

مصنف ابن أبي شيبة

Musannaf Ibn Abi Shaybah

VOLUME [5]

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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.

[4001] Ath-Thaqafī reported from Khālid from Abū Qilābah who said: Mālik ibn al-Ḥuwayrith used to come to us and say: “Shall I tell you about the prayer of the Messenger of Allah ﷺ?” He would pray at a time other than prayer time. When he raised his head from the second prostration in the first Rak‘ah, he would sit straight, then stand up and lean.

حَدَّثَنَا التَّقِيُّ، عَنْ حَالِدٍ، عَنْ أَبِي قَلَبَةَ قَالَ: كَانَ مَالِكَ بْنُ الْحُوَيْرِثَ، يَأْتِينَا فَيَقُولُ: أَلَا حَدَّثْنَا عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَيُصَلِّي فِي غَيْرِ وَقْتِ صَلَاةٍ، فَإِذَا رَفَعَ رَأْسَهُ مِنِ السَّجْدَةِ الثَّانِيَةِ فِي أَوَّلِ رُكْعَةٍ اسْتَوَى قَاعِدًا، ثُمَّ قَامَ وَاعْتَمَدَ

[4002] Abū Bakr reported: Ḥātim ibn Wardān reported from Yūnus from Al-Ḥasan regarding a man who did not recite Al-Fātiḥah. He said: “If he recited something else, it suffices him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، عَنْ رَجُلٍ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ قَالَ: إِنْ كَانَ قَرَأَ غَيْرَهَا أَجْزَأَ عَنْهُ

[4003] ‘Abd Allāh ibn Numayr reported from Ḥajjāj from Ḥammād who said: I asked Ibrāhīm about a man who forgets Al-Fātiḥah and recites a Surah, or recites Al-Fātiḥah but does not recite anything with it. He said: “It suffices him.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ، عَنْ حَاجَاجٍ، عَنْ حَمَادٍ قَالَ: سَأَلْتُ إِبْرَاهِيمَ عَنِ الرَّجُلِ يَتْسَوَّلُ فَاتِحَةَ الْكِتَابِ فَيَقْرَأُ سُورَةً، أَوْ يَقْرَأُ فَاتِحَةَ الْكِتَابِ وَلَا يَقْرَأُ مَعَهَا شَيْئًا قَالَ: يُجْزِيهُ

[4004] Waki‘ reported from Isrā’īl from Jābir from ‘Āmir and Al-Ḥakam regarding a man who forgot Al-Fātiḥah. Ash-Sha‘bī said: “He performs two prostrations for forgetfulness.” Al-Ḥakam said: “He recites it when he remembers it.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، وَالْحَكَمِ، فِي رَجُلٍ نَسِيَ فَاتِحَةَ الْكِتَابِ، قَالَ الشَّعْبِيُّ: يَسْجُدُ سَجْدَةَ السَّهْوِ وَقَالَ الْحَكَمُ: يَقْرُؤُهَا إِذَا ذَكَرَهَا

[4005] Waki‘ reported from Ar-Rabī‘ from Al-Ḥasan regarding a man who recited Qul Huwa Allāhu Aḥad and forgot Al-Fātiḥah. He said: “It suffices him.”

حَدَّثَنَا وَكِيعٌ، عَنْ الرَّبِيعِ، عَنْ الْحَسَنِ، فِي رَجُلٍ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ وَنَسِيَ فَاتِحَةَ الْكِتَابِ قَالَ: تُحَرِّثُهُ

[4006] Abū Bakr reported: ‘Ubayd Allāh ibn Numayr reported from ‘Ubayd Allāh ibn ‘Umar from Muḥammad ibn Ibrāhīm from Abū Salamah who said: ‘Umar prayed Maghrib but did not recite. When he finished, people said to him: “You did not recite.” He said: “How was the bowing and prostration? Was it complete?” They said: “Yes.” He said: “There is no harm. I was busying myself thinking about equipping a caravan with its saddles and bags.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ نَمِيرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ قَالَ: صَلَّى عُمَرُ الْمُغْرِبَ فَلَمْ يَقُرُأْ، فَلَمَّا انْصَرَفَ قَالَ لِهُ النَّاسُ: إِنَّكَ لَمْ تَقْرُأْ؟ قَالَ: فَكَيْفَ كَانَ الرُّكُوعُ وَالسُّجُودُ ثَامِنُهُ؟ قَالُوا: ثَامِنُهُ، قَالَ: لَا بَأْسَ، إِنِّي حَدَّثْتُ نَفْسِي بِعِيرٍ جَهَزْتُهَا بِأَقْتَابِهَا وَحَقَابِهَا

[4007] Ibn Abī Ghaniyyah reported from his father from Al-Hakam who said: If a man prays and forgets to recite until he finishes his prayer, he said: “It suffices him; not everyone recites.”

حَدَّثَنَا ابْنُ أَبِي غَنِيَّةَ، عَنْ أَبِيهِ، عَنِ الْحَكَمِ قَالَ: إِذَا
صَلَّى الرَّجُلُ فَتَسِيَّ أَنْ يَغْرُرُ حَتَّىٰ فَرَغَ مِنْ صَلَاتِهِ قَالَ:
ثُجِّنُهُ مَا كُلُّ النَّاسِ يَغْرُرُ

[4008] ‘Abd al-Wahhāb reported from Hishām from Al-Ḥasan from Ibn Abī ‘Arūbah from Qatādah regarding a man who forgot recitation in Zuhr and ‘Asr until he finished his prayer. He said: “It sufficed him if he completed the bowing and prostration.”

حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، عَنْ ابْنِ
أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، فِي رَجُلٍ تَسِيَّ الْقِرَاءَةَ فِي
الظُّهُورِ وَالْعَصْرِ حَتَّىٰ فَرَغَ مِنْ صَلَاتِهِ قَالَ: أَجْزَأْتُ
عَنْهُ إِذَا أَتَمَ الرُّكُوعَ وَالسُّجُودَ

[4009] Wakī‘ reported from Sufyān from Abū Ishāq from Al-Ḥārith who said: A man came to ‘Alī and said: “I prayed but forgot to recite.” He said to him: “Did you complete the bowing and prostration?” He said: “Yes.” He said: “It suffices you.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ
الْحَارِثِ قَالَ: جَاءَ رَجُلٌ إِلَى عَلَيْهِ، فَقَالَ: إِنِّي صَلَّيْتُ
وَتَسِيَّتُ أَنْ أَفْرَأَ، فَقَالَ لَهُ: أَتَمْتَ الرُّكُوعَ وَالسُّجُودَ
قَالَ: نَعَمْ. قَالَ: يُجْزِيكَ

[4010] Abū Bakr reported: Ismā‘il ibn Ibrāhīm reported from Layth from Mujāhid who said: “If he forgets the recitation, he does not count that Rak‘ah.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: إِذَا نَسِيَ الْقِرَاءَةَ فَإِنَّهُ لَا يَعْتَدُ بِتِلْكَ الرَّكْعَةِ

[4011] Hushaym reported: Abū Bishr informed us from Sa‘īd ibn Jubayr who said: “There is no prayer except with recitation.”

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: لَا صَلَاةٌ إِلَّا بِقِرَاءَةٍ

[4012] Abū Mu‘awiyah reported from Al-A‘mash from Ibrāhīm from Hammām who said: ‘Umar prayed Maghrib and did not recite in it. When he finished, they said to him: “O Commander of the Faithful, you did not recite.” He said: “While I was in prayer, I was busying myself thinking about a caravan I dispatched from Medina, preparing it until it entered Sham.” He said: Then he repeated the prayer and recitation.

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ قَالَ: صَلَّى عُمَرُ، الْمَغْرِبَ، فَلَمْ يَقْرُأْ فِيهَا، فَلَمَّا أَنْصَرَفَ قَالُوا لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّكَ لَمْ تَقْرُأْ، فَقَالَ: إِلَيَّ حَدَّثْتُ نَفْسِيَ وَأَنَا فِي الصَّلَاةِ بِعِيرٍ وَجَهْتُهَا مِنَ الْمَدِينَةِ، فَلَمْ أَزَّنْ أَجْهَزْهَا حَتَّى دَخَلَتِ الشَّامَ قَالَ: ثُمَّ أَعَادَ الصَّلَاةَ وَالْقِرَاءَةَ

[4013] Abū Bakr reported: Muḥammad ibn Abī ‘Adī reported from Ḥumayd from Bakr who said: When he said Takbir, he remained silent for a while without reciting, then he said Takbir and bowed before reciting. Then he raised his head and recited, signaling not to bow, and started reciting with {Al-Ḥamdu lillāhi Rabbil-‘Ālamīn} [Al-Fatiḥah: 2].

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، عَنْ بَكْرٍ قَالَ: "كَانَ إِذَا كَبَّرَ سَكَتَ سَاعَةً لَا يَقُولُ، فَكَبَّرَ فَرَكِعَ قَبْلَ أَنْ يَقُولَ، فَرَفَعَ رَأْسَهُ فَقَرَأَ، وَأَوْمَأَ الْأَئْرَكُعُوا، وَأَفْتَنَ الْقِرَاءَةَ بِ{الْحَمْدُ لِلَّهِ رَبِّ 2}: الْعَالَمَيْنَ} [الفاتحة]

[4014] Jarīr reported from Layth from Mujāhid who said: “If you bowed and then raised your head, recite if you wish after raising your head, then bow. Or if you wish, prostrate as you are.”

حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: إِذَا رَكَعْتُ فَرَفَعْتُ رَأْسَكَ فَاقْرَأْ إِنْ شِئْتَ بَعْدًا تَرْفَعُ رَأْسَكَ ثُمَّ ارْكَعْ، وَإِنْ شِئْتَ فَاسْجُدْ كَمَا أَنْتَ

[4015] Abū Bakr reported: Wakī‘ reported from Dāwūd ibn Qays from Zayd ibn Aslam who said: “The mosque used to be sprinkled and swept during the time of the Messenger of Allah ﷺ and Abū Bakr.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِبِيعٌ، عَنْ دَاؤَدَ بْنِ قَيْسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: كَانَ الْمَسْجِدُ يُرْشَّ وَيُقْمَدُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ

[4016] Waki‘ reported: Kathīr ibn Zayd reported to us from Al-Muṭṭalib ibn ‘Abd Allāh ibn Ḥanṭab that ‘Umar ibn al-Khaṭṭāb came to the Qubā’ mosque on his horse and prayed in it. Then he said: “O Yarfa’, bring me a palm branch.” He brought him a palm branch, and ‘Umar tucked up his garment and swept it.

حَدَّثَنَا وَكِبِيعُ، حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَابٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابَ، أَتَى مَسْجِدًا قُبَّاءَ عَلَى فَرَسٍ لَهُ فَصَلَّى فِيهِ، ثُمَّ قَالَ: يَا يَرْفَأُ، أَتَيْتِي بِجَرِيَّةٍ قَالَ: فَأَتَاهُ بِجَرِيَّةٍ، فَاحْتَجَزَ عُمَرُ بِتَوْبِهِ، ثُمَّ كَنَسَهُ

[4017] Waki‘ reported: Abū ‘Āsim ath-Thaqafī told us saying: I was with Ash-Sha'bī in the mosque, and he started bending down. I said: “What are you doing, O Abū ‘Amr?” He said: “I am picking up bits of reed, grass, and things from the mosque.” He said: And Abū ‘Āsim was blind.

حَدَّثَنَا وَكِبِيعُ قَالَ: ثَنَا أَبُو عَاصِيمِ التَّقْفِيِّ قَالَ: كُنْتُ مَعَ الشَّعْبِيِّ فِي الْمَسْجِدِ، فَجَعَلَ يَنْتَطَلُطُ، فَقُلْتُ: مَا تَصْنَعُ يَا أَبَا عَمْرِ وَقَالَ: الْتَّقْطُفُ الْقَصَبَةَ وَالْخَسَّةَ وَالشَّيْءَ مِنَ الْمَسْجِدِ قَالَ: وَكَانَ أَبُو عَاصِيمٍ مَكْفُوفًا

[4018] Waki‘ reported from ‘Ikrimah ibn ‘Ammār who said: “I saw Sālim sweep a place and then pray in it.”

حَدَّثَنَا وَكِبِيعُ، عَنِ عِكْرِمَةَ بْنِ عَمَّارٍ قَالَ: رَأَيْتُ سَالِمًا، كَنَسَ مَكَانًا، ثُمَّ صَلَّى فِيهِ

[4019] Waki‘ reported from Mūsā ibn ‘Ubaydah from Ya‘qūb ibn Zayd that the Prophet ﷺ used to follow the dust of the mosque with a palm branch.

حَدَّثَنَا وَكِيعٌ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ يَعْقُوبَ بْنِ زَيْدٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَبَعُ غُبارَ الْمَسْجِدِ بِجَرِيَّةٍ

[4020] Abū Bakr reported: Abū al-Aḥwāṣ told us from Simāk from ‘Ikrimah from Ibn ‘Abbās who said: “The Messenger of Allah ﷺ used to pray on a Khumrah (small mat).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي عَلَى حُمْرَةٍ

[4021] Abū Bakr reported: ‘Abbād ibn al-‘Awwām and ‘Alī ibn Mushir reported from Ash-Shaybānī from ‘Abd Allāh ibn Shaddād who said: Maymūnah informed me saying: “The Messenger of Allah ﷺ used to pray on a Khumrah.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، وَعَلَيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ قَالَ: أَخْبَرَتْنِي مَيْمُونَةُ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي عَلَى الْحُمْرَةِ

[4022] Abū Mu‘awiyah reported from Al-A‘mash from Abū Sufyān from Jābir from Abū Sa‘id that the Messenger of Allah ﷺ prayed on a reed mat.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حَصِيرٍ

[4023] Ath-Thaqafī reported from Ayyūb from Anas ibn Sīrīn from Anas ibn Mālik from Umm Sulaym that the Prophet ﷺ used to pray in her house on a Khumrah.

حَدَّثَنَا التَّقِيُّ، عَنْ أَئْوَبَ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُمِّ سُلَيْمٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي فِي بَيْتِهِ عَلَى الْخُمْرَةِ

[4024] Waki‘ reported from Hammād ibn Salamah from Al-Azraq ibn Qays from Dhakwān from ‘Ā’ishah that the Prophet ﷺ used to pray on a Khumrah.

حَدَّثَنَا وَكِيعٌ، عَنْ حَمَادَ بْنِ سَلَمَةَ، عَنْ الْأَزْرَقِ بْنِ فَيْسٍ، عَنْ دَكْوَانَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي عَلَى الْخُمْرَةِ

[4025] Ibn ‘Ulayyah reported from Ibn ‘Awn from Anas ibn Sīrīn from ‘Abd al-Ḥamīd ibn al-Mundhir ibn al-Jārūd from Anas ibn Mālik who said: Some of my uncles prepared food for the Prophet ﷺ and said: “I would like you to eat in my house and pray in it.” He said: He came to him, and in the house there was one of those mats (Fahl). He ordered a side of it to be swept and sprinkled with water, then he prayed and we prayed with him.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ ابْنِ عَوْنِ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ الْمُنْذِرِ بْنِ الْجَارُودِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَنَعَ بَعْضُ عُمُومَتِي لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا، فَقَالَ: إِنِّي أُحِبُّ أَنْ تَأْكُلَ فِي بَيْتِي وَتُصَلِّي فِيهِ قَالَ: فَأَتَاهُ وَفِي الْبَيْتِ فَحَلَّ مِنْ تِلْكَ الْفُحُولُ، فَأَمَرَ بِجَانِبِ مِنْهُ فَكَسَّ وَرَشَ، فَصَلَّى وَصَلَّيْنَا مَعَهُ

[4026] Waki‘ reported: Sufyān reported to us from ‘Abd Allāh ibn Dīnār from Ibn ‘Umar that he used to pray on a Khumrah.

حَدَّثَنَا وَكِبِيعُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ يُصَلِّي عَلَى الْخُمْرَةِ

[4027] Waki‘ reported: ‘Umar ibn Dharr reported to us from Yazīd al-Faqīr who said: “I saw Jābir ibn ‘Abd Allāh praying on a papyrus mat.”

حَدَّثَنَا وَكِبِيعُ قَالَ: حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ، عَنْ يَزِيدَ الْفَقِيرِ قَالَ: رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يُصَلِّي عَلَى حَصِيرٍ مِّنْ بَرْدِيٍّ

[4028] Waki‘ reported: Al-‘Umari reported to us from Ishāq ibn ‘Abd Allāh ibn Abī Talḥah from Anas that the Prophet ﷺ prayed on a reed mat.

حَدَّثَنَا وَكِبِيعُ قَالَ: حَدَّثَنَا الْعُمَرِيُّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَّسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَى حَصِيرٍ

[4029] Waki‘ reported from Hishām ibn al-Ghāz from Makhlūl who said: “I saw him praying on a reed mat and prostrating on it.”

حَدَّثَنَا وَكِبِيعُ، عَنْ هِشَامِ بْنِ الْغَازِ، عَنْ مَكْحُولٍ قَالَ: رَأَيْتُهُ يُصَلِّي عَلَى الْحَصِيرِ وَيَسْجُدُ عَلَيْهِ

[4030] Al-Faḍl ibn Dukayn reported from Ṣafwān from ‘Atā’ ibn Abī Marwān from his father from Abū Dharr that he used to pray on a Khumrah.

حَدَّثَنَا الْفَضْلُ بْنُ ذُكْرَيْنَ، عَنْ صَافْوَانَ، عَنْ عَطَاءِ بْنِ أَبِي مَرْوَانَ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، أَنَّهُ كَانَ يُصَلِّي عَلَى الْخُمْرَةِ

[4031] Ḥafṣ̄ reported from Ḥajjāj from Thābit ibn ‘Ubayd Allāh who said: “I saw Zayd ibn Thābit praying on a reed mat, prostrating on it.”

حَدَّثَنَا حَفْصٌ، عَنْ حَاجَّ، عَنْ ثَابِتَ بْنِ عُبَيْدِ اللَّهِ قَالَ: رَأَيْتُ رَيْدَ بْنَ ثَابِتٍ، يُصَلِّي عَلَى حَصِيرٍ يَسْجُدُ عَلَيْهِ

[4032] Wakī‘ reported from Shu‘bah from ‘Adī ibn Thābit who said: Someone who saw Zayd ibn Thābit informed me that he was praying on a reed mat.

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ: أَخْبَرَنِي مَنْ، رَأَى رَيْدَ بْنَ ثَابِتٍ، يُصَلِّي عَلَى حَصِيرٍ

[4033] Wakī‘ reported from Sufyān from Tawbah al-‘Anbarī from Nāfi‘ from Ibn ‘Umar that he used to pray on a reed mat.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ تَوْبَةَ الْعَنْبَرِيِّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يُصَلِّي عَلَى حَصِيرٍ

[4034] ‘Abdah reported from Sa‘id from Qatādah from Sa‘id ibn al-Musayyib who said: “Prayer on the Khumrah is Sunnah.”

حَدَّثَنَا عَبْدَةُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: الصَّلَاةُ عَلَى الْخُمْرَةِ سُنَّةٌ

[4035] Abū Bakr reported: Abū Usāmah reported from Mujālid from ‘Āmir who said: “I prayed with Ibn ‘Abbās in his house on a coarse wool cloth (Mish), prostrating on it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ قَالَ: صَلَّيْتُ مَعَ ابْنِ عَبَّاسٍ، فِي بَيْتِهِ عَلَى مِسْنَحٍ يَسْجُدُ عَلَيْهِ

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ عِيسَى بْنِ سِنَانٍ قَالَ: رَأَيْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، يُصَلِّي عَلَى مِسْحٍ
[4036] Abū Bakr reported: Abū Usāmah reported from ‘Isā ibn Sinān who said: “I saw ‘Umar ibn ‘Abd al-‘Azīz praying on a coarse wool cloth.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُجَاهِدٍ، عَنْ عَامِرٍ، عَنْ جَابِرٍ، أَنَّهُ صَلَّى عَلَى مِسْحٍ
[4037] Hushaym reported from Mujāhid from ‘Āmir from Jābir that he prayed on a coarse wool cloth.

حَدَّثَنَا عَائِدٌ بْنُ حَبِيبٍ، عَنْ أَبِيهِ، عَنْ رَجُلٍ، مِنْ بَكْرٍ بْنِ وَائِلٍ قَالَ: رَأَيْتُ عَلَيْهِ، يُصَلِّي عَلَى مُصْلَى مِنْ مُسُوحٍ يَرْكُعُ عَلَيْهِ وَيَسْجُدُ
[4038] ‘Ā’idh ibn Ḥabīb reported from his father from a man from Bakr ibn Wā’il who said: “I saw ‘Alī praying on a prayer mat made of coarse wool cloth, bowing and prostrating on it.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنِ الْأَحْوَصِ بْنِ حَكِيمٍ، عَنْ أَبِي الرَّاهِرِيَّةِ، عَنْ جُبَيْرِ بْنِ ثُقَيْرٍ، أَنَّ أَبَا الدَّرْدَاءِ، كَانَ يُصَلِّي عَلَى مِسْحٍ يَسْجُدُ عَلَيْهِ
[4039] Abū Usāmah reported from Al-Aḥwaṣ ibn Ḥakīm from Abū az-Zāhiriyah from Jubayr ibn Nufayr that Abū ad-Dardā’ used to pray on a coarse wool cloth, prostrating on it.

[4040] Jarīr reported from Mughīrah from Ibrāhīm from Al-Aswad and his companions that they used to dislike praying on rugs (Tanāfis), furs, and coarse wool cloths.

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، وَأَصْحَابِهِ أَنَّهُمْ كَانُوا يَكْرُهُونَ أَنْ يُصَلُّوا عَلَى الطَّنَافِسِ، وَالْفِرَاءِ، وَالْمُسُوحِ

[4041] Marwān ibn Mu‘āwiya reported from Shāliḥ ibn Ḥayyān from Shaqīq ibn Salamah who said: “I prayed with Ibn Mas‘ūd on a coarse wool cloth, and he prostrated on it.”

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ صَالِحِ بْنِ حَيَّانَ، عَنْ شَقِيقِ بْنِ سَلَمَةَ قَالَ: صَلَّيْتُ مَعَ ابْنِ مَسْعُودٍ، عَلَى مِسْحٍ، فَكَانَ يَسْجُدُ عَلَيْهِ

[4042] Abū Bakr reported: Wakī‘ ibn al-Jarrāḥ reported from Shu‘bah from Abū at-Tayyāḥ ad-Duba‘ī who said: I heard Anas ibn Mālik saying: The Messenger of Allah ﷺ used to mix with us, and he would say to a brother of mine: “O Abū ‘Umayr, what did the Nughayr (little bird) do?” He said: He sprinkled water on a mat of ours and prayed on it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَاحَ، عَنْ شُعْبَةَ، عَنْ أَبِي التَّبَّاجِ الصُّبَاعِيِّ قَالَ: سَمِعْتُ أَنَّسَ بْنَ مَالِكَ، يَقُولُ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخَالِطُنَا، فَيَقُولُ لِأَخِيهِ: يَا أَبَا عُمَيْرٍ، مَا فَعَلَ النَّعْجُرُ؟ قَالَ: وَنَضَحَ بُسَاطًا لَنَا فَصَلَّى اللَّهُ عَلَيْهِ

[4043] Wakī‘ reported from Zam‘ah from ‘Amr ibn Dīnār and Salamah ibn Wahrām—one of them said: from ‘Ikrimah—from Ibn ‘Abbās that the Messenger of Allah ﷺ prayed on a mat.

حَدَّثَنَا وَكِيعٌ، عَنْ زَمْعَةَ، عَنْ عَمْرُو بْنِ دِينَارٍ، وَسَلَمَةَ بْنِ وَهْرَامٍ، قَالَ أَحَدُهُمَا: عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بِسَاطٍ

[4044] ‘Abd Allāh ibn al-Mubārak and ‘Isā ibn Yūnus reported from Al-Awzā‘ī from ‘Uthmān ibn Abī Sawdah from Khulayid from Abū ad-Dardā’ who said: “I would not care if I prayed on six rugs, one on top of the other.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، وَعِيسَى بْنُ يُونُسَ، عَنِ الْأَوزَاعِيِّ، عَنْ عُثْمَانَ بْنِ أَبِي سَوْدَةَ، عَنْ خُلَيْدٍ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: مَا أَبَلَى لَوْ صَلَّيْتُ عَلَى سِتٍ طَنَافِسَ بَعْضُهَا فَوْقَ بَعْضٍ

[4045] Hushaym reported: Al-A‘mash informed us from Sa‘īd ibn Jubayr who said: “Ibn ‘Abbās led us in the Maghrib prayer on a rug that covered the entire room.”

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا الْأَعْمَشُ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قَالَ: صَلَّى بِنًا ابْنُ عَبَّاسٍ، عَلَى طِفْسَةٍ قَدْ طَبَقَتِ الْبَيْتَ صَلَاةَ الْمَغْرِبِ

[4046] Hushaym reported: Mughīrah informed us saying: I witnessed Muḥall saying to Ibrāhīm: “I saw Abū Wā'il praying on a rug.” Ibrāhīm said: “Abū Wā'il was better than me.”

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مُغِيرَةُ قَالَ: شَهِدتُ مُحَلًّا يَقُولُ لِإِبْرَاهِيمَ: إِنِّي رَأَيْتُ أَبَا وَائِلَ، يُصَلِّي عَلَى طِفْسَةٍ فَقَالَ إِبْرَاهِيمَ: كَانَ أَبُو وَائِلَ خَيْرًا مِنِّي

[4047] Wakī‘ reported from Sufyān from Tawbah al-‘Anbarī from ‘Ikrimah ibn Khālid al-Makhzūmī from ‘Abd Allāh ibn ‘Ammār who said: “I saw ‘Umar praying on a carpet (Abqarī).”

حَدَّثَنَا وَرَكِيْعٌ، عَنْ سُفْيَانَ، عَنْ تَوْبَةَ الْعَنْبَرِيِّ، عَنْ عِكْرِمَةَ بْنِ خَالِدِ الْمَخْزُومِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمَّارٍ قَالَ: رَأَيْتُ عُمَرَ يُصَلِّي عَلَى عَقْرِيٍّ

[4048] ‘Isā ibn Yūnus reported from Al-Awzā‘ī who said: “I saw ‘Atā’ praying on a white mat in the Sacred Mosque, with no one between him and the circumambulation area.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ قَالَ: رَأَيْتُ عَطَاءً، يُصَلِّي عَلَى بِسَاطٍ أَبْيَضَ فِي الْمَسْجِدِ الْحَرَامِ، وَلَيْسَ بَيْنَهُ وَبَيْنَ الطَّوَافِ أَحَدٌ

[4049] ‘Abdah reported from Sa‘id from Qatādah from Al-Hasan who said: “There is no harm in praying on a rug.”

حَدَّثَنَا عَبْدَةُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ قَالَ: لَا بَأْسَ بِالصَّلَاةِ عَلَى الطَّفْسَةِ

[4050] Zayd ibn al-Hubāb reported from Ar-Rabī‘ ibn al-Mundhir from ‘Abd al-Malik ibn Sa‘id who said: “I saw Sa‘id ibn Jubayr praying on a mat, prostrating on it.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنِ الرَّبِيعِ بْنِ الْمُنْذِرِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ قَالَ: رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ، يُصَلِّي عَلَى بِسَاطٍ يَسْجُدُ عَلَيْهِ

[4051] Bishr ibn Mufaddal reported from Salamah ibn ‘Alqamah from Nāfi‘ who said: “When Ibn ‘Umar prayed on something, he would prostrate on it.”

حَدَّثَنَا بِشْرُ بْنُ مُفَضْلٍ، عَنْ سَلَمَةَ بْنِ عَلْقَمَةَ، عَنْ نَافِعٍ
قَالَ: كَانَ ابْنُ عُمَرَ، إِذَا صَلَّى عَلَى شَيْءٍ يَسْجُدُ عَلَيْهِ

[4052] Hāshim ibn al-Qāsim reported from Shu‘bah from Tawbah al-‘Anbarī who said: I heard Bakr ibn ‘Abd Allāh al-Muzanī saying: “Qays ibn ‘Abbād al-Qaysī prayed on the saddle cloth of his animal.”

حَدَّثَنَا هَاشِيمُ بْنُ الْفَاقِسِ، عَنْ شُعْبَةَ، عَنْ تَوْبَةَ الْعَنْبَرِيِّ
قَالَ: سَمِعْتُ بَكْرَ بْنَ عَبْدِ اللَّهِ الْمُزَانِيَّ، يَقُولُ: إِنَّ قَيْسَ
بْنَ عَبَادِ الْقَيْسِيِّ، صَلَّى عَلَى لِبْدِ ذَابِتَهِ

[4053] Abū Bakr reported: Wakī‘ reported: Ismā‘il ibn Abī Khālid reported: “I saw Murrah al-Hamdānī praying on a felt cloth.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ
بْنُ أَبِي خَالِدٍ قَالَ: رَأَيْتُ مُرَّةً الْهَمْدَانِيَّ يُصَلِّي عَلَى لِبْدٍ

[4054] Ibn ‘Ulayyah reported from Yūnus from Al-Ḥasan that he used to pray on a rug with his feet and knees on it, but his hands and face on the ground, or on a reed mat.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ
يُصَلِّي عَلَى طِنْفَسِةٍ قَدْمَاهُ وَرُكْبَتَاهُ عَلَيْهَا، وَيَدَاهُ وَوَجْهُهُ
عَلَى الْأَرْضِ، أَوْ عَلَى بُورِيٍّ

[4055] Wakī‘ reported from Sufyān who said: Someone informed us who saw Ibrāhīm and Al-Ḥasan praying on a mat with images.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفيَّانَ قَالَ: أَخْبَرَنَا مَنْ رَأَى إِبْرَاهِيمَ،
وَالْحَسَنَ، يُصَلِّيَانَ عَلَى بِسَاطٍ فِيهِ تَصَاوِيرُ

[4056] Abū Bakr reported: Hushaym reported: Ibn ‘Awn informed us from Ibn Sīrīn who said: “Praying on a rug is an innovation.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا ابْنُ عَوْنِ، عَنِ ابْنِ سِيرِينَ قَالَ: الصَّلَاةُ عَلَى الطَّنَفِسَةِ مُحْدَثٌ

[4057] Abū Bakr reported: ‘Abdah reported from Sa‘īd from Qatādah from Sa‘īd ibn al-Musayyib who said: “Praying on a rug is an innovation.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدَهُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ قَالَ: الصَّلَاةُ عَلَى الطَّنَفِسَةِ مُحْدَثٌ

[4058] Ziyād ibn ar-Rabī‘ reported from Shāliḥ ar-Rummānī that Jābir ibn Zayd disliked praying on anything from animals and preferred praying on anything from the plants of the earth.

حَدَّثَنَا زَيْدُ بْنُ الرَّبِيعَ، عَنْ صَالِحِ الرُّمَانِيِّ، أَنَّ جَابِرَ بْنَ زَيْدٍ كَانَ يَكْرَهُ الصَّلَاةَ عَلَى كُلِّ شَيْءٍ مِنَ الْحَيَّوَانِ، وَيُسْتَحِبُّ الصَّلَاةُ عَلَى كُلِّ شَيْءٍ مِنْ نَبَاتِ الْأَرْضِ

[4059] Waki‘ reported: Sufyān reported to us from ‘Abd al-Karīm from Abū ‘Ubaydah who said: “Abd Allāh used to pray and would not prostrate except on the ground.”

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفِيَّانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ أَبِي عُيَيْدَةَ قَالَ: كَانَ عَبْدُ اللَّهِ، يُصَلِّي وَلَا يَسْجُدُ إلَّا عَلَى الْأَرْضِ

[4060] Wakī‘ reported from Mughaffal ibn ‘Ubayd Allāh from ‘Abd al-Karīm al-Jazarī from Mujāhid who said: “There is no harm in praying on the ground and on what grows from it.”

حَدَّثَنَا وَكِبْعُ، عَنْ مُعَقْلِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ مُجَاهِدٍ قَالَ: لَا بَأْسَ بِالصَّلَاةِ عَلَى الْأَرْضِ وَعَلَى مَا أَنْبَتَ

[4061] Wakī‘ reported from Sufyān from Maṇṣūr and Ḥuṣayn–Sufyān said: or one of them—from Abū Ḥāzim al-Ashja‘ī from his mistress ‘Azzah who said: I heard Abū Bakr forbidding prayer on pack-saddles.

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، وَحُصَيْنٍ، قَالَ سُفْيَانُ: أَوْ أَحَدُهُمَا، عَنْ أَبِي حَازِمِ الْأَشْجَاعِيِّ، عَنْ مَوْلَاتِهِ عَرَّةَ، قَالَتْ: سَمِعْتُ أَبَا بَكْرًا، يَنْهَا عَنِ الصَّلَاةِ عَلَى الْبَرَادِعِ

[4062] Ḥātim reported from Hishām from his father that he disliked prostrating on anything other than the ground.

حَدَّثَنَا حَاتِمٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَكْرَهُ أَنْ يَسْجُدَ عَلَى شَيْءٍ دُونَ الْأَرْضِ

[4063] Abū Bakr reported: Abū Mu‘āwiyah reported from Dāwūd ibn Abī Hind from Abū Naḍrah from Jābir who said: The Prophet ﷺ came out one night while his Companions were waiting for him for the ‘Ishā’ prayer. He said: “People have slept and rested, and you are waiting for the prayer. Indeed, you are in prayer as long as you are waiting for it. If it were not for the weakness of the weak and the old age of the elderly, I would have delayed this prayer until midnight.”

[4064] Ḥusayn ibn ‘Alī reported from Zā’idah from ‘Imrān ibn Muslim from Suwayd ibn Ghafalah who said: “Whoever enters the mosque while pure remains in a state of I’tikāf as long as he remains in it until he leaves or breaks his ablution.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ دَاؤِدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي نَصْرَةَ، عَنْ جَابِرٍ قَالَ: حَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَاتَ لَيْلَةً وَأَصْحَابُهُ يَنْتَظِرُونَهُ لِصَلَاةِ الْعِشَاءِ الْآخِرَةِ، فَقَالَ: نَامَ النَّاسُ وَرَقُوا وَأَنْتُمْ تَنْتَظِرُونَ الصَّلَاةَ، أَمَا إِنْكُمْ فِي صَلَاةٍ مَا انتَظَرْتُمُوهَا، وَلَوْلَا ضَعْفُ الْضَّعِيفِ، وَكُبْرُ الْكَبِيرِ لَأَخْرَجْتُ هَذِهِ الصَّلَاةَ إِلَى شَطْرِ اللَّيْلِ

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ زَائِدَةَ، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ، عَنْ سُوَيْدِ بْنِ غَفَّلَةَ قَالَ: مَنْ دَخَلَ الْمَسْجِدَ وَهُوَ عَلَى طُهُورٍ لَمْ يَزَلْ عَاكِفًا فِيهِ مَا دَامَ فِيهِ حَتَّى يَخْرُجَ مِنْهُ أَوْ يُحْدَثَ

[4065] Jarīr reported from Maṇṣūr from Ibrāhīm who said: “It used to be said: When a man prays and then sits in his place of prayer, he is in prayer, and the angels pray for him as long as he does not break his ablution there. And if he sits in the mosque, he is in prayer as long as he does not break his ablution or cause harm in it.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: "كَانَ يُقَالُ: إِذَا صَلَى الرَّجُلُ ثُمَّ جَلَسَ فِي مُصَلَّةٍ فَهُوَ فِي صَلَةٍ وَالْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا لَمْ يُخْدِثْ فِيهِ، فَإِذَا جَلَسَ فِي الْمَسْجِدِ فَهُوَ فِي صَلَةٍ مَا لَمْ يُخْدِثْ، أَوْ مَا لَمْ يُؤْذِنْ فِيهِ"

[4066] Mu‘tamir ibn Sulaymān reported from Al-Ḥakam ibn Abān from ‘Ikrimah who said: “No man prays a prayer and waits for another except that the angels say: 'Your servant so-and-so, O Allah have mercy on him,' until he prays it.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنِ الْحَكَمِ بْنِ أَبَانَ، عَنْ عَكْرِمَةَ قَالَ: مَا مِنْ رَجُلٍ صَلَى صَلَةً وَيَنْتَظِرُ أَخْرَى إِلَّا قَالَتِ الْمَلَائِكَةُ عَبْدُكَ فُلَانٌ ، اللَّهُمَّ ارْحَمْهُ حَتَّى يُصَلِّيَهَا

[4067] Abū Usāmah reported from Zā’idah from ‘Imrān ibn Muslim from Suwayd ibn Ghafalah who said: “If a man is sitting in the mosque waiting for prayer, he is in I‘tikāf.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ زَائِدَةَ، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: إِذَا كَانَ الرَّجُلُ جَالِسًا فِي الْمَسْجِدِ يَنْتَظِرُ الصَّلَاةَ فَهُوَ مُعْتَكِفٌ

[4068] Zayd ibn al-Ḥubāb reported from ‘Ayyāsh al-Ḥaḍramī who said: Yaḥyā ibn Maymūn, the judge of Egypt, informed us saying: Sahl ibn Sa‘d told me that the Messenger of Allah ﷺ said: “Whoever waits for prayer is in prayer as long as he does not break his ablution.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ عَيَّاشِ الْحَاضِرَمِيِّ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ مَيْمُونٍ، قَاضِي مِصْرَ قَالَ: حَدَّثَنِي سَهْلُ بْنُ سَعْدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنِ انتَظَرَ الصَّلَاةَ فَهُوَ فِي صَلَاةٍ، مَا لَمْ يُحْدِثْ

[4069] Husayn ibn ‘Alī reported from Zā’idah from Al-A‘mash from Abū Sufyān from Jābir who said: The Messenger of Allah ﷺ prepared an army until midnight or around then. Then he came out to us and said: “People have prayed and slept, and you are waiting for the prayer. Indeed, you remain in prayer as long as you are waiting for it.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ زَائِدَةَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: جَهَّزَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَيْشًا حَتَّى انْتَصَفَ اللَّيْلُ، أَوْ بَلَغَ ذَلِكَ، ثُمَّ خَرَجَ إِلَيْنَا، فَقَالَ: صَلَّى النَّاسُ وَرَقَدُوا وَأَنْتُمْ - - شَنْتَرُونَ الصَّلَاةَ، أَمَا إِنَّكُمْ لَمْ تَرَأْلُوا فِي صَلَاةٍ مَا انتَظَرْتُمُوهَا

[4070] Abū Mu‘āwiyah reported from Al-A‘mash from Abū Ṣalih from Abū Hurayrah who said: The Messenger of Allah ﷺ said: “When one of you enters the mosque, he is in prayer as long as the prayer detains him. The angels pray for one of you as long as he remains in his place where he prayed, saying: ‘O Allah, forgive him. O Allah, have mercy on him. O Allah, accept his repentance,’ as long as he does not harm anyone therein, and as long as he does not break his ablution therein.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ كَانَ فِي صَلَاةٍ مَا كَانَتِ الصَّلَاةُ تَحِسْبُهُ، وَالْمَلَائِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ، يَقُولُونَ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، اللَّهُمَّ ثُبِّ عَلَيْهِ، مَا لَمْ يُؤْذِ فِيهِ، مَا لَمْ يُحْدِثْ فِيهِ

[4071] Muḥammad ibn Fuḍayl reported from ‘Aṭā’ ibn as-Sā’ib from Abū ‘Abd ar-Rahmān who said: A man from the Companions of the Prophet ﷺ told us that the Messenger of Allah ﷺ said: “When one of you prays and finishes his prayer, then sits in his prayer place remembering Allah, he is in prayer, and the angels pray for him saying: ‘O Allah have mercy on him and forgive him.’ And if he enters his prayer place waiting, it is like that.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا رَجُلٌ، مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا صَلَّى أَحَدُكُمْ فَقَضَى صَلَاةَهُ، ثُمَّ قَعَدَ فِي مُصَلَّاهُ يَذْكُرُ اللَّهَ فَهُوَ فِي صَلَاةٍ، وَإِنَّ الْمَلَائِكَةَ يُصَلُّونَ عَلَيْهِ، يَقُولُونَ: اللَّهُمَّ ارْحَمْهُ وَاغْفِرْ لَهُ، وَإِنْ هُوَ دَخَلَ مُصَلَّاهُ يَنْتَظِرُ كَانَ مِثْلَ ذَلِكَ

[4072] Abū Bakr reported: Muḥammad ibn Fuḍayl reported from ‘Āṣim from Abū ‘Uthmān who said: The Messenger of Allah ﷺ was detained from his Companions for the ‘Ishā’ prayer until a third of the night remained. He came to them while some were standing, some sitting, and some lying down. He said: “You have been in prayer since you started waiting for it—those standing, sitting, and lying down.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ قَالَ: احْتَسَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَصْحَابِهِ فِي صَلَاةِ الْعِشَاءِ حَتَّى بَقَى ثُلُثُ الظَّلَلِ، فَأَتَاهُمْ وَبَعْضُهُمْ قَائِمٌ، وَبَعْضُهُمْ قَاعِدٌ، وَبَعْضُهُمْ مُضْطَجِعٌ، فَقَالَ: مَا زِلْتُمْ فِي صَلَاةٍ مُذْنِذُ انتَظَرْتُمُوهَا فَلَيَمُكُمْ وَفَاعِدُكُمْ وَمَضْطَجِعُكُمْ

[4073] Abū Usāmah reported from Ibn ‘Awn from Muḥammad from Abū Hurayrah who said: “One of you remains in prayer as long as the prayer detains him.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ ابْنِ عَوْنَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا ذَامَتِ الصَّلَاةُ تُحْسِنُهُ

[4074] Abū Bakr reported: Yazīd ibn Hārūn reported: Humayd informed us from Anas who said: The Messenger of Allah ﷺ delayed the prayer one night until midnight. People prayed and dozed off. He came out while a group remained, and he led them in prayer. When he finished, he turned his face and said: “People have prayed and slept, but you have been in prayer since you started waiting for the prayer.” Anas said: As if I am looking at the glitter of his ring on his hand.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا حُمَيْدٌ، عَنْ أَنَسٍ قَالَ: أَخْرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَأْتَ لَيْلَةَ الصَّلَاةِ إِلَى شَطْرِ اللَّيْلِ قَالَ: فَجَعَلَ النَّاسُ يُصْلُوْنَ وَيُكْفِرُونَ، فَخَرَجَ وَقَدْ بَقَيْتُ عَصَابَةً فَصَلَّى بِهِمْ، فَلَمَّا سَلَّمَ أَفْبَلَ بِوْجُوهِهِ، قَالَ: إِنَّ النَّاسَ قَدْ صَلَوْا وَرَأَدُوا، وَإِنَّكُمْ لَمْ تَرَأَوْا فِي صَلَاةٍ مُنْذَ انتَظَرْتُمُ الصَّلَاةَ قَالَ: فَكَانَ أَنْظُرُ إِلَى وَبِيصِّ خَاتِمِهِ فِي يَدِهِ

[4075] Abū Bakr reported: Waki‘ reported from Sufyān from Sadaqah ibn Yasār from Abū Salamah who said: “They used to compare the midday (Hajīr) prayer to prayer in the depth of the night.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ صَدَقَةَ بْنِ يَسَارٍ، عَنْ أَبِي سَلَمَةَ قَالَ: كَانُوا يُشَبِّهُونَ صَلَاةَ الْهَاجِرِ بِصَلَاةٍ فِي جَوْفِ الْلَّيْلِ

[4076] Ismā‘il ibn Ibrāhīm reported from ‘Abd al-‘Azīz ibn Ṣuhayb from Anas who said: “Pray the midday (Hajīr) prayer, for we used to prefer it.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ قَالَ: صَلُوا صَلَاةَ الْهَاجِرِ، فَإِنَّا كُنَّا نَسْتَجِبُهَا

[4077] Abū Usāmah reported from Mūsā ibn ‘Ubaydah from Sa‘d ibn Ibrāhīm who said: “Pray the afternoon (Aṣāl) prayer when the shadow returns at the call for Zuhr. Whoever prays it, it is as if he performed Tahajjud at night.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: صَلُّوا صَلَاتَ الْأَصَالِ حِينَ يَفِيُّ عِنْدَ النَّدَاءِ بِالظَّهْرِ، مَنْ صَلَّا هَذِهِ فَكَانَمَا تَهَجَّدَ بِاللَّيْلِ

[4078] Muḥammad ibn ‘Ubaydah reported from Hārūn ibn ‘Antarah from ‘Abd ar-Rahmān ibn al-Aswad from his father who said: I and ‘Alqamah found a manuscript, so we went with it to ‘Abd Allāh. We sat at the door, and the sun had passed its zenith or was about to. He woke up and sent the maid-servant, saying: “See who is at the door.” She returned to him and said: “‘Alqamah and Al-Aswad.” He said: “Admit them.” We entered, and he said: “It seems you have been sitting at the door for a long time?” They said: “Yes.” He said: “What prevented you from asking permission?” They said: “We feared you might be sleeping.” He said: “I would not like you to think this of me. Indeed, this is an hour we used to liken to the night prayer.”

[4079] Ḥafṣ ibn Ghiyāth reported from Ja‘far from his father who said: “The prayer of the Awābīn (those who turn to Allah) is after the sun passes its zenith.”

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدَةَ، عَنْ هَارُونَ بْنِ عَنْتَرَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ قَالَ: أَصَبَّتُ أَنَا وَعَلْقَمَهُ، صَحِيفَةً، فَانطَلَقْنَا بِهَا إِلَى عَبْدِ اللَّهِ، فَجَلَسْنَا بِالْبَابِ وَقَدْ رَأَتِ الشَّمْسُ، أَوْ كَادَتْ تَرْزُولُ، فَاسْتَيْقَطَ وَأَرْسَلَ الْجَارِيَةَ، فَقَالَ: انْظُرِي مَنْ بِالْبَابِ، فَرَجَعَتْ إِلَيْهِ، فَقَالَتْ: عَلْقَمَهُ وَالْأَسْوَدُ، فَقَالَ: ائْتِنِي لَهُمَا، فَدَخَلَنَا، فَقَالَ: كَانَكُمَا قَدْ أَطْلَقْنَا الْجُلُوسَ بِالْبَابِ؟ قَالَا: أَجَنْ قَالَ: فَمَا يَمْنَعُكُمَا أَنْ تَسْتَأْذِنَا؟، قَالَا: حَشِبْنَا أَنْ تَكُونَ نَائِمًا قَالَ: مَا كُنْتُ أَحِبُّ أَنْ تَظْلُوا فِي هَذَا، إِنْ هَذِهِ سَاعَةٌ كُنَّا نُشَبَّهُمَا بِصَلَوةِ اللَّيْلِ

حَدَّثَنَا حَفْصُ بْنُ غَيَاثٍ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ قَالَ: صَلَاةُ الْأَوَّلِينَ بَعْدَ زَوَالِ الشَّمْسِ

[4080] Abū Bakr reported: Waki‘ reported from Yūnus ibn al-Ḥārith from Abū ‘Awān that the Prophet ﷺ prayed on a tanned fur.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ يُونُسَ بْنِ الْحَارِثِ، عَنْ أَبِي عَوَانَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَى فَرْوَةِ مَذْبُوغَةٍ

[4081] Abū Bakr reported: Ḥafṣ reported from Mujālid from Ash-Sha‘bī from Masrūq that he used to tan the skin of his sacrificial animal and use it as a prayer mat to pray on.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، أَنَّهُ كَانَ يَدْبُغُ جَلْدًا أَصْحَيَّتْهُ فَيَنْخُذُهُ مُصْلَى يُصْلِي عَلَيْهِ

[4082] Ḥafṣ reported from Hishām ibn Yazīd from Ismā‘il ibn Rājā’ from Ibrāhīm from ‘Alqamah that he used to tan the skin of his sacrificial animal and use it as a prayer mat to pray on.

حَدَّثَنَا حَفْصٌ، عَنْ هِشَامِ بْنِ يَزِيدَ، عَنْ إِسْمَاعِيلِ بْنِ رَجَاءِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، أَنَّهُ كَانَ يَدْبُغُ جَلْدًا أَصْحَيَّتْهُ فَيَنْخُذُهُ مُصْلَى يُصْلِي عَلَيْهِ

[4083] Jarīr reported from Al-Mughīrah from Al-Aswad and his companions that they disliked praying on furs.

حَدَّثَنَا جَرِيرٌ، عَنِ الْمُغِيرَةِ، عَنِ الْأَسْوَدِ، وَأَصْحَابِهِ، أَنَّهُمْ كَانُوا يَكْرَهُونَ أَنْ يُصْلُوا عَلَى الْفِرَاءِ

[4084] ‘Abbād ibn al-‘Awwām reported from Hilāl ibn Khabbāb who said: “I entered upon ‘Abd ar-Rahmān ibn al-Aswad in Al-Madā’ in while he was praying in his house on a sheepskin fur, with the wool facing upwards touching his feet.”

حَدَّثَنَا عَبْدُ بْنُ الْعَوَامِ، عَنْ هِلَالِ بْنِ خَبَابٍ قَالَ: دَخَلْتُ عَلَى عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، بِالْمَذَائِنِ وَهُوَ يُصَلِّي فِي بَيْتِهِ عَلَى جَلْدٍ فَرْوٍ ضَانِ الصُّوفِ ظَاهِرٌ يَلِي قَدْمَيْهِ

[4085] Sharīk reported from ‘Imrān ibn Muslim who said: “Suwayd ibn Ghafalah used to say Takbir when the Mu'adhdhin said 'Qad qāmatiṣ-Ṣalāh'.”

حَدَّثَنَا شَرِيكُ، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ قَالَ: كَانَ سُوَيْدُ بْنُ غَفَّالَةَ يُكَبِّرُ إِذَا قَالَ الْمُؤَذِّنُ قَدْ قَامَتِ الصَّلَاةُ

[4086] Wakī‘ reported from Ismā‘il ibn Abī Khālid from Qays that he used to say Takbir when the Mu'adhdhin said 'Qad qāmatiṣ-Ṣalāh'—meaning the first time.

حَدَّثَنَا وَكِيعُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، أَنَّهُ كَانَ يُكَبِّرُ إِذَا قَالَ الْمُؤَذِّنُ قَدْ قَامَتِ الصَّلَاةُ يَعْنِي فِي الْأُولَى

[4087] Abū al-Aḥwaṣ reported from Mughīrah from Ibrāhīm who said: “I used to hear the Mu'adhdhin calling out after Ibrāhīm had said Takbir for prayer.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: إِنْ كُنْتُ لَا سَمِعْ الْمُؤَذِّنَ يُصَوِّتُ بَعْدَمَا يُكَبِّرُ إِبْرَاهِيمَ لِصَلَاةِ

[4088] Waki‘ reported from Mis‘ar from Hammād from Ibrāhīm who said: “If he wishes, he can say Takbir when he says 'Qad qāmatiṣ-Ṣalāh', and if he wishes, he can wait until he finishes.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ قَالَ: إِنْ شَاءَ كَبَرَ إِذَا، قَالَ فَدْ قَامَتِ الصَّلَاةُ، وَإِنْ شَاءَ انتَظَرَ حَتَّى يَفْرُغُ

[4089] Waki‘ reported from Muḥall from Ibrāhīm who said: “He used to say Takbir when the Mu'adhdhin said 'Qad qāmatiṣ-Ṣalāh' the second time.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُحَلٍّ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ يُكَبِّرُ إِذَا قَالَ الْمُؤَذِّنُ فَدْ قَامَتِ الصَّلَاةُ فِي الثَّانِيَةِ

[4090] ‘Abd al-A‘lā reported from Hishām from Al-Ḥasan that he disliked for the Imam to stand up until the Mu'adhdhin said 'Qad qāmatiṣ-Ṣalāh', and he disliked for him to say Takbir until the Mu'adhdhin finished his Iqāmah.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، كَرَهَ إِنْ يَقُولَ الْإِمَامُ حَتَّى يَقُولَ الْمُؤَذِّنُ فَدْ قَامَتِ الصَّلَاةُ، وَكَرَهَ إِنْ يُكَبِّرَ حَتَّى يَفْرُغَ الْمُؤَذِّنُ مِنْ إِقَامَتِهِ

[4091] Ibn ‘Ulayyah reported from Khālid from Abū Ma‘shar from Ibrāhīm who said: “When the Mu'adhdhin said 'Come to prayer', he would stand up. When he said 'Prayer is established', he would say Takbir.”

حَدَّثَنَا أَبْنُ عَلَيَّةَ، عَنْ خَالِدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ إِذَا قَالَ الْمُؤَذِّنُ حِيَ عَلَى الصَّلَاةِ قَامَ، فَإِذَا قَالَ فَدْ قَامَتِ الصَّلَاةُ كَبَرَ

[4092] Abū Mu‘āwiyah reported from Hishām: Sufyān told us from Al-A‘mash from Yaḥyā ibn Waththāb who said: “He used to be silent until the Mu‘adhdhin finished, then say Takbir.” And Ibrāhīm used to say: “When he says ‘Qad qāmatiṣ-Ṣalāh’, he says Takbir.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ قَالَ: حَدَّثَنَا سُفِيَّانُ، عَنِ الْأَعْمَشِ، عَنْ يَحْيَى بْنِ وَتَابٍ قَالَ: كَانَ يَسْكُنُ حَتَّى يَفْرُغُ الْمُؤَدِّنُ، ثُمَّ يُكَبِّرُ وَكَانَ إِبْرَاهِيمُ، يَقُولُ: إِذَا قَالَ قَدْ قَامَتِ الصَّلَاةُ كَبَرَ

[4093] Abū Bakr reported: Sufyān ibn ‘Uyaynah reported from Ma‘mar from Yaḥyā ibn Abī Kathīr from ‘Abd Allāh ibn Abī Qatādah from his father that the Messenger of Allah ﷺ said: “When the prayer is established (Iqāmah is called), do not stand up until you see me.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنَةَ، عَنْ مُعْمَرِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقْفُمُوا حَتَّى تَرَوْنِي

[4094] Wakī‘ reported from Fitr from Zā’idah ibn Nashīṭ from Abū Khālid al-Wālibī who said: ‘Alī came out while the prayer had been established and they were standing waiting for him. He said: “Why do I see you standing idle?”

حَدَّثَنَا وَكِيعٌ، عَنْ فِطْرٍ، عَنْ زَائِدَةَ بْنِ نَشِيْطٍ، عَنْ أَبِي خَالِدِ الْوَالِيِّ قَالَ: خَرَجَ عَلَيْيُ، وَقَدْ أُقِيمَتِ الصَّلَاةُ وَهُمْ قِيَامٌ يَنْتَظِرُونَهُ، فَقَالَ: مَا لِي أَرَأْكُمْ سَامِدِينَ؟

[4095] Jarīr reported from Maṇṣūr from Ibrāhīm who said: “They disliked for a man to wait when the Mu'adhdhin said 'Prayer is established' while the Imam was not with them. And they disliked waiting for the Imam while standing. It was said that this is Sumūd (idleness).”

حَدَّثَنَا جَرِيرٌ، عَنْ مُنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَكْرَهُونَ أَنْ يَنْتَظِرَ الرَّجُلُ إِذَا قَالَ الْمُؤْذِنُ قَدْ قَامَتِ الصَّلَاةُ وَلَيْسَ عِنْدَهُمُ الْإِمَامُ، وَكَانُوا يَكْرَهُونَ أَنْ يَنْتَظِرُوا الْإِمَامَ قِيَاماً، وَكَانَ يُقَالُ هُوَ السُّمُودُ

[4096] Waki‘ reported: Sufyān reported to us from Az-Zubayr ibn ‘Adī who said: I said to Ibrāhīm: “Do people wait for the Imam standing or sitting?” He said: “No, rather sitting.”

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ قَالَ: قُلْتُ لِإِبْرَاهِيمَ: الْقَوْمُ يَنْتَظِرُونَ الْإِمَامَ قِيَاماً أَوْ قُعُودًا؟ قَالَ: لَا بَنْ قُعُودًا

[4097] Waki‘ reported: Sufyān reported to us from Mughīrah from Ibrāhīm regarding people waiting for the Imam standing. He said: “That is Sumūd.”

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي الْقَوْمِ يَنْتَظِرُونَ الْإِمَامَ قِيَاماً قَالَ: ذَلِكَ السُّمُودُ

[4098] Abū Bakr reported: Sufyān ibn ‘Uyaynah reported from Ibn ‘Ajlān from Abū ‘Ubayd who said: I heard him say: I heard ‘Umar ibn ‘Abd al-‘Azīz at Khanāṣirah saying: “When the Mu’adhdhin says ‘Qad qāmatiṣ-Ṣalāh’, stand up, prayer is established.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا سُعْدِيَّاً بْنُ عُيَيْنَةَ، عَنْ ابْنِ عَجْلَانَ، عَنْ أَبِي عُبَيْدٍ قَالَ: سَمِعْتُهُ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزَ، بِخَنَّاصِرَةَ يَقُولُ: حِينَ يَقُولُ الْمُؤَذِّنُ قَدْ قَامَتِ الصَّلَاةُ قُومُوا قَدْ قَامَتِ الصَّلَاةُ

[4099] ‘Abd al-A’lā reported from Hishām from Al-Ḥasan that he disliked for the Imam to stand up until the Mu’adhdhin said ‘Qad qāmatiṣ-Ṣalāh’.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، أَنَّهُ كَرِهَ أَنْ يَقُولَ الْإِمَامُ حَتَّى يَقُولَ الْمُؤَذِّنُ قَدْ قَامَتِ الصَّلَاةُ

[4100] Al-Ḥasan reported: Baqī reported: Abū Bakr ‘Abd Allāh ibn Muḥammad ibn Abī Shaybah reported: Sufyān ibn ‘Uyaynah reported: ‘Abd Allāh ibn Abī Yazīd saw Ḥusayn ibn ‘Alī at the Zamzam well while the prayer had been established. There was a dispute between the Imam and some people. The caller called out ‘Qad qāmatiṣ-Ṣalāh’, and they started saying to him: “Sit.” He said: “Prayer has been established.”

حَدَّثَنَا الْحَسَنُ قَالَ: نَا بَقِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا سُعْدِيَّاً بْنُ عُيَيْنَةَ قَالَ: رَأَى عَبْدُ اللَّهِ بْنُ أَبِي يَزِيدَ حُسَيْنَ بْنَ عَلَىٰ، فِي حَوْضِ رَمْزَ وَقَدْ أُفْيِيتِ الصَّلَاةُ، يَشْجُرُ بَيْنَ الْإِمَامِ وَبَيْنَ بَعْضِ النَّاسِ شَيْءٌ، وَنَادَى الْمُنَادِيَ قَدْ قَامَتِ الصَّلَاةُ، فَجَعَلُوا يَقُولُونَ لَهُ: اجْلِسْ، فَيَقُولُ: قَدْ قَامَتِ الصَّلَاةُ

[4101] Abū Bakr reported: Ḥumayd ibn ‘Abd ar-Rahmān reported from Zuhayr from Jābir ibn Yazīd from Murrah from Suwayd ibn Ghafalah who said regarding a man entering while the Mu'adhdhin is calling the Iqāmah: “Let him stand as he is if he wishes, for that is easier for the old man.” ‘Āmir said: “There is no harm in it.”

حَدَّثَنَا أَبُو بَكْرٍ نَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ زُهَيْرٍ،
عَنْ جَابِرِ بْنِ يَزِيدَ، عَنْ مُرَّةَ، عَنْ سُوَيْدِ بْنِ عَفْلَةَ قَالَ:
إِذَا دَخَلَ الرَّجُلُ وَالْمُؤَدِّنُ يُقِيمُ الصَّلَاةَ قَالَ: لِيَقُومُ كَمَا
هُوَ إِنْ شَاءَ، فَإِنْ ذَلِكَ يُرْفِقُ بِالرَّجُلِ الْكَبِيرِ وَقَالَ عَامِرُ:
لَا بَأْسَ بِهِ

[4102] Jarīr reported from Mughīrah who said: It reached me that Ibrāhīm arrived at the mosque while the Mu'adhdhin was calling the Iqāmah. He placed his foot between the shaded area and the courtyard until he finished the Iqāmah.

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ قَالَ: بَلَغْنِي أَنَّ إِبْرَاهِيمَ، اتَّهَى
إِلَى الْمَسْجِدِ وَقَدْ أَخْدَى الْمُؤَدِّنَ فِي الْإِقْامَةِ، فَوَضَعَ رِجْلَهُ
بَيْنَ الظَّلَّةِ وَالصَّحْنِ حَتَّى فَرَغَ مِنَ الْإِقْامَةِ

[4103] Abū Bakr reported: Ḥumayd ibn ‘Abd ar-Rahmān reported from Zuhayr from ‘Imrān ibn Muslim who said: Suwayd said: “If I could, I would call the Adhān for them and lead them in prayer.” He said: I mentioned that to Muṣ‘ab ibn Sa‘d, and he said: “Indeed, it is not from the Sunnah for one to be both Mu’adhdhin and Imam.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ رُهْبَرٍ، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ قَالَ: قَالَ سُوَيْدٌ: لَوْ أَسْتَطَعْتُ لَكُنْتُ أَوْدُنْ لَهُمْ وَأَوْمُهُمْ. قَالَ: فَذَكَرْتُ ذَلِكَ لِمَصْعَبٍ بْنِ سَعْدٍ، فَقَالَ: أَمَا إِنَّ ذَلِكَ لَنِسَ مِنَ السُّنَّةِ أَنْ يَكُونَ مُؤَذِّنًا وَإِمَامًا

[4104] Wakī‘ reported from Ibn Abī Rawwād from Aṣbagh who said: “Ibn ‘Umar used to call the Adhān for us and lead us in prayer during travel.”

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي رَوَادٍ، عَنْ أَصْبَغٍ قَالَ: كَانَ ابْنُ عُمَرَ، يُؤَذِّنُ لَنَا وَيَؤْمِنَا فِي السَّفَرِ

[4105] Wakī‘ reported from Isrā’il from Ḫirār ibn Murrah from ‘Abd Allāh ibn Abī al-Hudhayl al-‘Anbarī who said: ‘Umar said: “If it weren't that it is a Sunnah (for them to be separate roles/or not for the ruler), I would have called the Adhān.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ ضِرَارِ بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْهُدَى الْعَنْبَرِيِّ قَالَ: قَالَ عُمَرُ: لَوْلَا أَنْ يَكُونَ سَنَةً لَأَذَّنْتُ

[4106] Abū Bakr reported: Waki‘ reported from Sufyān from Ash‘ath ibn Abī ash-Sha‘thā’ who said: It was said to Al-Aswad ibn Hilāl: “Go forward (to lead).” He said: “Are you satisfied (with me)?”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَسْعَثِ بْنِ أَبِي الشَّعْنَاءِ قَالَ: قِيلَ لِلْأَسْوَدِ بْنِ هِلَالٍ: ثُقَدَّمْ، فَقَالَ: أَرَاضُونَ أَنْتُمْ

[4107] Waki‘ reported: Abū Mūsā ibn Qays al-Ḥaḍramī reported to us from Al-‘Ayzār ibn Jarwal that a people complained about their Imam to ‘Alī. ‘Alī said to him: “You are impetuous; you lead a people while they dislike you.”

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا أَبُو مُوسَى بْنُ قَيْسٍ الْحَضْرَمِيُّ، عَنِ الْعَيْزَارِ بْنِ جَرْوَلٍ، أَنَّ قَوْمًا شَكَوُا إِمَامًا لَهُمْ إِلَى عَلَيْيَ، فَقَالَ لَهُ عَلَيْ: إِنَّكَ لَخَرُوطٌ، ثُوُمٌ قَوْمًا وَهُمْ كَارِهُونَ

[4108] Waki‘ reported: Abū ‘Ubaydah an-Nājī reported to us from Al-Ḥasan who said: The Messenger of Allah ﷺ said: “Whoever leads a people while they dislike him, his prayer does not go past his collarbone.”

حَدَّثَنَا وَكِيعٌ قَالَ: نَا أَبُو عُبَيْدَةَ النَّاجِيِّ، عَنِ الْحَسَنِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَمَّ قَوْمًا وَهُمْ لَهُ كَارِهُونَ لَمْ تَجُزْ صَلَاتُهُ تُرْفُوَتُهُ

[4109] Ibn Idrīs reported from Al-A'mash from 'Abd Allāh ibn al-Hārith who said: "Three people, their prayer does not go past their heads: An Imam of a people while they dislike him, a woman who disobeys her husband, and a slave who has run away from his master."

حَدَّثَنَا أَبْنُ إِنْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ: "ثَلَاثَةٌ لَا تُجَاوِزُ صَلَاةً أَحَدِهِمْ رَأْسُهُ: إِمَامٌ قَوْمٌ وَهُمْ لَهُ كَارِهُونَ، وَامْرَأَةٌ تُعْصِي زَوْجَهَا، وَعَبْدٌ أَبْقَى مِنْ سَيِّدِهِ

[4110] Jarīr reported from Maṇṣūr from Hilāl ibn Yasāf from Ziyād ibn Abī al-Ja'd from 'Amr ibn al-Hārith ibn al-Muṣṭaliq who said: "It used to be said: The people most severely punished are a woman who disobeys her husband, and an Imam of a people while they dislike him."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ زَيَادِ بْنِ أَبِي الْجَعْدِ، عَنْ عَمْرُو بْنِ الْحَارِثِ بْنِ الْمُصْطَلِقِ قَالَ: "كَانَ يُقَالُ: أَشَدُ النَّاسِ عَذَابًا امْرَأَةٌ تُعْصِي زَوْجَهَا، وَإِمَامٌ قَوْمٌ وَهُمْ لَهُ كَارِهُونَ

[4111] Hushaym reported: Hishām ibn Ḥassān reported to us: Al-Ḥasan told us that the Messenger of Allah ﷺ said: "Three people whose prayer is not accepted: A man who leads a people while they dislike him, a slave when he runs away until he returns to his master, and a woman if she spends the night abandoning her husband, disobeying him."

حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا هِشَامُ بْنُ حَسَانَ قَالَ: حَدَّثَنَا الْحَسَنُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "ثَلَاثَةٌ لَا تُنْقَلِّ لَهُمْ صَلَاةً: رَجُلٌ أَمَّ قَوْمًا وَهُمْ لَهُ كَارِهُونَ، وَالْعَبْدُ إِذَا أَبْقَى حَتَّى يَرْجِعَ إِلَى مَوْلَاهُ، وَالْمَرْأَةُ إِذَا بَاتَتْ مُهَاجِرَةً لِزَوْجَهَا عَاصِيَةً لَهُ

[4112] Abū Usāmah reported from ‘Abd ar-Rahmān ibn Yazīd ibn Jābir who said: I heard Al-Qāsim ibn Mukhaymirah mentioning that people put Salmān forward to lead them in prayer, but he refused. They pushed him forward, and when he led them, he said: “Are you all satisfied?” They said: “Yes.” He said: “Praise be to Allah. Indeed, I heard the Messenger of Allah ﷺ say: ‘Three people whose prayer is not accepted: A woman who leaves her house without his permission, the runaway slave, and the man who leads a people while they dislike him.’”

[4113] ‘Alī ibn Ḥasan ibn Shaqīq reported from Ḥusayn ibn Wāqid from Abū Ghālib from Abū Umāmah who said: The Messenger of Allah ﷺ said: “Three people whose prayer does not go past their heads until they return: The runaway slave, a woman who spends the night while her husband is angry with her, and an Imam of a people while they dislike him.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَرْبِيدَ بْنِ جَابِرٍ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مُخْيَمَرَةَ، يَكْفُرُ أَنَّ سَلْمَانَ، فَدَمِدَهُ قَوْمٌ يُصَلِّي بِهِمْ فَأَبَى، فَدَفَعُوهُ، فَلَمَّا صَلَّى بِهِمْ قَالَ: أَكُلُّكُمْ رَاضٍ؟ قَالُوا: نَعَمْ قَالَ: الْحَمْدُ لِلَّهِ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: “لَلَّهُ لَا تُغْنِيهِ صَلَاتُهُمْ؛ الْمَرْأَةُ تَخْرُجُ مِنْ بَيْتِهَا بِغَيْرِ إِذْنِهِ، وَالْعَبْدُ الْأُبْقُ، وَالرَّجُلُ يَوْمُ الْقَوْمِ وَهُمْ لَهُ كَارِهُونَ

حَدَّثَنَا عَلِيُّ بْنُ حَسَنِ بْنِ شَقِيقٍ، عَنْ حُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِي غَلِيلٍ، عَنْ أَبِي أَمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: “لَلَّهُ لَا تُجَاوِزُ صَلَاتُهُمْ رُؤُوسُهُمْ حَتَّى يَرْجِعُوا: الْعَبْدُ الْأُبْقُ، وَالْمَرْأَةُ بَائِثَةٌ وَرَوْجُهَا عَلَيْهَا سَاخِطٌ، وَإِمَامُ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ

[4114] Abū Bakr reported: Ḥafṣ ibn Ghīyāth reported from Al-A’mash from Abū Ṣabyān from Ḥudhayfah who said: He went out on a journey and went forward to lead them, then said: “You must seek an Imam other than me, or you will pray individually.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي طَبِيعَةَ، عَنْ حُدَيْفَةَ قَالَ: حَرَجَ فِي سَفَرٍ فَتَقَدَّمَ فَلَمَّا هُمْ قَالُوا لِتَلْتَمِسْنَ إِمَامًا غَيْرِي، أَوْ لِصُلْنَ وُحْدَانًا

[4115] Wakī‘ reported from Mis‘ar from the shuyūkh of Muḥārib who said: Ḥudhayfah said: “You must seek an Imam other than me, or you will pray individually.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ أَسْبَاخِ مُحَارِبٍ قَالَ: قَالَ حُدَيْفَةُ لِتَبْتَغُنَ إِمَامًا غَيْرِي، أَوْ لِصُلْنَ وُحْدَانًا

[4116] Wakī‘ reported from ‘Alī ibn Mubārak from Yaḥyā ibn Abī Kathīr who said: The Messenger of Allah ﷺ said: “Rush to call the Adhān, but do not rush to lead the prayer (Imamate).”

حَدَّثَنَا وَكِيعٌ، عَنْ عَلَيِّ بْنِ مُبَارَكٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ابْتَدِرُوا الْأَذَانَ، وَلَا تُبْتَدِرُوا الْإِمَامَةَ

[4117] Waki‘ reported from Ḥasan ibn ‘Uqbah from Abū Bakr who said: We were with Ad-Dahhāk, and he said: “If there is anyone among you who will go forward, let him call the Adhān and lead the prayer.” He said: They refused, so we prayed individually.

حَدَّثَنَا وَكِيعٌ، عَنْ حَسَنِ بْنِ عُقْبَةَ، عَنْ أَبِي بَكْرٍ، أَنَّهُ قَالَ: كُنَّا مَعَ الصَّحَّافِ، فَقَالَ: إِنْ كَانَ مِنْكُمْ مَنْ يَتَّقَمَ فَلْيَوْدُنْ وَلِيُصَلِّ؟ قَالَ: فَأَبْوَا، فَصَلَّيْنَا وَهُدَانَا

[4118] Ḥusayn ibn ‘Alī reported from Zā’idah from ‘Āsim who said: Abū ‘Ubaydah led a people once. When he finished, he said: “Satan kept at me just now until I thought I was superior to those behind me. I will never lead again.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ قَالَ: أَمَّا أَبُو عُبَيْدَةَ قَوْمًا مَرَّةً، فَلَمَّا انْصَرَفَ قَالَ: مَا زَالَ عَلَيَّ الشَّيْطَانُ آنِفًا حَتَّى رَأَيْتُ أَنَّ الْفَضْلَ لِي عَلَى مَنْ خَلْفِي، لَا أَوْمُ أَبَدًا

[4119] Hushaym reported: Mughīrah informed us from Ibrāhīm who said: Ḥudhayfah used to hold back from leading the prayer. One day the prayer was established, and ‘Abd Allāh held back. Ḥudhayfah went forward, and when he finished his prayer, he said to them: “You must seek—or another word—an Imam other than me, or you will pray individually.” Abū Bakr said: Mujāhid said: Abū Ma‘mar said from Ḥudhayfah that he said: “Or you will pray individually.” Ibrāhīm said: “You will pray individually.”

حَدَّثَنَا هُسْيِيمٌ قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ حُدَيْفَةُ، يَتَخَلَّفُ عَنِ الْإِمَامَةِ قَالَ: فَأَقِيمْتِ الصَّلَاةَ دَاتَ يَوْمٍ قَالَ: فَتَخَلَّفَ عَبْدُ اللَّهِ قَالَ: فَتَقَدَّمَ حُدَيْفَةُ، فَلَمَّا قَضَى صَلَاةَهُ، قَالَ لَهُمْ: لَتُبْشِّعُنَّ، أَوْ كَلْمَةً غَيْرُهَا، إِمَاماً غَيْرِي، أَوْ لَتُصَلِّنَ فُرَادَى حَدَّثَنَا أَبُو بَكْرٍ قَالَ:: فَقَالَ مُجَاهِدٌ: قَالَ أَبُو مَعْمَرٍ: عَنْ حُدَيْفَةَ، أَنَّهُ قَالَ: أَوْ لَتُصَلِّنَ وُحْدَانًا قَالَ: فَقَالَ إِبْرَاهِيمُ: لَتُصَلِّنَ وُحْدَانًا

[4120] Hushaym reported: Al-'Awwām informed us: 'Abd Allāh ibn Abī al-Hudhayl told us: A sheikh from those elders used to lead his people, then he left that. He said: One of his brothers met him and said: "Why did you leave leading your people?" He said: "I disliked that a passerby would see me praying and say: 'These people would not have put this man forward unless he was the best of them.' By Allah, I will never lead them again."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا الْعَوَامُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْهُدَى لِلْأَسْنَدِ قَالَ: كَانَ شَيْخًا، مِنْ تِلْكَ الشِّيُوخِ يَوْمًا قَوْمَهُ، ثُمَّ تَرَكَ ذَلِكَ قَالَ: فَلَقِيَهُ بَعْضُ إِخْرَانِهِ، فَقَالَ: لَمْ تَرَكْتَ إِمَامَةَ قَوْمِكَ؟ قَالَ: كَرِهْتُ أَنْ يَمْرُرَ الْمَارُ فَيَرَانِي أُصْلَى، فَيَقُولُ مَا قَدَّمَ هَؤُلَاءِ هَذَا الرَّجُلُ إِلَّا وَهُوَ أَحْيَرُهُمْ، وَاللَّهِ لَا أَوْمُمُهُ أَبَدًا

[4121] Hushaym reported: Ibn ‘Awn informed us saying: I was with Ibn Sīrīn at a funeral. When we returned, the prayer time arrived. When the Iqāmah was called, it was said to Ibn Sīrīn: “Go forward.” He said: “Let one of you go forward, and only one who has read the Qur’ān should go forward.” Then he said to me: “Go forward.” So I went forward and led them in prayer. When I finished, I said to myself: “What have I done? Something Ibn Sīrīn disliked for himself, I went forward to do.” I said to him: “May Allah have mercy on you, you ordered me to do something you disliked for yourself.” He said: “I disliked that a passerby would pass and say: 'This is Ibn Sīrīn leading the people.'”

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا ابْنُ عَوْنِ قَالَ: كُنْتُ مَعَ ابْنِ سِيرِينَ، فِي جِنَازَةٍ، فَلَمَّا أَنْصَرَفْنَا حَضَرَتِ الصَّلَاةُ، قَالَ: فَلَمَّا أُقْيِمَتْ، فَيَلِ لِابْنِ سِيرِينَ: تَقْدَمْ، فَقَالَ لِيَنْقَدِمْ بَعْضُكُمْ، وَلَا يَنْقَدِمْ إِلَّا مَنْ قَرَا الْقُرْآنَ قَالَ: ثُمَّ قَالَ لِي: تَقْدَمْ، فَنَقَدَمْتُ فَصَلَّيْتُ بِهِمْ، فَلَمَّا قَرِغْتُ فَلَمْ يَنْقَدِمْ مَادِّا صَنَعْتُ شَيْئًا كَرِهَهُ ابْنُ سِيرِينَ لِنَفْسِهِ تَقْدَمْ عَلَيْهِ، فَلَمْ يَلْتُ لَهُ: يَرْحَمُكَ اللَّهُ، أَمْرَنِي بِشَيْءٍ كَرِهَهُ لِنَفْسِكَ، فَقَالَ: إِنِّي كَرِهْتُ أَنْ يَمْرَأُ الْمَارُ فَيَقُولَ هَذَا ابْنُ سِيرِينَ يَؤْمِنُ النَّاسَ

[4122] Abū Bakr reported: Waki‘ reported: ‘Ikrimah ibn ‘Ammār al-Yamāmī informed us from Ḍamḍam ibn Jubayr al-Hiffānī from ‘Abd Allāh ibn Ḥanzalah ibn ar-Rāhib who said: ‘Umar ibn al-Khaṭṭāb led us in prayer and forgot to recite in the first Rak‘ah. When he stood up for the second Rak‘ah, he recited Al-Fātiḥah twice and two Surahs. When he finished the prayer, he performed two prostrations.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: أَخْبَرَنَا عِكْرِمَةُ
بْنُ عَمَّارِ الْيَمَامِيُّ، عَنْ ضَمْضِمِ بْنِ جُبَيْرِ الْهَفَانِيِّ، عَنْ
عَبْدِ اللَّهِ بْنِ حَنْظَلَةَ بْنِ الرَّاهِبِ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بْنُ
الْحَطَابِ، فَتَسَبَّحَ أَنْ يَقْرَأَ فِي الرَّكْعَةِ الْأُولَى، فَلَمَّا قَامَ
فِي الرَّكْعَةِ الثَّانِيَةِ قَرَأَ بِغَاتِحةِ الْكِتَابِ مَرَّتَيْنِ وَسُورَتَيْنِ،
فَلَمَّا قَضَى الصَّلَاةَ سَجَدَ سَجَدَتَيْنِ

[4123] Abū Bakr reported: Waki‘ reported from Sufyān and Maṇṣūr from Ibrāhīm from ‘Alqamah regarding someone who forgot to recite in the first two Rak‘ahs, so he recited in the last two.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، وَعَنْ
مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، إِذَا سَبَحَ أَنْ يَقْرَأَ
فِي الْأُولَيْنِ فَقَرَأَ فِي الْآخِرَيْنِ

[4124] Asbāṭ reported from Al-A‘mash from Ibrāhīm who said: “If he forgets to recite in the first two Rak‘ahs, he recites in the last two.”

حَدَّثَنَا أَسْبَاطُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا سَبَحَ
أَنْ يَقْرَأَ فِي الْأُولَيْنِ فَقَرَأَ فِي الْآخِرَيْنِ

[4125] Waki‘ reported: Sufyān reported to us from Mughīrah and Al-Ḥasan ibn ‘Ubayd Allāh from Ibrāhīm who said: “I used to stand behind Al-Aswad until the Mu’adhdhin came down.”

حَدَّثَنَا وَكِبِيعُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُعِيرَةَ، وَالْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ قَالَ: كُنْتُ أَقْوُمُ خَلْفَ الْأَسْوَدِ حَتَّى يَنْزِلَ الْمُؤَذِّنُ

[4126] Waki‘ reported: Sufyān reported to us from Maṇṣūr from Ibrāhīm who said: “He stands behind the Imam [for the time] between him and the Rak‘ah. If someone comes, [he stays], otherwise he moves to his right.”

حَدَّثَنَا وَكِبِيعُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: يَقُولُ خَلْفَ الْإِمَامِ مَا بَيْنَهُ وَبَيْنَ الرَّكْعَةِ، فَإِنْ جَاءَ أَحَدٌ وَإِلَّا قَامَ عَنْ يَمِينِهِ

[4127] ‘Abd Allāh ibn Idrīs reported from Al-Ḥasan ibn ‘Ubayd Allāh from Ibrāhīm who said: “I saw myself standing behind ‘Alqamah until someone entered or a Mu’adhdhin came down.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ قَالَ: لَقِدْ رَأَيْتُنِي أَقْوُمُ خَلْفَ عَلْقَمَةَ حَتَّى يَدْخُلَ دَارِلُ، أَوْ يَنْزِلَ مُؤَذِّنٌ

[4128] Abū Bakr reported: Ibn ‘Ulayyah reported from Al-Jurayrī from Qays ibn ‘Abāyah who said: The son of ‘Abd Allāh ibn Mughaffal told me from his father who said - and I did not see any man among the Companions of the Prophet ﷺ who was harder on innovation in Islam than him -: He heard me reciting {Bismillāhi r-Rahmāni r-Rahīm}. He said: “O my son, beware of innovation! For I prayed behind the Messenger of Allah ﷺ, Abū Bakr, ‘Umar, and ‘Uthmān, and I did not hear any of them say that. When you recite, say: {Al-Hamdu lillāhi Rabbi l-‘Ālamīn}.”

[4129] Hushaym reported: Ḥumayd informed us from Anas that Abū Bakr, ‘Umar, and ‘Uthmān used to begin recitation with {Al-Hamdu lillāhi Rabbi l-‘Ālamīn}. Ḥumayd said: “I think he mentioned the Prophet ﷺ.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ فَيْسَ بْنِ عَبَيْةَ قَالَ: حَدَّثَنِي ابْنُ عَبْدِ اللَّهِ بْنِ مُعْقِلٍ، عَنْ أَبِيهِ قَالَ: وَلَمْ أَرْ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ أَشَدَّ عَلَيْهِ حَدِيثًا فِي الْإِسْلَامِ مِنْهُ قَالَ: سَمِعْنِي وَأَنَا أَقْرَأُ {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} قَالَ: يَا بُنَيَّ، إِيَّاكَ وَالْحَدِيثَ، "فَلَّا يَ" [الفاتحة] صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَبِي بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ فَلَمْ أَسْمَعْ أَحَدًا مِنْهُمْ يَقُولُ ذَلِكَ، [2]: إِذَا قَرَأْتُ فَقْلَ: {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} [الفاتحة]

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا حُمَيْدٌ، عَنْ أَنَّسٍ، "أَنَّ أَبَا بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، كَانُوا يَسْتَفْتِحُونَ الْفِرَاءَ بِ{الْحَمْدُ لِلَّهِ حُمَيْدٌ: وَأَحْسَبُهُ" [2]: لِلَّهِ رَبِّ الْعَالَمِينَ} [الفاتحة] ذَكَرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[4130] Muḥammad ibn Bishr reported: Sa‘īd reported: Qatādah reported from Anas that the Messenger of Allah ﷺ, Abū Bakr, ‘Umar, and ‘Uthmān used to begin recitation with {Al-Ḥamdu lillāhi Rabbi l-‘Ālamīn}.

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: نَا سَعِيدٌ قَالَ: نَا فَتَادَهُ، عَنْ أَنَّسٍ، "أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَبَا بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، كَانُوا يَسْتَفْتِحُونَ الْقِرَاءَةَ بِ{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ}" [الفاتحة: 2]

[4131] Abū Bakr reported: Yazīd ibn Hārūn reported: Husayn al-Mu‘allim informed us from Budayl from Abū al-Jawzā’ from ‘A’ishah that the Prophet ﷺ used to open the prayer with Takbir and the recitation with {Al-Ḥamdu lillāhi Rabbi l-‘Ālamīn}.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا حُسَيْنُ الْمُعَلَّمُ، عَنْ بُدَيْلٍ، عَنْ أَبِي الْجُوزَاءِ، عَنْ عَائِشَةَ، "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَفْتَحُ الصَّلَاةَ بِالْتَّكْبِيرِ وَالْقِرَاءَةَ بِ{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ}" [الفاتحة: 2]

[4132] Abū Bakr reported: Yahyā ibn Sa‘īd al-Qattān reported from Sa‘īd ibn Abī ‘Arūbah from ‘Āsim from Zirr from ‘Abd Allāh that he used to begin recitation with {Al-Ḥamdu lillāhi Rabbi l-‘Ālamīn}.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانِ، عَنْ سَعِيدِ بْنِ أَبِي عَرْوَبَةَ، عَنْ عَاصِمٍ، عَنْ زَرٍّ، عَنْ عَبْدِ اللَّهِ، "أَنَّهُ كَانَ يَفْتَحُ الْقِرَاءَةَ بِ{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ}" [الفاتحة: 2]

[4133] Abū Bakr reported: Abū Khālid al-Aḥmar reported from Humayd from Anas that he used to begin recitation with {Al-Ḥamdu lillāhi Rabbi l-‘Ālamīn}.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرِ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، "أَنَّهُ كَانَ يَسْتَفْتِحُ الْقِرَاءَةَ بِ{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ}" [الفاتحة: 2]

[4134] Hushaym reported: Ibn ‘Awn informed us from Ibn Sirin that he used to conceal {Bismillāhi r-Rahmāni r-Rahīm}.

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا ابْنُ عَوْنَ، عَنِ ابْنِ سِيرِينَ، أَنَّهُ كَانَ يُخْفِي {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} [الفاتحة 1]

[4135] Hushaym reported from Yūnus from Al-Hasan who said: “He used to begin recitation with {Al-Hamdu lillāhi Rabbi l-Ālamīn}.”

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ قَالَ: "كَانَ يَقْتَنِحُ الْقِرَاءَةَ بِ{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ}" [الفاتحة 2]

[4136] Hushaym reported: Huṣayn and Mughīrah reported from Ibrāhīm who said: “The Imam conceals {Bismillāhi r-Rahmāni r-Rahīm}, the Isti‘ādhah (seeking refuge), Amīn, and Rabbanā laka l-hamd.”

حَدَّثَنَا هُشَيْمٌ قَالَ: نَا حُصَيْنٌ، وَمُغِيرَةُ، عَنْ إِبْرَاهِيمَ قَالَ: "يُخْفِي الْإِمَامُ {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} ، وَالإِسْتِغْاثَةَ، وَأَمِينَ، وَرَبَّنَا لَكَ الْحَمْدُ" [الفاتحة 1]

[4137] Hushaym reported from Sa‘īd ibn al-Marzabān from Abū Wā'il from ‘Abd Allāh that he used to conceal {Bismillāhi r-Rahmāni r-Rahīm}, the Isti‘ādhah, and Rabbanā laka l-hamd.

حَدَّثَنَا هُشَيْمٌ، عَنْ سَعِيدِ بْنِ الْمَرْزَبَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَابِدِ اللَّهِ، أَنَّهُ كَانَ يُخْفِي {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} ، وَالإِسْتِغْاثَةَ، وَرَبَّنَا لَكَ الْحَمْدُ" [الفاتحة 1: الرَّحِيم]

[4138] Hushaym reported: Mughīrah informed us from Ibrāhīm who said: “The Imam reciting aloud {Bismillāhi r-Rahmāni r-Rahīm} is an innovation.”

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ قَالَ: جَهْرُ الْإِمَامِ بِ{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} [الفاتحة] بِدُعَّةً [1]

[4139] Abū Usāmah reported from Hishām from his father and Ibn az-Zubayr that they used not to recite aloud (Basmalah).

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، وَابْنِ الرُّبَّرِ، أَنَّهُمَا كَانَا لَا يَجْهَرُانِ

[4140] Sahl ibn Yūsuf reported from Ḥumayd that Abū Bakr used to begin recitation with {Al-Ḥamdu lillāhi Rabbi l-Ālamīn}.

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ حُمَيْدٍ، "أَنَّ أَبَا بَكْرِ، كَانَ يَقْتَنِي الْقِرَاءَةَ بِ{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} [الفاتحة] 2]

[4141] Ibn Mahdī reported from Ḥammād ibn Salamah from ‘Āsim who said: I heard Abū Wā’il beginning recitation with {Al-Ḥamdu lillāhi Rabbi l-Ālamīn}.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَاصِمٍ قَالَ: سمعتُ أَبَا وَائِلَ، "يَسْتَقْتَطُ الْقِرَاءَةَ بِ{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} [الفاتحة] 2"

[4142] Wakī‘ reported from Shu‘bah who said: I asked Al-Hakam, Ḥammād, and Abū Ishāq about reciting aloud. He said: “Recite {Bismillāhi r-Rahmāni r-Rahīm} to yourself.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ قَالَ: سَأَلْتُ الْحَكَمَ، وَحَمَادًا، وَأَبَا إِسْحَاقَ، عَنِ الْجَهْرِ، فَقَالَ: "ا قُرْأُ {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} [الفاتحة] فِي نَفْسِكَ [1]"

[4143] Wakī‘ reported from Sufyān from ‘Abd al-Malik ibn Abī Bashīr from ‘Ikrimah from Ibnu ‘Abbās who said: “Reciting {Bismillāhi r-Rahmāni r-Rahīm} aloud is the recitation of the Bedouins.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَنْ عَبْدِ الْمَالِكِ بْنِ أَبِي بَشِيرٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ”الْجَهْرُ بِ{بِسْمِ اللَّهِ رَحْمَنَ رَحِيمٍ}“ [الفاتحة قراءة الأعراب 1: الرحمن الرحيم]

[4144] Wakī‘ reported from Shu‘bah from Qatādah from Anas who said: “I prayed behind the Prophet ﷺ, Abū Bakr, ‘Umar, and ‘Uthmān, and they did not recite {Bismillāhi r-Rahmāni r-Rahīm} aloud.”

حَدَّثَنَا وَكِبِيعُ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ قَالَ: ”صَلَّيْتُ خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ فَلَمْ يَجْهُرُوا {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ}“ [الفاتحة 1: الرحمن الرحيم]

[4145] Wakī‘ reported from Hishām ad-Dastuwā‘ī from Qatādah from Anas that the Messenger of Allah ﷺ, Abū Bakr, ‘Umar, and ‘Uthmān used to open the prayer with {Al-Hamdu lillāhi Rabbi l-Ālamīn}.

حَدَّثَنَا وَكِبِيعُ، عَنْ هِشَامِ الدَّسْتُوَائِيِّ، عَنْ قَتَادَةَ، عَنْ أَنَسِ، ”أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، كَانُوا يَسْتَقْبِلُونَ الصَّلَاةَ بِ{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ}“ [الفاتحة 2: لله رب العالمين]

[4146] Wakī‘ reported from Isrā’il from Thuwayr from his father that ‘Alī did not recite {Bismillāhi r-Rahmāni r-Rahīm} aloud.

حَدَّثَنَا وَكِبِيعُ، عَنْ إِسْرَائِيلَ، عَنْ ثُوَيْرٍ، عَنْ أَبِيهِ، ”أَنَّ عَلِيًّا، كَانَ لَا يَجْهُرُ بِ{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ}“ [الفاتحة 1: الرحمن الرحيم]

[4147] Wakī‘ reported from Isrā’il from Jābir from Abū Ja‘far who said: “One does not recite {Bismillāhi r-Rahmāni r-Rahīm} aloud.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ قَالَ: “لَا يَجْهَرُ بِ{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} [الفاتحة 1]

[4148] Ishāq ibn Sulaymān ar-Rāzī reported from Abū Sinān from Hammād from Ibrāhīm from Al-Aswad who said: “I prayed seventy prayers behind ‘Umar, and he did not recite {Bismillāhi r-Rahmāni r-Rahīm} aloud in them.”

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ، عَنْ أَبِي سِنَانٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ قَالَ: “صَلَّيْتُ خَلْفَ عُمَرَ، سَبْعِينَ صَلَّاءً، فَلَمْ يَجْهَرْ فِيهَا بِ{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} [الفاتحة 1]

[4149] Shādhān reported: Sharīk reported from Abū Ishāq from Abū Wā'il that ‘Alī and ‘Ammār did not recite {Bismillāhi r-Rahmāni r-Rahīm} aloud.

حَدَّثَنَا شَادَانُ قَالَ: حَدَّثَنَا شَرِيكُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي وَائِلٍ، “أَنَّ عَلَيَا، وَعَمَارًا، كَانَا لَا يَجْهَرَانَ بِ{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} [الفاتحة 1]

[4150] Zayd ibn al-Hubāb reported from Mu‘awiyah ibn Ṣalih who said: Mālik ibn Ziyād informed us saying: “‘Umar ibn ‘Abd al-‘Azīz led us in prayer and began the prayer with {Al-Ḥamdu lillāhi Rabbi l-Ālamīn}.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ قَالَ: أَخْبَرَنَا مَالِكُ بْنُ زِيَادٍ قَالَ: “صَلَّى بِنَا عُمَرُ بْنُ عَبْدِ الْعَزِيزَ، فَافْتَتَحَ الصَّلَاةَ بِ{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} [الفاتحة 2]

[4151] Abū Bakr reported: Hushaym reported: Abū Ma'shar reported to us from Sa'īd ibn Abī Sa'īd from Abū Hurayrah that he used to recite {Bismillāhi r-Rahmāni r-Rahīm} aloud.

[4152] Yazīd ibn Hārūn reported from Wafā' who said: I heard Sa'īd ibn Jubayr reciting {Bismillāhi r-Rahmāni r-Rahīm} aloud.

[4153] Mu'tamir reported from Layth from 'Aṭā', Tāwūs, and Mujāhid that they used to recite {Bismillāhi r-Rahmāni r-Rahīm} aloud.

[4154] Wakī' reported from Shu'bah from Al-Azraq ibn Qays who said: I heard Ibn az-Zubayr recite {Bismillāhi r-Rahmāni r-Rahīm}, then he recited {Al-Ḥamdu lillāhi Rabbi l-Ālamīn}, then he recited {Bismillāhi r-Rahmāni r-Rahīm}.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: نَا أَبُو مَعْشَرٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ 1: يَجْهَرُ بِ{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} [الفاتحة]

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ وَفَاءَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يَجْهَرُ بِ{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} [الفاتحة 1]

حَدَّثَنَا مُعْمَرٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَلَوْسٍ، وَمُجَاهِدٍ، أَنَّهُمْ كَانُوا يَجْهَرُونَ بِ{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} 1: الرَّحِيمِ [الفاتحة]

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ الْأَزْرَقِ بْنِ فَيْسٍ قَالَ: سَمِعْتُ ابْنَ الزُّبَيْرِ قَرَاً {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ}، ثُمَّ قَرَاً {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} 1: [الفاتحة]، ثُمَّ قَرَاً {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} 2: [الفاتحة]، ثُمَّ قَرَاً {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} 1: [الفاتحة]

[4155] Abū Usāmah reported: ‘Ubayd Allāh ibn ‘Umar reported to us from Nāfi‘ from Ibn ‘Umar that when he began prayer, he would recite {Bismillāhi r-Rahmāni r-Rahīm}, and when he finished Al-Ḥamd, he would recite {Bismillāhi r-Rahmāni r-Rahīm}.

حَدَّثَنَا أَبُو أَسَمَّةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا افْتَنَحَ الصَّلَاةَ قَرَا، فَإِذَا فَرَغَ مِنْ [1]: {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} [الفاتحة] [1]: الْحَمْدُ لِلَّهِ قَرَا {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} [الفاتحة]

[4156] Sahl ibn Yūsuf and Mu‘ādh ibn Mu‘ādh reported from Ḥumayd from Bakr that Ibn az-Zubayr used to recite {Bismillāhi r-Rahmāni r-Rahīm} aloud and say: “Nothing prevents them from it except arrogance.”

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، وَمُعَاذُ بْنُ مُعاذٍ، عَنْ حُمَيْدٍ، عَنْ بَكْرٍ، أَنَّ ابْنَ الزُّبَيْرِ كَانَ يَجْهَرُ بِ{بِسْمِ اللَّهِ وَيَقُولُ: مَا يَمْنَعُهُمْ مِنْهَا [1]: الرَّحْمَنِ الرَّحِيمِ} [الفاتحة] إِلَّا الْكِبْرُ

[4157] Khālid ibn Makhlad reported from ‘Umar ibn Dharr from his father from Sa‘īd ibn ‘Abd ar-Rahmān ibn Abzā from his father that ‘Umar recited {Bismillāhi r-Rahmāni r-Rahīm} aloud.

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ عُمَرَ بْنِ ذَرٍّ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْرَى، عَنْ أَبِيهِ، أَنَّ عُمَرَ، [1]: جَهَرَ بِ{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} [الفاتحة]

[4158] Abū Bakr reported: Hushaym reported: Mughīrah informed us from Ibrāhīm that he used to say: “If a man recites {Bismillāhi r-Rahmāni r-Rahīm} once in his prayer, that suffices him.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَقُولُ: "إِذَا قَرَأَ الرَّجُلُ فِي صَلَاتِهِ مَرَّةً وَاحِدَةً {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} أَجْزَاهُ ذَلِكَ [1]: [الفاتحة]

[4159] Ḥafṣ reported from Ibn ‘Awn from Ibn Sīrīn: “If he seeks refuge (Isti‘ādhah) once and recites {Bismillāhi r-Rahmāni r-Rahīm}, it suffices him for the rest of his prayer.”

حَدَّثَنَا حَفْصٌ، عَنْ أَبْنِ عَوْنِ، عَنْ أَبْنِ سِيرِينَ، "إِذَا تَعَوَّدَ مَرَّةً، وَقَرَأَ {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} [الفاتحة] أَجْزَاهُ لِبِقِيَّةِ صَلَاتِهِ [1]

[4160] Wakī‘ reported from Sufyān from ‘Āsim from Sa‘īd ibn Jubayr that he used to recite {Bismillāhi r-Rahmāni r-Rahīm} in every Rak‘ah.

حَدَّثَنَا وَكِيعٌ، عَنْ سُقْيَانَ، عَنْ عَاصِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ كَانَ يَقُولُ {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} فِي كُلِّ رَكْعَةٍ [1]: [الفاتحة]

[4161] Abū Bakr reported: Wakī‘ reported from Shu‘bah who said: I asked Al-Ḥakam, Ḥammād, and Abū Ishāq, and they said: “Recite {Bismillāhi r-Rahmāni r-Rahīm} in every Rak‘ah.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ قَالَ: سَأَلْتُ الْحَكَمَ وَحَمَادًا وَأَبِي إِسْحَاقَ، فَقَالُوا: "ا قَرَأُ فِي كُلِّ رَكْعَةٍ [1]: بِ {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} [الفاتحة]

[4162] Ghundar reported from Shu'bah from Al-Ḥakam, Ḥammād, and Abū Iṣhāq regarding a man reciting two Surahs in a Rak'ah: "Whenever he recites a Surah, he begins with {Bismillāhi r-Rahmāni r-Rahīm}."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، وَحَمَادٍ، وَأَبِي إِسْحَاقَ، فِي الرَّجُلِ يَقْرَأُ فِي الرَّكْعَةِ بِالسُّورَتَيْنِ: "كُلَّمَا قَرَأَ سُورَةً اسْتَفْتَحَ بِ{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ}" [الفاتحة: 1]

[4163] Mu'tamir reported from Layth from Ṭalḥah that he used to read from the Muṣḥaf, and whenever he finished a Surah, he would read {Bismillāhi r-Rahmāni r-Rahīm}.

حَدَّثَنَا مُعْنِمٌ، عَنْ لَيْثٍ، عَنْ طَلْحَةَ، أَنَّهُ كَانَ يَقْرَأُ فِي الْمُصْنَفِ، فَكَانَ كُلَّمَا خَتَمَ سُورَةً قَرَأَ {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} [الفاتحة: 1]

[4164] Abū Bakr reported: Ismā‘il ibn ‘Ulayyah told us from Kathīr ibn Shinzīr from ‘Atā’ from Abū Hurayrah who said: “If a man arrives to the people while they are sitting at the end of their prayer, he has entered into the multiplication [of reward]. And if he arrives to them after the Imam has given Salām but they have not dispersed, he has entered into the multiplication.” ‘Atā’ said: “It used to be said: If he leaves his house intending to join them, whether he catches them or not, he has entered into the multiplication.”

[4165] Sharīk reported from ‘Āmir ibn Shaqīq from Abū Wā'il who said: ‘Abd Allāh said: “Whoever catches the Tashahhud has caught the prayer.”

[4166] Ghundar reported from Shu‘bah from Sa‘d ibn Ibrāhīm from Abū Salamah who said: “Whoever leaves his house before the Imam gives Salām has caught the prayer.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا إِسْمَاعِيلُ بْنُ عُلَيَّهُ، عَنْ كَثِيرٍ
بْنِ شِنْطَبِيرِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: إِذَا انْتَهَى
الرَّجُلُ إِلَى الْقَوْمِ وَهُمْ قُعُودٌ فِي آخِرِ صَلَاتِهِمْ فَقَدْ دَخَلَ
فِي التَّضْعِيفِ، وَإِذَا انْتَهَى إِلَيْهِمْ وَقَدْ سَلَّمَ الْإِمَامُ وَلَمْ
يَنْتَهُوا فَقَدْ دَخَلَ فِي التَّضْعِيفِ. وَقَالَ عَطَاءُ: "كَانَ
يُقَالُ: إِذَا خَرَجَ مِنْ بَيْتِهِ وَهُوَ يَنْوِيهُمْ فَأَدْرَكَهُمْ، أَوْ لَمْ
يُنْرِكُهُمْ، فَقَدْ دَخَلَ فِي التَّضْعِيفِ"

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

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي
سَلَمَةَ قَالَ: مَنْ خَرَجَ مِنْ بَيْتِهِ قَبْلَ أَنْ يُسَلِّمَ الْإِمَامُ فَقَدْ
أَدْرَكَ الصَّلَاةَ

[4167] Abū Bakr reported: Waki‘ reported from Mis‘ar from Ibn Ṣuhayb who said: “Zirr and Abū Wā'il used to remove us from the row if they saw us, while we were boys.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ ابْنِ صُهَيْبٍ قَالَ: كَانَ زِرُّ، وَأَبُو وَائِلٍ، إِذَا رَأَوْنَا فِي الصَّفَّ وَنَحْنُ صِبْيَانٌ أَخْرَجُونَا

[4168] Waki‘ reported from his father from Hilāl from ‘Abd al-Karīm ibn Ḥakīm that he used to remove a boy from the row if he saw him.

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِيهِ، عَنْ هِلَالٍ، عَنْ عَبْدِ الْكَرِيمِ بْنِ حَكِيمٍ، أَنَّهُ كَانَ إِذَا رَأَى صِبْيَانًا فِي الصَّفَّ أَخْرَجَهُ

[4169] ‘Ubayd Allāh reported from Abān al-‘Aṭṭār from Abū Hāshim from Ibrāhīm that ‘Umar ibn al-Khaṭṭāb used to remove a boy from the row if he saw him.

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ أَبَانَ الْعَطَّارِ، عَنْ أَبِي هَاشِمٍ، عَنْ إِبْرَاهِيمَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، كَانَ إِذَا رَأَى غُلَامًا فِي الصَّفَّ أَخْرَجَهُ

[4170] Sharīk ibn ‘Abd Allāh reported from Yaḥyā ibn Hāni’ al-Murādī from a man of his people that Hudhayfah used to separate boys in the row—or he said: in prayer.

حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ، عَنْ يَحْيَى بْنِ هَانِيِّ الْمُرَادِيِّ، عَنْ رَجُلٍ مِنْ قَوْمِهِ، أَنَّ حُدَيْفَةَ، كَانَ يُفَرِّقُ بَيْنَ الصِّبْيَانِ فِي الصَّفَّ أَوْ قَالَ: فِي الصَّلَاةِ

[4171] Wakī‘ reported: Sufyān reported to us from Maṇṣūr from Hilāl ibn Yasāf from Abū ‘Abd ar-Raḥmān—or Hilāl from Sa‘d ibn ‘Ubaydah from Abū ‘Abd ar-Raḥmān—who said: ‘Alī said: “The Mu‘adhdhin has more right over the Adhān, and the Imam has more right over the Iqāmah.”

حَدَّثَنَا وَكِبْيُعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، أَوْ هِلَالٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ قَالَ: قَالَ عَلَيْهِ الْمُؤَذِّنُ أَمْلَكَ بِالْأَذَانِ، وَالْإِمَامُ أَمْلَكَ بِالْإِقَامَةِ

[4172] Wakī‘ reported: Sufyān reported to us from Al-Ḥasan ibn ‘Ubayd Allāh who said: “They used to wait for Al-Aswad, and he was their Imam.”

حَدَّثَنَا وَكِبْيُعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ قَالَ: كَانُوا يَتَنَظَّرُونَ الْأَسْوَدَ وَكَانَ إِمَامَهُمْ

[4173] Wakī‘ reported: Sufyān reported to us from Ismā‘il ibn Abī Khālid who said: “They used to wait for the Imam until the Mu‘adhdhin came down.”

حَدَّثَنَا وَكِبْيُعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: كَانُوا يَتَنَظَّرُونَ الْإِمَامَ حَتَّى يَنْزَلَ الْمُؤَذِّنُ

[4174] Abū Bakr reported: Mis‘ar reported from ‘Abd al-Malik ibn Maysarah from Mughaffal from Abū Bakr that ‘Umar ibn al-Khaṭṭāb waited after the prayer had been established (Iqāmah called).

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مِسْعَرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ مُغَافِلٍ، عَنْ أَبِي بَكْرٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، اتَّنَظَرَ بَعْدَمَا أُقِيمَتِ الصَّلَاةُ

[4175] Ibn ‘Ulayyah reported from ‘Abd al-‘Azīz ibn Ṣuhayb from Anas who said: “The prayer was established while the Messenger of Allah ﷺ was conversing privately with a man in a corner of the mosque. He did not stand for prayer until the people fell asleep.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ قَالَ: أُقِيمَتِ الصَّلَاةُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْنُ لِرَجُلٍ فِي جَانِبِ الْمَسْجِدِ، فَمَا قَامَ إِلَى الصَّلَاةِ حَتَّى نَامَ الْقَوْمُ

[4176] Ibn ‘Ulayyah reported from At-Taymī from Abū ‘Uthmān who said: “‘Umar would indeed converse with a man standing after the prayer had been established.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنِ النَّئِمِيِّ، عَنْ أَبِي عُثْمَانَ قَالَ: إِنْ كَانَ عُمْرٌ، لِيُقَالُوا رَجُلٌ بَعْدَمَا ثَقَأَ الصَّلَاةُ

[4177] Wakī‘ reported from ‘Imrān ibn Ḥudayr from Abū Mijlaz who said: “The prayer was established and rows were formed. A man rushed to ‘Umar and spoke to him. They stood for a long time until they sat down on the ground while the people were in rows.”

حَدَّثَنَا وَكِيعٌ، عَنْ عِمَرَانَ بْنِ حُدَيْرٍ، عَنْ أَبِي مِجْلَزٍ قَالَ: أُقِيمَتِ الصَّلَاةُ وَصُفِّتِ الصُّفُوفُ، فَابْتَدَرَ رَجُلٌ لِعُمَرَ، فَكَلَمَهُ، فَأَطَالَ الْقِيَامَ حَتَّى أَلْقَاهَا إِلَى الْأَرْضِ وَالْقَوْمُ صُفُوفٌ

[4178] Abū Bakr reported: Hushaym reported from Khālid from Abū Qilābah and Ibn Sīrīn that they used to say Salām when they recited a prostration verse (and prostrated).

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، وَابْنِ سِيرِينَ أَنَّهُمَا كَانَا إِذَا قَرَا السَّجْدَةَ سَلَّمَا

[4179] Ibn Fuḍayl reported from ‘Atā’ ibn as-Sā’ib from Abū ‘Abd ar-Rahmān that he used to say Salām: “As-salāmu ‘alaykum” when he recited a prostration verse.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، أَنَّهُ كَانَ يُسَلِّمُ يَقُولُ: السَّلَامُ عَلَيْكُمْ إِذَا قَرَا السَّجْدَةَ

[4180] Wakī‘ reported from Shu‘bah from Al-Ḥakam who said: “I saw Abū al-Aḥwāṣ recite a prostration verse, then he gave one Salām to his right.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ قَالَ: رَأَيْتُ أَبَا الْأَحْوَصِ، وَقَرَا السَّجْدَةَ، فَسَلَّمَ عَنْ يَمِينِهِ شَلِيمَةً

[4181] Ḥafṣ reported from Al-A‘mash who said: “Ibrāhīm, Abū Ṣāliḥ, and Yāḥyā ibn Waththāb used not to give Salām for the prostration (of recitation).”

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ قَالَ: كَانَ إِبْرَاهِيمُ، وَأَبُو صَالِحٍ، وَيَحْيَى بْنُ وَثَابٍ، لَا يُسَلِّمُونَ فِي السَّجْدَةِ

[4182] Ḥafṣ reported from Ḥajjāj from ‘Atā’ that when he recited a prostration verse, he did not give Salām for it.

حَدَّثَنَا حَفْصٌ، عَنْ حَاجَاجٍ، عَنْ عَطَاءِ، أَنَّهُ كَانَ إِذَا قَرَا السَّجْدَةَ لَمْ يُسَلِّمْ فِيهَا

[4183] Hushaym reported from Yūnus who said: “Al-Hasan used to recite the prostration verses of the Qur'an with us and not give Salām.”

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، قَالَ كَانَ الْحَسَنُ، يَقْرَأُ بْنًا سُجُودَ الْقُرْآنِ وَلَا يُسَلِّمُ

[4184] ‘Ubādah reported from Wiqā’ ibn Iyās al-Asadī from Sa‘īd ibn Jubayr that he used to recite a prostration verse, raise his head, and not give Salām.

حَدَّثَنَا عُبَادَةُ، عَنْ وَقَاءِ بْنِ إِيَّاسٍ الْأَسَدِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ كَانَ يَقْرَأُ السَّجْدَةَ فَيَرْفَعُ رَأْسَهُ وَلَا يُسَلِّمُ

[4185] Abū Bakr reported: Hushaym reported from Mughīrah from Ibrāhīm, and Abū al-Ashhab from Al-Hasan, that they both said: “If a man recites a prostration verse, let him say Takbir when he raises his head and when he prostrates.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَأَبُو الْأَشْهَبِ، عَنِ الْحَسَنِ، أَنَّهُمَا قَالَا: إِذَا قَرَأَ الرَّجُلُ السَّجْدَةَ فَلْيَكُبِرْ إِذَا رَفَعَ رَأْسَهُ وَإِذَا سَجَدَ

[4186] Ibn ‘Ulayyah reported from Khālid from Abū Qilābah and Ibn Sīrīn that they both said: “If a man recites a prostration verse outside of prayer, he says: 'Allāhu Akbar'.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ خَالِدٍ، عَنْ أَبِي قُلَيْبَةَ، وَابْنِ سِيرِينَ، أَنَّهُمَا قَالَا: "إِذَا قَرَأَ الرَّجُلُ السَّجْدَةَ فِي غَيْرِ صَلَاةٍ قَالَ: اللَّهُ أَكْبَرُ"

[4187] Ibn ‘Ulayyah reported from Ibn ‘Awn from ‘Abd Allāh ibn Muslim who said: My father used to say “Allāhu Akbar” and then prostrate when he recited a prostration verse.

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَبْنِ عَوْنَ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ قَالَ: كَانَ أَبِي، إِذَا قَرَأَ السَّجْدَةَ قَالَ: اللَّهُ أَكْبَرُ لَمْ سَجَدَ

[4188] Ibn Fuḍayl reported from ‘Atā’ ibn as-Sā’ib from Abū ‘Abd ar-Rahmān that he used to recite a prostration verse while walking, so he would say Takbir and gesture in whatever direction he was facing, and say Takbir when he raised his head.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، أَنَّهُ كَانَ يَقْرَأُ السَّجْدَةَ وَهُوَ يَمْشِي فَيُكَبِّرُ وَيُوْمِي حَيْثُ كَانَ وَجْهُهُ، وَيُكَبِّرُ إِذَا رَفَعَ رَأْسَهُ

[4189] Wakī‘ reported from Isrā’il from Jābir from ‘Āmir who said: “If you recite a prostration verse, say Takbir.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلٍ، عَنْ جَابِرٍ، عَنْ عَامِرٍ قَالَ: إِذَا قَرَأْتَ السَّجْدَةَ فَكَبِّرْ

[4190] ‘Abd as-Salām ibn Ḥarb reported from ‘Aṭā’ ibn as-Sā’ib from Abū ‘Abd ar-Rahmān as-Sulamī who said: We used to read to Abū ‘Abd ar-Rahmān while walking. When he came across a prostration verse, he would say Takbir, gesture, and give Salām. He claimed that Ibn Mas‘ūd used to do that.

حَدَّثَنَا عَبْدُ السَّلَامَ بْنُ حَرْبٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ،
عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ: كُنَّا نَقْرَأُ عَلَى أَبِي
عَبْدِ الرَّحْمَنِ، وَنَحْنُ نَمَشِي، فَإِذَا مَرَ بِالسَّجْدَةِ كَبَرَ،
وَأَوْمَأَ، وَسَلَّمَ وَرَأَمَ أَنَّ أَبْنَ مَسْعُودٍ، كَانَ يَصْنَعُ ذَلِكَ

[4191] Sharīk reported from Al-A‘mash from Ibrāhīm that the companions of ‘Abd Allāh used to recite prostration verses while walking, and they would gesture for it.

حَدَّثَنَا شَرِيكٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، أَنَّ أَصْحَابَ
عَبْدِ اللَّهِ، كَانُوا يَقْرَءُونَ السَّجْدَةَ وَهُمْ يَمْشُونَ فِيُومِنُونَ
إِيمَاءً

[4192] Wakī‘ reported from Isrā’il from Ibrāhīm ibn Muhājir from Ibrāhīm from Salamah that he used to gesture.

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ،
عَنْ إِبْرَاهِيمَ، عَنْ سَلَمَةَ، أَنَّهُ كَانَ يُؤْمِنُ

[4193] Abū Khālid al-Aḥmar reported from Ash‘ath who said: I asked Kurdūs about a man reciting a prostration verse while walking. He said: “He gestures.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ أَشْعَثَ قَالَ: سَأَلْتُ
كُرْدُوسًا، عَنِ السَّجْدَةِ يَقْرَأُهَا الرَّجُلُ وَهُوَ يَمْشِي قَالَ:
يُؤْمِنُ

[4194] Abū Usāmah reported from ‘Abd al-Wāhid ibn Ziyād who said: ‘Umārah ibn al-Qa‘qā‘ told me from Abū Zur‘ah ibn ‘Amr ibn Jarīr that he mentioned gesturing, and I mentioned to him that Ibrāhīm recited it while traveling and gestured.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَبْدِ الْوَاحِدِ بْنِ زَيَادٍ قَالَ: حَدَّثَنِي
عُمَارَةُ بْنُ الْقَعْدَاعِ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرُو بْنِ
جَرِيرٍ، أَنَّهُ ذَكَرَ الْإِيمَاءَ، وَذَكَرْتُ لَهُ أَنَّ إِبْرَاهِيمَ، قَرَأَهَا
فِي مَسِيرِهِ لَهُ فَأَوْمَأَ

[4195] ‘Abdah reported from Al-A‘mash from Ibrāhīm at-Taymī who said: I was reciting to my father and he was reciting to me on the road. He would pass a prostration verse and prostrate. I said to him: “Do you prostrate on the road?” He said: “Yes.”

حَدَّثَنَا عَبْدَهُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّمِيِّيِّ قَالَ:
كُنْتُ أَعْرِضُ عَلَى أَبِي، وَيَعْرِضُ عَلَى فِي الطَّرِيقِ،
فَيَمْرُ بِالسَّجْدَةِ فَيَسْجُدُ، فَقُلْتُ لَهُ: أَسْجُدُ فِي الطَّرِيقِ؟
قَالَ: نَعَمْ

[4196] Al-Faḍl ibn Dukayn reported from Abū Ja‘far ar-Rāzī from Ar-Rabī‘ ibn Anas who said: I said to Abū al-Āliyah: “I am in a narrow alley and hear a reciter reciting a prostration verse. Should I prostrate on the road?” He said: “Yes, prostrate on the road.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَنِينَ، عَنْ أَبِي جَعْفَرِ الرَّازِيِّ، عَنْ
الرَّبِيعِ بْنِ أَنَسٍ قَالَ: قُلْتُ لِأَبِي الْعَالِيَةِ: إِنِّي أَحِدُ فِي
سِكَّةِ ضَيْقَةٍ فَأَسْمَعُ الْقَارِئَ يُفْرِأُ السَّجْدَةَ فَأَسْجُدُ عَلَى
الطَّرِيقِ؟ قَالَ: نَعَمْ اسْجُدْ عَلَى الطَّرِيقِ

[4197] Ibn ‘Ulayyah reported from Khālid from Muḥammad that Ibn Mas‘ūd used to recite while walking, and when he came to a prostration verse, he would step aside and prostrate.

حَدَّثَنَا ابْنُ عُلَيَّهِ، عَنْ خَالِدٍ، عَنْ مُحَمَّدٍ، أَنَّ ابْنَ مَسْعُودٍ،
كَانَ يَقْرَأُ وَهُوَ يَمْشِي فَيَأْتِي السَّجْدَةَ فَيَسْجُدُ

[4198] Abū Bakr reported: Muḥammad ibn Fuḍayl reported from ‘Abd al-Malik ibn Abī Sulaymān from Salamah ibn Kuhayl who said: “If you recite a prostration verse while walking, place your forehead on the nearest wall you find.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَبْدِ
الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: إِذَا
قَرَأْتَ السَّجْدَةَ وَأَنْتَ تَمْشِي فَصَنْعٌ جَنْهَنَكَ عَلَى أَوَّلِ
حَائِطٍ مُلْقٍ

[4199] Hushaym reported: Yūnus informed us from Al-Ḥasan, and Mughīrah informed us from Ibrāhīm regarding a man who recites a prostration verse and then repeats its recitation. He said: “The first prostration suffices him.”

حَدَّثَنَا هُسَيْمٌ قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الْحَسَنِ، وَأَخْبَرَنَا
مُغِيرَةً، عَنْ إِبْرَاهِيمَ فِي الرَّجُلِ يَقْرَأُ السَّجْدَةَ ثُمَّ يُعِيدُ
قِرَاءَتَهَا، قَالَ: تُجْزِيُ السَّجْدَةُ الْأُولَى

[4200] Jarīr reported from Maṇṣūr from Mujāhid who said: “If you recite a prostration verse, it suffices you to prostrate for it once.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ قَالَ: إِذَا قَرَأْتَ
السَّجْدَةَ أَجْزَأَكَ أَنْ تَسْجُدَ بِهَا مَرَّةً

[4201] Abū Bakr told us: Ibn Fuḍayl told us, from ‘Atā’ ibn as-Sā’ib, from Abū ‘Abd ar-Rahmān, that he used to recite the prostration verse and prostrate, then he would repeat it in that same sitting several times without prostrating.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، أَنَّهُ كَانَ يَقْرَأُ السَّجْدَةَ فَيَسْجُدُ، ثُمَّ يُعِيدُهَا فِي مَجْلِسِهِ ذَلِكَ مِرَارًا لَا يَسْجُدُ

[4202] Abū Bakr told us: Hushaym told us: Khālid informed us, from Abū al-Āliyah, who said: "They used to dislike shortening the prostration."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا خَالِدٌ، عَنْ أَبِي الْعَالِيَّةِ قَالَ: كَانُوا يَكْرَهُونَ اخْتِصَارَ السُّجُودِ

[4203] Hushaym, ‘Alī ibn Mushir, and Ibn Fuḍayl told us, from Dāwūd, from Ash-Sha‘bī, who said: "They used to dislike shortening the prostration, and they used to dislike passing a prostration verse without prostrating when they came across it."

حَدَّثَنَا هُشَيْمٌ، وَعَلِيُّ بْنُ مُسْهِرٍ، وَابْنُ فُضَيْلٍ، عَنْ دَاوِدَ، عَنْ الشَّعْبِيِّ قَالَ: كَانُوا يَكْرَهُونَ اخْتِصَارَ السُّجُودِ، وَكَانُوا يَكْرَهُونَ إِذَا أَتَوْا عَلَى السَّجْدَةِ أَنْ يُجَاوزُوهَا حَتَّى يَسْجُدُوا

[4204] Hushaym told us: Maṣṭūr informed us, from Qatādah, from Sa‘id ibn al-Musayyib, who said: "Three things are among what people have innovated: shortening the prostration, and raising the hands in supplication." Hishām said: "And I forgot the third."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مَنْصُورٌ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: "تَلَاثٌ مِمَّا أَحَدَثَ النَّاسُ: اخْتِصارُ السُّجُودِ، وَرَفْعُ الْأَيْدِي فِي الدُّعَاءِ" قَالَ هِشَامٌ: وَتَسِيبَتِ التَّالِثَةَ

[4205] ‘Abd Allāh ibn Mubārak told us, from ‘Abd al-‘Azīz ibn Qurayr, who said: I asked Ibn Sīrīn about shortening the prostration. He disliked it, frowned, and said: "I do not know what this is."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ قُرَيْبٍ قَالَ: سَأَلْتُ ابْنَ سِيرِينَ، عَنِ الْاخْتِصارِ السُّجُودِ، فَكَرِهَهُ، وَعَبَسَ وَجْهُهُ، وَقَالَ: لَا أَدْرِي مَا هَذَا

[4206] Ibn Mubārak told us, from Ma‘mar, from Qatādah, from Sa‘id ibn al-Musayyib, who said: "It is among what people have introduced."

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: هُوَ مِمَّا أَحَدَثَ النَّاسُ

[4207] Abū Bakr ibn ‘Ayyāsh told us, from Mughīrah, from Ibrāhīm, who said: "They used to dislike that the prostration be shortened."

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَكْرَهُونَ أَنْ تُخَتَّصَ السَّجْدَةُ

[4208] Ibn Idrīs told us, from Hishām, from Al-Hasan, that he used to dislike shortening the prostration of the Qur'an.

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ قَالَ: كَانَ يَكْرَهُ أَنْ يُخْتَصِّرَ سُجُودُ الْقُرْآنِ

[4209] Al-Fadl ibn Dukayn told us, from Ibn Abī al-Mu'tamar, from Qatādah, from Shahr ibn Hawshab, who said: "It is among what people have introduced."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ أَبْنِ أَبِي الْمُعْتَمِرِ، عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: هُوَ مِمَّا أَحَدَّ النَّاسُ

[4210] Abū Bakr told us: Wakī' ibn al-Jarrāḥ told us, from Mis'ar, from Wabarah, who said: I asked Ibn 'Umar while I was coming from Medina about a man who recites a prostration verse while riding an animal. He said: "He gestures."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَاحَ، عَنْ مِسْعَرٍ، عَنْ وَبَرَةَ قَالَ: سَأَلْتُ أَبْنَ عُمَرَ، وَأَنَا مُقْلِلٌ مِنَ الْمَدِينَةِ عَنْ رَجُلٍ يَقْرُأُ السَّجْدَةَ وَهُوَ عَلَى الدَّابَّةِ قَالَ: يُؤْمِنُ

[4211] Abū al-Aḥwāṣ told us, from Mughīrah, from Ibrāhīm, regarding a man who recites a prostration verse while on an animal. He said: "He gestures with his head towards wherever he is facing."

حَدَّثَنَا أَبُو الْأَحْوَاصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي الرَّجُلِ يَقْرُأُ السَّجْدَةَ وَهُوَ عَلَى ذَابَّةٍ قَالَ: يُؤْمِنُ بِرَأْسِهِ إِيمَاءً حَيْثُ كَانَ وَجْهُهُ

[4212] Abū Mu‘āwiyah told us, from Ash-Shaybānī, from Sa‘id ibn Jubayr, who said: I was traveling with Abū ‘Ubaydah between Kufa and Al-Ḥīrah. He recited a prostration verse, so I started to dismount to prostrate. He said: "It suffices you to gesture with your head." He said: And he gestured

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ الشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: كُنْتُ أَسْبِرُ مَعَ أَبِي عُبَيْدَةَ، بَيْنَ الْكُوفَةِ وَالْحِيرَةِ، فَقَرَأَ السَّجْدَةَ فَدَهَبْتُ أَنْزَلْ لِأَسْجُدَ، فَقَالَ: يُجْزِيكَ أَنْ تُومَىَ بِرَأْسِكَ قَالَ: وَأَوْمَأْ بِرَأْسِهِ

[4213] Wakī‘ told us, from Isrā’īl, from Jābir, from ‘Āmir, from Abū ‘Ubaydah, from Sa‘id ibn Zayd, that he used to recite the prostration verse on his mount and gesture.

حَدَّثَنَا وَكِيعُ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: كَانَ يَقْرَأُ السَّجْدَةَ عَلَى رَاحِلَتِهِ فِي يَوْمٍ

[4214] Wakī‘ told us, from Isrā’īl, from Thuwayr, who said: I saw Ibn az-Zubayr reading the prostration verse on his mount. He said: "He gestures."

حَدَّثَنَا وَكِيعُ، عَنْ إِسْرَائِيلَ، عَنْ ثُوَيْرٍ قَالَ: رَأَيْتُ ابْنَ الزُّبَيْرِ، يَقْرَأُ السَّجْدَةَ عَلَى رَاحِلَتِهِ قَالَ: يُومَىٰ

[4215] Hushaym told us, from Mughīrah, from Simāk, from Mis‘ar, who said: Ḥammād told us that Ibrāhīm asked ‘Alqamah if he should dismount from his animal for the prostration, and he ordered him not to dismount.

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ سِمَاكٍ، عَنْ مِسْعَرٍ قَالَ: حَدَّثَنَا حَمَادٌ، أَنَّ إِبْرَاهِيمَ سَأَلَ عَلْقَمَةَ، أَيْنَزْلَ عَنْ دَابِّهِ لِلسَّجْدَةِ، فَأَمَرَهُ أَنْ لَا يَنْزَلَ

[4216] Abū Bakr told us: Yahyā ibn Sa‘īd al-Qatṭān told us, from Ibn Jurayj, from ‘Aṭā’, from Ibn ‘Abbās, who said: "Prostration is only upon the one who sits for it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَانِ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا السَّجْدَةَ عَلَى مَنْ جَلَسَ لَهَا

[4217] Hushaym told us: Khālid informed us, from Ibn Sīrīn, who said: ‘Umar said: "Prostration is only in the mosque and upon recitation."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَنَا خَالِدٌ، عَنْ ابْنِ سِيرِينَ قَالَ: قَالَ عُمَرُ: إِنَّمَا السَّجْدَةَ فِي الْمَسْجِدِ وَعِنْدَ الذِّكْرِ

[4218] Wakī‘ told us, from Abū al-‘Awwām, from ‘Aṭā’, from Ibn ‘Abbās, who said: "Prostration is only upon the one who sits for it."

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي الْعَوَامِ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا السَّجْدَةَ عَلَى مَنْ جَلَسَ لَهَا

[4219] Hushaym told us: Yūnus informed us, from Al-Hasan, who said: "Prostration is only upon the one who sits for it or listens attentively."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَنَا يُونُسُ، عَنِ الْحَسَنِ قَالَ: إِنَّمَا السُّجُودُ عَلَى مَنْ جَلَسَ لَهُ أَوْ أَنْصَتَ

[4220] Wakī‘ told us, from Ibn Abī ‘Arūbah, from Qatādah, from Sa‘īd ibn al-Musayyib, from ‘Uthmān, who said: "Prostration is only upon the one who sits for it."

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ عُثْمَانَ قَالَ: إِنَّمَا السَّجْدَةَ عَلَى مَنْ جَلَسَ لَهَا

[4221] Hushaym told us: Yahyā ibn Sa‘id told us, from Sa‘id ibn al-Musayyib, that a storyteller used to sit near his gathering and recite a prostration verse, but Sa‘id would not prostrate, even though he heard it. He said: It was said to him: "What prevents you from prostrating?" He said: "I did not sit for him."

حَدَّثَنَا هُشَيْمٌ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، أَنَّ قَاصِاً كَانَ يَجْلِسُ قَرِيبًا مِنْ مَحْلِسِهِ، فَيَقُولُ أَنَّ السَّجْدَةَ قَلَّا يَسْجُدُ سَعِيدٌ، وَقَدْ سَمِعَهَا، قَالَ: فَقِيلَ لَهُ: مَا يَمْنَعُكَ مِنَ السُّجُودِ؟ قَالَ: لَسْتُ إِلَيْهِ جَلَسْتُ

[4222] Hafṣ told us, from Ḥajjāj, from Ḥammād, from Ibrāhīm, Nāfi‘, and Sa‘id ibn Jubayr, that they said: "Whoever hears the prostration verse must prostrate."

حَدَّثَنَا حَفْصٌ، عَنْ حَاجَاجٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ وَنَافِعٍ، وَسَعِيدِ بْنِ جُبَيْرٍ، قَالُوا: مَنْ سَمِعَ السَّجْدَةَ فَعَلَيْهِ أَنْ يَسْجُدَ

[4223] Ibn Fuḍayl told us, from ‘Aṭā’ ibn as-Sā’ib, from Abū ‘Abd ar-Rahmān, who said: Salmān al-Fārisī entered the mosque where people were reciting. They recited a prostration verse and prostrated. His companion said to him: "O Abū ‘Abdullāh, should we join these people?" He said: "We did not come for this."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ قَالَ: دَخَلَ سَلْمَانَ الْفَارِسِيَّ، الْمَسْجِدَ وَفِيهِ قَوْمٌ يَقْرَءُونَ، فَقَرَأُوا السَّجْدَةَ فَسَجَدُوا، فَقَالَ لَهُ صَاحِبُهُ: يَا أَبَا عَبْدِ اللَّهِ، لَوْ أَتَيْنَا هُؤُلَاءِ الْقَوْمَ؟ فَقَالَ: مَا لِهَا غَدُونَا

[4224] ‘Abd al-A‘lā told us, from Al-Jurayrī, from Abū al-‘Alā’, from Muṭarrif, who said: I asked him about a man who doubts whether he heard the prostration verse or not. He said: "And if he heard it, then what?" Muṭarrif said: I asked ‘Imrān ibn Ḥuṣayn about a man who does not know if he heard the prostration verse or not. He said: "And if he heard it, then what?"

حَدَّثَنَا عَبْدُ الْأَعْلَى، وَعَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ،
عَنْ مُطَرْفٍ قَالَ: سَأَلَ اللَّهُ عَنِ الرَّجُلِ يَتَمَارِي فِي السَّجْدَةِ
أَسْمَعَهَا أَمْ لَمْ يَسْمَعُهَا؟ قَالَ: وَسَمِعَهَا فَمَاذَا لَمْ؟ قَالَ
مُطَرْفٌ: سَأَلْتُ عِمْرَانَ بْنَ حُصَيْنٍ، عَنْ رَجُلٍ لَا
يَدْرِي أَسْمَعَ السَّجْدَةَ أَمْ لَا؟ قَالَ: وَسَمِعَهَا فَمَاذَا؟

[4225] Waki‘ and Muḥammad ibn Bishr told us, from Mis‘ar, from ‘Atīyyah, from Ibn ‘Umar, who said: "Prostration is only upon the one who hears it."

حَدَّثَنَا وَكِيعٌ، وَمُحَمَّدُ بْنُ بِشْرٍ، عَنْ مِسْعَرٍ، عَنْ عَطِيَّةَ،
عَنْ ابْنِ عُمَرَ قَالَ: إِنَّمَا السَّجْدَةَ عَلَى مَنْ سَمِعَهَا

[4226] ‘Abd Allāh ibn al-Mubārak told us, from Khālid, from Abū Qilābah and Al-Ḥasan, who said: ‘Umar said: "There is no prostration in the Mufaṣṣal."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ،
وَالْحَسَنِ، قَالَا: قَالَ عُمَرُ: لَيْسَ فِي الْمُفَصَّلِ سُجُودٌ

[4227] Hushaym told us: Khālid informed us, from Al-Ḥasan, that he used to say: "There is no prostration in the ‘Arabī," meaning the Mufaṣṣal.

حَدَّثَنَا هُشَيْمٌ، أَنَا خَالِدٌ، عَنِ الْحَسَنِ، كَانَ يَقُولُ: لَيْسَ فِي
الْعَرَبِيِّ سُجُودٌ، يَعْنِي الْمُفَصَّلَ،

[4228] ‘Abdah told us, from Sa‘id, from Qatādah, from Ibn al-Musayyib, ‘Ikrimah, and Al-Hasan, that they said: "There is no prostration in the Mufaṣṣal."

حَدَّثَنَا عَبْدَهُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ ابْنِ الْمُسَيْبِ،
وَعَكْرِمَةَ، وَالْخَسَنَ، قَالُوا: لَيْسَ فِي الْمُفَصَّلِ سُجُودٌ

[4229] Wakī‘ told us, from Ayman ibn Nābul, who said: I heard Tāwūs saying: "There is no prostration in the Mufaṣṣal."

حَدَّثَنَا وَكِيعٌ، عَنْ أَيْمَنِ بْنِ نَابِلٍ قَالَ: سَمِعْتُ طَلُوسًا،
يَقُولُ: لَيْسَ فِي الْمُفَصَّلِ السُّجُودُ

[4230] Wakī‘ told us, from Ibn Abī Dhi’b, from Yazīd ibn ‘Abd Allāh ibn Qusayt, from ‘Atā’ ibn Yasār, from Zayd ibn Thābit, who said: "I recited An-Najm to the Messenger of Allah ﷺ and he did not prostrate."

حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ
بْنِ قُسَيْطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ زَيْدَ بْنِ ثَابِتٍ قَالَ:
قَرَأْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّجْمَ فَلَمْ
يَسْجُدْ

[4231] Al-Faḍl ibn Dukayn told us, from Dāwūd ibn Qays, from Zayd ibn Aslam, from ‘Atā’ ibn Yasār, who said: I asked Ubayy ibn Ka‘b: "Is there prostration in the Mufaṣṣal?" He said: "No."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينَ، عَنْ ذَاوَدَ بْنِ قَيْسٍ، عَنْ زَيْدَ بْنِ
أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ: سَأَلْتُ أُبَيَّ بْنَ كَعْبٍ فِي
الْمُفَصَّلِ سُجُودًا؟ قَالَ: لَا

[4232] Wakī‘ told us, from Rabī‘, from Qays ibn Sa‘d, from Mujāhid, who said: "There is no prostration in the Mufaṣṣal."

حَدَّثَنَا وَكِيعٌ، عَنْ رَبِيعٍ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ مُجَاهِدٍ
قَالَ: لَيْسَ فِي الْمُفَصَّلِ سُجُودٌ

[4233] Wakī‘ told us, from Dāwūd ibn Qays, from Zayd ibn Aslam, from ‘Atā’ ibn Yasār, from Ubayy ibn Ka‘b, who said: "There is no prostration in the Mufaṣṣal."

حَدَّثَنَا وَكِيعٌ، عَنْ دَاوُدَ بْنَ قَيْسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي بْنِ كَعْبٍ قَالَ: لَيْسَ فِي الْمُفَصَّلِ سُجُودٌ

[4234] Abū Bakr told us: Sufyān ibn ‘Uyaynah told us, from Ayyūb ibn Mūsā, from ‘Atā’ ibn Mīnā’, from Abū Hurayrah, who said: "We prostrated with the Messenger of Allah ﷺ in {When the sky has split} [Al-Inshiqāq] and {Read in the name of your Lord who created} [Al-‘Alaq]."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُوبَ بْنِ مُوسَى، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَجَدْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي إِذَا السَّمَاءُ انشَقَّتْ وَأَفْرَأْتُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

[4235] Ibn ‘Uyaynah told us, from Yaḥyā ibn Sa‘īd, from Abū Bakr ibn ‘Amr ibn Ḥazm, from ‘Umar ibn ‘Abd al-‘Azīz, from Abū Bakr ibn ‘Abd ar-Rahmān ibn al-Ḥārith ibn Hishām, from Abū Hurayrah, that the Messenger of Allah ﷺ prostrated in {When the sky has split} [Al-Inshiqāq].

حَدَّثَنَا أَبُنْ عُيَيْنَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ عَمْرُو بْنِ حَزْمٍ، عَنْ عُمَرَ بْنِ عَبْدٍ - الْعَزِيزُ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَجَدَ فِي إِذَا السَّمَاءُ انشَقَّتْ

[4236] Hushaym told us: ‘Alī ibn Zayd ibn Jud‘ān informed us, from Abū Rāfi‘, who said: I prayed the last ‘Ishā’ behind Abū Hurayrah in Medina. He recited {When the sky has split} [Al-Inshiqaq] and prostrated. I said: "Do you prostrate in it?" He said: "I saw my Khalil (close friend) Abū al-Qāsim prostrate in it, so I will not abandon that."

[4237] Yazīd ibn Hārūn told us, from Shu‘bah, from Abū Ishāq, from Al-Aswad, from ‘Abdullāh, who said: "The Messenger of Allah ﷺ prostrated in An-Najm, and everyone prostrated with him, except for an old man who took a handful of soil and raised it to his forehead." He said: "I later saw him killed as a disbeliever."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَنَا عَلَيُّ بْنُ زَيْدٍ بْنُ جُذْعَانَ، عَنْ أَبِي رَافِعٍ قَالَ: صَلَّيْتُ خَلْفَ أَبِي هُرَيْرَةَ بِالْمَدِينَةِ الْعِشَاءَ، الْآخِرَةَ قَالَ: فَقَرَأَ فِيهَا إِذَا السَّمَاءُ اسْتَقَّتْ سَجَدَ فِيهَا، فَقُلْتُ: تَسْجُدُ فِيهَا؟ قَالَ: رَأَيْتُ خَلِيلِي أَبَا الْفَاسِمِ سَجَدَ فِيهَا فَلَا أَدْعُ ذَلِكَ

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: سَجَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّجْمِ فَمَا بَقَيَ أَحَدٌ إِلَّا سَجَدَ مَعَهُ، إِلَّا شَيْخًا أَحَدَ كَفَّا مِنْ تُرَابٍ فَرَفَعَهُ إِلَى جَهَنَّمَ قَالَ: فَلَمَّا رَأَيْتُهُ قُتِلَ كَافِرًا

[4238] Mu‘ādh ibn Mu‘ādh told us, from ‘Alī ibn Suwayd ibn Manjūf, who said: Abū Rāfi‘ aṣ-Ṣā’igh informed us, saying: “Umar led us in the last ‘Ishā’ prayer, and he recited {When the sky has split} [Al-Inshiqāq] in one of the first two Rak‘ahs, so he prostrated, and we prostrated with him.”

حَدَّثَنَا مُعاذُ بْنُ مُعَاذٍ، عَنْ عَلِيٍّ بْنِ سُوَيْدٍ بْنِ مَنْجُوفٍ قَالَ: أَنَا أَبُو رَافِعٍ الصَّابِعُ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَا عُمَرُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ الْآخِرَةَ، فَقَرَأَ فِي إِحدَى الرَّكْعَتَيْنِ الْأُولَائِيْنِ إِذَا السَّمَاءُ انشَقَّتْ فَسَجَدَ، وَسَجَدْنَا مَعَهُ

[4239] Hafṣ told us, from Al-A‘mash, from Ibrāhīm, from Al-Aswad, who said: I saw ‘Umar and ‘Abdullāh prostrating in {When the sky has split} [Al-Inshiqāq], or one of them.

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَادِ قَالَ: رَأَيْتُ عُمَرَ، وَعَبْدَ اللَّهِ، يَسْجُدَانِ فِي إِذَا السَّمَاءُ انشَقَّتْ، أَوْ أَحَدُهُمَا

[4240] Yazīd ibn Hārūn told us, from Al-Mas‘ūdī, from Ibn al-Asbahānī, from Abū ‘Abd ar-Rahmān, from Ibn Mas‘ūd, that he used to prostrate in {When the sky has split} [Al-Inshiqāq].

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْمَسْعُودِيِّ، عَنْ ابْنِ الْأَصْبَهَانِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ ابْنِ مَسْعُودٍ، أَنَّهُ كَانَ يَسْجُدُ فِي إِذَا السَّمَاءُ انشَقَّتْ

[4241] Abū Khālid al-Āḥmar told us, from Dāwūd, from Abū al-‘Āliyah, that the Prophet ﷺ and the Muslims prostrated in An-Najm.

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرِ، عَنْ دَاؤَدَ، عَنْ أَبِي الْعَالِيَّةِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَجَدَ فِي النَّجْمِ وَالْمُسْلِمُونَ

[4242] Hushaym told us: Mughīrah told us, from Ibrāhīm, from ‘Abdullāh ibn Mas‘ūd, that he used to prostrate in Al-A‘rāf, Banī Isrā’īl [Al-Isrā’], An-Najm, and {Read in the name of your Lord who created} [Al-‘Alaq].

حَدَّثَنَا هُشَيْمٌ قَالَ: نَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّهُ كَانَ يَسْجُدُ فِي الْأَعْرَافِ، وَبَنِي إِسْرَائِيلَ، وَالنَّجْمَ، وَاقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

[4243] Abū Khālid al-Aḥmar told us, from Dāwūd, from Ash-Sha‘bī, from ‘Abdullāh, that he prostrated in An-Najm and {Read in the name of your Lord who created} [Al-‘Alaq].

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرَ، عَنْ دَاؤَدَ، عَنْ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ سَجَدَ فِي النَّجْمِ وَاقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

[4244] Hushaym told us, from Shu‘bah, from ‘Āsim, from Zirr, who said: "The obligatory prostrations are Alif-Lām-Mīm Tanzīl [As-Sajdah], Ḥā-Mīm Tanzīl [Fuṣṣilat], An-Najm, and {Read in the name of your Lord who created} [Al-‘Alaq]."

حَدَّثَنَا هُشَيْمٌ، عَنْ شُعْبَةَ، عَنْ عَاصِمٍ، عَنْ زَرِّ قَالَ: عَزَّاً إِنَّ السُّجُودَ الْتَّنْزِيلَ وَحْمَ التَّنْزِيلَ وَالنَّجْمَ وَاقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

[4245] Hushaym told us, from Ibn ‘Awn, from Ash-Sha‘bī, that the Messenger of Allah ﷺ recited An-Najm, and the Muslims, polytheists, jinn, and humans prostrated in it.

حَدَّثَنَا هُشَيْمٌ، عَنْ ابْنِ عَوْنَى، عَنْ الشَّعْبِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ وَالنَّجْمَ فَسَجَدَ فِيهَا الْمُسْلِمُونَ، وَالْمُشْرِكُونَ، وَالْجِنُّ، وَالإِنْسُ

[4246] Yazīd ibn Hārūn told us, from ‘Āsim, from Qasāmah ibn Zuhayr, who said: He used to prostrate in An-Najm and {When the sky has split} [Al-Inshiqāq].

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ عَاصِمٍ، عَنْ قَسَامَةَ بْنِ رُهْبَرٍ قَالَ: كَانَ "يَسْجُدُ فِي النَّجْمِ وَإِذَا السَّمَاءُ انشَقَّتْ

[4247] Abū Usāmah told us, from ‘Abd ar-Rahmān ibn Yazīd, from Jābir, from Sulaymān ibn Ḥabīb, who said: "I prostrated with ‘Umar ibn ‘Abd al-‘Azīz in {When the sky has split} [Al-Inshiqāq]."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ جَابِرٍ، عَنْ سُلَيْمَانَ بْنِ حَبِيبٍ، قَالَ: سَجَدْتُ مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فِي إِذَا السَّمَاءُ انشَقَّتْ

[4248] Hafṣ told us, from Al-Ḥasan ibn ‘Abdullāh, who said: I saw Ibrāhīm prostrating in {When the sky has split} [Al-Inshiqāq].

حَدَّثَنَا حَفْصٌ، عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ قَالَ: رَأَيْتُ إِبْرَاهِيمَ يَسْجُدُ فِي إِذَا السَّمَاءُ انشَقَّتْ

[4249] Abū Usāmah told us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, who said: "He used to prostrate in An-Najm and in {Read in the name of your Lord} [Al-‘Alaq], unless he recited them in an obligatory prayer, in which case he would not prostrate but would bow."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ يَسْجُدُ فِي النَّجْمِ، وَفِي أَقْرَأَ بِاسْمِ رَبِّكَ، إِلَّا أَنْ يَقْرَأَ بِهِمَا فِي صَلَاةٍ مَكْثُوبَةٍ، فَإِنَّهُ كَانَ لَا يَسْجُدُ بِهِمَا وَيَرْكَعُ

[4250] Muḥammad ibn Abī ‘Adī told us, from Ibn ‘Awn, who said: "Muḥammad recited {When the sky has split} [Al-Inshiqāq] while I was sitting, and he prostrated in it."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنِ قَالَ: قَرَأَ مُحَمَّدٌ إِذَا السَّمَاءُ اسْتَفَقَتْ، وَأَنَا جَالِسٌ فَسَجَدَ فِيهَا

[4251] Abū Bakr ibn ‘Ayyāsh told us, from ‘Āsim, from Zirr, who said: "Ammār recited {When the sky has split} [Al-Inshiqāq] on the pulpit, then he descended to the ground and prostrated with it."

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زِرٍ قَالَ: قَرَأَ عَمَّارٌ عَلَى الْمِنْبَرِ إِذَا السَّمَاءُ اسْتَفَقَتْ، ثُمَّ نَزَلَ إِلَى الْقَرَارِ فَسَجَدَ بِهَا

[4252] Ibn ‘Ulayyah told us, from ‘Alī ibn Zayd, from Zurārah ibn Awfā, from Masrūq ibn al-Ajda‘, that ‘Uthmān recited An-Najm in the ‘Ishā’ prayer and prostrated.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ مَسْرُوقِ بْنِ الْأَجْدَعِ، أَنَّ عُثْمَانَ، قَرَأَ فِي الْعِشَاءِ بِالنَّجْمِ فَسَجَدَ

[4253] Wakī‘ told us, from Ibn Abī Dhi’b, from Al-Ḥārith ibn ‘Abd ar-Rahmān, from Abū Salamah, from Abū Hurayrah, who said: "The Messenger of Allah ﷺ and the Muslims prostrated in An-Najm, except for two men from Quraysh who wanted notoriety by that."

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَلْمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَجَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُسْلِمُونَ فِي النَّجْمِ إِلَّا رَجُلَيْنِ مِنْ قُرَيْشٍ، أَرَادَا بِذَلِكَ الشُّهُرَةَ

[4254] Ḥusayn ibn ‘Alī told us, from Zā’idah, from Al-A‘mash, from Ibrāhīm, from Al-Aswad, who said: I saw ‘Abdullāh prostrate in {When the sky has split} [Al-Inshiqāq].

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٌّ، عَنْ زَائِدَةَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ قَالَ: رَأَيْتُ عَبْدَ اللَّهِ يَسْجُدُ فِي إِذَا السَّمَاءُ اسْفَقَتْ

[4255] Sufyān ibn ‘Uyaynah told us, from ‘Abdullāh ibn Abī Yazīd, who heard Ibn ‘Abbās say: "In Ṣād there is a prostration." And he recited: {Those are the ones whom Allah has guided, so from their guidance take an example} [Al-An‘ām: 90].

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، سَمِعَ أَبْنَ عَبَّاسٍ، يَقُولُ: "فِي صَسْجُدَةٍ، وَتَلَّا {أُولَئِكَ 90: الَّذِينَ هَدَى اللَّهُ فِيهُمَا هُمْ أَفْنَدُهُ} [الأنعام

[4256] Sufyān ibn ‘Uyaynah told us, from ‘Abdah and Ṣadaqah, who heard Ibn ‘Umar say: "In Ṣād there is a prostration."

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدَةَ، وَصَدَقَةَ، سَمِعَا أَبْنَ عُمَرَ، يَقُولُ: فِي صَسْجُدَةٍ

[4257] ‘Abd al-A‘lā told us, from Ma‘mar, from Az-Zuhrī, who said: I used not to prostrate in Ṣād until As-Sā’ib told me that ‘Uthmān prostrated in it.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ قَالَ: كُنْتُ لَا أَسْجُدُ فِي صَحَّى حَدَّثَنِي السَّائِبُ، أَنَّ عُثْمَانَ سَجَدَ فِيهَا

[4258] Hushaym told us: Abū Bishr told us, from Sa‘id ibn Jubayr, that ‘Umar used to prostrate in Ṣād.

حَدَّثَنَا هُشَيْمٌ قَالَ: نَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّ عُمَرَ، كَانَ يَسْجُدُ فِي ص

[4259] Hushaym told us: Ḥuṣayn and Al-‘Awwām informed us, from Mujāhid, from Ibn ‘Abbās, who said: He used to prostrate in Ṣād, and he recited this verse: {Those are the ones whom Allah has guided, so from their guidance take an example} [Al-An‘ām: 90].

حَدَّثَنَا هُشَيْمٌ قَالَ: أَنَا حُصَيْنٌ، وَالْعَوَامُ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ "يَسْجُدُ فِي صِ"، وَتَلَّ هَذِهِ الْأَيْةَ {أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فِيهِمْ أَفْنَدَهُ} [الأنعام: 90]

[4260] Ibn Fudayl told us, from Layth, from Mujāhid, from Ibn ‘Abbās, who said: The Prophet ﷺ used to prostrate in Ṣād.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْجُدُ فِي صِ

[4261] Hushaym told us: Al-‘Awwām told us, from Sa‘id ibn Jubayr, that the Prophet ﷺ recited Surah Ṣād while he was on the pulpit. When he reached the prostration verse, he recited it, then descended and prostrated.

حَدَّثَنَا هُشَيْمٌ قَالَ: نَا الْعَوَامُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَا سُورَةَ صِ وَهُوَ عَلَى الْمِنْبَرِ، فَلَمَّا أَتَى عَلَى السَّجْدَةِ قَرَأَهَا، ثُمَّ نَزَلَ فَسَجَدَ

[4262] Ibn Mahdī told us, from Sufyān, from Ḥabīb ibn Abī Thābit, from ‘Abdullāh ibn al-Ḥārith, who said: "It is obligatory, the prostration of Ṣād."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْخَارِثِ قَالَ: هِيَ مُوجَبَةٌ سَجْدَةُ صِ

[4263] Abū Mu‘āwiyah told us, from Al-A‘mash, from Muslim, from Masrūq, who said: I mentioned ‘Abdullāh ibn ‘Abbās, and he said: {Those are the ones whom Allah has guided, so from their guidance take an example} [Al-An‘ām: 90].

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ قَالَ: ذَكَرْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، فَقَالَ: "أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فِيهِمَا هُمْ أَفْنِدُهُ" [الأنعام: 90]

[4264] Muḥammad ibn Abī Bakr told us, from Ibn Jurayj, who said: Ṭāwūs used to prostrate in Ṣād.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ قَالَ: كَانَ طَلَوْسُ، يَسْجُدُ فِي صَادٍ

[4265] ‘Abbād ibn al-‘Awwām told us, from Sufyān ibn Ḥusayn, who said: I witnessed Al-Ḥasan reading the prostration verse in Ṣād, and he prostrated.

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ قَالَ: شَهَدْتُ الْحَسَنَ، وَقَرَأَ السَّجْدَةَ الَّتِي فِي صَادٍ سَاجَدَ

[4266] Hafṣ told us, from Al-A‘mash, from Abū ad-Duhā, from Masrūq, that he used to prostrate in Ṣād.

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الصُّحَى، عَنْ مَسْرُوقٍ، أَنَّهُ كَانَ يَسْجُدُ فِي صَادٍ

[4267] Wakī‘ told us, from Muṣ‘ab ibn Shaybah, from Sa‘id ibn Jubayr, who said: I saw Aḍ-Ḍahhāk ibn Qays prostrating in Ṣād. He said: I mentioned that to Ibn ‘Abbās, and he said that he saw ‘Umar ibn al-Khaṭṭāb prostrating in it.

حَدَّثَنَا وَكِيعٌ، عَنْ مُصْبَعِ بْنِ شَبَّابَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: رَأَيْتُ الضَّحَّاكَ بْنَ قَيْسٍ يَسْجُدُ فِي صَلَاتِهِ فَذَكَرْتُهُ لِابْنِ عَبَّاسٍ، فَقَالَ، إِنَّهُ رَأَى عُمَرَ بْنَ الْخَطَّابَ يَسْجُدُ فِيهَا

[4268] Wakī‘ told us, from Mis‘ar, from ‘Amr ibn Murrah, from Mujāhid, from Ibn ‘Abbās, that he said: "There is a prostration in it," then he recited: {Those are the ones whom Allah has guided, so from their guidance take an example} [Al-An‘ām: 90].

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: "فِيهَا سَجْدَةٌ، تُمْ قَرَأُ أَوْلَانِكَ الَّذِينَ هَدَى اللَّهُ فِيهِمَا هُمْ أَفْنِدُهُ" [الأنعام: 90]

[4269] Abū Bakr told us: Abū Bakr ibn ‘Ayyāsh told us, from ‘Āsim, from Zirr, from ‘Abdullāh, that he did not prostrate in Ṣād and said: "It is the repentance of a prophet."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ كَانَ لَا يَسْجُدُ فِي صَلَاتِهِ وَيَقُولُ: تَوْبَةُ نَبِيٍّ

[4270] Abū Mu‘āwiyah told us, from Al-A‘mash, from Sālim, from Masrūq, who said: Ṣād was mentioned in the presence of ‘Abdullāh, and he said: "It is the repentance of a prophet."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ سَالِمٍ، عَنْ مَسْرُوقٍ قَالَ: ذُكِرَتْ صِفَاتُ عَبْدِ اللَّهِ قَالَ: تَوْبَةُ نَبِيٍّ

[4271] Hushaym told us: Mughīrah told us, from Ibrāhīm, and Dāwūd informed us, from Ash-Sha'bī, both saying: 'Abdullāh did not prostrate in Ṣād and said: "It is the repentance of a prophet."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، وَأَخْبَرَنَا دَاؤُدُ، عَنِ الشَّعْبِيِّ، قَالًا: كَانَ عَبْدُ اللَّهِ، لَا يَسْجُدُ فِي صِ، وَيَقُولُ: تَوْبَةُ نَبِيٍّ

[4272] Mu'tamir ibn Sulaymān told us, from Abū Ma'n, from Abū al-'Āliyah, who said: "Some of the Companions of the Prophet ﷺ used to prostrate in Ṣād, and some did not. So do whichever you wish."

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي مَعْنَى، عَنْ أَبِي الْعَالِيَّةِ قَالَ: كَانَ بَعْضُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْجُدُ فِي صِ، وَبَعْضُهُمْ لَا يَسْجُدُ فَأَيَّ ذَلِكَ شِئْتَ فَافْعُلْ

[4273] Yaḥyā ibn Sa'īd told us, from Thābit ibn Qays, who said: Abū al-Malīḥ used not to prostrate in Ṣād.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ثَابِتِ بْنِ قَيْسٍ قَالَ: كَانَ أَبُو الْمَلِحِ، لَا يَسْجُدُ فِي صِ

[4274] Ghundar told us, from Shu'bah, from Abū Ishāq, who said: I heard him narrating from Aḍ-Dahhāk ibn Qays, that he gave a sermon and recited Ṣād, so he prostrated in it. 'Alqamah and the companions of 'Abdullāh were behind him, and they did not prostrate.

حَدَّثَنَا عُنْدُرُ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُهُ يُحَدِّثُ، عَنِ الضَّحَّاكِ بْنِ قَيْسٍ، أَنَّهُ خَطَبَ فَقَرَأَ صِ فَسَاجَدَ فِيهَا، وَعَلَفَمَهُ، وَأَصْحَابُ عَبْدِ اللَّهِ وَرَاءَهُ فَلَمْ يَسْجُدُوا

[4275] Hafṣ ibn Ghiyāth told us, from Al-A‘mash, from Abū ad-Duhā, that the companions of ‘Abdullāh used not to prostrate in Ṣād.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الصُّحَى، أَنَّ اَصْنَابَ عَبْدِ اللَّهِ، كَانُوا لَا يَسْجُدُونَ فِي ص

[4276] Abū Bakr told us: Muḥammad ibn Fuḍayl told us, from ‘Aṭā’, from Sa‘īd ibn Jubayr, from Ibn ‘Abbās, that he used to prostrate at the end of the two verses in Hā-Mīm As-Sajdah.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ، أَنَّهُ كَانَ يَسْجُدُ فِي آخِرِ الْأَيْتَيْنِ مِنْ حِمَ السَّجْدَةِ

[4277] Hushaym told us: Mughīrah told us, from Abū Wā'il, that he used to prostrate at the last one.

حَدَّثَنَا هُشَيْمٌ قَالَ: أَنَا مُغِيرَةُ، عَنْ أَبِي وَائِلٍ، أَنَّهُ كَانَ يَسْجُدُ فِي الْآخِرَةِ

[4278] Hushaym told us, from Ibn ‘Awn, from Ibn Sīrīn, that he used to prostrate at the last one.

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبْنِ عَوْنِ، عَنْ أَبْنِ سِيرِينَ، أَنَّهُ كَانَ يَسْجُدُ فِي الْآخِرَةِ

[4279] Waki‘ told us, from Sufyān, from Ibn Abī Laylā, from Ṭalḥah, from Ibrāhīm, that he used to prostrate at the last one.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبْنِ أَبِي لَيْلَى، عَنْ طَلْحَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَسْجُدُ فِي الْآخِرَةِ

[4280] Hafṣ told us, from Al-A‘mash, from Abū ad-Duhā, from Masrūq, who said: Ibn ‘Abbās used to prostrate at the last one.

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الصُّحَى، عَنْ مَسْرُوقٍ قَالَ: كَانَ أَبْنُ عَبَّاسٍ يَسْجُدُ فِي الْآخِرَةِ

[4281] Abū Bakr told us: Ibn Fuḍayl told us, from Layth, from Al-Hakam, from a man from Banī Sulaym, that he heard the Messenger of Allah ﷺ prostrating in Hā-Mīm at the first verse.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنِ الْحَكَمِ، عَنْ رَجُلٍ مِنْ بَنِي سُلَيْمٍ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْجُدُ فِي حِمَّةِ الْأُولَى

[4282] Hushaym told us, from Hajjāj, from Nāfi‘, from Ibn ‘Umar, that he used to prostrate at the first one.

حَدَّثَنَا هُشَيْمٌ، عَنْ حَاجَاجٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَسْجُدُ بِالْأُولَى

[4283] Ḥafṣ ibn Ghiyāth told us, from Abū ad-Duhā, from Masrūq, who said: "The companions of ‘Abdullāh used to prostrate at the first one."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَبِي الضْحَى، عَنْ مَسْرُوقٍ قَالَ: كَانَ أَصْحَابُ عَبْدِ اللَّهِ يَسْجُدُونَ بِالْأُولَى

[4284] Muḥammad ibn Fuḍayl told us, from ‘Atā’, from Abū ‘Abd ar-Rahmān, that he used to prostrate at the first verse of Hā-Mīm.

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، أَنَّهُ كَانَ يَسْجُدُ بِالْأُولَى مِنْ حِمَّةِ الْأُولَى

[4285] Ibn Numayr told us, from Al-A‘mash, who said: I saw Ibrāhīm, Abū Ṣalih, Ṭalhah, Yaḥyā, and Zubayd al-Yāmī prostrating at the first verse of Hā-Mīm As-Sajdah.

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ قَالَ: أَدْرَكْتُ إِبْرَاهِيمَ وَأَبْنَا صَالِحٍ، وَطَلْحَةَ، وَيَحْيَى، وَزُبَيْدَ الْيَامِيَّ، يَسْجُدُونَ بِالْأُولَى مِنْ حِمَّةِ السَّجْدَةِ

[4286] Yazīd ibn Hārūn told us, from Hishām, from Al-Hasan and Muḥammad, that they used to prostrate at the first verse of Ḥā-Mīm As-Sajdah.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَمُحَمَّدٍ، أَنَّهُمَا كَانَا يَسْجُدَانِ بِالْأُولَى مِنْ حِينِ السَّجْدَةِ

[4287] Abū Bakr told us: Hushaym told us, from Maṇṣūr, from Ibn Sīrīn, from Ibn ‘Umar, from ‘Umar, that he prostrated twice in Al-Hajj, then said: "This Surah has been favored over other Surahs by two prostrations."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنْ أَبْنِ سِيرِينَ، عَنْ أَبْنِ عُمَرَ، عَنْ عُمَرَ، أَنَّهُ سَجَدَ فِي الْحَجَّ سَجْدَتَيْنِ، ثُمَّ قَالَ: إِنَّ هَذِهِ السُّورَةَ فُضِّلَتْ عَلَى سَائِرِ السُّورِ بِسَجْدَتَيْنِ

[4288] Ghundar told us, from Shu‘bah, from Sa‘īd ibn Ibrāhīm, from Tha‘labah ibn ‘Abdullāh ibn Šu‘ayr, that he prayed with ‘Umar ibn al-Khaṭṭāb, and he recited Al-Hajj and prostrated twice in it.

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ إِبْرَاهِيمَ، عَنْ تَعَالَى بْنِ عَبْدِ اللَّهِ بْنِ صُعَيْرٍ، أَنَّهُ صَلَّى مَعَ عُمَرَ بْنَ الْخَطَّابِ فَقَرَأَ بِالْحَجَّ، فَسَجَدَ فِيهَا سَجْدَتَيْنِ

[4289] Wakī‘ told us, from Shu‘bah, from Yazīd ibn Khumayr, from ‘Abd ar-Raḥmān ibn Jubayr ibn Nufayr, from his father, that Abū ad-Dardā’ prostrated twice in Al-Hajj.

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ يَزِيدِ بْنِ خَمِيرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، أَنَّ أَبَا الدَّرْدَاءِ، سَجَدَ فِي الْحَجَّ سَجْدَتَيْنِ

[4290] Ḥafṣ told us, from ‘Āsim, from Abū al-‘Āliyah, from Ibn ‘Abbās, who said: "In Surah Al-Hajj there are two prostrations."

حَدَّثَنَا حُفْصٌ، عَنْ عَاصِمٍ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: فِي سُورَةِ الْحَجَّ سَجْدَتَانِ

[4291] Hushaym told us: Abū ‘Abdullāh al-Ju‘fī told us, from Abū ‘Abd ar-Rahmān as-Sulamī, from ‘Alī, that he prostrated twice in Al-Hajj.

حَدَّثَنَا هُشَيْمٌ قَالَ: نَا أَبُو عَبْدِ اللَّهِ الْجُعْفَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَيْمَى، عَنْ عَلَىٰ، أَنَّهُ سَجَدَ فِي الْحَجَّ سَجْدَتَيْنِ

[4292] Hushaym told us, from Huṣayn, from Abū ‘Abd ar-Rahmān, that he used to prostrate twice in Al-Hajj.

حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، أَنَّهُ كَانَ يَسْجُدُ فِي الْحَجَّ سَجْدَتَيْنِ

[4293] Wakī‘ told us, from Abū Dāwūd, from a man from the people of at-Tā’if, from ‘Abdullāh ibn ‘Amr, that he prostrated twice in

حَدَّثَنَا وَكِبِيعٌ، عَنْ أَبِي ذَاوْدَ، عَنْ رَجُلٍ، مِنْ أَهْلِ الطَّائِفِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّهُ سَجَدَ فِي الْحَجَّ سَجْدَتَيْنِ

[4294] Wakī‘ told us, from Khālid ibn Dīnār, who said: I heard Abū al-‘Āliyah saying: "In Al-Hajj there are two blessed, good prostrations."

حَدَّثَنَا وَكِبِيعٌ، عَنْ خَالِدِ بْنِ دِينَارٍ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ، يَقُولُ: فِي الْحَجَّ سَجْدَتَانِ مُبَارَكَاتٍ طَيِّبَاتٍ

[4295] Ghundar told us, from Shu‘bah, from Abū Ishāq, who said: "I have known people for seventy years prostrating twice in Al-Hajj."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ قَالَ: أَذْرَكْتُ النَّاسَ مُنْذُ سَبْعِينَ سَنَةً يَسْجُدُونَ فِي الْحَجَّ سَجْدَتَيْنِ

[4296] ‘Abd aş-Şamad ibn ‘Abd al-Wārith told us, from Hammād ibn Salamah, from ‘Āsim, from Zirr and Abū ‘Abd ar-Rahmān, that they both used to prostrate twice in Al-Hajj.

حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، وَأَبِي عَبْدِ الرَّحْمَنِ، أَنَّهُمَا كَانَا يَسْجُدَانِ فِي الْحَجَّ سَجْدَتَيْنِ

[4297] Hushaym told us, from Khālid, from Abū al-‘Uryān al-Mujāshi‘ī, from Ibn ‘Abbās, who said: "In Al-Hajj there is one prostration."

حَدَّثَنَا هُشَيْمٌ، عَنْ خَالِدٍ، عَنْ أَبِي الْعُرْيَانِ الْمُجَاشِعِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: فِي الْحَجَّ سَجْدَةً وَاحِدَةً

[4298] Hushaym told us: Abū Bishr told us, from Sa‘id ibn Jubayr, that he used to say: "In Al-Hajj there is one prostration."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ كَانَ يَقُولُ: فِي الْحَجَّ سَجْدَةً وَاحِدَةً

[4299] Hushaym told us, from Al-‘Awwām, from Al-Hasan, that he used to say: "Regarding the prostration, it is the first prostration in Surah Al-Hajj."

حَدَّثَنَا هُشَيْمٌ، عَنِ الْعَوَامِ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ: فِي السَّجْدَةِ هِيَ السَّجْدَةُ الْأُولَى مِنْ سُورَةِ الْحَجَّ

[4300] Abū Usāmah told us, from Sa‘id, from Qatādah, from Sa‘id ibn al-Musayyib and Al-Hasan, who both said: "In Al-Hajj there is one prostration, the first one of them."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، وَالْحَسَنِ، قَالَا: فِي الْحَجَّ سَجْدَةً وَاحِدَةً الْأُولَى مِنْهَا

[4301] Ibn Fuḍayl told us, from Al-A‘mash, from Ibrāhīm, that he said: "In Al-Ḥajj there is only one prostration, and it is the first one."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، أَنَّهُ قَالَ:
لَيْسَ فِي الْحَجَّ إِلَّا سَجْدَةً وَاحِدَةً وَهِيَ الْأُولَى

[4302] Mu‘tamir ibn Sulaymān told us, from Abū Ma‘n, who said: I said to Jābir ibn Yazīd: "A man prostrated twice in Al-Ḥajj." He said: "He only prostrates once."

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي مَعْنَى قَالَ: قُلْتُ
لِجَابِرَ بْنِ يَزِيدَ: رَجُلٌ سَجَدَ فِي الْحَجَّ سَجْدَتَيْنِ قَالَ: لَا
يَسْجُدُ إِلَّا وَاحِدَةً

[4303] Abū Bakr told us: ‘Abd Allāh ibn Idrīs and Ḥafṣ told us, from Layth, from Tāwūs, regarding a man who hears the prostration verse while in prayer. He said: "He does not prostrate."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ،
وَحَفْصٌ، عَنْ لَيْثٍ، عَنْ طَاؤُسٍ، فِي الرَّجُلِ سَمِعَ
السَّجْدَةَ وَهُوَ فِي الصَّلَاةِ قَالَ: لَا يَسْجُدُ

[4304] Hushaym told us: Yūnus [told us], from Al-Ḥasan, who said: "He does not prostrate."

حَدَّثَنَا هُشَيْمٌ قَالَ: يُونُسُ، عَنِ الْحَسَنِ قَالَ: لَا يَسْجُدُ

[4305] Qāsim ibn Mālik told us, from Khālid, from Abū Qilābah, regarding a man who hears the prostration verse while praying. He said: "He does not prostrate."

حَدَّثَنَا قَاسِمُ بْنُ مَالِكٍ، عَنْ خَالِدٍ، عَنْ أَبِي قَلَبَةَ، فِي
الرَّجُلِ سَمِعَ السَّجْدَةَ وَهُوَ يُصَلِّي قَالَ: لَا يَسْجُدُ

[4306] Ibn al-Mubārak told us, from Ibn ‘Awn, from Muḥammad, who said: "Do not include someone else's prayer in your prayer."

حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ قَالَ: لَا تُذْخِلْ فِي صَلَاتِكَ صَلَاةً غَيْرَكَ

[4307] Hushaym told us, from Khālid, from Ibn Sirīn, who said: "He prostrates when he finishes [the prayer]."

حَدَّثَنَا هُشَيْمٌ، عَنْ خَالِدٍ، عَنْ ابْنِ سِيرِينَ قَالَ: يَسْجُدُ إِذَا أَنْصَرَفَ

[4308] Yazīd ibn Hārūn told us, from Ḥabīb, from ‘Amr ibn Harim, who said: Jābir ibn Zayd was asked about a man standing in prayer, and another man praying nearby recited a prostration verse. Should he prostrate if he hears it? He said: "No."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَبِيبٍ، عَنْ عَمْرِو بْنِ هَرِيمٍ قَالَ: سُئِلَ جَابِرُ بْنُ رَيْدٍ، عَنْ رَجُلٍ قَائِمٍ يُصَلِّي، وَرَجُلٌ يُصَلِّي قَرِيبًا مِنْهُ، فَقَرَأَ سَجْدَةً أَيْسَجُدُ إِذَا سَمِعَهَا؟ قَالَ: لَا

[4309] Abū Bakr told us: Hushaym told us: Mughīrah told us, from Ibrāhīm, that he used to say: "If a man hears the prostration verse while he is praying, let him prostrate."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَقُولُ: إِذَا سَمِعَ الرَّجُلُ السَّجْدَةَ وَهُوَ يُصَلِّي فَلْيَسْجُدْ

[4310] Hafṣ told us, from Layth, from Ṭalḥah, from Ibrāhīm, who said: "He prostrates."

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ طَلْحَةَ عَنْ إِبْرَاهِيمَ قَالَ: يَسْجُدُ

[4311] Wakī‘ told us, from Isrā’īl, from Jābir, from ‘Āmir, who said: "The companions of ‘Abdullāh used not to prostrate when they heard the prostration verse." Al-Ḥakam said the same.

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ قَالَ:
كَانَ أَصْحَابُ عَبْدِ اللَّهِ إِذَا سَمِعُوا السَّجْدَةَ لَا يَسْجُدُونَ.
قَالَ الْحَكَمُ مِثْلُ ذَلِكَ

[4312] Abū al-Āḥwāṣ told us, from Mughīrah, from Ibrāhīm, who said: "If a man hears the prostration verse while praying, let him fall down in prostration."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا
سَمِعَ الرَّجُلُ السَّجْدَةَ وَهُوَ يُصَلِّي فَلْيَخُرُّ سَاجِدًا

[4313] Hushaym told us: Mughīrah informed us, from Ibrāhīm, that he used to say regarding a person in a state of major ritual impurity (Junub): "If he hears the prostration verse, he bathes, then recites it and prostrates for it. If he does not know it well, he recites another verse, then prostrates."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ
يَقُولُ فِي الْجُنُبِ: إِذَا سَمِعَ السَّجْدَةَ يَغْتَسِلُ، ثُمَّ يَقْرُءُهَا
فَيَسْجُدُ بِهَا، وَإِنْ كَانَ لَا يُحِسِّنُهَا قَرَأً غَيْرَهَا، ثُمَّ سَاجَدَ

[4314] Ḥafṣ ibn Ghiyāth told us, from Ḥajjāj, from Fuḍayl, from Ibrāhīm, and from Hammād, from Sa‘īd ibn Jubayr, that they both said: "If the Junub hears [the prostration verse], he bathes, then prostrates."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَاجَاجٍ، عَنْ فُضَيْلٍ، عَنْ
إِبْرَاهِيمَ، وَعَنْ حَمَادٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُمَا قَالَا:
إِذَا سَمِعَ الْجُنُبُ اغْتَسَلَ، ثُمَّ سَاجَدَ

[4315] Hushaym told us: Mughīrah informed us, from Ibrāhīm, that he used to say regarding the menstruating woman hearing the prostration verse: "She does not prostrate; she leaves something greater than the prostration: the obligatory prayer."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَقُولُ: فِي الْحَائِضِ تَسْمَعُ السَّجْدَةَ قَالَ: لَا سُجْدَةٌ هِيَ تَدْعُ أَعْظَمَ مِنَ السَّجْدَةِ الصَّلَاةُ الْمُكْتُوبَةُ

[4316] Ibn Numayr told us, from Hajjāj, from Ḥammād, who said: I asked Sa‘īd ibn Jubayr and Ibrāhīm about the menstruating woman hearing the prostration verse. He said: "There is no prostration upon her; prayer is greater than that."

حَدَّثَنَا ابْنُ ثُمَيْرٍ، عَنْ حَجَاجٍ، عَنْ حَمَادٍ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ، وَإِبْرَاهِيمَ، عَنِ الْحَائِضِ شُسْمَعُ السَّجْدَةَ، قَالَ: لَيْسَ عَلَيْهَا سُجُودٌ، الصَّلَاةُ أَكْبَرُ مِنْ ذَلِكَ

[4317] Muḥammad ibn Bakr told us, from Ibn Jurayj, from ‘Atā’, who said: I said to him: "What if a menstruating woman passes by people reciting the Muṣḥaf and they prostrate, should she prostrate with them?" He said: "No, she has been prevented from better than that."

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: قُلْتُ لَهُ: أَرَأَيْتُ إِنْ مَرَّتْ حَائِضٌ بِقَوْمٍ يَقْرَءُونَ الْمُصَنْفَفَ فَسَجَدُوا، أَسْجُدُ مَعَهُمْ؟ قَالَ: لَا، فَذُمِنْتَ خَيْرًا مِنْ ذَلِكَ

[4318] Hafṣ told us, from Al-Ḥasan ibn ‘Ubayd Allāh, from Abū ad-Duhā and Ibrāhīm, who said: "If a menstruating woman hears the prostration verse, she should not prostrate; she leaves what is more obligatory than that."

حَدَّثَنَا حَفْصٌ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي الصُّحَى، وَعَنْ إِبْرَاهِيمَ، قَالَا: إِذَا سَمِعَتِ الْحَائِضُ السَّجْدَةَ، فَلَا تَسْجُدْ هِيَ تَدْعُ أُوْجَبَ مِنْ ذَلِكَ

[4319] Ghundar told us, from Ash‘ath, from Al-Ḥasan, regarding the Junub and the menstruating woman hearing the prostration verse. They said: "They do not prostrate."

حَدَّثَنَا غُنْدَرُ، عَنْ أَسْعَثَ، عَنِ الْحَسَنِ، فِي الْجُنُبِ وَالْحَائِضِ يَسْمَعُانِ السَّجْدَةَ، فَقَالَا: لَا يَسْجُدَا

[4320] ‘Ubayd Allāh ibn Mūsā told us, from Abān al-‘Aṭṭār, from Qatādah, from Sa‘īd ibn al-Musayyib, from ‘Uthmān, who said: "She gestures with her head."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ أَبْيَانِ الْعَطَّارِ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ عُثْمَانَ قَالَ: ثُومَىٰ بِرَأْسِهَا إِيمَاءً

[4321] Muḥammad ibn Bishr told us, saying: Sa‘īd told us, from Qatādah, from Ibn al-Musayyib, who said: "She gestures with her head and says: 'O Allah, to You I have prostrated.'"

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا سَعِيدُ، عَنْ قَتَادَةَ، عَنْ أَبْنِ الْمُسَيْبِ قَالَ: "ثُومَىٰ بِرَأْسِهَا وَتَقُولُ: اللَّهُمَّ لَكَ سَجَدْتُ"

[4322] Muḥammad ibn Bishr told us, saying: Zakariyyā ibn Abī Zā’idah told us, saying: Abū al-Hasan informed me, from a man whom he claimed was like himself, from Sa‘īd ibn Jubayr, who said: ‘Abdullāh ibn ‘Umar used to dismount from his camel, urinate, then mount and recite the prostration verse and prostrate without performing ablution.

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا زَكَرِيَّاً بْنُ أَبِي زَائِدَةَ قَالَ: أَنَا أَبُو الْحَسَنِ، عَنْ رَجُلٍ زَعَمَ أَنَّهُ كَفْسِهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَنْزَلُ عَنْ رَاحِلَتِهِ، فَيَهْرِيقُ الْمَاءَ، ثُمَّ يَرْكُبُ فَيَقْرُأُ السَّجْدَةَ فَيَسْجُدُ وَمَا تَوَضَّأَ

[4323] Hushaym told us: Abū Bishr informed us, from Al-Hasan, regarding a man who hears the prostration verse without ablution: "There is no prostration for him."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَنَا أَبُو بِشْرٍ، عَنِ الْحَسَنِ، فِي الرَّجُلِ يَسْمَعُ السَّجْدَةَ وَهُوَ عَلَى غَيْرِ وُضُوءٍ، فَلَا سُجُودَ لَهُ

[4324] Hushaym told us: Mughīrah informed us, from Ibrāhīm, who said: "If he hears it while without ablution, let him perform ablution, then recite it, then prostrate. If he does not know it well, he recites something else, then prostrates."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا سَمِعَهُ وَهُوَ عَلَى غَيْرِ وُضُوءٍ فَلْيَتَوَضَّأْ، ثُمَّ لِيَقْرُأُ، فَلْيَسْجُدْ فَإِنْ كَانَ لَا يُحِسِّنُهَا قَرَاً غَيْرَهَا، ثُمَّ يَسْجُدُ

[4325] Waki‘ told us, from Zā’idah, from Ash-Sha‘bī, who said regarding a man who recites the prostration verse without ablution: "He prostrates in whatever direction he is facing."

حَدَّثَنَا وَكِيعٌ، عَنْ زَائِدَةَ، عَنْ الشَّعْبِيِّ قَالَ: فِي الرَّجُلِ
يَقْرَأُ السَّجْدَةَ وَهُوَ عَلَى غَيْرِ وُضُوءٍ قَالَ: يَسْجُدُ حَيْثُ
كَانَ وَجْهُهُ

[4326] Jarīr told us, from Maṇṣūr, from Ibrāhīm, regarding a man who hears the prostration verse without ablution. He said: "If he has water, he performs ablution and prostrates. If he does not have water, he performs Tayammum and prostrates."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، فِي الرَّجُلِ
يَسْمَعُ السَّجْدَةَ، وَلَيْسَ عَلَى وُضُوءٍ قَالَ: إِنْ كَانَ عِنْدَهُ
مَاءً تَوَضَّأُ وَسَجَدَ، وَإِنْ لَمْ يَكُنْ عِنْدَهُ مَاءً تَيَمَّمَ وَسَجَدَ

[4327] Abū Khālid al-Āḥmar told us, from Muḥammad ibn Kurayb, from his father, from Ibn ‘Abbās, regarding a man who recites the prostration verse while not facing the Qiblah. Should he prostrate? He said: "There is no harm in it."

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرِ، عَنْ مُحَمَّدِ بْنِ كُرَيْبٍ، عَنْ
أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، فِي الرَّجُلِ يَقْرَأُ السَّجْدَةَ وَهُوَ
عَلَى غَيْرِ الْقِبْلَةِ، أَيْسُجُدُ؟ قَالَ: لَا بَأْسَ بِهِ

[4328] Abū Khālid al-Āḥmar told us, from Al-A'mash, from 'Atā', from Abū 'Abd ar-Rahmān, who said: "He used to recite the prostration verse while not facing the Qiblah, walking, so he would gesture with his head, then say Taslīm."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ الْأَعْمَشِ، عَنْ عَطَاءٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ قَالَ: كَانَ يَقْرَأُ السَّجْدَةَ وَهُوَ عَلَى غَيْرِ الْفِيَلَةِ، وَهُوَ يَمْشِي فِي يَوْمٍ بِرَأْسِهِ، ثُمَّ يُسَلِّمُ

[4329] 'Abbād ibn al-'Awwām told us, from Sufyān ibn Ḥusayn, who said: I heard Al-Ḥasan recite the prostration verse in Ṣād, so he prostrated on the edge of a pillar, then said to the people: "Face [the Qiblah]."

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ قَالَ: سَمِعْتُ الْحَسَنَ، وَقَرَأَ السَّجْدَةَ الَّتِي فِي صِ فَسَجَدَ عَلَى حَرْفِ أَسْطَوَانِهِ، ثُمَّ قَالَ لِلنَّاسِ: نُوَجِّهُوكُمْ

[4330] Ibn Fuḍayl told us, from 'Atā' ibn as-Sā'ib, from Abū 'Abd ar-Rahmān, that he used to recite it while sitting, face the Qiblah, and prostrate.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَطَاءَ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، أَنَّهُ كَانَ يَقْرَأُ بِهَا وَهُوَ جَالِسٌ فِي سُقْفِ الْفِيَلَةِ وَيَسْجُدُ

[4331] Hushaym told us: Dāwūd informed us, from Ash-Sha'bī, that he used to say: "If a man recites the prostration verse after 'Aṣr or after Fajr, let him prostrate."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَنَا دَاؤُدُّ، عَنِ الشَّعْبِيِّ، أَنَّهُ كَانَ يَقُولُ: إِذَا قَرَأَ الرَّجُلُ السَّجْدَةَ بَعْدَ الْعَصْرِ وَبَعْدَ الْفَجْرِ فَلْيَسْجُدْ

[4332] Hushaym told us: Yūnus informed us, from Al-Ḥasan, and Mughīrah, from Ibrāhīm, that they both said: "Recite and prostrate as long as I am in a time after Fajr or after 'Aṣr."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَنَا يُونُسُ، عَنِ الْحَسَنِ، وَمُغِيرَةً، عَنْ إِبْرَاهِيمَ، أَنَّهُمَا قَالَا: افْرُأْ وَاسْجُدْ مَا كُنْتُ فِي وَقْتٍ بَعْدَ الْفَجْرِ وَبَعْدَ الْعَصْرِ

[4333] Ghundar told us, from Shu'bah, who said: I asked Al-Ḥakam about a man who recites the prostration verse after 'Aṣr. Al-Ḥakam said: "Rajā' ibn Ḥaywah came to us during the time of Ibn Bashīr ibn Marwān, and he was the public storyteller. He used to recite the prostration verse after 'Aṣr and prostrate." Shu'bah said: I asked Hammād, and he said: "If it is within prayer time, there is no harm."

حَدَّثَنَا عُذْرٌ، عَنْ شُعْبَةَ قَالَ: سَأَلْتُ الْحَكَمَ، عَنِ الرَّجُلِ يَقْرَأُ السَّجْدَةَ بَعْدَ الْعَصْرِ، فَقَالَ الْحَكَمُ: قَدْ عَلِمْنَا رَجَاءَ بْنَ حَيْوَةَ، زَمَانَ ابْنِ بَشِيرٍ بْنِ مَرْوَانَ وَكَانَ قَاصِّ الْعَامَةِ، فَكَانَ يَقْرَأُ السَّجْدَةَ بَعْدَ الْعَصْرِ، فَيَسْجُدُ قَالَ شُعْبَةُ: وَسَأَلْتُ حَمَّادًا فَقَالَ: إِذَا كَانَ فِي وَقْتٍ صَلَاةٍ فَلَا يَأْسِ

[4334] Ḥumayd ibn 'Abd ar-Raḥmān told us, from Zuhayr, from Jābir, from Sālim, Al-Qāsim, 'Atā', and 'Āmir, regarding a man who recites the prostration verse after 'Aṣr and before the sun rises. Does he prostrate? They said: "Yes."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ زُهَيْرٍ، عَنْ جَابِرٍ، عَنْ سَالِمٍ، وَالْفَاسِمِ، وَعَطَاءٍ، وَعَامِرٍ، فِي الرَّجُلِ يَقْرَأُ السَّجْدَةَ بَعْدَ الْعَصْرِ، وَقَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَيَسْجُدُ؟ قَالُوا: نَعَمْ

[4335] Ath-Thaqafī told us, from Khālid, from ‘Ikrimah, who said: "If you recite the Qur'an and come across a prostration verse after ‘Aṣr or after Fajr, then prostrate."

حَدَّثَنَا التَّقِيُّ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ قَالَ: إِذَا قَرَأْتَ الْقُرْآنَ فَأَتَيْتَ عَلَى السَّجْدَةِ بَعْدَ الْعَصْرِ، وَبَعْدَ الْغَدَاءِ فَاسْجُدْ

[4336] Hushaym told us, from Khālid, from ‘Ikrimah, who said: "It is only laziness that prevents them from that."

حَدَّثَنَا هُشَيْمٌ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ قَالَ: إِنَّمَا يَمْنَعُهُمْ مِنْ ذَلِكَ الْكَسَلُ

[4337] Abū Bakr told us: Yahyā ibn Sa‘īd al-Qaṭṭān told us, from Muḥammad ibn ‘Ajlān, from ‘Ubayd Allāh ibn Miqsam, that a storyteller used to recite the prostration verse after Fajr and prostrate. Ibn ‘Umar forbade him, but he refused to stop, so he threw pebbles at him and said: "They do not understand."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَانُ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، أَنَّ قَاتِلًا كَانَ يَقْرَأُ السَّجْدَةَ بَعْدَ الْفَجْرِ فَيَسْجُدُ، فَنَهَاهُ ابْنُ عُمَرَ فَأَبَى، أَنْ يَنْتَهِي فَحَصَبَهُ، وَقَالَ: إِنَّهُمْ لَا يَعْقِلُونَ

[4338] Waki‘ told us, from Thābit, from ‘Umārah, from Abū Tamīmah al-Hayjamī, who said: "I used to recite the prostration verse after Fajr and prostrate. Ibn ‘Umar sent to me and forbade me."

حَدَّثَنَا وَكِيعٌ، عَنْ ثَابِتٍ، عَنْ عُمَارَةَ، عَنْ أَبِي ثَمِيمَةَ الْهَيْجَمَيِّ قَالَ: كُنْتُ أَقْرَأُ السَّجْدَةَ بَعْدَ الْفَجْرِ، فَاسْجُدْ فَأَرْسَلَ إِلَيَّ ابْنُ عُمَرَ فَنَهَايِ

[4339] Azhar told us, from Ibn ‘Awn, who said: Sa‘id ibn Abī al-Hasan used to read after Fajr, pass by a prostration verse and skip it. When prayer became permissible, he would read it and prostrate.

حَدَّثَنَا أَزْهَرُ، عَنْ ابْنِ عَوْنِ قَالَ: كَانَ سَعِيدُ بْنُ أَبِي الْحَسَنِ، يَقْرَأُ بَعْدَ الْعَدَاءِ، فَيَمْرُّ بِالسَّجْدَةِ، فَيُجَلِّوْرُ هَا فَإِذَا حَلَّتِ الصَّلَاةُ قَرَأَهَا وَسَجَدَ

[4340] Wakī‘ told us, from Mubārak, who said: I saw Al-Hasan read a prostration verse after ‘Asr. When the sun set, he read it and then prostrated.

حَدَّثَنَا وَكِيعٌ، عَنْ مُبَارَكٍ قَالَ: رَأَيْتُ الْحَسَنَ، قَرَأَ سَجْدَةً بَعْدَ الْعَصْرِ، فَلَمَّا غَابَتِ الشَّمْسُ قَرَأَهَا، ثُمَّ سَجَدَ

[4341] ‘Affān told us: Hammād ibn Salamah told us: Thābit informed us, from ‘Abdullāh ibn Abī ‘Utbah, that Abū Ayyūb used to narrate: "When the sun rose, he would recite the prostration verse and prostrate."

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ قَالَ: أَنَا تَلِيهُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عُثْبَةَ، أَنَّ أَبَا أَيُوبَ كَانَ يُحَدِّثُ فَإِذَا بَرَّغَتِ الشَّمْسُ قَرَأَ السَّجْدَةَ فَسَجَدَ

[4342] Ibn Mahdī told us, from Sulaym ibn Ḥayyān, from Abū Ghālib, that Abū Umāmah used to dislike prayer after ‘Aṣr until the sunset, and after Fajr until the sun rose.

The people of Ash-Shām used to recite the prostration verse after ‘Aṣr, so when Abū Umāmah saw that they were reciting a Surah containing a prostration after ‘Aṣr, he would not sit with them.

[4343] Abū Khālid al-Aḥmar told us, from Muḥammad ibn Sūqah, from Ibn ‘Umar, that he heard a storyteller recite a prostration verse before prayer was permissible. The storyteller and those with him prostrated. Ibn ‘Umar took my hand, and when the sun was high, he said to me: "O Nāfi‘, let us prostrate the prostration that the people prostrated at the wrong time."

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ سُلَيْمَ بْنِ حَيَّانَ، عَنْ أَبِي غَالِبٍ، أَنَّ أَبَا أُمَّامَةَ، كَانَ يَكْرَهُ الصَّلَاةَ بَعْدَ الْعَصْرِ، حَتَّى تَغْرُبَ السَّمْسُ، وَبَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ السَّمْسُ، وَكَانَ أَهْلُ الشَّامَ يَقْرَءُونَ السَّجْدَةَ بَعْدَ الْعَصْرِ، فَكَانَ أَبُو أُمَّامَةَ إِذَا رَأَى أَنَّهُمْ يَقْرَءُونَ سُورَةً فِيهَا سَجْدَةً بَعْدَ الْعَصْرِ لَمْ يَجِدْ مَعَهُمْ

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ أَبْنِ عُمَرَ، أَنَّهُ سَمِعَ قَاتِلًا يَقْرَأُ السَّجْدَةَ فَبَلَّ أَنْ تُحَلِّ الصَّلَاةُ، فَسَجَدَ الْقَاصِفُ وَمَنْ مَعَهُ، فَأَخَذَ أَبْنُ عُمَرَ بِيَدِيَّ، فَلَمَّا أَضْحَى قَالَ لِي: يَا نَافِعُ اسْجُدْ بِنَا السَّجْدَةَ الَّتِي سَجَدَهَا الْقَوْمُ فِي غَيْرِ حِينِهَا

[4344] Abū Bakr told us: Abū Mu‘āwiyah told us, from Al-A‘mash, from Muslim, from Masrūq, that he used to perform twelve prostrations in the Qur'an, among which he did not mention {When the sky has split} [Al-Inshiqāq: 1].

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ،
عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، أَنَّهُ كَانَ "يَسْجُدُ اثْنَيْ عَشَرَةَ
سَجْدَةً فِي الْقُرْآنِ، الَّتِي يَسْجُدُونَ فِيهَا لَمْ يَذْكُرْ فِيهَا {إِذَا
[1]: السَّمَاءُ اسْتَفَتْ} [الإنشقاق]

[4345] Muḥammad ibn Fuḍayl told us, from Al-A‘mash, from Muslim, who said: "Masrūq counted for me twelve prostrations in the Qur'an, not mentioning the one in {When the sky has split} [Al-Inshiqāq: 1]."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ قَالَ:
"عَدَ عَلَيَّ مَسْرُوقٌ اثْنَيْ عَشَرَةَ سَجْدَةً فِي الْقُرْآنِ لَمْ
[1]: يَذْكُرَ أَتَيْ فِي {إِذَا السَّمَاءُ اسْتَفَتْ} [الإنشقاق]

[4346] Hushaym told us: Khālid informed us, from Abū al-‘Uryān al-Mujāshi‘ī, from Ibn ‘Abbās, when they mentioned the prostrations of the Qur'an. He said: "Al-A‘rāf, Ar-Ra‘d, An-Nahl, Banū Isrā’il [Al-Isrā'], Maryam, Al-Hajj (one prostration), An-Naml, Al-Furqān, Alif Lām Mīm Tanzīl [As-Sajdah], Hā Mīm As-Sajdah [Fuṣṣilat], and Ṣād." And he said: "There is no prostration in the Mufaṣṣal."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَنَا حَالِدٌ، عَنْ أَبِي الْعُرْبِيَّانِ
الْمُجَاشِعِيِّ، عَنْ ابْنِ عَبَّاسٍ، وَذَكَرُوا سُجُودَ الْقُرْآنِ
فَقَالَ: الْأَعْرَافُ، وَالرَّعْدُ، وَالْحُجُولُ، وَبَنُو إِسْرَائِيلُ،
وَمَرْيَمُ، وَالْحَجُّ سَجْدَةً وَاحِدَةً، وَالنَّمْلُ، وَالْفُرْقَانُ، وَالْمَ
تْزِيلُ، وَحِمَ السَّجْدَةُ، وَصَ، وَقَالَ: لَيْسَ فِي الْمُفَصَّلِ
سُجُودٌ

[4347] Hushaym told us, from Mughīrah, from Ibrāhīm, from ‘Abdullāh ibn Mas‘ūd, that he used to prostrate in Al-A‘rāf, Banū Isrā’il [Al-Isrā’], An-Najm, {Read in the name of your Lord who created} [Al-‘Alaq], and {When the sky has split} [Al-Inshiqāq].

[4348] Hushaym told us: Abū Bishr informed us, from Yūsuf al-Makkī, from ‘Ubayd ibn ‘Umayr, that he said: "The obligatory prostrations are Alif Lām Mīm Tanzīl [As-Sajdah], Ḥā Mīm Tanzīl [Fuṣṣilat], Al-A‘rāf, and Banū Isrā’il [Al-Isrā’]."

[4349] ‘Affān told us: Ḥammād ibn Salamah informed us, from ‘Alī ibn Zayd, from Yūsuf ibn Mihrān, from Ibn ‘Abbās, from ‘Alī, who said: "The obligatory prostrations of the Qur'an are Alif Lām Mīm Tanzīl [As-Sajdah], Ḥā Mīm Tanzīl [Fuṣṣilat], An-Najm, and {Read in the name of your Lord who created} [Al-‘Alaq]."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّهُ كَانَ يَسْجُدُ فِي الْأَعْرَافِ، وَبَنِي إِسْرَائِيلَ، وَالنَّجْمِ وَقُرْأً بِاسْمِ رَبِّكَ الَّذِي خَلَقَ، وَإِذَا السَّمَاءُ انشَقَّ

حَدَّثَنَا هُشَيْمٌ، أَنَا أَبُو بِشْرٍ، عَنْ يُوسُفَ الْمَكِّيِّ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، أَنَّهُ قَالَ: عَزَّاَنِمُ السُّجُودِ الْمَتَنْزِيلُ، وَحَمَّتَنْزِيلُ، وَالْأَعْرَافُ، وَبَنُو إِسْرَائِيلَ

حَدَّثَنَا عَفَانُ قَالَ: أَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عَلَيِّ قَالَ: عَزَّاَنِمُ السُّجُودِ سُجُودُ الْقُرْآنِ، الْمَتَنْزِيلُ، وَحَمَّتَنْزِيلُ، وَالنَّجْمُ، أَفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

[4350] ‘Abd al-A‘lā told us, from Dāwūd (ibn Iyās), from Ja‘far, that Sa‘īd ibn Jubayr said: "The obligatory prostrations are Alif Lām Mīm Tanzīl [As-Sajdah], An-Najm, and {Read in the name of your Lord who created} [Al-‘Alaq]."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ دَاؤِدَ يَعْنِي ابْنَ إِبَاسٍ، عَنْ جَعْفَرٍ، أَنَّ سَعِيدَ بْنَ حُبَيْرٍ قَالَ: عَزَّازِيمُ السُّجُودِ الْمُتَنَزِّلِ، وَالنَّجْمُ، وَاقْرُأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

[4351] Abū Usāmah told us: Thābit ibn ‘Umārah informed us, from Abū Tamīmah al-Hujaymī, that elders from Banū Hujaym sent a rider to Medina and Mecca to ask about the prostrations of the Qur'an. He returned to them and informed them that they had agreed on ten prostrations.

حَدَّثَنَا أَبُو أَسَامَةَ قَالَ: أَنَا تَابِعُ بْنُ عُمَارَةَ، عَنْ أَبِي ثَمِيمَةَ الْهُجَيْمِيِّ، أَنَّ أَشْيَاحًا مِنْ بَنِي هُجَيْمٍ بَعَثُوا رَاكِبًا لَهُمْ إِلَى الْمَدِينَةِ وَإِلَى مَكَّةَ يَسْأَلُونَ لَهُمْ عَنْ سُجُودِ الْقُرْآنِ، فَرَجَعُوا إِلَيْهِمْ، فَأَخْبَرُوهُمْ أَنَّهُمْ أَجْمَعُوا عَلَى عَشْرِ سَجَدَاتٍ

[4352] Ibn Fuḍayl told us, from ‘Aṭā’ ibn as-Sā’ib, who said: I entered the mosque and saw two old men, one reciting the Qur'an to the other. I sat with them. One of them was Qays ibn as-Sakan al-Asadī, and the other was reciting Surah Maryam. When he reached the prostration verse, Qays ibn Sakan said to him: "Leave it, for we dislike that the people of the mosque see us." So he skipped it and read what came after. Qays then said: "By Allah, nothing turned us away from it except Satan. Recite it." So he recited it and prostrated.

[4353] Hushaym and ‘Alī ibn Mushir told us, from Dāwūd, from Ash-Sha‘bī, who said: "They used to dislike skipping the prostration when they came across it, until they prostrated."

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ عَطَاءَ بْنِ السَّائِبِ قَالَ: دَخَلْتُ الْمَسْجِدَ فَإِنَّا أَنَا بِشَيْخِينَ، فَقَرَأَ أَحَدُهُمَا عَلَى صَاحِبِهِ الْقُرْآنَ، فَجَلَسْتُ إِلَيْهِمَا فَإِنَّا أَحَدُهُمَا قَيْسُ بْنُ السَّكَنِ الْأَسْدِيُّ، وَإِنَّا الْآخَرُ يَقْرَأُ سُورَةَ مَرْيَمَ فَلَمَّا بَلَغَ السَّجْدَةَ، قَالَ لَهُ قَيْسُ بْنُ سَكَنٍ: دَعْهَا، فَإِنَّا نَكْرُهُ أَنْ يَرَانَا أَهْلُ الْمَسْجِدِ، فَتَرَكَهَا، وَقَرَأَ مَا بَعْدَهَا، قَالَ قَيْسٌ: وَاللَّهِ مَا صَرَفَنَا عَنْهَا إِلَّا الشَّيْطَانُ افْرَأَهَا فَقَرَأَهَا فَسَجَدَ

حَدَّثَنَا هُسَيْمٌ، وَعَلَيُّ بْنُ مُسْهِرٍ، عَنْ دَاؤِدَ، عَنِ الشَّعْبِيِّ قَالَ: كَانُوا يَكْرَهُونَ إِذَا أَتَوْا عَلَى السَّجْدَةِ أَنْ يُجَاوِزُوهَا حَتَّى يَسْجُدُوا

[4354] Ibn Fuḍayl told us, from Ismā‘īl, from Al-Ḥasan, regarding a man who passes a prostration verse in prayer. He said: "He should not leave it when he passes it; rather, he should prostrate for it, or if he wishes, bow for it."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ إِسْمَاعِيلَ، عَنِ الْحَسَنِ، فِي
الرَّجُلِ يَمْرُّ بِالسَّجْدَةِ فِي الصَّلَاةِ، قَالَ: لَا يَنْبَغِي لَهُ إِذَا
مَرَّ بِهَا أَنْ يَتْرُكَهَا، وَلَكِنْ يَسْجُدُ بِهَا، وَإِنْ شَاءَ رَكَعَ بِهَا

[4355] Hushaym told us: Yūnus informed us: Bakr ibn ‘Abdullāh al-Muzanī informed us, from Ṣafwān ibn Muḥriz, who said: "While Al-Ash‘arī was delivering the Friday sermon, he recited the last prostration verse of Surah Al-Hajj." He said: "He descended from the pulpit, prostrated, then returned to his seat."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَنَا يُونُسُ قَالَ: أَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ
الْمُزَانِي، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ قَالَ: بَيْنَا الْأَشْعَرِيُّ
يَخْطُبُ يَوْمَ الْجُمُعَةِ، إِذْ قَرَأَ السَّجْدَةَ الْآخِرَةَ مِنْ سُورَةِ
الْحَجَّ قَالَ: نَزَلَ عَنِ الْمِنْبَرِ، فَسَاجَدَ، ثُمَّ عَادَ إِلَى مَجْلِسِهِ

[4356] Hushaym told us: Al-‘Awwām told us, from Sa‘īd ibn Jubayr, that the Messenger of Allah ﷺ recited the prostration verse of Surah Ṣād on the pulpit. When he reached the prostration verse, he recited it, then descended and prostrated.

حَدَّثَنَا هُشَيْمٌ قَالَ: نَا الْعَوَامُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ سَجْدَةَ سُورَةِ صِ
عَلَى الْمِنْبَرِ، فَلَمَّا أَتَى عَلَى السَّجْدَةِ قَرَأَهَا، ثُمَّ نَزَلَ
فَسَاجَدَ

[4357] Hushaym told us: Abū Iṣhāq al-Kūfī informed us, from Ash-Sha'bī, from An-Nu'mān ibn Bāshīr, that he recited the prostration verse of Ṣād while on the pulpit, so he descended and prostrated, then returned to his seat.

حَدَّثَنَا هُشَيْمٌ قَالَ: أَنَا أَبُو إِسْحَاقَ الْكُوفِيُّ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، أَنَّهُ قَرَا سَجْدَةَ صَوْمَالٍ وَهُوَ عَلَى الْمِنْبَرِ، فَنَزَلَ فَسَجَدَ، ثُمَّ عَادَ إِلَى مَجْلِسِهِ

[4358] Abū Bakr ibn ‘Ayyāsh told us, from ‘Āsim, from Zirr, who said: "Ammār recited {When the sky has split} [Al-Inshiqāq] on the pulpit, then descended to the ground and prostrated for it."

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زِرٍ قَالَ: قَرَا عَمَّارٌ عَلَى الْمِنْبَرِ إِذَا السَّمَاءُ اشْقَطَتْ، ثُمَّ نَزَلَ إِلَى الْفَرَارِ، فَسَجَدَ بِهَا

[4359] Wakī‘ told us, from Hishām ibn ‘Urwah, from his father, that ‘Umar recited it while on the pulpit, then descended and prostrated.

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ عُمَرَ قَرَأَهَا وَهُوَ عَلَى الْمِنْبَرِ، ثُمَّ نَزَلَ فَسَجَدَ

[4360] Zayd ibn Ḥubāb told us, from ‘Abd ar-Rahmān ibn Shurayh, who said: Wāhib al-Ma‘afirī told me, from Aws ibn Bishr, who said: "I saw ‘Uqbah ibn ‘Āmir recite the prostration verse on the pulpit and descend [to prostrate]."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُرَبْيِحٍ قَالَ: حَدَّثَنِي وَاهِبُ الْمَعَافِرِيُّ، عَنْ أَوْسِ بْنِ بِشْرٍ قَالَ: رَأَيْتُ عُقْبَةَ بْنَ عَامِرٍ، قَرَا عَلَى الْمِنْبَرِ السَّجْدَةَ فَنَزَلَ

[4361] ‘Abbād ibn al-‘Awwām told us, from Sa‘īd, from Qatādah, regarding a woman reciting a prostration verse with men or a man present. He said: "They prostrate before her and do not follow her."

حَدَّثَنَا عَبْدُ بْنُ الْعَوَامِ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، فِي الْمَرْأَةِ
تَقْرَأُ السَّجْدَةَ وَمَعَهَا رِجَالٌ، أَوْ رَجُلٌ قَالَ: يَسْجُدُونَ
فَبِهَا، وَلَا يَأْتُمُونَ بِهَا

[4362] Ghundar told us, from Shu‘bah, from Mughīrah, who said: I asked Ibrāhīm about a woman reciting a prostration verse. He said: "She is your Imam [in this matter]."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ قَالَ: سَأَلْتُ
إِبْرَاهِيمَ، عَنِ الْمَرْأَةِ تَقْرَأُ السَّجْدَةَ، فَقَالَ: هِيَ إِمَامُكَ

[4363] Abū Khālid al-Āḥmar told us, from Ibn ‘Ajlān, from Zayd ibn Aslam, that a boy recited a prostration verse in the presence of the Prophet ﷺ. The boy waited for the Prophet ﷺ to prostrate. When he did not prostrate, the boy said: "O Messenger of Allah, isn't there a prostration in this Surah?" He said: "Yes, but you were our Imam in it, so had you prostrated, we would have prostrated."

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرِ، عَنْ ابْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ
أَسْلَمَ، أَنَّ عُلَامَاءَ قَرَأُوا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
السَّجْدَةَ، فَانْتَظَرَ الْعُلَامَاءَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ
يَسْجُدَ، فَلَمَّا لَمْ يَسْجُدْ قَالَ: يَا رَسُولَ اللَّهِ، الَّذِينَ فِي هَذِهِ
السُّورَةِ سَجَدُوا؟ قَالَ: بَلَى، وَلَكَنَّكَ كُنْتَ إِمَامَنَا فِيهَا فَلَوْ
سَجَدْتُ لَسَجَدْنَا

[4364] Ibn Fuḍayl told us, from Al-A‘mash, from Sulaym Abū Ishāq, from Sulaym ibn Ḥanẓalah, who said: I recited Surah Banī Isrā’il [Al-Isrā’] to ‘Abdullāh ibn Mas‘ūd. When I reached the prostration verse, ‘Abdullāh said: "Recite it [and prostrate], for you are our Imam in it."

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ سُلَيْمَانَ بْنِ إِسْحَاقَ،
عَنْ سُلَيْمَانَ بْنِ حَنْظَلَةَ قَالَ: قَرَأْتُ عَلَى عَبْدِ اللَّهِ بْنِ
مَسْعُودٍ، سُورَةَ بَنِي إِسْرَائِيلَ فَلَمَّا بَلَغْتُ السَّجْدَةَ، قَالَ
عَبْدُ اللَّهِ: اقْرُأْهَا فَإِنَّكَ إِمامًا فِيهَا

[4365] ‘Abbād ibn al-‘Awwām told us, from Ḥajjāj, from Abū Ishāq, that ‘Alqamah, Al-Aswad, Masrūq, and ‘Amr ibn Shurāḥīl used to say: "If the prostration verse is at the end of the Surah, it suffices you to bow for it."

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ حَاجَاجِ، عَنْ أَبِي إِسْحَاقَ،
أَنَّ عَلْقَمَةَ، وَالْأَسْوَدَ، وَمَسْرُوقَةَا، وَعَمْرَو بْنَ شُرَاحِيلَ،
كَانُوا يَقُولُونَ: إِذَا كَانَتِ السَّجْدَةُ آخِرُ السُّورَةِ أَجْزَاكَ
أَنْ تَرْكَعَ بِهَا

[4366] Abū Bakr ibn ‘Ayyāsh told us, from Mughīrah, from Ibrāhīm, who said: "If there is a prostration verse at the end of the Surah, it suffices you to bow for it."

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ:
إِذَا كَانَ فِي آخِرِ السُّورَةِ سَجْدَةً أَجْزَاكَ أَنْ تَرْكَعَ بِهَا

[4367] Mu‘tamir told us, from Ma‘mar, from Ibn Ṭāwūs, from his father, that he used to recite Tanzīl as-Sajdah in the last ‘Ishā’ prayer and bow for the prostration.

حَدَّثَنَا مُعْنَمٌ، عَنْ مَعْمَرٍ، عَنْ أَبِنِ طَاؤُوسٍ، عَنْ أَبِيهِ،
أَنَّهُ كَانَ يَقْرَأُ فِي الْعِشَاءِ الْآخِرَةِ تَنزِيلَ السَّجْدَةِ فَيَرْكَعُ
بِالسَّجْدَةِ

[4368] Ibn Idrīs told us, from ‘Abd al-Malik ibn Abī Sulaymān, who said: I heard Ash-Sha‘bī being asked about a man reciting a prostration verse at the end of the Surah. He said: "If he prostrates for it, he stands up and recites after it. And if he wishes to bow for it, he bows for it."

حَدَّثَنَا أَبُنْ إِدْرِيسَ، عَنْ عَبْدِ الْمَالِكِ بْنِ أَبِي سُلَيْمَانَ قَالَ: سَمِعْتُ الشَّعْبِيَّ، وَسُئِلَ عَنِ الرَّجُلِ يَقْرَأُ بِالسَّجْدَةِ فَتَكُونُ فِي آخِرِ السُّورَةِ، فَقَالَ: إِنْ هُوَ سَاجِدٌ بِهَا قَامَ فَقَرَأَ بَعْدَهَا، وَإِنْ شَاءَ أَنْ يَرْكَعَ بِهَا رَكْعَ بِهَا

[4369] Muḥammad ibn Bishr told us: Mis‘ar told us: ‘Utbah ibn Qays told me, from Mujāhid, that he used to recite the prostration verse in Banū Isrā’il [Al-Isrā’] and what follows it, then bow.

حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِيفٍ قَالَ: حَدَّثَنَا مِسْعَرٌ قَالَ: حَدَّثَنِي عُثْبَةُ بْنُ قَيْسٍ، عَنْ مُجَاهِدٍ، أَنَّهُ كَانَ يَقْرَأُ السَّجْدَةَ فِي بَنْوَى إِسْرَائِيلَ وَمَا بَعْدَهَا، ثُمَّ يَرْكَعُ

[4370] ‘Ubaydullāh told us: Isrā’il informed us, from Abū Ishāq, from ‘Amr ibn Maymūn, from Ar-Rabī‘ ibn Khuthaym, who said: "If the prostration verse is at the end of the Surah, if you wish, bow, and if you wish, prostrate, for the Rak‘ah includes the prostration."

حَدَّثَنَا عَبْيُودُ اللَّهِ قَالَ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرُو بْنِ مَيْمُونٍ، عَنِ الرَّبِيعِ بْنِ خُثَيْرٍ قَالَ: إِذَا كَانَتِ السَّجْدَةُ آخِرَ السُّورَةِ، فَإِنْ شِئْتَ فَارْكَعْ، وَإِنْ شِئْتَ فَاسْجُدْ، فَإِنَّ الرَّكْعَةَ مَعَ السَّجْدَةِ

[4371] Ibn Numayr and Waki‘ told us, saying: Sufyān told us, from Ash‘ath ibn Abī ash-Sha‘thā’, from ‘Abd ar-Rahmān ibn Yazīd, who said: ‘Abdullāh asked us about a Surah that has a prostration verse at its end—should one bow or prostrate? He said: "If there is nothing between you and the prostration except bowing, then it is close."

حَدَّثَنَا أَبْنُ نُعْمَيْرٍ، وَوَكِيعٌ، قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ أَسْعَثَ بْنِ أَبِي الشَّعْنَاءِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: سَلَّنَا عَبْدُ اللَّهِ، عَنِ السُّورَةِ تَكُونُ فِي آخِرِهِ سَجْدَةٌ أَيْرَكَعُ أَوْ يَسْجُدُ؟ قَالَ: إِذَا لَمْ يَكُنْ بَيْنَكَ وَبَيْنَ السَّجْدَةِ إِلَّا الرُّكُوعُ فَهُوَ قَرِيبٌ

[4372] Abū Bakr told us: Hushaym told us: Khālid informed us, from Abū al-Āliyah, from ‘A’ishah, that the Messenger of Allah ﷺ used to say in the prostration of recitation: "My face has prostrated to the One who created it and formed it, and opened its hearing and sight by His might and power."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ قَالَ: أَخْبَرَنَا خَالِدٌ، عَنْ أَبِي الْعَالِيَةِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي سُجُودِ الْقُرْآنِ: سَاجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَرَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتْهُ

[4373] Hushaym told us: Mughīrah informed us, from Ziyād ibn al-Huṣayn, from Ibn ‘Umar, that he used to say in his prostration: "O Allah, my body (sawādī) has prostrated to You, and my heart has believed in You. O Allah, grant me knowledge that benefits me and deeds that raise me."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ زَيْدِ بْنِ الْحُصَيْنِ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ فِي سُجُودِهِ: اللَّهُمَّ لَكَ سَجَدَ سَوَادِيٌّ، وَبِكَ آمَنَ فُؤَادِيٌّ، اللَّهُمَّ ارْزُقْنِي عِلْمًا يُنْفَعُنِي، وَعَمَلاً يَرْفَعُنِي

[4374] Ibn ‘Ulayyah told us, from Khālid, from a man, from Abū al-Āliyah, from ‘A’ishah, who said: The Messenger of Allah ﷺ used to say repeatedly in the prostration of recitation at night: "My face has prostrated to the One who created it and opened its hearing and sight by His might and power."

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ خَالِدٍ، عَنْ أَبِي الْعَالِيَّةِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي سُجُودِ الْقُرْآنِ بِاللَّيْلِ، فِي السَّجْدَةِ مِرَارًا: سَجَدَ وَجْهِي لِمَنْ خَلَقَ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَفُوْتِهِ

[4375] Ibn ‘Ulayyah told us, from Sa‘īd ibn Abī ‘Arūbah, from Qatādah, that he used to say when he recited the prostration verse: "Glory be to our Lord! Indeed, the promise of our Lord has been fulfilled. Glory be to Allah and praise be to Him, glory be to Allah and praise be to Him" three times.

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ سَعِيدِ بْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، أَنَّهُ كَانَ يَقُولُ إِذَا قَرَا السَّجْدَةَ: سُبْحَانَ رَبِّنَا، إِنْ كَانَ وَعْدُ رَبِّنَا لَمْفُعُولاً، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ تَلَّا

[4376] Ibn Fuḍayl told us, from ‘Atā’ ibn as-Sā’ib, who said: I entered the mosque and saw two old men, one reciting the Qur'an to the other. I sat with them. One of them was Qays ibn as-Sakan al-Asadī, and the other was reciting Surah Maryam to him. When he reached the prostration verse, Qays said to him: "Leave it, for we dislike that the people of the mosque see us." So he skipped it and read what came after. Then Qays said: "By Allah, nothing turned us away from it except Satan. Recite it." So he recited it and we prostrated. When we raised our heads, Qays said to him: "Do you know what the Messenger of Allah ﷺ used to say when he prostrated?" He said: "Yes, he used to say: 'My face has prostrated to the One who created it and opened its hearing and sight.'" He said: "You spoke the truth. And I was informed that David, peace be upon him, used to say: 'My face has prostrated, covered in dust, to my Creator, and He is worthy of it.'" Then he said: "Glory be to Allah, how similar the speech of the

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ: دَخَلْتُ الْمَسْجِدَ فَإِذَا أَنَا بِشَيْخَيْنِ يَقْرَأُ أَحَدُهُمَا عَلَى صَاحِبِهِ الْقُرْآنَ، فَجَلَسْتُ إِلَيْهِمَا، فَإِذَا أَحَدُهُمَا قَيْسُ بْنُ السَّكَنِ الْأَسْدِيُّ، وَالْأُخْرُ يَقْرَأُ عَلَيْهِ سُورَةَ مَرْيَمَ، فَلَمَّا بَلَغَ السَّجْدَةَ قَالَ لَهُ قَيْسٌ: دَعْهَا، فَإِنَّا نَكْرَهُ أَنْ يَرَوْنَا أَهْلَ الْمَسْجِدِ، فَشَرَّكَهَا، وَقَرَأَ مَا بَعْدَهَا، ثُمَّ قَالَ قَيْسٌ: وَاللَّهِ مَا صَرَفَنَا عَنْهَا إِلَّا الشَّيْطَانُ، اقْرُأْهَا، فَقَرَأَهَا فَسَجَدْنَا، فَلَمَّا رَفَعْنَا رُؤْسَنَا قَالَ لَهُ قَيْسٌ: تَدْرِي مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا سَجَدَ؟ قَالَ: نَعَمْ، كَانَ يَقُولُ: سَجَدَ وَجْهِي لِمَنْ خَلَقَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ قَالَ: صَدَقْتَ، وَبَلَغَنِي أَنَّ دَاؤِدَ عَلَيْهِ السَّلَامُ كَانَ يَقُولُ: سَجَدَ وَجْهِي مُتَعَفِّرًا فِي التُّرَابِ لِخَالِقِي، وَحَقَّ لَهُ ثُمَّ قَالَ: سُبْحَانَ اللَّهِ مَا أَشْبَهَ كَلَامَ الْأَنْبِيَاءَ بَعْضُهُمْ بَعْضًا

[4377] Waki' told us: Al-A'mash told us, from Ibrāhīm, who said: 'Abdullāh recited the prostration verse, so Ibrāhīm prostrated. Someone who heard him told me that he said in his prostration: "At Your service and at Your command, and all good is in Your hands."

حَدَّثَنَا وَكِيعٌ قَالَ: نَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ قَالَ: قَرَأَ عَبْدُ اللَّهِ السَّجْدَةَ، فَسَجَدَ إِبْرَاهِيمُ، فَحَدَّثَنِي مَنْ سَمِعَهُ يَقُولُ فِي سُجُودِهِ: لَبَيْكَ وَسَعْدِكَ، وَالْخَيْرُ فِي يَدِكَ

[4378] Ibn Mahdī told us, from Sufyān, from Az-Zubayr ibn 'Adī, from Ibrāhīm, that he said Talbiyah while prostrating.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنِ الرُّبَيْبِ بْنِ عَدَىٰ، عَنْ إِبْرَاهِيمَ، لَبَّىٰ وَهُوَ سَاجِدٌ

[4379] Abū Bakr told us: Abū al-Āḥwāṣ told us, from Mughīrah, who said: I said to Ibrāhīm: "I recited the prostration verse and prostrated for it, then I added another prostration forgetfully." He said: "Perform the two prostrations of forgetfulness."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ قَالَ: قُلْتُ لِإِبْرَاهِيمَ، قَرَأْتُ السَّجْدَةَ فَسَجَدْتُ بِهَا، فَأَضَافْتُ إِلَيْهَا سَجْدَةً أُخْرَىٰ نَاسِيًّا قَالَ: اسْجُدْ سَجْدَتِي السَّهْوُ

[4380] Muḥammad ibn Abī 'Adī told us, from Ash'ath, from Al-Hasan, regarding a man who recited a prostration verse in an obligatory prayer and prostrated twice. He said: "He should perform two prostrations when he finishes."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدَىٰ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، فِي رَجُلٍ قَرَأَ السَّجْدَةَ وَهُوَ فِي صَلَاةٍ مَكْتُوبَةٍ، فَسَجَدَ سَجْدَتَيْنِ قَالَ: يَسْجُدُ سَجْدَتَيْنِ إِذَا فَرَغَ

[4381] ‘Abd Allāh ibn Idrīs told us, from ‘Ubayd Allāh ibn Abī Ziyād, who said: I said to Sa‘īd ibn Jubayr: "I recited the prostration verse while I was prostrating. Should I prostrate?" He said: "No, and why are you reciting while you are prostrating?"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِنْرِيسَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي زَيَادٍ قَالَ: فُلِتُ لِسَعِيدَ بْنَ جُبَيْرٍ، قَرَأْتُ السَّجْدَةَ وَأَنَا سَاجِدٌ، أَسْجُدُ؟ قَالَ: لَا، وَلَمْ تَقْرَأْ وَأَنْتَ سَاجِدٌ؟

[4382] Ismā‘il ibn ‘Ulayyah told us, from Hātim ibn Abī Ṣaghīrah, who said: I said to ‘Abd Allāh ibn Abī Mułaykah: "I recited the prostration verse while I was circumambulating the House. What do you think?" He said: "I order you to prostrate." I said: "If people leave me while they are circumambulating and say 'Crazy', can I prostrate while they are circumambulating?" He said: "By Allah, if you say that, Ibn az-Zubayr recited the prostration verse and did not prostrate. Al-Ḥārith ibn Abī Rabī‘ah stood up and recited the prostration verse, then came and sat down. He said: 'O Commander of the Faithful, what prevented you from prostrating earlier when you recited the prostration verse?' He said: 'Why should I prostrate? If I were in prayer, I would have prostrated, but if I am not in prayer, I do not prostrate.'" He said: I asked ‘Aṭā’ about that, and he said: "Face the House and gesture with your head."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيْهَ، عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ قَالَ: فُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي مُلِيكَةَ: قَرَأْتُ السَّجْدَةَ وَأَنَا أَطْوُفُ بِالْبَيْتِ فَكَيْفَ تُرَى؟ قَالَ: أَمْرَكَ أَنْ تَسْجُدَ، فُلْتُ: إِذَا تَرَكْنِي النَّاسُ وَهُمْ يَطْوُفُونَ فَيُقُولُونَ مَجْنُونٌ، فَأَفَأَسْتَطِيعُ أَنْ أَسْجُدَ وَهُمْ يَطْوُفُونَ؟ فَقَالَ: وَاللَّهِ لَئِنْ فُلْتُ ذَلِكَ، لَقَدْ قَرَأَ ابْنُ الرُّبَيْرِ السَّجْدَةَ فَلَمْ يَسْجُدْ، فَقَامَ الْحَارِثُ بْنُ أَبِي رَبِيعَةَ فَقَرَأَ السَّجْدَةَ، ثُمَّ جَاءَ فَجَلَّسَ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ مَا مَنَعَكَ أَنْ تَسْجُدَ قُبْيَنْ حَيْثُ قَرَأْتُ السَّجْدَةَ؟ فَقَالَ: لَأَيِّ شَيْءٍ أَسْجُدُ، إِنِّي لَوْ كُنْتُ فِي صَلَاةٍ سَجَدْتُ، فَأَمَّا إِذَا لَمْ أَكُنْ فِي صَلَاةٍ، فَإِنِّي لَا أَسْجُدُ قَالَ: وَسَأَلْتُ عَطَاءَ عَنْ ذَلِكَ فَقَالَ: اسْتَقْبِلْ الْبَيْتَ، وَأَوْمِئُ بِرَأْسِكَ

[4383] Ḥumayd ibn ‘Abd ar-Raḥmān told us, from Ḥasan, from Layth, from Mujāhid, regarding a man who recites the prostration verse while circumambulating the House. He said: "He gestures," or he said: "He prostrates."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، فِي الرَّجْلِ يَقْرَأُ السَّجْدَةَ وَهُوَ يَطُوفُ بِالْبَيْتِ قَالَ: "يُومٌ، أَوْ قَالَ: يَسْجُدُ

[4384] Abū Bakr told us: Sharīk told us, from Jābir, from Abū Ja‘far, who said: "The Prophet ﷺ recited a prostration verse in an obligatory prayer, then prostrated."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا شَرِيكُ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ قَالَ: قَرَأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صَلَاةِ مَكْتُوبَةٍ سَجْدَةً، ثُمَّ سَاجَدَ

[4385] Mu‘tamir told us, from his father, who said: It reached me from Abū Mijlaz that the Prophet ﷺ recited in the Zuhr prayer and prostrated. They thought he recited Alif-Lam-Mim Tanzil As-Sajdah.

حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ قَالَ: بَلَغْنِي، عَنْ أَبِي مُجْلِزٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِي صَلَاةِ الظَّهَرِ فَسَاجَدَ فَرَأُوا أَنَّهُ قَرَأَ الْمَتْزِيلَ السَّجْدَةَ

[4386] Yazid ibn Hārūn told us: At-Taymī informed us, from Abū Mijlaz, from Ibn ‘Umar, from the Prophet ﷺ, similar to it. He said: "At-Taymī did not hear it from Abū Mijlaz."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا التَّمِيمِيُّ، عَنْ أَبِي مُجْلِزٍ، عَنْ ابْنِ عُمَرَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ قَالَ: وَلَمْ يَسْمَعْهُ التَّمِيمِيُّ مِنْ أَبِي مُجْلِزٍ

[4387] Abū Dāwūd at-Tayālisī told us, from Iyās ibn Daghfal, from Abū Hakīmah, that Ibn ‘Umar led his companions in the Zuhr prayer and prostrated in it.

حَدَّثَنَا أَبُو دَاؤِدَ الطِّيَالِسِيُّ، عَنْ إِبَاسِ بْنِ دَغْفَلٍ، عَنْ أَبِي حَكِيمَةَ، أَنَّ ابْنَ عُمَرَ، صَلَّى بِأَصْحَابِهِ الظَّهَرَ فَسَجَّدَ فِيهَا

[4388] Sahl ibn Yūsuf told us, from Ḥumayd, from Bakr, who said: Someone who saw Ibn az-Zubayr in one of the gardens of Mecca informed me. He said: He prayed ‘Aṣr-or Zuhr-and prostrated. A man said to him: "You prayed five Rak‘ahs." He said: "I recited a Surah containing a prostration."

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ حُمَيْدٍ، عَنْ بَكْرٍ قَالَ: أَخْبَرَنِي مَنْ رَأَى، ابْنَ الرُّبَّيرِ، فِي حَائِطٍ مِنْ جِبَانٍ مَكَّةَ قَالَ: فَصَلَّى الْعَصْرَ، أَوِ الظَّهَرَ، قَالَ: فَسَجَّدَ، فَقَالَ لَهُ رَجُلٌ: إِنَّكَ صَلَّيْتُ خَمْسَ رَكَعَاتٍ، فَقَالَ: إِنِّي قَرَأْتُ بِسُورَةِ فِيهَا سَجْدَةً

[4389] Wakī‘ and Al-Faḍl ibn Dukayn told us, from Abū Hilāl, from Anas ibn Sirīn, that Ibn Mas‘ūd recited Alif-Lam-Mim Tanzil As-Sajdah in the Zuhr prayer, and in the other Rak‘ah, a Surah from the Mathānī.

حَدَّثَنَا وَكِيعُ، وَالْفَضْلُ بْنُ دُكَنِينَ، عَنْ أَبِي هِلَالٍ، عَنْ أَنَّسِ بْنِ سِيرِينَ، أَنَّ ابْنَ مَسْعُودٍ، قَرَأَ فِي الظَّهَرِ الْمُتَّزِيلَ السَّجْدَةَ، وَفِي الْأُخْرَى بِسُورَةِ مِنَ الْمَثَانِي

[4390] Jarīr told us, from Mughīrah, from Ibrāhīm, who said: "It used to be said: The prostration verse is not recited in any obligatory prayer except in the Fajr prayer." And Ibrāhīm liked to recite a Surah containing a prostration on Friday.

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: "كَانَ يُقَالُ: لَا تُؤْفَرُ السَّجْدَةُ فِي شَيْءٍ مِّنَ الْمَكْتُوبَةِ، إِلَّا فِي صَلَاةِ الْفَجْرِ. وَكَانَ إِبْرَاهِيمُ يُسْتَحْبِطُ يَوْمَ الْجُمُعَةِ أَنْ يَقْرَأَ بِسُورَةِ فِيهَا سَجْدَةً"

[4391] Sahl ibn Yūsuf told us, from ‘Imrān, from Abū Mijlaz, that he used not to prostrate in an obligatory prayer and said: "I dislike adding to an obligatory prayer."

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ عِمْرَانَ، عَنْ أَبِي مَحْلَزِ، أَنَّهُ كَانَ لَا يَسْجُدُ فِي صَلَاةِ مَكْتُوبَةٍ، وَيَقُولُ: أَكْرَهُ أَنْ أَزِيدَ فِي صَلَاةِ مَكْتُوبَةٍ

[4392] Abū Bakr told us: ‘Alī ibn Mushir told us, from Dāwūd ibn Abī Hind, from Bakr ibn ‘Abdullāh, who said: A man came to ‘Umar and said: "So-and-so led us in the Fajr prayer and recited a Surah in which he prostrated." ‘Umar said to him: "Did he really do that?" He said: "Yes." So ‘Umar led the prayer the next day, reciting An-Nahl and Banū Isrā’il [Al-Isrā’], and he prostrated in both of them.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ ذَوْدَ بْنِ أَبِي هَنْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَ رَجُلٌ إِلَى عُمَرَ، قَالَ: أَنَّ فُلَانًا صَلَّى بِنَا الْفَجْرَ فَقَرَأَ بِسُورَةِ سَجَدٍ فِيهَا، قَالَ لَهُ عُمَرُ: أَوْقَدْ فَعَلَ؟ قَالَ: نَعَمْ، فَصَلَّى عُمَرُ مِنَ الْعَدِ، فَقَرَأَ بِالنَّحْلِ، وَبَنِي إِسْرَائِيلَ فَسَاجَدَ فِيهِمَا جَمِيعًا

[4393] Ibn ‘Ulayyah told us, from ‘Alī ibn Zayd ibn Jud‘ān, from Zurārah ibn Awfā, from Masrūq ibn al-Ajda‘, who said: "I prayed the last ‘Ishā’ with ‘Uthmān. He recited An-Najm and prostrated in it, then stood up and recited At-Tīn and Az-Zaytūn."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ عَلِيٍّ بْنِ زَيْدٍ بْنِ جُذْعَانَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ مَسْرُوقِ بْنِ الْأَجْدَعِ قَالَ: صَلَّيْتُ مَعَ عُنْمَانَ الْعِشَاءَ الْآخِرَةَ فَقَرَأَ بِالنَّجْمِ، فَسَجَّدَ فِيهَا، ثُمَّ قَامَ فَقَرَأَ بِالثَّيْنِ وَالزَّيْتُونِ

[4394] Mu‘ādh ibn Mu‘ādh told us: ‘Alī ibn Suwayd ibn Manjūf told us: Abū Rāfi‘ told us, saying: "Umar led us in the last ‘Ishā’ prayer, and he recited in one of the first two Rak‘ahs {When the sky has split} [Al-Inshiqāq: 1], so he prostrated and we prostrated with him."

حَدَّثَنَا مُعاَذُ بْنُ مُعاَذٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ سُوَيْدٍ بْنِ مَنْجُوفٍ قَالَ: أَنَا أَبْنُو رَافِعٍ قَالَ: "صَلَّى بِنَا عُمَرُ الْعِشَاءَ الْآخِرَةَ، فَقَرَأَ فِي إِحْدَى الرَّكْعَتَيْنِ الْأُولَائِيْنِ {إِذَا السَّمَاءُ سَجَّدَ وَسَجَّدْنَا مَعَهُ [1]: أَنْسَقْنَا} [الإنشقاق]

[4395] Wakī‘ told us, from Abū Khaldah, who said: I said to Abū al-Āliyah: "I prayed in the mosque of Banū So-and-so, and their Imam recited the prostration verse but did not prostrate." He said: "Why didn't you prostrate?"

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي خَلَدةَ قَالَ: قُلْتُ لِأَبِي الْعَالِيَّةِ: صَلَّيْتُ فِي مَسْجِدٍ بَنِي فُلَانٍ، فَقَرَأَ إِمَامُهُمُ السَّجْدَةَ فَأَمْسَجَدْنَا. قَالَ: أَفَلَا سَجَدْنَا

[4396] Ghundar told us, from Shu'bah, from Sa'd ibn Ibrāhīm, that he heard 'Abd ar-Rahmān al-'raj say: Abū Hurayrah used to prostrate in {When the sky has split} [Al-Inshiqāq]. If it was recited and he was behind the Imam, and the Imam did not prostrate, Abū Hurayrah would gesture with his head.

حَدَّثَنَا عُنْدَرُ، عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنَ الْأَعْرَجَ، يَقُولُ: كَانَ أَبُو هُرَيْرَةَ، يَسْجُدُ فِي إِذَا السَّمَاءُ انشَقَتْ، فَإِذَا قُرِئَتْ وَكَانَ خَلْفَ الْإِمَامِ فَلَمْ يَسْجُدْ الْإِمَامُ قَالَ: فَيُوْمِيْ بِرَأْسِهِ أَبُو هُرَيْرَةَ

[4397] 'Abd al-A'lā told us, from Muḥammad ibn Ishāq, from Abū 'Amr, the freed slave of Al-Muṭṭalib, who told them: "I was sitting with Ibn 'Umar on Friday near 'Ā'ishah's room, while Tāriq was addressing the people on the pulpit. He recited An-Najm. When he finished, Ibn 'Umar fell prostrate, and we prostrated with him, while the other one (Tāriq) did not move."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبِي عَمْرٍو مَوْلَى الْمُطَّلِبِ، أَنَّهُ حَدَّثَهُمْ قَالَ: إِنِّي لِقَاعِدٌ مَعَ ابْنِ عُمَرَ يَوْمَ الْجُمُعَةِ إِلَى حُجْرَةِ عَائِشَةَ، وَطَارَقَ يَخْطُبُ النَّاسَ عَلَى الْمِنْبَرِ، وَقَرَأَ وَالنَّجْمَ، فَلَمَّا فَرَغَ وَقَعَ ابْنُ عُمَرَ سَاجِدًا وَسَجَدْنَا مَعَهُ، وَمَا يَتَحَرَّكُ الْآخَرُ

[4398] Abū Bakr told us: ‘Abd al-‘A’lā told us, from Yūnus, from Al-Hasan, regarding a man who forgot a prostration from his prayer and did not remember it until he was in the last Rak’ah of his prayer. He said: "He prostrates three times in it. If he does not remember it until he finishes his prayer but has not yet said Taslīm, he prostrates one prostration as long as he has not spoken. If he has spoken, he restarts the prayer."

[4399] Hushaym told us: Mughīrah informed us, from Ibrāhīm, who said: "If a man forgets a prostration from the prayer, let him prostrate it whenever he remembers it during his prayer."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، فِي رَجُلٍ نَسِيَ سَجْدَةً مِنْ صَلَاتِهِ، فَلَمْ يَذْكُرْهَا حَتَّى كَانَ فِي آخِرِ رَكْعَةٍ مِنْ صَلَاتِهِ قَالَ: يَسْجُدُ فِيهَا تَلَاثَ سَجَدَاتٍ، فَإِنْ لَمْ يَذْكُرْهَا حَتَّى يَقْضِي صَلَاتِهِ، غَيْرَ أَنَّهُ لَمْ يُسْلِمْ بَعْدُ قَالَ: يَسْجُدُ سَجْدَةً وَاحِدَةً مَا لَمْ يَتَكَلَّمْ، فَإِنْ تَكَلَّمَ اسْتَأْنِفْ الصَّلَاةَ

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا نَسِيَ الرَّجُلُ سَجْدَةً مِنَ الصَّلَاةِ فَلْيَسْجُذْهَا مَتَى مَا ذَكَرَهَا فِي صَلَاتِهِ

[4400] Mu‘tamir told us, from Layth, from Mujāhid, regarding a man who doubts a prostration while sitting, not knowing whether he prostrated it or not. Mujāhid said: "If you wish, prostrate it, and when you finish your prayer, prostrate twice while sitting. And if you wish, do not prostrate it, and prostrate twice while sitting at the end of your prayer."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، فِي الرَّجُلِ يَشْكُو
فِي سَجْدَةٍ وَهُوَ جَالِسٌ لَا يَدْرِي سَجَدَهَا أَمْ لَا، قَالَ
مُجَاهِدٌ: إِنْ شِئْتُ فَاسْجُدْهَا، فَإِذَا قَضَيْتَ صَلَاتِكَ فَاسْجُدْ
سَجْدَتَيْنِ وَأَنْتَ جَالِسٌ، وَإِنْ شِئْتُ فَلَا تُسْجُدْهَا، وَاسْجُدْ
سَجْدَتَيْنِ وَأَنْتَ جَالِسٌ فِي آخِرِ صَلَاتِكَ

[4401] Jarīr reported from Maṇṣūr from Ibrāhīm who said: "If he hears the prostration verse while he is bowing or prostrating, his bowing or prostrating suffices him from prostrating for it."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا سَمِعَ
السَّجْدَةَ وَهُوَ رَاكِعٌ أَوْ سَاجِدٌ أَجْزَأَهُ رُكُوعَهُ وَسُجُونَهُ
مِنَ السُّجُودِ بِهَا

[4402] Jarīr reported from Maṇṣūr from Ibrāhīm from ‘Alqamah from ‘Abd Allāh who said: The Messenger of Allah ﷺ prayed a prayer and added or omitted something. When he gave Salām and faced the people, they said: “O Messenger of Allah, has something happened in the prayer?” He said: “What is that?” They said: “You prayed such and such.” So he folded his leg, prostrated two prostrations, then gave Salām, and faced the people, saying: “If something had happened in the prayer, I would have informed you. But I am a human being; I forget as you forget. So if I forget, remind me. If one of you forgets in prayer, let him seek the correct way, complete it, then after giving Salām, prostrate two prostrations.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ،
عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ صَلَاةً فَرَأَدَ أَوْ نَفَصَ، فَلَمَّا سَلَّمَ وَأَفْبَلَ عَلَى الْقَوْمِ
بِوَجْهِهِ، قَالُوا: يَا رَسُولَ اللَّهِ حَدَّثَ فِي الصَّلَاةِ شَيْءٌ
قَالَ: وَمَا ذَلِكَ قَالُوا: صَلَّيْتُ كَذَا وَكَذَا، فَتَّنَى رِجْلَهُ،
فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ، وَأَفْبَلَ عَلَى الْقَوْمِ بِوَجْهِهِ،
فَقَالَ: إِنَّمَا لَوْ حَدَّثَ فِي الصَّلَاةِ شَيْءٌ أَنْبَثْتُكُمْ بِهِ، وَلَكُنِّي
بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيْتُ فَذَكَّرُونِي، فَإِذَا سَهَّا
أَحَدُكُمْ فِي صَلَاةٍ فَلْيَتَحَرَّ الصَّوَابَ، فَلَيَتَمَّ عَلَيْهِ فَإِذَا سَلَّمَ
سَجَدَ سَجْدَتَيْنِ

[4403] Abū Bakr reported: Abū Khālid al-Āḥmar reported from Muḥammad ibn ‘Ajlān from Zayd ibn Aslam from ‘Atā’ ibn Yasār from Abū Sa‘īd al-Khudrī who said: The Messenger of Allah ﷺ said: “If one of you doubts in his prayer, let him cast aside the doubt and build on certainty. If he is certain of completion, he performs a Rak‘ah and prostrates two prostrations. If his prayer was complete, the Rak‘ah and the two prostrations will be voluntary. If it was deficient, the Rak‘ah will complete his prayer, and the two prostrations will humiliate Satan.”

[4404] Abū Bakr reported: Waki‘ reported from Muḥammad ibn Qays from ‘Awn ibn ‘Abd Allāh from his father who said: I prayed four Rak‘ahs with ‘Umar before Zuhr in his house. He said: “If you are unsure, err on the side of excess rather than deficiency.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا شَكَ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَأْكِلِ الشَّكَّ، وَيَبْرُدْ عَلَى الْأَيْقِينِ، فَإِذَا اسْتَيقَنَ النَّصَامَ رَكِعَ رَكْعَةً، وَسَجَدَ سَجْدَتَيْنِ فَإِنْ كَانَتْ صَلَاةُ ثَامِةً، كَانَتِ الرَّكْعَةُ وَالسَّجْدَتَانِ نَافِلَةً، وَإِنْ كَانَتْ نَاقِصَةً كَانَتِ الرَّكْعَةُ نَصَامَ صَلَاتِهِ، وَالسَّجْدَتَانِ تُرْغَمَانِ الشَّيْطَانِ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ عَوْنَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ مَعَ عُمَرَ أَرْبَعًا قَبْلَ الظَّهَرِ فِي بَيْتِهِ، وَقَالَ: إِذَا أُوْهِمْتَ فَكُنْ فِي زِيَادَةٍ، وَلَا تَكُنْ فِي نُقصَانِ

[4405] Jarīr reported from ‘Abd al-Ḥamīd from Maṇṣūr from Al-Ḥakam who said: ‘Alī said: “If one doubts regarding excess or deficiency, let him pray a Rak‘ah, for Allah does not punish for excess in prayer. If it completes [the prayer], it is for him, and if it is excess, it is for him.”

حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ الْحُكْمِ قَالَ: قَالَ عَلَيْهِ إِذَا شَكَ فِي الزِّيَادَةِ وَالنُّقْصَانِ، فَلْيُصَلِّ رَكْعَةً، فَإِنَّ اللَّهَ لَا يُعَذِّبُ عَلَى زِيَادَةِ الصَّلَاةِ، فَإِنْ كَانَتْ ثُمَاماً، كَانَتْ لَهُ، وَإِنْ كَانَتْ زِيَادَةً كَانَتْ لَهُ

[4406] Abū al-Āḥwāṣ reported from Abū Iṣhāq from Al-Ḥārith from ‘Alī who said: “If you doubt and do not know whether you have completed or not, complete what you doubted, for Allah does not punish for excess.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلَيْهِ قَالَ: إِذَا شَكَكُتُ فَلَمْ تُذْرِ أَنْمَمْتُ أَوْ لَمْ تُنَمْ، فَأَنْمِمْ مَا شَكَكْتُ فَإِنَّ اللَّهَ لَا يُعَذِّبُ عَلَى الزِّيَادَةِ

[4407] Ibnu Fuḍayl reported from Khuṣayf from Abū ‘Ubayd Allāh who said: “If one of you doubts in his prayer, let him seek what he thinks is most likely and build on it. If he thinks most likely he prayed three, let him perform a Rak‘ah and prostrate two prostrations. If he thinks it was four, let him prostrate two prostrations.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْفٍ، عَنْ أَبِي عَبْيَدِ اللَّهِ قَالَ: إِذَا شَكَ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ أَكْثَرَ ظَنِّهِ، فَلْيَئِنْ عَلَيْهِ، فَإِنْ كَانَ أَكْثَرُ ظَنِّهِ أَنَّهُ صَلَّى ثَلَاثَةً، فَلْيُرْكِعْ رَكْعَةً، وَلْيُسْجُدْ سَجْدَتَيْنِ، وَإِنْ كَانَ ظَنِّهُ أَرْبَعًا فَلْيُسْجُدْ سَجْدَتَيْنِ

[4408] Ḥafṣ ibn Ghīyāth reported from Al-Hajjāj from Al-Ḥakam from Abū Wā'il from ‘Abd Allāh who said: “He seeks the correct [number] and prostrates two prostrations.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْحَجَاجِ، عَنْ الْحَكَمِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: يَتَحَرَّى وَيَسْجُدُ سَجْدَتَيْنِ

[4409] Ibn ‘Ulayyah reported from Ayyūb from Nāfi‘ from Ibn ‘Umar that he used to say: “He seeks out what he thinks he missed and completes it.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ: يَتَوَخَّى الَّذِي يَرَى أَنَّهُ نَقَصَ فَيُنْتَهِي

[4410] ‘Abdah reported from Yahyā ibn Sa‘d from Sālim who said: “If he doubts and does not know whether he prayed three or four, let him cast aside the doubt and prostrate two prostrations.” I mentioned that to Al-Qāsim, and he said: “I say the same.”

حَدَّثَنَا عَبْدَهُ، عَنْ يَحْيَى بْنِ سَعْدٍ، عَنْ سَالِمٍ قَالَ: إِذَا شَكَ فَلَمْ يَذْرِ أَثْلَاثًا صَلَّى أَمْ أَرْبَعًا، فَلْيَرْمِ بِالشَّكِّ، وَيَسْجُدْ سَجْدَتَيْنِ. فَذَكَرَتُ ذَلِكَ لِقَاسِمٍ فَقَالَ: وَأَنَا كَذَلِكَ أَفْوَلُ

[4411] Zayd ibn al-Ḥubāb reported: Mālik ibn Anas informed me from ‘Afīf ibn ‘Amr as-Sahmī from ‘Aṭā’ ibn Yasār who said: I asked ‘Abd Allāh ibn ‘Amr ibn al-Āṣ and Ka'b about one who doubts in his prayer whether he prayed three or four. Both of them said: “Let him stand and pray a Rak‘ah, then prostrate two prostrations while sitting.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ عَفِيفٍ بْنِ عَمْرِو السَّهْمِيِّ، عَنْ عَطَاءٍ بْنِ يَسَارٍ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنَ الْعَاصِ، وَكَعْبًا، عَنِ الَّذِي يَسْأَلُ فِي صَلَاتِهِ صَلَّى تَلَانًا أَوْ أَرْبَعًا فَكَلَّا هُمَا قَالَ: لِيَقُمْ فَلَيُصَلِّ رَكْعَةً، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ إِذَا صَلَّى وَهُوَ جَالِسٌ

[4412] Hafṣ reported from Ibn ‘Awn from Ibrāhīm who said: “He seeks the correct way and prostrates two prostrations.”

حَدَّثَنَا حَفْصُ، عَنْ ابْنِ عَوْنِ، عَنْ إِبْرَاهِيمَ قَالَ: يَتَحَرَّى، وَيَسْجُدُ سَجْدَتَيْنِ

[4413] Hafṣ reported from Yahyā from Sālim who said: “He builds on what he is certain of.” He was asked: “And prostrates two prostrations?” He said: “Yes.”

حَدَّثَنَا حَفْصُ، عَنْ يَحْيَى، عَنْ سَالِمٍ قَالَ: يَبْنِي عَلَى مَا يَسْتَقِنُ قِيلَ لَهُ: وَيَسْجُدُ سَجْدَتَيْنِ؟ قَالَ: نَعَمْ

[4414] ‘Abd Allāh ibn Numayr reported from Muḥammad ibn Ishāq from Makhūl that the Messenger of Allah ﷺ said: “If one of you doubts in his prayer and does not know if he added or omitted, if he doubts between one and two, let him consider it one, until the uncertainty is in the excess. Then let him prostrate two prostrations while sitting, before giving Salām, then give Salām.” Muḥammad said: Husayn ibn ‘Abd Allāh said to me: “Did Makhūl trace the Hadith back for you?” Muḥammad said: I asked him about that. He said: He mentioned it from Kurayb from Ibn ‘Abbās that ‘Umar and Ibn ‘Abbās debated about it, so ‘Abd ar-Rahmān ibn ‘Awf came and said: “I heard this Hadith from the Messenger of Allah ﷺ.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَكْحُولٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا شَكَ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ زَادَ أَوْ نَفْصَنَ، فَإِنْ كَانَ شَكًّا فِي الْوَاحِدَةِ وَالثَّنَاءِ فَلِيُجْعَلَهَا وَاحِدَةً، حَتَّى يَكُونَ الْوَهْمُ فِي الرِّيَادَةِ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَائِسٌ، فَبَلْ أَنْ يُسْلَمَ ثُمَّ يُسْلَمْ. قَالَ لِي حُسْنِ بْنُ عَبْدِ اللَّهِ: هَلْ أَسْنَدَ لَكَ مَكْحُولُ الْحَدِيثَ، قَالَ مُحَمَّدُ سَأْلَنِي عَنْ ذَلِكَ قَالَ: فَإِنَّهُ ذَكَرَهُ عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ عُمَرَ وَابْنَ عَبَّاسٍ تَمَارَيَا فِيهِ، فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فَقَالَ: أَنَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا الْحَدِيثَ

[4415] Kathīr ibn Hishām reported from Furāt from ‘Abd al-Karīm from Sa‘īd ibn al-Musayyib and Abū ‘Ubaydah that when they were confused in their prayer and did not know if they prayed three or four, they would prostrate two prostrations before giving Salām.

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ فُرَاتٍ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي عُبَيْدَةَ أَنَّهُمَا كَانَا إِذَا وَهُمَا فِي صَلَاتِهِمَا فَلَمْ يَدْرِيَا ثَلَاثًا صَلَّى أَمْ أَرْبَعًا سَجَدَتِينَ قَبْلَ أَنْ يُسَلِّمَا

[4416] Ibn ‘Ulayyah reported from Khālid from Abū Qilābah from Abū al-Muhallab from ‘Imrān ibn Huṣayn who said: The Messenger of Allah ﷺ led us in the ‘Asr prayer and gave Salām after three Rak‘ahs, then entered [his house]. A man called Al-Khirbāq stood up to him and said: “O Messenger of Allah,” and mentioned to him what he had done. He came out angry, dragging his cloak, until he reached the people and said: “Is this man telling the truth?” They said: “Yes.” So he prayed that Rak‘ah, then gave Salām, then prostrated two prostrations, then gave Salām.

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي المُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - - الْعَصْرَ، فَسَلَّمَ مِنْ ثَلَاثِ رَكْعَاتٍ، ثُمَّ دَخَلَ فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ الْخِرْبَاقُ، فَقَالَ: يَا رَسُولَ اللَّهِ فَذَكِّرْ لَهُ الَّذِي صَنَعَ فَخَرَجَ مُغْضَبًا يَجُرُّ رِداءً، حَتَّى انْتَهَى إِلَى النَّاسِ، فَقَالَ: صَدَقَ هَذَا؟ قَالُوا: نَعَمْ، فَصَلَّى، تِلْكَ الرَّكْعَةُ، ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجَدَتِينَ، ثُمَّ سَلَّمَ

[4417] Ibn Numayr reported from Sa‘id from Qatādah from Anas and Al-Ḥasan, who both said: “He reaches the end of his confusion, then prostrates two prostrations.”

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ، وَالْحَسَنِ، قَالَا: يَنْتَهِي إِلَى آخِرِ وَهْمِهِ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ

[4418] Wakī‘ reported from Sufyān from Muḥārib ibn Dithār who said: I heard Ibn ‘Umar saying: “Count as much as you can, and do not repeat.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُقْيَانَ، عَنْ مُحَارِبِ بْنِ دِتَّارٍ قَالَ: سَمِعْتُ أَبْنَ عُمَرَ، يَقُولُ: أَحْصِ مَا اسْتَطَعْتَ، وَلَا تُعْدِ

[4419] Ibn ‘Ulayyah reported from ‘Abd al-‘Azīz ibn Ṣuhayb that Anas ibn Mālik sat in the third Rak‘ah, so they said Subhān Allāh to him. He stood up and completed them as four. When he gave Salām, he prostrated two prostrations, then faced the people and said: “If you are confused, do like this.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، أَنَّ أَنَسَ بْنَ مَالِكٍ، قَعَدَ فِي الرَّكْعَةِ التَّالِيَةِ فَسَبَّحُوا بِهِ، فَقَامَ فَأَتَمَّهُنَّ أَرْبَعًا، فَلَمَّا سَلَّمَ سَجَدَ سَجْدَتَيْنِ، ثُمَّ أَفْبَلَ عَلَى الْقَوْمِ بِوْجُوهِهِ، فَقَالَ: إِذَا وَهِمْتُمْ فَاصْنَعُوا هَكَذَا

[4420] Abū Bakr reported: Muḥammad ibn Muṣ‘ab reported from Al-Awzā‘ī from Yaḥyā ibn Abī Salamah from Abū Hurayrah who said: The Messenger of Allah ﷺ said: “If he does not know whether he added or omitted, let him prostrate two prostrations while sitting.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا لَمْ يَدْرِ أَرَادَ أَمْ نَفْصَنَ فَلَيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ

[4421] Abū Bakr reported: Waki‘ reported from Ibn ‘Awn from Ibn Sīrīn from Ibn ‘Umar who said: “As for me, if I do not know how much I prayed, I repeat.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنِ ابْنِ عَوْنَ، عَنِ ابْنِ سِيرِينَ، عَنِ ابْنِ عُمَرَ قَالَ: أَمَا أَنَا فَإِذَا لَمْ أَدْرِ كُمْ صَلَّيْتُ فَإِنِّي أُعِيدُ

[4422] Ibn ‘Ulayyah reported from Ayyūb from Sa‘īd ibn Jubayr from Ibn ‘Umar regarding one who does not know whether he prayed three or four. He said: “He repeats until he remembers.”

حَدَّثَنَا ابْنُ عُلَيْهَا، عَنْ أَئِبْرَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ، فِي الَّذِي لَا يَدْرِي ثَلَاثًا صَلَّى أَوْ أَرْبَعًا قَالَ: يُعِيدُ حَتَّى يَحْفَظُ

[4423] Hafṣ reported from ‘Āṣim from Ash-Sha‘bī, and from Ayyūb from Sa‘īd ibn Jubayr, who both said: “If he prays and finishes, and does not know how much he prayed, even or odd, let him repeat.”

حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، وَعَنْ أَيُوبَ،
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَا: إِذَا صَلَّى فَانْصَرَفَ فَلَمْ
يُدْرِكْمَ صَلَّى شَفْعًا أَوْ وِئْرًا فَلْيَعْدُ

[4424] ‘Abdah reported from ‘Āṣim from Ash-Sha‘bī, and from Ayyūb from Sa‘īd ibn Jubayr, similarly.

حَدَّثَنَا عَبْدَهُ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، وَعَنْ أَيُوبَ،
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، يَنْحُوهُ

[4425] Jarīr reported from Maṇṣūr who said: I asked Sa‘īd ibn Jubayr about doubt in prayer. He said: “As for me, if it is in the prescribed prayer, I repeat.”

حَدَّثَنَا جَرِيرُ، عَنْ مَنْصُورٍ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ،
عَنِ الشَّكِّ فِي الصَّلَاةِ، فَقَالَ: أَمَّا أَنَا فَإِذَا كَانَ فِي
الْمَكْتُوبَةِ فَإِنِّي أُعِيدُ

[4426] Wakī‘ reported from ‘Imrān ibn Ḥudayr from Abū Mijlaz who said: “I threw pebbles [at the Jamarāt] and did not know how many I threw. I asked Ibn ‘Umar, and he did not answer me. Then Ibn al-Ḥanafiyah passed by, so I asked him, and he said: ‘He repeats, O Abū ‘Abd Allāh. Nothing is greater to us than prayer, and if one of us forgets, he repeats.’ He said: I mentioned his statement to Ibn ‘Umar, and he said: ‘They are a family given understanding.’”

حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ أَبْنَ حُدَيْرٍ، عَنْ أَبِي مِجْلِزٍ قَالَ: ”رَمَيْتُ جَمَارًا فَلَمْ أَذِرْ بِكُمْ رَمَيْتُ، فَسَأَلْتُ أَبْنَ عُمَرَ فَلَمْ يُجِبْنِي، فَمَرَّ أَبْنُ الْحَقْيَةَ فَسَأَلْتُهُ فَقَالَ: يُعِيدُ يَا أَبَا عَبْدِ اللَّهِ لَيْسَ شَيْءٌ عِنْدَنَا أَعْظَمُ مِنَ الصَّلَاةِ، وَإِذَا نَسِيَ أَحَدُنَا أَعَادَ قَالَ: فَذَكَرْتُ لِابْنِ عُمَرَ قَوْلَهُ فَقَالَ: إِنَّهُمْ أَهْلُ بَيْتٍ مُفَهَّمُونَ

[4427] Ib n Numayr a n d Wakī‘ reported from Ismā‘il ibn Abī Khālid from Ash-Sha‘bī who said: “He repeats.” I mentioned it to Abū ad-Duhā, and he said: Shurayh used to say: “He repeats.”

حَدَّثَنَا أَبْنُ نُمَيْرٍ، وَوَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ قَالَ: يُعِيدُ فَذَكَرْتُهُ لِأَبِي الضُّحَى فَقَالَ: كَانَ شُرَيْحٌ يَقُولُ: يُعِيدُ

[4428] Jarīr reported from Layth from Ṭāwūs who said: “If you pray and do not know how much you prayed, repeat it once. If you forget again, do not repeat it.”

حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ طَاؤُسٍ قَالَ: إِذَا صَلَّيْتُ فَلَمْ تُدْرِكْ مَمْ صَلَّيْتُ، فَأَعْدِهَا مَرَّةً، فَإِنْ أُنْسِيْتُ عَلَيَّكَ مَرَّةً أُخْرَى فَلَا تُعْدِهَا

[4429] Ibn Numayr reported from ‘Abd al-Malik from ‘Atā’ who said: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَالِكِ، عَنْ عَطَاءٍ قَالَ: يُعِيدُ مَرَّةً “He repeats once.”

[4430] Kathīr ibn Hishām reported from Furāt from ‘Abd al-Karīm, Sa‘īd ibn Jubayr, and Maymūn that they used to repeat if they became confused in prayer. حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ فُرَاتٍ، عَنْ عَبْدِ الْكَرِيمِ، وَسَعِيدٌ بْنُ جُبَيْرٍ، وَمَيْمُونٍ، أَنَّهُمْ كَانُوا إِذَا وَهُمُوا فِي الصَّلَاةِ أَغَادُوا

[4431] Abū Bakr reported: Ibn Mahdī reported to us from Sufyān from Huṣayn from Ash-Sha'bī and Sa‘īd ibn Jubayr who both said: “There is forgetfulness (Sajdah as-Sahw) in voluntary prayer.” حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، وَسَعِيدٌ بْنُ جُبَيْرٍ، قَالَا: فِي التَّطْوِعِ سَهْوٌ

[4432] Ibn ‘Ulayyah reported from Yūnus from Al-Ḥasan that he held the view of forgetfulness in voluntary prayer. حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَرَى الْوَهْمَ فِي التَّطْوِعِ

[4433] Abū ‘Abd ar-Rahmān al-Muqri’ reported: Sa‘īd ibn Abī Ayyūb told us: Abū ‘Aqīl told me that he heard Sa‘īd ibn al-Musayyib saying: “The two prostrations of forgetfulness in voluntary prayers are like the two prostrations of forgetfulness in prescribed prayers.”

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُفْرِيُّ قَالَ: هَذَا سَعِيدُ بْنُ أَبِي أَيُوبَ قَالَ: حَدَّثَنِي أَبُو عَقِيلٍ، أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيْبَ، يَقُولُ: سَجَدَتِ السَّهْوُ فِي التَّوَافِلِ كَسَجَدَتِي السَّهْوُ فِي الْمَكْتُوبَةِ

[4434] Ibn ‘Ulayyah reported from Ibn ‘Awṇ who said: I asked Muḥammad about something regarding confusion in voluntary prayer. He said: “I do not know where its place is.” I said: “Should I prostrate two prostrations after it?” He said: “Do you liken it to the prescribed prayer? As for me, if it were me, I would not do it.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ ابْنِ عَوْنِ قَالَ: سَأَلْتُ مُحَمَّداً، عَنْ شَيْءٍ مِّنْ الْوَهْمِ فِي التَّطْوِعِ، فَقَالَ: لَا أَدْرِي أَيْنَ مَوْضِعُهُ، فَقُلْتُ: أَسْجُدُ بَعْدَهُ سَجَدَتَيْنِ؟ قَالَ: أَشَبَّهُهَا بِالْمَكْتُوبَةِ أَمَّا أَنَا فَلَوْ كُنْتُ لَمْ أَفْعَلْ

[4435] Ibn ‘Ulayyah reported from Sa‘īd ibn Abī ‘Arūbah from Qatādah that he did not see forgetfulness [prostrations] in voluntary prayer.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، أَنَّهُ كَانَ لَا يَرَى الْوَهْمَ فِي التَّطْوِعِ

[4436] Abū Bakr reported: Abū Mu‘āwiyah reported to us from Ziyād ibn Sa‘d from Ḏamrah ibn Sa‘id from Anas that he prostrated the two prostrations of forgetfulness after the Salām.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنْ زِيَادِ بْنِ سَعْدٍ،
عَنْ ضَمْرَةَ بْنِ سَعِيدٍ، عَنْ أَنَّسٍ، أَنَّهُ سَجَدَ سَجْدَتَيِ
السَّهْوِ بَعْدَ السَّلَامِ

[4437] Abū Mu‘āwiyah reported from Ziyād ibn Sa‘d from Az-Zuhri from Abū Salamah that he prostrated them after the Taslim.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنِ الزُّهْرِيِّ،
عَنْ أَبِي سَلَمَةَ أَنَّهُ سَجَدَهُمَا بَعْدَ التَّسْلِيمِ

[4438] Yaḥyā ibn Sulaym at-Tā’ifi reported from Ja‘far from his father that ‘Alī said: “The two prostrations of forgetfulness are after the Salām and before speaking.”

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ الطَّافِيِّ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، أَنَّ
عَلِيًّا قَالَ: سَجَدَنَا السَّهْوِ بَعْدَ السَّلَامِ، وَقَبْلَ الْكَلَامِ

[4439] Abū Khālid al-Aḥmar reported from Hishām from Ibn Sirīn from Abū Hurayrah that the Prophet ﷺ prostrated them after he had given Salām and spoken.

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ،
عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
سَجَدَهُمَا بَعْدَمَا سَلَّمَ وَكَلَمَ

[4440] Ibn ‘Ulayyah reported from Khālid from Abū Qilābah from Abū al-Muhallab from ‘Imrān ibn Ḥuṣayn that the Prophet ﷺ forgot and prayed a Rak‘ah, then gave Salām, then prostrated two prostrations, then gave Salām.

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلْبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَهَا فَصَلَّى رَكْعَةً، ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ

[4441] Ibn ‘Uyaynah reported from Maṇṣūr from Ibrāhīm from ‘Alqamah that ‘Abd Allāh prostrated two prostrations of forgetfulness after the Salām, and mentioned that the Prophet ﷺ did it.

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، أَنَّ عَبْدَ اللَّهِ، سَجَدَ سَجْدَتَيِ السَّهْوِ بَعْدَ السَّلَامِ، وَذَكَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَهُ

[4442] Yazīd ibn Hārūn reported from Ash‘ath from Ash-Sha‘bī that Sa‘d and ‘Ammār prostrated them after the Taslim.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَشْعَثَ، عَنْ الشَّعْبِيِّ، أَنَّ سَعْدًا، وَعَمَّارًا، سَجَدَا هُمَا بَعْدَ التَّسْلِيمِ

[4443] Ghundar reported from Hishām ad-Dastuwā’ī from Yahyā ibn Abī Kathīr from Muḥammad ibn Ibrāhīm ibn al-Ḥārith that Abū Hurayrah and As-Sā’ib al-Qārī used to say: “The two prostrations are before speaking and after the Taslim.”

حَدَّثَنَا غُنْدَرُ، عَنْ هِشَامِ الدَّسْتُوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، أَنَّ أَبَا هُرَيْرَةَ، وَالسَّائِبَ الْفَارِيَّ، كَانَا يَقُولُانِ: السَّجْدَتَانِ قَبْلَ الْكَلَامِ وَبَعْدَ التَّسْلِيمِ

[4444] Ibn Mahdī reported from Ḥammād ibn Salamah from Qatādah from Al-Ḥasan and Anas that they both prostrated two prostrations of forgetfulness after the Salām, then stood up, and did not give Salām (again).

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، وَأَنَسٍ، أَنَّهُمَا سَجَدَا سَجْدَتَي السَّهُوِ بَعْدَ السَّلَامِ، ثُمَّ قَامَا، وَلَمْ يُسَلِّمَا

[4445] Waki‘ reported from Shu‘bah from Al-Ḥakam from ‘Abd ar-Rahmān ibn Abī Laylā that he forgot, gave Salām, then prostrated two prostrations, then gave Salām.

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، أَنَّهُ سَهَا فَسَلَمَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَمَ

[4446] ‘Umar ibn Hārūn reported from ‘Abd al-‘Azīz ibn ‘Umar from his father that he forgot in prayer in Ash-Shām and prostrated two prostrations after the Taslim.

حَدَّثَنَا عُمَرُ بْنُ هَارُونَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنْ أَبِيهِ، أَنَّهُ سَهَا فِي الصَّلَاةِ بِالشَّامِ فَسَجَدَ سَجْدَتَيْنِ بَعْدَ التَّسْلِيمِ

[4447] Ibn Fuḍayl reported from ‘Uqbah from Ibrāhīm that he prostrated them after he had given Salām.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ عُقْبَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ سَجَدَهُمَا بَعْدَمَا سَلَمَ

[4448] Abū Dāwūd reported: Sufyān ibn ‘Uyaynah told us from Az-Zuhrī from Al-A‘raj from Ibn Buhaynah that the Prophet ﷺ prayed a prayer—he thought it was ‘Asr—and when he was in the third [Rak‘ah], he stood up before sitting. Then, before giving Salām, he prostrated two prostrations.

حَدَّثَنَا أَبُو دَاؤِدَ قَالَ: ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الرَّهْبَرِيِّ، عَنِ الْأَعْرَجِ، عَنْ ابْنِ بُحَيْنَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى صَلَّى صَلَّى فَظَنَّ أَنَّهَا الْعَصْرُ، فَلَمَّا كَانَ فِي التَّالِيَةِ قَامَ قَبْلَ أَنْ يَجْلِسَ، فَلَمَّا كَانَ قَبْلَ أَنْ يُسَلِّمَ سَجَدَ سَجْدَتَيْنِ

[4449] Mu‘tamir reported from Burd from Makhūl and Az-Zuhrī, who both said: “Two prostrations before he gives Salām.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، وَالزُّهْرَبِيِّ، قَالَا: سَجَدَتَانِ قَبْلَ أَنْ يُسَلِّمَ

[4450] Abū al-Āḥwāṣ and Ḥafṣ reported from ‘Āshim from Abū Qilābah that the Prophet ﷺ gave Salām in the two prostrations of forgetfulness.

حَدَّثَنَا أَبُو الْأَحْوَصِ، وَحَفْصُ، عَنْ عَاصِمٍ، عَنْ أَبِي قِلَابَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَلَّمَ فِي سَجْدَتَيِ السَّهْوِ

[4451] Ḥafṣ reported from Ash‘ath from Ash-Sha‘bī from ‘Alqamah from ‘Abd Allāh that he gave Salām in them.

حَدَّثَنَا حَفْصُ، عَنْ أَشْعَثَ، عَنْ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ سَلَّمَ فِيهِمَا

[4452] ‘Abbād ibn al-‘Awwām reported from Ḥuṣayn from Ibrāhīm from ‘Abd Allāh who said: “There is Taslim in them.”

حَدَّثَنَا عَبْدُ بْنُ الْعَوَامَ، عَنْ حُصَيْنِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ قَالَ: فِيهِمَا تَسْلِيمٌ

[4453] Yazīd ibn Hārūn reported from Ash‘ath from Ash-Sha‘bī from Sa‘d and ‘Ammār that they prayed three, then gave Salām. They were told, so they completed what remained for them, then said Takbir, then prostrated, then gave Salām twice.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَشْعَثَ، عَنْ الشَّعْبِيِّ، عَنْ سَعْدٍ، وَعَمَّارٍ، أَنَّهُمَا صَلَّيَا ثَلَاثًا، ثُمَّ سَلَّمَا فَقِيلَ لَهُمَا فَقَضَيَا الْتِي بَقِيَتْ عَلَيْهِمَا، ثُمَّ كَبَرَا، ثُمَّ سَجَداً، ثُمَّ سَلَّمَا شَلِيمَتَيْنِ

[4454] Wakī‘ reported from Shu‘bah from Al-Ḥakam from Ibn Abī Laylā that he prostrated them and then gave Salām.

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ ابْنِ أَبِي لَيْلَى، أَنَّهُ سَجَدَهُمَا، ثُمَّ سَلَّمَ فِيهِمَا

[4455] Abū Mu‘āwiyah reported from Al-A‘mash from Ibrāhīm that he gave Salām in them.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، أَنَّهُ سَلَّمَ فِيهِمَا

[4456] Jarīr reported from Ash-Shaybānī from ‘Abd al-Malik ibn Iyās from Ibrāhīm who said: “The Salām of forgetfulness and the funeral prayer are one.”

حَدَّثَنَا جَرِيرٌ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ الْمَالِكِ بْنِ إِيَاسٍ، عَنْ إِبْرَاهِيمَ قَالَ: تَسْلِيمٌ السَّهْوٌ وَالْجَنَازَةِ وَاحِدٌ

[4457] ‘Abd al-A’lā reported from Yūnus from Al-Ḥasan regarding the two prostrations of forgetfulness: “There is Salām in them.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، فِي
سَجْدَتِي السَّهْوِ فِيهِمَا سَلَامٌ

[4458] Muḥammad ibn Fuḍayl reported from Khuṣayf from Abū ‘Ubaydah from ‘Abd Allāh who said: “He recites Tashahhud in them.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْفٍ، عَنْ أَبِي عُبَيْدَةَ،
عَنْ عَبْدِ اللَّهِ قَالَ: يَتَشَهَّدُ فِيهِمَا

[4459] ‘Abbād ibn al-‘Awwām reported from Ḥusayn from Ibrāhīm from ‘Abd Allāh who said: “There is Tashahhud in them.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ حُصَيْنِ، عَنْ إِبْرَاهِيمَ، عَنْ
عَبْدِ اللَّهِ قَالَ: فِيهِمَا تَشَهُّدٌ

[4460] Abū Mu‘awiyah reported from Al-A‘mash from Ibrāhīm that he prostrated the two prostrations of forgetfulness, recited Tashahhud in them, then gave Salām.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، أَنَّهُ
سَجَدَ سَجْدَتِي السَّهْوِ، فَتَشَهَّدَ فِيهِمَا، ثُمَّ سَلَّمَ

[4461] Ibn ‘Ulayyah reported from Salamah ibn ‘Alqamah who said: Muḥammad ibn Sirīn was asked about the two prostrations of forgetfulness, is there Tashahhud in them? He said: “It is more beloved to me that Tashahhud is recited in them.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ سَلَمَةَ بْنِ عَلْقَمَةَ قَالَ: سُلَيْمَانُ مُحَمَّدُ
بْنُ سِيرِينَ، عَنْ سَجْدَتِي الْوَهْمِ فِيهِمَا تَشَهُّدُ؟ قَالَ: أَحَبُّ
إِلَيَّ أَنْ يَتَشَهَّدَ فِيهِمَا

[4462] Mu‘ādh ibn Mu‘ādh reported: Ibn Jurayj informed us from ‘Aṭā’ who said: “There is no Tashahhud or Taslim in the two prostrations of forgetfulness.”

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: لَيْسَ فِي سَجْدَتَيِ السَّهْوِ شَهْدٌ، وَلَا تَسْلِيمٌ

[4463] Waki‘ reported from Isrā’īl from Jābir from ‘Āmir who said: “There is no Tashahhud or Taslim in the two prostrations of forgetfulness.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ قَالَ: لَيْسَ فِي سَجْدَتَيِ السَّهْوِ شَهْدٌ، وَلَا تَسْلِيمٌ

[4464] Ibn Mahdī reported from Hammād ibn Salamah from Qatādah from Al-Hasan and Anas that they both prostrated them, then stood up, and did not give Salām.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، وَأَنَّسٍ، أَنَّهُمَا سَجَدَا هُمَا، ثُمَّ قَامَا وَلَمْ يُسَلِّمَا

[4465] Ibn Fuḍayl reported from Huṣayn from Ibrāhīm who said: “The Imam recites Tashahhud in the two prostrations of forgetfulness.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ إِبْرَاهِيمَ قَالَ: يَسْتَشَهِدُ الْإِمَامُ فِي سَجْدَتَيِ السَّهْوِ

[4466] Shabābah reported: Shu'bah reported to us from Al-Hakam and Ḥammād that they both said: “He recites Tashahhud in the prostrations of forgetfulness, then gives Salām.”

حَدَّثَنَا شَبَابَةُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، وَهَمَادِ، أَنَّهُمَا قَالَا: يَتَشَهَّدُ فِي سُجُودِ السَّهُوِ، ثُمَّ يُسَلِّمُ

[4467] Abū Khālid al-Āḥmar reported from Hishām from Ibn Sīrīn from Abū Hurayrah who said: “The Prophet ﷺ prostrated two prostrations of forgetfulness after he gave Salām. He said Takbir and prostrated, then said Takbir while sitting, then raised his head and said Takbir, then prostrated and said Takbir, then raised his head and said Takbir.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَاجَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَجْدَتِي السَّهُوَ بَعْدَمَا سَلَّمَ، وَكَبَرَ فَسَجَدَ، وَكَبَرَ وَهُوَ جَالِسٌ، ثُمَّ رَفَعَ وَكَبَرَ، ثُمَّ سَاجَدَ وَكَبَرَ، ثُمَّ رَفَعَ وَكَبَرَ

[4468] Yazīd ibn Hārūn reported from Ash'ath from Ash-Sha'bī from Sa'd and 'Ammār that they prayed three Rak'ahs. They were told, so they completed what remained for them, then gave Salām, then said Takbir, then prostrated, then said Takbir, then raised their heads, then said Takbir and prostrated, then said Takbir and raised their heads.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَشْعَثَ، عَنِ الشَّعْبِيِّ، عَنْ سَعْدٍ، وَعَمَّارٍ، أَنَّهُمَا صَلَّيَا ثَلَاثًا، فَقِيلَ لَهُمَا، فَقَضَيَا الَّتِي بَقِيَتْ عَلَيْهِمَا ثُمَّ سَلَّمَا، ثُمَّ كَبَرَا، ثُمَّ سَاجَدا، ثُمَّ كَبَرَا، ثُمَّ رَفَعَا، ثُمَّ كَبَرَا وَسَجَدا، ثُمَّ كَبَرَا وَرَفَعَا

[4469] Ibn Fuḍayl reported from ‘Uqbah from Abū al-Āliyah from Ibrāhīm that he prostrated them with a Takbir.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ عُقْبَةَ، عَنْ أَبِي الْعَالِيَّةِ، عَنْ إِبْرَاهِيمَ، أَنَّهُ سَجَدَهُمَا بِتَكْبِيرٍ

[4470] Abū Bakr reported: Abū Bakr ibn ‘Ayyāsh reported from Mughīrah from Ibrāhīm who said: “There is no forgetfulness (Sajdah) for the two prostrations of forgetfulness.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا أَبُو بَكْرٌ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: لَيْسَ فِي سَجْدَتِي السَّهْوِ سَهْوٌ

[4471] ‘Uqbah ibn Khālid reported from Shu‘bah from Al-Ḥakam and Ḥammād, who both said: “There is no forgetfulness (Sajdah) for the two prostrations of forgetfulness.”

حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، وَحَمَادٍ، قَالَا: لَيْسَ فِي سَجْدَتِي السَّهْوِ سَهْوٌ

[4472] Ghundar reported from Shu‘bah who said: I asked Mughīrah and Ibn Abī Laylā about a man who forgot during the prostrations of forgetfulness. They said: “There is no forgetfulness (Sajdah) upon him.”

حَدَّثَنَا غُندُرٌ، عَنْ شُعْبَةَ قَالَ: سَأَلْتُ مُغِيرَةَ، وَابْنَ أَبِي لَيْلَى عَنْ رَجُلٍ سَهَا فِي سَجْدَتِي السَّهْوِ فَقَالَا: لَيْسَ عَلَيْهِ سَهْوٌ

[4473] Ghundar reported from Ash'ath from Al-Hasan who said: “There is no forgetfulness (Sajdah) for the two prostrations of forgetfulness.”

حَدَّثَنَا غُنْدُرٌ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ قَالَ: لَيْسَ فِي سَجْدَتَيِ السَّهْوِ سَهْوٌ

[4474] Abū Bakr reported: Abū Mu‘āwiyah reported from Al-A‘mash from Ibrāhīm from ‘Alqamah from ‘Abd Allāh that the Messenger of Allah ﷺ prostrated the two prostrations of forgetfulness after speaking.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَجَدَ سَجْدَتَيِ السَّهْوِ بَعْدَ الْكَلَامِ

[4475] Ghundar reported from Shu‘bah from Ḥammād regarding a man who forgot the two prostrations of forgetfulness until he left the mosque. He said: “He does not repeat.” Ibn Shubrumah said: “He repeats the prayer.”

حَدَّثَنَا غُنْدُرٌ، عَنْ شُعْبَةَ، عَنْ حَمَادٍ، فِي رَجُلٍ تَسَوَّى سَجْدَتَيِ السَّهْوِ حَتَّى يَخْرُجَ مِنَ الْمَسْجِدِ قَالَ: لَا يُعِيدُ وَقَالَ ابْنُ شُبْرُمَةَ: يُعِيدُ الصَّلَاةَ

[4476] Ghundar reported from Shu‘bah from Al-Ḥakam that he encountered that and repeated the prayer.

حَدَّثَنَا غُنْدُرٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، أَنَّهُ لَقِيَ ذَلِكَ فَأَعَادَ الصَّلَاةَ

[4477] Ghundar reported from Shu'bah from Waddāh who said: I asked Qatādah, and he said: “He repeats the two prostrations of forgetfulness.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ وَضَاحٍ قَالَ: سَأَلْتُ قَتَادَةَ، فَقَالَ: يُعِيدُ سَجْنَى السَّهْوِ

[4478] Ḥafṣ reported from Ash'ath from Al-Ḥasan and Ibn Sīrīn, who both said: “If he turns his face away from the Qiblah, he does not continue and does not prostrate the two prostrations of forgetfulness.”

حَدَّثَنَا حُفْصٌ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، وَابْنِ سِيرِينَ، قَالَا: إِذَا صَرَفَ وَجْهَهُ عَنِ الْقِبْلَةِ، لَمْ يَبْنِ وَلَمْ يَسْجُدْ سَجْنَى السَّهْوِ

[4479] Sharīk reported from Salamah ibn Nubayṭ who said: I said to Ad-Daḥḥāk: “I forgot and did not prostrate.” He said: “Here, prostrate.”

حَدَّثَنَا شَرِيكُ، عَنْ سَلَمَةَ بْنِ نُبَيْطٍ قَالَ: فُلْتُ لِلضَّحَّاكِ: إِنِّي سَهَوْتُ وَلَمْ أَسْجُدْ قَالَ: هَاهُنَا فَاسْجُدْ

[4480] Ibn Numayr reported from Ismā'īl from Abū Ma'shar from Ibrāhīm who said: “They are upon him until he leaves or speaks.”

حَدَّثَنَا ابْنُ ثَمَيْرٍ، عَنْ إِسْمَاعِيلَ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ قَالَ: هُمَا عَلَيْهِ حَتَّى يَخْرُجَ، أَوْ يَكَأْمَ

[4481] Ibn Fuḍayl reported from Huṣayn from Ibrāhīm and ‘Alī ibn Mudrik who said: ‘Alqamah led us in prayer and prayed five. When he gave Salām, they said to him: “You prayed five.” He turned to a man from the people and said: “Is that so, O A’war?” He said: “Yes.” So he prostrated two prostrations.

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ حُصَيْنٍ، عَنْ إِبْرَاهِيمَ، وَعَلَى بْنِ مُدْرِكٍ، قَالَا: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لَهُ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمْسًا، فَأَنْتَ أَعْلَمُ بِمَا فِي رَأْيِكَ مِنَ الْقَوْمِ، فَقَالَ: كَذَلِكَ يَا أَعْوَرُ؟ فَقَالَ: نَعَمْ، فَسَجَدَ سَجْدَتَيْنِ

[4482] Wakī‘ reported from Sufyān from Al-Ḥasan ibn ‘Ubayd Allāh from Ibrāhīm, and from Shu‘bah from Jābir from Ash-Sha‘bī, that they both said: “In every forgetfulness there are two prostrations.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، وَعَنْ شُعْبَةَ، عَنْ جَابِرٍ، عَنْ الشَّعْبِيِّ، قَالَا: فِي كُلِّ سَهْوٍ سَجْدَتَانِ

[4483] Al-‘Alā’ ibn Mansūr reported: Al-Haytham ibn Ḥumayd reported to us from ‘Ubayd Allāh ibn ‘Ubayd from Zuhayr al-Ḥimṣī from Thawbān who said: The Messenger of Allah ﷺ said: “For every forgetfulness there are two prostrations.”

حَدَّثَنَا الْعَلَاءُ بْنُ مَصْوُرٍ قَالَ: أَخْبَرَنَا الْهَيْمَنُ بْنُ حُمَيْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُبَيْدٍ، عَنْ زُهَيرِ الْحَمْصِيِّ، عَنْ تُوبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ سَهْوٍ سَجْدَتَانِ

[4484] Wakī‘ reported from Sufyān from Abū Farwah who said: “Abd ar-Rahmān ibn Abī Laylā led us in prayer. When he sat, he moved to stand up, so he prostrated two prostrations of forgetfulness.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ أَبِي فَرْوَةَ قَالَ: صَلَّى إِنَّا
عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى فَلَمَّا جَلَسَ تَحْرَكَ لِلْقِيَامِ سَجَدَ
سَجْدَتَيِ السَّهْوِ

[4485] Ibn Fudayl reported from Yaḥyā ibn Sa‘id who said: “Anas led us in prayer during a journey. He prayed two Rak‘ahs for ‘Asr with us. When he sat in the second, he forgot to give Salām. He went to stand up, so we said Subḥān Allāh to him. When he sat down, he gave Salām and prostrated two prostrations of forgetfulness.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: أَمَّا أَنْسُ
فِي سَفَرٍ، فَصَلَّى إِنَّا الْعَصْرَ رَكْعَتَيْنِ، فَلَمَّا جَلَسَ فِي
النَّازِيَةِ نَسِيَ أَنْ يُسَلِّمَ، فَذَهَبَ لِيُقُومَ فَسَبَّحَنَا بِهِ، فَلَمَّا
جَلَسَ سَلَّمَ وَسَجَدَ سَجْدَتَيِ السَّهْوِ

[4486] Ibn ‘Ulayyah reported from ‘Abd al-‘Azīz ibn Ṣuhayb that Anas sat in the third Rak‘ah, so they said Subḥān Allāh. He stood up and completed it as four. When he gave Salām, he prostrated two prostrations, then faced the people and said: “If you are confused, do like this.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، أَنَّ أَنَّسًا،
قَعَدَ فِي الرَّكْعَةِ النَّالِيَةِ، فَسَبَّحُوا فَقَامَ فَلَمَّا هَا أَرْبَعًا، فَلَمَّا
سَلَّمَ سَجَدَ سَجْدَتَيْنِ، ثُمَّ أَفْبَلَ عَلَى الْفَرْمَقَةِ قَالَ: إِذَا وَهِمْنُ
فَاصْنُعُوا هَكَذَا

[4487] Abū Bakr reported: Yahyā ibn Yamān reported from Sufyān from Jābir from Abū Ja‘far and ‘Atā’, who both said: “Forgetfulness [prostrations] are only for excess or deficiency.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ سُفِيَّانَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، وَعَطَاءً، قَالَا: إِنَّمَا السَّهْوُ فِي الْزِيَادَةِ وَالنُّقْصَانِ

[4488] ‘Abd as-Salām ibn Ḥarb reported from Yazīd ad-Dālānī from ‘Abd ar-Rahmān ibn al-Aswad from his father and ‘Alqamah that they used to raise their heads from prostration until their buttocks were raised, then they would sit down and not prostrate the two prostrations of forgetfulness.

حَدَّثَنَا عَبْدُ السَّلَامَ بْنُ حَرْبٍ، عَنْ يَزِيدَ الدَّالَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، وَعَلْقَمَةَ، أَنَّهُمَا كَانَا يَرْفَعَانِ رُؤُسَهُمَا مِنَ السُّجُودِ حَتَّى تَرْتَفَعَ إِلَيْتَاهُمَا فِي جُلُسَانٍ وَلَا يَسْجُدُانِ سَجْدَتِي السَّهْوِ

[4489] Muḥammad ibn Fuḍayl reported from Al-A‘mash from Ibrāhīm from ‘Alqamah who said: “He prayed and rose after the two Rak‘ahs but did not stand up completely. The people said Subḥān Allāh to him, so he sat down and did not prostrate two prostrations of forgetfulness for that.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: صَلَّى فَنَهَضَ فِي الرَّكْعَيْنِ فَلَمْ يَسْتَقِمْ قَائِمًا، فَسَبَّحَ بِهِ الْقَوْمُ، فَجَلَسَ فَلَمْ يَسْجُدْ لِذَلِكَ سَجْدَتِي السَّهْوِ

[4490] ‘Abd Allāh ibn Mubārak reported from Juwaybir from Ad-Daḥḥāk regarding the one who stands up after two Rak‘ahs. He said: “If he remembers while he is bent over, he sits down.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنْ جُوَيْبِرٍ، عَنِ الْضَّحَّاكِ،
فِي الَّذِي يَقُولُ فِي الرَّكْعَتَيْنِ قَالَ: إِنْ ذَكَرَ وَهُوَ مُتَحَابٌ
جَلْسَةً

[4491] Ma‘n ibn ‘Isā reported from Ibn Abī Dhi’b from Az-Zuhrī regarding a man who forgets in prayer: “If he stands straight up, he must perform two prostrations. If he remembers before he stands straight up, there is no forgetfulness (Sajdah) upon him.”

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنِ
الزُّهْرِيِّ، فِي الرَّجُلِ يَسْهُو فِي الصَّلَاةِ إِنْ اسْتَوَى
قَائِمًا، فَعَلَيْهِ السَّجْدَتَانِ، وَإِنْ ذَكَرَ قَبْلَ أَنْ يَعْتَدِلَ قَائِمًا
فَلَا سَهْوٌ عَلَيْهِ

[4492] Abū Bakr reported: ‘Alī ibn Hāshim reported from Ibn Abī Laylā from Ash-Sha‘bī who said: I prayed behind Al-Mughīrah ibn Shu‘bah, and he stood up after the second Rak‘ah. The people said Subhān Allāh to him, but he did not sit. When he gave Salām and turned away, he prostrated two prostrations while sitting, then said: “This is how I saw the Messenger of Allah ﷺ do.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَلَيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي
لَيْلَى، عَنِ الشَّعْبِيِّ قَالَ: صَلَّيْتُ خَلْفَ الْمُغَيْرَةِ بْنَ شُعْبَةَ
فَقَامَ فِي التَّأَلِيهِ فَسَبَّحَ النَّاسُ بِهِ، فَلَمْ يَجْلِسْ فَلَمَّا سَلَّمَ
وَانْفَتَلَ سَجَدَتَيْنِ وَهُوَ جَالِسٌ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - - صَنَعَ

[4493] Muḥammad ibn Fuḍayl reported from Bayān from Qays who said: “Sa‘d ibn Mālik prayed with his companions and stood up for the third Rak‘ah. The people said Subḥān Allāh to him, but he did not sit. He said Subḥān Allāh and gestured to them to stand up. He prayed and prostrated two prostrations.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ بَيَانٍ، عَنْ قَيْسٍ قَالَ: صَلَّى سَعْدُ بْنُ مَالِكٍ بِأَصْحَابِهِ، فَقَامَ فِي الرَّكْعَةِ الثَّالِثَةِ فَسَبَّحَ بِهِ الْقَوْمُ، فَأَمْ يَجْلِسُ وَسَبَّحُ هُوَ وَأَشَارَ إِلَيْهِمْ أَنْ قُومُوا، فَصَلَّى وَسَجَّدَ سَجْدَتَيْنِ

[4494] Muḥammad ibn Fuḍayl and ‘Abd Allāh ibn Numayr reported from Yaḥyā ibn Sa‘īd from ‘Abd ar-Rahmān al-A‘raj that Ibn Buhaynah informed him that the Messenger of Allah ﷺ stood up after two Rak‘ahs of Zuhr, forgetting the sitting. When he finished his prayer except for giving Salām, he prostrated two prostrations of forgetfulness and gave Salām.

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، وَعَبْدُ اللَّهِ بْنُ ثَمَيرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، أَنَّ ابْنَ بُحَيْنَةَ، أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ فِي الصَّلَاتَيْنِ مِنَ الظُّهُرِ نَسِيَ الْجُلوسَ، حَتَّى إِذَا فَرَغَ مِنْ صَلَاتِهِ إِلَّا أَنْ يُسْلِمَ سَجَّدَتَيِ السَّهْوِ وَسَلَّمَ

[4495] ‘Abd al-Wahhāb ath-Thaqafī reported from Ayyūb from Nāfi‘ from Ibn az-Zubayr that he stood up after two Rak‘ahs. The people said Subḥān Allāh until he realized he had made a mistake, then he continued with his prayer.

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ أَئِبْوَنْ، عَنْ نَافِعٍ، عَنْ ابْنِ الزُّبَيْرِ، أَنَّهُ قَامَ فِي رَكْعَتَيْنِ فَسَبَّحَ الْقَوْمُ حَتَّى إِذَا عَرَفَ أَنَّهُ قَدْ وَهُمْ فَمَضَى فِي صَلَاتِهِ

[4496] Abū Khālid al-Aḥmar reported from Ibn ‘Awn from Ash-Sha‘bī that An-Nu‘mān ibn Bashīr prayed and rose after two Rak‘ahs. They said Subḥān Allāh to him, but he continued. When he finished, he prostrated two prostrations of forgetfulness while sitting.

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ ابْنِ عَوْنَى، عَنْ الشَّعْبِيِّ، أَنَّ النُّعْمَانَ بْنَ بَشِيرٍ، صَلَّى فَنَهَضَ فِي الرَّكْعَتَيْنِ فَسَبَّحُوا بِهِ فَمَضَى، فَلَمَّا فَرَغَ سَجَدَ سَجْدَتَيِ السَّهْوِ وَهُوَ جَالِسٌ

[4497] Abū Khālid al-Aḥmar reported from Ibn ‘Awn who said: I said to Ash-Sha‘bī: “I prayed two Rak‘ahs, and when I wanted to sit, I stood up.” He said: “If it were me, I would have continued.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ ابْنِ عَوْنَى قَالَ: قُلْتُ لِشَعْبِيِّ: صَلَّيْتُ رَكْعَتَيْنِ فَلَمَّا أَرْدَثُ أَنْ أَجِلسَ قُمْتُ قَالَ: لَوْ كُنْتُ أَنَا لَمْضِيْتُ

[4498] Shabābah reported: Layth ibn Sa'd reported from Yazīd that 'Abd ar-Rahmān ibn Shimāsah told him that 'Uqbah ibn 'Āmir stood up in prayer when he should have sat.

The people said: "Subhān Allāh." He knew what they meant. When he finished praying, he prostrated two prostrations while sitting, then said: "I heard what you said, and this is a Sunnah."

[4499] Yahyā ibn 'Abd al-Malik ibn Abī 'Uyaynah reported from 'Abd al-Malik from 'Atā' regarding a man who prays two Rak'ahs of the prescribed prayer and then stands up. He said: "If he stands up straight, he continues his prayer. When he completes his prayer, he prostrates two prostrations while sitting after giving Salām."

حَدَّثَنَا شَبَابَةُ قَالَ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ، أَنَّ عَبْدَ الرَّحْمَنَ بْنَ شِمَاسَةَ، حَدَّثَهُ، أَنَّ عُقْبَةَ بْنَ عَامِرٍ قَامَ فِي صَلَاةٍ وَعَلَيْهِ جُلوسٌ، فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ فَعَرَفَ الَّذِي يُرِيدُونَ، فَلَمَّا أَنْ صَلَّى سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ، ثُمَّ قَالَ: إِنِّي قَدْ سَمِعْتُ قَوْلَكُمْ وَهَذِهِ سُنْنَةُ

حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي عُيَيْنَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، فِي الرَّجُلِ يُصْلِي رَكْعَتَيْنِ مِنَ الْمُكْتُوبَةِ، ثُمَّ يَقُومُ قَالَ: إِنْ اسْتَقَمَ قَائِمًا مَضَى فِي صَلَاةِهِ، فَإِذَا هُوَ أَكْمَلَ صَلَاةَ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ بَعْدَمَا يُسْلِمُ

[4500] ‘Abd al-A‘lā reported from Yūnus from Al-Ḥasan regarding a man who prayed two Rak‘ahs of the prescribed prayer and forgot to recite Tashahhud until he rose. He said: “If he stands up straight, he continues his prayer and prostrates two prostrations of forgetfulness.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُوئِسَ، عَنْ الْحَسَنِ، فِي رَجْلٍ
صَلَّى رَكْعَتَيْنِ مِنَ الْمُكْتُوبَةِ، وَنَسِيَ أَنْ يَشْهَدَ حَتَّى
نَهَضَ قَالَ: إِذَا اسْتَوَى قَائِمًا مَضَى فِي صَلَاتِهِ وَسَجَدَ
سَجْنَى السَّهْوِ

[4501] Muḥammad ibn Bishr told us, saying: Mis‘ar told us, from Thābit ibn ‘Ubayd, who said: I prayed behind Al-Mughīrah ibn Shu‘bah. He stood up after two Rak‘ahs without sitting. When he finished, he prostrated twice.

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ ثَابِتِ بْنِ
عُبَيْدٍ قَالَ: صَلَّيْتُ خَلْفَ الْمُغِيرَةِ بْنِ شُبَّابَةَ فَقَامَ فِي
الرَّكْعَتَيْنِ، فَلَمْ يَجْلِسْ فَلَمَّا فَرَغَ سَجَدَ سَجْنَى

[4502] Yazīd ibn Hārūn told us, from Hishām, from Muḥammad, who said: ‘Imrān ibn Ḥuṣayn led us in prayer in the mosque. He stood up after two Rak‘ahs or sat after three. Hishām mostly thought he sat after two Rak‘ahs. When he completed the prayer, he prostrated twice for forgetfulness.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ قَالَ:
صَلَّى بِنَا عِمَرَانُ بْنُ حُصَيْنٍ فِي الْمَسْجِدِ فَنَهَضَ فِي
الرَّكْعَتَيْنِ، أَوْ قَعَدَ فِي تِلْاثٍ وَأَكْثَرُ ظَنَّ هِشَامٍ أَنَّهُ قَعَدَ
فِي الرَّكْعَتَيْنِ، فَلَمَّا أَتَتِ الصَّلَاةَ سَجَدَ سَجْنَى السَّهْوِ

[4503] Asbāt ibn Muḥammad told us, from Muṭarrif, from Ash-Sha'bī, who said: Aḍ-Daḥḥāk ibn Qays led the people in the Zuhra prayer and did not sit after the first two Rak'ahs. When he said Taslīm, he prostrated twice while sitting.

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ مُطَرِّفٍ، عَنْ الشَّعْبِيِّ قَالَ: صَلَّى الظَّحَّاكُ بْنُ قَيْسٍ بِالنَّاسِ الظَّهْرَ فَلَمْ يَجْلِسْ فِي الرَّكْعَيْنِ الْأُولَيْنِ، فَلَمَّا سَلَّمَ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ

[4504] Abū Bakr told us, saying: Ḥafṣ told us, from Ash'ath, from 'Aṭā', who said: Ibn az-Zubayr prayed and said Taslīm after two Rak'ahs, then he went to the Stone and touched it. The people said Tasbīh to alert him, so he returned, completed [the prayer], and prostrated twice. He said: I mentioned that to Ibn 'Abbās, and he said: "By Allah, his father [referring to Ibn az-Zubayr], he has not deviated from the Sunnah of his Prophet."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ عَطَاءٍ قَالَ: صَلَّى ابْنُ الرَّبِيعِ فَسَلَّمَ فِي رَكْعَيْنِ، ثُمَّ قَامَ إِلَى الْحَجَرِ فَاسْتَلَمَهُ، فَسَبَّحَ بِهِ الْقَوْمُ فَرَجَعَ، فَأَتَمَ وَسَجَدَ سَجْدَتَيْنِ. قَالَ: فَذَكَرْتُ ذَلِكَ لِابْنِ عَبَّاسٍ فَقَالَ: لِلَّهِ أَبُوهُ مَا أَمَاطَ عَنْ سُنْنَةِ نَبِيِّهِ

[4505] Wakī' told us, from Sufyān, from Khuṣayf, from Abū 'Ubaydah, from 'Abdullāh, that he said Taslīm after two Rak'ahs, then stood up, completed [the prayer], and prostrated twice.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفيَانَ، عَنْ خُصَيْفٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ سَلَّمَ فِي رَكْعَيْنِ فَقَامَ فَأَتَمَ وَسَجَدَ سَجْدَتَيْنِ

[4506] Abū al-Aḥwaṣ told us, from Mughīrah, from Ibrāhīm, regarding a man who forgot in his prayer and said Taslīm after two Rak‘ahs. He said: Then he remembered. He said: "He continues with his prayer and prostrates twice."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي رَجْلِ سَهَّا فِي صَلَاتِهِ فَسَلَمَ فِي رَكْعَتَيْنِ قَالَ: ثُمَّ ذَكَرَ قَالَ: يَمْضِي فِي صَلَاتِهِ وَيَسْجُدُ سَجْدَتَيْنِ

[4507] Wakī‘ told us, from Sharīk, from Ibn al-Asbahānī, who said: Ibn Abī Laylā led us in prayer and said Taslīm after two Rak‘ahs. We said Tasbīh to alert him, so he stood up and completed the prayer. When he finished, he prostrated twice. He said: I mentioned that to ‘Ikrimah, and he said: "He did well."

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ ابْنِ الْأَصْبَهَانِيِّ قَالَ: صَلَّى إِنَّا ابْنُ أَبِي لَيْلَى فَسَلَمَ فِي الرَّكْعَتَيْنِ فَسَبَّحْنَا بِهِ، فَقَامَ فَأَتَمَ الصَّلَاةَ، فَلَمَّا فَرَغَ سَجَدَ سَجْدَتَيْنِ. قَالَ: فَكَرِزْتُ ذَلِكَ لِعَكْرَمَةَ فَقَالَ: أَحْسَنْ

[4508] Wakī‘ told us, from Ar-Rabī‘, from Al-Ḥasan, who said: "If he says Taslīm after two Rak‘ahs, he should complete [the prayer] and prostrate twice for forgetfulness."

حَدَّثَنَا وَكِيعٌ، عَنِ الرَّبِيعِ، عَنِ الْحَسَنِ قَالَ: إِذَا سَلَمَ فِي الرَّكْعَتَيْنِ أَتَمَ وَسَجَدَ سَجْدَتَيِ السَّهْوِ

[4509] Abū Bakr told us, saying: Shabābah ibn Sawwār told us, saying: Layth ibn Sa'd told us, from Yazīd ibn Abī Ḥabīb, that Suwayd ibn Qays informed him, from Mu'āwiyah ibn Khudayj, that the Prophet ﷺ prayed one day, said Taslīm, and left while one Rak'ah of the prayer remained. A man caught up with him and said: "You forgot a Rak'ah of the prayer." So he returned, entered the mosque, ordered Bilāl to establish the prayer, and led the people in one Rak'ah. I informed the people of that, and they said: "Do you know the man?" I said: "No, unless I see him." Then he passed by me, and I said: "This is he." They said: "This is Ṭalḥah ibn 'Ubaydullāh."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنَا
لَيْثٌ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ سُوَيْدَ بْنَ
قَيْسِ، أَخْبَرَهُ، عَنْ مُعَاوِيَةَ بْنِ خُدَيْجٍ، أَنَّ النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ "صَلَّى يَوْمًا فَسَلَّمَ وَأَنْصَرَفَ، وَقَدْ بَقَيَ
عَلَيْهِ مِنَ الصَّلَاةِ رَكْعَةً، فَأَذْرَكَهُ رَجُلٌ فَقَالَ: تَسِّيْثُ مِنَ
الصَّلَاةِ رَكْعَةً، فَرَجَعَ فَدَخَلَ الْمَسْجِدَ وَأَمَرَ بِلَا فَاقْامَ
الصَّلَاةَ فَصَلَّى بِالنَّاسِ رَكْعَةً، فَأَخْبَرْتُ بِذَلِكَ النَّاسَ،
فَقَالُوا: أَتَعْرِفُ الرَّجُلَ؟ فَقُلْتُ: لَا، إِلَّا أَنَّ أَرَاهُ فَمَرَّ بِي
فَقُلْتُ: هُوَ هَذَا، فَقَالُوا: هَذَا طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ

[4510] Shabābah told us, from Layth, from Yazid ibn ‘Imrān ibn Anas, from Abū Salamah, from Abū Hurayrah, that the Prophet ﷺ prayed one day and said Taslīm after two Rak‘ahs, then left. Dhū al-Shimālayn caught up with him and said: "O Messenger of Allah, has the prayer been shortened or did you forget?" He said: "The prayer has not been shortened, nor did I forget." He said: "Yes, by the One who sent you with the truth." The Prophet ﷺ said: "Is Dhū al-Yadayn telling the truth?" They said: "Yes, O Messenger of Allah." So he led the people in two Rak‘ahs.

[4511] Ghundar told us, from Shu‘bah, from Sa‘d ibn Ibrāhīm, from Abū Salamah, from Abū Hurayrah, that the Prophet ﷺ prayed Zuhra as two Rak‘ahs, then said Taslīm. It was said to him: "Has the prayer been shortened?" So he prayed another two Rak‘ahs and said Taslīm, then prostrated twice.

حَدَّثَنَا شَبَابَةُ، عَنْ لَيْثٍ، عَنْ يَزِيدَ بْنِ عِمْرَانَ بْنِ أَنَسٍ،
عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ صَلَّى يَوْمًا فَسَلَّمَ فِي رَكْعَتَيْنِ، ثُمَّ أَنْصَرَفَ
فَأَذْرَكَهُ دُوْلُ الشَّمَالَيْنِ، فَقَالَ: يَا رَسُولَ اللَّهِ أَنْقَصْتَ
الصَّلَاةَ أَمْ نَسِيْتَ؟ قَالَ: لَمْ تُنْقُصِ الصَّلَاةَ وَلَمْ أَنْسِ قَالَ:
بَلَى، وَالَّذِي بَعَثْتَ بِالْحَقِّ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: أَصَدَقَ دُوْلُ الْأَيَّتَيْنِ؟ قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ،
فَصَلَّى بِالنَّاسِ رَكْعَتَيْنِ

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي
سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
"صَلَّى الظُّهُرَ رَكْعَتَيْنِ، ثُمَّ سَلَّمَ، فَقِيلَ لَهُ: أَنْقَصَ مِنَ
الصَّلَاةِ؟ فَصَلَّى رَكْعَتَيْنِ أُخْرَاءِيْنِ وَسَلَّمَ، ثُمَّ سَجَدَ
سَجْدَتَيْنِ

[4512] Ibn Fuḍayl told us, from Ḥuṣayn, from ‘Ikrimah, who said: The Prophet ﷺ led the people in three Rak‘ahs then left. Some of the people said to him: "Has something happened regarding the prayer?" He said: "What is that?" They said: "You only prayed three Rak‘ahs." He said: "Is that so, O Dhū al-Yadayn?"—and he was called Dhū al-Shimālayn. He said: "Yes." So he prayed a Rak‘ah and prostrated twice.

[4513] Ibn ‘Ulayyah told us, from Khālid, from Abū Qilābah, from Abū al-Muhallab, from ‘Imrān ibn Ḥuṣayn, who said: The Messenger of Allah ﷺ prayed ‘Aṣr and said Taslīm after three Rak‘ahs, then entered. A man called Al-Khirbāq stood up to him and said: "O Messenger of Allah," and mentioned what he had done. He came out angry, dragging his cloak, until he reached the people and said: "Is this one telling the truth?" They said: "Yes." So he prayed that Rak‘ah, then said Taslīm, then prostrated twice, then said Taslīm.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ حُصَيْنِ، عَنْ عَكْرَمَةَ قَالَ:
 صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ ثَلَاثَ رَكْعَاتٍ
 ثُمَّ انْصَرَفَ، فَقَالَ لَهُ بَعْضُ الْقَوْمِ: حَدَثَ فِي الصَّلَاةِ
 شَيْءٌ؟ قَالَ: وَمَا ذَاكَ؟ قَالُوا: لَمْ تُصَلِّ إِلَّا ثَلَاثَ
 رَكْعَاتٍ، فَقَالَ - : أَكَدَّلَكِ يَا ذَا الْيَدَيْنِ؟ وَكَانَ يُسَمَّى ذُو
 الشَّمَالَيْنَ قَالَ: نَعَمْ قَالَ: فَصَلَّى رَكْعَةً وَسَجَدَ سَجْدَتَيْنَ

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي
 الْمُهَلَّبِ، عَنْ عُمَرَانَ بْنِ حُصَيْنِ قَالَ: صَلَّى رَسُولُ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَصْرَ فَسَلَّمَ فِي ثَلَاثَ
 رَكْعَاتٍ، ثُمَّ دَخَلَ فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ الْخَرْبَاقُ فَقَالَ:
 يَا رَسُولَ اللَّهِ، فَذَكَرَهُ الَّذِي صَنَعَ فَخَرَجَ مُعْضَبًا يَجْرِي
 رِدَاءَهُ حَتَّى اتَّهَى إِلَى النَّاسِ فَقَالَ: صَدِيقٌ هَذَا؟ قَالُوا:
 نَعَمْ قَالَ: فَصَلَّى تِلْكَ الرَّكْعَةَ، ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ
 سَجْدَتَيْنِ، ثُمَّ سَلَّمَ

[4514] Abū Usāmah told us, saying: ‘Ubaydullāh told us, from Nāfi‘, from Ibn ‘Umar, that the Messenger of Allah ﷺ led the people in prayer for two Rak‘ahs, then forgot and said Taslīm. A man called Dhū al-Yadayn said to him... and he mentioned similar to the hadith of Ibn ‘Awn and Hishām. In their hadith, he said: "Was the prayer shortened?" He said: "No." So he prayed another two Rak‘ahs, then said Taslīm, then prostrated twice, then said Taslīm.

[4515] Ibn Mahdī told us, from Sufyān, from ‘Āsim, from Al-Musayyab ibn Rāfi‘, that Az-Zubayr ibn al-‘Awwām prayed and was spoken to, so he built upon his prayer.

حَدَّثَنَا أَبُو أَسَمَّةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى النَّاسِ رَكْعَيْنِ فَسَهَا فَسَلَّمَ، فَقَالَ لَهُ رَجُلٌ يُقَالُ لَهُ ذُو الْبَيْنِ، فَذَكَرَ مِثْلَ حَدِيثِ ابْنِ عَوْنَ وَهِشَامٍ وَحَدِيثَهُمَا أَنَّهُ قَالَ: نُوقِّصَتِ الصَّلَاةُ؟، فَقَالَ: لَا، فَصَلَّى رَكْعَيْنِ أُخْرَأَوْيْنِ، ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَيْنِ ثُمَّ سَلَّمَ

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ الْمُسَيْبِ بْنِ رَافِعٍ، أَنَّ الزُّبَيْرَ بْنَ الْعَوَامَ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَكَلَّمَ فَبَيَّنَ عَلَى صَلَاةِ

[4516] Yaḥyā ibn Sa‘īd told us, from Muḥammad ibn Yūsuf, from his father, who said: Ibn az-Zubayr missed part of the prayer. He gestured to me with his hand: "How much did I miss?" I said: "I do not know what you are saying." He said: "How much did I pray?" I said: "So and so." He prayed and prostrated twice.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدٍ بْنِ يُوسُفَ، عَنْ أَبِيهِ قَالَ: فَاتَّ ابْنَ الرُّبَّيرِ بَعْضُ الصَّلَاةِ، فَقَالَ لِي بَنِيهِ: كَمْ فَاتَّنِي؟ قَالَ: قُلْتُ: لَا أَدْرِي مَا تَفُولُ قَالَ: كَمْ صَلَّيْتُ؟ قُلْتُ: كَذَا وَكَذَا قَالَ: فَصَلَّى وَسَجَدَ سَجْدَتَيْنِ

[4517] Yaḥyā ibn Sa‘īd told us, from Ibn ‘Ajlān, from Makhūl, that Abū ad-Dardā’ led them in prayer in a shed in ash-Shām while they were outside. It rained heavily on them. When he prayed and said Taslīm, he said: "Was there no knowledgeable person among the people to say: 'O you, lighten it, for we have been rained upon'?"

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ عَجْلَانَ، عَنْ مَكْحُولٍ، أَنَّ أَبَا الدَّرْدَاءِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَقِيفَةِ الشَّامِ وَهُمْ حَارِجُونَ قَالَ: فَمُطِرُوْا مَطَرًا بَلَغَ مِنْهُمْ، فَأَمَّا صَلَّى وَسَلَّمَ قَالَ: أَمَا كَانَ فِي الْأَقْوَمِ فَقَيْدَةٌ يَقُولُ يَا هَذَا، خَفْفَ فَإِنَا قَدْ مُطِرْنَا

[4518] Wakī‘ told us, from Ismā‘il, from Ibn al-Asbahānī, from ‘Ikrimah, that the Prophet ﷺ prayed ‘Aṣr as two Rak‘ahs, then said Taslīm and entered. A man from his Companions called Dhū al-Shimālayn entered upon him and said: "O Messenger of Allah, has the prayer been shortened?" He said: "What is it?" He said: "You prayed two Rak‘ahs." He went out and said: "What is Dhū al-Yadayn saying?" They said: "O Messenger of Allah, yes." So he prayed two Rak‘ahs with them and prostrated twice.

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ ابْنِ الْأَصْبَهَانِيِّ، عَنْ عِكْرَمَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الْعَصْرَ رَكْعَتَيْنِ، ثُمَّ سَلَّمَ، وَدَخَلَ فَدَخَلَ عَلَيْهِ رَجُلٌ مِّنْ أَصْحَابِهِ يُقَالُ لَهُ دُوَّ الشَّمَالَيْنِ، فَقَالَ: يَا رَسُولَ اللَّهِ، قَصْرَتِ الصَّلَاةُ؟ قَالَ: مَاذَا؟ قَالَ: صَلَّيْتَ رَكْعَتَيْنِ فَخَرَجَ، فَقَالَ: مَا يَقُولُ دُوَّ الْيَدَيْنِ؟ فَقَالُوا: يَا رَسُولَ اللَّهِ تَعَالَى، فَصَلَّى بِهِمْ رَكْعَتَيْنِ وَسَجَدَ سَجْدَتَيْنِ

[4519] Wakī‘ told us, from Ismā‘il, from Ash-Sha‘bī, who said: "If you invalidate your Wudu, pray two Rak‘ahs, even if you spoke."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ الشَّعْبِيِّ قَالَ: إِذَا أَحْدَثْتَ فَصَلَّ رَكْعَتَيْنِ، وَإِنْ تُكَلِّمَتْ

[4520] Ghundar told us, from Shu'bah, from Sa'id ibn Ibrāhīm, from 'Urwah ibn az-Zubayr, that he once prayed Maghrib as two Rak'ahs, then said Taslīm. He spoke to his leader, and his leader said to him: "You only prayed two Rak'ahs." So he prayed one Rak'ah, then said Taslīm and prostrated twice, then said: "Indeed, the Messenger of Allah ﷺ did something like this."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ إِبْرَاهِيمَ، عَنْ عُرْوَةَ بْنِ الْزُّبَيْرِ، أَنَّهُ صَلَّى مَرَّةً الْمَغْرِبَ رَكْعَتَيْنِ، ثُمَّ سَلَّمَ، فَكَلَمَ قَائِدَهُ، فَقَالَ لَهُ قَائِدَهُ: إِنَّمَا صَلَّى رَكْعَتَيْنِ فَصَلَّى رَكْعَةً، ثُمَّ سَلَّمَ وَسَجَّدَ سَجْدَتَيْنِ ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَ مِثْلَ هَذَا

[4521] Ibn 'Ulayyah told us, from Yūnus, who said: An Imam from the imams of the congregational mosque forgot and did not perform the two prostrations of forgetfulness. Some of the people prostrated and some did not. This was mentioned to Al-Hasan, and he did not see any obligation for them to prostrate. And it was mentioned to Ibn Sīrīn, and he preferred the action of those who prostrated.

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ يُونُسَ قَالَ: أُوْهُمْ إِمَامٌ مِّنْ أَمَّةِ الْمَسْجِدِ الْجَامِعِ، فَلَمْ يَسْجُدْ سَجْدَتَيِ السَّهْوِ، فَسَجَدَ بَعْضُ الْأَقْوَمْ وَلَمْ يَسْجُدْ بَعْضُهُمْ. فَذَكَرَ ذَلِكَ لِأَخْلَانِ فَلَمْ يَرَ عَلَيْهِمْ سُجُودًا، وَذَكَرَ ذَلِكَ لِابْنِ سِيرِينَ فَأَخْتَارَ صَنْيَعَ الَّذِينَ سَاجَدُوا

[4522] Wakī‘ told us, from Sufyān, from Mughīrah, from Ibrāhīm, and from Ibn Jurayj, from ‘Atā’, who both said: "If the Imam does not prostrate, there is no forgetfulness upon them."

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْدِيَّانَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ،
وَعَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَا: إِذَا لَمْ يَسْجُدْ الْإِمَامُ
فَأَلِيسَ عَلَيْهِمْ سَهْوٌ

[4523] Abū Bakr told us, saying: Ibn Mahdī told us, from Wahb ibn ‘Ajlān, who said: I saw Al-Qāsim and Sālim pray behind the Imam. He forgot and did not prostrate, so they did not prostrate.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ وَهْبِ بْنِ
عَجْلَانَ قَالَ: رَأَيْتُ الْقَاسِمَ، وَسَالِمًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلْفَ الْإِمَامِ
فَسَهْوَهُ فَلَمْ يَسْجُدْ فَلَمْ يَسْجُدَا

[4524] ‘Abd aş-Şamad ibn ‘Abd al-Wārith told us, from Jarīr ibn Ḥāzim, who said: Ḥammād said: "If the Imam forgets and does not prostrate, do not prostrate."

حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ جَرِيرِ بْنِ
حَازِمٍ قَالَ: قَالَ حَمَادٌ: إِذَا أُوْلَئِكُمْ هُمُ الْإِمَامُ فَلَمْ يَسْجُدْ فَلَا
شُجُودًا

[4525] Muṣ‘ab ibn al-Miqdām told us, saying: Mis‘ar told me, saying: I asked Al-Ḥakam and Ḥammād about it. Al-Ḥakam said: "They prostrate." Ḥammād said: "There is nothing upon them."

حَدَّثَنَا مُصَعْبُ بْنُ الْمِقْدَامِ قَالَ: حَدَّثَنِي مِسْعَرٌ قَالَ:
سَأَلْتُ عَنْهُ الْحَكْمَ، وَحَمَادًا، فَقَالَ: الْحَكْمُ: يَسْجُدُونَ،
وَقَالَ حَمَادٌ: لَيْسَ عَلَيْهِمْ شَيْءٌ

[4526] Abū Bakr told us, saying: Ibn Fuḍayl told us, from ‘Abd al-Malik, from ‘Atā’, regarding a man who joins the Imam and forgets. He said: "The prayer of the Imam suffices him, and there is no forgetfulness upon him."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَبْدِ الْمَالِكِ،
عَنْ عَطَاءٍ، فِي الرَّجُلِ يَدْخُلُ مَعَ الْإِمَامِ فَيَسْهُوُ قَالَ:
ثُجْرُنُهُ صَلَةُ الْإِمَامِ وَلَيْسَ عَلَيْهِ سَهْوٌ

[4527] Ibn Fuḍayl told us, from ‘Ubayd, from Ibrāhīm, who said: "There is no forgetfulness upon the one behind the Imam."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُبَيْدٍ، عَنْ إِبْرَاهِيمَ قَالَ: لَيْسَ
عَلَى مَنْ خَلْفَ الْإِمَامِ سَهْوٌ

[4528] Khālid ibn Ḥayyān told us, from Bakkār, from Makhūl, who said: "There is no forgetfulness upon the one behind the Imam."

حَدَّثَنَا خَالِدُ بْنُ حَيَّانَ، عَنْ بَكَارٍ، عَنْ مَكْحُولٍ قَالَ: لَيْسَ
عَلَى مَنْ خَلْفَ الْإِمَامِ سَهْوٌ

[4529] Abū Bakr told us, saying: Ibn Fuḍayl told us, from Al-Ḥasan ibn ‘Ubayd Allāh, from Ibrāhīm, that he performed two prostrations for forgetfulness, and we did not know that he missed anything. We said: "You did not miss anything." He said: "I talked to myself about something."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْحَسَنِ بْنِ
عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، أَنَّهُ سَجَدَ سَجْدَتَيِ السَّهْوِ وَلَا
نَعْلَمُ نَعْصَنَ، فَنَقُولُ: إِنَّكَ لَمْ تُنْفَصِنْ شَيْئًا فَيَقُولُ: إِنِّي
حَدَّثْتُ نَفْسِي بِشَيْءٍ

[4530] Abū Bakr told us, saying: Waki‘ told us, saying: Nu‘aym ibn Ḥakīm told us, from Abū Maryam ath-Thaqafī, who said: Al-Ḥasan ibn ‘Alī led us in the Maghrib prayer. When he finished the prayer, he prostrated twice, and we did not see him forget. When he said Taslīm, we asked him, and he said: "I

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا نُعَيْمَ بْنَ حَكِيمٍ، عَنْ أَبِي مَرْيَمِ التَّقْفِيِّ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بْنَ عَلِيٍّ الْمَغْرِبَ، فَلَمَّا قَضَى الصَّلَاةَ سَجَدَ سَجْدَتَيْنِ وَلَمْ نَرَهُ سَهْلًا، فَلَمَّا سَلَّمَ قُلْنَا لَهُ قَالَ: إِنِّي سَهْلٌ

[4531] Abū Bakr told us, saying: Abū al-Āḥwāṣ told us, from Ash‘ath ibn Abī ash-Sha‘thā’, from his father, from Masrūq, from ‘Ā’ishah, who said: I asked the Messenger of Allah ﷺ about looking around in prayer. He said: "It is a snatching that Satan steals from the prayer of the servant."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَشْعَثِ بْنِ أَبِي الشَّعْنَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْإِلْتِفَاتِ فِي الصَّلَاةِ، فَقَالَ: اخْتِلَاسَةٌ يَخْتَلِسُهَا الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ

[4532] Abū Khālid al-Āḥmar told us, from Yaḥyā ibn Sa‘īd, from Ibn Abī Mułaykah, from ‘Abdullāh ibn ‘Umayr, who said: Abū Bakr used not to look around when he prayed.

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبْنَ أَبِي مُلِيكَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ قَالَ: كَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ إِذَا صَلَّى

[4533] ‘Abd as-Salām ibn Ḥarb told us, from Yazīd ibn ‘Abd ar-Rahmān ad-Dālānī, from ‘Abd al-Malik ibn Maysarah, from Zayd ibn Wahb, that ‘Umar ibn al-Khaṭṭāb saw a man praying two Rak‘ahs after sunset and before the prayer, and he kept looking around. He hit him with the stick when he finished the prayer and said: "Do not look around; do not make the two Rak‘ahs tiresome."

حَدَّثَنَا عَبْدُ السَّلَامَ بْنُ حَرْبٍ، عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ الدَّلَانِيِّ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ وَهْبٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، رَأَى رَجُلًا صَلَّى رَكْعَتَيْنِ بَعْدِ غُرُوبِ الشَّمْسِ، وَقَبْلِ الصَّلَاةِ فَجَعَلَ يَلْتَفِتُ، فَضَرَبَهُ بِالدَّرَّةِ حِينَ قَضَى الصَّلَاةَ، فَقَالَ: لَا تَلْتَفِتْ لَا تُعَبِّرِ الرَّكْعَتَيْنِ

[4534] Ath-Thaqafī told us, from Khālid, from Abū Qilābah, from Ibn Mas‘ūd, who said: "Indeed, Allah continues to face the servant as long as he is in his prayer, provided he does not break his Wudu or look around."

حَدَّثَنَا الْقَفِيُّ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ ابْنِ مَسْعُودٍ قَالَ: إِنَّ اللَّهَ لَا يَزَالُ مُقْبِلاً عَلَى الْعَبْدِ مَا دَامَ فِي صَلَاتِهِ مَا لَمْ يُحْدِثْ أَوْ يَلْتَفِتْ

[4535] Marwān ibn Mu‘awiyah told us, from Mansūr, from Hayyān, who said: Ja‘far ibn Kathīr ibn al-Muṭṭalib as-Sahmī told me, saying: Abū ad-Dardā’ said: "O people, beware of looking around in prayer, for there is no prayer for the one who looks around. If you are overcome in voluntary prayer, do not be overcome in the obligatory prayer."

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ مَنْصُورٍ، عَنْ حَيَّانَ قَالَ:
حَدَّثَنِي جَعْفُرُ بْنُ كَثِيرٍ بْنُ الْمُطَلِّبِ السَّهْمِيِّ قَالَ: قَالَ
أَبُو الدَّرْدَاءِ: إِلَيْهَا النَّاسُ، إِبَاكُمْ وَالْإِلْتِقَاتُ فِي الصَّلَاةِ،
فَإِنَّهُ لَا صَلَاةَ لِلْمُلْتَقِتِ، وَإِنْ غُلِبْتُمْ عَلَى شَطْوَعٍ، فَلَا
تُغْلِبُوا عَلَى الْمَكْثُوبَةِ

[4536] Ḥafṣ told us, from ‘Ubaydullāh, from Nāfi‘, from Ibn ‘Umar, that he used to dislike looking around in prayer.

حَدَّثَنَا حَفْصٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ،
أَنَّهُ كَانَ يُكْرَهُ الْإِلْتِقَاتُ فِي الصَّلَاةِ

[4537] Ḥafṣ told us, from Al-A‘mash, from ‘Umārah, from Abū ‘Aṭiyyah, who said: ‘Āishah said: "Looking around in prayer is a snatching that Satan steals."

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي
عَطِيَّةَ قَالَ: قَالَتْ عَائِشَةُ: الْإِلْتِقَاتُ فِي الصَّلَاةِ خَلْسَةٌ
يَخْتَلِسُهَا الشَّيْطَانُ

[4538] Ghundar told us, from Ibn Jurayj, from ‘Atā’, who said: I heard Abū Hurayrah say: "When you pray, your Lord is in front of you and you are conversing with Him, so do not look around." ‘Atā’ said: It reached me that the Lord says to the one who looks around: "O son of Adam, I am better for you than whom you are turning to."

حَدَّثَنَا غُنْدَرُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: إِذَا صَلَّيْتَ فَإِنَّ رَبَّكَ أَمَامَكَ وَأَنْتَ مُنَاجِيهُ، فَلَا تَنْقِضْتُ قَالَ عَطَاءُ: وَبَلَغْنِي، أَنَّ الرَّبَّ يَقُولُ إِلَى مَنْ يَنْقِضُ: "يَا ابْنَ آدَمَ: أَنَا خَيْرٌ لَكَ مِمَّنْ تَنْقِضُ إِلَيْهِ

[4539] Jarīr told us, from ‘Abd al-‘Azīz ibn Rufay’, from Mujāhid, who said: "How safe does this person who looks around in prayer feel that Allah will not turn his face away? Allah is facing him, yet he turns away from Him."

حَدَّثَنَا جَرِيرُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ مُجَاهِدٍ قَالَ: مَا يَأْمُنُ هَذَا الَّذِي يَنْقِضُ فِي الصَّلَاةِ أَنْ يَقْلِبَ اللَّهُ وَجْهَهُ، اللَّهُ مُقْبِلٌ عَلَيْهِ وَهُوَ مُنْقِضٌ عَنْهُ

[4540] Mu’tamir told us, from Layth, from ‘Abdullāh ibn Sa’d, who said: "When a man stands for prayer, Allah faces him with His Face. If he turns away, He turns away from him."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَعْدٍ قَالَ: إِذَا قَامَ الرَّجُلُ إِلَى الصَّلَاةِ أَقْبَلَ اللَّهُ عَلَيْهِ بِوَجْهِهِ فَإِذَا التَّنَقَّطَ أَعْرَضَ عَنْهُ

[4541] Jarīr told us, from Thābit, from Layth, from Sa‘id ibn Jubayr, who said: "It decreases the prayer."

حَدَّثَنَا جَرِيرُ، عَنْ ثَابِتٍ، عَنْ لَيْثٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: هُوَ يُنْقَصُ الصَّلَاةُ

[4542] Ma'n ibn 'Isā told us, from Khālid ibn Abī Bakr, who said: I saw Sālim and Al-Qāsim not looking around in their prayers.

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ قَالَ: رَأَيْتُ سَالِمًا، وَالْقَاسِمَ، لَا يُلْتَفِتُانِ فِي صَلَاتِهِمَا

[4543] Wakī‘ told us, from Sufyān, from 'Abdullāh ibn Abī Labīd, from Muḥammad ibn Ibrāhīm at-Taymī, from 'Abdullāh ibn Dāmrah, from Ka'b, who said: "When a man stands in prayer, Allah faces him with His Face as long as he does not look around."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَبِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ ضَمْرَةَ، عَنْ كَعْبٍ قَالَ: إِذَا قَامَ الرَّجُلُ فِي الصَّلَاةِ، أَقْبَلَ اللَّهُ عَلَيْهِ بِوْجُوهِهِ مَا لَمْ يُلْتَفِتْ

[4544] Wakī‘ told us, saying: Abū 'Ubaydah an-Nājī told us, from Al-Hasan, from Abū Hurayrah, that he said during his illness: Sit me up, for I have a trust entrusted to me by the Messenger of Allah ﷺ. He said: "Let none of you look around in prayer. If he must do so, then in other than what Allah has made obligatory upon him."

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا أَبُو عُبَيْدَةَ النَّاجِيُّ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ فِي مَرَضِهِ: أَقْعُدُونِي فَإِنِّي عِنْدِي وَرِبْعَةً أَوْ دَعْيَتِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يُلْتَفِتْ أَحَدُكُمْ فِي صَلَاةٍ فَإِنْ كَانَ لَا بُدَّ فَأَعِلَّهُ فِي غَيْرِ مَا افْتَرَضَ اللَّهُ عَلَيْهِ

[4545] Waki‘ told us, saying: Khaṭṭāb al-‘Uṣfūrī told us, from Al-Hakam, who said: "Indeed, part of completing the prayer is not knowing who is to your right nor who is to your left."

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا خَطَّابُ الْعُصْفُرِيُّ، عَنِ الْحَكَمِ
قَالَ: إِنَّ مِنْ تَمَامِ الصَّلَاةِ أَنْ لَا تَعْرِفَ مَنْ عَنْ يَمِينِكَ
وَلَا مَنْ عَنْ شِمَائِلِكَ

[4546] Abū ‘Abd ar-Rahmān Ishāq ibn Mānṣūr told us, saying: Huraym told us, from Yazid ibn Abī Ḥabīb, from Abū al-Aswad, from ‘Imrān ibn Ḥuṣayn, regarding {Those who are constant in their prayer} [Al-Ma‘ārij: 23]. He said: "The one who does not look around in his prayer."

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا
هُرَيْمٌ، عَنْ يَزِيدِ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْأَسْوَدِ، عَنْ
عِمْرَانَ بْنِ حُصَيْنٍ: {الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ}
قَالَ: الَّذِي لَا يَلْتَفِتُ فِي صَلَاتِهِ [23]: [المعارج]

[4547] Abū Bakr ibn ‘Ayyāsh told us, from ‘Āsim, who said: "I never saw Abū Wā'il looking around in his prayer ever."

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ قَالَ: مَا رَأَيْتُ أَبَا^{أَبَا}
وَائِلٍ مُلْتَفِتًا فِي صَلَاتِهِ قَطُّ

[4548] Waki‘ told us, from ‘Abdullāh ibn Sa‘īd, from a man among the companions of Ikrimah, that the Messenger of Allah ﷺ used to glance in prayer without turning his neck.

حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ رَجُلٍ، مِنْ
أَصْحَابِ عِكْرَمَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كَانَ يُلْحَظُ فِي الصَّلَاةِ مِنْ غَيْرِ أَنْ يُتَشَيَّعَ عَنْهُ

[4549] Sahl ibn Yūsuf told us, from At-Taymī, from ‘Ikrimah, that he used to do it.

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنِ التَّيْمِيِّ، عَنْ عِكْرَمَةَ، أَنَّهُ كَانَ يَفْعَلُ

[4550] Hushaym told us, saying: Some of our companions informed me, from Az-Zuhrahī, from Sa‘īd ibn al-Musayyib, who said: The Messenger of Allah ﷺ used to glance in prayer but not turn around.

حَدَّثَنَا هُشَيْمٌ، قَالَ بَعْضُ أَصْحَابِنَا، أَخْبَرَنِي، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْحَظُ فِي الصَّلَاةِ، وَلَا يَتَنَقَّطُ

[4551] Wakī‘ told us, from Hushaym, from Mughīrah, from Ibrāhīm, who said: He used to say: "If the Imam experiences forgetfulness and does not know what it is, let him glance at those behind him."

حَدَّثَنَا وَكِيعٌ، عَنْ هُشَيْمٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ يَقُولُ: إِذَا دَخَلَ عَلَى الْإِمَامِ السَّهْوُ فَلَمْ يَذْرِ مَا هُوَ فَلْيَأْمَحْ إِلَى مَنْ هُوَ خَلْفُهُ

[4552] Hushaym told us: Khālid informed us, from Anas ibn Sirīn, who said: I saw Anas ibn Mālik stretching his neck to look at something during prayer.

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا خَالِدٌ، عَنْ أَنَّسِ بْنِ سِيرِينَ قَالَ: رَأَيْتُ أَنَّسَ بْنَ مَالِكٍ، يَتَشَرَّفُ إِلَى الشَّيْءِ يَنْظُرُ إِلَيْهِ فِي الصَّلَاةِ

[4553] Abū Bakr told us, saying: Abū Khālid al-Āḥmar told us, from Ḥumayd, from Mu‘āwiyah ibn Qurrah, who said: It was said about the son of ‘Imrān ibn az-Zubayr: When he stood for prayer, he did not look around nor move. He said: "But we look around and move."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ حُمَيْدٍ، عَنْ مُعَاوِيَةَ بْنِ فُرَّةَ قَالَ: قَبْلَ لَابْنِ عِمْرَانَ بْنِ الْزُّبَيرِ: إِذَا قَامَ إِلَى الصَّلَاةِ لَمْ يَلْتَقِفْ وَلَمْ يَتَحَرَّكْ قَالَ: لَكُنَّا لَلْتَقِيفَ وَنَتَحَرِّكَ

[4554] Jarīr told us, from Mughīrah, from Ibrāhīm, who said: "If the Imam forgets and does not know how much he has prayed, he should look at what those behind him are doing."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا سَهَّا الْإِمَامُ فَلَمْ يَذْرِ كُمْ صَلَّى نَظَرًا مَا يَصْنَعُ مَنْ خَلْفُهُ

[4555] Wakī‘ told us, from Al-Walīd ibn ‘Abdullāh ibn Jumay‘, who said: I saw Ibrāhīm glancing right and left.

حَدَّثَنَا وَكِيعٌ، عَنِ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ بْنِ جُمَيْعٍ قَالَ: رَأَيْتُ إِبْرَاهِيمَ، يُلْحَظُ يَمِينًا وَشِمالًا

[4556] Wakī‘ told us, from Fiṭr, who said: I saw Ibn Mughaffal doing it.

حَدَّثَنَا وَكِيعٌ، عَنْ فِطْرٍ، قَالَ رَأَيْتُ ابْنَ مُعَفَّلٍ يَفْعَلُهُ

[4557] Abū Bakr told us, saying: Hushaym told us, from Mughīrah, from Ibrāhīm, regarding a man who forgets multiple times in his prayer. He said: "Two prostrations suffice for all his forgetfulness."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي الرَّجُلِ يَسْهُو مِنْ زَارًا فِي صَلَاتِهِ قَالَ: ثُجْزُهُ سَجْدَتَانٍ لِجَمِيعِ سَهْوِهِ

[4558] Abū Bakr told us, saying: Hushaym told us: Mughīrah informed us, from Ibrāhīm, who said: "If he joins the Imam and the Imam has forgotten before that, let him prostrate with the Imam, then make up what he missed."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا انْتَهَى إِلَى الْإِمَامِ وَقَدْ سَهَّا قَبْلُ ذَلِكَ فَلْيَسْجُدْ مَعَ الْإِمَامِ، ثُمَّ لِيَقْضِي مَا سَبَقَ بِهِ

[4559] Hushaym told us: Yūnus informed us, from Al-Ḥasan, like what Ibrāhīm said.

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا يُونُسُ، عَنْ الْحَسَنِ، كَمَا قَالَ إِبْرَاهِيمُ

[4560] Abū Bakr told us, saying: Ibn Mubārak told us, from Hishām, from Al-Ḥasan, who said: "If he missed part of the prayer and the Imam forgot, he prostrates with the Imam, then stands up to make up [what he missed]."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ قَالَ: "إِذَا سُبِقَ بِبَعْضِ الصَّلَاةِ وَقَدْ سَهَّا الْإِمَامُ قَالَ: يَسْجُدُ مَعَ الْإِمَامِ، ثُمَّ يَقُولُ فَيَقْضِي

[4561] Ibn Mubārak told us, from Juwaybir, from Ad-Dahhāk, similar to it.

حَدَّثَنَا أَبْنُ مُبَارَكٍ، عَنْ جُوَيْبِرٍ، عَنِ الصَّحَّাকِ، مِنْهُ

[4562] Ibn Idrīs told us, from Hishām, from Ibn Sīrīn and Al-Hasan. Ibn Sīrīn said: "He makes up [the missed part] then prostrates." Al-Hasan said: "He prostrates with the Imam, then stands up to make up [what he missed]."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ أَبْنِ سِيرِينَ،
وَالْحَسَنَ، قَالَ أَبْنُ سِيرِينَ: يَفْضِيُّ ثُمَّ يَسْجُدُ، وَقَالَ
الْحَسَنُ يَسْجُدُ مَعَ الْإِمَامِ، ثُمَّ يَوْمُ فَيَفْضِي

[4563] Ibn Fuḍayl told us, from Mughīrah, from Ibrāhīm, who said: "He prostrates with the Imam, and when he finishes, he stands up and makes up what he missed."

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: يَسْجُدُ
مَعَ الْإِمَامِ فَإِذَا انْصَرَفَ قَامَ فَقَضَى مَا سَبَقَهُ بِهِ

[4564] Abū Bakr told us, saying: Ibn Numayr told us, from ‘Abd al-Malik, from ‘Atā’, from Abū Sa‘īd, Ibn ‘Umar, and Ibn az-Zubayr regarding a man who joins the Imam having missed part of the prayer. They said: "He does as the Imam does. When the Imam finishes his prayer, he stands up, completes his prayer, and prostrates twice."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبْنُ نُعْمَانَ، عَنْ عَبْدِ الْمَلِكِ،
عَنْ عَطَاءٍ، عَنْ أَبِي سَعِيدٍ، وَابْنِ عُمَرَ وَابْنِ الزُّبَيْرِ فِي
الرَّجُلِ يَدْخُلُ مَعَ الْإِمَامِ وَقَدْ فَاتَهُ بَعْضُ الصَّلَاةِ، قَالُوا:
يَصْنَعُ كَمَا يَصْنَعُ الْإِمَامُ فَإِذَا قَضَى الْإِمَامُ صَلَاةً قَامَ
فَقَضَى صَلَاةً وَيَسْجُدُ سَجْدَتَيْنِ

[4565] Rawḥ ibn ‘Ubādah told us, from Zakariyyā ibn Abī Ishāq, from ‘Amr ibn Maymūn, from Jābir ibn Zayd, who said: "If you miss the Tashahhud in the two Rak‘ahs, do not sit for Tashahhud in your Rak‘ah; follow the Imam."

حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، عَنْ زَكَرِيَّاً بْنَ أَبِي إِسْحَاقَ، عَنْ عَمْرُو بْنِ مَيْمُونٍ، عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ: إِذَا فَاتَكَ التَّشَهُّدُ فِي الرَّكْعَيْنِ فَلَا تَجْلِسْ فِي رَكْعَتَكَ لِتَشَهُّدُ، اقْتَدِ بِالْإِمَامِ

[4566] ‘Abd al-A’lā told us, from Ma‘mar, from Az-Zuhri, regarding a man who enters prayer having missed a Rak‘ah. He said: "He does as the Imam does, and when he says Taslīm, he stands up and makes up [what he missed]."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، فِي الرَّجُلِ يَدْخُلُ فِي الصَّلَاةِ وَقَدْ سُبِّقَ بِرَكْعَةٍ فَإِنَّهُ يَصْنَعُ كَمَا يَصْنَعُ الْإِمَامُ فَإِذَا سَلَّمَ قَامَ وَقَضَى

[4567] Ibn Fuḍayl told us, from ‘Uqbah ibn Abī al-‘Ayzār, who said: I asked Ibrāhīm about a man who joins the Imam having missed a Rak‘ah, and the Imam had forgotten. What should he do? He said: "If you join the Imam, do as he does."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُقْبَةَ بْنِ أَبِي الْعَيْزَارِ قَالَ: سَأَلْتُ إِبْرَاهِيمَ عَنْ "الرَّجُلِ يَدْخُلُ مَعَ الْإِمَامِ وَقَدْ سَبَقَهُ الْإِمَامُ بِرَكْعَةٍ، وَقَدْ سَهَا الْإِمَامُ فَكَيْفَ يَصْنَعُ؟" فَقَالَ: إِذَا دَخَلْتَ مَعَ الْإِمَامِ فَاصْنَعْ كَمَا يَصْنَعُ

[4568] Abū Mu‘āwiyah told us, from Ibñ Abī Dhī’b, from Abū Jābir al-Bayādī, from Sa‘īd ibn al-Musayyib, that the Prophet ﷺ led the people in prayer while he was Junub (in a state of major ritual impurity). He repeated the prayer, and they repeated it.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ أَبِي حَابِرِ الْبَيَاضِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَبِّبِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِالنَّاسِ وَهُوَ جُنْبٌ فَأَعَادَ وَأَعَادُوا

[4569] ‘Abd al-A’lā told us, from Ma‘mar, from Az-Zuhrī, from Sālim, from Ibñ ‘Umar, that he led them in the morning prayer, then remembered that he had prayed without ablution (Wudu). So he repeated the prayer, but they did not repeat it.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ صَلَّى بِهِمُ الْغَدَاءَ، ثُمَّ ذَكَرَ أَنَّهُ صَلَّى بِغَيْرٍ وَضُرُورٍ فَأَعَادَ وَلَمْ يُعِيدُوا

[4570] Wakī‘ told us, saying: Al-A‘mash told us, from Ibrāhīm, that ‘Umar led the people in prayer while he was Junub. He repeated the prayer and ordered them to repeat it.

حَدَّثَنَا وَكِبِيعٌ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، أَنَّ عُمَرَ، صَلَّى بِالنَّاسِ وَهُوَ جُنْبٌ فَأَعَادَ وَأَمْرَهُمْ أَنْ يُعِيدُوا

[4571] Wakī‘ told us, from Ibrāhīm ibn Yazīd, from ‘Amr ibn Dīnār, from ‘Alī, who said: "He repeats [the prayer], and they repeat it."

حَدَّثَنَا وَكِبِيعٌ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَلَيٍّ قَالَ: يُعِيدُ وَيُعِيدُونَ

[4572] Hushaym told us, from Yūnus, from Al-Hasan, that he was asked about a man who led people in prayer during the month of Ramadan while he was without ablution. He led them in the ‘Ishā’ prayer, the Ramadan prayer (Tarawih), and the Witr. He said: "He repeats, but those behind him do not repeat."

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ سُئِلَ عَنْ "رَجُلٍ أَمَّ قَوْمًا، فِي شَهْرِ رَمَضَانَ وَهُوَ عَلَى غَيْرِ وَضُوءٍ، فَصَلَّى بِهِمْ صَلَاةَ الْعِشَاءِ، وَصَلَاةَ رَمَضَانَ وَالْأَوَّلَرَ فَقَالَ: يُعِيدُ وَلَا يُعِيدُ مَنْ خَلْفَهُ

[4573] Hushaym told us, from Yūnus, from Ibn Sīrīn, who said: I asked him, and he said: "Repeat the prayer and inform your companions that you led them in prayer while you were without purification."

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ ابْنِ سِيرِينَ قَالَ: سَأَلَهُ فَقَالَ: أَعِدِ الصَّلَاةَ وَأُخْبِرِ أَصْحَابَكَ أَنَّكَ صَلَّيْتَ بِهِمْ وَأَنْتَ عَلَى غَيْرِ طَهَارَةٍ

[4574] Hushaym told us, from Mughīrah, from Ibrāhīm, who said: "He repeats, but those behind him do not repeat."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: يُعِيدُ وَلَا يُعِيدُ مَنْ خَلْفَهُ

[4575] Abū Khālid al-Āḥmar told us, from Hajjāj, from Abū Iṣhāq, from Al-Ḥārith, from ‘Alī, who said regarding a Junub person who led the people in prayer and completed the prayer with them: "He ordered him to bathe and repeat the prayer, but he did not order them to repeat."

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ أَبِي إِسْحَاقَ،
عَنِ الْحَارِثِ، عَنْ عَلَيِّ قَالَ: صَلَّى الْجُنُبُ بِالْقَوْمِ فَأَتَمَّ
بِهِمُ الصَّلَاةَ، أَمْرَهُ أَنْ يَغْتَسِلَ وَيُعِيدَ وَلَمْ يَأْمُرْهُمْ أَنْ
يُعِيدُوا

[4576] Ghundar told us, from Shu‘bah, from Ḥammād, regarding a man who leads people in prayer while he is Junub. He said: "It is more beloved to me that they repeat."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ حَمَادٍ، أَنَّهُ قَالَ: فِي
الرَّجُلِ يُصَلِّي بِالْقَوْمِ وَهُوَ جُنُبٌ قَالَ: أَحَبُّ إِلَيَّ أَنْ
يُعِيدُوا

[4577] Qabīshah told us, saying: Sufyān told us, from Ash-Shaybānī, from Bukayr ibn al-Akhnas, from Sa‘id ibn Jubayr, who said: "If he leads them in prayer while without ablution, he repeats, but they do not repeat." Sufyān said: "It is more beloved to me that he repeats and they repeat."

حَدَّثَنَا قَبِيْصَةُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الشَّيْبَانِيِّ، عَنْ
بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: إِذَا صَلَّى
بِهِمْ وَهُوَ عَلَى غَيْرِ وَضْوِءٍ أَعَادَ، وَلَمْ يُعِيدُوا، قَالَ
سُفْيَانُ وَأَحَبُّ إِلَيَّ أَنْ يُعِيدَ وَيُعِيدُوا

[4578] Abū Bakr told us, saying: Ibn Fuḍayl told us, from Khuṣayf, from Mujāhid, who said: When Ibn ‘Umar entered a house (or mosque) and saw a Mus-haf (copy of the Qur'an) or something similar in the Qiblah of the mosque, he would take it and throw it [aside]. But if it was to his right or his left, he would leave it.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْفٍ،
عَنْ مُجَاهِدٍ قَالَ: كَانَ ابْنُ عُمَرَ إِذَا دَخَلَ بَيْتًا فَرَأَى فِي
قِبْلَةِ الْمَسْجِدِ مُصْنَفًا، أَوْ شِبْهَهُ أَخَذَهُ فَرَمَى بِهِ، وَإِنْ
كَانَ عَنْ يَمِينِهِ أَوْ شَمَائِلِهِ تَرَكَهُ

[4579] Hushaym told us, saying: Huṣayn informed us, from Ibrāhīm, that he used to dislike for a man to pray while there was a Mus-haf or something else in the Qiblah of the mosque.

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا حُصَيْفٌ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ
يَكْرَهُ أَنْ يُصَلِّي، الرَّجُلُ وَفِي قِبْلَةِ الْمَسْجِدِ مُصْنَفٌ أَوْ
غَيْرُهُ

[4580] Jarīr told us, from ‘Umārah ibn Abī Ḥafṣah, from Shu‘bah, who said: I asked Al-Ḥakam and Hammād about a man having a Mus-haf between him and the Qiblah, and they both disliked it.

حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ أَبِي حَفْصَةَ، عَنْ شُعْبَةَ
قَالَ: سَأَلْتُ الْحَكَمَ، وَحَمَادًا عَنِ الرَّجُلِ يَكُونُ بَيْنَهُ وَبَيْنَ
الْقِبْلَةِ الْمُصْنَفُ فَكِرْهَا

[4581] Abū Bakr told us, saying: Waki‘ told us, from Sufyān, from Maṇṣūr, from Mujaḥid, who said: "They used to dislike having anything between them and the Qiblah, even a Mus-haf."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ قَالَ: كَانُوا يَكْرَهُونَ أَنْ يَكُونَ بَيْنَهُمْ، وَبَيْنَ الْقِبْلَةِ شَيْءٌ حَتَّى الْمُصْنَفُ

[4582] Abū al-Āḥwāṣ told us, from Khuṣayf, from Miqsam, who said: Ibn ‘Abbās said: "Prayer is not to be performed in a house in which there are images (or statues)."

حَدَّثَنَا أَبُو الْأَحْوَاصِ، عَنْ خُصَيْفِ، عَنْ مِقْسَمٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ لَا يُصَلَّى فِي بَيْتٍ فِيهِ تَمَاثِيلٌ

[4583] Ibn ‘Ulayyah told us, from Ayyūb, from ‘Aṭā’ al-Khurāsānī, who said: When the mosque was built during the time of ‘Uthmān, they placed decorations (Abrajah) on its ceiling. When someone entered, their gaze would rise to it. This reached ‘Uthmān, so he ordered them to be removed, and they were removed.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَئُوبَ، عَنْ عَطَاءِ الْخَرَاسَانِيِّ قَالَ: لَمَّا بُنِيَ الْمَسْجِدُ فِي عَهْدِ عُثْمَانَ جَعَلُوا فِي سَقْفِهِ أَبْرَاجَةً فَكَانَ الدَّاخِلُ إِذَا دَخَلَ يَسْمُو بَصَرُهُ إِلَيْهَا، فَبَلَغَ ذَلِكَ عُثْمَانَ فَأَمَرَ بِهَا فَنُزِعَتْ

[4584] Ibn ‘Uyaynah told us, from Manṣūr ibn Ṣafiyyah, from the aunt of Musāfi‘, from the sister of Ṣafiyyah (Umm Manṣūr), who said: A woman from the people of the house from Banī Sulaym informed me, saying: I said to ‘Uthmān ibn Ṭalḥah: "Why did the Messenger of Allah ﷺ call you when he came out of the House (Kaaba)?" He said: He said: "I saw the two horns of the ram, and I forgot to order you to cover them. Indeed, there should not be anything in the House that distracts the person praying."

[4585] Wakī‘ told us, from ‘Isā ibn Humayd, who said: ‘Uqbah asked Al-Hasan, saying: "In our mosque there is a courtyard that has pictures/images." He said: "Deface them (literally: slash their throats)."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ حَالَةِ مُسَاافِعٍ، عَنْ أُخْتٍ صَفِيَّةَ أُمَّ مَنْصُورٍ، قَالَتْ: أَخْبَرَتِنِي امْرَأَةٌ مِنْ أَهْلِ الدَّارِ مِنْ بَنِي سُلَيْمٍ، قَالَتْ: فُلُتُ لِعُثْمَانَ بْنَ طَلْحَةَ، لِمَ دَعَاكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ خَرَجَ مِنَ الْبَيْتِ؟ قَالَ: إِنِّي رَأَيْتُ قَرْنَيِ الْكَبْشِ فَتَسَبَّبَتْ أَنْ أَمْرَكَ أَنْ تُخْمَرَ هُمَا، وَإِنَّهُ لَا يَنْبَغِي أَنْ يَكُونَ فِي الْبَيْتِ شَيْءٌ يَشْغُلُ الْمُصْلِيَ

حَدَّثَنَا وَكِيعٌ، عَنْ عِيسَى بْنِ حُمَيْدٍ قَالَ: سَأَلَ عُقْبَةَ الْحَسَنَ قَالَ: إِنَّ فِي مَسْجِدِنَا سَاحَةً فِيهَا تَصَاوِيرٌ قَالَ: انْحَرُوهَا

[4586] Ibn Mahdī told us, from Khālid, from Abū ‘Uthmān, who said: Lubābah told me, from her mother—who used to serve ‘Uthmān ibn ‘Affān—that ‘Uthmān ibn ‘Affān used to pray towards a chest that had images on it, so he ordered for it to be scraped off.

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ خَالِدٍ، عَنْ أَبِي عُثْمَانَ قَالَ:
حَدَّثَنِي لِبَابَةُ، عَنْ أُمِّهَا، وَكَانَتْ تَخْدُمُ عُثْمَانَ بْنَ عَفَانَ،
أَنَّ عُثْمَانَ بْنَ عَفَانَ، كَانَ يُصَلِّي إِلَى تَابُوتَ فِيهِ
تَمَاثِيلُ، فَأَمَرَ بِهِ فَحُكِّ

[4587] Abū Bakr told us, saying: Hushaym told us, saying: ‘Abd al-Malik ibn Abī Sulaymān informed us, from ‘Aṭā’, that he was asked about writing from the Qur'an in the Qiblah of the mosque, and he saw no harm in it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنَا عَبْدُ الْمَلِكِ بْنُ
أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، أَنَّهُ سُئِلَ عَنِ الْمَسْجِدِ يُكْتَبُ
فِي قِبْلَتِهِ مِنَ الْقُرْآنِ فَلَمْ يَرِ بِهِ بَأْسًا

[4588] Hushaym told us, from Mughīrah, from Ibrāhīm, that he disliked it.

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَرِهَهُ

[4589] Waki‘ told us, saying: Sufyān told us, from Muḥammad ibn az-Zubayr al-Hanzalī, who said: I saw ‘Umar ibn ‘Abd al-‘Azīz see a son of his write "In the name of Allah" on the wall, so he hit him.

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُقِيَانُ، عَنْ مُحَمَّدِ بْنِ الزُّبَيْرِ
الْحَنْظَلِيِّ قَالَ: رَأَيْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، "رَأَى ابْنًا
لَهُ كَتَبَ فِي الْحَائِطِ: بِسْمِ اللَّهِ. فَضَرَبَهُ

[4590] Sa‘īd ibn Ziyād and Wakī‘ told us, from Ziyād ibn Ṣubayḥ al-Ḥanafī, who said: I prayed next to Ibn ‘Umar and placed my hand on my hip. When he finished praying, he said: "This is the 'Salb' (crucifixion pose) in prayer; the Messenger of Allah ﷺ used to forbid it."

حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ، وَكَيْبُعُ، عَنْ زَيْدِ بْنِ صُبْحَيْنِ
الْخَنَفِيِّ قَالَ: صَلَّيْتُ إِلَى جَنْبِ ابْنِ عُمَرَ فَوَضَعْتُ يَدِي
عَلَى حَاصِرَتِي، فَلَمَّا صَلَّى قَالَ: هَذَا الصَّلَابُ فِي
الصَّلَاةِ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَا عَنْهُ

[4591] Wakī‘ told us, from Al-A‘mash, from Abū ad-Duhā, from Masrūq, from ‘Ā’ishah, that she disliked for a person to place his hand on his hip in prayer, and she said: "The Jews do it."

حَدَّثَنَا وَكَيْبُعُ، عَنْ الْأَعْمَشِ، عَنْ أَبِي الضُّحَىِ، عَنْ
مَسْرُوقٍ، عَنْ عَائِشَةَ، أَنَّهَا كَرِهَتْ أَنْ يَضْعَمَ يَدَهُ عَلَى
حَاصِرَتِهِ فِي الصَّلَاةِ، وَقَالَتْ: تَفْعَلُهُ الْيَهُودُ

[4592] Wakī‘ told us, saying: Thawr ash-Shāmī told us, from Khālid ibn Ma‘dān, from ‘Ā’ishah, that she saw a man placing his hand on his hip, so she said: "This is how the people of the Fire are in the Fire."

حَدَّثَنَا وَكَيْبُعُ قَالَ: نَا تَوْرُ الشَّامِيُّ، عَنْ خَالِدِ بْنِ مَعْدَانَ،
عَنْ عَائِشَةَ، أَنَّهَا رَأَتْ رَجُلًا وَاضِعًا يَدَهُ عَلَى
حَاصِرَتِهِ، فَقَالَتْ: هَكَذَا أَهْلُ النَّارِ فِي النَّارِ

[4593] Waki‘ told us, saying: Sufyān told us, from Ṣalīḥ, the freed slave of At-Taw'amah, from Ibn ‘Abbās, that he disliked it in prayer and said: "Indeed, Satan is present at that."

حَدَّثَنَا وَكِبِيعُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ صَالِحٍ مَوْلَى التَّوَامَةِ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ كَرِهَهُ فِي الصَّلَاةِ، وَقَالَ: إِنَّ الشَّيْطَانَ يَحْضُرُ ذَلِكَ

[4594] Waki‘ told us, saying: Sufyān told us, from Az-Zubayr ibn ‘Adī, from Ibrāhīm, that he disliked for a man to place his hand on his hip in prayer.

حَدَّثَنَا وَكِبِيعُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَرِهَ أَنْ يَضْعَ الرَّجُلُ يَدَهُ عَلَى خَاصِرَتِهِ فِي الصَّلَاةِ

[4595] Waki‘ told us, saying: Sufyān told us, from Ibn Jurayj, from Ishāq ibn ‘Uwaymir, from Mujāhid, who said: "Placing the hands on the waist is the resting posture of the people of the Fire."

حَدَّثَنَا وَكِبِيعُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ إِسْحَاقَ بْنِ عُوَيْمِرٍ، عَنْ مُجَاهِدٍ قَالَ: وَضْعُ الْيَدَيْنِ عَلَى الْحِفْرِ اسْتِرَاحَةُ أَهْلِ النَّارِ

[4596] Waki‘ told us, saying: Imrān ibn Hudayr told us, from Abū Mijlaz, that he saw a man placing his hand on his hip in prayer, so he struck his hand.

حَدَّثَنَا وَكِبِيعُ قَالَ: حَدَّثَنَا عِمْرَانُ بْنُ حُدَيْرٍ، عَنْ أَبِي مجلِزٍ أَنَّهُ رَأَى رَجُلًا وَاضْعَى يَدَهُ عَلَى خَاصِرَتِهِ فِي الصَّلَاةِ فَصَرَبَ يَدَهُ

[4597] Ath-Thaqafī told us, from Khālid, from Ḥumayd ibn Hilāl, that he only disliked placing hands on the hips in prayer because Iblīs was sent down with his hands on his hips.

حَدَّثَنَا التَّقْفِيُّ، عَنْ خَالِدٍ، عَنْ حُمَيْدِ بْنِ هِلَالٍ أَنَّهُ إِنَّمَا كَرِهَ التَّخَصُّرَ فِي الصَّلَاةِ، أَنَّ إِبْلِيسَ أَهْبَطَ مُتَخَصِّرًا

[4598] Abū Usāmah told us, from Hishām, from Muḥammad, from Abū Hurayrah, who said: "Al-Ikhtiṣār (placing hands on hips) in prayer was forbidden." Muḥammad said: It means placing his hands on his hips while he prays.

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نُهِيَ عَنِ الْإِخْتِصَارِ فِي الصَّلَاةِ قَالَ مُحَمَّدٌ: وَهُوَ أَنْ يَضَعَ يَدَيْهِ عَلَى خَاصِرَتِيهِ وَهُوَ يُصَلِّي

[4599] Ibn ‘Ulayyah told us, from Al-Jurayrī, from Ḥayyān ibn ‘Umayr, who said: I was with Qays ibn ‘Abbād, and he saw a man praying with his hands on his hips. He said: "Go to that man and tell him: You are placing your hand in the position of the arrogant tyrant (Az-Zājir)."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ حَيَّانَ بْنِ عُمَيْرٍ قَالَ: كُنْتُ مَعَ قَيْسِ بْنِ عَبَادٍ، فَرَأَى رَجُلًا يُصَلِّي مُتَخَصِّرًا، فَقَالَ: "اذْهَبْ إِلَى ذَلِكَ، فَقُلْ لَهُ: تَضَعُ يَدَكِ مِنْ مَكَانٍ يَدِ الرَّاجِرِ

[4600] Abū Mu‘āwiyah told us, from Al-A‘mash, from Muslim, from Masrūq, from ‘Ā’ishah, that she disliked Al-Ikhtīṣār in prayer and said: "Do not imitate the Jews."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ أَنَّهَا كَرِهَتِ الْإِخْتِصَارَ فِي الصَّلَاةِ، وَقَالَتْ: لَا تَسْبِهُوا بِالْيَهُودِ

[4601] Abū Khālid al-Āḥmar reported from Hishām from Muḥammad ibn Sīrīn from Abū Hurayrah from the Prophet ﷺ that he "forbade a man from praying with his hands on his hips."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى أَنْ يُصَلِّي الرَّجُلُ مُنْخَصِّرًا

[4602] Abū al-Āḥwāṣ reported from Abū Ishaq from Abū Salamah ibn ‘Abd ar-Rahmān from Umm Salamah, Mother of the Believers, who said: "By the One who took his soul, he did not die until most of his prayers were while sitting."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّ سَلَمَةَ أُمِّ الْمُؤْمِنِينَ، قَالَتْ: وَالَّذِي ذَهَبَ بِنَفْسِهِ مَا مَاتَ حَتَّىٰ كَانَ أَكْثَرُ صَلَاتِهِ وَهُوَ جَالِسٌ

[4603] Abū Usāmah reported from Kahmas from ‘Abd Allāh ibn Shaqīq who said: I asked ‘Ā’ishah: "Did the Prophet ﷺ used to pray sitting?" She said: "After he became old."

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ كَهْمَسِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: سَأَلْتُ عَائِشَةَ، أَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي قَاعِدًا؟ قَالَتْ: بَعْدَمَا حَطَّمَتُهُ السُّنْنُ

[4604] ‘Abd Allāh reported from Ḥasan ibn Ṣalīḥ from Simāk from Jābir ibn Samurah who said: “The Messenger of Allah ﷺ did not die until he prayed sitting.”

حَدَّثَنَا عَبْدُ اللَّهِ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنِ السَّمَاكِ عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ: مَا مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى صَلَّى قَاعِدًا

[4605] Abū Bakr reported: ‘Abdah reported to us from ‘Ubayd Allāh from Nāfi‘ who said: “I never saw Ibn ‘Umar praying sitting except due to illness.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُهُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، قَالَ: مَا رَأَيْتُ ابْنَ عُمَرَ يُصَلِّي جَالِسًا إِلَّا مِنْ مَرَضٍ

[4606] Mu’tamir reported from Mubārak from ‘Abd Allāh ibn Muslim ibn Yasār from his father who said: “I dislike for Allah to see me praying to Him sitting without illness.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ مُبَارَكٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ بْنِ يَسَارٍ، عَنْ أَبِيهِ، قَالَ: إِنِّي لَا كُرْهُ أَنْ يَرَانِي اللَّهُ أَصْلَى لَهُ قَاعِدًا مِنْ غَيْرِ مَرَضٍ

[4607] Waki‘ reported: Sufyān reported to us from ‘Amr ibn Maymūn ibn Mihrān from his father that he was asked: “What is the limit for a sick person to pray sitting?” He said: “Its limit is that if worldly gain were offered to him, he would not stand for it.”

حَدَّثَنَا وَكِيعٌ، قَالَ نَا سُفْيَانُ، عَنْ عَمْرِو بْنِ مَيْمُونَ بْنِ مِهْرَانَ، عَنْ أَبِيهِ، أَنَّهُ سُئِلَ مَا حَدُّ الْمَرِيضِ أَنْ يُصَلِّي جَالِسًا؟ فَقَالَ: حَدُّهُ لَوْ كَانَتْ دُنْيَا تُعَرَّضُ لَهُ لَمْ يَقُمْ إِلَيْهَا

[4608] Abū Bakr reported: Ḥātim ibn Ismā‘il reported to us from ‘Abd Allāh ibn Yazīd who said: I saw Anas ibn Mālik praying the prescribed prayer in the Maqṣūrah with ‘Umar ibn ‘Abd al-‘Azīz, then he came out to us from it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، قَالَ رَأَيْتُ أَنَّسَ بْنَ مَالِكٍ يُصَلِّي فِي الْمَقْصُورَةِ الْمَكْتُوبَةِ مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ ثُمَّ خَرَجَ عَلَيْنَا مِنْهَا

[4609] Ibn ‘Ulayyah reported from Yūnus that Al-Hasan used to pray in the Maqṣūrah.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، أَنَّ الْحَسَنَ، كَانَ يُصَلِّي فِي الْمَقْصُورَةِ

[4610] Hafṣ ibn Ghiyāth reported from Ja‘far who said: ‘Alī ibn Husayn and Abū al-Qāsim used to pray in the Maqṣūrah.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ جَعْفَرٍ، قَالَ كَانَ عَلَيُّ بْنُ حُسَيْنٍ وَأَبُو الْفَاسِمِ يُصَلِّيَا لَيْلَاتِنِ فِي الْمَقْصُورَةِ

[4611] ‘Umar ibn Hārūn reported from ‘Ubayd Allāh ibn Yazīd who said: I saw As-Sā’ib ibn Yazīd praying the prescribed prayer in the Maqṣūrah.

حَدَّثَنَا عُمَرُ بْنُ هَارُونَ، عَنْ عُبَيْدِ اللَّهِ بْنِ يَزِيدَ، قَالَ رَأَيْتُ السَّائِبَ بْنَ يَزِيدَ يُصَلِّي الْمَكْتُوبَةَ فِي الْمَقْصُورَةِ

[4612] Wakī‘ reported from Qays ibn ‘Abd Allāh – who was trustworthy – who said: I saw Al-Hasan praying in the Maqṣūrah.

حَدَّثَنَا وَكِيعٌ، عَنْ قَيْسِ بْنِ عَبْدِ اللَّهِ وَكَانَ ثَقَةً قَالَ رَأَيْتُ الْحَسَنَ يُصَلِّي فِي الْمَقْصُورَةِ

[4613] Wakī‘ reported from Salamah ibn Wardān who said: I saw Anas praying near the Stone (Hijr). حَدَّثَنَا وَكِبْيُعُ، عَنْ سَلَمَةَ بْنِ وَرْذَانَ، قَالَ رَأَيْتُ أَنَسًا صَلَّى اللَّهُ عَنْهُ عَنْ الْحَجَرِ

[4614] Ibn Idrīs reported from Huṣayn from ‘Āmir ibn Dhu’ayb who said: I asked Ibn ‘Umar about praying behind the Hijr. He said: “They fear being killed.” حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنِ، عَنْ عَامِرِ بْنِ ذُؤْبِ، قَالَ سَأَلْتُ ابْنَ عُمَرَ عَنِ الصَّلَاةِ مِنْ وَرَاءِ الْحَجَرِ فَقَالَ: إِنَّهُمْ يَخَافُونَ أَنْ يَقْتُلُوهُمْ

[4615] Ḥafṣ reported from ‘Ubayd Allāh who said: I saw Sālim, Al-Qāsim, and Nāfi‘ praying in the Maqṣūrah. حَدَّثَنَا حَفْصٌ، عَنْ عُبَيْدِ اللَّهِ، قَالَ رَأَيْتُ سَالِمًا وَالْقَاسِمَ وَنَافِعًا يُصَلِّوْنَ فِي الْمَقْصُورَةِ

[4616] Wakī‘ reported from Hammād ibn Salamah from Azraq ibn Qays from Al-Ahnaf ibn Qays that he disliked prayer in the Maqṣūrah. حَدَّثَنَا وَكِبْيُعُ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ أَزْرَقِ بْنِ قَيْسِ، عَنِ الْأَحْنَافِ بْنِ قَيْسِ، أَنَّهُ كَرِهَ الصَّلَاةَ فِي الْمَقْصُورَةِ

[4617] Wakī‘ reported from ‘Isā al-Khayyāt from Ash-Sha‘bī who said: “The Maqṣūrah is not part of the mosque.” حَدَّثَنَا وَكِبْيُعُ، عَنْ عِيسَى الْخَيَّاطِ، عَنِ الشَّعْبِيِّ، قَالَ: لَيْسَ الْمَقْصُورَةُ مِنَ الْمَسْجِدِ

[4618] Waki‘ reported from Hammād ibn Salamah from Jabalah ibn ‘Atīyyah from Ibn Muḥayrīz that he disliked prayer in it (the Maqsūrah).

حَدَّثَنَا وَكِيعٌ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ جَبَلَةَ بْنِ عَطِيَّةَ،
عَنْ ابْنِ مُحَيْرِيزٍ، أَنَّهُ كَرِهَ الصَّلَاةَ فِيهَا

[4619] Waki‘ reported from ‘Isā from Nāfi‘ that when the prayer time came while Ibn ‘Umar was in the Maqsūrah, he would go out to the mosque.

حَدَّثَنَا وَكِيعٌ، عَنْ عِيسَى، عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ، كَانَ
إِذَا حَضَرَتِ الصَّلَاةُ وَهُوَ فِي الْمَقْصُورَةِ خَرَجَ إِلَى
الْمَسْجِدِ

[4620] Hushaym reported: Huṣayn informed us from Hilāl ibn Yasāf from Abū Hayyān al-Ashja‘ī, who was one of ‘Abd Allāh's companions, that he said: “Do not anticipate your Imams in bowing or prostrating. If one of you raises his head while the Imam is prostrating, let him prostrate, then let him remain for the duration he preceded the Imam.”

حَدَّثَنَا هُشَيْمٌ، قَالَ أَخْبَرَنَا حُصَيْنٌ، عَنْ هِلَالٍ بْنِ يَسَافٍ،
عَنْ أَبِي حَيَّانَ الْأَسْجَعِيِّ وَكَانَ مِنْ أَصْنَابِ عَبْدِ اللَّهِ
قَالَ: لَا تُبَادِرُوا أَئِمَّتُكُمْ بِالرُّكُوعِ وَلَا بِالسُّجُودِ وَإِذَا
رَفَعَ أَهْدُوكُمْ رَأْسَهُ وَالْإِمَامُ سَاجِدٌ فَلَا يَسْجُدُ ثُمَّ لِمَنْكُثُ قَدْرَ
مَا سَبَقَ بِهِ الْإِمَامُ

[4621] Ibn Idrīs reported from Huṣayn from Hilāl from Abū Hayyān who said, mentioning similar to it.

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ هِلَالٍ، عَنْ أَبِي
حَيَّانَ، قَالَ فَلَمْ فَذَكَرْ تَحْوَةً

[4622] Ibn Idrīs reported from Muḥammad ibn Ishāq from Ya‘qūb ibn ‘Abd Allāh al-Ashajj from Bishr ibn Sa‘id from Al-Ḥārith ibn al-Makhlad from his father who said: ‘Umar said: “Whoever raises his head before the Imam, let him return and stay until he sees that he has caught up with what he

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ مُحَمَّدٍ بْنِ إِسْحَاقَ، عَنْ يَعْقُوبَ
بْنِ عَبْدِ اللَّهِ الْأَشْجَّ، عَنْ يَسْرِيرِ بْنِ سَعِيدٍ، عَنْ الْحَارِثِ
بْنِ الْمَخْلَدِ، عَنْ أَبِيهِ، قَالَ: قَالَ عُمَرُ: مَنْ رَفَعَ رَأْسَهُ
قَبْلَ الْإِمَامِ فَلْيَعُدْ وَلْيَمْكُثْ حَتَّى يَرَى أَنَّهُ أَذْرَكَ مَا فَاتَهُ

[4623] Muḥammad ibn Hārūn al-Baṣrī reported from Sulaymān ibn Kindīr who said: I prayed beside Ibn ‘Umar and raised my head before the Imam. He took it and put it back.

حَدَّثَنَا مُحَمَّدُ بْنُ هَارُونَ الْبَصْرِيُّ، عَنْ سُلَيْمَانَ بْنِ
كِنْدِيرٍ، قَالَ: صَلَّيْتُ إِلَى جَنْبِ ابْنِ عُمَرَ فَرَأَيْتُ رَأْسِي
قَبْلَ الْإِمَامِ فَلَخَدَهُ فَأَعَادَهُ

[4624] Hushaym reported: Yūnus informed us from Al-Ḥasan that he used to say: “If the prostrating person raises his head before the Imam, let him return and prostrate.”

حَدَّثَنَا هُشَيْمٌ، قَالَ أَخْبَرَنَا يُونُسُ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ
يَقُولُ: إِذَا رَفَعَ رَأْسَهُ قَبْلَ الْإِمَامِ السَّاجِدُ فَلْيَعُدْ فَلْيَسْجُدْ

[4625] Hushaym reported from Mughīrah from Ibrāhīm that he used to say that.

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَقُولُ
ذَلِكَ

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ:
يَعُودُ فَيَسْجُدُ

[4626] Waki‘ reported from Isrā’īl from Jābir from ‘Āmir who said: “He returns and prostrates.”

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: إِذَا رَفَعْتَ رَأْسَكَ قَبْلَ الْإِمَامِ فَعُدْ إِلَى أَنْ تَرَى أَنَّ الْإِمَامَ قَدْ رَفَعَ قَبْلَكَ

[4627] ‘Abd al-Wahhāb ibn ‘Atā reported from Ibn Jurayj from ‘Atā who said: “If you raise your head before the Imam, return until you see that the Imam has raised [his head] before you.”

[4628] Abū al-Āḥwāṣ reported from Abū Iṣhāq from Mūkhāriq who said: I passed by Abū Dharr at Ar-Rabādhah while on Hajj and entered his home. I saw him praying, shortening the standing to the extent of reciting Inna A'taynakal-Kawthar and Idha Ja'a Nasrullah, and lengthening the bowing and prostration. When he finished his prayer, I said: "O Abū Dharr, I saw you shortening the standing and lengthening the bowing and prostration." He said: "I heard the Messenger of Allah ﷺ say: 'No servant prostrates a prostration to Allah or bows a bowing to Him except that Allah removes a sin from him by it and raises him a degree by it.'"

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُحَارِقِ،
قَالَ مَرَرْتُ بِأَبِي ذَرٍ بِالرَّبَادَةِ وَأَنَا حَاجٌ فَدَخَلْتُ عَلَيْهِ
مَنْزِلَهُ فَرَأَيْتُهُ يُصَلِّي يُخْفِفُ الْقِيَامَ قَدْرَ مَا يَقْرُأُ إِنَّا
أَعْطَيْنَاكَ الْكَوْئِرَ وَإِذَا جَاءَ نَصْرُ اللَّهِ وَيُكْثِرُ الرُّكُوعَ
وَالسُّجُودَ فَلَمَّا قَضَى صَلَاتَهُ قُلْتُ يَا أَبَا ذَرٍ ، رَأَيْتُكَ
تُخْفِفُ الْقِيَامَ وَتُكْثِرُ الرُّكُوعَ وَالسُّجُودَ فَقَالَ إِنِّي سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَا مِنْ عَبْدٍ
يَسْجُدُ لِلَّهِ سَجْدَةً أَوْ يَرْكَعُ لَهُ رَكْعَةً إِلَّا حَطَّ اللَّهُ عَنْهُ بِهَا
خَطِيئَةً وَرَفَعَ لَهُ بِهَا ذَرَجَةً

[4629] Wakī‘ reported from Ibn ‘Awn from Ibn Sirīn who said: They mentioned the prostration of the Qur’ān in the presence of ‘A’ishah. She said: “It is an obligation you have fulfilled or a voluntary act you have volunteered. No Muslim prostrates a prostration to Allah except that Allah raises his degree by it and removes his sin by it.”

حَدَّثَنَا وَكِبِيعٌ، عَنْ ابْنِ عَوْنِ، عَنْ ابْنِ سِيرِينَ قَالَ:
ذَكَرُوا سُجُودَ الْقُرْآنِ عِنْدَ عَائِشَةَ فَقَالَتْ: هُوَ فَرِيضَةٌ
أَدِينَهَا أَوْ تَطُوُّغُ تَطُوَّعْهَا مَا مِنْ مُسْلِمٍ يَسْجُدُ لِلَّهِ سَجْدَةً
إِلَّا رَفَعَ اللَّهُ بِهَا دَرَجَاتٍ وَحَطَّ عَنْهُ خَطَايَا

[4630] ‘Alī ibn Mushir reported from Dāwūd from Abū ‘Uthmān from Muṭarrif ibn ‘Abd Allāh ibn ash-Shikhkhīr who said: I came to Ash-Shām and saw a man praying, bowing and prostrating without interruption. I said: “If I sat until I guided this old man.” So I sat down. When he finished the prayer, I said to him: “O servant of Allah, did you finish on an even or odd number?” He said: “I have been sufficed in that.” I said: “Who suffices you?” He said: “The Honorable Scribes. I have not prostrated a prostration except that Allah raised me a degree by it and removed a sin from me by it.” I said: “Who are you, O servant of Allah?” He said: “Abū Dharr.” I said: “May Muṭarrif’s mother be bereft of him! He is teaching Abū Dharr the Sunnah.” When I came to Ka‘b’s house, I was told he had asked about me. When I met him, I mentioned the matter of Abū Dharr and what he said to me, and he told me the same as his saying.

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ دَاؤِدَ، عَنْ أَبِي عُثْمَانَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، قَالَ أَتَيْتُ الشَّامَ فَإِذَا أَنَا بِرَجْلِهِ، يُصَلِّي وَيَرْكُعُ وَيَسْجُدُ وَلَا يَفْصِلُ فَقُلْتُ لَهُ قَعْدَتْ حَتَّى أَرْشَدَ هَذَا الشَّيْخَ قَالَ فَجَلَسْتُ فَلَمَّا قَضَى الصَّلَاةَ قُلْتُ لَهُ: يَا عَبْدَ اللَّهِ، أَعْلَى شَفْعٍ اسْتَرْفَتْ أَمْ عَلَى وَثْرٍ؟ قَالَ: فَذَكَرْتُ ذَلِكَ قُلْتُ: وَمَنْ يُكْفِيكَ؟ قَالَ: الْكُرَامُ الْكَاتِبُونَ مَا سَجَدْتُ سَجْدَةً إِلَّا رَفَعْنِي اللَّهُ بِهَا دَرَجَةً وَحَطَّ عَنِّي بِهَا خَطِيئَةً، قُلْتُ: مَنْ أَنْتَ يَا عَبْدَ اللَّهِ، قَالَ: أَبُو دَرَّ، قُلْتُ: تَكْلِتُ مُطَرِّفًا أُمَّهُ يُعْلَمُ أَبَا دَرَّ السُّنَّةَ فَلَمَّا أَتَيْتُ مَنْزِلَ كَعْبٍ قِيلَ لِي فَذَ - - سَأَلَ عَنْكَ فَلَمَّا لَقِيْتُهُ ذَكَرْتُ لَهُ أَمْرَ أَبِي دَرَّ وَمَا قَالَ لِي فَقَالَ لِي مِثْلَ قَوْلِهِ

[4631] Ghundar reported from Shu'bah from 'Amr ibn Murrah from Sālim ibn Abī al-Ja'd who said: Thawbān was asked: "Narrate to us from the Messenger of Allah ﷺ." He said: "You lie about me. I heard the Messenger of Allah ﷺ say: 'No Muslim prostrates a prostration to Allah except that Allah raises him a degree by it or removes a sin from him by it.'"

حَدَّثَنَا عُنْدُرُ، عَنْ شُعْبَةَ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ سَالِمِ
بْنِ أَبِي الْجَعْدِ، قَالَ قَبْلَ لِتُوبَةِ حَدَّثَنَا عَنْ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: لَكُنُبُونَ عَلَيَّ سَمِعْتَ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَا مِنْ مُسْلِمٍ يَسْجُدُ لِلَّهِ
سَجْدَةً إِلَّا رَفَعَهُ اللَّهُ بِهَا ذَرْجَةً أَوْ حَطَّ عَنْهُ بِهَا خَطِيلَةً

[4632] Abū Bakr reported: Abū Usāmah reported from Husayn al-Mu'allim from Ibn Buraydah from 'Imrān ibn Huṣayn that he asked the Prophet ﷺ about praying sitting. He said: "Pray standing, for it is better." Then he said: "The prayer of the sitter is half of the prayer of the stander, and the prayer of the sleeper (one lying down) is half of the prayer of the sitter."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو أَسَامَةَ، عَنْ حُسَيْنِ الْمُعَلَّمِ،
عَنْ ابْنِ بُرَيْدَةَ، عَنْ عَمْرَانَ بْنِ حُصَيْنٍ، أَنَّهُ سَأَلَ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّلَاةِ قَاعِدًا فَقَالَ: صَلَّ
فَإِنَّمَا فَإِنَّهُ أَفْضَلُ ثُمَّ قَالَ صَلَاةُ الْقَاعِدِ عَلَى النَّصْفِ مِنْ
صَلَاةِ الْقَائِمِ وَصَلَاةُ النَّائِمِ عَلَى النَّصْفِ مِنْ صَلَاةِ
الْقَاعِدِ

[4633] Wakī‘ reported from Sufyān from Ḥabīb ibn Abī Thābit from a Shaykh kunya Abū Mūsā from ‘Abd Allāh ibn ‘Umar—he said: I think from the Prophet ﷺ—who said: “The prayer of the sitter is half of the prayer of the stander.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ شَيْخٍ يُكَنُّى أَبَا مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ أَرَاهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: صَلَاةُ الْقَاعِدِ عَلَى النَّصْفِ مِنْ صَلَاةِ الْقَائِمِ

[4634] Ibn Idrīs reported from ‘Ubayd Allāh ibn ‘Umar from Az-Zuhri from Ibn ‘Umar who said: We arrived in Medina and were afflicted by an epidemic until we prayed (voluntary prayers) sitting. The Prophet ﷺ said: “The prayer of the sitter is half of the prayer of the stander.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ الزُّهْرِيِّ، عَنْ ابْنِ عُمَرَ، قَالَ قَدِمْنَا الْمَدِينَةَ فَأَصَابَنَا وَبَاءٌ حَتَّى سَبَحْنَا فُؤُودًا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَلَاةُ الْقَاعِدِ عَلَى النَّصْفِ مِنْ صَلَاةِ الْقَائِمِ

[4635] Ibn Idrīs reported from Huṣayn from Mujāhid from ‘Abd Allāh ibn ‘Umar who said: “The prayer of the sitter is half of the prayer of the stander.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: صَلَاةُ الْقَاعِدِ عَلَى النَّصْفِ مِنْ صَلَاةِ الْقَائِمِ

[4636] Yaḥyā ibn Ādām reported from Zuhayr from Ibrāhīm ibn Muḥājir from Mujaḥid that As-Sā’ib asked ‘Ā’ishah about the prayer of the sitter. She said: The Messenger of Allah ﷺ said: “The prayer of the sitter is half of the prayer of the stander.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ رُهْبَرٍ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، أَنَّ السَّائِبَ، سَأَلَ عَائِشَةَ عَنْ صَلَاةِ الْقَاعِدِ فَقَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَلَاةُ الْقَاعِدِ عَلَى النَّصْفِ مِنْ صَلَاةِ الْقَائِمِ

[4637] Ibn Idrīs reported from Layth from Mujaḥid who said: “The prayer of the sitter who is not cross-legged is half of the prayer of the stander.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: صَلَاةُ الْقَاعِدِ غَيْرُ مُتَرَبِّعٍ عَلَى النَّصْفِ مِنْ صَلَاةِ الْقَائِمِ

[4638] Hishām reported: Al-‘Awwām informed us from Al-Musayyab ibn Rāfi‘ al-Kāhilī who said: “The prayer of the sitter is half of the prayer of the stander, except for an excuse.”

حَدَّثَنَا هِشَامٌ، قَالَ أَخْبَرَنَا الْعَوَامُ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ الْكَاهِلِيِّ، قَالَ صَلَاةُ الْقَاعِدِ عَلَى النَّصْفِ مِنْ صَلَاةِ الْقَائِمِ إِلَّا مِنْ عُذْرٍ

[4639] Mu‘allā ibn Maṇṣūr and Khālid ibn Makhlad reported from ‘Abd Allāh ibn Ja‘far from Ismā‘il ibn Muḥammad ibn Sa‘d from Anas ibn Mālik who said: The Prophet ﷺ said: “The prayer of the sitter is like half the prayer of the stander.”

حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ، وَخَالِدُ بْنُ مَخْلِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ، عَنْ أَنَسَ بْنِ مَالِكٍ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَلَاةُ الْقَاعِدِ عَلَى مِثْلِ نِصْفِ صَلَاةِ الْقَائِمِ

[4640] Hushaym reported: ‘Awf informed us from Al-Hasan that he saw no harm in a man praying while squatting with knees drawn up (Muhtabī). While Ibn Sīrīn used to dislike it.

حَدَّثَنَا هُشَيْمٌ، قَالَ أَخْبَرَنَا عَوْفٌ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يُصَلِّي الرَّجُلُ وَهُوَ مُخْتَبٌ وَابْنُ سِيرِينَ كَانَ يَكْرَهُهُ

[4641] Hushaym reported from Ibn ‘Awn from Ibrāhīm that he used to pray while squatting with knees drawn up.

حَدَّثَنَا هُشَيْمٌ، عَنِ ابْنِ عَوْنِ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يُصَلِّي مُخْتَبًّا

[4642] ‘Abdah reported from Hishām that his father used to pray while squatting with knees drawn up.

حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامٍ، أَنَّ أَبَاهُ، كَانَ يُصَلِّي مُخْتَبًّا

[4643] ‘Abd Allāh ibn Dāwūd reported from Ṭalḥah ibn Yahyā who said: “I saw ‘Isā ibn Ṭalḥah praying voluntarily behind the Maqām while squatting with knees

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاؤَدَ، عَنْ طَلْحَةَ بْنِ يَحْيَى، قَالَ رَأَيْتُ عِيسَى بْنَ طَلْحَةَ يُصَلِّي مُخْتَبًّا خَلْفَ الْمَقَامِ تَطْوِعًا

[4644] ‘Abd Allāh ibn Dāwūd reported from Ṭalḥah ibn Yahyā who said: “I saw Abū Bakr ibn ‘Abd ar-Rahmān praying while squatting with knees drawn up.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاؤَدَ، عَنْ طَلْحَةَ بْنِ يَحْيَى، قَالَ رَأَيْتُ أَبَا بَكْرَ بْنَ عَبْدِ الرَّحْمَنِ يُصَلِّي مُخْتَبًّا

[4645] Yazīd ibn Hārūn reported from ‘Abbād ibn Manṣūr that he saw ‘Umar ibn ‘Abd al-‘Azīz praying voluntarily behind the Maqām while squatting with knees drawn up.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ عَبَادِ بْنِ مَنْصُورٍ، أَنَّهُ رَأَى
عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يُصَلِّي مُحْتَيَا خَلْفَ الْمَقَامِ تَطُوِّعًا

[4646] Wakī‘ reported: Sufyān told us from Al-Ḥasan ibn ‘Amr from his father who said: “I saw Sa‘īd ibn Jubayr praying while squatting with knees drawn up. When he wanted to bow, he would undo his squat, stand up, and then bow.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا سُفْيَانُ، عَنِ الْحَسَنِ بْنِ عَمْرُو،
عَنْ أَبِيهِ، قَالَ رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ يُصَلِّي مُحْتَيَا فَإِذَا
أَرَادَ أَنْ يَرْكَعَ حَلَّ حَبْوَةً ثُمَّ قَامَ فَرَكَعَ

[4647] Wakī‘ reported from Sufyān from Ibni Abī Dhi'b from Az-Zuhri from Sa‘īd ibn al-Musayyib that he used to pray while squatting with knees drawn up.

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنِ
الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، أَنَّهُ كَانَ يُصَلِّي
مُحْتَيَا

[4648] Abū Khālid al-Aḥmar reported from Ismā‘il from ‘Amr ibn Dīnār who said: “I saw ‘Ubayd ibn ‘Umayr praying while squatting with knees drawn up.”

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ، عَنْ إِسْمَاعِيلَ، عَنْ عَمْرُو بْنِ
دِينَارٍ، قَالَ رَأَيْتُ عُبَيْدَ بْنَ عُمَيْرٍ يُصَلِّي مُحْتَيَا

[4649] Waki‘ reported from Ar-Rabī‘ ibn Ṣabīḥ who said: “I saw ‘Atā‘ praying while squatting with knees drawn up” – meaning voluntary prayer.

حَدَّثَنَا وَكِيعٌ، عَنِ الرَّبِيعِ بْنِ صَبِيحٍ، قَالَ رَأَيْتُ عَطَاءً
يُصَلِّي مُحْتَبِّاً يَعْنِي الظَّطُوعَ

[4650] Abū Bakr reported: Waki‘ reported from Sufyān from Abū Ḥāzim from Sahl ibn Sa‘d as-Sā‘idī who said: “I saw men tying their Izārs (lower garments) around their necks like children due to the tightness of the garments behind the Prophet ﷺ. A speaker said: ‘O assembly of women, do not raise your heads until the men raise theirs.’”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ لَقَدْ رَأَيْتُ الرِّجَالَ عَاقِدِينَ أَزْرَهُمْ فِي أَعْنَاقِهِمْ مِثْلَ الصَّبَّيَانِ مِنْ ضِيقِ الْأَزْرِ حَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ قَائِلٌ: يَا مَعْشَرَ النِّسَاءِ، لَا تَرْتَعِنْ رُءُوسَكُنَّ حَتَّى يَرْفَعَ الرِّجَالُ

[4651] Husayn ibn ‘Alī reported from Zā’idah from ‘Abd Allāh ibn Muḥammad ibn ‘Aqīl from Jābir from the Prophet ﷺ who said: “O assembly of women, when the men prostrate, lower your gaze so you do not see the private parts of the men due to the tightness of the garments.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَا مَعْشَرَ النِّسَاءِ، إِذَا سَجَدَ الرِّجَالُ فَاغْضُضُنْ أَبْصَارَكُنَّ لَا تَرَيْنَ عَوْرَاتِ الرِّجَالِ مِنْ ضِيقِ الْأَزْرِ

[4652] Yaḥyā ibn Abī Bakr reported: Zuhayr ibn Muḥammad reported from ‘Abd Allāh ibn Muḥammad ibn ‘Aqīl from Sa‘īd ibn al-Musayyib from Abū Sa‘īd from the Prophet ﷺ who said: “O assembly of women, when the men prostrate, lower your gaze so you do not see the private parts of the men due to the tightness of the

حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ، قَالَ حَدَّثَنَا زُهْرَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَا مَعْنَسِ النِّسَاءِ، إِذَا سَجَدَ الرِّجَالُ فَاغْضُصْنُ أَبْصَارَكُمْ، لَا تَرَنَّ عَوْرَاتِ الرِّجَالِ مِنْ ضَيقِ الْأَزْرِ

[4653] Abū Bakr reported: Marwān ibn Mu‘āwiya reported from Mansūr ibn Ḥayyān who said: Sulaymān ibn Bashīr al-Khuza‘ī informed me from his maternal uncle Mālik ibn ‘Abd Allāh who said: “I went on a campaign with the Messenger of Allah ﷺ, and I never prayed behind an Imam who was lighter in the prescribed prayer than him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ مَنْصُورِ بْنِ حَيَّانَ، قَالَ أَخْبَرَنِي سُلَيْمَانُ بْنُ بَشِيرٍ الْخُزَاعِيُّ، عَنْ خَالِهِ مَالِكِ بْنِ عَبْدِ اللَّهِ قَالَ غَرَوْثُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - - فَلَمْ أُصَلِّ خَلْفَ إِمَامٍ كَانَ أَخْفَ صَلَاةً فِي الْمُكْتُوبَةِ مِنْهُ

[4654] Ibn ‘Ulayyah reported from ‘Abd al-‘Azīz ibn Ṣuhayb from Anas who said: “The Messenger of Allah ﷺ used to make the prayer brief and complete.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوجِزُ الصَّلَاةَ وَيَكْمِلُهَا

[4655] Abū al-Aḥwāṣ reported from Simāk from Jābir ibn Samurah who said: “The prayer of the Messenger of Allah ﷺ was moderate, and his sermon was moderate.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِيمَاكَ، عَنْ جَابِرِ بْنِ سَمْرَةَ، قَالَ: كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَصْدًا وَخُطْبَتْهُ قَصْدًا

[4656] Wakī‘ reported from Al-A‘mash from Abū Ṣalih from Abū Hurayrah who said: The Messenger of Allah ﷺ said: “Shorten the prayer, for among them are the weak, the elderly, and those with needs.”

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَجَوَّزُوا الصَّلَاةَ فَإِنَّ فِيهِمُ الْضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ

[4657] Waki‘ reported from Ismā‘il from Qays from Abū Mas‘ud who said: A man came to the Prophet ﷺ and said: “O Messenger of Allah, I delay attending the morning prayer because of so-and-so lengthening it.” He said: The Messenger of Allah ﷺ stood up, and I never saw him more angry in an admonition than he was that day. He said: “O people, indeed among you are those who repel [others]. So whoever among you leads the people in prayer, let him shorten it, for among them are the weak, the elderly, and those with needs.”

حَدَّثَنَا وَكِبِيعُ، عَنْ إِسْمَاعِيلَ عَنْ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ، إِنِّي لَأَتَأْخُرُ عَنْ صَلَاةِ الْعَدَةِ مِمَّا يُطِيلُ فُلَانٌ فِيهَا، قَالَ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا رَأَيْتُهُ فِي مَوْعِظَةٍ أَشَدَّ مِنْهُ غَضَبًا يَوْمَئِذٍ فَقَالَ: أَيُّهَا النَّاسُ، إِنَّ فِيكُمْ مُنَفَّرِينَ فَإِنَّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ فَلَيُجَوِّزُ فَإِنَّ فِيهِمُ الْضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ

[4658] Waki‘ reported from Sufyān from Muḥārib from Jābir ibn ‘Abd Allāh that Mu‘ādh led his companions in prayer and recited Al-Baqarah. The Prophet ﷺ said to him: “Are you a trial maker? Are you a trial maker?”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ مُحَارِبٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ مُعَاذًا، صَلَّى بِاصْحَابِهِ فَقَرَا بِالْبَقَرَةِ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَفْتَأَنَا؟ أَفْتَأَنَا؟

[4659] Wakī‘ reported from ‘Amr ibn ‘Uthmān ibn Mawhab from Mūsā ibn Ṭalḥah from ‘Uthmān ibn Abī al-Āṣ that the Prophet ﷺ said to him: “Lead your people, and whoever leads a people, let him lighten it, for among them are the weak, the elderly, and those with needs. But if you pray for yourself, pray as you wish.”

حَدَّثَنَا وَكِبِيعُ، عَنْ عَمْرٍو بْنِ عُثْمَانَ بْنِ مَوْهَبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ: أَمْ قَوْمًا فَلِيُخَفِّفْ فَإِنَّ فِيهِمُ الصَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ فَإِذَا صَلَّيْتَ لِنَفْسِكَ فَصَلِّ كَيْفَ شِئْتَ

[4660] Wakī‘ reported from Hishām ad-Dastuwā’ī from Qatādah from Anas who said: “The Prophet ﷺ was the lightest of people in prayer with perfection.”

حَدَّثَنَا وَكِبِيعُ، عَنْ هِشَامِ الدَّسْتُوَائِيِّ، عَنْ قَتَادَةَ، عَنْ أَنَّسٍ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْفَفَ النَّاسِ صَلَاةً فِي نَمَاءٍ

[4661] Wakī‘ reported from Hishām ad-Dastuwā’ī from Qatādah from ‘Abbās al-Jushamī who said: The Messenger of Allah ﷺ said: “Indeed, some Imams drive people away.”

حَدَّثَنَا وَكِبِيعُ، عَنْ هِشَامِ الدَّسْتُوَائِيِّ، عَنْ قَتَادَةَ، عَنْ عَبَّاسِ الْجُشَمِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ مِنَ الْأَئِمَّةِ طَرَادِينَ

[4662] Ath-Thaqafī reported from ‘Abd Allāh ibn ‘Uthmān ibn Jubayr from Nāfi‘ ibn Sarjis Abū Sa‘id that he heard Abū Wāqid al-Laythī, the companion of the Prophet ﷺ, when prayer was mentioned in his presence. He said: “The Messenger of Allah ﷺ was the lightest of people on the people [in prayer] and the most persistent upon himself.”

حَدَّثَنَا التَّقِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ جُبَيْرٍ، عَنْ نَافِعِ بْنِ سَرْجِسَ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَ أَبَا وَافِدِ الْتَّنَيْيِ، صَاحِبَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَكَرَ الصَّلَاةَ عِنْدَهُ فَقَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَفَّ النَّاسِ عَلَى النَّاسِ وَأَدَوَمَهُ عَلَى نَفْسِهِ

[4663] Zayd ibn al-Ḥubāb reported from Yahyā ibn al-Walīd ibn al-Musayyar at-Tā’ī who said: Muḥallat-Tā’ī informed me from ‘Adī ibn Ḥātim who said: “Whoever leads us should complete the bowing and prostration, for among us are the weak, the elderly, the sick, the wayfarer, and those with needs. This is how we used to pray with the Messenger of Allah ﷺ.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ يَحْيَى بْنِ الْوَلِيدِ بْنِ الْمُسَيَّرِ الطَّائِيِّ، قَالَ أَخْبَرَنِي مُحَلْ الطَّائِيُّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ: إِنَّ مَنْ مِنْ أَمَّةِنَا فَلَيْتَمْ الرُّكُوعَ وَالسُّجُودَ فَإِنَّ فِينَا الضَّعِيفَ وَالْكَبِيرَ وَالْمَرِيضَ وَالْعَابِرَ سَبِيلٍ وَدَا الْحَاجَةَ هَكَذَا كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[4664] Sahl ibn Yūsuf reported from Humayd from Thābit who said: “I prayed Al-‘Atamah (‘Ishā’) with Anas, and he shortened it as much as Allah willed.”

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، قَالَ: صَلَّيْتُ مَعَ أَنَسِ الْعَنَمَةَ فَتَجَوَّزَ مَا شَاءَ اللَّهُ

[4665] Abū Bakr reported: ‘Abbād ibn al-‘Awwām reported from Mūsā al-Ḥanafī from Muṣ‘ab ibn Sa‘d who narrated saying: My father used to lighten the bowing and prostration and shorten the prayer when he prayed in the mosque. But when he prayed in his house, he prolonged the bowing, prostration, and prayer. I asked him about it, and he said: “We are Imams who are followed.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ مُوسَى الْحَنَفِيِّ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، أَنَّهُ حَدَّثَ قَالَ: كَانَ أَبِي إِذَا صَلَّى فِي الْمَسْجِدِ حَفَّ الرُّكُوعَ وَالسُّجُودَ وَجَوَزَ إِذَا صَلَّى فِي بَيْتِهِ أَطَالَ الرُّكُوعَ وَالسُّجُودَ وَالصَّلَاةَ فَقُلْتُ لَهُ فَقَالَ: إِنَّا أَئِمَّةٌ يُقْتَدَى بِنَا

[4666] ‘Abdah reported from Ibn Abī ‘Arūbah from Abū Rajā’ who said: I saw Az-Zubayr ibn al-‘Awwām pray a light prayer. I said: “You, the Companions of the Messenger of Allah ﷺ, are the lightest of people in prayer.” He said: “We race against these whisperings.”

حَدَّثَنَا عَبْدَةُ، عَنِ ابْنِ أَبِي عَرْوَبَةَ، عَنْ أَبِي رَجَاءِ، قَالَ رَأَيْتُ الرُّبِّيرَ بْنَ الْعَوَامِ صَلَّى صَلَاةً حَافِيَةً فَقُلْتُ: أَنْتُمْ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْفَفُ النَّاسِ صَلَاةً فَقَالَ: إِنَّا نُبَادِرُ هَذَا الْوَسْوَاسَ

[4667] Wakī‘ reported from Sufyān from Qays from Bishr from Khulayf ath-Thawrī from ‘Ammār who said: “Shorten this prayer before the whispering of Satan.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ قَيْسٍ، عَنْ بِشْرٍ، عَنْ حُلَيْفِ التَّوْرِيِّ، عَنْ عَمَّارٍ، قَالَ: احْذِفُوا هَذِهِ الصَّلَاةَ قَبْلَ وَسُونَةِ الشَّيْطَانِ

[4668] Ibn Fuḍayl reported from Al-A‘mash from Zayd ibn Wahb from Hudhayfah that he taught a man and said: “A man can lighten the prayer while completing the bowing and prostration.”

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ،
عَنْ حُذَيْفَةَ، أَنَّهُ عَلِمَ رَجُلًا فَقَالَ: إِنَّ الرَّجُلَ لَيُخَفِّضُ
الصَّلَاةَ وَيُتَمِّمُ الرُّكُوعَ وَالسُّجُودَ

[4669] Ibn Idrīs reported from Ismā‘il from his father who said: He used to pray behind Abū Hurayrah. He said: “His prayer was similar to Qays's prayer; he would complete the bowing and prostration but shorten it.” It was said to Abū Hurayrah: “Is this how the prayer of the Messenger of Allah ﷺ was?” He said: “Yes, and shorter.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ، عَنْ أَبِيهِ، قَالَ كَانَ
يُصَلِّي خَلْفَ أَبِي هُرَيْرَةَ قَالَ: وَكَانَتْ صَلَاةُ نَحْوَهُ مِنْ
صَلَاةِ قَيْسٍ يُتَمِّمُ الرُّكُوعَ وَالسُّجُودَ وَيُجَوِّزُ قَالَ فَقِيلَ
لِأَبِي هُرَيْرَةَ هَكَذَا كَانَتْ صَلَاةُ رَسُولِ اللَّهِ؟ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ وَأَجْوَزُ

[4670] Wakī‘ reported from Ismā‘il ibn Abī Khālid from his father who said: I saw Abū Hurayrah pray a prayer in which he shortened it. I said to him: “Was the prayer of the Prophet ﷺ like this?” He said: “Yes, and shorter.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَبِيهِ، قَالَ
رَأَيْتُ أَبَا هُرَيْرَةَ صَلَّى صَلَاةً تَجَوَّزُ فِيهَا فَقُلْتُ لَهُ هَكَذَا
كَانَتْ صَلَاةُ النَّبِيِّ؟ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: نَعَمْ
وَأَجْوَزُ

[4671] Wakī‘ reported from Sufyān from Abū Ishāq from ‘Amr ibn Maymūn who said: When ‘Umar was stabbed and the people were agitated, ‘Abd ar-Rahmān ibn ‘Awf stepped forward and recited the two shortest Surahs in the Qur’ān: Inna A’taynakal-Kawthar and Idha Ja’a Nasrullah wal-Fath.

حَدَّثَنَا وَكِبْرُّ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرٍو بْنِ مَيْمُونٍ، قَالَ: لَمَّا طُعِنَ عُمَرُ وَهَاجَ النَّاسُ تَقَدَّمَ عَبْدُ الرَّحْمَنَ بْنُ عَوْفٍ فَقَرَأَ بِأَقْصَرِ سُورَتَيْنِ فِي الْقُرْآنِ: إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ وَإِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

[4672] ‘Abdah reported from Al-A‘mash from Ibrāhīm that he used to lighten the prayer while completing the bowing and prostration.

حَدَّثَنَا عَبْدَهُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، كَانَ يُخَفِّفُ الصَّلَاةَ وَيُبَيِّنُ الرُّكُوعَ وَالسُّجُودَ

[4673] Wakī‘ reported from ‘Imrān from Abū Mijlaz who said: “They used to complete [the acts], keep it brief, and race against whispering.”

حَدَّثَنَا وَكِبْرُّ، عَنْ عِمَرَانَ، عَنْ أَبِي مِجْلَزٍ، قَالَ: كَانُوا يُبَيِّنُونَ وَيُوْجِزُونَ وَيُبَيَّدُونَ الْوَسْوَسَةَ

[4674] Hushaym reported from Humayd from Anas who said: “The Messenger of Allah ﷺ was among the lightest of people in prayer and the most concise.”

حَدَّثَنَا هُشَيْمٌ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَخْفَ النَّاسِ صَلَاةً وَأَوْجَزَهُ

[4675] Ibn Numayr reported from Mis'ar from Muhājir from 'Amr ibn Maymūn who said: "I have never seen prayer lighter anywhere than between these two walls"—meaning the Great Mosque of Kufa.

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ مُسْعَرٍ، عَنْ مُهَاجِرٍ، عَنْ عَمْرٍو بْنِ مَيْمُونٍ، قَالَ: مَا رَأَيْتُ الصَّلَاةَ فِي مَوْضِعٍ أَخْفَى مِنْهَا فِيمَا بَيْنَ هَذَيْنِ الْحَائِطَيْنِ يَعْنِي مَسْجِدَ الْكُوفَةِ الْأَعْظَمِ

[4676] Wakī' and Ibn Mahdī reported from Sufyān from An-Nu'mān ibn Qays who said: "When women passed by 'Ubaydah while he was praying, they would say: 'Lighten it, for it is the prayer of 'Ubaydah'—meaning due to its lightness."

حَدَّثَنَا وَكِبْعٌ، وَابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنِ النُّعْمَانِ بْنِ قَيْسٍ، قَالَ: كُنَّ النِّسَاءُ إِذَا مَرَرْنَ عَلَى عُبَيْدَةَ وَهُوَ يُصَلِّي فَلَمَّا حَفَّوْا فَإِنَّهَا صَلَاةُ عُبَيْدَةَ يَعْنِي مِنْ خَفْتِهَا

[4677] Hushaym reported: Humayd informed us from Anas that the Messenger of Allah ﷺ said: "I would be in prayer and hear the sound of a child crying, so I would shorten my prayer for fear of causing distress to his mother."

حَدَّثَنَا هُشَيْمٌ، قَالَ أَخْبَرَنَا حُمَيْدٌ، عَنْ أَنَّسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنِّي لَا كُوْنَ فِي الصَّلَاةِ - فَأَسْمَعُ صَوْتَ الصَّبَّيِّ يَبْكِي فَأَتَجَوَّزُ فِي صَلَاتِي مَخَافَةً أَنْ أُشْقَى عَلَى أُمِّهِ

[4678] ‘Alī ibn Ishāq reported from Ibn al-Mubārak from Al-Awzā‘ī who said: Yahyā ibn Abī Kathīr told us from ‘Abd Allāh ibn Abī Qatādah from his father that the Prophet ﷺ said: “I would be in prayer intending to prolong it, but I hear the crying of a child, so I shorten the prayer, disliking to cause distress to his mother.”

حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ، عَنْ ابْنِ مُبَارَكٍ، عَنْ الْأَوْزَاعِيِّ، قَالَ حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي فَتَادَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنِّي لَا كُونُ فِي الصَّلَاةِ فَأُرِيدُ أَنْ أُطْلُو فِيهَا فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ فِي الصَّلَاةِ كَرَاهِيَّةً أَنْ أَشْقَى عَلَى أُمِّهِ

[4679] Waki‘ reported from Sufyān from Abū al-Huwayrith az-Zuraqī from ‘Alī ibn Qays who said: The Messenger of Allah ﷺ said: “I hear the crying of a child behind me, so I lighten [the prayer] out of compassion lest I cause fitnah (distress) to his mother.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِّيَانَ، عَنْ أَبِي الْحُوَيْرَةِ الْزُّرَقِيِّ، عَنْ عَلِيِّ بْنِ قَيْسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي لَا سُمَعُ بُكَاءَ الصَّبِيِّ خَلْفِي فَأُخَفَّ شَفَقَةً أَنْ أَفْنِ أُمَّةً

[4680] Waki‘ reported from Sufyān from Abū as-Sawdā’ an-Nahdī from Ibn Sābiṭ that the Messenger of Allah ﷺ recited in the first Rak‘ah a Surah of about sixty verses, then he heard the crying of a child. He said: So he recited three verses in the second Rak‘ah.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِّيَانَ، عَنْ أَبِي السَّوْدَاءِ النَّهَدِيِّ، عَنْ ابْنِ سَابِطٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَرَأَ فِي الرَّكْعَةِ الْأُولَى بِسُورَةِ نَحْوًا مِنْ سِتِّينَ آيَةً فَسَمِعَ بُكَاءَ صَبِيٍّ قَالَ فَقَرَأَ فِي الثَّانِيَةِ بِثَلَاثِ آيَاتٍ

[4681] Sharīk reported from Abū Hārūn from Abū Sa‘īd, as far as we know from the Prophet ﷺ, who said: “I would be in prayer and hear the crying of a child, so I would lighten it for fear of causing distress to his mother,” or he said, “lest his mother be tried.”

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي هَارُونَ، عَنْ أَبِي سَعِيدٍ، فِيمَا نَعْلَمُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَنِي لَا كُوْنَ فِي الصَّلَاةِ فَأَسْمَعُ بُكَاءَ الصَّبَّيِّ فَأَخَفَّ مَخَافَةً أَنْ أَشْقَ عَلَى أُمِّهِ أَوْ قَالَ أَنْ تُقْتَلَ أُمُّهُ

[4682] Abū Bakr reported: Yahyā ibn Sa‘īd reported from Sa‘īd from Qatādah from Sa‘īd ibn al-Musayyib regarding a man who catches an odd number of Rak‘ahs (Witr) of the Imam's prayer. He said: “He prays what he caught and does not prostrate two prostrations.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سَعِيدٍ، عَنْ قَنَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، فِي الرَّجُلِ يُدْرِكُ مَعَ الْإِمَامِ وِثْرًا مِنْ صَلَاتِهِ قَالَ: يُصَلِّي مَا أَدْرَكَ وَلَا يَسْجُدُ سَجْدَتَيْنِ

[4683] Ibn ‘Ulayyah reported: Yūnus was asked about a man who catches one Rak‘ah of the people's prayer or misses one Rak‘ah. He said: “Al-Hasan and Muḥammad did not see any prostration [of forgetfulness] upon him.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، قَالَ: سُلِّيْلُ يُونُسُ عَنِ الرَّجُلِ يُدْرِكُ مِنْ صَلَاةِ الْقَوْمِ رَكْعَةً أَوْ تَفُوْتُهُ رَكْعَةً قَالَ: كَانَ الْحَسَنُ وَمُحَمَّدٌ لَا يَرَيَانِ عَلَيْهِ سُجُودًا

[4684] Mu'tamir ibn Sulaymān reported from his father from a man from 'Atā' that Ibn 'Abbās, Ibn az-Zubayr, Abū Sa'īd, and Ibn 'Umar used to prostrate two prostrations if they missed an odd number of Rak'ahs of the Imam's prayer.

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ رَجُلٍ، عَنْ عَطَاءٍ، أَنَّ ابْنَ عَبَّاسٍ، وَابْنَ الْزُّبَيرِ، وَابْنًا سَعِيدٍ وَابْنَ عُمَرَ كَانُوا إِذَا فَاتَهُمْ وِئْرُ مِنْ صَلَاةِ الْإِمَامِ سَجَدُوا سَجْدَتَيْنِ

[4685] Ibn Numayr reported from 'Abd al-Malik from 'Atā' from Abū Sa'īd, Ibn 'Umar, and Ibn az-Zubayr that they said: "If he misses part of the prayer, he stands up to make it up and prostrates two prostrations."

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَالِكِ، عَنْ عَطَاءٍ، عَنْ أَبِي سَعِيدٍ، وَابْنِ عُمَرَ وَابْنِ الْزُّبَيرِ قَالُوا: إِذَا فَاتَهُ بَعْضُ الصَّلَاةِ قَامَ فَقَضَى وَسَجَدَ سَجْدَتَيْنِ

[4686] Ibn 'Ulayyah reported from Ayyūb from Abū Qilābah who said: "If a man catches one prostration of the Imam's prayer, he prostrates another with it, then prostrates two prostrations after finishing his prayer. And if he catches two prostrations, he prostrates after finishing his prayer."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، قَالَ: إِذَا أَذْرَكَ الرَّجُلُ سَجْدَةً مِنْ صَلَاةِ الْإِمَامِ سَجَدَ إِلَيْهَا أَخْرَى تُمَ سَجَدَ سَجْدَتَيْنِ بَعْدَ مَا يَفْرُغُ مِنْ صَلَاتِهِ وَإِذَا أَذْرَكَ سَجْدَتَيْنِ سَجَدَ بَعْدَمَا يَفْرُغُ مِنْ صَلَاتِهِ

[4687] Ibn 'Ulayyah reported from Ayyūb from Nāfi' from Ibn 'Umar, similar to it.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، مِثْلُهُ

[4688] Mu‘tamir reported from Layth from ‘Aṭā’, Ṭāwūs, and Mujāhid who said: “If you miss an odd number of Rak‘ahs of the Imam’s prayer, make up what you missed and prostrate two prostrations while you are sitting.”

حَدَّثَنَا مُعْمِرٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاؤِسٍ، وَمُجَاهِدٍ، قَالُوا: إِذَا فَاتَكَ وَثُرٌ مِنْ صَلَاةِ الْإِمَامِ فَاقْضِ مَا فَاتَكَ وَاسْجُدْ سَجْدَتَيْنِ وَأَنْتَ جَالِسٌ

[4689] ‘Abd al-Wahhāb reported from Sa‘īd from Abū Ma‘shar from Ibrāhīm who said: “He prostrates with them and does not prostrate another one with it.”

حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنْ سَعِيدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: يَسْجُدُ مَعَهُمْ وَلَا يَسْجُدُ إِلَيْهِمَا أَخْرَى

[4690] Abū Bakr reported: Yahyā ibn Sa‘īd reported from Sa‘īd from Qatādah from Anas that he missed a Rak‘ah, stood up to perform voluntary prayer, then remembered, so he prayed the Rak‘ah he had missed and prostrated two prostrations.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّهُ فَاتَتْهُ رَكْعَةٌ فَقَامَ فَتَطَوَّعَ ثُمَّ ذَكَرَ فَصَلَّى الرَّكْعَةَ الَّتِي فَاتَّهُ وَسَجَدَ سَجْدَتَيْنِ

[4691] Yahyā ibn Sa‘īd reported from Shu‘bah from Al-Hakam who said: “He interrupts and prays the Rak‘ah.” He said: I think he said: “And he prostrates two prostrations.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، قَالَ: يَقْطَعُ وَيُصَلِّي الرَّكْعَةَ قَالَ وَأَظُنُّهُ قَالَ: وَيَسْجُدْ سَجْدَتَيْنِ

[4692] Hushaym reported from Yūnus from Al-Ḥasan that he used to say regarding a man who missed a Rak‘ah with the Imam, and when the Imam gave Salām, he thought he had caught the beginning of the prayer with him, so he stood up to perform voluntary prayer. Al-Ḥasan said: “If he entered voluntary prayer within the obligatory one, his prayer is invalidated.”

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ:
فِي رَجُلٍ فَاتَّهُ مَعَ الْإِمَامِ رَكْعَةً فَلَمَّا سَلَّمَ الْإِمَامُ ظَنَّ أَنَّهُ
فَذَ أَذْرَكَ مَعَهُ أُولَى الصَّلَاةِ فَقَامَ يَتَطَوَّعُ فَقَالَ الْحَسَنُ إِذَا
دَخَلَ تَطْوِعًا فِي فَرِيضَةٍ فَسَدَّتْ عَلَيْهِ صَلَاةً

[4693] Abū Bakr reported: Wakī‘ reported: Ismā‘il ibn Ibrāhīm ibn al-Muhājir reported to us from his father from ‘Alī that he disliked praying in the arch (mihrab niche).

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ
بْنُ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ أَبِيهِ، عَنْ عَلَيِّ، أَنَّهُ كَرِهَ
الصَّلَاةَ فِي الطَّاقِ

[4694] Wakī‘ reported from Mūsā ibn Qays who said: “I saw Ibrāhīm avoiding the arch.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُوسَى بْنِ قَيْسٍ، قَالَ رَأَيْتُ إِبْرَاهِيمَ
يَتَنَكَّبُ الطَّاقِ

[4695] Wakī‘ reported: Sufyān reported to us from Yazīd ibn Abī Ziyād from ‘Ubayd ibn Abī al-Ja‘d from Ka‘b that he disliked the mihrabs (niches) in the mosque.

حَدَّثَنَا وَكِيعٌ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ،
عَنْ عُبَيْدِ بْنِ أَبِي الْجَعْدِ، عَنْ كَعْبٍ، أَنَّهُ كَرِهَ الْمَدِيْخَ فِي
الْمَسْجِدِ

[4696] Wakī‘ reported: Ḥasan ibn Ṣāliḥ reported to us from ‘Abd al-Malik ibn Sa‘īd ibn Abjar from Nu‘aym ibn Abī Hind from Sālim ibn Abī al-Ja‘d who said: “Do not make mihrabs in the mosques.”

حَدَّثَنَا وَكِبْرَيْعُ، قَالَ حَدَّثَنَا حَسَنُ بْنُ صَالِحٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ بْنِ أَبْجَرَ، عَنْ ثُعَيْمَ بْنِ أَبْيَ هَنْدٍ، عَنْ سَالِمِ بْنِ أَبْيِ الْجَعْدِ، قَالَ: لَا تَتَخَذُوا الْمَدَائِحَ فِي الْمَسَاجِدِ

[4697] Hushaym reported: Mughīrah informed us from Ibrāhīm that he used to dislike praying in the arch.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَكْرَهُ الصَّلَاةَ فِي الطَّاقِ

[4698] Hushaym reported: ‘Abīdah told us from Sālim ibn Abī al-Ja‘d who said: The Companions of Muḥammad used to say: “Among the signs of the Hour is that mihrabs will be adopted in mosques” - meaning the arches.

حَدَّثَنَا هُشَيْمٌ، قَالَ ثَنَا عَبِيدَةُ، عَنْ سَالِمِ بْنِ أَبْيِ الْجَعْدِ، قَالَ كَانَ أَصْحَابُ مُحَمَّدٍ يَقُولُونَ: إِنْ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تُتَخَّذُ الْمَدَائِحُ فِي الْمَسَاجِدِ يَعْنِي الطَّاقَاتِ

[4699] Wakī‘ reported: Abū Isrā’il said from Mūsā al-Juhanī who said: The Messenger of Allah ﷺ said: “This nation (or he said: my nation) will continue to be in good as long as they do not adopt mihrabs in their mosques like the mihrabs of the Christians.”

حَدَّثَنَا وَكِبْرَيْعُ، قَالَ أَبُو إِسْرَائِيلَ عَنْ مُوسَى الْجُهَنْيِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَرَأْ هَذِهِ الْأُمَّةُ أُوْ قَالَ أَمَّتِي بِخَيْرٍ مَا لَمْ يَتَخَذُوا فِي مَسَاجِدِهِمْ مَدَائِحَ كَمَدَائِحِ النَّصَارَى

[4700] ‘Abd Allāh ibn Idrīs reported from Muṭarrif from Ibrāhīm who said: ‘Abd Allāh said: “Beware of these mihrabs.” And Ibrāhīm would not stand in them.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُطَرِّفٍ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عَبْدُ اللَّهِ: أَتَقُوا هَذِهِ الْمَحَارِبَ وَكَانَ إِبْرَاهِيمَ لَا يَقُولُ فِيهَا

[4701] Ibn Idrīs reported from Layth from Qays from Abū Dharr who said: “Among the signs of the Hour is that mihrabs (prayer niches) will be adopted in mosques.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ قَيْسٍ، عَنْ أَبِي ذَرٍّ، قَالَ: مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تُتَّخَذُ الْمَدَائِعُ فِي الْمَسَاجِدِ

[4702] ‘Abd al-Ḥamīd ibn ‘Abd ar-Raḥmān reported from Ismā‘il ibn ‘Abd al-Malik who said: “I saw Abū Khālid al-Wālibī not standing in the arch (mihrab), but standing before the arch.”

حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَالِكِ، قَالَ رَأَيْتُ أَبَا خَالِدَ الْوَالِبِيَّ لَا يَقُولُ فِي الطَّاقِ وَيَقُولُ قَبْلَ الطَّاقِ

[4703] Ḥumayd reported from Mūsā ibn ‘Ubaydah who said: “I saw the mosque of Abū Dharr and did not see an arch in it.”

حَدَّثَنَا حُمَيْدٌ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، قَالَ: رَأَيْتُ مَسْجِدًا أَبِي ذَرٍّ فَلَمْ أَرْ فِيهِ طَاقًا

[4704] Abū Bakr reported: Hushaym reported: Ismā‘il ibn Abī Khālid informed us from Qays ibn Abī Ḥāzim that he used to lead us in prayer in the arch.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: كَانَ يُصَلِّي بِئْنًا فِي الطَّاقِ

[4705] Waki‘ reported: Mūsā ibn Nāfi‘ reported to us saying: “I saw Sa‘id ibn Jubayr praying in the arch.”

حَدَّثَنَا وَكِيعٌ، قَالَ حَدَّثَنَا مُوسَى بْنُ نَافِعٍ، قَالَ رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ يُصَلِّي فِي الطَّاقِ

[4706] Waki‘ reported: Rifā‘ah ibn Muslim reported to us saying: “I saw Suwayd ibn Ghafalah praying in the arch.”

حَدَّثَنَا وَكِيعٌ، قَالَ حَدَّثَنَا رِفَاعَةُ بْنُ مُسْلِمٍ، قَالَ رَأَيْتُ سُوَيْدَ بْنَ غَفَّالَةَ يُصَلِّي فِي الطَّاقِ

[4707] Abū Bakr reported: Ishāq ibn Mansūr reported: Huraym reported from Umm ‘Amr al-Murādiyyah who said: “I saw Al-Barā’ ibn ‘Āzib praying in the arch.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ حَدَّثَنَا هُرَيْمٌ، عَنْ أُمِّ عَمْرٍو الْمُرَادِيَّةِ، قَالَتْ رَأَيْتُ الْبَرَاءَ بْنَ عَازِبٍ يُصَلِّي فِي الطَّاقِ

[4708] Yazīd ibn Hārūn reported from Wiqā‘ ibn Iyās who said: “I saw Sa‘id ibn Jubayr praying in the arch.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ وَقَاءِ بْنِ إِيَّاسٍ، قَالَ رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ يُصَلِّي فِي الطَّاقِ

[4709] Zayd ibn al-Ḥubāb reported from Fiṭr who said: “I saw Abū Rajā’ praying in the mihrab.”

حَدَّثَنَا زَيْدُ بْنُ الْخُبَابِ، عَنْ فِطْرٍ، قَالَ رَأَيْتُ أَبَا رَجَاءً يُصَلِّي فِي الْمِهْرَابِ

[4710] Abū Bakr reported: ‘Alī ibn Hāshim reported from Ibn Abī Laylā from Al-Ḥakam from Miqsam from Ibn ‘Abbās who said: “When you are in prayer, do not wipe your forehead, do not blow, and do not move the pebbles.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: إِذَا كُنْتَ فِي الصَّلَاةِ فَلَا تَمْسَحْ جَبْهَتَكَ وَلَا تَنْفُخْ وَلَا تُحَرِّكْ الْحَصْبَانَ

[4711] Khalaf ibn Khalīfah reported from Ḥuṣayn from Sa‘īd ibn Jubayr who said: “It (wiping the forehead) is from coarseness.”

حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ، عَنْ حُصَيْنِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: هُوَ مِنَ الْجَفَاءِ

[4712] Wakī‘ reported from Kahmas ibn al-Ḥasan from Ibn Buraydah who said: “It used to be said: Four things are from coarseness: to wipe your forehead before you finish prayer, to urinate standing, to hear the caller (Adhān) and not answer him, or to blow during your prostration.”

حَدَّثَنَا وَكِيعٌ، عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ ابْنِ بُرَيْدَةَ، قَالَ: كَانَ يُقَالُ: أَرْبَعٌ مِنَ الْجَفَاءِ: أَنْ تَمْسَحَ جَبْهَتَكَ قَبْلَ أَنْ تَنْصَرِفَ أَوْ تَبُولَ قَائِمًا أَوْ تَسْمَعَ الْمُنَادِيَ ثُمَّ لَا تُحِبِّه أَوْ تَنْفُخْ فِي سُجُودِكَ

[4713] ‘Abd al-A’lā reported from Burd from Makhūl that he used to dislike for a man to wipe his forehead during prayer, and he would say: “It is from coarseness.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، أَنَّهُ كَانَ يَكْرَهُ أَنْ يَمْسَحَ الرَّجُلُ جَبْهَتَهُ فِي الصَّلَاةِ، وَيَقُولُ: هُوَ مِنَ الْجَفَاءِ

[4714] Abū Usāmah reported from Hishām from Al-Ḥasan that he used to dislike wiping his forehead before finishing (the prayer).

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَكْرَهُ أَنْ يَمْسَحَ جَبْهَتَهُ قَبْلَ أَنْ يَنْصَرِفَ

[4715] Wakī‘ reported from Ḥurayth from Ash-Sha‘bī regarding a man who wipes his forehead before finishing (prayer). He said: “It is from coarseness.” Al-Ḥakam said: “There is no harm in it.”

حَدَّثَنَا وَكِيعٌ، عَنْ حُرَيْثٍ، عَنِ الشَّعْبِيِّ، فِي الرَّجُلِ يَمْسَحُ جَبْهَتَهُ قَبْلَ أَنْ يَنْصَرِفَ قَالَ: هُوَ مِنَ الْجَفَاءِ وَقَالَ الْحَكَمُ لَا بَأْسَ بِهِ

[4716] Wakī‘ reported: Sufyān reported to us from ‘Āsim ibn Abī an-Najūd from Al-Musayyib ibn Rāfi‘ who said: ‘Abd Allāh said: “Four things are from coarseness: for a man to pray without a Sutrah (barrier), to wipe his forehead before finishing prayer, to urinate standing, or to hear the caller and not answer him.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُعِيَّاً، عَنْ عَاصِمِ بْنِ أَبِي التَّجْوِيدِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، قَالَ: قَالَ عَبْدُ اللَّهِ أَرْبَعُ مِنَ الْجَفَاءِ: أَنْ يُصَلِّي الرَّجُلُ إِلَى غَيْرِ سُنْنَةِ وَأَنْ يَمْسَحَ جَبْهَتَهُ قَبْلَ أَنْ يَنْصَرِفَ أَوْ يَبْولَ قَائِمًا أَوْ يَسْمَعَ الْمُنَادِيَ ثُمَّ لَا يُحِينَهُ

[4717] Abū Bakr reported: Ḥafṣ ibn Ghīyāth reported from Yāḥyā ibn Sa‘īd from Az-Zuhri who said: “There is no harm in it” - meaning wiping his forehead before finishing.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَصْنُ بْنُ غِيَاثٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الزُّهْرِيِّ، قَالَ: لَا بَأْسَ بِهِ يَعْنِي أَنْ يَمْسَحَ جَبْهَتَهُ قَبْلَ أَنْ يَنْصَرِفَ

[4718] Yazīd ibn Abī al-Khindif reported from Mālik ibn Dīnār who said: I asked Sālim about a man wiping his forehead, and he saw no harm in it.

حَدَّثَنَا يَزِيدُ بْنُ أَبِي الْخِنْدِيفِ، عَنْ مَالِكِ بْنِ دِينَارٍ، قَالَ: سَأَلْتُ سَالِمًا عَنِ الرَّجُلِ يَمْسَحُ جَبْهَتَهُ فَلَمْ يَرَ بِهِ بَأْسًا

[4719] Abū Dāwūd at-Tayālisī reported from Shu‘bah from Ḥammād who said: “There is no harm in it.”

حَدَّثَنَا أَبُو دَاوُدُ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ حَمَادٍ، قَالَ: لَا بَأْسَ بِهِ

[4720] Ibn Mahdī reported from Sufyān from Ḥammād, similar to it.

حَدَّثَنَا ابْنُ مَهْدِيًّا، عَنْ سُفْيَانَ، عَنْ حَمَادٍ، مِثْلُهُ

[4721] Wakī‘ reported from Yazīd ibn Ibrāhīm from Ibn Sirīn that he saw him do this with his garment—wiping his forehead with it. Wakī‘ passed his hand over his forehead.

حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ، عَنْ ابْنِ سِيرِينَ، قَالَ رَأَيْتُهُ قَالَ بِتُورِيهِ هَكَذَا فَمَسَحَ بِهِ جَبْهَتَهُ وَأَمَرَ وَكِيعَ يَدَهُ عَلَى جَبْهَتِهِ

[4722] Bishr ibn al-Mufaḍḍal reported from Salamah ibn ‘Alqamah from Ibn Sirīn, similar to the hadith of Wakī‘.

حَدَّثَنَا بِشْرُ بْنُ الْمَفَضَّلِ، عَنْ سَلَمَةَ بْنِ عَلْقَمَةَ، عَنْ ابْنِ سِيرِينَ، بِنْحُوا حَدِيثِ وَكِيعٍ أَوْ مِثْلِهِ

[4723] Abū Bakr reported: Hushaym reported: Yūnus informed us from Al-Hasan, and Mughīrah, regarding a man who sleeps behind the Imam until the Imam bows and prostrates, then the sleeper wakes up. They both said: “He follows the Imam and makes up what he missed.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمٌ، قَالَ أَخْبَرَنَا يُونُسُ، عَنِ الْحَسَنِ، وَمُغِيرَةً، فِي الرَّجُلِ يَنَامُ خَلْفَ الْإِمَامِ حَتَّى يَرْكَعَ الْإِمَامُ وَيَسْجُدَ ثُمَّ يَنْتَهِ النَّائِمُ قَالَا: يَتَبَعُ الْإِمَامَ فَيَقْضِي مَا سَبَقَهُ بِهِ

[4724] Abū Bakr reported: Sharīk reported from Mughīrah from Ibrāhīm regarding a man who forgets prayers. He said: “He starts with the first one, then the next.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي الرَّجُلِ يَسْرَى الصَّلَوَاتِ قَالَ: يَبْدأُ بِالْأُولَى فَالْأُولَى

[4725] Hafṣ reported from Ash‘ath from Al-Hasan who said: “If he forgets prayers, let him start with the first one then the next. If he fears missing the time, he starts with the one whose time he fears missing.”

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، قَالَ: إِذَا سَبَقَ الصَّلَوَاتِ فَلْيَبْدأُ بِالْأُولَى فَالْأُولَى فَإِنْ خَافَ الْفَوْتَ يَبْدأُ بِالَّتِي يَخَافُ فَوْتَهَا

[4726] Abū Mu‘āwiyah reported from Al-A‘mash from Abū Rāshid who said: “I slept through Zuhr, ‘Asr, Maghrib, and ‘Ishā’. I went to ‘Ubayd ibn ‘Umayr and mentioned that to him. He said: Start with Zuhr, then ‘Asr, then Maghrib, then ‘Ishā’.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي رَاشِدٍ، قَالَ: نَمِتُ عَنِ الظَّهَرِ وَالْعَصْرِ، وَالْمَغْرِبِ، وَالْعِشَاءِ، فَأَتَيْتُ عُبَيْدَ بْنَ عُمَيْرٍ فَكَرِثُ ذَلِكَ لَهُ فَقَالَ: ابْدُوا بِالظَّهَرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ

[4727] Sufyān ibn ‘Uyaynah reported from Ma‘mar ibn ‘Abd Allāh from ‘Abd al-Karīm from Sa‘īd ibn al-Musayyib regarding a man who forgot a prayer and remembered it at sunset while he had not prayed that (current) prayer. He said: “If he fears that by praying the one he forgot, the time of the other one will pass, let him start with the one whose time he fears missing.”

حَدَّثَنَا سُفِينٌ بْنُ عُبَيْنَةَ، عَنْ مَعْمَرٍ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، فِي رَجُلٍ نَسِيَ صَلَاةً فَذَكَرَهَا عِنْدَ غُرُوبِ الشَّمْسِ وَلَمْ يَكُنْ صَلَّى تِلْكَ الصَّلَاةَ قَالَ: إِنْ خَشِيَ أَنْ يُصْلَى هَذِهِ الْتِي كَانَ نَسِيَ فَيَذْهَبَ وَقْتُ تِلْكَ فَلْيَبْدُأْ بِالَّتِي يَخَافُ فَوْتَهَا

[4728] ‘Abd Allāh ibn al-Mubārak reported from Ibn Jurayj from ‘Atā’ who said: “He makes up the first one then the next.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: يَقْضِيُ الْأُولَى فَالْأُولَى

[4729] Kathīr ibn Hishām reported from Ja‘far ibn Burqān from Ḥammād ibn Farwah who said: I spilled water and forgot to perform ablution, so I prayed Zuhr, ‘Asr, and Maghrib. Then I remembered that I prayed them without purification. When I woke up, I asked ‘Atā’ and Mujaħid-Ja‘far said: I think he said Sa‘īd ibn Jubayr too—and they all said to him: “Perform ablution and repeat your prayers now, starting with the first then the next.”

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ حَمَادٍ
بْنِ فَرْوَةَ، قَالَ: أَهْرَقْتُ الْمَاءَ فَنَسِيْتُ أَنْ تَوَضَّأَ فَصَلَّيْتُ
الظَّهَرَ وَالعَصْرَ وَالْمَغْرِبَ فَذَكَرْتُ أَنِّي صَلَّيْتُهَا عَلَى
غَيْرِ طَهْرٍ فَلَمَّا أَصْبَحْتُ سَالِتُ عَطَاءً وَمُجَاهِدًا قَالَ
جَعْفَرٌ وَاحْسِبْتُهُ قَالَ: وَسَعِيدٌ بْنُ جُبَيْرٍ فَكَلُّهُمْ قَالُوا لَهُ
تَوَضَّأَ وَأَعْدَ صَلَاتِكَ الْآنَ تَبَدَّى بِالْأُولَى فَالْأُولَى

[4730] Abū al-Aḥwaṣ reported from Abū Ḥamzah from a client of Abū Bakrah who said: Abū Bakrah entered a garden, walked around it, and looked at it, and forgot the ‘Asr prayer until the sun declined. When he remembered it, he performed ablution and sat down. When it became obligatory (Maghrib time set in), he stood up and prayed ‘Asr, then prayed Maghrib.

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي حَمْزَةَ، عَنْ مَوْلَى، لِأَبِي
بَكْرَةَ قَالَ دَخَلَ أَبُو بَكْرَةَ بُسْتَانًا فَطَافَ فِيهِ وَنَظَرَ إِلَيْهِ
وَنَسِيَ صَلَاةَ الْعَصْرِ حَتَّى مَالَ الشَّمْسُ فَلَمَّا ذَكَرَهَا
تَوَضَّأَ وَجَلَسَ فَلَمَّا وَجَبَتْ قَامَ فَصَلَّى الْعَصْرَ ثُمَّ صَلَّى
الْمَغْرِبَ

[4731] Ibn Idrīs reported from Hishām from Wāsil, client of Abū ‘Uyaynah, from a man called Sa‘d who said: “I prayed in Ramadan with the people, then I went to a house belonging to my family and entered it. I slept that night, the following day, and the next night until the next day. I went to Ibn ‘Umar and informed him. He said: ‘What did you do?’ I said: ‘I prayed Zuhr.’ He said: ‘You did well.’ Then he said: ‘What then?’ I said: ‘I prayed ‘Asr.’ He said: ‘You did well.’ He said: ‘Then what?’ I said: ‘I prayed Maghrib.’ He said: ‘Then what?’ I said: ‘I prayed ‘Ishā’.’ He said: ‘You did well.’ He said: ‘Then what?’ I said: ‘I prayed Witr.’ He said: ‘What were you doing with Witr?’ He said: ‘Then what?’ I said: ‘I prayed Fajr.’ He said: ‘You did well.’”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ وَاصِلٍ، مَوْلَى أَبِي عُيُونَةَ عَنْ رَجُلٍ، يُقَالُ لَهُ سَعْدٌ قَالَ: صَلَّيْتُ فِي رَمَضَانَ مَعَ النَّاسِ ثُمَّ أَتَيْتُ بَيْتًا لِأَهْلِي فَدَخَلْتُ فِيهِ فَنَمِطْتُ لَيْلَتِي وَيَوْمِي وَلَيْلَتِي حَتَّى الظَّفَرِ فَاتَّبَعْتُ أَبْنَ عُمَرَ فَأَخْبَرْتُهُ قَالَ: فَصَنَعْتَ مَاذَا؟ قَالَ صَلَّيْتُ الظَّهَرَ قَالَ: أَحْسَنْتَ ثُمَّ قَالَ مَاذَا؟ قَالَ صَلَّيْتُ الْعَصْرَ قَالَ: أَحْسَنْتَ قَالَ ثُمَّ مَاذَا؟ قَالَ صَلَّيْتُ الْمَغْرِبَ قَالَ ثُمَّ مَاذَا؟ قَالَ صَلَّيْتُ الْعِشَاءَ قَالَ: أَحْسَنْتَ ثُمَّ مَاذَا؟ قَالَ أَوْتَرْتُ قَالَ: مَا كُنْتَ تَصْنَعُ بِالْوِثْرِ؟ قَالَ ثُمَّ مَاذَا؟ قَالَ صَلَّيْتُ الصُّبْحَ قَالَ: أَحْسَنْتَ

[4732] Abū Bakr reported: Hushaym reported: Yūnus and Maṇṣūr informed us from Al-Ḥasan that he used to say: “Whoever sleeps through the ‘Ishā’ prayer and wakes up at sunrise, he should pray Fajr and then pray ‘Ishā’.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ أَخْبَرَنَا يُونُسُ، وَمَنْصُورٌ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ: مَنْ نَامَ عَنْ صَلَاةِ الْعِشَاءِ فَأَسْتَيْقِظُ عِنْدَ طُلُوعِ الشَّمْسِ قَالَ: يُصَلِّي الْفَجْرَ ثُمَّ يُصَلِّي الْعِشَاءَ

[4733] Hushaym reported: Mughīrah informed us from Ibrāhīm that he used to say: “He starts with the ‘Ishā’ which he slept through.”

حَدَّثَنَا هُشَيْمٌ، قَالَ أَخْبَرَنَا مُغِيرَةً، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَقُولُ: يَبْدَا بِالْعِشَاءِ الَّذِي نَامَ عَنْهَا

[4734] Rawḥ ibn ‘Ubādah reported from Ibn Jurayj from ‘Atā’ regarding a man who forgets ‘Ishā’ or sleeps through it until Fajr time. It was said to him: “If he starts with ‘Ishā’, he will miss Fajr.” He said: “Let him start with ‘Ishā’ even if he misses Fajr.”

حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، فِي الرَّجُلِ يَسْرَى الْعَنْمَةَ أَوْ يَرْفُدُ عَنْهَا حَتَّى تَكُونَ الصُّبْحُ فَقِيلَ لَهُ فَإِنْ بَدَا بِالْعَنْمَةِ فَاتَّهُ الصُّبْحُ قَالَ: فَلَيَبْدَا بِالْعَنْمَةِ وَإِنْ فَاتَّهُ الصُّبْحُ

[4735] Abū Bakr reported: Hushaym reported from Ayyūb Abū al-‘Alā’ from Qatādah from Anas who said: The Messenger of Allah ﷺ said: “Whoever forgets a prayer or sleeps through it, its expiation is to pray it when he remembers it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَيُوبَ أَبْنَى الْعَلَاءِ، قَالَ: حَدَّثَنَا قَتَادَةً، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ نَسِيَ صَلَاةً أَوْ نَامَ عَنْهَا فَكَفَّارَتُهُ أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا

[4736] Ghundar reported from Shu'bah from Jāmi' ibn Shaddād from 'Abd ar-Rahmān ibn Abī 'Alqamah from 'Abd Allāh ibn Mas'ūd who said: We returned with the Messenger of Allah ﷺ from Al-Hudaybiyah, and they mentioned they camped in a Dahās (sandy) land. The Messenger of Allah ﷺ said: "Who will keep watch for us?" Bilāl said: "I will." The Prophet ﷺ said: "Then we will sleep." He said: They slept until the sun rose upon them. Some people woke up, including so-and-so and so-and-so, and among them was 'Umar. We said: "Speak out" - meaning wake up. The Prophet ﷺ woke up and said: "Do as you used to do." He said: "So it is for one who sleeps or forgets."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ جَامِعِ بْنِ شَدَّادٍ، قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنَ بْنَ أَبِي عَلْقَمَةَ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، قَالَ أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْحُدَيْبِيَّةِ فَذَكَرُوا أَنَّهُمْ نَزَلُوا دَهَاسًا مِنَ الْأَرْضِ يَعْنِي بِالْدَهَاسِ: الرَّمْلَ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ يَكُلُونَا فَقَالَ بِلَالٌ: أَنَا ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا نَنَامُ قَالَ: فَنَامُوا حَتَّى طَاعَتْ عَلَيْهِمُ الشَّمْسُ قَالَ: فَاسْتَيْقَظَ نَاسٌ فِيهِمْ فُلَانٌ وَفُلَانٌ وَفِيهِمْ عُمَرٌ فَقُلْنَا: اهْبِطُوا يَعْنِي تَكَلَّمُوا قَالَ فَاسْتَيْقَظَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: افْعُلُوا كَمَا كُنْتُمْ تَفْعَلُونَ قَالَ كَذَلِكَ لِمَنْ نَامَ أَوْ نَسِيَ

[4737] Muḥammad ibn Fuḍayl reported from Ismā‘il from Abū Hāzim from Abū Hurayrah who said: We encamped with the Prophet ﷺ one night and did not wake up until the sun hurt us. The Messenger of Allah ﷺ said to us: “Let every man among you take hold of his camel's head and move away from this place.” Then he called for water, performed ablution, prostrated two prostrations, then the prayer was established, and he prayed.

[4738] Al-Fadl ibn Dukayn reported from ‘Abd al-Jabbār ibn ‘Abbās from ‘Awn ibn Abī Juhayfah from his father who said: The Messenger of Allah ﷺ was on a journey in which they slept until the sun rose. Then he said: “You were dead, and Allah returned your souls to you. So whoever sleeps through a prayer or forgets a prayer, let him pray it when he remembers it and when he wakes up.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ إِسْمَاعِيلَ، عَنْ أَبِي حَازِمَ،
عَنْ أَبِي هُرَيْرَةَ، قَالَ عَرَسْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ دَأْتُ لَيْلَةً فَلَمْ يَسْتِيقْطُ حَتَّى أَتَنَا الشَّمْسُ فَقَالَ لَنَا
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِيَأْخُذُ كُلُّ رَجُلٍ مِنْكُمْ
بِرَأْسِ رَاحِلَتِهِ ثُمَّ لَيَتَّسَعَ عَنْ هَذَا الْمَنْزِلِ ثُمَّ دَعَا بِمَاءٍ
فَتَوَضَّأَ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ أَقِيمَتِ الصَّلَاةُ فَصَلَّى

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنَ، عَنْ عَبْدِ الْجَبَارِ بْنِ عَبَّاسِ،
عَنْ عَوْنَ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ كَانَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي سَفَرِهِ الَّذِي نَامُوا فِيهِ
حَتَّى طَلَعَتِ الشَّمْسُ ثُمَّ قَالَ: إِنَّكُمْ كُنْتُمْ أَمْوَالًا فَرَدَ اللَّهُ
إِلَيْكُمْ أَرْوَاحُكُمْ فَمَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَ صَلَاةً
فَلْيُصَلِّهَا إِذَا ذَكَرَهَا وَإِذَا اسْتَيْقَطَ

[4739] Abū al-Āḥwāṣ reported from Abū Iṣhāq from Al-Ḥārith from ‘Alī who said: “If a man sleeps through a prayer or forgets, let him pray when he wakes up or remembers.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ،
عَنْ عَلَيِّ، قَالَ: إِذَا نَامَ الرَّجُلُ عَنْ صَلَاةٍ أَوْ نَسِيَ
فَأَيْصِنْ إِذَا اسْتَيقَطَ أَوْ ذَكَرَ

[4740] Ibn ‘Ulayyah reported from Yūnus from Al-Ḥasan that ‘Imrān ibn Ḥuṣayn and Samurah ibn Jundub differed regarding the one who forgets his prayer. ‘Imrān said: “He prays it when he remembers it.” Samurah said: “He prays it when he remembers it and at its time the next day.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّ عِمْرَانَ
بْنَ حُصَيْنَ، وَسَمْرَةَ بْنَ جُنْدُبٍ، اخْتَلَفَا فِي الَّذِي يُنْسَى
صَلَاةً فَقَالَ عِمْرَانُ: يُصَلِّيْهَا إِذَا ذَكَرَهَا ، وَقَالَ سَمْرَةُ:
يُصَلِّيْهَا إِذَا ذَكَرَهَا وَفِي وَقْتِهَا مِنَ الْغَدِ

[4741] Wakī‘ reported from ‘Alī ibn Ṣalīḥ from Simāk from Sabrah ibn Najaf from Ibn ‘Abbās who said: “He prays when he remembers it.”

حَدَّثَنَا وَكِيعٌ، عَنْ عَلَيِّ بْنِ صَالِحٍ، عَنْ سِمَاكٍ، عَنْ
سَبْرَةَ بْنِ نَجَفٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: يُصَلِّي إِذَا
ذَكَرَهَا

[4742] Abū Bakr reported: Al-Fadl ibn Dukayn reported from Isrā’il from Jābir from Abū Bakr ibn Abī Mūsā from Sa’d who said: “He prays it when he remembers it and prays a similar one the next day.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَينِ، عَنْ
إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى، عَنْ
سَعْدٍ، قَالَ: يُصَلِّيْهَا إِذَا ذَكَرَهَا وَيُصَلِّي مِثْلَهَا مِنَ
الْغَدِ

[4743] Hushaym reported: Mughīrah informed us from Ibrāhīm who said: “Whoever sleeps through a prayer or forgets it, he prays whenever he remembers it, at sunrise or at sunset.” Then he recited: {And establish prayer for My remembrance} [Taha: 14]. He said: “When you remember it, at whatever hour it is.”

حَدَّثَنَا هُشَيْمٌ، قَالَ أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، قَالَ: مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا قَالَ يُصَلِّي مَتَى ذَكَرَهَا عِنْدَ طُلُوعِ الشَّمْسِ أَوْ عِنْدَ غُرُوبِهَا ثُمَّ قَرَأَ وَأَقَمَ الصَّلَاةَ لِذِكْرِي قَالَ إِذَا ذَكَرْتُهَا فِي أَيِّ سَاعَةٍ كَانَتْ

[4744] Wakī‘ reported from ‘Ubayd Allāh ibn Abī Ḥumayd from Abū Ma�īḥ from Abū Dharr and ‘Abd ar-Rahmān ibn ‘Awf regarding a forgotten prayer. He said: “He prays it when he remembers it.”

حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُمَيْدٍ، عَنْ أَبِي مَلِيحٍ، عَنْ أَبِي ذَرٍّ، وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، فِي الصَّلَاةِ تُنسَى قَالَ: يُصَلِّيَهَا إِذَا ذَكَرَهَا

[4745] Al-Faḍl ibn Dukayn reported from Mūsā ibn Qays from Zakariyyā ibn Jawād from Abū ‘Abd ar-Rahmān who said: “Whatever no one granted you, pray it for remembrance.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ مُوسَى بْنِ قَائِمٍ، عَنْ رَجَرِيَا بْنِ جَوَادٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: مَا كَانَ لِكَ أَحَدٌ يَهُبُكَ فَصَلِّهَا لِذِكْرِي

[4746] Yazīd ibn Hārūn reported from Ash‘ath from Ash-Sha‘bī and Ibrāhīm who said: {And establish prayer for My remembrance} [Taha: 14] means pray it when you remember it after having forgotten it.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَشْعَثَ، عَنِ الشَّعْبِيِّ،
أَيْ [14: وَإِنَّا هِيمَ، قَالَ: {وَأَقِمِ الصَّلَاةَ لِذِكْرِي} [طه
صَلَّهَا إِذَا ذَكَرْتَهَا وَقُدْ تَسْبِيَهَا

[4747] Zayd ibn al-Hubāb reported from Ṣakhr ibn Juwayriyah who said: I asked Nāfi‘ about a man who forgot the ‘Asr prayer until the sun turned yellow. He said: “He prays it; it is not like other prayers.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ صَخْرِ بْنِ جُوَيْرِيَّةَ، قَالَ:
سَأَلْتُ نَافِعًا عَنْ رَجُلٍ تَسْبِيَ صَلَاةَ الْعَصْرِ حَتَّى
اصْفَرَّتِ الشَّمْسُ قَالَ يُصَلِّيهَا لَيْسَتْ كَشِيءٍ مِّنَ
الصَّلَوَاتِ

[4748] Ghundar reported from Shu‘bah who said: I asked Al-Ḥakam, and he said: “He prays it when he remembers it.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ قَالَ:
يُصَلِّيهَا إِذَا ذَكَرَهَا

[4749] Hushaym reported: Mughīrah informed us from Ibrāhīm regarding a man who sleeps through the ‘Ishā’ prayer until the sun rises. He said: “He prays.”

حَدَّثَنَا هُشَيْمٌ، قَالَ أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، فِي
الرَّجُلِ يَنَامُ عَنْ صَلَاةِ الْعِشَاءِ حَتَّى تَبْرُغَ الشَّمْسُ قَالَ:
يُصَلِّي

[4750] Waki‘ reported from Ja‘far from Az-Zuhri that the Prophet ﷺ slept through the Fajr prayer until the sun rose. He said to his Companions: “Move away from the place where heedlessness befell you.” Then he prayed, and then recited: {And establish prayer for My remembrance} [Taha: 14].

حَدَّثَنَا وَكِيعٌ، عَنْ جَعْفَرٍ، عَنْ الزُّهْرِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَامَ عَنْ صَلَاةِ الْفَجْرِ حَتَّى طَلَعَتِ الشَّمْسُ فَقَالَ لِأَصْنَابِهِ: تَرَحَّزُوا عَنِ الْمَكَانِ الَّذِي أَصَابَكُمْ فِيهِ الْغَفْلَةُ فَصَلَّى ثُمَّ قَالَ: {وَأَقِمُ الصَّلَاةَ إِذْكُرِي} [طه: 14]

[4751] Abū Bakr reported: ‘Abd al-Wahhāb ath-Thaqafī reported from Ayyūb from Muḥammad ibn Sirīn from some of the sons of Abū Bakrah that Abū Bakrah slept in a waterwheel shed of theirs, and we thought he had prayed ‘Asr. He woke up at sunset. He said: So he waited until the sun set, then he prayed.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ التَّقْفِيُّ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ بَعْضِ بَنِي أَبِي بَكْرَةَ، أَنَّ أَبَا بَكْرَةَ نَامَ فِي ذَالِيَّةِ أَهْمَمْ فَظَنَّا أَنَّهُ قَدْ صَلَّى الْعَصْرَ فَاسْتَيْقَظَ عِنْدَ غُرُوبِ الشَّمْسِ قَالَ: فَانْتَظِ حَتَّى غَابَتِ الشَّمْسُ ثُمَّ صَلَّى

[4752] Abū Khālid al-Āḥmar reported from Sa'd from Abū Iṣhāq from 'Abd ar-Rahmān ibn 'Abd al-Malik ibn Ka'b from his father who said: "I slept through Fajr until the horn of the sun rose, while we were working on our property. I turned to a water hole in the sand to perform ablution. My father saw me and said: 'What is the matter with you?' I said: 'I am praying; I have performed ablution.' He called me and made me sit next to him. When the sun rose high and turned white, and I came to the mosque, he hit me before I stood up for prayer and said: 'Did you forget? Pray now.'"

[4753] Ghundar reported from Shu'bah from Ḥammād regarding a man who forgets to pray a prayer until the sun turns yellow. He said: "He prays it when the sun sets." Qatādah said the same.

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ سَعْدٍ، عَنْ أَبِي إِسْحَاقَ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْمَلِكِ بْنِ كَعْبٍ، عَنْ أَبِيهِ،
قَالَ: نَمِثْ عَنِ الْفَجْرِ حَتَّى طَلَعَ قَرْنُ الشَّمْسِ وَتَحْنَّ
خَارِفُونَ فِي مَالِ لَنَا فَمِلِثْ إِلَى شَرْبَةٍ مِنَ النَّفَّا أَثْوَرَهُ
قَالَ فَبَصَرْ بِي أَبِي فَقَالَ مَا شَأْتَ؟ قُلْتُ: أَصْلَى قَذَ
ثَوَضَّاتُ، فَدَعَانِي فَأَجْلَسَنِي إِلَى جَنْبِهِ فَلَمَّا أَنْ تَعَلَّتِ
الشَّمْسُ وَابْيَضَّتْ وَأَتَيْتُ الْمَسْجِدَ ضَرَبَنِي قَبْلَ أَنْ أَقُومَ
إِلَى الصَّلَاةِ قَالَ: تَسْسَى؟ صَلَّى الْأَنْ

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ حَمَادٍ، فِي الرَّجُلِ إِذَا نَسِيَ
أَنْ يُصَلِّي صَلَاةً حَتَّى تَصُورَ الشَّمْسُ قَالَ: يُصَلِّيْهَا إِذَا
غَابَتِ الشَّمْسُ وَقَالَ قَتَادَةُ مِثْلَ ذَلِكَ

[4754] Hushaym reported: Ḥuṣayn ibn ‘Abd ar-Rahmān informed us: ‘Abd Allāh ibn Abī Qatādah told us from his father Abū Qatādah who said: We traveled with the Messenger of Allah ﷺ while on a journey one night. We said: “O Messenger of Allah, if only you would stop for rest.” He said: “I fear that you will sleep through the prayer. Who will wake us for prayer?” Bilāl said: “I will, O Messenger of Allah.” So he stopped with the people and they lay down. Bilāl leaned against his mount, but his eyes overcame him. The Messenger of Allah ﷺ woke up when the edge of the sun had risen. He said: “O Bilāl, where is what you told us?” He said: “O Messenger of Allah, by the One who sent you with the truth, I have never been overcome by sleep like this.” He said: “Indeed, Allah took your souls when He willed and returned them to you when He willed.” Then he ordered them, and they dispersed for their needs and performed ablution. When the sun had risen high, he led them in Fair prayer.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ:
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِيهِ قَتَادَةً، عَنْ أَبِيهِ أَبِيهِ قَتَادَةَ، قَالَ
سِرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِي
سَفَرٍ ذَاتِ لَيْلَةٍ قَالَ قُلْنَا: يَا رَسُولَ اللَّهِ، لَوْ عَرَسْتُ بِنَا
قَالَ: إِنِّي أَخَافُ أَنْ تَنَمُّوا عَنِ الصَّلَاةِ فَمَنْ يُوقَظُنَا
لِلصَّلَاةِ؟ قَالَ بِلَالٌ أَنَا يَا رَسُولَ اللَّهِ قَالَ فَعَرَسْنَ بِالْفَوْمِ
وَاضْطَجَعُوا وَاسْتَنَدُ بِلَالٌ إِلَى رَاحِلَتِهِ فَغَبَّلَهُ عَيْنَاهُ
وَاسْتَيقَظَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ طَلَعَ
حَاجِبُ الشَّمْسِ قَالَ يَا بِلَالُ، أَيْنَ مَا فُلِثَ لَنَا؟ قَالَ يَا
رَسُولَ اللَّهِ، وَالَّذِي بَعَثْتَ بِالْحَقِّ مَا أُقِيمَتْ عَلَيَّ نُومَةٌ
مِثْلُهَا قَالَ فَقَالَ: إِنَّ اللَّهَ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ
وَرَدَّهَا عَلَيْمَ حِينَ شَاءَ قَالَ: ثُمَّ أَمْرَهُمْ فَانْتَسَرُوا
لِحَاجِتِهِمْ وَتَوَضَّأُوا وَارْتَفَعَتِ الشَّمْسُ فَصَلَّى بِهِمُ الْفَجْرَ

[4755] Waki‘ reported from ‘Alī ibn al-Mubārak from Yahyā from Abū Salamah from Jābir who said: ‘Umar came on the Day of the Trench cursing the disbelievers of Quraysh and saying: “O Messenger of Allah, I did not pray ‘Asr until the sun was about to set.” The Messenger of Allah ﷺ said: “By Allah, neither have I prayed yet.” So he got down, performed ablution, then prayed ‘Asr after the sun had set, then prayed Maghrib after he prayed ‘Asr.

حَدَّثَنَا وَكِيعٌ، عَنْ عَلَيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ، قَالَ جَاءَ عُمَرُ بْنُ الْخَنْدِقَ فَجَعَلَ يَسْبُطُ كُفَّارَ قُرَيْشٍ وَيَقُولُ يَا رَسُولَ اللَّهِ ، مَا صَلَّيْتُ الْعَصْرَ حَتَّىٰ كَادَتِ الشَّمْسُ أَنْ تَغِيبَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَأَنَا وَاللَّهِ مَا صَلَّيْتُ بَعْدَ فَنَزَلَ فَوَّاضًا ثُمَّ صَلَّى الْعَصْرَ بَعْدَمَا غَرَبَتِ الشَّمْسُ ثُمَّ صَلَّى الْمَغْرِبَ بَعْدَمَا صَلَّى الْعَصْرَ

[4756] Marwān ibn Mu‘awiyah reported from ‘Awf from Abū Rajā’ from ‘Imrān ibn Ḥuṣayn who said: We traveled with the Messenger of Allah ﷺ on a journey. We traveled through the night until the end of the night, when we encamped for that rest, and no rest is sweeter to the traveler than it. Nothing woke us up except the heat of the sun. ‘Umar began to say Takbir. When he woke up, the people complained to him about what had befallen them. He said: “No harm.” He said: So they departed and traveled a short distance, then he dismounted, the prayer was called, and he led the people in prayer.

[4757] Abū Bakr reported: Sharīk reported from Jābir from ‘Āmir, and from Mughīrah from Ibrāhīm, that they said: “If you are in the ‘Asr prayer and remember that you have not prayed Zuhra, leave and pray Zuhra, then pray ‘Asr.”

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَوْفٍ، عَنْ أَبِي رَجَاءِ،
عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ: سَرَنَا مَعَ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ وَإِنَّا سَرَنَا الَّلَّهُ حَتَّى إِذَا
كَانَ آخِرُ اللَّلَّيْلِ وَقَعَنَا تِلْكَ الْوَقْعَةَ وَلَا وَقْعَةَ عِنْدُ الْمُسَافِرِ
أَحْلَى مِنْهَا فَمَا أَيْقَظَنَا إِلَّا حَرُّ الشَّمْسِ فَجَعَلَ عُمْرُ يُكَبِّرُ
فَلَمَّا اسْتَيَقَطَ شَكَا النَّاسُ إِلَيْهِ مَا أَصَابَهُمْ فَقَالَ: لَا ضَيْرٌ
قَالَ فَارْتَحَلُوا فَسَارُوا غَيْرَ بَعِيدٍ ثُمَّ نَزَلَ فَنُودِيَ بِالصَّلَاةِ
فَصَلَّى بِالنَّاسِ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ
عَامِرٍ، وَعَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَا: إِذَا كُنْتَ فِي
صَلَاةِ الْعَصْرِ فَذَكَرْتَ أَنَّكَ لَمْ تُصَلِّ الظُّهُرَ فَانْصَرِفْ
فَصَلِّ الظُّهُرَ ثُمَّ صَلِّ الْعَصْرَ

[4758] Hushaym reported: Mughīrah informed us from Ibrāhīm regarding a man who forgot Zuhr and remembered it while in ‘Asr. He said: “He leaves, prays Zuhr, then prays ‘Asr.”

حَدَّثَنَا هُشَيْمٌ، قَالَ أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، فِي
رَجُلٍ نَسِيَ الظَّهَرَ ثُمَّ ذَكَرَهَا وَهُوَ فِي الْعَصْرِ قَالَ:
يَنْصَرِفُ فَيَصَلِّي الظَّهَرَ ثُمَّ يُصَلِّي الْعَصْرَ

[4759] Hushaym reported: Mughīrah informed us in his hadith: “And if he remembers it after he has prayed ‘Asr, it has passed, and he prays Zuhr.”

حَدَّثَنَا هُشَيْمٌ، قَالَ أَخْبَرَنَا مُغِيرَةُ، فِي حَدِيثِهِ: وَإِنْ
ذَكَرَهَا بَعْدَمَا صَلَّى الْعَصْرَ فَقَدْ مَضَتْ وَيُصَلِّي الظَّهَرَ

[4760] ‘Abd al-A’lā reported from Ma’mar from Az-Zuhri who said: “If he remembers while in prayer, he leaves, prays Zuhr, then prays ‘Asr.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، قَالَ: إِذَا
ذَكَرَ وَهُوَ فِي الصَّلَاةِ انْصَرَفَ فَصَلَّى الظَّهَرَ ثُمَّ صَلَّى
الْعَصْرَ

[4761] Waki‘ reported from Shu‘bah who said: I asked Al-Ḥakam and Ḥammād about a man who remembers a prayer while in another prayer. They said: “If he remembers it before reciting Tashahhud or sitting for the duration of Tashahhud, he leaves this one and returns to that one. If he remembers it after that, he counts this one and returns to that one.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، قَالَ سَأَلْتُ الْحَكَمَ وَحَمَادًا عَنْ رَجُلٍ ذَكَرَ صَلَاةً وَهُوَ فِي صَلَاةٍ قَالَا: إِذَا ذَكَرَهَا قَبْلَ أَنْ يَتَشَهَّدَ أَوْ يَجْلِسَ مِقْدَارَ التَّشَهِيدِ تَرَكَ هَذِهِ وَعَادَ إِلَى تِلْكَ فَإِنْ ذَكَرَهَا بَعْدَ ذَلِكَ اعْتَدَ بِهَذِهِ وَعَادَ إِلَى تِلْكَ

[4762] Abū Bakr reported: Hushaym reported: Maṇṣūr informed us from Al-Ḥasan who said: “He prays ‘Asr, and when he finishes, he prays Zuhr.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ أَخْبَرَنَا مَنْصُورٌ، عَنْ الْحَسَنِ، قَالَ: يُصَلِّي الْعَصْرَ فَإِذَا فَرَغَ صَلَّى الظَّهَرَ

[4763] Ibn ‘Ulayyah reported from Layth from Ṭāwūs who said: “If he remembers while in ‘Asr that he has not prayed Zuhr, he prays ‘Asr then prays Zuhr afterwards.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، قَالَ: إِذَا ذَكَرَ وَهُوَ فِي الْعَصْرِ أَنَّهُ لَمْ يُصَلِّ الظَّهَرَ فَإِنَّهُ يُصَلِّ الْعَصْرَ ثُمَّ يُصَلِّي الظَّهَرَ بَعْدَ

[4764] Ḥafṣ ibn Ghayyāth reported from Mālik ibn Anas from Nāfi‘ from Ibn ‘Umar that he used to say: “If you remember while praying ‘Asr that you have not prayed Zuhr, continue with it then pray Zuhr. If you remembered that you had not prayed Zuhr and prayed it, it suffices you.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ،
عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ: إِذَا ذَكَرْتَ وَأَنْتَ ثُصَلَّى
الْعَصْرَ أَنَّكَ لَمْ تُصَلِّ الظُّهُرَ مَضِيَّتِ فِيهَا ثُمَّ صَلَّى
الظُّهُرَ فَإِذَا ذَكَرْتَ أَنَّكَ لَمْ تُصَلِّ الظُّهُرَ فَصَلَّى
أَجْزَائَكَ

[4765] Ḥafṣ reported from Ash‘ath ibn ‘Abd al-Malik from Al-Hasan, similar to it.

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثِ بْنِ عَبْدِ الْمَلِكِ، عَنْ الْحَسَنِ،
مِثْلُهُ

[4766] Abū Bakr ibn ‘Ayyāsh reported from Mughīrah from Ibrāhīm regarding a man who leads a people in Zuhr prayer while it is ‘Asr for him. He said: “His prayer is complete, and those behind him repeat.”

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي
رَجْلِ صَلَى بِقَوْمِ الظُّهُرِ وَهِيَ لَهُ الْعَصْرُ قَالَ: تَمَّ
صَلَاتُهُ وَيُعِيدُ مَنْ خَلْفَهُ

[4767] Ibn ‘Ulayyah reported from Khālid from Abū Qilābah who said: “One prayer does not suffice for two groups.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، قَالَ: لَا
تُجْزِي صَلَاةً وَاحِدَةً عَنْ قَوْمَيْنِ شَيْئًا

[4768] Ibn ‘Ulayyah reported from ‘Abbād ibn Mānsūr who said: I arrived at the congregational mosque thinking they had not prayed Zuhra. I stood to pray voluntarily until the prayer was established. When they prayed, it turned out to be ‘Asr. So I stood and prayed Zuhra with them, then I prayed ‘Asr. Then I came to Al-Hasan and mentioned that to him, and he ordered me to do the same as I had done.

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ عَبَادِ بْنِ مَنْصُورٍ، قَالَ: اتَّهَيْتُ إِلَى الْمَسْجِدِ الْجَامِعِ وَأَنَا أَرَى أَنَّهُمْ لَمْ يُصَلِّو الظَّهَرَ فَقُنْتُ أَنْطَوْعَ حَتَّى أَقِيمَتِ الصَّلَاةُ، فَلَمَّا صَلَّوْا إِذَا هِيَ الْعَصْرُ فَقُنْتُ فَصَلَّيْتُ بِهِمُ الظَّهَرَ ثُمَّ صَلَّيْتُ الْعَصْرَ ثُمَّ أَتَيْتُ الْحَسَنَ فَذَكَرْتُ ذَلِكَ لَهُ فَأَمَرَنِي بِمِثْلِ الَّذِي صَلَّيْتُ

[4769] Ibn ‘Ulayyah reported from Ayyūb from Muḥammad ibn Sirīn from Kathīr ibn Aflah who said: We arrived at the mosque, and I had not prayed Maghrib. The prayer was established, so I prayed with them thinking it was Maghrib, but it was ‘Ishā’. So I stood and prayed Maghrib, then prayed ‘Ishā’. Then I asked, and they ordered me to do what I had done.

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَئْوَبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ كَثِيرِ بْنِ أَفْلَحَ، قَالَ: اتَّهَيْنَا إِلَى الْمَسْجِدِ وَلَمْ أَصَلِّ الْمَغْرِبَ فَأَقِيمَتِ الصَّلَاةُ فَصَلَّيْتُ مَعَهُمْ وَأَنَا أَرَى أَنَّهَا الْمَغْرِبُ فَإِذَا هِيَ الْعِشَاءُ فَقُنْتُ فَصَلَّيْتُ الْمَغْرِبَ ثُمَّ صَلَّيْتُ الْعِشَاءَ ثُمَّ سَأَلْتُ فَأَمْرُونِي بِالَّذِي صَلَّيْتُ

[4770] Wakī‘ reported from Sufyān from Ja‘far ibn Burqān from Az-Zuhrī regarding a man who enters with a people in Zuhr while it is ‘Asr for them. He said: “He starts with what Allah started with: he prays Zuhr, then he prays ‘Asr.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنِ الْزُّهْرِيِّ، فِي رَجْلٍ دَخَلَ مَعَ قَوْمٍ فِي الظَّهَرِ وَهِيَ لَهُمُ الْعَصْرُ قَالَ: يَبْدُأُ بِالَّذِي بَدَأَ اللَّهُ بِهِ يُصَلِّي الظَّهَرَ ثُمَّ يُصَلِّي الْعَصْرَ

[4771] Wakī‘ reported from Sufyān who said: It reached me from Ṭāwūs and ‘Atā’ that they both said: “It suffices him.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، قَالَ بَلَغَنِي عَنْ طَاؤُسٍ وَعَطَاءً، أَنَّهُمَا قَالَا: تُجزِيهِ

[4772] Muḥammad ibn ‘Abd Allāh al-Aḥadī reported from Isrā’il from Jābir who said: I asked Abū Ja‘far, Sālim, Al-Qāsim, and ‘Atā’ about a man who enters with a people in ‘Asr thinking it is Zuhr. They said: “He leaves, prays Zuhr, and the ‘Asr prayer suffices for him.” He said: And I asked ‘Āmir and Muslim ibn Šubayh, and they said: “He leaves, prays Zuhr, then prays ‘Asr, for Allah has written it before ‘Asr, and Zuhr is not valid for him.” Jābir reported from Ḥammād from Ibrāhīm similar to that.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَحَدِيُّ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، قَالَ سَأَلْتُ أَبَا جَعْفَرٍ وَسَالِمًا وَالْقَاسِمَ وَعَطَاءً عَنْ رَجُلٍ دَخَلَ مَعَ قَوْمٍ فِي الْعَصْرِ وَهُوَ يَرَى أَنَّهَا الظَّهَرُ قَالُوا: يَنْصَرِفُ فَيُصَلِّي الظَّهَرَ وَتُجزِيهِ عَنْهُ الْعَصْرُ قَالَ وَسَأَلْتُ عَامِرًا وَمُسْلِمَ بْنَ صُبَيْحٍ فَقَالَا: يَنْصَرِفُ فَيُصَلِّي الظَّهَرَ ثُمَّ يُصَلِّي الْعَصْرَ فَإِنَّ اللَّهَ قَدْ كَتَبَهَا عِنْهُ قَبْلَ الْعَصْرِ وَلَا تَكُونُ لَهُ الظَّهَرُ وَقَالَ جَابِرٌ عَنْ حَمَادٍ عَنْ إِبْرَاهِيمَ مِثْلُ ذَلِكَ

[4773] Abū Usāmah reported from Sa‘īd from Qatādah from Sa‘īd ibn al-Musayyib and Al-Hasan who said regarding a man who enters with a people in ‘Asr prayer thinking they are in Zuhr prayer, then finds out they are in ‘Asr: “He repeats both prayers.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، وَالْحَسَنَ، قَالَا: فِي رَجُلٍ دَخَلَ مَعَ قَوْمٍ فِي صَلَاةِ الْعَصْرِ وَهُوَ يَحْسَبُهُمْ فِي صَلَاةِ الظُّهُرِ فَإِذَا هُمْ فِي الْعَصْرِ قَالُوا: يَسْتَغْفِلُ الصَّلَائِينَ جَمِيعًا

[4774] Abū Bakr reported: Hushaym reported: Yūnus informed us from Al-Hasan that he used to say regarding a traveler who forgets a travel prayer and remembers it while resident: “He prays the travel prayer. And if he forgets a prayer while resident and remembers it while traveling, let him pray the resident prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ أَخْبَرَنَا يُونُسُ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ فِي الْمُسَافِرِ إِذَا نَسِيَ صَلَاةَ السَّفَرِ فَذَكَرَهَا فِي الْحَاضَرِ: صَلَّى صَلَاةَ السَّفَرِ وَإِذَا نَسِيَ صَلَاةً فِي الْحَاضَرِ فَذَكَرَهَا فِي السَّفَرِ فَلِيُصَلِّ صَلَاةَ الْحَاضَرِ

[4775] Hushaym reported from Mughīrah and ‘Ubaydah from Ibrāhīm, similar to that.

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، وَعُبَيْدَةَ، عَنْ إِبْرَاهِيمَ، مِثْلُ ذَلِكَ

[4776] Wakī‘ reported: Sufyān told us from Ibn al-Faḍl from Al-Ḥasan who said: “If he forgets a prayer while resident and remembers it while traveling, he prays the resident prayer. And if he forgets a prayer while traveling and remembers it while resident, he prays the travel prayer.”

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا سُفْيَانُ، عَنْ ابْنِ الْفَضْلِ، عَنِ الْحَسَنِ، قَالَ: إِذَا نَسِيَ صَلَاةً فِي الْحَاضِرِ فَذَكَرَهَا فِي السَّفَرِ صَلَّى صَلَاةً الْحَاضِرِ وَإِذَا نَسِيَ صَلَاةً فِي السَّفَرِ فَذَكَرَهَا فِي الْحَاضِرِ صَلَّى صَلَاةً السَّفَرِ

[4777] Wakī‘ reported: I heard Sufyān say: “He prays the prayer which he forgot.”

حَدَّثَنَا وَكِبِيعُ، قَالَ سَمِعْتُ سُفْيَانَ، يَقُولُ: يُصَلِّي الصَّلَاةَ الَّتِي نَسِيَهَا

[4778] Ghundar reported from Shu‘bah from ‘Abd al-Khāliq from Ḥammād who said: “If he forgets a prayer while resident and remembers it while traveling, he prays four. And if he forgets a prayer while traveling and remembers it while resident, he prays the travel prayer.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ عَبْدِ الْخَالِقِ، عَنْ حَمَادٍ، قَالَ: إِذَا نَسِيَ صَلَاةً فِي الْحَاضِرِ فَذَكَرَهَا فِي السَّفَرِ صَلَّى أَرْبَعاً وَإِذَا نَسِيَ صَلَاةً فِي السَّفَرِ فَذَكَرَهَا فِي الْحَاضِرِ صَلَّى صَلَاةً سَفَرِ

[4779] Abū Bakr reported: Hushaym reported: Abū az-Zubayr reported to us from Nāfi‘ ibn Jubayr from Abū ‘Ubaydah ibn ‘Abd Allāh from his father that the polytheists distracted the Prophet ﷺ on the Day of the Trench from four prayers until a part of the night had passed as Allah willed. He said: He ordered Bilāl, so he called the Adhān and Iqāmah and prayed Zuhrah, then he called Iqāmah and prayed ‘Asr, then he called Iqāmah and prayed Maghrib, then he called Iqāmah and prayed ‘Ishā’.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، قَالَ: نَا أَبُو الرُّبِّيرِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّ الْمُشْرِكِينَ شَغَلُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْخُنْدَقِ عَنْ أَرْبَعِ صَلَوَاتٍ حَتَّى ذَهَبَ مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ قَالَ فَأَمَرَ بِلَا فَائِدَةَ وَأَقَامَ فَصَلَّى الظُّهُرَ ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ ثُمَّ أَقَامَ فَصَلَّى الْمَغْرِبَ ثُمَّ أَقَامَ فَصَلَّى الْعِشَاءَ

[4780] Yazīd ibn Hārūn reported: Ibn Abī Dhi'b informed us from Al-Maqburī from 'Abd ar-Rahmān ibn Abī Sa'īd al-Khudrī from his father who said: We were held back on the Day of the Trench from Zuhr, 'Asr, Maghrib, and 'Ishā' until we were sufficed, and that is His saying: {And Allah spared the believers the fighting. And Allah is ever Powerful and Exalted in Might} [Al-Ahzāb: 25].

The Messenger of Allah ﷺ stood up and ordered Bilāl, so he called the Iqāmah and prayed Zuhr as he used to pray it before that. Then he called Iqāmah and prayed 'Asr as he used to pray it before that. Then he called Iqāmah and prayed Maghrib as he used to pray it before that. Then he called Iqāmah for 'Ishā' and prayed it as he used to pray it before that, before {And if you fear, [pray] on foot or riding} [Al-Baqarah: 239] was revealed.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنْ أَبِيهِ، قَالَ: قَالَ: حُسْنَا يَوْمَ الْخَنْدَقِ عَنِ الظَّهَرِ ، وَالْعَصْرِ، وَالْمَغْرِبِ، وَالْعِشَاءِ ، حَتَّى كُفِينَا ذَلِكَ وَذَلِكَ فَوْلُهُ تَعَالَى: {وَكَفَى اللَّهُ مُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَزِيزًا} [الأحزاب: 25] عَلَيْهِ وَسَلَّمَ فَأَمْرَ بِلَا فَلَاقَ أَقَامَ الصَّلَاةَ ثُمَّ صَلَّى الظَّهَرَ كَمَا كَانَ يُصَلِّيهَا قَبْلَ ذَلِكَ ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ كَمَا كَانَ يُصَلِّيهَا قَبْلَ ذَلِكَ ثُمَّ أَقَامَ الْعِشَاءَ فَصَلَّاهَا كَمَا كَانَ يُصَلِّيهَا قَبْلَ ذَلِكَ ثُمَّ أَنْتَزَلَ {إِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا} [البقرة: 239]

[4781] Abū Bakr reported: Waki‘ reported from Mis‘ar from Sa‘d ibn Ibrāhīm from Ḥumayd ibn ‘Abd ar-Rahmān who said: ‘Umar said: “Whoever misses any of his Qur‘an [recitation] at night and prays what is between him and Zuhr, it is as if he prayed at night.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ مُسْعِرٍ، عَنْ سَعْدٍ
بْنِ إِبْرَاهِيمَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: قَالَ
عُمَرُ: مَنْ فَاتَهُ شَيْءٌ مِّنْ قُرْآنِهِ بِاللَّيْلِ فَصَلَّى مَا بَيْتَهُ
وَبَيْنَ الظُّهُرِ فَكَانَمَا صَلَّى بِاللَّيْلِ

[4782] Waki‘ reported from Al-Awzā‘ī from ‘Abdah from Abū Bakr ibn ‘Amr ibn Ḥazm that a man asked permission to enter upon ‘Umar at midday. He kept him waiting for a long time, then gave him permission and said: “I had slept through my ḥizb (portion of prayer/recitation), so I was making it up.”

حَدَّثَنَا وَكِيعٌ، عَنْ الْأَوْزَاعِيِّ، عَنْ عَبْدَةَ، عَنْ أَبِي بَكْرٍ
بْنِ عَمْرُو بْنِ حَزْمٍ، أَنَّ رَجُلًا اسْتَأْذَنَ عَلَى عُمَرَ
بِالْهَاجِرَةِ فَحَجَبَهُ طَوِيلًا ثُمَّ أَذِنَ لَهُ فَقَالَ: إِنِّي كُنْتُ نِمْتُ
عَنْ حِزْبِي فَكُنْتُ أَفْضِيهِ

[4783] Waki‘ reported from Isrā‘il from ‘Uthmān ath-Thaqafī from Abū ‘Ubayd Allāh, the client of Ibn ‘Abbās, who said: ‘Alī said: “Whoever misses anything of his ḥizb and prays when the day has risen, it is as if he prayed it at night.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ عُثْمَانَ الثَّقَافِيِّ، عَنْ أَبِي
عُبَيْدِ اللَّهِ، مَوْلَى ابْنِ عَبَّاسٍ قَالَ: قَالَ عَلِيًّا: مَنْ فَاتَهُ
شَيْءٌ مِّنْ حِزْبِهِ فَصَلَّى ارْتِفَاعَ النَّهَارِ فَكَانَمَا صَلَّى
بِاللَّيْلِ

[4784] Waki‘ reported from Aflah from Al-Qāsim who said: We used to come to ‘Ā’ishah before the Fajr prayer. We came to her one day and found her praying. She said: “I slept through my Ḥizb this night, and I was not going to leave it.”

حَدَّثَنَا وَكِبِيعُ، عَنْ أَفْلَحَ، عَنْ الْفَاسِمِ قَالَ: كُنَّا نَأْتِي عَائِشَةَ قَبْلَ صَلَاةِ الْفَجْرِ فَأَتَيْنَاهَا دَاتَ يَوْمٍ فَإِذَا هِيَ تُصَلِّي فَقَالْتُ: نَمْتُ عَنْ حِزْبِي فِي هَذِهِ اللَّيْلَةِ فَلَمْ أَكُنْ لِأَدْعُهُ

[4785] Abū Khālid al-Aḥmar reported from Muḥammad ibn ‘Amr from Abū Salamah who said: “Whoever misses his portion of the night and makes it up before the sun passes its zenith, he has caught up.”

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ عَمْرِو، عَنْ أَبِي سَلَمَةَ، قَالَ: مَنْ فَاتَهُ جُزُوهُ مِنَ اللَّيْلِ فَقَضَاهُ قَبْلَ أَنْ تَرُولَ الشَّمْسُ فَقَدْ أَدْرَكَ

[4786] Abū Bakr reported: Sharīk reported from Abū Ishāq from Al-Ḥārith from ‘Alī, and Mughīrah from Ibrāhīm, that they both said: “It is speech” - meaning prompting the Imam.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلَيٍّ، وَمُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَا: هُوَ كَلَامٌ يَعْنِي الْفُتْحَ عَلَى الْإِمَامِ

[4787] Hafṣ reported from Al-A‘mash from Ibrāhīm that he disliked prompting the Imam.

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، أَنَّهُ يَكْرَهُ أَنْ يُفْتَحَ عَلَى الْإِمَامِ

[4788] Ibn ‘Ulayyah reported from Maymūn Abū Ḥamzah from Ibrāhīm from Ibn Mas‘ūd regarding prompting the Imam: “It is speech he casts to him.” He said: And Ibrāhīm said: “I do not care whether I prompted him or said 'O

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ مَيْمُونَ أَبِي حَمْزَةَ، عَنْ إِبْرَاهِيمَ،
عَنْ ابْنِ مَسْعُودٍ، فِي تَلْقِينِ الْإِمَامِ إِنَّمَا هُوَ كَلَامٌ يُلْقِيهِ
إِلَيْهِ قَالَ وَقَالَ إِبْرَاهِيمُ مَا أُبَالِي لِفَتْنَةً أَوْ فُلْثَةً يَا كَبِيرَةً

[4789] Ḥafṣ̄ reported from Muḥammad ibn Qays from Sālim ibn ‘Aṭiyyah that a man prompted Shurayḥ's Imam while he was in prayer. When he finished, he said to him: “Make up your prayer.”

حَدَّثَنَا حَفْصُّ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ سَالِمِ بْنِ عَطِيَّةَ،
أَنَّ رَجُلًا فَتَحَ عَلَى إِمَامٍ شُرَيْحٍ وَهُوَ فِي صَلَاةٍ فَلَمَّا
انْصَرَفَ قَالَ لَهُ: افْضِ صَلَاتَكَ

[4790] Ibn Numayr reported from Ḥurayth from Ḥumayd ibn ‘Abd ar-Rahmān that he disliked prompting the reciter.

حَدَّثَنَا ابْنُ ثُمَيْرٍ، عَنْ حُرَيْثٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ
الرَّحْمَنِ، أَنَّهُ كَرِهَ أَنْ يُلْقَنَ الْفَارِئُ

[4791] Wakī‘ reported from Isrā’il from Jābir from ‘Āmir who said: “Whoever prompts the Imam has spoken.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ:
مَنْ فَتَحَ عَلَى الْإِمَامِ فَقَدْ تَكَلَّمَ

[4792] Ḥafṣ̄ reported from Ḥajjāj from Abū Ishāq from Al-Ḥārith from ‘Alī that he disliked prompting the Imam.

حَدَّثَنَا حَفْصُّ، عَنْ حَاجَاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ
الْحَارِثِ، عَنْ عَلَيِّ، أَنَّهُ كَرِهَ الْفَتْنَةَ عَلَى الْإِمَامِ

[4793] Abū Bakr reported: ‘Abd ar-Rahmān ibn Mahdī reported from Sufyān from Abū Iṣhāq from ‘Ubaydah ibn Rabī‘ah who said: I came to the Maqām and saw a man with fine clothes and good scent praying. He recited, and a man next to him was prompting him. I said: “Who is this?” They said: “Uthmān.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيًّا، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عُبَيْدَةَ بْنِ رَبِيعَةَ، قَالَ: أَتَيْتُ الْمَقَامَ فَإِذَا رَجُلٌ حَسَنُ النَّيَابِ طَيِّبُ الرِّيحِ يُصَلِّي فَقَرَا وَرَجُلٌ إِلَى جَنْبِهِ يَفْتَحُ عَلَيْهِ فَقُلْتُ مَنْ هَذَا؟ قَالُوا: عُثْمَانُ

[4794] Ibn Idrīs reported from Layth from ‘Abd al-A’lā from Abū ‘Abd ar-Rahmān from ‘Alī who said: “If the Imam seeks feeding (prompting) from you, feed him.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيِّ، قَالَ: إِذَا اسْتَطَعْتُمُ الْإِمَامَ فَأَطْعِمُهُ

[4795] Ghundar reported from Ma’mar from Az-Zuhri who said: Marwān used to prompt in prayer while the Companions of the Messenger of Allah ﷺ were in Medina.

حَدَّثَنَا غُنْدَرٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، قَالَ: كَانَ مَرْوَانُ يُلْقَنُ فِي الصَّلَاةِ وَأَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَدِينَةِ

[4796] Ibn ‘Ulayyah reported from Yūnus from Al-Hasan and Ibn Sirīn that they did not see any harm in prompting the Imam.

حَدَّثَنَا أَبُنْ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ أَنَّهُمَا كَانَا لَا يَرَيَانَ بِأَسَا بِتَأْقِينِ الْإِمَامِ

[4797] Ibn Idrīs reported from Al-Ḥasan and Ibn Sirīn who said: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ قَالَا: لَفَّنِ الْإِمَامَ “Prompt the Imam.”

[4798] Abū Usāmah reported from Hishām from Muḥammad that Ibn Mughaffal ordered a man to prompt him if he faltered. حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، أَنَّ ابْنَ مُغَافِلٍ أَمَرَ رَجُلًا يُلْقِلُهُ إِذَا تَعَيَا

[4799] Abū Usāmah reported from Musāwir who said: Hilāl ibn Abī Ḥumayd told us saying: I used to prompt ‘Abd Allāh ibn Ḥakīm if he faltered in prayer. One day he said to me: “Did you not pray with us?” I said: “No.” He said: “I complained about that; I hesitated last night and did not find anyone to prompt me.” حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ مُسَاوِرٍ، قَالَ: حَدَّثَنَا هِلَالُ بْنُ أَبِي حُمَيْدٍ، قَالَ: كُنْتُ أَفْتَحُ عَلَى عَبْدِ اللَّهِ بْنِ حَكِيمٍ إِذَا تَعَيَا فِي الصَّلَاةِ فَقَالَ لِي يَوْمًا أَمَا صَلَّيْتُ مَعَنِّا؟ قَالَ: فَقُلْتُ: لَا ، قَالَ: فَقِدْ اشْتَكَوْتُ ذَلِكَ تَرَدَّدُ الْبَارَحَةَ فَأَمَّا أَجِدُ مِنْ يَفْتَحُ عَلَيَّ

[4800] Yahyā ibn Sa‘īd reported from Ibn Jurayj from ‘Atā’ who said: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: لَا بَأْسَ بِتَلْقِينِ الْإِمَامِ “There is no harm in prompting the Imam.”

[4801] Hārūn ibn ‘Isā narrated to us, from Mālik ibn Anas, from Yazīd ibn Rūmān, who said: “I used to pray beside Nāfi‘ ibn Jubayr ibn Muṭ‘im. He would nudge me, so I would prompt him (correct his recitation) while he was praying.”

حَدَّثَنَا هَارُونُ بْنُ عِيسَى، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ يَرَيْدَةِ
بْنِ رُومَانَ، قَالَ: كُنْتُ أَصَلِّي إِلَى جَنْبِ نَافِعٍ بْنِ جُبَيْرٍ
بْنِ مُطْعِمٍ فَيَعْمَزُنِي فَأَفْتَحُ عَلَيْهِ وَهُوَ يُصَلِّي

[4802] Ibn Fuḍayl narrated to us, from Ash‘ath, from Nāfi‘, who said: “Ibn ‘Umar led us in prayer and he hesitated (in recitation). He said: ‘So I prompted him, and he took (the correction) from me.’”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَشْعَثَ، عَنْ نَافِعٍ، قَالَ صَلَّى إِنَّا
ابْنُ عُمَرَ قَالَ فَتَرَدَّ، قَالَ: فَقَاهْتُ عَلَيْهِ فَأَخَذَ عَنِّي

[4803] Sufyān ibn ‘Uyaynah narrated to us, from ‘Āsim, from Abū Wā’il, from ‘Abd Allāh, who said: “We used to greet the Prophet ﷺ while he was praying, and he would respond to us, before we went to the land of Abyssinia. When we returned from the land of Abyssinia, I greeted him, but he did not respond to me. I was seized by [worry about] what was near and far (i.e., extreme anxiety). When he finished his prayer, he said: ‘Indeed, Allah brings about whatever He wills of His command, and He has brought about [a new command] that you should not speak during prayer.’”

حَدَّثَنَا سُفِيَّانُ بْنُ عُبَيْنَةَ، عَنْ عَاصِمٍ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّي فَيَرُدُّ عَلَيْنَا قَبْلَ أَنْ نَأْتَى أَرْضَ الْجَبَّشَةِ فَلَمَّا قَدِمْنَا مِنْ أَرْضِ الْجَبَّشَةِ سَلَّمَتْ عَلَيْهِ فَأَنْتَ يَرُدُّ عَلَيَّ ، فَلَأَخْذُنِي مَا قَرُبَ وَمَا بَعْدَ ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ: إِنَّ اللَّهَ يُحِدِّثُ مِنْ أَمْرِهِ مَا شَاءَ وَقَدْ أَحْدَثَ أَنْ لَا تَكَلَّمُوا فِي الصَّلَاةِ

[4804] Waki‘ narrated to us, saying Sufyān narrated to us, from Abū al-Zubayr, who said: “The Messenger of Allah ﷺ sent me for a need. I returned while he was praying, so I greeted him, but he did not return the greeting to me.”

حَدَّثَنَا وَكِبِيعٌ، قَالَ حَدَّثَنَا سُفِيَّانُ، عَنْ أَبِي الرُّبَيْرِ، قَالَ: بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَاجَةٍ فَجِئْتُ وَهُوَ يُصَلِّي فَسَلَّمَتْ عَلَيْهِ فَلَا يَرُدُّ عَلَيَّ السَّلَامَ

[4805] Waki‘ narrated to us, from ‘Imrān ibn Ḥudayr, from Abū Mijlaz, who said: “Greeting the one who is praying is forbidden.”

حَدَّثَنَا وَكِبْعُ، عَنْ عِمْرَانَ بْنِ حُدَيْرٍ، عَنْ أَبِي مِجْلَزٍ،
قَالَ: السَّلَامُ عَلَى الْمُصَلِّي حَجْرٌ

[4806] Hafs and Wakī‘ narrated to us, from Zakariyyā, who said: “I said to Al-Sha‘bī: ‘[If] I enter upon a people while they are praying individually, should I greet them?’ He said: ‘No.’”

حَدَّثَنَا حَفْصٌ، وَوَكِبْعُ، عَنْ زَكَرِيَّاً، قَالَ فَلَمْ تُلْتُ لِلشَّعْبِيِّ
أَدْخُلْ عَلَى قَوْمٍ وَهُمْ يُصَلِّونَ فَرَادَى أَسْلَمٌ عَلَيْهِمْ قَالَ:
لَا

[4807] Jarīr narrated to us, from Al-A‘mash, from Ibrāhīm, who said: “He replies to him within himself (silently).”

حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: يَرُدُّ
عَلَيْهِ فِي نَفْسِهِ

[4808] Ibn ‘Ulayyah narrated to us, from Ayyūb, from Abū Qilābah, from a man from Banī ‘Āmir, who said: “I stood beside Abū Dharr while he was praying and greeted him, but he did not reply to me.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ رَجُلٍ،
مِنْ بَنِي عَامِرٍ قَالَ قُمْتُ إِلَى جَنْبِ أَبِي ذَرٍّ وَهُوَ يُصَلِّي
فَسَلَمْتُ عَلَيْهِ فَمَا رَدَ عَلَيَّ

[4809] Abū Khālid al-Aḥmar narrated to us, from Ibn ‘Ajlān, from Ya‘qūb, from ‘Abd Allāh ibn al-Ashajj, from Bashīr ibn Sa‘īd, who said: “A man greeted the Prophet ﷺ while he was praying, so he gestured to him with his hand as if he was forbidding him.”

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ ابْنِ عَجْلَانَ، عَنْ يَعْقُوبَ،
عَنْ عَبْدِ اللَّهِ بْنِ الْأَشْجَنِ، عَنْ بَشِيرِ بْنِ سَعِيدٍ، قَالَ: سَلَّمَ
عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ وَهُوَ يُصَلِّي
فَأَشَارَ إِلَيْهِ بِيَدِهِ كَأَنَّهُ يَنْهَا

[4810] Ibn Fuḍayl narrated to us, from Al-A‘mash, from Ibrāhīm, from ‘Alqamah, from ‘Abd Allāh, who said: “We used to greet the Prophet ﷺ while he was in prayer before we went out to the Negus (Al-Najāshī), and he would respond to us. When we returned from the Negus, I greeted him, but he did not respond. He said: ‘Indeed, in prayer there is occupation (one is fully occupied).’”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ
عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الصَّلَاةِ قَبْلَ أَنْ تَخْرُجَ إِلَى
النَّجَاشِيِّ فَيَرْدُ عَلَيْنَا فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ
سَلَّمْتُ عَلَيْهِ فَلَمْ يَرْدُ قَالَ: إِنَّ فِي الصَّلَاةِ شُغْلاً

[4811] Abū Bakr narrated to us, saying: Sufyān ibn ‘Uyaynah narrated to us, from Zayd ibn Aslam, from Ibn ‘Umar, who said: “I asked Ṣuhayb: ‘How did the Messenger of Allah ﷺ act when he was greeted?’ He said: ‘He used to gesture with his hand.’”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ ابْنِ عُمَرَ قَالَ: سَأَلْتُ صُهَيْنَةً كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ حِينَ كَانَ يُسَأَّلُ عَلَيْهِ؟ قَالَ: كَانَ يُشَيِّرُ بِيَدِهِ

[4812] Ibn ‘Uyaynah narrated to us, from ‘Amr, from ‘Atā’, who said: “I greeted Ibn ‘Abbās while he was praying facing the Ka‘bah, and he took my hand.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِيْوَ، عَنْ عَطَاءِ، قَالَ: سَلَّمْتُ عَلَى ابْنِ عَبَّاسٍ وَهُوَ يُصَلِّي فِي وَجْهِ الْكَعْبَةِ فَأَخَذَ بِيَدِهِ

[4813] Hafs narrated to us, from Layth, from ‘Atā’, who said: “I greeted Ibn ‘Abbās while he was in prayer. He did not reply to me, but he extended his hand to me and shook my hand.”

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ عَطَاءِ، قَالَ: سَلَّمْتُ عَلَى ابْنِ عَبَّاسٍ وَهُوَ فِي الصَّلَاةِ فَلَمْ يَرُدْ عَلَيَّ وَبَسَطْ يَدَهُ إِلَيَّ وَصَافَحَنِي

[4814] Ibn ‘Ulayyah narrated to us, from Sa‘īd, from Qatādah, from ‘Abd Rabbīhi, from Abū ‘Iyād, from Abū Hurayrah, who said: “If you are greeted while you are in prayer, then respond.”

حَدَّثَنَا ابْنُ عُلَيْهَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ عَبْدِ رَبَّهِ، عَنْ أَبِي عِيَاضٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: إِذَا سُلِّمَ عَلَيْكَ وَأَنْتَ فِي الصَّلَاةِ فَرُدْ

[4815] Ḥafṣ and Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Abū Sufyān, from Jābir, who said: “I would not greet a man while he is praying.” Abū Mu‘āwiyah added: “And if he greeted me, I would respond to him.”

حَدَّثَنَا حَفْصُ، وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: مَا كُنْتُ لِأَسْلَمُ عَلَى رَجُلٍ وَهُوَ يُصَلِّي زَادَ أَبُو مُعَاوِيَةَ وَلَوْ سَلَّمَ عَلَيَّ لَرَدَدْتُ عَلَيْهِ

[4816] ‘Abdah narrated to us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, who said: “If one of you is greeted while he is in prayer, let him gesture with his hand.”

حَدَّثَنَا عَبْدَهُ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، قَالَ: إِذَا سَلَّمَ أَحَدُكُمْ وَهُوَ فِي الصَّلَاةِ فَلْيُشَرِّبْ بِيَدِهِ

[4817] Wakī‘ narrated to us, from ‘Imrān ibn Ḥudayr, from Abū Mijlaz, who was asked about a man who is greeted during prayer. He said: “He responds with the right side of his head (nodding).”

حَدَّثَنَا وَكِيعٌ، عَنْ عِمْرَانَ بْنِ حُدَيْرٍ، عَنْ أَبِي مُجْلَزٍ، سُئِلَ عَنِ الرَّجُلِ يُسَلِّمُ عَلَيْهِ فِي الصَّلَاةِ قَالَ: يَرُدُّ بِشِقِّ رَأْسِهِ الْأَيْمَنِ

[4818] Jarīr narrated to us, from Maṇṣūr, from Ibrāhīm, regarding a man who is greeted during prayer. He said: “He returns the greeting to him when he finishes. If [the greeter] has left, he follows him with the greeting.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، فِي الرَّجُلِ يُسَلِّمُ عَلَيْهِ فِي الصَّلَاةِ قَالَ: يَرُدُّ عَلَيْهِ السَّلَامَ إِذَا انْصَرَفَ فَإِذَا ذَهَبَ اتَّبَعَهُ بِالسَّلَامِ

[4819] Waki‘ narrated to us, from Ibn ‘Awn, from Ibn Sirin, who said: “When ‘Abd Allāh arrived from Abyssinia, he came to the Prophet ﷺ while he was praying and greeted him. He [the Prophet] gestured and signaled with his head.”

حَدَّثَنَا وَكِبِيعُ، عَنْ ابْنِ عَوْنِ، عَنْ ابْنِ سِيرِينَ، قَالَ: لَمَّا
قَدِمَ عَبْدُ اللَّهِ مِنَ الْجَبَرَةِ أتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَهُوَ يُصَلِّي فَسَلَّمَ عَلَيْهِ فَأَوْمَأَ وَأَشَارَ بِرَاسِهِ

[4820] Waki‘ ibn al-Jarrāḥ narrated to us, saying: Sufyān narrated to us, from Ḥabīb ibn Abī Thābit, from ‘Aṭā’ ibn Abī Rabāḥ, that a man greeted Ibn ‘Abbās while he was in prayer. He took his hand, shook it, and squeezed his hand.

حَدَّثَنَا وَكِبِيعُ بْنُ الْجَرَاحَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ حَبِيبِ
بْنِ أَبِي ثَابِتٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، أَنَّ رَجُلًا سَأَمَ
عَلَى ابْنِ عَبَّاسٍ وَهُوَ فِي الصَّلَاةِ فَلَأَخَذَ بِيَدِهِ فَصَافَحَهُ
وَغَمْزَ يَدَهُ

[4821] Waki‘ narrated to us, saying: I heard Sufyān say: “He does not return the greeting until he finishes praying. If he [the greeter] is near, he responds to him, and if he is far, he follows him with the greeting.”

حَدَّثَنَا وَكِبِيعُ، قَالَ سَمِعْتُ سُفْيَانَ، يَقُولُ: لَا يَرْدُ السَّلَامَ
حَتَّى يُصَلِّي فَإِنْ كَانَ قَرِيبًا رَدَ عَلَيْهِ وَإِنْ كَانَ بَعِيدًا
أَتَبْعَهُ بِالسَّلَامِ

[4822] Yūnus ibn Muḥammad narrated to us, from ‘Abd al-Wāhid ibn Ziyād, who said: ‘Āsim narrated to us, from Abū al-‘Āliyah, who was asked about a man who is greeted while in prayer. He said: “When he finishes the prayer, he follows him with the greeting.”

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ الْوَاحِدِ بْنِ زَيْدٍ، قَالَ حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي الْعَالِيَةِ، قَالَ سُئِلَ عَنِ الرَّجُلِ يُسَلِّمُ عَلَيْهِ وَهُوَ فِي الصَّلَاةِ قَالَ: إِذَا قَضَى الصَّلَاةَ اتَّبَعَهُ بِالسَّلَامِ

[4823] ‘Affān narrated to us, saying: Ḥammād ibn Salamah narrated to us, from Ibn al-Zubayr, from Ibn al-Ḥanafīyyah, from ‘Ammār, who said: “I came to the Prophet ﷺ while he was praying and greeted him. He said: ‘So he returned the greeting to me.’”

حَدَّثَنَا عَفَانُ، قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ابْنِ الرُّبَّيرِ، عَنْ ابْنِ الْحَنْقِيَّةِ، عَنْ عَمَّارٍ، قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ قَالَ: فَرَدَ عَلَيَّ السَّلَامَ

[4824] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from ‘Ubayd Allāh ibn ‘Abd al-Rahmān ibn Mawhab, from his uncle, from a freed slave of Abū Sa‘id al-Khudrī, that he was with Abū Sa‘id al-Khudrī while he was sitting with the Messenger of Allah ﷺ. He said: “The Prophet ﷺ entered the mosque and saw a man sitting in the middle of the mosque, interlocking his fingers and talking to himself. The Prophet ﷺ gestured to him, but he did not notice. So he turned to Abū Sa‘id al-Khudrī and said: ‘When one of you prays, he should not interlock his fingers, for interlocking is from Satan, and indeed one of you remains in prayer as long as he is in the mosque until he leaves it.’”

[4825] Abū Khālid al-Aḥmar narrated to us, from Ibn ‘Ajlān, from Yazīd ibn Abī Khuṣayfah, from Sa‘id ibn al-Musayyib, who said: “The Messenger of Allah ﷺ said: ‘If one of you is in the mosque, he must not interlock his fingers.’”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَوْهَبٍ، عَنْ عَمِّهِ، عَنْ مَوْلَى لِأَبِي سَعِيدِ الْخُدْرِيِّ، أَنَّهُ كَانَ مَعَ أَبِي سَعِيدِ الْخُدْرِيِّ وَهُوَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ، قَالَ: فَدَخَلَ - النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَسْجِدَ فَرَأَى رَجُلًا جَالِسًا وَسَطَ الْمَسْجِدِ مُشَبِّكًا أَصَابِعَهُ يُحَدِّثُ عَنْ نَفْسِهِ، قَالَ: فَأَؤْمِنُ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَفْطُنْ، فَلَنْتَقَ إِلَى أَبِي سَعِيدِ الْخُدْرِيِّ فَقَالَ: إِذَا صَلَّى أَحَدُكُمْ فَلَا يُشَبِّكَ بَيْنَ أَصَابِعِهِ، فَإِنَّ الشَّيْطَانَ مِنَ الشَّيْطَانِ، وَإِنَّ أَحَدُكُمْ لَا يَزَالُ فِي صَلَاةٍ مَا ذَادَ فِي الْمَسْجِدِ حَتَّى يَخْرُجَ مِنْهُ

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرَ، عَنْ ابْنِ عَجْلَانَ، عَنْ يَزِيدَ بْنِ أَبِي حُصَيْفَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا كَانَ أَحَدُكُمْ فِي الْمَسْجِدِ فَلَا يُشَبِّكَ أَصَابِعَهُ

[4826] Abū Khālid al-Āḥmar narrated to us, from Sa‘d ibn Ishāq, from Sa‘īd, from Abū Thumāmah al-Qammāḥ, who said: “I met Ka‘b at Al-Balāṭ while I had interlocked some of my fingers with others. He struck my hand firmly and said: ‘We were forbidden to interlock our fingers during prayer.’ I said to him: ‘May Allah have mercy on you, do you see me in prayer?’ He said: ‘Whoever performs ablution and heads to the mosque is in prayer.’”

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ، عَنْ سَعْدِ بْنِ إِسْحَاقَ، عَنْ سَعِيدٍ، عَنْ أَبِي ثَمَامَةَ الْقَمَّاحِ، قَالَ لَقِيَتْ كَعْبًا وَأَنَا بِالْبَلَاطِ فَدَأْخَلْتُ بَعْضَ أَصَابِعِي فِي بَعْضِ فَضَرَبَ يَدِي ضَرْبًا شَدِيدًا وَقَالَ: نُهِيَّنَا أَنْ تُشْبِكَ بَيْنَ أَصَابِعِنَا فِي الصَّلَاةِ فَقُلْتُ لَهُ: يَرْحَمُكَ اللَّهُ تَرَانِي فِي صَلَاةٍ فَقَالَ: مَنْ تَوَضَّأَ فَعَمِدَ إِلَى الْمَسْجِدِ فَهُوَ فِي صَلَاةٍ

[4827] Abū Khālid al-Āḥmar narrated to us, from Ibn ‘Ajlān, from Al-Nu‘mān ibn Abī ‘Ayyāsh, who said: “They used to forbid interlocking the fingers, meaning in prayer.”

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ، عَنْ ابْنِ عَجْلَانَ، عَنْ التُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، قَالَ: كَانُوا يَنْهَوْنَ عَنْ تَشْبِيكِ الْأَصَابِعِ يَعْنِي فِي الصَّلَاةِ

[4828] Al-Faḍl ibn Dukayn narrated to us, from Muḥīll, from Ibrāhīm, that he disliked interlocking fingers during prayer.

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينِ، عَنْ مُحَمَّدٍ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَرِهَ أَنْ يُشْبِكَ بَيْنَ أَصَابِعِهِ فِي الصَّلَاةِ

[4829] Abū Bakr narrated to us, saying: Abū Dāwūd al-Ṭayālīsī narrated to us, from Khalifah ibn Ghālib, from Nāfi‘, who said: “I saw Ibn ‘Umar interlocking his fingers during prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو ذَاوِدَ الطَّيَالِسِيُّ، عَنْ خَلِيفَةَ بْنِ غَالِبٍ، عَنْ نَافِعٍ قَالَ: رَأَيْتُ ابْنَ عُمَرَ يُشَبِّكُ بَيْنَ أَصَابِعِهِ فِي الصَّلَاةِ

[4830] Abū Bakr narrated to us, saying: Hushaym narrated to us, saying: Our companions informed us, from Al-Hasan, that he used to interlock his fingers in the mosque.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ أَخْبَرَنَا أَصْحَابُنَا، عَنْ الْحَسَنِ، أَنَّهُ كَانَ يُشَبِّكُ بَيْنَ أَصَابِعِهِ فِي الْمَسْجِدِ

[4831] ‘Affān narrated to us, saying: Wuhayb narrated to us, from Ismā‘il ibn Umayyah, who said: “I saw Sālim ibn ‘Abd Allāh interlocking his fingers during prayer.”

حَدَّثَنَا عَفَانُ، قَالَ حَدَّثَنَا وُهَيْبٌ، عَنْ إِسْمَاعِيلِ بْنِ أُمَيَّةَ، قَالَ رَأَيْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ يُشَبِّكُ بَيْنَ أَصَابِعِهِ فِي الصَّلَاةِ

[4832] Sharīk narrated to us, from Jābir, from Al-Hakam, from ‘Alī, who said: “If he wanted to say ‘Sami‘ Allāhu liman ḥamidah’ (Allah hears those who praise Him), but said ‘Allāhu Akbar’ (Allah is the Greatest), he should seek forgiveness from Allah.”

حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ الْحَكَمِ، عَنْ عَلَيٍّ، قَالَ: إِذَا أَرَادَ أَنْ يَقُولَ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، فَقَالَ: اللَّهُ أَكْبَرُ قَالَ: يَسْتُغْفِرُ اللَّهُ

[4833] Abū Bakr ibn ‘Ayyāsh narrated to us, from Al-A‘mash, from Ibrāhīm, who said: “If he wanted to say ‘Sami‘ Allāhu liman ḥamidah’ but said ‘Allāhu Akbar’, there is no Sujūd al-Sahw (prostration of forgetfulness) upon him.”

حَدَّثَنَا أَبُو بَكْرٌ بْنُ عَيَّاشٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمِ، قَالَ: إِذَا أَرَادَ أَنْ يَقُولَ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ فَقَالَ اللَّهُ أَكْبَرُ فَلَا سَهْوٌ عَلَيْهِ

[4834] Wakī‘ narrated to us, from Sufyān, from Jābir, from ‘Āmir and others, regarding a man who wanted to say ‘Sami‘ Allāhu liman ḥamidah’ but said ‘Allāhu Akbar’. They said: “There is no Sujūd al-Sahw upon him.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، وَغَيْرِهِ فِي رَجُلٍ أَرَادَ أَنْ يَقُولَ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ فَقَالَ اللَّهُ أَكْبَرُ قَالُوا: لَيْسَ عَلَيْهِ سَهْوٌ

[4835] Wakī‘ narrated to us, from Isrā‘il, from Jābir, from Muḥammad ibn ‘Alī, ‘Āmir, and ‘Atā’. They said regarding a man who wanted to say ‘Sami‘ Allāhu liman ḥamidah’ but said ‘Allāhu Akbar’: “There is no Sujūd al-Sahw upon him.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، وَعَامِرٍ، وَعَطَاءً، قَالُوا فِي رَجُلٍ أَرَادَ أَنْ يَقُولَ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ فَقَالَ اللَّهُ أَكْبَرُ قَالُوا: لَيْسَ عَلَيْهِ سَهْوٌ

[4836] Waki‘ narrated to us, from Shu‘bah, who said: I asked Al-Hakam about a man who forgot a Takbīrah (saying Allāhu Akbar). He said: “He performs the two prostrations of forgetfulness.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ عَنْ رَجُلٍ

نَسِيَ تَكْبِيرَةً قَالَ: يَسْجُدُ سَجْنَى السَّهْوِ

[4837] Abū Bakr narrated to us, saying: Waki‘ narrated to us, from Rabī‘, from Al-Hasan, regarding a man who prayed Maghrib as four rak‘ahs. He said: “He performs the two prostrations of forgetfulness.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ رَبِيعٍ، عَنْ

الْحَسَنِ، فِي رَجُلٍ صَلَّى الْمَغْرِبَ أَرْبَعًا قَالَ: يَسْجُدُ

سَجْنَى السَّهْوِ

[4838] Waki‘ narrated to us, from Isrā’il, from Jābir, from ‘Āmir, who said: “He repeats (the prayer).”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ:

يُعِيدُ

[4839] Abū Usāmah narrated to us, from Sufyān, from Hammād, who said: “If he did not sit in the third (rak‘ah of Maghrib and added a fourth), he repeats (the prayer).”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سُفْيَانَ، عَنْ حَمَادٍ، قَالَ: إِذَا لَمْ

يَجِلِّسْ فِي الثَّالِثَةِ أَعَادَ

[4840] Abū Bakr narrated to us, saying: Ibn ‘Uyaynah narrated to us, from ‘Amr, from ‘Atā’ ibn Yasār, who heard Abū Hurayrah say: “When the prayer is established (Iqāmah is called), there is no prayer except the obligatory one.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ عَطَاءِ بْنِ يَسَارٍ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ: إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةً إِلَّا مُكْثُوبَةٌ

[4841] Ibn ‘Ulayyah narrated to us, from Ayyūb, from ‘Amr, from ‘Atā’ ibn Yasār, from Abū Hurayrah, who said: “When the prayer is established, there is no prayer except the obligatory one.”

حَدَّثَنَا ابْنُ عُلَيْهَ، عَنْ أَيُوبَ، عَنْ عَمْرِو، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةً إِلَّا مُكْثُوبَةٌ

[4842] Ibn Idrīs narrated to us, from Al-Ḥasan ibn ‘Amr, from Fuḍayl, from Sa‘īd ibn Jubayr, that he saw a man praying during the Iqāmah for ‘Aṣr. He said: “Would it please you that it be said: ‘The son of so-and-so prayed six (rak‘ahs)?’” He (the narrator) said: I mentioned that to Ibrāhīm, and he said: “Prayer during the Iqāmah was disliked.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عَمْرِو، عَنْ فُضَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ رَأَى رَجُلًا يُصَلِّي عِنْدَ إِقَامَةِ الْعَصْرِ قَالَ يَسْرُكَ أَنْ يُقَالَ صَلَّى ابْنُ فُلَانَةَ سِنَّا قَالَ فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ فَقَالَ كَانَتْ تُكْرَهُ الصَّلَاةُ مَعَ الْإِقَامَةِ

[4843] Abū al-Āḥwāṣ narrated to us, from Mānṣūr, from Fuḍayl ibn ‘Amr, from Ibrāhīm, who said: “They used to dislike prayer when the Mu'adhdhin started the Iqāmah.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ فُضَيْلِ بْنِ عَمْرٍو، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَكْرُهُونَ الصَّلَاةَ إِذَا أَخَذَ الْمُؤَذِّنُ فِي الْإِقَامَةِ

[4844] ‘Umar ibn Ayyūb narrated to us, from Ja‘far ibn Burqān, from Maymūn, who said: “When the Mu'adhdhin says the Takbīr for the Iqāmah, do not pray anything until you pray the obligatory prayer.”

حَدَّثَنَا عُمَرُ بْنُ أَيُوبَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ مَيْمُونٍ، قَالَ: إِذَا كَبَرَ الْمُؤَذِّنُ بِالْإِقَامَةِ فَلَا تُصَلِّيَا شَيْئًا حَتَّى تُصَلِّيَ الْمُكْتُوبَةَ

[4845] ‘Abd al-Salām ibn Ḥarb narrated to us, from Ibn Abī Farwah, from Abū Bakr ibn al-Munkadir, from Sa‘īd ibn al-Musayyib, that ‘Umar saw a man praying two rak‘ahs while the Mu'adhdhin was calling the Iqāmah. He scolded him and said: “There is no prayer while the Mu'adhdhin is calling the Iqāmah except the prayer for which the Iqāmah is being called.”

حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ ابْنِ أَبِي فَرْوَةَ، عَنْ أَبِي بَكْرِ بْنِ الْمُنْكَدِرِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ عُمَرَ رَأَى رَجُلًا يُصَلِّي رُكْعَتَيْنَ وَالْمُؤَذِّنُ يُقِيمُ فَانْتَهَرَ وَقَالَ: لَا صَلَاةَ وَالْمُؤَذِّنُ يُقِيمُ إِلَّا الصَّلَاةُ الَّتِي تُقَامُ لَهَا الصَّلَاةُ

[4846] ‘Ubayd Allāh ibn Mūsā narrated to us, from ‘Uthmān ibn al-Aswad, from ‘Aṭā’, who said: “If you are in the mosque and the prayer is established, do not perform rukū‘ (pray voluntary prayers).”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ عَطَاءٍ، قَالَ: إِذَا كُنْتَ فِي الْمَسْجِدِ وَأُقِيمَتِ الصَّلَاةُ فَلَا تَرْكَعْ

[4847] Abū Bakr narrated to us, saying: Mu‘tamir narrated to us, from Layth, from Tāwūs, that he said regarding a man who prays two rak‘ahs of the obligatory prayer alone in the mosque, then the prayer is established (congregation starts): “He prays with them, and does not count that (his previous solo prayer).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ طَاؤُسٍ، أَنَّهُ قَالَ فِي الرَّجُلِ يُصَلِّي فِي الْمَسْجِدِ رَكْعَيْنِ مِنِ الْفَرِيضَةِ وَحْدَهُ ثُمَّ تُقَامُ الصَّلَاةُ قَالَ: يُصَلِّي مَعَهُمْ وَلَا يَعْتَدُ بِهَا

[4848] Hushaym narrated to us, saying: Sayyār and Al-Mughīrah informed us, from Al-Sha‘bī; and Yūnus and Mansūr informed us, from Al-Hasan; and Ḥajjāj, from ‘Aṭā’; and Shu‘bah, from Al-Hakam. They (all) said: “He says the Taslīm and enters with the Imam in his prayer.”

حَدَّثَنَا هُشَيْمٌ، قَالَ أَخْبَرَنَا سَيَّارٌ، وَالْمُغِيرَةُ، عَنِ الشَّعَيْيِّ، وَأَخْبَرَنَا يُونُسُ، وَمَنْصُورٌ، عَنِ الْحَسَنِ، وَحَاجَاجٌ، عَنْ عَطَاءٍ، وَشُعْبَةٌ، عَنِ الْحَكَمِ، قَالُوا: يُسَلِّمُ وَيَدْخُلُ مَعَ الْإِمَامِ فِي صَلَاتِهِ

[4849] Abū Usāmah narrated to us, from Mis‘ar, who said: I think he narrated from ‘Utbah ibn Qays, from ‘Abd Allāh ibn ‘Utbah, who said: “He cuts it off then enters with them.”

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ مِسْعَرٍ، قَالَ أَطْنَأْتُهُ عَنْ عُتْبَةَ بْنَ فَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، قَالَ: يَقْطَعُهَا ثُمَّ يَدْخُلُ مَعَهُمْ

[4850] Abū Usāmah narrated to us, from Mis‘ar, who said: I heard Ḥammād say: “It is more beloved to me that he speaks (to invalidate his current prayer) and enters with them in the prayer.”

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ مِسْعَرٍ، قَالَ سَمِعْتُ حَمَادًا، يَقُولُ: أَحَبُّ إِلَيَّ أَنْ يَتَكَلَّمَ وَيَدْخُلَ مَعَهُمْ فِي الصَّلَاةِ

[4851] ‘Alī ibn Mushir narrated to us, from Ismā‘il ibn Abī Khālid, who said: I heard Al-Sha‘bī say: “If a man enters into the obligatory prayer and then the Iqāmah surprises him, he cuts it off, and it becomes a voluntary prayer for him, and he enters into the obligatory prayer (with the congregation).”

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، قَالَ سَمِعْتُ الشَّعْبِيَّ، يَقُولُ: إِذَا دَخَلَ الرَّجُلُ فِي الْفَرِيضَةِ ثُمَّ فَجِئَتِ الْإِلْقَامَةُ قَطَعَهَا وَكَانَتْ لَهُ نَافِلَةً وَدَخَلَ فِي الْفَرِيضَةِ

[4852] Abū Bakr narrated to us, saying: Hushaym narrated to us, saying: Mughīrah informed us, from Ibrāhīm, regarding a man who comes to the mosque thinking they have already prayed, so he starts the obligatory prayer and prays two rak'ahs of the prescribed prayer, then the prayer is established. He said: "He enters with the Imam in his prayer. When he prays two rak'ahs with the Imam and then (the Imam) says Taslīm, he makes the other two rak'ahs (that he prays with the Imam) voluntary."

[4853] Hushaym narrated to us, from Shu'bah, from Ḥammād, that he said the same as Ibrāhīm said.

[4854] Abū Bakr narrated to us, saying: Abū Bakr ibn 'Ayyāsh narrated to us, from Mughīrah, from Al-Sha'bī, who said: "If a man is standing and praying, and he hears the Iqāmah, let him cut it off." And Ibrāhīm said: "He adds another (rak'ah) to it and does not cut it off."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ أَخْبَرَنَا مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، فِي الرَّجُلِ يَأْتِي الْمَسْجِدَ فَيَرَى أَنَّهُمْ قَدْ صَلَّوْا فَأَفْتَرَضَ الصَّلَاةَ فَصَلَّى رُكْعَتَيْنِ مِنَ الْمَكْتُوبَةِ فَأُقْبِلَتِ الصَّلَاةُ قَالَ: يَدْخُلُ مَعَ الْإِمَامِ فِي صَلَاتِهِ فَإِذَا صَلَّى مَعَ الْإِمَامِ رُكْعَتَيْنِ ثُمَّ يُسَلِّمُ يَجْعَلُ الرُّكْعَتَيْنِ الْأُخْرَيَيْنِ مَعَ الْإِمَامِ ثَطُوْعًا

حَدَّثَنَا هُشَيْمٌ، عَنْ شُعْبَةَ، عَنْ حَمَادٍ، أَنَّهُ قَالَ كَمَا قَالَ إِبْرَاهِيمُ

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا أَبُو بَكْرٌ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ الشَّعْبِيِّ، قَالَ: إِذَا كَانَ الرَّجُلُ فَلَئِمًا يُصَلِّي فَيَسْمَعُ الْإِقَامَةَ فَلَيَقْطُعُ وَقَالَ إِبْرَاهِيمُ يُضَرِّيفُ إِلَيْهَا أُخْرَى وَلَا يَقْطُعُ

[4855] Abū al-Āḥwāṣ narrated to us, from Mānṣūr, from Fuḍayl ibn ‘Amr, from Ibrāhīm, who used to say: “If anything remains of your prayer, complete it.” And Sa‘īd ibn Jubayr used to say: “Cut it off.”

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ مَنْصُورٍ، عَنْ فُضَيْلِ بْنِ عَمْرِو، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ يَقُولُ إِنْ بَقَىَ عَلَيْكَ مِنْ صَلَاتِكَ شَيْءٌ فَأُلْمِمْهُ وَكَانَ سَعِيدُ بْنُ جُنَيْرٍ يَقُولُ: افْطِعْهَا

[4856] Abū Khālid al-Āḥmar narrated to us, from Al-Ḥasan ibn ‘Ubayd Allāh, from Ibrāhīm, who said: “If you started a voluntary prayer and the (obligatory) prayer is established, then complete it.”

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا افْتَنَحَتِ الصَّلَاةَ تَطْوِعاً وَأُقْبِلَتِ الصَّلَاةُ فَأَكِمْهَا

[4857] Yaḥyā ibn Ādām narrated to us, saying: Zuhayr narrated to us, saying: Abū Ishāq narrated to us, saying: “I was beside ‘Abd Allāh ibn Mughaffal while he was praying and reciting Sūrat An-Nūr. The Mu'adhdhin called the Iqāmah, so he bowed and prostrated, then sat and recited the Tashahhud, then stood up with the Imam and continued from where he left off.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ حَدَّثَنَا زُهَيْرٌ، قَالَ: ثنا أَبُو إِسْحَاقَ، قَالَ: كُنْتُ إِلَى جَنْبِ عَبْدِ اللَّهِ بْنِ مُعْقَلٍ وَهُوَ يُصَلِّي وَيَقْرَأُ فِي سُورَةِ النُّورِ فَأَقَامَ الْمُؤْذِنُ فَرَكَعَ وَسَجَدَ ثُمَّ جَلَسَ فَتَسَهَّلَ ثُمَّ قَامَ مَعَ الْإِمَامِ فَأَخَذَ مِنْ حَيْثُ انتَهَى

[4858] Ibn Ādām narrated to us, from Isrā’īl, from Bayān, who said: “Qays ibn Abī Hāzim used to lead us in prayer. The Mu’adhdhin established the prayer while he (Qays) had already prayed one rak‘ah (of Sunnah). He said: So he left it, then stepped forward and led us in prayer.”

حَدَّثَنَا أَبْنُ آدَمَ، عَنْ إِسْرَائِيلَ، عَنْ بَيَانَ، قَالَ: كَانَ فَيُسْأَلُ بْنُ أَبِي حَازِمٍ يَوْمًا فَأَقَامَ الْمُؤْذِنُ الصَّلَاةَ وَقَدْ صَلَّى رَكْعَةً قَالَ فَتَرَكَهَا ثُمَّ نَقَدَمَ فَصَلَّى بِنَا

[4859] ‘Umar ibn Ayyūb narrated to us, from Ja‘far, from Maymūn, who said: “If you said Takbīr for a voluntary prayer before he says Takbīr for the Iqāmah, then pray two rak‘ahs.”

حَدَّثَنَا عُمَرُ بْنُ أَئِيوبَ، عَنْ جَعْفَرٍ، عَنْ مَيْمُونِ، قَالَ: إِنَّ كَبَرْتَ بِالصَّلَاةِ تَطْوِعًا قَبْلَ أَنْ يُكَبِّرَ بِالإِقَامَةِ فَصَلَّى رَكْعَتَيْنِ

[4860] ‘Ubayd Allāh narrated to us, from ‘Uthmān ibn al-Aswad, from ‘Aṭā’, who said: “If you are in the mosque and the prayer is established, do not perform rukū‘ (voluntary prayer) unless you are on an odd number (Witr), then make it even (Shaf‘ - by adding a rak‘ah to complete two).”

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ عَطَاءٍ، قَالَ: إِذَا كُنْتَ فِي الْمَسْجِدِ فَأَقْيَمَتِ الصَّلَاةُ فَلَا تَرْكَعْ إِلَّا أَنْ تَكُونَ عَلَى وِثْرٍ فَلْتَسْقُعْ

[4861] Abū Bakr narrated to us, saying: Sahl ibn Yūsuf narrated to us, from Ḥumayd, from Bakr, who said: I wrote to ‘Umar from Najrān: “They did not find a place cleaner or better than a church.” He wrote back: “Sprinkle it with water and Sidr (lote tree leaves), and pray in it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ حُمَيْدٍ، عَنْ بَكْرٍ، قَالَ كَتَبْتُ إِلَى عُمَرَ مِنْ نَجْرَانَ: لَمْ يَجِدُوا مَكَانًا أَنْظَفَ وَلَا أَجْوَدَ مِنْ بَيْعَةِ فَكَتَبَ: اضْسَحُوهَا بِمَاءٍ وَسِدْرٍ وَصَلُّوا فِيهَا

[4862] Hushaym narrated to us, from Mughīrah, from Ibrāhīm; and from Yūnus, from Al-Ḥasan; and from Huṣayn, from Al-Sha‘bī. They said: “There is no harm in praying in churches/synagogues.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَعَنْ يُونُسَ، عَنْ الْحَسَنِ، وَعَنْ حُصَيْنٍ، عَنْ الشَّعْبِيِّ، أَنَّهُمْ قَالُوا: لَا بَأْسَ بِالصَّلَاةِ فِي الْبَيْعَةِ

[4863] Ḥafṣ ibn Ghiyāth narrated to us, from Ḥajjāj, who said: I asked ‘Aṭā’ about praying in churches and synagogues, and he saw no harm in it.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ حَاجَاجٍ قَالَ: سَأَلْتُ عَطَاءً عَنِ الصَّلَاةِ فِي الْكَنَائِسِ وَالْبَيْعَةِ فَلَمْ يَرَ بِهَا بَأْسًا

[4864] Wakī‘ narrated to us, from Sufyān, from Maṇṣūr, from Ibrāhīm; and from Jābir, from Al-Sha‘bī. They said: “There is no harm in praying in a church or synagogue.”

حَدَّثَنَا وَكِبْيُعُ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، وَعَنْ جَابِرٍ، عَنْ الشَّعْبِيِّ، قَالَا: لَا بَأْسَ بِالصَّلَاةِ فِي الْكِنِيسَةِ وَالْبَيْعَةِ

[4865] Ghundar narrated to us, from Ash'ath, from Muḥammad, who said: “There is no harm in praying in a church.”

حَدَّثَنَا غُنْدَرُ، عَنْ أَشْعَثَ، عَنْ مُحَمَّدٍ، قَالَ: لَا بَأْسَ
بِالصَّلَاةِ فِي الْكَنِيسَةِ

[4866] Muḥammad ibn Abī ‘Adī narrated to us, from Ash'ath, from Al-Ḥasan, that he disliked it, while Muḥammad saw no harm in it.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ،
أَنَّهُ كَرِهَهُ وَأَنَّ مُحَمَّدًا لَمْ يَرَ بِهِ بَأْسًا

[4867] Wakī‘ narrated to us, from Sufyān, from Khuṣayf, from Miqsam, from Ibn ‘Abbās, that he disliked praying in a church if there were images (statues/pictures) in it.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ خُصَيْفٍ، عَنْ مِقْسَمٍ، عَنْ
ابْنِ عَبَّاسٍ، أَنَّهُ كَرِهَ الصَّلَاةَ فِي الْكَنِيسَةِ إِذَا كَانَ فِيهَا
شَصَاوِيرٌ

[4868] Wakī‘ narrated to us, from ‘Uthmān ibn Abī Hind, who said: “I saw ‘Umar ibn ‘Abd al-‘Azīz leading the people in prayer on top of a church, while the people were below him.”

حَدَّثَنَا وَكِيعٌ، عَنْ عُثْمَانَ بْنِ أَبِي هِنْدَ، قَالَ رَأَيْتُ عُمَرَ
بْنَ عَبْدِ الْعَزِيزِ يَوْمَ النَّاسَ فَوْقَ كَنِيسَةٍ وَالنَّاسُ أَسْفَلَ
مِنْهُ

[4869] Wakī‘ narrated to us, from Ismā‘il ibn Rāfi‘, who said: “I saw ‘Umar ibn ‘Abd al-‘Azīz leading the people in prayer in a church in Greater Syria (Al-Shām).”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ رَافِعٍ، قَالَ رَأَيْتُ عُمَرَ
بْنَ عَبْدِ الْعَزِيزِ يَوْمَ النَّاسَ فِي كَنِيسَةٍ بِالشَّامِ

[4870] Mūlāzim ibn ‘Amr narrated to us, from ‘Abd Allāh ibn Badr, from Qays ibn Ṭalq, from his father Ṭalq ibn ‘Alī, who said: “We went out as a delegation to the Prophet ﷺ and informed him that there is a church in our land. We asked him for the leftover water from his ablution. He called for water, performed ablution, rinsed his mouth, then put it for us in a vessel and said: ‘Go out with this, and when you reach your land, break down your church, sprinkle its place with the water, and take it as a mosque.’”

حَدَّثَنَا مُلَازِمُ بْنُ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ بَدْرٍ، عَنْ فَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ طَلْقِ بْنِ عَلَيٍّ قَالَ حَرَجْنَا وَفَدًا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْنَاهُ أَنَّ بِإِرْضِنَا بَيْعَةً لَنَا ، فَاسْتَوْهُنَا فَضْلُ طَهُورِهِ فَدَعَا بِمَاءٍ فَتَوَضَّأَ ثُمَّ مَضْمَضَ ثُمَّ جَعَلَهُ لَنَا فِي إِذَاوَةٍ فَقَالَ: اخْرُجُوا بِهِ مَعَكُمْ فَإِذَا قَدِمْتُمْ بِلَادَكُمْ فَاكْسِرُوا بَيْعَتُكُمْ وَانْضَحُوا مَكَانَهَا بِالْمَاءِ وَانْجُدوْهَا مَسْجِدًا

[4871] Waki‘ narrated to us, saying: Abū Faḍālah narrated to us, saying: Azhar al-Ḥarrānī narrated to us, that Abū Mūsā prayed in a church in Damascus called the Church of Naḥyā (John?).

حَدَّثَنَا وَكِيعٌ، قَالَ حَدَّثَنَا أَبُو فَضَالَةَ، قَالَ: حَدَّثَنَا أَزْهَرُ الْحَرَانِيُّ، أَنَّ أَبَا مُوسَى، صَلَّى فِي كَنِيسَةِ دِمْشَقَ يُقَالُ لَهَا كَنِيسَةُ نَحْيَا

[4872] Abū Bakr narrated to us, saying: ‘Abbād ibn al-‘Awwām narrated to us, from Hishām, from Al-Ḥasan, that he used to dislike that a man leans on a wall during the obligatory prayer unless for a valid reason, but he saw no harm in it during voluntary prayer.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا عَبَادُ بْنُ الْعَوَامِ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ يَكْرَهُ أَنْ يَعْتَمِدَ الرَّجُلُ عَلَى الْحَائِطِ فِي الصَّلَاةِ الْمُكْتُوبَةِ إِلَّا مِنْ عِلْمٍ وَلَمْ يَرِهِ بِأَسَاسًا فِي الظَّطُوعِ

[4873] Abū al-Āḥwāṣ narrated to us, from Mughīrah, from Ibrāhīm, that he used to dislike that a man leans on a wall during prayer, and he disliked raising his legs, unless for a valid reason.

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَكْرَهُ أَنْ يَسْأَدَ الرَّجُلُ عَلَى الْحَائِطِ فِي الصَّلَاةِ وَكَانَ يَكْرَهُ رَفْعَ رِجْلِيهِ إِلَّا مِنْ عِلْمٍ

[4874] Jarīr narrated to us, from Mughīrah, from Ibrāhīm, who said: “He used to dislike raising one of his legs over the other in prayer and leaning against a wall, unless for a valid reason.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ يَكْرَهُ أَنْ يَرْفَعَ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى فِي الصَّلَاةِ وَيَسْتَنِدَ إِلَى جِدَارٍ إِلَّا مِنْ عِلْمٍ

[4875] Jarīr narrated to us, from Layth, from Ḥammād, from Mujaḥid, who said: “His reward is decreased by that amount (of leaning).”

حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ حَمَادٍ، عَنْ مُجَاهِدٍ، قَالَ: يَنْفَضُّ مِنْ أَجْرِهِ بِقَدْرِ ذَلِكَ

[4876] Mu'tamir narrated to us, from Layth, from Hammād, from Mujāhid, regarding a man who prays and leans on a wall. He said: “His prayer (reward) is decreased by that amount.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ لَبِيْثٍ، عَنْ حَمَادٍ، عَنْ مُجَاهِدٍ، فِي الرَّجُلِ يُصْلَى فَيَنْوَكَأُ عَلَى الْحَائِطِ قَالَ: يَنْفَصُ مِنْ صَلَاتِهِ بِقَدْرِ ذَلِكَ

[4877] Wakī‘ narrated to us, from Isrā’il, from Jābir, from ‘Āmir, who said: “There is no harm in leaning on a wall.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: لَا بَأْسَ أَنْ يَعْتَمِدَ عَلَى الْحَائِطِ

[4878] Ishāq al-Azraq narrated to us, from Hishām, from Al-Hasan, that he disliked for a man to lean on something during the obligatory prayer unless for a valid reason, but he saw no harm in it during voluntary prayer. Ibn Sīrīn used to dislike it in both the obligatory and voluntary prayers.

حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، أَنَّهُ كَرِهَ أَنْ يَعْتَمِدَ الرَّجُلُ عَلَى شَيْءٍ فِي الْفَرِيضَةِ إِلَّا مِنْ عِلْمٍ وَكَانَ لَا يَرَى بِهِ بَأْسًا فِي التَّطْوِعِ وَكَانَ ابْنُ سِيرِينَ يَكْرِهُ فِي الْفَرِيضَةِ وَالْتَّطْوِعِ

[4879] ‘Isā ibn Yūnus narrated to us, from Al-Awzā‘ī, from Al-Muṭ‘im ibn Miqdām, who said: The Messenger of Allah ﷺ said: “A servant does not leave behind with his family anything better than two rak‘ahs he prays with them when he intends to travel.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنِ الْمُطَعِّمِ
بْنِ مِقْدَامٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا
خَلَفَ عَبْدٌ عَلَى أَهْلِهِ أَفْضَلُ مِنْ رَكْعَتَيْنِ يَرْكَعُهُمَا
عِنْهُمْ حِينَ يُرِيدُ السَّفَرَ

[4880] Waki‘ narrated to us, from Sufyān, from Abū Ishāq, from Al-Hārith, from ‘Alī, who said: “If you go out (for travel), pray two rak‘ahs.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ
الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: إِذَا خَرَجْتُ فَصَلَّ رَكْعَتَيْنِ

[4881] Abū Mu‘āwiyah narrated to us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, that when he wanted to go out (travel), he would enter the mosque and pray.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ
عُمَرَ، أَنَّهُ كَانَ إِذَا أَرَادَ أَنْ يَخْرُجَ دَخَلَ الْمَسْجِدَ فَصَلَّى

[4882] Ḥumayd ibn ‘Abd al-Raḥmān narrated to us, from Zuhayr, from Abū Ishāq, who said: “I saw Al-Ḥārith ibn Abī Rabī‘ah pray two rak‘ahs in the room during the forenoon (Duhā) when he wanted to go out to Ḥimyar, and a group prayed with him, among them Al-Aswad ibn Yazīd.”

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ زُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ، قَالَ رَأَيْتُ الْحَارِثَ بْنَ أَبِي رَبِيعَةَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ يَخْرُجُ إِلَى حِمْيَرٍ فِي الْحُجْرَةِ ضُحَى رَكْعَتَيْنِ وَصَلَّى مَعَهُ نَفْرٌ مِنْهُمُ الْأَسْوَدُ بْنُ يَزِيدٍ

[4883] Waki‘ narrated to us, from Usāmah ibn Zayd, from Mu‘ādh ibn ‘Abd Allāh ibn Ḥabīb, from Jābir, who said: “When we arrived with the Messenger of Allah ﷺ, he said to me: ‘O Jābir, have you prayed?’ I said: ‘No.’ He said: ‘Then pray two rak‘ahs.’”

حَدَّثَنَا وَكِيعٌ، عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنْ مُعاذِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ، عَنْ جَابِرٍ، قَالَ لَمَّا قَدِمْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِي: يَا جَابِرُ، هَلْ صَلَّيْتُ؟ قُلْتُ: لَا، قَالَ: فَصَلِّ رَكْعَتَيْنِ

[4884] Waki‘ narrated to us, from Kāmil Abū al-‘Alā’, from Abū Ṣalih, that when ‘Uthmān arrived from a journey, he would pray two rak‘ahs.

حَدَّثَنَا وَكِيعٌ، عَنْ كَامِلِ أَبِي الْعَلَاءِ، عَنْ أَبِي صَالِحٍ أَنَّ عُثْمَانَ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ صَلَّى رَكْعَتَيْنِ

[4885] Waki‘ narrated to us, from Sufyān, from Abū Ishāq, from Al-Ḥārith, from ‘Alī, who said: “When you arrive (from travel), pray two rak‘ahs.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: إِذَا قَدِمْتُ فَصَلِّ رَكْعَتَيْنِ

[4886] Waki‘ narrated to us, from Mālik ibn Mighwal, from Muqātil ibn Bashīr al-‘Ijli, from a man called Mūsā, that Ibn ‘Abbās arrived from a journey and prayed two rak‘ahs in his house on a carpet (Tinfilsah).

حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ مَعْوَلٍ، عَنْ مُقَاتِلِ بْنِ بَشِيرٍ الْعَجْلَىٰ، عَنْ رَجُلٍ يُقَالُ لَهُ مُوسَى أَنَّ ابْنَ عَبَّاسٍ، قَدِيمٌ مِنْ سَفَرٍ فَصَلَّى فِي بَيْتِهِ رَكْعَتَيْنِ عَلَى طِنْفَسَةٍ

[4887] Abū Usāmah narrated to us, from Ibn Jurayj, from Al-Zuhrī, from ‘Abd al-Rahmān ibn Ka‘b ibn Mālik, from his father, that the Prophet ﷺ would not arrive from a journey except during the day in the forenoon (Duhā). When he arrived, he would start with the mosque and pray two rak‘ahs.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ ابْنِ جُرَيْحَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَقْدُمُ مِنْ سَفَرٍ إِلَّا نَهَارًا فِي الصُّحْنَى فَإِذَا قَدِيمَ بَدَا بِالْمَسْجِدِ فَصَلَّى رَكْعَتَيْنِ

[4888] Abū Bakr narrated to us, saying: Muḥammad ibn Fuḍayl narrated to us, from Yazīd ibn Abī Ziyād, from Tamīm ibn Salamah, from Masrūq, who said: “The Prophet ﷺ was on a journey and camped late at night with his companions. Nothing woke them up during their camp except the sun. He stood up, ordered the Mu'adhdhin, he called the Iqāmah, then he prayed.” Masrūq said: “I would not love to have the world and everything in it in exchange for the prayer of the Messenger of Allah ﷺ after sunrise.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي زَيْدٍ، عَنْ ثَمِيمَ بْنِ سَلَمَةَ، عَنْ مَسْرُوقٍ، قَالَ: كَانَ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فِي سَفَرٍ فَعَرَسَ بِاصْحَابِهِ فَأَلْمَ بُوقُظُهُمْ مَعَ تَعْرِيسِهِمْ إِلَّا الشَّمْسُ فَقَامَ فَأَمَرَ الْمُؤَذِّنَ وَأَقَامَ ثُمَّ صَلَّى "فَقَالَ مَسْرُوقٌ مَا أُحِبُّ أَنْ لَنَا الدُّنْيَا وَمَا فِيهَا بِصَلَادَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ طُلُوعِ الشَّمْسِ

[4889] ‘Abīdah ibn Ḥumayd narrated to us, from Yazīd ibn Abī Ziyād, from Tamīm ibn Salamah, from Masrūq, from Ibn ‘Abbās, from the Prophet ﷺ, similar to it.

حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ، عَنْ يَزِيدَ بْنِ أَبِي زَيْدٍ، عَنْ ثَمِيمَ بْنِ سَلَمَةَ، عَنْ مَسْرُوقٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ

[4890] Wakī‘ narrated to us, from Sufyān, from Sa‘d ibn Ibrāhīm, from ‘Aṭā’ ibn Yasār, who said: “The Messenger of Allah ﷺ prayed the two (Sunnah) rak‘ahs of Fajr after he had crossed the valley, then he ordered Bilāl, so he called Adhān and Iqāmah, then he prayed the obligatory prayer.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ سَعْدٍ بْنِ إِبْرَاهِيمَ، عَنْ عَطَاءٍ بْنِ يَسَارٍ، قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَيِ الْفَجْرِ بَعْدَمَا جَازَ الْوَادِيَ ثُمَّ أَمْرَ بِلَا فَادَنَ فَأَقَامَ ثُمَّ صَلَّى الْفَرِيضَةَ

[4891] Yazīd ibn Hārūn narrated to us, saying: Hishām informed us, from Al-Ḥasan, who said: “It is sufficient for a man to make up the (missed) prayer with one Iqāmah.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا هِشَامٌ، عَنِ الْحَسَنِ، قَالَ: يُجْزِي الرَّجُلُ أَنْ يَقْضِي الصَّلَاةَ بِإِقَامَةٍ وَاحِدَةٍ

[4892] Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from Simāk, from Al-Qāsim ibn ‘Abd al-Rahmān, from his father, from ‘Abd Allāh, who said: “We traveled one night with the Messenger of Allah ﷺ. We said: ‘O Messenger of Allah, if we could stop for the night on the ground, so we could sleep and our camels could graze.’ He said: ‘Who will guard us?’ I said: ‘I will.’ But my eyes were overcome (by sleep), and nothing woke us except the sun rising, and the Messenger of Allah ﷺ did not wake up except by our talking. He ordered Bilāl, so he called Adhān and Iqāmah, and he led us in prayer.”

حَدَّثَنَا حُسْيِنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ سِمَّاكِ، عَنْ
الْفَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ، قَالَ
سَرَيْنَا ذَاتَ لَيْلَةٍ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ فَقُلْنَا: يَا رَسُولَ اللَّهِ، لَوْ أَمْسَيْنَا الْأَرْضَ فَنِمْنَا
وَرَأَعْتَ رِكَابُنَا قَالَ: فَمَنْ يَخْرُسْنَا؟ قَالَ قُلْتُ: أَنَا ،
فَغَلَبْتُنِي عَيْنَايَ فَلَمْ يُوقِظْنَا إِلَّا وَقَدْ طَلَعَتِ الشَّمْسُ وَلَمْ
يَسْتَقِظْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا بِكَلَامِنَا
قَالَ: فَأَمْرَ بِلَا فَأَذْنَ وَأَقْمَ فَصَلَّى بِنَا

[4893] Abū Bakr narrated to us, saying: Hushaym narrated to us, saying: Mughīrah informed us, from Ibrāhīm, that he did not see any harm in counting verses during prayer.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا مُغِيرَةُ،
عَنْ إِبْرَاهِيمَ، أَنَّهُ لَمْ يَكُنْ يَرَى بِعَدِ الْأَيِّ فِي الصَّلَاةِ
بِأَسَاسِ

[4894] Hushaym narrated to us, from Yūnus, from Al-Ḥasan, similar to it.

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، مِثْلُهُ

[4895] Abū Mu‘awiyah narrated to us, from Al-Shaybānī, from Bishr ibn ‘Amr, that he did not see any harm in counting verses during prayer.

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الشَّيْبَانِيِّ، عَنْ بِشْرِ بْنِ عَمْرٍو، أَنَّهُ كَانَ لَا يَرَى بِأَسَانِيَّ بَعْدَ الْأُيَّ فِي الصَّلَاةِ

[4896] Abū Mu‘awiyah narrated to us, from Al-A‘mash, who said: “Yaḥyā ibn Waththāb used to count verses during prayer.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، قَالَ كَانَ يَحْيَى بْنُ وَثَابٍ يَعْدُ الْأُيَّ فِي الصَّلَاةِ

[4897] Ibn ‘Ulayyah narrated to us, from Ayyūb, who said: “I saw Ṭāwūs and Nāfi‘ counting verses during prayer.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، قَالَ رَأَيْتُ طَاؤِسًا وَنَافِعًا يَعْدَانِ الْأُيَّ فِي الصَّلَاةِ

[4898] Wakī‘ narrated to us, from Sufyān, from Khālid, from Ibn Sīrīn, that he used to count verses with his left hand during prayer.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِينَيَّ، عَنْ خَالِدٍ، عَنْ ابْنِ سِيرِينَ، أَنَّهُ كَانَ يَعْدُ الْأُيَّ بِشِمَالِهِ فِي الصَّلَاةِ

[4899] Waki‘ narrated to us, from Sufyān, from Maṇṣūr, from Ibrāhīm, who said: “There is no harm in counting verses during prayer.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِينَيَّ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمِ، قَالَ: لَا بَأْسَ بِعَدْ الْأُيَّ فِي الصَّلَاةِ

[4900] Waki‘ narrated to us, from Hammād ibn Salamah, from Yaḥyā ibn ‘Atīq, from Sa‘īd ibn Jubayr, that he used to count verses during prayer.

حَدَّثَنَا وَكِبْرٌ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ يَحْيَى بْنِ عَتْيَقِ،
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ كَانَ يَعْدُ الْأُبْيَ فِي الصَّلَاةِ

[4901] Waki‘ narrated to us from Sufyan, from ‘Ata’ ibn al-Sa’ib, who said: “I saw Abu ‘Abd al-Rahman counting the verses during the prayer.”

حَدَّثَنَا وَكِبْرٌ، عَنْ سُفْيَانَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، قَالَ
رَأَيْتُ أَبَا عَبْدِ الرَّحْمَنِ يَعْدُ الْأُبْيَ فِي الصَّلَاةِ

[4902] Waki‘ narrated to us from Isma‘il ibn ‘Abd al-Malik, who said: “I saw Ibn Abi Mulaykah counting the verses during the prayer. I spoke to him [about it] and he said: ‘It is more preserving [for the memory].’”

حَدَّثَنَا وَكِبْرٌ، عَنْ إِسْمَاعِيلِ بْنِ عَبْدِ الْمَالِكِ، قَالَ رَأَيْتُ
ابْنَ أَبِي مُلَيْكَةَ يَعْدُ الْأُبْيَ فِي الصَّلَاةِ فَقُلْتُ لَهُ فَقَالَ: إِنَّهُ
أَحْفَظُ

[4903] Waki‘ narrated to us from Hammad ibn Zayd, from Yahya ibn ‘Atiq, who said: “I saw Tawus and Al-Mughirah ibn Hakim al-San‘ani counting the verses during the prayer.”

حَدَّثَنَا وَكِبْرٌ، عَنْ حَمَادِ بْنِ زَيْدٍ، عَنْ يَحْيَى بْنِ عَتْيَقِ،
قَالَ رَأَيْتُ طَاؤُسًا وَالْمُغِيرَةَ بْنَ حَكِيمِ الصَّنْعَانِيَ يَعْدَانِ
الْأُبْيَ فِي الصَّلَاةِ

[4904] Abu Ayyub al-Qari'i narrated to us, saying: "I saw 'Imran ibn Hudayr counting the verses during the prayer. He mentioned that Abu Mijlaz saw no harm in that."

حَدَّثَنَا أَبُو أَيْوبُ الْفَرِيعِيُّ، قَالَ رَأَيْتُ عُمَرَانَ بْنَ حُدَيْرٍ
بَعْدَ الْأُعْيَ فِي الصَّلَاةِ، ذَكَرَ أَنَّ أَبَا مِجْلَازِ لَا يَرَى بِذَلِكَ
بَأْسًا

[4905] Hafs narrated to us from 'Amr, from Al-Hasan, who said: "There is no harm in counting the verses during the prayer if one fears forgetfulness."

حَدَّثَنَا حَفْصُ، عَنْ عَمْرِو، عَنْ الْحَسَنِ، قَالَ: لَا بَأْسَ
أَنْ يَعْدَ الْأُعْيَ فِي الصَّلَاةِ إِذَا خَافَ النُّسْيَانُ

[4906] Abu Bakr narrated to us, saying: Waki' narrated to us from Rabi', who said: "I saw Ibn Sirin counting the verses during the 'Asr [prayer]."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ رَبِيعٍ، قَالَ رَأَيْتُ ابْنَ
سِيرِينَ يَعْدُ الْأُعْيَ فِي الْعَصْرِ

[4907] Waki' narrated to us from Hurayth, from Al-Sha'bi, who said: "There is no harm in counting the verses during the obligatory prayer."

حَدَّثَنَا وَكِيعٌ، عَنْ حُرَيْثٍ، عَنْ الشَّعْبِيِّ، قَالَ: لَا بَأْسَ
بِعَدَ الْأُعْيَ فِي الْفَرِيضَةِ

[4908] Yahya ibn Bashir al-Jazari narrated to us from Ibn Jurayj, from 'Ata', who said: "There is no harm in counting the verses during the prayer."

حَدَّثَنَا يَحْيَى بْنُ بَشِيرِ الْجَزَارِيِّ، عَنْ ابْنِ جُرَيْجٍ، عَنْ
عَطَاءٍ، قَالَ: لَا بَأْسَ بِعَدَ الْأُعْيَ فِي الصَّلَاةِ

[4909] Abu Usamah narrated to us from Nafi' ibn 'Umar, who said: "I saw Ibn Abi Mulaykah counting the verses during the prayer." He said: "And Yahya ibn 'Abd Allah ibn Sayfi said: 'It is the head of worship.'"

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ نَافِعِ بْنِ عُمَرَ، قَالَ رَأَيْتُ ابْنَ أَبِي مُلِيقَةَ يَعْدُ الْأَيَّ فِي الصَّلَاةِ "قَالَ: وَقَالَ يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ صَيْفِي: هُوَ رَأْسُ الْعِبَادَةِ

[4910] Abu Bakr narrated to us, saying: 'Umar ibn Ayyub al-Mawsili narrated to us from Ja'far ibn Burqan, from Habib ibn Abi Marzuq, from 'Amr ibn Maymun, who said: "'Umar ibn 'Abd al-'Aziz asked him: 'Do you count the verses during the prayer?' He said: 'I do not.' He ('Umar) said: 'And I also do not do it.'"

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عُمَرُ بْنُ أَئِيْوبَ الْمَوْصِلِيَّ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ حَبِيبِ بْنِ أَبِي مَرْزُوقٍ، عَنْ عَمْرُو بْنِ مَيْمُونٍ، قَالَ سَأَلَهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزَ تَعْدُ الْأَيَّ فِي الصَّلَاةِ؟ فَقَالَ: مَا أَفْعَلْ قَالَ: وَأَنَا أَيْضًا مَا أَفْعَلْ

[4911] Abu Bakr narrated to us, saying: Safwan ibn 'Isa narrated to us from Al-Harith, from 'Abd al-Rahman, who said: "I asked Sulayman ibn Yasar about sleeping in the mosque. He said: 'How can you ask about this when the People of the Suffah used to sleep in it and pray in it?'"

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى، عَنِ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَنِ، قَالَ: سَأَلْتُ سُلَيْمَانَ بْنَ يَسَارٍ عَنِ النَّوْمِ فِي الْمَسْجِدِ فَقَالَ: كَيْفَ تَسْأَلُونَ عَنْ هَذَا وَقَدْ كَانَ أَهْلُ الصَّفَةِ يَنَمُونَ فِيهِ وَيَصَلُونَ فِيهِ

[4912] Al-Thaqafi narrated to us from Yunus, who said: “I saw Ibn Sirin sleeping in the mosque.”

حَدَّثَنَا التَّقِيُّ، عَنْ يُوسُفَ، قَالَ: رَأَيْتُ ابْنَ سِيرِينَ يَنَامُ فِي الْمَسْجِدِ

[4913] Ibn Idris narrated to us from Hisham, from Al-Hasan, who said: “He had a mosque in which he would pray and sleep.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: كَانَ لَهُ مَسْجِدٌ يُصَلِّي فِيهِ وَيَنَامُ فِيهِ

[4914] Abu Usamah narrated to us from ‘Ubayd Allah ibn ‘Umar, from Nafi’, from Ibn ‘Umar, who said: “When we were young men during the time of the Messenger of Allah ﷺ, we used to spend the night in the mosque and take midday naps there.”

حَدَّثَنَا أَبُو أَسَامَةً، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: كُنَّا وَنَحْنُ شُبَابٌ نَّبِيِّنَا فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ وَنَقِيلُ

[4915] Jarir narrated to us from Yazid, from ‘Ata’, who said: A man said to Ibn ‘Abbas: “I slept in the Sacred Mosque and had a wet dream.” He said: “As for taking it as a regular place for spending the night or napping, then no. But as for sleeping to rest or to wait for something needed, then there is no harm.”

حَدَّثَنَا جَرِيرٌ، عَنْ يَزِيدَ، عَنْ عَطَاءٍ، قَالَ قَالَ رَجُلٌ لِابْنِ عَبَّاسٍ إِنِّي نِمْتُ فِي الْمَسْجِدِ الْحَرَامَ فَاحْتَمَّتُ فَقَالَ: أَمَا أَنْ تَتَخَذَهُ مَبْيَنًا أَوْ مَقِيلًا فَلَا وَأَمَا أَنْ تَنَامَ شَتَّرِيَحَ أَوْ تَنْتَظِرَ حَاجَةً فَلَا بَأْسَ

[4916] Abu Bakr narrated to us, saying: Asbat ibn Muhammad informed us from Layth, from ‘Ata’, Tawus, and Mujahid, that they disliked sleeping in the mosque.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: أَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاؤِسٍ، وَمُجَاهِدٍ، أَنَّهُمْ كَرِهُوا النَّوْمَ فِي الْمَسْجِدِ

[4917] ‘Isa ibn Yunus narrated to us from Ibn Jurayj, who said: I said to ‘Ata’: “Do you dislike sleeping in the mosque?” He said: “Rather, I love it.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ ابْنِ جُرَيْجٍ، قَالَ فُلِتُ لِعَطَاءً أَتَكُرَهُ النَّوْمَ فِي الْمَسْجِدِ؟ قَالَ: بَلْ أُحِبُّهُ

[4918] Waki‘ narrated to us, saying: Sufyan narrated to us from Abu al-Haytham, who said: “Mujahid forbade me from sleeping in the mosques.”

حَدَّثَنَا وَكِبِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الْهَيْمَمَ، قَالَ: نَهَانِي مُجَاهِدٌ عَنِ النَّوْمِ فِي الْمَسَاجِدِ

[4919] Waki‘ narrated to us from Ayman ibn Nabil, who said: “Sa‘id ibn Jubayr saw me sleeping in the Hijr (of the Ka‘bah), so he woke me up and said: ‘Someone like you sleeps here?’”

حَدَّثَنَا وَكِبِيعٌ، عَنْ أَيْمَنِ بْنِ نَابِلٍ، قَالَ: رَأَنِي سَعِيدُ بْنُ جُبَيْرٍ وَأَنَا نَائِمٌ فِي الْحِجْرِ فَأَيْقَظَنِي وَقَالَ: مِثْلُكَ يَنَمُ هَاهُنَا

[4920] Waki‘ narrated to us, saying: Isma‘il ibn Abi Khalid narrated to us from ‘Amr al-Shaybani, who said: “I saw Ibn Mas‘ud when people were dozing in the mosque at night; he would not leave any person (literally: black figure) in the mosque but would drive him out, except for a man who was praying.”

حَدَّثَنَا وَكِبْعُ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ عَمْرِو الشَّيْبَانِيِّ، قَالَ: رَأَيْتُ ابْنًا مَسْعُودًا نَعْسَ فِي الْمَسْجِدِ لَيْلًا فَلَا يَدْعُ سَوَادًا فِي الْمَسْجِدِ إِلَّا أَخْرَجَهُ إِلَّا رَجُلًا يُصَلِّي

[4921] Waki‘ narrated to us, saying: Mughirah ibn Ziyad narrated to us, saying: “I was in the Sacred Mosque and I had wet dreams multiple times in one night. I asked ‘Ata’ and he said: ‘Sleep, even if you have a wet dream ten times.’”

حَدَّثَنَا وَكِبْعُ، قَالَ: حَدَّثَنَا مُغِيرَةُ بْنُ زَيْدٍ، قَالَ: كُنْتُ فِي الْمَسْجِدِ الْحَرَامِ فَاحْتَلَمْتُ فِي لَيْلَةٍ مِنَارًا فَسَأَلْتُ عَطَاءً فَقَالَ: نَمْ وَإِنِّي احْتَلَمْتُ عَشْرَ مَرَاتٍ

[4922] Waki‘ narrated to us, saying: Sufyan narrated to us from Isma‘il ibn ‘Ulayyah, from Al-Mughirah ibn Hakim, from Sa‘id ibn al-Musayyib, that he was asked about sleeping in the mosque. He said: “Where were the People of the Suffah?” Meaning: they used to

حَدَّثَنَا وَكِبْعُ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلِ ابْنِ عُلَيَّةَ، عَنْ الْمُغِيرَةِ بْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّهُ سُئِلَ عَنِ النَّوْمِ فِي الْمَسْجِدِ فَقَالَ: أَيْنَ كَانَ أَهْلُ الصُّفَّةِ يَعْنِي يَنَامُونَ فِيهِ

[4923] Waki‘ narrated to us, saying: Sufyan narrated to us from Ibn Abi Najih, who said: “I slept in the Sacred Mosque and had a wet dream in it. I asked Sa‘id ibn Jubayr, and he said: ‘Go and perform Ghusl (ritual bath).’” Meaning: he did not forbid him [from sleeping there].

حَدَّثَنَا وَكِيعٌ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ أَبِي تَجْبِيجٍ،
قَالَ: نَمِتُ فِي الْمَسْجِدِ الْحَرَامِ فَاحْتَلَمْتُ فِيهِ فَسَأَلْتُ
سَعِيدَ بْنَ جُبَيْرٍ فَقَالَ اذْهَبْ وَاغْتَسِلْ يَعْنِي وَلَمْ يَتَهَمْ

[4924] Abu Bakr narrated to us, saying: Hushaym narrated to us, saying: Abu Bishr informed us from Sa‘id ibn Jubayr, from Ibn ‘Abbas, who said: “I spent the night once at the house of Maymunah bint al-Harith. The Prophet ﷺ stood up to pray at night, so I stood on his left. He took hold of a lock of my hair, or my head, and made me stand on his right.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو بِشَرٍ،
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: بِثُ دَاتَ لَيْلَةَ
عِنْدَ مَيْمُونَةَ بِنْتِ الْحَارِثِ فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ فَقُمْتُ عَنْ يَسَارِهِ فَلَاحَ بِذُوَابِهِ
كَانَتْ لِي أُوْ بِرَأْسِي فَلَاقَمْنِي عَنْ يَمِينِهِ

[4925] Ghundar narrated to us from Shu‘bah, from ‘Abd Allah ibn al-Mukhtar, from Musa ibn Anas, from Anas, who said: “I came to the Prophet ﷺ while he was praying, and he made me stand on his right.”

حَدَّثَنَا عُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، عَنْ
مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ، قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّي فَلَاقَمْنِي عَنْ يَمِينِهِ

[4926] Abu Bakr narrated to us, saying: Abu Khalid al-Ahmar narrated to us from Yahya ibn Sa'id, from Shurahbil, from Jabir, who said: "I prayed with the Prophet ﷺ and he made me stand on his right."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ شُرَحْبِيلَ، عَنْ جَابِرٍ، قَالَ صَلَّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاقَامَنِي عَنْ يَمِينِهِ

[4927] Ibn 'Uyaynah narrated to us from Al-Zuhri, from 'Ubayd Allah, from his father [Ibn 'Umar], who said: "I came to 'Umar while he was praying, so I stood on his left, and he moved me to his right."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ: أَتَيْتُ عُمَرَ وَهُوَ يُصَلِّي فَقُمْتُ عَنْ شِمَالِهِ فَجَعَلَنِي عَنْ يَمِينِهِ

[4928] Muhammad ibn Abi 'Adi narrated to us from Humayd, from Thabit, from Anas, who said: "I prayed with him [the Prophet ﷺ] and he made me stand on his right."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَّسٍ، قَالَ: صَلَّى مَعَهُ فَاقَامَنِي عَنْ يَمِينِهِ

[4929] Ibn Numayr narrated to us from 'Ubayd Allah ibn 'Umayr (likely 'Ubayd Allah ibn 'Umar), from Nafi', from Ibn 'Umar, that a man stood to pray on his left, so he moved him to his right.

حَدَّثَنَا ابْنُ ثَمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَيْرٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ قَامَ رَجُلٌ يُصَلِّي عَنْ يَسَارِهِ فَحَوَّلَهُ إِلَى يَمِينِهِ

[4930] Sahl ibn Yusuf narrated to us from Ibn ‘Awn, from Muhammad, who said: “When a man prayed with Ibn ‘Abbas, he would make him stand on his right.”

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ ابْنِ عَوْنَ، عَنْ مُحَمَّدٍ،
قَالَ: كَانَ ابْنُ عَبَّاسٍ إِذَا صَلَّى مَعَهُ رَجُلٌ أَقَامَهُ عَنْ
يَمِينِهِ

[4931] ‘Isa ibn Yunus narrated to us from ‘Abd al-Rahman ibn Yazid, who said: “I entered the mosque of Damascus with Makhul after the people had already prayed. He made me stand on his right, and I prayed following his prayer.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ،
قَالَ: دَخَلْتُ مَعَ مَكْحُولٍ مَسْجِدًا بِمَشْقَ وَقَدْ صَلَّى أَهْلُهُ
فَأَقَامَنِي عَنْ يَمِينِهِ فَصَلَّيْتُ بِصَلَاتِهِ

[4932] Waki‘ narrated to us from Sufyan, from Hammad, from Ibrahim, who said: “He makes him stand on his right.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ:
يُقِيمُهُ عَنْ يَمِينِهِ

[4933] Waki‘ narrated to us from Malik ibn Mighwal, from Al-Sha‘bi, that when a man stood [to pray] with him, he would make him stand on his right.

حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ الشَّعْبِيِّ، أَنَّهُ
كَانَ إِذَا قَامَ مَعَهُ رَجُلٌ أَقَامَهُ عَنْ يَمِينِهِ

[4934] Abu Usamah narrated to us from Hisham, who said: “I came to ‘Urwah while he was praying, and he made me stand on his right.”

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ هِشَامٍ، قَالَ: جِئْتُ عُرْوَةَ وَهُوَ
يُصَلِّي فَأَقَامَنِي عَنْ يَمِينِهِ

[4935] Waki‘ narrated to us from Sufyan, from Hammad, who said: “I asked Sa‘id ibn al-Musayyib about it, and he said: ‘He stands him on his left.’”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ حَمَادٍ، قَالَ: سَأَلْتُ عَنْهُ سَعِيدَ بْنَ الْمُسَيْبِ قَالَ: يُقِيمُهُ عَنْ يَسَارِهِ

[4936] Abu Bakr narrated to us, saying: Muhammad ibn Fudayl narrated to us from Harun ibn ‘Antarah, from ‘Abd al-Rahman ibn al-Aswad, who said: ‘Alqamah and Al-Aswad sought permission to enter upon ‘Abd Allah. He granted them permission and said: “There will be rulers who will be distracted from the time of prayer, so pray it at its [proper] time.” Then he stood between me and him [while praying] and said: “This is how I saw the Messenger of Allah ﷺ do.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ هَارُونَ بْنِ عَنْتَرَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، قَالَ إِنَّا تَدَنَّ عَلْقَمَةً وَالْأَسْوَدَ عَلَى عَبْدِ اللَّهِ فَلَدِنَ لَهُمَا وَقَالَ إِنَّهُمْ سَيَكُونُ أُمَرَاءٌ يَشْغَلُونَ عَنْ وَقْتِ الصَّلَاةِ فَصَلَّوْهَا لِوَقْتِهَا ثُمَّ قَامَ بَيْنِي وَبَيْنَهُ وَقَالَ هَذَا رَأْيُنِي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَّ

[4937] ‘Abbad ibn al-‘Awwam narrated to us from Harun ibn ‘Antarah, from ‘Abd al-Rahman ibn al-Aswad, from ‘Alqamah and Al-Aswad, from ‘Abd Allah, attributing it to the Prophet (Marfu‘), similar to it.

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ هَارُونَ بْنِ عَنْتَرَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، رَفِعَهُ مِثْلُهُ

[4938] Waki‘ narrated to us from Sufyan, from Hammad, from Ibrahim, from Ibn ‘Umar, that he said: “If they are three, one of them steps forward and two stand behind.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، عَنْ ابْنِ عُمَرَ، أَنَّهُ قَالَ: إِذَا كَانُوا ثَلَاثَةً تَقْدَمُهُمْ أَحَدُهُمْ وَتَأْخُرُ اثْنَانِ

[4939] Ibn Fudayl narrated to us from Layth, from Nafi‘, from Ibn ‘Umar, that if he prayed as the third of three people, he would place the two behind him.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا صَلَّى ثَالِثًا تَلَاثَةً جَعَلَ اثْنَيْنِ خَلْفَهُ

[4940] Abu Mu‘awiyah narrated to us from Hisham ibn ‘Urwah, from his father, that when two men prayed with him, he would place them behind him.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامَ بْنِ عُرْوَةَ عَنْ أَبِيهِ، أَنَّهُ كَانَ إِذَا صَلَّى مَعَ الرَّجُلَيْنِ خَلْفُهُمَا خَلْفَهُ

[4941] Jarir narrated to us from Mughirah, from Ibrahim, who said: “If they are three, one of them steps forward.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا كَانُوا ثَلَاثَةً تَقْدَمُهُمْ أَحَدُهُمْ

[4942] Ibn Fudayl narrated to us from Zakariyya, from ‘Amir, who said: “If the people are three besides the Imam, one of them steps forward [to lead].”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ زَكَرِيَّاَ، عَنْ عَامِرٍ، قَالَ: إِذَا كَانَ الْقَوْمُ ثَلَاثَةً سِوَى الْإِمَامِ تَقْدَمُهُمْ أَحَدُهُمْ

[4943] Yahya ibn Ya'la narrated to us from 'Uthman ibn al-Aswad, who said: "I prayed with another man along with Mujahid. He made one of us stand on his right and the other on his left, and he said: 'This is what three people do.'"

حَدَّثَنَا يَحْيَى بْنُ يَعْلَى، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، قَالَ:
صَلَّيْتُ أَنَا وَرَجُلٌ مَعَ مُجَاهِدٍ فَأَقَامَ أَحَدَنَا عَنْ يَمِينِهِ
وَالْأُخْرَ يَسَارَهُ وَقَالَ: هَذَا يَصْنَعُ الْمُؤْمِنُ

[4944] 'Uyaynah narrated to us from Al-Zuhri, from 'Ubayd Allah, from his father, who said: "I came to 'Umar while he was praying in the midday heat, so I stood on his left. He moved me to his right. Then Yarfa', the freed slave of 'Umar, came, so we both moved back behind him."

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبِيهِ،
قَالَ أَتَيْتُ عُمَرَ وَهُوَ يُصَلِّي بِالْهَاجِرَةِ فَقُمْتُ عَنْ شِمَالِهِ
فَجَعَلَنِي عَنْ يَمِينِهِ فَجَاءَ يَرْفَأُ مَوْلَى عُمَرَ فَتَأَخَّرْنَا اثْنَيْنِ
خَلْفَهُ

[4945] Yahya ibn Sa'id narrated to us from Sa'id, from Qatadah, from Anas, Sa'id ibn al-Musayyib, and Al-Hasan, that they said: "If they are three, one of them steps forward and two pray behind him."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ،
وَعَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَالْحَسَنِ، قَالُوا: إِذَا كَانُوا
ثَلَاثَةً تَقَدَّمُهُمْ أَحَدُهُمْ وَصَلَّى اثْنَانِ خَلْفَهُ

[4946] Abu Khalid al-Ahmar narrated to us from Yahya ibn Sa‘id, from ‘Ubayd Allah ibn ‘Abd Allah, from his father, who said: “I came to ‘Umar while he was praying, and he placed me on his right. Then Yarfa’ came, and he placed us behind him.”

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ: جَئْنَا إِلَى عُمَرَ وَهُوَ يُصَلِّي فَجَعَلَنَا عَنْ يَمِينِهِ فَجَاءَ يَرْفَأُ فَجَعَلَنَا خَلْفَهُ

[4947] Abu Nu‘aym narrated to us, saying: Nusayr ibn Abi al-Ash‘ath narrated to us from Hammad ibn Khuwar, from ‘Abd al-Malik ibn Maysarah, from Al-Nazzal ibn Sabrah, from ‘Ali, who said: “If they are three, one of them steps forward.”

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: نَا تُصَيِّرُ بْنُ أَبِي الْأَشْعَثِ، عَنْ حَمَادَ بْنِ خُوارِ، عَنْ عَبْدِ الْمَالِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَالِ بْنِ سَبْرَةَ، عَنْ عَلَيِّ، قَالَ: إِذَا كَانُوا ثَلَاثَةً تَقَمُّ أَحَدُهُمْ

[4948] Abu Dawud al-Tayalisi narrated to us from Shu‘bah, from ‘Abd Allah ibn al-Mukhtar, from Musa ibn Anas, from Anas, that the Prophet ﷺ led them in prayer along with a woman from his family; he placed Anas on his right and the woman behind him.

حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَّى بِهِمْ وَأَمْرَأَهُ مِنْ أَهْلِهِ فَجَعَلَ أَنَسًا عَنْ يَمِينِهِ وَالمرْأَةَ خَلْفَهُ

[4949] Abu Bakr narrated to us, saying: Hushaym narrated to us from Humayd, from Thabit, who said: “I prayed with Anas; I stood on his right, and his Umm Walad (concubine who bore him a child) stood behind us.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا هُشَيْمٌ، عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ،
قَالَ: صَلَّيْتُ مَعَ أَنَسٍ فَقُمْتُ عَنْ يَمِينِهِ وَقَامَتْ أُمُّ وَلَدِهِ
خَلْفَهُ

[4950] Abu Usamah narrated to us from Hisham, who said: “I came to ‘Urwah while he was praying with a woman behind him. He made me stand on his right, and the woman was behind him.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، قَالَ: جَئْنُتُ إِلَى عُرُوهَةَ
وَهُوَ يُصَلِّي وَخَلْفَهُ امْرَأَةٌ فَاقْأَمَنِي عَنْ يَمِينِهِ وَالْمَرْأَةَ
خَلْفَهُ

[4951] Hushaym narrated to us, saying: Yunus informed us from Al-Hasan, who said: “If the Imam has one man and a woman with him, they should stand consecutively (i.e., the man beside the Imam and the woman behind).”

حَدَّثَنَا هُشَيْمٌ، قَالَ أَخْبَرَنَا يُونُسُ، عَنْ الْحَسَنِ، قَالَ: إِذَا
كَانَ الْإِمَامُ مَعَهُ رَجُلٌ وَامْرَأَةٌ فَلْيَقُومُوا مُتَوَاتِرِينَ

[4952] Abu Bakr narrated to us, saying: Sufyan ibn ‘Uyaynah narrated to us from ‘Ammar al-Duhni, from a woman of his people named Hujayrah, who said: “Umm Salamah led us in prayer, standing in the middle of the women.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمَّارِ الدُّهْنِيِّ، عَنْ امْرَأَةٍ مِنْ قَوْمِهِ اسْمُهَا حُجَيْرَةُ قَالَتْ: أَمْثَنَا أُمُّ سَلَمَةَ قَائِمَةً وَسَطَ النِّسَاءِ

[4953] ‘Ali ibn Mushir narrated to us from Sa‘id, from Qatadah, from Umm al-Hasan, that she saw Umm Salamah, the wife of the Prophet ﷺ, leading the women in prayer, standing with them in their row.

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ سَعِيدٍ، عَنْ فَتَادَةَ، عَنْ أُمِّ الْحَسَنِ، أَنَّهَا رَأَتْ أُمَّ سَلَمَةَ رَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَؤْمُمُ النِّسَاءَ ثَقُومُ مَعْهُنَّ فِي صَفَّهُنَّ

[4954] Waki‘ narrated to us from Ibn Abi Layla, from ‘Ata’, from ‘Aishah, that she used to lead women in prayer, standing with them in the row.

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ تَؤْمُمُ النِّسَاءَ ثَقُومُ مَعْهُنَّ فِي الصَّفَّ

[4955] Hushaym narrated to us, saying: Yunus informed us from Al-Hasan; and Mughirah from Ibrahim; and Husayn from Al-Sha‘bi, who said: “A woman leads women in the prayer of Ramadan, standing with them in their row.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنْ الْحَسَنِ، وَمُغِيرَةُ، عَنْ إِبْرَاهِيمَ، وَحُصَيْنٍ، عَنْ الشَّعْبِيِّ، قَالَ: تَؤْمُمُ الْمَرْأَةُ النِّسَاءَ فِي صَلَاةِ رَمَضَانَ ثَقُومُ مَعْهُنَّ فِي صَفَّهُنَّ

[4956] Ibn Numayr narrated to us from Hurayth, from Humayd ibn ‘Abd al-Rahman, that he said: “There is no harm in a woman leading women in prayer, standing with them in the row.”

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ حُرَيْثٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ قَالَ: لَا بَأْسَ أَنْ تَؤْمِنَ الْمَرْأَةُ النِّسَاءَ تَقْوَمُ مَعَهُنَّ فِي الصَّفَّ

[4957] Abu Bakr narrated to us, saying: Waki‘ narrated to us from Ibn Abi Dhi'b, from a freed slave of Banu Hashim, from ‘Ali, who said: “A woman does not lead in prayer.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِبِيعٌ، عَنْ أَبْنِ أَبِي ذِئْبٍ، عَنْ مَوْلَى، لِبْنِي هَاشِمٍ عَنْ عَلَىٰ، قَالَ: لَا تَؤْمِنَ الْمَرْأَةُ

[4958] ‘Abd al-Wahhab ibn ‘Ata’ narrated to us from Ibn ‘Awn, who said: I wrote to Nafi‘ asking him: “Does a woman lead women in prayer?” He said: “I do not know of a woman leading women.”

حَدَّثَنَا عَبْدُ الْوَهَابِ بْنُ عَطَاءٍ، عَنْ أَبْنِ عَوْنِ، قَالَ: كَتَبْتُ إِلَى نَافِعٍ أَسْأَلُهُ أَتَؤْمِنُ الْمَرْأَةُ النِّسَاءَ؟ فَقَالَ: لَا أَعْلَمُ الْمَرْأَةَ تَؤْمِنُ النِّسَاءَ

[4959] Abu Bakr narrated to us, saying: Sufyan ibn ‘Uyaynah narrated to us from ‘Umar, who said: Someone who saw Jabir ibn Zayd gesturing [in prayer] in water and mud informed me.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عَيْنَةَ، عَنْ عُمَرَ وَقَالَ: أَخْبَرَنِي مَنْ، رَأَى جَابِرَ بْنَ زَيْدٍ يُومِيًّا فِي مَاءٍ وَطِينٍ

[4960] Hafs narrated to us from Layth, from Tawus, who said: “If one is in water and mud, he should gesture [for prayer].”

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، قَالَ: إِذَا كَانَ فِي مَاءٍ وَطِينٍ أُوْمًا إِيمَاءً

[4961] Ibn Fudayl narrated to us from Husayn, from ‘Amir, who said: “The one who is in water and mud gestures [for prayer].”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ عَامِرٍ، قَالَ: الَّذِي فِي الْمَاءِ وَالطِّينِ يُومِيٌّ إِيمَاءً

[4962] Abu Bakr ibn ‘Ayyash narrated to us from Hisham, from Al-Hasan, who said: “If you are in water or a salt marsh, then gesture [for prayer].”

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: إِذَا كُنْتَ فِي مَاءٍ أَوْ سَبْخَةٍ فَأَوْمِيْ إِيمَاءً

[4963] ‘Abdah narrated to us from Sa‘id, from Qatadah, from Jabir ibn Zayd, regarding a man whom the prayer time reaches while he is in water and mud. He said: “He gestures, making the prostration lower than the bowing.”

حَدَّثَنَا عَبْدَهُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ، فِي الرَّجُلِ ثُدُرُكُهُ الصَّلَاةُ فِي الْمَاءِ وَالطِّينِ قَالَ: يُومِيْ إِيمَاءً وَيَجْعَلُ السُّجُودَ أَخْفَضَ مِنَ الرُّكُوعِ

[4964] Ibn ‘Ulayyah narrated to us from Hisham al-Dastuwa’i, from Yahya ibn Abi Kathir, from Abu Salamah, from Abu Sa‘id al-Khudri, who said: “I saw the Messenger of Allah ﷺ prostrating in water and mud.”

حَدَّثَنَا أَبْنُ عُلَيْهِ، عَنْ هِشَامِ الدَّسْتُوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْجُدُ فِي الْمَاءِ وَالطَّينِ

[4965] Abu Usamah narrated to us from Hisham, from Anas ibn Sirin, who said: I returned with Anas ibn Malik from Kufa until we were at Atat. The sky had poured rain on us before that, and the ground was slushy. So Anas prayed while on a donkey, facing the Qiblah, gesturing [for the movements], and making the prostration lower than the bowing.

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ هِشَامٍ، عَنْ أَنَّسِ بْنِ سِيرِينَ، قَالَ أَقْبَلْتُ مَعَ أَنَّسٍ بْنِ مَالِكٍ مِنَ الْكُوفَةِ حَتَّى إِذَا كُنَّا بِاطْبَاطِ وَقَدْ أَخَذْنَا السَّمَاءَ قَبْلَ ذَلِكَ وَالْأَرْضَ ضَخْصَاحُ فَصَلَّى أَنَّسٌ وَهُوَ عَلَى حِمَارٍ مُسْتَقْبِلُ الْقِبْلَةِ وَأَوْمَأَ إِيمَاءً وَجَعَلَ السُّجُودَ أَخْفَضَ مِنَ الرُّكُوعِ

[4966] Isma‘il ibn ‘Ayyash narrated to us from ‘Abd al-‘Aziz ibn ‘Ubayd Allah, from Salim and ‘Amir, who both said: “If you are in water and mud and cannot find a place to prostrate, then gesture with your head.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُبَيْدِ اللَّهِ، عَنْ سَالِمٍ، وَعَامِرٍ، قَالَا: إِذَا كُنْتَ فِي مَاءٍ وَطِينٍ لَا تَجِدُ مَكَانًا تَسْجُدُ عَلَيْهِ فَأَوْمِئُ بِرَأْسِكَ إِيمَاءً

[4967] Waki‘ narrated to us from Jarir ibn Hazim, from Ghalib ibn Sulayman, from a man from Hamdan, from Jabir ibn Zayd, that he was stuck in water and mud, so he began to bow, but when he wanted to prostrate, he gestured. I spoke to him about it, and he said: “O fool, do you want me to ruin my clothes?”

حَدَّثَنَا وَكِيعٌ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ غَالِبِ بْنِ سُلَيْمَانَ، عَنْ رَجُلٍ، مِنْ حَمْدَانَ عَنْ جَابِرِ بْنِ زَيْدٍ، أَنَّهُ وَقَعَ فِي مَاءِ وَطِينٍ فَجَعَلَ يَرْكُعُ فَإِذَا أَرَادَ أَنْ يَسْجُدَ أَوْ مَا فَقْلَتْ لَهُ فَقَالَ يَا حَمْقَنِ، أَتَرِيدُ أَنْ أُفْسِدَ ثِيَابِي؟

[4968] Abu Bakr narrated to us, saying: Ibn ‘Uyaynah narrated to us from Ma‘mar, from Yahya, from Damdam, from Abu Hurayrah, that the Prophet ﷺ ordered the killing of the two black ones during prayer: the snake and the scorpion.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ مَعْمَرٍ، عَنْ يَحْيَى، عَنْ ضَمْضَمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِتَقْلِيلِ الْأَسْوَدَيْنِ فِي الصَّلَاةِ الْحَيَّةِ وَالْعَفْرَبِ

[4969] Mu‘tamir narrated to us from Burd, from Sulayman ibn Musa, who said: The Prophet of Allah ﷺ saw a man praying while sitting. The Prophet ﷺ said: “Why are you praying sitting?” He said: “A scorpion stung me.” He said: “If one of you sees a scorpion, even if he is in prayer, let him take his left sandal and kill it with it.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ بُرْدٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، قَالَ رَأَى النَّبِيُّ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يُصَلِّي جَالِسًا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ تُصَلِّي جَالِسًا؟ فَقَالَ إِنَّ عَفْرَبَا لَسْعَنْتِي قَالَ: فَإِذَا رَأَى أَحَدُكُمْ عَفْرَبًا وَإِنْ كَانَ فِي الصَّلَاةِ فَلْيَأْخُذْ نَعْلَهُ الْيُسْرَى فَلْيَقْتُلْهَا بِهَا

[4970] Humayd ibn ‘Abd al-Rahman narrated to us from Hasan, from Ibn Abi Layla, that ‘Ali killed it [a scorpion] while he was in prayer.

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ ابْنِ أَبِي
لَيْلَى، أَنَّ عَلِيًّا، قَتَلَهَا وَهُوَ فِي الصَّلَاةِ

[4971] Ibn ‘Uyaynah narrated to us from ‘Abd Allah ibn Dinar, that Ibn ‘Umar saw a feather while he was praying and thought it was a scorpion, so he struck it with his sandal.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، رَأَى ابْنَ
عُمَرَ رِيشَةً وَهُوَ يُصَلِّي فَحَسِبَ أَنَّهَا عَقْرُبٌ فَضَرَبَهَا
بِسَانِلِهِ

[4972] Ibn ‘Ulayyah narrated to us from Shu‘bah, from Abu al-‘Aliyah, that he killed it while he was praying.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ شُعْبَةَ، عَنْ أَبِي الْعَالِيَةِ، أَنَّهُ قَتَلَهَا
وَهُوَ يُصَلِّي

[4973] Hushaym narrated to us from Yunus, from Al-Hasan, that he saw no harm in killing it while in prayer.

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى
بَأْسًا بِقَتْلِهَا وَهُوَ فِي الصَّلَاةِ

[4974] Mu‘tamir narrated to us from Salim ibn Abi al-Dhayyal, from Al-Hasan, who said: “He kills it while he is praying.” He said: And Qatadah said: “If it does not threaten you, do not kill it.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ سَالِمِ بْنِ أَبِي الدَّيَّالِ، عَنْ الْحَسَنِ،
قَالَ: يُقْتَلُهَا وَهُوَ يُصَلِّي قَالَ وَقَالَ قَتَادَةُ إِذَا لَمْ تَعْرُضْ
لَكَ فَلَا تُقْتَلُهَا

[4975] ‘Abbad ibn al-‘Awwam narrated to us from Hajjaj, from Fudayl, from Ibrahim, regarding a scorpion that a man sees during prayer. He said: “Turn it away from you.” I said: “If it refuses?” He said: “Kill it and wash the spot where you killed it.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامَ، عَنْ حَجَاجٍ، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، أَنَّهُ قَالَ فِي الْعَقْرَبِ يَرَاهَا الرَّجُلُ فِي الصَّلَاةِ قَالَ: اصْرِفْهَا عَنْكَ قُلْتُ: فَإِنْ أَبْتُ، قَالَ: أَفْتَلُهَا وَاغْسِلْ مَكَانَهَا الَّذِي قَتَلْتُهَا فِيهِ

[4976] Al-Fadl ibn Dukayn narrated to us from Hammad ibn Salamah, from Qatadah, that Murriq killed it while he was praying.

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ، أَنَّ مُورِّقاً، قَتَلَهَا وَهُوَ يُصَلِّي

[4977] Hushaym narrated to us from Mughirah, from Ibrahim, that he was asked about killing a scorpion in prayer. He said: “Indeed, in prayer there is sufficient occupation.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُعِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ سُئِلَ عَنْ قَتْلِ الْعَقْرَبِ فِي الصَّلَاةِ قَالَ: إِنَّ فِي الصَّلَاةِ لِسُغْلًا

[4978] Abu Bakr narrated to us, saying: Waki‘ narrated to us from ‘Abd al-Hamid ibn Ja‘far, from his father, from Tamim ibn Mahmud, from ‘Abd al-Rahman ibn Shibl, who said: “The Messenger of Allah ﷺ forbade a man from habitually sticking to one place to pray in, just as a camel sticks to its spot.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ تَمِيمِ بْنِ مَحْمُودٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شِبْلٍ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُوَطِّنَ الرَّجُلُ الْمَكَانَ يُصَلِّي فِيهِ كَمَا يُوَطِّنُ الْبَعِيرَ

[4979] Yahya ibn Sa‘id al-Qattan narrated to us from ‘Ubayd Allah ibn ‘Umar, from Nafi‘, from Ibn ‘Umar, that he used to not designate a specific place in his house to pray in.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ لَا يَتَخَذُ فِي بَيْتِهِ مَكَانًا يُصَلِّي فِيهِ

[4980] Abu Bakr narrated to us, saying: Yahya ibn Sa‘id narrated to us from ‘Umar ibn Nabih, from Jumhan, who said: “I saw Sa‘d come multiple times while the people were in prayer. He walked between the row and the wall until he reached his prayer spot. He used to pray at the fifth pillar.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُمَرَ بْنِ نَبِيِّهِ، عَنْ جُمْهَارَ، قَالَ رَأَيْتُ سَعْدًا جَاءَ مَرَارًا وَالنَّاسُ فِي الصَّلَاةِ فَمَشَى بَيْنَ الصَّفَّ وَالْجَدَارِ حَتَّى اتَّهَى إِلَى مُصَلَّاهُ وَكَانَ يُصَلِّي عِنْدَ الْأُسْطُوانَةِ الْخَامِسَةِ

[4981] Sufyan ibn ‘Uyaynah narrated to us from ‘Ubayd Allah ibn Abi Yazid, who said: “I saw Al-Miswar ibn Makhramah after the prayer had been established, weaving through the rows until he reached the second or the first row.”

حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، قَالَ رَأَيْتُ الْمُسْوَرَ بْنَ مَخْرَمَةَ بَعْدَمَا ثَقَلَ الصَّلَاةُ يَتَحَلَّ الصُّفُوفَ حَتَّىٰ يَتَهَيَّءَ إِلَى الْثَّانِي أَوِ الْأَوَّلِ

[4982] Ma’n ibn ‘Isa narrated to us from Muhammad ibn Salih al-Tammar, who said: “I saw Al-Qasim ibn Muhammad sticking to one prayer spot in the mosque, praying there and not praying anywhere else. And I saw Sa’id ibn al-Musayyib doing that as well.”

حَدَّثَنَا مَعْنُ بْنُ عِيسَىٍ، عَنْ مُحَمَّدٍ بْنِ صَالِحِ التَّمَّارِ، قَالَ رَأَيْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ يَلْرُمُ مُصْلَّىٍ وَاحِدًا فِي الْمَسْجِدِ يُصْلِّي فِيهِ وَلَا يُصْلِّي فِي غَيْرِهِ وَرَأَيْتُ سَعِيدَ بْنَ الْمُسَيَّبَ يَفْعَلُ ذَلِكَ

[4983] Abu Bakr narrated to us, saying: Hafs ibn Ghiyath narrated to us from Ibn Jurayj, from ‘Ata’, who was asked about people whose ship wrecked, and the prayer time reached them while they were in the water. He said: “They gesture [for prayer].” [He was asked:] “If they come out naked?” He said: “They pray sitting.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا حَفْصُ بْنُ عَيَّاثٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، سُئِلَ عَنْ قَوْمٍ انْكَسَرُتْ بِهِمْ سَفِينَتُهُمْ فَأَدْرَكْتُهُمُ الصَّلَاةُ وَهُمْ فِي الْمَاءِ قَالَ: يُومِلُونَ إِيمَاءً فَإِنْ خَرَجُوا غُرَاءً قَالَ: يُصْلِّونَ قُعُودًا

[4984] ‘Isa ibn Yunus narrated to us from Al-Awza‘i, from Wasil, from Mujahid, that ‘Umar ibn ‘Abd al-Aziz asked him about people whose ship wrecked and they came out [naked] when the prayer time arrived. He said: “Their Imam stands on their left side, they form one row, and each man covers his privates with his left hand without touching the private part.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ وَاصِلٍ،
عَنْ مُجَاهِدٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، سَلَّمَ اللَّهُ عَنْ قَوْمٍ
أَنْكَسَرَتْ بِهِمْ سَفِينَتُهُمْ فَخَرَجُوا فَحَضَرَتِ الصَّلَاةُ فَقَالَ:
يَكُونُ إِمَامُهُمْ مَيْسَرَتُهُمْ وَيَصُوفُونَ صَفَّاً وَاحِدًا وَيَسْتَرُ
كُلُّ رَجُلٍ مِنْهُمْ بِيَدِهِ الْيُسْرَى عَلَى فَرْجِهِ مِنْ غَيْرِ أَنْ
يَمْسَ أَفْرَجَ

[4985] Yazid ibn Harun narrated to us from Hisham, from Al-Hasan, regarding people whose ship wrecks and they come out naked, how should they pray? He said: “Sitting, with their Imam in their midst; they prostrate and lower their gazes.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، فِي
الْقَوْمِ تَنَكَسَرُ بِهِمْ السَّفِينَةُ فَيَخْرُجُونَ عُرَاءً كَيْفَ
يُصَلُّونَ؟ قَالَ: جُلوسًا وَإِمَامُهُمْ وَسَطْهُمْ وَيَسْجُدُونَ
وَيَغْضُبُونَ أَبْصَارُهُمْ

[4986] Waki‘ narrated to us from Ibrahim ibn Yazid, from ‘Ata’, regarding naked people. He said: “They pray sitting, gesturing [for movements], and their Imam stands in their midst.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ، عَنْ عَطَاءٍ، فِي
الْعُرَاءِ قَالَ: يُصَلُّونَ قُعُودًا يُؤْمِنُونَ إِيمَانًا يَقُولُ إِمَامُهُمْ
وَسَطْهُمْ

[4987] Mu'tamir narrated to us from Hamdan, from Al-Hasan, who said: “The drowning person prostrates on the surface of the water [gesturing].”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ حَمْدَانَ، عَنِ الْحَسَنِ، قَالَ: الْغَرِيقُ
يَسْجُدُ عَلَى مَنْ الماءِ

[4988] Abu Bakr narrated to us, saying: Sufyan ibn ‘Uyaynah narrated to us from Safwan ibn Sulaym, from ‘Ata’ ibn Yasar, from Abu Sa‘id al-Khudri, who said: The Messenger of Allah ﷺ said: “Ghusl (bathing) on Friday is obligatory upon every person who has reached puberty (Muhtalim).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ
صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ
الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
عُشْلَ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ

[4989] Hushaym narrated to us, saying: Yazid ibn Ziyad informed us from Ibn Abi Layla, from Al-Bara' ibn ‘Azib, who said: The Messenger of Allah ﷺ said: “It is a duty upon the Muslims that one of them bathes on Friday, and applies some perfume if his family has any. If he does not have perfume, then water is perfume for him.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ زَيَادٍ، عَنْ أَبْنِ أَبِي
لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ مِنَ الْحَقِّ عَلَى الْمُسْلِمِينَ أَنْ
يَعْتَسِلَ أَحَدُهُمْ يَوْمَ الْجُمُعَةِ، وَأَنْ يَمْسَ مِنْ طِيبٍ إِنْ كَانَ
عِنْدَ أَهْلِهِ، فَإِنْ لَمْ يَكُنْ عِنْدَهُ طِيبٌ فَالْمَاءُ لَهُ طِيبٌ

[4990] ‘Abd Allah ibn Mubarak narrated to us from Al-Awza‘i, who said: Hassan ibn ‘Atiyyah narrated to us, who said: Abu al-Ash‘ath narrated to us, who said: Aws ibn Aws al-Thaqafi narrated to me, saying: I heard the Messenger of Allah ﷺ say: “Whoever washes and bathes on Friday, goes early and arrives early, walks and does not ride, gets close to the Imam, listens and does not engage in idle talk, will have for every step [the reward of] a year’s deeds, its fasting and its standing in prayer.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنِ الْأَوْزَاعِيِّ، قَالَ: حَدَّثَنَا حَسَانُ بْنُ عَطِيَّةَ، قَالَ: حَدَّثَنَا أَبُو الْأَشْعَثِ، قَالَ: حَدَّثَنَا أَوْسُ بْنُ أَوْسٍ التَّقْفِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ عَسَلَ يَوْمَ الْجُمُعَةِ، وَاغْشَلَ وَبَكَرَ، وَابْتَكَرَ وَمَشَى وَلَمْ يَرْكِبْ، فَدَنَّا مِنَ الْإِمَامِ وَاسْتَمَعَ وَلَمْ يَلْغُ، كَانَ لَهُ كُلُّ خُطْوَةٍ عَمَلٌ سَنَةً أَجْرٌ صِيَامِهَا وَقِيَامِهَا

[4991] Sharik and Abu al-Ahwas narrated to us from Abu Ishaq, from Yahya ibn Wathhab, from Ibn ‘Umar, who said: The Messenger of Allah ﷺ said: “Whoever comes to the Friday prayer, let him bathe.”

حَدَّثَنَا شَرِيكُ، وَأَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ يَحْيَى بْنِ وَثَابٍ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ آتَى الْجُمُعَةَ فَلْيَغْتَسِلْ

[4992] Ibn ‘Ayyash narrated to us from Abu Ishaq, from Nafi‘, from Ibn ‘Umar, from the Prophet ﷺ, similar to it.

حَدَّثَنَا ابْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَمْثُلُهُ

[4993] Abu Khalid al-Ahmar narrated to us from Dawud, from Abu al-Zubayr, from Jabir, who said: The Messenger of Allah ﷺ said: "It is a duty upon every Muslim in every seven days to bathe on one day, and that is Friday."

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ دَاؤَدَ، عَنْ أَبِي الرَّبِيعِ،
عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
"حَقٌّ عَلَى كُلِّ مُسْلِمٍ فِي كُلِّ سَبْعٍ: غُسْلٌ يَوْمٌ، وَذَلِكَ
يَوْمُ الْجُمُعَةِ

[4994] Muhammad ibn Bishr narrated to us, saying: Zakariyya ibn Abi Za'ida narrated to us from Mus'ab ibn Shaybah, from Talq, from Ibn al-Zubayr, from 'Aishah, from the Prophet ﷺ, who said: "Ghusl (bathing) is due from four things: from Janabah (sexual impurity), cupping, washing the dead, and the Friday bath."

حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِيفٍ، قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ،
عَنْ مُصْعِبِ بْنِ شَيْبَةَ، عَنْ طَلاقٍ، عَنْ ابْنِ الرَّبِيعِ، عَنْ
عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الْغُسْلُ
مِنْ أَرْبَعٍ: مِنَ الْجَنَابَةِ، وَالْحِجَامَةِ، وَغُسْلِ الْمَيِّتِ،
وَغُسْلِ الْجُمُعَةِ

[4995] Hushaym narrated to us, saying: Yunus informed us from Al-Hasan, from Abu Hurayrah, who said: "My bosom friend (Khalil) advised me to bathe on Friday."

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الْحَسَنِ، عَنْ أَبِي
هُرَيْرَةَ، قَالَ: أُوصَانِي خَلِيلِي بِالْغُسْلِ يَوْمَ الْجُمُعَةِ

[4996] ‘Ubayd Allah narrated to us from Shayban, from Yahya ibn Abi Salamah, from Abu Hurayrah, that while ‘Umar ibn al-Khattab was delivering the sermon on Friday, a man arrived. ‘Umar said to him: “You delay coming to the prayer?”

The man said: “As soon as I heard the call, I performed Wudu.” He (‘Umar) said: “And only Wudu as well? Did you not hear that the Messenger of Allah ﷺ used to say: ‘When one of you goes to the Friday prayer, let him bathe’?”

[4997] Ghundar narrated to us from Shu‘bah, from Sa‘id ibn Ibrahim, who said: I heard Muhammad ibn ‘Abd al-Rahman ibn Thawban narrating from a man of the Ansar, from a man among the Companions of the Prophet ﷺ, from the Prophet ﷺ that he said: “Three things are a duty upon every Muslim: Bathing on Friday, the Siwak (tooth-stick), and applying perfume if available.”

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ شَيْبَانَ، عَنْ يَحْيَى بْنِ أَبِي سَلَمَةَ،
عَنْ أَبِي هُرَيْرَةَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، بَيْنَمَا هُوَ
يَخْطُبُ يَوْمَ الْجُمُعَةِ، إِذْ جَاءَ رَجُلٌ، فَقَالَ عُمَرُ لَهُ:
تَحْتَسِّونَ عَنِ الصَّلَاةِ؟ فَقَالَ الرَّجُلُ: مَا هُوَ إِلَّا
سَمِعْتُ النَّذَاءَ فَتَوَضَّأْتُ، فَقَالَ: وَالْوُضُوءُ أَيْضًا، أَوْ لَمْ
تَسْمَعُوا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ:
إِذَا رَأَيْتُمُوهُمْ إِلَى الْجُمُعَةِ فَلَا يُنْهِنُ

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ إِبْرَاهِيمَ، قَالَ:
سَمِعْتُ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ بْنَ تَوْبَانَ، يُحَدِّثُ: عَنْ
رَجُلٍ، مِنَ الْأَنْصَارِ، عَنْ رَجُلٍ، مِنْ أَصْحَابِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَنَّهُ قَالَ: “الْثَّلَاثُ حَقٌّ عَلَى كُلِّ مُسْلِمٍ: الْغُسْلُ يَوْمَ
الْجُمُعَةِ، وَالسُّوَالُ، وَيَمْسُ مِنْ طِيبٍ إِنْ كَانَ

[4998] Hushaym narrated to us, saying: Yazid ibn Abi Ziyad informed us from ‘Ubayd Allah ibn al-Harith, who said: I was with Sa‘d when a son of his came. He said to him: “Did you bathe?” He said: “No, I performed Wudu then came.” Sa‘d said to him: “I did not think that anyone would leave bathing on Friday.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ الْحَارِثِ، قَالَ: كُنْتُ مَعَ سَعْدٍ، فَجَاءَ ابْنُ لَهُ، فَقَالَ لَهُ: هَلْ اغْتَسَلْتَ؟ قَالَ: لَا، تَوَضَّأْتُ ثُمَّ جِنْتُ، فَقَالَ لَهُ سَعْدٌ: مَا كُنْتُ أَحْسَبُ أَنَّ أَحَدًا يَدْعُ الْعُشْلَ يَوْمَ الْجُمُعَةِ

[4999] Hushaym narrated to us from Mansur, from Ibn Sirin, who said: A man from the Muhajirun arrived on Friday. ‘Umar said to him: “Did you bathe?” He said: “No.” He said: “You know that we were ordered otherwise.” The man said: “What were you ordered?” He said: “Bathing.” He said: “You, the community of Muhajirun, or the people [in general]?” He said: “I do not know.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: أَفْبَلَ رَجُلٌ مِنَ الْمُهَاجِرِينَ يَوْمَ الْجُمُعَةِ، فَقَالَ لَهُ عُمَرُ: هَلْ اغْتَسَلْتَ؟ قَالَ: لَا، قَالَ: لَقَدْ عَلِمْتَ أَنَّا أَمْرَنَا بِغَيْرِ ذَلِكَ قَالَ الرَّجُلُ: بِمِ أُمِرْتُمْ؟ قَالَ: بِالْعُشْلِ قَالَ: أَنْتُمْ مَعْنَى الْمُهَاجِرِينَ أَمِ النَّاسُ؟ قَالَ: لَا أَنْدِرِي

[5000] Yazid ibn Harun narrated to us from Hisham, from Ibn Sirin, from Ibn ‘Abbas, who said: While ‘Umar ibn al-Khattab was delivering the sermon... then he mentioned similar to it.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ،
عَنْ ابْنِ عَبَّاسٍ، قَالَ: بَيْنَمَا عُمَرُ بْنُ الْخَطَّابِ، يَخْطُبُ
ثُمَّ ذَكَرَ نَحْوَهُ