

In the Name of Allâh, the Most
Benificent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

5. Masâjid And Places Of Prayer

١ - (المعجم ٥) - كتاب المساجد
ومواضع الصلاة (التحفة ...)

Chapter Masâjid And Places Of Prayer

(المعجم ...) - (باب المساجد
ومواضع الصلاة) (التحفة ٥٣)

[1161] 1 - (520) It was narrated that Abû Dharr said: "I said: 'O Messenger of Allâh, which *Masjid* on earth was built first?' He said: '*Al-Masjid Al-Harâm* (in Makkah).' I said: 'Then which?' He said: '*Al-Masjid Al-Aqsa* (in Jerusalem).' I said: 'How long was there between the two?' He said: 'Forty years. And wherever you are when the time for prayer comes, then pray, for it is a *Masjid*.'"

According to the *Hadîth* of Abû Kâmil: The Prophet ﷺ said, "Then wherever you are when the time for prayer is due, then pray, for it is a *Masjid*."

[١١٦١] ١ - (٥٢٠) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْأَعْمَشُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ! أَيُّ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ أَوَّلُ؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ» قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «الْمَسْجِدُ الْأَقْصَى» قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ سَنَةً، وَأَيْنَمَا أَدْرَكْتَكِ الصَّلَاةُ فَصَلِّ فَهُوَ مَسْجِدٌ».

وَفِي حَدِيثِ أَبِي كَامِلٍ «ثُمَّ حَيْثُمَا أَدْرَكْتَكِ الصَّلَاةُ فَصَلِّهِ، فَإِنَّهُ مَسْجِدٌ».

[1162] 2 - (...) Ibrahim bin Yazîd At-Taimî said: I used to recite the Qur'ân to my father at

[١١٦٢] ٢ - (...) حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ:

As-Suddah^[1] of the *Masjid*, and when I recited a verse where prostration is required, he would prostrate. I said to him: 'O my father, are you prostrating in the street?' He said: 'I heard Abû Dharr say: "I asked the Messenger of Allâh ﷺ about the first *Masjid* to be built on earth. He said: '*Al-Masjid Al-Harâm*.' I said: 'Then which?' He said: '*Al-Masjid Al-Aqsa*.' I said: 'How long was there between the two?' He said: 'Forty years. But the earth is a *Masjid* for you, so wherever you are when the time for prayer is due, then pray.'"

[1163] 3 - (521) It was narrated that Jâbir bin 'Abdullâh Al-Anṣârî said: "The Messenger of Allâh ﷺ said: 'I have been given five things that were not given to anyone before me: Every Prophet was sent only to his own people, but I have been sent to red and black,^[2] the spoils of war have been permitted to me and they were not permitted to anyone before me; the earth has been made pure, a means of purification and a place of prostration, so wherever a man is when the time for prayer is due, let him pray wherever he is; and I have been supported with fear for the distance of one month's

حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ التَّيْمِيِّ قَالَ: كُنْتُ أَقْرَأُ عَلَى أَبِي الْقُرَّانِ فِي السُّدَّةِ، فَإِذَا قَرَأْتُ السَّجْدَةَ سَجَدَ. فَقُلْتُ لَهُ: يَا أَبَتِ أَتَسْجُدُ فِي الطَّرِيقِ؟ قَالَ: إِنِّي سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ أَوَّلِ مَسْجِدٍ وَضِعَ فِي الْأَرْضِ؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْمَسْجِدُ الْأَقْصَى» قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ عَامًا، ثُمَّ الْأَرْضُ لَكَ مَسْجِدٌ، فَحَيْثُمَا أَذْرَكَكَ الصَّلَاةُ فَصَلِّ».

[١١٦٣] ٣- (٥٢١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ سَيَّارٍ، عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: كَانَ كُلُّ نَبِيٍّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى كُلِّ أَحْمَرَ وَأَسْوَدَ. وَأُجِلَّتْ لِي الْعَنَائِمُ، وَلَمْ تُحَلَّ لِأَحَدٍ قَبْلِي. وَجُعِلَتْ لِي الْأَرْضُ طَيِّبَةً طَهُورًا وَمَسْجِدًا؛ فَأَيُّمَا رَجُلٍ أَذْرَكَهُ الصَّلَاةُ صَلَّى حَيْثُ كَانَ، وَنُصِرْتُ بِالرُّعْبِ بَيْنَ يَدَيْ مَسِيرَةِ شَهْرٍ، وَأُعْطِيتُ الشَّفَاعَةَ».

[1] *As-Suddah*: Threshold; referring to the shaded area outside of the *Masjid*. In no. 691 of *An-Nasâ'î* it is *As-Sikkah*; the road or path or lane, and the meaning is the same here.

[2] Meaning all of people.

journey ahead of me; and I have been granted intercession.”

[1164](...) Jâbir bin ‘Abdullâh narrated that the Messenger of Allâh ﷺ said... and he narrated something similar (no. 1163).

[1165] 4 - (522) It was narrated that Hudhaifah said: “The Messenger of Allâh ﷺ said: ‘We have been favored over the people in three things: Our rows (in prayer) have been made like the rows of the Angels; the whole earth has been made a place of prostration for us, and its dust has been made a means of purification if water cannot be found,’ and he mentioned another thing.”

[1166](...) It was narrated that Hudhaifah said: “The Messenger of Allâh ﷺ said...” a similar report (as no. 1165).

[1167] 5 - (523) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “I have been favored over the other Prophets in six ways: I have been given the gift of encompassing speech;^[1] I have been supported

[١١٦٤] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ: حَدَّثَنَا يَزِيدُ الْفَقِيرُ: أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَذَكَرَ نَحْوَهُ.

[١١٦٥] ٤ - (٥٢٢) حَدَّثَنَا أَبُو بَرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ رَبِيعٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ كُلُّهَا مَسْجِدًا، وَجُعِلَتْ تَرَبُّثُهَا لَنَا طَهُورًا إِذَا لَمْ نَجِدِ الْمَاءَ». وَذَكَرَ خَصْلَةً أُخْرَى.

[١١٦٦] (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنْ سَعْدِ بْنِ طَارِقٍ: حَدَّثَنِي رَبِيعُ بْنُ حِرَاشٍ عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

[١١٦٧] ٥ - (٥٢٣) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ

[1] *Jawâmi' Al-Kalim*: Encompassing speech, few words carrying many meanings.

with fear (over the enemy); the spoils of war have been made permissible for me; the earth has been made a means of purification and a place of prostration for me; I have been sent to all creatures; and the Prophets were sealed with me (i.e. I am the last of the Prophets).”

[1168] 6 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘I have been sent with encompassing speech and I have been supported with fear (over the enemy). While I was sleeping, I was given the keys to the treasures of the earth and they were placed in my hand.’”

Abû Hurairah said: “The Messenger of Allâh ﷺ has gone and now you are busy acquiring them.”

[1169] (...) Sa‘eed bin Al-Mûsâyyab and Abû Salamah bin ‘Abdur-Rahmân narrated that Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say...” a *Hadîth* similar to that of Yûnus (no. 1168).

[1170] (...) A similar report (as no. 1168) was narrated from Ibn

رَسُولَ اللَّهِ ﷺ قَالَ: «فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتٍّ: أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَأُجِلَّتْ لِي الْمَغَانِمُ، وَجُعِلَتْ لِي الْأَرْضُ طَهُورًا وَمَسْجِدًا، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخْتِمَ بِي النَّبِيُّونَ».

[١١٦٨] ٦- (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُعِثْتُ بِجَوَامِعِ الْكَلِمِ. وَنُصِرْتُ بِالرُّعْبِ. وَبَيَّنَّا أَنَا نَائِمٌ أُوتِيتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ فَوُضِعَتْ فِي يَدَيَّ».

قَالَ أَبُو هُرَيْرَةَ: فَذَهَبَ رَسُولُ اللَّهِ ﷺ، وَأَنْتُمْ تَسْتَبَلُونَهَا.

[١١٦٩] (...) وَحَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنْ الزُّبَيْدِيِّ، عَنْ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ. مِثْلَ حَدِيثِ يُونُسَ.

[١١٧٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا عَبْدُ

Al-Mûsâyyab and Abû Salamah, from Abû Hurairah, from the Prophet ﷺ.

[1171] 7 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "I have been supported against the enemy with fear and I have been given the power of encompassing speech. While I was sleeping I was given the keys of the treasures of the earth, and they were placed in my hand."

[1172] 8 - (...) It was narrated from Hammâm bin Munnabbih, who said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," - and he mentioned a number of *Ahâdîth* including: "The Messenger of Allâh ﷺ said: 'I have been supported with fear (over the enemy) and I have been given the gift of encompassing speech.'"

Chapter 1. The Construction Of The Masjid Of The Prophet ﷺ

[1173] 9 - (524) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ came to Al-Madînah and stayed in the upper part of Al-Madînah, among a tribe called

الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[١١٧١] ٧ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي يُونُسَ مَوْلَى أَبِي هُرَيْرَةَ أَنَّهُ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ «نُصِرْتُ بِالرُّعْبِ عَلَى الْعَدُوِّ، وَأُوتِيتُ جَوَامِعَ الْكَلِمِ، وَبَيَّنَّمَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ، فَوُضِعَتْ فِي يَدَيَّ».

[١١٧٢] ٨ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ ﷺ «نُصِرْتُ بِالرُّعْبِ وَأُوتِيتُ جَوَامِعَ الْكَلِمِ».

(المعجم ١) - (بَابُ ابْتِنَاءِ مَسْجِدِ

النَّبِيِّ ﷺ) (التحفة ٥٤)

[١١٧٣] ٩ - (٥٢٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَشَيْبَانُ بْنُ قُرُوحٍ، كِلَاهُمَا عَنْ عَبْدِ الْوَارِثِ - قَالَ يَحْيَى: أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ - عَنْ أَبِي التَّيَّاحِ

Banû 'Amr bin 'Awf. He stayed among them for fourteen nights, then he sent for the chiefs of Banû An-Najjâr, and they came with their swords hanging from their necks. He said: "It is as if I can see the Messenger of Allâh ﷺ on his mount, with Abû Bakr riding behind him, and the chiefs of Banû An-Najjâr around him, until he dismounted in the courtyard of Abû Ayyûb. The Messenger of Allâh ﷺ used to pray wherever he was when the time for prayer was due, and he used to pray (even) in sheep pens. Then he was ordered to build the *Masjid*. He sent for the chiefs of Banû An-Najjâr and they came. He said: "O Banû An-Najjâr, name me a price for this grove of yours." They said: "No, by Allâh, we will only ask its price from Allâh." Anas said: "There was in it what I say: There were palm trees, the graves of the idolators, and some ruins. The Messenger of Allâh ﷺ ordered that the trees be cut down, the graves of the idolators dug up, and the ruins leveled. They lined the tree trunks up facing the *Qiblah* and reinforced the door frames with stones, and they were chanting *Rajaz* verses,^[1] and the Messenger of Allâh ﷺ was with them, saying: 'O Allâh, there is no goodness

الضُّبُعِيّ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ الْمَدِينَةَ، فَنَزَلَ فِي غُلُوِّ الْمَدِينَةِ، فِي حَيٍّ يُقَالُ لَهُمْ: بَنُو عَمْرٍو بْنِ عَوْفٍ، فَأَقَامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ إِنَّهُ أَرْسَلَ إِلَى مِلَّةِ بَنِي النَّجَّارِ، فَجَاءُوا مُتَقَلِّدِينَ بِسُيُوفِهِمْ. قَالَ: فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ عَلَى رَاحِلَتِهِ، وَأَبُو بَكْرٍ رِدْفُهُ، وَمَلَأُ بَنِي النَّجَّارِ حَوْلَهُ، حَتَّى أَلْقَى بِفَنَاءِ أَبِي أَيُّوبَ. قَالَ فَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي حَيْثُ أَذْرَكَتُهُ الصَّلَاةُ، وَيُصَلِّي فِي مَرَابِضِ الْغَنَمِ، ثُمَّ إِنَّهُ أُمِرَ بِالْمَسْجِدِ، قَالَ فَأَرْسَلَ إِلَى مِلَّةِ بَنِي النَّجَّارِ فَجَاءُوا. فَقَالَ: «يَا بَنِي النَّجَّارِ! ثَامِنُونِي بِحَائِطِكُمْ هَذَا». قَالُوا: لَا، وَاللَّهِ! لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ. قَالَ أَنَسُ: فَكَانَ فِيهِ مَا أَقُولُ: كَانَ فِيهِ نَخْلٌ وَقُبُورُ الْمُشْرِكِينَ وَخَرِبٌ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِالنَّخْلِ قَطْعَ، وَبِقُبُورِ الْمُشْرِكِينَ فَنَبَشَتْ، وَبِالْخَرِبِ فَسَوَّيَتْ، قَالَ: فَصَفُّوا النَّخْلَ قِئْلَةً، وَجَعَلُوا عِضَادَتَيْهِ جِبَارَةً قَالَ: فَكَانُوا يَرْتَجِزُونَ، وَرَسُولُ اللَّهِ ﷺ مَعَهُمْ، وَهُمْ يَقُولُونَ:

[1] A type of poetic verse.

except the goodness of the Hereafter;

So help the *Anṣâr* and the *Muhâjirîn*.”

[1174] 10 - (...) It was narrated from Anas that the Messenger of Allâh ﷺ used to pray in sheep pens before the *Masjid* was built.

[1175] (...) It was narrated that Abû At-Tayyâḥ said: “I heard Anas say: ‘The Messenger of Allâh ﷺ used to...’” a similar report (as no. 1174).

Chapter 2. Changing The Qiblah From *Al-Quds* (Jerusalem) To The *Ka'bah*

[1176] 11 - (525) It was narrated that Al-Barâ' bin 'Âzib said: “I prayed with the Prophet ﷺ facing towards *Bait Al-Maqdis* for sixteen months, until the verse in *Al-Baqarah* was revealed: “...And wheresoever ye a people are, turn your faces (in prayer) in that direction...”^[1] It was revealed after the Prophet ﷺ had completed his prayers. A man went out and passed by some people from among the

اللَّهُمَّ! إِنَّهُ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ
فَانْصُرِ الْأَنْصَارَ وَالْمُهَاجِرَةَ

[١١٧٤] ١٠ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ
ابْنُ مُعَاذٍ الْعُمَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا
شُعْبَةُ: حَدَّثَنَا أَبُو التَّيَّاحِ، عَنْ أَنَسٍ أَنَّ
رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي فِي مَرَابِضِ
الْغَنَمِ، قَبْلَ أَنْ يُبْنَى الْمَسْجِدُ.

[١١٧٥] (...) وَحَدَّثَنَا يَعْنِي بْنُ
يَحْيَى: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ:
حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ
أَنَسًا يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

(المعجم ٢) - (بَابُ تَحْوِيلِ الْقِبْلَةِ مِنْ
الْقُدْسِ إِلَى الْكَعْبَةِ) (التحفة ٥٥)

[١١٧٦] ١١ - (٥٢٥) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ
أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ:
صَلَّيْتُ مَعَ النَّبِيِّ ﷺ إِلَى بَيْتِ الْمَقْدِسِ سِتَّةَ
عَشَرَ شَهْرًا، حَتَّى نَزَلَتِ الْآيَةُ الَّتِي فِي
الْبَقَرَةِ: ﴿وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ
شَطْرَهُ﴾ [البقرة: ١٤٤] فَزَلَّتْ بَعْدَمَا صَلَّى
النَّبِيُّ ﷺ، فَانْطَلَقَ رَجُلٌ مِنَ الْقَوْمِ فَمَرَّ

[1] *Al-Baqarah* 2:144.

Anṣâr who were praying, and told them, so they turned to face towards the *Ka'bah*."

[1177] 12 - (...) Al-Barâ' said: "We prayed with the Messenger of Allâh ﷺ facing towards *Bait Al-Maqdis* for sixteen months or seventeen months, then we turned to face the *Ka'bah*."

[1178] 12 - (526) It was narrated that Ibn 'Umar said: "While the people were praying *Ṣubḥ* (*Fajr* prayer) in Qubâ', someone came to them and said: 'Revelation came to the Messenger of Allâh ﷺ last night and he was commanded to face towards the *Ka'bah*, so face towards it.' They were facing towards *Ash-Shâm*, so they turned to face the *Ka'bah*."

[1179] 14 - (...) It was narrated that Ibn 'Umar said: "While the people were praying *Al-Ghadâh*,^[1] a man came to

بَنَاسٍ مِنَ الْأَنْصَارِ وَهُمْ يُصَلُّونَ، فَحَدَّثَهُمْ، فَوَلَّوْا وُجُوهَهُمْ قِبَلَ الْبَيْتِ.

[١١٧٧] ١٢ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَأَبُو بَكْرِ بْنُ خَلَادٍ، جَمِيعًا عَنْ يَحْيَى، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ شَهْرًا، ثُمَّ صُرفْنَا نَحْوَ الْكَعْبَةِ.

[١١٧٨] ١٣ - (٥٢٦) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنْ ابْنِ عُمَرَ، وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ، قَالَ: بَيْنَمَا النَّاسُ فِي صَلَاةِ الصُّبْحِ بِقُبَاءٍ إِذْ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبِلُوهَا. وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ، فَاسْتَدَارُوا إِلَى الْكَعْبَةِ.

[١١٧٩] ١٤ - (...) حَدَّثَنِي سُؤَيْدُ ابْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ

^[1] Meaning the obligatory *Fajr* prayer.

them..." a *Hadîth* similar to that of Mâlik (no. 1179).

[1180] 15 - (527) It was narrated from Anas that the Messenger of Allâh ﷺ used to pray facing towards *Bait Al-Maqdis*, then it was revealed: "Verily, We have seen the turning of your face towards the heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you, so turn your face in the direction of *Al-Masjid Al-Harâm*..."^[1] A man passed by Banû Salamah while they were bowing during *Fajr* prayer, and they had prayed one *Rak'ah*. He called out: "The *Qiblah* has been changed," and they turned as they were, towards the *Qiblah*.

Chapter 3. The Prohibition Of Building *Masâjid* Over Graves And Placing Images Therein ; And The Prohibition Of Taking Graves As *Masâjid*

[1181] 16 - (528) It was narrated from 'Āishah that Umm Ḥabîbah and Umm Salamah mentioned a church, that they had seen in Ethiopia in which there were images, to the Messenger of Allâh ﷺ. The

عُمَرَ. وَعَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: بَيْنَمَا النَّاسُ فِي صَلَاةِ الْعَدَاةِ، إِذْ جَاءَهُمْ رَجُلٌ، بِمِثْلِ حَدِيثِ مَالِكٍ.

[١١٨٠] ١٥ - (٥٢٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي نَحْوَ بَيْتِ الْمَقْدِسِ، فَتَرَلْتُ: ﴿قَدْ رَأَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾ [البقرة: ١٤٤] فَمَرَّ رَجُلٌ مِنْ بَنِي سَلَمَةَ وَهُمْ رُكُوعٌ فِي صَلَاةِ الْفَجْرِ، وَقَدْ صَلَّوْا رَكْعَةً، فَتَادَى: أَلَا إِنَّ الْقِبْلَةَ قَدْ حُوِّلَتْ، فَمَالُوا كَمَا هُمْ نَحْوَ الْقِبْلَةِ.

(المعجم ٣) - (بَابُ النَّهْيِ عَنْ بِنَاءِ الْمَسْجِدِ عَلَى الْقُبُورِ، وَاتِّخَاذِ الصُّورِ فِيهَا، وَالنَّهْيِ عَنْ اتِّخَاذِ الْقُبُورِ مَسَاجِدَ) (التحفة ٥٦)

[١١٨١] ١٦ - (٥٢٨) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ يَغْنِي الْقَطَّانَ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ، أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ ذَكَرَتَا

^[1] *Al-Baqarah* 2:144.

Messenger of Allâh ﷺ said: "Those people, if there was a righteous man among them and he died, they would build a *Masjid* over his grave and paint those images in it. They will be the most evil of mankind before Allâh on the Day of Resurrection."

[1182] 17 - (...) It was narrated from 'Aishah that they were speaking in the presence of the Messenger of Allâh ﷺ when he was sick, and Umm Salamah and Umm Ḥabîbah mentioned a church... a similar report (as no. 1181).

[1183] 18 - (...) It was narrated that 'Aishah said: "The wives of the Prophet ﷺ spoke of a church that they had seen in Ethiopia that was called Mâriyah..." a similar *Ḥadîth* (as no. 1181).

[1184] 19 - (529) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ said, during his sickness from which he did not recover: 'May Allâh curse the Jews and Christians, for they took the graves of their Prophets as *Masâjid*.'"

She said: "Were it not for that, his grave would have been in an open place, but he feared that it

كَنِيسَةً - رَأَيْتَهَا بِالْحَبَشَةِ، فِيهَا تَصَاوِيرُ - لِرَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوْلَئِكَ، إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ، فَمَاتَ، بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِيهِ تِلْكَ الصُّورَ، أَوْلَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ».

[١١٨٢] ١٧ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ غُرُوةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهُمْ تَذَكَّرُوا عِنْدَ رَسُولِ اللَّهِ ﷺ فِي مَرَضِهِ، فَذَكَرَتْ أُمُّ سَلَمَةَ وَأُمُّ حَبِيبَةَ كَنِيسَةً، ثُمَّ ذَكَرَ نَحْوَهُ.

[١١٨٣] ١٨ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: ذَكَرَنَ أَزْوَاجُ النَّبِيِّ ﷺ كَنِيسَةً رَأَيْتَهَا بِأَرْضِ الْحَبَشَةِ، يُقَالُ لَهَا: مَارِيَّةٌ. بِمِثْلِ حَدِيثِهِمْ.

[١١٨٤] ١٩ - (٥٢٩) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَيْبَانُ عَنْ هِلَالِ بْنِ أَبِي حُمَيْدٍ، عَنْ غُرُوةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ «لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

would be taken as a place of worship.”

According to the report of Ibn Abî Shâibah: “Were it not for that...” and he did not mention: “She said.”

[1185] 20 - (530) Sa‘eed bin Al-Mûsâyyab narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘May Allâh ruin the Jews and the Christians; they took the graves of their Prophets as *Masâjid*.’”

[1186] 21 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “May Allâh curse the Jews and the Christians; they took the graves of their Prophets as *Masâjid*.”

[1187] 22 - (531) ‘Aishah and ‘Abdullâh bin ‘Abbâs said: “When the Messenger of Allâh ﷺ was dying, he drew the blanket over his face, then when the pains of death grew too intense, he uncovered his face and said: ‘May Allâh curse the Jews and the Christians; they took the graves of their Prophets as *Masâjid*,’ warning against doing what they had done.”

قَالَتْ: فَلَوْلَا ذَاكَ أُبْرِزَ قَبْرُهُ، غَيْرَ أَنَّهُ خُشِيَ أَنْ يُتَّخَذَ مَسْجِدًا.

وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ: وَلَوْلَا ذَاكَ. لَمْ يَذْكُرْ: قَالَتْ.

[١١٨٥] ٢٠ - (٥٣٠) حَدَّثَنِي هُرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ وَمَالِكٌ عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «قَاتَلَ اللَّهُ الْيَهُودَ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

[١١٨٦] ٢١ - (...) وَحَدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْفَزَارِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَصَمِّ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ «لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

[١١٨٧] ٢٢ - (٥٣١) وَحَدَّثَنِي هُرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَحَرْمَلَةُ بْنُ يَحْيَى - قَالَ حَرْمَلَةُ: أَخْبَرَنَا وَقَالَ هُرُونُ: حَدَّثَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ عَائِشَةَ وَعَبْدُ اللَّهِ بْنُ عَبَّاسٍ قَالَا: لَمَّا نَزَلَتْ بِرَسُولِ اللَّهِ ﷺ، طَفِقَ يَطْرَحُ حَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ كَشَفَهَا

عَنْ وَجْهِهِ، فَقَالَ، وَهُوَ كَذَلِكَ: «لَعَنَهُ اللَّهُ عَلَى الْيَهُودِ وَالنَّصَارَى؛ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ» يُحَذِّرُ مِثْلَ مَا صَنَعُوا.

[1188] 23 - (532) Jundab said: "Five days before he died, I heard the Prophet ﷺ say: 'I declare before Allâh that I do not have a *Khalil* (close friend) among you, for Allâh has taken me as a close friend. If I were to take a close friend from among you, I would have taken Abû Bakr as a close friend. Those who came before you used to take the graves of their Prophets and righteous men as *Masâjid* (places of worship and prayers); do not take graves as *Masâjid*, I forbid you to do that.'"

[١١٨٨] ٢٣- (٥٣٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ إِسْحَقُ: أَخْبَرَنَا. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو عَنْ زَيْدِ بْنِ أَبِي أَنَسٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ النَّجْرَانِيِّ قَالَ: حَدَّثَنِي جُنْدَبٌ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، قَبْلَ أَنْ يَمُوتَ بِخَمْسٍ، وَهُوَ يَقُولُ: «إِنِّي أَبْرَأُ إِلَى اللَّهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ؛ فَإِنَّ اللَّهَ تَعَالَى قَدْ اتَّخَذَنِي خَلِيلًا، كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا، وَلَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ، إِنِّي أَنَهَاكُمْ عَنْ ذَلِكَ».

Chapter 4. The Virtue Of Building "Masâjid And Encouragement To Do So

[1189] 24 - (533) When the people objected to his rebuilding the *Masjid* of the Messenger ﷺ, 'Uthmân bin 'Affân said: "You

(المعجم ٤) - (بَابُ فَضْلِ بِنَاءِ

المساجد والحث عليها) (التحفة ٥٧)

[١١٨٩] ٢٤- (٥٣٣) وَحَدَّثَنِي هُرُورُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ

are not being fair. I heard the Messenger of Allâh ﷺ say: 'Whoever builds a *Masjid*'" - Bukair said: "I think he said: 'Seeking thereby the Face of Allâh (i.e. His pleasure)- Allâh will build for him a house in Paradise.'"

Ibn 'Isâ said in his report: "... a house like it in Paradise."

عِيسَى قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُو أَنَّ بُكَيْرًا حَدَّثَهُ أَنَّ عَاصِمَ ابْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ الْخَوْلَانِيَّ يَذْكُرُ، أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ، عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَى مَسْجِدَ الرَّسُولِ ﷺ: إِنَّكُمْ قَدْ أَكْثَرْتُمْ، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَنَى مَسْجِدًا لِلَّهِ قَالَ بُكَيْرٌ: حَسِبْتُ أَنَّهُ قَالَ: يَبْنِئُ بِهِ وَجْهَ اللَّهِ تَعَالَى بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

وَقَالَ ابْنُ عِيسَى فِي رِوَايَتِهِ: «مِثْلُهُ فِي الْجَنَّةِ». [انظر: ٧٤٧٠]

[1190] 25 - (...) It was narrated from Maḥmūd bin Labīd that 'Uthmān bin 'Affān wanted to rebuild the *Masjid*, but the people objected to that, and wanted to leave it as it was. He said: "I heard the Messenger of Allâh ﷺ say: 'Whoever builds a *Masjid* for the sake of Allâh, Allâh will build something similar for him in Paradise.'"

[١١٩٠] ٢٥- (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي أَبِي عَنْ مُحَمَّدِ بْنِ لَبِيدٍ، أَنَّ عُثْمَانَ بْنَ عَفَّانَ أَرَادَ بِنَاءَ الْمَسْجِدِ، فَكَرِهَ النَّاسُ ذَلِكَ؛ فَأَحْبَبُوا أَنْ يَدْعَهُ عَلَى هَيْئَتِهِ. فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَنَى مَسْجِدًا لِلَّهِ بَنَى اللَّهُ لَهُ فِي الْجَنَّةِ مِثْلَهُ».

Chapter 5. The Recommendation To Place The Hands On The Knees When Bowing, And The Abrogation Of *Taṭbiq*^[1]

[1191] 26 - (534) It was narrated that Al-Aswad and 'Alqamah said: "We came to 'Abdullâh bin Mas'ûd in his house and he said: 'Did these people offered prayers whom you left behind you?' We said: 'No.' He said: 'Get up and offer prayers, and he did not tell us to call the *Adhân* nor the *Iqâmah*. We went and stood behind him, and he took our hands and made one of us stand on his right and the other on his left. When he bowed, we placed our hands on our knees, and he struck our hands and put his hands together and placed them between his thighs. When he had completed his prayers, he said: 'There will be in charge of you governors who will delay the prayer from its proper time, and they may delay it (the *Asr* prayer) until the sun is about to set. If you see them doing that, then offer the prayer at its proper time, and make your prayer with them a voluntary prayer. If you are three, then pray together (standing in one row), and if you are more than that, then appoint one of you as

(المعجم ٥) - (بَابُ النَّدْبِ إِلَى وَضْعِ الْأَيْدِي عَلَى الرِّكْبِ فِي الرُّكُوعِ، وَنَسْخُ التَّطْبِيقِ) (التحفة ٥٨)

[١١٩١] ٢٦ - (٥٣٤) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْعَلَاءِ الْهَمْدَانِيُّ أَبُو كُرَيْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ وَعَلْقَمَةَ، قَالَا: أَتَيْنَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فِي دَارِهِ، فَقَالَ: أَصَلَّى هَؤُلَاءِ خَلْفَكُمْ؟ فَقُلْنَا: لَا. قَالَ: فَقومُوا فَصَلُّوا، فَلَمْ يَأْمُرْنَا بِأَذَانٍ وَلَا إِقَامَةٍ. قَالَ: وَدَهَبْنَا لِنَقُومَ خَلْفَهُ، فَأَخَذَ بِأَيْدِينَا فَجَعَلَ أَحَدَنَا عَنْ يَمِينِهِ وَالْآخَرَ عَنْ شِمَالِهِ. قَالَ: فَلَمَّا رَكَعَ وَضَعْنَا أَيْدِينَا عَلَى رُكْبِنَا. قَالَ: فَضَرَبَ أَيْدِينَا وَطَبَّقَ بَيْنَ كَفَيْهِ، ثُمَّ أَدَخَلَهُمَا بَيْنَ فَخْذَيْهِ. قَالَ: فَلَمَّا صَلَّى قَالَ: إِنَّهُ سَيَكُونُ عَلَيْكُمْ أُمَرَاءُ يُؤَخِّرُونَ الصَّلَاةَ عَنْ مِيقَاتِهَا، وَيَخْتَفُونَهَا إِلَى شَرْقِ الْمَوْتَى، فَإِذَا رَأَيْتُمُوهُمْ قَدْ فَعَلُوا ذَلِكَ، فَصَلُّوا الصَّلَاةَ لِمِيقَاتِهَا، وَاجْعَلُوا صَلَاتَكُمْ مَعَهُمْ سُبْحَةً، وَإِذَا كُنْتُمْ ثَلَاثَةً فَصَلُّوا جَمِيعًا، وَإِذَا كُنْتُمْ أَكْثَرَ مِنْ ذَلِكَ، فَلْيُؤَمِّمُكُمْ أَحَدُكُمْ، وَإِذَا رَكَعَ أَحَدُكُمْ فَلْيَقْرَأْ ذِرَاعِيهِ عَلَى فَخْذَيْهِ،

[1] *Taṭbiq*: Putting the hands together and placing them between the thighs

your *Imâm*. When one of you bows, let him put his forearms on his thighs, and bow down, and put his hands together. It is as if I can see the interlaced fingers of the Messenger of Allâh ﷺ, and he showed them how."

[1192] 27 - (...) It was narrated from 'Alqamah and Al-Aswad that they entered upon 'Abdullâh... a *Hadîth* similar to that of Abû Mu'âwiyah (no. 1191). According to the *Hadîth* of Ibn Mushir and Jarîr: "It is as if I can see the interlaced fingers of the Messenger of Allâh ﷺ as he was bowing."

[1193] 28 - (...) It was narrated from 'Alqamah and Al-Aswad that they entered upon 'Abdullâh and he said: "Have those who are behind you offered prayers?" They said: "Yes." He stood between them and put one of them on his right and the other on his left, then we bowed and we put our hands on our knees. He struck our hands, then he put his hands together and placed them between his thighs. When he had completed his prayers, he said: "This is what the Messenger of Allâh ﷺ did."

وَلِيَحْنِ، وَلِيُطَبَّقَ بَيْنَ كَفْيِهِ، فَلَكَائِي أَنْظُرُ إِلَى اخْتِلَافِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ، فَأَرَاهُمْ.

[١١٩٢] ٢٧- (...) وَحَدَّثَنَا مُنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهَرٍ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مَفْضَلٌ كُلُّهُمْ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ أَنَّهُمَا دَخَلَا عَلَى عَبْدِ اللَّهِ: بِمَعْنَى حَدِيثِ أَبِي مُعَاوِيَةَ. وَفِي حَدِيثِ ابْنِ مُسْهَرٍ وَجَرِيرٍ: فَلَكَائِي أَنْظُرُ إِلَى اخْتِلَافِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ، وَهُوَ رَاكِعٌ.

[١١٩٣] ٢٨- (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ: أَنَّهُمَا دَخَلَا عَلَى عَبْدِ اللَّهِ فَقَالَ: أَصَلَّى مَنْ خَلْفَكُمْ؟ قَالَا: نَعَمْ. فَقَامَ بَيْنَهُمَا، وَجَعَلَ أَحَدَهُمَا عَنْ يَمِينِهِ وَالْآخَرَ عَنْ شِمَالِهِ، ثُمَّ رَكَعْنَا، فَوَضَعْنَا أَيْدِيَنَا عَلَى رُكْبَتَيْنَا، فَضَرَبَ أَيْدِيَنَا، ثُمَّ طَبَّقَ بَيْنَ يَدَيْهِ، ثُمَّ جَعَلَهُمَا بَيْنَ فَخْذَيْهِ،

فَلَمَّا صَلَّى قَالَ: هَكَذَا فَعَلَ رَسُولُ
اللَّهِ ﷺ.

[1194] 29 - (535) It was narrated that Muṣ'ab bin Sa'd said: "I prayed beside my father and I put my hands between my knees. My father said to me: 'Put your hands on your knees.' Then I did that again, and he struck my hands and said: 'We were forbidden to do that, and we were commanded to place our palms on our knees.'"

[١١٩٤] ٢٩ - (٥٣٥) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي يَغْمُورٍ، عَنْ مُضْعَبِ بْنِ سَعْدٍ قَالَ: صَلَّيْتُ إِلَى جَنْبِ أَبِي، قَالَ: وَجَعَلْتُ يَدَيَّ بَيْنَ رُكْبَتَيَّ. فَقَالَ لِي أَبِي: اضْرِبْ بِكَفَيْكَ عَلَى رُكْبَتَيْكَ. قَالَ: ثُمَّ فَعَلْتُ ذَلِكَ مَرَّةً أُخْرَى، فَضْرَبَ يَدَيَّ وَقَالَ: إِنَّا نُهَيْتَا عَنْ هَذَا، وَأُمِرْنَا أَنْ نَضْرِبَ بِالْأَكْفِ عَلَى الرُّكْبِ.

[1195](...) It was narrated from Abû Ya'fûr with this chain, as far as the words: "We were forbidden to do that," but he did not mention the words that come after it.

[١١٩٥] (...) حَدَّثَنَا خَلْفُ بْنُ هِشَامٍ: حَدَّثَنَا أَبُو الْأَحْوَصِ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ أَبِي يَغْمُورٍ، بِهَذَا الْإِسْنَادِ، إِلَى قَوْلِهِ: فَنُهَيْتَا عَنْهُ، وَلَمْ يَذْكُرَا مَا بَعْدَهُ.

[1196] 30 - (...) It was narrated that Muṣ'ab bin Sa'd said: "I bowed and I put my hands like this"- meaning, he put them together and placed them between his thighs. "My father said: 'We used to do that, then we were commanded to place them on our knees.'"

[١١٩٦] ٣٠ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ مُضْعَبِ بْنِ سَعْدٍ قَالَ: رَكَعْتُ فَقُلْتُ بِيَدَيَّ هَكَذَا يَعْنِي طَبَقَ بِهِمَا وَوَضَعَهُمَا بَيْنَ فَخِذَيْهِ فَقَالَ أَبِي: إِنَّا قَدْ كُنَّا نَفْعَلُ هَذَا، ثُمَّ أُمِرْنَا بِالرُّكْبِ.

[1197] 31 - (...) It was narrated that Muṣ'ab bin Sa'd bin Abī Waqqâs said: "I prayed beside my father, and when I bowed, I interlaced my fingers and put them between my knees. He struck my hand and when he had completed his prayers, he said: 'We used to do that, then we were commanded to lift them to our knees.'"

Chapter 6. The Permissibility Of Squatting On The Heels

[1198] 32 - (536) Abû Az-Zubair narrated that he heard Tâwûs say to Ibn 'Abbâs concerning sitting on the heels: "It is *Sunnah*." We said: "It is hard on a person."^[1] Ibn 'Abbâs said: "Rather it is the *Sunnah* of your Prophet ﷺ."

Chapter 7. The Prohibition Of Speaking During The Prayer, And The Abrogation Of Its Former Permissibility

[1199] 33 - (537) It was narrated that Mu'âwiyah bin Al-

[١١٩٧] ٣١- (...) حَدَّثَنِي الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ مُضْعَبِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: صَلَّيْتُ إِلَى جَنْبِ أَبِي، فَلَمَّا رَكَعْتُ شَبَكْتُ أَصَابِعِي وَجَعَلْتُهُمَا بَيْنَ رُكْبَتَيْ، فَضَرَبَ يَدَيَّ، فَلَمَّا صَلَّى قَالَ: قَدْ كُنَّا نَفْعَلُ هَذَا، ثُمَّ أُمِرْنَا أَنْ نَرْفَعَ إِلَى الرُّكْبِ.

(المعجم ٦) - (بَابُ جَوَازِ الْإِقْعَاءِ عَلَى الْعَقِبَيْنِ) (التحفة ٥٩)

[١١٩٨] ٣٢- (٥٣٦) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، وَحَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَا جَمِيعًا: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ طَاوُسًا يَقُولُ: قُلْنَا لِأَبْنِ عَبَّاسٍ فِي الْإِقْعَاءِ عَلَى الْقَدَمَيْنِ، فَقَالَ: هِيَ السُّنَّةُ. فَقُلْنَا لَهُ: إِنَّا لَنَرَاهُ جَفَاءً بِالرُّجُلِ. فَقَالَ ابْنُ عَبَّاسٍ: بَلْ هِيَ سُنَّةُ نَبِيِّكَ ﷺ.

(المعجم ٧) - (بَابُ تَحْرِيمِ الْكَلَامِ فِي الصَّلَاةِ وَنَسْخِ مَا كَانَ مِنْ إِبَاحَتِهِ) (التحفة ٦٠)

[١١٩٩] ٣٣- (٥٣٧) وَحَدَّثَنَا أَبُو

^[1] *Ar-Rajul*: person. In some manuscripts: *Ar-Rijl*; foot.

Hakam As-Sulamî said: "While I was praying with the Messenger of Allâh ﷺ, a man among the people sneezed and I said: 'Yarhamuk Allâh (may Allah have mercy on you).' The people glared at me and I said: 'May my mother be bereft of me! Why are you staring at me?' They started striking their hands on their thighs, and when I realized that they were telling me to be quiet, (I felt angry) but I kept quiet. When the Messenger of Allâh ﷺ had completed his prayers – may my father and mother be sacrificed for him; by Allâh I have never seen a better teacher or better teachings before or since; he did not rebuke me, hit me or revile me – he said: 'This prayer is not the right place for any of the people's speech, rather it is *Tasbîh*, *Takbîr* and recitation of Qur'ân.'

I said: 'O Messenger of Allâh ﷺ, I have only recently left *Jahiliyyah* behind. Allâh has brought Islam, but among us are men who go to soothsayers.' He said: 'Do not go to them.' I said: 'And among us are men who follow omens.' He said: 'That is something that they find in their hearts. They should not let it stop them from doing anything.' I said: 'And among us are men

جَعْفَرِ مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ - وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ حَجَّاجِ الصَّوَّافِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هَلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ: بَيْنَا أَنَا أَصْلِي مَعَ رَسُولِ اللَّهِ ﷺ. إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ، فَقُلْتُ: يَرْحَمُكَ اللَّهُ! فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ، فَقُلْتُ: وَائْتَكُلْ أُمِّيَاهُ! مَا شَأْنُكُمْ؟ تَنْظُرُونَ إِلَيَّ، فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَادِهِمْ، فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُونَنِي، لَكِنِّي سَكَتُ، فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ. فَبِأَيِّ هُوَ وَأُمِّي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ، فَوَاللَّهِ! مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي قَالَ: «إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ». [انظر: ٥٨١٣]

أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ. قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي حَدِيثٌ عَهْدٍ بِجَاهِلِيَّةٍ، وَقَدْ جَاءَ اللَّهُ بِالْإِسْلَامِ، وَإِنَّ مِنَّا رِجَالًا يَأْتُونَ الْكُفَّانَ. قَالَ: «فَلَا

who practice geomancy.^[1] He said: 'One of the Prophets used to do that; if they do it as he did, then it is fine.'

Mu'âwiyah said: "I had a slave woman who used to look after some sheep of mine in the region of Uḥud and Al-Jawâniyyah. She went out one day and the wolf had taken one of the sheep. I am a man from among the sons of Âdam, and I get upset as they get upset, (and in my anger) I slapped her. I came to the Messenger of Allâh ﷺ, and he regarded that as a grievous action on my part. I said: 'O Messenger of Allâh, should I set her free? He said: "Bring her to me." So I brought her to him and he said to her: "Where is Allâh?" She said: "Above the heavens." He said: "Who am I?" She said: "You are the Messenger of Allâh." He said: "Set her free, for she is a believer."

[1200] (...) A similar report (as no. 1199) was narrated from Yaḥyâ bin Abî Kathîr, with this chain.

تَأْتِيهِمْ» قَالَ: وَمِنَّا رِجَالٌ يَتَطَيَّرُونَ. قَالَ: «ذَلِكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ، فَلَا يَصُدُّهُمْ» وَقَالَ ابْنُ الصَّبَّاحِ: فَلَا يَصُدُّكُمْ» قَالَ قُلْتُ: وَمِنَّا رِجَالٌ يَخْطُونَ قَالَ: «كَانَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ يَخْطُ، فَمَنْ وَافَقَ خَطَّهُ فَذَلِكَ»

قَالَ: وَكَانَتْ لِي جَارِيَّةٌ تَزْعُمُ غَنَمًا لِي قِيلَ أُحَدِّثُ وَالْجَوَابِيَّةُ؛ فَاطْلَعْتُ ذَاتَ يَوْمٍ فَإِذَا الذَّنْبُ قَدْ ذَهَبَ بِشَاةٍ عَنْ غَنَمِهَا، وَأَنَا رَجُلٌ مِنْ بَنِي آدَمَ، آسَفُ كَمَا يَأْسِفُونَ، لِكَيْ يَصَكَّكُنَّهَا صَكَّةً. فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَعَظَمَ ذَلِكَ عَلَيَّ، قُلْتُ يَا رَسُولَ اللَّهِ! أَفَلَا أُعَقِّقُهَا؟ قَالَ: «إِئْتِنِي بِهَا» فَأَتَيْتُ بِهَا، فَقَالَ لَهَا: «أَيْنَ اللَّهُ؟» قَالَتْ: فِي السَّمَاءِ. قَالَ: «مَنْ أَنَا؟» قَالَتْ: أَنْتَ رَسُولُ اللَّهِ. قَالَ: «أُعَقِّقُهَا، فَإِنَّهَا مُؤْمِنَةٌ».

[١٢٠٠] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[1] Drawing lines in the sand for the purpose of divination.

[1201] 34 - (538) It was narrated that ‘Abdullâh said: “We used to greet the Messenger of Allâh ﷺ when he was offering *Ṣalât*, and he would return the greeting. When we came back from being with An-Najâshî (after the first emigration to Ethiopia), we greeted him and he did not respond. We said: ‘O Messenger of Allâh, we used to greet you when you were in *Ṣalât* and you would return the greeting.’ He said: ‘Indeed during the *Ṣalât* one is engaged.’”^[1]

[1202] (...) A similar *Hadîth* (as no. 1201) was narrated from Al-A‘mash with this chain.

[1203] 35 - (539) It was narrated that Zaid bin Arqam said: “We used to speak during the prayer; a man would speak to the one next to him while they were praying, until the verse was revealed: “...And stand before Allâh with obedience [and do not speak to others during the *Ṣalât*]^[2] Then we were commanded to remain silent and forbidden to speak.”

[١٢٠١] ٣٤ - (٥٣٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ وَأَبُو سَعِيدٍ الْأَشْجِيُّ وَالْفَاظُ هُمْ مُتَقَارِبَةٌ - قَالُوا: حَدَّثَنَا ابْنُ فَضِيلٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نُسَلِّمُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ فِي الصَّلَاةِ، فَيَرُدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ، سَأَلْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا. فَقُلْنَا: يَا رَسُولَ اللَّهِ! كُنَّا نُسَلِّمُ عَلَيْكَ فِي الصَّلَاةِ، فَتَرُدُّ عَلَيْنَا، فَقَالَ: «إِنَّ فِي الصَّلَاةِ شُغْلًا».

[١٢٠٢] (...) حَدَّثَنِي ابْنُ نُمَيْرٍ: حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ السَّلُولِيُّ: حَدَّثَنَا هُرَيْمُ بْنُ سُوَيْبَانَ عَنْ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[١٢٠٣] ٣٥ - (٥٣٩) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ: يُكَلِّمُ الرَّجُلُ صَاحِبَهُ وَهُوَ إِلَى جَنْبِهِ فِي الصَّلَاةِ، حَتَّى نَزَلَتْ: ﴿وَقُومُوا لِلَّهِ

[1] Meaning, to busy, prevented from speaking.

[2] *Al-Baqarah* 2:238.

قَلْبَيْنِ ﴿ [البقرة: ٢٣٨] فَأَمَرْنَا بِالسُّكُوتِ،
وَنُهِينَا عَنِ الْكَلَامِ.

[1204] (...) A similar report (as no. 1203) was narrated from Ismâ'il bin Abî Khâlid, with this chain.

[١٢٠٤] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَوَكَيْعٌ، وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُتُبُهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[1205] 36 - (540) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ sent me on an errand, then I caught up with him as he was setting out" - Qutaibah said: "when he was praying" - "I greeted him and he gestured to me. When he had finished he called me and said: 'You greeted me just now while I was praying.' And he was facing towards the east on that occasion."

[١٢٠٥] ٣٦ - (٥٤٠) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَنِي لِحَاجَةٍ، ثُمَّ أَدْرَكْتُهُ وَهُوَ يَسِيرُ - قَالَ قُتَيْبَةُ: يُصَلِّي - فَسَلَّمْتُ عَلَيْهِ، فَأَشَارَ إِلَيَّ، فَلَمَّا فَرَغَ دَعَانِي فَقَالَ: «إِنَّكَ سَلَّمْتَ آيَفَا وَأَنَا أُصَلِّي» وَهُوَ مُوَجَّهٌ حِينَئِذٍ قِبَلَ الشَّرْقِ.

[1206] 37 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ sent me (on an errand) as he was setting out towards Banû Al-Muṣṭaliq. I came to him while he was praying atop his camel. I spoke to him, and he gestured to me with his hand like this" - Zuhair gestured with his hand - "then I spoke to him again and he gestured to me

[١٢٠٦] ٣٧ (...) وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: أُرْسِلَنِي رَسُولُ اللَّهِ ﷺ وَهُوَ مُنْطَلِقٌ إِلَى بَنِي الْمُصْطَلِقِ، فَأَتَيْتُهُ وَهُوَ يُصَلِّي عَلَى بَعِيرِهِ، فَكَلَّمْتُهُ، فَقَالَ لِي بِيَدِهِ هَكَذَا - وَأَوْمَأَ زُهَيْرٌ بِيَدِهِ - ثُمَّ كَلَّمْتُهُ، فَقَالَ لِي هَكَذَا فَأَوْمَأَ زُهَيْرٌ

like this” - Zuhair gestured again with his hand, towards the ground. “I would hear him reciting, and he was gesturing with his head. When he had finished he said: ‘What did you do with that for which I sent you? Nothing kept me from speaking to you except the fact that I was praying.’”

Zuhair said: “Abû Az-Zubair was sitting facing towards the *Ka'bah*, and Abû Az-Zubair gestured with his hand towards Banû Al-Muṣṭaliq, and he gestured with his hand in a direction other than the *Ka'bah*.”

[1207] 38 - (...) It was narrated that Jâbir said: “We were with the Prophet ﷺ on a journey, and he sent me on an errand. I came back and he was praying atop his mount, facing in a direction other than the *Qiblah*. I greeted him and he did not respond. When he had finished he said: ‘Nothing kept me from returning your greeting but the fact that I was praying.’”

[1208] (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ sent me on an errand” - a *Hadith* similar to that of Hammâd (no. 1207).

أَيْضًا بِيَدِهِ نَحَوَ الْأَرْضِ، وَأَنَا أَسْمَعُهُ يَقْرَأُ، يُومِئُ بِرَأْسِهِ، فَلَمَّا فَرَغَ قَالَ: «مَا فَعَلْتَ فِي الَّذِي أَرْسَلْتُكَ لَهُ؟ فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَكَلِّمَكَ إِلَّا أَنِّي كُنْتُ أَصَلِّي». قَالَ زُهَيْرٌ: وَأَبُو الزُّبَيْرِ جَالِسٌ مُسْتَقْبِلُ الْكَعْبَةِ، فَقَالَ بِيَدِهِ أَبُو الزُّبَيْرِ إِلَى بَنِي الْمُصْطَلِقِ، فَقَالَ بِيَدِهِ إِلَى غَيْرِ الْكَعْبَةِ.

[١٢٠٧] ٣٨- (...) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ كَثِيرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ يَغْنِي فِي سَفَرٍ، فَبَعَثَنِي فِي حَاجَةٍ، فَرَجَعْتُ وَهُوَ يُصَلِّي عَلَى رَاحِلَتِهِ، وَوَجْهُهُ عَلَى غَيْرِ الْقِبْلَةِ، فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ، فَلَمَّا انْصَرَفَ قَالَ: «أَمَا إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرُدَّ عَلَيْكَ إِلَّا أَنِّي كُنْتُ أَصَلِّي».

[١٢٠٨] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا كَثِيرُ بْنُ شَيْطَرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: بَعَثَنِي

رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ. بِمَعْنَى حَدِيثِ
حَمَّادٍ.

**Chapter 8. The Permissibility
Of Cursing The *Shaiṭân* During
Prayer, And Seeking Refuge
With Allâh From Him ; And
The Permissibility Of Doing A
Few Actions While in *Ṣalât***

(المعجم ٨) - (بَابُ جَوَازِ لَعْنِ
الشَّيْطَانِ فِي أَثْنَاءِ الصَّلَاةِ، وَالتَّوَدُّ
مِنْهُ، وَجَوَازِ الْعَمَلِ الْقَلِيلِ فِي الصَّلَاةِ)
(التحفة ٦١)

[1209] 39 - (541) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'An *Ifrît* (demon) from among the jinn tried to catch me unawares yesterday, to interrupt my prayer. But Allâh enabled me to defeat him and I grabbed him by the neck. I thought of tying him to one of the pillars in the *Masjid*, so that you could all have seen him this morning. Then I remembered the prayer of my brother Sulaimân عليه السلام: "...My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me..."^[1] so Allâh caused him (the jinn) to be defeated."

[١٢٠٩] ٣٩- (٥٤١) حَدَّثَنَا إِسْحَاقُ
بْنُ إِبْرَاهِيمَ وَإِسْحَاقُ بْنُ مَنْصُورٍ قَالَا:
أَخْبَرَنَا النَّضْرُ بْنُ شَمِيلٍ: أَخْبَرَنَا شُعْبَةُ:
حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ زِيَادٍ، قَالَ:
سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ
اللَّهِ ﷺ: «إِنَّ عَفْرِيَّتًا مِنَ الْجِنِّ جَعَلَ
يَقْتُلُكَ عَلَى الْبَارِحَةِ؛ لَيَقْطَعَ عَلَيْكَ الصَّلَاةَ،
وَإِنَّ اللَّهَ أَمَكَّنِي مِنْهُ فَدَعْتُهُ، فَلَقَدْ هَمَمْتُ
أَنْ أَرْبِطَهُ إِلَى جَنْبِ سَارِيَةٍ مِنْ سَوَارِي
الْمَسْجِدِ، حَتَّى تُصْبِحُوا تَنْظُرُونَ إِلَيْهِ
أَجْمَعُونَ - أَوْ كُلُّكُمْ - ثُمَّ ذَكَرْتُ قَوْلَ
أَخِي سُلَيْمَانَ عليه السلام: «رَبِّ اعْفِرْ لِي وَهَبْ
لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي»
[ص: ٣٥]. فَرَدَّ اللَّهُ حَاسِبًا».

وَقَالَ ابْنُ مَنْصُورٍ: شُعْبَةُ عَنْ مُحَمَّدٍ
ابْنِ زِيَادٍ.

^[1] Ṣad 38:35.

[1210] (...) It was narrated from Shu'bah with this chain. In the Hadîth of Ibn Jaf'ar it does not say, "I grabbed him by the neck." Ibn Abî Shaibah said in his report: "So I pushed him away."

[١٢١٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ، هُوَ ابْنُ جَعْفَرٍ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ، كِلَاهُمَا عَنْ شُعْبَةَ، فِي هَذَا الْإِسْنَادِ. وَلَيْسَ فِي حَدِيثِ ابْنِ جَعْفَرٍ قَوْلُهُ: «فَدَعَتْهُ». وَأَمَّا ابْنُ أَبِي شَيْبَةَ فَقَالَ فِي رِوَايَتِهِ: «فَدَعَتْهُ».

[1211] 40 - (542) It was narrated that Abû Ad-Dardâ' said: "The Messenger of Allâh ﷺ stood up (to offer prayers) and we heard him saying: 'I seek refuge with Allâh from you.' Then he said: 'I curse you with the curse of Allâh' – (and he repeated it) three times, and he stretched out his hand as if to take something. When he had finished the prayers, we said: 'O Messenger of Allâh, we heard you say something during the prayer that we have not heard you say before, and we saw you stretch out your hand.' He said: 'The enemy of Allâh, *Iblîs*, came with a brand of fire to throw it in my face, and I said: "I seek refuge with Allâh from you," three times. Then I said: "I curse you with the curse of Allâh," – three times but he did not go back. Then I wanted to seize him, and by Allâh, were it not for the prayer of our brother Sulaimân, peace be upon him, this morning

[١٢١١] ٤٠ - (٥٤٢) وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، يَقُولُ: حَدَّثَنِي رَبِيعَةُ بْنُ زَيْدٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ. فَسَمِعْنَاهُ يَقُولُ: «أَعُوذُ بِاللَّهِ مِنْكَ» ثُمَّ قَالَ: «أَلْعَنُكَ بِلَعْنَةِ اللَّهِ» ثَلَاثًا، وَبَسَطَ يَدَهُ كَأَنَّهُ يَتَنَاوَلُ شَيْئًا، فَلَمَّا فَرَغَ مِنَ الصَّلَاةِ قُلْنَا: يَا رَسُولَ اللَّهِ! قَدْ سَمِعْنَاكَ تَقُولُ فِي الصَّلَاةِ شَيْئًا لَمْ نَسْمَعْكَ تَقُولُهُ قَبْلَ ذَلِكَ، وَرَأَيْنَاكَ بَسَطْتَ يَدَكَ. قَالَ: «إِنَّ عَدُوَّ اللَّهِ إِبْلِيسَ، جَاءَ بِشِهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِهِ. فَقُلْتُ: أَعُوذُ بِاللَّهِ مِنْكَ ثَلَاثَ مَرَّاتٍ، ثُمَّ قُلْتُ: أَلْعَنُكَ بِلَعْنَةِ اللَّهِ التَّامَّةِ، فَلَمْ يَسْتَأْخِرْ، ثَلَاثَ مَرَّاتٍ، ثُمَّ أَرَدْتُ أَخْذَهُ، وَاللَّهِ! لَوْلَا دَعْوَةُ أَخِيْنَا سُلَيْمَانَ عَلَيْهِ

he would have been tied up and the children of the people of Al-Madînah would have played with him.”

Chapter 9. The Permissibility Of Carrying Children During Prayer, And Their Garments Are Regarded As Being Pure Until It Is Realized That They Are Impure. Few Actions Will Not Invalidate The Prayer, And The Same Applies If Several Such Actions Are Done But Are Done Separately

[1212] 41 - (543) It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ used to offer prayers carrying Umâmah bint Zainab bint Rasûllullâh ﷺ who was the daughter of Abû Al-Âş bin Ar-Rabî'. When he stood up he picked her up, and when he prostrated he put her down.

[1213] 42 - (...) It was narrated that Abû Qatâdah Al-Anşârî said: "I saw the Prophet ﷺ leading the people in prayer, and Umâmah bint Abî Al-Âş, who was the daughter of Zainab, the daughter of the Messenger of

السَّلامُ لِأَصْحَحَ مُوْتَقًا يَلْعَبُ بِهِ وَلَدَانُ أَهْلِ الْمَدِينَةِ.

(المعجم ٩) - (بَابُ جَوَازِ حَمْلِ الصَّبِيَّانِ فِي الصَّلَاةِ وَأَنْ ثِيَابَهُمْ مَحْمُولَةٌ عَلَى الطَّهَارَةِ حَتَّى يَتَحَقَّقَ نَجَاسَتُهَا وَأَنْ الْفِعْلَ الْقَلِيلَ لَا يَبْطُلُ الصَّلَاةُ وَكَذَا إِذَا فَرَّقَ الْأَفْعَالُ)
(التحفة ٦٢)

[١٢١٢] ٤١ - (٥٤٣) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ بْنُ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا مَالِكٌ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ عَامِرُ بْنُ عَبْدِ اللَّهِ ابْنُ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيُّ، عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي، وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ ﷺ، وَلَا أَبِي الْعَاصِ ابْنَ الرَّبِيعِ، فَإِذَا قَامَ حَمَلَهَا وَإِذَا سَجَدَ وَضَعَهَا؟ قَالَ يَحْيَى: قَالَ مَالِكٌ: نَعَمْ.

[١٢١٣] ٤٢ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ وَابْنِ عَجَلَانَ سَمِعَا عَامِرَ بْنَ عَبْدِ اللَّهِ ابْنَ الزُّبَيْرِ يُحَدِّثُ عَنْ عَمْرِو

Allâh ﷺ, was on his shoulder. When he bowed, he put her down, and when he stood up from prostrating he picked her up.”

[1214] 43 - (...) Abû Qatâdah Al-Anṣârî said: “I saw the Messenger of Allâh ﷺ leading the people in prayer with Umâmah bint Abî Al-‘Âṣ on his shoulder, and when he prostrated, he put her down.”

[1215] (...) Abû Qatâdah said: “While we were sitting in the *Masjid*, the Messenger of Allâh ﷺ came out to us...” a *Hadîth* similar to theirs (as no. 1214), except that he did not mention that he (ﷺ) led the people in that prayer.

ابْنِ سُلَيْمٍ الزُّرْقِيُّ، عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَوْمَ النَّاسِ وَأَمَامَهُ بِنْتُ أَبِي الْعَاصِ، وَهِيَ بِنْتُ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ ﷺ عَلَى عَاتِقِهِ، فَإِذَا رَكَعَ وَضَعَهَا، وَإِذَا رَفَعَ مِنَ السُّجُودِ أَعَادَهَا.

[١٢١٤] ٤٣- (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ مَخْرَمَةَ بْنِ بُكَيْرٍ؛ وَحَدَّثَنَا هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرْقِيِّ قَالَ: سَمِعْتُ أَبَا قَتَادَةَ الْأَنْصَارِيَّ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي لِلنَّاسِ وَأَمَامَهُ بِنْتُ أَبِي الْعَاصِ عَلَى عُنُقِهِ، فَإِذَا سَجَدَ وَضَعَهَا.

[١٢١٥] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، جَمِيعًا عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرْقِيِّ، سَمِعَ أَبَا قَتَادَةَ يَقُولُ: بَيْنَا نَحْنُ فِي الْمَسْجِدِ جُلُوسٌ، خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، يَنْحُو حَدِيثَهُمْ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ أَنَّهُ أَمَّ النَّاسَ فِي تِلْكَ الصَّلَاةِ.

Chapter 10. The Permissibility Of Taking One Or Two Steps While Praying, And That Is Not Disliked If Done For A Reason. The Permissibility Of The *Imâm* Praying In A Place That Is Higher Than The People Praying Behind Him, If That Is Done For A Reason, Such As Teaching Them How To Offer Prayers, And Other Than That

[1216] 44 - (544) ‘Abdul-‘Azîz bin Abî Hâzim narrated from his father, that a group of people came to Sahl bin Sa’d, and they had differed concerning the *Minbar* (of the Prophet’s Mosque) and what kind of wood it was made of. He said: “By Allâh, I know what kind of wood it is made of, and who made it, and I saw the Messenger of Allâh ﷺ the first day he sat on it.” I said to him: “O Abû ‘Abbâs, tell us.” He said: “The Messenger of Allâh ﷺ sent word to a woman” - and Abû Hâzim said: “He named her that day” - saying: “Have your carpenter slave make me something of wood from which I may speak to the people.” So he made these three steps, then the Messenger of Allâh ﷺ ordered that it be placed in this spot. It is made of tamarisk wood from Ghâbah.^[1] I

(المعجم ١٠) - (بَابُ جَوَازِ الْخُطْوَةِ وَالْخُطْوَتَيْنِ فِي الصَّلَاةِ وَأَنَّهُ لَا كِرَاهَةَ فِي ذَلِكَ إِذَا كَانَ لِحَاجَةٍ وَجَوَازِ صَلَاةِ الْإِمَامِ عَلَى مَوْضِعٍ أَرْفَعَ مِنَ الْمَأْمُومِينَ لِحَاجَةٍ كَتَلْمِيهِمُ الصَّلَاةَ أَوْ غَيْرِ ذَلِكَ) (التحفة ٦٣)

[١٢١٦] ٤٤ - (٥٤٤) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَفُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي حَازِمٍ - عَنْ أَبِيهِ: أَنَّ نَفَرًا جَاءُوا إِلَى سَهْلِ بْنِ سَعْدٍ، قَدْ تَمَارَوْا فِي الْمَنْبَرِ، مِنْ أَيِّ عُودٍ هُوَ؟ فَقَالَ: أَمَا وَاللَّهِ! إِنِّي لَأَعْرِفُ مِنْ أَيِّ عُودٍ هُوَ، وَمَنْ عَمَلَهُ، وَرَأَيْتُ رَسُولَ اللَّهِ ﷺ أَوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ. قَالَ: فَقُلْتُ لَهُ: يَا أَبَا عَبَّاسٍ! فَحَدَّثَنَا. قَالَ: أُرْسِلَ رَسُولُ اللَّهِ ﷺ إِلَى امْرَأَةٍ، قَالَ أَبُو حَازِمٍ: إِنَّهُ لَيَسْمِيهَا يَوْمَئِذٍ: «انْظُرِي غُلَامَكَ النَّجَّارَ، يَعْمَلُ لِي أَعْوَادًا أَكَلَّمُ النَّاسَ عَلَيْهَا». فَعَمِلَ هَذِهِ الثَّلَاثَ دَرَجَاتٍ، ثُمَّ أَمَرَ بِهَا رَسُولُ اللَّهِ ﷺ. فَوُضِعَتْ هَذَا الْمَوْضِعِ،

^[1] A wooded area near Al-Madīnah.

saw the Messenger of Allâh ﷺ standing on it and saying the *Takbîr*, and the people behind him said the *Takbîr*, and he was on the *Minbar*. Then he raised his head (from bowing), then he moved backwards and prostrated at the foot of the *Minbar*, then he repeated (his actions), until he had finished his prayer. Then he turned to the people and said: 'O people, I only did this so that you could follow me and learn my prayer.'"

[1217] 45 - (...) It was narrated that Abû Hâzim said: "They came to Sahl bin Sa'd and asked him: 'From what was the *Minbar* of the Prophet ﷺ made?'" And they quoted a *Hadîth* like that of Ibn Abî Hâzim (no. 1216).

فَهَيَّ مِنْ طَرَفَيْهِ الْغَايَةِ، وَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَامَ عَلَيْهِ، فَكَبَّرَ، وَكَبَّرَ النَّاسُ وَرَاءَهُ، وَهُوَ عَلَى الْمِنْبَرِ، ثُمَّ رَفَعَ فَتَزَلَّ الْقَهْقَرَى، حَتَّى سَجَدَ فِي أَصْلِ الْمِنْبَرِ، ثُمَّ عَادَ حَتَّى فَرَعَ مِنْ آخِرِ صَلَاتِهِ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنِّي إِنَّمَا صَنَعْتُ هَذَا لِتَأْتُمُوا بِي، وَلِتَعْلَمُوا صَلَاتِي».

[١٢١٧] ٤٥ - (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْقَارِي الْقُرَشِيُّ: حَدَّثَنِي أَبُو حَازِمٍ: أَنَّ رَجُلًا أَتَوْا سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي حَازِمٍ قَالَ: أَتَوْا سَهْلَ بْنَ سَعْدٍ فَسَأَلُوهُ: مِنْ أَيِّ شَيْءٍ مَنِيرُ النَّبِيِّ ﷺ؟ وَسَأَفُوا الْحَدِيثَ. نَحْوَ حَدِيثِ ابْنِ أَبِي حَازِمٍ.

Chapter 11. It Is Disliked To Put The Hands On The Waist^[1] During The Prayer

(المعجم ١١) - (بَابُ كَرَاهَةِ

الاختصار في الصلاة) (التحفة ٦٤)

[1218] 46 - (545) It was

[١٢١٨] ٤٦ - (٥٤٥) حَدَّثَنِي الْحَكَمُ

[1] *Mukhtaṣira*: to place the hands on the *Khâṣirah* which means hip, haunch or waist.

narrated from Abû Hurairah that the Prophet ﷺ forbade a man to offer prayers with his hands on his waist. According to the report of Abû Bakr he said: "The Messenger of Allâh ﷺ forbade..."

بُنْ مُوسَى الْقُنْطَرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ وَأَبُو أُسَامَةَ، جَمِيعًا عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِرًا. وَفِي رِوَايَةِ أَبِي بَكْرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ.

Chapter 12. It Is Disliked To Smooth The Pebbles Or Make The Dirt Level During *Ṣalât*

(المعجم ١٢) - (بَابُ كَرَاهَةِ مَسْحِ الْحَصَى وَتَسْوِيَةِ التَّرَابِ فِي الصَّلَاةِ)
(التحفة ٦٥)

[1219] 47 - (546) It was narrated from Abû Salamah that Al-Mu'ayqib said: "The Prophet ﷺ mentioned smoothing the pebbles in the *Masjid* and said: 'If you must do that, then do it only once.'"

[١٢١٩] ٤٧ - (٥٤٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ مُعَقِّبٍ قَالَ: ذَكَرَ النَّبِيُّ ﷺ الْمَسْحَ فِي الْمَسْجِدِ، يَعْنِي الْحَصَى. قَالَ: «إِنْ كُنْتَ لَا بُدَّ فَاعِلًا، فَوَاحِدَةً».

[1220] 48 - (...) It was narrated from Abû Salamah, from Al-Mu'ayqib, that they asked the Prophet ﷺ about smoothing the ground during *Ṣalât*. He said: "Only once."

[١٢٢٠] ٤٨ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ مُعَقِّبٍ؛ أَنَّهُمْ سَأَلُوا النَّبِيَّ ﷺ عَنِ الْمَسْحِ فِي الصَّلَاةِ؟ فَقَالَ «وَاحِدَةً».

[1221] (...) It was narrated by

[١٢٢١] (...) وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ

Hishâm with this chain, and he said: "Mu'ayqib told me."

[1222] 49 - (...) It was narrated that Abû Salamah said: "Mu'ayqib told me that concerning a man who smoothes the ground where he is going to prostrate, the Messenger of Allâh ﷺ said: 'If you must do that, then do it only once.'"

Chapter 13. The Prohibition Of Spitting In The Masjid, During Prayer And At Other Times. The Prohibition Of A Praying Person Spitting In Front Of Him Or To His Right

[1223] 50 (547) It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ saw some sputum on the wall of the Qiblah. He scratched it then he turned to the people and said: "If one of you is in prayers, let him not spit in front of him, for Allâh is in front of him when he prays."

[1224] 51 - (...) It was narrated from Ibn 'Umar that the Prophet

عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ حَدَّثَنَا هِشَامٌ، بِهَذَا الْإِسْنَادِ. وَقَالَ فِيهِ: حَدَّثَنِي مُعَيْقِبٌ.

[١٢٢٢] ٤٩ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قَالَ: حَدَّثَنِي مُعَيْقِبٌ أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ فِي الرَّجُلِ يُسَوِّي التُّرَابَ حَيْثُ يَسْجُدُ، قَالَ «إِنْ كُنْتَ فَأَعْلًا، فَوَاحِدَةً».

(المعجم ١٣) - (بَابُ النَّهْيِ عَنِ الْبَصَاقِ فِي الْمَسْجِدِ، فِي الصَّلَاةِ وَغَيْرِهَا وَالنَّهْيِ عَنِ بَصَاقِ الْمُصَلِّي بَيْنَ يَدَيْهِ وَعَنْ يَمِينِهِ) (التحفة ٦٦)

[١٢٢٣] ٥٠ - (٥٤٧) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى بُصَاقًا فِي جِدَارِ الْقِبْلَةِ، فَحَكَّهُ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَبْصُقْ قِبَلَ وَجْهِهِ؛ فَإِنَّ اللَّهَ قِبَلَ وَجْهِهِ إِذَا صَلَّى».

[١٢٢٤] ٥١ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ

ﷺ saw some sputum in the *Qiblah* of the *Masjid*... According to Ad-Daḥḥāk's report: "sputum in the *Qiblah*." A *Ḥadīth* similar to that of Mâlik (no. 1223).

وَأَبُو أُسَامَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، جَمِيعًا عَنْ عَبْدِ اللَّهِ؛ وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُثَيْبَةَ، عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ؛ وَحَدَّثَنِي هَرُؤُنُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَبَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، كُلُّهُمْ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ. إِلَّا الضَّحَّاكَ، فَإِنَّ فِي حَدِيثِهِ: نُخَامَةً فِي الْقِبْلَةِ. بِمَعْنَى حَدِيثِ مَالِكٍ.

[1225] 52 - (548) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ saw some sputum in the *Qiblah* of the *Masjid*. He scratched it with a pebble then he forbade a man to spit to his right or in front of him, rather he should spit to his left or beneath his left foot.

[١٢٢٥] ٥٢ - (٥٤٨) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ، جَمِيعًا عَنْ سُفْيَانَ. - قَالَ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَحَكَّهَا بِحَصَاةٍ، ثُمَّ نَهَى أَنْ يَبْزُقَ الرَّجُلُ عَنْ يَمِينِهِ أَوْ أَمَامَهُ، وَلَكِنْ يَبْزُقُ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى.

[1226] (...) Abû Hurairah and Abû Sa'eed narrated that the Messenger of Allâh ﷺ saw some sputum... a *Hadîth* similar to that of Ibn 'Uyaynah (no. 1225).

[١٢٢٦] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلُهُ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، كِلَاهُمَا عَنْ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ وَأَبَا سَعِيدٍ أَخْبَرَاهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى نُخَامَةً. بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ.

[1227] (549) It was narrated from 'Aishah that the Prophet ﷺ saw some mucus or sputum or spittle on the wall of the *Qiblah*, and he scratched it.

[١٢٢٧] (٥٤٩) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِءَ عَلَيْهِ - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ رَأَى بُصَاقًا فِي جِدَارِ الْقِبْلَةِ أَوْ مُخَاطًا أَوْ نُخَامَةً، فَحَكَّهُ.

[1228] 53 - (550) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ saw some sputum in the *Qiblah* of the *Masjid*. He turned to the people and said: "What is the matter with one of you who stands before his Lord and spits in front of him? Would any one of you like to have someone stand before him and spit in his face? If one of you must spit, then let him spit to his left, beneath his foot. If he cannot do that, then let him do like this," and Al-Qâsim described how he spat into his

[١٢٢٨] ٥٣ - (٥٥٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ. - قَالَ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ - عَنِ الْقَاسِمِ بْنِ مِهْرَانَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَأَقْبَلَ عَلَى النَّاسِ فَقَالَ: «مَا بَالُ أَحَدِكُمْ يَقُومُ مُسْتَقْبِلَ رَبِّهِ فَيَنْتَنَعُ أَمَامَهُ؟ أَيَحِبُّ أَحَدُكُمْ أَنْ يُسْتَقْبَلَ فَيَنْتَنَعَ فِي وَجْهِهِ؟ فَإِذَا تَنَنَعَ أَحَدُكُمْ فَلْيَنْتَنِعْ عَنْ يَسَارِهِ، تَحْتَ قَدَمِهِ،

garment then rubbed part of it against another part.

[1229] (...) A *Hadîth* similar to that of Ibn 'Ulayyah (no. 1228) was narrated from Abû Hurairah from the Prophet ﷺ. The *Hadîth* of Hushaim adds: "Abû Hurairah said: 'It is as if I can see the Messenger of Allâh ﷺ, rubbing part of his garment against another part.'"

[1230] 54 - (551) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'When one of you is in *Salât*, he is conversing with his Lord, so he should not spit in front of him or to his right, rather to his left, beneath his foot.'"

[1231] 55 - (552) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ

فَإِنْ لَمْ يَجِدْ فَلْيَقُلْ هَكَذَا» وَوَصَفَ الْقَاسِمُ، فَتَقَلَّ فِي ثَوْبِهِ، ثُمَّ مَسَحَ بَعْضَهُ عَلَى بَعْضٍ.

[١٢٢٩] (...) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنِ الْقَاسِمِ بْنِ مِهْرَانَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ. وَزَادَ فِي حَدِيثِ هُشَيْمٍ: قَالَ أَبُو هُرَيْرَةَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ يَرُدُّ ثَوْبَهُ بَعْضُهُ عَلَى بَعْضٍ.

[١٢٣٠] ٥٤ - (٥٥١) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ أَحَدُكُمْ فِي الصَّلَاةِ فَإِنَّهُ يُتَاَجَّحُ رَبَّهُ، فَلَا يَبْزُقَنَّ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ، وَلَكِنْ عَنْ شِمَالِهِ تَحْتَ قَدَمِهِ».

[١٢٣١] ٥٥ - (٥٥٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ يَحْيَى:

said: 'Spitting in the *Masjid* is a sin, and its expiation is to bury it (i.e. to put some earth over it).'"

[1232] 56 - (...) Shu'bah said: "I asked Qatâdah about spitting in the *Masjid*. He said: 'I heard Anas bin Mâlik say: I heard the Messenger of Allâh ﷺ say: 'Spitting in the *Masjid* is a sin, and its expiation is to bury it.'"

[1233] 57 - (553) It was narrated from Abû Dharr that the Prophet ﷺ said: "The deeds of my *Ummah*, good and bad, were shown to me. Among their good deeds I saw the removal of harmful things from the road, and among their bad deeds I saw sputum in the *Masjid* that is not buried."

[1234] 58 - (554) It was narrated from Yazîd bin 'Abdullâh bin Ash-Shikh-khîr

أَخْبَرَنَا، وَقَالَ قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبُرَاقُ فِي الْمَسْجِدِ حَاطِيَّةٌ، وَكَفَّارُهَا دَفْنُهَا».

[١٢٣٢] ٥٦ - (...) حَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: أَخْبَرَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ قَالَ: سَأَلْتُ قَتَادَةَ عَنِ التَّفَلِّ فِي الْمَسْجِدِ؟ فَقَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «التَّفَلُّ فِي الْمَسْجِدِ حَاطِيَّةٌ، وَكَفَّارُهَا دَفْنُهَا».

[١٢٣٣] ٥٧ - (٥٥٣) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَصْمَاءَ الضُّبَيْعِيُّ وَشَيْبَانُ بْنُ فَرُّوخَ، قَالَا: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلُ مَوْلَى أَبِي عُيَيْنَةَ عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ عَنْ النَّبِيِّ ﷺ قَالَ: «عَرَضْتُ عَلَيَّ أَعْمَالُ أُمَّتِي، حَسَنُهَا وَسَيِّئُهَا، فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِهَا الْأَذَى يُمَاطُ عَنِ الطَّرِيقِ، وَوَجَدْتُ فِي مَسَاوِي أَعْمَالِهَا الشُّخَاعَةَ تَكُونُ فِي الْمَسْجِدِ وَلَا تُدْفَنُ».

[١٢٣٤] ٥٨ - (٥٥٤) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مُعَاذٍ الْعَبْرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا

that his father said: "I offered prayers with the Messenger of Allâh ﷺ and I saw him spit and rub it with his sandal."

[1235] 59 - (...) It was narrated from Abû Al-'Ala' Yazîd bin 'Abdullâh bin Ash-Shikh-khîr, from his father, that he offered prayers with the Prophet ﷺ and said: "He spat and rubbed it with his left shoe."

Chapter 14. The Permissibility Of Offering *Ṣalât* While Wearing Shoes

[1236] 60 - (555) It was narrated that Abû Maslamah Sa'eed bin Yazîd said: "I said to Anas bin Mâlik: 'Did the Messenger of Allâh ﷺ offer prayers wearing shoes?' He said: 'Yes.'"

[1237]... - (...) Sa'eed bin Yazîd Abû Maslamah said: "I asked Anas..." a similar report (as no. 1236).

Chapter 15. It Is Disliked To Offer *Ṣalât* In A Garment With Markings

[1238] 61 - (556) It was narrated from 'Aîshah that the

كَهَمَسُ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَرَأَيْتُهُ تَنْخَعُ. فَذَلَكُمَا يَنْعَلُهُ.

[١٢٣٥] ٥٩ - (...) وَحَدَّثَنِي يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ أَبِيهِ أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ قَالَ، فَتَنَخَّعَ فَذَلَكُمَا يَنْعَلُهُ الْيُسْرَى.

(المعجم ١٤) - (بَابُ جَوَازِ الصَّلَاةِ فِي النَعْلَيْنِ) (التحفة ٦٧)

[١٢٣٦] ٦٠ - (٥٥٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا بِشْرُ بْنُ الْمُفْضِلِ عَنْ أَبِي مَسْلَمَةَ سَعِيدِ بْنِ يَزِيدَ. قَالَ: قُلْتُ لَأَنَسِ بْنِ مَالِكٍ: أَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي التَّعْلَيْنِ؟ قَالَ: نَعَمْ.

[١٢٣٧] (...) حَدَّثَنَا أَبُو الرَّبِيعِ الرَّهْرَانِيُّ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ: حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ أَبُو مَسْلَمَةَ قَالَ: سَأَلْتُ أَنَسًا، بِمِثْلِهِ.

(المعجم ١٥) - (بَابُ كَرَاهَةِ الصَّلَاةِ فِي ثَوْبٍ لَهُ أَعْلَامٌ) (التحفة ٦٨)

[١٢٣٨] ٦١ - (٥٥٦) حَدَّثَنَا عَمْرُو

Prophet ﷺ offered *Ṣalât* in a *Khamisâh* that had markings, and he said: "These markings distracted me. Take it to Abû Jahm and bring me his *Anbijânî* garment."^[1]

[1239] 62 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ stood and offered *Ṣalât* in a *Khamisâh* that had markings, and he looked at its markings. When he finished his prayers, he said: 'Take this cloak to Abû Jahm bin Hudhaifah, and bring me his *Anbijânî* garment, for they distracted me just now in my prayers."

[1240] 63 - (...) It was narrated from 'Āishah that the Prophet ﷺ had a black garment which had markings, and it used to distract him when he was offering *Ṣalât*, so he gave it to Abû Jahm and took an *Anbijânî* garment of his.

التَّائِدُ وَزُهَيْرُ بْنُ حَرْبٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِرُحْمَيرٍ - قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ صَلَّى فِي خَمِيصَةٍ لَهَا أَعْلَامٌ. وَقَالَ: «شَغَلَنِي أَعْلَامُ هَذِهِ، فَادْهَبُوا بِهَا إِلَى أَبِي جَهْمٍ وَاثْنُونِي بِأَنْبِجَانِيَّةٍ».

[١٢٣٩] ٦٢ - (...) وَحَدَّثَنَا حَرَمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي خَمِيصَةٍ ذَاتِ أَعْلَامٍ، فَتَنَظَرَ إِلَى عِلْمِهَا، فَلَمَّا قَضَى صَلَاتَهُ قَالَ: «ادْهَبُوا بِهِذِهِ الْخَمِيصَةِ إِلَى أَبِي جَهْمٍ بْنِ حُذَيْفَةَ، وَاثْنُونِي بِأَنْبِجَانِيَّةٍ، فَإِنَّهَا أَلْهَتْنِي أَنْفًا فِي صَلَاتِي».

[١٢٤٠] ٦٣ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَتْ لَهُ خَمِيصَةٌ لَهَا عِلْمٌ، فَكَانَ يَتَشَاغَلُ بِهَا فِي الصَّلَاةِ، فَأَعْطَاهَا أَبَا جَهْمٍ، وَأَخَذَ كِسَاءً لَهُ أَنْبِجَانِيًّا.

^[1] The popular view is that it is a thick type of cloak with no markings on it, and that its name is derived from a place called Anbijân.

Chapter 16. It Is Disliked To offer *Ṣalât* In The Presence Of Food That One Wants To Eat. It Is Disliked To offer *Ṣalât* While Restraining The Urge To Relieve Oneself, And So On

[1241] 64 - (557) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "If supper is ready and the *Iqâmah* is called for prayer, then start with supper."

[1242] (...) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: "If supper is served and the time for prayer is due, then start with (supper) before you pray *Maghrib*, and do not rush to finish your supper."

[1243] 65 - (558) A *Hadîth* similar to that narrated by Ibn 'Uyaynah (no. 1241), from Az-Zuhrî, from Anas was narrated from 'Aishah, from the Prophet ﷺ.

[1244] 66 - (559) It was narrated that Ibn 'Umar said:

(المعجم ١٦) - (بَابُ كَرَاهَةِ الصَّلَاةِ بِحَضْرَةِ الطَّعَامِ الَّذِي يَرِيدُ أَكْلَهُ فِي الْحَالِ، وَكَرَاهَةِ الصَّلَاةِ مَعَ مَدَافَعَةِ الْحَدَثِ وَنَحْوِهِ) (التحفة ٦٩)

[١٢٤١] ٦٤ - (٥٥٧) أَخْبَرَنِي عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا حَضَرَ الْعِشَاءُ وَأُقِمَتِ الصَّلَاةُ، فَأَبْدُوا بِالْعِشَاءِ».

[١٢٤٢] (...) وَحَدَّثَنَا هَرُؤُنُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَرَّبَ الْعِشَاءُ وَحَضَرَتِ الصَّلَاةُ، فَأَبْدُوا بِهِ قَبْلَ أَنْ تُصَلُّوا صَلَاةَ الْمَغْرِبِ، وَلَا تَعْجَلُوا عَنْ عَشَائِكُمْ».

[١٢٤٣] ٦٥ - (٥٥٨) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَحَفْصُ بْنُ وَكَيْعٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ. بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ.

[١٢٤٤] ٦٦ - (٥٥٩) حَدَّثَنَا ابْنُ

“The Messenger of Allâh ﷺ said: ‘If supper is served for one of you, and the *Iqamah* is called for prayer, let him start with supper, and not hasten until he has finished.”

نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وُضِعَ عَشَاءٌ أَحَدِكُمْ وَأُقِيمَتِ الصَّلَاةُ، فَأَبْدَأُوا بِالْعَشَاءِ، وَلَا يَعْجَلَنَّ حَتَّى يَفْرُغَ مِنْهُ».

[1245] (...) A similar *Hadith* (as no. 1244) was narrated from Nâfi‘ from Ibn ‘Umar, from the Prophet ﷺ.

[١٢٤٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَنَسُ بْنُ عِيَاضٍ، عَنْ مُوسَى بْنِ عُقْبَةَ؛ وَحَدَّثَنَا هَرُؤُنُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا الصُّلْتُ ابْنُ مَسْعُودٍ: حَدَّثَنَا سُفْيَانُ بْنُ مُوسَى، عَنْ أَيُّوبَ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

[1246] 67 - (560) It was narrated that Ibn Abî ‘Aṭîq said: “Al-Qâsim and I narrated a *Hadith* in the presence of ‘Āishah, may Allâh be pleased with her. Al-Qâsim was a man who made mistakes in Arabic, and he was the child of an *Umm Walad*.^[1] ‘Āishah said to him: ‘What is the matter with you, why don’t you speak like this son of my brother? I know where that comes from. He was raised by his

[١٢٤٦] ٦٧ - (٥٦٠) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ هُوَ ابْنُ إِسْمَاعِيلَ، عَنْ يَعْقُوبَ بْنِ مُجَاهِدٍ، عَنِ ابْنِ أَبِي عَتِيقٍ، قَالَ: تَحَدَّثْتُ أَنَا وَالْقَاسِمُ عِنْدَ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] حَدِيثًا، وَكَانَ الْقَاسِمُ رَجُلًا لِحَانَةً، وَكَانَ لِأُمِّ وَلَدٍ، فَقَالَتْ لَهُ عَائِشَةُ: مَا لَكَ لَا تَحَدَّثُ كَمَا يَتَحَدَّثُ ابْنُ أَخِي هَذَا؟ أَمَا

^[1] *Umm Walad*, is a term used to refer to a slave woman who bore a son to her owner.

mother and you were raised by your mother.' Al-Qâsim felt angry and showed some resentment towards her. When he saw that 'Āishah's food had been brought to her, he stood up. She said: 'Where are you going?' He said: 'To offer prayers.' She said: 'Sit down.' He said: 'I am going to offer prayers.' She said: 'Sit down, traitor! I heard the Messenger of Allāh ﷺ say: "There is no prayer when food is ready, or when one is resisting the urge to relieve oneself."

[1247] (...) A similar report (as no. 1246) was narrated from 'Āishah, but it does not mention the story of Al-Qâsim.

Chapter 17. Prohibiting One Who Has Eaten Garlic, Onions, Or Leeks, And Other Things That Have An Offensive Odor From Coming To The Masjid, Until That Smell Has Gone Away, And Such A Person Should Be Expelled From The Masjid

[1248] 68 - (561) It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said

إِنِّي قَدْ عَلِمْتُ مِنْ أَيْنَ أَتَيْتُ، هَذَا أَذْبَتْهُ أُمُّهُ وَأَنْتَ أَذْبَتِكَ أُمُّكَ. قَالَ فَغَضِبَ الْقَاسِمُ وَأَصَبَ عَلَيْهَا. فَلَمَّا رَأَى مَائِدَةَ عَائِشَةَ قَدْ أَتَتْ بِهَا قَامَ. قَالَتْ: أَيْنَ؟ قَالَ: أَصْلِي. قَالَتْ: اجْلِسْ. قَالَ: إِنِّي أَصْلِي. قَالَتْ: اجْلِسْ عُذْرًا! إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا صَلَاةَ بِحَضْرَةِ الطَّعَامِ، وَلَا هُوَ يُدَافِعُهُ الْأَخْبَتَانِ».

[١٢٤٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ: أَخْبَرَنِي أَبُو حَزْرَةَ الْقَاصُّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَتِيقٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ. وَلَمْ يَذْكُرْ فِي الْحَدِيثِ قِصَّةَ الْقَاسِمِ.

(المعجم ١٧) - (بَابُ نَهْيٍ مِنْ أَكْلِ ثَوْمًا أَوْ بَصَلًا أَوْ كَرَانًا أَوْ نَحْوِهَا مِمَّا لَهُ رَائِحَةُ كَرِيهَةٍ عَنْ حُضُورِ الْمَسْجِدِ حَتَّى تَذْهَبَ ذَلِكَ الرِّيحُ وَإِخْرَاجِهِ مِنَ الْمَسْجِدِ) (التحفة ٧٠)

[١٢٤٨] ٦٨ - (٥٦١) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا

during the campaign of Khaibar: "Whoever has eaten from this plant - meaning garlic - let him not come to the *Masjid*."

Zuhair said: "During a campaign," and he did not mention Khaibar.

يَحْيَىٰ وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ فِي غَزْوَةِ خَيْبَرَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ يَعْنِي الثُّومَ، فَلَا يَأْتِنَنَّ الْمَسَاجِدَ».

قَالَ زُهَيْرٌ: فِي غَزْوَةٍ، وَلَمْ يَذْكُرْ خَيْبَرَ. [انظر: ٥٠٠٨]

[1249] 69 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever eats from these vegetables, let him not come near our *Masâjid*, until the smell has gone away," referring to garlic.

[١٢٤٩] ٦٩- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الْبَقْلَةِ فَلَا يَقْرَبَنَّ مَسَاجِدَنَا، حَتَّى يَذْهَبَ رِيحُهَا» يَعْنِي الثُّومَ.

[1250] 70 - (562) It was narrated that 'Abdul-'Azîz, who was the son of Şuhaib, said: "Anas, may Allâh be pleased with him, was asked about garlic and he said: "The Messenger of Allâh ﷺ said: "Whoever eats from this plant, let him not come near us nor pray with us."

[١٢٥٠] ٧٠- (٥٦٢) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُثَيْبٍ، عَنْ عَبْدِ الْعَزِيزِ وَهُوَ ابْنُ صُهَيْبٍ قَالَ: سُئِلَ أَنَسُ رَضِيَ اللَّهُ عَنْهُ عَنِ الثُّومِ؟ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلَا يَقْرَبَنَّ، وَلَا يُصَلِّي مَعَنَا».

[1251] 71 - (563) It was narrated that Abû Hurairah said:

[١٢٥١] ٧١- (٥٦٣) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ:

“The Messenger of Allâh ﷺ said: ‘Whoever eats from this plant, let him not come near our *Masjid* nor annoy us with the smell of garlic.”

[1252] 72 - (564) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ forbade eating onions and leeks, but we were overcome by need and we ate some of them. He said: ‘Whoever eats from these foul-smelling plants, let him not come near our *Masjid*, for the Angels are offended by the same things that offend humans.”

[1253] 73 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Whoever eats garlic or onions, let him keep away from us, or keep away from our *Masjid* and stay in his house.’ A pot^[1] of fresh vegetables was brought to him, and he noticed that it had a smell. He asked about it and he was told what kind of vegetables were on it. He said: ‘Take it away,’ to one of his Companions. When he saw it (that the Prophet

أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلَا يَقْرَبَنَّ مَسْجِدَنَا، وَلَا يُؤْذِنَنَا بِرِيحِ الثُّومِ».

[١٢٥٢] ٧٢ - (٥٦٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ الْبَصْلِ وَالْكُرَّاثِ، فَعَلَبْنَا الْحَاجَةَ فَأَكَلْنَا مِنْهَا. فَقَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ الْمُنْتِنَةِ فَلَا يَقْرَبَنَّ مَسْجِدَنَا. فَإِنَّ الْمَلَائِكَةَ تَتَأَذَى مِمَّا يَتَأَذَى مِنْهُ الْإِنْسُ».

[١٢٥٣] ٧٣ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ: أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: - وَفِي رِوَايَةِ حَرَمَلَةَ زَعَمَ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزِلْنَا أَوْ لْيَعْتَزِلْ مَسْجِدَنَا، وَلْيَقْعُدْ فِي بَيْتِهِ». وَإِنَّهُ أُتِيَ بِقِدْرِ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ، فَوَجَدَ لَهُ رِيحًا،

[1] Qidr, in *Ṣaḥīḥ Al-Bukhārī* and others it is *Badr*, a platter made of palm leaves.

ﷺ disliked it) , he did not want to eat it. He (ﷺ) said: ‘Eat, for I converse with one with whom you do not converse.’”

[1254] 74 - (...) It was narrated from Jâbir bin ‘Abdullâh that the Prophet ﷺ said: “Whoever eats from these vegetables” - meaning garlic, and on one occasion he said: “whoever eats garlic, onions or leeks - let him not come near our *Masjid*, for the Angels are offended by the same things that offend the sons of Âdam.”

[1255] 75 - (...) Ibn Juraij narrated with this chain that he (ﷺ) said: “Whoever eats from this plant - meaning garlic - let him not come to us in our “*Masâjid*.” And he did not mention onions or leeks.

[1256] 76 - (565) It was narrated that Abû Sa‘eed said: “As soon as *Khaibar* was conquered, we found ourselves (the Companions of the Messenger of Allâh ﷺ) indulging in eating that vegetable” - meaning garlic - “as the people were hungry. We ate a great deal

فَسَأَلَ فَأُخْبِرَ بِمَا فِيهَا مِنَ الْبُثُولِ، فَقَالَ: «قَرُّبُوهَا» إِلَى بَعْضِ أَصْحَابِهِ. فَلَمَّا رَأَاهُ كَرِهَ أَكْلَهَا، قَالَ: «كُلْ، فَإِنِّي أَنَا جِي مَنْ لَا تُتَاجِي».

[١٢٥٤] ٧٤ - (...) وَحَدَّثَنِي مُحَمَّدُ

بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الْبُقْلَةِ، الثُّومِ - وَقَالَ مَرَّةً: مَنْ أَكَلَ الْبَصَلَ وَالثُّومَ وَالْكُرَّاثَ - فَلَا يَقْرَبَنَّ مَسْجِدَنَا، فَإِنَّ الْمَلَائِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ بَنُو آدَمَ».

[١٢٥٥] ٧٥ - (...) وَحَدَّثَنَا إِسْحَاقُ

ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ جَمِيعًا: أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهَذَا الْإِسْنَادِ قَالَ «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ - يُرِيدُ الثُّومَ - فَلَا يَغْشَا فِي مَسْجِدِنَا» وَلَمْ يَذْكُرِ الْبَصَلَ وَالْكُرَّاثَ.

[١٢٥٦] ٧٦ - (٥٦٥) حَدَّثَنِي عَمْرُو

النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيٍّ عَنِ الْحُرَيْرِيِّ، عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: لَمْ نَعُدْ أَنْ فُتِحَتْ خَيْبَرُ، فَوَقَعْنَا، أَصْحَابَ رَسُولِ اللَّهِ ﷺ، فِي تِلْكَ الْبُقْلَةِ

of it, then we went to the *Masjid*, and the Messenger of Allâh ﷺ noticed the smell. He said: 'Whoever eats anything from this offensive plant, let him not come near our *Masjid*.' The people said: 'It has been forbidden, it has been forbidden.' News of that reached the Prophet ﷺ and he said: 'O people, I cannot forbid something that Allâh has made permissible for me, but it is a plant whose smell I dislike.'"

[1257] 77 - (566) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ passed by a field of onions with his Companions, and some of the people went down and ate some, but others did not. We went to him, and he called those who had not eaten the onions and kept the others waiting until the smell had gone away.

[1258] 78 - (567) It was narrated from Ma'dân bin Abî Talhah that 'Umar bin Al-Khattâb delivered a *Khutbah* one Friday, and he mentioned the Prophet of Allâh ﷺ and Abû Bakr. He said: "I saw (in a dream) as if a rooster pecked me

- الثوم - وَالنَّاسُ جِياعٌ، فَأَكَلْنَا مِنْهَا أَكْلًا شَدِيدًا، ثُمَّ رُحْنَا إِلَى الْمَسْجِدِ، فَوَجَدَ رَسُولُ اللَّهِ ﷺ الرِّيحَ. فَقَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ الْخَبِيثَةِ شَيْئًا، فَلَا يَفْرَبْنَا فِي الْمَسْجِدِ» فَقَالَ النَّاسُ: حُرِّمَتْ، حُرِّمَتْ، قَبْلَ أَنْ يَكُونَ ذَلِكَ النَّبِيُّ ﷺ فَقَالَ: «أَيُّهَا النَّاسُ! إِنَّهُ لَيْسَ بِي تَحْرِيمٌ مَا أَحَلَّ اللَّهُ لِي، وَلَكِنَّهَا شَجَرَةٌ أَكْرَهُ رِيحَهَا».

[١٢٥٧] ٧٧ - (٥٦٦) وَحَدَّثَنَا هَرُونَ ابْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو عَنْ بُكَيْرِ بْنِ الْأَسْجِ، عَنْ ابْنِ خَبَابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى زَرَّاعَةٍ بَصَلٍ هُوَ وَأَصْحَابُهُ، فَتَزَلَ نَاسٌ مِنْهُمْ فَأَكَلُوا مِنْهُ، وَلَمْ يَأْكُلْ آخَرُونَ، فَرُحْنَا إِلَيْهِ، فَدَعَا الَّذِينَ لَمْ يَأْكُلُوا الْبَصَلَ، وَأَخَّرَ الْآخَرِينَ حَتَّى ذَهَبَ رِيحُهَا.

[١٢٥٨] ٧٨ - (٥٦٧) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، أَنَّ عَمَرَ بْنَ الْخَطَّابِ خَطَبَ يَوْمَ الْجُمُعَةِ،

three times, I interpret it that my death is near. Some people are asking me to appoint a successor, but Allâh will not cause His religion or His *Khilâfah*, nor that with which He sent His Prophet ﷺ, to be lost. If death comes to me soon, then the *Khilâfah* is to be decided by these six men with whom the Messenger of Allâh ﷺ was pleased when he died. I know that some people will resent their choice. I have struck them with my own hands in the defense of Islam. If they do that (i.e. resent the *Khilâfa*), then they are the enemies of Allâh, of disbelieving and misguidance. I am not leaving behind me any issue that is more important to me than *Kalâlah*.^[1] I did not consult the Messenger of Allâh ﷺ about any issue more than I consulted him about *Kalâlah*, and he did not get annoyed with me for any issue more than he got annoyed with me for this, until he poked me in the chest with his finger and said: 'O 'Umar, is not *Âyat As-Saif*,^[2] which appears at the end of *Sûrat An-Nisâ*', sufficient for you?' If I live, I will issue a decree that will be so clear that those who read the Qur'ân and those who do not read it will be able to make decisions concerning it." Then he

فَذَكَرَ نَبِيَّ اللَّهِ ﷺ، وَذَكَرَ أَبَا بَكْرٍ، قَالَ: إِنِّي رَأَيْتُ كَأَنَّ دِيكًا نَفَرَنِي ثَلَاثَ نَفَرَاتٍ، وَإِنِّي لَا أَرَاهُ إِلَّا حُضُورَ أَجَلِي، وَإِنَّ أَقْوَامًا يَأْمُرُونَنِي أَنْ أَسْتَخْلِفَ، وَإِنَّ اللَّهَ لَمْ يَكُنْ لِيُضَيِّعْ دِينَهُ، وَلَا خِلَافَتَهُ، وَلَا الَّذِي بَعَثَ بِهِ نَبِيَّهُ ﷺ، فَإِنْ عَجَلَ بِي أَمْرٌ، فَالْخِلَافَةُ سُورَى بَيْنَ هَؤُلَاءِ السَّتَّةِ الَّذِينَ تُؤْفَى رَسُولُ اللَّهِ ﷺ وَهُوَ عَنْهُمْ رَاضٍ، وَإِنِّي قَدْ عَلِمْتُ أَنَّ أَقْوَامًا يَطْعُنُونَ فِي هَذَا الْأَمْرِ، أَنَا ضَرَبْتُهُمْ بِيَدِي هَذِهِ عَلَى الْإِسْلَامِ، فَإِنْ فَعَلُوا ذَلِكَ فَأُولَئِكَ أَعْدَاءُ اللَّهِ، الْكَفَرَةُ الضَّلَالُ، ثُمَّ إِنِّي لَا أَدْعُ بَعْدِي شَيْئًا أَهَمَّ عِنْدِي مِنَ الْكَلَالَةِ، مَا رَاجَعْتُ رَسُولَ اللَّهِ ﷺ فِي شَيْءٍ مَا رَاجَعْتُهُ فِي الْكَلَالَةِ، وَمَا أَغْلَظَ لِي فِي شَيْءٍ مَا أَغْلَظَ لِي فِيهِ، حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي، فَقَالَ: «يَا عُمَرُ أَلَا تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النِّسَاءِ؟» وَإِنِّي إِنْ أَعِشْ أَقْضِ فِيهَا بِقَضِيَّتِي، يَقْضِي بِهَا مَنْ يَقْرَأُ الْقُرْآنَ وَمَنْ لَا يَقْرَأُ الْقُرْآنَ. ثُمَّ قَالَ: اللَّهُمَّ! إِنِّي أَشْهَدُكَ عَلَى أُمَرَاءِ الْأُمَصَارِ، فَإِنِّي إِنَّمَا

[1] According to most, it is the one who dies and is survived by no children or parents.

[2] The verse of summer, meaning, it was revealed in summer.

said: "O Allâh, I call you to bear witness over the governors of the regions, for I sent them to be just and to teach the people their religion and the *Sunnah* of the Prophet ﷺ, to divide the *Fai'* justly among them and to refer to me concerning any difficult matter. O people, you eat two plants which I find to be nothing but repugnant, this onion and garlic. I remember the Messenger of Allâh ﷺ, if he noticed their smell coming from a man in the *Masjid*, he would issue orders that he taken out Aoward (i.e. out of ghe *Masjid*) Al-Baqî'. Whoever eats them, let him cook them to death (i.e. till there is no more smell in them)."

[1259] (...) A similar *Hadîth* (as no. 1258) was narrated from Qatâdah with this chain.

Chapter 18. The Prohibition Of Making Lost Property Announcements In The *Masjid*, And What Should Be Said By One Who Hears A Person Making Such An Announcement

[1260] 79 - (568) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever hears a man making a lost property

بَعَثْتُهُمْ عَلَيْهِمْ لِيَعْدِلُوا عَلَيْهِمْ، وَلِيُعَلِّمُوا النَّاسَ دِينَهُمْ، وَسُنَّةَ نَبِيِّهِمْ ﷺ، وَيَقْسِمُوا فِيهِمْ فَيَتَّهِمُوا، وَيَرْفَعُوا إِلَيَّ مَا أَشْكَلَ عَلَيْهِمْ مِنْ أَمْرِهِمْ، ثُمَّ إِنَّكُمْ أَيُّهَا النَّاسُ! تَأْكُلُونَ شَجَرَتَيْنِ لَا أَرَاهُمَا إِلَّا خَبِيثَتَيْنِ، هَذَا الْبَصَلُ وَالثُّومُ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ فِي الْمَسْجِدِ، أَمَرَ بِهِ فَأُخْرِجَ إِلَى الْبَقِيعِ، فَمَنْ أَكَلَهُمَا فَلْيُمِيتْهُمَا طَبْحًا.

[١٢٥٩] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ شَبَابَةَ بْنِ سَوَّارٍ قَالَ: حَدَّثَنَا شُعْبَةُ جَمِيعًا عَنْ قَتَادَةَ، فِي هَذَا الْإِسْنَادِ، مِثْلُهُ.

(المعجم ١٨) - (بَابُ النَّهْيِ عَنْ نَشْدِ الضَّالَّةِ فِي الْمَسْجِدِ، وَمَا يَقُولُهُ مَنْ سَمِعَ النَّاشِدَ) (التحفة ٧١)

[١٢٦٠] ٧٩ - (٥٦٨) حَدَّثَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو: حَدَّثَنَا ابْنُ

announcement in the *Masjid*, let him say: "May Allâh not restore it to you," for the "*Masâjid* were not built for this purpose."

[1261] (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say..." a similar report (as no. 1260).

[1262] 80 - (569) It was narrated from Sulaimân bin Buraidah, from his father, that a man made a lost property announcement in the *Masjid*, saying: "Who has found the red camel?" The Prophet ﷺ said: "May you not find it. The *Masâjid* were only built for that for which they were built."

[1263] 81 - (...) It was narrated from Sulaimân bin Buraidah, from his father, that when the Prophet ﷺ had completed his prayers, a man stood up and said: "Who has found the red camel?" The Prophet ﷺ said: "May you not find it. The *Masâjid* were

وَهَبَ عَنْ حَيَوَةٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي عَبْدِ اللَّهِ مَوْلَى شَدَّادِ بْنِ الْهَادِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ: لَا رَدَّهَا اللَّهُ عَلَيْكَ، فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا».

[١٢٦١] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْمُقْرِئُ: حَدَّثَنَا حَيَوَةُ قَالَ: سَمِعْتُ أَبَا الْأَسْوَدِ يَقُولُ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ مَوْلَى شَدَّادٍ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بِمِثْلِهِ.

[١٢٦٢] ٨٠ - (٥٦٩) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ أَنَّ رَجُلًا نَشَدَ فِي الْمَسْجِدِ، فَقَالَ: مَنْ دَعَا إِلَى الْجَمَلِ الْأَحْمَرِ فَقَالَ النَّبِيُّ ﷺ: «لَا وَجَدْتُ، إِنَّمَا يُبْنَى الْمَسَاجِدُ لِمَا يُبْنَى لَهُ».

[١٢٦٣] ٨١ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ أَبِي سِنَانٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ لَمَّا صَلَّى قَامَ رَجُلٌ فَقَالَ: مَنْ دَعَا إِلَى الْجَمَلِ الْأَحْمَرِ؟

only built for that for which they were built.”

[1264] (...) It was narrated from Ibn Buraidah that his father said: “A Bedouin came after the Prophet ﷺ had completed *Fajr* (prayers). He stuck his head in at the door of the *Masjid*...” a similar report (as no. 1263).

Chapter 19. *As-Sahw* (Forgetfulness) In Prayer And Prostrating To Compensate For It

[1265] 82 - (389) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When one you stands up for prayers, the *Shaitân* comes to him and tries to confuse him, until he does not know how many *Rak'ah* he has prayed. If one of you experiences that, let him prostrate twice while he is sitting.”

[1266] (...) A similar report (as no. 1265) was narrated (by others) from Az-Zuhri, with this chain.

فَقَالَ النَّبِيُّ ﷺ: «لَا وَجَدْتُ، إِنَّمَا بُنِيَ الْمَسَاجِدُ لِمَا بُنِيَ لَهُ».

[١٢٦٤] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ مُحَمَّدِ بْنِ شَيْبَةَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بَرِيْدَةَ، عَنْ أَبِيهِ قَالَ: جَاءَ أَعْرَابِيٌّ بَعْدَمَا صَلَّى النَّبِيُّ ﷺ صَلَاةَ الْفَجْرِ، فَأَذْخَلَ رَأْسَهُ مِنْ بَابِ الْمَسْجِدِ. فَذَكَرَ بِمِثْلِ حَدِيثِهِمَا. قَالَ مُسْلِمٌ: هُوَ شَيْبَةُ بْنُ نَعَامَةَ أَبُو نَعَامَةَ، رَوَى عَنْهُ مِسْعَرٌ وَهَشِيمٌ وَجَرِيرٌ وَغَيْرُهُمْ مِنَ الْكُوفِيِّينَ.

(المعجم ١٩) - (بَابُ السَّهْوِ فِي

الصَّلَاةِ وَالسُّجُودِ لَهُ) (التحفة ٧٢)

[١٢٦٥] ٨٢ - (٣٨٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنِّي أَحَدُكُمْ إِذَا قَامَ يُصَلِّي جَاءَهُ الشَّيْطَانُ فَلَبَسَ عَلَيْهِ، حَتَّى لَا يَدْرِي كَمْ صَلَّى، فَإِذَا وَجَدَ ذَلِكَ أَحَدُكُمْ، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ». [راجع: ٨٥٦]

[١٢٦٦] (...) حَدَّثَنِي عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالَا: حَدَّثَنَا سُفْيَانُ،

وَهُوَ ابْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ
وَمُحَمَّدُ بْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ،
كِلَاهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ،
نَحْوَهُ.

[1267] 83 - (...) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "When the *Adhân* is called, the *Shaiṭân* runs away breaking wind, so that he will not hear the *Adhân*. When the *Adhân* ends, he comes back. Then when the *Iqâmah* is called, he runs away, then when it is over, he comes back and distracts a man saying, 'Remember such and such, remember such and such,' reminding him of things that he had not remembered, until the man does not know how many *Rak'ah* he prayed. If one of you does not know how many *Rak'ah* he has prayed, let him prostrate twice while he is sitting."

[١٢٦٧] ٨٣- (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ:
حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ:
حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا
هُرَيْرَةَ حَدَّثَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«إِذَا نُودِيَ بِالْأَذَانِ أَذْبَرَ الشَّيْطَانُ، لَهُ
ضُرَاطٌ، حَتَّى لَا يَسْمَعَ الْأَذَانَ، فَإِذَا
قُضِيَ الْأَذَانُ أَقْبَلَ، فَإِذَا ثُوبَ بِهَا أَذْبَرَ،
فَإِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ
الْمَرْءِ وَنَفْسِهِ، يَقُولُ: اذْكُرْ كَذَا، اذْكُرْ
كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ، حَتَّى يَظَلَّ
الرَّجُلُ إِنْ يَدْرِي كَمْ صَلَّى، فَإِذَا لَمْ يَدْرِ
أَحَدُكُمْ كَمْ صَلَّى فَلْيَسْجُدْ سَجْدَتَيْنِ، وَهُوَ
جَالِسٌ».

[1268] 84 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When the *Iqâmah* for prayer is called, the *Shaiṭân* runs away breaking wind..." and he mentioned a similar report (as no. 1267). And he added: "And he makes him think of pleasant

[١٢٦٨] ٨٤- (...) وَحَدَّثَنِي
حَرَمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي عَمْرُو عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ،
عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي
هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ
الشَّيْطَانَ إِذَا ثُوبَ بِالصَّلَاةِ وَلَّى وَلَهُ

things and things that he wishes for, and he reminds him of needs that he did not remember.”

[1269] 85 - (570) It was narrated that ‘Abdullâh bin Buḥainah, said: “The Messenger of Allâh ﷺ led us in praying two *Rak‘ah* of one of the prayers, then he stood up without sitting, and the people stood up with him. When he had finished his prayer and we were waiting for him to say the *Taslīm*, he said the *Takbīr*, then he prostrated twice while he was sitting, before saying the *Taslīm*, then he said the *Taslīm*.”

[1270] 86 - (...) It was narrated from ‘Abdullâh bin Buḥainah Al-Asadī, the allies^[1] of Banû ‘Abdul-Muṭṭalib, that the Messenger of Allâh ﷺ stood up during *Zuhr* prayer when he should have sat. When he finished his prayer, he prostrated twice, saying the *Takbīr* with each prostration while he was sitting and before saying the *Taslīm*, and the people prostrated with him, to compensate for the sitting that he had forgotten.

[1271] 87 - (...) It was narrated

صُرَاطُ». فَذَكَرَ نَحْوَهُ. وَرَادَا: «فَهَتَاهُ وَمَتَاهُ، وَذَكَرَهُ مِنْ حَاجَاتِهِ مَا لَمْ يَكُنْ يَذْكُرُ».

[١٢٦٩] ٨٥ - (٥٧٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكَعَتَيْنِ مِنْ بَعْضِ الصَّلَوَاتِ، ثُمَّ قَامَ فَلَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ، فَلَمَّا قَضَى صَلَاتَهُ وَنَظَرْنَا تَسْلِيمَهُ كَبَّرَ، فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ، قَبْلَ التَّسْلِيمِ، ثُمَّ سَلَّمَ.

[١٢٧٠] ٨٦ - (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمَحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ الْأَسَدِيِّ، حَلِيفِ بَنِي عَبْدِ الْمُطَّلِبِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِي صَلَاةِ الظُّهْرِ وَعَلَيْهِ جُلُوسٌ، فَلَمَّا أَتَمَّ صَلَاتَهُ سَجَدَ سَجْدَتَيْنِ يُكَبِّرُ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ، قَبْلَ أَنْ يُسَلَّمَ، وَسَجَدَهُمَا النَّاسُ مَعَهُ، مَكَانَ نَسِيٍّ مِنَ الْجُلُوسِ.

[١٢٧١] ٨٧ - (...) وَحَدَّثَنَا أَبُو

^[1] *Halif*: Meaning that one from this family had sworn allegiance to that family.

from ‘Abdullâh (who is) Ibn Mâlik (and) Ibn Buhainah that the Messenger of Allâh ﷺ stood up at the end of two *Rak‘ah* when he should have sat, and continued with his prayer. At the end of the prayer, he prostrated before saying the *Taslim*, then he said the *Taslim*.

[1272] 88 - (571) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘If one of you is unsure when in prayer and does not know how many (*Rak‘ah*) he has prayed, whether it is three or four, let him ignore what is uncertain and proceed on the basis of what is certain. Then let him prostrate twice before saying the *Taslim*. Then if he has prayed five (*Rak‘ah*), that will make his prayer even, and if he has prayed it properly with four, it will annoy the *Shaitân*.’”

[1273] (...) It was narrated from Zaid bin Aslam with this chain (as no. 1272).

الرَّبِيعِ الزَّهْرَانِي: حَدَّثَنَا حَمَّادٌ هُوَ ابْنُ زَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ، الْأَزْدِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِي الشَّفْعِ الَّذِي يُرِيدُ أَنْ يَجْلِسَ فِي صَلَاتِهِ، فَمَضَى فِي صَلَاتِهِ، فَلَمَّا كَانَ فِي آخِرِ الصَّلَاةِ سَجَدَ قَبْلَ أَنْ يُسَلَّمَ، ثُمَّ سَلَّمَ.

[١٢٧٢] ٨٨ - (٥٧١) وَحَدَّثَنِي مُحَمَّدُ ابْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ: حَدَّثَنَا مُوسَى ابْنُ دَاوُدَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى؟ ثَلَاثًا أَمْ أَرْبَعًا؟ فَلْيَطْرَحِ الشَّكَّ وَلْيَبْنِ عَلَى مَا اسْتَيْقَنَ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلَّمَ. فَإِنْ كَانَ صَلَّى خَمْسًا، شَفَعْنَ لَهُ صَلَاتَهُ، وَإِنْ كَانَ صَلَّى إِتْمَامًا لِأَرْبَعٍ، كَانَتْ تَرْغِيمًا لِلشَّيْطَانِ».

[١٢٧٣] (...) حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهَبٍ: حَدَّثَنِي عَمِّي عَبْدُ اللَّهِ ابْنُ وَهَبٍ: حَدَّثَنِي دَاوُدُ بْنُ قَيْسٍ عَنْ زَيْدِ ابْنِ أَسْلَمَ، بِهَذَا الْإِسْنَادِ. وَفِي مَعْنَاهُ

قَالَ: «يَسْجُدُ سَجْدَتَيْنِ قَبْلَ السَّلَامِ» كَمَا
قَالَ سُلَيْمَانُ بْنُ بِلَالٍ.

[1274] 89 - (572) It was narrated that 'Alqamah said: "Abdullâh said: 'The Messenger of Allâh ﷺ offered *Ṣalât*'" - Ibrâhîm said: "and he added or omitted something. - 'When he said the *Salâm* (at the completion of *Ṣalât*), it was said to him: "O Messenger of Allâh, has something new been introduced into the prayer?" He said: "Why is that?" They said: "You did such and such in the prayer." He turned to face the *Qiblah*, then he prostrated twice and said the *Taslîm*, then he turned to face us and said: "If anything new had been introduced into the prayer I would have told you. But I am human, I forget as you forget. If I forget, then remind me. If one of you is unsure in his prayer, let him work out what is correct and proceed on that basis, then prostrate twice."

[1275] 90 - (...) It was narrated from Manşûr with this chain (a. *Ḥadîth* as no. 1274) And in the report of Ibn Bashr is: "Let him try to work out what is correct."

[١٢٧٤] ٨٩- (٥٧٢) حَدَّثَنَا أَبُو بَكْرِ
وَعُثْمَانُ ابْنَا أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ
إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ - قَالَ
عُثْمَانُ: حَدَّثَنَا جَرِيرٌ - عَنْ مَنْصُورٍ، عَنْ
إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ:
صَلَّى رَسُولُ اللَّهِ ﷺ - قَالَ إِبْرَاهِيمُ: زَادَ
أَوْ نَقَصَ - فَلَمَّا سَلَّمَ قِيلَ لَهُ: يَا رَسُولَ
اللَّهِ! أَحَدَثَ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ:
«وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ كَذَا وَكَذَا،
قَالَ فَتَنَّى رَجُلَيْنِ، وَاسْتَقْبَلَ الْقِبْلَةَ، فَسَجَدَ
سَجْدَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ
فَقَالَ: «إِنَّهُ لَوْ حَدَّثَ فِي الصَّلَاةِ شَيْءٌ
أَنْبَأْتُكُمْ بِهِ، وَلَكِنْ إِنَّمَا أَنَا بَشَرٌ أُنْسَى كَمَا
تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي، وَإِذَا شَكَّ
أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ الصَّوَابَ،
فَلْيَتِمَّ عَلَيْهِ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ».

[١٢٧٥] ٩٠- (...) حَدَّثَنَا أَبُو
كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ؛ وَحَدَّثَنِي مُحَمَّدُ
ابْنُ حَاتِمٍ: حَدَّثَنَا وَكِيعٌ، كِلَاهُمَا عَنْ
مِسْعَرٍ، عَنْ مَنْصُورٍ، بِهَذَا الْإِسْنَادِ.

وَفِي رِوَايَةِ ابْنِ بِشْرٍ «فَلْيَنْظُرْ أَحَرَى ذَلِكَ
لِلصَّوَابِ»، وَفِي رِوَايَةِ وَكِيعٍ «فَلْيَتَحَرَّ الصَّوَابَ».

[1276] (...) Manşûr narrated it with this chain (no. 1274). Manşûr said: "Let him try to work out what is correct."

[1277] (...) It was narrated from Manşûr with this chain (no. 1274). He said: "Let him work out what is correct."

[1278] (...) It was narrated from Manşûr with this chain (no. 1274). He said: "Let him try to work out what is closest to that which is correct."

[1279] (...) It was narrated from Manşûr with this chain (no. 1274). He said: "Let him try to work out what he thinks is correct."

[1280] (...) It was narrated from Manşûr with this chain (no. 1274). He said: "Let him try to work out what is correct."

[1281] 91 - (...) It was narrated from 'Abdullâh that the Prophet ﷺ prayed *Zuhr* with five *Rak'ah*, and when he said the *Taslim*, it

[١٢٧٦] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا وَهَيْبُ بْنُ خَالِدٍ: حَدَّثَنَا مَنْصُورٌ، بِهَذَا الْإِسْنَادِ. وَقَالَ مَنْصُورٌ: «فَلْيَنْظُرْ آخَرَى ذَلِكَ لِلصَّوَابِ».

[١٢٧٧] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عُبَيْدُ بْنُ سَعِيدٍ الْأَمَوِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، بِهَذَا الْإِسْنَادِ. وَقَالَ «فَلْيَتَحَرَّ الصَّوَابُ».

[١٢٧٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، بِهَذَا الْإِسْنَادِ. وَقَالَ «فَلْيَتَحَرَّ أَقْرَبَ ذَلِكَ إِلَى الصَّوَابِ».

[١٢٧٩] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا فَضِيلُ بْنُ عِيَّاضٍ عَنْ مَنْصُورٍ، بِهَذَا الْإِسْنَادِ. وَقَالَ «فَلْيَتَحَرَّ الَّذِي يُرَى أَنَّهُ الصَّوَابُ».

[١٢٨٠] (...) حَدَّثَنَا ابْنُ أَبِي عَمَرَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ عَنْ مَنْصُورٍ، بِإِسْنَادِ هَؤُلَاءِ، وَقَالَ «فَلْيَتَحَرَّ الصَّوَابُ».

[١٢٨١] ٩١- (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ

was said to him: "Has something been added to the prayer?" He said: "Why is that?" They said: "You prayed five (*Rak'ah*)."

So he prostrated twice.

إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ خَمْسًا، فَلَمَّا سَلَّمَ قِيلَ لَهُ: أَرِيدَ فِي الصَّلَاةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ خَمْسًا، فَسَجَدَ سَجْدَتَيْنِ.

[1282] 92 - (...) It was narrated from 'Alqamah that he led them in prayer and prayed five (*Rak'ah*).

[١٢٨٢] ٩٢- (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ: أَنَّهُ صَلَّى بِهِمْ خَمْسًا.

[1283] (...) It was narrated that Ibrâhîm bin Suwaid said: "Alqamah led us in prayer and prayed five (*Rak'ah*). When he said the *Taslim*, the people said: 'O Abû Shibl, you prayed five (*Rak'ah*).' He said: 'No, I did not.' They said: 'Yes you did.'" He (the narrator) said: "I was at the edge of the crowd and I was still a boy, but I said: 'Yes you did, you prayed five (*Rak'ah*).' He said to me: 'You too, O one-eyed, you also say that?' I said: 'Yes.' So he went and prostrated twice, then he said the *Taslim*. Then he said: "Abdullâh said: "The Messenger of Allâh ﷺ led us in prayer and prayed five (*Rak'ah*), and when he finished, the people whispered amongst themselves. He said: 'What is the matter with you?' They said: 'O Messenger of Allâh, has something been added to the

[١٢٨٣] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا جَرِيرٌ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ قَالَ: صَلَّى بِنَا عَلْقَمَةُ الظُّهْرَ خَمْسًا، فَلَمَّا سَلَّمَ قَالَ الْقَوْمُ: يَا أَبَا شَيْبَلٍ! قَدْ صَلَّيْتَ خَمْسًا. قَالَ: كَلَّا، مَا فَعَلْتُ. قَالُوا: بَلَى. قَالَ وَكُنْتُ فِي نَاحِيَةِ الْقَوْمِ، وَأَنَا غَلَامٌ. فَقُلْتُ: بَلَى، قَدْ صَلَّيْتَ خَمْسًا. قَالَ لِي: وَأَنْتَ أَيْضًا يَا أَعْوَرُ! تَقُولُ ذَاكَ؟ قَالَ: قُلْتُ: نَعَمْ. قَالَ: فَانْفَتَلَ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ، ثُمَّ قَالَ: قَالَ عَبْدُ اللَّهِ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ خَمْسًا، فَلَمَّا انْفَتَلَ تَوَشَّشَ الْقَوْمُ بَيْنَهُمْ، فَقَالَ: «مَا شَأْنُكُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ! هَلْ زِيدَ فِي الصَّلَاةِ؟ قَالَ:

prayer?' He said: 'No.' They said: 'But you prayed five (*Rak'ah*). He went and prostrated twice, then he said the *Taslim*, [then] he said: 'I am human like you, I forget as you forget.'" Ibn Numair added in his report: "If any one of you forgets, let him prostrate twice."

[1284] 93 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ led us in prayer and prayed five (*Rak'ah*). We said: 'O Messenger of Allâh, has something been added to the prayer?' He said: 'Why is that?' They said: 'You prayed five (*Rak'ah*). He said: 'I am human like you. I remember as you remember and I forget as you forget.' Then he did the two prostrations of *As-Sahw* (forgetfulness).

[1285] 94 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ offered *Salât*, and he added or omitted something" - Ibrâhîm (a narrator) said: "I am not sure." "It was said: 'O Messenger of Allâh, has something been added to the prayer?' He said: 'I am human like you, and I forget as you forget. If one of you forgets something, let him prostrate twice while he is sitting.' Then the Messenger of Allâh ﷺ turned around and prostrated twice.

«لَا» قَالُوا: فَإِنَّكَ قَدْ صَلَّيْتَ خَمْسًا. فَأَنْقَلَبَ ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ، [ثُمَّ] قَالَ: «إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، أَنْسَى كَمَا تَنْسَوْنَ» وَزَادَ ابْنُ نُمَيْرٍ فِي حَدِيثِهِ: «فَإِذَا نَسِيَ أَحَدَكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ».

[١٢٨٤] ٩٣- (...) وَحَدَّثَنَا عَنْ ابْنِ سَلَامٍ الْكُوفِيِّ: أَخْبَرَنَا أَبُو بَكْرِ التَّهْلِيلِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ خَمْسًا. فَقُلْنَا: يَا رَسُولَ اللَّهِ! أَزِيدُ فِي الصَّلَاةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ خَمْسًا. قَالَ: «إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ أَذْكَرُ كَمَا تَذْكُرُونَ، وَأَنْسَى كَمَا تَنْسَوْنَ». ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ.

[١٢٨٥] ٩٤- (...) وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ. فَرَادَ أَوْ نَقَصَ - قَالَ إِبْرَاهِيمُ: وَالْوَهْمُ مِنِّي - فَقِيلَ: يَا رَسُولَ اللَّهِ! أَزِيدُ فِي الصَّلَاةِ شَيْءٌ؟ فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ، وَهُوَ جَالِسٌ». ثُمَّ تَحَوَّلَ رَسُولُ اللَّهِ ﷺ فَسَجَدَ سَجْدَتَيْنِ.

[1286] 95 - (...) It was narrated from 'Abdullâh that the Prophet ﷺ did the two prostrations of *As-Sahw* (forgetfulness) after saying the *Salâm* and talking (to the congregation).

[١٢٨٦] ٩٥ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا حَفْصُ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ سَجَدَ سَجْدَتَيْ السَّهْوِ، بَعْدَ السَّلَامِ وَالْكَلامِ.

[1287] 96 - (...) It was narrated that 'Abdullâh said: "We offered prayers with the Messenger of Allâh ﷺ and he either added or omitted something. We said: 'O Messenger of Allâh, has something (new) been introduced into the prayer?' He said: 'No.' We told him what he had done and he said: 'If a man adds or omits something, let him prostrate twice.' Then he prostrated twice."

[١٢٨٧] ٩٦ - (...) وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ. فِيمَا زَادَ أَوْ نَقَصَ - قَالَ إِبْرَاهِيمُ: وَإِنَّمَا اللَّهُ! مَا جَاءَ ذَاكَ إِلَّا مِنْ قِبَلِي - قَالَ: فَقُلْنَا: يَا رَسُولَ اللَّهِ! أَحَدَّثَ فِي الصَّلَاةِ شَيْءٌ؟ فَقَالَ: «لَا» قَالَ: فَقُلْنَا لَهُ الَّذِي صَنَعَ. فَقَالَ «إِذَا زَادَ الرَّجُلُ أَوْ نَقَصَ فَلْيَسْجُدْ سَجْدَتَيْنِ» قَالَ: ثُمَّ سَجَدَ سَجْدَتَيْنِ.

[1288] 97 - (573) It was narrated from Muḥammad bin Sirîn, that Abû Hurairah said: "The Messenger of Allâh ﷺ led us in one of the afternoon prayers, either *Zuhr* or *ʿAsr*, and he said the *Taslîm* after two *Rak'ah*. Then he went to a date-

[١٢٨٨] ٩٧ - (٥٧٣) وَحَدَّثَنِي عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ. قَالَ عَمْرُو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَيُّوبُ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ سِيرِينَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ

palm trunk in the *Qiblah* of the *Masjid* and leaned against it, looking angry. Among the people were Abû Bakr and 'Umar, but they were too afraid to speak. The people left quickly, saying that the prayer had been shortened. Then *Dhul-Yadain* stood up and said: 'O Messenger of Allâh, has the prayer been shortened or did you forget?' The Prophet ﷺ looked to his right and his left, then he said: 'What did *Dhul-Yadain* say?' They said: 'He is right, you only prayed two *Rak'ah*.' So he prayed two more *Rak'ah* and said the *Taslim*, then he said the *Takbîr* and prostrated, then he said the *Takbîr* and sat up, then he said the *Takbîr* and prostrated, then he said *Takbîr* and sat up."

He said: "I was informed from 'Imrân bin Huṣain that he said: "Then he said the *Taslim* (instead "and satup")."

[1289] 98 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ led us in one of the afternoon prayers..." a *Hadîth* like that of Sufyân (no. 1288).

[1290] 99 - (...) It was narrated that Abû Sufyân, the freed slave of Ibn Abî Aḥmad, said: "I heard Abû Hurairah say: 'The Messenger of Allâh ﷺ led us in praying *'Asr*, then he said the

يَقُولُ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ إِحْدَى صَلَاتِي الْعِشِيِّ، إِمَّا الظُّهْرَ وَإِمَّا الْعَصْرَ، فَسَلَّمَ فِي رَكَعَتَيْنِ، ثُمَّ أَتَى جِدْعًا فِي قِبْلَةِ الْمَسْجِدِ فَاسْتَنَدَ إِلَيْهَا مُغْضَبًا، وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ، فَهَابَا أَنْ يَتَكَلَّمَا، وَخَرَجَ سَرْعَانِ النَّاسُ [قَالُوا] قُصِّرَتِ الصَّلَاةُ، فَقَامَ ذُو الْيَدَيْنِ فَقَالَ: يَا رَسُولَ اللَّهِ! أَقُصِّرَتِ الصَّلَاةُ أَمْ نَسِيتَ؟ فَنَظَرَ النَّبِيُّ ﷺ يَمِينًا وَشِمَالًا. فَقَالَ: «مَا يَقُولُ ذُو الْيَدَيْنِ؟» قَالُوا: صَدَقَ، لَمْ تَصَلِّ إِلَّا رَكَعَتَيْنِ، فَصَلَّى رَكَعَتَيْنِ وَسَلَّم، ثُمَّ كَبَّرَ ثُمَّ سَجَدَ، ثُمَّ كَبَّرَ فَرَفَعَ، ثُمَّ كَبَّرَ وَسَجَدَ، ثُمَّ كَبَّرَ وَرَفَعَ.

قَالَ: وَأُخْبِرْتُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّهُ قَالَ: وَسَلَّم.

[١٢٨٩] ٩٨- (...) وَحَدَّثَنَا أَبُو

الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ إِحْدَى صَلَاتِي الْعِشِيِّ. بِمَعْنَى حَدِيثِ سُفْيَانَ.

[١٢٩٠] ٩٩- (...) وَحَدَّثَنَا قُتَيْبَةُ

بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ؛ أَنَّهُ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ

Taslim after two *Rak'ah*. Dhul-Yadain stood up and said: "Has the prayer been shortened, O Messenger of Allâh, or did you forget?" The Messenger of Allâh ﷺ said: "Neither." He said: "One of them has happened, O Messenger of Allâh." The Messenger of Allâh ﷺ turned to the people and said: "Is Dhul-Yadain telling the truth?" They said: "Yes, O Messenger of Allâh." The Messenger of Allâh ﷺ completed what was left of the prayer, then he prostrated twice while he was sitting, after saying the *Taslim*."

[1291] (...) Abû Hurairah narrated that the Messenger of Allâh ﷺ prayed two *Rak'ah* of *Zuhr*, then he said the *Taslim*. A man from Banû Sulaim came to him and said: "O Messenger of Allâh, has the prayer been shortened or did you forget?"... and he quoted the same *Hadith* (as no. 1290).

[1292] 100 - (...) It was narrated that Abû Hurairah said: "While I was praying *Zuhr* with the Prophet ﷺ, the Messenger of Allâh ﷺ said the *Taslim* after two *Rak'ah*. A man from Banû

يَقُولُ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ صَلَاةَ الْعَصْرِ، فَسَلَّمَ فِي رُكْعَتَيْنِ، فَقَامَ ذُو الْيَدَيْنِ فَقَالَ: أَقْصِرَتِ الصَّلَاةُ يَا رَسُولَ اللَّهِ! أَمْ نَسِيتَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ ذَلِكَ لَمْ يَكُنْ» فَقَالَ: قَدْ كَانَ بَعْضُ ذَلِكَ، يَا رَسُولَ اللَّهِ! فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ عَلَى النَّاسِ فَقَالَ: «أَصَدَقَ ذُو الْيَدَيْنِ؟» فَقَالُوا: نَعَمْ، يَا رَسُولَ اللَّهِ! فَأَتَمَّ رَسُولُ اللَّهِ ﷺ مَا بَقِيَ مِنَ الصَّلَاةِ، ثُمَّ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ، بَعْدَ التَّسْلِيمِ.

[١٢٩١] (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا هَرُونَ بْنُ إِسْمَاعِيلَ الْخَزَّازُ: حَدَّثَنَا عَلِيُّ، وَهُوَ ابْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى رُكْعَتَيْنِ مِنْ صَلَاةِ الظُّهْرِ، ثُمَّ سَلَّمَ، فَأَتَاهُ رَجُلٌ مِنْ بَنِي سُلَيْمٍ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَقْصِرَتِ الصَّلَاةُ أَمْ نَسِيتَ؟ وَسَاقَ الْحَدِيثَ.

[١٢٩٢] ١٠٠ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَا أَنَا

Sulaim stood up...” and he quoted the same *Hadîth* (no. 1290).

[1293] 101 - (574) It was narrated from ‘Imrân bin Ḥuṣain that the Messenger of Allāh ﷺ prayed ‘*Asr* and said the *Taslîm* after three *Rak’ah*, then he went into his house. A man called Al-Khîrbâq, who had long arms, stood up and said: “O Messenger of Allāh!” And he told him what he had done. He (ﷺ) came out looking angry, dragging his *Ridâ’*, and when he reached the people he said: “Is this one telling the truth?” They said: “Yes.” So he prayed one *Rak’ah*, then he said the *Taslîm*, then he prostrated twice, then he said the *Taslîm*.

[1294] 102 - (...) It was narrated that ‘Imrân bin Ḥuṣain said: “The Messenger of Allāh ﷺ said the *Taslîm* after three *Rak’ah* of ‘*Asr*, then (after *Taslîm*) he stood up and entered the apartment. A man with large arms stood up and said: ‘Has the prayer been shortened, O Messenger of Allāh?’ He came out looking angry, then he prayed the *Rak’ah*

أَصْلَى مَعَ النَّبِيِّ ﷺ صَلَاةَ الظُّهْرِ، سَلَّمَ رَسُولُ اللَّهِ ﷺ مِنَ الرَّكَعَتَيْنِ، فَقَامَ رَجُلٌ مِنْ بَنِي سُلَيْمٍ، وَاقْتَصَرَ الْحَدِيثَ.

[١٢٩٣] ١٠١ - (٥٧٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ ابْنِ عُثَيْمٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْعَصْرَ فَسَلَّمَ فِي ثَلَاثِ رَكَعَاتٍ، ثُمَّ دَخَلَ مَنْزِلَهُ، فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ الْخِرْبَاقُ، وَكَانَ فِي يَدَيْهِ طُولٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! فَذَكَرَ لَهُ صَنِيعَهُ، وَخَرَجَ غَضَبَانِ يَجُرُّ رِدَاءَهُ حَتَّى انْتَهَى إِلَى النَّاسِ فَقَالَ: «أَصَدَقَ هَذَا؟» قَالُوا: نَعَمْ. فَصَلَّى رَكَعَةً، ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ.

[١٢٩٤] ١٠٢ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدٌ وَهُوَ الْحَذَّاءُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: سَلَّمَ رَسُولُ اللَّهِ ﷺ فِي ثَلَاثِ رَكَعَاتٍ مِنَ الْعَصْرِ، ثُمَّ قَامَ فَدَخَلَ الْحُجْرَةَ، فَقَامَ رَجُلٌ بَسِيطُ الْيَدَيْنِ،

that he had omitted, then he said the *Taslîm*, then he did the two prostrations of forgetfulness, then he said the *Taslîm*."

Chapter 20. The Prostration Of Recitation

[1295] 103 - (575) It was narrated from Ibn 'Umar that the Prophet ﷺ used to recite the Qur'ân, and when he recited a *Sûrah* in which a prostration was required, he would prostrate, and we would prostrate with him, until some of us could not find any spot for his forehead.

[1296] 104 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ would recite Qur'ân and reach a verse where a prostration is required, so he would prostrate with us, and we would crowd around him, until one of us could not find room to prostrate, (and this happen) at times other than prayer."

[1297] 105 - (576) It was narrated from 'Abdullâh that the Prophet ﷺ recited "By the

فَقَالَ: أَقْصِرَتِ الصَّلَاةُ؟ يَا رَسُولَ اللَّهِ! فَخَرَجَ مُغْضَبًا، فَصَلَّى الرَّكْعَةَ الَّتِي كَانَ تَرَكَ، ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتِي السَّهْوِ، ثُمَّ سَلَّمَ.

(المعجم ٢٠) - (باب سجود التلاوة)
(التحفة ٧٣)

[١٢٩٥] ١٠٣ - (٥٧٥) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعُيَيْدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى، كُلُّهُمْ عَنْ يَحْيَى الْقَطَّانِ. - قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ - عَنْ عُيَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ الْقُرْآنَ، فَيَقْرَأُ سُورَةً فِيهَا سَجْدَةٌ، فَيَسْجُدُ وَنَسْجُدُ مَعَهُ، حَتَّى مَا يَجِدُ بَعْضُنَا مَوْضِعًا لِمَكَانِ جَبْهَتِهِ.

[١٢٩٦] ١٠٤ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: رُبَّمَا قَرَأَ رَسُولُ اللَّهِ ﷺ الْقُرْآنَ، فَيَمُرُّ بِالسَّجْدَةِ فَيَسْجُدُ بِنَا، حَتَّى ازْدَحَمْنَا عِنْدَهُ، حَتَّى مَا يَجِدُ أَحَدُنَا مَكَانًا لَيَسْجُدَ فِيهِ، فِي غَيْرِ صَلَاةٍ.

[١٢٩٧] ١٠٥ - (٥٧٦) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا

star”^[1] and he prostrated during it, and those who were with him prostrated, except for an old man who took a handful of pebbles or dust and lifted it up to his forehead, and said: “This is sufficient for me.” ‘Abdullâh said: “Later on we saw him slain as a disbeliever.”

[1298] 106 - (577) It was narrated from ‘Aṭâ’ bin Yasâr that he asked Zaid bin Thâbit about reciting with the *Imâm*. He said: “There is no recitation at all with the *Imâm*.” And he said that he recited: “By the star when it goes down (or vanishes)”^[2] to the Messenger of Allâh ﷺ, and he did not prostrate.

[1299] 107 (578) It was narrated from Abû Salamah bin ‘Abdur-Raḥmân that Abû

مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْأَسْوَدَ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَرَأَ: ﴿وَالنَّجْمِ﴾، فَسَجَدَ فِيهَا، وَسَجَدَ مَنْ كَانَ مَعَهُ، غَيْرَ أَنَّ شَيْخًا أَخَذَ كَفًّا مِنْ حَصَى أَوْ تُرَابٍ فَرَفَعَهُ إِلَى جَبْهَتِهِ وَقَالَ: يَكْفِينِي هَذَا. قَالَ عَبْدُ اللَّهِ: لَقَدْ رَأَيْتُهُ بَعْدُ قَتِلَ كَافِرًا

[١٢٩٨] ١٠٦ - (٥٧٧) [و] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ ابْنُ سَعِيدٍ وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا. وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنْ ابْنِ قُسَيْطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، أَنَّهُ أَخْبَرَهُ، أَنَّهُ سَأَلَ زَيْدَ بْنَ ثَابِتٍ عَنِ الْقِرَاءَةِ مَعَ الْإِمَامِ؟ فَقَالَ: لَا قِرَاءَةَ مَعَ الْإِمَامِ فِي شَيْءٍ، وَزَعَمَ أَنَّهُ قَرَأَ عَلَى رَسُولِ اللَّهِ ﷺ: ﴿وَالنَّجْمِ إِذَا هَوَى﴾، فَلَمْ يَسْجُدْ.

[١٢٩٩] ١٠٧ - (٥٧٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ

[1] *An-Najm* (53).

[2] *An-Najm* 53:1.

Hurairah recited: "When the heaven is split asunder."^[1] to them, and he prostrated during it. When he finished, he told them that the Messenger of Allâh ﷺ prostrated during it.

[1300]... - (...) A similar report (as no. 1298) was narrated from Abû Hurairah, from the Prophet ﷺ.

[1301] 108 - (...) It was narrated that Abû Hurairah said: "We prostrated with the Prophet ﷺ during "When the heaven is split asunder"^[2] and "Read! In the Name of your Lord".^[3]

[1302] 109 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ prostrated in "When the heaven is split asunder"^[4] and "Read! In the Name of your Lord".^[5]

عَبْدُ اللَّهِ بْنُ يَزِيدَ مَوْلَى الْأَسْوَدِ بْنِ سُهَيْلَانَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَرَأَ لَهُمْ: ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾. فَسَجَدَ فِيهَا. فَلَمَّا انصَرَفَ أَخْبَرَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ سَجَدَ فِيهَا.

[١٣٠٠] (...) وَحَدَّثَنِي إِبرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى عَنِ الْأَوْزَاعِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامٍ، كِلَاهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

[١٣٠١] ١٠٨ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ، قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَجَدْنَا مَعَ النَّبِيِّ ﷺ فِي: ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾. وَ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾.

[١٣٠٢] ١٠٩ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ مَوْلَى بَنِي

[1] *Al-Inshiqâq* (84).

[2] *Al-Inshiqâq* (84).

[3] *Al-'Alaq* (96).

[4] *Al-Inshiqâq* (84).

[5] *Al-'Alaq* (96).

مَخْرُومٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: سَجَدَ رَسُولُ اللَّهِ ﷺ فِي: ﴿إِذَا أَلْسَمَاءُ أَنْشَقَّتْ﴾. وَ﴿أَقْرَأَ بِأَسْمِ رَبِّكَ﴾.

[1303]... - (...) A similar report (as no. 1302) was narrated from Abû Hurairah from the Messenger of Allâh ﷺ.

[١٣٠٣] (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو ابْنُ الْحَارِثِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، مِثْلَهُ.

[1304] 110 - (...) It was narrated that Abû Râfi' said: "I prayed 'Ishâ' with Abû Hurairah and he recited: "When the heaven is split asunder"^[1] and prostrated during it. I said to him: 'What is this prostration?' He said: 'I did this prostration behind Abû Al-Qâsim ؓ، and I will continue to do it until I meet him."

[١٣٠٤] ١١٠- (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ بَكْرِ، عَنْ أَبِي رَافِعٍ قَالَ: قَالَ: صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ صَلَاةَ الْعَتَمَةِ فَقَرَأَ: ﴿إِذَا أَلْسَمَاءُ أَنْشَقَّتْ﴾. فَسَجَدَ فِيهَا، فَقُلْتُ لَهُ: مَا هَذِهِ السَّجْدَةُ؟ فَقَالَ: سَجَدْتُ بِهَا خَلَفَ أَبِي الْقَاسِمِ ؓ، فَلَا أَزَالُ أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ، وَقَالَ ابْنُ عَبْدِ الْأَعْلَى: فَلَا أَزَالُ أَسْجُدُهَا.

[1305]... - (...) It was narrated from At-Taimî with this chain, except that they did not say, "behind Abû Al-Qâsim ؓ."

[١٣٠٥] (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا أَبُو كَامِلٍ. حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ: حَدَّثَنَا سُلَيْمُ بْنُ أَخْضَرَ، كُلُّهُمْ عَنِ التَّيْمِيِّ، بِهَذَا

[1] *Al-Inshiqâq* (84).

الْإِسْنَادِ. غَيْرَ أَنَّهُمْ لَمْ يَقُولُوا: خَلْفَ أَبِي الْقَاسِمِ ﷺ.

[1306] 111 - (...) It was narrated that Abû Râfi' said: "I saw Abû Hurairah prostrate during "When the heaven is split asunder"^[1] and I said: 'Do you prostrate in it?' He said: 'Yes, I saw my close friend ﷺ prostrating in it, and I will continue to prostrate in it until I meet him.'"

Shu'bah said (in his narration): "I said: 'The Prophet ﷺ?' He said: 'Yes.'"

[١٣٠٦] ١١١ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي رَافِعٍ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَسْجُدُ فِي: ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾. فَقُلْتُ: تَسْجُدُ فِيهَا؟ فَقَالَ: نَعَمْ. رَأَيْتُ خَلِيلِي ﷺ يَسْجُدُ فِيهَا. فَلَا أَرَأَلَ أَسْجُدُ فِيهَا حَتَّى أَلْقَاهُ. قَالَ شُعْبَةُ: قُلْتُ: النَّبِيُّ ﷺ؟ قَالَ: نَعَمْ.

Chapter 21. The Description Of The Sitting During The Prayer, And How The Hands Are To Be Placed On The Thighs

[1307] 112 - (579) 'Âmir bin 'Abdullâh bin Az-Zubair narrated that his father said: "When the Messenger of Allâh ﷺ sat during the prayer, he would put his left foot between his thigh and his shin, and rest his right foot (along the ground). He placed his left hand on his left knee, and he placed his right hand on his right thigh, and pointed with his finger."

(المعجم ٢١) - (بَابُ صِفَةِ الْجُلُوسِ فِي الصَّلَاةِ، وَكَيْفِيَةِ وَضْعِ الْيَدَيْنِ عَلَى الْفَخْذَيْنِ) (التحفة ٧٤)

[١٣٠٧] ١١٢ - (٥٧٩) حَدَّثَنَا مُحَمَّدُ ابْنُ مَعْمَرٍ بْنُ رَبِيعٍ الْقَيْسِيُّ: حَدَّثَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ عَنْ عَبْدِ الْوَاحِدِ، وَهُوَ ابْنُ زِيَادٍ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنِي عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا قَعَدَ فِي الصَّلَاةِ، جَعَلَ قَدَمَهُ الْيُسْرَى بَيْنَ

[1] Al-Inshiqâq (84).

فَخَذِهِ وَسَاقِهِ، وَفَرَشَ قَدَمَهُ الْيُمْنَى،
وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى،
وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى،
وَأَشَارَ بِإِصْبَعِهِ.

[١٣٠٨] ١١٣ - (...) حَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ عَجْلَانَ؛
وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَاللَّفْظُ
لَهُ، قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ
ابْنِ عَجْلَانَ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ
الزُّبَيْرِ، عَنْ أَبِيهِ، قَالَ: كَانَ رَسُولُ
اللَّهِ ﷺ، إِذَا قَعَدَ يَدْعُو، وَضَعَ يَدَهُ
الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى، وَيَدَهُ الْيُسْرَى
عَلَى فَخْذِهِ الْيُسْرَى، وَأَشَارَ بِإِصْبَعِهِ
السَّبَّابَةِ، وَوَضَعَ إِنْهَامَهُ عَلَى إِصْبَعِهِ
الْوُسْطَى، وَيُلْقِمُ كَفَّهُ الْيُسْرَى رُكْبَتَهُ.

[١٣٠٩] ١١٤ - (٥٨٠) وَحَدَّثَنَا
مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حَمِيدٍ - قَالَ عَبْدُ:
أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ
الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ عُبَيْدِ اللَّهِ ابْنِ
عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ
النَّبِيَّ ﷺ، كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ،
وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ، وَرَفَعَ إِصْبَعَهُ الْيُمْنَى
الَّتِي تَلِي الْإِبْهَامَ، فَدَعَا بِهَا، وَيَدَهُ الْيُسْرَى
عَلَى رُكْبَتِهِ [الْيُسْرَى]، بِاسْطِطْهَا عَلَيْهَا.

[1308] 113 - (...) It was narrated from 'Amir bin 'Abdullâh bin Az-Zubair that his father said: "When the Messenger of Allâh ﷺ sat to supplicate in (*Tashah-hud*), he would place his right hand on his right thigh, and his left hand on his left thigh, and he would point with his index finger, placing the thumb on the middle finger, and spread his left hand on his left knee."

[1309] 114 - (580) It was narrated from Ibn 'Umar that when the Prophet ﷺ sat during the prayer, he would place his hands on his knees, and raise the right finger that is next to the thumb and supplicated with it (i.e. keeping it raised), and his left hand would be spread on his left knee.

[1310] 115 - (...) It was narrated from Ibn 'Umar that when the Messenger of Allâh ﷺ sat during the *Tashah-hud*, he placed his left hand on his left knee, and placed his right hand on his right knee, and made a gesture with his finger to indicate the number fifty-three, and pointed with his index finger.

[1311] 116 - (...) It was narrated from 'Alî bin 'Abdur-Rahmân Al-Mu'âwî that he said: "Abdullâh bin 'Umar saw me playing with the pebbles while in prayer. When he had finished he told me not to do that. He said: 'Do what the Messenger of Allâh ﷺ used to do.' I said: 'What did the Messenger of Allâh ﷺ do?' He said: 'When he sat (in *Tashah-hud*) during the prayer, he placed his right hand on his right thigh and clenched all his fingers, and pointed with the finger that is next to the thumb, and he put his left hand on his left thigh.'"

1312 (...) It was narrated (through another chain) that 'Alî bin 'Abdur-Rahmân Al-Mu'âwî said: "I prayed beside Ibn 'Umar..." and he mentioned a

[١٣١٠] ١١٥ - (...) وَحَدَّثَنَا عَبْدُ
ابْنِ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ:
حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ، عَنْ
نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ،
كَانَ إِذَا قَعَدَ فِي التَّشَهُّدِ وَضَعَ يَدَهُ
الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى، وَوَضَعَ يَدَهُ
الْيُمْنَى عَلَى رُكْبَتِهِ الْيُمْنَى، وَعَقَدَ ثَلَاثَةً
وَحَمْسِينَ، وَأَشَارَ بِالسَّبَّابَةِ.

[١٣١١] ١١٦ - (...) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ
مُسْلِمٍ بْنِ أَبِي مَرْيَمَ، عَنْ عَلِيِّ بْنِ عَبْدِ
الرَّحْمَنِ الْمُعَاوِيَّ أَنَّهُ قَالَ: رَأَيْتُ عَبْدَ اللَّهِ
ابْنَ عُمَرَ وَأَنَا أَعْبْتُ بِالْحَصَى فِي
الصَّلَاةِ، فَلَمَّا انْصَرَفَ نَهَانِي، فَقَالَ:
اصْنَعْ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ.
قُلْتُ: وَكَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ؟
قَالَ: كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ، وَضَعَ
كَفَّهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى، وَقَبَضَ
أَصَابِعَهُ كُلَّهَا. وَأَشَارَ بِإِصْبَعِهِ الَّتِي تَلِي
الْإِبْهَامَ، وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ
الْيُسْرَى.

[١٣١٢] (...) وَحَدَّثَنَا ابْنُ أَبِي
عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُسْلِمٍ بْنِ أَبِي
مَرْيَمَ، عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ

Hadîth similar to that of Mâlik (no. 1312), adding: “Sufyân said: ‘Yahyâ bin Sa‘eed narrated it to us from Muslim, then Muslim narrated it to me.’”

Chapter 22. The *Salâm* To Exit The Prayer When One Has Finished, And How It Is Done

[1313] 117 - (581) It was narrated from Abû Ma‘mar that a governor in Makkah used to say two *Taslîm*. ‘Abdullâh said: “Where did he learn this from?”

Al-Ḥakam said in his *Hadîth*: “The Messenger of Allâh ﷺ used to do that.”

[1314] 118 - (...) It was narrated from ‘Abdullâh: Shu‘bah said: “A governor or a man said two *Taslîm* and ‘Abdullâh said: “Where did he learn this from?”

[1315] 119 - (582) It was narrated from ‘Âmir bin Sa‘d that his father said: “I used to see the Messenger of Allâh ﷺ saying the

الْمُعَاوِيَّ قَالَ: صَلَّيْتُ إِلَى جَنْبِ ابْنِ عُمَرَ، فَذَكَرَ نَحْوَ حَدِيثِ مَالِكٍ وَرَأَى: قَالَ سُفْيَانُ: وَكَانَ يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا بِهِ عَنْ مُسْلِمٍ، ثُمَّ حَدَّثَنِيهِ مُسْلِمٌ.

(المعجم ٢٢) - (بَابُ السَّلَامِ لِلتَّحْلِيلِ
مِنَ الصَّلَاةِ عِنْدَ فِرَاقِهَا، وَكَيْفِيَّتِهِ)
(التحفة ٧٥)

[١٣١٣] ١١٧ - (٥٨١) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ وَمَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، أَنَّ أَمِيرًا كَانَ بِمَكَّةَ يُسَلِّمُ تَسْلِيمَتَيْنِ. فَقَالَ عَبْدُ اللَّهِ: أَنَّى عَلِقَهَا؟

قَالَ الْحَكَمُ فِي حَدِيثِهِ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُهُ.

[١٣١٤] ١١٨ - (...) وَحَدَّثَنِي أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ شُعْبَةُ - رَفَعَهُ مَرَّةً -: أَنَّ أَمِيرًا أَوْ رَجُلًا سَلَّمَ تَسْلِيمَتَيْنِ. فَقَالَ عَبْدُ اللَّهِ: أَنَّى عَلِقَهَا؟

[١٣١٥] ١١٩ - (٥٨٢) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ

Salâm to his right and his left, until I could see the whiteness of his cheek.”

الْعَقْدِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ أَرَى رَسُولَ اللَّهِ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، حَتَّى أَرَى بَيَاضَ خَدِّهِ.

Chapter 23. The Remembrance After The Prayer

(المعجم ٢٣) - (بَابُ الذِّكْرِ بَعْدَ

الصَّلَاةِ) (التحفة ٧٦)

[1316] 120 - (583) It was narrated that Ibn ‘Abbâs said: “We used to know that the prayer of the Messenger of Allâh ﷺ had ended from the *Takbîr*.”

[١٣١٦] ١٢٠ - (٥٨٣) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو. قَالَ: أَخْبَرَنِي بِذَا أَبُو مَعْبِدٍ ثُمَّ أَنْكَرَهُ بَعْدُ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كُنَّا نَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِالتَّكْبِيرِ.

[1317] 121 - (...) It was narrated from Abû Ma‘bad, the freed slave of Ibn ‘Abbâs, that he heard Bukhair narrate that Ibn ‘Abbâs said: “We only knew that the prayer of the Messenger of Allâh ﷺ had ended from the *Takbîr*.”

[١٣١٧] ١٢١ - (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي مَعْبِدٍ، مَوْلَى ابْنِ عَبَّاسٍ أَنَّهُ سَمِعَهُ يُخْبِرُ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا كُنَّا نَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُولِ اللَّهِ ﷺ إِلَّا بِالتَّكْبِيرِ.

‘Amr said: “I mentioned that to Abû Ma‘bad and he denied it, and said: ‘I did not narrate this to you.’” ‘Amr said: “But he had told me that before.”

قَالَ عَمْرُو: فَذَكَرْتُ ذَلِكَ لِأَبِي مَعْبِدٍ فَأَنْكَرَهُ. وَقَالَ: لَمْ أَحَدِّثْكَ بِهَذَا. قَالَ عَمْرُو: وَقَدْ أَخْبَرَنِيهِ قَبْلَ ذَلِكَ.

[1318] 122 - (...) Abû Ma‘bad, the freed slave of Ibn ‘Abbâs,

[١٣١٨] ١٢٢ - (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ:

narrated that Ibn ‘Abbâs told him that raising the voice in remembrance after the people had finished *Aṣ-Ṣalât* (the prescribed prayer) was done at the time of the Prophet ﷺ, and he said: “Ibn ‘Abbâs said: ‘I would know that they had finished when I heard that.’”

Chapter 24. It Is Recommended To Seek Refuge With Allâh From The Punishment Of The Grave, The Punishment Of Hell, The Trials Of Life And Death, The Tribulation Of The *Dajjâl* And From Sin And Debt Between The *Taṣṣah-hud* and the *Taslîm*

[1319] 123 - (584) ‘Urwah bin Az-Zubair narrated that ‘Āishah said: “The Messenger of Allâh ﷺ entered upon me and there was a Jewish woman with me. She was saying: ‘Do you know that you will be put to trial in the grave?’ The Messenger of Allâh ﷺ got upset and said: ‘Rather the Jews will be put to trial.’” ‘Āishah said: “A few nights passed, then the Messenger of Allâh ﷺ said: ‘Do you know that it has been revealed to me that you will be put to trial in the grave?’”

أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ أَبَا مَعْبُدٍ مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ، أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَفَعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ، كَانَ عَلَى عَهْدِ النَّبِيِّ ﷺ. وَأَنَّهُ قَالَ: قَالَ ابْنُ عَبَّاسٍ: كُنْتُ أَعْلَمُ، إِذَا انْصَرَفُوا، بِذَلِكَ إِذَا سَمِعْتُهُ.

(المعجم ٢٤) - (بَابُ اسْتِحْبَابِ التَّعَوُّذِ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ جَهَنَّمَ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَفِتْنَةِ الْمَسِيحِ الدَّجَالِ وَمِنَ الْمَآثِمِ وَالْمَغْرَمِ بَيْنَ التَّشْهَدِ وَالتَّسْلِيمِ) (التحفة ٧٧)

[١٣١٩] ١٢٣ - (٥٨٤) حَدَّثَنَا هَرُونَ ابْنُ سَعِيدٍ وَحَرْمَلَةُ بْنُ يَحْيَى - قَالَ هَرُونَ: حَدَّثَنَا وَقَالَ حَرْمَلَةُ أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي امْرَأَةٌ مِنَ الْيَهُودِ، وَهِيَ تَقُولُ: هَلْ شَعَرْتَ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ؟ قَالَتْ: فَارْتَاعَ رَسُولُ اللَّهِ ﷺ وَقَالَ:

‘Āishah said: ‘After that, I heard the Messenger of Allāh ﷺ seeking refuge with Allāh from the punishment of the grave.’”

[1320] 124 - (858) Abū Hurairah said: “I heard the Messenger of Allāh ﷺ after that (i.e. after it was revealed to him), seeking refuge with Allāh from the punishment of the grave.”

[1321] 125 - (586) It was narrated that ‘Āishah said: “Two old Jewish women entered upon me and said: ‘The people of the graves are being punished in their graves.’ I did not believe them, and I did not want to believe them. They left, and the Messenger of Allāh ﷺ entered upon me. I said to him: ‘O Messenger of Allāh, two of the old Jewish women of Al-Madīnah entered upon me and said that the people of the graves are being punished in their graves.’ He said: ‘They spoke the truth.

إِنَّمَا تُقْتَنُ يَهُودُ» قَالَتْ عَائِشَةُ: فَلَبِثْنَا لَيَالِي، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ شَعَرْتَ أَنَّهُ أُوجِيَ إِلَيَّ أَنْكُمْ تُقْتَنُونَ فِي الْقُبُورِ؟» قَالَتْ عَائِشَةُ: فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ بَعْدُ، يَسْتَعِيدُ مِنْ عَذَابِ الْقَبْرِ.

[١٣٢٠] ١٢٤ - (٥٨٥) حَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ وَحَرْمَلَةُ بْنُ يَحْيَى وَعَمْرُو بْنُ سَوَادٍ - قَالَ حَرْمَلَةُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، بَعْدَ ذَلِكَ، يَسْتَعِيدُ مِنْ عَذَابِ الْقَبْرِ.

[١٣٢١] ١٢٥ - (٥٨٦) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرٍ. - قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ - عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: دَخَلْتُ [عَلَيَّ] عَجُوزَانِ مِنْ عَجُزِ يَهُودِ الْمَدِينَةِ، فَقَالَتَا: إِنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ. قَالَتْ: فَكَذَّبْتُهُمَا، وَلَمْ أُنْعِمْ أَنْ أَصَدَّقَهُمَا، فَخَرَجَتَا، وَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ! إِنَّ

They are being punished with a punishment that the animals can hear.” Then she said: “I never saw him praying after that, but he would seek refuge with Allâh from the punishment of the grave.”

[1322] 126 - (...) This *Hadîth* was narrated from ‘Āishah. In it, it says that she said: “He never offered any prayer after that, but I heard him seeking refuge with Allâh from the punishment of the grave.”

Chapter 25. From What Refuge Is To Be Sought When in *Ṣalât*

[1323] 127 - (587) ‘Urwah bin Az-Zubair narrated that ‘Āishah said: “I heard the Messenger of Allâh ﷺ seeking refuge with Allâh during his prayer, from the tribulation of the *Dajjâl*.”

[1324] 128 - (588) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When any one of you says the

عُجُوزَيْنِ مِنْ عُجُزِ يَهُودِ الْمَدِينَةِ دَخَلْنَا عَلَيَّ، فَرَعَمْنَا أَنْ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ، فَقَالَ «صَدَقْنَا. إِنَّهُمْ يُعَذَّبُونَ عَذَابًا تَسْمَعُهُ الْبَهَائِمُ» ثُمَّ قَالَتْ: فَمَا رَأَيْتُهُ بَعْدُ، فِي صَلَاةٍ، إِلَّا يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.

[١٣٢٢] ١٢٦ - (...) وَحَدَّثَنِي هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، بِهَذَا الْحَدِيثِ. وَفِيهِ. قَالَتْ: وَمَا صَلَّى صَلَاةً، بَعْدَ ذَلِكَ، إِلَّا سَمِعْتُهُ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.

(المعجم ٢٥) - (بَابُ مَا يَسْتَعَاذُ مِنْهُ

فِي الصَّلَاةِ) (التحفة ٧٨)

[١٣٢٣] ١٢٧ - (٥٨٧) حَدَّثَنَا عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبرَاهِيمَ بْنِ سَعْدٍ، قَالَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَسْتَعِذُّ فِي صَلَاتِهِ، مِنْ فِتْنَةِ الدَّجَالِ.

[١٣٢٤] ١٢٨ - (٥٨٨) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْصَمِيُّ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ وَكِيعٍ، -

Tashah-hud, let him seek refuge with Allâh from four things. Let him say: “*Allâhumma, innî a’ûdhu bika min ‘adhâbi jahannama, wa min ‘adhâbil-qabri, wa min fitnatil-mahyâ wal-mamâtî wa min sharri fitnatil-masîhid-dajjâl* (O Allâh, I seek refuge with You from the punishment of Hell, from the punishment of the grave, from the trials of life and death, and from the evil of the tribulation of the *Dajjâl*).”

[1325] 129 - (589) ‘Urwah bin Az-Zubair narrated that ‘Āishah, the wife of the Prophet ﷺ, told him that the Prophet ﷺ used to supplicate during his prayer, saying: “*Allâhumma, innî a’ûdhu bika min ‘adhâbil-qabri, wa a’ûdhu bika min fitnatil-masîhid-dajjâl, wa a’ûdhu bika min fitnatil-mahyâ wal-mamâtî, Allâhumma, innî a’ûdhu bika min al-ma’tami wal-maghrâm* (O Allâh, I seek refuge with You from the punishment of the grave, and I seek refuge with You from the tribulation of the *Dajjâl*, and I seek refuge with You from the trials of life and death. O Allâh, I seek refuge with You from sin and debt.)” Someone said to him: “How often you seek refuge from debt, O Messenger of Allâh.” He said: “When a man incurs debt,

قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ - : حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ حَسَّانِ بْنِ عَظِيَّةَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَائِشَةَ، عَنْ أَبِي هُرَيْرَةَ. وَعَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ بِاللَّهِ مِنْ أَرْبَعٍ، يَقُولُ: اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ سَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ». [انظر: ١٣٢٦]

[١٣٢٥] ١٢٩ - (٥٨٩) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ. قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الرُّبَيْعِ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو فِي الصَّلَاةِ «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ» قَالَتْ: فَقَالَ لَهُ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِذُ مِنَ الْمَغْرَمِ يَا رَسُولَ اللَّهِ! فَقَالَ: «إِنَّ الرَّجُلَ إِذَا غَرِمَ، حَدَّثَ فَكَذَّبَ، وَوَعَدَ فَأَخْلَفَ». [انظر:

whenever he speaks, he lies, and when he makes a promise, he breaks it.”

[1326] 130 - (588) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When one of you has finished the final *Tashah-hud*, let him seek refuge with Allâh from four things: From the punishment of Hell, from the punishment of the grave, from the trials of life and death, and from the evil of the *Dajjâl*.’”

[1327] (...) It was narrated from Al-Awzâ’î with this chain (as no. 1326), but he said: “When one of you has finished the *Tashah-hud*,” and he did not say: “final.”

[1328] 131 - (...) Abû Hurairah said: “The Prophet of Allâh ﷺ said: ‘*Allâhumma, innî a’udhu bika min ‘adhâbil-qabri, wa ‘adhâbin-nâri, wa fitnatil-mahyâ wal-mamâtî, wa sharri fitnatil-masîhid-dajjâl* (O Allâh, I seek refuge with You from the punishment of the grave, the punishment of the Fire, the trials of life and death, and the evil of the *Dajjâl*.)’”

[١٣٢٦] ١٣٠ - (٥٨٨) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنِي الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي الْأَوْزَاعِيُّ: حَدَّثَنَا حَسَّانُ بْنُ عَاطِيَةَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَائِشَةَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشْهِيدِ الْآخِرِ، فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ: مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ الْمَسِيحِ الدَّجَالِ». [راجع: ١٣٢٤]

[١٣٢٧] وَحَدَّثَنِيهِ الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا هَقْلُ بْنُ زِيَادٍ؛ وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، جَمِيعًا عَنْ الْأَوْزَاعِيِّ، بِهَذَا الْإِسْنَادِ، وَقَالَ «إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشْهِيدِ» وَلَمْ يَذْكُرِ «الْآخَرَ».

[١٣٢٨] ١٣١ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامٍ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ نَبِيُّ اللَّهِ ﷺ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَعَذَابِ النَّارِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَشَرِّ الْمَسِيحِ الدَّجَالِ».

[1329] 132 - (...) It was narrated that Ṭawûs said: "I heard Abû Hurairah say: 'The Messenger of Allâh ﷺ said: "Seek refuge with Allâh from the punishment of Allâh, seek refuge with Allâh from the punishment of the grave, seek refuge with Allâh from the tribulation of the *Dajjâl*, and seek refuge with Allâh from the trials of life and death."

[1330] (...) A similar report (as no. 1329) was narrated from Abû Hurairah (with a different chain), from the Prophet ﷺ.

[1331] (...) A similar report (as no. 1329) was narrated from Abû Hurairah (with a different chain), from the Prophet ﷺ.

[1332] 133 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ used to seek refuge with Allâh from the punishment of the grave, the punishment of Hell, and the tribulation of the *Dajjâl*.

[1333] 134 - (590) It was

[١٣٢٩] ١٣٢ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، عَنْ طَاوُسٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «عُودُوا بِاللَّهِ مِنْ عَذَابِ اللَّهِ، عُودُوا بِاللَّهِ مِنَ عَذَابِ الْقَبْرِ، عُودُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، عُودُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

[١٣٣٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

[١٣٣١] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَرُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الرُّزَّادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

[١٣٣٢] ١٣٣ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ بُدَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ، وَعَذَابِ جَهَنَّمَ، وَفِتْنَةِ الدَّجَالِ.

[١٣٣٣] ١٣٤ - (٥٩٠) وَحَدَّثَنَا قُتَيْبَةُ

narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ used to teach them this supplication as he taught them a *Sûrah* from the Qur’ân. He (ﷺ) said: “Say: *Allâhumma, innâ na‘ûdhu bika min ‘adhâbi jahannama, wa a‘ûdhu bika min ‘adhâbil-qabri, wa a‘ûdhu bika min fitnatil-masihid-dajjâl wa a‘ûdhu bika min fitnatil-mahyâ wal-mamâtî* (O Allâh, we seek refuge with You from the punishment of Hell, and seek refuge with You from the punishment of the grave, and seek refuge with You from the tribulation of the *Dajjâl*, and seek refuge with You from the trials of life and death.)”

Muslim bin Hajjâj said: I heard that Ṭawûs said to his son: “Did you say these words during your prayer?” He said: “No.” He said: “Repeat your prayer.” Because Ṭawûs narrated it from three or four people.

Chapter 26. It Is Recommended To Recite Statements Of Remembrance After The Prayer, And How That Is To Be Done

[1334] 135 - (591) It was narrated that Ṭhawbân said: “When the Messenger of Allâh ﷺ had finished his prayer, he would ask for forgiveness three times, and say: *‘Allâhumma antas-Salâmu wa minkas-salâmu, tabârakta dhal-jalâli wal-ikrâm* (O

ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ، يَقُولُ: «قُولُوا: اللَّهُمَّ! إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَنَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَنَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَنَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

قَالَ مُسْلِمٌ [بْنُ الْحَجَّاجِ]: بَلَّغَنِي أَنَّ طَاوُسًا قَالَ لِابْنِهِ: أَدْعَوْتَ بِهَا فِي صَلَاتِكَ؟ فَقَالَ: لَا. قَالَ: أَعِدْ صَلَاتَكَ. لِأَنَّ طَاوُسًا رَوَاهُ عَنْ ثَلَاثَةٍ أَوْ أَرْبَعَةٍ، أَوْ كَمَا قَالَ.

(المعجم ٢٦) - (بَابُ اسْتِحْبَابِ الذِّكْرِ

بعد الصلاة، وبيان صفته) (التحفة ٧٩)

[١٣٣٤] ١٣٥ - (٥٩١) حَدَّثَنَا دَاوُدُ

ابْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ، عَنْ أَبِي عَمَّارٍ - اسْمُهُ شَدَّادُ بْنُ عَبْدِ اللَّهِ - عَنْ أَبِي أَشْمَاءَ، عَنْ ثَوْبَانَ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا انْصَرَفَ مِنْ صَلَاتِهِ،

Allâh, You are *As-Salâm* (the One Who is free from all defects and deficiencies) and from You is all peace, blessed are You, Possessor of majesty and honor.)”

Al-Walîd said: “I said to Al-Awzâ’î: ‘How does one ask for forgiveness?’ He said: ‘Say: *‘Astaghfirullâh, astaghfirullâh* (I ask Allâh for forgiveness, I ask Allâh for forgiveness.)’”

[1335] 136 - (592) It was narrated that ‘Āishah said: “When the Prophet ﷺ had said the *Salâm*, he only sat for as long as it takes to say: *‘Allâhumma antas-Salâmu wa minkas-salâmu, tabârakta dhal-jalâli wal-ikrâm* (O Allâh, You are *As-Salâm* (the One Who is free from all defects and deficiencies) and from You is all peace, blessed are You, Possessor of majesty and honor.)’”

According to the report of Ibn Numair (the Prophet ﷺ said): “*Yâ dhal-jalâli wal-ikrâm* (O Possessor of majesty and honor.)”

[1336] (...) It was narrated from ‘Āsim with this chain (as no. 1335), and he said: “*Yâ dhal-jalâli wal-ikrâm* (O Possessor of majesty and honor.)”

[1337] (...) It was narrated from ‘Āishah that the Prophet ﷺ said... a similar report (as no. 1395), except that (in the end) he (ﷺ) said: “*Yâ dhal-jalâli wal-*

اَسْتَغْفِرُ ثَلَاثًا وَقَالَ: «اللَّهُمَّ! أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ».

قَالَ الْوَلِيدُ: فَقُلْتُ لِلْأَوْزَاعِيِّ: كَيْفَ الْأَسْتَغْفَارُ؟ قَالَ: يَقُولُ: أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ.

[١٣٣٥] ١٣٦ - (٥٩٢) حَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ، إِذَا سَلَّمَ، لَمْ يَقْعُدْ، إِلَّا مَقْدَارَ مَا يَقُولُ: «اللَّهُمَّ! أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ» وَفِي رَوَايَةِ ابْنِ نُمَيْرٍ «يَا ذَا الْجَلَالِ وَالْإِكْرَامِ».

[١٣٣٦] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ:

حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي الْأَحْمَرَ، عَنْ عَاصِمٍ، بِهَذَا الْإِسْنَادِ، وَقَالَ: «يَا ذَا الْجَلَالِ وَالْإِكْرَامِ».

[١٣٣٧] (...) حَدَّثَنَا عَبْدُ الْوَارِثِ

ابْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ

ikrâm (O Possessor of majesty and honor.)”

[1338] 137 - (593) It was narrated that Warrâd, the freed slave of Al-Mughîrah bin Shu‘bah, said: “Al-Mughîrah bin Shu‘bah wrote to Mu‘âwiyah saying that when the Messenger of Allâh ﷺ had finished his prayer and said the *Salâm*, he said: ‘*Lâ ilâha ill-Allâhu waḥdahu lâ sharîka lahu, laḥul-mulku wa laḥul-ḥamdu wa huwa ‘ala kulli shay‘in qadîr. Allâhumma lâ mâni‘a limâ a‘ṭaita, wa lâ mu‘ṭiya limâ man‘at, wa lâ yanfa‘u dhal-jaddi minkal-jadd* (There is none worthy of worship but Allâh alone, with no partner or associate. His is the Dominion, to Him be praise, and He is Able to do all things. O Allâh, none can withhold what You give, and none can give what You withhold, and the good fortune of any fortunate person is of no avail against You.)”

[1339] (...) A similar report (as no. 1328) was narrated from Al-Mughîrah from the Prophet ﷺ. Abû Bakr and Abû Kuraib said in their reports: “He (i.e. warrâd) said: ‘Al-Mughîrah dictated this to me, and I wrote it to Mu‘âwiyah.”

الْحَارِثُ؛ وَخَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، كِلَاهُمَا: عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ، بِمِثْلِهِ، غَيْرَ أَنَّهُ كَانَ يَقُولُ: «يَا ذَا الْجَلَالِ وَالْإِكْرَامِ!».

[١٣٣٨] ١٣٧ - (٥٩٣) حَدَّثَنَا

إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ وَرَادٍ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كَتَبَ الْمُغِيرَةُ بْنُ شُعْبَةَ إِلَى مُعَاوِيَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا فَرَغَ مِنَ الصَّلَاةِ وَسَلَّم، قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ! لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ». [انظر: ٤٤٨٣]

[١٣٣٩] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ

أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَأَحْمَدُ بْنُ سِنَانٍ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ وَرَادٍ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ عَنِ

النَّبِيِّ ﷺ، بِمِثْلِهِ. قَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ فِي رِوَايَتَيْهِمَا: قَالَ: فَأَمْلَاهَا عَلَيَّ الْمُغِيرَةُ، فَكَتَبْتُ بِهَا إِلَى مُعَاوِيَةَ.

[1340] (...) 'Abdah bin Abî Lubâbah narrated that Warrâd, the freed slave of Al-Mughîrah bin Shu'bah, said: "Al-Mughîrah bin Shu'bah wrote to Mu'âwiyah - and Warrâd wrote the letter for him - saying: 'I heard the Messenger of Allâh ﷺ say when he had said the *Salâm*...'” a *Hadîth* like theirs (as no. 1339), except for the phrase: "*Wa huwa 'ala kulli shay'in qadîr* (And He is Able to do all things)," which he did not mention.

[١٣٤٠] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُهُ بْنُ أَبِي لُبَابَةَ: أَنَّ وَرَّادًا مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كَتَبَ الْمُغِيرَةُ بْنُ شُعْبَةَ إِلَى مُعَاوِيَةَ - كَتَبَ ذَلِكَ الْكِتَابَ لَهُ وَرَّادٌ - : إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ حِينَ سَلَّمَ، بِمِثْلِ حَدِيثَيْهِمَا، إِلَّا قَوْلَهُ «وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ» فَإِنَّهُ لَمْ يَذْكُرْهُ.

[1341] (...) It was narrated from Abû Sa'eed that Warrâd, the scribe of Al-Mughîrah bin Shu'bah, said: "Mu'âwiyah wrote to Al-Mughîrah..." a *Hadîth* similar to that of Manşûr and Al-A'mash (no. 1399).

[١٣٤١] (...) وَحَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا يَشْرُ بْنُ يَغْنِي ابْنِ الْمُفَضَّلِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي أَزْهَرُ، جَمِيعًا عَنْ ابْنِ عَوْنٍ، عَنْ أَبِي سَعِيدٍ، عَنْ وَرَّادٍ - كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ - قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ. بِمِثْلِ حَدِيثِ مَنْصُورٍ وَالْأَعْمَشِ.

[1342] 138 - (...) 'Abdah bin Abî Lubâbah and 'Abdul-Malik bin 'Umair narrated that they heard Warrâd, the scribe of Al-Mughîrah bin Shu'bah, say: "Mu'âwiyah wrote to Al-Mughîrah saying: 'Write for me

[١٣٤٢] ١٣٨ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُهُ بْنُ أَبِي لُبَابَةَ وَعَبْدُ الْمَلِكُ بْنُ عُمَيْرٍ، سَمِعَا وَرَّادًا كَاتِبَ الْمُغِيرَةِ بْنِ شُعْبَةَ يَقُولُ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ: اكْتُبْ

something that you heard from the Messenger of Allâh ﷺ. So he wrote to him saying: 'I heard the Messenger of Allâh ﷺ say, when he had finished the *Ṣalât*: *'Lâ ilâha ill-Allâhu waḥdahu lâ sharîka lahu, lahul-mulku wa lahul-ḥamdu wa huwa 'ala kulli shay'in qadîr. Allâhumma lâ mâni' limâ a'taita, wa lâ mu'tiya limâ man'at, wa lâ yanfa'u dhal-jaddi minkal-jadd* (There is none worthy of worship but Allâh alone, with no partner or associate. His is the Dominion, to Him be praise, and He is Able to do all things. O Allâh, none can withhold what You give, and none can give what You withhold, and the good fortune of any fortunate person is of no avail against You.)"

[1343] 139 - (594) Hisham narrated that Abû Az-Zubair said: "Ibn Az-Zubair used to say, following every prayer, after he had said the *Taslim*: *'Lâ ilâha ill-Allâhu waḥdahu lâ sharîka lahu, lahul-mulku wa lahul-ḥamdu wa huwa 'ala kulli shay'in qadîr. Lâ hawla wa lâ quwwata illâ billâhi, lâ ilâha ill-Allâhu, wa lâ na'budu illâ iyyâhu, lahun-ni'matu wa lahul-faḍlu, wa lahuṭh-ṭhanâ'ul-ḥasan, lâ ilâha ill-Allâhu, mukḥliṣîna lahuddîna wa law karihal-kâfirûn* (There is none worthy of worship but Allâh alone, with no partner or

إِلَىٰ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ فَكَتَبَ إِلَيْهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ إِذَا قَضَى الصَّلَاةَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ! لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

[١٣٤٣] ١٣٩ - (٥٩٤) وَحَدَّثَنَا

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا هِشَامٌ عَنْ أَبِي الزُّبَيْرِ قَالَ: كَانَ ابْنُ الزُّبَيْرِ يَقُولُ: فِي دُبُرِ كُلِّ صَلَاةٍ، حِينَ يُسَلِّمُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعَمَةُ وَلَهُ الْفَضْلُ، وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ

associate. His is the Dominion, to Him be praise, and He is Able to do all things. There is no power and no strength except with Allâh. There is none worthy of worship but Allâh and we worship none but Him. To Him belong all grace and favor, and to Him be glorious praise. There is none worthy of worship but Allâh and we are sincere in faith and devotion to Him even though the disbelievers may detest it.)' He said: 'The Messenger of Allâh ﷺ used to recite these words following every prayer.'"

[1344] 140 - (...) It was narrated from Abû Az-Zubair, that 'Abdullâh bin Az-Zubair used to recite following every prayer... a *Hadîth* similar to that of Ibn Numair (no. 1348). He said at the end of it: "Then Ibn Az-Zubair said: 'The Messenger of Allâh ﷺ used to recite these words following every prayer.'"

[1345] (...) Abû Az-Zubair said: "I heard 'Abdullâh bin Az-Zubair preaching from this *Minbar*, saying: 'When the Messenger of Allâh ﷺ said the *Salâm* at the end of the prayer...' and he mentioned a *Hadîth* similar to that of Hishâm bin 'Urwah (no. 1343).

وَلَوْ كَرِهَ الْكَافِرُونَ». وَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُهَلِّلُ بِهِمْ دُبْرَ كُلِّ صَلَاةٍ.

[١٣٤٤] ١٤٠- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِي الزُّبَيْرِ مَوْلَى لَهُمْ، أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ كَانَ يُهَلِّلُ دُبْرَ كُلِّ صَلَاةٍ. بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ. وَقَالَ فِي آخِرِهِ: ثُمَّ يَقُولُ ابْنُ الزُّبَيْرِ: كَانَ رَسُولُ اللَّهِ ﷺ يُهَلِّلُ بِهِمْ دُبْرَ كُلِّ صَلَاةٍ.

[١٣٤٥] (...) وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ: حَدَّثَنِي أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يَخْطُبُ عَلَى هَذَا الْمِنْبَرِ، وَهُوَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ إِذَا سَلَّمَ فِي دُبْرِ

الصَّلَاةِ أَوْ الصَّلَوَاتِ: فَذَكَرَ بِمِثْلِ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ.

[1346] 141 - (...) It was narrated from Mûsâ bin 'Uqbah that Abû Az-Zubair Al-Makki told him that he heard 'Abdullâh bin Az-Zubair saying, at the end of the prayer when he had said the *Salâm*... a *Hadîth* similar to theirs (no. 1343). And he said at the end: "He narrated that from the Messenger of Allâh ﷺ."

[١٣٤٦] ١٤١ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ وَهْبٍ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ سَالِمٍ، عَنْ مُوسَى بْنِ عُقْبَةَ: أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ حَدَّثَهُ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ وَهُوَ يَقُولُ، فِي إِثْرِ الصَّلَاةِ إِذَا سَلَّمَ، بِمِثْلِ حَدِيثِهِمَا. وَقَالَ فِي آخِرِهِ: وَكَانَ يَذْكُرُ ذَلِكَ عَنْ رَسُولِ اللَّهِ ﷺ.

[1347] 142 - (595) It was narrated from Abû Hurairah - and this is the *Hadîth* of Qutaibah - that the poor *Muhâjirîn* came to the Messenger of Allâh ﷺ and said: "The people of great wealth have taken the highest ranks and eternal bliss." He said: "Why is that?" They said: "They offer *Ṣalât* as we offer *Ṣalât* and they fast as we fast, but they give in charity and we do not, and they free slaves and we do not." The Messenger of Allâh ﷺ said: "Shall I not teach you something by means of which you may catch up with those who have gone ahead of you, and go ahead of those who come after you, and there will be no one who is better than you except those who do as you do?" They said: Yes, O

[١٣٤٧] ١٤٢ - (٥٩٥) حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّمِيمِيُّ: حَدَّثَنَا الْمُعْتَمِرُ: حَدَّثَنَا عُبَيْدُ اللَّهِ؛ وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ عَجَلَانَ، كِلَاهُمَا عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - وَهَذَا حَدِيثٌ قُتَيْبَةَ: أَنَّ فُقَرَاءَ الْمُهَاجِرِينَ أَتَوْا رَسُولَ اللَّهِ ﷺ. فَقَالُوا: قَدْ ذَهَبَ أَهْلُ الدُّثُورِ بِالْأَدْرَجَاتِ الْعُلَى وَالنَّعِيمِ الْمُقِيمِ. فَقَالَ: «وَمَا ذَٰلِكَ؟» قَالُوا: يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَصَدَّقُونَ وَلَا تَصَدَّقُ، وَيُعْتِقُونَ وَلَا نُعْتِقُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفَلَا أَعَلَّمَكُمُ شَيْئًا تَذَرُكُونَ بِهِ مَنْ سَبَقَكُمْ وَتَسْبِقُونَ بِهِ مَنْ بَعْدَكُمْ؟ وَلَا

Messenger of Allâh. He said: "Glorify Allâh, extol His greatness, and praise Him at the end of every prayer, thirty-three times."^[1]

Abû Şâlih said: "The poor *Muhâjirîn* went back to the Messenger of Allâh ﷺ and said: 'Our wealthy brothers have heard what we did and they did likewise.' The Messenger of Allâh ﷺ said: 'That is a bounty from Allâh; He gives it to whomever He wills.'"

Someone other than Qutaibah added to this *Hadîth*, narrating from Al-Laith from Ibn 'Ajlân: "Sumayy said: 'I narrated this *Hadîth* to one of my family and he said: "You have forgotten. 'Rather he said: "Glorify Allâh thirty-three times, praise Allâh thirty-three times and extol Allâh's greatness thirty-three times.'" I went back to Abû Şâlih and told him that. He took my hand and said: *Allâhu akbar* : *va subhân Allâh wal-hamdu Lillâh, Allâhu akbar wa subhân Allâh wal-hamdu Lillâh*, until you reach a total of thirty-three."

Ibn 'Ajlân said: "I narrated this *Hadîth* to Rajâ' bin Haiwah, and he narrated something similar to me from Abû Şâlih, from Abû Hurairah, from the Messenger of Allâh ﷺ."

يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ" قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: «تُسَبِّحُونَ وَتُكَبِّرُونَ وَتَحْمَدُونَ فِي دُبُرِ كُلِّ صَلَاةٍ، ثَلَاثًا وَثَلَاثِينَ مَرَّةً».

قَالَ أَبُو صَالِحٍ: فَرَجَعَ فَقَرَأَ الْمُهَاجِرِينَ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالُوا: سَمِعَ إِخْوَانُنَا أَهْلُ الْأَمْوَالِ بِمَا فَعَلْنَا، فَفَعَلُوا مِثْلَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ».

وَرَأَى غَيْرَ قُتَيْبَةَ فِي هَذَا الْحَدِيثِ عَنِ اللَّيْثِ عَنِ ابْنِ عَجَلَانَ: قَالَ سَمِعِي: فَحَدَّثْتُ بَعْضَ أَهْلِي هَذَا الْحَدِيثَ، فَقَالَ: وَهَمْتُ. إِنَّمَا قَالَ «تُسَبِّحُ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدُ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَتُكَبِّرُ اللَّهَ ثَلَاثًا وَثَلَاثِينَ» فَرَجَعْتُ إِلَى أَبِي صَالِحٍ فَقُلْتُ لَهُ ذَلِكَ، فَأَخَذَ بِيَدِي فَقَالَ: اللَّهُ أَكْبَرُ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ، اللَّهُ أَكْبَرُ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ، حَتَّى تَبْلُغَ مِنْ جَمِيعِهِنَّ ثَلَاثَةً وَثَلَاثِينَ.

قَالَ ابْنُ عَجَلَانَ: فَحَدَّثْتُ بِهِذَا الْحَدِيثَ رَجَاءَ بْنِ حَيَّوَةَ، فَحَدَّثَنِي بِمِثْلِهِ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ.

[1] That is, to say: *Subhân Allâh* thirty three times, and *Allâhu Akbar* thirty-three times, *Al-hamdulillâh* thirty-three times.

[1348] 143 - (...) It was narrated from Abû Hurairah that they said: "O Messenger of Allâh, the people of great wealth have taken the highest ranks and eternal bliss..." a *Hadîth* similar to that of Qutaibah from Al-Laiṭh (no. 1347), except that he inserted into the *Hadîth* of Abû Hurairah the words of Abû Ṣâlih: "Then the poor *Muhâjirîn* went back to the Messenger of Allâh ﷺ..." until the end of the *Hadîth*. And he added in the *Hadîth*: "Suḥail said: 'Eleven (times each), eleven (times each), and all of that adds up to thirty-three.'"

[1349] 144 - (596) It was narrated from Ka'b bin 'Ujrah that the Messenger of Allâh ﷺ said: "Remembrance after (the prayer), the one who says them or does them after each obligatory prayer will not be disappointed: Thirty-three *Tasbîḥah*, thirty-three *Tahmîah* and thirty-four *Takbîrah*."

[1350] 145 - (...) It was narrated

[١٣٤٨] ١٤٣ - (...) وَحَدَّثَنِي أُمِّيَّةُ بْنُ سِطَامٍ الْعَيْثِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ! ذَهَبَ أَهْلُ الدُّثُورِ بِالْذَرَاجَاتِ الْعُلَى وَالنَّعِيمِ الْمَقِيمِ، بِمِثْلِ حَدِيثِ قُتَيْبَةَ عَنِ اللَّيْثِ، إِلَّا أَنَّهُ أَدْرَجَ فِي حَدِيثِ أَبِي هُرَيْرَةَ قَوْلَ أَبِي صَالِحٍ: ثُمَّ رَجَعَ فَقَرَأَ الْمُهَاجِرِينَ. إِلَى آخِرِ الْحَدِيثِ، وَزَادَ فِي الْحَدِيثِ: يَقُولُ سُهَيْلٌ: إِحْدَى عَشْرَةَ إِحْدَى عَشْرَةَ، فَجَمِيعُ ذَلِكَ كُلُّهُ ثَلَاثَةٌ وَثَلَاثُونَ.

[١٣٤٩] ١٤٤ - (٥٩٦) حَدَّثَنَا الْحَسَنُ بْنُ عِيسَى: أَخْبَرَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا مَالِكُ بْنُ مِغْوَلٍ قَالَ: سَمِعْتُ الْحَكَمَ بْنَ عُتَيْبَةَ يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مُعَقَّبَاتٌ لَا يَخِيبُ قَائِلُهُنَّ، أَوْ فَاعِلُهُنَّ ذُبُرُ كُلِّ صَلَاةٍ مَكْتُوبَةٍ، ثَلَاثًا وَثَلَاثِينَ تَسْبِيحَةً، وَثَلَاثًا وَثَلَاثِينَ تَحْمِيدَةً، وَأَرْبَعًا وَثَلَاثِينَ تَكْبِيرَةً».

[١٣٥٠] ١٤٥ - (...) حَدَّثَنَا نَصْرُ

from Ka'b bin 'Ujah that the Messenger of Allâh ﷺ said: "Remembrance after (the prayer), the one who says them or does them will not be disappointed: Thirty-three *Tasbîhah*, thirty-three *Tahmîah* and thirty-four *Takbîrah* after every prayer."

[1351] (...) A similar report (as no. 1350) was narrated from Al-Hakam with this chain.

[1352] 146 - (597) It was narrated from Abû Hurairah from the Messenger of Allâh ﷺ: "Whoever glorifies Allâh thirty-three times after every prayer, and praises Allâh thirty-three times, and extols Allâh's greatness thirty-three times, making ninety-nine, and completes it by saying: '*Lâ ilâha ill-Allâhu waḥdahu lâ sharîka lahu, laḥul-mulku wa laḥul-hamdu wa huwa 'ala kulli shai'in qadîr*' (There is none worthy of worship but Allâh alone, with no partner or associate; His is the Dominion, to Him be praise, and He is Able to do all things) his sins will be forgiven even if they are like the foam of the sea."

ابْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا حَمْرَةُ الزِّيَّاتِ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مُعَقَّاتٌ لَا يَخِيبُ قَائِلُهُنَّ، أَوْ فَاعِلُهُنَّ ثَلَاثًا وَثَلَاثِينَ تَسْبِيحَةً، وَثَلَاثًا وَثَلَاثِينَ تَحْمِيدَةً، وَأَرْبَعًا وَثَلَاثِينَ تَكْبِيرَةً، فِي دُبُرِ كُلِّ صَلَاةٍ.

[١٣٥١] (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا أَصْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَمْرُو بْنُ قَيْسٍ الْمَلَائِيُّ عَنِ الْحَكَمِ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[١٣٥٢] [١٤٦- (٥٩٧)] حَدَّثَنِي عَبْدُ الْحَمِيدُ بْنُ بَيَانَ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدُ ابْنُ عَبْدِ اللَّهِ عَنْ سُهَيْلٍ، عَنْ أَبِي عُبَيْدٍ الْمَذْحِجِيِّ، قَالَ مُسْلِمٌ: أَبُو عُبَيْدٍ مَوْلَى سُلَيْمَانَ بْنِ عَبْدِ الْمَلِكِ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّثَّيِّيِّ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ: «مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ، وَقَالَ تَمَامَ الْمِائَةِ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ

قَدِيرٌ، غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ
رَبِّدِ الْبَحْرِ».

[1353] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a similar report (as no. 1353).

[١٣٥٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ
الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنْ
سُهَيْلٍ، عَنْ أَبِي عُيَيْدٍ، عَنْ عَطَاءٍ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: بِمِثْلِهِ.

Chapter 27. What Is To Be Said Between The Opening *Takbîr* And The Recitation Of The Qur'an

[1354] 147 - (598) It was narrated that Abû Hurairah said: "When the Messenger of Allâh ﷺ said *Takbîr* in the prayer, he would remain silent for a short while before he started to recite. I said: 'O Messenger of Allâh, may my father and mother be sacrificed for you. I have seen that you are silent between the *Takbîr* and recitation. What do you say?' He said: 'I say: "*Allâhumma, bâ'id bainî wa bainâ khaṭâ'yaya kamâ bâ'adta bainal-mashriqi wal-maghrib. Allâhumma, naqqinî min khaṭâ'yaya kamâ yunaqqath-thawbul-abyaḍu minad-danas. Allâhummaghsilnî min khaṭâ'yaya biṭh-thalji, wal-mâ' wal-bârid* (O Allâh, distance me from my sins just as You have distanced the east from the west. O Allâh, cleanse me of my sins as a white garment is cleansed of filth. O

(المعجم ٢٧) - (بَابُ مَا يُقَالُ بَيْنَ

تَكْبِيرَةِ الْإِحْرَامِ وَالْقِرَاءَةِ) (التحفة ٨٠)

[١٣٥٤] ١٤٧ - (٥٩٨) حَدَّثَنِي زُهَيْرُ
ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ
الْفَقْعَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا كَبَّرَ فِي
الصَّلَاةِ، سَكَتَ هُنَيْئَةً قَبْلَ أَنْ يَقْرَأَ.
فَقُلْتُ: يَا رَسُولَ اللَّهِ! بِأَبِي أَنْتَ وَأُمِّي!
أَرَأَيْتَ سَكُوتَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، مَا
تَقُولُ؟ قَالَ: «أَقُولُ: اللَّهُمَّ! بَاعِدْ بَيْنِي
وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ
وَالْمَغْرِبِ. اللَّهُمَّ! تَقْنِي مِنْ خَطَايَايَ كَمَا
يُقْنِي الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ!
اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ
وَالْبَرْدِ».

Allâh, wash my sins from me with snow, water and hail.)”

[1355] (...) A *Hadîth* similar to that of Jarîr (no. 1354) was narrated from ‘Umârah bin Al-Qa’qâ’ with this chain.

[1356] 148 - (599) Abû Hurairah said: “When the Messenger of Allâh ﷺ stood up from the second *Rak’ah*, he would start his recitation with: “All the praise is due to Allâh, the Lord of the ‘*Ālamîn* (mankind, jinn and all that exists))” and he did not pause.”

[1357] 149 - (600) It was narrated from Anas that a man came and joined the row (in prayer), out of breath, and he said: “*Al-ḥamdulillâhi ḥamdan kathîran mubârakan fih* (Praise be to Allâh, much good and blessed praise.)” When the Messenger of Allâh ﷺ had finished the prayers, he said: “Which of you is the one who spoke those words?” The people remained silent. He

[١٣٥٥] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا ابْنُ فَضِيلٍ؛ وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَغْنِي ابْنَ زِيَادٍ، كِلَاهُمَا عَنْ عُمَارَةَ بْنِ الْقُعْقَاعِ، بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ جَرِيرٍ.

[١٣٥٦] ١٤٨ - (٥٩٩) قَالَ مُسْلِمٌ : وَحَدَّثْتُ عَنْ يَحْيَى بْنِ حَسَّانَ، وَيُونُسَ الْمُؤَدَّبِ وَغَيْرِهِمَا، قَالُوا: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَغْنِي ابْنَ زِيَادٍ قَالَ: حَدَّثَنِي عُمَارَةُ بْنُ الْقُعْقَاعِ: حَدَّثَنَا أَبُو زُرْعَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا نَهَضَ مِنَ الرَّكْعَةِ الثَّانِيَةِ اسْتَفْتَحَ الْقِرَاءَةَ بِ «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ». وَلَمْ يَسْكُتْ.

[١٣٥٧] ١٤٩ - (٦٠٠) [و] حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا قَتَادَةُ وَثَابِتٌ وَحُمَيْدٌ، عَنْ أَنَسٍ أَنَّ رَجُلًا جَاءَ فَدَخَلَ الصَّفَّ وَقَدْ حَفَزَهُ النَّفْسُ، فَقَالَ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ صَلَاتَهُ قَالَ: «أَيُّكُمْ الْمُتَكَلِّمُ بِالْكَلِمَاتِ؟» فَأَرَمَ الْقَوْمُ. فَقَالَ: «أَيُّكُمْ

said, "Which of you said them? For he did not say anything wrong." A man said: "I came, and I was out of breath, and I said them." He said: "I saw twelve Angels competing to see which of them would take them up."

[1358] 150 - (601) It was narrated that Ibn 'Umar said: "While we were praying with the Messenger of Allâh ﷺ, a man among the people said: 'Allâhu akbaru kabîran, wal-hamdulillâhi kathîran, wa subhân Allâhi bukaratan wa ašîla (Allâh is most great, much praise be to Allâh, glory be to Allâh morning and evening).' The Messenger of Allâh ﷺ said: 'Who said such and such?' A man said: 'I did, O Messenger of Allâh.' He said: 'I was impressed by it, for the gates of heaven were opened for it.'"

Ibn 'Umar said: "I never stopped saying them since I heard the Messenger of Allâh ﷺ say that."

Chapter 28. It Is Recommended To Come To Prayers In A Tranquil And Dignified Manner, And It Is Forbidden To Come In A Hasty Manner

[1359] 151 - (602) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say:

الْمُتَكَلِّمُ بِهَا؟ فَإِنَّهُ لَمْ يَقُلْ بَأْسًا» فَقَالَ رَجُلٌ: جِئْتُ وَقَدْ حَفَزَنِي النَّفْسُ فَقُلْتُهَا. فَقَالَ: «لَقَدْ رَأَيْتُ اثْنَيْ عَشَرَ مَلَكًا يَتَنَادَرُونَهَا، أَيُّهُمْ يَرْفَعُهَا».

[١٣٥٨] ١٥٠ - (٦٠١) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُثَيْبٍ: أَخْبَرَنِي الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ عَنْ أَبِي الزُّبَيْرِ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عُمَرَ قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ. إِذْ قَالَ رَجُلٌ فِي الْقَوْمِ: اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ الْقَائِلُ كَلِمَةً كَذَا وَكَذَا؟» قَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا، يَا رَسُولَ اللَّهِ! قَالَ: «عَجِبْتُ لَهَا. فَتَحَتْ لَهَا أَبْوَابُ السَّمَاءِ».

قَالَ ابْنُ عُمَرَ: فَمَا تَرَكْتُهُنَّ مِنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ذَلِكَ.

(المعجم ٢٨) - (بَابُ اسْتِحْبَابِ إِيْتَانِ الصَّلَاةِ بِوَقَارٍ وَسَكِينَةٍ، وَالنَّهْيِ عَنْ إِيْتَانِهَا سَعِيًّا) (التحفة ٨)

[١٣٥٩] ١٥١ - (٦٠٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ

‘When *As-Salât* has started for prayer is called, do not come rushing. Rather come walking, in a tranquil manner; whatever you catch up with, pray, and whatever you miss, complete it.’”

حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ
الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ
النَّبِيِّ ﷺ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ بْنُ
زِيَادٍ: أَخْبَرَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ،
عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنِي حَرَمَلَةُ
ابْنُ يَحْيَى - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا ابْنُ
وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ
قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ
أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتُوهَا
تَسْعَوْنَ، وَأُتُوها تَمْشُونَ، وَعَلَيْكُمْ
السَّكِينَةُ فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ
فَاتِمُوا».

[1360] 152 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When (the *Iqâmah*) for prayer is called, do not come rushing, rather come in a tranquil manner. Whatever you catch up with, pray, and whatever you miss, complete it. For when one of you is heading towards the prayer, he is in a state of prayer.”

[١٣٦٠] ١٥٢ - (...) حَدَّثَنَا يَحْيَى
ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ،
عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. قَالَ ابْنُ أَيُّوبَ:
حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلَاءُ عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «إِذَا نُتِبَ لِلصَّلَاةِ فَلَا تَأْتُوهَا وَأَنْتُمْ
تَسْعَوْنَ، وَأُتُوها وَعَلَيْكُمْ السَّكِينَةُ، فَمَا
أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَاتِمُوا، فَإِنْ
أَحَدَكُمْ إِذَا كَانَ يَتَعَمَّدُ إِلَى الصَّلَاةِ فَهُوَ فِي
صَلَاةٍ».

[1361] 153 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," - and he mentioned a number of *Aḥadīth*, including: "The Messenger of Allâh ﷺ said: 'When the call for prayer is given, then come walking in a tranquil manner. Whatever you catch up with, pray, and whatever you miss, complete it.'"

[1362] 154 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When the (*Iqâmah* for) prayer is called, none of you should rush towards it, rather he should walk in a tranquil and dignified manner; pray what you catch up with and make up what you miss.'"

[1363] 155 - (603) 'Abdullâh bin Abî Qatâdah narrated that his father told him: "While we were praying with the Messenger of Allâh ﷺ, he heard a clamor and said: 'What is the matter with you?' They said: 'We were hastening to prayers.' He said: 'Do not do that. When you come to prayer, come in a tranquil

[١٣٦١] ١٥٣ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُتَبِّهِ، قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا. وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا نُودِيَ بِالصَّلَاةِ فَأْتَوْهَا وَأَنْتُمْ تَمْشُونَ، وَعَلَيْكُمْ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتُوا».

[١٣٦٢] ١٥٤ - (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْفُضَيْلُ يَعْنِي ابْنَ عِيَّاصٍ، عَنْ هِشَامٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا ثَوَّبَ بِالصَّلَاةِ فَلَا يَسْعَ إِلَيْهَا أَحَدُكُمْ، وَلَكِنْ لِيَمْسِ وَعَلَيْهِ السَّكِينَةُ وَالْوَقَارُ، صَلِّ مَا أَدْرَكْتَ وَاقْضِ مَا سَبَقَكَ».

[١٣٦٣] ١٥٥ - (٦٠٣) حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ الصُّورِيُّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ؛ أَنَّ أَبَاهُ أَخْبَرَهُ قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ

manner. Whatever you catch up with, pray, and whatever you miss, complete it.”

[1364] (...) It was narrated by Shaibân (a similar *Hadith* as no. 1363), with this chain.

Chapter 29. When Should The People Stand Up To Pray?

[1365] 156 - (604) It was narrated that Abû Qatâdah said: “The Messenger of Allâh ﷺ said: ‘When the *Iqamah* for prayer is called, do not stand up until you see me.’”

[1366] (...) It was narrated from ‘Abdullâh bin Qatâdah, from his father, from the Prophet ﷺ (a narration similar to no. 1365).

Ishâq added in his narration of the *Hadith* of Ma‘mar and Shaibân: “Until you see that I have come out.”

اللَّهُ ﷺ. فَسَمِعَ جَلْبَةً، فَقَالَ: «مَا شَأْنُكُمْ؟» قَالُوا: اسْتَعْجَلْنَا إِلَى الصَّلَاةِ. قَالَ: «فَلَا تَفْعَلُوا، إِذَا أَتَيْتُمُ الصَّلَاةَ فَعَلَيْكُمْ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا سَبَقَكُمْ فَأَتُوا».

[١٣٦٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا شَيْبَانُ، بِهَذَا الْإِسْنَادِ.

(المعجم ٢٩) - (بَابُ مَتَى يَقُومُ النَّاسُ لِلصَّلَاةِ؟) (التحفة ٨٢)

[١٣٦٥] ١٥٦ - (٦٠٤) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حَجَّاجِ الصَّوَّافِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ وَعَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي». وَقَالَ ابْنُ حَاتِمٍ: «إِذَا أُقِيمَتْ أَوْ نُودِيَ».

[١٣٦٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شُعْبَانُ بْنُ عُيَيْنَةَ عَنْ مَعْمَرٍ. قَالَ أَبُو بَكْرٍ: وَحَدَّثَنَا ابْنُ عَلِيَّةٍ عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ

يُونُسَ، وَعَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ - وَقَالَ إِسْحَقُ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ - عَنْ شَيْبَانَ، كُلُّهُمْ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ.

وَرَادَ إِسْحَقُ فِي رِوَايَتِهِ حَدِيثَ مَعْمَرٍ وَشَيْبَانَ «حَتَّى تَرَوْنِي قَدْ خَرَجْتُ».

[1367] 157 - (605) Abû Hurairah said: "The *Iqamah* for prayer was called, and we stood up and made the rows straight before the Messenger of Allâh ﷺ came out to us. Then the Messenger of Allâh ﷺ came and stood in his prayer place before saying the *Takbîr*, then he went away and said to us: 'Stay where you are.' We remained standing, waiting for him, until he came out to us. He had performed *Ghusl*, and his head was dripping water. Then he said the *Takbîr* and led us in prayer."

[١٣٦٧] ١٥٧ - (٦٠٥) حَدَّثَنَا هُرَيْرُ بْنُ مَرْوَفٍ وَحَرْمَلَةُ بْنُ يَحْيَى قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: أُقِيمَتِ الصَّلَاةُ، فَقُمْنَا فَعَدَلْنَا الصُّفُوفَ، قَبْلَ أَنْ يَخْرُجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ، فَأَتَى رَسُولُ اللَّهِ ﷺ، حَتَّى إِذَا قَامَ فِي مُصَلَّاهُ قَبْلَ أَنْ يُكَبِّرَ، ذَكَرَ فَاَنْصَرَفَ، وَقَالَ لَنَا: «مَكَانَكُمْ» فَلَمْ نَزَلْ قِيَامًا نَنْتَظِرُهُ حَتَّى خَرَجَ إِلَيْنَا، وَقَدْ اغْتَسَلَ، يَنْطِفُ رَأْسُهُ مَاءً، فَكَبَّرَ فَصَلَّى بِنَا.

[1368] 158 - (...) It was narrated that Abû Hurairah said: "The *Iqamah* for prayer was called, and the people had lined up in rows. The Messenger of Allâh ﷺ came out and stood in his place,

[١٣٦٨] ١٥٨ - (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو عَمْرٍو، يَعْنِي الْأَوْزَاعِيَّ: حَدَّثَنَا الزُّهْرِيُّ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ

then he gestured to them with his hand to stay where they were. Then he came out and he had performed *Ghusl*, and his head was dripping with water, and he led them in prayer.”

[1369] 159 - (...) It was narrated from Abû Hurairah that the *Iqâmah* for prayer would be called for the Messenger of Allâh ﷺ, and the people would form rows before the Prophet ﷺ stood in his place.

[1370] 160 - (606) It was narrated that Jâbir bin Samurah said: “Bilâl used to call the *Adhân* when the sun had passed its zenith, but he did not call the *Iqâmah* until the Prophet ﷺ came out, when he came out he would call the *Iqâmah* for prayer whenever he saw him.”

Chapter 30. The One Who Catches Up With A *Rak'ah* Of The Prayer, He Has Caught Up With That Prayer

[1371] 161 - (607) It was narrated from Abû Hurairah that

قَالَ: أُقِيمَتِ الصَّلَاةُ، وَصَفَّ النَّاسُ صُفُوفَهُمْ، وَخَرَجَ رَسُولُ اللَّهِ ﷺ فَقَامَ مَقَامَهُ، فَأَوْمَأَ إِلَيْهِمْ بِيَدِهِ، أَنْ «مَكَانَكُمْ» فَخَرَجَ وَقَدْ اغْتَسَلَ وَرَأْسُهُ يَنْطِفُ الْمَاءُ، فَصَلَّى بِهِمْ.

[١٣٦٩] ١٥٩ - (...) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ الصَّلَاةَ كَانَتْ تُقَامُ لِرَسُولِ اللَّهِ ﷺ، فَيَأْخُذُ النَّاسُ مَصَافَّهُمْ قَبْلَ أَنْ يَقُومَ النَّبِيُّ ﷺ مَقَامَهُ.

[١٣٧٠] ١٦٠ - (٦٠٦) وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ بِلَالٌ يُؤَذِّنُ إِذَا دَحَضَتْ، فَلَا يُقِيمُ حَتَّى يَخْرُجَ النَّبِيُّ ﷺ، فَإِذَا خَرَجَ أَقَامَ الصَّلَاةَ حِينَ يَرَاهُ.

(المعجم ٣٠) - (بَابُ مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ تِلْكَ الصَّلَاةَ)
(التحفة ٨٣)

[١٣٧١] ١٦١ - (٦٠٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ،

the Prophet ﷺ said: "Whoever catches up with a *Rak'ah* of the prayer has caught up with the prayer."

[1372] 162 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever catches up with a *Rak'ah* of prayer with the *Imâm* has caught up with the prayer."

[1373] (...) It was narrated from Abû Hurairah from the Prophet ﷺ... a *Hadîth* similar to that of Yahyâ (no. 1372), from Mâlik. But there is no mention in the *Hadîth* of any of them of the words "with the *Imâm*." According to the *Hadîth* of 'Ubaidullâh he (the Prophet ﷺ) said: "he has caught up with the entire prayer."

عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَذْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَذْرَكَ الصَّلَاةَ».

[١٣٧٢] ١٦٢ - (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَذْرَكَ رَكْعَةً مِنَ الصَّلَاةِ مَعَ الْإِمَامِ، فَقَدْ أَذْرَكَ الصَّلَاةَ».

[١٣٧٣] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا ابْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، وَالْأَوْزَاعِيِّ وَمَالِكِ بْنِ أَنَسٍ، وَيُونُسَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ، جَمِيعًا عَنْ عُيَيْدِ اللَّهِ، كُلُّ هَؤُلَاءِ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. بِمِثْلِ حَدِيثِ يَحْيَى، عَنْ مَالِكٍ وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ «مَعَ الْإِمَامِ». وَفِي حَدِيثِ عُيَيْدِ اللَّهِ قَالَ «فَقَدْ أَذْرَكَ الصَّلَاةَ كُلَّهَا».

[1374] 163 - (608) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever catches up with a *Rak'ah* of *Ṣubḥ* before the sun rises has caught up with *Ṣubḥ*. Whoever catches up with a *Rak'ah* of *ʿAṣr* before the sun sets has caught up with *ʿAṣr*."

[١٣٧٤] ١٦٣ - (٦٠٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، وَعَنْ بُسْرِ بْنِ سَعِيدٍ، وَعَنِ الْأَعْرَجِ، حَدَّثُونَهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ، وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ». [انظر: ١٣٧٧]

[1375] 164 - (609) It was narrated that ʿĀishah said: The Messenger of Allâh ﷺ said: "Whoever catches up with a *Sajdah* of *ʿAṣr* before the sun sets, or with a *Sajdah* of *Ṣubḥ* before the sun rises, has caught up with it." And *As-Sajdah* only means the *Rak'ah*.

[١٣٧٥] ١٦٤ - (٦٠٩) وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنَا عُرْوَةُ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ، كِلَاهُمَا عَنْ ابْنِ وَهْبٍ - وَالسِّيَاقُ لِحَرَمَلَةَ - قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَدْرَكَ مِنَ الْعَصْرِ سَجْدَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ، أَوْ مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ، فَقَدْ أَدْرَكَهَا» وَالسَّجْدَةُ إِنَّمَا هِيَ الرَّكْعَةُ.

[1376] (...) A *Ḥadīth* similar to that of Mâlik (no. 1374) was

[١٣٧٦] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ

narrated from Abû Hurairah from Zaid bin Aslam.

[1377] 165 - (608) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever catches up with one *Rak'ah* of *ʿAṣr* before the sun sets, he has caught it, and whoever catches up with one *Rak'ah* of *Fajr* before the sun rises, he has caught it.'"

[1378] (...) Mu'tamir said: "I heard Ma'mar (narrate it) with this chain."

Chapter 31. The Times Of The Five Prayers

[1379] 166 - (610) It was narrated from Ibn Shihâb that 'Umar bin 'Abdul-'Azîz delayed *ʿAṣr* somewhat, and 'Urwah said to him: "Jibrîl, peace be upon him, came down and led the Messenger of Allâh ﷺ in prayer." 'Umar said to him: "Think about what you are saying, O 'Urwah!" He said: "I heard Bashîr bin Abî Mas'ûd say:

عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ بِمِثْلِ حَدِيثِ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ.

[١٣٧٧] ١٦٥ - (٦٠٨) وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَدْرَكَ مِنَ الْعَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ، وَمَنْ أَدْرَكَ مِنَ الْفَجْرِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ». [راجع:

[١٣٧٤

[١٣٧٨] (...). وَحَدَّثَنَا عَبْدُ الْأَعْلَى ابْنُ حَمَّادٍ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ مَعْمَرًا، بِهَذَا الْإِسْنَادِ.

(المعجم ٣١) - (بَابُ أَوْقَاتِ

الصلوات الخمس) (التحفة ٨٤)

[١٣٧٩] ١٦٦ - (٦١٠) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخَّرَ الْعَصْرَ شَيْئًا. فَقَالَ لَهُ عُرْوَةُ: أَمَا إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَدْ نَزَلَ، فَصَلَّى إِمَامَ رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُ عُمَرُ: اعْلَمْ مَا

‘I heard Abû Mas‘ûd say: “I heard the Messenger of Allâh ﷺ say: ‘Jibrîl came down and led me in prayer, and I prayed with him. Then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him.’ And he counted five prayers on his fingers.”

[1380] 167 - (...) ‘Urwah bin Az-Zubair narrated that Al-Mughîrah bin Shu‘bah delayed the prayer one day, when he was in Al-Kûfah. Abû Mas‘ûd Al-Anşârî entered upon him and said: “What is this, O Mughîrah? Do you not know that Jibrîl came down and prayed, and the Messenger of Allâh ﷺ prayed, then he prayed, and the Messenger of Allâh ﷺ prayed, then he prayed, and the Messenger of Allâh ﷺ prayed, then he prayed, and the Messenger of Allâh ﷺ prayed, then he prayed, and the Messenger of Allâh ﷺ prayed. Then he ﷺ said: ‘This is what has been enjoined upon me.’” ‘Umar said to ‘Urwah: “Think about what you are narrating, O ‘Urwah! Did Jibrîl, peace be upon him, teach the Messenger of Allâh ﷺ the times of the prayers?” ‘Urwah said: “That is what Bashîr bin Abî Mas‘ûd used to narrate from his father.”

تَقُولُ يَا عُرْوَةُ! فَقَالَ: سَمِعْتُ بَشِيرَ بْنِ
أَبِي مَسْعُودٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ
يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«نَزَلَ جِبْرِيلُ فَأَمَّنِي، فَصَلَّيْتُ مَعَهُ، ثُمَّ
صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ
مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ»، [وَيَحْسُبُ
بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ].

[١٣٨٠] ١٦٧- (...). أَخْبَرَنَا يَحْيَى
ابْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى
مَالِكٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ عُمَرَ بْنَ عَبْدِ
الْعَزِيزِ أَخَّرَ الصَّلَاةَ يَوْمًا. فَدَخَلَ عَلَيْهِ
عُرْوَةُ بْنُ الزُّبَيْرِ فَأَخْبَرَهُ، أَنَّ الْمُغِيرَةَ بْنَ
شُعْبَةَ أَخَّرَ الصَّلَاةَ يَوْمًا، وَهُوَ بِالْكُوفَةِ،
فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودٍ الْأَنْصَارِيُّ.
فَقَالَ: مَا هَذَا يَا مُغِيرَةُ؟ أَلَيْسَ قَدْ عَلِمْتَ
أَنَّ جَبْرِيلَ نَزَلَ فَصَلَّى، فَصَلَّى رَسُولُ
اللَّهِ ﷺ. ثُمَّ صَلَّى، فَصَلَّى رَسُولُ
اللَّهِ ﷺ. ثُمَّ صَلَّى، فَصَلَّى رَسُولُ
اللَّهِ ﷺ. ثُمَّ صَلَّى، فَصَلَّى رَسُولُ
اللَّهِ ﷺ. ثُمَّ صَلَّى، فَصَلَّى رَسُولُ
اللَّهِ ﷺ. ثُمَّ قَالَ: بِهَذَا أُمِرْتُ فَقَالَ عُمَرُ
لِعُرْوَةَ: انْظُرْ مَا تُحَدِّثُ يَا عُرْوَةُ! أَوْ إِنَّ
جَبْرِيلَ عَلَيْهِ السَّلَامُ هُوَ أَقَامَ لِرَسُولِ
اللَّهِ ﷺ وَقْتَ الصَّلَاةِ؟ فَقَالَ عُرْوَةُ:

كَذَلِكَ كَانَ بَشِيرٌ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ.

[1381] 168 - (611) 'Āishah, the wife of the Prophet ﷺ, narrated that the Messenger of Allāh ﷺ used to pray 'Aṣr when the (rays of the) sun was in her apartment (during the early time of 'Aṣr) before it became manifest.

[1382] (...) It was narrated from 'Āishah that the Prophet ﷺ used to pray 'Aṣr when the sun was shining into her apartment and the afternoon shadow had not yet appeared.

Abû Bakr said: "had not yet become manifest."

[1383] 169 - (...) 'Urwah bin Az-Zubair narrated that 'Āishah, the wife of the Prophet ﷺ, told him that the Messenger of Allāh ﷺ used to pray 'Aṣr when the (rays of the) sun was in her apartment and the shadow had not appeared in her apartment.

[1384] 170 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ used to pray 'Aṣr when the sun was shining into my apartment."

[١٣٨١] ١٦٨ - (٦١١) قَالَ عُرْوَةُ

وَلَقَدْ حَدَّثَنِي عَائِشَةُ زَوْجُ النَّبِيِّ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا، قَبْلَ أَنْ تَظْهَرَ.

[١٣٨٢] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي

شَيْبَةَ وَعَمْرُو النَّاقِدِ، - قَالَ عَمْرُو: حَدَّثَنَا - سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ كَانَ النَّبِيُّ ﷺ يُصَلِّي الْعَصْرَ وَالشَّمْسُ طَالِعَةً فِي حُجْرَتِي، لَمْ يَفِءِ الْفَيْءُ بَعْدُ.

وَقَالَ أَبُو بَكْرٍ: لَمْ يَظْهَرِ الْفَيْءُ بَعْدُ.

[١٣٨٣] ١٦٩ - (...) وَحَدَّثَنِي

حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا، لَمْ يَظْهَرِ الْفَيْءُ مِنْ حُجْرَتِهَا.

[١٣٨٤] ١٧٠ - (...) حَدَّثَنَا أَبُو

بَكْرٍ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْعَصْرَ وَالشَّمْسُ وَاقِعَةً فِي حُجْرَتِي.

[1385] 171 - (612) It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: "When you pray *Fajr*, its time is until the first part of the sun appears. When you pray *Zuhr*, its time is until 'Asr comes. When you pray 'Asr, its time is until the sun turns yellow. When you pray *Maghrib*, its time is until the twilight has disappeared. When you pray 'Ishâ', its time is until half of the night has passed."

[1386] 172 - (...) It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: "The time for *Zuhr* is so long as 'Asr has not come. The time for 'Asr is so long as the sun has not turned yellow. The time for *Maghrib* is so long as the twilight has not disappeared. The time for 'Ishâ' is so long as half of the night has not passed. The time for *Fajr* is so long as the sun has not risen."

[١٣٨٥] ١٧١ - (٦١٢) حَدَّثَنِي أَبُو عَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُعَاذٌ - وَهُوَ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا صَلَّيْتُمُ الْفَجْرَ فَإِنَّهُ وَقْتُ إِلَى أَنْ يَطْلُعَ قَرْنُ الشَّمْسِ الْأَوَّلُ، ثُمَّ إِذَا صَلَّيْتُمُ الظُّهْرَ فَإِنَّهُ وَقْتُ إِلَى أَنْ يَحْضُرَ الْعَصْرُ، فَإِذَا صَلَّيْتُمُ الْعَصْرَ فَإِنَّهُ وَقْتُ إِلَى أَنْ تَصْفَرَ الشَّمْسُ، فَإِذَا صَلَّيْتُمُ الْمَغْرِبَ فَإِنَّهُ وَقْتُ إِلَى أَنْ يَسْقُطَ الشَّفَقُ، فَإِذَا صَلَّيْتُمُ الْعِشَاءَ فَإِنَّهُ وَقْتُ إِلَى نِصْفِ اللَّيْلِ».

[١٣٨٦] ١٧٢ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ - وَاسْمُهُ يَحْيَى بْنُ مَالِكٍ الْأَزْدِيُّ وَيُقَالُ: الْمَرَاغِيُّ، وَالْمَرَاغُ حَيٌّ مِنَ الْأَزْدِ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ، قَالَ: «وَقْتُ الظُّهْرِ مَا لَمْ تَحْضُرِ الْعَصْرُ، وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفَرَ الشَّمْسُ، وَوَقْتُ الْمَغْرِبِ مَا لَمْ يَسْقُطْ نَوْرُ الشَّفَقِ، وَوَقْتُ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ، وَوَقْتُ الْفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ».

[1387] (...) It was narrated from Shu'bah with this chain.

[١٣٨٧] (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ. وَفِي حَدِيثِهِمَا: قَالَ شُعْبَةُ: رَفَعَهُ مَرَّةً وَلَمْ يَرْفَعَهُ مَرَّتَيْنِ.

[1388] 173 - (...) It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "The time for *Zuhr* is when the sun passes its zenith and the shadow of a man is equal in length to him, so long as *Asr* has not come. The time of *Asr* is so long as the sun has not turned yellow. The time for the *Maghrib* prayer is so long as the twilight has not yet disappeared. The time for the '*Ishâ*' prayer is until halfway through the night. The time for the *Subh* prayer is from dawn, so long as the sun has not yet risen. When the sun rises, then refrain from praying, for it rises between the horns of the *Shaitân*."

[١٣٨٨] ١٧٣- (...) وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَقْتُ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ، وَكَانَ ظِلُّ الرَّجُلِ كَطَوْلِهِ، مَا لَمْ تَحْضُرِ الْعَصْرُ، وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفُرْ الشَّمْسُ، وَوَقْتُ صَلَاةِ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ، وَوَقْتُ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ الْأَوْسَطِ، وَوَقْتُ صَلَاةِ الصُّبْحِ مِنْ طُلُوعِ الْفَجْرِ، مَا لَمْ تَطْلُعِ الشَّمْسُ، فَإِذَا طَلَعَتِ الشَّمْسُ فَأَمْسِكْ عَنِ الصَّلَاةِ، فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ الشَّيْطَانِ».

[1389] 174 - (...) It was narrated from 'Abdullâh bin 'Amr bin Al-'Âsh that he said: "The Messenger of Allâh ﷺ was asked about the times of prayer. He said: 'The time for the *Fajr* prayer is so long

[١٣٨٩] ١٧٤- (...) وَحَدَّثَنِي أَحْمَدُ بْنُ يُونُسَ الْأَزْدِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ رَزِينَ: حَدَّثَنَا إِبْرَاهِيمُ - يَعْنِي ابْنَ طَهْمَانَ، عَنْ الْحَجَّاجِ - وَهُوَ ابْنُ

as the first part of the sun has not risen. The time for the *Zuhr* prayer is from when the sun passes the middle of the sky, so long as 'Aṣr has not come. The time for the 'Aṣr prayer is so long as the sun has not turned yellow and the first part of it has not disappeared. The time for the *Maghrib* prayer is when the sun sets, so long as the twilight has not disappeared. The time for 'Ishâ' prayer is until halfway through the night."

[1390] 175 - (...) 'Abdullâh bin Yahyâ bin Abî Katheer said: "I heard my father say: 'Knowledge cannot be acquired by resting ones body.'"

[1391] 176 - (613) It was narrated from Sulaimân bin Buraidah, from his father, from the Prophet ﷺ that a man asked him about the times of prayer. He said to him: "Pray with us for these two," meaning these two days. When the sun had passed its zenith, he told Bilâl to call the *Adhân*, then he told him to call the *Iqamah* for *Zuhr*. Then he

الْحَجَّاجُ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ وَقْتِ الصَّلَاةِ؟ فَقَالَ: «وَقْتُ صَلَاةِ الْفَجْرِ مَا لَمْ يَطْلُعْ قَرْنُ الشَّمْسِ الْأَوَّلُ، وَوَقْتُ صَلَاةِ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ عَنْ بَطْنِ السَّمَاءِ، مَا لَمْ تَحْضُرِ الْعَصْرُ، وَوَقْتُ صَلَاةِ الْعَصْرِ مَا لَمْ تَضْفَرِ الشَّمْسُ، وَيَسْقُطُ قَرْنُهَا الْأَوَّلُ، وَوَقْتُ صَلَاةِ الْمَغْرِبِ إِذَا غَابَتِ الشَّمْسُ، مَا لَمْ يَسْقُطِ الشَّفَقُ، وَوَقْتُ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ».

[١٣٩٠] ١٧٥ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: لَا يُسْتَطَاعُ الْعِلْمُ بِرَاحَةِ الْجِسْمِ.

[١٣٩١] ١٧٦ - (٦١٣) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعَبِيدُ اللَّهِ بْنُ سَعِيدٍ، كِلَاهُمَا عَنِ الْأَزْرَقِ - قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِيُّ - حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، أَنَّ رَجُلًا سَأَلَهُ عَنْ وَقْتِ

told him to call the *Iqamah* for 'Aṣr when the sun was high, white and clear. Then he told him to call the *Iqamah* for *Maghrib* when the sun had set. Then he told him to call the *Iqamah* for 'Ishâ' when the twilight disappeared. Then he told him to call the *Iqamah* for *Fajr* when dawn broke. The next day, he told him to delay the *Iqamah* for *Zuhr* until the heat of the day had passed and it had cooled down somewhat. Then he prayed 'Aṣr when the sun was still high, but later than on the day before. He prayed *Maghrib* before the twilight disappeared, and he prayed 'Ishâ' after one-third of the night had passed, and he prayed *Fajr* when it had grown light. Then he said: "Where is the one who asked about the times of prayer?" The man said: "It was me, O Messenger of Allâh." He said: "The times of your prayers are between what you have seen."

الصَّلَاةُ؟ فَقَالَ لَهُ: «صَلِّ مَعَنَا هَذَيْنِ»
يَعْنِي الْيَوْمَيْنِ، فَلَمَّا زَالَتِ الشَّمْسُ أَمَرَ
بِلَالًا فَأَذَّنَ، ثُمَّ أَمَرَهُ فَأَقَامَ الظُّهْرَ، ثُمَّ
أَمَرَهُ فَأَقَامَ الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ
بَيَضَاءُ نَقِيَّةٌ، ثُمَّ أَمَرَهُ فَأَقَامَ الْمَغْرِبَ
حِينَ غَابَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ فَأَقَامَ
الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ أَمَرَهُ
فَأَقَامَ الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ، فَلَمَّا أَنْ
كَانَ الْيَوْمَ الثَّانِي أَمَرَهُ فَأَبْرَدَ بِالظُّهْرِ،
فَأَبْرَدَ بِهَا، فَأَنْعَمَ أَنْ يُبْرَدَ بِهَا، وَصَلَّى
الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ، أَخَرَهَا فَوْقَ
الَّذِي كَانَ، وَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ
يَغِيبَ الشَّفَقُ، وَصَلَّى الْعِشَاءَ بَعْدَمَا
ذَهَبَ ثُلُثُ اللَّيْلِ، وَصَلَّى الْفَجْرَ فَأَسْفَرَ
بِهَا، ثُمَّ قَالَ: «أَيْنَ السَّائِلُ عَنْ وَقْتِ
الصَّلَاةِ؟» فَقَالَ الرَّجُلُ: أَنَا، يَا رَسُولَ
اللَّهِ! قَالَ: «وَقْتُ صَلَاتِكُمْ بَيْنَ مَا
رَأَيْتُمْ».

[1392] 177 - (...) It was narrated from Sulaimân bin Buraidah, from his father, that a man came to the Prophet ﷺ and asked him about the times of prayer. He said: "Attend the prayer with us." He told Bilâl to call the *Adhân* when it was still dark, and he prayed *Subh* when dawn broke. Then he told him (to call the

[١٣٩٢] ١٧٧ - (...) حَدَّثَنِي
إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ عَزْرَةَ السَّامِيُّ:
حَدَّثَنَا حَرِيثُ بْنُ عُمَارَةَ: حَدَّثَنَا شُعْبَةُ عَنْ
عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ،
عَنْ أَبِيهِ؛ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ، فَسَأَلَهُ
عَنْ مَوَاقِيتِ الصَّلَاةِ؟ فَقَالَ: «أَشْهَدُ مَعَنَا

Adhân) for *Zuhr* when the sun passed the middle of the sky. Then he told him (to call the *Adhân*) for 'Aṣr when the sun was still high. Then he told him (to call the *Adhân*) for *Maghrib* when the sun set. Then he told him (to call the *Adhân*) for 'Ishâ' when the twilight disappeared. The following day, he told him (to call the *Adhân*) for *Fajr* when it had grown light. Then he told him (to call the *Adhân*) for *Zuhr* when it had cooled down a little. Then he told him (to call the *Adhân*) for 'Aṣr when the sun was still white and clear, and had not become tinged with yellow. Then he told him (to call the *Adhân*) for *Maghrib* before the twilight disappeared. Then he told him (to call the *Adhân*) for 'Ishâ' when one-third of the night had gone, or when part of the night had done - Ḥaramî was not sure. When morning came he said: "Where is the one who was asking? Between what you have seen is the time."

[1393] 178 - (614) Abû Bakr bin Abî Mûsâ narrated from his father, from the Messenger of Allâh ﷺ, that someone came to him and asked him about the times of the prayer. He did not give any reply. Then he had the *Iqâmah* called for *Fajr* when dawn broke and the people could hardly recognize one another (because it was so dark). Then he

الصَّلَاةَ فَأَمَرَ بِأَلَا فَأَذَّنَ بِغَلَسٍ، فَصَلَّى الصُّبْحَ، حِينَ طَلَعَ الْفَجْرُ، ثُمَّ أَمَرَهُ بِالظُّهْرِ، حِينَ زَالَتْ الشَّمْسُ عَنْ بَطْنِ السَّمَاءِ ثُمَّ أَمَرَهُ بِالْعَصْرِ، وَالشَّمْسُ مُرْتَفِعَةً، ثُمَّ أَمَرَهُ بِالْمَغْرِبِ حِينَ وَجَبَتْ الشَّمْسُ، ثُمَّ أَمَرَهُ بِالْعِشَاءِ حِينَ وَقَعَ الشَّفَقُ، ثُمَّ أَمَرَهُ الْعَدَّ فَنَوَّرَ بِالصُّبْحِ، ثُمَّ أَمَرَهُ بِالظُّهْرِ فَأَبْرَدَ، ثُمَّ أَمَرَهُ بِالْعَصْرِ وَالشَّمْسُ بَيَاضًا نَفِثَةً لَمْ تُخَالِطْهَا صُفْرَةٌ، ثُمَّ أَمَرَهُ بِالْمَغْرِبِ قَبْلَ أَنْ يَقَعَ الشَّفَقُ، ثُمَّ أَمَرَهُ بِالْعِشَاءِ عِنْدَ ذَهَابِ ثُلُثِ اللَّيْلِ أَوْ بَعْضِهِ - شَكَّ حَرَمِيٌّ، فَلَمَّا أَصْبَحَ قَالَ: «أَيْنَ السَّائِلُ؟ مَا بَيْنَ مَا رَأَيْتَ وَقْتُ».

[١٣٩٣] ١٧٨ - (٦١٤) حَدَّثَنَا مُحَمَّدٌ

ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا بَدْرُ بْنُ عُثْمَانَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي مُوسَى عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ أَتَاهُ سَائِلٌ يَسْأَلُهُ عَنْ مَوَاقِيتِ الصَّلَاةِ؟ فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا، قَالَ فَأَقَامَ الْفَجْرَ حِينَ انْشَقَّ الْفَجْرُ، وَالنَّاسُ لَا يَكَادُ يَعْرِفُ

told him to call the *Iqamah* for *Zuhr* when the sun had passed its zenith and one would say that it was midday, although he knew better than them. Then he told him to call the *Iqamah* for *ʿAṣr* when the sun was high. Then he told him to call the *Iqamah* for *Maghrib* when the sun set. Then he told him to call the *Iqamah* for *ʿIshâ* when the twilight disappeared. Then the following day he delayed *Fajr* until when it was over, one would say that the sun had risen or had almost risen. Then he delayed *Zuhr* until it was nearly the time when he had prayed *ʿAṣr* the day before. Then he delayed *ʿAṣr* until when it was over, one would say that the sun had turned red. Then he delayed *Maghrib* until the twilight was about to disappear. Then he delayed *ʿIshâ* until it was the first third of the night. The next day he called the one who had asked and said: "The times (of prayers) are between each two times."

[1394] 179 - (...) It was narrated from Abû Bakr bin Abî Mûsâ, from his father, that someone came to the Prophet ﷺ and asked him about the times of prayer... a *Hadîth* like that of Ibn Numair (no. 1393), except that he said: "He prayed *Maghrib* before the twilight disappeared on the second day."

بَعْضُهُمْ بَعْضًا، ثُمَّ أَمَرَهُ فَأَقَامَ بِالظُّهْرِ، حِينَ زَالَتْ الشَّمْسُ، وَالْقَائِلُ يَقُولُ قَدْ انْتَصَفَ النَّهَارُ، وَهُوَ كَانَ أَعْلَمَ مِنْهُمْ. ثُمَّ أَمَرَهُ فَأَقَامَ بِالْعَصْرِ وَالشَّمْسُ مُرْتَفِعَةٌ، ثُمَّ أَمَرَهُ فَأَقَامَ الْمَغْرِبَ حِينَ وَقَعَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ أَخَّرَ الْفَجَرَ مِنَ الْغَدِ حَتَّى انصَرَفَ مِنْهَا، وَالْقَائِلُ يَقُولُ قَدْ طَلَعَتِ الشَّمْسُ أَوْ كَادَتْ، ثُمَّ أَخَّرَ الظُّهْرَ حَتَّى كَانَ قَرِيبًا مِنْ وَقْتِ الْعَصْرِ بِالْأَمْسِ، ثُمَّ أَخَّرَ الْعَصَرَ حَتَّى انصَرَفَ مِنْهَا، وَالْقَائِلُ يَقُولُ قَدْ احْمَرَّتِ الشَّمْسُ، ثُمَّ أَخَّرَ الْمَغْرِبَ حَتَّى كَانَ عِنْدَ سُقُوطِ الشَّفَقِ، ثُمَّ أَخَّرَ الْعِشَاءَ حَتَّى كَانَ ثُلُثُ اللَّيْلِ الْأَوَّلِ، ثُمَّ أَصْبَحَ فَدَعَا السَّائِلَ فَقَالَ: «الْوَقْتُ بَيْنَ هَذَيْنِ».

[١٣٩٤] ١٧٩ - (...) حَدَّثَنَا أَبُو

بَكْرُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ بَدْرِ بْنِ عُثْمَانَ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى، سَمِعَهُ مِنْهُ، عَنْ أَبِيهِ: أَنَّ سَائِلًا أَتَى النَّبِيَّ ﷺ، فَسَأَلَهُ عَنْ مَوَاقِيتِ الصَّلَاةِ؟ بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ، غَيْرَ أَنَّهُ قَالَ: فَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ، فِي الْيَوْمِ الثَّانِي.

Chapter 32. The Recommendation To Delay Zuhr (Until It Has Cooled Down) In Severe Heat For One Who Finds It Too Hot In Route To Join The Congregation

[1395] 180 - (615) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When it is very hot, wait until it cools down somewhat before praying, for intense heat is an exhalation from Hell.'"

[1396] (...) Abû Hurairah said: The Messenger of Allâh ﷺ said... a similar report (as no. 1395).

[1397] 181 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When it is a hot day, wait until it cools down somewhat before praying, for intense heat is an exhalation from Hell."

It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Wait until it cools down somewhat before praying,

(المعجم ٣٢) - (بَابُ اسْتِحْبَابِ
الْإِبْرَادِ بِالظَّهْرِ فِي شِدَّةِ الْحَرِّ لِمَنْ
يَمْضِي إِلَى جَمَاعَةٍ وَيَنَالُهُ الْحَرُّ فِي
طَرِيقِهِ) (التحفة ٨٥)

[١٣٩٥] ١٨٠ - (٦١٥) حَدَّثَنَا قُتَيْبَةُ
[ابْنُ سَعِيدٍ]: حَدَّثَنَا اللَّيْثُ؛ وَحَدَّثَنَا مُحَمَّدُ
بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ،
عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: إِنْ
رَسُولُ اللَّهِ ﷺ قَالَ: «إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا
بِالصَّلَاةِ؛ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

[١٣٩٦] (...) وَحَدَّثَنِي حَزْمَلَةُ بْنُ
يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ
أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي أَبُو
سَلَمَةَ وَسَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّهُمَا سَمِعَا
أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ،
بِمِثْلِهِ سَوَاءً.

[١٣٩٧] ١٨١ - (...) وَحَدَّثَنِي
هَرُؤُنُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَعَمْرُو بْنُ سَوَادٍ
وَأَحْمَدُ بْنُ عِيسَى - قَالَ عَمْرُو: أَخْبَرَنَا.
وَقَالَ الْأَحْرَانِ: حَدَّثَنَا - ابْنُ وَهْبٍ قَالَ:
أَخْبَرَنِي عَمْرُو أَنَّ بَكْرًا حَدَّثَهُ عَنْ بُسْرِ بْنِ
سَعِيدٍ وَسَلْمَانَ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ الْيَوْمُ

for intense heat is an exhalation from Hell.”

A similar report was narrated from Abû Hurairah, from the Messenger of Allâh ﷺ.

[1398] 182 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “This heat is an exhalation from Hell, so wait until it cools down before praying.”

[1399] 183 - (...) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” and he mentioned some *Aḥadīth*, among which was: “The Messenger of Allâh ﷺ said: ‘Wait until it cools down somewhat before praying, for intense heat is an exhalation from Hell.’”

[1400] 184 - (616) It was narrated that Abû Dharr said: “The *Mu’adhḍhin* of the Messenger of Allâh ﷺ called the *Adhân* for *Zuhr*, and the Prophet ﷺ said: ‘Wait until it cools down,

الْحَارُّ فَأَبْرِدُوا بِالصَّلَاةِ؛ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ.”

قَالَ عَمْرُو: وَحَدَّثَنِي أَبُو يُونُسَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَبْرِدُوا عَنِ الصَّلَاةِ؛ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

قَالَ عَمْرُو: وَحَدَّثَنِي ابْنُ شِهَابٍ عَنْ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، بِنَحْوِ ذَلِكَ.

[١٣٩٨] ١٨٢ - (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ هَذَا الْحَرَّ مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرِدُوا بِالصَّلَاةِ».

[١٣٩٩] ١٨٣ - (...) حَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ، مِنْهَا وَقَالَ رَسُولُ اللَّهِ ﷺ «أَبْرِدُوا عَنِ الْحَرِّ فِي الصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

[١٤٠٠] ١٨٤ - (٦١٦) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ مُهَاجِرًا أَبَا الْحَسَنِ يُحَدِّثُ أَنَّهُ سَمِعَ زَيْدَ

wait until it cools down,' or he said, 'Wait, wait.' And he said: 'Intense heat is an exhalation from Hell, so if it is very hot, wait until it cools down somewhat before praying.'"

Abû Dharr said: "So we waited until we could see the shadow of the mounds."

[1401] 185 - (617) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The Fire complained to its Lord and said: O Lord, parts of me have consumed other parts. So He gave it permission to breathe out, once in the winter and once in the summer, and that is the intense heat that you experience, and the bitter cold that you experience.'"

[1402] 186 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When it is hot, wait for it to cool down somewhat before praying, for the intense heat is an exhalation from Hell." And he mentioned: "The Fire complained to its Lord, so He gave it permission to breathe out twice

بْنٍ وَهَبٌ يُحَدِّثُ عَنْ أَبِي ذَرٍّ. قَالَ: أَذِنَ مُؤَدُّنُ رَسُولِ اللَّهِ ﷺ بِالظُّهْرِ. فَقَالَ النَّبِيُّ ﷺ: «أَبْرِدُ أَبْرِدُ». أَوْ قَالَ: «انْتَظِرْ انْتَظِرْ» وَقَالَ: «إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فَإِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنْ الصَّلَاةِ».

قَالَ أَبُو ذَرٍّ: حَتَّى رَأَيْنَا فِيءَ التَّلُولِ. [١٤٠١] ١٨٥ - (٦١٧) وَحَدَّثَنِي عَمْرُو بْنُ سَوَّادٍ وَحَزْمَلَةُ بْنُ يَحْيَى - وَاللَّفْظُ لِحَزْمَلَةَ - أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ «اشْتَكَّتِ النَّارُ إِلَى رَبِّهَا فَقَالَتْ: يَا رَبِّ! أَكَلْتُ بَعْضِي بَعْضًا، فَأَذِنَ لَهَا بِنَفْسَيْنِ: نَفْسٍ فِي الشِّتَاءِ وَنَفْسٍ فِي الصَّيْفِ، فَهُوَ أَشَدُّ مَا تَجِدُونَ مِنَ الْحَرِّ، وَأَشَدُّ مَا تَجِدُونَ مِنَ الزَّمْهَرِيرِ».

[١٤٠٢] ١٨٦ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ مَوْلَى الْأَسْوَدِ بْنِ سُفْيَانَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَمُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ

each year, once in the winter and once in the summer.”

رَسُولُ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ؛ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ». وَذَكَرَ «أَنَّ النَّارَ اشْتَكَّتْ إِلَى رَبِّهَا، فَأَذِنَ لَهَا فِي كُلِّ عَامٍ بِنَفْسَيْنِ: نَفْسٍ فِي الشِّتَاءِ وَنَفْسٍ فِي الصَّيْفِ».

[1403] 187 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The Fire said: ‘Lord, parts of me have consumed other parts; give me permission to breathe out.’ So He gave it permission to breathe out, once in the winter and once in the summer. What you experience of cold, or intense cold, is the breath of Hell, and what you experience of heat or intense heat is the breath of Hell.”

[١٤٠٣] ١٨٧ - (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنَا حَبِيبُ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «قَالَتِ النَّارُ: رَبِّ! أَكَلْتُ بَعْضِي بَعْضًا، فَأَذِنَ لِي أَنْتَفَسَ. فَأَذِنَ لَهَا بِنَفْسَيْنِ: نَفْسٍ فِي الشِّتَاءِ وَنَفْسٍ فِي الصَّيْفِ، فَمَا وَجَدْتُمْ مِنْ بَرْدٍ أَوْ زَمْهَرِيرٍ فَمِنْ نَفْسِ جَهَنَّمَ، وَمَا وَجَدْتُمْ مِنْ حَرٍّ أَوْ حَرُورٍ فَمِنْ نَفْسِ جَهَنَّمَ».

Chapter 33. It Is Recommended To Pray Zuhr At The Beginning Of Its Time When There Is No Intense Heat

(المعجم ٣٣) - (بَابُ اسْتِحْبَابِ تَقْدِيمِ الظَّهْرِ فِي أَوَّلِ الْوَقْتِ فِي غَيْرِ شِدَّةِ الْحَرِّ) (التحفة ٨٦)

[1404] 188 - (618) It was narrated that Jâbir bin Samurah said: “The Prophet ﷺ used to

[١٤٠٤] ١٨٨ - (٦١٨) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ،

pray *Zuhr* when the sun declined.”^[1]

كَلاَهُمَا عَنْ يَحْيَى الْقَطَّانِ وَابْنِ مَهْدِيٍّ -
قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ
- عَنْ شُعْبَةَ قَالَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ
عَنْ جَابِرِ بْنِ سَمُرَةَ؛ - قَالَ ابْنُ الْمُثَنَّى:
وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ
شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ
قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ إِذَا
دَخَصَتِ الشَّمْسُ.

[1405] 189 - (619) It was narrated that *Khabbâb* said: “We complained to the Messenger of Allâh ﷺ about praying on the hot sand, and he did not respond to our complaint.”

[١٤٠٥] ١٨٩ - (٦١٩) وَحَدَّثَنَا أَبُو بَكْرِ
بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ سَلَامُ بْنُ
سُلَيْمٍ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ وَهْبٍ،
عَنْ خَبَّابٍ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللَّهِ ﷺ
الصَّلَاةَ فِي الرَّمْضَاءِ، فَلَمْ يُشْكِنَا.

[1406] 190 - (...) It was narrated that *Khabbâb* said: “We came to the Messenger of Allâh ﷺ and complained to him about the hot sand and he did not respond to our complaint.”

[١٤٠٦] ١٩٠ - (...) وَحَدَّثَنَا
أَحْمَدُ بْنُ يُونُسَ وَعَوْنُ بْنُ سَلَامٍ، قَالَ
عَوْنُ: أَخْبَرَنَا. وَقَالَ ابْنُ يُونُسَ -
وَاللَّفْظُ لَهُ: حَدَّثَنَا - زُهَيْرٌ: حَدَّثَنَا أَبُو
إِسْحَاقَ عَنْ سَعِيدِ بْنِ وَهْبٍ، عَنْ خَبَّابٍ
قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ فَشَكَوْنَا إِلَيْهِ حَرَّ
الرَّمْضَاءِ فَلَمْ يُشْكِنَا.

Zuhair said: “I said to *Abû Ishâq*: ‘Was that concerning *Zuhr*?’ He said: ‘Yes.’ I said: ‘Was it about praying it earlier?’ He said: ‘Yes.’”

قَالَ زُهَيْرٌ: قُلْتُ لِأَبِي إِسْحَاقَ: أَفِي
الظُّهْرِ؟ قَالَ: نَعَمْ. قُلْتُ: أَفِي تَعْجِيلِهَا؟
قَالَ: نَعَمْ.

[1] The Arabic word is *Dahaqat*; meaning when it past the zenith.

[1407] 191 - (620) It was narrated that Anas bin Mâlik said: "We used to pray (*Zuhr*) with the Messenger of Allâh ﷺ when it was intensely hot, and if one of us could not place his forehead firmly on the ground, he would spread out his garment and prostrate on it."

Chapter 34. It Is Recommended To Pray 'Aṣr Early

[1408] 192 - (621) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ used to pray 'Aṣr when the sun was high and bright, then a person would go to Al-'Awâlî and reach Al-'Awâlî when the sun was still high.

[1409] (...) It was narrated from Anas that the Messenger of Allâh ﷺ used to pray 'Aṣr... a similar report (as no. 1408).

[1410] 193 - (...) It was narrated

[١٤٠٧] ١٩١ - (٦٢٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: حَدَّثَنَا يَشْرُ بْنُ الْمُفَضَّلِ عَنْ غَالِبِ الْقَطَّانِ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ فِي شِدَّةِ الْحَرِّ. فَإِذَا لَمْ يَسْتَطِعْ أَحَدُنَا أَنْ يُمَكِّنَ جَبْهَتَهُ مِنَ الْأَرْضِ، بَسَطَ ثَوْبَهُ، فَسَجَدَ عَلَيْهِ.

(المعجم ٣٤) - (بَابُ اسْتِحْبَابِ التَّكْبِيرِ بِالْعَصْرِ) (٨٧)

[١٤٠٨] ١٩٢ - (٦٢١) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةً حَبَّةً، فَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي، فَيَأْتِي الْعَوَالِي وَالشَّمْسُ مُرْتَفِعَةً.

لَمْ يَذْكُرْ قُتَيْبَةُ: فَيَأْتِي الْعَوَالِي؛

[١٤٠٩] (...) وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ، بِمِثْلِهِ، سَوَاءً.

[١٤١٠] ١٩٣ - (...) وَحَدَّثَنَا

that Anas bin Mâlik said: "We used to pray 'Aṣr, then a person could go to Qubâ' and reach them when the sun was still high."

[1411] 194 - (...) It was narrated that Anas bin Mâlik said: "We used to pray 'Aṣr then a man could go out to Banû 'Amr bin 'Awf and find them praying 'Aṣr."

[1412] 195 - (622) It was narrated from Al-'Ala bin 'Abdur-Raḥmân that he entered upon Anas bin Mâlik in his house in Al-Baṣrah, when he had finished *Zuhr*, and his house was beside the *Masjid*. When we entered upon him he said: 'Have you prayed 'Aṣr?' We said: 'We have just finished *Zuhr*.' He said: 'Pray 'Aṣr.' So we stood up and prayed, and when we had finished he said: 'I heard the Messenger of Allâh ﷺ say: That is the prayer of the hypocrite. He sits watching the sun, then when it is between the horns of the *Shaiṭân*, he stands up and pecks out four *Rak'ah*, in which he remembers Allâh only a little.'"

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّي الْعَصْرَ، ثُمَّ يَذْهَبُ الدَّاهِبُ إِلَى قُبَاءٍ، فَيَأْتِيهِمْ وَالشَّمْسُ مُرْتَفَعَةً.

[١٤١١] ١٩٤ - (...) وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّي الْعَصْرَ ثُمَّ يَخْرُجُ الْإِنْسَانُ إِلَى بَنِي عَمْرِو ابْنِ عَوْفٍ، فَيَجِدُهُمْ يُصَلُّونَ الْعَصْرَ.

[١٤١٢] ١٩٥ - (٦٢٢) وَحَدَّثَنَا

يَحْيَى بْنُ أَبِي يُوسُفَ وَمُحَمَّدُ بْنُ الصَّبَّاحِ وَثَيِّبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ دَخَلَ عَلَى أَنَسِ بْنِ مَالِكٍ فِي دَارِهِ بِالْبَصْرَةِ، حِينَ انْصَرَفَ مِنَ الظُّهْرِ، وَدَارُهُ بِجَنْبِ الْمَسْجِدِ، فَلَمَّا دَخَلْنَا عَلَيْهِ قَالَ: أَصَلَيْتُمُ الْعَصْرَ؟ قُلْنَا لَهُ: إِنَّمَا انْصَرَفْنَا السَّاعَةَ مِنَ الظُّهْرِ. قَالَ: فَصَلُّوا الْعَصْرَ، فَقُمْنَا فَصَلَّيْنَا، فَلَمَّا انْصَرَفْنَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تِلْكَ صَلَاةُ الْمُنَافِقِ، يَجْلِسُ يَرْقُبُ الشَّمْسَ، حَتَّى إِذَا كَانَتْ

بَيْنَ قَرْنَيْ الشَّيْطَانِ، قَامَ فَتَقَرَّهَا أَرْبَعًا،
لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا».

[1413] 196 - (623) Abû Umâmah bin Sahl said: "We prayed *Zuhr* with 'Umar bin 'Abdul-'Azîz, then we went out and entered upon Anas bin Mâlik, and we found him praying *'Aşr*. I said: 'O uncle, what is the prayer that you have prayed?' He said: '*'Aşr*. This is the prayer of the Messenger of Allâh ﷺ which we used to pray with him."

[١٤١٣] ١٩٦ - (٦٢٣) وَحَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ الْمُبَارَكِ عَنْ أَبِي بَكْرٍ بْنِ عُثْمَانَ بْنِ سَهْلٍ بْنِ حَنِيْفٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ ابْنَ سَهْلٍ يَقُولُ: صَلَّيْنَا مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ الظَّهْرَ، ثُمَّ خَرَجْنَا حَتَّى دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ، فَوَجَدْنَاهُ يُصَلِّي الْعَصْرَ، فَقُلْتُ: يَا عَمُّ! مَا هَذِهِ الصَّلَاةُ الَّتِي صَلَّيْتَ؟ قَالَ: الْعَصْرُ، وَهَذِهِ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ الَّتِي كُنَّا نُصَلِّي مَعَهُ.

[1414] 197 - (624) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ led us in praying *'Aşr*, and when he had finished, a man from Banû Salimah came and said: 'O Messenger of Allâh, we want to slaughter a camel of ours, and we would like you to be present.' He said, 'Yes.' So he set out, and we set out with him, and we found that the camel had not yet been slaughtered. It was slaughtered, then cut into pieces, and some of it was cooked, then we ate, before the sun set."

[١٤١٤] ١٩٧ - (٦٢٤) حَدَّثَنَا عَمْرُو بْنُ سَوَادٍ الْعَامِرِيُّ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ وَأَحْمَدُ بْنُ عِيسَى - وَأَلْفَاظُهُمْ مُتَّفَارِقَةٌ، قَالَ عَمْرُو: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّ مُوسَى بْنَ سَعْدٍ الْأَنْصَارِيَّ حَدَّثَهُ عَنْ حَفْصِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَنَسِ ابْنِ مَالِكٍ، أَنَّهُ قَالَ: صَلَّيْنَا لَنَا رَسُولُ اللَّهِ ﷺ الْعَصْرَ، فَلَمَّا أَنْصَرَفَ أَتَاهُ رَجُلٌ مِنْ بَنِي سَلَمَةَ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّا نُرِيدُ أَنْ نَنْحَرَ جَزُورًا لَنَا، وَنَحْنُ نُحِبُّ

أَنْ تَحْضُرَهَا. قَالَ: «نَعَمْ» فَأَنْطَلَقَ
وَأَنْطَلَقْنَا مَعَهُ، فَوَجَدْنَا الْجَزُورَ لَمْ تُنْحَرْ
فَنَحَرَتْ ثُمَّ قُطِعَتْ، ثُمَّ طُبِخَ مِنْهَا، ثُمَّ
أَكَلْنَا، قَبْلَ أَنْ تَغِيبَ الشَّمْسُ.

وَقَالَ الْمُرَادِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ ابْنِ
لَهِيْعَةَ وَعَمْرِو بْنِ الْحَارِثِ، فِي هَذَا الْحَدِيثِ.

[1415] 198 - (625) Râfi' bin
Khadîj said: "We used to pray
'Asr with the Messenger of Allâh
ﷺ, then a camel would be
slaughtered and divided into ten
parts, then it would be cooked
and we would eat cooked meat,
before the sun set."

[١٤١٥] ١٩٨ - (٦٢٥) حَدَّثَنَا مُحَمَّدٌ

ابْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ
مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ أَبِي
النَّجَّاشِيِّ قَالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ
يَقُولُ: كُنَّا نُصَلِّي الْعَصْرَ مَعَ رَسُولِ
اللَّهِ ﷺ. ثُمَّ تُنْحَرُ الْجَزُورُ، فَتَقْسِمُ عَشْرَ
قِسْمٍ، ثُمَّ نَطْبِخُ، فَتَأْكُلُ لَحْمًا نَضِيجًا،
قَبْلَ مَغِيبِ الشَّمْسِ.

[1416] 199 - (...) Al-Awzâ'î
narrated it (the narration of
Râfi') with this chain, except that
he said: "We used to slaughter a
camel after 'Asr at the time of
the Messenger of Allâh ﷺ," and
he did not say: "We used to pray
with him."

[١٤١٦] ١٩٩ - (...) حَدَّثَنَا

إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ
يُونُسَ وَشُعَيْبُ بْنُ إِسْحَاقَ الدَّمَشَقِيُّ قَالَا:
حَدَّثَنَا الْأَوْزَاعِيُّ، بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ
قَالَ: كُنَّا نُنْحَرُ الْجَزُورَ عَلَى عَهْدِ رَسُولِ
اللَّهِ ﷺ، بَعْدَ الْعَصْرِ وَلَمْ يَقُلْ: كُنَّا نُصَلِّي
مَعَهُ.

Chapter 35. Stern Warning Against Missing The 'Asr Prayer

(المعجم ٣٥) - (بَابُ التَّغْلِيظِ فِي

تَفْوِيتِ صَلَاةِ الْعَصْرِ) (التحفة ٨٨)

[1417] 200 - (626) It was

[١٤١٧] ٢٠٠ - (٦٢٦) [و] حَدَّثَنَا

narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The one who misses 'Aṣr is like the one whose family and wealth were taken from him."

[1418] (...) It was narrated from Sâlim, from his father (a *Hadîth* similar to no. 1417).

[1419] 201 - (...) It was narrated from Sâlim bin 'Abdullâh, from his father, that the Messenger of Allâh ﷺ said: "Whoever misses 'Aṣr it is as if his family and wealth were taken from him."

Chapter 36. The Evidence For Those Who Say That 'The Middle Prayer' Is The 'Aṣr Prayer

[1420] 202 - (627) It was narrated that 'Alî said: "On the day of (the battle of) *Al-Aḥzâb*, the Messenger of Allâh ﷺ said: 'May Allâh fill their graves and

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الَّذِي تَفَوَّتُهُ صَلَاةُ الْعَصْرِ كَأَنَّمَا وُتِرَ أَهْلُهُ وَمَالُهُ».

[١٤١٨] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ.

قَالَ عَمْرُو: يَبْلُغُ بِهِ. وَقَالَ أَبُو بَكْرٍ: رَفَعَهُ.

[١٤١٩] ٢٠١ - (...) وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ فَاتَتْهُ الْعَصْرُ فَكَأَنَّمَا وُتِرَ أَهْلُهُ وَمَالُهُ».

(المعجم ٣٦) - (بَابُ الدَّلِيلِ لِمَنْ

قال: الصلاة الوسطى هي صلاة

العصر) (التحفة ٨٩)

[١٤٢٠] ٢٠٢ - (٦٢٧) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عَيْبَةَ، عَنْ

their houses with fire, for they kept us busy and distracted us from the Middle Prayer until the sun set.”

[1421] (...) It was narrated from Hishâm with this chain (a *Hadith* similar to no. 1420).

[1422] 203 - (...) It was narrated that ‘Alî said: “On the day of (the battle of) *Al-Ahzâb*, the Messenger of Allâh ﷺ said: ‘They distracted us from the Middle Prayer until the sun set. May Allâh fill their graves with fire, and their houses,’ or ‘their bellies’” - *Shu‘bah* was not sure whether he said houses or bellies.

[1423] (...) It was narrated from Qatâdah with this chain, and he said: “Their houses and their graves” - he was not uncertain.

[1424] 204 - (...) ‘Alî said: “On

عَلَيّْ قَالَ: لَمَّا كَانَ يَوْمُ الْأَحْزَابِ قَالَ رَسُولُ اللَّهِ ﷺ «مَلَأَ اللَّهُ قُبُورَهُمْ وَيُوتَهُمْ نَارًا، كَمَا حَبَسُونَا وَشَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى، حَتَّى غَابَتِ الشَّمْسُ».

[١٤٢١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، جَمِيعًا عَنْ هِشَامٍ، بِهَذَا الْإِسْنَادِ.

[١٤٢٢] ٢٠٣ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَبِي حَسَّانَ، عَنْ عُبَيْدَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، يَوْمَ الْأَحْزَابِ: «شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى آبَتِ الشَّمْسُ، مَلَأَ اللَّهُ قُبُورَهُمْ نَارًا، وَ يُوتَهُمْ أَوْ يُطُونَهُمْ» - شَكَّ شُعْبَةُ فِي الْبُيُوتِ وَالْبُطُونِ.

[١٤٢٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهَذَا الْإِسْنَادِ. وَقَالَ: يُوتَهُمْ وَقُبُورُهُمْ - وَلَمْ يَشْكُ.

[١٤٢٤] ٢٠٤ - (...) وَحَدَّثَنَا أَبُو

the day of (the battle of) *Al-Ahzâb*, when he was sitting at one of the openings in the ditch, the Messenger of Allâh ﷺ said: 'They distracted us from the Middle Prayer until the sun set. May Allâh fill their graves and their houses' - or 'their graves and their bellies - with fire.'"

[1425] 205 - (...) It was narrated that 'Alî said: "The Messenger of Allâh ﷺ said on the day of (the battle of) *Al-Ahzâb*: "They distracted us from the Middle Prayer, 'Asr prayer. May Allâh fill their houses and their graves with fire." Then he prayed it between the two evening prayers, between *Maghrib* and 'Ishâ'.

[1426] 206 - (628) It was narrated that 'Abdullâh said: "The idolators kept the Messenger of Allâh ﷺ from praying 'Asr until the sun had turned red or yellow. The Messenger of Allâh ﷺ said:

بَكَرَ بَنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَارِ، عَنْ عَلِيٍّ؛ وَحَدَّثَنَاهُ عُبيدُ اللَّهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ قَالَ: حَدَّثَنِي أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ يَحْيَى، سَمِعَ عَلِيًّا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، يَوْمَ الْأَحْزَابِ، وَهُوَ قَاعِدٌ عَلَى فُرْصَةٍ مِنْ فُرْصِ الْخَنْدَقِ: «شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى، حَتَّى غَرَبَتِ الشَّمْسُ، مَلَأَ اللَّهُ قُبُورَهُمْ وَيُؤْتِيَهُمْ، أَوْ قَالَ: قُبُورَهُمْ وَيُطَوِّنُهُمْ نَارًا».

[١٤٢٥] ٢٠٥ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ شُتَيْبِ بْنِ شَكْلٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، يَوْمَ الْأَحْزَابِ «شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى صَلَاةِ الْعَصْرِ. مَلَأَ اللَّهُ يُؤْتِيَهُمْ وَقُبُورَهُمْ نَارًا». ثُمَّ صَلَّاهَا بَيْنَ الْعِشَاءَيْنِ، بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

[١٤٢٦] ٢٠٦ - (٦٢٨) وَحَدَّثَنَا عَوْنُ ابْنِ سَلَامٍ الْكُوفِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ طَلْحَةَ الْبَائِي عَنْ زُبَيْدٍ، عَنْ مُرَّةٍ، عَنْ عَبْدِ اللَّهِ قَالَ: حَبَسَ الْمُشْرِكُونَ رَسُولَ

‘They distracted us from the Middle Prayer, ‘Aṣr prayer. May Allāh fill their bellies and their graves with fire.’”

[1427] 207 - (629) It was narrated that Abû Yûnus, the freed slave of ‘Āishah, said: “‘Āishah told me to write a *Mushaf* for her, and she said: ‘When you reach this verse - Guard strictly (five obligatory) *Aṣ-Ṣalawât* (the prayers) especially the middle *Ṣalât*...^[1] - call me.’ When I reached it, I called her, and she dictated to me the words of Allāh: ‘Guard strictly (five obligatory) *Aṣ-Ṣalawât* (the prayers) especially the middle *Ṣalât* and ‘*Aṣr* prayer. And stand before Allāh with obedience.’ ‘Āishah said: ‘I heard it from the Messenger of Allāh ﷺ.’”

[1428] 208 - (630) It was narrated from Al-Fuḍail bin Marzûq from Shāqîq bin ‘Uqbah, that Al-Barâ’ bin ‘Āzib said:

اللَّهُ ﷻ عَنْ صَلَاةِ الْعَصْرِ، حَتَّى اخْمَرَتْ الشَّمْسُ أَوْ اضْفَرَّتْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «شَعَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى صَلَاةِ الْعَصْرِ، مَلَأَ اللَّهُ أَجْوَاهَهُمْ وَقُبُورَهُمْ نَارًا» أَوْ [قَالَ]: «حَسَا اللَّهُ أَجْوَاهَهُمْ وَقُبُورَهُمْ نَارًا».

[١٤٢٧] ٢٠٧ - (٦٢٩) [و] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ الْقَعْقَاعِ ابْنِ حَكِيمٍ، عَنْ أَبِي يُوسُفَ مَوْلَى عَائِشَةَ، أَنَّهُ قَالَ: أَمَرْتَنِي عَائِشَةُ أَنْ أَكْتُبَ لَهَا مِصْحَفًا، وَقَالَتْ: إِذَا بَلَغْتَ هَذِهِ الْآيَةَ فَادْنِي: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ [البقرة: ٢٣٨] فَلَمَّا بَلَغْتَهَا آذَنْتُهَا، فَأَمَلْتُ عَلَيَّ قَوْلَهُ تَعَالَى: (حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَصَلَاةِ الْعَصْرِ، وَقُومُوا لِلَّهِ قَانِتِينَ).

قَالَتْ عَائِشَةُ: سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ.

[١٤٢٨] ٢٠٨ - (٦٣٠) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا الْفَضِيلُ بْنُ مَرْزُوقٍ عَنْ شَقِيقِ

[1] *Al-Baqarah* 2:238.

"This verse was revealed - 'Guard strictly (five obligatory) prayers and 'Aṣr prayer...' and we recited it for as long as Allâh willed, then Allâh abrogated, it and revealed: 'Guard strictly (five obligatory) Aṣ-Ṣalawât (the prayers) especially the middle Ṣalât)...^[1] A man who was sitting beside Shaqîq said to him: "So it is the 'Aṣr prayer." Al-Barâ' said: "I have told you how it was revealed and how it was abrogated, and Allâh knows best."

[1429] (...) It was narrated from Al-Barâ' bin 'Âzib. He said: "We recited it with the Messenger of Allâh ﷺ for a while." A *Hadîth* like that of Fuḍail bin Marzûq (no. 1428).

[1430] 209 - (631) It was narrated from Jâbir bin 'Abdullâh that on the day of *Al-Khandaq* (i.e., the battle of Al-Ahzâb), 'Umar bin Al-Khaṭṭâb started cursing the disbelievers of the Quraish and said: "O Messenger of Allâh, by Allâh I could not pray 'Aṣr until the sun was about to set." The Messenger of Allâh ﷺ said: "By Allâh, I have not prayed either." We went down to Buṭhân,

ابن عُقْبَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ: حَافِظُوا عَلَى الصَّلَوَاتِ وَصَلَاةِ الْعَصْرِ، فَقَرَأْنَاهَا مَا شَاءَ اللَّهُ، ثُمَّ نَسَخَهَا اللَّهُ، فَتَرَكْتُ: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾. فَقَالَ رَجُلٌ - كَانَ جَالِسًا عِنْدَ شَقِيقٍ - لَهُ: هِيَ إِذَا صَلَاةُ الْعَصْرِ. فَقَالَ الْبَرَاءُ: قَدْ أَخْبَرْتُكَ كَيْفَ نَزَلَتْ وَكَيْفَ نَسَخَهَا اللَّهُ. وَاللَّهُ أَعْلَمُ.

[١٤٢٩] قَالَ [مُسْلِمٌ] : وَرَوَاهُ الْأَشْجَعِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ شَقِيقِ بْنِ عُقْبَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ. قَالَ: قَرَأْنَاهَا مَعَ النَّبِيِّ ﷺ زَمَانًا. بِمِثْلِ حَدِيثِ فُضَيْلِ بْنِ مَرْزُوقٍ.

[١٤٣٠] [٢٠٩-٦٣١] وَحَدَّثَنِي أَبُو عَسَانَ الْمُسَمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُعَاذِ بْنِ هِشَامٍ، - قَالَ أَبُو عَسَانَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ -: حَدَّثَنَا أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، يَوْمَ الْخَنْدَقِ،

[1] *Al-Baqarah* 2:238.

and the Messenger of Allâh ﷺ performed *Wudû'* and so did we. Then the Messenger of Allâh ﷺ prayed *'Asr* after the sun had set, then he prayed *Maghrib* after that.

[1431] (...) A similar report (as no. 1430) was narrated from Yahyâ bin Abî Kathîr, with this chain.

Chapter 37. The Virtue Of The *Subh* And *'Asr* Prayers, And Of Maintaining Them

[1432] 210 - (632) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Angels of the night and the day come to you in succession, and they meet at the *Fajr* prayer and at the *'Asr* prayer. Then those who stayed among you ascend and their Lord asks them, although He knows best about them, 'How did you leave My slaves?' and they say: 'We left

جَعَلَ يَسُبُّ كُفَّارَ فُرَيْشٍ، وَقَالَ: يَا رَسُولَ اللَّهِ! وَاللَّهِ! مَا كِدْتُ أَنْ أَصَلِّيَ الْعَصْرَ حَتَّى كَادَتْ أَنْ تَغْرُبَ الشَّمْسُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَوَاللَّهِ! إِنْ صَلَّيْتَهَا فَتَرَلْنَا إِلَى بَطْحَانَ، فَتَوَضَّأَ رَسُولُ اللَّهِ ﷺ وَتَوَضَّأْنَا. فَصَلَّى رَسُولُ اللَّهِ ﷺ الْعَصْرَ بَعْدَمَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّي بَعْدَهَا الْمَغْرِبَ.

[١٤٣١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - وَكَيْعٌ عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، فِي هَذَا الْإِسْنَادِ، بِمِثْلِهِ.

(المعجم ٣٧) - (بَابُ فَضْلِ صَلَاتِي الصُّبْحِ وَالْعَصْرِ وَالْمَحَافَظَةِ عَلَيْهِمَا)
(التحفة ٩٠)

[١٤٣٢] ٢١٠ - (٦٣٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَعَاقِبُونَ فِيكُمْ مَلَائِكَةُ اللَّيْلِ، وَمَلَائِكَةُ النَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ رَبُّهُمْ، وَهُوَ أَعْلَمُ بِهِمْ:

them while they were praying, and we came to them while they were praying.”

[1433] (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The Angels come to you in succession,” a *Hadith* like that of Abû Az-Zinâd (no. 1432).

[1434] 211 - (633) Qais bin Abî Hâzim said: “I heard Jarîr bin ‘Abdullâh say: ‘We were sitting with the Messenger of Allâh ﷺ when he looked at the moon while it was full, and he said: “You will see your Lord as you are seeing this moon, and you will not crowd one another in order to see Him. If you can, do not let yourselves be distracted from praying before the sun rises and before it sets,” meaning *Fajr* and *‘Aṣr*. Then Jarîr recited: “And glorify the praises of your Lord before the rising of the sun, and before its setting.”^[1]

[1435] 212 - (...) ‘Abdullâh bin Numair, Abû Usâmah and Wakî‘ narrated with this chain and said: “(The Prophet ﷺ said: You will

كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ».

[١٤٣٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «وَالْمَلَائِكَةُ يَتَعَاقَبُونَ فِيكُمْ» بِمِثْلِ حَدِيثِ أَبِي الزِّنَادِ.

[١٤٣٤] ٢١١ - (٦٣٣) وَحَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: حَدَّثَنَا قَيْسُ بْنُ أَبِي حَازِمٍ قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ وَهُوَ يَقُولُ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ ﷺ، إِذْ نَظَرَ إِلَى الْقَمَرِ لَيْلَةً الْبَدْرِ فَقَالَ: «أَمَا إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» يَعْنِي الْقَجَرَ وَالْعَصَرَ ثُمَّ قَرَأَ جَرِيرٌ: «وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» [طه: ١٣٠].

[١٤٣٥] ٢١٢ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ وَوَكَيْعٌ، بِهَذَا الْإِسْنَادِ،

[1] Ta-Ha 20:130.

be presented to your Lord and you will see Him as you see this moon.” And he said: “Then he recited,” and he did not mention Jarîr.

[1436] 213 - (634) It was narrated from Ibn Abî Khâlid, Mis'ar and Al-Bakhtarî bin Al-Mukhtâr, that they heard from Abû Bakr bin 'Umârah bin Ruwaibah, that his father said: “I heard the Messenger of Allâh ﷺ say: ‘No one will enter the Fire who prays before the sun rises and before it sets.’” Meaning *Fajr* and *'Aṣr*. A man from among the people of Al-Baṣrah said to him: “Did you hear it from the Messenger of Allâh ﷺ?” He said: “Yes.” The man said: “And I bear witness that I heard it from the Messenger of Allâh ﷺ. My ears heard it and my heart understood it.”

[1437] 214 - (...) It was narrated from Ibn 'Umârah bin Ruwaibah that his father said: “The Messenger of Allâh ﷺ said: ‘No one will enter the Fire who prays before the sun rises and before it sets.’” With him there was a man from among the people of Al-Baṣrah who said: “Did you hear this from the Prophet ﷺ?” He said: “Yes, I bear witness to

وَقَالَ: «أَمَّا إِنَّكُمْ سَتَعْرَضُونَ عَلَى رَبِّكُمْ فَتَرَوْنَهُ كَمَا تَرَوْنَ هَذَا الْقَمَرَ» وَقَالَ: ثُمَّ قَرَأَ. وَلَمْ يَقُلْ: جَرِيرٌ.

[١٤٣٦] ٢١٣ - (٦٣٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ وَكِيعٍ. قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ ابْنِ أَبِي خَالِدٍ وَمِسْعَرٍ وَابْنِ الْبُخْتَرِيِّ بْنِ الْمُخْتَارِ، سَمِعُوهُ مِنْ أَبِي بَكْرٍ بْنِ عُمَارَةَ بْنِ رُوَيْبَةَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» يَعْنِي الْفَجْرَ وَالْعَصْرَ. فَقَالَ لَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ: أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ. قَالَ الرَّجُلُ: وَأَنَا أَشْهَدُ أَنِّي سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، سَمِعْتُهُ أُذْنًايَ وَوَعَاهُ قَلْبِي.

[١٤٣٧] ٢١٤ - (...) وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا شَيْبَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ ابْنِ عُمَارَةَ بْنِ رُوَيْبَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَلِجُ النَّارَ مَنْ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» وَعِنْدَهُ رَجُلٌ

that.” He said: “And I bear witness that I heard the Prophet ﷺ say it in the same place where you heard it from him.”

[1438] 215 - (635) It was narrated from Abû Bakr, from his father, that the Messenger of Allâh ﷺ said: “Whoever prays at the two cool times (*Fajr* and *‘Ashr*), he will enter Paradise.”

[1439] (...) Hammâm narrated it with this chain, and said that Abû Bakr was Ibn Abî Mûsâ.

Chapter 38. The Beginning Of The Time For *Maghrib* Is When The Sun Sets

[1440] 216 - (636) It was narrated from Salamah bin Al-Akwa' that the Messenger of Allâh ﷺ used to pray *Maghrib* when the sun set and had disappeared below the horizon

مِنْ أَهْلِ الْبَصْرَةِ فَقَالَ: أَنْتَ سَمِعْتَ هَذَا مِنَ النَّبِيِّ ﷺ؟ قَالَ: نَعَمْ، أَشْهَدُ بِهِ عَلَيْهِ. قَالَ: وَأَنَا أَشْهَدُ، لَقَدْ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُهُ، بِالْمَكَانِ الَّذِي سَمِعْتُهُ مِنْهُ.

[١٤٣٨] ٢١٥ - (٦٣٥) وَحَدَّثَنَا هَذَابُ بْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى: حَدَّثَنِي أَبُو جَمْرَةَ الضَّبْعِيُّ عَنْ أَبِي بَكْرٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ».

[١٤٣٩] (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، وَحَدَّثَنَا ابْنُ خِرَاشٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، قَالَا جَمِيعًا: حَدَّثَنَا هَمَّامٌ، بِهَذَا الْإِسْنَادِ. وَنَسَبَا أَبَا بَكْرٍ فَقَالَا: ابْنُ أَبِي مُوسَى.

(المعجم ٣٨) - (بَابُ بَيَانِ أَنَّ أَوَّلَ

وَقْتُ الْمَغْرِبِ عِنْدَ غُرُوبِ الشَّمْسِ)

(التحفة ٩١)

[١٤٤٠] ٢١٦ - (٦٣٦) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ، عَنْ زَيْدِ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ وَتَوَارَتْ بِالْحِجَابِ

[1441] 217 - (637) Râfi' bin Khadîj said: "We used to pray *Maghrib* with the Messenger of Allâh ﷺ, and one of us would leave, and he would be able to see as far as he could shoot an arrow."

[1442] (...) Râfi' bin Khadîj said: "We used to pray *Maghrib*..." a similar *Hadîth* (as no. 1441).

Chapter 39. The Time Of 'Ishâ' And Delaying It

[1443] 218 - (638) 'Urwah bin Az-Zubair narrated that 'Āishah, the wife of the Prophet ﷺ, said: "One night the Messenger of Allâh ﷺ delayed the '*Ishâ*' prayer, the one that is called '*Al-Atamah*,' until it was very dark. The Messenger of Allâh ﷺ did not come out until 'Umar bin Al-Khaṭṭāb said: 'The women and children have fallen asleep.' Then the Messenger of Allâh ﷺ came out, and he said to the people in the *Masjid* when he came out to

[١٤٤١] ٢١٧ - (٦٣٧) [و] حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي أَبُو النَّجَّاشِيِّ قَالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ رَسُولِ اللَّهِ ﷺ. فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيُبْصِرُ مَوَاقِعَ نَبْلِهِ.

[١٤٤٢] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ الدَّمَشَقِيُّ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي أَبُو النَّجَّاشِيِّ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ قَالَ: كُنَّا نُصَلِّي الْمَغْرِبَ، يَنْحُوهُ.

(المعجم ٣٩) - (بَابُ وَقْتِ الْعِشَاءِ)

وتأخيرها) (التحفة ٩٢)

[١٤٤٣] ٢١٨ - (٦٣٨) وَحَدَّثَنَا عَمْرُو بْنُ سَوَادٍ الْعَامِرِيُّ وَحَرَمَلَةُ بْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ. قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ لَيْلَةً مِنَ اللَّيَالِي بِصَلَاةِ الْعِشَاءِ، وَهِيَ الَّتِي تُدْعَى الْعَتَمَةَ، فَلَمْ يَخْرُجْ رَسُولُ اللَّهِ ﷺ، حَتَّى قَالَ عَمْرُ بْنُ الْخَطَّابِ: نَامَ النِّسَاءُ

them: 'None of the people of earth are waiting for it except you.' That was before Islam had spread among the people."

Harmalah added in his report: Ibn Shihâb said: "It was said to me that the Messenger of Allâh ﷺ said: 'And you should not try to compel the Messenger of Allâh ﷺ to pray. That was when 'Umar bin Al-Khaṭṭâb called out.'"

[1444] (...) A similar report (as no. 1443) with this chain, but he did not mention what Az-Zuhrî said: "It was said to me that..." etc.

[1445] 219 - (...) It was narrated that 'Āishah said: "One night the Messenger of Allâh ﷺ delayed 'Ishâ' until most of the night had gone and the people in the Masjid had fallen asleep. Then he came out and said: 'This would be the time for it, were it not that I would cause hardship on my Ummah.'" In the narration of 'Abdur-Razzâq: "Were it not that it was difficult on my Ummah."

وَالصَّبِيَّانُ. فَخَرَجَ رَسُولُ اللَّهِ ﷺ، فَقَالَ
لَأَهْلِ الْمَسْجِدِ حِينَ خَرَجَ عَلَيْهِمْ: «مَا
يَنْتَظِرُهَا أَحَدٌ مِنَ أَهْلِ الْأَرْضِ غَيْرُكُمْ»
وَذَلِكَ قَبْلَ أَنْ يَفْشُو الْإِسْلَامُ فِي النَّاسِ.
زَادَ حَرَمَلَهُ فِي رَوَاتِهِ: قَالَ ابْنُ
شِهَابٍ: وَذَكَرَ لِي أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «وَمَا كَانَ لَكُمْ أَنْ تَنْزُرُوا رَسُولَ اللَّهِ
- ﷺ - عَلَى الصَّلَاةِ» وَذَلِكَ حِينَ صَاحَ
عُمَرُ بْنُ الْخَطَّابِ.

[١٤٤٤] (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ
ابْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ
جَدِّي، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، بِهَذَا
الْإِسْنَادِ، مِثْلَهُ. وَلَمْ يَذْكُرْ قَوْلَ الزُّهْرِيِّ:
وَذَكَرَ لِي، وَمَا بَعْدَهُ.

[١٤٤٥] ٢١٩- (...) حَدَّثَنِي
إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ،
كِلَاهُمَا عَنْ مُحَمَّدِ بْنِ بَكْرِ، وَحَدَّثَنِي
هَرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ
مُحَمَّدٍ؛ وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ
وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ
الرَّزَّاقِ - وَالْفَاطِمَةُ مُتَقَارِبَةٌ - قَالُوا
جَمِيعًا: عَنْ ابْنِ جُرَيْجٍ. قَالَ: أَخْبَرَنِي
الْمُعِينَةُ بْنُ حَكِيمٍ عَنْ أُمِّ كُلْثُومٍ بِنْتِ
أَبِي بَكْرٍ أَنَّهَا أَخْبَرَتْهُ عَنْ عَائِشَةَ قَالَتْ:

أَعْتَمَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ، حَتَّى ذَهَبَ
عَامَّةُ اللَّيْلِ، وَحَتَّى نَامَ أَهْلُ الْمَسْجِدِ ثُمَّ
خَرَجَ فَصَلَّى. فَقَالَ: «إِنَّهُ لَوْفُتُهَا، لَوْلَا
أَنْ أَشَقُّ عَلَى أُمَّتِي» وَفِي حَدِيثِ عَبْدِ
الرَّزَّاقِ: «لَوْلَا أَنْ يَشُقَّ عَلَى أُمَّتِي».

[1446] 220 - (639) It was narrated that 'Abdullâh bin 'Umar said: "One night we remained waiting for the Messenger of Allâh ﷺ to pray 'Ishâ', and he came out to us when one-third or more of the night had passed. We did not know if some family matter had detained him or something else. When he came out, he said: 'You are waiting for a prayer for which the people of no other religion are waiting. Were it not that it would be too burdensome for my Ummah, I would have prayed it with you at this hour.' Then he told the *Mu'adhdhin* to call the *Iqamah*, and he prayed."

[١٤٤٦] ٢٢٠ - (٦٣٩) وَحَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ -
قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ زُهَيْرٌ: حَدَّثَنَا
- جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ
نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: مَكُنَّا
ذَاتَ لَيْلَةٍ نَنْتَظِرُ رَسُولَ اللَّهِ ﷺ لِصَلَاةِ
الْعِشَاءِ الْآخِرَةِ، فَخَرَجَ إِلَيْنَا حِينَ ذَهَبَ
تِلْكَ اللَّيْلُ أَوْ بَعْدَهُ، فَلَا نَذَرِي أَشْيَاءَ
شَعَلَهُ فِي أَهْلِهِ أَوْ غَيْرِ ذَلِكَ، فَقَالَ حِينَ
خَرَجَ: «إِنَّكُمْ لَتَنْتَظِرُونَ صَلَاةَ مَا يَنْتَظِرُهَا
أَهْلُ دِينٍ غَيْرِكُمْ، وَلَوْلَا أَنْ يَثْقُلَ عَلَى
أُمَّتِي لَصَلَّيْتُ بِهِمْ هَذِهِ السَّاعَةَ» ثُمَّ أَمَرَ
الْمُؤَدِّنَ فَأَقَامَ الصَّلَاةَ وَصَلَّى.

[1447] 221 - (...) 'Abdullâh bin 'Umar narrated that the Messenger of Allâh ﷺ was distracted one night and delayed 'Ishâ' until we fell asleep in the *Masjid* then woke up, then we fell asleep, then woke up. Then the Messenger of Allâh ﷺ came out to us and said: "There is no one

[١٤٤٧] ٢٢١ - (...) وَحَدَّثَنِي
مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ:
أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ شَغَلَ
عَنْهَا لَيْلَةً فَأَخْرَجَهَا، حَتَّى رَفَدْنَا فِي
الْمَسْجِدِ، ثُمَّ اسْتَيْقَظْنَا، ثُمَّ رَفَدْنَا، ثُمَّ

on earth tonight who is waiting for the prayer other than you.”

[1448] 222 - (640) It was narrated from Thâbit that they asked Anas about the ring of the Messenger of Allâh ﷺ and he said: “One night the Messenger of Allâh ﷺ delayed ‘Ishâ’ until the middle of the night, or when almost half of the night had gone. Then he came and said: ‘The people have prayed and gone to sleep, but you are still in a state of prayer so long as you are waiting for the prayer.’ Anas said: ‘It is as if I can see the brightness of his silver ring, and he raised the little finger of his left hand.’”

[1449] 223 - (...) It was narrated that Anas bin Mâlik said: “We waited for the Messenger of Allâh ﷺ one night until it was nearly halfway through the night. Then he came and prayed, then he turned to face us, and it is as if I can see the brightness of his silver ring on his hand.”

[1450] (...) It was narrated by Qurrah with this chain (a similar

اسْتَيْقَظْنَا، ثُمَّ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ. ثُمَّ قَالَ: «لَيْسَ أَحَدٌ مِنْ أَهْلِ الْأَرْضِ، اللَّيْلَةَ، يَنْتَظِرُ الصَّلَاةَ غَيْرُكُمْ».

[١٤٤٨] ٢٢٢ - (٦٤٠) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعُبَيْدِيُّ: حَدَّثَنَا يَهُزُّ بْنُ أَسَدٍ الْعَمِّيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ أَنَّهُمْ سَأَلُوا أَنَسًا عَنْ خَاتَمِ رَسُولِ اللَّهِ ﷺ، فَقَالَ: أَخَّرَ رَسُولُ اللَّهِ ﷺ الْعِشَاءَ ذَاتَ لَيْلَةٍ إِلَى شَطْرِ اللَّيْلِ، أَوْ كَادَ يَذْهَبُ شَطْرَ اللَّيْلِ، ثُمَّ جَاءَ فَقَالَ: «إِنَّ النَّاسَ قَدْ صَلَّوْا وَنَامُوا، وَإِنَّكُمْ لَمْ تَزَالُوا فِي صَلَاةٍ مَا أَنْتَظَرْتُمُ الصَّلَاةَ». قَالَ أَنَسٌ: كَأَنِّي أَنْظُرُ إِلَى وَيْصِ خَاتَمِهِ مِنْ فِضَّةٍ، وَرَفَعَ إصْبَعَهُ الْيُسْرَى بِالْخُنْصِرِ.

[١٤٤٩] ٢٢٣ - (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ ابْنِ الرَّبِيعِ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: نَظَرْنَا رَسُولَ اللَّهِ ﷺ لَيْلَةً، حَتَّى كَانَ قَرِيبًا مِنْ نِصْفِ اللَّيْلِ، ثُمَّ جَاءَ فَصَلَّى، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَكَأَنَّمَا أَنْظُرُ إِلَى وَيْصِ خَاتَمِهِ، فِي يَدِهِ، مِنْ فِضَّةٍ.

[١٤٥٠] (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ صَبَّاحٍ الْعَطَّارُ: حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ عَبْدِ

Hadith as no. 1449), but he did not mention the phrase, "then he turned to face us."

[1451] 224 - (641) It was narrated that Abû Mûsâ said: "My companions and I - who came with me in the ship - were staying in the valley of Buṭhân, and the Messenger of Allâh ﷺ was in Al-Madînah. Every night it would be the turn of a group of them to go to the Messenger of Allâh ﷺ at the time of 'Ishâ' prayer." Abû Mûsâ said: "My companions and I went to the Messenger of Allâh ﷺ, but something kept him busy until he prayed while it was very dark, almost halfway through the night. Then the Messenger of Allâh ﷺ came out and led them in prayer, and when he had finished his prayer he said to those who were present: 'Wait! I will tell you something and give you glad tidings. It is Allâh's blessing to you that no one else among the people is praying at this hour except you.'" Abû Mûsâ said: "We went back rejoicing at what we had heard from the Messenger of Allâh ﷺ."

الْمَجِيدِ الْحَنَفِيُّ: حَدَّثَنَا قُرَّةٌ، بِهَذَا
الْإِسْنَادِ، وَلَمْ يَذْكُرْ: ثُمَّ أَقْبَلَ عَلَيْنَا
بِوَجْهِهِ.

[١٤٥١] ٢٢٤ - (٦٤١) وَحَدَّثَنَا أَبُو
عَامِرٍ الْأَسْعَرِيُّ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا
أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ
أَبِي مُوسَى، قَالَ: كُنْتُ أَنَا وَأَصْحَابِي -
الَّذِينَ قَدِمُوا مَعِيَ فِي السَّفِينَةِ - نَزُولًا فِي
بَيْعِ بَطْحَانَ، وَرَسُولُ اللَّهِ ﷺ بِالْمَدِينَةِ،
فَكَانَ يَتَنَاقَشُ رَسُولُ اللَّهِ ﷺ عِنْدَ صَلَاةِ
الْعِشَاءِ، كُلَّ لَيْلَةٍ، نَقَرٌ مِنْهُمْ. قَالَ أَبُو
مُوسَى: فَوَافَقْنَا رَسُولَ اللَّهِ ﷺ أَنَا
وَأَصْحَابِي، وَلَهُ بَعْضُ الشُّغْلِ فِي أَمْرِهِ،
حَتَّى أَغْتَمَ بِالصَّلَاةِ، حَتَّى ابْتَهَارَ اللَّيْلُ،
ثُمَّ خَرَجَ رَسُولُ اللَّهِ ﷺ فَصَلَّى بِهِمْ، فَلَمَّا
قَضَى صَلَاتَهُ قَالَ لِمَنْ حَضَرَهُ: «عَلَى
رِسْلِكُمْ، أَعْلِمُكُمْ، وَأَبْشِرُوا، أَنَّ مِنْ
نِعْمَةِ اللَّهِ عَلَيْكُمْ أَنَّهُ لَيْسَ مِنَ النَّاسِ أَحَدٌ
يُصَلِّي هَذِهِ السَّاعَةَ، غَيْرُكُمْ» أَوْ قَالَ: «مَا
صَلَّى، هَذِهِ السَّاعَةَ، أَحَدٌ غَيْرُكُمْ» - لَا
نَذْرِي أَيَّ الْكَلِمَتَيْنِ قَالَ؟ قَالَ أَبُو
مُوسَى: فَرَجَعْنَا فَرَجِحِينَ بِمَا سَمِعْنَا مِنْ
رَسُولِ اللَّهِ ﷺ.

[1452] 225 - (642) Ibn Juraij

[١٤٥٢] ٢٢٥ - (٦٤٢) [و] حَدَّثَنَا

said: "I said to 'Aṭâ: 'Which time do you like most to pray *Ishâ* - which the people call *Al-'Atamah* - as an *Imâm* or alone?" He said: 'I heard Ibn 'Abbâs say: "The Prophet of Allâh ﷺ prayed *Ishâ* one night when it was very dark, when the people had fallen asleep and woken up, and fallen asleep again and woken up. Then 'Umar bin Al-Khaṭṭâb stood up and said. "The prayer."' 'Aṭâ said: 'Ibn 'Abbâs said: "Then the Prophet of Allâh ﷺ came out, and it is as if I can see him now, with his head dripping water, placing his hand on the side of his head and saying: 'Were it not that it would be too difficult for my *Ummah*, I would have commanded them to pray it like this (at this time).'"

I asked 'Aṭâ how the Messenger of Allâh ﷺ placed his hand on his head as Ibn 'Abbâs had said. 'Aṭâ spread his fingers a little and placed the ends of his fingers on the side of his head, then he moved them like this until his thumb was touching the side of his ear that is next to the face, then over the edge of the ear and the end of his beard, but he did not hold on to anything, except like this. I said to 'Aṭâ: "How long did he delay (*Ishâ*) that night?" He said: "I do not know."

Aṭâ said: "I like most to pray *Ishâ* late, whether as an *Imâm*

مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قُلْتُ لِعَطَاءٍ: أَيُّ حِينٍ أَحَبُّ إِلَيْكَ أَنْ أَصَلِّيَ الْعِشَاءَ، الَّتِي يَقُولُهَا النَّاسُ الْعَتَمَةَ، إِمَامًا وَخَلُوعًا؟ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَعْتَمَ نَبِيُّ اللَّهِ ﷺ ذَاتَ لَيْلَةِ الْعِشَاءِ. قَالَ: حَتَّى رَقَدَ نَاسٌ وَاسْتَيْقَظُوا، وَرَقَدُوا وَاسْتَيْقَظُوا، فَقَامَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: الصَّلَاةُ. فَقَالَ عَطَاءٌ: قَالَ ابْنُ عَبَّاسٍ: فَخَرَجَ نَبِيُّ اللَّهِ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ الْآنَ، يَقَطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَهُ عَلَى شِقِّ رَأْسِهِ قَالَ: «لَوْلَا أَنْ يَشُقَّ عَلَى أُمَّتِي لِأَمْرَتِهِمْ أَنْ يُصَلُّوهَا كَذَلِكَ».

قَالَ: فَاسْتَنْبْتُ عَطَاءً كَيْفَ وَضَعَ النَّبِيُّ ﷺ عَلَى رَأْسِهِ يَدَهُ كَمَا أَنْبَأَهُ ابْنُ عَبَّاسٍ، فَبَدَّدَ لِي عَطَاءٌ بَيْنَ أَصَابِعِهِ شَيْئًا مِنْ تَبْدِيدٍ، ثُمَّ وَضَعَ أَطْرَافَ أَصَابِعِهِ عَلَى قَرْنِ الرَّأْسِ، ثُمَّ صَبَّهَا، يُمِرُّهَا كَذَلِكَ عَلَى الرَّأْسِ، حَتَّى مَسَّتْ إِنْهَامَهُ طَرَفَ الْأُذُنِ وَمَا يَلِي الْوُجْهَ، ثُمَّ عَلَى الصُّدْغِ وَنَاحِيَةِ اللَّحْيَةِ، لَا يَقْصُرُ وَلَا يَبْطِشُ بِشَيْءٍ، إِلَّا كَذَلِكَ. قُلْتُ لِعَطَاءٍ: كَمْ ذَكَرَ لَكَ آخَرَهَا النَّبِيُّ ﷺ لَيْلَتَيْهِ؟ قَالَ: لَا أَدْرِي.

or alone, as the Prophet ﷺ prayed it on that night. If that is too hard for you, whether you are praying alone or as an *Imâm* leading the people in congregation, then pray it at the middle hour, neither too early nor too late."

[1453] 226 - (643) It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ used to delay 'Ishâ' prayer."

[1454] 227 - (...) It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ used to offer the (other) prayers as you do, but he used to delay 'Ishâ' later than you do, and he used to make his prayers brief."

[1455] 228 - (644) It was narrated that 'Abdullâh bin 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'Do not let the

قَالَ عَطَاءٌ: أَحَبُّ إِلَيَّ أَنْ أُصَلِّيَهَا،
إِمَامًا وَخِلْوًا، مُؤَخَّرَةً كَمَا صَلَّاهَا
النَّبِيُّ ﷺ لَيْلَتَيْهِ، فَإِنْ شَقَّ عَلَيْكَ ذَلِكَ
خَلُوتَا أَوْ عَلَى النَّاسِ فِي الْجَمَاعَةِ، وَأَنْتَ
إِمَامُهُمْ. فَصَلَّاهَا وَسَطًا، لَا مُعَجَّلَةً وَلَا
مُؤَخَّرَةً.

[١٤٥٣] ٢٢٦ - (٦٤٣) حَدَّثَنِي
يَحْيَى بْنُ يَحْيَى وَفُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ - قَالَ يَحْيَى: أَخْبَرَنَا.
وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو الْأَحْوَصِ
عَنْ سِمَاكِ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ:
كَانَ رَسُولُ اللَّهِ ﷺ يُؤَخِّرُ صَلَاةَ الْعِشَاءِ
الْآخِرَةَ.

[١٤٥٤] ٢٢٧ - (...) وَحَدَّثَنَا فُتَيْبَةُ
ابْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ قَالَا:
حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ، عَنْ جَابِرِ
ابْنِ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ
يُصَلِّي الصَّلَوَاتِ نَحْوًا مِنْ صَلَاتِكُمْ،
وَكَانَ يُؤَخِّرُ الْعَتَمَةَ بَعْدَ صَلَاتِكُمْ شَيْئًا،
وَكَانَ يُخَفِّفُ فِي الصَّلَاةِ، وَفِي رِوَايَةِ أَبِي
كَامِلٍ: يُخَفِّفُ.

[١٤٥٥] ٢٢٨ - (٦٤٤) وَحَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ - قَالَ
زُهَيْرٌ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ

Bedouins overpower you with regard to the name of your prayer.^[1] It is 'Ishâ', but they delay milking their camels until it is very dark."

[1456] 229 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Do not let the Bedouins overpower you with regard to the name of your 'Ishâ' prayer, for it is 'Ishâ' in the Book of Allâh, but they delay the milking of their camels until it is very dark.'"

Chapter 40. It Is Recommended To Pray *Subh* Early, At The Beginning Of Its Time, When It Is Still Dark; And The Length Of Recitation Therein

[1457] 230 - (645) It was narrated from 'Aishah that the believing women used to pray *Subh* with the Prophet ﷺ, then they would go back, wrapped in their *Mirt*,^[2] and no one would recognize them.

أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَغْلِبَنَّكُمْ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمْ، إِلَّا إِنَّهَا الْعِشَاءُ، وَهُمْ يُعْتَمُونَ بِالْإِبِلِ».

[١٤٥٦] ٢٢٩ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَغْلِبَنَّكُمْ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمُ الْعِشَاءُ؛ فَإِنَّهَا فِي كِتَابِ اللَّهِ، الْعِشَاءُ، فَإِنَّهَا تُعْتَمُ بِحِلَابِ الْإِبِلِ».

(المعجم ٤٠) - (بَابُ اسْتِحْبَابِ التَّكْبِيرِ بِالصَّبْحِ فِي أَوَّلِ وَقْتِهَا، وَهُوَ التَّغْلِيسُ، وَبَيَانُ قَدْرِ الْقِرَاءَةِ فِيهَا) (التحفة ٩٣)

[١٤٥٧] ٢٣٠ - (٦٤٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، كُلُّهُمْ عَنْ سُفْيَانَ [بْنِ عُيَيْنَةَ]، قَالَ عَمْرُو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ نِسَاءَ

[1] The Bedouins used to call 'Ishâ' by the name *Al-'Atamah* (meaning darkness).

[2] *Mirt*: A type of cloak with markings on it, made of wool or silk or the like.

الْمُؤْمِنَاتِ كُنَّ يُصَلِّينَ الصُّبْحَ مَعَ النَّبِيِّ ﷺ، ثُمَّ يَرْجِعْنَ مُتَلَفَّعَاتٍ بِمُرُوطِهِنَّ، لَا يَعْرِفُهُنَّ أَحَدٌ.

[1458] 231 - (...) 'Urwah bin Az-Zubair narrated that 'Āishah, the wife of the Prophet ﷺ, told him: "The believing women used to attend *Fajr* prayer with the Messenger of Allāh ﷺ, wrapped in their *Mirt*, then they would go back to their houses and no one would recognize them, because the Messenger of Allāh ﷺ would pray when it was still dark."

[١٤٥٨] ٢٣١- (...) وَحَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَقَدْ كَانَ نِسَاءُ مِنَ الْمُؤْمِنَاتِ يَشْهَدْنَ الْفَجْرَ مَعَ رَسُولِ اللَّهِ ﷺ، مُتَلَفَّعَاتٍ بِمُرُوطِهِنَّ، ثُمَّ يَنْقَلِبْنَ إِلَى بُيُوتِهِنَّ وَمَا يَعْرِفْنَ، مِنْ تَغْلِيسِ رَسُولِ اللَّهِ ﷺ بِالصَّلَاةِ.

[1459] 232 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ used to pray *Ṣubḥ*, then the women would leave, wrapped in their *Mirt*, and no one would recognize them because it was so dark."

[١٤٥٩] ٢٣٢- (...) وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَإِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ قَالَا: حَدَّثَنَا مَعْنٌ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لِيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ النِّسَاءُ مُتَلَفَّعَاتٍ بِمُرُوطِهِنَّ، مَا يَعْرِفْنَ مِنَ الْغَلَسِ. وَقَالَ الْأَنْصَارِيُّ فِي رَوَاتِيهِ: مُتَلَفَّعَاتٍ.

[1460] 233 - (646) It was narrated that Muḥammad bin 'Amr bin Al-Ḥasan bin 'Alī said: "When Al-Ḥajjāj came to Al-Madīnah, we asked Jābir bin 'Abdullāh and he said: 'The

[١٤٦٠] ٢٣٣- (٦٤٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَسَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

Messenger of Allâh ﷺ used to pray *Zuhr* at midday, 'Aṣr when the sun was still bright, *Maghrib* when the sun set, and sometimes he would delay '*Ishâ*' and sometimes he would hasten to pray it. If he saw that they had gathered, he would pray early, and if he saw that they were coming late, he would delay it. And they"" - or he said: ""the Prophet ﷺ - used to pray *Subh* when it was still dark.""

[1461] 234 - (...) It was narrated from Sa'd that he heard Muḥammad bin 'Amr bin Al-Ḥasan bin 'Alî say: "Al-Ḥajjâj used to delay the prayers, and we asked Jâbir bin 'Abdullâh..." a *Hadîth* similar to that of Ghundar (no. 1460).

[1462] 235 - (647) It was narrated from Shu'bah who said: "Sayyâr bin Salâmah informed me: 'I heard my father asking Abû Barzah about the prayer of the Messenger of Allâh ﷺ.'" He said: "I said: 'Did you hear him?'" He said: 'It is as if I can hear him now.' He said: 'I heard my father asking him about the prayer of the Messenger of Allâh ﷺ.'" He said: "He did not mind delaying some of them," meaning '*Ishâ*',

حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: لَمَّا قَدِمَ الْحَجَّاجُ الْمَدِينَةَ فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ، وَالْعَصْرَ وَالشَّمْسُ نَقِيَّةً، وَالْمَغْرِبَ إِذَا وَجِبَتْ، وَالْعِشَاءَ أَحْيَانًا يُؤَخِّرُهَا وَأَحْيَانًا يُعَجِّلُ. كَانَ إِذَا رَأَاهُمْ قَدْ اجْتَمَعُوا عَجَلَ، وَإِذَا رَأَاهُمْ قَدْ أَبْطَأُوا أَخَّرَ، وَالصُّبْحَ كَانُوا - أَوْ قَالَ - كَانَ النَّبِيُّ ﷺ يُصَلِّيَهَا بَعَلَسٍ.

[١٤٦١] ٢٣٤- (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدٍ، سَمِعَ مُحَمَّدَ بْنَ عَمْرٍو ابْنَ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: كَانَ الْحَجَّاجُ يُؤَخِّرُ الصَّلَوَاتِ، فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ، بِمِثْلِ حَدِيثِ عُذْرٍ.

[١٤٦٢] ٢٣٥- (٦٤٧) وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي سَيَّارُ ابْنُ سَلَامَةَ قَالَ: سَمِعْتُ أَبِي يَسْأَلُ أَبَا بَرَزَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ. قَالَ قُلْتُ: أَنْتَ سَمِعْتَهُ؟ قَالَ: فَقَالَ: كَأَنَّمَا أَسْمَعُهُ السَّاعَةَ. قَالَ: سَمِعْتُ أَبِي يَسْأَلُهُ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: كَانَ لَا

“until halfway through the night, and he did not like to sleep before ‘*Ishâ*’ nor speak afterwards.” *Shu’bah* said: “Then I met him later on and I asked him, and he said: ‘He used to pray *Zuhr* when the sun passed its zenith, and he prayed ‘*Asr* and a man could go to the farthest part of Al-Madīnah and the sun would still be bright.’ As for *Maghrib*, I do not know what time he mentioned. Then I met him after that and I asked him, and he said: ‘He used to pray *Subh* and a man would leave, looking at his companion whom he knew, and he would recognize him. And he used to recite between sixty and one hundred verses in it.”

[1463] 236 - (...) It was narrated from *Shu’bah* from Sayyâr bin Salâmah who said: “I heard Abû Barzah say: ‘The Messenger of Allâh ﷺ did not mind delaying ‘*Ishâ*’ prayer until halfway through the night. He did not like to sleep before it nor speak after it.” *Shu’bah* said: “Then I met him again, and he said: ‘Or until one-third of the way through the night.”

[1464] 237 - (...) It was narrated that Sayyâr bin Salâmah Abû Al-Minhâl said: “I heard Abû Barzah Al-Aslamî say: ‘The Messenger of Allâh ﷺ used to delay ‘*Ishâ*’ until one-third of the

يُبَالِي بَعْضَ تَأْخِيرِهَا، قَالَ: يَغْنِي الْعِشَاءَ، إِلَى نِصْفِ اللَّيْلِ، وَلَا يُحِبُّ النَّوْمَ قَبْلَهَا وَلَا الْحَدِيثَ بَعْدَهَا. قَالَ شُعْبَةُ: ثُمَّ لَقِيتُهُ بَعْدَ، فَسَأَلْتُهُ فَقَالَ: وَكَانَ يُصَلِّي الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ، وَالْعَصْرَ، يَذْهَبُ الرَّجُلُ إِلَى أَقْصَى الْمَدِينَةِ، وَالشَّمْسُ حَيَّةٌ. قَالَ: وَالْمَغْرِبَ، لَا أَدْرِي أَيَّ حِينَ ذَكَرَ. قَالَ: ثُمَّ لَقِيتُهُ بَعْدَ، فَسَأَلْتُهُ. فَقَالَ: وَكَانَ يُصَلِّي الصُّبْحَ فَيَنْصَرِفُ الرَّجُلُ فَيَنْظُرُ إِلَى وَجْهِ جَلِيسِهِ الَّذِي يَعْرِفُ، فَيَعْرِفُهُ. قَالَ: وَكَانَ يَقْرَأُ فِيهَا بِالسُّتَيْنِ إِلَى الْمِائَةِ.

[١٤٦٣] ٢٣٦ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سَيَّارِ بْنِ سَلَامَةَ قَالَ: سَمِعْتُ أَبَا بَرزَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يُبَالِي بَعْضَ تَأْخِيرِ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ، وَكَانَ لَا يُحِبُّ النَّوْمَ قَبْلَهَا وَلَا الْحَدِيثَ بَعْدَهَا. قَالَ شُعْبَةُ: ثُمَّ لَقِيتُهُ مَرَّةً أُخْرَى فَقَالَ: أَوْ ثُلُثَ اللَّيْلِ.

[١٤٦٤] ٢٣٧ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا سُؤَيْدُ بْنُ عَمْرٍو الْكَلْبِيُّ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ سَيَّارِ بْنِ سَلَامَةَ أَبِي الْمُنْهَالِ؛ قَالَ: سَمِعْتُ أَبَا بَرزَةَ

night had passed, and he disliked sleeping before it and talking after it. In *Fajr* he used to recite between sixty and one hundred verses, and he would end when we could recognize one another's faces.”

الْأَسْلَمِيِّ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤَخِّرُ الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ، وَيَكْرَهُ النَّوْمَ قَبْلَهَا، وَالْحَدِيثَ بَعْدَهَا. وَكَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ مِنَ الْمِائَةِ إِلَى السِّتِينَ. وَكَانَ يَنْصَرِفُ حِينَ يَعْرِفُ بَعْضُنَا وَجْهَ بَعْضٍ.

Chapter 41. It Is Disliked To Delay The Prayers Beyond Their Proper Times, And What A Person Should Do If The *Imâm* Delays The Prayer

(المعجم ٤١) - (بَابُ كَرَاهَةِ تَأْخِيرِ الصَّلَاةِ عَنْ وَقْتِهَا الْمَخْتَارِ، وَمَا يَفْعَلُهُ الْمَأْمُومُ إِذَا أَخْرَاهَا الْإِمَامُ) (التحفة ٩٤)

[1465] 238 - (648) It was narrated that Abû Dharr said: “The Messenger of Allâh ﷺ said to me: ‘What will you do when there are appointed over you rulers who delay the prayer from its proper time or kill it?’^[1] I said: ‘What do you command me to do?’ He said: ‘Offer the prayer on time, then if you are with them when they pray, pray with them, and that will be a voluntary prayer for you.’”

[١٤٦٥] ٢٣٨ - (٦٤٨) حَدَّثَنَا خَلْفُ ابْنِ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ «كَيْفَ أَنْتَ إِذَا كَانَتْ عَلَيْكَ أُمَرَاءُ يُؤَخِّرُونَ الصَّلَاةَ عَنْ وَقْتِهَا، أَوْ: يُمِيتُونَ الصَّلَاةَ عَنْ وَقْتِهَا؟» قَالَ قُلْتُ: فَمَا تَأْمُرُنِي؟ قَالَ «صَلِّ الصَّلَاةَ لَوْ قَتَلُوكَ، فَإِنْ أَذْرَكْتَهَا مَعَهُمْ فَصَلِّ فَإِنَّهَا لَكَ نَافِلَةٌ». وَلَمْ يَذْكُرْ خَلْفٌ: عَنْ وَقْتِهَا. [١٤٦٦] ٢٣٩ - (...) حَدَّثَنَا يَحْيَى

[1466] 239 - (...) It was narrated that Abû Dharr said: “The

^[1] Meaning they delay it so much that it is like something lifeless.

Messenger of Allâh ﷺ said to me: 'O Abû Dharr, after me there will be rulers who will kill the prayer. Pray on time, for if you pray on time, that will be voluntary, and you will have preserved your prayer.'

ابْنُ يَحْيَى: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ «يَا أَبَا ذَرٍّ! إِنَّهُ سَيَكُونُ بَعْدِي أُمَرَاءُ يُمَيِّتُونَ الصَّلَاةَ، فَصَلِّ الصَّلَاةَ لَوْفَتِهَا، فَإِنْ صَلَّيْتَ لَوْفَتِهَا كَانَتْ لَكَ نَافِلَةً. وَإِلَّا كُنْتَ قَدْ أَخْرَزْتَ صَلَاتَكَ».

[1467] 240 - (...) It was narrated that Abû Dharr said: "My beloved (i.e., The Prophet ﷺ) advised me to listen and obey, even if the one appointed over me is a slave with his hands and feet cut off, and to offer the prayer on time. 'If you catch up with the people but find that they have already prayed, then you will have preserved your prayer, and if you do catch up with them, that will be a voluntary prayer for you.'"

[١٤٦٧] ٢٤٠ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: إِنَّ خَلِيلِي أَوْصَانِي أَنْ أَسْمَعَ وَأَطِيعَ. وَإِنْ كَانَ عَبْدًا مُجَدَّعَ الْأَطْرَافِ، وَأَنْ أُصَلِّي الصَّلَاةَ لَوْفَتِهَا «فَإِنْ أَذْرَكَتَ الْقَوْمَ وَقَدْ صَلَّوْا كُنْتَ قَدْ أَخْرَزْتَ صَلَاتَكَ، وَإِلَّا كَانَتْ لَكَ نَافِلَةً».

[1468] 241 - (...) It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said, striking my thigh: 'What will you do if you are among people who delay the prayer from its proper time?'" He said: "What do you command me to do?" He said: "Offer the prayer on time, then go about your business, and if the *Iqamah* for prayer is called when you are in the *Masjid*, then pray."

[١٤٦٨] ٢٤١ - (...) وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ بُدَيْلٍ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، وَضَرَبَ فَخِذِي «كَيْفَ أَنْتَ إِذَا بَقِيَ فِي قَوْمٍ يُؤَخَّرُونَ الصَّلَاةَ عَنْ

وَقَتَّهَا؟ قَالَ: قَالَ: مَا تَأْمُرُ؟ قَالَ «صَلِّ الصَّلَاةَ لَوْ قَتَّهَا، ثُمَّ اذْهَبْ لِحَاجَتِكَ، فَإِنْ أَقِمْتَ الصَّلَاةَ وَأَنْتَ فِي الْمَسْجِدِ، فَصَلِّ».

[1469] 242 - (...) It was narrated that Abû Al-'Âliyah Al-Barâ' said: "Ibn Ziyâd delayed the prayer, and 'Abdullâh bin Aş-Şâmit came to me. I brought him a chair and he sat down, then he told me what Ibn Ziyâd had done, and bit on his lip (as a sign of displeasure). He struck me on the thigh and said: 'I asked Abû Dharr the same thing as you are asking me, and he struck me on the thigh as I have struck you, and said: I asked the Messenger of Allâh ﷺ the same thing as you asked me, and he struck me on the thigh as I have struck you, and said: Offer the prayer on time, then if you catch up with the prayer with them, then pray, and do not say, I have already prayed so I will not pray.'"

[1470] 243 - (...) It was narrated that Abû Dharr said: "He (ﷺ) said: 'What will you do if you stay among people who delay the prayer from its proper time? Offer the prayer on time, then if the *Iqâmah* is called, pray with them. That will be better.'"

[١٤٦٩] ٢٤٢- (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي يُونُسَ، عَنْ أَبِي الْعَالِيَةِ الْبَرَاءِ قَالَ: أَخَّرَ ابْنُ زِيَادٍ الصَّلَاةَ، فَجَاءَنِي عَبْدُ اللَّهِ بْنُ الصَّامِتِ، فَأَلْقَيْتُ لَهُ كُرْسِيًّا، فَجَلَسَ عَلَيْهِ، فَذَكَرْتُ لَهُ صَنِيعَ ابْنِ زِيَادٍ، فَعَضَّ عَلَى شَفْتِهِ فَضْرَبَ عَلَى فَخِذِي، وَقَالَ: إِنِّي سَأَلْتُ أَبَا ذَرٍّ كَمَا سَأَلْتَنِي، فَضْرَبَ فَخِذِي كَمَا ضَرَبْتُ فَخْذَكَ، وَقَالَ: إِنِّي سَأَلْتُ رَسُولَ اللَّهِ ﷺ كَمَا سَأَلْتَنِي، فَضْرَبَ فَخِذِي كَمَا ضَرَبْتُ فَخْذَكَ وَقَالَ «صَلِّ الصَّلَاةَ لَوْ قَتَّهَا، فَإِنْ أَدْرَكْتَ الصَّلَاةَ مَعَهُمْ فَصَلِّ، وَلَا تَقُلْ: إِنِّي قَدْ صَلَّيْتُ فَلَا أَصَلِّي».

[١٤٧٠] ٢٤٣- (...) وَحَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّمِيمِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي نَعَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ: «كَيْفَ أَنْتُمْ؟ أَوْ قَالَ: «كَيْفَ أَنْتَ إِذَا بَقِيتَ فِي قَوْمٍ يُؤَخِّرُونَ الصَّلَاةَ

عَنْ وَفَّيْهَا، فَصَلَّ الصَّلَاةَ لِيُوفِّيْهَا، ثُمَّ إِنَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّ مَعَهُمْ، فَإِنَّهَا زِيَادَةُ خَيْرٍ».

[1471] 244 - (...) It was narrated that Abû Al-'Âliyah Al-Barâ' said: "I said to 'Abdullâh bin Aş-Şâmit: 'We pray behind rulers on Fridays who delay the prayer.' He struck me painfully on the thigh and said: 'I asked Abû Dharr about that and he struck me on the thigh and said: I asked the Messenger of Allâh ﷺ about that and he said: Offer the prayer on time, and make your prayer with them voluntary.'"

And 'Abdullâh said: "It was said to me that the Messenger of Allâh ﷺ struck the thigh of Abû Dharr."

[١٤٧١] ٢٤٤- (...) وَحَدَّثَنِي أَبُو عَسَّانَ الْمِصْمَعِيُّ: حَدَّثَنَا مُعَاذٌ - وَهُوَ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ مَطَرٍ، عَنْ أَبِي الْعَالِيَةِ الْبَرَاءِ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ الصَّامِتِ: نُصَلِّي يَوْمَ الْجُمُعَةِ خَلْفَ أُمَرَاءَ، فَيُؤَخَّرُونَ الصَّلَاةَ. قَالَ: فَضْرَبَ فَخِذِي ضَرْبَةً أَوْ جَعَنِي وَقَالَ: سَأَلْتُ أَبَا ذَرٍّ عَنْ ذَلِكَ فَضْرَبَ فَخِذِي، وَقَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَقَالَ: «صَلُّوا الصَّلَاةَ لِيُوفِّيْهَا وَاجْعَلُوا صَلَاتَكُمْ مَعَهُمْ نَافِلَةً».

قَالَ: وَقَالَ عَبْدُ اللَّهِ: ذَكَرَ لِي أَنَّ نَبِيَّ اللَّهِ ﷺ ضْرَبَ فَخِذَ أَبِي ذَرٍّ.

Chapter 42. The Virtue Of Prayer In Congregation, And Clarifying The Stern Warning Against Staying Away From It, And That It Is *Farḍ Kifāyah*^[1]

(المعجم ٤٢) - (باب فضل صلاة الجماعة، وبيان التشديد في التخلف عنها وأنها فرض كفاية) (التحفة ٩٥)

[1472] 245 - (64) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Prayer in congregation is twenty-five times better in reward

[١٤٧٢] ٢٤٥- (٦٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ

^[1] *Farḍ Kifāyah*: Some people must fulfill its obligation.

than the prayer of one of you praying alone.”

أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةٍ أَحَدِكُمْ وَحْدَهُ بِخَمْسَةِ وَعِشْرِينَ جُزْءًا». [انظر:

[١٥٠٦]

[1473] 246 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Prayer in congregation is superior to the prayer of a man offered alone by twenty-five degrees.” And he said: “The Angels of the night and the Angels of the day meet at *Fajr* prayer.” Abû Hurairah said: “Recite if you wish: ‘...And recite the Qur’ân in the early dawn. Verily, the recitation of the Qur’ân in the early dawn is ever witnessed (attended by the Angels in charge of mankind of the day and the night).’”^[1]

[١٤٧٣] ٢٤٦- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَفْضُلُ صَلَاةٍ فِي الْجَمِيعِ عَلَى صَلَاةِ الرَّجُلِ وَحْدَهُ خَمْسًا وَعِشْرِينَ دَرَجَةً» قَالَ: «وَتَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الْفَجْرِ» قَالَ أَبُو هُرَيْرَةَ: أَقْرَأُوا إِنَّ شَيْئًا: ﴿وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾ [الإسراء: ٧٨].

[1474] (...) Abû Hurairah said: “I heard the Prophet ﷺ say...” a *Hadîth* like that of ‘Abdul-A’la from Ma’mar (no. 1473), except that he said: “Twenty-five times better in reward.”

[١٤٧٤] (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدٌ وَأَبُو سَلَمَةَ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ. بِمِثْلِ حَدِيثِ عَبْدِ الْأَعْلَى عَنْ مَعْمَرٍ. إِلَّا أَنَّهُ قَالَ: «بِخَمْسَةِ وَعِشْرِينَ جُزْءًا».

[1475] 247 - (...) It was narrated that Abû Hurairah said: “The

[١٤٧٥] ٢٤٧- (...) وَحَدَّثَنَا عَبْدُ

[1] *Al-Isrâ’* 17:78.

Messenger of Allâh ﷺ said: 'Prayer in congregation is equivalent to twenty-five prayers offered on one's own.'

اللَّهُ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا أَفْلَحُ عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ سَلْمَانَ الْأَعْرَى، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الْجَمَاعَةِ تَعْدِلُ خَمْسًا وَعِشْرِينَ مِنْ صَلَاةِ الْفَذِّ».

[1476] 248 - (...) Ibn Juraij said: "Umar bin 'Aṭā' bin Abî Al-Khuwâr told me that while he was sitting with Nâfi' bin Jubair bin Muṭ'im, Abû 'Abdullâh, the in-law of Zaid bin Zabbân, the freed slave of the Juhanis, passed by them. Nâfi' called him and said: 'I heard Abû Hurairah say: The Messenger of Allâh ﷺ said: 'A prayer offered with the *Imâm* is better than twenty-five prayers offered on one's own.'

[١٤٧٦] ٢٤٨ - (...) حَدَّثَنِي هَرُؤُنُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ حَاتِمٍ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءٍ بْنُ أَبِي الْخَوَّارِ أَنَّهُ بَيْنَا هُوَ جَالِسٌ مَعَ نَافِعِ ابْنِ جُبَيْرٍ بْنِ مُطْعِمٍ، إِذْ مَرَّ بِهِمْ أَبُو عَبْدِ اللَّهِ، خَتَنُ زَيْدِ بْنِ زُبَّانٍ، مَوْلَى الْجُهَيْنِيِّينَ. فَدَعَاهُ نَافِعٌ فَقَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ مَعَ الْإِمَامِ أَفْضَلُ مِنْ خَمْسٍ وَعِشْرِينَ صَلَاةً يُصَلِّيَهَا وَحْدَهُ».

[1477] 249 - (650) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Prayer in congregation is superior to prayer offered alone by twenty-seven degrees."

[١٤٧٧] ٢٤٩ - (٦٥٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

[1478] 250 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "A man's prayer in congregation is twenty-seven

[١٤٧٨] ٢٥٠ - (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى عَنْ عُيَيْدٍ اللَّهِ قَالَ: أَخْبَرَنِي

times better than his prayer offered alone.”

[1479] (...) It was narrated from ‘Ubaidullâh with this chain (a *Hadîth* similar to no. 1478).

Ibn Numair said, narrating from his father: “Twenty-odd.” Abû Bakr said in his report: “Twenty-seven degrees.”

[1480] (...) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Twenty-odd.”

[1481] 251 - (651) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ noticed that some people were not present at some prayers, and he said: “I was thinking of ordering a man to lead the prayer, then I would go to the men who have stayed away from it (the prayer), and order that their houses be burned down around them with bundles of firewood. If one of them knew that he would find a meaty bone, he would attend it.” Meaning ‘*Ishâ*’ prayer.

نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تَزِيدُ عَلَى صَلَاتِهِ وَحْدَهُ سَبْعًا وَعِشْرِينَ».

[١٤٧٩] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ: وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا عُثَيْدُ اللَّهِ، بِهَذَا الْإِسْنَادِ.

قَالَ ابْنُ نُمَيْرٍ عَنْ أَبِيهِ: «بِضْعَا وَعِشْرِينَ» وَقَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ: «بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

[١٤٨٠] (...) وَحَدَّثَنَا ابْنُ رَافِعٍ: أَخْبَرَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «بِضْعَا وَعِشْرِينَ».

[١٤٨١] ٢٥١ - (٦٥١) حَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ فَقَدْ نَاسًا فِي بَعْضِ الصَّلَوَاتِ فَقَالَ: «لَقَدْ هَمَمْتُ أَنْ أَمُرَ رَجُلًا يُصَلِّيَ بِالنَّاسِ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ يَتَخَلَّفُونَ عَنْهَا، فَأَمُرَ بِهِمْ فَيَحْرَقُوا عَلَيْهِمْ، بِحُزْمِ الْحَطَبِ، يُؤْتَهُمْ، وَلَوْ عَلِمَ أَحَدُهُمْ أَنَّهُ يَجِدُ عَظْمًا سَمِينًا لَشَهِدَهَا» يَعْنِي صَلَاةَ الْعِشَاءِ.

[1482] 252 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The most burdensome prayers for the hypocrites are the *'Ishâ'* prayer and the *Fajr* prayer. If they knew what there is in them, they would come even if they had to crawl. I was thinking of ordering the *Iqamah* for prayer, then I would tell a man to lead the people in prayer, and I would set out with men carrying bundles of firewood, and go to people who do not attend the prayer and burn their houses down around them."

[1483] 253 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," - and he mentioned a number of *Aḥadith*, including the following: "The Messenger of Allâh ﷺ said: 'I was thinking of ordering my young men to prepare bundles of firewood for me, then I would order a man to lead the people in prayer, then I would burn down the houses with their occupants.'"

[1484] (...) A similar report (as no. 1483) was narrated from Abû Hurairah, from the Prophet ﷺ.

[١٤٨٢] ٢٥٢ - (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُمَا - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي أَثْقَلُ صَلَاةً عَلَى الْمُتَأَفِّقِينَ صَلَاةَ الْعِشَاءِ وَصَلَاةَ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبَوًّا، وَلَقَدْ هَمَمْتُ أَنْ أَمُرَّ بِالصَّلَاةِ فَتَقَامَ، ثُمَّ أَمُرَّ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ مَعِيَ بِرِجَالٍ مَعَهُمْ حُزْمٌ مِنْ خَطَبٍ، إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ فَأَحْرِقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ».

[١٤٨٣] ٢٥٣ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ فَذَكَرَ أَحَادِيثَ، مِنْهَا. وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ أَمُرَّ فِتْيَانِي أَنْ يَسْتَعِدُّوا لِي بِحُزْمٍ مِنْ خَطَبٍ، ثُمَّ أَمُرَّ رَجُلًا يُصَلِّيَ بِالنَّاسِ ثُمَّ تُحَرَّقَ بُيُوتٌ عَلَى مَنْ فِيهَا».

[١٤٨٤] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ

عَنْ وَكِيعٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ
يَزِيدَ بْنِ الْأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ عَنْ
النَّبِيِّ ﷺ، بِنَحْوِهِ.

[1485] 254 - (652) It was narrated from 'Abdullâh that the Prophet ﷺ said concerning some people who stayed away from Friday prayer: "I was thinking of ordering a man to lead the people in prayer, then I would burn down the houses of men who stay away from Friday prayer, with them inside."

[١٤٨٥] ٢٥٤ - (٦٥٢) وَحَدَّثَنَا
أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا
زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَقَ عَنْ أَبِي
الْأَحْوَصِ، سَمِعَهُ مِنْهُ عَنْ عَبْدِ اللَّهِ أَنَّ
النَّبِيَّ ﷺ قَالَ لِقَوْمٍ يَتَخَلَّفُونَ عَنِ
الْجُمُعَةِ: «لَقَدْ هَمَمْتُ أَنْ أُمَرَ رَجُلًا
يُصَلِّي بِالنَّاسِ، ثُمَّ أُحَرِّقَ عَلَى رِجَالٍ
يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ، يُبَوِّتُهُمْ».

Chapter 43. It Is Obligatory For The One Who Hears The Call To Prayer To Come To The Masjid

(المعجم ٤٣) - (بَابُ يَجِبُ إِيْتَانِ
الْمَسْجِدِ عَلَى مَنْ سَمِعَ النِّدَاءَ)
(التحفة ٩٦)

[1486] 255 - (653) It was narrated that Abû Hurairah said: "A blind man came to the Prophet ﷺ and said: 'O Messenger of Allâh, I do not have any guide to take me to the Masjid.' And he asked the Messenger of Allâh ﷺ to grant him a dispensation allowing him to offer prayers in his house, and he allowed him that. When he turned to leave, he called him back and said: 'Can you hear the call to prayer?' He said: 'Yes.' He said: 'Then answer it.'"

[١٤٨٦] ٢٥٥ - (٦٥٣) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَسُوَيْدُ بْنُ
سَعِيدٍ وَيَعْقُوبُ الدَّورَقِيُّ، كُلُّهُمْ عَنْ
مَرْوَانَ الْفَزَارِيِّ. - قَالَ قُتَيْبَةُ: حَدَّثَنَا
الْفَزَارِيُّ - عَنْ عُثَيْدِ اللَّهِ بْنِ الْأَصَمِّ.
قَالَ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ عَنْ أَبِي
هُرَيْرَةَ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ أَعْمَى.
فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّهُ لَيْسَ لِي قَائِدٌ
يَقُودُنِي إِلَى الْمَسْجِدِ، فَسَأَلَ رَسُولَ
اللَّهِ ﷺ أَنْ يُرَخِّصَ لَهُ فَيُصَلِّيَ فِي بَيْتِهِ،

فَرَحَّصَ لَهُ. فَلَمَّا وَلَّى دَعَاهُ فَقَالَ: «هَلْ تَسْمَعُ النَّدَاءَ بِالصَّلَاةِ؟» فَقَالَ: نَعَمْ. قَالَ: «فَأَجِبْ».

Chapter 44. Prayer In Congregation Is One Of The *Sunnah* Of Guidance

(المعجم ٤٤) - (بَابُ صَلَاةِ الْجَمَاعَةِ)

من سنن الهدى (التحفة ٩٧)

[1487] 256 - (654) It was narrated that Abû Al-Aḥwas said: “‘Abdullâh said: ‘I remember when no one stayed away from the prayer except a hypocrite who was known for his hypocrisy, or one who was sick. But even a sick person would walk between two men and come to prayer. The Messenger of Allâh ﷺ taught us the *Sunnah* of guidance, and one of the *Sunnah* of guidance is praying in the *Masjid* in which the *Adhân* is called.”

[١٤٨٧] ٢٥٦ - (٦٥٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ الْكُوفِيُّ: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ أَبِي الْأَحْوَصِ قَالَ: قَالَ عَبْدُ اللَّهِ: لَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنِ الصَّلَاةِ إِلَّا مُنَافِقٌ قَدْ عَلِمَ نِفَاقَهُ، أَوْ مَرِيضٌ، إِنْ كَانَ الْمَرِيضُ لَيَمْشِي بَيْنَ رَجُلَيْنِ حَتَّى يَأْتِيَ الصَّلَاةَ. وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ عَلَّمَنَا سُنَنَ الْهُدَى، وَإِنَّ مِنْ سُنَنِ الْهُدَى، الصَّلَاةَ فِي الْمَسْجِدِ الَّذِي يُؤَدَّنُ فِيهِ.

[1488] 257 - (...) It was narrated that ‘Abdullâh said: “Whoever would like to meet Allâh, may He be exalted, tomorrow as a Muslim, let him preserve these prayers where the call is made for them. For indeed Allâh has prescribed the *Sunnah* of guidance to your Prophet ﷺ and they (the prayers) are among the *Sunnah* of guidance. If you pray in your houses like this one who

[١٤٨٨] ٢٥٧ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنْ أَبِي الْعُمَيْسِ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ تَعَالَى عَدَا مُسْلِمًا فَلْيَحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّ اللَّهَ شَرَعَ

stays away from the *Masjid*, prays in his house, you will have forsaken the *Sunnah* of your Prophet, and if you forsake the *Sunnah* of your Prophet you will go astray. There is no man who purifies himself and purifies himself well, then he goes to one of these *Masâjid*, but Allâh will record one good deed for him for every step he takes, and will raise him in status one degree thereby, and will erase one bad deed thereby. I remember when no one would stay away but a hypocrite whose hypocrisy was known, and a man would come staggering between two others in order to stand in the row.”

Chapter 45. The Prohibition Of Leaving The *Masjid* Once The *Mu'adhḍhin* Has Called The *Adhân*

[1489] 258 - (655) It was narrated that Abû Ash-Sha‘thâ’ said: “We were sitting in the *Masjid* with Abû Hurairah when the *Mu’adhḍhin* called the *Adhân*. A man stood up and walked out of the *Masjid*, and Abû Hurairah followed him with his gaze until he exited the *Masjid*. Abû Hurairah said: ‘This man has disobeyed Abû Al-Qâsim ﷺ.’”

لَنَبِيِّكُمْ ﷺ سُنَّ الْهُدَىٰ وَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَىٰ، وَلَوْ أَنَّكُمْ صَلَّيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هَذَا الْمُتَخَلِّفُ فِي بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ، وَمَا مِنْ رَجُلٍ يَطْهَرُ فَيُحْسِنُ الطُّهُورَ ثُمَّ يَعْمِدُ إِلَىٰ مَسْجِدٍ مِنْ هَذِهِ الْمَسَاجِدِ إِلَّا كَتَبَ اللَّهُ لَهُ بِكُلِّ خَطْوَةٍ يَخْطُوهَا حَسَنَةً، وَيَرْفَعُهُ بِهَا دَرَجَةً، وَيَحْطُ عَنْهُ بِهَا سَيِّئَةً، وَلَقَدْ رَأَيْنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُتَأَفِّقٌ، مَعْلُومُ النَّقَاقِ. وَلَقَدْ كَانَ الرَّجُلُ يُؤْتَىٰ بِهِ يُهَادَىٰ بَيْنَ الرَّجُلَيْنِ حَتَّىٰ يُقَامَ فِي الصَّفِّ.

(المعجم ٤٥) - (بَابُ النَّهْيِ عَنِ الْخُرُوجِ مِنَ الْمَسْجِدِ إِذَا أَدْنَى الْمُؤَذِّنُ)
(التحفة ٩٨)

[١٤٨٩] ٢٥٨ - (٦٥٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ أَبِي الشَّعْثَاءِ قَالَ: كُنَّا مُعُودًا فِي الْمَسْجِدِ مَعَ أَبِي هُرَيْرَةَ، فَأَدَّنَ الْمُؤَذِّنُ، فَقَامَ رَجُلٌ مِنَ الْمَسْجِدِ يَمْشِي، فَاتَّبَعَهُ أَبُو هُرَيْرَةَ بَصَرَهُ حَتَّى خَرَجَ مِنَ الْمَسْجِدِ، فَقَالَ أَبُو هُرَيْرَةَ: أَمَا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ.

[1490] 259 - (...) It was narrated from Ash'ath bin Abî Ash-Sha'thâ' Al-Muhâribî that his father said: "I heard Abû Hurairah say, when he saw a man leaving the Masjid after the *Adhân*: 'This man has disobeyed Abû Al-Qâsim ﷺ.'"

[١٤٩٠] ٢٥٩ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ هُوَ ابْنُ عُيَيْنَةَ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنْ أَشْعَثَ ابْنِ أَبِي الشَّعْثَاءِ الْمُحَارِبِيِّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، وَرَأَى رَجُلًا يَجْتَازُ الْمَسْجِدَ خَارِجًا، بَعْدَ الْأَذَانِ، فَقَالَ: أَمَّا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ [ﷺ].

Chapter 46. The Virtue Of Praying 'Ishâ' And Subh In Congregation

(المعجم ٤٦) - (بَابُ فَضْلِ صَلَاةِ الْعِشَاءِ وَالصُّبْحِ فِي جَمَاعَةٍ)
(التحفة ٩٩)

[1491] 260 - (656) 'Abdur-Rahmân bin Abî 'Amrah said: "Uthmân bin 'Affân entered the Masjid after *Maghrib* and sat alone. I sat with him and he said: 'O son of my brother, I heard the Messenger of Allâh ﷺ say: 'Whoever prays 'Ishâ' in congregation, it is as if he spent half the night in prayer, and whoever prays *Subh* in congregation, it is as if he spent the whole night in prayer.'"

[١٤٩١] ٢٦٠ - (٦٥٦) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ وَهُوَ ابْنُ زِيَادٍ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عُمَرَ قَالَ: دَخَلَ عُثْمَانُ بْنُ عَفَّانَ الْمَسْجِدَ بَعْدَ صَلَاةِ الْمَغْرِبِ، فَقَعَدَ وَحْدَهُ، فَقَعَدْتُ إِلَيْهِ. فَقَالَ: يَا ابْنَ أَخِي! سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ».

[1492]... - (...) A similar report

[١٤٩٢] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ

(as no. 1491) was narrated from Abû Sahl 'Uthmân bin Ḥakîm, with this chain.

[1493] 261 - (657) It was narrated that Anas bin Sîrîn said: "I heard Jundab bin 'Abdullâh say: 'The Messenger of Allâh ﷺ said: "Whoever prays *Ṣubḥ*, then he is under the protection of Allâh, but anyone who falls short with regard to the rights of Allâh, then Allâh will seize him and will throw him into the Fire of Hell."

[1494] 262 - (...) It was narrated that Anas bin Sîrîn said: "I heard Jundab Al-Qasrî say: 'The Messenger of Allâh ﷺ said: Whoever prays the *Ṣubḥ* prayer, then he is under the protection of Allâh, so do not fall short with regard to the rights of Allâh, for anyone who does that, Allâh will seize him and will throw him on his face into the Fire of Hell."

[1495] (...) This was narrated from Jundab bin Sufyân from the Prophet ﷺ, but he did not say:

حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنْ سُفْيَانَ، عَنْ أَبِي سَهْلٍ عُثْمَانَ بْنِ حَكِيمٍ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[١٤٩٣] ٢٦١ - (٦٥٧) [و] حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ - يَعْنِي ابْنَ مُفَضَّلٍ، عَنْ خَالِدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ سَمِعْتُ جُنْدَبَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللَّهِ، فَلَا يَطْلُبُكُمُ اللَّهُ مِنْ ذِمَّتِهِ بِشَيْءٍ فَيُدْرِكُهُ فَيَكْبَهُ فِي نَارِ جَهَنَّمَ».

[١٤٩٤] ٢٦٢ - (...) وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ خَالِدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، قَالَ: سَمِعْتُ جُنْدَبًا الْقُسْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى صَلَاةَ الصُّبْحِ فَهُوَ فِي ذِمَّةِ اللَّهِ، فَلَا يَطْلُبُكُمُ اللَّهُ مِنْ ذِمَّتِهِ بِشَيْءٍ؛ فَإِنَّهُ مَنْ يَطْلُبُهُ مِنْ ذِمَّتِهِ بِشَيْءٍ يُدْرِكُهُ، ثُمَّ يَكْبَهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ».

[١٤٩٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ عَنْ

“And throw him in the Fire of Hell.”

دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنِ الْحَسَنِ، عَنْ جُنْدَبِ بْنِ سُفْيَانَ عَنِ النَّبِيِّ ﷺ، بِهَذَا. وَلَمْ يَذْكُرْ «فَيَكْبَهُ فِي نَارِ جَهَنَّمَ».

Chapter 47. Concession Allowing One To Not Attend The Congregation If There Is An Excuse

(المعجم ٤٧) - (بَابُ الرِّخْصَةِ فِي

التَّخْلُفِ عَنِ الْجَمَاعَةِ لِعُذْرٍ)

(التحفة ١٠٠)

[1496] 263 - (33) It was narrated from Ibn Shihâb that Maḥmūd bin Ar-Rabî' Al-Anṣârî told him that 'Itbân bin Mâlik - who was one of the Companions of the Prophet ﷺ and had been present at (the battle of) Badr, and was one of the *Anṣâr* - came to the Messenger of Allâh ﷺ and said: “O Messenger of Allâh, I have lost my eyesight, and I lead my people in prayer, but when it rains, the valley between them and I gets flooded, and I cannot get to their *Masjid* to lead them in prayer. O Messenger of Allâh, I would like you to come and pray in a place that I may take as a prayer place.” The Messenger of Allâh ﷺ said: “I will do that, if Allâh wills.”

'Itbân said: “The next day, when the sun was fully up, the Messenger of Allâh ﷺ and Abû Bakr Aṣ-Ṣiddîq went to him. The Messenger of Allâh ﷺ asked for permission to enter and permission was given to him, and he did not sit, rather he said:

[١٤٩٦] ٢٦٣ - (٣٣) حَدَّثَنِي حَرَمَلَةُ

ابْنُ يَحْيَى التَّحِيْبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ أَنَّ مُحَمَّدَ ابْنَ الرَّبِيعِ الْأَنْصَارِيَّ حَدَّثَهُ، أَنَّ عِتْبَانَ بْنَ مَالِكٍ، وَهُوَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، مِمَّنْ شَهِدَ بَدْرًا، مِنَ الْأَنْصَارِ، أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي قَدْ أَتَكَّرْتُ بَصَرِي، وَأَنَا أَصَلِّي لِقَوْمِي، وَإِذَا كَانَتْ الْأَمْطَارُ سَالَ الْوَادِي الَّذِي بَيْنِي وَبَيْنَهُمْ، وَلَمْ أَسْتَطِعْ أَنْ أَتِيَ مَسْجِدَهُمْ، فَأُصَلِّيَ لَهُمْ. وَوَدِدْتُ أَنَّكَ يَا رَسُولَ اللَّهِ! تَأْتِي فَتُصَلِّيَ فِي مَوْضِعِي أَتَّخِذُهُ مُصَلًّى، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ:

«سَأَفْعَلُ، إِنْ شَاءَ اللَّهُ». قَالَ عِتْبَانُ: فَعَدَا رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ الصِّدِّيقُ حِينَ ارْتَفَعَ النَّهَارُ، فَاسْتَأْذَنَ رَسُولُ اللَّهِ ﷺ. فَأَذْنَتْ لَهُ، فَلَمْ يَجْلِسْ حَتَّى دَخَلَ الْبَيْتَ، ثُمَّ قَالَ: «أَيُّنَ تُحِبُّ أَنْ أَصَلِّيَ مِنْ

‘Where in your house would you like me to pray?’ I pointed to a corner of the house, and the Messenger of Allâh ﷺ stood and said the *Takbîr*, and we stood behind him. He prayed two *Rak’ah* then said the *Salâm*. Then we asked him to stay and eat some *Khazîr*^[1] that we had made for him. Men from the surrounding houses came to us, until a large number of men had gathered in the house. One of them said: ‘Where is Mâlik bin Ad-Dukhshun?’ One of them said: ‘He is a hypocrite who does not love Allâh and His Messenger.’ The Messenger of Allâh ﷺ said: ‘Do not say that. Do you not see that he has said *Lâ ilâha illallâh*, seeking thereby the Face of Allâh?’ They said: ‘Allâh and His Messenger know best.’ He said: ‘But we see that he is sincere towards the hypocrites.’ The Messenger of Allâh ﷺ said: ‘Allâh has forbidden to the Fire everyone who says *Lâ ilâha illallâh* seeking thereby the Face of Allâh.’”

Ibn Shihâb said: “Then I asked Al-Ḥuşain bin Muḥammad Al-Anṣârî, who is one of Banû Sâlim, and one of their leaders, about the *Hadîth* of Maḥmûd bin Ar-Rabî’, and he confirmed it to be true.

يَبَيْتِكَ؟» قَالَ فَأَشَرْتُ إِلَى نَاحِيَةِ مِنَ الْبَيْتِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَكَبَّرَ، فَقُمْنَا وَرَاءَهُ، فَصَلَّى رَكَعَتَيْنِ ثُمَّ سَلَّمَ، قَالَ وَحَبَسْنَاهُ عَلَى خَزِيرٍ صَنَعْنَاهُ لَهُ، قَالَ فَتَابَ رِجَالٌ مِنْ أَهْلِ الدَّارِ حَوْلَنَا. حَتَّى اجْتَمَعَ فِي الْبَيْتِ رِجَالٌ ذَوُو عَدَدٍ. فَقَالَ قَائِلٌ مِنْهُمْ: أَيْنَ مَالِكُ بْنُ الدُّخَشْنِ؟ فَقَالَ بَعْضُهُمْ: ذَلِكَ مُنَافِقٌ لَا يُحِبُّ اللَّهَ وَرَسُولَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُلْ لَهُ ذَلِكَ. أَلَا تَرَاهُ قَدْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ؟» قَالَ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّمَا نَرَى وَجْهَهُ وَنَصِيحَتَهُ لِلْمُتَنَافِقِينَ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، يَتَّبِعِي بِذَلِكَ وَجْهَ اللَّهِ».

قَالَ ابْنُ شِهَابٍ: ثُمَّ سَأَلْتُ الْحَصِينَ ابْنَ مُحَمَّدٍ الْأَنْصَارِيِّ، وَهُوَ أَحَدُ بَنِي سَالِمٍ، وَهُوَ مِنْ سَرَاتِيهِمْ، عَنْ حَدِيثِ مَحْمُودِ بْنِ الرَّبِيعِ، فَصَدَّقَهُ بِذَلِكَ.

[راجع: ١٤٩]

[1497] 264 - (...) It was narrated

[١٤٩٧] ٢٦٤ - (...) وَحَدَّثَنَا

[1] A dish of meat and flour.

that 'Itbân bin Mâlik said: "I came to the Messenger of Allâh ﷺ..." and he quoted a *Hadîth* like that of Yûnus (no. 1496), except that he said: "A man said: 'Where is Mâlik bin Ad-Dukhshun' or 'Ad-Dukhaishin?'" And he added in his *Hadîth*: "Maḥmûd said: 'I narrated this *Hadîth* to a group of people among whom was Abû Ayyûb Al-Anṣârî, and he said: I do not think that the Messenger of Allâh ﷺ said what you said. He said: 'I swore that if I went back to 'Itbân I would ask him. So I went back to him and I found him an old man who had lost his eyesight, and he was the *Imâm* of his people. I sat beside him and asked him about this *Hadîth*, and he narrated it to me as he had narrated it the first time.'"

[1498] 265 - (...) It was narrated that Maḥmûd bin Ar-Rabî' said: "I remember the Messenger of Allâh ﷺ spitting out some water from a bucket that was in our house." Maḥmûd said: "'Itbân bin Mâlik told me: 'I said: "'O Messenger of Allâh, my eyesight

مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا عَنْ عَبْدِ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي مَحْمُودُ بْنُ رَبِيعٍ عَنْ عِثْبَانَ بْنِ مَالِكٍ. قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ. وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ يُونُسَ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَجُلٌ: أَتَيْنَ مَالِكُ بْنُ الدُّخَشْنِ أَوْ الدُّخَيْشِنِ؟ وَزَادَ فِي الْحَدِيثِ: قَالَ مَحْمُودٌ: فَحَدَّثْتُ بِهِذَا الْحَدِيثَ نَفَرًا، فِيهِمْ أَبُو أَيُّوبَ الْأَنْصَارِيُّ. فَقَالَ: مَا أَظُنُّ رَسُولَ اللَّهِ ﷺ قَالَ مَا قُلْتُ. قَالَ: فَحَلَفْتُ، إِنْ رَجَعْتُ إِلَى عِثْبَانَ، أَنْ أَسْأَلَهُ. قَالَ: فَرَجَعْتُ إِلَيْهِ فَوَجَدْتُهُ شَيْخًا كَبِيرًا قَدْ ذَهَبَ بَصَرُهُ، وَهُوَ إِمَامٌ قَوْمِهِ، فَجَلَسْتُ إِلَى جَنْبِهِ، فَسَأَلْتُهُ عَنْ هَذَا الْحَدِيثِ، فَحَدَّثَنِيهِ كَمَا حَدَّثَنِيهِ أَوَّلَ مَرَّةٍ.

قَالَ الزُّهْرِيُّ: ثُمَّ نَزَلْتُ بَعْدَ ذَلِكَ فَرَأَيْتُ وَأُمُورٌ نَرَى أَنَّ الْأَمْرَ انْتَهَى إِلَيْهَا، فَمَنْ اسْتَطَاعَ أَنْ لَا يَغْتَرَّ فَلَا يَغْتَرَّ.

[١٤٩٨] ٢٦٥ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ مَحْمُودِ بْنِ رَبِيعٍ قَالَ: إِنِّي لَأَعْقِلُ مَجَّةً مَجَّهَا رَسُولُ اللَّهِ ﷺ مِنْ دَلْوٍ

is bad...” and he quoted the *Hadîth* as far as the words: “He led us in praying two *Rak’ah*. Then we asked the Messenger of Allâh ﷺ to stay and eat some *Jashishah*^[1] that we had made for him.” And he did not mention the additional material quoted by Yûnus and Ma’mar.

فِي دَارِنَا. قَالَ مَحْمُودٌ: فَحَدَّثَنِي عَتَبَانُ ابْنُ مَالِكٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا بَصْرِي قَدْ سَاءَ، وَسَاقَ الْحَدِيثَ إِلَى قَوْلِهِ: فَصَلَّى بِنَا رَكْعَتَيْنِ. وَحَبَسْنَا رَسُولَ اللَّهِ ﷺ عَلَى جَشِيشَةٍ صَنَعْنَاهَا لَهُ وَلَمْ يَذْكُرْ مَا بَعْدَهُ مِنْ زِيَادَةِ يُونُسَ وَمَعْمَرَ.

Chapter 48. It Is Permissible To Offer Voluntary Prayers In Congregation, And To Pray On *Haşîr* (Palm-Fiber Mats), *Khumrah* (Small Mats), Cloth And Other Pure Things

(المعجم ٤٨) - (بَابُ جَوَازِ الْجَمَاعَةِ فِي النَّافِلَةِ، وَالصَّلَاةِ عَلَى حَصِيرٍ وَخِمْرَةٍ وَثَوْبٍ وَغَيْرِهَا مِنَ الطَّاهِرَاتِ) (التحفة ١٠١)

[1499] 266 - (658) It was narrated from Anas bin Mâlik that his grandmother Mulaikah invited the Messenger of Allâh ﷺ to eat some food that she had made. He ate some of it, then he said: “Get up and I will lead you in prayer.” Anas bin Mâlik said: “I went to a *Haşîr* of ours that had turned black from long use, and sprinkled it with water, then the Messenger of Allâh ﷺ stood on it, and the orphan and I stood behind him, and the old lady behind us, and the Messenger of Allâh ﷺ led us in praying two *Rak’ah*, then he left.”

[١٤٩٩] ٢٦٦ - (٦٥٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ ﷺ لِبَطْعَامٍ صَنَعَتْهُ، فَأَكَلَ مِنْهُ، ثُمَّ قَالَ: «قُومُوا فَأَصَلِّيْ لَكُمْ» قَالَ أَنَسُ بْنُ مَالِكٍ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدْ اسْوَدَّ مِنْ طُولِ مَا لَيْسَ، فَتَضَعْتُهُ بِمَاءٍ، فَقَامَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ، وَصَفَفْتُ أَنَا وَالْيَتِيمُ وَرَاءَهُ، وَالْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ ثُمَّ انْصَرَفَ.

[1500] 267 - (659) It was narrated from Abû At-Tayyâh,

[١٥٠٠] ٢٦٧ - (٦٥٩) وَحَدَّثَنَا

[1] A dish made of ground wheat with meat or dates.

from Anas bin Mâlik who said: "The Messenger of Allâh ﷺ had the best behavior of the people. Sometimes the time for prayer would come when he was in our house, so he would order that the mat beneath him be swept, then water sprinkled on it, then the Messenger of Allâh ﷺ would lead the prayer; we would stand behind him and he would lead us in prayer." He said:^[1] "And their mat was made of palm leaves."

[1501] 268 - (660) It was narrated from Thâbit, from Anas who said: "The Prophet ﷺ entered upon us, and there was no one there but myself, my mother and Umm Harâm, my maternal aunt. He said: 'Get up and I will lead you in prayer.' And that was not at the time for (prescribed) prayer. So he led us in prayer." - A man said to Thâbit: "Where did he make Anas stand?" He said: "He made him stand on his right." - "Then he supplicated for us, the members of the household, asking for the best for us in this world and in the Hereafter. My mother said: 'O Messenger of Allâh, your little servant, pray to Allâh for him.' He prayed for all

شَيْئَانِ بْنِ فَرُوحَ وَأَبُو الرَّبِيعِ، كِلَاهُمَا عَنْ عَبْدِ الْوَارِثِ - قَالَ شَيْئَانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ - عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ خُلُقًا فَرُبَّمَا تَحَضَّرَ الصَّلَاةَ وَهُوَ فِي بَيْتِنَا، قَالَ: فَيَأْمُرُ بِالْبَسَاطِ الَّذِي تَحْتَهُ فَيَكْنَسُ، ثُمَّ يُنْصَحُ، ثُمَّ يَوْمُ رَسُولُ اللَّهِ ﷺ، وَنَقُومُ خَلْفَهُ فَيُصَلِّي بِنَا، قَالَ: وَكَانَ يَسَاطُهُمْ مِنْ جَرِيدِ النَّخْلِ.

[١٥٠١] ٢٦٨ - (٦٦٠) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَيْنَا، وَمَا هُوَ إِلَّا أَنَا وَأُمِّي وَأُمُّ حَرَامٍ خَالَتِي فَقَالَ: «قُومُوا فَلِأُصَلِّي بِكُمْ» - فِي غَيْرِ وَقْتِ صَلَاةٍ، فَصَلَّى بِنَا - فَقَالَ رَجُلٌ لثَابِتٍ: أَيْنَ جَعَلَ أَنَسًا مِنْهُ؟ قَالَ: جَعَلَهُ عَلَى يَمِينِهِ - ثُمَّ دَعَا لَنَا، أَهْلَ الْبَيْتِ، بِكُلِّ خَيْرٍ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ، فَقَالَتْ أُمِّي: يَا رَسُولَ اللَّهِ! خُودِيكَ، ادْعُ اللَّهَ لَهُ، قَالَ فَدَعَا لِي بِكُلِّ خَيْرٍ، وَكَانَ فِي آخِرِ مَا دَعَا لِي

[1] It appears that the speaker here is Abû At-Tayyâh as it only occurs in his narration, both here and in the version of it recorded by Ahmad which is similar to what the author recorded, in shorter form, under no. 5622.

good things for me, and at the end of his supplication for me he said: ‘O Allâh, increase his wealth and his children, and bless them for him.’”

[1502] 269 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ led him and his mother, or maternal aunt in prayer. He said: “He made me stand on his right, and he made the woman stand behind us.”

[1503] (...) It was narrated from Shu’bah with this chain.

[1504] 270 - (513) It was narrated that ‘Abdullâh bin Shaddâd said: “Maimûnah, the wife of the Prophet ﷺ, told me: ‘The Messenger of Allâh ﷺ used to pray with me while I was opposite him,^[1] and sometimes his garment would touch me when he prostrated. And he used to pray on a *Khumrah* (small mat).’”

بِهِ أَنْ قَالَ: «اللَّهُمَّ! أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيهِ».

[١٥٠٢] ٢٦٩ - (...) وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، سَمِعَ مُوسَى بْنُ أَنَسٍ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِهِ وَبِأُمِّهِ أَوْ خَالَتِهِ قَالَ: فَأَقَامَنِي عَنْ يَمِينِهِ وَأَقَامَ الْمَرْأَةُ خَلْفَنَا.

[١٥٠٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ. قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَحْيَى ابْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ.

[١٥٠٤] ٢٧٠ - (٥١٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ بْنُ الْعَوَّامِ، كِلَاهُمَا عَنْ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ. قَالَ: حَدَّثَنِي مَيْمُونَةُ زَوْجُ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَأَنَا حِذَاءَهُ، وَرَبَّمَا أَصَابَنِي تَوْبُهُ إِذَا سَجَدَ، وَكَانَ يُصَلِّي عَلَى خُمْرَةٍ. [راجع: ١١٤٦]

[1] See no. 1146, where there is the addition: “and I was menstruating.”

[1505] 271 - (661) Abû Sa'eed Al-Khudrî narrated that he entered upon the Messenger of Allâh ﷺ and found him praying on a *Hasîr*, upon which he was prostrating.

Chapter 49. The Virtue Of Offering The Obligatory Prayers In Congregation, The Virtue Of Waiting For The Prayer And Taking Many Steps Towards The *Masjid*, The Virtue Of Walking To The *Masjid*

[1506] 272 - (649) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'A man's prayer in congregation is more valuable than his prayer in his house or his marketplace by twenty-odd degrees. That is because if one of you performs *Wudû'* and performs it well, then he comes to the *Masjid*, with no other motive or purpose than to pray, then he does not take any step but he will be raised one degree in status thereby, and one sin will be erased thereby, until

[١٥٠٥] ٢٧١- (٦٦١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، جَوَيْعًا عَنْ الْأَعْمَشِ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ الْخُدْرِيُّ، أَنَّهُ دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ. فَوَجَدَهُ يُصَلِّي عَلَى حَصِيرٍ يَسْجُدُ عَلَيْهِ.

(المعجم ٤٩) - (بَابُ فَضْلِ الصَّلَاةِ الْمَكْتُوبَةِ فِي جَمَاعَةٍ وَفَضْلِ انْتِظَارِ الصَّلَاةِ وَكَثْرَةِ الْخَطَا إِلَى الْمَسَاجِدِ وَفَضْلِ الْمَشْيِ إِلَيْهَا) (التحفة ١٠٢)

[١٥٠٦] ٢٧٢- (٦٤٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ. - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ - عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلَاتِهِ فِي بَيْتِهِ، وَصَلَاتِهِ فِي سُوقِهِ، بِضْعًا وَعِشْرِينَ دَرَجَةً؛ وَذَلِكَ أَنَّ أَحَدَهُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى

he enters the *Masjid*. When he enters the *Masjid*, he is in a state of prayer so long as the prayer is what is keeping him there, and the Angels send *Ṣalât* upon any one of you so long as he remains in the place where he prayed, saying: 'O Allâh, have mercy on him; O Allâh, forgive him; O Allâh, accept his repentance.' So long as he does not offend anyone or commit *Ḥadath*."

الْمَسْجِدَ، لَا يَنْهَظُهُ إِلَّا الصَّلَاةُ، لَا يُرِيدُ إِلَّا الصَّلَاةَ، فَلَمْ يَخْطُ خُطْوَةً إِلَّا رُفِعَ لَهُ بِهَا دَرَجَةٌ، وَخُطَّ عَنْهُ بِهَا خَطِيئَةٌ، حَتَّى يَدْخُلَ الْمَسْجِدَ، فَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي الصَّلَاةِ مَا كَانَتِ الصَّلَاةُ هِيَ تَحْبِسُهُ، وَالْمَلَائِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ. يَقُولُونَ: اللَّهُمَّ! ارْحَمْهُ، اللَّهُمَّ! اغْفِرْ لَهُ، اللَّهُمَّ! تُبْ عَلَيْهِ، مَا لَمْ يُؤْذِ فِيهِ، مَا لَمْ يُحْدِثْ فِيهِ». [راجع: ١٤٧٢]

[1507] (...) A similar report (as no. 1506) was narrated from Al-A'mash with this chain.

[١٥٠٧] (...) حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ: أَخْبَرَنَا عَبَّزٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ بْنُ الرِّيَّانِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، كُلُّهُمْ عَنِ الْأَعْمَشِ، فِي هَذَا الْإِسْنَادِ، بِمِثْلِ مَعْنَاهُ.

[1508] 273 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The Angels send *Ṣalât* upon any one of you so long as he remains in his spot, saying: "O Allâh, forgive him; O Allâh, have mercy on him," so long as he does not commit *Ḥadath*. And one of you is in a state of prayer so long as the prayer is keeping him there.'"

[١٥٠٨] ٢٧٣- (...) [و] حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي السَّخْتِيَانِيِّ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَلَائِكَةَ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ. تَقُولُ: اللَّهُمَّ! اغْفِرْ لَهُ، اللَّهُمَّ!

ارْحَمْهُ، مَا لَمْ يُحَدِّثْ، وَأَحْدُكُمْ فِي صَلَاةٍ مَا كَانَتْ الصَّلَاةُ تَحْسِبُهُ».

[1509] 274 - (...) It was narrated from Abû Râfi', from Abû Hurairah that the Messenger of Allâh ﷺ said: "A person is in a state of prayer so long as he is in his prayer place waiting for the prayer, and the Angels say: 'O Allâh, forgive him; O Allâh, have mercy on him,' until he leaves or commits *Hadath*." I (Abû Râfi') said: "What does 'commit *Hadath*' mean?" He said: "Breaking wind, either silently or loudly."

[1510] 275 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "One of you is still in a state of prayer so long as the prayer is keeping him there, and nothing is keeping him from going back to his family except the prayer."

[1511] 276 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If one of you sits waiting for the prayer, he is in a state of prayer so long as he does not commit *Hadath*, and the Angels pray for him, saying: 'O Allâh, forgive him; O Allâh, have mercy on him.'"

[١٥٠٩] ٢٧٤- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بِهِزُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزَالُ الْعَبْدُ فِي صَلَاةٍ مَا كَانَ فِي مُصَلَّاهُ يَنْتَظِرُ الصَّلَاةَ، وَتَقُولُ الْمَلَائِكَةُ: اللَّهُمَّ! اغْفِرْ لَهُ، اللَّهُمَّ! ارْحَمْهُ حَتَّى يَنْصَرِفَ أَوْ يُحَدِّثَ» قُلْتُ: مَا يُحَدِّثُ؟ قَالَ: يَفْسُو أَوْ يَضْرِبُ.

[١٥١٠] ٢٧٥- (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ «لَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا دَامَتِ الصَّلَاةُ تَحْسِبُهُ، لَا يَمْنَعُهُ أَنْ يَنْقَلِبَ إِلَى أَهْلِهِ إِلَّا الصَّلَاةُ».

[١٥١١] ٢٧٦- (...) حَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شَهَابٍ، عَنِ ابْنِ هُرْمُزٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

«أَحَدُكُمْ مَا قَعَدَ يَنْتَظِرُ الصَّلَاةَ، فِي صَلَاةٍ، مَا لَمْ يُحَدِّثْ، تَدْعُو لَهُ الْمَلَائِكَةُ: اللَّهُمَّ! اغْفِرْ لَهُ، اللَّهُمَّ! ارْحَمْهُ».

[1512] (...) A similar report (as no. 1511) was narrated from Abû Hurairah, from the Prophet ﷺ.

[١٥١٢] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُبَيَّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ هَذَا.

Chapter 50. The Virtue Of Taking Many Steps To The Masjid

[1513] 277 - (662) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said: 'The people who will have the greatest reward for prayer will be those who walk the furthest distance to come and pray, then those who walk the next furthest. The one who waits for the prayer until he prays with the *Imâm* will have a greater reward than the one who prays then sleeps.'" According to the report of Ibn Kuraib: "until he prays it with the *Imâm* in congregation."

(المعجم ٥٠) - (بَابُ فَضْلِ كَثْرَةِ الْخُطَا إِلَى الْمَسَاجِدِ) (التحفة ١٠٣)

[١٥١٣] ٢٧٧- (٦٦٢) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَادٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَعْظَمَ النَّاسِ أَجْرًا فِي الصَّلَاةِ أَبْعَدُهُمْ إِلَيْهَا مَمْشًى، فَأَبْعَدُهُمْ وَالَّذِي يَنْتَظِرُ الصَّلَاةَ حَتَّى يُصَلِّيَهَا مَعَ الْإِمَامِ أَعْظَمَ أَجْرًا مِنَ الَّذِي يُصَلِّيَهَا ثُمَّ يَنَامُ» وَفِي رَوَايَةٍ أَبِي كُرَيْبٍ: «حَتَّى يُصَلِّيَهَا مَعَ الْإِمَامِ فِي جَمَاعَةٍ».

[1514] 278 - (663) It was narrated that Ubayy bin Ka'b said: "There was a man - and I do not know of any man who lived further away from the *Masjid* than he did - but he never

[١٥١٤] ٢٧٨- (٦٦٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبَّزٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ التَّهْدِي، عَنْ أَبِي ابْنِ كَعْبٍ قَالَ: كَانَ رَجُلٌ، لَا أَعْلَمُ

missed a prayer. It was said to him” - or - “I said - [to him]: ‘Why don’t you buy a donkey that you can ride when it is dark or when the sand is too hot?’ He said: ‘I would not like my house to be next to the *Masjid*. I want my walking to the *Masjid* and my returning when I come back to my family, to be recorded for me.’ The Messenger of Allâh ﷺ said: ‘Allâh has gathered all that (reward) for you.’”

[1515] (...) A similar report (as no. 1514) was narrated from At-Taimî with this chain.

[1516] (...) It was narrated that Ubayy bin Ka'b said: “There was a man among the *Anṣâr* whose house was the most remote house in Al-Madīnah, but he never missed a prayer with the Messenger of Allâh ﷺ. We felt sorry for him, and I said to him: ‘O so-and-so, why don’t you buy a donkey to spare you from the burning sand and the reptiles of the land?’ He said: ‘By Allâh, I would not like my house to be beside the house of Muḥammad ﷺ.’ I thought that this was too much, so I brought him to the

رَجُلًا أَبْعَدَ مِنَ الْمَسْجِدِ مِنْهُ، وَكَانَ لَا تُحِطُهُ صَلَاةٌ، قَالَ: فَقِيلَ لَهُ - أَوْ قُلْتُ [لَهُ] - لَوْ اشْتَرَيْتَ حِمَارًا تَرْكَبُهُ فِي الظُّلُمَاءِ وَفِي الرَّمْضَاءِ. قَالَ: مَا يَسُرُّنِي أَنْ مَتْرَلِي إِلَى جَنْبِ الْمَسْجِدِ، إِنِّي أُرِيدُ أَنْ يُكْتَبَ لِي مَسْأَلِي إِلَى الْمَسْجِدِ، وَرُجُوعِي إِذَا رَجَعْتُ إِلَى أَهْلِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ جَمَعَ اللَّهُ لَكَ ذَلِكَ كُلَّهُ».

[١٥١٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ، كِلَاهُمَا عَنِ التَّيْمِيِّ، بِهَذَا الْإِسْنَادِ، بِنَحْوِهِ.

[١٥١٦] (...) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا عَبَادُ بْنُ عَبَّادٍ: حَدَّثَنَا عَاصِمٌ عَنْ أَبِي عَثْمَانَ، عَنْ أَبِي ابْنِ كَعْبٍ قَالَ: كَانَ رَجُلٌ مِنَ الْأَنْصَارِ، بَيْتُهُ أَقْصَى بَيْتٍ فِي الْمَدِينَةِ، فَكَانَ لَا تُحِطُهُ الصَّلَاةُ مَعَ رَسُولِ اللَّهِ ﷺ، قَالَ فَتَوَجَّعْنَا لَهُ. فَقُلْتُ لَهُ: يَا فُلَانُ! لَوْ أَنَّكَ اشْتَرَيْتَ حِمَارًا يَتَّقِيكَ مِنَ الرَّمْضَاءِ وَيَقِيكَ مِنْ هَوَامِّ الْأَرْضِ قَالَ: أَمْ وَاللَّهِ! مَا أَحْبَبُّ أَنْ بَيْتِي مُطَنَّبٌ بِبَيْتِ مُحَمَّدٍ ﷺ.

Prophet of Allâh ﷺ and told him. So he called him and he told him about that, and mentioned that he hoped for reward for his footsteps. The Prophet ﷺ said to him: 'You will have that which you seek.'

[1517] (...) A similar report was narrated from "Âṣim, with this chain.

[1518] 279 - (664) Jâbir bin 'Abdullâh said: "Our houses were far away from the *Masjid* and we wanted to sell our houses and move nearer to the *Masjid*, but the Messenger of Allâh ﷺ told us not to do that, and said: 'For every step you will rise one degree in status.'"

[1519] 280 - (665) It was narrated that Jâbir bin 'Abdullâh said: "Some land around the *Masjid* became vacant, and Banû Salimah wanted to move to be close to the *Masjid*. News of that reached the Messenger of Allâh ﷺ and he said to them: 'I have

قَالَ: فَحَمَلْتُ بِهِ حِمْلًا حَتَّى أَتَيْتُ بِهِ نَبِيَّ اللَّهِ ﷺ، فَأَخْبَرْتُهُ، قَالَ: فَدَعَا، فَقَالَ لَهُ مِثْلَ ذَلِكَ، وَذَكَرَ لَهُ أَنَّهُ يَرْجُو فِي أَثَرِهِ الْأَجْرَ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «إِنَّ لَكَ مَا احْتَسَبْتَ».

[١٥١٧] (...) وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ وَمُحَمَّدُ بْنُ أَبِي عَمَرَ، كِلَاهُمَا عَنِ ابْنِ عُيَيْنَةَ؛ وَحَدَّثَنَا سَعِيدُ بْنُ أَزْهَرَ الْوَأَسِطِيُّ قَالَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبِي، كُلُّهُمَا عَنْ عَاصِمٍ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[١٥١٨] ٢٧٩ - (٦٦٤) وَحَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: كَانَتْ دِيَارُنَا نَائِيَةً مِنَ الْمَسْجِدِ، فَأَرَدْنَا أَنْ نَبِيعَ بُيُوتَنَا فَتَقَرَّبَ مِنَ الْمَسْجِدِ، فَتَهَانَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّ لَكُمْ بِكُلِّ خُطْوَةٍ دَرَجَةٌ».

[١٥١٩] ٢٨٠ - (٦٦٥) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ قَالَ: حَدَّثَنِي الْمُجَرِّدِيُّ عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: خَلَّتِ الْبِقَاعُ حَوْلَ

heard that you want to move near the *Masjid*.' They said: 'Yes, O Messenger of Allâh, we want to do that.' He said: 'O Banû Salimah, stay in your houses, your footsteps will be recorded; stay in your houses, your footsteps will be recorded.'"

[1520] 291 - (...) It was narrated that Jâbir bin 'Abdullâh said: "Banû Salimah wanted to move close to the *Masjid*, as there was vacant land there. News of that reached the Prophet ﷺ and he said: 'O Banû Salimah, stay in your houses, your footsteps will be recorded.' They said: 'We would not be happier if we had moved.'"

Chapter 51. Walking To Prayer Erases Sins And Raises One In Status

[1521] 282 - (666) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever purifies himself (i.e., performs *Wudu*) in his house, then walks to one of the houses of Allâh in order to perform one

المَسْجِدِ، فَأَرَادَ بَنُو سَلِمَةَ أَنْ يَنْتَقِلُوا إِلَى قُرْبِ الْمَسْجِدِ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ لَهُمْ: «إِنَّهُ بَلَغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَنْتَقِلُوا قُرْبَ الْمَسْجِدِ» قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ! قَدْ أَرَدْنَا ذَلِكَ. فَقَالَ: «يَا بَنِي سَلِمَةَ! دِيَارُكُمْ! تُكْتَبُ آثَارُكُمْ، دِيَارُكُمْ! تُكْتَبُ آثَارُكُمْ».

[١٥٢٠] ٢٨١ - (...) حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ كَهْمَسًا يُحَدِّثُ عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَرَادَ بَنُو سَلِمَةَ أَنْ يَنْتَقِلُوا إِلَى قُرْبِ الْمَسْجِدِ، قَالَ وَالْبِقَاعُ خَالِيَةً، فَبَلَغَ ذَلِكَ النَّبِيِّ ﷺ فَقَالَ: «يَا بَنِي سَلِمَةَ! دِيَارُكُمْ! تُكْتَبُ آثَارُكُمْ». فَقَالُوا: مَا كَانَ يَسْرُنَا أَنَّا كُنَّا نَحْوُلُنَا.

(المعجم ٥١) - (بَابُ الْمَشْيِ إِلَى

الصَّلَاةِ تَمْحَى بِهِ الْخَطَايَا وَتَرْفَعُ بِهِ

الدرجات) (التحفة ١٠٤)

[١٥٢١] ٢٨٢ - (٦٦٦) حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا زَكَرِيَّا بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ يَعْنِي ابْنَ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُتَيْسَةَ، عَنْ عَدِيٍّ بْنِ

of the duties enjoined by Allâh, for every two steps he takes, one will erase a sin and the other will raise him one degree in status.”

[1522] 283 - (667) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said - according to the *Hadîth* of Bakr, he heard the Messenger of Allâh ﷺ say - “What do you think, if there was a river by the door of one of you and he bathed in it five times a day, would any speck of dirt be left on him?” They said: “Not a speck of dirt would be left on him.” He said: “That is the likeness of the five prayers, by means of which Allâh erases sins.”

[1523] 284 - (668) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘The likeness of the five prayers is that of an abundant river flowing by the door of any one of you, in which he bathes five times every day.’” Al-Hasan said: “Not a speck of dirt would be left.”

ثَابِتٌ، عَنْ أَبِي حَازِمٍ الْأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ مَشَى إِلَى بَيْتٍ مِنْ بُيُوتِ اللَّهِ، لِيَقْضِيَ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ، كَانَتْ خُطُوتَاهُ إِحْدَاهُمَا تَحُطُّ خَطِيئَةً، وَالْأُخْرَى تَرْفَعُ دَرَجَةً».

[١٥٢٢] ٢٨٣ - (٦٦٧) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَقَالَ قُتَيْبَةُ: حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضَرَ، كِلَاهُمَا عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: - وَفِي حَدِيثِ بَكْرٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ قَالَ: - «أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلُّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟» قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ. قَالَ: «فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِنَ الْخَطَايَا».

[١٥٢٣] ٢٨٤ - (٦٦٨) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُوَيْبَانَ، عَنْ جَابِرٍ وَهُوَ ابْنُ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الصَّلَوَاتِ الْخَمْسِ كَمَثَلِ نَهْرِ جَارٍ غَمَرٍ،

عَلَى بَابِ أَحَدِكُمْ، يَغْتَسِلُ مِنْهُ كُلُّ يَوْمٍ خَمْسَ مَرَّاتٍ». قَالَ قَالَ: الْحَسَنُ: وَمَا يَبْقِي ذَلِكَ مِنَ الدَّرَنِ.

[1524] 285 - (669) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever goes to the *Masjid* in the morning or the evening, Allâh prepares for him provision in Paradise every time he goes in the morning or evening."

[١٥٢٤] ٢٨٥ - (٦٦٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ مُطَرِّفٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ ابْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «مَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ، أَعَدَّ اللَّهُ لَهُ فِي الْجَنَّةِ نَزْلًا، كُلَّمَا غَدَا أَوْ رَاحَ».

Chapter 52. The Virtue Of Sitting In One's Prayer Place After *Subh*, And The Virtue Of The *Masâjid*

(المعجم ٥٢) - (بَابُ فَضْلِ الْجُلُوسِ فِي مَصَلَاةٍ بَعْدَ الصُّبْحِ، وَفَضْلِ الْمَسَاجِدِ) (التحفة ١٠٥)

[1525] 286 - (670) It was narrated that Simâk bin Harb said: "I said to Jâbir bin Samurah: 'Did you sit with the Messenger of Allâh ﷺ?' He said: 'Yes, frequently. He would not get up from the place in which he had prayed *Subh*' - or: '*Al-Ghadâh*' - 'until the sun had risen, and when the sun had risen he would get up. They used to chat and talk about matters of the *Jâhiliyah*, and they would laugh but he (ﷺ) smiled.'"

[١٥٢٥] ٢٨٦ - (٦٧٠) وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: قُلْتُ لِحَبِيبِ بْنِ سَمُرَةَ: أَكُنْتُ تُجَالِسُ رَسُولَ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، كَثِيرًا. كَانَ لَا يَقُومُ مِنْ مُصَلَّاهُ الَّذِي يُصَلِّي فِيهِ الصُّبْحِ أَوْ الْغَدَاةِ حَتَّى تَطْلُعَ الشَّمْسُ، فَإِذَا طَلَعَتِ الشَّمْسُ قَامَ،

وَكَانُوا يَتَحَدَّثُونَ، فَيَأْخُذُونَ فِي أَمْرِ
الْجَاهِلِيَّةِ، فَيُضْحَكُونَ وَيَتَبَسَّمُونَ .

[1526] 287 - (...) It was narrated from Jâbir bin Samurah that when the Prophet ﷺ had prayed *Fajr*, he would sit in his prayer place until the sun had risen well.

[١٥٢٦] ٢٨٧- (...) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ
سُفْيَانَ. قَالَ أَبُو بَكْرٍ: وَحَدَّثَنَا مُحَمَّدُ بْنُ
بِشْرِ عَنْ زَكَرِيَّا، كِلَاهُمَا عَنْ سِمَاكِ،
عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ
إِذَا صَلَّى الْفَجْرَ جَلَسَ فِي مُصَلَّاهُ حَتَّى
تَطْلُعَ الشَّمْسُ حَسَنًا .

[1527] (...) It was narrated (a similar *Hadith* as no. 1526) from Simâk with this chain, but he did not say, “(the sun had risen) well.”

[١٥٢٧] (...) وَحَدَّثَنَا قُتَيْبَةُ وَأَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا أَبُو
الْأَحْوَصِ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ
بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا عَنْ سِمَاكِ، بِهَذَا
الْإِسْنَادِ، وَلَمْ يَقُولَا: حَسَنًا .

[1528] 288 - (671) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The most beloved land to Allâh, may He be exalted, is the *Masâjid*, and the most hated of land to Allâh is the marketplaces.”

[١٥٢٨] ٢٨٨- (٦٧١) وَحَدَّثَنَا هَرُونَ
بْنُ مَعْرُوفٍ وَإِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ
قَالَا: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: - حَدَّثَنِي ابْنُ
أَبِي ذُبَابٍ، فِي رِوَايَةِ هَرُونَ وَفِي حَدِيثِ
الْأَنْصَارِيِّ: حَدَّثَنِي الْحَارِثُ - عَنْ عَبْدِ
الرَّحْمَنِ بْنِ مِهْرَانَ مَوْلَى أَبِي هُرَيْرَةَ، عَنْ
أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَحَبُّ
الْبِلَادِ إِلَى اللَّهِ تَعَالَى مَسَاجِدُهَا، وَأَبْغَضُ
الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا» .

Chapter 53. Who is more entitled to lead the prayer

[1529] 289 - (672) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'If there are three people, then let one lead them in prayer, and the one who is most entitled to lead them is the one who recites the most (Qur'ân).'"

[1530] (...) A similar *Hadîth* (as no. 1529) was narrated from Qatâdah, with this chain.

[1531] (...) A similar *Hadîth* (as no. 1529) was narrated from Abû Sa'eed, with this chain.

[1532] 290 - (673) It was narrated that Abû Mas'ûd Al-Ansârî said: "The Messenger of Allâh ﷺ said: 'The people should be led (in prayers) by the one

(المعجم ٥٣) - (بَابُ مَنْ أَحَقُّ

بِالْإِمَامَةِ؟) (التحفة ١٠٦)

[١٥٢٩] ٢٨٩- (٦٧٢) وَحَدَّثَنَا قُتَيْبَةُ

أَبْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانُوا ثَلَاثَةً فَلْيُؤَمَّهُمْ أَحَدُهُمْ، وَأَحَقُّهُمْ بِالْإِمَامَةِ أَقْرَاهُمْ».

[١٥٣٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ

بِشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ؛ وَحَدَّثَنِي أَبُو غَسَّانَ الْمُسَمَعِيُّ: حَدَّثَنَا مُعَاذُ وَهُوَ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي كُلُّهُمْ عَنْ قَتَادَةَ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[١٥٣١] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ

الْمُنْتَنَى: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ؛ وَحَدَّثَنَا حَسَنُ بْنُ عِيسَى: حَدَّثَنَا ابْنُ الْمُبَارَكِ، جَمِيعًا عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[١٥٣٢] ٢٩٠- (٦٧٣) وَحَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَسْجُ، كِلَاهُمَا عَنْ أَبِي خَالِدٍ. قَالَ أَبُو بَكْرِ:

who has recite the most of the Book of Allâh. If they are equal in recitation of the Qur'ân, then by the one who has most knowledge of the *Sunnah*. If they are equal in knowledge of the *Sunnah*, then by the one who emigrated earlier. If they are equal in terms of emigration, then by the one who accepted Islam earlier. No man should lead another man in prayer in his place of authority, or sit in his place of honor in his house, without his permission.” Al-Ashajj said in his report, instead of the one who accepted Islam first, “the one who is older.”

[1533] (...) A similar report (as no. 1532) was narrated from Al-A'mash with this chain.

[1534] 291 - (...) It was narrated that Ismâ'il bin Rajâ' said: “I heard 'Aws bin Dam'aj say: ‘I heard Abû Mas'ûd say: “The Messenger of Allâh ﷺ said to us: ‘The people should be led in prayer by the one who recites the most of the Book of Allâh and who has been reciting it for longer. If they are equal in recitation (of the Qur'ân), then

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنِ الْأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَوْسِ بْنِ ضَمْعَجٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَوْمُ الْقَوْمِ أَقْرَاهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً، فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً، فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً، فَأَقْدَمُهُمْ سِلْمًا. وَلَا يَوْمَنَّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ، وَلَا يَقْعُدُ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ» قَالَ الْأَشَجُّ فِي رَوَاتِيهِ مَكَانَ سِلْمًا: سِنًا.

[١٥٣٣] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ وَأَبُو مُعَاوِيَةَ، وَحَدَّثَنَا الْأَشَجُّ: حَدَّثَنَا ابْنُ فُضَيْلٍ، وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا شَفِيَّانٌ، كُلُّهُمَا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[١٥٣٤] ٢٩١ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ - عَنْ شُعْبَةَ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ قَالَ: سَمِعْتُ أَوْسَ بْنَ ضَمْعَجٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «يَوْمُ الْقَوْمِ أَقْرَاهُمْ لِكِتَابِ اللَّهِ

they should be led by the one who emigrated earlier. If they are equal in terms of emigration, then they should be led by the one who is oldest. Do not lead a man in prayer among his family nor in his place of authority, and do not sit in his place of honor in his house, unless he gives you permission," or "with his permission."

[1535] 292 - (674) It was narrated that Mâlik bin Al-Huwairith said: "We came to the Messenger of Allâh ﷺ and we were young men who were close in age, and we stayed with him for twenty nights. The Messenger of Allâh ﷺ was compassionate and kind, and he thought that we were missing our families, so he asked us about those whom we had left behind, and we told him about our families. He said: 'Go back to your families and stay with them; teach them and exhort them. When the time for prayer is due, let one of you call the *Adhân* and let the oldest of you lead you in prayer.'"

[1536] (...) It was narrated from Ayyûb with this chain (a similar *Hadîth* as no. 1535).

[1537] (...) Mâlik bin Al-Huwairith Abû Sulaimân said: "I came to the Messenger of Allâh ﷺ with some other people, and

وَأَقْدَمَهُمْ قِرَاءَةً، فَإِنْ كَانَتْ قِرَاءَتُهُمْ سَوَاءً فَلْيُؤَمِّمَهُمْ أَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَلْيُؤَمِّمَهُمْ أَكْبَرُهُمْ سِنًا، وَلَا تَوْمَنَ الرَّجُلُ فِي أَهْلِهِ وَلَا فِي سُلْطَانِهِ، وَلَا تَجْلِسَ عَلَى تَكْرِمَتِهِ فِي بَيْتِهِ، إِلَّا أَنْ يَأْذَنَ لَكَ، أَوْ يَأْذِنَهُ.

[١٥٣٥] ٢٩٢ - (٦٧٤) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ وَنَحْنُ شَبَابَةٌ مُتَقَارِبُونَ، فَأَقَمَّنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، وَكَانَ رَسُولُ اللَّهِ ﷺ رَحِيمًا رَفِيقًا، فَظَنَّ أَنَّا قَدْ اشْتَقْنَا أَهْلَنَا، فَسَأَلَنَا عَنْ مَنْ تَرَكْنَا مِنْ أَهْلِنَا، فَأَخْبَرْنَاهُ، فَقَالَ: «ارْجِعُوا إِلَى أَهْلِيكُمْ، فَأَقِيمُوا فِيهِمْ، وَعَلِّمُوهُمْ، وَمُرُوهُمْ، فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، ثُمَّ لْيُؤَمِّمَكُمْ أَكْبَرُكُمْ».

[١٥٣٦] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَخَلَفُ بْنُ هِشَامٍ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، بِهَذَا الْإِسْنَادِ؛

[١٥٣٧] (...) وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ قَالَ: قَالَ لِي أَبُو قِلَابَةَ: حَدَّثَنَا مَالِكُ بْنُ

we were young men who were close in age...” and he narrated a *Hadith* that was similar to that of Ibn ‘Ulayyah (no. 1535).

[1538] 293 - (...) It was narrated that Mâlik bin Al-Huwairith said: “I came to the Prophet ﷺ with a friend of mine, and when we asked permission to go back, he said to us: ‘When the time for prayer is due, call the *Adhân*, then call the *Iqâmah* and let the older of you lead the prayer.’”

[1539] (...) It was narrated from Hafs, meaning Ibn Ghiyâth: “*Khâlid Al-Hadhdhâ*’ narrated it to us with this chain.” And he added: “*Al-Hadhdhâ*’ said: ‘And they were similar with (knowledge of) the Qur’ân.’”

Chapter 54. It Is Recommended To Say *Qunût* In All Prayers If A Calamity Befalls The Muslims - And Refuge Is Sought From Allâh (Regarding That). It Is Recommended To Say *Qunût* In *Subh* At All Times. And The Clarification That It Is To Be Said After Raising The Head From Bowing In The Final *Rak’ah*, And It Is Recommended To Say It Out Loud

[1540] 294 - (675) Abû Hurairah said: “The Messenger

الْحُوَيْرِثُ أَبُو سُلَيْمَانَ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي نَاسٍ، وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، وَاقْتَصَا جَمِيعًا الْحَدِيثَ. يَنْحُو حَدِيثُ ابْنِ عُلَيَّةَ.

[١٥٣٨] ٢٩٣ - (...) وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ خَالِدِ الْحَذَّاءِ، عَنْ أَبِي قَلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أَنَا وَصَاحِبٌ لِي، فَلَمَّا أَرَدْنَا الْإِفْقَالَ مِنْ عِنْدِهِ قَالَ لَنَا «إِذَا حَضَرَتِ الصَّلَاةُ فَأَدِّنَا، ثُمَّ أَقِيمَا وَلِيؤْمِكُمَا أَكْبَرُكُمَا».

[١٥٣٩] (...) وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا خَالِدُ الْحَذَّاءِ، بِهَذَا الْإِسْنَادِ. وَزَادَ: قَالَ الْحَذَّاءُ: وَكَانَا مُتَقَارِبَيْنِ فِي الْقِرَاءَةِ.

(المعجم ٥٤) - (بَابُ اسْتِحْبَابِ

القنوت في جميع الصلوات، إذا

نزلت بالمسلمين نازلة والعياذ بالله

واستحبابه في الصبح دائماً وبيان أن

محله بعد رفع الرأس من الركوع في

الركعة الأخيرة واستحباب الجهر به)

(التحفة ١٠٧)

[١٥٤٠] ٢٩٤ - (٦٧٥) حَدَّثَنِي أَبُو

of Allâh ﷺ said, when he had finished the recitation in *Fajr* prayer, he said the *Takbîr* and raised his head: ‘*Sami‘ Allâhu liman ḥamidah, rabbanâ wa lakal-ḥamd* (Allâh hears those who praise Him, our Lord to You be praise).’ Then he said, while standing: ‘O Allâh! Save Al-Walîd bin Al-Walîd, Salamah bin Hishâm, ‘Ayyâsh bin Abî Rabî‘ah and the weak and oppressed believers. O Allâh, punish Muḍar severely and send upon them a famine like that of Yûsuf. O Allâh! Curse Liḥyân, Ri‘l, Ḍḥakwân and ‘Uṣayyah, for they have disobeyed Allâh and His Messenger.” Then we heard that he stopped doing that when the following was revealed: “Not for you is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the wrongdoers”.”^[1]

الطَّاهِرِ وَحَرَمَلَهُ بْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنُ عَوْفٍ أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ، حِينَ يَقْرَأُ مِنْ صَلَاةِ الْفَجْرِ مِنَ الْقِرَاءَةِ، وَيَكْبُرُ، وَيَرْفَعُ رَأْسَهُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ» ثُمَّ يَقُولُ، وَهُوَ قَائِمٌ: «اللَّهُمَّ! أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ ابْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالْمُسْتَضْعِفِينَ مِنَ الْمُؤْمِنِينَ. اللَّهُمَّ! اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، وَاجْعَلْهَا عَلَيْهِمْ كَسْنِي يُوسُفَ. اللَّهُمَّ! الْعَنِ لِحْيَانَ وَرِعْلًا وَذَكْوَانَ وَعُصَيْثَةَ، عَصَتِ اللَّهَ وَرَسُولَهُ» ثُمَّ بَلَّغْنَا بِأَنَّهُ تَرَكَ ذَلِكَ لَمَّا أَنْزَلَ: «لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ» [آل عمران: ١٢٨].

[1541] (...) It was narrated from Abû Hurairah from the Prophet ﷺ as far as the words: “And send upon them a famine like that of

[١٥٤١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمَرُو النَّاقِدُ قَالَا: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ

^[1] *Âl-‘Imrân* 3:128.

Yûsuf, (no. 1540)” but he did not mention what comes after that.

[1542] 295 - (...) It was narrated from Abû Salamah that Abû Hurairah told them that the Prophet ﷺ said *Qunût* after bowing in prayer for one month. When he had said: “Allâh hears those who praise Him,” he said in his *Qunût*: “O Allâh! Save Al-Walîd bin Al-Walîd. O Allâh! Save Salamah bin Hishâm. O Allâh! Save ‘Ayyâsh bin Abî Rabî’ah. O Allâh! Save the weak and oppressed believers. O Allâh! Punish Muḍar severely. O Allâh! Send upon them a famine like the famine of Yûsuf.”

Abû Hurairah said: “Then I saw that the Messenger of Allâh ﷺ had stopped saying this supplication afterwards. I said: ‘I see that the Messenger of Allâh ﷺ has stopped praying against them.’ It was said: ‘Do you not see that they have come?’”

[1543] (...) Abû Hurairah narrated that while the Messenger of Allâh ﷺ was praying ‘*Ishâ*’ he said: “Allâh hears those who praise Him.” Then he said before he prostrated: “O Allâh, save

المُسَيَّب، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ إِلَى قَوْلِهِ: «وَأَجْعَلْهَا عَلَيْهِمْ كَسْنِي يُوسُفَ» وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[١٥٤٢] ٢٩٥ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ أَنَّ النَّبِيَّ ﷺ قَتَتْ بَعْدَ الرَّكْعَةِ فِي صَلَاةٍ شَهْرًا، إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» يَقُولُ فِي قُتُوبِهِ: «اللَّهُمَّ! نَجِّ الْوَلِيدَ بْنَ الْوَلِيدِ. اللَّهُمَّ! نَجِّ سَلَمَةَ بْنَ هِشَامٍ. اللَّهُمَّ! نَجِّ عَيَّاشَ ابْنِ أَبِي رَبِيعَةَ. اللَّهُمَّ! نَجِّ الْمُسْتَظْعَفِينَ مِنَ الْمُؤْمِنِينَ. اللَّهُمَّ! اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ. اللَّهُمَّ! اجْعَلْهَا عَلَيْهِمْ سَنِينَ كَسْنِي يُوسُفَ».

قَالَ أَبُو هُرَيْرَةَ: ثُمَّ رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَرَكَ الدُّعَاءَ بَعْدُ. فَقُلْتُ: أَرَأَيْتَ رَسُولَ اللَّهِ ﷺ قَدْ تَرَكَ الدُّعَاءَ لَهُمْ، قَالَ فَقِيلَ: وَمَا تَرَاهُمْ قَدْ قَدِمُوا؟.

[١٥٤٣] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ، بَيْنَمَا هُوَ

'Ayyâsh bin Abî Rabî'ah." Then he mentioned something similar to the *Hadîth* of Al-Awzâ'î (no. 1542), up to the words: "like the famine of Yûsuf," and he did not mention what comes after that.

[1544] 296 - (676) Abû Salamah bin 'Abdur-Rahmân narrated that he heard Abû Hurairah say: "By Allâh, I will lead you in a prayer that is similar to the prayer of the Messenger of Allâh ﷺ." Abû Hurairah used to say the *Qunût* during *Zuhr*, and '*Iskâ*' the later, and *Subh*, and he would pray for the believers and invoke curses on the disbelievers.

[1545] 297 - (677) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ supplicated against those who had killed the people of Bi'r Ma'ûnah every morning for thirty days. He supplicated against Ri'l, Dhakwân, Lihyân and 'Uṣayyah who had disobeyed Allâh and His Messenger." Anas said: "Allâh the Most High revealed about those who had been killed at Bi'r Ma'ûnah and we recited it until it was subsequently abrogated. It said: 'Convey to our people that we have met our Lord and He is

يُصَلِّي الْعِشَاءَ إِذْ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» ثُمَّ قَالَ قَبْلَ أَنْ يَسْجُدَ: «اللَّهُمَّ! نَجِّ عِيَّاشَ بْنَ أَبِي رَبِيعَةَ» ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ الْأَوْزَاعِيِّ إِلَى قَوْلِهِ «كَسِنِي يَوْسُفَ» وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[١٥٤٤] ٢٩٦ - (٦٧٦) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: وَاللَّهِ! لأُقَرِّبَنَّ بِكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ، فَكَانَ أَبُو هُرَيْرَةَ يَقْنُتُ فِي الظُّهْرِ وَالْعِشَاءِ الْآخِرَةَ وَصَلَاةَ الصُّبْحِ، وَيَدْعُو لِلْمُؤْمِنِينَ، وَيَلْعَنُ الْكُفَّارَ.

[١٥٤٥] ٢٩٧ - (٦٧٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: دَعَا رَسُولُ اللَّهِ ﷺ عَلَى الَّذِينَ قَتَلُوا أَصْحَابَ بَيْرِ مَعُونَةَ، ثَلَاثِينَ صَبَاحًا، يَدْعُو عَلَى رِغْلٍ وَذِكْوَانٍ وَلِحْيَانٍ وَعُصَيَّةٍ عَصَتْ اللَّهَ وَرَسُولَهُ. قَالَ أَنَسٌ: أَنْزَلَ اللَّهُ تَعَالَى فِي الَّذِينَ قَتَلُوا بَيْرَ مَعُونَةَ قُرْآنًا قَرَأْنَاهُ حَتَّى نُسَبِّحَ بَعْدَهُ: أَنْ بَلَّغُوا قَوْمَنَا، أَنْ قَدْ لَقِينَا

pleased with us and we are pleased with Him.”

رَبَّنَا، فَرَضِي عَنَّا وَرَضِينَا عَنْهُ. [انظر:

[٤٩١٧]

[1546] 298 - (...) It was narrated that Muḥammad said: “I said to Anas: ‘Did the Messenger of Allāh ﷺ say the *Qunût* in the *Ṣubḥ* prayer?’ He said: ‘Yes, for a short while, after bowing.”

[١٥٤٦] ٢٩٨ - (...) وَحَدَّثَنِي عَمْرُو النَّاقِدِ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ قَالَ: قُلْتُ لِأَنْسٍ: هَلْ قَنَتَ رَسُولُ اللَّهِ ﷺ فِي صَلَاةِ الصُّبْحِ؟ قَالَ: نَعَمْ، بَعْدَ الرُّكُوعِ بَسِيرًا.

[1547] 299 - (...) It was narrated from Anas bin Mâlik: “The Messenger of Allāh ﷺ said the *Qunût* for a month, after bowing in the *Ṣubḥ* prayer, supplicating against Ri'l and Dhakwân, and saying: “Uṣayyah disobeyed Allāh and His Messenger.”

[١٥٤٧] ٢٩٩ - (...) وَحَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَبْرِيُّ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى - وَاللَّفْظُ لِابْنِ مُعَاذٍ - حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ أَبِي مِجَلَزٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: قَنَتَ رَسُولُ اللَّهِ ﷺ شَهْرًا بَعْدَ الرُّكُوعِ فِي صَلَاةِ الصُّبْحِ، يَدْعُو عَلَى رِغْلٍ وَذَكْوَانَ، وَيَقُولُ: «غُصِيَّةُ عَصَتِ اللَّهِ وَرَسُولُهُ».

[1548] 300 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allāh ﷺ said the *Qunût* for one month, after bowing in the *Fajr* prayer, supplicating against Banû 'Uṣayyah.

[١٥٤٨] ٣٠٠ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بِهِزُ بْنُ أَسَدٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: أَخْبَرَنَا أَنَسُ بْنُ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَنَتَ شَهْرًا، بَعْدَ الرُّكُوعِ فِي صَلَاةِ الْفَجْرِ، يَدْعُو عَلَى بَنِي عُصَيَّةَ.

[1549] 301 - (...) It was narrated from "Āṣim from Anas; he said: "I asked him about *Qunût*, is it before bowing or after bowing?" He (Anas) said: "Before bowing." I said: "Some people are saying that the Messenger of Allāh ﷺ said the *Qunût* after bowing." He said: "The Messenger of Allāh ﷺ said the *Qunût* for a month, supplicating against people who had killed some of his Companions, who were known as *Al-Qurrâ'* (the reciters)."

[1550] 302 - (...) It was narrated that "Āṣim said: "I heard Anas say: 'I never saw the Messenger of Allāh ﷺ grieve so much at the loss of a party as he grieved at the loss of the seventy [who were] killed at Bi'r Ma'unah, who were known as *Al-Qurrâ'* (the reciters). He continued to pray against their killers for a month."

[1551] (...) This *Hadîth* was narrated from "Āṣim, from Anas, from the Prophet ﷺ.

[1552] 303 - (...) It was narrated from Anas bin Mâlik that the Prophet ﷺ said the *Qunût* for a

[١٥٤٩] ٣٠١ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ أَنَسٍ قَالَ: سَأَلْتُهُ عَنِ الْقُنُوتِ، قَبْلَ الرُّكُوعِ أَوْ بَعْدَ الرُّكُوعِ؟ فَقَالَ: قَبْلَ الرُّكُوعِ. قَالَ: قُلْتُ: فَإِنَّ نَاسًا يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَنَتَ بَعْدَ الرُّكُوعِ. فَقَالَ: إِنَّمَا قَنَتَ رَسُولُ اللَّهِ ﷺ شَهْرًا يَدْعُو عَلَى أَنَاسٍ قَتَلُوا أَنَسًا مِنْ أَصْحَابِهِ، يُقَالُ لَهُمُ الْقُرَاءُ.

[١٥٥٠] ٣٠٢ - (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَجَدَ عَلَى سَرِيَّةٍ مَا وَجَدَ عَلَى السَّبْعِينَ [الَّذِينَ] أَصِيبُوا يَوْمَ بَيْرِ مَعُونَةَ، كَانُوا يُدْعَوْنَ الْقُرَاءُ، فَمَكَثَ شَهْرًا يَدْعُو عَلَى قَتَلَتِهِمْ.

[١٥٥١] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حَفْصُ بْنُ أَبِي مُصَلٍّ، وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ، كُلُّهُمَا عَنْ عَاصِمٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ، يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ.

[١٥٥٢] ٣٠٣ - (...) وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا

month, cursing Ri'î, Dhakwân and 'Uṣayyah, who had disobeyed Allâh and His Messenger.

[1553] (...) A similar report (as no. 15552) was narrated from Anas from the Prophet ﷺ.

[1554] 304 - (...) It was narrated from Anas that the Messenger of Allâh ﷺ said the *Qunût* for a month, supplicating against some of the 'Arab tribes, then he stopped doing that.

[1555] 305 - (678) Al-Barâ' bin 'Âzib narrated that the Messenger of Allâh ﷺ used to say *Qunût* in *Ṣubḥ* and *Maghrib*.

[1556] 306 - (...) It was narrated that Al-Barâ' said: "The Messenger of Allâh ﷺ said *Qunût* in *Fajr* and *Maghrib*."

[1557] 307 - (679) It was

شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ [بْنِ مَالِكٍ] أَنَّ النَّبِيَّ ﷺ قَنَتَ شَهْرًا. يَلْعَنُ رِغْلًا وَذَكَوَانًا، وَغُصَيَّةَ عَصَا اللَّهِ وَرَسُولَهُ.

[١٥٥٣] (...) وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

[١٥٥٤] ٣٠٤ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَنَتَ شَهْرًا، يَدْعُو عَلَى أَحْيَاءٍ مِنْ أَحْيَاءِ الْعَرَبِ، ثُمَّ تَرَكَهُ.

[١٥٥٥] ٣٠٥ - (٦٧٨) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرٍو بْنِ مُرَّةٍ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى قَالَ: حَدَّثَنَا الْبَرَاءُ بْنُ عَازِبٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْنُتُ فِي الصُّبْحِ وَالْمَغْرِبِ.

[١٥٥٦] ٣٠٦ - (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرٍو بْنِ مُرَّةٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ. قَالَ: قَنَتَ رَسُولُ اللَّهِ ﷺ فِي الْفَجْرِ وَالْمَغْرِبِ.

[١٥٥٧] ٣٠٧ - (٦٧٩) حَدَّثَنِي أَبُو

narrated that Khufâf bin Îmâ' Al-Ghifârî said: "The Messenger of Allâh ﷺ said while in *Salât*: 'O Allâh, curse Banû Liḥyân, Ri'l, Dhakwân and 'Uṣayyah, for they have disobeyed Allâh and His Messenger. May Allâh forgive Ghifâr and may Allah grant protection to Aslam.'"

[1558] 308 - (...) It was narrated that Al-Hârith bin Khufâf said: "Khufâf bin Îmâ' said: 'The Messenger of Allâh ﷺ bowed, then he raised his head and said: "May Allâh forgive Ghifâr and may Allâh grant protection to Aslam. 'Uṣayyah have disobeyed Allâh and His Messenger. O Allâh, curse Banû Liḥyân and curse Ri'l and Dhakwân." Then he prostrated.' Khufâf said: 'Cursing the disbelievers was prescribed as a result of that.'"

[1559] (...) A similar report (as no. 1558) was narrated from Khufâf bin Îmâ', except that he did not say: "Cursing the disbelievers was prescribed as a result of that."

الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْحِ الْمِصْرِيِّ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ اللَّيْثِ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ، عَنْ خُفَّافِ بْنِ إِيمَاءٍ الْغِفَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فِي صَلَاةٍ: «اللَّهُمَّ! الْعَنْ بَنِي لِحْيَانَ وَرِغْلًا، وَذَكْوَانَ وَعُصَيْيَةَ عَصُوا اللَّهَ وَرَسُولَهُ، غِفَارُ غَفَرَ اللَّهُ لَهَا، وَأَسْلَمُ سَأَلَمَهَا اللَّهُ».

[١٥٥٨] ٣٠٨ - (...) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا - إِسْمَاعِيلُ قَالَ: أَخْبَرَنِي مُحَمَّدٌ وَهُوَ ابْنُ عَمْرٍو، عَنْ خَالِدِ ابْنِ عَبْدِ اللَّهِ بْنِ حَرْمَلَةَ، عَنِ الْحَارِثِ بْنِ خُفَّافٍ أَنَّهُ قَالَ: قَالَ خُفَّافُ بْنُ إِيمَاءٍ: رَكَعَ رَسُولُ اللَّهِ ﷺ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «غِفَارُ غَفَرَ اللَّهُ لَهَا. وَأَسْلَمُ سَأَلَمَهَا اللَّهُ، وَعُصَيْيَةُ عَصَتْ اللَّهَ وَرَسُولَهُ. اللَّهُمَّ الْعَنْ بَنِي لِحْيَانَ، وَالْعَنْ رِغْلًا وَذَكْوَانَ» ثُمَّ وَقَعَ سَاجِدًا قَالَ خُفَّافُ: فَجَعَلْتُ لَعْنَهُ الْكَفَرَةَ مِنْ أَجْلِ ذَلِكَ.

[١٥٥٩] (...) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: وَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ حَرْمَلَةَ عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ بْنِ الْأَسْقَعِ، عَنْ خُفَّافِ بْنِ إِيمَاءٍ،

بِمِثْلِهِ. إِلَّا أَنَّهُ لَمْ يَقُلْ: فَجُعِلَتْ لَعْنَةُ
الْكُفْرَةِ مِنْ أَجْلِ ذَلِكَ.

Chapter 55. Making Up A Missed Prayer. And It Is Recommended To Hasten To Make It Up

(المعجم ٥٥) - (بَابُ قِضَاءِ الصَّلَاةِ)
الفائتة واستحباب تعجيل قضائها
(التحفة ١٠٨)

[1560] 309 - (680) It was narrated from Abû Hurairah that when the Messenger of Allâh ﷺ returned from the campaign of Khaibar, he traveled for a night, then when he became drowsy he stopped to rest at the end of the night. He said to Bilâl: "Stand guard for us tonight." Bilâl pray as much as was decreed for him, and the Messenger of Allâh ﷺ and his Companions slept. When it was nearly dawn, Bilâl leaned against his camel, facing the east so that he could see the dawn when it came, but sleep overcame him while he was leaning against his camel. Neither the Messenger of Allâh ﷺ nor Bilâl nor any of his Companions woke up until the sun shone on them. The Messenger of Allâh ﷺ was the first of them to wake up. The Messenger of Allâh ﷺ was startled and said: "O Bilâl!" Bilâl said: "O Messenger of Allâh, may my father and mother be sacrificed for you. The same thing overtook me as overtook you (sleep)." He said: "Lead your mounts on." So they led their

[١٥٦٠] ٣٠٩ - (٦٨٠) حَدَّثَنِي
حَزْمَةُ بْنُ يَحْيَى التَّجِيبِيُّ: أَخْبَرَنَا ابْنُ
وَهْبٍ: أَخْبَرَنِي يُوسُفُ بْنُ ابْنِ شِهَابٍ،
عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ
أَنَّ رَسُولَ اللَّهِ ﷺ جَنَّ فَقَلَ مِنْ غَزْوَةِ
خَيْبَرَ، سَارَ لَيْلَةً، حَتَّى إِذَا أَدْرَكَهُ الْكَرَى
عَرَسَ، وَقَالَ لِبِلَالٍ: «اكَأْ لَنَا اللَّيْلَ»
فَصَلَّى بِلَالٌ مَا قُدِّرَ لَهُ، وَنَامَ رَسُولُ
اللَّهِ ﷺ وَأَصْحَابُهُ، فَلَمَّا تَقَارَبَ الْفَجْرُ
اسْتَسْنَدَ بِلَالٌ إِلَى رَاحِلَتِهِ مُوَاجِهَ الْفَجْرِ،
فَغَلَبَتْ بِلَالًا عَيْنَاهُ وَهُوَ مُسْتَسْنِدٌ إِلَى
رَاحِلَتِهِ، فَلَمْ يَسْتَيْقِظْ رَسُولُ اللَّهِ ﷺ وَلَا
بِلَالٌ وَلَا أَحَدٌ مِنْ أَصْحَابِهِ حَتَّى ضَرَبَتْهُمْ
الشَّمْسُ، فَكَانَ رَسُولُ اللَّهِ ﷺ أَوَّلَهُمْ
اسْتَيْقَاطًا، فَقَرَعَ رَسُولُ اللَّهِ ﷺ فَقَالَ:
«أَيُّ بِلَالٍ!» فَقَالَ بِلَالٌ: أَخَذَ بِنَفْسِي
الَّذِي أَخَذَ - بِأَيِّ أَنْتَ وَأُمِّي يَا رَسُولَ
اللَّهِ! - بِنَفْسِكَ. قَالَ: «افْتَادُوا» فَافْتَادُوا
رَوَاجِلَهُمْ شَيْئًا، ثُمَّ تَوَضَّأَ رَسُولُ

mounts on for some distance, then the Messenger of Allâh ﷺ performed *Wudû'* and ordered Bilâl to call the *Iqâmah* for prayer, and he led them in praying *Ṣubḥ*. When he had finished praying he said: "Whoever forgets a prayer, let him offer it when he remembers it, for Allâh says, "...And perform *As-Salât* for My remembrance".^[1]

Yûnus said: "Ibn Shihâb used to recite it: 'For remembrance.'"

[1561] 310 - (...) It was narrated that Abû Hurairah said: "We stopped to rest at the end of the night with the Prophet of Allâh ﷺ, and we did not wake up until the sun had risen. The Prophet ﷺ said: 'Let each man take the head of his mount, for this is a place where the *Shaiṭân* was present with us.' We did that, then he called for water and performed *Wudû'*, then he prayed two prostrations, then the *Iqâmah* for prayer was called and he prayed *Al-Ghadâh (Fajr)*."

[1562] 311 - (681) It was narrated from Thâbit, from 'Abdullâh bin Rabâh, from Abû

الله ﷺ. وَأَمَرَ بِلَالًا فَأَقَامَ الصَّلَاةَ، فَصَلَّى بِهِمُ الصُّبْحَ، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «مَنْ نَسِيَ الصَّلَاةَ فَلْيُصَلِّهَا إِذَا ذَكَرَهَا. فَإِنَّ اللَّهَ قَالَ: ﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾ [طه: ١٤].

قَالَ يُونُسُ: وَكَانَ ابْنُ شِهَابٍ يَقْرؤها: لِلذِّكْرِ.

[١٥٦١] ٣١٠- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدُّورَقِيُّ، كِلَاهُمَا عَنْ يَحْيَى. - قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: - حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ: حَدَّثَنَا أَبُو حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: عَرَسْنَا مَعَ نَبِيِّ اللَّهِ ﷺ. فَلَمْ نَسْتَقِظْ حَتَّى طَلَعَتِ الشَّمْسُ فَقَالَ النَّبِيُّ ﷺ: «لِيَأْخُذَ كُلُّ رَجُلٍ بِرَأْسِ رَاحِلَتِهِ، فَإِنَّ هَذَا مَنْزِلُ حَضَرْنَا فِيهِ الشَّيْطَانُ» قَالَ فَفَعَلْنَا، ثُمَّ دَعَا بِالْمَاءِ فَتَوَضَّأَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ. - وَقَالَ يَعْقُوبُ: ثُمَّ صَلَّيْتُ سَجْدَتَيْنِ، ثُمَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّيْتُ الْغَدَاةَ.

[١٥٦٢] ٣١١- (٦٨١) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ

^[1] Ta-Ha 20:14.

Qatâdah, who said: "The Messenger of Allâh ﷺ addressed us and said: 'You will travel all evening and all night, and you will come to some water tomorrow, if Allâh wills.' The people set off without paying heed to one another." Abû Qatâdah said: "The Messenger of Allâh ﷺ traveled until halfway through the night, and I was by his side. Then the Messenger of Allâh ﷺ became drowsy and leaned to one side on his mount. I came to him and supported him without waking him up, until he sat upright on his mount. Then he traveled on until most of the night had passed, and he leaned to one side on his mount. I supported him without waking him up, until he sat upright on his mount. Then he traveled on until it was nearly dawn, and he leaned again, more so than on the two previous occasions, until he was about to fall. I came to him and supported him, and he raised his head and said: 'Who is this?' I said: 'Abû Qatâdah.' He said: 'How long have you been travelling with me like this?' I said: 'I have been travelling like this all night.' He said: 'May Allâh take care of you as you have taken care of His Prophet.' Then he said: 'Do you think that we are hidden from the people?' Then he said: 'Do you see anyone?' I said: 'Here is a rider.'

الْمُغِيرَةِ: حَدَّثَنَا ثَابِتٌ عَنْ عَبْدِ اللَّهِ بْنِ رَاحٍ، عَنْ أَبِي قَتَادَةَ قَالَ: حَطَبْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّكُمْ تَسِيرُونَ عَشِيَّتَكُمْ وَلَيْلَتَكُمْ، وَتَأْتُونَ الْمَاءَ، إِنْ شَاءَ اللَّهُ، غَدًا». فَاذْهَبَ النَّاسُ لَا يَلْوِي أَحَدٌ عَلَى أَحَدٍ. قَالَ أَبُو قَتَادَةَ فَبَيْنَمَا رَسُولُ اللَّهِ ﷺ يَسِيرُ حَتَّى ابْهَارَ اللَّيْلِ وَأَنَا إِلَى جَنْبِهِ، قَالَ: فَتَعَسَّ رَسُولُ اللَّهِ ﷺ، فَمَالَ عَنْ رَاحِلَتِهِ، فَأَتَيْتُهُ فَدَعَمْتُهُ مِنْ غَيْرِ أَنْ أُوقِظَهُ، حَتَّى اعْتَدَلَ عَلَى رَاحِلَتِهِ، قَالَ: ثُمَّ سَارَ حَتَّى تَهَوَّرَ اللَّيْلُ، مَالَ عَنْ رَاحِلَتِهِ. قَالَ فَدَعَمْتُهُ مِنْ غَيْرِ أَنْ أُوقِظَهُ، حَتَّى اعْتَدَلَ عَلَى رَاحِلَتِهِ. قَالَ: ثُمَّ سَارَ حَتَّى إِذَا كَانَ مِنْ آخِرِ السَّحْرِ مَالَ مِثْلَةَ هِيَ أَشَدُّ مِنَ الْمِثْلَتَيْنِ الْأُولَيَيْنِ، حَتَّى كَادَ يَنْجَفِلُ، فَأَتَيْتُهُ فَدَعَمْتُهُ فَرَفَعَ رَأْسَهُ فَقَالَ: «مَنْ هَذَا؟» قُلْتُ: أَبُو قَتَادَةَ. قَالَ: «مَتَى كَانَ هَذَا مَسِيرِكَ مِنِّي؟» قُلْتُ: مَا زَالَ هَذَا مَسِيرِي مُنْذُ اللَّيْلَةِ. قَالَ: «حَفِظَكَ اللَّهُ بِمَا حَفِظْتَ بِهِ نَبِيَّهُ» ثُمَّ قَالَ: «هَلْ تَرَانَا نَخْفَى عَلَى النَّاسِ؟» ثُمَّ قَالَ: «هَلْ تَرَى مِنْ أَحَدٍ؟» قُلْتُ: هَذَا رَاكِبٌ، ثُمَّ قُلْتُ: هَذَا رَاكِبٌ آخَرُ، حَتَّى اجْتَمَعْنَا فَكُنَّا سَبْعَةً رَكِبٍ. قَالَ: فَمَالَ رَسُولُ

Then I said: 'Here is another rider, until more gathered and we were seven riders in all.' The Messenger of Allâh ﷺ turned off the road and lay down his head, then he said: 'Guard our prayer for us.' The first one to wake up was the Messenger of Allâh ﷺ, when the sun was on his back. We woke up, startled, then he said: 'Ride on.' So we rode on and traveled until the sun had risen, then he stopped and called for the water vessel I had with me, in which there was a little water. He performed *Wudu'* from it, using less water than usual. A little water was left in it, and he said to Abû Qatâdah, 'Guard your water vessel for us, for you will see something happen with it.' Then Bilâl called the *Adhân* and the Messenger of Allâh ﷺ prayed two *Rak'ah*, then he prayed *Al-Ghadâh (Fajr)*, and did (in prayer) as he did every day. The Messenger of Allâh ﷺ rode on and we rode with him, and we began to whisper to one another, saying: 'What expiation is there for what we have done by neglecting our prayer?' Then he said: 'Do you not have an example in me?' Then he said: 'There is no negligence in sleep, rather negligence is the fault of one who does not pray until the time for the next prayer is due. Whoever does that, let him pray when he remembers it, and if it is

اللَّهِ ﷺ عَنِ الطَّرِيقِ، فَوَضَعَ رَأْسَهُ، ثُمَّ قَالَ: «احْفَظُوا عَلَيْنَا صَلَاتَنَا». فَكَانَ أَوَّلَ مَنْ اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ وَالشَّمْسُ فِي ظَهْرِهِ. قَالَ: فَقُمْنَا فَرَعَيْنَ، ثُمَّ قَالَ: «ارْكَبُوا» فَرَكِبْنَا، فَسَرْنَا. حَتَّى إِذَا ارْتَفَعَتِ الشَّمْسُ نَزَلَ. ثُمَّ دَعَا بِمِضْأَةٍ كَانَتْ مَعِيَ فِيهَا شَيْءٌ مِنْ مَاءٍ، قَالَ فَتَوَضَّأَ بِهَا وَضُوءًا دُونَ وَضُوءٍ، قَالَ وَبَقِيَ فِيهَا شَيْءٌ مِنْ مَاءٍ، ثُمَّ قَالَ لِأَبِي قَتَادَةَ: «احْفَظْ عَلَيْنَا مِضْأَتَكَ، فَسَيَكُونُ لَهَا نَبَأٌ» ثُمَّ أَذَّنَ بِالْصَّلَاةِ، فَصَلَّى رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ، ثُمَّ صَلَّى الْعَدَاةَ فَضَنَّعَ كَمَا كَانَ يَضْنَعُ كُلَّ يَوْمٍ، قَالَ: وَرَكِبَ رَسُولُ اللَّهِ ﷺ وَرَكِبْنَا مَعَهُ، قَالَ فَجَعَلَ بَعْضُنَا يَهْمِسُ إِلَى بَعْضٍ: مَا صَنَعْنَا بِتَفْرِيطِنَا فِي صَلَاتِنَا؟ ثُمَّ قَالَ: «أَمَّا لَكُمْ فِي أَسْوَةٍ؟» ثُمَّ قَالَ: «أَمَّا إِنَّهُ لَيْسَ فِي النَّوْمِ تَفْرِيطٌ. إِنَّمَا التَّفْرِيطُ عَلَى مَنْ لَمْ يُصَلِّ الصَّلَاةَ حَتَّى يَجِيءَ وَقْتُ الصَّلَاةِ الْآخَرَى. فَمَنْ فَعَلَ ذَلِكَ فَلْيُصَلِّهَا حِينَ يَتَّبِعُ لَهَا، فَإِذَا كَانَ الْعَدُّ فَلْيُصَلِّهَا عِنْدَ وَقْفِهَا» ثُمَّ قَالَ: «مَا تَرَوْنَ النَّاسَ صَنَعُوا؟» قَالَ: ثُمَّ قَالَ: «أَصْبَحَ النَّاسُ فَقَدُوا نَبِيَّهُمْ، فَقَالَ أَبُو بَكْرٍ وَعُمَرُ:

the following day, then let him pray at the time of the prayer (that he missed).’ Then he said: ‘What do you think the people have done?’” Then he said: “In the morning the people saw that their Prophet ﷺ was not there. Abû Bakr and ‘Umar said: ‘The Messenger of Allâh ﷺ is behind you; he would not leave you behind.’ But the people said: ‘The Messenger of Allâh ﷺ is ahead of you. If you had obeyed Abû Bakr and ‘Umar, you would have been on the right path.’”

“We reached the people when the sun had risen fully and everything was hot, and they were saying: ‘O Messenger of Allâh, we are dying, we are thirsty.’ He said: ‘You will not die.’ Then he said: ‘Bring me my small cup.’ He called for the vessel of water, and the Messenger of Allâh ﷺ started pouring it, and Abû Qatâdah gave them to drink. As soon as the people saw what was in the vessel they fell upon it, and the Messenger of Allâh ﷺ said: ‘Behave properly, for you will all have enough.’ So they did that. The Messenger of Allâh ﷺ began to pour and I gave it to them to drink, until there was no one left but myself and the Messenger of Allâh ﷺ. Then the Messenger of Allâh ﷺ poured some for me and said: ‘Drink.’ I said: ‘I will not drink until you drink, O Messenger of Allâh.’ He

رَسُولُ اللَّهِ - ﷺ - بَعَدَكُمْ، لَمْ يَكُنْ لِيُخَلِّفَكُمْ، وَقَالَ النَّاسُ: إِنَّ رَسُولَ اللَّهِ - ﷺ - بَيْنَ أَيْدِيكُمْ، فَإِنْ يُطِيعُوا أَبَا بَكْرٍ وَعُمَرَ يَرْشُدُوا».

قَالَ: فَانْتَهَيْنَا إِلَى النَّاسِ حِينَ امْتَدَّ النَّهَارُ وَحَمِيَ كُلُّ شَيْءٍ، وَهُمْ يَقُولُونَ: يَا رَسُولَ اللَّهِ! هَلَكْنَا، عَطِشْنَا. فَقَالَ: «لَا هُلْكَ عَلَيْكُمْ» ثُمَّ قَالَ: «أَطْلِقُوا لِي غُمَرِي» قَالَ: وَدَعَا بِالْمِضَاءِ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصُبُّ وَأَبُو قَتَادَةَ يَسْقِيهِمْ فَلَمْ يَعُدْ أَنْ رَأَى النَّاسَ مَا فِي الْمِضَاءِ تَكَابَّوْا عَلَيْهَا، فَقَالَ رَسُولُ اللَّهِ: «أَحْسِنُوا الْمَلَأَ، كُلُّكُمْ سَيَرَوْنِي» قَالَ: فَفَعَلُوا. فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصُبُّ وَأَسْقِيَهُمْ، حَتَّى مَا بَقِيَ غَيْرِي وَغَيْرِ رَسُولِ اللَّهِ ﷺ، قَالَ: ثُمَّ صَبَّ رَسُولُ اللَّهِ ﷺ فَقَالَ لِي: «اشْرَبْ» فَقُلْتُ: لَا أَشْرَبُ حَتَّى تَشْرَبَ يَا رَسُولَ اللَّهِ! قَالَ: «إِنَّ سَاقِي الْقَوْمِ آخِرُهُمْ شَرِبًا» قَالَ: فَشَرِبْتُ وَشَرِبَ رَسُولُ اللَّهِ ﷺ قَالَ: فَأَتَى النَّاسُ الْمَاءَ جَائِعِينَ رَوَاءَ.

قَالَ: فَقَالَ عَبْدُ اللَّهِ بْنُ رَجَاحٍ: إِنِّي لِأَحَدْتُ النَّاسَ هَذَا الْحَدِيثَ فِي مَسْجِدِ الرَّحْمَةِ إِذْ قَامَ عَمْرُو بْنُ حُصَيْنٍ: انْظُرْ

said: 'The one who pours water is the last of them to drink.' So I drank and the Messenger of Allâh ﷺ drank, then the people reached the oasis having drunk their fill of water."

He said: "'Abdullâh bin Rabâh said: 'I will narrate this *Hadîth* in the *Jâmi' Masjid*' and 'Imrân bin Ḥuşain said: 'Watch what you are narrating, O young man, for I was one of the riders that night.' I said: 'Then you know more about the *Hadîth*.' He said: 'Who are you?' I said: 'One of the *Anşâr*.' He said: 'Then narrate it, for you know more about your *Aḥadîth*.'" He said: "So I narrated it to the people, and 'Imrân said: 'I was present that night and I did not think that anyone remembered it as I remember it.'"

[1563] 312 - (682) It was narrated that 'Imrân bin Ḥuşain said: "I was with the Prophet of Allâh ﷺ on a journey. We traveled all night, then when it was nearly dawn, we stopped to rest. Sleep overtook us, until the sun shone. The first one of us to wake up was Abû Bakr, and we used not to wake the Prophet of Allâh ﷺ from his sleep until he woke up himself. Then 'Umar woke up, and he stood by the Prophet of Allâh ﷺ and started to say the *Takbîr*, raising his voice, until the Messenger of Allâh ﷺ woke up. When he

أَيُّهَا الْفَتَى! كَيْفَ تُحَدِّثُ؛ فَإِنِّي أَحَدُ الرُّكْبِ تِلْكَ اللَّيْلَةَ. قَالَ: قُلْتُ: فَأَنْتَ أَغْلَمُ بِالْحَدِيثِ، فَقَالَ: مِمَّنْ أَنْتَ؟ قُلْتُ: مِنَ الْأَنْصَارِ. قَالَ: حَدِّثْ فَأَنْتُمْ أَغْلَمُ بِحَدِيثِكُمْ، قَالَ فَحَدَّثْتُ الْقَوْمَ، فَقَالَ عِمْرَانُ: لَقَدْ شَهِدْتُ تِلْكَ اللَّيْلَةَ وَمَا شَعَرْتُ أَنَّ أَحَدًا حَفِظَهُ كَمَا حَفِظْتُهُ.

[١٥٦٣] ٣١٢ - (٦٨٢) وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ بْنُ صَخْرِ الدَّارِمِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا سَلَمُ بْنُ زَرِيرٍ الْعُطَارِدِيُّ قَالَ: سَمِعْتُ أَبَا رَجَاءٍ الْعُطَارِدِيَّ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: كُنْتُ مَعَ نَبِيِّ اللَّهِ ﷺ فِي مَسِيرٍ لَهُ، فَأَذَلَّجْنَا لَيْلَتَنَا، حَتَّى إِذَا كَانَ فِي وَجْهِ الصُّبْحِ عَرَسْنَا، فَعَلَبْنَا أَعْيُنَنَا حَتَّى بَرَعَتِ الشَّمْسُ، قَالَ: فَكَانَ أَوَّلَ مَنْ اسْتَيْقَظَ مِنَّا أَبُو بَكْرٍ، وَكُنَّا لَا نُوقِظُ نَبِيَّ اللَّهِ ﷺ مِنْ مَنَامِهِ إِذَا نَامَ حَتَّى يَسْتَيْقِظَ، ثُمَّ اسْتَيْقَظَ

lifted his head and saw that the sun had risen, he said: 'Ride on,' and he traveled on with us until the sun had turned white. Then he dismounted and led us in praying *Al-Ghadâh* (*Fajr*). One man kept away from the people and did not pray with us. When the Messenger of Allâh ﷺ had finished he said: 'What kept you from praying with us?' He said: 'O Prophet of Allâh, I have become *Junub*.' The Messenger of Allâh ﷺ told him to perform *Tayammum* with clean earth, and he prayed. Then he urged me to go on ahead with other riders to look for water, for we had become very thirsty. While we were travelling, we saw a woman with her feet dangling between two large water bags. We said to her: 'Where is the water?' She said: 'Too far, too far, you will not have water.' We said: 'How far is it between your family and the water?' She said: 'The distance of one day and one night.' We said: 'Go to the Messenger of Allâh ﷺ.' She said: 'Who is the Messenger of Allâh ﷺ?' We brought her to the Messenger of Allâh ﷺ and he asked her, and she told him what she had told us. And she told him that she was a widow with two orphan children. He ordered that her camel be made to kneel, then he spat into the two water bags, then he made her camel stand

عَمْرٌ، فَقَامَ عِنْدَ نَبِيِّ اللَّهِ ﷺ، فَجَعَلَ يُكَبِّرُ وَيَرْفَعُ صَوْتَهُ بِالْكُتُبِ، حَتَّى اسْتَقْبَلَ رَسُولُ اللَّهِ ﷺ، فَلَمَّا رَفَعَ رَأْسَهُ وَرَأَى الشَّمْسَ قَدْ بَرَعَتْ قَالَ: «ارْتَحِلُوا» فَسَارَ بِنَا، حَتَّى إِذَا ابْتِضَتِ الشَّمْسُ نَزَلَ فَصَلَّى بِنَا الْغَدَاةَ، فَأَعْتَرَلَ رَجُلٌ مِنَ الْقَوْمِ لَمْ يُصَلِّ مَعَنَا، فَلَمَّا انْصَرَفَ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «يَا فُلَانُ! مَا مَعَكَ أَنْ تُصَلِّيَ مَعَنَا؟» قَالَ: يَا نَبِيَّ اللَّهِ! أَصَابَنِي جَنَابَةٌ. فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ فَتَيَمَّمُ بِالصَّعِيدِ، فَصَلَّى، ثُمَّ عَجَّلَنِي فِي رَكْبٍ بَيْنَ يَدَيْهِ نَطْلُبُ الْمَاءَ، وَقَدْ عَطَشْنَا عَطَشًا شَدِيدًا. فَبَيْنَا نَحْنُ نَسِيرُ إِذَا نَحْنُ بِامْرَأَةٍ سَادِلَةٍ رِجْلَيْهَا بَيْنَ مَرَادَتَيْنِ، فَقُلْنَا لَهَا: أَيْنَ الْمَاءُ؟ قَالَتْ: أَيُّهَا! أَيُّهَا! لَا مَاءَ لَكُمْ، قُلْنَا: فَكَمْ بَيْنَ أَهْلِكَ وَبَيْنَ الْمَاءِ؟ قَالَتْ: مَسِيرَةُ يَوْمٍ وَلَيْلَةٍ، قُلْنَا: انْطَلِقِي إِلَى رَسُولِ اللَّهِ ﷺ قَالَتْ: وَمَا رَسُولُ اللَّهِ؟ فَلَمْ نُمْلِكْهَا مِنْ أَمْرِهَا شَيْئًا حَتَّى انْطَلَقْنَا بِهَا، فَاسْتَقْبَلْنَا بِهَا رَسُولُ اللَّهِ ﷺ، فَسَأَلَهَا فَأَخْبَرَتْهُ مِثْلَ الَّذِي أَخْبَرْتَنَا، وَأَخْبَرَتْهُ أَنَّهَا مُؤْتَمَةٌ، لَهَا صَبِيَّانِ أَيْتَامٌ، فَأَمَرَ بِرَاوِيَتَيْهَا، فَأُتِيخَتْ، فَمَجَّ فِي الْعُزْلَاوَيْنِ الْعُلْيَاوَيْنِ، ثُمَّ بَعَثَ بِرَاوِيَتَيْهَا،

up. We drank until we had had our fill. We were forty thirsty men, and we all filled our vessels and water skins, and we made our companion (who had become *Junub*) perform *Ghusl*. But we did not give our camels any water to drink, and the two water bags were so full that they were about to burst. Then he said: 'Bring whatever you have.' So we gathered bits of bread and dates for her, and made a bundle of food for her. He said: 'Go and feed this to your children, and realize that we have not caused any loss to your water.' When she went to her people she said: 'I have met the greatest magician among mankind, or else he is a Prophet as he says,' and she told them what had happened. Allâh guided those people through that woman; she accepted Islam and so did they."

[1564] (...) It was narrated that 'Imrân bin Ḥusain said: "We were with the Messenger of Allâh ﷺ on a journey. And we traveled for a night, until at the end of the night, just before dawn, we lay down to rest and there is nothing sweeter to the traveler than that rest. Nothing woke us but the heat of the sun..." and he quoted a *Hadîth* similar to that of Salm bin Zarîr (no. 1563), but he added some things and omitted others. And he said in the *Hadîth*: "When 'Umar bin Al-

فَشَرِبْنَا، وَنَحْنُ أَرْبَعُونَ رَجُلًا عِطَاشًا، حَتَّى رَوَيْنَا، وَمَلَأْنَا كُلَّ قَرْيَةٍ مَعَنَا وَإِدَاوَةً، وَعَسَلْنَا صَاحِبَنَا، غَيْرَ أَنَّا لَمْ نَسْقِ بَعِيرًا، وَهِيَ تَكَادُ تَنْضَرُجُ مِنَ الْمَاءِ بَعْغِي الْمَرَادَتَيْنِ، ثُمَّ قَالَ: «هَاتُوا مَا [كَانَ] عِنْدَكُمْ» فَجَمَعْنَا لَهَا مِنْ كِسْرِ وَتَمْرٍ، وَصُرَّ لَهَا صُرَّةً، فَقَالَ لَهَا: «أَذْهَبِي فَأَطْعِمِي هَذَا عِيَالِكَ، وَأَعْلِمِي أَنَّا لَمْ نَزِرْ مِنْ مَائِكَ» فَلَمَّا أَتَتْ أَهْلَهَا قَالَتْ: لَقَدْ لَقِيتُ أَسْحَرَ الْبَشَرِ، أَوْ إِنَّهُ لَنَبِيٍّ كَمَا زَعَمَ، كَانَ مِنْ أَمْرِهِ ذَبَتْ وَذَيْتٌ، فَهَدَى اللَّهُ ذَلِكَ الصَّرْمَ بِتِلْكَ الْمَرْأَةِ، فَأَسْلَمَتْ وَأَسْلَمُوا.

[١٥٦٤] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ الْأَعْرَابِيُّ عَنْ أَبِي رَجَاءٍ الْطُعَارِدِيِّ، عَنْ عِمْرَانَ بْنِ الْخَضِرِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَسَرَيْنَا لَيْلَةً، حَتَّى إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ، قُبِيلَ الصُّبْحِ، وَقَعْنَا تِلْكَ الْوَقْعَةَ الَّتِي لَا وَقْعَةَ عِنْدَ الْمُسَافِرِ أَحَلَى مِنْهَا، فَمَا أَقِظُنَا إِلَّا حَرُّ الشَّمْسِ،

Khattâb, who was a strong man with a loud voice, woke up and saw what had happened to the people, he raised his voice in saying the *Takbîr*, until the Messenger of Allâh ﷺ wake up because of his loud voice. When the Messenger of Allâh ﷺ was awake they complained to him about what had happened to them, and the Messenger of Allâh ﷺ said: 'It does not matter, ride on,' and he quoted the *Hadîth*.

[1565] 313 - (683) It was narrated that Abû Qatâdah said: "When the Messenger of Allâh ﷺ was travelling, if he stopped to rest during the night, he would lie down on his right side, and if he stopped just before dawn, he would stretch out his forearm and rest his head on his hand."

[1566] 314 - (684) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Whoever forgets a prayer, let him offer it as soon as he remembers, for there is no expiation for it other than that."

وَسَاقَ الْحَدِيثِ يَنْحَرُ حَدِيثُ سَلَمِ بْنِ زَرِيرٍ، وَزَادَ وَتَقَصَّ، وَقَالَ فِي الْحَدِيثِ: فَلَمَّا اسْتَيْقَظَ عُمَرُ بْنُ الْخَطَّابِ وَرَأَى مَا أَصَابَ النَّاسَ، وَكَانَ أَجُوفَ جَلِيدًا، فَكَبَّرَ وَرَفَعَ صَوْتَهُ بِالْكُفْرِ، حَتَّى اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ، لِشِدَّةِ صَوْتِهِ [بِالْكُفْرِ]. فَلَمَّا اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ شَكُّوا إِلَيْهِ الَّذِي أَصَابَهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا ضَيْرَ، ارْتَحِلُوا» وَاقْتَصَّ الْحَدِيثَ.

[١٥٦٥] ٣١٣- (٦٨٣) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ فِي سَفَرٍ فَعَرَّسَ بِلَيْلٍ، اضْطَجَعَ عَلَى يَمِينِهِ. وَإِذَا عَرَّسَ قُبِّلَ الصُّبْحَ، نَصَبَ ذِرَاعَهُ، وَوَضَعَ رَأْسَهُ عَلَى كَفِّهِ.

[١٥٦٦] ٣١٤- (٦٨٤) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ».

Qatâdah said: "And perform *As-Salât* for My remembrance"^[1]

قَالَ قَتَادَةُ: ﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾.

[1567] (...) It was narrated from Anas from the Prophet ﷺ (a similar *Hadîth* as no. 1566), but he did not mention, "There is no expiation for it other than that."

[١٥٦٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَسَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ أَبِي عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ. وَلَمْ يَذْكُرْ «لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ».

[1568] 315 - (...) It was narrated that Anas bin Mâlik said: "The Prophet of Allâh ﷺ said: 'Whoever forgets a prayer or sleeps and misses it, the expiation is to offer the prayer when he remembers it.'"

[١٥٦٨] ٣١٥- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «مَنْ نَسِيَ صَلَاةً أَوْ نَامَ عَنْهَا، فَكَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا».

[1569] 316 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'If one of you sleeps and misses a prayer, or forgets it, let him offer the prayer when he remembers, for Allâh says: ...and perform *As-Salât* for My remembrance.'"^[2]

[١٥٦٩] ٣١٦- (...) وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْمُثَنَّى عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَقَدَ أَحَدُكُمْ عَنِ الصَّلَاةِ أَوْ غَفَلَ عَنْهَا، فَلْيُصَلِّهَا إِذَا ذَكَرَهَا. فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: ﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾».

[1] *Ta-Ha* 20:14.

[2] *Ta-Ha* 20:14.