

لِلجُدْعِ مِثْلَ أَصْوَاتِ الْعِشَارِ حَتَّى
نَزَلَ النَّبِيُّ ﷺ فَوَضَعَ يَدَهُ عَلَيْهِ.
[راجع: ٤٤٩]

وَقَالَ سُلَيْمَانُ عَنْ يَحْيَى: أَخْبَرَنِي
حَفْصُ بْنُ عُبَيْدٍ اللَّهُ بْنِ أَنَسٍ أَنَّهُ سَمِعَ
جَابِرَ بْنَ عَبْدِ اللَّهِ.

919. Narrated Sālim: My father said, “I heard the Prophet ﷺ delivering the *Khutba* (religious talk) on the pulpit and he said, ‘Whoever comes for the *Jumu’ah* (prayer) should take a bath (before coming).’”

٩١٩ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ
قَالَ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ، عَنِ
الرُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ:
سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ
فَقَالَ: «مَنْ جَاءَ إِلَى الْجُمُعَةِ
فَلْيَغْتَسِلْ». [راجع: ٨٧٧]

(27) CHAPTER. To deliver the *Khutba* (religious talk) while standing.

(٢٧) بَابُ الْخُطْبَةِ قَائِمًا،

And Anas رضي الله عنه said: “While the Prophet ﷺ was delivering the *Khutba* (religious talk) standing...” [This narration of Anas is a part of *Hadith* No. 933. (See *Fath Al-Bāri*)].

وَقَالَ أَنَسٌ: بَيْنَا النَّبِيُّ ﷺ يَخْطُبُ
قَائِمًا.

920. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ used to deliver the *Khutba* (religious talk) while standing and then he would sit, then stand again as you do now-a-days.

٩٢٠ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ
الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ
الْحَارِثِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ
عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ
اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ
يَخْطُبُ قَائِمًا ثُمَّ يَقْعُدُ، ثُمَّ يَقُومُ كَمَا
تَفْعَلُونَ الْآنَ. [انظر: ٩٢٨]

(28) CHAPTER. The facing of the *Imām* towards the people and the facing of the people towards the *Imām* during the *Khutba* (religious talk).

(٢٨) بَابُ اسْتِيفَالِ النَّاسِ الْإِمَامَ إِذَا
خَطَبَ،

And Ibn ‘Umar and Anas رضي الله عنهم faced the *Imām*.

وَأَسْتَقْبَلَ ابْنُ عُمَرَ وَأَنَسُ رَضِيَ
اللَّهُ عَنْهُمُ الْإِمَامَ.

921. Narrated Abū Sā'id Al-Khūdri رَضِيَ اللهُ عَنْهُ: One day the Prophet ﷺ sat on the pulpit and we sat around him.

٩٢١ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ هَلَالِ بْنِ أَبِي مَيْمُونَةَ: حَدَّثَنَا عَطَاءُ بْنُ يَسَارٍ أَنَّهُ سَمِعَ أَبَا سَعِيدِ الْخُدْرِيِّ قَالَ: إِنَّ النَّبِيَّ ﷺ جَلَسَ ذَاتَ يَوْمٍ عَلَى الْمِنْبَرِ وَجَلَسْنَا حَوْلَهُ. [انظر: ١٤٦٥، ٢٨٤٢، ٦٤٢٧]

(29) CHAPTER. Saying "Ammā ba'du"⁽¹⁾ in the *Khuṭba* (religious talk) after glorifying and praising Allāh.

Ibn 'Abbās quoted this from the Prophet ﷺ.

(٢٩) بَابٌ مِنْ قَالَ فِي الْخُطْبَةِ بَعْدَ النَّسَاءِ: أَمَّا بَعْدُ، رَوَاهُ عِكْرِمَةُ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

922. Narrated Fāṭima bint Al-Mundhir: Asmā' bint Abī Bakr Aṣ-Ṣiddīq said, "I went to 'Āishah and the people were offering *Ṣalāt* (prayers). I asked her, 'What is wrong with the people?' She pointed towards the sky with her head. I asked her, 'Is there a sign?' 'Āishah nodded with her head meaning 'Yes'." Asmā' added, "Allāh's Messenger ﷺ prolonged the *Ṣalāt* (prayer) to such an extent that I fainted. There was a waterskin by my side and I opened it and poured some water on my head. When Allāh's Messenger ﷺ finished *Ṣalāt*, and the solar eclipse had cleared, the Prophet ﷺ addressed the people and praised Allāh as He deserves and said, '*Ammā ba'du*.'" Asmā' further said, "Some *Anṣārī* women started talking, so I turned to them in order to make them quiet. I asked 'Āishah what the Prophet ﷺ had said. 'Āishah said: 'He said, 'I have seen things at this place of mine which were never shown to me before; (I have seen) even Paradise

٩٢٢ - وَقَالَ مَحْمُودٌ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ قَالَ: أَخْبَرْتَنِي فَاطِمَةُ بِنْتُ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ قَالَتْ: دَخَلْتُ عَلَى عَائِشَةَ وَالنَّاسُ يُصَلُّونَ، قُلْتُ: مَا شَأْنُ النَّاسِ؟ فَأَشَارَتْ بِرَأْسِهَا إِلَى السَّمَاءِ. قُلْتُ: آيَةٌ؟ فَأَشَارَتْ بِرَأْسِهَا: أَيْ نَعَمْ. قَالَتْ: فَأَطَالَ رَسُولُ اللَّهِ ﷺ جِدًّا حَتَّى تَجَلَّانِي الْعَيْشِيُّ وَإِلَى جَنِّي قُرْبَةٌ فِيهَا مَاءٌ فَفَتَحْتُهَا، فَجَعَلْتُ أَصْبُ مِنْهَا عَلَى رَأْسِي. فَأَنْصَرَفَ رَسُولُ اللَّهِ ﷺ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهُ بِمَا هُوَ أَهْلُهُ. ثُمَّ قَالَ: «أَمَّا بَعْدُ». قَالَتْ: وَلِغَطِّ نِسْوَةٍ

(1) (Chap.22) *Ammā ba'du*: It means "Whatever comes after", and it is an expression used for separating an introductory from the main topics in a *Khuṭba* (religious talk), the introductory being usually concerned with Allāh's Praises and Glorification.

and Hell. And, no doubt it has been revealed to me that you (people) will be put to trial in your graves like or nearly like the trial of *Masih Ad-Dajjal*. (The angels) will come to everyone of you and ask him, 'What do you know about this man (Prophet Muḥammad ﷺ)?' The faithful believer or firm believer (Hishām was in doubt which word the Prophet ﷺ used), will say, 'He is Allāh's Messenger ﷺ and he is Muḥammad ﷺ who came to us with clear evidences and guidance. So we believed him, accepted his teachings and followed and trusted his teachings.' Then the angels will tell him to sleep (in peace) as they have come to know that he was a believer. But the hypocrite or a doubtful person (Hishām is not sure as to which word the Prophet ﷺ used), will be asked what he knew about this man (Prophet Muḥammad ﷺ). He will say, 'I do not know but I heard the people saying something (about him) so I said the same'" Hishām added, "Fāṭima told me that she remembered that narration completely by heart except that she said about the hypocrite or a doubtful person that he will be punished severely."

مِنَ الْأَنْصَارِ فَانْكَفَأَتْ إِلَيْهِنَّ
لَأَسْكَهِنَّ. فَقُلْتُ لِعَائِشَةَ: مَا قَالَ؟
قَالَتْ: قَالَ: «مَا مِنْ شَيْءٍ لَمْ أَكُنْ
أُرِيئُهُ إِلَّا وَقَدْ رَأَيْتُهُ فِي مَقَامِي هَذَا
حَتَّى الْجَنَّةِ وَالنَّارِ. وَإِنَّهُ قَدْ أُوجِيَ
إِلَيَّ أَنْكُمْ تُفْتَنُونَ فِي الْقُبُورِ مِثْلَ أَوْجِي
قَرِيباً مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، يُؤْتَى
أَحَدُكُمْ فَيَقَالُ لَهُ: مَا عَلِمْتَ بِهَذَا
الرَّجُلِ؟ فَأَمَّا الْمُؤْمِنُ - أَوْ قَالَ:
«الْمُوقِنُ» شَكَ هِشَامٌ - فَيَقُولُ: هُوَ
رَسُولُ اللَّهِ، هُوَ مُحَمَّدٌ ﷺ جَاءَنَا
بِالْبَيِّنَاتِ وَالْهُدَى فَاْمَنَّا وَأَجَبْنَا وَاتَّبَعْنَا
وَصَدَقْنَا، فَيَقَالُ لَهُ: نَمَّ صَالِحاً، قَدْ
كُنَّا نَعْلَمُ أَنَّ كُنْتَ لَمُؤْمِنًا بِهِ. وَأَمَّا
الْمُنَافِقُ - أَوْ قَالَ: «الْمُرْتَابُ» شَكَ
هِشَامٌ - فَيَقَالُ لَهُ: مَا عَلِمْتَ بِهَذَا
الرَّجُلِ؟ فَيَقُولُ: لَا أَدْرِي، سَمِعْتُ
النَّاسَ يَقُولُونَ شَيْئاً فَقُلْتُهُ».

قَالَ هِشَامٌ: فَلَقَدْ قَالَتْ لِي فَاظْمَةٌ
فَأَوْعَيْتُهُ غَيْرَ أَنَّهَا ذَكَرَتْ مَا يُعَلِّظُ
عَلَيْهِ. [راجع: ٨٦]

923. Narrated 'Amr bin Taghlib: Some property or something else was brought to Allāh's Messenger ﷺ and he distributed it. He gave to some men and ignored the others. Later he got the news of his being admonished by those whom he had ignored. So he glorified and praised Allāh and said, "Ammā ba'du. By Allāh, I may give to a man and ignore another, although the one whom I ignore is more dearer to me than the one whom I give. But I give to some people as I

٩٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ
قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ جَرِيرِ
بْنِ حَازِمٍ قَالَ: سَمِعْتُ الْحَسَنَ
يَقُولُ: حَدَّثَنَا عَمْرُو بْنُ تَعْلِبٍ: أَنَّ
رَسُولَ اللَّهِ ﷺ أَتَى بِمَالٍ أَوْ بِشَيْءٍ
فَقَسَمَهُ فَأَعْطَى رِجَالاً وَتَرَكَ رِجَالاً
فَبَلَغَهُ أَنَّ الَّذِينَ تَرَكَ عَتَبُوا، فَحَمِدَ اللَّهُ

feel that they have no patience and no contentment in their hearts and I leave those who are patient and self-contented with the goodness and richness which Allāh has put in their hearts and 'Amr bin Taghlib is one of them." 'Amr added, "By Allāh! Those words of Allāh's Messenger ﷺ were more dearer to me than the best red camels."

وَأُنْتِي عَلَيْهِ ثُمَّ قَالَ: «أَمَا بَعْدُ، فَوَاللَّهِ إِنِّي لِأُعْطِي الرَّجُلَ وَأَدْعُ الرَّجُلَ، وَالَّذِي أَدْعُ أَحَبُّ إِلَيَّ مِنَ الَّذِي أُعْطِي، وَلِكِنِّي أُعْطِي أَقْوَامًا لِمَا أَرَى فِي قُلُوبِهِمْ مِنَ الْجَزَعِ وَالْهَلَعِ. وَأَكُلُّ أَقْوَامًا إِلَى مَا جَعَلَ اللَّهُ فِي قُلُوبِهِمْ مِنَ الْغِنَى وَالخَيْرِ، فِيهِمْ عَمْرُو بْنُ تَغْلِبٍ». فَوَاللَّهِ مَا أَحَبُّ أَنْ لِي بِكَلِمَةِ رَسُولِ اللَّهِ ﷺ حُمْرَ النَّعَمِ. [انظر:

[٧٥٣٥، ٣١٤٥]

924. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا: Once in the middle of the night Allāh's Messenger ﷺ went out and offered *Ṣalāt* (prayer) in the mosque and some men also offered *Ṣalāt* (prayer) with him. The next morning the people spoke about it and so more people gathered and offered *Ṣalāt* (prayer) with him (in the second night). They circulated the news in the morning, and so, on the third night the number of people increased greatly. Allāh's Messenger ﷺ came out and they offered *Ṣalāt* (prayer) behind him. On the fourth night the mosque was overwhelmed by the people till it could not accommodate them. Allāh's Messenger ﷺ came out only for the early morning *Ṣalāt* (prayer) and when he finished the *Ṣalāt* (*Fajr* prayer), he faced the people and recited *Tashah-hud* (I testify that none has the right to be worshipped but Allāh and that Muḥammad is His Messenger), and then said, "*Amnā ba'du*. Verily your presence (in the mosque at night) was not hidden from me, but I was afraid that this *Ṣalāt* (prayer) might be made compulsory and you might not be able to carry it out."

٩٢٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ لَيْلَةً مِنْ جَوْفِ اللَّيْلِ فَصَلَّى فِي الْمَسْجِدِ، فَصَلَّى رِجَالًا بِصَلَاتِهِ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ فَصَلُّوا مَعَهُ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنْ اللَّيْلَةِ الثَّلَاثَةِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَصَلُّوا بِصَلَاتِهِ. فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةَ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ حَتَّى خَرَجَ لِصَلَاةِ الصُّبْحِ. فَلَمَّا قَضَى الْفَجْرَ أَقْبَلَ عَلَى النَّاسِ فَتَشَهَّدَ. ثُمَّ قَالَ: «أَمَا بَعْدُ، فَإِنَّهُ لَمْ يَخْفَ عَلَيَّ مَكَانَتُكُمْ لِكِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ فَتَعْجِزُوا عَنْهَا». تَابِعَهُ يُونُسُ.

[راجع: ٧٢٩]

925. Narrated Abū Ḥumaid As-Sā'idī رَضِيَ اللهُ عَنْهُ: One night Allāh's Messenger ﷺ stood up after the *Ṣalāt* (prayer) and recited *Taṣḥ-ah-hud* and then praised Allāh as He deserved and said, "*Ammā ba'du.*"

٩٢٥ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ عَشِيَّةً بَعْدَ الصَّلَاةِ فَتَشَهَّدَ وَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: «أَمَّا بَعْدُ» - تَابَعَهُ أَبُو مُعَاوِيَةَ وَأَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَمَّا بَعْدُ»، تَابَعَهُ الْعَدَنِيُّ، عَنْ سُفْيَانَ فِي: «أَمَّا بَعْدُ». [انظر: ١٥٠٠، ٢٥٩٧، ٦٦٣٦، ٦٩٧٩،

[٧١٩٧، ٧١٧٤

926. Narrated Al-Miswar bin Makhrama رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ got up for delivering the *Khuṭba* (religious talk) and I heard him after "*Taṣḥ-ah-hud*" saying "*Ammā ba'du.*"

٩٢٦ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ فَسَمِعْتُهُ حِينَ تَشَهَّدَ يَقُولُ: «أَمَّا بَعْدُ». تَابَعَهُ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ. [انظر: ٣١١٠، ٣٧١٤، ٣٧٢٩، ٣٧٦٧، ٥٢٣٠،

[٥٢٧٨

927. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Once the Prophet ﷺ ascended the pulpit and it was the last gathering in which he took part. He was covering his shoulder with a big cloak and binding his head with an oily bandage. He glorified and praised Allāh and said, "O people! Come to me." So the people came and gathered around him and he then said, "*Ammā ba'du.*"

٩٢٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ قَالَ: حَدَّثَنَا أَبُو الْعَسِيلِ قَالَ: حَدَّثَنَا عِكْرِمَةُ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَعِدَ النَّبِيُّ ﷺ الْمِنْبَرَ وَكَانَ آخِرَ مَجْلِسٍ جَلَسَهُ مُتَعَطِّفًا مَلْحَفَةً عَلَى مَنْكِبِهِ، قَدْ عَصَبَ رَأْسَهُ بِعَصَابَةٍ دَسِمَةٍ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «أَيُّهَا النَّاسُ إِلَيَّ»،

"From now onward, this community of the *Anṣār* will decrease and other people will increase. So anybody who becomes a ruler of

the followers of Muḥammad (ﷺ) and has the power to harm or benefit people, then, he should accept the good from the good-doers amongst them (*Anṣār*) and excuse the wrongdoers amongst them.”

فَنَابُوا إِلَيْهِ. ثُمَّ قَالَ: «أَمَّا بَعْدُ فَإِنَّ هَذَا الْحَيَّ مِنَ الْأَنْصَارِ يَقُولُونَ وَيَكْتُمُونَ النَّاسُ، فَمَنْ وَلِيَ شَيْئًا مِنْ أُمَّةٍ مُحَمَّدٍ ﷺ فَاسْتَطَاعَ أَنْ يَضُرَّ فِيهِ أَحَدًا وَيَنْفَعُ فِيهِ أَحَدًا، فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ وَيَتَجَاوَزْ عَنْ مُسِيئِهِمْ». [انظر: ٣٦٢٨،

[٣٨٠٠

(30) CHAPTER. To sit in between the two *Khuṭba* (religious talk) (on Friday).

(٣٠) بَابُ الْقَعْدَةِ بَيْنَ الْخُطْبَتَيْنِ يَوْمَ الْجُمُعَةِ

928. Narrated ‘Abdullāh (bin ‘Umar رَضِيَ اللهُ عَنْهُمَا): The Prophet ﷺ used to deliver two *Khuṭba* (religious talk) and sit in between them.

٩٢٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ خُطْبَتَيْنِ يَقْعُدُ بَيْنَهُمَا. [راجع: ٩٢٠]

(31) CHAPTER. To listen to the *Khuṭba* (religious talk) on Friday.

(٣١) بَابُ الْاسْتِمَاعِ إِلَى الْخُطْبَةِ يَوْمَ الْجُمُعَةِ

929. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the *Imām* comes out [for *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer)] they (i.e. angels) fold their papers and listen to the *Khuṭba* (religious talk).”

٩٢٩ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَبِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا كَانَ يَوْمَ الْجُمُعَةِ وَقَمَتِ الْمَلَائِكَةُ عَلَى بَابِ الْمَسْجِدِ يَكْتُبُونَ الْأَوَّلَ فَالْأَوَّلُ، وَمِثْلُ الْمُهْجَرِ كَمِثْلِ الَّذِي يُهْدِي بَدَنَةً، ثُمَّ كَالَّذِي يُهْدِي بَقْرَةً، ثُمَّ كَبْشًا، ثُمَّ دَجَاجَةً، ثُمَّ بَيْضَةً. فَإِذَا حَرَجَ الْإِمَامُ طَوَّأُوا صُحُفَهُمْ وَيَسْتَمِعُونَ الذِّكْرَ». [انظر: ٣٢١١]

(32) CHAPTER. When the *Imām* sees a person entering the mosque during the *Khuṭba*, he should order him to offer two *Rak'ā Ṣalāt* (prayer) before sitting (*Tahayyat-ul-Masjid*).

930. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: A person entered the mosque while the Prophet ﷺ was delivering the *Khuṭba* (religious talk) on a Friday. The Prophet ﷺ said to him, "Have you offered *Ṣalāt* (prayer)?" The man replied in the negative. The Prophet ﷺ said, "Get up and offer two *Rak'ā Ṣalāt*. (prayer) (*Tahayyat-ul-Masjid*)".

(33) CHAPTER. Whoever comes when the *Imām* is delivering the *Khuṭba* (religious talk) should offer a light two *Rak'ā Ṣalāt* (prayer) (*Tahayyat-ul-Masjid*).

931. Narrated Jābir عَنْهُ اللهُ رَضِيَ اللهُ عَنْهُ: A man entered the mosque while the Prophet ﷺ was delivering the *Khuṭba* (religious talk). The Prophet ﷺ said (to him), "Have you offered *Ṣalāt* (prayer)?" The man replied in the negative. The Prophet ﷺ said, "Offer two *Rak'ā Ṣalāt* (prayer) (*Tahayyat-ul-Masjid*)."

(34) CHAPTER. To raise hands during the *Khuṭba* (religious talk).

932. Narrated Anas عَنْهُ اللهُ رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was delivering the *Khuṭba* (religious talk) on a Friday, a man stood up and said, "O Allāh's Messenger! The livestock and the sheep are dying, so pray to Allāh for rain." So he (the Prophet ﷺ) raised both his hands and invoked Allāh (for it).

(۳۲) بَابٌ: إِذَا رَأَى الْإِمَامُ رَجُلًا جَاءَ وَهُوَ يَخْطُبُ أَمْرَهُ أَنْ يُصَلِّيَ رَكَعَتَيْنِ

۹۳۰ - حَدَّثَنَا أَبُو التُّعْمَانِ قَالَ:

حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَ رَجُلٌ وَالتَّبِيُّ ﷺ يَخْطُبُ النَّاسَ يَوْمَ الْجُمُعَةِ، فَقَالَ: «أَصَلَّيْتَ يَا فُلَانُ؟» فَقَالَ: لَا. قَالَ: «قُمْ

فَارْكَعْ». [انظر: ۹۳۱، ۱۱۶۶]

(۳۳) بَابٌ مَنْ جَاءَ وَالْإِمَامُ يَخْطُبُ صَلَّى رَكَعَتَيْنِ خَفِيفَتَيْنِ

۹۳۱ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ

قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، سَمِعَ جَابِرًا قَالَ: دَخَلَ رَجُلٌ يَوْمَ الْجُمُعَةِ وَالتَّبِيُّ ﷺ يَخْطُبُ فَقَالَ: «صَلَّيْتَ؟» قَالَ: لَا. قَالَ: «فَصَلِّ رَكَعَتَيْنِ».

[راجع: ۹۳۰]

(۳۴) بَابٌ رَفْعِ الْيَدَيْنِ فِي الْخُطْبَةِ

۹۳۲ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا

حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ وَعَنْ يُونُسَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: بَيْنَمَا التَّبِيُّ ﷺ يَخْطُبُ يَوْمَ جُمُعَةٍ إِذْ قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكَ الْكُرَاعُ وَهَلَكَ

الشَّاءُ، فَادْعُ اللَّهَ أَنْ يَسْقِيَنَا، فَمَدَّ يَدَيْهِ
وَدَعَا. [انظر: ٩٣٣، ١٠١٣، ١٠١٩،
١٠٢١، ١٠٢٩، ١٠٣٣، ٣٥٨٢، ٦٠٩٣،
٦٣٤٢]

(35) CHAPTER. *Istisqā'* (invoking Allāh for rain) in the *Khuṭba* (religious talk) on Friday.

933. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Once in the lifetime of the Prophet ﷺ the people were afflicted with drought.

While the Prophet ﷺ was delivering the *Khuṭba* (religious talk) on a Friday, a bedouin stood up and said, "O Allāh's Messenger! Our possessions are being destroyed and the children are hungry; please invoke Allāh (for rain)". So the Prophet ﷺ raised his hands, (invoked Allāh for rain). At that time there was not a trace of cloud in the sky. By Him, in Whose Hands my soul is, as soon as he lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of the Prophet ﷺ. It rained that day, the next day, the third day, the fourth day till the next Friday. The same bedouin or another man stood up and said, "O Allāh's Messenger! The houses have collapsed, our possessions and livestock have been drowned; please invoke Allāh for us (to stop the rain)." So, the Prophet ﷺ raised both his hands and said, "O Allāh! Round about us and not on us". So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Al-Madīna's (sky) became clear as a hole in between the clouds. The valley of Qanāt remained flooded and went on flowing for one month, none came from outside but talked about the abundant rain.

(٣٥) بَابُ الاسْتِسْقَاءِ فِي الْخُطْبَةِ
يَوْمَ الْجُمُعَةِ

٩٣٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ
قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ بْنُ مُسْلِمٍ
قَالَ: حَدَّثَنَا أَبُو عَمْرٍو الْأَوْزَاعِيُّ
قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ
أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:
أَصَابَتِ النَّاسَ سَنَةٌ عَلَى عَهْدِ النَّبِيِّ
ﷺ، فَبَيْنَمَا النَّبِيُّ ﷺ يَخْطُبُ فِي يَوْمِ
جُمُعَةٍ فَمَامَ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ
اللَّهِ، هَلَكَ الْمَالُ وَجَاعَ الْعِيَالُ، فَادْعُ
اللَّهَ لَنَا. فَرَفَعَ يَدَيْهِ، وَمَا نَرَى فِي
السَّمَاءِ قَرَعَةً، فَوَالَّذِي نَفْسِي بِيَدِهِ مَا
وَضَعَهُمَا حَتَّى نَارَ السَّحَابِ أَمْثَالَ
الْجِبَالِ ثُمَّ لَمْ يَنْزِلْ عَنْ مَبْنِيهِ حَتَّى
رَأَيْتُ الْمَطَرَ يَتَحَادَرُ عَلَى لِحْيَتِهِ ﷺ
فَمَطَرْنَا يَوْمَنَا ذَلِكَ وَمِنَ الْعَدِ وَمِنْ بَعْدِ
الْعَدِ وَالَّذِي يَلِيهِ حَتَّى الْجُمُعَةِ
الْأُخْرَى. وَقَامَ ذَلِكَ الْأَعْرَابِيُّ - أَوْ
قَالَ: غَيْرُهُ - فَقَالَ: يَا رَسُولَ اللَّهِ،
تَهَدَّمَتِ الْبِنَاءُ وَعَرِقَ الْمَالُ، فَادْعُ اللَّهَ
لَنَا. فَرَفَعَ يَدَهُ فَقَالَ: «اللَّهُمَّ حَوَالَيْنَا
وَلَا عَلَيْنَا». فَمَا يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةِ
مِنَ السَّحَابِ إِلَّا انْفَرَجَتْ وَصَارَتْ

الْمَدِينَةَ مِثْلَ الْحَوْبَةِ وَسَالَ الْوَادِي فَنَاءَهُ
شَهْرًا. وَلَمْ يَجِئِ أَحَدٌ مِنْ نَاحِيَةِ إِلَّا
حَدَّثَ بِالْجُودِ. [راجع: ٩٣٢]

(36) CHAPTER. One should keep quiet and listen while the *Imām* is delivering the *Khuṭba* (religious talk) on Friday.

And if a person says to his companion: "Be quiet and listen," even then he is doing something wrong (which will reduce his reward). Narrated Salmān: The Prophet ﷺ said, "Whenever the *Imām* is delivering the *Khuṭba* (religious talk), it is essential for the audience to keep quiet and listen."

934. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the *Imām* is delivering the *Khuṭba* (religious talk), and you ask your companion to keep quiet and listen, then no doubt you have done a *Laghṭw* (an evil act)."

(37) CHAPTER. An hour (opportune – lucky time) on Friday.

935. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ talked about Friday and said, "There is an hour (opportune – lucky time) on Friday and if a Muslim gets it while offering *Ṣalāt* (prayer) and asks something from Allāh تعالى, then Allāh will definitely meet his demand." And he (the Prophet ﷺ) pointed out the shortness of that time with his hands.

(38) CHAPTER. If some people leave the *Imām* during the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah*

(٣٦) بَابُ الْإِنْصَاتِ يَوْمَ الْجُمُعَةِ،
وَالْإِمَامِ يَخْطُبُ،

وَإِذَا قَالَ لِصَاحِبِهِ: أَنْصِتْ، فَقَدْ
لَغَا. وَقَالَ سَلْمَانَ عَنِ النَّبِيِّ ﷺ:
«يُنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ».

٩٣٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ
قَالَ: حَدَّثَنَا اللَّيْثُ: أَخْبَرَنِي ابْنُ
شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ
الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قُلْتَ
لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ: أَنْصِتْ،
وَالْإِمَامُ يَخْطُبُ فَقَدْ لَغَوْتَ».

(٣٧) بَابُ السَّاعَةِ الَّتِي فِي يَوْمِ
الْجُمُعَةِ

٩٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ،
عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ
رَسُولَ اللَّهِ ﷺ ذَكَرَ يَوْمَ الْجُمُعَةِ
فَقَالَ: «فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ
مُسْلِمٌ وَهُوَ قَائِمٌ يُصَلِّي يَسْأَلُ اللَّهَ
تَعَالَى شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ». وَأَشَارَ
بِيَدِهِ يُقَلِّلُهَا. [انظر: ٥٢٩٤، ٦٤٠٠]

(٣٨) بَابُ إِذَا نَفَرَ النَّاسُ عَنِ الْإِمَامِ

prayer), then the *Ṣalāt* (prayer) of the remaining people and the *Imām* is permissible.

936. Narrated Jābir bin ‘Abdullāh رضي الله عنه: While we were praying [attending the *Jumu'ah* (*Khutba* and prayer)] with the Prophet ﷺ, some camels loaded with food, arrived (from *Sham*). The people diverted their attention towards the camels (and left the mosque), and only twelve persons remained with the Prophet ﷺ. So this Verse was revealed:

“And when they see some merchandise or some amusement [beating of *Tambur* (drums) etc.] they disperse headlong to it, and leave you (Muḥammad ﷺ) standing...” (V.62:11)

(39) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) before and after the *Jumu'ah* prayer.

937. Narrated ‘Abdullāh bin ‘Umar رضي الله عنه: Allāh’s Messenger ﷺ used to offer two *Rak‘ā* before the *Zuhr* prayer and two *Rak‘ā* after it. He also used to offer two *Rak‘ā* after the *Maghrib* prayer in his house, and two *Rak‘ā* after the *‘Ishā’* prayer. He never offered prayers after the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer) till he departed (from the mosque), and then he would offer two *Rak‘ā* at home.

(40) CHAPTER. The Statement of Allāh تعالى: “Then when the (*Jumu'ah*) *Ṣalāt* (prayer) is ended, you may disperse through the land, and seek of the Bounty of Allāh...” (V.62:10)

938. Narrated Sahl bin Sa’d رضي الله عنه: There was a woman amongst us who had a farm and she used to sow *Silq* (a kind of

في صلاة الجمعة فصلاة الإمام ومن بقي جائزة

٩٣٦ - حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا زَائِدَةُ، عَنْ حُصَيْنٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ إِذْ أَقْبَلَتْ عَيْرٌ تَحْمِلُ طَعَامًا فَالْتَمَعْتُمَا إِلَيْهَا حَتَّى مَا بَقِيَ مَعَ النَّبِيِّ ﷺ إِلَّا اثْنَى عَشَرَ رَجُلًا، فَتَرَلَّتْ هَذِهِ الْآيَةُ ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾ [الجمعة: ١١]. [انظر: ٢٠٥٨، ٢٠٦٤، ٤٨٩٩]

(٣٩) بَابُ الصَّلَاةِ بَعْدَ الْجُمُعَةِ وَقَبْلَهَا

٩٣٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ وَبَعْدَ الْمَغْرِبِ رَكْعَتَيْنِ فِي بَيْتِهِ وَبَعْدَ الْعِشَاءِ رَكْعَتَيْنِ، وَكَانَ لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّي رَكْعَتَيْنِ. [انظر: ١١٦٥، ١١٧٢، ١١٨٠]

(٤٠) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَسِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ﴾ [الجمعة: ١٠]

٩٣٨ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي