

asked us to remain in our places. We kept on standing till the Prophet ﷺ returned and the water was trickling from his head for he had taken a bath (of *Janāba*).

(25) CHAPTER. If the *Imām* says, “Remain at your places till I return”, then wait for him.

640. Narrated Abū Hurairah رضي الله عنه: Once *Iqāma* was pronounced and the people had straightened the rows, Allāh’s Messenger ﷺ went forward [to lead the *Ṣalāt* (prayer)] but he was *Junub*, so he said, “Remain in your places.” And he went out, took a bath and returned with water trickling from his head. Then he led the *Ṣalāt*.

(26) CHAPTER. The saying of a man to the Prophet ﷺ, “We have not prayed.”

641. Narrated Jābir bin ‘Abdullāh رضي الله عنه: On the day of Al-*Khandaq* (the battle of Trench), ‘Umar bin Al-*Khattāb* went to the Prophet ﷺ and said, “O Allāh’s Messenger! By Allāh, I could not offer the (*‘Asr*) prayer till the sun had set.” ‘Umar told this to the Prophet ﷺ at the time when a fasting person had done *Iftār* (taken his meals). The Prophet ﷺ said: “By Allah! I, too, have not offered the *Ṣalāt* (prayer).” The Prophet ﷺ then went to Buṭhān and I was with him. He performed ablution and

أَقِيَمَتِ الصَّلَاةَ وَغَدَلَتِ الصُّفُوفُ حَتَّى إِذَا قَامَ فِي مُصَلَّاهُ انْتَبَرْنَا أَنْ يُكَبِّرَ انصَرَفَ، قَالَ: «عَلَى مَكَانِكُمْ». فَمَكَّنْنَا عَلَى هَيْبَتِنَا حَتَّى خَرَجَ إِلَيْنَا يَنْظِفُ رَأْسَهُ مَاءً وَقَدْ اغْتَسَلَ.

[راجع: ٢٧٥]

(٢٥) بَابُ: إِذَا قَالَ الْإِمَامُ: مَكَانِكُمْ، حَتَّى نَرْجِعَ، انْتَبَرُوهُ

٦٤٠ - حَدَّثَنَا إِسْحَاقُ قَالَ:

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الرَّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُقِيَمَتِ الصَّلَاةُ فَسَوَّى النَّاسُ صُفُوفَهُمْ فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَتَقَدَّمَ وَهُوَ جُنُبٌ فَقَالَ: «عَلَى مَكَانِكُمْ»، فَرَجَعَ فَأَغْتَسَلَ ثُمَّ خَرَجَ وَرَأْسُهُ يَقْطُرُ مَاءً فَصَلَّى بِهِمْ.

[راجع: ٢٧٥]

(٢٦) بَابُ قَوْلِ الرَّجُلِ لِلنَّبِيِّ ﷺ: مَا صَلَّيْنَا

٦٤١ - حَدَّثَنَا أَبُو نَعِيمٍ قَالَ:

حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى قَالَ: سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ: أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ «أَنَّ النَّبِيَّ ﷺ جَاءَهُ عَمْرُ بْنُ الْخَطَّابِ يَوْمَ الْحَنْدَقِ فَقَالَ: يَا رَسُولَ اللَّهِ، وَاللَّهِ مَا كِدْتُ أَنْ أَصَلِّيَ حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ وَذَلِكَ بَعْدَ مَا أَفْطَرَ الصَّائِمُ. فَقَالَ النَّبِيُّ ﷺ:

offered the 'Aṣr prayer after the sun had set and then he offered the *Maghrib* prayer. (See *Hadith* No. 596)

(27) CHAPTER. If the *Imām* is confronted with a problem after the *Iqāma*.

642. Narrated Anas رَضِيَ اللهُ عَنْهُ: Once the *Iqāma* was pronounced and the Prophet ﷺ was talking to a man (in a low voice) in a corner of the mosque and he did not lead *Aṣ-Ṣalāt* (the prayer) till (some of) the people had slept (dozed in a sitting posture).

(28) CHAPTER. To talk after the *Iqāma*.

643. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once, after the *Iqāma* for the *Ṣalāt* (prayer) was pronounced a man came to the Prophet ﷺ and detained him (from the *Ṣalāt*).

(29) CHAPTER. Congregational *Ṣalāt* (prayer) is obligatory.

Al-Ḥasan said, "If somebody is forbidden by his mother from going to the congregational '*Ishā*' prayer because of mercy and pity for him, he should not obey her."

644. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "By Him, in

«وَاللَّهِ مَا صَلَّى بِهَا»، فَزَلَّ النَّبِيُّ ﷺ إِلَى بَطْحَانَ، وَأَنَا مَعَهُ فَتَوَضَّأْتُ ثُمَّ صَلَّى الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ. [راجع: ٥٩٦]

(٢٧) بَابُ الْإِمَامِ تَعْرِضُ لَهُ الْحَاجَةُ بَعْدَ الْإِقَامَةِ

٦٤٢ - حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسٍ قَالَ: أُقِيمَتِ الصَّلَاةُ وَالنَّبِيُّ ﷺ يُنَاجِي رَجُلًا فِي جَانِبِ الْمَسْجِدِ فَمَا قَامَ إِلَى الصَّلَاةِ حَتَّى نَامَ الْقَوْمُ.

[انظر: ٦٤٣، ٦٢٩٢]

(٢٨) بَابُ الْكَلَامِ إِذَا أُقِيمَتِ الصَّلَاةُ

٦٤٣ - حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: سَأَلْتُ ثَابِتًا الْبُنَائِيَّ عَنِ الرَّجُلِ يَتَكَلَّمُ بَعْدَ مَا تُقَامُ الصَّلَاةُ، فَحَدَّثَنِي عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أُقِيمَتِ الصَّلَاةُ فَعَرَضَ لِلنَّبِيِّ ﷺ رَجُلٌ فَحَبَسَهُ بَعْدَ مَا أُقِيمَتِ الصَّلَاةُ.

[راجع: ٦٤٢]

(٢٩) بَابُ وَجُوبِ صَلَاةِ الْجَمَاعَةِ،

وَقَالَ الْحَسَنُ: إِنْ مَنَعَتْهُ أُمُّهُ عَنِ الْعِشَاءِ فِي الْجَمَاعَةِ شَفَقَةً عَلَيْهِ لَمْ يُطْعَمَهَا.

٦٤٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ

Whose Hand my soul is, I intended or planned or was about to order for collecting fire-wood (fuel) and then order someone to pronounce the *Adhān* for *As-Ṣalāt* (the prayer) and then order someone to lead the *Ṣalāt* (prayer), then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) *Ṣalāt*. By Him, in Whose Hands my soul is, if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the '*Ishā'* prayer.'

قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي الزُّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ هَمَمْتُ أَنْ أَمُرَّ بِحَطَبٍ لِيَحْطَبَ ثُمَّ أَمُرَّ بِالصَّلَاةِ فَيُؤَدَّنَ لَهَا، ثُمَّ أَمُرَّ رَجُلًا فَيُؤَمِّمَ النَّاسَ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ فَأَحْرَقَ عَلَيْهِمْ بُيُوتَهُمْ. وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرْقًا سَمِينًا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهَدَ الْعِشَاءَ». [انظر: ٦٥٧، ٢٤٢٠، ٧٢٢٤]

[٧٢٢٤]

### (30) CHAPTER. Superiority of the congregational *Ṣalāt* (prayer).

### (٣٠) بَابُ فَضْلِ صَلَاةِ الْجَمَاعَةِ،

Whenever Al-Aswad missed the congregational *Ṣalāt* (prayer) he used to go to another mosque (to offer the *Ṣalāt* in congregation). Once, Anas came to a mosque where the *Ṣalāt* was finished; he pronounced the *Adhān* and then *Iqāma* and offered the *Ṣalāt* in congregation.

وَكَانَ الْأَسْوَدُ إِذَا فَاتَتْهُ الْجَمَاعَةُ ذَهَبَ إِلَى مَسْجِدٍ آخَرَ. وَجَاءَ أَنَسٌ إِلَى مَسْجِدٍ قَدْ صَلَّيَ فِيهِ فَأَذَّنَ وَأَقَامَ وَصَلَّى جَمَاعَةً.

645. Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "The *Ṣalāt* (prayer) in congregation is twenty-seven times superior in degrees to the *Ṣalāt* offered by a person alone.

٦٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةُ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

[انظر: ٦٤٩]

646. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "The *Ṣalāt* (prayer) in congregation is twenty-five times superior in degrees to the *Ṣalāt* offered by a person alone."

٦٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ الْهَادِ عَنْ عَبْدِ اللَّهِ بْنِ حَبَابٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّهُ سَمِعَ النَّبِيَّ

ﷺ يَقُولُ: «صَلَاةُ الْجَمَاعَةِ تَفْضَلُ  
صَلَاةَ الْفَذِّ بِخَمْسٍ وَعِشْرِينَ دَرَجَةً».

647. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The reward of the *Ṣalāt* (prayer) offered by a person in congregation is multiplied twenty-five times as much than that of the *Ṣalāt* offered in one's house or in the market (alone). And this is because if he performs ablution and does it perfectly and then proceeds to the mosque with the sole intention of offering *Ṣalāt*, then, for every step he takes towards the mosque, he is upgraded one degree in reward and his one sin is taken off (crossed out) from his accounts (of deeds). When he offers his *Ṣalāt*, the angels keep on asking Allāh's Blessings and Allāh's Forgiveness for him as long as he is (staying) at his *Muṣalla*. They say, 'O Allāh! Bestow Your Blessings upon him, be Merciful and kind to him.' And one is regarded in *Ṣalāt* as long as one is waiting for the *Ṣalāt*."

٦٤٧ - حَدَّثَنَا مُوسَى بْنُ  
إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ  
قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ  
أَبَا صَالِحٍ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ  
يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ  
الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى  
صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا  
وَعِشْرِينَ ضِعْفًا، وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ  
فَأَحْسَنَ الْوُضُوءَ، ثُمَّ خَرَجَ إِلَى  
الْمَسْجِدِ لَا يُخْرِجُهُ إِلَّا الصَّلَاةَ، لَمْ  
يَخْطُ خَطْوَةً إِلَّا رُفِعَتْ لَهُ بِهَا دَرَجَةٌ  
وَخُطَّ عَنْهُ بِهَا خَطِيئَةٌ. فَإِذَا صَلَّى لَمْ  
تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي  
مُصَلَاةٍ: اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ  
ارْحَمْهُ. وَلَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ  
مَا انْتَهَرَ الصَّلَاةَ». [راجع: ١٧٦]

(31) CHAPTER. Superiority of the *Fajr* (early morning) prayer in congregation.

(٣١) بَابُ فَضْلِ صَلَاةِ الْفَجْرِ فِي  
جَمَاعَةٍ

648. Narrated Abū Salama bin 'Abdur Raḥmān : Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "I heard Allāh's Messenger ﷺ saying, "The reward of a *Ṣalāt* (prayer) in congregation is twenty-five times superior in degrees than that of a *Ṣalāt* offered by a person alone. The angels of the night and the angels of the day gather at the time of *Fajr* prayer."

٦٤٨ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ:  
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:  
أَخْبَرَنِي سَعِيدُ ابْنِ الْمُسَيَّبِ وَأَبُو سَلَمَةَ  
بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ:  
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَفْضَلُ  
صَلَاةُ الْجَمِيعِ صَلَاةَ أَحَدِكُمْ وَحْدَهُ  
بِحَمْسَةِ وَعِشْرِينَ جُزْءًا، وَتَجْتَمِعُ  
مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةٍ

Abū Hurairah then added, "Recite (the Qur'an) if you wish, "Verily, the recitation of the Qur'an in the early dawn (i.e. the morning — *Fajr* prayer) is ever witnessed

(attended by the angels in charge of mankind of the day and the night)." (V.17:78).

الفَجْرِ» ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: فَافْرَوْا إِنْ شِئْتُمْ ﴿إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

[الإسراء: ٧٨] [راجع: ١٧٦]

649. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُمَا: The reward of the congregational *Ṣalāt* is twenty-seven times more (than that of the *Ṣalāt* offered by a person alone).

٦٤٩ - قَالَ شُعَيْبٌ: وَحَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: تَفْضُلُهَا بِسَبْعٍ وَعِشْرِينَ دَرَجَةً. [راجع: ٦٤٥]

650. Narrated Sālim: I heard Umm Ad-Dardā' saying, "Abū Ad-Dardā' entered the house in an angry mood. I said to him, 'What makes you angry?' He replied, 'By Allāh! I do not find the followers of Muḥammad ﷺ doing those good things (which they used to do before) except the offering of congregational *Ṣalāt* (prayer)." (This happened in the last days of Abū Ad-Dardā' during the rule of ‘Uthmān).

٦٥٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ سَالِمًا قَالَ: سَمِعْتُ أُمَّ الدَّرْدَاءِ تَقُولُ: دَخَلَ عَلَيَّ أَبُو الدَّرْدَاءِ وَهُوَ مُغْضَبٌ فَقُلْتُ: مَا أَغْضَبَكَ؟ فَقَالَ: وَاللَّهِ مَا أَعْرِفُ مِنْ أُمَّةٍ مُحَمَّدٍ ﷺ شَيْئًا إِلَّا أَنَّهُمْ يُصَلُّونَ جَمِيعًا.

651. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The people who get tremendous reward for *Aṣ-Ṣalāt* (the prayer) are those who are farthest away (from the mosque) and then those who are next farthest and so on. Similarly one who waits to offer *Aṣ-Ṣalāt* with the *Imām* has greater reward than one who offers it (alone) and goes to bed."

٦٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: قَالَ النَّبِيُّ ﷺ: «أَعْظَمُ النَّاسِ أَجْرًا فِي الصَّلَاةِ أَبْعَدُهُمْ فَأَبْعَدُهُمْ مَمَشَى، وَالَّذِي يَنْتَظِرُ الصَّلَاةَ حَتَّى يُصَلِّيَهَا مَعَ الْإِمَامِ أَعْظَمُ أَجْرًا مِنَ الَّذِي يُصَلِّي ثُمَّ يَنَامُ».

(32) CHAPTER. The superiority of offering the *Zuhr* prayer early.

(٣٢) بَابُ فَضْلِ التَّهَجِيرِ إِلَى الظُّهْرِ

652. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While a man was going on a way, he saw a thorny branch and removed it from the way and Allāh جل جلاله became pleased by his action and forgave him for that."

٦٥٢ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ سَمِيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ غُضْنَ شَوْكٍ عَلَى

الطَّرِيقِ فَأَخَذَهُ فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ.

[انظر: ٢٤٧٢]

653. Then (the Prophet ﷺ) said, “Five are martyrs: One who dies of plague, one who dies of an abdominal disease, one who dies of drowning, one who is buried alive (and) dies and one who is killed in Allāh’s Cause.”

The Prophet ﷺ further said, “If the people knew (the reward for) pronouncing the *Adhān* and for standing in the first row (in the congregational *Ṣalāt*) and found no other way to get it except by drawing lots they would do so.

654. [The Prophet ﷺ added:] “And if they knew (the reward of) offering the *Zuhr* prayer early (in its stated time), they would race for it and if they knew (the reward for) ‘*Ishā*’ and *Fajr* prayers in congregation, they would attend them even if they were to crawl.”

(33) CHAPTER. Every step towards good deeds is rewarded.

655. (V.36:12) Narrated Ḥumaid: Anas said, “The Prophet ﷺ said, ‘O Banī Salima! Don’t you think that for every step of yours (that you take towards the mosque) there is a reward [while coming for the five compulsory *Ṣalāt* (prayers)]?’” Mujāhid said: Regarding Allāh’s Statement: “...We record that which they send before (them), and their traces...” (V.36:12)

656. (V.36:12) ‘Their traces’ means ‘their steps’.” And Anas said that the people of Banī Salima wanted to shift to a place near the Prophet ﷺ but Allāh’s Messenger ﷺ disliked that Al-Madīna (city) should become

٦٥٣ - ثُمَّ قَالَ: الشُّهَدَاءُ

خَمْسٌ: الْمَطْعُونُ، وَالْمَبْطُونُ،

وَالْعَرِيقُ، وَصَاحِبُ الْهَدْمِ، وَالشَّهِيدُ

فِي سَبِيلِ اللَّهِ. وَقَالَ: لَوْ يَعْلَمُ النَّاسُ

مَا فِي النَّدَاءِ وَالصَّفِّ الْأَوَّلِ، ثُمَّ لَمْ

يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَأَسْتَهْمُوا

عَلَيْهِ، [انظر: ٧٢٠، ٢٨٢٩، ٥٧٣٣]

٦٥٤ - وَلَوْ يَعْلَمُونَ مَا فِي

النَّهْجِ لَأَسْتَبَقُوا إِلَيْهِ. وَلَوْ يَعْلَمُونَ

مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ

حَبْوًا. [راجع: ٦١٥]

(٣٣) بَابُ اخْتِسَابِ الْأَثَارِ

٦٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ

بْنِ حَوْشَبٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ

قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ:

قَالَ النَّبِيُّ ﷺ: «يَا بَنِي سَلِيمَةَ، أَلَا

تَحْسَبُونَ آثَارَكُمْ؟». وَقَالَ مُجَاهِدٌ فِي

قَوْلِهِ: «وَنَكْتُبُ مَا قَدَّمُوا وَإِثْرَهُمْ»

[يس: ١٢] قَالَ: خُطَاهُمْ. [انظر: ٦٥٦،

[٧١٨٧]

٦٥٦ - وَحَدَّثَنَا ابْنُ أَبِي مَرْيَمَ:

أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ حَدَّثَنِي حُمَيْدٌ

عَنْ أَنَسٍ أَنَّ بَنِي سَلِيمَةَ أَرَادُوا أَنْ

naked [i.e., with empty outskirts – without inhabitants. i.e., the leaving of their houses (empty)] and said, “(O Banī Salima!) Don’t you think that you will get the reward for your traces (every step) of yours (that you take towards the Prophet’s mosque) there is a reward while coming for the five compulsory *Ṣalāt*.” Mujāhid said, “Their traces mean their foot-steps and their going on foot.”

يَتَحَوَّلُوا عَنْ مَنَازِلِهِمْ فَيَنْزِلُوا قَرِيبًا مِنَ النَّبِيِّ ﷺ. قَالَ: فَكَرِهَ النَّبِيُّ ﷺ أَنْ يُعْرَوْا الْمَدِينَةَ فَقَالَ: «أَلَا تَحْتَسِبُونَ آثَارَكُمْ؟». قَالَ مُجَاهِدٌ: خُطَاهُمْ آثَارُهُمْ، وَالْمَشْيُ فِي الْأَرْضِ بِأَرْجُلِهِمْ. [راجع: 105]

### (34) CHAPTER. The superiority of the '*ʿIshāʾ*' prayer in congregation.

### (٣٤) بَابُ فَضْلِ صَلَاةِ الْعِشَاءِ فِي الْجَمَاعَةِ

657. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “No *Ṣalāt* (prayer) is more heavy (harder) for the hypocrites than the *Fajr* and the '*ʿIshāʾ*' prayers and if they knew the reward for these *Ṣalāt*, at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl.” The Prophet ﷺ added, “Certainly I intended or planned or was about to order the *Muʾadh-dhin* (call-maker) to pronounce *Iqāma* and order a man to lead the *Ṣalāt* and then take a fire flame (burning torch) to burn all those men (along with their houses) who had not yet left their houses for the *Ṣalāt* (in the mosques).”

٦٥٧ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَيْسَ صَلَاةٌ أَثْقَلُ عَلَى الْمُنَافِقِينَ مِنَ الْفَجْرِ وَالْعِشَاءِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا، وَلَقَدْ هَمَمْتُ أَنْ أَمُرَ الْمُؤَدَّنَ فَيَقِيمَ، ثُمَّ أَمُرَ رَجُلًا يَوْمَ النَّاسِ، ثُمَّ أَخَذَ شَعْلًا مِنْ نَارٍ فَأَحْرَقَ عَلَى مَنْ لَا يَخْرُجُ إِلَى الصَّلَاةِ بَعْدُ».

[راجع: 1644]

### (35) CHAPTER. Two or more than two persons are considered as a group (for the congregational prayers).

### (٣٥) بَابُ: ائْتَانِ فَمَا فَوْقَهُمَا جَمَاعَةً

658. Narrated Mālik bin Ḥuwairith رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said (to two persons), “Whenever *Aṣ-Ṣalāt* (the prayer) time becomes due, you should pronounce *Adhān* and then *Iqāma* and the older of you should lead the prayer.”

٦٥٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قَلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ عَنْ النَّبِيِّ ﷺ قَالَ: «إِذَا حَضَرَتِ الصَّلَاةُ فَأَدِّنَا وَأَقِيمَا ثُمَّ لِيؤُمَّكُمَا أَكْبَرُكُمَا».

[راجع: 628]

(36) CHAPTER. (The reward of a person who waits for *Aṣ-Ṣalāt* (the prayer) in the mosque and the superiority of mosques.

659. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The angels keep on asking for Allāh's Blessing and Forgiveness for anyone of you as long as he is at his *Muṣallā* (praying place) and does not do *Hadath* (passes wind). The angels say, 'O Allāh! Forgive him and be Merciful to him.' Each one of you is in *Ṣalāt* as long as he is waiting for the *Ṣalāt* and nothing but *Ṣalāt* detains him from going to his family."

660. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh will give shade to seven, on the Day when there will be no shade but His. (These seven persons are:) (1) a just ruler, (2) a youth who has been brought up in the worship of Allāh (i.e. worships Allāh جل جلاله Alone sincerely from his childhood), (3) a man whose heart is attached to the mosques [i.e., who offers the five compulsory congregational *Ṣalāt* (prayers) in the mosques], (4) two persons who love each other only for Allāh's sake and they meet and part in Allāh's Cause only, (5) a man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I am afraid of Allāh, (6) a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and (7) a person who remembers Allāh in seclusion and his eyes become flooded with tears."

661. Narrated Ḥumaid: Anas رَضِيَ اللهُ عَنْهُ was asked, "Did Allāh's Messenger ﷺ wear a

(٣٦) بَابٌ: مَنْ جَلَسَ فِي الْمَسْجِدِ يَنْتَظِرُ الصَّلَاةَ وَفَضَلَ الْمَسَاجِدِ

٦٥٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَلَائِكَةَ تُصَلِّي عَلَيَّ مَا لَمْ يُحَدِّثْ، مَا دَامَ فِي مُصَلَّاهُ مَا لَمْ يُحَدِّثْ، اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، لَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا دَامَتِ الصَّلَاةُ تَحِسُّهُ لَا يَمْنَعُهُ أَنْ يَنْقَلِبَ إِلَى أَهْلِهِ إِلَّا الصَّلَاةُ». [راجع: ١٧٦]

٦٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي حُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: الْإِمَامُ الْعَادِلُ؛ وَشَابٌّ نَشَأَ فِي عِبَادَةِ رَبِّهِ؛ وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ؛ وَرَجُلَانِ تَحَابَّتَا فِي اللَّهِ اجْتَمَعَا عَلَى ذَلِكَ وَتَفَرَّقَا عَلَيْهِ؛ وَرَجُلٌ طَلَبَتْهُ ذَاتٌ مَنصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ؛ وَرَجُلٌ تَصَدَّقَ أَحْفَى حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ؛ وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا ففَاضَتْ عَيْنَاهُ». [انظر:

١٤٢٣، ٦٤٧٩، ٦٨٠٦]

٦٦١ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا



ring?" He said, "Yes. Once he delayed the 'Ishā' prayer till mid-night and after the prayer, he faced us and said, 'The people has offered Ṣalāt and have slept and you remained in Ṣalāt as long as you waited for it.'" Anas added, "As if I were just now observing the glitter of his ring."

إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ قَالَ: سَأَلَ أَنَسُ: هَلْ اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتَمًا؟ فَقَالَ: نَعَمْ، أُخِّرَ لَيْلَةَ صَلَاةِ الْعِشَاءِ إِلَى شَطْرِ اللَّيْلِ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ بَعْدَمَا صَلَّى فَقَالَ: «صَلَّى النَّاسُ وَرَفَدُوا وَلَمْ تَزَالُوا فِي صَلَاةٍ مُنْذُ انْتَضَرْتُمُوهَا». قَالَ: فَكَأَنِّي أَنْظُرُ إِلَى وَبِصِ خَاتَمِهِ. [راجع: ٥٧٢]

(37) CHAPTER. The superiority of going to the mosque (every) morning and in the afternoon and evening [for the congregational Ṣalāt (prayers)].

(٣٧) بَابُ فَضْلِ مَنْ غَدَا إِلَى الْمَسْجِدِ وَمَنْ رَاحَ

662. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh will prepare for him who goes to the mosque (every) morning and in the afternoon [for the congregational Ṣalāt (prayer)] an honourable place in Paradise with good hospitality for (what he has done) every morning and afternoon goings.

٦٦٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ مَطْرَفٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ غَدَا إِلَى الْمَسْجِدِ وَرَاحَ أَعَدَّ اللَّهُ لَهُ نَزْلَهُ مِنَ الْجَنَّةِ كُلَّمَا غَدَا أَوْ رَاحَ».

(38) CHAPTER. No Ṣalāt (prayer) (is to be offered) except the compulsory Ṣalāt after the Iqāma has been pronounced for that compulsory Ṣalāt.

(٣٨) بَابُ: إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةَ

663. Narrated Mālik bin Buḥaina رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ passed by or saw a man offering two Rak'ā after the Iqāma (had been pronounced). When Allāh's Messenger completed the Ṣalāt (prayer), the people gathered around him (the Prophet ﷺ) or that man and Allāh's Messenger ﷺ said to him (protestingly), "Are there four Rak'ā in Fajr prayer? Are there four Rak'ā in Fajr prayer?"

٦٦٣ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ بْنِ بُحَيْنَةَ قَالَ: مَرَّ النَّبِيُّ ﷺ بِرَجُلٍ قَالَ: وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا بَهْرُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي سَعْدُ بْنُ إِبْرَاهِيمَ

قَالَ: سَمِعْتُ حَفْصَ بْنَ عَاصِمٍ قَالَ:  
 سَمِعْتُ رَجُلًا مِنْ الْأَزْدِ يُقَالُ لَهُ:  
 مَالِكُ بْنُ بُحَيْنَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ  
 رَأَى رَجُلًا وَقَدْ أُقِيمَتِ الصَّلَاةُ يُصَلِّي  
 رَكَعَتَيْنِ، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ  
 لَاتَ بِهِ النَّاسُ فَقَالَ لَهُ رَسُولُ اللَّهِ  
 ﷺ: «الضُّبْحُ أَرْبَعًا؟ الضُّبْحُ أَرْبَعًا؟»،  
 تَابَعَهُ غُنْدَرٌ وَمُعَاذٌ عَنْ شُعْبَةَ عَنْ  
 مَالِكِ. وَقَالَ: ابْنُ إِسْحَاقَ عَنْ سَعْدِ،  
 عَنْ حَفْصِ، عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ.  
 وَقَالَ حَمَادٌ: أَخْبَرَنَا سَعْدٌ، عَنْ  
 حَفْصِ، عَنْ مَالِكِ.

(39) CHAPTER. The limit set for a patient to attend the congregational *Ṣalāt* (prayer)?

664. Narrated Al-Aswad, "We were with 'Āishah رضي الله عنها discussing the regularity of offering *Aṣ-Ṣalāt* (the prayer) and dignifying it. She said, 'When Allāh's Messenger ﷺ fell sick with his fatal illness and when the time of *Aṣ-Ṣalāt* became due and *Adhān* was pronounced, he said, 'Tell Abū Bakr to lead the people in *Ṣalāt* (prayer).' He was told that Abū Bakr was a soft-hearted man and would not be able to lead the *Ṣalāt* in his place. The Prophet ﷺ gave the same order again but, he was given the same reply. He gave the order for the third time and said, 'You (women) are the companions of Yūsuf (Joseph). Tell Abū Bakr to lead the *Ṣalāt*.' So, Abū Bakr came out to lead the *Ṣalāt*. In the meantime the condition of the Prophet ﷺ improved a bit and he came out with the help of two men, one on each side. As if I was observing his legs dragging on the ground owing to the

(٣٩) بَابُ حَدِّ الْمَرِيضِ أَنْ يَشْهَدَ الْجَمَاعَةَ

٦٦٤ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ  
 قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا  
 الْأَعْمَشُ عَنْ إِبْرَاهِيمَ: قَالَ الْأَسْوَدُ:  
 كُنَّا عِنْدَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَذَكَرْنَا  
 الْمُوَاطَبَةَ عَلَى الصَّلَاةِ وَالتَّعْظِيمَ لَهَا،  
 قَالَتْ: لَمَّا مَرِضَ رَسُولُ اللَّهِ ﷺ  
 مَرَضَهُ الَّذِي مَاتَ فِيهِ فَحَضَرَتِ  
 الصَّلَاةُ فَأَذَّنَ. فَقَالَ: «مُرُوا أَبَا بَكْرٍ  
 فَلْيُصَلِّ بِالنَّاسِ»، فَقِيلَ لَهُ: إِنَّ أَبَا  
 بَكْرٍ رَجُلٌ أَسِيفٌ إِذَا قَامَ فِي مَقَامِكَ  
 لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ بِالنَّاسِ. وَأَعَادَ  
 فَأَعَادُوا لَهُ، فَأَعَادَ الثَّلَاثَةَ فَقَالَ:  
 «إِنْ كُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا  
 بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». فَخَرَجَ أَبُو بَكْرٍ