَةُ؟ فَقَالَ: فِي دِرْعٍ وَخِمَارٍ

[6175] ‘Abd Allāh ibn Numayr narrated to us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, who said: “When a woman prays, she should pray in all her clothes: the chemise, the veil, and the wrap (Milḥafah).”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: إِذَا صَلَّتِ الْمَرْأَةُ، فَلْتُصَلِّ فِي ثِيَابِهَا كُلِّهَا الدَّرْعُ وَالْخِمَارُ وَالْمِلْحَفَةُ

[6176] Abū Khālīd narrated to us, from Ash‘ath, from Muḥammad, from ‘Abīdah, who said: “A woman prays in a chemise, a veil, and a waist wrapper (Ḥaqw).” Ash‘ath said: From Muḥammad, similar to it. I said to him: “What are these veils (Khumur)?” He said: “The Khumur are what cover. The Ansar used to call the Izār: Ḥaqw.”

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ أَشْعَثَ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، قَالَ: تُصَلِّي الْمَرْأَةُ فِي الدَّرْعِ وَالْخِمَارِ وَالْحَقْوِ قَالَ أَشْعَثُ: عَنْ مُحَمَّدٍ، مِثْلُهُ، فَقُلْتُ لَهُ: مَا هَذِهِ الْخُمُرُ؟ فَقَالَ: "الْخُمُرُ مَا خَمَرَ، وَكَانَتْ الْأَنْصَارُ تُسَمِّي الْإِزَارَ: الْحَقْوُ

[6177] Ibn ‘Ulayyah narrated to us, from Ayyūb, from Ibn Sīrīn, who said: “A woman prays in three garments.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، عَنْ ابْنِ سِيرِينَ، قَالَ: تُصَلِّي الْمَرْأَةُ فِي ثَلَاثَةِ أَثْوَابٍ

[6178] Wakī‘ narrated to us, saying: Abū Hilāl narrated to us, from Ibn Sīrīn, who said: “It was recommended for a woman to pray in three garments: the chemise, the veil, and the waist wrapper.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا أَبُو هِلَالٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: كَانَ يَسْتَحِبُّ أَنْ تُصَلِّي الْمَرْأَةُ فِي ثَلَاثَةِ أَثْوَابٍ، فِي الدَّرْعِ وَالْخِمَارِ وَالْحَقْوِ

[6179] Abū al-Aḥwas narrated to us, from Mughīrah, from Ibrāhīm, that he used to permit a woman to pray in a chemise and a Jilbāb.

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَانَ يُرَخِّصُ لِلْمَرْأَةِ أَنْ تُصَلِّي فِي الدَّرْعِ وَالْجِلْبَابِ

[6180] Abū Usāmah narrated to us, from Hishām ibn ‘Urwah, who said: A woman said to my father: “I am a pregnant woman, and it is difficult for me to pray with a waistband. Can I pray in a chemise and a veil?” He said: “Yes.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ: قَالَتْ امْرَأَةٌ لِأَبِي: إِنِّي امْرَأَةٌ حُبْلَى، وَإِنَّهُ يَشُقُّ عَلَيَّ أَنْ أُصَلِّيَ فِي الْمُنْطِقِ، أَفَأُصَلِّي فِي دِرْعٍ وَخِمَارٍ؟ قَالَ: نَعَمْ

[6181] Abū Bakr narrated to us, saying: Abū Usāmah narrated to us, from Al-Jurayrī, from ‘Ikrimah, who said: “A woman prays in a chemise and a thick veil.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْجُرَيْرِيِّ، عَنْ عِكْرِمَةَ، قَالَ: تُصَلِّي الْمَرْأَةُ فِي دِرْعٍ وَخِمَارٍ صَفِيقٍ

[6182] Yazīd ibn Hārūn narrated to us, from Hammām, from Qatādah, from Jābir ibn Zayd, who said: “A woman prays in a thick chemise and a thick veil.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هَمَّامٍ، عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ، قَالَ: تُصَلِّي الْمَرْأَةُ فِي دِرْعٍ صَفِيقٍ، وَخِمَارٍ صَفِيقٍ

[6183] ‘Īsā ibn Yūnus narrated to us, from Al-Awzā‘ī, who said: ‘Aṭā’ said: “A woman prays in a chemise and a veil.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، قَالَ: قَالَ عَطَاءٌ: تُصَلِّي الْمَرْأَةُ فِي دِرْعٍ وَخِمَارٍ

[6184] Ghundar narrated to us, from Shu‘bah, who said: I asked Al-Ḥakam, and he said: “In a chemise and a veil.” And I asked Ḥammād, and he said: “She prays in a chemise and a wrap that covers her head.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ، فَقَالَ: فِي دِرْعٍ وَخِمَارٍ وَسَأَلْتُ حَمَّادًا، فَقَالَ: تُصَلِّي فِي دِرْعٍ، وَمِلْحَفَةٍ تَغْطِي رَأْسَهَا

[6185] Ibn Fuḍayl narrated to us, from Layth, from Mujāhid, who said: “Verily, a woman should not pray in less than four garments.”

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: أَلَا لَا تُصَلِّي الْمَرْأَةُ فِي أَقَلِّ مِنْ أَرْبَعَةِ أَثَوَابٍ

[6186] Ibn Fuḍayl narrated to us, from ‘Āsim, from Mu‘ādhah, from ‘Ā’ishah, that she stood up to pray in a chemise and a veil, so the slave girl came to her and threw a garment over her.

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ عَاصِمٍ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ أَنَّهَا قَامَتْ تُصَلِّي فِي دِرْعٍ وَخِمَارٍ، فَأَتَتْهَا الْأَمَةُ فَأَلْقَتْ عَلَيْهَا ثَوْبًا

[6187] Abū Bakr narrated to us, saying: Azhar al-Sammān narrated to us, from Ibn ‘Awn, from Muḥammad, who said: “She wraps herself with it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَزْهَرُ السَّمَّانُ، عَنْ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، قَالَ: تَتَّزِرُ بِهِ

[6188] Ibn Fuḍayl narrated to us, from ‘Umar ibn Dharr, who said: I asked Mujāhid and ‘Aṭā’ about a woman for whom the prayer time comes and she has only one garment. He said: “She wraps herself with it.”

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ عُمَرَ بْنِ ذَرٍّ، قَالَ: سَأَلْتُ مُجَاهِدًا، وَعَطَاءً عَنِ الْمَرْأَةِ تَحْضُرُهَا الصَّلَاةُ وَلَيْسَ لَهَا إِلَّا ثَوْبٌ وَاحِدٌ؟ قَالَ: تَنْتَرِرُ بِهِ

[6189] Wakī‘ narrated to us, saying: ‘Umar ibn Dharr narrated to us, saying: I asked ‘Aṭā’ about a woman who has only one garment. He said: “She wraps herself with it.” Wakī‘ said: Meaning if it is small.

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ، قَالَ: سَأَلْتُ عَطَاءً عَنِ الْمَرْأَةِ لَا يَكُونُ لَهَا إِلَّا ثَوْبٌ وَاحِدٌ؟ قَالَ: تَنْتَرِرُ بِهِ قَالَ وَكَيْعٌ: يَعْني إِذَا كَانَ صَغِيرًا

[6190] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, saying: ‘Ikrimah ibn ‘Ammār narrated to us, from ‘Aṭā’, from Jābir, that he led them in prayer in a single shirt.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ أَنَّهُ أَمَّهُمْ فِي قَمِيصٍ وَاحِدٍ

[6191] Wakī‘ narrated to us, saying: Abān ibn Ṣam‘ah narrated to us, from ‘Ikrimah, from Ibn ‘Abbās, who said: “There is no harm in praying in a single shirt if it is thick.”

حَدَّثَنَا وَكَيْعٌ قَالَ: حَدَّثَنَا أَبَانُ بْنُ صَمْعَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَا بَأْسَ بِالصَّلَاةِ فِي الْقَمِيصِ الْوَاحِدِ، إِذَا كَانَ صَفِيفًا

[6192] Abū Mu‘āwiyah narrated to us, from Ismā‘il al-Sarrāj, from Mujāhid, from Ibn ‘Umar, that he prayed in a shirt with nothing else on him.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ إِسْمَاعِيلَ السَّرَّاجِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ صَلَّى فِي قَمِيصٍ، لَيْسَ عَلَيْهِ شَيْءٌ غَيْرُهُ

[6193] Zayd ibn Ḥubāb narrated to us, from Mu‘āwiyah ibn Ṣāliḥ, from Mūsā ibn Yazīd, who said: I heard Abū Umāmah being asked about praying in a single shirt. He said: “There is no harm in it. And in a Raiṭah (a single piece of cloth), if you wrap it around yourself, there is no harm in it.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ مُوسَى بْنِ يَزِيدَ، قَالَ: سَمِعْتُ أَبَا أُمَامَةَ، وَسُئِلَ عَنِ الصَّلَاةِ فِي الْقَمِيصِ الْوَاحِدِ، فَقَالَ: لَا بَأْسَ بِهِ، وَفِي الرِّيطَةِ إِذَا تَوَشَّحْتُ بِهَا، فَلَا بَأْسَ بِهِ

[6194] Wakī‘ narrated to us, saying: Sufyān narrated to us, from Manṣūr, from Abū al-Ḍuḥā, who said: Ibn ‘Abbās was asked about praying in a single shirt. He said: “Many a man has only a shirt.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، قَالَ: سُئِلَ ابْنُ عَبَّاسٍ عَنِ الصَّلَاةِ فِي قَمِيصٍ وَاحِدٍ، فَقَالَ: رَبُّ رَجُلٍ لَيْسَ لَهُ إِلَّا قَمِيصٌ

[6195] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Ibrāhīm, who said: “There is no harm in a single shirt if it is thick.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ فِي الْقَمِيصِ الْوَاحِدِ، إِذَا كَانَ صَفِيْقًا

[6196] Wakī‘ narrated to us, حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، saying: Shu‘bah narrated to us, from عَنْ أَبِيهِ، قَالَ: أَمَّا مُعَاوِيَةُ فِي قَمِيصٍ Sa‘d ibn Ibrāhīm, from his father, who said: “Mu‘āwiyah led us in prayer in a shirt.”

[6197] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Sa‘d ibn حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عَبْدِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ أَنَّهُ صَلَّى فِي قَمِيصٍ ‘Ubaydah, from Abū ‘Abd al-Raḥmān, that he prayed in a shirt.

[6198] Ya‘lā ibn ‘Ubayd narrated to us, from Muḥammad ibn Ishāq, from حَدَّثَنَا يَعْلَى بْنُ عَبْدِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، قَالَ: بَعَثْتُ غُلَامًا لِي كَاتِبًا حَاسِبًا إِلَى سَعِيدِ بْنِ الْمُسَيَّبِ، يَسْأَلُهُ عَنِ الصَّلَاةِ فِي قَمِيصٍ لَيْسَ تَحْتَهُ إِزَارٌ، قَالَ: لَيْسَ بِهِ بَأْسٌ إِذَا لَمْ يَكْشِفْ عَنْهُ Sa‘īd ibn Abī Hind, who said: I sent a servant of mine, a writer and accountant, to Sa‘īd ibn al-Musayyib, asking him about praying in a shirt with no lower garment underneath. He said: “There is no harm in it if it does not uncover him.”

[6199] Abū Usāmah narrated to us, حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْجُرَيْرِيِّ، عَنْ عِكْرِمَةَ أَنَّهُ كَانَ لَا يَرَى بَأْسًا بِالصَّلَاةِ فِي الْقَمِيصِ الْوَاحِدِ خَصِيفًا from Al-Jurayrī, from ‘Ikrimah, that he saw no harm in praying in a single thick shirt.

[6200] Zayd ibn al-Ḥubāb narrated to us, from Al-Hudhayl ibn Bilāl al-Fazārī, who said: Ziyād ibn ‘Uthmān al-Aḥmarī narrated to me, saying: “I saw ‘Alqamah praying in a tight, short shirt.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنِ الْهُذَيْلِ بْنِ بِلَالٍ الْفَزَارِيِّ، قَالَ: حَدَّثَنِي زِيَادُ بْنُ عُثْمَانَ الْأَحْمَرِيُّ، قَالَ: رَأَيْتُ عَلْقَمَةَ، يُصَلِّي فِي قَمِيصٍ ضَيِّقٍ قَصِيرٍ

[6201] Wakī‘ narrated to us, saying: Al-‘Awwām narrated to us, from ‘Aṭā’ ibn Abī Rabāḥ, who said: “There is no harm in praying in a single garment if it is thick.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: نَا الْعَوَّامُ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، قَالَ: لَا بَأْسَ بِالصَّلَاةِ فِي ثَوْبٍ وَاحِدٍ، إِذَا كَانَ صَفِيْقًا

[6202] Wakī‘ narrated to us, saying: Abū Isrā’īl Ismā’īl informed us, from Fuḍayl ibn ‘Amr, who said: “There is no harm in praying in a single garment if it is thick.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: أَنَا أَبُو إِسْرَائِيلَ إِسْمَاعِيلُ، عَنْ فُضَيْلِ بْنِ عَمْرٍو، قَالَ: لَا بَأْسَ بِالصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ، إِذَا كَانَ صَفِيْقًا

[6203] Wakī‘ narrated to us, from Shu‘bah, who said: Al-Ḥakam led us in prayer in a thick shirt. Al-Ḥakam said: “There is no harm in praying in a single shirt if it is thick.”

حَدَّثَنَا وَكَيْعٌ، عَنْ شُعْبَةَ، قَالَ: أَمَّنَا الْحَكَمُ فِي قَمِيصٍ غَلِيْظٍ، وَقَالَ الْحَكَمُ: لَا بَأْسَ بِالصَّلَاةِ فِي الْقَمِيْصِ الْوَاحِدِ، إِذَا كَانَ صَفِيْقًا

[6204] Zayd ibn Ḥubāb narrated to us, from Ibn Lahī‘ah, from Muḥammad ibn ‘Abd al-Raḥmān ibn Nawfal, who said: “I saw ‘Urwah ibn al-Zubayr praying in a shirt with nothing else on him.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنِ ابْنِ لَهَيْعَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، قَالَ: رَأَيْتُ عُرْوَةَ بْنَ الزُّبَيْرِ، يُصَلِّي فِي قَمِيصٍ لَيْسَ عَلَيْهِ غَيْرُهُ

[6205] Yazīd ibn Hārūn narrated to us, from Ḥabīb, from ‘Amr ibn Harim, who said: Jābir ibn Zayd was asked about a man praying in a Jubbah alone, or a thick shirt that covers his ‘Awrah with nothing else on him. He said: “There is no harm in it.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَبِيبٍ، عَنْ عَمْرِو بْنِ هَرِمٍ، قَالَ: سُئِلَ جَابِرُ بْنُ زَيْدٍ عَنِ الرَّجُلِ يُصَلِّي فِي جُبَّةٍ وَحْدَهَا، أَوْ قَمِيصٍ صَفِيقٍ يُوَارِي عَوْرَتَهُ لَيْسَ عَلَيْهِ غَيْرُهُ، قَالَ: لَا بَأْسَ بِهِ

[6206] Abū Bakr ibn ‘Ayyāsh narrated to us, from Abū Ḥuşayn, who said: Mulaykah bint Abī ‘Abd al-Raḥmān narrated to me that her father used to pray voluntary prayers at night in a shirt.

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي حُصَيْنٍ، قَالَ: حَدَّثَتْنِي مُلَيْكَةُ بِنْتُ أَبِي عَبْدِ الرَّحْمَنِ، أَنَّ أَبَاهَا كَانَ يُصَلِّي فِي قَمِيصٍ تَطَوَّعًا بِاللَّيْلِ

[6207] Abū Bakr narrated to us, saying: Ḥafṣ narrated to us, from Layth, from Al-Ḥakam, that Sa’d led the people in prayer wearing a Mustaqah (a type of fur coat).

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ الْحَكَمِ، أَنَّ سَعْدًا صَلَّى بِالنَّاسِ فِي مُسْتَقَّةٍ

[6208] Wakī‘ narrated to us, saying: Abān ibn Ṣam‘ah narrated to us, from ‘Ikrimah, from Ibn ‘Abbās, who said: “There is no harm in praying in a single Jubbah.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا أَبَانُ بْنُ سَمْعَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَا بَأْسَ بِالصَّلَاةِ فِي الْجُبَّةِ الْوَاحِدَةِ

[6209] Wakī‘ narrated to us, saying: Zā‘idah ibn Qudāmah narrated to us, from ‘Alī ibn Zayd ibn Jud‘ān, who said: I asked Sa‘īd ibn al-Musayyib about praying in a Jubbah. He said: “And in a shirt if it is thick.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا زَائِدَةُ بْنُ قُدَامَةَ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، قَالَ: سَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبِ عَنْ الصَّلَاةِ فِي الْجُبَّةِ، قَالَ: وَفِي الْقَمِيصِ إِذَا كَانَ صَفِيْقًا

[6210] Wakī‘ narrated to us, saying: Al-Rabī‘ ibn Ṣabīḥ informed us, saying: Someone who saw ‘Umar ibn ‘Abd al-‘Azīz praying in a Ṭayālisah Jubbah with no Izār on him informed me.

حَدَّثَنَا وَكِيعٌ، قَالَ: أَخْبَرَنَا الرَّبِيعُ بْنُ صَبِيْحٍ، قَالَ: أَخْبَرَنِي مَنْ رَأَى عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يُصَلِّي فِي جُبَّةٍ طَيَالِسَةٍ لَيْسَ عَلَيْهِ إِزَارٌ

[6211] Wakī‘ narrated to us, from Muḥill, who said: “I saw Ibrāhīm praying in a Mustaqah without taking his hands out of it.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُحِلٍّ، قَالَ: رَأَيْتُ إِبْرَاهِيمَ يُصَلِّي فِي مُسْتَقَّةٍ لَا يُخْرِجُ يَدَيْهِ مِنْهَا

[6212] Abū Bakr narrated to us, saying: Muḥammad ibn Fuḍayl narrated to us, from Khuṣayf, from Mujāhid, who said: “Any woman who prays without covering her hair, her prayer will not be accepted.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ خُصَيْفٍ، عَنْ مُجَاهِدٍ، قَالَ: أَيُّمَا امْرَأَةٍ صَلَّتْ وَلَمْ تَغْطِ شَعْرَهَا، لَمْ تُقْبَلْ لَهَا صَلَاةٌ

[6213] Abū Bakr narrated to us, saying: ‘Īsā ibn Yūnus narrated to us, from ‘Amr, from Al-Ḥasan, raising it (to the Prophet), who said: “If a girl reaches menstruation, no prayer will be accepted from her except with a veil.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عَمْرِو، عَنِ الْحَسَنِ، رَفَعَهُ قَالَ: إِذَا حَاضَتْ الْجَارِيَةُ لَمْ تُقْبَلْ لَهَا صَلَاةٌ إِلَّا بِخِمَارٍ

[6214] Jarīr narrated to us, from Qābūs, from his father, that he sent a woman to ‘Ā’ishah. She saw a girl with long hair and said: “If this one were to cover herself, it would be more appropriate for her.” She said: “She has not menstruated, nor has menstruation appeared yet.”

حَدَّثَنَا جَرِيرٌ، عَنْ قَابُوسٍ، عَنْ أَبِيهِ، أَنَّهُ أَرْسَلَ امْرَأَةً إِلَى عَائِشَةَ، فَرَأَتْ جَارِيَةً لَهَا جَمَةٌ، فَقَالَتْ: لَوْ اسْتَتَرَتْ هَذِهِ كَانَ أَحْرَى بِهَا فَقَالَتْ: إِنَّهَا لَمْ تَحِضْ، وَلَا بَدَأَ بَعْدُ الْحَيْضُ

[6215] Abū Usāmah narrated to us, from Hishām, from Muḥammad, that ‘Ā’ishah said: The Messenger of Allah ﷺ entered upon me while a young girl was with me. He threw his waist wrapper to me and said: “Tear it between this girl and the one with Umm Salamah, for I do not see them except that they have reached menstruation.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، أَنَّ عَائِشَةَ، قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدِي فَتَاةٌ، فَأَلْقَى إِلَيَّ حِفْوَهُ، فَقَالَ: شُقِّيهِ بَيْنَ هَذِهِ الْفَتَاةِ وَبَيْنَ الَّتِي عِنْدَ أُمِّ سَلَمَةَ، فَإِنِّي لَا أَرَاهُمَا إِلَّا قَدْ حَاضَتَا

[6216] Wakī‘ narrated to us, saying: Sufyān narrated to us, from ‘Abd al-Karīm, from ‘Amr ibn Sa‘īd, from ‘Ā’ishah, that the Prophet ﷺ entered upon her, and a freed slave girl of theirs hid. The Prophet ﷺ said: “Has she menstruated?” They said: “Yes.” He tore a piece from his turban for her and said: “Veil yourself with this.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا، فَاخْتَبَأَتْ مَوْلَاةً لَهُمْ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حَاضَتْ؟ فَقَالُوا: نَعَمْ، فَشَقَّ لَهَا مِنْ عِمَامَتِهِ، فَقَالَ: اخْتَمِرِي بِهَذَا

[6217] Wakī‘ narrated to us, saying: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ عُثْمَانَ النَّقْفِيِّ، عَنْ مَاهَانَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: إِذَا حَاضَتِ الْجَارِيَةُ وَجَبَ عَلَيْهَا مَا وَجَبَ عَلَى أُمِّهَا مِنَ التَّسْتُرِ Sharīk narrated to us, from ‘Uthmān al-Thaqafī, from Māhān, from Umm Salamah, who said: “When a girl menstruates, what is obligatory upon her mother regarding covering becomes obligatory upon her.”

[6218] Wakī‘ narrated to us, saying: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا مَرْزُوقُ بْنُ عَبْدِ اللَّهِ، مَوْلَى بَنِي زُهْرَةَ قَالَ: سَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، مَتَى تُكْتَبُ عَلَى الْجَارِيَةِ الصَّلَاةُ؟ فَقَالَ: إِذَا حَاضَتْ Marzūq ibn ‘Abd Allāh, the freed slave of Banī Zuhrah, narrated to us, saying: I asked Sa‘īd ibn al-Musayyib: “When is prayer prescribed for a girl?” He said: “When she menstruates.”

[6219] Wakī‘ narrated to us, saying: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُغِيرَةَ، عَنْ سُفْيَانَ نARRATED TO US, FROM MUGHĪRAH, FROM IBRĀHĪM, WHO SAID: إِذَا حَاضَتِ الْجَارِيَةُ وَجَبَ عَلَيْهَا مَا وَجَبَ عَلَى أُمِّهَا مِنَ التَّسْتُرِ “When a girl menstruates, what is obligatory upon her mother regarding covering becomes obligatory upon her.”

[6220] Wakī‘ narrated to us, saying: Rabī‘ narrated to us, from Al-Ḥasan, who said: “If a girl menstruates, no prayer will be accepted from her except with a veil.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا رَبِيعٌ، عَنِ الْحَسَنِ، قَالَ: إِذَا حَاضَتِ الْجَارِيَةُ لَمْ تُقْبَلْ لَهَا صَلَاةٌ إِلَّا بِخِمَارٍ

[6221] Wakī‘ narrated to us, saying: Sufyan narrated to us from Khusayf, from Mujahid, who said: “When a girl menstruates, no prayer is accepted from her except with a headcover (Khimar).”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ خُصَيْفٍ، عَنْ مُجَاهِدٍ، قَالَ: إِذَا حَاضَتِ الْجَارِيَةُ لَمْ تُقْبَلْ لَهَا صَلَاةٌ إِلَّا بِخِمَارٍ

[6222] Ibn Idris narrated to us from Al-Shaybani, from Mahan Abu Salim, who said: ‘Aishah said: “When a girl reaches puberty (has a wet dream), what is obligatory upon her mother becomes obligatory upon her,” meaning covering up.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الشَّيْبَانِيِّ، عَنْ مَاهَانَ أَبِي سَالِمٍ، قَالَ: قَالَتْ عَائِشَةُ: إِذَا احْتَلَمَتِ الْجَارِيَةُ وَجَبَ عَلَيْهَا مَا وَجَبَ عَلَى أُمِّهَا يَعْنِي مِنَ التَّسْتُرِ

[6223] Yahya ibn Adam narrated to us from Hammad ibn Salamah, from Qatadah, from Ibn Sirin, from Safiyyah, from ‘Aishah, that the Prophet ﷺ said: “Allah does not accept the prayer of a menstruating woman (one who has reached puberty) except with a headcover.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ ابْنِ سِيرِينَ، عَنْ صَفِيَّةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَقْبَلُ اللَّهُ صَلَاةَ حَائِضٍ إِلَّا بِخِمَارٍ

[6224] Abu Bakr narrated to us, saying: Mu‘tamir narrated to us from Hisham, from Al-Hasan, who said: “If a woman reaches menstruation age and does not cover her ears and head, no prayer is accepted from her.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ: إِذَا بَلَغَتِ الْمَرْأَةُ الْحَيْضَ وَلَمْ تَعْطِ أُذُنَهَا وَرَأْسَهَا، لَمْ تُقْبَلْ لَهَا صَلَاةٌ

[6225] Abu Bakr ibn Abi Shaybah narrated to us, saying: Abu Usamah narrated to us from Mujalid, from Al-Sha‘bi, from Masruq, who said: “The slave woman prays as she goes out.”

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُجَالِيدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ: تُصَلِّي الْأَمَةُ كَمَا تَخْرُجُ

[6226] Sharik narrated to us from Abu Ishaq, that ‘Ali and Shurayh used to say: “The slave woman prays as she goes out.”

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، أَنَّ عَلِيًّا، وَشُرَيْحًا كَانَا يَقُولَانِ: تُصَلِّي الْأَمَةُ كَمَا تَخْرُجُ

[6227] Hushaym narrated to us from Mughirah, from Ibrahim, who said: “The Umm Walad (slave mother) prays without a headcover, even if she has reached sixty years of age.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: تُصَلِّيُ أُمُّ الْوَلَدِ بِغَيْرِ خِمَارٍ، وَإِنْ كَانَتْ قَدْ بَلَغَتْ سِتِّينَ سَنَةً

[6228] Waki‘ narrated to us, saying: Sufyan narrated to us from Hammad, from Ibrahim, who said: “There is no headcover upon the slave woman, even if she is an old woman.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَيْسَ عَلَى الْأَمَةِ خِمَارٌ وَإِنْ كَانَتْ عَجُوزًا

[6229] Waki‘ narrated to us, saying: Sufyan narrated to us from Layth, from Mujahid, who said: “There is no headcover upon the slave woman, even if she is an old woman.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: لَيْسَ عَلَى الْأَمَةِ خِمَارٌ وَإِنْ كَانَتْ عَجُوزًا

[6230] Waki‘ narrated to us, saying: Sufyan narrated to us from Layth, from Mujahid, who said: “There is no headcover upon the slave woman.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: لَيْسَ عَلَى الْأَمَةِ خِمَارٌ

[6231] Abu Usamah narrated to us from Mujalid, from Al-Sha'bi, from Masruq, who said: "The slave woman prays as she goes out."

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ: تُصَلِّي الْأَمَةُ كَمَا تَخْرُجُ

[6232] Jarir narrated to us from Mughirah, from Al-Harith, who said: "The slave woman prays as she goes out."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الْحَارِثِ، قَالَ: تُصَلِّي الْأَمَةُ كَمَا تَخْرُجُ

[6233] 'Abdah ibn Sulayman narrated to us from Mujalid, from Al-Sha'bi, from Shurayh, who said: "The slave woman prays as she goes out."

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ شُرَيْحٍ، قَالَ: تُصَلِّي الْأَمَةُ كَمَا تَخْرُجُ

[6234] Waki' narrated to us, saying: Isra'il narrated to us from Jabir, from 'Amir, who said: "There is no headcover upon the slave woman, even if she has given birth to a child by her master."

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: لَيْسَ عَلَى الْأَمَةِ خِمَارٌ، وَإِنْ وَلَدَتْ مِنْ سَيِّدِهَا

[6235] Waki' narrated to us, saying: Isra'il informed us from Jabir, from 'Ata', who said: The Messenger of Allah ﷺ said: "Indeed, the slave woman has cast off the covering of her head."

حَدَّثَنَا وَكَيْعٌ، قَالَ: أَنَا إِسْرَائِيلُ، عَنْ جَابِرٍ، عَنْ عَطَاءٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْأَمَةَ قَدْ أَلْقَتْ فِرَوةَ رَأْسِهَا

[6236] Waki‘ narrated to us, saying: Shu‘bah narrated to us from Qatadah, from Anas, who said: ‘Umar saw a slave woman of ours wearing a veil, so he struck her and said: “Do not imitate free women.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: رَأَى عُمَرُ أَمَةً لَنَا مُتَقَنَّةً، فَضَرَبَهَا وَقَالَ: لَا تَتَّبِعِي بِالْحَرَائِرِ

[6237] Waki‘ narrated to us, saying: Shu‘bah narrated to us from Al-Hakam, from Mujahid, who said: ‘Umar said: “Indeed, the slave woman has cast off the covering of her head from behind the wall.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، قَالَ: قَالَ عُمَرُ: إِنَّ الْأَمَةَ قَدْ أَلْقَتْ قُرْوَةَ رَأْسِهَا مِنْ وَرَاءِ الْجِدَارِ

[6238] Hushaym narrated to us from Hajjaj, from ‘Ikrimah ibn Khalid al-Makhzumi, from ‘Umar ibn al-Khattab, with the like of the hadith of Waki‘ from Shu‘bah from Al-Hakam.

حَدَّثَنَا هُشَيْمٌ، عَنْ حَجَّاجٍ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ الْمَخْزُومِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، بِمِثْلِ حَدِيثِ وَكِيعٍ عَنْ شُعْبَةَ، عَنْ الْحَكَمِ

[6239] ‘Abd al-A‘la narrated to us from Ma‘mar, from Al-Zuhri, from Anas, who said: ‘Umar saw a girl wearing a veil, so he struck her and said: “Do not imitate free women.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ، قَالَ: رَأَى عُمَرُ جَارِيَةً مُتَقَنَّةً، فَضَرَبَهَا وَقَالَ: لَا تَتَّبِعِي بِالْحَرَائِرِ

[6240] ‘Ali ibn Mushir narrated to us from Al-Mukhtar ibn Fulful, from Anas ibn Malik, who said: A slave woman entered upon ‘Umar ibn al-Khattab, whom he recognized as belonging to some of the Muhajirun or Ansar. She was wearing a Jilbab and veiling herself with it. He asked her: “Have you been freed?” She said: “No.” He said: “What is with the Jilbab? Remove it from your head. The Jilbab is only for the free women among the believers.” She hesitated, so he went up to her with the whip and struck her head with it until she cast it from her head.

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: دَخَلْتُ عَلَى عُمَرَ بْنِ الْخَطَّابِ أَمَةً، قَدْ كَانَ يُعْرِفُهَا لِبَعْضِ الْمُهَاجِرِينَ، أَوْ الْأَنْصَارِ، وَعَلَيْهَا جِلْبَابٌ مُتَقَنَّةٌ بِهِ، فَسَأَلَهَا عَتَقَتْ؟ قَالَتْ: لَا، قَالَ: فَمَا بَالُ الْجِلْبَابِ، ضَعِيهِ عَنْ رَأْسِكَ، إِنَّمَا الْجِلْبَابُ عَلَى الْحَرَائِرِ مِنْ نِسَاءِ الْمُؤْمِنِينَ فَتَلَكَّأَتْ، فَقَامَ إِلَيْهَا بِالدُّرَّةِ فَضَرَبَ بِهَا بِرَأْسِهَا، حَتَّى أَلْقَتْهُ عَنْ رَأْسِهَا

[6241] Hafs narrated to us from Mujalid, from Al-Sha‘bi, who said: Abu Hurayrah asked him how the slave woman prays. He said: “She prays as she goes out.”

حَدَّثَنَا حَفْصٌ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، قَالَ: سَأَلَهُ أَبُو هُرَيْرَةَ كَيْفَ تُصَلِّي الْأَمَةُ؟ قَالَ: تُصَلِّي كَمَا تَخْرُجُ

[6242] Hushaym narrated to us from Khalid, from Abu Qilabah, who said: During his caliphate, ‘Umar ibn al-Khattab would not let a slave woman veil herself. He said: ‘Umar said: “The veil is only for free women so that they may not be harmed.”

حَدَّثَنَا هُشَيْمٌ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ لَا يَدْعُ فِي خِلَافَتِهِ أَمَةً تَقْنَعُ، قَالَ: قَالَ عُمَرُ: إِنَّمَا الْقِنَاعُ لِلْحَرَائِرِ لِكَيْلَا لَا يُؤْذَيْنَ

[6243] Abu Bakr narrated to us, saying: Hushaym narrated to us, saying: ‘Awf informed us, saying: A worker of Mu‘awiyah arrived—he had sent him to collect alms. He stopped at a place and found two mosques. He said: “Which of them is older?” He was told about it, so he went to the one which was older of the two.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا عَوْفٌ، قَالَ: "قَدِمَ عَامِلٌ لِمُعَاوِيَةَ، وَكَانَ يَعْتَهُ عَلَى الصَّدَقَاتِ، فَتَزَلَ مَنْزِلًا، فَإِذَا هُوَ بِمَسْجِدَيْنِ، قَالَ: أَيُّهُمَا أَقْدَمُ، فَأُخْبِرَ بِهِ، فَأَتَى الَّذِي هُوَ أَقْدَمُهُمَا

[6244] Abu Bakr narrated to us, saying: ‘Abd al-Salam ibn Harb narrated to us from Layth, that Abu Wa’il missed the prayer in such-and-such mosque, so he prayed in such-and-such mosque, and between them were many newly built mosques in which he did not pray.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ لَيْثٍ، أَنَّ أَبَا وَائِلٍ، فَاتَتْهُ الصَّلَاةُ فِي مَسْجِدٍ كَذَا وَكَذَا، فَصَلَّى فِي مَسْجِدٍ كَذَا وَكَذَا، وَبَيْنَهُمَا مَسَاجِدُ كَثِيرَةٌ مُحَدَّثَةٌ لَمْ يُصَلِّ فِيهَا

[6245] Mu'tamir ibn Sulayman narrated to us from 'Umarah al-Saydalani, from Thabit al-Bunani, who said: I used to be with Anas. He would come upon a mosque and hear the Adhan, and say: "Is this newly built?" If they said: "Yes," he would pass it by to another.

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ عُمَارَةَ الصَّيْدَلَانِيِّ، عَنْ ثَابِتِ الْبُنَانِيِّ، قَالَ: كُنْتُ أَكُونُ مَعَ أَنَسٍ، فَيَأْتِي عَلَى الْمَسْجِدِ فَيَسْمَعُ الْأَذَانَ، فَيَقُولُ: مُحَدَّثٌ هَذَا؟ فَإِذَا قَالُوا: نَعَمْ، يُجَاوِزُهُ إِلَى غَيْرِهِ

[6246] Mu'tamir narrated to us from Layth, from Mujahid, that he used to pass by the newly built mosques to go to the old ones.

حَدَّثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، أَنَّهُ كَانَ يَتَجَاوَزُ الْمَسَاجِدَ الْمُحَدَّثَةَ إِلَى الْقَدِيمَةِ

[6247] Mu'tamir narrated to us from 'Awf, who said: A man from the desert dwellers informed me, saying: A collector of Zakat came to us from Madinah during the nights of Mu'awiyah. While he was at a water source of ours one day, the time for prayer came. At the water source, there were two mosques of the desert dwellers. He said: "Which of them was built first?" It was said: "This one." So he headed towards it.

حَدَّثَنَا مُعْتَمِرٌ، عَنْ عَوْفٍ، قَالَ: أَخْبَرَنِي رَجُلٌ، مِنْ أَهْلِ الْبَادِيَةِ، قَالَ: قَدِمَ عَلَيْنَا مُصَدِّقٌ مِنَ الْمَدِينَةِ لِيَالِي مُعَاوِيَةَ، فَبَيْنَمَا هُوَ عَلَى مَاءٍ لَنَا ذَاتَ يَوْمٍ قَالَ: وَحَضَرَتِ الصَّلَاةُ، وَعَلَى الْمَاءِ مَسْجِدَانِ مِنْ مَسَاجِدِ أَهْلِ الْبَادِيَةِ، قَالَ: أَيُّهُمَا بُنِيَ أَوْلَى؟ فَقِيلَ: هَذَا، فَقَصَدَ نَحْوَهُ

[6248] Hushaym narrated to us, saying: Mansur narrated to us from Al-Hasan, that he was asked about a man who leaves the mosque of his people and goes to another. Al-Hasan said: “They used to like for a man to increase the number of his people by his presence.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: نَا مَنْصُورٌ، عَنِ الْحَسَنِ، أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَدْعُ مَسْجِدَ قَوْمِهِ وَيَأْتِي غَيْرَهُ، قَالَ: فَقَالَ الْحَسَنُ: كَانُوا يُحِبُّونَ أَنْ يَكْثُرَ الرَّجُلُ قَوْمَهُ بِنَفْسِهِ

[6249] Abu Bakr narrated to us, saying: Jarir narrated to us from Qabus, from his father, that ‘Umar entered the mosque and bowed one rak‘ah in it. They spoke to him, so he said: “It is only voluntary, so whoever wishes may decrease.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ قَابُوسٍ، عَنْ أَبِيهِ، أَنَّ عُمَرَ دَخَلَ الْمَسْجِدَ فَرَكَعَ فِيهِ رَكْعَةً، فَقَالُوا لَهُ: فَقَالَ: إِنَّمَا هُوَ تَطَوُّعٌ، فَمِنْ شَاءَ نَقَصَ

[6250] Waki‘ narrated to us, saying: Sufyan narrated to us from Qabus, from Abu Zabyan, from his father, that ‘Umar ibn al-Khattab passed through the mosque and bowed one rak‘ah. It was said to him: “You only bowed one rak‘ah.” He said: “It is only voluntary, and I disliked using it as a pathway.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانٌ، عَنْ قَابُوسٍ، عَنْ أَبِي ظَبْيَانَ، عَنْ أَبِيهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ مَرَّ فِي الْمَسْجِدِ فَرَكَعَ رَكْعَةً، فَقِيلَ لَهُ: إِنَّمَا رَكَعْتَ رَكْعَةً، فَقَالَ: إِنَّمَا هُوَ تَطَوُّعٌ، وَكَرِهْتُ أَنْ أَتَّخِذَهُ طَرِيقًا

[6251] Sharik narrated to us from Simak, who said: Someone narrated to me who saw Talhah ibn ‘Ubayd Allah pass through the mosque, bow one rak‘ah, then leave.

حَدَّثَنَا شَرِيكٌ، عَنْ سِمَاكٍ، قَالَ: حَدَّثَنِي مَنْ رَأَى طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ مَرًّا فِي الْمَسْجِدِ فَرَكَعَ رُكْعَةً، ثُمَّ خَرَجَ

[6252] Waki‘ narrated to us from Sayf ibn Maysarah, from Abu Sa‘id, who said: “I saw Al-Zubayr ibn al-‘Awwam come out of the palace, pass by the mosque, and bow one rak‘ah, or prostrate one prostration.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سَيْفِ بْنِ مَيْسَرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: رَأَيْتُ الزُّبَيْرَ بْنَ الْعَوَّامِ خَرَجَ مِنَ الْقَصْرِ فَمَرَّ بِالْمَسْجِدِ، فَرَكَعَ رُكْعَةً، أَوْ سَجَدَ سَجْدَةً

[6253] Abu Bakr narrated to us, saying: Abu Usamah narrated to us from Al-Ahwas ibn Hakim, from Rashid ibn Sa‘d, who said: “The Companions of the Messenger of Allah ﷺ used to pray while carrying their bows.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْأَخْوَصِ بْنِ حَكِيمٍ، عَنْ رَاشِدِ بْنِ سَعْدٍ، قَالَ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يُصَلُّونَ وَعَلَيْهِمْ قِسِيهِمْ

[6254] Abu Usamah narrated to us from Al-Ahwas ibn Hakim, who said: Rashid ibn Sa‘d narrated to me from ‘Urwah ibn al-Zubayr, who said: “It used to be said: Swords are the cloaks of the warriors.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْأَخْوَصِ بْنِ حَكِيمٍ، قَالَ: حَدَّثَنِي رَاشِدُ بْنُ سَعْدٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، قَالَ: "كَانَ يُقَالُ: السُّيُوفُ أَرْدِيَةُ الْعُرَاةِ

[6255] Waki‘ narrated to us, saying: Sufyan narrated to us from Mansur, from Ibrahim, who said: “They used to consider swords as being like a cloak in prayer.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَرَوْنَ أَنَّ السُّيُوفَ بِمَنْزِلَةِ الرِّدَاءِ فِي الصَّلَاةِ

[6256] Muhammad ibn ‘Abd Allah al-Asadi narrated to us from Isra’il, from Sa’id ibn Masruq, who said: “I saw Ibrahim al-Taymi praying with no cloak upon him except his sword.”

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ، عَنْ إِسْرَائِيلَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، قَالَ: رَأَيْتُ إِبْرَاهِيمَ النَّيْمِيَّ يُصَلِّي وَلَيْسَ عَلَيْهِ رِدَاءٌ إِلَّا سَيْفُهُ

[6257] Waki‘ narrated to us, saying: ‘Ubaydah narrated to us from Ibrahim, who said: “The Companions of Muhammad ﷺ used to pray while wearing swords that had Kamkhat (sheaths) made from the skins of dead animals.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا عُبَيْدَةُ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلُّونَ فِي السُّيُوفِ عَلَيْهَا الْكَمْخَتُ مِنْ جُلُودِ الْمَيِّتَةِ

[6258] Waki‘ narrated to us, saying: Al-Rabi‘ narrated to us from Al-Hasan, who said: “Swords are the cloaks of the warriors.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الرَّبِيعُ، عَنِ الْحَسَنِ، قَالَ: السُّيُوفُ أَرْدِيَةُ الْعُرَاةِ

[6259] Jarir narrated to us from Mis'ar, from Hammad, who said: "The bow does not suffice in place of the cloak."

حَدَّثَنَا جَرِيرٌ، عَنْ مِسْعَرٍ، عَنْ حَمَّادٍ، قَالَ: الْقَوْسُ لَا يُجْزِي مَكَانَ الرِّدَاءِ

[6260] Hushaym narrated to us, saying: 'Ubaydah informed us from Ibrahim, who said: "The bow is in the position of the cloak."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا عُبَيْدَةُ، عَنْ إِبْرَاهِيمَ، قَالَ: الْقَوْسُ بِمَنْزِلَةِ الرِّدَاءِ

[6261] 'Uqbah ibn Khalid narrated to us from Musa ibn Muhammad ibn Ibrahim, who said: My father informed me from Salamah ibn al-Akwa', that he asked the Prophet ﷺ about praying with a bow and a horn (quiver). He said: "Pray with the bow, and cast aside the horn."

حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ، عَنْ مُوسَى بْنِ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنِي أَبِي، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ، أَنَّهُ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّلَاةِ فِي الْقَوْسِ وَالْقَرْنِ؟ فَقَالَ: صَلِّ فِي الْقَوْسِ، وَاطْرَحِ الْقَرْنَ

[6262] Abu Bakr narrated to us, saying: Hushaym narrated to us from Ibn Abi Layla, from Nafi', from Ibn 'Umar, who said: "When it was a rainy or very windy night, the Prophet ﷺ would order a caller to call out: 'Pray in your dwellings.'"

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: "إِذَا كَانَ لَيْلَةٌ مَطِيرَةٌ أَوْ شَدِيدَةُ الرِّيحِ أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنَادِيًا، فَيُنَادِي: أَنْ صَلُّوا فِي رِحَالِكُمْ

[6263] Hushaym narrated to us from Khalid, from Abu al-Malih, from his father, who said: “I was with the Prophet ﷺ in the year of Hdaybiyyah or Hunayn. Rain fell on us which did not soak the soles of our sandals, so the caller of the Messenger of Allah ﷺ called out: ‘Pray in your dwellings.’”

حَدَّثَنَا هُشَيْمٌ، عَنْ خَالِدٍ، عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ، قَالَ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْحُدَيْبِيَّةِ أَوْ حُنَيْنٍ، فَأَصَابَنَا مَطَرٌ لَمْ يَبْلُ أَسَافِلَ نِعَالِنَا فَنَادَى، مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ صَلُّوا فِي رِحَالِكُمْ

[6264] Hushaym narrated to us, saying: ‘Awf narrated to us from Abu Raja’, who said: “Rain fell on us on a Friday during the time of Ibn ‘Abbas, so he ordered a caller who called out: ‘Pray in your dwellings.’”

حَدَّثَنَا هُشَيْمٌ، قَالَ: حَدَّثَنَا عَوْفٌ، عَنْ أَبِي رَجَاءٍ، قَالَ: "أَصَابَنَا مَطَرٌ فِي يَوْمِ جُمُعَةٍ، فِي عَهْدِ ابْنِ عَبَّاسٍ فَأَمَرَ مُنَادِيًا، فَنَادَى: أَنْ صَلُّوا فِي رِحَالِكُمْ

[6265] Ibn ‘Ulayyah narrated to us from Khalid, from Abu Qilabah, from Abu al-Malih, who said: I went out one rainy night to the mosque. When I bowed and began the prayer, my father said: “Who is this?” They said: “Abu al-Malih.” He said: “I saw us with the Messenger of Allah ﷺ on the day of Hudaybiyyah, and rain fell on us which did not soak the soles of our sandals, so the caller of the Messenger of Allah ﷺ called out: ‘Pray in your dwellings.’”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمَلِيحِ، قَالَ: خَرَجْتُ ذَاتَ لَيْلَةٍ مَطِيرَةً إِلَى الْمَسْجِدِ، فَلَمَّا رَكَعْتُ اسْتَفْتَحْتُ، قَالَ أَبِي: مَنْ هَذَا؟ قَالُوا: أَبُو الْمَلِيحِ، قَالَ: "لَقَدْ رَأَيْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْحُدَيْبِيَّةِ، وَأَصَابَتْنا سَمَاءٌ لَمْ تَبُلْ أَسْفَلَ نِعَالِنَا فَنَادَى مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنْ صَلُّوا فِي رِحَالِكُمْ

[6266] ‘Affan narrated to us, saying: Hammam narrated to us from Qatadah, from Al-Hasan, from Samurah ibn Jundub, that the day of Hunayn was a rainy day, so the Prophet ﷺ ordered his caller [to announce] that prayer is in the dwellings.

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، "أَنَّ يَوْمَ حُنَيْنٍ كَانَ يَوْمًا مَطِيرًا، فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنَادِيَهُ: أَنْ الصَّلَاةَ فِي الرِّحَالِ

[6267] Abu Bakr narrated to us, saying: Abu Usamah narrated to us, saying: ‘Ubayd Allah narrated to us from Nafi‘, who said: “Our rulers, if it was a rainy night, would delay Maghrib and hasten ‘Isha before the twilight disappeared. Ibn ‘Umar used to pray with them and saw no harm in that.” ‘Ubayd Allah said: “And I saw Al-Qasim and Salim praying with them on such a night.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، قَالَ: كَانَتْ أُمَرَاؤُنَا إِذَا كَانَتْ لَيْلَةٌ مَطِيرَةٌ أَبْطَأُوا بِالْمَغْرِبِ، وَعَجَّلُوا بِالْعِشَاءِ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ، فَكَانَ ابْنُ عُمَرَ يُصَلِّي مَعَهُمْ، لَا يَرَى بِذَلِكَ بَأْسًا قَالَ عُبَيْدُ اللَّهِ: وَرَأَيْتُ الْقَاسِمَ، وَسَالِمًا يُصَلِّيَانِ مَعَهُمْ فِي مِثْلِ تِلْكَ اللَّيْلَةِ

[6268] Hatim ibn Isma‘il narrated to us from ‘Abd al-Rahman ibn Harmalah, who said: “I saw Sa‘id ibn al-Musayyib praying with the Imams when they combined Maghrib and ‘Isha on a rainy night.”

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، قَالَ: رَأَيْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يُصَلِّي مَعَ الْأَئِمَّةِ حِينَ يَجْمَعُونَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ فِي اللَّيْلَةِ الْمَطِيرَةِ

[6269] Ibn Mahdi narrated to us from Sulayman ibn Bilal, from Hisham ibn ‘Urwah, who said: “I saw Aban ibn ‘Uthman combine the two prayers on a rainy night, Maghrib and ‘Isha, praying them together.” ‘Urwah ibn al-Zubayr, Sa’id ibn al-Musayyib, Abu Bakr ibn ‘Abd al-Rahman, and Abu Salamah ibn ‘Abd al-Rahman did not disapprove of it.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ: رَأَيْتُ أَبَانَ بْنَ عُثْمَانَ يَجْمَعُ بَيْنَ الصَّلَاتَيْنِ فِي اللَّيْلَةِ الْمَطِيرَةِ، الْمَغْرِبِ وَالْعِشَاءِ فَيُصَلِّيَهُمَا مَعًا عُرْوَةُ بْنُ الزُّبَيْرِ، وَسَعِيدُ بْنُ الْمُسَيَّبِ، وَأَبُو بَكْرُ بْنُ عَبْدِ الرَّحْمَنِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، لَا يُنْكِرُونَهُ

[6270] Hammad ibn Khalid narrated to us from Abu Mawdud ‘Abd al-‘Aziz ibn Abi Sulayman, who said: “I prayed Maghrib and ‘Isha with Abu Bakr ibn Muhammad, and he combined them on a rainy night.”

حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ، عَنْ أَبِي مَوْدُودٍ عَبْدِ الْعَزِيزِ بْنِ أَبِي سُلَيْمَانَ، قَالَ: صَلَّيْتُ مَعَ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ الْمَغْرِبَ وَالْعِشَاءَ، فَجَمَعَ بَيْنَهُمَا فِي اللَّيْلَةِ الْمَطِيرَةِ

[6271] Muhammad ibn ‘Ubayd narrated to us from Muhammad ibn Ishaq, from Nafi‘, who said: “Ibn ‘Umar used to pray with Marwan. When it was a rainy night, Marwan would combine Maghrib and ‘Isha, and Ibn ‘Umar would pray them with him.”

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ نَافِعٍ، قَالَ: كَانَ ابْنُ عُمَرَ يُصَلِّي مَعَ مَرْوَانَ، وَكَانَ مَرْوَانُ إِذَا كَانَتْ لَيْلَةً مَطِيرَةً جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، وَكَانَ ابْنُ عُمَرَ يُصَلِّيَهُمَا مَعَهُ

[6272] Abu Bakr narrated to us, saying: Zayd ibn Hubab narrated to us, saying: Malik ibn Anas informed me from Dawud, from Husayn, who said: Someone informed me from Ibn ‘Abbas regarding His saying, Blessed and Exalted: {at the decline of the sun} [Al-Isra: 78], he said: “When the shadow returns.” And {And the night and what it envelops} [Al-Inshiqaq: 17], he said: “And what it gathers.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ دَاوُدَ، عَنْ حُصَيْنٍ، قَالَ: أَخْبَرَنِي مُخَبِّرٌ، عَنْ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ تَبَارَكَ وَتَعَالَى: لِدُلُوكِ الشَّمْسِ قَالَ: إِذَا فَاءَ الْفَيْءِ {وَاللَّيْلِ وَمَا وَسَقَ} قَالَ: وَمَا جَمَعَ [17]: [الانشقاق]

[6273] Yahya ibn Sa‘id narrated to us from ‘Ubayd Allah, from Nafi‘, from Ibn ‘Umar, who said: “The decline of the sun (Duluk) is its inclination after midday.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: "دُلُوكُ الشَّمْسِ: مَيْلُهَا بَعْدَ نِصْفِ النَّهَارِ"

[6274] Waki‘ narrated to us from Sufyan, from Mansur, from Mujahid, from Ibn ‘Abbas regarding {Establish prayer at the decline of the sun until the darkness of the night} [Al-Isra: 78]. He said: “Its decline (Duluk) is its setting.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ: {أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ} [الإسراء] قَالَ: "دُلُوكُهَا: غُرُوبُهَا [78: اللَّيْلِ] [الإسراء]"

[6275] Yahya ibn Abi Bukayr narrated to us, saying: Ibrahim ibn Nafi' narrated to us from Ibn Tawus, from his father regarding {Establish prayer at the decline of the sun} [Al-Isra: 78]. He said: "Its decline (Duluk) is before it sets."

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ ابْنِ تَاوُسٍ، عَنْ أَبِيهِ، {أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ} قَالَ: "دُلُوكُهَا: قَبْلُ أَنْ تَغِيبَ [78: الإسراء]

[6276] Al-Fadl ibn Dukayn narrated to us, saying: Isma'il ibn 'Abd al-Malik narrated to us, saying: Yunus ibn Khabbab narrated to me from Mujahid, who said: I used to lead my master Al-Sa'ib, and he was blind. He would say to me: "O Mujahid, has the sun declined?" If I said: "Yes," he would stand and pray Zuhr.

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ الْمَلِكِ، قَالَ: حَدَّثَنِي يُونُسُ بْنُ خَبَّابٍ، عَنْ مُجَاهِدٍ، قَالَ: كُنْتُ أَقُودُ مَوْلَايَ السَّائِبَ وَهُوَ أَعْمَى، فَيَقُولُ لِي: يَا مُجَاهِدُ، أَذَلَّتِ الشَّمْسُ؟ فَإِذَا قُلْتُ: نَعَمْ، قَامَ فَصَلَّى الظُّهْرَ

[6277] ‘Ali ibn Mushir narrated to us from Al-Shaybani, from ‘Abd al-Rahman ibn al-Aswad, from his father, who said: I was sitting with ‘Abd Allah in his house, and the sun set. ‘Abd Allah recited: {Establish prayer at the decline of the sun until the darkness of the night} [Al-Isra: 78]. Then he said: “This, by Allah besides Whom there is no deity, is when the fasting person breaks his fast, and the time for this prayer has arrived.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ فِي بَيْتِهِ، فَوَجَبَتِ الشَّمْسُ، فَقَالَ عَبْدُ اللَّهِ: {أَقِمِ الصَّلَاةَ ثُمَّ [78]: لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ} [الإسراء] قَالَ: هَذَا وَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ، حِينَ أَفْطَرَ الصَّائِمُ، وَبَلَغَ وَقْتُ هَذِهِ الصَّلَاةِ

[6278] Abu Usamah narrated to us from ‘Abd al-Hamid ibn Ja‘far, from Nafi‘, from Ibn ‘Umar, who said: “Its decline (Duluk) is its inclination.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: "ذُلُوكُهَا: مَيْلُهَا

[6279] Ishaq ibn Mansur narrated to us from Ya‘qub al-Qummi, from Ja‘far ibn Abi al-Mughirah, who said: “Its decline is its passing the zenith (Zawal).”

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ يَعْقُوبَ الْقُمِّيِّ، عَنْ جَعْفَرِ بْنِ أَبِي الْمُغِيرَةِ، قَالَ: "ذُلُوكُهَا: زَوَالُهَا

[6280] Ishaq ibn Mansur narrated to us from Abu Kudaynah, from Mughirah, from Al-Sha‘bi, who said: “Its decline is its passing the

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ أَبِي كُدَيْنَةَ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، قَالَ: "ذُلُوكُهَا: زَوَالُهَا

[6281] Shababah narrated to us from Warqa', from Ibn Abi Najih, from Mujahid, who said: "The decline of the sun is it passing the zenith, and the darkness of the night is the setting of the sun."

حَدَّثَنَا شَبَابَةُ، عَنْ وَرْقَاءَ عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ: "ذُلُوكُ الشَّمْسِ: تَزْيِغُ، وَغَسَقُ اللَّيْلِ: غُرُوبُ الشَّمْسِ

[6282] Al-Fadl ibn Dukayn narrated to us, saying: Isma'il ibn Ishaq narrated to us from Abu Sinan, from Abu Ishaq, from 'Ali, who said: "Its decline is its setting."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِسْحَاقَ، عَنْ أَبِي سِنَانٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيٍّ، قَالَ: "ذُلُوكُهَا: غُرُوبُهَا

[6283] Abu Bakr narrated to us, saying: Abu Usamah narrated to us from Abu al-'Umayy, from Al-Qasim, that 'Ubayd Allah ibn 'Utbah lost his sight. A doctor was brought to him and said: "I will treat you on the condition that you lie on your back for seven days and do not pray except lying down." He refused and disliked it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي الْعُمَيْسِ، عَنْ الْقَاسِمِ، "ذَهَبَ بَصَرُ عُبَيْدِ اللَّهِ بْنِ عُتْبَةَ فَأَتَيْ بَطِيبٌ، فَقَالَ: أَدَاوِيكَ أَنْ تَسْتَلْقَى سَبْعَةَ أَيَّامٍ، وَلَا تُصَلِّيَ إِلَّا مُضْطَجِعًا، فَأَبَى، وَكَرِهَهُ

[6284] Ibn Mahdi narrated to us from Sufyan, from ‘Asim, from Abu Wa’il, that there was water in his eyes (cataracts). It was said to him: “Lie on your back for seven [days].” He disliked it.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ "أَنَّهُ فِي عَيْنَيْهِ الْمَاءُ، فَقِيلَ لَهُ: تَسْتَلْقِي سَبْعًا، فَكَرِهَهُ

[6285] Abu Mu‘awiyah narrated to us from Al-A‘mash, from Al-Musayyib ibn Rafi‘, from Ibn ‘Abbas, who said: When he lost his sight, a man came to him and said: “If I treat you, provided you bear with me for seven days praying only lying down, I will treat you and hope your eye will heal.” Ibn ‘Abbas sent to ‘Aishah, Abu Hurayrah, and others from the Companions of Muhammad ﷺ. He said: All of them said: “What if you die during these seven days? What will you do about the prayer?” So he left his eyes untreated.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا كَفَّ بَصَرُهُ أَتَاهُ رَجُلٌ فَقَالَ لَهُ: إِنْ دَاوَيْتُكَ لَهُ إِنْ صَبَرْتَ لِي سَبْعًا لَا تُصَلِّي إِلَّا مُسْتَلْقِيًا، دَاوَيْتُكَ وَرَجَوْتُ أَنْ تَبْرَأَ عَيْنُكَ، قَالَ: فَأَرْسَلَ ابْنُ عَبَّاسٍ إِلَى عَائِشَةَ، وَأَبِي هُرَيْرَةَ، وَغَيْرِهِمَا مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: كُلُّهُمْ يَقُولُونَ: أَرَأَيْتَ إِنْ مِتُّ فِي هَذِهِ السَّبْعِ كَيْفَ تَصْنَعُ بِالصَّلَاةِ؟ قَالَ: فَتَرَكَ عَيْنَيْهِ لَمْ يَكْ يَدَاوِيهَا

[6286] Ibn Mahdi narrated to us from Sufyan, from Jabir, from Abu al-Duha, that Ibn ‘Abbas had water fall into his eyes (cataracts). It was said: “Will you lie on your back for seven days and not pray except lying down?” He sent to ‘Aishah and Umm Salamah and asked them, and they forbade him.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ أَبِي الضُّحَى، "أَنَّ ابْنَ عَبَّاسٍ، أَوْقَعَ فِي عَيْنَيْهِ الْمَاءَ، فَقِيلَ: أَتُسْتَلْقَى سَبْعًا وَلَا تُصَلِّي إِلَّا مُسْتَلْقِيًا، فَبَعَثَ إِلَى عَائِشَةَ، وَأُمِّ سَلَمَةَ فَسَأَلَهُمَا فَنَهَتْهُ

[6287] Abu Bakr narrated to us, saying: ‘Abdah ibn Sulayman narrated to us from Isma‘il, from Hammad, from Ibrahim, from Al-Aswad, from ‘Umar, who said: “If it is a cloudy day, hasten ‘Asr and delay Zuhr.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ إِسْمَاعِيلَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عُمَرَ، قَالَ: إِذَا كَانَ يَوْمُ الْغَيْمِ، فَعَجِّلُوا الْعَصْرَ، وَأَخِّرُوا الظُّهْرَ

[6288] Waki‘ narrated to us, saying: Hasan ibn Salih narrated to us from ‘Abd al-‘Aziz ibn Rufay‘, who said: The Messenger of Allah ﷺ said: “Hasten the day prayer on a cloudy day, and delay Maghrib.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا حَسَنُ بْنُ صَالِحٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَجِّلُوا صَلَاةَ النَّهَارِ فِي يَوْمِ الْغَيْمِ، وَأَخِّرُوا الْمَغْرِبَ

[6289] Waki‘ narrated to us, saying: Qays narrated to us from Abu Husayn, from Khazzam ibn Jabir, who said: I heard Ibn Mas‘ud say: “If it is a cloudy day, hasten Zuhr, delay ‘Asr, and delay Maghrib.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا قَيْسٌ، عَنْ أَبِي حُصَيْنٍ، عَنْ خَزَّامِ بْنِ جَابِرٍ، قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ، يَقُولُ: إِذَا كَانَ يَوْمُ الْغَيْمِ، فَعَجَّلُوا الظُّهْرَ، وَأَخَّرُوا الْعَصْرَ، وَأَخَّرُوا الْمَغْرِبَ

[6290] Waki‘ narrated to us, saying: Al-Awza‘i narrated to us from Yahya ibn Abi Kathir, from Abu Qilabah, from Abu al-Muhajir, from Buraydah al-Aslami, who said: We were with him in a raid, and he said: I heard the Prophet ﷺ say: “Perform the prayer early on a cloudy day, for whoever misses the ‘Asr prayer, his deeds are nullified.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَاجِرِ، عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ، قَالَ: كُنَّا مَعَهُ فِي غَزَاةٍ، فَقَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: بَكَّرُوا بِالصَّلَاةِ فِي يَوْمِ الْغَيْمِ، فَإِنَّهُ مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ حَبِطَ عَمَلُهُ

[6291] Yazid ibn Harun narrated to us, saying: Hisham al-Dastuwa‘i informed us from Yahya, from Abu Qilabah, from Abu al-Malih, from Buraydah, from the Prophet ﷺ, with something similar to it.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا هِشَامُ الدَّسْتَوَائِيُّ، عَنْ يَحْيَى، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ بُرَيْدَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِنَحْوِ مِنْهُ

[6292] Waki‘ narrated to us, saying: Yunus ibn Abi Ishaq narrated to us from Bakr ibn Ma‘iz, from Al-Rabi‘ ibn Khuthaym, that he said to his Mu‘adhdhin: “If it is a cloudy day, delay the Maghrib prayer until it is dark.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ بَكْرِ بْنِ مَاعِزٍ، عَنِ الرَّبِيعِ بْنِ خُثَيْمٍ، أَنَّهُ قَالَ لِمُؤَدِّهِ: إِذَا كَانَ يَوْمُ الْغَيْمِ، فَأَغْشِقْ بِالْمَغْرِبِ

[6293] Abu Usamah narrated to us from Hisham, from Al-Hasan, who said: “He used to like delaying Zuhr and hastening ‘Asr on a cloudy day.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ: كَانَ يُعْجِبُهُ فِي يَوْمِ الْغَيْمِ أَنْ يُؤَخَّرَ الظُّهْرُ، وَيُعَجَّلَ الْعَصْرَ

[6294] Ibn Yaman narrated to us from Sufyan, from Al-A‘mash, from Abu Salih, who said: “‘Asr is hastened on a cloudy day, and Maghrib is delayed.”

حَدَّثَنَا ابْنُ يَمَانَ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، قَالَ: يُعَجَّلُ الْعَصْرُ يَوْمَ الْغَيْمِ، وَيُؤَخَّرُ الْمَغْرِبُ

[6295] Ibn Yaman narrated to us from Sufyan, from Abu Hamzah, from Ibrahim, who said: “‘Asr is hastened, and Maghrib is delayed.”

حَدَّثَنَا ابْنُ يَمَانَ، عَنْ سُفْيَانَ، عَنْ أَبِي حَمْزَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يُعَجَّلُ الْعَصْرُ، وَيُؤَخَّرُ الْمَغْرِبُ

[6296] Yahya ibn Yaman narrated to us from Sufyan, from Khalid, from Al-Hasan and Ibn Sirin, with similar to it.

حَدَّثَنَا يَحْيَى بْنُ يَمَانَ، عَنْ سُفْيَانَ، عَنْ خَالِدٍ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ، بِمِثْلِهِ

[6297] Abu Bakr narrated to us, saying: Hafs ibn Ghiyath narrated to us from ‘Asim, from Abu al-‘Aliyah, regarding: {They used to sleep but little of the night} [Al-Dhariyat: 17], he said: “They would not sleep before the ‘Isha prayer.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَاصِمٍ، عَنْ أَبِي الْعَالِيَةِ، {كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا قَالُوا: لَا يَنَامُونَ عَنِ الْعِشَاءِ [17: يَهْجَعُونَ]} [الذاريات الأخرى]

[6298] Waki‘ narrated to us from Mubarak, from Al-Hasan, regarding: {They used to sleep but little of the night, and in the hours before dawn they would ask forgiveness} [Al-Dhariyat: 17-18], he said: “They prayed, and when dawn came they asked for forgiveness.”

حَدَّثَنَا وَكَيْعٌ، عَنْ مُبَارَكٍ، عَنِ الْحَسَنِ، {كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ} [الذاريات: 18]: قَالُوا: فَلَمَّا كَانَ السَّحَرُ [18: الذاريات] اسْتَغْفَرُوا

[6299] Humayd narrated to us from Isma‘il ibn Abi Khalid, from a man, from Al-Hasan, from ‘Abd Allah ibn Rawahah, regarding: {They used to sleep but little of the night} [Al-Dhariyat: 17], he said: “They slept a little, then extended it until dawn.”

حَدَّثَنَا حُمَيْدٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ رَجُلٍ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ رَوَاحَةَ، {كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ} [الذاريات: 17]: هَجَعُوا قَلِيلًا، ثُمَّ مَدُّوْهَا إِلَى السَّحَرِ

[6300] Ghundar narrated to us from Ibn Jurayj, from ‘Ata’, regarding: {They used to sleep but little of the night} [Al-Dhariyat: 17], he said: “That was when they were commanded to stand at night.” Abu Dharr used to tie his waist wrapper tightly and take a staff to lean on. They were like that until the concession was revealed: {So recite what is easy [for you] of it} [Al-Muzzammil: 20].

حَدَّثَنَا غُنْدَرٌ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، {كَانُوا قَلِيلًا قَالَ: ذَلِكَ إِذْ [17: مِنَ اللَّيْلِ مَا يَهْجَعُونَ} [الذاريات أَمَرُوا بِقِيَامِ اللَّيْلِ وَكَانَ أَبُو ذَرٍّ يَحْتَجِزُ احْتِجَازَهُ، وَيَأْخُذُ الْعَصَا فَيَعْتَمِدُ عَلَيْهَا، فَكَانُوا كَذَلِكَ حَتَّى أُنْزِلَتْ الرُّخْصَةُ: {فَاقْرَأُوا مَا تَيَسَّرَ مِنْهُ

[6301] ‘Affan narrated to us, saying: Bukayr ibn Abi al-Sumayt narrated to us, saying: Qatadah narrated to us regarding His saying: {They used to sleep but little of the night} [Al-Dhariyat: 17]. He said: Al-Hasan used to say: “They slept little at night.” Mutarrif ibn ‘Abd Allah used to say: “Few nights passed without them obtaining [some portion of prayer] from them.” And Muhammad ibn ‘Ali used to say: “They would not sleep until they prayed the ‘Atamah (‘Isha).”

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا بُكَيْرُ بْنُ أَبِي السَّمَيْطِ، قَالَ: حَدَّثَنَا قَتَادَةُ، فِي قَوْلِهِ تَعَالَى: {كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا قَالَ: "كَانَ الْحَسَنُ يَقُولُ: [17: يَهْجَعُونَ} [الذاريات قَلِيلًا مِنَ اللَّيْلِ مَا يَنَامُونَ وَكَانَ مُطَرِّفُ بْنُ عَبْدِ اللَّهِ يَقُولُ: كَانُوا قَلِيلًا لَيْلَةً إِلَّا يُصِيبُونَ مِنْهَا وَكَانَ مُحَمَّدُ بْنُ عَلِيٍّ يَقُولُ: "لَا يَنَامُونَ حَتَّى يُصَلُّوا الْعَتَمَةَ

[6302] Ibn ‘Ulayyah narrated to us from Sa‘id, from Qatadah, from Mutarrif ibn ‘Abd Allah ibn al-Shikhkhir, who said: “Rarely did a night pass for them in which they slept all of it.”

حَدَّثَنَا ابْنُ عَلِيَّةَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، قَالَ: قَلَّ لَيْلَةٌ أَتَتْ عَلَيْهِمْ هَجَعُوهَا كُلَّهَا

[6303] Marwan ibn Mu‘awiyah narrated to us from Ibn Bistam, from Al-Dahhak, who said: “The Muttaqun (pious) are the few.”

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنِ ابْنِ بِسْطَامٍ، عَنِ الضَّحَّاكِ، قَالَ: الْمُتَّقِينَ هُمْ الْقَلِيلُ

[6304] Marwan ibn Mu‘awiyah narrated to us from Isma‘il ibn Abi Khalid, from a man, from Al-Hasan, regarding: {They used to sleep but little of the night} [Al-Dhariyat: 17], he said: “They slept a little, then extended it until dawn.”

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ رَجُلٍ، عَنِ الْحَسَنِ، {كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا قَالُوا: هَجَعُوا قَلِيلًا، ثُمَّ [17: يَهْجَعُونَ] الذَّارِيَاتِ مَدُّوهُنَّ إِلَى السَّحَرِ

[6305] Yahya ibn Sa‘id narrated to us from ‘Awf, from Sa‘id ibn Abi al-Hasan, who said: “Rarely did a night pass for them in which they slept.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَوْفٍ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، قَالَ: قَلَّ لَيْلَةٌ أَتَتْ عَلَيْهِمْ هَجَعُوهَا

[6306] Mu‘tamir ibn Sulayman narrated to us from Layth, from Mujahid, who said: “They used not to sleep the entire night.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: كَانُوا لَا يَنَامُونَ كُلَّ اللَّيْلِ

[6307] Waki‘ narrated to us from Ibn Abi Layla, from Al-Hakam, from Sa‘id ibn Jubayr, from Ibn ‘Abbas, regarding: {They used to sleep but little of the night} [Al-Dhariyat: 17], he said: “Rarely did a night pass for them except that they prayed during it.”

حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، {كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا قَالُوا: قَلَّ لَيْلَةٌ تَمُرُّ بِهِمْ إِلَّا [17: يَهْجَعُونَ} [الذاريات صَلُّوا فِيهَا

[6308] Waki‘ narrated to us from Sufyan, from Al-Zubayr ibn ‘Adi, from Al-Dahhak, who said: “They were few among the people.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنِ الضَّحَّاكِ، قَالَ: كَانُوا مِنَ النَّاسِ قَلِيلًا

[6309] Waki‘ narrated to us from Sufyan, from Mansur, from Ibrahim, regarding: {They used to sleep but little of the night} [Al-Dhariyat: 17], he said: “They sleep.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، [17: {كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ} [الذاريات قَالَ: يَنَامُونَ

[6310] Ibn ‘Ulayyah narrated to us from Ibn Abi Najih: “They used to sleep little at night until the morning.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، كَانُوا قَلِيلًا يَنَامُونَ لَيْلَةً حَتَّى الصَّبَاحِ

[6311] Abu Bakr narrated to us, saying: Abu Dawud al-Tayalisi narrated to us from Al-Hakam ibn ‘Atiyyah, who said: I heard Al-Hasan being asked about a garment that comes from the weaver, can one pray in it? He said: “Yes.” He said: “And I heard Ibn Sirin dislike it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنِ الْحَكَمِ بْنِ عَطِيَّةٍ، قَالَ: سَمِعْتُ الْحَسَنَ، وَسُئِلَ عَنِ الثَّوْبِ يَخْرُجُ مِنَ النَّسَاجِ يُصَلَّى فِيهِ؟ قَالَ: نَعَمْ قَالَ: وَسَمِعْتُ ابْنَ سِيرِينَ يَكْرَهُهُ

[6312] Waki‘ narrated to us, saying: Rabi‘ narrated to us from Al-Hasan, who said: “There is no harm in praying in the cloak of Jews and Christians.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا رَبِيعٌ، عَنِ الْحَسَنِ، قَالَ: لَا بَأْسَ بِالصَّلَاةِ فِي رِدَاءِ الْيَهُودِ وَالنَّصَارَى

[6313] Waki‘ narrated to us, saying: ‘Ali ibn Salih narrated to us from ‘Ata’ Abu Muhammad, who said: “I saw on ‘Ali a shirt made of this coarse cotton (Karabis) which was unwashed.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ صَالِحٍ، عَنْ عَطَاءٍ أَبِي مُحَمَّدٍ، قَالَ: رَأَيْتُ عَلَى عَلِيٍّ قَمِيصًا مِنْ هَذِهِ الْكَرَابِيسِ غَيْرَ غَسِيلٍ

[6314] Hafs narrated to us from Ja‘far, from his father, that Jabir ibn ‘Abd Allah prayed in a woven garment.

حَدَّثَنَا حَفْصٌ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ، صَلَّى فِي ثَوْبٍ نَسِجٍ

[6315] Abu Malik al-Janbi ‘Amr ibn Hashim narrated to us from ‘Abd Allah ibn ‘Ata’, who said: I asked Abu Ja’far about a garment woven by Jews and Christians, can one pray in it? He said: “There is no harm in it.”

حَدَّثَنَا أَبُو مَالِكٍ الْجَنْبِيُّ عَمْرُو بْنُ هَاشِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرَ عَنِ الثَّوبِ يَحْكُوهُ الْيَهُودُ وَالنَّصَارَى، يُصَلَّى فِيهِ؟ قَالَ: لَا بَأْسَ بِهِ

[6316] Abu Bakr narrated to us, saying: Abu Mu’awiyah narrated to us from Al-A’mash, from Al-Musayyib ibn Rafi’, from Tamim ibn Turfah, from Jabir ibn Samurah, who said: The Prophet ﷺ said: “Let people cease raising their eyes to the sky in prayer, or they will not return to them.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرْفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِيَنْتَهِيَنَّ أَقْوَامٌ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي الصَّلَاةِ، أَوْ لَا تَرْجِعْ إِلَيْهِمْ

[6317] Muhammad ibn Bishr narrated to us, saying: Sa’id narrated to us from Qatadah, from Anas, from the Prophet ﷺ that he said: “What is the matter with people who raise their eyes to the sky in their prayer?” He was stern regarding that until he said: “Let them cease that, or their sight will be snatched away.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَرٍ، قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلَاتِهِمْ فَاشْتَدَّ فِي ذَلِكَ حَتَّى كَانَ يَقُولُ: لِيَنْتَهِيَنَّ عَنْ ذَلِكَ، أَوْ لَنُخْطَفَنَّ أَبْصَارُهُمْ

[6318] Ghundar narrated to us from Shu‘bah, from ‘Ammar al-‘Absi, who said: I heard Ibn Yasar say: Hudhayfah said: “Does not one of you fear, when he raises his gaze to the sky, that his sight may not return to him?” Meaning while in prayer.

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ عَمَّارِ الْعَبْسِيِّ، قَالَ: سَمِعْتُ ابْنَ يَسَارٍ، يَقُولُ: قَالَ حُدَيْفَةُ: أَمَا يَخْشَى أَحَدُكُمْ إِذَا رَفَعَ بَصَرَهُ إِلَى السَّمَاءِ أَنْ لَا يَرْجِعَ إِلَيْهِ بَصَرُهُ يَغْنِي وَهُوَ فِي الصَّلَاةِ

[6319] Waki‘ narrated to us from Mis‘ar and Sufyan, from Ziyad ibn Fayyad, from Tamim ibn Salamah, who said: ‘Abd Allah said: “Let people cease raising their eyes to the sky in prayer, or they will not return to them.”

حَدَّثَنَا وَكَيْعٌ، عَنْ مِسْعَرٍ، وَسُفْيَانَ، عَنْ زِيَادِ بْنِ فَيَّاضٍ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: لِيَنْتَهِيَنَّ أَقْوَامٌ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي الصَّلَاةِ، أَوْ لَا تَرْجِعَ إِلَيْهِمْ

[6320] Hushaym narrated to us from Husayn, from Ibrahim, from ‘Abd Allah, that he saw a man raising his gaze to the sky. ‘Abd Allah said: “This one does not know, perhaps his sight will be snatched before it returns to him.”

حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ رَأَى رَجُلًا رَافِعًا بَصَرَهُ إِلَى السَّمَاءِ، فَقَالَ عَبْدُ اللَّهِ: مَا يُدْرِي هَذَا، لَعَلَّ بَصَرَهُ سَيَلْتَمَعُ قَبْلَ أَنْ يَرْجِعَ إِلَيْهِ

[6321] Abu Bakr narrated to us, saying: Abu Mu‘awiyah narrated to us from Al-Shaybani, from Abu Bakr ibn ‘Amr ibn ‘Utbah, from Shurayh, that he saw a man raising his hand and gaze to the sky. He said: “Restrain your hand and lower your gaze, for you will not see Him nor reach Him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الشَّيْبَانِيِّ، عَنْ أَبِي بَكْرٍ بْنِ عَمْرِو بْنِ عُثْبَةَ، عَنْ شُرَيْحٍ، أَنَّهُ رَأَى رَجُلًا قَدْ يَرْفَعُ يَدَهُ وَبَصَرَهُ إِلَى السَّمَاءِ، فَقَالَ: اكْفُفْ يَدَكَ، وَاخْفِضْ مِنْ بَصَرِكَ، فَإِنَّكَ لَنْ تَرَاهُ وَلَنْ تَنَالَهُ

[6322] Hushaym narrated to us, from Ibn ‘Awn, from Ibn Sirīn, who said: “The Messenger of Allah ﷺ used to look at something during prayer and raise his gaze.” Until a verse was revealed - if it wasn’t this one, then I don’t know what it is - {Those who are humble in their prayers} [Al-Mu’minun: 2]. He said: “So the Prophet ﷺ lowered his head.”

حَدَّثَنَا هُشَيْمٌ، عَنِ ابْنِ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِمَّا يَنْظُرُ إِلَى الشَّيْءِ فِي الصَّلَاةِ، فَيَرْفَعُ بَصَرَهُ حَتَّى نَزَلَتْ آيَةٌ، إِنْ لَمْ تَكُنْ هَذِهِ فَلَا أَدْرِي مَا هِيَ {الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ} قَالَ: فَوَضَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ

[6323] Abū Bakr narrated to us, saying: Ḥaḥṣ ibn Ghiyāth narrated to us, from Ibn Jurayj, from ‘Aṭā’, from ‘Ubayd ibn ‘Umayr, from ‘Ā’ishah, who said: “I never saw the Messenger of Allah ﷺ hastening to any voluntary prayer as he hastened to the two rak‘ahs of Fajr, nor to the prayer in the darkness (Al-‘Atamah).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ، قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسْرِعُ إِلَى شَيْءٍ مِنَ النَّوَافِلِ، إِسْرَاعَهُ إِلَى رَكْعَتَيِ الْفَجْرِ، وَلَا إِلَى عَتَمَةٍ

[6324] Ḥaḥṣ ibn Ghiyāth narrated to us, from Muḥammad ibn Zayd, from ‘Abd Rabbihi, who said: I heard Abū Hurayrah say: “Do not leave the two rak‘ahs of Fajr, even if you are chased by horses.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ عَبْدِ رَبِّهِ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: لَا تَدَعُ رَكْعَتَيِ الْفَجْرِ، وَلَوْ طَرَقَتْكَ الْخَيْلُ

[6325] Hushaym narrated to us, from Ya‘lā ibn ‘Aṭā’, from Al-Walīd ibn ‘Abd al-Raḥmān, from Ibn ‘Umar, that he said: “O Ḥumrān, do not leave two rak‘ahs before Fajr, for in them are desired rewards.”

حَدَّثَنَا هُشَيْمٌ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ ابْنِ عُمَرَ، أَنَّهُ قَالَ: يَا حُمْرَانُ، لَا تَدَعُ رَكْعَتَيْنِ قَبْلَ الْفَجْرِ، فَإِنَّ فِيهِمَا الرِّغَائِبَ

[6326] Hushaym narrated to us, from Abū Ma'shar, from Sa'īd ibn Jubayr, who said: 'Umar said regarding the two rak'ahs before Fajr: "They are more beloved to me than red camels."

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي مَعْشَرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: قَالَ عُمَرُ، فِي الرَّكَعَتَيْنِ قَبْلَ الْفَجْرِ: هُمَا أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ

[6327] Hushaym narrated to us, saying: Ḥuṣayn informed us, saying: I heard 'Amr ibn Maymūn say: "They would not leave four rak'ahs before Dhuhr, and two rak'ahs before Fajr, under any condition."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا حُصَيْنٌ، قَالَ: سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ، يَقُولُ: كَانُوا لَا يَتْرُكُونَ أَرْبَعًا قَبْلَ الظُّهْرِ، وَرَكَعَتَيْنِ قَبْلَ الْفَجْرِ عَلَى حَالٍ

[6328] Kathīr ibn Hishām narrated to us, from Ja'far ibn Burqān, who said: It reached me that 'Ā'ishah used to say: "Preserve the two rak'ahs of Fajr, for in them is goodness and desired rewards."

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ: بَلَغَنِي أَنَّ عَائِشَةَ كَانَتْ تَقُولُ: حَافِظُوا عَلَى رَكَعَتَيِ الْفَجْرِ، فَإِنَّ فِيهِمَا الْخَيْرَ وَالرَّغَائِبَ

[6329] Wakī' narrated to us, from Mis'ar, from Ḥammād, from Ibrāhīm, who said: "If he prays them or one of them and then dies, it suffices him for the two rak'ahs of Fajr."

حَدَّثَنَا وَكَيْعٌ، عَنْ مِسْعَرٍ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا صَلَّاهُمَا أَوْ أَحَدَهُمَا ثُمَّ مَاتَ، أَجَزَّاهُ مِنْ رَكَعَتَيِ الْفَجْرِ

[6330] Wakī‘ narrated to us, from Sufyān, from Ziyād ibn Fayyād, from Abū ‘Abd al-Raḥmān, who said: “If he prays the two rak‘ahs of Fajr and then dies, it is as if he prayed Fajr.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ زِيَادِ بْنِ فَيَّاذٍ، عَنْ أَبِي سُوْفْيَانَ، قَالَ: إِذَا صَلَّى رَكْعَتَيِ الْفَجْرِ ثُمَّ مَاتَ، فَكَأَنَّمَا صَلَّى الْفَجْرَ

[6331] Mu‘ādh narrated to us, from Ash‘ath, who said: “Al-Ḥasan used to consider the two rak‘ahs before Fajr obligatory.”

حَدَّثَنَا مُعَاذٌ، عَنْ أَشْعَثَ، قَالَ: كَانَ الْحَسَنُ يَرَى الرُّكْعَتَيْنِ قَبْلَ الْفَجْرِ وَاجِبَتَيْنِ

[6332] Abū Usāmah narrated to us, from Shu‘bah, from Qatādah, from Zurārah ibn Awfā, from Sa‘īd ibn Hishām, from ‘Ā’ishah, who said: The Messenger of Allah ﷺ said: “The two rak‘ahs of Fajr are better than the world.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعِيدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا

[6333] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from ‘Alī ibn Mubārak, from Yaḥyā ibn Abī Kathīr, from Abū Salamah, from ‘Ā’ishah, that the Prophet ﷺ used to pray the two rak‘ahs at the time of Iqāmah, between the Adhan and the Iqāmah.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عَلِيِّ بْنِ مُبَارَكٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي الرُّكْعَتَيْنِ عِنْدَ الْإِقَامَةِ، بَيْنَ الْأَذَانِ وَالْإِقَامَةِ

[6334] Abū al-Aḥwaṣ and Sharīk narrated to us, from Abū Ishāq, from Al-Ḥārith, from ‘Alī, that the Prophet ﷺ used to pray the two rak‘ahs at the time of Adhan - one of them said: and he would perform Witr at the time of Iqāmah.

حَدَّثَنَا أَبُو الْأَحْوَصِ، وَشَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي الرَّكَعَتَيْنِ عِنْدَ الْأَذَانِ، قَالَ أَحَدُهُمَا، وَيُوتِرُ عِنْدَ الْإِقَامَةِ

[6335] ‘Alī ibn al-Ja’d narrated to us, saying: Ḥammād ibn Salamah narrated to us, from Anas ibn Sīrīn, from Ibn ‘Umar, who said: “The Prophet ﷺ used to pray the two rak‘ahs of Fajr, and the Adhan was [so close it was] in his ears.”

حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنِ ابْنِ عُمَرَ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي رَكَعَتَيِ الْفَجْرِ، وَكَانَ الْأَذَانُ عِنْدَ أُذُنَيْهِ

[6336] Abū Bakr narrated to us, saying: Abū al-Aḥwaṣ narrated to us, from Abū Ishāq, from Mujāhid, from Ibn ‘Umar, who said: I heard the Prophet ﷺ more than twenty times reciting in the two rak‘ahs before Fajr and the two rak‘ahs after Maghrib: ‘Say, O disbelievers’ [Al-Kafirun] and ‘Say, He is Allah, [who is] One’ [Al-Ikhlās].

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرَ مِنْ عِشْرِينَ مَرَّةً "يَقْرَأُ فِي الرَّكَعَتَيْنِ قَبْلَ الْفَجْرِ، وَالرَّكَعَتَيْنِ بَعْدَ الْمَغْرِبِ: قُلْ يَا أَيُّهَا الْكَافِرُونَ، وَقُلْ هُوَ اللَّهُ أَحَدٌ"

[6337] Ibn Idrīs narrated to us, from Hishām, from Ibn Sīrīn, from ‘Ā’ishah, that the Prophet ﷺ used to recite in the two rak‘ahs of Fajr: ‘Say, O disbelievers’ and ‘Say, He is Allah, [who is] One’, reciting silently in them.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي رَكْعَتَيِ الْفَجْرِ: قُلْ يَا أَيُّهَا الْكَافِرُونَ وَقُلْ هُوَ اللَّهُ أَحَدٌ، يُسِرُّ فِيهِمَا الْقِرَاءَةَ

[6338] Abū Khālid al-Aḥmar narrated to us, from ‘Uthmān ibn Ḥakīm, from Sa‘īd ibn Yasār, from Ibn ‘Abbās, that the Prophet ﷺ used to recite in the two rak‘ahs of Fajr: in the first, {Say, 'We have believed in Allah and what has been revealed to us'} [Al-Baqarah: 136], and in the second, {Come to a word that is equitable between us and you} [Al-‘Imran: 64].

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ عُثْمَانَ بْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ، "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي رَكْعَتَيِ الْفَجْرِ، فِي الْأُولَى: {قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا} [البقرة 136]، وَفِي الثَّانِيَةِ: {تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ} [آل عمران 64]

[6339] Ibn ‘Ulayyah and Ghundar narrated to us, from Shu‘bah, from Ibrāhīm ibn Muhājir, from Ibrāhīm, who said: “Ibn Mas‘ūd used to recite in the two rak‘ahs before the morning prayer - or he said: before the Ghadāh - with ‘Say, O disbelievers’ and ‘Say, He is Allah, [who is] One’.” Ghundar added: “And in the two rak‘ahs after Maghrib.”

حَدَّثَنَا ابْنُ عُليَّةَ، وَغُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: "كَانَ ابْنُ مَسْعُودٍ يَقْرَأُ فِي الرَّكَعَتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ، أَوْ قَالَ: قَبْلَ الْغَدَاةِ بِقَوْلِ يَا أَيُّهَا الْكَافِرُونَ، وَقُلْ هُوَ اللَّهُ أَحَدٌ زَادَ غُنْدَرٌ وَفِي الرَّكَعَتَيْنِ بَعْدَ الْمَغْرِبِ

[6340] Ibn ‘Ulayyah narrated to us, from Al-Jurayrī, from Abū al-Salīl, from Ghunaym ibn Qays, who said: “We were commanded to oppose Satan in the two rak‘ahs before the morning prayer, or before the Ghadāh, with ‘Say, O disbelievers’ and ‘Say, He is Allah,

حَدَّثَنَا ابْنُ عُليَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي السَّلِيلِ، عَنْ غُنَيْمِ بْنِ قَيْسٍ، قَالَ: كُنَّا نُؤْمَرُ أَنْ نُنَاقِذَ الشَّيْطَانَ فِي الرَّكَعَتَيْنِ قَبْلَ الصُّبْحِ، أَوْ قَبْلَ الْغَدَاةِ بِقَوْلِ يَا أَيُّهَا الْكَافِرُونَ، وَقُلْ هُوَ اللَّهُ أَحَدٌ

[6341] Azhar narrated to us, from Ibn ‘Awn, who said: Muḥammad ibn Sīrīn narrated to me that he used to recite in the two rak‘ahs before Fajr ‘Say, O disbelievers’ and ‘Say, He is Allah, [who is] One’.

حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ سِيرِينَ أَنَّهُ كَانَ يَقْرَأُ فِي الرَّكَعَتَيْنِ قَبْلَ الْفَجْرِ قُلْ يَا أَيُّهَا الْكَافِرُونَ، وَقُلْ هُوَ اللَّهُ أَحَدٌ

[6342] Ibn Idrīs narrated to us, from Hishām, from Ibn Sīrīn, who said: “They used to recite in them ‘Say, O disbelievers’ and ‘Say, He is Allah, [who is] One’.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، قَالَ: كَانُوا يَقْرَأُونَ فِيهِمَا قَوْلَ يَا أَيُّهَا الْكَافِرُونَ، وَقَوْلَ هُوَ اللَّهُ أَحَدٌ

[6343] Abū Khālid al-Aḥmar narrated to us, from Al-A‘mash, from Ibrāhīm, who said: “The companions of ‘Abd Allāh used to recite in the two rak‘ahs before Fajr and the two rak‘ahs after Maghrib {Say to those who disbelieve} [Al-‘Imran: 12] and ‘Say, He is Allah, [who is] One’.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: "كَانَ أَصْحَابُ عَبْدِ اللَّهِ يَقْرَأُونَ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ، وَالرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ {قُلْ لِلَّذِينَ كَفَرُوا} [آلِ عِمْرَانَ: 12]، وَقَوْلَ هُوَ اللَّهُ أَحَدٌ

[6344] Abū Dāwūd narrated to us, from Zam‘ah, from Ibn Ṭāwūs, from his father, that he used to recite in the two rak‘ahs before the morning prayer ‘When the earth is shaken’ [Al-Zalzalah] and ‘By the racers’ [Al-Adiyat], and in the two rak‘ahs after ‘Ishā’ {The Messenger has believed} [Al-Baqarah: 285] and ‘Say, He is Allah, [who is] One’.

حَدَّثَنَا أَبُو دَاوُدَ، عَنْ زَمْعَةَ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ قَبْلَ الصُّبْحِ إِذَا زُلْزِلَتْ، وَالْعَادِيَّاتِ، وَفِي الرَّكْعَتَيْنِ بَعْدَ الْعِشَاءِ {آمَنَ الرَّسُولُ} [البقرة: 285]، وَقَوْلَ هُوَ اللَّهُ أَحَدٌ

[6345] Ḥusayn ibn ‘Alī narrated to us, from Zā‘idah, from Mis‘ar, from Ibrāhīm, from ‘Abd al-Raḥmān ibn Yazīd, that he used to recite in the two rak‘ahs before Fajr and the two rak‘ahs after Maghrib ‘Say, O disbelievers’ and ‘Say, He is Allah, [who is] One’.

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ مِسْعَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ أَنَّهُ كَانَ يَقْرَأُ فِي الرَّكَعَتَيْنِ قَبْلَ الْفَجْرِ، وَالرَّكَعَتَيْنِ بَعْدَ الْمَغْرِبِ قُلْ يَا أَيُّهَا الْكَافِرُونَ، وَقُلْ هُوَ اللَّهُ أَحَدٌ

[6346] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, saying: Hishām ibn ‘Urwah narrated to us, from his father, from ‘Ā’ishah, who said: “The Prophet ﷺ used to shorten the two rak‘ahs of Fajr.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخَفِّفُ رَكْعَتَيِ الْفَجْرِ

[6347] Abū Khālid al-Aḥmar narrated to us, from Hishām, from his father, from ‘Ā’ishah, that when Fajr rose, the Prophet ﷺ would pray two light rak‘ahs.

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا طَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ

[6348] Ismā‘īl ibn Ibrāhīm narrated to us, from Khālid, from Muḥammad, who said: ‘Ā’ishah said: “The standing of the Prophet ﷺ in the two rak‘ahs before the morning prayer was about the length of Al-Fātiḥah.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ خَالِدٍ، عَنْ مُحَمَّدٍ، قَالَ: قَالَتْ عَائِشَةُ: كَانَ قِيَامُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الرَّكَعَتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ، قَدْرَ فَاتِحَةِ الْكِتَابِ

[6349] Ibn Numayr narrated to us, from Abū Ya‘fūr, from Ibrāhīm, from Ṣilah, who said: “I came to Ḥudhayfah in his house, then we came to the mosque. He prayed two light rak‘ahs, then the prayer was established.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ أَبِي يَعْفُورَ، عَنْ إِبْرَاهِيمَ، عَنْ صَلَاحٍ، قَالَ: أَتَيْتُ حَذِيفَةَ فِي دَارِهِ، ثُمَّ أَتَيْنَا الْمَسْجِدَ، فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ أُقِيمَتِ الصَّلَاةُ

[6350] Abū Bakr narrated to us, saying: Ibn Idrīs narrated to us, from Hishām, from Al-Ḥasan and Muḥammad, that they would not add to two light rak‘ahs when Fajr rose.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَمُحَمَّدٍ أَنَّهُمَا كَانَا لَا يَزِيدَانِ إِذَا طَلَعَ الْفَجْرُ عَلَى رَكْعَتَيْنِ خَفِيفَتَيْنِ

[6351] Wakī‘ narrated to us, from Sufyān, from ‘Abd Allāh ibn Abī Labīd, from Sa‘īd ibn al-Musayyib, who said: “The two rak‘ahs before Fajr used to be shortened.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَبِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: كَانَتَا تُخَفَّفَانِ الرَّكْعَتَانِ قَبْلَ الْفَجْرِ

[6352] Wakī‘ narrated to us, from Al-‘Umarī, from Nāfi‘, from Ibn ‘Umar, from Ḥafṣah, that the Prophet ﷺ used to pray two light rak‘ahs when Fajr rose.

حَدَّثَنَا وَكَيْعٌ، عَنْ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ حَفْصَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي إِذَا طَلَعَ الْفَجْرُ رَكْعَتَيْنِ خَفِيفَتَيْنِ

[6353] Abū Usāmah narrated to us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, who said: Ḥafṣah informed me that the Prophet ﷺ used to pray them as two light prostrations (rak‘ahs) when Fajr rose.

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: أَخْبَرْتَنِي حَفْصَةُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّيهِمَا سَجْدَتَيْنِ خَفِيفَتَيْنِ إِذَا طَلَعَ الْفَجْرُ

[6354] Yazīd ibn Hārūn narrated to us, from Yahyā ibn Sa‘īd, from Muḥammad ibn ‘Abd al-Raḥmān, from his mother ‘Amrah, from ‘Ā’ishah, who said: “The Messenger of Allah ﷺ would pray the two rak‘ahs before Fajr and make them so light that I would say: ‘Did he recite the Mother of the Book (Al-Fātiḥah) in them?’”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّهِ عَمْرَةَ، عَنْ عَائِشَةَ، قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيُصَلِّي الرَّكَعَتَيْنِ قَبْلَ الْفَجْرِ فَيُخَفِّفُهُمَا، حَتَّى إِنْ كُنْتُ لَأَقُولُ أَقْرَأَ فِيهِمَا بِأَمِّ الْكِتَابِ؟

[6355] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, saying: Abū Ḥumayd narrated to us, having heard it from Ja‘far ibn Muḥammad, from his father, who said: “I never saw my father pray them except as if he were rushing for a need.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا أَبُو حُمَيْدٍ، سَمِعَهُ مِنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، قَالَ: مَا رَأَيْتُ أَبِي يُصَلِّيهِمَا قَطُّ، إِلَّا وَكَأَنَّهُ يُبَادِرُ حَاجَةً

[6356] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, saying: Mis‘ar narrated to us, from a Shaykh from the Ansar - Mis‘ar said: I think he is ‘Uthmān - from Sa‘īd ibn Jubayr, who said: “The Prophet ﷺ would sometimes prolong the two rak‘ahs of Fajr.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ شَيْخٍ مِنَ الْأَنْصَارِ، قَالَ مِسْعَرٌ: أَرَاهُ عُثْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُبَّمَا أَطَالَ رَكْعَتَيِ الْفَجْرِ

[6357] Wakī‘ narrated to us, from Sufyān, from Abū al-Mashrafī, from Al-Ḥasan, who said: “There is no harm in prolonging the two rak‘ahs of Fajr, reciting from his portion (of Qur’an) if he missed it.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الْمَشْرِفِيِّ، عَنْ الْحَسَنِ، قَالَ: لَا بَأْسَ أَنْ يُطِيلَ رَكْعَتَيِ الْفَجْرِ، يَقْرَأُ فِيهِمَا مِنْ جِزْيِهِ إِذَا فَاتَهُ

[6358] Wakī‘ narrated to us, from Sufyān, from a man, from Mujāhid, who said: “There is no harm in prolonging the two rak‘ahs of Fajr.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ رَجُلٍ، عَنْ مُجَاهِدٍ، قَالَ: لَا بَأْسَ أَنْ يُطِيلَ رَكْعَتَيِ الْفَجْرِ

[6359] Abū Bakr narrated to us, saying: Abū Usāmah narrated to us, from Ibn ‘Awn, who said: I asked Ibrāhīm about a man who prays Witr at the end of the night while some night remains, “so he begins and recites, and when Fajr rises, he bows a rak‘ah then adds another to it, and they become the two rak‘ahs of Fajr.” He said: I mentioned that to Muḥammad ibn Sirīn, and he said: “I do not know what this is.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ ابْنِ عَوْنٍ، قَالَ: سَأَلْتُ إِبْرَاهِيمَ عَنْ رَجُلٍ يُوتِرُ مِنْ آخِرِ اللَّيْلِ وَقَدْ بَقِيَ عَلَيْهِ مِنَ اللَّيْلِ، فَيَسْتَفْتِحُ فَيَقْرَأُ، فَإِذَا طَلَعَ الْفَجْرُ رَكَعَ رَكْعَةً ثُمَّ يَضُمُّ إِلَيْهَا أُخْرَى، فَتَكُونُ رَكْعَتَيِ الْفَجْرِ قَالَ: فَذَكَرْتُ ذَلِكَ لِمُحَمَّدِ بْنِ سِيرِينَ فَقَالَ: مَا أَدْرِي مَا هَذَا

[6360] Ibn Hishām narrated to us, from Ja‘far ibn Burqān, who said: I said to Maymūn: “I recite a long Surah at night and the morning catches me until it becomes very bright, so I add another one to it and make them the two rak‘ahs of Fajr?” He said: “Yes.”

حَدَّثَنَا ابْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ: قُلْتُ لِمَيْمُونٍ: أَقْرَأُ مِنَ اللَّيْلِ بِسُورَةٍ طَوِيلَةٍ فَيَذْرَكُنِي الصُّبْحُ حَتَّى أَسْفِرَ جَدًّا، فَأُضِيفُ إِلَيْهَا أُخْرَى فَأَجْعَلُهَا رَكْعَتَيِ الْفَجْرِ؟ قَالَ: نَعَمْ

[6361] Yazīd narrated to us, from Jarīr ibn Ḥāzim, from Ya‘lā ibn Ḥakīm, that Mujāhid said: “If a man wishes, he can start a rak‘ah at the end of the night and prolong it, until morning comes, then he bows, adds another to it, and counts it as part of the two rak‘ahs of Fajr.”

حَدَّثَنَا يَزِيدٌ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ يَعْلَى بْنِ حَكِيمٍ، أَنَّ مُجَاهِدًا، قَالَ: إِنْ شَاءَ الرَّجُلُ افْتَتَحَ رُكْعَةً مِنْ آخِرِ اللَّيْلِ يُطَوِّلُ فِيهَا، حَتَّى إِذَا أَصْبَحَ رُكْعَ، ثُمَّ ضَمَّ إِلَيْهَا أُخْرَى، ثُمَّ اعْتَدَّ بِهَا مِنْ رُكْعَتَيِ الْفَجْرِ

[6362] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from ‘Abd Allāh ibn Sa‘īd, from Sālīm Abū al-Naḍr, from Bishr ibn Sa‘īd, from Zayd ibn Thābit, who said: The Messenger of Allah ﷺ said: “The best prayer is a man’s prayer in his house, except for the obligatory prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ سَالِمِ أَبِي النَّضْرِ، عَنْ بَشْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَفْضَلُ الصَّلَاةِ، صَلَاةُ الْمَرْءِ فِي بَيْتِهِ، إِلَّا الْمَكْتُوبَةُ

[6363] Ḥātim ibn Ismā‘īl narrated to us, from ‘Abd Allāh ibn Yazīd, who said: “I saw Al-Sā‘ib ibn Yazīd pray in the mosque, then he would leave before praying anything else in it,” meaning he would not pray voluntary prayers.

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، قَالَ: رَأَيْتُ السَّائِبَ بْنَ يَزِيدَ يُصَلِّي فِي الْمَسْجِدِ، ثُمَّ يَخْرُجُ قَبْلَ أَنْ يُصَلِّيَ فِيهِ شَيْئًا يَعْنِي لَا يَتَطَوَّعُ

[6364] Wakī‘ narrated to us, saying: Al-A‘mash narrated to us, from Ibrāhīm, who said: Ḥudhayfah was asked about voluntary prayer in the mosque, meaning after the obligatory prayer. He said: “I dislike it; while they were all together in prayer, they then differed.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، قَالَ: سُئِلَ حُذَيْفَةُ عَنِ التَّطَوُّعِ فِي الْمَسْجِدِ، يَغْنِي بَعْدَ الْفَرِيضَةِ، فَقَالَ: إِنِّي لِأُكْرَهُهُ، بَيْنَمَا هُمْ جَمِيعًا فِي الصَّلَاةِ إِذَا اخْتَلَفُوا

[6365] Wakī‘ narrated to us, saying: Al-A‘mash narrated to us, saying: “I never saw Ibrāhīm praying voluntarily in his people’s mosque.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: مَا رَأَيْتُ إِبْرَاهِيمَ مُتَطَوِّعًا فِي مَسْجِدِ قَوْمِهِ

[6366] Wakī‘ narrated to us, saying: Sufyān narrated to us, from Bishr ibn ‘Alawī, who said: “I never saw Al-Rabī‘ ibn Khuthaym praying voluntarily in the neighborhood mosque.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ بِشْرِ بْنِ عَلْوٍ، قَالَ: مَا رَأَيْتُ الرَّبِيعَ بْنَ خُثَيْمٍ مُتَطَوِّعًا فِي مَسْجِدِ الْحَيِّ قَطُّ

[6367] Wakī‘ narrated to us, saying: Sufyān narrated to us, from Manṣūr, from Mujāhid, from Abū Ma‘mar, who said: “When you have prayed the obligatory prayer, then [go to] your house.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، قَالَ: إِذَا صَلَّيْتَ الْمَكْتُوبَةَ، فَبَيْتَكَ

[6368] Wakī‘ narrated to us, from Sufyān, from Al-Nu‘mān ibn Qays, who said: “I never saw ‘Abīdah praying voluntarily in the neighborhood mosque except once.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ النُّعْمَانِ بْنِ قَيْسٍ، قَالَ: مَا رَأَيْتُ عَبْدَهُ مُتَطَوِّعًا فِي مَسْجِدِ الْحَيِّ إِلَّا مَرَّةً

[6369] Yaḥyā ibn Ādam narrated to us, saying: Zuhayr narrated to us, from ‘Imrān ibn Muslim, who said: “Suwayd ibn Ghafalah would not pray voluntary prayer after a prayer until he turned away to his house when he said Taslīm.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا زُهَيْرٌ، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ، قَالَ: كَانَ سُوَيْدُ بْنُ غَفَلَةَ لَا يُصَلِّي تَطَوُّعًا بَعْدَ صَلَاةٍ، حَتَّى يَنْفَتِلَ حِينَ يُسَلِّمُ إِلَى بَيْتِهِ

[6370] Ibn Fuḍayl narrated to us, from Al-Nu‘mān ibn Qays, from ‘Abīdah, who said: “He used to not pray anything in his mosque after the obligatory prayer.”

حَدَّثَنَا ابْنُ فَضَالٍ، عَنِ النُّعْمَانِ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: كَانَ لَا يُصَلِّي فِي مَسْجِدِهِ شَيْئًا بَعْدَ الْفَرِيضَةِ

[6371] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, saying: Ibn Abī Dhi‘b and Al-‘Umarī narrated to us, from Nāfi‘, from Ibn ‘Umar, that the Prophet ﷺ prayed the two rak‘ahs after Maghrib in his house.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ، وَالْعُمَرِيُّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الرَّكَعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي بَيْتِهِ

[6372] Wakī‘ narrated to us, saying: Shu‘bah narrated to us, from Sa‘d ibn Ibrāhīm, from his father, who said: “‘Abd al-Raḥmān ibn ‘Awf used to pray the two rak‘ahs after Maghrib in his house.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، قَالَ: كَانَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ يُصَلِّي الرُّكَعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي بَيْتِهِ

[6373] ‘Abd al-A‘lā narrated to us, from Muḥammad ibn Ishāq, from ‘Āṣim ibn ‘Umar ibn Qatādah, from Maḥmūd ibn Labīd, who said: The Messenger of Allah ﷺ came to the mosque of Banī ‘Abd al-Ashhal and prayed Maghrib with them. When he said Taslīm, he said: “Pray these two rak‘ahs in your houses.” He said: I saw Maḥmūd ibn Labīd, who was the Imam of his people, pray Maghrib with them, then go out and sit in the courtyard of the mosque until he stood up before ‘Ishā’ (Al-‘Atamah), entered his house, and prayed them.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ لَبِيدٍ، قَالَ: أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسْجِدَ بَنِي الْأَشْهَلِ فَصَلَّى بِهِمُ الْمَغْرِبَ، فَلَمَّا سَلَّمَ قَالَ: ارْكَعُوا هَاتَيْنِ الرُّكَعَتَيْنِ فِي بُيُوتِكُمْ قَالَ: فَلَقَدْ رَأَيْتُ مُحَمَّدَ بْنَ لَبِيدٍ وَكَانَ إِمَامَ قَوْمِهِ يُصَلِّي بِهِمُ الْمَغْرِبَ، ثُمَّ يَخْرُجُ فَيَجْلِسُ بِفِنَاءِ الْمَسْجِدِ حَتَّى يَفُورَ قَبْلُ الْعَتَمَةِ، فَيَدْخُلُ بَيْتَهُ فَيُصَلِّيهِمَا

[6374] ‘Abd al-A‘lā narrated to us, from Ibn Ishāq, saying: Al-‘Abbās ibn Sahl ibn Sa‘d al-Sā‘idī narrated to us, saying: “I realized the time of ‘Uthmān ibn ‘Affān, and when he would say Taslim from Maghrib, I would not see a single man praying them in the mosque; they would rush to the doors of the mosque to go out and pray them in their houses.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنِ ابْنِ إِسْحَاقَ، قَالَ: حَدَّثَنَا الْعَبَّاسُ بْنُ سَهْلٍ بْنُ سَعْدٍ السَّاعِدِيُّ، قَالَ: لَقَدْ أَدْرَكْتُ زَمَانَ عُثْمَانَ بْنِ عَفَّانَ وَأَنَّهُ لَيْسَ لِمَنْ مِنَ الْمَغْرِبِ فَلَمْ أَرَى رَجُلًا وَاحِدًا يُصَلِّيهِمَا فِي الْمَسْجِدِ، يَبْتَذِرُونَ أَبْوَابَ الْمَسْجِدِ حَتَّى يَخْرُجُوا فَيُصَلُّوْنَهَا فِي بُيُوتِهِمْ

[6375] Kathīr ibn Hishām narrated to us, from Ja‘far, from Maymūn, who said: “They used to recommend these two rak‘ahs after Maghrib in their houses.”

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنِ جَعْفَرٍ، عَنْ مَيْمُونٍ، قَالَ: كَانُوا يَسْتَحِبُّونَ هَاتَيْنِ الرَّكَعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي بُيُوتِهِمْ

[6376] Abū Bakr narrated to us, saying: ‘Amr ibn Ayyūb narrated to us, from Ja‘far ibn Burqān, from Maymūn ibn Mihrān, who said: Ḥudhayfah prayed Maghrib in congregation. When the Imam said Taslim, a man next to him stood up to pray the two rak‘ahs. Ḥudhayfah pulled him and said: “Sit down, there is no harm for you to delay these two rak‘ahs; wait a little.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ أَيُّوبَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، قَالَ: صَلَّى حُذَيْفَةُ الْمَغْرِبَ فِي جَمَاعَةٍ، فَلَمَّا سَلَّمَ الْإِمَامُ قَامَ رَجُلٌ إِلَى جَنْبِهِ فَأَرَادَ أَنْ يُصَلِّيَ الرَّكَعَتَيْنِ، فَجَذَبَهُ حُذَيْفَةُ قَالَ: اجْلِسْ، لَا عَلَيْكَ أَنْ تُؤَخَّرَ هَاتَيْنِ الرَّكَعَتَيْنِ، انْتَظِرْ قَلِيلًا

[6377] Abū Bakr narrated from ‘Umar ibn Ayyūb, from Ja‘far ibn Burqān, from Maymūn, who said: “They used to like delaying the two rak‘ahs after Maghrib until the stars appeared.”

حَدَّثَنَا أَبُو بَكْرٍ عَنْ عُمَرَ بْنِ أَبِيوبَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ مَيْمُونٍ، قَالَ: كَانُوا يُحِبُّونَ تَأْخِيرَ الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ حَتَّى تَشْتَبِكَ النُّجُومُ

[6378] Azhar narrated to us, from Ibn ‘Awn, who said: “When Rajā’ ibn Ḥaywah prayed Maghrib, he would not pray anything after it until the twilight disappeared.”

حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنٍ، قَالَ: كَانَ رَجَاءُ بْنُ حَيَّوَةَ إِذَا صَلَّى الْمَغْرِبَ لَمْ يُصَلِّ بَعْدَهَا شَيْئًا حَتَّى يَغِيبَ الشَّفَقُ

[6379] Abū Bakr narrated to us, saying: Ibn ‘Ulayyah narrated to us, from ‘Abd al-Raḥmān ibn Ishāq, from Al-Zuhri, from ‘Urwah, from ‘Ā’ishah, that when the Prophet ﷺ prayed the two prostrations (rak‘ahs) before Fajr, he would lie down.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا صَلَّى السَّجْدَتَيْنِ قَبْلَ الْفَجْرِ اضْطَجَعَ

[6380] Hushaym narrated to us, saying: Manṣūr narrated to us, from Ibn Sirīn, that Abū Mūsā al-Ash‘arī, Rāfi‘ ibn Khadīj, and Anas ibn Mālīk used to lie down after the two rak‘ahs of Fajr.

حَدَّثَنَا هُشَيْمٌ، قَالَ: نَا مَنْصُورٌ، عَنِ ابْنِ سِيرِينَ، أَنَّ أَبَا مُوسَى الْأَشْعَرِيَّ، وَرَافِعَ بْنَ خَدِيجٍ، وَأَنَسَ بْنَ مَالِكٍ كَانُوا يَضْطَجِعُونَ بَعْدَ رَكْعَتَيْ الْفَجْرِ

[6381] Ibn ‘Ulayyah narrated to us, from Ayyūb, from Muḥammad, that Abū Mūsā, Rāfi‘ ibn Khadij, and Anas used to do it.

حَدَّثَنَا ابْنُ عُثَيْمٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، أَنَّ أَبَا مُوسَى، وَرَافِعَ بْنَ خَدِيجٍ، وَأَنَسًا، كَانُوا يَفْعَلُونَهُ

[6382] Hushaym narrated to us, saying: Ghaylān ibn ‘Abd Allāh informed us, saying: “I saw Ibn ‘Umar pray the two rak‘ahs of Fajr and then lie down.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا غَيْلَانُ بْنُ عَبْدِ اللَّهِ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ صَلَّى رَكْعَتَيَ الْفَجْرِ ثُمَّ اضْطَجَعَ

[6383] Ibn Mahdī narrated to us, from Sufyān, from Abū Ishāq, from Mujāhid, that Marwān asked Abū Hurayrah about lying down after the two rak‘ahs of Fajr. He said: “No, until you lie down.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ، أَنَّ مَرْوَانَ سَأَلَ أَبَا هُرَيْرَةَ عَنِ الْإِضْطِجَاعِ بَعْدَ رَكْعَتَيِ الْفَجْرِ فَقَالَ: لَا حَتَّى تَضْطَجَعَ

[6384] Ḥusayn ibn ‘Abd al-Raḥmān al-Muḥārībī narrated to us, from Ibn ‘Awn, from Muḥammad, that when he prayed the two rak‘ahs of Fajr, he would lie down.

حَدَّثَنَا حُسَيْنُ بْنُ عَبْدِ الرَّحْمَنِ الْمُحَارِبِيِّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ أَنَّهُ كَانَ إِذَا صَلَّى رَكْعَتَيِ الْفَجْرِ اضْطَجَعَ

[6385] Ibn ‘Uyaynah narrated to us, from ‘Abd al-Karīm, that ‘Urwah entered the mosque while people were praying. He prayed two rak‘ahs, then touched his side to the ground, then stood up and joined the people in prayer.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْكَرِيمِ، أَنَّ عُرْوَةَ، دَخَلَ الْمَسْجِدَ وَالنَّاسُ فِي الصَّلَاةِ، فَرَكَعَ رَكْعَتَيْنِ ثُمَّ أَمَسَ جَنْبَهُ الْأَرْضَ، ثُمَّ قَامَ فَدَخَلَ مَعَ النَّاسِ فِي الصَّلَاةِ

[6386] Abū Bakr narrated to us, saying: Hushaym narrated to us, saying: Ḥuṣayn informed us, from Mujāhid, who said: “I accompanied Ibn ‘Umar in travel and residence, and I never saw him lie down after the two rak‘ahs of Fajr.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا حُصَيْنٌ، عَنْ مُجَاهِدٍ، قَالَ: صَحِبْتُ ابْنَ عُمَرَ فِي السَّفَرِ وَالْحَضَرِ، فَمَا رَأَيْتُهُ اضْطَجَعَ بَعْدَ رَكْعَتَيِ الْفَجْرِ

[6387] Muḥammad ibn Fuḍayl narrated to us, from Al-Ḥasan ibn ‘Ubayd Allāh, who said: “Ibrāhīm used to dislike lying down after praying the two rak‘ahs before Fajr.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، قَالَ: كَانَ إِبْرَاهِيمُ يَكْرَهُ الضُّجْعَةَ بَعْدَمَا يُصَلِّي الرُّكْعَتَيْنِ اللَّتَيْنِ قَبْلَ الْفَجْرِ

[6388] Wakī‘ narrated to us, saying: Shu‘bah narrated to us, from Muḥammad ibn al-Munkadir, from Sa‘id ibn al-Musayyib, who said: ‘Umar saw a man lying down after the two rak‘ahs, so he said: “Pelt him with pebbles (or why didn’t you pelt him?).”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: رَأَى عُمَرُ رَجُلًا اضْطَجَعَ بَعْدَ الرَّكَعَتَيْنِ، فَقَالَ: احْصِيُوهُ أَوْ أَلَّا حَصَبْتُمُوهُ

[6389] Wakī‘ narrated to us, saying: Sufyān narrated to us, from Ḥammād, from Ibrāhīm, who said: ‘Abd Allāh said: “What is the matter with the man who, when he prays two rak‘ahs, rubs himself like a beast or donkey rubs itself? When he says Taslīm, let him sit and pray.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَا بَالُ الرَّجُلِ إِذَا صَلَّى الرَّكَعَتَيْنِ يَتَمَعُّكَ كَمَا تَتَمَعُّكَ الدَّابَّةُ وَالْحِمَارُ إِذَا سَلَّمَ فَقَدْ فَصَّلَى

[6390] Wakī‘ narrated to us, saying: ‘Imrān ibn Ḥudayr narrated to us, from Abū Mijlaz, who said: I asked Ibn ‘Umar about a man lying on his right side after the two rak‘ahs before Fajr prayer. He said: “Satan is playing with you.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا عِمْرَانُ بْنُ حُدَيْرٍ، عَنْ أَبِي مِجْلَزٍ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنْ ضِجْعَةِ الرَّجُلِ عَلَى يَمِينِهِ بَعْدَ الرَّكَعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ، فَقَالَ: يَتَلَعَّبُ بِكُمْ الشَّيْطَانُ

[6391] Wakī‘ narrated to us, saying: Sufyān narrated to us, from ‘Aṭā’ ibn al-Sā’ib, from Al-Qāsim ibn Abī Ayyūb, from Sa’id ibn Jubayr, who said: “Do not lie down after the two rak‘ahs before Fajr, but lie down after Witr.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنِ الْقَاسِمِ بْنِ أَبِي أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: لَا تَضْطَجِعْ بَعْدَ الرَّكَعَتَيْنِ قَبْلَ الْفَجْرِ، وَاضْطَجِعْ بَعْدَ الْوُتْرِ

[6392] Wakī‘ narrated to us, saying: ‘Īsā al-Khayyāt narrated to us, saying: I heard Sa’id ibn al-Musayyib say: “What is the matter with one of you, when he prays the two rak‘ahs, he rolls around? The Taslīm is sufficient for him.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا عِيسَى الْخَيَّاطُ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولُ: مَا بَالُ أَحَدِكُمْ إِذَا صَلَّى الرَّكَعَتَيْنِ يَتَمَرَّغُ كِفَاهُ التَّسْلِيمِ

[6393] Wakī‘ narrated to us, from Sufyān, from Al-Ḥasan ibn ‘Ubaydah, from Ibrāhīm, who said: “It is the lying down of Satan.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الْحَسَنِ بْنِ عُبَيْدَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: هِيَ ضِجْعَةُ الشَّيْطَانِ

[6394] Ishāq al-Azraq narrated to us, from Hishām, from Al-Ḥasan, that he did not like to lie down after the two rak‘ahs of Fajr.

حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ "أَنَّهُ كَانَ لَا يُعْجِبُهُ أَنْ يَضْطَجِعَ بَعْدَ رَكَعَتَيِ الْفَجْرِ

[6395] Wakī‘ narrated to us, saying: Mis‘ar narrated to us, from Zayd al-‘Ammī, from Abū al-Ṣiddīq al-Nājī, who said: Ibn ‘Umar saw some people lying down after the two rak‘ahs of Fajr. He sent to them forbidding them. They said: “We intend by this the Sunnah.” Ibn ‘Umar said: “Return to them and tell them it is an innovation (Bid‘ah).”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ زَيْدِ الْعَمِّيِّ، عَنْ أَبِي الصَّدِّيقِ النَّاجِيِّ، قَالَ: رَأَى ابْنُ عُمَرَ قَوْمًا اصْطَجَعُوا بَعْدَ رَكْعَتَيْ الْفَجْرِ، فَأَرْسَلَ إِلَيْهِمْ فَتَنَاهُمْ، فَقَالُوا: نُرِيدُ بِذَلِكَ السُّنَّةَ، فَقَالَ ابْنُ عُمَرَ: ارْجِعْ إِلَيْهِمْ فَأَخْبِرْهُمْ أَنَّهَا بِدْعَةٌ

[6396] Wakī‘ narrated to us, from his father, from Manṣūr, from Ibrāhīm, from Al-Aswad ibn Yazīd, that when he prayed the two rak‘ahs of Fajr, he would sit in Iḥtibā’ (hugging knees).

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِيهِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ أَنَّهُ كَانَ إِذَا صَلَّى رَكْعَتَيْ الْفَجْرِ احْتَبَى

[6397] Hushaym narrated to us, saying: Ḥuṣayn and Ibn Mughīrah narrated to us, from Ibrāhīm, that ‘Abd Allāh said: “What is this rolling around after the two rak‘ahs of Fajr like a donkey rolling around?”

حَدَّثَنَا هُشَيْمٌ، قَالَ: حَدَّثَنَا حُصَيْنٌ، وَابْنُ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ عَبْدُ اللَّهِ: مَا هَذَا التَّمَرُّغُ بَعْدَ رَكْعَتَيْ الْفَجْرِ كَتَمَرُّغِ الْجَمَارِ

[6398] Abū Bakr narrated to us, saying: Ibn ‘Uyaynah narrated to us, from Abū al-Naḍr, from Abū Salamah, from ‘Ā’ishah, who said: “When the Prophet ﷺ prayed the two rak‘ahs of Fajr, if I was awake, he would talk to me; otherwise, he would lie down.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى رَكْعَتِي الْفَجْرِ، فَإِنْ كُنْتُ مُسْتَيْقِظَةً، حَدَّثَنِي وَإِلَّا اضْطَجَعَ

[6399] Wakī‘ narrated to us, saying: Al-‘Umarī narrated to us, from Nāfi‘, who said: “Ibn ‘Umar would sometimes speak after the two rak‘ahs of Fajr.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْعُمَرِيُّ، عَنْ نَافِعٍ، قَالَ: رُبَّمَا تَكَلَّمَ ابْنُ عُمَرَ بَعْدَ رَكْعَتِي الْفَجْرِ

[6400] Wakī‘ narrated to us, saying: Sufyān narrated to us, from Abū Ḥamzah, from Ibrāhīm, who said: “There is no harm in greeting and speaking about needs after the two rak‘ahs of Fajr.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي حَمْزَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ أَنْ يُسَلَّمَ وَيَتَكَلَّمَ بِالْحَاجَةِ بَعْدَ رَكْعَتِي الْفَجْرِ

[6401] Yazid ibn Harun narrated to us from Isma'il, from Al-Hasan and Ibn Sirin, that they used to see no harm in speaking after the two (Sunnah) Rak'ahs of Fajr.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ إِسْمَاعِيلَ، عَنْ الْحَسَنِ، وَابْنِ سِيرِينَ أَنَّهُمَا كَانَا لَا يَرَيَانِ بَأْسًا بِالْكَلَامِ بَعْدَ رَكْعَتِي الْفَجْرِ

[6402] Abu Bakr narrated to us, saying: Mu'tamir ibn Sulayman narrated to us from Layth, from Mujahid, who said: Ibn Mas'ud saw a man speaking to another after the two Rak'ahs of Fajr, so he said: 'Either remember Allah or remain silent.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: رَأَى ابْنُ مَسْعُودٍ رَجُلًا يَكَلِّمُ آخَرَ بَعْدَ رَكْعَتَيْ الْفَجْرِ، فَقَالَ: إِمَّا أَنْ تَذْكُرَ اللَّهَ، وَإِمَّا أَنْ تَسْكُتَا

[6403] Abu Bakr narrated to us, saying: Abdullah ibn Numayr narrated to us from Hajjaj, from 'Amr ibn Murrah, from Abu Ubaydah, who said: 'There was no one who disliked speaking after the two Rak'ahs of Fajr until the morning prayer is performed more than Ibn Mas'ud.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ مَرْثَةَ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: مَا مِنْ أَحَدٍ أَكْرَهَ إِلَيْهِ الْكَلَامَ بَعْدَ رَكْعَتَيْ الْفَجْرِ حَتَّى يُصَلِّيَ الْعِدَّةَ مِنْ ابْنِ مَسْعُودٍ

[6404] Waki' narrated to us, saying: Al-Mas'udi narrated to us from 'Amr ibn Murrah, from Abu Ubaydah, who said: 'It was hard on Abdullah (Ibn Mas'ud) to hear anyone speaking after Fajr - meaning after the two Rak'ahs - except with Quran or remembrance of Allah, until he prayed.'

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ عَمْرِو بْنِ مَرْثَةَ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: كَانَ عَبْدُ اللَّهِ يَعْزُّ عَلَيْهِ أَنْ يَسْمَعَ مُتَكَلِّمًا بَعْدَ الْفَجْرِ، يَعْني بَعْدَ الرَّكْعَتَيْنِ، إِلَّا بِالْقُرْآنِ أَوْ بِذِكْرِ اللَّهِ، حَتَّى يُصَلِّيَ

[6405] Ma'mar ibn Sulayman Al-Ruqi narrated to us from Khusayf, from Sa'id ibn Jubayr, that he used to dislike speaking after the two Rak'ahs of Fajr unless it was to remember Allah.

حَدَّثَنَا مَعْمَرُ بْنُ سُلَيْمَانَ الرُّقِيُّ، عَنْ خُصَيْفٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ كَانَ يَكْرَهُ الْكَلَامَ بَعْدَ رَكْعَتَيِ الْفَجْرِ، إِلَّا أَنْ يَذْكُرَ اللَّهَ

[6406] Waki' narrated to us, saying: Sufyan narrated to us from Khusayf, who said: I asked Sa'id ibn Jubayr about a verse after the two Rak'ahs of Fajr, but he did not answer me. When he prayed, he said: 'Indeed, speaking is disliked after them.'

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ خُصَيْفٍ، قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ آيَةٍ بَعْدَ رَكْعَتَيِ الْفَجْرِ فَلَمْ يُجِبْنِي، فَلَمَّا صَلَّى قَالَ: إِنَّ الْكَلَامَ يُكْرَهُ بَعْدَهُمَا

[6407] Abu Bakr ibn 'Ayyash narrated to us from Mughirah, from Ibrahim, who said: 'There is no speaking after the two Rak'ahs of Fajr and the Fajr [prayer], unless you have a need.'

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا تَكَلِّمُ بَعْدَ رَكْعَتَيِ الْفَجْرِ وَالْفَجْرِ، إِلَّا أَنْ تَكُونَ لَكَ حَاجَةٌ

[6408] Waki' narrated to us from Mansur, from Ibrahim, who said: 'They used to dislike speaking after the two Rak'ahs of Fajr.' He (Mansur) said: I said to Ibrahim: 'What about a man saying to his family: "The Prayer"?' He said:

حَدَّثَنَا وَكِيعٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَكْرَهُونَ الْكَلَامَ بَعْدَ رَكْعَتَيِ الْفَجْرِ قَالَ: قُلْتُ لِإِبْرَاهِيمَ: قَوْلُ الرَّجُلِ لِأَهْلِهِ الصَّلَاةَ، قَالَ: لَا بَأْسَ

[6409] Ibn Numayr narrated to us from Hajjaj, from 'Ata', from Abu Ma'shar, from Ibrahim, that they disliked speaking after the two Rak'ahs of Fajr.

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ أَنَّهُمْ كَرَهُوا الْكَلَامَ بَعْدَ رَكْعَتَيِ الْفَجْرِ

[6410] Abdullah ibn Numayr narrated to us from Hajjaj, from Qarazah, from Mujahid, who said: 'I saw Ibn 'Umar pray the two Rak'ahs of Fajr, then he sat hugging his knees (Ihtiba'), and did not speak until he prayed the morning prayer.'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ حَجَّاجٍ، عَنْ قَرظَةَ، عَنْ مُجَاهِدٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ صَلَّى رَكْعَتَيِ الْفَجْرِ ثُمَّ احْتَبَى، فَلَمْ يَتَكَلَّمْ حَتَّى صَلَّى الْغَدَاةَ

[6411] Yazid ibn Harun narrated to us from Habib, from 'Amr, who said: Jabir ibn Zayd was asked: 'Is there a separation made between the Fajr prayer and the two Rak'ahs before it with speech?' He said: 'No, unless he speaks for a need if he wishes.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَبِيبٍ، عَنْ عَمْرِو، قَالَ: سَأَلَ جَابِرُ بْنُ زَيْدٍ هَلْ يُفَرَّقُ بَيْنَ صَلَاةِ الْفَجْرِ وَبَيْنَ الرَّكْعَتَيْنِ قَبْلَهُمَا بِكَلَامٍ؟ قَالَ: لَا، إِلَّا أَنْ يَتَكَلَّمَ بِحَاجَةٍ إِنْ شَاءَ

[6412] Abu Bakr narrated to us, saying: Hushaym narrated to us, saying: Husayn and Ibn 'Awn informed us from Al-Sha'bi, from Masruq, that he entered the mosque while the people were in the morning prayer, and he had not prayed the two Rak'ahs. So he prayed them in a corner, then entered with the people in their prayer.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا حُصَيْنٌ، وَابْنُ عَوْنٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ أَنَّهُ دَخَلَ الْمَسْجِدَ وَالْقَوْمُ فِي صَلَاةِ الْعَدَاةِ وَلَمْ يَكُنْ صَلَّى الرَّكَعَتَيْنِ، فَصَلَّاهُمَا فِي نَاحِيَةٍ، ثُمَّ دَخَلَ مَعَ الْقَوْمِ فِي صَلَاتِهِمْ

[6413] 'Abbad ibn al-'Awwam narrated to us from Husayn, from Al-Qasim ibn Abi Ayyub, from Sa'id ibn Jubayr, that he came to the mosque while the Imam was in the Fajr prayer, so he prayed the two Rak'ahs before entering the mosque, at the door of the mosque.

حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ حُصَيْنٍ، عَنِ الْقَاسِمِ بْنِ أَبِي أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ جَاءَ إِلَى الْمَسْجِدِ وَالْإِمَامُ فِي صَلَاةِ الْفَجْرِ، فَصَلَّى الرَّكَعَتَيْنِ قَبْلَ أَنْ يَلْجَأَ الْمَسْجِدَ عِنْدَ بَابِ الْمَسْجِدِ

[6414] Abu Usamah narrated to us from Uthman ibn Ghiyath, who said: Abu Uthman narrated to me, saying: 'I saw a man come while Umar ibn Al-Khattab was in the Fajr prayer, so he prayed the two Rak'ahs in the side of the mosque, then entered with the people in

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُثْمَانَ بْنِ غِيَاثٍ، قَالَ: حَدَّثَنِي أَبُو عُثْمَانَ، قَالَ: رَأَيْتُ رَجُلًا يَجِيءُ وَعُمَرُ بْنُ الْخَطَّابِ فِي صَلَاةِ الْفَجْرِ، فَيُصَلِّي الرَّكَعَتَيْنِ فِي جَانِبِ الْمَسْجِدِ ثُمَّ يَدْخُلُ مَعَ الْقَوْمِ فِي صَلَاتِهِمْ

[6415] Ibn Idris narrated to us from Mutarrif, from Abu Ishaq, from Harithah ibn Mudarrib, that Ibn Mas'ud and Abu Musa came out from Sa'id ibn Al-'As's place and the prayer was established. Ibn Mas'ud prayed two Rak'ahs then joined the people in prayer, whereas Abu Musa entered the row.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مُطَرِّفٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ، أَنَّ ابْنَ مَسْعُودٍ، وَأَبَا مُوسَى، خَرَجَا مِنْ عِنْدِ سَعِيدِ بْنِ الْعَاصِي فَأَقِيمَتِ الصَّلَاةُ فَرَكَعَ ابْنُ مَسْعُودٍ رَكَعَتَيْنِ ثُمَّ دَخَلَ مَعَ الْقَوْمِ فِي الصَّلَاةِ، وَأَمَّا أَبُو مُوسَى فَدَخَلَ فِي الصَّفِّ

[6416] Mu'tamir narrated to us from Dawud ibn Ibrahim, who said: I said to Tawus: 'Should I pray the two Rak'ahs while the Iqamah is being called?' He said: 'Are you able to do that?'

حَدَّثَنَا مُعْتَمِرٌ، عَنْ دَاوُدَ بْنِ إِبْرَاهِيمَ، قَالَ: قُلْتُ لِطَاوُسٍ: أَرْكَعُ الرُّكَعَتَيْنِ وَالْمُقِيمُ يُقِيمُ، قَالَ: هَلْ تَسْتَطِيعُ ذَلِكَ؟

[6417] Mu'tamir narrated to us from Al-Hakam ibn Aban, from Ikrimah, who said: 'Recite, or do not recite, and if you recite, then lighten their prayer, even if on the road' - meaning the two Rak'ahs of Fajr.

حَدَّثَنَا مُعْتَمِرٌ، عَنِ الْحَكَمِ بْنِ أَبَانَ، عَنْ عِكْرَمَةَ، قَالَ: اقْرَأْ، وَلَا تَقْرَأْ، وَإِنْ قَرَأْتَ فَخَفِّفْتَ صَلَاتَهُمَا وَلَوْ بِالطَّرِيقِ يَعْني رَكَعَتَيِ الْفَجْرِ

[6418] Ubaydullah ibn Musa narrated to us from Uthman ibn al-Aswad, from Mujahid, who said: 'If you enter the mosque and the people are in the morning prayer, and you have not prayed the two Rak'ahs of Fajr, then pray them, even if you think you will miss the first Rak'ah.'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ، قَالَ: إِذَا دَخَلْتَ الْمَسْجِدَ وَالنَّاسُ فِي صَلَاةِ الصُّبْحِ وَلَمْ تَرْكَعْ رَكَعَتَيِ الْفَجْرِ فَارْكَعْهُمَا، وَإِنْ ظَنَنْتَ أَنَّ الرُّكْعَةَ الْأُولَى تَفُوتُكَ

[6419] Waki' narrated to us from Dalham ibn Salih, from Wabarah, who said: I saw Ibn 'Umar doing it, and someone who saw him do it twice told me: 'He came once while they were in prayer, so he prayed them in the side of the mosque. Then he entered another time and prayed with them and did not pray them.'

حَدَّثَنَا وَكِيعٌ، عَنْ دَلْهَمِ بْنِ صَالِحٍ، عَنْ وَبَرَةَ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ يَفْعَلُهُ، وَحَدَّثَنِي مَنْ رَأَاهُ فَعَلَهُ مَرَّتَيْنِ جَاءَ مَرَّةً وَهُمْ فِي الصَّلَاةِ فَصَلَّاهُمَا فِي جَانِبِ الْمَسْجِدِ، ثُمَّ دَخَلَ مَرَّةً أُخْرَى فَصَلَّى مَعَهُمْ وَلَمْ يُصَلِّهُمَا

[6420] 'Abbad ibn al-'Awwam narrated to us from Sa'id, from Abu Ma'shar, from Ibrahim, that he disliked praying them in the mosque if one came while the Imam was in the Fajr prayer. He said: 'He should pray them at the door of the mosque or in its corner.'

حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ، عَنْ سَعِيدٍ عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَرِهَ إِذَا جَاءَ وَالْإِمَامُ فِي صَلَاةِ الْفَجْرِ أَنْ يُصَلِّيَهُمَا فِي الْمَسْجِدِ، وَقَالَ: يُصَلِّيَهُمَا عَلَى بَابِ الْمَسْجِدِ، أَوْ فِي نَاحِيَّتِهِ

[6421] Waki' narrated to us from Mis'ar, from Al-Walid ibn Abi Malik, from Abu Ubaydullah, from Abu Darda, who said: 'I come to the people while they are in rows for the Fajr prayer, so I pray the two Rak'ahs, then I join them.'

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنِ الْوَلِيدِ بْنِ أَبِي مَالِكٍ، عَنْ أَبِي عُبَيْدِ اللَّهِ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: إِنِّي لَأَجِيءُ إِلَى الْقَوْمِ وَهُمْ صُفُوفٌ فِي صَلَاةِ الْفَجْرِ فَأُصَلِّي الرَّكَعَتَيْنِ، ثُمَّ أَنْصَلُهُنَّ إِلَيْهِمْ

[6422] Abu Bakr narrated to us, saying: Hushaym narrated to us, saying: Yunus ibn Ubayd informed us from Ibn Sirin, that he used to say regarding a man entering the mosque while the people are praying the morning prayer: 'He enters with the people in their prayer and does not pray the two Rak'ahs, for what he misses of the obligatory prayer is greater than the two Rak'ahs.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يُونُسُ بْنُ عُبَيْدٍ، عَنْ ابْنِ سِيرِينَ، أَنَّهُ كَانَ يَقُولُ فِي الرَّجُلِ إِذَا دَخَلَ الْمَسْجِدَ وَالْقَوْمُ يُصَلُّونَ الْعَدَاةَ، قَالَ: يَدْخُلُ مَعَ الْقَوْمِ فِي صَلَاتِهِمْ وَلَا يُصَلِّي الرَّكَعَتَيْنِ، فَإِنَّهُ مَا يَفُوتُهُ مِنَ الْمَكْتُوبَةِ أَكْثَرُ مِنَ الرَّكَعَتَيْنِ

[6423] Ibn Ulayyah narrated to us from Ibn 'Awn, who said: I mentioned it to Ibrahim, so he said: 'The obligatory prayer is decreed, so hurry for the voluntary.'

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ ابْنِ عَوْنٍ، قَالَ: ذَكَرْتُهُ لِإِبْرَاهِيمَ فَقَالَ: الْمَكْتُوبَةُ تُفَضَّلُ، وَسِرٌّ فِي النَّطْوَعِ

[6424] Ibn Ulayyah narrated to us from Salamah ibn Alqamah, from Ibn Sirin, who said: 'What he misses of the Imam's prayer is better than what he seeks in those two Rak'ahs.'

حَدَّثَنَا ابْنُ عُثَيْمٍ، عَنْ سَلَمَةَ بْنِ أَلْقَمَةَ، عَنْ ابْنِ سِيرِينَ، قَالَ: مَا يَفُوتُهُ مِنْ صَلَاةِ الْإِمَامِ أَفْضَلُ مِمَّا يَطْلُبُ فِي تَيْنِكَ الرَّكَعَتَيْنِ

[6425] Al-Muharibi narrated to us from 'Asim Al-Ahwal, from Hammad, who said: 'Do not enter the mosque until you pray two Rak'ahs before Fajr in the vestibule.'

حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ حَمَّادٍ، قَالَ: لَا تَدْخُلِ الْمَسْجِدَ حَتَّى تُصَلِّيَ رَكَعَتَيْنِ قَبْلَ الْفَجْرِ فِي السُّدَّةِ

[6426] Waki' narrated to us from Mis'ar ibn Ubayd, that Al-Hasan said: 'I saw Ibn Mughaffal pray the two Rak'ahs before Fajr in the vestibule.'

حَدَّثَنَا وَكَيْعٌ، عَنْ مِسْعَرِ بْنِ عُبَيْدٍ، أَنَّ الْحَسَنَ، قَالَ: رَأَيْتُ ابْنَ مُغَفَّلٍ صَلَّى الرَّكَعَتَيْنِ قَبْلَ الْفَجْرِ فِي السُّدَّةِ

[6427] Mulazim ibn 'Amr narrated to us from Bishr ibn Farrukh, who said: Ayyub ibn Utbah narrated to me from Yahya ibn Abi Kathir, who said: 'Whoever comes to the mosque and the prayer has been established, let him delay the two Rak'ahs before Fajr until he prays them at Duha time.'

حَدَّثَنَا مُلَازِمُ بْنُ أَمْرٍ، عَنْ بَشْرِ بْنِ فَرُّوْخٍ، قَالَ: حَدَّثَنِي أَيُّوبُ بْنُ عُثْبَةَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ: مَنْ أَتَى الْمَسْجِدَ وَقَدْ أُقِيمَتِ الصَّلَاةُ، فَلْيُؤَخِّرِ الرَّكَعَتَيْنِ قَبْلَ الْفَجْرِ حَتَّى يُصَلِّيَهُمَا الضُّحَى

[6428] Waki' narrated to us from Shu'bah, from Abu Bishr, from Sa'id ibn Jubayr, who said: 'If he is in a place (outside), he prays them, and if he is in the mosque, he does not pray them.'

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي بَشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: إِنْ كَانَ فِي مَكَانٍ صَلَّاهُمَا، وَإِنْ كَانَ فِي الْمَسْجِدِ لَمْ يُصَلِّهُمَا

[6429] Waki' narrated to us from Sufyan, from Ibn Jurayj, from 'Ata', who said: 'If he fears missing a Rak'ah, he enters with them and does not pray them.'

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: إِنْ خَشِيَ قَوْتَ رَكْعَةٍ دَخَلَ مَعَهُمْ وَلَمْ يُصَلِّهُمَا

[6430] Hafs narrated to us from Ja'far, from his father, who said: The Prophet (PBUH) entered the mosque and Bilal started the Iqamah. Ibn Najibah stood up to pray two Rak'ahs. The Prophet (PBUH) struck his shoulder and said: 'O Ibn al-Qishb, are you praying Fajr four (Rak'ahs)?'

حَدَّثَنَا حَفْصٌ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ: دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَسْجِدَ وَأَخَذَ بِلَالٍ فِي الْإِقَامَةِ، فَقَامَ ابْنُ نَجِيْبَةَ يُصَلِّي رَكْعَتَيْنِ، فَضَرَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْكِبَهُ، وَقَالَ: يَا ابْنَ الْقِشْبِ، تُصَلِّي الصُّبْحَ أَرْبَعًا

[6431] Yazid ibn Harun narrated to us from Shu'bah, from Sa'd ibn Ibrahim, from Hafs, from Ibn Najibah, who said: The Fajr prayer was established, and a man stood up to pray the two Rak'ahs. When the Prophet (PBUH) finished praying, people gathered around him. The Messenger of Allah (PBUH) said to the one who prayed the two Rak'ahs: 'Are you praying Fajr four (Rak'ahs)?'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ
إِبْرَاهِيمَ، عَنْ حَفْصٍ، عَنِ ابْنِ نَجِيْبَةٍ، قَالَ: أُقِيمَتُ
صَلَاةُ الصُّبْحِ فَقَامَ رَجُلٌ يُصَلِّي الرُّكْعَتَيْنِ، فَلَمَّا صَلَّى
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَتْ النَّاسُ حَوْلَهُ، فَقَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلَّذِي صَلَّى الرُّكْعَتَيْنِ:
أَتُصَلِّي الصُّبْحَ أَرْبَعًا

[6432] Yazid ibn Harun narrated to us, saying: Abu 'Amir Al-Muzani Salih ibn Rustam informed us from Ibn Abi Mulaykah, from Ibn Abbas, who said: The Fajr prayer was established, and a man stood up to pray the two Rak'ahs. The Messenger of Allah (PBUH) pulled him by his garment and said: 'Are you praying Fajr four (Rak'ahs)?'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَنَا أَبُو عَامِرٍ الْمُزَنِيُّ
صَالِحُ بْنُ رُسْتَمٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ ابْنِ عَبَّاسٍ،
قَالَ: أُقِيمَتُ صَلَاةُ الصُّبْحِ فَقَامَ رَجُلٌ يُصَلِّي الرُّكْعَتَيْنِ،
فَجَدَّبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِثَوْبِهِ وَقَالَ:
أَتُصَلِّي الصُّبْحَ أَرْبَعًا

[6433] Waki' narrated to us from Shu'bah, from Abu Al-Haytham, who said: Ibrahim said: 'To catch up with what I missed of the obligatory prayer is more beloved to me than to pray them (the two Rak'ahs).'

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي الْهَيْثَمِ، قَالَ: قَالَ إِبْرَاهِيمُ: لِأَنَّ أُدْرِكَ مَا فَاتَنِي مِنَ الْمَكْتُوبَةِ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَصَلِّيَهُمَا

[6434] Abu Bakr narrated to us, saying: Hushaym narrated to us, saying: Mughirah informed us from Ibrahim, who said: 'They used to dislike leaning against [something facing] the Qiblah after the two Rak'ahs of Fajr.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَكْرَهُونَ التَّسَانُدَ إِلَى الْقِبْلَةِ بَعْدَ رَكْعَتَيِ الْفَجْرِ

[6435] Hushaym narrated to us, saying: Al-Mas'udi informed us from Al-Qasim ibn Abdur Rahman, that Ibn Mas'ud entered the mosque and saw people leaning against the Qiblah. Abdullah said to them: 'Turn away like this from the faces of the angels.'

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا الْمَسْعُودِيُّ، عَنْ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ ابْنَ مَسْعُودٍ، دَخَلَ الْمَسْجِدَ فَرَأَى أَنَاسًا قَدْ تَسَانَدُوا إِلَى الْقِبْلَةِ قَالَ: فَقَالَ لَهُمْ عَبْدُ اللَّهِ: هَكَذَا عَنْ وُجُوهِ الْمَلَائِكَةِ

[6436] Hushaym narrated to us, saying: Husayn informed us from Mujahid, who said: 'When dawn broke, Ibn Umar would pray two Rak'ahs then sit hugging his knees (Ihtiba') while we were around him. If he saw any of us dozing off, he would nudge him.' He said: 'And he used to doze off while sitting like that, then the prayer would be established, and he would get up and pray.'

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ، عَنْ مُجَاهِدٍ، قَالَ: كَانَ ابْنُ عُمَرَ إِذَا طَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ ثُمَّ يَحْتَبِي وَنَحْنُ حَوْلُهُ، فَإِنْ رَأَى أَحَدًا مِنَّا نَعَسَ حَرَّكَهُ قَالَ: وَكَانَ يَنْعَسُ وَهُوَ مُحْتَبِي، ثُمَّ تُقَامُ الصَّلَاةُ فَيَنْهَضُ وَيُصَلِّي

[6437] Abu Mu'awiyah narrated to us from Al-A'mash, from Al-Qasim, from his father, who said: Abdullah entered the mosque for the Fajr prayer, and there were people leaning their backs against the Qiblah. He said: 'Move away from the Qiblah, do not come between the angels and their prayer, for these two Rak'ahs are the prayer of the angels.'

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْقَاسِمِ، عَنْ أَبِيهِ، قَالَ: دَخَلَ عَبْدُ اللَّهِ الْمَسْجِدَ لِصَلَاةِ الْفَجْرِ، فَإِذَا قَوْمٌ قَدْ أَسْنَدُوا ظُهُورَهُمْ إِلَى الْقِبْلَةِ، فَقَالَ: تَنَحَّوْا عَنِ الْقِبْلَةِ، لَا تَحُولُوا بَيْنَ الْمَلَائِكَةِ وَبَيْنَ صَلَاتِهَا وَإِنْ هَاتَيْنِ الرَّكْعَتَيْنِ صَلَاةُ الْمَلَائِكَةِ

[6438] Abu Bakr narrated to us, saying: Abu Usamah narrated to us from Abd al-Rahman ibn Yazid ibn Jabir, from Makhul, from Abu Darda', from the Prophet (PBUH) who said: 'Whoever walks in the darkness of the night to the mosque will meet Allah with light on the Day of Resurrection.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ مَكْهُولٍ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ مَشَى فِي ظُلْمَةِ اللَّيْلِ إِلَى الْمَسْجِدِ لَقِيَ اللَّهَ بِنُورٍ يَوْمَ الْقِيَامَةِ

[6439] Jarir ibn Abd al-Hamid narrated to us from Mansur, from Abu Ma'shar, from Ibrahim, who said: 'They used to consider walking in the dark night [to the mosque] as necessitating [reward].'

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدٍ، عَنْ مَنْصُورٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَرَوْنَ الْمَشْيَ فِي اللَّيْلِ الْمُظْلِمَةِ مُوجِبَةً

[6440] Abu Bakr narrated to us, saying: Ibn Numayr narrated to us from Sa'id ibn Sa'id, who said: Muhammad ibn Ibrahim narrated to me from Qays ibn Umar, who said: The Messenger of Allah (PBUH) saw a man praying two Rak'ahs after the Morning prayer. The Messenger of Allah (PBUH) said: 'Morning prayer twice?' The man said: 'I had not prayed the two Rak'ahs before it, so I prayed them now.' So he remained silent.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ سَعِيدِ بْنِ سَعِيدٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ، عَنْ قَيْسِ بْنِ عُمَرَ، قَالَ: رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يُصَلِّي بَعْدَ صَلَاةِ الصُّبْحِ رَكْعَتَيْنِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَلَاةُ الصُّبْحِ مَرَّتَيْنِ فَقَالَ الرَّجُلُ: إِنِّي لَمْ أَكُنْ صَلَّيْتُ الرِّكَعَتَيْنِ اللَّتَيْنِ قَبْلَهُمَا فَصَلَّيْتُهُمَا الْآنَ، فَسَكَتَ

[6441] Hushaym narrated to us, saying: Abd al-Malik informed us from Ata', that a man prayed the Morning prayer with the Prophet (PBUH). When the Prophet (PBUH) finished the prayer, the man stood up and prayed two Rak'ahs. The Prophet (PBUH) said: 'What are these two Rak'ahs?' He said: 'O Messenger of Allah, I came while you were praying and I had not prayed the two Rak'ahs before Fajr. I disliked praying them while you were praying. So when you finished the prayer, I stood up and prayed the prayer.' The Messenger of Allah (PBUH) laughed and did not order him nor forbid him.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، أَنَّ رَجُلًا صَلَّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الصُّبْحِ، فَلَمَّا قَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةَ قَامَ الرَّجُلُ فَصَلَّى الرَّكَعَتَيْنِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا هَاتَانِ الرَّكَعَتَانِ؟ فَقَالَ: يَا رَسُولَ اللَّهِ، جِئْتُ وَأَنْتَ فِي الصَّلَاةِ وَلَمْ أَكُنْ صَلَّيْتُ الرَّكَعَتَيْنِ قَبْلَ الْفَجْرِ، فَكَرِهْتُ أَنْ أُصَلِّيَهُمَا وَأَنْتَ تُصَلِّي، فَلَمَّا قَضَيْتُ الصَّلَاةَ قُمْتُ فَصَلَّيْتُ الصَّلَاةَ، فَضَحِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَمْ يَأْمُرْهُ وَلَمْ يَنْهَهُ

[6442] Hushaym narrated to us, saying: A sheikh called Misma' ibn Thabit informed us, saying: 'I saw Ata' do the like of that.'

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا شَيْخٌ يُقَالُ لَهُ: مِسْمَعُ بْنُ ثَابِتٍ قَالَ: رَأَيْتُ عَطَاءً فَعَلَ مِثْلَ ذَلِكَ

[6443] Ibn Ulayyah narrated to us from Layth, from Al-Sha'bi, who said: 'If he misses the two Rak'ahs of Fajr, he prays them after the Fajr prayer.'

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ لَيْثٍ، عَنِ الشَّعْبِيِّ، قَالَ: إِذَا فَاتَتْهُ رَكَعَتَا الْفَجْرِ، صَلَّاهُمَا بَعْدَ صَلَاةِ الْفَجْرِ

[6444] Ghundar narrated to us from Shu'bah, from Yahya ibn Sa'id, who said: I heard Al-Qasim saying: 'If I had not prayed them until I prayed Fajr, I would pray them after sunrise.'

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: سَمِعْتُ الْقَاسِمَ، يَقُولُ: لَوْ لَمْ أَصَلَّهُمَا حَتَّى أَصَلِّيَ الْفَجْرَ، صَلَّيْتُهُمَا بَعْدَ طُلُوعِ الشَّمْسِ

[6445] Waki' narrated to us from Fudayl ibn Ghazwan, from Nafi', from Ibn Umar, that he came to the people while they were in prayer and he had not prayed the two Rak'ahs. So he joined them, then sat in his prayer place. When the sun was high (Duha time), he stood up and made them up.

حَدَّثَنَا وَكِيعٌ، عَنْ فَضِيلِ بْنِ غَزْوَانَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمرَ أَنَّهُ جَاءَ إِلَى الْقَوْمِ وَهُمْ فِي الصَّلَاةِ وَلَمْ يَكُنْ صَلَّي الرَّكَعَتَيْنِ فَدَخَلَ مَعَهُمْ، ثُمَّ جَلَسَ فِي مُصَلَّاهُ، فَلَمَّا أَضْحَى قَامَ فَقَضَاهُمَا

[6446] Waki' narrated to us from Yazid and Rabi', from Ibn Sirin, from Ibn Umar, that he prayed them after the sun was high.

حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدَ، وَرَبِيعٍ، عَنْ ابْنِ سِيرِينَ، عَنْ ابْنِ عُمرَ أَنَّهُ صَلَّاهُمَا بَعْدَ مَا أَضْحَى

[6447] Waki' narrated to us from Sufyan, from Jabir, from Amir, who said: 'The two Rak'ahs of Fajr are not made up.'

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ أَمِيرٍ، قَالَ: لَا تُقْضَى رَكْعَتَا الْفَجْرِ

[6448] Waki' narrated to us from Fudayl ibn Marzuq, from Atiyyah, who said: 'I saw Ibn Umar make them up when the Imam said the Taslim.'

حَدَّثَنَا وَكِيعٌ، عَنْ فَضِيلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ فَقَضَاهُمَا حِينَ سَلَّمَ الْإِمَامُ

[6449] Abu Bakr narrated to us, saying: Hushaym narrated to us from Abd al-Malik, from Ata', from Zayd ibn Khalid Al-Juhani, who said: The Messenger of Allah (PBUH) said: 'Pray in your houses and do not make them graves.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَلُّوا فِي بُيُوتِكُمْ وَلَا تَتَّخِذُوهَا قُبُورًا

[6450] Abu Mu'awiyah narrated to us from Al-A'mash, from Abu Sufyan, from Jabir, who said: The Messenger of Allah (PBUH) said: 'When one of you finishes the prayer in his mosque, let him make a portion of his prayer for his house, for Allah will put good in his house from his prayer.'

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا قَضَى أَحَدُكُمْ الصَّلَاةَ فِي مَسْجِدِهِ فَلْيَجْعَلْ لِبَيْتِهِ نَصِيبًا مِنْ صَلَاتِهِ، فَإِنَّ اللَّهَ جَاعِلٌ فِي بَيْتِهِ مِنْ صَلَاتِهِ خَيْرًا

[6451] Husayn ibn Ali narrated to us from Za'idah, from Al-A'mash, from Abu Sufyan, from Jabir, from Abu Sa'id, from the Prophet (PBUH), with the like of Abu Mu'awiyah's hadith.

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ

[6452] Ibn Numayr narrated to us, saying: Ubaydullah ibn Umar narrated to us from Nafi', from Ibn Umar, from the Prophet (PBUH) that he said: 'Pray in your houses and do not make them graves.'

حَدَّثَنَا ابْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: صَلُّوا فِي بُيُوتِكُمْ وَلَا تَتَّخِذُوهَا قُبُورًا

[6453] Waki' narrated to us from Abdullah ibn Sa'id, from Salim Abu An-Nadr, from Bishr ibn Sa'id, from Zayd ibn Thabit, who said: The Prophet (PBUH) said: 'The best prayer is a man's prayer in his house, except for the obligatory prayer.'

حَدَّثَنَا وَكَيْعٌ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ سَالِمِ أَبِي النَّضْرِ، عَنْ بَشْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَفْضَلُ الصَّلَاةِ صَلَاةُ الْمَرْءِ فِي بَيْتِهِ، إِلَّا الْمَكْتُوبَةَ

[6454] Abu Usamah narrated to us from Abu al-Umayy, from Al-Qasim, who said: 'Abdullah's best prayer was in his house.'

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي الْعُمَيْسِ، عَنِ الْقَاسِمِ، قَالَ: كَانَتْ أَفْضَلُ صَلَاةِ عَبْدِ اللَّهِ فِي بَيْتِهِ

[6455] Waki' narrated to us from Sufyan, from Mansur, from Hilal ibn Yasaf, from Damrah ibn Habib, from a man among the Companions of the Prophet (PBUH) who said: 'A man's voluntary prayer in his house exceeds his voluntary prayer among people, like the superiority of a man's prayer in congregation over his prayer alone.'

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ ضَمْرَةَ بْنِ حَبِيبٍ، عَنْ رَجُلٍ، مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تَطَوُّعُ الرَّجُلِ فِي بَيْتِهِ يَزِيدُ عَلَى تَطَوُّعِهِ عِنْدَ النَّاسِ، كَفَضْلِ صَلَاةِ الرَّجُلِ فِي جَمَاعَةٍ عَلَى صَلَاتِهِ وَحْدَهُ

[6456] Abu Khalid Al-Ahmar narrated to us from Ash'ath, from Al-Sha'bi, who said: 'Shurayh and Masruq both had a house (room) in which they would prolong the prayer.'

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ أَشْعَثَ، عَنِ الشَّعْبِيِّ، قَالَ: كَانَ شُرَيْحٌ وَمَسْرُوقٌ كِلَاهُمَا لَهُ بَيْتٌ يُطِيلَانِ فِيهِ الصَّلَاةَ

[6457] Isa ibn Yunus narrated to us from Al-Awza'i, from Hassan ibn Atiyyah, who said: 'A man's prayer with his family is part of the secret (private worship).'

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ حَسَّانِ بْنِ عَطِيَّةٍ، قَالَ: صَلَاةُ الرَّجُلِ عِنْدَ أَهْلِهِ مِنَ السِّرِّ

[6458] Al-Hasan ibn Musa narrated to us from Hammad ibn Salamah, from Suhayl, from his father, from Abu Hurayrah, who said: The Messenger of Allah (PBUH) said: 'Do not make your houses graves.'

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا

[6459] Shababah narrated to us, saying: Ibn Abi Dhi'b narrated to us from Salih, the freed slave of Al-Taw'amah, from As-Sa'ib ibn Khabbab, who said: I used to not pray except in the mosque. Zayd ibn Thabit said to me: 'A man's prayer in his house is better than prayer in the mosque, except for the obligatory prayer. And a man's prayer in his house is light.'

حَدَّثَنَا شَبَابَةُ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ، عَنْ صَالِحٍ، مَوْلَى التَّوْأَمَةِ، عَنِ السَّائِبِ بْنِ خَبَّابٍ، قَالَ: كُنْتُ لَا أُصَلِّي إِلَّا فِي الْمَسْجِدِ، فَقَالَ لِي زَيْدُ بْنُ ثَابِتٍ: صَلَاةُ الرَّجُلِ فِي بَيْتِهِ أَفْضَلُ مِنْ صَلَاةٍ فِي الْمَسْجِدِ إِلَّا الْمَكْتُوبَةَ، وَصَلَاةُ الرَّجُلِ فِي بَيْتِهِ نُورٌ

[6460] Abu al-Ahwas narrated to us from Tariq, from Asim ibn Amr, that a group from the people of Iraq came to Umar and asked him about a man's prayer in his house. Umar said: No one has asked me about it since I asked the Messenger of Allah (PBUH) about it, and he said: 'A man's prayer in his house is light, so illuminate your houses.'

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ طَارِقٍ، عَنْ عَاصِمِ بْنِ عَمْرٍو، أَنَّ نَفَرًا مِنْ أَهْلِ الْعِرَاقِ قَدِمُوا عَلَى عُمَرَ فَسَأَلُوهُ عَنْ صَلَاةِ الرَّجُلِ فِي بَيْتِهِ، فَقَالَ عُمَرُ: مَا سَأَلَنِي عَنْهَا أَحَدٌ مُنْذُ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهَا فَقَالَ: صَلَاةُ الرَّجُلِ فِي بَيْتِهِ نُورٌ، فَنَوِّرُوا بُيُوتَكُمْ

[6461] Abu Bakr narrated to us, saying: Waki' narrated to us from Shu'bah, from Al-Hakam, from Yahya ibn al-Jazzar, who said: 'The companions of Abdullah used to say: The front row is the one next to the Maqsurah (enclosure).'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، قَالَ: "كَانَ أَصْحَابُ عَبْدِ اللَّهِ يَقُولُونَ: الصَّفُّ الْمُقَدَّمُ، الَّذِي يَلِي الْمَقْصُورَةَ

[6462] Waki' narrated to us from Al-Mas'udi, from Thabit ibn Ubayd, who said: I heard Abu Ubaydah say: 'The first row is the one next to the Maqsurah.'

حَدَّثَنَا وَكَيْعٌ، عَنِ الْمَسْعُودِيِّ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، قَالَ: سَمِعْتُ أَبَا عُبَيْدَةَ، يَقُولُ: الصَّفُّ الْأَوَّلُ الَّذِي يَلِي الْمَقْصُورَةَ

[6463] Hafs narrated to us from Ash-Shaybani, who said: 'I saw Abu Abd al-Rahman, Zirr ibn Hubaysh, and Amr ibn Maymun praying to the right of the Maqsurah.' And Hafs said once: 'Between the column and the wall.'

حَدَّثَنَا حَفْصٌ، عَنِ الشَّيْبَانِيِّ، قَالَ: رَأَيْتُ أَبَا عَبْدِ الرَّحْمَنِ، وَزِرَّ بْنَ حُبَيْشٍ، وَعَمْرَو بْنَ مَيْمُونٍ يُصَلُّونَ عَنْ يَمِينِ الْمَقْصُورَةِ وَقَالَ حَفْصٌ مَرَّةً: مَا بَيْنَ الْأُسْطُوَانَةِ إِلَى الْحَائِطِ

[6464] Ibn Mahdi narrated to us, saying: Abd al-Wahid ibn Ziyad narrated to us, saying: I said to Al-Hasan: 'They say the first row is the one next to the Maqsurah.' He said: 'It is the one next to the wall.'

حَدَّثَنَا ابْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، قَالَ: قُلْتُ لِلْحَسَنِ: إِنَّهُمْ يَقُولُونَ: الصَّفُّ الْأَوَّلُ الَّذِي يَلِي الْمَقْصُورَةَ، فَقَالَ: هُوَ الَّذِي يَلِي الْحَائِطَ

[6465] Waki' narrated to us from Salamah ibn Wardan, who said: 'I saw Anas praying at the Hijr.'

حَدَّثَنَا وَكِيعٌ، عَنْ سَلَمَةَ بْنِ وَرْدَانَ، قَالَ: رَأَيْتُ أَنَسًا يُصَلِّي عِنْدَ الْحَجْرِ

[6466] Abu Bakr narrated to us, saying: Isma'il ibn Ulayyah narrated to us from Layth, from Mujahid, elevating it (to the Prophet), who said: 'Do not follow a sleeping person or one who is talking (in prayer).'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ يَرْفَعُهُ، قَالَ: لَا يَأْتُمُ بِنَائِمٍ وَلَا مُتَحَدِّثٍ

[6467] Waki' narrated to us, saying: Sufyan narrated to us from Abd al-Karim Abu Umayyah, from Mujahid, that the Prophet (PBUH) forbade us from praying behind sleeping people and those talking.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْكَرِيمِ أَبِي أُمَيَّةَ، عَنْ مُجَاهِدٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ نُصَلِّيَ خَلْفَ النَّوَامِ وَالْمُتَحَدِّثِينَ

[6468] Ibn Ulayyah narrated to us from Ibn 'Awn, who said: Abu Yusuf ibn Abdullah ibn al-Harith narrated to us, saying: I was sitting next to Humayd ibn Abd al-Rahman, and he turned around and saw a man praying behind him. He said to him: 'Either you move away from me, or I will get up away from you.'

حَدَّثَنَا ابْنُ عَلِيٍّ، عَنْ ابْنِ عَوْنٍ، قَالَ: حَدَّثَنَا أَبُو يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، قَالَ: كُنْتُ جَالِسًا إِلَى جَنْبِ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ فَالْتَفَتَ، فَإِذَا رَجُلٌ يُصَلِّي خَلْفَهُ فَقَالَ لَهُ: إِمَّا أَنْ تَحُولَ عَنِّي، وَإِمَّا أَنْ أَقُومَ عَنْكَ

[6469] Al-Thaqafi narrated to us from Khalid Al-Hadhdha', from Abd al-Rahman ibn Sa'id ibn Wahb, from his father, from Ibn Mas'ud, that he disliked following people who are talking.

حَدَّثَنَا النَّقْفِيُّ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدِ بْنِ وَهْبٍ، عَنْ أَبِيهِ، عَنْ ابْنِ مَسْعُودٍ أَنَّهُ كَرِهَ أَنْ يَأْتَمَّ بِقَوْمٍ يَتَحَدَّثُونَ

[6470] Waki' narrated to us from Sufyan, from Abu Ishaq, from Ma'di Karib, from Abdullah, who said: 'Do not follow people who are arguing or engaging in idle talk.'

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ مَعْدِي كَرِبٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: لَا تَأْتَمَّ بِقَوْمٍ يَمْتَرُونَ أَوْ يُلْعُونَ

[6471] Umar ibn Ayyub narrated to us from Ja'far, from Maymun, who said: 'Ibn Umar would not pray behind a man who was not praying, except on Friday.' He said: I mentioned that to Abd al-Karim, and he said: 'Ibn Umar would not pray behind a man who was talking, except on Friday.'

حَدَّثَنَا عُمَرُ بْنُ أُيُوبَ، عَنْ جَعْفَرٍ، عَنْ مَيْمُونٍ، قَالَ: كَانَ ابْنُ عُمَرَ لَا يُصَلِّي خَلْفَ رَجُلٍ لَا يُصَلِّي، إِلَّا يَوْمَ الْجُمُعَةِ قَالَ: فَذَكَرْتُ ذَلِكَ لِعَبْدِ الْكَرِيمِ، فَقَالَ: كَانَ ابْنُ عُمَرَ لَا يُصَلِّي خَلْفَ رَجُلٍ يَتَكَلَّمُ إِلَّا يَوْمَ الْجُمُعَةِ

[6472] Waki' narrated to us, saying: Sufyan narrated to us from Ash'ath ibn Abi al-Sha'tha', from Sa'id ibn Jubayr, who said: 'If they are talking in remembrance of Allah, there is no harm in following them.'

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: إِنْ كَانُوا يَتَحَدَّثُونَ بِذِكْرِ اللَّهِ، فَلَا بَأْسَ أَنْ يَأْتَمَّ بِهِمْ

[6473] Ubaydullah ibn Musa narrated to us from Uthman ibn Abi al-Aswad, from Mujahid, who said: 'That I pray behind a sitting person is more beloved to me than praying behind a sleeping person.'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ عُثْمَانَ بْنِ أَبِي الْأَسْوَدِ، عَنْ مُجَاهِدٍ، قَالَ: أَصَلِّي وَرَاءَ قَاعِدٍ، أَحَبُّ إِلَيَّ مِنْ أَنْ أُصَلِّيَ وَرَاءَ نَائِمٍ

[6474] Waki' narrated to us, saying: Ar-Rabi' ibn Sabih narrated to us from Qays ibn Sa'd, from Tawus, that he disliked following a sleeping person.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الرَّبِيعُ بْنُ صَبِيحٍ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ طَاوُسٍ أَنَّهُ كَرِهَ أَنْ يَأْتِمَّ بِنَائِمٍ

[6475] Abu Bakr narrated to us, saying: Hushaym narrated to us, saying: Yunus ibn Ubayd informed us from Ibn Sirin, from Anas ibn Malik, that Umar ibn al-Khattab saw a man praying wearing a cap lined with fox fur. He said: He threw it off his head and said: 'How do you know? Perhaps it is not pure/slaughtered (Dhakiy).'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ اللَّهِ، عَنْ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، رَأَى رَجُلًا يُصَلِّي وَ عَلَيْهِ فُلَنُصُوءٌ بِطَانَتْهَا مِنْ جُلُودِ الثَّعَالِبِ، قَالَ: فَالْقَاهَا عَنْ رَأْسِهِ، وَقَالَ: مَا يُدْرِيكَ، لَعَلَّهُ لَيْسَ بِذَكِيٍّ

[6476] Hushaym narrated to us, saying: Mansur informed us from Al-Hakam, from Ali, that he used to dislike praying in fox skins.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مَنْصُورٌ عَنْ الْحَكَمِ، عَنْ عَلِيٍّ أَنَّهُ كَانَ يَكْرَهُ الصَّلَاةَ فِي جُلُودِ الثَّعَالِبِ

[6477] Hafs narrated to us from Layth, from Habib, from Sa'id ibn Jubayr, and from Ash'ath ibn Abd al-Malik, from Al-Hasan, that they both said: 'Wear fox skins but do not pray in them.'

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَعَنْ أَشْعَثِ بْنِ عَبْدِ الْمَلِكِ، عَنِ الْحَسَنِ، أَنَّهُمَا قَالَا: الْبَسْ جُلُودَ الثَّعَالِبِ وَلَا تُصَلِّ فِيهَا

[6478] Hushaym narrated to us from Yunus, from Al-Hasan, that he saw no harm in that if they were tanned.

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ أَنَّهُ كَانَ لَا يَرَى بِذَلِكَ بَأْسًا إِذَا دُبِغَتْ

[6479] Hushaym narrated to us, saying: Yunus narrated to us from Amr ibn Sa'id, who said: I saw Abu al-Aliyah enter the mosque and pray with them while wearing a cap lined with fox fur. He took it off his head and put it in his sleeve. When he finished his prayer, I said to him: 'I saw you take your cap off your head and put it in your sleeve?' He said: 'I disliked praying in it, and I disliked putting it down lest it be stolen, so that is why I put it in the sleeve of my shirt.'

حَدَّثَنَا هُشَيْمٌ، قَالَ: حَدَّثَنَا يُونُسُ، عَنْ عَمْرِو بْنِ سَعِيدٍ، قَالَ: رَأَيْتُ أَبَا الْعَالِيَةِ دَخَلَ الْمَسْجِدَ فَصَلَّى بِهِمْ وَعَلَيْهِ قَلَنْسُوَةٌ بِطَانَتُهَا جُلُودُ الثَّعَالِبِ، فَأَخَذَهَا مِنْ رَأْسِهِ وَوَضَعَهَا فِي كُمِهِ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ: قُلْتُ لَهُ: رَأَيْتُكَ أَخَذْتَ قَلَنْسُوتَكَ مِنْ رَأْسِكَ فَوَضَعْتَهَا فِي كُمِكَ؟ فَقَالَ: إِنِّي كَرِهْتُ أَنْ أُصَلِّيَ فِيهَا، وَكَرِهْتُ أَنْ أَضَعَهَا فَتُسْرَقَ، فَلِذَلِكَ جَعَلْتُهَا فِي كُمٍ قَمِيصِي

[6480] Waki' narrated to us from Sufyan, from Sadir As-Sayrafi, from Abu Ja'far, who said: 'Ali ibn al-Husayn had a fox fur coat (Sanjabun) that he wore, but when he prayed, he took it off.'

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَدِيرِ الصَّيرَفِيِّ، عَنْ أَبِي جَعْفَرٍ، قَالَ: كَانَ لِأَلِيِّ بْنِ الْحُسَيْنِ سَنْجَابُونٌ تُعَالِبُ يَلْبَسُهُ، فَإِذَا صَلَّى نَزَعَهُ

[6481] Abu Bakr narrated to us, saying: Isma'il ibn Ibrahim narrated to us from Khalid Al-Hadhdha', from Abd al-Rahman ibn Sa'id ibn Wahb, from his father, that Ali saw people praying while letting their garments hang low (Sadl), so he said: 'As if they are Jews coming out of their synagogue.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ خَالِدِ الْحَذَّاءِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدِ بْنِ وَهْبٍ، عَنْ أَبِيهِ، أَنَّ عَلِيًّا رَأَى قَوْمًا يُصَلُّونَ وَقَدْ سَدَلُوا فَقَالَ: كَأَنَّهُمْ الْيَهُودُ خَرَجُوا مِنْ فِهْرِهِمْ

[6482] Ibn Idris narrated to us from Al-Hasan ibn Abdullah, from Ibrahim, that he disliked letting his garment hang low (Sadl) in prayer.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَرِهَ أَنْ يَسْدَلَ ثَوْبَهُ فِي الصَّلَاةِ

[6483] Ibn Idris narrated to us from Layth, from Mujahid, who said: 'Sadl was disliked.'

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: كُرِهَ سَدْلٌ

[6484] Waki' narrated to us, saying: Fudayl ibn Ghazwan narrated to us from Nafi', from Ibn Umar, that he disliked Sadl in prayer to differ from the Jews, and he said: 'They let their garments hang.'

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَرِهَ السَّدْلَ فِي الصَّلَاةِ مُخَالَفَةً لِلْيَهُودِ وَقَالَ: إِنَّهُمْ يَسُدُّونَ

[6485] Ibn Ulayyah and Hushaym narrated to us from Layth, from Mujahid, that he used to dislike Sadl in prayer.

حَدَّثَنَا ابْنُ عُليَّةَ، وَهُشَيْمٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ أَنَّهُ كَانَ يَكْرَهُ السَّدْلَ فِي الصَّلَاةِ

[6486] Waki' narrated to us, saying: Sufyan narrated to us from Mughirah, from Ibrahim, and from Layth, from Mujahid, that they both disliked Sadl in prayer. Waki' said: 'And we dislike it.'

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَعَنْ لَيْثٍ، عَنْ مُجَاهِدٍ أَنَّهُمَا كَرِهَا السَّدْلَ فِي الصَّلَاةِ قَالَ وَكِيعٌ: وَنَحْنُ نَكْرَهُهُ

[6487] Yahya ibn Adam narrated to us, saying: Hammad ibn Salamah narrated to us from 'Isl ibn Sufyan, from Ata', from Abu Hurayrah, that the Prophet (PBUH) forbade Sadl in prayer.

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عِيسَى بْنِ سُفْيَانَ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ السَّدْلِ فِي الصَّلَاةِ

[6488] Abu Bakr narrated to us, saying: Ibn Idris narrated to us from Abd al-Malik, from Ata', that he did not see any harm in Sadl.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، أَنَّهُ لَمْ يَكُنْ يَرَى بِالسَّدْلِ بَأْسًا

[6489] Ibn Ulayyah narrated to us from Ibn Jurayj, who said: 'Most of what I saw of Ata' was that he practiced Sadl.'

حَدَّثَنَا ابْنُ عُليَّةَ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَكْثَرُ مَا رَأَيْتُ عَطَاءً يَسْدُلُ

[6490] Ibn Ulayyah narrated to us from Ibn Abi Arubah, from Abu Ma'shar, from Ibrahim, that he saw no harm in it if he was wearing a shirt (Qamis underneath).

حَدَّثَنَا ابْنُ عُليَّةَ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ لَا يَرَى بِهِ بَأْسًا إِذَا كَانَ عَلَيْهِ قَمِيصٌ

[6491] Waki' narrated to us, saying: Sufyan narrated to us from Ata' ibn as-Sa'ib, from Muharib, who said: 'I saw Ibn Umar practicing Sadl in prayer.'

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُحَارِبٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ يَسْدُلُ فِي الصَّلَاةِ

[6492] Waki' narrated to us, saying: Abu Shihab Musa ibn Nafi' narrated to us, saying: 'I saw Sa'id ibn Jubayr practicing Sadl in voluntary prayer while wearing a hemmed fur coat (Mustuqah).'

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا أَبُو شِهَابٍ مُوسَى بْنُ نَافِعٍ، قَالَ: رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ يَسْدُلُ فِي التَّطَوُّعِ وَعَلَيْهِ مُسْتَقَّةٌ مُكَفَّفَةٌ

[6493] Waki' narrated to us, saying: Sufyan narrated to us from Abu Ishaq, from Abd al-Rahman ibn al-Aswad, that he used to practice Sadl in prayer.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، أَنَّهُ كَانَ يَسْدُلُ فِي الصَّلَاةِ

[6494] Sahl ibn Yusuf narrated to us from Humayd, who said: 'I saw Al-Hasan innumerable times practicing Sadl in prayer, and I could see his back.'

حَدَّثَنَا سَهْلُ بْنُ يُونُسَ، عَنْ حُمَيْدٍ، قَالَ: رَأَيْتُ الْحَسَنَ مَا لَا أَحْصِي فِي الصَّلَاةِ يَسْدُلُ وَأَنَا أَرَى ظَهْرَهُ

[6495] Waki' narrated to us, saying: Yazid ibn Ibrahim narrated to us from Al-Hasan, who said: 'There is no harm in Sadl in prayer.'

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ، عَنِ الْحَسَنِ، قَالَ: لَا بَأْسَ بِالسَّدْلِ فِي الصَّلَاةِ

[6496] Mu'adh narrated to us, saying: Ibn Awn narrated to us, saying: 'I saw Muhammad (Ibn Sirin) praying while letting his garment hang (Sabl). I do not know if it was over the Izar or over the Qamis.'

حَدَّثَنَا مُعَاذٌ، قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ، قَالَ: رَأَيْتُ مُحَمَّدًا يُصَلِّي وَقَدْ سَدَلَ ثَوْبَهُ فَلَا أَدْرِي عَلَى الْإِزَارِ كَانَ أَوْ عَلَى الْقَمِيصِ

[6497] 'Abdah narrated to us from Ibn Abi Arubah, who said: 'I saw Ibn Sirin practicing Sadl in prayer.'

حَدَّثَنَا عَبْدُهُ، عَنْ ابْنِ أَبِي عَرُوبَةَ، قَالَ: رَأَيْتُ ابْنَ سِيرِينَ يَسْدُلُ فِي الصَّلَاةِ

[6498] Isa ibn Yunus narrated to us from Al-Awza'i, who said: 'I saw Makhul letting a Taylasan (shawl) drape over him in prayer.'

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، قَالَ: رَأَيْتُ مَخْضُولًا يَسْذُلُ طَيْلَسَانَهُ عَلَيْهِ فِي الصَّلَاةِ

[6499] Sahl ibn Yusuf narrated to us from Shu'bah, from Al-Hakam, that he saw no harm (in it).

حَدَّثَنَا سَهْلُ بْنُ يُونُسَ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا

[6500] Waki' narrated to us from Mahdi ibn Maymun, who said: 'I saw Al-Hasan practicing Sadl over the Qaba' (outer garment).'

حَدَّثَنَا وَكَيْعٌ، عَنْ مَهْدِيِّ بْنِ مَيْمُونٍ، قَالَ: رَأَيْتُ الْحَسَنَ يَسْذُلُ عَلَى الْقَبَاءِ

[6501] Abu Bakr narrated to us, saying: Marwan ibn Mu'awiyah narrated to us from Asim, from Abu Qilabah, who said: I asked Muslim ibn Yasar: 'Where should the gaze end in prayer?' He said: 'If it is where you prostrate, that is good.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي قِلَابَةَ، قَالَ: سَأَلْتُ مُسْلِمَ بْنَ يَسَارٍ: أَيْنَ مُنْتَهَى الْبَصَرِ فِي الصَّلَاةِ؟ فَقَالَ: إِنَّ حَيْثُ تَسْجُدُ حَسَنٌ

[6502] Hushaym narrated to us, saying: Al-Awwam informed us from Ibrahim An-Nakha'i, that he used to like for the praying person not to have his gaze go beyond the place of his prostration.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا الْعَوَّامُ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، أَنَّهُ كَانَ يُحِبُّ لِلْمُصَلِّي أَنْ لَا يُجَاوِرَ بَصَرُهُ مَوْضِعَ سُجُودِهِ

[6503] Hushaym narrated to us from Abu Hurrah, from Ibn Sirin, that he used to like for a man to place his gaze towards the place of his prostration. If he does not do so, or similar words, then let him close his eyes.

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي حُرَّةٍ، عَنِ ابْنِ سِيرِينَ، أَنَّهُ كَانَ يُحِبُّ أَنْ يَضَعَ الرَّجُلُ بَصَرَهُ جَدَاءَ مَوْضِعِ سُجُودِهِ فَإِنْ لَمْ يَفْعَلْ، أَوْ كَلِمَةً نَحْوَهَا، فَلْيُغْمِضْ عَيْنَيْهِ

[6504] Abu Bakr narrated to us, saying: Hushaym narrated to us from Layth, from Mujahid, that he disliked for a man to pray with his eyes closed.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، أَنَّهُ كَرِهَ أَنْ يُصَلِّيَ الرَّجُلُ، وَهُوَ مُغْمِضُ الْعَيْنِ

[6505] Zayd ibn Hubab narrated to us, saying: Jamil ibn Ubayd narrated to us, saying: I heard Al-Hasan being asked by a man: 'Should I close my eyes when I prostrate?' He said: 'If you wish.'

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، قَالَ: حَدَّثَنَا جَمِيلُ بْنُ عُبَيْدٍ، قَالَ: سَمِعْتُ الْحَسَنَ، وَسَأَلَهُ رَجُلٌ: أَعْمِضُ عَيْنِي إِذَا سَجَدْتُ؟ فَقَالَ: إِنْ شِئْتَ

[6506] Abu Bakr narrated to us, saying: Yahya ibn Adam narrated to us from Jamil, who said: I heard Al-Hasan being asked about a man closing his eyes while prostrating in prayer. He said: 'There is no harm in it.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ جَمِيلٍ، قَالَ: سَمِعْتُ الْحَسَنَ، وَسُئِلَ عَنِ الرَّجُلِ، يُغْمِضُ عَيْنَيْهِ وَهُوَ سَاجِدٌ فِي الصَّلَاةِ؟ قَالَ: لَا بَأْسَ بِهِ

[6507] Abu Bakr narrated to us, saying: Jarir ibn Abd al-Hamid narrated to us from Burd ibn Abi Ziyad, from Abu Fakhitah, from Ibn Umar, who said: 'Tighten your waist (Izār) in prayer even if with a cord.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ بُرْدِ بْنِ أَبِي زِيَادٍ، عَنْ أَبِي فَاحِشَةَ، عَنْ ابْنِ عُمَرَ، قَالَ: شَدَّ حَقْوَكَ فِي الصَّلَاةِ وَلَوْ بِعَقَالٍ

[6508] 'Abdah narrated to us from Ubaydullah ibn Umar, from Nafi', from Ibn Umar, that he used to not pray unless he was wearing an Izar (waist wrapper).

حَدَّثَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عَبَّادٍ، أَنَّهُ كَانَ لَا يُصَلِّي إِلَّا وَهُوَ مُؤْتَزِرٌ

[6509] Ibn Ulayyah narrated to us from Ayyub, who said: 'I saw Muslim ibn Abdullah praying while wearing an Izar over his shirt,' or he said: 'his Jubbah.'

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، قَالَ: رَأَيْتُ مُسْلِمَ بْنَ عَبْدِ اللَّهِ يُصَلِّي وَهُوَ مُؤْتَزِرٌ فَوْقَ قَمِيصِهِ أَوْ قَالَ: جُبَّتِهِ

[6510] Hushaym narrated to us, saying: Husayn informed us from Abu Malik, that he used to tie his waist in prayer with a thread or something.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ، عَنْ أَبِي مَالِكٍ، أَنَّهُ كَانَ يَشُدُّ حَقْوَهُ فِي الصَّلَاةِ بِخَيْطٍ أَوْ بِشَيْءٍ

[6511] Sharīk narrated to us, from Abū al-Haytham, who said: I said to Ibrāhīm: “Can I pray at night in a shirt and a Qabā’ (outer garment)?” He said: “Bind your waist with an Izār (lower garment).”

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي الْهَيْثَمِ، قَالَ: قُلْتُ لِإِبْرَاهِيمَ: أَصَلِّي بِاللَّيْلِ فِي الْقَمِيصِ وَالْقَبَاءِ؟ قَالَ: شُدَّ حَقُوكَ بِالْإِزَارِ

[6512] Wakī’ narrated to us, from Muḥammad ibn Qays, from Al-Sha‘bī, who said: “Bind your waist even if it is with a cord.”

حَدَّثَنَا وَكَيْعٌ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنِ الشَّعْبِيِّ، قَالَ: شُدَّ حَقُوكَ وَلَوْ بِعَقَالٍ

[6513] Muḥammad ibn Abī ‘Adī narrated to us, from Shu‘bah, from Waḍḍāḥ, that they traveled with Jābir ibn Zayd, and he used to lead them in prayer wearing an Izār over his shirt.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ وَضَّاحٍ، أَنَّهُمْ سَافَرُوا مَعَ جَابِرِ بْنِ زَيْدٍ فَكَانَ يُؤْمُهُمْ مُؤْتَزِرًا فَوْقَ الْقَمِيصِ

[6514] Muḥammad ibn Abī ‘Adī narrated to us, from Ibn ‘Awn, from Muḥammad, that he disliked for a man or a woman to pray without an Izār.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، أَنَّهُ كَانَ يَكْرَهُ لِلرَّجُلِ وَالْمَرْأَةِ أَنْ يُصَلِّيَا بِغَيْرِ إِزَارٍ

[6515] Zayd ibn Ḥubāb narrated to us, from Juhayr ibn Yazīd, from Ibn Sīrīn, who said: I asked him about a man praying wearing an Izār over his shirt? He said: “There is no harm in it.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ جُهَيْرِ بْنِ يَزِيدَ، عَنِ ابْنِ سِيرِينَ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي مُؤْتَرًّا فَوْقَ الْقَمِيصِ؟ فَقَالَ: لَا بَأْسَ بِهِ

[6516] Yaḥyā ibn Yamān narrated to us, from ‘Abd al-Raḥmān al-Ashja‘ī, from Ibn Ma‘qil, who said: “Bind your waist even if it is with a cord.”

حَدَّثَنَا يَحْيَى بْنُ يَمَانَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَشْجَعِيِّ، عَنِ ابْنِ مَعْقِلٍ، قَالَ: شَدَّ حَقْوَكَ وَلَوْ بِعِقَالٍ

[6517] Yaḥyā ibn Yamān narrated to us, from ‘Uthmān ibn al-Aswad, from Mujāhid, who said: “Bind your waist with something.”

حَدَّثَنَا يَحْيَى بْنُ يَمَانَ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ، قَالَ: شَدَّ حَقْوَكَ بِشَيْءٍ

[6518] Ibn Yamān narrated to us, from Al-Ḥārith ibn Thaqīf, from Al-Ḥasan, who said: “Bind your waist even if it is with a cord.”

حَدَّثَنَا ابْنُ يَمَانَ، عَنِ الْحَارِثِ بْنِ ثَقِيفٍ، عَنِ الْحَسَنِ، قَالَ: شَدَّ حَقْوَكَ وَلَوْ بِعِقَالٍ

[6519] Abū Bakr narrated to us, saying: Abū Bakr ibn ‘Ayyāsh narrated to us, from Abū Ḥaṣīn, from Ibn al-Aswad and Ibrāhīm, that they used to lead prayer without an Izār.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبَّاشٍ، عَنْ أَبِي حَصِينٍ، عَنِ ابْنِ الْأَسْوَدِ، وَإِبْرَاهِيمَ، أَنَّهُمَا كَانَا يُؤْمَانُ بِغَيْرِ إِزَارٍ

[6520] Hushaym narrated to us, saying: Mujālid informed us that Abū Hubayrah al-Anṣārī asked Al-Sha‘bī, saying: “Should I bind my waist when I stand to pray?” Al-Sha‘bī said to him: “Only the Magians do that.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُجَالِدٌ، أَنَّ أَبَا هُبَيْرَةَ الْأَنْصَارِيَّ، سَأَلَ الشَّعْبِيَّ فَقَالَ: أَشَدُّ حَقْوِي إِذَا قُمْتُ أُصَلِّي؟ فَقَالَ لَهُ الشَّعْبِيُّ: إِنَّمَا يَفْعَلُ ذَلِكَ الْمَجُوسُ

[6521] Abū Bakr narrated to us, saying: ‘Abd Allāh ibn Idrīs narrated to us, from Ḥuṣayn, from Abū Mālik, who said: “If you wrap the Qabā’ around you, it suffices you as an Izār.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ أَبِي مَالِكٍ، قَالَ: إِذَا ضَمَمْتُ عَلَيْكَ الْقَبَاءَ أَجْزَاكَ مَجْزَى الْإِزَارِ

[6522] Muḥammad ibn ‘Ubayd narrated to us, from Al-Rabī‘ ibn Ḥassān, who said: “I saw Abū al-Bakhtarī praying in a Qabā’.”

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ الرَّبِيعِ بْنِ حَسَّانٍ، قَالَ: رَأَيْتُ أَبَا الْبَخْتَرِيَّ يُصَلِّي فِي قَبَاءٍ

[6523] ‘Ubayd Allāh narrated to us, from Isrā’īl, from Ibrāhīm ibn Muhājir, from Ibrāhīm ibn Suwayd, who said: “Al-Aswad returned from a journey and prayed wearing a Qabā’.”

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، قَالَ: قَدِمَ الْأَسْوَدُ عَنْ سَفَرٍ، فَصَلَّى وَعَلَيْهِ قَبَاءٌ

[6524] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Ibrāhīm, from Hammām, who said: Ḥudhayfah prayed on a raised platform while they were below him. Salmān pulled him until he brought him down. When he finished, he said to him: “Did you not know that your companions disliked for the Imam to pray on something while they are below him?” Ḥudhayfah said: “Yes, I remembered when you pulled me.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، قَالَ: صَلَّى حُذَيْفَةُ عَلَى دُكَّانٍ وَهُمْ أَسْفَلَ مِنْهُ، قَالَ: فَجَذَبَهُ سَلْمَانٌ حَتَّى أَنْزَلَهُ، فَلَمَّا انْصَرَفَ قَالَ لَهُ: أَمَا عَلِمْتَ أَنَّ أَصْحَابَكَ كَانُوا يَكْرَهُونَ أَنْ يُصَلِّيَ الْإِمَامُ عَلَى الشَّيْءِ وَهُمْ أَسْفَلَ مِنْهُ؟ فَقَالَ حُذَيْفَةُ: بَلَى قَدْ ذَكَرْتُ حِينَ مَدَدْتَنِي

[6525] Wakī‘ narrated to us, from Ibn ‘Awn, from Ibrāhīm, who said: Ḥudhayfah prayed on a raised platform in Al-Madā’in, higher than his companions. Abū Mas‘ūd pulled him and said to him: “Do you not know that this is disliked?” He said: “Did you not see that when you reminded me, I remembered?”

حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، قَالَ: صَلَّى حُذَيْفَةُ عَلَى دُكَّانٍ بِالْمَدَائِنِ أَرْفَعَ مِنْ أَصْحَابِهِ، فَمَدَّهُ أَبُو مَسْعُودٍ قَالَ لَهُ: أَمَا عَلِمْتَ أَنَّ هَذَا يَكْرَهُ قَالَ: أَلَمْ تَرَ أَنَّكَ لَمَّا ذَكَرْتَنِي ذَكَرْتُ

[6526] Wakī‘ narrated to us, from Sufyān, from Abū Qays, from Huzayl, from ‘Abd Allāh, that he disliked for the Imam to be elevated above his companions.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي قَيْسٍ، عَنْ هُزَيْلٍ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ كَرِهَ أَنْ يَرْتَفِعَ الْإِمَامُ عَلَى أَصْحَابِهِ

[6527] Wakī‘ narrated to us, from Al-Mas‘ūdī, from Al-Qāsim, who said: There was a Shādhawān (raised platform) in the palace where the Imam would stand. ‘Abd Allāh disliked it and ordered it to be broken.

حَدَّثَنَا وَكِيعٌ، عَنِ الْمَسْعُودِيِّ، عَنِ الْقَاسِمِ، قَالَ: كَانَ شَاذِرْوَانُ الْقَصْرِ يَقُومُ عَلَيْهِ الْإِمَامُ قَالَ: فَكَرِهَهُ عَبْدُ اللَّهِ وَأَمَرَ بِهِ فَكُسِرَ

[6528] Abū al-Aḥwaṣ narrated to us, from Mughīrah, from Ibrāhīm, that he disliked for the Imam’s place to be higher than the people’s place, and he disliked for a man to raise something in his prayer place to prostrate on.

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَكْرَهُ أَنْ يَكُونَ مَكَانُ الْإِمَامِ أَرْفَعَ مِنْ مَكَانِ الْقَوْمِ، وَكَانَ يَكْرَهُ أَنْ يَرْفَعَ الرَّجُلُ فِي مُصَلَاةٍ شَيْئًا يَسْجُدُ عَلَيْهِ

[6529] Marwān ibn Mu‘āwiyah narrated to us, from Ismā‘īl ibn Sumay‘, from Bilāl al-‘Absī, who said: ‘Ammār saw a man praying on his beast. He grabbed him by the neck and brought him down to the ground, saying: “Pray here.”

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ إِسْمَاعِيلَ بْنِ سُمَيْعٍ، عَنْ بِلَالِ الْعَبْسِيِّ، قَالَ: رَأَى عَمَّارٌ رَجُلًا يُصَلِّي عَلَى دَابَّتِهِ، فَأَخَذَ بِقَفَاهُ فَحَطَّهُ إِلَى الْأَرْضِ، فَقَالَ: صَلِّ هَاهُنَا

[6530] Wakī‘ narrated to us, saying: ‘Uthmān narrated to us, from Abū Hind, who said: “I saw ‘Umar ibn ‘Abd al-‘Azīz praying on top of a church in Al-Shām, while the people were below him.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا عُثْمَانُ، عَنْ أَبِي هِنْدٍ، قَالَ: رَأَيْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يُصَلِّي فَوْقَ كَنِيسَةٍ بِالشَّامِ، وَالنَّاسُ أَسْفَلَ مِنْهُ

[6531] Ghundar narrated to us, from Ash‘ath, from Al-Ḥasan, who said: “He saw no harm in the Imam praying on a place higher than his companions.”

حَدَّثَنَا غُنْدَرٌ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، قَالَ: كَانَ لَا يَرَى بَأْسًا أَنْ يُصَلِّيَ الْإِمَامُ عَلَى مَكَانٍ أَرْفَعَ مِنْ أَصْحَابِهِ

[6532] Abū Bakr narrated to us, saying: Abū Bakr ibn ‘Ayyāsh and Muḥammad ibn Fuḍayl narrated to us, from Layth, from Mujāhid, who said: “The Imam of the people is a guarantor, so he should not single himself out with any supplication to the exclusion of them.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، وَمُحَمَّدُ بْنُ فَضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: إِمَامُ الْقَوْمِ ضَامِنٌ فَلَا يَخْصُ نَفْسَهُ بِشَيْءٍ مِنَ الدُّعَاءِ دُونَهُمْ

[6533] Ibn ‘Ulayyah narrated to us, from Khālīd al-Ḥadhdhā’, who said: Abū Qilābah said: “Do you know why I disliked leadership (Imamate)?” He said: “No.” He said: “But I disliked it because it is not for an Imam to single himself out with supplication to the exclusion of those behind him.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ خَالِدِ الْحَدَّاءِ، قَالَ: قَالَ أَبُو قِلَابَةَ: تَدْرِي لِمَ كَرِهْتُ الْإِمَامَةَ؟ قَالَ: لَا، وَلَكِنَّهَا كَرِهْتُ أَنَّهُ لَيْسَ لِلْإِمَامِ أَنْ يَخْصَّ نَفْسَهُ بِدُعَاءٍ مِنْ دُونِ مَنْ وَرَاءَهُ

[6534] Jarīr narrated to us, from Mughīrah, from Ibrāhīm, who said: “It is disliked for the Imam to single himself out with anything to the exclusion of his companions.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يُكْرَهُ أَنْ يَخْصَّ الْإِمَامُ نَفْسَهُ بِشَيْءٍ مِنْ دُونِ أَصْحَابِهِ

[6535] Abū Dāwūd al-Ṭayālīsī narrated to us, from Hārūn ibn Ibrāhīm, who said: I said to Ibn Sīrīn: “Can the Imam single himself out with any supplication?” He said: “No, let him supplicate for them as he supplicates for himself.”

حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ هَارُونَ بْنِ إِبْرَاهِيمَ، قَالَ: قُلْتُ لِابْنِ سِيرِينَ: لِلْإِمَامِ أَنْ يَخْصَّ بِشَيْءٍ مِنَ الدُّعَاءِ؟ قَالَ: لَا، فَلْيَدْعُ لَهُمْ كَمَا يَدْعُو لِنَفْسِهِ

[6536] Ibn Mahdī narrated to us, from Sufyān, from Layth, from Ṭawūs, from Mujāhid, who said: “It is not appropriate for the Imam to single himself out with supplication to the exclusion of the people.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنْ مُجَاهِدٍ، قَالَ: لَا يَنْبَغِي لِلْإِمَامِ أَنْ يَخُصَّ نَفْسَهُ بِدُعَاءٍ مِنْ دُونِ الْقَوْمِ

[6537] Abū Khālid al-Aḥmar narrated to us, from Ash‘ath, from Kurdūs, from ‘Abd Allāh, that he disliked for a man leading people to single himself out with any supplication to the exclusion of them.

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ أَشْعَثَ، عَنْ كُرْدُوسٍ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ كَانَ يَكْرَهُ إِذَا كَانَ الرَّجُلُ فِي الْقَوْمِ أَنْ يَخُصَّ نَفْسَهُ بِشَيْءٍ مِنَ الدُّعَاءِ دُونَهُمْ

[6538] Abū Bakr narrated to us, saying: Hushaym narrated to us, saying: Ḥuṣayn informed us, from Sa‘id ibn Jubayr, who said: “I do not care if I blow in prayer or speak.” He also said: “Blowing in prayer is speech.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: مَا أَبَالِي نَفَخْتُ فِي الصَّلَاةِ أَوْ تَكَلَّمْتُ، وَقَالَ: النَّفْخُ فِي الصَّلَاةِ كَلَامٌ

[6539] Hushaym narrated to us, saying: Mughīrah informed us, from Ibrāhīm, that he disliked blowing in prayer, and said: “Remove it with your garment or the sleeve of your shirt.” And blowing was disliked.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَكْرَهُ النَّفْخَ فِي الصَّلَاةِ، وَقَالَ: نَحْه بِثَوْبِكَ أَوْ بِكُمِّ قَمِيصِكَ، وَكَرِهَ النَّفْخَ

[6540] Hushaym narrated to us, from Al-Shaybānī, from Ibn Abī al-Hudhayl, who said: “To prostrate on hot stones is dearer to me than to blow in my prayer.”

حَدَّثَنَا هُشَيْمٌ، عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي الْهُدَيْلِ، قَالَ: لَأَنْ أَسْجُدَ عَلَى الرَّصْفِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَنْفُخَ فِي صَلَاتِي

[6541] Ibn Fuḍayl narrated to us, from Al-Shaybānī, from ‘Abd Allāh ibn Abī al-Hudhayl, who said: “To place my forehead on a live coal until it is extinguished is dearer to me than to blow in my prayer, then prostrate.”

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْهُدَيْلِ، قَالَ: لَأَنْ أَضَعَ جَبْهَتِي عَلَى جَمْرَةٍ حَتَّى تُطْفَأَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَنْفُخَ فِي صَلَاتِي، ثُمَّ أَسْجُدَ

[6542] Ibn Fuḍayl narrated to us, from Al-A‘mash, from Muslim, from Ibn ‘Abbās, that he said: “Blowing in prayer is speech.”

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: النَّفْخُ فِي الصَّلَاةِ كَلَامٌ

[6543] Muḥammad ibn Fuḍayl narrated to us, from Al-Ḥasan ibn ‘Ubayd Allāh, from Abū al-Duḥā, from Ibn ‘Abbās, that he said: “Blowing in prayer is speech that cuts off the prayer.”

حَدَّثَنَا مُحَمَّدُ بْنُ فَضَيْلٍ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: النَّفْخُ فِي الصَّلَاةِ كَلَامٌ يَقْطَعُ الصَّلَاةَ

[6544] Yaḥyā ibn Sa‘īd narrated to us, from Ibn Jurayj, from ‘Aṭā’, that he disliked blowing in prayer.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، أَنَّهُ كَرِهَ النَّفْخَ فِي الصَّلَاةِ

[6545] ‘Abd al-A‘lā narrated to us, حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ مَكْهُولٍ، أَنَّهُ كَانَ يَكْرَهُ النَّفْخَ فِي الصَّلَاةِ from Burd, from Makhūl, that he disliked blowing in prayer.

[6546] Ibn Mahdī narrated to us, حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي حَصِينٍ، أَنَّ أَبَا عَبْدِ الرَّحْمَنِ، كَرِهَ النَّفْخَ فِي الصَّلَاةِ from Isrā‘il, from Abū Ḥaṣīn, that Abū ‘Abd al-Raḥmān disliked blowing in prayer.

[6547] Wakī‘ narrated to us, from حَدَّثَنَا وَكَيْعٌ، عَنْ كَهْمَسٍ، عَنْ ابْنِ بُرَيْدَةَ، قَالَ: كَانَ كَاهْمَس، from Ibn Buraydah, who said: “It used to be said that it is rude for a man to blow in his prayer.” يُقَالُ مِنَ الْجَفَاءِ أَنْ يَنْفُخَ الرَّجُلُ فِي صَلَاتِهِ

[6548] Muḥammad ibn ‘Ubayd حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ سُفْيَانَ الْعَصْفَرِيِّ، قَالَ: صَلَّيْتُ فِي حُجْرَةِ الشَّعْبِيِّ، فَتَفَخْتُ فَنَهَانِي، وَقَالَ: إِنْ رَأَيْتَ أَدَى فَاْمَسَحْهُ بِيَدِكَ Muḥammad ibn ‘Ubayd narrated to us, from Sufyān al-‘Uṣfurī, who said: I prayed in Al-Sha‘bī’s room and blew, so he forbade me and said: “If you see harm, wipe it with your hand.”

[6549] Abū al-Aḥwaṣ narrated to us, from Abū Ḥamzah, from Abū Ṣāliḥ, that a relative of Umm Salamah prayed and blew. Umm Salamah said: “Do not do that, for the Messenger of Allah ﷺ said to a black servant of ours called Rabāḥ: ‘Dust your face, O Rabāḥ.’”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي حَمَزَةَ، عَنْ أَبِي صَالِحٍ، أَنَّ قَرِيبًا لِأُمِّ سَلَمَةَ صَلَّى، فَنفَخَ، فَقَالَتْ أُمُّ سَلَمَةَ: لَا تَفْعَلْ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِغُلَامٍ لَنَا أَسْوَدَ يُقَالُ لَهُ رَبَاحٌ: تَرَبِّ يَا رَبَاحُ وَجْهَكَ

[6550] ‘Abd al-A‘lā narrated to us, from Ma‘mar, from Yaḥyā ibn Abī Kathīr, that he disliked blowing in prayer.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، أَنَّهُ كَرِهَ النَّفْخَ فِي الصَّلَاةِ

[6551] Abū Bakr narrated to us, saying: Sharīk narrated to us, from Layth, that he saw Mujāhid fanning himself in prayer.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ لَيْثٍ، أَنَّهُ رَأَى مُجَاهِدًا يَتَرَوَّحُ فِي الصَّلَاةِ

[6552] Wakī‘ narrated to us, from Yūnus ibn Abī Ishāq, from Abū al-Safar, who said: “We saw the elders of the neighborhood and the youth fanning them during prayer.”

حَدَّثَنَا وَكَيْعٌ، عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِي السَّفَرِ، قَالَ: أَدْرَكْنَا أَشْيَاحَ الْحَيِّ وَالشَّبَابَ يُرَوِّحُونَهُمْ فِي الصَّلَاةِ

[6553] Ma'n ibn 'Isā narrated to us, from 'Ubaydah bint Nābil, the freed slave of 'Ā'ishah bint Sa'd, who said: "I saw 'Ā'ishah bint Sa'd shaking her chemise in prayer," meaning fanning with it.

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ عُبَيْدَةَ ابْنَةِ نَابِلٍ، مَوْلَاةِ عَائِشَةَ ابْنَةِ سَعْدٍ قَالَتْ: رَأَيْتُ عَائِشَةَ ابْنَةَ سَعْدٍ تَنْفُضُ دِرْعَهَا فِي الصَّلَاةِ أَيْ تُرَوِّحُ بِهِ

[6554] Zayd ibn Ḥubāb narrated to us, from Hārūn ibn Ibrāhīm, from Ibn Sīrīn, who said: "There is no harm in fanning during prayer."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ هَارُونَ بْنِ إِبْرَاهِيمَ، عَنِ ابْنِ سِيرِينَ، قَالَ: لَا بَأْسَ بِالَّتَرْوِيحِ فِي الصَّلَاةِ

[6555] Wakī' narrated to us, from Ibn Mubārak, from Al-Ḥasan, that he disliked it as a frivolous action, but saw no harm in it during intense heat.

حَدَّثَنَا وَكَيْعٌ، عَنِ ابْنِ مُبَارَكٍ، عَنِ الْحَسَنِ، أَنَّهُ كَرِهَهُ عَبَثًا، وَلَمْ يَرِ بِهِ فِي شِدَّةِ الْحَرِّ بَأْسًا

[6556] 'Abd Allāh ibn Mubārak and Wakī' narrated to us, from Mubārak, from 'Abd Allāh ibn Muslim ibn Yasār, from his father, that he disliked fanning during prayer.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، وَوَكَيْعٌ، عَنِ مُبَارَكٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمِ بْنِ يَسَارٍ، عَنْ أَبِيهِ، أَنَّهُ كَرِهَ التَّرْوِيحَ فِي الصَّلَاةِ

[6557] Wakī‘ narrated to us, from Hishām al-Dastuwā’ī, from ‘Abd al-Karīm, from ‘Umayr ibn Abī Umayyah, who said: “I fanned myself between Abū al-‘Āliyah and Muslim ibn Yasār, and they forbade me.”

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عُمَيْرِ بْنِ أَبِي أُمَيَّةَ، قَالَ: تَرَوَحْتُ بَيْنَ أَبِي الْعَالِيَةِ، وَمُسْلِمِ بْنِ يَسَارٍ فَتَهَيَّأَنِي

[6558] Wakī‘ narrated to us, from Sufyān, from Abū al-‘Alā’ ibn al-Musayyib, from a man, from Ibrāhīm, that he disliked fanning during prayer.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ رَجُلٍ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَرِهَ التَّرْوِيحَ فِي الصَّلَاةِ

[6559] Wakī‘ narrated to us, from Mis‘ar and Sufyān, from Abū Ḥaṣīn, from Abū ‘Abd al-Raḥmān al-Sulamī, that he disliked fanning during prayer.

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، وَسُفْيَانَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، أَنَّهُ كَرِهَ التَّرْوِيحَ فِي الصَّلَاةِ

[6560] Abū Bakr narrated to us, saying: ‘Abd Allāh ibn Idrīs narrated to us, from Ḥuṣayn, from Mujāhid, who said: “We used to campaign at sea with Junādah ibn Abī Umayyah, and we would pray sitting in the ship.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ مُجَاهِدٍ، قَالَ: كُنَّا نَغْزُو مَعَ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ الْبَحْرَ، فَكُنَّا نُصَلِّي فِي السَّفِينَةِ قُعُودًا

[6561] Hushaym narrated to us, from Yūnus, that Ibn Sīrīn said: I went out with Anas to Banī Sīrīn in a large ship. He led us in prayer sitting for two rak‘ahs, then led us in another two rak‘ahs.

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، أَنَّ ابْنَ سِيرِينَ، قَالَ: خَرَجْتُ مَعَ أَنَسٍ إِلَى بَنِي سِيرِينَ فِي سَفِينَةٍ عَظِيمَةٍ، قَالَ: فَأَمَّنَا فَصَلَّى بِنَا فِيهَا جُلُوسًا رَكَعَتَيْنِ ثُمَّ صَلَّى بِنَا رَكَعَتَيْنِ أُخْرَاوَيْنِ

[6562] Ibn ‘Ulayyah narrated to us, from Khālīd, from Abū Qilābah, that he saw no harm in praying sitting in a ship.

حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، "أَنَّهُ كَانَ لَا يَرَى بَأْسًا بِالصَّلَاةِ فِي السَّفِينَةِ جَالِسًا

[6563] Wakī‘ narrated to us, from Abū Khuzaymah and Ṭāwūs, who said: “Pray in it sitting.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي خُرَيْمَةَ، وَطَاوُسٍ، قَالَ: صَلَّ فِيهَا قَاعِدًا

[6564] Abū Bakr narrated to us, saying: Marwān ibn Mu‘āwiyah narrated to us, from Ḥumayd, who said: Anas was asked about prayer in a ship. ‘Abd Allāh ibn Abī ‘Utbaḥ, the freed slave of Anas, who was sitting with us, said: “I traveled with Abū Sa‘īd al-Khudrī, Abū al-Dardā’, and Jābir ibn ‘Abd Allāh,” and Ḥumayd said: and others whom he named, “and our Imam used to lead us in prayer in the ship standing, and we prayed behind him standing, and if we wished, we could have docked and gone out.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ حُمَيْدٍ، قَالَ: سَمِعْتُ أَنَسَ عَنِ الصَّلَاةِ فِي السَّفِينَةِ، فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي عُثْبَةَ مَوْلَى أَنَسٍ وَهُوَ مَعَنَا جَالِسٌ: سَافَرْتُ مَعَ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَأَبِي الدَّرْدَاءِ، وَجَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ حُمَيْدٌ: وَأَنَاسٍ قَدْ سَمَاهُمْ، فَكَانَ إِمَامَنَا يُصَلِّي بِنَا فِي السَّفِينَةِ قَائِمًا، وَنَحْنُ نُصَلِّي خَلْفَهُ قَائِمًا، وَلَوْ شِئْنَا لَأَرْقَأْنَا وَخَرَجْنَا

[6565] Ibn ‘Ulayyah narrated to us, from Ibn ‘Awn, from ‘Abd Allāh ibn Muslim ibn Yasār, from his father, that his father used to set up a marker in the ship and pray standing while its sail was raised and it was moving.

حَدَّثَنَا ابْنُ عُليَّةٍ، عَنْ ابْنِ عَوْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ بْنِ يَسَارٍ، عَنْ أَبِيهِ، أَنَّ أَبَاهُ كَانَ يَنْصِبُ عَلَمًا فِي السَّفِينَةِ، يُصَلِّي قَائِمًا، وَأَنَّهَا لَمَرْفُوعَةٌ شِرَاعُهَا تَجْرِي

[6566] Ḥafṣ narrated to us, from ‘Āṣim, from Al-Sha‘bī, Al-Ḥasan, and Ibn Sīrīn, who said: “Pray in the ship standing.” Al-Ḥasan said: “Do not burden your companions.”

حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، وَالْحَسَنِ، وَابْنِ سِيرِينَ، قَالُوا: صَلَّ فِي السَّفِينَةِ قَائِمًا وَقَالَ الْحَسَنُ: لَا تَشُقُّ عَلَى أَصْحَابِكَ

[6567] Ibn ‘Ulayyah narrated to us, from Ayyūb, from Ibn Sīrīn, that he said regarding prayer in a ship: “If you wish, standing, and if you wish, sitting; and standing is better.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنِ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، أَنَّهُ قَالَ: فِي الصَّلَاةِ فِي السَّفِينَةِ: إِنْ شِئْتَ قَائِمًا وَإِنْ شِئْتَ قَاعِدًا، وَالْقِيَامُ أَفْضَلُ

[6568] Ibn ‘Ulayyah narrated to us, from Ibn Abī ‘Arūbah, from Qatādah, from Sa‘īd ibn al-Musayyib, that he said: “He prays in the ship standing; if he cannot, then sitting, and prostrate on a stable part of it.”

حَدَّثَنَا ابْنُ عُليَّةَ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّهُ قَالَ: يُصَلِّي فِي السَّفِينَةِ قَائِمًا، فَإِنْ لَمْ يَسْتَطِعْ فَقَاعِدًا وَاسْجُدْ عَلَى قَرَارٍ مِنْهَا

[6569] Wakī‘ narrated to us, from Mālik ibn Mighwal, from Al-Sha‘bī, who said: “Pray in it standing.”

حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنِ الشَّعْبِيِّ، قَالَ: صَلَّ فِيهَا قَائِمًا

[6570] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Ibrāhīm, who said: “Pray in the ship standing.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: صَلَّ فِي السَّفِينَةِ قَائِمًا

[6571] Abū al-Aḥwaṣ narrated to us, from Mughīrah, who said: I asked Ibrāhīm about prayer in a ship. He said: “If he can go out, let him go out. Otherwise, let him pray standing if he can. Otherwise, let him pray sitting and face the Qiblah whenever it turns.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، قَالَ: سَأَلْتُ إِبْرَاهِيمَ عَنِ الصَّلَاةِ فِي السَّفِينَةِ، فَقَالَ: إِنْ اسْتَطَاعَ أَنْ يَخْرُجَ فَلْيَخْرُجْ، وَإِلَّا فَلْيُصَلِّ قَائِمًا إِنْ اسْتَطَاعَ، وَإِلَّا فَلْيُصَلِّ قَاعِدًا وَيَسْتَقْبِلِ الْقِبْلَةَ كُلَّمَا تَحَرَّفَتْ

[6572] Ibn Abī Ghaniyyah narrated to us, from his father, from Al-Ḥakam, who said: “He prays in it standing; if he cannot, then sitting. And if he can go out to the land, let him go out.”

حَدَّثَنَا ابْنُ أَبِي غَنْيَّةٍ، عَنْ أَبِيهِ، عَنِ الْحَكَمِ، قَالَ: يُصَلِّي فِيهَا قَائِمًا، فَإِنْ لَمْ يَسْتَطِعْ فَقَاعِدًا، وَإِنْ اسْتَطَاعَ أَنْ يَخْرُجَ إِلَى الْبَرِّ فَلْيَخْرُجْ

[6573] Wakī‘ narrated to us, saying: Ḥasan ibn Ṣāliḥ narrated to us, from Muṭarrif, from ‘Āmir, who said: “He sets up a marker in the ship and does not follow it.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا حَسَنُ بْنُ صَالِحٍ، عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، قَالَ: يَنْصِبُ عَلَمًا فِي السَّفِينَةِ لَمْ يَتَّبِعْهُ

[6574] Wakī‘ narrated to us, saying: Al-‘Alā’ ibn Qays al-Kāhili narrated to us, saying: I asked ‘Aṭā’ about prayer in a ship. He said: “Do not pray in it as long as you find land.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ قَيْسٍ الْكَاهِلِيُّ، قَالَ: سَأَلْتُ عَطَاءَ عَنِ الصَّلَاةِ فِي السَّفِينَةِ، فَقَالَ: لَا تُصَلُّوا فِيهَا مَا وَجَدْتُمْ حَدًّا

[6575] Abū Bakr narrated to us, saying: Abū al-Aḥwaṣ narrated to us, from Mughīrah, from Ibrāhīm, who said: “He faces the Qiblah whenever it turns.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يَسْتَقْبِلُ الْقِبْلَةَ كُلَّمَا تَحَرَّفَتْ

[6576] Wakī‘ narrated to us, saying: Sufyān narrated to us, from Mughīrah, from Ibrāhīm, who said: “He turns with the Qiblah wherever it turns.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يَدُورُ مَعَ الْقِبْلَةِ حَيْثُ دَارَتْ

[6577] Ibn Abī Ghaniyyah narrated to us, from his father, from Al-Ḥakam, who said: “He completes the Qiblah wherever the ship turns.”

حَدَّثَنَا ابْنُ أَبِي غَنِيَّةٍ، عَنْ أَبِيهِ، عَنِ الْحَكَمِ، قَالَ: يُتِمُّ الْقِبْلَةَ حَيْثُ دَارَتْ السَّفِينَةُ

[6578] Wakī‘ narrated to us, saying: Al-Rabī‘ ibn Ṣabīḥ narrated to us, from Al-Ḥasan and Ibn Sīrīn, who said: “They pray in it standing in congregation, and they turn with the Qiblah wherever it turns.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الرَّبِيعُ بْنُ صَبِيحٍ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ، قَالَا: يُصَلُّونَ فِيهَا قِيَامًا جَمَاعَةً، وَيَدُورُونَ مَعَ الْقِبْلَةِ حَيْثُ دَارَتْ

[6579] Hushaym narrated to us, from Ayyūb Abū al-‘Alā’, who said: I heard ‘Aṭā’ being asked about a sailor who is in a ship, and his family is with him in it, and it is his home in which he travels. He said: “He prays four rak‘ahs in it.”

حَدَّثَنَا هُشَيْمٌ، عَنْ أَيُّوبَ أَبِي الْعَلَاءِ، قَالَ: سَمِعْتُ عَطَاءً، وَسُئِلَ عَنْ مَلَّاحٍ يَكُونُ فِي سَفِينَةٍ، وَمَعَهُ فِيهَا أَهْلُهُ، وَهِيَ مَنْزِلُهُ يُسَافِرُ فِيهَا، قَالَ: يُصَلِّي فِيهَا أَرْبَعًا

[6580] Ḥafṣ narrated to us, from Ismā‘īl, who said: Al-Ḥasan was asked about sailors who are in the ship with their families, do they complete the prayer? He said: “Yes, they are their homes.”

حَدَّثَنَا حَفْصٌ، عَنْ إِسْمَاعِيلَ، قَالَ: سُئِلَ الْحَسَنُ عَنِ الْمَلَّاحِينَ يَكُونُونَ فِي السَّفِينَةِ فِي أَهَالِيهِمْ، يُتِمُّونَ الصَّلَاةَ؟ قَالَ: نَعَمْ هِيَ مَنَازِلُهُمْ

[6581] Wakī‘ narrated to us, saying: Iyās ibn Daghfal narrated to us, saying: I asked ‘Aṭā’ about prayer in a ship. He said: “They are settled.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا إِيَّاسُ بْنُ دَغْفَلٍ، قَالَ: سَأَلْتُ عَطَاءً عَنِ الصَّلَاةِ فِي السَّفِينَةِ، فَقَالَ: هُمْ مُطْمَئِنُّونَ

[6582] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Ḥawshab ibn ‘Aqīl al-‘Abdī, who said: Al-Ḥasan was asked about a Magian sailor being in front of the people in the ship while they are praying. He said: “There is no harm in it if he is sleeping.” He said: “He prays behind him even if he is standing.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ حَوْشَبِ بْنِ عَقِيلٍ الْعَبْدِيِّ، قَالَ: سُئِلَ الْحَسَنُ عَنِ الْمَلَّاحِ الْمَجُوسِيِّ، يَكُونُ بَيْنَ يَدَيِ الْقَوْمِ فِي السَّفِينَةِ وَهُمْ يُصَلُّونَ، قَالَ: لَا بَأْسَ بِهِ وَهُوَ نَائِمٌ قَالَ: يُصَلِّي خَلْفَهُ وَإِنْ كَانَ قَائِمًا

[6583] Wakī‘ narrated to us, saying: Sharīk narrated to us, from Maṭar, from ‘Aṭā’ ibn Abī Rabāḥ, regarding Magian sailors being in front of the people in the ship while they are praying. He said: “There is no harm in it.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ مَطَرٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، فِي الْمَلَّاحِينَ الْمَجُوسِيِّينَ يَكُونُونَ بَيْنَ يَدَيِ الْقَوْمِ فِي السَّفِينَةِ وَهُمْ يُصَلُّونَ، قَالَ: لَا بَأْسَ بِهِ

[6584] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, saying: Sufyān narrated to us, from Al-Suddī, from a man called Yazīd, from ‘Ammār ibn Yāsir, that he fainted during Dhuhr, ‘Aṣr, Maghrib, and ‘Ishā’. He regained consciousness during part of the night and made them up.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ السُّدِّيِّ، عَنْ رَجُلٍ يُقَالُ لَهُ: يَزِيدُ، عَنْ عَمَّارِ بْنِ يَاسِرٍ، أَنَّهُ أُغْمِيَ عَلَيْهِ الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ، فَأَفَاقَ فِي بَعْضِ اللَّيْلِ فَقَضَاهُنَّ

[6585] Ḥaḥṣ narrated to us, from Al-Taymī, from Abū Mijlāz, who said: It was said to ‘Imrān ibn Ḥuṣayn that Samurah ibn Jundub says regarding the one who faints: “He makes up for every prayer with a similar one.” ‘Imrān said: “It is not as is said; he makes them all up.”

حَدَّثَنَا حَفْصٌ، عَنِ النَّيْمِيِّ، عَنْ أَبِي مِجْلَزٍ، قَالَ: قِيلَ لِعِمْرَانَ بْنِ حُصَيْنٍ: إِنَّ سَمُرَةَ بْنَ جُنْدُبٍ، يَقُولُ فِي الْمُغْمَى عَلَيْهِ: يَقْضِي مَعَ كُلِّ صَلَاةٍ مِثْلَهَا فَقَالَ عِمْرَانُ: لَيْسَ كَمَا يُقَالُ يَقْضِيهِنَّ جَمِيعًا

[6586] Hushaym narrated to us, from Ibn Abī Laylā and Ash‘ath, from Nāfi‘, from Ibn ‘Umar, that he fainted for days, so he repeated the prayer of the day he regained consciousness and did not repeat anything from the past.

حَدَّثَنَا هُشَيْمٌ، عَنِ ابْنِ أَبِي لَيْلَى، وَأَشْعَثٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ أُغْمِيَ عَلَيْهِ أَيَّامًا فَأَعَادَ صَلَاةَ يَوْمِهِ الَّذِي أَفَاقَ فِيهِ، وَلَمْ يُعِدْ شَيْئًا مِمَّا مَضَى

[6587] Wakī‘ narrated to us, saying: Ibn Abī Laylā narrated to us, from Nāfi‘, from Ibn ‘Umar, that he fainted - Wakī‘ said: I think he said for a month - and he prayed the prayer of his day.

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، "أَنَّهُ أُغْمِيَ عَلَيْهِ، قَالَ وَكَيْعٌ: أَرَاهُ قَالَ شَهْرًا، فَصَلَّى صَلَاةَ يَوْمِهِ

[6588] Abū Bakr ibn ‘Ayyāsh narrated to us, from Layth, from ‘Atā’, from Ṭāwūs and Mujāhid, that they said regarding the one who faints: “He makes up his prayer just as he makes up Ramadan.”

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، عَنْ طَاوُسٍ، وَمُجَاهِدٍ، أَنَّهُمْ قَالُوا فِي الْمُغْمَى عَلَيْهِ: يَقْضِي صَلَاتَهُ كَمَا يَقْضِي رَمَضَانَ

[6589] Abū Bakr ibn ‘Ayyāsh narrated to us, from Mughīrah, from Ibrāhīm, who said: “He makes up the prayer of the day he regained consciousness.”

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يَقْضِي صَلَاةَ يَوْمِهِ الَّذِي أَفَاقَ

[6590] Hushaym narrated to us, saying: Mughīrah informed us, from Ibrāhīm, who said: I asked him about the one who faints when he regains consciousness. He said: “He makes up the prayer of the day he regained consciousness.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، قَالَ: سَأَلْتُهُ عَنِ الْمُغْمَى عَلَيْهِ إِذَا أَفَاقَ، قَالَ: يَقْضِي صَلَاةَ يَوْمِهِ الَّذِي أَفَاقَ فِيهِ

[6591] Hushaym narrated to us, saying: Yūnus narrated to us, from Al-Ḥasan, that he used to say: “If a man faints for two prayers, he does not repeat them; but if he faints for one prayer, he repeats it.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: حَدَّثَنَا يُونُسُ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ: إِذَا أُغْمِيَ عَلَى الرَّجُلِ صَلَاتَيْنِ لَمْ يُعَدَّ، وَإِذَا أُغْمِيَ عَلَيْهِ صَلَاةٌ وَاحِدَةٌ أَعَادَهَا

[6592] Hushaym narrated to us, from Manṣūr, from Al-Ḥārith, from Ibrāhīm, who used to say regarding the one who faints: “If he faints for a day and night, he repeats it; and if it is more than that, he does not repeat it.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنِ الْحَارِثِ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ يَقُولُ فِي الْمَغْمَى عَلَيْهِ إِذَا أُغْمِيَ عَلَيْهِ يَوْمٌ وَلَيْلَةٌ: أَعَادَ وَإِذَا كَانَ أَكْثَرَ مِنْ ذَلِكَ لَمْ يُعَدِّ

[6593] Ibn Abī Ghaniyyah narrated to us, from his father, from Al-Ḥakam, who said: “If a man faints for days then regains consciousness, he makes up the prayer of his day and night.”

حَدَّثَنَا ابْنُ أَبِي غَنْيَّةٍ، عَنْ أَبِيهِ، عَنِ الْحَكَمِ، قَالَ: إِذَا أُغْمِيَ عَلَى الرَّجُلِ أَيَّامًا ثُمَّ أَفَاقَ قَضَى صَلَاةَ يَوْمِهِ وَلَيْلَتِهِ

[6594] Mu‘tamir ibn Sulaymān narrated to us, from Mijshar, that Maymūn held the view that the man who faints should make up the prayer just as he makes up the fast.

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ مِجْشَرٍ، أَنَّ مَيْمُونًا، كَانَ يَرَى أَنَّ يَقْضِي الرَّجُلُ الْمَغْمَى عَلَيْهِ الصَّلَاةَ كَمَا يَقْضِي الصَّوْمَ

[6595] Abū Bakr narrated to us, saying: Hushaym narrated to us, saying: Yūnus ibn ‘Ubayd informed us, from Ibn Sīrīn, who said: “He fainted for days and did not repeat anything.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يُونُسُ بْنُ عُبَيْدٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: أُغْمِيَ عَلَيْهِ أَيَّامًا فَلَمْ يُعَدِّ شَيْئًا

[6596] Hushaym narrated to us, saying: Juwaybir informed us, from Al-Ḍaḥḥāk, who said: He fainted for several prayers. It was said to him: “You have missed such and such prayers.” He said: “I have not missed anything,” and he did not repeat them.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا جُوَيْرٌ، عَنِ الضَّحَّاكِ، قَالَ: أَعْمِيَ عَلَيْهِ صَلَوَاتُ، فَقِيلَ لَهُ: إِنَّهُ قَدْ ذَهَبَ مِنْذُ كَذَا وَكَذَا صَلَاةً، قَالَ: فَقَالَ: لَمْ يَذْهَبْ مِنِّي شَيْءٌ وَلَمْ يُعَدَّ

[6597] Ḥaṣṣ ibn Ghiyāth narrated to us, from Ash‘ath, from Al-Ḥasan, who said: “The one who faints makes up the fast but not the prayer, just as the menstruating woman makes up the fast but not the prayer.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، قَالَ: الْمُعْمَى عَلَيْهِ يَقْضِي الصَّيَّامَ وَلَا يَقْضِي الصَّلَاةَ، كَمَا أَنَّ الْحَائِضَ تَقْضِي الصَّوْمَ وَلَا تَقْضِي الصَّلَاةَ

[6598] Wakī‘ narrated to us, saying: Sufyān narrated to us, from Jābir, from ‘Āmir, who said: “The one who faints does not make up [prayers]. I follow the Mothers of the Believers who did not make up [prayers] during their menstruation.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: الْمُعْمَى عَلَيْهِ لَا يَقْضِي، أَسْتَنْ بِأُمَّهَاتِ الْمُؤْمِنِينَ لَمْ يَكُنْ يَقْضِيْنَ فِي حَيْضِهِنَّ

[6599] Wakī‘ narrated to us, saying: Sufyān narrated to us, from Hishām, from Al-Ḥasan, who said: “The one who faints does not make up [prayers].” He said: “And Ibn Sīrīn fainted for days and did not make up [prayers].”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: الْمُغْمَى عَلَيْهِ لَا يَقْضِي قَالَ: وَأُغْمِيَ عَلَى ابْنِ سِيرِينَ أَيَّامًا فَلَمْ يَقْضِ

[6600] Wakī‘ narrated to us, saying: Al-‘Umarī narrated to us, from Nāfi‘, from Ibn ‘Umar, that he fainted for two days and did not make up [prayers].

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْعُمَرِيُّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ أُغْمِيَ عَلَيْهِ يَوْمَيْنِ فَلَمْ يَقْضِ

[6601] ‘Abd al-A‘lā narrated to us, from Ma‘mar, from Al-Zuhri, regarding the one who faints. He said: “There is no repetition upon him.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، فِي الْمُغْمَى عَلَيْهِ قَالَ: لَيْسَ عَلَيْهِ إِعَادَةٌ

[6602] Wakī‘ narrated to us, and what people adopt is: “The one who faints for days does not make up except the prayer of the day he regained consciousness, like the menstruating woman. And the one who faints for one day makes up the prayer of that day.”

حَدَّثَنَا وَكِيعٌ، وَالَّذِي يَأْخُذُ بِهِ النَّاسُ: الَّذِي يُغْمَى عَلَيْهِ أَيَّامًا لَا يَقْضِي إِلَّا صَلَاةَ يَوْمِهِ الَّذِي أَفَاقَ فِيهِ مِثْلُ الْحَائِضِ، وَالَّذِي يُغْمَى عَلَيْهِ يَوْمٌ وَاحِدٌ يَقْضِي صَلَاةَ ذَلِكَ الْيَوْمِ

[6603] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, saying: Zayd ibn Ibrāhīm narrated to us, from Ibn Sīrīn, who said: I was informed that Masrūq, when he traveled, would carry a brick with him in the ship to prostrate on.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا زَيْدُ بْنُ
إِبْرَاهِيمَ، عَنِ ابْنِ سِيرِينَ، قَالَ: نُبِّئْتُ أَنَّ مَسْرُوقًا، كَانَ
إِذَا سَافَرَ حَمَلَ مَعَهُ فِي السَّفِينَةِ لَبَنَةً يَسْجُدُ عَلَيْهَا

[6604] Abū Usāmah narrated to us, from Ibn ‘Awn, from Muḥammad, that he disliked prostrating on two joined planks in the ship.

حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، أَنَّهُ كَرِهَ
أَنْ يَسْجُدَ عَلَى الْخَشَبَتَيْنِ الْمُقْرُونَتَيْنِ فِي السَّفِينَةِ

[6605] Yazīd ibn Hārūn narrated to us, saying: Ibn ‘Awn informed us, from Muḥammad, that Masrūq, when he traveled, would carry a brick with him in the ship to prostrate on.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ
مُحَمَّدٍ، أَنَّ مَسْرُوقًا كَانَ إِذَا سَافَرَ حَمَلَ مَعَهُ فِي السَّفِينَةِ
لَبَنَةً يَسْجُدُ عَلَيْهَا

[6606] Hushaym narrated to us, saying: Abū ‘Āmir al-Muzanī informed us, from Al-Ḥasan, who said: The Messenger of Allah ﷺ said: “Pray at night four rak‘ahs, pray even two rak‘ahs. There is no household known for prayer at night except that a caller calls them: ‘O people of the house, stand up for your prayer.’”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو عَامِرٍ الْمُزَنِيُّ، عَنِ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "صَلُّوا مِنَ اللَّيْلِ أَرْبَعًا، صَلُّوا وَلَوْ رَكْعَتَيْنِ، مَا مِنْ أَهْلٍ بَيْتٍ يُعْرِفُ لَهُمْ صَلَاةً مِنَ اللَّيْلِ إِلَّا نَادَاهُمْ مُنَادِيًا: أَهْلَ الْبَيْتِ قُومُوا لِصَلَاتِكُمْ

[6607] Hushaym narrated to us, saying: Yūnus informed us, from Al-Ḥasan, who said: The Messenger of Allah ﷺ said: “May Allah have mercy on a man who gets up at night and prays, then wakes his family and they pray. May Allah have mercy on a woman who gets up at night and prays, then wakes her husband and he prays.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: رَحِمَ اللَّهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى ثُمَّ أَيْقَظَ أَهْلَهُ فَصَلُّوا، رَحِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ ثُمَّ أَيْقَظَتْ زَوْجَهَا فَصَلَّى

[6608] Hushaym narrated to us, saying: Abū al-Ashhab informed us, from Al-Ḥasan, who said: “Pray at night, even if it is for the duration of milking a sheep.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو الْأَشْهَبِ، عَنِ الْحَسَنِ، قَالَ: صَلُّوا مِنَ اللَّيْلِ وَلَوْ قَدْرَ حَلَبِ شَاةٍ

[6609] Abū Usāmah narrated to us, from Muḥammad, that he used to recommend that a man should not abandon the night prayer, even if it is for the duration of milking a sheep.

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُحَمَّدٍ، أَنَّهُ كَانَ يَسْتَجِبُ أَنْ لَا يَتْرُكَ الرَّجُلُ قِيَامَ اللَّيْلِ وَلَوْ قَدَّرَ حَلَبَ شَاةٍ

[6610] ‘Abdah narrated to us, from Mis‘ar, from Zubayd, from Ḥurrah, who said: ‘Abd Allāh said: “The virtue of night prayer over day prayer is like the virtue of secret charity over public charity.”

حَدَّثَنَا عَبْدَةُ، عَنْ مِسْعَرٍ، عَنْ زُبَيْدٍ، عَنْ حُرَّةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: فَضْلُ صَلَاةِ اللَّيْلِ عَلَى صَلَاةِ النَّهَارِ كَفَضْلِ صَدَقَةِ السِّرِّ عَلَى صَدَقَةِ الْعَلَانِيَةِ

[6611] Ḥammād ibn Khālīd narrated, from Al-Zubayr ibn ‘Abd Allāh ibn Ruhaymah, from his grandmother, who said: “Uthmān used to fast perpetually and pray the night, except for a brief sleep at the beginning of it.”

حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ، عَنِ الزُّبَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ رُهَيْمَةَ، عَنْ جَدَّتِهِ، قَالَتْ: كَانَ عُثْمَانُ يَصُومُ الدَّهْرَ وَيَقُومُ اللَّيْلَ إِلَّا هَجْعَةً مِنْ أَوَّلِهِ

[6612] Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from Manṣūr, from Abū Wā’il, from ‘Abd Allāh, who said: A man was mentioned in the presence of the Prophet ﷺ, and it was said: “O Messenger of Allah, so-and-so slept through the night until morning.” The Prophet ﷺ said: “That is a man in whose ear—or ears—Satan has urinated.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: ذُكِرَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ، فَقِيلَ: يَا رَسُولَ اللَّهِ، إِنَّ فُلَانًا نَامَ اللَّيْلَ حَتَّى أَصْبَحَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ذَلِكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنِهِ، أَوْ أُذُنَيْهِ

[6613] Wakī‘ narrated to us, from Sufyān, from ‘Alī ibn al-Aqmar, from Al-Agharr Abū Muslim, from Abū Hurayrah and Abū Sa‘īd, who said: “If a man wakes his wife up at night and they pray, they are recorded among the men and women who remember Allah often.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ الْأَعْرَضِيِّ أَبِي مُسْلِمٍ، عَنْ أَبِي هُرَيْرَةَ، وَأَبِي سَعِيدٍ، قَالَا: إِذَا أَيْقَظَ الرَّجُلُ امْرَأَتَهُ مِنَ اللَّيْلِ فَصَلَّيَا كُنْتَابَا مِنَ الذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ

[6614] Abū Bakr narrated to us, saying: Hushaym narrated to us, saying: Manṣūr narrated to us, from Al-Ḥasan, that the Prophet ﷺ was asked: “Which part of the night is best?” He said: “The middle part of the night.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: نَا مَنْصُورٌ، عَنْ الْحَسَنِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ أَيُّ اللَّيْلِ أَفْضَلُ؟ فَقَالَ: جَوْفُ اللَّيْلِ الْأَوْسَطُ

[6615] Hushaym narrated to us, from Abū Hurrah, from Al-Ḥasan, that a man asked Abū Dharr: “Which part of the night is most likely to be heard (answered)?” He said: “The middle part of the night.” He said: “And who can bear that?” He said: “Whoever fears sets out at night (early).”

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي حُرَّةٍ، عَنِ الْحَسَنِ، أَنَّ رَجُلًا سَأَلَ أَبَا ذَرٍّ أَيُّ اللَّيْلِ أَسْمَعُ؟ قَالَ: جَوْفُ اللَّيْلِ الْأَوْسَطُ قَالَ: وَمَنْ يُطِيقُ ذَلِكَ؟ قَالَ: مَنْ خَافَ أَدْلَجَ

[6616] ‘Alī ibn Mushir narrated to us, from Al-Shaybānī, from Sa‘īd ibn Abī Burdah, from his father, that Mu‘ādh said to Abū Mūsā: “How do you recite the Qur’an?” He said: “I recite it piecemeal (at intervals).” Abū Mūsā said to him: “So how do you recite it, O Mu‘ādh?” He said: “I sleep at the beginning of the night and gain strength from it for the end of it. Indeed, I hope for reward in my sleep just as I hope for it in my wakefulness.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، أَنَّ مُعَاذًا قَالَ لِأَبِي مُوسَى: كَيْفَ تَقْرَأُ الْقُرْآنَ؟ قَالَ: أَتَفَوَّقُهُ تَفَوُّقًا فَقَالَ لَهُ أَبُو مُوسَى: فَكَيْفَ تَقْرَأُهُ أَنْتَ يَا مُعَاذُ؟ قَالَ: أَنَامُ أَوَّلَ اللَّيْلِ وَأَتَقَوَّى بِهِ عَلَى آخِرِهِ، وَإِنِّي لَأَرْجُو الْأَجْرَ فِي رَقَدَتِي كَمَا أَرْجُوهُ فِي يَقَظَتِي

[6617] ‘Abdah narrated to us, from Mis‘ar, from ‘Awn ibn ‘Abd Allāh, from ‘Ubayd Allāh ibn ‘Abd Allāh ibn ‘Utbah, who said: “When eyes calmed down (people slept), ‘Abd Allāh would stand up (to pray), and I would hear him making a humming sound like the humming of bees until morning.”

حَدَّثَنَا عَبْدُهُ، عَنْ مِسْعَرٍ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، قَالَ: كَانَ عَبْدُ اللَّهِ إِذَا هَدَأَتِ الْعُيُونُ قَامَ فَسَمِعْتُ لَهُ دَوِيًّا كَدَوِي النَّحْلِ حَتَّى يُصْبِحَ

[6618] Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Mughīrah, from Salamah ibn Yaḥyā ibn Ṭalḥah, from his paternal aunt Umm Ishāq bint Ṭalḥah, who said: “Al-Ḥasan ibn ‘Alī used to take his share of night prayer from the beginning of the night, and Al-Ḥusayn used to take his share from the end of the night.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مُغِيرَةَ، عَنْ سَلَمَةَ بْنِ يَحْيَى بْنِ طَلْحَةَ، عَنْ عَمَّتِهِ أُمِّ إِسْحَاقَ بِنْتِ طَلْحَةَ، قَالَتْ: كَانَ الْحَسَنُ بْنُ عَلِيٍّ يَأْخُذُ نَصِيبَهُ مِنْ قِيَامِ اللَّيْلِ مِنْ أَوَّلِ اللَّيْلِ وَكَانَ الْحُسَيْنُ يَأْخُذُ نَصِيبَهُ مِنْ آخِرِ اللَّيْلِ

[6619] Yazīd ibn Hārūn narrated to us, saying: Ibn ‘Awn informed us, from Muḥammad, who said: “Whenever Ibn ‘Umar woke up at night, he would pray.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ، قَالَ: كَانَ ابْنُ عُمَرَ كُلَّمَا اسْتَيْقَظَ مِنَ اللَّيْلِ صَلَّى

[6620] Abū Bakr narrated to us, saying: Hushaym narrated to us, saying: Abū Hurrah informed us, saying: Al-Ḥasan narrated to us, from Sa'd ibn Hishām, from 'Ā'ishah, who said: "When the Messenger of Allah ﷺ got up at night to pray, he would start his prayer with two light rak'ahs."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو حُرَّةٍ، قَالَ: حَدَّثَنَا الْحَسَنُ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ يُصَلِّي افْتَتَحَ صَلَاتَهُ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ

[6621] Hushaym narrated to us, saying: Hishām informed us, from Ibn Sīrīn, who said: Abū Hurayrah said: "If one of you gets up at night, let him start with two light rak'ahs."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ سِيرِينَ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلْيَفْتَحْ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ

[6622] Abū Usāmah narrated to us, from Hishām, from Muḥammad, who said: "I never saw him start a voluntary prayer except with two light rak'ahs."

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، قَالَ: مَا رَأَيْتُهُ افْتَتَحَ صَلَاةَ تَطَوُّعٍ إِلَّا بِرَكْعَتَيْنِ خَفِيفَتَيْنِ

[6623] Abū Bakr narrated to us, saying: Abū Khālid narrated to us, from Hishām, from Ibn Sīrīn, from Abū Hurayrah, that the Prophet ﷺ used to start his night prayer with two light rak'ahs.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَفْتَحُ صَلَاتَهُ مِنَ اللَّيْلِ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ

[6624] Abū Bakr narrated to us, saying: Sufyān ibn ‘Uyaynah narrated to us, from Al-Zuhri, from Sālīm, from Ibn ‘Umar, from the Prophet ﷺ, who said: “Night prayer is in pairs (two by two).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى

[6625] Ibn ‘Uyaynah narrated to us, from ‘Abd Allāh ibn Dīnār, from Ibn ‘Umar, from the Prophet ﷺ, who said: “Night prayer is in pairs (two by two).”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى

[6626] Hushaym narrated to us, saying: Khālīd informed us, from ‘Abd Allāh ibn Shaqīq, from Ibn ‘Umar, that the Prophet ﷺ said: “Night prayer is in pairs (two by two).”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا خَالِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى

[6627] Wakī‘ narrated to us, from Sufyān, from Muḥammad ibn ‘Abd al-Raḥmān, the freed slave of the family of Ṭalhah, from Abū Salamah, who said: “The Messenger of Allah ﷺ used to say Taslīm in every two rak‘ahs of the night

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، مَوْلَى آلِ طَلْحَةَ، عَنْ أَبِي سَلَمَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمُ فِي كُلِّ رَكْعَتَيْنِ مِنْ صَلَاةِ اللَّيْلِ

[6628] Wakī‘ narrated to us, from Sufyān, from Ḥabīb ibn Abī ‘Amrah, from Sa‘īd ibn Jubayr, who said: “In every two rak‘ahs there is a separation (Taslīm).”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي أُمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: فِي كُلِّ رَكْعَتَيْنِ فَصْلٌ

[6629] Wakī‘ narrated to us, from ‘Umar ibn al-Walīd al-Shannī, from ‘Ikrimah, who said: “Between every two rak‘ahs there is a Taslīm.”

حَدَّثَنَا وَكَيْعٌ، عَنْ عُمَرَ بْنِ الْوَلِيدِ الشَّانِنِيِّ، عَنْ عِكْرِمَةَ، قَالَ: بَيْنَ كُلِّ رَكْعَتَيْنِ تَسْلِيمَةٌ

[6630] Abū Usāmah narrated to us, from Khālīd ibn Dīnār, from Sālīm, that he said: “Night prayer is in pairs (two by two).”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ خَالِدِ بْنِ دِينَارٍ، عَنْ سَالِمٍ، أَنَّهُ قَالَ: صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى

[6631] Yazīd ibn Hārūn narrated to us, from Ibn ‘Awn, from Muḥammad, who said: “Night prayer is in pairs (two by two).”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، قَالَ: صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى

[6632] Yazīd ibn Hārūn narrated to us, from Ibn ‘Awn, from Rajā’, from Qabiṣah ibn Dhu’ayb, who said: Abū Hurayrah passed by me while I was praying, and he said: “Separate.” I did not know what he meant. When I finished, I said: “What should I separate?” He said: “Between the night prayer and the day prayer.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ ابْنِ عَوْنٍ، عَنْ رَجَاءٍ، عَنْ قَبِيصَةَ بْنِ ذُوَيْبٍ، قَالَ: مَرَّ عَلَيَّ أَبُو هُرَيْرَةَ وَأَنَا أُصَلِّي، فَقَالَ: أَفْصِلْ فَلَمْ أُدْرِ مَا قَالَ، فَلَمَّا انْصَرَفْتُ قُلْتُ: مَا أَفْصِلُ؟ قَالَ: بَيْنَ صَلَاةِ اللَّيْلِ وَصَلَاةِ النَّهَارِ

[6633] Jarīr narrated to us, from Maṣṣūr, who said: I asked Ibrāhīm about night prayer. He said: “The Tashahhud in every two rak‘ahs is sufficient for you, unless you have a need.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَاصُورٍ، قَالَ: سَأَلْتُ إِبْرَاهِيمَ عَنِ صَلَاةِ اللَّيْلِ، فَقَالَ: يَكْفِيكَ التَّشَهُُّدُ فِي كُلِّ رَكْعَتَيْنِ إِلَّا أَنْ تَكُونَ لَكَ حَاجَةٌ

[6634] Abū Bakr narrated to us, saying: Wakī’ and Ghundar narrated to us, from Shu‘bah, from Ya‘lā ibn ‘Atā’, from ‘Alī al-Azdī, from Ibn ‘Umar, from the Prophet ﷺ, who said: “Night and day prayers are two rak‘ahs by two rak‘ahs.” Except that Ghundar said: “Pairs, pairs (Mathnā, Mathnā).”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، وَغُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ عَلِيِّ الْأَرْدِيِّ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: صَلَاةُ اللَّيْلِ وَالنَّهَارِ رَكْعَتَانِ رَكْعَتَانِ إِلَّا أَنْ غُنْدَرًا قَالَ: مَثْنَى مَثْنَى

[6635] Ibn Numayr narrated to us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, that he used to pray four rak‘ahs at a time during the day.

حَدَّثَنَا ابْنُ نُعْمِرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ
عُمَرَ، أَنَّهُ كَانَ يُصَلِّي بِالنَّهَارِ أَرْبَعًا

[6636] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Yahyā, that he said: “Four, four.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ يَحْيَى، أَنَّهُ قَالَ:
أَرْبَعٌ أَرْبَعٌ

[6637] Mu‘tamir narrated to us, from Ḥajjāj, from Ibrāhīm, who said: “Daytime prayer is four by four; this is regarding voluntary prayers.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ حَجَّاجٍ، عَنْ إِبْرَاهِيمَ، قَالَ: صَلَاةُ
النَّهَارِ أَرْبَعٌ أَرْبَعٌ هَذَا فِي النَّطُوعِ

[6638] Mu‘tamir narrated to us, from Ibn ‘Awn, who said: I asked Nāfi‘ about voluntary prayer during the day. He said: “As for me, I pray four.” I mentioned that to Muḥammad, and he said: “Do you not pray two rak‘ahs? That is more prudent.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ ابْنِ عَوْنٍ، قَالَ: سَأَلْتُ نَافِعًا عَنِ
النَّطُوعِ بِالنَّهَارِ، فَقَالَ: أَمَّا أَنَا فَأُصَلِّي أَرْبَعًا فَذَكَرْتُه
لِمُحَمَّدٍ فَقَالَ: أَلَسْتَ تُصَلِّي رَكْعَتَيْنِ أَحْفَظُ

[6639] Ibrāhīm ibn Ṣadaqah narrated to us, from Yūnus, from Al-Ḥasan, who said: “Night and day prayers are in pairs (two by two).”

حَدَّثَنَا إِبْرَاهِيمُ بْنُ صَدَقَةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ:
صَلَاةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى

[6640] Abū Mu‘āwiyah narrated to us, from Ḥanzalah ibn ‘Abd al-Karīm, who said: I asked Ḥammād about daytime prayer. He said: “Two rak‘ahs by two rak‘ahs.” حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَنْظَلَةَ بْنِ عَبْدِ الْكَرِيمِ، قَالَ: سَأَلْتُ حَمَّادًا عَنْ صَلَاةِ النَّهَارِ، فَقَالَ: رَكْعَتَانِ رَكْعَتَانِ

[6641] Ibn Mahdī narrated to us, from Sufyān, from Ḥabīb ibn Abī ‘Amrah, who said: “Sa‘īd ibn Jubayr used to pray at night and during the day in pairs (two by two).” حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، قَالَ: كَانَ سَعِيدُ بْنُ جُبَيْرٍ يُصَلِّي بِاللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى

[6642] Abū Bakr narrated to us, saying: Hushaym narrated to us, saying: Ya‘lā ibn ‘Aṭā’ informed us, saying: Jābir ibn Yazīd ibn al-Aswad al-‘Āmirī narrated to me, from his father, who said: I witnessed the Prophet’s Hajj with him. He said: I prayed Fajr with him in Al-Khayf Mosque. When he finished his prayer and turned away, there were two men at the back of the people who had not prayed with him. He said: “Bring them to me.” They were brought to him trembling with fear. He said: “What prevented you from praying with us?” They said: “O Messenger of Allah, we had already prayed in our dwellings.” He said: “Do not do that. If you pray in your dwellings and then come to a congregational mosque, pray with them, for it will be a voluntary prayer for you.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يَعْلَى بْنُ عَطَاءٍ، قَالَ: حَدَّثَنِي جَابِرُ بْنُ يَزِيدَ بْنِ الْأَسْوَدِ الْعَامِرِيُّ، عَنْ أَبِيهِ، قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَجَّتَهُ قَالَ: فَصَلَّيْتُ مَعَهُ الْعِدَّةَ فِي مَسْجِدِ الْخَيْفِ، فَلَمَّا قَضَى صَلَاتَهُ وَانْحَرَفَ إِذَا هُوَ بِرَجُلَيْنِ فِي آخِرِ الْقَوْمِ لَمْ يُصَلِّيَا مَعَهُ، قَالَ: فَقَالَ: عَلَيَّ بِهِمَا فَأَتَيْتُ بِهِمَا تَرَعُدُ فَرَأَيْتُهُمَا، فَقَالَ: مَا مَنَعَكُمَا أَنْ تُصَلِّيَا مَعَنَا؟ فَقَالَ: يَا رَسُولَ اللَّهِ، كُنَّا قَدْ صَلَّيْنَا فِي رِحَالِنَا، قَالَ: فَلَا تَفْعَلَا إِذَا صَلَّيْتُمَا فِي رِحَالِكُمَا، ثُمَّ أَتَيْتُمَا مَسْجِدَ جَمَاعَةٍ فَصَلِّيَا مَعَهُمْ، فَإِنَّهَا لَكُمْ نَافِلَةٌ

[6643] Wakī‘ narrated to us, from Rabī‘ah ibn ‘Uthmān and Abū al-‘Umayyis, from ‘Uthmān ibn ‘Abd Allāh ibn Abī Rāfi‘, from Ibn ‘Umar, [that the obligatory prayer is] his first prayer.

حَدَّثَنَا وَكِيعٌ، عَنْ رَبِيعَةَ بْنِ عُثْمَانَ، وَأَبُو الْعُمَيْسِ، عَنْ رَابِعَةَ ابْنِ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ ابْنِ عُمَرَ، صَلَاتُهُ الْأُولَى

[6644] Hushaym narrated to us, saying: Mughīrah informed us, from Ibrāhīm, who said: “The first prayer is the obligatory one, and this one is voluntary.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، قَالَ: صَلَاةُ الْأُولَى هِيَ الْفَرِيضَةُ وَهَذِهِ نَافِلَةٌ

[6645] Hushaym narrated to us, saying: Ismā‘īl ibn Sālim informed us, from Al-Sha‘bī, who said: I heard him say that as well.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ سَالِمٍ، عَنْ الشَّعْبِيِّ، قَالَ: سَمِعْتُهُ قَالَ ذَلِكَ أَيْضًا

[6646] Hushaym narrated to us, saying: Yūnus informed us, from Al-Ḥakam ibn al-A'raj, who said: I came to Ibn 'Umar while people were praying Dhuhr. I thought he was not in a state of purity, so I said to him: "O Abū 'Abd al-Raḥmān, shall I bring you purification [water]?" He said: "I am in a state of purity, and I have already prayed. So which of the two should I count?" Yūnus said: I mentioned this to Al-Ḥasan, and he said: "May Allah have mercy on Abū 'Abd al-Raḥmān; he made the first one the obligatory prayer and this one voluntary."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الْحَكَمِ بْنِ الْأَعْرَجِ، قَالَ: أَتَيْتُ عَلَى ابْنِ عُمَرَ وَالنَّاسِ فِي صَلَاةِ الظُّهْرِ، فَظَنَنْتُهُ عَلَى غَيْرِ طَهْرٍ، فَقُلْتُ لَهُ: يَا أَبَا عَبْدِ الرَّحْمَنِ أَتَيْتُكَ بِطَهْرٍ؟ قَالَ: إِنِّي عَلَى طَهَارَةٍ وَقَدْ صَلَّيْتُ فَبِأَيِّهِمَا أَحْتَسِبُ؟ قَالَ يُونُسُ: فَذَكَرْتُ لِلْحَسَنِ فَقَالَ: يَرْحَمُ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ فَجَعَلَ الْأُولَى الْمَكْتُوبَةَ وَهَذِهِ نَافِلَةً

[6647] Wakī' narrated to us, saying: Sufyān narrated to us, from Simāk ibn Ḥarb, from Ibrāhīm, who said: "If a man prays alone, then prays in congregation, the obligatory prayer is the first one."

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا صَلَّى الرَّجُلُ وَحْدَهُ، ثُمَّ صَلَّى فِي جَمَاعَةٍ، فَأَلْفَرِيضَةُ هِيَ الْأُولَى

[6648] Abū Bakr narrated to us, saying: Hushaym narrated to us, saying: Abū Bishr informed us, from Sa'īd ibn al-Musayyib, who said: "If I prayed in my house, then came to a congregational mosque, and caught one rak'ah with him, it would be more beloved to me than the prayer I prayed alone."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو بَشِيرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: لَوْ صَلَّيْتُ فِي مَنْزِلِي، ثُمَّ أَتَيْتُ مَسْجِدَ جَمَاعَةٍ، ثُمَّ أَدْرَكْتُ مَعَهُ رَكْعَةً وَاحِدَةً كَانَتْ أَحَبَّ إِلَيَّ مِنْ صَلَاةِ الَّتِي صَلَّيْتُ وَحْدِي

[6649] Hushaym narrated to us, saying: Dāwūd informed us, from Ibn al-Musayyib, who said: "His prayer is the one he prayed in congregation."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا دَاوُدَ، عَنْ ابْنِ الْمُسَيَّبِ، قَالَ: صَلَاتُهُ الَّتِي صَلَّى فِي الْجَمَاعَةِ

[6650] Wakī' narrated to us, from Rabāḥ ibn Abī Ma'rūf, from 'Aṭā', who said: "If he prays in congregation after having prayed alone, his prayer is the last one."

حَدَّثَنَا وَكِيعٌ، عَنْ رَبَاحِ بْنِ أَبِي مَرْوُوفٍ، عَنْ عَطَاءٍ، قَالَ: إِذَا صَلَّى فِي جَمَاعَةٍ، وَقَدْ كَانَ صَلَّى وَحْدَهُ، فَصَلَاتُهُ الْآخِرَةُ

[6651] Wakī' narrated to us, saying: Mis'ar narrated to us, from a man, from Ibn al-Musayyib, who said: "The obligatory prayer is the congregational one in the first issue."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ رَجُلٍ، عَنْ ابْنِ الْمُسَيَّبِ، قَالَ: الْفَرِيضَةُ هِيَ الْجَمَاعَةُ فِي الْمَسْأَلَةِ الْأُولَى

[6652] Abū Khālid al-Aḥmar narrated to us, from Ḥajjāj, from Abū Ishāq, from Al-Ḥārith, from ‘Alī, who said: “His prayer is the first one.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَجَّاجٍ، عَنْ أَبِي إِسْحَاقَ،
عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، قَالَ: صَلَاتُهُ الْأُولَى

[6653] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, saying: Sufyān narrated to us, from Jābir, from Sa‘īd ibn ‘Ubaydah, from Ṣilah ibn Zufar, who said: “I repeated all the prayers with Ḥudhayfah, and he made Maghrib even by adding a rak‘ah.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ،
عَنْ جَابِرٍ، عَنْ سَعِيدِ بْنِ عُبَيْدَةَ، عَنْ صَلَّةِ بْنِ زُفَرَ،
قَالَ: أَعَدْتُ الصَّلَوَاتِ كُلَّهَا مَعَ حُذَيْفَةَ وَشَفَعَ فِي
الْمَغْرِبِ بِرَكْعَةٍ

[6654] Wakī‘ narrated to us, from Sufyān, from Abū al-Sawdā’ al-Nahdī, who said: I prayed Maghrib, then I prayed it in congregation. When the Imam said Taslīm, I stood up and made it even by adding a rak‘ah. I asked ‘Aṭā’, and he said: “You did well.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي السَّوْدَاءِ النَّهْدِيِّ،
قَالَ: صَلَّيْتُ الْمَغْرِبَ، ثُمَّ صَلَّيْتُهَا فِي جَمَاعَةٍ، فَلَمَّا سَلَّمَ
الْإِمَامُ قُمْتُ، فَشَفَعْتُ بِرَكْعَةٍ، فَسَأَلْتُ عَطَاءً فَقَالَ:
أَكْبَسْتُ

[6655] Wakī‘ narrated to us, saying: Sufyān narrated to us, from Manṣūr, from Ibrāhīm, who said: “If he prays Maghrib alone, then prays in congregation, he makes it even by adding a rak‘ah.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا صَلَّى الْمَغْرِبَ وَحْدَهُ، ثُمَّ صَلَّى فِي جَمَاعَةٍ شَفَعَ بِرُكْعَةٍ

[6656] Wakī‘ narrated to us, saying: ‘Umar ibn Ḥassān al-Maslamī narrated to us, from ‘Abd al-Raḥmān, who said: “I, Ibrāhīm al-Nakha‘ī, and ‘Abd al-Raḥmān ibn al-Aswad prayed Maghrib. Then we came to the mosque while they were praying Maghrib, so we entered with them and prayed. When the Imam said Taslīm, ‘Abd al-Raḥmān ibn al-Aswad and I left, but Ibrāhīm stood up and made it even by adding a rak‘ah.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ حَسَّانَ الْمَسْلَمِيُّ، عَنْ عَبْدِ الرَّحْمَنِ، قَالَ: صَلَّيْتُ أَنَا، وَإِبْرَاهِيمَ النَّخَعِيُّ، وَعَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ الْمَغْرِبِ، ثُمَّ جِئْنَا إِلَى الْمَسْجِدِ وَهُمْ فِي صَلَاةِ الْمَغْرِبِ، فَدَخَلْنَا مَعَهُمْ، فَصَلَّيْنَا فَلَمَّا سَلَّمَ الْإِمَامُ أُرْسَلْتُ أَنَا وَعَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ، وَقَامَ إِبْرَاهِيمُ فَشَفَعَ بِرُكْعَةٍ

[6657] Ḥafṣ narrated to us, from Layth, from Nu‘aym, from Ṣilah, from Ḥudhayfah, that he prayed Dhuhr twice, ‘Aṣr twice, and Maghrib twice, and he made Maghrib even by adding a rak‘ah.

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ نُعَيْمٍ، عَنْ صِلَاحٍ، عَنْ حُذَيْفَةَ، أَنَّهُ صَلَّى الظُّهْرَ مَرَّتَيْنِ، وَالْعَصْرَ مَرَّتَيْنِ، وَالْمَغْرِبَ مَرَّتَيْنِ، وَشَفَعَ فِي الْمَغْرِبِ بِرُكْعَةٍ

[6658] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Abū al-Ḍuhā, from Masrūq, that he was asked about a man who prayed Maghrib alone, then repeated it in congregation. He said: “He adds a rak‘ah to it.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، أَنَّهُ سُئِلَ عَنْ رَجُلٍ صَلَّى الْمَغْرِبَ وَحْدَهُ، ثُمَّ أَعَادَهَا فِي جَمَاعَةٍ، قَالَ: يُضِيفُ إِلَيْهَا رَكْعَةً

[6659] Abū Mu‘āwiyah narrated to us, from Ḥajjāj, from Abū Ishāq, from Al-Ḥārith, from ‘Alī, who said: “He makes it even by adding a rak‘ah,” meaning if he repeats Maghrib.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، قَالَ: يَشْفَعُ بِرَكْعَةٍ يَعْني إِذَا أَعَادَ الْمَغْرِبَ

[6660] Abū Bakr narrated to us, saying: Hushaym narrated to us, saying: Khuṣayf ibn Yazīd al-Tamīmī narrated to us, saying: Al-Ḥasan narrated to us, that a man entered the mosque after the Prophet ﷺ had prayed. He said: “Is there no man who will stand up and pray with this one?” So Abū Bakr stood up and prayed with him, although he had already prayed that prayer.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: حَدَّثَنَا خُصَيْفُ بْنُ يَزِيدَ التَّمِيمِيُّ، قَالَ: حَدَّثَنَا الْحَسَنُ، أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ وَقَدْ صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَلَا رَجُلٌ يَقُومُ إِلَى هَذَا فَيُصَلِّي مَعَهُ، فَقَامَ أَبُو بَكْرٍ فَصَلَّى مَعَهُ، وَقَدْ كَانَ صَلَّى تِلْكَ الصَّلَاةَ

[6661] Sahl ibn Yūsuf narrated to us, from Ḥumayd, from Anas, who said: “Al-Nu‘mān ibn Muqarrin was over the army of Kufa, and Abū Mūsā al-Ash‘arī was over the army of Basra. I was between them, and they agreed to meet at my place in the morning. One of them led his companions in the morning prayer, then came while I was praying, and prayed with me.”

حَدَّثَنَا سَهْلُ بْنُ يُونُسَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ: كَانَ النُّعْمَانُ بْنُ مُقَرَّرٍ عَلَى جُنْدِ الْكُوفَةِ، وَأَبُو مُوسَى الْأَشْعَرِيُّ عَلَى جُنْدِ الْبَصْرَةِ، وَكُنْتُ بَيْنَهُمَا فَاتَّعَدَا أَنْ يَلْتَقِيَا عِنْدِي غَدَوَةً، فَصَلَّى أَحَدُهُمَا صَلَاةَ الْغَدَاةِ بِأَصْحَابِهِ، ثُمَّ جَاءَ وَأَنَا أَصَلِّي، فَصَلَّى مَعِي

[6662] Abū Khālid al-Aḥmar narrated to us, from Al-Ḍaḥḥāk ibn ‘Uthmān, from Nāfi‘, that Ibn ‘Umar was busy with a building of his, so he prayed Dhuhr, then passed by the mosque of Banī ‘Awf while they were praying, so he prayed with them.

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، اشْتَغَلَ بِنِیَاءٍ لَهُ، فَصَلَّى الظُّهْرَ، ثُمَّ مَرَّ بِمَسْجِدِ بَنِي عَوْفٍ، وَهُمْ يُصَلُّونَ، فَصَلَّى مَعَهُمْ

[6663] Ibn Numayr narrated to us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, who said: “If a man prays in his house, then catches a congregation, he prays with them, except for Maghrib and Fajr.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: إِذَا صَلَّى الرَّجُلُ فِي بَيْتِهِ، ثُمَّ أَدْرَكَ جَمَاعَةً صَلَّى مَعَهُمْ إِلَّا الْمَغْرِبَ وَالْفَجْرَ

[6664] Ḥaḥṣ narrated to us, from ‘Āṣim, from Bakr ibn ‘Abd Allāh al-Muzanī, who said: Ibn ‘Abbās was asked about three men who prayed ‘Aṣr then passed by a mosque. One entered and prayed, another passed by, and the third sat at the door. Ibn ‘Abbās said: “As for the one who prayed, he added good to good. As for the one who passed by, he went for his need. As for the one who sat at the door, he is the lowest of them.”

حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ، قَالَ: سُئِلَ ابْنُ عَبَّاسٍ عَنْ ثَلَاثَةٍ، صَلُّوا الْعَصْرَ ثُمَّ مَرُّوا بِمَسْجِدٍ، فَدَخَلَ أَحَدُهُمْ، فَصَلَّى وَمَضَى وَاحِدٌ، وَجَلَسَ وَاحِدٌ عَلَى الْبَابِ، فَقَالَ ابْنُ عَبَّاسٍ: "أَمَّا الَّذِي صَلَّى فَزَادَ خَيْرًا إِلَى خَيْرٍ، وَأَمَّا الَّذِي مَضَى: فَمَضَى لِحَاجَتِهِ، وَأَمَّا الَّذِي جَلَسَ عَلَى الْبَابِ فَهُوَ أَخْسُهُمْ

[6665] Ḥaḥṣ narrated to us, from ‘Āṣim, who said: “I went out with Ibn Sirīn, and he had already prayed Jumu‘ah and ‘Aṣr. He passed by a mosque where ‘Aṣr was being prayed, so he entered and prayed with them.”

حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ، قَالَ: خَرَجْتُ مَعَ ابْنِ سِيرِينَ وَقَدْ صَلَّى الْجُمُعَةَ وَالْعَصْرَ فَمَرَّ بِمَسْجِدٍ يُصَلَّى فِيهِ الْعَصْرُ فَدَخَلَ فَصَلَّى فِيهِ مَعَهُمْ

[6666] Hushaym narrated to us, saying: Mughīrah informed us, from Ibrāhīm, that he used to say: “He repeats all prayers except Maghrib. If he fears a ruler, let him pray with him, and when he finishes, let him make it even by adding a rak‘ah.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، "أَنَّهُ كَانَ يَقُولُ: يُعِيدُ الصَّلَاةَ كُلَّهَا إِلَّا الْمَغْرِبَ، فَإِنْ خَافَ سُلْطَانًا فَلْيُصَلِّ مَعَهُ، فَإِذَا فَرَغَ فَلْيُشَفِّعْ بِرُكْعَةٍ

[6667] Abū Bakr narrated to us, saying: Ibn ‘Ayyāsh narrated to us, from Abū Ishāq, who said: I prayed ‘Aṣr with my family, then I went out with Ibn al-Aswad. I passed by a mosque where prayer was being held. He said: “Let’s enter and pray.” I said: “I have already prayed.” He said: “Even if you

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، قَالَ: صَلَّيْتُ الْعَصْرَ فِي أَهْلِي ثُمَّ خَرَجْتُ مَعَ ابْنِ الْأَسْوَدِ، فَمَرَرْتُ بِمَسْجِدٍ يُصَلَّى فِيهِ، فَقَالَ: ادْخُلْ بِنَا نُصَلِّي فَقُلْتُ: إِنِّي قَدْ صَلَّيْتُ، قَالَ: وَإِنْ كُنْتُ

[6668] ‘Abd al-Wahhāb al-Thaqafi narrated to us, from Ayyūb, from Abū Qilābah, regarding a man who prays Dhuhr or ‘Aṣr then catches them in congregation. He said: “I do not like him to seek it out, but if it is established while he is in the mosque, let him pray.”

حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، فِي الرَّجُلِ يُصَلِّي الظُّهْرَ، أَوِ الْعَصْرَ ثُمَّ يُدْرِكُهُمَا فِي جَمَاعَةٍ، قَالَ: مَا أَحَبُّ أَنْ يَتَعَرَّضَ لَهَا وَإِنْ أُقِيمَتْ وَهُوَ فِي الْمَسْجِدِ فَلْيُصَلِّ

[6669] Yaḥyā ibn Sa‘īd narrated to us, from ‘Ubayd Allāh ibn ‘Umar, who said: I prayed Dhuhr in my house then came to the mosque while they were praying. I asked Sālim, and he said: “Pray with them.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: صَلَّيْتُ فِي مَنْزِلِي الظُّهْرَ ثُمَّ أَتَيْتُ الْمَسْجِدَ وَهُمْ يُصَلُّونَ، فَسَأَلْتُ سَالِمًا فَقَالَ: صَلِّ مَعَهُمْ

[6670] Wakī‘ narrated to us, saying: ‘Imrān ibn Ḥudayr narrated to us, from Abū Mijlaz, who said: “All prayers are repeated except Maghrib, for it is Witr (odd), so do not make it Shaf‘ (even).”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا عِمْرَانُ بْنُ حُدَيْرٍ، عَنْ أَبِي مِجْلَازٍ، قَالَ: تُعَادُ الصَّلَوَاتُ كُلُّهَا إِلَّا الْمَغْرِبَ فَإِنَّهَا وَتْرٌ، فَلَا تَجْعَلُوهَا شَفْعًا

[6671] Abū al-Aḥwaṣ narrated to us, from Mughīrah, from Ibrāhīm, that he did not dislike repeating ‘Aṣr.

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ لَمْ يَكْرَهُ أَنْ تُعَادَ الْعَصْرُ

[6672] ‘Alī ibn Mushir narrated to us, from Ibn Abī ‘Arūbah, who said: I asked Al-Ḥasan about a man who prays the prescribed prayer then comes to the mosque while the people are praying that prayer. He said: “He prays with them except for these two prayers: Fajr and ‘Aṣr.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ ابْنِ أَبِي عَرُوبَةَ، قَالَ: سَأَلْتُ الْحَسَنَ عَنِ الرَّجُلِ يُصَلِّي الْمَكْتُوبَةَ، ثُمَّ يَأْتِي الْمَسْجِدَ وَالْقَوْمُ يُصَلُّونَ تِلْكَ الصَّلَاةَ، قَالَ: يُصَلِّي مَعَهُمْ مَا خَلَا هَاتَيْنِ الصَّلَاتَيْنِ الْفَجْرَ وَالْعَصْرَ

[6673] Wakī‘ narrated to us, from Sufyān, from Jābir, from ‘Āmir, who said: “He repeats all prayers.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: يُعِيدُ الصَّلَوَاتِ كُلَّهَا

[6674] Ibn Abī Ghaniyyah narrated to us, from his father, from Al-Ḥakam, that he saw no harm in repeating all prayers if he had not prayed them in congregation, except for Fajr prayer, for he disliked repeating Fajr prayer.

حَدَّثَنَا ابْنُ أَبِي غَنِيَّةٍ، عَنْ أَبِيهِ، عَنِ الْحَكَمِ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا بِإِعَادَةِ الصَّلَوَاتِ كُلِّهَا إِذَا لَمْ يُصَلِّوْهُ فِي جَمَاعَةٍ، إِلَّا صَلَاةَ الْفَجْرِ فَإِنَّهُ كَانَ يَكْرَهُ إِِعَادَةَ صَلَاةِ الْفَجْرِ

[6675] Abū Bakr narrated to us, saying: ‘Abbād ibn al-‘Awwām narrated to us, from Ḥusayn al-Mukattib, from ‘Amr ibn Shu‘ayb, from Sulaymān ibn Yasār, who said: I came to Ibn ‘Umar while he was sitting on the tiled floor (Al-Balāt), and people were praying. We said: “O Abū ‘Abd al-Raḥmān, will you not pray?” He said: “I heard the Messenger of Allah ﷺ say: ‘Do not pray a prayer twice in a day.’”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ، عَنْ حُسَيْنِ الْمُكْتَبِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، قَالَ: أَتَيْتُ عَلَى ابْنِ عَمَرَ وَهُوَ جَالِسٌ عَلَى الْبَلَاطِ، قَالَ: وَنَاسٌ يُصَلُّونَ فَقُلْنَا: يَا أَبَا عَبْدِ الرَّحْمَنِ أَلَا تُصَلِّي فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَا تُصَلِّي صَلَاةً فِي يَوْمٍ مَرَّتَيْنِ

[6676] Al-Thaqafī narrated to us, from ‘Abd Allāh ibn ‘Uthmān, from Mujaḥid, who said: I went out with Ibn ‘Umar from the house of ‘Abd Allāh ibn Khālīd. When we looked at the door of the mosque, the people were in ‘Aṣr prayer. He remained standing until the people prayed, and said: “I prayed in the house.”

حَدَّثَنَا الثَّقَفِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ مُجَاهِدٍ، قَالَ: خَرَجْتُ مَعَ ابْنِ عُمَرَ مِنْ دَارِ عَبْدِ اللَّهِ بْنِ خَالِدٍ حَتَّى إِذَا نَظَرْنَا إِلَى بَابِ الْمَسْجِدِ إِذَا النَّاسُ فِي صَلَاةِ الْعَصْرِ، فَلَمْ يَزَلْ وَاقِفًا حَتَّى صَلَّى النَّاسُ، وَقَالَ: إِنِّي صَلَّيْتُ فِي الْبَيْتِ

[6677] Wakī‘ narrated to us, from Sufyān and Mis‘ar, from Ziyād ibn Fayyād, from Abū ‘Iyād, who said: ‘Umar said: “Prayer is not repeated.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، وَمِسْعَرٍ، عَنْ زِيَادِ بْنِ فَيَّاضٍ، عَنْ أَبِي عِيَّاضٍ، قَالَ: قَالَ عُمَرُ: لَا تُعَادُ الصَّلَاةُ

[6678] Abū Bakr narrated to us, saying: Muḥammad ibn Fuḍayl narrated to us, from ‘Aṭā’ ibn al-Sā’ib, from Shaqīq, from ‘Abd Allāh, who said: “The Messenger of Allah ﷺ forbade us from night conversation after the ‘Ishā’ prayer.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: جَدَّبَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّمَرَ بَعْدَ صَلَاةِ الْعَتَمَةِ

[6679] Ibn ‘Ayyāsh narrated to us, from Abū Ḥaṣīn, from Abū Wā’il, from Salmān ibn Rabī‘ah, who said: ‘Umar said to me: “O Salmān, I dispraise for you conversation after the ‘Ishā’ prayer.”

حَدَّثَنَا ابْنُ عَيَّاشٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي وَائِلٍ، عَنْ سَلْمَانَ يَعْنِي ابْنَ رَبِيعَةَ، قَالَ: قَالَ لِي عُمَرُ: يَا سَلْمَانُ، إِنِّي أَدُمُّ لَكَ الْحَدِيثَ بَعْدَ صَلَاةِ الْعَتَمَةِ

[6680] ‘Abdah narrated to us, from Al-A‘mash, from Shaqīq, from Salmān ibn Rabī‘ah, who said: “‘Umar ibn al-Khaṭṭāb used to forbid us from night conversation after the ‘Ishā’ prayer.”

حَدَّثَنَا عَبْدُهُ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ سَلْمَانَ بْنِ رَبِيعَةَ، قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ يَنْجَذِبُ لَنَا السَّمَرَ بَعْدَ صَلَاةِ الْعَتَمَةِ

[6681] Wakī‘ narrated to us, from Al-A‘mash, from Sulaymān ibn Mushir, from Kharashah ibn al-Ḥurr, who said: I saw ‘Umar ibn al-Khaṭṭāb hitting people for talking after ‘Ishā’ and saying: “Is it night conversation at the beginning of the night and sleep at the end of it?”

حَدَّثَنَا وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ، عَنْ خَرَّشَةَ بْنِ الْحُرِّ، قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ يَضْرِبُ النَّاسَ عَلَى الْحَدِيثِ بَعْدَ الْعِشَاءِ وَيَقُولُ: أَسَمَرَ أَوَّلَ اللَّيْلِ وَنَوْمَ آخِرَهُ

[6682] Abū Usāmah narrated to us, from Yahyā ibn Maysarah, who said: Al-‘Alā’ ibn Badr narrated to us, from someone who heard Salmān say: “Beware of night conversation at the beginning of the night, for it weakens or wastes the end of it. Whoever does that, let him pray two rak‘ahs before he goes to his bed.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ يَحْيَى بْنِ مَيْسَرَةَ، قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ بَدْرٍ، عَمَّنْ سَمِعَ سَلْمَانَ، يَقُولُ: إِيَّاكُمْ وَسَمَرًا أَوَّلَ اللَّيْلِ، فَإِنَّهُ مُهْدِنَةٌ، أَوْ مُذْهِبَةٌ آخِرِهِ فَمَنْ فَعَلَ ذَلِكَ فَلْيُصَلِّ رَكْعَتَيْنِ قَبْلَ أَنْ يَأْوِيَ إِلَى فِرَاشِهِ

[6683] ‘Abdah narrated to us, from Al-A‘mash, from Khaythamah, that they used to recommend that when a man prays Witr, he should sleep.

حَدَّثَنَا عَبْدَةُ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، كَانُوا يَسْتَحِبُّونَ إِذَا أَوْتَرَ الرَّجُلُ أَنْ يَنَامَ

[6684] Muḥammad ibn Fuḍayl narrated to us, from Ḥuṣayn, from Al-Qāsim ibn Abī Ayyūb, who said: “I used to be with Sa‘īd ibn Jubayr, and I would pray four rak‘ahs after ‘Ishā’. I would speak to him, but he would not speak to me until he slept.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنِ الْقَاسِمِ بْنِ أَبِي أَيُّوبَ، قَالَ: كُنْتُ أَكُونُ مَعَ سَعِيدِ بْنِ جُبَيْرٍ، فَأُصَلِّي بَعْدَ الْعِشَاءِ أَرْبَعَ رَكَعَاتٍ، فَأُكَلِّمُهُ فَلَا يُكَلِّمُنِي حَتَّى يَنَامَ

[6685] Abū al-Aḥwas narrated to us, from Mughīrah, from Ibrāhīm, that he used to dislike talking after ‘Ishā’.

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَكْرَهُ الْكَلَامَ بَعْدَ الْعِشَاءِ

[6686] Ibn Fuḍayl narrated to us, from Mughīrah, from Abū Wā'il and Ibrāhīm, who said: A man came to Ḥudhayfah and knocked on the door. Ḥudhayfah came out to him and said: "What brought you?" He said: "I came to talk." Ḥudhayfah slammed the door in his face, then said: "'Umar forbade us from night conversation after the 'Ishā' prayer."

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ أَبِي وَائِلٍ، وَإِبْرَاهِيمَ، قَالَا: جَاءَ رَجُلٌ إِلَى حُدَيْفَةَ، فَدَقَّ الْبَابَ فَخَرَجَ إِلَيْهِ حُدَيْفَةُ، فَقَالَ: مَا جَاءَ بِكَ؟ فَقَالَ: جِئْتُ لِلْحَدِيثِ، فَسَفَقَ حُدَيْفَةُ الْبَابَ دُونَهُ، ثُمَّ قَالَ: إِنَّ عُمَرَ جَدَّبَ لَنَا السَّمَرَ بَعْدَ صَلَاةِ الْعِشَاءِ

[6687] Ibn 'Ulayyah narrated to us, from 'Awf, from Abū al-Minhāl, from Abū Barzah, that the Prophet ﷺ forbade sleeping before it (Ishā') and talking after it.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ عَوْفٍ، عَنْ أَبِي الْمُنْهَالِ، عَنْ أَبِي بَرْزَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ النَّوْمِ قَبْلَهَا، وَعَنِ الْحَدِيثِ بَعْدَهَا

[6688] Ibn Idrīs narrated to us, from Layth, from a man, from Anas, that the Prophet ﷺ forbade sleeping before it and talking after it.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ رَجُلٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ النَّوْمِ قَبْلَهَا، وَعَنِ الْحَدِيثِ بَعْدَهَا

[6689] Abū Bakr narrated to us, saying: Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Ibrāhīm, from ‘Alqamah, from ‘Umar, who said: “The Messenger of Allah ﷺ used to converse at night with Abū Bakr concerning the affairs of the Muslims, and I was with him. He conversed with him one night, and I was with him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عُمَرَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْمُرُ عِنْدَ أَبِي بَكْرٍ اللَّيْلَةَ كَذَلِكَ فِي الْأَمْرِ مِنْ أُمُورِ الْمُسْلِمِينَ، وَأَنَا مَعَهُ وَأَنَّهُ سَمَرَ عِنْدَهُ ذَاتَ لَيْلَةٍ، وَأَنَا مَعَهُ

[6690] ‘Alī ibn Hāshim narrated to us, from Ibn Abī Laylā, from Al-Minhāl, Al-Ḥakam, ‘Īsā, and ‘Abd al-Raḥmān ibn Abī Laylā, that Abū Laylā conversed at night with ‘Alī.

حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْمِنْهَالِ، وَالْحَكَمِ، وَعِيسَى، وَعَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، أَنَّ أَبَا لَيْلَى سَمَرَ عِنْدَ عَلِيٍّ

[6691] ‘Abd Allāh ibn Idrīs narrated to us, from Ḥuṣayn, from Ziyād Abū Yaḥyā, from Ibn ‘Abbās, that he and Al-Miswar ibn Makhramah conversed at night.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ زِيَادِ أَبِي يَحْيَى، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ وَالْمِسْوَرُ بْنُ مَخْرَمَةَ سَمَرَا

[6692] Wakī‘ narrated to us, from Sufyān, from Mu‘āwiyah ibn Ishāq al-Ṭalḥī, from ‘Ā’ishah bint Ṭalḥah, that Al-Ḥasan ibn ‘Alī conversed at night with a man.

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ مُعَاوِيَةَ بْنِ إِسْحَاقَ الطَّلْحِيِّ، عَنْ عَائِشَةَ ابْنَةِ طَلْحَةَ، أَنَّ الْحَسَنَ بْنَ عَلِيٍّ سَمَرَ هُوَ وَرَجُلٌ

[6693] ‘Abbād ibn ‘Awwām narrated to us, from Layth, from Abū Bakr ibn Abī Mūsā, that Abū Mūsā came to ‘Umar ibn al-Khaṭṭāb after ‘Ishā’. ‘Umar ibn al-Khaṭṭāb said to him: “What brought you?” He said: “I came to talk to you.” He said: “At this hour?” He said: “It is Fiqh (jurisprudence).” So ‘Umar sat down, and they talked for a long part of the night. He said: Then Abū Mūsā said: “The prayer, O Commander of the Faithful?” He said: “I am in prayer.”

حَدَّثَنَا عَبَّادُ بْنُ عَوَّامٍ، عَنْ لَيْثٍ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى، أَنَّ أَبَا مُوسَى أَتَى عُمَرَ بْنَ الْخَطَّابِ بَعْدَ الْعِشَاءِ، قَالَ: فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ: مَا جَاءَ بِكَ؟ قَالَ: جِئْتُ أَتَحَدَّثُ إِلَيْكَ، قَالَ: هَذِهِ السَّاعَةُ؟ قَالَ: إِنَّهُ فِقْهٌ، فَجَلَسَ عُمَرُ فَتَحَدَّثْنَا لَيْلًا طَوِيلًا حَسِبْتُهُ قَالَ: ثُمَّ إِنَّ أَبَا مُوسَى قَالَ: الصَّلَاةُ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: أَنَا فِي صَلَاةٍ

[6694] Ibn ‘Ulayyah narrated to us, from Ibn ‘Awn, from Ibn Sīrīn, that Ḥudhayfah and Ibn Mas‘ūd conversed at night with Al-Walīd ibn ‘Uqbah.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ ابْنِ عَوْنٍ، عَنْ ابْنِ سِيرِينَ، أَنَّ حُذَيْفَةَ، وَابْنَ مَسْعُودٍ سَمَرَا عِنْدَ الْوَلِيدِ بْنِ عُقْبَةَ

[6695] Ibn Idrīs narrated to us, from Hishām, from his father, that he used to converse at night after ‘Ishā’ until ‘Ā’ishah would say: “You have reached morning.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، "أَنَّهُ كَانَ يَسْمُرُ بَعْدَ الْعِشَاءِ حَتَّى تَقُولَ عَائِشَةُ: قَدْ أَصْبَحْتُمْ

[6696] Wakī‘ narrated to us, from ‘Imrān ibn Ḥudayr, from ‘Ikrimah, who said: “Ibn ‘Abbās conversed at night with Mu‘āwiyah until a portion of the night had passed.”

حَدَّثَنَا وَكِيعٌ، عَنْ عِمْرَانَ بْنِ حُذَيْرٍ، عَنْ عِكْرِمَةَ، قَالَ: سَمَرَ ابْنُ عَبَّاسٍ عِنْدَ مُعَاوِيَةَ حَتَّى ذَهَبَ هَزِيرُ مِنَ اللَّيْلِ

[6697] Wakī‘ narrated to us, from Al-Sā’ib, from Ibn Abī Mulaykah, that a group of Quraysh used to converse at night, so ‘Ā’ishah would send to them saying: “Return to your families, for they have a share in you.”

حَدَّثَنَا وَكِيعٌ، عَنِ السَّائِبِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، أَنَّ قَوْمًا مِنْ قُرَيْشٍ كَانُوا يَسْمُرُونَ فَتُرْسِلُ إِلَيْهِمْ عَائِشَةُ: انْقَلِبُوا إِلَى أَهْلِيكُمْ فَإِنَّ لَهُمْ فِيكُمْ نَصِيبًا

[6698] ‘Abbād ibn al-‘Awwām narrated to us, from Hishām, from Ibn Sirīn, that he used to talk after ‘Ishā’.

حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، أَنَّهُ كَانَ يَتَحَدَّثُ بَعْدَ الْعِشَاءِ

[6699] ‘Abd al-Salām ibn Ḥarb narrated to us, from Layth, from Mujāhid, who said: “There is no harm in night conversation about Fiqh.”

حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: لَا بَأْسَ بِالسَّمْرِ فِي الْفَقْهِ

[6700] Jarīr narrated to us, from Mughīrah, that ‘Umar ibn ‘Abd al-‘Azīz had night conversation companions.

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَانَ لَهُ سُمَّارٌ

[6701] Abū Khālid al-Aḥmar narrated to us, from Yaḥyā ibn Sa‘īd, who said: “Al-Qāsim and his companions used to sit after ‘Ishā’ and talk.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: كَانَ الْقَاسِمُ وَأَصْحَابُهُ يَجْلِسُونَ بَعْدَ الْعِشَاءِ يَتَحَدَّثُونَ

[6702] Abū Khālid narrated to us, saying: Abū Usāmah narrated to us, saying: ‘Ubayd Allāh ibn ‘Umar narrated to us, from Nāfi‘, who said: The Messenger of Allah ﷺ said: “Make the last of your prayer at night Witr.”

حَدَّثَنَا أَبُو خَالِدٍ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتَرَا

[6703] Wakī‘ narrated to us, saying: ‘Abd al-Ḥamīd ibn Bahrām narrated to us, from Shahr ibn Ḥawshab, from Ibn ‘Abbās, who said: “Sleeping after Witr is good.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: النَّوْمُ عَلَى وَتْرِ خَيْرٌ

[6704] Abū Khālid narrated to us, from Al-‘Awwām, from Sulaymān ibn Abī Sulaymān, from Abū Hurayrah, who said: “My close friend (the Prophet) ﷺ advised me not to sleep except after Witr.”

حَدَّثَنَا أَبُو خَالِدٍ، عَنِ الْعَوَّامِ، عَنْ سُلَيْمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَوْصَانِي خَلِيلِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا أَنْامَ إِلَّا عَلَى وَتْرِ

[6705] Hushaym narrated to us, حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: أَمَّا أَنَا فَإِنِّي أُوتِرُ قَبْلَ أَنْ أَنَامَ from Sa‘īd ibn al-Musayyib, who said: “As for me, I pray Witr before I sleep.”

[6706] Abū Khālīd narrated to us, حَدَّثَنَا أَبُو خَالِدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: كَانَ أَبُو بَكْرٍ يُوتِرُ أَوَّلَ اللَّيْلِ وَكَانَ عُمَرُ يُوتِرُ آخِرَ اللَّيْلِ from Sa‘īd ibn al-Musayyib, who said: “Abū Bakr used to pray Witr at the beginning of the night, and ‘Umar used to pray Witr at the end of the night.”

[6707] Abū Mu‘āwiyah and Ḥaḥṣ narrated to us, from Al-A‘mash, حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَحَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُوَيْبَانَ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ خَافَ أَنْ لَا يَعُومَ آخِرَ اللَّيْلِ فَلْيُوتِرْ أَوَّلَ اللَّيْلِ، فَإِنَّ صَلَاةَ آخِرِ اللَّيْلِ مَشْهُودَةٌ وَقَالَ أَبُو مُعَاوِيَةَ: مَحْضُورَةٌ وَذَلِكَ أَفْضَلُ from Abū Sufyān, from Jābir, who said: The Messenger of Allah ﷺ said: “Whoever fears he will not get up at the end of the night, let him pray Witr at the beginning of the night, for the prayer at the end of the night is witnessed.” Abū Mu‘āwiyah said: “Attended.” “And that is better.”

[6708] Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from ‘Abd Allāh ibn Muḥammad ibn ‘Aqīl, from Jābir ibn ‘Abd Allāh, 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 ‘Ishā’, before I sleep.” And he said to ‘Umar: “When do you pray Witr?” He said: “At the end of the night.” He said to Abū Bakr: “You have taken the cautious path.” And he said to ‘Umar: “You have taken the strong path.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي بَكْرٍ: مَتَى تُوتِرُ؟ قَالَ: مِنْ أَوَّلِ اللَّيْلِ بَعْدَ الْعَتَمَةِ قَبْلَ أَنْ أَنْامَ، وَقَالَ لِعُمَرَ: مَتَى تُوتِرُ؟ قَالَ: مِنْ آخِرِ اللَّيْلِ، قَالَ لِأَبِي بَكْرٍ: أَخَذْتَ بِالْحَزْمِ وَقَالَ لِعُمَرَ: أَخَذْتَ بِالْفُؤَةِ

[6709] Abū Bakr narrated to us, saying: Yazīd ibn Hārūn narrated to us, from Hishām, from Ibn Sīrīn, from Ibn ‘Umar, from the Prophet ﷺ, who said: “Maghrib prayer is the Witr of the day.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: صَلَاةُ الْمَغْرِبِ وَتُرُ النَّهَارِ

[6710] Abū Khālid al-Aḥmar narrated to us, from Dāwūd, from Al-Sha’bī, from ‘Ā’ishah, who said: “The prayer was first prescribed as two rak‘ahs, except for Maghrib, for it is the Witr of the day.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ عَائِشَةَ، قَالَتْ: أَوَّلُ مَا فُرِضَتِ الصَّلَاةُ رَكْعَتَيْنِ إِلَّا الْمَغْرِبُ فَإِنَّهَا وَتُرُ النَّهَارِ

[6711] ‘Alī ibn Mushir narrated to us, from Al-Shaybānī, from Ḥabīb, from Ibn ‘Umar, who said: “Night prayer has a Witr, and day prayer has a Witr,” meaning Maghrib, the last of the prayers.

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ حَبِيبٍ، عَنِ ابْنِ عُمَرَ، قَالَ: صَلَاةُ اللَّيْلِ عَلَيْهَا وَتْرٌ، وَصَلَاةُ النَّهَارِ عَلَيْهَا وَتْرٌ يَعْنِي الْمَغْرِبَ آخِرَ الصَّلَوَاتِ

[6712] Muḥammad ibn Abī ‘Adī narrated to us, from Ibn ‘Awn, from Muḥammad, who said: “I do not know of them differing that Maghrib is the Witr of the day prayer.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، قَالَ: لَا أَعْلَمُهُمْ يَخْتَلِفُونَ أَنَّ الْمَغْرِبَ وَتْرُ صَلَاةِ النَّهَارِ

[6713] Abū Khālid al-Aḥmar narrated to us, from ‘Uthmān ibn al-Aswad, from Mujāhid, who said: “Maghrib is the Witr of the day.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ، قَالَ: الْمَغْرِبُ وَتْرُ النَّهَارِ

[6714] Muḥammad ibn ‘Ubayd narrated to us, from Khālid al-Sulamī, from Ibn Sirīn, who said: The Messenger of Allah ﷺ said: “Maghrib prayer is the Witr of the day prayer, so perform Witr for the night prayer.”

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ خَالِدِ السُّلَمِيِّ، عَنِ ابْنِ سِيرِينَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَلَاةُ الْمَغْرِبِ وَتْرُ صَلَاةِ النَّهَارِ فَأَوْتِرُوا صَلَاةَ اللَّيْلِ

[6715] Ibn Numayr narrated to us, saying: Al-A'mash narrated to us, from Mālik ibn al-Ḥārith, from 'Abd al-Raḥmān ibn Yazīd, who said: 'Abd Allāh said: "Witr is three like Maghrib prayer, the Witr of the

حَدَّثَنَا ابْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ: قَالَ عَبْدُ اللَّهِ: الْوُتْرُ ثَلَاثٌ كَصَلَاةِ الْمَغْرِبِ وَتُرُ النَّهَارِ

[6716] Abū Bakr narrated to us, saying: Wakī' narrated to us, saying: 'Imrān ibn Ḥudayr narrated to us, from Abū Mijlaz, that he would not pray after Witr except two rak'ahs.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا عِمْرَانُ بْنُ حُدَيْرٍ، عَنْ أَبِي مِجْلَازٍ، أَنَّهُ كَانَ لَا يُصَلِّي بَعْدَ الْوُتْرِ إِلَّا رَكْعَتَيْنِ

[6717] Mu'tamir ibn Sulaymān narrated to us, from his father, from Al-Qāsim, that he was asked about the two rak'ahs after Witr. He swore by Allah that they are an innovation (Bid'ah).

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ الْقَاسِمِ أَنَّهُ سُئِلَ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْوُتْرِ فَحَلَفَ بِاللَّهِ أَنَّهُمَا لِبِدْعَةٍ

[6718] Mu'tamir narrated to us, from his father, who said: A man from the people of Yemen asked 'Aṭā' about them. He said: "You people do them."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، قَالَ: سَأَلَ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ عَنْهُمَا عَطَاءً فَقَالَ: أَنْتُمْ تَفْعَلُونَهُمَا

[6719] Wakī‘ narrated to us, from Shu‘bah, from Abū Ḥamzah, from Ibn ‘Abbās, who said: “If you can manage not to pray any prayer without prostrating two prostrations after it, then do so.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي حَمَزَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: إِنْ اسْتَطَعْتَ أَنْ لَا تُصَلِّيَ صَلَاةً إِلَّا سَجَدْتَ بَعْدَهَا سَجْدَتَيْنِ فَأَفْعَلْ

[6720] Wakī‘ narrated to us, from Ibn Abī ‘Arūbah, from Abū al-‘Āliyah al-Barrā’, from Ibn ‘Abbās, who said: “I saw him prostrating two prostrations after his Witr.”

حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ أَبِي الْعَالِيَةِ الْبَرَاءِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: رَأَيْتُهُ يَسْجُدُ بَعْدَ وَتْرِهِ سَجْدَتَيْنِ

[6721] Wakī‘ narrated to us, saying: ‘Awn ibn Ṣālīḥ al-Bāriqī narrated to us, from ‘Aṭīyyah al-‘Awfī, from Abū Sa‘īd al-Khudrī, that he disliked prayer after Witr.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا عَوْنُ بْنُ صَالِحٍ الْبَارِقِيُّ، عَنْ عَطِيَّةِ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ كَرِهَ الصَّلَاةَ بَعْدَ الْوُتْرِ

[6722] Sahl ibn Yūsuf narrated to us, from Al-Taymī, from Abū Mijlaz, from Qays ibn ‘Abbād, who said: “To sit after Witr and recite is more beloved to me than praying after Witr.”

حَدَّثَنَا سَهْلُ بْنُ يُونُسَ، عَنِ التَّيْمِيِّ، عَنْ أَبِي مِجْلَازٍ، عَنْ قَيْسِ بْنِ عَبَّادٍ، قَالَ: لِأَنْ أَقْعُدَ بَعْدَ الْوُتْرِ فَأَقْرَأُ أَحَبُّ إِلَيَّ مِنْ صَلَاةٍ بَعْدَ الْوُتْرِ

[6723] Wakī‘ narrated to us, saying: Sulaymān al-Taymī narrated to us, from Abū Bakr, from Qays ibn ‘Abbād, who said: “If you pray Witr then stand up, recite while sitting.”

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي بَكْرٍ، عَنْ قَيْسِ بْنِ عَبَّادٍ، قَالَ: إِذَا أَوْتَرْتَ ثُمَّ قُمْتَ فَاقْرَأْ وَأَنْتَ جَالِسٌ

[6724] Mu‘āwiyah ibn Hishām narrated to us, saying: Sufyān narrated to us, from Layth, from Mujāhid, that he was asked about the two prostrations after Witr. He said: “This is something that has been abandoned.”

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، أَنَّهُ سُئِلَ عَنِ السَّجْدَتَيْنِ بَعْدَ الْوُتْرِ فَقَالَ: هَذَا شَيْءٌ قَدْ تَرِكَ

[6725] Hushaym narrated to us, saying: Sulaymān al-Taymī informed us, from Abū Mijlaz, from Ibn ‘Abbās, that he used to say: “If a man prays Witr at the beginning of the night then gets up at the end of the night, let him make his Witr even by adding a rak‘ah, then let him pray, then let him pray Witr at the end of his prayer.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي مِجْلَزٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ كَانَ يَقُولُ: إِذَا أَوْتَرَ الرَّجُلُ مِنْ أَوَّلِ اللَّيْلِ ثُمَّ قَامَ مِنْ آخِرِ اللَّيْلِ فَلْيَشْفَعْ وَتَرَهُ بِرُكْعَةٍ، ثُمَّ لِيُصَلِّ، ثُمَّ لِيُوتِرْ آخِرَ صَلَاتِهِ

[6726] Hushaym narrated to us, saying: Ḥuṣayn informed us, from Al-Sha‘bī, from Ibn ‘Umar, that he used to do that.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَفْعَلُ ذَلِكَ

[6727] Hushaym narrated to us, saying: Al-Shaybānī informed us, from Abū Qays, from ‘Amr ibn Maymūn, that he used to say that as well.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا الشَّيْبَانِيُّ، عَنْ أَبِي قَيْسٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، أَنَّهُ كَانَ يَقُولُ ذَلِكَ أَيْضًا

[6728] Wakī‘ narrated to us, from ‘Imrān ibn Ḥudayr, from Abū Mijlaz, that Usāmah ibn Zayd and Ibn ‘Abbās said: “If you prayed Witr at the beginning of the night, then got up to pray, pray as much as you wish, make it even by adding a rak‘ah, then pray Witr.”

حَدَّثَنَا وَكَيْعٌ، عَنْ عِمْرَانَ بْنِ حُذَيْرٍ، عَنْ أَبِي مِجْلَازٍ، أَنَّ أُسَامَةَ بْنَ زَيْدٍ، وَابْنَ عَبَّاسٍ قَالَا: إِذَا أُوتِرْتَ مِنْ أَوَّلِ اللَّيْلِ، ثُمَّ قُمْتَ تُصَلِّي فَصَلِّ مَا بَدَأَ لَكَ، وَاشْفَعْ بِرَكْعَةٍ ثُمَّ أَوْتِرْ

[6729] Yahyā ibn Sa‘īd narrated to us, from Hishām, from his father, that he used to pray Witr at the beginning of the night, and if he got up, he would make it even.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يُوتِرُ أَوَّلَ اللَّيْلِ فَإِذَا قَامَ شَفَعَ

[6730] Wakī‘ narrated to us, saying: Sufyān and Shu‘bah narrated to us, from ‘Abd al-Malik ibn ‘Umayr, from Mūsā ibn Ṭalhah, from ‘Uthmān, that he used to make it even by adding a rak‘ah and say: “It resembles nothing but the stray she-camel.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا سُفْيَانٌ، وَشُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ عُثْمَانَ، أَنَّهُ كَانَ يَشْفَعُ بِرَكْعَةٍ وَيَقُولُ مَا أَشْبَهَهَا إِلَّا بِالْغَرِيْبَةِ مِنَ الْإِبِلِ

[6731] Waki' narrated to us, saying: Sufyan narrated to us from Abu Qays Al-Awdi, from 'Abdur-Rahman ibn Tharwan, who said: I asked 'Amr ibn Maymun about a man who performs Witr then wakes up (to pray more). He said: 'He should add a Rak'ah to make it even.'

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي قَيْسٍ الْأَوْدِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثَرْوَانَ، قَالَ: سَأَلْتُ عَمْرَو بْنَ مَيْمُونٍ عَنِ الرَّجُلِ يُوتِرُ ثُمَّ يَسْتَقِظُ، قَالَ: يَسْفَعُ بِرَكْعَةٍ

[6732] Mu'tamir narrated to us from Burd, from Makhul, who said: 'If he has performed Witr and then gets up to pray, he should pray in pairs (two by two).'

حَدَّثَنَا مُعْتَمِرٌ، عَنْ بُرَيْدٍ، عَنْ مَخْضُومٍ، قَالَ: إِذَا أَوْتَرَ ثُمَّ قَامَ يُصَلِّي صَلَّيْ شَفْعًا شَفْعًا

[6733] Abu Bakr narrated to us, saying: Ghundar narrated to us from Shu'bah, from Ibrahim ibn Al-Muhajir, from Kulayb Al-Jarmi, from Sa'd, who said: 'As for me, if I perform Witr and then get up (to pray), I pray two Rak'ahs by two Rak'ahs.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ كُلَيْبِ الْجَرَمِيِّ، عَنْ سَعْدٍ، قَالَ: أَمَّا أَنَا فَإِذَا أَوْتَرْتُ ثُمَّ قُمْتُ صَلَّيْتُ رَكْعَتَيْنِ رَكْعَتَيْنِ

[6734] Waki' narrated to us, saying: Shu'bah narrated to us from Qatadah, from Khilas ibn 'Amr Al-Hajari, from 'Ammar, who said: 'As for me, I perform Witr, and if I get up (later), I pray two by two and leave my first Witr as it is.'

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ خِلَاسِ بْنِ عَمْرِو الْهَجَرِيِّ، عَنْ عَمَّارٍ، قَالَ: أَمَّا أَنَا فَأُوتِرُ، فَإِذَا قُمْتُ صَلَّيْتُ مَثْنَى مَثْنَى وَتَرَكْتُ وَتْرِي الْأَوَّلَ كَمَا هُوَ

[6735] Waki' narrated to us from Shu'bah, from Abu Jamrah, from Ibn 'Abbas and 'A'idh ibn 'Amr, who both said: 'If you perform Witr at the beginning of the night, do not perform Witr at the end of it; and if you perform Witr at the end of it, do not perform Witr at the beginning of it.'

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ، وَعَائِدِ بْنِ عَمْرِو، قَالَا: إِذَا أُوتِرْتُ أَوَّلَ اللَّيْلِ فَلَا تُوتِرُ آخِرَهُ، وَإِذَا أُوتِرْتُ آخِرَهُ فَلَا تُوتِرُ أَوَّلَهُ

[6736] Hafs narrated to us from Yahya ibn Sa'id, from Abu Bakr, that he used to perform Witr at the beginning of the night, and if he got up to pray, he would pray two Rak'ahs by two Rak'ahs. And Sa'id used to do the same.

حَدَّثَنَا حَفْصٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرٍ، أَنَّهُ كَانَ يُوتِرُ أَوَّلَ اللَّيْلِ، وَكَانَ إِذَا قَامَ يُصَلِّي صَلَاتِي رَكَعَتَيْنِ رَكَعَتَيْنِ وَكَانَ سَعِيدٌ يَفْعَلُهُ

[6737] Waki' narrated to us, saying: Hammad ibn Salamah narrated to us from Bishr ibn Harb Abu 'Amr, who said: I heard Rafi' ibn Khadij say: 'As for me, I perform Witr, and if I get up (later), I pray two by two and leave my Witr as is.'

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ بِشْرِ بْنِ حَرْبٍ أَبِي عَمْرٍو، قَالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ، قَالَ: أَمَّا أَنَا فَأُوتِرُ، فَإِذَا قُمْتُ صَلَّيْتُ مَثْنَى مَثْنَى وَتَرَكْتُ وَتِرِي

[6738] Hafs narrated to us from Ibn Jurayj, from 'Ata', from Ibn 'Abbas, who said: 'Whoever performs Witr at the beginning of the night and then gets up (to pray), let him pray two Rak'ahs by two

حَدَّثَنَا حَفْصٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: مَنْ أَوْتَرَ أَوَّلَ اللَّيْلِ ثُمَّ قَامَ فَلْيُصَلِّ رَكْعَتَيْنِ رَكْعَتَيْنِ

[6739] Hafs narrated to us from Dawud, from Ash-Sha'bi, similar to it.

حَدَّثَنَا حَفْصٌ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، مِثْلَهُ

[6740] Hafs narrated to us from Hajjaj, from Talq ibn Mu'awiyah, from 'Alqamah, that he asked him, and he said: 'He prays two Rak'ahs by two Rak'ahs.'

حَدَّثَنَا حَفْصٌ، عَنْ حَجَّاجٍ، عَنْ طَلْقِ بْنِ مُعَاوِيَةَ، عَنْ عَلْقَمَةَ، أَنَّهُ سَأَلَهُ فَقَالَ: يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ

[6741] Yahya ibn Sa'id narrated to us from Wiqa', from Sa'id ibn Jubayr, who said: 'He prays two by

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ وَقَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: يُصَلِّي مَثْنَى مَثْنَى

[6742] Hushaym narrated to us from Ash-Shaybani, from Abu Qays, who said: I met 'Alqamah and mentioned that to him. He said: 'Pray two Rak'ahs by two Rak'ahs.'

حَدَّثَنَا هُشَيْمٌ، عَنِ الشَّيْبَانِيِّ، عَنْ أَبِي قَيْسٍ، قَالَ: لَقِيتُ عَلْقَمَةَ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: صَلِّ رَكْعَتَيْنِ رَكْعَتَيْنِ

[6743] Waki' narrated to us, saying: Sufyan narrated to us from Abu Qays, who said: I asked 'Alqamah, and he said: 'If you perform Witr and then get up (to pray), add a Rak'ah to make it even until morning comes.'

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي قَيْسٍ، قَالَ: سَأَلْتُ عَلْقَمَةَ فَقَالَ: إِذَا أَوْتَرْتَ ثُمَّ قُمْتَ فَاسْفَعْ بِرَكْعَةٍ حَتَّى تُصْبِحَ

[6744] Hushaym narrated to us, saying: Mughirah informed us from Ibrahim, from 'A'ishah, that she was asked about the one who breaks his Witr (by adding a Rak'ah to make it even). She said: 'This one is playing with his Witr.'

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، عَنْ عَائِشَةَ، أَنَّهَا سُئِلَتْ عَنِ الَّذِي يَنْقُضُ وَتْرَهُ فَقَالَتْ: هَذَا يَلْعَبُ بِوَتْرِهِ

[6745] Hushaym narrated to us, saying: Dawud informed us from Ash-Sha'bi, saying: I asked him about the one who breaks his Witr. He said: 'We were commanded to establish (make firm) and were not commanded to break.'

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا دَاوُدُ، عَنِ الشَّعْبِيِّ، قَالَ: سَأَلْتُهُ عَنِ الَّذِي يَنْقُضُ وَتْرَهُ فَقَالَ: إِنَّمَا أُمِرْنَا بِالْإِبْرَامِ وَلَمْ نُؤْمَرْ بِالنَّقْضِ

[6746] Mu'tamir narrated to us from Yunus, from Al-Hasan, who said regarding the one who performed Witr and then got up while it was still night: 'He prays in pairs (two by two).'

حَدَّثَنَا مُعْتَمِرٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: إِذَا أُوتِرَ
ثُمَّ قَامَ وَعَلَيْهِ لَيْلٌ قَالَ: يُصَلِّي شَفْعًا شَفْعًا

[6747] Abu Bakr ibn 'Ayyash narrated to us from Al-A'mash, from Ibrahim, from 'Alqamah, who said: 'If a man performs Witr at the beginning of the night, then it occurs to him to pray at the end of the night, let him pray two Rak'ahs by two Rak'ahs until morning comes.'

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،
عَنْ عَلْقَمَةَ، قَالَ: إِذَا أُوتِرَ الرَّجُلُ مِنْ أَوَّلِ اللَّيْلِ ثُمَّ بَدَأَ
لَهُ أَنْ يُصَلِّيَ مِنْ آخِرِ اللَّيْلِ فَلْيُصَلِّ رَكْعَتَيْنِ رَكْعَتَيْنِ
حَتَّى يُصْبِحَ

[6748] Waki' narrated to us, saying: Sufyan narrated to us from Az-Zubayr ibn 'Adi, from Ibrahim, who said: I asked him about a man who performs Witr then wakes up. He said: 'He prays two by two, and they used to recommend that the last of their prayer be Witr.'

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا سُفْيَانُ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ
إِبْرَاهِيمَ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُوتِرُ ثُمَّ يَسْتَيْقِظُ، قَالَ:
يُصَلِّي مَثْنَى مَثْنَى، وَكَانُوا يَسْتَحِبُّونَ أَنْ يَكُونَ آخِرُ
صَلَاتِهِمْ وَتَرَا

[6749] Mulazim ibn 'Amr narrated to us from Abdullah ibn Badr, from Qays ibn Talq, from his father, who said: I heard the Messenger of Allah (PBUH) say: 'There are no two Witr in one night.'

حَدَّثَنَا مُلَازِمُ بْنُ عَمْرِو، عَنْ عَبْدِ اللَّهِ بْنِ بَدْرٍ، عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَا وَتْرَانِ فِي لَيْلَةٍ

[6750] Abu Bakr narrated to us, saying: Salam ibn Sulaym narrated to us from Abu Ishaq, from Al-Harith, from 'Ali; and Sharik narrated to us from Abu Ishaq, from Al-Harith, from 'Ali, who said: 'The Messenger of Allah (PBUH) used to perform Witr at the Adhan, and pray the two Rak'ahs (Sunnah of Fajr) with the Iqamah.' Salam added: 'The first Adhan.' Salam said: I heard Abu Ishaq once say: 'He used to perform Witr at the break of dawn.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سَلَامُ بْنُ سُلَيْمٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، وَحَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوتِرُ عِنْدَ الْأَذَانِ، وَيُصَلِّي الرُّكْعَتَيْنِ مَعَ الْإِقَامَةِ زَادَ سَلَامٌ: الْأَذَانَ الْأَوَّلَ قَالَ سَلَامٌ: وَسَمِعْتُ أَبَا إِسْحَاقَ مَرَّةً قَالَ: يُوتِرُ عِنْدَ طُلُوعِ الْفَجْرِ

[6751] Hushaym narrated to us, saying: Khalid Al-Hadhdha' informed us from Abu Qilabah, that Abu Ad-Darda' said: 'Sometimes I would perform Witr while the Imam was lining up for the Morning prayer.'

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا خَالِدُ الْحَدَّاءُ، عَنْ أَبِي قِلَابَةَ، قَالَ أَبُو الدَّرْدَاءِ: رُبَّمَا أَوْتَرْتُ وَإِنَّ الْإِمَامَ لَصَافٍ فِي صَلَاةِ الصُّبْحِ

[6752] Abu Mu'awiyah narrated to us from Hisham, from his father, who said: A man came to Ibn Mas'ud and said: 'Should I perform Witr while the Mu'adhhdhin is calling the Iqamah?' He said: 'Yes, perform Witr.'

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ مَسْعُودٍ قَالَ: أَوْتِرُ وَالْمُؤَدِّنُ يُقِيمُ؟ قَالَ: نَعَمْ فَأَوْتِرْ

[6753] Muhammad ibn Fudayl narrated to us from Husayn, Abu Al-Yaman 'Asim said: From Abu Mijlaz, who said: 'Ibn 'Abbas used to perform Witr at the Iqamah.'

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، قَالَ أَبُو الْيَمَانِ عَاصِمٌ: عَنْ أَبِي مِجْلَزٍ، قَالَ: كَانَ ابْنُ عَبَّاسٍ يُوْتِرُ عِنْدَ الْإِقَامَةِ

[6754] Hushaym narrated to us from Husayn, who said: Abu Zabyan narrated to us, saying: 'Ali used to come out to us while we were waiting for the first signs of dawn, and he would say: 'The prayer, the prayer! What an excellent time for Witr this is!' When dawn broke, he prayed two Rak'ahs, then the prayer was established, and he prayed.

حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، قَالَ: حَدَّثَنَا أَبُو ظَبْيَانَ، قَالَ: كَانَ عَلِيٌّ يَخْرُجُ إِلَيْنَا، وَنَحْنُ نَنْتَظِرُ تَبَاشِيرَ الصُّبْحِ فَيَقُولُ: الصَّلَاةُ الصَّلَاةُ نَعَمْ سَاعَةُ الْوُتْرِ هَذِهِ، فَإِذَا طَلَعَ الْفَجْرُ صَلَّى رَكَعَتَيْنِ ثُمَّ أَقِيمَتِ الصَّلَاةُ فَصَلَّى

[6755] Abu Bakr ibn 'Ayyash narrated to us from Abu Hasin, from Yahya ibn Waththab, from Masruq, who said: I asked 'A'ishah about the Witr of the Messenger of Allah (PBUH). She said: 'The Messenger of Allah (PBUH) performed Witr during all parts of the night - its beginning, its middle - until his Witr ended up being at Sahar (pre-dawn) when he died.'

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي حَصِينٍ، عَنْ يَحْيَى بْنِ وَثَّابٍ، عَنْ مَسْرُوقٍ، قَالَ: سَأَلْتُ عَائِشَةَ عَنْ وَتْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: كُلُّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلَهُ وَأَوْسَطَهُ، فَأَنْتَهَى وَتْرُهُ حِينَ مَاتَ فِي السَّحَرِ

[6756] Abu Mu'awiyah narrated to us from Al-A'mash, from Abu Ad-Duha, from Masruq, from 'A'ishah, from the Prophet (PBUH), similar to it.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الصُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ

[6757] Abu Bakr ibn 'Ayyash narrated to us from Abu Ishaq, from 'Alqamah, who said: 'I prayed with 'Abdullah all night. He would raise his voice reciting in a way that the people in the mosque could hear, reciting slowly and distinctly without repeating. Until, when it was before dawn by the amount of time between the Maghrib Adhan and the completion of the prayer, he performed Witr.'

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلْقَمَةَ، قَالَ: صَلَّيْتُ مَعَ عَبْدِ اللَّهِ لَيْلَةً كُلَّهَا، فَكَانَ يَرْفَعُ صَوْتَهُ يَفْرَأُ قِرَاءَةً يَسْمَعُ أَهْلُ الْمَسْجِدِ يُرْتِّلُ وَلَا يَرْجِعُ، حَتَّى إِذَا كَانَ قَبْلُ أَنْ يَطْلُعَ الْفَجْرُ بِمِقْدَارِ مَا بَيْنَ أَذَانِ الْمَغْرِبِ إِلَى الْإِنْصِرَافِ مِنْهَا أَوْتَرَ

[6758] 'Ali ibn Mushir narrated to us from Ash-Shaybani, from Jami' ibn Shaddad, from Al-Aswad ibn Hilal, from 'Abdullah, who said: 'Witr is between the two prayers (Isha and Fajr).'

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: الْوُتْرُ مَا بَيْنَ الصَّلَاتَيْنِ

[6759] Hushaym narrated to us, saying: Ibn 'Awn informed us from Ash-Sha'bi, who said: I said: 'What time is most beloved to you for me to perform Witr?' He said: 'When the Mu'adhdhins are sent (for Fajr).'

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنِ الشَّعْبِيِّ، قَالَ: قُلْتُ أَيُّ سَاعَةٍ أَحَبُّ إِلَيْكَ أَنْ أُوتِرَ؟ قَالَ: إِذَا بُعِثَ الْمُؤَذِّنُونَ

[6760] Waki' narrated to us from Sufyan, from Az-Zubayr ibn 'Adi, from Ibrahim, who said: I asked Abu Ubaydah about a man who wakes up at the Iqamah. He said: 'He performs Witr.'

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ
إِبْرَاهِيمَ، قَالَ: سَأَلْتُ أَبَا عُبَيْدَةَ عَنِ الرَّجُلِ يَسْتَيْقِظُ عِنْدَ
الْإِقَامَةِ قَالَ: يُؤْتِرُ

[6761] Ibn Fudayl narrated to us from Bayan, from Wabarah, who said: 'Ibn 'Umar came with the Fajr and performed Witr.'

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ بَيَانَ، عَنْ وَبَارَةَ، قَالَ: جَاءَ ابْنُ
عُمَرَ مَعَ الْفَجْرِ فَأَوْتَرَ

[6762] Hushaym narrated to us, saying: Mutarrif informed us from Abu Ishaq, from some companions of 'Ali, who said: 'Ali said: 'The Messenger of Allah (PBUH) performed Witr during all parts of the night - its beginning, its middle, and its end. But the Witr of the Messenger of Allah (PBUH) became settled at the end of the night.'

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُطَرِّفٌ، عَنْ أَبِي إِسْحَاقَ،
عَنْ بَعْضِ أَصْحَابِ عَلِيٍّ، قَالَ: قَالَ عَلِيٌّ: مِنْ كُلِّ
الَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَوَّلِهِ
وَأَوْسَطِهِ وَآخِرِهِ، وَلَكِنْ ثَبَتَ الْوُتْرُ لِرَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ آخِرِ اللَّيْلِ

[6763] Waki' narrated to us from Sufyan, from 'Asim ibn Kulayb, from his father, from Ibn 'Abbas, that he used to perform Witr when the amount of night remaining was equal to what had passed until the Maghrib prayer.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ كَانَ يُوتِرُ إِذَا بَقِيَ مِنَ اللَّيْلِ مِثْلُ مَا ذَهَبَ مِنْهُ إِلَى صَلَاةِ الْمَغْرِبِ

[6764] Waki' narrated to us from Shu'bah, from Ibrahim ibn Muhammad ibn Al-Muntashir, from his father, from 'Amr ibn Shurahbil, who said: 'Abdullah was asked about Witr after the Adhan. He said: 'Yes, and after the Iqamah.'

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُنتَشِرِ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، قَالَ: سُئِلَ عَبْدُ اللَّهِ عَنِ الْوُتْرِ بَعْدَ الْأَذَانِ، فَقَالَ: نَعَمْ وَبَعْدَ الْإِقَامَةِ

[6765] Waki' narrated to us from Isra'il, from Hakim ibn Jabir, that Abu Maysarah used to lead his people in prayer, and he was late for them. He said: 'I was performing Witr.'

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ حَكِيمِ بْنِ جَابِرٍ، أَنَّ أَبَا مَيْسَرَةَ كَانَ يَوْمُ قَوْمِهِ فَأَبْطَأَ عَلَيْهِمْ فَقَالَ: إِنِّي كُنْتُ أُوتِرُ

[6766] Yazid ibn Harun narrated to us from Hisham Ad-Dastuwai, from Hammad, from Ibrahim, from Abu 'Abdullah Al-Jadali, from Abu Mas'ud, who said: 'The Messenger of Allah (PBUH) performed Witr during all parts of the night - its beginning, its middle, and its end - until his Witr ended up being at Sahar (pre-dawn).'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ، عَنْ أَبِي مَسْعُودٍ، قَالَ: مِنْ كُلِّ اللَّيْلِ قَدْ أُوتِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مِنْ أَوَّلِهِ وَأَوْسَطِهِ وَآخِرِهِ فَأَنْتَهَى وَتَرَاهُ إِلَى السَّحَرِ

[6767] Abu Bakr narrated to us, saying: 'Abdul-A'la narrated to us from Ma'mar, from Yahya ibn Abi Kathir, from Abu Nadrah, from Abu Sa'id, from the Prophet (PBUH), that he said: 'Perform Witr before morning comes.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: أُوتِرُوا قَبْلَ أَنْ تُصْبِحُوا

[6768] Hushaym narrated to us from Ibn 'Awn, from Ibrahim, who said: 'They used to like to perform Witr at the end of the night.'

حَدَّثَنَا هُشَيْمٌ، عَنْ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يُحِبُّونَ أَنْ يُوتِرُوا مِنْ آخِرِ اللَّيْلِ

[6769] Jarir narrated to us from Mughirah, from Ibrahim, who said: 'Witr is at night, and Suhur is at night.'

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: الْوَيْتْرُ بِلَيْلٍ وَالسُّحُورُ بِلَيْلٍ

[6770] Hushaym narrated to us, حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، قَالَ: الْوَيْتْرُ مِنْ أَوَّلِ اللَّيْلِ حَسَنٌ وَأَفْضَلُهُ آخِرُهُ
saying: Mughirah informed us from Ibrahim, who said: 'Witr at the beginning of the night is good, and the best of it is at the end of it.'

[6771] Hushaym narrated to us حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، وَمُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَعَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، قَالَ: الْوَيْتْرُ بِاللَّيْلِ
from Yunus, from Al-Hasan; and Mughirah, from Ibrahim; and 'Abd al-Malik, from 'Ata', who said: 'Witr is at night.'

[6772] Hushaym narrated to us، حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الْحَسَنِ، قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: لِأَنَّ أَوْتَرَ بَلِيلٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أُحْيِيَ لَيْلَتِي ثُمَّ أَوْتِرُ بَعْدَمَا يُصْبِحُ
saying: Yunus informed us from Al-Hasan, who said: 'Umar ibn Al-Khattab said: 'To perform Witr at night is more beloved to me than to spend my night awake (in prayer) and then perform Witr after morning comes.'

[6773] Waki' narrated to us from حَدَّثَنَا وَكَيْعٌ، عَنْ عَلِيِّ بْنِ صَالِحٍ، عَنْ أَبِي حَبِيبٍ، قَالَ: قُلْتُ لِإِبْرَاهِيمَ: أَيُّ سَاعَةٍ؟ قَالَ عَلِيٌّ: سَاعَةُ الْوَيْتْرِ هَذِهِ؟، قَالَ: بَعَثَ قَبْلَ الْفَجْرِ
'Ali ibn Salih, from Abu Habib, who said: I said to Ibrahim: 'What time?' 'Ali said: 'This time for Witr?' He said: 'In the darkness before dawn.'

[6774] Abu Bakr narrated to us, saying: Hushaym narrated to us from Abu Harun, from Abu Sa'id Al-Khudri, who said: The caller of the Messenger of Allah (PBUH) called out: 'There is no Witr after dawn breaks.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي هَارُونَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: نَادَى مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ: لَا وَتَرَ بَعْدَ طُلُوعِ الْفَجْرِ

[6775] Mu'tamir narrated to us from Abu Harun, from Abu Sa'id, from the Prophet (PBUH), similar to it.

حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِي هَارُونَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِهِ

[6776] Hushaym narrated to us, saying: Yunus and Mansur informed us from Al-Hasan, who said: 'If you have prayed the morning prayer and the sun has risen, then Witr is gone.'

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يُونُسُ، وَمَنْصُورٌ، عَنْ الْحَسَنِ، قَالَ: إِذَا صَلَّيْتَ الْعَدَاةَ وَطَلَعَتِ الشَّمْسُ فَقَدْ ذَهَبَ الْوِتْرُ

[6777] Hushaym narrated to us, saying: Mughirah informed us from Ibrahim; and 'Abd al-Malik, from 'Ata', that they both said: 'If you pray the morning prayer, then Witr is gone.'

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، وَعَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، أَنَّهُمَا قَالَا: إِذَا صَلَّيْتَ الْعَدَاةَ فَقَدْ ذَهَبَ الْوِتْرُ

[6778] Abu Bakr ibn 'Ayyash narrated to us from Mutarrif, from Ash-Sha'bi, who said: 'Whoever prays the morning prayer and has not performed Witr, there is no Witr upon him.'

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ مُطَرِّفٍ، عَنْ الشَّعْبِيِّ، قَالَ: مَنْ صَلَّى الْغَدَاةَ وَلَمْ يُوتِرْ فَلَا وَتْرَ عَلَيْهِ

[6779] Mu'tamir narrated to us from Burd, from Makhul, who said: 'Whoever wakes up in the morning and has not performed Witr, there is no Witr upon him.'

حَدَّثَنَا مُعْتَمِرٌ، عَنْ بُرْدٍ، عَنْ مَخْلُوفٍ، قَالَ: مَنْ أَصْبَحَ وَلَمْ يُوتِرْ فَلَا وَتْرَ عَلَيْهِ

[6780] Yazid ibn Harun narrated to us from 'Abd al-Malik, from Sa'id ibn Jubayr, who said: 'If dawn breaks, there is no Witr. How can one make the night prayer part of the day prayer?'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: إِذَا طَلَعَ الْفَجْرُ فَلَا وَتْرَ، كَيْفَ يَجْعَلُ صَلَاةَ اللَّيْلِ فِي صَلَاةِ النَّهَارِ

[6781] Abu Bakr narrated to us, saying: 'Abdus-Salam ibn Harb narrated to us from Yazid ibn 'Abdur-Rahman, from Al-Hakam, who said: 'Sometimes the Prophet (PBUH) did like this with his hand, and wiped his beard with his hand in prayer.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ الْحَكَمِ، قَالَ: رُبَّمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ هَكَذَا وَمَسَحَ لِحْيَتَهُ بِيَدِهِ فِي الصَّلَاةِ

[6782] Jarir narrated to us from Mansur, from Mujahid, who said: It used to be said: 'Let a man touch his beard once in prayer, or let him leave it.'

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ: كَانَ يُقَالُ: لِيَمَسُّ الرَّجُلُ لِحْيَتَهُ مَرَّةً فِي الصَّلَاةِ، أَوْ لِيَدَعُ

[6783] Abu Bahr Al-Bakrawi narrated to us from Yunus, who said: 'I saw Sa'id ibn Jubayr touching his beard while he was praying.'

حَدَّثَنَا أَبُو بَحرٍ الْبَكْرَاوِيُّ، عَنْ يُونُسَ، قَالَ: رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ يَمَسُّ لِحْيَتَهُ وَهُوَ يُصَلِّي

[6784] Ma'n ibn 'Isa narrated to us from Mukhtar ibn Sa'd, who said: 'I saw Al-Qasim ibn Muhammad one day while he was praying, grasping his beard while he was praying.'

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ مُخْتَارِ بْنِ سَعْدٍ، قَالَ: رَأَيْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ يَوْمًا وَهُوَ يُصَلِّي قَبَضَ عَلَى لِحْيَتِهِ وَهُوَ يُصَلِّي

[6785] Azhar narrated to us from Ibn 'Awn, who said: I said to him: 'I saw Muhammad ibn Sirin wiping his beard while he was in prayer.' He said: 'How often I have seen him touching his beard in prayer!'

حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنٍ، قَالَ: قُلْتُ لَهُ: رَأَيْتُ مُحَمَّدَ بْنَ سِيرِينَ يَمَسُّحُ لِحْيَتَهُ وَهُوَ فِي الصَّلَاةِ قَالَ: مَا أَكْثَرَ مَا رَأَيْتُهُ يَمَسُّ لِحْيَتَهُ فِي الصَّلَاةِ

[6786] Hushaym narrated to us from Husayn, from 'Abdul-Malik ibn 'Amr ibn Huwayrith, that the Messenger of Allah (PBUH) would sometimes touch his beard while he was praying.

حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عَمْرِو بْنِ حُوَيْرِثٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ رُبَّمَا مَسَّ لِحْيَتَهُ وَهُوَ يُصَلِّي

[6787] Ibn 'Ulayyah narrated to us from Ma'mar, from a man, who said: Sa'id ibn Al-Musayyib saw a man playing with his beard in prayer, so he said: 'If his heart were humble, his limbs would be humble.'

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ مَعْمَرٍ، عَنْ رَجُلٍ، قَالَ: رَأَى سَعِيدُ بْنُ الْمُسَيَّبِ رَجُلًا وَهُوَ يَعْبَثُ بِلِحْيَتِهِ فِي الصَّلَاةِ، فَقَالَ: لَوْ خَسَعَ قَلْبُ هَذَا، لَخَسَعَتْ جَوَارِحُهُ

[6788] Abu Bakr narrated to us, saying: Mu'adh ibn Mu'adh narrated to us from Abu Ja'far, from Sa'id Az-Zubaydi, who said: I heard Ibrahim say: 'Whoever moans in his prayer, his prayer is spoiled.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنْ أَبِي جَعْفَرٍ، عَنْ سَعِيدِ الزُّبَيْدِيِّ، قَالَ: سَمِعْتُ إِبْرَاهِيمَ، يَقُولُ: مَنْ أَنَّ فِي صَلَاتِهِ فَقَدْ فَسَدَتْ عَلَيْهِ صَلَاتُهُ

[6789] 'Abdus-Salam narrated to us from Mughirah, from Ibrahim, that he disliked moaning in prayer.

حَدَّثَنَا عَبْدُ السَّلَامِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَرِهَ النَّوْءَ فِي الصَّلَاةِ

[6790] Abu Khalid Al-Ahmar narrated to us from Ibn Salim, from Ash-Sha'bi, that he disliked exhaling audibly (sighing) in prayer, and he said: 'It resembles speech.'

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ ابْنِ سَالِمٍ، عَنِ الشَّعْبِيِّ أَنَّهُ كَانَ يَكْرَهُ الزَّفِيرَ فِي الصَّلَاةِ وَقَالَ: يُشْبِهُ فِي الْكَلَامِ

[6791] Abu Bakr narrated to us, saying: Hushaym narrated to us from Ibn 'Awn, from Ash-Sha'bi, who said: 'Do not leave your Witr even if midday comes.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنِ ابْنِ عَوْنٍ، عَنِ الشَّعْبِيِّ، قَالَ: لَا تَدَعِ وَتْرَكَ وَلَوْ تَنَصَّفَ النَّهَارُ

[6792] 'Ali ibn Mushir narrated to us from Layth, from Ash-Sha'bi, 'Ata', Al-Hasan, Tawus, and Mujahid, that they said: 'Do not leave Witr, even if the sun rises.'

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ لَيْثٍ، عَنِ الشَّعْبِيِّ، وَعَطَاءٍ، وَالْحَسَنِ، وَطَاوُسٍ، وَمُجَاهِدٍ، قَالُوا: لَا تَدَعِ الْوِتْرَ، وَإِنْ طَلَعَتِ الشَّمْسُ

[6793] Abu Bakr narrated to us from Layth, from 'Ata' and Tawus, that they said: 'Whoever has not performed Witr until the sun rises, let him perform Witr.'

حَدَّثَنَا أَبُو بَكْرٍ عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاوُسٍ، أَنَّهُمَا قَالَا: مَنْ لَمْ يُؤْتِرْ حَتَّى تَطْلُعَ الشَّمْسُ، فَلْيُوتِرْ

[6794] Waki' narrated to us from Mis'ar, from Wabarah, who said: I asked Ibn 'Umar about a man who woke up in the morning and had not performed Witr. He said: 'Do you not see that if you slept through Fajr until the sun rose, would you not pray?' As if he was saying: He performs Witr.

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ وَبَرَةَ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنْ رَجُلٍ أَصْبَحَ وَلَمْ يُوتِرْ، قَالَ: أَرَأَيْتَ لَوْ نِمْتَ عَنِ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ، أَلَيْسَ كُنْتَ تُصَلِّي؟ كَأَنَّهُ يَقُولُ: يُوتِرُ

[6795] Waki' narrated to us from 'Abbad ibn Mansur, who said: I heard Sa'id ibn Jubayr being asked about a man who slept through Witr until morning. He said: 'He performs Witr the following night, two Witr.''

حَدَّثَنَا وَكِيعٌ، عَنْ عَبَّادِ بْنِ مَنْصُورٍ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، وَسُئِلَ عَنْ رَجُلٍ نَامَ عَنِ الْوُتْرِ حَتَّى أَصْبَحَ، فَقَالَ: يُوتِرُ مِنَ الْقَابِلَةِ، وَتَرَيْنِ

[6796] Hammad ibn Khalid narrated to us from Malik, from 'Abdur-Rahman ibn Al-Qasim, who said: 'My father performed Witr when dawn had already broken.'

حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، قَالَ: أَوْتَرَ أَبِي، وَقَدْ طَلَعَ الْفَجْرُ

[6797] Muhammad ibn Abi 'Adi narrated to us from Ibn 'Awn, from Muhammad, who said: I said to him: 'A man sleeps and wakes up in the morning, can he perform Witr with one Rak'ah after morning comes?' He said: 'I do not know any harm in it.'

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، قَالَ: قُلْتُ لَهُ: الرَّجُلُ يَنَامُ فَيُصْبِحُ يُوتِرُ بَعْدَمَا يُصْبِحُ بِرَكْعَةٍ؟ قَالَ: لَا أَعْلَمُ بِهِ بَأْسًا

[6798] Ghundar narrated to us from Shu'bah, who said: I asked Hammad about a man who had not performed Witr until the sun rose. He said: 'It is more beloved to me that he performs Witr.' And I asked Al-Hakam, and he said: 'If he wishes, he does not perform Witr.'

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ حَمَّادًا عَنْ رَجُلٍ لَمْ يُوتِرْ حَتَّى طَلَعَتِ الشَّمْسُ، فَقَالَ: أَحَبُّ إِلَيَّ أَنْ يُوتِرَ، وَسَأَلْتُ الْحَكَمَ فَقَالَ: إِنْ شَاءَ لَمْ يُوتِرْ

[6799] 'Abdullah ibn Idris narrated to us from Khalid ibn Abi Karimah, from Mu'awiyah ibn Qurrah, who said: A man came to the Prophet (PBUH) and said: 'O Messenger of Allah, morning has come upon me and I have not performed Witr.' He said: 'Witr is only at night.' Then he said: 'O Messenger of Allah, morning has come upon me and I have not performed Witr.' He said: 'Witr is only at night.' Then he said: 'Morning has come upon me and I have not performed Witr.' He said in the third or fourth time: 'Then perform Witr.'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ خَالِدِ بْنِ أَبِي كَرِيمَةَ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي أَصْبَحْتُ وَلَمْ أُوتِرْ فَقَالَ: إِنَّمَا الْوُتْرُ بِاللَّيْلِ، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَصْبَحْتُ وَلَمْ أُوتِرْ، فَقَالَ: إِنَّمَا الْوُتْرُ بِاللَّيْلِ، ثُمَّ قَالَ: إِنِّي أَصْبَحْتُ وَلَمْ أُوتِرْ، قَالَ: فِي الثَّلَاثَةِ أَوِ الرَّابِعَةِ: فَأُوتِرْ

[6800] Hushaym narrated to us, saying: Yunus informed us from Al-Hasan; and Mughirah from Ibrahim; and 'Abd al-Malik from 'Ata', that they said: 'If you have not done so and dawn breaks, then perform Witr as long as you have not prayed the morning prayer.'

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنْ الْحَسَنِ، وَمُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَعَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، أَنَّهُمْ قَالُوا: إِنْ لَمْ تَفْعَلْ وَطَلَعَ الْفَجْرُ، فَأُوتِرْ مَا لَمْ تُصَلِّ الْعَدَاةَ

[6801] Waki' narrated to us from Sufyan, from Ali ibn al-Aqmar, from Abu al-Duha, from Masruq, who said: 'He performs Witr even if the morning prayer catches up with him.'

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي
الضُّحَى، عَنْ مَسْرُوقٍ، قَالَ: يُوتِرُ وَإِنْ أَدْرَكَتْهُ صَلَاةُ
الصُّبْحِ

[6802] Waki' narrated to us from Nu'aym ibn Hakim, from Abu Maryam, who said: A man came to Ali and said: 'I slept and forgot Witr until the sun rose.' He said: 'When you wake up and remember, then pray.'

حَدَّثَنَا وَكِيعٌ، عَنْ نُعَيْمِ بْنِ حَكِيمٍ، عَنْ أَبِي مَرْيَمَ، قَالَ:
جَاءَ رَجُلٌ إِلَى عَلِيٍّ فَقَالَ: إِنِّي نِمْتُ وَنَسِيتُ الْوِتْرَ حَتَّى
طَلَعَتِ الشَّمْسُ، فَقَالَ: إِذَا اسْتَيْقَظْتَ وَذَكَرْتَ فَصَلِّ

[6803] Abu Bakr narrated to us, saying: Ibn Uyainah narrated to us from al-Zuhri, from Salim, from his father, who said: The Messenger of Allah (PBUH) said: 'The night prayer is two by two, so if you fear the [morning] prayer, then perform Witr with one Rak'ah.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ،
عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خَشِيتَ
الصَّلَاةَ فَأَوْتِرْ بِرَكْعَةٍ

[6804] Shababah ibn Sawwar narrated to us, saying: Ibn Abi Dhi'b narrated to us from al-Zuhri, from Urwah, from Aisha, that the Prophet (PBUH) used to perform Witr with one Rak'ah, and he would speak between the two Rak'ahs and the one Rak'ah.

حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُوتِرُ بِرَكْعَةٍ، وَكَانَ يَتَكَلَّمُ بَيْنَ الرَّكْعَتَيْنِ وَالرَّكْعَةِ

[6805] Hushaym narrated to us, saying: Khalid informed us from Abdullah ibn Shaqiq, from Ibn Umar, that the Prophet (PBUH) said: 'The night prayer is two by two, and Witr is one, and two prostrations before the morning prayer.'

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا خَالِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، وَالْوُتْرُ وَاحِدَةٌ، وَسَجْدَتَانِ قَبْلَ صَلَاةِ الصُّبْحِ

[6806] Hushaym narrated to us, saying: Muhammad ibn Sa'id, Ibn 'Awn, and others informed us from Nafi', from Ibn Umar, that a man asked the Prophet (PBUH) about the night prayer. He said: 'Two by two, so if you sense dawn or fear dawn, then pray one Rak'ah to make your prayer odd-numbered.'

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ سَعِيدٍ، وَابْنُ عَوْنٍ، وَغَيْرُهُمَا، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَجُلًا، سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنْ صَلَاةِ اللَّيْلِ، قَالَ: مَثْنَى مَثْنَى، فَإِذَا أَحَسَسْتَ الصُّبْحَ أَوْ خَشِيتَ الصُّبْحَ، فَصَلِّ لَكَ رَكْعَةً تُوتِرُ لَكَ صَلَاتَكَ

[6807] Hushaym narrated to us, saying: Mansur narrated to us from Bakr ibn Abdullah al-Muzani, that Ibn Umar prayed two Rak'ahs, then said Taslim, then said: 'Bring my she-camel So-and-so to me.' Then he stood up and performed Witr with one Rak'ah.

حَدَّثَنَا هُشَيْمٌ، قَالَ: نَا مَنْصُورٌ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ، أَنَّ ابْنَ عُمَرَ صَلَّى رَكْعَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ قَالَ: ادْخُلُوا إِلَيَّ نَاقَتِي فَلَانَتْهُ ثُمَّ قَامَ فَأَوْتَرَ بِرَكْعَةٍ

[6808] Hushaym narrated to us, saying: Abu Bishr informed us from Ibn Shafiq, from Ibn Umar, who said: 'The night prayer is two by two, and Witr is one.'

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو بَشِيرٍ، عَنِ ابْنِ شَفِيقٍ، عَنِ ابْنِ عُمَرَ، قَالَ: صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، وَالْوُتْرُ وَاحِدَةٌ

[6809] Hushaym narrated to us, saying: Husayn informed us from Mus'ab ibn Sa'd, from his father, that he used to perform Witr with one Rak'ah. It was said to him: He said: 'I only shortened it.'

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يُوتِرُ بِرَكْعَةٍ، فَقِيلَ لَهُ: قَالَ: إِنَّمَا اسْتَفْصَرْتُهَا

[6810] Hushaym narrated to us, saying: Al-Hajjaj informed us from Ata', that Mu'awiyah performed Witr with one Rak'ah. That was disapproved of him, so Ibn Abbas was asked, and he said: 'He has hit upon the Sunnah.'

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا الْحَجَّاجُ، عَنْ عَطَاءٍ، أَنَّ مُعَاوِيَةَ، أَوْتَرَ بِرَكْعَةٍ، فَأَنْكَرَ ذَلِكَ عَلَيْهِ، فَسُئِلَ ابْنُ عَبَّاسٍ فَقَالَ: أَصَابَ السُّنَّةَ

[6811] Isma'il ibn Ibrahim narrated to us from Ibn 'Awn, from Ibn Sirin, who said: 'Ibn Mas'ud and Hudhayfah spent the night chatting at Al-Walid ibn Uqbah's place, then they went out and slept. When morning came, each one of them prayed one Rak'ah.'

حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، قَالَ: سَمَرَ ابْنُ مَسْعُودٍ، وَحَذِيفَةُ، عِنْدَ الْوَلِيدِ بْنِ عُقْبَةَ ثُمَّ خَرَجَا فَتَنَآوَمَا، فَلَمَّا أَصْبَحَا رَكَعَ كُلُّ وَاحِدٍ مِنْهُمَا رَكْعَةً

[6812] Abu Usamah narrated to us from Jarir ibn Hazim, who said: I asked Ata': 'Can I perform Witr with one Rak'ah?' He said: 'Yes, if you wish.'

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ جَرِيرِ بْنِ حَازِمٍ، قَالَ: سَأَلْتُ أَتَاةً أَوْتِرَ بِرَكْعَةٍ؟ فَقَالَ: نَعَمْ، إِنْ شِئْتَ

[6813] Abd al-A'la narrated to us from Dawud, from al-Sha'bi, who said: 'The family of Sa'd and the family of Abdullah ibn Umar used to say Taslim in every Rak'ah of Witr, and they would perform Witr with one Rak'ah.'

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، قَالَ: كَانَ آلُ سَعْدٍ، وَآلُ عَبْدِ اللَّهِ بْنِ عُمَرَ، يُسَلِّمُونَ فِي كُلِّ رَكْعَةٍ الْوُتْرَ، وَيُوتِرُونَ بِرَكْعَةٍ

[6814] Abu Usamah narrated to us from Ibn 'Awn, who said: 'Al-Hasan used to say Taslim in the two Rak'ahs of Witr.'

حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ ابْنِ عَوْنٍ، قَالَ: كَانَ الْحَسَنُ يُسَلِّمُ فِي رَكْعَتَي الْوُتْرِ

[6815] Yahya ibn Sa'id narrated to us from Ibn Ajlan, from Sa'id and Nafi', who said: 'We saw Mu'adh al-Qari saying Taslim in the two Rak'ahs of Witr.'

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ عَجَلَانَ، عَنْ سَعِيدٍ، وَنَافِعٍ، قَالَ: رَأَيْنَا مُعَاذَ الْقَارِيَّ يُسَلِّمُ فِي رَكْعَتَي الْوُتْرِ

[6816] Ibn Idris narrated to us from Layth, that Abu Bakr performed Witr with one Rak'ah.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، أَنَّ أَبَا بَكْرٍ، أَوْتَرَ بِرَكْعَةٍ

[6817] Hushaym narrated to us, saying: Mansur narrated to us from Ibn Sirin, who said: Na'ilah bint Furafisah al-Kalbiyyah said: 'Whether you kill him or leave him, he used to revive the night with one Rak'ah in which he would recite the whole Qur'an,' meaning he would perform Witr with it, referring to Uthman.

حَدَّثَنَا هُشَيْمٌ، قَالَ: حَدَّثَنَا مَنْصُورٌ، عَنِ ابْنِ سِيرِينَ، قَالَ: قَالَتْ نَائِلَةُ ابْنَةِ فُرَافِصَةَ الْكَلْبِيَِّّةِ: إِنْ تَقْتُلُوهُ، أَوْ تَدَعُوهُ، فَقَدْ كَانَ يُحْيِي اللَّيْلَ بِرَكْعَةٍ يَجْمَعُ فِيهَا الْقُرْآنَ، تَغْنِي يَوْمَئِذٍ عَنْهَا، تَغْنِي عُثْمَانَ

[6818] Abu Bakr narrated to us, saying: Muhammad ibn Fudayl narrated to us from al-A'mash, from Umarah ibn Umayr, from Yahya ibn al-Jazzar, from Aisha, who said: 'The Messenger of Allah (PBUH) used to perform Witr with nine Rak'ahs. When he grew older and heavier, he performed Witr with seven.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ عَائِشَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوتِرُ بِتِسْعٍ، فَلَمَّا أَسَنَّ وَثَقُلَ أَوْتَرَ بِسَبْعٍ

[6819] Abu Mu'awiyah narrated to us from al-A'mash, from Amr ibn Murrah, from Yahya ibn al-Jazzar, from Umm Salamah, who said: 'The Messenger of Allah (PBUH) used to perform Witr with thirteen Rak'ahs. When he grew old and weak, he performed Witr with seven.'

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوتِرُ بِثَلَاثِ عَشْرَةٍ، فَلَمَّا كَبِرَ وَضَعُفَ أَوْتَرَ بِسَبْعٍ

[6820] Hushaym narrated to us from Abu Bishr, from Sa'id ibn Jubayr. Hushaym said: And Mansur informed us from al-Hasan, both said: 'The Messenger of Allah (PBUH) used to perform Witr with nine Rak'ahs. When he grew older and became heavier, he performed Witr with seven Rak'ahs and two Rak'ahs while sitting.'

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بَشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: هُشَيْمٌ، وَأَخْبَرَنَا مَنْصُورٌ، عَنِ الْحَسَنِ، قَالَا: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوتِرُ بِتِسْعِ رَكَعَاتٍ، فَلَمَّا أَسَنَّ وَبَدُنْ أَوْتَرَ بِسَبْعٍ وَرَكَعَتَيْنِ وَهُوَ جَالِسٌ

[6821] Abu Mu'awiyah narrated to us from al-A'mash, from Ibrahim, who said: I mentioned to Sa'id ibn Jubayr the saying of Abdullah: 'Witr is seven, or five, and not less than three.' Sa'id said: Ibn Abbas said: 'I dislike for it to be three cut off (Batr), but rather seven or five.'

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: ذَكَرْتُ لِسَعِيدِ بْنِ جُبَيْرٍ، قَوْلَ عَبْدِ اللَّهِ: الْوُتْرُ سَبْعٌ، أَوْ بِخَمْسٍ، وَلَا أَقَلَّ مِنْ ثَلَاثٍ، فَقَالَ: سَعِيدٌ، قَالَ ابْنُ عَبَّاسٍ: إِنِّي لَأَكْرَهُ أَنْ يَكُونَ ثَلَاثٌ بَتْرٌ، وَلَكِنْ سَبْعًا، أَوْ خَمْسًا

[6822] Abu Mu'awiyah narrated to us from Ibn Jurayj, from Isma'il ibn Muhammad ibn Sa'id, from Ibn as-Sabbaq, that Umar buried Abu Bakr at night, then entered the mosque and performed Witr with three Rak'ahs.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ، عَنِ ابْنِ السَّبَّاقِ، أَنَّ عُمَرَ، دَفَنَ أَبَا بَكْرٍ لَيْلًا، ثُمَّ دَخَلَ الْمَسْجِدَ فَأَوْتَرَ بِثَلَاثٍ

[6823] Ya'la ibn Ubayd narrated to us from Uthman ibn Hakim, from Isma'il ibn Zaid, who said: 'Zaid ibn Thabit used to perform Witr with five Rak'ahs, not leaving during them.'

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ عُثْمَانَ بْنِ حَكِيمٍ، عَنْ إِسْمَاعِيلَ بْنِ زَيْدٍ، قَالَ: كَانَ زَيْدُ بْنُ ثَابِتٍ يُوْتِرُ بِخَمْسٍ رَكَعَاتٍ، لَا يَنْصَرِفُ فِيهَا

[6824] Hushaym narrated to us from Humayd, from Anas, that he used to perform Witr with three Rak'ahs.

حَدَّثَنَا هُشَيْمٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، أَنَّهُ كَانَ يُوْتِرُ بِثَلَاثٍ رَكَعَاتٍ

[6825] Hushaym narrated to us, saying: Abd al-Malik ibn Abi Sulayman informed us from Abu Abdur-Rahim, from Zadhan Abu Umar, that Ali used to do that.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ أَبِي عَبْدِ الرَّحِيمِ، عَنْ زَادَانَ أَبِي عُمَرَ، أَنَّ عَلِيًّا، كَانَ يَفْعَلُ ذَلِكَ

[6826] Ibn Mahdi narrated to us from Sulayman ibn Hayyan, from Abu Ghalib, who said: 'Abu Umamah used to perform Witr with three Rak'ahs.'

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُلَيْمَانَ بْنِ حَيَّانَ، عَنْ أَبِي غَالِبٍ، قَالَ: كَانَ أَبُو أُمَامَةَ يُوتِرُ بِثَلَاثِ رَكَعَاتٍ

[6827] 'Abdah narrated to us from Uthman ibn Hakim, from Uthman ibn Urwah, from his father, that he used to perform Witr with five Rak'ahs, not leaving during them.

حَدَّثَنَا عَبْدُهُ، عَنْ عُثْمَانَ بْنِ حَكِيمٍ، عَنْ عُثْمَانَ بْنِ أُورَاقٍ، أَنَّهُ كَانَ يُوتِرُ بِخَمْسٍ، لَا يَنْصَرِفُ فِيهَا

[6828] Abbad ibn al-Awwam narrated to us from Al-Ala' ibn al-Musayyib, from his father, from Aisha, who said: 'Do not perform Witr with three cut off (Batra'); pray two Rak'ahs or four before it.'

حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: لَا يُوتِرُ بِثَلَاثٍ بَطْرَاءَ صَلَّ قَبْلَهَا رَكْعَتَيْنِ، أَوْ أَرْبَعًا

[6829] Abu Usamah narrated to us from Uthman ibn Ghiyath, who said: I heard Jabir ibn Zaid say: 'Witr is three (Rak'ahs).'

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُثْمَانَ بْنِ غِيَاثٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ، يَقُولُ: الْوُتْرُ ثَلَاثٌ

[6830] Abu Bakr ibn 'Ayyash narrated to us from Talq ibn Mu'awiyah, from Alqamah, who said: 'Witr is three (Rak'ahs).'

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ طَلْقِ بْنِ مُعَاوِيَةَ، عَنْ عَلْقَمَةَ، قَالَ: الْوُتْرُ ثَلَاثٌ

[6831] Zaid ibn Hubab narrated to us from Abu al-Zubayr, from Makhul, from Umar ibn al-Khattab, that he performed Witr with three Rak'ahs without separating them with Taslim.

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ مَكْحُولٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، أَنَّهُ أَوْتَرَ بِثَلَاثِ رَكَعَاتٍ لَمْ يَفْصِلْ بَيْنَهُنَّ بِسَلَامٍ

[6832] Hushaym narrated to us from al-Awwam, who said: He narrated to us from Ibrahim at-Taymi, who said: 'They disliked making Witr resemble Maghrib.'

حَدَّثَنَا هُشَيْمٌ، عَنِ الْعَوَّامِ، قَالَ: حَدَّثَنَا عَنْ إِبْرَاهِيمَ النَّيْمِيِّ، قَالَ: كَانُوا يَكْرَهُونَ أَنْ يُشَبِّهُوا الْوُتْرَ بِالْمَغْرِبِ

[6833] Hushaym narrated to us from Mughirah, from Ibrahim, who said: 'They used to perform Witr with eleven, nine, seven, and five Rak'ahs. And it was said: There is no Witr less than three.'

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: "كَانُوا يُوتِرُونَ بِأَحَدَى عَشْرَةٍ، وَبِتِسْعٍ، وَبِسَبْعٍ، وَبِخَمْسٍ، وَكَانَ يُقَالُ: لَا وَتْرَ بِأَقَلِّ مِنْ ثَلَاثٍ

[6834] Hafs narrated to us from Amr, from al-Hasan, who said: 'The Muslims agreed that Witr is three (Rak'ahs), not saying Taslim except at the end of them.'

حَدَّثَنَا حَفْصٌ، عَنْ عَمْرِو، عَنِ الْحَسَنِ، قَالَ: أَجْمَعَ الْمُسْلِمُونَ عَلَى أَنَّ الْوُتْرَ ثَلَاثٌ لَا يُسَلَّمُ إِلَّا فِي آخِرِهِنَّ

[6835] Zaid ibn Hubab narrated to us from Isma'il ibn Abd al-Malik, from Sa'id ibn Jubayr, that he used to perform Witr with three Rak'ahs, and he would perform Qunut in Witr before Ruku'.

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ كَانَ يُوتِرُ بِثَلَاثٍ، وَيَقْنُتُ فِي الْوُتْرِ قَبْلَ الرُّكُوعِ

[6836] Waki' narrated to us from Hisham ibn al-Ghaz, from Makhul, that he used to perform Witr with three Rak'ahs, not saying Taslim in the (first) two Rak'ahs.

حَدَّثَنَا وَكَيْعٌ، عَنْ هِشَامِ بْنِ الْغَزَّ، عَنْ مَخْلُوفٍ، أَنَّهُ كَانَ يُوتِرُ بِثَلَاثٍ لَا يُسَلَّمُ فِي رَكْعَتَيْنِ

[6837] Waki' narrated to us from Mis'ar, from Qatadah, from Sa'id ibn al-Musayyib, who said: 'There is no Taslim in the two Rak'ahs of Witr.'

حَدَّثَنَا وَكَيْعٌ، عَنْ مِسْعَرٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: لَا يُسَلَّمُ فِي الرَّكْعَتَيْنِ مِنَ الْوُتْرِ

[6838] Waki' narrated to us from Mis'ar, from Hammad, who said: 'Ibrahim forbade me from saying Taslim in the two Rak'ahs of Witr.'

حَدَّثَنَا وَكَيْعٌ، عَنْ مِسْعَرٍ، عَنْ حَمَّادٍ، قَالَ: نَهَانِي إِبْرَاهِيمُ أَنْ أُسَلَّمَ فِي الرَّكْعَتَيْنِ مِنَ الْوُتْرِ

[6839] Waki' narrated to us from Ziyad ibn Muslim, who said: I asked Abu al-Aliyah and Khilas about Witr. They said: 'I do not do in it as is done in Maghrib.'

حَدَّثَنَا وَكِيعٌ، عَنْ زِيَادِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا الْعَالِيَةَ، وَخِلَاسًا عَنِ الْوُتْرِ، فَقَالَا: لَا أَصْنَعُ فِيهِ كَمَا يُصْنَعُ فِي الْمَغْرِبِ

[6840] Waki' narrated to us from Hammad ibn Salamah, from Thabit, from Anas, that he performed Witr with three Rak'ahs, not saying Taslim except at the end of them.

حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّهُ أَوْتَرَ بِثَلَاثٍ لَمْ يُسَلِّمْ إِلَّا فِي آخِرِهِنَّ

[6841] Ghundar narrated to us from Shu'bah, from Abu Ishaq, who said: 'The companions of Ali and the companions of Abdullah did not say Taslim in the two Rak'ahs of Witr.'

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: كَانَ أَصْحَابُ عَلِيٍّ، وَأَصْحَابُ عَبْدِ اللَّهِ لَا يُسَلِّمُونَ فِي رَكْعَتَيِ الْوُتْرِ

[6842] Abdah narrated to us from Sa'id, from Qatadah, from Zurarah, from Sa'id ibn Hisham, from his father, from Aisha, who said: 'The Messenger of Allah (PBUH) did not say Taslim in the two Rak'ahs of Witr.'

حَدَّثَنَا عَبْدُهُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ، عَنْ سَعِيدِ بْنِ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَا يُسَلِّمُ فِي رَكْعَتَيِ الْوُتْرِ

[6843] Waki' narrated to us from Sufyan, from Muhammad ibn Abdur-Rahman, the freed slave of the family of Talhah, from Abu Salamah, that the Prophet (PBUH) used to perform Witr with three Rak'ahs at the end of the night.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، مَوْلَى آلِ طَلْحَةَ، عَنْ أَبِي سَلَمَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُوتِرُ بِثَلَاثٍ مِنْ آخِرِ اللَّيْلِ

[6844] Waki' narrated to us from Malik ibn Mighwal, from Salim ibn Abdur-Rahman, from Zadhan, that Ali used to perform Witr with three Rak'ahs at the end of the night while sitting.

حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ مِغْوَالٍ، عَنْ سَالِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ زَادَانَ، أَنَّ عَلِيًّا كَانَ يُوتِرُ بِثَلَاثٍ مِنْ آخِرِ اللَّيْلِ قَاعِدًا

[6845] Yazid ibn Harun narrated to us from Sufyan ibn Husayn, from al-Zuhri, from Ata' ibn Yazid al-Laythi, from Abu Ayyub, who said: The Messenger of Allah (PBUH) said: 'Perform Witr with five Rak'ahs, and if you cannot, then with three, and if you cannot, then with one, and if you cannot, then gesture with gestures.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْتِرْ بِخَمْسٍ، فَإِنْ لَمْ تَسْتَطِعْ فَبِثَلَاثٍ، وَإِنْ لَمْ تَسْتَطِعْ فَبِوَاحِدَةٍ، فَإِنْ لَمْ تَسْتَطِعْ فَأَوْمِئْ بِإِمَاءٍ

[6846] Ibn Uyainah narrated to us from al-Zuhri, from Ata' ibn Yazid, from Abu Ayyub, similar to it, but he did not attribute it to the Prophet (PBUH).

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي أَيُّوبَ، نَحْوَهُ وَلَمْ يَرْفَعْهُ

[6847] Abu Bakr narrated to us, saying: Ibn Mubarak narrated to us from Abd al-Hakim, from Sa'id ibn al-Musayyib, who said: 'The Messenger of Allah (PBUH) established Witr as a Sunnah, just as he established al-Fitr and al-Adha.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ عَبْدِ الْحَكِيمِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: سَنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَيْتَرَ، كَمَا سَنَّ الْفِطْرَ وَالْأَضْحَى

[6848] Abu al-Ahwas narrated to us from Abu Ishaq, from Asim ibn Damrah, who said: Ali said: 'Witr is not obligatory like the prescribed prayer.'

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، قَالَ: قَالَ عَلِيٌّ: الْوَيْتَرُ لَيْسَ بِحَتْمٍ كَالصَّلَاةِ الْمَكْتُوبَةِ

[6849] Hafs ibn Ghiyath narrated to us from Layth, from Mujahid, who said: 'Witr is Sunnah.'

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: الْوَيْتَرُ سُنَّةٌ

[6850] Mu'adh ibn Mu'adh narrated to us from Ibn 'Awn, from Muslim, the freed slave of Abd al-Qais, who said: A man said to Ibn Umar: 'Do you consider Witr to be Sunnah?' He said: 'What is Sunnah? The Messenger of Allah (PBUH) performed Witr, and the Muslims performed Witr.' He said: 'Is it not Sunnah?' He said: 'Wait, are you heedless? The Messenger of Allah (PBUH) performed Witr, and the Muslims performed Witr.'

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنِ ابْنِ عَوْنٍ، عَنْ مُسْلِمٍ، مَوْلَى عَبْدِ الْقَيْسِ، قَالَ: قَالَ رَجُلٌ لِابْنِ عُمَرَ: أَرَأَيْتَ الْوَيْتَرَ سَنَةً هُوَ؟ قَالَ: فَقَالَ: مَا سَنَةٌ؟ أَوْتَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَوْتَرَ الْمُسْلِمُونَ قَالَ: لَا أَسِنُهُ هُوَ؟ قَالَ: مَهْ أَتَعْمَلُ، أَوْتَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَوْتَرَ الْمُسْلِمُونَ

[6851] Abu Khalid al-Ahmar narrated to us from Hajjaj, from Abu Ishaq, from Asim, from Ali, who said: It was said to him: 'Is Witr obligatory?' He said: 'The Prophet (PBUH) performed Witr, and the Muslims persisted upon it.'

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَجَّاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ، عَنْ عَلِيٍّ، قَالَ: قِيلَ لَهُ: الْوَيْتَرُ فَرِيضَةٌ هِيَ؟ فَقَالَ: قَدْ أَوْتَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَتَبَتَ عَلَيْهِ الْمُسْلِمُونَ

[6852] Yazid ibn Harun narrated to us, saying: Yahya ibn Sa'id informed us that Muhammad ibn Yahya ibn Hibban informed him, that Ibn Muhayriz al-Qurashi informed him, from al-Mukhduji, a man from Banu Kinanah, who informed him that a man from the Ansar was in Ash-Sham, kunya Abu Muhammad, and he was a Companion, who used to say: 'Witr is obligatory.' Al-Mukhduji mentioned that he went to Ubadah ibn al-Samit and mentioned that to him. Ubadah said: 'Abu Muhammad lied. I heard the Messenger of Allah (PBUH) say: Five prayers Allah has prescribed upon the servants. Whoever brings them without neglecting anything of their right, he has a covenant with Allah that Allah will admit him to Paradise. And whoever diminishes anything of their right, he has no covenant with Allah; if He wills, He punishes him, and if He wills, He admits him to Paradise.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، أَنَّ مُحَمَّدَ بْنَ يَحْيَى بْنَ حَبَّانٍ أَخْبَرَهُ، أَنَّ ابْنَ مُحَيْرِيزٍ الْقُرَشِيَّ أَخْبَرَهُ، عَنِ الْمُخْدَجِيِّ رَجُلٍ مِنْ بَنِي كِنَانَةَ، أَنَّهُ أَخْبَرَهُ، أَنَّ رَجُلًا مِنَ الْأَنْصَارِ كَانَ بِالشَّامِ يُكْنَى أَبَا مُحَمَّدٍ، وَكَانَتْ لَهُ صُحْبَةٌ كَانَ يَقُولُ: الْوَيْتْرُ وَاجِبٌ، فَذَكَرَ الْمُخْدَجِيُّ، أَنَّهُ رَاحَ إِلَى عُبَادَةَ بْنِ الصَّامِتِ، فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ عُبَادَةُ: كَذَبَ أَبُو مُحَمَّدٍ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللَّهُ عَلَى الْعِبَادِ، مَنْ جَاءَ بِهِنَّ لَمْ يُضَيَّعْ مِنْ حَقِّهِنَّ شَيْئًا، جَاءَ وَلَهُ عِنْدَ اللَّهِ عَهْدٌ أَنْ يُدْخِلَهُ اللَّهُ الْجَنَّةَ، وَمَنْ أَنْقَصَهُنَّ مِنْ حَقِّهِنَّ شَيْئًا جَاءَ وَلَيْسَ لَهُ عِنْدَ اللَّهِ عَهْدٌ إِنْ شَاءَ عَذْبُهُ، وَإِنْ شَاءَ أَدْخَلَهُ الْجَنَّةَ

[6853] Muhammad ibn Fudayl narrated to us from Mutarrif, from Umar, that he was asked about a man who forgets Witr. He said: 'It does not harm him, as if it were obligatory.'

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُطَرِّفٍ، عَنْ عُمَرَ، أَنَّهُ سُئِلَ عَنْ رَجُلٍ يَنْسَى الْوُتْرَ، قَالَ: لَا يَضُرُّهُ، كَأَنَّمَا هُوَ فَرِيضَةٌ

[6854] Sahl ibn Yusuf narrated to us from Amr, from al-Hasan, that he did not consider Witr obligatory.

حَدَّثَنَا سَهْلُ بْنُ يُونُسَ، عَنْ عَمْرِو، عَنْ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى الْوُتْرَ فَرِيضَةً

[6855] Waki' narrated to us from Isra'il, from Jabir, from Ata' and Muhammad ibn Ali, who said: 'Al-Adha and Witr are Sunnah.'

حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَطَاءٍ، وَمُحَمَّدِ بْنِ عَلِيٍّ، قَالَا: الْأَضْحَى، وَالْوُتْرُ، سُنَّةٌ

[6856] Waki' narrated to us from Sufyan, from Abu Ishaq, from Asim, from Ali, who said: 'Witr is not obligatory, but the Messenger of Allah (PBUH) established it as Sunnah.'

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ، عَنْ عَلِيٍّ، قَالَ: الْوُتْرُ لَيْسَ بِحَتْمٍ، وَلَكِنَّهُ أَسَنَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[6857] Abu Bakr narrated to us, saying: Yazid ibn Harun narrated to us from Muhammad ibn Ishaq, from Yazid ibn Abi Habib, from Abdullah ibn Rashid Az-Zawfi, from Kharijah ibn Hudhafah Al-Adawi, who said: The Messenger of Allah (PBUH) came out to us for the morning prayer and said: 'Allah has aided you tonight with a prayer that is better for you than red camels.' We said: 'What is it, O Messenger of Allah?' He said: 'Witr, between the Isha prayer and the break of dawn.'

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَاشِدِ الزَّوْفِيِّ، عَنْ خَارِجَةَ بْنِ خُذَافَةَ الْعَدَوِيِّ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْغَدَاةِ، فَقَالَ: لَقَدْ أَمَدَّكُمْ اللَّهُ اللَّيْلَةَ بِصَلَاةٍ هِيَ خَيْرٌ لَكُمْ مِنْ حُمْرِ النَّعَمِ قَالَ: قُلْنَا: وَمَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: الْوُتْرُ فِيمَا بَيْنَ صَلَاةِ الْعِشَاءِ إِلَى طُلُوعِ الْفَجْرِ

[6858] Abu Khalid Al-Ahmar narrated to us from Hajjaj, from Amr ibn Shu'ayb, from his father, from his grandfather, who said: The Messenger of Allah (PBUH) said: 'Indeed, Allah has added a prayer to your prayers, and it is Witr.'

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ زَادَكُمْ صَلَاةً إِلَى صَلَاتِكُمْ وَهِيَ الْوُتْرُ

[6859] Sufyan ibn Uyainah narrated to us from Al-Zuhri, from Ata' ibn Yazid, from Abu Ayyub, who said: 'Witr is a right, or obligatory.'

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي أَيُّوبَ، قَالَ: الْوُتْرُ حَقٌّ، أَوْ وَاجِبٌ

[6860] Ibn Uyainah narrated to us from Ibrahim ibn Maysarah, from Mujahid, who said: 'It is obligatory and is recorded.'

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ مُجَاهِدٍ، قَالَ: هُوَ وَاجِبٌ وَيُكْتَبُ

[6861] Waki' narrated to us from Khalil ibn Murrah, from Mu'awiyah ibn Qurrah, from Abu Hurayrah, who said: The Messenger of Allah (PBUH) said: 'Whoever does not perform Witr is not one of us.'

حَدَّثَنَا وَكِيعٌ، عَنْ خَلِيلِ بْنِ مُرَّةٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ لَمْ يُوتِرْ فَلَيْسَ مِنَّا

[6862] Waki' narrated to us from Sufyan, from Hammad, who said: A narrator informed me from Abdullah ibn Umar, who said: 'I would not like to have left Witr, even if I had red camels.'

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَمَّادٍ، قَالَ: أَخْبَرَنِي مُخْبِرٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: مَا أَحِبُّ أَنْبِي تَرَكَتُ الْوُتْرَ، وَلَوْ أَنَّ لِي حُمْرَ النَّعَمِ

[6863] Zaid ibn Hubab narrated to us, saying: Abu al-Munib narrated to us from Abdullah ibn Buraydah, from his father, who said: The Messenger of Allah (PBUH) said: 'Witr is a right; whoever does not perform Witr is not one of us.'

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، قَالَ: حَدَّثَنَا أَبُو الْمُنِيبِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْوُتْرُ حَقٌّ، فَمَنْ لَمْ يُوتِرْ فَلَيْسَ مِنَّا

[6864] Yazid ibn Harun narrated to us, saying: Hisham informed us from Muhammad, from Abu Hurayrah, who said: The Messenger of Allah (PBUH) said: 'Indeed, Allah the Exalted is Witr (One) and loves Witr.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ تَعَالَى وَتَرٌّ، يُحِبُّ الْوَتَرَ

[6865] Abu Bakr narrated to us, saying: Waki' narrated to us, saying: Shu'bah and Hisham narrated to us from Qatadah, from Sa'id ibn al-Musayyib, who said: 'The Messenger of Allah (PBUH) performed Witr, and it is not obligatory upon you.' I said: 'Why?' He said: 'Because the Messenger of Allah (PBUH) said: Perform Witr, O people of the Qur'an.'

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، وَهِشَامٌ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: أَوْثَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَيْسَ عَلَيْكَ، قُلْتُ: لِمَ؟ قَالَ: إِنَّمَا، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْثَرُوا يَا أَهْلَ الْقُرْآنِ

[6866] Waki' narrated to us, saying: Abu Sinan Sa'id ibn Sinan narrated to us from Amr ibn Murrah, from Abu Ubaydah, who said: The Messenger of Allah (PBUH) said: 'Perform Witr, O people of the Qur'an, for Allah is Witr and loves Witr.' A Bedouin asked: 'What is the Messenger of Allah (PBUH) saying?' He replied: 'It is not for you, nor for your companions.'

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا أَبُو سِنَانٍ سَعِيدُ بْنُ سِنَانٍ، عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْتِرُوا يَا أَهْلَ الْقُرْآنِ، فَإِنَّ اللَّهَ وَتَرٌ، يُحِبُّ الْوَتْرَ فَقَالَ أَعْرَابِيٌّ: مَا يَقُولُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: إِنَّهَا لَيْسَتْ لَكَ، وَلَا لِأَصْحَابِكَ

[6867] Hushaym narrated to us, saying: Juwaybir informed us from al-Dahhak, who said: The Messenger of Allah (PBUH) said: 'Indeed, Allah is Witr and loves Witr, so perform Witr, O people of the

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا جُوَيْرٌ، عَنِ الضَّحَّاكِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ وَتَرٌ يُحِبُّ الْوَتْرَ، فَأَوْتِرُوا يَا أَهْلَ الْقُرْآنِ

[6868] Ibn Ulayyah narrated to us from Ibn 'Awn, from Imran, from Ibrahim, who said: Abdullah said: 'Witr is only upon the people of the Qur'an.'

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ ابْنِ عَوْنٍ، عَنْ عِمْرَانَ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّمَا الْوَتْرُ عَلَى أَهْلِ الْقُرْآنِ

[6869] Waki' narrated to us, saying: Sharik narrated to us from Ammar ibn Mu'awiyah al-Duhni, from Salim, from Abu al-Ja'd, from Hudhayfah, who said: 'Witr is only upon the people of the Qur'an.'

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ عَمَّارِ بْنِ مُعَاوِيَةَ الدُّهْنِيِّ، عَنْ سَالِمٍ، عَنْ أَبِي الْجَعْدِ، عَنْ حُدَيْفَةَ، قَالَ: إِنَّمَا الْوَيْتْرُ عَلَى أَهْلِ الْقُرْآنِ

[6870] Waki' narrated to us, saying: Sufyan narrated to us from Mansur, from Ibrahim, who said: It used to be said: 'Witr is only upon the people of the Qur'an.'

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ يُقَالُ: إِنَّمَا الْوَيْتْرُ عَلَى أَهْلِ الْقُرْآنِ

[6871] Abu Mu'awiyah narrated to us from al-A'mash, from Amr ibn Murrah, from Abu Ubaydah, who said: The Messenger of Allah (PBUH) said: 'Witr is only upon the people of the Qur'an.'

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا الْوَيْتْرُ عَلَى أَهْلِ الْقُرْآنِ

[6872] Abu Bakr narrated to us, saying: Hushaym narrated to us, saying: Abd al-Malik informed us from Zubayd, from Sa'id ibn Abd al-Rahman ibn Abza, from his father, that the Messenger of Allah (PBUH) used to recite in his Witr: 'Sabbih Isma Rabbika al-A'la', 'Qul Ya Ayyuha al-Kafirun', and 'Qul Huwa Allahu Ahad'. When he said the Taslim, he said: 'Glory be to You, the Holy King', three times.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا عَبْدُ الْمَلِكِ، عَنْ زُبَيْدٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي زَيْ، عَنْ أَبِيهِ، "أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ يَقْرَأُ فِي وَتْرِهِ بِسَبْحِ اسْمِ رَبِّكَ الْأَعْلَى، وَقُلْ يَا أَيُّهَا الْكَافِرُونَ، وَقُلْ هُوَ اللَّهُ أَحَدٌ فَإِذَا سَلَّمَ قَالَ: سُبْحَانَكَ الْمَلِكِ الْقُدُّوسِ، ثَلَاثَ مَرَّاتٍ

[6873] Waki' narrated to us from Sufyan, from Zubayd, from Zirr, from Sa'id ibn Abd al-Rahman ibn Abza, from his father, that the Prophet (PBUH) used to perform Witr with 'Sabbih Isma Rabbika al-A'la', 'Qul Ya Ayyuha al-Kafirun', and 'Qul Huwa Allahu Ahad'. And at the end of his prayer when he sat, he would say: 'Glory be to the King, the Holy', three times, elongating his voice in the last one.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ، عَنْ زَيْرٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي زَيْ، عَنْ أَبِيهِ، "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُوتِرُ بِسَبْحِ اسْمِ رَبِّكَ الْأَعْلَى، وَقُلْ يَا أَيُّهَا الْكَافِرُونَ، وَقُلْ هُوَ اللَّهُ أَحَدٌ، وَيَقُولُ فِي آخِرِ صَلَاتِهِ إِذَا جَلَسَ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ ثَلَاثًا، يَمُدُّ بِهَا صَوْتَهُ فِي الْآخِرَةِ

[6874] Shababah narrated to us, saying: Shu'bah narrated to us from Qatadah, from Zurarah ibn Awfa, from Imran ibn Husayn, that the Prophet (PBUH) used to perform Witr with 'Sabbih Isma Rabbika al-A'la'.

حَدَّثَنَا شَبَابَةُ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُوتِرُ بِسَبْحِ اسْمِ رَبِّكَ الْأَعْلَى

[6875] Abu Bakr narrated to us, saying: Waki' narrated to us, saying: Hammad ibn Zaid narrated to us from Anas ibn Sirin, that Umar used to recite the Mu'awwidhatayn in Witr.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، أَنَّ عُمَرَ، كَانَ يَقْرَأُ بِالْمُعَوِّذَتَيْنِ فِي الْوُتْرِ

[6876] Hushaym narrated to us, saying: 'Abd al-Rahmān ibn Ishāq informed us, from 'Abd al-Malik ibn 'Umayr, who said: "Ibn Mas'ūd used to pray Witr with three rak'ahs, reciting in each rak'ah three surahs from the end of Al-Mufaṣṣal, according to the arrangement of 'Abd Allāh."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ: كَانَ ابْنُ مَسْعُودٍ يُوتِرُ بِثَلَاثٍ، يَقْرَأُ فِي كُلِّ رَكْعَةٍ مِنْهُنَّ ثَلَاثَ سُورٍ مِنْ آخِرِ الْمُفَصَّلِ مِنْ تَأْلِيفِ عَبْدِ اللَّهِ

[6877] Hushaym narrated to us, saying: ‘Abd al-Malik ibn Abī Sulaymān informed us, from Abū ‘Abd al-Raḥmān, from Zādhān, that ‘Alī used to do that as well.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ زَادَانَ، أَنَّ عَلِيًّا، كَانَ يَفْعَلُ ذَلِكَ أَيْضًا

[6878] Abū al-Aḥwaṣ narrated to us, from Abū Ishāq, from Sa‘īd ibn Jubayr, from Ibn ‘Abbās, who said: “He used to recite three surahs in Witr.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَ يَقْرَأُ فِي الْوُتْرِ بِثَلَاثِ

[6879] Wakī‘ narrated to us, from Isrā‘īl, from Abū Ishāq, from Sa‘īd ibn Jubayr, from Ibn ‘Abbās, that he used to pray Witr with three rak‘ahs, reciting ‘Glorify the Name of your Lord, the Most High’ [Al-A‘la], ‘Say, O disbelievers’ [Al-Kafirun], and ‘Say, He is Allah, [who is] One’ [Al-Ikhlās].

حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ كَانَ يُوتِرُ بِثَلَاثِ بِسَبْحِ اسْمِ رَبِّكَ الْأَعْلَى، وَقُلْ يَا أَيُّهَا الْكَافِرُونَ، وَقُلْ هُوَ اللَّهُ أَحَدٌ

[6880] Shabābah narrated to us, saying: Yūnus narrated to us, from Abū Ishāq, from Sa‘īd ibn Jubayr, from Ibn ‘Abbās, that the Prophet ﷺ used to pray Witr with three rak‘ahs, reciting in them ‘Glorify the Name of your Lord, the Most High’, ‘Say, O disbelievers’, and ‘Say, He is Allah, [who is] One’.

حَدَّثَنَا شَبَابَةُ، قَالَ: حَدَّثَنَا يُونُسُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُوتِرُ بِثَلَاثٍ، يَقْرَأُ فِيهِمْ بِسَبْحِ اسْمِ رَبِّكَ الْأَعْلَى، وَقُلْ يَا أَيُّهَا الْكَافِرُونَ، وَقُلْ هُوَ اللَّهُ أَحَدٌ

[6881] Shādhān narrated to us, saying: Sharīk narrated to us, from Makḥūl, from Muslim al-Baṭīn, from Sa‘īd ibn Jubayr, from Ibn ‘Abbās, from the Prophet ﷺ, similar to it.

حَدَّثَنَا شَاذَانُ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ مَكْحُولٍ، عَنْ مُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِهِ

[6882] Ḥaṣṣ ibn Ghiyāth narrated to us, from ‘Āṣim, from Ibn Sīrīn, who said: “‘Uthmān used to recite the entire Qur’an in Witr.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَاصِمٍ، عَنِ ابْنِ سِيرِينَ، قَالَ: كَانَ عُثْمَانُ يَقْرَأُ الْقُرْآنَ كُلَّهُ يُوتِرُ بِهِ

[6883] Ḥaṣṣ narrated to us, from Ḥajjāj ibn Dīnār, who said: I asked Abū Ja‘far what should be recited in the two rak‘ahs of Witr. He said: “No part of the Qur’an is abandoned; recite whatever you

حَدَّثَنَا حَفْصٌ، عَنْ حَجَّاجِ بْنِ دِينَارٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ مَا يَقْرَأُ فِي الرَّكَعَتَيْنِ مِنَ الْوُتْرِ؟ قَالَ: لَيْسَ شَيْءٌ مِنَ الْقُرْآنِ مَهْجُورًا، أَقْرَأُ بِمَا شِئْتُ

[6884] Hushaym narrated to us, saying: Mughīrah informed us, saying: I said to Ibrāhīm: “Should I recite in my Witr from the end of my Hizb: {The Messenger has believed in what was revealed to him from his Lord} [Al-Baqarah: 285] until the end of the surah?” He said: “Yes, if you wish.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، قَالَ: قُلْتُ لِإِبْرَاهِيمَ: أَقْرَأُ فِي وِثْرِي مِنْ آخِرِ حِزْبِي: {آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ} [البقرة: 285] قَالَ: نَعَمْ، إِنْ شِئْتَ

[6885] Wakī‘ narrated to us, from Sufyān, from Manṣūr, from Ibrāhīm, who said: “I recite the two Mu‘awwidhatayn (Surah Al-Falaq and Surah An-Nas) in Witr.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: أَقْرَأُ فِي الْوِثْرِ مَعُودَتَيْنِ

[6886] Ḥafṣ narrated to us, from ‘Amr, from Al-Ḥasan, who said: “I wish I could recite Al-Baqarah in Witr.”

حَدَّثَنَا حَفْصٌ، عَنْ عَمْرِو، عَنْ الْحَسَنِ، قَالَ: وَدِدْتُ أَنْ أَقْدِرَ أَنْ أُوتِرَ بِالْبَقَرَةِ

[6887] Wakī‘ narrated to us, from Muḥill, from Ibrāhīm, who said: “I recite two surahs in the first two rak‘ahs of Witr, and in the last one: {The Messenger has believed} [Al-Baqarah: 285] and ‘Say, He is Allah, [who is] One’.”

حَدَّثَنَا وَكَيْعٌ، عَنْ مُحِلٍّ، عَنْ إِبْرَاهِيمَ، قَالَ: "أَقْرَأُ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ مِنَ الْوِثْرِ بِسُورَتَيْنِ، وَفِي الْآخِرَةِ: ، وَقُلْ هُوَ اللَّهُ أَحَدٌ" [البقرة: 285]: {آمَنَ الرَّسُولُ} [البقرة: 285]

[6888] Muḥammad ibn ‘Ubaydah narrated to us, saying: My father narrated to me, from Al-A‘mash, from Ṭalḥah, from Zirr, from Sa‘īd ibn ‘Abd al-Raḥmān ibn Abzā, from his father, from Ubayy ibn Ka‘b, that the Prophet ﷺ used to pray Witr with ‘Glorify the Name of your Lord, the Most High’, ‘Say, O disbelievers’, and ‘Say, He is Allah, [who is] One’, and he would say at the end of his prayer: ‘Glory be to the King, the Holy’ (Subḥāna al-Malik al-Quddūs) three times.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدَةَ، قَالَ: حَدَّثَنِي أَبِي، عَنْ الْأَعْمَشِ، عَنْ طَلْحَةَ، عَنْ زُرَّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ أَبِي بِنِ كَعْبٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُوتِرُ بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى، وَقُلْ يَا أَيُّهَا الْكَافِرُونَ، وَقُلْ هُوَ اللَّهُ أَحَدٌ، وَيَقُولُ فِي آخِرِ صَلَاتِهِ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ ثَلَاثًا

[6889] Abū Bakr narrated to us, saying: Sharīk narrated to us, from Abū Ishāq, from Burayd ibn Abī Maryam, from Abū al-Jawzā', from Al-Ḥasan ibn 'Alī, who said: My grandfather ﷺ taught me words to say in the Qunut of Witr: "O Allah, guide me among those You have guided, grant me health among those You have granted health, befriend me among those You have befriended, bless me in what You have given, and protect me from the evil of what You have decreed. For You decree and none can decree against You. Indeed, he whom You befriend is not humiliated. Blessed are You, our Lord, and Exalted."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ: عَلَّمَنِي جَدِّي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَاتٍ أَقُولُهُنَّ فِي قُنُوتِ الْوُتْرِ: اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

[6890] Wakī‘ narrated to us, from Hārūn ibn Abī Ibrāhīm, from ‘Ubayd Allāh ibn ‘Ubayd ibn ‘Umayr, from Ibn ‘Abbās, that he used to say in the Qunut of Witr: “Praise be to You, filling the seven heavens, filling the seven earths, and filling whatever is between them after that. O Possessor of praise and majesty, the truest thing a servant has said, and we are all Your servants: None can withhold what You give, and none can give what You withhold, and the wealth of the wealthy does not avail against You.”

حَدَّثَنَا وَكِيعٌ، عَنْ هَارُونَ بْنِ أَبِي إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ بْنِ عُمَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ كَانَ يَقُولُ فِي قُنُوتِ الْوُتْرِ: لَكَ الْحَمْدُ مِلءَ السَّمَوَاتِ السَّبْعِ وَمِلءَ الْأَرْضِينَ السَّبْعِ، وَمِلءَ مَا بَيْنَهُمَا مِنْ شَيْءٍ، بَعْدَ أَهْلِ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ، لَا مَانِعَ لِمَا أُعْطِيَْتَ، وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

[6891] Wakī‘ narrated to us, from Ḥasan ibn Ṣāliḥ, from Maṣṣūr, from a shaykh known as Abū Muḥammad, that Al-Ḥusayn ibn ‘Alī used to say in the Qunut of Witr: “O Allah, You see and I do not see, and You are in the Highest View. To You is the return, and to You belong the Hereafter and the First. O Allah, we seek refuge in You from being humiliated or disgraced.”

حَدَّثَنَا وَكِيعٌ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ مَصْصُورٍ، عَنْ شَيْخٍ يُكْنَى أَبَا مُحَمَّدٍ، أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ، كَانَ يَقُولُ فِي قُنُوتِ الْوُتْرِ: اللَّهُمَّ إِنَّكَ تَرَى وَلَا أَرَى وَأَنْتَ بِالْمَنْظَرِ الْأَعْلَى، وَإِنَّ إِلَيْكَ الرُّجْعَى، وَإِنَّ لَكَ الْآخِرَةَ وَالْأُولَى، اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نَذِلَّ وَنُخْزَى

[6892] Wakī‘ narrated to us, from Sufyān, from Al-Zubayr ibn ‘Adī, from Ibrāhīm, who said: “Say in the Qunut of Witr: ‘O Allah, we seek Your help and ask for Your forgiveness.’”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ
إِبْرَاهِيمَ، قَالَ: "قُلْ فِي قُنُوتِ الْوُتْرِ: اللَّهُمَّ إِنَّا نَسْتَعِينُكَ
وَنَسْتَغْفِرُكَ

[6893] Ibn Fuḍayl narrated to us, from ‘Aṭā’ ibn al-Sā’ib, from Abū ‘Abd al-Raḥmān, who said: Ibn Mas‘ūd taught us to recite in Qunut: “O Allah, we seek Your help and ask for Your forgiveness, and we believe in You and praise You for all good. We do not deny You, and we disown and abandon whoever disobeys You. O Allah, You alone we worship, and to You we pray and prostrate, and to You we strive and hasten. We hope for Your mercy and fear Your punishment. Indeed, Your severe punishment will overtake the disbelievers.”

حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ
الرَّحْمَنِ، قَالَ: عَلَّمَنَا ابْنُ مَسْعُودٍ أَنْ نَقْرَأَ فِي الْقُنُوتِ:
اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ، وَنُؤْمِنُ بِكَ وَنُثْنِي عَلَيْكَ
الْخَيْرَ، وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ، اللَّهُمَّ
إِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّي، وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَخْشَى،
وَنَرْجُو رَحْمَتَكَ، وَنَخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ الْجَدِّ
بِالْكَفَّارِ مُلْحِقٌ

[6894] Hushaym narrated to us, saying: Mughīrah informed us, from Ibrāhīm, who said: “There is nothing fixed in the Qunut of Witr; it is only supplication and seeking forgiveness.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، قَالَ: لَيْسَ فِي قُنُوتِ الْوُتْرِ شَيْءٌ مُوَقَّتٌ، إِنَّمَا هُوَ دُعَاءٌ وَاسْتِغْفَارٌ

[6895] Abū Bakr narrated to us, saying: Hushaym narrated to us, from Juwaybir, from Al-Ḍaḥḥāk, who said: “There is no Witr upon the traveler.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ جُوَيْرٍ، عَنْ الضَّحَّاكِ، قَالَ: لَيْسَ عَلَى الْمُسَافِرِ وَتْرٌ

[6896] Wakī‘ narrated to us, from ‘Imrān ibn Ḥudayr, from Abū Mijlaz, who said: I asked Ibn ‘Umar about Witr. He said: “What if I travel?” He said: “One rak‘ah at the end of the night.”

حَدَّثَنَا وَكَيْعٌ، عَنْ عِمْرَانَ بْنِ حُذَيْرٍ، عَنْ أَبِي مِجْلَازٍ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْوُتْرِ، فَقَالَ: "أَرَأَيْتَ إِنْ سَافَرْتُ؟ قَالَ: رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ

[6897] Wakī‘ narrated to us, from Khālīd ibn Dīnār, from a shaykh, who said: “I accompanied Ibn ‘Abbās on a journey, and I do not remember him praying Witr.”

حَدَّثَنَا وَكَيْعٌ، عَنْ خَالِدِ بْنِ دِينَارٍ، عَنْ شَيْخٍ، قَالَ: صَحَبْتُ ابْنَ عَبَّاسٍ فِي سَفَرٍ فَلَا أَحْفَظُ أَنَّهُ أَوْتَرَ

[6898] Wakī‘ narrated to us, from his father, from Ṭāriq, from Sa‘īd ibn Jubayr, from Ibn ‘Umar, that he prayed Witr while traveling.

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِيهِ، عَنْ طَارِقٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ أَوْتَرَ فِي السَّفَرِ

[6899] Wakī‘ narrated to us, from Isrā’īl, from Jābir, from ‘Āmir, from Ibn ‘Umar and Ibn ‘Abbās, who said: “Witr in travel is Sunnah.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنِ ابْنِ عُمَرَ، وَابْنِ عَبَّاسٍ قَالَا: الْوُتْرُ فِي السَّفَرِ سُنَّةٌ

[6900] Abū Bakr narrated to us, saying: Hushaym narrated to us, saying: Manṣūr informed us, from Al-Ḥārith al-‘Uklī, from Ibrāhīm, from Al-Aswad ibn Yazīd, that Ibn ‘Umar performed Qunut in Witr before bowing.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مَنْصُورٌ، عَنِ الْحَارِثِ الْعُكْلِيِّ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، أَنَّ ابْنَ عُمَرَ قَنَتَ فِي الْوُتْرِ قَبْلَ الرُّكُوعِ

[6901] Sharīk narrated to us, from ‘Aṭā’ ibn al-Sā’ib, from his father, that ‘Alī used to perform Qunut in Witr after bowing.

حَدَّثَنَا شَرِيكٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، أَنَّ عَلِيًّا كَانَ يَقْنُتُ فِي الْوُتْرِ بَعْدَ الرُّكُوعِ

[6902] Hushaym narrated to us, saying: ‘Aṭā’ ibn al-Sā’ib informed us, from Abū ‘Abd al-Raḥmān, that ‘Alī used to perform Qunut in Witr after bowing.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، أَنَّ عَلِيًّا، كَانَ يَقْنُتُ فِي الْوُتْرِ بَعْدَ الرُّكُوعِ

[6903] Ḥaḥṣ narrated to us, from Layth, from ‘Abd al-Raḥmān ibn al-Aswad, from his father, that ‘Abd Allāh used to pray Witr and perform Qunut before bowing.

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، أَنَّ عَبْدَ اللَّهِ، كَانَ يُوتِرُ فَيَقْنُتُ قَبْلَ الرُّكُوعِ

[6904] Hushaym narrated to us, saying: Layth informed us, from ‘Abd al-Raḥmān ibn al-Aswad, from his father, who said: “Ibn Mas‘ūd did not perform Qunut in any prayer except in Witr before bowing.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا لَيْثٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، قَالَ: كَانَ ابْنُ مَسْعُودٍ لَا يَقْنُتُ فِي شَيْءٍ مِنَ الصَّلَوَاتِ، إِلَّا فِي الْوُتْرِ قَبْلَ الرُّكُوعِ

[6905] Wakī‘ narrated to us, from ‘Umar ibn Dharr, from his father, raising it (to the Prophet or a Companion), that he used to perform Qunut in Witr before bowing.

حَدَّثَنَا وَكَيْعٌ، عَنْ عُمَرَ بْنِ ذَرٍّ، عَنْ أَبِيهِ، رَفَعَهُ أَنَّهُ كَانَ يَقْنُتُ فِي الْوُتْرِ قَبْلَ الرُّكْعَةِ

[6906] Ḥaḥṣ narrated to us, from Al-Ḥasan ibn ‘Ubayd Allāh, from Ibrāhīm, from Al-Aswad, who said: “I nursed him while he prayed Witr. When he finished reciting, I expected him to bow, but he did not do so until he performed Qunut, then he bowed.”

حَدَّثَنَا حَفْصٌ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، قَالَ: مَرَّضْتُهُ فَأَوْتَرَهُ، فَلَمَّا فَرَغَ مِنَ الْقِرَاءَةِ، حَبْنْتُهُ لِيَرْكَعَ، فَلَمْ يَفْعَلْ حَتَّى قَنَنْتَ ثُمَّ رَكَعَ

[6907] Wakī‘ narrated to us, from Mis‘ar, from ‘Amr ibn Murrah, from Ibrāhīm, from Al-Aswad, that he used to perform Qunut in Witr before bowing.

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ
إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، أَنَّهُ كَانَ يَقْنُتُ فِي الْوُتْرِ قَبْلَ
الرُّكْعَةِ

[6908] Ḥafṣ narrated to us, from Al-A‘mash, from Ibrāhīm, who said: “They used to say: Qunut is after one finishes reciting.”

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: "كَانُوا
يَقُولُونَ: الْقُنُوتُ بَعْدَمَا يَفْرُغُ مِنَ الْقِرَاءَةِ

[6909] Hushaym narrated to us, saying: Mughīrah informed us, from Ibrāhīm, who said: “He used to say regarding the Qunut of Witr: Before bowing, when one finishes reciting.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، قَالَ:
"كَانَ يَقُولُ فِي قُنُوتِ الْوُتْرِ: قَبْلَ الرُّكُوعِ، إِذَا فَرَغَ مِنَ
الْقِرَاءَةِ

[6910] Ibn Numayr narrated to us, from Ismā‘īl ibn ‘Abd al-Malik, from Sa‘īd ibn Jubayr, that he used to perform Qunut in Witr before bowing.

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ، عَنْ
سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ كَانَ يَقْنُتُ فِي الْوُتْرِ قَبْلَ الرُّكُوعِ

[6911] Yazīd ibn Hārūn narrated to us, from Hishām al-Dastuwā’i, from Ḥammād, from Ibrāhīm, from ‘Alqamah, that Ibn Mas‘ūd and the Companions of the Prophet ﷺ used to perform Qunut in Witr before bowing.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، أَنَّ ابْنَ مَسْعُودٍ، وَأَصْحَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانُوا يَقْنُتُونَ فِي الْوُتْرِ قَبْلَ الرُّكُوعِ

[6912] Yazīd ibn Hārūn narrated to us, saying: Abān ibn Abī ‘Ayyāsh informed us, from Ibrāhīm, from ‘Alqamah, from ‘Abd Allāh, that the Prophet ﷺ used to perform Qunut in Witr before bowing. He said: “Then I sent my mother, Umm ‘Abd, and she spent the night with his wives, and she informed me that he performed Qunut in Witr before bowing.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا أَبَانُ بْنُ أَبِي عَيَّاشٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْنُتُ فِي الْوُتْرِ قَبْلَ الرُّكُوعِ، قَالَ: ثُمَّ أَرْسَلْتُ أُمِّي أُمَّ عَبْدِ فَبَاتَتْ عِنْدَ نِسَائِهِ، فَأَخْبَرَتْنِي أَنَّهُ قَنَتَ فِي الْوُتْرِ، قَبْلَ الرُّكُوعِ

[6913] Abū Bakr narrated to us, saying: Sufyān narrated to us, from Abān, from Ibrāhīm, from ‘Alqamah, from ‘Abd Allāh, from the Prophet ﷺ, that he performed Qunut in Witr before bowing.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا سُفْيَانٌ، عَنْ أَبَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ قَنَتَ فِي الْوُتْرِ قَبْلَ الرُّكُوعِ

[6914] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Ibn ‘Awn, who said: I asked Al-Qāsim about a man praying Witr on his mount. He said: “They claimed that ‘Umar used to pray Witr on the ground.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنِ ابْنِ عَوْنٍ، قَالَ: سَأَلْتُ الْقَاسِمَ عَنْ رَجُلٍ يُوتِرُ عَلَى رَاحِلَتِهِ، فَقَالَ: زَعَمُوا أَنَّ عُمَرَ كَانَ يُوتِرُ بِالْأَرْضِ

[6915] Mu‘tamir narrated to us, from Ḥumayd, from Bakr, that when Ibn ‘Umar wanted to pray Witr, he would dismount and pray Witr on the ground.

حَدَّثَنَا مُعْتَمِرٌ، عَنْ حُمَيْدٍ، عَنْ بَكْرٍ، أَنَّ ابْنَ عُمَرَ، كَانَ إِذَا أَرَادَ أَنْ يُوتِرَ، نَزَلَ فَأَوْتَرَ بِالْأَرْضِ

[6916] Abū al-Aḥwaṣ narrated to us, from Maṣṣūr, from Ibrāhīm, who said: “They used to pray on their mounts and beasts wherever they faced, except for the obligatory prayer and Witr; they used to pray them on the ground.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يُصَلُّونَ عَلَى رَوَاحِلِهِمْ، وَدَوَابِّهِمْ حَيْثُ مَا كَانَتْ وَجُوهُهُمْ إِلَّا الْمَكْتُوبَةَ، وَالْوَتَرَ فَإِنَّهُمْ كَانُوا يُصَلُّونَهُمَا عَلَى الْأَرْضِ

[6917] Ḥātim ibn Ismā‘īl narrated to us, from Hishām ibn ‘Urwah, from his father, who said: “He used to pray on his mount wherever it turned, but when he wanted to pray Witr, he would dismount and pray Witr.”

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: كَانَ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ مَا تَوَجَّهَتْ بِهِ، فَإِذَا أَرَادَ أَنْ يُوتِرَ نَزَلَ فَأَوْتَرَ

[6918] Yaḥyā ibn Sa‘īd narrated to us, from Abū al-Hazhāz, from Al-Ḍaḥḥāk, who said: “If he wants to pray Witr, he should dismount and pray Witr.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي الْهَزْهَازِ، عَنْ الضَّحَّاكِ، قَالَ: إِذَا أَرَادَ أَنْ يُوتِرَ، نَزَلَ فَأَوْتَرَ

[6919] Zayd ibn Ḥubāb narrated to us, from Hārūn ibn Ibrāhīm, who said: I asked Al-Ḥasan. I said: “Can I pray on my beast?” He said: “Pray on it.” I said: “Can I pray Witr on my beast?” He said: “No.” And Ibn Sīrīn said: “Pray Witr on the ground.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ هَارُونَ بْنِ إِبْرَاهِيمَ، قَالَ: سَأَلْتُ الْحَسَنَ قَالَ: قُلْتُ: أَصَلِّي عَلَى دَابَّتِي؟ فَقَالَ: صَلِّ عَلَيْهَا، قُلْتُ: أَوْتِرُ عَلَى دَابَّتِي؟ قَالَ: لَا، وَقَالَ ابْنُ سِيرِينَ: أَوْتِرُ بِالْأَرْضِ

[6920] Abū Bakr narrated to us, saying: Yaḥyā ibn Sa‘īd narrated to us, from Ibn ‘Ajlān, from Nāfi‘, from Ibn ‘Umar, that he prayed on his mount and prayed Witr on it, and said: “The Prophet ﷺ used to do it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ عَجْلَانَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ صَلَّى عَلَى رَاحِلَتِهِ فَأَوْتَرَ عَلَيْهَا، وَقَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ

[6921] Wakī‘ narrated to us, from Sufyān, from Thuwayr, from his father, that ‘Alī used to pray Witr on his mount.

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ ثَوَيْرٍ، عَنْ أَبِيهِ، أَنَّ عَلِيًّا، كَانَ يُوتِرُ عَلَى رَاحِلَتِهِ

[6922] Abū Dāwūd al-Ṭayālīsī narrated to us, from ‘Abbād ibn Manṣūr, from ‘Ikrimah, from Ibn ‘Abbās, that he prayed Witr and said: “Witr is on the mount.”

حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ عَبَّادِ بْنِ مَنْصُورٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ أَوْتَرَ، وَقَالَ: الْوُتْرُ عَلَى الرَّاحِلَةِ

[6923] Yazīd ibn Hārūn narrated to us, from Yaḥyā ibn Sa‘īd, from Ibn Nāfi‘, that his father used to pray Witr on a camel.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ ابْنِ نَافِعٍ، أَنَّ أَبَاهُ كَانَ يُوتِرُ عَلَى الْبَعِيرِ

[6924] Muḥammad ibn Abī ‘Adī narrated to us, from Ash‘ath, who said: “Al-Ḥasan saw no harm in a man praying Witr on a mount.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثٍ، قَالَ: كَانَ الْحَسَنُ لَا يَرَى بَأْسًا أَنْ يُوتِرَ الرَّجُلُ عَلَى رَاحِلَةٍ

[6925] ‘Amr ibn Muḥammad narrated to us, from Ibn Abī Rawwād, from Mūsā ibn ‘Uqbah, who said: I accompanied Sālīm and lagged behind him on the road. He said: “What kept you behind?” I said: “I prayed Witr.” He said: “Why didn’t you pray Witr on your mount?”

حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ، عَنِ ابْنِ أَبِي رَوَّادٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، قَالَ: صَحِبْتُ سَالِمًا فَتَخَلَّفْتُ عَنْهُ بِالطَّرِيقِ، فَقَالَ: مَا خَلَّفَكَ؟ قَالَ: قُلْتُ: أَوْتَرْتُ، قَالَ: فَهَلَّا أَوْتَرْتَ عَلَى رَاحِلَتِكَ

[6926] Abū Bakr narrated to us, saying: Ishāq ibn Sulaymān narrated to us, from Abū Sinān, from ‘Amr ibn Murrah, from Sa‘īd ibn Jubayr, that a man asked him about a man who prays Witr then prays. He said: “He sleeps, then prays.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ أَبِي سِنَانٍ عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّ رَجُلًا سَأَلَهُ عَنِ الرَّجُلِ يُوتِرُ ثُمَّ يُصَلِّي؟ فَقَالَ: يَنَامُ، ثُمَّ يُصَلِّي

[6927] Ishāq ibn Sulaymān narrated to us, from Abū Ja‘far, from Mughīrah, from Ibrāhīm, that he disliked praying Witr then praying immediately after his Witr.

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ أَبِي جَعْفَرٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَرِهَ أَنْ يُوتِرَ ثُمَّ يُصَلِّيَ عَلَى أَنْتَرٍ وَتُرِهِ

[6928] Ishāq ibn Sulaymān narrated to us, from Zakariyyā ibn Sallām, from Al-‘Alā’ ibn Badr, that Sa‘d used to pray Witr then pray.

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ زَكَرِيَّا بْنِ سَلَامٍ، عَنِ الْعَلَاءِ بْنِ بَدْرٍ، أَنَّ سَعْدًا، كَانَ يُوتِرُ ثُمَّ يُصَلِّي

[6929] Fuḍayl ibn ‘Iyād narrated to us, from Maṣṣūr, from Ibrāhīm, who said: “They used to recommend lying down between Witr and the two rak‘ahs (of Fajr).”

حَدَّثَنَا فَضَيْلُ بْنُ عِيَاضٍ، عَنْ مَنصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَسْتَحِبُّونَ الضَّجْعَةَ بَيْنَ الْوُتْرِ، وَبَيْنَ الرَّكْعَتَيْنِ

[6930] Abū Bakr narrated to us, saying: Ḥafṣ ibn Ghiyāth narrated to us, from Ash‘ath, from Al-Ḥakam, Ḥammād, and Jahm, from Ibrāhīm, regarding the one who doubts his Witr. He said: “He makes it even with a rak‘ah, and starts Witr

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنِ الْحَكَمِ، وَحَمَّادٍ، وَجَهْمٍ، عَنْ إِبْرَاهِيمَ فِي الَّذِي يَشْكُ فِي وَثْرِهِ، قَالَ: يَشْفَعُ بِرَكْعَةٍ، وَيَسْتَقْبِلُ الْوَثَرَ

[6931] Wakī‘ narrated to us, from Sufyān, from Maṣṣūr, from Al-Ḥakam, who said: I asked him about a man who doubts a rak‘ah in Witr, should he restart or not? He said: “No, but he completes the rak‘ah and prostrates twice.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ مَصْصُورٍ، عَنِ الْحَكَمِ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَشْكُ فِي الرُّكْعَةِ مِنَ الْوَثْرِ، أَيْسْتَقْبِلُ، أَمْ لَا؟ قَالَ: لَا، وَلَكِنْ يَقْضِي الرُّكْعَةَ، وَيَسْجُدُ سَجْدَتَيْنِ

[6932] Abū Bakr narrated to us, saying: Ibn ‘Ulayyah narrated to us, from Ayyūb, from Nāfi‘, from Ibn ‘Umar, that he used to not perform Qunut except in the middle, meaning of Ramadan.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ لَا يَقْنُتُ، إِلَّا فِي النِّصْفِ يَعْنِي مِنْ رَمَضَانَ

[6933] Al-Thaqafī narrated to us, from Ayyūb, from Nāfi‘, from Ibn ‘Umar, similar to it.

حَدَّثَنَا الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، بِنَحْوِهِ

[6934] Wakī‘ narrated to us, from Sufyān, from Abū Ishāq, from Al-Ḥārith, from ‘Alī, that he used to perform Qunut in the middle of Ramadan.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلِيٍّ، أَنَّهُ كَانَ يَقْنُتُ فِي النِّصْفِ مِنْ رَمَضَانَ

[6935] Muḥammad ibn Bishr narrated to us, saying: Sa‘īd narrated to us, from Qatādah, from Al-Ḥasan, that Ubayy led the people in prayer during the caliphate of ‘Umar. He prayed with them for the first half of Ramadan without performing Qunut. When half had passed, he performed Qunut after bowing. When the last ten days entered, he stayed back and left them, and Mu‘ādh al-Qārī led them in the last ten days during the caliphate of ‘Umar.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ، قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، أَنَّ أَبِيًّا أَمَّ النَّاسَ فِي خِلَافَةِ عُمَرَ فَصَلَّى بِهِمُ النِّصْفَ مِنْ رَمَضَانَ، لَا يَقْنُتُ فَلَمَّا مَضَى النِّصْفُ، قَنَتَ بَعْدَ الرُّكُوعِ، فَلَمَّا دَخَلَ الْعَشْرُ أَبْقَى وَخَلَّى عَنْهُمْ، فَصَلَّى بِهِمُ الْعَشْرَ مُعَاذُ الْقَارِي فِي خِلَافَةِ عُمَرَ

[6936] Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: I said to ‘Aṭā’: “Qunut in the month of Ramadan?” He said: “‘Umar was the first to perform Qunut.” I said: “The entire second half?” He said: “Yes.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: قُلْتُ لِعِطَاءٍ: الْقُنُوتُ فِي شَهْرِ رَمَضَانَ، قَالَ: عُمَرُ أَوَّلُ مَنْ قَنَتَ، قُلْتُ: النِّصْفُ الْآخِرُ أَجْمَعُ؟ قَالَ: نَعَمْ

[6937] Wakī‘ narrated to us, from ‘Abbād ibn Rāshid, from Al-Ḥasan, that he used to perform Qunut in the middle of Ramadan.

حَدَّثَنَا وَكِيعٌ، عَنْ عَبَّادِ بْنِ رَاشِدٍ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقْنُتُ فِي النِّصْفِ مِنْ رَمَضَانَ

[6938] Yaḥyā ibn Sa‘īd narrated to us, from Al-Muhallab ibn Abī Ḥabībah, who said: I asked Sa‘īd ibn Abī al-Ḥasan about Qunut. He said: “In the middle of Ramadan; that is how we were taught.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ الْمُهَلَّبِ بْنِ أَبِي حَبِيبَةَ، قَالَتْ: سَأَلْتُ سَعِيدَ بْنَ أَبِي الْحَسَنِ عَنِ الْقُنُوتِ، فَقَالَ: فِي النِّصْفِ مِنْ رَمَضَانَ، كَذَلِكَ عَلَّمَنَا

[6939] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Yaḥyā, who said: “He used to pray and not perform Qunut in Witr until the middle,” meaning of Ramadan.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ يَحْيَى، قَالَ: كَانَ يُصَلِّي، وَلَا يَقْنُتُ فِي الْوَيْتِ حَتَّى النِّصْفِ يَعْنِي مِنْ رَمَضَانَ

[6940] Azhar al-Sammān narrated to us, from Ibn ‘Awn, from Ibrāhīm, that he used to say: “Qunut is throughout the year.” He said: “And Ibn Sirīn did not see it except in the middle of Ramadan.”

حَدَّثَنَا أَزْهَرُ السَّمَّانُ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَقُولُ: الْقُنُوتُ فِي السَّنَةِ كُلِّهَا قَالَ: وَكَانَ ابْنُ سِيرِينَ، لَا يَرَاهُ إِلَّا فِي النِّصْفِ مِنْ رَمَضَانَ

[6941] Sahl ibn Yūsuf narrated to us, from ‘Amr, from Al-Ḥasan, that ‘Umar, when he ordered Ubayy to lead the people in prayer in Ramadan, ordered him to perform Qunut with them in the remaining half, on the sixteenth night. He said: And Al-Ḥasan used to say: “If he is an Imam, he performs Qunut in the [last] half, and if he is not an Imam, he performs Qunut the entire month.”

حَدَّثَنَا سَهْلُ بْنُ يُونُسَ، عَنْ عَمْرِو، عَنْ الْحَسَنِ، أَنَّ عُمَرَ، حَبِثُ أَمْرَ أَبِيٍّ أَنْ يُصَلِّيَ بِالنَّاسِ فِي رَمَضَانَ، وَأَمَرَهُ أَنْ يَقْنُتَ بِهِمْ فِي النِّصْفِ الْبَاقِي، لَيْلَةَ سِتِّ عَشْرَةَ قَالَ: وَكَانَ الْحَسَنُ يَقُولُ: إِذَا كَانَ إِمَامًا قَنَنْتَ فِي النِّصْفِ، وَإِذَا لَمْ يَكُنْ إِمَامًا قَنَنْتَ الشَّهْرَ كُلَّهُ

[6942] Abū Khālid al-Aḥmar narrated to us, from Ash‘ath, from Al-Ḥakam, from Ibrāhīm, that ‘Abd Allāh said: “Do not perform Qunut throughout the year in Fajr, but perform Qunut in Witr every night before bowing.” Abū Bakr said: “This is the saying according to us.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ أَشْعَثَ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، قَالَ عَبْدُ اللَّهِ: لَا يَقْنُتُ السَّنَةَ كُلَّهَا فِي الْفَجْرِ، وَيَقْنُتُ فِي الْوَيْتْرِ، كُلَّ لَيْلَةٍ قَبْلَ الرُّكُوعِ، قَالَ أَبُو بَكْرٍ: هَذَا الْقَوْلُ عِنْدَنَا

[6943] Abū Bakr narrated to us, saying: Yazīd ibn Hārūn narrated to us, from Ḥammād ibn Salamah, from Hishām, from ‘Abd al-Raḥmān ibn al-Ḥārith ibn Hishām, from ‘Alī, that the Prophet ﷺ used to say at the end of his Witr: “O Allah, I seek refuge in Your pleasure from Your anger, and in Your forgiveness from Your punishment, and I seek refuge in You from You. I cannot count Your praises; You are as You have praised Yourself.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ هِشَامٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ عَلِيٍّ، "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي آخِرِ وَتْرِهِ: اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِمَعْفَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

[6944] Abū Bakr narrated to us, saying: Yazīd ibn Hārūn narrated to us, from Sulaymān al-Taymī, from a man, from Abū al-Muḥazzim, from Abū Hurayrah, who said: “I stayed with him for ten years and never saw him perform Qunut in his Witr.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سُلَيْمَانَ النَّيْمِيِّ، عَنْ رَجُلٍ، عَنْ أَبِي الْمُحَزَّمِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: نَزَلْتُ عَلَيْهِ عَشْرَ سِنِينَ فَمَا رَأَيْتُهُ قَنَتَ فِي وَتْرِهِ

[6945] ‘Abd Allāh ibn Numayr narrated to us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, that he did not perform Qunut in Fajr or Witr. When asked about Qunut, he said: “We do not know Qunut except as prolonged standing and recitation of the Qur’an.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ لَا يَقْنُتُ فِي الْفَجْرِ، وَلَا فِي الْوُتْرِ، فَكَانَ إِذَا سُئِلَ عَنِ الْقُنُوتِ، قَالَ: مَا نَعْلَمُ الْقُنُوتَ، إِلَّا طُولَ الْقِيَامِ وَقِرَاءَةَ الْقُرْآنِ

[6946] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from ‘Amr ibn Murrah, from Abū ‘Ubaydah, who said: The Messenger of Allah ﷺ said: “Witr is only upon the people of the Qur’an.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا الْوُتْرُ عَلَى أَهْلِ الْقُرْآنِ

[6947] Abū Bakr narrated to us, saying: Yazīd ibn Hārūn narrated to us, from Mis‘ar, from Ḥammād, who said: “If he forgets to perform Qunut, let him perform the two prostrations of forgetfulness,” meaning in Witr.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مِسْعَرٍ، عَنْ حَمَّادٍ، قَالَ: إِذَا سَهَا قَبْلَ أَنْ يَقْنُتَ، فَلْيَسْجُدْ سَجْدَتَيِ السَّهْوِ يَعْنِي فِي الْوُتْرِ

[6948] Abū Bakr narrated to us, saying: ‘Abd al-Salām ibn Ḥarb narrated to us, from Layth, from ‘Abd al-Raḥmān ibn al-Aswad, from his father, that ‘Abd Allāh ibn Mas‘ūd, when he finished reciting, would say Takbīr then perform Qunut. When he finished Qunut, he would say Takbīr then bow.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ لَيْثٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، كَانَ إِذَا فَرَغَ مِنَ الْقِرَاءَةِ كَبَّرَ ثُمَّ قَنَتَ، فَإِذَا فَرَغَ مِنَ الْقُنُوتِ، كَبَّرَ ثُمَّ رَكَعَ

[6949] Abū al-Aḥwaṣ narrated to us, from Mughīrah, from Ibrāhīm, who said: “If you want to perform Qunut, say Takbīr for Qunut, and say Takbīr when you want to bow.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا أَرَدْتَ أَنْ تَقْنُتَ، فَكَبِّرْ لِلْقُنُوتِ، وَكَبِّرْ إِذَا أَرَدْتَ أَنْ تَرْكَعَ

[6950] Ḥaḥṣ narrated to us, from Ḥajjāj, from Abū Ma‘shar, from Ibrāhīm, that he used to say Takbīr when he performed Qunut, and say Takbīr when he finished.

حَدَّثَنَا حَافِصٌ، عَنْ حَجَّاجٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يُكَبِّرُ إِذَا قَنَتَ، وَيُكَبِّرُ إِذَا فَرَغَ

[6951] Hushaym narrated to us from Mughīrah, from Ibrahim, who said: “When you finish the recitation, say the Takbir; then when you finish [Qunut], say the Takbir and bow.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فَكَبِّرْ، ثُمَّ إِذَا فَرَغْتَ فَكَبِّرْ، وَارْكَعْ

[6952] Ghundar narrated to us from Shu‘bah, who said: I heard Al-Hakam, Hammad, and Abu Ishaq say regarding the Qunut of Witr: “When he finishes [recitation], he says the Takbir and then performs Qunut.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، قَالَ: سَمِعْتُ الْحَكَمَ، وَحَمَّادًا، وَأَبَا إِسْحَاقَ، يَقُولُونَ فِي قُنُوتِ الْوُتْرِ: إِذَا فَرَغَ، كَبَّرَ ثُمَّ قَنَتَ

[6953] Abu Bakr narrated to us, saying: Abu al-Ahwas narrated to us from Mughirah, from Ibrahim, who said: “Raise your hands for Qunut.”

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: ارْفَعْ يَدَيْكَ لِلْقُنُوتِ

[6954] Mu‘awiyah ibn Hisham narrated to us, saying: Sufyan narrated to us from Layth, from ‘Abd al-Rahman ibn al-Aswad, from his father, from ‘Abd Allah, that he used to raise his hands during the Qunut of Witr.

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ لَيْثٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ فِي قُنُوتِ الْوُتْرِ

[6955] ‘Abd al-Rahman ibn Muhammad al-Muharibi narrated to us from Layth, from Ibn al-Aswad, from his father, from ‘Abd Allah, that he used to raise his hands when he performed Qunut in Witr.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ، عَنْ لَيْثٍ، عَنْ ابْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ إِذَا قَنَتَ فِي الْوُتْرِ

[6956] Abu Bakr narrated to us, saying: Hushaym narrated to us from Mughirah, from Ibrahim, who said: “I entered upon Al-Aswad one night while he was ill. He prayed Witr, with a man supporting him. He performed Qunut and prolonged it until I thought he had exceeded what he usually did.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: دَخَلْتُ عَلَى الْأَسْوَدِ ذَاتَ لَيْلَةٍ وَهُوَ مَرِيضٌ، فَصَلَّى الْوُتْرَ، وَرَجُلٌ مُسْنِدٌ إِلَيْهِ، قَالَ: فَفَقَنْتُ فَأَطَالَ الْقُنُوتَ حَتَّى ظَنَنْتُ أَنَّهُ قَدْ زَادَ عَلَى مَا كَانَ يَصْنَعُ

[6957] Waki‘ narrated to us from Isma‘il ibn ‘Abd al-Malik, from Sa‘id ibn Jubayr, that he used to stand with us in Witr [performing Qunut] for the duration of reciting one hundred verses.

حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ كَانَ يَقُومُ بِنَا فِي الْوُتْرِ، قَدَرٌ مَا يَقْرَأُ مِائَةَ آيَةٍ

[6958] Waki‘ narrated to us from Sufyan, from Mughirah, from Ibrahim, who said: “One stands in the Qunut of Witr for the duration of [reciting] Surat Al-Inshiqaq.”

حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يُقَامُ فِي قُنُوتِ الْوُتْرِ قَدَرُ إِذَا السَّمَاءُ انْشَقَّتْ

[6959] ‘Ali ibn Mushir narrated to us from ‘Asim, from Abu ‘Uthman, that he was asked about the Qunut of ‘Umar in Fajr. He said: “He used to perform Qunut for the duration of a man reciting one hundred verses.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، أَنَّهُ سُئِلَ عَنْ قُنُوتِ عُمَرَ فِي الْفَجْرِ، فَقَالَ: كَانَ يَقْنُتُ بِقَدْرِ مَا يَقْرَأُ الرَّجُلُ مِائَةَ آيَةٍ

[6960] Abu Bakr narrated to us, saying: Hushaym narrated to us, saying: Mughirah informed us from Ibrahim, who said: “There is no Witr without Qunut.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا وَتْرَ إِلَّا بِقُنُوتٍ

[6961] Abu Bakr narrated to us, saying: Hafs ibn Ghiyath narrated to us from Abu Malik al-Ashja‘i, who said: I said to my father: “O my father, you prayed behind the Prophet ﷺ, and behind Abu Bakr, ‘Umar, and ‘Uthman. Did you see any of them perform Qunut?” He said: “O my son, it is an innovation (muhdathah).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، قَالَ: قُلْتُ لِأَبِي: يَا أَبَتِ، صَلَّيْتَ خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَخَلْفَ أَبِي بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ فَهَلْ رَأَيْتَ أَحَدًا مِنْهُمْ يَقْنُتُ؟ فَقَالَ: يَا بُنَيَّ هِيَ مُحَدَّثَةٌ

[6962] Waki‘ narrated to us, saying: Mis‘ar narrated to us from Yahya ibn Ghassan al-Muradi, from ‘Amr ibn Maymun, that ‘Umar ibn al-Khattab did not perform Qunut in Fajr.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ يَحْيَى بْنِ عَسَّانٍ الْمُرَادِيِّ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ لَمْ يَقْنُتْ فِي الْفَجْرِ

[6963] Ibn Idris narrated to us from Abu Malik, from his father, who said: I said to him: “You prayed behind the Messenger of Allah ﷺ, Abu Bakr, ‘Umar, and ‘Uthman. Did they perform Qunut?” He said: “No, O my son, it is an innovation.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ أَبِي مَالِكٍ، عَنْ أَبِيهِ، قَالَ: قُلْتُ لَهُ: صَلَّيْتَ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَبِي بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، أَفَكَانُوا يَقْنُتُونَ؟ فَقَالَ: لَا يَا بُنَيَّ هِيَ مُحَدَّثَةٌ

[6964] Ibn Idris narrated to us from Al-Hasan ibn ‘Ubayd Allah, from Ibrahim, that Al-Aswad and ‘Amr ibn Maymun prayed Fajr behind ‘Umar, and he did not perform Qunut.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، أَنَّ الْأَسْوَدَ، وَعَمْرَو بْنَ مَيْمُونٍ، أَنَّهُمَا صَلَّيَا خَلْفَ عُمَرَ الْفَجَرَ فَلَمْ يَقْنُتْ

[6965] Waki‘ narrated to us from Sufyan, from Mansur, from Ibrahim, from Al-Aswad ibn Yazid and ‘Amr ibn Maymun, that they prayed Fajr behind ‘Umar, and he did not perform Qunut.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، وَعَمْرِو بْنِ مَيْمُونٍ، أَنَّهُمَا صَلَّيَا خَلْفَ عُمَرَ الْفَجَرَ، فَلَمْ يَقْنُتْ

[6966] Waki‘ narrated to us, حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ عُثْمَانَ النَّقْفِيِّ، عَنْ عَرْفَجَةَ، أَنَّ ابْنَ مَسْعُودٍ، كَانَ لَا يَقْنُتُ فِي الْفَجْرِ saying: Mis‘ar narrated to us from ‘Uthman al-Thaqafi, from ‘Arfajah, that Ibn Mas‘ud did not use to perform Qunut in Fajr.

[6967] Waki‘ narrated to us, حَدَّثَنَا وَكِيعٌ، قَالَ حَدَّثَنَا سُفْيَانٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلْقَمَةَ بْنِ قَيْسٍ، أَنَّ ابْنَ مَسْعُودٍ، لَمْ يَكُنْ يَقْنُتُ فِي الْفَجْرِ saying: Sufyan narrated to us from Abu Ishaq, from ‘Alqamah ibn Qays, that Ibn Mas‘ud did not use to perform Qunut in Fajr.

[6968] Hushaym narrated to us, حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ عَبْدُ اللَّهِ لَا يَقْنُتُ فِي صَلَاةِ الصُّبْحِ saying: Mughirah informed us from Ibrahim, who said: “`Abd Allah did not perform Qunut in the Fajr prayer.”

[6969] Waki‘ narrated to us, حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ سُلَيْمِ أَبِي الشَّعْنَاءِ الْمَحَارِبِيِّ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْقُنُوتِ فِي الْفَجْرِ، فَقَالَ: فَأَيُّ شَيْءٍ الْقُنُوتُ؟ قُلْتُ: يَقُومُ الرَّجُلُ سَاعَةً بَعْدَ الْقِرَاءَةِ، فَقَالَ ابْنُ عُمَرَ: مَا شَعَرْتُ saying: Al-A‘mash narrated to us from Ibrahim, from Sulaym Abu al-Sha‘tha’ al-Muharibi, who said: I asked Ibn ‘Umar about Qunut in Fajr. He said: “And what is Qunut?” I said: “A man stands for a while after recitation.” Ibn ‘Umar said: “I never knew of it.”

[6970] Waki‘ narrated to us, saying: Sufyan narrated to us from Waqid, the freed slave of Zayd ibn Khulagdah, from Sa‘id ibn Jubayr, from Ibn ‘Abbas and Ibn ‘Umar, that they did not perform Qunut in Fajr.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ وَاقِدٍ، مَوْلَى زَيْدِ بْنِ خُلَيْدَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، وَابْنِ عُمَرَ أَنَّهُمَا كَانَا لَا يَقْنُتَانِ فِي الْفَجْرِ

[6971] Rawh ibn ‘Ubadah narrated to us from Zakariyya ibn Ishaq, who said: ‘Amr ibn Dinar narrated to me that Ibn al-Zubayr led them in the Fajr prayer and did not perform Qunut.

حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، عَنْ زَكَرِيَّا بْنِ إِسْحَاقَ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ ابْنَ الزُّبَيْرِ صَلَّى بِهِمُ الصُّبْحَ فَلَمْ يَقْنُتْ

[6972] Waki‘ narrated to us, saying: Ibn Abi Khalid narrated to us from Abu al-Duha, from Sa‘id ibn Jubayr, that ‘Umar did not use to perform Qunut in Fajr.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا ابْنُ أَبِي خَالِدٍ، عَنْ أَبِي الضُّحَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّ عُمَرَ كَانَ لَا يَقْنُتُ فِي الْفَجْرِ

[6973] Waki‘ narrated to us, saying: Al-A‘mash narrated to us from Ibrahim, that ‘Umar ibn al-Khattab did not use to perform Qunut in Fajr.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ لَا يَقْنُتُ فِي الْفَجْرِ

[6974] Waki‘ narrated to us from Isra’il, from Ibrahim ibn ‘Abd al-A’la, from Talhah, that Abu Bakr did not perform Qunut in Fajr.

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ
الْأَعْلَى، عَنْ طَلْحَةَ، أَنَّ أَبَا بَكْرٍ لَمْ يَقْنُتْ فِي الْفَجْرِ

[6975] Waki‘ narrated to us from Mis‘ar, from Yazid al-Faqir, who said: “I prayed Fajr behind Ibn ‘Umar, and he did not perform Qunut.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ يَزِيدَ الْفَقِيرِ، قَالَ: صَلَّيْتُ
خَلْفَ ابْنِ عُمَرَ الْفَجَرَ، فَلَمْ يَقْنُتْ

[6976] Hushaym narrated to us, saying: Husayn informed us from ‘Imran ibn al-Harith, who said: “I prayed the Fajr prayer with Ibn ‘Abbas in his house, and he did not perform Qunut before bowing nor after it.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ، عَنْ عِمْرَانَ بْنِ
الْحَارِثِ، قَالَ: صَلَّيْتُ مَعَ ابْنِ عَبَّاسٍ فِي دَارِهِ صَلَاةَ
الصُّبْحِ، فَلَمْ يَقْنُتْ قَبْلَ الرُّكُوعِ وَلَا بَعْدَهُ

[6977] Hushaym narrated to us, saying: Ibn ‘Awn informed us from Ibrahim, from Al-Aswad ibn Yazid, who said: Ibn ‘Umar said regarding Qunut in Fajr: “I did not witness it, nor did I know of it.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ
الْأَسْوَدِ بْنِ يَزِيدَ، قَالَ: قَالَ ابْنُ عُمَرَ فِي قُنُوتِ الصُّبْحِ:
مَا شَهِدْتُ، وَلَا عَلِمْتُ

[6978] Waki‘ narrated to us, saying: Ibn ‘Awn narrated to us from Ibrahim, from Al-Aswad ibn Yazid, from Ibn ‘Umar, that he did not recognize Qunut in Fajr.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنِ ابْنِ عُمَرَ، أَنَّهُ لَمْ يَعْرِفِ الْقُنُوتَ فِي الْفَجْرِ

[6979] Waki‘ narrated to us, saying: Hisham al-Dastuwa’i narrated to us from Qatadah, from Anas, who said: “The Messenger of Allah ﷺ only performed Qunut in the Fajr prayer for a month, after bowing.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: إِنَّمَا قَنَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صَلَاةِ الصُّبْحِ شَهْرًا، بَعْدَ الرُّكُوعِ

[6980] Mu‘adh ibn Mu‘adh narrated to us from Al-Taymi, from Abu Mijlaz, from Anas, who said: “The Messenger of Allah ﷺ only performed Qunut in the Fajr prayer for a month, invoking curses upon Ri‘l and Dhakwan.”

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنِ النَّيْمِيِّ، عَنْ أَبِي مِجْلَازٍ، عَنْ أَنَسٍ، قَالَ: إِنَّمَا قَنَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صَلَاةِ الصُّبْحِ شَهْرًا، يَدْعُو عَلَى رِغْلٍ، وَذَكْوَانَ

[6981] Abu Mu‘awiyah narrated to us from ‘Asim, from Anas, who said: “The Messenger of Allah ﷺ only performed Qunut for a month, invoking curses upon people who killed some of his Companions called the Reciters (Al-Qurra’).”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَنَسٍ، قَالَ: إِنَّمَا قَنَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا، يَدْعُو عَلَى أَنَاسٍ قَتَلُوا أَنَاسًا مِنْ أَصْحَابِهِ يُقَالُ لَهُمُ الْقُرَاءُ

[6982] Hushaym narrated to us, saying: ‘Urwah al-Hamdani informed us, saying: Al-Sha‘bi narrated to us, saying: When ‘Ali performed Qunut in the Fajr prayer, the people disapproved of that. He said: “We only sought victory against our enemy.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا عُرْوَةُ الْهَمْدَانِيُّ، قَالَ: حَدَّثَنَا الشَّعْبِيُّ، قَالَ: لَمَّا قَنَتَ عَلِيٌّ فِي صَلَاةِ الصُّبْحِ، أَنْكَرَ النَّاسُ ذَلِكَ، قَالَ: فَقَالَ: إِنَّمَا اسْتَنْصَرْنَا عَلَى عَدُوِّنَا

[6983] Waki‘ narrated to us, saying: Muhammad ibn Qays narrated to us from ‘Amir al-Juhani, that ‘Umar ibn al-Khattab did not use to perform Qunut in Fajr. And ‘Amir said: “Qunut did not exist until the people of Sham came.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ قَيْسٍ، عَنْ عَامِرِ الْجُهَنِيِّ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ لَا يَقْنُتُ فِي الْفَجْرِ وَقَالَ عَامِرٌ: مَا كَانَ الْقُنُوتُ حَتَّى جَاءَ أَهْلُ الشَّامِ

[6984] Waki‘ narrated to us, saying: Muhammad ibn Qays narrated to us from Al-Sha‘bi, who said: ‘Abd Allah said: “If the people took a valley and a path, and ‘Umar took a valley and a path, I would take the valley and path of ‘Umar. And if ‘Umar performed Qunut, ‘Abd Allah would perform Qunut.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ قَيْسٍ، عَنِ الشَّعْبِيِّ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَوْ أَنَّ النَّاسَ سَلَكُوا وَادِيًا وَشِعْبًا، وَسَلَكَ عُمَرُ وَادِيًا وَشِعْبًا، سَلَكْتُ وَادِيَّ عُمَرَ وَشِعْبَهُ، وَلَوْ قَنَتَ عُمَرُ، قَنَتَ عَبْدُ اللَّهِ

[6985] Hushaym narrated to us, حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ كَانَ لَا يَقْنُتُ فِي صَلَاةِ الصُّبْحِ saying: Abu Bishr informed us from Sa'id ibn Jubayr, that he did not use to perform Qunut in the Fajr prayer.

[6986] Waki' narrated to us, حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانٌ، عَنِ الْحَسَنِ بْنِ عَمْرٍو، عَنْ فَضِيلٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِنَّمَا قَنَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَّامًا saying: Sufyan narrated to us from Al-Hasan ibn 'Amr, from Fudayl, from Ibrahim, who said: "The Messenger of Allah ﷺ only performed Qunut for a few days."

[6987] Waki' narrated to us, حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ أَبِي حَمْرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: قَدْ عَلِمُوا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِنَّمَا قَنَتَ شَهْرًا saying: Mis'ar narrated to us from Abu Hamzah, from Ibrahim, who said: `Abd Allah ibn Mas'ud said: "They knew that the Prophet ﷺ only performed Qunut for a month."

[6988] Waki' narrated to us, حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ عَمْرِو بْنِ مَرْثَةَ، قَالَ: صَلَّيْتُ خَلْفَ سَعِيدِ بْنِ جُبَيْرٍ الْفَجْرَ، فَلَمْ يَقْنُتْ saying: Mis'ar narrated to us from 'Amr ibn Murrah, who said: "I prayed Fajr behind Sa'id ibn Jubayr, and he did not perform Qunut."

[6989] Waki' narrated to us from حَدَّثَنَا وَكِيعٌ، عَنْ مُوسَى بْنِ نَافِعٍ، قَالَ: صَلَّيْتُ خَلْفَ سَعِيدِ بْنِ جُبَيْرٍ، الْفَجْرَ فَلَمْ يَقْنُتْ Musa ibn Nafi', who said: "I prayed Fajr behind Sa'id ibn Jubayr, and he did not perform Qunut."

[6990] Marwan ibn Mu‘awiyah narrated to us from Sulayman ibn al-Taymi, from a Shaykh, that he prayed behind ‘Uthman and he did not perform Qunut.

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ سُلَيْمَانَ بْنِ النَّيْمِيِّ، عَنْ شَيْخٍ، أَنَّهُ صَلَّى خَلْفَ عُثْمَانَ، فَلَمْ يَقْنُتْ

[6991] Marwan ibn Mu‘awiyah narrated to us from Al-Taymi, from Abu Mijlaz, who said: “I prayed behind Ibn ‘Umar, and he did not perform Qunut before bowing nor after it.”

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنِ النَّيْمِيِّ، عَنْ أَبِي مِجْلَزٍ، قَالَ: صَلَّيْتُ خَلْفَ ابْنِ عُمَرَ، فَلَمْ يَقْنُتْ قَبْلَ الرُّكُوعِ وَلَا بَعْدَهُ

[6992] Marwan ibn Mu‘awiyah narrated to us from Muhammad ibn Abi Isma‘il, who said: I asked Sa‘id ibn Jubayr about Qunut. He said: “When you recite, then bow.”

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ، قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنِ الْقُنُوتِ، فَقَالَ: إِذَا قَرَأْتَ فَارْكَعْ

[6993] Waki‘ narrated to us, saying: Isra’il narrated to us from Abu Ishaq, who said: I discussed Qunut with Abu Ja‘far. He said: “`Ali left us and did not perform Qunut; he only performed Qunut after he came to you.”

حَدَّثَنَا وَكَيْعٌ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: ذَاكُرْتُ أَبَا جَعْفَرٍ الْقُنُوتِ، فَقَالَ: خَرَجَ عَلَيَّ مِنْ عِنْدِنَا، وَلَمْ يَقْنُتْ، وَإِنَّمَا قَنَتَ بَعْدَمَا أَتَاكُمْ

[6994] Husayn ibn ‘Ali narrated to us from Za’idah, from Al-Hasan ibn ‘Ubayd Allah and Sulayman, who both said: “Ibrahim did not use to perform Qunut in the Fajr prayer while he was an Imam.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، وَسُلَيْمَانَ، قَالَا: كَانَ إِبْرَاهِيمُ لَا يَقْنُتُ فِي صَلَاةِ الْفَجْرِ وَهُوَ إِمَامٌ

[6995] Husayn ibn ‘Ali narrated to us from Za’idah, from Mansur, who said: Mujahid and Sa‘id ibn Jubayr narrated to me that Ibn ‘Abbas did not use to perform Qunut in the Fajr prayer.

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، قَالَ: حَدَّثَنِي مُجَاهِدٌ، وَسَعِيدُ بْنُ جُبَيْرٍ، أَنَّ ابْنَ عَبَّاسٍ كَانَ لَا يَقْنُتُ فِي صَلَاةِ الْفَجْرِ

[6996] Hushaym narrated to us from Abu Bishr, from Sa‘id ibn Jubayr, that he did not use to perform Qunut in the Fajr prayer.

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بَشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ كَانَ لَا يَقْنُتُ فِي صَلَاةِ الصُّبْحِ

[6997] Waki‘ narrated to us from Al-A‘mash, who said: Isra’il narrated to us from Jabir, from ‘Amir, who said: “Neither Abu Bakr nor ‘Umar performed Qunut in Fajr.”

حَدَّثَنَا وَكَيْعٌ، عَنِ الْأَعْمَشِ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: لَمْ يَقْنُتْ أَبُو بَكْرٍ، وَلَا عُمَرُ فِي الْفَجْرِ

[6998] Waki‘ narrated to us from Al-A‘mash, from Ibrahim, from Abu al-Sha‘tha’, from Ibn ‘Umar, that he did not use to do it—meaning Qunut in Fajr.

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي الشَّعْنَاءِ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ لَا يَفْعَلُهُ، يَغْنِي الْقُنُوتَ فِي الْفَجْرِ

[6999] Abu Bakr narrated to us, saying: Waki‘ narrated to us, saying: Sufyan and Shu‘bah narrated to us from ‘Amr ibn Murrah, from Ibn Abi Layla, from Al-Bara’, that the Prophet ﷺ performed Qunut in Fajr and Maghrib.

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، وَشُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَنَتَ فِي الْفَجْرِ وَالْمَغْرِبِ

[7000] Waki‘ narrated to us, saying: Fitr narrated to us from ‘Ata’, that the Messenger of Allah ﷺ performed Qunut in Fajr.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا فِطْرٌ، عَنْ عَطَاءٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَنَتَ فِي الْفَجْرِ