

was the day (Friday) about which they differed and Allāh gave us the guidance (for that). So the following day (i.e. Saturday) is for the Jews and the day after the following day (i.e. Sunday) is for the Christians'." The Prophet ﷺ remained silent (for a while).

897. Then said, "It is obligatory for every Muslim that he should take a bath once in seven days, when he should wash his head and body."

898. Narrated Abū Hurairah through different narrators that the Prophet ﷺ said, "It is Allāh's Right on every Muslim that he should take a bath (at least) once in seven days."

(13) CHAPTER.

899. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "Allow women to go to the mosques at night."

900. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: One of the wives of 'Umar (bin Al-Khaṭṭāb) used to offer the *Fajr* and the *'Ishā'* Ṣalāt (prayers) in congregation in the mosque. She was asked why she had come out for the Ṣalāt as she knew that 'Umar disliked it, and he has great *Ghaira* (self-respect). She replied, "What prevents him from stopping me from this act?" The other replied, "The statement

الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، أَوْتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأَوْتِينَا مِنْ بَعْدِهِمْ، فَهَذَا الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ فَهَدَانَا اللَّهُ، فَعَدَاً لِلْيَهُودِ، وَبَعْدَ غَدٍ لِلنَّصَارَى»، فَسَكَتَ. [راجع: ٢٣٨]

٨٩٧ - ثُمَّ قَالَ: «حَقٌّ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَوْمًا يَغْسِلُ فِيهِ رَأْسَهُ وَجَسَدَهُ». [انظر:

[٣٤٨٧، ٨٩٨

٨٩٨ - رَوَاهُ أَبَانُ بْنُ صَالِحٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: «لِلَّهِ تَعَالَى عَلَى كُلِّ مُسْلِمٍ حَقٌّ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَوْمًا».

[راجع: ٨٩٧]

(١٣) بَابٌ:

٨٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ، عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أُذِّنُوا لِلنِّسَاءِ بِاللَّيْلِ إِلَى الْمَسَاجِدِ».

[راجع: ٨٦٥]

٩٠٠ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: كَانَتْ امْرَأَةٌ لِعُمَرَ تَشْهَدُ صَلَاةَ الصُّبْحِ وَالْعِشَاءِ فِي الْجَمَاعَةِ فِي الْمَسْجِدِ، فَقِيلَ لَهَا: لِمَ تَخْرُجِينَ وَقَدْ تَعْلَمِينَ

of Allāh's Messenger ﷺ: 'Do not stop Allāh's *Imā*' (women-slaves) from going to Allāh's Mosques', prevents him."

(14) CHAPTER. It is permissible for one not to attend the *Jumu'ah* (prayer) if it is raining.

901. Narrated Muḥammad bin Sirīn: On a rainy day Ibn 'Abbās رضي الله عنهما said to his *Mu'adh-dhīn*, "After saying, '*Aṣḥ-hadu anna Muḥammadan Rasūl-Ullāh*' (I testify that Muḥammad is Allāh's Messenger), do not say '*Ḥaiya 'alaṣ-Ṣalāh*' [Come for the *Ṣalāt* (prayer)] but say: '*Salū Fī Būtīkum* (offer *Ṣalāt* in your houses)'." (The man did so). But the people disliked it. Ibn 'Abbās said, "It was done by one who was much better than I (i.e., the Prophet ﷺ). No doubt, the *Jumu'ah* (prayer) is compulsory but I dislike to put you to task by bringing you out walking in mud and slush."

(15) CHAPTER. From where (distance) should one present oneself for the *Jumu'ah* (prayer) and for whom is the *Jumu'ah* (prayer) compulsory?

(What judgement is inferred from) the Statement of Allāh جل جلاله :

"...When the call is proclaimed for the *Ṣalāt* (prayer) on Friday (*Jumu'ah* prayer) come to the remembrance of Allāh [*Jumu'ah* religious talk (*Khutba*) and *Ṣalāt* (prayer)]." (V.62:9)

And 'Atā said, "If you are in a village and

أَنَّ عَمَرَ يَكْرَهُ ذَلِكَ وَيَعَارُ؟ قَالَتْ: وَمَا يَمْنَعُهُ أَنْ يَنْهَانِي؟ قَالَ: يَمْنَعُهُ قَوْلُ رَسُولِ اللَّهِ ﷺ: «لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ». [راجع: ٨٦٥]

(١٤) بَابُ الرُّخْصَةِ إِنْ لَمْ يَخْضُرِ الْجُمُعَةَ فِي الْمَطَرِ

٩٠١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ - صَاحِبُ الرَّيَادِيِّ - قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ الْحَارِثِ ابْنُ عَمِّ مُحَمَّدِ بْنِ سِيرِينَ: قَالَ ابْنُ عَبَّاسٍ لِمُؤَدِّهِ فِي يَوْمِ مَطِيرٍ: إِذَا قُلْتَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَلَا تَقُلْ: حَيَّ عَلَى الصَّلَاةِ، قُلْ: صَلُّوا فِي بُيُوتِكُمْ، فَكَأَنَّ النَّاسَ اسْتَنْكَرُوا، فَقَالَ: فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي، إِنَّ الْجُمُعَةَ عَزْمَةٌ وَإِنِّي كَرِهْتُ أَنْ أُخْرِجَكُمْ فَتَمَشُونَ فِي الطَّيْنِ وَالذَّخْصِ. [راجع: ٦١٦]

(١٥) بَابُ مِنْ أَيْنَ تُؤْتَى الْجُمُعَةُ، وَعَلَى مَنْ تَجِبُ؟ لِقَوْلِ اللَّهِ تَعَالَى: ﴿إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ﴾ [الجمعة: ٩]

وقال عطاء: إذا كنت في قرية جامعة نودي بالصلاة من يوم الجمعة فحقت عليك أن تشهدا، سمعت النداء أو لم تسمعه. وكان أنس رضي الله عنه في قصره أحياناً يجتمع

the *Adhān* is pronounced for the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer), it is obligatory for you to present yourself for the *Jumu'ah* (prayer) whether you hear the *Adhān* or not. And at times, Anas used to establish the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer) at his palace and sometime he did not, while he was at a place called *Az-Zāwiya*, situated at a distance of two parasangs (about six miles from *Başrah*).

902. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: The people used to come from their abodes and from *Al-'Awālī* (i.e., outskirts of *Al-Madīna* up to a distance of four miles or more from *Al-Madīna*). They used to pass through dust and used to be drenched with sweat and covered with dust; so, sweat used to trickle from them. One of them came to Allāh's Messenger ﷺ who was in my house. The Prophet ﷺ said to him, "I wish that you keep yourself pure and clean on this day of yours (i.e., take a bath)."

(16) CHAPTER. The time for the *Jumu'ah* (prayer) due when the sun declines, i.e., just after mid-day.

The same was said by 'Umar, 'Alī, An-Nu'mān bin *Başhīr* and 'Amr bin *Huraith* رَضِيَ اللهُ عَنْهُمْ.

903. Narrated *Yahyā bin Sa'id*: I asked 'Amra about taking a bath on Fridays. She replied, " 'Āishah رَضِيَ اللهُ عَنْهَا said, 'The people used to work (for their livelihood) and whenever they went for the *Jumu'ah* (prayer)

وَأَحْيَانًا لَا يُجْمَعُ، وَهُوَ بِالرَّأْوِيَةِ عَلَى فَرَسَيْنِ.

٩٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ أَنَّ مُحَمَّدَ بْنَ جَعْفَرِ بْنِ الزُّبَيْرِ حَدَّثَهُ عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَ النَّاسُ يَنْتَابُونَ الْجُمُعَةَ مِنْ مَنَازِلِهِمْ وَالْعَوَالِي فَيَأْتُونَ فِي الْغُبَارِ فَيَصِيبُهُمُ الْغُبَارُ وَالْعَرَقُ، فَيَحْرُجُ مِنْهُمْ الْعَرَقُ فَآتَى رَسُولُ اللَّهِ ﷺ إِنْسَانًا مِنْهُمْ وَهُوَ عِنْدِي فَقَالَ النَّبِيُّ ﷺ: «لَوْ أَنَّكُمْ تَطَهَّرْتُمْ لِيَوْمِكُمْ هَذَا».

(١٦) بَابُ: وَقْتُ الْجُمُعَةِ إِذَا زَالَتِ الشَّمْسُ،

وَكَذَا يُذَكَّرُ عَنْ: عُمَرَ، وَعَلِيٍّ، وَالتُّعْمَانِ بْنِ بَشِيرٍ، وَعَمْرُو بْنِ حُرَيْثٍ رَضِيَ اللهُ عَنْهُمْ.

٩٠٣ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ أَنَّهُ سَأَلَ عَمْرَةَ عَنِ الْغُسْلِ يَوْمَ

they used to go to the mosque in the same shape as they had been in work. So they were asked to take a bath on Friday.’”

904. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to offer the *Jumu'ah* (prayer) immediately after mid-day.

905. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We used to offer the *Jumu'ah* (prayer) early and then have an afternoon nap.

(17) CHAPTER. If it becomes very hot on Fridays (then what should be done)?

906. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to offer the *Ṣalāt* (prayer) earlier if it was very cold; and if it was very hot he used to delay the *Ṣalāt*, i.e. the *Jumu'ah* (prayer).

الْجُمُعَةِ؟ فَقَالَتْ: قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: كَانَ النَّاسُ مَهَنَةً أَنْفُسِهِمْ وَكَانُوا إِذَا رَأَوْا إِلَى الْجُمُعَةِ رَأَوْا فِي هَيْئَتِهِمْ، فَقِيلَ لَهُمْ: «لَوْ اغْتَسَلْتُمْ». [انظر: ٢٠٧١]

٩٠٤ - حَدَّثَنَا سُرَيْجُ بْنُ التُّعْمَانِ قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي الْجُمُعَةَ حِينَ تَمِيلُ الشَّمْسُ.

٩٠٥ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ قَالَ: أَخْبَرَنَا حُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُبَكِّرُ بِالْجُمُعَةِ وَنَقِيلُ بَعْدَ الْجُمُعَةِ. [انظر: ٩٤٠]

(١٧) بَابُ إِذَا اشْتَدَّ الْحَرُّ يَوْمَ الْجُمُعَةِ

٩٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ قَالَ: حَدَّثَنِي حَرَمِيُّ بْنُ عُمَارَةَ قَالَ: حَدَّثَنَا أَبُو خَلْدَةَ - وَهُوَ خَالِدُ بْنُ دِينَارٍ - قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا اشْتَدَّ الْبَرْدُ بَكَرَ بِالصَّلَاةِ، وَإِذَا اشْتَدَّ الْحَرُّ أَبْرَدَ بِالصَّلَاةِ - يَعْنِي: الْجُمُعَةَ - .

وَقَالَ يُوسُفُ بْنُ بُكَيْرٍ: أَخْبَرَنَا أَبُو خَلْدَةَ وَقَالَ: بِالصَّلَاةِ، وَلَمْ يَذْكُرِ الْجُمُعَةَ.

وَقَالَ بَشْرُ بْنُ ثَابِتٍ: حَدَّثَنَا أَبُو
خَلْدَةَ قَالَ: صَلَّى بِنَا أَمِيرِ الْجُمُعَةِ،
ثُمَّ قَالَ لِأَتَسِ رَضِيَ اللَّهُ عَنْهُ: كَيْفَ
كَانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ.
(١٨) بَابُ الْمَشْيِ إِلَى الْجُمُعَةِ،
وَقَوْلِ اللَّهِ جَلَّ ذِكْرُهُ:

(18) CHAPTER. To go for the *Jumu'ah* (prayer) walking unhurriedly.

And the Statement of Allāh تعالى: "...Come to the remembrance of Allāh [*Jumu'ah* religious talk (*Khutba*) and *Ṣalāt* (prayer)]" (V.62:9) and whoever said that the meaning of "come" is "to prepare and go for the *Ṣalāt* (prayer)" as is inferred from the Statement of Allāh تعالى: "And strives for it, with the necessary effort due for it..." (V.17:19)

And Ibn 'Abbās رضي الله عنهما said: "Selling is forbidden at that time." And 'Aṭā said, "All types of work are forbidden [at the time of the *Ṣalāt* (prayer)]." And narrated Az-Zuhri: If the *Aḥḥān* is pronounced by the *Mu'adh-dhin* on Friday [for *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer)] anyone on a journey should attend the *Ṣalāt* (prayer).

907. Narrated Abū 'Abs رضي الله عنه while he was going for the *Jumu'ah* prayer: I heard the Prophet ﷺ saying, "Anyone whose feet are covered with dust in Allāh's Cause, shall be saved by Allāh from the Hell-fire."

﴿فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ﴾ [الجمعة: ٩]
وَمَنْ قَالَ: «السَّعْيُ»: الْعَمَلُ
وَالذَّهَابُ، لِقَوْلِهِ تَعَالَى: ﴿وَسَعَى لَهَا
سَعْيَهَا﴾ [الإسراء: ١٩] وَقَالَ ابْنُ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: يَحْرُمُ الْبَيْعُ
حِينَئِذٍ. وَقَالَ عَطَاءٌ: تَحْرُمُ الصَّنَاعَاتُ
كُلُّهَا. وَقَالَ إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ
الرُّهْرِيِّ: إِذَا أَدَّنَ الْمُؤَدَّنُ يَوْمَ الْجُمُعَةِ
وَهُوَ مُسَافِرٌ فَعَلَيْهِ أَنْ يَشْهَدَ.

٩٠٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ
قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ:
حَدَّثَنَا يَزِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا
عَبَّاسُ بْنُ رِفَاعَةَ قَالَ: أَدْرَكَنِي أَبُو
عَبْسٍ وَأَنَا أَذْهَبُ إِلَى الْجُمُعَةِ فَقَالَ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ
اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ حَرَمَهُ اللَّهُ
عَلَى النَّارِ». [انظر: ٢٨١١]

908. Narrated Abū Hurairah رضي الله عنه: I heard Allāh's Messenger ﷺ saying, "If the *Iqāma* is pronounced for the *Ṣalāt* (prayer),

٩٠٨ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا
ابْنُ أَبِي ذُنَبٍ قَالَ: حَدَّثَنَا الرُّهْرِيُّ:

do not run for it but just walk for it calmly and offer *Ṣalāt* whatever you get, and complete whatever you have missed.”

909. Narrated ‘Abdullāh bin Abī Qatāda on the authority of his father: The Prophet ﷺ said, “Do not stand up for *Ṣalāt* (prayer) unless you see me (in front of you), and observe calmness and solemnity”.

(19) CHAPTER. One should not separate two persons (sitting together in a row) on Fridays.

910. Narrated Salmān Al-Fārisī رضي الله عنه: Allāh’s Messenger ﷺ said, “Anyone who takes a bath on Friday and cleanse himself as much as he can and puts oil (on his hair) or scents himself; and then proceeds for the *Ṣalāt* (prayer) and does not separate two persons [sitting together in a mosque for the *Ṣalāt-ul-Jumu’ah* (*Jumu’ah* prayer)], and offers *Ṣalāt* (prayer) as much as is written for him and remains quiet when the *Imām* delivers the *Khuṭba* (religious talk), all his sins in-between the present and the last Friday will be forgiven.”

عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. وَحَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتُوهَا تَسْعُونَ، وَأَتُوهَا تَمْشُونَ، وَعَلَيْكُمْ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأْتُوا».

[راجع: ٦٣٦]

٩٠٩ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو قَتَيْبَةَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، قَالَ أَبُو عَبْدِ اللَّهِ: لَا أَعْلَمُهُ إِلَّا عَنْ أَبِيهِ.

[راجع: ٦٣٧]

(١٩) بَابُ: لَا يُفَرِّقُ بَيْنَ اثْنَيْنِ يَوْمَ الْجُمُعَةِ

٩١٠ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا ابْنُ أَبِي ذَنْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِيهِ، عَنِ ابْنِ وَدِيعَةَ، عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَنَطَّهَرَ بِمَا اسْتَطَاعَ مِنْ طُهْرٍ، ثُمَّ آذَنَ أَوْ مَسَّ مِنْ طَيْبٍ، ثُمَّ رَاحَ فَلَمْ يُفَرِّقْ بَيْنَ اثْنَيْنِ، فَصَلَّى مَا كُتِبَ لَهُ، ثُمَّ إِذَا خَرَجَ الْإِمَامُ أَنْصَتَ، غُفِرَ لَهُ مَا

بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى».

[راجع: ٨٨٣]

(20) CHAPTER. A man should not make his brother get up to sit in his place (i.e. usurp his seat) on Friday.

911. Narrated Ibn Jurajj: I heard Nāfi' saying, "Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said, 'The Prophet ﷺ forbade that a man should make another man to get up to sit in his place.'" I said to Nāfi', 'Is it for *Jumu'ah* (prayer) only?' He replied, "For *Jumu'ah* (prayer) and also for any other (prayer)."

(٢٠) بَابُ: لَا يُقِيمُ الرَّجُلُ أَخَاهُ يَوْمَ الْجُمُعَةِ وَيَقْعُدُ مَكَانَهُ

٩١١ - حَدَّثَنَا مُحَمَّدٌ قَالَ:

أَخْبَرَنَا مَخْلَدُ بْنُ يَزِيدَ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ نَافِعًا يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: نَهَى النَّبِيُّ ﷺ أَنْ يُقِيمَ الرَّجُلُ الرَّجُلَ مِنْ مَقْعَدِهِ وَيَجْلِسَ فِيهِ. قُلْتُ لِنَافِعٍ: الْجُمُعَةُ؟ قَالَ: الْجُمُعَةُ وَغَيْرَهَا. [انظر: ٦٢٦٩، ٦٢٧٠]

(21) CHAPTER. *Adhān* on Friday (for the *Jumu'ah* prayer).

912. Narrated Aṣ-Ṣā'ib bin Yazīd رَضِيَ اللهُ عَنْهُ: In the lifetime of the Prophet ﷺ, Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُمَا, the *Adhān* for the *Jumu'ah* prayer used to be pronounced when the *Imām* sat on the pulpit. But during the caliphate of 'Uthmān رَضِيَ اللهُ عَنْهُ when the Muslims increased in number, a third *Adhān* at *Az-Zaurā'* was added. Abū 'Abdullāh said, "*Az-Zaurā'* is a place in the market of Al-Madīna."

(٢١) بَابُ الْأَدَانِ يَوْمَ الْجُمُعَةِ

٩١٢ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا

ابْنُ أَبِي ذُئْبٍ، عَنِ الرَّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: كَانَ النَّدَاءُ يَوْمَ الْجُمُعَةِ أَوَّلُهُ إِذَا جَلَسَ الْإِمَامُ عَلَى الْمِنْبَرِ عَلَى عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللهُ عَنْهُمَا. فَلَمَّا كَانَ عُثْمَانُ رَضِيَ اللهُ عَنْهُ وَكَثُرَ النَّاسُ زَادَ النَّدَاءُ الثَّلَاثَ عَلَى الرَّوْرَاءِ. [انظر:

٩١٣، ٩١٥، ٩١٦]

قَالَ أَبُو عَبْدِ اللَّهِ: الرَّوْرَاءُ مَوْضِعٌ بِالسُّوقِ بِالْمَدِينَةِ.

(22) CHAPTER. One *Mu'adh-dhin* on Friday.

913. Narrated Aṣ-Ṣā'ib bin Yazīd رَضِيَ اللهُ عَنْهُ: The person who increased the number of

(٢٢) بَابُ الْمُؤَدِّنِ الْوَاحِدِ يَوْمَ الْجُمُعَةِ

٩١٣ - حَدَّثَنَا أَبُو نَعِيمٍ قَالَ:

Adhān for the *Jumu'ah* prayer to three was 'Uthmān bin 'Affān رَضِيَ اللهُ عَنْهُ and it was when the (Muslim) population of Al-Madīna increased. In the lifetime of the Prophet ﷺ there was only one *Mu'adh-dhīn* and the *Adhān* used to be pronounced only after the *Imām* had taken his seat (i. e., on the pulpit).

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ
الْمَاجِشُونُ عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ
بِ بْنِ يَزِيدَ: أَنَّ الَّذِي زَادَ التَّأْدِينَ الثَّلَاثَ
يَوْمَ الْجُمُعَةِ عُثْمَانُ بْنُ عَفَّانَ رَضِيَ
اللَّهُ عَنْهُ حِينَ كَثُرَ أَهْلُ الْمَدِينَةِ وَلَمْ
يَكُنْ لِلنَّبِيِّ ﷺ مُؤَدِّنٌ غَيْرَ وَاحِدٍ،
وَكَانَ التَّأْدِينَ يَوْمَ الْجُمُعَةِ حِينَ يَجْلِسُ
الْإِمَامُ - يَعْنِي: عَلَى الْمِنْبَرِ - .

[راجع: ٩١٢]

(23) CHAPTER. The *Imām*, while sitting on the pulpit, repeats the wordings of the *Adhān* when he hears it.

(٢٣) بَابُ: يُحِبُّ الْإِمَامُ عَلَى
الْمِنْبَرِ إِذَا سَمِعَ النَّدَاءَ

914. Narrated Abū Umāma bin Sahl bin Hunaif: I heard Mu'āwiya bin Abī Sufyān رَضِيَ اللهُ عَنْهُمَا (repeating the wording of the *Adhān*) while he was sitting on the pulpit. When the *Mu'adh-dhīn* pronounced the *Adhān* saying, "Allāhu-Akbar, Allāhu-Akbar", Mu'āwiya said: "Allāhu-Akbar, Allāhu-Akbar." And when the *Mu'adh-dhīn* said, "Aṣh-hadu an lā ilāha illallāh (I testify that none has the right to be worshipped but Allāh)", Mu'āwiya said, "And (so do) I". When he said, "Aṣh-hadu anna Muḥammadan Rasūl Ullāh (I testify that Muḥammad is Allāh's Messenger)", Mu'āwiya said, "And (so do) I". When the *Adhān* was finished, Mu'āwiya said, "O people, when the *Mu'adh-dhīn* pronounced the *Adhān*, I heard Allāh's Messenger ﷺ on this very pulpit saying what you have just heard me saying".

٩١٤ - حَدَّثَنَا ابْنُ مُقَاتِلٍ قَالَ:
أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا أَبُو بَكْرِ
بِ بْنِ عُثْمَانَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ
أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ قَالَ:
سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَهُوَ
جَالِسٌ عَلَى الْمِنْبَرِ أَدَّنَ الْمُؤَدِّنُ
فَقَالَ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. قَالَ
مُعَاوِيَةُ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. فَقَالَ:
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. قَالَ
مُعَاوِيَةُ: وَأَنَا. فَلَمَّا قَالَ: أَشْهَدُ أَنْ
مُحَمَّدًا رَسُولُ اللَّهِ، قَالَ مُعَاوِيَةُ:
وَأَنَا. فَلَمَّا أَنْ قَضَى التَّأْدِينَ، قَالَ:
يَا أَيُّهَا النَّاسُ، إِنِّي سَمِعْتُ رَسُولَ
اللَّهِ ﷺ عَلَى هَذَا الْمَجْلِسِ حِينَ أَدَّنَ
الْمُؤَدِّنُ يَقُولُ مَا سَمِعْتُمْ مِنِّي مِنْ
مَقَالَتِي. [راجع: ٦١٢]

(24) CHAPTER. To sit on the pulpit while the *Adhān* is being pronounced.

915. Narrated Aṣ-Ṣā'ib bin Yazīd رضي الله عنه introduced the second *Adhān* on Fridays when the number of the people in the mosque increased. Previously the *Adhān* on Fridays used to be pronounced only after the *Imām* had taken his seat (on the pulpit).

(25) CHAPTER. To pronounce the *Adhān* before delivering the *Khuṭba* (religious talk).

916. Narrated Az-Zuhri: I heard Aṣ-Ṣā'ib bin Yazīd رضي الله عنه saying, "In the lifetime of Allāh's Messenger ﷺ, and Abū Bakr and 'Umar رضي الله عنهما, the *Adhān* for the *Jumu'ah* prayer used to be pronounced after the *Imām* had taken his seat on the pulpit. But when the people increased in number during the caliphate of 'Uthmān رضي الله عنه, he introduced a third *Adhān* on Friday for the (*Jumu'ah* prayer) and it was pronounced at Az-Zaurā' and that new state of affairs remained stable and firm (in the succeeding years).

(26) CHAPTER. (To deliver) the *Khuṭba* (religious talk) on the pulpit.

And Anas رضي الله عنه said: "The Prophet ﷺ delivered the *Khuṭba* on the pulpit."

917. Narrated Abū Hāzim bin Dīnār: Some people went to Sahl bin Sa'd Aṣ-Ṣā'idi and told him that they had different opinions

(٢٤) بَابُ الْجُلُوسِ عَلَى الْمِنْبَرِ عِنْدَ التَّأْدِينِ

٩١٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ أَنَّ السَّائِبَ بْنَ يَزِيدَ أَخْبَرَهُ: أَنَّ التَّأْدِينَ الثَّانِي يَوْمَ الْجُمُعَةِ أَمَرَ بِهِ عُثْمَانُ بْنُ عَفَانَ حِينَ كَثُرَ أَهْلُ الْمَسْجِدِ، وَكَانَ التَّأْدِينُ يَوْمَ الْجُمُعَةِ حِينَ يَجْلِسُ الْإِمَامُ. [راجع: ٩١٢]

(٢٥) بَابُ التَّأْدِينِ عِنْدَ الْخُطْبَةِ

٩١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا يُونُسُ، عَنْ الزُّهْرِيِّ قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يَقُولُ: إِنَّ الْأَذَانَ يَوْمَ الْجُمُعَةِ كَانَ أَوَّلَهُ حِينَ يَجْلِسُ يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا. فَلَمَّا كَانَ فِي خِلَافَةِ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ وَكَثُرُوا أَمَرَ عُثْمَانُ يَوْمَ الْجُمُعَةِ بِالْأَذَانِ الثَّلَاثِ فَأُذِّنَ بِهِ عَلَى الزُّورَاءِ فَتَبَتِ الْأُمْرُ عَلَى ذَلِكَ. [راجع: ٩١٢]

(٢٦) بَابُ الْخُطْبَةِ عَلَى الْمِنْبَرِ،

وَقَالَ أَنَسٌ: خَطَبَ النَّبِيُّ ﷺ عَلَى الْمِنْبَرِ.

٩١٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ

regarding the wood of the pulpit. They asked him about it and he said, "By Allāh, I know of what wood the pulpit was made, and no doubt I saw it on the very first day when Allāh's Messenger ﷺ took his seat on it. Allāh's Messenger ﷺ sent for such and such an *Anṣārī* woman (and Sahl mentioned her name) and said to her, 'Order your slave-carpenter to prepare for me a pulpit on which I may sit at the time of addressing the people.' So, she ordered her slave-carpenter and he made it from the tamarisk of the forest and brought it (to the woman). The woman sent that (pulpit) to Allāh's Messenger ﷺ who ordered it to be placed here. Then I saw Allāh's Messenger ﷺ offering *Ṣalāt* (prayer) on it and then bowed on it. Then he stepped back, got down and prostrated on the ground near the foot of the pulpit and again ascended the pulpit. After finishing the *Ṣalāt* (prayer) he faced the people and said, 'I have done this so that you may follow me and learn the way I offer the *Ṣalāt*' (prayer)."

بن مُحَمَّدِ ابْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْقَارِيِّ الْقُرَشِيِّ الْإِسْكَدْرَانِيِّ قَالَ: حَدَّثَنَا أَبُو حَازِمٍ بْنُ دِينَارٍ: أَنَّ رَجُلًا أَتَانَا سَهْلَ بْنَ سَعْدِ السَّاعِدِيِّ وَقَدِ امْتَرَوْا فِي الْمَنِيرِ مِمَّ عُدُوهُ؟ فَسَأَلُوهُ عَنْ ذَلِكَ فَقَالَ: وَاللَّهِ إِنِّي لَأَعْرِفُ مِمَّا هُوَ. وَلَقَدْ رَأَيْتُهُ أَوَّلَ يَوْمٍ وَضَعَ، وَأَوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ. أَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى فُلَانَةَ، امْرَأَةٍ مِنَ الْأَنْصَارِ قَدْ سَمَّاهَا سَهْلًا: «مُرِي غُلَامَكَ النَّجَّارَ أَنْ يَعْمَلَ لِي أَعْوَادًا أَجْلِسُ عَلَيْهِنَّ إِذَا كَلَّمْتُ النَّاسَ»، فَأَمَرْتُهُ. فَعَمَلَهَا مِنْ طَرْفَاءِ الْغَايَةِ ثُمَّ جَاءَ بِهَا، فَأَرْسَلْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَأَمَرَ بِهَا فَوَضَعَتْ هَاهُنَا. ثُمَّ رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَيْهَا وَكَبَّرَ وَهُوَ عَلَيْهَا ثُمَّ رَكَعَ وَهُوَ عَلَيْهَا، ثُمَّ نَزَلَ الْقَهْقَرَى فَسَجَدَ فِي أَضْلِ الْمَنِيرِ، ثُمَّ عَادَ. فَلَمَّا فَرَّغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «أَيُّهَا النَّاسُ، إِنَّمَا صَنَعْتُ هَذَا لِتَأْتُمُّوا بِي، وَلِتَعْلَمُوا صَلَاتِي».

[راجع: ٣٧٧]

918. Narrated Jābir bin ‘Abdullāh رضي الله عنه: The Prophet ﷺ used to stand by a stem of a date-palm tree [while delivering a *Khutba* (religious talk)]. When the pulpit was placed for him we heard that stem crying like a pregnant she-camel till the Prophet ﷺ got down from the pulpit and placed his hand over it.

٩١٨ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي يَحْيَى ابْنُ سَعِيدٍ قَالَ: أَخْبَرَنِي ابْنُ أَنَسٍ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: كَانَ جِدْعٌ يَقُومُ عَلَيْهِ النَّبِيُّ ﷺ فَلَمَّا وَضَعَ لَهُ الْمَنِيرُ سَمِعْنَا