

مصنف ابن أبي شيبة

Musannaf Ibn Abi Shaybah

VOLUME [6]

Author

Imam Ibn Abī Shaybah

Researcher

Sheikh Kamāl Yūsuf al-Ḥūt

Translation Reviewed and Supervised by

Sheikh Abu Sultana

Note

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

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

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

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

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

[5001] Muhammad ibn Fudayl narrated to us from ‘Ata’ ibn al-Sa’ib, from Abu al-Bakhtari, who said: And ‘Ammar said [regarding] a man who was arrogant towards him, so he said: “I would then be stinkier than the one who does not bathe on Friday.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي الْبَخْرِيِّ، قَالَ: وَقَالَ عَمَّارٌ: رَجُلًا فَاسْتَطَلَ عَلَيْهِ، فَقَالَ: أَنَا إِذَا أَنْتُ مِنَ الَّذِي لَا يَغْتَسِلُ يَوْمَ الْجُمُعَةِ

[5002] Ḥafṣ narrated to us, from Ḥajjāj, from ‘Amr ibn Murrah, from Zādhān, who said: ‘Alī was asked about bathing (Ghusl) on Friday. He said: “You bathe on Friday, on the two Eids, and on the Day of ‘Arafah.”

حَدَّثَنَا حَفْصٌ، عَنْ حَجَاجٍ، عَنْ عَمْرُو بْنِ مُرَّةٍ، عَنْ زَادَانَ، قَالَ: سُلِّمَ عَلَيُّ، عَنْ غُسْلِ يَوْمِ الْجُمُعَةِ، فَقَالَ: تَغْتَسِلُ يَوْمَ الْجُمُعَةِ، وَفِي الْعِيدَيْنِ، وَيَوْمَ عَرَفةَ

[5003] Ibn ‘Ulayyah narrated to us, from Yaḥyā ibn Abī Ishāq, who said: I heard Abū al-Walīd ‘Abd Allāh ibn al-Ḥārith say that he heard Ibn ‘Abbās say: “I did not feel that anyone considered there was any purification for Friday other than bathing (Ghusl).”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ أَبَا الْوَلِيدِ عَبْدَ اللَّهِ بْنَ الْحَارِثَ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسَ، يَقُولُ: مَا شَعَرْتُ أَنَّ أَحَدًا يَرَى أَنَّ لَهُ طَهُورًا يَوْمَ الْجُمُعَةِ، غَيْرَ الْغُسْلِ

[5004] Wakī‘ narrated to us, from Thawr, from Ziyād al-Numayrī, from Abū Hurayrah, who said: “I would surely bathe on Friday, even if a cup (of water) cost a Dinar.”

حَدَّثَنَا وَكِيعٌ، عَنْ ثُورٍ، عَنْ زَيْدِ الْنُّمَيْرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: لَا أَغْشِلَنَّ يَوْمَ الْجُمُعَةِ وَلَوْ كَاسٌ بِدِينَارٍ

[5005] Hushaym narrated to us, saying: Abū Bishr informed us, from Mujāhid, who said: Ka‘b said: “Everything fears Friday except the two weight-bearing kinds (Jinn and Humans), and bathing on it is upon every person who has reached puberty.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ مُجَاهِدٍ، قَالَ: قَالَ كَعْبٌ: يَفْرَغُ لِيَوْمِ الْجُمُعَةِ كُلُّ شَيْءٍ، إِلَّا الثَّقَلَيْنِ، وَعَلَى كُلِّ حَالٍ فِيهِ الْغُسْلُ

[5006] Hushaym narrated to us, from Yaḥyā, from Sa‘īd, from ‘Amīrah bint ‘Abd al-Rahmān, from ‘Ā’ishah, who said: “People used to serve themselves (work manually), so one of them would go to Friday prayer in his state (smelling of sweat/work). So it was said to them: ‘If only you would bathe.’”

حَدَّثَنَا هُشَيْمٌ، عَنْ يَحْيَى، عَنْ سَعِيدٍ، عَنْ عَمِيرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، قَالَتْ: “كَانَ النَّاسُ يَخْدُمُونَ أَنفُسَهُمْ، فَكَانَ أَحَدُهُمْ يَرُوحُ بِهِيَّتِهِ إِلَى الْجُمُعَةِ، فَقَيلَ لَهُمْ: لَا تَغْشِلُنَّ

[5007] Muḥammad ibn Fuḍayl narrated to us, from Dāwūd, from Abū al-Zubayr, from Jābir, who said: “It is a duty upon every Muslim to bathe one day every seven days, and that is Friday.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ دَاؤِدَ، عَنْ أَبِي الرَّبِّيرِ،
عَنْ جَابِرٍ، قَالَ: حَقٌّ عَلَى كُلِّ مُسْلِمٍ غُسلٌ يَوْمَ بَيْنِ
سَبْعَةِ أَيَّامٍ، وَهُوَ يَوْمُ الْجُمُعَةِ

[5008] Hushaym narrated to us, from ‘Ubaydah, from Ibrāhīm, who said: ‘Umar said regarding something: “You are indeed worse than the one who does not bathe on Friday.”

حَدَّثَنَا هُشَيْمٌ، عَنْ عُبَيْدَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عُمَرُ،
فِي شَيْءٍ: لَأَنْتَ أَشَرُّ مِنْ لَا يَغْتَسِلُ يَوْمَ الْجُمُعَةِ

[5009] Wakī‘ narrated to us, saying: Al-A‘mash narrated to us, from Ibrāhīm, who said: “They used to like (consider recommended) bathing on Friday.”

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا
يَسْتَحْجُونَ غُسلٌ يَوْمَ الْجُمُعَةِ

[5010] Ibn Fuḍayl narrated to us, from ‘Abd al-Rahmān ibn Ishāq, from Al-Nu‘mān ibn Sa‘d, from his brother ‘Abd Allāh ibn Sa‘d, who said: “Whenever Ibn ‘Umar swore an oath, he would say: ‘I am then worse than the one who does not bathe on Friday.’”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ
الْتُّعْمَانَ بْنِ سَعْدٍ، عَنْ أَخِيهِ عَبْدِ اللَّهِ بْنِ سَعْدٍ، قَالَ: كَانَ
ابْنُ عُمَرَ، إِذَا حَلَّفَ قَالَ: أَنَا إِذَا شَرُّ مِنْ لَا يَغْتَسِلُ يَوْمَ
الْجُمُعَةِ

[5011] Abū Usāmah narrated to us, from Yaḥyā ibn Maysarah, who said: I asked ‘Amr ibn Murrah: ‘Is bathing on Friday a Sunnah?’ He said: ‘The Muslims used to bathe.’ I asked him again, and he did not add anything but to say: ‘The Muslims used to bathe.’ So I knew that it was something the Muslims recommended and not a [strict] Sunnah.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ يَحْيَى بْنِ مَيْسَرَةَ، قَالَ: سَأَلْتُ عَمْرَو بْنَ مُرَّةَ، عَنْ غُسْلِ يَوْمِ الْجُمُعَةِ سُنْنَةً؟ فَقَالَ: كَانَ الْمُسْلِمُونَ يَغْتَسِلُونَ فَأَعْدَتُ عَلَيْهِ، فَلَمْ يَزِدْنِي عَلَى أَنْ قَالَ: كَانَ الْمُسْلِمُونَ يَغْتَسِلُونَ فَعَرَفْتُ أَنَّهُ شَيْءٌ اسْتَحْبَطَ الْمُسْلِمُونَ وَلَيْسَ سِنْنَةً

[5012] Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Yazīd, from ‘Abd al-Rahmān ibn Abī Laylā, who said: “Bathing is for Friday, the Day of Al-Aḍḥā, the Day of Al-Fiṭr, the Day of ‘Arafah, and the day of entering Mecca.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ يَزِيدَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: الْغُسْلُ يَوْمُ الْجُمُعَةِ، وَيَوْمُ الْأَضْحَى، وَيَوْمُ الْفِطْرِ، وَيَوْمُ عَرَفَةَ، وَيَوْمُ دُخُولِ مَكَّةَ

[5013] Hushaym narrated to us, saying: Mughīrah informed us, from Ibrāhīm, who said: “They used to love that when they were present in the garrison cities (Al-Amṣār), they would not neglect the Friday bath.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يُحِبُّونَ إِذَا شَهُدُوا الْأَمْصَارَ أَنْ لَا يَدْعُوا غُسْلَ يَوْمِ الْجُمُعَةِ

[5014] Hushaym narrated to us, saying: ‘Abd Allāh ibn ‘Umar informed us, from Nāfi‘, from Ibn ‘Umar, who said: The Messenger of Allah ﷺ said: “Whoever goes to the Friday prayer, let him bathe.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ رَاحَ إِلَى الْجُمُعَةِ فَلْيُغْتَسِلْ

[5015] ‘Abd al-Salām ibn Ḥarb narrated to us, from Layth, from Maghrā’, from Sa‘īd ibn Jubayr, that he used to bathe on Friday while he was in iron chains [imprisoned].

حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ لَيْثٍ، عَنْ مَغْرَاءَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ كَانَ يَغْتَسِلُ وَهُوَ فِي الْحَدِيدِ يَوْمَ الْجُمُعَةِ

[5016] Zayd ibn al-Ḥubāb narrated to us, saying: Mālik ibn Anas informed me, from Al-Zuhrī, who said: Ibn Sabbāq informed me: That the Messenger of Allah ﷺ said on one Friday: “Indeed, this is a day of Eid, so bathe. Whoever has perfume, it does not harm him to touch some of it; and you must use the Siwāk.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَنَّسٍ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي ابْنُ سَبَّاقٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي جُمُعَةٍ مِنَ الْجُمُعَاتِ: إِنَّ هَذَا يَوْمُ عِيدٍ، فَاغْتَسِلُوا، وَمَنْ كَانَ عِنْدَهُ طِيبٌ فَلَا يَضُرُّهُ أَنْ يَمْسَسْ مِنْهُ، وَعَلَيْكُمْ بِالسُّوَاقِ

[5017] Muḥammad ibn Bishr and Al-Faḍl ibn Dukayn narrated to us, from Mis‘ar, from Abū Bakr ibn ‘Amr ibn ‘Utbah, from Ibnu Mughaffal, who said: “For it (Friday) there is a bath (Ghusl) and perfume if available.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، وَالْفَضْلُ بْنُ دُكَينُ، عَنْ مِسْعَرٍ، عَنْ أَبِي بَكْرٍ بْنِ عَمْرٍو بْنِ عُتْبَةَ، عَنْ ابْنِ مُغَافِلٍ، قَالَ: لَهَا غُسْلٌ، وَطِيبٌ إِنْ كَانَ

[5018] Ibnu Idrīs narrated to us, from Yazīd, who said: I said to ‘Abd al-Rahmān: “Is there any Ghusl other than on Friday?” He said: “Yes, on the Day of Al-Aḍḥā, the Day of Al-Fitr, and the Day of ‘Arafah.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ يَزِيدَ، قَالَ: قُلْتُ لِعَبْدِ الرَّحْمَنِ: هَلْ مِنْ غُسْلٍ غَيْرِ يَوْمِ الْجُمُعَةِ؟ قَالَ: نَعَمْ، يَوْمُ الْأَضْحَى، وَيَوْمُ الْفِطْرِ، وَيَوْمُ عَرَفَةَ

[5019] Al-Faḍl ibn Dukayn and Waki‘ narrated to us, from ‘Amr ibn Zirr, from Ibrāhīm, that he used to recommend bathing on the two Eids and Friday.

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينُ، وَوَكِيعٌ، عَنْ عَمْرِو بْنِ زِيرٍ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَسْتَحِبُّ الْغُسْلَ فِي الْعِيَدينَ وَالْجُمُعَةِ

[5020] Muḥammad ibn Bishr and Ibnu Fuḍayl narrated to us, saying: Mis‘ar narrated to us, from Wabarah, from Hammām ibn al-Ḥārith, who said: ‘Abd Allāh said: “Indeed, from the Sunnah is bathing on Friday.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، وَابْنُ فُضَيْلٍ، قَالَ: حَدَّثَنَا مِسْعَرٍ، عَنْ وَبَرَةَ، عَنْ هَمَامَ بْنِ الْحَارِثِ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ مِنْ السُّنَّةِ الْغُسْلُ يَوْمَ الْجُمُعَةِ

[5021] Abū Bakr narrated to us, saying: Ghundar narrated to us, from Shu‘bah, from Al-Ḥakam, from Nāfi‘, from Ibn ‘Umar, that the Messenger of Allah ﷺ gave a sermon on Friday and said: “Whoever goes to the Friday prayer, let him bathe.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ يَوْمَ الْجُمُعَةِ فَقَالَ: مَنْ رَاحَ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ

[5022] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from ‘Alī ibn ‘Alī ibn Rifā‘ah, from Hayyān al-A‘raj, from Jābir ibn Zayd, who said: “Sometimes I found the cold [too severe] on Friday, so I would not bathe.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عَلَيِّ بْنِ عَلَيٍّ بْنِ رَفَاعَةَ، عَنْ حَيَّانَ الْأَعْرَاجِ، عَنْ جَابِرِ بْنِ زَيْدٍ، قَالَ: رُبَّمَا وَجَدْتُ الْبَرْدَ يَوْمَ الْجُمُعَةِ، فَلَا أَغْتَسِلْ

[5023] Hushaym narrated to us, saying: Ismā‘il informed us, from Al-Sha‘bī; and ‘Ubaydah and Mughīrah informed us, from Ibrāhīm; and ‘Abd al-Malik, from ‘Atā’. They [all] said: “Whoever performs Wudu on Friday, it is good; and whoever bathes, then bathing is better.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ، عَنِ الشَّعْبِيِّ، وَأَخْبَرَنَا عُبَيْدَةُ، وَمُغِيرَةُ، عَنْ إِبْرَاهِيمَ، وَعَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، أَنَّهُمْ قَالُوا: مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فَحَسَنَ، وَمَنْ اغْتَسَلَ، فَأَغْسَلَ أَفْضَلَ

[5024] Hushaym narrated to us, saying: ‘Ubaydah informed us, from Abū Wā’il, who said: They mentioned the Friday Ghusl in his presence. Abū Wā’il said: “It is not obligatory. Many an old man, if he were to bathe in the intense cold on Friday, would die.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا عُبَيْدَةُ، عَنْ أَبِيهِ وَائِلٍ، قَالَ: ذَكَرُوا عُسْلَ يَوْمَ الْجُمُعَةِ عِنْهُ، فَقَالَ أَبُو وَائِلٍ: إِنَّهُ لَيْسَ بِوَاجِبٍ رُبَّ شَيْخٍ كَبِيرٍ، لَوْ اغْتَسَلَ فِي الْبَرْدِ الشَّدِيدِ يَوْمَ الْجُمُعَةِ، لَمَّا

[5025] Hushaym narrated to us, saying: Ismā‘īl ibn Abī Khālid informed us, from Al-Sha‘bī: That he did not consider any bath obligatory except the bath for Janabah (sexual impurity).

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِيهِ خَالِدٍ، عَنْ الشَّعْبِيِّ: أَنَّهُ كَانَ لَا يَرَى عُسْلًا وَاجِبًا، إِلَّا الْغُسْلُ مِنَ الْجَنَابَةِ

[5026] ‘Affān narrated to us, saying: Hammām narrated to us, from Qatādah, from Al-Hasan, from Samurah, that the Prophet ﷺ said: “Whoever performs Wudu for Friday, then it is sufficient and good; and whoever bathes, then that is better.”

حَدَّثَنَا عَفَّانُ، قَالَ: ثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ سَمْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ تَوَضَّأَ لِلْجُمُعَةِ قِبَلَهَا وَنَعْمَتْ، وَمَنْ اغْتَسَلَ فَذِلِكَ أَفْضَلُ

[5027] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Abū Ṣalih, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said:

“Whoever performs Wudu and perfects the Wudu, then comes to the Friday prayer, draws near, listens silently, and pays attention, he will be forgiven for what is between him and the next Friday, plus three more days. And whoever touches the pebbles [plays with them during the sermon], he has engaged in idle talk.”

[5028] Hafs narrated to us, from Ḥajjāj, from Abū Ja‘far, who said: I asked him about the Friday Ghusl. He said: “It is not obligatory except for Janabah.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ آتَى الْجُمُعَةَ، فَذَنَّا وَأَنْصَتَ وَاسْتَمَعَ، غُفرَ لَهُ مَا بَيْنَ الْجُمُعَةِ الْأُخْرَى وَزِيادةً تَلَاثَةَ أَيَّامٍ، وَمَنْ مَسَ الْحَصَنَى، فَقَدْ لَعِنَ

حَدَّثَنَا حَصْنُ، عَنْ حَجَّاجٍ، عَنْ أَبِي جَعْفَرٍ، قَالَ: سَأَلَ اللَّهُ عَنْ غُسْلِ الْجُمُعَةِ فَقَالَ: لَيْسَ وَاجِبًا إِلَّا مِنَ الْجَنَابَةِ

[5029] ‘Alī ibn Hāshim narrated to us, from Ibn Abī Laylā, from ‘Atīyyah, from Abū Sa‘īd, from the Prophet ﷺ, who said: “Whoever purifies himself and perfects the purification, then comes to the Friday prayer, and does not engage in idle talk or act ignorantly, it will be an expiation for what is between it and the next Friday. The five daily prayers are expiations for what is between them. And in Friday there is an hour which no Muslim servant encounters and asks Allah for good except that He gives it to him.”

حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ،
عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
مَنْ نَطَّهَرَ وَأَحْسَنَ الطُّهُورَ، ثُمَّ آتَى الْجُمُعَةَ، فَلَمْ يَلْهُ وَلَمْ
يَجْهَلْ، كَانَ كَفَارَةً لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الْأُخْرَى،
وَالصَّلَوَاتُ الْخَمْسُ كَفَارَاتٌ لِمَا بَيْنَهُنَّ، وَفِي الْجُمُعَةِ
سَاعَةً لَا يُؤْفِقُهَا عَبْدٌ مُسْلِمٌ فَسَأَلَ اللَّهُ خَيْرًا إِلَّا أَعْطَاهُ

[5030] Abū Bakr narrated to us, saying: Hushaym narrated to us, saying: Al-A‘mash informed us, from Ibrāhīm, from ‘Alqamah, that he used to not bathe on Friday while traveling.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا
الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، أَنَّهُ كَانَ لَا يَغْتَسِلُ
يَوْمَ الْجُمُعَةِ فِي السَّفَرِ

[5031] Wakī‘ narrated to us, from Sufyān, from Jābir, from Sālim, from Ibn ‘Amr, from Al-‘Umari, from Nāfi‘, from Ibn ‘Umar, that he used to not bathe on Friday while traveling.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ سَالِمٍ، عَنْ ابْنِ
عَمْرٍو، عَنِ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ
لَا يَغْتَسِلُ يَوْمَ الْجُمُعَةِ فِي السَّفَرِ

[5032] Waki‘ narrated to us, from Ibn Abī Dhi’b, from his maternal uncle Al-Ḥārith ibn ‘Abd al-Rahmān, from Ibn Jubayr ibn Muṭ‘im, that he used to not bathe on Friday while traveling.

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ حَالِهِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ ابْنِ جُبَيْرٍ بْنِ مُطْعَمٍ، أَنَّهُ كَانَ لَا يَغْتَسِلُ يَوْمَ الْجُمُعَةِ فِي السَّفَرِ

[5033] Ibn ‘Ulayyah narrated to us, from Layth, that Mujāhid and Ṭāwūs used to not bathe while traveling on Friday. And Sa‘id ibn Jubayr used to bathe when he was brought as a prisoner.

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ لَيْثٍ، أَنَّ مُجَاهِدًا، وَطَاؤْسًا كَانَا لَا يَغْتَسِلَانِ فِي السَّفَرِ يَوْمَ الْجُمُعَةِ وَكَانَ سَعِيدُ بْنُ جُبَيْرٍ، يَغْتَسِلُ حِينَ جِيءَ بِهِ أَسِيرًا

[5034] Ghundar narrated to us, from Shu‘bah, from Jābir, who said: I asked Al-Qāsim about bathing on Friday while traveling. He said: “Ibn ‘Umar used to not bathe.” And I think you should not bathe.

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعبَةَ، عَنْ جَابِرٍ، قَالَ: سَأَلْتُ الْقَاسِمَ، عَنِ الْغُسْلِ يَوْمَ الْجُمُعَةِ فِي السَّفَرِ، فَقَالَ: كَانَ ابْنُ عُمَرَ، لَا يَغْتَسِلُ وَأَنَا أَرَى لَكَ أَنْ لَا تَغْتَسِلَ

[5035] Al-Faḍl ibn Dukayn narrated to us, from Isrā’il, from Jābir, from ‘Abd al-Rahmān ibn al-Aswad, that Al-Aswad and ‘Alqamah used to not bathe on Friday while traveling.

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدَ، أَنَّ الْأَسْوَدَ، وَعَلْقَمَةَ، كَانَا لَا يَغْتَسِلَانِ يَوْمَ الْجُمُعَةِ فِي السَّفَرِ

[5036] Al-Faḍl ibn Dukayn narrated to us, from Isrā’īl, from Jābir, from Iyās ibn Mu‘awiyah, who said: “Bathing is only upon the one who attends the Friday prayer.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكِيْنَ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ إِيَّاسَ بْنِ مُعَاوِيَةَ، قَالَ: إِنَّمَا الْغُسْلَ عَلَى مَنْ حَضَرَ الْجُمُعَةَ

[5037] Abū Bakr narrated to us, saying: Muḥammad ibn Bakr narrated to us, from ‘Uqbah ibn Abī Hurrah, who said: I asked Ishāq ibn ‘Abd Allāh ibn al-Ḥārith about bathing on Friday. He said: “‘Abd Allāh ibn al-Ḥārith used to bathe on Friday during travel and residence.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ عُقْبَةَ بْنِ أَبِي حُرَّةَ، قَالَ: سَأَلْتُ إِسْحَاقَ بْنَ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ الْغُسْلِ يَوْمَ الْجُمُعَةِ، فَقَالَ: كَانَ عَبْدُ اللَّهِ بْنُ الْحَارِثَ، يَغْتَسِلُ يَوْمَ الْجُمُعَةِ فِي السَّفَرِ وَالْحَاضِرِ

[5038] Abū Bakr narrated to us, saying: Muḥammad ibn Bakr narrated to us, from ‘Abd Allāh ibn Ma‘dān, who said: I heard Ḥabīb when a man asked him: “What do you say about the Friday Ghusl, is it obligatory?” He said: “I saw Ṭalq brought from Mecca to Al-Ḥajjāj as a prisoner, and he did not leave bathing on Friday.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْدَانَ، قَالَ: سَمِعْتُ حَبِيبًا، وَسَأَلَهُ رَجُلٌ: مَا تَقُولُ فِي غُسْلِ الْجُمُعَةِ أَوْاجِبٌ هُوَ؟ قَالَ: قَدْ رَأَيْتُ طَلْقًا أَقْبَلَ مِنْ مَكَّةَ إِلَى الْحَجَاجِ أَسِيرًا، فَمَا تَرَكَ الْغُسْلَ يَوْمَ الْجُمُعَةِ

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ جَابِرِ،
عَنْ أَبِي جَعْفَرٍ، أَنَّهُ كَانَ يَغْتَسِلُ فِي السَّفَرِ كُلَّ جُمُعَةٍ
[5039] ‘Ubayd Allāh ibn Mūsā narrated to us, from Isrā’il, from Jābir, from Abū Ja‘far, that he used to bathe in travel every Friday.

[5040] Wakī‘ narrated to us, from Ishāq ibn Yahyā, from Al-Musayyab ibn Rāfi‘, from Ziyād ibn Hudayr, who said: “I screened Ṭalḥah during travel on a Friday, and he bathed.”

[5041] Abū al-Aḥwāṣ narrated to us, from Manṣūr, from Mujāhid, who said: “If he bathes on Friday after the rising of Fajr for Janabah, it suffices him for the Friday Ghusl.”

[5042] Hushaym narrated to us, saying: Yūnus informed us, from Al-Ḥasan; and Muḡīrah, from Ibrāhīm; and ‘Abd al-Malik, from ‘Aṭā’. They [all] said: “If a man bathes on Friday after the rising of Fajr, it suffices him for the Friday Ghusl.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْحَاقَ بْنِ يَحْيَى، عَنْ الْمُسَيْبِ بْنِ رَافِعٍ، عَنْ زَيَادِ بْنِ حُدَيْرٍ، قَالَ: سَرَّتُ طَلْحَةَ فِي سَفَرٍ يَوْمَ جُمُعَةٍ، فَاغْتَسَلَ

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ:
إِذَا اغْتَسَلَ يَوْمَ الْجُمُعَةِ بَعْدَ طُلُوعِ الْفَجْرِ مِنَ الْجَنَابَةِ،
أَجْزَاهُ مِنْ غُسْلِ يَوْمِ الْجُمُعَةِ

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الْحَسَنِ،
وَمُغِيرَةٌ، عَنْ إِبْرَاهِيمَ، وَعَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، أَنَّهُمْ
قَالُوا: إِذَا اغْتَسَلَ الرَّجُلُ يَوْمَ الْجُمُعَةِ بَعْدَ طُلُوعِ الْفَجْرِ،
أَجْزَاهُ مِنْ غُسْلِ الْجُمُعَةِ

[5043] Hushaym narrated to us, saying: Ḥabīb ibn Abī al-Āliyah informed us, from Mujāhid, similar to that.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حَبِيبُ بْنُ أَبِي الْعَالِيَّةِ، عَنْ مُجَاهِدٍ، مِنْ ذَلِكَ

[5044] Waki‘ narrated to us, from Ma‘mar, from Abū Ja‘far, who said: “If he bathes after the rising of Fajr, it suffices him for the Friday Ghusl.”

حَدَّثَنَا وَكِيعٌ، عَنْ مَعْمَرٍ، عَنْ أَبِي جَعْفَرٍ، قَالَ: إِذَا اغْتَسَلَ بَعْدَ طُلُوعِ الْفَجْرِ، أَجْزَاهُ مِنْ غُسْلِ يَوْمِ الْجُمُعَةِ

[5045] Waki‘ narrated to us, from ‘Umar ibn Bishr, from Al-Sha‘bī, who said: He was asked about a man who bathed on Friday at Suhūr (pre-dawn). He said: “It suffices

حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ بِشْرٍ، عَنْ الشَّعْبِيِّ، قَالَ: سُئِلَ عَنْ رَجُلٍ اغْتَسَلَ يَوْمَ الْجُمُعَةِ بِسَحْرٍ، قَالَ: يُجْرِيهِ

[5046] Hushaym narrated to us, saying: Al-‘Awwām informed us, from Ibrāhīm al-Taymī, who said: “They used to like for the one who bathed on Friday not to have any Hadath (minor impurity) between that and the Friday prayer.” He said: “And they used to say: If he invalidates his ablution after the bath, he returns to the state he was in before he bathed.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا الْعَوَامُ، عَنْ إِبْرَاهِيمَ التَّمِيميِّ، قَالَ: كَانُوا يُحِبُّونَ لِمَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ أَنْ لَا يَكُونَ بَيْنَهُ وَبَيْنَ الْجُمُعَةِ حَدَثٌ قَالَ: "وَكَانُوا يَقُولُونَ: إِذَا أَحْدَثَ بَعْدَ الْغُسْلِ، عَادَ إِلَى حَالِهِ الَّتِي كَانَ عَلَيْهَا قَبْلَ أَنْ يَغْتَسِلَ"

[5047] Zayd ibn Ḥubāb narrated to us, from Ibrāhīm ibn Nāfi‘, from Ibn Ṭāwūs, from his father, regarding a man who bathes on Friday and then invalidates his ablution (Ḥadath). He said: “He repeats the bath.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ، عَنْ ابْنِ طَلَوْسٍ، عَنْ أَبِيهِ، فِي الرَّجُلِ يَغْشِلُ يَوْمَ الْجُمُعَةِ، ثُمَّ يُحْدِثُ، قَالَ: يُعِيدُ الْعُسْلَ

[5048] Sufyān ibn ‘Uyaynah narrated to us, from ‘Abdah ibn Abī Lubābah, from Sa‘īd ibn ‘Abd al-Raḥmān ibn Abzā, from his father, that he used to bathe on Friday, then invalidate his ablution after the bath, and he would not repeat the bath.

حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَغْشِلُ يَوْمَ الْجُمُعَةِ، ثُمَّ يُحْدِثُ بَعْدَ الْعُسْلِ، ثُمَّ لَا يُعِيدُ عُسْلًا

[5049] Yaḥyā ibn Sa‘īd narrated to us, from Hishām, who said: “Muhammad used to recommend that there be no Ḥadath between him and the Friday prayer.” And Al-Ḥasan said: “If he invalidates his ablution, he performs Wudu.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ، قَالَ: كَانَ مُحَمَّدٌ يَسْتَحِبُ أَنْ لَا يَكُونَ بَيْنَهُ وَبَيْنَ الْجُمُعَةِ حَدَثٌ وَقَالَ الْحَسَنُ: إِذَا أَحْدَثَ تَوْضِيًّا

[5050] Wakī‘ narrated to us, from Mubārak, from Al-Ḥasan, who said: “If he bathes on Friday and then invalidates his ablution, Wudu suffices him.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُبَارَكٍ، عَنِ الْحَسَنِ، قَالَ: إِذَا اغْشَلَ يَوْمَ الْجُمُعَةِ، ثُمَّ أَحْدَثَ، أَجْزَاءُ الْوُضُوءِ

[5051] Abū Bakr narrated to us, saying: Yahyā ibn ‘Isā narrated to us, from ‘Ubaydah bint Nā’il, who said: I heard Ibn ‘Umar and the daughter of Sa’d ibn Abī Waqqāṣ say: “Whoever among you (women) comes to the Friday prayer, let her bathe.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا يَحْيَى بْنُ عِيسَى، عَنْ عُبَيْدَةَ ابْنَةِ نَائِلٍ، قَالَتْ: سَمِعْتُ ابْنَ عُمَرَ، وَابْنَةَ سَعْدٍ بْنَ أَبِي وَقَاصِ، يَقُولُانِ: مَنْ جَاءَ مِنْ كُلِّ الْجُمُعَةِ فَلْتُغْسِلْ

[5052] Yahyā ibn Abī Kathīr narrated to us, from Ibrāhīm ibn Nāfi’, from Ibn Tāwūs, from his father, similar to it.

حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ، عَنْ ابْنِ طَلْوُوسٍ، عَنْ أَبِيهِ، يُمْثِلُهُ

[5053] Wakī‘ narrated to us, from Isrā’īl, from Jābir, from ‘Āmir, who said: “There is no Ghusl upon women for Friday.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: لَيْسَ عَلَى النِّسَاءِ غُسْلٌ يَوْمَ الْجُمُعَةِ

[5054] ‘Ubayd Allāh narrated to us, from Zufar ibn al-Muhājir al-Āshirī, who said: Shaqīq used to order his family, the men and the women, to bathe on Friday.

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ رُفَّرَ بْنِ الْمُهَاجِرِ الْعَاصِرِيِّ، قَالَ: كَانَ شَقِيقُ، يَأْمُرُ أَهْلَهُ الرِّجَالَ وَالنِّسَاءَ بِالْغُسْلِ يَوْمَ الْجُمُعَةِ

[5055] Abū Bakr narrated to us, saying: Jarīr narrated to us, from Layth, from Nāfi‘, from Ibnu ‘Umar: That he used to bathe for Janabah and Friday with one bath.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ نَافِعٍ،
عَنْ أَبْنِ عُمَرَ: أَنَّهُ كَانَ يَعْتَسِلُ لِلْجَنَابَةِ وَالْجُمُعَةِ غُسْلًا
وَاحِدًا

[5056] Ḥammād ibn Khālid narrated to us, from ‘Abd al-Rahmān ibn Abī al-Mawālī, from ‘Umar ibn Abī Muslim, who said: The nephews of ‘Urwah ibn al-Zubayr used to bathe in the Ḥammām (public bath) on Friday. ‘Urwah would say: “O my nephews, you only bathed in the Ḥammām for dirt, so bathe for Friday [specifically].”

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي
الْمَوَالِيِّ، عَنْ عُمَرَ بْنِ أَبِي مُسْلِمٍ، قَالَ: كَانَ بْنُو أَخٍ
عُرْوَةَ بْنِ الْزُّبَيْرٍ يَعْتَسِلُونَ فِي الْحَمَامِ يَوْمَ الْجُمُعَةِ،
فَيَقُولُونَ عُرْوَةُ: يَا بْنَى أَخِي، إِنَّمَا اغْتَسَلْتُ فِي الْحَمَامِ مِنَ
الْوَسْخِ، فَاغْتَسِلُوا لِلْجُمُعَةِ

[5057] Zayd ibn Ḥubāb narrated to us, saying: Yahyā ibn ‘Abd Allāh ibn Abī Qatādah narrated to me, saying: My mother narrated to me, that her father narrated to her, that one of the sons of Abū Qatādah entered upon him on Friday shaking his head [drying off] having bathed. He said: “Did you bathe for Friday?” He said: “No, but for Janabah.” He said: “Then repeat a bath for Friday.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ عَبْدِ اللَّهِ
بْنِ أَبِي قَتَادَةَ، قَالَ: حَدَّثَنِي أُمِّيُّ، أَنَّ أَبَاهَا حَدَّثَهَا، أَنَّ
بَعْضَ وَلَدِ أَبِي قَتَادَةَ دَخَلَ عَلَيْهِ يَوْمَ الْجُمُعَةِ يَنْفُضُ
رَأْسَهُ مُغْتَسِلًا، فَقَالَ: لِلْجُمُعَةِ اغْتَسَلْتُ؟ فَقَالَ: لَا، وَلَكِنْ
مِنَ الْجَنَابَةِ، قَالَ: فَأَعِدْ غُسْلًا لِلْجُمُعَةِ

[5058] Abū Bakr narrated to us, saying: Jarīr narrated to us, from Layth, from Nāfi‘, from Ibnu ‘Umar, that he used to bathe for Janabah and Friday with one bath.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَعْتَسِلُ لِلْجَنَابَةِ وَالْجُمُعَةِ غُسْلًا وَاحِدًا

[5059] Abū Bakr narrated to us, saying: Jarīr narrated to us, from Maṇṣūr, from Ṭalḥah, from Sa‘d ibn ‘Ubaydah, from Abū ‘Abd al-Raḥmān, who said: ‘Alī said: “There is no Friday prayer, no Tashrīq (Eid days), no Fiṭr prayer, and no Aḍḥā prayer, except in a congregational city (Miṣr Jāmi‘) or a great city.” Hajjāj said: I heard ‘Atā’ say similar to that.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ، عَنْ سَعْدِ بْنِ عَبْيَدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: قَالَ عَلَيْهِ: لَا جُمُعَةَ، وَلَا شَرِيقَ، وَلَا صَلَاةً فِطْرٍ وَلَا أَضْحَى، إِلَّا فِي مِصْرٍ جَامِعٍ، أَوْ مَدِينَةٍ عَظِيمَةٍ قَالَ حَاجَّ: وَسَمِعْتُ عَطَاءً، يَقُولُ: مِثْلُ ذَلِكَ

[5060] ‘Abbād ibn al-‘Awwām narrated to us, from ‘Umar ibn ‘Āmir, from Ḥammād, from Ibrāhīm, from Ḥudhayfah, who said: “There is no Friday prayer upon the people of the villages; Friday prayers are only for the people of the cities (Amṣār), like Al-Madā'in.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ عُمَرَ بْنِ عَامِرٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، عَنْ حُدَيْفَةَ، قَالَ: لَيْسَ عَلَى أَهْلِ الْقُرَى جُمُعَةً، إِنَّمَا الْجُمُعَةُ عَلَى أَهْلِ الْأَمْصَارِ، مِثْلِ الْمَدَائِنِ

[5061] Ibn Idrīs narrated to us, from Hishām, from Al-Hasan and Muḥammad, that they said: “Friday prayer is in the cities.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَمُحَمَّدٍ،
أَنَّهُمَا قَالَا: الْجُمُعَةُ فِي الْأَمْصَارِ

[5062] Hushaym narrated to us, saying: Yūnus informed us, from Al-Hasan, that he was asked: “Is there Friday prayer upon the people of Al-Aylah?” He said: “No.”

حَدَّثَنَا هُسَيْمٌ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنْ الْحَسَنِ، أَنَّهُ سُئِلَ
عَلَى أَهْلِ الْأَيْلَةِ جُمُعَةً؟ قَالَ: لَا

[5063] Hushaym narrated to us, saying: Yahyā ibn Sa‘īd informed us, from Abū Bakr ibn Muḥammad, that he sent word to the people of Dhu al-Hulayfah: “Do not hold Friday prayer there, but enter the Mosque,” meaning the Mosque of the Messenger of Allah ﷺ.

حَدَّثَنَا هُسَيْمٌ، قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي بَكْرٍ
بْنِ مُحَمَّدٍ، أَنَّهُ أَرْسَلَ إِلَى أَهْلِ ذِي الْحُلَيْفَةِ: أَنْ لَا
تُجْمِعُوا بِهَا، وَأَنْ تَدْخُلُوا إِلَى الْمَسْجِدِ مَسْجِدِ الرَّسُولِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[5064] Abū Mu‘awiyah narrated to us, from Al-A‘mash, from Sa‘d ibn ‘Ubaydah, from Abū ‘Abd al-Rahmān al-Sulamī, from ‘Alī, who said: “There is no Tashrīq and no Friday prayer except in a congregational city.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ سَعِدِ بْنِ عُبَيْدَةَ،
عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلَيِّ، قَالَ: لَا
تَشْرِيقٌ، وَلَا جُمُعَةٌ، إِلَّا فِي مِصْرٍ جَامِعٍ

[5065] Hushaym narrated to us, from Mughīrah, from Ibrāhīm, who said: “They used to not hold Friday prayer in the military camps.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا لَا يُجَمِّعُونَ فِي الْعَسَاكِرِ

[5066] Ghundar narrated to us, from Mughīrah, from Ibrāhīm, who said: “There is no Friday prayer and no Tashrīq except in a congregational city.”

حَدَّثَنَا غُنْدَرُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا جُمُعَةٌ، وَلَا تَشْرِيقٌ، إِلَّا فِي مِصْرٍ جَامِعٍ

[5067] Mu‘tamir narrated to us, from Layth, from Mujāhid, who said: “Al-Rayy is a city (Miṣr).”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: الرَّأْيُ مِصْرٌ

[5068] ‘Abd Allāh ibn Idrīs narrated to us, from Shu‘bah, from ‘Atā’ ibn Abī Maymūnah, from Abū Rāfi‘, from Abū Hurayrah, that they wrote to ‘Umar asking him about the Friday prayer. He wrote back: “Hold Friday prayer wherever you are.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ عَطَاءَ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُمْ كَتَبُوا إِلَى عُمَرَ، يَسْأَلُونَهُ عَنِ الْجُمُعَةِ، فَكَتَبَ: جَمِعُوا حَيْثُ كُنْتُمْ

[5069] Wakī‘ narrated to us, from Ja‘far ibn Burqān, who said: ‘Umar ibn ‘Abd al-‘Azīz wrote to ‘Adī ibn ‘Adī: “Whichever people of a village are not tent-dwellers who move around, appoint a leader over them to lead them in Friday prayer.”

حَدَّثَنَا وَكِيعٌ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ: كَتَبَ عُمَرَ بْنَ عَبْدِ الْعَزِيزَ، إِلَى عَدِيِّ بْنِ عَدِيٍّ: أَيْمًا أَهْلِ قَرْيَةٍ لَيْسُوا بِأَهْلٍ عَمُودٍ يَنْقُلُونَ، فَأَمْرَ عَلَيْهِمْ أَمِيرًا يُجَمِّعُ بِهِمْ

[5070] Ibn Idrīs narrated to us, from Mughaffal, from ‘Atā’, who said: “If a village is attached to another, they hold Friday prayer.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مُعْقَلٍ، عَنْ عَطَاءٍ، قَالَ: إِذَا كَانَتْ قَرْيَةٌ لَازِقَةً بَعْضُهَا بِبَعْضٍ، جَمِيعُهَا

[5071] Ibn Idrīs narrated to us, from Mālik, who said: “The Companions of Muḥammad in these waters [settlements around water sources] between Mecca and Medina used to hold Friday prayer.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مَالِكٍ، قَالَ: كَانَ أَصْحَابُ مُحَمَّدٍ فِي هَذِهِ الْمَيَاهِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ يُجَمِّعُونَ

[5072] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Hishām ibn ‘Urwah, who said: I sent to ‘Ā’ishah bint Sa‘d asking her about the Friday prayer. She said: “Sa‘d was at a distance of seven or eight miles. Sometimes he would come to it, and sometimes he would not come to it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ: أَرْسَلْتُ إِلَى عَائِشَةَ ابْنَةَ سَعْدٍ، أَسْأَلَهَا عَنِ الْجُمُعَةِ، فَقَالَتْ: كَانَ سَعْدُ عَلَى رَأْسِ سَبْعَةِ أَمْيَالٍ، أَوْ ثَمَانِيَّةٍ، فَكَانَ أَحْيَانًا يَأْتِيهَا، وَأَحْيَانًا لَا يَأْتِيهَا

[5073] Hushaym narrated to us, saying: Abū ‘Āmir al-Muzanī informed us, who said: I heard Nāfi‘ narrating from Ibn ‘Umar, that he said: “Friday prayer is upon whom the night shelter (Al-Marāḥ) brings home.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو عَامِرٍ الْمُزَانِي، قَالَ:
سَمِعْتُ نَافِعًا يُحَدِّثُ، عَنْ ابْنِ عُمَرَ، أَنَّهُ قَالَ: الْجُمُعَةُ
عَلَى مَنْ آوَاهُ الْمَرَاحُ

[5074] Sharīk narrated to us, from Sa‘īd ibn Masrūq, from Ibrāhīm, who said: “Friday prayer is attended from [a distance of] two Farsakhs.”

حَدَّثَنَا شَرِيكٌ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ إِبْرَاهِيمَ،
قَالَ: تُؤْتَى الْجُمُعَةُ مِنْ فَرْسَخَيْنِ

[5075] Abū Khālid al-Aḥmar narrated to us, from ‘Abd Allāh ibn Yazīd, from Sa‘īd ibn al-Musayyib, who said: I asked him: “Upon whom is Friday prayer obligatory?” He said: “Upon whoever hears the call (Adhān).”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ
سَعِيدِ بْنِ الْمُسَيَّبٍ، قَالَ: سَأَلْتُهُ عَلَى مَنْ تَجِبُ الْجُمُعَةُ؟
فَقَالَ: عَلَى مَنْ سَمِعَ النِّدَاءَ

[5076] Waki‘ narrated to us, from Abū al-Bakhtarī, who said: “I saw Anas attending Friday prayer from Al-Zāwiyah, which is two Farsakhs from Baṣrah.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي الْبَخْتَرِيِّ، قَالَ: رَأَيْتُ أَنْسًا شَهَدَ
الْجُمُعَةَ مِنَ الزَّاوِيَةِ وَهِيَ فَرْسَخَانِ مِنَ الْبَصْرَةِ

[5077] Azhar narrated to us, from Ibn ‘Awn, who said: “Abū al-Malīḥ was a governor over Al-Aylah, and when Friday came, he held the Friday prayer there.”

[5078] Ibn Mahdī narrated to us, from Ismā‘il ibn Muslim al-‘Abdī, from Mālik ibn Dīnār, from ‘Ikrimah, who said: “Friday prayer is attended from [a distance of] four Farsakhs.”

[5079] Wakī‘ narrated to us, from Sufyān, from ‘Aṭā’ ibn al-Sā’ib, from Abū ‘Abd al-Rahmān, who said: “We used to come to it from two Farsakhs.”

[5080] Hushaym narrated to us, saying: Hishām informed us, from Al-Hasan, who said: “Friday prayer is upon everyone whom the night brings back to his family.”

حَدَّثَنَا أَرْهُرُ، عَنْ ابْنِ عَوْنِ، قَالَ: كَانَ أَبُو الْمَلِيْح
عَامِلًا عَلَى الْأَيْلَةِ، فَكَانَتْ إِذَا أَتَتِ الْجُمُعَةَ، جَمَعَ فِيهَا

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ الْعَبْدِيِّ، عَنْ
مَالِكِ بْنِ دِينَارٍ، عَنْ عَكْرَمَةَ، قَالَ: تُؤْتَى الْجُمُعَةُ مِنْ
أَرْبَعَةِ فَرَاسِخٍ

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ عَطَاءَ بْنِ السَّائِبِ، عَنْ
أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: كَانَ نَأْتِيهَا مِنْ فَرْسَخَيْنِ

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا هِشَامٌ، عَنْ الْحَسَنِ، قَالَ: الْجُمُعَةُ
عَلَى كُلِّ مَنْ آوَاهُ اللَّيْلُ إِلَى أَهْلِهِ

[5081] Abū Khālid al-Aḥmar narrated to us, from Hishām ibn ‘Urwah, who said: “My father ‘Urwah used to be three miles from Medina, and he would not attend Friday or congregation.”

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ: كَانَ أَبِي عُرْوَةَ يَكُونُ بَيْنَ تَلَاثَةِ أَمْيَالٍ مِنَ الْمَدِينَةِ، فَلَا يَشْهُدُ جُمُعَةً، وَلَا جَمَاعَةً

[5082] Abū Dāwūd al-Tayālisī narrated to us, from Qurrah ibn Khālid, who said: Muḥammad ibn Sīrīn narrated to us, from Aflah, the freed slave of Abū Ayyūb, who said: “Ibn Salām used to come to us on Friday, carrying with him a water vessel, attending Friday prayer from Al-‘Awālī.”

حَدَّثَنَا أَبُو دَاؤِدَ الطَّيَالِسِيُّ، عَنْ قُرَّةِ بْنِ حَالِدٍ، قَالَ: كَانَ مُحَمَّدُ بْنُ سِيرِينَ، عَنْ أَفْلَحَ، مَوْلَى أَبِي أَيُوبَ قَالَ: كَانَ ابْنُ سَلَامَ يَأْتِنَا يَوْمَ الْجُمُعَةِ، فَيَعْلَقُ مَعَهُ إِذَاوَةً مِنْ مَاءٍ، وَيُجَمِّعُ مِنَ الْعَوَالِي

[5083] Rawwād ibn al-Jarrāḥ narrated to us, from Al-Awzā’ī, from Wāsil, from Mujāhid, who said: “A group of men and women used to attend Friday prayer with the Prophet ﷺ, and they would not return to their dwellings until the next day.”

حَدَّثَنَا رَوَادُ بْنُ الْجَرَاحَ، عَنِ الْأَوْزَاعِيِّ، عَنْ وَاصِلٍ، عَنْ مُجَاهِدٍ، قَالَ: كَانَتِ الْعُصْبَةُ مِنَ الرِّجَالِ وَالنِّسَاءِ يُجَمِّعُونَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَا يَأْتُونَ رِحَالَهُمْ إِلَّا مِنَ الْغَدِ

[5084] Ibn ‘Ulayyah narrated to us, from Ayyūb, from Nāfi‘, who said: “Friday prayer is upon whom the night brings back to his family.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَئْوَبَ، عَنْ نَافِعٍ، قَالَ: الْجُمُعَةُ
عَلَى مَنْ آوَاهُ اللَّيلُ إِلَى أَهْلِهِ

[5085] Hushaym narrated to us, from ‘Abd al-Ḥamīd ibn Ja‘far, from his father, that ‘Abd Allāh ibn Rawāḥah used to come to Friday prayer walking. I said to ‘Abd al-Ḥamīd: “How far was it between his house and the Friday prayer?” He said: “Two miles.”

حَدَّثَنَا هُشَيْمٌ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ أَبِيهِ، أَنَّ
عَبْدَ اللَّهِ بْنَ رَوَاحَةَ، كَانَ يَأْتِي الْجُمُعَةَ مَاشِيًّا فَقُلْتُ لِعَبْدِ
الْحَمِيدِ: كَمْ كَانَ بَيْنَ مَنْزِلِهِ وَبَيْنِ الْجُمُعَةِ؟ قَالَ: مِيلَيْنٌ

[5086] ‘Abd al-A‘lā narrated to us, from Ma‘mar, from Al-Zuhrī, that they used to attend Friday prayer with the Prophet ﷺ from Dhu al-Hulayfah.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، أَنَّهُمْ
كَانُوا يَشْهُدُونَ الْجُمُعَةَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مِنْ ذِي الْخِلْفَةِ

[5087] Wakī‘ narrated to us, saying: Ḥawshab ibn ‘Aqīl al-‘Abdī narrated to us, saying: I asked ‘Atā’: “From how far is Friday prayer attended?” He said: “From seven miles.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا حَوْشَبُ بْنُ عَقِيلِ الْعَبْدِيِّ،
قَالَ: سَأَلْتُ عَطَاءً، مِنْ كَمْ ثُوَّبَى الْجُمُعَةُ؟ قَالَ: مِنْ
سَبْعَةِ أَمْيَالٍ

[5088] Waki‘ narrated to us, from Ja‘far ibn Burqān, who said: I said to Al-Zuhrī: “Upon whom is Friday prayer obligatory, from those who are near Medina?” He said: “The people of Dhu al-Ḥulayfah used to attend Friday prayer.”

حَدَّثَنَا وَكِيعٌ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ: فُلْتُ لِلزُّهْرِيِّ:
عَلَى مَنْ تَحِبُّ الْجُمُعَةَ، مِمَّنْ كَانَ هُوَ قُرْبَ الْمَدِينَةِ؟
قَالَ: كَانَ أَهْلُ ذِي الْحُلَيْفَةِ يَشْهُدُونَ الْجُمُعَةَ

[5089] Muḥammad ibn Abī ‘Adī narrated to us, from Ibn ‘Awn, who said: Muḥammad used to be asked about a man attending Friday prayer from these outskirts (Mazālif). He would say: “The Ansar used to attend Friday prayer from the outskirts around Medina.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنِ، قَالَ: كَانَ
مُحَمَّدًا، يُسَأَّلُ عَنِ الرَّجُلِ يُجْمِعُ مِنْ هَذِهِ الْمَرَالِفِ،
فَيَقُولُ: قَدْ كَانَتُ الْأَنْصَارُ يُجَمِّعُونَ مِنَ الْمَرَالِفِ حَوْلَ
الْمَدِينَةِ

[5090] Ghundar narrated to us, from Shu‘bah, who said: I asked Ḥammād about a man attending Friday prayer from two Farsakhs. He said: “No.” And I asked Al-Ḥakam, and he said: “If he can come and go in a day, then Friday prayer is upon him.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ حَمَادًا، عَنِ الرَّجُلِ
يُجَمِّعُ مِنْ فَرْسَخَيْنِ، فَقَالَ: لَا وَسَأَلْتُ الْحَكَمَ، فَقَالَ: إِذَا
كَانَ يَجِيءُ وَيَدْهَبُ فِي يَوْمٍ، فَعَلَيْهِ الْجُمُعَةُ

[5091] Abū Dāwūd al-Ṭayālisī narrated to us, from Ayyūb ibn ‘Utbah, from Yaḥyā, from Abū Salamah, from Abū Hurayrah, who said: “Friday prayer is attended from [a distance of] two Farsakhs.”

حَدَّثَنَا أَبُو دَاوُدَ الطِّيلِسِيُّ، عَنْ أَئُوبَ بْنِ عُنْبَةَ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: ثُوَّتِي الْجُمُعَةُ مِنْ فَرْسَخَيْنَ

[5092] ‘Abbād ibn al-‘Awwām narrated to us, from ‘Umar ibn ‘Āmir, from Ḥammād, from Ibrāhīm, from Ḥudhayfah, who said: “There is no Friday prayer upon one who is at a distance of a mile.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ عُمَرَ بْنِ عَامِرٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، عَنْ حُذَيْفَةَ، قَالَ: لَيْسَ عَلَى مَنْ عَلَى رَأْسِ مِيلٍ جُمُعَةٌ

[5093] Ibn Fuḍayl narrated to us, from ‘Atā’ ibn al-Sā’ib, from his father, from ‘Abd Allāh ibn ‘Amr: That he used to attend Friday prayer in Ta’if while he was in a village called Al-Waḥṭ at a distance of three miles.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو: "إِنَّهُ كَانَ يَشْهُدُ الْجُمُعَةَ فِي الطَّائِفِ، وَهُوَ فِي قَرْيَةٍ يُقَالُ لَهَا: الْوَهْطُ عَلَى رَأْسِ ثَلَاثَةِ أَمْيَالٍ

[5094] Wakī‘ narrated to us, from Dāwūd ibn Qays al-Farrā’, who said: I heard ‘Amr ibn Shu‘ayb being asked: “O Abū Ibrāhīm, upon whom is Friday prayer obligatory?” He said: “Upon whoever hears the voice (Adhān).”

حَدَّثَنَا وَكِيعٌ عَنْ دَاوُدِ بْنِ قَيْسِ الْفَرَاءِ، قَالَ: سَمِعْتُ عَمْرَو بْنَ شُعَيْبٍ، قِيلَ لَهُ: يَا أَبَا إِبْرَاهِيمَ، عَلَى مَنْ تَحِبُّ الْجُمُعَةَ؟ قَالَ: عَلَى مَنْ سَمِعَ الصَّوْتَ

[5095] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Abū Iṣhāq, from Al-Ḥārith, from ‘Alī, who said: “There is no Friday prayer upon the traveler.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: لَيْسَ عَلَى الْمُسَافِرِ جُمُعَةً

[5096] Wakī‘ narrated to us, from Al-‘Umarī, from Nāfi‘, from Ibn ‘Umar, that he used to not hold Friday prayer during travel.

حَدَّثَنَا وَكِيعٌ، عَنِ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ لَا يُجْمِعُ فِي السَّفَرِ

[5097] Mu‘tamir narrated to us, from Burd, from Makhūl, who said: “There is no Adhā, no Fiṭr, and no Friday prayer upon the traveler.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، قَالَ: لَيْسَ عَلَى الْمُسَافِرِ أَضْحَى، وَلَا فِطْرٌ، وَلَا جُمُعَةً

[5098] Abū Usāmah narrated to us, from Abū al-‘Umayyis, from ‘Alī ibn al-Aqmar, who said: Masrūq, ‘Urwah ibn al-Mughīrah, and a group of the companions of ‘Abd Allāh went out. Friday came, and they did not hold Friday prayer. And Fiṭr (Eid) came, and they did not perform the prayer of Fiṭr.

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي الْمُعْئِسِ، عَنْ عَلَيِّ بْنِ الْأَقْمَرِ، قَالَ: خَرَجَ مَسْرُوقٌ، وَعُرْوَةُ بْنُ الْمُغَиْرَةِ، وَنَفَرَ مِنْ أَصْحَابِ عَبْدِ اللَّهِ، فَحَضَرَتِ الْجُمُعَةُ، فَلَمْ يُجْمِعُوا، وَحَضَرَ الْفِطْرُ، فَلَمْ يُفْطِرُوا

[5099] ‘Abd al-A’lā narrated to us, from Yūnus, from Al-Hasan, that ‘Abd al-Rahmān ibn Samurah spent a winter or two in Kabul, not holding Friday prayer, and praying two rak‘ahs (shortened Dhuhra).

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّ عَبْدَ الرَّحْمَنَ بْنَ سَمْرَةَ شَهِيْدًا كَابِلَ شَتْوَةً أَوْ شَتَوَيْنِ، لَا يُجَمِّعُ وَيُصَلِّي رَكْعَيْنِ

[5100] ‘Abd al-A’lā narrated to us, from Yūnus, from Al-Hasan, that Anas ibn Mālik stayed in Nishapur for a year or two. He used to pray two rak‘ahs then say Taslīm, and he did not hold Friday prayer.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّ أَنَسَ بْنَ مَالِكٍ، أَقَامَ بِنِيْسَابُورَ سَنَةً أَوْ سَنَيْنِ، فَكَانَ يُصَلِّي رَكْعَيْنِ ثُمَّ يُسَلِّمُ، وَلَا يُجَمِّعُ

[5101] Abu al-Ahwas narrated to us from Mughirah, from Ibrahim, who said: “Our companions used to go on campaigns and stay for a year, or something like that; they would shorten the prayer and not pray Jumu‘ah (Friday prayer).”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ أَصْحَابُنَا يَغْزُونَ فَيُقْبِلُونَ السُّنَّةَ، أَوْ نَحْنُ ذَلِكَ، يُقْصِرُونَ الصَّلَاةَ، وَلَا يُجَمِّعُونَ

[5102] ‘Isa ibn Yunus narrated to us from Hisham ibn al-Ghaz, from ‘Ubada ibn Nusayy, who said: ‘Abd al-Malik ibn Marwan went out intending to pray in Bayt al-Maqdis (Jerusalem). He set up his tent over the Fathur (basin/place) of Abraham. I met him while I was with the troops, so I entered upon him. He said: “O ‘Ubada, we are people on a journey; Jumu‘ah is not obligatory for us, so lead your companions in the Friday prayer (or gather them).”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ هِشَامِ بْنِ الْغَازِ، عَنْ عُبَادَةَ
بْنِ نُسَيْرٍ، قَالَ: خَرَجَ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ، يُرِيدُ
الصَّلَاةَ فِي الْبَيْتِ الْمَقَدَّسِ، فَضَرَبَ حُجْرَتَهُ عَلَى فَاتُورِ
إِبْرَاهِيمَ، فَأَقِنَّهُ وَمَعِي الْجُنُدُ، فَدَخَلْتُ عَلَيْهِ، فَقَالَ: يَا
عُبَادَةُ، إِنَّا قَوْمٌ سَفَرٌ، لَيْسَتْ عَلَيْنَا جُمُعَةٌ، فَجَمَعَ
بِأَصْحَابِكِ

[5103] Waki‘ narrated to us from Ibrahim ibn Yazid, from ‘Awn ibn ‘Abd Allah ibn ‘Utbah, from Ibn Mas‘ud, who said: “There is no Jumu‘ah for Muslims during their travel, nor on the day of their departure (from Hajj/Mina).”

حَدَّثَنَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ عَنْ عَوْنَ بْنِ عَيْدِ
اللَّهِ بْنِ عُثْبَةَ، عَنْ ابْنِ مَسْعُودٍ، قَالَ: لَيْسَ عَلَى
الْمُسْلِمِينَ جُمُعَةٌ فِي سَفَرِهِمْ، وَلَا يَوْمَ نَفْرَهُمْ

[5104] Zayd ibn Hubab narrated to us, saying: Sufyan narrated to us from Mujalid, from Al-Sha‘bi, who said: “There is no Jumu‘ah upon the traveler.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُجَالِدٍ،
عَنْ الشَّعْبِيِّ، قَالَ: لَيْسَ عَلَى الْمُسَافِرِ جُمُعَةً

[5105] Zayd ibn Hubab narrated to us, saying: Raja' ibn Abi Salamah narrated to us, saying: Abu 'Ubayd, the freed slave of Sulayman ibn 'Abd al-Malik, narrated to me, saying: 'Umar ibn 'Abd al-'Aziz went out from Dabiq—and he was the Commander of the Faithful at that time. He passed by Aleppo on a Friday, so he said to its governor: “Lead the Friday prayer (or gather the people), for we are travelers.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، قَالَ: ثَنَا رَجَاءُ بْنُ أَبِي سَلَمَةَ،
قَالَ: حَدَّثَنِي أَبُو عُبَيْدٍ، مَوْلَى سُلَيْمَانَ بْنِ عَبْدِ الْمَلِكِ
قَالَ: خَرَجَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ مِنْ دَابِقَ، وَهُوَ يَوْمَئِذٍ
أَمِيرُ الْمُؤْمِنِينَ، فَمَرَّ بِخَلْبٍ يَوْمَ الْجُمُعَةِ، فَقَالَ لِأَمِيرِهِ:
اجْمَعْ، فَإِنَّا سَفَرْ

[5106] Sharik narrated to us from Al-Aswad ibn Qays, from his father, who said: 'Umar said: “Jumu'ah does not prevent travel.”

حَدَّثَنَا شَرِيكُ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، قَالَ: قَالَ
عُمَرُ: الْجُمُعَةُ لَا تَمْنَعُ مِنْ سَفَرٍ

[5107] Ibn Idris narrated to us from Muhammad ibn 'Amr, from Salih ibn Kaysan, that Abu 'Ubaydah went out on Friday during one of his journeys and did not wait for Jumu'ah.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو، عَنْ صَالِحِ
بْنِ كَيْسَانَ، أَنَّ أَبَا عُبَيْدَةَ خَرَجَ يَوْمَ الْجُمُعَةِ فِي بَعْضِ
أَسْفَارِهِ، وَلَمْ يَنْتَظِرِ الْجُمُعَةَ

[5108] ‘Abbad ibn al-‘Awwam narrated to us from Yahya ibn Sa‘id, from Nafi‘, that a son of Sa‘id ibn Zayd ibn Nufayl was at a land of his in Al-‘Aqiq, a few miles from Madinah. He met Ibn ‘Umar on the morning of Friday and informed him of his illness. So he [Ibn ‘Umar] went to him and left the Friday prayer.

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافعٍ، أَنَّ ابْنًا لِسَعِيدٍ بْنِ زَيْدٍ بْنِ نُفَيْلٍ كَانَ بِأَرْضٍ لَهُ بِالْعَقِيقِ، عَلَى رَأْسِ أَمْيَالٍ مِنَ الْمَدِينَةِ، فَلَقِيَ ابْنَ عُمَرَ غَدَاءَ الْجُمُعَةِ، فَأَخْبَرَهُ بِشَكُورَاهُ، فَانْطَلَقَ إِلَيْهِ وَتَرَكَ الْجُمُعَةَ

[5109] Hushaym narrated to us, saying: Yunus informed us from Al-Hasan, who said: “There is no harm in traveling on Friday, as long as the time for prayer has not arrived.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الْحَسَنِ، قَالَ: لَا بَأْسَ بِالسَّفَرِ يَوْمَ الْجُمُعَةِ، مَا لَمْ يَحْضُرْ وَقْتُ الصَّلَاةِ

[5110] Hushaym narrated to us, saying: Khalid informed us from Ibn Sirin, that he used to say that.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا خَالِدٌ، عَنِ ابْنِ سِيرِينَ، أَنَّهُ كَانَ يَقُولُ ذَلِكَ

[5111] ‘Abbad ibn al-‘Awwam narrated to us from Khalid, from Ibn Sirin, who said: “There is no harm in traveling on Friday.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ خَالِدٍ، عَنِ ابْنِ سِيرِينَ، قَالَ: لَا بَأْسَ بِالسَّفَرِ يَوْمَ الْجُمُعَةِ

[5112] Abu Usamah narrated to us from Al-Walid ibn Kathir, from Muhammad ibn Ka'b, from 'Abd al-Rahman ibn Abi Dhi'b, who said: "I went out with Al-Zubayr on a journey on a Friday, and he prayed Jumu'ah as four rak'ahs (i.e., as Zuhr because he was traveling)."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذِئْبٍ، قَالَ: حَرَجْتُ مَعَ الرُّبِّيرِ، مَخْرَجًا يَوْمَ الْجُمُعَةِ، فَصَلَّى الْجُمُعَةَ أَرْبَعًا

[5113] Al-Fadl narrated to us from Ibn Abi Dhi'b, who said: I saw Ibn Shihab intending to travel on Friday in the forenoon. I said to him: "You are traveling on Friday?" He said: "The Messenger of Allah ﷺ traveled on Friday."

حَدَّثَنَا الْفَضْلُ، عَنْ ابْنِ أَبِي ذِئْبٍ، قَالَ: رَأَيْتُ ابْنَ شِهَابٍ يُرِيدُ أَنْ يُسَافِرَ يَوْمَ الْجُمُعَةِ ضَحْوَةً، فَقُلْتُ لَهُ: تُسَافِرُ يَوْمَ الْجُمُعَةِ؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَافَرَ يَوْمَ الْجُمُعَةِ

[5114] Abu Mu'awiyah narrated to us from Ibn Jurayj, from 'Ata', from 'Aishah, who said: "If Friday night reaches you, do not go out until you pray Jumu'ah."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ ابْنِ جَرِيْحَ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ، قَالَتْ: إِذَا أَدْرَكَنَا لَيْلَةُ الْجُمُعَةِ، فَلَا تَخْرُجْ حَتَّى تُصَلِّي الْجُمُعَةَ

[5115] Ibn Numayr narrated to us from Muhammad ibn Ishaq, from 'Abd al-Rahman ibn al-Qasim, from his father, that he used to travel on Friday night, but if dawn broke, he would not travel.

حَدَّثَنَا ابْنُ ثُمَّيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يُسَافِرُ لَيْلَةَ الْجُمُعَةِ، فَإِذَا طَلَعَ الْفَجْرُ، لَمْ يُسَافِرْ

[5116] Abu Mu‘awiyah narrated to us from Al-A‘mash, from Khaythamah, who said: “They used to like that if Friday arrived, they would not go out until they prayed Jumu‘ah.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ حَيْئَمَةَ، قَالَ: كَانُوا يَسْتَحِبُونَ إِذَا حَضَرَتِ الْجُمُعَةُ أَنْ لَا يَخْرُجُوا حَتَّى يُجْمِعُوا

[5117] ‘Isa ibn Yunus narrated to us from Al-Awza‘i, from Hassan ibn ‘Atiyyah, who said: “If one travels on Friday, it is prayed against him that he not be accompanied nor aided in his journey.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ حَسَانَ بْنِ عَطِيَّةَ، قَالَ: إِذَا سَافَرَ يَوْمَ الْجُمُعَةِ، دُعِيَ عَلَيْهِ أَنْ لَا يُصَاحِبَ، وَلَا يُعَانَ عَلَى سَفَرِهِ

[5118] ‘Isa ibn Yunus narrated to us from Al-Awza‘i, from someone who heard Sa‘id ibn al-Musayyib say: “Travel on Friday is after the prayer.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَمْنُ، سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبَ، يَقُولُ: السَّفَرُ يَوْمُ الْجُمُعَةِ بَعْدَ الصَّلَاةِ

[5119] Hafs ibn Ghiyath narrated to us from Layth, from Mujahid, who said: “A group of people went out when Jumu‘ah had arrived, and their tent caught fire upon them without any visible fire they could see.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: خَرَجَ قَوْمٌ وَقَدْ حَضَرَتِ الْجُمُعَةُ، فَاضْطَرَمَ عَلَيْهِمْ خَبَأُهُمْ نَارًا مِنْ غَيْرِ نَارٍ يَرَوْنَهَا

[5120] Shadhan narrated to us from Hammad ibn Salamah, from Hisham ibn ‘Urwah, that ‘Urwah used to travel on Friday night and would not wait for Jumu‘ah.

حَدَّثَنَا شَادَانُ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ عُرْوَةَ كَانَ يُسَافِرُ لِيَلَةَ الْجُمُعَةِ، وَلَا يَنْتَظِرُ الْجُمُعَةَ

[5121] Abu Bakr narrated to us, saying: Ghundar narrated to us from Shu‘bah, from Salamah ibn Kuhayl, from Mus‘ab ibn Sa‘d, who said: “Sa‘d used to take a midday nap (Qailulah) after Jumu‘ah.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ مُصْبِعِ بْنِ سَعْدٍ، قَالَ: كَانَ سَعْدٌ يَقِيلُ بَعْدَ الْجُمُعَةِ

[5122] Bishr ibn al-Mufaddal narrated to us from Abu Hazim, from Sahl ibn Sa‘d, who said: “We used to have lunch and take a nap after Jumu‘ah.”

حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: كُنَّا نَتَعَدَّدُ، وَنَقِيلُ بَعْدَ الْجُمُعَةِ

[5123] Hushaym narrated to us, saying: Muhammad ibn Sa‘d al-Ansari informed us from his father, who said: “We used to pray Jumu‘ah with ‘Uthman ibn ‘Affan, then return and take a nap.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ سَعْدِ الْأَنْصَارِيُّ، عَنْ أَبِيهِ، قَالَ: كُنَّا نُجَمِّعُ مَعَ عُثْمَانَ بْنِ عَفَّانَ ثُمَّ نَرْجِعُ فَنَقِيلُ

[5124] Muhammad ibn Abi ‘Adi narrated to us from Humayd, from Anas, who said: “We used to pray Jumu‘ah, then return and take a nap.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، قَالَ: كُنَّا نُجْمَعُ، فَنَرْجِعُ، فَنَقِيلُ

[5125] Kathir ibn Hisham narrated to us from Ja‘far ibn Burqan, who said: Thabit ibn al-Hajjaj narrated to me from Ibn ‘Umar, who said: “We used to pray Jumu‘ah, then return and take a nap.”

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ: حَدَّثَنِي ثَابِثُ بْنُ الْحَجَاجُ، عَنْ أَبْنِ عُمَرَ، قَالَ: كُنَّا نُجْمَعُ، ثُمَّ نَرْجِعُ فَنَقِيلُ

[5126] Ibn Idris narrated to us from Layth, from Budayl ibn Maysarah, from a woman who said: “I stayed as a neighbor with ‘Umar for a year, and the midday nap was after Jumu‘ah.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ بُدَيْلِ بْنِ مَيْسَارَةَ، عَنْ امْرَأَةٍ، قَالَتْ: جَاءَرْتُ مَعَ عُمَرَ سَنَةً، فَكَانَتُ الْقَائِلَةُ بَعْدَ الْجُمُعَةِ

[5127] ‘Abdah ibn Sulayman narrated to us from Al-Zibriqan, who said: “We used to pray Jumu‘ah with Abu Wa’il, then return and take a nap.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنِ الزُّبْرِقَانَ، قَالَ: كُنَّا نُجْمَعُ مَعَ أَبِي وَائِلٍ، ثُمَّ نَرْجِعُ فَنَقِيلُ

[5128] Abu Mu‘awiyah narrated to us from Al-A‘mash, from Zayd ibn Wahb, who said: “We used to pray Jumu‘ah with ‘Abd Allah [Ibn Mas‘ud], then return and take a nap.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ،
قَالَ: كُنَّا نُصَلِّي مَعَ عَبْدِ اللَّهِ الْجُمُعَةَ، ثُمَّ نَرْجِعُ فَنَقِيلُ

[5129] ‘Abd al-Rahman ibn Muhammad al-Muharibi narrated to us from Muhammad ibn ‘Amr, who said: Our Shaykhs—among them Abu Salamah—narrated to us, saying: “We used to take a nap after Jumu‘ah.”

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ، عَنْ مُحَمَّدِ بْنِ
عَمْرٍو، قَالَ: حَدَّثَنَا أَشْيَاعُنَا، مِنْهُمْ أَبُو سَلَمَةَ، قَالَ: كُنَّا
نَقِيلُ بَعْدَ الْجُمُعَةِ

[5130] ‘Abd Allah ibn al-Ajlah narrated to us from Al-Hasan ibn ‘Ubayd Allah, who said: I heard Ibn Abi al-Hudhayl say: “We used to pray Jumu‘ah, then return and take a nap.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْأَجْلَحِ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ،
قَالَ: سَمِعْتُ ابْنَ أَبِي الْهُدَى لِ، يَقُولُ: كُنَّا نُصَلِّي
الْجُمُعَةَ، ثُمَّ نَرْجِعُ فَنَقِيلُ

[5131] Sharik narrated to us from Al-A‘mash, from Mujahid, who said: “The people had no ‘Eid except in the beginning of the day.”

حَدَّثَنَا شَرِيكٌ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، قَالَ: مَا كَانَ
لِلنَّاسِ عِيدٌ إِلَّا فِي أَوَّلِ النَّهَارِ

[5132] Waki‘ narrated to us from Ja‘far ibn Burqan, from Thabit ibn al-Hajjaj al-Kilabi, from ‘Abd Allah ibn Sidan al-Sulami, who said: “I attended Jumu‘ah with Abu Bakr al-Siddiq, and his sermon and prayer were before midday. Then we attended with ‘Umar, and his sermon and prayer were until I would say midday had arrived. Then we attended with ‘Uthman, and his sermon and prayer were until I would say the sun had passed its zenith. I did not see anyone criticize or deny that.”

حَدَّثَنَا وَكِيعٌ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ ثَابِتِ بْنِ الْحَجَّاجِ الْكَلَابِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ سِيدَانَ السُّلَامِيِّ، قَالَ: شَهَدْنَا الْجُمُعَةَ مَعَ أَبِي بَكْرِ الصَّدِيقِ، فَكَانَتْ حُطْبَتُهُ وَصَلَاتُهُ قَبْلَ نَصْفِ النَّهَارِ، ثُمَّ شَهَدْنَا مَعَ عُمَرَ، فَكَانَتْ حُطْبَتُهُ وَصَلَاتُهُ إِلَى أَنْ أَفُولَ نَصْفَ النَّهَارِ، ثُمَّ شَهَدْنَا مَعَ عُثْمَانَ، فَكَانَتْ حُطْبَتُهُ وَصَلَاتُهُ إِلَى أَنْ أَفُولَ زَالَ النَّهَارُ، فَمَا رَأَيْتُ أَحَدًا عَابَ ذَلِكَ وَلَا أَنْكَرَهُ

[5133] Jarir narrated to us from Yazid ibn Abi Ziyad, from ‘Ata’, who said: “Those before you used to pray Jumu‘ah while the shadow of the Ka‘bah was still as it was.”

حَدَّثَنَا حَرِيرٌ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَطَاءٍ، قَالَ: كَانَ مَنْ قَبْلَكُمْ يُصَلِّوْنَ الْجُمُعَةَ، وَإِنَّ ظِلَّ الْكَعْبَةِ كَمَا هُوَ

[5134] Ghundar narrated to us from Shu‘bah, from ‘Amr ibn Murrah, from ‘Abd Allah ibn Salamah, who said: ‘Abd Allah prayed Jumu‘ah with us in the forenoon (Duha) and said: “I feared the heat for you.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، قَالَ: صَلَّى بِنَا عَبْدُ اللَّهِ الْجُمُعَةَ ضُحَىًّا، وَقَالَ: حَشِيشُ عَلَيْكُمُ الْحَرَّ

[5135] Abu Mu‘awiyah narrated to us from Al-A‘mash, from ‘Amr ibn Murrah, from Sa‘id ibn Suwayd, who said: “Mu‘awiyah prayed Jumu‘ah with us in the forenoon (Duha).”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ،
عَنْ سَعِيدِ بْنِ سُوَيْدٍ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ الْجُمُعَةِ
ضُحَّى

[5136] Abu Bakr narrated to us, saying: Zayd ibn Hubab narrated to us, saying: Fulayh ibn Sulayman narrated to us, saying: ‘Uthman ibn ‘Abd al-Rahman informed me that he heard Anas ibn Malik say: “We used to pray Jumu‘ah with the Messenger of Allah ﷺ when the sun declined (passed the zenith).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا زَيْدُ بْنُ حُبَابٍ، قَالَ: نَا فُلَيْحُ بْنُ
سُلَيْمَانَ، قَالَ: أَخْبَرَنِي عُثْمَانُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ
سَمِعَ أَنَّسَ بْنَ مَالِكٍ، يَقُولُ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجُمُعَةَ إِذَا مَلَأَتِ الشَّمْسُ

[5137] Yahya ibn Adam narrated to us, saying: Hasan ibn ‘Ayyash narrated to us from Ja‘far ibn Muhammad, from his father, from Jabir ibn ‘Abd Allah, who said: “We used to pray Jumu‘ah with the Messenger of Allah ﷺ, then return and rest our camels used for irrigation.” Hasan said: I said to Ja‘far: “What time was that?” He said: “The declining of the sun (Zawal).”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا حَسَنُ بْنُ عَيَّاشٍ، عَنْ
جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ:
كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْجُمُعَةَ، ثُمَّ نَرْجِعُ فَنْرِيغُ تَوَاضِعَنَا قَالَ حَسَنٌ: فَقُلْتُ
لِجَعْفَرٍ: وَأَيُّ سَاعَةٍ تَيْلِكُ؟ قَالَ: زَوَالُ الشَّمْسِ

[5138] Waki‘ narrated to us from Ya‘la ibn al-Harith, from Iyas ibn Salamah ibn al-Akwa‘, from his father, who said: “We used to pray Jumu‘ah with the Prophet ﷺ when the sun declined, then we would return seeking the shade.”

حَدَّثَنَا وَكِبِيعُ، عَنْ يَعْلَى بْنِ الْحَارِثِ، عَنْ إِيَّاسِ بْنِ سَلَمَةَ
بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ، قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ الْجُمُعَةَ إِذَا زَالَتِ الشَّمْسُ، ثُمَّ نَرْجِعُ
إِلَيْهِ

[5139] Waki‘ narrated to us from Abu al-Qays ‘Amr ibn Marwan, from his father, who said: “We used to pray Jumu‘ah with ‘Ali when the sun declined.”

حَدَّثَنَا وَكِبِيعُ، عَنْ أَبِي الْقَيْسِ عَمْرُو بْنِ مَرْوَانَ، عَنْ
أَبِيهِ، قَالَ: كُنَّا نُجَمِّعُ مَعَ عَلَيِّ، إِذَا زَالَتِ الشَّمْسُ

[5140] ‘Abd al-Rahman ibn Muhammad al-Muharibi narrated to us from Isma‘il ibn Sumay‘, from Bilal al-‘Absi, that ‘Ammar led the people in Jumu‘ah prayer while the people were divided into two groups: some said the sun had declined, and some said it had not declined.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُهَارِبِيُّ، عَنْ إِسْمَاعِيلَ
بْنِ سُمِيعٍ، عَنْ بِلَالِ الْعَبْسِيِّ، "أَنَّ عَمَّارًا، صَلَّى
بِالنَّاسِ الْجُمُعَةَ، وَالنَّاسُ فَرِيقَانِ، بَعْضُهُمْ يَقُولُ: زَالَتِ
الشَّمْسُ، وَبَعْضُهُمْ يَقُولُ: لَمْ تَرْزُنْ

[5141] Sufyan ibn ‘Uyaynah narrated to us from ‘Amr, from Yusuf ibn Mahak, who said: Mu‘adh arrived in Mecca while they were praying Jumu‘ah in the Hijr. He said: “Do not pray Jumu‘ah until the Ka‘bah casts its shadow from its face.”

حَدَّثَنَا سُفْيَانُ بْنُ عُبَيْنَةَ، عَنْ عَمْرِو، عَنْ يُوسُفَ بْنِ مَاهَكَ، قَالَ: فَيْمَ مُعَاذُ، مَكَّةُ، وَهُمْ يُجَمِّعُونَ فِي الْحَجْرِ، فَقَالُوا: لَا تُجَمِّعُوا حَتَّى تَقِيَّةُ الْكَعْبَةِ مِنْ وَجْهِهَا

[5142] Ibn ‘Ulayyah narrated to us from Ibn ‘Awn, who said: “During the time of ‘Umar ibn ‘Abd al-‘Aziz, they used to pray Jumu‘ah when the shadow was very slight.”

حَدَّثَنَا ابْنُ عُلَيْهَ، عَنِ ابْنِ عَوْنَ، قَالَ: كَانُوا يُصَلِّونَ الْجُمُعَةَ فِي عَهْدِ عُمَرَ بْنِ عَبْدِ الْغَرِيزِ، وَالْقَيْءُ هُنَيْهُ

[5143] Hushaym narrated to us, saying: Mansur narrated to us from Al-Hasan, who said: “The time for Jumu‘ah is at the declining of the sun.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: ثَنَا مَنْصُورٌ، عَنِ الْحَسَنِ، قَالَ: وَقْتُ الْجُمُعَةِ عِنْدَ زَوَالِ الشَّمْسِ

[5144] ‘Ali ibn Mushir narrated to us from Isma‘il ibn Sumay‘, from Abu Razin, who said: “We used to pray Jumu‘ah with ‘Ali; sometimes we would find shade, and sometimes we would not.”

حَدَّثَنَا عَلَيُّ بْنُ مُسْنَهْرٍ، عَنْ إِسْمَاعِيلَ بْنِ سُقِيعَ، عَنْ أَبِي رَزِينَ، قَالَ: كُنَّا نُصَلِّي مَعَ عَلَيِّ الْجُمُعَةَ، فَأَحِيَّنَا نَجْدُ فَيْدًا، وَأَحِيَّنَا لَا نَجْدُهُ

[5145] ‘Ubayd Allah ibn Musa narrated to us, saying: Hasan informed us from Simak, who said: “Al-Nu‘man ibn Bashir used to pray Jumu‘ah after the sun had

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا حَسَنٌ، عَنْ سِمَاكٍ، قَالَ: كَانَ الْعَمَانُ بْنُ بَشِيرٍ يُصَلِّي الْجُمُعَةَ بَعْدَمَا تَرُوِّلُ الشَّمْسُ

[5146] Muhammad ibn Bishr al-‘Abdi narrated to us, saying: ‘Abd Allah ibn al-Walid narrated to us from Al-Walid ibn al-‘Ayzar, who said: “I never saw an Imam whose Jumu‘ah prayer was better than ‘Amr ibn Hurayth; he used to pray it when the sun declined.”

حَدَّثَنَا حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ الْعَبْدِيِّ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ، عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ، قَالَ: مَا رَأَيْتُ إِمَامًا كَانَ أَحْسَنَ صَلَاةً لِلْجُمُعَةِ مِنْ عَمْرُو بْنِ حُرَيْثٍ، كَانَ يُصَلِّيَهَا إِذَا زَالَتِ الشَّمْسُ

[5147] Hushaym narrated to us from Ibrahim, who said: “The time of Jumu‘ah is the time of Zuhr.”

حَدَّثَنَا هُشَيْمٌ، عَنْ إِبْرَاهِيمَ، قَالَ: وَقْتُ الْجُمُعَةِ وَقْتُ الظُّهُرِ

[5148] Abu Bakr narrated to us, saying: Humayd ibn ‘Abd al-Rahman al-Ru’asi narrated to us from Hasan, from his father, from Abu Hazim, the freed slave of the family of Al-Zubayr, who said: The Messenger of Allah ﷺ said: “Jumu‘ah is obligatory on every person who has reached puberty, except four: a child, a slave, a woman, and a sick person.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرُّؤَاسِيُّ، عَنْ حَسَنٍ، عَنْ أَبِيهِ، عَنْ أَبِيهِ حَازِمٍ، مَوْلَى إِلَيْهِ الْزُّبَيْرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْجُمُعَةُ وَاجِبَةٌ عَلَى كُلِّ حَالٍ إِلَّا أَرْبَعَةُ الصَّبِيُّ، وَالْأَعْدُدُ، وَالْمَرْأَةُ، وَالْمَرِيضُ

[5149] Hushaym narrated to us from Layth, from Muhammad ibn Ka‘b al-Qurazi, who said: The Messenger of Allah ﷺ said: “Whoever believes in Allah and the Last Day, Jumu‘ah is obligatory upon him on Friday, except for a woman, a child, a slave, or a sick person.”

حَدَّثَنَا هُشَيْمٌ، عَنْ لَيْثٍ، عَنْ مُحَمَّدِ بْنِ كَعْبِ الْفَرَظِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَعَلَيْهِ الْجُمُعَةُ يَوْمُ الْجُمُعَةِ، إِلَّا عَلَى امْرَأَةٍ وَصَبِيٍّ، أَوْ مَمْلُوكٍ، أَوْ مَرِيضٍ

[5150] Hushaym narrated to us from Yunus, from Al-Hasan, who said: “There is no Jumu‘ah upon women.”

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، قَالَ: لَيْسَ عَلَى النِّسَاءِ جُمُعَةً

[5151] Humayd ibn ‘Abd al-Rahman narrated to us from Hasan, from Abu Farwah, who said: Humayd ibn ‘Abd al-Rahman narrated to us from Al-Wassafi, who said: I was with ‘Umar ibn ‘Abd al-Aziz, and he wrote to ‘Abd al-Hamid: “Look at the women under your authority; they should not attend Jumu‘ah nor funerals, for they have no right (obligation) in Jumu‘ah or funerals.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ أَبِي فَرْوَةَ، قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ الْوَصَّافِيِّ، قَالَ: كُنْتُ عِنْدَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، فَكَتَبَ إِلَى عَبْدِ الْحَمِيدِ: انْظُرْ مَنْ قِبْلَكَ مِنَ النِّسَاءِ، فَلَا يَحْضُرْنَ جُمُعَةً وَلَا جِنَازَةً، فَإِنَّهُ لَا حَقَّ لَهُنَّ فِي جُمُعَةٍ وَلَا جِنَازَةً

[5152] Hafs narrated to us from Layth, from Mujahid, who said: “There is no Jumu‘ah upon a slave.”

حَدَّثَنَا حَفْصُ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: لَيْسَ عَلَى الْعَبْدِ جُمُعَةً

[5153] Hafs narrated to us from Ash‘ath, from Al-Hasan, who said: “There is no Jumu‘ah upon a slave.”

حَدَّثَنَا حَفْصُ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، قَالَ: لَيْسَ عَلَى الْعَبْدِ جُمُعَةً

[5154] Abu Mu‘awiyah narrated to us from Muslim ibn Najih, from ‘Abd Allah ibn Ma‘dan, from his grandmother, who said: ‘Abd Allah ibn Mas‘ud said to us: “If you (women) pray on Friday with the Imam, then pray as he prays (two rak‘ahs). And if you pray in your houses, then pray four rak‘ahs.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ مُسْلِمِ بْنِ نَجِيْحٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْدَانَ، عَنْ جَدِّهِ، قَالَتْ: قَالَ لَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: إِذَا صَلَّيْتُمْ بِيَوْمِ الْجُمُعَةِ مَعَ الْإِمَامِ فَصَلَّيْنِ بِصَلَاتِهِ، وَإِذَا صَلَّيْتُمْ فِي بُيُوتِكُنَّ فَصَلَّيْنِ أَرْبَعًا

[5155] Ibn ‘Ulayyah narrated to us from Yunus, from Al-Hasan, regarding a woman who attends the mosque on Friday: “She prays the prayer of the Imam, and that suffices her.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، فِي امْرَأَةٍ
تَحْضُرُ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ: أَنَّهَا تُصَلِّي بِصَلَاةِ
الْإِمَامِ، وَيُجْزِيهَا ذَلِكَ

[5156] Hushaym narrated to us from Yunus, from Al-Hasan, who said: “If they (women) pray Jumu‘ah with the Imam, the Imam’s prayer suffices them.”

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: إِنْ جَمَعْنَ
مَعَ الْإِمَامِ، أَجْزَاهُنَّ مِنْ صَلَاةِ الْإِمَامِ

[5157] Hushaym narrated to us from Yunus, from Al-Hasan, who said: “Women used to pray Jumu‘ah with the Prophet ﷺ.” It was said: “Do not go out except unperfumed, so no scent of perfume is found from you.”

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: كُنَّ النِّسَاءُ
يُجَمِّعْنَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانُ يُقَالُ: لَا
تَخْرُجْنَ إِلَّا تَقْلَاتِ لَا يُوجَدُ مِنْكُنَّ رِيحُ طِيبٍ

[5158] ‘Abd al-Samad ibn ‘Abd al-Warith narrated to us from Hisham al-Dastuwa’i, from Hammad, from Ibrahim, regarding a woman who comes to Jumu‘ah, he said: “She prays two rak‘ahs and it suffices her, but it is not (obligatory) for her to come to Jumu‘ah.”

حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ هِشَامٍ
الْدَّسْتُوَائِيِّ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، فِي الْمَرْأَةِ ثَانِي
الْجُمُعَةِ قَالَ: تُصَلِّي رُكْعَتَيْنِ تُجْرِي عَنْهَا، وَلَكِنَّهُ لَيْسَ
لَهَا أَنْ تَأْتِي الْجُمُعَةَ

[5159] Hafs narrated to us from Ash'ath, from Al-Hasan, who said: “The women of the Muhajirun used to pray Jumu'ah with the Messenger of Allah ﷺ, then they would count it as Zuhr.”

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، قَالَ: كُنَّ نِسَاءً الْمُهَاجِرِينَ يُصَلِّيَنَّ الْجُمُعَةَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ يَحْسِبُنَّ بِهَا مِنَ الظَّهْرِ

[5160] Ibn Numayr narrated to us from Sa'id, from Qatadah, who said: “If she prays with the Imam, it suffices her.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، قَالَ: إِنْ صَلَّتْ مَعَ الْإِمَامِ أَجْزَاهَا

[5161] Abu Bakr narrated to us, saying: Hafs narrated to us from Al-A'mash, from Abu Sufyan, from Jabir, who said: Sulayk al-Ghatafani came while the Prophet ﷺ was delivering the sermon on Friday. He said: “Pray two rak'ahs and make them brief.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: جَاءَ سُلَيْكُ الْغَطَافَانِيُّ وَالثَّنِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَوْمَ الْجُمُعَةِ، فَقَالَ: صَلُّ رَكْعَتَيْنِ تَجَوَّزُ فِيهِما

[5162] Hushaym narrated to us, saying: Mansur, Abu Hurrah, and Yunus informed us from Al-Hasan, who said: Sulayk al-Ghatafani came while the Prophet ﷺ was delivering the sermon on Friday, and he had not prayed the two rak‘ahs. So the Prophet ﷺ ordered him to pray two rak‘ahs and to make them brief.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مَنْصُورٌ، وَأَبُو حُرَّةَ، وَيُونُسَ، عَنِ الْحَسَنِ، قَالَ: جَاءَ سُلَيْكُ الْغَطَافَانِيُّ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَوْمَ الْجُمُعَةِ، وَلَمْ يَكُنْ صَلَّى الرَّكْعَتَيْنِ، فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُصَلِّي رَكْعَتَيْنِ يَتَجَوَّزُ فِيهِمَا

[5163] Hushaym narrated to us, saying: Abu Ma‘shar informed us from Muhammad ibn Qays, that when the Prophet ﷺ ordered him to pray two rak‘ahs, he paused the sermon until he finished his two rak‘ahs, then he returned to his sermon.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو مَعْشَرٍ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْثُ أَمْرَهُ أَنْ يُصَلِّي رَكْعَتَيْنِ، أَمْسَكَ عَنِ الْخُطْبَةِ حَتَّى فَرَغَ مِنْ رَكْعَتَيْهِ، ثُمَّ عَادَ إِلَى خُطْبَتِهِ

[5164] Hafs narrated to us from Hammad ibn Abi al-Darda’, from Al-Hasan, that he used to pray two rak‘ahs while the Imam was delivering the sermon.

حَدَّثَنَا حَفْصٌ، عَنْ حَمَادِ بْنِ أَبِي الدَّرْدَاءِ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يُصَلِّي رَكْعَتَيْنِ وَالإِمَامُ يَخْطُبُ

[5165] Azhar narrated to us from Ibn ‘Awn, who said: Al-Hasan used to come while the Imam was delivering the sermon and pray two rak‘ahs.

حَدَّثَنَا أَرْهُرُ، عَنْ ابْنِ عَوْنِ، قَالَ: كَانَ الْحَسَنُ يَجِيءُ وَالْإِمَامُ يَخْطُبُ فَيُصَلِّي رَكْعَتَيْنِ

[5166] Waki‘ narrated to us from ‘Imran ibn Hudayr, from Abu Mijlaz, who said: “If you come while the Imam is delivering the sermon on Friday, if you wish, pray two rak‘ahs, and if you wish, sit.”

حَدَّثَنَا وَكِيعٌ، عَنْ عِمْرَانَ بْنِ حُدَيْرٍ، عَنْ أَبِي مِحْلَزٍ، قَالَ: إِذَا جِئْتَ وَالْإِمَامُ يَخْطُبُ يَوْمَ الْجُمُعَةِ، فَإِنْ شِئْتَ رَكَعْتَ رَكْعَتَيْنِ، وَإِنْ شِئْتَ جَلَسْتَ

[5167] Waki‘ narrated to us from Sufyan, from Layth, from Mujahid; and from Sufyan, from Abu Ishaq, from Al-Harith, from ‘Ali; and from Sufyan, from Ibn Jurayj, from ‘Ata’, that they disliked praying while the Imam was delivering the sermon on Friday.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، وَعَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَيٍّ، وَعَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، أَنَّهُمْ كَرِهُوا الصَّلَاةَ وَالْإِمَامُ يَخْطُبُ يَوْمَ الْجُمُعَةِ

[5168] Hushaym narrated to us, saying: Hisham informed us from Ibn Sirin, that he used to say: “If the Imam comes out, no one should pray until the Imam finishes.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا هِشَامٌ، عَنْ ابْنِ سِيرِينَ، أَنَّهُ كَانَ يَقُولُ: إِذَا خَرَجَ الْإِمَامُ، فَلَا يُصَلِّي أَحَدٌ حَتَّى يَفْرُغَ الْإِمَامُ

[5169] Hushaym narrated to us, saying: Isma'il ibn Abi Khalid informed us, saying: “I saw Shurayh enter on Friday from the gates of Kindah, and he sat down and did not pray.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، قَالَ:
رَأَيْتُ شُرَيْحًا، دَخَلَ يَوْمَ الْجُمُعَةِ مِنْ أَبْوَابِ كِنْدَةَ،
فَجَلَسَ وَلَمْ يُصَلِّ

[5170] Ibn Mahdi narrated to us from Hammad ibn Salamah, from Hisham ibn ‘Urwah, from his father, who said: “When the Imam sits on the pulpit, there is no prayer.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ هِشَامَ بْنَ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: إِذَا قَعَدَ الْإِمَامُ عَلَى الْمِنْبَرِ فَلَا صَلَاةَ

[5171] ‘Abd al-A’la narrated to us from Ma’mar, from Al-Zuhri: Regarding a man who comes on Friday while the Imam is delivering the sermon: “He sits and does not pray.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ: فِي
الرَّجُلِ يَجِيءُ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، يَجْلِسُ وَلَا
يُصَلِّي

[5172] Azhar narrated to us from Ibn ‘Awn, who said: Ibn Sirin used to sit and not pray.

حَدَّثَنَا أَزْهَرُ، عَنْ ابْنِ عَوْنِ، قَالَ: كَانَ ابْنُ سِيرِينَ
يَجْلِسُ وَلَا يُصَلِّي

[5173] ‘Abbad ibn al-‘Awwam narrated to us from Yahya ibn Sa‘id, from Yazid ibn ‘Abd Allah, from Tha‘labah ibn Abi Malik al-Qurazi, who said: “I caught up with ‘Umar and ‘Uthman; whenever the Imam came out on Friday, we would stop praying.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ يَزِيدَ
بْنِ عَبْدِ اللَّهِ، عَنْ ثَعْلَبَةَ بْنِ أَبِي مَالِكٍ الْقُرَظِيِّ، قَالَ:
أَدْرَكْتُ عُمَرَ، وَعُثْمَانَ، فَكَانَ الْإِمَامُ إِذَا خَرَجَ يَوْمَ
الْجُمُعَةِ، تَرَكَنَا الصَّلَاةَ

[5174] Ibn ‘Ulayyah narrated to us from Ma‘mar, from Al-Zuhri, from Sa‘id ibn al-Musayyib, who said: “The coming out of the Imam cuts off the prayer.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ
بْنِ الْمُسَيَّبٍ، قَالَ: خُرُوجُ الْإِمَامِ يَقْطَعُ الصَّلَاةَ

[5175] Ibn Numayr narrated to us from Hajjaj, from ‘Ata’, from Ibn ‘Abbas and Ibn ‘Umar, that they both used to dislike prayer and talking after the Imam came out.

حَدَّثَنَا ابْنُ ثُمَيْرٍ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ
عَبَّاسٍ، وَابْنِ عُمَرَ: أَنَّهُمَا كَانَا يَكْرَهَانِ الصَّلَاةَ وَالْكَلَامَ
بَعْدَ خُرُوجِ الْإِمَامِ

[5176] Ibn Numayr narrated to us, saying: Sufyan narrated to us from Tawbah, from Al-Sha'bi, who said: When Shurayh came to Jumu'ah, if the Imam had not come out, he would pray two rak'ahs. If he had come out, he would sit, clasp his knees (Ihtiba'), and face the Imam, not turning right or left.

حَدَّثَنَا أَبْنُ نُعْمَانَ، قَالَ: حَدَّثَنَا سُفِيَّاً، عَنْ تَوْبَةِ عَنِ الشَّعَبِيِّ، قَالَ: كَانَ شُرَيْحٌ إِذَا أَتَى الْجَمْعَةَ، فَإِنْ لَمْ يَكُنْ خَرَجَ الْإِمَامُ صَلَّى رَبِّكُمْ، وَإِنْ كَانَ خَرَجَ، جَلَسَ وَاحْتَبَى وَاسْتَقْبَلَ الْإِمَامَ، فَلَمْ يَلْتَقِفْ يَمِينًا وَلَا شِمَاءً

[5177] Abu Bakr narrated to us, saying: Abu al-Ahwas narrated to us from Simak, from Jabir ibn Samurah, who said: “The Messenger of Allah ﷺ had two sermons, sitting between them, reciting the Qur'an and reminding the people.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ، قَالَ: كَانَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُطْبَتَانْ، يَجْلِسُ بَيْنَهُمَا يَقْرَأُ الْقُرْآنَ، وَيُذَكِّرُ النَّاسَ

[5178] Hatim ibn Isma'il narrated to us from Ja'far, from his father, who said: “The Messenger of Allah ﷺ used to deliver the sermon standing, then sit, then stand to deliver two sermons.”

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ قَائِمًا، ثُمَّ يَجْلِسُ، ثُمَّ يَقُومُ يَخْطُبُ حُطْبَتَيْنِ

[5179] Jarir narrated to us from Layth, from Tawus, who said: “Neither Abu Bakr nor ‘Umar used to sit on the pulpit on Friday (while speaking); the first one to sit was Mu‘awiyah.”

حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ طَاؤُسٍ، قَالَ: لَمْ يَكُنْ أَبُو بَكْرٍ، وَلَا عُمَرُ يَقْعُدُونَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ، وَأَوَّلُ مَنْ قَعَدَ مُعَاوِيَةُ

[5180] ‘Ali ibn Mushir narrated to us from Layth, from Tawus, who said: “The Messenger of Allah ﷺ delivered the sermon standing, Abu Bakr standing, ‘Umar standing, and ‘Uthman standing.” The first one to sit on the pulpit was Mu‘awiyah ibn Abi Sufyan.

حَدَّثَنَا عَلِيُّ بْنُ مُسْوِرٍ، عَنْ لَيْثٍ، عَنْ طَاؤُسٍ، قَالَ: حَطَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمًا، وَأَبُو بَكْرٍ قَائِمًا، وَعُمَرُ قَائِمًا، وَعُثْمَانُ قَائِمًا، وَأَوَّلُ مَنْ جَلَسَ عَلَى الْمِنْبَرِ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ

[5181] Humayd ibn ‘Abd al-Rahman narrated to us from Al-Hasan, from Abu Ishaq, who said: “I saw ‘Ali delivering the sermon on the pulpit, and he did not sit until he finished.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ الْحَسَنِ، عَنْ أَبِي إِسْحَاقَ، قَالَ: رَأَيْتُ عَلِيًّا، يَخْطُبُ عَلَى الْمِنْبَرِ، فَلَمْ يَجْلِسْ حَتَّى فَرَغَ

[5182] Ghundar narrated to us from Shu‘bah, from Mansur, from ‘Amr ibn Murrah, from Abu ‘Ubaydah, from Ka‘b ibn ‘Ujrah, who said: He entered the mosque while ‘Abd al-Rahman ibn Umm al-Hakam was delivering the sermon sitting. He said: “Look at this wretched one, delivering the sermon sitting, while Allah Almighty says: {And when they saw a transaction or a diversion, they rushed to it and left you standing}.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ كَعْبِ بْنِ عُجْرَةَ، قَالَ: دَخَلَ الْمَسْجِدَ وَعَبَدَ الرَّحْمَنَ بْنَ أُمِّ الْحَكَمَ يَخْطُبُ قَاعِدًا، فَقَالَ: "اُنْظُرُوا إِلَى هَذَا الْحَدِيثِ، يَخْطُبُ قَاعِدًا، قَالَ اللَّهُ تَعَالَى: {وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا افْتَضُوا إِلَيْهَا 11: وَتَرَكُوكُ فَائِمًا} [الجمعة]

[5183] Ibn Fudayl narrated to us from Al-A‘mash, from Ibrahim, from ‘Alqamah, that a man asked him: “Did the Prophet ﷺ use to deliver the sermon standing or sitting?” He said: “Do you not read: {and left you standing}?”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، سَأَلَهُ رَجُلٌ: أَكَانَ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَخْطُبُ قَاعِدًا أَوْ قَائِمًا؟ قَالَ: "أَلَسْتَ تَقْرَأُ: {وَتَرَكُوكُ فَائِمًا} 11: [الجمعة]

[5184] Ibn Idris narrated to us from Husayn, from Salim, from Jabir, who said: A caravan with merchandise arrived on Friday while the Messenger of Allah ﷺ was delivering the sermon. The people turned away to look at it, and the Messenger of Allah ﷺ remained with twelve men. Then this verse was revealed: {And when they saw a transaction or a diversion, they rushed to it and left you standing} [Al-Jumu‘ah: 11].

[5185] Jarir narrated to us from Layth, from Tawus, who said: “Sitting on the pulpit on Friday (while delivering the sermon) is an innovation (Bid‘ah).”

[5186] Ahmad ibn ‘Abd Allah narrated to us from Za’idah, from ‘Abd al-Malik ibn ‘Umayr, who said: “Al-Mughirah used to deliver the sermon on Friday standing, and he had only one Mu’adhin.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ سَالِمٍ، عَنْ جَابِرِ، قَالَ: أَقْبَلَتْ عِيرٌ بِتِجَارَةٍ يَوْمَ الْجُمُعَةِ، "وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ، فَانْصَرَفَ النَّاسُ يَنْظُرُونَ، وَبَقَيَ رَسُولُ اللَّهِ فِي اثْنَيْ عَشْرَ رَجُلًا، فَنَزَّلَتْ هَذِهِ الْآيَةُ: {وَإِذَا رَأُوا تِجَارَةً أُولَئِكُمْ أَنْفَضُوا إِلَيْهَا وَتَرَكُوكُمْ قَائِمًا} [الجمعة 11]

حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ طَلَوْسٍ، قَالَ: الْجُلوسُ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ بِدْعَةٌ

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَالِكِ بْنِ عَمِيرٍ، قَالَ: كَانَ الْمُغِيرَةُ يَخْطُبُ فِي الْجُمُعَةِ قَائِمًا، وَأَمْ يَكُنْ لَهُ إِلَّا مُؤَذِّنٌ وَاحِدٌ

[5187] ‘Ubayd Allah ibn Musa narrated to us, saying: Hasan ibn Salih narrated to us from Simak, who said: “I saw Al-Nu‘man delivering the sermon standing.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، قَالَ: حَدَّثَنَا حَسَنُ بْنُ صَالِحٍ، عَنْ سِمَاكٍ، قَالَ: رَأَيْتُ النَّعْمَانَ، يَخْطُبُ قَائِمًا

[5188] Shababah ibn Sawwar narrated to us from Ibn Abi Dhi'b, from Salih, who said: “I saw Abu Hurayrah—when Marwan had appointed him over Madinah—delivering two sermons and sitting twice.”

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ صَالِحٍ، قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ، وَكَانَ مَرْوَانُ اسْتَخْفَفَهُ عَلَى الْمَدِينَةِ فَكَانَ يَخْطُبُ حُطْبَتَيْنِ، وَيَجْلِسُ جُلْسَتَيْنِ

[5189] Al-Muharibi narrated to us from Hajjaj, from Al-Hakam, from Miqsam, from Ibn ‘Abbas, from the Prophet ﷺ that he used to deliver the sermon on Friday standing, then sit, then stand and deliver (the second) sermon.

حَدَّثَنَا الْمُهَارِبِيُّ، عَنْ حَاجَاجٍ، عَنْ الْحَكَمِ، عَنْ مَقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّهُ كَانَ يَخْطُبُ يَوْمَ الْجُمُعَةِ قَائِمًا، ثُمَّ يَقْعُدُ، ثُمَّ يَقْعُدُ فَيَخْطُبُ

[5190] Waki‘ narrated to us from Sufyan, from Hammad, from Ibrahim, who said: ‘Abd Allah was asked about the sermon on Friday, so he recited: {and left you standing} [Al-Jumu‘ah: 11].

حَدَّثَنَا وَكِيعٌ، عَنْ سُعِيْدٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: سُئِلَ عَنْدُ اللَّهِ عَنِ الْخُطْبَةِ يَوْمَ الْجُمُعَةِ فَقَرَأَ: [11]: {وَتَرْكُوكَ قَائِمًا} [الجمعة]

[5191] Waki‘ narrated to us from Abu Sinan, from ‘Amr ibn Murrah, who said: I asked Abu ‘Ubaydah about the sermon on Friday, so he recited: {and left you standing} [Al-Jumu‘ah: 11].

حَدَّثَنَا وَكِبْعُ، عَنْ أَبِي سِنَانٍ، عَنْ عَمْرٍو بْنِ مُرَّةَ، قَالَ: سَأَلْتُ أَبَا عُبَيْدَةَ، عَنِ الْخُطْبَةِ يَوْمَ الْجُمُعَةِ فَقَرَأَ: [11]: {وَتَرَكُوكَ قَائِمًا} [الجمعة]

[5192] Waki‘ narrated to us from Yazid, from Ibn Sirin, who was asked about the sermon of the Prophet ﷺ on Friday, so he recited: {and left you standing} [Al-Jumu‘ah: 11].

حَدَّثَنَا وَكِبْعُ، عَنْ يَزِيدَ، عَنْ ابْنِ سِيرِينَ، "سُئِلَ عَنْ خُطْبَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْجُمُعَةِ، فَقَرَأَ: [11]: {وَتَرَكُوكَ قَائِمًا} [الجمعة]

[5193] Jarir narrated to us from Mughirah, from Al-Sha‘bi, who said: “Mu‘awiyah only delivered the sermon sitting when his belly fat and flesh increased.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ الشَّعَبِيِّ، قَالَ: إِنَّمَا حَطَبَ مُعَاوِيَةً فَاعِدًا، حِينَ كَثُرَ شَحْمُ بَطْنِهِ وَأَحْمَدُ

[5194] Waki‘ narrated to us, saying: Al-‘Umari narrated to us from Nafi‘, from Ibn ‘Umar, that the Prophet ﷺ used to deliver two sermons, sitting between them.

حَدَّثَنَا وَكِبْعُ، قَالَ: ثَنَا الْعُمَرِيُّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْطُبُ خُطْبَتَيْنِ يَجْلِسُ بَيْنَهُمَا

[5195] Abu Bakr narrated to us, saying: Abu Usamah narrated to us, saying: Mujalid narrated to us from Al-Sha‘bi, who said: When the Messenger of Allah ﷺ ascended the pulpit on Friday, he would face the people and say: “As-Salamu ‘Alaykum.” Then he would praise Allah and extol Him, recite a Surah, then sit, then stand and deliver the sermon, then descend. Abu Bakr and ‘Umar used to do that.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا
مُجَالِدٌ، عَنِ الشَّعْبِيِّ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ إِذَا صَعِدَ الْمِنْبَرَ يَوْمَ الْجُمُعَةِ، اسْتَقْبَلَ النَّاسَ
بِوَجْهِهِ فَقَالَ: السَّلَامُ عَلَيْكُمْ، وَيَحْمَدُ اللَّهُ وَيُثْنَى عَلَيْهِ،
وَيَقْرَأُ سُورَةً، ثُمَّ يَجْلِسُ، ثُمَّ يَثُوِّمُ فَيَخْطُبُ، ثُمَّ يَنْزَلُ
وَكَانَ أَبُو بَكْرٍ وَعُمَرُ يَعْلَمُهُ

[5196] Ghassan ibn Mudar narrated to us from Sa‘id ibn Yazid, from Abu Nadrah, who said: ‘Uthman had grown old, so when he ascended the pulpit, he would greet (Salam) and pause for as long as a person could recite Umm al-Kitab (Al-

حَدَّثَنَا غَسَّانُ بْنُ مُضَرَّ، عَنْ سَعِيدِ بْنِ يَزِيدَ، عَنْ أَبِي
نَصْرَةَ، قَالَ: كَانَ عُثْمَانُ قَدْ كَبَرَ فَإِذَا صَعِدَ الْمِنْبَرَ، سَلَّمَ
فَأَطَالَ قَدْرَ مَا يَقْرَأُ إِنْسَانٌ أَمَّا الْكِتَابُ

[5197] Isma‘il ibn ‘Ayyash narrated to us from ‘Amr ibn Muhajir, that when ‘Umar ibn ‘Abd al-‘Aziz settled on the pulpit, he would greet the people, and they would return the greeting.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَمْرِو بْنِ مُهَاجِرٍ، أَنَّ
عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَانَ إِذَا اسْتَوَى عَلَى الْمِنْبَرِ، سَلَّمَ
عَلَى النَّاسِ، وَرَدُوا عَلَيْهِ

[5198] Abu Bakr narrated to us, saying: Abu al-Ahwas narrated to us from Simak, from Jabir ibn Samurah, who said: “The Prophet’s ﷺ sermon was moderate in length, and his prayer was moderate.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ، قَالَ: كَانَتْ حُطْبَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَصْدًا، وَصَلَاةُ قَصْدًا

[5199] Abu Mu‘awiyah narrated to us from Al-A‘mash, from Shaqiq, who said: ‘Abd Allah said: “Shortness of the sermon and length of the prayer are a sign of a man’s understanding (Fiqh).”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ: قَالَ عَبْدُ اللَّهِ إِنَّ قِصْرَ الْخُطْبَةِ، وَطُولَ الصَّلَاةِ مَيْتَةٌ مِنْ فِيقِ الرَّجُلِ

[5200] Waki‘ narrated to us from Isma‘il, from Qays, who said: ‘Abd Allah said: “Perfect this prayer and shorten this sermon.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: أَحْسِنُوا هَذِهِ الصَّلَاةَ، وَأَقْصِرُوا هَذِهِ الْخُطْبَةَ

[5201] Ibn Numayr narrated to us, from Al-‘Alā’ ibn Ṣalih, from ‘Adī ibn Thābit, who said: Abū Rāshid narrated to us, saying: “Ammār delivered a sermon to us and he shortened the sermon. A man said: ‘You have said healing words, if only you had prolonged it.’ He said: ‘The Messenger of Allah ﷺ forbade us from prolonging the sermon.’”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنِ الْعَلَاءِ بْنِ صَالِحٍ، عَنْ عَدِيِّ بْنِ تَابِتٍ، قَالَ: حَدَّثَنَا أَبُو رَاشِدٍ، قَالَ: حَطَبَنَا عَمَّارٌ فَنَجَوَرَ فِي الْخُطْبَةِ، فَقَالَ رَجُلٌ: قَدْ قُلْتَ قَوْلًا شِفَاءً لَوْ أَنَّكَ أَطْلَنْتَ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَا أَنْ نُطِيلَ الْخُطْبَةَ

[5202] Abū Bakr narrated to us, saying: ‘Abd Allāh ibn Numayr narrated to us, saying: Muḥammad ibn Ishāq narrated to us, from ‘Abd Allāh ibn Abī Bakr, from Yaḥyā ibn ‘Abd Allāh ibn ‘Abd al-Rahmān ibn Sa‘d ibn Zurārah, from Umm Hishām bint Jāriyah (or Ḥārithah), who said: “I only learned ‘Qāf. By the Glorious Qur’ān’ [Surah Qaf] from the tongue of the Messenger of Allah ﷺ. He would recite it to the people every Friday when he addressed them.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ، قَالَ:
حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ
يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدِ بْنِ زُرَارَةَ،
عَنْ أُمِّ هَشَامِ ابْنَةِ حَارِيَةَ أَوْ حَارِثَةَ، قَالَتْ: مَا أَخَذْتُ قَوْمًا
وَالْقُرْآنَ الْمَجِيدَ إِلَّا غَلَى لِسَانَ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ، يَقْرُؤُهَا عَلَى النَّاسِ فِي كُلِّ يَوْمٍ جُمُعَةً، إِذَا
خَطَّبُوهُمْ

[5203] Abū Bakr ibn ‘Ayyāsh narrated to us, from ‘Āṣim ibn Kulayb, from his father, who said: “Umar used to like reciting Surah Al ‘Imrān during Friday prayer when he delivered the sermon.”

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ
أَبِيهِ، قَالَ: كَانَ عُمَرُ، يُعْجِبُهُ أَنْ يَقْرَأَ سُورَةَ آلِ عِمْرَانَ
فِي الْجُمُعَةِ إِذَا خَطَّبَ

[5204] Waki‘ narrated to us, from Sufyān, from Hārūn ibn ‘Antarah, from his father, that ‘Alī recited while on the pulpit: ‘Say, O disbelievers’ [Surah Al-Kafirun] and ‘Say, He is Allah, [who is] One’ [Surah Al-Ikhlas].

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ هَارُونَ بْنِ عَنْتَرَةَ، عَنْ
أَبِيهِ، أَنَّ عَلِيًّا، قَرَأَ وَهُوَ عَلَى الْمِنْبَرِ قُلْ يَا أَيُّهَا
الْكَافِرُونَ، وَقُلْ هُوَ اللَّهُ أَحَدٌ

[5205] Ibn ‘Ulayyah narrated to us, from ‘Atā’ ibn al-Sā’ib, from Abū ‘Abd al-Rahmān, who said: “We settled in Al-Madā’in, and we were at a distance of one Farsakh from it. Friday came, so my father attended and I attended with him. Ḥudhayfah delivered a sermon to us and said: ‘Indeed, Allah, Blessed and Exalted is He, says: {The Hour has come near, and the moon has split} [Al-Qamar: 1].’”

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: نَزَّلْنَا الْمَدَائِنَ، فَكُنَّا مِنْهَا عَلَى رَأْسِ فَرْسَخٍ، فَجَاءَتِ الْجُمُعَةُ وَحَضَرَ أَبِي وَحَضَرْتُ مَعَهُ، فَخَطَبَنَا حُذَيْفَةُ، فَقَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: [1]: {اقْرَبُتِ السَّاعَةُ وَانْشَقَ الْقَمَرُ} [القمر]

[5206] Hushaym narrated to us, from Yūnus, from Bakr ibn ‘Abd Allāh, from Ṣafwān ibn Muhriz, who said: “While Al-Ash‘arī was delivering the Friday sermon, he recited the last prostration verse in Surah Al-Hajj.”

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ صَفْوَانَ بْنَ مُحْرِزٍ، قَالَ: بَيْنَا الْأَشْعَرِيُّ، يَخْطُبُ يَوْمَ الْجُمُعَةِ، إِذْ قَرَا السَّجْدَةَ الْآخِرَةَ فِي سُورَةِ الْحَجَّ

[5207] Waki‘ narrated to us, from Talhah ibn Yahyā, who said: I heard ‘Umar ibn ‘Abd al-‘Azīz reciting while on the pulpit: ‘And return [in repentance] to your Lord and submit to Him’ [Az-Zumar: 54], and in his hand was a staff.

حَدَّثَنَا وَكِيعٌ، عَنْ طَلْحَةَ بْنِ يَحْيَى، قَالَ: سَمِعْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، "يَقْرَأُ وَهُوَ عَلَى الْمِنْبَرِ: {أَنْبِيُوا إِلَى وَفِي يَدِهِ عَصَى} [54]: رَبُّكُمْ وَأَسْلِمُوا لَهُ} [الزمر]

[5208] Abū Bakr narrated to us, saying: Ghundar narrated to us, from Shu‘bah, from Simāk ibn Ḥarb, who said: I said to him: “How did Al-Nu‘mān deliver the sermon?” He said: “He used to gesture with his hand.” He said: “And when Al-Dahhāk ibn Qays delivered the sermon, he would place his hand over his mouth.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ سِيمَاكِ بْنِ حَرْبٍ، قَالَ: فُلِتُ لَهُ كَيْفَ كَانَ يَخْطُبُ النَّعْمَانُ؟ قَالَ: كَانَ يَلْمَعُ بِيَدِهِ قَالَ: وَكَانَ الصَّحَّافُ بْنُ قَيْسٍ إِذَا خَطَبَ ضَمَّ يَدَهُ عَلَى فِيهِ

[5209] Ibn Idrīs narrated to us, from Ḥuṣayn, from ‘Umārah ibn Ruwaybah, that he saw Bishr ibn Marwān raising his hands on the pulpit. He said: “May Allah make these two hands ugly. I saw the Messenger of Allah ﷺ doing no more than gesturing with his hand like this,” and he pointed with his index finger.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنِ، عَنْ عُمَارَةَ بْنِ رُوَيْبَةَ، رَأَى بِشْرَ بْنَ مَرْوَانَ يَرْفَعُ يَدَيْهِ عَلَى الْمِنْبَرِ، فَقَالَ: فَبَحَ اللَّهُ هَاتَيْنِ الْيَدَيْنِ، إِنَّمَا يَرْفَعُ يَدَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَزِيدُ عَلَى أَنْ يَقُولَ بِيَدِهِ: هَذَا، وَأَشَارَ بِإِصْبَاعِهِ الْمُسْبَحَةِ

[5210] Ibn ‘Uyaynah narrated to us, from Ibñ Abī Najīḥ, from Mujaḥid, who said: “The permission of the Imam on Friday is that he signals with his hand.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي تَجِيْحٍ، عَنْ مُجَاهِدٍ، قَالَ: إِذْنُ الْإِمَامِ يَوْمَ الْجُمُعَةِ أَنْ يُشَيِّرَ بِيَدِهِ

[5211] Ibn Mahdī narrated to us, from Sufyān, from Khālid, from Ibn Sirīn, who said: “They used to ask permission from the Imam while he was on the pulpit. When Ziyād came and this became frequent, he said: ‘Whoever puts his hand on his nose, that is his permission.’”

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ سُفِينَ، عَنْ حَالِدٍ، عَنْ أَبْنِ سِيرِينَ، قَالَ: كَانُوا يَسْتَأْذِنُونَ الْإِمَامَ وَهُوَ عَلَى الْمِنْبَرِ، فَلَمَّا كَانَ زِيَادٌ وَكَثُرَ ذَلِكَ، قَالَ: مَنْ وَضَعَ يَدَهُ عَلَى أَنْفِهِ، فَهُوَ إِنْذِنَةٌ

[5212] Abū Bakr narrated to us, saying: Ḥafṣ narrated to us, from Al-A'mash, from Abū Sufyān, from Jābir, who said: “Sulayk al-Ghaṭafānī came while the Prophet ﷺ was delivering the sermon on Friday. He said to him: ‘Have you prayed?’ He said: ‘No.’ He said: ‘Pray two rak'ahs and shorten them.’”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفِينَ، عَنْ جَابِرٍ، قَالَ: جَاءَ سُلَيْلُكُ الْعَطْفَانِيُّ، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَوْمَ الْجُمُعَةِ، فَقَالَ لَهُ: صَلَّيْتَ؟ قَالَ: لَا، قَالَ: صَلُّ رَكْعَتَيْنِ تَجَوَّزُ فِيهِما

[5213] Ḥafṣ narrated to us, from Ibn Jurayj, from 'Atā', who said: “The Prophet ﷺ was delivering a sermon, and he said to the people: ‘Sit down.’ ‘Abd Allāh ibn Mas'ūd heard him while he was at the door, so he sat down. He (the Prophet) said to him: ‘O ‘Abd Allāh, enter.’”

حَدَّثَنَا حَفْصٌ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ، فَقَالَ لِلنَّاسِ: اجْلِسُو فَسَمِعَهُ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ وَهُوَ عَلَى الْبَابِ فَجَلَسَ، فَقَالَ لَهُ: يَا عَبْدَ اللَّهِ ادْخُلْ

[5214] ‘Isā ibn Yūnus and Ibn Numayr narrated to us, from Ismā‘il ibn Abī Khālid, from Qays, who said: “My father came while the Prophet ﷺ was delivering the sermon. He stood in front of him in the sun, so he ordered concerning him, and he was moved to the

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، وَابْنُ نُمَيْرٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، قَالَ: جَاءَ أَبِي وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فَقَامَ بَيْنَ يَدَيْهِ فِي الشَّمْسِ، فَأَمَرَ بِهِ فَحَوَّلَ إِلَى الظَّلِّ

[5215] Sharīk narrated to us, from Jābir, from ‘Āmir, who said: “They used to greet the Imam while he was on the pulpit, and he would respond.”

حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: إِنَّهُمْ كَانُوا يُسَلِّمُونَ عَلَى الْإِمَامِ وَهُوَ عَلَى الْمِنْبَرِ فَيَرُدُّ

[5216] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Abū Ishaq, from Hilāl ibn Qays, from Zayd ibn Shuhān, who said: “If you hear a man speaking while the Imam is delivering the sermon on Friday: If he is close to you, nudge him; and if he is far, signal to him, and do not throw pebbles at him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ هِلَالِ بْنِ قَيْسٍ، عَنْ زَيْدِ بْنِ صُورَانَ، قَالَ: إِذَا سَمِعْتُ الرَّجُلَ وَالْإِمَامَ يَخْطُبُ يَوْمَ الْجُمُعَةِ يَنْتَكِمُ، فَإِنْ كَانَ قَرِيبًا مِنْكَ فَاغْمِزْهُ، وَإِنْ كَانَ بَعِيدًا فَأَشِرْ إِلَيْهِ، وَلَا تَرْمِهِ بِالْحَصَى

[5217] Waki‘ narrated to us, from Sufyān, from Abū Farwah, who said: “I saw Ibn Abī Laylā signal to Muḥammad ibn Sa‘d, who had spoken, meaning: ‘Be silent.’”

حَدَّثَنَا وَكِبْرٌ، عَنْ سُفْيَانَ، عَنْ أَبِي فَرْوَةَ، قَالَ: رَأَيْتُ ابْنَ أَبِي لَيْلَى، وَأَشَارَ إِلَى مُحَمَّدٍ بْنَ سَعْدٍ وَتَكَامَ، أَنِ اسْكُنْ

[5218] Ibn Numayr narrated to us, saying: ‘Ubayd Allāh narrated to us, from Nāfi‘, from Ibn ‘Umar, that he saw a man speaking while the Imam was delivering the sermon on Friday. He threw a pebble at him, and when the man looked at him, he placed his hand over his mouth.

حَدَّثَنَا ابْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ رَأَى رَجُلًا يَتَكَلَّمُ وَالْإِمَامُ يَخْطُبُ يَوْمَ الْجُمُعَةِ، فَرَمَاهُ بِحَصَّى، فَلَمَّا نَظَرَ إِلَيْهِ وَضَعَ يَدَهُ عَلَى فِيهِ

[5219] Waki‘ narrated to us, from Bakr ibn ‘Āmir, from Ibrāhīm, from ‘Alqamah, concerning a man who speaks while the Imam is delivering the sermon on Friday. He said: “He places his hand over his mouth, and does not throw pebbles at him.”

حَدَّثَنَا وَكِبْرٌ، عَنْ بَكْرِ بْنِ عَامِرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، فِي الرَّجُلِ يَتَكَلَّمُ وَالْإِمَامُ يَخْطُبُ يَوْمَ الْجُمُعَةِ، قَالَ: يَضْعُ يَدَهُ عَلَى فِيهِ، وَلَا يَرْمِيهُ بِالْحَصَّى

[5220] Waki‘ narrated to us, from Ibn ‘Awn, from Ibrāhīm, who said: “He places his hand over his mouth.”

حَدَّثَنَا وَكِبْرٌ، عَنِ ابْنِ عَوْنِ، عَنْ إِبْرَاهِيمَ، قَالَ: يَضْعُ يَدَهُ عَلَى فِيهِ

[5221] Al-Thaqafī narrated to us, from Ayyūb, from Muḥammad, that he used to signal to the man who was speaking, meaning: “Be silent.”

حَدَّثَنَا التَّقْفِيُّ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، أَنَّهُ كَانَ يُشِيرُ إِلَى الرَّجُلِ الَّذِي يَكَلِّمُ، أَنْ اسْكُنْ

[5222] Hushaym narrated to us, saying: Some of our sheikhs informed us, from Al-Hasan, that he saw Anas speaking on Friday while the Imam was delivering the sermon, so he threw pebbles at

حَدَّثَنَا هُسَيْمٌ، قَالَ: أَخْبَرَنَا بَعْضُ، أَشْيَاخِنَا عَنِ الْحَسَنِ: أَنَّهُ رَأَى أَنْسًا يَتَكَلَّمُ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، فَرَمَاهُ بِالْحَصَى

[5223] Humayd ibn ‘Abd al-Rahmān narrated to us, from Muḥammad ibn Muslim, from Ibn Abī Najīḥ, from Tāwūs, who said: “Do not signal to anyone on Friday, nor forbid him from anything, nor supplicate unless the Imam supplicates.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَبِي نَجِيحٍ، عَنْ طَوْسٍ، قَالَ: لَا تُشِيرُ إِلَى أَحَدٍ يَوْمَ الْجُمُعَةِ، وَلَا تَنْهِهِ عَنْ شَيْءٍ، وَلَا تَدْعُ إِلَّا أَنْ يَدْعُوا الْإِمَامُ

[5224] ‘Ubayd Allāh ibn Mūsā narrated to us, from Isrā’il, from Majza’ah ibn Zāhir, from his father, that he saw a man speaking on Friday, so he signaled to him: “Be silent.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ مَجْرَأَهُ بْنِ زَاهِرٍ، عَنْ أَبِيهِ، أَنَّهُ رَأَى رَجُلًا يَتَكَلَّمُ يَوْمَ الْجُمُعَةِ، فَأَشَارَ إِلَيْهِ، أَنْ اسْكُنْ

[5225] Shabābah ibn Sawwār narrated to us, from Khālid ibn Abī ‘Uthmān, from Sa‘īd ibn ‘Abd Allāh ibn Yasār, who said: “I was with Sa‘īd ibn Jubayr on Friday while the Imam was delivering the sermon. I touched the pebbles, so he struck my hand.”

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، عَنْ خَالِدِ بْنِ أَبِي عُثْمَانَ، عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ بْنِ يَسَارٍ، قَالَ: كُنْتُ مَعَ سَعِيدِ بْنِ جُبَيْرٍ يَوْمَ الْجُمُعَةِ وَالإِمَامُ يَخْطُبُ، فَمَسَسْتُ الْحَصَنَى، فَضَرَبَ يَدِي

[5226] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Abān ibn ‘Abd Allāh al-Bajalī, from ‘Adī ibn Thābit, who said: “When the Prophet ﷺ delivered the sermon, his companions would face him with their faces.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِبِيعُ، عَنْ أَبَائَنَ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَطَبَ، اسْتَقْبَلَهُ أَصْحَابُهُ بِوُجُوهِهِمْ

[5227] Wakī‘ narrated to us, from Ibn ‘Awn, from Al-Sha‘bī, from Shurayh, that he used to face the Imam on Friday when he delivered the sermon, and he would not turn like this or like that.

حَدَّثَنَا وَكِبِيعُ، عَنْ أَبْنِ عَوْنِ، عَنِ الشَّعْبِيِّ، عَنْ شَرِيكِ، أَنَّهُ كَانَ يَسْتَقْبِلُ الْإِمَامَ يَوْمَ الْجُمُعَةِ إِذَا خَطَبَ، وَلَا يَقُولُ هَكَذَا وَلَا هَكَذَا

[5228] Wakī‘ narrated to us, from Shu‘bah, from Abū Ishāq, from someone who saw Sa‘ṣah facing the Imam on Friday.

حَدَّثَنَا وَكِبِيعُ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَمَّنْ، رَأَى صَعْصَعَةَ، يَسْتَقْبِلُ الْإِمَامَ يَوْمَ الْجُمُعَةِ

[5229] Waki‘ narrated to us, from Yūnus, from Al-Sha‘bī, who said: “It is from the Sunnah to face the Imam on Friday.”

حَدَّثَنَا وَكِيعٌ، عَنْ يُونُسَ، عَنْ الشَّعَبِيِّ، قَالَ: مِنَ السُّنَّةِ أَنْ يُسْتَقْبَلُ الْإِمَامُ يَوْمَ الْجُمُعَةِ

[5230] Mu‘tamir narrated to us, from Ḥumayd, who said: “I saw Al-Naḍr ibn Anas facing the Imam.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ حُمَيْدٍ، قَالَ: رَأَيْتُ النَّضْرَ بْنَ أَنَّسٍ يَسْتَقْبِلُ الْإِمَامَ

[5231] Jarīr narrated to us, from Maṇṣūr, who said: “I saw Ibrāhīm on Friday entering from near the Kindah gates, then he sat down and turned his face towards the pulpit.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، قَالَ: رَأَيْتُ إِبْرَاهِيمَ يَوْمَ الْجُمُعَةِ دَخَلَ مِمَّا يَلِي أَبْوَابَ كِنْدَةَ، فَجَلَسَ وَجْهُهُ قِبْلَ الْمِنْبَرِ

[5232] Waki‘ narrated to us, from Wāṣil ibn al-Sā’ib al-Raqāshī, who said: “I saw ‘Aṭā’, Tāwūs, and Mujāhid facing the Imam on Friday.”

حَدَّثَنَا وَكِيعٌ، عَنْ وَاصِلِ بْنِ السَّائِبِ الرَّقَاشِيِّ، قَالَ: رَأَيْتُ عَطَاءً، وَطَاؤِسًا، وَمُجَاهِدًا، يَسْتَقْبِلُونَ الْإِمَامَ يَوْمَ الْجُمُعَةِ

[5233] ‘Abd al-Ṣamad narrated to us, from Al-Mustamir ibn al-Rayyān, who said: “I saw Anas at the first door on Friday, facing the pulpit.”

حَدَّثَنَا عَبْدُ الصَّمَدِ، عَنْ الْمُسْتَمِرِ بْنِ الرَّيَانَ، قَالَ: رَأَيْتُ أَنَّسًا، عِنْدَ الْبَابِ الْأَوَّلِ يَوْمَ الْجُمُعَةِ، فَدِ اسْتَقْبَلَ الْمِنْبَرَ

[5234] Al-Muḥāribī narrated to us, from Sufyān, from Jābir, from Sālim and Al-Qāsim, that they used to face the Imam on Friday.

حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ سَالِمٍ، وَالْقَاسِمِ، أَنَّهُمَا كَانَا يَسْتَقْبِلَانَ الْإِمَامَ يَوْمَ الْجُمُعَةِ

[5235] Yaḥyā ibn Yamān narrated to us, from Sufyān, from Ḥakīm ibn al-Daylam, from Zādhān, that he used to face the Imam on Friday.

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ سُفْيَانَ، عَنْ حَكِيمِ بْنِ الدَّيْلَمِ،
عَنْ رَازَادَانَ، أَنَّهُ كَانَ يَسْتَقْبِلُ الْإِمَامَ يَوْمَ الْجُمُعَةِ

[5236] Hushaym narrated to us, saying: ‘Abd al-Ḥamīd ibn Ja’far al-Anṣārī informed us, with a chain I do not memorize, saying: “They used to come on Friday and sit around the pulpit, then they would face the Prophet ﷺ with their faces.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ
الْأَنْصَارِيُّ، بِإِسْنَادٍ لَا أَحْفَظُهُ قَالَ: كَانُوا يَجْبِيُونَ يَوْمَ
الْجُمُعَةِ فَيَجْلِسُونَ حَوْلَ الْمُنْبِرِ، ثُمَّ يُقْلِلُونَ عَلَى النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِوُجُوهِهِمْ

[5237] Muḥammad ibn Muṣ‘ab narrated to us, from Al-Awzā‘ī, from ‘Amr ibn Muhājir, from ‘Umar ibn ‘Abd al-‘Azīz, who said: “The preacher is the Qiblah,” meaning the Imam.

حَدَّثَنَا مُحَمَّدُ بْنُ مُصْبَعٍ، عَنِ الْأَوزَاعِيِّ، عَنْ عَمْرِو
بْنِ مُهَاجِرٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْغَزِيزِ، قَالَ: الْوَاعِظُ
قِيلَةً يَعْنِي الْإِمَامَ

[5238] Abū Khālid al-Āḥmar narrated to us, from Muḥammad ibn ‘Ajlān, from Nāfi‘, from Ibn ‘Umar, that he used to sit in the Iḥtibā’ position (hugging knees) while the Imam was delivering the sermon.

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ
نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَحْتَبِي وَالْإِمَامُ يَخْطُبُ

[5239] ‘Abd al-A’lā narrated to us, from Ma’mar, from Al-Zuhrī, from Sa’id ibn al-Musayyib, that he was sitting in the Iḥtibā’ position on Friday while the Imam was delivering the sermon.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الرُّهْبَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبَ، أَنَّهُ كَانَ مُخْتَبِيًّا يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ

[5240] Abū Usāmah narrated to us, from ‘Ubayd Allāh ibn ‘Umar, who said: “I saw Sālim and Al-Qāsim sitting in the Iḥtibā’ position on Friday while the Imam was delivering the sermon.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: رَأَيْتُ سَالِمًا، وَالْقَاسِمَ، يَخْتَبِيَانِ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ

[5241] Wakī‘ narrated to us, from Fiṭr, who said: “I saw ‘Atā’ sitting in the Iḥtibā’ position on Friday.”

حَدَّثَنَا وَكِيعٌ، عَنْ فِطْرٍ، قَالَ: رَأَيْتُ عَطَاءً، مُخْتَبِيًّا يَوْمَ الْجُمُعَةِ

[5242] Muḥammad ibn Abī ‘Adī narrated to us, from Ash’ath, who said: “I saw Al-Ḥasan sitting in the Iḥtibā’ position while the Imam was delivering the sermon on Friday.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، قَالَ: رَأَيْتُ الْحَسَنَ، يَخْتَبِي وَالْإِمَامُ يَخْطُبُ يَوْمَ الْجُمُعَةِ

[5243] Al-Ḍahhāk ibn Makhlad narrated to us, from Sālim al-Khayyāt, who said: “I saw Al-Ḥasan, Muḥammad, ‘Ikrimah ibn Khālid al-Makhzūmī, ‘Amr ibn Dīnār, Abū al-Zubayr, and ‘Aṭā’ sitting in the Iḥtibā’ position on Friday while the Imam was delivering the sermon.”

حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلِدٍ، عَنْ سَالِمِ الْخَيَّاطِ، قَالَ: رَأَيْتُ الْحَسَنَ، وَمُحَمَّدًا، وَعِكْرِمَةَ بْنَ خَالِدِ الْمَخْزُومِيَّ، وَعَمْرَو بْنَ دِينَارٍ، وَأَبَا الزُّبَيْرِ، وَعَطَاءً، يَحْتَبُونَ يَوْمَ الْجُمُعَةِ وَالإِمَامُ يَخْطُبُ

[5244] Waki‘ narrated to us, from Al-‘Umarī, from Nāfi‘, from Ibn ‘Umar, that he used to sit in the Iḥtibā’ position while the Imam was delivering the sermon.

حَدَّثَنَا وَكِبِيعُ، عَنْ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَحْتَبِي وَالإِمَامُ يَخْطُبُ

[5245] Abū Usāmah narrated to us, saying: ‘Ubayd Allāh narrated to us, from Nāfi‘, who said: “Ibn ‘Umar used to sit in the Iḥtibā’ position on Friday while the Imam was delivering the sermon.”

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، قَالَ: كَانَ ابْنُ عُمَرَ، يَحْتَبِي يَوْمَ الْجُمُعَةِ وَالإِمَامُ يَخْطُبُ

[5246] Muḥammad ibn Muṣ‘ab narrated to us, from Al-Awzā‘ī, from Makhūl, ‘Aṭā’, and Al-Ḥasan, that they disliked sitting in the Iḥtibā’ position while the Imam was delivering the sermon on Friday.

حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ، عَنِ الْأَوْرَاعِيِّ، عَنْ مَكْحُولٍ، وَعَطَاءٍ، وَالْحَسَنِ، أَنَّهُمْ كَانُوا يَكْرُهُونَ أَنْ يَحْتَبُوا وَالإِمَامُ يَخْطُبُ يَوْمَ الْجُمُعَةِ

[5247] Abū Bakr narrated to us, saying: Ismā‘il ibn Ibrāhīm narrated to us, from Ayyūb, who said: I heard a man delivering a sermon saying: Muḥammad said: “Sleeping during Friday prayers is from Satan, so if one of you becomes drowsy, let him move (change his place).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُوبَ، قَالَ: سَمِعْتُ رَجُلًا، يَخْطُبُ يَقُولُ: قَالَ مُحَمَّدٌ: إِنَّ النَّوْمَ فِي الْجُمُعَةِ مِنَ الشَّيْطَانِ، فَإِذَا نَعَسَ أَحَدُكُمْ فَلْيَتَحَوَّلْ

[5248] Ibn ‘Uyaynah narrated to us, from ‘Amr, from Ibn ‘Umar, who said: “If you become drowsy on Friday while the Imam is delivering the sermon, then move.”

حَدَّثَنَا ابْنُ عَيْنَةَ، عَنْ عَمْرِو، عَنْ ابْنِ عُمَرَ، قَالَ: إِذَا نَعَسْتَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، فَتَحَوَّلْ

[5249] Al-Thaqafī narrated to us, from Ayyūb, who said: “Muḥammad used to wake up the sleeper on Friday while the Imam was delivering the sermon.”

حَدَّثَنَا الثَّقَافِيُّ، عَنْ أَيُوبَ، قَالَ: كَانَ مُحَمَّدُ، يُوقِظُ النَّائِمَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ

[5250] Al-Thaqafī narrated to us, from Ayyūb, from Ibn Sirīn, that if he feared he would become drowsy during Friday prayer, he would move.

حَدَّثَنَا الثَّقَافِيُّ، عَنْ أَيُوبَ، عَنْ ابْنِ سِيرِينَ، أَنَّهُ كَانَ إِذَا خَشِيَ أَنْ يَنْعَسَ فِي الْجُمُعَةِ، تَحَوَّلْ

[5251] Abū Khālid al-Aḥmar narrated to us, from Ibn Jurayj, from ‘Atā’ and Ṭāwūs, concerning the one who becomes drowsy on Friday. One of them said: “He should shift from his place,” and the other said: “He should move away from his place.”

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، وَطَاؤِسٍ، فِي الَّذِي يَتَعَسُّ بِيَوْمِ الْجُمُعَةِ، فَقَالَ أَحَدُهُمَا: يَتَرَحَّزُ عَنْ مَكَانِهِ وَقَالَ الْآخَرُ: يَتَنَحَّى عَنْ مَكَانِهِ

[5252] Wakī‘ narrated to us, from Mubārak, from Al-Ḥasan, who said: The Messenger of Allah ﷺ said: “Sleep or drowsiness during Friday prayer is from Satan, so if one of you becomes drowsy, let him move.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُبَارَكٍ، عَنْ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: النَّوْمُ أَوِ النُّعَاسُ فِي الْجُمُعَةِ مِنَ الشَّيْطَانِ، فَإِذَا نَعَسَ أَحَدُكُمْ فَلْيَتَحَوَّلْ

[5253] Yazīd ibn Hārūn narrated to us, saying: Muḥammad ibn Ishaq informed us, from Nāfi‘, from Ibn ‘Umar, who said: I heard the Messenger of Allah ﷺ say: “If one of you becomes drowsy on Friday, let him move from his seat to another.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِذَا نَعَسَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، فَلْيَتَحَوَّلْ مِنْ مَجْلِسِهِ إِلَى غَيْرِهِ

[5254] Abū Khālid al-Aḥmar narrated to us, from Al-Aḥwāṣ ibn Ḥakīm, from Ṭāwūs, who said: “That whips should strike my back repeatedly is dearer to me than sleeping while the Imam is delivering the sermon on Friday.”

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنِ الْأَحْوَصِ بْنِ حَكِيمٍ، عَنْ طَاؤِسٍ، قَالَ: لَأَنْ تَخْتَلِفَ السِّيَاطُ عَلَى ظَهْرِيِّ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَنَامَ وَالإِمَامُ يَخْطُبُ يَوْمَ الْجُمُعَةِ

[5255] Ismā‘il ibn ‘Ulayyah narrated to us, from Al-Jurayrī, that Abū al-‘Alā’ used to sleep on Friday while he was sitting.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنِ الْجَرِيرِيِّ، أَنَّ أَبَا الْعَلَاءَ، كَانَ يَنَامُ يَوْمَ الْجُمُعَةِ وَهُوَ قَاعِدٌ

[5256] ‘Ubayd Allāh narrated to us, from Isrā’il, from ‘Abd Allāh ibn al-Mukhtār, from Mālik ibn Dīnār, who said: “Abū al-Āliyah and Khilās ibn ‘Amr used to sleep for a long time on Friday, then they would get up and pray.”

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، عَنْ مَالِكِ بْنِ دِينَارٍ، قَالَ: كَانَ أَبُو الْعَالِيَّةَ، وَخَلَاسُ بْنُ عَمْرٍو يَنَامانِ يَوْمَ الْجُمُعَةِ نَوْمًا طَوِيلًا، ثُمَّ يَقُومانِ، فَيُصَلِّيانِ

[5257] Yazīd ibn Hārūn narrated to us, saying: Sa‘īd ibn Abī ‘Arūbah narrated to us, from Sa‘īd ibn Abī Ḥurrah, from Nāfi‘, who said: “Ibn ‘Umar used to sit in the Iḥtibā’ position on Friday while the Imam was delivering the sermon. If it became long, he would place his head in my lap.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرْوَةَ، عَنْ سَعِيدِ بْنِ أَبِي حُرَّةَ، عَنْ نَافِعٍ، قَالَ: كَانَ ابْنُ عُمَرَ، يَحْتَيِي يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، فَإِنْ طَالَ، وَضَعَ رَأْسَهُ فِي حِجْرِي

[5258] Hushaym narrated to us, saying: Yūnus informed us, from Al-Ḥasan, that he used to give greetings when he arrived while the Imam was delivering the sermon, and they would return the greetings to him.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يُسَلِّمُ إِذَا جَاءَ وَالْإِمَامُ يَخْطُبُ، وَيَرْدُونَ عَلَيْهِ السَّلَامَ

[5259] Hushaym narrated to us, saying: Mughīrah and Al-A‘mash informed us, from Ibrāhīm, who said: “They used to return greetings on Friday while the Imam was delivering the sermon, and they would bless the one who sneezed.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، وَالْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَرْدُونَ السَّلَامَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، وَيُشَمَّنُونَ الْعَاطِسَ

[5260] Ghundar narrated to us, from Shu‘bah, from Al-Ḥakam and Ḥammād, regarding a man entering the mosque on Friday after the Imam has come out. He said: “He gives greetings and they return them to him. And if he sneezes, they bless him and respond to him.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، وَهَمَادٍ، فِي الرَّجُلِ يَدْخُلُ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ وَقَدْ خَرَجَ الْإِمَامُ، قَالَ: يُسَلِّمُ وَيَرْدُونَ عَلَيْهِ، وَإِذَا عَطَسَ شَمَّوْهُ، وَرَدُوا عَلَيْهِ

[5261] Wakī‘ narrated to us, from Isrā’il, from Jābir, from ‘Āmir and Sālim, who said: “He returns the greeting on Friday and makes it audible.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، وَسَالِمٍ، قَالَا: يَرُدُّ السَّلَامَ يَوْمَ الْجُمُعَةِ وَيُسَمِّعُ

[5262] Abū Bakr narrated to us, saying: Ibn Mahdī narrated to us, from Abū ‘Awānah, from Layth, from Tāwūs, that he disliked returning greetings and blessing the sneezer while the Imam was delivering the sermon.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ أَبِي عَوَانَةَ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، أَنَّهُ كَانَ يَكْرُهُ أَنْ يَرُدَّ السَّلَامُ، وَيُشَمِّسَ الْعَاطِسَ، وَالْإِمَامُ يَخْطُبُ

[5263] Hushaym narrated to us, saying: Ibn ‘Awn informed us, from Ibrāhīm and Ibn Sīrīn, that he asked them about returning greetings on Friday while the Imam was delivering the sermon. They said: “It used to be said: Whoever says ‘Be silent,’ has engaged in idle talk.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا ابْنُ عَوْنِ، عَنْ إِبْرَاهِيمَ، وَابْنِ سِيرِينَ، أَنَّهُ سَأَلَهُمَا عَنْ رَدِّ السَّلَامِ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، فَقَالَا: “كَانَ يُقَالُ: مَنْ قَالَ: أَنْصِتْ، فَقَدْ لَغَّا

[5264] Waki‘ narrated to us, from Ibn ‘Awn, from Ibrāhīm, who said: “Silence [is better].”

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ عَوْنِ، عَنْ إِبْرَاهِيمَ، قَالَ: السُّكُوتُ

[5265] Abū Usāmah narrated to us, from Hishām, who said: Muḥammad used to say: “If someone greets you on Friday while the Imam is delivering the sermon, then signal to him.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، قَالَ: كَانَ مُحَمَّدًا، يَقُولُ: إِذَا سَلَّمَ عَلَيْكَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، فَأَوْمِئُ إِلَيْهِ

[5266] Waki‘ narrated to us, from ‘Abd Allāh ibn Sa‘īd, who said: I heard Sa‘īd ibn al-Musayyib when a man asked him about a man who blessed another man who sneezed while the Imam was delivering the sermon, did he engage in idle talk? He said: “No, but he should not do it again.”

حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبَ، وَسَأَلَهُ رَجُلٌ عَنْ رَجُلٍ شَمَّتْ رَجُلًا وَالْإِمَامُ يَخْطُبُ، أَلَا؟ قَالَ: لَا، وَلَكِنْ لَا يَعُودُ

[5267] Wakī‘ narrated to us, from Isrā’īl, from Jābir, who said: Muḥammad ibn ‘Alī and Al-Qāsim said: “He responds to himself (silently).”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، قَالَ: قَالَ مُحَمَّدٌ
بْنُ عَلِيٍّ، وَالْقَاسِمُ: يَرُدُّ فِي نَفْسِهِ

[5268] Wakī‘ narrated to us, from Isrā’īl, from Abū al-Haytham, who said: “I greeted Ibrāhīm while the Imam was delivering the sermon on Friday, but he did not respond to me.” Ḥusayn said: “Pray, for speech is disliked.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي الْهَيْمَنَ، قَالَ: سَلَّمْتُ
عَلَى إِبْرَاهِيمَ وَالْإِمَامَ يَخْطُبُ يَوْمَ الْجُمُعَةِ، فَلَمْ يَرُدْ
عَلَيَّ، وَقَالَ حُسْنٌ: صَلٌّ، إِنَّ الْكَلَامَ يُكَرَّهُ

[5269] Abū Bakr narrated to us, saying: ‘Abd al-Wahhāb al-Thaqafī narrated to us, from Ayyūb, from Muḥammad, that an emir in Bahrain fell ill, so he ordered a man to lead the people in prayer. He did not deliver a sermon and prayed four rak‘ahs. Muḥammad said: “He followed the Sunnah.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَابِ الثَّقَافِيُّ، عَنْ
أَبْيَوبَ، عَنْ مُحَمَّدٍ، أَنَّ أَمِيرًا بِالْبَحْرَيْنِ اشْتَكَى، فَأَمَرَ
رَجُلًا، فَصَلَّى بِالنَّاسِ، فَلَمْ يَخْطُبْ، فَصَلَّى أَرْبَعًا، قَالَ
مُحَمَّدٌ: فَأَصَابَ السُّنَّةَ

[5270] Hushaym narrated to us, from Hishām, from Ibn Sirīn, similar to it.

حَدَّثَنَا هُشَيْمٌ، عَنْ هِشَامٍ، عَنْ أَبْنِ سِيرِينَ، مِثْلُهُ

[5271] ‘Alī ibn Mushir narrated to us, from Sa‘īd, from Abū Ma‘shar, from Ibrāhīm, who said: “If the Imam does not deliver a sermon, he prays four rak‘ahs.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ سَعِيدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا لَمْ يَخْطُبِ الْإِمَامُ صَلَّى أَرْبَعًا

[5272] ‘Abd al-A‘lā narrated to us, from Yūnus, from Al-Ḥasan, who said: “If the Imam does not deliver a sermon, he prays four rak‘ahs.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: الْإِمَامُ إِذَا لَمْ يَخْطُبْ، صَلَّى أَرْبَعًا

[5273] Yaḥyā ibn Abī Bukayr narrated to us, saying: Ibrāhīm ibn Nāfi‘ informed us, saying: I heard Ibn Ṭāwūs mention that from his father, who said: “Whoever delivers a sermon, let him pray two rak‘ahs; and whoever does not deliver a sermon, let him pray four.”

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، قَالَ: سَمِعْتُ ابْنَ طَاؤِسٍ بُكْرُ ذَلِكَ، عَنْ أَبِيهِ، قَالَ: مَنْ خَطَبَ فَلْيُصَلِّ رَكْعَتَيْنِ، وَمَنْ لَمْ يَخْطُبْ فَلْيُصَلِّ أَرْبَعًا

[5274] ‘Abd al-A‘lā narrated to us, from Ma‘mar, from Al-Zuhrī, who said: “He used to pray four rak‘ahs.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، قَالَ: كَانَ يُصَلِّي أَرْبَعًا

[5275] Waki‘ narrated to us, from Sufyān, from Al-Zubayr ibn ‘Adī, from Al-Daḥḥāk, who said: “He prays four rak‘ahs.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الزُّبَيْرِ بْنِ عَدَيٍّ، عَنِ الضَّحَّاكِ، قَالَ: يُصَلِّي أَرْبَعًا

[5276] ‘Abd al-A‘lā narrated to us, from Burd, from Makhūl, that he set out for Hajj and arrived in Tabuk on a Friday. Their Imam prayed two rak‘ahs and did not deliver a sermon. Makhūl said: “May Allah fight this one, who decreased the prayer of the people and did not deliver a sermon. Friday prayer was shortened only because of the sermon.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، أَنَّهُ انطَّلَقَ حَاجًّا، فَقَدِمَ تَبُوكَ فِي يَوْمِ الْجُمُعَةِ، فَصَلَّى إِمَامُهُمْ رَكْعَتَيْنِ، وَلَمْ يَخْطُبْ، فَقَالَ مَكْحُولٌ: قَاتَلَ اللَّهُ هَذَا، الَّذِي نَقَصَ صَلَاةَ الْقَوْمِ وَلَمْ يَخْطُبْ، وَإِنَّمَا قُصِّرَتْ صَلَاةُ الْجُمُعَةِ مِنْ أَجْلِ الْخُطْبَةِ

[5277] Mu‘tamir narrated to us, from Kahmas, from ‘Abd Allāh ibn Muslim ibn Yasār, from his father, that when the Imam was delivering the sermon, he would not glorify Allah (Tasbīh) nor supplicate.

حَدَّثَنَا مُعْتَمِرٌ، عَنْ كَهْمَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ بْنِ يَسَارٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ إِذَا حَاطَبَ الْإِمَامَ، لَمْ يُسَبِّحْ، وَلَمْ يَدْعُ

[5278] Hushaym narrated to us, from Huṣayn, from Maymūn, that he disliked speech while the Imam was delivering the sermon on Friday, and he said: “He remembers Allah.”

حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ مَيْمُونٍ، أَنَّهُ كَرِهَ الْكَلَامَ وَالْإِمَامُ يَخْطُبُ يَوْمَ الْجُمُعَةِ، وَقَالَ: يَذْكُرُ اللَّهَ

[5279] Jarīr narrated to us, from Layth, from Ṭāwūs, who said: “When the Imam speaks on Friday, there is no speech unless one recites Qur'an.”

حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، قَالَ: إِذَا نَكَمَ الْإِمَامُ يَوْمَ الْجُمُعَةِ، فَلَا كَلَامٌ إِلَّا أَنْ يَقْرَأْ قُرْآنًا

[5280] Jarīr narrated to us, from Mansūr, from Ibrāhīm, who said: I said to 'Alqamah: “Should I recite silently to myself?” He said: “Perhaps there is no harm in that.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: قُلْتُ لِعَاقِمَةَ: أَفْرَا فِي نَفْسِي؟ قَالَ: لَعَلَّ ذَلِكَ أَنْ لَا يَكُونَ بِهِ بَأْسٌ

[5281] Abū Usāmah narrated to us, from Hishām, from Al-Ḥasan, that he saw no harm in a man remembering Allah silently to himself on Friday while the Imam was delivering the sermon.

حَدَّثَنَا أَبُو أَسَمَّةً، عَنْ هِشَامٍ، عَنْ الْحَسَنِ أَنَّهُ كَانَ لَا يَرَى بَأْسًا فِي الرَّجُلِ يَوْمَ الْجُمُعَةِ أَنْ يَذْكُرَ اللَّهَ فِي نَفْسِهِ، وَالْإِمَامُ يُخْطُبُ

[5282] Muḥammad ibn Abī 'Adī narrated to us, from Ibn 'Awn, who said: I asked Muḥammad about a man who is far from the Imam on Friday and does not hear his voice, reciting in the ear of his companion. He said: “I do not know of any harm for a man to remember Allah silently to himself.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنِ، قَالَ: سَأَلْتُ مُحَمَّدًا، عَنِ الرَّجُلِ يَكُونُ يَوْمَ الْجُمُعَةِ بَعِيدًا مِنَ الْإِمَامِ، لَا يَسْمَعُ صَوْتَهُ، يَقْرَأُ فِي أُذْنِ صَاحِبِهِ، قَالَ: لَا أَعْلَمُ عَلَى الرَّجُلِ بَأْسًا أَنْ يَذْكُرَ اللَّهَ فِي نَفْسِهِ

[5283] Abū Bakr narrated to us, saying: Jarīr narrated to us, from Mughīrah, from Ḥammād, from Ibrāhīm, who said: “There is no harm in reciting and remembering Allah when they read the scrolls on Friday.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا يَأْسَ أَنْ يَقْرَأَ، وَيَذْكُرَ اللَّهَ، إِذَا قَرَءُوا الصُّحْفَ يَوْمَ الْجُمُعَةِ

[5284] Wakī‘ narrated to us, from Sufyān, from Firās, from ‘Āmir, who said: “There is no harm in speaking while the scrolls are being read on Friday.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ فِرَاسٍ، عَنْ عَامِرٍ، قَالَ: لَا يَأْسَ بِالْكَلَامِ وَالصُّحْفِ تُقْرَأُ يَوْمَ الْجُمُعَةِ

[5285] Ibn ‘Ulayyah narrated to us, from Layth, that Abū Burdah used to speak during Friday prayer while the scrolls were being read. And Al-Sha‘bī saw no harm in it.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ لَيْثٍ، أَنَّ أَبَا بُرْدَةَ كَانَ يَتَكَلَّمُ فِي الْجُمُعَةِ وَالصُّحْفُ تُقْرَأُ وَكَانَ الشَّعْبِيُّ، لَا يَرَى بِهِ بَأْسًا

[5286] Ismā‘il ibn ‘Ayyāsh narrated to us, from ‘Abd al-‘Azīz ibn ‘Ubayd Allāh, from Muḥammad ibn ‘Alī, who said: “There is no harm in speaking when the scrolls are read on Friday, until the Imam begins the sermon.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ عَلَيٍّ، قَالَ: لَا يَأْسَ بِالْكَلَامِ إِذَا فُرِئَتِ الصُّحْفُ يَوْمَ الْجُمُعَةِ، حَتَّى يَأْخُذَ الْإِمَامُ فِي الْمَوْعِظَةِ

[5287] Ismā‘il ibn ‘Ayyāsh narrated to us, from ‘Amr ibn Muhājir, from ‘Umar ibn ‘Abd al-‘Azīz, that he forbade the reading of scrolls on Friday until the sermon was finished.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَمْرُو بْنِ مُهَاجِرٍ، عَنْ
عُمَرَ بْنِ عَبْدِ الْعَزِيزِ أَنَّهُ مَنَعَ الصُّخْفَ أَنْ تُقْرَأَ يَوْمَ
الْجُمُعَةِ، حَتَّى يَفْرُغَ مِنَ الْخُطْبَةِ

[5288] Ibn Fuḍayl narrated to us, from Abū Ḥayyān, from Ḥammād, who said: I said to Ibrāhīm: “Letters come from Qutaybah containing falsehood and lies. Should I speak to my companion or remain silent?” He said: “No, but remain silent,” meaning during Friday prayer.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِي حَيَّانَ، عَنْ حَمَادٍ، قَالَ: قُلْتُ
لِإِبْرَاهِيمَ: إِنَّ الْكُتُبَ تَحْيِيُءُ مِنْ قَبْلِ فُتُنْتَهِيَةِ فِيهَا الْبَاطِلُ
وَالْكَذِبُ، فَإِذَا أَرَنْتُ أَكْلَمَ صَاحِبِي أَوْ أَنْصِتُ؟ قَالَ: لَا،
بَلْ أَنْصِتُ يَعْنِي: فِي الْجُمُعَةِ

[5289] Ibn ‘Ulayyah narrated to us, from Ibn ‘Awn, who said: Ḥammād ibn Abī Sulaymān met me while the mu’adhdhins were calling the Adhan on Friday and the Imam had come out. He spoke to me, but I did not speak to him. Then we met on another Friday, and he spoke to me while the scrolls were being read. He kept speaking to me, but I did not speak to him. He said: “O son of my brother, silence was required before today when they preached from the Book of Allah and spoke about it, so we remain silent for these scrolls of theirs.” Ibn ‘Awn said: I mentioned that to Ibrāhīm, and Ibrāhīm said: “Satan brings worry or [whispers to] one’s self. Silence was required before when they preached from the Book of Allah and spoke about it.”

[5290] Waki‘ narrated to us, from Ibrāhīm, from Al-Ḥasan, who said: “Speaking was disliked while the scrolls were being read.” Al-Ḥasan said: “The scrolls used to be read before the prayer.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَبْنِ عَوْنَ، قَالَ: لَقِيَنِي حَمَّادُ بْنُ أَبِي سُلَيْمَانَ، وَالْمُؤَذِّنُونَ يُؤَذِّنُونَ يَوْمَ الْجُمُعَةِ، وَقَدْ خَرَجَ الْإِمَامُ، فَكَلَّمَنِي، فَلَمْ أَكُلْمَهُ، ثُمَّ اجْتَمَعْنَا فِي جُمُعَةٍ أُخْرَى، فَكَلَّمَنِي وَالصُّحْفُ ثُقْرًا، فَجَعَلَ يُكَلِّمَنِي، وَلَا أَكُلْمَهُ، فَقَالَ: يَا أَبْنَ أَخِي، إِنَّمَا كَانَ السُّكُوتُ قَبْلَ الْيَوْمِ إِذَا وَعَظُوا بِكِتَابِ اللَّهِ، وَقَالُوا فِيهِ فَسْكُتُ لِصُحْفِهِمْ هَذِهِ، قَالَ أَبْنُ عَوْنَ، فَذَكَرْتُهُ لِابْرَاهِيمَ، فَقَالَ إِبْرَاهِيمُ: إِنَّ الشَّيْطَانَ يَأْتِي أَحَدَهُمُ الْهَمَّ أَوْ نَفْسَهُ، إِنَّمَا كَانَ السُّكُوتُ قَبْلُ إِذَا وَعَظُوا بِكِتَابِ اللَّهِ وَقَالُوا فِيهِ

حَدَّثَنَا وَكِيعٌ، عَنْ إِبْرَاهِيمٍ، عَنْ الْحَسَنِ، قَالَ: كَانَ يُكْرَهُ الْكَلَامُ وَالصُّحْفُ ثُقْرًا وَقَالَ الْحَسَنُ: كَانَ الصُّحْفُ ثُقْرًا قَبْلَ الصَّلَاةِ

[5291] Ibn Mahdī narrated to us, from Sa‘īd ibn ‘Abd al-Rahmān, from Khālid ibn ‘Isā, who said: I saw ‘Umar ibn ‘Abd al-‘Azīz speaking to Al-Walīd ibn Hishām while Sulaymān, the Commander of the Faithful, was on the pulpit, and scrolls were being read on Friday.

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ خَالِدِ
بْنِ عِيسَى، قَالَ: رَأَيْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، يُحَدِّثُ
الْوَلِيدَ بْنَ هِشَامٍ وَسُلَيْمَانَ: أَمِيرُ الْمُؤْمِنِينَ عَلَى الْمِنْبَرِ،
وَصَحْفٌ تُقْرَأُ فِي يَوْمِ الْجُمُعَةِ

[5292] Abū Bakr narrated to us, saying: Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Al-Rukayn, from his father, from ‘Abd Allāh, who said: “It is enough idle talk when the Imam ascends the pulpit for you to say to your companion: ‘Be silent.’”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنِ
الرُّكَيْنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ، قَالَ: "كَفَى لَغْوًا إِذَا
صَعِدَ الْإِمَامُ الْمِنْبَرَ، أَنْ تَقُولَ لِصَاحِبِكَ: أَنْصِتْ

[5293] Jarīr narrated to us, from Mānsūr, from Ibrāhīm, who said: I said to ‘Alqamah: “When is speech disliked on Friday?” He said: “When the Imam ascends the pulpit, when the Imam delivers the sermon, and when the Imam speaks.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: قُلْتُ
لِعَلْقَمَةَ: مَتَى يُكْرَهُ الْكَلَامُ يَوْمَ الْجُمُعَةِ؟ قَالَ: إِذَا صَعِدَ
الْإِمَامُ الْمِنْبَرَ، وَإِذَا حَطَبَ الْإِمَامُ، وَإِذَا تَكَلَّمَ الْإِمَامُ

[5294] ‘Abd al-A’lā narrated to us, from Ma’mar, from Al-Zuhrī, from ‘Ubayd Allāh ibn ‘Abd Allāh, that the Prophet ﷺ said: “Whoever says to his companion on Friday: ‘Be silent,’ while the Imam is delivering the sermon, has engaged in idle talk.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، عَنْ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ قَالَ لِصَاحِبِهِ يَوْمَ الْجُمُعَةِ: أَنْصِتْ، وَالْإِمَامُ يَخْطُبُ، فَقَدْ لَعَّا

[5295] Sufyān ibn ‘Uyaynah narrated to us, from Abū al-Zinād, from Al-A’raj, from Abū Hurayrah, who said: “If you say to your companion: ‘Be silent,’ you have engaged in idle talk.”

حَدَّثَنَا سُفِينٌ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: "إِذَا قُلْتَ لِصَاحِبِكَ: أَنْصِتْ، فَقَدْ لَغُوتَ

[5296] ‘Abbād ibn al-‘Awwām narrated to us, from Yaḥyā ibn Sa’id, from Yazid ibn ‘Abd Allāh, from Tha’labah ibn Mālik al-Quraẓī, who said: “I lived during the time of ‘Umar and ‘Uthmān. When the Imam came out on Friday, we would stop praying; and when he spoke, we would stop speaking.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ، عَنْ تَعْلِيَةَ بْنِ مَالِكِ الْفُرْطِيِّ، قَالَ: أَدْرَكْتُ عُمَرَ، وَعُثْمَانَ فَكَانَ الْإِمَامُ إِذَا حَرَجَ يَوْمَ الْجُمُعَةِ، تَرْكَنَا الصَّلَاةَ، فَإِذَا نَكَلْمَ، تَرْكَنَا الْكَلَامَ

[5297] Ibn Numayr narrated to us, from Ḥajjāj, from ‘Atā’, from Ibn ‘Abbās and Ibn ‘Umar, that they used to dislike praying and speaking on Friday after the Imam came out.

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، وَابْنِ عُمَرَ أَنَّهُمَا كَانَا يَكْرَهَانِ الصَّلَاةَ وَالْكَلَامَ يَوْمَ الْجُمُعَةِ بَعْدَ خُرُوجِ الْإِمَامِ

[5298] Abū Mu‘awiyah narrated to us, from Ḥajjāj, from ‘Atā’, from Ibn ‘Umar, that he used to pray on Friday, but when the Imam came out, he would not pray.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ يُصَلِّي يَوْمَ الْجُمُعَةِ، فَإِذَا خَرَجَ الْإِمَامُ، لَمْ يُصَلِّ

[5299] Ibn ‘Ulayyah narrated to us, from Ma‘mar, from Al-Zuhri, from Sa‘id ibn al-Musayyib, who said: “The Imam coming out cuts off the prayer, and his speech cuts off speech.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ مَعْمَرٍ، عَنِ الرُّهْبَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، قَالَ: خُرُوجُ الْإِمَامِ يَقْطَعُ الصَّلَاةَ، وَكَلَامُهُ يَقْطَعُ الْكَلَامَ

[5300] Hushaym narrated to us, from Huṣayn, from Maymūn ibn Mihrān, that he disliked speech while the Imam was delivering the sermon.

حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ مَيْمُونِ بْنِ مَهْرَانَ أَنَّهُ كَرِهَ الْكَلَامَ وَالْإِمَامُ يَخْطُبُ

[5301] Hushaym narrated to us from Ash‘ath, from Al-Zuhri, who said: “The Imam’s coming out cuts off the prayer, and his speech cuts off [other] speech.”

حَدَّثَنَا هُشَيْمٌ، عَنْ أَشْعَثَ، عَنِ الزُّهْرِيِّ، قَالَ: حُرُوجُ الْإِمَامِ يَقْطَعُ الصَّلَاةَ، وَكَلَامُهُ يَقْطَعُ الْكَلَامَ

[5302] Abu Dawud al-Tayalisi narrated to us from Ibrahim, from Nafi‘, from Sa‘id ibn Abi Hind, from Humayd ibn ‘Abd al-Rahman, who said: “If a man says ‘Listen’ on Friday while the Imam is delivering the sermon, he has engaged in idle talk.”

حَدَّثَنَا أُبُو دَاؤُدُ الطَّيَالِسِيُّ، عَنْ إِبْرَاهِيمَ، عَنْ نَافِعٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: إِذَا قَالَ الرَّجُلُ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ: أَنْصِتْ، فَقَدْ لَعَا

[5303] ‘Ali ibn Mushir narrated to us from Dawud ibn Abi Hind, from Bakr ibn ‘Abd Allah, from ‘Alqamah ibn ‘Abd Allah, who said: We arrived in Madinah on a Friday. I ordered my companions to prepare for departure, then I came to the mosque and sat near Ibn ‘Umar. A man from my companions came and started talking to me while the Imam was delivering the sermon. We said such and such, and when it became too much, I said to him: “Be quiet.” When we finished the prayer, I mentioned that to Ibn ‘Umar, and he said: “As for you, there is no Jumu‘ah for you; and as for your companion, he is a donkey.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ دَاؤِدَ بْنِ أَبِي هِنْدٍ، عَنْ بَكْرِ
بْنِ عَبْدِ اللَّهِ، عَنْ عَلْقَمَةَ بْنِ عَبْدِ اللَّهِ، قَالَ: قَدِمْنَا
الْمَدِينَةَ يَوْمَ الْجُمُعَةِ، فَأَمْرَتُ أَصْحَابِي أَنْ يَرْتَحِلُوا، ثُمَّ
أَثْبَتُ الْمَسْجِدَ، فَجَلَسْتُ قَرِيبًا مِنْ ابْنِ عُمَرَ، فَجَاءَ رَجُلٌ
مِنْ أَصْحَابِي، فَجَعَلَ يُحَدِّثُنِي وَالْإِمَامُ يَخْطُبُ، فَقُلْنَا:
كَذَا وَكَذَا، فَلَمَّا كَثُرَتْ، قُلْنَا لَهُ: اسْكُنْ، فَلَمَّا قَضَيْنَا
الصَّلَاةَ ذَكَرْتُ ذَلِكَ لِابْنِ عُمَرَ، فَقَالَ: أَمَّا أَنْتَ فَلَا
جُمُعَةَ لَكَ، وَأَمَّا صَاحِبُكَ فَحِمَارٌ

[5304] Hushaym narrated to us, saying: Dawud ibn Abi Hind informed us from Al-Sha'bi, that Abu Dharr or Al-Zubayr ibn al-'Awwam—one of them heard the Prophet ﷺ reciting a verse while he was on the pulpit on Friday. He said to his companion: “When was this verse revealed?” When he finished his prayer, ‘Umar ibn al-Khattab said to him: “There is no Jumu‘ah for you.” He came to the Prophet ﷺ and mentioned that to him. He [the Prophet] said: “‘Umar has spoken the truth.”

[5305] Ibn Numayr narrated to us from Mujalid, from ‘Amir, from Ibn ‘Abbas, who said: The Messenger of Allah ﷺ said: “Whoever speaks on Friday while the Imam is delivering the sermon is like a donkey carrying books; and the one who says to him ‘Listen’ has no Jumu‘ah.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، أَنَّ أَبَا ذَرًّا، أَوْ الرَّبِيعَرَ بْنَ الْعَوَامِ، سَمِعَ أَحَدُهُمَا مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آيَةً يَقْرُؤُهَا وَهُوَ عَلَى الْمُنْبِرِ يَوْمَ الْجُمُعَةِ، قَالَ: فَقَالَ لِصَاحِبِهِ: مَتَى أُنْزِلْتَ هَذِهِ الْآيَةُ؟ قَالَ: فَلَمَّا قَضَى صَلَاتَهُ، قَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ: لَا جُمُعَةَ لَكَ، فَأَتَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَ ذَلِكَ لَهُ، قَالَ: فَقَالَ: صَدَقَ عُمَرُ

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ تَكَلَّمَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، فَهُوَ كَالْحِمَارِ يَحْمِلُ أَسْفَارًا، وَالَّذِي يَقُولُ لَهُ: أَنْصِتْ، لَيْسَتْ لَهُ جُمُعَةٌ"

[5306] Abu Usamah narrated to us from Mujalid, from ‘Amir, from Jabir, who said: Sa‘d said to a man on Friday: “There is no prayer for you.” The man mentioned that to the Prophet ﷺ, saying: “O Messenger of Allah, Sa‘d said: ‘There is no prayer for you.’” The Prophet ﷺ said: “Why, O Sa‘d?” He said: “He spoke while you were delivering the sermon.” He said: “Sa‘d has spoken the truth.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، عَنْ جَابِرٍ، قَالَ: قَالَ سَعْدٌ لِرَجُلٍ يَوْمَ الْجُمُعَةِ: لَا صَلَاةً لَكَ، قَالَ: فَذَكَرَ ذَلِكَ الرَّجُلُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ سَعْدًا قَالَ: لَا صَلَاةً لَكَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِمَ يَا سَعْدًا فَقَالَ: إِنَّهُ تَكَلَّمَ وَأَنْتَ تَخْطُبُ، فَقَالَ: صَدَقَ سَعْدًا

[5307] Waki‘ narrated to us from Mis‘ar, from Ibrahim al-Saksaki, who said: I heard Ibn Abi Awfa say: “Three things, whoever is safe from them will be forgiven for what is between him and the next Friday: From creating a distraction that does not concern him (or passing wind) from his belly, or speaking, or saying ‘Hush’.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ إِبْرَاهِيمَ السَّكْسَكِيِّ، قَالَ: سَمِعْتُ ابْنَ أَبِي أُوفَى، قَالَ: “ثَلَاثَةٌ مَنْ سَلِمَ مِنْهُنَّ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْآخِرَى: مَنْ إِنْ يُحْدِثُ حَدِيثًا لَا يَعْنِي أَذْى مِنْ بَطْنِهِ، أَوْ أَنْ يَتَكَلَّمَ، أَوْ أَنْ يَقُولَ صَهِ

[5308] Abu Bakr narrated to us, saying: Ghundar narrated to us from Shu‘bah, from Al-A‘mash, from Abu Salih, from Abu Hurayrah, who said: “If one says ‘Hush’ on Friday while the Imam is delivering the sermon, he has engaged in idle

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: إِذَا قَالَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ: صَهِ، فَقَدْ لَعَا

[5309] Abu Usamah narrated to us, saying: Isma‘il ibn Abi Khalid informed us, saying: “I saw Ibrahim speaking to a man while the Imam was delivering the sermon on Friday.”

حَدَّثَنَا أَبُو أَسَمَّةَ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، قَالَ: رَأَيْتُ إِبْرَاهِيمَ يُكَلِّمُ رَجُلًا وَالْإِمَامُ يَخْطُبُ يَوْمَ الْجُمُعَةِ

[5310] Waki‘ narrated to us from Ayman ibn Nabil, from Isma‘il ibn Umayyah, from ‘Urwah ibn al-Zubayr, who said: “He used to see no harm in speaking if one could not hear the sermon on Friday.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَيْمَنَ بْنِ نَابِلٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ عُرْوَةَ بْنِ الرُّبَّيْرِ، قَالَ: كَانَ لَا يَرَى بَأْسًا بِالْكَلَامِ، إِذَا لَمْ يَسْمَعْ الْخُطْبَةَ يَوْمَ الْجُمُعَةِ

[5311] Waki‘ narrated to us from Isma‘il ibn Ibrahim, from his father, who said: “I saw Ibrahim and Sa‘id ibn Jubayr speaking while Al-Hajjaj was delivering the sermon.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ إِبْرَاهِيمَ وَسَعِيدَ بْنَ جُبَيْرٍ يَنْكَلِمَانِ، وَالْحَاجَاجُ يَخْطُبُ

[5312] Abu Bakr narrated to us, saying: Ibn ‘Ulayyah narrated to us from Burd ibn Sinan, from Al-Zuhri, who said: “The Messenger of Allah ﷺ might be spoken to regarding a need on Friday between his descent from his pulpit to his place of prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: تَنَاهَا ابْنُ عُلَيْهِ، عَنْ بُرْدِ بْنِ سِنَانٍ، عَنِ الزُّهْرِيِّ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُبَّمَا كَلَمَ فِي الْحَاجَةِ يَوْمَ الْجُمُعَةِ، فَيَمَا بَيْنَ نُزُولِهِ مِنْ مِنْبَرِهِ إِلَى مُصَلَّاهُ

[5313] Yahya ibn Sulaym al-Ta’ifi narrated to us from Hisham ibn ‘Urwah, who said: “I encountered my father and those who passed whom he approved of and took from, seeing no harm in speaking when the Imam descends from the pulpit until he enters into prayer.”

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ الطَّائِفِيَّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ: أَذْرَكْتُ أَبِي، وَمَنْ مَضَى مِنْ يَرْضَاهُ، وَيَأْخُذُ عَنْهُمْ، لَا يَرَوْنَ بَأْسًا بِالْكَلَامِ حِينَ يَنْزَلُ الْإِمَامُ مِنْ الْمِنْبَرِ إِلَى أَنْ يَدْخُلَ فِي الصَّلَاةِ

[5314] Sufyan ibn ‘Uyaynah narrated to us from Ibrahim ibn Maysarah, who said: “Tawus spoke to me after Sulayman descended from the pulpit.”

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيسَرَةَ، قَالَ: كَلَمَنِي طَاوُسٌ بَعْدَمَا نَزَلَ سُلَيْمَانُ مِنْ الْمِنْبَرِ

[5315] Abu Bakr narrated to us, saying: Abu Khalid al-Ahmar narrated to us from Hisham, from Al-Hasan and Muhammad, that they both saw no harm in speaking between his descent until he says the Takbir.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَأَبُو خَالِدِ الْأَحْمَرِ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَمُحَمَّدٍ أَنَّهُمَا كَانَا لَا يَرَيَا إِلَّا أَنْ يَتَكَمَّلَ فِيمَا بَيْنَ نُزُولِهِ، إِلَى أَنْ يُكَبِّرَ

[5316] Hushaym narrated to us, saying: Hajjaj informed us from ‘Ata’, that he saw no harm in speaking until [the Imam] preaches, and when he finishes the sermon until he enters into prayer.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حَاجَجُ، عَنْ عَطَاءِ أَنَّهُ كَانَ لَا يَرَى بَاسًا بِالْكَلَامِ حَتَّى يَخْطُبَ، وَإِذَا فَرَغَ مِنَ الْخُطْبَةِ، حَتَّى يَدْخُلَ فِي الصَّلَاةِ

[5317] Waki‘ narrated to us from Shu‘bah, who said: I asked Al-Hakam and Hammad about speaking when the Imam comes out until he speaks, and when he descends before he prays. Al-Hakam disliked it, and Hammad said: “There is no harm in it.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ، وَهَمَادًا، عَنِ الْكَلَامِ إِذَا خَرَجَ الْإِمَامُ حَتَّى يَتَكَمَّلَ، وَإِذَا نَزَلَ قَبْلَ أَنْ يُصَلِّيَ، فَكَرِهَ الْحُكْمُ، وَقَالَ حَمَادٌ: لَا بَأْسَ بِهِ

[5318] Ibn Mubarak narrated to us from Ma‘mar, from Qatadah, who said: “He speaks as long as he [the Imam] has not sat down.”

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، قَالَ: يَتَكَمَّلُ مَا لَمْ يَجْلِسْ

[5319] Waki‘ narrated to us from Jarir ibn Hazim, from Thabit, from Anas, who said: “The Messenger of Allah ﷺ used to descend from the pulpit on Friday, and a man would stand with him and speak to him regarding a need, then he would reach his prayer place and pray.”

حَدَّثَنَا وَكِيعٌ، عَنْ حَرِيرِ بْنِ حَازِمٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْزَلُ يَوْمَ الْجُمُعَةِ مِنَ الْمِنْبَرِ، فَيَقُولُ مَعَهُ الرَّجُلُ، فَيَكَلِّمُهُ فِي الْحَاجَةِ، ثُمَّ يَنْتَهِي إِلَى مُصَلَّاهُ، فَيَصِلِّي

[5320] Ibn Idris narrated to us from Al-Hasan ibn ‘Ubayd Allah, who said: I saw Ibrahim and Ibrahim ibn Muhajir speaking on Friday while the Imam was delivering the sermon. I met Ibrahim ibn Muhajir after that and mentioned it to him. He said: “We had already prayed, and the Imam was Al-Hajjaj.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، قَالَ: رَأَيْتُ إِبْرَاهِيمَ، وَإِبْرَاهِيمَ بْنَ مُهَاجِرٍ يَتَكَلَّمَا نَيْمَانَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، فَاقْبَلَتِ إِبْرَاهِيمَ بْنَ مُهَاجِرٍ، بَعْدَ ذَلِكَ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: إِنَّا كُنَّا صَلَّيْنَا، وَكَانَ الْإِمَامُ الْحَجَاجَ

[5321] Abu Bakr narrated to us, saying: Ibn Idris narrated to us from Layth, from Tawus, who said: “It used to be said: There is no speech after the Imam descends from the pulpit until he finishes the prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، قَالَ: ”كَانَ يُقَالُ: لَا كَلَامَ بَعْدَ أَنْ يَنْزَلَ الْإِمَامُ مِنَ الْمِنْبَرِ، حَتَّى يَقْضِي الصَّلَاةَ“

[5322] Azhar narrated to us from Ibn ‘Awn, who said: I was informed regarding Ibrahim that he disliked it.

حَدَّثَنَا أَرْهُرُ، عَنِ ابْنِ عَوْنِ، قَالَ: تُبَيِّنْتُ عَنْ إِبْرَاهِيمَ
أَنَّهُ كَرِهَهُ

[5323] ‘Abd Allah ibn Mubarak narrated to us from Ibn Jurayj, from ‘Ata’; and from Ibn al-Mubarak, from Al-Hasan; and from Ibn ‘Ulathah, from Al-Zuhri, regarding the one who speaks while the Imam is delivering the sermon on Friday, they said: “He prays two rak‘ahs.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ،
وَعَنِ ابْنِ الْمُبَارَكِ، عَنِ الْحَسَنِ، وَعَنِ ابْنِ عُلَيْهِ، عَنِ
الْزُّهْرِيِّ، فِي الَّذِي يَنْكَلِمُ وَالْإِمَامُ يَحْكُمُ يَوْمَ الْجُمُعَةِ،
قَالُوا: يُصَلِّي رَكْعَتَيْنِ

[5324] Hushaym narrated to us, saying: Hisham ibn Abi ‘Abd Allah informed us from Yahya ibn Abi Kathir, who said: I was told about ‘Umar ibn al-Khattab, that he said: “The Khutbah was only established in place of two rak‘ahs, so if one does not catch the Khutbah, let him pray four.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ، عَنِ
بَحْرَى بْنِ أَبِي كَثِيرٍ، قَالَ: حُدَّثْتُ عَنْ عُمَرَ بْنِ
الْخَطَّابِ، أَنَّهُ قَالَ: إِنَّمَا جَعَلْتُ الْخُطْبَةَ مَكَانَ الرَّكْعَتَيْنِ،
فَإِنْ لَمْ يُدْرِكِ الْخُطْبَةَ، فَلْيُصَلِّ أَرْبَعًا

[5325] Hushaym narrated to us, saying: Ibn Abi Hind narrated to us from ‘Ata’, that he used to say: “If he does not catch the Khutbah, let him pray four.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: نَأَيْمُ أَبِي هِنْدٍ، عَنْ عَطَاءٍ، أَنَّهُ كَانَ
يَقُولُ: إِذَا لَمْ يُدْرِكِ الْخُطْبَةَ، فَلْيُصَلِّ أَرْبَعًا

[5326] Ibn ‘Uyaynah narrated to us from Ibn Abi Najih, from ‘Ata’, Tawus, and Mujahid, that they said: “If he misses the sermon on Friday, he prays four.”

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ أَبْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءَ، وَطَاؤِسٍ، وَمُجَاهِدٍ، قَالُوا: إِذَا فَاتَتِ الْخُطْبَةُ يَوْمَ الْجُمُعَةِ، صَلَّى أَرْبَعًا

[5327] Mu‘tamir narrated to us from his father, who said: It reached me from ‘Ata’ and Tawus that they said: “Whoever misses the sermon (Al-Qasas) on Friday, let him pray four.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، قَالَ: بَلَغَنِي عَنْ عَطَاءَ، وَطَاؤِسٍ، قَالَا: مَنْ فَاتَهُ الْقَصَصُ يَوْمَ الْجُمُعَةِ، فَلْيُصَلِّ أَرْبَعًا

[5328] Mu‘tamir narrated to us from Burd, from Makhul, who said: “If he misses the Khutbah, he prays four.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، قَالَ: إِذَا فَاتَتِ الْخُطْبَةُ صَلَّى أَرْبَعًا

[5329] Zayd ibn Hubab narrated to us from Musa ibn ‘Abd al-Wahid al-Ramli, who said: I heard ‘Ata’ ibn Yazid al-Laythi say: “If he misses the Khutbah, let him pray four.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ مُوسَى بْنِ عَبْدِ الْوَاحِدِ الرَّمْلِيِّ، قَالَ: سَمِعْتُ عَطَاءَ بْنَ يَزِيدَ اللَّيْثِيَّ، قَالَ: إِذَا فَاتَتِ الْخُطْبَةُ، فَلْيُصَلِّ أَرْبَعًا

[5330] Muhammad ibn Abi ‘Adi narrated to us from Ibn ‘Awn, who said: The saying of the people of Mecca was mentioned to Muhammad [Ibn Sirin]: “If he does not catch the Khutbah, he prays four.” He said: “This is nothing.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنِ، قَالَ: ذُكِرَ لِمُحَمَّدٍ، قَوْلُ أَهْلِ مَكَّةَ: إِذَا لَمْ يُدْرِكِ الْخُطْبَةَ صَلَّى أَرْبَعًا، فَقَالَ: لَيْسَ هَذَا بِشَيْءٍ

[5331] Waki‘ narrated to us from Al-Awza‘i, from ‘Amr ibn Shu‘ayb, from ‘Umar ibn al-Khattab, who said: “Jumu‘ah was four [rak‘ahs], then it was made two rak‘ahs because of the Khutbah. So whoever misses the Khutbah, let him pray four.”

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَوْزَاعِيِّ، عَنْ عَمْرُو بْنِ شَعِيبٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ: كَانَتِ الْجُمُعَةُ أَرْبَعًا، فَجُعِلَتْ رَكْعَتَيْنِ مِنْ أَجْلِ الْخُطْبَةِ، فَمَنْ فَاتَتْ الْخُطْبَةُ فَلْيُصَلِّ أَرْبَعًا

[5332] Abu Bakr narrated to us, saying: Hushaym narrated to us, saying: Zakariyya ibn Abi Za’idah informed us from Abu Ishaq, from Abu al-Ahwas, who said: ‘Abd Allah said: “Whoever catches a rak‘ah of Jumu‘ah, let him pray another with it; and whoever does not catch the bowing (Ruku‘), let him pray four.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا زَكَرِيَا بْنُ أَبِي زَائِدَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَنْ أَدْرَكَ رَكْعَةً مِنَ الْجُمُعَةِ فَلْيُصَلِّ إِلَيْهَا أُخْرَى، وَمَنْ لَمْ يُدْرِكِ الرُّكُوعَ فَلْيُصَلِّ أَرْبَعًا

[5333] Abu al-Ahwas narrated to us from Abu Ishaq, from Abu al-Ahwas, who said: ‘Abd Allah said: “Whoever catches Jumu‘ah, it is two rak‘ahs; and whoever does not catch it, let him pray four.”

حَدَّثَنَا أَبُو الْأَخْوَصُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَنْ أَدْرَكَ الْجُمُعَةَ فَهُوَ رَكْعَانٌ، وَمَنْ لَمْ يُدْرِكْ فَلْيُصَلِّ أَرْبَعًا

[5334] Hushaym narrated to us from Yahya ibn Sa‘id, from Nafi‘, from Ibn ‘Umar, who said: “Whoever catches a rak‘ah of Jumu‘ah, let him pray another with it.”

حَدَّثَنَا هُشَيْمٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: مَنْ أَدْرَكَ مِنَ الْجُمُعَةِ رَكْعَةً فَلْيُصَلِّ إِلَيْهَا أُخْرَى

[5335] Hushaym narrated to us, saying: Mughirah informed us from Ibrahim, who said: Abu Ma‘mar said: “There is something I wish I had asked Al-Aswad about.” Ibrahim said: “What is it? Perhaps you have been sufficed regarding it.” He said: “A man catches a rak‘ah of Jumu‘ah.” He said: Al-Aswad said: “Whoever catches a rak‘ah of Jumu‘ah, let him pray another rak‘ah; and whoever does not catch the bowing (Ruku‘), let him pray four.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ أَبُو مَعْمَرٍ: شَيْءٌ وَدَدْتُ أَنِّي كُنْتُ سَأْلُ عَنْهُ الْأَسْوَدَ، قَالَ: قَالَ إِبْرَاهِيمُ: وَمَا هُوَ؟ فَلَعْلَكَ قَدْ كُنْتَ تَهْمَمُ إِلَيْهِ، قَالَ: الرَّجُلُ يُدْرِكُ مِنَ الْجُمُعَةِ رَكْعَةً، قَالَ: قَالَ الْأَسْوَدُ: مَنْ أَدْرَكَ مِنَ الْجُمُعَةِ رَكْعَةً فَلْيُصَلِّ رَكْعَةً أُخْرَى، وَمَنْ لَمْ يُدْرِكِ الرُّكُوعَ فَلْيُصَلِّ أَرْبَعًا

[5336] Hushaym narrated to us, saying: Isma‘il ibn Salim narrated to us, saying: I heard Al-Sha‘bi say: “Whoever catches the Khutbah, it is Jumu‘ah; whoever catches two rak‘ahs, it is Jumu‘ah; whoever catches a rak‘ah has caught Jumu‘ah, so let him pray another rak‘ah; and whoever does not catch the bowing, let him pray four.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ سَالِمٍ، قَالَ: سَمِعْتُ الشَّعْبِيَّ، يَقُولُ: مَنْ أَدْرَكَ الْخُطْبَةَ فَهُوَ الْجُمُعَةُ، وَمَنْ أَدْرَكَ رَكْعَتَيْنِ فَهُوَ الْجُمُعَةُ، وَمَنْ أَدْرَكَ رَكْعَةً فَقَدْ أَدْرَكَ الْجُمُعَةَ، فَلَيُصَلِّ رَكْعَةً أُخْرَى، وَمَنْ لَمْ يُدْرِكِ الرُّكُوعَ، فَلَيُصَلِّ أَرْبَعًا

[5337] Hushaym narrated to us, saying: Yunus narrated to us from Al-Hasan; and Mughirah from Ibrahim; and Isma‘il ibn Abi Khalid from Al-Sha‘bi, that they said: “Whoever catches a rak‘ah of Jumu‘ah, let him add another to it; and whoever does not catch the bowing, let him pray four.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: نَأَبُو نُسُفُسُ، عَنِ الْحَسَنِ، وَمُغِيرَةً، عَنْ إِبْرَاهِيمَ، وَإِسْمَاعِيلَ بْنَ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، قَالُوا: مَنْ أَدْرَكَ رَكْعَةً مِنَ الْجُمُعَةِ، فَلَيُضِيفَ إِلَيْهَا أُخْرَى، وَمَنْ لَمْ يُدْرِكِ الرُّكُوعَ، فَلَيُصَلِّ أَرْبَعًا

[5338] Hushaym narrated to us from Hajjaj, from Abu al-Duha, from Masruq, who said: ‘Abd Allah said: “Whoever does not catch the bowing (Ruku‘) on Friday, let him pray four.”

حَدَّثَنَا هُشَيْمٌ، عَنْ حَاجَاجٍ، عَنْ أَبِي الضَّحْىِ، عَنْ مَسْرُوقٍ قَالَ: قَالَ عَبْدُ اللَّهِ: مَنْ لَمْ يُدْرِكِ الرُّكُوعَ يَوْمَ الْجُمُعَةِ، فَلَيُصَلِّ أَرْبَعًا

[5339] Hushaym narrated to us, saying: Sa‘id informed us from Qatadah, from Anas and Sa‘id ibn al-Musayyib, that they both said: “Whoever catches a rak‘ah of Jumu‘ah, let him pray another with it.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، وَسَعِيدٌ بْنُ الْمُسَيْبِ، أَنَّهُمَا قَالَا: مَنْ أَدْرَكَ مِنَ الْجُمُعَةِ رَكْعَةً، فَلْيُصَلِّ إِلَيْهَا أُخْرَى

[5340] Abu Bakr narrated to us, saying: Yahya ibn Sa‘id narrated to us from Husayn ibn Dhakwan, from Al-Hasan and Muhammad, who both said: “If he catches a rak‘ah of Jumu‘ah, he adds another to it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حُسَيْنِ بْنِ ذَكْوَانَ، عَنِ الْحَسَنِ، وَمُحَمَّدٍ، قَالَا: إِذَا أَدْرَكَ رَكْعَةً مِنَ الْجُمُعَةِ، أَضَافَ إِلَيْهَا أُخْرَى

[5341] Abu Bakr ibn ‘Ayyash narrated to us from Abu Ishaq, from Al-Aswad and ‘Alqamah, who both said: “If you catch a rak‘ah of Jumu‘ah, add another to it.”

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، وَعَلْقَمَةَ، قَالَا: إِذَا أَدْرَكَ مِنَ الْجُمُعَةِ رَكْعَةً، فَأَضِفْ إِلَيْهَا أُخْرَى

[5342] ‘Abd al-A‘la narrated to us from Ma‘mar, from Al-Zuhri, who said: “Whoever catches a rak‘ah, let him add another rak‘ah to it.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، عَنِ الزُّهْرِيِّ، قَالَ: مَنْ أَدْرَكَ رَكْعَةً، فَلْيُضِفْ إِلَيْهَا رَكْعَةً أُخْرَى

[5343] Ibn Mahdi narrated to us from Hammad, from Hisham, from his father, who said: “If he catches a rak‘ah of Jumu‘ah, he prays another with it.”

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ حَمَادٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: إِذَا أَدْرَكَ رَكْعَةً مِنَ الْجُمُعَةِ، صَلَّى إِلَيْهَا أُخْرَى

[5344] Khalid ibn Hayyan narrated to us from Ja‘far, who said: I said to Maymun: “I caught a rak‘ah of Jumu‘ah.” He said: “As for me, I would build upon what remains.”

حَدَّثَنَا خَالِدُ بْنُ حَيَّانَ، عَنْ جَعْفَرٍ، قَالَ: قُلْتُ لِمَيْمُونَ: أَدْرَكْتُ رَكْعَةً مِنَ الْجُمُعَةِ، فَقَالَ: أَمَا أَنَا فَكُنْتُ بَارِيَا عَلَى مَا بَقِيَ

[5345] Abu Bakr narrated to us, saying: Hafs ibn Ghiyath narrated to us from Al-A‘mash, from Ibrahim, who said: “They used to say: Whoever misses a rak‘ah of Jumu‘ah, let him pray another rak‘ah with it; and whoever does not catch it, let him pray four.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَأَى حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: "كَانُوا يَقُولُونَ: مَنْ فَاتَتْهُ رَكْعَةٌ مِنَ الْجُمُعَةِ، فَلْيُصَلِّ إِلَيْهَا رَكْعَةً أُخْرَى، وَمَنْ لَمْ يُدْرَكْ فَلْيُصَلِّ أَرْبَعًا

[5346] Ibn ‘Ulayyah narrated to us from Ayyub, from Nafi‘, who said: “If you catch a rak‘ah, add another to it.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، قَالَ: إِذَا أَدْرَكَ رَكْعَةً، فَاضِفْ إِلَيْهَا أُخْرَى

[5347] Yahya ibn Sa‘id narrated to us from Sufyan, from Al-Zubayr ibn ‘Adi, from Salim, who said: “If he catches a rak‘ah of Jumu‘ah, he adds another to it.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفِيَّانَ، عَنْ الرُّبَيْرِ بْنِ عَدِيٍّ، عَنْ سَالِمٍ، قَالَ: إِذَا أَدْرَكَ مِنَ الْجُمُعَةِ رَكْعَةً، أَضَافَ إِلَيْهَا أُخْرَى

[5348] Ishaq al-Razi narrated to us from Hanzalah, from Al-Qasim, that Salim said: “If I caught only a rak‘ah of Jumu‘ah, I would add another rak‘ah to it.”

حَدَّثَنَا إِسْحَاقُ الرَّازِيُّ، عَنْ حَنْظَلَةَ، عَنِ الْقَاسِمِ، أَنَّ سَالِمًا قَالَ: لَوْلَمْ أَدْرَكَ مِنَ الْجُمُعَةِ إِلَّا رَكْعَةً، لَأَضَافَ إِلَيْهَا رَكْعَةً أُخْرَى

[5349] Abu Bakr narrated to us, saying: ‘Ali ibn Mushir narrated to us from Sa‘id, from Qatadah, from Sa‘id ibn al-Musayyib, Anas, and Al-Hasan, that they said: “If he catches a rak‘ah of Jumu‘ah, he adds another to it; but if he catches them sitting, he prays four.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ سَعِيدٍ، عَنْ فَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبَ، وَأَنَسٍ، وَالْحَسَنِ، قَالُوا: إِذَا أَدْرَكَ مِنَ الْجُمُعَةِ رَكْعَةً، أَضَافَ إِلَيْهَا أُخْرَى، فَإِذَا أَدْرَكَهُمْ جُلوسًا، صَلَّى أَرْبَعًا

[5350] Waki‘ narrated to us from Sufyan, from Abu Ishaq, from ‘Abd al-Rahman ibn al-Aswad; and from ‘Alqamah and Al-Aswad, that they said: “If he catches them sitting, he prays four.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، وَعَنْ عَلْقَمَةَ، وَالْأَسْوَدِ، قَالَا: إِذَا أَدْرَكَهُمْ جُلوسًا، صَلَّى أَرْبَعًا

[5351] Waki‘ narrated to us from Isma‘il, from Al-Sha‘bi, regarding: “If he comes while the Imam is sitting on Friday,” he said: “He prays four.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، قَالَ: إِذَا جَاءَ وَالْإِمَامُ جَالِسٌ يَوْمَ الْجُمُعَةِ فَقَالَ: يُصَلِّي أَرْبَعًا

[5352] Waki' narrated to us, from Isma'il, from Al-Sha'bi, who said: If he comes while the Imam is sitting on Friday, he said: He prays four (rak'ahs).

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، قَالَ: إِذَا جَاءَ وَالْإِمَامُ جَالِسٌ يَوْمَ الْجُمُعَةِ فَقَالَ: يُصَلِّي أَرْبَعًا

[5353] Waki‘ narrated to us from Mubarak, from Al-Hasan, who said: “He prays four.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُبَارَكٍ، عَنِ الْحَسَنِ، قَالَ: يُصَلِّي أَرْبَعًا

[5354] 'Abdah narrated to us, from Sa'id, from Qatadah, from Anas b. Malik, who said: If he catches them sitting on Friday, he prays four (rak'ahs).

حَدَّثَنَا عَبْدَةُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: إِذَا أَدْرَكُهُمْ يَوْمَ الْجُمُعَةِ جُلُوسًا صَلَّى أَرْبَعًا

[5355] ‘Abdah narrated to us from Sa‘id, from Qatadah, from Anas ibn Malik, who said: “If he catches them on Friday sitting, he prays four.” ‘Abdah narrated to us from Sa‘id, from Qatadah, from Sa‘id, Khilas, and Al-Hasan; and from Abu Ma‘shar, from Ibrahim, similar to it.

حَدَّثَنَا عَبْدُهُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: إِذَا أَدْرَكَهُمْ يَوْمُ الْجُمُعَةِ جُلوسًا، صَلَّى أَرْبَعًا حَدَّثَنَا عَبْدُهُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدٍ، وَخَلَاسٍ، وَالْحَسَنِ، وَعَنْ أَبِي مَعْشِرٍ، عَنْ إِبْرَاهِيمَ، مِثْلُهُ

[5356] Abu Bakr narrated to us, saying: Waki‘ narrated to us from Shu‘bah, who said: I asked Al-Hakam and Hammad about a man who comes on Friday before the Imam says the Taslim. They said: “He prays two rak‘ahs.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ، وَحَمَادًا، عَنِ الرَّجُلِ يَجِيءُ يَوْمَ الْجُمُعَةِ قَبْلَ أَنْ يُسَلِّمَ الْإِمَامُ، قَالَا: يُصَلِّي رَكْعَتَيْنِ

[5357] Yazid ibn Harun narrated to us, saying: Juwaybir informed us from Al-Dahhak, who said: “If he catches the people on Friday sitting, he prays two rak‘ahs.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا جُوَيْبِرٌ، عَنِ الضَّحَّاكِ، قَالَ: إِذَا أَدْرَكَ النَّاسَ يَوْمَ الْجُمُعَةِ جُلوسًا، صَلَّى رَكْعَتَيْنِ

[5358] Yazid ibn Harun narrated to us from Abu Hanifah, from Hammad, from Ibrahim, who said: “He prays two rak‘ahs.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَبِي حَنِيفَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: يُصَلِّي رَكْعَتَيْنِ

[5359] Sharik narrated to us from ‘Amir ibn Shaqiq, from Abu Wa’il, who said: ‘Abd Allah said: “Whoever catches the Tashahhud has caught the prayer.”

حَدَّثَنَا شَرِيكٌ، عَنْ عَامِرِ بْنِ شَقِيقٍ، عَنْ أَبِي وَائِلٍ،
قَالَ: قَالَ عَبْدُ اللَّهِ: مَنْ أَدْرَكَ التَّشَهُّدَ، فَقَدْ أَدْرَكَ
الصَّلَاةَ

[5360] Abu Bakr narrated to us, saying: Ibn Fudayl narrated to us from Khusayf, from Abu ‘Ubaydah, from ‘Abd Allah, who said: “He used to pray four rak’ahs before Jumu‘ah.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْفٍ،
عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: كَانَ يُصَلِّي قَبْلَ
الجُمُعَةِ أَرْبَعًا

[5361] Mu‘adh ibn Mu‘adh narrated to us from Ibn ‘Awn, from Nafi’, who said: “Ibn ‘Umar used to go early on Friday and prolong the prayer before the Imam came out.”

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنِ ابْنِ عَوْنِ، عَنْ نَافِعٍ، قَالَ:
كَانَ ابْنُ عُمَرَ يُهَاجِرُ يَوْمَ الْجُمُعَةِ، فَيُطِيلُ الصَّلَاةَ قَبْلَ
أَنْ يَخْرُجَ الْإِمَامُ

[5362] Sharik narrated to us from ‘Amr ibn ‘Uthman, who said: ‘Umar ibn ‘Abd al-Aziz said: “Pray ten rak’ahs before Jumu‘ah.”

حَدَّثَنَا شَرِيكٌ، عَنْ عَمْرِو بْنِ عُثْمَانَ، قَالَ: قَالَ عُمَرُ بْنُ
عَبْدِ الْعَزِيزِ: صَلِّ قَبْلَ الْجُمُعَةِ عَشَرَ رَكَعَاتٍ

[5363] Hafs narrated to us from Al-A’mash, from Ibrahim, who said: “They used to pray four rak’ahs before it.”

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمِ، قَالَ: كَانُوا
يُصَلِّونَ قَبْلَهَا أَرْبَعًا

[5364] Ghundar narrated to us from ‘Imran, from Abu Mijlaz, that he used to pray two rak‘ahs in his house on Friday.

حَدَّثَنَا غُنْدَرُ، عَنْ عِمْرَانَ، عَنْ أَبِي مِجْلَزٍ أَنَّهُ كَانَ يُصَلِّي فِي بَيْتِهِ رَكْعَتَيْنِ يَوْمَ الْجُمُعَةِ

[5365] ‘Abd al-Samad ibn ‘Abd al-Warith narrated to us from Wahb, from Ibn Tawus, from his father, that he would not come to the mosque on Friday until he prayed two rak‘ahs in his house.

حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ وَهْبٍ، عَنْ ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ لَا يَأْتِي الْمَسْجِدَ يَوْمَ الْجُمُعَةِ، حَتَّى يُصَلِّي فِي بَيْتِهِ رَكْعَتَيْنِ

[5366] Abu Bakr narrated to us, saying: Sufyan ibn ‘Uyaynah narrated to us from ‘Amr, from Al-Zuhri, from Salim, from Ibn ‘Umar, that the Prophet ﷺ used to pray two rak‘ahs after Jumu‘ah.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ

[5367] Hushaym ibn Bashir narrated to us, saying: Yunus ibn ‘Ubayd narrated to us from Humayd ibn Hilal, from ‘Imran ibn Husayn, that he used to pray two rak‘ahs after Jumu‘ah. It was said to him: “O Abu Nujayd, what do people say?” He said: “What do they say?” He said: “They say that you pray two rak‘ahs joined to Jumu‘ah, making it four.” ‘Imran said: “For the dislocation to separate between my ribs is dearer to me than doing that.” So when the next Friday came, he prayed Jumu‘ah, then clasped his knees (sat) and did not pray anything until the ‘Asr prayer was established.

حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّهُ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ، فَقَوْلَهُ لَهُ: يَا أَبَا نُجَيْدٍ، مَا يَقُولُ النَّاسُ؟ قَالَ: وَمَا يَقُولُونَ؟ قَالَ: يَقُولُونَ: إِنَّكَ تُصَلِّي رَكْعَتَيْنِ إِلَى الْجُمُعَةِ، فَتَكُونُ أَرْبَعَةً، قَالَ: فَقَالَ عِمْرَانُ: لَأَنْ يَخْتَلِفَ الشَّازُلُ بَيْنَ أَصْلَاعِي، أَحَبُّ إِلَيَّ مِنْ أَنْ أَفْعَلَ ذَلِكَ فَلَمَّا كَانَتِ الْجُمُعَةُ الْمُقْبَلَةُ صَلَّى الْجُمُعَةَ، ثُمَّ احْتَبَى فَلَمْ يُصَلِّ شَيْئًا، حَتَّى أُقِيمَتِ صَلَاةُ الْعَصْرِ

[5368] Hushaym narrated to us, saying: ‘Ata’ ibn al-Sa’ib informed us from Abu ‘Abd al-Rahman, who said: Ibn Mas‘ud came to us and he used to order us to pray four rak‘ahs after Jumu‘ah. When ‘Ali came to us, he ordered us to pray six. So we adopted the saying of ‘Ali and left the saying of ‘Abd Allah. He said: “We used to pray two rak‘ahs, then four.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: قَدِيمٌ عَلَيْنَا ابْنُ مَسْعُودٍ، فَكَانَ يَأْمُرُنَا أَنْ نُصَلِّي بَعْدَ الْجُمُعَةِ أَرْبَعًا، فَلَمَّا قَدِيمٌ عَلَيْنَا عَلِيُّ، أَمْرَنَا أَنْ نُصَلِّي سِتًا، فَأَخَذْنَا بِقُولٍ عَلِيٌّ، وَتَرَكْنَا قَوْلًا عَبْدِ اللَّهِ، قَالَ: كُنَّا نُصَلِّي رَكْعَتَيْنِ، ثُمَّ أَرْبَعًا

[5369] Sharik narrated to us from Abu Ishaq, from ‘Abd Allah ibn Habib, who said: “‘Abd Allah used to pray four [after Jumu‘ah]. When ‘Ali came, he prayed six: two rak‘ahs, and four.”

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ حَبِيبٍ، قَالَ: كَانَ عَبْدُ اللَّهِ، يُصَلِّي أَرْبَعًا فَلَمَّا قَدِيمٌ عَلِيٌّ صَلَّى سِتًا، رَكْعَتَيْنِ، وَأَرْبَعًا

[5370] Abu al-Ahwas narrated to us from Abu Ishaq, from ‘Ata’, who said: “When Ibn ‘Umar prayed Jumu‘ah, he would pray six rak‘ahs after it: two rak‘ahs, then four.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَطَاءٍ، قَالَ: كَانَ ابْنُ عُمَرَ إِذَا صَلَّى الْجُمُعَةَ، صَلَّى بَعْدَهَا سِتَّ رَكْعَاتٍ، رَكْعَتَيْنِ، ثُمَّ أَرْبَعًا

[5371] ‘Ali ibn Mushir narrated to us from Al-Shaybani, from Abu Bakr ibn Abi Musa, from his father, that he used to pray six rak‘ahs after Jumu‘ah.

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ، أَنَّهُ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ سِتَّ رَكَعَاتٍ

[5372] Waki‘ narrated to us from Zakariyya, from Muhammad ibn al-Muntashir, from Masruq, who said: “He used to pray six after Jumu‘ah: two rak‘ahs, and four.”

حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّاً، عَنْ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ مَسْرُوقٍ، قَالَ: كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ سِنَّا، رَكْعَيْنِ، وَأَرْبَعاً

[5373] Abu Bakr ibn ‘Ayyash narrated to us from Mansur, from Ibrahim, who said: “Pray two rak‘ahs after Jumu‘ah, then pray whatever you wish after that.”

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: صَلَّى بَعْدَ الْجُمُعَةِ رَكْعَيْنِ، ثُمَّ صَلَّى بَعْدَهَا مَا شِئْتَ

[5374] Abu Bakr narrated to us, saying: Ibn Idris narrated to us from his father, from Suhayl, from his father, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: “Whoever among you is to pray after Jumu‘ah, let him pray four.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ كَانَ مِنْكُمْ مُصَلِّيًّا بَعْدَ الْجُمُعَةِ، فَلْيُصَلِّ أَرْبَعاً

[5375] Sharik narrated to us from Abu Ishaq, from ‘Abd Allah ibn Habib, from ‘Abd Allah, that he used to pray four after Jumu‘ah.

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ حَبِيبٍ، عَنْ عَبْدِ اللَّهِ أَنَّهُ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ أَرْبَعًا

[5376] Ibn Fudayl narrated to us from Khusayf, from Abu ‘Ubaydah, from ‘Abd Allah, that he used to pray four after Jumu‘ah.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْفٍ، عَنْ أَبِي عَبْيَدَةَ، عَنْ عَبْدِ اللَّهِ أَنَّهُ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ أَرْبَعًا

[5377] Marwan ibn Mu‘awiyah narrated to us from Al-‘Ala’ ibn al-Musayyib, from his father, who said: “‘Abd Allah used to pray four after Jumu‘ah.”

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنِ الْعَلَاءِ بْنِ الْمُسَيْبِ، عَنْ أَبِيهِ، قَالَ: كَانَ عَبْدُ اللَّهِ، يُصَلِّي بَعْدَ الْجُمُعَةِ أَرْبَعًا

[5378] Ibn Numayr narrated to us from Hajjaj, from Hammad, from Ibrahim, from ‘Alqamah, that he used to pray four after Jumu‘ah, not separating between them.

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ حَجَاجٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ أَنَّهُ كَانَ يُصَلِّي أَرْبَعًا بَعْدَ الْجُمُعَةِ، لَا يَفْصِلُ بَيْنَهُنَّ

[5379] Abu Dawud narrated to us from Shu‘bah, from Abu Husayn, who said: “I saw Al-Aswad ibn Yazid pray four after Jumu‘ah.”

حَدَّثَنَا أَبُو دَاوُدَ، عَنْ شُعْبَةَ، عَنْ أَبِي حُصَيْنٍ، قَالَ: رَأَيْتُ الْأَسْوَدَ بْنَ يَزِيدَ، صَلَّى بَعْدَ الْجُمُعَةِ أَرْبَعًا

[5380] Hafs narrated to us from Al-A‘mash, from Ibrahim, who said: حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يُصَلِّوْنَ بَعْدَهَا أَرْبَعًا
“They used to pray four after it.”

[5381] Ghundar narrated to us from ‘Imran, from Abu Mijlaz, who said: “When the Imam says the Taslim on Friday, he prays two rak‘ahs, and when he returns he prays two rak‘ahs.” حَدَّثَنَا غُنْدَرٌ، عَنْ عِمْرَانَ، عَنْ أَبِي مِجْلَزٍ، قَالَ: إِذَا سَلَّمَ الْإِمَامُ صَلَّى رَكْعَتَيْنِ يَوْمَ الْجُمُعَةِ، وَإِذَا رَجَعَ صَلَّى رَكْعَتَيْنِ

[5382] Jarir ibn ‘Abd al-Hamid narrated to us from Mughirah, from Hammad, who said: “It used to be liked in the four rak‘ahs after Jumu‘ah that no Taslim be made between them.” حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، قَالَ: كَانَ يُسْتَحَبُ فِي الْأَرْبَعِ الَّتِي بَعْدَ الْجُمُعَةِ، أَنْ لَا يُسَلِّمَ بَيْنَهُنَّ

[5383] Waki‘ narrated to us from Mis‘ar, from Abu Bakr ibn ‘Amr ibn ‘Utbah, from ‘Abd al-Rahman ibn ‘Abd Allah, that he used to pray four after Jumu‘ah. حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ أَبِي بَكْرٍ بْنِ عَمْرٍو بْنِ عُثْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ أَنَّهُ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ أَرْبَعًا

[5384] Abu Bakr narrated to us, saying: Ibn ‘Ulayyah narrated to us from Kulthum ibn Jubayr, who said: Muslim ibn Yasar said to me: “If you know that the day has reached its midpoint on Friday, do not buy anything.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّهُ، عَنْ كُلْثُومِ بْنِ جُبَيْرٍ، قَالَ لِي مُسْلِمٌ بْنُ يَسَارٍ: إِذَا عَلِمْتَ أَنَّ النَّهَارَ قَدْ انْتَصَفَ يَوْمُ الْجُمُعَةِ، فَلَا تَبْتَاعُوا شَيْئًا

[5385] Ma‘n ibn ‘Isa narrated to us from Ibn Abi Dhi’b, that ‘Umar ibn ‘Abd al-‘Aziz used to prevent people from selling on Friday when the call for prayer was made.

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ ابْنِ أَبِي ذِئْبٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَانَ يَمْنَعُ النَّاسَ الْبَيْنَ يَوْمَ الْجُمُعَةِ، إِذَا نُودِيَ بِالصَّلَاةِ

[5386] Hushaym narrated to us, saying: Juwaybir informed us from Al-Dahhak, who said: “When the sun declines on Friday, buying and selling become forbidden until the prayer is concluded.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا جُوَيْبُرٌ، عَنِ الضَّحَّاكِ، قَالَ: إِذَا زَالَتِ الشَّمْسُ مِنْ يَوْمِ الْجُمُعَةِ، فَقَدْ حَرُمَ الْبَيْعُ وَالشَّرَاءُ، حَتَّى تُؤْخَذِي الصَّلَاةُ

[5387] Hushaym narrated to us from Hajjaj, from ‘Ata’, and from some of his companions, from Al-Hasan, that they both said that.

حَدَّثَنَا هُشَيْمٌ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، وَعَنْ بَعْضِ أَصْحَابِهِ، عَنِ الْحَسَنِ، أَنَّهُمَا قَالَا ذَلِكَ

[5388] Hushaym narrated to us, saying: Abu al-Miqdam, a freed slave of Quraysh, informed us from Al-Qasim ibn Muhammad, that he bought something from a man on Friday. He met him after that and said: “Cancel the sale with me, for I think I bought what I bought from you after the sun had declined.”

[5389] Sufyan ibn ‘Uyaynah narrated to us from ‘Abd al-Karim, from Mujahid or someone else, who said: “Whoever sells something after the sun declines on Friday, his sale is rejected, for Allah forbade selling when the call for prayer on Friday is made.” Sufyan was in doubt.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو الْمِقْدَامُ، مَوْلَى لِفُرَيْشِ،
عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، أَنَّهُ اسْتَرَى مِنْ رَجُلٍ شَيْئًا يَوْمَ
الْجُمُعَةِ، فَلَقِيَهُ بَعْدَ ذَلِكَ، فَقَالَ: تَارِكُنِي الْبَيْعُ، فَإِنِّي
أَحْسَبُنِي اسْتَرَيْتُ مِنْكَ مَا اسْتَرَيْتُ بَعْدَ زَوَالِ الشَّمْسِ

حَدَّثَنَا سُفِينُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدِ،
أَوْ عَيْرِهِ، قَالَ: مَنْ بَاعَ شَيْئًا بَعْدَ زَوَالِ الشَّمْسِ يَوْمَ
الْجُمُعَةِ، فَإِنَّ بَيْعَهُ مَرْدُودٌ، فَإِنَّ اللَّهَ نَهَى عَنِ الْبَيْعِ إِذَا
نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ شَكَ سُفِينُ

[5390] Ibn ‘Ulayyah narrated to us from Burd, who said: I said to Al-Zuhri: “When does buying and selling become forbidden on Friday?” He said: “The Adhan used to be when the Imam came out. Then the Commander of the Faithful ‘Uthman introduced the third call (meaning the first Adhan), calling it at Al-Zawra’ so people would gather. So I see that buying and selling should be left at the call.”

[5391] Kathir ibn Hisham narrated to us from Ja‘far ibn Burqan, from Maymun, who said: “In Madinah, when the Mu‘adhin called the Adhan on Friday, they would call out in the markets: ‘Selling is forbidden, selling is forbidden.’”

[5392] Waki‘ narrated to us from Muhammad ibn Qays, from Al-Sha‘bi, regarding the hour that is hoped for on Friday. He said: “It is between when selling becomes forbidden until it becomes lawful.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ بُرْدٍ، قَالَ: فُلْتُ لِلزُّهْرِيِّ: مَنْ يَحْرُمُ الْبَيْعَ وَالشَّرَاءَ يَوْمَ الْجُمُعَةِ؟ فَقَالَ: كَانَ الْأَذَانُ عِنْدَ خُرُوجِ الْأَمَامِ، فَأَحَدَثَ أَمِيرُ الْمُؤْمِنِينَ عُثْمَانَ التَّأْدِينَةَ الْتَّالِيَّةَ، فَأَدَانَ عَلَى الزَّوْرَاءِ لِيَجْتَمِعَ النَّاسُ، فَارَى أَنْ يُنْرَكَ الشَّرَاءُ وَالْبَيْعُ عِنْدَ التَّأْدِينَةِ

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ مَيْمُونٍ، قَالَ: كَانَ بِالْمَدِينَةِ، إِذَا أَذَانَ الْمُؤْذِنُ يَوْمَ الْجُمُعَةِ يُنَادِي فِي الْأَسْوَاقِ حَرُمُ الْبَيْعُ، حَرُمُ الْبَيْعُ

حَدَّثَنَا وَكِيعُ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ السَّعْدِيِّ، فِي السَّاعَةِ الَّتِي تُرْجَى فِي الْجُمُعَةِ قَالَ: فِيمَا بَيْنَ أَنْ يَحْرُمَ الْبَيْعَ إِلَى أَنْ يَجْلَّ

[5393] Abu Bakr narrated to us, saying: Hushaym narrated to us, saying: Hisham informed us from Ibn Sirin, from Zayd ibn Thabit, that he went to Jumu'ah, but the people met him having already prayed. He said: So he turned to the mosque or to a house and prayed. It was said to him regarding that, and he said: "Indeed, he who is not ashamed before people is not ashamed before Allah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا هِشَامٌ، عَنْ ابْنِ سِيرِينَ، عَنْ زَيْدِ بْنِ ثَابِتٍ، أَنَّهُ رَأَى إِلَى الْجُمُعَةِ، فَإِذَا النَّاسُ قَدْ اسْتَقْبَلُوهُ، وَقَدْ صَلَّوْا قَالَ: فَمَا إِلَى الْمَسْجِدِ أَوْ إِلَى دَارٍ فَصَلَّى قَالَ: فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ: إِنَّهُ مَنْ لَا يَسْتَحْيِي مِنَ النَّاسِ لَا يَسْتَحْيِي مِنَ اللَّهِ

[5394] Hushaym narrated to us from Ibn 'Awn and Hajjaj ibn Abi 'Uthman, from Ibn Sirin, that he used to say: "If the people meet you on Friday having already prayed, proceed to the mosque. If you know what the Imam recited, recite it and pray."

حَدَّثَنَا هُشَيْمٌ، عَنْ ابْنِ عَوْنَى، وَحَاجَاجَ بْنِ أَبِي عُثْمَانَ، عَنْ ابْنِ سِيرِينَ، أَنَّهُ كَانَ يَقُولُ: إِذَا اسْتَقْبَلَكَ النَّاسُ يَوْمَ الْجُمُعَةِ وَقَدْ صَلَّوْا فَامْضِ إِلَى الْمَسْجِدِ فَإِنْ عَلِمْتَ مَا قَرَأَ بِهِ الْإِمَامُ، فَاقْرَأْ بِهِ وَصَلِّ

[5395] Ibn Idris narrated to us from Hisham, from Ibn Sirin, that Zayd ibn Thabit met the people returning from Jumu‘ah, so he turned to a house. It was mentioned to him, and he said: “He who is not ashamed before people is not ashamed before Allah.” He said: Al-Hasan and Ibn Sirin said: “He should proceed.”

حَدَّثَنَا أَبْنُ إِنْدَرِيسَ، عَنْ هِشَامٍ، عَنْ أَبْنِ سِيرِينَ، أَنَّ زَيْدَ بْنَ ثَابِتٍ، أَقْبَلَ النَّاسَ رَاجِعِينَ مِنَ الْجُمُعَةِ، فَمَأْتَى إِلَى دَارِ فَقِيلَ لَهُ، فَقَالَ: مَنْ لَا يَسْتَحِي مِنَ النَّاسِ لَا يَسْتَحِي مِنَ اللَّهِ قَالَ: وَقَالَ الْحَسَنُ، وَأَبْنُ سِيرِينَ: يَمْضِي

[5396] Abu Bakr narrated to us, saying: Abu Usamah narrated to us from Musa ibn Muslim, who said: I witnessed Ibrahim al-Taymi, Ibrahim al-Nakha‘i, Zirr, and Salamah ibn Kuhayl—he mentioned Zirr and Al-Taymi on a Friday—then they prayed Jumu‘ah as four rak‘ahs in their place, as they were in fear.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ مُوسَى بْنِ مُسْلِمٍ، قَالَ: شَهَدْتُ إِبْرَاهِيمَ التَّمِيميَّ، وَإِبْرَاهِيمَ النَّخْعَانيَّ وَزِرْرًا، وَسَلَمَةً بْنَ كُهَيْلٍ، فَذَكَرَ زِرْرَ وَالْتَّمِيميَّ فِي يَوْمِ جُمُعَةٍ، ثُمَّ صَلَّوَا الْجُمُعَةَ أَرْبَعًا فِي مَكَانِهِمْ وَكَانُوا خَائِفِينَ

[5397] Waki‘ narrated to us from Aflah, who said: A Mu‘adhin called Adhan while we were at Al-Rawha’ on a Friday. We came and they had already prayed, so Al-Qasim prayed but did not pray Jumu‘ah (congregation).

حَدَّثَنَا وَكِيعٌ، عَنْ أَفْلَحٍ، قَالَ: أَذْنَ مُؤَذِّنٌ وَنَحْنُ بِالرُّوحَاءِ فِي يَوْمِ جُمُعَةٍ، فَجِئْنَا وَقَدْ صَلَّوْا فَصَلَّى الْفَاسِمُ وَلَمْ يُجْمَعْ

[5398] Ghundar narrated to us from Ash‘ath, from Al-Hasan, regarding people who missed Jumu‘ah: “They pray six.”

حَدَّثَنَا غُنْدَرُ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، فِي قَوْمٍ فَاتَّهُمُ الْجُمُعَةُ قَالَ: يُصْلُونَ سِتًّا

[5399] ‘Abd al-Salam ibn Harb narrated to us from Al-Qasim ibn al-Walid, who said: ‘Ali said: “There is no congregation on Friday except with the Imam.”

حَدَّثَنَا عَبْدُ السَّلَامَ بْنُ حَرْبٍ، عَنِ الْقَاسِمِ بْنِ الْوَلِيدِ، قَالَ: قَالَ عَلِيُّ: لَا جَمَاعَةَ يَوْمَ جُمُعَةٍ إِلَّا مَعَ الْإِمَامِ

[5400] Zayd ibn al-Hubab narrated to us, saying: Jamil ibn ‘Ubayd al-Ta’i narrated to us, saying: “I saw Iyas ibn Mu‘awiyah, who was at that time the judge of Basra, come to Jumu‘ah and he missed it. So he stepped forward and led us in Zuhrah prayer, four rak‘ahs.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ: حَدَّثَنَا جَمِيلُ بْنُ عُبَيْدِ الطَّالِئِ، قَالَ: رَأَيْتُ إِيَّاسَ بْنَ مُعَاوِيَةَ، وَهُوَ يَوْمَئِذٍ قَاضِي الْبَصْرَةِ، جَاءَ إِلَى الْجُمُعَةِ، وَفَاتَتْهُ فَتَقَدَّمَ فَصَلَّى بِنَا الظَّهَرَ أَرْبَعَ رَكَعَاتٍ

[5401] Ibn Mahdī narrated to us, from Sufyān, from Al-Hasan ibn ‘Ubayd Allāh, who said: “Zirr and I came to the mosque on Friday, and we found that they had already prayed, so we prayed together.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، قَالَ: أَتَيْنَا الْمَسْجِدَ أَنَا وَزَرْ، يَوْمَ الْجُمُعَةِ، فَرَجَدْنَاهُمْ قَدْ صَلَّوْا فَصَلَّيْنَا جَمِيعًا

[5402] Abū Bakr narrated to us, saying: Sharīk narrated to us, from Mukhtār Abū Ghassān, from Abū Zabyān al-Janbī, who said: He said to me: “Friday prayer must be attended, even if crawling.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ مُخْتَارٍ أَبْيَعْسَانَ، عَنْ أَبِي طَبِيعَانَ الْجَنْبِيِّ، قَالَ: قَالَ لِي: ثُوَّأَ الْجُمُعَةُ وَأَنُوْ حَبْوَا

[5403] Ḥusayn ibn ‘Alī narrated to us, from Al-Ḥasan ibn al-Ḥurr, from Maymūn ibn Abī Shabīb, who said: “I intended to go to Friday prayer during the time of Al-Hajjāj. I got ready to go, then I said: ‘Should I go and pray behind this man?’ He said: So I said once: ‘I will go,’ and once: ‘I will not go.’ He said: Then my decision settled on going. He said: Then a caller called me from the side of the house: {O you who have believed, when [the adhan] is called for the prayer on the day of Jumu’ah, then proceed to the remembrance of Allah} [Al-Jumu’ah: 9]. He said: And once I sat writing a letter, and something occurred to me; if I wrote it in my letter, it would adorn my letter, but I would have lied. And if I left it out, there would be some ugliness in my letter, but I would have told the truth. So I said once: ‘I will write it,’ and once: ‘I will not write it.’ He said: Then my decision settled on leaving it, so I left it. He said: Then a caller called me from the side of the house: {Allah keeps firm those who believe, with the firm word, in worldly life

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنِ الْحَسَنِ بْنِ الْحُرَّ، عَنْ مَعْمُونَ بْنِ أَبِي شَبِيبٍ، قَالَ: "أَرَدْتُ الْجُمُعَةَ فِي زَمَنِ الْحَجَاجِ فَهَيَّأْتُ لِلَّذِهَابِ ثُمَّ قُلْتُ: إِنْ أَذْهَبْ أَصْلَ خَلْفَ هَذَا قَالَ: فَقُلْتُ مَرَّةً: أَذْهَبْ، وَمَرَّةً: لَا أَذْهَبْ، قَالَ: فَاجْتَمَعَ رَأْيِي عَلَى الدَّهَابِ، قَالَ: فَنَادَانِي مُنَادٍ مِنْ جَانِبِ الْبَيْتِ: {بِإِيمَانِهِ الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ قَالَ: "9: بِيَوْمِ الْجُمُعَةِ فَاسْعُوا إِلَى ذِكْرِ اللَّهِ} [الْجَمِيعَ] وَجَلَسْتُ مَرَّةً أَكْتُبُ كِتَابًا فَعَرَضَ لِي شَيْءٌ إِنْ أَنَا كَتَبْتُهُ فِي كِتَابِي زَيْنَ كِتَابِي، وَكُنْتُ قَدْ كَتَبْتُ، وَإِنْ أَنَا تَرَكْتُهُ كَانَ فِي كِتَابِي بَعْضُ الْفُبْحِ، وَكُنْتُ قَدْ صَدَقْتُ، فَقُلْتُ مَرَّةً: أَكْتُبْهُ، وَقُلْتُ مَرَّةً: لَا أَكْتُبْهُ"، قَالَ: "فَاجْمَعَ رَأْيِي عَلَى تَرْكِهِ فَتَرَكْتُهُ قَالَ: فَنَادَانِي مُنَادٍ مِنْ جَانِبِ الْبَيْتِ: {يُبَيِّنُ اللَّهُ الَّذِينَ آمَنُوا بِالْقُوْلِ الثَّالِثِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ} [إِبْرَاهِيمٌ 27]

[5404] Muḥammad ibn Fuḍayl narrated to us, from Abū Sinān, from ‘Abd Allāh ibn Abī al-Hudhayl, who said: They discussed Friday prayer during the time of Al-Mukhtār, so he said: “Come to it even if the water reaches the pebbles.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي سَيَّانٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْمُهَذِّلِ، قَالَ: تَذَكَّرُوا الْجُمُعَةَ زَمَانَ الْمُخْتَارِ
فَقَالَ: اتَّوْهَا وَإِنْ بَلَغَ الْمَاءُ الْحَصَى

[5405] Abū Bakr narrated to us, saying: Hushaym narrated to us, from ‘Abd al-Ḥamīd ibn Ja‘far, from his father, who said: “‘Abd Allāh ibn Rawāḥah used to come to Friday prayer walking, and when he returned, he would do as he wished; if he wished, walking, and if he wished, riding.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، يَأْتِي الْجُمُعَةَ مَاشِيًّا، فَإِذَا رَجَعَ كَيْفَ شَاءَ إِنْ شَاءَ مَاشِيًّا، وَإِنْ شَاءَ رَاكِبًا

[5406] Abū ‘Abd al-Raḥmān al-Muqrī narrated to us, from Sa‘īd ibn Abī Ayyūb, who said: Al-Walīd ibn Abī al-Walīd narrated to me, saying: “I saw Abū Hurayrah coming to Friday prayer from Dhu al-Hulayfah walking.”

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِيُّ، عَنْ سَعِيدِ بْنِ أَبِي أَيُوبَ، قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ أَبِي الْوَلِيدِ، قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ، يَأْتِي الْجُمُعَةَ مِنْ ذِي الْحُلَيْفَةِ مَاشِيًّا

[5407] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Ibrāhīm ibn Muḥājir, from Ibrāhīm, who said: “They used to dislike riding to Friday prayer and the two Eids.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَكْرُهُونَ الرُّكُوبَ إِلَى الْجُمُعَةِ وَالْعِيَادَةِ

[5408] Abū Bakr narrated to us, saying: Abū Khālid al-Āḥmar narrated to us, from Muḥammad ibn ‘Ajlān, from ‘Amr ibn Shu‘ayb, from his father, from his grandfather, who said: “The Messenger of Allah ﷺ forbade sitting in circles for conversation on Friday before the prayer.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرَ، عَنْ مُحَمَّدٍ بْنِ عَجْلَانَ، عَنْ عَمْرُو بْنِ شُعْبِينَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْحِلْقَةِ لِلْحِدِيثِ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ

[5409] Ibn Mubārak narrated to us, from Usāmah ibn Zayd, from Yūsuf ibn al-Sā’ib, from Al-Sā’ib, who said: “We used to sit in circles on Friday before the prayer.”

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ السَّائِبِ، عَنِ السَّائِبِ، قَالَ: كُنَّا نَتَحَلُّ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ

[5410] Ḥammād ibn Khālid narrated to us, from Mu‘āwiyah ibn Ṣalih, from Abū al-Zāhiriyah, who said: “I was with ‘Abd Allāh ibn Busr on Friday, and he kept talking to me until the Imam came out.”

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ، عَنْ مُعاوِيَةَ بْنِ صَالِحٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ بْنِ بُشْرٍ، يَوْمَ الْجُمُعَةِ فَمَا زَالَ يُحَدِّثُنِي حَتَّى خَرَجَ الْإِمَامُ

[5411] My grandfather Abū ‘Āmir al-‘Aqadī narrated to us, from Muḥammad ibn Hilāl, from his father, who said: “Abū Hurayrah used to talk to us on Friday until the Imam came out.”

حَدَّثَنَا جَدِّي أَبُو عَامِرٍ الْعَقَدِيُّ، عَنْ مُحَمَّدِ بْنِ هِلَالٍ،
عَنْ أَبِيهِ، قَالَ: كَانَ أَبُو هُرَيْرَةَ، يُحَدِّثُنَا يَوْمَ الْجُمُعَةِ
حَتَّى يَخْرُجَ الْإِمَامُ

[5412] Zayd ibn Ḥubāb narrated to us, saying: Al-Ḍahhāk ibn ‘Uthmān informed us, saying: Nāfi‘ informed me, from Ibnu ‘Umar, that he used to sit cross-legged and settle in his seat on Friday before the Imam came out.

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، قَالَ: أَخْبَرَنَا الضَّحَّاكُ بْنُ عُثْمَانَ،
قَالَ: أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَتَرَبَّعُ
وَيَسْتَوِي فِي مَجْلِسِهِ يَوْمَ الْجُمُعَةِ، قَبْلَ أَنْ يَخْرُجَ الْإِمَامُ

[5413] Ḥafṣ ibn Ghiyāth narrated to us, from Layth, from Tāwūs, who said: “Qunut on Friday is an innovation (Bid‘ah).”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، قَالَ:
الْقُنُوتُ يَوْمَ الْجُمُعَةِ بِدْعَةٌ

[5414] Abū Bakr narrated to us, saying: ‘Abd al-A’lā narrated to us, from Burd, from Makhūl, that he used to dislike Qunut on Friday.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ
مَكْحُولٍ، أَنَّهُ كَانَ يُكْرَهُ الْقُنُوتَ يَوْمَ الْجُمُعَةِ

[5415] Sharīk narrated to us, from ‘Ubayd Allāh ibn Yazīd, from Ibrāhīm, who said: “Qunut on Friday is an innovation (Bid‘ah).”

حَدَّثَنَا شَرِيكٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ إِبْرَاهِيمَ،
قَالَ: الْقُنُوتُ فِي الْجُمُعَةِ بِدْعَةٌ

[5416] Al-Faḍl ibn Dukayn narrated to us, from Sharīk, from Abū Ishaq, who said: “I prayed Friday prayer behind Al-Mughīrah ibn Shu‘bah and Al-Nu‘mān ibn Bashīr, and they did not perform Qunut.” And behind ‘Alī, so I said: “Did he perform Qunut with you?” He said: “No.”

حَدَّثَنَا أَفْضَلُ بْنُ دُكِينْ، عَنْ شَرِيكٍ، عَنْ أَبِي إِسْحَاقَ،
قَالَ: صَلَّيْتُ خَلْفَ الْمُغِيرَةِ بْنَ شُعْبَةَ، وَالْعُمَانِ بْنَ
بَشِيرٍ، الْجُمُعَةَ فَلَمْ يَقُولَا وَخَلْفَ عَلَيِّ فَقُلْتُ: أَفَنَّتِ بِكُمْ؟
قَالَ: لَا

[5417] Yaḥyā ibn Abī Bukayr narrated to us, saying: Abū Bukayr narrated to me, saying: My father narrated to me, saying: “I realized people before ‘Umar ibn ‘Abd al-‘Azīz performing Qunut on Friday. When it was the time of ‘Umar ibn ‘Abd al-‘Azīz, he abandoned Qunut on Friday.”

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكْرٍ، قَالَ: حَدَّثَنِي أَبُو بُكْرٍ، قَالَ:
حَدَّثَنِي أَبِي، قَالَ: أَذْرَكْتُ النَّاسَ قَبْلَ عُمَرَ بْنَ عَبْدِ
الْعَزِيزِ، يَقْتُلُونَ فِي الْجُمُعَةِ فَلَمَّا كَانَ زَمْنُ عُمَرَ بْنَ عَبْدِ
الْعَزِيزِ، تَرَكَ الْقُتُولَ فِي الْجُمُعَةِ

[5418] Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from Ash‘ath ibn Abī al-Sha‘thā’, from Nāfi‘, who said: “‘Abd Allāh ibn ‘Umar did not use to perform Qunut in Fajr or Friday prayer.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ زَائِدَةَ، عَنْ أَشْعَثَ بْنِ أَبِي
الشَّعَثَاءِ، عَنْ نَافِعٍ، قَالَ: لَمْ يَكُنْ عَبْدُ اللَّهِ بْنُ عُمَرَ،
يَقْتُلُ فِي الْفَجْرِ وَالْجُمُعَةِ

[5419] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Ibnu Jurayj, from ‘Atā’, from Ibnu ‘Umar, that it was recommended for the Imam to enter [his house] when he finished praying.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يُسْتَحْبِطُ لِلِّإِمَامِ إِذَا صَلَّى أَنْ يَدْخُلَ

[5420] Wakī‘ narrated to us, from Abū al-‘Umayis, from Muḥammad ibn ‘Amr, from ‘Atā’, from Ibnu ‘Abbās, that when he prayed Friday prayer, he would say the Taslīm and enter.

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي الْعُمَيْسِ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ كَانَ إِذَا صَلَّى الْجُمُعَةَ فَسَلَّمَ وَدَخَلَ

[5421] Abū Khālid al-Aḥmar narrated to us, from Muḥammad ibn Ishāq, from Nāfi‘, from Ibnu ‘Umar, who said: “The Messenger of Allah ﷺ used to pray the two rak‘ahs after Friday prayer in his house.”

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الرَّكْعَتَيْنِ بَعْدَ الْجُمُعَةِ فِي بَيْتِهِ

[5422] Abū Bakr narrated to us, saying: Abū Mu‘āwiyah narrated to us, from ‘Āsim, from Abū Qilābah, who said: “I prayed Friday prayer with him. When I finished my prayer, he took my hand, stood in my place, and made me stand in his place.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي قِلَابَةَ، قَالَ: صَلَّيْتُ مَعَهُ الْجُمُعَةَ فَلَمَّا قَضَيْتُ صَلَاتِي أَخَذَ بِيَدِي فَقَامَ فِي مَقَامِي وَأَقَامَنِي فِي مَقَامِهِ

[5423] Ghundar narrated to us, from Hishām al-Dastuwā’ī, from Yaḥyā ibn Abī Kathīr, who said: “I saw ‘Uqbah ibn ‘Abd al-Ghāfir and Ḥassān ibn Bilāl on Friday; when the Imam finished his prayer, they moved from their places.”

حَدَّثَنَا غُنْدَرُ، عَنْ هِشَامِ الدَّسْنُوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ: رَأَيْتُ عُقْبَةَ بْنَ عَبْدِ الْغَافِرِ، وَحَسَّانَ بْنَ بِلَالٍ، يَوْمَ الْجُمُعَةِ إِذَا قَضَى الْإِمَامُ صَلَاتَهُ، تَحَوَّلَا مِنْ مَقَامِهِمَا

[5424] Ghundar narrated to us, from ‘Imrān ibn Ḥudayr, who said: Dī‘āmah ibn Yazīd al-Ābirī narrated to me, that he prayed beside Abū Mijlaz on Friday. When the prayer was finished, he took my hand, made me stand in the place where he was, and he stood in my place.

حَدَّثَنَا غُنْدَرُ، عَنْ عِمْرَانَ بْنِ حُدَيْرٍ، قَالَ: حَدَّثَنِي دِعَامَةُ بْنُ يَزِيدَ الْغَابِرِيُّ، أَنَّهُ صَلَّى إِلَى جَنْبِ أَبِي مُجْلَزٍ، فِي الْجُمُعَةِ فَلَمَّا قُضِيَتِ الصَّلَاةُ أَخَذَ بِيَدِي، فَأَقَامَنِي فِي مَقَامِهِ الَّذِي كَانَ فِيهِ، وَقَامَ فِي مَقَامِي

[5425] Ibn Mahdī narrated to us, from Hammām, from Qatādah, from Ḥabīb, who said: “I prayed Friday prayer beside Ṣafwān ibn Muhriz, so he moved me to his place, and he moved to my place.”

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ هَمَّامٍ، عَنْ قَتَادَةَ، عَنْ حَبِيبٍ، قَالَ: صَلَّيْتُ إِلَى جَنْبِ صَفْوَانَ بْنِ مُحْرِزِ الْجُمُعَةِ، فَحَوَّلَنِي إِلَى مَكَانِهِ، وَتَحَوَّلَ فِي مَكَانِي

[5426] Abū Usāmah narrated to us, saying: ‘Abd al-Malik ibn Abī Sulaymān narrated to us, saying: ‘Aṭā’ narrated to us, saying: “I saw Ibn ‘Umar pray Friday prayer, then he moved aside from his place and prayed two light rak‘ahs, then he moved aside from that place and prayed four rak‘ahs that were longer than the previous two.”

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا عَبْدُ الْمَالِكِ بْنُ أَبِي سُلَيْمَانَ، قَالَ: حَدَّثَنَا عَطَاءُ، قَالَ: رَأَيْتُ أَبْنَ عُمَرَ صَلَّى الْجُمُعَةَ ثُمَّ تَنَحَّى مِنْ مَكَانِهِ، فَصَلَّى رَكْعَيْنِ فِيهِمَا خِفَةً ثُمَّ تَنَحَّى مِنْ مَكَانِهِ ذَلِكَ فَصَلَّى أَرْبَعًا هِيَ أَطْوُلُ مِنْ تَنَائِكَ

[5427] Ghundar narrated to us, from Ibn Jurayj, who said: ‘Umar ibn ‘Aṭā’ ibn Abī al-Khuwār informed me that Nāfi‘ ibn Jubayr sent him to Al-Sā’ib ibn Yazīd, the nephew of Namir, to ask him about something Mu‘awiyah had seen him do in prayer. He said: Yes, I prayed Friday prayer with him in the Maqṣūrah. When the Imam said the Taslīm, I stood up in my place and prayed. When he entered, he sent for me and said: Do not repeat what you did. If you pray Friday prayer, do not follow it with another prayer until you speak or go out, “for the Messenger of Allah ﷺ ordered us to do that: not to join a prayer with another prayer until one speaks or goes out.”

[5428] Abū Bakr narrated to us, saying: Wakī‘ ibn al-Jarrāḥ narrated to us, from Thawr, from Sulaymān ibn Mūsā, from ‘Amr ibn al-Āṣ, who said: “He used to dislike prayer at midday except on Friday.”

حَدَّثَنَا عُنْدُرٌ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءِ بْنِ أَبِي الْحُوَارِ، أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَرْسَلَهُ إِلَى السَّائِبِ بْنِ يَزِيدَ، ابْنِ أَخْتِ نَمِيرٍ يَسْأَلُهُ عَنْ شَيْءٍ رَأَهُ مِنْهُ مُعَاوِيَةُ، فِي الصَّلَاةِ، فَقَالَ: لَعَمْ، صَلَّيْتُ مَعَهُ الْجُمُعَةَ فِي الْمَقْصُورَةِ، فَلَمَّا سَلَّمَ الْإِمَامُ، قُمْتُ فِي مَقَامِي، فَصَلَّيْتُ فَلَمَّا دَخَلَ أَرْسَلَنِي، وَقَالَ: لَا تَعْدُ لِمَا فَعَلْتَ إِذَا صَلَّيْتَ الْجُمُعَةَ، فَلَا تَصِلُّهَا بِصَلَاةٍ حَتَّى تَكُونَ أَوْ تَخْرُجَ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَنَا بِذَلِكَ، أَنْ لَا نُؤْصَلَ صَلَاةً صَلَاةً حَتَّى يَتَكَلَّمَ أَوْ يَخْرُجَ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَاحِ، عَنْ ثُورِ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ عَمْرُو بْنِ الْعَاصِ، قَالَ: كَانَ يَكْرَهُ الصَّلَاةَ نِصْفَ النَّهَارِ إِلَّا يَوْمَ الْجُمُعَةِ

[5429] Hafṣ narrated to us, from Layth, from Ṭāwūs, who said: “Friday is all for prayer.”

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، قَالَ: يَوْمُ الْجُمُعَةِ صَلَاةً كُلُّهُ

[5430] ‘Alī ibn Mushir narrated to us, from Ash‘ath, from Al-Ḥakam, who said: “Prayer at midday is disliked except on Friday.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ أَشْعَثَ، عَنْ الْحَكَمِ، قَالَ: تُكْرَهُ الصَّلَاةُ نِصْفَ النَّهَارِ إِلَّا يَوْمُ الْجُمُعَةِ

[5431] Ghundar narrated to us, from Shu‘bah, who said: I asked Mu‘āwiyah ibn Qurrah about prayer before the sun reaches its zenith on Friday. He said: “He saw no harm in it.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ مُعاوِيَةَ بْنَ فَرَّةَ، عَنِ الصَّلَاةِ قَبْلَ أَنْ تَرْزُولَ الشَّمْسُ يَوْمَ الْجُمُعَةِ، فَلَمْ يَرَ بِهَا بَأْسًا

[5432] Muḥammad ibn Bishr narrated to us, from Mubārak, from Al-Ḥasan, who said: “Prayer at midday is disliked except on Friday.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مُبَارَكٍ، عَنِ الْحَسَنِ، قَالَ: تُكْرَهُ الصَّلَاةُ نِصْفَ النَّهَارِ إِلَّا يَوْمُ الْجُمُعَةِ

[5433] Sufyān ibn ‘Uyaynah narrated to us, from Ibn Ṭāwūs, from his father, who said: “Friday is all for prayer.”

حَدَّثَنَا سُفيَّانُ بْنُ عُيَيْنَةَ، عَنْ ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ، قَالَ: يَوْمُ الْجُمُعَةِ صَلَاةً كُلُّهُ

[5434] ‘Abd al-A’lā narrated to us, from Hishām, from Al-Hasan, who said: “There is no harm in praying on Friday at midday.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: لَا بَأْسَ بِالصَّلَاةِ يَوْمَ الْجُمُعَةِ نِصْفَ النَّهَارِ

[5435] Abū Bakr narrated to us, saying: Hushaym ibn Bashīr narrated to us, from Mansūr, from Al-Hasan, that he said: “The [first] call on Friday is the one when the Imam comes out; the one before that is an innovation.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ، عَنْ مَنْصُورٍ، عَنْ الْحَسَنِ، أَنَّهُ قَالَ: النَّدَاءُ الْأَوَّلُ يَوْمَ الْجُمُعَةِ الَّذِي يَكُونُ عِنْدَ خُرُوجِ الْإِمَامِ، وَالَّذِي قَبْلَ ذَلِكَ مُحْدَثٌ

[5436] Hushaym narrated to us, saying: A Shaykh from Quraysh informed us, from Nāfi‘, who said: I heard him narrating from Ibn ‘Umar, that he said: “The Adhan on Friday is the one when the Imam comes out; the one before that is an innovation.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا شَيْخٌ، مِنْ قُرَيْشٍ، عَنْ نَافِعٍ، قَالَ: سَمِعْتُهُ يُحَدِّثُ، عَنْ ابْنِ عُمَرَ، أَنَّهُ قَالَ: الْأَذَانُ يَوْمَ الْجُمُعَةِ الَّذِي يَكُونُ عِنْدَ خُرُوجِ الْإِمَامِ، وَالَّذِي قَبْلَ ذَلِكَ مُحْدَثٌ

[5437] Shabābah narrated to us, saying: Hishām ibn al-Ghāz narrated to us, from Nāfi‘, from Ibn ‘Umar, who said: “The first Adhan on Friday is an innovation.”

حَدَّثَنَا شَبَابَةُ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ الْغَازِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: الْأَذَانُ الْأَوَّلُ يَوْمَ الْجُمُعَةِ بِدْعَةٌ

[5438] Hushaym narrated to us, from Ash‘ath, from Al-Zuhri, who said: “The first one to introduce the first Adhan was ‘Uthmān, to alert the people of the markets.”

حَدَّثَنَا هُشَيْمٌ، عَنْ أَشْعَثَ، عَنِ الرُّهْبَرِيِّ، قَالَ: أَوَّلُ مِنْ أَحَدَثِ الْأَذَانِ الْأَوَّلُ عُثْمَانُ، لِيُؤَدِّيَ أَهْلَ الْأَسْوَاقِ

[5439] ‘Abbād ibn al-‘Awwām narrated to us, from Ismā‘il, from Al-Hasan, that he narrated to them: “The Adhan during the time of the Prophet ﷺ was when he came out, and when he finished the sermon, the Iqāmah was called.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ إِسْمَاعِيلَ، عَنِ الْحَسَنِ، أَنَّهُ حَدَّثُهُمْ أَنَّ الْأَذَانَ كَانَ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ، فَإِذَا فَرَغَ مِنْ الْخُطْبَةِ أُقِيمَتِ الصَّلَاةُ

[5440] Ibn ‘Ulayyah narrated to us, from Burd, from Al-Zuhri, who said: “The Adhan used to be when the Imam came out. Then the Commander of the Faithful, ‘Uthmān, introduced the third call at Al-Zawrā’ so that the people would gather.”

حَدَّثَنَا ابْنُ عُلَيَّهُ، عَنْ بُرْدٍ، عَنِ الرُّهْبَرِيِّ، قَالَ: كَانَ الْأَذَانُ عِنْدَ خُرُوجِ الْإِمَامِ، فَأَخْدَثَ أَمِيرُ الْمُؤْمِنِينَ عُثْمَانُ، التَّأْذِيْنَةُ التَّالِيَّةُ عَلَى الرَّوْرَاءِ لِيَجْتَمِعَ النَّاسُ

[5441] Wakī‘ narrated to us, saying: Hishām ibn al-Ghāz narrated to us, saying: I asked Nāfi‘, the freed slave of Ibn ‘Umar: “Is the first Adhan on Friday an innovation?” He said: Ibn ‘Umar said: “It is an innovation.”

حَدَّثَنَا وَكِبِيعٌ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ الْغَازِ، قَالَ: سَأَلْتُ نَافِعًا، مَوْلَى ابْنِ عُمَرَ، الْأَذَانَ الْأَوَّلَ يَوْمَ الْجُمُعَةِ بِدُعَةٍ؟ فَقَالَ: قَالَ ابْنُ عُمَرَ: بِدُعَةٍ

[5442] Abū Khālid al-Aḥmar narrated to us, from Ḥajjāj, from Abū Farwah, from Abū al-Aḥwaṣ, who said: “The Messenger of Allah ﷺ used to recite in the morning prayer on Friday ‘Alif Lām Mīm. The Revelation’ [Al-Sajdah] and a Surah from the Mufassal.”

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ أَبِي فَرْوَةَ،
عَنْ أَبِي الْأَحْوَاصِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي صَلَاةِ الْغَدَاءِ يَوْمَ الْجُمُعَةِ الْمَتَّنِزِيلِ،
وَسُورَةً مِنَ الْمُفَصَّلِ

[5443] Jarīr narrated to us, from Mughīrah, from Ibrāhīm, who said: “It was recommended to recite a Surah containing a prostration on Friday.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ
يُسْتَحِبُّ أَنْ يَقْرَأَ يَوْمَ الْجُمُعَةِ سُورَةً فِيهَا سَجْدَةً

[5444] Ibn Numayr narrated to us, from Sufyān, from Jābir, from Al-Sha‘bī, who said: “I never witnessed Ibn ‘Abbās reciting on Friday except ‘The Revelation’ [Al-Sajdah] and ‘Has there come’ [Al-Insan].”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ الشَّعْبِيِّ،
قَالَ: مَا شَهَدْتُ ابْنَ عَبَّاسَ، قَرَأً يَوْمَ الْجُمُعَةِ إِلَّا بِتَنْزِيلِ،
وَهُلْ أَتَى

[5445] Yazīd ibn Hārūn narrated to us, from Sharīk, from Abū Ishāq, from Sa‘īd ibn Jubayr, who said: “I never prayed the Friday morning prayer behind Ibn ‘Abbās except that he recited a Surah containing a prostration.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ شَرِيكٍ، عَنْ أَبِي إِسْحَاقَ،
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: مَا صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ،
يَوْمَ الْجُمُعَةِ الْغَدَاءَ، إِلَّا قَرَأً سُورَةً فِيهَا سَجْدَةً

[5446] Waki‘ narrated to us, from Ḥasan ibn Ṣalih, from his father, from ‘Uthmān ibn Abī Ṣafiyah, from ‘Alī, that he recited Surah Al-Hashr and Surah Al-Jumu‘ah in the morning prayer on Friday.

حَدَّثَنَا وَكِيعٌ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ أَبِيهِ، عَنْ عُثْمَانَ بْنِ أَبِي صَفِيفَةَ، عَنْ عَلَيِّ اتَّهَ قَرَأَ فِي الْفَجْرِ يَوْمَ الْجُمُعَةِ بِسُورَةِ الْحَشْرِ وَسُورَةِ الْجُمُعَةِ

[5447] Muḥammad ibn Abī ‘Adī narrated to us, from Ibn ‘Awn, who said: They used to recite a Surah containing a prostration on Friday. I asked Muḥammad, and he said: “I know of no harm in it.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنِ، قَالَ: كَانُوا يَقْرَءُونَ يَوْمَ الْجُمُعَةِ بِسُورَةٍ فِيهَا سَجْدَةً، فَسَأَلْتُ مُحَمَّدًا، قَالَ: لَا أَعْلَمُ بِهِ بِأَسَا

[5448] ‘Abdah narrated to us, from Sufyān, from Makhūl, from Muslim al-Baṭīn, from Sa‘id ibn Jubayr, from Ibn ‘Abbās, that the Prophet ﷺ used to recite in the morning prayer on Friday ‘Alif Lām Mīm. The Revelation’ [Al-Sajdah] and ‘Has there not come upon man a period of time’ [Al-Insan].

حَدَّثَنَا عَبْدَهُ، عَنْ سُفيَّانَ، عَنْ مَكْحُولٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ بِالْمَتْرِيلِ، وَهَلْ أَتَى عَلَى الْإِنْسَانِ حِينَ مِنَ الدَّهْرِ

[5449] Al-Faḍl ibn Dukayn narrated to us, saying: Zuhayr narrated to us, from Abū Ishaq, who said: “Ibrāhīm ibn ‘Abd al-Rahmān ibn ‘Awf led us in prayer while we were in Medina. I prayed the morning prayer behind him on Friday, and he recited ‘Alif Lām Mīm. The Revelation’ and ‘Has there not come upon man.’”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنَ، قَالَ: حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، قَالَ: أَمْنَا إِبْرَاهِيمَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَتَحْنُنُ بِالْمَدِينَةِ، فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الْفَجْرِ يَوْمَ الْجُمُعَةِ صَلَاةَ الْعَدَاءِ، فَقَرَأَ الْمُتَنَزِّلُ، وَهُنَّ أَئِمَّةُ الْإِنْسَانِ

[5450] Wakī‘ narrated to us, from Sufyān, from Sa‘īd ibn Ibrāhīm, from ‘Abd al-Rahmān ibn Hurmuz, from Abū Hurayrah, that the Prophet ﷺ used to recite in the morning prayer on Friday ‘Alif Lām Mīm. The Revelation’ and ‘Has there not come upon man.’

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَعِيدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الْفَجْرِ يَوْمَ الْجُمُعَةِ بِالْمُتَنَزِّلِ، وَهُنَّ أَئِمَّةُ الْإِنْسَانِ

[5451] Ibn Fuḍayl narrated to us, from Mughīrah, from Abū Ḥamzah al-A‘war, from Ibrāhīm, that he led them in the morning prayer on Friday and recited ‘Kāf Hā Yā ‘Ayn Ṣād’ [Maryam] to them.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ أَبِي حَمْزَةَ الْأَعْوَرِ، عَنْ إِبْرَاهِيمَ أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْجُمُعَةِ فِي الْفَجْرِ، فَقَرَأَ بِهِمْ كَهِيْعَصْ

[5452] Abū Muḥammad ‘Abd Allāh ibn Yūnus narrated to us, saying: Baqī ibn Makhlad Abū ‘Abd al-Rahmān (may Allah have mercy on him) narrated to us, saying: Abū Bakr narrated to us, saying: Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Ibrāhīm ibn Muḥammad al-Muntashir, from his father, from Ḥabīb ibn Sālim, from Al-Nu‘mān ibn Bashīr, that the Messenger of Allah ﷺ used to recite in the two Eids and Friday prayer: ‘Glorify the Name of your Lord, the Most High’ [Al-A’la] and ‘Has there come to you the report of the Overwhelming Event?’ [Al-Ghashiyah]. And if the two Eids coincided in one day, he would recite them in both.

حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا بَقِيُّ بْنُ مَخْلُدٍ أَبُو عَبْدِ الرَّحْمَنِ، رَحِمَهُ اللَّهُ قَالَ: ثَنَا أَبُو بَكْرٍ، قَالَ: ثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْمُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النَّعْمَانِ بْنِ بَشِيرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الْعِيَادَيْنِ، وَالْجُمُعَةِ بِسَبَّحَ اسْمَ رَبِّ الْأَعْلَى، وَهُلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ، وَإِذَا اجْتَمَعَ الْعِيَادَانِ فِي يَوْمٍ، قَرَأً بِهِمَا فِيهِمَا

[5453] Hātim ibn Ismā‘il narrated to us, from Ja‘far, from his father, from ‘Ubayd Allāh ibn Abī Rāfi‘, who said: Marwān appointed Abū Hurayrah as deputy over Medina and went out to Mecca. Abū Hurayrah led us in Friday prayer and recited Surah Al-Jumu‘ah in the first rak‘ah, and in the last one, ‘When the hypocrites come to you’ [Al-Munafiqun]. ‘Ubayd Allāh said: I caught up with Abū Hurayrah when he finished and said to him: “You recited two Surahs that ‘Alī used to recite in Kufa.” Abū Hurayrah said: “I heard the Messenger of Allah ﷺ reciting them.”

[5454] ‘Abdah narrated to us, from Sufyān, from Makhūl, from Muslim al-Baṭīn, from Sa‘id ibn Jubayr, from Ibn ‘Abbās, that the Prophet ﷺ used to recite Surah Al-Jumu‘ah and ‘When the hypocrites come to you’ in Friday prayer.

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، قَالَ: اسْتَخْلَفَ مَرْوَانُ أَبَا هُرَيْرَةَ عَلَى الْمَدِينَةِ، وَخَرَجَ إِلَى مَكَّةَ، فَصَلَّى بِنًا أَبْوَا هُرَيْرَةَ الْجُمُعَةَ، فَقَرَأَ بِسُورَةِ الْجُمُعَةِ فِي السَّجْدَةِ الْأُولَى، وَفِي الْآخِرَةِ إِذَا جَاءَكُمُ الْمُنَافِقُونَ، فَقَالَ عُبَيْدُ اللَّهِ: فَأَذْرَكْتُ أَبَا هُرَيْرَةَ حِينَ انْصَرَفَ، فَقَلَّ لَهُ: إِنَّكَ قَرَأْتَ بِسُورَتَيْنِ كَانَ عَلَيْهِ يَغْرُبُ بِهِمَا فِي الْكُوفَةِ، فَقَالَ أَبُو هُرَيْرَةَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ بِهِمَا

حَدَّثَنَا عَبْدُهُ، عَنْ سُفِيَّانَ، عَنْ مَكْحُولٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الْجُمُعَةِ بِسُورَةِ الْجُمُعَةِ، وَإِذَا جَاءَكُمُ الْمُنَافِقُونَ

[5455] Ya'lā narrated to us, from Mis'ar, from Ma'bad ibn Khālid, from Zayd ibn 'Uqbah, from Samurah, who said: "The Prophet ﷺ used to recite 'Glorify the Name of your Lord, the Most High' and 'Has there come to you the report of the Overwhelming Event?' in Friday prayer."

حَدَّثَنَا يَعْلَى، عَنْ مَسْعُرٍ، عَنْ مَعْبِدِ بْنِ خَالِدٍ، عَنْ زَيْدِ
بْنِ عُقْبَةَ، عَنْ سَمْرَةَ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقْرَأُ فِي الْجُمُعَةِ بِسَبَّحِ اسْمَ رَبِّ الْأَعْلَى، وَهَذِ
أَثَابَ حَدِيثُ الْغَاشِيَةِ

[5456] Jarīr narrated to us, from Manṣūr, from Ibrāhīm, from Al-Hakam, from some people of Medina—I think Abū Ja'far was among them—who said: "He used to recite Surah Al-Jumu'ah and Al-Munafiqun in Friday prayer. As for Surah Al-Jumu'ah, he gives glad tidings to the believers with it and incites them, and as for Surah Al-Munafiqun, he makes the hypocrites despair with it and reprimands them."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْحَكَمِ،
عَنْ أَنَّاسٍ مِنْ أَهْلِ الْمَدِينَةِ، أَرَى فِيهِمْ أَبَا جَعْفَرٍ، قَالَ:
كَانَ يَقْرَأُ فِي الْجُمُعَةِ بِسُورَةِ الْجُمُعَةِ، وَالْمُنَافِقُونَ، فَأَمَّا
سُورَةُ الْجُمُعَةِ، فَيُبَشِّرُ بِهَا الْمُؤْمِنِينَ وَيُحَرِّضُهُمْ، وَأَمَّا
سُورَةُ الْمُنَافِقِينَ، فَيُؤَيِّسُ بِهَا الْمُنَافِقِينَ وَيُوَحِّذُهُمْ بِهَا

[5457] ‘Abdah and Waki‘ narrated to us, from Mis‘ar, from ‘Umar ibn Sa‘id, who said: “I prayed Friday prayer behind Abū Mūsā, and he recited ‘Glorify the Name of your Lord, the Most High’ and ‘Has there come to you the report of the Overwhelming Event?’”

حَدَّثَنَا عَبْدُهُ، وَوَكِيْعُ، عَنْ مِسْعَرٍ، عَنْ عُمَرَ بْنَ سَعِيدٍ، قَالَ: صَلَّيْتُ خَلْفَ أَبِي مُوسَى الْجُمُعَةَ، فَقَرَأَ بِسَبَّحِ اسْمَ رَبِّكَ الْأَعْلَى، وَهُنَّ أَنَّا كَحَدِيثُ الْغَاشِيَةِ

[5458] Ismā‘il ibn ‘Ayyāsh narrated to us, from Muḥammad ibn ‘Ajlān, who said: “I prayed Friday prayer behind ‘Umar ibn ‘Abd al-‘Azīz and Abū Bakr ibn ‘Amr. He recited Surah Al-Jumu‘ah in the first rak‘ah, and ‘Glorify the Name of your Lord, the Most High’ in the second rak‘ah.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، قَالَ: صَلَّيْتُ خَلْفَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، وَأَبِي بَكْرِ بْنِ عَمْرُو الْجُمُعَةَ، فَقَرَأَ فِي الرَّكْعَةِ الْأُولَى بِسُورَةِ الْجُمُعَةِ، وَفِي الرَّكْعَةِ الثَّانِيَةِ بِسَبَّحِ اسْمِ رَبِّكَ الْأَعْلَى

[5459] Ghundar narrated to us, from Ash‘ath, from Al-Hasan, regarding recitation on Friday. He said: “The Imam recites whatever he wishes.”

حَدَّثَنَا غُنْدَرُ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، فِي الْقِرَاءَةِ يَوْمَ الْجُمُعَةِ، قَالَ: يَقْرَأُ الْإِمَامُ بِمَا شَاءَ

[5460] Abū Bakr narrated to us, saying: Hushaym ibn Bashīr and ‘Abd Allāh ibn Idrīs narrated to us, from Huṣayn, from Al-Sha‘bī, from ‘Awf ibn Ḥuḍayrah, regarding the hour that is hoped for on Friday: “It is between the time the Imam comes out until the prayer is finished.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَأْ هُشَيْمُ بْنُ بَشِيرٍ، وَعَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عَوْفِ بْنِ حُضَيْرَةَ، فِي السَّاعَةِ الَّتِي تُرْجَى عَنِ الْجُمُعَةِ مَا بَيْنَ خُرُوجِ الْإِمَامِ، إِلَى أَنْ تُقْضَى الصَّلَاةُ

[5461] Hushaym narrated to us, saying: Ḥajjāj informed us, from ‘Aṭā’, from ‘Abd Allāh ibn Salām, who said: “It is between ‘Aṣr until the sun sets.”

حَدَّثَنَا هُشَيْمُ، قَالَ: أَخْبَرَنَا حَاجَّ، عَنْ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ، قَالَ: مَا بَيْنَ الْعَصْرِ إِلَى أَنْ تَغْرُبَ الشَّمْسُ

[5462] ‘Alī ibn Hāshim narrated to us, from Ibñ Abī Laylā, from ‘Aṭā’, from Ibñ ‘Abbās and Abū Hurayrah, who said: “The hour mentioned on Friday is between ‘Aṣr until the sun sets.”

حَدَّثَنَا عَلَيُّ بْنُ هَاشِمٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، وَأَبِي هُرَيْرَةَ، قَالَا: السَّاعَةُ الَّتِي تُذَكَّرُ فِي الْجُمُعَةِ، مَا بَيْنَ الْعَصْرِ إِلَى أَنْ تَغْرُبَ الشَّمْسُ

[5463] Hushaym narrated to us, from Ibñ Abī Laylā, from ‘Aṭā’, from Abū Hurayrah, similar to it.

حَدَّثَنَا هُشَيْمُ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، مِثْلُهُ

[5464] Hushaym narrated to us, from Mughīrah, from Wāsil, from Abū Burdah, who said: I was with Ibn ‘Umar, and he was asked about the hour on Friday. I said: “It is the hour that Allah chose for, or in which is, the prayer.” He said: “He wiped my head, blessed me, and was pleased with what I said.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ وَاصِلٍ، عَنْ أَبِي بُرْدَةَ، قَالَ: كُنْتُ عِنْدَ ابْنِ عُمَرَ، فَسُئِلَ عَنِ السَّاعَةِ الَّتِي فِي الْجُمُعَةِ، فَقُلْتُ: هِيَ السَّاعَةُ الَّتِي اخْتَارَ اللَّهُ لَهَا أَوْ فِيهَا الصَّلَاةَ، قَالَ: فَمَسَحَ رَأْسِي، وَبَارَكَ عَلَيَّ، وَأَعْجَبَهُ مَا قُلْتُ

[5465] Wakī‘ narrated to us, from Sufyān, from Abū Ishāq, from Abū Burdah, who said: “It is when the Imam comes out.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِينَىَّ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ، قَالَ: هِيَ عِنْدَ خُرُوجِ الْإِمَامِ

[5466] Zayd ibn Ḥubāb narrated to us, saying: Mu‘āwiyah ibn Shālih narrated to us, saying: Mūsā ibn Yazīd ibn Mawhab Abū ‘Abd al-Raḥmān al-Umlūkī narrated to us, from Abū Umāmah, who said: “I hope that the hour on Friday is one of these hours: when the Mu‘adhdhin calls the Adhan, or when the Imam is on the pulpit, or at the time of Iqāmah.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، قَالَ: حَدَّثَنَا مُعاوِيَةُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا مُوسَى بْنُ يَزِيدَ بْنُ مَوْهَبٍ أَبُو عَبْدِ الرَّحْمَنِ الْأَمْلُوكِيُّ، عَنْ أَبِي أَمَامَةَ قَالَ: “إِنِّي لَأَرْجُو أَنْ تَكُونَ السَّاعَةُ الَّتِي فِي الْجُمُعَةِ إِحْدَى هَذِهِ السَّاعَاتِ: إِذَا أَذَنَ الْمَوْدُنُ، أَوْ الْإِمَامُ عَلَى الْمِنْبَرِ، أَوْ عِنْدَ الْإِقَامَةِ

[5467] Hushaym narrated to us, saying: Manṣūr informed us, from Al-Ḥasan, that he used to say: “It is at the decline of the sun (Zawal), at the time of prayer.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مَنْصُورٌ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ: هِيَ عِنْدَ زَوَالِ الشَّمْسِ، فِي وَقْتِ الصَّلَاةِ

[5468] Wakī‘ narrated to us, from Muḥammad ibn Qays, from Al-Sha‘bī, who said: “It is between the time selling becomes forbidden until it becomes permissible.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنِ الشَّعْبِيِّ، قَالَ: هِيَ مَا بَيْنَ أَنْ يَحْرُمَ الْبَيْعَ، إِلَى أَنْ يَجْلِلَ

[5469] Wakī‘ narrated to us, from Al-Rabī‘, from Qays ibn Sa‘d, from Mujāhid, who said: “It is after ‘Aṣr.”

حَدَّثَنَا وَكِيعٌ، عَنِ الرَّبِيعِ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ مُجَاهِدٍ، قَالَ: هِيَ بَعْدَ الْعَصْرِ

[5470] Mu‘āwiyah ibn Hishām narrated to us, saying: Sulaymān ibn Qarm narrated to us, from Abū Ḥabīb, from Nubal, from Salāmah bint Aq‘ā, who said: I was with ‘Ā’ishah among some women, and I heard her say: “Friday is like the Day of ‘Arafah, and in it is an hour when the door of mercy is opened.” We said: “Which hour is it?” She said: “When the caller calls for the prayer.”

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ قَرْمَ، عَنْ أَبِي حَبِيبٍ، عَنْ ثُبَّلٍ، عَنْ سَلَامَةَ بِنْتِ أَفْعَاءَ، قَالَتْ: كُنْتُ عِنْدَ عَائِشَةَ، فِي نِسْوَةٍ فَسِمِعْنَاهَا تَقُولُ: إِنَّ يَوْمَ الْجُمُعَةِ مِثْلُ يَوْمِ عَرَفَةَ، وَإِنَّ فِيهِ لَسَاعَةً يُفْتَحُ فِيهَا بَابُ الرَّحْمَةِ فَقُلْنَا: أَيُّ سَاعَةٍ هِيَ؟ فَقَالَتْ: حِينَ يُنَادِي الْمُنَادِي بِالصَّلَاةِ

[5471] ‘Abīdah ibn Ḥumayd narrated to us, from Sinān ibn Ḥabīb, from Nubal bint Badr, from Salāmah bint Aq‘ā, from ‘Ā’ishah, who said: “Friday is like the Day of ‘Arafah; the doors of mercy are opened in it, and in it is an hour when no servant asks Allah for something but He gives it to him.” It was said: “And which hour is it?” She said: “When the Mu’adhdhin calls for the morning prayer (Ghadāh).”

حَدَّثَنَا عَبِيْدَةُ بْنُ حُمَيْدٍ، عَنْ سِنَانَ بْنَ حَبِيبٍ، عَنْ ثُبَّلِ بْنِ ثُبَّلٍ بْنِ بَدْرٍ، عَنْ سَلَامَةَ بْنِ أَقْعَادَ، عَنْ عَائِشَةَ، قَالَتْ: إِنَّ يَوْمَ الْجُمُعَةِ مِثْلُ يَوْمِ عَرَفَةَ، تُفْتَحُ فِيهِ أَبْوَابُ الرَّحْمَةِ، وَفِيهِ سَاعَةٌ لَا يَسْأَلُ اللَّهَ الْعَبْدُ شَيْئًا إِلَّا أُعْطَاهُ قَبْلَهُ وَأَيَّهُ سَاعَةٌ؟ قَالَتْ: إِذَا أَذَنَ الْمُؤْذِنُ لِصَلَاةِ الْغَدَاءِ

[5472] Aḥmad ibn Ishāq narrated to us, from Wuhayb, from Ibn Ṭāwūs, from his father, who said: “The hour that is hoped for on Friday is after ‘Aṣr.”

حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ، عَنْ وُهَيْبٍ، عَنْ ابْنِ طَلْوُسٍ، عَنْ أَبِيهِ، قَالَ: إِنَّ السَّاعَةَ الَّتِي تُرْجَى فِي الْجُمُعَةِ، بَعْدَ الْعَصْرِ

[5473] Abū Bakr narrated to us, saying: Hushaym narrated to us, from Yūnus and Manṣūr, from Al-Hasan, who said: While the Prophet ﷺ was delivering a sermon, a man came stepping over the necks of people on Friday until he sat near the Prophet ﷺ. When he finished his prayer, the Prophet ﷺ said to him: “O so-and-so, did you not attend the Friday prayer?” He said: “O Messenger of Allah, did you not see me?” He said: “I saw you; you came late and caused harm.”

[5474] Wakī‘ ibn al-Jarrāḥ narrated to us, from Al-Awzā‘ī, from Mūsā ibn Sulaymān, from Al-Qāsim ibn Mukhaymirah, who said: “The likeness of the one who steps over the necks of people on Friday while the Imam is delivering the sermon is like the one who raises his feet in the Fire and places them in the Fire.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: تَأْهِلُونَمِنْ يُؤْتَنَ، وَمَنْصُورٌ، عَنِ الْحَسَنِ، قَالَ: بَيْنَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ، إِذْ جَاءَ رَجُلٌ يَتَخَطَّى رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ، حَتَّى جَلَسَ قَرِيبًا مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا قَضَى صَلَاتَهُ، قَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا فُلَانُ، أَمَا جَمَعْتَ؟ قَالَ: يَا رَسُولَ اللَّهِ، أَمَا رَأَيْتَنِي، قَالَ: فَدُرِّيْتُكَ آنِيْتَ وَآدَيْتَ

حَدَّثَنَا وَكِيعُ بْنُ الْجَرَاحِ، عَنِ الْأَوْزَاعِيِّ، عَنْ مُوسَى بْنِ سُلَيْمَانَ، عَنِ الْفَالِسِ بْنِ مُخَيْرَةَ، قَالَ: مَثَلُ الَّذِي يَتَخَطَّى رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، كَالرَّافِعِ قَدَمَيْهِ فِي النَّارِ، وَوَاضِعَهُمَا فِي النَّارِ

[5475] Abū Usāmah narrated to us, from ‘Abd Allāh ibn al-Walīd, who said: ‘Uthmān ibn ‘Abd Allāh ibn Mawhab narrated to me, saying: Sa‘īd ibn al-Musayyib said: “To pray Friday prayer in Al-Ḥarrah [stony ground outside] is dearer to me than stepping over [people's necks].”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ، قَالَ: حَدَّثَنِي
عُثْمَانُ بْنُ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، قَالَ: قَالَ سَعِيدُ بْنُ
الْمُسَيَّبٍ: لَأَنَّ أَصَلَّى الْجُمُعَةَ بِالْحَرَّةِ، أَحَبُّ إِلَيَّ مِنَ
الثَّخْطِي

[5476] Abū Usāmah narrated to us, from ‘Abd Allāh ibn al-Walīd, from ‘Ubayd ibn al-Ḥasan, who said: “I saw ‘Urwah ibn al-Mughīrah coming to Friday prayer. When he reached [the end of the crowd], he stood, meaning he did not step over.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ، عَنْ عُبَيْدِ بْنِ
الْحَسَنِ، قَالَ: رَأَيْتُ عُرْوَةَ بْنَ الْمُغَيْرَةَ جَاءَ إِلَى
الْجُمُعَةِ، فَلَمَّا انْتَهَى قَامَ، يَعْنِي وَلَمْ يَتَخَطَّ

[5477] Ibn ‘Ulayyah narrated to us, from Ib n ‘Awn, who said: Muḥammad said: “They say that Muḥammad steps over the necks of people on Friday. I do not step over; rather, I come and stand, and a man recognizes me and makes room for me.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ ابْنِ عَوْنِ، قَالَ: قَالَ مُحَمَّدٌ: "إِنَّهُمْ
يَقُولُونَ: إِنَّ مُحَمَّدًا يَتَخَطَّى رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ،
وَلَسْتُ أَتَخَطَّى، إِنَّمَا أَحِيءُ فَلَقُومُ، فَيَعْرِفُنِي الرَّاجُلُ،
فَيُوَسِّعُ لِي

[5478] Al-Faḍl ibn Dukayn narrated to us, from Humayd al-Asamm, from Abū Qays, who said: “‘Abd Allāh ibn Mas‘ūd entered the mosque on Friday wearing beautiful white clothes. He saw a place with space, so he sat and did not step over [people].”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنَ، عَنْ حُمَيْدِ الْأَصْمَمِ، عَنْ أَبِي فَيْسِ، قَالَ: دَخَلَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ الْمَسْجِدَ يَوْمَ جُمُعَةٍ، وَعَلَيْهِ ثِيابٌ بِيَضْنِ حِسَانٍ، فَرَأَى مَكَانًا فِيهِ سَعَةً، فَجَلَسَ وَلَمْ يَتَحَطَّ

[5479] Ḥafṣ ibn Ghiyāth narrated to us, from ‘Amr, from Al-Ḥasan, who said: “There is no harm in stepping over people's necks if there is space in the mosque.”

حَدَّثَنَا حَصْنُ بْنُ غِيَاثٍ، عَنْ عَمْرٍو، عَنِ الْحَسَنِ، قَالَ: لَا بَأْسَ أَنْ يَتَحَطَّ رِقَابَ النَّاسِ، إِذَا كَانَ فِي الْمَسْجِدِ سَعَةً

[5480] Wakī‘ narrated to us, from Ismā‘il ibn Abī Khālid, who said: “I saw Shurayḥ coming on Friday while the Imam was delivering the sermon, and he sat down, meaning he did not step over.”

حَدَّثَنَا وَكِبْعُ، عَنْ إِسْمَاعِيلِ بْنِ أَبِي خَالِدٍ، قَالَ: رَأَيْتُ شُرَيْحًا، جَاءَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، فَجَلَسَ، يَعْنِي وَلَمْ يَتَحَطَّ

[5481] Wakī‘ narrated to us, from Sufyān, from Ḥammād, from ‘Umar ibn ‘Aṭiyyah, from Salmān, who said: “Beware of stepping over people's necks on Friday, and sit where the Friday [prayer line] reaches you.”

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ حَمَادٍ، عَنْ عُمَرَ بْنِ عَطِيَّةَ، عَنْ سَلْمَانَ، قَالَ: إِيَاكَ وَتَحَطُّ رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ، وَاجْلِسْ حَيْثُ تَبْلُغُكَ الْجُمُعَةُ

[5482] Waki‘ and Al-Faḍl narrated to us, from Sufyān, from Ṣalih, the freed slave of Al-Taw’amah, who said: I heard Abū Hurayrah say: “To pray in Al-Harrah is dearer to me than stepping over people's necks on Friday.”

حَدَّثَنَا وَكِبْرٌ، وَالْفَضْلُ، عَنْ سُعْدِيَّانَ، عَنْ صَالِحٍ، مَوْلَى التَّوَّامَةِ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: لَأَنَّ أَصْلَى بِالْحَرَّةِ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَنْخَطَّ رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ

[5483] Waki‘ narrated to us, from Juwayriyah ibn Asmā’, from Khawwāt ibn Bukayr, from Ka'b, who said: “To leave Friday prayer is dearer to me than stepping over people's necks.”

حَدَّثَنَا وَكِبْرٌ، عَنْ جُوَيْرِيَّةَ بْنِ أَسْمَاءَ، عَنْ حَوَّاتِ بْنِ بُكَيْرٍ، عَنْ كَعْبٍ، قَالَ: لَأَنْ أَذَعَ الْجُمُعَةَ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَنْخَطَّ رِقَابَ النَّاسِ

[5484] Abū Bakr narrated to us, saying: Ibn ‘Ulayyah narrated to us, from Ibn ‘Awn, from Muḥammad, who said: “One of the princes prolonged the sermon, so I leaned on my hands until I made them bleed. Then I stood up, was struck by whips, proceeded, and went out.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ ابْنِ عَوْنَ، عَنْ مُحَمَّدٍ، قَالَ: أَطَالَ بَعْضُ الْأَمْرَاءِ الْخُطْبَةَ، فَاتَّكَبْتُ يَدَيَ حَتَّى أَدْمَيْتُهَا، ثُمَّ قُمْتُ وَأَخْتَنَتِي السَّيَاطِ، فَمَضَيْتُ فَخَرَجْتُ

[5485] Ibn ‘Ulayyah narrated to us, from Sawwār, from ‘Abd al-Wāhid ibn Sabrah, that Sālim narrated to Al-Qāsim ibn Muḥammad, saying: “When the governor came to us, Friday came and he led us. He kept delivering the sermon and reading letters until the time for Friday prayer passed, and he did not come down to pray. Al-Qāsim said to him: ‘Did you not stand up and pray?’ He said: ‘No, by Allah, I feared it would be said: A man from the family of ‘Umar [caused division].’ He said: ‘Did you not pray sitting?’ He said: ‘No.’ He said: ‘Did you not gesture?’ He said: ‘No.’ He said: ‘Then he kept delivering the sermon and reading until the time of ‘Aṣr passed.’ Al-Qāsim said to him: ‘Did you not stand up and pray?’ He said: ‘No.’ He said: ‘Did you not pray sitting?’ He said: ‘No.’ He said: ‘Did you not gesture?’ He said: ‘No.’”

حَدَّثَنَا أَبْنُ عُلَيَّهُ، عَنْ سَوَارٍ، عَنْ عَبْدِ الْوَاحِدِ بْنِ سَبْرَةَ، أَنَّ سَالِمًا، حَدَّثَ الْقَاسِمَ بْنَ مُحَمَّدٍ، قَالَ: "لَمَّا قَدِمَ عَلَيْنَا الْأَمِيرُ جَاءَتِ الْجُمُعَةُ فَجَمَعَ إِنَّا، فَمَا زَالَ يَخْطُبُ وَيَقُرَأُ الْكُتُبَ حَتَّى مَضَى وَقْتُ الْجُمُعَةِ، وَلَمْ يَنْزِلْ يُصْلِي، فَقَالَ لَهُ الْقَاسِمُ: فَمَا قُمْتَ فَصَلَّيْتَ؟ قَالَ: "لَا، وَاللَّهِ خَشِيتُ أَنْ يُقَالَ: رَجُلٌ مِنْ آلِ عُمَرَ" قَالَ: فَمَا صَلَّيْتَ قَاعِدًا؟ قَالَ: لَا قَالَ: فَمَا أَوْمَاتَ؟ قَالَ: لَا قَالَ: ثُمَّ مَا زَالَ يَخْطُبُ وَيَقُرَأُ، حَتَّى مَضَى وَقْتُ الْعَصْرِ قَالَ لَهُ الْقَاسِمُ: فَمَا قُمْتَ صَلَّيْتَ؟ قَالَ: لَا قَالَ: فَمَا صَلَّيْتَ قَاعِدًا؟ قَالَ: لَا قَالَ: فَمَا أَوْمَاتَ؟ قَالَ: لَا

[5486] Ḥumayd ibn ‘Abd al-Raḥmān narrated to us, from Ḥasan ibn Ṣalīḥ, from Ibrāhīm ibn al-Muhājir, from Abū Bakr ibn ‘Amr ibn ‘Utbah al-Zuhrī, who said: “Al-Hajjāj delayed the Friday prayer. When Abū Juḥayfah prayed it with him, he stood up and joined it with two rak‘ahs, then said: ‘O Abū Bakr, I call you to witness that it is ‘Asr.’”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ أَبِي بَكْرٍ بْنِ عَمْرُو بْنِ عُثْنَةَ الرُّهْرِيِّ، قَالَ: “أَخَرَ الْحَجَاجُ، الْجُمُعَةَ، فَلَمَّا صَلَّاهَا مَعَهُ أَبُو جُحَيْفَةَ، ثُمَّ قَامَ، فَوَصَّلَهَا بِرَكْعَتَيْنِ، ثُمَّ قَالَ: يَا أَبَا بَكْرٍ، أُشْهِدُكَ أَنَّهَا الْعَصْرُ

[5487] Ḥumayd ibn ‘Abd al-Raḥmān narrated to us, from Ḥasan, from Ibrāhīm ibn al-Muhājir, who said: “Al-Hajjāj used to delay the Friday prayer. So I, Ibrāhīm, and Sa‘īd ibn Jubayr prayed Zuhra, then we talked while he was delivering the sermon, then we prayed with them and made it voluntary (Nāfilah).”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، قَالَ: كَانَ الْحَجَاجُ يُؤَخِّرُ الْجُمُعَةَ، فَكُنْتُ أَنَا أَصْلَى وَإِبْرَاهِيمَ وَسَعِيدَ بْنَ جُبَيْرٍ، فَصَلَّيْنَا الظُّهُرَ، ثُمَّ نَحَّثَ وَهُوَ يَخْطُبُ، ثُمَّ نَصَلَى مَعَهُمْ، ثُمَّ نَجْعَلُهَا نَافِلَةً

[5488] Ibn Fuḍayl narrated to us, from Al-A‘mash, from Muslim, who said: I used to sit with Masrūq and Abū ‘Ubaydah during the time of Ziyād. “When the time for prayer entered, they would stand up and pray, then sit. Then when the Mu‘adhdhin called the Adhan and the Imam came out, they stood up and prayed with him. And they would do the same for ‘Aṣr.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، قَالَ: كُنْتُ أَجْلِسُ مَعَ مَسْرُوقٍ، وَأَبِي عُبَيْدَةَ، زَمَنَ زِيَادٍ فَإِذَا دَخَلَ وَقْتُ الصَّلَاةِ قَامَا فَصَلَّى، ثُمَّ يَجْلِسَانِ، حَتَّى إِذَا أَذَنَ الْمُؤَذِّنُ وَخَرَجَ الْإِمَامُ، قَامَا فَصَلَّى مَعَهُ، وَيَفْعَلُانِ فِي الْعَصْرِ

[5489] Wakī‘ narrated to us, from Sufyān, from Abū Hāshim, that Al-Ḥajjāj delayed the prayer, so Abū Wā'il gestured [praying] while he was sitting.

حَدَّثَنَا وَكِيعٌ، عَنْ سُقِيَّاً، عَنْ أَبِي هَاشِمٍ أَنَّ الْحَاجَاجَ أَخْرَى الصَّلَاةَ قَأْوِمًا أَبُو وَائِلٍ، وَهُوَ جَالِسٌ

[5490] ‘Abd al-Wahhāb al-Thaqafī narrated to us, from ‘Abd Allāh ibn ‘Uthmān ibn Khaytham, from Al-Qāsim ibn ‘Abd al-Rahmān, from his father, that Al-Walīd ibn ‘Uqbah delayed the prayer in Kufa while I was sitting with my father in the mosque. ‘Abd Allāh stood up and called the Adhan (or Iqamah) for prayer and led the people in prayer. Al-Walīd ibn ‘Uqbah sent to him: “What drove you to do what you did? Did an order come to you from the Commander of the Faithful concerning us, so we must hear and obey? Or did you innovate what you did today?” He said: “No order came to me from the Commander of the Faithful, and God forbid that I should innovate. Allah and His Messenger refuse that we wait for you with our prayer while you are busy with your needs.”

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عُتْمَانَ بْنِ حَيْمٍ، عَنْ الْفَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، أَنَّ الْوَلِيدَ بْنَ عُقْبَةَ، أَخَرَ الصَّلَاةِ بِالْكُوفَةِ، وَأَنَا جَالِسٌ مَعَ أَبِي فِي الْمَسْجِدِ، فَقَامَ عَبْدُ اللَّهِ، فَتَوَرَ بِالصَّلَاةِ، فَصَلَّى لِلنَّاسِ، فَأَرْسَلَ إِلَيْهِ الْوَلِيدُ بْنَ عُقْبَةَ، مَا حَمَلْتَ عَلَى مَا صَنَعْتَ؟ أَجَاءَكَ مِنْ أَمِيرِ الْمُؤْمِنِينَ أَمْرًا فِيمَا قِبَلَنَا، فَسَمِعْ وَطَاعَهُ، أَمْ ابْتَدَعْتَ مَا صَنَعْتَ الْيَوْمَ؟ قَالَ: لَمْ يَأْتِنِي مِنْ أَمِيرِ الْمُؤْمِنِينَ أَمْرًا، وَمَعَادُ اللَّهِ أَنْ أَكُونَ ابْتَدَعْ، أَبْيَ اللَّهُ وَرَسُولُهُ أَنْ نَنْتَظِرَكَ بِصَلَاتِنَا، وَأَنْتَ فِي حَوَائِجِكَ

[5491] Abū Bakr narrated to us, saying: Muḥammad ibn ‘Ubayd narrated to us, from Al-Zibriqān, who said: I said to Shaqīq: “Al-Hajjāj delays the Friday prayer.” He said: “Does he conceal it?” I said: “Yes.” He said: “Pray it in your house at its time, and do not leave the congregation.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الرَّبِّرِقَانَ، قَالَ: فَلْتُ لِشَفِيقٍ: إِنَّ الْحَاجَاجَ يُحِبُّ الْجُمُعَةَ، قَالَ: تَكَلَّمْ؟ قَالَ: فُلْتُ: نَعَمْ، قَالَ: صَلَّهَا فِي بَيْتِكَ لِوقْتِهَا، وَلَا تَذَعُ الْجَمَاعَةَ

[5492] Abū Bakr narrated to us, saying: ‘Abd al-A’lā narrated to us, from Ma’mar, from Al-Zuhrī, who said: “Raising hands on Friday is an innovation.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، قَالَ: رَفْعُ الْأَيْدِي يَوْمَ الْجُمُعَةِ مُحدثٌ

[5493] Sahl ibn Yūsuf narrated to us, from Ib n ‘Aw n, from Muḥammad, who said: “The first one to raise his hands on Friday was ‘Ubayd Allāh ibn ‘Abd Allāh ibn Ma’mar.”

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ ابْنِ عَوْنَى، عَنْ مُحَمَّدٍ، قَالَ: أَوْلُ مَنْ رَفَعَ يَدَيْهِ فِي الْجُمُعَةِ عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ مَعْمَرٍ

[5494] Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Layth, from Ṭāwūs, that he disliked their supplication which they made on Friday, and he did not raise his hands.

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ أَبِيهِ، عَنْ طَاؤِسٍ، قَالَ: كَانَ يَكْرَهُ دُعَاءَهُمُ الَّذِي يَدْعُونَهُ يَوْمَ الْجُمُعَةِ، وَكَانَ لَا يَرْفَعُ يَدَيْهِ

[5495] Ibn Numayr and Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from ‘Abd Allāh ibn Murrah, from Masrūq, who said: “The Imam raised his hands on the pulpit on Friday, and the people raised their hands.” Masrūq said: “May Allah cut off their hands.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، وَأَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، قَالَ: رَفَعَ الْإِمَامُ يَوْمَ الْجُمُعَةِ يَدِيهِ عَلَى الْمِنْبَرِ، فَرَفَعَ النَّاسُ أَيْدِيهِمْ فَقَالَ مَسْرُوقٌ: قَطَعَ اللَّهُ أَيْدِيهِمْ

[5496] Ibn Fuḍayl narrated to us, from Ḥuṣayn, from ‘Umārah ibn Ruwaybah, that he saw Bishr ibn Marwān raising his hands supplicating, until he almost faced those behind him.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْنِ، عَنْ عُمَارَةَ بْنِ رُوَيْبَةَ أَنَّهُ رَأَى بِشَرَ بْنَ مَرْوَانَ رَافِعًا يَدِيهِ يَدْعُو، حَتَّىٰ كَادَ يَتَلَاقَ خَلْفَهُ

[5497] Ibn Idrīs narrated to us, from Ḥuṣayn, from ‘Umārah ibn Ruwaybah, who said: He saw Bishr ibn Marwān raising his hands on the pulpit. He said: “May Allah make these two hands ugly. I saw the Messenger of Allah ﷺ doing no more than gesturing with his hands like this,” and he pointed with his index finger.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنِ، عَنْ عُمَارَةَ بْنِ رُوَيْبَةَ، قَالَ: رَأَى بِشَرَ بْنَ مَرْوَانَ رَافِعًا يَدِيهِ عَلَى الْمِنْبَرِ، فَقَالَ: “قَبَحَ اللَّهُ هَاتَيْنِ الْيَدَيْنِ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مَا يَزِيدُ عَلَى أَنْ يَقُولَ بِيَدِيهِ: هَكَذَا، وَأَشَارَ بِإِصْبَعِهِ الْمُسْتَبَحَةِ”

[5498] ‘Abd al-Rahmān ibn Mahdī narrated to us, from Sufyān, from Al-A‘mash, who said: “The companions of ‘Abd Allāh used to pray Friday prayer with Al-Mukhtār and count it [as valid].”

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ الأَعْمَشِ، قَالَ: كَانَ أَصْحَابُ عَبْدِ اللَّهِ يُصَلِّوْنَ مَعَ الْمُخْتَارِ الْجُمُعَةَ، وَيَحْتَسِبُونَ بِهَا

[5499] Ibn Mahdī narrated to us, from Sufyān, from ‘Uqbah al-Asadī, from Yazīd ibn Abī Sulaymān, that Abū Wā’il attended Friday prayer with Al-Mukhtār.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عُقْبَةَ الْأَسَدِيِّ، عَنْ يَزِيدَ بْنِ أَبِي سُلَيْمَانَ، أَنَّ أَبَا وَائِلَ جَمَعَ مَعَ الْمُخْتَارِ

[5500] Wakī‘ narrated to us, from Sufyān ibn al-Sā’ib, from Ṣalih ibn Sa‘id, who said: I went out with ‘Umar ibn ‘Abd al-‘Azīz to Al-Suwaydā’ starting out. When Friday came, the Mu‘adhdhin called the Adhan, and they gathered pebbles for him. He stood up and delivered the sermon, then prayed Friday prayer as two rak‘ahs. Then he said: “The Imam holds Friday prayer wherever he is.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ بْنِ السَّائِبِ، عَنْ صَالِحِ بْنِ سَعِيدٍ، قَالَ: حَرَجْتُ مَعَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، إِلَى السُّوَيْدَاءِ مُبْدِئًا، فَلَمَّا حَضَرَتِ الْجُمُعَةُ أَذَّنَ الْمُؤْذِنُ، فَجَمَعُوا لَهُ حَصْبَاءَ، قَالَ: فَقَامَ فَخَطَبَ، ثُمَّ صَلَّى الْجُمُعَةَ رَكْعَتَيْنِ، ثُمَّ قَالَ: الْإِمَامُ يُجَمِّعُ حِيثُ مَا كَانَ

[5501] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from ‘Amr ibn Murrah, from Sa‘īd ibn Suwayd, who said: “Mu‘āwiyah led us in Friday prayer at Al-Nukhaylah in the forenoon (Duhā), then he delivered the sermon to us.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرٍو بْنِ مُرَّةَ،
عَنْ سَعِيدِ بْنِ سُوَيْدٍ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَا مُعَاوِيَةُ الْجُمُعَةِ
بِالنَّخِيلَةِ فِي الصُّبْحَى، ثُمَّ حَطَّبَنَا

[5502] Abu Bakr narrated to us, saying: Mu‘tamir narrated to us from his father, from Al-Hasan, from Qays ibn ‘Abbad and Zurarah ibn Awfa, from Abu Hurayrah, that they both said: “Whoever does not pray in the mosque, there is no prayer for him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنِ
الْحَسَنِ، عَنْ قَيْسِ بْنِ عَبَادٍ، وَعَنْ زُرَارَةِ بْنِ أَوْفَى، عَنْ
أَبِي هُرَيْرَةَ، أَنَّهُمَا قَالَا: مَنْ لَمْ يُصَلِّ فِي الْمَسْجِدِ، فَلَا
صَلَاةَ لَهُ

[5503] Abu Bakr ibn ‘Ayyash narrated to us from Mughirah, from Ibrahim, who said: “There is no harm in praying Jumu‘ah in the courtyard (of the mosque). But if he is able to enter [the mosque itself], there is no prayer for him [outside].”

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ،
قَالَ: لَا بَأْسَ بِالصَّلَاةِ يَوْمَ الْجُمُعَةِ فِي الرَّحْبَةِ، وَإِنْ
كَانَ يَقْدِرُ أَنْ يَدْخُلَ، فَلَا صَلَاةَ لَهُ

[5504] Abu Mu‘awiyah narrated to us from Al-Shaybani, who said: “I saw ‘Urwah ibn al-Mughirah ibn Shu‘bah praying in the vestibule (Suddah).”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الشَّيْبَانِيِّ، قَالَ: رَأَيْتُ عُرْوَةَ بْنَ الْمُغِيرَةَ بْنَ شُعْبَةَ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي السُّدَّةِ

[5505] Muhammad ibn Bishr and Ibn Numayr narrated to us, saying: Sa‘id narrated to us from Qatadah, from Zurarah ibn Awfa, that Abu Hurayrah came upon some men sitting in the courtyard. He said: “Enter the mosque, for there is no Jumu‘ah except in the mosque.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، وَابْنُ نُمَيْرٍ، قَالَا: حَدَّثَنَا سَعِيدٌ، عَنْ قَنَادَةَ، عَنْ رُزَارَةَ بْنِ أَوْقَى، أَنَّ أَبَا هُرَيْرَةَ، أَتَى عَلَى رِجَالٍ جُلُوسٍ فِي الرَّحْبَةِ، فَقَالَ: ادْخُلُوا الْمَسْجِدَ، فَإِنَّهُ لَا جُمُعَةَ إِلَّا فِي الْمَسْجِدِ

[5506] Muhammad ibn Bishr narrated to us, saying: Sa‘id narrated to us from Qatadah, from Al-Hasan, that he said: “There is no Jumu‘ah for the one who prays in the courtyard, unless he is unable to enter.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَنَادَةَ، عَنْ الْحَسَنِ، أَنَّهُ قَالَ: لَا جُمُعَةَ لِمَنْ صَلَّى فِي الرَّحْبَةِ، إِلَّا أَنْ لَا يَقْدِرَ عَلَى الدُّخُولِ

[5507] Ibn Mahdi narrated to us from Sufyan, from Al-Salt ibn al-Rabi‘, from Sa‘id ibn Jubayr, who said: I heard him say: “If you do not hear the recitation of the Imam on Friday, then recite.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنِ الصَّلَاتِ بْنِ الرَّبِيعِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: سَمِعْتُهُ يَقُولُ: إِذَا لَمْ تَسْمَعْ قِرَاءَةَ الْإِمَامِ يَوْمَ الْجُمُعَةِ، فَاقْرُأْ

[5508] Hatim narrated to us from 'Abd al-Rahman ibn Harmalah, from Al-Musayyib, who said: The Messenger of Allah ﷺ said: "The master of days is Friday."

حَدَّثَنَا حَاتِمٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، عَنْ الْمُسَيْبِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَيِّدُ الْأَيَّامِ يَوْمُ الْجُمُعَةِ

[5509] Abu al-Ahwas narrated to us from Abu Ishaq, from Hubayrah, from 'Abd Allah, who said: "Indeed, the master of days is Friday, and the master of months is Ramadan."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: إِنَّ سَيِّدَ الْأَيَّامِ يَوْمُ الْجُمُعَةِ، وَسَيِّدَ الشُّهُورِ رَمَضَانُ

[5510] 'Ali ibn Mushir narrated to us from Al-Ajlah, from Abu Burdah, from Abu Musa, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "Indeed, on Friday there is an hour during which no Muslim servant supplicates to Allah except that He answers him."

حَدَّثَنَا عَلِيُّ بْنُ مُسْعُرٍ، عَنِ الْأَجْلَحِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ فِي الْجُمُعَةِ لِسَاعَةً، مَا دَعَاهُ اللَّهُ فِيهَا عَبْدٌ مُسْلِمٌ إِلَّا اسْتَجَابَ لَهُ

[5511] Husayn ibn ‘Ali narrated to us from ‘Abd al-Rahman ibn Yazid ibn Jabir, from Abu al-Ash‘ath al-San‘ani, from Aws, that the Messenger of Allah ﷺ said:

“Indeed, among the best of your days is Friday; on it Adam was created, on it the Trumpet will be blown, and on it the Scream will occur.”

[5512] Abu Mu‘awiyah narrated to us from Al-A‘mash, from Mujahid, from ‘Abd Allah ibn Damrah, from Ka‘b, who said: “The sun has not risen on a day greater than Friday. When it rises, everything is terrified of it except the two beings (Jinn and Humans) upon whom are the reckoning and punishment.”

[5513] Abu Mu‘awiyah narrated to us from Al-A‘mash, from Mujahid, from ‘Abd Allah ibn Damrah, from Ka‘b, who said: “Charity is multiplied on Friday.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ، عَنْ أُوْسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ، فِيهِ خُلُقُ آدَمُ، وَفِيهِ النَّفْخَةُ، وَفِيهِ الصَّعْقَةُ

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ ضَمْرَةَ، عَنْ كَعْبٍ، قَالَ: لَمْ تَطْلُعْ الشَّمْسُ بِيُومٍ هُوَ أَعْظَمُ مِنَ الْجُمُعَةِ، إِنَّهَا إِذَا طَلَعَتْ فَرَغَ لَهَا كُلُّ شَيْءٍ، إِلَّا التَّقْلَانُ اللَّذَانِ عَلَيْهِمَا الْحِسَابُ وَالْعِذَابُ

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ ضَمْرَةَ، عَنْ كَعْبٍ، قَالَ: الصَّدَقَةُ تُضَاعِفُ يَوْمَ الْجُمُعَةِ

[5514] Ibn Fudayl narrated to us from Husayn, from Hilal ibn Yasaf, from Ka'b, that the creation, Jinn, and Humans are terrified of Friday; and that good deeds and bad deeds are multiplied on it; and that it is indeed the Day of Resurrection.

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ حُصَيْنِ، عَنْ هَلَالِ بْنِ يَسَافٍ،
عَنْ كَعْبٍ أَنَّ يَوْمَ الْجُمُعَةِ يَفْزَعُ لَهُ الْخَلَقُ وَالْجِنُّ
وَالإِنْسُنُ، وَأَنَّهُ لِتَضَاعُفِ فِيهِ الْحَسَنَةُ وَالسَّيِّئَةُ، وَأَنَّهُ لِيَوْمِ
الْقِيَامَةِ

[5515] Khalid ibn Makhlad narrated to us, saying: Kathir ibn 'Abd Allah al-Muzani narrated to us from his father, from his grandfather, who said: I heard the Messenger of Allah ﷺ say: “On Friday there is an hour of the day during which no servant asks for anything except that he is given his request.” It was asked: “Which hour is it?” He said: “From when the prayer is established until it is finished.”

حَدَّثَنَا حَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللَّهِ
الْمُزَانِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: فِي الْجُمُعَةِ سَاعَةً مِنَ
النَّهَارِ، لَا يَسْأَلُ الْعَبْدُ فِيهَا شَيْئًا إِلَّا أُعْطِيَ سُؤْلَهُ قِيلَ:
أَيُّ سَاعَةٍ هِيَ؟ قَالَ: حِينَ تُقَامُ الصَّلَاةُ، إِلَى الْإِنْصَارَافِ
مِنْهَا

[5516] Yahya ibn Abi Bukayr narrated to us, saying: Zuhayr ibn Muhammad narrated to us from ‘Abd Allah ibn Muhammad, from ‘Abd al-Rahman ibn Yazid, from Abu Lubabah ibn ‘Abd al-Mundhir, who said: The Messenger of Allah ﷺ said: “Friday is the master of days and the greatest of them with Allah, greater than the Day of Adha and the Day of Fitr. It has five characteristics: On it Allah created Adam, on it Allah sent Adam down, on it Allah caused Adam to die, on it there is an hour during which a servant does not ask Allah for anything except that He gives it to him as long as he does not ask for something forbidden, and on it the Hour will be established. There is no angel near to Allah, nor earth, nor sky, nor winds, nor mountains, nor sea, except that they are apprehensive of Friday.”

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، قَالَ: حَدَّثَنَا رُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ، عَنْ أَبِي لَبَابَةِ بْنِ عَبْدِ الْمُنْذِرِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ الْأَيَّامِ وَأَعْظَمُهَا عِنْدَ اللَّهِ مِنْ يَوْمِ الْأَضْحَى وَيَوْمِ الْفِطْرِ، فِيهِ خَمْسٌ خَلَالٍ: خَلَقَ اللَّهُ فِيهِ آدَمَ، وَأَهْبَطَ اللَّهُ فِيهِ آدَمَ، وَفِيهِ تَوْفِيقُ اللَّهُ آدَمَ، وَفِيهِ سَاعَةٌ لَا يَسْأَلُ اللَّهُ الْعَبْدُ فِيهَا شَيْئًا إِلَّا أُعْطَاهُ إِيَّاهُ مَا لَمْ يَسْأَلْ حَرَاماً، وَفِيهِ تَقْوُمُ السَّاعَةِ، مَا مِنْ مَلَكٍ مُقَرَّبٍ، وَلَا أَرْضٌ وَلَا سَمَاءٌ، وَلَا رِيَاحٌ وَلَا جِبَالٌ وَلَا بَحْرٌ، إِلَّا وَهُنَّ مُشْفِقُونَ مِنْ يَوْمِ الْجُمُعَةِ

[5517] ‘Abd al-Rahman ibn Muhammad al-Muharibi narrated to us from Layth, from ‘Uthman, from Anas, who said: The Messenger of Allah ﷺ said: “Jibril came to me with something like a white mirror in his hand, in which there was a black spot. I said: ‘O Jibril, what is this?’ He said: ‘This is Friday.’ I said: ‘And what is Friday?’ He said: ‘There is good for you in it.’ I said: ‘And what is there for us in it?’ He said: ‘It will be an Eid for you and for your people after you, and the Jews and Christians will follow you.’ I said: ‘And what is there for us in it?’ He said: ‘There is an hour in it, if a Muslim servant coincides with it asking Allah for something of this world or the Hereafter that has been allotted to him, He gives it to him. Or if it is not allotted, He stores for him what is better than it. Or if he seeks refuge from an evil that is decreed for him, He diverts from him a calamity greater than it.’ I said: ‘And what is this black spot in it?’ He said: ‘It is the Hour; it will be established on Friday. It is the master of days with us, and we call

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُهَارِبِيُّ، عَنْ لَيْثٍ، عَنْ عُثْمَانَ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَتَانِي جِبْرِيلُ، وَفِي يَدِهِ كَالْمِرَاةُ الْبَيْضَاءُ فِيهَا كَالْكُنْكَنَةُ السَّوْدَاءُ، فَقُلْتُ: يَا جِبْرِيلُ مَا هَذِهِ؟ قَالَ: كَلْمَةُ الْجُمُعَةِ قَالَ: فَقُلْتُ: وَمَا الْجُمُعَةُ؟ قَالَ: لَكُمْ فِيهَا خَيْرٌ قَالَ: فَقُلْتُ: وَمَا لَنَا فِيهَا؟ قَالَ: يَكُونُ عِيدًا لَكُمْ وَلِقَوْمِكُمْ مِنْ بَعْدِكُمْ، وَيَكُونُ الْيَهُودُ وَالنَّصَارَى ثَبَّعًا لَكُمْ قَالَ: فَقُلْتُ: وَمَا لَنَا فِيهَا؟ قَالَ: لَكُمْ فِيهَا سَاعَةٌ، لَا يُوَافِقُهَا عَبْدُ مُسْلِمٍ يَسْأَلُ اللَّهَ فِيهَا شَيْئًا مِنَ الدُّنْيَا وَالْآخِرَةِ هُوَ لَهُ قَسْمٌ، إِلَّا أَعْطَاهُ إِيَّاهُ، أَوْ لَيْسَ بِقَسْمٍ، إِلَّا دَأْخِرَ لَهُ عِنْدَهُ مَا هُوَ أَفْضَلُ مِنْهُ، أَوْ يَتَعَوَّدُ بِهِ مِنْ شَرٍ هُوَ عَلَيْهِ مَكْتُوبٌ، إِلَّا صَرَفَ عَنْهُ مِنَ الْبَلَاءِ مَا هُوَ أَعْظَمُ مِنْهُ” قَالَ: فَقُلْتُ لَهُ: وَمَا - - هَذِهِ الْكُنْكَنَةُ فِيهَا؟ قَالَ: هِيَ السَّاعَةُ، هِيَ نَقْوُمُ يَوْمَ الْجُمُعَةِ، وَهُوَ عِنْدَنَا سَيِّدُ الْأَيَّامِ، وَنَحْنُ نَدْعُوهُ يَوْمَ الْقِيَامَةِ وَيَوْمَ الْمَزِيدِ” قَالَ: فَقُلْتُ: مَمَّا ذَكَرْتَ قَالَ: لِأَنَّ رَبَّكَ تَبَارَكَ وَتَعَالَى اتَّحَدَ فِي الْجَنَّةِ وَادِيًّا مِنْ مِسْكٍ أَنْيَضَ، فَإِذَا كَانَ يَوْمُ الْجُمُعَةِ، هَبَطَ مِنْ عَلَيْنَا عَلَى كُرْسِيِّ تَبَارَكَ وَتَعَالَى، ثُمَّ حَفَ الْكُرْسِيَّ بِمَنَابِرٍ مِنْ ذَهَبٍ مُكَلَّلٍ بِالْجَوَاهِرِ، ثُمَّ يَجِيءُ النَّبِيُّونَ حَتَّى يَجْلِسُوا عَلَيْهَا، وَيَنْزَلُ أَهْلُ الْغَرَفِ حَتَّى يَجْلِسُوا عَلَى ذَلِكَ الْكَثِيرِ، ثُمَّ يَتَجَلَّ لَهُمْ رَبُّكَ تَبَارَكَ وَتَعَالَى، ثُمَّ يَقُولُ: سَلُوْنِي أَعْطِكُمْ” قَالَ: “فَيَسْلُوْنَاهُ الرَّضَى، فَيَقُولُ: رَضَائِي أَحْلَكُمْ دَارِي، وَأَنْيَلُكُمْ كَرَاسِيَّ، فَسَلُوْنِي أَعْطِكُمْ” قَالَ: فَيَسْلُوْنَاهُ قَالَ: فَيُشَهِّدُهُمْ أَنَّهُ قَدْ رَضَى عَنْهُمْ قَالَ: فَيُفْتَحُ لَهُمْ مَا لَمْ تَرَ عَيْنُ، وَلَمْ تَسْمَعْ أَذْنُ، وَلَا يَخْطُرُ عَلَى قَلْبِ بَشَرٍ قَالَ: وَذَلِكُمْ مَقْدَارُ انْصِرَافِكُمْ مِنْ يَوْمِ الْجُمُعَةِ ثُمَّ قَالَ: يَرْتَفَعُ وَيَرْتَفَعُ مَعَهُ النَّبِيُّونَ وَالصَّدِيقُونَ وَالشَّهِداءُ وَيَرْجِعُ أَهْلُ الْغَرَفِ إِلَيْهِمْ، وَهِيَ دُرَّةُ بَيْضَاءِ لَيْسَ فِيهَا فَصْمٌ وَلَا قَصْمٌ، أَوْ دُرَّةُ حَمْرَاءُ، أَوْ زَرْجَدَةُ حَضْرَاءُ فِيهَا غُرْفَهَا وَأَبْوَابُهَا مُطَرَّزَةُ، وَفِيهَا أَهْلَهُرُها وَثِمَارُهَا مُنْدَلِيَّةُ قَالَ: فَلَيْسُوا إِلَى شَيْءٍ أَحْوَجُ مِنْهُمْ إِلَى يَوْمِ الْجُمُعَةِ لِيَرْدَادُوا إِلَيْهِمْ نَظَرًا، وَلِيَرْدَادُوا مِنْهُ كَرَامَةً

[5518] Abu Mu‘awiyah narrated to us from Al-A‘mash, from Yazid al-Raqashi, from Anas, who said: The Messenger of Allah ﷺ said: “Jibril came to me with a white mirror having a black spot.” He said: “I said: ‘What is this?’ He said: ‘This is Friday, and in it is an hour.’”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ يَزِيدَ الرَّقَاشِيِّ،
عَنْ أَنَّسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
جَاءَنِي جِبْرِيلٌ بِمِرْأَةٍ بَيْضَاءَ فِيهَا نُكْتَةٌ سَوْدَاءُ قَالَ:
فَقُلْتُ: مَا هَذِهِ؟ قَالَ: هَذِهِ الْجُمُعَةُ وَفِيهَا سَاعَةٌ

[5519] Abu Bakr narrated to us, saying: Yazid ibn Harun narrated to us from Ibn Abi Dhi’b, from Al-Zuhri, from Al-Agharr, from Abu Hurayrah, from the Prophet ﷺ, who said: “The one who goes early to Jumu‘ah is like one who offers a camel, then like one who offers a cow, then like one who offers a sheep, then like one who offers a bird.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ ابْنِ
أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنِ الْأَغْرِيِّ، عَنْ أَبِي هُرَيْرَةَ،
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمُنَعِّجُ إِلَى
الْجُمُعَةِ، كَالَّذِي يُهْدِي بَدَنَةً، ثُمَّ كَالْمُهْدِي بَقَرَةً، ثُمَّ
كَالْمُهْدِي شَاةً، ثُمَّ كَالْمُهْدِي طَائِرًا

[5520] Shababah narrated to us, saying: Ibn Abi Dhi'b narrated to us from Al-Maqburi, from his father, from 'Abd Allah ibn Wadi'ah, from Salman al-Khayr, that the Prophet ﷺ said: "No man bathes on Friday, purifies himself as much as he can with his purification, oils himself from his oil, or touches perfume from his house, then goes out and does not separate two people, then prays what is prescribed for him, then remains silent when the Imam speaks, except that he is forgiven for what is between him and the next Friday."

حَدَّثَنَا شَبَابَةُ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ،
عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ وَدِيعَةَ، عَنْ سَلْمَانَ الْخَيْرِ،
أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَغْتَسِلُ الرَّجُلُ
يَوْمَ الْجُمُعَةِ، وَيَتَطَهَّرُ بِمَا اسْتَطَاعَ مِنْ طَهُورِهِ، وَادْهَنَ
مِنْ دُهْنِهِ، أَوْ مَسَ طِيبَنَا مِنْ بَيْتِهِ، ثُمَّ رَاحَ فَلَمْ يُفْرَقْ بَيْنَ
اثْتَيْنِ، ثُمَّ صَلَّى مَا كَتَبَ اللَّهُ لَهُ، ثُمَّ أَنْصَتَ إِذَا تَكَلَّمَ
الْإِمَامُ، إِلَّا غُفرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى

[5521] ‘Affan narrated to us, saying: Hammad ibn Salamah narrated to us, saying: ‘Ali ibn Zayd informed us from Aws ibn Khalid, from Abu Hurayrah, that the Messenger of Allah ﷺ said: “Indeed, there are angels at the doors of the mosque writing down the people according to their ranks: ‘So-and-so came at such-and-such hour, so-and-so came at such hour, so-and-so came while the Imam was preaching, so-and-so came and caught the prayer but did not catch the sermon.’”

حَدَّثَنَا عَمَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ، عَنْ أُوْسِ بْنِ خَالِدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ عَلَى أَبْوَابِ الْمَسْجِدِ مَلَائِكَةً يَكْتُبُونَ النَّاسَ عَلَى مَنَازِلِهِمْ: جَاءَ فُلَانٌ مِنْ سَاعَةٍ كَذَا وَكَذَا، جَاءَ فُلَانٌ مِنْ سَاعَةٍ كَذَا، جَاءَ فُلَانٌ وَالإِمَامُ يَخْطُبُ، جَاءَ فُلَانٌ فَأَذْرَكَ الصَّلَاةَ وَلَمْ يُدْرِكِ الْخُطْبَةَ

[5522] Abu Bakr narrated to us, saying: Azhar narrated to us from Ibn ‘Awn, who said: I was informed that Muhammad [Ibn Sirin] did not attend Jumu‘ah on a Friday when the rain was severe.

حَدَّثَنَا أُبُو بَكْرٍ قَالَ: حَدَّثَنَا أَزْهَرُ، عَنْ ابْنِ عَوْنِ، قَالَ: تُبَيَّثُ أَنَّ مُحَمَّداً اشْتَدَ المَطَرُ يَوْمَ جُمُعَةً، فَلَمْ يُجْمَعْ

[5523] Yahya ibn Sa‘id al-Qattan narrated to us from Sa‘id, from Qatadah, from Kathir, the freed slave of Ibn Samurah, who said: I passed by ‘Abd al-Rahman ibn Samurah while he was sitting at his door. He said: “What is the sermon of your Amir about?” I said: “Did you not attend Jumu‘ah?” He said: “This crop prevented us from it.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَانُ، عَنْ سَعِيدٍ، عَنْ فَتَادَةَ،
عَنْ كَثِيرٍ، مَوْلَى ابْنِ سَمْرَةَ، قَالَ: مَرْرُتُ بِعِدَّ الرَّحْمَنِ
بْنَ سَمْرَةَ، وَهُوَ عَلَى بَابِهِ جَالِسٌ، فَقَالَ: مَا حَطَبُ
أَمِيرِكُمْ؟ فَلَمَّا قَدِمْتُ: أَمَا جَمَعْتَ؟ قَالَ: مَنَعَنَا مِنْهَا هَذَا الرَّزْعُ

[5524] Muhammad ibn Bishr narrated to us, saying: Sa‘id narrated to us from Qatadah, from ‘Abd Allah ibn al-Harith, that Ibn ‘Abbas ordered his caller, so he called out on a rainy Friday: “Prayer in the dwellings, prayer in the dwellings.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ فَتَادَةَ، عَنْ
عَبْدِ اللَّهِ بْنِ الْحَارِثِ، أَنَّ ابْنَ عَبَّاسٍ أَمَرَ مُنَادِيهِ، فَنَادَى
فِي يَوْمٍ مَطِيرٍ يَوْمَ جُمُعَةٍ: الصَّلَاةُ فِي الرِّحَالِ الصَّلَاةُ
فِي الرِّحَالِ

[5525] Abu Bakr narrated to us, saying: ‘Abbad ibn al-‘Awwam narrated to us from Yahya ibn Sa‘id, from Nafi‘, that a son of Sa‘id ibn Zayd ibn Nufayl was at a land of his in Al-‘Aqiq, a few miles from Madinah. He came to Ibn ‘Umar on the morning of Friday and mentioned his illness to him. So he [Ibn ‘Umar] went to him and left Jumu‘ah.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، أَنَّ ابْنًا لِسَعِيدٍ بْنِ زَيْدٍ بْنِ نُفَيْلٍ، كَانَ بِأَرْضِ لَهُ بِالْعَقِيقِ عَلَى رَأْسِ أَمْيَالٍ مِنَ الْمَدِينَةِ، فَأَتَى ابْنَ عُمَرَ، عَذَّاهُ يَوْمُ الْجُمُعَةِ، فَذَكَرَ لَهُ شَكْوَاهُ فَأَنْطَلَقَ إِلَيْهِ، وَتَرَكَ الْجُمُعَةَ

[5526] ‘Abd al-Wahhab narrated to us, saying: I asked Yunus about a man who attends to his mother, father, or relative [in illness/death], does he have an excuse to leave Jumu‘ah? He said: “Al-Hasan used to grant concession in it for the one attending to a funeral (or dying person) he fears for, or a man who is afraid.”

حَدَّثَنَا عَبْدُ الْوَهَابِ، قَالَ: سَأَلْتُ يُونُسَ، عَنِ الرَّجُلِ يَحْضُرُ وَالِدَتَهُ أَوْ وَالدَّهُ أَوْ نَسِيبَهُ، أَلَّهُ عُذْرٌ فِي تَرْكِ الْجُمُعَةِ؟ فَقَالَ: كَانَ الْحَسَنُ يُرَخِّصُ فِيهَا لِصَاحِبِ الْجِنَازَةِ يَخَافُ عَلَيْهَا، أَوْ الرَّجُلُ يَكُونُ خَائِفًا

[5527] ‘Umar narrated to us from Ibn Jurayj, from ‘Ata’, who said: “If there is a cry for help regarding your father on Friday while the Imam is preaching, go to him and leave Jumu‘ah.”

حَدَّثَنَا عُمَرُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: إِذَا اسْتَصْرَخَ عَلَى أَبِيكَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، فَقُمْ إِلَيْهِ وَاتْرُكِ الْجُمُعَةَ

[5528] Mu‘tamir narrated to us from ‘Imran ibn Hudayr, who said: A man said to Abu Mijlaz—or I said to him: “Should I go to Jumu‘ah while I am suffering from stomach pain?” He said: “Excuses.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ عِمَرَانَ بْنِ حُدَيْرٍ، قَالَ: قَالَ رَجُلٌ لِأَبِي مِجْلَزٍ: أَوْ قُلْتُ لَهُ: أَتِيَ الْجُمُعَةَ وَأَنَا أَسْتَكِي بَطْنِي؟ قَالَ: عُجَرٌ

[5529] Waki‘ narrated to us from ‘Imran, from Abu Mijlaz, similar to it.

حَدَّثَنَا وَكِيعٌ، عَنْ عِمَرَانَ، عَنْ أَبِي مِجْلَزٍ، نَحْوَهُ

[5530] Waki‘ narrated to us from Sufyan, from Abu al-Fadl, from Al-Hasan, who said: “There is no Jumu‘ah upon the fearful, nor upon the slave serving his family, nor upon the guardian of a funeral, nor upon the blind person if he does not find a guide.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الْقَضْلِ، عَنْ الْحَسَنِ، قَالَ: لَيْسَ عَلَى الْخَائِفِ، وَلَا عَلَى الْعَبْدِ الَّذِي يَخْدُمُ أَهْلَهُ، وَلَا عَلَى وَلِيِّ الْجِنَازَةِ، وَلَا عَلَى الْأَعْمَى إِذَا لَمْ يَجِدْ قَائِدًا، الْجُمُعَةُ

[5531] Waki‘ narrated to us from Hammam, who said: I heard Al-Hasan being asked about the fearful person, is Jumu‘ah obligatory on him? He said: “What is his fear?” He said: “From the ruler.” He said: “He has an excuse.”

حَدَّثَنَا وَكِيعٌ، عَنْ هَمَامٍ، قَالَ: سَمِعْتُ الْحَسَنَ، وَسُئِلَ عَنِ الْخَائِفِ، عَلَيْهِ جُمُعَةٌ؟ فَقَالَ: وَمَا خَوْفُهُ؟ قَالَ: مِنِ السُّلْطَانِ، قَالَ: إِنَّ لَهُ عُذْرًا

[5532] Abu Bakr narrated to us, saying: ‘Abbad ibn al-‘Awwam narrated to us from Hisham, from Al-Hasan, who said: “Jumu‘ah is obligatory on the blind person if he finds a guide, and on the slave if he pays the tax (Mukatab).” He said: “And he used to grant concession to the fearful regarding Jumu‘ah.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: يَجِدُ الْجُمُعَةُ عَلَى الْأَعْمَى، إِذَا وَجَدَ قَائِدًا، وَعَلَى الْعَبْدِ، إِذَا كَانَ يُؤَدِّي الصَّرِيبَةَ قَالَ: وَكَانَ يُرْخَصُ لِلخَائِفِ فِي الْجُمُعَةِ

[5533] Yazid ibn Harun, Muhammad ibn Bishr, and Ibn Idris narrated to us, saying: Muhammad ibn ‘Amr informed us from ‘Ubaydah ibn Sufyan al-Hadrami, who said: I heard Abu al-Ja‘d al-Damri—and he was a Companion—say: The Messenger of Allah ﷺ said: “Whoever leaves Jumu‘ah three times out of negligence, a seal is placed upon his heart.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، وَمُحَمَّدُ بْنُ بِشْرٍ، وَابْنُ إِدْرِيسَ، قَالُوا: أَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ عُبَيْدَةَ بْنِ سُفْيَانَ الْحَضْرَمِيِّ، قَالَ: سَمِعْتُ أَبَا الْجَعْدِ الضَّمْرَمِيَّ وَكَانَتْ لَهُ صُحْبَةٌ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثَ مَرَاتٍ تَهَاوَنَّا، طُبِعَ عَلَى قَلْبِهِ

[5534] Yazid ibn Harun narrated to us, saying: Hisham al-Dastuwa'i narrated to us from Yahya ibn Abi Kathir, from Abu Salam, from Al-Hakam ibn Mina', from Ibn 'Umar and Ibn 'Abbas, that they testified that the Messenger of Allah ﷺ said while he was on the planks of the pulpit: "People must cease neglecting Jumu'ahs, or Allah will seal their hearts and they will be written among the heedless."

[5535] Yazid ibn Harun narrated to us, saying: Hammam ibn Yahya informed us from Qatadah, from Qudamah ibn Wabarah al-'Ijli, from Samurah ibn Jundub, from the Prophet ﷺ, who said: "Whoever leaves Jumu'ah without an excuse, let him give a Dinar in charity; if he does not find one, then half a Dinar."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا هِشَامُ الدَّسْنُوَائِيُّ،
عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَامٍ، عَنْ الْحَكَمِ بْنِ
مِينَاءَ، عَنْ ابْنِ عُمَرَ، وَابْنِ عَبَّاسٍ، أَنَّهُمَا شَهَدا عَلَى
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ قَالَ وَهُوَ عَلَى
أَعْوَادِ الْمِنْبَرِ: لَيَتَّهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ، أَوْ
لَيَطْبَعَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، وَلَيَكُنْنَ مِنَ الْغَافِلِينَ

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَنَا هَمَّأْمَ بْنُ يَحْيَى، عَنْ
فَنَادَةَ، عَنْ قُدَامَةَ بْنِ وَبَرَةَ الْعَجْلِيِّ، عَنْ سَمْرَةَ بْنِ
جُنْدُبٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ تَرَكَ
الْجُمُعَةَ مِنْ غَيْرِ عُذْرٍ، فَلَا يَصَدِّقُ دِينَارٌ، فَإِنْ لَمْ يَجِدْ
فَيُنِصْفِ دِينَارٍ

[5536] Hushaym narrated to us from ‘Awf, from Sa‘id ibn Abi al-Hasan, from Ibn ‘Abbas, who said: “Whoever leaves Jumu‘ah three times consecutively, Allah seals his heart.”

حَدَّثَنَا هُشَيْمٌ، عَنْ عَوْفٍ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ،
عَنْ ابْنِ عَبَّاسٍ، قَالَ: مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثًا مُتَوَالِيَّاتٍ
طَبَعَ اللَّهُ عَلَى قَلْبِهِ

[5537] ‘Ubayd Allah narrated to us from ‘Uthman ibn al-Aswad, from Al-‘Abbas ibn ‘Abd Allah ibn Ma‘bad, who said: Abu Hurayrah said: “I would not like to have red camels while missing Jumu‘ah, except for an excuse.”

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ الْعَبَّاسِ
بْنِ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ، قَالَ: أَلَا يُحِبُّ أَنَّ
لِي حُمْرَ النَّعْمَ، وَلَا أَنَّ الْجُمُعَةَ تَقُوْتِي، إِلَّا مِنْ عُذْرٍ

[5538] Ibn Idris narrated to us from Ibn Jurayj, from Muhammad ibn ‘Abbad ibn Ja‘far, who said: The Messenger of Allah ﷺ said: “Perhaps one of you will acquire a flock of sheep at a distance of two or three miles, so Jumu‘ah comes and he does not attend it, then it comes again and he does not attend it, so Allah seals his heart.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ مُحَمَّدِ بْنِ عَبَادٍ
بْنِ جَعْفَرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
عَسَى أَحَدُكُمْ أَنْ يَتَخَدَّصَ الصَّبَّةَ مِنَ الْغَنَمِ عَلَى رَأْسِ
الْمِيلَيْنِ أَوْ ثَلَاثَةِ، فَتَكُونُ الْجُمُعَةُ فَلَا يَشْهُدُهَا، ثُمَّ تَكُونُ
فَلَا يَشْهُدُهَا، فَيَطْبَعُ اللَّهُ عَلَى قَلْبِهِ

[5539] Al-Fadl ibn Dukayn narrated to us from Zuhayr, from Abu Ishaq, from Abu al-Ahwas—I heard it from him—from ‘Abd Allah, that the Prophet ﷺ said regarding people who stay behind from Jumu‘ah: “I intended to order a man to lead the people in prayer, then burn the houses of men who stay behind from Jumu‘ah.”

حَدَّثَنَا أَفْضُلُ بْنُ دُكَيْنِ، عَنْ رُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ،
عَنْ أَبِي الْأَحْوَصِ، سَمِعْتُهُ مِنْهُ، عَنْ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِقَوْمٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ:
لَقَدْ هَمَّتُ أَنْ أَمْرَ رَجُلًا يُصَلِّي بِالنَّاسِ، ثُمَّ أُحرِقَ عَلَى
رِجَالٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ يُبُوتُهُمْ

[5540] Hafs narrated to us from Layth, from Mujahid, who said: A man frequented Ibn ‘Abbas for a month; he would stand (pray) the night and fast the day, but he would not attend congregation nor Jumu‘ah. He said: “He is in the Fire.”

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: اخْتَلَفَ
رَجُلٌ إِلَى ابْنِ عَبَّاسٍ شَهْرًا، يَقُومُ اللَّيْلَ وَيَصُومُ النَّهَارَ،
وَلَا يَشْهُدُ جَمَاعَةً وَلَا جُمُعَةً، قَالَ: فِي النَّارِ

[5541] Abu Bakr narrated to us, saying: Hushaym narrated to us, saying: Yazid ibn Ziyad informed us from ‘Abd al-Rahman ibn Abi Layla, from Al-Bara’ ibn ‘Azib, who said: The Messenger of Allah ﷺ said: “It is a duty upon the Muslims that one of them bathes on Friday, and touches perfume if he has it. If he has no perfume, then water is perfume for him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا يَزِيدُ بْنُ زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ مِنَ الْحَقِّ عَلَى الْمُسْلِمِينَ أَنْ يَغْتَسِلُ أَحَدُهُمْ يَوْمَ الْجُمُعَةِ، وَأَنْ يَمْسَسْ طَبِيبًا إِنْ كَانَ عِنْدَهُ، فَإِنْ لَمْ يَكُنْ لَّهُ طَبِيبٌ، فَإِنَّ الْمَاءَ لَهُ طَبِيبٌ

[5542] Abu Bakr narrated to us, saying: ‘Abdah ibn ‘Uthman ibn Hakim narrated to us from ‘Uthman ibn Abi Sulayman, from Abu Sa‘id al-Khudri, who said: “It is a duty upon the Muslim on Friday to use the Siwak, wear his good clothes, and perfume himself with scent if available.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدَهُ بْنُ عُثْمَانَ بْنَ حَكِيمٍ، عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: إِنَّ مِنَ الْحَقِّ عَلَى الْمُسْلِمِ إِذَا كَانَ يَوْمُ الْجُمُعَةِ السُّوَاكُ، وَأَنْ يَلْبِسَ مِنْ صَالِحٍ ثِيَابَهُ، وَأَنْ يَطَّيِّبَ بِطِيبٍ إِنْ كَانَ

[5543] Abu Usamah narrated to us, saying: ‘Ubayd Allah narrated to us from Nafi’, who said: “When Ibn ‘Umar went to Jumu‘ah, he would bathe and perfume himself with the best perfume he had.”

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا عَبْيَضُ اللَّهِ، عَنْ نَافِعٍ، قَالَ: كَانَ ابْنُ عُمَرَ إِذَا رَاحَ إِلَى الْجُمُعَةِ اغْتَسَلَ وَطَّيَّبَ بِأَطْيَبِ طِيبٍ عِنْدَهُ

[5544] Hushaym narrated to us from Abu Bishr, from Mujahid, from Ibn ‘Abbas, who said: I say by my opinion: “And he touches perfume if he has it.”

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: أَقُولُ بِرَأْيِي: وَيَسْتُ طَيْبًا إِنْ كَانَ عِنْدَهُ

[5545] Muhammad ibn Bishr and Al-Fadl ibn Dukayn narrated to us from Mis‘ar, from Abu Bakr ibn ‘Amr ibn ‘Utbah, from Ibn Mughaṭṭal, who said: “For it [Jumu‘ah] there is bathing and

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، وَالْفَضْلُ بْنُ دُكَيْنٍ، عَنْ مِسْعَرٍ، عَنْ أَبِي بَكْرِ بْنِ عَمْرُو بْنِ عُثْنَةَ، عَنْ ابْنِ مُغَافِلٍ، قَالَ: لَهَا غُسْلٌ وَطِيبٌ إِنْ كَانَ

[5546] ‘Ubayd Allah narrated to us from ‘Uthman, from Mujahid, who said: “Wear your best clothes on Friday, and perfume yourself with the best you find.”

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ عُثْمَانَ، عَنْ مُجَاهِدٍ، قَالَ: الْبِسْ أَفْضَلُ ثِيابِكَ يَوْمَ الْجُمُعَةِ، وَتَطَيَّبْ بِأَطْيَبِ مَا تَجِدُ

[5547] Waki‘ narrated to us from Shaddad Abu Talhah, from Mu‘awiyah ibn Qurrah, who said: “I met thirty men from Muzaynah, all of whom had pierced or been pierced, struck or been struck. When it was Friday, they would bathe, wear their best clothes, perfume themselves, then go and pray two rak‘ahs, then sit and spread knowledge.”

حَدَّثَنَا وَكِيعٌ، عَنْ شَدَّادٍ أَبْي طَلْحَةَ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ،
قَالَ: أَدْرَكْتُ ثَلَاثِينَ مِنْ مُرْيَنَةَ، كُلُّهُمْ قَدْ طَعَنُوا
أَوْ طَعِنَ، أَوْ ضَرَبَ أَوْ ضُرِبَ، إِذَا كَانَ يَوْمُ الْجُمُعَةِ
اغْسِلُوا وَلِبِسُوا مِنْ أَحْسَنِ ثِيَابِهِمْ وَتَطَبَّبُوا، ثُمَّ رَاحُوا
وَصَلَّوْا رَكْعَيْنِ، ثُمَّ جَلَسُوا فَبَثُوا عِلْمًا

[5548] Waki‘ narrated to us from Sufyan, from Musa ibn ‘Uqbah, from Nafi‘, that Ibn ‘Umar used to scent his clothes with incense every Friday.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُوسَى بْنِ عَقبَةَ، عَنْ
نَافِعٍ، أَنَّ ابْنَ عُمَرَ كَانَ يُجَمِّرُ ثِيَابَهُ فِي كُلِّ جُمُعَةٍ

[5549] Abu Bakr narrated to us, saying: Hushaym narrated to us, saying: Al-Hajjaj informed us from Abu Ja‘far, that the Messenger of Allah ﷺ used to wear his red cloak on Friday, and wear a turban on the two Eids.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا الْحَاجَاجُ، عَنْ
أَبِي جَعْفَرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ
يَلْبِسُ بُرْدَةَ الْأَحْمَرَ يَوْمَ الْجُمُعَةِ، وَيُعَمُّ يَوْمَ الْعِيدَيْنِ

[5550] Ibn Numayr narrated to us from Muhammad ibn Ishaq, from Nafi', who said: "Ibn 'Umar used to bathe for Jumu'ah like his bath for Janabah (major ritual impurity), wear his best clothes, then go out until he reached the prayer place."

[5551] 'Abd Allah narrated to us, saying: Isra'il informed us from Abu Ishaq, from Ibn Abi Layla, who said: "I met the Companions of Muhammad ﷺ from the people of Badr and the people of the Tree. When it was Friday, they would wear their best clothes, and if they had perfume, they would touch some of it, then go to Jumu'ah."

[5552] Ibn Numayr narrated to us from Musa ibn 'Ubaydah, from Zayd ibn Aslam, from Jabir ibn 'Abd Allah, who said: The Messenger of Allah ﷺ looked at the people on Friday, and their appearance was shabby. He said: "What if a man were to acquire two garments for this day?"

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ نَافِعٍ، قَالَ: كَانَ أَبْنُ عُمَرَ يَغْشِلُ لِلْجُمُعَةِ كَاغْتِسَالِهِ مِنَ الْجَنَابَةِ، وَيَأْبَسُ مِنْ أَحْسَنِ ثَيَابِهِ، ثُمَّ يَخْرُجُ حَتَّى يَأْتِيَ الْمَصَلَّى

حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: أَبْنَاءِ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبْنِ أَبِي لَيْلَى، قَالَ: أَدْرَكْتُ أَصْحَابَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مِنْ أَصْحَابِ بَدْرٍ، وَأَصْحَابِ الشَّجَرَةِ، إِذَا كَانَ يَوْمُ الْجُمُعَةِ لَبِسُوا أَحْسَنَ ثَيَابِهِمْ، وَإِنْ كَانَ عِنْهُمْ طَيِّبٌ مَسْوُا مِنْهُ، ثُمَّ رَاحُوا إِلَى الْجُمُعَةِ

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: نَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى النَّاسِ يَوْمَ الْجُمُعَةِ، بَادَأَ هَيَّئَتُهُمْ، قَالَ: مَا مِنْ رَجُلٍ لَوْ اتَّخَذَ لِهَاذَا الْيَوْمِ تَزَوَّبْنِ

[5553] Waki‘ narrated to us from Musa ibn ‘Ubaydah, from Zayd ibn Aslam, from Jabir, from the Messenger of Allah ﷺ, similar to it, and he added: “two garments in which he goes [to prayer].”

حَدَّثَنَا وَكِبْرٌ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ،
عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلُه
وَزَادَ فِيهِ ثَوْبَيْنِ يَرُوحُ فِيهِمَا

[5554] Abu Bakr narrated to us, saying: Marhum ibn ‘Abd al-‘Aziz narrated to us that he heard Thabit al-Bunani say: I was with Anas ibn Malik on a Friday. When he heard the call to prayer, he said: “Stand up, let us strive (hasten).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ، أَنَّهُ
سَمِعَ تَأْبِيَ النَّبَانِيَّ، يَقُولُ: كُنْتُ مَعَ أَنَّسَ بْنَ مَالِكٍ، يَوْمَ
جُمُعَةٍ، فَلَمَّا أَنْ سَمِعَ النَّدَاءَ بِالصَّلَاةِ قَالَ: فُمْ نَسْعَى

[5555] Muhammad ibn Abi ‘Adi narrated to us from Ash‘ath, from Al-Hasan, regarding: {Then proceed to the remembrance of Allah} [Al-Jumu‘ah: 9], he said: “With his heart.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ،
قَالَ: يُفَلِّهُ [9]: قَالَ: {فَلَاسْعُوا إِلَى ذِكْرِ اللَّهِ} [الجمعة]

[5556] Waki‘ narrated to us from Sufyan, from Abu Hayyan, from ‘Ikrimah, who said: “Al-Sa‘y (proceeding/striving) means acting/working.”

حَدَّثَنَا وَكِبْرٌ، عَنْ سُعْيَانَ، عَنْ أَبِي حَيَّانَ، عَنْ عَكْرِمَةَ،
قَالَ: "السَّعْيُ: الْعَمَلُ"

[5557] Hushaym narrated to us from 'Abbad ibn Rashid, from Al-Hasan, regarding His saying: {Then proceed to the remembrance of Allah} [Al-Jumu'ah: 9]. He said: "By Allah, it is not running on foot, for they were forbidden to come to prayer except with tranquility and dignity. Rather, it is with hearts, steadfastness, and humility."

[5558] Abu Mu'awiyah narrated to us from Al-A'mash, from Ibrahim, who said: 'Abd Allah used to recite it: "Famdu ila dhikr Allah" (Then proceed to the remembrance of Allah), and he would say: "If I recited it {Fas'aw} (Then strive/run), I would have run until my cloak fell off."

حَدَّثَنَا هُشَيْمٌ، عَنْ عَبَادِ بْنِ رَاشِدٍ، عَنِ الْحَسَنِ، فِي
قَالَ: أَمَا [9: قَوْلِهِ: {فَاسْعُوا إِلَى ذِكْرِ اللَّهِ}] [الجمعة]
وَاللَّهُ مَا هُوَ بِالسَّعْيِ عَلَى الْأَقْدَامِ، وَقَدْ نُهُوا أَنْ يَأْتُوا
الصَّلَاةَ إِلَّا وَعَلَيْهِمُ السَّكِينَةُ وَالْوَقَارُ، وَلَكُنْ بِالْقُلُوبِ
وَالثَّبَاتِ وَالْخُشُوعُ

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ:
كَانَ عَبْدُ اللَّهِ، يَقْرُؤُهَا: فَامْضُوا إِلَى ذِكْرِ اللَّهِ، وَيَقُولُ:
لَسْعَيْتُ حَتَّى يَسْقُطَ [9: "لَوْ قَرَأْتُهَا {فَاسْعُوا}] [الجمعة]
رَدَائِي

[5559] Hushaym narrated to us from Mughirah, from Ibrahim, from Kharashah, who said: ‘Umar ibn al-Khattab recited it: “Famdu ila dhikr Allah” (Then proceed to the remembrance of Allah), regarding His saying: {And when the prayer has been concluded} [Al-Jumu‘ah: 10].

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ حَرَشَةَ،
قَالَ: قَرَأَهَا عُمَرُ بْنُ الْخَطَّابِ: فَامْضُوا إِلَى ذِكْرِ اللَّهِ،
[10: فِي قَوْلِهِ تَعَالَى: {فَإِذَا قُضِيَتِ الصَّلَاةُ} [الجمعة]

[5560] Abu Bakr narrated to us, saying: Ibn Numayr narrated to us from Juwaybir, from Al-Dahhak, regarding His saying: {And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah} [Al-Jumu‘ah: 10]. He said: “It is permission from Allah. So when he finishes, if he wishes he goes out, and if he wishes he sits in the mosque.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ ثُمَيْرٍ، عَنْ جُوبِيرٍ، عَنْ
الضَّحَّاكِ، عَنْ قَوْلِهِ: {فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي
الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ} [الجمعة
10: هُوَ أَدْنَى مِنَ اللَّهِ، فَإِذَا فَرَغَ فَإِنْ شَاءَ خَرَجَ، وَإِنْ شَاءَ
قَعَدَ فِي الْمَسْجِدِ

[5561] Abu Khalid al-Ahmar narrated to us from Hajjaj, from ‘Ata’, and from Al-Qasim, from Mujahid, regarding {And when the prayer has been concluded, disperse within the land} [Al-Jumu‘ah: 10], they both said: “If he wishes he does so, and if he wishes he does not.”

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، وَعَنِ الْقَاسِمِ، عَنْ مُجَاهِدٍ، {فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي قَالًا: إِنْ شَاءَ فَعَلَّ، وَإِنْ شَاءَ [10: الأَرْضِ] [الجمعة لَمْ يَفْعَلْ

[5562] Abu Bakr narrated to us, saying: Waki‘ narrated to us from Abu Janab, from Yazid ibn al-Bara’, from his father, that the Prophet ﷺ delivered the sermon to them on Eid day with a bow or a staff in his hand.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي جَنَابٍ، عَنْ يَزِيدَ بْنِ الْبَرَاءِ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَطَبَهُمْ يَوْمَ عِيدٍ وَفِي يَدِهِ قُوسٌ أَوْ عَصَمٌ

[5563] Abu Bakr narrated to us, saying: Waki‘ narrated to us from Talhah ibn Yahya, who said: “I saw ‘Umar ibn ‘Abd al-Aziz preaching with a staff in his hand.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ طَلْحَةَ بْنِ يَحْيَى، قَالَ: رَأَيْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، يَخْطُبُ وَيَدِهِ قَضِيبٌ

[5564] Waki‘ narrated to us from Sufyan, from Wasil, from Abu Wa’il, that Ka‘b saw Jarir with a staff in his hand, and he said: “This is only suitable for a shepherd or a ruler.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، أَنَّ كَعْبًا، رَأَى جَرِيرًا وَفِي يَدِهِ قَضِيبٌ، فَقَالَ: إِنَّ هَذَا لَا يَصْلُحُ إِلَّا لِرَاعٍ أَوْ وَالِ

[5565] Abu Bakr narrated to us, saying: Waki‘ narrated to us from Hammam, who said: I heard Qatadah say regarding a man who starts prayer with the Imam on Friday but is unable to bow or prostrate until the Imam has prayed. He said: Al-Hasan and Ibrahim used to say: “He prays two rak‘ahs.” Meaning on Friday.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ هَمَّامٍ، قَالَ: سَمِعْتُ قَتَادَةَ، يَقُولُ فِي رَجُلٍ افْتَنَحَ مَعَ الْإِمَامِ يَوْمَ الْجُمُعَةِ، فَلَا يَقْدِرُ عَلَى رُكُوعٍ وَلَا سُجُودٍ حَتَّى صَلَّى الْإِمَامُ، قَالَ: كَانَ الْحَسَنُ، وَإِبْرَاهِيمُ، يَقُولَانِ: يُصَلِّي رَكْعَتَيْنِ يَعْنِي يَوْمَ الْجُمُعَةِ

[5566] Ibn ‘Ulayyah narrated to us from Yunus, who said: He was asked about a man who bowed two rak‘ahs on Friday but could not prostrate until the Imam said the Taslim. He said: I was informed about Al-Hasan that he said: “He prostrates twice, then stands up and makes up the first rak‘ah.”

حَدَّثَنَا ابْنُ عَلَيَّ، عَنْ يُونُسَ، قَالَ: سُئِلَ عَنْ رَجُلٍ رَكَعَ رَكْعَتَيْنِ يَوْمَ الْجُمُعَةِ، فَلَمْ يَقْرِرْ عَلَى السُّجُودِ حَتَّى سَلَّمَ الْإِمَامُ، قَالَ: تَبَّأْتُ عَنِ الْحَسَنِ، أَنَّهُ قَالَ: يَسْجُدُ سَجْدَتَيْنِ، ثُمَّ يَقُولُ فَيَضْعِي الرَّكْعَةَ الْأُولَى

[5567] Azhar al-Samman narrated to us from Ibn ‘Awn, who said: A man said to Nafi‘: “I was crowded on Friday and could not bow or prostrate.” He said: “As for me, if I were there, I would have gestured.”

حَدَّثَنَا أَزْهَرُ السَّمَّانُ، عَنْ ابْنِ عَوْنَى، قَالَ: قَالَ رَجُلٌ لِنَافِعٍ: رُحِمْتُ يَوْمَ الْجُمُعَةِ فَلَمْ أَفْدِرْ عَلَى الرُّكُوعِ وَالسُّجُودِ، قَالَ: أَمَّا أَنَا، فَلَوْ كُنْتُ لِأُوْمَأْتُ

[5568] Muhammad ibn ‘Abd Allah narrated to us from Mughaffal, from Al-Zuhri, who said: “If the people are crowded on Friday and you cannot prostrate, wait until they stand up, then prostrate.”

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، عَنْ مُعْقَلٍ، عَنِ الزُّهْرِيِّ،
قَالَ: إِذَا ازْدَحَمَ النَّاسُ يَوْمَ الْجُمُعَةِ فَلَمْ تَسْتَطِعْ أَنْ
سُجُّدَ، فَانْتَظِرْ حَتَّى إِذَا قَامُوا فَاسْجُدْ

[5569] Hafs narrated to us from Ash‘ath, from Al-Hakam and Hammad, from Ibrahim, who said: “A man trims his nails every Friday.”

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنِ الْحَكَمِ، وَهَمَادِ، عَنْ
إِبْرَاهِيمَ، قَالَ: يُنْفَيُ الرَّجُلُ أَطْفَارَهُ فِي كُلِّ جُمُعَةٍ

[5570] Mu‘adh narrated to us from Al-Mas‘udi, from Ibn Humayd ibn ‘Abd al-Rahman, from his father, that he said regarding the one who trims his nails on Friday: “Allah removes disease from them and puts healing in them.”

حَدَّثَنَا مُعاَذُ، عَنِ الْمَسْعُودِيِّ، عَنْ ابْنِ حُمَيْدٍ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ أَبِيهِ، أَنَّهُ قَالَ فِيمَنْ قَلَمْ أَطْفَارَهُ يَوْمَ
الْجُمُعَةِ: أَخْرَجَ اللَّهُ مِنْهَا الدَّاءَ، وَأَنْدَلَ فِيهَا الشَّفَاءَ

[5571] Waki‘ narrated to us from Mubarak, from ‘Abd Allah ibn Muslim ibn Yasar, from his father, that he used to ask for two Akalb (clippers) on Friday—meaning scissors.

حَدَّثَنَا وَكِيعٌ، عَنْ مُبَارَكٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ بْنِ
يَسَارٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَدْعُو بِاَكْلَبَيْنِ يَوْمَ الْجُمُعَةِ
يَعْنِي الْمِقْصِينَ

[5572] Al-Fadl ibn Dukayn narrated to us, saying: Mindal narrated to us from ‘Imran ibn Abi ‘Ata’, who said: “I saw Ibn al-Hanafiyyah trimming his nails every Friday.”

حَدَّثَنَا أَفْضُلُ بْنُ دُكَيْنِ، قَالَ: حَدَّثَنَا مِنْدَلٌ، عَنْ عَمْرَانَ
بْنِ أَبِي عَطَاءِ، قَالَ: رَأَيْتُ ابْنَ الْحَنَافَيَّةَ، يُنْقَى أَطْفَارَهُ
فِي كُلِّ جُمُعَةٍ

[5573] Waki‘ narrated to us from Isra’il, from Abu al-Haytham, who said: “I saw Sa‘id ibn Jubayr trimming his nails during prayer.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي الْهَيْمَمٍ، قَالَ: رَأَيْتُ
سَعِيدَ بْنَ جُبَيْرٍ، يُنْقَى أَطْفَارَهُ فِي الصَّلَاةِ

[5574] Waki‘ narrated to us from Sufyan, from Layth, from Tawus, who said: “There is no harm in drinking while the Imam is preaching.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ طَاؤُسٍ، قَالَ:
لَا بَأْسَ بِالشُّرْبِ وَالإِمَامُ يَخْطُبُ

[5575] Abu Bakr narrated to us, saying: Abu Khalid al-Ahmar narrated to us from Hajjaj, from ‘Awn, from Asma’, who said: “Whoever recites: Qul Huwa Allahu Ahad and the Mu‘awwidhatayn (the last two surahs) on Friday seven times in his gathering, he will be protected until the like of it (next Friday).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ
حَجَاجٍ، عَنْ عَوْنِ، عَنْ أَسْمَاءَ، قَالَتْ: "مَنْ قَرَا: فَلْ هُوَ
اللَّهُ أَحَدٌ، وَالْمُعَوِّذَتَيْنِ يَوْمَ الْجُمُعَةِ سَبْعَ مَرَّاتٍ فِي
مَجِلِسِهِ، حُفِظَ إِلَى مِثْلِهِ"

[5576] ‘Affan narrated to us, saying: ‘Abd al-Wahid narrated to us, saying: Yunus narrated to us: Al-Hasan used to throw pebbles at the poor people on Friday while the Imam was preaching, telling them: “Sit down.” He said: “And ‘Ikrimah did not consider Jumu‘ah obligatory for them.”

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا
يُونُسُ، كَانَ الْحَسَنُ، يُحَصِّبُ الْمَسَاكِينَ يَوْمَ الْجُمُعَةِ
وَالْإِمَامُ يَخْطُبُ، يَقُولُ لَهُمْ: افْعُدُوكُمْ قَالَ: وَكَانَ عِكْرَمَةً
لَا يَرَى لَهُمْ جُمُعَةً

[5577] Jarir narrated to us from Sayyar ibn Habib, who said: I said to Ibrahim: “I missed Jumu‘ah.” He said: “Increase in prostration.”

حَدَّثَنَا جَرِيرٌ، عَنْ سَيَّارِ بْنِ حَبِيبٍ، قَالَ: قُلْتُ لِإِبْرَاهِيمَ،
فَاتَّشَّتِي الْجُمُعَةُ، قَالَ: أَكْثُرْ مِنَ السُّجُودِ

[5578] Waki‘ narrated to us, saying: A man narrated to us from Ibn Sirin regarding prisoners. He said: “They should pray Jumu‘ah congregationally on Friday.”

حَدَّثَنَا وَكِيعٌ، قَالَ: نَّا رَجُلٌ، عَنْ ابْنِ سِيرِينَ، فِي أَهْلِ
السُّجُونِ قَالَ: يُجَمِّعُوا الصَّلَاةَ يَوْمَ الْجُمُعَةِ

[5579] Abu Bakr narrated to us, saying: A Shaykh of ours narrated to us from Al-A‘mash, from Ibrahim, who said: “There is no Jumu‘ah for prisoners.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَّا شَيْخٌ، لَنَا عَنِ الْأَعْمَشِ، عَنْ
إِبْرَاهِيمَ، قَالَ: لَيْسَ عَلَى أَهْلِ السُّجُونِ جُمُعَةً

[5580] Abu Bakr narrated to us, saying: Waki‘ narrated to us, saying: Yazid ibn Ibrahim narrated to us: Al-Hasan was asked about a man who invalidated his ablution on Friday, went to perform Wudu, and came back when the Imam had finished praying. He said: “He prays four.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: نَاهِيَةُ بْنِ إِبْرَاهِيمَ، سُلَيْمَانُ الْحَسَنُ، عَنْ رَجُلٍ أَحْدَثَ يَوْمَ الْجُمُعَةِ، فَذَهَبَ لِيَتَوَضَّأَ، فَجَاءَ وَقَدْ صَلَّى الْإِمَامُ، قَالَ: يُصَلِّي أَرْبَعًا

[5581] Waki‘ narrated to us, saying: I asked Sufyan about a man who started the prayer with the Imam on Friday, went to perform Wudu, and came back when the Imam had finished praying. He said: “He prays two rak‘ahs as long as he did not speak.”

حَدَّثَنَا وَكِيعٌ، قَالَ: سَأَلْتُ سُفْيَانَ، عَنْ رَجُلٍ افْتَنَحَ مَعَ الْإِمَامِ الصَّلَاةَ يَوْمَ الْجُمُعَةِ، فَذَهَبَ لِيَتَوَضَّأَ، فَجَاءَ وَقَدْ صَلَّى الْإِمَامُ، قَالَ: يُصَلِّي رَكْعَتَيْنِ مَا لَمْ يَتَكَبَّرْ

[5582] Abu Bakr narrated to us, saying: Hushaym ibn Bashir narrated to us, saying: Muhammad ibn Ishaq narrated to us from Hafs ibn ‘Ubayd Allah ibn Anas, from Anas, who said: “The Messenger of Allah ﷺ used to break his fast on the Day of Fitr with some dates, then go out.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَاهِيَةُ بْنُ بشِيرٍ، قَالَ: نَاهِيَةُ بْنُ إِسْحَاقَ، عَنْ حَفْصَ بْنِ عُبَيْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُفْطِرُ يَوْمَ الْفِطْرِ عَلَى تَمَرَاتٍ، ثُمَّ يَغْدُو

[5583] Abu al-Ahwas narrated to us from Ibn Ishaq, from Al-Harith, from ‘Ali, who said: “Eat on the Day of Fitr before you go out to the prayer place.”

حَدَّثَنَا أَبُو الْأَحْوَصُ، عَنْ ابْنِ إِسْحَاقَ، عَنِ الْحَارِثِ،
عَنْ عَلَيٍّ، قَالَ: اطْعَمْ يَوْمَ الْفِطْرِ قَبْلَ أَنْ تَخْرُجَ إِلَى
الْمَصَلَّى

[5584] ‘Abd al-Rahim ibn Sulayman narrated to us from Hajjaj, from ‘Ata’, from Ibn ‘Abbas, who said: “It is from the Sunnah to give the charity of Fitr before the prayer, and do not go out until you have eaten.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ حَاجَاجَ، عَنْ عَطَاءً،
عَنْ ابْنِ عَبَّاسٍ، قَالَ: إِنَّ مِنَ السُّنْنَةِ أَنْ تُخْرُجَ صَدَقَةَ
الْفِطْرِ قَبْلَ الصَّلَاةِ، وَلَا تَخْرُجُ حَتَّى تَطْعَمَ

[5585] Hushaym narrated to us, saying: Husayn informed us, saying: I went out with Mu‘awiyah ibn Suwayd ibn Muqarrin on the Day of Fitr, and I said to him: “O Abu Suwayd, did you eat anything before coming out?” He said: “I licked a lick of honey.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا حُسَيْنٌ، قَالَ: غَدَوْتُ مَعَ مُعاوِيَةَ
بْنِ سُوَيْدٍ بْنِ مُقَرْنٍ، يَوْمَ فِطْرٍ، وَقُلْتُ لَهُ: يَا أَبا سُوَيْدٍ،
هَلْ طَعَمْتَ شَيْئًا قَبْلَ أَنْ تَغْدُو؟ قَالَ: لَعْقَتُ لَعْقَةً مِنْ
عَسلٍ

[5586] Abu al-Ahwas narrated to us from ‘Ata’ ibn al-Sa’ib, from Ibn Ma‘qil, that he licked a lick of honey, then went out.

حَدَّثَنَا أَبُو الْأَحْوَصُ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنِ ابْنِ
مَعْقِلٍ أَنَّهُ لَعَقَ لَعْقَةً مِنْ عَسلٍ، ثُمَّ خَرَجَ

[5587] Waki‘ narrated to us from Hisham ibn ‘Urwah, from his father, who said: “Eat on the Day of Fitr before you go out.”

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: اطْعُمْ يَوْمَ الْفِطْرِ قَبْلَ أَنْ تَخْرُجَ

[5588] Ibn ‘Ulayyah narrated to us from Yahya ibn Abi Ishaq, who said: I came to Safwan ibn Muhriz on the Day of Fitr and sat at his door until he came out to me. He said to me apologetically: “It was commanded on this day to take some of one’s lunch before going out, and I took something, so that is what delayed me. As for the other (Eid al-Adha), one delays his lunch until he returns.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، قَالَ: أَتَيْتُ صَفْوَانَ بْنَ مُحْرِزٍ يَوْمَ فِطْرٍ، فَقَعَدْتُ بِبَابِهِ حَتَّى خَرَجَ عَلَيَّ، فَقَالَ لِي كَالْمُعْذِنُ: إِنَّهُ كَانَ يُؤْمَرُ فِي هَذَا الْيَوْمِ أَنْ يُصِيبَ مِنْ غِدَائِهِ قَبْلَ أَنْ يَغُدوَ، وَإِنِّي أَصَبَّتُ شَيْئًا فَذَاكَ الَّذِي حَبَسَنِي، وَأَمَّا الْآخَرُ فَإِنَّهُ يُؤَخْرُ غِدَاءَهُ حَتَّى يَرْجِعَ

[5589] Ibn ‘Ulayyah narrated to us from Ibn ‘Awn, who said: “Ibn Sirin used to be brought Faludhaj on the two Eids, and he would eat from it before going out.” Ibn ‘Awn said: “He washed away the urine.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ ابْنِ عَوْنَ، قَالَ: كَانَ ابْنُ سِيرِينَ، يُؤْتَى فِي الْعِيدَيْنِ بِفَلُودَجٍ، فَكَانَ يَأْكُلُ مِنْهُ قَبْلَ أَنْ يَغُدوَ وَقَالَ ابْنُ عَوْنَ: إِنَّهُ غَسَّلَ الْبُولَ

[5590] Waki‘ narrated to us from Shu‘bah, from Al-Hakam, from ‘Abd Allah ibn Shaddad, that he passed by a grocer on Eid day, took a date from him, and ate it.

حَدَّثَنَا وَكِبْعٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ أَنَّهُ مَرَّ عَلَى بَقَالٍ يَوْمَ عِيدٍ، فَأَخَذَ مِنْهُ فَسَنَةً، فَأَكَلَهَا

[5591] Hushaym narrated to us, saying: Al-Mughirah narrated to us from Al-Sha‘bi, who said: “It is from the Sunnah to eat on the Day of Fitr before going out, and to delay eating on the Day of Sacrifice until one returns.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: نَّا الْمُغِيرَةُ، عَنْ الشَّعْبِيِّ، قَالَ: إِنَّ مِنَ السُّنَّةِ أَنْ يَطْعَمَ يَوْمَ الْفِطْرِ قَبْلَ أَنْ يَغْدُو، وَيُؤْخَرَ الطَّعَامُ يَوْمَ النَّحرِ حَتَّى يَرْجِعَ

[5592] Waki‘ narrated to us from Isra‘il, from Ibrahim ibn ‘Abd al-A‘la, from Muhammad ibn ‘Abd al-Rahman, who said: “Al-Aswad used to order us to eat before going out on the Day of Fitr.”

حَدَّثَنَا وَكِبْعٌ، عَنْ إِسْرَائِيلَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: كَانَ الْأَسْوَدُ يَأْمُرُنَا أَنْ نَطْعَمَ، قَبْلَ أَنْ نَغْدُو يَوْمَ الْفِطْرِ

[5593] Waki‘ narrated to us from Masarrah ibn Ma‘bad, from Ibrahim ibn Abi ‘Ablah, from Umm al-Darda’, who said: “Eat before you go out on the Day of Fitr, even if it is a date.”

حَدَّثَنَا وَكِبْعٌ، عَنْ مَسْرَةَ بْنِ مَعْبُدٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي عَبْلَةَ، عَنْ أُمِّ الدَّرْدَاءِ، قَالَتْ: كُلْ قَبْلَ أَنْ تَغْدُو يَوْمَ الْفِطْرِ، وَلَا تَمْرَةً

[5594] Mu‘awiyah ibn Hisham narrated to us, saying: Ibn Abi Dhi‘b narrated to us from Yusuf, from Al-Sa‘ib ibn Yazid, who said: “The Sunnah has been to eat before going out on the Day of Fitr.”

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ: نَّا ابْنُ أَبِي ذِئْبٍ، عَنْ يُوسُفَ، عَنِ السَّائِبِ بْنِ يَزِيدَ، قَالَ: مَضَتِ السُّنَّةُ أَنْ يَأْكُلَ قَبْلَ أَنْ يَغْدُوَ يَوْمَ الْفِطْرِ

[5595] ‘Abd Allah ibn Idris narrated to us from Al-A‘mash, from Al-Minhal, from ‘Abd Allah ibn al-Harith, from Ibn ‘Abbas, who said: “If you go out on Eid day—meaning Fitr—eat, even if it is a date.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنِ الْمِنْهَالِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: إِذَا حَرَجْتَ يَوْمَ الْعِيدِ، يَعْنِي الْفِطْرَ، فَكُلْ وَلَا تَمْرَةً

[5596] Abu ‘Amir al-‘Aqadi narrated to us from Al-Zubayr ibn ‘Abd Allah ibn Ruhaymah, who said: I heard ‘Umar ibn ‘Abd al-‘Aziz preaching on the Day of Fitr, saying: “Indeed, this is a day in which there should have been some food and some drink, so have some food and some drink.”

حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، عَنِ الزُّبَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ رُهَيْمَةَ، قَالَ: سَمِعْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، يَوْمَ الْفِطْرِ يَخْطُبُ، فَقَالَ: إِنَّ هَذَا يَوْمًا قَدْ كَانَ يَتَبَغِي فِيهِ بَعْضُ الطَّعَامِ، وَبَعْضُ الشَّرَابِ، فَبَعْضُ الطَّعَامِ وَبَعْضُ الشَّرَابِ

[5597] Yahya ibn Ya‘la narrated to us from ‘Uthman ibn al-Aswad, from Mujahid, that he said: “Eat on the Day of Fitr before you go out.”

حَدَّثَنَا يَحْيَى بْنُ يَعْلَى، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ، أَنَّهُ قَالَ: اطْعُمْ يَوْمَ الْفِطْرِ قَبْلَ أَنْ تَخْرُجَ

[5598] Hushaym narrated to us from Mughirah, from Ibrahim, who said: It reached him that Tamim ibn Salamah went out on the Day of Fitr with a companion of his. He said to his companion: "Did you eat anything?" He said: "No." So Tamim walked to a grocer and asked him to give him a date or something else. He did so, and gave it to his companion, who ate it. Ibrahim said: "His walking to a man to ask him was harder on him than leaving the food if he had left it."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: بَلَغَهُ أَنْ تَمِيمَ بْنَ سَلَمَةَ خَرَجَ يَوْمَ الْفِطْرِ وَمَعَهُ صَاحِبٌ لَهُ، فَقَالَ لِصَاحِبِهِ: هَلْ طَعَمْتَ شَيْئًا؟ قَالَ: لَا، فَمَشَى تَمِيمُ إِلَى بَقَالٍ، فَسَأَلَهُ تَمِيرَةً أَنْ يُعْطِيهِ، أَوْ غَيْرَ ذَلِكَ، فَفَعَلَ فَأَعْطَاهُ صَاحِبُهُ، فَأَكَلَهُ فَقَالَ إِبْرَاهِيمُ: مَمْشَاهٌ إِلَى رَجُلٍ يَسْأَلُهُ، أَشَدُّ عَلَيْهِ مِنْ تَرْكِهِ الطَّعَامُ لَوْ تَرَكَهُ

[5599] Waki‘ narrated to us from ‘Imran, from Abu Mijlaz, who said: "Drink something before you go out."

حَدَّثَنَا وَكِيعٌ، عَنْ عِمْرَانَ، عَنْ أَبِي مِجْلَزٍ، قَالَ: اصْبِرْ شَيْئًا قَبْلَ أَنْ تَعْدُو

[5600] Shababah narrated to us, saying: Shu‘bah informed us from Ibn Ishaq, from a man among the Companions of the Prophet ﷺ, that he used to order eating on the Day of Fitr before coming to the prayer place.

حَدَّثَنَا شَبَابَةُ، قَالَ: أَنَا شَعْبَةُ، عَنْ أَبْنِ إِسْحَاقَ، عَنْ رَجُلٍ، مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَأْمُرُ بِالْأَكْلِ يَوْمَ الْفِطْرِ قَبْلَ أَنْ يَأْتِيَ الْمُصَلَّى

[5601] Zayd ibn Hubab narrated to us, saying: Malik informed me from Al-Zuhri, from Sa‘id ibn al-Musayyib, who said: “They used to be ordered to eat before going out on the Day of Fitr.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، قَالَ: أَخْبَرَنِي مَالِكُ، عَنِ الرَّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسِيَّبِ، قَالَ: كَانُوا يُؤْمِرُونَ أَنْ يَأْكُلُوا قَبْلَ أَنْ يَعْذُوا يَوْمَ الْفِطْرِ

[5602] Ahmad ibn ‘Abd al-Malik ibn Wāqid narrated to us, from ‘Ubayd Allāh ibn ‘Umar, from ‘Abd Allāh ibn Muḥammad ibn ‘Aqīl, from ‘Atā’ ibn Yasār, from Abū Sa‘īd al-Khudrī, who said: “The Prophet ﷺ used to eat on the day of Al-Fitr before he went out.”

حَدَّثَنَا أَحْمَدُ بْنُ عَنْدِ الْمَلِكِ بْنِ وَاقِدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ يَوْمَ الْفِطْرِ قَبْلَ أَنْ يَخْرُجَ

[5603] ‘Abd Allāh ibn Numayr narrated to us, saying: ‘Ubayd Allāh narrated to us, from Nāfi‘, from Ibn ‘Umar, that he used to go out on the day of Eid to the Muṣallā and would not eat anything.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: نَأْبِي عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ أَنَّهُ كَانَ يَخْرُجُ يَوْمَ الْعِيدِ إِلَى الْمُصَلَّى، وَلَا يَطْعَمُ شَيْئًا

[5604] Hushaym narrated to us, saying: Mughīrah informed us, from Ibrāhīm, who said: “If he eats, it is good, and if he does not eat, there is no harm.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، قَالَ: إِنْ طَعِمَ فَحَسَنَ، وَإِنْ لَمْ يَطْعَمْ فَلَا بَأْسَ

[5605] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Ja‘far ibn Burqān, who said: ‘Umar ibn ‘Abd al-‘Azīz wrote to us: “Whoever among you is able to come to the Eid walking, let him do so.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَّا وَكِبْعُ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ،
قَالَ: كَتَبَ إِلَيْنَا عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: مَنْ اسْتَطَاعَ مِنْهُ
أَنْ يَأْتِيَ الْعِيدَ مَاشِيًّا فَلْيَفْعَلْ

[5606] Sharīk narrated to us, from Abū Ishāq, from Al-Hārith, from ‘Alī, who said: “It is from the Sunnah to come to the Eid walking.”

حَدَّثَنَا شَرِيكُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ
عَلَيِّ، قَالَ: مِنَ السُّنْنَةِ أَنْ يَأْتِيَ الْعِيدَ مَاشِيًّا

[5607] ‘Abd al-Rahīm narrated to us, from Mis‘ar, from ‘Āsim, from Zirr, who said: “‘Umar ibn al-Khaṭṭāb went out on the day of Fitr or on the day of Aḍḥā. He went out in a cotton garment, wrapped in it, walking.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ مُسْعَرٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ،
قَالَ: خَرَجَ عُمَرُ بْنُ الْخَطَّابِ فِي يَوْمِ فِطْرٍ، أَوْ فِي يَوْمِ
أَضْحَى خَرَجَ فِي ثَوْبٍ قُطْنٍ مُّتَلَبِّبًا بِهِ يَمْشِي

[5608] Wakī‘ narrated to us, from Sufyān, from Ibn al-Muhājir, from Ibrāhīm, that he disliked riding to the two Eids and Friday prayer.

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ ابْنِ الْمُهَاجِرِ، عَنْ
إِبْرَاهِيمَ أَنَّهُ كَرِهَ الرُّكُوبَ إِلَى الْعِيدَيْنِ وَالْجُمُعَةِ

[5609] Wakī‘ narrated to us, from Muḥammad ibn Abī Ḥafṣah, who said: “I saw Al-Hasan coming to the Eid riding.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُحَمَّدِ بْنِ أَبِي حَفْصَةَ، قَالَ: رَأَيْتُ الْحَسَنَ، يَاتِي الْعِيدَ رَاكِبًا

[5610] Abū Bakr narrated to us, saying: Ibn ‘Ulayyah narrated to us, from Ayyūb, from Nāfi‘, who said: “Ibn ‘Umar used to pray the morning prayer in the Mosque of the Messenger of Allah ﷺ, then he would go out as he was to the Muṣallā.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَاهَا ابْنُ عُلَيْهِ، عَنْ أَيُوبَ، عَنْ نَافِعٍ
قَالَ: كَانَ ابْنُ عُمَرَ يُصَلِّي الصُّبْحَ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ يَغْدُو كَمَا هُوَ إِلَى الْمُصَلَّى

[5611] Ḥātim ibn Ismā‘il narrated to us, from ‘Abd al-Rahmān ibn Ḥarmalah, that he used to leave with Sa‘id ibn al-Musayyib from the morning prayer when the Imam said the Taslīm on the day of Eid, until he came to the Muṣallā near the house of Kathīr ibn al-Ṣalt, and he would sit at the two door-leaves.

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ
أَنَّهُ كَانَ يَنْصَرِفُ مَعَ سَعِيدَ بْنِ الْمُسَيَّبِ مِنَ الصُّبْحِ
حِينَ يُسَلِّمُ الْإِمَامُ فِي يَوْمِ عِيدٍ، حَتَّى يَأْتِي الْمُصَلَّى عِنْدَ
ذَارِ كَثِيرٍ بْنِ الصَّلَتِ، فَيَجِدُسُ عِنْدَ الْمِصْرَاعَيْنِ

[5612] Abū al-Āḥwāṣ narrated to us, from ‘Aṭā’ ibn al-Sā’ib, who said: “I prayed Fajr in this mosque on the day of Fitr, and there were Abū ‘Abd al-Rahmān and ‘Abd Allāh ibn Ma‘qil. When we finished the prayer, they went out and I went out with them to the desert (open prayer area).”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عَطَاءَ بْنِ السَّائِبِ، قَالَ:
صَلَّيْتُ الْفَجْرَ فِي هَذَا الْمَسْجِدِ فِي يَوْمِ فِطْرٍ، فَإِذَا أَبْوَ
عَبْدِ الرَّحْمَنِ، وَعَبْدِ اللَّهِ بْنِ مَعْقِلٍ، فَلَمَّا قَضَيْنَا الصَّلَاةَ،
خَرَجَاهُمْ وَخَرَجْتُ مَعَهُمَا إِلَى الْجَبَانَةِ

[5613] Yaḥyā ibn Sa‘id narrated to us, from Sufyān, from ‘Ubayd al-Mukattib, from Ibrāhīm, who said: “They used to pray Fajr wearing their clothes,” meaning on the day of Eid.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفِينَ، عَنْ عُبَيْدِ الْمُكْتَبِ،
عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يُصَلُّونَ الْفَجْرَ وَعَلَيْهِمْ ثِيَابُهُمْ
يَعْنِي يَوْمَ الْعِيدِ

[5614] Wakī‘ narrated to us, from ‘Imrān, from Abū Mijlaz, who said: “Let your departure on the day of Fitr be from your mosque to your place of prayer.”

حَدَّثَنَا وَكِيعٌ، عَنْ عِمْرَانَ، عَنْ أَبِي مِجْلَزٍ، قَالَ: لِيَكُنْ
غُدُوكَ يَوْمَ الْفِطْرِ مِنْ مَسْجِدِكَ إِلَى مُصَلَّاكَ

[5615] Hātim ibn Ismā‘il narrated to us, from Hishām ibn ‘Urwah, who said: “‘Urwah would not come to the Eid until the sun was high.”

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ:
كَانَ عُرْوَةً، لَا يَأْتِي الْعِيدَ حَتَّى تَنَعَّمَ الشَّمْسُ

[5616] Wakī‘ narrated to us, from Isrā’īl, from Jābir, from Muḥammad ibn ‘Alī, ‘Āmir, and ‘Atā’. They said: “He should not go out on the day of Eid until the sun has risen.”

حَدَّثَنَا وَكِبْعُ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ مُحَمَّدِ بْنِ عَلَيِّ، وَعَامِرٍ، وَعَطَاءً، قَالُوا: لَا يَخْرُجُ يَوْمَ الْعِيدِ حَتَّى تَطْلُعَ الشَّمْسُ

[5617] Shabābah narrated to us, saying: Ibn Abī Dhi’b narrated to us, from ‘Isā ibn Sahl ibn Rāfi‘ ibn Khadīj, that he saw his grandfather Rāfi‘ ibn Khadīj and his sons sitting in the mosque until the sun rose. Then they prayed two rak‘ahs, then they went to the Muṣallā. That was on Al-Fiṭr and Al-Aḍḥā.

حَدَّثَنَا شَبَابَةُ، قَالَ: نَأَبْنُ أَبِي ذِئْبٍ، عَنْ عِيسَى بْنِ سَهْلٍ بْنِ رَافِعٍ بْنِ خَدِيجٍ، أَنَّهُ رَأَى جَدَّهُ رَافِعَ بْنَ خَدِيجٍ، وَبَنْيَهُ يَجْلِسُونَ فِي الْمَسْجِدِ، حَتَّى إِذَا طَلَعَتِ الشَّمْسُ صَلَّوَا رَكْعَتَيْنِ، ثُمَّ يَدْهَبُونَ إِلَى الْمُصَلَّى، وَذَلِكَ فِي الْفِطْرِ وَالْأَضْحَى

[5618] Sharīk narrated to us, from Mānsūr, who said: “I went early to Ibrāhīm on the day of Eid, and I found him having prayed while wearing his clothes.”

حَدَّثَنَا شَرِيكُ، عَنْ مَنْصُورٍ، قَالَ: غَدَوْتُ إِلَى إِبْرَاهِيمَ، يَوْمَ عِيدٍ، فَوَجَدْتُهُ قَدْ صَلَّى وَعَلَيْهِ ثِيَابَهُ

[5619] ‘Abd Allāh ibn Idrīs narrated to us, from Muḥammad ibn ‘Ajlān, from Nāfi‘, from Ibnu ‘Umar, that he used to go out early on the day of Eid, reciting Takbīr and raising his voice until he reached the Imam.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ نَافِعٍ، عَنْ أَبِنِ عُمَرَ أَنَّهُ كَانَ يَعْدُ يَوْمَ الْعِيدِ، وَيُكَبِّرُ وَيَرْفَعُ صَوْتَهُ، حَتَّى يَبْلُغَ الْإِمَامَ

[5620] ‘Abd Allāh ibn Idrīs narrated to us, from Yaḥyā ibn ‘Abd Allāh ibn Qatādah, who said: I think he narrated from Muḥammad ibn Ibrāhīm, that Abū Qatādah used to recite Takbīr on the day of Eid and remember Allah.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ قَتَادَةَ، قَالَ: أَرَاهُ عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ، أَنَّ أَبَا قَتَادَةَ كَانَ يُكَبِّرُ يَوْمَ الْعِيدِ، وَيَذْكُرُ اللَّهَ

[5621] Yazīd ibn Hārūn narrated to us, from Ibn Abī Dhi’b, from Al-Zuhrī, that the Messenger of Allah ﷺ used to go out on the day of Al-Fiṭr, reciting Takbīr until he came to the Muṣallā, and until he finished the prayer. When he finished the prayer, he stopped the Takbīr.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْرُجُ يَوْمَ الْفِطْرِ، فَيُكَبِّرُ حَتَّى يَأْتِيَ الْمُصَلَّى، وَحَتَّى يَقْضِيَ الصَّلَاةَ، فَإِذَا قَضَى الصَّلَاةَ، قَطَعَ التَّكْبِيرَ

[5622] Abū al-Āḥwāṣ narrated to us, from ‘Atā’ ibn al-Sā’ib, who said: “I went out with Abū ‘Abd al-Rahmān and Ibn Mughaffal. Abū ‘Abd al-Rahmān recited Takbīr, raising his voice with the Takbīr.” And Ibn Mughaffal used to say: “There is no god but Allah alone, He has no partner, to Him belongs the dominion and to Him belongs praise, and He is over all things competent.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، قَالَ: حَرَجْتُ مَعَ أَبِي عَبْدِ الرَّحْمَنِ، وَابْنِ مُعْقَلٍ، فَكَبَّرَ أَبُو عَبْدِ الرَّحْمَنِ، يُكَبِّرُ يَرْفَعُ صَوْنَهُ بِالْتَّكْبِيرِ، وَكَانَ ابْنُ مُعْقَلٍ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

[5623] Abū Bakr ibn ‘Ayyāsh narrated to us, from Yazīd ibn Abī Ziyād, who said: “I went out with Sa‘īd ibn Jubayr and ‘Abd al-Rahmān ibn Abī Laylā. They kept reciting Takbīr and ordering whoever passed by them to recite Takbīr.”

[5624] ‘Abd Allāh ibn Numayr narrated to us, from Al-A‘mash, who said: “I used to go out with our companions, Ibrāhīm, Khaythamah, and Abū Shāliḥ on the day of Eid, and they would not recite Takbīr.”

[5625] ‘Abd al-Rahmān ibn Muḥammad al-Muḥāribī narrated to us, from Ḥajjāj, who said: A man from the Muslims narrated to me, from Ḥanash ibn al-Mu‘tamir, that ‘Alī, on the day of Aḍḥā, recited Takbīr until he reached the Eid prayer.

[5626] Al-Muḥāribī narrated to us, from Ḥajjāj, from ‘Atā’, who said: “It is from the Sunnah to recite Takbīr on Eid.”

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، قَالَ: حَرَجْتُ مَعَ سَعِيدِ بْنِ جُبَيْرٍ، وَعَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، فَلَمْ يَزَالَا يُكَبِّرَا، وَيَأْمُرَا مَنْ مَرَّ بِهِمَا بِالنَّكْبِيرِ

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ، عَنِ الْأَعْمَشِ، قَالَ: كُنْتُ أَخْرُجُ مَعَ أَصْحَابِنَا، إِبْرَاهِيمَ، وَخَيْثَمَةَ، وَأَبِي صَالِحٍ يَوْمَ الْعِيدِ، فَلَا يُكَبِّرُونَ

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدِ الْمُحَارِبِيِّ، عَنْ حَاجَاجِ، قَالَ: حَدَّثَنِي رَجُلٌ، مِنَ الْمُسْلِمِينَ، عَنْ حَنْشَ بْنِ الْمُعْتَمِرِ، أَنَّ عَلِيًّا، يَوْمَ أَضْحَى، كَبَرَ حَتَّى انْتَهَى إِلَى الْعِيدِ

حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ حَاجَاجِ، عَنْ عَطَاءٍ، قَالَ: إِنَّ مِنَ السُّنَّةِ أَنْ يُكَبِّرَ فِي الْعِيدِ

[5627] Ibn ‘Ulayyah narrated to us, from Shu‘bah, who said: I said to Al-Hakam and Hammād: “Should I recite Takbīr when I go out to the Eid?” He said: “Yes.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ شُعْبَةَ، قَالَ: قُلْتُ لِلْحَكَمِ، وَهَمَّادِ: أَكْبَرُ إِذَا حَرَجْتُ إِلَى الْعِيدِ؟ قَالَ: نَعَمْ

[5628] Ḥafṣ ibn Ghiyāth and Abū Mu‘āwiyah narrated to us, from Hishām ibn ‘Urwah, that his father used to recite Takbīr on the day of Eid.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، وَأَبُو مُعاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّ أَبَاهُ، كَانَ يُكَبِّرُ يَوْمَ الْعِيدِ

[5629] Yazīd ibn Hārūn narrated to us, from Ibn Abī Dhi’b, from Al-Zuhrī, who said: “People used to recite Takbīr on Eid when they left their homes until they came to the Muṣallā, and until the Imam came out. When the Imam came out, they fell silent, and when he recited Takbīr, they recited Takbīr.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، قَالَ: كَانَ النَّاسُ يُكَبِّرُونَ فِي الْعِيدِ حِينَ يَخْرُجُونَ مِنْ مَنَازِلِهِمْ حَتَّى يَأْتُوا الْمُصَلَّى، وَحَتَّى يَخْرُجَ الْإِمَامُ، فَإِذَا حَرَجَ الْإِمَامُ سَكُونًا، فَإِذَا كَبَرَ كَبَرُوا

[5630] Yazīd narrated to us, from Ibn Abī Dhi'b, from Shu'bah, who said: I was leading Ibn 'Abbās on the day of Eid, and he heard the people reciting Takbīr. He said: "What is the matter with the people?" I said: "They are reciting Takbīr." He said: "They are reciting Takbīr? Is the Imam reciting Takbīr?" I said: "No." He said: "Are the people mad?"

حَدَّثَنَا يَزِيدُ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ شُعْبَةَ، قَالَ: كُنْتُ أَفْوُدْ ابْنَ عَبَّاسٍ، يَوْمَ الْعِيدِ، فَيَسْمَعُ النَّاسَ يُكَبِّرُونَ، فَقَالَ: مَا شَانَ النَّاسُ؟ قُلْتُ: يُكَبِّرُونَ، قَالَ: يُكَبِّرُونَ؟ قَالَ: يُكَبِّرُ الْإِمَامُ؟ قُلْتُ: لَا، قَالَ: أَمْجَانِينَ النَّاسُ

[5631] Abū Bakr narrated to us, saying: Husayn ibn 'Alī narrated to us, from Zā'idah, from 'Āsim, from Shaqīq, and from 'Alī ibn 'Abd al-A'lā, from Abū 'Abd al-Rahmān, from 'Alī, that he used to recite Takbīr after the Fajr prayer on the day of 'Arafah, until the 'Aṣr prayer of the last days of Tashrīq, and he would recite Takbīr after 'Aṣr.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٌّ، عَنْ رَائِدَةَ، عَنْ عَاصِمٍ، عَنْ شَقِيقٍ، وَعَنْ عَلَيٍّ بْنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيٍّ أَنَّهُ كَانَ يُكَبِّرُ بَعْدَ صَلَاةِ الْفَجْرِ يَوْمَ عَرَفَةَ، إِلَى صَلَاةِ الْعَصْرِ مِنْ آخِرِ أَيَّامِ التَّشْرِيفِ، وَيُكَبِّرُ بَعْدَ الْعَصْرِ

[5632] Wakī' narrated to us, from Abū Ḥubāb, from 'Umayr ibn Sa'īd, from 'Alī, that he used to recite Takbīr from the Fajr prayer on the day of 'Arafah, until the 'Aṣr prayer of the last days of Tashrīq.

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي حُبَابٍ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ، عَنْ عَلَيٍّ أَنَّهُ كَانَ يُكَبِّرُ مِنْ صَلَاةِ الْفَجْرِ يَوْمَ عَرَفَةَ، إِلَى صَلَاةِ الْعَصْرِ مِنْ آخِرِ أَيَّامِ التَّشْرِيفِ

[5633] Abū al-Āḥwāṣ narrated to us, from Abū Iṣhāq, from Al-Aswad, who said: ‘Abd Allāh used to recite Takbīr from the Fajr prayer on the day of ‘Arafah, until the ‘Aṣr prayer of the day of Nahr (Sacrifice). He would say: “Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, Lā ilāha illā Allāh, wa Allāhu Akbar, Allāhu Akbar, wa lillāhi al-ḥamd.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَسْوَدِ، قَالَ: كَانَ عَبْدُ اللَّهِ، يُكَبِّرُ مِنْ صَلَاةِ الْفَجْرِ يَوْمَ عَرَفَةَ، إِلَى صَلَاةِ الْعَصْرِ مِنْ النَّحْرِ يَقُولُ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ

[5634] Ibn Mahdī narrated to us, from Sufyān, from Ghaylān ibn Jābir, from ‘Amr ibn Murrah, from Abū Wā’il, from ‘Abd Allāh, that he used to recite Takbīr from the Fajr prayer on the day of ‘Arafah, until the ‘Aṣr prayer of the day of Nahr.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ غَيْلَانَ بْنِ جَابِرٍ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ أَنَّهُ كَانَ يُكَبِّرُ مِنْ صَلَاةِ الْفَجْرِ يَوْمَ عَرَفَةَ، إِلَى صَلَاةِ الْعَصْرِ مِنْ يَوْمِ النَّحْرِ

[5635] Abū Usāmah narrated to us, from Abū ‘Awānah, from Ḥajjāj, from ‘Atā’, from ‘Ubayd ibn ‘Umayr, from ‘Umar, that he used to recite Takbīr from the morning prayer (Ghadāh) on the day of ‘Arafah, until the Zuhra prayer of the last days of Tashrīq.

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي عَوَانَةَ، عَنْ حَاجَاجَ، عَنْ عَطَاءً، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عُمَرَ أَنَّهُ كَانَ يُكَبِّرُ مِنْ صَلَاةِ الْغَدَاءِ يَوْمَ عَرَفَةَ، إِلَى صَلَاةِ الظُّهُرِ مِنْ آخِرِ أَيَّامِ التَّشْرِيقِ

[5636] Yazīd ibn al-Ḥubāb narrated to us, saying: Abū ‘Awānah informed us, from ‘Abd al-Ḥamīd ibn Riyāḥ al-Shāmī, from a man from the people of Al-Shām, from Zayd ibn Thābit, that he used to recite Takbīr from the Zuhra prayer on the day of Nahr, until the last days of Tashrīq; he would recite

حَدَّثَنَا يَزِيدُ بْنُ الْحُبَابِ، قَالَ: أَنَا أَبُو عَوَانَةُ، عَنْ عَبْدِ الْحَمِيدِ بْنِ رَيَاحِ الشَّامِيِّ، عَنْ رَجُلٍ، مِنْ أَهْلِ الشَّامِ، عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّهُ كَانَ يُكَبِّرُ مِنْ صَلَاةِ الظَّهَرِ يَوْمَ النَّحْرِ، إِلَى آخِرِ أَيَّامِ التَّشْرِيقِ، يُكَبِّرُ فِي الْعَصْرِ

[5637] ‘Affān narrated to us, saying: Abū ‘Awānah informed us, from ‘Abd al-Ḥamīd ibn Abī Riyāḥ, who said: A man from the people of Al-Shām narrated to me, from Zayd ibn Thābit, that he used to recite Takbīr from the Zuhra prayer on the day of Nahr, until the ‘Asr prayer of the last days of Tashrīq.

حَدَّثَنَا عَفَانُ، قَالَ: أَنَا أَبُو عَوَانَةُ، عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي رَيَاحٍ، قَالَ: حَدَّثَنِي رَجُلٌ، مِنْ أَهْلِ الشَّامِ، عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّهُ كَانَ يُكَبِّرُ مِنْ صَلَاةِ الظَّهَرِ مِنْ يَوْمِ النَّحْرِ، إِلَى صَلَاةِ الْعَصْرِ مِنْ آخِرِ أَيَّامِ التَّشْرِيقِ

[5638] Sahl ibn Yūsuf narrated to us, from Ḥumayd, who said: “Umar ibn ‘Abd al-‘Azīz used to recite the Eid Takbīr from the Zuhra prayer on the day of Nahr, until the last days of Tashrīq.”

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ حُمَيْدٍ، قَالَ: كَانَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ، يُكَبِّرُ تَكْبِيرَ الْعِيدِ مِنْ صَلَاةِ الظَّهَرِ يَوْمَ النَّحْرِ، إِلَى آخِرِ أَيَّامِ التَّشْرِيقِ

[5639] Waki‘ narrated to us, from Sharīk, from Khuṣayf, from ‘Ikrimah, from Ibn ‘Abbās, that he used to recite Takbīr from the Zuhra prayer on the day of Nahr, until the ‘Aṣr prayer of the last days of Tashrīq.

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ حُصَيْفٍ، عَنْ عَكْرَمَةَ،
عَنْ ابْنِ عَبَّاسٍ أَنَّهُ كَانَ يُكَبِّرُ مِنْ صَلَاةِ الظَّهَرِ يَوْمَ
النَّحْرِ، إِلَى صَلَاةِ الْعَصْرِ مِنْ آخِرِ أَيَّامِ التَّشْرِيقِ

[5640] Waki‘ narrated to us, from Al-‘Umarī, from Nāfi‘, from Ibn ‘Umar, that he used to recite Takbīr from the Zuhra prayer on the day of Nahr, until the ‘Aṣr prayer of the day of Nafr, meaning the first one.

حَدَّثَنَا وَكِيعٌ، عَنْ الْعُمْرِيِّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ
كَانَ يُكَبِّرُ مِنْ صَلَاةِ الظَّهَرِ يَوْمَ النَّحْرِ، إِلَى صَلَاةِ
الْعَصْرِ مِنْ يَوْمِ النَّفَرِ يَعْنِي الْأَوَّلِ

[5641] Waki‘ narrated to us, from Sufyān, from ‘Abd al-Karīm, from Sa‘id ibn Jubayr, who said: “He recites Takbīr from the Zuhra prayer on the day of Nahr, until the last days of Tashrīq.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ سَعِيدِ
بْنِ جُبَيْرٍ، قَالَ: يُكَبِّرُ مِنْ صَلَاةِ الظَّهَرِ يَوْمَ النَّحْرِ، إِلَى
آخِرِ أَيَّامِ التَّشْرِيقِ

[5642] Mālik ibn Ismā‘il narrated to us, saying: Zuhayr narrated to us, saying: Tāriq narrated to us, that he memorized from Qays ibn Abī Hāzim the Takbīr of the days of Tashrīq; when he prayed ‘Aṣr, he would recite Takbīr after it.

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ:
حَدَّثَنَا طَارِقٌ، أَنَّهُ حَفِظَ مِنْ قَوْنِيسَ بْنِ أَبِي حَازِمٍ، تَكَبَّرَ
أَيَّامَ التَّشْرِيقِ، حِينَ صَلَّى الْعَصْرَ، يُكَبِّرُ بَعْدَهَا

[5643] Ibn Mahdī narrated to us, from Sufyān, from ‘Āsim, that Abū Wā'il used to recite Takbīr from the Fajr prayer on the day of ‘Arafah, until the Zuhra prayer, meaning on the day of Nahr.

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ سُفِيَّانَ، عَنْ عَاصِمٍ، أَنَّ أَبَا وَائِلَ كَانَ يُكَبِّرُ مِنْ يَوْمِ عَرَفَةَ صَلَاةَ الصُّبْحِ، إِلَى صَلَاةِ الظُّهُرِ يَعْنِي مِنْ يَوْمِ النَّحْرِ

[5644] ‘Abd al-A’lā narrated to us, from Burd, from Makhūl, that he used to recite Takbīr during the days of Tashrīq.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ أَنَّهُ كَانَ يُكَبِّرُ أَيَّامَ التَّشْرِيقِ

[5645] Ja‘far ibn ‘Awn narrated to us, from Salamah ibn Nubayt, from Al-Ḍahḥāk, that he used to recite Takbīr from the Fajr prayer on the day of ‘Arafah, until the ‘Aṣr prayer of the last days of Tashrīq.

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنِ، عَنْ سَلَمَةَ بْنِ نُبَيْطٍ، عَنْ الضَّحَّاكِ أَنَّهُ كَانَ يُكَبِّرُ مِنْ صَلَاةَ الْفَجْرِ يَوْمَ عَرَفَةَ، إِلَى صَلَاةِ الْعَصْرِ مِنْ آخِرِ أَيَّامِ التَّشْرِيقِ

[5646] Yahyā ibn Sa‘id al-Qatṭān narrated to us, from Abū Bakkār, from ‘Ikrimah, from Ibn ‘Abbās, that he used to recite Takbīr from the Fajr prayer on the day of ‘Arafah until the last days of Tashrīq, but he would not recite Takbīr in Maghrib. He would say: “Allāhu Akbar Kabīrā, Allāhu Akbar Kabīrā, Allāhu Akbar, wa Ajallu Allāhu Akbar, wa lillāhi al-hamd.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ أَبِي بَكْرٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ كَانَ يُكَبِّرُ مِنْ صَلَةِ الْفَجْرِ يَوْمَ عَرَفَةَ، إِلَى آخِرِ أَيَّامِ التَّشْرِيقِ، لَا يُكَبِّرُ فِي الْمَغْرِبِ، يَقُولُ: اللَّهُ أَكْبَرُ كَبِيرًا، اللَّهُ أَكْبَرُ كَبِيرًا، اللَّهُ أَكْبَرُ، وَأَجَلُ اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ

[5647] Yazīd ibn Hārūn narrated to us, saying: Ibn Abī Dhi’b informed us, from Al-Zuhri, that the Messenger of Allah ﷺ used to recite Takbīr from the Zuhra prayer on the day of ‘Arafah, until the ‘Asr prayer of the last days of Tashrīq.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُكَبِّرُ مِنْ صَلَةِ الظُّهُرِ يَوْمَ عَرَفَةَ، إِلَى صَلَةِ الْعَصْرِ مِنْ آخِرِ أَيَّامِ التَّشْرِيقِ

[5648] Yazīd ibn Hārūn narrated to us, from Ḥumayd, that Al-Ḥasan used to recite Takbīr from the Zuhra prayer on the day of Nahr, until the ‘Asr prayer of the first day of Nafr.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حُمَيْدٍ، أَنَّ الْحَسَنَ كَانَ يُكَبِّرُ مِنْ صَلَةِ الظُّهُرِ يَوْمَ النَّحرِ، إِلَى صَلَةِ الْعَصْرِ مِنْ النَّفْرِ الْأَوَّلِ

[5649] ‘Abīdah ibn Ḥumayd narrated to us, from Maṇṣūr, from Ibrāhīm, and someone else said: From Yazīd ibn Aws, from ‘Alqamah, that he used to recite Takbīr on the day of ‘Arafah from the Fajr prayer until the ‘Aṣr prayer of the day of Nahr.

حَدَّثَنَا عَبْيَةُ بْنُ حُمَيْدٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، وَقَالَ غَيْرُهُ: عَنْ يَزِيدَ بْنِ أَوْسٍ، عَنْ عَلْقَمَةَ أَنَّهُ كَانَ يُكَبِّرُ يَوْمَ عَرَفَةَ مِنْ صَلَاةِ الْفَجْرِ، حَتَّى صَلَاةَ الْعَصْرِ مِنْ يَوْمِ النَّحْرِ

[5650] Abū Bakr narrated to us, saying: Jarīr narrated to us, from Maṇṣūr, from Ibrāhīm, who said: “They used to recite Takbīr on the day of ‘Arafah while one of them faced the Qiblah after the prayer: ‘Allāhu Akbar, Allāhu Akbar, Lā ilāha illā Allāh, wa Allāhu Akbar, Allāhu Akbar, wa lillāhi al-ḥamd.’”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: “كَانُوا يُكَبِّرُونَ يَوْمَ عَرَفَةَ، وَأَحَدُهُمْ مُسْتَقْبِلُ الْقِبْلَةِ فِي دُبُرِ الصَّلَاةِ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ

[5651] Wakī‘ narrated to us, from Ḥasan ibn Ṣalīḥ, from Abū Iṣhāq, from Abū al-Aḥwāṣ, from ‘Abd Allāh, that he used to recite Takbīr during the days of Tashrīq: “Allāhu Akbar, Allāhu Akbar, Lā ilāha illā Allāh, wa Allāhu Akbar, Allāhu Akbar, wa lillāhi al-ḥamd.”

حَدَّثَنَا وَكِيعٌ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ ”أَنَّهُ كَانَ يُكَبِّرُ أَيَّامَ التَّشْرِيقِ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ

[5652] Abū al-Āḥwāṣ narrated to us, from Abū Iṣhāq, from Al-Aswad, from ‘Abd Allāh, that he used to recite Takbīr from the Fajr prayer on the day of ‘Arafah until the ‘Aṣr prayer of the day of Nahr. He mentioned similar to the hadith of Waki‘.

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ،
عَنْ عَبْدِ اللَّهِ أَنَّهُ كَانَ يُكَبِّرُ مِنْ صَلَاةِ الْفَجْرِ يَوْمَ عَرَفَةَ،
إِلَى صَلَاةِ الْعَصْرِ مِنْ يَوْمِ النَّحْرِ فَذَكَرَ مِثْلَ حَدِيثِ
وَكِبْرٍ

[5653] Yazīd ibn Hārūn narrated to us, saying: Sharīk narrated to us, saying: I said to Abū Iṣhāq: “How did ‘Alī and ‘Abd Allāh recite Takbīr?” He said: They used to say: “Allāhu Akbar, Allāhu Akbar, Lā ilāha illā Allāh, wa Allāhu Akbar, Allāhu Akbar, wa lillāhi al-ḥamd.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا شَرِيكُ، قَالَ: قُلْتُ
لِأَبِي إِسْحَاقَ: كَيْفَ كَانَ يُكَبِّرُ عَلَيْيِ، وَعَبْدُ اللَّهِ؟ قَالَ:
كَانَا يَقُولَانِ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ
أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلَلَّهِ الْحَمْدُ

[5654] Yazīd ibn Hārūn narrated to us, saying: Ḥumayd informed us, that Al-Ḥasan used to say: “Allāhu Akbar, Allāhu Akbar,” three times.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَنَا حُمَيْدٌ، أَنَّ الْحَسَنَ كَانَ
يُكَبِّرُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، ثَلَاثَ مَرَاتٍ

[5655] Yahyā ibn Sa‘īd narrated to us, from Abū Bakkār, from ‘Ikrimah, from Ibn ‘Abbās, that he used to say: “Allāhu Akbar Kabīrā, Allāhu Akbar Kabīrā, Allāhu Akbar, wa Ajallu Allāhu Akbar, wa lillāhi al-ḥamd.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي بَكَارٍ، عَنْ عَكْرَمَةَ، عَنْ
ابْنِ عَبَّاسٍ، أَنَّهُ كَانَ يَقُولُ: اللَّهُ أَكْبَرُ كَبِيرًا، اللَّهُ أَكْبَرُ
كَبِيرًا، اللَّهُ أَكْبَرُ وَأَجَلُ اللَّهُ أَكْبَرُ، وَلَلَّهِ الْحَمْدُ

[5656] Abū Bakr narrated to us, saying: Abū al-Āḥwāṣ narrated to us, from Simāk, from Jābir ibn Samurah, who said: “I prayed the two Eids with the Prophet ﷺ more than once or twice, without an Adhan or an Iqamah.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ، قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِيدَيْنِ غَيْرَ مَرَّةٍ، وَلَا مَرَّتَيْنِ، بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ

[5657] ‘Abdah narrated to us, from ‘Abd al-Malik, from ‘Atā’, from Jābir, who said: “I witnessed the Prophet ﷺ pray the two Eids without an Adhan or an Iqamah.”

حَدَّثَنَا عَبْدَهُ، عَنْ عَبْدِ الْمَالِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ: شَهَدْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الْعِيدَيْنِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ

[5658] Wakī‘ narrated to us, from Ibn Abī Laylā, from ‘Atā’, from Jābir, that the Messenger of Allah ﷺ prayed on the day of Eid without an Adhan or an Iqamah.

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى يَوْمَ الْعِيدِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ

[5659] Wakī‘ narrated to us, from ‘Abd al-Rahmān ibn ‘Abis, from Ibn ‘Abbās, that the Prophet ﷺ prayed with them on the day of Eid near the house of Kathīr ibn al-Ṣalt. He prayed before the sermon and did not mention an Adhan or an Iqamah.

حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِهِمْ يَوْمَ الْعِيدِ عِنْدَ دَارِ كَثِيرٍ بْنِ الصَّلَتِ، فَصَلَّى قَبْلَ الْخُطْبَةِ، وَلَمْ يَذْكُرْ أَذَانًا وَلَا إِقَامَةً

[5660] Ibn Mahdī narrated to us, from Zā’idah, from Simāk, who said: “I saw Al-Mughīrah ibn Shu’bah, Al-Dahhāk, and Ziyād praying on the day of Fiṭr and Aḍḥā without an Adhan or an Iqamah.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ زَائِدَةَ، عَنْ سِمَّاَكِ، قَالَ: رَأَيْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ، وَالضَّحَّاكَ، وَزَيَادًا يُصَلُّونَ يَوْمَ الْفِطْرِ وَالْأَضْحَى، بِلَا أَذَانٍ وَلَا إِقَامَةٍ

[5661] Wakī‘ narrated to us, from Isrā’il, from Simāk, from Al-Mughīrah ibn Shu’bah, that he prayed on the day of Eid without an Adhan or an Iqamah.

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ سِمَّاَكِ، عَنْ الْمُغِيرَةَ بْنِ شُعْبَةَ أَنَّهُ صَلَّى يَوْمَ عِيدٍ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ

[5662] ‘Abd al-A’lā narrated to us, from Burd, from Makhūl, that he used to say: “There is no Adhan or Iqamah in the two Eids.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، أَنَّهُ كَانَ يَقُولُ: لَيْسَ فِي الْعِيَدَيْنِ أَذَانٌ وَلَا إِقَامَةٌ

[5663] Yahyā ibn Sa’id narrated to us, from Ibn Jurayj, from ‘Atā’, that Ibn al-Zubayr asked Ibn ‘Abbās - and the relationship between them was good - and he said: “Do not call the Adhan or the Iqamah.” But when the relationship between them worsened, he called the Adhan and the Iqamah.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءَ، أَنَّ ابْنَ الرُّبَّيْرِ سَأَلَ ابْنَ عَبَّاسٍ قَالَ: وَكَانَ الَّذِي بَيْنَهُمَا حَسْنٌ، فَقَالَ: لَا ثُوَدْنَ، وَلَا ثُقْمَ فَلَمَّا سَاءَ الَّذِي بَيْنَهُمَا، أَذَنَ وَقَامَ

[5664] Al-Thaqafī narrated to us, from Ayyūb, from Muḥammad, who said: “The Adhan on Eid is an innovation.”

حَدَّثَنَا التَّقِيُّ، عَنْ أَئِبْوَةِ، عَنْ مُحَمَّدٍ، قَالَ: الْأَذَانُ فِي
الْعِيدِ مُحدثٌ

[5665] Waki‘ narrated to us, from Hishām, from Qatādah, from Ibn al-Musayyib, who said: “The first to introduce the Adhan in the two Eids was Mu‘āwiyah.”

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ ابْنِ الْمُسَيْبِ،
قَالَ: أَوْلُ مَنْ أَخْدَثَ الْأَذَانَ فِي الْعِيدَيْنِ مُعاوِيَةُ

[5666] Sallām Abū al-Aḥwaṣ narrated to us, from Mughīrah, from Ibrāhīm, who said: “There is no Adhan or Iqamah in the two Eids, and no recitation behind the

حَدَّثَنَا سَلَامٌ أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ،
قَالَ: لَا أَذَانٌ، وَلَا إِقَامَةٌ فِي الْعِيدَيْنِ، وَلَا قِرَاءَةٌ خَلْفَ
الْأَمَامِ

[5667] Marwān ibn Mu‘āwiyah narrated to us, from ‘Isā ibn al-Mughīrah, who said: I said to Abū Wā’il: “Did they used to call the Adhan on Aḍḥā and Fiṭr?” He said: “No.”

حَدَّثَنَا مَرْوَانُ بْنُ مُعاوِيَةَ، عَنْ عِيسَى بْنِ الْمُغِيرَةِ، قَالَ:
قُلْتُ لِأَبِي وَائِلٍ: كَانُوا يُؤَذِّنُونَ فِي الْأَضْحَى وَالْفِطْرِ؟
قَالَ: لَا

[5668] Waki‘ narrated to us, from Isrā’il, from Jābir, from ‘Āmir and Al-Hakam, who said: “The Adhan on the day of Aḍḥā and Fiṭr is an innovation.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ،
وَالْحَكَمَ، قَالَا: الْأَذَانُ يَوْمُ الْأَضْحَى وَالْفِطْرِ بِدْعَةٌ

[5669] Ibn Idrīs narrated to us, from Ḥuṣayn, who said: “The first to call the Adhan on Eid was Ziyād.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، قَالَ: أَوَّلُ مَنْ أَذَّنَ فِي الْعِيدِ زَيْدٌ

[5670] ‘Ubayd Allāh ibn Mūsā narrated to us, saying: Zakariyyā informed us, from a man, from Al-Sha‘bī, from Al-Barā’, that the Prophet ﷺ prayed on the day of Eid without an Adhan or an Iqamah.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا رَكْرِيَّا، عَنْ رَجُلٍ، عَنْ الشَّعْبِيِّ، عَنْ الْبَرَاءِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى يَوْمَ الْعِيدِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ

[5671] Abū Bakr narrated to us, saying: Ibn ‘Uyaynah narrated to us, saying: Ayyūb narrated to us, saying: I heard ‘Atā’, from Ibn ‘Abbās, saying: “I bear witness that the Messenger of Allah ﷺ prayed before the sermon, then he delivered the sermon.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عَبِينَةَ، قَالَ: نَا أَيُوبَ، قَالَ: سَمِعْتُ عَطَاءً، عَنْ ابْنِ عَبَّاسٍ، يَقُولُ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي قَبْلَ الْخُطْبَةِ، ثُمَّ يَخْطُبُ

[5672] ‘Abdah narrated to us, from ‘Abd al-Malik, from ‘Atā’, from Jābir, who said: “I witnessed the Prophet ﷺ on the day of Eid starting with the prayer before the sermon.”

حَدَّثَنَا عَبْدَهُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ: شَهِدْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عِيدٍ بَدَا بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ

[5673] ‘Abdah ibn Sulaymān and Abū Usāmah narrated to us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, that the Prophet ﷺ, Abū Bakr, and ‘Umar used to pray the two Eids before the sermon.

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، وَأَبُو أَسَامَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ

[5674] Waki‘ narrated to us, from Sufyān, from ‘Abd al-Rahmān ibn ‘Ābis, from Ibn ‘Abbās, that the Prophet ﷺ prayed with them on the day of Eid near the house of Kathīr ibn al-Salt, and he prayed with them before the sermon.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِينَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ ابْنِ عَابِسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عِيدٍ عِنْدَ دَارِ كَثِيرٍ بْنِ الصَّلَتِ، فَصَلَّى بِهِمْ قَبْلَ الْخُطْبَةِ

[5675] Abū al-Aḥwāṣ narrated to us, from Mānsūr, from Al-Sha'bī, from Al-Barā’, who said: “The Messenger of Allah ﷺ addressed us on the day of Nahr after the prayer.”

حَدَّثَنَا أَبُو الْأَحْوَاصِ، عَنْ مَنْصُورٍ، عَنْ الشَّعْبِيِّ، عَنْ الْبَرَاءِ، قَالَ: حَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَوْمَ النَّحْرِ بَعْدَ الصَّلَاةِ

[5676] Yazīd ibn Hārūn narrated to us, saying: Shu‘bah informed us, from Al-Aswad ibn Qays, who said: I heard Jundub ibn ‘Abd Allāh saying: “I prayed with the Prophet ﷺ on the day of Nahr, then he delivered the sermon.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَنَا شُعْبَةُ، عَنِ الْأَسْوَدِ بْنِ فَيْسٍ، قَالَ: سَمِعْتُ جُنْدُبَ بْنَ عَبْدِ اللَّهِ، يَقُولُ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ، ثُمَّ حَطَبَ

[5677] Wakī‘ narrated to us, from Sufyān, from Ibn Jurayj, from Al-Hasan ibn Muslim, from Tāwūs, from Ibn ‘Abbās, who said: “I witnessed the Eid with the Prophet ﷺ, and with Abū Bakr and ‘Umar, and they started with the prayer before the sermon.” He said: “Then I witnessed the Eid with ‘Uthmān, and he started with the prayer before the sermon.” He said: “And I witnessed it with ‘Alī, and he started with the prayer before the sermon.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنِ الْحَسَنِ
بْنِ مُسْلِمٍ، عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: شَهَدْتُ
الْعِيدَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَعَ أَبِي بَكْرٍ
وَعُمَرَ، فَبَدَأُوا بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ قَالَ: ثُمَّ شَهَدْتُ
الْعِيدَ مَعَ عُثْمَانَ، فَبَدَأًا بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ قَالَ:
وَشَهَدْتُهُ مَعَ عَلِيًّا، فَبَدَأًا بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ

[5678] Ibn Idrīs narrated to us, from Ḥuṣayn, from Maysarah Abū Jamīlah, who said: “I witnessed the Eid with ‘Alī. When he prayed, he delivered the sermon.” He said: “And ‘Uthmān used to do that.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنِ، عَنْ مَيْسَرَةِ أَبِي
جَمِيلَةَ، قَالَ: شَهَدْتُ الْعِيدَ مَعَ عَلِيًّا، فَلَمَّا صَلَّى خَطَبَ
قَالَ: وَكَانَ عُثْمَانُ، يَفْعُلُهُ

[5679] Yaḥyā ibn Sa‘īd narrated to us, from Ibn Jurayj, from ‘Aṭā’, that Ibn al-Zubayr asked Ibn ‘Abbās: “What should I do on this day, the day of Eid?” And the relationship between them was good. He said: “Do not call the Adhan or the Iqamah, and pray before the sermon.” But when the relationship between them worsened, he called the Adhan and Iqamah and delivered the sermon before the prayer.

[5680] Abū Khālid al-Aḥmar narrated to us, from Ḥumayd, from Anas, who said: “The prayer in the two Eids was before the sermon.”

[5681] Jarīr narrated to us, from Mughīrah, from Simāk, from Ibrāhīm, who said: “The Imam on the day of Eid would start by praying, then he would mount his camel and deliver a sermon for as long as it takes the women to return.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءً، أَنَّ ابْنَ الْزُّبَيْرِ سَأَلَ ابْنَ عَبَّاسٍ، قَالَ: كَيْفَ أَصْنَعُ فِي هَذَا الْيَوْمِ، يَوْمَ عِيدٍ؟، وَكَانَ الَّذِي بَيْنَهُمَا حَسْنٌ، فَقَالَ: لَا تُؤَدِّنَ، وَلَا تُثْقِمَ، وَصَلِّ قَبْلَ الْخُطْبَةِ فَلَمَّا سَاءَ الَّذِي بَيْنَهُمَا، أَذْنَ وَأَقَامَ وَخَطَبَ قَبْلَ الصَّلَاةِ

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ حُمَيْدٍ، عَنْ أَسَّ، قَالَ: كَانَتِ الصَّلَاةُ فِي الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنْ سِيمَاكِ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ الْإِمَامُ يَوْمَ الْعِيدِ يَبْدأُ فَيُصَلِّي، ثُمَّ يَرْكِبُ بَعِيرَةً، فَيَخْطُبُ قَدْرَ مَا يَرْجِعُ النِّسَاءَ

[5682] Waki‘ narrated to us, from Al-‘Alā’ ibn ‘Abd al-Karīm, who said: I heard Abū al-Bakhtarī on the day of Eid, when he heard a man saying: “The prayer is before the sermon.” He said: “The Sunnah, by the Lord of the Kaaba.”

حَدَّثَنَا وَكِيعٌ، عَنْ الْعَلَاءِ بْنِ عَبْدِ الْكَرِيمِ، قَالَ: سَمِعْتُ أَبَا الْبَخْتَرِيِّ، يَوْمَ الْعِيدِ وَسَمِعَ رَجُلًا يَقُولُ: الصَّلَاةُ قَبْلَ الْخُطْبَةِ، فَقَالَ: السُّنْنَةُ وَرَبُّ الْكَعْبَةِ

[5683] Kathīr ibn Hishām narrated to us, from Ja‘far ibn Burqān, from Abū Ḥamzah, the freed slave of Yazīd ibn al-Muhallab, that Maṭar ibn Nājiyah asked Sa‘īd ibn Jubayr about the prayer on the day of Aḍḥā and the day of Fitr. He ordered him to pray before the sermon. The people disapproved of that, so Sa‘īd said: “By Allah, it is known (Sunnah); by Allah, it is known.”

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ أَبِي حَمْرَةَ، مَوْلَى يَزِيدَ بْنِ الْمُهَلَّبِ، أَنَّ مَطَرَ بْنَ نَاجِيَةَ سَأَلَ سَعِيدَ بْنَ جُبَيْرٍ، عَنِ الصَّلَاةِ يَوْمَ الْأَضْحَى وَيَوْمَ الْفِطْرِ، فَأَمَرَ أَنْ يُصَلِّي قَبْلَ الْخُطْبَةِ فَاسْتَنْكَرَ النَّاسُ ذَلِكَ، فَقَالَ سَعِيدٌ: هِيَ وَاللَّهِ مَعْرُوفَةٌ، هِيَ وَاللَّهِ مَعْرُوفَةٌ

[5684] Abū Bakr ibn ‘Ayyāsh narrated to us, from Yazīd ibn Abī Laylā, who said: “Alī led us in the Eid prayer, then he delivered the sermon on a riding camel.”

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ يَزِيدَ بْنِ أَبِي لَيْلَى، قَالَ: صَلَّى بِنَا عَلَيِّ الْعِيدِ، ثُمَّ خَطَبَ عَلَى رَاحِلَةٍ

[5685] Abū Bakr narrated to us, saying: ‘Abdah ibn Sulaymān narrated to us, from Yaḥyā ibn Sa‘īd, from Yūsuf ibn ‘Abd Allāh ibn Salām, who said: The people used to start with the prayer, then follow it with the sermon. Until the time of ‘Umar, and the people increased in his time. When he went to deliver the sermon, the common people would leave. When ‘Umar saw that, he started with the sermon until he concluded with the prayer.

حَدَّثَنَا أُبُو بَكْرٌ قَالَ: حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ، قَالَ: كَانَ النَّاسُ يَبْدَءُونَ بِالصَّلَاةِ، ثُمَّ يُتَنَاهُونَ بِالْخُطْبَةِ، حَتَّى إِذَا كَانَ عُمَرُ، وَكَثُرَ النَّاسُ فِي زَمَانِهِ فَكَانَ إِذَا ذَهَبَ بِالْخُطْبَةِ ذَهَبَ حُفَاظُ النَّاسِ، فَلَمَّا رَأَى ذَلِكَ عُمَرُ بَدَا

[5686] Ibn Numayr narrated to us, from Al-A‘mash, from Ismā‘il ibn Rajā’, from his father, who said: Marwān brought out the pulpit and started with the sermon before the prayer. A man stood up to him and said: “O Marwān, you have opposed the Sunnah. You brought out the pulpit when it was not brought out, and you started with the sermon before the prayer.” Abū Sa‘īd said: “Who is this?” They said: “So-and-so.” He said: “As for this man, he has fulfilled his duty.”

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءِ، عَنْ أَبِيهِ، قَالَ: أَخْرَجَ مَرْوَانَ الْمِنْبَرَ وَبَدَا بِالْخُطْبَةِ قَبْلَ الصَّلَاةِ، فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: يَا مَرْوَانَ، خَالَفْتَ السُّنَّةَ، أَخْرَجْتَ الْمِنْبَرَ وَلَمْ تَكُنْ تَخْرُجُ، وَبَدَأْتَ بِالْخُطْبَةِ قَبْلَ الصَّلَاةِ، فَقَالَ أُبُو سَعِيدٍ: مَنْ هَذَا؟ قَالُوا: فُلَانٌ، فَقَالَ: أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ

[5687] Waki‘ narrated to us, from Sufyān, from Qays ibn Muslim, from Ṭāriq ibn Shihāb, who said: The first to start with the sermon on the day of Eid before the prayer was Marwān. A man stood up to him and said: “The prayer is before the sermon.” He said: “What was there has been abandoned.” Abū Sa‘īd said: “As for this man, he has fulfilled his duty.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: أَوَّلُ مَنْ بَدَا بِالْخُطْبَةِ يَوْمَ الْعِيدِ فَبَلَ الصَّلَاةَ مَرْوَانُ، فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: الصَّلَاةُ قَبْلُ الْخُطْبَةِ، فَقَالَ: تَرَكَ مَا هُنَالِكَ، فَقَالَ: أَبُو سَعِيدٍ: أَمَا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ

[5688] Abū Bakr narrated to us, saying: Hushaym narrated to us, saying: Yūnus informed us, from Al-Hasan, that he disliked talking while the Imam was delivering the sermon on the day of Eid.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا يُونُسُ، عَنِ الْحَسَنِ أَنَّهُ كَانَ يَكْرَهُ الْكَلَامَ وَالإِمَامُ يَحْطُبُ يَوْمَ الْعِيدِ

[5689] Waki‘ narrated to us, from Sufyān, from Ibn Jurayj, from ‘Aṭā’, that he disliked it.

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ أَنَّهُ كَرِهَهُ

[5690] Waki‘ narrated to us, from Abū ‘Awānah, from Mughīrah, from Ibrāhīm, that he disliked it.

حَدَّثَنَا وَكِبِيعُ، عَنْ أَبِي عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَرِهَهُ

[5691] Wakī‘ narrated to us, from Sufyān, from Abū al-Haytham, from Ibrāhīm, who said: “I went out with him on the day of Eid. When the Imam delivered the sermon, he fell silent.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ أَبِي الْهَيْئَمَ، عَنْ إِبْرَاهِيمَ،
قَالَ: حَرَجْتُ مَعَهُ يَوْمَ عِيدٍ، فَلَمَّا حَطَبَ الْإِمَامُ سَكَتَ

[5692] Abū Bakr narrated to us, saying: Ibn Numayr narrated to us, from Sufyān, from Abū Ishāq, who said: I said to him: “Do you dislike talking on Eid while the Imam is delivering the sermon?” He said: “Yes.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ سُفِيَّانَ، عَنْ
أَبِي إِسْحَاقَ، قَالَ: قُلْتُ لَهُ: تَكْرَهُ الْكَلَامُ فِي الْعِيدِ
وَالْإِمَامُ يَخْطُبُ؟ قَالَ: نَعَمْ

[5693] Abū Bakr narrated to us, saying: Mu‘ādh ibn Mu‘ādh narrated to us, from Shu‘bah, who said: “Al-Hakam ibn ‘Utaybah spoke to me on the day of Eid while the Imam was delivering the sermon.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُعاذُ بْنُ مُعاذٍ، عَنْ شُعْبَةَ،
قَالَ: كَلَّمَنِي الْحَكَمُ بْنُ عُتَيْبَةَ فِي يَوْمِ عِيدٍ وَالْإِمَامُ
يَخْطُبُ

[5694] Abū Bakr narrated to us, saying: Waki‘ narrated to us, saying: ‘Abd Allāh ibn ‘Abd al-Rahmān ibn Ya‘lā al-Ṭā’ifī narrated to us, from ‘Amr ibn Shu‘ayb, from his father, from his grandfather, that the Prophet ﷺ recited twelve Takbīrs in Eid prayer: seven in the first rak‘ah and five in the last.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ
بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْلَى الطَّائِفِيُّ، عَنْ عَمْرِو بْنِ
شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ كَبَرَ فِي عِيدِ ثُلُثَيْ عَشْرَةِ تَكْبِيرَةً، سَبْعًا فِي
الْأُولَى، وَخَمْسًا فِي الْآخِرَةِ

[5695] Zayd ibn al-Ḥubāb narrated to us, saying: ‘Abd al-Rahmān ibn Thawbān narrated to us, from his father, from Makhūl, who said: Abū ‘Ā’ishah, who was a companion of Abū Hurayrah, narrated to me, saying: I witnessed Sa‘id ibn al-‘Āṣ when he called Abū Mūsā al-Ash‘arī and Hudhayfah and asked them about the Takbīr in the two Eids.

Abū Mūsā said: “The Messenger of Allah ﷺ used to recite Takbīr in Eid just as he recited Takbīr over the funeral.” He said: And Hudhayfah confirmed his statement. He said: Abū Mūsā said: “And likewise, I used to lead the people of Basra in prayer while I was over them.” Abū ‘Ā’ishah said: “I was present at that, so say whatever you wish, four times, like the Takbīr over the funeral.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ تَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، قَالَ: حَدَّثَنِي أَبُو عَائِشَةَ، وَكَانَ جَلِيسًا لِأَبِي هُرَيْرَةَ، قَالَ: شَهِدْتُ سَعِيدَ بْنَ الْعَاصِي وَذَعَا أَبَا مُوسَى الْأَشْعَرِيَّ، وَحَدِيفَةَ، فَسَأَلَهُمَا عَنِ التَّكْبِيرِ فِي الْعِيَادَةِ، فَقَالَ أَبُو مُوسَى: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُ فِي الْعِيَادَةِ، كَمَا يُكَبِّرُ عَلَى الْجِنَازَةِ قَالَ: وَصَنَّفَهُ حَدِيفَةُ، قَالَ: فَقَالَ أَبُو مُوسَى: وَكَذَلِكَ كُنْتُ أَصَلِي بِأَهْلِ الْبَصْرَةِ وَأَنَا عَلَيْهَا قَالَ أَبُو عَائِشَةَ: وَأَنَا حَاضِرٌ ذَلِكَ، فَمَا شِئْتُ قَوْلَهُ أَرْبَعًا، كَالْتَكْبِيرِ عَلَى الْجِنَازَةِ

[5696] Hushaym narrated to us, from Ibn ‘Awn, from Makhūl, who said: I was informed by someone who witnessed Sa‘id ibn al-Āṣ sending for four of the Companions of the Tree (Bay‘at al-Riḍwān) and asking them about the Takbīr in Eid. They said: “Eight Takbīrs.” He said: I mentioned that to Ibn Sīrīn, and he said: “He spoke the truth, but he omitted the opening Takbīr of the prayer.”

حَدَّثَنَا هُشَيْمٌ، عَنْ ابْنِ عَوْنِ، عَنْ مَكْحُولٍ، قَالَ:
أَخْبَرَنِي مَنْ شَهِدَ سَعِيدَ بْنَ الْعَاصِي أَرْسَلَ إِلَى أَرْبَعَةِ
نَفَرٍ مِنْ أَصْحَابِ الشَّجَرَةِ، فَسَأَلَهُمْ عَنِ التَّكْبِيرِ فِي
الْعِيدِ، فَقَالُوا: ثَمَانُ تَكْبِيرَاتٍ، قَالَ: فَذَكَرْتُ ذَلِكَ لِابْنِ
سِيرِينَ، فَقَالَ: صَدِقَ، وَلَكِنَّهُ أَغْفَلَ تَكْبِيرَةً فَاتِحةَ
الصَّلَاةِ

[5697] Hushaym narrated to us, saying: Mujālid informed us, from Al-Sha‘bī, from Masrūq, who said: “Abd Allāh used to teach us the Takbīr in the two Eids as nine Takbīrs: five in the first and four in the last, and he would recite consecutively between the two recitations.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُجَالِدٌ، عَنِ الشَّعْبِيِّ، عَنْ
مَسْرُوقٍ، قَالَ: كَانَ عَبْدُ اللَّهِ يُعَلِّمُنَا التَّكْبِيرَ فِي الْعِيدَيْنِ
تِسْعَ تَكْبِيرَاتٍ: خَمْسٌ فِي الْأُولَى، وَأَرْبَعٌ فِي الْآخِرَةِ،
وَيُؤَالِي بَيْنَ الْقِرَاءَتَيْنِ

[5698] Waki‘ narrated to us, from Muḥall, from Ibrāhīm, and from Ismā‘il, from Al-Sha‘bī, from ‘Abd Allāh, that he used to recite Takbīr in Fiṭr and Aḍḥā as nine each: five in the first and four in the last, and he would recite consecutively between the two recitations.

حَدَّثَنَا وَكِبِيعُ، عَنْ مُحَمَّدٍ، عَنْ إِبْرَاهِيمَ، وَعَنْ إِسْمَاعِيلَ،
عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ "أَنَّهُ كَانَ يُكَبِّرُ فِي الْفِطْرِ
وَالْأَضْحَى تِسْعًا تِسْعًا: حَمْسًا فِي الْأُولَى، وَأَرْبَعًا فِي
الْآخِرَةِ، وَيُؤَالِي بَيْنَ الْقِرَاءَاتِ"

[5699] Waki‘ narrated to us, from Sufyān, from Abū Ishaq, from ‘Abd Allāh ibn Abī Mūsā, and from Hammād, from Ibrāhīm, that an emir of Kufa - Sufyān said one was Sa‘id ibn al-Āṣ and the other said Al-Walīd ibn ‘Uqbah - sent to ‘Abd Allāh ibn Mas‘ūd, Ḥudhayfah ibn al-Yamān, and ‘Abd Allāh ibn Qays, saying: “This Eid has arrived, so what do you think?” They deferred their matter to ‘Abd Allāh, who said: “He recites nine Takbīrs: the opening Takbīr to start the prayer, then he recites three Takbīrs, then recites a Surah, then recites Takbīr, then bows. Then he stands up and recites a Surah, then recites four Takbīrs, bowing with one of them.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ
اللَّهِ بْنِ أَبِي مُوسَى، وَعَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، أَنَّ أَمِيرًا
مِنْ أَمْرَاءِ الْكُوفَةِ، قَالَ سُفْيَانُ: أَحَدُهُمَا سَعِيدُ بْنُ
الْعَاصِي، وَقَالَ الْآخَرُ: الْوَلِيدُ بْنُ عُقْبَةَ، بَعْثَ إِلَى عَبْدِ
اللَّهِ بْنِ مَسْعُودٍ، وَحُذَيْفَةَ بْنِ الْيَمَانِ، وَعَبْدِ اللَّهِ بْنِ
فَيْسِ، قَالَا: إِنَّ هَذَا الْعَيْدَ قَدْ حَضَرَ فَمَا نَرَوْنَ؟ فَأَسْنَدُوا
أَمْرَهُمْ إِلَى عَبْدِ اللَّهِ، قَالَ: يُكَبِّرُ تِسْعًا تَكْبِيرَةً يَفْتَنِحُ بِهَا
الصَّلَاةُ، ثُمَّ يُكَبِّرُ تَلَانَّا، ثُمَّ يَقْرَأُ سُورَةً، ثُمَّ يُكَبِّرُ، ثُمَّ
يَرْكَعُ، ثُمَّ يَقُومُ فَيَقْرَأُ سُورَةً، ثُمَّ يُكَبِّرُ أَرْبَعًا، يَرْكَعُ
بِإِحْدَاهُنَّ

[5700] Waki‘ narrated to us, saying: Sufyān narrated to us, from Abū Ishaq, from Al-Ḥārith, from ‘Alī, that he used to recite eleven Takbirs in Al-Fiṭr: six in the first and five in the last, starting with recitation in both rak‘ahs. And five in Al-Adḥā: three in the first and two in the last, starting with recitation in both rak‘ahs.

حَدَّثَنَا وَكِبْيُعُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلَيٍّ "أَنَّهُ كَانَ يُكَبِّرُ فِي الْفِطْرِ إِحْدَى عَشْرَةَ تَكْبِيرًا: سِنًّا فِي الْأُولَى، وَخَمْسًا فِي الْآخِرَةِ، يَبْدُأُ بِالْقِرَاءَةِ فِي الرَّكْعَيْنِ، وَخَمْسًا فِي الْأَصْنَحِ: ثَلَاثًا فِي الْأُولَى، وَثَلَاثَيْنِ فِي الْآخِرَةِ، يَبْدُأُ بِالْقِرَاءَةِ فِي الرَّكْعَيْنِ

[5701] Hushaym narrated to us from Hajjaj and ‘Abd al-Malik, from ‘Ata’, from Ibn ‘Abbas, that he used to say the Takbir thirteen times.

حَدَّثَنَا هُسَيْمٌ، عَنْ حَاجَاجٍ، وَعَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ كَانَ يُكَبِّرُ ثَلَاثَ عَشْرَةَ تَكْبِيرًا

[5702] Waki‘ narrated to us from Ibn Jurayj, from ‘Ata’, that Ibn ‘Abbas said the Takbir thirteen times during Eid prayer: seven in the first [rak‘ah] and six in the second.

حَدَّثَنَا وَكِبْيُعُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، "أَنَّ ابْنَ عَبَّاسٍ كَبَرَ فِي عِيدٍ ثَلَاثَ عَشْرَةً: سَبْعًا فِي الْأُولَى، وَسِنًّا فِي الْآخِرَةِ

[5703] Ibn Idris narrated to us from ‘Ubayd Allah, from Nafi‘, from Abu Hurayrah, who said: “He used to say the Takbir seven times in the first rak‘ah and five in the second, all of them before the recitation.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ عَبْيَدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ يُكَبِّرُ فِي الْأُولَى سَبْعَ تَكْبِيرَاتٍ، وَفِي الثَّانِيَةِ خَمْسًا، كُلُّهُنَّ قَبْلَ الْقِرَاءَةِ

[5704] Ibn Idris narrated to us from Ibn Jurayj, from ‘Ata’, from Ibn ‘Abbas, that he used to say the Takbir on Eid: seven Takbirs in the first rak‘ah including the opening Takbir, and six in the second including the Takbir for standing up, all of them before the recitation.

[5705] Hushaym narrated to us from Ash‘ath, from Kurdus, from Ibn ‘Abbas, who said: On the night of Eid, Al-Walid ibn ‘Uqbah sent word to Ibn Mas‘ud, Abu Mas‘ud, Hudhayfah, and Al-Ash‘ari, saying to them: “Eid is tomorrow, so how is the Takbir?” ‘Abd Allah said: “He stands and says four Takbirs, recites the Opening of the Book and a Surah from the Mufassal—not one of the long ones nor one of the short ones—then bows. Then he stands up and recites. When he finishes recitation, he says four Takbirs, then bows with the fourth one.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ أَبْنِ جُرَيْجٍ، عَنْ عَطَاءً، عَنْ أَبْنِ عَبَّاسٍ أَنَّهُ كَانَ يُكَبِّرُ فِي الْعِيدِ، فِي الْأُولَى سَبْعَ تَكْبِيرَاتٍ بِتَكْبِيرَةِ الْإِفْتَتاحِ، وَفِي الْآخِرَةِ سِتًا بِتَكْبِيرَةِ الرَّكْعَةِ، كُلُّهُنَّ قَبْلَ الْقِرَاةِ

حَدَّثَنَا هُشَيْمٌ، عَنْ أَشْعَثَ، عَنْ كُرْدُوسٍ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: لَمَّا كَانَ لَيْلَةُ الْعِيدِ، أَرْسَلَ الْوَلِيدُ بْنُ عُقْبَةَ إِلَى أَبْنِ مَسْعُودٍ، وَأَبِي مَسْعُودٍ، وَحُدَيْفَةَ، وَالْأَشْعَرِيِّ، فَقَالَ لَهُمْ: إِنَّ الْعِيدَ غَدَّاً فَكِيفَ النَّكْبِرُ؟ فَقَالَ عَبْدُ اللَّهِ: يَقُولُونَ فَيُكَبِّرُ أَرْبَعَ تَكْبِيرَاتٍ، وَيَقْرَأُ بِفَاتِحةِ الْكِتَابِ، وَسُورَةً مِنَ الْمُفَصَّلِ، لَيْسَ مِنْ طَوَالِهَا وَلَا مِنْ قِصَارِهَا، ثُمَّ يَرْكَعُ، ثُمَّ يَقُولُ فَيَقْرَأُ، فَإِذَا فَرَغَ مِنَ الْقِرَاةِ، كَبَرَ أَرْبَعَ تَكْبِيرَاتٍ، ثُمَّ يَرْكَعُ بِالرَّابِعَةِ

[5706] Yazid ibn Harun narrated to us from Al-Mas'udi, from Ma'bad ibn Khalid, from Kurdus, who said: Sa'id ibn al-'As arrived in Dhu al-Hijjah and sent for 'Abd Allah, Hudhayfah, Abu Mas'ud al-Ansari, and Abu Musa al-Ash'ari, asking them about the Takbir. They referred the matter to 'Abd Allah. 'Abd Allah said: "He stands and says Takbir, then Takbir, then Takbir, then recites. Then he says Takbir and bows. Then he stands up and recites, then says Takbir, then Takbir, then says the fourth Takbir, then bows."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ الْمَسْعُودِيِّ، عَنْ مَعْبُدِ بْنِ خَالِدٍ، عَنْ كُرْدُوسٍ، قَالَ: قَدِمَ سَعِيدُ بْنُ الْعَاصِي فِي ذِي الْحِجَّةِ، فَأَرْسَلَ إِلَى عَبْدِ اللَّهِ وَحْدَيْفَةَ، وَأَبِي مَسْعُودٍ الْأَنْصَارِيِّ، وَأَبِي مُوسَى الْأَشْعَرِيِّ، فَسَأَلَهُمْ عَنِ التَّكْبِيرِ، فَأَسْأَلُوا أَمْرَهُمْ إِلَى عَبْدِ اللَّهِ، فَقَالَ عَبْدُ اللَّهِ: يَقُولُونَ فَيَكْبُرُ، ثُمَّ يُكَبِّرُ فَيَقُولُ، ثُمَّ يُكَبِّرُ وَيَرْكَعُ، وَيَقُولُونَ فَيَقُولُ، ثُمَّ يُكَبِّرُ، ثُمَّ يُكَبِّرُ، ثُمَّ يُكَبِّرُ، ثُمَّ يُكَبِّرُ الرَّابِعَةَ، ثُمَّ يَرْكَعُ

[5707] Abu Usamah narrated to us from Sa'id ibn Abi 'Arubah, from Qatadah, from Jabir ibn 'Abd Allah and Sa'id ibn al-Musayyib, that they said: "Nine Takbirs, and he recites consecutively between the two."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، قَالَا: تِسْعُ تَكْبِيرَاتٍ، وَيُوَالِي بَيْنَ الْقِرَاءَتَيْنِ

[5708] Hushaym narrated to us, saying: Khalid informed us from ‘Abd Allah ibn al-Harith, who said: “Ibn ‘Abbas led us in prayer on an Eid day and said the Takbir nine times: five in the first and four in the second, and he recited consecutively between them.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا خَالِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بْنًا ابْنُ عَبَّاسٍ، يَوْمَ عِيدٍ فَكَبَرَ تِسْعَ تَكْبِيرَاتٍ، خَمْسًا فِي الْأُولَى، وَأَرْبَعًا فِي الْآخِرَةِ، وَالْآتِي بَيْنَ الْفِرَاءِ وَالْيَاءِ

[5709] Hushaym narrated to us, saying: Dawud informed us from Al-Sha‘bi, who said: Ziyad sent word to Masruq: “We are preoccupied with tasks, so how is the Takbir on the two Eids?” He said: “Nine Takbirs.” He said: “Five in the first and four in the second, and recite consecutively between them.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا دَاؤُدُّ، عَنِ الشَّعْبِيِّ، قَالَ: أَرْسَلَ زَيَادًا إِلَى مَسْرُوقٍ، إِنَّا يَشْغَلُنَا أَشْغَالٌ، فَكَيْفَ التَّكْبِيرُ فِي الْعِيَدَيْنِ؟ قَالَ: تِسْعَ تَكْبِيرَاتٍ، قَالَ: خَمْسًا فِي الْأُولَى، وَأَرْبَعًا فِي الْآخِرَةِ، وَوَالِي بَيْنَ الْفِرَاءِ وَالْيَاءِ

[5710] Ghundar and Ibn Mahdi narrated to us from Shu‘bah, from Mansur, from Ibrahim, from Al-Aswad and Masruq, that they used to say the Takbir nine times on Eid.

حَدَّثَنَا غُنْدَرٌ، وَابْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، وَمَسْرُوقٍ أَنَّهُمَا كَانَا يُكَبِّرَا نَفْسَهُمَا فِي الْعِيَدِ تِسْعَ تَكْبِيرَاتٍ

[5711] Yahya ibn Sa‘id narrated to us from Ash‘ath, from Muhammad ibn Sirin, from Anas, that he used to say the Takbir nine times on Eid. He mentioned similarly to the hadith of ‘Abd Allah.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَشْعَثَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسٍ أَنَّهُ كَانَ يُكَبِّرُ فِي الْعِيدِ تِسْعًا، فَذَكَرَ مِثْلَ حَدِيثِ عَبْدِ اللَّهِ

[5712] Ishaq al-Azraq narrated to us from Al-A‘mash, from Ibrahim, that the companions of ‘Abd Allah used to say the Takbir nine times on Eid.

حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ: أَنَّ اصْحَابَ عَبْدِ اللَّهِ، كَانُوا يُكَبِّرُونَ فِي الْعِيدِ تِسْعَ كَبِيرَاتٍ

[5713] Al-Thaqafi narrated to us from Khalid, from Abu Qilabah, who said: “The Takbir on the two Eids is nine and nine.”

حَدَّثَنَا الثَّقَفِيُّ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، قَالَ: التَّكْبِيرُ فِي الْعِيدَيْنِ تِسْعُ تِسْعَ

[5714] Sharik narrated to us from Jabir, from Ibn Ja‘far, that he used to give Fatwa according to the saying of ‘Abd Allah regarding the Takbir on the two Eids.

حَدَّثَنَا شَرِيكُ، عَنْ جَابِرٍ، عَنْ أَبْنِ جَعْفَرٍ، أَنَّهُ كَانَ يُقْتَنِي بِقَوْلِ عَبْدِ اللَّهِ، فِي التَّكْبِيرِ فِي الْعِيدَيْنِ

[5715] ‘Abd al-A‘la narrated to us from Burd, from Makhul, that he said: “The Takbir in Adha and Fitr is seven and five in both Eids, both before recitation. Do not recite consecutively between the two.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، أَنَّهُ قَالَ: التَّكْبِيرُ فِي الْأَضْحَى وَالْفِطْرِ سَبْعٌ، وَخَمْسٌ فِي الْعِيدَيْنِ، كِلَاهُمَا قَبْلَ الْفِرَاءَةِ، لَا تُؤَالِي بَيْنَ الْفِرَاءَيْنِ

[5716] Ishaq al-Azraq narrated to us from Hisham, from Al-Hasan and Muhammad, that they both used to say the Takbir nine times.

حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَمُحَمَّدٍ
أَنَّهُمَا كَانَا يُكَبِّرَا نِسْعَةً تَكْبِيرَاتٍ

[5717] Mu'tamir ibn Sulayman narrated to us from Ishaq ibn Suwayd, from Yahya ibn Ya'mar: "In one of them nine Takbirs, and in the last one eleven."

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ إِسْحَاقَ بْنِ سُوَيْدٍ، عَنْ
يَحْيَى بْنِ يَعْمَرَ فِي أَحَدِهِمَا نِسْعَةً تَكْبِيرَاتٍ، وَفِي الْآخِرَةِ
إِحْدَى عَشْرَةَ

[5718] Ja'far ibn 'Awn narrated to us from Al-Afriqi, from 'Abd al-Rahman ibn Rafi', that 'Umar ibn al-Khattab used to say the Takbir twelve times on the two Eids: seven in the first and five in the second.

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنَ، عَنِ الْأَفْرِيقِيِّ، عَنْ عَبْدِ الرَّحْمَنِ
بْنِ رَافِعٍ، أَنَّ عُمَرَ بْنَ الْحَطَابِ كَانَ يُكَبِّرُ فِي الْعِيدَيْنِ
ثَلَاثَةُ عَشْرَةَ، سَبْعًا فِي الْأُولَى، وَخَمْسًا فِي الْآخِرَةِ

[5719] 'Umar ibn Harun narrated to us from 'Abd al-'Aziz ibn 'Umar, from his father, that he used to say the Takbir on Eid: seven in the first and five in the second.

حَدَّثَنَا عُمَرُ بْنُ هَارُونَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنْ
أَبِيهِ، أَنَّهُ كَانَ يُكَبِّرُ فِي الْعِيدِ سَبْعًا فِي الْأُولَى، وَخَمْسًا
فِي الْآخِرَةِ

[5720] Khalid ibn Mijlaz narrated to us, saying: Ibrahim ibn Isma'il ibn Abi Habibah ibn al-Husayn informed us from Abu Sufyan, from Abu Sa'id al-Khudri, who said: “The Takbir on the two Eids is seven and five: seven in the first before recitation, and five in the second before recitation.”

[5721] Khalid ibn Makhlad narrated to us, saying: Nafi' ibn Abi Nu'aym narrated to us, saying: I heard Nafi' say: 'Abd Allah ibn 'Umar said: “The Takbir on the two Eids is seven and five.”

حَدَّثَنَا حَالِدُ بْنُ مَجْلِزٍ، قَالَ: أَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنِ أَبِي حَبِيبَةَ بْنِ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: ”الْتَّكْبِيرُ فِي الْعِيَدَيْنِ سَبْعٌ وَّهَمْسٌ: سَبْعٌ فِي الْأُولَى قَبْلَ الْقِرَاءَةِ، وَهَمْسٌ فِي الْآخِرَةِ قَبْلَ الْقِرَاءَةِ

حَدَّثَنَا حَالِدُ بْنُ مَخْلَدٍ، قَالَ: نَافِعُ بْنُ أَبِي ثُعْبَانَ، قَالَ: سَمِعْتُ نَافِعًا، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: التَّكْبِيرُ فِي الْعِيَدَيْنِ سَبْعٌ وَّهَمْسٌ

[5722] Abu Bakr narrated to us, saying: Khalid ibn Mijlaz narrated to us, saying: Muhammad ibn Hilal narrated to us, saying: I heard Salim ibn 'Abd Allah and 'Ubayd Allah ibn 'Abd Allah ordering 'Abd al-Rahman ibn al-Dahhak on the day of Fitr—and he was [the governor] over Madinah—to say the Takbir seven times in the first rak'ah, then recite: 'Glorify the Name of your Lord, the Most High' [Surat al-A'la], and in the second five times, then recite: 'Read in the name of your Lord who created' [Surat al-'Alaq].

[5723] Khalid ibn Mijlaz narrated to us, saying: Thabit ibn Qays narrated to us, saying: "I prayed Fitr behind 'Umar ibn 'Abd al-'Aziz, and he said the Takbir seven times in the first rak'ah before recitation, and five in the second before recitation."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: أَنَا حَالِدُ بْنُ مَجْلَزٍ، قَالَ: نَأَيْمَدُ بْنُ هِلَالٍ، قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ، وَعُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ يَأْمُرُانِ عَبْدَ الرَّحْمَنَ بْنَ الصَّحَّافِ يَوْمَ الْفِطْرِ، وَكَانَ عَلَى الْمَدِينَةِ، أَنْ يُكَبِّرَ فِي أَوَّلِ رَكْعَةٍ سَبْعًا، ثُمَّ يُقْرَأُ بِسَبْعٍ اسْمَ رَبِّكَ الْأَعْلَى، وَفِي الْآخِرَةِ خَمْسًا، ثُمَّ يُقْرَأُ أَفْرَأً بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

حَدَّثَنَا حَالِدُ بْنُ مَاجَزٍ، قَالَ: نَأَيْمَدُ بْنُ قَيْسٍ، قَالَ: صَلَّيْتُ خَلْفَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، الْفِطْرَ فَكَبَّرَ فِي الْأُولَى سَبْعًا قَبْلَ الْقِرَاءَةِ، وَفِي الثَّانِيَةِ خَمْسًا قَبْلَ الْقِرَاءَةِ

[5724] Yazid ibn Harun narrated to us, saying: Humayd informed us from ‘Ammar ibn Abi ‘Ammar, that Ibn ‘Abbas said the Takbir twelve times on Eid: seven in the first and five in the second.

[5725] Ishaq ibn Mansur narrated to us, saying: Abu Kudaynah narrated to us from Al-Shaybani, from Al-Sha’bi and Al-Musayyib, who said: “Prayer on the two Eids consists of nine Takbirs: five in the first and four in the second; there is no Takbir between the two recitations.”

[5726] Abu Bakr narrated to us, saying: Sufyan ibn ‘Uyaynah narrated to us, saying: Damrah ibn Sa‘id narrated to us, saying: I heard ‘Ubayd Allah ibn ‘Abd Allah ibn ‘Utbah say: ‘Umar went out on Eid day and Abu Waqid al-Laythi asked: “What did the Messenger of Allah ﷺ recite on this day?” He said: “With ‘Qaf’ [Surat Qaf] and ‘The Hour has drawn near’ [Surat al-Qamar].”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَنَا حُمَيْدٌ، عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، أَنَّ ابْنَ عَبَّاسٍ، كَبِيرًا فِي عِيدٍ ثَنَانِي عَشْرَةَ تَكْبِيرًا، سَبْعًا فِي الْأُولَى، وَخَمْسًا فِي الْآخِرَةِ

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: نَّا أَبُو كُدَيْنَةَ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، وَالْمُسَيَّبِ، قَالَا: الصَّلَاةُ يَوْمَ الْعِيْدَيْنِ تِسْعُ تَكْبِيرَاتٍ، خَمْسٌ فِي الْأُولَى، وَأَرْبَعٌ فِي الْآخِرَةِ، لَيْسَ بَيْنَ الْقِرَاءَتَيْنِ تَكْبِيرَةٌ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَّا سُفْيَانُ بْنُ عُيَيْنَةَ، قَالَ: نَّا ضَمَرَةُ بْنُ سَعِيدٍ، قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنَ عُتْبَةَ، يَقُولُ: حَرَّاجٌ عُمَرُ يَوْمُ عِيدٍ، فَسَأَلَ أَبُو وَاقِدِ الْلَّيْثِيُّ بِأَيِّ شَيْءٍ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْيَوْمِ؟ قَالَ: بِ: قَ، وَاقْرَبَتْ

[5727] Jarir ibn ‘Abd al-Hamid narrated to us from Ibrahim ibn Muhammad ibn al-Muntashir, from his father, from Habib ibn Thabit, from Al-Nu‘man ibn Bashir, that the Messenger of Allah ﷺ used to recite in the two Eids and Jumu‘ah: 'Has there come to you the report of the Overwhelming Event' [Surat al-Ghashiyah] and 'Glorify the Name of your Lord, the Most High' [Surat al-A‘la]. And if the two Eids coincided on one day, he would recite them both.

[5728] Waki‘ ibn al-Jarrah narrated to us from Sufyan, from Sa‘id ibn Khalid, from Za‘id ibn ‘Uqbah, from Samurah ibn Jundub, that the Messenger of Allah ﷺ used to recite in the two Eids... and he mentioned similar to it.

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ ثَابِتٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الْعِيَدَيْنِ وَالْجُمُعَةِ هُنَّ أَنَّاكَ حَدِيثُ الْغَاشِيَةِ، وَسَبَّبَ اسْمَ رَبِّكَ الْأَعْلَى، وَإِذَا جَمَعَ الْعِيَادَانِ فِي يَوْمٍ قَرَأَ بِهِمَا

حَدَّثَنَا وَكِيعُ بْنُ الْجَرَاحَ، عَنْ سُفْيَانَ، عَنْ سَعِيدِ بْنِ خَالِدٍ، عَنْ زَائِدِ بْنِ عُقْبَةَ، عَنْ سَمْرَةَ بْنِ جُنْدُبٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الْعِيَدَيْنِ فَذَكَرَ مِثْلَهُ

[5729] Sufyan ibn ‘Uyaynah narrated to us from Ibn Tawus, from his father, and from Ibrahim ibn Maysarah, from Tawus, that the Prophet ﷺ recited in Eid. One of them said: "With 'The Hour has drawn near' [Surat al-Qamar].” The other said: "With 'Qaf [Surat Qaf].”

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ،
وَعَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ طَاؤِسٍ، "أَنَّ النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِي الْعِيدِ، قَالَ أَحَدُهُمَا: بِاقْتَرَبَتْ"،
وَقَالَ الْآخَرُ: بِقِ

[5730] Mu‘tamir narrated to us from Humayd, from Anas, that Abu Bakr recited Surat al-Baqarah on Eid day, until I saw the old men swaying from the length of standing.

حَدَّثَنَا مُعْتَمِرٌ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، أَنَّ أَبَا بَكْرَ قَرَأَ فِي
يَوْمِ عِيدِ الْبَقْرَةِ، حَتَّى رَأَيْتُ الشَّيْخَ يَمْيِلُ مِنْ طُولِ
الْقِيَامِ

[5731] Abu Bakr narrated to us, saying: Husayn ibn ‘Ali narrated to us from Za’idah, from ‘Abd al-Malik ibn ‘Umair, who said: I was told about ‘Umar that he used to recite in Eid: 'Glorify the Name of your Lord, the Most High' and 'Has there come to you the report of the Overwhelming Event'.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ زَائِدَةَ،
عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ: حُدِّثْتُ عَنْ عُمَرَ أَنَّهُ
كَانَ يَقْرَأُ فِي الْعِيدِ بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى، وَهَلْ أَثَاكَ
حَدِيثُ الْغَاشِيَةِ

[5732] Waki‘ narrated to us from Musa ibn ‘Ubaydah, from Muhammad ibn ‘Amr ibn ‘Ata’, from Ibn ‘Abbas, that the Messenger of Allah ﷺ used to recite in Eid: 'Glorify the Name of your Lord, the Most High' and 'Has there come to you the report of the Overwhelming Event'.

حَدَّثَنَا وَكِبِيْعٌ، عَنْ مُوسَى بْنِ عُنْبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءِ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الْعِيدِ بِسَبَّعِ اسْمَ رَبِّكَ الْأَعْلَى، وَهَلْ أَتَكَ حَدِيثُ الْغَاشِيَةِ

[5733] Hushaym and Ibn Idris narrated to us from Ash‘ath, from Kurdus, from ‘Abd Allah, that Al-Walid ibn ‘Uqbah sent word to him. He said: “He recites the Mother of the Book (Al-Fatihah) and a Surah from the Mufassal.” Hushaym added: “Not from the short ones nor from the long ones.”

حَدَّثَنَا هُشَيْمٌ، وَابْنُ إِدْرِيسَ، عَنْ أَشْعَثَ، عَنْ كُرْدُوسٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ الْوَلِيدَ بْنَ عُقْبَةَ أَرْسَلَ إِلَيْهِ، فَقَالَ: يَقْرَأُ بِأَمِ الْكِتَابِ، وَسُورَةً مِنَ الْمُفَصَّلِ زَادَ فِيهِ هُشَيْمٌ: لَيْسَ مِنْ قِصَارِهَا وَلَا مِنْ طُوَّالِهَا

[5734] Yazid ibn Harun narrated to us, saying: ‘Umarah al-Saydalani informed us from a freed slave of Anas—he named him—who said: I ended up with Anas on Eid day until we reached Al-Zawiyah. Suddenly, a freed slave of his was reciting in Eid: 'Glorify the Name of your Lord, the Most High' and 'Has there come to you the report of the Overwhelming Event'. Anas said: “Indeed, they are the two Surahs with which the Messenger of Allah ﷺ recited.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا عُمَارَةُ الصَّيْدَلَانِيُّ، عَنْ مَوْلَى لِأَنَّاسٍ، قَدْ سَمَاهُ، قَالَ: أَنَّهُمْ مَعَ أَنَّسٍ يَوْمَ الْعِيدِ حَتَّى أَنْهَيْنَا إِلَى الرَّاوِيَةِ، فَإِذَا مَوْلَى لَهُ يَقْرَأُ فِي الْعِيدِ بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى، وَهَلْ أَنَاكَ حَدِيثُ الْغَاشِيَةِ، قَالَ أَنَّسٌ: إِنَّهُمَا لِلسُّورَتَانِ اللَّتَانِ قَرَأُوا بِهِمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[5735] Abu Bakr narrated to us, saying: Waki‘ narrated to us from Aban ibn ‘Abd Allah al-Bajali, from Abu Bakr ibn Hafs, from Ibn ‘Umar, that he went out on Eid day and did not pray before it or after it, and he mentioned that the Prophet ﷺ did that.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِبِيعُ، عَنْ أَبْيَانَ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ، عَنْ أَبِي بَكْرٍ بْنِ حَفْصٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ خَرَجَ يَوْمَ عِيدٍ فَلَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا، وَذَكَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَهُ

[5736] Ibn Idris and Ibn ‘Abbad narrated to us from Shu‘bah, from ‘Adi ibn Thabit, from Sa‘id ibn Jubayr, from Ibn ‘Abbas, who said: “The Messenger of Allah ﷺ went out on Eid day and led the people in prayer, and he did not pray before it or after it.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، وَابْنُ عَبَادٍ، عَنْ شُعْبَةَ، عَنْ عَدِيٍّ
بْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ:
خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عِيدٍ، فَصَلَّى
بِالنَّاسِ فَمَنْ يُصلِّيْ قَبْلَهَا وَلَا بَعْدَهَا

[5737] Waki‘ narrated to us from Aban ibn ‘Abd Allah al-Bajali, from Abu Bakr ibn Hafs, from Ibn ‘Umar, that he went out on Eid day and did not pray before it or after it, and he mentioned that the Prophet ﷺ did that.

حَدَّثَنَا وَكِيعٌ، عَنْ أَبْنَاءِ بْنِ عَبْدِ اللَّهِ الْبَجْلِيِّ، عَنْ أَبِي
بَكْرٍ بْنِ حَفْصٍ، عَنْ أَبْنَاءِ عَمْرَأَنَّهُ خَرَجَ يَوْمَ عِيدٍ، فَمَنْ
يُصَلِّيْ قَبْلَهَا وَلَا بَعْدَهَا، وَذَكَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَعَلَهُ

[5738] Ibn Idris and Ibn ‘Abbad narrated to us from Layth, from Al-Sha‘bi, who said: “I saw Ibn Abi Awfa, Ibn ‘Amr, Jabir ibn ‘Abd Allah, Shurayh, and Ibn Ma‘qil not praying before Eid nor after it.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، وَابْنُ عَبَادٍ، عَنْ لَيْثٍ، عَنْ الشَّعْبِيِّ،
قَالَ: رَأَيْتُ ابْنَ أَبِي أَوْفَى، وَابْنَ عَمْرُو، وَجَابِرَ بْنَ عَبْدِ
اللَّهِ، وَشُرَيْحًا، وَابْنَ مَعْقِلٍ لَا يُصَلِّونَ قَبْلَ الْعِيدِ وَلَا
بَعْدَهُ

[5739] Hushaym narrated to us from Abu Bishr, from Sa‘id ibn Jubayr, who said: I was sitting with him in the Sacred Mosque on the day of Fitr. ‘Ata’ stood up to pray before the Imam came out. Sa‘id gestured to him to sit down, so ‘Ata’ sat down. I said to Sa‘id: “From whom is this [ruling], O Abu ‘Abd Allah?” He said: “From Hudhayfah and his companions.”

حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: كُنْتُ مَعَهُ جَالِسًا فِي الْمَسْجِدِ الْحَرَامِ يَوْمَ الْفِطْرِ، فَقَامَ عَطَاءُ يُصَلِّي قَبْلَ خُرُوجِ الْإِمَامِ، فَلَوْمًا إِلَيْهِ سَعِيدٌ أَنْ اجْلَسَ، فَجَلَسَ عَطَاءُ، قَالَ: فَقُلْتُ لِسَعِيدٍ: عَمَّنْ هَذَا يَا أَبَا عَبْدِ اللَّهِ؟ قَالَ: عَنْ حُذَيْفَةَ وَأَصْحَابِهِ

[5740] Marwan ibn Mu‘awiyah narrated to us from Isma‘il ibn Sumay‘, from ‘Ali ibn Abi Kathir, that when it was the day of Adha or Fitr, Abu Mas‘ud al-Ansari would go around the rows saying: “There is no prayer except with the Imam.”

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ إِسْمَاعِيلِ بْنِ سُمَيْعٍ، عَنْ عَلَيِّ بْنِ أَبِي كَثِيرٍ، أَنَّ أَبَا مَسْعُودَ الْأَنْصَارِيَّ، كَانَ إِذَا كَانَ يَوْمُ أَضْحَى أَوْ يَوْمُ فِطْرٍ طَافَ فِي الصُّفُوفِ، فَقَالَ: لَا صَلَاةٌ إِلَّا مَعَ الْإِمَامِ

[5741] Waki‘ narrated to us from Sufyan, from Ash‘ath ibn Abi al-Sha‘tha’, from Al-Aswad ibn Hilal, from Tha‘labah ibn Zahdam al-Hanzali, that Abu Mas‘ud al-Ansari stood up on Eid day and said: “There is no prayer on this day until the Imam comes out.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْنَاءِ، عَنْ الْأَسْوَدِ بْنِ هِلَالٍ، عَنْ ثَعَلْبَةَ بْنِ زَهْدِ الْحَذَلِيِّ، أَنَّ أَبَا مَسْعُودَ الْأَنْصَارِيَّ، قَامَ فِي يَوْمِ عِيدٍ، فَقَالَ: إِنَّهُ لَا صَلَاةٌ فِي هَذَا الْيَوْمِ حَتَّى يَخْرُجَ الْإِمَامُ

[5742] Ibn ‘Ulayyah narrated to us from Ayyub, from Nafi‘, from Ibn ‘Umar, that he used to not pray before Eid nor after it.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَئُوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ لَا يُصَلِّي قَبْلَ الْعِيدِ، وَلَا بَعْدَهُ

[5743] ‘Abd al-Rahim ibn Sulayman narrated to us from Mujalid, from Al-Sha‘bi, who said: “I was between Masruq and Shurayh on an Eid day, and neither of them prayed before it nor after it.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، قَالَ: كُنْتُ بَيْنَ مَسْرُوقٍ وَشُرَيْحٍ فِي يَوْمِ عِيدٍ، فَلَمْ يُصَلِّيا قَبْلَهَا وَلَا بَعْدَهَا

[5744] Ibn Idris narrated to us from Hisham, from Ibn Sirin, who said: “He used to not pray before Eid nor after it.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: كَانَ لَا يُصَلِّي قَبْلَ الْعِيدِ، وَلَا بَعْدَهُ

[5745] Ibn Idris narrated to us from Isma‘il, who said: “Al-Sha‘bi saw a person praying after the Imam had finished, so he pulled him.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ، قَالَ: رَأَى الشَّعْبِيُّ، إِنْسَانًا يُصَلِّي بَعْدَمَا انْصَرَفَ الْإِمَامُ، فَجَبَّاهُ

[5746] Waki‘ narrated to us from Salamah, from Al-Dahhak, who said: “There is no prayer before it or after it.”

حَدَّثَنَا وَكِيعٌ، عَنْ سَلَمَةَ، عَنِ الضَّحَّاكِ، قَالَ: لَا صَلَاةٌ قَبْلَهَا وَلَا بَعْدَهَا

[5747] Waki‘ narrated to us from Isma‘il ibn Abi Khalid, from Al-Sha‘bi, that he used to not pray before it or after it.

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ الشَّعْبِيِّ
أَنَّهُ كَانَ لَا يُصَلِّي قَبْلَهَا وَلَا بَعْدَهَا

[5748] ‘Ubayd Allah ibn Musa narrated to us, saying: Isra’il informed us from Abu Ishaq, from ‘Amr ibn ‘Abd Allah al-Asamm, that he went out with Masruq on an Eid day. I stood up to pray, so he grabbed my clothes and made me sit down, then said: “There is no prayer until the Imam prays.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، قَالَ: أَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرُو بْنِ عَبْدِ اللَّهِ الْأَصْمَمِ، أَنَّهُ حَرَّجَ مَعَ مَسْرُوقٍ، فِي يَوْمِ عِيدٍ، فَقُمْتُ أَصْلَى فَأَخَذَ بِثِيابِي فَأَجْلَسَنِي، ثُمَّ قَالَ: لَا صَلَاةَ حَتَّى يُصَلِّي الْإِمَامُ

[5749] Abu Bakr narrated to us, saying: Abu al-Ahwas informed us from Abu Ishaq, who said: “Sa‘id ibn Jubayr, Ibrahim, and ‘Alqamah used to pray four [rak‘ahs] after Eid.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: أَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، قَالَ: كَانَ سَعِيدُ بْنُ جُبَيْرٍ، وَابْرَاهِيمُ، وَعَلْقَمَةُ يُصَلُّونَ بَعْدَ الْعِيدِ أَرْبَعًا

[5750] ‘Abd Allah ibn Idris narrated to us from Yazid ibn Abi Ziyad, who said: I saw Ibrahim, Sa‘id ibn Jubayr, and Mujahid—and from ‘Abd al-Rahman ibn Abi Layla—praying four [rak‘ahs] after it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ يَزِيدَ بْنِ أَبِي زَيْدٍ، قَالَ: رَأَيْتُ إِبْرَاهِيمَ، وَسَعِيدَ بْنَ جُبَيْرٍ، وَمُجَاهِدًا، وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى يُصَلُّونَ بَعْدَهَا أَرْبَعًا

[5751] Jarir narrated to us from Mansur, from Ibrahim, who said: “Alqamah used to come on Eid day and sit in the prayer place, not praying until the Imam prayed. When the Imam prayed, he would stand up and pray four [rak‘ahs].”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ عَلْقَمَةً، يَحِيُّهُ يَوْمَ الْعِيدِ، فَيَجْلِسُ فِي الْمُصَلَّى وَلَا يُصَلِّي حَتَّى يُصَلِّي الْإِمَامُ، فَإِذَا صَلَّى الْإِمَامُ، قَامَ فَصَلَّى أَرْبَعًا

[5752] Marwan ibn Mu‘awiyah narrated to us from Salih ibn Hayy, from Al-Sha‘bi, who said: I heard him say: “‘Abd Allah used to pray four [rak‘ahs] with his family when he returned on Eid day.”

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ صَالِحِ بْنِ حَيِّ، عَنْ الشَّعْبِيِّ، قَالَ: سَمِعْتُهُ يَقُولُ: كَانَ عَبْدُ اللَّهِ، إِذَا رَجَعَ يَوْمَ الْعِيدِ صَلَّى فِي أَهْلِهِ أَرْبَعًا

[5753] Waki‘ narrated to us from Mis‘ar, from Abu Sakhrah, from Al-Aswad ibn Hilal, who said: I went out with ‘Ali. When the Imam prayed, he stood up and prayed four [rak‘ahs] after it.

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ أَبِي صَخْرَةَ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ، قَالَ: خَرَجْتُ مَعَ عَلَيِّ، فَلَمَّا صَلَّى الْإِمَامُ، قَامَ فَصَلَّى بَعْدَهَا أَرْبَعًا

[5754] Hafs ibn Ghiyath narrated to us from Al-A‘mash, from Ibrahim, from ‘Alqamah and the companions of ‘Abd Allah, that they used to pray four [rak‘ahs] after Eid.

حَدَّثَنَا حَفْصُ بْنُ غِياثٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، وَأَصْحَابِ عَبْدِ اللَّهِ أَنَّهُمْ كَانُوا يُصَلِّونَ بَعْدَ الْعِيدِ أَرْبَعًا

[5755] Abu Mu‘awiyah narrated to us from Al-A‘mash, from Ibrahim, who said: “They used to pray four [rak‘ahs] after Eid, but they would not pray anything before it.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يُصَلِّونَ بَعْدَ الْعِيدِ أَرْبَعًا، وَلَا يُصَلِّونَ قَبْلَهَا شَيْئًا

[5756] ‘Abdah narrated to us from ‘Asim, who said: “I saw Al-Hasan and Ibn Sirin praying after Eid and prolonging the standing.”

حَدَّثَنَا عَبْدَهُ، عَنْ عَاصِمٍ، قَالَ: رَأَيْتُ الْحَسَنَ، وَابْنَ سِيرِينَ يُصَلِّيَانِ بَعْدَ الْعِيدِ وَيُطِيلُانِ الْقِيَامَ

[5757] Shababah ibn Sawwar narrated to us, saying: Al-Mughirah ibn Muslim narrated to us from ‘Abd Allah ibn Buraydah, from his father, that he used to pray four [rak‘ahs] before the prayer on Eid day, and four after it.

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، قَالَ: نَأَى الْمُغِيرَةُ بْنُ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يُصَلِّي يَوْمَ الْعِيدِ قَبْلَ الصَّلَاةِ أَرْبَعًا، وَبَعْدَهَا أَرْبَعًا

[5758] ‘Abd ibn Humayd narrated to us from Mansur, from Ibrahim, who said: “Al-Aswad used to pray before Eid.” He said: “And ‘Alqamah used not to pray before it, but he would pray four after it.”

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ الْأَسْوَدُ يُصَلِّي قَبْلَ الْعِيدِ قَالَ: وَكَانَ عَلْقَمَةُ لَا يُصَلِّي قَبْلَهَا، وَيُصَلِّي بَعْدَهَا أَرْبَعًا

[5759] Ibn Idris narrated to us from Shu‘bah, from Al-Hakam, from Ibrahim, who said: “The saying of ‘Abd Allah suffices you.” Meaning: regarding prayer after Eid.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، قَالَ: كَفَاكَ بِقَوْلِ عَبْدِ اللَّهِ، يَعْنِي: فِي الصَّلَاةِ بَعْدَ الْعِيدِ

[5760] Isma‘il ibn ‘Ulayyah narrated to us from Ayyub, who said: “I saw Anas ibn Malik and Al-Hasan praying before the Imam came out.” Meaning on Eid day.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ أَيُوبَ، قَالَ: رَأَيْتُ أَنَسَ بْنَ مَالِكٍ، وَالْحَسَنَ يُصَلِّيَانِ قَبْلَ خُرُوجِ الْإِمَامِ يَعْنِي يَوْمَ الْعِيدِ

[5761] Ibn ‘Ulayyah narrated to us from Ibn Abi ‘Arubah, from Qatadah, that Abu Barzah used to pray on Eid before the Imam came out.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ ابْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، أَنَّ أَبَا بَرْزَةَ كَانَ يُصَلِّي فِي الْعِيدِ قَبْلَ خُرُوجِ الْإِمَامِ

[5762] Mu‘adh ibn Mu‘adh narrated to us from Al-Taymi, that he saw Anas, Al-Hasan, Sa‘id ibn Abi al-Hasan, and Jabir ibn Zayd praying before the Imam came out on the two Eids.

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنِ التَّمِيميِّ، أَنَّهُ رَأَى أَنْسًا، وَالْحَسَنَ، وَسَعِيدَ بْنَ أَبِي الْحَسَنِ، وَجَابِرَ بْنَ زَيْدٍ يُصَلُّونَ قَبْلَ خُرُوجِ الْإِمَامِ فِي الْعِيدَيْنِ

[5763] Mu‘adh narrated to us from Al-Taymi, from ‘Abd Allah al-Danaj, who said: “I saw Abu Barzah doing it.”

حَدَّثَنَا مُعَاذُ، عَنِ التَّمِيميِّ، عَنْ عَبْدِ اللَّهِ الدَّانَاجَ، قَالَ: رَأَيْتُ أَبَا بَرْزَةَ، يَفْعَلُهُ

[5764] ‘Abd al-A‘la narrated to us from Burd, from Makhul, that he used to pray on the day of Fitr and Nahr before the Imam came out.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ أَنَّهُ كَانَ يُصَلِّي يَوْمَ الْفِطْرِ وَالنَّحْرِ قَبْلَ خُرُوجِ الْإِمَامِ

[5765] Ghundar narrated to us from Shu‘bah, from Al-Hakam, from Al-Aswad, that he used to pray on Eid day before the Imam came out.

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنِ الْأَسْوَدِ أَنَّهُ كَانَ يُصَلِّي يَوْمَ الْعِيدِ قَبْلَ خُرُوجِ الْإِمَامِ

[5766] Sahl ibn Yusuf narrated to us from Al-Taymi, from Al-Azraq ibn Qays, from a man who said: “I saw men from the Companions of the Prophet ﷺ coming on Eid day and praying before the Imam came out.”

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنِ التَّمِيميِّ، عَنِ الْأَزْرَقِ بْنِ قَيْسٍ، عَنْ رَجُلٍ، قَالَ: رَأَيْتُ رِجَالًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، جَاءُوا يَوْمَ عِيدٍ فَصَلَّوْا قَبْلَ خُرُوجِ الْإِمَامِ

[5767] ‘Abd al-A‘la narrated to us from Al-Jurayri, from Khalid al-Ahdab, from his uncle Safwan ibn Muhriz, who said: “Safwan’s prayer on the day of Fitr and Nahr was ten rak‘ahs before the Imam came out, and two rak‘ahs after the Imam.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنِ الْجَرِيرِيِّ، عَنْ خَالِدِ الْأَحْدَبِ، عَنْ عَمِّهِ صَفْوَانَ بْنِ مُحْرِزٍ، قَالَ: كَانَتْ صَلَاةُ صَفْوَانَ يَوْمَ الْفِطْرِ وَالنَّحْرِ عَشْرَ رَكْعَاتٍ قَبْلَ خُرُوجِ الْإِمَامِ، وَرَكْعَتَيْنِ بَعْدَ الْإِمَامِ

[5768] Abu Khalid al-Ahmar narrated to us from Al-Taymi, who said: “I saw Anas, Al-Hasan, and Sa‘id ibn Abi al-Hasan praying on Eid day before the Imam came out.”

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنِ التَّيْمِيِّ، قَالَ: رَأَيْتُ أَنَّسًا، وَالْحَسَنَ، وَسَعِيدَ بْنَ أَبِي الْحَسَنِ يُصَلُّونَ يَوْمَ الْعِيدِ قَبْلَ خُروجِ الْإِمَامِ

[5769] Abu Bakr narrated to us, saying: Abu al-Ahwas narrated to us from Abu Ishaq, from Al-Harith, from ‘Ali, who said: “He used to recite in the two Eids loud enough for those next to him to hear, but not very loudly.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: كَانَ قَرَأَ فِي الْعِيدَيْنِ أَسْمَعَ مَنْ يَلِيهِ، وَلَا يَجْهَرُ ذَلِكُ الْجَهْرُ

[5770] ‘Umar narrated to us from Ibn Jurayj, from ‘Ata’, who said: “The voice is raised in recitation during Jumu‘ah and the two Eids.”

حَدَّثَنَا عُمَرُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: يَرْفَعُ الصَّوْتَ بِالْقِرَاءَةِ فِي الْجُمُعَةِ وَالْعِيدَيْنِ

[5771] Abu Bakr narrated to us, saying: Jarir and Ibn Idris narrated to us from Yazid ibn Abi Layla, who said: “The bathing is on the day of Adha and the day of Fitr.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، وَابْنُ إِدْرِيسَ، عَنْ يَزِيدَ بْنِ أَبِي لَيْلَى، قَالَ: الْغُسْلُ يَوْمُ الْأَضْحَى وَيَوْمُ الْفِطْرِ

[5772] Waki‘ narrated to us from Shu‘bah, from ‘Amr ibn Murrah, from Zadhan, that a man asked ‘Ali about bathing. He said: “The bathing is on the day of Adha and the day of Fitr.”

حَدَّثَنَا وَكِبْعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ زَادَانَ، أَنَّ رَجُلًا سَأَلَ عَلَيْهِ، عَنِ الْغُسْلِ، فَقَالَ: الْغُسْلُ يَوْمُ الْأَضْحَى وَيَوْمُ الْفِطْرِ

[5773] ‘Abd Allah ibn Numayr narrated to us, saying: ‘Ubayd Allah ibn ‘Umar narrated to us from Nafi‘, from Ibn ‘Umar, that he used to bathe for the two Eids.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيرٍ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ يَغْتَسِلُ لِلْعِيدَيْنِ

[5774] Waki‘ narrated to us from Sa‘id ibn Sinan, from a man, from Ibn ‘Abbas, who said: “He bathed on the two Eids.”

حَدَّثَنَا وَكِبْعٌ، عَنْ سَعِيدِ بْنِ سِنَانٍ، عَنْ رَجُلٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: اغْتَسَلَ فِي الْعِيدَيْنِ

[5775] Waki‘ narrated to us from Al-‘Umari, from Nafi‘, from Ibn ‘Umar, that he used to bathe on the two Eids.

حَدَّثَنَا وَكِبْعٌ، عَنِ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ يَغْتَسِلُ فِي الْعِيدَيْنِ

[5776] ‘Abd al-A‘la narrated to us from Yunus, from Al-Hasan, that he used to bathe on the day of Fitr and the day of Nahr.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ أَنَّهُ كَانَ يَغْتَسِلُ يَوْمَ الْفِطْرِ وَيَوْمَ النَّحرِ

[5777] Abu Usamah narrated to us from Hisham, from Al-Hasan and Muhammad, that they both used to bathe on the day of Fitr and the day of Nahr.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَمُحَمَّدٌ أَنَّهُمَا كَانَا يَغْتَسِلَانِ يَوْمَ الْفِطْرِ وَيَوْمَ النَّحرِ

[5778] Humayd ibn ‘Abd al-Rahman narrated to us from Hasan, from Ibn Abi Layla, from ‘Abd al-Karim, from Mujahid, who said: “They used to like to bathe on the day of Adha and the day of Fitr.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، قَالَ: كَانُوا يَسْتَحِبُّونَ أَنْ يَغْتَسِلُوا يَوْمَ الْأَضْحَى وَيَوْمَ الْفِطْرِ

[5779] Abu Dawud narrated to us from Zam‘ah, from Al-Zuhri, from Sa‘id ibn al-Musayyib, that he heard him say: “Bathing on the day of Adha and the day of Fitr is before you go out.”

حَدَّثَنَا أَبُو دَاؤِدَ، عَنْ زَمْعَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، أَنَّهُ سَمِعَهُ يَقُولُ: إِلَّا غُتِسَالٌ يَوْمَ الْأَضْحَى وَيَوْمَ الْفِطْرِ قَبْلَ أَنْ تَخْرُجَ

[5780] Ma‘n ibn ‘Isa narrated to us from Khalid ibn Abi Bakr, that Salim ibn ‘Abd Allah used to bathe for Eid.

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ، أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ كَانَ يَغْتَسِلُ لِلْعِيدِ

[5781] Ma‘n ibn ‘Isa narrated to us from Khalid ibn Abi Bakr, who said: I heard ‘Ubayd Allah ibn ‘Abd Allah ordering bathing for the two Eids.

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ، قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ يَأْمُرُ بِالْغُسْلِ لِلْعِيدَيْنِ

[5782] Waki‘ and Al-Fadl ibn Dukayn narrated to us from Ibn Zirr, from Ibrahim al-Taymi, from his father, that he used to prefer bathing for Jumu‘ah and the two Eids.

حَدَّثَنَا وَكِيعٌ، وَالْفَضْلُ بْنُ دُكَيْنٍ، عَنْ ابْنِ زِرٍّ، عَنْ إِبْرَاهِيمَ التَّمِيميِّ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَسْتَحِبُ الْغُسْلَ لِلْجُمُعَةِ وَالْعِيدَيْنِ

[5783] Azhar ibn ‘Awn narrated to us from Muhammad, that he used to bathe on Eid day before going out.

حَدَّثَنَا أَزْهَرُ بْنُ عَوْنِ، عَنْ مُحَمَّدٍ أَنَّهُ كَانَ يَغْتَسِلُ يَوْمَ الْعِيدِ قَبْلَ أَنْ يَعْدُو

[5784] Abū Bakr narrated to us, saying: Ḥafṣ ibn Ghīyāth narrated to us, from Ḥajjāj, from ‘Abd al-Raḥmān ibn ‘Ābis, from Ibn ‘Abbās, who said: “The Messenger of Allah ﷺ used to take his daughters and wives out to the two Eids.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَجَاجٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ ابْنِ عَابِسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخْرُجُ بِنَاتِهِ وَنِسَاءَهُ إِلَى الْعِيدَيْنِ

[5785] Ḥafṣ narrated to us, from Al-Ḥasan, from ‘Ubayd Allāh, from Ṭalḥah al-Yāmī, who said: Abū Bakr said: “It is a duty upon every woman who wears a waistband (i.e., has reached maturity) to go out to the two Eids.”

حَدَّثَنَا حَفْصٌ، عَنِ الْحَسَنِ، عَنْ عُبَيْدِ اللَّهِ، عَنْ طَلْحَةِ الْأَيَامِيِّ، قَالَ: أَبُو بَكْرٍ: حَقٌّ عَلَى كُلِّ ذَاتِ نِطَاقٍ الْخُرُوجُ إِلَى الْعِيدَيْنِ

[5786] Abū al-Āḥwāṣ narrated to us, from Abū Iṣhāq, from Al-Ḥārith, from ‘Alī, who said: “It is a duty upon every woman who wears a waistband to go out to the two Eids. He would not grant them permission to go out for anything except for the two Eids.”

حَدَّثَنَا أَبُو الْأَحْوَصُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: حَقٌّ عَلَى كُلِّ ذَاتِ نِطَاقٍ أَنْ تَخْرُجَ إِلَى الْعِيدَيْنِ، وَلَمْ يَكُنْ يُرَخَّصُ لَهُنَّ فِي شَيْءٍ مِنَ الْخُرُوجِ إِلَّا إِلَى الْعِيدَيْنِ

[5787] Ibn ‘Ulayyah narrated to us, from Ayyūb, from Nāfi‘, who said: “Abd Allāh ibn ‘Umar used to take whoever he could from his family out to the two Eids.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَخْرُجُ إِلَى الْعِيدَيْنِ مَنْ أُسْتَطَاعَ مِنْ أَهْلِهِ

[5788] ‘Abd al-A’lā narrated to us, from Khālid, from Abū Qilābah, who said: ‘Ā’ishah said: “The young girl with developing breasts used to come out from her secluded room for the Messenger of Allah ﷺ on Al-Fiṭr and Al-Adḥā.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، قَالَ: قَالَتْ عَائِشَةُ: قَدْ كَانَتِ الْكَعَابُ تَخْرُجُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ خَذْرِهَا فِي الْفِطْرِ وَالْأَضْحَى

[5789] Yahyā ibn Sulaym narrated to us, from Ibn Jurayj, from Mujāhid regarding His saying: {Kawā‘ib} [An-Naba’: 33]. He said: “(Girls with) developing breasts.”

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ عَنْ أَبْنِ جُرَيْجٍ، عَنْ مُجَاهِدٍ، فِي قَالَ: نَوَاهِدُ [33: قَوْلِهِ: {كَوَاعِبُ}] [النَّبَأِ]

[5790] ‘Abbād ibn al-‘Awwām narrated to us, from Ḥajjāj, from ‘Abd al-Rahmān ibn al-Aswad, that ‘Alqamah and Al-Aswad used to take their women out on the two Eids, but prevented them from Friday prayer.

حَدَّثَنَا عَبْدُ بْنُ الْعَوَامَ، عَنْ حَجَّاجَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، أَنَّ عَلْقَمَةً، وَالْأَسْوَدَ كَانَا يُخْرِجَانِ نِسَاءَهُمَا فِي الْعِيدَيْنِ، وَيَمْنَعُانِيهِنَّ مِنَ الْجُمُعَةِ

[5791] Sharīk narrated to us, from Abū Ishāq, who said: “Indeed, the wife of Abū Maysarah used to go out to the Eid.”

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقِ، قَالَ: إِنْ كَانَتْ امْرَأَهُ أَبِي مَيْسَرَةَ تَخْرُجُ إِلَى الْعِيدِ

[5792] Jarīr narrated to us, from Maṇṣūr, from Ibrāhīm, who said: “Alqamah had a wife who reached old age, and she used to go out to the two Eids.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ لِعَلْقَمَةَ امْرَأَهُ، فَدَخَلَتْ فِي السَّنَنِ تَخْرُجُ إِلَى الْعِيدَيْنِ

[5793] Abū Usāmah narrated to us, from Hishām, from Ḥafṣah, from Umm ‘Atiyyah, who said: “The Messenger of Allah ﷺ ordered us to go out on the day of Al-Fiṭr and the day of Naḥr.” Umm ‘Atiyyah said: We said: “What if one of us does not have a Jilbāb?” He said: “Then let her sister dress her from her Jilbāb.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ طَيِّبَةَ، قَالَتْ: أَمْرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تَخْرُجَ يَوْمَ الْفِطْرِ وَيَوْمَ النَّحْرِ قَالَتْ أُمُّ طَيِّبَةَ: فَقُلْنَا: أَرَأَيْتَ إِذَا هُنَّ لَا يَكُونُ لَهَا جِلْبَابٌ، قَالَ: فَتَلْبِسُهَا أُخْثِهَا مِنْ جِلْبَابِهَا

[5794] Abū Bakr narrated to us, saying: Jarīr narrated to us, from Maṇṣūr, from Ibrāhīm, who said: “It is disliked for women to go out on the two Eids.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: يُكَرَّهُ خُرُوجُ النِّسَاءِ فِي الْعِيدَيْنِ

[5795] Wakī‘ narrated to us, from Sufyān, from ‘Abd Allāh ibn Jābir, from Nāfi‘, from Ibn ‘Umar, that he used to not take his women out on the two Eids.

حَدَّثَنَا وَكِبِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ جَابِرٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ لَا يُخْرِجُ نِسَاءَهُ فِي الْعِيدَيْنِ

[5796] Abū Usāmah narrated to us, from Hishām ibn ‘Urwah, from his father, that he would not let any woman from his family go out to Fiṭr or Aḍḥā.

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ كَانَ لَا يَدْعُ امْرَأَةً مِنْ أَهْلِهِ تَخْرُجُ إِلَى فِطْرٍ، وَلَا إِلَى أَضْحَى

[5797] Abū Dāwūd narrated to us, from Qurrah, who said: ‘Abd al-Raḥmān ibn al-Qāsim narrated to us, saying: “Al-Qāsim was very strict with young unmarried women; he would not let them go out on Fiṭr and Aḍḥā.”

حَدَّثَنَا أَبُو دَاؤَدَ، عَنْ قُرَّةَ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ، قَالَ: كَانَ الْقَاسِمُ، أَشَدَّ شَيْءًا عَلَى الْعَوَاتِقِ، لَا يَدْعُهُنَّ بِخْرُجَنَ فِي الْفِطْرِ وَالْأَضْحَى

[5798] Waki‘ narrated to us, from Ḥasan ibn Ṣalih, from Maṇṣūr, from Ibrāhīm, who said: “It was disliked for a young woman to go out to the two Eids.”

حَدَّثَنَا وَكِبْرٌ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كُرْهٌ لِلشَّابَةِ أَنْ تَخْرُجَ إِلَى الْعَيْدَيْنِ

[5799] Abū Bakr narrated to us, saying: Sufyān ibn ‘Uyaynah narrated to us, from Muṭarrif, from Al-Sha‘bī, from ‘Abd Allāh, who said: “He prays four rak‘ahs.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُطَرِّفٍ، عَنْ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ، قَالَ: يُصَلِّي أَرْبَعًا

[5800] Hushaym and Ḥafṣ narrated to us, from Ḥajjāj, from Muslim, from Maṣrūq, who said: ‘Abd Allāh said: “Whoever misses the Eid prayer, let him pray four

حَدَّثَنَا هُشَيْمٌ، وَحَفْصٌ، عَنْ حَاجَجٍ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَنْ فَاتَهُ الْعِيدُ فَأَلْيَصَّنْ أَرْبَعًا

[5801] Waki‘ narrated to us, from Ismā‘il, from Al-Sha‘bī, who said: “He prays four rak‘ahs.”

حَدَّثَنَا وَكِبْرٌ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، قَالَ: يُصَلِّي أَرْبَعًا

[5802] Yahyā ibn Sa‘id narrated to us, from Ibn Jurayj, from ‘Atā’, who said: “He prays two rak‘ahs and recites Takbīr.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءً، قَالَ: يُصَلِّي رَكْعَتَيْنِ وَيُكَبِّرُ

[5803] Ibn ‘Ulayyah narrated to us, from Yūnus, who said: Some of Anas’s family narrated to us, that Anas would sometimes gather his family and entourage on the day of Eid, and ‘Abd Allāh ibn Abī ‘Utbah would lead them in praying two rak‘ahs.

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ يُونُسَ، قَالَ: حَدَّثَنَا بَعْضُ أَنَسٍ، أَنَّ أَنْسًا كَانَ رُبًّا مَا جَمَعَ أَهْلَهُ وَحَشَمَهُ يَوْمَ الْعِيدِ، فَصَلَّى بِهِمْ عَبْدُ اللَّهِ بْنُ أَبِي عُتْبَةَ رَكْعَيْنِ

[5804] Wakī‘ narrated to us, from Shu‘bah, from Al-Ḥakam, who said: “Abū ‘Iyād was in hiding. The day of Eid came to him, so he led them in praying two rak‘ahs and supplicated.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، قَالَ: كَانَ أَبُو عِيَاضٍ مُسْتَخْفِيًّا، فَجَاءَهُ يَوْمَ عِيدٍ فَصَلَّى بِهِمْ رَكْعَيْنِ، وَدَعَا

[5805] ‘Alī ibn Hāshim narrated to us, from Juwaybir, from Al-Dāḥḥāk, who said: “Whoever has a valid excuse on the day of Fitr, Jumu‘ah, or Adhāh, his prayer is four rak‘ahs.”

حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ جُوَيْرٍ، عَنِ الضَّحَّاكِ، قَالَ: مَنْ كَانَ لَهُ عُذْرٌ يُعْذَرُ بِهِ فِي يَوْمِ فِطْرٍ أَوْ جُمُعَةً أَوْ أَضْحَى، فَصَلَاتُهُ أَرْبَعُ رَكَعَاتٍ

[5806] Wakī‘ narrated to us, from Ismā‘il, from Abū ‘Umar, from Ibn al-Ḥanafiyah, who said: “He prays two rak‘ahs.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ أَبِي عُمَرَ، عَنْ ابْنِ الْحَنْفِيَّةِ، قَالَ: يُصَلِّي رَكْعَيْنِ

[5807] Waki‘ narrated to us, from Rabī‘, from Al-Ḥasan, who said: “He prays similar to the Imam’s prayer.”

حَدَّثَنَا وَكِيعٌ، عَنْ رَبِيعٍ، عَنْ الْحَسَنِ، قَالَ: يُصَلِّي مِثْلُ صَلَاتِ الْإِمَامِ

[5808] Jarīr narrated to us, from Mughīrah, from Ḥammād, from Ibrāhīm, who said: “If you miss the prayer with the Imam, pray similar to his prayer.” Ibrāhīm said: “And if you encounter people returning, enter the nearest mosque, then pray the Imam’s prayer. And whoever does not go out to the Eid, let him pray similar to the Imam’s prayer.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا فَاتَكَ الصَّلَاةُ مَعَ الْإِمَامِ، فَصَلِّ مِثْلَ صَلَاتِهِ قَالَ إِبْرَاهِيمُ: وَإِذَا اسْتَقْبَلَ النَّاسُ رَاجِعِينَ، فَلْنَذْلُلْ أَدْنَى مَسْجِدٍ، ثُمَّ فَلْتُصَلِّ صَلَاةَ الْإِمَامِ، وَمَنْ لَا يَخْرُجُ إِلَى الْعِيدِ، فَلْيُصَلِّ مِثْلَ صَلَاةَ الْإِمَامِ

[5809] Hushaym narrated to us, from Mughīrah, from Ḥammād, regarding the one who does not catch the prayer on the day of Eid. He said: “He prays similar to his prayer, and recites Takbīr similar to his Takbīr.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، فِي مَنْ لَمْ يُدْرِكِ الصَّلَاةَ يَوْمَ الْعِيدِ قَالَ: يُصَلِّي مِثْلَ صَلَاتِهِ، وَيُكَبِّرُ مِثْلَ كَبِيرِهِ

[5810] Sharīk narrated to us, saying: I asked Abū Ishāq about a man who comes on the day of Eid when the Imam has finished. He said: “He prays two rak‘ahs.”

حَدَّثَنَا شَرِيكٌ، قَالَ: سَأَلْتُ أَبَا إِسْحَاقَ، عَنِ الرَّجُلِ يَحْيِيُّ يَوْمَ الْعِيدِ وَقَدْ فَرَغَ الْإِمَامُ، قَالَ: يُصَلِّي رَكْعَيْنِ

[5811] ‘Abd al-Rahmān al-Muḥāribī narrated to us, from Ibn ‘Awn, from Muḥammad, regarding the one who misses the Eid prayer. He said: “It was recommended that he prays similar to the Imam’s prayer, and if he knows what the Imam recited, he recites it.”

حَدَّثَنَا عَبْدُ الرَّحْمَنِ الْمُحَارِبِيُّ، عَنْ ابْنِ عَوْنَى، عَنْ مُحَمَّدٍ، فِي الَّذِي يَقُولُهُ الْعِيدُ قَالَ: كَانَ يُسْتَحِبُّ أَنْ يُصَلِّيَ مِثْلَ صَلَاتِ الْإِمَامِ، وَإِنْ عَلِمَ مَا قَرَأَ بِهِ الْإِمَامُ، قَرَأَ بِهِ

[5812] Abū Bakr narrated to us, saying: Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Mughīrah, from Ḥammād, who said: “If you miss a rak‘ah of the Eid prayer, make it up, and do in it what the Imam does in the first rak‘ah.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، قَالَ: إِذَا فَاتَتْكَ مِنْ صَلَاتِ الْعِيدِ رُكْعَةٌ، فَاقْضِهَا، وَاصْنَعْ فِيهَا مَا يَصْنَعُ الْإِمَامُ فِي الرُّكْعَةِ الْأُولَى

[5813] Mu‘ādh ibn Mu‘ādh narrated to us, from Ash‘ath, from Al-Ḥasan, who said: “He recites Takbīr with him in this one what he catches of it, and makes up the one he missed, and recites Takbīr in it similar to the Imam’s Takbīr in the second rak‘ah.”

حَدَّثَنَا مُعاَذُ بْنُ مُعَاذٍ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، قَالَ: يُكَبِّرُ مَعَهُ فِي هَذِهِ مَا أَدْرَكَ مِنْهَا، وَيَقْضِي الَّذِي فَاتَّهُ، وَيُكَبِّرُ فِيهَا مِثْلَ تَكْبِيرِ الْإِمَامِ فِي الرُّكْعَةِ الثَّانِيَةِ

[5814] Abū Bakr narrated to us, saying: Ibn Idrīs narrated to us, from Layth, from Al-Ḥakam, from Ḥanash, who said: It was said to ‘Alī ibn Abī Ṭālib: “Some of the weak people cannot go out to the desert (open prayer area).” So he ordered a man to lead the people in praying four rak‘ahs; two rak‘ahs for the Eid, and two rak‘ahs in place of their going out to the desert.

[5815] Wakī‘ narrated to us, from Sufyān, from Abū Ishāq, that ‘Alī ordered a man to lead the weak people in praying two rak‘ahs in the mosque.

[5816] Wakī‘ narrated to us, from Sufyān, from Abū Qays, who said: I think he narrated from Hudhayl, that ‘Alī ordered a man to lead the weak people in praying four rak‘ahs on the day of Eid, like the midday (Hajīr) prayer.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنِ الْحَكَمِ، عَنْ حَنْشٍ، قَالَ: قِيلَ لِعَلَيِّ بْنِ أَبِي طَالِبٍ: إِنَّ ضَعَفَةً مِنْ ضَعَفَةِ النَّاسِ لَا يَسْتَطِيعُونَ الْخُرُوجَ إِلَى الْجَبَانَةِ فَأَمَرَ رَجُلًا يُصَلِّي بِالنَّاسِ أَرْبَعَ رَكَعَاتٍ، رَكْعَتَيْنِ لِلْعِيدِ، وَرَكْعَتَيْنِ لِمَكَانٍ خُرُوجُهُمْ إِلَى الْجَبَانَةِ

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ أَبِي إِسْحَاقَ، أَنَّ عَلَيَاً أَمَرَ رَجُلًا يُصَلِّي بِضَعَفَةِ النَّاسِ فِي الْمَسْجِدِ رَكْعَتَيْنِ

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ أَبِي قَيْسٍ، قَالَ: أَظُنُّهُ عَنْ هُدَيْلٍ، أَنَّ عَلَيَاً أَمَرَ رَجُلًا يُصَلِّي بِضَعَفَةِ النَّاسِ يَوْمَ الْعِيدِ أَرْبَعًا كَصَلَةَ الْمَهِيرِ

[5817] Ḥumayd ibn ‘Abd al-Rahmān narrated to us, from Ḥasan ibn Ṣalīḥ, from Ibn Abī Laylā, and from ‘Isā, from ‘Abd al-Rahmān ibn Abī Laylā, who said: “He led the people in prayer in the Kufa mosque, praying two rak‘ahs during the emirate of Muṣ‘ab ibn al-Zubayr.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ ابْنِ أَبِي لَيْلَى، وَعَنْ عِيسَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: صَلَّى بِالنَّاسِ فِي مَسْجِدِ الْكُوفَةِ رَكْعَتَيْنِ فِي إِمَارَةِ مُصْعَبِ بْنِ الزُّبَيْرِ

[5818] Ḥumayd ibn ‘Abd al-Rahmān narrated to us, from Ḥasan, from Ibn Abī Laylā, that ‘Alī ordered a man to lead the people in praying two rak‘ahs in the Kufa mosque. He said: Ibn Abī Laylā said: “He prays two rak‘ahs.” A man said to Ibn Abī Laylā: “Does he pray without a sermon?” He said: “Yes.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ ابْنِ أَبِي لَيْلَى، أَنَّ عَلِيًّا أَمْرَ رَجُلًا يُصَلِّي بِالنَّاسِ فِي مَسْجِدِ الْكُوفَةِ رَكْعَتَيْنِ قَالَ: وَقَالَ ابْنُ أَبِي لَيْلَى: يُصَلِّي رَكْعَتَيْنِ فَقَالَ رَجُلٌ لِابْنِ أَبِي لَيْلَى: يُصَلِّي بِغَيْرِ خُطْبَةِ؟ قَالَ: نَعَمْ

[5819] Waki‘ narrated to us, saying: Muslim ibn Yazid ibn al-Madhkūr al-Khāriqī narrated to us, saying: “Al-Qāsim ibn ‘Abd al-Rahmān led us in prayer on the day of Eid in the grand mosque, praying two rak‘ahs, and he delivered a sermon.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا مُسْلِمُ بْنُ يَزِيدَ بْنِ الْمَذْكُورِ الْخَارِقِيِّ، قَالَ: صَلَّى بِنَا الْفَالِسُ بْنُ عَبْدِ الرَّحْمَنِ يَوْمَ عِيدٍ فِي الْمَسْجِدِ الْجَامِعِ رَكْعَتَيْنِ وَخَطَبَ

[5820] Marwān ibn Mu‘awiyah narrated to us, from ‘Urayf ibn Dirham, who said: “I saw ‘Abd Allāh ibn Abī Hudhayl coming to the grand mosque on the day of Eid.”

حَدَّثَنَا مُرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عُرَيْفِ بْنِ دِرْهَمٍ، قَالَ: رَأَيْتُ عَبْدَ اللَّهِ بْنَ أَبِي هُدَيْلٍ، يَأْتِي الْمَسْجِدَ الْأَعْظَمَ يَوْمَ الْعِيدِ

[5821] Abū Bakr narrated to us, saying: ‘Abd al-A‘lā narrated to us, from Burd, from Makhūl, who said: “He recites Takbīr, then stands up and makes up [the missed part], then recites Takbīr.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، قَالَ: يُكَبِّرُ، ثُمَّ يَقُولُ فَيَضْعِي، ثُمَّ يُكَبِّرُ

[5822] Muḥammad ibn Fuḍayl narrated to us, from Ibn Shubrumah, from Al-Sha‘bī, who said: “He makes up [the prayer], then recites Takbīr.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ ابْنِ شُبْرُمَةَ، عَنِ الشَّعْبِيِّ، قَالَ: يَعْضِي، ثُمَّ يُكَبِّرُ

[5823] Muḥammad ibn Fuḍayl said: “I saw Ibn Shubrumah more than once; when he missed part of the prayer during the days of Tashrīq, he stood up, made it up, then recited Takbīr.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، قَالَ: رَأَيْتُ ابْنَ شُبْرُمَةَ، غَيْرَ مَرَّةً إِذَا فَاتَهُ شَيْءٌ مِّنَ الصَّلَاةِ أَيَّامَ التَّشْرِيقِ، قَامَ فَعَصَمَ، ثُمَّ كَبَّرَ

[5824] Ibn ‘Ulayyah narrated to us, from Yūnus, from Al-Ḥasan, who said: “He used to say: He recites Takbīr with him, then stands up and makes up [the prayer].”

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، قَالَ: “كَانَ يَقُولُ: يُكَبِّرُ مَعَهُ، ثُمَّ يَقُولُ فِي قِضْيَةٍ

[5825] Abū Bakr narrated to us, saying: ‘Abd Allāh ibn Idrīs narrated to us, from Hishām, from Al-Ḥasan and Ibn Sīrīn, regarding a man who misses a rak‘ah during the days of Tashrīq. Ibn Sīrīn said: “He makes up [the rak‘ah], then recites Takbīr.” Al-Ḥasan said: “He recites Takbīr, then makes up [the rak‘ah].” And Al-Ḥakam said: “He recites Takbīr, then makes up [the rak‘ah].”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَابْنِ سِيرِينَ، فِي الرَّجُلِ تَهْوِثُهُ الرَّكْعَةُ أَيَّامُ التَّشْرِيقِ، قَالَ ابْنُ سِيرِينَ: يَقْضِي، ثُمَّ يُكَبِّرُ وَقَالَ الْحَسَنُ: يُكَبِّرُ، ثُمَّ يَقْضِي، وَقَالَ الْحَكَمُ: يُكَبِّرُ، ثُمَّ يَقْضِي

[5826] ‘Isā ibn Yūnus narrated to us, from Abū Ḥanīfah, from Hammād, from Ibrāhīm, who said: “If you miss a rak‘ah during the days of Tashrīq, do not recite Takbīr until you make it up.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ أَبِي حَنِيفَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا فَاتَكَ رَكْعَةٌ أَيَّامُ التَّشْرِيقِ، فَلَا تُكَبِّرْ حَتَّى تَقْضِيهَا

[5827] Hushaym narrated to us, saying: Yūnus informed us, from Al-Hasan, who said: “He recites Takbīr with the Imam, then makes up what he missed.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا يُونُسُ، عَنِ الْحَسَنِ، قَالَ: يُكَبِّرُ مَعَ الْإِمَامِ، ثُمَّ يَقْضِي مَا سَبَقَ بِهِ

[5828] Hushaym narrated to us, from Hishām, from Ibn Sirīn, that he used to say: “He makes up what he missed, then recites Takbīr.”

حَدَّثَنَا هُشَيْمٌ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، أَنَّهُ كَانَ يَقُولُ: يَقْضِي مَا فَاتَهُ، ثُمَّ يُكَبِّرُ

[5829] Ḥakkām al-Rāzī narrated to us, from ‘Anbasah, from Ibn Abī Laylā, from ‘Abd al-Karīm, from Mujāhid, who said: “He recites Takbīr with the Imam, then recites Takbīr when he finishes making up [the prayer].” Abū Bakr said: It reached me that this is the view of Ibn Abī Laylā.

حَدَّثَنَا حَكَمُ الرَّازِيُّ، عَنْ عَنْبَسَةَ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، قَالَ: يُكَبِّرُ مَعَ الْإِمَامِ، ثُمَّ يُكَبِّرُ إِذَا قَضَى قَالَ أَبُو بَكْرٍ: وَبَأْعَنِي أَنَّ هَذَا قَوْلُ ابْنِ أَبِي لَيْلَى

[5830] Abū Bakr narrated to us, saying: Ḥafṣ ibn Ghiyāth narrated to us, from ‘Amr, from Al-Hasan, who said: “If he prays alone, or in congregation, or voluntarily, he recites Takbīr.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَمْرٍو، عَنِ الْحَسَنِ، قَالَ: إِذَا صَلَّى وَحْدَهُ، أَوْ فِي جَمَاعَةٍ، أَوْ تَطَوَّعَ كَبَرَ

[5831] Ḥafṣ narrated to us, from Abū Ḥanīfah, from Hammād, from Ibrāhīm, who said: “He does not recite Takbīr unless he prays in congregation.”

حَدَّثَنَا حَفْصٌ، عَنْ أَبِي حَنِيفَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا يُكَبِّرُ إِلَّا أَنْ يُصَلِّيَ فِي جَمَاعَةٍ

[5832] Ibn Maḥdī narrated to us, from Hammām, who said: “I saw Qatādah praying alone during the days of Tashrīq, and he recited Takbīr.”

حَدَّثَنَا ابْنُ مَهْدِيًّا، عَنْ هَمَامٍ، قَالَ: رَأَيْتُ قَتَادَةَ، صَلَّى وَحْدَةً أَيَّامَ التَّشْرِيقِ، فَكَبَرَ

[5833] Wakī‘ narrated to us, from Sufyān, from Jābir, from Al-Sha‘bī, who said: “Recite Takbīr in voluntary prayers, even if you pray alone.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعِيَانَ، عَنْ جَابِرٍ، عَنْ الشَّعْبِيِّ، قَالَ: كَبَرٌ فِي الطَّوْعِ، وَإِنْ صَلَّيْتَ وَحْدَكَ

[5834] Ḥakkām al-Rāzī narrated to us, from ‘Anbasah, from Layth, from Mujāhid, who said: “Takbīr during the days of Tashrīq is in every voluntary and obligatory

حَدَّثَنَا حَكَامُ الرَّازِيِّ، عَنْ عَنْبَسَةَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: الْكَبِيرُ أَيَّامَ التَّشْرِيقِ فِي كُلِّ نَافِلَةٍ وَفَرِيضَةٍ

[5835] ‘Alī ibn Mušir narrated to us, from Ibñ Abī Laylā, from ‘Abd al-Karīm, from Mujāhid, who said: “They used to recite Takbīr after the two rak‘ahs on the day of Nahr.”

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، قَالَ: كَانُوا يُكَبِّرُونَ فِي دُبْرِ الرَّكْعَتَيْنِ يَوْمَ النَّحرِ

[5836] Abū Bakr narrated to us, saying: Abū Khālid al-Āḥmar narrated to us, from ‘Abd al-Ḥamīd ibn Ja‘far, from Wahb ibn Kaysān, who said: “Two Eids coincided during the time of Ibn al-Zubayr. He delayed coming out, then he came out and delivered a sermon, prolonging it, then he prayed and did not come out for the Friday prayer. Some people criticized him for that. This reached Ibn ‘Abbās, and he said: ‘He followed the Sunnah.’ This reached Ibn al-Zubayr, and he said: ‘I witnessed the Eid with ‘Umar, and he did as I did.’”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ وَهْبِ بْنِ كَيْسَانَ، قَالَ: اجْتَمَعَ عِبَادٌ فِي عَهْدِ ابْنِ الرُّبَّيْرِ فَأَخَرَ الْخُرُوجَ، ثُمَّ خَرَجَ فَخَطَّبَ، فَأَطَّالَ الْخُطْبَةَ، ثُمَّ صَلَّى وَلَمْ يَخْرُجْ إِلَى الْجُمُعَةِ، فَعَابَ ذَلِكَ أُنَاسٌ عَلَيْهِ، فَبَلَّغَ ذَلِكَ عِنْدَ ابْنِ عَبَّاسٍ فَقَالَ: أَصَابَ السُّنَّةَ فَبَلَّغَ ابْنَ الرُّبَّيْرَ، فَقَالَ: شَهِدْتُ الْمِيقَادَ مَعَ عُمَرَ، فَصَنَّعَ كَمَا صَنَّعْتُ

[5837] Sufyān ibn ‘Uyaynah narrated to us, from Al-Zuhrī, from Abū ‘Ubayd, the freed slave of Ibn Azhar, who said: I witnessed the Eid with ‘Uthmān, and it coincided with a Friday. He said: “This is a day in which two Eids have come together for the Muslims. Whoever is here from the people of Al-‘Awālī, we have permitted him to leave, and whoever wishes to stay, let him stay.”

[5838] Abū al-Aḥwāṣ narrated to us, from ‘Abd al-A’lā, from Abū ‘Abd al-Rahmān, who said: Two Eids coincided during the time of ‘Alī. He led the people in prayer, then delivered a sermon on his mount, saying: “O people, whoever among you attended the Eid has fulfilled his Friday prayer, if Allah wills.”

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ أَبِي عُبَيْدٍ، مَوْلَى ابْنِ أَزْهَرَ، قَالَ: شَهِدْتُ الْعِيدَ مَعَ عُثْمَانَ، وَوَافَقَ يَوْمُ جُمُعَةٍ، فَقَالَ: إِنَّ هَذَا يَوْمًا جَمِيعًا فِيهِ عِيدًا لِلْمُسْلِمِينَ، فَمَنْ كَانَ هَاهُنَا مِنْ أَهْلِ الْعَوَالِيِّ فَقَدْ أَذَنَ اللَّهُ أَنْ يَنْصُرِفَ، وَمَنْ أَحَبَ أَنْ يَمْكُثَ فَلَيَمْكُثْ

حَدَّثَنَا أَبُو الْأَحْوَاصِ، عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: اجْتَمَعَ عِيدَانٌ عَلَى عَهْدِ عَلِيٍّ، فَصَلَّى بِالنَّاسِ، ثُمَّ خَطَبَ عَلَى رَاحِلَتِهِ فَقَالَ: يَا أَيَّهَا النَّاسُ، مَنْ شَهَدَ مِنْكُمُ الْعِيدَ فَقَدْ قَضَى جُمُعَتَهُ إِنْ شَاءَ اللَّهُ

[5839] Ḥafṣ ibn Ghiyāth narrated to us, from Ja‘far, from his father, who said: Two Eids coincided during the time of ‘Alī. He attended the Eid with them, then said: “We are going to hold Friday prayer, so whoever wants to attend, let him attend.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ:
جَمِيعُ عِيدَانِ عَلَى عَهْدِ عَلِيٍّ فَشَهَدَ بِهِمُ الْعِيدَ، ثُمَّ قَالَ:
إِنَّا مُجَمِّعُونَ، فَمَنْ أَرَادَ أَنْ يَشْهَدَ، فَلْيَشْهُدْ

[5840] Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Ibrāhīm ibn Muḥammad ibn al-Muntashir, from his father, from Ḥabīb ibn Sālim, from Al-Nu‘mān ibn Bashīr, that the Prophet ﷺ used to recite in the two Eids: ‘Glorify the Name of your Lord, the Most High’ [Al-A’la] and ‘Has there come to you the report of the Overwhelming Event?’ [Al-Ghashiyah]. And if the two Eids coincided in one day, he would recite them in both.

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النُّعْمَانِ
بْنِ شَيْبَرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي
الْعِيَدَيْنِ بِسَجْعٍ اسْمَ رَبِّكَ الْأَعْلَى، وَهَلْ أَثَاكَ حَدِيثُ
الْغَاشِيَةِ، وَإِذَا جَمِيعَ الْعِيدَانِ فِي يَوْمٍ، قَرَأً بِهِمَا فِيهِمَا

[5841] Abū Usāmah narrated to us, from Hishām ibn ‘Urwah, from Wahb ibn Kaysān, who said: “Two Eids coincided in one day. ‘Abd Allāh ibn al-Zubayr went out and prayed the Eid after the day had risen, then he entered and did not come out until he prayed ‘Aṣr.’ Hishām said: I mentioned that to Nāfi‘, or it was mentioned to him, and he said: “That was mentioned to Ibn ‘Umar, and he did not disapprove of it.”

[5842] Hushaym narrated to us, from Mānsūr, from ‘Atā’, who said: “Two Eids coincided during the time of Ibn al-Zubayr. He led them in the Eid prayer, then he led them in the Friday prayer as Zuhra prayer, four rak‘ahs.”

[5843] Hushaym narrated to us, from ‘Atā’ ibn al-Sā’ib, who said: “Two Eids coincided during the time of Al-Hajjāj, so he prayed one of them.” Abū al-Bakhtarī said: “May Allah fight him, from where did he get this?”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامَ بْنِ عُرْوَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، قَالَ: اجْتَمَعَ عِيدَانٌ فِي يَوْمٍ، فَخَرَجَ عَبْدُ اللَّهِ بْنُ الرُّبَّيْرِ فَصَلَّى الْعِيدَ بَعْدَمَا ارْتَفَعَ النَّهَارُ، ثُمَّ دَخَلَ فَلَمْ يَخْرُجْ حَتَّى صَلَّى الْعَصْرَ قَالَ هِشَامٌ: فَذَكَرْتُ ذَلِكَ لِنَافِعٍ، أَوْ ذُكِرَ لَهُ فَقَالَ: ذُكِرَ ذَلِكَ لِابْنِ عُمَرَ، فَلَمْ يُنْكِرْهُ

حَدَّثَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنْ عَطَاءٍ، قَالَ: اجْتَمَعَ عِيدَانٌ فِي عَهْدِ ابْنِ الرُّبَّيْرِ، فَصَلَّى بِهِمُ الْعِيدَ، ثُمَّ صَلَّى بِهِمُ الْجُمُعَةَ صَلَاةَ الظُّهُرِ أَرْبَعًا

حَدَّثَنَا هُشَيْمٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، قَالَ: اجْتَمَعَ عِيدَانٌ عَلَى عَهْدِ الْحَجَاجِ، فَصَلَّى أَحَدَهُمَا فَقَالَ أَبُو الْبَخْرِيُّ: قَاتَلَهُ اللَّهُ، أَتَى عَلَى هَذَا

[5844] Hushaym narrated to us, from Shu'bah, from Al-Hakam, from Ibrāhīm, who said: “The first of the two suffices him.”

حَدَّثَنَا هُشَيْمٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، قَالَ: يُجْزِيهِ الْأُولَى مِنْهُمَا

[5845] Mu'tamir narrated to us, from Layth, from 'Atā', who said: “If two Eids coincide in one day, whichever one you attend suffices you.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، قَالَ: إِذَا اجْتَمَعَ عِيَادَانٍ فِي يَوْمٍ، فَلَيْهُمَا أَئْتَ أَجْزَاكَ

[5846] 'Abd Allāh ibn Numayr narrated to us, from Isrā'il, from 'Uthmān al-Thaqafī, from Abū Ramlah al-Shāmī, who said: I witnessed Mu'awiyah asking Zayd ibn Arqam: “Did you witness two Eids coinciding with the Messenger of Allah ﷺ?” He said: “Yes.” He said: “What did he do?” He said: “He prayed the Eid, then granted a concession regarding the Friday prayer, saying: ‘Whoever wishes to pray, let him pray.’”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ، عَنْ إِسْرَائِيلَ، عَنْ عُثْمَانَ التَّقَفِيِّ، عَنْ أَبِي رَمْلَةِ الشَّامِيِّ، قَالَ: شَهَدْتُ مُعاوِيَةَ يَسْأَلُ زَيْدَ بْنَ أَرْقَمَ: هَلْ شَهَدْتَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِيَادَيْنِ اجْتَمَعَا؟ قَالَ: نَعَمْ، قَالَ: فَكَيْفَ صَنَعَ؟ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَخَّصَ فِي الْجُمُعَةِ قَالَ: مَنْ شَاءَ أَنْ يُصَلِّي فَلْيَصْلِي

[5847] Muḥammad ibn Fuḍayl narrated to us, from ‘Atā’ ibn al-Sā’ib, who said: Two Eids coincided in one day. Al-Hajjāj stood up during the first Eid and said: “Whoever wishes to attend the Friday prayer with us, let him do so; and whoever wishes to leave, let him leave, and there is no blame.” Abū al-Bakhtarī and Maysarah said: “What is wrong with him, may Allah fight him? From where did he stumble upon this?”

[5848] Yazīd ibn Hārūn narrated to us, saying: Al-Hajjāj informed us, from ‘Atā’, from Ya’lā, and from Shu‘bah, from Al-Hakam, from Ibrāhīm, regarding the two Eids if they coincide. He said: “One of them suffices.”

[5849] Yazīd ibn Hārūn narrated to us, saying: Hajjāj informed us, from ‘Abd al-‘Azīz ibn Rufay‘, from Al-Zubayr, who said: “One of them suffices.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، قَالَ: اجْتَمَعَ الْعِيدَيْنِ فِي يَوْمٍ، فَقَامَ الْحَاجَاجُ فِي الْعِيدِ الْأَوَّلِ، فَقَالَ: مَنْ شَاءَ أَنْ يُجْمَعَ مَعَنَا، فَلْيُجْمَعْ، وَمَنْ شَاءَ أَنْ يَنْصَرِفَ، فَلْيَنْصَرِفْ وَلَا حَرَجَ فَقَالَ أَبُو الْبَخْتَرِيُّ، وَمَيْسِرًا: مَا لَهُ قاتِلُهُ اللَّهُ، مِنْ أَيْنَ سَقَطَ عَلَى هَذَا؟

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَنَا الْحَاجَاجُ، عَنْ عَطَاءِ، عَنْ يَعْلَى، وَعَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمِ، فِي الْعِيدَيْنِ إِذَا اجْتَمَعَا قَالَ: يُجْزِي أَحَدُهُمَا

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا حَاجَاجُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنِ الزُّبَيرِ، قَالَ: يُجْزِي أَحَدُهُمَا

[5850] Mu‘āwiyah narrated to us, from Hishām, who said: Sufyān narrated to us, from Mujālid, from Al-Sha‘bī, who said: “If it is a Friday and an Eid, one of them suffices for the other.”

حَدَّثَنَا مُعاوِيَةُ، عَنْ هِشَامٍ، قَالَ: نَأْ سُفْيَانُ، عَنْ مُجَالِدٍ، عَنِ السَّعْيِيِّ، قَالَ: إِذَا كَانَ يَوْمُ جُمُعَةٍ، وَعِيدٍ أَجْزَأَ أَحَدُهُمَا مِنَ الْأُخْرِ

[5851] Abū Bakr narrated to us, saying: Sharīk narrated to us, from Zubayd, from Ibn Abī Laylā, from ‘Umar, who said: “The prayer of travel is two rak‘ahs, Friday prayer is two rak‘ahs, and the two Eids are two rak‘ahs; complete, not shortened, according to the tongue of the Messenger of Allah ﷺ.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ زُبَيْدٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عُمَرَ، قَالَ: صَلَاةُ السَّفَرِ رَكْعَتَانِ، وَالْجُمُعَةُ رَكْعَتَانِ، وَالْعِيدَانِ رَكْعَتَانِ، تَمَامٌ غَيْرُ قَصْرٍ، عَلَى لِسَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[5852] Ibn Idrīs narrated to us, from Shu‘bah, from ‘Adī ibn Thābit, from Sa‘īd ibn Jubayr, from Ibn ‘Abbās, who said: “The Messenger of Allah ﷺ went out on the day of Eid Fitr or Aḍḥā, and led the people in praying two rak‘ahs, then he left and did not pray before it or after it.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ عَدَيِّ بْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: حَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عِيدٍ فِطْرٍ أَوْ أَضْحَى، فَصَلَّى بِالنَّاسِ رَكْعَتَيْنِ، ثُمَّ انْصَرَفَ وَلَمْ يُصَلِّ فَيْلَاهَا وَلَا بَعْدَهَا

[5853] Ibn Numayr narrated to us, from Dāwūd ibn Qays, who said: ‘Iyād ibn ‘Abd Allāh ibn Abī Sarh narrated to me, from Abū Sa‘īd, who said: “The Messenger of Allah ﷺ used to go out on the day of Eid, the day of Fitr, and lead the people in praying two rak‘ahs, then say Taslīm.”

حَدَّثَنَا أَبْنُ نُعْمَيْرٍ، عَنْ دَاؤِدَ بْنِ فَيْسٍ، قَالَ: حَدَّثَنِي
عِيَاضٌ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدٍ، قَالَ:
كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ يَوْمَ الْعِيدِ
يَوْمَ الْفِطْرِ، فَيُصَلِّي بِالنَّاسِ رَكْعَتَيْنِ، ثُمَّ يُسَلِّمُ

[5854] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Dāwūd ibn Qays, from Abū Sa‘īd, who said: “The Messenger of Allah ﷺ delivered a sermon on the day of Eid on his mount.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ دَاؤِدَ بْنِ فَيْسٍ،
عَنْ أَبِي سَعِيدٍ، قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ حَاطَبَ يَوْمَ عِيدٍ عَلَى رَاحِلَتِهِ

[5855] Ibn Idrīs narrated to us, from Huṣayn, from Maysarah Abū Jamīlah, who said: “I witnessed the Eid with ‘Alī. When he prayed, he delivered the sermon on his mount.” He said: “And ‘Uthmān used to do that.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ حُصَيْنِ، عَنْ مَيْسَرَةَ أَبِي
جَمِيلَةَ، قَالَ: شَهَدْتُ مَعَ عَلَيِّ الْعِيدَ، فَلَمَّا صَلَّى حَاطَبَ
عَلَى رَاحِلَتِهِ، قَالَ: وَكَانَ عُثْمَانُ، يَقْعُلُهُ

[5856] Abū Bakr ibn ‘Ayyāsh narrated to us, from Yazīd, from Ibñ Abī Laylā, who said: “Alī led us in the Eid prayer, then he delivered the sermon on his mount.”

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ يَزِيدٍ، عَنْ ابْنِ أَبِي لَيْلَى،
قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَا عَلَيِّ الْعِيدِ، ثُمَّ حَطَّبَ عَلَى رَاحِلَتِهِ

[5857] Muḥammad ibn ‘Ubayd narrated to us, from Ismā‘il ibn Abī Khālid, from Qays, who said: “I saw Al-Mughīrah ibn Shu‘bah delivering a sermon on a she-camel.”

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ
قَيْسٍ، قَالَ: رَأَيْتُ الْمُغَيْرَةَ بْنَ شُعْبَةَ يَخْطُبُ عَلَى نَجِيَّةٍ

[5858] Wakī‘ narrated to us, from Ismā‘il ibn Abī Khālid, from his brother, from Abū Kāhil, who said: “I saw the Prophet ﷺ delivering a sermon on a firm she-camel, while an Abyssinian was holding its reins.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَخِيهِ،
عَنْ أَبِي كَاهِلٍ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَخْطُبُ عَلَى نَاقَةٍ حَرْمَى، وَحَبَشِيُّ مُمْسِكٌ بِخَطَامِهَا

[5859] Yazīd ibn Hārūn narrated to us, saying: Sa‘īd ibn Abī ‘Arūbah informed us, from Qatādah, from Shahr ibn Hawshab, from ‘Abd al-Rahmān ibn Ghanam, from ‘Amr ibn Khārijah, that the Prophet ﷺ addressed them while he was on his mount. He said: “And his mount was ruminating on its cud, and its saliva was flowing between my shoulders.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَنَا سَعِيدُ بْنُ أَبِي عَرْوَبَةَ،
عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
غَنْمٍ، عَنْ عَمْرِو بْنِ خَارِجَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ حَطَبَهُمْ وَهُوَ عَلَى رَاحِلَتِهِ قَالَ: وَإِنَّ رَاحِلَتَهُ
لَتُصَعِّصِعُ بِمَرَّتِهَا، وَإِنَّ لُغَابَهَا لَيُسِيلُ بَيْنَ كَفَّيْهِ

[5860] Hāshim ibn al-Qāsim narrated to us, from ‘Ikrimah ibn ‘Ammār, who said: Al-Hirmās ibn Ziyād narrated to us, saying: “I was riding pillion to the day of Aḍḥā, and the Messenger of Allah ﷺ was delivering a sermon on a she-camel in Mina.”

حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، قَالَ: نَأْ
الْهِرْمَاسُ بْنُ زَيَادٍ، قَالَ: كُنْتُ رُدْفًا إِلَى يَوْمِ الْأَضْحَى،
وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ عَلَى نَاقَةٍ
بِمِنْيَ

[5861] Waki‘ narrated to us, from Abū Ḥubāb, from his father, from Al-Mughīrah ibn Shu‘bah, who said: “Alī addressed us on the day of Eid on his mount.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي حُبَابٍ، عَنْ أَبِيهِ، عَنْ الْمُغِيرَةِ بْنِ
شُعْبَةَ، قَالَ: حَطَبَنَا عَلَيْهِ يَوْمَ عِيدٍ عَلَى رَاحِلَتِهِ

[5862] Jarīr narrated to us, from Mughīrah, from Shībāk, from Ibrāhīm, who said: “The Imam on the day of Eid would start by praying, then he would mount and deliver the sermon.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ شِبَاكٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ الْإِمَامُ يَوْمَ الْعِيدِ يَنْذَلُ فَيُصَلِّي، ثُمَّ يَرْكِبُ فَيَخْطُبُ

[5863] Al-Muḥāribī narrated to us, from ‘Abd al-Malik ibn ‘Umayr, that he heard him mentioning, saying: “I saw Al-Mughīrah ibn Shu‘bah addressing the people on the day of Eid on a camel.”

حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، أَنَّهُ سَمِعَهُ يَذَكُّرُ، قَالَ: رَأَيْتُ الْمُغِيرَةَ بْنَ شَعْبَةَ، يَخْطُبُ النَّاسَ يَوْمَ الْعِيدِ عَلَى بَعِيرٍ

[5864] Abū Bakr narrated to us, saying: Hushaym narrated to us, from Mughīrah, from Ibrāhīm, who said: “It was obligatory for women to recite Takbīr after the prayer during the days of Tashrīq.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ يَجُبُ لِلنِّسَاءِ أَنْ يُكَبِّرْنَ دُبُرَ الصَّلَاةِ أَيَّامَ التَّشْرِيقِ

[5865] Muḥammad ibn Abī ‘Adī narrated to us, from Ash‘ath, who said: “Al-Hasan did not consider Takbīr obligatory for women during the days of Tashrīq.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدَىٰ، عَنْ أَشْعَثَ، قَالَ: كَانَ الْحَسَنُ، لَا يَرَى التَّكْبِيرَ عَلَى النِّسَاءِ أَيَّامَ التَّشْرِيقِ

[5866] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Muḥammad ibn ‘Abd al-Rahmān al-Qārī, from ‘Ubayd Allāh ibn ‘Abd Allāh ibn ‘Utbah, who said: “It is from the Sunnah that the Imam recites Takbīr on the pulpit during the two Eids: nine times before the sermon and seven times after it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْقَارِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، قَالَ: مِنَ السُّنَّةِ أَنْ يُكَبِّرَ الْإِمَامُ عَلَى الْمِنْبَرِ، عَلَى الْعِيدَيْنِ، تِسْعًا قَبْلَ الْخُطْبَةِ، وَسَبْعًا بَعْدَهَا

[5867] Abū Dāwūd al-Tayālisī narrated to us, from Al-Ḥasan ibn Abī al-Ḥasnā’, from Al-Ḥasan, who said: “Fourteen Takbīrs are recited on the pulpit on the day of the two Eids.”

حَدَّثَنَا أَبُو دَاؤُدَ الطَّيَالِسِيُّ، عَنِ الْحَسَنِ بْنِ أَبِي الْحَسْنَاءِ، عَنِ الْحَسَنِ، قَالَ: يُكَبِّرُ عَلَى الْمِنْبَرِ يَوْمَ الْعِيدَيْنِ أَرْبَعَ عَشْرَةً كَثِيرًا

[5868] ‘Ubayd Allāh ibn Mūsā narrated to us, from Bukayr ibn ‘Āmir, from Ibrāhīm, who said: “He performs Tayammum for the two Eids and the funeral.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ بُكَيْرِ بْنِ عَامِرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: يَتَمَمُ لِلْعِيدَيْنِ وَالْجَنَازَةِ

[5869] Ḥumayd ibn ‘Abd al-Rahmān narrated to us, from his father, from Ja‘far ibn Najīḥ, from ‘Abd al-Rahmān ibn al-Qāsim, regarding a man who invalidates his wudu on the day of Eid and fears missing [the prayer]. He said: “He performs Tayammum and prays if he fears [missing it].”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ جَعْفَرِ بْنِ نَجِيْحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْفَاسِمِ، فِي الرَّجُلِ يُحْدِثُ فِي الْعُيْدِ، وَيَخَافُ الْغَوْتَ قَالَ: يَتَيَّمَ وَيُصَلِّي إِذَا حَافَ

[5870] Mu‘ādh ibn Mu‘ādh narrated to us, from Ash‘ath, from Al-Hasan, regarding a man who invalidates his wudu on the day of Eid. He said: “He seeks water, performs Wudu, and does not perform Tayammum.”

حَدَّثَنَا مَعَادُ بْنُ مُعاَدٍ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، فِي الرَّجُلِ يُحْدِثُ يَوْمَ الْعُيْدِ، قَالَ: يَطْلُبُ الْمَاءَ، فَلَيْتَوْضَأْ وَلَا يَتَيَّمَ

[5871] Abu Bakr narrated to us, saying: ‘Affan narrated to us, saying: Hammad ibn Salamah narrated to us, saying: ‘Ata’ al-Khurasani informed us from Sa‘id ibn al-Musayyib, who said: “The prayer which the Prophet ﷺ intended to burn the houses of those who stayed away from was the ‘Isha prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ: أَخْبَرَنَا عَطَاءُ الْخُرَاسَانِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: كَانَتِ الصَّلَاةُ الَّتِي أَرَادَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُحْرِقَ عَلَى مَنْ تَخَلَّفَ عَنْهَا، صَلَاةُ الْعِشَاءِ

[5872] ‘Affan narrated to us, saying: Hammad ibn Salamah narrated to us from Humayd and others, from Al-Hasan, who said: “The prayer which the Prophet ﷺ intended to burn the houses of those who stayed away from was Jumu‘ah.”

حَدَّثَنَا عَفْانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ حُمَيْدٍ، وَغَيْرِهِ، عَنْ الْحَسَنِ، قَالَ: كَانَتِ الصَّلَاةُ الَّتِي أَرَادَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُحْرِقَ عَلَى مَنْ تَخَلَّفَ عَنْهَا، الْجُمُعَةُ

[5873] Abu Mu‘awiyah narrated to us from Al-A‘mash, from Abu Hurayrah, in a hadith he mentioned from the Prophet ﷺ, that he said: “It is ‘Isha or Fajr.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي هُرَيْرَةَ، فِي حَدِيثٍ ذَكَرَهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: هِيَ الْعِشَاءُ أَوِ الْفَجْرُ

[5874] Al-Fadl ibn Dukayn narrated to us from Zuhayr, from Abu Ishaq, from Abu al-Ahwas—I heard it from him—from ‘Abd Allah, from the Prophet ﷺ, that he said: “It is Jumu‘ah.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنَ، عَنْ رُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، قَالَ: سَمِعْتُهُ مِنْهُ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: هِيَ الْجُمُعَةُ

[5875] Abu Bakr narrated to us, saying: Sahl ibn Yusuf narrated to us from Ibn ‘Awn, who said: I wrote to Nafi‘ asking him about people in the countryside when Eid arrives. He said: “They gather and a man leads them in prayer.” And about Jumu‘ah, he wrote to me: “As for Eid, a man leads them in prayer. As for Jumu‘ah, I have no knowledge about it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ ابْنِ عَوْنِ، قَالَ: كَتَبْتُ إِلَى نَافِعٍ، أَسْأَلَهُ عَنِ الْقَوْمِ يَكُونُونَ فِي الرُّسْتَاقِ وَيَحْضُرُهُمُ الْعِيدُ، قَالَ: يَجْمِعُونَ فَيُصَلِّي بِهِمْ رَجُلٌ وَعَنِ الْجُمُعَةِ، فَكَتَبَ إِلَيَّ: أَمَّا الْعِيدُ فَإِنَّهُمْ يُصَلِّي بِهِمْ رَجُلٌ، وَأَمَّا الْجُمُعَةُ فَلَا عِلْمَ لِي بِهَا

[5876] Ghundar narrated to us from Shu‘bah, from Qatadah, from ‘Ikrimah, that he said regarding people in the countryside on a journey on the day of Eid al-Fitr or Adha: “They gather and pray, and one of them leads them.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ عِكْرَمَةَ، أَنَّهُ قَالَ فِي الْقَوْمِ يَكُونُونَ فِي السَّوَادِ فِي السَّفَرِ فِي يَوْمِ عِيدِ الْفِطْرِ أَوْ أَضْحَى قَالَ: يَجْمِعُونَ فَيُصَلِّيُونَ وَيَؤْمِنُهُمْ أَحَدُهُمْ

[5877] Sahl ibn Yusuf narrated to us from ‘Amr, from Al-Hasan, regarding the people of villages and the countryside when Eid arrives. He said: “He did not see that they should go out [to the city], but rather a man should lead them in prayer.”

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ عَمْرِو، عَنِ الْحَسَنِ، فِي أَهْلِ الْقُرْيَ وَأَهْلِ السَّوَادِ يَحْضُرُهُمُ الْعِيدُ قَالَ: كَانَ لَا يَرَى أَنْ يَخْرُجُوا، فَيُصَلِّي بِهِمْ رَجُلٌ

[5878] Al-Hasan ibn Musa narrated to us, saying: Shayban narrated to us from Yahya ibn Abi Kathir, who said: ‘Ata’ ibn Abi Rabah was asked, and he said: “If it is a village with a congregation, let them pray two rak‘ahs like on Friday.” Yahya said: Al-Hakam ibn ‘Utaybah was asked, and he said: “There is no Jumu‘ah except with the Imam in the congregational mosque.” Yahya said: And Qatadah said: “I do not know Jumu‘ah except with the ruler in the cities of the Muslims.” Yahya said: “It is said: There is no Jumu‘ah, nor Adha, nor Fitr, except for one who attends with the Imam.”

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى
بْنِ أَبِي كَثِيرٍ، قَالَ: سُئِلَ عَطَاءُ بْنُ أَبِي رَبَاحٍ قَالَ: إِذَا
كَانَتْ قَرْيَةً جَامِعَةً فَلْيُصَلُوا رَكْعَتَيْنِ مِثْلَ يَوْمِ الْجُمُعَةِ
قَالَ: يَحْيَى: وَسُئِلَ الْحَكَمُ بْنُ عُتَيْبَةَ قَالَ: لَا جُمُعَةً إِلَّا
مَعَ الْإِمَامِ فِي الْمَسْجِدِ الْجَامِعِ قَالَ: يَحْيَى: وَقَالَ قَتَادَةُ:
لَا أَعْلَمُ الْجُمُعَةَ إِلَّا مَعَ السُّلْطَانِ فِي أَمْصَارِ الْمُسْلِمِينَ
قَالَ يَحْيَى: يُقَالُ: لَا جُمُعَةَ، وَلَا أَضْحَى، وَلَا فِطْرٌ،
إِلَّا لِمَنْ حَضَرَ مَعَ الْإِمَامِ

[5879] Ma‘mar ibn Sulayman al-Raqqi narrated to us from Hajjaj, from Al-Hakam, who said: “Umar ibn ‘Abd al-‘Aziz wrote to the people of the villages commanding them to pray Fitr and Adha, and to hold Jumu‘ah.”

حَدَّثَنَا مَعْمَرُ بْنُ سُلَيْمَانَ الرَّقِّيِّ، عَنْ حَاجَاجٍ، عَنْ
الْحَكَمِ، قَالَ: كَتَبَ عُمَرُ بْنُ عَبْدِ الْغَزِيزِ إِلَى أَهْلِ
الْقُرَى، يَأْمُرُهُمْ أَنْ يُصَلُوا الْفِطْرَ وَالْأَضْحَى، وَأَنْ
يُجْمِعُوا

[5880] Ishaq ibn Mansur narrated to us from Muhammad ibn Rashid, from Makhul, who said: “If the village has an Amir, then Jumu‘ah is obligatory upon them.”

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ مُحَمَّدِ بْنِ رَاشِدٍ، عَنْ مَكْحُولٍ، قَالَ: إِذَا كَانَتِ الْقَرْيَةُ لَهَا أَمِيرٌ، فَعَلَيْهِمُ الْجُمُعَةُ

[5881] Abu Usamah narrated to us from Abu al-‘Umays, from ‘Ali ibn al-Aqmar, who said: Masruq and ‘Urwah ibn al-Mughirah went out to a Bedouin settlement of theirs. He said: “Jumu‘ah arrived and they did not hold Jumu‘ah, and Fitr arrived and they did not hold the Fitr prayer.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ أَبِي الْعُمَيْسِ، عَنْ عَلَيِّ بْنِ الْأَقْمَرِ، قَالَ: خَرَجَ مَسْرُوقٌ، وَعُرْوَةُ بْنُ الْمُغَиْرَةِ، إِلَى بَدْوِ لَهُمْ، قَالَ: فَحَضَرَتِ الْجُمُعَةُ، فَلَمْ يُجَمِّعُوا، وَحَضَرَ الْفِطْرُ، فَلَمْ يُفْطِرُوا

[5882] Abu Bakr narrated to us, saying: Waki‘ narrated to us from Hasan, from Mutarrif, from someone who heard ‘Ata’ and Mujahid say: “The Takbir in the two Eids is made up just as the prayer is made up.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ حَسَنٍ، عَنْ مُطَرِّفٍ، عَمَّنْ، سَمِعَ عَطَاءً، وَمُجَاهِدًا، قَالَ: يُفْضَى التَّكْبِيرُ فِي الْعِيدَيْنِ كَمَا تُفْضَى الصَّلَاةُ

[5883] Yahya ibn Sa‘id narrated to us from Ibn Jurayj, from ‘Ata’, who said: “He prays two rak‘ahs and says the Takbir.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: يُصَلِّي رَكْعَيْنِ، وَيَكْبِرُ

[5884] Hushaym narrated to us from Mughirah, from Hammad, who said: “He prays like his prayer and says Takbir like his Takbir.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، قَالَ: يُصَلِّي مِثْلَ صَلَاتِهِ، وَيُكَبِّرُ مِثْلَ تَكْبِيرِهِ

[5885] Muhammad ibn Abi ‘Adi narrated to us from Ibn ‘Awn, from Anas ibn Sirin, who said: “They used to say: If a man doubts in the Maghrib prayer and wants to repeat it, he should pray a rak‘ah to make it even, then pray three.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنِ، عَنْ أَنَسِ بْنِ سِيرِينَ، قَالَ: كَانُوا يَقُولُونَ: إِذَا شَكَ الرَّجُلُ فِي صَلَاةِ الْمَغْرِبِ فَأَرَادَ أَنْ يُعِيدَ، صَلَّى رَكْعَةً فَشَفَّعَهَا، ثُمَّ صَلَّى تَلَاثَةَ

[5886] Muhammad ibn Abi ‘Adi narrated to us from Ibn ‘Awn, from Al-Qasim, similar to it.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنِ، عَنْ الْقَاسِمِ، مِثْلُهُ

[5887] Abu Bakr narrated to us, saying: ‘Abd Allah ibn Idris narrated to us from Husayn, from Hilal ibn Yasaf, who said: Ziyad ibn Abi al-Ja‘d took my hand and stood me before a Shaykh in Al-Raqqah called Wabisah ibn Ma‘bad. He said: “A man prayed alone behind the row, so the Prophet ﷺ ordered him to repeat [the prayer].”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، قَالَ: أَخَذَ بِيَدِي زِيَادُ بْنُ أَبِي الْجَعْدِ وَأَوْقَفَنِي عَلَى شَيْخٍ بِالرَّفَقَةِ يُقَالُ لَهُ: وَابْصَهُ بْنُ مَعْبُدٍ، قَالَ: صَلَّى رَجُلٌ خَلْفَ الصَّفَّ وَحْدَةً فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُعِيدَ

[5888] Mulazim ibn ‘Amr narrated to us from ‘Abd Allah ibn Badr, who said: ‘Abd al-Rahman ibn ‘Ali ibn Shayban narrated to me from his father Ibn Shayban—who was part of the delegation—who said: We went out until we came to the Prophet ﷺ. We pledged allegiance and prayed behind him. He saw a man praying alone behind the row. The Prophet of Allah ﷺ stopped by him until he finished, then said: “Repeat your prayer, for there is no prayer for the one who is behind the row.”

حَدَّثَنَا مُلَازِمُ بْنُ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ بَدْرٍ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَلِيٍّ بْنِ شَيْبَانَ، عَنْ أَبِيهِ أَبْنِ شَيْبَانَ، وَكَانَ مِنَ الْوَفْدِ قَالَ: حَرَجْنَا حَتَّى قَدِمْنَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَأْيَعْنَا وَصَلَّيْنَا خَلْفَهُ، فَرَأَى رَجُلًا يُصَلِّي خَلْفَ الصَّفَّ وَحْدَهُ، فَوَرَقَ عَلَيْهِ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى اُنْصَرَفَ، فَقَالَ: اسْتَغْفِلْ صَلَاتِكَ، فَلَا صَلَاةٌ لِلَّذِي خَلَفَ الصَّفَّ

[5889] Hafs narrated to us from ‘Amr ibn Marwan, from Ibrahim, who said: “He repeats.”

حَدَّثَنَا حَفْصٌ، عَنْ عَمْرُو بْنِ مَرْوَانَ، عَنْ إِبْرَاهِيمَ، قَالَ: يُعِيدُ

[5890] ‘Abbad ibn al-‘Awwam narrated to us from ‘Abd al-Malik, from ‘Ata’, who said: “He should not stand alone.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءً، قَالَ: لَا يَقْعُمُ وَحْدَهُ

[5891] Abu Mu‘awiyah narrated to us from Juwaybir, from Al-Dahhak, from Hudhayfah, who was asked about a man alone behind the rows. He said: “He does not repeat.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ جُوبَرِ، عَنِ الصَّحَّاḥِ، عَنْ حُدَيْفَةَ، قَالَ: سُئِلَ عَنْ رَجُلٍ خَلْفَ الصُّفُوفِ وَحْدَهُ، قَالَ: لَا يُعِيدُ

حَدَّثَنَا حُفْصٌ، عَنْ أَشْعَثَ، وَعَمْرٍو، عَنِ الْحَسَنِ، قَالَ:
[5892] Hafs narrated to us from
Ash'ath and 'Amr, from Al-Hasan,
who said: "It suffices him."

يُجْزِيه

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، فِي الرَّجُلِ
يَدْخُلُ الْمَسْجِدَ فَلَا يَسْتَطِعُ أَنْ يَدْخُلَ فِي الصَّفَّ قَالَ:
[5893] 'Abd al-A'la narrated to us
from Yunus, from Al-Hasan,
regarding a man who enters the
mosque and cannot join the row. He
said: "He saw that it suffices him if
he prays behind it."

كَانَ يَرَى ذَلِكَ يُجْزِيهِ إِنْ صَلَّى خَلْفَهُ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُعْنِمُ بْنُ سُلَيْمَانَ، عَنْ
سَالِمٍ، عَنْ أَبِي الدَّيَالِ، عَنِ الْحَسَنِ، فِي الرَّجُلِ يُسْبِقُ
بِرَكَعَةٍ، فَيُحَدِّثُ الْإِمَامَ، فَيَأْخُذُ بِيَدِ الَّذِي سُبِّقَ فَيُقَدِّمُهُ
كَيْفَ يَصْنَعُ؟ قَالَ: يُصْلِي رَكْعَةً وَيَجْلِسُ، ثُمَّ يُتَبَّعِي
عَلَى صَلَاةِ الْقَوْمِ، فَإِذَا أَتَمُّ بِهِمْ أَرْبَعًا جَلَسَ فَتَسَهَّلَ، ثُمَّ
أَخْدَى بِيَدِ رَجُلٍ فَسَلَّمَ، ثُمَّ قَامَ الرَّجُلُ فَصَلَّى رَكْعَةً الَّتِي
سُبِّقَ بِهَا

[5894] Abu Bakr narrated to us,
saying: Mu'tamir ibn Sulayman
narrated to us from Salim, from Abu
al-Dhayyal, from Al-Hasan,
regarding a man who misses a
rak'ah, then the Imam invalidates
his ablution and pulls forward the
one who missed a rak'ah. How
should he act? He said: "He prays a
rak'ah and sits, then builds upon
the prayer of the people. When he
completes four with them, he sits
and recites the Tashahhud, then
takes the hand of a man [to lead the
Salam] and he says Salam. Then the
man stands up and prays the rak'ah
he missed."

[5895] Waki‘ narrated to us, saying: Hammad ibn Zayd narrated to us from Abu ‘Abd Allah al-Shaqari, from Ibrahim, regarding a man who prayed a rak‘ah then invalidated his ablution, so he took the hand of a man and put him forward, and he had missed that rak‘ah. He said: “He prays with them the rest of their prayer. When he completes it, he takes the hand of a man who witnessed that rak‘ah and puts him forward to say the Taslim with them, then he stands up and makes up that rak‘ah.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَبِي عَبْدِ اللَّهِ الشَّقْرَىِّ، عَنْ إِبْرَاهِيمَ، فِي رَجْلٍ صَلَّى رَكْعَةً فَأَخْدَثَ، فَأَخَدَ بِيَدِ رَجُلٍ فَقَدَّمَهُ وَقَدْ فَاتَتْهُ تِلْكَ الرَّكْعَةُ قَالَ: يُصَلِّي بِهِمْ بِقِيَةَ صَلَاتِهِمْ، فَإِذَا أَتَمَ أَخَدَ بِيَدِ رَجُلٍ مِّنْ شَهَدَ تِلْكَ الرَّكْعَةَ فَقَدَّمَهُ فَسَلَّمَ بِهِمْ، ثُمَّ قَامَ فَقَضَى تِلْكَ الرَّكْعَةَ

[5896] Abu Bakr narrated to us, saying: Waki‘ narrated to us, saying: Isma‘il narrated to us from Abu Ishaq, from Arqam ibn Shurahbil, from Ibn ‘Abbas, that when the Prophet ﷺ came to Abu Bakr while he was in prayer during his illness, he continued the recitation from where Abu Bakr had reached.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَرْقَمَ بْنِ شُرَحْبِيلٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا جَاءَ إِلَى أَبِي بَكْرٍ وَهُوَ فِي الصَّلَاةِ فِي مَرَضٍ، أَخَذَ فِي الْقِرَاءَةِ مِنْ حِينَثُ بَلَغَ أَبُو بَكْرٍ

[5897] Waki‘ narrated to us, saying: Isra’il narrated to us from Jabir, from ‘Amir, regarding a man who invalidates his ablution in prayer and takes the hand of a man to put him forward. He said: “His recitation suffices him if he recited, and his Takbir suffices him if he said Takbir.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، فِي رَجُلٍ أَحْدَثَ فِي الصَّلَاةِ، فَأَخَذَ بِيَدِ رَجُلٍ فَقَدَّمَهُ قَالَ: يُجْزِيهِ قِرَاءَتُهُ إِنْ كَانَ قَرَأً، وَتَكْبِيرُهُ إِنْ كَانَ كَبَرَ

[5898] Husayn ibn ‘Ali narrated to us from Za’idah, from Hisham, who said: Al-Hasan used to say regarding the one whom the Imam puts forward: “If he wishes, he recites from where the Imam stopped, and if he wishes, he selects some Surahs.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ زَائِدَةَ، عَنْ هِشَامٍ، قَالَ: كَانَ الْحَسْنُ، يَقُولُ فِي الَّذِي يُقَدِّمُهُ الْإِمَامُ: إِنْ شَاءَ قَرَأَ مِنْ حَيْثُ انتَهَى الْإِمَامُ، وَإِنْ شَاءَ اخْتَصَّ بَعْضَ السُّورِ

[5899] Abu Bakr narrated to us, saying: ‘Abbad ibn al-‘Awwam narrated to us from Al-Hajjaj, from a man, from ‘Amr ibn al-Harith ibn Abi Dirar, from ‘Umar ibn al-Khattab, regarding a man if he has a nosebleed in prayer. He said: “He turns away, performs ablution, then returns and prays, counting what has passed.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ الْحَجَّاجِ، عَنْ رَجُلٍ، عَنْ عَمْرُو بْنِ الْحَارِثِ بْنِ أَبِي ضِرَارٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، فِي الرَّجُلِ إِذَا رَعَفَ فِي الصَّلَاةِ قَالَ: يَنْفَتِلُ فَيَتَوَضَّأُ، ثُمَّ يَرْجِعُ فَيُصَلِّي وَيَعْتَدُ بِمَا مَضَى

[5900] ‘Abbad ibn al-‘Awwam narrated to us from Hajjaj, who said: A Shaykh from the people of Hadith narrated to me from Abu Bakr, similar to the statement of

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ حَجَاجٍ، قَالَ: حَدَّثَنِي شَيْخٌ، مِنْ أَهْلِ الْحَدِيثِ، عَنْ أَبِي بَكْرٍ، يَمْثُلُ قَوْلَ عُمَرَ

[5901] ‘Ali ibn Mushir narrated to us from Sa‘d, from Qatadah, from Khilas, from a man, who said: “If a man has a nosebleed in his prayer or vomits, let him perform ablution and not speak, and let him build upon his prayer.”

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ سَعْدٍ، عَنْ قَتَادَةَ، عَنْ خِلَاسٍ، عَنْ رَجُلٍ، قَالَ: إِذَا رَعَفَ الرَّجُلُ فِي صَلَاتِهِ أَوْ قَاءَ، فَلْيَتَوَضَّأْ وَلَا يَتَكَبَّرُ، وَلْيَبْرُرْ عَلَى صَلَاتِهِ

[5902] Hushaym narrated to us, saying: Ibn Abi Layla informed us from Nafi‘, from Ibn ‘Umar, who said: “Whoever has a nosebleed in his prayer, let him leave, perform ablution, and if he does not speak, he builds upon his prayer. But if he speaks, he starts the prayer anew.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا ابْنُ أَبِي لَيْلَى، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: مَنْ رَعَفَ فِي صَلَاتِهِ، فَلْيَتُصَرِّفْ، فَلْيَتَوَضَّأْ، فَإِنْ لَمْ يَتَكَبَّرْ بَنَى عَلَى صَلَاتِهِ، وَإِنْ تَكَبَّرَ اسْتَأْنَفَ الصَّلَاةَ

[5903] Waki‘ narrated to us from Sufyan, from ‘Imran ibn Zabyan, from Abu Yahya Hakim ibn Sa‘d, from Sulayman, who said: “If one of you invalidates his ablution in prayer, let him leave without drawing attention to his action, perform ablution, then return to the verse he was reciting.”

حَدَّثَنَا وَكِبْرُّ، عَنْ سُفْيَانَ، عَنْ عِمْرَانَ بْنِ طَبْيَانَ، عَنْ أَبِي يَحْيَى حَكِيمِ بْنِ سَعْدٍ، عَنْ سُلَيْمَانَ، قَالَ: إِذَا أَحْدَثَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيُنْصَرِفْ غَيْرَ دَاعٍ لِصُنْعِهِ، فَلْيَتَوَضَّأْ ثُمَّ لْيَعُدْ فِي أَيْتِهِ الَّتِي كَانَ يَقْرُؤُهَا

[5904] Waki‘ narrated to us, saying: ‘Ali ibn Salih and Isra’il narrated to us from Ishaq, from ‘Asim ibn Damrah, from ‘Ali, who said: “If one of you feels discomfort in his stomach, or vomits, or has a nosebleed, let him leave, perform ablution, then build upon his prayer as long as he does not speak.”

حَدَّثَنَا وَكِبْرُّ، قَالَ: نَا عَلِيُّ بْنُ صَالِحٍ، وَإِسْرَائِيلُ، عَنْ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ، قَالَ: إِذَا وَجَدَ أَحَدُكُمْ فِي بَطْنِهِ ذَرَّاً، أَوْ قَيْنَاءً، أَوْ رُعَافًا، فَلْيُنْصَرِفْ، فَلْيَتَوَضَّأْ، ثُمَّ لِيَبْرُرْ عَلَى صَلَاتِهِ مَا لَمْ يَتَكَبَّ

[5905] Waki‘ narrated to us from Sufyan, from Mansur, from Ibrahim, that ‘Alqamah had a nosebleed during prayer, so he took a man by the hand and put him forward, then went and performed ablution, then came back and built upon what remained of his prayer.

حَدَّثَنَا وَكِبْرُّ، عَنْ سُفْيَانَ، عَنْ مُنْصُورٍ، عَنْ إِبْرَاهِيمَ، أَنَّ عَلْقَمَةَ رَغَفَ فِي الصَّلَاةِ، فَأَخْذَ بِيَدِ رَجُلٍ فَقَدَّمَهُ، ثُمَّ ذَهَبَ فَتَوَضَّأَ، ثُمَّ جَاءَ فَبَنَى عَلَى مَا بَقِيَ مِنْ صَلَاتِهِ

[5906] Ibn ‘Uyaynah narrated to us from ‘Umar ibn Dinar, from Tawus, who said: “If a man has a nosebleed in his prayer, he leaves and performs ablution, then builds upon what remains of his prayer.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عُمَرَ بْنِ دِينَارٍ، عَنْ طَاؤِسٍ، قَالَ: إِذَا رَعَفَ الرَّجُلُ فِي صَلَاتِهِ اتَّصَرَّفَ فَتَوَضَّأَ، ثُمَّ بَنَى عَلَى مَا بَقِيَ مِنْ صَلَاتِهِ

[5907] Mu‘tamir narrated to us from ‘Ubayd Allah ibn ‘Umar, who said: “I saw Salim ibn ‘Abd Allah pray his rak‘ah of the morning prayer, then he had a nosebleed, so he went out, performed ablution, then came back and built upon what remained of his prayer.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: أَبْصَرْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ صَلَّى صَلَاةَ الْغَدَاءِ رَكْعَتَهُ، ثُمَّ رَعَفَ فَخَرَجَ، فَتَوَضَّأَ، ثُمَّ جَاءَ فَبَنَى عَلَى مَا بَقِيَ مِنْ صَلَاتِهِ

[5908] Hushaym and Ibn Fudayl narrated to us from Husayn, from Sa‘id ibn Jubayr and Al-Sha‘bi, that they said regarding Hadath (impurity) and nosebleed: “He leaves and performs ablution. If he speaks, he starts the prayer anew; and if he does not speak, he builds upon his prayer.”

حَدَّثَنَا هُشَيْمٌ، وَابْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَالشَّعْبِيِّ، أَهُمَا قَالَا فِي الْحَدَثِ وَالرُّعَافِ: يَتَصَرَّفُ فَيَتَوَضَّأُ، فَإِنْ تَكَلَّمَ اسْتَأْنِفَ الصَّلَاةَ، وَإِنْ لَمْ يَتَكَلَّمْ بَنَى عَلَى صَلَاتِهِ

[5909] Hushaym narrated to us, saying: Mughirah informed us from Ibrahim, that he used to say regarding the one who has a nosebleed in his prayer: “He leaves and performs ablution, then let him build upon what remains of his prayer as long as he does not speak. If he speaks, he starts anew.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَقُولُ فِي مَنْ رَعَفَ فِي صَلَاتِهِ قَالَ: يَنْصَرِفُ فَيَتَوَضَّأُ، ثُمَّ لَيَبْيَسْ عَلَى مَا بَقَى مِنْ صَلَاتِهِ مَا لَمْ يَكُنْ، فَإِنْ تَكُلُّ اسْتَأْنِفْ

[5910] Hushaym narrated to us, saying: ‘Abd al-Malik informed us from ‘Ata’, that he said similar to that.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءِ، أَنَّهُ قَالَ مِثْلَ ذَلِكَ

[5911] Hushaym narrated to us, saying: Mughirah informed us from Ibrahim, regarding the one who vomits, has a nosebleed, or kisses: “He leaves and performs ablution. If he does not speak, he builds upon what remains; and if he speaks, he starts anew.” And he used to say regarding the one who passes stool or urine: “He leaves, performs ablution, and restarts the prayer.”

حَدَّثَنَا هُشَيْمٌ، أَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، فِي صَاحِبِ الْقِيءِ وَالرُّعَافِ وَالْفَنَاءِ يَنْصَرِفُ فَيَتَوَضَّأُ، فَإِنْ لَمْ يَكُنْ بَنَى عَلَى مَا بَقَى، وَإِنْ تَكُلُّ اسْتَأْنِفَ وَكَانَ يَقُولُ فِي صَاحِبِ الْغَائِطِ وَالْبَوْلِ: يَنْصَرِفُ، فَيَتَوَضَّأُ وَيَسْتَقِبِلُ الصَّلَاةَ

[5912] Hushaym narrated to us, saying: Mughirah informed us from Ibrahim, who said: “They used to be strict regarding stool and urine, and they considered it more severe than semen and blood.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، قَالَ:
كَانُوا يُشَدَّدُونَ فِي الْعَالِطِ وَالْبُولِ، وَبَرَوْنَ أَنَّهُ أَشَدُّ مِنَ
الْمَنِيِّ وَالدَّمِ

[5913] ‘Abd al-A’la narrated to us from Burd, from Makhul, that he used to say: “If a man has a nosebleed in his prayer, he leaves, performs ablution, then comes and builds upon what has passed as long as he does not speak, if he wishes. But if he breaks his wudu, he repeats the ablution and repeats the prayer.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، أَنَّهُ كَانَ
يَقُولُ: إِنَّهُ إِذَا رَأَفَ الرَّجُلُ فِي صَلَاتِهِ فَإِنَّهُ يَنْصَرِفُ،
فَيَتَوَضَّأُ ثُمَّ يَجِيءُ فَيَبَرُّ عَلَى مَا مَضَى مَا لَمْ يَتَكَلَّمْ إِنْ
شَاءَ، فَإِنْ أَحْدَثَ أَعْدَادَ الْوَضُوءِ، وَأَعَادَ الصَّلَاةَ

[5914] Hushaym narrated to us, saying: ‘Abd al-Hamid al-Bahi informed us from Yazid ibn ‘Abd Allah ibn Qusayt, who said: “I saw Sa‘id ibn al-Musayyib have a nosebleed while he was in prayer. He went to the house of Umm Salamat, the wife of the Prophet ﷺ, performed ablution without speaking, and built upon his prayer.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا عَبْدُ الْحَمِيدِ الْبَهِيِّ، عَنْ يَزِيدَ بْنِ
عَبْدِ اللَّهِ بْنِ قُسَيْطٍ، قَالَ: رَأَيْتُ سَعِيدَ بْنَ الْمُسَيْبِ رَأَفَ
وَهُوَ فِي صَلَاتِهِ، فَأَتَى دَارَ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ، فَتَوَضَّأَ ثُمَّ يَتَكَلَّمُ، وَتَنَى عَلَى صَلَاتِهِ

[5915] Waki‘ narrated to us, saying: Isma‘il ibn Abi Khalid narrated to us from ‘Amir, who said: “If you break your wudu in prayer, pray what remains even if you spoke.”

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ عَامِرٍ، قَالَ: إِذَا حَدَّثْتَ فِي الصَّلَاةِ، فَصَلَّ مَا بَقَيَ وَإِنْ تَكَلَّمْتَ

[5916] Abu Bakr narrated to us, saying: Asbat ibn Muhammad narrated to us from Sa‘id, from Qatadah, from Khilas, regarding a man who experiences vomiting or a nosebleed during prayer. He said: “He turns away, performs ablution, then builds upon his prayer as long as he does not speak.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ خَلَاسٍ، عَنْ رَجُلٍ يُصَبِّهُ الْقَيْءُ وَالرُّعَافُ فِي الصَّلَاةِ، قَالَ: يَنْقُلُ فَيَنْوَضُ، ثُمَّ يَبْنِي عَلَى صَلَاتِهِ مَا لَمْ يَتَكَلَّمْ

[5917] Asbat ibn Muhammad narrated to us from Sa‘id, from Abu Ma‘shar, from Ibrahim, from ‘Abd Allah, with similar to it, except that he did not mention vomiting.

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ سَعِيدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ، يَمْتَهِ إِلَّا أَنَّهُ لَمْ يَذْكُرِ الْقَيْءَ

[5918] Hushaym narrated to us, saying: Mansur narrated to us from Ibn Sirin, who said: “They agreed that if he speaks, he starts anew; and I like that he speaks and restarts the prayer.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: نَا مَنْصُورٌ، عَنْ ابْنِ سِيرِينَ، قَالَ: أَجْمَعُوا عَلَى أَنَّهُ إِذَا تَكَلَّمَ اسْتَأْنَفَ، وَأَنَا أُحِبُّ أَنْ يَتَكَلَّمْ وَيَسْتَأْنَفَ الصَّلَاةَ

[5919] Abu Bakr narrated to us, saying: Rabi‘ narrated to us from Al-Hasan, who said: “If a man turns his back to the Qiblah, he should face it again; but if he turns to his right or left, he continues in his prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا رَبِيعٌ، عَنْ الْحَسَنِ، قَالَ: إِذَا
اسْتَدْبَرَ الرَّجُلُ الْقِبْلَةَ اسْتَعْبَلَ، وَإِنَّ النَّفَّاثَ عَنْ يَمِينِهِ أَوْ
عَنْ شِمَالِهِ مَضَى فِي صَلَاتِهِ

[5920] Waki‘ narrated to us, saying: Sufyan narrated to us from Hammad, from Ibrahim, who said: “It is more beloved to me regarding nosebleed that if he turns his back to the Qiblah, he should face it again.”

حَدَّثَنَا وَكِبْرٌ، قَالَ: نَا سُفْيَانُ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ،
قَالَ: أَحَبُّ إِلَيَّ فِي الرُّعَافِ إِذَا اسْتَدْبَرَ الْقِبْلَةَ أَنْ يَسْتَعْبِلَ

[5921] Abu Bakr narrated to us, saying: Muhammad ibn Fudayl narrated to us from Layth, from ‘Abd al-Rahman ibn al-Aswad, from his uncle, who said: There is an hour in which I never came to ‘Abd Allah ibn Mas‘ud except that I found him praying, between Maghrib and ‘Isha. He used to say: “It is an hour of heedlessness.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَمِّهِ، قَالَ: سَاعَةٌ، مَا
أَتَيْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فِيهَا إِلَّا وَجَدْتُهُ يُصَلِّي، مَا
بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، وَكَانَ يَقُولُ: هِيَ سَاعَةٌ غَلْطَةٌ

[5922] Waki‘ narrated to us, saying: Musa ibn ‘Ubaydah narrated to us from his brother ‘Abd Allah ibn ‘Ubaydah, from ‘Abd Allah ibn ‘Umar, who said: “The prayer of the Awwabin (those who frequently turn to Allah) is between when the people of Maghrib turn away until they return for ‘Isha.”

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا مُوسَى بْنُ عُبَيْدَةَ، عَنْ أَخِيهِ عَبْدِ اللَّهِ بْنِ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: صَلَاةُ الْأَوَّلَيْنَ، مَا بَيْنَ أَنْ يَلْتَفِتَ أَهْلُ الْمَغْرِبِ، إِلَى أَنْ يَتُوَلَّ إِلَى الْعِشَاءِ

[5923] Waki‘ narrated to us from Sufyan, from Al-A‘mash, from Al-‘Ala’ ibn Badr, from Abu al-Sha‘tha’, who said: “Peace be upon you regarding prayer between the two evening prayers (Maghrib and ‘Isha), for it alleviates one’s idle talk and removes from him his nonsense at the beginning of the night; for his nonsense at the beginning of the night leads to, or removes, the end of it.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنِ الْعَلَاءِ بْنِ بَدْرٍ، عَنْ أَبِي الشَّعْنَاءِ، قَالَ: سَلَامٌ عَلَيْكُمْ بِالصَّلَاةِ فِيمَا بَيْنَ الْعِشَاءِيْنِ، فَإِنَّهُ يُخَفِّفُ عَنْ أَحَدُكُمْ مِنْ حَدِيثِهِ، وَيُذَهِّبُ عَنْهُ مَلْغَاهُ أَوْلَ اللَّيْلِ، فَإِنَّ مَلْغَاهُ أَوْلَ اللَّيْلِ مُهْدِيَّةً، أَوْ مَذْهِيَّةً لِآخِرِهِ

[5924] Ibn Fudayl narrated to us from Wiqa’ ibn Iyas, from Sa‘id ibn Jubayr, that he used to pray between Maghrib and ‘Isha and say: “It is the rising of the night.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ وَقَاءِ بْنِ إِيَّاسٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ كَانَ يُصَلِّي مَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ وَيَقُولُ: هِيَ نَاسِئُ اللَّيْلِ

[5925] ‘Abd Allah ibn Dawud narrated to us from Bukayr ibn ‘Amir, from Al-Sha‘bi, from Shurayh, that he used to pray between Maghrib and ‘Isha.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاؤْدَ، عَنْ بُكَيْرٍ بْنِ عَامِرٍ، عَنِ الشَّعْبِيِّ، عَنْ شُرَيْحٍ أَنَّهُ كَانَ يُصَلِّي مَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ

[5926] Humayd ibn ‘Abd al-Rahman narrated to us from ‘Ammar ibn Zadhan, from Thabit, from Anas, that he used to pray between Maghrib and ‘Isha and say: “It is the rising of the night.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمَّارِ بْنِ زَادَةَ، عَنْ تَابِتٍ، عَنْ أَنَّسٍ، أَنَّهُ كَانَ يُصَلِّي مَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، وَيَقُولُ: هِيَ نَاسِئُ اللَّيلِ

[5927] Yahya ibn Abi Bukayr narrated to us from Ibrahim ibn Nafi‘, who said: “Al-Hasan ibn Muslim used to pray between Maghrib and ‘Isha.” He said: And Al-Hasan claimed that Tawus did not see it as anything [significant].

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ، قَالَ: كَانَ الْحَسَنُ بْنُ مُسْلِمٍ يُصَلِّي مَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ قَالَ: وَرَأَعَمَ الْحَسَنُ، أَنَّ طَاؤِسًا، لَمْ يَكُنْ يَرَاهُ شَيْئًا

[5928] Yahya ibn Abi Bukayr narrated to us, saying: Ibrahim ibn Nafi‘ narrated to us from ‘Amr, from Al-Hasan, who said: “He did not count it as part of the night prayer.”

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، قَالَ: نَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنْ عَمْرِو، عَنِ الْحَسَنِ، قَالَ: لَمْ يَكُنْ يَعْدُهَا مِنْ صَلَاتِ اللَّيلِ

[5929] Yahya ibn Bukayr narrated to us, saying: Ibrahim ibn Nafi' narrated to us from Ibn Abi Najih, from Mujahid, that 'Abd Allah ibn 'Umar did not used to pray it except in Ramadan—meaning between Maghrib and 'Isha.

حَدَّثَنَا يَحْيَى بْنُ بُكْرٍ، قَالَ: نَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنْ أَبْنِ أَبِي تَحْيَى، عَنْ مُجَاهِدٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ لَمْ يَكُنْ يُصَلِّيهَا إِلَّا فِي رَمَضَانَ يَعْنِي مَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ

[5930] Muhammad ibn Bashir narrated to us, saying: Sa'id narrated to us from Qatadah, from Anas, regarding His saying: {Their sides forsake their beds} [Al-Sajdah: 16]. He said: “They used to offer voluntary prayers between the two prayers, Maghrib and 'Isha, so they would pray.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ، قَالَ: نَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، فِي قَوْلِهِ تَعَالَى: {تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ} قَالَ: كَانُوا يَنْتَطِئُونَ فِيمَا بَيْنَ [16]: السَّجْدَةِ الصَّلَائِتَيْنِ الْمَغْرِبِ وَالْعِشَاءِ، فَيُصَلِّوْنَ

[5931] Zayd ibn Hubab narrated to us from Isra'il, from Maysarah ibn Habib al-Nahdi, from Al-Minhal, from Zirr ibn Hubaysh, from Hudhayfah, who said: “I came to the Prophet ﷺ and prayed Maghrib with him, then he stood praying until 'Isha prayer.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ إِسْرَائِيلَ، عَنْ مَيْسَرَةَ بْنِ حَبِيبِ النَّهْدِيِّ، عَنِ الْمِنْهَالِ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ حُدَيْفَةَ، قَالَ: أَتَيْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّيْتُ مَعَهُ الْمَغْرِبَ، ثُمَّ قَامَ يُصَلِّي حَتَّى صَلَّةِ الْعِشَاءِ

[5932] Waki‘ narrated to us, saying: Isra’il narrated to us from Thuwayr ibn Abi Fakhitah, from his father, from ‘Ali, that it was mentioned to him that what is between Maghrib and ‘Isha is the prayer of heedlessness (Ghaflah). ‘Ali said: “You have fallen into heedlessness.”

حَدَّثَنَا وَكِبْعُ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ ثُوَيْرِ بْنِ أَبِي فَاخِتَةَ، عَنْ أَبِيهِ، عَنْ عَلَيِّ، قَالَ: ذَكَرَ لَهُ أَنَّ مَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ صَلَاةً الْغَفْلَةَ، فَقَالَ عَلَيِّ: فِي الْغَفْلَةِ وَقَعْدَةٌ

[5933] Waki‘ narrated to us, saying: Musa ibn ‘Ubaydah narrated to us from Ayyub ibn Khalid, from Ibn ‘Umar, who said: “Whoever prays four [rak‘ahs] after Maghrib is like one who follows up a campaign after a campaign.”

حَدَّثَنَا وَكِبْعُ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عَبْيَدَةَ، عَنْ أَبِي بَنْ خَالِدٍ، عَنْ ابْنِ عُمَرَ، قَالَ: مَنْ صَلَّى أَرْبَعًا بَعْدَ الْمَغْرِبِ، كَانَ كَالْمُعَقَّبِ عُرْوَةَ بَعْدَ عُرْوَةَ

[5934] Waki‘ narrated to us from Isra’il, from Abu Ishaq, from ‘Asim ibn Damrah, who said: “I prayed Maghrib next to Husayn ibn ‘Ali, then I prayed two rak‘ahs after Maghrib, then I stood up to pray [more]. He rebuked me and said: ‘It is only two rak‘ahs.’”

حَدَّثَنَا وَكِبْعُ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، قَالَ: "صَلَّيْتُ إِلَى جَنْبِ حُسَيْنِ بْنِ عَلَيِّ الْمَغْرِبِ، ثُمَّ صَلَّيْتُ رَكْعَيْنِ بَعْدَ الْمَغْرِبِ، ثُمَّ قُثُثْ أَصَلَّى فَتَهَرَّنِي، وَقَالَ: إِنَّمَا هُمَا رَكْعَتَانِ"

[5935] Abu Bakr narrated to us, saying: ‘Abd al-‘Aziz ibn ‘Umar narrated to us, saying: I heard Makhul say: The Messenger of Allah ﷺ said:

“Whoever prays two rak‘ahs after Maghrib—meaning before speaking—his prayer is raised to ‘Illiyyin.”

[5936] Waki‘ narrated to us, saying: Jarir ibn Hazim narrated to us from ‘Isa ibn ‘Asim al-Asadi, from Sa‘id ibn Jubayr, who said: “If I were to abandon, or had I abandoned the two rak‘ahs after Maghrib, I would fear not being forgiven.”

[5937] Abu Bakr narrated to us, saying: Waki‘ narrated to us, saying: Fudayl ibn Ghazwan narrated to us from Nafi‘, from Ibn ‘Umar, that he used to liven up [with prayer] what is between Zuhr and ‘Asr.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ، قَالَ: سَمِعْتُ مَكْحُولاً، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى رَكْعَيْنِ بَعْدَ الْمَغْرِبِ، يَعْنِي قَبْلَ أَنْ يَتَكَبَّلَ، رُفِعَتْ صَلَاتُهُ فِي عِلْيَيْنَ

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ عِيسَى بْنِ عَاصِيمِ الْأَسَدِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: لَئِنْ تَرَكْتُ، أَوْ لَوْ تَرَكْتُ الرَّكْعَيْنِ بَعْدَ الْمَغْرِبِ، خَشِيتُ أَنْ لَا يُغْفَرَ لِي

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا فُضَيْلُ بْنُ غَرْوَانَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ يُحْبِي مَا بَيْنَ الظُّهُرِ وَالْعَصْرِ

[5938] Waki‘ narrated to us, saying: Sufyan narrated to us from Ibrahim ibn Muhajir, from Ibrahim, who said: “They used to liken the ‘Isha prayer and what is between Zuhra and ‘Asr to the night prayer.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يُشْبِهُونَ صَلَاةَ الْعِشَاءِ، وَمَا بَيْنَ الظُّهُرِ وَالْعَصْرِ، بِصَلَاةِ اللَّيلِ

[5939] ‘Abd Allah ibn Dawud narrated to us from Bukayr ibn ‘Amir, from Al-Sha‘bi, who said: “‘Abd Allah used to pray between Zuhra and ‘Asr.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاؤْدَ، عَنْ بُكَيْرِ بْنِ عَامِرٍ، عَنْ الشَّعْبِيِّ، قَالَ: كَانَ عَبْدُ اللَّهِ يُصَلِّي مَا بَيْنَ الظُّهُرِ وَالْعَصْرِ

[5940] Abu Bakr narrated to us, saying: Jarir narrated to us from Abu Shayban, from Abu Salih, who said: The Messenger of Allah ﷺ said: “Four rak‘ahs before Zuhra are equivalent to the prayer at Sahar (late night).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ أَبِي شَيْبَانَ، عَنْ أَبِي صَالِحٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَرْبَعُ رَكَعَاتٍ قَبْلَ الظُّهُرِ، يَعْدِلُنَّ بِصَلَاةِ السَّحَرِ

[5941] Abu al-Ahwas narrated to us from Sa‘id ibn Masruq, from Al-Musayyib ibn Rafi‘, who said: Abu Ayyub al-Ansari said: “O Messenger of Allah, what are these four rak‘ahs you are persistent in offering before Zuhr?” The Messenger of Allah ﷺ said: “The gates of Paradise are opened when the sun declines, and they do not close until the prayer is established, so I like to send forth [good deeds] during that time.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ الْمُسَيْبِ بْنِ رَافِعٍ، قَالَ: قَالَ أَبُو أَيُوبُ الْأَنْصَارِيُّ: يَا رَسُولَ اللَّهِ، مَا أَرْبَعُ رَكَعَاتٍ تُواطِبُ عَلَيْهِنَّ قَبْلَ الظُّهُرِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَبْوَابَ الْجَنَّةِ تُفْتَحُ عِنْدَ زَوَالِ الشَّمْسِ، فَلَا تَرُوْخُ حَتَّى تُقَامَ الصَّلَاةُ، فَأَحِبُّ أَنْ أَقْدِمَ

[5942] Yahya ibn Adam narrated to us, saying: Sharik narrated to us from Al-A‘mash, from Al-Musayyib ibn Rafi‘, from ‘Ali ibn al-Salt, from Abu Ayyub, from the Prophet ﷺ, similar to it.

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا شَرِيكُ، عَنِ الْأَعْمَشِ، عَنِ الْمُسَيْبِ بْنِ رَافِعٍ، عَنْ عَلَيِّ بْنِ الصَّلَاتِ، عَنْ أَبِي أَيُوبَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِهِ

[5943] Waki‘ narrated to us from Muhammad ibn Qays, from ‘Awn ibn ‘Abd Allah ibn ‘Utbah, from his father, who said: “I prayed four rak‘ahs before Zuhr with ‘Umar in his house.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ عَوْنَ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِيهِ، قَالَ: صَلَّيْتُ مَعَ عُمَرَ أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهُرِ فِي بَيْتِهِ

[5944] Abu al-Ahwas narrated to us from Husayn, from ‘Amr ibn Maymun, who said: “The Companions of the Prophet ﷺ would not leave four rak‘ahs before Zuhr and two rak‘ahs before Fajr in any situation.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ حُصَيْنٍ، عَنْ عَمْرٍو بْنِ مَيْمُونٍ، قَالَ: لَمْ يَكُنْ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَتَرَكُونَ أَرْبَعَ رَكَعَاتٍ قَبْلَ الظَّهَرِ، وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ عَلَى حَالٍ

[5945] ‘Abbad ibn al-‘Awwam narrated to us from Husayn, from Ibrahim, who said: ‘Abd Allah said: “Four before Zuhr, he does not say Taslim between them except that he recites the Tashahhud.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ حُصَيْنٍ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عَبْدُ اللَّهِ: أَرْبَعُ قَبْلَ الظَّهَرِ لَا يُسَلِّمُ بَيْنَهُنَّ، إِلَّا أَنْ يَشْهَدَ

[5946] Waki‘ narrated to us from Mis‘ar, from Abu Sakhrah, from ‘Abd Allah ibn ‘Utbah, who said: “I saw ‘Umar praying four [rak‘ahs] before Zuhr.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ أَبِي صَخْرَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْنَةَ، قَالَ: رَأَيْتُ عُمَرَ يُصَلِّي أَرْبَعًا قَبْلَ الظَّهَرِ

[5947] Abu Usamah narrated to us from Ibn Hamzah, from Ibn Abi Namir, from Sa‘id ibn al-Musayyib, that he used to pray four [rak‘ahs] before it.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ ابْنِ حَمْزَةَ، عَنْ ابْنِ أَبِي نَمِرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ أَنَّهُ كَانَ يُصَلِّي أَرْبَعًا قَبْلَهَا

[5948] Waki‘ narrated to us from Bishr, from a Shaykh of the Ansar, from his father, who said: The Messenger of Allah ﷺ said:

“Whoever prays four [rak‘ahs] before Zuhr, they will be for him like freeing a slave from the children of Isma‘il.”

[5949] Waki‘ narrated to us from ‘Ikrimah ibn ‘Ammar, from Salim, from Ibn ‘Umar, that he used to pray four [rak‘ahs] before Zuhr.

[5950] Yazid narrated to us from Al-Asbagh, from Al-Qasim ibn Abi Ayyub, from Sa‘id ibn Jubayr, that he used to pray four [rak‘ahs] before it.

[5951] Yazid ibn Hārūn narrated to us, from Al-Jurayrī, from ‘Abd Allāh ibn Shaqīq, from ‘Ā’ishah, who said: “The Messenger of Allah ﷺ used to pray four rak‘ahs before Dhuhra.”

حَدَّثَنَا وَكِيعٌ، عَنْ يَشْرِيْرِ، عَنْ شَيْخٍ، مِنَ الْأَنْصَارِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى أَرْبَعًا قَبْلَ الظَّهَرِ، كُنَّ لَهُ كِعْنَقٌ رَقَبَةٌ مِنْ وَلَدِ إِسْمَاعِيلَ

حَدَّثَنَا وَكِيعٌ، عَنْ عَكْرَمَةَ بْنِ عَمَّارٍ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ يُصَلِّي قَبْلَ الظَّهَرِ أَرْبَعًا

حَدَّثَنَا يَزِيدُ، عَنِ الْأَصْبَحِ، عَنِ الْفَاسِمِ بْنِ أَبِي أَيُوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ كَانَ يُصَلِّي قَبْلَهَا أَرْبَعًا

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي أَرْبَعًا قَبْلَ الظَّهَرِ

[5952] Abū Bakr narrated to us, saying: Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Qābūs, from his father, who said: My father sent a message to ‘Ā’ishah asking: “Which prayer was most beloved to the Messenger of Allah ﷺ to maintain?” She said: “He used to pray four rak‘ahs before Dhuhr, prolonging the standing in them and perfecting the bowing and prostration.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ قَابُوسٍ، عَنْ أَبِيهِ، أَرْسَلَ أَبِيهِ إِلَى عَائِشَةَ: أَيُّ صَلَاةٍ كَانَتْ أَحَبَّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُواطِبَ عَلَيْهَا؟ قَالَتْ: كَانَ يُصَلِّي أَرْبَعًا قَبْلَ الظَّهْرِ يُطِيلُ فِيهِنَّ الْقِيَامَ، وَيُحْسِنُ فِيهِنَّ الرُّكُوعَ وَالسُّجُودَ

[5953] Jarīr narrated to us, from ‘Abd al-‘Azīz ibn Rufay‘, who said: “I saw Ibn ‘Umar pray four rak‘ahs before Dhuhr, prolonging them.”

حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ يُصَلِّي أَرْبَعًا قَبْلَ الظَّهْرِ يُطِيلُهُنَّ

[5954] Abū al-Aḥwāṣ narrated to us, from ‘Abd al-‘Azīz ibn Rufay‘, from Ibn ‘Umar, similar to it.

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ ابْنِ عُمَرَ، مِثْلُهُ

[5955] Waki‘ narrated to us, from Muḥammad ibn Qays, from Abū ‘Awn al-Thaqafī, that Al-Hasan ibn ‘Alī used to pray four rak‘ahs before Dhuhra, prolonging them. Ibn ‘Awn said: “If his recitation was fast, he would recite from the long Surahs, and if his recitation was slow, he would recite from the Mi’in (Surahs with around a hundred verses).”

[5956] Abū ‘Uyaynah narrated to us, from Al-Šalt ibn Bahrām, from someone who narrated to him, from Hudhayfah ibn Usayd, who said: “I saw ‘Alī pray four long rak‘ahs when the sun passed its zenith.”

حَدَّثَنَا وَكِبِيعُ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ أَبِي عَوْنَ
الْقَعْدِيِّ، أَنَّ الْحَسَنَ بْنَ عَلَيِّ كَانَ يُصَلِّي أَرْبَعًا قَبْلِ
الظُّهُرِ يُطِيلُ فِيهِنَّ قَالَ أَبْنُ عَوْنَ: إِنْ كَانَ حَفِيفَ
الْقِرَاءَةَ فَمِنَ الطَّوَالِ، وَإِنْ كَانَ بَطِيءَ الْقِرَاءَةَ فَمِنَ
الْمَئِينِ

حَدَّثَنَا أَبُو عُيَيْنَةُ، عَنِ الصَّلَاتِ بْنِ بَهْرَامَ، عَمْنَ حَدَّثَهُ،
عَنْ حُدَيْفَةَ بْنِ أَسِيدٍ، قَالَ: رَأَيْتُ عَلِيًّا إِذَا زَالَتِ الشَّمْسُ
صَلَّى أَرْبَعًا طَوَالَ

[5957] Wakī‘ narrated to us, from Sufyān, from Abū Ishaq, from ‘Abd al-Rahmān ibn Budayl, who said: The most observant of people regarding ‘Abd Allāh ibn Mas‘ūd narrated to me that he used to pray four long rak‘ahs in his house when the sun passed its zenith. When the Mu‘adhdhins responded to each other, he would go out and sit in the mosque until the prayer was established.

[5958] Muḥammad ibn ‘Ubayd narrated to us, from Al-A‘mash, from Al-Musayyib ibn Rāfi‘, from a man, that ‘Umar recited Surah Qaf in the four rak‘ahs before Dhuhra.

[5959] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Al-A‘mash, from Al-Musayyib ibn Rāfi‘, that Abū Ayyūb used to pray eight rak‘ahs before Dhuhra.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِّيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بُدَيْلٍ، قَالَ: حَدَّثَنِي أَنْظَرُ النَّاسِ، بِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّهُ كَانَ يُصَلِّي فِي بَيْتِهِ إِذَا زَالَتِ الشَّمْسُ أَرْبَعَ رَكَعَاتٍ يُطِيلُ فِيهِنَّ، وَإِذَا تَجَوَّبَ الْمُؤْذِنُونَ خَرَجَ، فَجَلَسَ فِي الْمَسْجِدِ حَتَّى تَقَامَ الصَّلَاةُ

حَدَّثَنَا مُحَمَّدُ بْنُ عُيَيْدٍ، عَنِ الْأَعْمَشِ، عَنْ الْمُسَيْبِ بْنِ رَافِعٍ، عَنْ رَجُلٍ، أَنَّ عُمَرَ قَرَأَ فِي الْأَرْبَعَ فَبِنَ الظَّهْرِ يُقَافِقُ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفِّيَانَ، عَنِ الْأَعْمَشِ، عَنْ الْمُسَيْبِ بْنِ رَافِعٍ، أَنَّ أَبَا أَيُوبَ كَانَ يُصَلِّي ثَمَانِ رَكَعَاتٍ قَبْلَ الظَّهْرِ

[5960] ‘Abdah narrated to us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, that he used to pray eight rak‘ahs before Dhuhra.

حَدَّثَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ يُصَلِّي ثَمَانَ رَكَعَاتٍ قَبْلَ الظَّهَرِ

[5961] Abū Bakr narrated to us, saying: Ibn ‘Ulayyah narrated to us, from Yūnus, from Al-Ḥasan, that he used to pray four rak‘ahs after Dhuhra.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ أَنَّهُ كَانَ يُصَلِّي بَعْدَ الظَّهَرِ أَرْبَعًا

[5962] Abū Usāmah narrated to us, from ‘Umar ibn Ḥamzah, from Sharīk ibn Abī Namir, from Sa‘id ibn al-Musayyib, that he used to pray four rak‘ahs after it, not prolonging them.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عُمَرَ بْنِ حَمْزَةَ، عَنْ شَرِيكِ بْنِ أَبِي نَمِرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ أَنَّهُ كَانَ يُصَلِّي بَعْدَهَا أَرْبَعًا لَا يُطِيلُ فِيهِنَّ

[5963] Yazīd ibn Hārūn narrated to us, from Al-Asbagh ibn Zayd, from Al-Qāsim ibn Abī Ayyūb, from Sa‘id ibn Jubayr, that he used to pray four rak‘ahs after it.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْأَصْبَحِ بْنِ زَيْدٍ، عَنِ الْفَاقِسِ بْنِ أَبِي أَيُوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ كَانَ يُصَلِّي بَعْدَهَا أَرْبَعًا

[5964] Yazīd ibn Hārūn narrated to us, saying: Al-Asbagh ibn Zayd informed us, saying: Thawr ibn Yazīd narrated to us, from someone who informed him, that Abū Dharr said: “Pray four rak‘ahs after Dhuhra; if you forget ‘Aṣr, it will be [compensated] by it.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا الْأَصْبَحُ بْنُ رَيْدٍ،
قَالَ: حَدَّثَنَا تَوْرُ بْنُ يَزِيدٍ، عَمَّنْ أَخْبَرَهُ، أَنَّ أَبَا دَرَ قَالَ:
صَلَّى بَعْدَ الظُّهُرِ أَرْبَعًا، فَإِنْ نَسِيَتِ الْعَصْرَ كَانَتْ بِهَا

[5965] Wakī‘ narrated to us, from ‘Ikrimah ibn ‘Ammār, from Sālim, from Ibn ‘Umar, that he used to pray four rak‘ahs after it.

حَدَّثَنَا وَكِيعٌ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ سَالِمٍ، عَنْ ابْنِ
عُمَرَ أَنَّهُ كَانَ يُصَلِّي بَعْدَهَا أَرْبَعًا

[5966] Abū Bakr narrated to us, saying: Abū al-Āḥwāṣ narrated to us, from Abū Iṣhāq, from ‘Āsim ibn Dāmrāh, who said: Some of the companions of ‘Alī said to ‘Alī: “Will you not tell us about the voluntary prayer of the Messenger of Allah ﷺ during the day?” ‘Alī said: “You will not be able to do it.” They said: “Tell us about it, and we will take from it what we can.” He said: “When the sun rose from its east and was like its position from the west at the time of ‘Aṣr prayer, he would pray two rak‘ahs. And when it was from the east like its position from Dhūhr from the west, he would pray four rak‘ahs. He prayed four rak‘ahs before Dhūhr and two rak‘ahs after Dhūhr, and he prayed four rak‘ahs before ‘Aṣr, greeting the close angels, the prophets, and those who followed them from the believers and Muslims in every two rak‘ahs.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: قَالَ - نَاسٌ مِنْ أَصْحَابِ عَلَيِّ لِعَلِيٍّ: أَلَا ثَدَّثَنَا بِصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّهَارِ الطَّوْعَ، قَالَ: فَقَالَ عَلِيٌّ: إِنَّكُمْ لَنْ تُطِيقُوهَا، فَقَالُوا: أَخْبِرْنَا بِهَا نَأْخُذُ مِنْهَا مَا أَطْفَلًا، قَالَ: فَقَالَ: كَانَ إِذَا ارْتَفَعَتِ الشَّمْسُ مِنْ مَشْرِقِهَا، فَكَانَتْ كَهْيَنَتِهَا مِنَ الْمَغْرِبِ مِنْ صَلَاةِ الْعَصْرِ، صَلَّى رَكْعَتَيْنِ، فَإِذَا كَانَتْ مِنَ الْمَشْرِقِ كَهْيَنَتِهَا مِنَ الظُّهُرِ مِنَ الْمَغْرِبِ، صَلَّى أَرْبَعَ رَكْعَاتٍ، وَصَلَّى قَبْلَ الظُّهُرِ أَرْبَعَ رَكْعَاتٍ، وَبَعْدَ الظُّهُرِ رَكْعَتَيْنِ، وَصَلَّى قَبْلَ الْعَصْرِ أَرْبَعَ رَكْعَاتٍ، يُسَلِّمُ فِي كُلِّ رَكْعَتَيْنِ عَلَى الْمَلَائِكَةِ الْمُقَرَّبَيْنَ وَالنَّبِيَّيْنَ، وَمَنْ تَبِعَهُمْ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ

[5967] Waki‘ narrated to us, from Ja‘far ibn Burqān, from Maymūn, from Ibn ‘Umar, who said: “I preserved from the Messenger of Allah ﷺ four rak‘ahs before Dhuhra, two rak‘ahs after it, two rak‘ahs after Maghrib, and two rak‘ahs after ‘Ishā’.” And Hafṣah told me about “two rak‘ahs before Fajr.”

حَدَّثَنَا وَكِبِيعُ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ مَيْمُونٍ، عَنْ أَبْنِ عُمَرَ، قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعَ رَكْعَاتٍ قَبْلَ الظَّهَرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَحَدَّثَنِي حَفْصَةُ بْنِ رَكْعَتَيْنِ قَبْلَ الْفَجْرِ

[5968] Waki‘ narrated to us, from Yazid, from Ibn Sirin, from Mughīrah ibn Sulaymān, from Ibn ‘Umar, who said: “I preserved from the Messenger of Allah ﷺ ten rak‘ahs.” Then he mentioned similar to the hadith of Ja‘far, except that he did not say “Hafṣah told

حَدَّثَنَا وَكِبِيعُ، عَنْ يَزِيدَ، عَنْ أَبْنِ سِيرِينَ، عَنْ مُعِيرَةِ بْنِ سُلَيْمَانَ، عَنْ أَبْنِ عُمَرَ، قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ رَكْعَاتٍ فَذَكَرَ مِثْلَ حَدِيثِ جَعْفَرٍ، إِلَّا أَنَّهُ لَمْ يَقُلْ حَدَّثَنِي حَفْصَةً

[5969] Abū al-Āḥwāṣ narrated to us, from ‘Atā’ ibn al-Sā’ib, from Maysarah and Zādhān, who said: “He used to perform voluntary prayers: four rak‘ahs before Dhuhra, two rak‘ahs after it, two rak‘ahs after Maghrib, four rak‘ahs after ‘Ishā’, and two rak‘ahs before Fajr.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عَطَاءِ بْنِ السَّلَيْبِ، عَنْ مَيْسَرَةَ، وَرَازَانَ، قَالَا: كَانَ يُصَلِّي مِنَ التَّطْوِعِ أَرْبَعًا قَبْلَ الظَّهَرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَأَرْبَعًا بَعْدَ الْعِشَاءِ، وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ

[5970] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Mis‘ar, from ‘Amr ibn Murrah, from Abū ‘Ubaydah, who said: “The voluntary prayer that ‘Abd Allāh never left was four rak‘ahs before Dhuhra, two rak‘ahs after it, two rak‘ahs after Maghrib, two rak‘ahs after ‘Ishā’, and two rak‘ahs before Fajr.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ أَبِي عُيَيْدَةَ، قَالَ: كَانَتْ صَلَاةً عَبْدِ اللَّهِ الَّتِي لَا يَذْعُ مِنَ الطَّوْعِ، أَرْبَعًا قَبْلَ الظَّهَرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ، وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ

[5971] Wakī‘ narrated to us, from Sufyān, from Maṇṣūr, from Ibrāhīm, who said: “They used to consider it Sunnah: four rak‘ahs before Dhuhra, two rak‘ahs after it, two rak‘ahs after Maghrib, two rak‘ahs after ‘Ishā’, and two rak‘ahs before Fajr.” Ibrāhīm said: “And they used to recommend two rak‘ahs before ‘Aṣr, although they did not count it as Sunnah.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَعْدُونَ مِنَ السُّنْنَةِ أَرْبَعًا قَبْلَ الظَّهَرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ، وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ قَالَ إِبْرَاهِيمُ: وَكَانُوا يَسْتَحِبُّونَ رَكْعَتَيْنِ قَبْلَ الْعَصْرِ، إِلَّا أَنَّهُمْ لَمْ يَكُنُوا يَعْدُونَهَا مِنَ السُّنْنَةِ

[5972] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from ‘Amr ibn Murrah, from Abū ‘Ubaydah, who said: “The prayer that ‘Abd Allāh never left was four rak‘ahs before Dhuhra, two rak‘ahs after it, two rak‘ahs after Maghrib, two rak‘ahs after ‘Ishā’, and two rak‘ahs before Fajr.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرُو بْنِ مُرَّةَ،
عَنْ أَبِي عُبَيْدَةَ، قَالَ: كَانَتْ صَلَاةُ عَبْدِ اللَّهِ الَّتِي لَا
يَدْعُ، أَرْبَعًا قَبْلَ الظَّهْرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ
الْمَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ، وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ

[5973] Abū Bakr narrated to us, saying: Sharīk narrated to us, from Hilāl al-Wazzān, from ‘Abd al-Rahmān ibn Abī Laylā, who said: “If the Messenger of Allah ﷺ missed four rak‘ahs before Dhuhra, he would pray them after it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ هِلَالِ الْوَزَّانِ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: كَانَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَاتَتْهُ أَرْبَعٌ قَبْلَ الظَّهْرِ، صَلَّاهَا
بَعْدَهَا

[5974] Wakī‘ narrated to us, from Mis‘ar, from a man from Banī Awd, from ‘Amr ibn Maymūn, who said: “Whoever misses four rak‘ahs before Dhuhra should pray them after it.”

حَدَّثَنَا وَكِيعٌ، عَنْ مَسْعُرٍ، عَنْ رَجُلٍ، مِنْ بَنْيِ أَوْدٍ، عَنْ
عَمْرُو بْنِ مَيْمُونٍ، قَالَ: مَنْ فَاتَتْهُ أَرْبَعٌ قَبْلَ الظَّهْرِ
صَلَّى بَعْدَهَا

[5975] Abū Bakr narrated to us, saying: Ishāq ibn Sulaymān narrated to us, from Mughīrah ibn Ziyād, from ‘Atā’, from ‘Ā’ishah, who said: The Messenger of Allah ﷺ said: “Whoever persists in praying twelve rak‘ahs of Sunnah, Allah will build for him a house in Paradise: four before Dhuhra, two after it, two after Maghrib, two after ‘Ishā’, and two before Fajr.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ مُغِيرَةَ بْنِ زِيَادٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ ثَابَرَ عَلَى اثْنَيْ عَشْرَةَ رُكُعَةً مِنَ السُّنَّةِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ، أَرْبَعًا قَبْلَ الظُّهُرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ، وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ

[5976] Yazīd ibn Hārūn narrated to us, saying: Ismā‘il ibn Abī Khālid narrated to us, from Al-Musayyib ibn Rāfi‘, from ‘Anbasah ibn Abī Sufyān, from Umm Ḥabībah bint Abī Sufyān, from the Prophet ﷺ, who said: “Whoever prays twelve prostrations (rak‘ahs) in a day and night other than the prescribed ones, Allah will build for him a house in Paradise.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: نَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ عَبْسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ ابْنَةِ أَبِي سُفْيَانَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ صَلَّى فِي يَوْمٍ وَلَيْلَةً ثَنَتِي عَشْرَةَ سَجْدَةً سِوَى الْمَكْتُوبَةِ، بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ

[5977] Abū Mu‘āwiyah narrated to us, from Ismā‘īl ibn Abī Khālid, from Al-Musayyib ibn Rāfi‘, from ‘Anbasah ibn Abī Sufyān, from Umm Ḥabībah bint Abī Sufyān, and he did not elevate it (to the Prophet). She said: “Whoever prays twelve prostrations (rak‘ahs) in a day other than the prescribed ones, a house will be built for him in Paradise.”

[5978] ‘Abd al-A’lā narrated to us, from Al-Jurayrī, from Ibn Buraydah, from Ka‘b, who said: “Twelve rak‘ahs; whoever prays them in a day other than the prescribed ones will enter Paradise or a house will be built for him in Paradise: two rak‘ahs before Fajr, two rak‘ahs of Dhuha, four rak‘ahs before Dhuhur, two rak‘ahs after it, and two rak‘ahs after Maghrib.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَالِدٍ، عَنْ الْمُسَيْبِ بْنِ رَافِعٍ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أَمْ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ، وَلَمْ يَرْفَعْهُ قَالَ: مَنْ صَلَّى فِي يَوْمٍ ثَلَاثَةَ عَشْرَةَ سَجْدَةً سِوَى الْمُكْتُوبَةِ، بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنِ الْجُرَيْرِيِّ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ كَعْبٍ، قَالَ: ثَنَّا عَشْرَةَ رَكْعَةً، مَنْ صَلَّاهَا فِي يَوْمٍ سِوَى الْمُكْتُوبَةِ، دَخَلَ الْجَنَّةَ أَوْ بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ، رَكْعَتَانِ قَبْلَ الْغَدَاءِ، وَرَكْعَتَانِ مِنَ الصُّخْرَى، وَأَرْبَعَ رَكْعَاتٍ قَبْلَ الظَّهْرِ، وَرَكْعَتَانِ بَعْدَهَا، وَرَكْعَتَانِ بَعْدَ الْمَغْرِبِ

[5979] Ghundar narrated to us, from Shu‘bah, from Mansūr, from Abū ‘Uthmān, the freed slave of Al-Mughīrah ibn Shu‘bah, from Abū Hurayrah, who said: “There is no Muslim servant who prays twelve rak‘ahs in a day except that Allah builds a house for him in Paradise.”

حَدَّثَنَا غُنْدُرُ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ أَبِي عُثْمَانَ، مَوْلَى الْمُغَيْرَةِ بْنِ شُعْبَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّي فِي يَوْمٍ اثْنَيْ عَشْرَةَ رَكْعَةً، إِلَّا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ

[5980] ‘Abīdah ibn Ḥumayd narrated to us, from Dāwūd ibn Abī Hind, from Al-Nu‘mān ibn Sālim, from ‘Amr ibn Aws, from ‘Anbasah ibn Abī Sufyān, from Umm Ḥabībah, who said: The Messenger of Allah ﷺ said: “Whoever prays twelve prostrations (rak‘ahs) voluntarily in a day, a house will be built for him in Paradise.”

حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ، عَنْ دَاؤَدَ بْنِ أَبِي هِنْدٍ، عَنْ النُّعْمَانَ بْنِ سَالِيمٍ، عَنْ عَمْرُو بْنِ أُوسٍ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى فِي يَوْمٍ ثَنَתِي عَشْرَةَ سَجْدَةً تَطْوِعًا، بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ

[5981] Wakī‘ narrated to us, from Muṣarrif ibn Wāsil, from ‘Abd al-Malik ibn Maysarah, from ‘Ā’ishah, who said: “Whoever prays twelve rak‘ahs at the beginning of the day, a house will be built for him in Paradise.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُصَرْفِ بْنِ وَاصِلٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ عَائِشَةَ، قَالَتْ: مَنْ صَلَّى أَوَّلَ النَّهَارِ ثَنَتِي عَشْرَةَ رَكْعَةً، بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ

[5982] Muḥammad ibn Sulaymān al-Āṣbahānī narrated to us, from Suhayl, from his father, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “Whoever prays twelve rak‘ahs in a day, a house will be built for him in Paradise: two rak‘ahs before Fajr, two rak‘ahs before Dhuhra, two rak‘ahs after Dhuhra, two rak‘ahs - I think he said before ‘Aṣr - two rak‘ahs after Maghrib, and I think he said two rak‘ahs after ‘Ishā’.”

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَصْبَهَانِيُّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ صَلَّى فِي يَوْمِ النَّئَافِ عَشْرَةَ رَكْعَةً بْنِيَّ لَهُ بَيْتٌ فِي الْجَنَّةِ، رَكْعَتَيْنِ قَبْلَ الْفَجْرِ، وَرَكْعَتَيْنِ قَبْلَ الظَّهَرِ، وَرَكْعَتَيْنِ بَعْدَ الظَّهَرِ، وَرَكْعَتَيْنِ، أَطْنَاءَ قَبْلَ الْعَصْرِ، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَأَطْنَاءَ قَالَ: وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ

[5983] Yazīd ibn Hārūn narrated to us, saying: Muḥammad ibn ‘Abd Allāh al-Shu‘aythī narrated to us, from his father, from ‘Anbasah ibn Abī Sufyān, from Umm Ḥabībah, from the Prophet ﷺ, who said: “Whoever prays four rak‘ahs before Dhuhra and four after it, Allah forbids him to the Fire.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: نَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشُّعَيْثِيُّ، عَنْ أَبِيهِ، عَنْ عَبْسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ صَلَّى أَرْبَعًا قَبْلَ الظَّهَرِ، وَأَرْبَعًا بَعْدَهَا، حَرَمَ اللَّهُ عَلَى النَّارِ

[5984] Yazid ibn Harun narrated to us, saying: Al-Mas'udi informed us, from Al-Qasim, who said: When Mu'adh was near death, he said: "There is no one who prays four rak'ahs voluntarily after a prescribed prayer, except that no sin will attach to him on that day unless it is Shirk with Allah, until the sun sets."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَنَا الْمَسْعُودِيُّ، عَنِ الْقَاسِيمِ، قَالَ: لَمَّا حَضَرَ مُعاَذًا قَالَ: لَيْسَ أَحَدٌ يُصَلِّي أَرْبَعَ رَكَعَاتٍ تَطْوِعًا بَعْدَ صَلَاةً مَكْتُوبَةً، فَلَحِقَهُ يَوْمَئِذٍ دَنْبٌ إِلَّا الشَّرُكُ بِاللَّهِ، حَتَّى تَغُرِّبَ الشَّمْسُ

[5985] Abū Bakr narrated to us, saying: Ibn Mahdi narrated to us, from Sufyān, from Abū al-Za'rā', that Abū al-Ahwāṣ did not used to pray the two rak'ahs before 'Aṣr.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي الزَّعْرَاءِ، أَنَّ أَبَا الْأَحْوَصِ كَانَ لَا يَرْكَعُ الرَّكْعَتَيْنِ قَبْلَ الْعَصْرِ

[5986] Azhar narrated to us, from Ibn 'Awn, who said: "When the Mu'adhdhin called the Adhan for 'Aṣr, Al-Hasan would not pray until he prayed 'Aṣr."

حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنِ، قَالَ: كَانَ الْحَسَنُ يُؤَدِّنُ الْمُؤَدِّنَ الْعَصْرَ، فَلَا يُصَلِّي حَتَّى يُصَلِّي الْعَصْرَ

[5987] Humayd ibn 'Abd al-Rahmān narrated to us, from Ismā'il, who said: "I prayed Dhuhr with Qays, then he sat down and did not pray anything until he prayed 'Aṣr."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ إِسْمَاعِيلَ، قَالَ: صَلَّيْتُ مَعَ قَيْسِ الظَّهْرَ، ثُمَّ جَلَسَ، فَلَمْ يُصَلِّي شَيْئًا حَتَّى الْعَصْرَ

[5988] Muḥammad ibn Bishr narrated to us, saying: Ismā‘īl narrated to me, from ‘Āmir, that he was asked about the two rak‘ahs before ‘Aṣr. He said: “If you know that you can pray them before the Iqāmah is called, then pray.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنِي إِسْمَاعِيلُ، عَنْ عَامِرٍ أَنَّهُ سُئِلَ عَنِ الرَّكْعَتَيْنِ قَبْلَ الْعَصْرِ، فَقَالَ: إِنْ كُنْتَ تَعْلَمُ أَنَّكَ تُصَلِّيَهَا قَبْلَ أَنْ تُقِيمَ، فَصَلِّ

[5989] Yaḥyā ibn Abī Bukayr narrated to us, saying: My father narrated to us, from Abū Bishr, from Sa‘īd ibn Jubayr, that he used to not pray before ‘Aṣr.

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، قَالَ: حَدَّثَنَا أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ كَانَ لَا يُصَلِّي قَبْلَ الْعَصْرِ

[5990] Abū Bakr narrated to us, saying: ‘Īsā ibn Yūnus narrated to us, from Ḥafṣ ibn Sulaymān, from Mu‘āwiyah ibn Qurrah, who said: “If Hudhayfah missed the prayer in his people’s mosque, he would hang his sandals and follow the mosques until he prayed it in congregation.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ حَفْصٍ بْنِ سُلَيْمَانَ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، قَالَ: كَانَ حُدَيْفَةَ إِذَا فَاتَتُهُ الصَّلَاةُ فِي مَسْجِدٍ قَوْمِهِ، يُعَلِّقُ نَعْلَيْهِ وَيَتَبَعُ الْمَسَاجِدَ حَتَّى يُصَلِّيَهَا فِي جَمَاعَةٍ

[5991] Muḥammad ibn Fuḍayl narrated to us, from Al-Ḥasan ibn ‘Ubayd Allāh, from Ibrāhīm, from Al-Aswad, that if he missed the prayer in his people’s mosque, he would go to another mosque.

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ أَنَّهُ كَانَ إِذَا فَاتَتُهُ الصَّلَاةُ فِي مَسْجِدٍ قَوْمِهِ، ذَهَبَ إِلَى مَسْجِدٍ غَيْرِهِ

[5992] Waki‘ narrated to us, from Sufyān, from Al-Rabī‘ ibn Abī Rāshid, who said: “Sa‘id ibn Jubayr came to us while we were at the end of the prayer. He heard a Mu‘adhdhin, so he went to him.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ الرَّبِيعِ بْنِ أَبِي رَاشِدٍ، قَالَ: جَاءَنَا سَعِيدُ بْنُ جُبَيْرٍ وَنَحْنُ فِي أَخْرِ الصَّلَاةِ، فَسَمِعَ مُؤْذِنًا، فَأَتَاهُ

[5993] Abū Bakr narrated to us, saying: Jarīr narrated to us, from Layth, from Mujāhid, who said: “If you miss the prayer in your mosque, do not follow the mosques; pray in your mosque.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: إِذَا فَاتَكَ الصَّلَاةُ فِي مَسْجِدِكَ فَلَا تَتَبَعَ الْمَسَاجِدَ، صَلِّ فِي مَسْجِدِكَ

[5994] Ibn Fuḍayl narrated to us, from Al-Ḥasan ibn ‘Ubayd Allāh, from Ibrāhīm, who said: “If a man misses the prayer in his people’s mosque, he should not follow the mosques.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا فَاتَتِ الرَّجُلُ الصَّلَاةُ فِي مَسْجِدٍ قَوْمِهِ، لَمْ يَتَبَعِ الْمَسَاجِدَ

[5995] Jarīr narrated to us, from Al-Ḥasan ibn ‘Amr, from Ibrāhīm, from ‘Alqamah, that he used to miss the prayer in his people’s mosque, so he would come to the mosque, enter it, and pray in it, while hearing the Adhan from another mosque, but he would not go to

حَدَّثَنَا جَرِيرٌ، عَنِ الْحَسَنِ بْنِ عَمْرٍو، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: كَانَ تَفُوتُهُ الصَّلَاةُ فِي مَسْجِدٍ قَوْمِهِ، فَيَجِيءُ إِلَى الْمَسْجِدِ فَيَدْخُلُهُ، فَيُصَلِّي فِيهِ وَهُوَ يَسْمَعُ الْأَذَانَ مِنَ الْمَسْجِدِ فَلَا يَأْتِيهِمْ

[5996] Ḥumayd ibn ‘Abd al-Rahmān narrated to us, from Al-Sarī ibn Yahyā, from Al-Ḥasan, regarding a man who misses the prayer in his people's mosque and goes to another mosque. Al-Ḥasan said: “We did not see the Muhājirīn doing that.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ السَّرِّيِّ بْنِ يَحْيَى،
عَنِ الْحَسَنِ، فِي الرَّجُلِ تَقْوِيَةُ الصَّلَاةِ فِي مَسْجِدٍ قَوْمِهِ،
فَيُأْتِي مَسْجِدًا آخَرَ، فَقَالَ الْحَسَنُ: مَا رَأَيْنَا الْمُهَاجِرِينَ
يَعْلُونَ ذَلِكَ

[5997] Abū Bakr narrated to us, saying: Jarīr narrated to us, from Mughīrah, from Ibrāhīm, who said: ‘Umar said: “Do not pray after the prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ
إِبْرَاهِيمَ، قَالَ: قَالَ عُمَرُ: لَا يُصَلِّي بَعْدَ الصَّلَاةِ

[5998] Abū Mu‘āwiyah and Ibn Idrīs narrated to us, from Al-A‘mash, from Ibrāhīm, from Sulaymān ibn Mushir, from Kharashah, who said: “‘Umar used to dislike praying similar prayer after a prayer.”

حَدَّثَنَا أَبُو مُعاوِيَةَ، وَابْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ
إِبْرَاهِيمَ، عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ، عَنْ حَرَشَةَ، قَالَ: كَانَ
عُمَرُ يَكْرَهُ أَنْ يُصَلِّي خَلْفَ صَلَاةٍ مِثْلَهَا

[5999] Ibn Idrīs narrated to us, from Huṣayn, from Ibrāhīm and Al-Sha‘bī, who said: ‘Abd Allāh said: “A similar prayer should not be prayed immediately following a prayer.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ إِبْرَاهِيمَ،
وَالشَّعْبِيِّ، قَالَا: قَالَ عَبْدُ اللَّهِ: لَا يُصَلِّي عَلَى إِثْرِ صَلَاةٍ
مِثْلَهَا

[6000] Hushaym narrated to us, saying: Huṣayn informed us, from the companions of ‘Abd Allāh, from ‘Abd Allāh, that he used to dislike praying a similar prayer after the prescribed prayer.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا حُصَيْنٌ، عَنْ أَصْحَابِ عَبْدِ اللَّهِ،
عَنْ عَبْدِ اللَّهِ أَنَّهُ كَانَ يَكْرَهُ أَنْ يُصَلِّي بَعْدَ الْمُكْثُوبَةِ
مِثْلَهَا