

مصنف ابن أبي شيبة

Musannaf Ibn Abi Shaybah

VOLUME [4]

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Note

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

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

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

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

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

[3001] Abū al-Aḥwaṣ told us, from Abū Iṣhāq, from Al-Aswad, who said: "I saw 'Alqamah learning the Tashahhud from 'Abdullāh (ibn Mas'ūd) just as he would learn a Sūrah from the Qur'an."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ،
قَالَ: رَأَيْتُ عَلْقَمَةً، يَتَعَلَّمُ التَّشَهُّدَ مِنْ عَبْدِهِ كَمَا يَتَعَلَّمُ
السُّورَةَ مِنَ الْقُرْآنِ

[3002] Yaḥyā ibn Ḥādī told us, saying: 'Abd ar-Raḥmān ibn Ḥumayd told us, saying: Abū az-Zubayr told me, from Ṭāwūs, from Ibn 'Abbās, who said: "The Messenger of Allah ﷺ used to teach us the Tashahhud just as he would teach us a Sūrah from the Qur'an."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ حُمَيْدٍ،
قَالَ: حَدَّثَنِي أَبُو الرُّبَّيْرُ، عَنْ طَاؤُوسٍ، عَنْ ابْنِ عَبَّاسٍ،
قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا
التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ

[3003] Hushaym told us, from Mughīrah, from Ibrāhīm, who said: "They used to memorize this Tashahhud, the Tashahhud of 'Abdullāh (ibn Mas'ūd), and they would follow its letters letter by letter."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا
يَحْفَظُونَ هَذَا التَّشَهُّدَ، تَشَهُّدَ عَبْدُ اللَّهِ، وَيَتَّبِعُونَ حُرُوفَهُ
حَرْفًا حَرْفًا

[3004] Yahyā ibn Ādām told us, from Sharīk, from Jāmi‘ ibn Abī Rāshid, from Abū Wā’il, from ‘Abdullāh, who said: "The Messenger of Allah ﷺ used to teach us the Tashahhud just as he would teach us a Sūrah from the Qur'an."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ شَرِيكٍ، عَنْ جَامِعِ بْنِ أَبِي رَاشِدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ

[3005] Hushaym told us, from Hajjāj, from ‘Umayr ibn Sa‘d an-Nakha‘ī, who said: "I came to Ibn Mas‘ūd with my father, and he taught us this Tashahhud," meaning the Tashahhud of ‘Abdullāh.

حَدَّثَنَا هُشَيْمٌ، عَنْ حَاجٍ، عَنْ عُمَيْرٍ بْنِ سَعْدِ النَّخَعِيِّ، قَالَ: أَتَيْتُ ابْنَ مَسْعُودٍ، مَعَ أَبِيهِ، فَعَلِمْنَا هَذَا التَّشَهُّدَ يَعْنِي تَشَهُّدَ عَبْدِ اللَّهِ

[3006] Hushaym told us, saying: Juwaybir informed us, from Aḍ-Daḥḥāk, from Ibn Mas‘ūd, who said: "We did not write down any ḥadīths during the time of the Messenger of Allah ﷺ except for the Istikhārah and the Tashahhud."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا جُوَيْرٌ، عَنِ الظَّحَّاكِ، عَنْ ابْنِ مَسْعُودٍ، قَالَ: مَا كُنَّا نَكْتُبُ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْأَحَادِيثِ إِلَّا الْإِسْتِخَارَةُ وَالتَّشَهُّدُ

[3007] Ibn Fuḍayl told us, from Al-A'mash, from Ibrāhīm, from Al-Aswad, who said: "Abdullāh used to teach us the Tashahhud in prayer just as he would teach us a Sūrah from the Qur'an, holding us accountable for the Alif and the Wāw."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، قَالَ: كَانَ عَبْدُ اللَّهِ، يُعَلِّمُنَا التَّشَهُّدَ فِي الصَّلَاةِ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ، يَأْخُذُ عَلَيْنَا الْأَلْفَ وَالْوَاءَ

[3008] Ibn Fuḍayl told us, from Dāwūd ibn Abī Hind, from Abū al-Āliyah, who said: Ibn 'Abbās heard a man praying. When he sat for the Tashahhud, he said: 'Al-ḥamdu lillāh, at-tahiyyātu lillāh'. He said: Ibn 'Abbās rebuked him, saying: "Al-ḥamdu lillāh' when you sit? Start the Tashahhud with 'At-tahiyyātu

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ دَاؤَدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي الْعَالِيَّةِ، قَالَ: سَمِعَ ابْنُ عَبَّاسٍ، رَجُلًا يُصَلِّي، فَلَمَّا قَعَدَ يَتَشَهَّدُ قَالَ: الْحَمْدُ لِلَّهِ، التَّحْيَاتُ لِلَّهِ، قَالَ: فَقَالَ ابْنُ عَبَّاسٍ وَهُوَ يَتَشَهَّدُ: الْحَمْدُ لِلَّهِ إِذَا قَعَدَتْ، فَابْدأْ بِالْتَّشَهُّدِ بِالْتَّحْيَاتِ لِلَّهِ

[3009] Wakī‘ told us, saying: Al-A'mash told us, from Ibrāhīm, who said: "He used to hold us accountable for the Wāw in the Tashahhud: 'Aṣ-ṣalawātu waṭ-tayyibāt'."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ يَأْخُذُ عَلَيْنَا الْوَاءَ فِي التَّشَهُّدِ، الصَّلَوَاتُ وَالطَّيَّبَاتُ

[3010] Waki‘ told us, saying: Al-A‘mash told us, from Ibrāhīm, who said: "They used to learn the Tashahhud just as you learn a Sūrah from the Qur'an."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَتَعَلَّمُونَ التَّشَهِيدَ كَمَا تَعَلَّمُونَ السُّورَةَ مِنَ الْقُرْآنِ

[3011] Abū Bakr told us, saying: Abū Khālid al-Āḥmar told us, from Ayman, from Abū az-Zubayr, from Jābir, that the Prophet ﷺ used to say in the Tashahhud: "Bismillāh."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ أَيْمَنَ، عَنْ أَبِي الرُّبَّيْرِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي التَّشَهِيدِ: بِسْمِ اللَّهِ

[3012] Hātim ibn Ismā‘il told us, from Hishām ibn ‘Urwah, from his father, that ‘Umar said in the Tashahhud: "Bismillāh."

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ عُمَرَ قَالَ فِي التَّشَهِيدِ: بِسْمِ اللَّهِ

[3013] Waki‘ told us, from Al-A‘mash, from Abū Ishāq, from Al-Ḥārith, from ‘Alī, that he used to say when reciting the Tashahhud: "Bismillāh, the best of names is the name of Allah."

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، أَنَّهُ كَانَ يَقُولُ إِذَا تَشَهَّدَ: بِسْمِ اللَّهِ، حَيْثُ الْأَسْمَاءِ اسْمُ اللَّهِ

[3014] Waki‘ told us, from Ishāq ibn Yahyā, from Al-Musayyab ibn Rāfi‘, who said: Ibn Mas‘ūd heard a man saying "Bismillāh" in the Tashahhud. He said: "This is only said over food."

حَدَّثَنَا وَكِبِيرٌ، عَنْ إِسْحَاقَ بْنِ يَحْيَى، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، قَالَ: سَمِعَ ابْنُ مَسْعُودٍ، رَجُلًا يَقُولُ فِي التَّشَهُدِ: بِسْمِ اللَّهِ، فَقَالَ: إِنَّمَا يُقَالُ هَذَا عَلَى الطَّعَامِ

[3015] Waki‘ told us, from Mis‘ar, from Hammād, from Sa‘īd ibn Jubayr, that he used to say in the Tashahhud: "Bismillāh."

حَدَّثَنَا وَكِبِيرٌ، عَنْ مِسْعَرٍ، عَنْ حَمَادٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ كَانَ يَقُولُ فِي التَّشَهُدِ: بِسْمِ اللَّهِ

[3016] Abū Bakr told us, saying: Ghundar told us, from Shu‘bah, from Sa‘d ibn Ibrāhīm, from Abū ‘Ubaydah, from his father ‘Abdullāh ibn Mas‘ūd, that the Messenger of Allah ﷺ, when he sat for the first two Rak‘ahs, was as if he were on hot stones. I said: Until he stood up? He said: Until he stood up.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عُبَيْدَةَ، عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَعَدَ فِي الرَّكْعَتَيْنِ الْأُولَيْنِ كَانَهُ عَلَى الرَّضْفِ، قُلْتُ: حَتَّى يَقُومَ؟ قَالَ: حَتَّى يَقُومَ

[3017] Jarīr told us, from Manṣūr, from Tamīm ibn Salamah, who said: "When Abū Bakr sat for the [first] two Rak‘ahs, he was as if he were on hot stones, meaning until he stood up."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ ثَمِيمِ بْنِ سَلَمَةَ، قَالَ: كَانَ أَبُو بَكْرٍ، إِذَا جَلَسَ فِي الرَّكْعَتَيْنِ كَانَهُ عَلَى الرَّضْفِ، يَعْنِي، حَتَّى يَقُومَ

[3018] Ghundar told us, from Shu‘bah, from Al-Hakam, from Ibrāhīm, from a man who prayed behind Abū Bakr: "During the first two Rak‘ahs, he was as if he were on hot coals until he stood up."

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ رَجْلٍ، مَلَى حَلْفَ أَبِي بَكْرٍ، فَكَانَ فِي الرَّكْعَتَيْنِ
الْأُولَيْنِ كَأَنَّهُ عَلَى الْجَمْرِ حَتَّى يَقُومَ

[3019] Hushaym told us, saying: Mughīrah informed us, from Ibrāhīm, that he used to sit for the Tashahhud in the [first] two Rak‘ahs for the duration of the Tashahhud, reciting slowly, then he would stand up.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَجْلِسُ فِي التَّشَهُدِ فِي الرَّكْعَتَيْنِ قَدْرَ التَّشَهُدِ مُتَرَسِّلاً، ثُمَّ يَقُومُ

[3020] Ibn Fuḍayl told us, from Yaḥyā ibn Sa‘īd, from ‘Iyād ibn Muslim, from Ibn ‘Umar, that he used to say: "The rest in the [first] two Rak‘ahs was only instituted for the Tashahhud."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عِيَاضِ بْنِ مُسْلِمٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ: مَا جَعَلْتُ الرَّاحَةَ
فِي الرَّكْعَتَيْنِ إِلَّا لِلتَّشَهُدِ

[3021] Hafṣ told us, from Ash‘ath, from Al-Hasan, that he used to say: "Do not add to the Tashahhud in the first two Rak‘ahs."

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنِ الْخَسَنِ، أَنَّهُ كَانَ يَقُولُ:
لَا يَرِيدُ فِي الرَّكْعَتَيْنِ الْأُولَيْنِ عَلَى التَّشَهُدِ

[3022] Jarīr told us, from Nu‘aym al-Qārī, from Muṭarrif, from Ash-Sha‘bī, who said: "Whoever adds to the Tashahhud in the first two Rak‘ahs must perform two prostrations of forgetfulness."

حَدَّثَنَا جَرِيرٌ، عَنْ نُعَيْمِ الْفَارِيِّ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، قَالَ: مَنْ زَادَ فِي الرَّكْعَتَيْنِ الْأُولَائِيْنِ عَلَى التَّشَهُّدِ فَعَلَيْهِ سَجَدَنَا سَهْوًا

[3023] ‘Abd as-Salām told us, from Budayl, from Abū al-Jawzā’, from ‘Ā’ishah, that the Prophet ﷺ used to say 'At-Tahiyyāt' in the [first] two Rak‘ahs.

حَدَّثَنَا عَبْدُ السَّلَامَ، عَنْ بُدَيْلٍ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي الرَّكْعَتَيْنِ التَّحِيَّاتُ

[3024] Ghundar told us, from Shu'bah, from Ziyād ibn Fayyād, who said: I heard Muṣ'ab ibn Sa'd narrating that when he finished Tashahhud, he would say: "Glory be to Allah filling the heavens and filling the earth and what is between them and what is beneath the soil. Praise be to Allah filling the heavens and filling the earth and what is between them and what is beneath the soil. Allah is Most Great filling the heavens and filling the earth and what is between them and what is beneath the soil"–Shu'bah said: I do not know if 'Allah is Most Great' was before or 'Praise be to Allah'–"And praise be to Allah, good and blessed praise. There is no god but Allah alone, He has no partner. To Him belongs the sovereignty and to Him belongs the praise, and He is capable of all things. O Allah, I ask You for all good." Then he would say Taslīm.

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ زَيْدِ بْنِ فَيَاضٍ، قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ، يُحَدِّثُ أَنَّهُ كَانَ إِذَا تَشَهَّدَ فَقَالَ: "سُبْحَانَ اللَّهِ مِنْ السَّمَاوَاتِ وَمِنْ الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ التَّرَى، وَالْحَمْدُ لِلَّهِ مِنْ السَّمَاوَاتِ وَمِنْ الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ التَّرَى، وَاللَّهُ أَكْبَرُ مِنْ السَّمَاوَاتِ وَمِنْ الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ التَّرَى، قَالَ شُعْبَةُ: لَا أَدْرِي اللَّهُ أَكْبَرُ قَبْلُ، أَوِ الْحَمْدُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ حَمْدًا طَيِّبًا مُبَارَكًا فِيهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلَّهِ"، ثُمَّ يُسَلِّمُ

[3025] Ibn Fuḍayl told us, from Al-A‘mash, from ‘Umayr ibn Sa‘īd, who said: ‘Abdullāh used to teach us the Tashahhud in prayer, then say: "When one of you finishes the Tashahhud in prayer, let him say: 'O Allah, I ask You for all good, what I know of it and what I do not know, and I seek refuge in You from all evil, what I know of it and what I do not know. O Allah, I ask You for the good of what Your righteous servants asked You for, and I seek refuge in You from the evil of what Your righteous servants sought refuge from. Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire. Our Lord, indeed we have believed, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous. And grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise.'"

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنِ الْأَعْمَشِ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ، قَالَ: كَانَ عَبْدُ اللَّهِ، يُعَلِّمُنَا التَّشَهُدَ فِي الصَّلَاةِ ثُمَّ يَقُولُ: إِذَا فَرَغَ أَخْدُوكُمْ مِنَ التَّشَهُدِ فِي الصَّلَاةِ فَلَيَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمُ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمُ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ عِبَادُكَ الصَّالِحُونَ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَادَ مِنْهُ عِبَادُكَ الصَّالِحُونَ، رَبَّنَا إِنَّنَا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقَدْنَا عَذَابَ النَّارِ، رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ، وَإِنَّنَا مَا وَعَدْنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

[3026] Abū al-Aḥwāṣ told us, from Abū Iṣhāq, from Abū al-Aḥwāṣ and Abū ‘Ubaydah, from ‘Abdullāh, who said: "A man recites the Tashahhud, then sends blessings upon the Prophet ﷺ, then supplicates for himself."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، وَأَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: يَتَشَهَّدُ الرَّجُلُ، ثُمَّ يُصَلِّي عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ يَدْعُ لِنَفْسِهِ

[3027] Ibn Idrīs told us, from Ash-Shaybānī, from Ash-Sha‘bī, who said: "When you finish the Tashahhud, supplicate for your Hereafter and your worldly life whatever seems appropriate to you."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، قَالَ: إِذَا فَرَغْتَ مِنَ التَّشَهُّدِ فَادْعُ لِآخِرِكَ وَدُنْيَاكَ مَا بَدَا لَكَ

[3028] Hushaym told us, from Yūnus, from Al-Ḥasan and Ash-Sha‘bī, that they both said: "Supplicate in your prayer with whatever seems appropriate to you."

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

[3029] Yahyā ibn Sa‘id al-Qatṭān told us, from ‘Uthmān ibn al-Aswad, who said: I asked Mujāhid: "Can I supplicate for myself in the obligatory prayer?" He said: "Do not supplicate for yourself until you recite the Tashahhud." He said: And I asked ‘Aṭā’, and he said: "Be cautious with asking for forgiveness."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانِ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، قَالَ: فُلْتُ لِمُجَاهِدٍ: أَدْعُу لِنَفْسِي فِي الْمَكْتُوبَةِ؟ قَالَ: لَا تَدْعُ لِنَفْسِكَ حَتَّى تَتَشَهَّدَ، قَالَ: وَسَأْلَتُ عَطَاءً، فَقَالَ: تَحْتَاطُ بِالْإِسْتَغْفارِ

[3030] Hushaym told us, saying: Mughīrah informed us, from Ibrāhīm, who said: "They liked the Imam to supplicate after the Tashahhud with five comprehensive phrases: 'O Allah, we ask You for all good, what we know of it and what we do not know, and we seek refuge in You from all evil, what we know of it and what we do not know.'" He said: "However quickly the Imam proceeds, do not rush past these words."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يُحِبُّونَ أَنْ يَدْعُوا الْإِمَامَ بَعْدَ التَّسْهُدِ بِخَمْسٍ كَلِمَاتٍ جَوَامِعَ: اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلَّهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ، وَنَعُوذُ بِكَ مِنَ الشَّرِّ كُلَّهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ،" قَالَ: مَهْمَا عَجَّلَ بِهِ الْإِمَامُ فَلَا تَعْجَلْ عَنْ هُؤُلَاءِ الْكَلِمَاتِ

[3031] Ḥammād ibn Mas‘adah told us, from Muḥammad ibn ‘Ajlān, from ‘Awn, who said: ‘Abdullāh said: "Supplicate in your prayers for your most important needs."

حَدَّثَنَا حَمَادُ بْنُ مَسْعَدَةَ، عَنْ مُحَمَّدٍ بْنِ عَجْلَانَ، عَنْ عَوْنِ، قَالَ: قَالَ عَبْدُ اللَّهِ: ادْعُوا فِي صَلَاتِكُمْ بِأَهْمَّ حَوَائِجُكُمُ الْيَتَمَّ

[3032] Abū Mu‘awiyah told us, from ‘Āsim, from ‘Awn, who said: "Place your important needs in the obligatory prayer, for the virtue of supplication in it is like the virtue of voluntary prayer."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ عَوْنِ، قَالَ: اجْعَلُوا حَوَائِجُكُمُ الَّتِي ثُمُّكُمْ فِي الصَّلَاةِ الْمَكْتُوبَةِ، فَإِنَّهُ فَضْلُ الدُّعَاءِ فِيهَا كَوْضُلُ النَّافِلَةِ

[3033] Wakī‘ told us, from Yūnus ibn Abī Iṣhāq, from Abū Burdah, who said: When Abū Mūsā finished his prayer, he would say: "O Allah, forgive my sin, ease my affair, and bless me in my provision."

حَدَّثَنَا وَكِيعٌ، عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ، قَالَ: كَانَ أَبُو مُوسَى، إِذَا فَرَغَ مِنْ صَلَاتِهِ قَالَ: اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، وَبَيْسِرْ لِي أَمْرِي، وَبَارِكْ لِي فِي رِزْقِي

[3034] Abū Bakr told us, saying: Hushaym told us, from Mughīrah, from Ibrāhīm, who said: "It was preferred to supplicate in the obligatory prayer with supplications from the Qur'an."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ يَسْتَحِبُّ أَنْ يَدْعُوا فِي الْمَكْتُوبَةِ بِدُعَاءِ الْقُرْآنِ

[3035] Waki‘ told us, from Sufyān, from Ṣadaqah ibn Yasār, who said: I heard Ṭāwūs say: "Supplicate in the obligatory prayer with what is in the Qur'an."

حَدَّثَنَا وَكِبْرٌ، عَنْ سُفِيَّانَ، عَنْ صَدَقَةَ بْنِ يَسَارٍ، قَالَ: سَمِعْتُ طَاؤِسًا، يَقُولُ: ادْعُوا فِي الْفَرِيضَةِ بِمَا فِي الْقُرْآنِ

[3036] Waki‘ told us, from Sufyān, from Layth, from Mujāhid, similar to the ḥadīth of Ṭāwūs.

حَدَّثَنَا وَكِبْرٌ، عَنْ سُفِيَّانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، مِثْلُ حَدِيثِ طَاؤِسٍ

[3037] Abū Bakr told us, saying: Sufyān ibn ‘Uyaynah told us, from Ṣadaqah ibn Yasār, from Ṭāwūs, who said: "Supplicate in the obligatory prayer with what is in the Qur'an," or he said: "in the prescribed prayer."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنْ صَدَقَةَ بْنِ يَسَارٍ، عَنْ طَاؤِسٍ، قَالَ: ادْعُوا فِي الْفَرِيضَةِ بِمَا فِي الْقُرْآنِ أَوْ قَالَ: فِي الْمُكْتُوبَةِ

[3038] Abū Dāwūd at-Tayālīsī told us, from Al-Ḥakam ibn ‘Aṭiyyah, who said: I heard Muhammad being asked about supplication in prayer, and he said: "Their most beloved supplication was what agreed with the Qur'an."

حَدَّثَنَا أَبُو دَاؤِدَ الطَّيَالِسِيُّ، عَنِ الْحَكَمِ بْنِ عَطِيَّةَ، قَالَ: سَمِعْتُ مُحَمَّدًا، وَسُئِلَ عَنِ الدُّعَاءِ فِي الصَّلَاةِ فَقَالَ: كَانَ أَحَبُّ دُعَائِهِمْ مَا وَافَقَ الْقُرْآنَ

[3039] Ibn Abī ‘Adī told us, from Ibn ‘Awn, from Muḥammad, who said: "He disliked supplicating in prayer for anything of worldly matters."

حَدَّثَنَا أَبْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنَى، عَنْ مُحَمَّدٍ، قَالَ:
كَانَ يَكْرَهُ أَنْ يَدْعُوا فِي الصَّلَاةِ بِشَيْءٍ مِّنْ أَمْرِ الدُّنْيَا

[3040] ‘Abdah told us, from Sa‘īd, from Abū Ma‘shar, from Ibrāhīm, that he liked to supplicate in the obligatory prayer with what is in the Qur'an.

حَدَّثَنَا عَبْدَةُ، عَنْ سَعِيدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ،
أَنَّهُ كَانَ يُعْجِبُهُ أَنْ يَدْعُوا فِي الْمَكْتُوبَةِ بِمَا فِي الْقُرْآنِ

[3041] Muḥammad ibn Bishr al-‘Abdī told us, saying: Muḥammad ibn ‘Amr told us, from Muṣ‘ab ibn Thābit, from Ismā‘īl ibn Muḥammad, from ‘Āmir ibn Sa‘d, from Sa‘d, who said: "The Messenger of Allah ﷺ used to say Taslīm to his right and to his left until the whiteness of his cheek could be seen."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ الْعَبْدِيُّ، قَالَ: نَا مُحَمَّدُ بْنُ عَمْرُو،
عَنْ مُصْنِعِبِ بْنِ ثَابِتٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ
عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ حَتَّى يُرَى
بَيَاضُ خَدَّهِ

[3042] Ghundar told us, from Shu'bah, from 'Amr ibn Murrah, who said: I heard Abū al-Bakhtārī narrating from 'Abd ar-Rahmān ibn al-Yahshubī, from Wā'il al-Haḍramī, that he prayed with the Messenger of Allah ﷺ, and he used to say Takbīr when he lowered and when he raised, and he raised his hands at the Takbīr, and he said Taslīm to his right and to his left. Shu'bah said: Abān ibn Tagħlib said to me: In the ḥadīth it says 'until the whiteness of his face appeared'. So I said to 'Amr: Is it in the ḥadīth 'until the whiteness of his face appeared'? He said: Or something similar.

[3043] 'Amr ibn 'Ubayd told us, from Abū Ishaq, from Abū al-Aḥwas, from 'Abdullāh, who said: The Messenger of Allah ﷺ used to say Taslīm to his right until the whiteness of his cheek appeared, saying: 'As-salāmu 'alaykum wa-rahmatullāh', and to his left similarly.

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ عَمْرُو بْنِ مُرَّةَ، قَالَ: سَمِعْتُ أَبَا الْبَخْتَرِيِّ، يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْيَحْصِبِيِّ، عَنْ وَائِلِ الْحَاضِرِمِيِّ أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ يُكَبِّرُ إِذَا حَفَضَ، وَإِذَا رَفَعَ، وَيَرْفَعُ يَدَيْهِ عِنْدَ التَّكْبِيرِ، وَيُسْلِمُ عَنْ يَمِينِهِ وَعَنْ يَسِيرَهِ "قَالَ شُعْبَةُ: قَالَ لِي أَبَانُ بْنُ تَغْلِبَ: أَنَّ فِي الْحَدِيثِ حَتَّى يَبْدُو وَضْحُ وَجْهِهِ، فَقُلْتُ لِعَمْرِو: فِي الْحَدِيثِ حَتَّى يَبْدُو بَيَاضُ وَجْهِهِ، قَالَ: أَوْ نَحْنُ ذَلِكَ

حَدَّثَنَا عَمْرُو بْنُ عُيَيْدٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسْلِمُ عَنْ يَمِينِهِ حَتَّى يَبْدُو بَيَاضُ خَدِّهِ، وَيَقُولُ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، وَعَنْ يَسِيرَهِ مِثْلَ ذَلِكَ

[3044] Ḥusayn ibn ‘Alī told us, from Zā’idah, from Abū Ishaq, from Abū al-Ahwāṣ, from ‘Abdullāh, who said: The Messenger of Allah ﷺ used to say Taslīm in prayer to his right and to his left until the whiteness of his face was seen, saying: 'As-salāmu ‘alaykum wa-rahmatullāh' from both sides.

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمُ فِي الصَّلَاةِ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ حَتَّىٰ يُرَىٰ بَيَاضُ وَجْهِهِ، وَيَقُولُ: السَّلَامُ عَلَيْهِمْ وَرَحْمَةُ اللَّهِ مِنْ كِلَّ الْجَانِبَيْنِ

[3045] Wakī‘ told us, from Hurayth, from Ash-Sha'bī, from Al-Barā’, that the Prophet ﷺ used to say Taslīm to his right and to his left, saying: 'As-salāmu ‘alaykum wa-rahmatullāh', until the whiteness of his cheek was seen.

حَدَّثَنَا وَكِيعٌ، عَنْ حُرَيْثٍ، عَنْ الشَّعْبِيِّ، عَنْ الْبَرَاءِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، وَيَقُولُ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّىٰ يُرَىٰ بَيَاضُ خَدِّهِ

[3046] Yahyā ibn Ādam told us, saying: Zuhayr told us, from Abū Ishaq, from ‘Abd ar-Rahmān ibn al-Aswad, from ‘Alqamah and Al-Aswad, from ‘Abdullāh, who said: "The Messenger of Allah ﷺ used to say Taslīm to his right and to his left, as did Abū Bakr and ‘Umar."

حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ، قَالَ: حَدَّثَنَا رُهْبَرٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ، وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ وَأَبْوَ بَكْرٍ، وَعُمَرَ

[3047] Ibn Numayr told us, from Al-'Alā' ibn Ṣāliḥ, from Salamah ibn Kuhayl, from Ḥujr ibn 'Anbas, from Wā'il ibn Ḥujr, that he prayed behind the Prophet ﷺ. When he recited the Opening of the Book (Al-Fātiḥah), he said 'Āmīn' loudly. He said: "And he said Taslīm to his right and to his left until I saw the whiteness of his cheek."

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنِ الْعَلَاءِ بْنِ صَالِحٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ حُجْرٍ بْنِ عَنْبَسٍ، عَنْ وَائِلٍ بْنِ حُجْرٍ أَنَّهُ صَلَّى خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا قَرَا فَاتِحَةَ الْكِتَابِ جَهَرَ بِأَمِينٍ "قَالَ: وَسَلَّمَ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ حَتَّى رَأَيْتُ بِيَاضَ خَدِّهِ

[3048] Ibn Idrīs told us, from Al-Ḥasan ibn 'Amr, who said: Taslīm was mentioned in the presence of Shaqīq. He said: I prayed behind 'Umar and 'Abdullāh, and both of them would say: 'As-salāmu 'alaykum wa-raḥmatullāh, As-salāmu 'alaykum wa-raḥmatullāh'.

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عَمْرُو، قَالَ: ذُكِرَ التَّسْلِيمُ عِنْدَ شَقِيقٍ، فَقَالَ: قَدْ صَلَّيْتُ خَلْفَ عُمَرَ، وَعَدْلَهُ، فَكِلَّاهُمَا يَقُولُانِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

[3049] Abū al-Aḥwāṣ told us, from Abū Ishāq, from Ḥārithah ibn Muḍarrib, who said: I prayed behind 'Ammār, and he said Taslīm to his right and to his left: 'As-salāmu 'alaykum wa-raḥmatullāh'.

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضْرِبٍ، قَالَ: صَلَّيْتُ خَلْفَ عَمَّارٍ، فَسَلَّمَ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

[3050] Abū Khālid al-Aḥmar told us, from Al-Ḥasan ibn ‘Amr, from Fuḍayl, from Ibrāhīm, from ‘Abdullāh, who said: It is as if I am looking at the whiteness of the cheek of the Messenger of Allah ﷺ as he said Taslīm: 'As-salāmu 'alaykum wa-raḥmatullāh, As-salāmu 'alaykum wa-raḥmatullāh'.

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ الْحَسَنِ بْنِ عَمْرُو، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ، قَالَ: كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ حَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

[3051] Ibn Fuḍayl told us, from Al-‘Amash, from Shaqīq ibn Salamah, who said: I prayed behind ‘Alī, and he said Taslīm to his right and to his left, and said: 'As-salāmu 'alaykum wa-raḥmatullāh, As-salāmu 'alaykum wa-raḥmatullāh'.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ الْأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، قَالَ: صَلَّيْتُ خَلْفَ عَلَيِّ، فَسَلَّمَ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، وَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْهِمْ وَرَحْمَةُ اللَّهِ

[3052] Ibn Fuḍayl told us, from Ibrāhīm ibn Sumay‘, who said: I heard Abū Razīn saying: I heard ‘Alī saying Taslīm in prayer to his right and to his left, and the one to his left was lower [in voice].

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ بْنِ سُمَيْعٍ، قَالَ: سَمِعْتُ أَبَا رَزِينَ، يَقُولُ: سَمِعْتُ عَلِيًّا، يُسَلِّمُ فِي الصَّلَاةِ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، وَالَّتِي عَنْ شِمَالِهِ أَخْفَضَ

[3053] Wakī‘ told us, from Sufyān, from Salamah ibn Kuhayl, from Ibrāhīm ibn Suwayd, who said: ‘Alqamah used to say Taslīm to his right: 'As-salāmu ‘alaykum wa-rahmatullāh', and to his left: 'As-salāmu ‘alaykum wa-rahmatullāh'.

He said: And Al-Aswad used to say to his right: 'As-salāmu ‘alaykum wa-rahmatullāh wa-barakātuh', and to his left: 'As-salāmu ‘alaykum wa-rahmatullāh wa-barakātuh'.

[3054] Wakī‘ told us, from Sufyān, from Ḥabīb ibn Abī Thābit, from Khaythamah, that he said: "As-salāmu ‘alaykum wa-rahmatullāh, As - s a l ā m u ‘ a l a y k u m w a - rahmatullāh."

[3055] Jarīr told us, from Maṇṣūr, from Ibrāhīm, who said: He used to say Taslīm in prayer saying: "As-salāmu ‘alaykum wa-rahmatullāh, As - s a l ā m u ‘ a l a y k u m w a - rahmatullāh."

حَدَّثَنَا وَكِبِيرٌ، عَنْ سُفِيَّانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، قَالَ: كَانَ عَلَقَمَةً، يُسَلِّمُ عَنْ يَمِينِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، وَعَنْ يَسَارِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، وَعَنْ يَمِينِهِ: وَرَحْمَةُ اللَّهِ قَالَ: وَكَانَ الْأَسْوَدُ، يَقُولُ عَنْ يَمِينِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، وَعَنْ يَسَارِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

حَدَّثَنَا وَكِبِيرٌ، عَنْ سُفِيَّانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ خَيْثَمَةَ، أَنَّهُ قَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ يُسَلِّمُ فِي الصَّلَاةِ يَقُولُ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

[3056] Wakī‘ told us, from Isrā’īl, from ‘Abd al-A‘lā, from Abū ‘Abd ar-Rahmān, that he used to say Taslīm to his right: "As-salāmu ‘alaykum wa-raḥmatullāh", and to his left: "As-salāmu ‘alaykum wa-raḥmatullāh."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، أَنَّهُ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، وَعَنْ يَسَارِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

[3057] Ibn Fudayl told us, from Yazīd ibn Abī Ziyād, from Ibrāhīm, that he used to say Taslīm to his right: "As-salāmu ‘alaykum wa-raḥmatullāh" raising his voice with it, and to his left: "As-salāmu ‘alaykum wa-raḥmatullāh" lower than the first.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي زَيَادٍ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ يَرْفَعُ بِهَا صَوْتَهُ، وَعَنْ يَسَارِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ أَخْفَضُ مِنَ الْأَوَّلِ

[3058] Yazīd ibn Hārūn told us, from Ash‘ath, from Ash-Sha‘bī, that Sa‘īd and ‘Ammār said two Taslīms.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَشْعَثَ، عَنْ الشَّعْبِيِّ، أَنَّ سَعِيدًا، وَعَمَّارًا، سَلَّمَا تَسْلِيمَيْنِ

[3059] Ghundar told us, from Shu‘bah, from Ibrāhīm ibn Muḥammad ibn al-Muntashir, from his father, that the Imam of Masrūq's mosque used to say two Taslīms. We mentioned this to Masrūq, and he said: "I ordered him to do so."

حَدَّثَنَا غُنْدُرٌ، عَنْ شُعْبَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، أَنَّ إِمَامَ مَسْجِدِ مَسْرُوقٍ كَانَ يُسَلِّمُ تَسْلِيمَيْنِ، فَقُلْنَا لِمَسْرُوقٍ، قَالَ: أَنَا أَمْرُرُهُ بِذَلِكِ

[3060] Al-Faḍl ibn Dukayn and Waki‘ told us, from Sa‘d, from Al-Hakam, from Ibn Abī Laylā, that he used to say Taslīm to his right and to his left: "As-salāmu ‘alaykum, As-salāmu ‘alaykum."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنِ، وَوَكِيعٌ، عَنْ سَعْدٍ، عَنْ الْحَكَمِ، عَنْ ابْنِ أَبِي لَيْلَى، أَنَّهُ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ: السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُمْ

[3061] Ghundar told us, from Shu‘bah, from Maṇṣūr, from Mujāhid, from Abū Ma‘mar, from ‘Abdullāh, that it was said: A man from the people of Mecca says two Taslīms. ‘Abdullāh said: "Where did he pick it up from?"

حَدَّثَنَا غُنْدَرُ، عَنْ شُعبَةَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ قِيلَ: إِنَّ رَجُلًا مِنْ أَهْلِ مَكَّةَ يُسَلِّمُ شَلِيمَتَيْنِ، فَقَالَ عَبْدُ اللَّهِ: أَنَّى عَلِقَهَا؟

[3062] Yahyā ibn Sa‘īd al-Qaṭṭān told us, from Thābit ibn Yazīd, from ‘Amr ibn Maymūn, that he used to say two Taslīms.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانِ، عَنْ ثَابِتِ بْنِ يَزِيدَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، أَنَّهُ كَانَ يُسَلِّمُ شَلِيمَتَيْنِ

[3063] Mijlaz ibn Yazīd told us, from Ibn Jurayj, from ‘Aṭā’, that he used to say two Taslīms.

حَدَّثَنَا مِحْلُزُ بْنُ يَزِيدَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءِ، أَنَّهُ كَانَ يُسَلِّمُ شَلِيمَتَيْنِ

[3064] Abū Bakr told us, saying: Waki‘ told us, from Ar-Rabī‘, from Al-Hasan, that the Prophet ﷺ, Abū Bakr, and ‘Umar used to say one Taslīm.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ الرَّبِيعِ، عَنْ الْحَسَنِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ، وَعُمَرَ كَانُوا يُسَلِّمُونَ شَلِيمَةً وَاحِدَةً

[3065] Abū Khālid al-Āḥmar told us, from Ḥumayd, who said: "Anas used to say one Taslīm."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حُمَيْدٍ، قَالَ: كَانَ أَنَسُ، يُسَلِّمُ وَاحِدَةً

[3066] Abū Khālid told us, from Sa‘īd ibn Marzubān, who said: I prayed behind Ibñ Abī Laylā, and he said one Taslīm, then he said: "I prayed behind ‘Alī, and he said one Taslīm."

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ سَعِيدِ بْنِ مَرْزُبَانَ، قَالَ: صَلَّيْتُ خَلْفَ ابْنِ أَبِي لَيْلَى، فَسَلَّمَ وَاحِدَةً ثُمَّ قَالَ: صَلَّيْتُ خَلْفَ عَلِيًّا، فَسَلَّمَ وَاحِدَةً

[3067] Yaḥyā ibn Yazīd told us, from Az-Zibriqān, that Abū Wā'il used to say one Taslīm.

حَدَّثَنَا يَحْيَى بْنُ يَزِيدَ، عَنِ الزُّبْرِقَانِ، أَنَّ أَبَا وَائِلَ، كَانَ يُسَلِّمُ تَسْلِيمَةً وَاحِدَةً

[3068] Ḥafṣ told us, from Al-A‘mash, from Yaḥyā ibn Waththāb, that he used to say one Taslīm.

حَدَّثَنَا حَفْصُ، عَنِ الْأَعْمَشِ، عَنْ يَحْيَى بْنِ وَاثِبٍ، أَنَّهُ كَانَ يُسَلِّمُ تَسْلِيمَةً

[3069] Sahl ibn Yūsuf told us, from Ḥumayd, who said: "I prayed behind ‘Umar ibn ‘Abd al-‘Azīz, and he said one Taslīm."

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ حُمَيْدٍ، قَالَ: صَلَّيْتُ خَلْفَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، فَسَلَّمَ وَاحِدَةً

[3070] Yazīd ibn Hārūn told us, from Ibn ‘Awn, from Al-Ḥasan and Ibn Sīrīn, that they used to say one Taslīm to their right. And I prayed behind Al-Qāsim, and I do not know that he differed from them.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ ابْنِ عَوْنِ، عَنْ الْحَسَنِ،
وَابْنِ سِيرِينَ، أَنَّهُمَا كَانَا يُسَلِّمَانِ تَسْلِيمَةً عَنْ أَيْمَانِهِمَا،
وَصَانُوا حَلْفَ الْقَاسِمِ، فَلَا أَعْلَمُ خَالِفُهُمَا

[3071] ‘Abd al-A’lā told us, from Khālid, from Anas ibn Sīrīn, from Ibn ‘Umar, that he used to say one Taslīm.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ خَالِدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ،
عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يُسَلِّمَ تَسْلِيمَةً

[3072] Yūnus ibn Muḥammad told us, saying: Jarīr ibn Hāzim told us, from Ayyūb, from Anas, that the Prophet ﷺ said one Taslīm.

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ،
عَنْ أَيُوبَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
سَلَّمَ تَسْلِيمَةً

[3073] Abū Bakr (said): It reached me from Yahyā ibn Sa‘īd, from ‘Ubayd Allāh, from Al-Qāsim, from ‘Ā’ishah, that she used to say one Taslīm.

حَدَّثَنَا أَبُو بَكْرٍ بَلَغْنِي عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُبَيْدِ
اللَّهِ، عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ تُسَلِّمَ تَسْلِيمَةً

[3074] Wakī‘ told us, from Yazīd ibn Adham, who said: "I saw Anas, Al-Ḥasan, Abū al-‘Āliyah, and Abū Rajā' saying one Taslīm."

حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدَ بْنِ أَدْهَمَ، قَالَ: رَأَيْتُ أَنْسًا،
وَالْحَسَنَ، وَأَبَا الْعَالِيَّةَ، وَأَبَا رَجَاءٍ، يُسَلِّمُونَ تَسْلِيمَةً

[3075] Wakī‘ told us, from Sulaymān ibn Zayd, who said: "I saw Ibn Abī Awfā say one Taslīm."

حَدَّثَنَا وَكِبْرٌ، عَنْ سُلَيْمَانَ بْنِ زَيْدٍ، قَالَ: رَأَيْتُ ابْنَ أَبِي أُوْفَى، يُسَلِّمُ تَسْلِيمًا

[3076] Wakī‘ told us, from Mālik ibn Dīnār, from Nāfi‘, from Ibn ‘Umar, that he used to say one Taslīm.

حَدَّثَنَا وَكِبْرٌ، عَنْ مَالِكِ بْنِ دِينَارٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يُسَلِّمُ تَسْلِيمًا

[3077] Yaḥyā ibn Sa‘īd al-Qatṭān told us, from Wiqā‘, that Sa‘īd ibn Jubayr used to say one Taslīm.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ وَقَاءِ، أَنَّ سَعِيدَ بْنَ جُبَيْرٍ، كَانَ يُسَلِّمُ تَسْلِيمًا

[3078] Muṣ‘ab ibn al-Miqdām told us, saying: Isrā‘il told us, from ‘Imrān ibn Muslim, from Suwayd, that he used to say one Taslīm.

حَدَّثَنَا مُصَبْبُ بْنُ الْمِقْدَامَ، قَالَ: نَا إِسْرَائِيلُ، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ، عَنْ سُوَيْدٍ، أَنَّهُ كَانَ يُسَلِّمُ تَسْلِيمًا وَاحِدَةً

[3079] Yaḥyā ibn Sa‘īd told us, from Ismā‘il, from Qays, that he used to say one Taslīm.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، أَنَّهُ كَانَ يُسَلِّمُ تَسْلِيمًا

[3080] Abū al-Aḥwāṣ told us, from Abū Ishāq, from Abū al-Aḥwāṣ, who said: "When ‘Abdullāh finished prayer, he would turn quickly, either standing up or turning aside."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، قَالَ: كَانَ عَبْدُ اللَّهِ، إِذَا قَضَى الصَّلَاةَ اُنْتَلَ سَرِيعًا، فَإِمَّا أَنْ يَقُومَ، وَإِمَّا أَنْ يَتَحَرَّفَ

[3081] Hushaym told us, from Maṇṣūr and Khālid, from Anas ibn Sīrīn, from Ibn ‘Umar, who said: "When the Imam said Taslīm, he would stand up." And Khālid said: He would turn aside.

حَدَّثَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، وَخَالِدٍ، عَنْ أَنَّسِ بْنِ سِيرِينَ، عَنْ ابْنِ عُمَرَ، قَالَ: كَانَ الْإِمَامُ إِذَا سَلَّمَ قَامَ وَقَالَ خَالِدٌ: انْهَرَفَ

[3082] Abū Usāmah told us, from Al-A‘mash, from Abū Razīn, who said: "I prayed behind ‘Alī, and he said Taslīm to his right and to his left, then he jumped up as he was."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي رَزِينَ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، ثُمَّ وَتَبَّ كَمَا هُوَ

[3083] ‘Alī ibn Mušir told us, from Layth, from Mujaħid, who said: ‘Umar said: "The sitting of the Imam after Taslīm is an innovation (Bid‘ah)."

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: قَالَ عُمَرُ: جُلوُسُ الْإِمَامِ بَعْدَ التَّسْلِيمِ بِدْعَةٌ

[3084] Wakī‘ told us, from Muħammad ibn Qays, from Abū Huṣayn, who said: "When Abū ‘Ubaydah ibn al-Jarrāḥ said Taslīm, he was as if he were on hot stones until he stood up."

حَدَّثَنَا وَكِيعٌ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ أَبِي حُصَيْنٍ، قَالَ: كَانَ أَبُو عُبَيْدَةَ بْنُ الْجَرَاحَ، إِذَا سَلَّمَ كَانَهُ عَلَى الرَّضْفِ حَتَّى يَقُومَ

[3085] Abū Mu‘āwiyah told us, from ‘Āsim, from ‘Abdullāh ibn al-Hārith, from ‘A’ishah, who said: When the Messenger of Allah ﷺ said Taslīm, he would not sit except for the amount of time it takes to say: 'O Allah, You are Peace and from You is peace; blessed are You, O Possessor of Majesty and Honor.'

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ لَمْ يَقْعُدْ، إِلَّا مِقْدَارَ مَا يَقُولُ: اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَلِ وَالْإِكْرَامِ

[3086] Abū Mu‘āwiyah told us, from ‘Awsajah ibn ar-Rammāh, from Ibn Abī al-Hudhayl, from Ibn Mas‘ūd, who said: When the Messenger of Allah ﷺ said Taslīm, he would not sit except for the amount of time it takes to say: 'O Allah, You are Peace and from You is peace; blessed are You, O Possessor of Majesty and Honor.'

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَوْسَاجَةَ بْنِ الرَّمَاحِ، عَنْ ابْنِ أَبِي الْهُدَيْلِ، عَنْ ابْنِ مَسْعُودٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ لَمْ يَجْلِسْ إِلَّا مِقْدَارَ مَا يَقُولُ: اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَلِ وَالْإِكْرَامِ

[3087] Waki‘ told us, from Sufyān, from Abū Sinān, from Sa‘id ibn Jubayr, who said: "We had an Imam whose virtue was mentioned; when he said Taslīm, he would move forward."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي سِنَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: كَانَ لَنَا إِمَامٌ ذُكِرَ مِنْ فَضْلِهِ إِذَا سَلَّمَ تَقَدَّمَ

[3088] Mu'tamir told us, from 'Imrān, from Abū Mijlaz, who said: "Every prayer followed by voluntary prayer involves moving, except 'Aṣr and Fajr."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ عِمْرَانَ، عَنْ أَبِي مِجْلَزٍ، قَالَ: كُلُّ صَلَاةٍ بَعْدَهَا نَطُوعُ فَتَحَوْلًا، إِلَّا الْعَصْرَ وَالْفَجْرَ

[3089] Mu'tamir told us, from Layth, from Mujāhid, who said: "As for Maghrib, do not neglect to move."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: أَمَا الْمَغْرِبُ فَلَا تَذَغُ أَنْ تَتَحَوَّلَ

[3090] Waki' told us, from Ar-Rabī', from Al-Ḥasan, that when he said Taslīm, he would turn aside or stand up quickly.

حَدَّثَنَا وَكِيعٌ، عَنِ الرَّبِيعِ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ إِذَا سَلَّمَ انْحَرَفَ، أَوْ قَامَ سَرِيعًا

[3091] Abū Dāwūd told us, from Zam'ah, from Ibn Ṭāwūs, from his father, that when he said Taslīm, he would stand up and leave as he was, without sitting.

حَدَّثَنَا أَبُو دَاؤَدَ، عَنْ زَمْعَةَ، عَنْ ابْنِ طَاؤُسٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ إِذَا سَلَّمَ قَامَ، فَدَهَبَ كَمَا هُوَ وَلَمْ يَجْلِسْ

[3092] Waki' told us, from Al-A'mash, from Ibrāhīm, that when he said Taslīm, he would turn aside and face the people.

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ إِذَا سَلَّمَ انْحَرَفَ وَاسْتَقْبَلَ الْقَوْمَ

[3093] Hushaym told us, saying: Ya'lā ibn 'Atā' told us, from Jābir ibn Yazīd ibn al-Aswad al-'Āmirī, from his father, who said: "I prayed Fajr with the Messenger of Allah ﷺ, and when he said Taslīm, he turned aside."

حَدَّثَنَا هُشَيْمٌ، قَالَ: نَا يَعْلَى بْنُ عَطَاءً، عَنْ جَابِرِ بْنِ يَزِيدِ بْنِ الْأَسْوَدِ الْعَامِرِيِّ، عَنْ أَبِيهِ، قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْفَجْرَ، فَلَمَّا سَلَّمَ انْهَرَفَ

[3094] Wakī‘ told us, from Abū 'Āsim ath-Thaqafī, from Qays ibn Muslim, from Ṭāriq ibn Shihāb, that when 'Alī finished [prayer], he faced the people.

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي عَاصِيمِ النَّفَفِيِّ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، أَنَّ عَلَيْهِ، لَمَّا انْصَرَفَ اسْتَقْبَلَ الْقَوْمَ بِوْجُوهِهِ

[3095] Abū Bakr told us, saying: 'Abdullāh ibn Numayr told us, saying: Al-A'mash told us, from 'Amr ibn Murrah, who said: A sheikh told me, from Ṣuhayb ibn Zufar, who said: I heard Ibn 'Umar say at the end of the prayer: 'O Allah, You are Peace, and from You is peace; blessed are You, O Possessor of Majesty and Honor.' Then I prayed next to 'Abdullāh ibn 'Amr and heard him say them. I said to him: 'I heard Ibn 'Umar say what you say.' 'Abdullāh ibn 'Amr said: 'The Messenger of Allah ﷺ used to say them.'

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ اللَّهِ بْنُ ثُمَيرٍ، قَالَ: حَدَّثَنَا الأَعْمَشُ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ: حَدَّثَنِي شَيْخٌ، عَنْ صُهَيْبٍ بْنِ زُفَرَ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ فِي دُبْرِ الصَّلَاةِ: اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، ثُمَّ صَلَّيْتُ إِلَى جَنْبِ عَبْدِ اللَّهِ بْنِ عَمْرِو فَسَمِعْتُهُ يَقُولُهُنَّ، قَالَ: فَقُلْتُ لَهُ: إِنِّي سَمِعْتُ ابْنَ عُمَرَ يَقُولُ مِثْلَ الَّذِي تَقُولُ، فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرِو: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُهُنَّ

[3096] Abū Mu‘āwiyah told us, from Al-A‘mash, from Al-Musayyab ibn Rāfi‘, from Warrād, the freed slave of Al-Mughīrah ibn Shu‘bah, who said: Mu‘āwiyah wrote to Al-Mughīrah ibn Shu‘bah: "What did the Messenger of Allah ﷺ used to say when he said Taslīm in prayer?" He said: Al-Mughīrah ibn Shu‘bah dictated it to me, and I wrote it to Mu‘āwiyah: The Messenger of Allah ﷺ used to say when he said Taslīm: 'There is no god but Allah alone, He has no partner. To Him belongs the sovereignty and to Him belongs the praise, and He is capable of all things. O Allah, there is no preventer of what You have given, and no giver of what You have prevented, and the greatness of the great does not benefit him against You.'

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ الْأَعْمَشِ، عَنْ الْمُسَيْبِ بْنِ رَافِعٍ، عَنْ وَرَادٍ، مَوْلَى الْمُغَيْرَةِ بْنِ شُعْبَةَ قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغَيْرَةِ بْنِ شُعْبَةَ: أَيُّ شَيْءٍ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا سَلَّمَ فِي الصَّلَاةِ؟ قَالَ: فَأَمَلَاهَا عَلَى الْمُغَيْرَةِ بْنِ شُعْبَةَ، فَكَتَبَ بِهَا إِلَى مُعَاوِيَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ إِذَا سَلَّمَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيٌ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجِدْ مِنْكَ الْجِدُّ

[3097] Hushaym told us, from Abū Hārūn, from Abū Sa‘īd al-Khudrī, who said: I heard the Prophet ﷺ more than once say at the end of his prayer when he finished: 'Exalted is your Lord, the Lord of Might, above what they describe. And peace be upon the messengers. And praise be to Allah, Lord of the worlds.'

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي هَارُونَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ،
قَالَ: سَمِعْتُ النَّبِيًّا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَيْرَ مَرَّةٍ يَقُولُ
فِي آخِرِ صَلَاتِهِ عِنْدِ انْصِرَافِهِ: سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ
عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ

[3098] Hushaym told us, saying: Ḥuṣayn informed us, from Abū al-Yaqzān, from Ḥuṣayn ibn Yazid at-Taghlibī, from ‘Abdullāh ibn Mas‘ūd, that he used to say when he finished prayer: 'O Allah, I ask You for the causes of Your mercy and the resolutions of Your forgiveness, and I ask You for the spoil of every righteousness and safety from every sin. O Allah, I ask You for success in Paradise and deliverance from the Fire. O Allah, do not leave us a sin but You have forgiven it, nor a worry but You have relieved it, nor a need but You have fulfilled it.'

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ، عَنْ أَبِي الْيَقْظَانِ،
عَنْ حُصَيْنِ بْنِ يَزِيدَ الْعَلَيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ،
أَنَّهُ كَانَ يَقُولُ إِذَا فَرَغَ مِنَ الصَّلَاةِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ
مِنْ مُوْجِبَاتِ رَحْمَتِكَ، وَعَرَائِمَ مَغْفِرَتِكَ، وَأَسْأَلُكَ
الْغَنِيَّةَ مِنْ كُلِّ بُرْرٍ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، اللَّهُمَّ إِنِّي
أَسْأَلُكَ الْفُورَ بِالْجَنَّةِ وَالْجَوَازَ مِنَ النَّارِ، اللَّهُمَّ لَا تَدْعُ لَنَا
دُنْبًا إِلَّا غَفَرْتَهُ، وَلَا هَمًا إِلَّا فَرَجْتَهُ، وَلَا حَاجَةً إِلَّا
قَضَيْتَهَا

[3099] Waki‘ told us, from ‘Abd as-Salām ibn Shaddād al-Jarīrī, from Ghazwān ibn Jarīr, from his father, from ‘Alī, that he said when he said Taslīm: "There is no god but Allah, and we worship none but Allah."

حَدَّثَنَا وَكِبِيعٌ، عَنْ عَبْدِ السَّلَامِ بْنِ شَدَّادِ الْجُرَيْرِيِّ، عَنْ غَزْوَانَ بْنَ جَرِيرٍ، عَنْ أَبِيهِ، عَنْ عَلَيِّ، أَنَّهُ قَالَ حِينَ سَلَّمَ: لَا إِلَهَ إِلَّا اللَّهُ، وَلَا تَعْبُدُ إِلَّا اللَّهُ

[3100] Abū Mu‘āwiyah told us, from ‘Āsim, from ‘Awsajah, from Ibn Abī al-Hudhayl, from ‘Abdullāh; and from ‘Āsim, from ‘Abdullāh ibn Ḥarb, from ‘Ā’ishah, that the Prophet ﷺ used to say: "O Allah, You are Peace and from You is peace"—except that in the hadith of ‘Abdullāh it says: "and to You is peace"—"blessed are You, O Possessor of Majesty and Honor."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ عَوْسَاجَةَ، عَنْ ابْنِ أَبِي الْهُدَيْنِ، عَنْ عَبْدِ اللَّهِ وَعَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ حَرْبٍ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: "اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، إِلَّا أَنَّ فِي حَدِيثِ عَبْدِ اللَّهِ: وَإِلَيْكَ السَّلَامُ، ثَبَارَكْتَ يَا ذَا الْجَلَلِ وَالْإِكْرَامِ"

[3101] Hushaym reported from Mughīrah who said: When Ibrāhīm gave the Salām (finishing the prayer), he would turn his face towards us and say: "There is no god but Allah alone, without partner."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، قَالَ: كَانَ إِبْرَاهِيمُ، إِذَا سَلَّمَ أَفْبَلَ عَلَيْنَا بِوْجْهِهِ وَهُوَ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

[3102] Muḥammad ibn Fuḍayl reported from ‘Aṭā’ ibn as-Sā’ib from Abū al-Bakhtarī who said: ‘Ubaydah and I passed by the mosque while Muṣ‘ab was leading the people in prayer. When he finished, he said: “Lā ilāha illallāh, wa Allāhu Akbar,” raising his voice. ‘Ubaydah said: “May Allah fight him, a shouter of innovations.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي الْبَخْتَرِيِّ، قَالَ: مَرَرْتُ أَنَا وَعُبَيْدَةُ، فِي الْمَسْجِدِ وَمُصْبَغٌ، يُصَلِّي بِالنَّاسِ، فَلَمَّا انْصَرَفَ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ رَفَعَ بِهَا صَوْتَهُ، فَقَالَ: عُبَيْدَةُ قَاتَلَ اللَّهَ نَعَارٌ بِالْبِدَعِ

[3103] Ibn Fuḍayl reported from Abū Sinān from Abū al-Hudhayl who said: “When they finished the prayer, they used to say: ‘O Allah, You are Peace and from You is peace; blessed are You, O Possessor of Majesty and Honor.’”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ أَبِي سِنَانٍ، عَنْ أَبِي الْهَدَىءِ، قَالَ: كَانُوا يَقُولُونَ إِذَا انْصَرَفُوا مِنَ الصَّلَاةِ: اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

[3104] Ath-Thaqafī reported from Yaḥyā ibn Sa‘īd who said: I mentioned to Al-Qāsim that a man from the people of Yemen told me that when the Imam gave Salām from the prescribed prayer, the people would say Takbir or Tahllīl three times. Al-Qāsim said: “By Allah, Ibn az-Zubayr would not neglect that.”

حَدَّثَنَا التَّقِيُّ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: ذَكَرْتُ لِلْقَاسِمِ، أَنَّ رَجُلًا مِنْ أَهْلِ الْيَمَنِ ذَكَرَ لِي: أَنَّ النَّاسَ كَانُوا إِذَا سَلَّمَ الْإِمَامُ مِنْ صَلَاةِ الْمَكْتُوبَةِ كَبَرُوا ثَلَاثَ تَكْبِيرَاتٍ، أَوْ تَهْلِيلَاتٍ فَقَالَ الْقَاسِمُ: وَاللَّهِ إِنْ كَانَ أَبْنُ الزُّبَيْرِ، لِيُضَيِّعَ ذَلِكَ

[3105] Muḥammad ibn ‘Ubayd reported from Al-A‘mash who said: Ibrāhīm was asked about the Imam saying: “May Allah send blessings upon Muḥammad, there is no god but Allah,” after giving Salām. He said: “Those before them did not do this.”

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الْأَعْمَشِ، قَالَ: سُئِلَ إِبْرَاهِيمُ، عَنِ الْإِمَامِ إِذَا سَلَّمَ فَيَقُولُ: صَلَّى اللَّهُ عَلَى مُحَمَّدٍ، لَا إِلَهَ إِلَّا اللَّهُ، فَقَالَ: مَا كَانَ مَنْ قَبْلَهُمْ يَصْنَعُ هَكَذَا

[3106] Muḥammad ibn ‘Ubayd reported from Al-A‘mash from ‘Atā ibn as-Sā’ib from Abū al-Bakhtārī who said: “This is an innovation.”

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الْأَعْمَشِ، عَنْ عَطَاءِ بْنِ السَّائبِ، عَنْ أَبِي الْبَخْرِيِّ، قَالَ: هَذِهِ بِدْعَةٌ

[3107] Zayd ibn al-Ḥubāb reported: Mu‘āwiyah ibn Sāliḥ informed me: Mālik ibn Ziyād al-Ashja‘ī told me: I heard ‘Umar ibn ‘Abd al-‘Azīz say: “It is part of the completion of the prayer to say when you finish: 'There is no god but Allah alone, with no partner; to Him belongs the dominion, and to Him is all praise, and He is over all things competent,' three times.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ: أَخْبَرَنِي مُعاوِيَةُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنِي مَالِكُ بْنُ زِيَادٍ الْأَشْجَعِيُّ، قَالَ: سَمِعْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، يَقُولُ: "مِنْ تَمَامِ الصَّلَاةِ أَنْ تَقُولَ إِذَا فَرَغْتَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، ثَلَاثَ مَرَاتٍ

[3108] Abū Mu‘āwiya and Waki‘ reported from Al-A‘mash from ‘Umārah from Al-Aswad who said: ‘Abd Allāh said: “Let none of you assign a share of himself to Satan by thinking it is obligatory upon him not to turn away except to his right. Most of what I saw of the Messenger of Allah ﷺ was turning away to his left.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، وَرَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنِ الْأَسْوَدِ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَا يَجْعَلَنَّ أَحَدُكُمْ لِلشَّيْطَانِ مِنْ نَفْسِهِ جُزْءًا لَا يَرَى إِلَّا أَنْ حَقًّا عَلَيْهِ أَلَا يُنْصَرِفَ إِلَّا عَنْ يَمِينِهِ أَكْثَرُ مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُنْصَرِفُ عَنْ شِمَالِهِ

[3109] Ghundar reported from Shu‘bah from Simāk ibn Ḥarb who said: I heard Qabīshah ibn Hulb narrating from his father that he prayed with the Messenger of Allah ﷺ and saw him turn away to both sides.

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: سَمِعْتُ قَبِيْصَةَ بْنَ هُلْبِ، يُحَدِّثُ عَنْ أَبِيهِ، أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَآهُ يُنْصَرِفُ عَنْ شِقْيَةِ

[3110] Waki‘ reported from Sufyān from Asadī from Anas that the Prophet ﷺ used to turn away to his right.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَسَدِيِّ، عَنْ أَنَسِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُنْصَرِفُ عَنْ يَمِينِهِ

[3111] Abū al-Āḥwāṣ reported from Abū Iṣhāq from Al-Ḥārith from ‘Alī who said: “When the prayer is finished and you have a need, whether your need is to your right or your left, take the direction of your need.”

حَدَّثَنَا أَبُو الْأَحْوَصُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ،
عَنْ عَلَيِّ، قَالَ: إِذَا فُضِّلَتِ الصَّلَاةُ وَأَنْتَ تُرِيدُ حَاجَةً،
فَكَانَتْ حَاجَتُكَ عَنْ يَمِينِكَ، أَوْ عَنْ يَسَارِكَ، فَخُذْ نَحْوَ
حَاجَتِكَ

[3112] Waki‘ reported from ‘Abd as-Salām ibn Shaddād from Ghazwān ibn Jarīr from his father that when ‘Alī finished the prayer, he did not care whether he turned to his right or his left.

حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ السَّلَامِ بْنِ شَدَّادٍ، عَنْ غَزْوَانَ بْنِ
جَرِيرٍ، عَنْ أَبِيهِ، أَنَّ عَلَيًّا، كَانَ إِذَا سَلَّمَ لَا يُبَالِي
الْأَنْصَارَفَ عَلَى يَمِينِهِ، أَوْ عَلَى شِمَالِهِ

[3113] ‘Abdah reported from Sa‘id from Qatādah from Anas that he disliked for a man to turn around in his prayer (place) like a donkey turns around.

حَدَّثَنَا عَبْدَهُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَّسٍ، أَنَّهُ كَانَ
يُكَرِّهُ أَنْ يَسْتَدِيرَ الرَّجُلُ فِي صَلَاتِهِ كَمَا يَسْتَدِيرُ الْحِمَارُ

[3114] Waki‘ reported from Sufyān from Abū Iṣhāq from Nājiyah that Abū ‘Ubaydah saw a man turn away to his left and said: “As for this one, he has hit the Sunnah.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ نَاجِيَّهُ،
أَنَّ أَبَا عُبَيْدَةَ، رَأَى رَجُلًا أَنْصَرَفَ عَنْ يَسَارِهِ، فَقَالَ:
أَمَّا هَذَا فَقَدْ أَصَابَ السُّنْنَةَ

[3115] Hushaym reported: Manṣūr reported from Al-Hasan that he preferred for a man to turn away from his prayer to his right.

حَدَّثَنَا هُشَيْمٌ، قَالَ: مَنْصُورٌ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَسْتَحِبُ أَنْ يَنْصَرِفَ الرَّجُلُ مِنْ صَلَاتِهِ عَنْ يَمِينِهِ

[3116] Ya‘lā ibn ‘Ubayd reported from Yaḥyā ibn Sa‘īd from Muḥammad ibn Yaḥyā ibn Ḥibbān from his uncle Wāsi‘ ibn Ḥibbān who said: I was praying while Ibn ‘Umar was leaning his back against the Qiblah wall. I turned away to my left. He said: “What prevents you from turning away to your right?” I said: “Nothing, except that I saw you and turned towards you.” He said: “You did right. Some people say turn away to your right, but when you pray, turn away if you wish to your right or to your left.”

حَدَّثَنَا يَعْلَى بْنُ عَبَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدٍ بْنِ يَحْيَى بْنِ حِبَّانَ، عَنْ عَمِّهِ وَاسِعٍ بْنِ حِبَّانَ، قَالَ: كُنْتُ أَصْلَى وَابْنُ عُمَرَ، يُسْنِدُ ظَهْرَهُ إِلَى جَذَارِ الْقِبْلَةِ، فَانْصَرَفْتُ عَنْ يَسَارِي، فَقَالَ: مَا يَمْنَعُكَ أَنْ تَنْصَرِفَ عَنْ يَمِينِكَ؟ قُلْتُ: لَا، إِلَّا أَنِّي رَأَيْتُكَ فَانْصَرَفْتُ إِلَيْكَ، فَقَالَ: أَصَبَّتْ، إِنَّ نَاسًا يَقُولُونَ تَنْصِرِفُ عَنْ يَمِينِكَ، وَإِذَا كُنْتَ تُصَلِّي فَانْصَرِفْ إِنْ أَحَبَّتَ عَنْ يَمِينِكَ، أَوْ عَنْ يَسَارِكَ

[3117] Wakī‘ reported from Shu‘bah from Hammād from Ibrāhīm who said: “Turn away to whichever side you wish.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: ا�ْصَرِفْ عَلَى أَيِّ شَيْءٍ شِئْتَ

[3118] Abū Bakr ibn ‘Ayyāsh reported from Abū Iṣhāq from Al-Walīd al-Bajalī who said: ‘Abd Allāh said: “Adhere to the beginning of the prayer, the first Takbir.”

حَدَّثَنَا أَبُو بَكْرٌ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْوَلِيدِ الْبَجَلِيِّ، قَالَ: قَالَ عَبْدُ اللَّهِ: عَلَيْكُمْ بِحَدِّ الصَّلَاةِ التَّكْبِيرَةَ الْأُولَى

[3119] Waki‘ reported from Sufyān from ‘Imrān ibn Muslim from Khaythamah who said: “The virginity (prime) of the prayer is the first Takbir.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ، عَنْ حَيْثَمَةَ، قَالَ: بِكُرْ الصَّلَاةِ التَّكْبِيرَةِ الْأُولَى

[3120] Abū Usāmah reported from Abū Farwah Yazīd ibn Sinān who said: Abū ‘Ubayd al-Hājib told us: I heard a sheikh in the Sacred Mosque saying: Abū ad-Dardā’ said: The Messenger of Allah ﷺ said: “Everything has a beginning (Anafah), and the beginning of the prayer is the first Takbir, so preserve it.” Abū ‘Ubayd said: So I narrated it to Rajā’ ibn Ḥaywah, and he said: “Umm ad-Dardā’ narrated it to me.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ أَبِي فَرْوَةَ يَزِيدَ بْنِ سِنَانٍ قَالَ: حَدَّثَنَا أَبُو عُبَيْدِ الْحَاجِبِ، قَالَ: سَمِعْتُ شَيْخًا، فِي الْمَسْجِدِ الْحَرَامِ يَقُولُ: قَالَ أَبُو الدَّرْدَاءِ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ لِكُلِّ شَيْءٍ أَنْفَهًا، وَإِنَّ - - أَنَفَهَ الصَّلَاةِ التَّكْبِيرَةِ الْأُولَى، فَحَافِظُوا عَلَيْهَا قَالَ أَبُو عُبَيْدٍ: فَحَدَّثْتُ بِهِ رَجَاءَ بْنَ حَيْوَةَ، فَقَالَ: حَدَّثْتِي أُمُّ الدَّرْدَاءِ

[3121] Abū Bakr reported: Marwān ibn Mu‘āwiyah reported from Al-Jurayrī from Ar-Rayyān ar-Rāsibī from the elders of Banū Rāsib that Talḥah and Az-Zubayr prayed in one of their mosques, and the Imam was not there. We said to them: “Let one of you lead, for you are Companions of the Messenger of Allah ﷺ.” They refused and said: “Where is the Imam? Where is the Imam?” Then the Imam came and led them in prayer. They said: “All your prayer was close (to correct), except for something we saw you doing which is not good in your prayer.” We asked: “What is it?” They said: “When the Imam gives Salām, let no man behind him stand up until the Imam turns his face or rises from his place.”

[3122] Hushaym reported from Yūnus from Al-Ḥasan, and Mughīrah from Ibrāhīm, that they both said: “He should not make up (missed prayer) until the Imam turns away.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنِ الْجُرَيْرِيِّ، عَنِ الرَّيَانِ الرَّاسِبِيِّ، عَنْ أَشْيَاعِ بَنِي رَاسِبٍ، أَنَّ طَلْحَةَ، وَالْزُّبَيْرَ، صَلَّى إِيمَانُهُمْ، وَلَمْ يَكُنِ الْإِمَامُ ثُمَّ، فَقُلْنَا لَهُمَا: لِيَتَقَدَّمَ أَحَدُكُمَا فَإِنَّكُمَا مِنْ صَحَابَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَبَيَا، وَقَالَا: أَيْنَ الْإِمَامُ؟ أَيْنَ الْإِمَامُ؟ فَحَاجَهُمُ الْإِمَامُ فَصَلَّى بِهِمْ، قَالَا: كُلُّ صَلَاتِكُمْ كَانَتْ مُقَارِبَةً إِلَى شَيْئًا رَأَيْنَاهُ تَصْنَعُونَهُ لَيْسَ بِخَيْرٍ فِي صَلَاتِكُمْ، فَقُلْنَا: مَا هُوَ؟ قَالَا: إِذَا سَلَّمَ الْإِمَامُ فَلَا يَقُولَنَّ رَجُلٌ مِنْ حَلْفِهِ حَتَّى يَقْتَلَ الْإِمَامَ بِوَجْهِهِ، أَوْ يَنْهَضَ مِنْ مَكَانِ

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، وَمُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُمَا قَالَا: لَا يَفْضِي حَتَّى يَحْرِفَ الْإِمَامَ

[3123] Hushaym reported: Maṇṣūr and Khālid informed us from Anas ibn Sīrīn who said: I said to Ibn ‘Umar: “I missed part of the prayer. When the Imam gives Salām, should I stand up to make up what I missed, or should I wait for him to turn away?” Ibn ‘Umar said: “When the Imam gave Salām, he would stand up.” Khālid said: “When the Imam gave Salām, he would turn away; the turning away was with the Taslim.”

[3124] ‘Abd al-A’lā reported from Burd from Makhūl regarding a man who missed a Rak‘ah or two. He said: “He should not stand up when the Imam gives Salām until he turns away or stands up.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مَنْصُورٌ، وَخَالِدٌ، عَنْ أَنَسِ بْنِ سِيرِينَ، قَالَ: قُلْتُ لِابْنِ عُمَرَ: أَسْبِقُ بِعَضِ الصَّلَاةِ فَيُسْلِمُ الْإِمَامُ، فَأَقْوَمُ فَاقْضِي مَا سُبِّقَ بِهِ، أَوْ اتَّنَظِرُ أَنْ يَنْحَرِفَ؟ فَقَالَ ابْنُ عُمَرَ: كَانَ الْإِمَامُ إِذَا سَلَّمَ قَامَ وَقَالَ خَالِدٌ: كَانَ الْإِمَامُ إِذَا سَلَّمَ انْكَفَأَ، كَانَ الْإِنْكَفَاءُ مَعَ التَّسْلِيمِ

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، فِي رَجُلٍ سُبِّقَ بِرَكْعَةٍ أَوْ رَكْعَتَيْنِ قَالَ: لَا يَقُولُ إِذَا سَلَّمَ الْإِمَامُ حَتَّى يَنْحَرِفَ، أَوْ يَقُولَ

[3125] Ḥafṣ reported from Muḥammad ibn Qays from Ash-Sha'bī that he was asked about the Imam who gives Salām and then does not turn away. He said: “Leave him until he finishes his innovation.” And he disliked standing up to make up the missed part (until then).

حَدَّثَنَا حَفْصُ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنِ الشَّعْبِيِّ، أَنَّهُ سُئِلَ عَنِ الْإِمَامِ إِذَا سَلَّمَ لَمْ لَا يَتْحَرِفُ، قَالَ: دَعْهُ حَتَّى يَقْرُعَ مِنْ بِدْعَتِهِ، وَكَانَ يَكْرَهُ أَنْ يَوْمَ فَيَقْضِي

[3126] Abū Bakr reported: Abū Khālid al-Āḥmar reported from Ḥajjāj from Abū Ishaq from Abū al-Āḥwas from ‘Abd Allāh who said: “When the Imam gives Salām, stand up and do what you wish.” He says: “Do not wait for him to stand up or turn away from his sitting place.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: إِذَا سَلَّمَ الْإِمَامُ فَقُمْ وَاصْنَعْ مَا شِئْتَ، يَقُولُ: لَا تَنْتَظِرْ قِيَامَهُ وَلَا تُحَوِّلَهُ مِنْ مَحْلِسِهِ

[3127] Ḥafṣ reported from ‘Ubayd Allāh from Nāfi‘ from Ibn ‘Umar that he used to make up (missed prayer) and not wait for the Imam. He said: Al-Qāsim, Sālim, and Nāfi‘ used to do that.

حَدَّثَنَا حَفْصُ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَقْضِي وَلَا يَنْتَظِرُ الْإِمَامَ قَالَ: وَكَانَ الْفَاسِمُ، وَسَالِمُ، وَنَافِعٌ، يَعْلَمُونَ ذَلِكَ

[3128] Hushaym reported: Abū Hārūn informed us saying: I prayed in Medina and missed part of the prayer. When the Imam gave Salām, I stood up to make up what I missed. A man next to me pulled me and said: “You should not have stood up until he turned away.” He said: I met Abū Sa‘īd and mentioned that to him, and it seemed he did not dislike what I did—or something similar.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو هَارُونَ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَبَقْتُ بِبَعْضِ الصَّلَاةِ، فَلَمَّا سَلَّمَ الْإِمَامُ قُمْتُ لِأَقْضِي مَا سَبَقْتُ، فَجَبَّنَنِي رَجُلٌ كَانَ إِلَى جَنْبِي، ثُمَّ قَالَ: كَانَ يَتَبَغِي لَكَ أَنْ لَا تَقُومَ حَتَّى يَتْحَرِفَ، قَالَ: فَلَقِيْتُ أَبَا سَعِيدًا، فَذَكَرْتُ ذَلِكَ، فَكَانَهُ لَمْ يَكُرِهْ مَا صَنَعْتُ "أَوْ كَلِمَةً تَحْوَهَا"

[3129] Abū Bakr reported: Rawḥ ibn ‘Ubādah reported from Hammād ibn Salamah from Hishām ibn ‘Urwah from his father who said: “O my son, when I give Salām, I sit and glorify Allah (Tasbīh) and magnify Him (Takbīr). Whoever has remaining prayer should stand and complete it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، عَنْ حَمَادٍ بْنِ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: يَا بُنَيَّ، إِذَا سَلَّمْتَ فَإِنِّي أَجْلِسُ فَأُسَبِّحُ وَأَكْبَرُ، فَمَنْ بَقَىَ عَلَيْهِ شَيْءٌ مِّنْ صَلَاتِهِ فَلْيُقْضِ

[3130] Rawḥ ibn ‘Ubādah reported from Ibn Jurayj from ‘Aṭā’ who said: “Wait for him a little. If he sits, then stand up and leave him.”

حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: انتَظِرْهُ قَليلاً، فَإِنْ جَلَسَ فَقُمْ وَدَعْهُ

[3131] Abū Bakr reported: Abū Khālid reported from ‘Ubayd Allāh from Nāfi‘ from Ibn ‘Umar that he used to return the Salām to the Imam.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَرُدُّ السَّلَامَ عَلَى الْإِمَامِ

[3132] Waki‘ reported from Ibn Abī Khālid from Ash-Sha‘bī who said: “When the Imam gives Salām, return it to him.”

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، قَالَ: إِذَا سَلَّمَ الْإِمَامُ فَرُدَّ عَلَيْهِ

[3133] Ibn Mahdī reported from Sufyān from Abū Ishaq from Sālim who said: “When the Imam gives Salām, return it to him.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَالِمٍ، قَالَ: إِذَا سَلَّمَ الْإِمَامُ فَرُدَّ عَلَيْهِ

[3134] Ibn Idrīs reported from Al-Hasan ibn ‘Ubayd Allāh who said: I said to Ibrāhīm: “Dharr returns the Salām when the Imam gives Salām.” He said: “It suffices him to give Salām to his right and to his left.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، قَالَ: قُلْتُ لِإِبْرَاهِيمَ: أَنَّ ذَرَّا إِذَا سَلَّمَ الْإِمَامُ رَدَ عَلَيْهِ، قَالَ: يُجْزِيهِ أَنْ يُسْلِمَ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ

[3135] Ishāq al-Azraq reported from Juwaybir from Ad-Dahhāk who said: “When the Imam gives Salām, those behind him should return it to him.”

حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ، عَنْ جُوَيْبِرٍ، عَنِ الضَّحَّاكِ، قَالَ: إِذَا سَلَّمَ الْإِمَامُ فَلْيُرُدَّ عَلَيْهِ مِنْ خَلْفِهِ

[3136] Abū ‘Abd ar-Rahmān al-Muqrī’ reported from Sa‘īd ibn Abī Ayyūb who said: Abū ‘Aqīl told me that he saw Sa‘īd ibn al-Musayyib giving Salām to his right and left, then returning the Salām to the Imam.

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُفْرِيُّ، عَنْ سَعِيدِ بْنِ أَبِي إِيُوبَ، قَالَ: حَدَّثَنِي أَبُو عَقِيلٍ، أَنَّهُ رَأَى سَعِيدَ بْنَ الْمُسَيَّبَ، يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، ثُمَّ يَرْدُ عَلَى الْإِمَامِ

[3137] Abū al-Aḥwāṣ reported from Ash‘ath ibn Abī ash-Sha‘thā’ from his father who said: I was sitting with Ibn ‘Umar and he saw a man with a mark of prostration on his face. He said: “A man's image is his face, so let no one disfigure his image.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَشْعَثِ بْنِ أَبِي الشَّعْنَاءِ، عَنْ أَبِيهِ، قَالَ: كُنْتُ فَاعِدًا عِنْدَ أَبْنِ عُمَرَ، فَرَأَى رَجُلًا قَدْ أَتَّ السُّجُودُ فِي وَجْهِهِ، فَقَالَ: إِنَّ صُورَةَ الرَّجُلِ وَجْهُهُ، فَلَا يَشِينُ أَحَدُكُمْ صُورَتَهُ

[3138] Wakī‘ reported from Thawr from Abū ‘Awn al-A‘war from Abū ad-Dardā’ that he saw a woman with something like a sheep's callosity between her eyes (from prostration). He said: “Indeed, if this were not between your eyes, it would have been better for you.”

حَدَّثَنَا وَكِيعٌ، عَنْ تَوْرٍ، عَنْ أَبِي عَوْنَ الْأَعْوَرِ، عَنْ أَبِي الدَّرْدَاءِ، أَنَّهُ رَأَى امْرَأَةً بَيْنَ عَيْنَيْهَا مِثْلُ ظِفَّةِ السَّاَةِ، فَقَالَ: أَمَا أَنَّ هَذَا لَوْلَمْ يَكُنْ بَيْنَ عَيْنَيْكَ كَانَ خَيْرًا لَكَ

[3139] ‘Umar ibn Ayyūb reported from Ja‘far ibn Burqān from Yazīd ibn al-Asamm who said: It was said to Maymūnah: “Have you not seen so-and-so pecking his forehead on the ground, wanting to make a mark of prostration on it?” She said: “Leave him, perhaps it is salty (he might be sincere/it might suit him).”

حَدَّثَنَا عُمَرُ بْنُ أَيُوبَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ يَزِيدَ
بْنِ الْأَصْمَمِ، قَالَ: قَيلَ لِمَيْمُونَةَ: أَلَمْ تَرَى إِلَى فُلَانٍ يَتْقُرُ
جَبَهَتَهُ بِالْأَرْضِ يُرِيدُ أَنْ يُؤَنِّرَ بِهَا أَنَّرَ السُّجُودَ، فَقَالَتْ:
دَعْهُ لَعْلَهُ مُلْحُ

[3140] Ibn Numayr reported from Ḥurayth from Ash-Sha‘bī that he disliked the mark on the face.

حَدَّثَنَا ابْنُ ثَمَيرٍ، عَنْ حُرَيْثٍ، عَنْ الشَّعْبِيِّ، أَنَّهُ كَرِهَ
الْأَنَّرَ فِي الْوَجْهِ

[3141] Al-Faḍl ibn Dukayn reported from Musāfir al-Jaṣṣāṣ from Ḥabīb ibn Abī Thābit who said: I complained to Mujāhid about the mark between my eyes. He said to me: “When you prostrate, keep your distance (lighten the pressure).”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنَ، عَنْ مُسَافِرِ الْجَصَّاصِ، عَنْ
حَبِيبِ بْنِ أَبِي ثَابِتٍ، قَالَ: شَكُوتُ إِلَى مُجَاهِدِ الْأَنَّرِ بَيْنَ
عَيْنَيِّي، فَقَالَ لِي: إِذَا سَجَدْتَ فَتَجَافِ

[3142] Hafṣ ibn Ghīyāth reported from Ḥajjāj from Abū Ishāq who said: “I saw the companions of ‘Alī and the companions of ‘Abd Allāh with marks of prostration on their foreheads and noses.”

حَدَّثَنَا حَفْصُ بْنُ غَيَاثٍ، عَنْ حَاجَاجٍ، عَنْ أَبِي إِسْحَاقَ،
قَالَ: رَأَيْتُ أَصْحَابَ عَلَيِّ، وَأَصْحَابَ عَبْدِ اللَّهِ، وَآثَارُ
السُّجُودِ فِي جِبَاهِهِمْ وَأُنُوفِهِمْ

[3143] Abū Bakr ibn ‘Ayyāsh reported from Abū Ishāq who said: “I never saw a prostration mark greater than it” - meaning the prostration mark of Ibn az-Zubayr.

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ قَالَ: مَا رَأَيْتُ سَجْدَةً أَعْظَمَ مِنْهَا يَعْنِي سَجْدَةً ابْنِ الْزُّبَيْرِ

[3144] ‘Abd al-A’lā reported from Hishām from Al-Hasan who said: “I saw the parts of ‘Āmir ibn Qays that touch the ground looking like the callosities of a camel.”

حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: مَا رَأَيْتُ مَا يَلِي الْأَرْضَ مِنْ عَامِرٍ بْنَ قَيْسٍ مِثْلَ ثَفَنَ الْبَعِيرِ

[3145] Abū Bakr reported: Ismā‘il ibn ‘Ulayyah reported from Ayyūb from Al-Hasan who said: When the mosque was built, they said: “O Messenger of Allah, how should we build it?” He said: “A booth like the booth of Moses.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ الْحَسَنِ، قَالُوا: لَمَّا بُنِيَ الْمَسْجِدُ قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ تَبْنِيهِ؟ قَالَ: عَرْشُ كَعْرُشِ مُوسَى

[3146] Ibn ‘Ulayyah reported from Ayyūb who said: A man told me from Anas ibn Mālik who said: “It used to be said: A time will surely come upon people when they will build mosques and boast about them, but they will not populate them except a little.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، قَالَ: حَدَّثَنِي رَجُلٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: “كَانَ يُقَالُ: لَيَاتِينَ عَلَى النَّاسِ زَمَانٌ يَبْنُونَ الْمَسَاجِدَ يَبْنَاهُونَ بِهَا، وَلَا يَعْمَرُونَهَا إِلَّا قَبْلًا

[3147] Waki‘ reported from Sufyān from Abū Fazārah from Yazīd ibn al-Asamm from Ibn ‘Abbās who said: “You will surely adorn them [mosques] as the Jews and Christians adorned [their places of worship].”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ أَبِي فَزَارَةَ، عَنْ يَزِيدَ بْنِ الْأَصْمَمِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَتُزَخِّرْ فَنَّهَا كَمَا زَخَرْ فَتَيْهُودُ وَالنَّصَارَى

[3148] Abū Khālid al-Aḥmar reported from Muḥammad ibn ‘Ajlān from Sa‘īd ibn Abī Sa‘īd who said: My father said: “When you decorate your mosques and adorn your Muṣḥafs, then destruction is upon you.”

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، قَالَ: قَالَ أَبِي: إِذَا رَوَقْنَمْ مَسَاجِنَكُمْ، وَحَلَّيْتُمْ مَصَاحِفَكُمْ، فَالْأَبَارُ عَلَيْكُمْ

[3149] Waki‘ reported from Sufyān from Abū Fazārah from Muslim al-Baṭīn who said: He passed by a mosque that had been elevated/adorned, and he said: “This is the synagogue of Banu So-and-so.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ أَبِي فَزَارَةَ، عَنْ مُسْلِمٍ الْبَطِينِ، قَالَ: مَرَّ عَلَى مَسْجِدٍ قُدْ شَرَفَ، فَقَالَ: هَذِهِ بَيْعَةُ بْنِي فُلَانٍ

[3150] Ibn ‘Ulayyah reported from Al-Jurayrī who said: ‘Abd Allāh ibn Shaqīq said: “Mosques used to be simple (without crenellations), and people only became extravagant after Ibn az-Zubayr.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ شَقِيقٍ: إِنَّمَا كَانَتِ الْمَسَاجِدُ جَمَّاً، وَإِنَّمَا سَرَفَ النَّاسُ حَدِيثَ ابْنِ الرُّبَّيرِ

[3151] Khalaf ibn Khalīfah reported from Mūsā from a man from Ibn ‘Abbās who said: “We were commanded to build mosques simple (without battlements) and cities with battlements.”

حَدَّثَنَا حَلْفُ بْنُ خَلِيفَةَ، عَنْ مُوسَى، عَنْ رَجُلٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: أَمْرَنَا أَنْ نَبْنِي الْمَسَاجِدَ جَمَّاً، وَالْمَدَائِنَ شُرُفًا

[3152] Ibn Fuḍayl reported from Layth from Yazīd ibn al-Asamm from Ibn ‘Abbās who said: “You will surely adorn your mosques just as the Jews and Christians adorned their mosques.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَتُزَخِّرُنَّ مَسَاجِدَكُمْ كَمَا زَخَرْنَا إِلَيْهُو وَالنَّصَارَى مَسَاجِدَهُمْ

[3153] Mālik ibn Ismā‘il reported: Huraym reported from Layth from Ayyūb from Anas who said: The Messenger of Allah ﷺ said: “Build mosques and make them simple (without battlements).”

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا هُرَيْمُ، عَنْ لَيْثٍ، عَنْ أَيُوبَ، عَنْ أَنَّسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ابْنُوا الْمَسَاجِدَ وَأَنْجِذُوهَا جَمًا

[3154] Mālik reported: Huraym reported: Layth reported from Mujāhid from Ibn ‘Umar who said: “We were forbidden (or he forbade us) to pray in a mosque with battlements.”

حَدَّثَنَا مَالِكُ، قَالَ: نَا هُرَيْمُ، قَالَ: نَا لَيْثُ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ، قَالَ: نُهِينَا أَوْ نَهَا نَا أَنْ نُصَلِّي فِي مَسْجِدٍ مُشْرِفٍ

[3155] Abū Bakr reported: Abū Mu‘āwiyah reported from Al-A‘mash from Ibrāhīm at-Taymī from his father from Abū Dharr who said: “Whoever builds a mosque for Allah, even like the size of a sandgrouse's nest, a house will be built for him in Paradise.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِيهِ دَرَّ، قَالَ: مَنْ بَنَى لِلَّهِ مَسْجِدًا وَلَوْ مِثْلَ مِفْحَصٍ قَطَّاءً، بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ

[3156] Yahyā ibn Ādam reported: Yazīd ibn ‘Abd al-‘Azīz reported from Al-A‘mash from Ibrāhīm at-Taymī from his father from Abū Dharr from the Prophet ﷺ who said: “Whoever builds a mosque for Allah, even like the size of a sandgrouse's nest, Allah will build for him a house in Paradise.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِيهِ دَرَّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ بَنَى لِلَّهِ مَسْجِدًا وَلَوْ مِثْلَ مِفْحَصٍ قَطَّاءً بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ

[3157] Yūnus ibn Muḥammad reported: Layth ibn Sa‘d reported from Yazīd ibn ‘Abd Allāh ibn Usāmah from Al-Walīd ibn Abī al-Walīd from ‘Uthmān ibn ‘Abd Allāh ibn Surāqah from ‘Umar ibn al-Khaṭṭāb who said: I heard the Messenger of Allah ﷺ say: “Whoever builds a mosque in which the name of Allah is mentioned, Allah will build for him a house in Paradise.”

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا لَيْلُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أَسَامَةً، عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عُثْمَانَ بْنَ عَبْدِ اللَّهِ بْنِ سُرَاقَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ بَنَى مَسْجِدًا يُذْكَرُ فِيهِ اسْمُ اللَّهِ، بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ

[3158] Shabābah reported: Shu‘bah reported from Jābir from ‘Ammār from Sa‘īd ibn Jubayr from Ibn ‘Abbās from the Prophet ﷺ who said: “Whoever builds a mosque the size of a sandgrouse's nest, Allah will build for him a house in Paradise.” Abū Bakr reported: I found in my father's book from ‘Abd al-Ḥamīd ibn Ja‘far from his father from Maḥmūd ibn Labīd from ‘Uthmān from the Prophet ﷺ who said: “Whoever builds a mosque, even like a sandgrouse's nest, Allah will build for him a house in Paradise.”

حَدَّثَنَا شَبَابَةُ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ جَابِرٍ، عَنْ عَمَّارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ بَنَى مَسْجِدًا مِفْحَصَ قَطَاءً، بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ حَدَّثَنَا أَبُو بَكْرٌ قَالَ: وَجَدْتُ فِي كِتَابِ أَبِي، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ مُحْمَدِ بْنِ لَبِيدٍ، عَنْ عُثْمَانَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ بَنَى مَسْجِدًا وَلَوْ مِفْحَصَ قَطَاءً بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ

[3159] Wakī‘ reported: Kathīr ibn ‘Abd ar-Rahmān reported to us from ‘Aṭā’ from ‘Ā’ishah who said: “Whoever builds a mosque for Allah, Allah will build for him a house.” It was said: “Even these mosques on the road to Mecca?” She said: “Even these mosques on the road to Mecca.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ، قَالَتْ: مَنْ بَنَى لِلَّهِ مَسْجِدًا، بَنَى اللَّهُ لَهُ بَيْتًا، قَبْلَ: وَهَذِهِ الْمَسَاجِدُ الَّتِي فِي طَرِيقِ مَكَّةِ؟ قَالَتْ: وَهَذِهِ الْمَسَاجِدُ الَّتِي فِي طَرِيقِ مَكَّةِ

[3160] Abū Bakr reported: Ibn ‘Uyaynah reported from Az-Zuhri from Sa‘īd ibn al-Musayyib from Abū Hurayrah who said: A man came to the Prophet ﷺ and said: “One of us prays in a single garment?” He said: “Does every one of you have two garments?” Abū Hurayrah said to the one who asked him: “Do you know Abū Hurayrah? For he prays in one garment.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عُيُونَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَتَى رَجُلٌ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: إِنَّ أَحَدَنَا يُصَلِّي فِي التَّوْبِ الْوَاحِدِ؟ قَالَ: أَوْلَكُمْ تَوْبَان؟ قَالَ أَبُو هُرَيْرَةَ لِذَي سَأَلَهُ: أَتَعْرِفُ أَبَا هُرَيْرَةَ، قَالَ: يُصَلِّي فِي تَوْبِ

[3161] Abū Mu‘āwiyah reported from Al-A‘mash from Abū Sufyān from Jābir and from Abū Sa‘īd al-Khudrī that the Prophet ﷺ prayed in a single garment wrapped around him.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي تَوْبِ وَاحِدٍ مُتَوَشِّحًا

[3162] Sharīk reported from Ḥusayn ibn ‘Abd Allāh from ‘Ikrimah from Ibn ‘Abbās that the Prophet ﷺ prayed in a single garment, protecting himself with its excess from the heat and cold of the ground.

حَدَّثَنَا شَرِيكُ، عَنْ حُسَيْنِ بْنِ عَبْدِ اللَّهِ، عَنْ عِكْرَمَةَ،
عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى
فِي تُوبَةٍ وَاحِدٍ، يَتَقَبَّلُهُ بِقُضْوِلِهِ حَرًّا الْأَرْضَ وَبَرْدَهَا

[3163] Abū Mu‘āwiya reported from ‘Āsim from Ibn Sīrīn from Abū Hurayrah who said: The Prophet ﷺ was asked about praying in a single garment. He said: “Does every one of you have two garments?”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ ابْنِ سِيرِينَ، عَنْ
أَبِي هُرَيْرَةَ، قَالَ: سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ
الصَّلَاةِ فِي التُّوبَةِ الْوَاحِدِ؟ فَقَالَ: أُولَئِكُمُ تُؤْبَانَ؟

[3164] ‘Abd as-Salām ibn Ḥarb reported from Ishāq ibn ‘Abd Allāh from Ibrāhīm ibn ‘Abd Allāh ibn Hunayn from Ibn ‘Abbās from ‘Alī ibn Abī Ṭālib that the Messenger of Allah ﷺ said: “If your Izār is wide, wrap yourself with it; and if it is narrow, tie it around your waist.”

حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ،
عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ
عَلَيِّ بْنِ أَبِي طَالِبٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ: إِذَا كَانَ إِزَارُكَ وَاسِعًا فَتَوَسَّحْ بِهِ، وَإِنْ كَانَ
ضَيِّقًا فَاتَّرْزُهُ

[3165] **Mulāzim ibn ‘Amr ibn ‘Abd Allāh ibn Badr** reported from Qays ibn Ṭalq ibn ‘Alī from his father who said: A man came and said: “O Prophet of Allah, what do you say about prayer in a single garment?”

The Prophet of Allah ﷺ undid his Izār, joined it with his Rida’, wrapped himself in both, then led us in prayer. When he finished the prayer, he said: “Does every one of you find two garments?”

حَدَّثَنَا مُلَازِمُ بْنُ عَمْرُو بْنُ عَبْدِ اللَّهِ بْنَ بَدْرٍ، عَنْ قَيْسِ بْنِ طَقْيَ بْنِ عَلَيٰ، عَنْ أَبِيهِ، قَالَ: جَاءَ رَجُلٌ فَقَالَ: يَا نَبِيَّ اللَّهِ، مَا تَرَى فِي الصَّلَاةِ فِي التَّوْبِ الْوَاحِدِ؟ قَالَ: فَاطْلُقْ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِزَارَهُ، فَطَارَفَ بِهِ رِذَاءَهُ، ثُمَّ اشْتَمَلَ بِهِمَا، ثُمَّ صَلَّى بِنَا، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: أَكُلُّكُمْ يَجِدُ تَوْبَيْنِ؟

[3166] **Ismā‘il ibn ‘Ayyāsh** reported from ‘Atā’ from Mu‘āwiyah ibn Abī Sufyān that the Prophet ﷺ prayed in a single garment.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَطَاءٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي تَوْبٍ وَاحِدٍ

[3167] **‘Abd Allāh ibn Aḥmad** reported from ‘Āsim from Anas who said: “The Messenger of Allah ﷺ prayed in a single garment, crossing its ends.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ، عَنْ عَاصِمٍ، عَنْ أَنَّسٍ، قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي تَوْبٍ وَاحِدٍ خَالَفَ بَيْنَ طَرَفَيْهِ

[3168] **Abū al-Āḥwaṣ** reported from Ṭāriq from Qays ibn Abī Ḥāzim who said: “Khālid ibn al-Walīd used to come out and lead the people in prayer in a single garment.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ طَارِقٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: كَانَ خَالِدُ بْنُ الْوَلِيدِ، يَخْرُجُ فَيُصَلِّي بِالنَّاسِ فِي تَوْبٍ وَاحِدٍ

[3169] Abū al-Aḥwāṣ reported from Abū Farwah from Abū ad-Duhā who said: Ibn ‘Abbās was asked about a man praying in a single garment. He said: “Yes, he crosses its ends.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي فَرْوَةَ، عَنْ أَبِي الصُّحَى،
قَالَ: سُئِلَ ابْنُ عَبَّاسٍ، عَنِ الرَّجُلِ يُصْلِي فِي التَّوْبَةِ
الْوَاحِدِ؟ فَقَالَ: نَعَمْ، يُخَالِفُ بَيْنَ طَرَفَيْهِ

[3170] Abū al-Aḥwāṣ reported from Simāk from ‘Ikrimah who said: A man came to ‘Ā’ishah and said: “Shall I pray in a single garment?” She said: “Yes, and cross its ends.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ عِكْرَمَةَ، قَالَ:
جَاءَ رَجُلٌ إِلَى عَائِشَةَ، فَقَالَ: أَصْلَى فِي تَوْبٍ وَاحِدٍ؟
قَالَتْ: نَعَمْ، وَخَالِفُ بَيْنَ طَرَفَيْهِ

[3171] Ghundar reported from Shu’bah from Al-Ḥakam from Qays ibn Abī Ḥāzim who said: “Khālid ibn al-Walīd led us in prayer in a single garment during the delegations, having crossed its ends, and behind him were the Companions of the Prophet ﷺ.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ قَيْسِ بْنِ أَبِي
حَازِمٍ، قَالَ: صَلَّى بِنًا خَالِدُ بْنُ الْوَلِيدِ، فِي تَوْبٍ وَاحِدٍ
فِي الْوُفُودِ، وَقَدْ خَالَفَ بَيْنَ طَرَفَيْهِ، وَخَالَفَ أَصْحَابَ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[3172] Ibnu Fuḍayl reported from ‘Āṣim who said: Anas was asked about praying in a garment. He said: “He wraps himself with it.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَاصِمٍ، قَالَ: سُئِلَ أَنَّسُ، عَنِ
الصَّلَاةِ فِي التَّوْبَةِ، فَقَالَ: يَتَوَشَّحُ بِهِ

[3173] Ḥafṣ reported from Ḥullām from Mas‘ūd ibn Ḥirāsh who said: “Umar led us in prayer in a single garment with nothing else on him.” He said: “And Mas‘ūd ibn Ḥirāsh led us in prayer in a naqb (garment).”

حَدَّثَنَا حَفْصٌ، عَنْ حُلَامٍ، عَنْ مَسْعُودٍ يَعْنِي ابْنَ حِرَاشٍ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَا عُمَرُ، فِي تَوْبَةِ لَيْسَ عَلَيْهِ غَيْرُهُ فَالْمُؤْمِنُ أَكْبَرُ مِنْ الظَّمِينِ فَأَنَّهُ مَنْ يَعْمَلُ بِمَا يَشَاءُ فَإِنَّمَا مَسْعُودٌ يَعْنِي ابْنَ حِرَاشٍ، فِي نَفْسِ

[3174] Yaḥyā ibn Sa‘īd al-Qatṭān reported from Mujālid from Ash-Sha‘bī that he prayed in a single garment crossing its ends.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانِ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي تَوْبَةِ وَاحِدٍ خَالِفَ بَيْنَ طَرَفَيْهِ

[3175] ‘Abbād ibn al-‘Awwām reported from ‘Awf from Al-Ḥasan who said: “There is no harm for a man to pray in one garment.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ، عَنْ عَوْفٍ، عَنِ الْحَسَنِ، قَالَ: لَا يَأْسَ أَنْ يُصَلِّي الرَّجُلُ فِي تَوْبَةِ

[3176] Yazīd ibn Hārūn reported from Muḥammad ibn ‘Amr from Ibrāhīm ibn ‘Abd Allāh ibn Ḥunayn from Abū Murrah, client of ‘Aqīl ibn Abī Ṭālib, from Umm Hāni’ bint Abī Ṭālib who said: “I came to the Messenger of Allah ﷺ, and water was placed for him. He bathed, then wrapped himself and crossed the ends over his shoulders, then prayed Duha, eight Rak‘ahs.”

Muḥammad said: “And I have seen Abū Murrah.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِي مُرَّةَ، مَوْلَى عَقِيلٍ بْنِ أَبِي طَالِبٍ، عَنْ أُمِّ هَانِيَ ابْنَةِ أَبِي طَالِبٍ قَالَتْ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوُضِعَ لَهُ مَاءٌ فَاغْتَسَلَ، ثُمَّ الْتَّحَفَ وَخَالَفَ بَيْنَ طَرَفَيْهِ عَلَى عَاتِقِهِ، ثُمَّ صَلَّى الصُّحَى تَمَانِي رَكَعَاتٍ قَالَ مُحَمَّدٌ: وَقَدْ رَأَيْتُ أَبَا مُرَّةَ

[3177] Ibn ‘Ulayyah reported from Al-Jurayrī from Abū Naḍrah who said: “Praying in a single garment is good; we did it with the Messenger of Allah ﷺ.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَصْرَةَ، قَالَ: أَنَّ الصَّلَاةَ فِي تَوْبٍ وَاحِدٍ حَسْنٌ، فَذَكَرَنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[3178] Abū Khālid al-Āḥmar reported from Dāwūd from Sa‘īd ibn al-Musayyib who said: I asked him about prayer in a garment—or he was asked—and he said: “He crosses its ends.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ دَاؤِدَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ فِي التَّوْبِ، أَوْ سُئِلَ فَقَالَ: يُخَالِفُ بَيْنَ طَرَفَيْهِ

[3179] Yazīd ibn Hārūn reported from Abū Mālik al-Ashjā‘ī who said: I asked Abū Salamah ibn ‘Abd ar-Rahmān about prayer in a single garment. He said: “I pray in a single garment while there are clothes beside me; if I wished to take from them, I would take.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَبِي مَالِكِ الْأَشْجَعِيِّ، قَالَ: سَأَلْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، عَنِ الصَّلَاةِ فِي التَّوْبِ الْوَاحِدِ؟ فَقَالَ: إِنِّي لِأَصْلَى فِي التَّوْبِ الْوَاحِدِ وَإِلَى جَنْبِي ثِيَابٌ، لَوْ أَشَاءَ أَنْ أَخْذَهَا لَأَخْذُهُ

[3180] Yaḥyā ibn Sa‘īd reported from Sufyān from ‘Uthmān ibn al-Mughīrah from Sālim ibn Abī al-Ja‘d from Ibn al-Hanafiyah that ‘Alī said: “There is no harm in praying in a single garment,” or “he prayed in a single garment.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفِينَيَّانَ، عَنْ عُثْمَانَ بْنِ الْمُغَيْرَةِ، عَنْ سَالِمَ بْنِ أَبِي الْجَعْدِ، عَنْ ابْنِ الْحَنَفَيَّةِ، أَنَّ عَلِيًّا، قَالَ: لَا بَأْسَ بِالصَّلَاةِ فِي تَوْبِ وَاحِدٍ أَوْ: صَلَّى فِي تَوْبِ وَاحِدٍ

[3181] Ya’lā ibn ‘Ubayd reported from ‘Abd al-Malik from ‘Aṭā regarding a man praying in a single garment. He said: “It is good if he crosses its ends.”

حَدَّثَنَا يَعْلَى بْنُ عَبْدِ الدُّمَيْدِ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءَ، فِي الرَّجُلِ يُصَلِّي فِي تَوْبِ وَاحِدٍ، قَالَ: حَسْنٌ إِذَا خَالَفَ بَيْنَ طَرَفَيْهِ

[3182] Waki‘ reported: Sufyān reported to us from Abū az-Zubayr from Jābir who said: “I saw the Prophet ﷺ praying in a single garment wrapped around him.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفِينَيَّانَ، عَنْ أَبِي الرُّبِّيرِ، عَنْ جَابِرٍ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي تَوْبِ وَاحِدٍ مُتَوَشِّحًا بِهِ

[3183] Waki‘ reported: Abān ibn Ṣam‘ah reported to us from ‘Ikrimah from Ibn ‘Abbās who said: “There is no harm in praying in a single garment.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا أَبْنُ أَبْنٍ بْنُ صَمْعَةَ، عَنْ عَكْرَمَةَ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: لَا بَأْسَ بِالصَّلَاةِ فِي التَّوْبِ الْوَاحِدِ

[3184] Ath-Thaqafī reported from Khālid from ‘Ikrimah that he used to say: “He prays in a single garment, using part of it as a waist wrapper and part of it as a cloak.”

حَدَّثَنَا التَّقْفِيُّ، عَنْ خَالِدٍ، عَنْ عَكْرَمَةَ، أَنَّهُ كَانَ يَقُولُ: يُصَلِّي فِي تَوْبٍ وَاحِدٍ، يَتَّزِرُ بِعَضِهِ وَيَرْتَدِي بِعَضِهِ

[3185] Ḥammād ibn Mas‘adah reported from Yazīd, the client of Salamah al-Akwa‘, who said: “Salamah used to pray in a garment.”

حَدَّثَنَا حَمَادُ بْنُ مَسْعَدَةَ، عَنْ يَزِيدَ، مَوْلَى سَلَمَةَ الْأَكْوَعِ
قَالَ: كَانَ سَلَمَةُ، يُصَلِّي فِي تَوْبٍ

[3186] Aḥmad ibn ‘Abd Allāh ibn Yūnus reported: Ya‘lā ibn al-Ḥārith al-Muḥāribī told us: I heard Ghaylān ibn Jāmi‘ saying: Iyās ibn Salamah told me from a son of ‘Ammār ibn Yāsir who said: My father told me: “The Messenger of Allah ﷺ led us in prayer in a single garment wrapped around him.”

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، قَالَ: ثَنَا يَعْلَمُ بْنُ الْحَارِثِ الْمُحَارِبِيُّ، قَالَ: سَمِعْتُ غَيْلَانَ بْنَ جَامِعَ، قَالَ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ، عَنْ أَبْنِ لَعْمَارٍ بْنِ يَاسِرٍ، قَالَ: قَالَ لِي أَيِّي: أَمَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي تَوْبٍ وَاحِدٍ مُتَوَشِّحًا بِهِ

[3187] Muḥammad ibn Bishr reported: ‘Amr ibn Kathīr reported to us: Ibn Kaysān told me from his father who said: “I saw the Prophet ﷺ pray Zuhr and ‘Asr in a single garment wrapped tightly (Mulabbiban) around him.”

حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِيرٍ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ كَثِيرٍ، قَالَ: حَدَّثَنِي أَبْنُ كَيْسَانَ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظُّهُرَ وَالعَصْرَ فِي تَوْبِ وَاحِدٍ مُلَبَّبًا بِهِ

[3188] Yazīd ibn Hārūn reported: Dāwūd ibn Abī Hind informed us from Abū Naḍrah from Abū Sa‘īd al-Khudrī who said: Ubayy ibn Ka'b and Ibn Mas'ūd differed regarding prayer in a single garment. Ubayy said: “One garment.” Ibn Mas'ūd said: “Two garments.” Umar came out to them and blamed them, saying: “It displeases me that two Companions of Muḥammad ﷺ differ on one thing. So from which of your fatwas did the people proceed? As for Ibn Mas'ūd, he did not fall short, but the saying is what Ubayy said.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: اخْتَلَفَ أَبِي بْنُ كَعْبٍ وَابْنُ مَسْعُودٍ فِي الصَّلَاةِ فِي التَّوْبَ الْوَاحِدِ؟ فَقَالَ أَبِي تَوْبٍ: تَوْبٌ، وَقَالَ ابْنُ مَسْعُودٍ: تَوْبَانٌ، فَخَرَجَ عَلَيْهِمَا عُمَرُ، فَلَامَهُمَا، وَقَالَ: إِنَّهُ لَيَسُوعُنِي أَنْ يَخْتَلِفَ اثْنَانٌ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الشَّيْءِ الْوَاحِدِ، فَعَنْ أَيِّ فُتُنْيَاكُمَا صَدَرَ النَّاسُ؟ أَمَّا ابْنُ مَسْعُودٍ فَأَنْ يَأْلُو، وَالْقُولُ مَا قَالَ أَبِي

[3189] ‘Alī ibn Mushir reported from Ash-Shaybānī from ‘Ikrimah from Ibn ‘Abbās who said: “He prays in a single garment wrapped around him.” Ibn ‘Umar said: “It does not harm him if he wraps himself until he takes one hand

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ عَمْرَةَ، عَنِ
ابْنِ عَبَّاسٍ، قَالَ: يُصَلِّي فِي الْتَّوْبِ الْوَاحِدِ مُتَوْشَحًا بِهِ
وَقَالَ ابْنُ عُمَرَ: لَا يَضُرُّهُ لَوْ أَتَحَفَ حَتَّى يُخْرِجَ إِحْدَى
يَدَيْهِ

[3190] Yaḥyā ibn Ishāq reported: Yaḥyā ibn Ayyūb informed us: Yaḥyā al-Umawī told us: I and ‘Urwah ibn Abī Qays entered upon ‘Abd Allāh ibn al-Ḥārith ibn Jaz’ az-Zubaydī— who was a Companion—and he performed ablution, then prayed in a single garment with its ends crossed.

حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ، قَالَ: أَخْبَرَنَا يَحْيَى بْنُ أَئْوَبَ،
قَالَ: حَدَّثَنَا يَحْيَى الْأَمْوَيُّ، قَالَ: دَخَلْتُ أَنَا وَعُرْوَةُ بْنُ
أَبِي قَبَسٍ عَلَى عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَزْءِ الزُّبَيْدِيِّ،
وَكَانَتْ لَهُ صُحْبَةٌ، فَتَوَضَّأَ، ثُمَّ صَلَّى فِي تَوْبِ وَاحِدٍ قَدْ
خَالَفَ بَيْنَ طَرَقَيْهِ

[3191] Wakī‘ reported from Hishām from his father from ‘Umar ibn Abī Salamah who said: “I saw the Prophet ﷺ praying in the house of Umm Salamah in a single garment, placing its ends over his shoulders.”

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي
سَلَمَةَ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي
فِي بَيْتِ أُمِّ سَلَمَةَ فِي تَوْبِ وَاضِعًا طَرَقَيْهِ عَلَى عَاتِقِهِ

[3192] Wakī‘ reported: Fuḍayl ibn Ghazwān reported to us from Abū Ḥāzim from Abū Hurayrah who said: “I saw seventy of the People of the Suffah, each in a single garment. Some reached their knees, and some were lower than that. When one bowed, he would hold it tight for fear that his private parts might be exposed.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: رَأَيْتُ سَبْعِينَ مِنْ أَهْلِ الصُّفَّةِ فِي تَوْبِ تَوْبٍ، فَمِنْهُمْ مَنْ يَبْلُغُ رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ هُوَ أَسْفَلُ مِنْ ذَلِكَ، فَإِذَا رَكَعَ قَبَضَ عَلَيْهِ مَخَافَةً أَنْ تُبُدِّلَ عَوْرَتَهُ

[3193] Sufyān reported from ‘Uthmān ibn al-Mughīrah ath-Thaqafī from Sālim ibn Abī al-Ja‘d from Muḥammad ibn al-Ḥanafiyah who said: ‘Alī said: “If a man prays in a single garment, let him wrap himself with it.”

حَدَّثَنَا سُفِيَّانُ، عَنْ عُثْمَانَ بْنِ الْمُعِيرَةِ التَّقْفِيِّ، عَنْ سَالِيمِ بْنِ أَبِي الْجَعْدِ، عَنْ مُحَمَّدِ بْنِ الْحَنْفَيَّةِ، قَالَ: قَالَ عَلِيُّ: إِذَا صَلَّى الرَّجُلُ فِي التَّوْبِ الْوَاحِدِ فَلْيَوْسُحْ بِهِ

[3194] Sharīk reported from Abū Ishaq from Abū Ja‘far who said: “Jābir ibn ‘Abd Allāh led us in prayer in a single garment wrapped around him.”

حَدَّثَنَا شَرِيكُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جَعْفَرٍ، قَالَ: أَمَّا جَابِرُ بْنُ عَبْدِ اللَّهِ، فِي تَوْبِ وَاحِدٍ مُّوْسَحًا بِهِ

[3195] Muḥammad ibn ‘Amr al-Aslāmī reported: Ad-Dahhāk ibn ‘Uthmān reported to us from Ḥabīb, client of ‘Urwah, who said: I heard Asmā’ bint Abī Bakr saying: I saw my father praying in a single garment while his other clothes were laid aside. He said: “O my daughter, the last prayer the Messenger of Allah ﷺ prayed behind me was in a single garment.”

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو الْأَسْلَمِيُّ، قَالَ: نَا الضَّحَّاكُ بْنُ عُثْمَانَ، عَنْ حَبِيبٍ، مَوْلَى عُرْوَةَ قَالَ: سَمِعْتُ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ، تَقُولُ: رَأَيْتُ أَبِي، يُصَلِّي فِي نُوبِ وَاحِدٍ وَثِيَابًا مَوْضُوعَةً، قَالَ: يَا بَنِيَّهُ، أَنَّ آخِرَ صَلَاةَ صَلَّاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلْفِي فِي نُوبِ وَاحِدٍ

[3196] Abū Bakr reported: ‘Abd al-‘A’lā reported from Ma’mar from Az-Zuhrī from Sālim from Ibn ‘Umar that ‘Umar ibn al-Khaṭṭāb saw a man praying wrapped in a garment. He said: “Do not imitate the Jews. Whoever among you finds only one garment, let him tie it around his waist.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، أَنَّ عُمَرَ بْنَ الْخَطَّابَ، رَأَى رَجُلًا يُصَلِّي مُلْتَحَفًا، قَالَ: لَا تَشَبَّهُوا بِالْيَهُودِ، مَنْ لَمْ يَجِدْ مِنْكُمْ إِلَّا نُوبًا وَاحِدًا فَلْيَتَرْبِرْ بِهِ

[3197] Sharīk reported from ‘Abd Allāh ibn Muḥammad ibn ‘Aqil from Jābir who said: “I saw him praying in a garment tied around his waist.”

حَدَّثَنَا شَرِيكُ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرٍ، قَالَ: رَأَيْتُهُ يُصَلِّي فِي نُوبِ مُؤْتَرِرًا بِهِ

[3198] Marwān ibn Mu‘awiyah reported from Ibrāhīm ibn Abī ‘Atā’ who said: I heard ‘Abd ar-Rahmān ibn Abī An‘um saying that Abū Sa‘īd was asked about praying in a single garment. He said: “He ties it around his waist as the door-flaps join.”

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي عَطَاءِ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنَ بْنَ أَبِي أَنْعَمٍ، يَقُولُ: أَنَّ أَبَا سَعِيدِ، سُلِّمَ عَنِ الصَّلَاةِ فِي التَّوْبِ الْوَاحِدِ، فَقَالَ: يَتَّزَرُ بِهِ كَمَا يَتَّزَرُ الْمِصْرَاعَ

[3199] Ghundar reported from Shu‘bah who said: I heard Hayyān al-Bāriqī saying: I heard Ibn ‘Umar saying: “If I found only one garment, I would prefer to tie it around my waist rather than wrap it like the Jews do.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، قَالَ: سَمِعْتُ حَيَّانَ الْبَارِقِيَّ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ: لَوْلَمْ أَجِدْ إِلَّا تُوبَّا وَاحِدًا كُنْتُ أَتَزَرُ بِهِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَوْسَّحَ بِهِ تَوْسُّحَ الْيَهُودِ

[3200] Azhar reported from Ibn ‘Awn from Muhammad who said: “If a man wants to pray and has only one garment, let him tie it around his waist.”

حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ، قَالَ: إِذَا أَرَادَ الرَّجُلُ أَنْ يُصَلِّي فَأَمْ يَكُنْ لَهُ إِلَّا تُوبَّ وَاحِدًا أَتَزَرَ بِهِ

[3201] Abū Usāmah told us, from Nāfi‘, from Ibn ‘Umar, who said: ‘Abd Allāh ibn Abī Mulaykah led us in prayer wearing a single garment which he had raised to his chest.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: صَلَّى بِنًا عَبْدُ اللَّهِ بْنُ أَبِي مَلِيكَةَ، فِي تُوبَّ وَاحِدٍ قَدْ رَفَعَهُ إِلَى صَدْرِهِ

[3202] Wakī‘ told us, saying: Nāfi‘ told us, from Ibn ‘Umar, from Abū Mulaykah, that the Prophet ﷺ prayed at Al-‘Arj in a single garment which he had raised to his chest.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا نَافِعٌ، عَنْ ابْنِ عُمَرَ، عَنْ أَبِي مُلِيكَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِالْعَرْجِ فِي نُوبٍ وَاحِدٍ رَفِعَهُ إِلَى صَدْرِهِ

[3203] Wakī‘ told us, from Fuḍayl ibn Ghazwān, from ‘Abd Allāh ibn Wāqid, who said: I prayed next to ‘Abd Allāh ibn ‘Umar while wearing a wrap over my shoulder, and he ordered me to wear an Izār (lower garment).

حَدَّثَنَا وَكِيعٌ، عَنْ فُضَيْلِ بْنِ عَزْرُوَانَ، عَنْ عَبْدِ اللَّهِ بْنِ وَاقِدٍ، قَالَ: صَلَّيْتُ إِلَى جَنْبِ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَأَنَا مُتَوَشِّحٌ، فَأَمَرَنِي بِالْأَزْرَةِ

[3204] Abū Bakr told us, saying: Abū Bakr ibn ‘Ayyāsh told us, from ‘Abd al-‘Azīz ibn Rufay‘, from Mujāhid, who said: Do not pray in a single garment unless you cannot find anything else.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ مُجَاهِدٍ، قَالَ: لَا تُصَلِّ فِي نُوبٍ وَاحِدٍ، إِلَّا أَنْ لَا تَجِدَ غَيْرَهُ

[3205] Mu‘āwiyah ibn Hishām told us, saying: Sulaymān ibn Qarm told us, from Abū Fazārah, from Abū Zayd, from Ibn Mas‘ūd, who said: Let no one pray in a single garment, even if it is wider than what is between the heavens and the earth; he prays while wrapping it under his right armpit (*Iḍṭibā’*).

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ قَرْمَ،
عَنْ أَبِي فَزَارَةَ، عَنْ أَبِي زَيْدٍ، عَنْ ابْنِ مَسْعُودٍ، قَالَ: لَا
يُصَلِّي فِي تَوْبِ وَاحِدٍ وَإِنْ كَانَ أُوسعَ مِمَّا بَيْنَ السَّمَاءِ
وَالْأَرْضِ، يُصَلِّي وَهُوَ مُضْطَبِعٌ

[3206] Abū Bakr told us, saying: Ibn ‘Ulayyah told us, from Khālid, who said: I saw Abū Qilābah wearing a Jubbah and a washed wrap, praying in the state of *Iḍṭibā’* with his hand out.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُلَيْهِ، عَنْ خَالِدٍ، قَالَ: رَأَيْتُ
أَبَا قِلَابَةَ، وَعَلَيْهِ جُبَّةٌ وَمَلْحَفَةٌ غَسِيلَةٌ، وَهُوَ يُصَلِّي
مُضْطَبِعًا قَدْ أَخْرَجَ يَدَهُ

[3207] Ibn ‘Ulayyah told us, from Ibn ‘Awn, who said: It was said to Al-Hasan: They say it is disliked for a man to pray with his hand out from under his garment at his throat. Al-Hasan said: If Allah entrusted His religion to these people, they would make things difficult for His servants.

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنِ ابْنِ عَوْنَى، قَالَ: قِيلَ لِلْخَسَنِ: إِنَّهُمْ
يَقُولُونَ يُكْرَهُ أَنْ يُصَلِّي الرَّجُلُ وَقَدْ أَخْرَجَ يَدَهُ مِنْ تَحْتِ
نَحْرِهِ، فَقَالَ الْخَسَنُ: لَوْ وَكَلَ اللَّهُ دِينَهُ إِلَى هُؤُلَاءِ
يُضَيِّقُوا عَلَى عِبَادِهِ

[3208] Ibn ‘Ulayyah told us, from Al-Jurayrī, from Hayyān ibn ‘Umayr, who said: I was with Qays ibn ‘Abbād, and he saw a man praying with his hand out from his garment at his throat. He said: Go to your companion and tell him to place his hand where a bound person's hand would be. So I went to him and told him: Qays says, put your hand where a bound person's hand would be. He said: So he placed it.

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ حَيَّانَ بْنِ عُمَيْرٍ، قَالَ: كُنْتُ مَعَ قَيْسِ بْنِ عَبَادٍ، فَرَأَى رَجُلًا يُصَلِّي فَذَأْخَرَ حَيَّدَهُ مِنْ عِنْدِ نَحْرِهِ، فَقَالَ: "اذْهَبْ إِلَى صَاحِبِكَ فَقُلْ لَهُ: فَلَيَضْعُ يَدَهُ مِنْ مَكَانٍ يَدِ الْمَغْلُولِ"، فَأَتَيْتُهُ فَقُلْتُ لَهُ: أَنَّ قَيْسًا يَقُولُ: ضَعْ يَدَكَ مِنْ مَكَانٍ يَدِ الْمَغْلُولِ قَالَ: فَوَضَعَهَا

[3209] Al-Faḍl ibn Dukayn told us, saying: Muḥammad ibn Muslim told us, from Ibrāhīm ibn Maysarah, from Tāwūs, who said: I saw him praying wrapped in his cloak from under his upper arm.

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ طَلَوْسٍ، قَالَ: لَقَدْ رَأَيْتُهُ يُصَلِّي ضَابِعًا بِرِدَائِهِ مِنْ تَحْتِ عَضْدِهِ

[3210] Abū Bakr told us, saying: ‘Alī ibn Mushir told us, from Ash-Shaybānī, from Al-Walīd ibn al-‘Ayzār, from Abū ‘Amr ash-Shaybānī, from ‘Abd Allāh ibn Mas‘ūd, who said: I asked the Messenger of Allah ﷺ: Which deed is best? He said: Prayer at its time.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَلَيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ، عَنْ أَبِي عَمْرُو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْعَمَلِ أَفْضَلٌ؟ قَالَ: الصَّلَاةُ لِوْقَتِهَا

[3211] Abū Khālid told us, from Ḥajjāj, from Al-Ḥasan ibn Sa‘d, from ‘Abd ar-Rahmān ibn ‘Abd Allāh, from Ibn Mas‘ūd, regarding the verse: {Those who are constant in their prayer} [Al-Ma‘ārij: 23]. He said: At its fixed times.

حَدَّثَنَا أَبُو حَالِدٍ، عَنْ حَاجَاجٍ، عَنْ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ مَسْعُودٍ، {الَّذِينَ هُمْ قَالَ عَلَى [23]: عَلَى صَلَاتِهِمْ دَائِمُونَ} [المعارج
مَوَاقِيْتِهَا

[3212] Ibn ‘Ulayyah told us, from Ayyūb, from Muḥammad, who said: I was informed that Abū Bakr and ‘Umar used to teach the people: Worship Allah and associate nothing with Him, and establish the prayer which Allah has made obligatory at its appointed times, for in neglecting it lies destruction.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، قَالَ: تُبَيَّثُ أَنَّ أَبَا بَكْرٍ، وَعُمَرَ، كَانَا يُعَلِّمَانِ النَّاسَ: تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُثْقِيْمُ الصَّلَاةَ الَّتِي افْتَرَضَ اللَّهُ لِمَوَاقِيْتِهَا، فَإِنَّ فِي تَفْرِيْطِهَا الْهَلْكَةَ

[3213] Ibn Numayr told us, from Al-A‘mash, from Abū ad-Duhā, from Masrūq, who said: The guardian of the prayer is [praying] the prayer at its time.

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الصُّحَى، عَنْ مَسْرُوقٍ، قَالَ: الْحَافِظُ عَلَى الصَّلَاةِ الصَّلَاةُ لِوَقْتِهَا

[3214] Abū Khālid al-Āḥmar told us, from Al-A'mash, from 'Umārah, who said: Al-Aswad was nothing but a devoted worshipper who stayed behind, seen praying. When the time for prayer came, he would make his camel kneel, even if it was on stones.

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، قَالَ: مَا كَانَ الْأَسْوَدُ، إِلَّا رَاهِبًا يَتَخَافُّ يَرَى أَنَّهُ يُصَلِّي، فَإِذَا جَاءَ وَقْتُ الصَّلَاةِ أَنَاخَ وَلَوْ عَلَى الْحِجَارَةِ

[3215] Kathīr ibn Hishām told us, from Ja'far ibn Burqān, who said: 'Umar ibn 'Abd al-'Azīz wrote to us: As for what follows, the strength of religion and the pillar of Islam is faith in Allah, establishing prayer, and giving Zakāt. So pray the prayer at its time and guard it.

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ: كَتَبَ إِلَيْنَا عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: أَمَّا بَعْدُ، فَإِنَّ عِزَّ الدِّينِ وَقَوْمَانِ الْإِسْلَامِ الْإِيمَانُ بِاللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، فَصَلِّ الصَّلَاةَ لِوَقْتِهَا وَحَافِظْ عَلَيْهَا

[3216] 'Abdah told us, from Sa'id, from Qatādah, from Al-Ḥasan, that he liked to pray the prayer at its time when he was on a journey.

حَدَّثَنَا عَبْدَهُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يُعِجبُهُ إِذَا كَانَ فِي سَفَرٍ أَنْ يُصَلِّي الصَّلَاةَ لِوَقْتِهَا

[3217] Wakī' told us, from 'Umar ibn Mūsā, from Abū Ja'far, who said: I asked him: Which prayer is best? He said: At the beginning of the time.

حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ مُوسَى، عَنْ أَبِي جَعْفَرٍ، قَالَ: فُلِّثْ لَهُ: أَيُّ الصَّلَاةِ أَفْضَلُ؟ قَالَ: فِي أَوَّلِ الْوَقْتِ

[3218] Wakī‘ told us, from Sufyān, from ‘Āṣim ibn Abī an-Najūd, from Muṣ‘ab ibn Sa‘d, from Sa‘d, who said: Sahw (forgetfulness) is leaving it from its time.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجْوَدِ،
عَنْ مُصْنَعِ بْنِ سَعْدٍ، عَنْ سَعْدٍ، قَالَ: "السَّهُوُ: التَّرْكُ
عَنِ الْوَقْتِ"

[3219] Wakī‘ told us, saying: Al-‘Umarī told us, from Qāsim ibn Ghannām, from some of his mothers, from Umm Farwah, that she asked the Prophet ﷺ: Which deed, or which prayer, is best? He said: Prayer at the beginning of its time.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْعُمَرِيُّ، عَنْ فَالِسِيمِ بْنِ غَنَّامٍ،
عَنْ بَعْضِ أَمَهَاتِهِ، عَنْ أُمٍّ فَرْوَةَ، أَنَّهَا سَأَلَتِ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْعَمَلٍ، أَوْ أَيُّ الصَّلَاةِ
أَفْضَلُ؟ فَقَالَ: الصَّلَاةُ فِي أَوَّلِ وَقْتِهَا

[3220] Abū Bakr told us, saying: Waki‘ told us, saying: Sufyān told us, from ‘Abd ar-Rahmān ibn al-Ḥārith ibn ‘Ayyāsh ibn Abī Rabī‘ah, from Ḥakīm ibn Ḥakīm ibn ‘Abbād ibn Ḥunayf, from Nāfi‘ ibn Jubayr ibn Muṭ‘im, from Ibn ‘Abbās, who said: The Messenger of Allah ﷺ said: Gabriel led me in prayer at the House twice. He prayed Zuhr with me when the sun passed the zenith and the shadow was the length of a thong. He prayed ‘Aṣr with me when the shadow of everything was equal to it. He prayed Maghrib with me when the fasting person breaks his fast. He prayed ‘Ishā’ with me when the twilight disappeared. And he prayed Fajr with me when food and drink become forbidden for the fasting person. Then he prayed Zuhr with me the next day when the shadow of everything was equal to it. He prayed ‘Aṣr with me when the shadow of everything was twice its length. He prayed Maghrib with me when the fasting person breaks his fast. He prayed ‘Ishā’ with me when a third of the night had passed. And he prayed Fajr with me when it was

حَدَّنَا أَبُو بَكْرٍ قَالَ: نَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ عَيَّاشَ بْنِ أَبِي رَبِيعَةَ، عَنْ حَكِيمِ بْنِ حَكِيمٍ بْنِ عَبَادِ بْنِ حُنَيْفٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ بْنِ مُطْعِمٍ، عَنْ أَبْنِ عَبَاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَمَّنِي جِبْرِيلٌ عِنْدَ الْبَيْتِ مَرَّتَيْنَ، فَصَلَّى بِي الظُّهُرَ حِينَ زَالَتِ الشَّمْسُ، وَكَانَتْ بِقَدْرِ الشَّرَابِ، وَصَلَّى بِي الْعَصْرَ حِينَ كَانَ ظُلُّ كُلِّ شَيْءٍ مِثْلُهُ، وَصَلَّى بِي الْمَغْرِبَ حِينَ أَفْطَرَ الصَّائِمُ، وَصَلَّى بِي الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، وَصَلَّى بِي الْفَجْرَ حِينَ حَرَمَ الطَّعَامُ وَالشَّرَابُ عَلَى الصَّائِمِ، وَصَلَّى بِي الْغَدَرِ الظُّهُرَ حِينَ كَانَ ظُلُّ كُلِّ شَيْءٍ مِثْلُهُ، صَلَّى بِي الْعَصْرَ حِينَ كَانَ ظُلُّ كُلِّ شَيْءٍ مِثْلُهُ، وَصَلَّى بِي الْمَغْرِبَ - - حِينَ أَفْطَرَ الصَّائِمُ، وَصَلَّى بِي الْعِشَاءَ ثُلُثَ اللَّيْلِ، وَصَلَّى بِي الْفَجْرَ فَأَسْفَرَ، ثُمَّ الْفَتَّ إِلَيَّ قَالَ: يَا مُحَمَّدُ هَذَا الْوَقْتُ وَقْتُ النَّبِيِّنَ قَبْلَكَ، الْوَقْتُ مَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ

[3221] Waki‘ told us, from Badr ibn ‘Uthmān, from Abū Bakr ibn Abī Mūsā, who heard it from his father, that a questioner came to the Prophet ﷺ and asked him about the times of prayer. He did not reply to him at all. He said: Then he ordered Bilāl, who called the Iqamah when dawn broke, and he prayed. Then he ordered him, and he called the Iqamah for prayer—and someone would say the sun has passed the zenith or it hasn't, but he knew better than them. Then he ordered him, and he called the Iqamah for ‘Aṣr while the sun was high. Then he ordered him, and he called the Iqamah for Maghrib when the sun set. Then he ordered him, and he called the Iqamah for ‘Ishā’ when the twilight disappeared. He said: Then he prayed Fajr the next day—and someone would say the sun has risen or it hasn't, but he knew better than them. And he prayed Zuhra close to the time of ‘Aṣr yesterday. And he prayed ‘Aṣr—and someone would say the sun has turned red. And he prayed Maghrib before the twilight disappeared.

حَدَّثَنَا وَكِيعٌ، عَنْ بَدْرِ بْنِ عُثْمَانَ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى، سَمِعَهُ عَنْ أَبِيهِ، أَنَّ سَائِلًا أتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ عَنْ مَوَاقِعِ الصَّلَاةِ، فَلَمْ يَرُدْ عَلَيْهِ شَيْئًا، قَالَ: ثُمَّ أَمْرَ بِلَالًا، فَأَقَامَ حِينَ انشَقَ الْفَجْرُ فَصَلَّى، ثُمَّ أَمْرَهُ فَأَقَامَ الصَّلَاةَ، وَالْقَائِلُ يَقُولُ: قَدْ زَالَتِ الشَّمْسُ، أَوْ لَمْ تَزَلْ، وَهُوَ كَانَ أَعْلَمُ مَنْهُمْ، ثُمَّ أَمْرَهُ فَأَقَامَ الْعَصْرَ وَالشَّمْسُ مُرْتَفَعَةٌ، وَأَمْرَهُ فَأَقَامَ الْمَغْرِبَ حِينَ وَقَعَتِ الشَّمْسُ، ثُمَّ أَمْرَهُ فَأَقَامَ الْعِشَاءَ عِنْدَ سُقُوطِ الشَّمْسِ، قَالَ: ثُمَّ صَلَّى الْفَجْرَ مِنَ الْغَدِ، وَالْقَائِلُ يَقُولُ: قَدْ طَاعَتِ الشَّمْسُ، أَوْ لَمْ تَطْلُعْ، وَهُوَ كَانَ أَعْلَمُ مَنْهُمْ، وَصَلَّى الظَّهَرَ قَرِيبًا مِنْ وَقْتِ الْعَصْرِ بِالْأَمْسِ، وَصَلَّى الْعَصْرَ، وَالْقَائِلُ يَقُولُ: قَدْ احْمَرَتِ الشَّمْسُ، وَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيَّبَ الشَّفَقُ، وَصَلَّى الْعِشَاءَ ثُلَّ اللَّيْلِ الْأَوَّلِ، ثُمَّ قَالَ: أَيْنَ السَّائِلُ عَنِ الْوَقْتِ؟ مَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ الْوَقْتُ

[3222] Ibn Fuḍayl told us, from Al-A‘mash, from Abū Ṣalih, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: Indeed, prayer has a beginning and an end. The beginning of the time for Zuhra is when the sun passes the zenith, and its end is when the time for ‘Aṣr enters. The beginning of the time for ‘Aṣr is when the time for ‘Aṣr enters, and its end is when the sun turns yellow. The beginning of the time for Maghrib is when the sun sets, and its end is when the horizon disappears. The beginning of the time for the last ‘Ishā’ is when the horizon disappears, and its end is when half the night passes. The beginning of the time for Fajr is when dawn breaks, and its end is when the sun rises.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ لِلصَّلَاةِ أَوَّلًا وَآخِرًا، وَإِنَّ أَوَّلَ وَقْتِ الظَّهْرِ حِينَ تَرْوِلُ الشَّمْسُ، وَإِنَّ آخِرَ وَقْتِهَا حِينَ يَدْخُلُ وَقْتُ الْعَصْرِ، وَإِنَّ أَوَّلَ وَقْتِ الْعَصْرِ حِينَ يَدْخُلُ وَقْتُ الْعَصْرِ، وَإِنَّ آخِرَ وَقْتِهَا حِينَ تَصْفُرُ الشَّمْسُ، وَإِنَّ أَوَّلَ وَقْتِ الْمَغْرِبِ حِينَ تَغْرُبُ الشَّمْسُ، وَإِنَّ آخِرَ وَقْتِهَا حِينَ يَغِيبُ الْأَفْقُ، وَإِنَّ أَوَّلَ وَقْتِ الْعِشَاءِ الْآخِرَةِ حِينَ يَغِيبُ الْأَفْقُ، وَإِنَّ آخِرَ وَقْتِهَا حِينَ يَنْتَصِفُ اللَّيْلُ، وَإِنَّ أَوَّلَ وَقْتِ الْفَجْرِ حِينَ يَطْلُعُ الْفَجْرُ، وَإِنَّ آخِرَ وَقْتِهَا حِينَ تَطْلُعُ الشَّمْسُ

[3223] Ibn ‘Ulayyah told us, from ‘Awf, from Abū al-Minhāl, from Abū Burdah, who said: The Messenger of Allah ﷺ used to pray Al-Hajīr, which you call the first prayer, when the sun declined. And he would pray ‘Aṣr, then one of us would return to his dwelling in the farthest part of Medina while the sun was still bright. He said: I forgot what he said about Maghrib. He said: And he used to like to delay ‘Ishā’, which you call Al-‘Atamah. And he would finish the morning prayer when a man could recognize his companion, and he would recite between sixty to a hundred verses.

حَدَّثَنَا أَبْنُ عُلَيَّهِ، عَنْ عَوْفٍ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بُرْدَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْمَهِيرَ الَّتِي تَدْعُونَهَا الْأُولَى حِينَ تَدْخُلُ الشَّمْسَ، وَيُصَلِّي الْعَصْرَ، ثُمَّ يَرْجِعُ أَحَدُنَا إِلَى رَحْلِهِ فِي أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةً، قَالَ: وَتَسَبَّبَتْ مَا قَالَ فِي الْمَغْرِبِ، قَالَ: وَكَانَ يَسْتَحِبُّ أَنْ يُؤَخِّرَ مِنَ الْعِشَاءِ الَّتِي تَدْعُونَهَا الْعَنْتَمَةَ، وَكَانَ يَنْقُلُ مِنْ صَلَاتِ الْغَدَاءِ حِينَ يَعْرِفُ الرَّجُلُ جَلِيسَهُ، وَكَانَ يَقْرَأُ بِالسَّتِينَ إِلَى الْمِائَةِ

[3224] Abū Bakr told us, saying: Ghundar told us, from Shu'bah, from Sa'd ibn Ibrāhīm, from Muḥammad ibn 'Amr ibn al-Ḥusayn, from Jābir ibn 'Abd Allāh, who said: The Messenger of Allah ﷺ used to pray Zuhr at midday heat, 'Aṣr when the sun was pure white, Maghrib when the sun set, and 'Ishā' sometimes he would delay it and sometimes hasten it; if he saw they had gathered, he would hasten, and if he saw they were slow, he would delay. And Subh (Fajr), he said: They used to, and the Prophet ﷺ used to pray it in the

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ سَعْدِ
بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَمْرُو بْنِ الْحُسَيْنِ، عَنْ
جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يُصَلِّي الظُّهُرَ بِالْمَهَاجِرَةِ، وَالْعَصْرَ وَالشَّمْسَ نَقِيَّةَ،
وَالْمَغْرِبَ إِذَا وَجَبَتْ، وَالْعِشَاءَ أَخِيَّاً يُؤْخَرُهَا وَأَخِيَّاً
يُعَجَّلُ، إِذَا رَأَهُمْ قَدِ اجْتَمَعُوا عَجَّلَ، وَإِذَا رَأَهُمْ قَدْ
أَبْطَلُوا أَخَرَ، وَالصُّبْحَ قَالَ: كَانُوا وَكَانَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يُصَلِّيَهَا بِغَاسِقٍ

[3225] Abū Khālid told us, from Humayd, from Anas, that the Prophet ﷺ was asked about the Fajr prayer. So he ordered Bilāl, and he called the Adhan when dawn broke. Then the next day when it became light. Then he said: Where is the questioner? What is between these two is the time.

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، أَنَّ النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ صَلَاةِ الْفَجْرِ، فَأَمَرَ بِلَا لَا، فَأَذَنَ
جِينَ طَلَعَ الْفَجْرُ، ثُمَّ مِنَ الْغَدِ حِينَ أَسْفَرَ، ثُمَّ قَالَ: أَيْنَ
السَّائِلُ؟ مَا بَيْنَ هَذَيْنِ وَقْتَ

[3226] Zayd ibn al-Hubāb told us, saying: Khārijah ibn ‘Abd Allāh ibn Sulaymān ibn Zayd ibn Thābit told me, saying: Husayn ibn Bashīr ibn Sulaymān told me, from his father, who said: I and Muḥammad ibn ‘Alī –or a man from the family of ‘Alī– entered upon Jābir ibn ‘Abd Allāh. We said to him: Tell us how the prayer was with the Messenger of Allah ﷺ? He said: The Messenger of Allah ﷺ prayed Zuhr when the shadow was like a thong. Then he prayed ‘Aṣr with us when the shadow was like it and like a thong. Then he prayed Maghrib with us when the sun set. Then he prayed ‘Ishā’ with us when the twilight disappeared. Then he prayed Fajr with us when dawn broke. Then the next day he prayed Zuhr with us when the shadow of everything was equal to it. Then he prayed ‘Aṣr with us when the shadow of everything was twice its length, the time it takes a rider to travel to Dhul-Hulayfah at a trot. Then he prayed Maghrib with us when the sun set. Then he prayed ‘Ishā’ with us when a third of the night had gone. Then

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، قَالَ: حَدَّثَنِي حَارِجَةُ بْنُ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ بْنِ زَيْدِ بْنِ ثَابِتٍ، قَالَ: حَدَّثَنِي حُسَيْنُ بْنُ بَشِيرٍ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، قَالَ: دَخَلْتُ أَنَا وَمُحَمَّدٌ بْنُ عَلَيِّ، أَوْ رَجُلٌ مِنْ آلِ عَلَيِّ عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ، فَقُلْنَا لَهُ: حَدَّثَنَا كَيْفَ كَانَتِ الصَّلَاةُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ - - قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظَّهَرَ حِينَ كَانَ الظَّلُّ مِثْلُ الشَّرَاقِ، ثُمَّ صَلَّى بِنَا الْعَصْرَ حِينَ كَانَ الظَّلُّ مِثْلُ الظَّهَرِ حِينَ طَلَعَ الْفَجْرُ، ثُمَّ صَلَّى بِنَا مِنَ الْغَدِيرِ الْعَصْرَ حِينَ كَانَ طَلُّ كُلِّ شَيْءٍ مِثْلِهِ، ثُمَّ صَلَّى بِنَا الرَّاكِبِ إِلَى ذِي الْخُلَيْفَةِ الْعَنْقَ، ثُمَّ صَلَّى بِنَا الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ، ثُمَّ صَلَّى بِنَا الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ صَلَّى بِنَا الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ، ثُمَّ صَلَّى بِنَا مِنَ الْغَدِيرِ الْعَصْرَ حِينَ كَانَ طَلُّ كُلِّ شَيْءٍ مِثْلِهِ قَدْرَ مَا يَسِيرُ ثُلُثُ الْلَّيْلِ، ثُمَّ صَلَّى بِنَا الْفَجْرَ قَاسِفَرَ فَقُلْنَا لَهُ: كَيْفَ نُصَلِّي مَعَ الْحَاجَاجِ وَهُوَ يُؤْخَرُ؟ فَقَالَ: مَا صَلَّى لِلْوَقْتِ فَصَلَّوْا مَعَهُ، فَإِذَا أَخَرَ فَصَلَّوْهَا لِوَقْتِهَا، وَاجْعَلُوهَا مَعَهُ نَافِلَةً، وَحَدِيثِي هَذَا عِنْدَكُمْ أَمَانَةً، فَإِذَا مِنْ ثُلُثِ الْلَّيْلِ اسْتَطَاعَ الْحَاجَاجُ أَنْ يَنْتَشِنِي فَأَنْتَشِنِي

[3227] Ibn ‘Uyaynah told us, from Az-Zuhri, from ‘Urwah, who said: Bashir ibn Abi Mas‘ud informed me, from his father, that the Messenger of Allah ﷺ said: Gabriel descended and led me in prayer until he counted five prayers.

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ قَالَ:
أَخْبَرَنِي بَشِيرٌ بْنُ أَبِي مَسْعُودٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: نَزَّلَ جِبْرِيلُ فَأَمَّنِي حَتَّى عَدَ
خَمْسَ صَلَوَاتٍ

[3228] Ghundar told us, from Shu‘bah, from Qatādah, who said: I heard Abū Ayyūb narrating from ‘Abd Allāh ibn ‘Amr, who said: The time for Zuhra is as long as the time for ‘Aṣr has not arrived. The time for ‘Aṣr is as long as the sun has not turned yellow. The time for Maghrib is as long as the twilight has not disappeared. The time for ‘Ishā’ is until midnight. And the time for Ṣubḥ is as long as the sun has not risen.

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ قَاتَدَةَ، قَالَ: سَمِعْتُ أَبَا
أَيُوبَ، يُحَدِّثُ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: وَقَتُ
الظُّهُرِ مَا لَمْ يَحْضُرْ وَقْتُ الْعَصْرِ، وَوَقْتُ الْعَصْرِ مَا لَمْ
تَصْفَرَ الشَّمْسُ، وَوَقْتُ الْمَغْرِبِ مَا لَمْ يَسْقُطْ نُورُ
الشَّفَقِ، وَوَقْتُ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ، وَوَقْتُ الصُّبْحِ
مَا لَمْ تَطْلُعِ الشَّمْسُ

[3229] Yaḥyā ibn Bukayr told us, saying: Shu‘bah told us, from Qatādah, from Abū Ayyūb, from ‘Abd Allāh ibn ‘Amr, who said: He did not raise it (attribute it to the Prophet) twice, then he raised it and said: The Messenger of Allah ﷺ said... then he mentioned similar to the Hadith of Ghundar.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَنَادَةَ،
عَنْ أَبِي أَيْوَبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: لَمْ يَرْفَعْهُ
مَرَّتَيْنِ ثُمَّ رَفَعَهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، ثُمَّ ذَكَرَ مِثْلَ حَدِيثِ غُنْدَارٍ

[3230] Wakī‘ told us, from Sufyān, from Al-Mughīrah ibn an-Nu‘mān, from ‘Alī ibn ‘Amr, who said: The letter of ‘Umar came to us: Pray Fajr when the stars are intertwined and bright. Pray Zuhr when the sun passes the zenith. Pray ‘Aṣr when the sun is pure white. Pray Maghrib when the sun sets. And he gave concession regarding ‘Ishā’.

حَدَّثَنَا وَكِيعٌ، عَنْ سُقِيَانَ، عَنْ الْمُغَيْرَةَ بْنِ النُّعْمَانَ، عَنْ
عَلَيِّ بْنِ عَمْرِو، قَالَ: أَتَانَا كِتَابٌ عُمَرَ: أَنْ صَلُّوا الْفَجْرَ
وَالنُّجُومُ مُشْتَكَةٌ نَّيَّرَةً، وَصَلُّوا الظُّهُرَ إِذَا زَالَتِ
الشَّمْسُ عَنْ بَطْنِ السَّمَاءِ، وَصَلُّوا الْعَصْرَ وَالشَّمْسُ
بَيْضَاءٌ نَّيَّرَةً، وَصَلُّوا الْمَغْرِبَ حِينَ شَغْرُ الشَّمْسِ،
وَرَخَّصَ فِي الْعِشَاءِ

[3231] Wakī‘ told us, from Sufyān, from Ḥabīb ibn Abī Thābit, from Nāfi‘ ibn Jubayr, who said: ‘Umar wrote to Abū Mūsā: Pray Zuhr when the sun passes the zenith. Pray ‘Aṣr when the sun is bright white. Pray Maghrib when the night mixes. Pray ‘Ishā’ at whatever time of the night you wish. And pray Fajr when the light appears.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ نَافِعِ بْنِ حُبَيْرٍ، قَالَ: كَتَبَ عُمَرُ، إِلَى أَبِي مُوسَى: أَنْ صَلَّى الظُّهُرَ إِذَا رَأَتِ الشَّمْسُ، وَصَلَّى الْعَصْرَ وَالشَّمْسُ بَيْضَاءً حَيَّةً، وَصَلَّى الْمَغْرِبَ إِذَا اخْتَطَ اللَّيْلَ، وَصَلَّى الْعِشَاءَ أَيَّ اللَّيْلِ شِئْتَ، وَصَلَّى الْفَجْرَ إِذَا نَوَرَ النُّورُ

[3232] Wakī‘ told us, from Sufyān, from ‘Abd Allāh ibn Muḥammad ibn ‘Aqīl, from Jābir, who said: Zuhr is as its name suggests. ‘Aṣr when the sun is bright white. Maghrib is as its name suggests. We used to pray Maghrib with the Messenger of Allah ﷺ, then go to our homes about a mile away and we could see where the arrows landed. He used to hasten ‘Ishā’ and delay it. And Fajr is as its name suggests, and he used to pray it in the darkness.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ جَابِرٍ، قَالَ: الظُّهُرُ كَاسْمِهَا، وَالْعَصْرُ وَالشَّمْسُ بَيْضَاءُ حَيَّةٌ، وَالْمَغْرِبُ كَاسْمِهَا، كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَغْرِبَ، ثُمَّ نَأْتِي مَنَازِلَنَا عَلَى قَدْرِ مِيلٍ فَنَرَى مَوَاقِعَ النَّبَلِ، وَكَانَ يُعَجِّلُ بِالْعِشَاءِ وَيُؤَخِّرُ، وَالْفَجْرُ كَاسْمِهَا، وَكَانَ يُعَلِّسُ بِهَا

[3233] Abū Bakr told us, saying: Sufyān ibn ‘Uyaynah told us, from ‘Urwah, from ‘Āishah, who said: The believing women used to pray the morning prayer with the Messenger of Allah ﷺ, then return to their families and no one would recognize them.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: كُنَّ نِسَاءُ الْمُؤْمِنَاتِ يُصَلِّينَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الصُّبْحِ، ثُمَّ يَرْجِعْنَ إِلَى أَهْلِهِنَّ فَلَا يَعْرُفُهُنَّ أَحَدٌ

[3234] Ibn Idrīs told us, from Muḥammad ibn ‘Amr, from Az-Zuhri, from ‘Urwah, from ‘Āishah, who said: The Messenger of Allah ﷺ used to pray Fajr, then the believing women would leave wrapped in their sheets, unrecognizable due to the darkness.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي الْفَجْرَ، ثُمَّ يَخْرُجُ نِسَاءُ الْمُؤْمِنَاتِ مُتَلَّفَّعَاتٍ فِي مُرْوُطِهِنَّ، مَا يُعْرَفُ مِنَ الْغَلَسِ

[3235] Ibn Idrīs told us, from Hishām, from Ibn Sirīn, who said: Al-Muhājir informed me, saying: I read the letter of ‘Umar to Abū Mūsā containing the prayer times. When he reached Fajr—or he said the morning prayer—he said: Establish it in darkness or twilight, and prolong the recitation.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ قَالَ: أَخْبَرَنِي الْمُهَاجِرُ، قَالَ: قَرَأْتُ كِتَابَ عُمَرَ، إِلَى أَبِي مُوسَى فِيهِ مَوَاقِيتُ الصَّلَاةِ، فَلَمَّا انْتَهَى إِلَى الْفَجْرِ، أَوْ قَالَ: إِلَى الْغَدَاءِ، قَالَ: قُمْ فِيهَا بِسَوَادٍ، أَوْ بِغَلْسٍ وَأَطْلِ الْقِرَاءَةَ

[3236] Yazīd ibn Hārūn told us, saying: Maṇṣūr ibn Ḥayyān informed us, saying: I heard ‘Amr ibn Maymūn al-Awdī saying: I used to pray Fajr behind ‘Umar ibn al-Khaṭṭāb, and even if my son was three cubits away from me, I would not recognize him until he spoke.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا مَنْصُورٌ بْنُ حَيَّانَ، قَالَ: سَمِعْتُ عُمَرَ بْنَ مَيْمُونَ الْأَوْدِيَّ، يَقُولُ: إِنْ كُنْتُ لِأَصَلِي خَلْفَ عُمَرَ بْنِ الْخَطَّابِ، الْفَجْرَ، وَلَوْ أَنَّ ابْنِي مَنِّي تَلَائَةً أَدْرُعٍ مَا عَرَفْتُهُ حَتَّى يَكُونَ

[3237] Yazīd ibn Hārūn told us, from Maṇṣūr ibn Ḥayyān, who said: ‘Umar ibn ‘Abd al-‘Azīz wrote to ‘Abd al-Ḥamīd: Pray Fajr in the darkness.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مَنْصُورِ بْنِ حَيَّانَ قَالَ: كَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ، إِلَى عَبْدِ الْحَمِيدِ: أَنْ غَسِّ بِالْفَجْرِ

[3238] Wakī‘ told us, from Mis‘ar, from Ibñ Abī Salmān, who said: I served the caravan in the time of ‘Uthmān, and the people used to pray Fajr in the darkness.

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ ابْنِ أَبِي سَلْمَانَ، قَالَ: خَدَّمْتُ الرَّكْبَ فِي رَمَانِ عُثْمَانَ، فَكَانَ النَّاسُ يُغَلِّسُونَ بِالْفَجْرِ

[3239] Yaḥyā ibn Sa‘īd al-Qaṭṭān told us, from Ḥabīb ibn Shihāb, from his father, that Abū Mūsā prayed Fajr in darkness.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانِ، عَنْ حَبِيبِ بْنِ شِهَابٍ، عَنْ أَبِيهِ، أَنَّ أَبَا مُوسَى صَلَّى الْفَجْرَ بِسَوَادٍ

[3240] Wakī‘ told us, from Nāfi‘, from Ibn ‘Umar, from ‘Amr ibn Dīnār, that he prayed with Ibn az-Zubayr, and he used to pray Fajr in the darkness, and he would finish and we would not recognize one another.

حَدَّثَنَا وَكِيعٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ عَمْرِو بْنِ دِينَارٍ، أَنَّهُ صَلَّى مَعَ ابْنِ الْزُّبَيْرِ، فَكَانَ يُغْلَسُ بِالْفَجْرِ، فَيُنْصَرِفُ وَلَا يَعْرِفُ بَعْضُنَا بَعْضًا

[3241] ‘Affān told us, saying: Ḥammād ibn Salamah told us, saying: ‘Abd Allāh ibn Iyās al-Ḥanafī informed me, from his father, who said: We used to pray Fajr with ‘Uthmān, and we would finish and not recognize each other's faces.

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ إِبَاسِ الْحَنْقِيُّ، عَنْ أَبِيهِ، قَالَ: كُنَّا نُصَلِّي مَعَ عُثْمَانَ الْفَجْرَ، فَنَنْصَرِفُ وَمَا يَعْرِفُ بَعْضُنَا بُجُوهِ بَعْضٍ

[3242] Abū Bakr told us, saying: Abū Khālid al-Aḥmar told us, from Muḥammad ibn ‘Ajlān, from ‘Āsim ibn ‘Umar ibn Qatādah, from Maḥmūd ibn Labīd, from Rāfi‘ ibn Khadīj, who said: The Messenger of Allah ﷺ said: Make the Fajr prayer at daybreak, for it is greater in reward.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرَ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ لَبِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَسْفِرُوا بِالْفَجْرِ، فَإِنَّهُ أَعْظَمُ بِالْأَجْرِ

[3243] Wakī‘ told us, from Al-A‘mash, from Ibrāhīm at-Taymī, from his father, who said: We used to pray Fajr, and our Imam would recite a Surah of two hundred verses, and we had our clothes on. Then we would go to Ibn Mas‘ūd and find him in prayer.

حَدَّثَنَا وَكِبْعُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، قَالَ: كُنَّا نُصَلِّي الْفَجْرَ، فَيَقُولُ إِمَامُنَا بِالسُّورَةِ مِنَ الْمَائِتَيْنِ، وَعَلَيْنَا ثَيَابَنَا، ثُمَّ تَأْتِي ابْنُ مَسْعُودٍ، فَنَجِدُهُ فِي الصَّلَاةِ

[3244] Sharīk told us, from Sa‘īd ibn ‘Ubayd, from ‘Alī ibn Rabī‘ah, that ‘Alī said: O Ibn at-Tayyāh, make the Fajr prayer at daybreak.

حَدَّثَنَا شَرِيكُ، عَنْ سَعِيدِ بْنِ عُبَيْدٍ، عَنْ عَلَيِّ بْنِ رَبِيعَةَ، أَنَّ عَلِيًّا، قَالَ: يَا ابْنَ النَّيَاحِ، أَسْفِرْ بِالْفَجْرِ

[3245] Mu‘tamir told us, from Layth, from ‘Abd ar-Rahmān ibn al-Aswad, that Ibn Mas‘ūd used to pray Fajr when it was light.

حَدَّثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، أَنَّ ابْنَ مَسْعُودٍ، كَانَ يُنَوِّرُ بِالْفَجْرِ

[3246] Abū Usāmah told us, from Abū Rawq, from Ziyād ibn al-Muqaṭṭa‘, who said: I saw Al-Husayn ibn ‘Alī pray Fajr very late in the dawn.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ أَبِي رَوْقٍ، عَنْ زَيْدِ بْنِ الْمُقَطْعِ، قَالَ: رَأَيْتُ الْحُسَيْنَ بْنَ عَلَيًّا، أَسْفَرَ بِالْفَجْرِ جِدًا

[3247] Ibn Mahdī told us, from Mu‘āwiyah ibn Ṣalih, from Abū az-Zāhiriyah, from Jubayr ibn Nufayr, who said: Mu‘āwiyah led us in prayer in the darkness. Abū ad-Dardā’ said: Make this prayer at daybreak, for it is more understanding for you.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، قَالَ: صَلَّى اللَّهُ عَزَّاً وَجَلَّا مُعَاوِيَةَ بْنَ مَهْدِيٍّ، فَقَالَ أَبُو الدَّرَدَاءُ: أَسْفِرُوا بِهَذِهِ الصَّلَاةِ، فَإِنَّهُ أَفْقُهُ لَكُمْ

[3248] Ibn Fuḍayl told us, from Raḍī ibn Abī ‘Aqīl, from his father, who said: Rabī‘ ibn Jubayr used to say to him—and he was his Muezzin—O Abū ‘Aqīl, make it light, make it light.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ رَضِيَّ بْنِ أَبِيهِ عَقِيلٍ، عَنْ أَبِيهِ، قَالَ: كَانَ رَبِيعُ بْنُ جُبَيْرٍ يَقُولُ لَهُ: وَكَانَ مُؤَذِّنَهُ يَا أَبَا عَقِيلٍ، نَوْرٌ نَوْرٌ

[3249] Wakī‘ told us, from Sufyān, from Abū Ishaq, from ‘Abd ar-Rahmān ibn Yazīd, who said: Ibn Mas‘ūd used to pray Fajr when it was light.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ، قَالَ: كَانَ ابْنُ مَسْعُودٍ يُنَوِّرُ بِالْفَجْرِ

[3250] Wakī‘ told us, from ‘Uthmān ibn Abī Hind, that ‘Umar ibn ‘Abd al-‘Azīz used to pray Fajr at daybreak.

حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ أَبِي هِنْدٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، كَانَ يُسْفِرُ بِالْفَجْرِ

[3251] Wakī‘ told us, from Sufyān, from Al-A‘mash, who said: The companions of ‘Abd Allāh used to pray Fajr at daybreak.

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَنِ الْأَعْمَشِ، قَالَ: كَانَ أَصْحَابُ عَبْدِ اللَّهِ يُسْفِرُونَ بِالْفَجْرِ

[3252] Wakī‘ told us, from Sufyān, from ‘Ubayd al-Mukattib, from Ibrāhīm, that he used to pray Fajr when it was light.

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَنْ عُبَيْدِ الْمُكَاتِبِ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يُؤْرُ بِالْفَجْرِ

[3253] Wakī‘ told us, from Hishām ibn Sa‘d, from Zayd ibn Aslam, who said: The Messenger of Allah ﷺ said: Make the Fajr prayer at daybreak, for the more you make it at daybreak, the greater the reward.

حَدَّثَنَا وَكِبِيعُ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَسْفِرُوا بِالْفَجْرِ، فَإِنَّمَا أَسْفِرْتُمْ كَانَ أَعْظَمُ لِلأَجْرِ

[3254] Ath-Thaqafī told us, from Ayyūb, from Muḥammad, who said: They used to like to finish the morning prayer when one could see the landing place of his arrow.

حَدَّثَنَا الثَّقَافِيُّ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، قَالَ: كَانُوا يُحِبُّونَ أَنْ يَنْصَرِفُوا مِنْ صَلَاتِ الصُّبْحِ وَأَحَدُهُمْ يَرَى مَوْقِعَ تَلْبِيهِ

[3255] Ibn Mahdī told us, from Sufyān, from Al-Ḥasan ibn ‘Ubayd Allāh, from Bishr ibn ‘Urwah, who said: I traveled with ‘Alqamah, and he used to pray the morning prayer when it was light.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفِيَّانَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ بِشْرِ بْنِ عُرْوَةَ، قَالَ: سَافَرْتُ مَعَ عَلْقَمَةَ، فَكَانَ يُؤْرُ بِالصُّبْحِ

[3256] Wakī‘ told us, from Sufyān, from Hammād, from Ibrāhīm, who said: The Companions of Muhammad ﷺ did not agree on anything as much as they agreed on praying Fajr when it was light.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: مَا أَجْمَعَ أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى شَيْءٍ مَا أَجْمَعُوا عَلَى التَّنْوِيرِ بِالْفَجْرِ

[3257] ‘Ubayd Allāh ibn Mūsā told us, from Naffā‘ah ibn Muslim, who said: Suwayd ibn Ghafalah used to pray Fajr at daybreak.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ نَفَاعَةَ بْنِ مُسْلِمٍ، قَالَ: كَانَ سُوَيْدُ بْنُ غَفَّالَةَ، يُسْفِرُ بِالْفَجْرِ

[3258] Wakī‘ told us, from Sufyān, from Wiqā’ ibn Ḥabīb, from Sa‘īd ibn Jubayr, that he used to pray Fajr when it was light.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ وَقَاءَ بْنِ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ كَانَ يُنَوِّرُ بِالْفَجْرِ

[3259] Ghundar told us, from Shu‘bah, from Abū Ishaq, from a man, that some of the companions of ‘Abd Allāh used to pray the Fajr prayer at daybreak.

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ رَجُلٍ، أَنَّ أَنَاسًا مِنْ أَصْحَابِ عَبْدِ اللَّهِ، كَانُوا يُسْفِرُونَ بِصَلَاةِ الْفَجْرِ

[3260] Ḥusayn ibn ‘Alī told us, from Zā’idah, from Abū Ḥuṣayn, from Kharshah, who said: ‘Umar led the people in prayer, sometimes in darkness and sometimes at daybreak, and he prayed with them in between that.

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ، عَنْ أَبِي حُصَيْنِ،
عَنْ حَرْشَةَ، قَالَ: صَلَّى اللَّهُ عَزَّ وَجَلَّ عَمَرُ، بِالنَّاسِ فَغَسَّ وَنَوَّرَ،
وَصَلَّى اللَّهُ عَزَّ وَجَلَّ بِهِمْ فِيمَا بَيْنَ ذَلِكَ

[3261] Ḥusayn ibn ‘Alī told us, from Zā’idah, from ‘Abd al-Malik ibn ‘Umayr, who said: Al-Mughīrah ibn Shu’bah prayed the morning prayer, sometimes in darkness and sometimes at daybreak, until I thought the sun had risen or not risen, and he prayed in between that. His Muezzin was Ibn at-Tayyāḥ, and he had no other Muezzin.

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ، قَالَ: صَلَّى اللَّهُ عَزَّ وَجَلَّ بْنُ شُعْبَةَ، الصُّبْحَ، فَغَسَّ وَنَوَّرَ، حَتَّى قُلْتُ قَدْ طَلَعَتِ الشَّمْسُ، أَوْ لَمْ تَطَلَعْ،
وَصَلَّى اللَّهُ عَزَّ وَجَلَّ بِهِمْ فِيمَا بَيْنَ ذَلِكَ، وَكَانَ مُؤَذِّنَهُ ابْنُ التَّيَّابِ، وَلَمْ يَكُنْ
لَّهُ مُؤَذِّنٌ غَيْرُهُ

[3262] Ibn Mahdī told us, from Sufyān, from Masdūs, a man from the tribe, that Ar-Rabī‘ said: Make it light, make it light.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مَسْدُوسٍ، رَجُلٌ مِنْ
الْحَيِّ، أَنَّ الرَّابِعَ، قَالَ: نَوْرٌ نَوْرٌ

[3263] Ibn Mahdī told us, from Ar-Rukayn ad-Dabbī, who said: I heard Tamīm ibn Ḥadhlam, who was a Companion of the Prophet ﷺ, saying: Make the prayer at daybreak, make it at daybreak.

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنِ الرُّكَنِينَ الضَّبَّابِيِّ، قَالَ: سَمِعْتُ ثَمِيمَ بْنَ حَذْلَمَ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: نُورٌ نُورٌ بِالصَّلَاةِ

[3264] Abū Bakr told us, saying: Waki‘ told us, from Sufyān, from Hakīm ibn Jubayr, from Ibrāhīm, from Al-Aswad, who said: I have not seen anyone who hastened Zuhra more than the Messenger of Allah ﷺ, nor Abū Bakr, nor ‘Umar.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، قَالَ: مَا رَأَيْتُ أَحَدًا كَانَ أَشَدَّ تَعْجِيلًا لِلظَّهَرِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا أَبِي بَكْرٍ، وَلَا عُمَرَ

[3265] Jarīr told us, from At-Taymī, from Abū ‘Uthmān, who said: ‘Umar used to pray Zuhra when the sun passed the zenith.

حَدَّثَنَا جَرِيرٌ، عَنِ التَّمِيمِيِّ، عَنْ أَبِي عُثْمَانَ، قَالَ: كَانَ عُمَرُ، يُصَلِّي الظَّهَرَ حِينَ تَرُوْلُ الشَّمْسِ

[3266] Waki‘ told us, saying: Al-A‘mash told us, from ‘Abd Allāh ibn Murrah, from Masrūq, who said: ‘Abd Allāh ibn Mas‘ūd led us in the Zuhra prayer when the sun passed the zenith, then said: This, by the One besides whom there is no god, is the time of this prayer.

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا الْأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّادٍ، عَنْ مَسْرُوقٍ، قَالَ: صَلَّى بِنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، الظَّهَرَ حِينَ رَأَتِ الشَّمْسُ، ثُمَّ قَالَ: هَذَا وَالَّذِي لَا إِلَهَ غَيْرُهُ وَقَتْلُ هَذِهِ الصَّلَاةِ

[3267] Abū Mu‘āwiyah told us, from Al-A‘mash, from Masrūq, who said: When the sun passed the zenith, Abū Mūsā came and said: Where is your companion? This is the time of this prayer. It wasn't long before ‘Abd Allāh came hurrying and prayed Zuhr.

[3268] Ibn ‘Ulayyah told us, from ‘Awf, who said: Abū al-Minhāl told me, saying: I arrived with my father at Abū Barzah's place. He said: Tell us how the Messenger of Allah ﷺ used to pray the prescribed prayers? He said: He used to pray Al-Hajīr, which you call the first prayer, when the sun declined.

[3269] Ismā‘īl ibn Ibrāhīm told us, from Ibn Jurayj, from Ibn Abī Mulaykah, that Umm Salamah said: The Messenger of Allah ﷺ was more hasty in praying Zuhr than you, and you are more delaying of ‘Aṣr than him.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مَسْرُوقٍ، قَالَ: لِمَ زَالَتِ الشَّمْسُ جَاءَ أَبُو مُوسَى، فَقَالَ: أَيْنَ صَاحِبَكُمْ؟ هَذَا وَقْتُ هَذِهِ الصَّلَاةِ، فَلَمْ يَلْبِثْ أَنْ جَاءَ عَبْدُ اللَّهِ، مُسْرِعًا فَصَلَّى الظَّهَرَ

حَدَّثَنَا ابْنُ عَلَيَّةَ، عَنْ عَوْفٍ، قَالَ: حَدَّثَنِي أَبُو المِنْهَالَ، قَالَ: انْهَيْتُ مَعَ أَبِيهِ إِلَى أَبِيهِ بَرْزَةَ، فَقَالَ: حَدَّثَنَا كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْمُكْتُوبَةَ؟ فَقَالَ: كَانَ يُصَلِّي الْهَجِيرَ الَّتِي تَدْعُونَهَا الْأَوَّلَى حِينَ تَدْخُلُنَّ الشَّمْسَ

حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلِيْكَةَ، قَالَتْ أُمُّ سَلَمَةَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْدَ تَعْجِيلًا لِلظَّهَرِ مِنْكُمْ، وَأَنْتُمْ أَسْدَ تَأْخِيرًا لِلْعَصْرِ مِنْهُ

[3270] Yahyā ibn Sa‘id al-Qatṭān told us, from Ḥabīb ibn Shihāb, from his father, who said: I asked Abū Hurayrah about the time of Zuhr. He said: When the sun moves from the meridian and the shadow is the length of a thong, Zuhr has begun.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ، عَنْ حَبِيبِ بْنِ شِهَابٍ، عَنْ أَبِيهِ، قَالَ: سَأَلْتُ أَبَا هُرَيْرَةَ، عَنْ وَقْتِ الظَّهَرِ، فَقَالَ: إِذَا رَأَتِ الشَّمْسُ عَنِ نِصْفِ النَّهَارِ، وَكَانَ الظَّلُّ قَبْسَ الشَّرَافِ، فَقَدْ قَامَتِ الظَّهَرُ

[3271] Kathīr ibn Hishām told us, from Ja‘far ibn Burqān, who said: Maymūn ibn Mihrān told me that Suwayd ibn Ghafalah used to pray Zuhr when the sun passed the zenith. Al-Ḥajjāj sent to him saying: Do not precede us with our prayer. Suwayd said: I prayed it with Abū Bakr and ‘Umar like this, and death is closer to me than leaving it.

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ: حَدَّثَنِي مَيْمُونُ بْنُ مِهْرَانَ، أَنَّ سُوَيْدَ بْنَ عَفَّةَ، كَانَ يُصَلِّي الظَّهَرَ حِينَ تَرْزُولُ الشَّمْسُ، فَأَرْسَلَ إِلَيْهِ الْحَاجَاجُ: لَا تَسْبُقُنَا بِصَلَاتِنَا، فَقَالَ سُوَيْدٌ: قَدْ صَلَّيْتُهَا مَعَ أَبِي بَكْرٍ، وَعُمَرَ، هَكَذَا، وَالْمَوْتُ أَقْرَبُ إِلَيَّ مِنْ أَنْ أَذْعَهَا

[3272] Ibn Fuḍayl told us, from Ismā‘il ibn Sumay‘, from Muslim al-Baṭīn, from Abū al-Bakhtarī, who said: ‘Alī used to finish the midday prayer in the heat, then someone would go to Qubā’ and find them praying.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ إِسْمَاعِيلَ بْنِ سُمَيْعٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ أَبِي الْبَخْرَى، قَالَ: كَانَ عَلَى يَنْصَرِفُ مِنَ الْهَجِيرِ فِي الْحَرَّ، ثُمَّ يَنْطَلِقُ الْمُنْطَلِقُ إِلَى قُبَّاءَ فَيَجِدُهُمْ يُصَلِّوْنَ

[3273] ‘Abd aş-Şamad ibn ‘Abd al-Wārith told us, from Hammād ibn Salamah, from Simāk, from Jābir ibn Samurah, who said: Bilāl used to call the Adhan when the sun declined.

حَدَّثَنَا عَبْدُ الصَّمْدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ، قَالَ: كَانَ بِلَالٌ يُؤَذِّنُ إِذَا دَخَضَتِ الشَّمْسُ

[3274] Abū al-Aḥwas told us, from Abū Ishāq, from Sa‘id ibn Wahb, from Hubāb, who said: We complained to the Messenger of Allah ﷺ about the prayer in the intense heat, but he did not accept our complaint.

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ وَهْبٍ، عَنْ حُبَابٍ، قَالَ: شَكُونَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةَ فِي الرَّمَضَاءِ، فَلَمْ يُشْكِنَا

[3275] ‘Abbād ibn al-‘Awwām told us, from Muḥammad ibn ‘Amr, from Sa‘id ibn al-Hārith, from Jābir ibn ‘Abd Allāh, who said: I used to pray Zuhr with the Messenger of Allah ﷺ, so I would take a handful of pebbles and put them in my palm, then transfer them to the other palm until they cooled down, then I would put them for my forehead when I prostrated due to the intense heat.

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، عَنْ سَعِيدِ بْنِ الْحَارِثِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: كُنْتُ أَصْلِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظُّهُرَ، فَآخَذُ قَبْضَةً مِنَ الْحَصَى فَأَجْعَلَهَا فِي كَفِي، ثُمَّ أَهْوَلَهَا إِلَى الْكَفِ الْأَخْرَى حَتَّى تَبَرَّدَ، ثُمَّ أَضَعَهَا لِجَبَينِي حِينَ أَسْجُدُ مِنْ شِدَّةِ الْحَرَّ

[3276] Abū Mu‘āwiyah told us, from Al-A‘mash, from Ibrāhīm, from ‘Alqamah, who said: We used to pray Zuhr with him. Sometimes we would find shade to sit in, and sometimes we would not find any to sit in.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: كُنَّا نُصَلِّي مَعَهُ الظَّهَرَ، أَحْيَانًا نَجِدُ ظِلًّا نَجْلِسُ فِيهِ، وَأَحْيَانًا لَا نَجِدُ لَا نَجِلِسُ فِيهِ

[3277] Wakī‘ told us, from Sufyān, from Zayd ibn Jubayr, from Khishf ibn Mālik, who said: ‘Abd Allāh led us in prayer while the stones were jumping from the intensity of the heat.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ جُبَيرٍ، عَنْ خَشْفِ بْنِ مَالِكٍ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَنِي عَبْدِ اللَّهِ، وَإِنَّ الْجَنَادِلَ لَتَنْفِرُ مِنْ شِدَّةِ الرَّمَضَاءِ

[3278] Hafṣ told us, from Ibñ Abī al-‘Ubayyis, who said: I asked my father, saying: You prayed with ‘Alī, so tell me how he used to pray Zuhr? He said: When the sun passed the zenith.

حَدَّثَنَا حَفْصٌ، عَنْ ابْنِ أَبِي الْعَيْنَيْسِ، قَالَ: سَأَلْتُ أَبِي، قُلْتُ: صَلَّيْتُ مَعَ عَلَيِّ، فَأَخْبَرَنِي كَيْفَ كَانَ يُصَلِّي الظَّهَرَ؟ قَالَ: إِذَا رَأَتِ الشَّمْسَ

[3279] Ḥusayn ibn ‘Alī told us, saying: I asked Ja‘far about the time of Zuhr. He said: When the sun passes the zenith. Then he said: Listen, for a man to delay it until he prays ‘Aṣr is better for him than to pray it before it passes the zenith.

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، قَالَ: سَأَلْتُ جَعْفَراً، عَنْ وَقْتِ الظَّهَرِ، فَقَالَ: إِذَا رَأَتِ الشَّمْسَ، ثُمَّ قَالَ: اسْمَعْ، لَأَنْ يُوَخِّرُهَا رَجُلٌ حَتَّى يُصَلِّي الْعَصْرَ خَيْرٌ لَهُ مِنْ أَنْ يُصَلِّيَهَا قَبْلَ أَنْ تَرُوْلَ

[3280] Abū Bakr told us, saying: حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "ابْرِدُوا بِالصَّلَاةِ، يَعْنِي: الظَّهَرَ، فَإِنْ شِدَّ الْحَرَّ مِنْ فَيْحَ جَهَنَّمَ"

Abū Mu‘āwiyah told us, from Al-A‘mash, from Abū Sa‘īd al-Khudrī, who said: The Messenger of Allah ﷺ said: Cool the prayer—meaning Zuhr—for the intensity of the heat is from the raging of Hell.

[3281] ‘Alī ibn Mushir told us, from Ibn Abī Laylā, from ‘Atā’, from Abū Hurayrah, who said: The Prophet of Allah ﷺ said: Cool the prayer, for the heat of the midday is from the raging of Hell. حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ابْرِدُوا بِالصَّلَاةِ، فَإِنْ حَرَّ الظَّهِيرَةَ مِنْ فَيْحَ جَهَنَّمَ

[3282] Shabābah ibn Sawwār told us, from Shu'bah, who said: Al-Muhājir Abū al-Ḥasan told us, saying: I heard Zayd ibn Wahb narrating from Abū Dharr, who said: We were with the Messenger of Allah ﷺ on a journey. Bilāl wanted to call the Adhan, so the Messenger of Allah ﷺ said to him: "Wait for it to cool down." Then he wanted to call the Adhan, and he said: "Wait for it to cool down," until we saw the shadows of the hills. Then he called the Adhan and prayed Zuhr. Then he said: "The intensity of the heat is from the raging of Hell, so when the heat is intense, cool the prayer."

[3283] Ibn Fuḍayl told us, from Al-Hasan ibn 'Ubayd Allāh, from Abū Bakr ibn Abī Mūsā, from Abū Mūsā, that he used to say: "Wait for it to cool down."

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، عَنْ شُعْبَةَ، قَالَ: حَدَّثَنَا الْمَهَاجِرُ أَبُو الْحَسَنِ، قَالَ: سَمِعْتُ رَيْدَ بْنَ وَهْبٍ، يُحَدِّثُ عَنْ أَبِيهِ دَرْ، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَسِيرٍ، فَأَرَادَ بِلَالٌ أَنْ يُؤَذِّنَ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ابْرُدْ، ثُمَّ أَرَادَ أَنْ يُؤَذِّنَ، فَقَالَ: ابْرُدْ، حَتَّى رَأَيْنَا فِي التَّلُولِ، ثُمَّ أَذَنَ فَصَلَّى الطُّهْرَ، ثُمَّ قَالَ: أَنَّ شِدَّةَ الْحَرَّ مِنْ فَيْحَ جَهَنَّمَ، فَإِذَا اسْتَدَّ الْحَرَّ فَابْرِدُوا بِالصَّلَاةِ

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى، أَنَّهُ كَانَ يَقُولُ: ابْرِدُوا

[3284] ‘Alī ibn Mushir told us, from Yazīd, from ‘Abd ar-Rahmān ibn Sābiṭ, who said: Abū Maḥdhūrah called the Adhan for Zuhr in Mecca. ‘Umar said to him: Is that your voice, O Abū Maḥdhūrah, that I heard? He said: Yes, I saved it for you, O Commander of the Faithful, to let you hear it. ‘Umar said to him: O Abū Maḥdhūrah, you are in a land of intense heat, so cool the prayer, then cool it.

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ يَزِيدَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ، قَالَ: أَذْنَ أَبِي مَحْدُورَةَ بِصَلَاةِ الظَّهْرِ بِمَكَّةَ، فَقَالَ لَهُ عُمَرُ: أَصَوْتُكَ يَا أَبَا مَحْدُورَةَ الَّذِي سَمِعْتُ؟ قَالَ: نَعَمْ، نَخَرْتُهُ لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ لِاسْمَاعِكَهُ، فَقَالَ لَهُ عُمَرُ: يَا أَبَا مَحْدُورَةَ، إِنَّكَ بِأَرْضِ شَدِيدَةِ الْحَرِّ، فَابْرُدْ بِالصَّلَاةِ، ثُمَّ ابْرُدْ بِهَا

[3285] Ibn ‘Ulayyah told us, from Al-Jurayrī, from ‘Urwah, from ‘Abd Allāh ibn Shaqīq, from Abū Hurayrah, who said: The heat, or the intensity of the heat, is from the raging of Hell, so cool the Zuhr prayer.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: الْحَرُّ، أَوْ شَدَّةُ الْحَرِّ مِنْ فَيْحَ جَهَنَّمَ، فَابْرُدُوا بِالظَّهْرِ

[3286] Muḥammad ibn ‘Abd Allāh al-Asadī told us, saying: Bashīr ibn Sulaymān told us, from Al-Qāsim ibn Ṣafwān, from his father, who said: I heard the Prophet ﷺ say: Cool the Zuhr prayer, for the intensity of the heat is from the raging of Hell.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسْدِيُّ، قَالَ: حَدَّثَنَا بَشِيرُ بْنُ سُلَيْمَانَ، عَنِ الْفَالِسِمِ بْنِ صَفْوَانَ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ابْرُدُوا بِصَلَاةِ الظَّهْرِ، فَإِنَّ شَدَّةَ الْحَرِّ مِنْ فَيْحَ جَهَنَّمَ

[3287] Wakī‘ told us, saying: Ismā‘il told us, from Qays, who said: It used to be said: Cool the Zuhr prayer, for the gates of Hell are opened.

حَدَّثَنَا وَكِبْرٌ، قَالَ: نَا إِسْمَاعِيلُ: عَنْ قَيْسٍ، قَالَ: "كَانَ يُقَالُ: ابْرُدُوا بِالظَّهَرِ، فَإِنَّ أَبْوَابَ جَهَنَّمَ تُفْتَحُ

[3288] Wakī‘ told us, saying: Ismā‘il ibn Abī Khālid told us, from Mundhir, who said: ‘Umar said: Cool the Zuhr prayer, for the intensity of the heat is from the raging of Hell.

حَدَّثَنَا وَكِبْرٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ مُنْذِرٍ، قَالَ: قَالَ عُمَرُ: ابْرُدُوا بِالظَّهَرِ، فَإِنَّ شِدَّةَ الْحَرَّ مِنْ قَبْحِ جَهَنَّمِ

[3289] Abū Bakr told us, saying: Muḥammad ibn Fuḍayl told us, from Abū Mālik al-Ashja‘ī, from Kathīr ibn Mudrik, from Al-Aswad ibn Yazīd, who said: ‘Abd Allāh said: The beginning of the time for Zuhr is to look at your feet and measure three feet to five feet, and the beginning of the other time is five feet to seven feet—I think he said in winter.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي مَالِكِ الْأَشْجَعِيِّ، عَنْ كَثِيرِ بْنِ مُدْرِكٍ، عَنْ الْأَسْوَدِ بْنِ يَزِيدٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ أَوَّلَ وَقْتَ الظَّهَرِ أَنْ تَنْتَظِرَ إِلَى قَدَمِيْكَ فَنَقِيسَ ثَلَاثَةً أَقْدَامًا إِلَى خَمْسَةَ أَقْدَامٍ، وَإِنَّ أَوَّلَ الْوَقْتِ الْآخِرِ خَمْسَةَ أَقْدَامًا إِلَى سَبْعَةَ أَقْدَامٍ، أَطْلُهُ قَالَ، فِي الشَّتَّاءِ

[3290] Ibn Fuḍayl told us, from Al-A‘mash, from ‘Umārah, who said: They used to pray Zuhr when the shadow was the length of a person.

حَدَّثَنَا أَبُنُ فُضَيْلٍ، عَنْ الْأَعْمَشِ، عَنْ عَمَارَةَ، قَالَ: كَانُوا يُصْلُوْنَ الظَّهَرَ وَالظَّلُّ قَامَةً

[3291] Husayn ibn ‘Alī told us, from Zā’idah, from Maṇṣūr, from Ibrāhīm, who said: He said: You pray Zuhr when the shadow is three cubits. If a man has a pressing need, he prays before that, and if something occupies him, he prays after that. Zā’idah said: I said to Maṇṣūr: Doesn't he mean that is in summer? He said: Yes.

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ: تُصَلِّي الظَّهَرَ إِذَا كَانَ الظَّلُّ ثَلَاثَةَ أَدْرُعٍ، وَإِنْ عَجَلْتُ بِرَجْلٍ حَاجَةً صَلَّى فَبْلَ ذَلِكَ، وَإِنْ شَغَلَهُ شَيْءٌ صَلَّى بَعْدَ ذَلِكَ قَالَ زَائِدَةَ: قُلْتُ لِمَنْصُورٍ: أَلَيْسَ أَنَّهَا يَعْنِي ذَلِكَ فِي الصَّيْفِ؟ قَالَ: بَلَىٰ

[3292] Ghundar told us, from Shu‘bah, from Al-A‘mash, from Ibrāhīm, who said: It used to be said: If a man's shadow is three cubits, then that is the time for Zuhr prayer.

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: "كَانَ يُقَالُ: إِذَا كَانَ ظِلُّ الرَّجُلِ ثَلَاثَةَ أَدْرُعٍ فَهُوَ وَقْتُ صَلَاةِ الظَّهَرِ"

[3293] Wakī‘ told us, from ‘Imrān, from Abū Mijlaz, who said: I prayed with Ibn ‘Umar, and I wanted to measure his prayer, so I paid attention to my shadow and measured it, and I found it to be three cubits.

حَدَّثَنَا وَكِيعٌ، عَنْ عِمْرَانَ، عَنْ أَبِي مَجْلِزٍ قَالَ: صَلَّيْتُ مَعَ ابْنِ عُمَرَ، فَأَرَدْتُ أَنْ أَقِيسَ صَلَاةَهُ، فَفَطَنْتُ لِظِلِّي قَيْسَنِهُ، فَوَجَدْتُهُ ثَلَاثَةَ أَدْرُعٍ

[3294] Al-Faḍl ibn Dukayn told us, saying: Hurayth ibn as-Sā’ib told us, saying: I asked Muḥammad ibn Sīrīn about the time of Zuhr prayer. He said: When his shadow is three cubits, that is when he prays Zuhr.

حَدَّثَنَا الْفَضْلُ بْنُ دُكِينٍ قَالَ: حَدَّثَنَا حُرَيْثُ بْنُ السَّائِبِ قَالَ: سَأَلْتُ مُحَمَّدًا بْنَ سِيرِينَ عَنْ وَقْتِ صَلَاةِ الظَّهِيرَ، فَقَالَ: إِذَا كَانَ ظِلُّهُ تَلَاثَةً أَذْرُعًا، فَذَاكَ حِينَ يُصَلَّى الظَّهِيرَ

[3295] Abū Bakr told us, saying: Al-Faḍl ibn Dukayn told us, saying: Hurayth told us that As-Sā’ib said: I asked Al-Ḥasan about the time of Zuhr. He said: When the shadow moves from the length of the object, that is when he prays Zuhr.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكِينٍ قَالَ: حَدَّثَنَا حُرَيْثُ أَنَّ السَّائِبَ قَالَ: سَأَلْتُ الْحَسَنَ عَنْ وَقْتِ الظَّهِيرَ، فَقَالَ: إِذَا زَالَ الْفَيْءُ عَنْ طُولِ الشَّيْءِ، فَذَاكَ حِينَ يُصَلَّى الظَّهِيرَ

[3296] Wakī‘ and Mu‘ādh both told us, from ‘Imrān ibn Ḥudayr, from Abū Mijlaz, who said: The time is not stretched out like a thong; whoever misses it perishes.

حَدَّثَنَا وَكِيعٌ، وَمَعَاذٌ، كِلَاهُمَا عَنْ عِمْرَانَ بْنَ حُدَيْرٍ، عَنْ أَبِي مِجَازٍ قَالَ: لَيْسَ الْوَقْتُ مَمْدُودًا كَالشَّرَابِ مَنْ أَخْطَأَهُ هَلَكَ

[3297] Abū Bakr told us, saying: Sufyān ibn ‘Uyaynah told us, from Az-Zuhrī, from ‘Urwah, from ‘Ā’ishah, who said: The Messenger of Allah ﷺ used to pray ‘Asr while the sun was shining into my room, and the shadow had not yet appeared.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْعَصْرَ وَالشَّمْسَ طَالِعَةً فِي حُجْرَتِي، لَمْ يَظْهِرِ الْفَيْءُ بَعْدُ

[3298] Jarir ibn ‘Abd al-Ḥamid told us, from Mansūr, from Rib‘ī ibn Hirāsh, from Abū al-Abyaḍ, from Anas, who said: The Messenger of Allah ﷺ used to pray ‘Aṣr while the sun was white and high. Then I would go to my clan on the outskirts of Medina, and they had not prayed yet. I would say: What is holding you back? Pray, for the Messenger of Allah ﷺ has prayed.

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِ
بْنِ حَرَاشٍ، عَنْ أَبِي الْأَبْيَضِ، عَنْ أَنَسٍ، قَالَ: كَانَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْعَصْرَ
وَالشَّمْسُ بَيْضَاءً مُحَقَّةً، ثُمَّ آتَى عَشِيرَتِي فِي جَانِبِ
الْمَدِينَةِ لَمْ يُصَلِّوْا، فَأَقُولُ: مَا يَحِسْكُمْ؟ صَلُّوا، فَقَدْ
صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[3299] Ibn Fuḍayl told us, from Layth, from ‘Abdah, from ‘Abd ar-Raḥmān ibn Ghanm, who said: I wrote to ‘Umar asking him about the time of ‘Aṣr. He wrote back to me: Pray ‘Aṣr when the sun is between the two twilights.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ عَبْدَةَ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ غَنْمٍ قَالَ: كَتَبْتُ إِلَى عُمَرَ، أَسْأَلْتُه عَنْ وَقْتِ
الْعَصْرِ، فَكَتَبَ إِلَيَّ: أَنْ صَلَّى الْعَصْرَ إِذَا كَانَ الشَّمْسُ
بَيْنَ الشَّفَقَيْنِ

[3300] Ibn ‘Ulayyah told us, from Ibn Jurayj, from Nāfi‘, who said: Ibn ‘Umar used to pray ‘Aṣr while the sun was pure white; he would sometimes hasten it and sometimes delay it.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ نَافِعٍ قَالَ: كَانَ
ابْنُ عُمَرَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ بَيْضَاءً نَقِيَّةً، يُعَجِّلُهَا
مَرَّةً وَيُؤَخِّرُهَا أُخْرَى

[3301] Jarīr reported from Maṇṣūr from Khaythamah who said: “He prays ‘Asr while the sun is white and lively. Its liveliness is that you feel its heat.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ حَيْثَمَةَ قَالَ: يُصَلِّي
الْعَصْرُ وَالشَّمْسُ بِيَضَاءِ حَيَّةٍ، وَحَيَّاًهَا أَنْ تَجِدَ حَرَّهَا

[3302] Muḥammad ibn Muṣ‘ab reported from Al-Awzā‘ī from Abū an-Najāshī from Rāfi‘ ibn Khadīj who said: “We used to pray [‘Asr] with the Messenger of Allah ﷺ, then we would slaughter a camel, divide it into ten parts, cook it, and eat cooked meat before we prayed Maghrib.”

حَدَّثَنَا مُحَمَّدُ بْنُ مُصْبَعٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ أَبِي
النَّجَاشِيِّ، عَنْ رَافِعِ بْنِ خَدِيجٍ، قَالَ: كُنَّا نُصَلِّي مَعَ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ تَنَحَّرُ الْجَرْزُورَ،
فَنَقْسِمُ عَشَرَةَ أَجْزَاءٍ، ثُمَّ نَطْبُخُ وَنَأْكُلُ لَحْمًا نَضِيْجًا قَبْلَ
أَنْ نُصَلِّي الْمَغْرِبَ

[3303] Hafṣ reported from Abū al-‘Anbas who said: I asked my father: “You prayed with ‘Alī, so tell me how he used to pray ‘Asr?” He said: “He used to pray ‘Asr while the sun was high.”

حَدَّثَنَا حَفْصٌ، عَنْ أَبِي الْعَبْدِسِ قَالَ: سَأَلْتُ أَبِي، قُلْتُ:
صَلَّيْتَ مَعَ عَلِيٍّ، فَأَخْبَرْنِي كَيْفَ كَانَ يُصَلِّي الْعَصْرَ؟
فَقَالَ: كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفَعَةٌ

[3304] Abū Usāmah reported from Hishām from his father who said: A man came to Al-Mughīrah ibn Shu'bah while he was [governor] over Kufa and saw him delaying 'Asr. He said to him: "Why do you delay 'Asr? I used to pray it with the Messenger of Allah ﷺ and then return to my family in Banū 'Amr ibn 'Awf while the sun was high."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ: قَدِمَ رَجُلٌ
عَلَى الْمُغِيرَةِ بْنِ شَعْبَةَ، وَهُوَ عَلَى الْمُوْفَةِ، فَرَأَاهُ يُؤَخِّرُ
الْعَصْرَ، فَقَالَ لَهُ: لِمَ تُؤَخِّرُ الْعَصْرَ؟ فَقَدْ كُنْتُ أَصْلَيْهَا
مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ أَرْجِعُ إِلَى
أَهْلِي بَنِي عَمْرٍو بْنِ عَوْفٍ وَالشَّمْسُ مُرْتَفَعٌ

[3305] Shabābah reported: Layth ibn Sa'd reported from Ibn Shihāb from Anas that the Prophet ﷺ used to pray 'Asr while the sun was high and lively, so a person could go to Al-'Awālī and arrive while the sun was still high.

حَدَّثَنَا شَبَابَةُ قَالَ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، عَنْ ابْنِ شِهَابٍ،
عَنْ أَنَّسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي
الْعَصْرَ وَالشَّمْسُ مُرْتَفَعٌ حَيَّةً، فَيَذْهَبُ الدَّاهِبُ فَيَأْتِي
الْعَوَالِيَّ وَالشَّمْسُ مُرْتَفَعٌ

[3306] Ahmad ibn Ishāq reported from Wahb from Abū Wāqid from Abū Arwā who said: "I used to pray with the Messenger of Allah ﷺ, then I would go to Ash-Shajarah—meaning Dhul-Hulayfah—before the sun set."

حَدَّثَنَا حَدَّثَنِي أَحْمَدُ بْنُ إِسْحَاقَ، عَنْ وَهْبٍ، عَنْ أَبِي
وَاقِدٍ، عَنْ أَبِي أَرْوَى قَالَ: كُنْتُ أَصْلَيْ مَعَ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ آتَيْ الشَّجَرَةَ، يَعْنِي ذَا الْحُلَيفَةَ
قَبْلَ أَنْ تَغِيبَ الشَّمْسُ

[3307] Abū Bakr reported: Ibn ‘Ulayyah reported from Ibn Jurayj from Ibn Abī Mulaykah that the Messenger of Allah ﷺ prayed ‘Asr, then brought out wealth to distribute, rushing to finish before nightfall.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا ابْنُ عُلَيْهِ، عَنِ ابْنِ جُرَيْجٍ،
عَنْ ابْنِ أَبِي مُلِيكَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
صَلَّى الْعَصْرَ، ثُمَّ أَخْرَجَ مَالًا يَقْسِمُهُ يُبَادِرُ بِهِ الْلَّيْلَ

[3308] Wakī‘ reported from Ibn ‘Awn from Abū ‘Āsim from Abū ‘Awn that ‘Alī used to delay ‘Asr until the sun was high on the walls.

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ عَوْنِ، عَنْ أَبِي عَاصِمٍ، عَنْ أَبِي
عَوْنِ، أَنَّ عَلِيًّا كَانَ يُؤَخِّرُ الْعَصْرَ حَتَّى تَرْتَفَعَ الشَّمْسُ
عَلَى الْحِيطَانِ

[3309] Wakī‘ reported from ‘Umar ibn Munabbih from Sawwār ibn Shabīb from Abū Hurayrah that he used to delay ‘Asr until I would say: “The sun has turned yellow.”

حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ مُتَبَّهٍ، عَنْ سَوَّارِ بْنِ شَبِيبٍ،
عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يُؤَخِّرُ الْعَصْرَ حَتَّى أَقُولُ: قَدِ
اَصْفَرَتِ الشَّمْسُ

[3310] Wakī‘ reported from ‘Alī ibn Ṣalīḥ and Isrā’il from Abū Ishāq from ‘Abd ar-Rahmān ibn Yazīd from ‘Abd Allāh that he used to delay ‘Asr.

حَدَّثَنَا وَكِيعٌ، عَنْ عَلَيِّ بْنِ صَالِحٍ، وَإِسْرَائِيلَ، عَنْ أَبِي
إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ أَنَّهُ
كَانَ يُؤَخِّرُ الْعَصْرَ

[3311] Abū al-Āḥwāṣ reported from Mughīrah from Ibrāhīm who said: The nephew of Al-Aswad was their Mu'adhdhin, and he used to hasten 'Asr. Al-Aswad said to him: "You will obey us in our Adhān, or else you will withdraw from being our Mu'adhdhin."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُعِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ ابْنُ أَخِي الْأَسْوَدِ مُؤَذِّنَهُمْ، فَكَانَ يُعَجِّلُ الْعَصْرَ، فَقَالَ لَهُ الْأَسْوَدُ: لَنُطْبِعُنَا فِي أَذَانِنَا، وَلَوْلَا لَتَعْتَزَلَنَّ مُؤَذِّنِنَا

[3312] Wakī‘ reported from Al-A‘mash from Ibrāhīm who said: "Those before you used to delay 'Asr more than you do."

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ مِنْ قَبْلِكُمْ أَشَدَّ تَأْخِيرًا لِلْعَصْرِ مِنْكُمْ

[3313] Wakī‘ reported from Ismā‘il from Wakī‘ who said: Ibrāhīm said to me: "Do not call the Iqāmah for 'Asr until you no longer hear a Mu'adhdhin around you."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ وَكِيعٍ قَالَ: قَالَ لِي إِبْرَاهِيمُ: لَا تُقْمِنُ الْعَصْرَ حَتَّى لَا تَسْمَعَ حَوْلَكَ مُؤَذِّنًا

[3314] Ibn Mahdī reported from Sufyān from Abū Ishāq who said: I came to 'Abd ar-Rahmān ibn al-Aswad while he was performing ablution. He said: "The active ones (who hasten) have overcome us regarding our prayer; they hastened it" – meaning 'Asr.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ قَالَ: أَتَيْتُ عَبْدَ الرَّحْمَنَ بْنَ الْأَسْوَدِ وَهُوَ يَتَوَضَّأُ، قَالَ: غَلَبَنَا الْحَرَائِكُونَ عَلَى صَلَاتِنَا، عَجَلُوا بِهَا يَعْنِي: الْعَصْرَ

[3315] Jarīr ibn Abī Sufyān reported from Ibñ Abī al-Hudhayl who said: “He prays [‘Asr] such that a caravan could travel a Farsakh (about 3 miles) until sunset.”

حَدَّثَنَا جَرِيرُ بْنُ أَبِي سُفْيَانَ، عَنْ ابْنِ أَبِي الْهُدَىٰ لِقَالَ:
يُصَلِّي فَقْرًا مَا يَسِيرُ الْعِيرُ فَرْسَحًا إِلَى غُرُوبِ الشَّمْسِ

[3316] Wakī‘ reported from Yazīd ibn Mardānubah from Thābit ibn ‘Ubayd who said: I asked Anas about the time of ‘Asr. He said: “Its time is [long enough] for you to travel six miles until the sun sets.”

حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدَ بْنِ مَرْدَانْبَهَ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ
قَالَ: سَأَلْتُ أَنَّسًا عَنْ وَقْتِ الْعَصْرِ، فَقَالَ: وَقْتُهَا أَنْ
تَسِيرُ سِنَّةً أَمْيَالٍ إِلَى أَنْ تَغْرُبَ الشَّمْسُ

[3317] Ḥusayn ibn ‘Alī reported from Ḥurayth from Ṭalḥah from Ibrāhīm who said: “He prays ‘Asr when the shadow is twenty-one feet in winter and summer.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْ، عَنْ حُرَيْشٍ، عَنْ طَلْحَةَ، عَنْ
إِبْرَاهِيمَ قَالَ: يُصَلِّي الْعَصْرَ إِذَا كَانَ الظَّلُّ وَاحِدًا
وَعَشْرِينَ قَدَمًا فِي الشَّتاءِ وَالصَّيفِ

[3318] Ibn ‘Ulayyah reported from Khālid from Abū Qilābah who said: “‘Asr was named so because it is delayed (squeezed/pressed for time).”

حَدَّثَنَا ابْنُ عُلَيْهَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَّابَةَ قَالَ: إِنَّمَا
سُمِّيَتِ الْعَصْرُ لِتُعَنَّصَرَ

[3319] Abū Bakr reported: Marwān ibn Mu‘awiyah reported from Anas who said: “We used to pray Maghrib in the mosque of the Messenger of Allah ﷺ, then go to Banū Salamah, and one of us could still see the landing spot of his arrow.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ أَنَسٍ
قَالَ: كُنَّا نُصَلِّي الْمَغْرِبَ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ نَأْتَيْ بَنِي سَلَمَةَ وَاحْدَنَا يَرَى مَوْقِعَ
نَبِيِّهِ

[3320] ‘Alī ibn Ishāq reported from Ibn al-Mubārak from Al-Awzā‘ī who said: Abū an-Najāshī told us: Rāfi‘ ibn Khadīj told us saying: “We used to pray Maghrib during the time of the Messenger of Allah ﷺ, and one of us would leave and he could see the landing spots of his arrows.”

حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ، عَنْ ابْنِ مُبَارَكٍ، عَنِ الْأَوْزَاعِيِّ
قَالَ: حَدَّثَنَا أَبُو النَّجَاشِيِّ قَالَ: حَدَّثَنَا رَافِعٌ بْنُ خَدِيجَ
قَالَ: كُنَّا نُصَلِّي الْمَغْرِبَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ، فَيَنْصَرِفُ أَحَدُنَا وَأَنَّهُ لَيَنْظُرُ إِلَى مَوْقِعِ
نَبِيِّهِ

[3321] Abū al-Āḥwāṣ reported from ‘Imrān ibn Muslim from Suwayd ibn Ghafalah who said: ‘Umar said: “Pray this prayer while the paths are still visible (bright)” – meaning Maghrib.

حَدَّثَنَا أَبُو الْأَحْوَاصِ، عَنْ عُمَرَانَ بْنِ مُسْلِمٍ، عَنْ سُوَيْدِ
بْنِ عَفَّةَ قَالَ: قَالَ عُمَرُ: صَلُّوا هَذِهِ الصَّلَاةَ وَالْفَجَاجَ
مُسْفَرَةً يَعْنِي: الْمَغْرِبَ

[3322] Abū al-Aḥwāṣ reported from Ṭāriq from Sa‘īd ibn al-Musayyib who said: ‘Umar used to write to the governors of the regions: “Do not wait for the stars to appear intertwined for your prayer.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ طَارِقٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: كَانَ عُمَرُ يَكْتُبُ إِلَى أَمْرَاءِ الْأَنْصَارِ: أَنْ لَا تَنْتَظِرُوا بِصَلَاتِكُمْ اشْتِبَاكَ النُّجُومِ

[3323] Abū al-Aḥwāṣ reported from Abū Iṣhāq from Al-Aswad who said: ‘Abd Allāh used to pray Maghrib when the sun set, saying: “This, by the One besides Whom there is no god, is the time for this prayer.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ قَالَ: كَانَ عَبْدُ اللَّهِ يُصَلِّي الْمَغْرِبَ حِينَ تَغُرُّبُ الشَّمْسُ، وَيَقُولُ: هَذَا وَالَّذِي لَا إِلَهَ إِلَّا هُوَ وَقْتُ هَذِهِ الصَّلَاةِ

[3324] Abū Usāmah reported from Mujālid from Muḥammad ibn Bishr that Ibn al-Ḥanafiyah used to order his Mu'adhdhin to call the Adhān for Maghrib exactly when the sun set.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ مُجَالِدٍ، عَنْ مُحَمَّدِ بْنِ بِشَرٍ، كَانَ ابْنُ الْحَنْفِيَّةِ يَأْمُرُ مُؤَذِّنَهُ فَيُؤَذِّنُ الْمَغْرِبَ حِينَ تَغُرُّبُ الشَّمْسُ سَوَاءً

[3325] ‘Ā’idh ibn Ḥabīb reported from Ismā‘il ibn Khālid from Az-Zubayr ibn ‘Adī that Suwayd ibn Ghafalah used to order his Mu'adhdhin to call the Adhān for Maghrib when the sun set.

حَدَّثَنَا عَائِدُ بْنُ حَبِيبٍ، عَنْ إِسْمَاعِيلَ بْنِ خَالِدٍ، عَنِ الرُّبَّيْرِ بْنِ عَدِيٍّ، أَنَّ سُوَيْدَ بْنَ غَفَّالَةَ كَانَ يَأْمُرُ مُؤَذِّنَهُ أَنْ يُؤَذِّنَ الْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ

[3326] Ya'lā ibn 'Ubayd reported from Ḥajjāj as-Ṣawwāf from 'Abd Allāh ad-Dānāj who said: "The Companions of the Messenger of Allah ﷺ used to have archery contests after Maghrib."

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ حَاجَاجِ الصَّوَافِ، عَنْ عَبْدِ اللَّهِ الدَّانَاجَ قَالَ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَنَاضِلُونَ بَعْدَ الْمَغْرِبِ

[3327] Mu'ādh ibn Mu'ādh reported from Ḥājib ibn 'Umar who said: I used to hear my uncle Al-Hakam ibn al-A'raj asking Dirham Abū Hind about this hadith. Dirham would say: "I used to come from the market and meet people leaving, Ma'qil ibn Yasār having led them in prayer, and I would doubt whether the sun had set or not."

حَدَّثَنَا مُعاذُ بْنُ مَعَاذٍ، عَنْ حَاجِبٍ بْنِ عُمَرَ قَالَ: كُنْتُ أَسْمَعُ عَمِّي الْحَكَمَ بْنَ الْأَعْرَجَ يَسْأَلُ دِرْهَمًا أَبَا هِنْدٍ عَنْ هَذَا الْحَدِيثِ؟ فَيَقُولُ دِرْهَمٌ: كُنْتُ أُقْبَلُ مِنَ السُّوقِ فَيَتَأَقَّلَنِي النَّاسُ مُنْصَرِفِينَ، فَذَلِكَ بِهِمْ مَعْقُلٌ بْنُ يَسَارٍ، فَاتَّمَارَى غَرَبَتِ الشَّمْسُ، أَوْ لَمْ تَعْرُبْ

[3328] Hafṣ reported from Abū al-'Anbas 'Amr ibn Marwān who said: I asked my father: "You prayed with 'Alī, tell me how he prayed?" He said: "He used to pray Maghrib when the disk [of the sun] had dropped."

حَدَّثَنَا حَفْصٌ، عَنْ أَبِي الْعَنْبَسِ عَمْرُو بْنِ مَرْوَانَ قَالَ: سَأَلْتُ أَبِي قُلْتُ: قَدْ صَلَّيْتَ مَعَ عَلَيِّ، فَأَخْبَرْنِي كَيْفَ كَانَ يُصَلِّي؟ فَقَالَ: كَانَ يُصَلِّي الْمَغْرِبَ إِذَا سَقَطَ الْقُرْصُ

[3329] Ḥusayn ibn ‘Alī reported from Ja‘far ibn Burqān from Az-Zuhrī from a man—I think he said from the sons of the Nuqabā’—from his father who said: “We used to pray Maghrib with the Messenger of Allah ﷺ then return to our dwellings, and one of us could see the landing spots of the arrows.” He said: I asked Az-Zuhrī: “How far were their dwellings from Medina?” He said: “Two-thirds of a mile.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ الزُّهْرِيِّ، عَنْ رَجُلٍ أَظْنَاهُ قَالَ: مِنْ أَبْنَاءِ النُّقَبَاءِ، عَنْ أَبِيهِ قَالَ: كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ نَرْجِعُ إِلَى رِحَالِنَا، وَاحْدَدْنَا يُبَصِّرُ مَوَاقِعَ النَّبْلِ قَالَ: قُلْتُ لِلزُّهْرِيِّ: وَكَمْ كَانَتْ مَنَازِلُهُمْ مِنَ الْمَدِينَةِ؟ قَالَ: ثُلُثَ مِيلٍ

[3330] Ibn Abī Dhi’b reported from Sāliḥ, client of At-Taw’amah, from Zayd ibn Khālid who said: “We used to pray Maghrib with the Messenger of Allah ﷺ, then leave for the market, and if an arrow were shot, I would see its landing spot.”

حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ صَالِحٍ مَوْلَى التَّوَامَةِ، عَنْ زَيْدِ بْنِ خَالِدٍ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَغْرِبَ، ثُمَّ نَتَصَرِّفُ إِلَى السُّوقِ وَأَوْرُمِيَ بِتَنْبِيلٍ أَبْصَرْتُ مَوَاقِعَهَا

[3331] Ḥusayn ibn ‘Alī reported from Zā’idah from Al-Asadī from Abū Mālik from Masrūq who said: “I prayed Maghrib with ‘Abd Allāh at a time such that if a man shot an arrow, he would see its place.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ الْأَسْدِيِّ، عَنْ أَبِي مَالِكٍ، عَنْ مَسْرُوقٍ قَالَ: صَلَّيْتُ مَعَ عَبْدَ اللَّهِ الْمَغْرِبَ مِقْدَارَ مَا إِذَا رَمَى رَجُلٌ بِسَهْمٍ رَأَى مَوْضِعَهُ

[3332] Mu‘āwiyah ibn Hishām reported: Ibn Abī Dhi'b reported from Abū Ḥabībah that it reached him from Abū Ayyūb al-Anṣārī that he heard the Messenger of Allah ﷺ say: “Pray Maghrib when the fasting person breaks his fast, rushing before the stars appear.”

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ أَبِي حَبِيبَ أَنَّهُ بَلَغَهُ عَنْ أَبِي أَيُوبَ الْأَنْصَارِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: صُلُوا الْمَغْرِبَ حِينَ فِطْرَ الصَّائِمِ مُبَارَّةً طُلُوعَ النُّجُومِ

[3333] Abū Bakr reported: Abū al-Aḥwāṣ reported from Simāk from Jābir ibn Samurah who said: “The Messenger of Allah ﷺ used to delay the ‘Ishā’ prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤَخِّرُ الْعِشَاءَ الْآخِرَةَ

[3334] Hushaym reported from Abū Bishr from Ḥabīb ibn Sālim from An-Nu‘mān ibn Bashīr who said: “I am one of the most knowledgeable people—or like the most knowledgeable people—about the time of the Messenger of Allah's ﷺ ‘Ishā’ prayer. He used to pray it after the setting of the moon on the third night of the month.”

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنْ التُّعْمَانِ بْنِ بَشِيرٍ قَالَ: أَنَا مِنْ أَعْلَمِ النَّاسِ، أَوْ كَأَعْلَمِ النَّاسِ بِوقْتِ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْعِشَاءَ، كَانَ يُصَلِّيَهَا بَعْدَ سُقُوطِ الْقَمَرِ لَيْلَةَ الثَّانِيَةِ مِنْ أَوَّلِ الشَّهْرِ

[3335] Ibn ‘Ulayyah reported from ‘Awf from Abū al-Minhāl from Abū Barzah who said: “The Messenger of Allah ﷺ used to prefer delaying the ‘Ishā’ prayer which people call Al-‘Atamah.”

حَدَّثَنَا أَبْنُ عُلَيَّهُ، عَنْ عَوْفٍ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرْزَةَ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَحِبُّ أَنْ يُؤَخِّرَ الْعِشَاءَ الَّتِي يَدْعُونَهَا النَّاسُ الْعَنْمَةَ

[3336] Waki‘ reported from Sufyān from ‘Abd Allāh ibn Muḥammad ibn ‘Aqīl from Jābir who said: “The Messenger of Allah ﷺ used to hasten ‘Ishā’ [sometimes] and delay it [sometimes].”

حَدَّثَنَا وَكِبِيعٌ، عَنْ سُقْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَجِّلُ الْعِشَاءَ وَيُؤَخِّرُ

[3337] Ibn al-Mubārak reported from Usāmah ibn Zayd who said: Ibn Shihāb reported to us from ‘Urwah that the Prophet ﷺ used to pray ‘Ishā’ when the horizon became dark, and sometimes he delayed it until the people gathered.

حَدَّثَنَا أَبْنُ مُبَارَكٍ، عَنْ أَسَامَةَ بْنِ زَيْدٍ قَالَ: نَا ابْنُ شِهَابٍ، عَنْ عُرْوَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي الْعِشَاءَ حِينَ يَسْوُدُ الْأَفْقُ، وَرُبَّمَا أَخَرَهَا حَتَّى يَجْتَمِعَ النَّاسُ

[3338] Ibn al-Mubārak reported from Ma‘mar from ‘Abd Allāh ibn ‘Uthmān from Ibn Labībah who said: Abū Hurayrah said: “Pray ‘Ishā’ when the twilight disappears and the night darkens, up until the third of the night. Whatever you hasten after the disappearance of the white horizon is better.”

حَدَّثَنَا أَبْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ أَبْنِ لَبِيْبَةَ قَالَ: قَالَ أَبُو هُرَيْرَةَ: صَلُّوا الْعِشَاءَ إِذَا دَهَبَ الشَّفَقُ، وَادْلَامَ اللَّيْلِ مَا بَيْنَكُمْ وَبَيْنَ ثُلُثِ اللَّيْلِ، وَمَا عَجَّلْتُ بَعْدَ ذَهَابِ بَيَاضِ الْأَفْقِ فَهُوَ أَفْضَلُ

[3339] Wakī‘ reported from Hishām ibn ‘Urwah from his father from ‘Umar that he wrote to Abū Mūsā: “Pray ‘Ishā’ by the third of the night; if you delay, then to the half, and do not be among the heedless.”

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ كَتَبَ إِلَى أَبِي مُوسَى: أَنْ صَلَّى الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ، فَإِنْ أَخَرْتُ فَإِلَى السَّطْرِ، وَلَا تَكُنْ مِنَ الْغَافِلِينَ

[3340] Wakī‘ reported from Sufyān from Abū Ishāq from ‘Abd ar-Rahmān ibn Yazīd who said: “Ibn Mas‘ūd used to delay ‘Ishā’.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: كَانَ أَبْنُ مَسْعُودٍ، يُؤَخِّرُ الْعِشَاءَ

[3341] Jarīr reported from Mughīrah from Ibrāhīm who said: “The time for ‘Ishā’ is the quarter of the night.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: وَقْتُ الْعِشَاءِ الْآخِرَةِ رُبُّعُ اللَّيْلِ

[3342] Hafṣ reported from ‘Amr ibn Marwān who said: I asked my father: “You prayed with ‘Alī, tell me how he prayed ‘Ishā’?” He said: “When the twilight disappeared.”

حَدَّثَنَا حَفْصٌ، عَنْ عَمْرِو بْنِ مَرْوَانَ قَالَ: سَأَلْتُ أَبِي، فَلَقُلْتُ: صَلَيْتَ مَعَ عَلِيًّا، فَلَخَبِرْتُنِي كَيْفَ كَانَ يُصَلِّي الْعِشَاءَ؟ قَالَ: إِذَا غَابَ الشَّفَقُ

[3343] ‘Abd al-A’lā reported from Burd from Makhūl who said: “The time for ‘Ishā’ is until the third of the night, and there is no sleep nor negligence.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ قَالَ: وَقْتُ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ، وَلَا نَوْمٌ وَلَا غَفْلَةٌ

[3344] Ḥusayn ibn ‘Alī reported from Zā’idah from Maṇṣūr from Al-Ḥakam from Nāfi‘ from Ibn ‘Umar who said: We waited one night for the Messenger of Allah ﷺ for ‘Ishā’ prayer until it was a third of the night or later. Then he came out to us—I do not know if something occupied him or he had a need with his family—and said: “I do not know any people of a religion waiting for this prayer other than you. If it were not that I would make it difficult for my Ummah, I would have prayed this prayer with them at this hour.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ الْحَكَمِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: انتَظَرْنَا لَيْلَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِصَلَاتِ الْعِشَاءِ الْآخِرَةِ حَتَّى كَانَ ثُلُثُ اللَّيْلِ أَوْ بَعْدُ، ثُمَّ خَرَجَ إِلَيْنَا، فَلَا أَدْرِي أَشْغَلَهُ شَيْءٌ وَحَاجَةٌ كَانَتْ لَهُ فِي أَهْلِهِ، فَقَالَ: مَا أَعْلَمُ أَهْلُ بَيْنِ يَنْتَظِرُونَ هَذِهِ الصَّلَاةَ غَيْرَكُمْ، وَلَوْلَا أَنَّ أَشْقَى عَلَى أَمَّتِي لَصَلَيْتُ بِهِمْ هَذِهِ الصَّلَاةَ هَذِهِ السَّاعَةَ

[3345] Ibn Numayr and Abū Usāmah reported from ‘Ubayd Allāh from Sa‘īd ibn Abī Sa‘īd from Abū Hurayrah who said: The Messenger of Allah ﷺ said: “If it were not that I would make it difficult for my Ummah, I would have delayed the ‘Ishā’ prayer to the third of the night or the middle of the night.”

حَدَّثَنَا أَبْنُ نُمَيْرٍ، وَأَبُو أَسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَخْرُجُ صَلَاةَ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ، أَوْ نِصْفِ اللَّيْلِ

[3346] Yazīd ibn Hārūn reported: Jarīr informed us: Rāshid ibn Sa‘d reported to us from ‘Āsim ibn Ḥumayd as-Sakūnī—who was one of Mu‘ādh's companions—from Mu‘ādh ibn Jabal who said: We waited for the Messenger of Allah ﷺ for the ‘Ishā’ prayer until he was late, so much that someone said: “He has prayed and will not come out,” and another said: “He has not come out.” Then the Messenger of Allah ﷺ came out to us, and someone said: “O Messenger of Allah, I thought you had prayed and would not come out.” The Messenger of Allah ﷺ said: “Delay this prayer into the dark, for you have been favored with it over all other nations, and no nation before you prayed it.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَخْبَرَنَا جَرِيرٌ قَالَ حَدَّثَنَا رَاشِدُ بْنُ سَعْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدِ السَّكُونِيِّ وَكَانَ مِنْ أَصْحَابِ مُعَاذٍ عَنْ مُعاذِ بْنِ جَبَلٍ قَالَ رَفَقُنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صَلَاةِ الْعِشَاءِ حَتَّى أَبْطَأَ - - حَتَّى قَالَ الْفَاقِلُ فَقَدْ صَلَّى وَلَمْ يَخْرُجْ وَالْفَاقِلُ يَقُولُ لَمْ يَخْرُجْ فَخَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْفَاقِلُ يَقُولُ يَا رَسُولُ اللَّهِ طَنَّتْ أَنَّكَ صَلَّيْتَ وَلَمْ تَخْرُجْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْتَمْوَا بِهَذِهِ الصَّلَاةِ فَقَدْ فُضَّلْنَا بِهَا عَلَى سَائِرِ الْأَمَمِ وَلَمْ تُصَلِّهَا أُمَّةٌ قَبْلَنَا

[3347] Ishāq ibn Mansūr reported from Muḥammad ibn Muslim from ‘Amr ibn Dīnār from ‘Aṭā’ from Ibn ‘Abbās who said: The Messenger of Allah ﷺ delayed the ‘Ishā’ prayer one night, then came out with water dripping from his head and said: “If it were not that I would make it difficult for my Ummah, I would have made the time for this prayer at this time.”

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: أَخْرَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةً الْعِشَاءَ ذَاتَ لَيْلَةٍ، فَخَرَجَ وَرَأْسُهُ يَقْطُرُ، فَقَالَ: لَوْلَا أَنَّ أَشْقَى عَلَى أُمَّتِي لَجَعَلْتُ وَفْتَ هَذِهِ الصَّلَاةَ هَذَا الْحَينَ

[3348] Muḥammad ibn Bishr reported: Muḥammad ibn ‘Amr reported to us: ‘Abd al-‘Azīz ibn ‘Amr ibn Ḏamrah reported to us from a man from Juhaynah who said: I asked the Messenger of Allah ﷺ: “When should I pray ‘Ishā’?” He said: “When the night fills the belly of every valley.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشَرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو قَالَ: نَا عَبْدُ الْعَزِيزِ بْنُ عَمْرِو بْنُ ضَمْرَةَ، عَنْ رَجُلٍ مِنْ جُهَيْنَةَ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَتَى أُصْلَى الْعِشَاءَ؟ قَالَ: إِذَا مَلَّ اللَّيْلَ بَطْنَ كُلَّ وَادٍ

[3349] Ibn Fuḍayl reported from ‘Abd ar-Rahmān ibn ‘Ubayd from his father who said: “We used to pray Maghrib with An-Nu‘mān—meaning Ibn Bashīr—and none of us would leave until the star of ‘Ishā’ appeared.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُبَيْدٍ، عَنْ أَبِيهِ قَالَ: كُنَّا نُصَلِّي مَعَ النُّعْمَانِ يَعْنِي أَبْنَ بِشَرٍ، الْمَغْرِبَ، فَمَا يَخْرُجُ أَحَدُنَا حَتَّى يَبْدأَ بِالْعِشَاءِ

[3350] Waki‘ reported: Sufyān reported to us from Ibrāhīm ibn ‘Abd al-A‘lā from Suwayd ibn Ghafalah who said: ‘Umar said: “Hasten ‘Ishā’ before the worker gets lazy and the sick person falls asleep.”

[3351] Abū Bakr reported: Abū Mu‘āwiyah reported from Al-A‘mash from Abū Ṣalih from Abū Hurayrah who said: The Messenger of Allah ﷺ said: “The heaviest prayers for the hypocrites are the ‘Ishā’ prayer and the Fajr prayer. If they knew what was in them, they would come to them even if crawling. I thought of ordering the prayer to be established, then ordering a man to lead the people in prayer, then I would go with men carrying bundles of wood to people who do not attend the prayer and burn their houses down upon them with fire.”

حَدَّثَنَا وَكِبِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ سُوَيْدِ بْنِ عَفْلَةَ قَالَ: قَالَ عُمَرُ: عَجَّلُوا الْعِشَاءَ قَبْلَ أَنْ يَكُسُلَ الْعَالِمُ، وَيَنَامَ الْمَرِيضُ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَنْقَلَ الصَّلَاةَ عَلَى الْمُنَافِقِينَ صَلَاةَ الْعِشَاءِ وَصَلَاةَ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَنْوَهُمَا رَجُلًا فَيُصَلِّي بِالنَّاسِ، ثُمَّ أَنْطَلِقَ مَعِي بِرِجَالٍ مَعَهُمْ حُرَمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لَا يَشْهُدُونَ الصَّلَاةَ فَأُخْرِقَ عَلَيْهِمْ بَيْوَنَهُمْ بِالنَّارِ

[3352] Abū al-Āḥwāṣ reported from Abū Iṣhāq from Al-‘Ayzār ibn Ḥurayth from Abū Naṣr who said: Ubayy ibn Ka'b said: The Messenger of Allah ﷺ led us in prayer. When he finished the prayer, he saw few people in the mosque. He said: “Is so-and-so present?” We said: “Yes.” Until he counted three people. Then he said: “There is no prayer heavier for the hypocrites than the ‘Ishā’ prayer and the Fajr prayer. If they knew what was in them, they would come to them even if crawling.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْعَيْزَارِ بْنِ حُرَيْثٍ، عَنْ أَبِي نَصْرٍ قَالَ: قَالَ أَبُو بْنُ كَعْبٍ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا قَضَى الصَّلَاةَ رَأَى مِنْ أَهْلِ الْمَسْجِدِ قَلْمَةً قَالَ: شَاهِدُ فُلَانٌ؟ فُلَانٌ: نَعَمْ، حَتَّى عَدَ ثَلَاثَةَ نَفَرٍ، قَالَ: أَنَّهُ لَيْسَ مِنْ صَلَاةِ أَنْقُلٍ عَلَى الْمُنَافِقِينَ مِنْ صَلَاةِ الْعِشَاءِ الْآخِرَةِ، وَمِنْ صَلَاةِ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبُّوا

[3353] Abū Khālid al-Āḥmar reported from Yaḥyā ibn Sa‘īd from Nāfi‘ from Ibn ‘Umar who said: “If we missed a man at the ‘Ishā’ prayer and the Fajr prayer, we would think ill of him.”

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرِ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كُنَّا إِذَا فَقَدْنَا الرَّجُلَ فِي صَلَاةِ الْعِشَاءِ وَصَلَاةِ الْفَجْرِ أَسْأَلَنَا بِهِ الطَّنَّ

[3354] Shabābah reported: Shu‘bah reported to us from Abū Bishr from Abū ‘Umayr ibn Anas who said: My uncles from the Anṣār told me: The Messenger of Allah ﷺ said: “No hypocrite attends them” – meaning ‘Ishā’ and Fajr.

حَدَّثَنَا شَبَابَةُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي عُمَيْرٍ بْنِ أَنَسٍ قَالَ: حَدَّثَنِي عُمُومَتِي، مِنَ الْأَنْصَارِ، قَالُوا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا يَشْهُدُهُمَا مُنَافِقٌ يَعْنِي: الْعِشَاءَ وَالْفَجْرَ

[3355] Ghundar reported from Shu‘bah from ‘Amr ibn Murrah who said: I heard Ibn Abī Laylā from Abū ad-Dardā’ saying in his illness from which he died: “Carry me.” They carried him and brought him out. He said: “Listen and convey to those behind you: Maintain these two prayers, ‘Ishā’ and Fajr. If you knew what was in them, you would come to them even if crawling on your elbows and knees.”

[3356] Abū Bakr reported: ‘Ubayd Allāh ibn Mūsā reported: Shaybān informed us from Yaḥyā from Muḥammad ibn Ibrāhīm from Yuḥannas that ‘Ā’ishah informed him that the Messenger of Allah ﷺ said: “If people knew the virtue of the ‘Ishā’ prayer and the Fajr prayer, they would come to them even if crawling.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى، عَنْ أَبِي الدَّرَدَاءِ، أَنَّهُ قَالَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ: أَلَا أَحْمَلُونِي قَالَ: فَحَمَلُوهُ، فَأَخْرَجُوهُ، قَالَ: اسْمَعُوهَا وَبَلَّغُوهَا مَنْ خَلْفَكُمْ، حَفِظُوهَا عَلَى هَاتَيْنِ الصَّلَاتَيْنِ الْعِشَاءِ وَالصُّبْحِ، وَلَوْ تَعْلَمُوا مَا فِيهِمَا لَأَتَتْهُمُو هُمَا وَلَوْ حَبُّوا عَلَى مَرَافِقِهِمْ وَرُكَّبِهِمْ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: أَنَا شَيْءٌ، عَنْ يَحْيَى، عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ، عَنْ يُحَسْنَ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَوْ أَنَّ النَّاسَ يَعْلَمُونَ مَا فِي فَضْلِ صَلَوةِ الْعِشَاءِ وَصَلَوةِ الصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبُّوا

[3357] ‘Abdah reported from Muḥammad ibn Ibrāhīm at-Taymī from Ibn Abī ‘Amrah al-Anṣārī who said: I came while ‘Uthmān was sitting in the mosque for the ‘Ishā’ prayer. I sat next to him, and ‘Uthmān said: “Attending the Fajr prayer is like standing for a whole night, and the ‘Ishā’ prayer is like standing for half a night.”

حَدَّثَنَا عَبْدَهُ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ النَّيْمِيِّ، عَنْ ابْنِ أَبِي عَمْرَةِ الْأَنْصَارِيِّ قَالَ: جِئْتُ وَعُثْمَانَ جَالِسًا فِي الْمَسْجِدِ صَلَاةَ الْعِشَاءِ الْآخِرَةِ، فَجَلَسْتُ إِلَيْهِ، فَقَالَ عُثْمَانُ: شُهُودُ صَلَاةِ الصُّبْحِ كَفِيلَمْ لَيْلَةً، وَصَلَاةَ الْعِشَاءِ كَفِيلَامْ نِصْفَ لَيْلَةً

[3358] Shabābah reported from Shu‘bah from Abū Ḥuṣayn from Abū ‘Abd ar-Raḥmān from ‘Umar who said: “To pray them [‘Ishā’ and Fajr] in congregation is more beloved to me than spending the time between them in prayer.”

حَدَّثَنَا شَبَابَةُ، عَنْ شُعْبَةَ، عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عُمَرَ قَالَ: لَأَنْ أُصِلَّيهُمَا فِي جَمَاعَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أُحْرِيَ مَا بَيْنَهُمَا

[3359] Wakī‘ reported: Shu‘bah reported to us from Abū Bishr from Sa‘īd ibn Jubayr, and Shu‘bah from Nājiyah ibn Ḥassān from Ibn Abī Laylā from ‘Umar who said: “To witness ‘Ishā’ and Fajr in congregation is more beloved to me than spending the time between them in prayer.”

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، وَشُعْبَةَ، عَنْ نَاجِيَةَ بْنِ حَسَانَ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عُمَرَ قَالَ: لَأَنْ أَشْهَدَ الْعِشَاءَ وَالْفَجْرَ فِي جَمَاعَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أُحْرِيَ مَا بَيْنَهُمَا

[3360] ‘Abdah reported from Muḥammad ibn ‘Amr from Yaḥyā ibn ‘Abd ar-Rahmān ibn Ḥāfiẓ who said: When ‘Umar came down from the market, he would pass by Ash-Shifā’ bint ‘Ubayd Allāh. He passed by her one day in Ramadan and asked: “Where is Sulaymān?” –her son. She said: “He is sleeping.” He said: “Did he not attend the Fajr prayer?” She said: “No, he led the people in prayer last night, then he came and fell asleep.” ‘Umar said: “Attending the Fajr prayer is more beloved to me than standing in prayer all night until morning.”

حَدَّثَنَا عَبْدَهُ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ قَالَ: كَانَ عُمَرُ إِذَا هَبَطَ عَنِ السُّوقِ مَرَّ عَلَى الشَّفَاءِ ابْنَةَ عُبَيْدِ اللَّهِ، فَمَرَّ عَلَيْهَا يَوْمًا مِنْ رَمَضَانَ قَالَ: أَيْنَ سُلَيْمَانُ؟ ابْنُهَا، قَالَتْ: نَائِمٌ قَالَ: وَمَا شَهَدَ صَلَاةَ الصُّبْحِ؟ قَالَتْ: لَا، قَامَ بِالنَّاسِ الْلَّيْلَةَ، ثُمَّ جَاءَ فَضَرَبَ بِرَأْسِهِ، فَقَالَ عُمَرُ: شَهُودُ صَلَاةَ الصُّبْحِ أَحَبُّ إِلَيَّ مِنْ قِيَامِ لَيْلَةٍ حَتَّى الصُّبْحِ

[3361] Yazīd reported from Hishām from Al-Hasan who said: “To witness ‘Ishā’ and Fajr in congregation is more beloved to me than spending the time between them in prayer.”

حَدَّثَنَا يَزِيدُ عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: لَأْنَ أَشَهَدُ الْعِشَاءَ وَالْفَجْرَ فِي جَمَاعَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أُحْبِي مَا بَيْنَهُمَا

[3362] Abū Bakr reported: Wakī‘ reported from Al-‘Umarī from Nāfi‘ from Ibn ‘Umar who said: “Twilight (Ash-Shafāq) is the redness.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ الْعُمَريِّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: الشَّفَقُ الْحُمْرَةُ

[3363] Ib n Numayr and Waki‘ reported from Thawr from Makħūl who said: “Ubādah ibn as-Šāmit and Shaddād ibn Aws used to pray ‘Ishā’ when the redness disappeared.”

[3364] Muḥammad ibn ‘Ubayd reported from Al-‘Awwām ibn Hawshab who said: I said to Mujāhid: “The twilight?” He said: “Do not say 'Ash-Shafaq', for Ash-Shafaq is from the sun, but say: 'The redness of the horizon.'”

[3365] Yaḥyā ibn Abī Bukayr reported: Fuḍayl ibn Marzūq informed us saying: I asked Jābir al-Ju‘fī about this verse: {Until the white thread becomes distinct to you from the black thread of dawn} [Al-Baqarah: 187]. He said: Sa‘īd ibn Jubayr said: “It is the redness of the horizon.”

حَدَّثَنَا أَبْنُ نُمَيْرٍ، وَوَكِيعٌ، عَنْ ثُورٍ، عَنْ مَكْحُولٍ قَالَ: كَانَ عُبَادَةُ بْنُ الصَّامِتِ، وَشَدَّادُ بْنُ أَوْسٍ، يُصَلِّيَانِ الْعِشَاءَ الْآخِرَةَ إِذَا غَابَتِ الْحُمْرَةُ

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الْعَوَامِ بْنِ حَوْشَبٍ قَالَ: قُلْتُ لِمُجَاهِدٍ: الشَّفَقُ قَالَ: "لَا تَقُلُ الشَّفَقَ إِنَّ الشَّفَقَ مِنَ الشَّمْسِ، وَلَكِنْ قُلْ: حُمْرَةُ الْأَفْقَ

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكْرٍ قَالَ: أَخْبَرَنَا فُضَيْلُ بْنُ مَرْرُوقٍ قَالَ: سَأَلْتُ جَابِرًا الْجُعْفَرِيَّ عَنْ هَذِهِ الْآيَةِ: {حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنْ قَالَ: قَالَ سَعِيدُ بْنُ جُبَيْرٍ: فَهُوَ [187: الْفَجْرُ] [البَقَرَةُ] حُمْرَةُ الْأَفْقَ

[3366] Abū Bakr reported: Ḥafṣ reported from Layth from Ṭāwūs from Ibn ‘Abbās who said: “Between every two prayers there is a time [interval].”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ طَلَوْسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَيْنَ كُلَّ صَلَاتَيْنِ وَقْتٌ

[3367] Ath-Thaqafī reported from Khālid from ‘Ikrimah who said: “What is between one prayer and another is a time [interval].”

حَدَّثَنَا التَّقِيفُ، عَنْ خَالِدٍ، عَنْ عِكْرَمَةَ قَالَ: مَا بَيْنَ الصَّلَاةِ إِلَى الصَّلَاةِ وَقْتٌ

[3368] Jarīr reported from Maṇṣūr from Mundhir who said: I asked Murrah Abū Razīn: “When do I miss a prayer?” He said: “You do not miss a prayer until the time of the next one enters, but between that there is negligence and waste.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُنْذِرٍ قَالَ: سَأَلْتُ مُرَّةً أَبَا رَزِينَ مَئِيْ تُفُوْتِنِي صَلَاةً؟ فَقَالَ: لَا تُفُوْتِكَ صَلَاةً حَتَّى يَدْخُلَ وَقْتُ الْآخِرَى، وَلَكِنْ بَيْنَ ذَلِكَ إِفْرَاطٌ وَإِضَاعَةٌ

[3369] Wakī‘ reported from Mis‘ar from Abū al-Asbagh who said: I heard Ibn ‘Abbās say many times: “A prayer is not missed until the call for the next one is made.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ أَبِي الْأَصْبَحِ قَالَ: سَمِعْتُ كَثِيرًا مِنْ ابْنِ عَبَّاسٍ يَقُولُ: لَا تَفُوتُ صَلَاةً حَتَّى يُنَادَى بِالْآخِرَى

[3370] Wakī‘ reported from Sufyān from ‘Uthmān ibn Wahb who said: I heard Abū Hurayrah being asked: “What is negligence in prayer?” He said: “That one delays it until the time of the one after it enters.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ عُتْمَانَ بْنِ وَهْبٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ سُلِّمَ مَا النَّفَرِيَطُ فِي الصَّلَاةِ؟ فَقَالَ: أَنْ يُؤَخِّرَ هَا حَتَّى يَدْخُلَ وَقْتُ الَّتِي بَعْدَهَا

[3371] Abū Bakr reported: Abū al-Aḥwāṣ reported from Abū Ishāq from Al-Barā’ ibn ‘Āzib who said: I prayed with the Prophet ﷺ towards Jerusalem for sixteen months, until the verse in Al-Baqarah was revealed: {And wherever you are, turn your faces toward it} [Al-Baqarah: 144]. It was revealed after the Prophet ﷺ had prayed. A man from the people went out and passed by some people from the Anṣār while they were praying. He told them the news, so they turned their faces towards the House (Kaaba).

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: "صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا، حَتَّى نَزَّلَتِ الْآيَةُ الَّتِي فِي الْبَقَرَةِ: {وَحَيْثُ مَا فَنَّزَلْتُ}[144]: كُنْتُمْ فَوْلَوْا وُجُوهُكُمْ شَطَرَةً" [البقرة] بَعْدَمَا صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَانْطَلَقَ رَجُلٌ مِنَ الْقَوْمِ، فَمَرَّ بِنِاسٍ مِنَ الْأَنْصَارِ وَهُمْ يُصَلِّونَ، فَحَذَّرَهُمْ بِالْحَدِيثِ فَوَلَوْا وُجُوهُهُمْ قَبْلَ الْبَيْتِ

[3372] Zayd ibn al-Hubāb reported from Jamīl ibn ‘Ubayd at-Tā’ī from Thumāmah from his grandfather Anas ibn Mālik who said: The caller of the Messenger of Allah ﷺ came and said: “The Qiblah has been changed to the Sacred House.” The Imam had already prayed two Rak‘ahs, so they turned around and prayed the remaining two Rak‘ahs towards the Kaaba.

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ جَمِيلِ بْنِ عُبَيْدِ الطَّائِيِّ، عَنْ ثَمَامَةَ، عَنْ جَدِّهِ أَنَسِ بْنِ مَالِكٍ قَالَ: جَاءَ مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الْقِبْلَةَ فَدْ حُوَلَتْ إِلَى الْبَيْتِ الْحَرَامِ، وَقَدْ صَلَّى الْإِمَامُ رَكْعَتَيْنِ، فَاسْتَدَارُوا فَصَلُّوا الرَّكْعَتَيْنِ الْبَاقِتَيْنِ نَحْوَ الْكَعْبَةِ

[3373] Ḥusayn ibn ‘Alī reported from Zā’idah from Simāk from ‘Ikrimah from Ibn ‘Abbās who said: “The Messenger of Allah ﷺ and his Companions prayed towards Jerusalem for sixteen months, then the Qiblah was made (towards the Kaaba) after that.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ زَائِدَةَ، عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ إِلَى بَيْتِ الْمَقْدِسِ سِتَّةَ شَهْرًا، ثُمَّ جَعَلَتِ الْقِبْلَةَ بَعْدَهَا

[3374] Shabābah reported: Qays reported from Ziyād ibn ‘Ilāqah from ‘Umārah ibn Aws who said: We were praying towards Jerusalem when someone came to us while our Imam was bowing and we were bowing. He said: “A Quran has been revealed to the Messenger of Allah ﷺ commanding him to face the Kaaba. So face it!” He said: So our Imam turned while he was bowing, and the people turned until they faced the Kaaba. We prayed part of that prayer towards Jerusalem and part of it towards the Kaaba.

حَدَّثَنَا شَبَابَةُ قَالَ: حَدَّثَنَا قَيْسٌ، عَنْ زِيَادِ بْنِ عَلَاقَةَ، عَنْ عُمَارَةَ بْنِ أُوسٍ قَالَ: كُنَّا نُصَلِّي إِلَى بَيْتِ الْمَقْدِسِ، إِذْ أَتَانَا أَتٍ وَإِمَامُنَا رَاكِعٌ وَنَحْنُ رُكُوعٌ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَنْزَلَ عَلَيْهِ قُرْآنًا قَدْ أَمْرَأَنْ يَسْتَقْبِلُ الْكَعْبَةَ، أَلَا فَاسْتَقْبِلُوهَا قَالَ: فَانْحَرَفَ إِمَامُنَا وَهُوَ رَاكِعٌ، وَانْحَرَفَ الْقَوْمُ حَتَّى اسْتَقْبَلُوا الْكَعْبَةَ، فَصَلَّيْنَا بَعْضَ تِلْكَ الصَّلَاةِ إِلَى بَيْتِ الْمَقْدِسِ، وَبَعْضَهَا إِلَى الْكَعْبَةِ

[3375] Shabābah reported: Layth ibn Sa'd reported from 'Uqayl from Ibn Shihāb that he was asked about people who prayed on a cloudy day towards other than the Qiblah, then the Qiblah became clear while they were in prayer. He said: "They should face the Qiblah and count what they have already prayed. The Companions of the Messenger of Allah ﷺ did that when they were commanded to face the Kaaba while they were in prayer, praying towards Jerusalem. So they faced the Kaaba and prayed part of that prayer towards Jerusalem and part of it towards the Kaaba."

[3376] Waki' reported: Sufyān reported to us from 'Abd Allāh ibn Dīnār from Ibn 'Umar who said: "They were bowing in the Fajr prayer, so they turned while they were bowing."

حَدَّثَنَا شَبَابَةُ قَالَ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شَهَابٍ أَنَّهُ سُئِلَ عَنْ قَوْمٍ صَلَوُا فِي يَوْمٍ غَيْرِ الْقِبْلَةِ، ثُمَّ اسْتَبَانَتِ الْأَقْبَلَةُ وَهُمْ فِي الصَّلَاةِ، فَقَالُوا: يَسْتَقْبِلُونَ الْقِبْلَةَ وَيَعْتَذِرُونَ بِمَا صَلَوُا، وَقَدْ فَعَلَ ذَلِكَ أَصْنَاحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أَمْرُوا أَنْ يَسْتَقْبِلُوا الْكَعْبَةَ وَهُمْ فِي الصَّلَاةِ يُصَلِّوْنَ إِلَى بَيْتِ الْمَقْدِسِ، فَاسْتَقْبَلُوا الْكَعْبَةَ فَصَلَوْا بَعْضَ تِلْكَ الصَّلَاةِ إِلَى بَيْتِ الْمَقْدِسِ، وَبَعْضُهَا إِلَى الْكَعْبَةِ

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانُوا رُكُوعًا فِي صَلَاةِ الصُّبْحِ فَانْحَرَفُوا وَهُمْ رُكُوعٌ

[3377] Waki‘ reported: An-Naḍr ibn ‘Arabī reported to us saying: I heard Mujāhid say about {So wherever you turn, there is the Face of Allah} [Al-Baqarah: 115]: “The Qiblah of Allah; wherever you are in the East or West, face it.”

حَدَّثَنَا وَكِبِيعُ قَالَ: حَدَّثَنَا الْأَنْضُرُ بْنُ عَرَبِيٍّ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: {فَإِنَّمَا تُوَلُوا فَتَمَّ وَجْهُ اللَّهِ} [البقرة: 115] قَالَ: قِبْلَةُ اللَّهِ، وَأَيْنَمَا كُنْتُمْ مِنْ شَرْقٍ وَغَرْبٍ فَاسْتَقْبِلُوهَا

[3378] Waki‘ reported from Sa‘id ibn Sinān Abū Sinān who said: I heard Ad-Dahhāk ibn Muzāḥīm say regarding {For each is a direction toward which he faces} [Al-Baqarah: 148]: “For each is a Qiblah toward which he faces.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سَعِيدِ بْنِ سِنَانٍ أَبِي سِنَانٍ قَالَ: سَمِعْتُ الضَّحَّاكَ بْنَ مُزَاحِمٍ يَقُولُ: {وَلِكُلِّ وِجْهٍ هُوَ يَقُولُ: لِكُلِّ قِبْلَةٍ هُوَ مُوَلِّيهَا} [البقرة: 148] مُوَلِّيهَا

[3379] Waki‘ reported: Mis‘ar reported to us from Simāk al-Ḥanafī who said: I heard Ibn ‘Abbās say: “Do not place any part of the House behind you, but face all of it.”

حَدَّثَنَا وَكِبِيعُ قَالَ: نَا مِسْعَرٌ، عَنْ سِيمَاكِ الْحَنَافِيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: لَا تَجْعَلْ شَيْئًا مِنَ الْبَيْتِ خَلْفَكَ وَأَتَمْ بِهِ جَمِيعًا

[3380] Waki‘ reported from Sufyān from Dāwūd from Abū al-Āliyah who said: “[Toward it] [Al-Baqarah: 144] means in its direction. He prays towards other than the Qiblah, then learns afterwards.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُقِيَّانَ، عَنْ دَاؤِدَ، عَنْ أَبِي الْعَالِيَّةِ قَالَ: شَطْرَةٌ تُلْقَاءُهُ يُصَلِّي إِلَى غَيْرِ الْقِبْلَةِ، ثُمَّ يَعْلَمُ بَعْدُ

[3381] Abū Bakr reported: Ibn Idrīs reported from Ḥuṣayn from ‘Āmir regarding a man who prays on a cloudy day towards other than the Qiblah. He said: “It suffices him.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنِ،
عَنْ عَامِرٍ، فِي الرَّجُلِ يُصَلِّي فِي يَوْمٍ غَيْمِ لِغَيْرِ الْقِبْلَةِ
قَالَ: يُجْزِيهِ

[3382] Ḥafṣ reported from Ḥajjāj who said: I asked ‘Aṭā’ about a man who prayed on a cloudy day and found that he had prayed towards other than the Qiblah. He said: “It suffices him.” Abū Bakr reported: Someone who asked Ibrāhīm and Ash-Sha‘bī told me that they both said: “It suffices him.”

حَدَّثَنَا حَفْصٌ، عَنْ حَاجَاجٍ قَالَ: سَأَلْتُ عَطَاءً عَنْ
الرَّجُلِ صَلَّى فِي يَوْمٍ غَيْمِ، فَإِذَا هُوَ قَدْ صَلَّى إِلَى غَيْرِ
الْقِبْلَةِ قَالَ: يُجْزِيهِ حَدَّثَنَا أَبُو بَكْرٌ قَالَ: وَحَدَّثَنِي مَنْ
سَأَلَ إِبْرَاهِيمَ، وَالشَّعْبِيَّ فَقَالَا: يُجْزِيهِ

[3383] Waki‘ reported: Sufyān reported to us from Al-Qa‘qā‘ ibn Yazīd who said: My uncle and I prayed towards other than the Qiblah. I asked Ibrāhīm, and he said: “It suffices you.”

حَدَّثَنَا وَكِبِيعٌ قَالَ: حَدَّثَنَا سُفِينٌ، عَنْ الْقَعْقَاعِ بْنِ يَزِيدَ
قَالَ: صَلَّيْتُ أَنَا وَعَمِّي لِغَيْرِ الْقِبْلَةِ، فَسَأَلْتُ إِبْرَاهِيمَ،
فَقَالَ: يُجْزِيكَ

[3384] Waki‘ reported from Mis‘ar who said: I asked ‘Aṭā’ about a man praying towards other than the Qiblah. He said: “It suffices him.”

حَدَّثَنَا وَكِبِيعٌ، عَنْ مِسْعَرٍ قَالَ: سَأَلْتُ عَطَاءً يُصَلِّي
رَجُلًا لِغَيْرِ الْقِبْلَةِ، فَقَالَ: يُجْزِيهِ

[3385] Waki‘ reported: Sufyān reported to us from Maṇṣūr from Ibrāhīm regarding a man praying towards other than the Qiblah. He said: “It suffices him.”

حَدَّثَنَا وَكِبِيعُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ فِي الرَّجُلِ يُصَلِّي لِغَيْرِ الْقِبْلَةِ قَالَ: يُجْزِيهُ

[3386] Waki‘ reported: Mis‘ar reported to us from Ḥammād from Ibrāhīm who said: “It suffices him.”

حَدَّثَنَا وَكِبِيعُ قَالَ: نَا مِسْعَرٌ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ قَالَ: يُجْزِيهُ

[3387] Waki‘ reported: Ibn Abī ‘Arūbah reported to us from Qatādah from Sa‘īd ibn al-Musayyib who said: “There is no repetition upon him.”

حَدَّثَنَا ابْنُ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: لَا إِعَادَةَ عَلَيْهِ

[3388] Jarīr reported from Maṇṣūr from Ibrāhīm who said: “If you pray on a cloudy day towards other than the Qiblah, then the clouds clear and you have prayed part of your prayer, count what you have prayed, then turn your face towards the Qiblah.”

حَدَّثَنَا جَرِيرُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا صَلَّيْتَ فِي يَوْمٍ غَيْرِ الْقِبْلَةِ، ثُمَّ تَكَشَّفَ السَّحَابُ وَقَدْ صَلَّيْتَ بَعْضَ صَلَاتِكَ، فَاحْتَسِبْ بِمَا صَلَّيْتَ، ثُمَّ أَقِلْ بِوَجْهِكَ إِلَى الْقِبْلَةِ

[3389] Ghundar reported from Shu'bah from Ḥammād regarding a man who prayed towards other than the Qiblah. He said: "His prayer has passed (is valid)."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ حَمَادٍ فِي رَجُلٍ صَلَّى لِغَيْرِ الْقِبْلَةِ قَالَ: قَدْ مَضَتْ صَلَاتُهُ

[3390] Abū Bakr reported: Ibn Abī 'Adī reported from Hishām from Muḥammad who said: "Humayd ibn 'Abd ar-Rahmān prayed in our house. I said to him: 'There is a slight leftward deviation in our Qiblah.' So he repeated (the prayer)."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ قَالَ: "صَلَّى هُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ فِي مَنْزِلِنَا، فَقُلْتُ لَهُ: إِنَّ فِي قِبْلَتِنَا تِيَاسِرًا، فَأَعَادَ

[3391] Rawḥ ibn 'Ubādah reported from Zakariyyā ibn Ishāq from Hishām ibn Ḥujayr from Tāwūs who said: "He repeats."

حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، عَنْ زَكَرِيَّاً بْنِ إِسْحَاقَ، عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ قَالَ: يُعِيدُ

[3392] Ma'n ibn 'Isā reported from Ibn Abī Dhi'b from Az-Zuhri who said: "Whoever prays towards other than the Qiblah and realizes while still in time, he must repeat. But if he is not in time, he does not have to repeat."

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ قَالَ: مَنْ صَلَّى إِلَى غَيْرِ الْقِبْلَةِ فَأَسْنَاقَ وَهُوَ فِي وَقْتٍ فَعَلَيْهِ الْأَعَادَةُ، وَإِنْ لَمْ يَكُنْ فِي وَقْتٍ فَلِئْسَ عَلَيْهِ الْأَعَادَةُ

[3393] Waki‘ reported: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا رَبِيعٌ، عَنْ الْحَسَنِ قَالَ: يُعِيدُ مَا ذَامَ فِي وَقْتٍ
Rabī‘ reported to us from Al-Hasan who said: “He repeats as long as he is within the time.”

[3394] Abū Bakr reported: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُرْشِدٍ، عَنْ أَبِي طَبْيَانَ أَنَّهُ كَرِهَ أَنْ يَقُولُ: قَدْ حَانَتِ الصَّلَاةُ
Waki‘ reported from Sufyān from Mansūr from Murshid from Abū Zabyān that he disliked saying: “The prayer is due (ḥānat).”

[3395] Hushaym reported: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ قَالَ: "كَانُوا يَكْرَهُونَ أَنْ يَقُولُوا قَدْ حَانَتِ الصَّلَاةُ، فَقَالَ: إِنَّ الصَّلَاةَ لَا تَحِينُ، وَلَيَقُولُوا قَدْ حَضَرَتِ الصَّلَاةُ"
Mughīrah informed us from Abū Ma‘shar from Ibrāhīm who said: “They used to dislike saying ‘The prayer is due (ḥānat).’ He said: ‘Prayer does not become due (in the sense of pending doom/harm), but let them say: The prayer is present (haḍarat).’”

[3396] Abū Bakr reported: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا الْمُطَلِّبُ بْنُ زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ ابْنِ أَبِي لَيْلَى، أَنَّهُ كَانَ يَنْتَظِرُ مَا سَمِعَ وَقُعَّ نَعْلٍ
Al-Muṭṭalib ibn Ziyād reported from ‘Abd Allāh ibn ‘Isā from Ibn Abī Laylā that he used to wait as long as he heard the sound of sandals.

[3397] Wakī‘ reported from Ismā‘il ibn Abī Khālid from Ash-Sha‘bī who said: “If you are an Imam and a person enters while you are bowing, wait for him.”

حَدَّثَنَا وَكِبِيعُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَالِدٍ، عَنِ الشَّعْبِيِّ
قَالَ: إِذَا كُنْتَ إِمَامًا فَدَخَلَ إِنْسَانٌ وَأَنْتَ رَاكِعٌ، فَانتَظِرْهُ

[3398] Wakī‘ reported from ‘Imrān ibn Ḥudayr from Abū Mijlaz who said: “If one of you comes while the Imam is bowing, let him walk quickly, for we wait for him.”

حَدَّثَنَا وَكِبِيعُ، عَنْ عِمْرَانَ بْنِ حُدَيْرٍ، عَنْ أَبِي مِجْلَزٍ،
قَالَ: إِذَا جَاءَ أَحَدُكُمْ وَالإِمَامُ رَاكِعٌ فَلْيَسْرِعْ الْمَشْيَ، فَإِنَّا
نَنَظِرُهُ

[3399] ‘Isā ibn Yūnus reported from ‘Imrān from Abū Mijlaz that he used to wait as long as he heard the sound of sandals.

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عِمْرَانَ، عَنْ أَبِي مِجْلَزٍ،
أَنَّهُ كَانَ يَنْتَظِرُ مَا سَمِعَ وَقْعَ النَّعَالِ

[3400] ‘Affān reported: Hammām reported from Muḥammad ibn Juḥādah from a man from Ibn Abī Awfā that the Prophet ﷺ used to wait as long as he heard the sound of a sandal.

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ،
عَنْ رَجُلٍ، عَنْ ابْنِ أَبِي أُوفَى أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ كَانَ يَنْتَظِرُ مَا سَمِعَ وَقْعَ نَعْلِ

[3401] Sharīk reported from Jābir from ‘Āmir that he used to wait as long as he heard the sound of a sandal.

حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ عَامِرٍ أَنَّهُ كَانَ يَنْتَظِرُ مَا
سَمِعَ وَقْعَ نَعْلِ

[3402] Hushaym told us: Ḥumayd informed us, from Anas, who said: The Messenger of Allah ﷺ entered one day and saw a rope extended. He said: "What is this?" It was said: "So-and-so is praying, O Messenger of Allah, and when she gets tired, she rests on this rope." He said: "Let her pray as long as she has energy, and when she gets tired, let her sleep."

[3403] Ibn Fuḍayl told us, from Huṣayn, from Abū Ḥāzim, from his female freed slave, who said: I was among the people of the Ṣuffah. We had ropes to hang onto when we became weary and drowsy in prayer, and mats to stand on due to the roughness of the ground. She said: Abū Bakr came to us and said: "Cut these ropes and touch the ground directly."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا حُمَيْدٌ، عَنْ أَنَّسٍ قَالَ: دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَأْتَ يَوْمًا، فَإِذَا حَبْلٌ مَمْدُودٌ، فَقَالَ: مَا هَذَا؟ قَيْلَ: فُلَانَةُ تُصَلِّي يَا رَسُولَ اللَّهِ، فَإِذَا أَعْيَتِ اسْتَرَاحَتْ عَلَى هَذَا الْحَبْلِ قَالَ: فَلَنْصَلِّ مَا نَشِطَتْ، فَإِذَا أَعْيَتِ فَلَنَنْتَ

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ أَبِي حَازِمٍ، عَنْ مَوْلَاتِهِ قَالَ: كُنْتُ فِي أَصْنَابِ الصُّفَّةِ كَانَ لَنَا حِبَالٌ نَتَعَلَّقُ بِهَا إِذَا فَتَرْنَا وَنَعْسَنَا فِي الصَّلَاةِ، وَبُسْطٌ نَقُومُ عَلَيْهَا مِنْ غِلْظِ الْأَرْضِ، قَالَ: فَأَتَانَا أَبُو بَكْرٍ فَقَالَ: افْطِعُوا هَذِهِ الْحِبَالَ، وَأَفْضُوا إِلَى الْأَرْضِ

[3404] Wakī‘ told us, from Muḥammad ibn Qays, from a man he named—Abū Bakr thinks it was ‘Amr ibn Murrah—from Ḥudhayfah, who said: "Only the Jews do that," meaning hanging on from below like that.

حَدَّثَنَا وَكِبْعُ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ رَجُلٍ قَدْ سَمَّاهُ،
يَحْسَبُهُ أَبُو بَكْرٍ عَمْرَو بْنَ مُرَّةً، عَنْ حُذَيْفَةَ قَالَ: إِنَّمَا
يَقْعُلُ ذَلِكَ الْيَهُودُ يَعْنِي: بِالْتَّعْلُقِ مِنْ أَسْفَلَ هَكَذَا

[3405] Wakī‘ told us, from ‘Ikrimah, from ‘Umayr, from ‘Āsim ibn Shumaykh, who said: "I saw Abū Sa‘īd al-Khudrī praying while leaning on a staff."

حَدَّثَنَا وَكِبْعُ، عَنْ عِكْرِمَةَ، عَنْ عُمَيْرٍ، عَنْ عَاصِمِ بْنِ
شُمَيْخٍ قَالَ: رَأَيْتُ أَبَا سَعِيدِ الْخُدْرِيَّ، يُصَلِّي مُتَوَكِّلًا
عَلَى عَصَمًا

[3406] Ibn ‘Uyaynah told us, from Ibn Abī Najīḥ, from his father, who said: Someone who saw Abū Dharr told me that he was praying while leaning on a staff.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِيهِ قَالَ:
أَخْبَرَنِي مَنْ، رَأَى أَبَا ذَرًّا يُصَلِّي مُتَوَكِّلًا عَلَى عَصَمًا

[3407] Hafṣ and Yazīd told us, from Ḥajjāj, from ‘Atā’, who said: "The Companions of the Messenger of Allah ﷺ used to lean on staffs in prayer." Yazīd added: "When they stood up straight."

حَدَّثَنَا حَفْصُ، وَيَزِيدُ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ قَالَ: كَانَ
أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَكَّلُونَ
عَلَى الْعَصِيِّ فِي الصَّلَاةِ، رَأَدْ يَزِيدُ، إِذَا اسْتَوَوْا

[3408] Jarīr told us, from Maṇṣūr, from Ibrāhīm, who said: "‘Amr ibn Maymūn had a peg fixed for him in the wall of the mosque. When he became weary of standing in prayer or it became difficult for him, he would hold onto the peg and lean on it."

حَدَّثَنَا جَرِيرُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ عَمْرُو بْنُ مَيْمُونٍ، أَوْنَدَ لَهُ وَتَدًا فِي حَائِطِ الْمَسْجِدِ، وَكَانَ إِذَا سَئَمَ مِنَ الْقِيَامِ فِي الصَّلَاةِ، أَوْ شَقَّ عَلَيْهِ أَمْسَكَ بِالْوَتَدِ يَعْتَمِدُ عَلَيْهِ

[3409] Abū Mu‘āwiyah told us, from Ismā‘il ibn Abī Khālid, who said: "I saw Murrah leading his people in prayer, and I saw he had a stick in the niche which he would lean on when he stood up."

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: رَأَيْتُ مُرَّةً وَكَانَ يَوْمُ قَوْمَهُ، وَرَأَيْتُ لَهُ عُودًا فِي الطَّاقِ يَتَوَكَّلُ عَلَيْهِ إِذَا نَهَضَ

[3410] Marwān ibn Mu‘āwiyah told us, from ‘Abd ar-Rahmān ibn ‘Irāk ibn Mālik, from his father, who said: "I caught the people in the month of Ramaḍān having ropes tied for them to hold onto due to the length of standing."

حَدَّثَنَا مَرْوَانُ بْنُ مُعاوِيَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِيهِ قَالَ: أَدْرَكْتُ النَّاسَ فِي شَهْرِ رَمَضَانَ ثُرْبَطْ لَهُمُ الْحِبَالُ يَتَمَسَّكُونَ بِهَا مِنْ طُولِ الْقِيَامِ

[3411] Wakī‘ told us, from Abān, from ‘Abd Allāh al-Bajalī, who said: "I saw Abū Bakr ibn Abī Mūsā praying while leaning on a staff."

حَدَّثَنَا وَكِيعٌ، عَنْ أَبَانَ، عَنْ عَبْدِ اللَّهِ الْبَجَلِيِّ قَالَ: رَأَيْتُ أَبَا بَكْرَ بْنَ أَبِي مُوسَى، يُصَلِّي مُتَوَكِّلًا عَلَى عَصَمِ

[3412] Ibn ‘Ulayyah and Abū Mu‘āwiyah told us, from Layth, from ‘Abd Allāh ibn al-Hasan, from his mother, from Fātimah bint Rasūlillāh ﷺ, who said: When the Messenger of Allah ﷺ entered the mosque, he would say: "In the name of Allah, and peace be upon the Messenger of Allah. O Allah, forgive me my sins and open for me the doors of Your mercy." And when he exited, he would say: "In the name of Allah, and peace be upon the Messenger of Allah. O Allah, forgive me my sins and open for me the doors of Your bounty."

حَدَّثَنَا أَبْنُ عَلِيَّةَ، وَأَبْوُ مُعَاوِيَةَ، عَنْ لَيْثٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ، عَنْ أَمِّهِ، عَنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْمَسْجِدَ يَقُولُ: بِسْمِ اللَّهِ، وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي، وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، إِذَا خَرَجْ قَالَ: بِسْمِ اللَّهِ، وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي، وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ

[3413] Wakī‘ told us, from ‘Abd Allāh ibn Sa‘id, from ‘Amr ibn Abī ‘Amr al-Madīnī, from Al-Muṭtalib ibn ‘Abd Allāh ibn Ḥantab, that when the Prophet ﷺ entered the mosque, he would say: "O Allah, open for me the doors of Your mercy and facilitate for me the doors of Your provision."

حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ عَمْرُو بْنِ أَبِي عَمْرُو الْمَدِينِيِّ، عَنِ الْمُطَلِّبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا دَخَلَ الْمَسْجِدَ قَالَ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَيَسِّرْ لِي أَبْوَابَ رِزْقِكَ

[3414] Abū Mu‘āwiyah told us, from ‘Abd ar-Rahmān ibn Ishāq, from An-Nu‘mān ibn Sa‘d, from ‘Alī, who said: When he entered the mosque, he would say: "O Allah, forgive me my sins and open for me the doors of Your mercy." And when he exited, he would say: "O Allah, forgive me my sins and open for me the doors of Your bounty."

[3415] Abū Khālid al-Aḥmar told us, from Ibn ‘Ajlān, from Sa‘īd ibn Abī Sa‘īd, from Abū Hurayrah, who said: Ka'b ibn ‘Ujrah said to me: "When you enter the mosque, send peace upon the Prophet ﷺ and say: 'O Allah, open for me the doors of Your mercy.' And when you exit, send peace upon the Prophet ﷺ and say: 'O Allah, protect me from Satan.'"

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ النُّعْمَانَ بْنِ سَعْدٍ، عَنْ عَلَيِّ قَالَ: كَانَ إِذَا دَخَلَ الْمَسْجِدَ قَالَ: اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي، وَأَفْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ قَالَ: اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي، وَأَفْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، فَصَلَّاكَ

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرِ، عَنْ ابْنِ عَجْلَانَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ لِي كَعْبُ بْنُ عُجْرَةَ: "إِذَا دَخَلْتَ الْمَسْجِدَ فَسَلِّمْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقُلْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجْتَ فَسَلِّمْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقُلْ: اللَّهُمَّ احْفَظْنِي مِنَ الشَّيْطَانِ"

[3416] Abū ‘Āmir al-‘Aqadī told us, from ‘Alī ibn al-Mubārak, from Yaḥyā ibn Abī Kathīr, from Muḥammad ibn ‘Abd ar-Rahmān, that ‘Abd Allāh ibn Salām used to send peace upon the Prophet ﷺ when he entered the mosque and say: "O Allah, open for me the doors of Your mercy." And when he exited, he would send peace upon the Prophet ﷺ and seek refuge from Satan.

حَدَّثَنَا أَبُو عَامِرٍ الْعَقْدِيُّ، عَنْ عَلَيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ عَبْدَ اللَّهِ بْنَ سَلَامٍ كَانَ إِذَا دَخَلَ الْمَسْجِدَ سَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَالَ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ سَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَعَوَّذَ مِنَ الشَّيْطَانِ

[3417] Wakī‘ told us, from Sufyān, from Abū Ishaq, from Sa‘d ibn Abī Hiddān, from ‘Alqamah, that when he entered the mosque, he would say: "Peace be upon you, O Prophet, and the mercy of Allah and His blessings. May Allah and His angels send blessings upon Muhammad."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعْدِ بْنِ أَبِي حِدَانَ، عَنْ عَلْقَمَةَ أَنَّهُ كَانَ إِذَا دَخَلَ الْمَسْجِدَ قَالَ: السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، صَلَّى اللَّهُ وَمَلَائِكَتُهُ عَلَى مُحَمَّدٍ

[3418] Abū Mu‘āwiyah told us, from Al-A‘mash, from Ibrāhīm, that when he entered the mosque, he would say: "In the name of Allah, and blessings be upon the Messenger of Allah." And when he entered a house where there was no one, he would say: "Peace be upon you."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ كَانَ إِذَا دَخَلَ الْمَسْجِدَ قَالَ: بِسْمِ اللَّهِ وَالصَّلَاةُ عَلَى رَسُولِ اللَّهِ، وَإِذَا دَخَلَ بَيْتًا لَيْسَ فِيهِ أَحَدٌ قَالَ: السَّلَامُ عَلَيْكُمْ

[3419] Abū Bakr told us, saying: Yaḥyā ibn Sa‘id al-Qaṭṭān told us, from Ibn ‘Ajlān, from ‘Āmir ibn ‘Abd Allāh ibn az-Zubayr, from ‘Amr ibn Sulaym, from Abū Qatādah, that the Prophet ﷺ said: "When you enter the mosque, pray two Rak‘ahs before you sit."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ ابْنِ عَجْلَانَ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيرِ، عَنْ عَمْرُو بْنِ سُلَيْمٍ، عَنْ أَبِي قَتَادَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا دَخَلْتَ الْمَسْجِدَ فَصَلِّ رَكْعَيْنِ فَبَلَّ أَنْ تَجْلِسَ

[3420] Ibn Idrīs told us, from Huṣayn, from ‘Abd al-A‘lā ibn al-Ḥakam, from Khārijah ibn as-Ṣalt al-Burjumī, from ‘Abd Allāh, who used to say: "It is a sign of the approach of the Hour, or among the signs of the Hour, that mosques will be used as pathways."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ عَبْدِ الْأَعْلَى بْنِ الْحَكَمِ، عَنْ خَارِجَةَ بْنِ الصَّلَتِ الْبِرْجُمِيِّ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ يَقُولُ: مِنْ افْتِرَابِ السَّاعَةِ، أَوْ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تُتَحَذَّلُ الْمَسَاجِدُ طُرُقاً

[3421] Yazīd ibn Hārūn told us, from Muḥammad ibn ‘Amr, from Abū ‘Amr ibn Ḥamās, from Mālik ibn Aws ibn al-Ḥadathān an-Naṣrī, from Abū Dharr, that he entered the mosque, went to a pillar, and prayed two Rak‘ahs next to it.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو، عَنْ أَبِي عَمْرِو بْنِ حَمَاسٍ، عَنْ مَالِكِ بْنِ أَوْسٍ بْنِ الْحَدَّثَانِ النَّصْرِيِّ، عَنْ أَبِي ذَرٍّ، أَنَّهُ دَخَلَ الْمَسْجِدَ فَأَتَى سَارِيَةً فَصَلَّى عِنْدَهَا رَكْعَتَيْنِ

[3422] Abū Khālid told us, from Muḥammad ibn Ishāq, from Abū Bakr ibn ‘Amr ibn Ḥazm, from ‘Amr ibn Sulaym, from Abū Qatādah, that the Prophet ﷺ said: "Give the mosques their due." It was said: "What is their due?" He said: "Two Rak‘ahs before you sit."

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبِي بَكْرِ بْنِ عَمْرِو بْنِ حَرْبٍ، عَنْ عَمْرِو بْنِ سُلَيْمَانَ، عَنْ أَبِي قَتَادَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَعْطُوا الْمَسَاجِدَ حَقَّهَا قَبْلَ: وَمَا حَقُّهَا؟ قَالَ: رَكْعَتَانِ قَبْلَ أَنْ تَجْلِسَ

[3423] Yazīd ibn Hārūn told us, from Al-Mas‘ūdī, from Abū ‘Amr, from ‘Ubayd ibn al-Khashkhāsh, from Abū Dharr, who said: I entered upon the Messenger of Allah ﷺ while he was in the mosque. He said to me: "O Abū Dharr, have you prayed?" I said: "No." He said: "Stand up and pray two Rak‘ahs."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ الْمَسْعُودِيِّ، عَنْ أَبِي عَمْرِو، عَنْ عُبَيْدِ بْنِ الْخَشْخَاشِ، عَنْ أَبِي ذَرٍّ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الْمَسْجِدِ، فَقَالَ لِي: يَا أَبَا ذَرٍّ صَلَّيْتَ؟ قُلْتُ: لَا قَالَ: فَعُمَّ فَصَلَّى رَكْعَتَيْنِ

[3424] Abū Usāmah told us, from ‘Ubayd Allāh ibn ‘Umar, from Al-Maqburī, from ‘Umar, from Ibn ‘Abd ar-Rahmān ibn al-Ḥārith ibn Hishām, from his father, from ‘Ammār ibn Yāsir, that he entered the mosque and prayed two light Rak‘ahs.

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ
الْمَقْبُرِيِّ، عَنْ عُمَرَ، عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ
بْنِ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَمَّارِ بْنِ يَاسِرٍ أَنَّهُ دَخَلَ
الْمَسْجِدَ فَصَلَّى رَكْعَتَيْنِ حَفِيقَتَيْنِ

[3425] ‘Abbād ibn ‘Abd al-Malik told us, from ‘Atā’, regarding a man who enters the mosque and prays in it every time he passes. He said: "He prays two Rak‘ahs, then passes through it for the rest of his day."

حَدَّثَنَا عَبَادُ بْنُ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ فِي الرَّجُلِ يَدْخُلُ
الْمَسْجِدَ يُصَلِّي فِيهِ كُلَّمَا مَرَ قَالَ: يُصَلِّي رَكْعَتَيْنِ، ثُمَّ
يَمْرُ فِيهِ سَائِرَ يَوْمِهِ

[3426] Ḥaramī ibn ‘Umārah told us, from Abū Khaldah, who said: I saw ‘Ikrimah enter the mosque and pray two Rak‘ahs in it. He said: "This is the right of the mosque."

حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ، عَنْ أَبِي خَلْدَةَ قَالَ: رَأَيْتُ
عِكْرِمَةَ دَخَلَ الْمَسْجِدَ فَصَلَّى فِيهِ رَكْعَتَيْنِ، وَقَالَ: هَذَا
حَقُّ الْمَسْجِدِ

[3427] Muḥammad ibn Bishr told us, saying: Mis‘ar told us, from Muḥārib ibn Dithār, from Jābir ibn ‘Abd Allāh, who said: I came to the Messenger of Allah ﷺ while he was in the mosque. He said: "Pray two Rak‘ahs."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: ثَنَّا مِسْعُرٌ، عَنْ مُحَارِبِ بْنِ
دِئْارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الْمَسْجِدِ، فَقَالَ: صَلِّ
رَكْعَتَيْنِ

[3428] Abū Bakr told us, saying: 'Abd al-'Azīz ibn Muḥammad ad-Darāwardī told us, from Zayd ibn Aslam, who said: "The Companions of the Prophet ﷺ used to enter the mosque and leave without praying." And I saw Ibn 'Umar doing that.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزَ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: كَانَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُونَ الْمَسْجِدَ، ثُمَّ يَرْجُوْنَ وَلَا يُصْلَوْنَ وَرَأَيْتُ ابْنَ عُمَرَ، يَفْعَلُهُ

[3429] Wakī‘ told us, from 'Abd Allāh ibn Sa‘īd ibn Abī Hind, from Nāfi‘, that Ibn 'Umar used to pass through the mosque without praying in it.

حَدَّثَنَا وَكِبِيعٌ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، كَانَ يَمْرُّ فِي الْمَسْجِدِ وَلَا يُصْلِي فِيهِ

[3430] Marwān ibn Mu‘awiyah told us, from Ibn 'Awn, who said: I passed with Ash-Sha'bī in the mosque of Kufa. I said to him: "Will you not pray?" He said: "Then, by my Lord, we would never cease praying."

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ ابْنِ عَوْنَ قَالَ: مَرَرْتُ مَعَ الشَّعْبِيِّ فِي مَسْجِدِ الْكُوفَةِ، فَقُلْتُ لَهُ: أَلَا تُصَلِّي؟ قَالَ: إِذَا وَرَبِّي لَا نَزَالْ نُصَلِّي

[3431] Al-Faḍl ibn Dukayn told us, from Hanash, who said: "I saw Suwayd ibn Ghafalah passing through our mosque; sometimes he would pray, and sometimes he would not pray."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينِ، عَنْ حَنَشٍ قَالَ: رَأَيْتُ سُوَيْدَ بْنَ غَفَالَةَ، يَمْرُّ فِي مَسْجِدِنَا، فَرُبَّمَا صَلَّى، وَرُبَّمَا لَمْ يُصَلِّ

[3432] Ma'n ibn 'Isā told us, from Khālid ibn Abī Bakr, who said: "I saw Sālim entering the mosque until he exited from the small door without praying in it."

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ قَالَ: رَأَيْتُ سَالِمًا يَدْخُلُ مِنَ الْمَسْجِدِ حَتَّى يَخْرُجَ مِنَ الْخَوْخَةِ فَلَا يُصَلِّي فِيهِ

[3433] Abū Bakr told us, saying: Hushaym told us, from Mughīrah, from Ibrāhīm, and from Layth, from Mujāhid, and Abū Ishāq, from Sa'īd ibn Jubayr, that they disliked making noise in prayer when the Imam mentioned a verse of mercy, a verse of punishment, or mentioned the Prophet ﷺ.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَعَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، وَأَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُمْ كَرِهُوا الصَّرْجَةَ فِي الصَّلَاةِ إِذَا ذَكَرَ الْإِمَامُ آيَةً رَحْمَةً، أَوْ آيَةً عَذَابٍ، أَوْ ذَكَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[3434] Abū Bakr told us, saying: 'Isā ibn Yūnus told us, from Ibn Jurayj, from 'Atā', from 'Abd Allāh ibn 'Amr, who said: "The best part of the mosque is the standing place (Al-Maqām), then the right sides of the mosque."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عِيسَى بْنُ يُونُسَ، عَنْ ابْنِ جُرَيْحٍ، عَنْ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: خَيْرُ الْمَسْجِدِ الْمَقَامُ، ثُمَّ مَيَامِنُ الْمَسْجِدِ

[3435] Jarīr told us, from Mughīrah, from Ḥammād, from Ibrāhīm, who said: "The right side of the Imam is preferred."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ قَالَ: يُسْتَحْبِطُ يَمِينُ الْإِمَامِ

[3436] ‘Abdah told us, from Sa‘īd, from Abū Ma‘shar, from Ibrāhīm, that he used to like standing to the right of the Imam.

حَدَّثَنَا عَبْدُهُ، عَنْ سَعِيدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ
أَنَّهُ كَانَ يُعْجِبُهُ أَنْ يَقُومَ عَنْ يَمِينِ الْإِمَامِ

[3437] Ma‘n ibn ‘Isā told us, from Salamah ibn Abī Yahyā, who said: "I saw Anas ibn Mālik praying on the left side of the mosque."

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ سَلَمَةَ بْنِ أَبِي يَحْيَى قَالَ:
رَأَيْتُ أَنْسَ بْنَ مَالِكٍ يُصَلِّي فِي الشَّقِ الْأَيْسَرِ مِنِ
الْمَسْجِدِ

[3438] ‘Abdah ibn Sulaymān told us, from Sufyān, from ‘Imrān al-Minqarī, from Al-Hasan and Ibn Sīrīn, that they used to pray to the left of the Imam.

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ سُفْيَانَ، عَنْ عِمْرَانَ
الْمِنْقَرِيِّ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ، أَنَّهُمَا كَانَا
يُصَلِّيَانَ عَنْ يَسَارِ الْإِمَامِ

[3439] Ma‘n ibn ‘Isā told us, from Salamah ibn Abī Yahyā, who said: "I saw Sa‘īd ibn al-Musayyib praying on the right side of the mosque."

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ سَلَمَةَ بْنِ أَبِي يَحْيَى قَالَ:
رَأَيْتُ سَعِيدَ بْنَ الْمُسَيَّبٍ يُصَلِّي فِي الشَّقِ الْأَيْمَنِ مِنِ
الْمَسْجِدِ

[3440] Waki‘ told us, from Mis‘ar, from Thābit ibn ‘Ubayd, from Ibn al-Barā’, from his father, who said: "We used to love and prefer to stand to the right of the Messenger of Allah

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنْ ابْنِ
الْبَرَاءِ، عَنْ أَبِيهِ قَالَ: كَانَ أُحِبُّ وَأَسْتَحِبُ أَنْ نَقُومَ عَنْ
يَمِينِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[3441] Al-Muḥāribī told us, from Hajjāj ibn Dīnār, from Abū Ja‘far, who said: "The right sides of the rows exceed the rest of the rows by twenty-five degrees."

حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ حَجَاجِ بْنِ دِينَارٍ، عَنْ أَبِي جَعْفَرٍ قَالَ: مَيَامِنُ الصُّفُوفِ تَزِيدُ عَلَى سَائِرِ الصُّفُوفِ خَمْسًا وَعِشْرِينَ دَرَجَةً

[3442] Abū Bakr told us, saying: Sufyān ibn ‘Uyaynah told us, from Az-Zuhrī, from Sālim, from his father, who raised it (to the Prophet ﷺ): "Whoever misses the ‘Aṣr prayer, it is as if he has lost his family and property."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رَقَعَةٍ قَالَ: إِنَّ الَّذِي تَفَوَّثُهُ الْعَصْرُ فَإِنَّمَا وُتَرَ أَهْلَهُ وَمَالَهُ

[3443] Hushaym told us, from Hajjāj, from Nāfi‘, from Ibn ‘Umar, who said: The Messenger of Allah ﷺ said: "Whoever leaves the ‘Aṣr prayer until the sun sets without an excuse, it is as if he has lost his family and property."

حَدَّثَنَا هُشَيْمٌ، عَنْ حَجَاجٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ تَرَكَ الْعَصْرَ حَتَّى تَغِيبَ الشَّمْسُ مِنْ غَيْرِ عُذْرٍ، فَكَانَمَا وُتَرَ أَهْلَهُ وَمَالَهُ

[3444] Shabābah told us, saying: Layth ibn Sa‘d told us, from Yazid ibn Ḥabib, from ‘Irāk, from Nawfal ibn Mu‘āwiyah ibn ‘Urwah, who said: I heard the Messenger of Allah ﷺ saying: "It is the ‘Aṣr prayer."

حَدَّثَنَا شَبَابَةُ قَالَ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ حَبِيبٍ، عَنْ عِرَاقٍ، عَنْ نَوْفَلَ بْنِ مُعَاوِيَةَ بْنِ عُرْوَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: هِيَ صَلَاةُ الْعَصْرِ

[3445] Hushaym told us, saying: 'Abbād ibn Maysarah al-Minqarī informed us, from Abū Qilābah and Al-Hasan, that they were sitting together. Abū Qilābah said: Abū ad-Dardā' said: "Whoever leaves the 'Aṣr prayer until its time passes without an excuse, his deeds have become null." He said: And the Messenger of Allah ﷺ said:

"Whoever leaves a prescribed prayer until its time passes without an excuse, his deeds have become null."

[3446] Abū Khālid al-Āḥmar told us, from Yaḥyā ibn Sa‘īd, from Abū Ja‘far, who said: "Whoever misses the 'Aṣr prayer, it is as if he has lost his family."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَنَا عَبَادُ بْنُ مِيسَرَةَ الْمِنْقَرِيُّ، عَنْ أَبِي قِلَابَةَ، وَالْحَسَنِ أَنَّهُمَا كَانَا جَالِسِيْنَ، فَقَالَ أَبُو قِلَابَةَ: قَالَ أَبُو الدَّرْدَاءِ: مَنْ تَرَكَ الْعَصْرَ حَتَّى تَفُوتَهُ مِنْ غَيْرِ عُذْرٍ فَقَدْ حَبَطَ عَمَلَهُ قَالَ: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ تَرَكَ صَلَاةً مَكْتُوبَةً حَتَّى تَفُوتَهُ مِنْ غَيْرِ عُذْرٍ فَقَدْ حَبَطَ عَمَلَهُ

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي جَعْفَرٍ قَالَ: مَنْ فَاتَتْهُ الْعَصْرُ فَكَانَمَا وُتِرَ أَهْلُهُ

[3447] Abū Usāmah told us, saying: Al-A'mash told us, from Mālik ibn al-Hārith, from Ibn 'Abbās, who said: "Prophet Solomon, son of David, peace be upon them, was not spoken to out of reverence for him. Indeed, he missed the 'Aṣr prayer, and no one was able to speak to him."

حَدَّثَنَا أَبُو أَسَمَّةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ سُلَيْمَانُ بْنُ دَاؤْدَ النَّبِيُّ عَلَيْهِمَا السَّلَامُ لَا يُكَلِّمُ إِعْظَمًا لَّهُ، فَلَقَدْ فَاتَتْهُ الْعَصْرُ وَمَا اسْتَطَاعَ أَحَدٌ أَنْ يُكَلِّمَهُ

[3448] Muḥammad ibn Bashīr told us, saying: Ismā'īl ibn Abī Khālid informed us, from Aws ibn Ḏam'aj, who said: "I was informed that whoever misses the 'Aṣr prayer, it is as if he has lost his family and property."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ قَالَ: أَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ أُوسٍ بْنِ ضَمْعَجٍ قَالَ: أُخْبِرْتُ أَنَّهُ مَنْ أَخْطَأَهُ الْعَصْرُ فَكَانَ مَا وُتِرَ أَهْلَهُ وَمَالَهُ

[3449] 'Īsā ibn Yūnus and Wakī' told us, from Al-Awzā'ī, from Yaḥyā ibn Abī Kathīr, from Abū Qilābah, from Abū al-Muhājir, from Buraydah al-Aslāmī, who said: The Messenger of Allah ﷺ said: "Whoever misses the 'Aṣr prayer, his deeds have become null."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، وَوَكِيعٌ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي المُهَاجِرِ، عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ حَبَطَ عَمَلُهُ

[3450] Yazīd ibn Hishām told us, from Yahyā, from Abū Qilābah, from Abū al-Malīḥ, from Buraydah, from the Prophet ﷺ, similar to the hadith of ‘Isā and Wakī‘.

حَدَّثَنَا يَزِيدُ بْنُ هِشَامٍ، عَنْ يَحْيَى، عَنْ أَبِي قَلَبَةَ، عَنْ أَبِي الْمَلِحِ، عَنْ بُرِيْدَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلُ حَدِيثِ عِيسَى، وَكَيْفَيْعٌ

[3451] Abū Bakr told us, saying: Abū Khālid told us, from Al-A‘mash, from Ismā‘il ibn Rajā‘, from Aws ibn Dam‘aj, from Abū Mas‘ud al-Anṣārī, who said: The Messenger of Allah ﷺ said: "The one who leads the people is the one who recites the Book of Allah the most. If they are equal in recitation, then the one who knows the Sunnah best. If they are equal in the Sunnah, then the one who migrated earliest. If they are equal in migration, then the one who embraced Islam earliest. No man should lead another man in his domain, nor sit in his house on his place of honor without his permission."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدٍ، عَنِ الْأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءَ، عَنْ أُوسَ بْنِ ضَمْعَجَ، عَنْ أَبِي مَسْعُودِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَوْمُ الْقُوْمِ أَقْرَأُهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنْنَةِ، فَإِنْ كَانُوا فِي السُّنْنَةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهُجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سِلْمًا - - ، وَلَا يُؤْمَنُ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ، وَلَا يَتَعَدُّ فِي بَيْتِهِ عَلَى ثُكْرُمِتِهِ إِلَّا بِإِذْنِهِ

[3452] Abū Khālid al-Aḥmar told us, from Ibn Abī ‘Arūbah, from Qatādah, from Abū Naḍrah, from Abū Sa‘id, who said: The Messenger of Allah ﷺ said: "If there are three people, let one of them lead them, and the one most entitled to lead is the one who recites the most."

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ ابْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا كَانُوا ثَلَاثَةَ فَلِيُؤْمِهُمْ أَحَدُهُمْ، وَأَحَقُّهُمْ بِالْإِمَامَةِ أَفْرُوهُمْ

[3453] Abū Khālid told us, from Mujālid, from Ash-Sha‘bī and Zayd ibn Iyās, who said: Murrah ibn Shurāḥibil told us, saying: I was in a house where ‘Abd Allāh ibn Mas‘ūd, Hudhayfah, and Abū Mūsā al-Ash‘arī were present. The time for prayer came, so this one said to that one: "Go forward," and that one said to this one: "Go forward." Abū Mūsā and Hudhayfah took him by his sides and pushed him forward. He said: I said: "Why is that?" He said: "Because he witnessed Badr."

حَدَّثَنَا أَبُو حَالِدٍ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، وَرَيْدٌ بْنٌ إِبَاسٍ قَالَا: حَدَّثَنَا مُرَّةُ بْنُ شُرَاحِبِيلَ قَالَ: كُنْتُ فِي بَيْتٍ فِيهِ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، وَحُذَيْفَةَ، وَأَبُو مُوسَى الْأَشْعَرِيِّ، فَحَضَرَتِ الصَّلَاةُ، فَقَالَ هَذَا لِهَا: تَقْمُ، وَقَالَ هَذَا لَهَا تَقْدَمُ، وَأَبُو مُوسَى وَحُذَيْفَةُ فَلَاحَدَا بِنَاحِيَتِهِ فَقَدَّمَاهُ قَالَ: قُلْتُ: مِمَّ ذَلِكَ؟ قَالَ: أَنَّهُ شَهَدَ بَذْرًا

[3454] Hafṣ told us, from Ibn Jurayj, from Nāfi‘, from Ibn ‘Umar, who said: "Sālim used to lead the Muhājirūn and Anṣār in prayer in the mosque of Qubā'."

حَدَّثَنَا حَفْصٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ سَالِمٌ يَؤْمِنُ الْمُهَاجِرِينَ وَالْأَنْصَارَ فِي مَسْجِدِ قُبَّاءِ

[3455] Yazīd ibn Hārūn told us, saying: ‘Āsim informed us, from ‘Amr ibn Salamah, who said to him: My people returned from the Messenger of Allah ﷺ and said to him that he said to us: "Let the one who recites the Qur'an most lead you." He said: So they called me and taught me bowing and prostrating, and I used to lead them in prayer wearing a torn garment. He said: They used to say to my father: "Won't you cover your son's bottom from us?"

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنَا عَاصِمٌ، عَنْ عَمْرِو بْنِ سَلَمَةَ قَالَ لَهُ: رَجَعَ قَوْمٍ مِّنْ عِنْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالُوا لَهُ: أَنَّهُ قَالَ لَنَا: لِيَوْمَكُمْ أَكْثَرُكُمْ قِرَاءَةً لِلْقُرْآنِ قَالَ: فَدَعَوْنِي، فَعَلَّمُونِي الرُّكُوعَ وَالسُّجُودَ، فَكُنْتُ أَصْلِي بِهِمْ وَعَلَيْهِ بُرْدَةً مَفْوَقَةً قَالَ: فَكَانُوا يَقُولُونَ لِأَبِي: أَلَا تُعْطِي عَنَّا اسْتَابِنَاتِ

[3456] Ibn ‘Ulayyah told us, from Ayyūb, from ‘Amr ibn Salamah, who said: We were at a water source, and riders would pass by us returning from the Prophet ﷺ. I would get close to them and listen until I memorized a lot of the Qur'an. People were waiting for the conquest of Mecca to accept Islam. When it was conquered, men started coming to him saying: "O Messenger of Allah, I am the delegate of Banī So-and-so, and I have come to you with their Islam." My father went with the Islam of his people. When he returned, the Messenger of Allah ﷺ said: "Put forward the one among you who knows the most Qur'an." He said: They looked, and I was on a great mount, and they did not find anyone among them who knew more Qur'an than me, so they put me forward, and I led them in prayer while I was a boy.

حَدَّثَنَا أَبْنُ عُلَيْهِ، عَنْ أَئْيُوبَ، عَنْ عَمْرُو بْنِ سَلَمَةَ قَالَ: كُنَّا عَلَى حَاضِرٍ، فَكَانَ الرُّكْبَانُ يَمْرُونَ بِنَا رَاجِعِينَ مِنْ عِنْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَدْنُوا مِنْهُمْ، فَأَسْتَمَعُ حَتَّى حَفِظْتُ قُرْآنًا كَثِيرًا، وَكَانَ النَّاسُ يَنْتَظِرُونَ بِإِسْلَامِهِمْ فَتَحَّمَّ مَكَّةَ، فَلَمَّا فُتِحَتْ جَعَلَ الرَّجُلُ يَأْتِيهِ فَيَقُولُ: يَا رَسُولَ اللَّهِ أَنَا وَافِدٌ بَنِي فُلَانٍ، وَجِئْنَا بِإِسْلَامِهِمْ، فَانْطَلَقَ إِلَيْيِ بِإِسْلَامٍ قَوْمِهِ، فَلَمَّا رَجَعَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَدْمُوا أَكْثَرَكُمْ قُرْآنًا قَالَ: فَنَظَرُوا وَأَنَا عَلَى حَوَى عَظِيمٍ فَمَا وَجَدُوا فِيهِمْ أَحَدًا أَكْثَرَ قُرْآنًا مِنِّي، فَقَدَّمُونِي وَأَنَا غُلَامٌ فَصَلَّيْتُ بِهِمْ

[3457] Waki‘ told us, from Thawr ash-Shāmī, from Muḥājir ibn Ḥabīb, from Abū Salamah ibn ‘Abd ar-Raḥmān, who said: The Messenger of Allah ﷺ said: "If three Muslims go out on a journey, let the one who recites the Book of Allah most lead them. If he is the youngest of them, then when he leads them, he is their commander." And that is a commander appointed by the Messenger of Allah ﷺ.

حَدَّثَنَا وَكِيعٌ، عَنْ ثُورِ الشَّامِيِّ، عَنْ مُهَاجِرِ بْنِ حَبِيبٍ،
عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا خَرَجَ تَلَاثَةُ مُسْلِمِينَ فِي سَفَرٍ
فَإِلَيْهِمْ أَفْرُوْهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانَ أَصْغَرَهُمْ فَإِذَا
أَمْهُمْ فَهُوَ أَمِيرُهُمْ، وَذَلِكَ أَمِيرٌ أَمْرَأَهُ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ

[3458] Waki‘ told us, from Mis‘ar, from Ḥabīb al-Jarmī, from ‘Amr ibn Salamah, from his father, that they came as a delegation to the Prophet ﷺ. When they wanted to leave, they said: We said to him: "O Messenger of Allah, who should lead us in prayer?" He said: "The one among you who has gathered the most Qur'an," or "taken the most Qur'an." There was no one among them who had gathered as much of the Qur'an as I had. He said: "So they put me forward while I was a boy, and I used to lead them in prayer wearing a cloak." He said: "I never attended a gathering of Jarm except that I was their Imam, and I prayed over their funerals until this day of mine."

حَدَّثَنَا وَكِبِيعٌ، عَنْ مِسْعَرٍ، عَنْ حَبِيبِ الْجَرْمِيِّ، عَنْ عَمْرُو بْنِ سَلَمَةَ، عَنْ أَبِيهِ، أَنَّهُمْ وَفَدُوا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا أَرَادُوا أَنْ يَتَصَرَّفُوا قَالُوا: قُلْنَا لَهُ يَا رَسُولَ اللَّهِ، مَنْ يُبَصِّلِي بِنَاهُ؟ قَالَ: أَكْثَرُكُمْ جَمِيعًا لِلْقُرْآنِ، أَوْ أَخْذًا لِلْقُرْآنِ فَلَمْ يَكُنْ فِيهِمْ أَحَدٌ جَمِيعٌ مِنَ الْقُرْآنِ مَا جَمَعْتُ "قَالَ: فَقَمَّوْنِي وَأَنَا غُلَامٌ، فَكُنْتُ أَصْلَى بِهِمْ وَعَلَيَّ شَهْلَةً قَالَ: فَمَا شَهَدْتُ مَجْمِعًا مِنْ جَرْمٍ إِلَّا كُنْتُ إِمَامَهُمْ، وَأَصْلَى جَنَائِزَهُمْ إِلَى يَوْمِي هَذَا

[3459] Waki‘ told us, from Ar-Rabī‘, from Ibn Sīrīn, who said: "The one who recites the most leads the people."

حَدَّثَنَا وَكِبِيعٌ، عَنِ الرَّبِيعِ، عَنْ ابْنِ سِيرِينَ قَالَ: يَؤْمُنُ الْقَوْمُ أَفْرُوهُمْ

[3460] Waki‘ told us, from Sufyān, from Ibn Jurayj, from ‘Atā’, who said: "The most knowledgeable of them leads the people."

حَدَّثَنَا وَكِبْعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ
قَالَ: يَوْمُ الْقَوْمِ أَفْقَهُهُمْ

[3461] Ibn Numayr told us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, that when the Muhājirūn came from Mecca, they settled near Qubā’. Sālim, the freed slave of Abū Hudhayfah, led them in prayer because he knew the most Qur'an among them, and among them were Abū Salamah ibn ‘Abd al-Asad and ‘Umar ibn al-Khaṭṭāb.

حَدَّثَنَا ابْنُ ثُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ
عُمَرَ أَنَّ الْمُهَاجِرِينَ حِينَ أَقْبَلُوا مِنْ مَكَّةَ نَزَلُوا إِلَى
جَنْبِ قُبَّاءِ فَلَمَّا هُمْ سَالِمٌ مَوْلَى أَبِي حُذَيْفَةَ، لِأَنَّهُ كَانَ
أَكْثَرُهُمْ فُرَّانًا، وَفِيهِمْ أَبُو سَلَمَةَ بْنُ عَبْدِ الْأَسَدِ، وَعُمَرُ
بْنُ الْحَاطِبِ

[3462] Waki‘ told us, saying: Hushaym told us, from his father, who said: ‘Umar missed a man at the Fajr prayer, so he sent for him. When he came, he said: "Where were you?" He said: "I was sick, and had your messenger not come to me, I would not have gone out." ‘Umar said: "If you are going out to anyone, then go out for prayer."

حَدَّثَنَا وَكِبْعٌ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِيهِ قَالَ: فَقَدْ عُمِرُ،
رَجُلًا فِي صَلَاةِ الصُّبْحِ، فَأَرْسَلَ إِلَيْهِ فَجَاءَ، فَقَالَ: أَيْنَ
كُنْتَ؟ قَالَ: كُنْتُ مَرِيضًا، وَلَوْلَا أَنَّ رَسُولَكَ أَتَانِي لِمَا
خَرَجْتُ، فَقَالَ عُمَرُ: إِنْ كُنْتَ خَارِجًا إِلَى أَحَدٍ فَلَا خُرُجٌ
لِلصَّلَاةِ

[3463] Waki‘ told us, from Mis‘ar, from Abū Huṣayn, from Abū Burdah, from Abū Mūsā, who said: "Whoever hears the caller and does not answer him without an excuse, there is no prayer for him."

حَدَّثَنَا وَكِبْرِيُّ، عَنْ مِسْعَرٍ، عَنْ أَبِي حُصَيْنِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: مَنْ سَمِعَ الْمُنَادِيَ ثُمَّ لَمْ يُجِبْ مِنْ غَيْرِ عُذْرٍ فَلَا صَلَاةً لَهُ

[3464] Waki‘ told us, from Shu‘bah, from ‘Adī ibn Thābit, from Sa‘id ibn Jubayr, from Ibn ‘Abbās, who said: "Whoever hears the caller and does not answer without an excuse, there is no prayer for him."

حَدَّثَنَا وَكِبْرِيُّ، عَنْ شُعْبَةَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مَنْ سَمِعَ الْمُنَادِيَ ثُمَّ لَمْ يُجِبْ مِنْ غَيْرِ عُذْرٍ فَلَا صَلَاةً لَهُ

[3465] Waki‘ told us, from ‘Abd ar-Rahmān ibn Ḥuṣayn, from Abū Najīḥ al-Makkī, from Abū Hurayrah, who said: "For the ear of the son of Adam to be filled with molten lead is better for him than to hear the caller and not answer him."

حَدَّثَنَا وَكِبْرِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُصَيْنِ، عَنْ أَبِي تَحِيَّةِ الْمَكَّيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَأَنْ يَمْلَأَ أَدْنُ ابْنِ آدَمَ رَصَاصًا مُذَابًا، خَيْرٌ لَهُ مِنْ أَنْ يَسْمَعَ الْمُنَادِيَ ثُمَّ لَا يُحِبِّيهُ

[3466] Waki‘ told us, from Maṇṣūr, from ‘Adī ibn Thābit, from ‘Ā’ishah, who said: "Whoever hears the caller and does not answer, does not want good, or good is not wanted for him."

حَدَّثَنَا وَكِبْرِيُّ، عَنْ مَنْصُورٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ غَائِشَةَ، قَالَتْ: مَنْ سَمِعَ الْمُنَادِيَ فَلَمْ يُجِبْ لَمْ يُرِدْ خَيْرًا، أَوْ لَمْ يُرَدْ بِهِ

[3467] Waki‘ told us, saying: Sulaymān ibn al-Mughīrah told us, saying: Abū Mūsā al-Hilālī told us, from his father, from Ibn Mas‘ūd, who said: "Whoever hears the caller and does not answer without an excuse, there is no prayer for him."

حَدَّثَنَا وَكِبِيعٌ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغَيْرَةِ قَالَ: حَدَّثَنَا
أَبُو مُوسَى الْهَلَالِيُّ، عَنْ أَبِيهِ، عَنْ ابْنِ مَسْعُودٍ قَالَ: مَنْ
سَمِعَ الْمُنَادِيَ ثُمَّ لَمْ يُجِبْ مِنْ غَيْرِ عُذْرٍ فَلَا صَلَاةً لَهُ

[3468] Waki‘ told us, saying: Ibn ‘Awn told us, from Ibn Sīrīn, who said: ‘Uthmān went out having washed one side of his head. He said: "The caller came and hurried me, and I disliked detaining him."

حَدَّثَنَا وَكِبِيعٌ، قَالَ: نَا ابْنُ عَوْنِ، عَنْ ابْنِ سِيرِينَ قَالَ:
خَرَجَ عُثْمَانُ، وَقَدْ عَسَلَ إِحْدَى شَفَّيْ رَأْسِهِ، فَقَالَ: إِنَّ
الْمُنَادِيَ جَاءَ فَأَعْجَلَنِي فَكَرِهْتُ أَنْ أَحْبَسَهُ

[3469] Hushaym told us, saying: Abū Ḥayyān told us, from his father, from ‘Alī, who said: "There is no prayer for the neighbor of the mosque except in the mosque." He said: It was said: "Who is the neighbor of the mosque?" He said: "Whoever can hear the caller."

حَدَّثَنَا هُشَيْمٌ قَالَ: نَا أَبُو حَيَّانَ، عَنْ أَبِيهِ، عَنْ عَلَيٍّ قَالَ:
لَا صَلَاةً لِجَارِ الْمَسْجِدِ إِلَّا فِي الْمَسْجِدِ، قَالَ: قِيلَ: وَمَنْ
جَارُ الْمَسْجِدِ؟ قَالَ: مَنْ أَسْمَعَهُ الْمُنَادِي

[3470] Hushaym told us, saying: Manṣūr informed us, from Al-Hasan, from ‘Alī, that he said: "Whoever hears the call and does not come to it, his prayer does not go beyond his head except with an excuse."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مَنْصُورٌ، عَنِ الْحَسَنِ، عَنْ عَلَيِّ، أَنَّهُ قَالَ: مَنْ سَمِعَ الدَّنَاءَ فَلَمْ يَأْتِهِ، لَمْ تُجَاوِزْ صَلَاتُهُ رَأْسَهُ إِلَّا بِالْعُذْرِ

[3471] Hushaym told us, saying: Yaḥyā ibn Sa‘īd told us, from Nāfi‘, from Ibn ‘Umar, that he said: "If you are one who answers an invitation, then answer the caller of Allah."

حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ قَالَ: إِنْ كُنْتُ مُحِبَّ الدَّعْوَةِ، فَأَحِبُّ دَاعِيَ اللَّهِ

[3472] Hushaym told us, from Ḥuṣayn, from ‘Abd Allāh ibn Shaddād, who said: The Prophet ﷺ was delayed one night for ‘Ishā’—meaning Al-‘Atamah. He said: "I considered ordering the prayer to be called, then going to people in their houses and burning them down upon them, for they do not witness the prayer."

حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ قَالَ: اسْتَقْبَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فِي الْعَشَاءِ، يَعْنِي الْعَنَمَةَ، قَالَ: فَلَقَدْ هَمَمْتُ أَنْ أَمْرَ بِالصَّلَاةِ فَيُنَادِي بِهَا، ثُمَّ أَتَيَ قَوْمًا فِي بُيُوتِهِمْ فَأُحرِقُهَا عَلَيْهِمْ، لَا يَشْهُدُونَ الصَّلَاةَ

[3473] Abū Usāmah told us, from Sufyān, from ‘Abd ar-Rahmān ibn ‘Ābis, from ‘Abd ar-Rahmān ibn Abī Laylā, who said: Ibn Umm Maktūm came to the Prophet ﷺ and said: "O Messenger of Allah ﷺ, Medina is a land of vermin and beasts. Is there a concession for me to pray 'Ishā' and Fajr in my house?" The Prophet ﷺ said: "Do you hear 'Come to prayer, come to success'?" He said: He said: "Yes." He said: "Then come."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سُفِيَّاَنَّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: جَاءَ ابْنُ أَمِّ مَكْتُومٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِنَّ الْمَدِينَةَ أَرْضٌ هَوَاءً وَسَبَاعٌ، فَهَلْ لِي رُخْصَةٌ أَنْ أُصَلِّيَ الْعِشَاءَ وَالْفَجْرَ فِي بَيْتِي؟ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَتَسْمَعُ حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ قَالَ: فَقَالَ: نَعَمْ قَالَ: فَحَيَّهَا

[3474] Ishāq ibn Sulaymān told us, from Abū Sinān, from ‘Amr ibn Murrah, who said: Abū Razīn told me, from Abū Hurayrah, who said: Ibn Umm Maktūm came to the Prophet ﷺ and said: "O Messenger of Allah, I am a blind man living far away, and I do not have a guide who stays with me. Do I have a concession not to come to the mosque?" Or as he said. He said: "No."

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ أَبِي سِنَانَ، عَنْ عَمْرُو بْنِ مُرَّةَ قَالَ: حَدَّثَنِي أَبُو رَزِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ ابْنُ أَمِّ مَكْتُومٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي رَجُلٌ ضَرِيرٌ شَاسِعُ الدَّارِ، وَلَيْسَ لِي قَائِدٌ يُلَازِمُنِي، فَلِي رُخْصَةٌ أَنْ لَا آتِيَ الْمَسْجِدَ؟، أَوْ كَمَا قَالَ، قَالَ: لَا

[3475] Ibn Idrīs told us, from Layth, from Mujāhid, from Ibn ‘Abbās, who said: A man kept coming to him for a month asking about a man who fasts during the day and stands in prayer at night but does not attend Jumu‘ah or congregational prayer. He said: "He is in the Fire."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: اخْتَلَفَ إِلَيْهِ رَجُلٌ شَهْرًا يَسْأَلُهُ عَنْ رَجُلٍ يَصُومُ النَّهَارَ، وَيَقُولُ اللَّيْلَ، وَلَا يَشْهُدُ جُمُعَةً وَلَا جَمَاعَةً، قَالَ: فِي النَّارِ

[3476] Abū Bakr told us, saying: ‘Abbād ibn al-‘Awwām told us, from Ash‘ath, from Jahm ibn Abī Sabrah, that Az-Zubayr ibn al-‘Awwām used to have a man sit behind him to keep track of his prayer.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ أَشْعَثَ، عَنْ جَهْمِ بْنِ أَبِي سَبْرَةَ، أَنَّ الرُّبَيْرَ بْنَ الْعَوَامِ، كَانَ يَتَعَدُّ خَلْفَهِ رَجُلٌ يَحْفَظُ صَلَاتَهُ

[3477] ‘Affān told us, saying: Abū Hilāl told us, saying: Muḥammad ibn Sīrīn told us, saying: "Umar ibn al-Khaṭṭāb used to fear forgetfulness. He said: So when he prayed, he would appoint a man to watch him. If he saw him stand, he would stand, and if he saw him sit, he would sit."

حَدَّثَنَا عَفَّانَ قَالَ: نَا أَبُو هِلَالٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ قَالَ: "كَانَ عُمَرُ بْنُ الْخَطَّابِ، يَحَافُ النَّسْيَانَ، قَالَ: فَكَانَ إِذَا صَلَّى وَكَلَ رَجُلًا فَيَلْحَظُ إِلَيْهِ، فَإِنْ رَأَهُ قَامَ قَامَ، وَإِنْ رَأَهُ قَعَدَ قَعَدَ"

[3478] Wakī‘ told us, from Sharīk, from Ar-Rukayn, who said: "I entered upon Asmā’ while she was praying, and she was an old woman, and a woman was saying to her: 'Bow and prostrate.'"

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنِ الرُّكَيْنِ، قَالَ: "دَخَلْتُ عَلَى أَسْمَاءَ، وَهِيَ تُصَلِّي وَهِيَ عَجُوزٌ، وَأَمْرَأٌ تَقُولُ لَهَا: ارْكُعِي وَاسْجُدِي

[3479] Abū Bakr told us, saying: 'Abd al-‘Azīz ibn Muḥammad ad-Darāwardī told us, from Mūsā ibn Ibrāhīm, from Salamah ibn al-Akwa‘, that he said: I said: "O Messenger of Allah ﷺ, I hunt, so I pray in a single shirt." He said: "Yes, and fasten it, even with a thorn."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ مُوسَى بْنِ إِبْرَاهِيمَ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ، أَنَّهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِنِّي أَصَنَدَّ، فَأُصَلِّي فِي الْقَمِيصِ الْوَاحِدِ، قَالَ: نَعَمْ، وَزَرَّهُ وَلْوْ بِشْوَكَةٍ

[3480] Wakī‘ told us, from Kathīr ibn Zayd, who said: "I saw Sālim praying with his buttons unfastened."

حَدَّثَنَا وَكِيعٌ، عَنْ كَثِيرِ بْنِ زَيْدٍ قَالَ: رَأَيْتُ سَالِمًا، وَهُوَ يُصَلِّي مُحَلَّةً أَرْزَارَةً

[3481] Abū Bakr told us, saying: Zayd ibn al-Hasan told us, saying: ‘Abd al-Malik ibn ar-Rabī‘ ibn Sabrah ibn Ma‘bad al-Juhānī told me, saying: My father told me, from my grandfather, who said: The Messenger of Allah ﷺ said: "When a boy reaches seven years, order him to pray, and when he reaches ten, beat him for it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحَسَنَ قَالَ: حَدَّثَنِي
عَبْدُ الْمَالِكِ بْنُ الرَّبِيعِ بْنُ سَبْرَةَ بْنِ مَعْبِدِ الْجُهْفِيِّ قَالَ:
حَدَّثَنِي أَبِي، عَنْ جَدِّي قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: إِذَا بَلَغَ الْعَلَمُ سَبْعَ سِنِينَ فَمُرُوهُ بِالصَّلَاةِ،
فَإِذَا بَلَغَ عَشْرًا فَاضْرِبُوهُ عَلَيْهَا

[3482] Waki‘ told us, from Dāwūd ibn Sawwār, from ‘Amr ibn Shu‘ayb, from his father, from his grandfather, who said: The Prophet of Allah ﷺ said: "Order your children to pray when they reach seven, and beat them for it when they reach ten, and separate them in beds."

حَدَّثَنَا وَكِبِيعٌ، عَنْ دَاؤَدَ بْنِ سَوَارٍ، عَنْ عَمْرُو بْنِ
شُعِيبٍ، عَنْ أَبِي، عَنْ جَدِّهِ، قَالَ: قَالَ نَبِيُّ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ: مُرُوا صِبِيًّا كُمْ بِالصَّلَاةِ إِذَا بَلَغُوا سَبْعًا،
وَاضْرِبُوهُمْ عَلَيْهَا إِذَا بَلَغُوا عَشْرًا، وَفَرَّقُوا بَيْنَهُمْ فِي
الْمَضَاجِعِ

[3483] Ibn Mubārak told us, from Husayn ibn ‘Abd Allāh, who said: Umm Yūnus, the servant of Ibn ‘Abbās, told me, saying: Ibn ‘Abbās used to say: "Wake up the child to pray, even if it is just one prostration."

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ حُسَيْنِ بْنِ عَبْدِ اللَّهِ، قَالَ:
حَدَّثَنِي أُمُّ يُونُسَ، خَادِمُ ابْنِ عَبَّاسٍ قَالَتْ: كَانَ ابْنُ
عَبَّاسٍ، يَقُولُ: أَيْقِظُوا الصَّبِيَّ يُصَلِّي وَلَوْ سَجْدَةً

[3484] Ḥafṣ told us, from Muḥammad ibn Abī Yahyā, from a woman among them, from her grandmother, that ‘Umar passed by a woman who was waking her child to pray, and he was dawdling. He said: "Leave him, for it is not obligatory upon him until he understands it."

حَدَّثَنَا حَفْصُ، عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى، عَنْ امْرَأَةٍ مِنْهُمْ عَنْ جَدَّةِ لَهَا أَنَّ عُمَرَ، مَرْءًا مَارِأَةً وَهِيَ تُوقَظُ صَبَّيًّا لَهَا يُصَلِّي وَهُوَ يَتَلَكَّأُ، فَقَالَ: ذَعِيهِ، فَلَيْسَتْ عَلَيْهِ حَتَّى يَعْلَمَهَا

[3485] Abū Mu‘āwiyah told us, from Nāfi‘, from Ibn ‘Umar, who said: "A child is taught to pray when he knows his right from his left."

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: يُعَلَّمُ الصَّبَّيُ الصَّلَاةُ إِذَا عَرَفَ يَمِينَهُ مِنْ شِمَائِلِهِ

[3486] Abū Mu‘āwiyah and Ḥafṣ told us, from Al-A‘mash, from Ibrāhīm, who said: "A child was taught to pray when he lost his baby teeth."

حَدَّثَنَا أَبُو مُعاوِيَةَ، وَحَفْصُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ يُعَلَّمُ الصَّبَّيُ الصَّلَاةُ إِذَا أُنْغَرَ

[3487] Abū Bakr ibn ‘Ayyāsh told us, from Mughīrah, from Ibrāhīm, who said: "They used to teach children to pray when they lost their baby teeth."

حَدَّثَنَا أَبُو بَكْرِ بْنِ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يُعَلِّمُونَ الصَّبَّيَنَ الصَّلَاةَ إِذَا أُنْغَرُوا

[3488] Abū Mu‘āwiyah told us, from Hishām, from his father, who said: "He used to teach his sons prayer when they understood, and fasting when they were able."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ: كَانَ يُعَلِّمُ بَنِيهِ الصَّلَاةَ إِذَا عَلِمُوا، وَالصَّوْمَ إِذَا طَافُوا

[3489] Wakī‘ told us, from Sufyān, from Ḥabīb ibn Abī Thābit, from ‘Abd ar-Rahmān al-Yaḥṣubī, who said: "A child is ordered to pray when he counts to twenty."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِّيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ الرَّحْمَنِ الْيَحْصِبِيِّ، قَالَ: يُؤْمِرُ الصَّبَّيُّ بِالصَّلَاةِ إِذَا عَدَ عِشْرِينَ

[3490] Ibn Mahdī told us, from Sufyān, from Ḥabīb ibn Abī Thābit, from the wife of ‘Abd ar-Rahmān al-Yaḥṣubī, from ‘Abd ar-Rahmān al-Yaḥṣubī, similar to it.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفِّيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ امْرَأَةِ عَبْدِ الرَّحْمَنِ الْيَحْصِبِيِّ، عَنْ عَبْدِ الرَّحْمَنِ الْيَحْصِبِيِّ، بِمِثْلِهِ

[3491] Wakī‘ told us, from Sufyān, from Abū Rajā’, from Makhlūl, who said: "A child is ordered to pray when he reaches seven, and beaten for it when he reaches ten."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِّيَانَ، عَنْ أَبِي رَجَاءِ، عَنْ مَكْحُولٍ، قَالَ: يُؤْمِرُ الصَّبَّيُّ بِهَا إِذَا بَلَغَ السَّبْعَ، وَيُضْرَبُ عَلَيْهَا إِذَا بَلَغَ عَشْرًا

[3492] Wakī‘ told us, from Sufyān, from Abū Fazārah, from Maymūn ibn Mihrān, who said: "He is ordered to perform it when he reaches puberty."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِّيَانَ، عَنْ أَبِي فَزَارَةَ، عَنْ مَيْمُونَ بْنِ مِهْرَانَ قَالَ: يُؤْمِرُ بِهَا إِذَا بَلَغَ حُلْمَهُ

[3493] Abū Mu‘āwiyah told us, from Ḥajjāj, from Abū Iṣhāq, who said: "A child is taught between seven and ten years of age."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَاجَجِ، عَنْ أَبِيهِ إِسْحَاقَ قَالَ:

كَانَ يُعَلَّمُ الصَّبَّيُّ مَا بَيْنَ سَبْعٍ سِنِينَ إِلَى عَشْرِ سِنِينَ

[3494] Ḥātim ibn Ismā‘il told us, from Ja‘far, from his father, who said: ‘Alī ibn al-Ḥusayn used to order the children to pray Zuhr and ‘Aṣr together, and Maghrib and ‘Ishā’ together. It was said: "They are praying the prayer outside its time." He would say: "This is better than sleeping through it."

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ قَالَ:

كَانَ عَلَيُّ بْنُ الْحُسَيْنِ، يَأْمُرُ الصَّبَّيَّانَ أَنْ يُصَلُّوا الظَّهَرَ

وَالْعَصْرَ جَمِيعًا، وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا، فَيُقَالُ:

يُصَلُّونَ الصَّلَاةَ لِعَيْرٍ وَقُتْهَا، فَيُقَولُ: هَذَا خَيْرٌ مِنْ أَنْ

يَنَامُوا عَنْهَا

[3495] Hafṣ told us, from Ash‘ath, from Ibn Sīrīn, who said: "A child is taught to pray when he knows his right from his left."

حَدَّثَنَا حَفْصُ، عَنْ أَشْعَثَ، عَنْ ابْنِ سِيرِينَ قَالَ: يُعَلَّمُ

الصَّبَّيُّ الصَّلَاةَ إِذَا عَرَفَ يَمِينَهُ مِنْ شِمَالِهِ

[3496] Hafṣ told us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, similar to it.

حَدَّثَنَا حَفْصُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، مِثْلُهُ

[3497] Wakī‘ told us, saying: Al-A‘mash told us, from ‘Umārah, from Abū al-Aḥwas, who said: ‘Abdullāh said: "Guard your children regarding prayer."

حَدَّثَنَا وَكِبِيعُ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عُمَارَةَ، عَنْ أَبِي

الْأَحْوَصِ قَالَ: قَالَ عَبْدُ اللَّهِ: حَفِظُوا عَلَى أَبْنَائِكُمْ عَلَى

الصَّلَاةَ

[3498] Abū Bakr told us, saying: Sufyān ibn ‘Uyaynah told us, from ‘Abd al-Karīm, from ‘Amr ibn Shu‘ayb, who said: "When a boy from Banī ‘Abd al-Muṭṭalib spoke clearly, the Prophet ﷺ would teach him this verse seven times: {Praise be to Allah, who has not taken a son and has no partner in sovereignty} [Al-Isrā’: 111]."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفِيَّاً بْنُ عُبَيْدَةَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَمْرُو بْنِ شُعَيْبٍ قَالَ: "كَانَ الْعَلَامُ إِذَا أَفْصَحَ مِنْ تَبْيَانِ عَبْدِ الْمُطَلَّبِ عَلَمَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ الْأَيَّةَ سَبْعَ مَرَّاتٍ: {الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ} [الإِسْرَاءُ 111]"

[3499] Ḥātim ibn Ismā‘il told us, from Ja‘far, from his father, who said: ‘Alī ibn al-Ḥusayn used to teach his child, saying: "Say: I believe in Allah and I disbelieve in false deities (Tāghūt)."

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ، يُعْلَمُ وَلَدُهُ، يَقُولُ: قُلْ آمَنْتُ بِاللَّهِ وَكَفَرْتُ بِالظَّاغُوتِ

[3500] Hushaym told us, from Al-‘Awwām, from Ibrāhīm at-Taymī, who said: "They used to like to instruct them in prayer, and when he first speaks clearly, he says: 'Lā ilāha illā Allāh' seven times, so that it would be the first thing he speaks."

حَدَّثَنَا هُشَيْمٌ، عَنِ الْعَوَامِ، عَنْ إِبْرَاهِيمَ التَّمِيِّ قَالَ: "كَانُوا يَسْتَحِبُّونَ أَنْ يُلْقَّوْا الصَّلَاةَ، وَيَعْرِبُ أَوَّلَ مَا يَتَكَلَّمُ بِهِ قَوْمٌ: لَا إِلَهَ إِلَّا اللَّهُ سَبْعَ مَرَّاتٍ، فَيَكُونُ ذَلِكَ أَوَّلَ شَيْءٍ يُتَكَلَّمُ بِهِ

[3501] Abū Bakr reported: Waki‘ reported from Hammām from his father that Al-Ash‘ath put forward a boy [to lead prayer]. It was said to him [why?], and he said: “I only put forward the Qur'an.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ هَمَّامٍ، عَنْ أَبِيهِ، أَنَّ الْأَشْعَثَ، قَدَّمَ غُلَامًا، فَقِيلَ لَهُ، فَقَالَ: إِنَّمَا قَدَّمْتُ الْقُرْآنَ

[3502] ‘Abdah reported from Hishām from his father who said: When Al-Ash‘ath put forward a boy [to lead prayer], they criticized him for it. He said: “I did not put him forward, but I put forward the Qur'an.”

حَدَّثَنَا عَبْدَهُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: لَمَّا قَدَّمَ الْأَشْعَثَ، قَدَّمَ غُلَامًا، فَعَابُوا ذَلِكَ عَلَيْهِ، فَقَالَ: مَا قَدَّمْتُهُ، وَلَكِنِي قَدَّمْتُ الْقُرْآنَ

[3503] Hushaym reported from Yūnus from Al-Ḥasan from Ibrāhīm who said: “There is no harm if a boy leads the prayer before puberty in the month of Ramadan.”

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ أَنْ يَؤْمِنَ الْغُلَامُ قَبْلَ أَنْ يَحْتَلِمَ فِي شَهْرِ رَمَضَانَ

[3504] Abū Bakr ibn ‘Ayyāsh reported from Hishām from Al-Ḥasan who said: “There is no harm if a boy leads the prayer before puberty.”

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ قَالَ: لَا بَأْسَ أَنْ يَؤْمِنَ الْغُلَامُ قَبْلَ أَنْ يَحْتَلِمَ

[3505] Ismā‘il ibn ‘Ayyāsh reported from ‘Abd al-‘Azīz from Ash-Sha‘bī who said: “A boy should not lead prayer until he reaches puberty.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ الشَّعْبِيِّ قَالَ: لَا يَؤْمُنُ الْغُلَامُ حَتَّى يَحْلِمُ

[3506] Rawwād ibn Jarrāḥ Abū ‘Iṣām reported from Al-Awzā‘ī from Wāsil Abū Bakr from Mujāhid who said: “A boy should not lead prayer until he reaches puberty.”

حَدَّثَنَا رَوَادُ بْنُ جَرَاحٍ أَبُو عِصَامٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ وَاصِلٍ أَبْنِي بَكْرٍ، عَنْ مُجَاهِدٍ قَالَ: لَا يَؤْمُنُ غُلَامٌ حَتَّى يَحْلِمُ

[3507] Abū Bakr reported: Jarīr reported from Mughīrah from Ibrāhīm who said: “Stretching (while yawning) was disliked in the presence of women during prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ يُكْرَهُ التَّمَطِي عِنْدَ النِّسَاءِ فِي الصَّلَاةِ

[3508] Jarīr reported from Layth who said: Sa‘īd ibn Jubayr said: “Stretching reduces [the reward of] prayer.”

حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ قَالَ: قَالَ سَعِيدُ بْنُ جُبَيْرٍ: التَّمَطِي يُنْقَصُ الصَّلَاةَ

[3509] Abū Bakr reported: Khālid al-Āḥmar reported from Ibn ‘Ajlān from Abū az-Zinād from Al-A’raj from Abū Hurayrah who said: “The Prophet ﷺ forbade a man from praying in a single garment with none of it on his shoulder.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا خَالِدُ الْأَحْمَرُ، عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِي الرِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُصَلِّي الرَّجُلُ فِي التَّوْبِ الْوَاحِدِ لِيُسَمِّ عَلَى عَاقِبَةِ مِنْهُ شَيْءٌ

[3510] Ibn ‘Uyaynah reported from Abū az-Zinād from Al-A‘raj from Abū Hurayrah from the Prophet ﷺ, similar to it.

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ أَبِي الرَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مِثْلُهُ

[3511] Abū al-Āḥwāṣ reported from Abū Ishāq from Ibrāhīm at-Taymī who said: “A man from the Companions of Muḥammad ﷺ, if he did not find a cloak to pray in, would place a cord on his shoulder and then pray.”

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ أَبِي إِسْحَاقِ، عَنْ إِبْرَاهِيمِ الْتَّمِيميِّ قَالَ: كَانَ الرَّجُلُ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا لَمْ يَجِدْ رِداءً يُصَلِّي فِيهِ وَضَعَ عَلَى عَائِقِهِ عِقَالًا، ثُمَّ صَلَّى

[3512] Jarīr reported from Mughīrah from Ibrāhīm who said: “They used to dislike exposing the shoulders in prayer.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَكْرَهُونَ إِعْرَاءَ الْمَنَاكِبِ فِي الصَّلَاةِ

[3513] Ḥafṣ reported from Ash‘ath from Al-Ḥakam that Muḥammad ibn ‘Alī used to say: “A man should not pray unless he covers his shoulder.”

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ الْحَكَمِ، أَنَّ مُحَمَّدَ بْنَ عَلَيِّ، كَانَ يَقُولُ: لَا يُصَلِّي الرَّجُلُ إِلَّا وَهُوَ مُخْرَجٌ عَائِقَهُ

[3514] Abū Bakr reported: Jarīr reported from ‘Abd al-‘Azīz ibn Rufay‘ from Mujāhid who said: When ‘Umar arrived in Mecca, Abū Maħdhūrah came to him after calling the Adhān and said: “Prayer, O Commander of the Faithful! Come to prayer, come to prayer, come to success, come to success.” He said: “Woe to you! Are you mad? Was there not enough in your call that you called us that we would come to you without you coming to us?”

[3515] Jarīr reported from Muħħirah who said: “The Mu'adhdhin, if he found the people slow, would say: ‘I testify that Muħammad is the Messenger of Allah, prayer is established, prayer is established, come to prayer, come to prayer, come to success, come to success.’”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ مُجَاهِدٍ قَالَ: لَمَّا قَدِمَ عُمَرُ، مَكَّةَ أَتَاهُ أَبُو مَحْدُورَةَ، وَقَدْ أَذْنَ، فَقَالَ: الصَّلَاةُ يَا أَمِيرَ الْمُؤْمِنِينَ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، قَالَ: وَيْحَكَ، أَمْجُونُ أَنْتَ أَمَا كَانَ فِي دُعَائِكَ الَّذِي دَعَوْتَنَا مَا تَأْتِيكَ حَتَّى تَأْتِينَا

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ قَالَ: "كَانَ الْمُؤْدِنُ إِذَا اسْتَبَطَ الْقَوْمَ قَالَ: أَشْهُدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ"

[3516] Abū Bakr reported: Jarīr reported from Mishāj ibn Mūsā ad-Dabbī who said: I heard Anas ibn Mālik saying to Muḥammad ibn ‘Amr: “If you are on a journey and say: ‘Has the sun declined or not? Is it midday or not?’ then pray before you depart.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مِسْحَاجَ بْنِ مُوسَى الصَّبَّيِّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ لِمُحَمَّدِ بْنِ عَمْرِو: إِذَا كُنْتَ فِي سَفَرٍ فَقُلْتَ: أَرَأَتِ الْشَّمْسُ أَوْ لَمْ تَرَنْ، أَوْ النَّصْفَ النَّهَارُ أَوْ لَمْ يَنْتَصِفْ، فَصَلِّ قَبْلَ أَنْ تَرْتَحِلَ

[3517] Jarīr reported from Maṇṣūr from Al-Ḥakam who said: “If you are on a journey and say: ‘Has the sun declined or not?’ then pray.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ قَالَ: إِذَا كُنْتَ فِي سَفَرٍ فَقُلْتَ: أَرَأَتِ الشَّمْسُ أَوْ لَمْ تَرُنْ فَصَلِّ

[3518] Wakī‘ reported from Shu‘bah from Ḥamzah ad-Dabbī who said: I heard Anas saying: “When the Prophet of Allah ﷺ halted at a place, he would not depart until he prayed Zuhra.” Muḥammad ibn ‘Amr said to him: “Even if it was midday?”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ حَمْزَةَ الصَّبَّيِّ قَالَ: سَمِعْتُ أَنَسًا، يَقُولُ: كَانَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا نَزَلَ مَنْزِلًا لَمْ يَرْتَحِلْ حَتَّى يُصْلِي الظُّهُرَ قَالَ لَهُ مُحَمَّدُ بْنُ عَمْرِو: وَإِنْ كَانَ نِصْفُ النَّهَارِ

[3519] Abū Bakr reported: Ibn Numayr reported from Abū Hayyān from his father from Ar-Rabī‘ ibn Khaytham that he was sick and used to be supported between two men to prayer. It was said to him: "O Abū Zayd, you have an excuse, Allah willing." He would say: "Yes, but I hear the caller saying: 'Come to prayer, come to success.' Whoever hears it should come to it, even if crawling or dragging himself."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ نُمَيْرٍ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِيهِ، عَنِ الرَّبِيعِ بْنِ حَيَّمٍ، أَنَّهُ كَانَ بِهِ مَرَضٌ، فَكَانَ يُهَادَى بَيْنَ رَجُلَيْنِ إِلَى الصَّلَاةِ، فَيَقَالُ لَهُ: يَا أَبَا زَيْدٍ، إِنَّكَ إِنْ شَاءَ اللَّهُ فِي عُدْرٍ، فَيَقُولُ: "أَجَلُ، وَلَكِنِي أَسْمَعُ الْمُؤَذِّنَ يَقُولُ: حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، فَمَنْ سَمِعَهَا فَلْيَأْتِهَا، وَلَوْ حَبُّوا وَلَوْ رَحْفًا

[3520] Wakī‘ reported from Shu‘bah from Manṣūr from Sa‘d ibn ‘Ubaydah from Abū ‘Abd ar-Rahmān that he used to be carried while sick to the mosque.

حَدَّثَنَا وَكِيعٌ، عَنْ شُعبَةَ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، أَنَّهُ كَانَ يُحْمَلُ وَهُوَ مَرِيضٌ إِلَى الْمَسْجِدِ

[3521] Abū Khālid al-Aḥmar reported from Al-A‘mash from Ibrāhīm from Al-Aswad from ‘A’ishah who said: "I saw the Messenger of Allah ﷺ in his illness from which he died, being supported between two men until he entered the row."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: لَقِدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، وَأَنَّهُ يُهَادَى بَيْنَ رَجُلَيْنِ حَتَّى تَخْلُّ فِي الصَّفَّ

[3522] Wakī‘ reported from Sufyān from a Shaykh called Abū Sahl from Sa‘īd ibn al-Musayyib who said: “The Mu‘adhdhin has not called the Adhān for thirty years except that I was in the mosque.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ شَيْخٍ يُكَنَّى أَبَا سَهْلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: مَا أَذَنَ الْمُؤْدِنُ مُنْذُ ثَلَاثِينَ سَنَةً إِلَّا وَأَنَا فِي الْمَسْجِدِ

[3523] Wakī‘ reported from Sufyān from Abū Ḥamzah from Ibrāhīm who said: “They did not grant a concession to leave the congregation except for one who is fearful or sick.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ أَبِي حَمْزَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: مَا كَانُوا يُرْخَصُونَ فِي تَرْكِ الْجَمَاعَةِ إِلَّا لِخَافِتِ أَوْ مَرِيضِ

[3524] Abū Bakr reported: Hushaym ibn Bashīr reported: Humayd informed us from Anas who said: The Messenger of Allah ﷺ said: “Straighten your rows, for I see you from behind my back.” Anas said: “I saw one of us joining his shoulder to the shoulder of his companion and his foot to his foot. But if you were to do that today, you would see one of them shying away like a restive mule.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ قَالَ: أَخْبَرَنَا حُمَيْدٌ، عَنْ أَنَّسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اعْتَلُوا فِي صُوفُوكُمْ، فَإِنِّي أَرَأْكُمْ مِنْ وَرَاءِ ظَهْرِي قَالَ أَنَّسٌ: لَدُنْ رَأَيْتُ أَحَدَنَا يَلْزَقُ مَنْكِبَهُ بِمَنْكِبِ صَاحِبِهِ، وَقَدَمَهُ بِقَدَمِهِ، وَلَوْ دَهَبْتَ تَفْعَلُ ذَلِكَ لَتَرَى أَحَدُهُمْ كَائِنًا بَعْلُ شَمُوسٍ

[3525] Abū al-Aḥwaṣ reported from Simāk from An-Nu‘mān ibn Bashīr who said: I saw the Prophet ﷺ straightening the rows as arrows are straightened. One day he saw a man's chest protruding from the row, so he said: “You must straighten your rows, or Allah will cause dissension among your faces.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنِ النُّعْمَانَ بْنِ بَشِيرٍ، قَالَ: لَقَدْ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنَّهُ يُؤْمِنُ الصُّفُوفَ كَمَا تُؤْمِنُ الْقِدَاحُ، فَأَبْصَرَ يَوْمًا صَدْرَ رَجُلٍ خَارِجًا مِنَ الصَّفَّ، فَقَالَ: لَتُقْبِلُنَّ صُفُوفَكُمْ، أَوْ لَيُخَالِفَنَّ اللَّهُ مِنْ وُجُوهِكُمْ

[3526] Abū Khālid al-Aḥmar reported from Al-Hasan ibn ‘Ubayd Allāh from Ṭalḥah from ‘Abd ar-Rahmān ibn ‘Awsajah from Al-Barā’ ibn ‘Āzib who said: The Messenger of Allah ﷺ said: “Straighten your rows so the devils do not enter between you like the offspring of Ḥadhaf.” It was said: “O Messenger of Allah, what are the offspring of Ḥadhaf?” He said: “Small black sheep found in the land of Yemen.”

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ الْحَسَنِ بْنِ عَبْدِ اللَّهِ، عَنْ طَلْحَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْسَاجَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَقِيمُوا صُفُوفَكُمْ لَا يَتَخَلَّكُمُ الشَّيَاطِينُ كَأُولَادِ الْحَذَافِ، قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا أُولَادُ الْحَذَافِ؟ قَالَ: ضَانُّ سُودُ جُرْدٌ تَكُونُ بِأَرْضِ الْيَمَنِ

[3527] Abū Mu‘āwiyah and Waki‘ reported from Al-A‘mash from ‘Umārah from Abū Ma‘mar from Abū Mas‘ūd who said: The Prophet ﷺ used to touch our shoulders in prayer and say: “Be straight and do not differ, lest your hearts differ. Let those of you who possess intellect and understanding be near me, then those who follow them.” Abū Mas‘ūd said: “So today you are most differing.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، وَكَيْبُعُ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ،
عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ، قَالَ: كَانَ النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسُحُ مَنَاكِبَنَا فِي الصَّلَاةِ، وَيَقُولُ:
اسْتَوْرُوا وَلَا تَخْتَافُوا فَتَخْتَافُ قُلُوبُكُمْ، لِيَلَيْسَنِي مِنْكُمْ أُولُو
الْأَخْلَامَ وَالنُّهَىِّ، ثُمَّ الَّذِينَ يُلَوِّنُهُمْ قَالَ أَبُو مَسْعُودٍ: فَإِنَّمَا
الْيَوْمَ أَنْدُ اخْتِلَافًا

[3528] Waki‘ reported from Shu‘bah from Qatādah from Anas who said: The Messenger of Allah ﷺ said: “Straighten your rows, for straightening the rows is part of the perfection of prayer.”

حَدَّثَنَا وَكَيْبُعُ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَقِيمُوا صُوفَكُمْ فَإِنَّ
مِنْ حُسْنِ الصَّلَاةِ إِقَامَةُ الصُّوفُوفِ

[3529] Abū Usāmah reported from Sa‘īd from Qatādah from Yūnus ibn Jubayr from Ḥiṭṭān ibn ‘Abd Allāh ar-Raqāshī who said: Abū Mūsā al-Ash‘arī led us in prayer. When he finished, he said: The Prophet of Allah ﷺ addressed us, explained our Sunnah to us, and taught us our prayer. He said: “When you pray, straighten your rows.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاطَبَ لَنَا، فَبَيْنَ لَنَا سُنْنَنَا وَعَلَمَنَا صَلَاتَتَنَا، فَقَالَ: إِذَا صَلَّيْتُمْ فَاقْبِلُو صُفُوفَكُمْ

[3530] Wakī‘ reported from ‘Imrān ibn Ḥudayr from Abū ‘Uthmān who said: “I was among those whom ‘Umar ibn al-Khaṭṭāb placed in front of him to straighten the row.”

حَدَّثَنَا وَكِيعٌ، عَنْ عِمْرَانَ بْنِ حُدَيْرٍ، عَنْ أَبِي عُثْمَانَ، قَالَ: كُنْتُ فِيمَنْ يُقْيِمُ عُمَرَ بْنَ الْخَطَّابَ فُدَامَةً لِإِقَامَةِ الصَّفَّ

[3531] Wakī‘ reported from Sufyān from Ibn al-Asbahānī from ‘Abd Allāh ibn Shaddād that ‘Umar saw something in the row, so he gestured with his hand like this—Wakī‘ meant: he straightened it.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ الْأَصْبَهَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، أَنَّ عُمَرَ رَأَى فِي الصَّفَّ شَيْئًا، فَقَالَ - بِيَدِهِ هَكَذَا - يَعْنِي وَكِيعٌ: فَعَدَلَهُ

[3532] Abū Bakr reported: Ibn Idrīs reported from Mālik ibn Anas from Sālim Abū an-Naḍr from Mālik ibn Abī ‘Āmir who said: I heard ‘Uthmān saying: “Straighten up and align your shoulders, for straightening the row is part of the perfection of prayer.” He said: And he would not say Takbir until men he had appointed to straighten the rows came to him.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا ابْنُ إِنْرِيسَ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ سَالِمٍ أَبْيَ النَّضْرِ، عَنْ مَالِكِ بْنِ أَبْيَ عَامِرٍ، قَالَ: سَمِعْتُ عُثْمَانَ، وَهُوَ يَقُولُ: اسْتَوْوا وَحَادُوا بَيْنَ الْمَنَاكِبِ، فَإِنَّ مِنْ تَمَامِ الصَّلَاةِ إِقَامَةُ الصَّفَّ، قَالَ: وَكَانَ لَا يُكَبِّرُ حَتَّى يَأْتِيهِ رِجَالٌ قَدْ وَكَلُّهُمْ بِإِقَامَةِ الصُّوفُوفِ

[3533] Abū Khālid reported from Mujālid from Ash-Sha‘bī from Al-Ḥārith and the companions of ‘Alī who said: ‘Alī used to say: “Straighten up so your hearts may be straight, and stand close together so you may have mercy on one another.”

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنِ الْحَارِثِ، وَأَصْحَابِ عَلَيِّ، قَالُوا: كَانَ عَلَيِّ، يَقُولُ: اسْتَوْوا تَسْتَوُ قُلُوبُكُمْ، وَتَرَاصُوا تَرَاحُمُوا

[3534] Ibn Numayr reported from Al-A‘mash from ‘Imrān from Suwayd from Bilāl who said: “He used to straighten our shoulders and feet in prayer.”

حَدَّثَنَا ابْنُ ثُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنْ عِمْرَانَ، عَنْ سُوَيْدٍ، عَنْ بِلَالٍ، قَالَ: كَانَ يُسَوِّي مَنَاكِبَنَا وَأَقْدَامَنَا فِي الصَّلَاةِ

[3535] Abū Dāwūd at-Tayālisī reported from Shu‘bah from Salamah ibn Kuhayl from Abū al-Aḥwaṣ who said: ‘Abd Allāh said: “Straighten your rows.”

حَدَّثَنَا أَبُو دَاؤِدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي الْأَخْوَصِ قَالَ: قَالَ عَبْدُ اللَّهِ: سَوْرَا صُوفُقُمْ

[3536] Hushaym reported from Mughīrah from Ibrāhīm who said: “It used to be said: Straighten the rows and stand close together so devils do not enter among you like small lambs (banāt ḥadhf).”

حَدَّثَنَا هُسَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: إِنَّمَا يُقَالُ: سَوْرَا الصُّوفُقَ وَتَرَاصُوا لَا يَتَخَلَّكُمُ الشَّيَاطِينُ، كَانُوكُمْ بَنَاتٌ حَدْفٌ

[3537] Abū Mu‘awiyah reported from ‘Āsim from Abū ‘Uthmān who said: “I never saw anyone more attentive to the row than ‘Umar. He would face the Qiblah, and just when we thought he had said Takbir, he would turn and look at the shoulders and feet. He used to send men to drive people until they joined them to the rows.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ قَالَ: مَا رَأَيْتُ أَحَدًا كَانَ أَشَدَّ تَعَاهُدًا لِلصَّفَّ مِنْ عُمَرَ، أَنْ كَانَ يَسْتَقْبِلُ الْقِبْلَةَ، حَتَّى إِذَا قُلْنَا قَدْ كَبَرَ النَّقْتَ فَنَظَرَ إِلَى الْمَنَاكِبِ وَالْأَفْدَامِ، وَإِنْ كَانَ يَبْعَثُ رِجَالًا يَطْرُدُونَ النَّاسَ حَتَّى يُلْحِقُوهُمْ بِالصُّوفُقِ

[3538] Abū Khālid al-Aḥmar reported from Mujālid from Abū al-Waddāk from Abū Sa‘id who said: The Messenger of Allah ﷺ said: “Allah laughs at three: The people when they form rows for prayer, the man who fights behind his companions, and the man who stands [in prayer] in the darkness of the night.”

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ مُجَالِدٍ، عَنْ أَبِي الْوَدَّاكِ،
عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: «يَضْحَكُ اللَّهُ إِلَى تَلَاثَةِ الْقَوْمُ إِذَا صَوَّفُوا فِي
الصَّلَاةِ، وَإِلَى الرَّجُلِ يُفَاتِلُ وَرَاءَ أَصْحَابِهِ، وَإِلَى
الرَّجُلِ يَقُومُ فِي سَوَادِ اللَّيلِ»

[3539] Abū Mu‘āwiyah reported from Al-A‘mash from Al-Musayyab ibn Rāfi‘ from Tamīm ibn Tarafah from Jābir ibn Samurah who said: The Messenger of Allah ﷺ said: “Will you not form rows as the angels form rows before their Lord?” They said: “How do the angels form rows before their Lord?” He said: “They complete the first rows and stand close together in the row.”

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ
رَافِعٍ، عَنْ ثَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا تَصُوفُونَ كَمَا
تَصُوفُ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟، قَالُوا: وَكَيْفَ تَصُوفُ
الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟ قَالَ: يُتَمَّوْنَ الصُّفُوفَ الْأُولَى
وَيَتَرَاصُونَ فِي الصَّفَّ

[3540] Shabābah reported from Ibn Abī Dhi'b from 'Ajlān from Abū Hurayrah who said: The Messenger of Allah ﷺ said: "Straighten your rows, and perfect your bowing and prostration."

حَدَّثَنَا شَبَابَةُ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ عَجْلَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - - : سَوْوا صُفُوقَكُمْ، وَأَحْسِنُوا رُكُوعَكُمْ وَسُجُونَكُمْ

[3541] Abū Bakr reported: Sharīk reported from Ziyād ibn 'Ilāqah from Quṭbah ibn Mālik that the Prophet ﷺ recited in Fajr: {And the tall palm trees} [Qaf: 10].

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا شَرِيكُ، عَنْ زَيَادِ بْنِ عَلَاقَةَ، عَنْ قُطْبَةَ بْنِ مَالِكٍ، "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِي 10: الْفَجْرِ: {وَالنَّخْلُ بَاسِقَاتٍ} [ق]

[3542] Waki‘ reported from Mis‘ar from Al-Walīd ibn Sarī‘ from ‘Amr ibn Hurayth that the Prophet ﷺ recited in Fajr: {And by the night when it departs} [At-Takwir: 17].

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ الْوَلَيدِ بْنِ سَرِيعٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ 17: فِي الْفَجْرِ: {وَاللَّيْلُ إِذَا عَسْعَسَ} [الْتَّكْوِير]

[3543] Yahyā ibn Ādam reported from Zuhayr from Simāk who said: I asked Jābir ibn Samurah about the prayer of the Prophet ﷺ. He informed me that he used to recite in Fajr: {Qaf. By the Glorious Qur’ān} [Qaf: 1] and similar Surahs.

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ رُهْبَرٍ، عَنْ سِمَاكٍ قَالَ: سَأَلْتُ جَابِرَ بْنَ سَمْرَةَ، عَنْ صَلَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَنْبَأَنِي "أَنَّهُ كَانَ يَقْرَأُ فِي الْفَجْرِ بِ{قَ وَالْقُرْآنَ وَنَحْوَهَا} 1: الْمَجِيد} [ق]

[3544] Ibn ‘Ulayyah reported from ‘Awf from Abū al-Minhāl from Abū Barzah that the Prophet ﷺ used to recite between sixty to a hundred verses in it - meaning in Fajr.

حَدَّثَنَا أَبْنُ عُلَيَّهِ، عَنْ عَوْفٍ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرْزَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِيهَا بِالسَّنَنِ إِلَى الْمِائَةِ يَعْنِي: فِي الْفَجْرِ

[3545] Ibn ‘Uyaynah reported from Az-Zuhri from Anas that Abū Bakr recited Al-Baqarah in the Fajr prayer. ‘Umar said to him when he finished: “The sun was about to rise.” He said: “If it had risen, it would not have found us heedless.”

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ أَنَسٍ، أَنَّ أَبَا بَكْرًا فَرَأَ فِي صَلَاةِ الصُّبْحِ بِالْبَقَرَةِ، فَقَالَ لَهُ عُمَرُ حِينَ فَرَغَ: كَرُبْتِ الشَّمْسُ أَنْ تَطْلُعَ، قَالَ: لَوْ طَلَعَتْ لَمْ تَجِدْنَا غَافِلِينَ

[3546] Mu‘tamir ibn Sulaymān reported from Az-Zubayr ibn Khirrīt from ‘Abd Allāh ibn Shaqīq from Al-Aḥnaf who said: “I prayed Fajr behind ‘Umar, and he recited Yunus and Hud and similar Surahs.”

حَدَّثَنَا مُعَنْمُرُ بْنُ سُلَيْمَانَ، عَنِ الرُّبَّيرِ بْنِ خَرِّيْتِ، عَنْ عَبْدِ اللَّهِ بْنِ شَعِيقٍ، عَنِ الْأَحْنَافِ قَالَ: صَلَّيْتُ خَلْفَ عُمَرَ، الْأَعْدَاءَ، فَقَرَأَ يُونُسَ وَهُودَ وَنَحْوَهُمَا

[3547] Wakī‘ reported from Mis‘ar from ‘Abd al-Malik ibn Maysarah from Zayd ibn Wahb that ‘Umar recited Al-Kahf in Fajr.

حَدَّثَنَا وَكِيعٌ، عَنْ مَسْعُرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيسَرَةَ، عَنْ زَيْدِ بْنِ وَهْبٍ، أَنَّ عُمَرَ، قَرَأَ فِي الْفَجْرِ بِالْكَهْفِ

[3548] Waki‘ reported from Hishām ibn ‘Urwah from ‘Abd Allāh ibn ‘Āmir ibn Rabī‘ah who said: “I heard ‘Umar reciting Surah Yusuf in Fajr with a slow recitation.”

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ قَالَ: سَمِعْتُ عُمَرَ يَقْرَأُ فِي الْفَجْرِ
بِسُورَةِ يُوسُفَ قِرَاءَةً بَطِينَةً

[3549] Abū Bakr reported: Abū Usāmah reported: ‘Ubayd Allāh reported: Ibn al-Furāfiṣah informed me from his father who said: “I learned Surah Yusuf behind ‘Umar in the Fajr prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو أَسَامَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ
قَالَ: أَخْبَرَنِي أَبْنُ الْفُرَافِصَةِ، عَنْ أَبِيهِ قَالَ: تَعْلَمْتُ
سُورَةَ يُوسُفَ خَفْفَ عُمَرَ فِي الصُّبْحِ

[3550] Abū Bakr reported: Waki‘ reported from Sufyān from Salamah ibn Kuhayl from Abū ‘Amr ash-Shaybānī who said: “’Abd Allāh led us in Fajr prayer and recited the two Surahs, the latter of which was Bani Isra’il.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ
بْنِ كُهْيَلٍ، عَنْ أَبِي عَمْرِو الشَّيْبَانِيِّ قَالَ: صَلَّى بِنًا عَبْدَ
اللَّهِ الْفَجْرَ فَقَرَأَ السُّورَتَيْنِ، الْآخِرَةَ مِنْهُمَا بَنِي إِسْرَائِيلَ

[3551] Abū Bakr reported: Waki‘ reported from Idrīs al-Awdī from his father who said: I heard ‘Alī recite in the last of them [the Rak‘ahs]: “Glorify the Name of your Lord, the Most High” (Al-A‘lā).

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ إِدْرِيسِ الْأَوْدِيِّ، عَنْ
أَبِيهِ قَالَ: سَمِعْتُ عَلَيْا، يَقْرَأُ فِي الْآخِرَةِ مِنْهُمَا بِسَبَّحِ
اسْمَ رَبِّكَ الْأَعْلَى

[3552] Mu'tamir reported from Az-Zubayr ibn Khirrit from 'Abd Allāh ibn Shaqīq from Abū Hurayrah who said: "I prayed Fajr behind him, and he recited Yunus and Hud."

حَدَّثَنَا مُعْتَمِرٌ، عَنِ الرُّبَيْرِ بْنِ حَرْيَتٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّيْتُ خَلْفَهُ صَلَاةَ الْغَدَاءِ، فَقَرَأَ بْنُ يُونُسَ وَهُودَ

[3553] Ghundar reported from Shu'bah from Ḥabīb ibn Abī Ḥassān who said: I heard Sa'īd ibn Jubayr narrating from 'Amr ibn Maymūn that Mu'ādh ibn Jabal prayed Fajr in Yemen and recited An-Nisā'. When he reached the verse: {And Allah took Abraham as an intimate friend} [An-Nisa: 125], a man behind him said: "The eye of Abraham's mother has been cooled."

حَدَّثَنَا عُنْدَرُ، عَنْ شُعْبَةَ، عَنْ حَبِيبِ بْنِ أَبِي حَسَانَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرَ، يُحَدِّثُ عَنْ عَمْرِو بْنِ مَيْمُونَ، أَنَّ مُعَاذَ بْنَ جَبَلَ، صَلَّى الصُّبْحَ بِالْيَمَنِ، فَقَرَأَ بِالنِّسَاءِ، فَلَمَّا آتَى عَلَى هَذِهِ الْآيَةِ: {وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا} ، قَالَ رَجُلٌ مِّنْ خَلْفِهِ: لَفَظَ قَرَأَتْ عَيْنُ أُمِّ [125]: النِّسَاءِ إِبْرَاهِيمَ

[3554] Abū Usāmah reported from 'Ubayd Allāh from Nāfi' from Ibn 'Umar that he used to recite in Fajr the Surah in which Yusuf is mentioned and the one in which Al-Kahf is mentioned.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ يَقْرَأُ فِي الْفَجْرِ بِالسُّورَةِ الَّتِي يُذَكَّرُ فِيهَا يُوسُفُ، وَالَّتِي يُذَكَّرُ فِيهَا الْكَهْفُ

[3555] Wakī‘ reported from Al-A‘mash from Ibrāhīm at-Taymī from Al-Ḥārith ibn Suwayd who said: “Our Imam used to recite with us in Fajr a Surah from the Mi‘in (Surahs with around a hundred verses).”

حَدَّثَنَا وَكِبْعُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ قَالَ: كَانَ إِمَامُنَا يَقْرَأُ بِنَا فِي الْفَجْرِ بِالسُّورَةِ مِنَ الْمِئِينَ

[3556] Ibn Fuḍayl reported from An-Nu‘mān ibn Qays from ‘Ubaydah that he used to recite Ar-Rahmān and similar Surahs in Fajr.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ النُّعْمَانِ بْنِ قَيْسٍ، عَنْ عُبَيْدَةَ، أَنَّهُ كَانَ يَقْرَأُ فِي الْفَجْرِ الرَّحْمَنَ وَهَذَا

[3557] Ibn Fuḍayl reported from Aṭā’ ibn as-Sā’ib who said: “I prayed behind ‘Arfajah, and he would sometimes recite Al-Mā’idah in Fajr.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ: صَلَّيْتُ خَلْفَ عَرْفَاجَةَ، فَرُبَّمَا قَرَأَ بِالْمَائِدَةِ فِي الْفَجْرِ

[3558] Ibn Idrīs reported from Al-Hasan ibn ‘Ubayd Allāh from the grandfather of Ibn Idrīs who said: “I prayed Fajr behind ‘Alī, and he recited Al-A‘lā.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ جَدِّهِ بْنِ إِدْرِيسَ قَالَ: صَلَّيْتُ خَلْفَ عَلَيِّ، الصُّبْحَ، فَقَرَأَ بِسَبَّحِ اسْمَ رَبِّكَ الْأَعْلَى

[3559] Ghundar reported from Shu‘bah from Tawbah al-‘Anbarī that he heard Abū Sawwār the Judge say: “I prayed Fajr behind Ibn az-Zubayr, and I heard him recite: {Did you not see how your Lord dealt with 'Aad - Iram of the pillars} [Al-Fajr: 6-7].”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ تَوْبَةَ الْعَنْبَرِيِّ، أَنَّهُ سَمِعَ أَبَا سَوَّارِ الْفَاقِضِيَّ قَالَ: "صَلَّيْتُ خَلْفَ ابْنِ الزُّبَيْرِ الصُّبْحَ، فَسَمِعْتُهُ يَقْرَأُ {إِلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ إِرَمَ 7]": ذَاتِ الْعِمَادِ" [الفجر]

[3560] Ibn Fuḍayl reported from Al-Walīd ibn Jumay‘ who said: “I prayed behind Ibrāhīm, and he used to recite Yā Sīn and similar Surahs in Fajr, and he was a fast

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْوَلِيدِ بْنِ جُمَيْعٍ قَالَ: صَلَّيْتُ خَلْفَ إِبْرَاهِيمَ، فَكَانَ يَقْرَأُ فِي الصُّبْحِ يَسٌ وَأَشْبَاهُهَا، وَكَانَ سَرِيعَ الْقِرَاءَةِ

[3561] Ibn Fuḍayl reported from ‘Atā’ ibn as-Sā’ib from Abū ‘Abd ar-Rahmān who said: “I have never seen a man more skilled in recitation than ‘Alī. He recited Al-Anbiyā’ with us in the Fajr prayer.” He said: “When he reached the seventieth verse, he skipped a verse, recited after it, then remembered, went back and recited it, then returned to the place he was reciting without stuttering.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، أَنَّهُ قَالَ: مَا رَأَيْتُ رَجُلًا أَقْرَأَ مِنْ عَلَيِّ، إِنَّهُ قَرَأَ بِنَا فِي صَلَاةِ الْفَجْرِ بِالْأَنْبِيَاءِ قَالَ: إِذَا بَلَغَ رَأْسَ السَّبْعِينَ تَرَكَ مِنْهَا آيَةً، فَقَرَأَ بَعْدَهَا، ثُمَّ ذَكَرَ فَرَجَعَ فَقَرَأَهَا، ثُمَّ رَجَعَ إِلَى مَكَانِهِ الَّذِي كَانَ قَرَأَ لَمْ يَتَنَعَّمْ

[3562] Abū Bakr reported: Zayd ibn al-Ḥubāb reported: Aḍ-Ḍahhāk ibn ‘Uthmān informed us saying: “I saw ‘Umar ibn ‘Abd al-‘Azīz recite two Surahs from the long Mufaṣṣal in Fajr.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا زَيْدُ بْنُ الْحُبَابِ قَالَ: أَخْبَرَنَا الضَّحَّاكُ بْنُ عُثْمَانَ، قَالَ: رَأَيْتُ عُمَرَ بْنَ عَبْدِ الْغَزِيزِ، قَرَأَ فِي الْفَجْرِ بِسُورَتَيْنِ مِنْ طِوَالِ الْمُفَصَّلِ

[3563] ‘Abd al-A’lā reported from Al-Jurayrī from Abū al-‘Alā’ from Abū Rāfi’ that ‘Umar used to recite a hundred verses from Al-Baqarah in the Fajr prayer, followed by a Surah from the Mathānī or from the beginning of the Mufaṣṣal. And he would recite a hundred verses from Āl ‘Imrān, followed by a Surah from the Mathānī or from the beginning of the Mufaṣṣal.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ الْجَرَيْرِيِّ، عَنْ أَبِي الْعَلاءِ، عَنْ أَبِي رَافِعٍ، كَانَ عُمَرُ، يَقْرَأُ فِي صَلَاةِ الصُّبْحِ بِمِائَةٍ مِنَ الْبَقَرَةِ، وَيُشْبِعُهَا بِسُورَةِ مِنَ الْمَئَانِيِّ، أَوْ مِنْ صُدُورِ الْمُفَصَّلِ، وَيَقْرَأُ بِمِائَةٍ مِنْ آلِ عِمْرَانَ، وَيُشْبِعُهَا بِسُورَةِ مِنَ الْمَئَانِيِّ، أَوْ مِنْ صُدُورِ الْمُفَصَّلِ

[3564] Abū Mu‘āwiyah reported from Al-A’mash from Ibrāhīm at-Taymī from Huṣayn ibn Sabrah who said: “I prayed behind ‘Umar. In the first Rak‘ah, he recited Surah Yusuf. Then in the second, he recited An-Najm and prostrated. Then he stood up and recited ‘When the earth is shaken’ (Az-Zalzalah), then bowed.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّمَيِّيِّ، عَنْ حُصَيْنِ بْنِ سَبْرَةَ قَالَ: صَلَّيْتُ خَلْفَ عُمَرَ، قَرَأَ فِي الرَّكْعَةِ الْأُولَى بِسُورَةِ يُوسُفَ، ثُمَّ قَرَأَ فِي الثَّانِيَةِ بِالنَّجْمِ فَسَجَدَ، ثُمَّ قَامَ قَرَأً إِذَا رُلِّيْتُ، ثُمَّ رَكَعَ

[3565] Ibn ‘Ulayyah reported from Ismā‘īl ibn Muhammad from Sa‘d from ‘Abd Allāh ibn Shaddād who said: “I heard the sobbing of ‘Umar while I was in the last rows during the Fajr prayer, as he was reciting: {I only complain of my suffering and my grief to Allah} [Yusuf: 86].”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ قَالَ: "سَمِعْتُ نَشِيجَ عُمَرَ وَأَنَا فِي أَخْرِ الصُّفُوفِ فِي صَلَاةِ الصُّبْحِ، وَهُوَ يَقْرَأُ: {إِنَّمَا أَشْكُو بَيْتِي وَحُزْنِي إِلَى اللَّهِ}" [يوسف: 86]

[3566] Abū Usāmah reported from Ibn Jurayj from Ibn Abī Mulaykah from ‘Alqamah ibn Waqqāṣ who said: “I heard ‘Umar...” then he mentioned something similar.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَلْقَمَةَ بْنِ وَقَاصٍ قَالَ: سَمِعْتُ عُمَرَ، ثُمَّ ذَكَرَ تَحْوِةً

[3567] Ibn Fuḍayl reported from Mughīrah from Abū Ḥamzah al-A‘war from Ibrāhīm that he led them in Fajr prayer on a Friday and recited Maryam (Kaf Ha Ya ‘Ain Sad).

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ أَبِي حَمْزَةَ الْأَعْوَرِ، عَنْ إِبْرَاهِيمَ، أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ جُمُعَةً أَفْجَرَ، فَقَرَأَ بِكَهِيعَصْ

[3568] Abū Bakr reported: Hushaym reported from Manṣūr from Abū Bishr al-Hujaymī from Abū Sa‘īd al-Khudrī who said: “We used to estimate the standing of the Messenger of Allah ﷺ in Zuhr and ‘Asr. We estimated his standing in the first two Rak‘ahs of Zuhr to be around thirty verses. We estimated his standing in the last two Rak‘ahs of Zuhr to be half of that. We estimated his standing in the first two Rak‘ahs of ‘Asr to be the same as the last two of Zuhr. And we estimated his standing in the last two of ‘Asr to be half of that.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي بَشْرٍ الْهُجَيْمِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: "كُنَّا حَزَرْرُ فِيَامَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الظَّهَرِ وَالْعَصْرِ، قَالَ: فَحَزَرْنَا قِيَامَةً فِي الظَّهَرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ بِقُدْرٍ ثَلَاثَيْنَ آيَةً، وَحَزَرْنَا قِيَامَةً فِي الظَّهَرِ فِي الرَّكْعَتَيْنِ الْآخِرَيَيْنِ عَلَى النَّصْفِ مِنْ ذَلِكَ، وَحَزَرْنَا قِيَامَةً فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الْعَصْرِ عَلَى قُدْرٍ الْآخِرَيَيْنِ مِنَ الظَّهَرِ، وَحَزَرْنَا قِيَامَةً فِي الْآخِرَيَيْنِ مِنَ الْعَصْرِ عَلَى النَّصْفِ مِنْ ذَلِكَ

[3569] Abū Dāwūd at-Ṭayālisī reported from Shu‘bah from Simāk from Jābir ibn Samurah that the Prophet ﷺ used to recite Al-A’lā in Zuhr, and longer than that in Fajr.

حَدَّثَنَا أَبُو دَاؤِدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ سِمَاكِ، عَنْ جَابِرِ بْنِ سَمْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الظَّهَرِ بِسَبْعِ اسْمَ رَبِّكَ الْأَعْلَى، وَقِيَامَةً بِأَطْوَلِ مِنْ ذَلِكَ

[3570] Abū Dāwūd reported from Hammād ibn Salamah from Simāk from Jābir ibn Samurah that the Prophet ﷺ used to recite At-Tāriq and Al-Burūj in Zuhr and ‘Asr.

حَدَّثَنَا أَبُو دَاؤِدَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ سِمَاكِ، عَنْ جَابِرِ بْنِ سَمْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الظَّهَرِ وَالْعَصْرِ بِالسَّمَاءِ وَالطَّارِقِ، وَالسَّمَاءِ ذَاتِ الْبُرُوجِ

[3571] Ibn ‘Ulayyah reported: Hishām ad-Dastuwā’ī reported to us from Yaḥyā ibn Abī Kathīr from ‘Abd Allāh ibn Abī Qatādah from his father who said: “The Prophet ﷺ used to recite with us in the first two Rak‘ahs of Zuhr, lengthening the first and shortening the second. He used to do the same in the Fajr prayer, lengthening the first and shortening the second. And he used to recite with us in the two Rak‘ahs of ‘Asr.”

[3572] Wakī‘ reported from Sufyān from Zayd al-‘Ammī from Abū al-Āliyah who said: “The Prophet ﷺ estimated his recitation in Zuhr to be around As-Sajdah (Alif Lam Mim Tanzil).”

[3573] Ibn ‘Ulayyah reported from ‘Alī ibn Zayd ibn Judān from Abū ‘Uthmān an-Nahdī who said: “I heard a tone from ‘Umar reciting Qaf in the Zuhr prayer.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا هِشَامُ الدَّسْوَانِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ بِنَا فِي الرَّكْعَتَيْنِ الْأُولَيْنِ مِنَ الظَّهَرِ، يُطِيلُ فِي الْأُولَى وَيَقْصُرُ فِي الثَّانِيَةِ، وَكَانَ يَفْعُلُ ذَلِكَ فِي صَلَاةِ الصُّبْحِ، يُطِيلُ فِي الْأُولَى وَيَقْصُرُ فِي الثَّانِيَةِ، وَكَانَ يَقْرَأُ بِنَا فِي الرَّكْعَتَيْنِ مِنَ الْعَصْرِ

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ زَيْدِ الْعَمَّيِّ، عَنْ أَبِي الْعَالِيَّةِ قَالَ: حَزَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَأَءَتْهُ فِي الظَّهَرِ نَحْوًا مِنْ الْمَنْزِيلِ

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ عَلَيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ: سَمِعْتُ مِنْ عُمَرَ تَغْمَدُ مِنْ قِبَلِ صَلَاةِ الظَّهَرِ

[3574] Wakī‘ reported from Ismā‘il ibn Muslim from Abū al-Mutawakkil an-Nājī that ‘Umar recited Qaf and Adh-Dhāriyāt in Zuhr.

[3575] Ḥammād ibn Mas‘adah reported from Ḥumayd who said: “I prayed Zuhr behind Anas, and he recited Al-A'lā, and he was making us hear the verse.”

[3576] Ibn Idrīs reported from Hishām from Jamīl ibn Murrah from Muwarriq al-‘Ijlī who said: “I prayed Zuhr behind Ibn ‘Umar, and he recited Surah Maryam.”

[3577] Wakī‘ reported from Sayf from Mujāhid who said: “I heard ‘Abd Allāh ibn ‘Umar reciting Maryam (Kaf Ha Ya ‘Ain Sad) in Zuhr.”

[3578] Wakī‘ reported from Sufyān from Maṇṣūr from Ibrāhīm who said: “I recite Aṣ-Ṣāffāt in Zuhr.”

حَدَّثَنَا وَكِبْرُّ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ أَبِي الْمَتَوَكِّلِ النَّاجِيِّ، أَنَّ عُمَرَ قَرَأَ فِي الظَّهَرِ بِقِيلَادِيَّاتِ

حَدَّثَنَا حَمَادُ بْنُ مَسْعَدَةَ، عَنْ حُمَيْدٍ قَالَ: صَلَّيْتُ خَلْفَ أَنْسٍ الظَّهَرَ فَقَرَأْتُ بِسَبْعِ اسْمَ رَبِّكَ الْأَعْلَى وَجَعَلْتُ يُسْمِعُنَا الْأَيْةَ

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ جَمِيلِ بْنِ مُرَّةَ، عَنْ مُورِّقِ الْعِجْلِيِّ قَالَ: صَلَّيْتُ خَلْفَ ابْنِ عُمَرَ، الظَّهَرَ فَقَرَأْتُ بِسُورَةِ مَرْيَمَ

حَدَّثَنَا وَكِبْرُّ، عَنْ سَيْفٍ، عَنْ مُجَاهِدٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقْرَأُ فِي الظَّهَرِ بِكَهِيعِصِّ

حَدَّثَنَا وَكِبْرُّ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمِ قَالَ: إِنِّي لَأَقْرَأُ فِي الظَّهَرِ بِالصَّافَاتِ

[3579] Muḥammad ibn ‘Ubayd reported: Mis‘ar reported to us from Hammād who said: “Recitation in Zuhr and Fajr is the same.”

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: نَا مِسْعَرٌ، عَنْ حَمَّادٍ قَالَ:
الْقِرَاءَةُ فِي الظَّهَرِ وَالْفَجْرِ سَوَاءٌ

[3580] Wakī‘ reported from Sufyān from Ḥammād who said: “Zuhr is equal to Fajr [in length of recitation].”

حَدَّثَنَا وَكِبِيعٌ، عَنْ سُفْيَانَ، عَنْ حَمَّادٍ قَالَ: يَعْدِلُ الظَّهَرُ
بِالْفَجْرِ

[3581] Wakī‘ reported from Ja‘far ibn Burqān from ‘Uqbah ibn Nāfi‘ who said: “I heard Ibn ‘Umar whispering the recitation in Zuhr and ‘Asr.”

حَدَّثَنَا وَكِبِيعٌ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ عُقْبَةَ بْنِ نَافِعٍ
قَالَ: سَمِعْتُ ابْنَ عُمَرَ، يَهْمِسُ بِالْقِرَاءَةِ فِي الظَّهَرِ
وَالْعَصْرِ

[3582] Ibn ‘Ulayyah reported from Sa‘id from Qatādah from Zurārah ibn Awfā from ‘Imrān ibn Huṣayn that the Messenger of Allah ﷺ prayed Zuhr. When he finished, he said: “Did anyone among you recite ‘Sabbihisma Rabbikal-A‘lā’?” A man from the people said: “I did.” He said: “I knew that someone was contending with me in it.”

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ
أُوفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظَّهَرَ، فَلَمَّا سَلَّمَ، قَالَ: هَلْ قَرَا
أَحَدٌ مِنْكُمْ بِسَبِّحِ اسْمِ رَبِّكَ الْأَعْلَى فَقَالَ رَجُلٌ مِنَ
الْقَوْمِ: أَنَا، قَالَ: فَقَدْ عِلِمْتُ أَنَّ بَعْضَكُمْ خَالِجِينَ

[3583] Abū Bakr reported: Waki‘ reported from Mis‘ar and Sufyān from Ziyād ibn Fayyād from Ibrāhīm who said: “‘Asr and Maghrib are the same [in length].”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِبِيعُ، عَنْ مِسْعَرٍ، وَسُفْيَانَ، عَنْ زِيَادِ بْنِ فَيَاضٍ، عَنْ إِبْرَاهِيمَ قَالَ: الْعَصْرُ وَالْمَغْرِبُ سَوَاءٌ

[3584] Waki‘ reported from Sufyān from Mughīrah from Simāk from Ibrāhīm who said: “Zuhr is four times longer than ‘Asr.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ مُغِيرَةَ، عَنْ سِمَاكٍ، عَنْ إِبْرَاهِيمَ قَالَ: تُضَاعِفُ الظُّهُرُ عَلَى الْعَصْرِ أَرْبَعَ مَرَاتٍ

[3585] Waki‘ reported from Sufyān from Al-A‘mash from Ibrāhīm who said: “They used to consider Zuhr equal to ‘Ishā’, and ‘Asr equal to Maghrib.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَعْدِلُونَ الظُّهُرَ بِالْعِشَاءِ، وَالْعَصْرَ بِالْمَغْرِبِ

[3586] Abū Dāwūd reported from Hammād ibn Salamah from Simāk ibn Ḥarb from Jābir ibn Samurah that the Prophet ﷺ used to recite At-Tāriq and Al-Burūj in Zuhr and ‘Asr.

حَدَّثَنَا أَبُو دَاوُدَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الظُّهُرِ وَالْعَصْرِ بِالسَّمَاءِ وَالطَّارِقِ وَالسَّمَاءِ ذَاتِ الْبُرُوجِ

[3587] Sahl ibn Yūsuf reported from ‘Amr from Al-Ḥasan that he used to equalize the Rak‘ahs of Zuhr and ‘Asr.

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ عَمْرِو، عَنْ الْحَسَنِ، أَنَّهُ كَانَ يُسَوِّي بَيْنَ رَكْعَاتِ الظُّهُرِ وَالْعَصْرِ

[3588] Ishāq ibn Sulaymān ar-Rāzī reported from Ubayy from Abū ar-Rabī‘ from Abū al-‘Āliyah who said: “Asr is half the length of Zuhr.”

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي الرَّبِيعِ، عَنْ أَبِي الْعَالِيَّةِ قَالَ: الْعَصْرُ عَلَى النِّصْفِ مِنَ الظَّهَرِ

[3589] Abū Bakr reported: Ibn ‘Uyaynah reported from Az-Zuhri from Muḥammad ibn Jubayr ibn Muṭ‘im from his father who said: “I heard the Prophet ﷺ reciting At-Tūr in Maghrib.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْمَغْرِبِ بِالْطُّورِ

[3590] Ibn ‘Uyaynah reported from Az-Zuhri from ‘Abd Allāh from Ibn ‘Abbās from his mother that she heard the Prophet ﷺ reciting Al-Mursalāt in Maghrib.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ أُمِّهِ، أَنَّهَا سَمِعَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْمَغْرِبِ وَالْمُرْسَلَاتِ

[3591] ‘Abdah ibn Sulaymān reported from Hishām from his father from Zayd and Abū Ayyūb that the Prophet ﷺ recited Al-A’rāf in Maghrib across both Rak‘ahs.

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ زَيْدٍ، وَأَبِي أَيُوبَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِي الْمَغْرِبِ بِالْأَعْرَافِ فِي رَكْعَتَيْنِ جَمِيعًا

[3592] Waki‘ reported from Isrā’il from Jābir from ‘Āmir from ‘Abd Allāh ibn Yazid that the Prophet ﷺ recited At-Tīn in Maghrib.

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلٍ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِي الْمَغْرِبِ وَالثَّيْنِ وَالرَّيْبُونِ

[3593] Abū al-Āḥwāṣ reported from Abū Iṣhāq from ‘Amr ibn Maymūn who said: “Umar led us in Maghrib prayer. In the first Rak‘ah, he recited At-Tīn, and in the second Rak‘ah, he recited Al-Fil and Quraysh.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرُو بْنِ مَيْمُونٍ قَالَ: صَلَّى اللَّهُ عَزَّ وَجَلَّ بِنًا عَمْرًا، صَلَاةُ الْمَغْرِبِ، فَقَرَأَ فِي الرَّكْعَةِ الْأُولَى بِالنَّيْنِ وَالزَّيْتُونِ، وَفِي الرَّكْعَةِ الثَّانِيَةِ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِالصَّاحِبِ الْفَيلِ وَلِيَلَافِ قُرَيْشِ

[3594] Sharīk reported from ‘Alī ibn Zayd from Zurārah ibn Awfā who said: Abū Mūsā read to me a letter from ‘Umar: “Recite to the people in Maghrib from the end of the Mufaṣṣal.”

حَدَّثَنَا شَرِيكُ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ زُرَارَةَ بْنِ أَوْفَى قَالَ: أَفْرَأَيْتِ أَبُو مُوسَى، كِتَابَ عُمَرَ: أَنْ اقْرَأَ بِالنَّاسِ فِي الْمَغْرِبِ بِآخِرِ الْمُفَصَّلِ

[3595] Abū Dāwūd at-Tayālisī reported from Qurrah from An-Nazzāl ibn ‘Ammār who said: Abū ‘Uthmān an-Nahdī told me: “Abū Mas‘ūd led us in Maghrib prayer and recited Al-Ikhlas. I wished he had recited Surah Al-Baqarah because of the beauty of his voice.”

حَدَّثَنَا أَبُو ذَوْدَ الطَّيَالِسِيُّ، عَنْ قُرَّةَ، عَنِ النَّزَّالِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنِي أَبُو عُثْمَانَ النَّهْدِيُّ قَالَ: صَلَّى اللَّهُ عَزَّ وَجَلَّ بِنًا أَبُو مَسْعُودَ، الْمَغْرِبَ، فَقَرَأَ فَلْ هُوَ اللَّهُ أَحَدٌ، فَوَدَّتْ أَنَّهُ كَانَ قَرَأَ سُورَةَ الْبَقَرَةِ مِنْ حُسْنِ صَوْتِهِ

[3596] Wakī‘ reported from Sufyān from Khālid ibn ‘Abd Allāh ibn al-Ḥārith that Ibn ‘Abbās recited Ad-Dukhān in Maghrib.

حَدَّثَنَا وَكِيعُ، عَنْ سُفْيَانَ، عَنْ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، أَنَّ ابْنَ عَبَّاسٍ، قَرَأَ الْدُّخَانَ فِي الْمَغْرِبِ

[3597] Waki‘ reported from Shu‘bah from Abū Nawfal ibn Abī ‘Aqrab from Ibn ‘Abbās: I heard him reciting An-Naṣr in Maghrib.

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي نَوْفَلَ بْنِ أَبِي عَفْرَبٍ،
عَنْ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُهُ يَقْرَأُ فِي الْمَغْرِبِ إِذَا جَاءَ
نَصْرُ اللَّهِ وَالْفَتْحُ

[3598] Ibn ‘Uyaynah reported from ‘Amr ibn Murrah who said: “I heard Ibn ‘Umar reciting Qaf in Maghrib.”

حَدَّثَنَا ابْنُ عَيْنَةَ، عَنْ عَمْرُو بْنِ مُرَّةَ قَالَ: سَمِعْتُ ابْنَ
عُمَرَ يَقْرَأُ بِقَ في الْمَغْرِبِ

[3599] ‘Abdah reported from ‘Ubayd Allāh ibn ‘Umar from Nāfi‘ that Ibn ‘Umar once recited Yā Sīn in Maghrib.

حَدَّثَنَا عَبْدَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، أَنَّ ابْنَ
عُمَرَ قَرَأَ مَرَّةً فِي الْمَغْرِبِ يَسِّ

[3600] Ibn ‘Ulayyah reported from Layth from Nāfi‘ that Ibn ‘Umar recited Yā Sīn and An-Naba’ in Maghrib.

حَدَّثَنَا ابْنُ عَلَيَّةَ، عَنْ لَيْثٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ
قَرَأَ فِي الْمَغْرِبِ يَسِّ وَعَمَّ يَشَاءُ لُونَ

[3601] Ḥusayn ibn ‘Alī told us, from Zā’idah, from Hishām, from Al-Ḥasan, who said: “Imrān ibn Huṣayn used to recite {When the earth is shaken} [Al-Zalzalah] and {By the racers} [Al-‘Ādiyāt] in the Maghrib prayer.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ زَائِدَةَ، عَنْ هِشَامٍ، عَنْ
الْحَسَنِ قَالَ: كَانَ عِمْرَانُ بْنُ حُصَيْنٍ يَقْرَأُ فِي الْمَغْرِبِ
إِذَا زُلْزَلَتِ الْأَرْضُ وَالْعَادِيَاتِ

[3602] Wakī‘ told us, from Ismā‘il ibn ‘Abd al-Malik, who said: I heard Sa‘id ibn Jubayr recite in the Maghrib prayer once: {Tunabbi'u akhbārahā} [Al-Zalzalah: 4] and another time: {Tuḥaddithu akhbārahā}.

حَدَّثَنَا وَكِبْعُ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ "يَقْرَأُ فِي الْمَغْرِبِ مَرَّةً: تُبَيِّنُ أَخْبَارَهَا، وَمَرَّةً: تُحَدِّثُ أَخْبَارَهَا" [سورة: الزلزلة، آية رقم 4]

[3603] Wakī‘ told us, from Muḥill, who said: I heard Ibrāhīm recite {For the accustomed security of the Quraysh} [Quraysh: 1] in the first Rak‘ah of the Maghrib prayer.

حَدَّثَنَا وَكِبْعُ، عَنْ مُحَمَّدٍ قَالَ: سَمِعْتُ إِبْرَاهِيمَ، يَقْرَأُ فِي الرَّكْعَةِ الْأُولَى مِنَ الْمَغْرِبِ لِيَلْأَفِ قُرْيَشِ

[3604] Wakī‘ told us, from Rabī‘, who said: "He used to recite {When the earth is shaken} [Al-Zalzalah] and {By the racers} [Al-‘Ādiyāt] in the Maghrib prayer; he would not leave them."

حَدَّثَنَا وَكِبْعُ، عَنْ رَبِيعٍ قَالَ: كَانَ يَقْرَأُ فِي الْمَغْرِبِ إِذَا رُلْزِلَتِ الْعَادِيَاتِ لَا يَذْعُهَا

[3605] Abū al-Aḥwaṣ told us, from Sa‘īd ibn Masrūq, from Muḥārib ibn Dithār, from Jābir ibn ‘Abd Allāh, who said: Mu‘ādh led a group of people in the Maghrib prayer. A young Anṣārī man passed by with his camel. Mu‘ādh prolonged the prayer. When the young man saw that, he left the prayer and went to tend to his camel. This was reported to the Prophet ﷺ, and he said: "Are you putting people to trial, O Mu‘ādh? Should not one of you recite {Glorify the Name of your Lord, the Most High} [Al-A'lā] and {By the sun and its brightness} [Ash-Shams] in the Maghrib prayer?"

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ مُحَارِبِ بْنِ دِتَّارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَمْ مُعَادٌ فَوْمًا فِي صَلَاةِ الْمَغْرِبِ، فَمَرَّ بِهِ غُلَامٌ مِنَ الْأَنْصَارِ وَهُوَ يَعْمَلُ عَلَى بَعِيرٍ لَهُ، فَأَطَّالَ بِهِمْ مُعَادٌ، فَلَمَّا رَأَى ذَلِكَ الْغُلَامَ تَرَكَ الصَّلَاةَ، وَأَنْطَلَقَ فِي طَلَبِ بَعِيرِهِ، فَرُفِعَ ذَلِكَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَفَتَأْنِي أَنْتَ يَا مُعَادٌ، أَلَا يَقْرَأُ أَحَدُكُمْ فِي الْمَغْرِبِ بِسَبِّحِ اسْمِ رَبِّكَ الْأَعْلَى وَالشَّمْسِ وَضُحاَهَا؟

[3606] Mu‘āwiyah ibn Hishām told us, saying: Sufyān told us, from Nusayr ibn Dhu'lūq, from Ar-Rabī‘ ibn Khuthaym, that he used to recite the short Surahs of the Mufassal, {Say, 'O disbelievers'} [Al-Kāfirūn], and {Say, 'He is Allah, [who is] One'} [Al-Ikhlās] in the Maghrib prayer.

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا سُفيَانُ، عَنْ نُسَيْرٍ بْنِ دُعْلُوقٍ، عَنِ الرَّبِيعِ بْنِ خُثَيْرٍ، أَنَّهُ كَانَ يَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ الْمُفَصَّلِ وَقُلْ يَا أَيُّهَا الْكَافِرُونَ، وَقُلْ هُوَ اللَّهُ أَحَدٌ

[3607] Yazīd ibn Ḥubāb told us, from Ad-Dahhāk ibn ‘Uthmān, who said: "I saw ‘Umar ibn ‘Abd al-‘Azīz reciting the short Surahs of the Mufaṣṣal in the Maghrib prayer."

حَدَّثَنَا يَزِيدُ بْنُ حُبَابٍ، عَنِ الصَّحَافِ بْنِ عُثْمَانَ قَالَ: رَأَيْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَقْرَأُ فِي الْمَغْرِبِ بِقَصْرِ الْمَفْصَلِ

[3608] Abū Bakr told us, saying: Waki‘ told us, from Mis‘ar, from ‘Adī ibn Thābit, from Al-Barā’ ibn ‘Āzib, who said: I heard the Prophet ﷺ reciting {By the fig and the olive} [At-Tīn] in the ‘Ishā’ prayer.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - - يَقْرَأُ فِي الْعِشَاءِ وَالثَّيْنِ وَالرَّاثِيْنِ

[3609] Abū al-Aḥwāṣ told us, from Abū Ishāq, from ‘Abd ar-Rahmān ibn Yazīd, who said: ‘Abdullāh led us in the last ‘Ishā’ prayer. He started Al-Anfāl until he reached {And know that Allah is your protector. Excellent is the protector, and Excellent is the helper} [Al-Anfāl: 40], then he bowed. Then he stood up and recited a Surah in the second Rak‘ah.

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: "أَمَّا عَبْدُ اللَّهِ فِي الْعِشَاءِ الْآخِرَةِ، فَأَفْتَّحَ الْأَنْفَالَ حَتَّى بَلَغَ {فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَأُكُمْ نِعْمَ الْمَوْلَى وَنِعْمَ التَّصِيرُ} [الْأَنْفَالِ] رَكْعَ، ثُمَّ قَامَ فَقَرَأَ فِي الثَّانِيَةِ بِسُورَةِ

[3610] Waki‘ told us, from Sufyān, from Abū Ishāq, from ‘Abd ar-Rahmān ibn Yazīd, from ‘Abdullāh, similar to it.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ مِثْلَهُ

[3611] Sharīk told us, from ‘Alī ibn Zayd, from Zurārah ibn Awfā, who said: Abū Mūsā read to me the letter of ‘Umar to him: "Lead the people in the ‘Ishā’ prayer with the medium Surahs of the Mufassal."

حَدَّثَنَا شَرِيكُ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ زُرَارَةَ بْنِ أَوْفَى
قَالَ: أَفَرَأَنِي أَبُو مُوسَى كِتَابٌ عُمَرَ إِلَيْهِ: أَنْ افْرَا
بِالنَّاسِ فِي الْعِشَاءِ بِوَسْطِ الْمَفَصَّلِ

[3612] Ibn ‘Ulayyah told us, from ‘Alī ibn Zayd ibn Jud‘ān, from Zurārah ibn Awfā, from Masrūq ibn al-Ajda‘, that ‘Uthmān recited {The Star} [Al-Najm] in the ‘Ishā’ prayer—meaning Al-‘Atamah—then prostrated, then stood up and recited {By the fig and the olive} [At-Tīn].

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ عَلَيِّ بْنِ زَيْدٍ بْنِ جُذْعَانَ، عَنْ
زُرَارَةَ بْنِ أَوْفَى، عَنْ مَسْرُوقِ بْنِ الْأَجْدَعِ، أَنَّ عُثْمَانَ
فَرَأَ فِي الْعِشَاءِ، يَعْنِي الْعَتَمَةِ، بِالنَّجْمِ، ثُمَّ سَجَدَ، ثُمَّ
قَامَ فَقَرَأَ بِالثَّيْنِ وَالرَّيْثُونَ

[3613] Mu‘tamir told us, from ‘Abbād ibn ‘Abbād, who said: Hilāl told me that he heard Abū Hurayrah reciting {By the racers, panting} [Al-‘Ādiyāt] in the ‘Ishā’ prayer.

حَدَّثَنَا مُعْتَمِرٌ، عَنْ عَبَادِ بْنِ عَبَادٍ قَالَ: حَدَّثَنِي هِلَالٌ أَنَّهُ
سَمِعَ أَبَا هُرَيْرَةَ يَقْرَأُ وَالْغَادِيَاتِ ضَبْحًا فِي الْعِشَاءِ

[3614] Ibn Numayr told us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, that Ibn ‘Umar used to recite {Those who disbelieve} [Muhammad] and {The Victory} [Al-Fath] in the ‘Ishā’ prayer.

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، أَنَّ
ابْنَ عُمَرَ كَانَ يَقْرَأُ فِي الْعِشَاءِ بِالْذِينَ كَفَرُوا وَالْفَتْحِ

[3615] Mu‘tamir told us, from Ma‘mar, from Ibn Ṭāwūs, from his father, that he used to recite {The Revelation of the Book} [As-Sajdah] in the ‘Ishā’ prayer, and he would bow with it.

حَدَّثَنَا مُعْتَمِرٌ، عَنْ مَعْمَرٍ، عَنْ ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ،
أَنَّهُ كَانَ يَقْرَأُ فِي الْعِشَاءِ بِتَنْزِيلِ السَّجْدَةِ، فَرَكَعَ بِهَا

[3616] Mu‘ādh ibn Mu‘ādh told us, from ‘Alī ibn Suwayd ibn Manjūf, who said: Abū Rāfi‘ told us, saying: "I prayed ‘Ishā’ with ‘Umar, and he recited {When the sky has split} [Al-Inshiqaq]."

حَدَّثَنَا مُعاَذُ بْنُ مُعاَذٍ، عَنْ عَلَيِّ بْنِ سُوَيْدٍ بْنِ مَنْجُوفٍ
قَالَ: نَا أَبُو رَافِعٍ قَالَ: صَلَّيْتُ مَعَ عُمَرَ الْعِشَاءَ فَقَرَأَ إِذَا
السَّمَاءُ انشَقَّ

[3617] Zayd ibn Ḫubāb told us, saying: Aḍ-Ḍaḥḥāk ibn ‘Uthmān informed me, saying: "I saw ‘Umar ibn ‘Abd al-‘Azīz reciting the medium Surahs of the Mufaṣṣal in the ‘Ishā’ prayer."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ: أَخْبَرَنِي الْضَّحَّاكُ بْنُ عُثْمَانَ
قَالَ: رَأَيْتُ عُمَرَ بْنَ عَبْدِ الْغَزِيزِ يَقْرَأُ فِي الْعِشَاءِ بِوَسْطِ
الْمَفَصِّلِ

[3618] Abū Bakr told us, saying: Sufyān ibn ‘Uyaynah told us, from Az-Zuhri, from Maḥmūd ibn ar-Rabī‘, from ‘Ubādah ibn as-Ṣāmit, attributing it to the Prophet ﷺ, that he said: "There is no prayer for the one who does not recite the Opening of the Book (Al-Fātiḥah)."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ
الْزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ
الصَّامِتِ، يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ:
لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ

[3619] Ismā‘il ibn ‘Ulayyah told us, from Ibn Jurayj, from Al-‘Alā’ ibn ‘Abd ar-Rahmān ibn Ya‘qūb, that Abū as-Sā‘ib informed him that he heard Abū Hurayrah say: The Messenger of Allah ﷺ said:

"Whoever prays a prayer in which he does not recite the Opening of the Book, it is deficient (Khidāj), it is deficient, it is deficient, incomplete."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ ابْنِ جُرَيْجٍ، عَنِ الْعَلَاءِ
بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ، أَنَّ أَبَا السَّائِبِ أَخْبَرَهُ أَنَّهُ
سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ - : مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِفَاتِحةِ الْكِتَابِ
فَوَيْ خَدَاجُ، هِيَ خَدَاجٌ، هِيَ خَدَاجٌ غَيْرُ تَمَامٍ

[3620] Yazīd ibn Hārūn told us, saying: Muḥammad ibn Ishāq informed us, from Yahyā ibn ‘Abbād ibn ‘Abd Allāh ibn az-Zubayr, from his father, from ‘Ā’ishah, from the Prophet ﷺ, who said: "Every prayer in which the Opening of the Book is not recited is deficient."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ،
عَنْ يَحْيَى بْنِ عَبَادٍ بْنِ عَبْدِ اللَّهِ بْنِ الرُّبِّيرِ، عَنْ أَبِيهِ،
عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُلُّ
صَلَاةٍ لَا يَقْرَأُ فِيهَا بِفَاتِحةِ الْكِتَابِ فَوَيْ خَدَاجُ

[3621] Ibn ‘Ulayyah told us, from Al-Walīd ibn Abī Hishām, from Wahb ibn Kaysān, who said: Jābir ibn ‘Abd Allāh said: "Whoever does not recite the Essence of the Qur'an (Umm al-Qur'ān) in every Rak'ah has not prayed, except behind the Imam."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ الْوَلِيدِ بْنِ أَبِي هِشَامٍ، عَنْ وَهْبِ
بْنِ كَيْسَانَ قَالَ: قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ: مَنْ لَمْ يَقْرَأْ فِي
كُلِّ رَكْعَةٍ بِأُمِّ الْقُرْآنِ فَلَمْ يُصَلِّ، إِلَّا خَلْفَ الْإِمَامِ

[3622] Ismā‘il ibn ‘Ulayyah told us, from Al-Jurayrī, from Ibn Buraydah, from ‘Imrān ibn Ḥuṣayn, who said: "A prayer in which the Opening of the Book and two verses or more are not recited is invalid."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: لَا تَحُجُّ صَلَاةً لَا يُقْرَأُ فِيهَا بِفَاتِحةِ الْكِتَابِ وَآيَتَيْنِ فَصَاعِدًا

[3623] Ibn ‘Ulayyah told us, from Sa‘id ibn Yazid, from Abū Naḍrah, from Abū Sa‘id: "In every prayer, the recitation of the Qur'an is the Essence of the Book (Umm al-Kitāb) and whatever is added."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ سَعِيدِ بْنِ يَزِيدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، فِي كُلِّ صَلَاةٍ قِرَاءَةُ قُرْآنِ أُمِّ الْكِتَابِ فَمَا زَادَ

[3624] Abū Mu‘awiyah told us, from Al-A‘mash, from Khaythamah, from ‘Abāyah ibn Rib‘ī, who said: ‘Umar said: "A prayer in which the Opening of the Book and two verses or more are not recited is not sufficient."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ عَبَائِيَّةَ بْنِ رِبْعَيِّ قَالَ: قَالَ عُمَرُ: لَا تُجْزِئُ صَلَاةً لَا يُقْرَأُ فِيهَا بِفَاتِحةِ الْكِتَابِ وَآيَتَيْنِ فَصَاعِدًا

[3625] Ibn ‘Ulayyah told us, from Khālid, from ‘Abd Allāh ibn al-Ḥārith, who said: "I sat with a group of the Companions of the Prophet ﷺ from the Anṣār. They mentioned prayer and said: 'There is no prayer without recitation, even if it is only with the Essence of the Book.'" Khālid said: I said to ‘Abd Allāh ibn al-Ḥārith: "Did he name any of them?" He said: "Yes, Khawwāt ibn Jubayr."

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ: "جَلَسْتُ إِلَى رَهْطٍ مِّنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْأَنْصَارِ، فَذَكَرُوا الصَّلَاةَ، وَقَالُوا: لَا صَلَاةَ إِلَّا بِقِرَاءَةٍ وَلَوْ بِأَمْ الْكِتَابِ" قَالَ خَالِدٌ: فَقُلْتُ لِعَبْدِ اللَّهِ بْنِ الْحَارِثِ: هَلْ سَمَّى أَحَدًا مِّنْهُمْ؟ قَالَ: نَعَمْ، حَوَّاتُ بْنُ جُبَيْرٍ

[3626] Ibn ‘Ulayyah told us, from Layth, from Mujāhid, who said: "If he does not recite the Opening of the Book in every Rak‘ah, he should repeat that Rak‘ah."

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: إِذَا لَمْ يَقْرُأْ فِي كُلِّ رَكْعَةٍ بِفَاتِحَةِ الْكِتَابِ فَإِنَّهُ يُعِيدُ تِلْكَ الرَّكْعَةَ

[3627] Abū Bakr ibn ‘Ayyāsh told us, from Al-‘Alā’ ibn al-Musayyab, from Muḥammad ibn al-Ḥakam, that Abū Wā'il recited the Opening of the Book and a verse, then bowed.

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ مُحَمَّدِ بْنِ الْحَكَمَ، أَنَّ أَبَا وَائِلَ قَرَأَ بِفَاتِحَةِ الْكِتَابِ وَآيَةً ثُمَّ رَكَعَ

[3628] Yazīd ibn Hārūn told us, from Ḥajjāj, from ‘Atā’, from Abū Hurayrah, who said: "The Opening of the Book suffices." He said: I met him later and said: "In the obligatory prayer?" He said: "Yes."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَاجِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: ثُجْرُ فَاتِحَةُ الْكِتَابِ قَالَ: فَأَقِيلُهُ بَعْدَ فَقُلْتُ: فِي الْفَرِيضَةِ؟ قَالَ: نَعَمْ

[3629] ‘Abd as-Salām ibn Ḥarb told us, from Mughīrah, from Ibrāhīm, who said: "The Opening of the Book suffices in the obligatory prayer and others."

حَدَّثَنَا عَبْدُ السَّلَامَ بْنُ حَرْبٍ، عَنِ الْمُغِيرَةِ، عَنْ إِبْرَاهِيمَ قَالَ: ثُجْرُ فَاتِحَةُ الْكِتَابِ فِي الْفَرِيضَةِ وَغَيْرِهَا

[3630] Ibn ‘Ulayyah told us, from Ayyūb, from Abū al-‘Āliyah al-Barā’, who said: I said to Ibn ‘Umar: "Should I recite in every Rak‘ah?" He said: "I would be ashamed before the Lord of this House not to recite the Opening of the Book and whatever is easy in every Rak‘ah." And I asked Ibn ‘Abbās, and he said: "It is your Imam; if you wish, do a little, and if you wish, do a lot."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَئُوبَ، عَنْ أَبِي الْعَالِيَةِ الْبَرَاءِ قَالَ: فُلْتُ لِابْنِ عُمَرَ: أَفِي كُلَّ رَكْعَةٍ أَقْرَأُ؟ فَقَالَ: إِنِّي لَأَسْتَحِي مِنْ رَبِّ هَذَا الْبَيْتِ أَنْ لَا أَقْرَأَ فِي كُلَّ رَكْعَةٍ بِفَاتِحَةِ الْكِتَابِ وَمَا تَبَيَّنَ. وَسَأَلْتُ ابْنَ عَبَّاسٍ، فَقَالَ: هُوَ إِمَامُكَ، فَإِنْ شِئْتَ فَأَقِلْ مِنْهُ، وَإِنْ شِئْتَ فَأَكْثِرْ

[3631] Wakī‘ told us, from Jarīr ibn Hāzim, from Al-Walīd ibn Yahyā, from Jābir ibn Zayd, that he recited {Dark green} [Ar-Rahmān: 64], then bowed.

حَدَّثَنَا وَكِبِيعٌ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ الْوَلِيدِ بْنِ يَحْيَى، عَنْ جَابِرِ بْنِ زَيْدٍ، "إِنَّهُ قَرَأَ {مُذْهَمَاتَانِ} ، ثُمَّ رَكَعَ" [الرَّحْمَن] 64: [الرَّحْمَن]

[3632] Ibn Fuḍayl told us, from Abū Sufyān as-Sa‘dī, from Abū Naḍrah, from Abū Sa‘id, from the Prophet ﷺ, who said: "There is no prayer for the one who does not recite {All praise is due to Allah} [Al-Fātiḥah] and a Surah in every Rak‘ah in the obligatory prayer and others."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِي سُفِيَّانَ السَّعْدِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا صَلَاةً لِمَنْ لَمْ يَقْرَأْ فِي كُلِّ رَكْعَةٍ بِالْحَمْدُ لِلَّهِ وَسُورَةٍ فِي الْفَرِيضَةِ وَغَيْرَهَا

[3633] Wakī‘ told us, from Mis‘ar, from Yazid al-Faqīr, from Jābir, who said: "We used to say that there is no prayer without reciting the Opening of the Book and whatever is added."

حَدَّثَنَا وَكِبِيعٌ، عَنْ مِسْعَرٍ، عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرٍ قَالَ: كُنَّا نَتَحَدَّثُ أَنَّهُ لَا صَلَاةً إِلَّا بِقِرَاءَةٍ فَاتِحةِ الْكِتَابِ فَمَا زَادَ

[3634] Wakī‘ told us, from Ḥasan, from Layth, from Mujaħid, who said: "The Opening of the Book suffices in voluntary prayer."

حَدَّثَنَا وَكِبِيعٌ، عَنْ حَسَنٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: تُجزِي فَاتِحةُ الْكِتَابِ فِي التَّطْوِعِ

[3635] Abū Bakr told us, saying: Abū Mu‘āwiyah and Wakī‘ told us, from Al-A‘mash, from ‘Umārah ibn ‘Umayr, from Abū Ma‘mar, who said: We said to Khabbāb: "How did you know the recitation of the Messenger of Allah ﷺ in the Zuhr and ‘Aṣr prayers?" He said: "By the movement of his beard." Abū Mu‘āwiyah said: "His jaws."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: فُلَّنَا لِخَبَابٍ: بِأَيِّ شَيْءٍ كُنْتُمْ تَعْرِفُونَ قِرَاءَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الظَّهَرِ وَالْعَصْرِ؟ قَالَ: بِاضْطِرَابِ لِحْيَتِهِ وَقَالَ أَبُو مُعَاوِيَةَ: لِحْيَتِهِ

[3636] Wakī‘ told us, from Sufyān, from Abū az-Za‘rā, from Abū al-Āḥwāṣ, from someone who heard the Prophet ﷺ, saying: "They used to know his recitation in Zuhr and ‘Aṣr by the movement of his beard."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الزَّعْرَاءِ، عَنْ أَبِي الْأَحْوَصِ، عَمِّنْ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كَانُوا يَعْرِفُونَ قِرَاءَتَهُ فِي الظَّهَرِ وَالْعَصْرِ بِاضْطِرَابِ لِحْيَتِهِ

[3637] Wakī‘ told us, from Sufyān, from Salamah ibn Kuhayl, from Al-Hasan al-‘Uraṇī, from Ibn ‘Abbās, who said: "I do not know if the Messenger of Allah ﷺ used to recite in Zuhr and ‘Aṣr, but we recite."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مَا أَدْرِي كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الظَّهَرِ وَالْعَصْرِ، وَلَكِنَّا نَقْرَأُ

[3638] Abū Usāmah told us, from Ḥabīb ibn Shāhīd, from ‘Atā’, from Abū Hurayrah, who said: "I recite in every prayer. What the Messenger of Allah ﷺ announced, we announce, and what he concealed, we conceal."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ حَبِيبِ بْنِ شَهِيدٍ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: فِي كُلِّ صَلَاةٍ أَقْرَأْ، فَمَا أَعْلَمُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْلَمُ، وَمَا أَخْفَى أَخْفَيْنَا

[3639] Abū Bakr told us, saying: Jarīr ibn ‘Abd al-Hamīd told us, from Mānsūr, from Yaḥyā ibn ‘Abbād, who said: "Khabbāb ibn al-Aratt used to recite aloud in the Zuhr and ‘Aṣr prayers."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ يَحْيَى بْنِ عَبَادٍ قَالَ: كَانَ خَبَابُ بْنُ الْأَرَاثَ يَجْهَرُ بِالْقِرَاةِ فِي الظَّهْرِ وَالْعَصْرِ

[3640] Wakī‘ told us, from Kīlāb ibn ‘Amr, from his uncle, who said: "I learned {When the earth is shaken} [Al-Zalzalah] behind Khabbāb in the ‘Aṣr prayer."

حَدَّثَنَا وَكِيعٌ، عَنْ كِلَابِ بْنِ عَمْرٍو، عَنْ عَمِّهِ قَالَ: تَعْلَمْتُ إِذَا زُلْزَلَتِ الْأَرْضُ خَلْفَ خَبَابٍ فِي الْعَصْرِ

[3641] ‘Abd al-A‘lā told us, from Dāwūd, from Ash-Sha‘bī, that Sa‘id ibn al-Āṣ led the people in Zuhr and ‘Aṣr prayers and recited aloud. The people said 'Subḥānallāh', but he continued with his recitation. When he finished, he ascended the pulpit and addressed the people, saying: "In every prayer there is recitation. The daytime prayer is silent, but I disliked remaining silent, so do not think that I did this as an innovation."

[3642] Wakī‘ told us, from Ḥusayn ibn ‘Aqīl, from Muḥammad ibn Muzāḥim, who said: "I prayed behind Sa‘id ibn Jubayr, and the first row could understand his recitation in Zuhr and ‘Aṣr."

[3643] Ḥammād ibn Maṣ‘adah told us, from Ḥumayd, who said: "I prayed Zuhr behind Anas, and he recited {Glorify the Name of your Lord, the Most High} [Al-A‘lā], and he made us hear the verse."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ دَاؤَدَ، عَنْ الشَّعْبِيِّ، أَنَّ سَعِيدَ بْنَ الْعَاصِ صَلَّى بِالنَّاسِ الظَّهَرَ وَالْعَصْرَ فَجَهَرَ بِالْقِرَاءَةِ، فَسَبَّحَ الْقَوْمُ، فَمَضَى فِي قِرَاءَتِهِ، فَلَمَّا فَرَغْ صَعِدَ الْمِنْبَرَ فَخَطَبَ النَّاسَ، فَقَالَ: فِي كُلِّ صَلَاةٍ قِرَاءَةٌ، فَإِنَّ صَلَاةَ النَّهَارِ الْخَرَسُ، وَإِنِّي كَرِهْتُ أَنْ أَسْكُنَ فَلَا تَرَوْنَ أَنِّي فَعَلْتُ ذَلِكَ بِدُعَةٍ

حَدَّثَنَا وَكِيعٌ، عَنْ حُسَيْنِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ مُرَاحِمٍ قَالَ: صَلَّيْتُ خَلْفَ سَعِيدِ بْنِ جُبَيرٍ، فَكَانَ الصَّفُّ الْأَوَّلُ يَقْهُونُ قِرَاءَتَهُ فِي الظَّهَرِ وَالْعَصْرِ

حَدَّثَنَا حَمَادُ بْنُ مَسْعَدَةَ، عَنْ حُمَيْدٍ قَالَ: صَلَّيْتُ خَلْفَ أَنْسِ الظَّهَرَ، فَقَرَأَ بِسَبَّحٍ اسْمَ رَبِّكَ الْأَعْلَى، وَجَعَلَ يُسْمِعُنَا الْأُلْيَا

[3644] Ibn ‘Ulayyah told us, from ‘Alī ibn Zayd ibn Jud‘ān, from Abū ‘Uthmān, who said: "I heard a tone from ‘Umar reciting {Qāf} [Qāf] in the Zuhr prayer."

حَدَّثَنَا أَبْنُ عُلَيَّهِ، عَنْ عَلَيِّ بْنِ زَيْدِ بْنِ جُذْعَانَ، عَنْ أَبِي عُمَرَ قَالَ: سَمِعْتُ مِنْ عُمَرَ نَعْمَةً مِنْ قِبْلَةِ الظَّهَرِ

[3645] Wakī‘ told us, from Isrā’il, from Jābir, from ‘Abd ar-Rahmān ibn al-Aswad, that Al-Aswad and ‘Alqamah used to recite aloud in Zuhr and ‘Aṣr, but they did not perform prostration [of forgetfulness].

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، أَنَّ الْأَسْوَدَ وَالْعَلْقَمَةَ كَانَا يَجْهَرُانِ فِي الظَّهَرِ وَالْعَصْرِ فَلَا يَسْجُدُانِ

[3646] Wakī‘ told us, from Isrā’il, from Jābir, who said: I asked Ash-Sha‘bī, Al-Ḥakam, Sālim, Al-Qāsim, Mujāhid, and ‘Atā‘ about a man who recites aloud in Zuhr and ‘Aṣr. They said: "He is not liable for forgetfulness."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ قَالَ: سَأَلْتُ الشَّعْبِيَّ، وَالْحَكَمَ، وَسَالِمًا، وَالْفَاسِمَ، وَمُجَاهِدًا، وَعَطَاءَ عَنِ الرَّجُلِ يَجْهَرُ فِي الظَّهَرِ وَالْعَصْرِ، قَالُوا: لَيْسَ عَلَيْهِ سَهْرٌ

[3647] Wakī‘ told us, from Sa‘id ibn Bashīr, from Qatādah, that Anas recited aloud in Zuhr and ‘Aṣr but did not perform prostration [of forgetfulness].

حَدَّثَنَا وَكِيعٌ، عَنْ سَعِيدِ بْنِ بَشِيرٍ، عَنْ قَتَادَةَ، أَنَّ أَنْسًا جَهَرَ فِي الظَّهَرِ وَالْعَصْرِ فَلَمْ يَسْجُدْ

[3648] Abū Bakr told us, saying: 'Abd al-A'lā told us, from Yūnus, from Al-Hasan, that he was asked about a man who recites aloud in a prayer where it is not done aloud. He said: "He performs two prostrations of forgetfulness."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَجْهَرُ فِيمَا لَا يُجْهَرُ فِيهِ، قَالَ: يَسْجُدُ سَجْدَتَيِ السَّهْوِ

[3649] Wakī' told us, from Shu'bah, from Ḥammād, from Ibrāhīm, who said: "If he recites aloud where it should be silent, or silently where it should be aloud, he must perform two prostrations of forgetfulness."

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا جَهَرَ فِيمَا يُخَافِتُ فِيهِ، أَوْ خَافَتَ فِيمَا يُجْهَرُ فِيهِ فَعَلَيْهِ سَجْدَتَيِ السَّهْوِ

[3650] Ḥafṣ ibn Ghiyāth told us, saying: Layth told us, from Tāwūs, who said: "Whoever misses part of the Imam's prayer, if he wishes he may recite aloud, and if he wishes he may not."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ قَالَ: نَا لَيْثٌ، عَنْ طَلَوْسٍ قَالَ: مَنْ فَاتَهُ شَيْءٌ مِّنْ صَلَاةِ الْإِمَامِ فَإِنْ شَاءَ جَهَرَ، وَإِنْ شَاءَ لَمْ يَجْهَرْ

[3651] Ḥafṣ told us, from Abū al-'Umayis, who said: 'Umar ibn 'Abd al-'Azīz said: "Do as the Imam did."

حَدَّثَنَا حَفْصٌ، عَنْ أَبِي الْعَمَيْسٍ قَالَ: قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: اصْنَعُوا مِثْلَ مَا صَنَعَ الْإِمَامَ.

[3652] Abū Usāmah told us, from Abū al-'Umayis, from Al-Mughīrah ibn Ḥakīm, from 'Umar ibn 'Abd al-'Azīz, similar to it.

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ أَبِي الْعُمَيْسٍ، عَنْ الْمُغِيرَةِ بْنِ حَكِيمٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، نَحْوَهُ

[3653] Ibn 'Uyaynah told us, from 'Amr, who said: "Ubayd ibn 'Umayr missed a Rak'ah of the Maghrib prayer, and I heard him reciting {By the night when it covers} [Al-Layl]."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو قَالَ: فَاتَّتْ عَنْ عَبْيَدِ بْنِ عُمَيْرٍ رَكْعَةٌ مِنَ الْمَغْرِبِ، فَسَمِعْتُهُ يَقْرَأُ وَاللَّيْلَ إِذَا يَعْنَى

[3654] Abū Usāmah told us, from Mufaḍḍal ibn Muhalhal, from Mughīrah, from Ibrāhīm, who said: "They used to recommend for someone who missed part of the Fajr, Maghrib, or 'Ishā' prayer, when he stood up to make it up, to recite aloud, so that those who do not know may learn that recitation is done in what is being made up."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ مُفَضْلِ بْنِ مُهَلْلٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَسْتَحِبُّونَ لِمَنْ سُبِّقَ بِبَعْضِ الصَّلَاةِ فِي الْفَجْرِ وَالْمَغْرِبِ أَوِ الْعِشَاءِ إِذَا قَامَ يَقْضِي أَنْ يَجْهَرَ بِالْفِرَاءَةِ، كَيْ يَعْلَمُ مَنْ لَا يَعْلَمُ أَنَّ الْقِرَاءَةَ فِيمَا يُقْضَى

[3655] Abū al-Aḥwāṣ told us, from 'Āsim, from Al-Hasan, regarding a man praying Maghrib alone. He said: "He should make his ears hear his recitation."

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ عَاصِمٍ، عَنْ الْحَسَنِ، فِي الرَّجُلِ يُصَلِّي الْمَغْرِبَ وَحْدَهُ، قَالَ: يُسْمَعُ قِرَاءَتُهُ أُذْنَيْهِ

[3656] Marwān ibn Mu‘awiyah told us, from Ayyūb ibn Najīḥ, who said: I was with Sa‘īd ibn Jubayr, and we stood for the Maghrib prayer having missed a Rak‘ah. When Sa‘īd stood to make it up, he recited {Competition in increase diverts you} [At-Takāthur].

[3657] Abū Bakr told us, saying: Ismā‘īl ibn ‘Ulayyah told us, from Ayyūb, from Muḥammad, from ‘Abīdah, regarding recitation in the daytime prayer. He said: "Make yourself hear it."

[3658] Ibn Idrīs told us, from Ash‘ath, from Ibn Sīrīn, from ‘Abīdah, and from Layth, from Ibn Sābiṭ, who said: "The lowest level of reciting the Qur'an is to make your ears hear it."

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ أَبْيَوبَ بْنِ نَجِيْحٍ قَالَ: كُنْتُ مَعَ سَعِيدَ بْنِ جُبَيْرٍ، فَقُنْتَنَا إِلَى الْمَغْرِبِ وَقَدْ سُبْقَنَا بِرَكْعَةٍ، فَلَمَّا قَامَ سَعِيدٌ يَقْضِي قَرَأً بِالْهَاكُمُ النَّكَاثُرُ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ أَبْيَوبَ، عَنْ مُحَمَّدٍ، عَنْ عَبِيَّدَةَ، فِي الْقِرَاءَةِ فِي صَلَاةِ النَّهَارِ قَالَ: أَسْمِعْ نَفْسَكَ

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ أَشْعَثَ، عَنْ ابْنِ سِيرِينَ، عَنْ عَبِيَّدَةَ، وَعَنْ لَيْثٍ، عَنْ ابْنِ سَابِطٍ قَالَ: أَذْنَى مَا يُقْرَأُ الْقُرْآنَ أَنْ تُشْمَعَ أُذْنَيْكَ

[3659] Wakī‘ told us, saying: Al-A‘mash told us, from Ibrāhīm, from ‘Alqamah, who said: "I prayed next to ‘Abdullāh during the day, and I did not know what he was reciting until he reached the verse: {My Lord, increase me in knowledge} [Tāhā: 114], so I thought he was reciting Surah Tāhā."

حَدَّثَنَا وَكِبْرِيُّ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: "صَلَّيْتُ إِلَى جَنْبِ عَبْدِ اللَّهِ بِالنَّهَارِ، فَلَمْ أَدْرِ أَيِّ شَيْءٍ قَرَأَ حَتَّى انْتَهَى إِلَى قَوْلِهِ: {رَبِّ زِدْنِي ، فَظَنَّتُ أَنَّهُ يَقْرَأُ فِي طَهِ}[114: عَلِمَاءِ] [طَهِ]

[3660] Ḥafṣ told us, from Al-A‘mash, from Ibrāhīm, who said: Someone who prayed behind Ibn Mas‘ūd told me, and he mentioned something similar to Wakī‘’s hadith.

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي مَنْ صَلَّى خَلْفَ ابْنِ مَسْعُودٍ، فَذَكَرَ تَحْوِيلًا مِنْ حَدِيثِ وَكِبْرِيُّ

[3661] Ghundar told us, from Shu‘bah, from Abū Bishr, from Sa‘id ibn Jubayr, from Ibn ‘Umar, that he saw a man reciting aloud during the day. He called him and said: "The daytime prayer is not recited aloud, so keep your recitation silent."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ رَأَى رَجُلًا يَجْهَرُ بِالْقِرَاةِ نَهَارًا، فَدَعَاهُ، فَقَالَ: إِنَّ صَلَاةَ النَّهَارِ لَا يَجْهَرُ فِيهَا، فَأَسْرَ قِرَائِنَكَ

[3662] Hafṣ told us, from ‘Āsim, who said: "Ibn Sīrīn used to offer voluntary prayers, and we could hear his recitation. But when he stood for the obligatory prayer, his recitation was hidden from us."

حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ قَالَ: كَانَ ابْنُ سِيرِينَ يَتَطَوَّعُ، فَكُنَّا نَسْمَعُ قِرَاءَتَهُ، فَإِذَا قَامَ إِلَى الصَّلَاةِ حَفِيَ عَلَيْنَا مَا يَقُولُ

[3663] Mu‘tamir told us, from Ibn ‘Awn, who said: "Muhammad used to offer voluntary prayers during the day and could be heard."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ ابْنِ عَوْنٍ قَالَ: كَانَ مُحَمَّدٌ يَتَطَوَّعُ بِالنَّهَارِ فَيُسْمَعُ

[3664] Hafṣ told us, from Hishām, from Al-Hasan, who said: "The daytime prayer is silent, and the night prayer you make your ears hear."

حَدَّثَنَا حَفْصٌ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ قَالَ: صَلَاةُ النَّهَارِ عَجْمَاءُ، وَصَلَاةُ اللَّيلِ تُسْمَعُ أَذْنِكَ

[3665] Sharīk told us, from ‘Abd al-Karīm, who said: A man prayed next to Abū ‘Ubaydah and recited aloud. He said to him: "The daytime prayer is silent, and the night prayer you make your ears hear."

حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ الْكَرِيمِ قَالَ: صَلَّى رَجُلٌ إِلَى جَنْبِ أَبِي عُبَيْدَةَ، فَجَهَرَ بِالْقِرَاءَةِ، فَقَالَ لَهُ: إِنَّ صَلَاةَ النَّهَارِ عَجْمَاءُ، وَصَلَاةُ اللَّيلِ تُسْمَعُ أَذْنِكَ

[3666] Waki‘ told us, from Sufyān, from Mughīrah, from Ibrāhīm, who said: "There is no harm in reciting aloud during the day in voluntary prayer if it does not disturb anyone."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفيَّانَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: لَا بَأْسَ أَنْ يَجْهَرَ بِالنَّهَارِ فِي الظَّهُورِ إِذَا كَانَ لَا يُؤْذِي أَحَدًا

[3667] Jarīr told us, from Maṇṣūr, from Ibrāhīm, from ‘Alqamah, who said: "I prayed next to ‘Abdullāh while he was praying in the mosque. I did not know that he was reciting until I heard him say: {My Lord, increase me in knowledge} [Tāhā: 114], so I knew he was reciting Surah Tāhā."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: "صَلَّيْتُ إِلَى جَنْبِ عَبْدِ اللَّهِ، وَهُوَ يُصَلِّي فِي الْمَسْجِدِ، فَمَا عَلِمْتُ أَنَّهُ يَقْرَأُ حَتَّى سَمِعْتُهُ يَقُولُ: {رَبَّ ، فَعَلِمْتُ أَنَّهُ يَقْرَأُ فِي سُورَةٍ}[114: زِدْنِي عِلْمًا] طَه

[3668] Azhar told us, from Ibn ‘Awn, that ‘Umar ibn ‘Abd al-‘Azīz prayed and raised his voice. Sa‘id sent to him saying: "Are you putting people to trial, O man?"

حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنِ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ صَلَّى فَرَقَعَ صَوْتَهُ، فَأَرْسَلَ إِلَيْهِ سَعِيدًا: أَفَأَنْتَ أَنْتَ أَيَّهَا الرَّجُلُ

[3669] Waki‘ told us, from Al-Awza‘ī, from Yaḥyā ibn Abī Kathīr, who said: They said: "O Messenger of Allah, there are people here who recite aloud during the day." He said: "Throw dung at them."

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَوْرَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ هَا هُنَّا مَنْ يَجْهَرُونَ بِالْقِرَاةِ بِالنَّهَارِ، فَقَالَ: ارْمُوهُمْ بِالْبَعْرِ

[3670] Abū Usāmah told us, from Al-Jurayrī, from ‘Abd ar-Rahmān ibn ‘Āsim ibn Abī ‘Āsim, from Ibñ Abī Laylā, who said: "When you recite, open your ears, for the heart is an arbitrator between the tongue and the ear."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَاصِمٍ بْنِ أَبِي عَاصِمٍ، عَنْ ابْنِ أَبِي لَيْلَى قَالَ: إِذَا قَرَأْتَ فَاقْتُحْ أَذْنَيْكَ، فَإِنَّ الْقَلْبَ عَذْنٌ بَيْنَ اللِّسَانِ وَالْأَذْنَيْنِ

[3671] Makhlad ibn Yazīd told us, from Ibñ Jurayj, from ‘Aṭā’, from Ḥakīm ibn ‘Iqāl, that he forbade raising the voice in recitation during the day, and said: "He may raise it at night if he wishes."

حَدَّثَنَا مَحْلُدُ بْنُ يَزِيدَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ حَكِيمٍ بْنِ عِقَالٍ، أَنَّهُمْ "اللَّهُمَّ عَنْ رَفْعِ الصَّوْتِ بِالْقِرَاءَةِ فِي النَّهَارِ، وَقَالَ: يَرْفَعُ بِاللَّيْلِ إِنْ شَاءَ"

[3672] Abū Bakr told us, saying: Wakī‘ told us, from Mis‘ar, from Abū al-‘Alā’, from Yaḥyā ibn Ja‘d, from Umm Hāni‘, who said: "I used to hear the recitation of the Prophet ﷺ while I was on my bed."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِبِيعٌ، عَنْ مِسْعَرٍ، عَنْ أَبِي الْعَلَاءِ، عَنْ يَحْيَى بْنِ جَعْدٍ، عَنْ أُمِّ هَانِيٍّ، قَالَتْ: كُنْتُ أَسْمَعُ قِرَاءَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا عَلَى عَرِيشِي

[3673] Jarīr told us, from Maṇṣūr, from Ibrāhīm, from ‘Alqamah, who said: They asked him: "How was ‘Abdullāh's recitation at night?" He said: "Sometimes he would make it heard up to the threshold of his house." He said: "They were in a room in front of him, and ‘Alqamah was one of those who kept him company."

حَدَّثَنَا جَرِيرُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَالُوا لَهُ: كَيْفَ كَانَتْ قِرَاءَةُ عَبْدِ اللَّهِ بِاللَّيْلِ؟ فَقَالَ: كَانَ يُسْمِعُ أَحْيَانًا إِلَى عَنْبَةَ دَارِهِ، وَكَانَ عَلْقَمَةُ مِمَّنْ يُنَادِمُهُ حُجْرَةٌ بَيْنَ يَدَيْهِ، وَكَانَ عَلْقَمَةُ مِمَّنْ يُنَادِمُهُ

[3674] Abū Mu‘āwiyah told us, from Al-A‘mash, from Ibrāhīm, from ‘Alqamah, who said: I spent the night at ‘Abdullāh's place one night. They asked him: "How was his recitation?" He said: "He made the people of the house hear."

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: بِثُ عِنْدَ عَبْدِ اللَّهِ ذَاتَ لَيْلَةٍ، قَالُوا لَهُ: كَيْفَ كَانَتْ قِرَاءَتُهُ؟ قَالَ: كَانَ يُسْمِعُ أَهْلَ الدَّارِ

[3675] Abū Khālid al-Āḥmar told us, from Yaḥyā ibn Sa‘id, from Muḥammad ibn Yaḥyā ibn Ḥabbān, who said: There was a man who used to recite aloud when he read. Mu‘ādh missed him and said: "Where is the one who used to wake the drowsy and drive away—or repel—Satan?"

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ قَالَ: كَانَ رَجُلٌ إِذَا قَرَا جَهَرَ بِقِرَاءَتِهِ، فَفَقَدَهُ مُعَاذٌ، فَقَالَ: أَيْنَ الَّذِي كَانَ يُوقِظُ الْوَسْنَانَ، وَيَرْجُ أَوْ يَطْرُدُ الشَّيْطَانَ

[3676] Abū Khālid told us, from Yahyā ibn Sa‘īd, from Abū Bakr ibn ‘Amr, who said: ‘Amrah spent the night with us one night. I got up to pray and lowered my voice. She said: "Will you not recite aloud? Nothing used to wake us up except the voice of Mu‘ādh the reciter and Aflah, the freed slave of Abū Ayyūb."

حَدَّثَنَا أُبُو حَالِدٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ عَمْرٍ وَقَالَ: بَاتَتْ بِنَا عَمْرَةً لَيْلَةً، فَقُمْتُ أُصْلَى فَأَخْفَيْتُ صَوْتِي، فَقَالْتُ: أَلَا تَجْهَرُ بِقِرَاءَتِكَ، فَمَا كَانَ يُوقَظُنَا إِلَّا صَوْتُ مُعَاذِ الْفَارِيِّ، وَأَفْلَحَ مَوْلَى أَبِي أَيُوبَ

[3677] Abū Dāwūd at-Tayālisī told us, from Abū Ḥurrah, from Al-Hasan, that he used to pray at night and make the people of his house hear.

حَدَّثَنَا أُبُو دَاؤِدَ الطَّيَالِسِيُّ، عَنْ أَبِي حَرَّةَ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ يُصَلِّي مِنَ اللَّيْلِ فَيُسْمِعُ أَهْلَ دَارِهِ

[3678] Sharīk told us, from ‘Abd al-Karīm, from Abū ‘Ubaydah, who said: "[In] the night prayer, you make your ears hear."

حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ أَبِي عُبَيْدَةَ قَالَ: صَلَاةُ اللَّيْلِ شُسْمَعُ أَذْنِيَكَ

[3679] Abū Bakr ibn ‘Ayyāsh told us, from Abū Ishāq, from ‘Alqamah, who said: "I prayed with ‘Abdullāh all night. He raised his voice reciting in a way that the people in the mosque could hear, reciting slowly and clearly (Tartīl) without quavering (Tarjī')."

حَدَّثَنَا أُبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلْقَمَةَ قَالَ: صَلَّيْتُ مَعَ عَبْدِ اللَّهِ لَيْلَةً كُلُّهَا، فَكَانَ يَرْفَعُ صَوْتَهُ يُقْرَأُ قِرَاءَةً يُسْمِعُ أَهْلَ الْمَسْجِدِ، يُرَتَّلُ وَلَا يُرَجِّعُ

[3680] Hafṣ told us, from Al-A'mash and Al-Hasan ibn 'Ubayd Allāh, from Jāmi' ibn Shaddād, from Al-Aswad ibn Hilāl, who said: 'Abdullāh said: "Whoever makes his ears hear has not concealed it."

حَدَّثَنَا حَفْصُ، عَنِ الْأَعْمَشِ، وَالْحَسَنِ بْنِ عُبَيْدِ اللَّهِ،
عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنِ الْأَسْوَدِ بْنِ هَلَالٍ قَالَ: قَالَ
عَبْدُ اللَّهِ: مَنْ أَسْمَعَ أُذُنَّهُ فَلَمْ يُخَافِتْ

[3681] Hafṣ told us, from 'Imrān ibn Zā'idah ibn Nashīṭ, from his father, from Abū Khālid al-Wālibī, from Abū Hurayrah, who said: "When the Prophet ﷺ stood for prayer at night, he would sometimes lower his voice and sometimes raise it."

حَدَّثَنَا حَفْصُ، عَنْ عِمْرَانَ بْنِ زَائِدَةَ بْنِ نَشِيْطٍ، عَنْ
أَبِيهِ، عَنْ أَبِي خَالِدِ الْوَالِبِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيلِ يَخْفِضُ
طَوْرًا، وَيَرْفَعُ طَوْرًا

[3682] Abū Mu'āwiyah and Waki' told us, from Al-A'mash, from Al-Ma'rūr ibn Suwayd, who said: We went out with 'Umar as pilgrims, and he led us in the Fajr prayer reciting {Have you not considered how} [Al-Fil] and {For the accustomed security of the Quraysh} [Quraysh].

حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، عَنِ الْأَعْمَشِ، عَنِ الْمَعْرُورِ
بْنِ سُوَيْدٍ قَالَ: حَرَجْنَا مَعَ عُمَرَ حُجَاجًا فَصَلَّى بِنَا
الْفَجْرَ يَقْرَأُ بِالْأَمْثَارِ كَيْفَ، وَلَا يَلَافِ قُرَيْشٍ

[3683] Wakī‘ told us, from Sufyān, from Ghaylān ibn Jāmi‘ al-Muḥāribī, from ‘Amr ibn Maymūn, who said: "Umar led us in the Fajr prayer during a journey, and he recited {Say, 'O disbelievers'} [Al-Kāfirūn] and {Say, 'He is Allah, [who is] One'} [Al-Ikhlas]."

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ غَيْلَانَ بْنَ جَامِعِ الْمُحَارِبِيِّ، عَنْ عَمْرُو بْنِ مَيْمُونٍ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي السَّفَرِ فَقَرأَ بِفُلْنِ يَا أَيُّهَا الْكَافِرُونَ، وَفُلْنِ هُوَ اللَّهُ أَحَدٌ

[3684] Wakī‘ told us, saying: Al-A‘mash told us, from Ibrāhīm, who said: "The Companions of the Messenger of Allah ﷺ used to recite short Surahs during travel."

حَدَّثَنَا وَكِبِيعُ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَءُونَ فِي السَّفَرِ بِالسُّورِ الْقِصَارِ

[3685] Abū Mu‘awiyah told us, from Dāwūd, who said: "I went out with Anas, and he used to recite {Glorify the Name of your Lord, the Most High} [Al-A‘lā] and similar Surahs for us in the Fajr prayer."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ دَاؤِدَ قَالَ: حَرَجْتُ مَعَ أَنَسٍ، فَكَانَ يَقْرَأُ بِنَا فِي الْفَجْرِ بِسَبْعِ اسْمَ رَبِّ الْأَعْلَى وَأَشْبَاهِهَا

[3686] Muḥammad ibn Fuḍayl told us, from Al-‘Alā’, from Muḥammad ibn al-Ḥakam, from Abū Wā’il, who said: "Ibn Mas‘ūd led us in the Fajr prayer during a journey, and he recited the end of Banī Isrā’īl [Al-Isrā’]: {Praise be to Allah, who has not taken a son} [Al-Isrā’: 111] to the end, then he bowed."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ الْحَكَمِ، عَنْ أَبِي وَائِلٍ قَالَ: "صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بْنَ ابْنِ مَسْعُودٍ الْفَجْرَ فِي السَّفَرِ، فَقَرَأَ بِآخِرِ بَنِي إِسْرَائِيلَ {الْحَمْدُ لِلَّهِ إِلَّا، ثُمَّ رَكَعَ [111]: الَّذِي لَمْ يَتَّخِذْ وَلَدًا} [الإِسْرَاءُ

[3687] Ya’lā ibn ‘Ubayd told us, saying: Ismā’īl ibn Abī Khālid told us, from ‘Imrān ibn Abī al-Ja’d, who said: "I was with Ibn ‘Umar on a journey, and he led us in the Fajr prayer, reciting {When the sun is wrapped up} [At-Takwīr]."

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، قَالَ: نَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ عُمَرَانَ بْنِ أَبِي الْجَعْدِ قَالَ: كُنْتُ مَعَ ابْنِ عُمَرَ فِي سَفَرٍ، فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بْنَ الْفَجْرَ، فَقَرَأَ بِنَا إِذَا الشَّمْسُ كُوِرَتْ

[3688] Waki‘ told us, from Hishām ibn al-Ghāz, from Sulaymān ibn Mūsā, from ‘Uqbah ibn ‘Āmir al-Juhanī, who said: I was with the Prophet ﷺ on a journey. When dawn broke, he called the Adhan and Iqamah, then stood me to his right and recited the Mu‘awwidhatayn (Al-Falaq and An-Nās). When he finished, he said: "How did you see?" I said: "I have seen, O Messenger of Allah ﷺ." He said: "So recite them whenever you sleep and whenever you wake up."

حَدَّثَنَا وَكِبِيعُ، عَنْ هِشَامَ بْنِ الْغَازِ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهْنَىٰ قَالَ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَلَمَّا طَلَعَ الْفَجْرُ أَذَنَ وَأَقَامَ، ثُمَّ أَقَامَنِي عَنْ يَمِينِهِ، فَقَرَأَ بِالْمُعَوْذَتَيْنِ، فَلَمَّا أَنْصَرَفَ قَالَ: كَيْفَ رَأَيْتَ؟ قُلْتُ: قَدْ رَأَيْتُ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: فَاقْرَأْ بِهِمَا كُلَّمَا نِمْتَ وَكُلَّمَا قُنْتَ

[3689] Abū Bakr told us, saying: Abū Mu‘āwiyah told us, from ‘Āsim, from Ibn Sīrīn, from Ibn ‘Umar, that he used to recite ten Surahs or more or less in a Rak‘ah.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبْنِ سِيرِينَ، عَنْ أَبْنِ عُمَرَ، أَنَّهُ كَانَ يَقْرَأُ فِي الرَّكْعَةِ بِعَشْرِ سُورٍ وَأَكْثَرَ وَأَقَلَّ

[3690] Hushaym told us, saying: Manṣūr informed us, from Ibn Sīrīn, that Nā’īlah bint al-Furāfiṣah al-Kalbiyyah said when they entered upon ‘Uthmān and killed him: "Whether you kill him or leave him, he used to spend the night in one Rak‘ah in which he would recite the whole Qur'an."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مَنْصُورٌ، عَنْ ابْنِ سِيرِينَ،
قَالَتْ نَائِلَةُ ابْنِهِ الْفُرَافِصَةُ الْكَلْبِيَّةُ حِينَ دَخَلُوا عَلَى
عُثْمَانَ فَقَتُلوهُ، فَقَالَتْ: إِنْ تَقْتُلُوهُ أَوْ تَذَعُوهُ، فَقَدْ كَانَ
يُحْبِي اللَّهَ لِيَنْ بِرَكْعَةٍ يَجْمَعُ فِيهَا الْقُرْآنَ

[3691] Abū Mu‘āwiyah told us, from ‘Āshim, from Ibn Sīrīn, that Tamīm ad-Dārī used to recite the entire Qur'an in one Rak‘ah.

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنْ عَاصِمٍ، عَنْ ابْنِ سِيرِينَ، أَنَّ
تَمِيمًا الدَّارِيًّا كَانَ يَقْرَأُ الْقُرْآنَ كُلَّهُ فِي رَكْعَةٍ

[3692] ‘Abd Allāh ibn Idrīs told us, from Ḥuṣayn, from Ibrāhīm, who said: "I recite Surahs from the Mufaṣṣal in one Rak‘ah."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ إِبْرَاهِيمَ
قَالَ: إِنِّي لَأَقْرَأُ السُّورَ مِنَ الْمُفَصَّلِ فِي رَكْعَةٍ

[3693] Wakī‘ told us, from Yūnus ibn Abī Ishāq, who said: Bakr ibn Mā‘iz told us, from Ar-Rabī‘ ibn Khuthaym, that he recited two or three Surahs in a Rak‘ah.

حَدَّثَنَا وَكِيعٌ، عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنَا بَكْرُ
بْنُ مَاعِزٍ، عَنِ الرَّبِيعِ بْنِ خَتَّيْمٍ، فَقَرَأَ السُّورَتَيْنِ
وَالثَّلَاثَةَ فِي الرَّكْعَةِ

[3694] ‘Ubayd Allāh ibn ‘Umar told us, from Nāfi‘, from Ibn ‘Umar, that he used to combine two Surahs in one Rak‘ah of the prescribed prayer.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، أَنَّهُ كَانَ يَقْرِئُ بَيْنَ السُّورَتَيْنِ فِي رَكْعَةٍ مِنَ الصَّلَاةِ الْمَكْتُوبَةِ

[3695] Ya’lā ibn ‘Ubayd told us, saying: ‘Abd al-Malik ibn Abī Sulaymān told us, from ‘Aṭā’, regarding a man praying the prescribed prayer who recites two Surahs in one Rak‘ah, or one Surah in two Rak‘ahs. He said: "There is no harm in it."

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، فِي الرَّجُلِ يُصَلِّي الْمَكْتُوبَةَ، فَيَقْرَأُ بِسُورَتَيْنِ فِي رَكْعَةٍ، أَوْ بِسُورَةٍ فِي رَكْعَتَيْنِ، قَالَ: لَا بَأْسَ بِهِ

[3696] Ya’lā told us, from ‘Abd al-Malik, from Sa‘īd ibn Jubayr, regarding a man who combines two Surahs in one Rak‘ah. He said: "As for the Mi’in (Surahs of around a hundred verses), bow with each Surah. As for the Mathānī and the Mufaṣṣal, combine them if you wish."

حَدَّثَنَا يَعْلَى، عَنْ عَبْدِ الْمَلِكِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، فِي الرَّجُلِ يَجْمَعُ بَيْنَ السُّورَتَيْنِ فِي رَكْعَةٍ قَالَ: أَمَّا مَا كَانَ مِنَ الْمُبَيْنِ فَارْكِعْ بِكُلِّ سُورَةٍ، وَأَمَّا مَا كَانَ مِنَ الْمَثَانِي وَالْمَفَصَّلِ فَاقْرُنْ إِنْ شِئْتَ

[3697] Waki‘ told us, from Isrā’il, from Ibrāhīm ibn ‘Abd al-A’lā, from Suwayd ibn Ghafalah, that he used to combine two Surahs in one Rak‘ah.

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ سُوَيْدِ بْنِ عَفَّةَ، أَنَّهُ كَانَ يَقْرُنُ السُّورَتَيْنِ فِي رَكْعَةٍ

[3698] ‘Ubayd Allāh told us, from Isrā’īl, from Jābir, from Al-Qāsim and Sālim, who said: "Combine whatever you wish."

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنِ الْفَاسِمِ،
وَسَالِمٍ قَالَ: أَفْرِنْ بِمَا شِئْتَ

[3699] ‘Alī ibn Hāshim and Waki‘ told us, from Ibn Abī Laylā, from ‘Abd al-Karīm, from Ma‘bad ibn Khālid, who said: "The Messenger of Allah ﷺ prayed with the seven long Surahs in one Rak‘ah." Except that Waki‘ said: "He recited."

حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، وَوَكِيعٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ
عَبْدِ الْكَرِيمِ، عَنْ مَعْبُدِ بْنِ خَالِدٍ قَالَ: صَلَّى رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالسَّبْعِ الطَّوَالِ فِي رَكْعَةٍ إِلَّا أَنَّ
وَكِيعًا قَالَ: قَرَأَ

[3700] Yazīd ibn Hārūn told us, from Muḥammad ibn ‘Amr, from Muḥammad ibn Ibrāhīm, from ‘Abd ar-Rahmān, from ‘Uthmān, who said: I stood behind the Station (Maqām) praying, wanting no one to overcome me for it that night. Suddenly a man poked me from behind. I did not turn. Then he poked me again, so I turned, and it was ‘Uthmān ibn ‘Affān. I moved aside, and he stepped forward and recited the Qur'an in one Rak‘ah, then left.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، عَنْ
مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ عُثْمَانَ قَالَ:
فُمِتْ خَلْفَ الْمَقَامِ أَصْلَى وَإِنَّا أُرِيدُ أَنْ لَا يَغْلِبَنِي عَلَيْهِ
أَحَدٌ تِلْكَ اللَّيْلَةَ، فَإِذَا رَجُلٌ يَغْمَزُنِي مِنْ خَلْفِي، فَلَم
الْتَّقَتْ، ثُمَّ غَمَزَنِي فَالْتَّقَتْ، فَإِذَا عُثْمَانُ بْنُ عَفَانَ
فَتَّحَيْثُ، وَنَقَدَّمَ فَقَرَأَ الْقُرْآنَ فِي رَكْعَةٍ، ثُمَّ انْصَرَفَ

[3701] Ibn Mahdī told us, from Sufyān, from Wafā', who said: "I saw Sa'īd ibn Jubayr combining two Surahs in every Rak'ah in the prescribed prayer."

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ وَفَاءٍ قَالَ: رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ يَجْمِعُ بَيْنَ سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ فِي الْفَرِيضَةِ

[3702] Wakī‘ reported: Kahmas reported to us from ‘Abd Allāh ibn Shaqīq al-‘Uqaylī who said: I said to ‘Āishah: “Did the Messenger of Allah ﷺ combine Surahs in one Rak'ah?” She said: “Yes, the Mufaṣṣal [Surahs].”

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا كَهْمَسٌ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ الْعَقَنْيِيِّ قَالَ: قُلْتُ لِعَائِشَةَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْمِعُ بَيْنَ السُّورِ فِي رَكْعَةٍ؟ قَالَتْ: نَعَمْ، الْمُفَصَّلَ

[3703] Wakī‘ reported: Al-A‘mash reported to us from Ibrāhīm from ‘Alqamah that he used to recite in the first Rak'ah of Fajr: Hā-Mīm Ad-Dukhān, At-Tūr, and Al-Hashr. And in the second, he would recite the end of Al-Baqarah, the end of Āl ‘Imrān, and short Surahs.

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، أَنَّهُ كَانَ يَقْرَأُ فِي الْفَجْرِ فِي الرَّكْعَةِ الْأُولَى بِحَمِ الدُّخَانَ، وَالْطُّورَ، وَالْحَسْرَ، وَيَقْرَأُ فِي التَّالِيَةِ بِآخِرِ الْبَقَرَةِ، وَآخِرِ آلِ عِمْرَانَ، وَبِالسُّورَةِ الْقَصِيرَةِ

[3704] Ibn Numayr and Abū Mu‘āwiyah reported from Al-A‘mash from Sa‘d ibn ‘Ubaydah from Al-Mustawrid ibn al-Āhnaf from Ṣilah from Hudhayfah who said: “I prayed with the Prophet ﷺ. He started Al-Baqarah, and I thought he would finish it and bow. Then he started Āl ‘Imrān, and I thought he would finish it and bow. Then he started An-Nisā’, and I thought he would bow with it, but he recited until he finished it.”

[3705] Abū Bakr reported: Waki‘ reported from Ma‘mar ibn Mūsā from Abū Ja‘far who said: “One should not combine two Surahs in each Rak‘ah.”

[3706] ‘Ubayd Allāh ibn Mūsā reported from ‘Uthmān ibn al-Aswad from ‘Ikrimah ibn Khālid who said: “Abū Bakr ibn ‘Abd ar-Rahmān ibn al-Ḥāarith ibn Hishām used to not combine two Surahs in one Rak‘ah, and he would not go beyond a Surah once he finished it until he bowed.”

حَدَّثَنَا أَبْنُ نُمَيْرٍ، وَأَبْوُ مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَورِ بْنِ الْأَخْنَفِ، عَنْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُذَيْفَةَ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَفْتَحَ الْبَقَرَةَ، فَقُلْتُ يَخْتِمُهَا فَيَرْكَعُ بِهَا، ثُمَّ أَفْتَحَ الْعِمْرَانَ، فَقُلْتُ يَخْتِمُهَا فَيَرْكَعُ بِهَا، ثُمَّ أَفْتَحَ النِّسَاءَ، فَقُلْتُ يَرْكَعُ بِهَا، فَقَرَأَ حَتَّى خَتَمَهَا

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ مَعْمَرِ بْنِ مُوسَى، عَنْ أَبِي جَعْفَرٍ قَالَ: لَا يَقْرُنُ بَيْنَ سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ عَكْرِمَةَ بْنِ خَالِدٍ قَالَ: كَانَ أَبُو بَكْرُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ لَا يَجْمِعُ بَيْنَ السُّورَتَيْنِ فِي رَكْعَةٍ، وَلَا يُجَاوِزُ سُورَةً إِذَا خَتَمَهَا حَتَّى يَرْكَعَ

[3707] Wakī‘ reported from Isrā’īl from ‘Abd al-A'lā from Abū ‘Abd ar-Rahmān that he used to not combine two Surahs in one Rak‘ah.

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، أَنَّهُ كَانَ لَا يَقْرِنُ بَيْنَ السُّورَتَيْنِ فِي رَكْعَةٍ

[3708] ‘Ubayd Allāh ibn Mūsā reported from ‘Isā from Ash-Sha‘bī from Zayd ibn Khālid al-Juhānī who said: “I would not like to combine two Surahs in one Rak‘ah, even if I were given red camels.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ عِيسَى، عَنِ الشَّعْبِيِّ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنْيِّ قَالَ: مَا أَحِبُّ أَنِّي قَرَنْتُ سُورَتَيْنِ فِي رَكْعَةٍ، وَلَوْ أَنَّ لِي حُمْرَ النَّعْمَ

[3709] Wakī‘ reported from Ash-Sha‘bī from Zayd ibn Khālid, similar to it.

حَدَّثَنَا وَكِيعٌ، عَنِ الشَّعْبِيِّ، عَنْ زَيْدِ بْنِ خَالِدٍ مِثْلُهُ

[3710] ‘Abdah reported from ‘Āsim from Abū al-‘Āliyah who said: Someone who heard the Messenger of Allah ﷺ told me that he said: “Give each Surah its due portion of bowing and prostration.”

حَدَّثَنَا عَبْدَهُ، عَنْ عَاصِمٍ، عَنْ أَبِي الْعَالِيَّةِ قَالَ: حَدَّثَنِي مَنْ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَعْطِ كُلَّ سُورَةٍ حَظًّا مِنَ الرُّكُوعِ وَالسُّجُودِ

[3711] Wakī‘ reported: Isrā’īl reported to us from Abū Huṣayn from Abū ‘Abd ar-Rahmān who said: “Give each Surah its right of bowing and prostration.”

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ قَالَ: أَعْطِ كُلَّ سُورَةٍ حَقًّا مِنَ الرُّكُوعِ وَالسُّجُودِ

[3712] Abū Bakr reported: Abū Khālid reported: ‘Abdah and Waki‘ reported from Hishām from his father from Abū Ayyūb or Zayd ibn Thābit that the Prophet ﷺ recited Al-A‘rāf in the Maghrib prayer in [both] two Rak‘ahs.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا أَبُو حَالِدٍ قَالَ: حَدَّثَنَا عَبْدُهُ، وَوَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي أَيُوبَ، أَوْ رَبِيدٍ بْنِ ئَابِتٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِي الْمَغْرِبِ بِالْأَعْرَافِ فِي رَكْعَتَيْنِ

[3713] ‘Abdah and Waki‘ reported from Hishām from his father that Abū Bakr recited Al-Baqarah in the Fajr prayer in [both] two Rak‘ahs.

حَدَّثَنَا عَبْدُهُ، وَوَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّ أَبَا بَكْرٍ قَرَأَ بِالْبَقَرَةِ فِي الْفَجْرِ فِي رَكْعَتَيْنِ

[3714] ‘Abdah reported from Muḥammad ibn ‘Amr from Yahyā ibn ‘Abd ar-Rahmān ibn Ḥāfiṭh that ‘Umar recited Āl ‘Imrān in the first two Rak‘ahs of ‘Ishā’, dividing it between them.

حَدَّثَنَا عَبْدُهُ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ، أَنَّ عُمَرَ قَرَأَ بِالْإِمْرَانَ فِي الرَّكْعَتَيْنِ الْأَوَّلَيْنِ مِنَ الْعِشَاءِ قَطْعَهَا يَعْنِي فِيهِما

[3715] Waki‘ reported from Sufyān from ‘Umar ibn Ya’lā from Sa‘īd ibn Jubayr that he used to recite Banī Isrā’īl (Al-Isrā’) in the Fajr prayer in [both] two Rak‘ahs.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عُمَرَ بْنِ يَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيرٍ، أَنَّهُ كَانَ يَقْرَأُ فِي الْفَجْرِ بِبَنَى إِسْرَائِيلَ فِي الرَّكْعَتَيْنِ

[3716] Wakī‘ reported from Mis‘ar from ‘Amr ibn Murrah who said: I prayed Fajr behind Sa‘id ibn Jubayr. He recited Hā-Mīm Al-Mu’min. When he reached {in the late afternoon and early morning} [Ghafir: 55], he bowed. Then he stood for the second Rak‘ah, recited the rest of the Surah, then bowed, and he did not perform Qunūt.

حَدَّثَنَا وَكِبِيعُ، عَنْ مِسْعَرٍ، عَنْ عَمْرٍو بْنِ مُرَّةَ قَالَ: "صَلَّيْتُ خَلْفَ سَعِيدٍ بْنِ جُبَيْرٍ الْفَجْرَ، فَقَرَأْتُ بِهِ حِمَّ الْمُؤْمِنَ، فَلَمَّا بَلَغَ {بِالْعَشِيِّ وَالْإِبْكَارِ} [آل عمران رَكْعَةً، ثُمَّ قَامَ فِي النَّافِذَةِ، فَقَرَأْتُ بِبَقِيَّةِ السُّورَةِ، ثُمَّ رَكْعَةً وَلَمْ يَقْنُطْ

[3717] Wakī‘ reported from Al-A‘mash from Yahyā who said: “He used to divide the Surah between the two Rak‘ahs in Fajr.”

حَدَّثَنَا وَكِبِيعُ، عَنِ الْأَعْمَشِ، عَنْ يَحْيَى قَالَ: كَانَ يَقْسِمُ السُّورَةَ فِي الرَّكْعَتَيْنِ فِي الْفَجْرِ

[3718] ‘Abdah reported from Muḥammad ibn Ishāq from Nāfi‘ from Ibn ‘Umar that he used to divide the Surah between two Rak‘ahs.

حَدَّثَنَا عَبْدَةُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ نَافِعٍ، عَنْ أَبِنِ عُمَرَ، أَنَّهُ كَانَ يَقْسِمُ السُّورَةَ فِي رَكْعَتَيْنِ

[3719] Wakī‘ reported from Sufyān from Jābir from ‘Āmir who said: “There is no harm in dividing the Surah between two Rak‘ahs.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ قَالَ: لَا يَأْسَ أَنْ يَقْسِمَ السُّورَةَ فِي رَكْعَتَيْنِ

حَدَّثَنَا وَكِبْرٌ، عَنِ الْأَعْمَشِ، عَنْ يَحْيَى قَالَ: يَقْسِمُ السُّورَةَ فِي رَكْعَيِ الْفَجْرِ

[3720] Wakī‘ reported from Al-A‘mash from Yahyā who said: “He divides the Surah in the two Rak‘ahs of Fajr.”

حَدَّثَنَا يَعْلَى، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءِ قَالَ: لَا يَأْسَ أَنْ تُقْسِمَ السُّورَةُ فِي رَكْعَتَيْنِ

[3721] Ya‘lā reported from ‘Abd al-Malik from ‘Atā’ who said: “There is no harm in the Surah being divided between two Rak‘ahs.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلَيَّ، عَنْ أَبِيبَ، عَنْ ابْنِ سِيرِينَ قَالَ: نُبَيِّثُ أَنَّ ابْنَ مَسْعُودٍ كَانَ يَقْرَأُ فِي الظَّهَرِ وَالغَصْرِ فِي الرَّكْعَتَيْنِ الْأَوَّلَيْنِ بِفَاتِحَةِ الْكِتَابِ وَمَا تَيَسَّرَ، وَفِي الْآخِرَيْنِ بِفَاتِحَةِ الْكِتَابِ

[3722] Abū Bakr reported: Ismā‘il ibn ‘Ulayyah reported from Ayyūb from Ibn Sīrīn who said: “I was informed that Ibn Mas‘ūd used to recite in Zuhr and ‘Asr: in the first two Rak‘ahs, Al-Fātiḥah and what was easy [of the Qur‘an], and in the last two, Al-Fātiḥah.”

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ قَالَ: كَتَبَ عُمَرُ إِلَى شُرَيْحٍ: يَقْرَأُ فِي الْأَوَّلَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ، وَفِي الْآخِرَيْنِ بِفَاتِحَةِ الْكِتَابِ

[3723] Abū Mu‘awiyah reported from Ash-Shaybānī from Ash-Sha‘bī who said: ‘Umar wrote to Shurayh: “Recite in the first two Rak‘ahs Al-Fātiḥah and a Surah, and in the last two Al-Fātiḥah.”

[3724] Abū ‘Āmir al-‘Aqadī reported: ‘Alī ibn Mubārak reported to us from Yaḥyā ibn Abī Kathīr from Muḥammad ibn Ibrāhīm ibn al-Ḥārith who said: I heard Hishām ibn Ismā‘il on the pulpit of the Messenger of Allah ﷺ saying: Abū ad-Dardā’ used to say: “Recite in the first two Rak‘ahs of the Zuhra prayer Umm al-Kitāb (Al-Fātiḥah) and a Surah, and in the last two Al-Fātiḥah. Recite in the first two Rak‘ahs of ‘Asr Umm al-Kitāb and a Surah, and in the last two Al-Fātiḥah. In the last Rak‘ah of Maghrib, [recite] Umm al-Kitāb, and in the two [last] Rak‘ahs of ‘Ishā’, Umm al-Kitāb.”

حَدَّثَنَا أَبُو عَامِرٍ الْعَقْدِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُبَارَكٍ،
عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ
الْحَارِثِ قَالَ: سَمِعْتُ هِشَامَ بْنَ إِسْمَاعِيلَ عَلَى مِنْبَرِ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: كَانَ أَبُو
الدَّرْدَاءِ يَقُولُ: أَفْرَعُوا فِي الرَّكْعَتَيْنِ الْأُولَيْنِ مِنْ صَلَاةِ
الظُّهُورِ بِأَمْ الْكِتَابِ وَسُورَةٍ، وَفِي الْأُخْرَيَيْنِ بِفَاتِحَةِ
الْكِتَابِ، وَأَفْرَعُوا فِي الرَّكْعَتَيْنِ الْأُولَيْنِ مِنْ الْعَصْرِ بِأَمِ
الْكِتَابِ وَسُورَةٍ، وَفِي الْأُخْرَيَيْنِ بِفَاتِحَةِ الْكِتَابِ، وَفِي
الرَّكْعَةِ الْآخِرَةِ مِنَ الْمَغْرِبِ بِأَمِ الْكِتَابِ، وَفِي الرَّكْعَتَيْنِ
مِنَ الْعِشَاءِ بِأَمِ الْكِتَابِ

[3725] ‘Abd Allāh ibn al-Mubārak reported from Hishām ad-Dastuwā’ī from Yaḥyā ibn Abī Kathīr who said: It was narrated to me that Abū ad-Dardā’ used to say: “Recite in the first two Rak‘ahs of Zuhr and ‘Asr Al-Fātiḥah and a Surah, and in the last two Al-Fātiḥah. And in the last Rak‘ah of the Maghrib prayer and in the last two of ‘Ishā’, [recite] Umm al-Kitāb.”

[3726] Abū Bakr reported: ‘Abd al-Ālā reported from his uncle from Az-Zuhri from ‘Ubayd Allāh ibn Abī Rāfi‘ from ‘Alī that he used to say: “The Imam and those behind him recite in Zuhr and ‘Asr in the first two Rak‘ahs Al-Fātiḥah and a Surah, and in the last two Al-Fātiḥah.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ هِشَامِ الدَّسْنُوَيِّيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَنَّ أَبَا الدَّرْدَاءَ كَانَ يَقُولُ: افْرَعُوا فِي الرَّكْعَتَيْنِ الْأُولَيْنِ مِنَ الظَّهَرِ وَالْعَصْرِ بِقَاتِحَةِ الْكِتَابِ وَسُورَةٍ، وَفِي الْأُخْرَيْنِ بِقَاتِحَةِ الْكِتَابِ وَفِي الرَّكْعَةِ الْآخِرَةِ مِنْ صَلَاةِ الْمَغْرِبِ، وَفِي الْأُخْرَيْنِ مِنَ الْعِشَاءِ بِأَمِ الْكِتَابِ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ عَمِّهِ، عَنْ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلَيِّ، أَنَّهُ كَانَ يَقُولُ: يَقْرَأُ الْإِمَامُ وَمَنْ خَلْفَهُ فِي الظَّهَرِ وَالْعَصْرِ فِي الرَّكْعَتَيْنِ الْأُولَيْنِ بِقَاتِحَةِ الْكِتَابِ وَسُورَةٍ، وَفِي الْأُخْرَيْنِ بِقَاتِحَةِ الْكِتَابِ

[3727] ‘Abd Allāh ibn Mubārak and Waki‘ reported from Ibn ‘Awn from Rajā’ ibn Ḥaywah from Maḥmūd ibn ar-Rabī‘ from Aṣ-Ṣunābiḥī who said: I prayed Maghrib with Abū Bakr and got close to him until my clothes touched his clothes (or my hand touched his clothes—Ibn Mubārak doubted). He recited Al-Fātiḥah in the third Rak‘ah and said: {Our Lord, let not our hearts deviate after You have guided us} [Āl ‘Imrān: 8].

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، وَوَكِيعٌ، عَنِ ابْنِ عَوْنِ، عَنْ رَجَاءِ بْنِ حَيْوَةَ، عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ، عَنِ الصُّنَابِحِيِّ قَالَ: صَلَّيْتُ مَعَ أَبِي بَكْرٍ الْمَعْرِبَ فَذَوَّتْ مِنْهُ حَتَّى مَسَّتْ ثِيَابِيَ ثِيَابَهُ، أَوْ يَدِي ثِيَابَهُ، شَكَّ ابْنُ مُبَارَكٍ، فَقَرَا فِي الرَّكْعَةِ التَّالِثَةِ بِفَاتِحَةِ الْكِتَابِ، وَقَالَ: {رَبَّنَا لَا تُزِغْ فَلْوَبَنَا بَعْدَ إِذْ هَدَيْتَنَا} [آل عمران: 8]

[3728] Waki‘ reported from Mis‘ar from Yazid al-Faqir from Jābir who said: “He recites in the first two Rak‘ahs Al-Fātiḥah and a Surah, and in the last two Al-Fātiḥah. We used to say that there is no prayer except with the recitation of Al-Fātiḥah and whatever else.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرٍ قَالَ: يَقْرَأُ فِي الرَّكْعَتَيْنِ الْأُولَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ، وَفِي الْآخِرَتَيْنِ بِفَاتِحَةِ الْكِتَابِ، كُلَّا تَحَدَّثُ اللَّهُ لَا صَلَاةٌ إِلَّا يَقْرَأُهُ فَاتِحَةَ الْكِتَابِ فَمَا زَادَ

[3729] ‘Abd as-Salām reported from Layth from Shahr from Abū Mālik that the Prophet ﷺ used to recite in all [Rak‘ahs] of Zuhra and ‘Asr.

حَدَّثَنَا عَبْدُ السَّلَامَ، عَنْ لَيْثٍ، عَنْ شَهْرٍ، عَنْ أَبِي مَالِكٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الظُّهُورِ وَالْعَصْرِ فِي كُلِّهِ

[3730] Ibn ‘Ulayyah reported from Ayyūb from Nāfi‘ who said: “Ibn ‘Umar used to recite in all four [Rak‘ahs], making them equal.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَئِبْوَبِ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ يَقْرَأُ فِي الْأَرْبَعَ يُسَوِّي بَيْنَهُنَّ

[3731] Ibn ‘Ulayyah reported from Yaḥyā ibn Abī Ishāq who said: ‘Umar ibn Abī Suḥaym told me: “‘Abd Allāh ibn Mughaffal used to order that in the prayer where the Imam does not recite aloud, one should recite in the prayer: in the first two Rak‘ahs Al-Fātiḥah and a Surah, and in the last two Al-Fātiḥah.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنَا عُمَرُ بْنُ أَبِي سُحَيْمٍ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ مُعَفَّلٍ يَأْمُرُ بِالصَّلَاةِ الَّتِي لَا يَجْهَرُ فِيهَا الْإِمَامُ أَنْ يَقْرَأَ فِي الصَّلَاةِ فِي الرَّكْعَيْنِ الْأُولَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ، وَفِي الْآخِرَيْنِ بِفَاتِحَةِ الْكِتَابِ

[3732] Hafṣ reported from Ash‘ath from Ibn Sīrīn who said: “They used to say: Recite in the first two Al-Fātiḥah and a Surah, and in the last one Al-Fātiḥah.”

حَدَّثَنَا حَفْصُ، عَنْ أَشْعَثَ، عَنْ ابْنِ سِيرِينَ قَالَ: "كَانُوا يَقُولُونَ: أَقْرَأُ فِي الْأُولَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ، وَفِي الْآخِرَةِ بِفَاتِحَةِ الْكِتَابِ

[3733] Abū Mu‘āwiyah and Waki‘ reported from Mis‘ar from Hammād from Sa‘īd ibn Jubayr who said: “Recite Al-Fātiḥah in the last two.”

حَدَّثَنَا أَبُو مُعاوِيَةَ، وَوَكِيعٌ، عَنْ مَسْعُرٍ، عَنْ حَمَادٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَقْرَأُ فِي الْآخِرَيْنِ بِفَاتِحَةِ الْكِتَابِ

[3734] Hushaym reported from Mughīrah and Ash-Shaybānī from Ash-Sha'bī, and Ḥajjāj from ‘Atā’, and Manṣūr from Al-Ḥasan, that they said: “Recite in the two Rak‘ahs—meaning the last two of Zuhr and ‘Asr—Al-Fātiḥah.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ وَالشَّيْبَانِيِّ، عَنْ الشَّعْبِيِّ وَحَجَاجٍ، عَنْ عَطَاءٍ وَمَنْصُورٍ، عَنْ الْحَسَنِ، أَنَّهُمْ قَالُوا: أَقْرَأُ فِي الرَّكْعَتَيْنِ، يَعْنِي الْأُخْرَيَيْنِ مِنَ الظُّهُرِ وَالْعَصْرِ، بِفَاتِحَةِ الْكِتَابِ

[3735] Ibn ‘Ulayyah reported from Layth from Mujāhid who said: “If he does not recite Al-Fātiḥah in a Rak‘ah, he makes up that Rak‘ah.”

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: إِذَا لَمْ يَقْرَأْ فِي رَكْعَةٍ بِفَاتِحَةِ الْكِتَابِ، فَإِنَّهُ يَقْضِي تِلْكَ الرَّكْعَةَ

[3736] Ath-Thaqafī reported from Khālid from Muḥammad from ‘Ā’ishah that she used to recite in the daytime prayer: in the first two Rak‘ahs Al-Fātiḥah and a Surah, and in the last two Al-Fātiḥah.

حَدَّثَنَا التَّقْفِيُّ، عَنْ خَالِدٍ، عَنْ مُحَمَّدٍ، عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ تَقْرَأُ فِي صَلَاةِ النَّهَارِ فِي الرَّكْعَتَيْنِ الْأُولَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةً، وَفِي الْأُخْرَيَيْنِ بِفَاتِحَةِ الْكِتَابِ

[3737] Abū Khālid al-Aḥmar reported from Salamah from Ad-Daḥḥāk who said: “Recite Al-Fātiḥah in the first two Rak‘ahs.”

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ، عَنْ سَلَمَةَ، عَنْ الضَّحَّاكِ قَالَ: أَقْرَأُ فِي الرَّكْعَتَيْنِ الْأُولَيْنِ بِفَاتِحَةِ الْكِتَابِ

[3738] Ibn Numayr reported from Sulaymān from Mujāhid who said: “I heard him reciting Al-Fātiḥah in the last two Rak‘ahs of Zuhr and

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ سُلَيْمَانَ، عَنْ مُجَاهِدٍ قَالَ: سَمِعْتُهُ - يَقْرَأُ فِي الْأُخْرَيَيْنِ مِنَ الظُّهُرِ بِفَاتِحَةِ الْكِتَابِ وَالْعَصْرِ -

[3739] Ibn Numayr reported from Salamah ibn Nubayt from Ad-Dahhāk, similar to it.

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ سَلَمَةَ بْنِ نُبَيْطٍ، عَنِ الضَّحَّاكِ،
مِثْلُهُ

[3740] Waki‘ reported: Ismā‘il reported to us from Ash-Sha‘bī who said: “Recite in all of them.”

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الشَّعْبِيِّ قَالَ:
إِقْرَأْ فِي جَمِيعِهِنَّ

[3741] Yazīd ibn Hārūn and Abān al-‘Atṭār reported from Hammām from Yaḥyā ibn Abī Kathīr from ‘Abd Allāh ibn Abī Qatādah from his father that the Prophet ﷺ used to recite in the first two Rak‘ahs Al-Fātiḥah and a Surah, and in the last two Al-Fātiḥah.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، وَأَبَانُ الْعَطَّارُ، عَنْ هَمَامٍ، عَنْ
يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ
أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي
الرَّكْعَتَيْنِ الْأُولَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةً، وَفِي
الْآخِرَتَيْنِ بِفَاتِحَةِ الْكِتَابِ

[3742] Abū Bakr reported: Sharīk reported from Abū Ishaq from ‘Alī and ‘Abd Allāh that they said: “Recite in the first two, and say Tasbīh in the last two.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ
عَلِيٍّ وَعَبْدِ اللَّهِ، أَنَّهُمَا قَالَا: إِقْرَأْ فِي الْأُولَيْنِ، وَسَبِّحْ
فِي الْآخِرَيْنِ

[3743] Abū al-Aḥwāṣ reported from Abū Ishaq from Al-Ḥārith from ‘Alī that he said: “He recites in the first two, and says Tasbīh in the last two.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ،
عَنْ عَلِيٍّ، أَنَّهُ قَالَ: يَقْرَأُ فِي الْأُولَيْنِ، وَيُسَبِّحُ فِي
الْآخِرَيْنِ

[3744] Jarīr reported from Maṇṣūr who said: I said to Ibrāhīm: “What do you do in the last two Rak‘ahs of prayer?” He said: “I say Tasbīh, praise Allah, and say Takbir.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ قَالَ: قُلْتُ لِإِبْرَاهِيمَ: مَا تَفْعَلُ فِي الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ مِنْ صَلَةٍ؟ قَالَ: أَسْبَحْ وَأَحْمَدُ اللَّهَ وَأَكَبَرُ

[3745] Ibn Idrīs reported from Al-Ḥasan ibn ‘Ubayd Allāh from Ibrāhīm who said: “Say Tasbīh and Takbir in the last two.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ الْحَسَنِ بْنِ عَبْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ قَالَ: سَبِّحْ فِي الْأُخْرَيَيْنِ وَكَبَرْ

[3746] Ḥafs ibn Ghiyāth reported from Ḥajjāj from Ibn al-Aswad who said: “He recites in the first two Rak‘ahs Al-Fātiḥah and a Surah, and in the last two he says Tasbīh and Takbir.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَاجَاجٍ، عَنْ ابْنِ الْأَسْوَدِ قَالَ: يَقْرُأُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ، وَفِي الْأُخْرَيَيْنِ يُسَبِّحْ وَيُكَبِّرُ

[3747] Wakī‘ reported from Sufyān from Abū Ishāq from Al-Ḥārith from ‘Alī who said: “He says Tasbīh and Takbir in the last two, two Tasbīhs.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَيِّ قَالَ: يُسَبِّحْ وَيُكَبِّرُ فِي الْأُخْرَيَيْنِ تَسْبِيحَيْنِ

[3748] Abū Bakr reported: Hushaym reported: Ash-Shaybānī informed us from Khawwāt ibn ‘Ubayd Allāh at-Taymī who said: Yazīd ibn Sharīk at-Taymī Abū Ibrāhīm at-Taymī told us saying: I asked ‘Umar ibn al-Khaṭṭāb about reciting behind the Imam. He said to me: “Recite.” I said: “Even if I am behind you?” He said: “Even if you are behind me.” He said: “Even if I recited.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ قَالَ: أَخْبَرَنَا الشَّيْبَانِيُّ، عَنْ حَوَّاتِ بْنِ عُبَيْدِ اللَّهِ التَّيْمِيِّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ شَرِيكٍ التَّيْمِيُّ أَبُو إِبْرَاهِيمَ التَّيْمِيِّ قَالَ: سَأَلْتُ عُمَرَ بْنَ الْخَطَّابِ عَنِ الْقِرَاءَةِ خَلْفَ الْإِمَامِ، فَقَالَ لِي: أَفْرَا قَالَ: قُلْتُ: وَإِنْ كُنْتُ خَلْفَكَ؟ قَالَ: وَإِنْ كُنْتَ خَلْفِي قَالَ: وَإِنْ قَرَأْتُ

[3749] Hushaym reported: Abū Bishr informed us from Mujāhid who said: I heard ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ reciting Surah Maryam behind the Imam in the Zuhr prayer.

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا أَبُو بِشَرٍّ، عَنْ مُجَاهِدٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرُو بْنَ الْعَاصِ يَقْرَأُ خَلْفَ الْإِمَامِ فِي صَلَاةِ الظَّهِيرَةِ مِنْ سُورَةِ مَرْيَمَ

[3750] Hushaym reported: Huṣayn informed us saying: I prayed beside ‘Ubayd Allāh ibn ‘Abd Allāh ibn ‘Utbah. He said: I heard him reciting behind the Imam. He said: I met Mujāhid and mentioned that to him. Mujāhid said: I heard ‘Abd Allāh ibn ‘Amr reciting behind the Imam.

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا حُصَيْنٌ قَالَ: صَلَّيْتُ إِلَى جَنْبِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ قَالَ: فَسَمِعْتُهُ يَقْرَأُ خَلْفَ الْإِمَامِ. قَالَ: فَأَقِيلَتُ مُجَاهِدًا فَذَكَرْتُ لَهُ ذَلِكَ، فَقَالَ مُجَاهِدٌ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرُو يَقْرَأُ خَلْفَ الْإِمَامِ

[3751] Ibn ‘Ulayyah reported from Layth from ‘Abd ar-Rahmān ibn Tharwān from Hudhayl from ‘Abd Allāh ibn Mas‘ūd that he recited Al-Fatiḥah and a Surah in the two Rak‘ahs behind the Imam in ‘Asr.

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ لَيْثٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثَرْوَانَ، عَنْ هُدَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّهُ قَرَأَ فِي الْعَصْرِ خَلْفَ الْإِمَامِ فِي الرَّكْعَتَيْنِ بِفَاتِحةِ الْكِتَابِ وَسُورَةً

[3752] Sharīk reported from Ash‘ath ibn Sulaym from Abū Maryam al-Asadī from ‘Abd Allāh who said: “I prayed beside him, and I heard him reciting behind some of the Amirs in Zuhra and ‘Asr.”

حَدَّثَنَا شَرِيكُ، عَنْ أَشْعَثَ بْنِ سُلَيْمٍ، عَنْ أَبِي مَرْيَمِ الْأَسَدِيِّ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّيْتُ إِلَى جَنْبِهِ، فَسَمِعْتُهُ يَقْرَأُ خَلْفَ بَعْضِ الْأَمْرَاءِ فِي الظُّهُرِ وَالْعَصْرِ

[3753] ‘Abd al-A‘lā reported from Ma‘mar from Az-Zuhrī from ‘Ubayd Allāh ibn Abī Rāfi‘ that ‘Alī used to say: “Recite in Zuhra and ‘Asr behind the Imam in every Rak‘ah Umm al-Kitāb and a Surah.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، أَنَّ عَلَيْاً كَانَ يَقُولُ: اقْرَأْ فِي الظُّهُرِ وَالْعَصْرِ خَلْفَ الْإِمَامِ فِي كُلِّ رَكْعَةٍ بِأُمِّ الْكِتَابِ وَسُورَةٍ

[3754] Hafṣ ibn Ghiyāth reported from Ash‘ath from Al-Ḥakam and Hammād that ‘Alī used to command recitation behind the Imam.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنْ الْحَكَمِ وَحَمَادٍ، أَنَّ عَلَيْاً كَانَ يَأْمُرُ بِالْقِرَاءَةِ خَلْفَ الْإِمَامِ

[3755] Ḥafṣ reported from Layth from ‘Atā’ from Ibn ‘Abbās who said: “Do not neglect reciting Al-Fātiḥah behind the Imam, whether he recites aloud or not.”

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَا تَنْدِعُ أَنْ تَقْرَأَ خَلْفَ الْإِمَامِ بِفَاتِحَةِ الْكِتَابِ، جَهَرًّا أَوْ لَمْ يَجْهَرْ

[3756] Ibn Numayr reported: Muḥammad ibn Ishāq reported to us from Makhūl from Maḥmūd ibn ar-Rabī‘ from ‘Ubādah ibn as-Ṣāmit who said: The Messenger of Allah ﷺ led us in ‘Ishā’ prayer and the recitation became difficult for him. When he finished, he said: “Perhaps you recite behind your Imam?” We said: “Yes, O Messenger of Allah, we do.” He said: “Do not do so except with Umm al-Qur’ān, for there is no prayer without it.”

حَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مَكْحُولٍ، عَنْ مَحْمُودٍ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِيتِ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْعِشَاءِ فَقُلْتُ عَلَيْهِ الْقِرَاءَةُ، فَلَمَّا انْصَرَفَ قَالَ: لَعَلَّكُمْ تَقْرَءُونَ خَلْفَ إِمَامِكُمْ قَالَ: فَلَنَا: أَجَنْ يَا رَسُولَ اللَّهِ، إِنَّا لَنَفْعُلُ. قَالَ: فَلَا تَقْرَءُوا إِلَّا بِأُمِّ الْقُرْآنِ، فِي إِنَّهُ لَا صَلَاةَ إِلَّا بِهَا

[3757] Hushaym reported: Khālid informed us from Abū Qilābah that the Messenger of Allah ﷺ said to his Companions: “Do you recite behind your Imam?” Some said yes, and some said no. He said: “If you must do so, let one of you recite Al-Fātiḥah to himself.”

حَدَّثَنَا هُشَيْمٌ قَالَ: أَنَا خَالِدٌ، عَنْ أَبِي قِلَابَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَصْحَابِهِ: هَلْ تَقْرَءُونَ خَلْفَ إِمَامِكُمْ؟ فَقَالَ بَعْضُهُمْ: نَعَمْ، وَقَالَ بَعْضُهُمْ: لَا، فَقَالَ: إِنْ كُنْتُمْ لَا بُدَّ فَاعْلِمُنَّ، فَلَيَقْرَأُ أَحَدُكُمْ فَاتِحَةَ الْكِتَابِ فِي نَفْسِهِ

[3758] Waki‘ reported: Sufyān reported to us from Khālid from Abū Qilābah from Muḥammad ibn Abī ‘A’ishah from a man from the Companions of the Prophet ﷺ, from the Prophet ﷺ, similar to the hadith of Hushaym.

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَائِشَةَ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِ مِنْ حَدِيثِ هُشَيْمٍ

[3759] Ghundar reported from Shu‘bah from Abū al-Fayd who said: I heard Abū Shaybah al-Mahrī narrating from Mu‘ādh that he said regarding a man praying behind the Imam: “If he hears his recitation, he should recite Qul Huwa Allāhu Aḥad, Qul A‘ūdhu bi Rabbin-Nās, and Qul A‘ūdhu bi Rabbil-Falaq—Shu‘bah said: or similar to them. And if he does not hear the recitation, let him recite, but he should not disturb the one on his right or on his left.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ أَبِي الْفَيْضِ قَالَ: سَمِعْتُ أَبَا شَيْبَةَ الْمَهْرِيَّ يُحَدِّثُ عَنْ مُعَاذٍ، أَنَّهُ قَالَ فِي الرَّجُلِ يُصَلِّي خَلْفَ الْإِمَامِ: "إِذَا كَانَ يَسْمَعُ قِرَاءَةً قُرَاً قُلْ هُوَ اللَّهُ أَحَدٌ وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ وَقُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، قَالَ شُعْبَةُ: أَوْ نَحْوَهَا، وَإِذَا كَانَ لَا يَسْمَعُ الْقِرَاءَةَ فَلْيَقُرأُ، وَلَا يُؤْذِي مَنْ عَنْ يَمِينِهِ وَمَنْ عَنْ شِمَالِهِ

[3760] Abū Khālid reported from Dāwūd from Ash-Sha‘bī who said: “You have the choice: if you wish, recite, and if you wish, rely [on the Imam's recitation].”

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ دَاؤِدَ، عَنِ الشَّعَبِيِّ قَالَ: أَنْتَ بِالْخِيَارِ، إِنْ شِئْتَ قَافِرًا، وَإِنْ شِئْتَ فَأَعْدِ

[3761] Ibn Numayr reported from 'Abd al-Malik from Sa'id ibn Jubayr who said: "If you do not hear the Imam's recitation, then recite to yourself if you wish."

حَدَّثَنَا ابْنُ ثُمَيْرٍ، عَنْ عَبْدِ الْمَالِكِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: إِذَا لَمْ تَسْمَعْ قِرَاءَةَ الْإِمَامِ فَاقْرُأْ فِي نَفْسِكَ إِنْ شِئْتَ

[3762] Hushaym reported: Manṣūr and Yūnus informed me from Al-Hasan that he used to say: "Recite Al-Fātiḥah to yourself behind the Imam in every Rak'ah."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنِي مَنْصُورٌ، وَيُونُسُ، عَنِ الْحَسَنِ أَنَّهُ كَانَ يَقُولُ: اقْرُأْ خَلْفَ الْإِمَامِ فِي كُلِّ رَكْعَةٍ بِفَاتِحَةِ الْكِتَابِ فِي نَفْسِكَ

[3763] Hushaym reported: Ash-Shaybānī informed us from Ash-Sha'bī that he used to say: "Recite behind the Imam in Zuhr and 'Asr: Al-Fātiḥah and a Surah [in the first two], and Al-Fātiḥah in the last two."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا الشَّيْبَانِيُّ، عَنِ الشَّعْبِيِّ، أَنَّهُ كَانَ يَقُولُ: اقْرُأْ خَلْفَ الْإِمَامِ فِي الظُّهُرِ وَالْعَصْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةً، وَفِي الْآخَرَيْنِ بِفَاتِحَةِ الْكِتَابِ

[3764] Hushaym reported: Ismā'il ibn Sālim informed us from Ash-Sha'bī who said: I heard him say: "Recitation behind the Imam in Zuhr and 'Asr is light for the

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ سَالِمٍ، عَنِ الشَّعْبِيِّ قَالَ: سَمِعْنُهُ يَقُولُ: الْقِرَاءَةُ خَلْفَ الْإِمَامِ فِي الظُّهُرِ وَالْعَصْرِ نُورٌ لِلصَّلَاةِ

[3765] ‘Abbād reported from Sa‘īd from Qatādah from Sa‘īd ibn al-Musayyib that he said: “The Imam and those behind him recite Al-Fātiḥah in Zuhr and ‘Asr.”

حَدَّثَنَا عَبْدٌ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، أَنَّهُ قَالَ: يَقْرَأُ الْإِمَامُ وَمَنْ خَلْفَهُ فِي الظَّهَرِ
وَالْعَصْرِ بِفَاتِحَةِ الْكِتَابِ

[3766] Ibn Abī Ghaniyyah reported from his father from Al-Ḥakam who said: “Recite behind the Imam in what he does not recite aloud: in the first two Rak‘ahs Al-Fātiḥah and a Surah, and in the last two Al-Fātiḥah.”

حَدَّثَنَا ابْنُ أَبِي غَنِيَّةَ، عَنْ أَبِيهِ، عَنِ الْحَكَمِ قَالَ: إِذَا
خَلَفَ الْإِمَامَ فِيمَا لَمْ يَجْهَرْ فِي الْأُولَئِنَّ بِفَاتِحَةِ الْكِتَابِ
وَسُورَةً، وَفِي الْآخَرَيْنَ بِفَاتِحَةِ الْكِتَابِ

[3767] Abū Khālid al-Aḥmar reported from Hishām from his father who said: “Be silent when he recites aloud, and recite when he does not recite aloud.”

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ:
اسْكُثُوا فِيمَا يَجْهَرُ، وَاقْرَءُوا فِيمَا لَا يَجْهَرُ

[3768] Ibn ‘Ulayyah reported from Yahyā ibn Abī Ishāq who said: I prayed Maghrib with Al-Ḥakam ibn Ayyūb as our Imam, and Abū Malīḥ was beside Ibn Usāmah. I heard him reciting Al-Fātiḥah. When the Imam gave Salām, I said to Abū Malīḥ: “Do you recite behind the Imam while he is reciting?” He said: “Did you hear something?” I said: “Yes.”

حَدَّثَنَا أَبُنْ عُلَيَّهُ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ قَالَ: صَلَّيْتُ الْمَغْرِبَ وَالْحَكَمُ بْنُ أَئْوَبَ إِمَامَنَا، وَأَبُو مَلِيْحٍ إِلَى جَنْبِ ابْنِ أَسَامَةَ، فَسَمِعْتُهُ يَقْرَأُ بِفَاتِحَةِ الْكِتَابِ، فَلَمَّا سَلَّمَ الْإِمَامُ قُلْتُ لِأَبِي مَلِيْحٍ: تَقْرَأُ خَلْفَ الْإِمَامِ وَهُوَ يَقْرَأُ؟ قَالَ: سَمِعْتَ شَيْئًا؟ قُلْتُ: نَعَمْ

[3769] Wakī‘ reported from Mis‘ar from Tha‘labah from Anas who said: “Recitation behind the Imam is Tasbīh.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ تَعْلِيَةَ، عَنْ أَنَسِ، أَنَّهُ قَالَ: الْقِرَاءَةُ خَلْفَ الْإِمَامِ التَّسْبِيحُ

[3770] Wakī‘ reported from Ibn ‘Awn from Rajā‘ ibn Ḥaywah from Maḥmūd ibn Rabī‘ who said: I prayed a prayer and beside me was ‘Ubādah ibn as-Ṣāmit. He recited Al-Fātiḥah. I said to him: “O Abū al-Walīd, did I not hear you reciting Al-Fātiḥah?” He said: “Yes, for there is no prayer without it.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبْنِ عَوْنِ، عَنْ رَجَاءِ بْنِ حَيْوَةَ، عَنْ مَحْمُودِ بْنِ رَبِيعٍ قَالَ: صَلَّيْتُ صَلَاةً وَإِلَى جَنْبِي عُبَادَةُ بْنِ الصَّالِمِ قَالَ: فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ. قَالَ: فَقُلْتُ لَهُ: يَا أَبَا الْوَلِيدِ، أَلَمْ أَسْمَعْكَ تَقْرَأُ بِفَاتِحَةِ الْكِتَابِ؟ قَالَ: أَجَلْ؛ إِنَّهُ لَا صَلَاةٌ إِلَّا بِهَا

[3771] Waki‘ reported from ‘Imrān ibn Ḥudayr from Abū Mijlaz who said: “If you recite behind the Imam, it is good, and if you do not recite, the Imam's recitation suffices you.”

حَدَّثَنَا وَكِبْيُعُ، عَنْ عَمْرَانَ بْنِ حُدَيْرٍ، عَنْ أَبِي مِجْلَزٍ قَالَ: إِنْ قَرَأْتَ خَلْفَ الْإِمَامِ فَهَسْنٌ، وَإِنْ لَمْ تَقْرَأْ أَجْزَاهُ قِرَاءَةُ الْإِمَامِ

[3772] Waki‘ reported: Mālik ibn Mighwal reported to us: I heard Ash-Sha‘bī approving of recitation behind the Imam.

حَدَّثَنَا وَكِبْيُعُ قَالَ: نَا مَالِكُ بْنُ مِغْوَلٍ قَالَ: سَمِعْتُ الشَّعْبِيَّ يُحَسِّنُ الْقِرَاءَةَ خَلْفَ الْإِمَامِ

[3773] Waki‘ reported from Ismā‘il ibn Abī Khālid from Al-‘Ayzār ibn Ḥurayth al-‘Abdī from Ibn ‘Abbās who said: “Recite Al-Fātiḥah behind the Imam.”

حَدَّثَنَا وَكِبْيُعُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ الْعَيْرَارِ بْنِ حُرَيْثٍ الْعَبْدِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَفْرَأَ خَلْفَ الْإِمَامِ بِفَاتِحةِ الْكِتَابِ

[3774] Yahyā ibn Sa‘id al-Qatṭān reported from Yahyā ibn Sa‘id from ‘Abd ar-Rahmān ibn al-Qāsim from his father who said: “I love to busy myself in Zuhr and ‘Asr behind the Imam [with recitation].”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانِ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ قَالَ: إِنِّي لَأُحِبُّ أَنْ أَشْغَلَ نَفْسِي فِي الظُّهُرِ وَالْعَصْرِ خَلْفَ الْإِمَامِ

[3775] Ibn ‘Ulayyah reported from Ibn Jurayj from Al-‘Alā’ ibn ‘Abd ar-Rahmān ibn Ya‘qūb that Abū as-Sā’ib informed him saying: I said to Abū Hurayrah: “I am behind the Imam.” He squeezed my arm and said: “O Persian, recite it to yourself” - meaning Umm al-

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَبْنِ جُرَيْجٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ، أَنَّ أَبَا السَّائِبَ، أَخْبَرَهُ قَالَ: قُلْتُ لِأَبِي هُرَيْرَةَ: إِنِّي أَكُونُ وَرَاءَ الْإِمَامِ فَعَمِزَ ذِرَاعِي، قَالَ: يَا فَارِسِيُّ، افْرُأْ بِهَا فِي نَفْسِكَ يَعْنِي بِأُمِّ الْقُرْآنِ

[3776] Abū Bakr reported: Ibn ‘Uyaynah reported from Az-Zuhri from Ibn Ukaymah who said: I heard Abū Hurayrah saying: The Messenger of Allah ﷺ prayed a prayer - I think it was Fajr. When he finished, he said: “Did any of you recite?” A man said: “I did.” He said: “I say, why am I being contended with in the Qur'an?”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبْنِ أَكْيَمَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةً يَظْنُ أَنَّهَا الصُّبُحُ، فَلَمَّا قَضَاهَا قَالَ: قَرَأَ مِنْكُمْ أَحَدٌ؟ قَالَ رَجُلٌ: أَنَا، قَالَ: إِنِّي أَقُولُ مَا لِي أُنَازَعُ فِي الْقُرْآنِ

[3777] Ibn ‘Ulayyah reported from Sa‘id ibn Abi ‘Arubah from Qatādah from Zurārah ibn Awfā from ‘Imrān ibn Ḥuṣayn that the Messenger of Allah ﷺ prayed Zuhr. When he finished, he said: “Did anyone among you recite ‘Sabbihisma Rabbikal-A‘lā’?” A man from the people said: “I did.” He said: “I knew that someone was contending with me in it.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرْوَبَةَ، عَنْ قَتَادَةَ،
عَنْ رُزَارَةَ بْنِ أُوفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظُّهُرَ، فَلَمَّا
سَلَّمَ قَالَ: هَلْ قَرَأَ أَحَدٌ مِنْكُمْ بِسَبْحَ اسْمَ رَبِّكَ الْأَعْلَى؟
قَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا، فَقَالَ: قَدْ عَلِمْتُ أَنَّ بَعْضَكُمْ
خَالِجَنِيهَا

[3778] Muḥammad ibn ‘Abd Allāh al-Asadī reported from Yūnus from Abū Iṣhāq from Abū al-Āhwāṣ from ‘Abd Allāh who said: We used to recite behind the Prophet ﷺ, so he said: “You have mixed up the Qur’ān for me.”

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسْدِيُّ، عَنْ يُونُسَ، عَنْ أَبِي
إِسْحَاقَ، عَنْ أَبِي الْأَحْوَاصِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَقْرَأُ
خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: خَلَطْتُمْ عَلَيَّ
الْقُرْآنَ

[3779] Sharīk and Jarīr reported from Mūsā ibn Abi ‘A’ishah from ‘Abd Allāh ibn Shaddād who said: The Messenger of Allah ﷺ said: “Whoever has an Imam, his recitation is recitation for him.”

حَدَّثَنَا شَرِيكُ، وَجَرِيرٌ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ
عَبْدِ اللَّهِ بْنِ شَدَّادٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: مَنْ كَانَ لَهُ إِمَامٌ قَرَأَ عَلَيْهِ لَهُ قِرَاءَةٌ

[3780] Abū al-Aḥwāṣ reported from Mānṣūr from Abū Wā’il who said: A man came to ‘Abd Allāh and said: “Should I recite behind the Imam?” ‘Abd Allāh said to him: “Indeed, in prayer there is occupation, and the Imam will suffice you that.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ قَالَ: جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ، فَقَالَ: أَفَرَا حَلْفَ الْإِمَامِ؟ فَقَالَ لَهُ عَبْدُ اللَّهِ: إِنَّ فِي الصَّلَاةِ شُغْلًا، وَسَيَكْفِيَكَ ذَلِكَ الْإِمَامُ

[3781] Muḥammad ibn Sulaymān al-Āshbahānī reported from ‘Abd ar-Rahmān from Ibnu Abī Laylā from ‘Alī who said: “Whoever recites behind the Imam has erred against the Fitrah.”

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَصْبَهَانِيَّ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَلَىٰ قَالَ: مَنْ قَرَا حَلْفَ الْإِمَامِ فَقَدْ أَخْطَأَ الْفِطْرَةَ

[3782] Wakī‘ reported from Qatādah from Qays from Abū Nijād from Sa‘d who said: “I wish that the one who recites behind the Imam had a burning coal in his mouth.”

حَدَّثَنَا وَكِيعٌ، عَنْ قَتَادَةَ، عَنْ قَيْسٍ، عَنْ أَبِي نِجَادٍ، عَنْ سَعْدٍ قَالَ: وَدِدْتُ أَنَّ الَّذِي يَقْرَأُ حَلْفَ الْإِمَامِ فِي فِيهِ جَمْرَةً

[3783] Ibnu ‘Ulayyah reported from ‘Abbād ibn Ishāq from Yazīd ibn ‘Abd Allāh ibn Qusayt from ‘Aṭā’ ibn Yasār from Zayd ibn Thābit who said: “There is no recitation behind the Imam.”

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ عَبَادِ بْنِ إِسْحَاقَ، عَنْ يَزِيدِ بْنِ عَبْدِ اللَّهِ بْنِ فُسَيْطِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: لَا قِرَاءَةَ حَلْفَ الْإِمَامِ

[3784] Ibn ‘Ulayyah reported from Ayyūb from Nāfi‘ and Anas ibn Sīrīn who said: ‘Umar ibn al-Khaṭṭāb said: “The Imam's recitation suffices you.”

حَدَّثَنَا أَبْنُ عُلَيْهِ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، وَأَنَسِ بْنِ سِيرِينَ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: تَكْبِيكَ قِرَاءَةُ الْإِمَامِ

[3785] Ibn ‘Ulayyah reported from Ayyūb and Ibn Abī ‘Arūbah from Abū Ma‘shar from Ibrāhīm who said: Al-Aswad said: “To bite on a burning coal is more beloved to me than to recite behind the Imam, knowing that he is reciting.”

حَدَّثَنَا أَبْنُ عُلَيْهِ، عَنْ أَيُوبَ، وَأَبْنُ أَبِي عَرْوَةَ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ قَالَ: قَالَ الْأَسْوَدُ: لَأَنْ أَعْضَّ عَلَى جَمْرٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقْرَأَ خَلْفَ الْإِمَامِ، أَعْلَمُ أَنَّهُ يَقْرَأُ

[3786] Wakī‘ reported from Ad-Daḥḥāk ibn ‘Uthmān from ‘Ubayd Allāh ibn Miqsam from Jābir who said: “One does not recite behind the Imam.”

حَدَّثَنَا وَكِيعٌ، عَنِ الصَّحَّاḥِ بْنِ عُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرٍ قَالَ: لَا يُقْرَأُ خَلْفَ الْإِمَامِ

[3787] Wakī‘ reported from Ad-Daḥḥāk ibn ‘Uthmān from ‘Abd Allāh ibn Yazīd from Ibn Thawbān from Zayd ibn Thābit who said: “One does not recite behind the Imam, whether he recites aloud or silently.”

حَدَّثَنَا وَكِيعٌ، عَنِ الصَّحَّاḥِ بْنِ عُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، عَنْ ابْنِ ثُوْبَانَ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: لَا يُقْرَأُ خَلْفَ الْإِمَامِ إِنْ جَهَرَ، وَلَا إِنْ خَافَ

[3788] Wakī‘ reported from ‘Umar ibn Muḥammad from Mūsā ibn Sa‘d from Zayd ibn Thābit who said: “Whoever recites behind the Imam has no prayer.”

حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ مُحَمَّدٍ، عَنْ مُوسَى بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: مَنْ قَرَأَ خَلْفَ الْإِمَامِ فَلَا صَلَاةٌ لَهُ

[3789] Hushaym reported: Ismā‘il ibn Abī Khālid informed us from Wabrah from Al-Aswad ibn Yazīd that he said: “I wish that the one who recites behind the Imam had his mouth filled with dust.”

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ وَبْرَةَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدٍ، أَنَّهُ قَالَ: وَدِدْتُ أَنَّ الَّذِي يَقْرَأُ خَلْفَ الْإِمَامِ مُلَيَّ فُوهَ ثُرَابًا

[3790] Abū Mu‘awiyah reported from Al-A‘mash from Ibrāhīm from Al-Aswad, similar to it.

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، مِثْلُهُ

[3791] Mu‘tamir reported from Abū Hārūn who said: I asked Abū Sa‘id about reciting behind the Imam. He said: “That Imam suffices you.”

حَدَّثَنَا مُعْنَمٌ، عَنْ أَبِي هَارُونَ قَالَ: سَأَلْتُ أَبَا سَعِيدِ، عَنِ الْقِرَاءَةِ خَلْفَ الْإِمَامِ، فَقَالَ: يَكْفِيكَ ذَاكُ الْإِمَامُ

[3792] Hushaym reported from Abū Bishr from Sa‘id ibn Jubayr who said: I asked him about reciting behind the Imam. He said: “There is no recitation behind the Imam.”

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سَأَلْتُهُ عَنِ الْقِرَاءَةِ خَلْفَ الْإِمَامِ قَالَ: لَيْسَ خَلْفَ الْإِمَامِ قِرَاءَةٌ

[3793] Waki‘ reported from Hishām ad-Dastuwā‘ī from Qatādah from Ibn al-Musayyib who said: “Listen to the Imam.”

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ الدَّسْنُوَانِيِّ، عَنْ قَتَادَةَ، عَنْ ابْنِ الْمُسَيْبِ قَالَ: أَنْصِتْ لِلإِمَامِ

[3794] Ath-Thaqafī reported from Muḥammad who said: “I do not know recitation behind the Imam to be from the Sunnah.”

حَدَّثَنَا التَّقْفِيُّ، عَنْ مُحَمَّدٍ قَالَ: لَا أَعْلَمُ الْقِرَاءَةَ خَلْفَ الْإِمَامِ مِنَ السُّنَّةِ

[3795] Hushaym reported from Mughīrah from Ibrāhīm that he used to dislike reciting behind the Imam, and he would say: “The recitation of the Imam suffices you.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَكْرَهُ الْقِرَاءَةَ خَلْفَ الْإِمَامِ، وَكَانَ يَقُولُ: تَكْبِيَّكَ قِرَاءَةُ الْإِمَامِ

[3796] Al-Faḍl reported from Zuhayr from Al-Walīd ibn Qays who said: I asked Suwayd ibn Ghafalah: “Shall I recite behind the Imam in Zuhr and ‘Asr?” He said: “No.”

حَدَّثَنَا الْفَضْلُ، عَنْ زُهَيْرٍ، عَنْ الْوَلِيدِ بْنِ قَيْسٍ قَالَ: سَأَلْتُ سُوَيْدَ بْنَ غَفَّالَةَ، أَفَرَا خَلْفَ الْإِمَامِ فِي الظَّهَرِ وَالْعَصْرِ؟ فَقَالَ: لَا

[3797] Al-Fadl reported from Abū Kabrān who said: Ad-Daḥḥāk said: “Recitation behind the Imam is forbidden.”

حَدَّثَنَا الْفَضْلُ، عَنْ أَبِي كَبْرَانَ قَالَ: قَالَ الضَّحَّاكُ: يُنْهَى عَنِ الْقِرَاءَةِ خَلْفَ الْإِمَامِ

[3798] Yazīd ibn Hārūn reported from Ash‘ath from Mālik ibn ‘Umārah who said: I asked I do not know how many men from the companions of ‘Abd Allāh, all of them say: “One does not recite behind an Imam.” Among them was ‘Amr ibn Maymūn.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَشْعَثَ، عَنْ مَالِكِ بْنِ عُمَارَةَ قَالَ: سَأَلْتُ لَا أَدْرِي كَمْ رَجُلٌ مِنْ أَصْحَابِ عَبْدِ اللَّهِ، كُلُّهُمْ يَقُولُونَ: لَا يُفْرَأُ خَلْفَ إِمَامٍ، مِنْهُمْ عَمْرُو بْنُ مَيْمُونٍ

[3799] Abū Khālid al-Aḥmar reported from Ibn ‘Ajlān from Zayd ibn Aslam from Abū Ṣalih from Abū Hurayrah who said: The Messenger of Allah ﷺ said: “The Imam is appointed only to be followed. So when he says Takbir, say Takbir, and when he recites, listen

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرِ، عَنْ ابْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمْ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا جَعَلَ الْإِمَامَ لِيُؤْتَمِّ بِهِ، فَإِذَا كَبَرَ فَكَبِرُوا، وَإِذَا قَرَأَ فَأَنْصِتُوا

[3800] Wakī‘ reported from Ḥasan ibn Ṣalih from ‘Abd al-Malik ibn Abī Sulaymān from Ukayl from Ibrāhīm who said: “The one who recites behind the Imam is causing difficulty.”

حَدَّثَنَا وَكِيعٌ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ عَبْدِ الْمَالِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ أَكْبَلٍ، عَنْ إِبْرَاهِيمَ قَالَ: الَّذِي يَفْرَأُ خَلْفَ الْإِمَامِ شاقٌّ

[3801] Yahyā ibn Sa‘īd al-Qatṭān told us, from Mis‘ar, from ‘Amr ibn Murrah, from Abū Wā'il, who said: "The recitation of the Imam suffices you."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ مِسْعَرٍ، عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ أَبِي وَائِلٍ قَالَ: تَكْبِيرُكَ قِرَاءَةُ الْإِمَامِ

[3802] Mālik ibn Ismā‘il told us, from Ḥasan ibn Sāliḥ, from Abū az-Zubayr, from Jābir, from the Prophet ﷺ, who said: "Whoever has an Imam, then his [the Imam's] recitation is recitation for him."

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُلُّ مَنْ كَانَ لَهُ إِمَامٌ فَقِرَاءَتُهُ لَهُ قِرَاءَةُ

[3803] Abū Bakr told us, saying: Ibn Fuḍayl told us, from Al-A‘mash, from Ṭalḥah, from ‘Abd ar-Rahmān ibn ‘Awsajah, from Al-Barā’ ibn ‘Āzib, who said: The Messenger of Allah ﷺ said: "Indeed, Allah and His angels send blessings upon the first row."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ طَلْحَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْسَاجَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلِّونَ عَلَى الصَّفَّ الْأَوَّلِ

[3804] Yahyā ibn Ādam told us, from ‘Ammār ibn Ruzayq, from Abū Ishāq, from ‘Abd ar-Rahmān ibn ‘Awsajah, from Al-Barā’ ibn ‘Āzib, from the Prophet ﷺ: "Indeed, Allah and His angels send blessings upon the first row."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ عَمَّارِ بْنِ رُزَيْقٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْسَاجَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلِّونَ عَلَى الصَّفَّ الْأَوَّلِ

[3805] Yahyā ibn Ādām told us, from ‘Ammār ibn Ruzayq, from Abū Ishāq, from ‘Abd ar-Rahmān ibn ‘Awsajah, from Al-Barā’ ibn ‘Āzib, from the Prophet ﷺ, who said: "Indeed, Allah and His angels send blessings upon the first rows."

حَدَّثَنَا يَحْيَى بْنُ آدَمْ، عَنْ عَمَّارِ بْنِ رُزَيْقٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْسَاجَةَ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلِّونَ عَلَى الصُّفُوفِ الْأُولَى

[3806] Waki‘ told us, from Ismā‘il, from Firās, from Ibrāhīm at-Taymī, from Al-Barā’ ibn ‘Āzib, who said: "Indeed, Allah and His angels send blessings upon the first row," or he said: "the advanced row."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ فِرَاسٍ، عَنْ إِبْرَاهِيمَ التَّمِيِّ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلِّونَ عَلَى الصَّفَّ الْأُولَى، أَوْ قَالَ: الْمُقدَّمُ

[3807] ‘Abdah ibn Sulaymān told us, from Hishām, from his father, who said: "It used to be said: The best rows for men are the first ones, and the worst rows for women are the first ones."

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ: "كَانَ يُقَالُ: خَيْرُ صُفُوفِ الرِّجَالِ مُقَدَّمُهَا، وَشَرُّ صُفُوفِ النِّسَاءِ مُقَدَّمُهَا"

[3808] Muḥammad ibn Fuḍayl told us, from Ḏirār, from Zādhān, who said: "If people knew what is in the first row, they would not be able to obtain it except by drawing lots."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ ضِرَارٍ، عَنْ زَادَانَ قَالَ: لَوْ يَعْلَمُ النَّاسُ مَا فِي الصَّفَّ الْمُقَدَّمِ مَا قَدَرُوا عَلَيْهِ إِلَّا بِثُرْغَةٍ

[3809] Abū Mu‘āwiyah told us, from Hishām, from his father, who said: "It used to be said: Indeed, Allah and His angels send blessings upon those who pray in the first rows."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ: "كَانَ يُقَالُ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الَّذِينَ يُصَلُّونَ فِي الصُّفُوفِ الْأَوَّلِ

[3810] Hushaym told us: Dāwūd ibn Abī Hind told us, saying: I was told that a man came to the Prophet ﷺ and said: "O Messenger of Allah, guide me to a deed I should do." He said: "Be the Imam of your people. If you cannot, then be their Muezzin." He said: "If I cannot?" He said: "Then be in the first row."

حَدَّثَنَا هُشَيْمٌ قَالَ: نَا دَاؤْدَ بْنُ أَبِي هِنْدٍ قَالَ: حُدِّثْتُ أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، ذُلْنِي عَلَى عَمَلٍ أَعْمَلُ، قَالَ: كُنْ إِمَامَ قَوْمِكَ، فَإِنْ لَمْ تَسْطِعْ فَكُنْ مُؤَذِّنَهُمْ قَالَ: فَإِنْ لَمْ أَسْتَطِعْ؟ قَالَ: فَكُنْ فِي الصَّفَّ الْأَوَّلِ

[3811] Ibn Fuḍayl told us, from Ḥuṣayn, who said: I was with ‘Abdullāh ibn Shaddād, and I called the Iqamah for prayer. He began saying: "Move forward, move forward, for it used to be said: Indeed, Allah and His angels send blessings upon those who pray in the advanced rows."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، فَأَقْمَتُ الصَّلَاةَ، قَالَ: فَجَعَلَ يَقُولُ: "تَقَدَّمُوا تَقَدَّمُوا، فَإِنَّهُ كَانَ يُقَالُ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الَّذِينَ يُصَلُّونَ فِي الصُّفُوفِ الْمُقْدَّمةِ

[3812] Husayn ibn ‘Alī told us, from Zā’idah, from ‘Abd al-‘Azīz ibn Rufay’, from ‘Āmir ibn Mas‘ūd al-Qurashī, who said: The Messenger of Allah ﷺ said: "If people knew what is in the first row, they would not line up in it except by drawing lots."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ زَانِدَةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عَامِرِ بْنِ مَسْعُودٍ الْقُرْشِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ يَعْلَمُ النَّاسُ مَا فِي الصَّفَّ الْأَوَّلِ مَا صَفُوا فِيهِ إِلَّا بِقُرْعَةٍ

[3813] ‘Ubaydullāh told us: Shaybān informed us, from Yahyā, from Muḥammad ibn Ibrāhīm, that Khālid ibn Ma’dān told him that Jubayr ibn Nufayr told him that Al-‘Irbād ibn Sāriyah told him—and Al-‘Irbād was one of the People of the Suffah—who said: "The Prophet ﷺ used to send blessings upon the first row three times, and upon the second once."

حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: أَخْبَرَنَا شَيْبَانُ، عَنْ يَحْيَىَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، أَنَّ خَالِدَ بْنَ مَعْدَانَ، حَدَّثَهُ أَنَّ جُبَيْرَ بْنَ تُفَيْرِ، حَدَّثَهُ أَنَّ الْعَرْبَاضَ بْنَ سَارِيَةَ، حَدَّثَهُ، وَكَانَ الْعَرْبَاضُ مِنْ أَصْحَابِ الصُّفَّةِ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي عَلَى الصَّفَّ الْمُقَدَّمِ ثَلَاثًا، وَعَلَى الثَّانِي وَاحِدَةً

[3814] Wakī‘ told us, from Sufyān, from ‘Abd Allāh ibn Muḥammad ibn ‘Aqīl, from Jābir ibn ‘Abd Allāh, who said: The Messenger of Allah ﷺ said: "The best rows for men are the first ones, and the worst are the last ones; and the best rows for women are the last ones, and the worst are the first ones."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - - حَيْرُ صُفُوفِ الرِّجَالِ مُقَدَّمُهَا، وَشُرُّهَا مُؤَخَّرُهَا، وَحَيْرُ صُفُوفِ النِّسَاءِ آخُرُهَا، وَشُرُّهَا مُقَدَّمُهَا

[3815] Muḥammad ibn Bishr told us, saying: Mis‘ar told us, from Sa‘d ibn Ibrāhīm, who said: I heard ‘Urwah ibn az-Zubayr, when the prayer was established, saying: "Move forward, move forward."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ عُرْوَةَ بْنَ الْرُّبَّيرَ، حِينَ أَقِيمَتِ الصَّلَاةُ، يَقُولُ: تَقَدَّمُوا تَقَدَّمُوا

[3816] Abū al-Aḥwas told us, from Abū Ishāq, from Al-‘Ayzār, from Abū Baṣir, who said: Ubayy ibn Ka‘b said: The Messenger of Allah ﷺ said: "Indeed, the first row is like the row of the angels, and if you knew [its virtue], you would race to

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْعَيْزَارِ، عَنْ أَبِي بَصِيرٍ قَالَ: قَالَ أَبُو بْنَ كَعْبٍ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الصَّفَّ الْأَوَّلَ لَعَلَى مِثْلِ صَفَّ الْمَلَائِكَةِ، وَلَوْ تَعْلَمُونَ لَأَبْتَدَرْتُمُوهُ

[3817] Yaḥyā ibn Abī Bakayr told us: Zuhayr told us, from ‘Abd Allāh ibn Muḥammad ibn ‘Aqīl, from Sa‘īd ibn al-Musayyib, from Abū Sa‘īd al-Khudrī, from the Prophet ﷺ, whom he heard saying: "The best rows for men are the first ones, and the worst are the last ones; and the best rows for women are the last ones, and the worst are the first ones."

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكْرٍ قَالَ: حَدَّثَنَا زُهْرَةُ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَهُ يَقُولُ: خَيْرُ صُفُوفِ الرِّجَالِ الْمُقَدَّمُ، وَشَرُّهَا الْمُؤَخَّرُ، وَخَيْرُ صُفُوفِ النِّسَاءِ الْمُؤَخَّرُ، وَشَرُّهَا الْمُقَدَّمُ

[3818] ‘Alī ibn Mushir told us, from Yazīd, from Mujāhid, who said: The Messenger of Allah ﷺ saw sparseness in the first row, so he said: "Indeed, Allah and His angels send blessings upon the first rows." Then the people crowded towards it.

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ يَزِيدَ، عَنْ مُجَاهِدٍ قَالَ: رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الصَّفَّ الْمُقَدَّمِ رِقَّةً، فَقَالَ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلِّونَ عَلَى الصُّفُوفِ الْأُولَى، فَازْدَحَمَ النَّاسُ عَلَيْهِ

[3819] Abū Bakr told us, saying: Yaḥyā ibn Abī Bakayr told us, saying: Zuhayr ibn Muḥammad told us, from ‘Abd Allāh ibn Muḥammad ibn ‘Aqīl, from Sa‘īd ibn al-Musayyib, from Abū Sa‘īd al-Khudrī, that he heard the Prophet ﷺ say: "When you stand for prayer, straighten your rows and fill the gaps, for I see you from behind my

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَحْيَى بْنُ أَبِي بُكَيْرٍ قَالَ: نَا زُهْرَى بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاعْدُلُوا صُفُوفَكُمْ، وَسُدُّوا الْفُرَجَ، فَإِنِّي أَرَأَكُمْ مِنْ وَرَاءِ ظَهْرِي

[3820] Ibn Numayr told us, from Mūsā ibn Muslim, from ‘Abd ar-Rahmān ibn Sābit, who said: "Feet have not become dusty in anything more beloved to Allah than patching a row [in prayer]."

حَدَّثَنَا أَبْنُ ثُمَيْرٍ، عَنْ مُوسَى بْنِ مُسْلِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ قَالَ: مَا تَغَبَّرَتِ الْأَقْدَامُ فِي شَيْءٍ أَحَبَّ إِلَى اللَّهِ مِنْ رَقْعٍ صَفَّ

[3821] Abū Mu‘āwiyah told us, from Al-A‘mash, from Khaythamah, who said: "Ibn ‘Umar saw a man praying with a gap in front of him in the row, so he pushed him towards it."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ قَالَ: رَأَى ابْنُ عُمَرَ رَجُلًا يُصَلِّي وَأَمَامَهُ فُرْجَهُ فِي الصَّفَّ، فَدَعَاهُ إِلَيْهَا

[3822] Wakī‘ told us, from Al-A‘mash, from Khaythamah, who said: "I prayed next to Ibn ‘Umar, and he saw a gap in the row. He gestured to me, but I did not move forward. He said: So he moved forward and filled it."

حَدَّثَنَا وَكِبِيعُ، عَنِ الْأَعْمَشِ، عَنْ حَيْئَمَةَ قَالَ: صَلَّيْتُ إِلَى جَنْبِ ابْنِ عُمَرَ، فَرَأَى فِي الصَّفَّ فُرْجَةً، فَأَوْمَأَ إِلَيَّ، فَلَمْ أَنْقَدْمُ قَالَ: فَنَقَدْمَ هُوَ فَسَدَّهَا

[3823] Wakī‘ told us, from Ibn Jurayj, from ‘Atā’, who said: The Messenger of Allah ﷺ said: "Beware of gaps," meaning in the row.

حَدَّثَنَا وَكِبِيعُ، عَنْ ابْنِ جُرَيْحٍ، عَنْ عَطَاءٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِبَالَكَ وَالْفُرْجَ، يَعْنِي فِي الصَّفَّ

[3824] Wakī‘ told us, from Ibn Abī Dhi’b, from Al-Maqburī, from ‘Urwah ibn az-Zubayr, who said: The Messenger of Allah ﷺ said: "Whoever fills a gap in a row, Allah raises him a degree by it, or builds for him a house in Paradise because of it."

حَدَّثَنَا وَكِبِيعُ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ الْمَقْبُرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ سَدَ فُرْجَةً فِي صَفَّ رَفِعَهُ اللَّهُ بِهَا دَرَجَةً، أَوْ بَنَى لَهُ بِهَا بَيْتًا فِي الْجَنَّةِ

[3825] Wakī‘ told us, from Hishām, from his father, who said: "That used to be said."

حَدَّثَنَا وَكِبِيعُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ: كَانَ يُقَالُ ذَلِكَ

[3826] Wakī‘ told us, from Ibū Abī Rawwād, from a man, from Ibū ‘Umar, who said: "That my clothes fall off is more beloved to me than seeing a gap in the row and not filling it."

حَدَّثَنَا وَكِبْيُعٌ، عَنْ ابْنِ أَبِي رَوَادٍ، عَنْ رَجُلٍ، عَنْ ابْنِ عُمَرَ قَالَ: لَأَنْ يَسْقُطَ ثِيابِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَرَى خَلْلًا فِي الصَّفَّ لَا أَسْدُه

[3827] Abū Bakr told us, saying: Wakī‘ told us, from ‘Isā ibn Ḥafṣ, from his father, who said: We went out with Ibū ‘Umar. He said: We prayed the obligatory prayer, and he saw some of his children praying voluntary prayers. Ibū ‘Umar said: "I prayed with the Messenger of Allah ﷺ, Abū Bakr, ‘Umar, and ‘Uthmān, and there was no prayer before it or after it during travel. If I were to pray voluntarily, I would have completed [the obligatory

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِبْيُعٌ، عَنْ عِيسَى بْنِ حَفْصٍ، عَنْ أَبِيهِ قَالَ: حَرَجَنَا مَعَ ابْنِ عُمَرَ قَالَ: فَصَلَّيْتَا الْفَرِيضَةَ، فَرَأَى بَعْضَ وَلَدِهِ يَتَطَوَّعُ، فَقَالَ ابْنُ عُمَرَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَبِي بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، فَلَا صَلَاةً قَبْلَهَا وَلَا بَعْدَهَا فِي السَّفَرِ، وَلَوْ تَطَوَّعْتُ لَا ثَمَنْتُ

[3828] Hushaym told us, from Ibū ‘Awn, from Mujāhid, who said: We asked him: Did Ibū ‘Umar pray voluntary prayers during travel? He said: "No." I said: What about the two Rak‘ahs before Fajr? He said: "I never saw him leave those two, neither in travel nor in residence."

حَدَّثَنَا هُشَيْمٌ، عَنْ ابْنِ عَوْنِ، عَنْ مُجَاهِدٍ قَالَ: سَأَلْنَاهُ: أَكَانَ ابْنُ عُمَرَ يَتَطَوَّعُ فِي السَّفَرِ؟ فَقَالَ: لَا، فَقُلْتُ: فَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ؟ قَالَ: مَا رَأَيْتُهُ تَرَكَ ثَيْنَكَ فِي سَفَرٍ وَلَا حَضَرٍ

[3829] Hushaym told us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, that he did not pray voluntary prayers during travel before or after the prayer, but he used to pray at night.

حَدَّثَنَا هُشَيْمٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ لَا يَتَطَوَّعُ فِي سَفَرٍ قَبْلَ الصَّلَاةِ وَلَا بَعْدَهَا، وَكَانَ يُصَلِّي مِنَ اللَّيلِ

[3830] Hushaym told us, saying: Humayd, the freed slave of the Anṣār, informed us, saying: I heard Abū Ja‘far Muḥammad ibn ‘Alī narrating from his father ‘Alī ibn Husayn, that he did not pray voluntary prayers during travel before or after the prayer.

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا حُمَيْدٌ، مَوْلَى الْأَنْصَارِ قَالَ: سَمِعْتُ أَبَا جَعْفَرِ مُحَمَّدَ بْنَ عَلَيْهِ يُحَدِّثُ، عَنْ أَبِيهِ عَلَيِّ بْنِ حُسَيْنٍ، أَنَّهُ كَانَ لَا يَتَطَوَّعُ فِي السَّفَرِ قَبْلَ الصَّلَاةِ وَلَا بَعْدَهَا

[3831] Abū Bakr told us, saying: Ḥafṣ ibn Ghiyāth told us, from Abū al-Yamān, who said: "I saw Anas praying voluntary prayers during travel."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَبِي الْيَمَانِ قَالَ: رَأَيْتُ أَنَّسًا يَتَطَوَّعُ فِي السَّفَرِ

[3832] Ḥafṣ told us, from Ḥajjāj, from ‘Abd ar-Rahmān ibn al-Aswad, that his father used to pray voluntary prayers during travel. And that ‘Abdullāh used to pray voluntary prayers during travel.

حَدَّثَنَا حَفْصُ، عَنْ حَاجَاجٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ، أَنَّ أَبَاهُ، كَانَ يَتَطَوَّعُ فِي السَّفَرِ وَأَنَّ عَبْدَ اللَّهِ كَانَ يَتَطَوَّعُ فِي السَّفَرِ

[3833] Hafṣ told us, from Layth, from Mujāhid, from Ibn ‘Abbās, that he used to pray voluntary prayers during travel.

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ،
أَنَّهُ كَانَ يَتَطَوَّعُ فِي السَّفَرِ

[3834] Muḥammad ibn Abī ‘Adī told us, from Ḥumayd, from a man named Muḥammad ibn Qays, who said: "I entered upon Jābir ibn ‘Abd Allāh while he was praying voluntary prayers during travel."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، عَنْ رَجُلٍ يُقَالُ
لَهُ: مُحَمَّدُ بْنُ قَيْسٍ قَالَ: دَخَلْتُ عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ
وَهُوَ يَتَطَوَّعُ فِي السَّفَرِ

[3835] Hushaym told us, from Khālid, from Abū Ishāq, that ‘Alī saw no harm in praying voluntary prayers during travel.

حَدَّثَنَا هُشَيْمٌ، عَنْ خَالِدٍ، عَنْ أَبِي إِسْحَاقَ، أَنَّ عَلِيًّا كَانَ
لَا يَرَى بِالنَّطْوَعِ فِي السَّفَرِ بِأَسَا

[3836] Waki‘ told us, from Isrā’il, from Abū Ishāq, from ‘Āsim, that ‘Alī prayed voluntary prayers during travel.

حَدَّثَنَا وَكِبْعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ
عَاصِمٍ، أَنَّ عَلِيًّا تَطَوَّعَ فِي السَّفَرِ

[3837] Waki‘ told us, from Yazid, from Ibnu Sirīn, that the Mother of the Believers used to pray voluntary prayers during travel.

حَدَّثَنَا وَكِبْعٌ، عَنْ يَزِيدَ، عَنْ ابْنِ سِيرِينَ، أَنَّ أُمَّ
الْمُؤْمِنِينَ، كَانَتْ تَطَوَّعُ فِي السَّفَرِ

[3838] Hushaym told us, from Yūnus, from Al-Ḥasan, and from Mughīrah, from Ibrāhīm, that they both saw no harm in praying voluntary prayers during travel, before the prayer or after it.

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، وَعَنْ مُغِيرَةَ،
عَنْ إِبْرَاهِيمَ، أَنَّهُمَا لَمْ يَكُنَا يَرَيْانِ بِأَسَاسِ التَّطْوِعِ فِي
السَّفَرِ قَبْلَ الصَّلَاةِ وَلَا بَعْدَهَا

[3839] Wakī‘ told us, from Aflah, who said: "I saw Al-Qāsim praying voluntary prayers during travel."

حَدَّثَنَا وَكِيعٌ، عَنْ أَفْلَحٍ قَالَ: رَأَيْتُ الْقَاسِمَ يَتَطَوَّعُ فِي
السَّفَرِ

[3840] Wakī‘ told us, from Isrā’il, from ‘Isā ibn Abī ‘Azzah, who said: "I saw Ash-Sha'bī praying voluntary prayers during travel."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ عِيسَى بْنِ أَبِي عَزَّةَ
قَالَ: رَأَيْتُ الشَّعْبِيَّ، يَتَطَوَّعُ فِي السَّفَرِ

[3841] Ḥafṣ ibn Ghiyāth told us, from Layth, from Mujāhid, that Abū Dharr and ‘Umar used to pray voluntary prayers during travel.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، أَنَّ أَبَا^{ذَرًّا}
وَعُمَرَ كَانَا يَتَطَوَّعُانِ فِي السَّفَرِ

[3842] Muḥammad ibn ‘Ubayd told us, from Al-A‘mash, who said: "The companions of ‘Abdullāh used to pray voluntary prayers during travel."

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الْأَعْمَشِ قَالَ: كَانَ أَصْحَابُ
عَبْدِ اللَّهِ يَتَطَوَّعُونَ فِي السَّفَرِ

[3843] Ḥātim ibn Ismā‘il told us, from Hishām ibn ‘Urwah, who said: "My father used to pray following the prescribed prayer during travel."

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ:
كَانَ أَبِي يُصَلِّي عَلَى أَئِرِ الْمَكْتُوبَةِ فِي السَّفَرِ

[3844] Wakī‘ told us, from Ar-Rabī‘, from Al-Ḥasan, who said: "We met the Companions of Muhammad ﷺ, and they used to pray before the obligatory prayer and after it, meaning during travel."

حَدَّثَنَا وَكِيعٌ، عَنِ الرَّبِيعِ، عَنِ الْحَسَنِ قَالَ: وَافَقْنَا
أَصْحَابَ مُحَمَّدٍ فَكَانُوا يُصَلِّونَ قَبْلَ الْفَرِيضَةِ وَبَعْدَهَا،
يَعْنِي فِي السَّفَرِ

[3845] Hushaym told us, from Huṣayn, from Mujāhid, who said: I accompanied Ibn ‘Umar from Medina to Mecca, and he used to pray voluntary prayers on his mount wherever it faced. When it was time for the obligatory prayer, he would dismount and pray.

حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ مُجَاهِدٍ قَالَ: صَحِبْتُ
ابْنَ عُمَرَ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَكَانَ يُصَلِّي تَطْوِعاً
عَلَى ذَبَّيْهِ حَيْثُ مَا نَوَجَهْتُ بِهِ، فَإِذَا كَانَتِ الْفَرِيضَةُ
نَزَلَ فَصَلَّى

[3846] Ghundar told us, from Shu‘bah, from Ash‘ath, who said: I accompanied my father, Al-Aswad ibn Yazīd, ‘Amr ibn Maymūn, and Abū Wā'il, and they used to pray two Rak‘ahs, then pray two Rak‘ahs after it.

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعبَةَ، عَنْ أَشْعَثَ قَالَ: صَحِبْتُ أَبِي،
وَالْأَسْوَدَ بْنَ يَزِيدَ، وَعَمْرَو بْنَ مَيْمُونٍ، وَأَبَا وَائِلَ،
فَكَانُوا يُصَلِّونَ رَكْعَيْنِ، ثُمَّ يُصَلِّونَ بَعْدَهَا رَكْعَيْنِ

[3847] Ḥafṣ ibn Abī Laylā, Ash‘ath, and Ḥajjāj told us, from ‘Atīyyah, from Ibn ‘Umar, from the Prophet ﷺ, that he used to pray voluntary prayers during travel.

حَدَّثَنَا حَفْصُ بْنُ أَبِي لَيْلَى، وَأَشْعَثُ، وَحَجَاجُ، عَنْ عَطِيَّةَ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَتَطَوَّعُ فِي السَّفَرِ

[3848] Sharīk told us, from Jābir, from Sālim, that the Prophet ﷺ and ‘Umar used to pray voluntary prayers during travel.

حَدَّثَنَا شَرِيكُ، عَنْ جَابِرٍ، عَنْ سَالِمٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعُمَرَ كَانَا يَتَطَوَّعُانِ فِي السَّفَرِ

[3849] Abū Bakr told us, saying: Ḥafṣ told us, from Layth, from Mujāhid, from Ibn ‘Abbās, who said: "If a traveler joins the prayer of residents, he prays according to their prayer."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصُ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِذَا دَخَلَ الْمُسَافِرُ فِي صَلَاةِ الْمُقِيمِينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصَلَاتِهِمْ

[3850] Ḥafṣ told us, from ‘Ubaydah, from Ibrāhīm, from ‘Abdullāh, who said: "He prays according to their prayer."

حَدَّثَنَا حَفْصُ، عَنْ عُبَيْدَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ قَالَ: يُصَلِّي بِصَلَاتِهِمْ

[3851] Hushaym told us, from At-Taymī, from Abū Mijlaz, from Ibn ‘Umar, regarding a traveler who caught one Rak‘ah of the residents' prayer. He said: "He prays with them and makes up what he

حَدَّثَنَا هُشَيْمٌ، عَنِ التَّئِمِيِّ، عَنْ أَبِي مِجْلَزٍ، عَنْ ابْنِ عُمَرَ، فِي مُسَافِرٍ أَدْرَاكَ مِنْ صَلَاةِ الْمُقِيمِينَ رَكْعَةً، قَالَ: يُصَلِّي مَعَهُمْ وَيَنْضِي مَا سُبِقَ بِهِ

[3852] Jarīr told us, from Mughīrah, from Ibrāhīm, and ‘Atā’, from Sa‘īd ibn Jubayr, who both said: "If a traveler joins the prayer of residents, he prays according to their prayer."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَعَطَاءً، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَا: إِذَا دَخَلَ الْمُسَافِرُ فِي صَلَاةِ الْمُقِيمِينَ صَلَّى بِصَلَاتِهِمْ

[3853] Jarīr told us, from ‘Atā’ ibn as-Sā’ib, from Ash-Sha‘bī, who said: "He stayed in Wāsiṭ for two years praying two Rak‘ahs, unless he prayed with people, in which case he would pray according to their prayer."

حَدَّثَنَا جَرِيرٌ، عَنْ عَطَاءِ بْنِ السَّاِبِبِ، عَنِ الشَّعْبِيِّ قَالَ: أَقَامَ بِوَاسِطَةِ سَنَتَيْنِ يُصَلِّي رَكْعَتَيْنِ، إِلَّا أَنْ يُصَلِّي مَعَ قَوْمٍ فَيُصَلِّي بِصَلَاتِهِمَا

[3854] Hushaym told us, from Mughīrah, from Ibrāhīm, and Yūnus, from Al-Ḥasan, who both said: "He prays according to their prayer."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَيُونُسَ، عَنِ الْحَسَنِ، قَالَا: يُصَلِّي بِصَلَاتِهِمْ

[3855] Ḥātim ibn Wardān told us, from Burd, from Makhlūl, regarding a traveler who catches one or two Rak‘ahs of the residents' prayer: "Let him pray according to their prayer."

حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، فِي الْمُسَافِرِ يُدْرِكُ مِنْ صَلَاةِ الْمُقِيمِينَ رَكْعَةً أَوْ ثَنَتَيْنِ: فَلْيُصَلِّ بِصَلَاتِهِمْ

[3856] Yazīd ibn Hārūn told us, from Ibn ‘Awn, who said: I arrived in Medina and caught one Rak‘ah of the ‘Ishā’ prayer. I began to wonder to myself what to do, so I mentioned that to Al-Qāsim. He said: "Did you fear that if you prayed four Rak‘ahs, Allah would

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ ابْنِ عَوْنِ قَالَ: فَدَمْتُ الْمَدِينَةَ فَأَذْرَكْتُ رَكْعَةً مِنَ الْعِشَاءِ، فَجَعَلْتُ أَحَدَنْفَسِي كَيْفَ أَصْنَعُ، فَذَكَرْتُ ذَلِكَ لِلْقَاسِمِ قَالَ: كُنْتَ تُرْهَبُ لَوْ صَلَّيْتَ أَرْبَعًا أَنْ يُعَذِّبَ اللَّهُ

[3857] Abū Dāwūd told us, from Rabāḥ ibn Abī Ma‘rūf, from ‘Atā, who said: "If you catch a Rak‘ah of the residents' prayer, then pray according to their prayer."

حَدَّثَنَا أَبُو دَاؤِدَ، عَنْ رَبَاحِ بْنِ أَبِي مَعْرُوفٍ، عَنْ عَطَاءٍ قَالَ: إِذَا أَذْرَكْتَ مِنْ صَلَاتِ الْمُقِيمِينَ رَكْعَةً فَصَلِّ بِصَلَاتِهِمْ

[3858] ‘Abd as-Salām told us, from Sulaymān at-Taymī, from Abū Mijlaz, from Ibn ‘Umar, regarding a traveler in the prayer of residents. He said: "He prays according to their prayer."

حَدَّثَنَا عَبْدُ السَّلَامَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي مَجْلِزٍ، عَنْ ابْنِ عُمَرَ، فِي الْمُسَافِرِ فِي صَلَاتِ الْمُقِيمِينَ، قَالَ: يُصَلِّي بِصَلَاتِهِمْ

[3859] Waki‘ told us, saying: Al-Mukhtār ibn ‘Amr al-Azdī told us, saying: I asked Jābir ibn Zayd about prayer during travel. He said: "If you pray alone, pray two Rak‘ahs, and if you pray in a congregation, pray according to their prayer."

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا الْمُخْتَارُ بْنُ عَمْرِو الْأَزْدِيُّ قَالَ: سَأَلْتُ جَابِرَ بْنَ زَيْدٍ، عَنِ الصَّلَاةِ فِي السَّفَرِ، قَالَ: فَقَالَ: إِذَا صَلَّيْتَ وَحْدَكَ فَصَلِّ رَكْعَتَيْنِ، وَإِذَا صَلَّيْتَ فِي جَمَاعَةٍ فَصَلِّ بِصَلَاتِهِمْ

[3860] Abū Bakr told us, saying: Ibn ‘Ulayyah told us, from ‘Alī ibn Zayd, from Abū Naḍrah, from ‘Imrān ibn Ḥuṣayn, who said: I stayed with the Prophet ﷺ in Mecca during the year of the Conquest. He stayed for eighteen nights, praying only two Rak‘ahs, then he would say to the people of the town: "Pray four, for we are a

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُلَيَّهُ، عَنْ عَلِيٍّ بْنِ زَيْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: أَقْمَتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتحِ بِمَكَّةَ، فَأَقَامَ ثَمَانَ عَشْرَةَ لَيْلَةً لَا يُصَلِّي إِلَّا رَكْعَيْنِ، ثُمَّ يَقُولُ لِأَهْلِ الْبَلْدِ: صَلُّوا أَرْبَعًا، فَإِنَّا قَوْمٌ سَفَرٌ

[3861] Yaḥyā ibn Sa‘īd told us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, from ‘Umar. And Sufyān, from Zayd ibn Aslam, from his father, from ‘Umar. And from Shu‘bah, from Al-Hakam, from Ibrāhīm, from Al-Aswad, from ‘Umar, that he prayed two Rak‘ahs in Mecca, then said: "We are a traveling people, so complete the prayer."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْيِدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ. وَسُفْيَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ. وَعَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عُمَرَ، أَنَّهُ صَلَّى بِمَكَّةَ رَكْعَيْنِ، ثُمَّ قَالَ: إِنَّا قَوْمٌ سَفَرٌ، فَاتَّمُوا الصَّلَاةَ

[3862] Ibn Numayr told us, saying: Al-A‘mash told us, from Ibrāhīm, from Al-Aswad, from ‘Umar, similar to it.

حَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عُمَرَ، بِمِثْلِهِ،

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ عُمَرَ، بِمِثْلِهِ

[3863] Abū Mu‘āwiyah told us, from Al-A‘mash, from Ibrāhīm, from Hammām, from ‘Umar, similar to it.

حَدَّثَنَا وَكِيعُ، عَنْ زَكَرِيَّا، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرُو بْنِ مَيْمُونٍ قَالَ: صَلَّيْتُ مَعَ عُمَرَ رَكْعَتَيْنِ بِمَكَّةَ، ثُمَّ قَالَ: يَا أَهْلَ مَكَّةَ، إِنَّا قَوْمٌ سَفَرُّ، فَأَيَّمُوا الصَّلَاةَ

[3864] Wakī‘ told us, from Zakariyyā, from Abū Ishāq, from ‘Amr ibn Maymūn, who said: I prayed two Rak‘ahs with ‘Umar in Mecca, then he said: "O people of Mecca, we are a traveling people, so complete the prayer."

حَدَّثَنَا وَكِيعُ، عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ، وَعَنْ عِكْرَمَةَ بْنِ عَمَّارٍ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ، مِثْلَهُ

[3865] Wakī‘ told us, from Sufyān, from Zayd ibn Aslam, from his father, from ‘Umar; and from ‘Ikrimah ibn ‘Ammār, from Sālim, from Ibn ‘Umar, from ‘Umar, similar to it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي إِلَى بَعِيرِهِ

[3866] Abū Bakr told us, saying: Abū Khālid told us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, that the Messenger of Allah ﷺ used to pray towards his camel.

[3867] Yaḥyā ibn Abī Bakayr told us, from Isrā’īl, from Ziyād al-Muṣaffir, from Al-Ḥasan, from Al-Miqdām ar-Rahāwī, who said: ‘Ubādah ibn as-Ṣāmit, Abū ad-Dardā’, and Al-Ḥārith ibn Mu‘awiyah sat together. Abū ad-Dardā’ said: "Which of you remembers the hadith of the Messenger of Allah ﷺ when he prayed towards a camel from the war booty?" ‘Ubādah said: "I do." He said: So he narrated, saying: "The Messenger of Allah ﷺ prayed towards a camel from the war

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكْرٍ، عَنْ إِسْرَائِيلَ، عَنْ زَيَادِ الْمُصَفَّرِ، عَنْ الْحَسَنِ، عَنْ الْمِقْدَامِ الرَّهَاوِيِّ قَالَ: جَسَدٌ عُبَادَةُ بْنُ الصَّامِتِ، وَأَبُو الدَّرْدَاءِ، وَالْخَارِثُ بْنُ مُعَاوِيَةَ، فَقَالَ أَبُو الدَّرْدَاءِ: أَيُّكُمْ يَذْكُرُ حَدِيثَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ يُصَلِّي إِلَى بَعِيرٍ مِنَ الْمَغْنِمِ؟ قَالَ عُبَادَةُ: أَنَا، قَالَ: فَحَدَّثَ قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى بَعِيرٍ مِنَ الْمَغْنِمِ

[3868] Hushaym told us, from Dāwūd, from Abū Sālim, who said: Abū Idrīs al-Khawlānī told us that the Prophet ﷺ prayed towards the side of a camel.

حَدَّثَنَا هُشَيْمٌ، عَنْ ذَوْدَ، عَنْ أَبِي سَالِمٍ قَالَ: حَدَّثَنَا أَبُو إِدْرِيسَ الْخَوْلَانِيُّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى إِلَى صَفْحَةِ بَعِيرٍ

[3869] Ibn ‘Uyaynah told us, from ‘Amr, who said: "Ibn ‘Umar used to pray towards the camel if it had a saddle on it."

حَدَّثَنَا ابْنُ عَيْنَةَ، عَنْ عَمْرٍو قَالَ: كَانَ ابْنُ عُمَرَ يُصَلِّي إِلَى الْبَعِيرِ إِذَا كَانَ عَلَيْهِ رَحْلٌ

[3870] ‘Abdah told us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, that he used to position his camel sideways and pray towards it.

حَدَّثَنَا عَبْدَهُ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يُعَرِّضُ رَاحِلَتَهُ وَيُصَلِّي إِلَيْهَا

[3871] ‘Abdah told us, from ‘Āsim, who said: "I saw Anas praying with a camel bearing a litter between him and the Qiblah."

حَدَّثَنَا عَبْدَهُ، عَنْ عَاصِمٍ قَالَ: رَأَيْتُ أَنَسًا، يُصَلِّي وَبَيْنَهُ وَبَيْنَ الْقِبْلَةِ بَعْرِيرًا عَلَيْهِ مَحْمَلًا

[3872] Wakī‘ told us, from Isrā’il, from Ibrāhīm ibn ‘Abd al-A‘lā, who said: "I saw Suwayd ibn Ghafalah making his camel kneel on the road to Mecca and praying towards it."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى قَالَ: رَأَيْتُ سُوَيْدَ بْنَ عَفْلَةَ، يُنِيبُ رَاحِلَتَهُ فِي طَرِيقٍ مَكَّةَ فَيُصَلِّي إِلَيْهَا

[3873] Asbāt ibn Muḥammad told us, from Al-A‘mash, from ‘Umārah, from Al-Aswad, that he used to pray towards his camel while it was kneeling in front of him.

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ الْأَسْوَدِ، أَنَّهُ كَانَ يُصَلِّي إِلَى رَاحِلَتِهِ وَهِيَ أَمَامَةُ مُنَاحَةٍ

[3874] Yaḥyā ibn Sa‘id told us, from ‘Ubayd Allāh ibn ‘Umar, who said: "I saw Al-Qāsim and Sālim praying towards their camel."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ قَالَ: رَأَيْتُ الْفَاسِمَ، وَسَالِمًا، يُصَلِّيَانِ إِلَى بَعِيرِهِمَا

[3875] Yazīd ibn Hārūn told us, from Ḥajjāj, from ‘Atā’, who said: "One can screen himself with the camel."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَاجَجِ، عَنْ عَطَاءٍ قَالَ:
يُسْتَرُ بِالْبَعِيرِ

[3876] Sahl ibn Yūsuf told us, from ‘Amr, from Al-Ḥasan, who said: "There is no harm in screening oneself with the camel."

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ عَمْرِو، عَنِ الْحَسَنِ قَالَ:
لَا بَأْسَ أَنْ يُسْتَرَ بِالْبَعِيرِ

[3877] Abū Bakr told us, saying: Hushaym told us, saying: Yūnus informed us, from Al-Ḥasan, from ‘Abd Allāh ibn Mughaffal al-Muzanī, who said: The Prophet ﷺ said: "Pray in the sheepfolds, but do not pray in the camel pens, for they were created from devils."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا يُونُسُ،
عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفِّلِ الْمُزَانِيِّ قَالَ: قَالَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَلُّوا فِي مَرَابِضِ الْغَنَمِ،
وَلَا تُصَلُّوا فِي أَعْطَانِ الْأَبْلِيلِ، فَإِنَّهَا حُلْقَةٌ مِنَ الشَّيَاطِينِ

[3878] Abū Mu‘āwiyah told us, from Al-A‘mash, from ‘Ubayd Allāh ibn ‘Abd Allāh, from Ibni Abī Laylā, from Al-Barā’ ibn ‘Āzib, who said: The Messenger of Allah ﷺ was asked about praying in camel kneeling places, and he said: "Do not pray in them." And he was asked about praying in sheepfolds, and he said: "Pray in them, for they are a blessing."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - - عَنِ الصَّلَاةِ فِي مَبَارِكِ الْأَبْلِ، فَقَالَ: لَا تُصَلُّوا فِيهَا، وَسُئِلَ عَنِ الصَّلَاةِ فِي مَرَابِضِ الْغَنَمِ، فَقَالَ: صَلُّوا فِيهَا فَإِنَّهَا بَرَكَةٌ

[3879] ‘Abd Allāh ibn Idrīs told us, from Al-A‘mash, from ‘Ubayd Allāh ibn ‘Abd Allāh, from Ibni Abī Laylā, from Al-Barā’, from the Prophet ﷺ, similar to it, but he did not mention: "for they are a blessing."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، نَحْوَهُ، وَلَمْ يَذْكُرْ: فَإِنَّهَا بَرَكَةٌ

[3880] Yazīd ibn Hārūn told us, saying: Hishām informed us, from Muḥammad, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: "If you find nothing but sheepfolds and camel pens, pray in the sheepfolds, and do not pray in the camel pens."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا لَمْ تَجِدُوا إِلَّا مَرَابِضَ الْغَنَمِ وَمَعَاطِنَ الْأَبْلِ، فَصَلُّوا فِي مَرَابِضِ الْغَنَمِ، وَلَا تُصَلُّوا فِي أَعْطَانِ الْأَبْلِ

[3881] Zayd ibn Ḥubāb told us, saying: ‘Abd al-Malik ibn ar-Rabī‘ ibn Sabrah told us, from his father, from his grandfather, that the Messenger of Allah ﷺ said: "Do not pray in camel pens, but pray in the resting place of sheep."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ: نَا عَبْدُ الْمَلِكِ بْنُ الرَّبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تُصَلِّي فِي أَعْطَانِ الْأَبْلِ، وَتُصَلِّي فِي مَرَاحِ الْغَنَمِ

[3882] Wakī‘ told us, from Muḥammad ibn Qays, from Ja‘far ibn Abī Thawr, from Jābir ibn Samurah, who said: "Pray in sheepfolds, but do not pray in camel pens."

حَدَّثَنَا وَكِبِيعٌ، عَنْ مُحَمَّدِ بْنِ فَيْسٍ، عَنْ جَعْفَرِ بْنِ أَبِي ثُورٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ: يُصَلِّي فِي مَرَاحِ الْغَنَمِ، وَلَا يُصَلِّي فِي أَعْطَانِ الْأَبْلِ

[3883] Yahyā ibn Sa‘īd told us, from Ḥusayn al-Mu‘allim, from Ibn Buraydah, from Mā‘iz ibn Naḍlah, who said: "Abū Dharr came to us and entered a sheep pen of ours, and prayed in it."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حُسَينِ الْمُعْلَمِ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ مَاعِزِ بْنِ نَضْلَةَ قَالَ: أَتَنَا أَبُو ذَرًّا، فَدَخَلَ زِرْبَ غَنِمَ لَنَا، فَصَلَّى فِيهِ

[3884] ‘Abdah told us, from Hishām ibn ‘Urwah, who said: A man told me that he asked ‘Abd Allāh ibn ‘Umar about praying in camel pens. He said: He forbade him and said: "Pray in the resting place of sheep."

حَدَّثَنَا عَبْدَهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: حَدَّثَنِي رَجُلٌ سَأَلَ عَبْدَ اللَّهِ بْنَ عُمَرَ عَنِ الصَّلَاةِ فِي أَعْطَانِ الْأَبْلِ، قَالَ: فَهَاهُ، وَقَالَ: صَلِّ فِي مَرَاحِ الْغَنَمِ

[3885] Abū Usāmah told us, from Shu'bah, from Abū at-Tayyāḥ, from Anas, who said: "The Messenger of Allah ﷺ used to pray in sheepfolds before the mosque was built."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي مَرَابِضِ الْغَنَمِ قَبْلَ أَنْ يُبْنَى الْمَسْجِدُ

[3886] Ibn 'Uyaynah told us, from Ibn Abī Najīḥ, from Ismā'īl ibn 'Abd ar-Rahmān, that 'Umar prayed in a place where there was dung.

حَدَّثَنَا ابْنُ عَيْنَةَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ عُمَرَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنْ مَهْدِيٍّ، عَنْ صَخْرِ بْنِ جُوَيْرَيَّةَ، عَنْ عَاصِمِ بْنِ الْمُنْذِرِ قَالَ: حَرَاجُ ابْنُ الزُّبِيرِ، إِلَى الْمُرْدِلَفَةِ فِي غَيْرِ أَشْهُرِ الْحَجَّ، فَصَلَّى بَنَاهُ فِي مُرَاحِ الْغَنَمِ، وَهُوَ يَجِدُ أَمْكَانًا سِوَاهَا لَوْ شَاءَ لَصَلَّى فِيهَا، وَمَا رَأَيْتُهُ فَعَلَ ذَلِكَ إِلَّا لِيُرِبَّنَا

[3887] 'Abd ar-Rahmān ibn Mahdī told us, from Ṣakhr ibn Juwayriyah, from 'Āsim ibn al-Mundhir, who said: Ibn az-Zubayr went out to Muzdalifah outside the Hajj months, and he led us in prayer in a sheep resting place, although he could have found other places to pray if he wished. I believe he only did that to show us.

[3888] Abū Dāwūd told us, from Al-Ḥakam ibn 'Atīyyah, who said: I heard Muḥammad saying: "If they could not find [a place] except to pray in sheepfolds or camel pens, they would pray in sheepfolds."

حَدَّثَنَا أَبُو دَاوُدَ، عَنِ الْحَكَمِ بْنِ عَطِيَّةَ قَالَ: سَمِعْتُ مُحَمَّدًا، يَقُولُ: كَانُوا إِذَا لَمْ يَجِدُوا إِلَّا أَنْ يُصَلُّوا فِي مَرَابِضِ الْغَنَمِ وَمَرَابِضِ الْأَيْلِ صَلَّوْا فِي مَرَابِضِ الْغَنَمِ

[3889] Ibn Numayr told us, from Ismā‘il ibn Abī Khālid, from Ibrāhīm, who said: "Pray in the dung of sheep."

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ إِبْرَاهِيمَ قَالَ: صَلَّى فِي دِمْنِ الْغَنَمِ

[3890] Muhammad ibn Fuḍayl told us, from ‘Abbād ibn Rāshid, from Al-Hasan, that he disliked praying in camel pens, but saw no harm in praying in sheepfolds.

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَبَادِ بْنِ رَاشِدٍ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ يَكْرُهُ الصَّلَاةَ فِي أَعْطَانِ الْأَيْلِ، وَلَا يَرَى بِهَا بَأْسًا فِي أَعْطَانِ الْغَنَمِ

[3891] Ghundar told us, from Shu‘bah, from Abū Ḥamzah, who said: I heard ‘Ubayd ibn ‘Umayr saying: "I have a young she-goat that sleeps with me in a place of prayer and leaves droppings in it."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ أَبِي حَمْزَةَ قَالَ: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ، يَقُولُ: إِنَّ لِي لَعَنَاقًا تَنَامُ مَعِي فِي مَسْجِدٍ وَتُبَرِّعُ فِيهِ

[3892] Waki‘ told us, from Isrā’il, from Jābir, from ‘Āmir, from Jundab ibn ‘Āmir as-Sulamī, that he used to pray in camel pens and sheepfolds.

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ جُنْدَبِ بْنِ عَامِرٍ السُّلَامِيِّ، أَنَّهُ كَانَ يُصَلِّي فِي أَعْطَانِ الْأَيْلِ، وَمَرَاضِي الْغَنَمِ

[3893] Waki‘ told us, saying: Sufyān told us, from Ḥabīb ibn Abī Thābit, from someone who heard Jābir ibn Samurah say: "We used to pray in sheepfolds, but we would not pray in camel pens."

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَمِّنْ سَمِعَ جَابِرَ بْنَ سَمْرَةَ، يَقُولُ: كُنَّا نُصَلِّي فِي مَرَاضِي الْغَنَمِ، وَلَا نُصَلِّي فِي أَعْطَانِ الْأَيْلِ

[3894] Wakī‘ told us, saying: Hishām ibn ‘Urwah told us, saying: A man told me, from ‘Abd Allāh ibn ‘Amr, who said: "Pray in sheepfolds, but do not pray in camel pens."

حَدَّثَنَا وَكِبْيُعُ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ قَالَ: حَدَّثَنِي رَجُلٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ: صَلُوا فِي مَرَابِضِ الْغَنَمِ، وَلَا تُصَلُوا فِي أَعْطَانِ الْإِبْلِ

[3895] Wakī‘ told us, saying: Ibn Abī Khālid told us, from Ibrāhīm, who said: "There is no harm in sheep dung."

حَدَّثَنَا وَكِبْيُعُ قَالَ: حَدَّثَنَا ابْنُ أَبِي خَالِدٍ، عَنْ إِبْرَاهِيمَ قَالَ: لَا بَأْسَ فِي دِمْنَةِ الْغَنَمِ

[3896] Wakī‘ told us regarding a man who prayed in camel pens: "It suffices him, and he does not perform ablution from camel meat."

حَدَّثَنَا وَكِبْيُعُ، فِي رَجْلِ صَلَى فِي أَعْطَانِ الْإِبْلِ: يُجْزِيهِ، وَلَا يَتَوَضَّأُ مِنْ لُحُومِ الْإِبْلِ

[3897] ‘Ubayd Allāh told us, saying: Isrā’il informed us, from Ash‘ath ibn Abī ash-Sha‘thā’, from Ja‘far ibn Abī Thawr, from Jābir ibn Samurah, who said: "The Messenger of Allah ﷺ ordered us to pray in sheepfolds and not to pray in camel pens."

حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَشْعَثِ بْنِ أَبِي الشَّعْثَاءِ، عَنْ جَعْفَرِ بْنِ أَبِي تَوْرٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نُصَلِّي فِي مَرَابِضِ الْغَنَمِ، وَلَا نُصَلِّي فِي أَعْطَانِ الْإِبْلِ

[3898] Abū Bakr told us, saying: 'Abd Allāh ibn Idrīs told us, from Shu'bah, who said: I asked Al-Hakam and Hammād about a drop of urine that got on a leather sock. One of them said: "He repeats [the prayer]," and the other said: "He does not repeat."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ شُعْبَةَ قَالَ: سَأَلْتُ الْحَكَمَ، وَهَمَاداً، عَنْ قَطْرَةِ بَوْلٍ أَصَابَتْ حُفَّا، فَقَالَ أَحَدُهُمَا: يُعِيدُ، وَقَالَ الْأَخْرُ: لَا يُعِيدُ

[3899] Sharīk told us, from Jābir, from 'Āmir, and he mentioned several, including Abū Ja'far, that they used not to repeat the prayer due to a splash of urine or blood.

حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، وَقَدْ ذَكَرَ عِدَّةً مِنْهُمْ: أَبُو جَعْفَرٍ، أَنَّهُمْ كَانُوا لَا يُعِيدُونَ الصَّلَاةَ مِنْ نَضْحٍ الْبَوْلِ وَالدَّمِ

[3900] Jarīr told us, from Mughīrah, from Ibrāhīm, who said: "If a man prays and then finds a drop or urine on his garment or skin after praying, he washes it and repeats the prayer. If he finds semen or blood on his skin, he washes it and does not repeat the prayer."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا صَلَّى الرَّجُلُ فَوَجَدَ بَعْدَمَا صَلَّى فِي تَوْبِهِ أَوْ جُلْدِهِ قَطْرَةً أَوْ بَوْلًا غَسَلَهُ وَأَعَادَ الصَّلَاةَ، إِذَا وَجَدَ فِي جُلْدِهِ مَنِيًّا أَوْ دَمًا غَسَلَهُ وَلَمْ يُعِدِ الصَّلَاةَ

[3901] Abū Bakr reported: Waki‘ reported from Abū Ja‘far ar-Rāzī from Ar-Rabī‘ ibn Anas from a man from Ibn Mas‘ūd who said: “Smiling in prayer is nothing (does not invalidate it).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي جَعْفَرِ الرَّازِيِّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ رَجُلٍ، عَنْ أَبْنِ مَسْعُودٍ قَالَ: التَّبَسُّمُ فِي الصَّلَاةِ لَيْسَ بِشَيْءٍ

[3902] Ibn Mahdī reported from Sufyān from Abū az-Zubayr from Jābir who said: “Smiling does not interrupt (the prayer), but audible laughter (Qarqarah) does.”

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: التَّبَسُّمُ لَا يُقْطَعُ، وَلَكِنْ تَقْطَعُ الْفَرْقَرَةُ

[3903] Waki‘ reported from Sufyān from Maṇṣūr from Ibrāhīm who said: “Smiling in prayer is nothing unless you laugh audibly.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: التَّبَسُّمُ فِي الصَّلَاةِ لَيْسَ بِشَيْءٍ حَتَّى تُقْرَرَ

[3904] Waki‘ reported from Sufyān from Layth from Mujaḥid who said: “Smiling in prayer is nothing.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: التَّبَسُّمُ فِي الصَّلَاةِ لَيْسَ بِشَيْءٍ

[3905] ‘Abbād ibn al-‘Awwām reported from ‘Abd al-Malik from ‘Atā’, and Hishām from Al-Hasan, that they both did not see any harm in smiling during prayer.

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، وَهِشَامٍ، عَنِ الْحَسَنِ، أَنَّهُمَا لَمْ يَرَيَا بِالْتَّبَسُّمِ فِي الصَّلَاةِ شَيْئًا

[3906] Ibn Mahdī reported from Al-Ḥakam ibn ‘Aṭiyyah from Ibn Sīrīn that he was asked about smiling in prayer. He recited this verse: {So he smiled, laughing at her speech} [An-Naml: 19]. He said: “I do not know smiling except as laughing.”

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنِ الْحَكَمِ بْنِ عَطِيَّةَ، عَنْ أَبْنِ سِيرِينَ، أَنَّهُ سُئِلَ عَنِ التَّبَسُّمِ فِي الصَّلَاةِ، فَقَرَأَ هَذِهِ لَا أَعْلَمُ [19: الْأُلْيَا: {فَتَبَسَّمَ ضَاحِكًا مِنْ قَوْلِهِ}] [النَّمْلُ التَّبَسُّمُ إِلَّا ضَاحِكًا

[3907] Ibn Mahdī reported from Shāybān from Jābir from ‘Āmir who said: “There is no harm in smiling.”

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ شَيْبَانَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ قَالَ: لَا بَأْسَ بِالْتَّبَسُّمِ

[3908] Abū Bakr reported: Abū Mu‘awiyah reported from Al-A‘mash from Abū Sufyān from Jābir who said: “If a man laughs in prayer, he repeats the prayer but does not repeat the ablution.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: إِذَا ضَحِكَ الرَّجُلُ فِي الصَّلَاةِ أَعَادَ الصَّلَاةَ، وَلَمْ يُعِدْ الْوُضُوءَ

[3909] Abū Khālid al-Āḥmar reported from Yāhiyah ibn Sa‘īd from ‘Abd ar-Rahmān ibn al-Qāsim who said: I laughed behind my father while I was in prayer, so he ordered me to repeat the prayer.

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ قَالَ: ضَحِكْتُ خَلْفَ أَبِي، وَأَنَا فِي الصَّلَاةِ، فَأَمْرَنِي أَنْ أُعِيدَ الصَّلَاةَ

[3910] Yazīd ibn Hārūn reported from Yahyā ibn Sa‘īd from ‘Abd ar-Rahmān ibn al-Qāsim who said: “I laughed while praying with my father, so he ordered me to repeat the prayer.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْفَاسِمِ قَالَ: صَحِّكْتُ وَأَنَا أَصَلَّى مَعَ أَبِي، فَأَمْرَنِي أَنْ أُعِيدَ الصَّلَاةَ

[3911] Waki‘ reported from Sufyān from Ibni Abī Khālid from Ash-Sha‘bī who said: “He repeats the prayer and does not repeat the ablution.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي حَالِدٍ، عَنْ الشَّعْبِيِّ قَالَ: يُعِيدُ الصَّلَاةَ وَلَا يُعِيدُ الْوُضُوءَ

[3912] Abū Dāwūd reported from Hammād ibn Salamah from Hishām who said: “My brother laughed in prayer, so ‘Urwah ordered him to repeat the prayer, but did not order him to repeat the ablution.”

حَدَّثَنَا أَبُو دَاؤِدَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ هِشَامٍ قَالَ: صَحِّحَ أَخِي فِي الصَّلَاةِ، فَأَمْرَهُ عُرْوَةُ، أَنْ يُعِيدَ الصَّلَاةَ، وَلَمْ يَأْمُرْهُ أَنْ يُعِيدَ الْوُضُوءَ

[3913] Ibni Fuḍayl reported from ‘Abd al-Malik from ‘Atā’ regarding a man laughing in prayer. He said: “If he smiles, he does not leave. If he laughs audibly (Qahqahah), he restarts the prayer, but he does not have to perform ablution.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، فِي الرَّجُلِ يَضْحَكُ فِي الصَّلَاةِ قَالَ: إِنْ تُبَسِّمَ فَلَا يَتَصَرَّفُ، وَإِنْ قَهْقَهَ اسْتُقْبِلَ الصَّلَاةَ وَلَيْسَ عَلَيْهِ وُضُوءٌ

[3914] Al-Faḍl ibn Dukayn reported from Sulaymān ibn al-Mughīrah from Humayd ibn Hilāl who said: “They were on a journey, and Abū Mūsā led them in prayer. A one-eyed man fell into a well or something, and all the people laughed except Abū Mūsā and Al-Aḥnaf. So he ordered them to repeat the prayer.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكِينَ، عَنْ سُلَيْمَانَ بْنِ الْمُغَيْرَةِ، عَنْ حُمَيْدٍ بْنِ هِلَالٍ قَالَ: كَانُوا فِي سَفَرٍ، فَصَلَّى يَوْمًا أَبُو مُوسَى، فَسَقَطَ رَجُلٌ أَعْوَرٌ فِي بَئْرٍ، أَوْ شَيْءٍ، فَضَحَّى الْقَوْمُ كُلُّهُمْ غَيْرُ أَبِي مُوسَى وَالْأَحْنَافِ فَأَمَرَهُمْ أَنْ يُعِدُّوا الصَّلَاةَ

[3915] Waki‘ reported from Ibn ‘Awn from Ibn Sīrīn who said: “They used to order us when we were boys, if we laughed in prayer, to repeat the prayer.”

حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ عَوْنَى، عَنِ ابْنِ سِيرِينَ قَالَ: كَانُوا يَأْمُرُونَا وَتَحْنُنُ صِبَّيَا إِذَا ضَحَّكْنَا فِي الصَّلَاةِ أَنْ نُعِدَّ الصَّلَاةَ

[3916] Yaḥyā ibn Sa‘īd reported from Mujālid from Ash-Sha‘bī regarding a man laughing in prayer. He said: “He says Takbir and repeats the prayer.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُجَالِدٍ، عَنِ الشَّعَبِيِّ، فِي الرَّجُلِ يَضْحَكَ فِي الصَّلَاةِ قَالَ: يُكَبِّرُ وَيَعِدُ الصَّلَاةَ

[3917] Abū Bakr reported: Sharīk reported from Abū Hāshim from Abū al-Āliyah who said: “The Messenger of Allah ﷺ was praying with his companions when a blind man came and fell into a well in the mosque. Some of his companions laughed. When he finished, he ordered those who laughed to repeat ablution and prayer.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي الْعَالِيَةِ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِأَصْحَابِهِ، فَجَاءَ رَجُلٌ ضَرِيرُ الْبَصَرِ، فَوَقَعَ فِي بِئْرٍ فِي الْمَسْجِدِ، فَضَحِكَ بَعْضُ أَصْحَابِهِ، فَلَمَّا نَصَرَفَ أَمْرَ مَنْ ضَحِكَ أَنْ يُعِيدَ الْوُضُوءَ وَالصَّلَاةَ

[3918] Abū Khālid reported from Ash‘ath from ‘Āmir who said: “It is a tribulation; he repeats ablution and prayer.”

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ أَشْعَثَ، عَنْ عَامِرٍ قَالَ: هِيَ فِتْنَةٌ، يُعِيدُ الْوُضُوءَ وَالصَّلَاةَ

[3919] Asbāt ibn Muḥammad reported from Mughīrah from Ibrāhīm who said: “If a man laughs in prayer, he repeats ablution and prayer.” Abū Bakr said: “He repeats the prayer and does not repeat the ablution.”

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا ضَحِكَ الرَّجُلُ فِي الصَّلَاةِ أَعَادَ الْوُضُوءَ وَالصَّلَاةَ قَالَ أَبُو بَكْرٌ: يُعِيدُ الصَّلَاةَ وَلَا يُعِيدُ الْوُضُوءَ

[3920] Abū Bakr reported: Waki‘ reported from Sufyān from Maṇṣūr from Ibrāhīm who said: “It was preferred for one who prays sitting to pray two Rak‘ahs standing.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ يُسْتَحْبِطْ لِمَنْ صَلَّى وَهُوَ قَاعِدٌ أَنْ يُصَلِّي رَكْعَتَيْنِ وَهُوَ قَائِمٌ

[3921] Ḥafs reported from Layth from Tāwūs who said: “It was preferred for one who prays sitting to begin while standing.”

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ قَالَ: كَانَ يُسْتَحْبِطْ لِمَنْ صَلَّى وَهُوَ قَاعِدٌ أَنْ يَبْدَا وَهُوَ قَائِمٌ

[3922] Abū Bakr reported: Ibn Idrīs reported from Ḥusayn from Hilāl ibn Yasāf who said: “I might pray while sitting, but when I want to bow, I stand up, recite, then

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنِ، عَنْ هِلَالِ بْنِ يَسَافٍ قَالَ: رُبَّمَا صَلَّيْتُ وَأَنَا قَاعِدٌ، فَإِذَا أَرَدْتُ أَنْ أَرْكَعَ قُمْتُ فَقَرَأْتُ، ثُمَّ رَكَعْتُ

[3923] ‘Abdah reported from Hishām from his father from ‘Aishah who said: “The Messenger of Allah ﷺ used to pray the night prayer standing. When he became older, he started praying sitting. When thirty or forty verses remained for him, he would stand up, recite them, then prostrate.”

حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي صَلَاةَ الْلَّيْلِ قَائِمًا، فَلَمَّا دَخَلَ فِي السَّنْ جَعَلَ يُصَلِّي جَالِسًا، فَإِذَا بَقِيَتْ عَلَيْهِ تَلَاثُونَ أَوْ أَرْبَعُونَ قَاتُمَ فَقَرَأَهَا، ثُمَّ سَجَدَ

[3924] Waki‘ reported from Hishām from his father from ‘Ā’ishah who said: “The Messenger of Allah ﷺ used to pray sitting. When thirty or forty verses of the Surah remained, he would stand up, recite, then bow.”

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَهُوَ جَالِسٌ، فَإِذَا بَقِيَ مِنَ السُّورَةِ ثَلَاثُونَ آيَةً، أَوْ أَرْبَعُونَ آيَةً قَامَ فَقَرَأَ، ثُمَّ رَكَعَ

[3925] Abū Usāmah reported from Ibn ‘Awn from Muhammad who said: “Whoever recites while sitting, he bows and prostrates while sitting. Whoever recites while standing, he bows and prostrates while standing.” Al-Hasan said: “He has the choice; he may do whichever he wishes.”

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ قَالَ: مَنْ قَرَأَ وَهُوَ قَاعِدٌ فَإِنَّهُ يَرْكُعُ وَيَسْجُدُ وَهُوَ قَاعِدٌ، وَمَنْ قَرَأَ وَهُوَ قَائِمٌ فَإِنَّهُ يَرْكُعُ وَيَسْجُدُ وَهُوَ قَائِمٌ وَقَالَ الْحَسَنُ: هُوَ بِالْخِيَارِ، أَيْ ذَلِكَ يَشَاءُ فَعَلَ

[3926] Abū Bakr reported: ‘Abbād ibn al-‘Awwām reported from Hishām from Al-Hasan who said: “There is no harm if a man prays one Rak‘ah standing and one Rak‘ah sitting.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: لَا بَأْسَ أَنْ يُصَلِّي الرَّجُلُ رَكْعَةً قَائِمًا، وَرَكْعَةً قَاعِدًا

[3927] Wakī‘ reported: Shu‘bah reported from Al-Ḥakam and Hammād who said: “There is no harm if a man prays one Rak‘ah standing and one Rak‘ah sitting.” Then Wakī‘ said later: “From Shu‘bah from Al-Ḥakam,” and he did not mention Hammād.

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، وَهَمَادِ، قَالًا: لَا بَأْسَ أَنْ يُصَلِّي الرَّجُلُ رَكْعَةً قَائِمًا، وَرَكْعَةً قَاعِدًا ثُمَّ قَالَ وَكِيعٌ، بِأَخْرَى: عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، وَأَمْ يَذْكُرْ حَمَادًا

[3928] Abū Bakr reported: Abū Usāmah reported: ‘Ubayd Allāh reported from Nāfi‘ from Ibn ‘Umar who said: “He did not pray the two Rak‘ahs of Fajr while traveling.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو أَسَامَةَ قَالَ: حَدَّثَنَا عَبْيَضُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ لَا يُصَلِّي رَكْعَتَيِ الْفَجْرِ فِي السَّفَرِ

[3929] Jarīr reported from Qābūs from his father from ‘Ā’ishah who said: “As for what he never abandoned, healthy or sick, traveling or resident, absent or present—meaning the Prophet ﷺ—it was two Rak‘ahs before Fajr.”

حَدَّثَنَا جَرِيرٌ، عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: أَمَّا مَا لَمْ يَذْعُ صَحِيحًا وَلَا مَرِيضًا فِي سَفَرٍ، وَلَا حَضَرٍ غَائِبًا وَلَا شَاهِدًا، تَعْنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَرَكْعَتَانِ قَبْلَ الْفَجْرِ

[3930] Hushaym reported: Huṣayn informed us saying: I heard ‘Amr ibn Maymūn al-Awdī say: “They would not leave four before Zuhr and two before Fajr in any

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا حُصَيْنٌ قَالَ: سَمِعْتُ عَمْرًا بْنَ مَيْمُونٍ الْأَوْدِيَّ، يَقُولُ: كَانُوا لَا يَتَرَكُونَ أَرْبَعًا قَبْلَ الظَّهَرِ، وَرَكْعَتَيِنِ قَبْلَ الْفَجْرِ عَلَى حَالٍ

[3931] Wakī‘ reported from Ḥabīb ibn Jurayy from Abū Ja‘far who said: “The Messenger of Allah ﷺ would not leave the two Rak‘ahs after Maghrib and the two Rak‘ahs before Fajr, whether resident or traveling.”

حَدَّثَنَا وَكِيعٌ، عَنْ حَبِيبِ بْنِ جُرَيْرٍ، عَنْ أَبِي جَعْفَرٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْعُ الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَالرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ فِي حَضَرٍ وَلَا سَفَرٍ

[3932] Hushaym reported: Ibn ‘Awn informed us from Mujāhid who said: I asked him, did Ibn ‘Umar pray the two Rak‘ahs of Fajr? He said: “I never saw him leave anything, whether traveling or resident.”

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا ابْنُ عَوْنَ، عَنْ مُجَاهِدٍ قَالَ: سَأَلْتُهُ أَكَانَ ابْنُ عُمَرَ، يُصَلِّي رَكْعَيِ الْفَجْرِ؟ قَالَ: مَا رَأَيْتُهُ يَتَرُكُ شَيْئًا فِي سَفَرٍ وَلَا حَضَرٍ

[3933] Abū Bakr reported: Zayd ibn al-Ḥubāb reported: Mu‘āwiyah ibn Shāliḥ reported: Yūnus ibn Sayf al-‘Ansī told me from Al-Ḥārith ibn Ghūṭayf or Ghūṭayf ibn al-Ḥārith al-Kindī (Mu‘āwiyah doubted) who said: “Whatever I have seen and forgotten, I have not forgotten that I saw the Messenger of Allah ﷺ place his right hand over his left—meaning in prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي يُونُسُ بْنُ سَيْفٍ الْعَنْسَيُّ، عَنِ الْحَارِثِ بْنِ غُطَيْفٍ، أَوْ غُطَيْفٍ بْنِ الْحَارِثِ الْكَنْدِيِّ، شَكَّ مُعَاوِيَةُ، قَالَ: مَهْمَا رَأَيْتُ شَيْئًا لَمْ أَنْسَ أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضَعَ يَدَهُ الْيُمْنَى عَلَى الْأُبْسَرِ، يَعْنِي فِي الصَّلَاةِ

[3934] Wakī‘ reported from Sufyān from Simāk from Qabiṣah ibn Hulb from his father who said: “I saw the Prophet ﷺ placing his right hand over his left in prayer.”

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ سِمَاكٍ، عَنْ قَبِيصَةَ بْنِ هُلْبٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاضِعًا يَمِينَهُ عَلَى شِمَالِهِ فِي الصَّلَاةِ

[3935] Ibn Idrīs reported from ‘Āsim ibn Kulayb from his father from Wā’il ibn Ḥujr who said: “I saw the Messenger of Allah ﷺ, when he said Takbir, grasp his left hand with his right hand.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلٍ بْنِ حُجْرٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ كَبَّرَ أَخَذَ بِشِمَالِهِ بِيَمِينِهِ

[3936] Wakī‘ reported from Ismā‘il ibn Abī Khālid from Al-A‘mash from Mujāhid from Muwarriq al-‘Ijlī from Abū ad-Dardā’ who said: “From the manners of the prophets is placing the right hand over the left in prayer.”

حَدَّثَنَا وَكِبْعُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ مُورِّقِ الْعَجْلِيِّ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: مِنْ أَخْلَاقِ النَّبِيِّينَ وَضَعْ الْيَمِينَ عَلَى الشَّمَالِ فِي الصَّلَاةِ

[3937] Wakī‘ reported from Yūsuf ibn Maymūn from Al-Ḥasan who said: The Messenger of Allah ﷺ said: “As if I am looking at the scholars of the Children of Israel placing their right hands over their left hands in prayer.”

حَدَّثَنَا وَكِبْعُ، عَنْ يُوسُفَ بْنِ مَيْمُونٍ، عَنِ الْحَسَنِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَأَنِّي أَنْظُرُ إِلَى أَحْبَارِ بَنِي إِسْرَائِيلَ وَاضْعِي أَيمَانَهُمْ عَلَى شِمَائِلِهِمْ فِي الصَّلَاةِ

[3938] Waki‘ reported from Mūsā ibn ‘Umayr from ‘Alqamah ibn Wā'il ibn Ḥujr from his father who said: “I saw the Prophet ﷺ place his right hand over his left in prayer.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُوسَى بْنِ عُمَيْرٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ
بْنِ حُجْرٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَضَعَ يَمِينَهُ عَلَى شِمَالِهِ فِي الصَّلَاةِ

[3939] Waki‘ reported from Rabī‘ from Abū Ma‘shar from Ibrāhīm who said: “He places his right hand over his left in prayer below the navel.”

حَدَّثَنَا وَكِيعٌ، عَنْ رَبِيعٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ
قَالَ: يَضْعُ يَمِينَهُ عَلَى شِمَالِهِ فِي الصَّلَاةِ تَحْتَ السُّرَّةِ

[3940] Waki‘ reported: ‘Abd as-Salām ibn Shaddād al-Ḥarīrī Abū Ṭālūt reported to us: Ghazwān ibn Jarīr ad-Dabbī reported from his father who said: “When ‘Alī stood in prayer, he would place his right hand over his left wrist and remain like that until he bowed, whenever he bowed, unless he adjusted his garment or scratched his body.”

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا عَبْدُ السَّلَامَ بْنُ شَدَّادِ الْحَرِيرِيِّ
أَبُو طَلُوتَ قَالَ: نَا غَزْوَانُ بْنُ جَرِيرِ الْضَّبَّابِيُّ، عَنْ أَبِيهِ
قَالَ: كَانَ عَلَيْهِ، إِذَا قَامَ فِي الصَّلَاةِ وَضَعَ يَمِينَهُ عَلَى
رُسْغِ يَسَارِهِ، وَلَا يَزَالُ كَذَلِكَ حَتَّى يَرْكَعَ مَنْئَى مَا رَكَعَ،
إِلَّا أَنْ يُصْلِحَ تُوبَةً أَوْ يَحْلَّ جَسَدَهُ

[3941] Waki‘ reported: Yazid ibn Ziyad reported to us from Abū al-Ja‘d from ‘Āsim al-Jahdarī from ‘Uqbah ibn Zuhayr from ‘Alī regarding His saying: {So pray to your Lord and sacrifice} [Al-Kawthar: 2]. He said: “Placing the right hand over the left in prayer.”

حَدَّثَنَا وَكِيعُ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زَيَادٍ، عَنْ أَبِي الْجَعْدِ،
عَنْ عَاصِمِ الْجَهْرَىِّ، عَنْ عُفَّةَ بْنِ طَهْيَرٍ، عَنْ عَلَىِّ،
قَالَ: [2: فِي قَوْلِهِ: {فَصَلِّ لِرَبِّكَ وَانْحِرْ} [الْكَوْثَر]
وَضْعُ الْيَمِينِ عَلَى الشَّمَالِ فِي الصَّلَاةِ

[3942] Yazid ibn Hārūn reported: Al-Hajjāj ibn Hassān informed us saying: I heard Abū Mijlaz, or I asked him saying: “How does he do it?” He said: “He places the inside of his right palm over the back of his left palm and places them below the navel.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا حَاجَاجُ بْنُ حَسَّانَ
قَالَ: سَمِعْتُ أَبَا مِجْلَزَ، أَوْ سَأَلْتُهُ قَالَ: قُلْتُ: كَيْفَ
يَصْنَعُ؟ قَالَ: يَضْعُ بَاطِنَ كَفِّ يَمِينِهِ عَلَى ظَاهِرِ كَفِّ
شِمَالِهِ وَيَجْعَلُهَا أَسْفَلَ مِنَ السُّرَّةِ

[3943] Yazid reported: Al-Hajjāj ibn Abī Zaynab informed us saying: Abū ‘Uthmān told me that the Prophet ﷺ passed by a man praying who had placed his left hand over his right. The Prophet ﷺ took his right hand and placed it over his left.

حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا الْحَاجَاجُ بْنُ أَبِي زَيْنَبِ قَالَ:
حَدَّثَنِي أَبُو عُثْمَانَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَ
بِرَجْلٍ يُصَلِّي وَقَدْ وَضَعَ شِمَالَهُ عَلَى يَمِينِهِ، فَأَخَذَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمِينَهُ وَوَضَعَهَا عَلَى شِمَالِهِ

[3944] Jarīr reported from Mughīrah from Abū Ma'shar from Ibrāhīm who said: "There is no harm in placing the right hand over the left in prayer."

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ قَالَ: لَا بَأْسَ بِأَنْ يَضْعَفَ الْيُمْنَى عَلَى الْيُسْرَى فِي الصَّلَاةِ

[3945] Abū Mu'awiyah reported from 'Abd ar-Rahmān ibn Ishāq from Ziyād ibn Zayd as-Suwā'ī from Abū Juhayfah from 'Alī who said: "It is from the Sunnah of prayer to place hands on hands below the navels."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ زِيَادِ بْنِ رَيْدِ السُّوَانِيِّ، عَنْ أَبِي جُحَيْفَةَ، عَنْ عَلَيِّ قَالَ: مِنْ سُنَّةِ الصَّلَاةِ وَضْعُ الْأَيْدِي عَلَى الْأَيْدِي تَحْتَ السُّرَرِ

[3946] Yahyā ibn Sa'īd reported from Thawr from Khālid ibn Ma'dān from Abū Ziyād, client of Āl Darrāj: Whatever I have seen and forgotten, I have not forgotten that Abū Bakr, when he stood in prayer, did like this: he placed the right hand over the left.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ثُورٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي زِيَادٍ، مَوْلَى آلِ دَرَاجٍ، مَا رَأَيْتُ فَتَسِيبَتُ فَإِنِّي لَمْ أَنْسَ أَنَّ أَبَا بَكْرَ، كَانَ إِذَا قَامَ فِي الصَّلَاةِ قَالَ هَكَذَا، فَوَضَعَ الْيُمْنَى عَلَى الْيُسْرَى

[3947] Abū Mu'awiyah reported: Hafṣ reported from Layth from Mujāhid that he disliked placing the right hand over the left, saying: "On his palm or on the wrist," and saying: "Above that." He said: The People of the Book do it.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا حَفْصُ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، أَنَّهُ كَانَ يَكْرَهُ أَنْ يَضْعَفَ الْيُمْنَى عَلَى الشَّمَالِ، يَقُولُ: عَلَى كَفِهِ، أَوْ عَلَى الرُّسْغِ، وَيَقُولُ: فَوْقَ ذَلِكَ وَيَقُولُ أَهْلُ الْكِتَابِ: يَعْلُونَهُ

[3948] ‘Abd al-A‘lā reported from Al-Mustamir ibn ar-Rayyān from Abū al-Jawzā’ that he used to order his companions to place their right hand over their left while praying.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنِ الْمُسْتَمِرِ بْنِ الرَّيَّانِ، عَنْ أَبِي الْجَوْزَاءِ، وَكَانَ يَأْمُرُ أَصْحَابَهُ أَنْ يَضْعَفْ حَدْهُمْ يَدَهُمْ الْيَمِنِيَّةَ عَلَى الْيُسْرَى وَهُوَ يُصَلِّي

[3949] Abū Bakr reported: Hushaym reported from Yūnus from Al-Hasan, and Mughīrah from Ibrāhīm, that they used to let their hands hang down in prayer.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، وَمُغِيرَةً، عَنْ إِبْرَاهِيمَ، أَنَّهُمَا كَانَا يُرْسِلُنَّ أَيْدِيهِمَا فِي الصَّلَاةِ

[3950] ‘Affān reported: Yazīd ibn Ibrāhīm reported: I heard ‘Amr ibn Dīnār say: “Ibn az-Zubayr used to let his hands hang down when he prayed.”

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ قَالَ: سَمِعْتُ عَمْرَو بْنَ دِينَارٍ قَالَ: كَانَ ابْنُ الزُّبَيْرِ، إِذَا صَلَّى يُرْسِلُ يَدَيْهِ

[3951] Ibn ‘Ulayyah reported from Ibn ‘Awn from Ibn Sirīn that he was asked about a man holding his right hand with his left. He said: “That was only done because of blood.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ ابْنِ عَوْنَ، عَنْ ابْنِ سِيرِينَ، أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يُمْسِكُ يَمِينَهُ بِشِمَالِهِ قَالَ: إِنَّمَا فَعَلَ ذَلِكَ مِنْ أَجْلِ الدَّمِ

[3952] ‘Umar ibn Hārūn reported from ‘Abd Allāh ibn Yazīd who said: “I never saw Ibn al-Musayyib clasping his right hand in prayer; he used to let it hang down.”

حَدَّثَنَا عُمَرُ بْنُ هَارُونَ، عَنْ عَبْدِ اللَّهِ بْنِ يَرِيدَ قَالَ: مَا رَأَيْتُ ابْنَ الْمُسَيْبِ، قَابِضًا يَمِينَهُ فِي الصَّلَاةِ، كَانَ يُرْسِلُهَا

[3953] Yaḥyā ibn Sa‘īd reported from ‘Abd Allāh ibn al-‘Ayzār who said: “I was circumambulating with Sa‘īd ibn Jubayr. He saw a man praying, placing one hand on the other, this one on this one and this one on this one. He went and separated them, then returned.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْأَيْزَارِ قَالَ: كُنْتُ أَطْوُفُ مَعَ سَعِيدِ بْنِ جُبَيْرٍ، فَرَأَى رَجُلًا يُصَلِّي وَاضْعِفًا إِحْدَى يَدَيْهِ عَلَى الْأُخْرَى، هَذِهِ عَلَى هَذِهِ، وَهَذِهِ عَلَى هَذِهِ، فَذَهَبَ فَفَرَقَ بَيْنَهُمَا، ثُمَّ جَاءَ

[3954] Abū Bakr reported: Hushaym reported: Khālid and Maṇṣūr informed us from Ibn Sīrīn from Yaḥyā ibn al-Jazzār that Ibn Mas‘ūd prayed while there was excrement and blood on his belly. He said: “And he did not repeat the prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا خَالِدٌ، وَمَنْصُورٌ، عَنِ ابْنِ سِيرِينَ، عَنْ يَحْيَى بْنِ الْجَزَارِ، أَنَّ ابْنَ مَسْعُودٍ، صَلَّى وَعَلَى بَطْنِهِ قَرَاثٌ وَدَمٌ قَالَ: فَلَمْ يُعَدْ الصَّلَاةَ

[3955] Hushaym reported: Yūnus informed us from Ibn Sīrīn that he later withheld this hadith and did not like it.

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ سِيرِينَ، أَنَّهُ أَمْسَكَ عَنْ هَذَا الْحَدِيثِ بَعْدُ وَلَمْ يُعْجِنْهُ

[3956] Hushaym reported: Yūnus informed us from Al-Ḥasan who said: “Sprinkles of blood do not spoil a man's prayer.”

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الْحَسَنِ قَالَ: مَا فِي نَضَحَاتٍ مِنْ دَمٍ مَا يُفْسِدُ عَلَى رَجُلٍ صَلَاتُهُ

[3957] Wakī‘ reported from ‘Umar ibn Shabbah from his brother Qāriz from Sa‘id ibn al-Musayyib that he would not leave prayer due to blood unless it was the size of a Dirham.

حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ شَبَّةَ، عَنْ قَارِظٍ أَخِيهِ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، أَنَّهُ كَانَ لَا يَنْصَرِفُ مِنَ الدَّمِ حَتَّى يَكُونَ مِقْدَارَ الدِّرْهَمِ

[3958] Wakī‘ reported from Shu‘bah who said: I asked Al-Ḥakam and Ḥammād. Al-Ḥakam said: “If it is the size of a Dirham.” Ḥammād said: “If it is the amount of a Mithqāl,” then he said: “or a Dirham.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ قَالَ: سَأَلْتُ الْحَكَمَ وَحَمَادًا، فَقَالَ الْحَكَمُ: إِذَا كَانَ مِقْدَارَ الدِّرْهَمِ، وَقَالَ حَمَادٌ: إِذَا كَانَ مِقْدَارَ الْمِثْقَالِ، ثُمَّ قَالَ: أَوِ الدِّرْهَمِ

[3959] Ibnu Fuḍayl reported from Abū ar-Rabī‘ who said: “I saw Mujāhid praying for days while there was blood on his garment.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِي الرَّبِيعِ قَالَ: رَأَيْتُ مُجَاهِدًا، فِي تُوبَةِ دَمٍ يُصَلِّي فِيهِ أَيَّامًا

[3960] Wakī‘ reported from Ḥusayn ibn Ṣalih from ‘Isā ibn Abī ‘Azzah from Ash-Sha'bī regarding a man who prayed while there was blood on his garment. He said: “He does not repeat.”

حَدَّثَنَا وَكِيعٌ، عَنْ حُسَيْنِ بْنِ صَالِحٍ، عَنْ عِيسَى بْنِ أَبِي عَزَّةَ، عَنِ الشَّعْبَيِّ فِي رَجُلٍ صَلَّى وَفِي تُوبَةِ دَمٍ قَالَ: لَا يُعِيدُ

[3961] Waki‘ reported from Hammād ibn Salamah from ‘Āsim who said: “I saw Abū Wā'il praying with drops of blood on his garment.”

حَدَّثَنَا وَكِبْيُعٌ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَاصِمٍ قَالَ: رَأَيْتُ أَبَا وَائِلَ، يُصَلِّي وَفِي تُوبَةٍ قَطْرَاتٌ مِّنْ دَمٍ

[3962] Waki‘ narrated to us, from Yasin, from Al-Zuhri, who said: If it is the amount of a Dirham, he repeats [the prayer].

حَدَّثَنَا وَكِبْيُعٌ، عَنْ يَاسِينَ، عَنِ الزُّهْرِيِّ، قَالَ: إِذَا كَانَ قَدْرُ الدِّرْهَمِ أَعَادَ

[3963] Hushaym reported: Mughīrah informed us from Ibrāhīm that he used to say regarding blood on a garment the size of a Dinar or Dirham: “Let him repeat.”

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مُغِيرَةً، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَقُولُ فِي الدَّمِ يَكُونُ فِي التَّوْبَةِ قَدْرَ الدِّينَارِ أَوِ الدِّرْهَمِ قَالَ: فَلْيُعَدْ

[3964] Hushaym reported: Huṣayn informed us from Ibrāhīm who said: I asked him about a man who has blood on his garment while in prayer. He said: “If it is a lot, let him cast off the garment. If it is a little, let him continue his prayer.”

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا حُصَيْنٌ، عَنْ إِبْرَاهِيمَ قَالَ: سَأَلَنَّهُ عَنِ الرَّجُلِ فِي تُوبَةِ الدَّمِ وَهُوَ فِي الصَّلَاةِ، فَقَالَ: إِنْ كَانَ كَثِيرًا فَلْيُلْقِقِ التَّوْبَةَ عَنْهُ، وَإِنْ كَانَ قَلِيلًا فَلْيَمْضِ فِي صَلَاةِ

[3965] Marwān ibn Mu‘awiyah reported from ‘Āsim from Abū Qilābah who said: I asked him about blood I see on my garment after I pray. He said: “Wash it and repeat the prayer.”

حَدَّثَنَا مُرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي قِلَابَةَ قَالَ: سَأَلَتْهُ عَنِ الدَّمِ أَرَاهُ فِي تَوْبِي بَعْدَمَا أَصَلَّى؟ قَالَ: اغْسِلْهُ، وَأَعِدْ الصَّلَاةَ

[3966] Mu‘tamir reported from Ayyūb from Abū Ma‘shar from Ibrāhīm regarding a man who prayed with blood on his garment and saw it after finishing. He said: “He does not repeat.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَئِبْرَاهِيمَ، فِي رَجُلٍ صَلَّى وَفِي تَوْبِهِ دَمٌ فَلَمَّا انْصَرَفَ رَآهُ قَالَ: لَا يُعِيدُ

[3967] Hātim ibn Wardān reported from Yūnus from Al-Ḥasan who said: “If you prayed and then saw blood on your garment, do not repeat; your prayer has passed (is valid).”

حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ قَالَ: إِذَا صَلَّيْتَ فَرَأَيْتَ فِي تَوْبِكَ دَمًا فَلَا تُعِيدُ، فَذَمَّتْ صَلَاتِكَ

[3968] Yazīd ibn Hārūn reported from Hishām from ‘Atā’ that he did not see that prayer should be repeated due to blood or semen on the garment.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ عَطَاءٍ، أَنَّهُ لَمْ يَكُنْ يَرَى فِي الدَّمِ وَالْمَنِيِّ فِي التَّوْبَ أَنْ تُعَادَ مِنْهُ الصَّلَاةُ

[3969] Ḥumayd ibn ‘Abd ar-Rahmān reported from Ḥasan from Muṭarrif from Al-Ḥakam regarding a man who prayed with blood on his garment. He said: “If it is a lot, he repeats because of it. If it is a little, he does not repeat.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ مُطَرِّفٍ،
عَنِ الْحَكَمِ، فِي رَجْلٍ صَلَّى وَفِي نُوْبَهِ دَمٌ قَالَ: إِنْ كَانَ
كَثِيرًا يُعِيدُ مِنْهُ، وَإِنْ كَانَ قَلِيلًا لَمْ يُعِدْ

[3970] Sharīk reported from Abū Ishaq from ‘Atā’ who said: “I saw him praying while there was a hand's worth of blood on his garment.”

حَدَّثَنَا شَرِيكُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَطَاءٍ قَالَ: رَأَيْتُهُ
يُصَلِّي وَفِي نُوْبَهِ كَفٌّ مِنْ دِمٍ

[3971] Abū Bakr reported: Wakī‘ reported from Hishām from his father from Zubayd ibn as-Ṣalt that ‘Umar washed what he saw on his garment, sprinkled what he didn't see, and repeated (the prayer) firmly after Duha had risen.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ،
عَنْ زُبَيْدِ بْنِ الصَّلْتِ، أَنَّ عُمَرَ غَسَلَ مَا رَأَى فِي
نُوْبَهِ، وَنَضَحَ مَا لَمْ يَرَ، وَأَعَادَ بَعْدَمَا ارْتَقَعَ الضُّخْرَى
مُتَمَكِّنًا

[3972] ‘Abdah reported from Yahyā ibn Sa‘īd from Sulaymān ibn Yasār that ‘Umar prayed the Morning prayer, then went to a land of his at Al-Jurf and found wet dream traces on his garment. He washed the traces, bathed (Ghusl), and then repeated the Morning prayer.

حَدَّثَنَا عَبْدُهُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، أَنَّ عُمَرَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَدَةً مِنَ الْمَنَامِ فَوَجَدَ فِي ثُوبِهِ احْتِلَامًا قَالَ فَغَسَّلَ الْاحْتِلَامَ وَاغْتَسَلَ ثُمَّ أَعَادَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[3973] Wakī‘ reported from Ibn Aflaḥ from his father who said: “I prayed while there was Janābah (semen) on my garment. Ibn ‘Umar ordered me, so I repeated it.”

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَفْلَحٍ، عَنْ أَبِيهِ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُوْبِيْ جَنَابَةً فَأَمْرَنِي ابْنُ عُمَرَ فَأَعْدَتُ

[3974] Hushaym reported: Mughīrah informed us from Ibrāhīm regarding a man who prays with Janābah on his garment. He said: “His prayer is valid and there is no repetition for him.”

حَدَّثَنَا هُشَيْمٌ قَالَ أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، فِي الرَّجُلِ يُصَلِّي وَفِي ثُوْبِهِ جَنَابَةً قَالَ مَضَتْ صَلَاتُهُ وَلَا إِعَادَةَ عَلَيْهِ

[3975] Hushaym reported: Yūnus and Manṣūr informed us from Al-Hasan that he used to say: “He repeats as long as it is within the time.”

حَدَّثَنَا هُشَيْمٌ قَالَ أَخْبَرَنَا يُونُسُ، وَمَنْصُورٌ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ يُعِيدُ مَا كَانَ فِي وَقْتٍ

[3976] Waki‘ reported from Ibn Abī ‘Arūbah from Qatādah from Sa‘īd ibn al-Musayyib that he said: “Whoever prays with Janābah on his garment, there is no repetition for him.”

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَبِّبِ، أَنَّهُ قَالَ: مَنْ صَلَّى وَفِي ثُوبِهِ جَنَابَةً فَلَا إِعَادَةَ عَلَيْهِ

[3977] Jarīr reported from Mughīrah from Ibrāhīm who said: “If he finds blood or semen on his garment, he washes it and does not repeat the prayer.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا وَجَدَ فِي ثُوبِهِ دَمًا أَوْ مَنِيًّا غَسَّلَهُ، وَلَمْ يُعِدْ الصَّلَاةَ

[3978] Abū Bakr reported: Abū Mu‘awiyah reported from Al-A‘mash from Ibrāhīm from ‘Abd ar-Rahmān ibn Yazīd from Yazīd ibn Ziyād ibn Abī al-Ja‘d from ‘Ubayd ibn Abī al-Ja‘d who said: “Alī used to rise in prayer on the balls of his feet.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ يَزِيدِ بْنِ زَيَادِ بْنِ أَبِي الْجَعْدِ، عَنْ عُبَيْدِ بْنِ أَبِي الْجَعْدِ قَالَ: كَانَ عَلَيْهِ يَنْهَاضُ فِي الصَّلَاةِ عَلَى صُدُورِ قَدَمَيْهِ

[3979] Abū Khālid al-Aḥmar reported from Al-A‘mash from ‘Umārah from ‘Abd ar-Rahmān ibn Yazīd who said: “Abd Allāh used to rise in prayer on the balls of his feet.”

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرِ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: كَانَ عَبْدُ اللَّهِ، يَنْهَاضُ فِي الصَّلَاةِ عَلَى صُدُورِ قَدَمَيْهِ

[3980] Abū Mu‘āwiyah reported from Al-A‘mash from Khaythamah from Ibn ‘Umayr who said: “He rises in prayer on the balls of his

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ حَيْمَةَ، عَنْ ابْنِ عَمِيرٍ قَالَ: يَنْهَضُ فِي الصَّلَاةِ عَلَى صُدُورِ قَدَمَيْهِ

[3981] Hafṣ reported from Al-A‘mash from Muḥammad ibn ‘Abd Allāh who said: “Ibn Abī Laylā used to rise in prayer on the balls of his feet.”

حَدَّثَنَا حَفْصُ، عَنِ الْأَعْمَشِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ ابْنُ أَبِي لَيْلَى، يَنْهَضُ فِي الصَّلَاةِ عَلَى صُدُورِ قَدَمَيْهِ

[3982] Abū Khālid al-Āḥmar reported from ‘Isā ibn Maysarah from Ash-Sha‘bī that ‘Umar, ‘Alī, and the Companions of the Messenger of Allah ﷺ used to rise in prayer on the balls of their feet.

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرِ، عَنْ عِيسَى بْنِ مَيْسَرَةَ، عَنِ الشَّعْبِيِّ، أَنَّ عُمَرَ، وَعَلِيًّا، وَاصْحَابَ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانُوا يَنْهَضُونَ فِي الصَّلَاةِ عَلَى صُدُورِ أَقْدَامِهِمْ

[3983] Ḥumayd ibn ‘Abd ar-Raḥmān reported from Hishām ibn ‘Urwah from Wahb ibn Kaysān who said: “I saw Ibn az-Zubayr, when he prostrated the second prostration, rise just as he was on the balls of his feet.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ هِشَامِ بْنِ عَرْوَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ قَالَ: رَأَيْتُ ابْنَ الزُّبَيْرِ، إِذَا سَجَدَ السَّجْدَةَ الثَّانِيَةَ قَامَ كَمَا هُوَ عَلَى صُدُورِ قَدَمَيْهِ

[3984] Wakī‘ reported from Hishām from Wahb ibn Kaysān from Ibn az-Zubayr, similarly.

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ ابْنِ الزُّبَيْرِ، يَنْهَا وَهْبٌ

[3985] Waki‘ reported from Usāmah and Al-‘Umari from Nāfi‘ from Ibn ‘Umar that he used to rise in prayer on the balls of his feet.

حَدَّثَنَا وَكِيعٌ، عَنْ أَسَامَةَ، وَالْعُمَرِيِّ، عَنْ نَافِعٍ، عَنْ ابْنِ
عُمَرَ، أَنَّهُ كَانَ يَنْهَا نَفْسُهُ فِي الصَّلَاةِ عَلَى صُدُورِ قَدَمَيْهِ

[3986] Abū Bakr reported: Ismā‘il ibn Ibrāhīm reported from Abū al-‘Alā’ from Ibrāhīm who said: “Ibn Mas‘ūd, in the first and third Rak‘ahs, would not sit when he wanted to stand up until he stood up.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ
أَبِي الْعَلَاءِ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ ابْنُ مَسْعُودٍ فِي
الرَّكْعَةِ الْأُولَى وَالثَّالِثَةِ لَا يَقْعُدُ حِينَ يُرِيدُ أَنْ يَقُومَ حَتَّى
يَقُومَ

[3987] Yazīd ibn Hārūn reported: Muḥammad ibn ‘Amr informed us from Az-Zuhri who said: “Our shuyūkh (teachers/elders) did not incline—meaning, when one of them raised his head from the second prostration in the first and third Rak‘ahs, he would rise as he was and did not sit.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرُو،
عَنِ الزُّهْرِيِّ قَالَ: كَانَ أَشْيَاخُنَا لَا يُمَايِلُونَ، يَعْنِي، إِذَا
رَفَعَ أَحَدُهُمْ رَأْسَهُ مِنَ السَّجْدَةِ الثَّانِيَةِ فِي الرَّكْعَةِ الْأُولَى
وَالثَّالِثَةِ يَنْهَا كَمَا هُوَ، وَلَمْ يَجِدْ

[3988] Abū Bakr reported: ‘Abd ar-Raḥmān ibn Mahdī reported from Sufyān from Az-Zubayr ibn ‘Adī from Ibrāhīm that he used to hasten in standing up in the first Rak‘ah from the last prostration.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيِّ، عَنْ
سُفْيَانَ، عَنِ الزُّبَيْرِ بْنِ عَدَىِّ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ
يُسْرِعُ فِي الْقِيَامِ فِي الرَّكْعَةِ الْأُولَى مِنْ آخِرِ سَجْدَةِ

[3989] Abū Khālid al-Aḥmar reported from Muḥammad ibn ‘Ajlān from An-Nu‘mān ibn Abī ‘Ayyāsh who said: I met more than one of the Companions of the Prophet ﷺ. When they raised their heads from prostration in the first and third Rak‘ahs, they would stand up as they were and not sit.

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنِ النَّعْمَانَ بْنِ أَبِي عَيَّاشٍ قَالَ: أَدْرَكْتُ عَيْزَ وَاحِدَ، مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ فِي أَوَّلِ رَكْعَةٍ وَالثَّالِثَةِ قَامَ كَمَا هُوَ وَلَمْ يَجِلسْ

[3990] Abū Bakr reported: ‘Abbād ibn al-‘Awwām reported from Khālid who said: “I saw Abū Qilābah and Al-Ḥasan leaning on their hands in prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ خَالِدٍ قَالَ: رَأَيْتُ أَبَا قِلَابَةَ، وَالْحَسَنَ، يَعْتَمِدَانِ عَلَى أَيْدِيهِمَا فِي الصَّلَاةِ

[3991] Hushaym reported from Yūnus from Al-Ḥasan that he saw no harm in a man leaning on his hands when rising in prayer.

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَعْتَمِدَ الرَّجُلُ عَلَى يَدِيهِ إِذَا نَهَضَ فِي الصَّلَاةِ

[3992] Hushaym reported from Mughīrah from Ibrāhīm that he disliked it.

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَرِهَهُ

[3993] Abū Bakr reported: Hushaym reported from Muḥammad ibn Juḥādah from Al-Ḥārith from Ibrāhīm that he disliked that unless one was an old man or sick.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنِ الْحَارِثِ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَكْرَهُ ذَلِكَ إِلَّا أَنْ يَكُونَ شَيْخًا كَبِيرًا، أَوْ مَرِيضًا

[3994] Wakī‘ reported from Isrā’īl from Jābir who said: Someone who saw Al-Aswad, Shurayh, and Masrūq informed me that they leaned on their hands when they rose.

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ قَالَ: أَخْبَرَنِي مَنْ، رَأَى الْأَسْوَدَ، وَشُرَيْحًا، وَمَسْرُوقًا، يَعْتَمِدُونَ عَلَى أَيْدِيهِمْ إِذَا نَهَضُوا

[3995] Abū Khālid al-Aḥmar reported from Ismā’īl who said: “I saw Qays leaning on his hands when he rose.”

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرِ، عَنْ إِسْمَاعِيلَ قَالَ: رَأَيْتُ قَيْسًا، يَعْتَمِدُ عَلَى يَدَيْهِ إِذَا نَهَضَ

[3996] Wakī‘ reported from Ḥammād ibn Salamah from Al-Azraq ibn Qays who said: “I saw Ibn ‘Umar rising in prayer leaning on his hands.”

حَدَّثَنَا وَكِيعٌ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنِ الْأَزْرَقِ بْنِ قَيْسٍ قَالَ: رَأَيْتُ ابْنَ عُمَرَ، نَهَضَ فِي الصَّلَاةِ وَيَعْتَمِدُ عَلَى يَدَيْهِ

[3997] Wakī‘ reported from Al-‘Umarī from Nāfi‘ from Ibn ‘Umar that he used to lean on his hands.

حَدَّثَنَا وَكِيعٌ، عَنِ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَعْتَمِدُ عَلَى يَدَيْهِ

[3998] Abū Mu‘āwiyah reported from ‘Abd ar-Rahmān ibn Ishāq from Ziyād ibn Zayd as-Suwā’ī from Abū Juhayfah from ‘Alī who said: “It is from the Sunnah in the prescribed prayer that when a man rises in the first two Rak‘ahs, he should not lean on the ground with his hands, unless he is an old man who is unable.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ زِيَادِ بْنِ رَيْدِ السُّوَائِيِّ، عَنْ أَبِي حَيْفَةَ، عَنْ عَلَيِّ قَالَ: إِنَّ مِنَ السُّنْنَةِ فِي الصَّلَاةِ الْمَكْتُوبَةِ إِذَا نَهَضَ الرَّجُلُ فِي الرَّكْعَيْنِ الْأَوَّلَيْنِ أَنْ لَا يَعْتَمِدْ بِيَدِيهِ عَلَى الْأَرْضِ، إِلَّا أَنْ يَكُونَ شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ

[3999] Wakī‘ reported from Mahdī ibn Maymūn from Ibn Sīrīn that he disliked leaning, while Al-Ḥasan used to lean.

حَدَّثَنَا وَكِيعٌ، عَنْ مَهْدِيِّ بْنِ مَيْمُونٍ، عَنْ ابْنِ سِيرِينَ أَنَّهُ كَرِهَ أَنْ يَعْتَمِدْ وَكَانَ الْحَسَنُ يَعْتَمِدُ

[4000] Abū Dāwūd reported from Al-Hudhayl ibn Hilāl who said: “I saw ‘Aṭā’ leaning when he rose.”

حَدَّثَنَا أَبُو دَاؤَدَ، عَنِ الْهُدَيْلِ بْنِ هِلَالٍ قَالَ: رَأَيْتُ عَطَاءً، يَعْتَمِدُ إِذَا نَهَضَ