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[Sahih Muslim] Prayer

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Sahih Muslim.
Book : **4. Prayer.**

004 : 0735 : Chapter 001

Ibn Umar reported: When the Muslims came to Medina, they gathered and sought to know the time of prayer but no one summoned them. One day they discussed the matter, and some of them said: Use something like the bell of the Christians and some of them said: Use horn like that of the Jews. Umar said: Why may not a be appointed who should call (people) to prayer? The Messenger of Allah (may peace be upon him) said: O Bilal, get up and summon (the people) to prayer.

004 : 0736 : Chapter 001

Anas reported: Bilal was commanded (by the Apostle of Allah) to repeat (the phrases of) Adhan twice and once in Iqama. The narrator said: I made a mention of it before Ayyub who said: Except for saying: Qamat-is-Salat [the time for prayer has come].

004 : 0737 : Chapter 001

Anas b. Malik reported: They (the Companions) discussed that they should know the timings of prayer by means of something recognized by all. Some of them said that fire should be lighted or a bell should be rung. But Bilal was ordered to repeat the phrases twice in Adhan, and once in Iqama.

004 : 0738 : Chapter 001

This hadith is transmitted by Khalid Hadhdha with the same chain of transmitters (and the words are): When the majority of the people discussed they should know, like the hadith narrated by al-Thaqafi (mentioned above) except for the words: "They (the people) should kindle fire."

004 : 0739 : Chapter 001

Anas reported: Bilal was commanded (by the Holy Prophet) to repeat the phrases twice in Adhan, and once in Iqama.

004 : 0740 : Chapter 002

Abu Mahdhura said that the Apostle of Allah (may peace be upon him) taught him Adhan like this: Allah is the Greatest, Allah is the Greatest; I testify that there is no god but Allah, I testify that there is no god but Allah; I testify that Muhammad Is the Messenger of Allah, I testify that Muhammad is the Messenger of Allah, and it should be again repeated: I testify that there is no god but Allah, I testify that there is no god but Allah; I testify that Muhammad Is the Messenger of Allah, I testify that Muhammad is the Messenger of Allah. Come to the prayer (twice). Come to the prayer (twice). Ishaq added: Allah is the Greatest, Allah is the Greatest; there Is no god but Allah.

004 : 0741 : Chapter 003

Ibn Umar reported: The Messenger of Allah (may peace be upon him) had two Mu'adhdhins, Bilal and 'Abdullah b. Umm Maktum, who (latter) was blind.

004 : 0742 : Chapter 003

This hadith has been narrated on the authority of 'Aisha by another chain of transmitters.

004 : 0743 : Chapter 003

'Aisha reported: Ibn Umm Maktum used to pronounce Adhan at the behest of the Messenger of Allah (may peace be upon him) (despite the fact) that he was blind.

004 : 0744 : Chapter 003

A hadith like this has been transmitted by Hisham.

004 : 0745 : Chapter 004

Anas b. Malik reported: The Messenger of Allah (may peace be upon him) used to attack the enemy when it was dawn. He would listen to the Adhan; so if he heard an Adhan, he stopped, otherwise made an attack. Once on hearing a man say: Allah is the Greatest, Allah is the Greatest, the Messenger of Allah (may peace be upon him) remarked: He is following al-Fitra (al-Islam). Then hearing him say: I testify that there is no god but

Allah. there is no god but Allah, the Messenger of Allah (may peace be upon him) said: You have come out of the Fire (of Hell). They looked at him and found that he was a goatherd.

004 : 0746 : Chapter 005

Abu Sa'id al-Khudri reported: When you hear the call (to prayer), repeat what the Mu'adhdhin pronounces.

004 : 0747 : Chapter 005

'Abdullah b. Amr b. al-As reported Allah's Messenger (may peace be upon him) as saying: When you hear the Mu'adhdhin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah; then beg from Allah al-Wasila for me, which is a rank in Paradise fitting for only one of Allah's servants, and I hope that I may be that one. If anyone who asks that I be given the Wasila, he will be assured of my intercession.

004 : 0748 : Chapter 005

'Umar b. al-Khattab reported: The Messenger of Allah (may peace be upon him) said: When the Mu'adhdhin says: Allah is the Greatest, Allah is the Greatest, and one of you should make this response: Allah is the Greatest, Allah is the Greatest; (and when the Mu'adhdhin) says: I testify that there is no god but Allah, one should respond: I testify that there is no god but Allah, and when he says: I testify that Muhammad is the Messenger of Allah, one should make a response: I testify that Muhammad is Allah's Messenger. When he (the Mu'adhdhin) says: Come to prayer, one should make a response: There is no might and no power except with Allah. When he (the Mu'adhdhin) says: Come to salvation, one should respond: There is no might and no power except with Allah, and when he (the Mu'adhdhin) says: Allah is the Greatest, Allah is the Greatest, then make a response: Allah is the Greatest, Allah is the Greatest. When he (the Mu'adhdhin) says: There is no god but Allah, and he who makes a response from the heart: There is no god but Allah, he will enter Paradise.

004 : 0749 : Chapter 005

Sa'd b. Abu Waqqas reported: The Messenger of Allah (may peace be upon him) said: If anyone says on hearing the Mu'adhdhin: I testify that there is no god but Allah alone. Who has no partner, and that Muhammad is His servant and His Messenger, (and that) I

am satisfied with Allah as my Lord, with Muhammad as Messenger, and with Islam as din (code of life), his sins would be forgiven. In the narration transmitted by Ibn Rumh the words are: "He who said on hearing the Mu'adhdhin and verity I testify."' Qutaiba has not mentioned his words: "And I."

004 : 0750 : Chapter 006

Yahya narrated it on the authority of his uncle that he had been sitting in the company of Mu'awiya b. Abu Sufyan when the Mu'adhdhin called (Muslims) to prayer. Mu'awiya said: I heard the Messenger of Allah (may peace be upon him) saying The Mu'adhdhins will have the longest necks on the Day of Resurrection.

004 : 0751 : Chapter 006

Abu Sufyan reported it on the authority of Jabir that he had heard the Apostle of Allah (may peace be upon him) say: When Satan hears the call to prayer, he runs away to a distance like that of Rauha. Sulaimin said: I asked him about Rauha. He replied: It is at a distance of thirty-six miles from Medina.

004 : 0752 : Chapter 006

Abu Mu'awiya narrated it on the authority of A'mash with the same chain of transmitters.

004 : 0753 : Chapter 006

AbuHuraira reported the Messenger of Allah (may peace be upon him) as saying: When Satan hears the call to prayer, he turns back and breaks the wind so as not to bear the call being made, but when the call is finished he turns round and distracts (the minds of those who pray), and when he bears the Iqama he again runs away so as not to hear its voice and when it subsides, he comes back and distracts (the minds of those who stand for prayer).

004 : 0754 : Chapter 006

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When the Mu'adhdhin calls to prayer, Satan runs back vehemently.

004 : 0755 : Chapter 006

Suhail reported that his father sent him to Banu Haritha along with a boy or a man. Someone called him by his name from an enclosure. He (the narrator) said: The person with me looked towards the enclosure, but saw nothing. I made a mention of that to my father. He said: If I knew that you would meet such a situation I would have never sent you (there), but (bear in wind) whenever you hear such a call (from the evil spirits) pronounce the Adhan. for I have heard Abu Huraira say that the Messenger of Allah (may peace be upon him) said: Whenever Adhan is proclaimed, Satan runs back vehemently.

004 : 0756 : Chapter 006

Abu Huraira reported: The Apostle (may peace be upon him) said When the call to prayer is made, Satan runs back and breaks wind so as not to hear the call being made, and when the call is finished, he turns round. When Iqama is proclaimed he turns his back, and when it is finished he turns round to distract a man, saying: Remember such and such; remember such and such, referring to something the man did not have in his mind, with the result that he does not know how much he has prayed.

004 : 0757 : Chapter 006

A hadith like it has been narrated by Abu Huraira but for these words: "He (the man saying the prayer) does not know how much he has prayed.

004 : 0758 : Chapter 007

Salim narrated it on the authority of his father who reported: I saw the Messenger of Allah (may peace be upon him) raising his hands apposite the shoulders at the time of beginning the prayer and before bowing down and after coming back to the position after bowing, but he did not raise them between two prostrations.

004 : 0759 : Chapter 007

Ibn Umar reported that the Messenger of Allah (may peace be upon him), when he stood up for prayer, used to raise his hands apposite the shoulders and then recited takbir (Allah-o-Akbar), and when he was about to bow he again did like it and when he raised himself from the ruku' (bowing posture) he again did like it, but he did not do it at the

time of raising his head from prostration.

004 : 0760 : Chapter 007

This hadith has been transmitted with the same chain of transmitters by al. Zuhri as narrated by Ibn Juraij (who) said: When the Messenger of Allah (may peace be upon him) stood up for prayer, he raised hands (to the height) apposite the shoulders and then recited takbir.

004 : 0761 : Chapter 007

Abu Qilaba reported that he saw Malik b. Huwairith raising his hands at the beginning of prayer and raising his hands before kneeling down, and raising his hands after lifting his head from the state of kneeling, and he narrated that the Messenger of Allah (may peace be upon him) used to do like this.

004 : 0762 : Chapter 007

Malik b. Huwairith reported: The Messenger of Allah (may peace be upon him) raised his hands apposite his ears at the time of reciting the takbir (i.e. at the time of beginning the prayer) and then again raised his hands apposite the ears at the time of bowing and when he lifted his head after bowing he said: Allah listened to him who praised Him, and did like it (raised his hands up to the ears).

004 : 0763 : Chapter 007

This hadith has been transmitted by Qatada with the same chain of transmitters that he saw the Apostle of Allah (may peace be upon him) doing like this (i.e. raising his hands) till they were apposite the lobes of cars.

004 : 0764 : Chapter 008

Abu Salama reported: Abu Huraira led prayer for them and recited takbir when he bent and raised himself (in ruku' and sujud) and after completing (the prayer) he said: By Allah I say prayer which has the best resemblance with the prayer of the Holy Prophet (may peace be upon him) amongst you.

004 : 0765 : Chapter 008

Abu Huraira reported: When the Messenger of Allah (may peace be upon him) got up for prayer, he would say the takbir (Allah-o-Akbar) when standing, then say the takbir when bowing, then say: "Allah listened to him who praised him," when coming to the erect position after bowing, then say while standing: "To Thee, our Lord, be the praise", then recite the takbir when getting down for prostration, then say the takbir on raising his head, then say the takbir on prostrating himself, then say the takbir on raising his head. He would do that throughout the whole prayer till he would complete it, and he would say the takbir when he would get up at the end of two rak'as after adopting the sitting posture. Abu Huraira said: My prayer has the best resemblance amongst you with the prayer of the Messenger of Allah (may peace be upon him).

004 : 0766 : Chapter 008

Ibn al-Harith reported: He had heard Abu Huraira say: The Messenger of Allah (may peace be upon him) recited takbir on standing for prayer, and the rest of the hadith is like that transmitted by Ibn Juraij (recorded above), but he did not mention Abu Huraira as saying: "My prayer has the best resemblance amongst you with the prayer of the Messenger of Allah (may peace be upon him)."

004 : 0767 : Chapter 008

Abu Salama b. 'Abd al-Rahman reported.. When Marwan appointed Abu Huraira as his deputy in Medina, he recited takbir whenever he got up for obligatory prayer, and the rest of the hadith is the same as transmitted by Ibn Juraij (but with the addition of these words): On completing the prayer with salutation, and he turned to the people in the mosque and said....

004 : 0768 : Chapter 008

Abu Salama reported that Abu Huraira recited takbir in prayer on all occasions of rising and kneeling. We said: O Abu Huraira, what is this takbir? He said: Verily it is the prayer of the Messenger of Allah (may peace be upon him).

004 : 0769 : Chapter 008

Suhail reported on the authority of his father that Abu Huraira used to recite takbir on all occasions of rising and bending (in prayer) and narrated that the Messenger of Allah (may peace be upon him) used to do like that.

004 : 0770 : Chapter 008

Mutarrif reported: I and 'Imran b. Husain said prayer behind 'Ali b. Abu, Talib. He recited takbir when he prostrated, and he recited takbir when he raised his head and he recited takbir while rising up (from the sitting position at the end of two rak'ahs). When we had finished our prayer, 'Imran caught hold of my hand and said: He (Hadrat Ali) has led prayer like Muhammad (may peace be upon him) or he said: He in fact recalled to my mind the prayer of Muhammad (may peace be upon him.)

004 : 0771 : Chapter 009

'Ubada b. as-Samit reported from the Apostle of Allah (may peace be upon him): He who does not recite Fatihat al-Kitab is not credited with having observed the prayer.

004 : 0772 : Chapter 009

Ubada b. as-Samit reported: The Messenger of Allah (may peace be upon him) said: He who does not recite Umm Al-Qur'an is not credited with having observed the prayer.

004 : 0773 : Chapter 009

Mahmud b. al-Rabi', on whose face the Messenger of Allah (may peace be upon him) squirted water from the well, reported on the authority of 'Ubada b. as-Samit that the Messenger of Allah (may peace be upon him) said: He who does not recite Umm Al-Qur'an is not credited with having observed prayer.

004 : 0774 : Chapter 009

This hadith has also been transmitted by Ma'mar from al-Zuhri with the same chain of transmitters with the addition of these words: "and something more".

004 : 0775 : Chapter 009

Abu Huraira reported: The Apostle of Allah (may peace be upon him) said: If anyone observes prayer in which he does not recite Umm Al-Qur'an, It is deficient [he said this three times] and not complete. It was said to Abu Huraira: At times we are behind the Imam. He said: Recite it inwardly, for he had heard the Messenger of Allah (may peace be upon him) declare that Allah the Exalted had said: I have divided the prayer into two halves between Me and My servant, and My servant will receive what he asks. When the servant says: Praise be to Allah, the Lord of the universe, Allah the Most High says: My servant has praised me. And when he (the servant) says: The Most Compassionate, the Merciful, Allah the Most High says: My servant has lauded me. And when he (the servant) says: Master of the Day of judgment, He remarks: My servant has glorified me, and sometimes He would say: My servant entrusted (his affairs) to me. And when he (the worshipper) says: Thee do we worship and of Thee do we ask help, He (Allah) says: This is between Me and My servant, and My servant will receive what he asks for. Then, when he (the worshipper) says: Guide us to the straight path, the path of those to whom Thou hast been Gracious not of those who have incurred Thy displeasure, nor of those who have gone astray, He (Allah) says: This is for My servant, and My servant will receive what he asks for. Sufyan said: 'Ala b. 'Abd al-Rahman b. Ya'qub narrated it to me when I went to him and he was confined to his home on account of illness, and I asked him about it.

004 : 0776 : Chapter 009

It is narrated on the authority of Abu Huraira that he had heard the Messenger of Allah (may peace be upon him) say: He who observed prayer but he did not recite the Umm Al-Qur'an in it, and the rest of the hadith is the same as transmitted by Sufyan, and in this hadith the words are: "Allah the Most High said: the prayer is divided into two halves between Me and My servant. The half of it is for Me and the half of it is for My servant."

004 : 0777 : Chapter 009

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: He who said his prayer, but did not recite the opening chapter of al-Kitab, his prayer is incomplete. He repeated it thrice.

004 : 0778 : Chapter 009

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: One is not credited with having observed the prayer without the recitation (of al-Fatiha). So said Abu Huraira: (The prayer in which) the Messenger of Allah (may peace be upon him) recited

in a loud voice, we also recited that loudly for you (and the prayer in which) he recited inwardly we also recited inwardly for you (to give you a practical example of the prayer of the Holy Prophet).

004 : 0779 : Chapter 009

'Ata' narrated on the authority of Abu Huraira who said that one should recite (al-Fatiha) in every (rak'ah of) prayer. What we heard (i.e. recitation) from the Messenger of Allah (may peace be upon him), we made you listen to that. And that which he (recited) inwardly, we (recited) inwardly for you. A person said to him: If I add nothing to the (recitation) of the Umm Al Qur'an (Surat al-Fatiha), would it make the prayer incomplete? He (Abu Huraira) said: If you add to that (if you recite some of verses of the Qur'an along with Surat at-Fatiha) that is better for you. But if you are contented with it (Surat al-Fatiha) only, it is sufficient for you.

004 : 0780 : Chapter 009

'Ata' reported it on the authority of Abu Huraira who said: Recitation (of Surat al-Fatiha) in every (rak'ah) of prayer in essential. (The recitation) that we listened to from the Apostle of Allah (may peace be upon him) we made you listen to it. And that which he recited inwardly to us, we recited it inwardly for you. And he who recites Umm Al-Qur'an, it is enough for him (to complete the prayer), and he who adds to it (recites some other verses of the Holy Qur'an along with Surat al-Fatiha), it is preferable for him.

004 : 0781 : Chapter 009

Abu Huraira reported: The Messenger of Allah (may peace be upon him) entered the mosque and a person also entered therein and offered prayer, and then came and paid salutation to the Messenger of Allah (may peace be upon him). The Messenger of Allah (may peace be upon him) returned his salutation and said: Go back and pray, for you have not offered the prayer. He again prayed as he had prayed before, and came to the Apostle of Allah (may peace be upon him) and saluted him. The Messenger of Allah (may peace be upon him) returned the salutation and said: Go back and say prayer, for you have not offered the prayer. This (act of repeating the prayer) was done three times. Upon this the person said: By Him Who hast sent you with Truth, whatever better I can do than this, please teach me. He (the Holy Prophet) said: When you get up to pray, recite takbir, and then recite whatever you conveniently can from the Qur'an, then bow down and remain quietly in that position, then raise yourself and stand erect; then prostrate yourself and remain quietly in that attitude; then raise yourself and sit quietly; and do that throughout all your prayers.

004 : 0782 : Chapter 009

Abu Huraira reported: A person entered the mosque and said prayer while the Messenger of Allah (may peace be upon him) was sitting in a nook (of the mosque), and the rest of the hadith is the same as mentioned above, but with this addition: "When you get up to pray, perform the ablution completely, and then turn towards the Qibla and recite takbir (Allah-u-Akbar - Allah is the Most Great)."

004 : 0783 : Chapter 010

lmrin b. Husain reported: The Messenger of Allah (may peace be upon him) led us In Zuhr or 'Asr prayer (noon or the afternoon prayer). (On concluding it) he said: Who recited behind me (the verses): Sabbih Isma Rabbik al-Ala (Glorify the name of thy Lord, the Most High)? There upon a person said: It was I, but I intended nothing but goodness. I felt that some one of you was disputing with me in it (or he was taking out from my tongue what I was reciting), said the Holy Prophet (may peace be upon him).

004 : 0784 : Chapter 010

'Imran b. Husain reported: The Messenger of Allah (may peace be upon him) observed the Zuhr prayer and a person recited Sabbih Isma Rabbik al-a'la (Glorify the name of thy Lord, the Most High) behind him. When he (the Holy Prophet) concluded the prayer he said: Who amongst you recited (the above-mentioned verse) or who amongst you was the reciter? A person said: It was I. Upon this he (the Holy Prophet) observed: I thought as if someone amongst you was disputing with me (in what I was reciting).

004 : 0785 : Chapter 010

This hadith has been narrated by Qatada with the same chain of transmitters that the Messenger of Allah (may peace be upon him) observed Zuhr prayer and said: I felt that someone amongst you was disputing with me (in what I was reciting).

004 : 0786 : Chapter 011

Anas reported: I observed prayer along with the Messenger of Allah (may peace be upon him) and with Abu Bakr, Umar and Uthman (may Allah be pleased with all of them), but I never heard any one of them reciting Bismillah-ir-Rahman-ir-Rahim loudly.

004 : 0787 : Chapter 011

Shu'ba reported it with the same chain of transmitters, with she addition of these words: "I said to Qatada: Did you hear it from Anas? He replied in the affirmative and added: We had inquired of him about it."

004 : 0788 : Chapter 011

'Abda reported: 'Umar b. al-Khattab used to recite loudly these words: Subhanak Allahumma wa bi hamdika wa tabarakasmuka wa ta'ala jadduka wa la ilaha ghairuka [Glory to Thee, O Allah, and Thine is the Praise, and Blessed is Thy name and Exalted is Thy Majesty and there is no other object of worship beside Thee]. Qatada informed in writing that Anas b. Malik had narrated to him: I observed prayer behind the Apostle of Allah (may peace be upon him) and Abu Bakr and Umar and 'Uthman. They started (loud recitation) with: AI-hamdu lillahi Rabb al-'A1amin [All Praise is due to Allah, the Lord of the worlds] and did not recite Bismillah ir-Rahman-ir-Rahim (loudly) at the beginning of the recitation or at the end of it.

004 : 0789 : Chapter 011

It is reported on the authority of Abu Talha that he had heard Anas b. Malik narrating this.

004 : 0790 : Chapter 012

Anas reported: One day the Messenger of Allah (may peace be upon him) was sitting amongst us that he dozed off. He then raised his head smilingly. We said: What makes you smile. Messenger of Allah? He said: A Sura has just been revealed to me, and then recited: In the name of Allah, the Compassionate, the Merciful. Verily We have given thee Kauthar (fount of abundance). Therefore turn to thy Lord for prayer and offer sacrifice, and surely thy enemy is cut off (from the good). Then he (the Holy Prophet) said: Do you know what Kauthar is? We said: Allah and His Messenger know best. The Holy Prophet (may peace be upon him) said: It (Kauthar) is a canal which my Lord, the Exalted and Glorious has promised me, and there is an abundance of good in it. It is a cistern and my people would come to it on the Day of Resurrection, and tumblers there would be equal to the number of stars. A servant would be turned away from (among the people gathered there). Upon this I would say: My Lord, he is one of my people, and He (the Lord) would say: You do not know that he innovated new things (in Islam) after you. Ibn Hujr made this addition in the hadith: "He (the Holy Prophet) was sitting amongst us in the mosque, and He (Allah) said: (You don't know) what he innovated after you"

004 : 0791 : Chapter 012

Mukhtar b. Fulful reported that he had heard Anas b. Malik say that the Messenger of Allah (may peace be upon him) dozed off, and the rest of the hadith is the same as transmitted by Mus-hir except for the words that he (the Holy Prophet) said: It (Kauthar) is a canal which my Lord the Exalted and the Glorious has promised me in Paradise. There is a tank over it, but he made no mention of the tumblers like the number of the stars.

004 : 0792 : Chapter 013

Wa'il b. Hujr reported: He saw the Apostle of Allah (may peace be upon him) raising his hands at the time of beginning the prayer and reciting takbir, and according to Hammam (the narrator), the hands were lifted opposite to ears. He (the Holy Prophet) then wrapped his hands in his cloth and placed his right hand over his left hand. And when he was about to bow down, he brought out his hands from the cloth, and then lifted them, and then recited takbir and bowed down, and when (he came back to the erect position) he recited: "Allah listened to him who praised Him." And when prostrates, he prostrated between the two palms.

004 : 0793 : Chapter 014

'Abdullah (b. Mas'ud) said: While observing prayer behind the Messenger of Allah (may peace be upon him) we used to recite: Peace be upon Allah, peace be upon so and so. One day the Messenger of Allah (may peace be upon him) said to us: Verily Allah is Himself Peace. When any one of you sits during the prayer, he should say: All services rendered by words, by acts of worship, and all good things are due to Allah. Peace be upon you, O Prophet, and Allah's mercy and blessings. Peace be upon us and upon Allah's upright servants, for when he says this it reaches every upright servant in heaven and earth (and say further): I testify that there is no god but Allah and I testify that Muhammad is His servant and Messenger. Then he may choose any supplication which pleases him and offer it.

004 : 0794 : Chapter 014

Shu'ba has narrated this on the authority of Mansur with the same chain of transmitters, but he made no mention of this: "Then he may choose any supplication which pleases him."

004 : 0795 : Chapter 014

This hadith has been narrated on the authority of Mansur with the same chain of transmitters and he made a mention of this: "Then he may choose any supplication which pleases him or which he likes."

004 : 0796 : Chapter 014

Abdullah b. Mas'ud reported: We were sitting with the Apostle (may peace be upon him) in prayer, and the rest of the hadith is the same as narrated by Mansur He (also said): After (reciting tashahud) he may choose any prayer.

004 : 0797 : Chapter 014

Ibn Mas'ud is reported to have said: The Messenger of Allah (may peace be upon him) taught me tashahhud taking my hand within his palms, in the same way as he taught me a Sura of the Qur'an, and he narrated it as narrated above.

004 : 0798 : Chapter 014

Ibn 'Abbas reported: The Messenger of Allah (may peace be upon him) used to teach us tashahbud just as he used to teach us a Sura of the Qur'an, and he would say: All services rendered by words, acts of worship and all good things are due to Allah. Peace be upon you, O Prophet and Allah's mercy and blessings. Peace be upon us and upon Allah's upright servants. I testify that there is no god but Allah, and I testify that Muhammad is the Messenger of Allah. In the narration of Ibn Rumb (the words are): "As he would teach us the Qur'an."

004 : 0799 : Chapter 014

Tawus narrated it on the authority of Ibn 'Abbas that he said: The Messenger of Allah (may peace be upon him) used to teach us tashahhud as he would teach us a Sura of the Qur'an.

004 : 0800 : Chapter 014

Hattan b. 'Abdullah al-Raqiishi reported: I observed prayer with Abu Musu al-Ash'ari and when he was in the qa'dah, one among the people said: The prayer has been made obligatory along with piety and Zakat. He (the narrator) said: When Abu Musa had finished the prayer after salutation he turned (towards the people) and said: Who amongst you said such and such a thing? A hush fell on the people. He again said: Who amongst you has said such and such a thing? A hush fell on the people. He (Abu Musa) said: Hattan, It is perhaps you that have uttered it. He (Hattan) said No. I have not uttered it. I was afraid that you might be annoyed with me on account of this. A person amongst the people said: It was I who said it, and In this I intended nothing but good. Abu Musa said: Don't you know what you have to recite in your prayers? Verily the Messenger of Allah (may peace be upon him) addressed us and explained to us all Its aspects and taught us how to observe prayer (properly). He (the Holy Prophet) said: When you pray make your rows straight and let anyone amongst you act as your Imam. Recite the takbir when he recites it and when be recites: Not of those with whom Thou art angry, nor of those who go astray, say: Amin. Allah would respond you. And when he (the Imam) recites the takbir, you may also recite the takbir, for the Imam bows before you and raises himself before you. Then the Messenger of Allah (may peace be upon him) said: The one is equivalent to the other. And when he says: Allah listens to him who praises Him, you should say: O Allah, our. Lord, to Thee be the praise, for Allah, the Exalted and Glorious, has vouchsafed (us) through the tongue of His Apostle (may peace be upon him) that Allah listens to him who praises Him. And when he (the Imam) recites the takbir and prostrates, you should also recite the takbir and prostrate, for the Imam prostrates before you and raises himself before you. The Messenger' of Allah (may peace be upon him) said: The one is equivalent to the other. And when he (the Imam) sits for Qa'da (for tashahhud) the first words of every one amongst you should be: All services rendered by words, acts of worship and all good things are due to Allah. Peace be upon you, O Apostle, and Allah's mercy and blessings. Peace be upon us and upon the upright servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Messenger.

004 : 0801 : Chapter 014

Qatida has narrated a hadith like this with another chain of transmitters. In the hadith transmitted by Jarir on the authority of Sulaiman, Qatida's further words are: When (the Qur'an) is recited (in prayer), you should observe silence, and (the following words are) not found in the hadith narrated by anyone except by Abu Kamil who heard it from Abu 'Awina (and the words are): Verily Allah vouchsafed through the tongue of the Apostle of Allah (may peace be upon him) this: Allah listens to him who praises Him. Abu Ishaq (a student of Imam Muslim) said: Abu Bakr the son of Abu Nadr's sister has (critically) discussed this hadith. Imam Muslim said: Whom can you find a more authentic transmitter of hadith than Sulaiman? Abu Bakr said to him (Imam Muslim): What about the hadith narrated by Abd Huraira, i.e. the hadith that when the Qur'an is recited (in

prayer) observe silence? He (Abu Bakr again) said: Then, why have you not included it (in your compilation)? He (Imam Muslim) said: I have not included in this every hadith which I deem authentic; I have recorded only such ahadith on which there is an agreement (amongst the Muhaddithin apart from their being authentic).

004 : 0802 : Chapter 014

This hadith has been transmitted by Qatida with the same chain of transmitters (and the words are): "Allah, the Exalted and the Glorious, commanded it through the tongue of His Apostle (may peace be upon-him): Allah listens to him who praises Him."

004 : 0803 : Chapter 015

Abdullah b. Zaid-he who was shown the call (for prayer in a dream) narrated it on the authority of Mas'ad al-Ansiri who said: We were sitting in the company of Sa'id b. 'Ubida when the Messenger of Allah (may peace be upon him) came to us. Bashir b. S'ad said: Allah has commanded us to bless you. Messenger of Allah! But how should we bless you? He (the narrator) said: The Messenger of Allah (may peace be upon him) kept quiet (and we were so much perturbed over his silence) that we wished we had not asked him. The Messenger of Allah (may peace be upon him) then said: (For blessing me) say: "O Allah, bless Muhammad and the members of his household as Thou didst bless the members of Ibrahim's household. Grant favours to Muhammad and the members of his household as Thou didst grant favours to the members of the household of Ibrahim in the world. Thou art indeed Praiseworthy and Glorious"; and salutation as you know.

004 : 0804 : Chapter 015

Ibn Abi Laila reported: Ka'b b. 'Ujra met me and said: Should I not offer you a present (and added): The Messenger of Allah (may peace be upon him) came to us and we said: We have learnt how to invoke peace upon you; (kindly tell us) how we should bless you. He (the Holy Prophet) said: Say: "O Allah: bless Muhammad and his family as Thou didst bless the family of Ibrahim. Verily Thou art Praiseworthy and Glorious, O Allah."

004 : 0805 : Chapter 015

A hadith like this has been narrated by Mis'ar on the authority of al-Hakam, but in the hadith transmitted by Mis'ar these words are not found: "Should I not offer you a present?"

004 : 0806 : Chapter 015

A hadith like this has been narrated by al-Hakam except that he said: "Bless Muhammad (may peace be upon him)" and he did not say: "O Allah I

004 : 0807 : Chapter 015

Abu Humaid as-Sa'idi reported: They (the Companions of the Holy Prophet) said: Apostle of Allah, how should we bless you? He (the Holy Prophet) observed: Say: "O Allah! bless Muhammad, his wives and his offspring as Thou didst bless Ibrahim, and grant favours to Muhammad, and his wives and his offspring as Thou didst grant favours to the family of Ibrahim; Thou art Praiseworthy and Glorious."

004 : 0808 : Chapter 015

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: He who blesses me once, Allah would bless him ten times.

004 : 0809 : Chapter 016

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When the Imam says: "Allah listens to him who praises Him." you should say: "O Allah, our Lord for Thee is the praise." for if what anyone says synchronises with what the angels say, his past sins will be forgiven.

004 : 0810 : Chapter 016

A hadith like this is narrated by Abd Huraira by another chain of transmitters.

004 : 0811 : Chapter 016

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: SayAmin when the Imam says Amin, for it anyone's utterance of Amin synchronises with that of the angels, he will be forgiven his past sins.

004 : 0812 : Chapter 016

Abu Huraira said: I heard from the Messenger of Allah (may peace be upon him) the hadith like one transmitted by Malik, but he made no mention of the words of Shibab.

004 : 0813 : Chapter 016

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When anyone amongst you utters Amin in prayer and the angels in the sky also utter Amin, and this (utterance of the one) synchronises with (that of) the other, all his previous sins are pardoned.

004 : 0814 : Chapter 016

Abu Harare reported: The Messenger of Allah (may peace be upon him) said: When anyone amongst you utters Amin and the angels In the heaven also utter Amin and (the Amin) of the one synchronises with (that of) the other, all his previous sins are pardoned.

004 : 0815 : Chapter 016

A hadith like this is transmitted by Ma'mar from Hammam b. Munabbih on the authority of Abu Huraira who reported it from the Apostle of Allah (may peace be upon him).

004 : 0816 : Chapter 016

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When the reciter (Imam) utters: "Not of those on whom (is Thine) wrath and not the erring ones," and (the person) behind him utters Amin and his utterance synchronises with that of the dwellers of heavens, all his previous sins would be pardoned.

004 : 0817 : Chapter 017

Anas b. Malik reported: The Apostle of Allah (may peace be upon him) fell down from a horse and his right side was grazed. We went to him to inquire after his health when the time of prayer came. He led us in prayer in a sitting posture and we said prayer behind

him sitting, and when he finished the prayer he said: The Imam is appointed only to be followed; so when he recites takbir, you should also recite that; when he prostrates, you should also prostrate; when he rises up, you should also rise up, and when he said: "God listens to him who praises Him," you should say: "Our Lord, to Thee be the praise," and when he prays sitting, all of you should pray sitting.

004 : 0818 : Chapter 017

Anas b. Malik reported: The Messenger of Allah (may peace be upon him) fell down from a horse and he was grazed and he led the prayer for us sitting, and the rest of the hadith is the same.

004 : 0819 : Chapter 017

Anas b. Malik reported: The Messenger of Allah (may peace be upon him) fell down from a horse and his right side was grazed, and the rest of the hadith is the same with the addition of these words: "When he (the Imam) says prayer standing, you should also do so."

004 : 0820 : Chapter 017

Anas reported: The Messenger of Allah (may peace be upon him) rode a horse and fell down from it and his right side was grazed, and the rest of the hadith is the same, and (these words) are found in it: "When he (the Imam) says prayer in an erect posture, you should also say it in an erect posture."

004 : 0821 : Chapter 017

Anas b. Malik reported: The Messenger of Allah (may peace be upon him) fell down from his horse and his right side was grazed, and the rest of the hadith is the same. In this hadith there are no additions (of words) as transmitted by Yunus and Malik.

004 : 0822 : Chapter 017

'Aisha reported: The Messenger of Allah (may peace be upon him) fell ill and some of his Companions came to inquire after his health. The Messenger of Allah (may peace he upon him) said prayer sitting, while (his Companions) said it (behind him) standing. He (the

Holy Prophet) directed them by his gesture to sit down, and they sat down (in prayer). After finishing the (prayer) lie (the Holy Prophet) said: The Imam is appointed so that be should be followed, so bow down when lie bows down, and rise rip when he rises up and say (prayer) sitting when he (the Imam) says (it) sitting.

004 : 0823 : Chapter 017

This hadith is narrated with the same chain of transmitters by Hisham b. 'Urwa.

004 : 0824 : Chapter 017

Jabir reported: The Messenger of Allah (may peace be upon him) was ill and we said prayer behind him and he was sitting. And Abu Bakr was making audible to the people his takbir. As he paid his attention towards us he saw us standing and (directed us to sit down) with a gesture. So we sat down and said our prayer with his prayer in a sitting posture. After uttering salutation he said: You were at this time about to do an act like that of the Persians and the Romans. They stand before their kings while they sit, so don't do that; follow your Imams. If they say prayer standing, you should also do so, and if they say prayer sitting, you should also say prayer sitting.

004 : 0825 : Chapter 017

Jabir said: The Messenger of Allah (may peace be upon him) led the prayer and Abu Bakr was behind him. When the Messenger of Allah (may peace be upon him) recited the takbir, Abu Bakr also recited (it) in order to make it audible to us. And the rest of the hadith is like one transmitted by Laith.

004 : 0826 : Chapter 017

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: The Imam is appointed, so that he should be followed, so don't be at variance with him. Recite takbir when he recites it; bow down when he bows down and when he says: "Allah listens to him who praises Him," say: "O Allah, our Lord, to Thee be the Praise." And when he (the Imam) prostrates, you should also prostrate, and when he says prayer sitting, you should all observe prayer sitting.

004 : 0827 : Chapter 017

A hadith like this has been transmitted by Hammam b. Munabbih from the Apostle of Allah (may peace be upon him) on the authority of Abu Huraira.

004 : 0828 : Chapter 017

Abu Huraira reported: The Messenger of Allah (may peace be upon him) while teaching us (the principles of faith), said: Do not try to go ahead of the Imam, recite takbir when he recites it and when he says: "Nor of those who err," you should say Amin, bow down when lie bows down, and when he says: "Allah listens to him who praises Him," say: "O Allah, our Lord, to Thee be the praise".

004 : 0829 : Chapter 017

Abu Huraira reported from the Apostle of Allah (may peace be upon him) (a hadith) like it, except the words: "Nor of those who err, say Amin" and added: "And don't rise up ahead of him."

004 : 0830 : Chapter 017

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Verily the Imam is a shield, say prayer sitting when he says prayer sitting. And when he says: "Allah listens to him who praises Him," say: "O Allah, our Lord, to Thee be the praise." and when the utterance of the people of the earth synchronises with that of the beings of heaven (angels), all the previous sins would be pardoned.

004 : 0831 : Chapter 017

Abu Huraira reported Allah's Messenger (may peace be upon him) saying: The Imam is appointed to be followed. So recite takbir when he recites it, and bow down when he bows down and when he utters: "Allah listens to him who praises Him," say "O Allah, our Lord for Thee be the praise." And when he prays, standing, you should pray standing. And when he prays sitting, all of you should pray sitting.

004 : 0832 : Chapter 018

Ubaidullah b. Abdullah reported: I visited 'Aisha and asked her to tell about the illness of

the Messenger of Allah (may peace be upon him). She agreed and said: The Apostle (may peace be upon him) was seriously ill and he asked whether the people had prayed. We said: No, they are waiting for you, Messenger of Allah. He (the Holy Prophet) said: Put some water in the tub for me. We did accordingly and he (the Holy Prophet) took a bath; and when he was about to move with difficulty, he fainted. When he came round, he again said: Have the people said prayer? We said: No, they are waiting for you, Messenger of Allah. He (the Holy Prophet) again said: Put some water for me in the tub. We did accordingly and he took a bag, but when he was about to move with difficulty he fainted. When he came round, he asked whether the people had prayed. We said: No, they are waiting for you, Messenger of Allah. He said: Put some water for me in the tub. We did accordingly and he took a bath and he was about to move with difficulty when he fainted. When he came round he said: Have the people said prayer? We said: No, they are waiting for you, Messenger of Allah. She ('Aisha) said: The people were staying in the mosque and waiting for the Messenger of Allah (may peace be upon him) to lead the last (night) prayer. She ('Aisha) said: The Messenger of Allah (may peace be upon him) sent (instructions) to Abu Bakr to lead the people in prayer. When the messenger came, he told him (Abd Bakr): The Messenger of Allah (may peace be upon him) has ordered you to lead the people in prayer. Abu Bakr who was a man of very tenderly feelings asked Umar to lead the prayer. 'Umar said: You are more entitled to that. Abu Bakr led the prayers during those days. Afterwards the Messenger of Allah (may peace be upon him) felt some relief and he went out supported by two men, one of them was al-'Abbas, to the noon prayer. Abu Bakr was leading the people in prayer. When Abu Bakr saw him, he began to withdraw, but the Apostle of Allah (may peace be upon him) told him not to withdraw. He told his two (companions) to seat him down beside him (Abu Bakr). They seated him by the side of Abu Bakr. Abu Bakr said the prayer standing while following the prayer of the Apostle (way peace be upon him) and the people Bald prayer (standing) while following the prayer of Abu Bakr. The Apostle (may peace be upon him) was seated. Ubaidullah said: I visited 'Abdullah b. 'Abbas, and said: Should I submit to you what 'Aisha had told about the illness of the Apostle (may peace be upon him)?He said: Go ahead. I submitted to him what had been transmitted by her ('Aisha). He objected to none of it, only asking whether she had named to him the man who accompanied al-'Abbas. I said: No. He said: It was 'Ali.

004 : 0833 : Chapter 018

'Aisha reported: It was in the house of Maimuna that the Messenger of Allah (may peace be upon him) first fell ill. He asked permission from his wives to stay in her ('Aisha's) house during his illness. They granted him permission. She ('Aisha) narrated: He (the Holy Prophet) went out (for prayer) with his hand over al-Fadl b. 'Abbas and on the other hand there was another person and (due to weakness) his feet dragged on the earth. 'Ubaidullah said: I narrated this hadith to the son of 'Abbas ('Abdullah b. 'Abbas) and he said: Do you know who the man was whose name 'Aisha did not mention? It was 'Ali.

004 : 0834 : Chapter 018

'Aisha, the wife of the Apostle (may peace be upon him), said: When the Messenger of Allah (may peace be upon him) fell ill and his illness became serious, he asked permission from his wives to stay in my house during his illness. They gave him permission to do so. He stepped out (of 'Aisha's apartment for prayer) supported by two persons. (He was so much weak) that his feet dragged on the ground and he was being supported by 'Abbas b. 'Abd al-Muttalib and another person. 'Ubaidullah said: I informed 'Abdullah (b. 'Abbas) about that which 'Aisha had said. 'Abdullah b. 'Abbas said: Do you know the man whose name 'Aisha did not mention? He said: No. Ibn 'Abbas said: It was 'Ali.

004 : 0835 : Chapter 018

'Aisha, the wife of the Apostle of Allah (may peace be upon him), said: I tried to dissuade the Messenger of Allah (may peace be upon him) from it (i.e. from appointing Abu Bakr as the Imam.) and my insistence upon it was not due to the fact that I entertained any apprehension in my mind that the people would not love the man who would occupy his (Prophet's) place (i.e. who would be appointed as his caliph) and I feared that the people would be superstitious about one who would occupy his place. I, therefore, desired that the Messenger of Allah (may peace be upon him) should leave Abu Bakr aside in this matter.

004 : 0836 : Chapter 018

'Aisha reported: When the Messenger of Allah (may peace be upon him) came to my house, he said: Ask Abu Bakr to lead people in prayer. 'Aisha narrated: I said, Messenger of Allah, Abu Bakr is a man of tenderly feelings; as he recites the Qur'an, he cannot help shedding tears: so better command anyone else to lead the prayer. By Allah, there is nothing disturbing in it for me but the idea that the people may not take evil omen with regard to one who is the first to occupy the place of the Messenger of Allah (may peace be upon him). I tried to dissuade him (the Holy Prophet) twice or thrice (from appointing my father as an Imam in prayer), but he ordered Abu Bakr to lead the people in prayer and said: You women are like those (who had) surrounded Yusuf.

004 : 0837 : Chapter 018

'Aisha reported: When the Messenger of Allah (may peace be upon him) was confined to bed, Bilal came to him to summon him to prayer. He (the Holy Prophet) said: Ask Abu Bakr to lead the people in prayer. She ('Aisha) reported: I said: Messenger of Allah, Abu!

Bakr is a tender-hearted man, go when he would stand at your place (he would be so overwhelmed by feelings) that he would not be able to make the people hear anything (his recitation would not be audible to the followers in prayer). You should better order Umar (to lead the prayer). He (the Holy Prophet) said: Ask Abu Bakr to lead people in prayer. She ('Aisha) said: I asked Hafsa to (convey) my impression to him (the Holy Prophet) that Abu Bakr was a tender-hearted man, so when he would stand at his place, he would not be able to make the people bear anything. He better order Umar. Hafsa conveyed this (message of Hadrat 'Aisha) to him (the Holy Prophet). The Messenger of Allah (may peace be upon him) said: (You are behaving) as if you are the females who had gathered around Yusuf. Order Abd Bakr to lead the people in prayer. She ('Aisha) reported: So Abu Bakr was ordered to lead the people in prayer. As the prayer began, the Messenger of Allah (may peace he upon him) felt some relief; he got up and moved supported by two persons and his feet dragged on earth (due to excessive weakness). 'Aisha reported: As he (the Holy Prophet) entered the mosque. Abu Bakr perceived his (arrival). He was about to with. draw, but the Messenger of Allah (may peace be upon him) by the gesture (of This hand) told him to keep standing at his place. The Messenger of Allah (may peace be upon him) came and seated himself on the left side of Abu Bakr. She ('Aisha) reported: The Messenger of Allah (may peace be upon him) was leading people in prayer sitting. Abu Bakr was following the prayer of the Apostle (may peace be upon him) in a standing posture and the people were following the prayer of Abu Bakr.

004 : 0838 : Chapter 018

A'mash reported: When the Messenger of Allah (may peace be upon him) suffered from illness of which he died, and in the hadith transmitted by Ibn Mus-hir, the words are: The Messenger of Allah (may peace be upon him) was brought till he was seated by his (Abu Bakr's) side and the Apostle (may peace be upon him) led the people in prayer and Abu Bakr was making takbir audible to them, and in the hadith transmitted by 'Isa the (words are): "The Messenger of Allah (may peace be upon him) sat and led the people in prayer and Abu Bakr was by his side and he was making (takbir) audible to the people."

004 : 0839 : Chapter 018

'Aisha reported: The Messenger of Allah (may peace be upon him) ordered Abu Bakr that he should lead people in prayer during his illness, and he led them In prayer. 'Urwa said: The Messenger of Allah (may peace be upon him) felt relief and went (to the mosque) and Abd Bakr was leading the people in prayer. When Abel Bakr saw him he began to withdraw, but the Messenger of Allah (may peace be upon him) signed him to remain where he was. The Messenger of Allah (may peace be upon him) sat opposite to Abu Bakr by his side. Abu Bakr said prayer following the prayer of the Messenger of Allah (may peace be upon him), and the people said prayer following the prayer of Abu Bakr.

004 : 0840 : Chapter 018

Anas b. Malik reported, Abu Bakr led them in prayer due to the illness of the Messenger of Allah (may peace be upon him) of which be died. It was a Monday and they stood in rows for prayer. The Messenger of Allah (may peace be upon him) drew aside the curtain of ('Aisha's) apartment and looked at us while he was standing, and his (Prophet's) face was (as bright) as the paper of the Holy Book. The Messenger of Allah (may peace be upon him) felt happy and smiled. And we were confounded with joy while in prayer due to the arrival (among our midst) of the Messenger of Allah (may peace be upon him), Abu Bakr stepped back upon his heels to say prayer in a row perceiving that the Messenger of Allah (may peace be upon him) had come out for prayer. The Messenger of Allah (may peace be upon him) with the help of his hand signed to them to complete their prayer. The Messenger of Allah (may peace be upon him) went back (to his apartment) and drew the curtain. He (the narrator) said: The Messenger of Allah (may peace be upon him) breathed his last on that very day.

004 : 0841 : Chapter 018

Anas reported: The last glance that I have had of the Messenger of Allah (may peace be upon him) (before his death) was that when he on Monday drew the curtain aside. The hadith transmitted by Salih is perfect and complete.

004 : 0842 : Chapter 018

This hadith is narrated on the authority of Anas b. Malik by another chain of transmitters.

004 : 0843 : Chapter 018

Anas reported: The Apostle of Allah (may peace be upon him) did not come to us for three days. When the prayer was about to start. Abu Bakr stepped forward (to lead the prayer), and the Apostle of Allah (may peace be upon him) lifted the curtain. When the face of the Apostle of Allah (may peace be upon him) became visible to us, we (found) that no sight was more endearing to us than the face of the Apostle of Allah (may peace be upon him) as it appeared to us. The Apostle of Allah (may peace be upon him) with the gesture of his hand directed Abu Bakr to step forward (and lead the prayer). The Apostle of Allah (may peace be upon him) then drew the curtain, and we could not see him till he died.

004 : 0844 : Chapter 018

Abu Musa reported: When the Messenger of Allah (may peace be upon him) became ill and illness became serious he ordered Abu Bakr to lead the people in prayer. Upon this 'Aisha said: Messenger of Allah, Abd Bakr is a man of tenderly feelings: when he would stand in your place (he would be so much overwhelmed -by grief that) he would not be able to lead the people in prayer. He (the Holy Prophet) said: You order Abu Bakr to lead the people in prayer, and added: You are like the female companions of Yusuf. So Abu Bakr led the prayer (during this period of illness) in the life of the Messenger of Allah (may peace be upon him).

004 : 0845 : Chapter 019

Sahl b. Sa'd al-Sa'idi reported: The Messenger of Allah (may peace be upon him) went to the tribe of Bani Amr b. Auf in order to bring reconciliation amongst (its members), and It was a time of prayer. The Mu'adhdhin came to Abu Bakr and said: Would you lead the prayer in case I recite takbir (tahrima, with which the prayer begins)?He (Abu Bakr) said: Yes. He (the narrator) said: He (Abu Bakr) started (leading) the prayer. The people were engaged in observing prayer when the Messenger of Allah (may peace be upon him) happened to come there and made his way (through the people) till he stood in a row. The people began to clap (their hands), but Abu Bakr paid no heed (to it) in prayer. When the people clapped more vigorously, he (Abu Bakr) then paid heed and saw the Messenger of Allah (may peace be upon him) there. (He was about to withdraw when) the Messenger of Allah (may peace be upon him) signed to him to keep standing at his place. Abu Bakr lifted his hands and praised Allah for what the Messenger of Allah (may peace be upon him) had commanded him and then Abu Bakr withdrew himself till he stood in the midst of the row and the Messenger of Allah (may peace be upon him) stepped forward and led the prayer. When (the prayer) was over, he (the Holy Prophet) said: O Abu Bakr, what prevented you from standing (at that place) as I ordered you to do? Abu Bakr said: It does not become the son of Abu Quhafa to lead prayer before the Messenger of Allah (may peace be upon him). The Messenger of Allah (may peace be upon him) said (to the people) around him: What is it that I saw you clapping so vigorously? (Behold) when anything happens in prayer, say: Subha Allah, for when you would utter it, it would attract the attention, while clapping of hands is meant for women.

004 : 0846 : Chapter 019

This hadith is transmitted by Sahl b. Sa'd in the same way as narrated by Malik, with the exception of these words: "Abu Bakr lifted his hands and praised Allah and retraced his (steps) till he stood in a row."

004 : 0847 : Chapter 019

Sahl b. Sa'd al-Sa'idi reported: The Apostle of Allah (may peace be upon him) went to Bani Amr b. 'Auf in order to bring about reconciliation amongst them. The rest of the hadith is the same but with (the addition of these words): "The Messenger of Allah (may peace be upon him) came and made his way through the rows till he came to the first row and Abu Bakr retraced his steps."

004 : 0848 : Chapter 019

Mughira b. Shu'ba reported that he participated In the expedition of Tabuk along with the Messenger of Allah (may peace be upon him). The Messenger of Allah (may peace be upon him) went out to answer the call of nature before the morning prayer and I carried along with him a jar (full of water). When the Messenger of Allah (may peace be upon him) came back to me (after relieving himself). I began to pour water upon his hands out of the jar and he washed his hands three times, then washed his face three times. He then tried to tuck up the sleeves of his cloak upon his forearms but since the sleeves were tight he inserted his hands in the cloak and then brought out his forearms up to the elbow below the cloak, and then wiped over his shoes and then moved on. Mughira said: I also moved along with him till he came to the people and (he found) that they had been saying their prayer under the Imamah of 'Abd al-Rahman b. 'Auf. The Messenger of Allah (may peace be upon him) could get one rak-ah out of two and said (this) last rak'ah along with the people. When Abd al-Rahman b. 'Auf pronounced the salutation, the Messenger of Allah (may peace be upon him) got up to complete the prayer. This made the Muslims terrified and most of them began to recite the glory of the Lord. When the Apostle of Allah (may peace be upon him) finished his prayer, he turned towards them and then said: You did well, or said with a sense of joy: You did the right thing that you said prayer at the appointed hour.

004 : 0849 : Chapter 019

This hadith is narrated by Hamza b. Mughira by another chain of transmitters (but with the addition of these words): I made up my mind to hold Abd al-Rahman b. 'Auf back, but the Messenger of Allah (may peace be upon him) said: Leave him."

004 : 0850 : Chapter 020

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Glorification of Allah is for men and clapping of hands is meant for women (if something happens in prayer). Harmala added in his narration that Ibn Shihab told him: I saw some of the scholars glorifying Allah and making a gesture.

004 : 0851 : Chapter 020

This hadith is narrated on the authority of Abu Huraira by another chain of transmitters.

004 : 0852 : Chapter 020

This hadith is transmitted by Muhammad b. Rafi', Abu'I-Razzaq, Ma'mar, Hammam on the authority of Abu Huraira with the addition of (the word) "prayer".

004 : 0853 : Chapter 021

Abu Huraira reported: one day the Messenger of Allah (may peace be upon him) led the prayer. Then turning (towards his Companions) he said: O you, the man, why don't you say your prayer well? Does the observer of prayer not see how he is performing the prayer for he performs it for himself? By Allah, I see behind me as I see In front of me.

004 : 0854 : Chapter 021

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Do you find me seeing towards the Qibla only? By Allah, your bowing and your prostrating are not hidden from my view. Verily I see them behind my back.

004 : 0855 : Chapter 021

Anas b. Malik reported. The Messenger of Allah (may peace be upon him) said: Perform bowing and prostration well. By Allah, I see you even if you are behind me, or he said: (I see you) behind my back when you bow or prostrate.

004 : 0856 : Chapter 021

Anas reported: The Apostle of Allah (may peace be upon him) said: Complete the bowing and prostration well. By Allah, I see you behind my back as to how you bow and prostrate or when you bow and prostrate.

004 : 0857 : Chapter 022

Anas reported: The Messenger of Allah (may peace be upon him) one day led us in the prayer and when he completed the Prayer he turned his face towards us and said: O People, I am your Imam, so do not precede me in bowing and prostration and in standing and turning (faces, i.e. In pronouncing salutation), for I see you in front of me and behind me, and then said: By Him in Whose hand Is the life of Muhammad, if you could see what I see, you would have laughed little and wept much more. They said: What did you see, Messenger of Allah? He replied: (I saw) Paradise and Hell.

004 : 0858 : Chapter 022

This hadith is narrated by Anas with another chain of transmitters, and in the hadith transmitted by Jarir there is no mention of "turning (faces)".

004 : 0859 : Chapter 022

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Does the man who lifts his head ahead of the Imam (from prostration) not fear that Allah may change his head into the head of an ass?

004 : 0860 : Chapter 022

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Does the man who lifts his head before the Imam not fear that Allah may change his face into that of an ass?

004 : 0861 : Chapter 022

This hadith has been narrated by Abu Huraira by another chain of transmitters except for the words narrated by Rabi' b. Muslim: "Allah may make his face like the face of an ass."

004 : 0862 : Chapter 023

Jabir b. Samura reported: The Messenger of Allah (may peace be upon him) said: The people who lift their eyes towards the sky in Prayer should avoid it or they would lose

their eyesight.

004 : 0863 : Chapter 023

Abu Huraira reported: People should avoid lifting their eyes towards the sky while supplicating in prayer, otherwise their eyes would be snatched away.

004 : 0864 : Chapter 024

Jabir b. Samura reported: The Messenger of Allah (may peace be upon him) came to us and said: How is it that I see you lifting your hands like the tails of headstrong horses? Be calm in prayer. He (the narrator) said: He then again came to us and saw us (sitting) in circles; he said: How is it that I see you in separate groups? He (the narrator) said: He again came to us and said: Why don't you draw yourselves up in rows as angels do in the presence of their Lord? We said: Messenger of Allah, bow do the angels draw themselves up in rows in the presence of their Lord? He (the Holy Prophet) said: They make the first rows complete and keep close together in the row.

004 : 0865 : Chapter 024

This hadith has been narrated by A'mash with the same chain of transmitters.

004 : 0866 : Chapter 024

Jabir b. Samura reported: When we said prayer with the Messenger of Allah (may peace be upon him), we pronounced: Peace be upon you and Mercy of Allah, peace be upon you and Mercy of Allah, and made gesture with the hand on both the sides. Upon this the Messenger of Allah (may peace be upon him said: What do you point out with your hands as if they are the tails of headstrong horses? This is enough for you that one should place one's hand on one's thigh and then pronounce salutation upon one's brother on the right side and then on the left.

004 : 0867 : Chapter 024

Jabir b. Samura reported: We said our prayer with the Messenger of Allah (may peace be upon him) and, while pronouncing salutations, we made gestures with our hands (indicating) "Peace be upon you, peace be upon you." The Messenger of Allah (may

peace be upon him) looked towards us and said: Why is it that you make gestures with your hands like the tails of headstrong horses? When any one of you pronounces salutation (in prayer) he should only turn his face towards his companion and should not make a gesture with his hand.

004 : 0868 : Chapter 025

Abu Mas'ud reported: The Messenger of Allah (may peace he upon him) used to touch our shoulders in prayer and say: Keep straight, don't be irregular, for there would be dissension in your hearts. Let those of you who are sedate and prudent be near me, then those who are next to them, then those who are next to them. Abu Mas'ud said: Now-a-days there is much dissension amongst you.

004 : 0869 : Chapter 025

This hadith is narrated by Ibn Uyaina with the same chain of transmitters.

004 : 0870 : Chapter 025

Abdullah b. Mas'ud reported: The Messenger of Allah (may peace be upon him) said: Let those who are sedate and prudent be near me, then those who are next to them (saying it three times), and beware of the tumult of the markets.

004 : 0871 : Chapter 025

Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: Straighten your rows for the straightening of a row is a part of the perfection of prayer.

004 : 0872 : Chapter 025

Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: Complete the rows, for I can see you behind my back.

004 : 0873 : Chapter 025

Hammam b. Munabbih reported: This is what was transmitted to us by Abu Huraira from the Messenger of Allah (may peace be upon him) and, while making a mention of a few ahadith, said: (The Messenger of Allah directed us thus): Establish rows in prayer, for the making of a row (straight) is one of the merits of prayer.

004 : 0874 : Chapter 025

Nu'man b. Bashir reported: I heard the Messenger of Allah (may peace be upon him) say: Straighten your rows, or Allah would create dissension amongst you.

004 : 0875 : Chapter 025

Nu'man b. Bashir reported: The Messenger of Allah (may peace-be upon him) used to straighten our rows as it lie were straightening an arrow with their help until be saw that we had learnt it from him. One day he came out, stood up (for prayer) and was about to say: Allah is the Greatest, when he saw a man, whose chest was bulging out from the row, so he said: Servants of Allah, you hint straighten your rows or Allah would create dissension amongst you.

004 : 0876 : Chapter 025

Abu 'Awana reported this hadith with the same chain of transmitters.

004 : 0877 : Chapter 025

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: If the people were to know what excellence is there in the Adhan and in the first row, and they could not (get these opportunities) except by drawing lots, they would have definitely done that. And if they were to know what excellence lies in joining the prayer in the first takbir (prayer), they would have vied with one another. And if they were to know what excellence lies in the night prayer and morning prayer, they would have definitely come even if crawling (on their knees).

004 : 0878 : Chapter 025

Abu Sa'id al-Khudri reported: The Messenger of Allah (may peace be upon him) saw (a tendency) among his Companions to go to the back, so he said to them: Come forward and follow my lead, and let those who come after you follow your lead. People will

continue to keep back till Allah will put them at the back.

004 : 0879 : Chapter 025

Abu Sa'id al-Khudri reported: The Messenger of Allah (may peace be upon him) saw people at the end of the mosque, and then the (above-mentioned hadith) was narrated.

004 : 0880 : Chapter 025

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: If you were to know, or if they were to know, what (excellence) lies in the first rows, there would have been drawing of lots (for filling them); and Ibn Harb said: For (occupying) the first row there would have been drawing of lots.

004 : 0881 : Chapter 025

Abu Huraira said: The best rows for men are the first rows, and the worst ones the last ones, and the best rows for women are the last ones and the worst ones for them are the first ones.

004 : 0882 : Chapter 025

This hadith is narrated by Suhail with the same chain of transmitters.

004 : 0883 : Chapter 026

Sahl b. Sa'd reported: I saw men having tied (the ends) of their lower garments around their necks, like children, due to shortage of cloth and offering their prayers behind the Apostle of Allah (may peace be upon him). One of the proclaimers said: O womenfolk, do not lift your heads till men raise (them).

004 : 0884 : Chapter 027

Salim narrated it from his father ('Abdullah b. Umar) that the Messenger of Allah (may peace be upon him) said: When women ask permission for going to the mosque, do not

prevent them.

004 : 0885 : Chapter 027

Abdullah b. Umar reported: I heard Allah's Messenger (may peace be upon him) say: Don't prevent your women from going to the mosque when they seek your permission. Bilal b. 'Abdullah said: By Allah, we shall certainly prevent them. On this 'Abdullah b. Umar turned towards him and reprimanded him to harshly as I had never heard him do before. He ('Abdullah b. Umar) said: I am narrating to you that which comes from the Messenger of Allah (may peace be upon him) and you (have the audacity) to say: By Allah, we shall certainly prevent them.

004 : 0886 : Chapter 027

Ibn 'Umar reported: 'The Messenger of Allah (may peace be upon him) said: Do not prevent the maid-servants of Allah from going to the mosque.

004 : 0887 : Chapter 027

lbn Umar reported: I heard the Messenger of Allah (may peace be upon him) say: When your women seek your permission for going to the mosque, you grant them (permission).

004 : 0888 : Chapter 027

Ibn 'Umar reported: The Messenger of Allah (may peace be upon him) said: Do not prevent women from going to the mosque at night. A boy said to 'Abdullah b. Umar: We would never let them go out, that they may not be caught in evil. He (the narrator) said: Ibn Umar reprimanded him and said: I am saying that the Messenger of Allah (may peace be upon him) said this, but you say: We would not allow !

004 : 0889 : Chapter 027

A hadith like this has been narrated by A'mash with the same chain of transmitters.

004 : 0890 : Chapter 027

Ibn 'Umar reported: Grant permission to women for going to the mosque in the night. His son who was called Waqid said: Then they would make mischief. He (the narrator) said: He thumped his (son's) chest and said: I am narrating to you the hadith of the Messenger of Allah (may peace be upon him), and you say: No !

004 : 0891 : Chapter 027

Ibn Umar reported: The Messenger of Allah (may peace be upon him) said: Do not deprive women of their share of the mosques, when they seek permission from you. Bilal said: By Allah, we would certainly prevent them. 'Abdullah said: I say that the Messenger of Allah (may peace be upon him) said it and you say: We would certainly prevent them !

004 : 0892 : Chapter 027

Zainab Thaqafiya reported: The Messenger of Allah (may peace be upon him) said: When any one of you (women) participates in the 'Isha prayer, she should not perfume herself that night.

004 : 0893 : Chapter 027

Zainab, the wife of Abdullah (b. 'Umar), reported: The Messenger of Allah (may peace be upon him) said to us: When any one of you comes to the mosque, she should not apply perfume.

004 : 0894 : Chapter 027

Abu Huraira said: The Messenger of Allah (may peace be upon him) said: Whoever (woman) fumigates herself with perfume should not join us in the 'Isha prayer.

004 : 0895 : Chapter 027

'Amra, daughter of Abd al-Rahmin, reported: I heard 'Aisha, the wife of the Apostle of Allah (may peace be upon him), say: If the Messenger of Allah (may peace be upon him) had seen what new things the women have introduced (in their way of life) he would have definitely prevented them from going to the mosque, as the women of Bani Isra'il were

prevented.

004 : 0896 : Chapter 027

This hadith has been narrated by Yahya b. Sa'id with the same chain of transmitters.

004 : 0897 : Chapter 028

Ibn 'Abbas reported: The word of (Allah) Great and Glorious: 'And utter not thy prayer loudly, nor be low in it" (xvii. 110) was revealed as the Messenger of Allah (may peace be upon him) was hiding himself in Mecca. When he led his Companions in prayer he raised his voice (while reciting the) Qur'an. And when the polytheists heard that, they reviled the Qur'an and Him Who revealed it and him who brought it. Upon this Allah, the Exalted, said to His Apostle (may peace be upon him): Utter not thy prayer so loudly that the polytheists may hear thy recitation and (recite it) not so low that it may be inaudible to your Companions. Make them hear the Qur'an, but do not recite it loudly and seek a (middle) way between these. Recite between loud and low tone.

004 : 0898 : Chapter 028

'Aisha reported that so far as these words of (Allah) Glorious and High are concerned: "And utter not thy prayer loudly, not be low in it" (xvii. 110) relate to supplication (du'a').

004 : 0899 : Chapter 028

A hadith like this has been narrated by Hisham with the same chain of transmitters.

004 : 0900 : Chapter 029

Ibn 'Abbas reported with regard to the words of Allah, Great and Glorious: "Move not thy tongue therewith" (lxxv. 16) that when Gabriel brought revelation to him (the Holy Prophet) he moved his tongue and lips (with a view to committing it to memory instantly). This was something hard for him and it was visible (from his face). Then Allah, the Exalted, revealed this a "Move not thy tongue therewith to make haste (in memorising it). Surely on us rests the collecting of it and the reciting of it" (ixxv.16), i.e. Verily it rests with Us that We would preserve it in your heart and (enable you) to recite it You would recite it when We would recite it and so follow its recitation, and He (Allah)

said: "We revealed it, so listen to it attentively. Verily its exposition rests with us i.e. We would make it deliver by your tongue." So when Gabriel came to him (to the Holy Prophet), he kept silence, and when he went away he recited as Allah had promised him.

004 : 0901 : Chapter 029

Ibn Abbas reported with regard to the words: "Do not move thy tongue there with to make haste," that the Apostle of Allah (may peace be upon him) felt it hard and he moved his lips. Ibn 'Abbas said to me (Sa'id b. Jubair): I move them just as the Messenger of Allah (may peace be upon him) moved them. Then said Sa'id: I move them just as Ibn 'Abbas moved them, and he moved his lips. Allah, the Exalted, revealed this: "Do not move your tongue therewith to make haste. It is with US that its collection rests and its recital" (Al-Qur'an, ixxv. 16). He said: Its preservation in your heart and then your recital. So when We recite it, follow its recital. He said: Listen to it, and be silent and then it rests with Us that you recite it. So when Gabriel came to the Messenger of Allah (may peace be upon him), he listened to him attentively, and when Gabriel went away, the Apostle of Allah (may peace be upon him) recited as he (Gabriel) had recited it.

004 : 0902 : Chapter 030

Ibn 'Abbas reported: The Messenger of Allah (may peace be upon him) neither recited the Qur'an to the Jinn nor did he see them. The Messenger of Allah (may peace be upon him) went out with some of his Companions with the intention of going to the bazaar of 'Ukaz And there had been (at that time) obstructions between satans and the news from the Heaven, and there were flung flames upon them. So satan went back to their people and they said: What has happened to you? They said: There have been created obstructions between us and the news from the Heaven. And there have been flung upon us flames. They said: It cannot happen but for some (important) event. So traverse the eastern parts of the earth and the western parts and find out why is it that there have been created obstructions between us and the news from the Heaven. So they went forth and traversed the easts of the earth and its wests. Some of them proceeded towards Tihama and that is a nakhl towards the bazaar of 'Ukaz and he (the Holy Prophet) was leading his Companions in the morning prayer. So when they heard the Qur'an, they listened to it attentively and said: It is this which has caused obstruction between us and news from the Heaven. They went back to their people and said: O our people, we have heard a strange Qur'an which directs us to the right path; so we affirm our faith in it and we would never associate anyone with our Lord. And Allah, the Exalted and Glorious, revealed to His Apostle Muhammad (may peace be upon him): "It has been revealed to me that a party of Jinn listened to it" (Qur'an, lxxii. 1).

004 : 0903 : Chapter 030

Dawud reported from 'Amir who said: I asked 'Alqama if Ibn Mas'ud was present with the Messenger of Allah (may peace be upon him) on the night of the Jinn (the night when the Holy Prophet met them). He (Ibn Mas'uad) said: No, but we were in the company of the Messenger of Allah (may peace be upon him) one night and we missed him. We searched for him in the valleys and the hills and said. He has either been taken away (by jinn) or has been secretly killed. He (the narrator) said. We spent the worst night which people could ever spend. When it was dawn we saw him coming from the side of Hiri'. He (the narrator) reported. We said: Messenger of Allah, we missed you and searched for you, but we could not find you and we spent the worst night which people could ever spend. He (the Holy Prophet) said: There came to me an inviter on behalf of the Jinn and I went along with him and recited to them the Qur'an. He (the narrator) said: He then went along with us and showed us their traces and traces of their embers. They (the Jinn) asked him (the Holy Prophet) about their provision and he said: Every bone on which the name of Allah is recited is your provision. The time it will fall in your hand it would be covered with flesh, and the dung of (the camels) is fodder for your animals. The Messenger of Allah (may peace be upon him) said: Don't perform istinja with these (things) for these are the food of your brothers (Jinn).

004 : 0904 : Chapter 030

This hadith has been reported by Dawud with the same chain of transmitters up to the word(s): "The traces of their embers." Sha'bi said: They (the Jinn) asked about their provision, and they were the Jinn of al-jazira, up to the end of the hadith, and the words of Sha'bi have been directly transmitted from the hadith of Abdullah.

004 : 0905 : Chapter 030

This hadith has been narrated on the authority of 'Abdullah from the Apostle (may peace be upon him) up to the words: "The traces of the embers," but he made no mention of what followed afterward.

004 : 0906 : Chapter 030

Abdullah (b. Mas'ud) said: I was not with the Messenger of Allah (may peace be upon him) but I wish I were with him.

004 : 0907 : Chapter 030

Ma'n reported.. I heard it from my father who said: I asked Masruq who informed the Messenger of Allah (may peace be upon him) about the night when they heard the Qur'an. He said: Your father, Ibn Mas'ud, narrated it to me that a tree informed him about that.

004 : 0908 : Chapter 031

Abu Qatada reported: The Messenger of Allah (may peace be upon him) led us in prayer and recited in the first two rak'ahs of the noon and afternoon prayers Surat al-Fitiha and two (other) surahs. And he would sometimes recite loud enough for us the verses. He would prolong the first rak'ah more than the second. And he acted similarly in the morning prayer.

004 : 0909 : Chapter 031

Abu Qatada reported it on the authority of his father: The Messenger of Allah (may peace be upon him) would recite in the first two rak'ahs of the noon and afternoon prayers the opening chapter of the Book and another surah. He would sometimes recite loud enough to make audible to us the verse and would recite in the last two rak'ahs Surat al-Faitiha (only).

004 : 0910 : Chapter 031

Abu Sa'id al-Khudri reported: We used to estimate how long Allah's Messenger (may peace be upon him) stood in the noon and afternoon prayers, and we estimated hat he stood in the first two rak'ahs of the noon prayer as long as it takes to recite Alif Lam Mim, Tanzil, i.e. as-Sajda. We estimated that he stood half that time in the last two rak'ahs; that he stood in the first two of the afternoon as long as he did in the last two at noon; and in the last two of the afternoon prayer about half that time.

Abu Bakr in his narration has made no mention of Alif Lam Mim, Tanzil, but said: As long as it takes to recite thirty verses.

004 : 0911 : Chapter 031

Abu Sa'id al-Khudri reported: The Apostle of Allah (may peace be upon him) used to recite in every rak'ah of the first two rak'ahs of the noon prayer about thirty verses and in the last two about fifteen verses or half (of the first rak'ah) and in every rak'ah of the 'Asr

prayer of the first two rak'ahs about fifteen verses and in the last two verses half (of the first ones).

004 : 0912 : Chapter 031

Jabir b. Samura reported: The people of Kufa complained to Umar b. Khattab about Sa'id and they made a mention of his prayer. 'Umar sent for him. He came to him. He ('Umar) told him that the people had found fault with his prayer. He said: I lead them in prayer in accordance with the prayer of the Messenger of Allah (may peace be upon him). I make no decrease in it. I make them stand for a longer time in the first two (rak'ahs) and shorten it in the last two. Upon this 'Umar remarked: This is what I deemed of thee, O Abu Ishaq

004 : 0913 : Chapter 031

This hadith his been narrated by 'Abu al-Malik with the same chain of transmitters.

004 : 0914 : Chapter 031

Jabir b. Samura reported: 'Umar said to Sa'd: They complain against you in every matter, even in prayer. He (Sa'd) said: I prolong (standing) in the first two (rak'ahs) and shorten it in the last two, and I make no negligence in following the prayer of the Messenger of Allah (may peace be upon him). He ('Umar) remarked: This is what is expected of you, or, that is what I deemed of you.

004 : 0915 : Chapter 031

This hadith is narrated by Jabir b. Samura but with the addition of these words: "(Sa'd said): These bedouins presume to teach me prayer."

004 : 0916 : Chapter 031

Abu Sa'id al-Khudri reported: The noon prayer would start and one would go to al-Baqi' and after having relieved himself he would perform ablution and then come, while the Messenger of Allah (may peace be upon him) would be in the first rak'ah, because he would prolong it so much.

004 : 0917 : Chapter 031

Qaz'a reported: I came to Abu Sa'id al-Khudri and he was surrounded by people. When the people departed from him I said: I am not going to ask you what these people have been asking you. I want to ask you about the prayer of the Messenger of Allah (may peace be upon him). He (Abu Sa'id) said: There is no good for you in this. He (Qaz'a), however, repeated (his demand). He then said: The noon prayer would start and one of us would go to Baqi' and, having relieved himself, would come to his home, then perform ablution and go to the mosque, and (he would find) The Messenger of Allah (may peace be upon him) in the first rak'ah.

004 : 0918 : Chapter 032

Abdullah b. Sa'id reported: The Apostle of Allah (may peace be upon him) led us in the morning prayer in Mecca and began Sarat al-Mu'minin (xxiii) but when he came to the mention of Moses and Aaron (verse. 45) or to the mention of Jesus (verse 50), a cough got the better of him, and he bowed. 'Abdullah b. Sa'ib was present there, and in the hadith narrated by Abd al-Razzaq (the words are): He cut short (the recitation) and bowed.

004 : 0919 : Chapter 032

'Amr b. Huwairith reported: I heard the Apostle of Allah (may peace be upon him) recite in the morning prayer... "Wa'l-lail-i-idhd 'As'asa" (ixxxi. 17).

004 : 0920 : Chapter 032

Qutba b. Malik reported: I said prayer and the Messenger of Allah (may peace be upon him) led it and he recited "Qaf. (I.). By the Glorious Qur'an" till he recited "and the tall palm trees" (l. 10). I wanted to repeat it but I could not follow its significance.

004 : 0921 : Chapter 032

Qutba b. Malik reported that he had heard the Messenger of Allah (may peace be upon him) reciting in the morning prayer this: "And the tall palm trees having flower spikes piled one above another" (l. 10).

004 : 0922 : Chapter 032

Ziyad b. 'Ilaqa reported it on the authority of his uncle that he said the morning prayer with the Apostle of Allah (may peace be upon him) and he recited in the first rak'ah: "And the tall palm trees having flower spikes piled one above another (l. 10) or perhaps Sarah Qaf.

004 : 0923 : Chapter 032

Jabir b. Samura reported: The Apostle of Allah (may peace be upon him) used to recite in the morning prayer "Qaf. By the Glorious Qur'an." and his prayer afterward shortened.

004 : 0924 : Chapter 032

Simak asked Jabir b. Samura about the prayer of the Apostle (may peace be upon him). He said: He (the Holy Prophet) shortened the prayer and he did not pray like these people then, and he informed me that the Messenger of Allah (may peace be upon him) used to recite "Qaf. By the (Glorious) Qur'an" and a passage of similar length.

004 : 0925 : Chapter 032

Jabir b. Samura reported: The Apostle of Allah (may peace be upon him) used to recite in the noon prayer: "By the night when it envelopes" (xcii.), and in the afternoon like this, but he prolonged the morning prayer as compared to that (noon and afternoon prayers).

004 : 0926 : Chapter 032

Jabir b. Samura reported: The Apostle of Allah (may peace be upon him) used to recite in the noon prayer: "Glorify the name of thy Most High Lord in the morning prayer longer than this" (lxxxvii.)

004 : 0927 : Chapter 032

Abu Barza reported: The Messenger of Allah (may peace be upon him) used to recite in the morning prayer from sixty to one hundred verses.

004 : 0928 : Chapter 032

Abu Barza Aslami reported: The Messenger of Allah (may peace be upon him) used to recite from sixty to one hundred verses in the morning prayer.

004 : 0929 : Chapter 032

Ibn Abbas reported: Umm al-Fadl daughter of al-Harith heard him reciting: "By those sent forth to spread goodness" (lxxvii.). (Upon this) she remarked: O my son, you reminded me by the recitation of this surah (the fact) that it was the last surah that I heard from the Messenger of Allah (may peace be upon him) and he recited it in the evening prayer.

004 : 0930 : Chapter 032

This hadith has been narrated by Zuhri with the same chain of transmitters but with this addition: "And he did not lead the player after this till his death."

004 : 0931 : Chapter 032

Jubair b. Mut'im reported: I heard the Messenger of Allah (may peace be upon him) reciting Surat al-Tur (Mountain) (lii) in the evening prayer.

004 : 0932 : Chapter 032

This hadith has been narrated by Zuhri with the same chain of transmitters.

004 : 0933 : Chapter 033

'Adi reported: I heard al-Bara' narrating it from the Apostle of Allah (may peace be upon him) that while in a journey he said the night prayer and recited in one of the two rak'ahs: "By the Fig and the Olive" (Su'rah xcv.).

004 : 0934 : Chapter 033

Al-Bara' b. 'Azib reported that he said prayer with the Messenger of Allah (may peace be upon him) and he recited: "By the Fig and the Olive."

004 : 0935 : Chapter 033

Al-Bara' b. 'Azib reported: I heard the Apostle of Allah (may peace be upon him) reciting in the night prayer: "By the Fig and the Olive," and I have never heard anyone with a sweeter voice than he.

004 : 0936 : Chapter 033

Jabir reported that Mu'adh b. jabal used to pray with the Apostle (may peace be upon him), then came and led his people in prayer. One night he said the night prayer with the Apostle of Allah (may peace be upon him). He then came to his people and led them in prayer beginning with Surat al-Baqara. A man turned aside, pronounced the taslim (salutation for concluding the prayer), then prayed alone and departed. The people said to him: Have you become a hypocrite, so and so? He said: I swear by Allah that I have not, but I will certainly go to Allah's Messenger (may peace be upon him) and will inform (him) about this. He then came to the Messenger of Allah (may peace be upon him) and said: Messenger of Allah, we look after camels used for watering and work by day. Mu'idh said the night prayer with you. He then came and began with Surat al-Baqara. Allah's Messenger (may peace be upon him) then turned to Mu'adh and said: Are you there to (put the people) to trial? Recite such and recite such (and such a surah). It is transmitted on the authority of Jabir, as told by Sufyan, that he (the Holy Prophet) had said: "By the Sun and its morning brightness" (Sarah xci.), "By brightness" (Surah xciii)"By the night when it spreads" (Surah xcii.), and "Glorify the name of thy most high Lord" (Surah lxxxii.).

004 : 0937 : Chapter 033

Jabir reported: 'Mu'adh b jabal al-Ansari led his companions in the night prayer and prolonged it for them. A person amongst us said prayer (after having separated himself from the congregation). Mu'adh was informed of this, and he remarked that he wasa hypocrite. When it (the remark) was conveyed to the man, he went to the Messenger of Allah (may peace be upon him) and informed him of what Mu'adh had said. Upon this the Apostle of Allah (may peace be upon him) said to him: Mu'adh, do you want to become a person putting (people) to trial? When you lead people in prayer, recite: "By the Sun and its morning brightness" (Surah xci.), "Glorify the name of thy most high Lord" (Surah lxxxvi.) and "Read in the name of Lord" (Surah xcvi.), and "By the night when it spreads" (Surah xcii.).

004 : 0938 : Chapter 033

Jabir b. 'Abdullah reported: Mu'adh b. Jabal said the night prayer with the Messenger of Allah (may peace be upon him) and then returned to his people and then led them in this prayer.

004 : 0939 : Chapter 033

Jabir b. Abdullah reported: Mu'adh said the night prayer with the Messenger of Allah (may peace be upon him). He then came to the mosque of his people and led them in prayer.

004 : 0940 : Chapter 034

Abu Mas'ud al-Ainsari reported: A person came to the Messenger of Allah (may peace be upon him) and said: I keep away from the morning prayer on account of such and such (a man), because; he keeps us so long. I never saw God's Messenger (may peace be upon him) more angry when giving an exhortation than he was that day. He said: O people, some of you are scaring people away. So whoever of you leads the people in prayer he must be brief, for behind him are the weak, the aged, and the people who have (argent) business to attend.

004 : 0941 : Chapter 034

This hadith like one narrated by Hashalm has been narrated from Isma'il with the same chain of transmitters.

004 : 0942 : Chapter 034

Abu Huraira reported: The Apostle of Allah (may peace be upon him) said: When any one of you leads the people in prayer, he should be brief for among them are the young and the aged, the weak and the sick. But when one of you prays by himself, he may (prolong) as he likes.

004 : 0943 : Chapter 034

Hammam b. Munabbih reported: This is what Abu Huraira transmitted to us from Muhammad the Messenger of Allah (may peace be upon him), and he narrated (some) ahadith out of (these narrations and one of them is this): The Messenger of Allah (may peace be upon him) said: When any one of you stands to lead people In prayer, he should shorten it, for amongst them are the aged, and amongst them are the weak, but when he prays by himself, he may prolong his prayer as he likes.

004 : 0944 : Chapter 034

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When any one of you leads people in prayer, he must shorten it for among them are the weak, the infirm and those who have business to attend.

004 : 0945 : Chapter 034

Abu Bakr b. 'Abd al-Rahman reported that he had heard Abu Huraira say that the Messenger of Allah (may peace be upon him) said like it, but he substituted "the aged" for 'the infirm".

004 : 0946 : Chapter 034

Uthman b. Abu'l-'As at-Thaqafi reported: The Apostle of Allah (may peace be upon him) said to him: Lead your people in prayer. I said: Messenger of Allah. I perceive something (disturbing) in my soul. He (the Holy Prophet) asked me to draw near him and making me sit down in front of him he placed his hand on my breast between my nipples, and then, telling me to turn round, he placed it on my back between my shoulders. He then said: Act as an Imam for your people. He who acts as Imam of the people, he must be brief, for among them are the aged, among them are the sick, among them are the weak, and among them are the people who have business to attend. But when any of you prays alone, he may pray as he likes.

004 : 0947 : Chapter 034

Uthman b. Abu'l-'As reported: The last thing which the Messenger of Allah (may peace be upon him) instructed me was: When you lead the people in prayer, be brief .

004 : 0948 : Chapter 034

Anas reported: The Apostle of Allah (may peace be upon him) used to be brief and perfect in prayer.

004 : 0949 : Chapter 034

Anas reported: The Messenger of Allah (may peace be upon him) was among those whose prayers was brief and perfect.

004 : 0950 : Chapter 034

Anas reported: I never prayed behind an Imam who was more brief and more perfect in prayer than the Messenger of Allah (may peace be upon him).

004 : 0951 : Chapter 034

Anas reported: The Messenger of Allah (may peace be upon him) would listen to the crying of a lad in the company of his mother, in prayer, and he would recite a short surah or a small surah.

004 : 0952 : Chapter 034

Anas b. Malik reported the Messenger of Allah (may peace be upon him) having said: When I begin the prayer I Intend to make it long, but I hear a boy crying; I then shorten it because of his mother's feelings.

004 : 0953 : Chapter 035

Al-Bara' b. 'Azib reported: I noticed the prayer of Muhammad (may peace be upon him) and saw his Qiyam (standing), his bowing, and then going back to the standing posture after bowing, his prostration, his sitting between the two prostrations, and his prostration and sitting between salutation and going away, all these were nearly equal to one another.

004 : 0954 : Chapter 035

Hakam reported: There dominated in Kufa a man whose name was mentioned as Zaman

b. al-Ash'ath, who ordered Abu 'Ubaidah b. 'Abdullah to lead people in prayer and he accordingly used to lead them. Whenever he raised his head after bowing, he stood up equal to the time that I can recite (this supplication): O Allah! our Lord! unto Thee be the praise which would fill the heavens and the earth, and that which will please Thee besides them I Worthy art Thou of all praise and glory. None can prevent that which Thou bestowest, and none can bestow that which thou preventest. And the greatness of the great will not avail him against Thee. Hakam (the narrator) said: I made a mention of that to Abd al-Rahman Ibn Abi Laila who reported: I heard al-Bara' b. 'Azib say that the prayer of the Messenger of Allah (may peace be upon him) and his bowing, and when he lifted his head from bowing, and his prostration, and between the two prostrations (all these acts) were nearly proportionate. I made a mention of that to 'Ar b. Murrah and he said: I saw Ibn Abi Laili (saying the prayer), but his prayer was not like this.

004 : 0955 : Chapter 035

Hakam reported: When Matar b. Najiya dominated Kufa he ordered Abu Ubaida to lead people in prayer, and the rest of the hadith is the same.

004 : 0956 : Chapter 035

Thabit reported it on the authority of Anas: While leading you in prayer I do not shorten anything in the prayer. I pray as I saw the Messenger of Allah (may peace be upon him) leading us. He (Thabit) said: Anas used to do that which I do not see you doing; when he lifted his head from bowing he stood up (so long) that one would say: He has forgotten (to bow down in prostration). And when he lifted his head from prostration, he stayed in that position, till someone would say: He has forgotten (to bow down in prostration for the second sajda).

004 : 0957 : Chapter 035

Thabit reported it on the authority of Anas: I have never said such a light and perfect prayer as I said behind the Messenger of Allah (may peace be upon him). The prayer of the Messenger of Allah (may peace be upon him) was well balanced. And so too was the prayer of Abu Bakr well balanced. When it was the time of 'Umar b. al-Khattab he prolonged the morning prayer. When the Messenger of Allah (may peace be upon him) said: Allah listened to him who praised Him, he stood erect till we said: He has forgotten. He then prostrated and sat between two prostration till we said: He has forgotten.

004 : 0958 : Chapter 036

Al-Bara' (b. 'Azib), and he was no liar (but a truthful Companion of the Holy Prophet), reported: They used to say prayer behind the Messenger of Allah (may peace be upon

him). I never saw anyone bending his back at the time when he (the Holy Prophet) raised his head, till the Messenger of Allah (may peace be upon him) placed his forehead on the ground. They then fell in prostration after him.

004 : 0959 : Chapter 036

Al-Bara' reported, and he was no liar: When the Messenger of Allah (may peace be upon him) said: Allah listened to him who praised Him, none of us bent his back till he (the Holy Prophet) prostrated; we then, afterwards, went down in prostration.

004 : 0960 : Chapter 036

Al-Bara' reported: They (the Companions) said prayer with the Messenger of Allah (may peace be upon him), and they bowed when he (the Holy Prophet) bowed and when he raised his head after bowing, he pronounced: "Allah listened to him who praised Him," and we kept standing till we saw him placing his face on the ground and then we followed him.

004 : 0961 : Chapter 036

Al-Bara' reported: When we were (in prayer) with the Messenger of Allah Allah (may peace be upon him) none of us benefit his back till we saw he prostrated. Zuhair and others reported: "till we saw him prostrating".

004 : 0962 : Chapter 036

'Amr b. Huraith reported: I said the dawn prayer behind the Apostle of (may peace be upon him) and heard him reciting: 'Nay. I call to witness the stars, running their courses and setting" (Al-Qur'an, lxxxi. 15-16) and Done of us bent his back till he completed prostration.

004 : 0963 : Chapter 036

('Abdullah b) Ibn Abi Aufa reported: When the Messenger of Allah (may peace be upon him) raised his back from the ruku' he pronounced: Allah listened to him who praised Him. O Allah ! our Lord ! unto Thee be praise that would fill the heavens and the earth and fill that which will please Thee besides them.

004 : 0964 : Chapter 036

'Abdullah b. Aufa reported: The Messenger of Allah (may peace be upon him) used to recite this supplication: O Allah ! our Lord, unto Thee be praise that would fill the heavens and the earth and fill that which will please Thee besides them.

004 : 0965 : Chapter 036

Abdullah b. Abu Aufa reported that the Apostle of Allah (may peace be upon him) used to recite (this supplication): O Allah! our Lord, unto Thee be praise that would fill the heavens and the earth and fill that which will please Thee besides (them). O Allah ! purify me with snow, (water of) hail and with cold water; O Allah, cleanse me from the sins and errors just as a white garment is cleansed from dirt.

004 : 0966 : Chapter 036

This hadith with the same chain of transmitters has been narrated by Shu'ba, and in the narration of Mu'adh the words are: "just as the white garment is cleansed from filth," and in the narration of Yazid: "from dirt".

004 : 0967 : Chapter 036

Abu Sa'id al-Khudri reported: When the Messenger of Allah (may peace be upon him) raised his head after bowing, he said: O Allah! our Lord, to Thee be the praise that would fill all the heavens and the earth, and all that it pleases Thee besides (them). O, thou art worthy of praise and glory, most worthy of what a servant says, and we all are Thy servants, no one can withhold what Thou givest or give what Thou withholdest, and riches cannot avail a wealthy person against Thee.

004 : 0968 : Chapter 036

Ibn Abbas reported: When the Apostle of Allah (may peace be upon him) raised his head after bowing, he said: Allah ! our Lord, to Thee be the praise that would fill the heavens and the earth and that which is between them, and that which will please Thee besides (them). Worthy art Thou of all praise and glory. No one can withhold what Thou givest, or give what Thou withholdest. And the greatness O! the great availeth not against Thee.

004 : 0969 : Chapter 036

Ibn Abbas reported from the Apostle of Allah (may peace be upon him) the words: "And that would fill that which will please Thee besides (them) !" and he did not mention the subsequent (portion of supplication).

004 : 0970 : Chapter 036

Ibn 'Abbas reported: The Messenger of Allah (may peace be upon him) drew aside the curtain (of his apartment) and (he saw) people in rows (saying prayer) behind Aba Bakr. And he said: Nothing remains of the glad tidings of apostlehood, except good visions which a Muslim sees or someone is made to see for him. And see that I have been forbidden to recite the Qur'an in the state of bowing and prostration. So far as Ruk'u is concerned, extol in it the Great and Glorious Lord, and while prostrating yourselves be earnest in supplication, for it is fitting that your supplications should be answered.

004 : 0971 : Chapter 036

'Abdullah b. 'Abbas reported: The Messenger of Allah (may peace be upon him) drew aside the curtain and his head was bandaged on account of illness in which he died. He said: O Allah, have I not delivered (Thy Message)? (He repeated it) three times. Nothing has been left out of the glad tidings of apostlebood, but good vision, which a pious servant (of Allah) sees or someone else is made to see for him. He then narrated like the hadith transmitted by Sufyan.

004 : 0972 : Chapter 036

'Ali b. Abi Talib reported: The Messenger of Allah (may peace be upon him) forbade me to recite (the Qur'an) in a state of bowing and prostration.

004 : 0973 : Chapter 036

'Ali b. Abi Talib reported: The Messenger of Allah (may peace be upon him) forbade to recite the Qur'an, while I am in the state of bowing and prostration.

004 : 0974 : Chapter 036

'Ali b. Abi Talib reported: The Messenger of Allah (may peace be upon him) forbade me

from the recitation (of the Qur'an) in bowing and prostration and I do not say that he forbade you.

004 : 0975 : Chapter 036

'Ali reported: My loved one (the Holy Prophet) forbade me that I should recite (the Qur'an) in a state of bowing and prostration.

004 : 0976 : Chapter 036

This hadith has been narrated by some other narrators, Ibn 'Abbas and others, and they all reported that 'Ali said: The Apostle of Allah (may peace be upon him) forbade me to recite the Qur'an while I am in a state of bowing and prostration, and in their narration (there is a mention of) forbiddance from that (recital) in the state of prostration as it has been transmitted by Zuhri, Zaid b. Aslam, al-Wahid b. Kathir, and Dawud b. Qais.

004 : 0977 : Chapter 036

This hadith is transmitted on the authority of 'Ali, but he made no mention of "while in prostration".

004 : 0978 : Chapter 036

Ibn 'Abbas reported: I was forbidden to recite (the Qur'an) while I was bowing, and there is no mention of 'Ali in the chain of transmitters.

004 : 0979 : Chapter 037

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state).

004 : 0980 : Chapter 037

Abu Huraira reported: The Messenger of Allah (may peace be upon him) used to say

while prostrating himself: O Lord, forgive me all my sins, small and great, first and last, open and secret.

004 : 0981 : Chapter 037

'Aisha reported: The Messenger of Allah (may peace be upon him') often said while bowing and prostrating himself: "Glory be to Thee, O Allah, our Lord, and praise be to Thee, O Allah, forgive me," thus complying with the (command in) the Qur'an.

004 : 0982 : Chapter 037

'Aisha reported that the Messenger of Allah (may peace be upon him) before his death recited often: Hallowed be Thou, and with Thy praise, I seek forgiveness from Thee and return to Thee. She reported: I said: Messenger of Allah, what are these words that I find you reciting? He said: There has been made a sign for me in my Ummah; when I saw that, I uttered them (these words of glorification for Allah), and the sign is: "When Allah's help and victory... to the end of the surah.

004 : 0983 : Chapter 037

'Aisha reported: Never did I ,see the Apostle of Allah (may peace be upon him) after the revelation (of these verses): "When Allah's help and victory came." observing his prayer without making (this supplication) or he said in it (supplication): Hallowed be Thee, my Lord, and with Thy praise, O Allah, forgive me.

004 : 0984 : Chapter 037

'Aisha reported: The Messenger of Allah (may peace be upon him) recited often these words: Hallowed be Allah and with His praise, I seek the forgiveness of Allah and return to Him. She said: I asked: Messenger of Allah, I see that you often repeat the saying "subhan allahi bihamdihi astag firullahi watubuilaih" whereupon he said: My Lord informed me that I would soon see a sign in my Ummah, so when I see it I often recite (these) words: Hallowed be Allah and with His Praise, I seek forgiveness of Allah and return to Him. Indeed I saw it (when this verse) was revealed: "When Allah's help and victory came, it marked the victory of Mecca, and you see people entering into Allah's religion in troops, celebrate the praise of Thy Lord and ask His forgiveness. Surely He is ever returning to Mercy."

004 : 0985 : Chapter 037

Ibn Juraij reported: I asked 'Ata': What do you recite when you are in a state of bowing (in prayer)? He said: "Hallowed be Thou, and with Thy praise, there is no god but Thou." Son of Abd Mulaika narrated to me on the authority of 'Aisha (who reported): I missed one night the Apostle of Allah (may peace be upon him) (from his bed). I thought that he might have gone to one of his other wives. I searched for him and then came back and (found him) in a state of bowing, or prostration, saying: Hallowed be Thou and with Thy praise; there is no god but Thou. I said: With my father mayest thou be ransomed and with my mother. I was thinking of (another) affair, whereas you are (occupied) in another one.

004 : 0986 : Chapter 037

'Aisha reported: One night I missed Allah's Messenger (may peace be upon him) from the bed, and when I sought him my hand touched the soles of his feet while he was in the state of prostration; they (feet) were raised and he was saying: "O Allah, I seek refuge in Thy pleasure from Thy anger, and in Thy forgiveness from Thy punishment, and I seek refuge in Thee from Thee (Thy anger). I cannot reckon Thy praise. Thou art as Thou hast lauded Thyself."

004 : 0987 : Chapter 037

'Aisha reported that the Messenger of Allah (way peace he upon him) used to pronounce while bowing and prostrating himself: All Glorious, All Holy, Lord of the Angels and the Spirit.

004 : 0988 : Chapter 037

This hadith has been narrated on the authority of 'Aisha by another chain of transmitters.

004 : 0989 : Chapter 038

Ma'dan b. Talha reported: I met Thauban, the freed slave of Allah's Messenger (may peace be upon him), and asked him to tell me about an act for which, if I do it, Allah will admit me to Paradise, or I asked about the act which was loved most by Allah. He gave no reply. I again asked and he gave no reply. I asked him for the third time, and he said: I asked Allah's Messenger (may peace be upon him) about that and he said: Make frequent

prostrations before Allah, for you will not make one prostration without raising you a degree because of it, and removing a sin from you, because of it. Ma'dan said that then lie met Abu al-Darda' and when he asked him, he received a reply similar to that given by Thauban.

004 : 0990 : Chapter 038

Rabi'a b. Ka'b said: I was with Allah's Messenger (may peace be upon him) one night and I brought him water and what he required. He said to me: Ask (anything you like). I said: I ask your company in Paradise. He (the Holy Prophet) said: Or anything else besides it. I said: That is all (what I require). He said: Then help me to achieve this for you by denoting yourself often to prostration.

004 : 0991 : Chapter 039

Ibn 'Abbas reported: The Apostle of Allah (may peace be upon him) had been commanded that he should prostrate on the seven (bones) and he was forbidden to fold back the hair and clothing. And in the narration transmitted by Abu Rabi' (the words are): "on the seven bones and I was forbidden to fold back the hair and clothing". According to Abu'l-Rabi' (the seven bones are): The hands, the knees, and the (extremities) of the feet and the forehead.

004 : 0992 : Chapter 039

Ibn 'Abbas reported from the Apostle of Allah (may peace be upon him): I was commanded to prostrate myself on seven bones and not to fold back clothing or hair.

004 : 0993 : Chapter 039

Ibn 'Abbas reported: The Messenger of Allah (may peace be upon him) had been commanded to prostrate on seven (bones) and forbidden to fold back hair and clothing.

004 : 0994 : Chapter 039

Ibn Abbas reported that the Messenger of Allah (may peace be upon him) said: I have been commanded to prostrate myself on seven bones: "forehead," and then pointed with his hand towards his nose, hands, feet, and the extremities of the feet; and we were forbidden to fold back clothing and hair.

004 : 0995 : Chapter 039

Ibn Abbas reported: The Messenger of Allah (may peace be upon him) said: I was commanded to prostrate myself on the seven (bones) and forbidden to fold back hair and clothing. (The seven bones are): forehead, nose, bands, knees and feet.

004 : 0996 : Chapter 039

Abdullah b. Abbas reported that he saw 'Abdullah b. al-Harith observing the prayer and (his hair) was plaited behind his head. He ('Abdullah b. 'Abbas) stood up and unfolded them. While going back (from the prayer) he met Ibn 'Abbas and said to him: Why is it that you touched my head? He (Ibn 'Abbas) replied: (The man who observes prayer with plaited hair) is like one who prays with his hands tied behind.

004 : 0997 : Chapter 040

Anas reported: The Messenger of Allah (may peace be upon him) said: Observe moderation in prostration, and let none of you stretch out his forearms (on the ground) like a dog.

004 : 0998 : Chapter 040

This hadith has been narrated by Shu'ba with the same chain of transmitters. And in the hadith transmitted by Ibn Ja'far (the words are): "None of you should stretch out his forearms like the stretching out of a dog."

004 : 0999 : Chapter 040

Al-Bira' (b. 'Azib) reported: The Messenger of Allah (may peace be upon him) said: When you prostrate yourself, place the palms of your hands on the ground and raise your elbows.

004 : 1000 : Chapter 040

'Abdullah b. Malik Ibn Bujainah reported: When the Prophet (may peace be upon him) prostrated, lie spread out his arms so that the whiteness of his armpits was visible.

004 : 1001 : Chapter 040

This hadith has been narrated by Ja'far b. Rabi' with the same chain of transmitters. And in the narration transmitted by 'Amr b. al-Harith (the words are): "When the Messenger of Allah (peace be upon him) prostrated, he spread out his arms so that the whiteness of his armpits was visible." And in the narration transmitted by al-Laith (the words are: "When the Messenger of Allah (may peace be upon him) prostrated, he spread his hands from the armpits so that I saw their whiteness."

004 : 1002 : Chapter 040

Maimuna reported: When the Apostle of Allah (may peace be upon him) prostrated himself, if a lamb wanted to pass between his arms, it could pass.

004 : 1003 : Chapter 040

Maimuna, the wife of the Apostle of Allah (may peace be upon him), reported: When the Messenger of Allah (may peace be upon him) prostrated himself, he spread his arms, i.e. he separated them so much that the whiteness of his armpits became visible from behind and when he sat (for Jalsa) he rested on his left thigh.

004 : 1004 : Chapter 040

Maimuna daughter of Harith reported: When the Messenger of Allah (may peace be upon him) prostrated, he kept his hands so much apart from each other that when it was seen from behind the armpits became visible. Waki' said: That is their whiteness.

004 : 1005 : Chapter 041

'Aisha reported: The Messenger of Allah (may peace be upon him) used to begin prayer with takbir (saying Allih-o-Akbar) and the recitation: "Praise be to Allah, the Lord of the Universe." When he bowed he neither kept his head up nor bent it down, but kept it between these extremes; when he raised his bead after bowing he did not prostrate himself till he had stood erect; when he raised his head after prostration he did not prostrate himself again till he sat-up. At the end of every two rak'ahs he recited the tahiyya; and he

used to place his left foot flat (on the ground) and raise up the right; he prohibited the devil's way of sitting on the heels, and he forbade people to spread out their arms like a wild beast. And he used to finish the prayer with the taslim.

004 : 1006 : Chapter 042

Musa b. Talha reported it on the authority of his father: The Messenger of Allah (may peace be upon him) said: When one of you places in front of him something such as the back of a saddle, he should pray without caring who passes on the other side of it.

004 : 1007 : Chapter 042

Musa b. Talha reported on the authority of his father: We used to say prayer and the animals moved in front of us. We mentioned it to the Messenger of Allah (may peace be upon him) and he said: If anything equal to the back of a saddle is in front of you, then what walks in front, no harm would come to him. Ibn Numair said: No harm would come whosoever walks in front.

004 : 1008 : Chapter 042

'Aisha reported: The Messenger of Allah (may peace be upon him) was asked about sutra of a worshipper; he said: Equal to the back of the saddle.

004 : 1009 : Chapter 042

'Aisha reported: The Messenger of Allah (may peace be upon him) was asked in the expedition of Tabuk about the sutra the worshipper; he said: Like the back of the saddle.

004 : 1010 : Chapter 042

Ibn Umar reported: When the Messenger of Allah (may peace he upon him) went out on the 'Id day, he ordered to carry a spear-and it was fixed in front of him, and he said prayer towards its (direction), and the people were behind him. And he did it in the journey, and that is the reason why the Amirs carried it.

004 : 1011 : Chapter 042

Ibn Umar reported: The Apostle of Allah (may peace be upon him) set up (sutra), and Abu Bakr said: He implanted iron-tipped spear and said prayer towards its direction. Ibn Abu Shaiba made this addition to it: "Ubaidullah said that it was a spear."

004 : 1012 : Chapter 042

Ibn 'Umar said: The Apostle of Allah (may peace be upon him) used to place his camel (towards the Ka'ba) and said prayer in its direction.

004 : 1013 : Chapter 042

Ibn 'Umar reported: The Apostle of Allah (may peace be upon him) used to say prayer towards his camel. Ibn Numair said: The Apostle of Allah (may peace be upon him) said prayer towards the camel.

004 : 1014 : Chapter 042

Abu Juhaifa reported it on the authority of his father: I came to the Apostle of Allah (may peace be upon him) in Mecca and he was (at that time) at al-Abtah in a red leather tent. And Bilal stepped out with ablution water for him. (And what was left out of that water) some of them got it (whereas others could not get it) and (those who got it) rubbed themselves with it. Then the Apostle of Allah (may peace be upon him) stepped out with a red mantle on him and I was catching a glimpse of the whiteness of his shanks. The narrator said: He (the Holy Prophet) performed the ablution and Bilal pronounced Adhan and I followed his mouth (as he turned) this side and that as he said on the right and the left: "Come to prayer, come to success." A spear was then fixed for him (on the ground). He stepped forward and said two rak'ahs of Zuhr, while there passed in front of him a donkey and a dog, and these were not checked. He then said two rak'ahs of the 'Asr prayer, and he then continued saying two rak'ahs till he came back to Medina.

004 : 1015 : Chapter 042

Abu Juhaifa reported on the authority of his father: I saw the Messenger of Allah (may peace be upon him) (in Mecca at al-Abtah) in a red leather tent and I saw Bilal take the ablution water (left by Allah's Messenger), and I saw the people racing, with one another to get that ablution water. If anyone got some of it, he rubbed himself with it, and anyone who did not get any got some of the moisture from his companion's hand. I then saw Bilal

take a staff and fix it in the ground, after which the Messenger of Allah (may peace be upon him) came out quickly in a red mantle and led the people in two rak'ahs facing the staff, and I saw people and animals passing in front of the staff.

004 : 1016 : Chapter 042

'Aun b. Abu Juhaifa narrated from the Apostle of Allah (may peace be upon him) on the authority of his father a hadith like that of Sufyan, and 'Umar b. Abu Za'ida made this addition: Some of them tried to excel the others (in obtaining water), and in the hadith transmitted by Malik b. Mighwal (the words are): When it was noon, Bilal came out and summoned (people) to (noon) prayer.

004 : 1017 : Chapter 042

Abu Juhaifa reported: The Messenger of Allah (may peace be upon him) went at noon towards al-Batha', he performed ablution, and said two rak'ahs of the Zuhr prayer and two of the 'Asr prayer, and there was a spear in front of him. Shu'ba said and Aun made this addition to it on the authority of his father Abu Juhaifa: And the woman and the donkey passed behind it.

004 : 1018 : Chapter 042

Shu'ba narrated the same on the basis of two authorities and in the hadith transmitted by Hakam (the words are): The people began to get water that was left out of his (the Prophet's) ablution.

004 : 1019 : Chapter 042

Ibn 'Abbas reported: I came riding on a she-ass, and I was on the threshold of maturity, and the Messenger of Allah (may peace be upon him) was leading people in prayer at Mina. I passed in front of the row and got down, and sent the she-ass for grazing and joined the row, and nobody made any objection to it.

004 : 1020 : Chapter 042

Abdullah b. Abbas reported that he came riding on a donkey, and the Messenger of Allah (may peace be upon him) was leading the people in prayer at Mina on the occasion of the Farewell Pilgrimage and (the narrator) reported: The donkey passed in front of the row

and then he got down from it And joined the row along with the people.

004 : 1021 : Chapter 042

This hadith has been narrated by Ibn 'Uyaina on the authority of al-Zuhri with the same chain of transmitters and he reported: The Apostle of Allah (may peace be upon him) was leading prayer at 'Arafa.

004 : 1022 : Chapter 042

This hadith has been reported by Ma'mar on the authority of al-Zuhri with the came chain of transmitters, but here no mention has been made of Mina or 'Arafa, and he said: It was in the Farewell Pilgrimage or on the Day of Victory.

004 : 1023 : Chapter 042

Abu Sa'id al-Khudri reported that the Messenger of Allah (may peace be upon him) said: When any one of you prays he should not let anyone pass in front of him (if there is no sutra), and should try to turn him away as far as possible, but if he refuses to go, he should turn him away forcibly for he is a devil.

004 : 1024 : Chapter 042

Abu Salih al-Samman reported: I narrate to you what I heard and saw from Abu Sa'id al-Khudri: One day I was with Abu Sa'id and he was saying prayer on Friday turning to a thing which concealed him from the people when a young man from Banu Mu'ait came there and he tried to pass in front of him; he turned him back by striking his chest. He looked about but finding no other way to pass except in front of Abu Sa'id, made a second attempt. He (Abu Sa'id) turned him away by Striking his chest more vigorously than the first stroke. He stood up and had a scuffle with Abu Sa'id. Then the people gathered there He came out and went to Marwan and complained to him what had happened to him. Abu Sa'id too came to Marwan. Marwin said to him: What has happened to you and the son of your brother that he came to complain against you? Abu Sa'id said: I heard from the Messenger of Allah (may peace be upon him) saying: When any one of you prays facing something which conceals him from people and anyone tries to pass in front of him, he should be turned away, but if he refuses, he should be forcibly restrained from it, for he is a devil.

004 : 1025 : Chapter 042

'Abdullah b. 'Umar reported that the Messenger of Allah (may peace be upon him) said: When any one of you prays, he should not allow anyone to pass before him, and if he refuses, he should be then forcibly resisted, for there is a devil with him.

004 : 1026 : Chapter 042

This hadith has been narrated by Ibn Umar by another chain of transmitters.

004 : 1027 : Chapter 042

Busr b Sa'id reported that Zaid b Khalid al-Juhani sent him to Abu Juhaim in order to ask him what he had heard from the Messenger of Allah (may peace be upon him) with regard to the passer in front of the worshipper. Abu Juhaim reported that the Messenger of Allah (may peace be upon him) said: If anyone who passes in front of a man who is praying knew the responsibility he incurs, he would stand still forty (years) rather than to pass in front of him Abu Nadr said: I do not know whether he said forty days or months or years.

004 : 1028 : Chapter 042

This hadith has been narrated from Abu Juhaim Ansari by another chain of transmitters.

004 : 1029 : Chapter 042

Sahl b. Sa'd al-Si'idi reported: Between the place of worship where the Messenger of Allah (may peace be upon him) prayed and the wall, there was a gap through which a goat could pass.

004 : 1030 : Chapter 042

Salama b. Akwa' reported: He sought the place (in the mosque) where the copies of the Qur'an were kept and glorified Allah there, and the narrator made a mention that the Messenger of Allah (may peace be upon him) sought that place and that was between the pulpit and the qibla - a place where a goat could pass.

004 : 1031 : Chapter 042

Yazid reported: Salama sought to say prayer near the pillar which was by that place where copies of the Qur'an were kept. I said to him: Abu Muslim. I see you striving to offer your prayer by this pillar. He said: I saw the Messenger of Allah (may peace be upon him) seeking to pray by its side.

004 : 1032 : Chapter 042

Abu Dharr reported: The Messenger of 'Allah (may peace be upon him) said: When any one of you stands for prayer and there is a thing before him equal to the back of the saddle that covers him and in case there is not before him (a thing) equal to the back of the saddle, his prayer would be cut off by (passing of an) ass, woman, and black Dog. I said: O Abu Dharr, what feature is there in a black dog which distinguish it from the red dog and the yellow dog? He said: O, son of my brother, I asked the Messenger of Allah(may peace be upon him) as you are asking me, and he said: The black dog is a devil.

004 : 1033 : Chapter 042

This hadith has been transmitted by Humaid b. Hilal on the authority of Yunus.

004 : 1034 : Chapter 042

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: A woman, an ass and a dog disrupt the prayer, but something like the back of a saddle guards against that.

004 : 1035 : Chapter 042

'Aisha reported: The Prophet (may peace be upon him) used to pray at night while I lay interposed between him and the Qibla like a corpse on the bier.

004 : 1036 : Chapter 042

'Aisha reported: The Apostle of Allah (may peace be upon him) said his whole prayer (Tahajjud prayer) during the night while I lay between him and the Qibla. When he intended to say Witr (prayer) he awakened me and I too said witr (prayer).

004 : 1037 : Chapter 042

'Urwa b. Zubair reported: 'Aisha asked: What disrupts the prayer? We said: The woman and the ass. Upon this she remarked: Is the woman an ugly animal? I lay in front of the Messenger of Allah (may peace be upon him) like the bier of a corpse and he said prayer.

004 : 1038 : Chapter 042

Masruq reported: It was mentioned before 'Aisha that prayer is invalidated (in case of passing) of a dog, an ass and a woman (before the worshipper, when he is not screened). Upon this 'Aisha said: You likened us to the asses and the dogs. By Allah I saw the Messenger of Allah (may peace be upon him) saying prayer while I lay on the bedstead interposing between him and the Qibla. When I felt the need, I did not like to wit to front (of the Holy Prophet) and perturb the Messenger of Allah (may peace be upon him) and quietly moved out from under its (i.e. of the bedstead) legs.

004 : 1039 : Chapter 042

Al-Aswad reported that 'Aisha said: You have made us equal to the dogs and the asses, whereas I lay on the bedstead and the Messenger of Allah (may peace be upon him) came there and stood in the middle of the bedstead and said prayer. I did not like to take off the quilt from me (in that state), so I moved away quietly from the front legs of the bedstead and thus came out of the quilt.

004 : 1040 : Chapter 042

'Aisha reported: I was sleeping in front of the Messenger of Allah (may peace be upon him) with my legs between him and the Qibla. When he prostrated himself he pinched me and I drew up my legs, and when be stood up, I stretched them out. She said: At that time there were no lamps in the houses.

004 : 1041 : Chapter 042

Maimuna, the wife of the Apostle (may peace be upon him), reported: The Messenger of Allah (may peace be upon him) said prayer and I (lay) opposite to him while I was in menses. Sometimes his clothes touched me when he prostrated.

004 : 1042 : Chapter 042

'Aisha reported: The Apostle of Allah (may peace be upon him) said prayer at night and I was by his side in a state of menses and I had a sheet pulled over me a portion of which was on his side.

004 : 1043 : Chapter 043

Abu Huraira reported: An inquirer asked the Messenger of Allah (may peace be upon him) about the prayer in a single garment. He (the Holy Prophet) add: Has everyone of you two garments?

004 : 1044 : Chapter 043

A hadith like this has been narrated by Abu Huraira with another chain of transmitters.

004 : 1045 : Chapter 043

Abu Huraira reported: A person addressed the Apostle of Allah (may peace be upon him) and said to him: Can any one of us say prayer in one garment? He said: Do all of you possess two garments?

004 : 1046 : Chapter 043

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: None of you must pray in a single garment of which no part comes over his shoulders.

004 : 1047 : Chapter 043

Umar b. Abu Salama reported: I saw the Messenger of Allah (may peace be upon him) praying in Umm Salama's house in a single garment, placing its two ends over his shoulders.

004 : 1048 : Chapter 043

This hadith has been narrated by Hisham b. 'Urwa with the same chain of transmitters except (with this difference) that the word mutawashshihan was used and not the word mushtamilan .

004 : 1049 : Chapter 043

'Umar b. Abu Salama reported: I saw the Messenger of Allah (may peace be upon him) saying prayer in the house of Umm Salama in a single garment with its extremities crossing each other.

004 : 1050 : Chapter 043

Umar b. Abu Salama reported: I saw the Messenger of Allah (may peace be upon him) praying in a single garment with its ends crossing each other. 'Isa b. Hammad added: "placing on his shoulders".

004 : 1051 : Chapter 043

Jabir reported: I saw the Messenger of Allah (may peace be upon him) praying in a single garment crossing the two ends.

004 : 1052 : Chapter 043

This hadith has been narrated by Sufyan with the same chain of transmitters and in the hadith transmitted by Numair the words are: I called upon the Messenger of Allah (may peace be upon him)."

004 : 1053 : Chapter 043

Abu Zubair reported that he saw Jabir b. 'Abdullah praying in a single garment crossing Its ends even though he had the garments, and Jabir said: He saw the Messenger of Allah (may peace be upon him) doing like this.

004 : 1054 : Chapter 043

Abu Sa'id al Khudri reported: I visited the Apostle (may peace be upon him) and saw him praying on a reed mat on which he was prostrating himself. And I saw him praying in a single garment with ends crossed with each other.

004 : 1055 : Chapter 043

This hadith has been narrated by A'mash with the came chain of transmitters, and in the narration of Abu Karaib the words are: "Placing its (mantle's) ends on his shoulders"; and the narration transmitted by Abu Bakr and Suwaid (the words are): "the ends crossing with each other".

004 : 1056 : Chapter 044

Abu Dharr reported: I said: Messenger of Allah, which mosque was set up first on the earth? He said: Al-Masjid al-Haram (the sacred). I (again) said: Then which next? He said: It was the Masjid Aqsa. I (again) said: How long the space of time (between their setting up)? He (the Holy Prophet) said: It was forty years. And whenever the time comes for prayer, pray there, for that is a mosque; and in the hadith transmitted by Abu Kamil (the words are): "Whenever time comes for prayer, pray, for that is a mosque (for you)."

004 : 1057 : Chapter 044

Ibrahim b. Yazid al-Tayml reported: I used to read the Qur'an with my father in the vestibule (before the door of the mosque). When I recited the ayat (verses) concerning prostration, he prostrated himself. I said to him: Father, do you prostrate yourself in the path? He said: I heard Abu Dharr saying: I asked the Messenger of Allah (may peace be upon him) about the mosque that was first set up on the earth. He said: Masjid Harim. I said: Then which next? He said: The Masjid al-Aqsa. I said: How long is the space of time between the two? He said: Forty years. He (then) further said: The earth is a mosque for you, so wherever you are at the time of prayer, pray there.

004 : 1058 : Chapter 044

Jabir b. 'Abdullah al-Ansari reported: The Prophet (may peace be upon him) said: I have been conferred upon five (things) which were not granted to anyone before me(and these are): Every apostle wasn't particularly to his own people, whereas I have been sent to all the red and the black the spoils of war have been made lawful for me, and these were

never made lawful to anyone before me, and the earth has been made sacred and pure and mosque for me, so whenever the time of prayer comes for any one of you he should pray whenever he is, and I have been supported by awe (by which the enemy is overwhelmed) from the distance (which one takes) one month to cover and I have been granted intercession.

004 : 1059 : Chapter 044

Jabir b. 'Abdullah related that the Messenger of Allah (may peace be upon him) said, and he related like this.

004 : 1060 : Chapter 044

Hudhaifa reported: The Messenger of Allah (may peace be upon him) said: We have been made to excel (other) people in three (things): Our rows have been made like the rows of the angels and the whole earth has been made a mosque for us, and its dust has been made a purifier for us in case water is not available. And he mentioned another characteristic too

004 : 1061 : Chapter 044

Hudhaifa reported: The Messenger of Allah (may peace be upon him) said like this.

004 : 1062 : Chapter 044

Abu Huraira reported that the Messenger of Allah (may peace be upon him) said: I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies): spoils have been made lawful to me: the earth has been made for me clean and a place of worship; I have been sent to all mankind and the line of prophets is closed with me.

004 : 1063 : Chapter 044

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: I have been commissioned with words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies): and while I was asleep I was brought the

keys of the treasures of the earth which were placed in my hand. And Abfi Huraira added: The Messenger of Allah (may peace be upon him) has left (for his heavenly home) and you are now busy in getting them.

004 : 1064 : Chapter 044

Abu Huraira reported: I heard the Messenger of Allah (may peace be upon him) saying a hadith like that of Yunus.

004 : 1065 : Chapter 044

This hadith has been narrated by Abu Huraira by another chain of transmitters.

004 : 1066 : Chapter 044

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: I have been helped by terror (in the heart of the enemy); I have been given words which are concise but comprehensive in meaning; and while I was asleep I was brought the keys of the treasures of the earth which were placed in my hand.

004 : 1067 : Chapter 044

Hammam b. Munabbih reported: That is what Abu Huraira reported to us from the Messenger of Allah (may peace be upon him) and he narrated (some) ahadith one of which is that the Messenger of Allah (may peace be upon him) said: I have been helped by terror (in the hearts of enemies) and I have been given words which are concise but comprehensive in meaning.

004 : 1068 : Chapter 045

Anas b. Malik reported: The Messenger of Allah (may peace be upon him) came to Medina and stayed in the upper part of Medina for fourteen nights with a tribe called Banu 'Amr b 'Auf. He then sent for the chiefs of Banu al-Najir, and they came with swords around their necks. He (the narrator) said: I perceive as if I am seeing the Messenger of Allah (may peace be upon him) on his ride with Abu Bakr behind him and the chiefs of Banu al-Najjar around him till he alighted in the courtyard of Abu Ayyub. He (the narrator) said: The Messenger of Allah (may peace be upon him) said prayer

when the time came for prayer, and he prayed in the fold of goats and sheep. He then ordered mosques to be built and sent for the chiefs of Banu al-Najjar, and they came (to him). He (the Holy Prophet) said to them: O Banu al-Najjar, sell these lands of yours to me. They said: No, by Allah, we would not demand their price, but (reward) from the Lord. Anas said: There (in these lands) were trees and graves of the polytheists, and ruins. The Messenger of Allah (may peace he upon him) ordered that the trees should be cut, and the graves should be dug out, and the ruins should be levelled. The trees (were thus) placed in rows towards the qibla and the stones were set on both sides of the door, and (while building the mosque) they (the Companions) sang rajaz verses along with the Messenger of Allah (may peace be upon him):

O Allah: there is no good but the good of the next world, So help the Ansar and the Muhajirin.

004 : 1069 : Chapter 045

Anas reported: The Messenger of Allah (may peace be upon him) used to pray in the folds of the sheep and goats before the mosque was built.

004 : 1070 : Chapter 045

Abu al-Tiyyah reported: I heard from Anas a narration like this from the Messenger of Allah (may peace be upon him).

004 : 1071 : Chapter 046

Al-Bara' b. 'Azib reported: I said prayer with the Apostle (may peace be upon him) turning towards Bait-ul-Maqdis for sixteen months till this verse of Surah Baqara wis revealed: "And wherever you are turn your faces towards it" (ii. 144). This verse was revealed when the Apostle (may peace be upon him) had said prayer. A person amongst his people passed by the people of Ansar as they were engaged in prayer. He narrated to them (this command of Allah) and they turned their faces towards the Ka'ba.

004 : 1072 : Chapter 046

Abu Ishaq reported: I heard al-Bara' saying: We prayed with the Messenger of Allah (may peace be upon him) (with our faces) towards Bait-ul-Maqdis for sixteen months or seventeen months. Then we were made to change (our direction) towards the Ka'ba.

004 : 1073 : Chapter 046

Ibn 'Umar reported: As the people were praying at Quba' a man came to them and said: It has been revealed to file Messenger of Allah (may peace be upon him) during the night and he has been directed to turn towards the Ka'ba. So turn towards it. Their faces were towards Syria and they turned round towards Ka'ba.

004 : 1074 : Chapter 046

Ibn 'Umar reported: As the people were engaged in the morning prayer a man came to them. The rest of the hadith is the same.

004 : 1075 : Chapter 046

Anas reported: The Messenger of Allah (may peace be upon him) used to pray towards Bait-ul-Maqdis, that it was revealed (to him): "Indeed We see the turning of the face to heaven, wherefore We shall assuredly cause thee to turn towards Qibla which shall please thee. So turn thy face towards the sacred Mosque (Ka'ba)" (ii. 144). A person from Banu Salama was going; (he found the people) in ruk'u (while) praying the dawn prayer and they had said one rak'ah. He said in a loud voice: Listen ! the Qibla has been changed and they turned towards (the new) Qibla (Ka'ba) in that very state.

004 : 1076 : Chapter 047

'Aisha reported: Umm Habiba and Umm Salama made a mention before the Messenger of Allah (may peace be upon him) of a church which they had seen in Abyssinia and which had pictures in it. The Messenger of Allah (may peace be upon him) said: When a pious person amongst them (among the religious groups) dies they build a place of worship on his grave, and then decorate it with such pictures. They would be the worst of creatures on the Day of judgment in the sight of Allah.

004 : 1077 : Chapter 047

'Aisha reported: They (some Companions of the Holy Prophet) were conversing with one another in the presence of the Messenger of Allah (may peace be upon him) (during his last) illness. Umm Salama and Umm Habiba made a mention of the church and then (the hadith was) narrated.

004 : 1078 : Chapter 047

'Aisha reported: The wives of the Apostle of Allah (may peace be Upon him) made a mention of the church which they had seen in Abyssinia which was called Marya, and the rest of the hadith is the same.

004 : 1079 : Chapter 047

'Aisha reported: The Messenger of Allah (may peace be upon him) said during his illness from which he never recovered: Allah cursed the Jews and the Christians that they took the graves of their prophets as mosques. She ('Aisha) reported: Had it not been so, his (Prophet's) grave would have been in an open place, but it could not be due to the fear that it may not be taken as a mosque.

004 : 1080 : Chapter 047

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Let Allah destroy the Jews for they have taken the graves of their apostles as places of worship.

004 : 1081 : Chapter 047

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Let there be curse of Allah upon the Jews and the Christians for they have taken the graves of their apostles as places of worship.

004 : 1082 : Chapter 047

'Aisha and Abdullah reported: As the Messenger of Allah (may peace be upon him) was about to breathe his last, he drew his sheet upon his face and when he felt uneasy, he uncovered his face and said in that very state: Let there be curse upon the Jews and the Christians that they have taken the graves of their apostles as places of worship. He in fact warned (his men) against what they (the Jews and the Christians) did.

004 : 1083 : Chapter 047

Jundub reported: I heard from the Apostle of Allah (may peace be upon him) five days before his death and he said: I stand acquitted before Allah that I took any one of you as friend, for Allah has taken me as His friend, as he took Ibrahim as His friend. Had I taken any one of my Ummah as a friend, I would have taken Abu Bakr as a friend. Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that.

004 : 1084 : Chapter 048

Ubaidullah al-Khaulini reported: 'Uthman b. 'Affan listened to the opinion of the people (which was not favourable) when he rebuilt the mosque of the Messenger of Allah (may peace be upon him). Thereupon he said: You have not been fair to me for I have heard from the Messenger of Allah (may peace be upon him) saying: He who built a mosque for Allah, the Exalted, Allah would build for him a house in Paradise. Bukair said: I think he (the Holy Prophet) said: While he seeks the pleasure of Allah (by building the mosque). And in the narration of Ibn 'Isa (the words are): "(a house) like that (mosque) in Paradise."

004 : 1085 : Chapter 048

Mahmud b. Labid reported: When 'Uthman b. 'Affan intended to build the mosque (of the Prophet) the people did not approve of it. They liked that it should be kept in the same state. Thereupon he said: I heard the Messenger of Allah (may peace be upon him) say: He who built a mosque for Allah, Allah would build a house for him like it in Paradise.

004 : 1086 : Chapter 049

Al-Aswad and 'Alqama reported: We came to the house of 'Abdullah b. Mas'ud. He said: Have these people said prayer behind you? We said: No. He said: Then stand up and say prayer. He neither ordered us to say Adhan nor Iqama. We went to stand behind him. He caught hold of our hands and mode one of us stand on his right hand and the other on his left side. When we bowed, we placed our hands on our knees. He struck our hands and put his hands together, palm to palm, then put them between his thighs. When he completed the prayer he said. There would soon come your Amirs, who would defer prayers from their appointed time and would make such delay that a little time is left before sunset. So when you see them doing so, say prayer at its appointed time and then say prayer along with them as (Nafl), and when you are three, pray together (standing in one row), and when you are more than three, appoint one amongst you as your Imam. And when any one of you bows he must place his hands upon his thighs and kneel down and putting his palms together place (them within his thighs). I perceive as if I am seeing

the gap between the fingers of the Messenger of Allah (may peace he upon him).

004 : 1087 : Chapter 049

This hadith is narrated on the authority of Alqama and Aswad by another chain of transmitters and in the hadith transmitted by Ibn Mus-hir and Jabir the words are: "I perceive as if I am seeing the gap between the fingers of the Messenger of Allah (may peace be upon him) as he was bowing."

004 : 1088 : Chapter 049

'Alqama and Aswad reported that they went to 'Abdullah. He said: Have (people) behind you said prayer? They said: Yes. He stood between them ('Alqama and Aswad). One was on his right aide and the other was on his left. We then bowed and placed our hands on our knees. He struck our hands and then putting his hands together, palm to palm, placed them between his thighs. When he completed the prayer he said: This is how the Messenger of Allah (may peace be upon him) used to do.

004 : 1089 : Chapter 049

Mus'ab b. Sa'd reported: I said prayer by the side of my father and placed my hands between my knees. My father said to me: Place your hands on your knees. I repeated that (the previous act) for the second time, and he struck at my hands and said: We have been forbidden to do so and have been commanded to place our palms on the knees.

004 : 1090 : Chapter 049

This hadith has been narrated by Abu Ya'fur with the same chain of transmitters up to these words: We have been forbidden from it and no mention of that has been made what follows it.

004 : 1091 : Chapter 049

Ibn Sa'd reported: I bowed and my hands were in this state, i.e. they were put together, palm to palm, and were placed between his thighs. My father said: We used to do like this but were later on commanded to place them on the knees.

004 : 1092 : Chapter 049

Mus'ab b. Sa'd b. Abu Waqqas reported: I said prayer by the side of my father. When I bowed I intertwined my fingers and placed them between my knees. He struck my hands. When he completed the prayer he said: We used to do that but then were commanded to lift (our palms) to the knees.

004 : 1093 : Chapter 050

Tawus reported: We asked Ibn Abbas about sitting on one's buttocks (in prayer). (ala alqad mein)He said: It is sunnah. We said to him: We find it a sort of cruelty to the foot. Ibn 'Abbas said: It is the sunnah of your Apostle (may peace be upon him).

004 : 1094 : Chapter 051

Mu'awiya b. al-Hakam said: While I was praying with the Messenger of Allah (may peace be upon him), a man in the company sneezed. I said: Allah have mercy on you ! The people stared at me with disapproving looks, so I said: Woe be upon me, why is it that you stare at me? They began to strike their hands on their thighs, and when I saw them urging me to observe silence (I became angry) but I said nothing. When the Messenger of Allah (may peace be upon him) had said the prayer (and I declare that neither before him nor after him have I seen a leader who gave better instruction than he for whom I would give my father and mother as ransom). I swear that he did not scold, beat or revile me but said: Talking to persons is not fitting during the prayer, for it consists of glorifying Allah, declaring his Greatness and recitation of the Qur'an or words to that effect. I said: Messenger of Allah. I was till recently a pagan, but Allah has brought Islam to us; among us there are men who have recourse to Kahins. He said, Do not have recourse to them. I said: There are men who take omens. That is something which they find in their breasts, but let it not turn their way (from freedom of action). I said: Among us there are men who draw lines. He said: There was a prophet who drew lines, so if they do it as they did, that is allowable. I had a maid-servant who tended goats by the side of Uhud and Jawwaniya. One day I happened to pass that way and found that a wolf had carried a goat from her flock. I am after all a man from the posterity of Adam. I felt sorry as they (human beings) feel sorry. So I slapped her. I came to the Messenger of Allah (may peace be upon him) and felt (this act of mine) as something grievous I said: Messenger of Allah, should I not grant her freedom? He (the Holy Prophet) said: Bring her to me. So I brought her to him. He said to her: Where is Allah? She said: He is in the heaven. He said: Who am I? She said: Thou art the Messenger of Allah. He said: Grant her freedom, she is a believing woman.

004 : 1095 : Chapter 051

This hadith has been narrated by Yahya b. Abu Kathir with the same chain of transmitters.

004 : 1096 : Chapter 051

Abdullah (b. Masu'd) reported: We used to greet the Messenger of Allah (may peace be upon him) while he was engaged in prayer and he would respond to our greeting. But when we returned from the Negus we greeted him and he did not respond to us; so we said: Messenger of Allah, we used to greet you when you were engaged in prayer and you would respond to us. He replied: Prayer demands whole attention.

004 : 1097 : Chapter 051

This hadith has been reported by A'mash with the same chain of transmitters.

004 : 1098 : Chapter 051

Zaid b. Arqam reported: We used to talk while engaged in prayer and a person talked with a companion on his side in prayer till (this verse) was revealed: "And stand before Allah in devout obedience" (ii, 238) and we were commanded to observe silence (in prayer) and were forbidden to speak.

004 : 1099 : Chapter 051

A hadith like this has been transmitted by Isma'il b. Abu Khalid.

004 : 1100 : Chapter 051

Jabir reported: The Messenger of Allah (may peace be upon him) sent me on an errand. I (having done the business assigned to me came back and) joined him as he was going (on a ride). Qutaiba said that he was saying prayer while he rode. I greeted him. He gestured to me. When he completed the prayer. he called me and said: You greeted me just now while I was engaged in prayer. (Qutaiba said): His (Prophet's face) was towards the east, as he was praying.

004 : 1101 : Chapter 051

Jabir reported: The Messenger of Allah (may peace be upon him) sent me (on an errand) while he was going to Banu Mustaliq. I came to him and he was engaged in prayer on the back of his camel. I talked to him and he gestured to me With his hand, and Zuhair gestured with his hand. I then again talked and he again (gestured to me with his hand). Zuhair pointed with his hand towards the ground. I heard him (the Holy Prophet) reciting the Qur'an and making a sign with his head. When he completed the prayer he said: What have you done (with regard to that business) for which I sent you? I could not talk with you but for the fact that I was engaged in prayer. Zuhair told that Abu Zubair was sitting with his face turned towards Qibla (as he transmitted this hadith). Abu Zuhair pointed towards Banu Mustaliq with his hand and the direction to which he pointed with his hand was not towards the Ka'ba.

004 : 1102 : Chapter 051

Jabir reported: We were in the company of the Messenger of Allah (may peace be upon him), and he sent me on an errand, and when I came back (I saw him) saying prayer on his ride and his face was not turned towards Qibla. I greeted him but he did not respond to me. As he completed the prayer, he said: Nothing prevented me from responding to your greeting but the fact that I was praying.

004 : 1103 : Chapter 051

This hadith that the Messenger of Allah (may peace be upon him) sent Jabir on an errand has been reported by him through another chain of transmitters.

004 : 1104 : Chapter 052

Abu Huraira reported that he heard the Messenger of Allah (may peace be upon him) saying: A highly wicked one amongst the Jinn escaped yester-night to interrupt my prayer, but Allah gave me power over him, so I seized him and intended to tie him to one of the pillars of the mosque in order that you, all together or all, might look at him, but I remembered the supplication of my brother Sulaiman: "My Lord, forgive me, give me such a kingdom as will not be possible for anyone after me" (Al-Qur'an, xxxvii. 35).

004 : 1105 : Chapter 052

This hadith has been transmitted by Ibn Abi Shaiba.

004 : 1106 : Chapter 052

Abu Darda' reported: Allah's Messenger (may peace be upon him) stood up (to pray) and we heard him say: "I seek refuge in Allah from thee." Then said: " curse thee with Allah's curse" three times, then he stretched out his hand as though he was taking hold of something. When he finished the prayer, we said: Messenger of Allah, we heard you say something during the prayer which we have not heard you say before, and we saw you stretch out your hand. He replied: Allah's enemy Iblis came with a flame of fire to put it in my face, so I said three times: "I Seek refuge in Allah from thee." Then I said three times: "I curse thee with Allah's full curse." But he did not retreat (on any one of these) three occasions. Thereafter I meant to seize him. I swear by Allah that had it not been for the supplication of my brother Sulaiman he would have been bound, and made an object of sport for the children of Medina.

004 : 1107 : Chapter 053

Abu Qatadi reported: I saw the Messenger of Allah (may peace be upon him) saying the prayer while he was carrying Umama, daughter of Zainab, daughter of the Messenger of Allah (may peace be upon him) and Abu'l-'As b. al-Rabi'. When he stood up, he took her up and when he prostrated he put her down, Yahya said: Malik replied in the affirmative.

004 : 1108 : Chapter 053

Abu Qatada al-Ansari reported: I saw the Apostle (may peace be upon him) leading the people in prayer with Umima, daughter of Abu'l-'As and Zainab, daughter of the Apostle of Allah (may peace be upon him), on his shoulder. When he bowed, he put her down, and when he got up after prostration, he lifted her again.

004 : 1109 : Chapter 053

Abu Qatada reported: I saw the Messenger of Allah (may peace be upon him) leading the people in prayer with Umama daughter of Abu'l-'As on his neck; and when he prostrated he put her down.

004 : 1110 : Chapter 053

Abu Qatada reported: As we were sitting in the mosque, the Messenger of Allah (may peace be upon him) came to us, and the rest of the hadith is the same except that he made no mention that he led people in this prayer.

004 : 1111 : Chapter 054

Abu Hazim is reported on the authority of his father: Some people came to Sahl b. Sa'd and began to differ about the wood of which the (Prophet's pulpit was made. He (Sahl b. Sa'd) said: By Allah, I know of which wood it is made and who made it, and the day when I saw the Messenger of Allah (may peace be upon him) seated himself on it on the first day. I said to him: O Abu Abbas (kunyah of Sabl b. Sa'd), narrate to us (all these facts), He said: The Messenger of Allah (may peace be upon him) sent a person to a woman asking her to allow her slave, a carpenter, to work on woods (to prepare a pulpit) so that I should talk to the people (sitting on it). Abu Hazim said: He (Sahl b. Sa'd) pointed out the name of (that lady) that day. So he (the carpenter) made (a pulpit) with these three steps. Then the Messenger of Allah (may peace be upon him) commanded it to be placed here (where it is lying now). It was fashioned out of the wood of al-Ghaba. And I saw the Messenger of Allah (may peace he upon him) standing upon it and glorifying Allah and the people also glorified Allah after him, while he was on the pulpit. He then raised (his head from prostration) and stepped back (on his heels) till he prostrated himself at the base of pulpit, and then returned (to the former place and this movement of one or two steps continued) till the prayer was complete. He then turned towards the people and said: O people, I have done it so that you should follow me and learn (my mode of) prayer.

004 : 1112 : Chapter 054

Abu Hazim reported: They (the people) came to Sahl b. Sa'd and they asked him of what thing the pulpit of the Apostle of Allah (may peace be upon him) was made, and the rest of the hadith is the same.

004 : 1113 : Chapter 055

Abu Huraira reported from the Apostle of Allah (may peace be upon him) that he forbade keeping one's hand on one's waist while praying, and in the narration of Abu Bakr (the words are): The Messenger of Allah (may peace be upon him) forbade to do so.

004 : 1114 : Chapter 056

Mu'aiqib quoted the Apostle of Allah (may peace be upon him) mentioning the removal of pebbles from the ground where he prostrated himself. He (the Prophet) said: It you must do so, do it only once.

004 : 1115 : Chapter 056

Mu'aiqib said: They asked the Apostle (may peace be upon him) about the removal of (pebbles) in prayer, whereupon he said: If you do it, do it only once.

004 : 1116 : Chapter 057

Abdullah b. Umar reported: The Messenger of Allah (may peace be upon him) saw spittle on the wall towards Qibla, and scratched it away and then turning to the people said: When any one of you prays, he must not spit in front of him, for Allah is in front of him when he is engaged in prayer.

004 : 1117 : Chapter 057

Ibn Umar reported that the Messenger of Allah (may peace be upon him) saw sputum sticking to the Qibla wall of the mosque, the rest of the hadith is the same.

004 : 1118 : Chapter 057

Abu Sa'id al-Khudri reported: The Apostle of Allah (may peace be upon him) saw sputum sticking to the Qibla of the mosque. He scratched it off with a pebble and then forbade spitting on the right side or in front, but (it is permissible) to spit on the left side or under the left foot.

004 : 1119 : Chapter 057

Abu Huraira and Abu Sa'id narrated that the Messenger of Allah (may peace be upon him) saw sputum, and the rest of the hadith is the same.

004 : 1120 : Chapter 057

'Aisha reported: The Apostle of Allah (may, peace be upon him) saw spittle or snot or sputum, sticking to the wall towards Qibla and scratched it off.

004 : 1121 : Chapter 057

Abu Huraira reported that the Messenger of Allah (may peace be upon him) saw some sputum in the direction of the Qibla of the mosque. He turned towards people and said: How Is it that someone amongst you stands before his Lord and then spits out in front of Him? Does any one of you like that he should be made to stand in front of someone and then spit at his face? So when any one of you spits, he must spit on his left side under his foot. But if he does not find (space to spit) he should do like this. Qasim (one of the narrators) spat in his cloth and then folded it and rubbed it.

004 : 1122 : Chapter 057

Abu Huraira reported: I perceive as if I am looking at the Messenger of Allah (may peace be upon him) folding up a part of his cloth with another one.

004 : 1123 : Chapter 057

Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: When any one of you is engaged in prayer, he is holding intimate conversation with his Lord, so none of you must spit in front of him, or towards his right side, but towards his left side under his foot.

004 : 1124 : Chapter 057

Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: Spitting in a mosque is a sin, and its expiation is that it should be buried.

004 : 1125 : Chapter 057

Shu'ba reported: I asked Qatada about spitting, in the mosque. He said: I heard Anas b. Malik say: I heard the Messenger of Allah (may peace be upon him) say: Spitting in the mosque is a sin, and its expiation is that it should be buried.

004 : 1126 : Chapter 057

Abu Dharr reported: The Apostle of Allah (may peace be upon him) said: The deeds of my people, good and bad, were presented before me, and I found the removal of something objectionable from the road among their good deeds, and the sputum mucus left unburied in the mosque among their evil deeds.

004 : 1127 : Chapter 057

Abdullah b. Shakhkhir reported on the authority of his father that he said: I said prayer with the Messenger of Allah (may peace be upon him) and saw him spitting and rubbing it off with his shoe.

004 : 1128 : Chapter 057

'Abdullah b. Shakhkhir narrated it on the authority of his father that he said prayer with the Messenger of Allah (may peace be upon him), and he spat and then rubbed it off with his left shoe.

004 : 1129 : Chapter 058

Sa'd b. Yazid reported: I said to Anas b. Malik: Did the Messenger of Allah (may peace be upon him) pray while putting on the shoes? He said: Yes.

004 : 1130 : Chapter 058

Sa'd b. Yazid Abu Mas'ama reported: I said to Anas like (that mentioned above).

004 : 1131 : Chapter 059

'Aisha reported: The Apostle of Allah (may peace be upon him) prayed in a garment which had designs over it, so he (the Holy Prophet) said: Take it to Abu Jahm and bring me a plain blanket from him, because its designs have distracted me.

004 : 1132 : Chapter 059

'Aisha reported: The Messenger of Allah (may peace be upon him) stood for prayer with a garment which had designs over it. He looked at these designs and after completing the prayer said: Take this garment to Abu Jahm b. Hudhaifa and bring me a blanket for it has distracted me just now.

004 : 1133 : Chapter 059

'Aisha reported: The Apostle of Allah (way peace be upon him) had a garment which had designs upon it and this distracted him in prayer. He gave it to Abu Jahm and took a plain garment in its place which is known anbijaniya.

004 : 1134 : Chapter 060

Anas b. Malik reported the Apostle of Allah (may peace be upon him) saying: When the supper is brought and the prayer begins, one, should first take food.

004 : 1135 : Chapter 060

Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: When the supper is brought before you, and it is also the time to say prayer, first take food before saying evening prayer and do not hasten (to prayer, leaving aside the food).

004 : 1136 : Chapter 060

This hadith has been narrated on the authority of Anas by another chain of transmitters.

004 : 1137 : Chapter 060

Ibn 'Umar reported: The Messenger of Allah (may peace be upon him) said: When the supper is served to any one of you and the prayer also begins. (in such a case) first take supper, and do not make haste (for prayer) till you have (taken the food).

004 : 1138 : Chapter 060

A hadith like this has been narrated from the Apostle of Allah (may peace be upon him) on the authority of Ibn 'Umar with another chain of transmitters.

004 : 1139 : Chapter 060

Ibn Atiq reported: Al-Qasim was in the presence of 'Aisha (Allah be pleased with her) that I narrated a hadith and Qasim was a man who committed errors in (pronouncing words) and his mother was a freed slave-girl. 'Aisha said to him: What is the matter with you that you do not narrate as this son of my brother narrated (the ahadith)? Well I know from where you picked it up. This is how his mother brought him up and how your mother brought you up. Qasim felt angry (on this remark of Hadrat 'Aisha) and showed bitterness towards her. When he saw that the table had been spread for 'Aisha, he stood up, 'Aisha, said: Where are you going? He said: (I am going) to say prayer. She said: Sit down (to take the food). He said: I must say prayer. She said: Sit down, faithless, for I have heard the Messenger of Allah (may peace be upon him) say: No prayer can be (rightly said) when the food is there (before the worshipper), or when he is prompted by the call of nature.

004 : 1140 : Chapter 060

'Abdullah b. 'Atiq narrated from the Apostle (may peace be upon him) on the authority of 'Aisha, but he made no mention of the account of Qasim.

004 : 1141 : Chapter 061

Ibn 'Umar reported: The Messenger of Allah (may peace be upon him) said during the battle of Khaybar: He who ate of this plant, i.e. garlic, should not come to the mosques. In the narration of Zubair, there is only a mention of "battle" and not of Khaybar.

004 : 1142 : Chapter 061

Ibn 'Umar reported: The Messenger of Allah (may peace be upon him) said: He who eats of this (offensive) plant must not approach our mosque, till its odour dies: (plant signifies) garlic.

004 : 1143 : Chapter 061

Ibn Suhaib reported: Anas was asked about the garlic; he stated that the Messenger of Allah (may peace be upon him) had said: He who eats of this plant (garlic) should not approach us and pray along with us.

004 : 1144 : Chapter 061

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: He who eats of this plant (garlic) should not approach our mosque and should not harm us with the odour of garlic.

004 : 1145 : Chapter 061

Jabir reported: The Messenger of Allah (may peace be upon him) forbade eating of onions and leek. When we were overpowered by a desire (to eat) we ate them. Upon this he (the Holy Prophet) said: He who eats of this offensive plant must not approach our mosque, for the angels are harmed by the same things as men.

004 : 1146 : Chapter 061

Jabir reported: The Messenger of Allah (may peace be upon him) said: He who eats garlic or onion should remain away from us or from our mosque and stay in his house. A kettle was brought to him which had (cooked) vegetables in it, He smelt (offensive) odour in it. On asking he was informed of the vegetables (cooked in it). He said: Take it to such and such Companion. When he saw it, he also disliked eating it. (Upon this), he (the Holy Prophet) said: You may eat it, for I converse with one with whom you do not converse.

004 : 1147 : Chapter 061

Jabir b. 'Abdullah reported the Apostle of Allah (may peace be upon him) Saying: He who eats of this (offensive) plant, i.e. garlic, and sometimes he said: He who eats onion and garlic and leek, should not approach our mosque for the angels are harmed by the same things as the children of Adam.

004 : 1148 : Chapter 061

Ibn Juraij has narrated it with the same chain of transmitters: He who eats of this plant, i.e. garlic, should not come to us in our mosque, and he made no mention of onions or leek.

004 : 1149 : Chapter 061

Abu Sa'id reported: We made no transgression but Khaybar was conquered. We, the Companions of the Messenger of Allah (may peace be upon him), fell upon this plant. i.e. garlic. because the people were hungry. We ate it to our heart's content and then made our way towards the mosque. The Messenger of Allah (may peace be upon him) sensed its odour and he said: He who takes anything of this offensive plant must not approach us in the mosque. The people said: Its (use) has been forbidden; its (use) has been forbidden. This reached the Apostle of Allah (may peace be upon him) and he said: O people, I cannot forbid (the use of a thing) which Allah has made lawful, but (this garlic) is a plant the odour of which is repugnant to me.

004 : 1150 : Chapter 061

Abu Sa'id al-Khudri reported: The Messenger of Allah (may peace be upon him) along with his Companions happened to pass by a field in which onions were sown. The people stopped there and ate out of that, but some of them did not eat. Then they (Prophet's Companions) went to him. He (first) called those who had not eaten the onions and kept the others (who had taken onions) waiting till its odour vanished.

004 : 1151 : Chapter 061

Ma'dan b. Talha reported: 'Umar b. Khattab, delivered the Friday sermon and he made a mention of the Apostle of Allah (may peace be upon him) and Abu Bakr. He (further) said: I saw in a dream that a cock pecked me twice, and I perceive that my death is near. Some people have suggested me to appoint my successor. And Allah would not destroy His religion. His caliphate and that with which He sent His Apostle (may peace be upon him) If death approaches me soon, the (issue) of Caliphate (would be decided) by the consent of these six men with whom the Messenger of Allah (may peace be upon him) remained well pleased till his death. And I know fully well that some people would blame me that I killed with these very hands of mine some persons who apparently professed (Islam). And if they do this (blame me) they are the enemies of Allah, and are non-believers and have gone astray. And I leave not after me anything which to my mind seems more important than Kalala. And I never turned towards the Messenger of Allah (may peace be upon him) (for guidance) more often than this Kalala, and he (the Holy

Prophet) was not annoyed with me on any other (issue) than this: (And he was so perturbed) that he struck his fingers on my chest and said: Does this verse that is at the end of Surat al-Nisa', which was revealed in the hot season not suffice you? And if I live longer I would decide this (problem so clearly) that one who reads the Qur'an, or one who does not read it, would be able to take (correct),decisions (under its light). He ('Umar) further said: Allah ! I call You witness on these governors of lands, that I sent them to (the peoples of these lands) so that they should administer justice amongst them, teach them their religion and the Sunnah of the Apostle of Allah (may peace be upon him), and distribute amongst them the spoils of war and refer to me that which they find difficult to perform. O people, you eat these two plants and these are onions and garlic and I find them nothing but repugnant for I saw that when the Messenger of Allah (may peace be upon him) sensed the odour of these two from a person in a mosque, he was made to go to al-Baqi'. So he who eats it should (make its odour) die by cooking it well.

004 : 1152 : Chapter 061

This hadith has been narrated by Qatada with the same chain of transmitters.

004 : 1153 : Chapter 062

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: If anyone bears a man crying out in the mosque about something lie has lost, he should say: May Allah not restore it to you, for the mosques were not built for this.

004 : 1154 : Chapter 062

Abu Huraira reported Allah's Messenger (may peace be upon him) saying like this.

004 : 1155 : Chapter 062

Sulaiman b. Buraida narrated it on the authority of his father that a man cried out in the mosque saying: Who had called out for the red camel? Upon this the Apostle of Allah (may peace be upon him) said: May it not be restored to you! The mosques are built for what they are meant.

004 : 1156 : Chapter 062

Sulaiman b. Buraida reported on the authority of his father that when the Apostle of Allah (may peace be upon him) had said prayer a man stood up and said: Who called for a red

camel? (Upon this) the Apostle of Allah (may peace be upon him) said: May it not be restored to you! The mosques are built for what they are meant.

004 : 1157 : Chapter 062

Ibn Buraida narrated it on the authority of his father that a Bedouin came when the Apostle of Allah (may peace be upon him) had completed the morning prayer. He thrust his head in the door of the mosque, and then the hadith (as narrated above) was narrated.

004 : 1158 : Chapter 062

This hadith has been reported by another chain of transmitters.

004 : 1159 : Chapter 063

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When any one of you stands up to pray, the devil comes to him and confuses him to that he does not know how much he has prayed. If any one of you h" such an experience he should perform two prostrations while sitting down (in qa'da).

004 : 1160 : Chapter 063

This hadith has been narrated by al-Zubri with the same chain of transmitters.

004 : 1161 : Chapter 063

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When there is a call to prayer the devil runs back breaking the wind so that he may not hear the call, and when the call is complete he comes back. And when the takbir is pronounced he again runs back, and when takbir is over he comes back and distracts a man saying: Remember such and such, remember such and such, referring to something the man did not have in his mind, with the result that he does not know how much he has prayed; so when any one of you is not sure how much he has prayed, he should perform two prostrations while sitting (qa'da).

004 : 1162 : Chapter 063

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: The devil takes to his heels breaking wind when the prayer begins. and the rest is the same but with this addition: "He (the devil) makes him think of pleasant things (or things productive of enjoyment) and of the things wished for, and reminds him of such needs which he had forgotten."

004 : 1163 : Chapter 063

'Abdullah b. Buhaina reported: The Messenger of Allah (may peace be upon him) led us two rak'ahs of prayer in one of the (obligatory) prayers and then got up and did not sit and the people stood up along with him. When he finished the prayer and we expected him to pronounce salutation, he said: "Allah is Most Great" while sitting and made two prostrations before salutation and then pronounced (the, final) salutation.

004 : 1164 : Chapter 063

'Abdullah b. Buhaina al-Asadi, the ally of Abual-Muttalib, reported: The Messenger of Allah (may peace be upon him) stood up in the noon prayer (though) he hadith sit (after the two rak'ahs). When he completed the prayer he performed two prostrations and said, "Allah is the Most Great" in each prostration, while he was sitting before pronouncing salutation, and the people performed prostration along with him. That was a compensation for he had forgotten to observe jalsa (after two rak'ahs).

004 : 1165 : Chapter 063

'Abdullah b. Malik Ibn Buhaina al-Asadi reported: The Messenger of Allah (may peace be upon him) stood up (at the end of two rak'ahs) when he had to sit and proceeded on with the prayer. But when he was at the end of the prayer, he performed a prostration before the salutation and then pronounced the salutation.

004 : 1166 : Chapter 063

Abu Sa'id al-Khudri reported: The Messenger of Allah (may peace be upon him) said: When any one of you is in doubt about his prayer and he does Dot know how much he has prayed, three or four (rak'ahs), he should cast aside his doubt and base his prayer on what he is sure of, then perform two prostrations before giving salutations. If he has prayed five rak'ahs, they will make his prayer an even number for him, and if he has prayed exactly four, they will be humiliation for the devil.

004 : 1167 : Chapter 063

This hadith has been narrated by Zaid b. Aslam with the same chain of transmitters and he said: He should perform two prostrations before the salutation, as it was mentioned by Sulaiman b. Bilal.

004 : 1168 : Chapter 063

'Alqama narrated It on the authority of 'Abdullah (b. Mas'ud) who said: The Messenger of Allah (may peace be upon him) said the prayer; (the narrator added): He made some act of omission or commission when he pronounced salutation; it was said to him: Messenger of Allah, is there something new about (he prayer? He (the Holy Prophet) said: What is it? They said: You said prayer in such and such away. He (the narrator) said: He (the Holy Prophet) turned his feet and faced the Qibla and performed two prostrations and then pronounced salutations, and then turned his face towards us and said: If there is anything new about prayer (new command from the Lord) I informed you of that. But I am a human being and I forget as you forget, so when I forget, remind me, and when any one of you is in doubt about his prayer, he should aim at what Is correct. and complete his prayer in that respect and then make two prostrations.

004 : 1169 : Chapter 063

This hadith has been narrated by Mansur with the same chain of transmitters, with a slight modification of words.

004 : 1170 : Chapter 063

This hadith is reported by Mansur with the same chain of transmitters, but with these words: "He should aim at correct (prayer) and it is advisable."

004 : 1171 : Chapter 063

This hadith has been narrated by Mansur with the same chain of transmitters with the words: I, He should aim at what is correct and complete."

004 : 1172 : Chapter 063

This hadith has been narrated by Mansur with the same chain of transmitters and said: "He should aim at correctness and that is right."

004 : 1173 : Chapter 063

This hadith has been reported by Mansur with the same chain of transmitters and he said: "He should aim at what is according to him correct."

004 : 1174 : Chapter 063

This hadith has been narrated by Mansur and he said: "He should aim at correctness."

004 : 1175 : Chapter 063

'Abdullah (b. Mas'ud) reported: The Apostle of Allah (may peace be upon him) said five rak'ahs of the noon prayer and when he completed the prayer, It was said to him: Has there been (commanded) an addition In prayer? He said: What is it? They said: You have said five rak'ahs, so he performed two prostrations.

004 : 1176 : Chapter 063

Alqama reported: He (the Holy Prophet) had led them five rak'ahs in prayer.

004 : 1177 : Chapter 063

Ibrahim b. Suwaid reported: 'Alqama led us in the noon prayer and be offered five rak'ahs; when the prayer was complete, the people said to him: Abu Shibl, you have offered five rak'ahs. He said: No, I have not done that. They said: Yes (you said five rak'ahs). He (the narrator) said: And I was sitting in a corner among people and I was just a boy. I (also) said: Yes, you have offered five (rak'ahs). He said to me: O, one-eyed, do you say the same thing? I said: Yes. Upon this he turned (his face) and performed two prostrations and then gave salutations, and then reported 'Abdullah as saying: The Messenger of Allah (may peace be upon him) led us in prayer and offered five rak'ahs. And as he turned away the people began to whisper amongst themselves. He (the Holy Prophet) said: What is the matter with you? They said: Has the prayer been extended? He said: No. They said: You have in fact said five rak'ahs. He (the Holy Prophet) then turned his back (and faced the

Qibla) and performed two prostrations and then gave salutations and further said: Verily I am a human being like you, I forget just as you forget. Ibn Numair made this addition: "When any one of you forgets, he must perform two prostrations."

004 : 1178 : Chapter 063

'Abdullah (b. Mas'ud) reported: The Messenger of Allah (may peace be upon him) led us five (rak'ahs in prayer). We said: Messenger of Allah, has the prayer been extended? He said: What is the matter? They said: You have said five (rak'ahs). He (the Holy Prophet) said: Verily I am a human being like you. I remember as you remember and I forget just as you forget. He then performed two prostrations as (compensation of) forgetfulness.

004 : 1179 : Chapter 063

'Abdullah (b. Mas'ud) reported: The Messenger of Allah (may peace be upon him) said prayer and he omitted or committed (something). Ibrahim (one of the narrators of this hadith) said: It is my doubt, and it was said: Messenger of Allah, has there been any addition to the prayer? He (the Holy Prophet) said: Verily I am a human being like you. I forget just as you forget so when any one of you forgets, he must perform two prostrations, and he (the Holy Prophet) was sitting and then the Messenger of Allah (may peace be upon him) turned (his face towards the Qibla) and performed two prostrations.

004 : 1180 : Chapter 063

'Abdullah b. Mas'ud reported: The Apostle of Allah (may peace be upon him) performed two prostrations for forgetfulness after salutation and talking.

004 : 1181 : Chapter 063

Abdullah reported: We prayed along with the Messenger of Allah (may peace he upon him) and he committed or omitted (something). Ibrahim said: By Allah, this is a misgiving of mine only. We said: Messenger of Allah, is there something new about the prayer? He (the Holy Prophet) said: No. We told him about what he had done. He (the Holy Prophet) said: When a man commits or omits (something in prayer), he should perform two prostrations, and he then himself performed two prostrations.

004 : 1182 : Chapter 063

Ibn Sirin reported Abu Huraira as saying: The Messenger of Allah (may peace be upon him) led us in one of the two evening prayers, Zuhr or 'Asr, and gave salutations after two rak'ahs and going towards a piece of wood which was placed to the direction of the Qibla in the mosque, leaned on it looking as if he were angry. Abu Bakr and Umar were among the people and they were too afraid to speak to him and the people came out in haste (saying): The prayer has been shortened. But among them was a man called Dhu'I-Yadain who said: Messenger of Allah, has the prayer been shortened or have you forgotten? The Apostle of Allah (may peace be upon him) looked to the right and left and said: What was Dhu'I-Yadain saying? They said: He is right. You (the Holy Prophet) offered but two rak'ahs lie offered two (more) rak'ahs and gave salutation, then said takbir and prostrated and lifted (his head) and then said takbir and prostrated, then said takbir and lifted (his head). He (the narrator) says: It has been reported to me by Imran b. Husain that he said: He (their) gave salutation.

004 : 1183 : Chapter 063

Abu Huraira reported: The Messenger of Allah (may peace be upon him) led us in one of the evening prayers. And this hadith was narrated like one transmitted by Sufyan.

004 : 1184 : Chapter 063

Abu Huraira reported: The Messenger of Allah (may peace be upon him) led us in the 'Asr prayer and gave salutation after two rak'ahs. Dhu'l-Yadain (the possessor of long arms) stood up and said: Messenger of Allah, has the prayer been shortened or have you forgotten? The Messenger of Allah (may peace be upon him) said: Nothing like this has happened (neither the prayer has been shortened nor have I forgotten). He (Dhu'l-Yadain) said: Messenger of Allah, something has definitely happened. The Messenger of Allah (may peace be upon him) turned towards people and said: Is Dhu'l-Yadain true (in his assertion)? They said: Messenger of Allah, he is true. Then the Messenger of Allah (may peace be upon him) completed the rest of the prayer and then performed two prostrations while he was sitting after salutation.

004 : 1185 : Chapter 063

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said two rak'ahs of the noon prayer and then gave salutation when a man from Band Sulaim came to him and said: Messenger of Allah, has the prayer been shortened, or have you forgotten? - and the rest of the hadith is the same.

004 : 1186 : Chapter 063

Abu Huraira reported: I offered with the Apostle of Allah (may peace be upon him) the noon prayer and the Messenger of Allah (may peace be upon him) gave salutation after two rak'ahs. A person from Bani Sulaim stood up, and the rest of the hadith was narrated as mentioned above.

004 : 1187 : Chapter 063

'Imran b. Husain reported: The Messenger of Allah (may peace be upon him) said the afternoon prayer and gave the salutation at the end of three rak'ahs and then went into his house. A man called al-Khirbaq, who bad long aims, got up and went to him, and addressed him as Messenger of Allah and mentioned to him what he had done. He came out angrily trailing his mantle, and when he came to the people he said: Is this man telling the truth? They said: Yes. He then said one rak'ah and then gave salutation and then performed two prostrations and then gave salutation.

004 : 1188 : Chapter 063

Imran b. Husain reported: The Messenger of Allah (may peace be upon him) said three rak'ahs of the 'Asr prayer and then got up and went to his apartment. A man possessing large arms stood up and said: Messenger of Allah, bias the player been shortened? He came out angrily, and said the rak'ah which he had omitted and then gave salutation, then performed two prostrations of forgetfulness and then gave salutation.

004 : 1198 : Chapter 064

Ibn 'Umar reported: The Messenger of Allah (may peace be upon him) while reciting the Qur'an recited its scarab containing sajda, and he performed prostration and we also prostrated along with him (but we were so overcrowded) that some of us could not find a place for our forehead (when prostrating ourselves).

004 : 1190 : Chapter 064

Ibn 'Umar reported: Sometimes the Messenger of Allah (may peace be upon him) recited the Qur'an, and would pass by (recite) the verse of sajda and performed prostration and he did this along with us, but we were so crowded in his company that none of us could find

a place for performing prostration, (and it was done on occasions) other than prayer.

004 : 1191 : Chapter 064

Abdullah (b. 'Umar) reported: The Apostle of Allah (may peace be upon him) recited (Surat) al Najm and performed prostration during its recital and all those who were along with him also prostrated themselves except one old man who took a handful of pebbles or dust in his palm and lifted it to his forehead and said: This is sufficient for me. 'Abdullah said: I saw that he was later killed in a state of unbelief.

004 : 1192 : Chapter 064

'Ta' b. Yasar reported that he had asked Zaid b. Thabit about recital along with the Imam, to which he said: There should be no recital along with the Imam in anything, and alleged that he recited: "By the star when it sets"(Surah Najm) before the Messenger of Allah (may peace be upon him) and he did not prostrate himself.

004 : 1193 : Chapter 064

Abu Salama b. 'Abual-Rahman reported: Abu Huraira recited before them: "hen the heaven burst asunder" (Al-Qur'an, lxxxiv. 1) and performed prostration. After completing (the prayer) he informed them that the Messenger of Allah (may peace be upon him) has prostrated himself at it (this verse).

004 : 1194 : Chapter 064

A hadith like this has been narrated by AbuSalama on the authority of Abu Huraira.

004 : 1195 : Chapter 064

Abu Huraira reported: We performed prostration along with the Messenger of Allah (may peace be upon him) (as he recited these verses:) "When the heaven burst asunder" and "Read in the name of Thy Lord" (Al-Qur'an, xcvi. 1).

004 : 1196 : Chapter 064

Abu Huraira reported: The Messenger of Allah (may peace be upon him) prostrated himself (while reciting these verses). "When the heaven burst asunder"; "Read in the name of Thy Lord".

004 : 1197 : Chapter 064

A hadith like this has been transmitted by Abual-Rahman al-Araj on the authority of Abu Huraira.

004 : 1198 : Chapter 064

Abu Rafi' reported: I said the night prayer along with Abu Huraira and -as he recited: "When the heaven burst asunder," he performed prostration. I said to him: What prostration is this? He said: I prostrated myself (on this occasion of recital) behind Abu'I-Qasim (Muhammad, may peace be upon him), and I would go on doing this till I meet him (in the next world). Ibn 'Abu al-A'la said: (Abu Huraira uttered this:) I would not abandon performing prostration.

004 : 1199 : Chapter 064

This hadith has been narrated by Tamimi with the same chain of transmitters except for this that they made no mention of: "Behind Abu'l-Qasim" (may peace be upon him).

004 : 1200 : Chapter 064

Abu Rafi' reported: I saw Abu Huraira performing prostration (while reciting this verse:) "When the heaven burst asunder." I said to him: Do you prostrate yourself (while reciting) i? He said: Yes, I saw my best Friend (may peace be upon him) prostrating himself on (the recital of this verse) and I shall continue prostrating till I meet him. Shu'ba asked: Do you mean (by Friend) the Apostle of Allah (may peace be upon him)? He said: Yes.

004 : 1201 : Chapter 065

Abdullah b. Zubair narrated on the authority of his father: When the Messenger of Allah (may peace be upon him) sat in prayer, he placed the left foot between his thigh and shank

and stretched the right foot and placed his left hand or his left knee and placed his right hand on his right thigh, and raised his finger.

004 : 1202 : Chapter 065

'Abdullah b. Zubair narrated on the authority of his father that when the Messenger of Allah (may peace be upon him) sat for supplication, i.e. tashahhud (blessing and supplication), he placed his right hand on his right thigh and his left hand on his left thigh, and pointed with his forefinger, and placed his thumb on his (middle) finger, and covered his knee with the palm of his left hand..

004 : 1203 : Chapter 065

Ibn 'Umar reported that when the Messenger of Allah (may peace be upon him) sat for tashahhud he placed his left hand on his left knee and his right hand on his right knee and he raised his right finger, which is next to the thumb, making supplication in this way, and he stretched his left hand on his left knee. Another version on the authority of Ibn Umar says: When the Messenger of Allah (may peace be upon him) sat for tashahhud, he placed his left hand on his left knee and placed his right hand on his right knee, and he formed a ring like (fifty-three) and pointed with his finger of attestation.

004 : 1204 : Chapter 065

'Ali b. 'Abual-Rahman al-Mu'awi reported: 'Abdullah b. Umar saw me playing with pebbles during prayer. After finishing the prayer he forbade me (to do it) and said: Do as the Messenger of Allah (may peace be upon him) used to do. I said: How did Allah's Messenger (may peace be upon him) do? He said that he (the Messenger of Allah) sat at tashahhud, placed his right palm on the right thigh and closed all his fingers and pointed with the help of finger next to the thumb, and placed his left palm on his right thigh.

004 : 1205 : Chapter 065

This hadith has been narrated by another chain of transmitters.

004 : 1206 : Chapter 066

Abu Ma'mar reported: There was an Amir in Mecca who pronounced taslim twice.

Abdullah said: Where did he get this sunnah? Al-Hakam said: There is a hadith to the effect that the Messenger of Allah (may peace be upon him) did like It.

004 : 1207 : Chapter 066

'Abdullah reported: An Amir or a person pronounced taslim twice. 'Abdullah said: Where did he get this sunnah?

004 : 1208 : Chapter 066

'Amir b. Sa'd reported: I saw the Messenger of Allah (may peace be open him) pronouncing taslim on his right and on his left till I saw the whiteness of his cheek.

004 : 1209 : Chapter 067

Ibn 'Abbas said: We used to know that Allah's Messenger (may peace be upon him) had finished his prayer when we heard the takbir (Allah-O-Akbar).

004 : 1210 : Chapter 067

Ibn 'Abbas reported: We knew the finishing of the prayer of the Messenger of Allah (may peace be upon him) through takbir. 'Amr (b. Dinar) said: I made a mention of it to Abu Mas'ud, he rejected it and said: I never narrated it to you. 'Amr said: He did narrate it before this.

004 : 1211 : Chapter 067

Ibn 'Abbas reported: Dhikr (mentioning the name of Allah) in a loud voice after obligatory prayers was (a common practice) during the lifetime of the Apostle of Allah (may peace be upon him); and when I heard that I came to knew that they (the people) had finished the prayer.

004 : 1212 : Chapter 068

'Aisha reported: The Holy Prophet (may peace be upon him) entered my house when a Jewess was with me and she was saying: Do you know that you would be put to trial in

the grave? The Messenger of Allah (may peace be upon him) trembled (on hearing this) and said: It is the Jews only who would-be put to trial. 'Aisha said: We passed some nights and then the Messenger of Allah (may peace be upon him) said: Do you know that it has been revealed to me: "You would be put to trial in the grave"? 'Aisha said: I heard the Messenger of Allah (may peace be upon him) seeking refuge from the torment of the grave after this.

004 : 1213 : Chapter 068

Abu Huraira reported. I heard the Messenger of Allah (may peace be upon him) seeking refuge from the torment of the grave after this (after the revelation).

004 : 1214 : Chapter 068

'Aisha reported: There came to me two old women from the old Jewesses of Medina and said: The people of the grave are tormented in their graves. I contradicted them and I did not deem it proper to testify them. They went away and the Messenger of Allah (may peace be upon him) came to me and I said to him: Messenger of Allah I there came to me two old women from the old Jewesses of Medina and asserted that the people of the graves would be tormented therein. He (the Prophet) said: They told the truth; they would be tormented (so much) that the animals would listen to it. She ('Aisha) said: Never did I see him (the Holy Prophet) afterwards but seeking refuge from the torment of the grave in prayer.

004 : 1215 : Chapter 068

Masruq reported this hadith on the authority of 'Aisha who said: Never did he (the Holy Prophet) say prayer after this in which I did not hear him seeking refuge from the torment of the grave.

004 : 1216 : Chapter 068

'Aisha reported: I heard the Messenger of Allah (may peace be upon him) seeking refuge from the trial of Dajjal (Antichrist) in prayer.

004 : 1217 : Chapter 068

Abu Huraira reported: The Messenger of Allah (way peace be upon him) said: When any

one of you utters tashahhud (in prayer) he must seek refuge with Allah from four (trials) and should thus say: "O Allah ! I seek refuge with Thee from the torment of the Hell, from the torment of the grave, from the trial of life and death and from the evil of the trial of Masih al-Dajjal" (Antichrist).

004 : 1218 : Chapter 068

'Aisha, the wife of the Apostle of Allah (may peace be upon him) reported: The Apostle of Allah (may peace be upon him) used to supplicate in prayer thus: "O Allah ! I seek refuge with Thee from the torment of the grave, and I seek refuge with Thee from the trial of the Masih al-Dajjal (Antichrist) and I seek refuge with Thee from the trial of life and death. O Allah ! I seek refuge with Thee from sin and debt." She ('Aisha) reported: Someone said to him -(the Holy Prophet): Messenger of Allah ! why is it that you so often seek refuge from debt? He said: When a (person) incurs debt, (he is obliged) to tell lies and break promise.

004 : 1219 : Chapter 068

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When any one of you completes the last tashahhud, he should seek refuge with Allah from four (trials) i.e. from the torment of Hell, from the torment of grave, from the trial of life and death.-and from the mischief of Masih at-Dajjal (Antichrist). This hadith has been narrated by al-Auza'i with the same chain of transmitters but with these words: "When any one of you completes the tashahhud" and he made no mention of the words "the last".

004 : 1220 : Chapter 068

Abu Huraira reported: The Apostle of Allah (may peace be upon him) said: O Allah ! I seek refuge with Thee from the torment of the grave, and the torment of Hell, and the trial of life and death and the mischief of Masih al-Dajjal.

004 : 1221 : Chapter 068

Abu Huraira reported the Messenger of Allah (may peace be upon him) as saying: Seek refuge with Allah from the torment of Hell, seek refuge with Allah from the torment of the grave, and seek refuge with Allah from the trial of Masih al-Dajjal and seek refuge with Allah from the trial of life and death.

004 : 1222 : Chapter 068

A hadith like this has been transmitted by Ibn Tawus from his father on the authority of AbuHuraira.

004 : 1223 : Chapter 068

A hadith like this has been transmitted by A'raj on the authority of Abu Huraira.

004 : 1224 : Chapter 068

Abu Huraira reported that the Apostle of Allah (may peace be upon him) use(t to seek refuge from the torment of the grave, torment of Hell and the trial of Dajjal.

004 : 1225 : Chapter 068

Ibn 'Abbas reported that the Messenger of Allah (may peace he upon him) used to teach them this supplication (in the same spirit) with which he used to teach them a surah of the Qur'an. He would thus instruct us: "Say, O Allah I we seek refuge with Thee from the torment of Hell, and I seek refuge with Thee from the torment of the grave, and I seek refuge with Thee from the trial of Masih al-Dajjal and I seek refuge with Thee from the trial of life and death." Muslim b. Hajjaj said: It has reached me that Tawus said to his son: Did you make this supplication in prayer? He said: No. (Upon this) he (Tawus) said: Repeat the prayer. Tawus has narrated this hadith through three or four (transmitters) with words to the same effect.

004 : 1226 : Chapter 069

Thauban reported: When the Messenger of Allah (may peace be upon him) finished his prayer, he begged forgiveness three times and said: O Allah ! Thou art Peace, and peace comes from Thee; Blessed art Thou, O Possessor of Glory and Honour. Walid reported: I said to Auza'i: How Is the seeking of forgiveness? He replied: You should say: I beg forgiveness from Allah, I beg forgiveness from Allah."

004 : 1227 : Chapter 069

'Aisha reported: When the Messenger of Allah (may peace be upon him) pronounced salutation, he salutation longer than it took him to say: O Allah: Thou art Peace, and

peace comes from Thee, blessed art Thou, Possessor of Glory and]Honour; and in the narration of Ibn Numair the words are: "O Possessor of Glory and Honour."

004 : 1228 : Chapter 069

Ibn Numair narrated it with the same chain of transmitters and said: O Possessor of Glory and Honour.

004 : 1229 : Chapter 069

A hadith like this has been transmitted by Abdullah b. Harith on the authority of 'Aisha except for the words that he (the Holy Prophet) used to say: " O Possessor of Glory and Honour."

004 : 1230 : Chapter 069

Mughira b. Shu'ba wrote to Mu'awiya: When the Messenger of Allah (may peace be upon him) finished the prayer and pronounced salutation he uttered (this supplication): "There is no god but Allah. He is alone, Who has no partner. To Him belongs the sovereignty and to Him praise is due and He is Potent over everything. O Allah! no one can withhold what Thou givest, or give what Thou withholdest, and the riches cannot avail a wealthy person with Thee."

004 : 1231 : Chapter 069

A hadith like this has been narrated by Mughira b. Shu'ba with another chain of transmitters. Abu Bakr and Abu Kuraib narrated in their narration (that Warrad reported): Mughira gave me dictation of it and I wrote it to Mu'awiya.

004 : 1232 : Chapter 069

Warrad, the freed slave of Mughira b. Shu'ba, reported: Mughira b. Shu'ba wrote to Mu'awiya (it was Warrad who wrote this letter for him, i.e. Mughira): I heard the Messenger of Allah (may peace be upon him) saying: "When the salutation is pronounced." and the rest of the hadith is the same except this that he made no mention of: "He is Potent over everything."

004 : 1233 : Chapter 069

Warrad, the scribe of Mughira b. Shu'ba, reported: Mu'awiya wrote to Mughira (the contents) of the hadith as transmitted by Mansur and A'mash.

004 : 1234 : Chapter 069

Warrad, the scribe of Mughira b. Shu'ba, reported: Mu'awiya wrote to Mughira: Write to me anything which you heard from the Messenger of Allah (may peace be upon him). So he (Mughira) wrote to him (Mu'awiya): I heard the Messenger of Allah (may peace be upon him) uttering (these words) at the completion of prayer: "There is no god but Allah. He is alone and there is no partner with Him. Sovereignty belongs to Him and to Him is praise due and He is Potent over everything. O Allah ! no one can withhold what Thou givest, or give what Thou withholdest, and riches cannot avail a wealthy person with Thee."

004 : 1235 : Chapter 069

Abu Zubair reported: Ibn Zubair uttered at the end of every prayer after pronouncing salutation (these words): "There is no god but Allah. He is alone. There is no partner with Him. Sovereignty belongs to Him and He is Potent over everything. There is no might or power except with Allah. There is no god but Allah and we do not worship but Him alone. To Him belong all bounties, to Him belongs all Grace, and to Him is worthy praise accorded. There is no god but Allah, to Whom we are sincere in devotion, even though the unbelievers should disapprove it." (The narrator said): He (the Holy Prophet) uttered it at the end of every (obligatory) prayer.

004 : 1236 : Chapter 069

Abu Zubair reported: Abdullah b Zubair used to say La ilaha il-Allah at the end of every prayer like the hadith narrated by Ibn Numair and he reported it in the end, and then reported Ibn Zubair saying: The Messenger of Allah (may peace be upon him) uttered La ilaha il-Allah at the end of every prayer.

004 : 1237 : Chapter 069

Abu Zubair reported: I heard Abdullah b. Zubair addressing (people) on the pulpit and saying: When the Messenger of Allah (may peace be upon him) pronounced salutation at

the end of the prayer or prayers, and then he made a mention of the hadith as transmitted by Hisham b. 'Urwa.

004 : 1238 : Chapter 069

Abu Zubair al-Makki reported that he had heard 'Abdullah b. Zubair uttering (the words) like that of the hadith (narrated above) at the end of the prayer after pronouncing salutation. He at the conclusion also said that he was making a mention of that from the Messenger of Allah (may peace be upon him).

004 : 1239 : Chapter 069

Abu Huraira reported: The poor amongst the emigrants came to the Messenger of Allah (may peace be upon him) and said: The possessors of great wealth have obtained the highest ranks and the lasting bliss lie, (the Holy Prophet) said: How Is that? They said: They pray as we pray, and they observe fast as we observe fast, and they give charity but we do not give charity, and they set slaves free but we do not set slaves free. Upon this the Messenger of Allah (may peace be upon him) said: Shall A not teach you something by which you will catch upon those who have preceded you, and get ahead of those who come after you, only those who do as you do being more excellent than you? They said: Yes, Messenger of Allah. He (the Holy Prophet) said: Extol Allah, declare His Greatness, and Praise Him thirty-three times after every prayer. Abu Salih said: The poor amongst the emigrants returned to the Messenger of Allah (may peace upon him) saying: Our brethren, the possessors, of property have heard what we have done and they did the same. So the Messenger of Allah (may peace be upon him) said: This is Allah's Grace which He gives to whom He wishes. Sumayy reported: I made a mention of this hadith to some members of my family (and one of them) said: You have forgotten; he (the Holy Prophet) had said (like this):."Extol Allah thirty-three time, praise Allah thirty-three times and declare His Greatness thirty-three times. Ibn 'Ajjan said: I made a mention of this hadith to Raja' b. Haiwata and he narrated to me a hadith like this from AbuSalih from the Messenger of Allah (may peace be upon him) on the authority of Abu Huraira.

004 : 1240 : Chapter 069

Abu Huraira narrated it from the Messenger of Allah (may peace be upon him) that they (the poor among the emigrants) said: Messenger of Allah, the possessors of great wealth have obtained the highest ranks and lasting bliss, and the rest of the hadith is the same as transmitted by Qutaiba on the authority of Laith except that he inserted the words of Abu Salih in the narration of Abu Huraira that "the poor of the emigrants came back," to the end of the hadith,, but this addition was made that Suhail said (that every part of the

supplication, i.e. Glorification of Allah, His Praise and declaration of His Greatness) should be uttered eleven times making the total as thirty-three.

004 : 1241 : Chapter 069

Ka'b b. 'Ujra reported Allah's Messenger (may peace be upon him) as saying: There are certain ejaculations, the repeaters of which or the performers of which after every prescribed prayer will never be caused disappointment: "Glory be to Allah " thirty-three times. "Praise be to Allah" thirty-three times, and "Allah is most Great" thirty-four times.

004 : 1242 : Chapter 069

Ka'b b. 'Ujra reported Allah's Messenger (may peace be upon him) as saying: There are certain ejaculations, the repeaters of which or the performers of which at the end of every prayer will never be caused disappointment: "Glory be to Allah" thirty-three times, "Praise be to Allah" thirty-three times, and "Allah is most Great" thirty-four times.

004 : 1243 : Chapter 069

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: If anyone extols Allah after every prayer thirty-three times, and praises Allah thirty-three times, and declares His Greatness thirty-three times, ninety-nine times in all, and says to complete a hundred: "There is no god but Allah, having no partner with Him, to Him belongs sovereignty and to Him is praise due, and He is Potent over everything, " his sins will be forgiven even If these are as abundant as the foam of the sea.

004 : 1244 : Chapter 069

This hadith has been narrated by Abu Huraira by another chain of transmitters.

004 : 1245 : Chapter 070

Abu Huraira reported that Allah's Messenger (may peace be upon him) used to observe, silence for a short while between the takbir (at the time of opening the prayer) and the recitation of the Qur'an. I said to him: Messenger of Allah, for whom I would give my father and mother in ransom, what do you recite during your period of silence between the takbir and the recitation? He said: I say (these words): " O Allah, remove my sins from

me as Thou hast removed the East from the West. O Allah purify me from sins as a white garment is purified from filth. O Allah !wash away my sins with water, snow and hall."

004 : 1246 : Chapter 070

Abu Huraira reported that when the Messenger of Allah (may peace be upon him) stood up for the second rak'ah he opened it with the recitation of the praise of Allah, the Lord of universe (al-Fatiha), and he did not observe silence (before the recitation of al-Fatiha).

004 : 1247 : Chapter 070

Anas reported: A man came panting and entered the row of worshippers and said: Praise be to Allah, much praised and blessed. When the Messenger of Allah (may peace be upon him) finished the prayer he said: Who amongst you uttered these words? The people remained silent. He (the Holy Prophet again said)-: Who amongst you uttered these words? He said nothing wrong. Then a man said: I came and had a difficulty in breathing, so I uttered them. He replied: I saw twelve angels facing one another as to who will take them up (to Allah).

004 : 1248 : Chapter 070

Ibn 'Umar reported: While we said prayer with the Messenger of Allah (may peace be upon him), one among the people said: Allah is truly Great, praise be to Allah in abundance. Glory be to Allah in the morning and the evening. The Messenger of Allah (may peace be upon, him) said: Who uttered such and such a word? A person among the people said: It is I, Messenger of Allah (who have recited these words). He (the Holy Prophet) said: It (its utterance) surprised me, for the doors of heaven were opened for It. Ibn 'Umar said: I have not abandoned them (these words) since I heard the Messenger of Allah (may peace be upon him) saying this.

004 : 1249 : Chapter 071

Abu Huraira reported: I heard the Messenger of Allah (may peace be upon him) saying: When the Iqama has been pronounced for prayer, do not go running to it, but go walking in tranquillity and pray what you are in time for, and complete what you have missed.

004 : 1250 : Chapter 071

Abu Huraira reported that the Messenger of Allah (may peace be upon him) said: When the words of Iqama are pronounced, do not come to (prayer) running, but go with tranquillity, and pray what you are in time for, and complete (what you have missed) for when one of you is preparing for prayer he is in fact engaged in prayer.

004 : 1251 : Chapter 071

Abu Huraira reported ahadith from the Messenger of Allah (may peace be upon him), and one of them is that the Messenger of Allah (may peace be upon), said: When the call is made for prayer come to it walking with tranquillity, and pray what you are in time for, and complete what you have missed.

004 : 1252 : Chapter 071

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When the words of Iqama are pronounced, none of you should run to it (to join the prayer) but walk with tranquillity and dignity, and pray what you are in time for and complete what has gone before (what the Imam has completed).

004 : 1253 : Chapter 071

Abdullah b. Abu Qatada reported on the authority of his father: While we said our prayer with the Messenger of Allah (may peace be upon him) he heard tumult. (At the end of the prayer) he (the Holy Prophet) said: What is the matter with you? They said: We hastened to prayer. He (the Holy Prophet) said: Don't do that; when you come for prayer, there should be tranquillity upon you. Pray (along with the Imam) what you can find and complete what preceded you.

004 : 1254 : Chapter 071

This hadith has been narrated by Shaiban with the same chain of transmitters

004 : 1255 : Chapter 072

Abu Qatada reported: The Messenger of Allah (may peace be upon him) said: When the

Iqama is pronounced do not get up till you see me Ibn Hatim was in doubt whether it was said: "When the Iqama is pronounced" or "When call is made".

004 : 1256 : Chapter 072

Abu Salama son of Abd al-Rahman b. Auf reported Abu Huraira as saying: Iqama was pronounced and we stood up and made rows straight till he (the Holy Prophet) stood at his place of worship (the place ahead of the rows where he stood to lead the prayer) before takbir tahrima. He reminded to (himself something) and went back saying that we should stand at our places and not leave them. We waited, till he came back to us and he had taken a bath and water trickled out of his head and then led us in prayer.

004 : 1257 : Chapter 072

Abu Salama reported Abu Huraira as saying: Iqama was pronounced. ant the people had formed themselves into rows. The Messenger of Allah (may peace be upon him) came out and stood at his place, and then pointed out with his hand that we should stand at our places. He then went away and took a bath and water trickled from his head and then led them in prayer.

004 : 1258 : Chapter 072

Abu Salama reported on the authority of Abu Huraira that when Iqama was pronounced for the Messenger of Allah (may peace be upon him), the people occupied their places in the rows before the Apostle of Allah (way peace be upon him) stood up at his place.

004 : 1259 : Chapter 072

Jabir b. Samura reported: Bilal summoned to prayer as the sun declined but did not pronounce Iqama till the Apostle of Allah (may peace be upon him) came out and the Iqama was pronounced on seeing him.

004 : 1260 : Chapter 073

Abu Huraira reported the Apostle of Allah (may peace be upon him) as saying: He who finds a rak'ah of the prayer, he in fact finds the prayer.

004 : 1261 : Chapter 073

Abu Huraira reported the Messenger of Allah (may peace be upon him) as saying: He who finds one rak'ah of the prayer with the Imam, he in fact finds the prayer.

004 : 1262 : Chapter 073

This hadith has been narrated on the authority of Malik and there is no mention of "along with the Imam" and In the hadith transmitted by Abdullah the words are: "he in fact finds the entire prayer".

004 : 1263 : Chapter 073

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: He who finds one rak'ah at dawn before the rising of the sun, he in fact finds the dawn prayer and he who finds one rak'ah of the afternoon prayer before sunset, he in fact finds the afternoon prayer.

004 : 1264 : Chapter 073

'Aisha reported: The Messenger of Allah (may peace be upon him) said: He who finds a prostration before sunset or at dawn (prayer) before the rising (of the sun) he Id fact finds that (prayer), and prostration implies a rak'ah.

004 : 1265 : Chapter 073

This hadith is narrated by Abu Huraira with another chain of transmitters.

004 : 1266 : Chapter 073

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: He who finds (gets) a rak'ah of the afternoon (prayer) before the setting of the sun, he in fact gets (the full prayer), and he who gets a rak'ah of the morning (prayer) before the rising of the sun he in fact gets (the full prayer).

004 : 1267 : Chapter 073

This hadith has been reported by Ma'mar with another chain of transmitters.

004 : 1268 : Chapter 074

Ibn Shibab reported: 'Umar b. 'Abd al-'Aziz deferred the afternoon prayer somewhat and 'Urwa said to him: Gabriel came down and he led the Messenger of Allah (may peace be upon him) in prayer. 'Umar said to him: O 'Urwa, are you aware of what you are saying? Upon this he ('Urwa) said: I heard Bashir b. Abu Mas'ud say that he heard Abu Mas'ud say that he heard the Messenger of Allah (may peace be upon him) say: Gabriel came down and acted as my Imam, 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, reckoning with his fingers five times of prayer.

004 : 1269 : Chapter 074

Ibn Shibab reported: Umar b. 'Abd al-'Aziz one day deferred the prayer. 'Urwa b. Zubair came to him and informed him that one day as Mughira b. Shu'ba was in Kufa (as its governor), he deferred the prayer, Abu Mas'ud al-Ansari came to him and said: What is this, O Mughira? Did you know that it was Gabriel who came and said prayer and (then) the Messenger of Allah (may peace be upon him) said the prayer (along with him), then (Gabriel) prayed and the Messenger of Allah (may peace be upon him) also prayed, then (Gabriel) prayed and the Messenger of Allah (may peace be upon him) also prayed, then (Gabriel) prayed and the Messenger of Allah (may peace be upon him) prayed (along with him), then Gabriel prayed and the Messenger of Allah (may peace be upon him) also prayed (along with him) and then said: This is how I have been ordered to do. 'Umar (b. 'Abd al-'Aziz) said: O 'Urwa be mindful of what you are saying that Gabriel (peace be upon him) taught the Messenger of Allah (may peace be upon him) the times of prayer. Upon this 'Urwa said: This is how Bashir b. Abu Mas'ud narrated on the authority of his father and (also said): 'Aisha?, the wife of the Apostle (may peace be upon him) narrated it to me that the Messenger of Allah (may peace be upon him) used to say the afternoon prayer, when the light of the sun was there in her apartment before it went out (of it).

004 : 1270 : Chapter 074

'Aisha reported: The Apostle of Allah (may peace be upon him) said the afternoon" prayer as the sun shone in my apartment, and the afternoon shadow did not extend further. Abu Bakr said: The afternoon shadow did not appear to extend further.

004 : 1271 : Chapter 074

'Aisha, the wife of the Apostle (may peace be upon him), said that the Messenger of Allah (may peace be upon him) said the afternoon prayer (at the time) when the sun shone in her apartment and its shadow did not extend beyond her apartment.

004 : 1272 : Chapter 074

'Aisha reported: The Messenger of Allah (may peace be upon him) said the afternoon prayer (at a time) when the (light) of the sun was there in my apartment.

004 : 1273 : Chapter 074

Abdullah b. 'Amr reported the Apostle (may peace be upon him) saying: The time of the noon prayer(lasts)as long as it is not afternoon, and the time of the afternoon prayer (lasts) as long as the sun does not turn pale and the time of the evening prayer (lasts) as long as the spreading appearance of the redness above the horizon after sunset does not sink down, and the, time of the night prayer (lasts) by midnight and the time of the morning prayer (lasts) as long as the sun dots not rise.

004 : 1274 : Chapter 074

Abu Bakr b Abu Shaiban and Yahya b Abu Bukair both of them narrated this hadith with the same chain of transmitters.

004 : 1275 : Chapter 074

'Abdullah b. 'Amr reported: The Messenger of Allah (may peace be upon him) said: The time of the noon prayer is when the sun passes the meridian and a man's shadow is the same (length) as his height, (and it lasts) as long as the time for the afternoon prayer has not come; the time for the afternoon prayer is as long as the sun has not become pale; the time of the evening prayer is as long as the twilight has not ended; the time of the night prayer is up to the middle of the average night and the time of the morning prayer is from the appearance of dawn, as long as the sun has not risen; but when the sun rises, refrain from prayer for it rises between the horns of the devil.

004 : 1276 : Chapter 074

'Abdullah b. 'Amr b. al-'As reported: The Messenger of Allah (may peace be upon him) was asked about the times of prayers. He said: The time for the morning prayer (lasts) as long as the first visible part of the rising sun does not appear and the time of the noon prayer is when the sun declines from the zenith and there is not a time for the afternoon prayer and the time for the afternoon prayer is so long as the sun does not become pale and its first visible part does not set, and the time for the evening prayer is that when the sun disappears and (it lasts) till the twilight is no more and the time for the night prayer is up to the midnight.

004 : 1277 : Chapter 074

'Abdullah narrated it on the authority of his father Yahya: Knowledge cannot be acquired with sloth.

004 : 1278 : Chapter 074

Sulaiman b. Buraida narrated it on the authority of his father that a person asked the Apostle of Allah (may peace be upon him) about the time of prayer. Upon this he said: Pray with us these two, meaning two days. When the sun passed the meridian, he gave command to Bilal who uttered the call to prayer, then lie commanded him and pronounced Iqama for noon prayer (Then at the tine of the afternoon prayer) he again commanded and Iqama for the afternoon prayer was pronounced when the sun was high, white and clear. He then commanded and Iqama for the evening prayer was pronounced, when the sun had set. He then commanded him and the Iqama for the night prayer was pronounced When the twilight had disappeared. He then commanded him and the Iqama for the morning prayer was pronounced, when the dawn had appeared. When it was the next day, he commanded him to delay the noon prayer till the extreme heat had passed and he did so, and he allowed it to be delayed till the extreme heat had passed. He observed the afternoon prayer when the sun was high, delaying it beyond the time he had previously observed it. He observed the evening prayer before the twilight had vanished; he observed the night prayer when a third of the night had passed; and he observed the dawn prayer when there was clear daylight. He (the Holy Prophet) then said: Where is the man who inquired about the time of prayer? He (the inquirer) said: Messenger of Allah I here I am. He (the Holy Prophet) said: The time for your prayer is within the limits of what you have seen.

004 : 1279 : Chapter 074

Buraida narrated on the authority of his father that a man came to the Prophet (may peace be upon him) and asked about the times of prayer. He said: You observe with us the prayer. He commanded Bilal, and he uttered the call to prayer in the darkness of night preceding daybreak and he said the morning prayer till dawn had appeared. He then commanded him (Bilal) to call for the noon prayer when the sun had declined from the zenith. He then commanded him (Bilal) to call for the afternoon prayer when the sun was high. He then commanded him for the evening prayer when the sun had set. He then commanded him for the night prayer when the twilight had disappeared. Then on the next day he commanded him (to call for prayer) when there was light in the morning. He then commanded him (to call) for the noon prayer when the extreme heat was no more. He then commanded him for the afternoon prayer when the sun was bright and clear and yellowness did not blend with it. He then commanded him to observe the sunset prayer. He then commanded him for the night prayer when a third part of the night bad passed or a bit less than that. Harami (the narrator of this hadith) was in doubt about that part of the mentioned hadith which concerned the portion of the night. When it was dawn, he (the Holy Prophet) said: Where is the inquirer (who inquired about the times of prayer and added): Between (these two extremes) is the time for prayer.

004 : 1280 : Chapter 074

Abu Musa narrated on the authority of his father that a person came to the Messenger of Allah (may peace be upon him) for inquiring about the times of prayers. He (the Holy Prophet) gave him no reply (because he wanted to explain to him the times by practically observing these prayers). He then said the morning player when it was daybreak, but the people could hardly recognise one another. He then commanded and the Iqama for the noon prayer was pronounced when the tan had passed the meridian and one would say that it was midday but he (the Holy Prophet) knew batter than them. He then again commanded and the Iqama for the afternoon prayer was pronounced when the sun was high. He then commanded and Iqama for the evening prayer was pronounced when the sun had sunk. He then commanded and Iqama for the night prayer was pronounced when the twilight had disappeared. He then delayed the morning prayer on the next day (so much so) that after returning from it one would say that the sun had risen or it was about to rise. He then delayed the noon prayer till it was near the time of afternoon prayer (as it was observed yesterday). He then delayed the afternoon prayer till one after returning from it would say that the sun had become red. He then delayed the evening prayer till the twilight was about to disappear. He then delayed the night prayer till it was one-third of the night. He then called the inquirer in the morning and said: The time for prayers is between these two extremes).

004 : 1281 : Chapter 074

Abu Musa reported on the authority of his father that an Inquirer came to the Prophet (may peace be upon him) and asked him about the times of prayers, and the rest of the hadith is the same (as narrated above) but for these words: "On the second day he (the Holy Prophet) observed the evening prayer before the disappearance of the twilight."

004 : 1282 : Chapter 075

Abu Huraira reported that the Messenger of Allah (may peace he upon him) said: When it is very hot, say (the noon prayer) when the extreme beat passes away, for intensity of beat is from the exhalation of Hell.

004 : 1283 : Chapter 075

Another hadith like this has been transmitted by Abu Huraira.

004 : 1284 : Chapter 075

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When it is a hot day, (delay) the prayer till the extreme heat passes away, for the intensity of heat is from the exhalation of Hell.

004 : 1285 : Chapter 075

Abu Huraira reported: Refrain from saying (the noon prayer) till the extreme heat passes away, for the Intensity of heat is from the exhalation of Hell.

004 : 1286 : Chapter 075

Abu Huraira narrated this hadith from the Messenger of Allah (may peace be up on him) by another chain of transmitters.

004 : 1287 : Chapter 075

Abu Huraira reported that the Messenger of Allah (may peace be upon him) said: This heat is from the exhalation of Hell-fire, so delay the prayer till it is cool.

004 : 1288 : Chapter 075

Hammam b. Munabbih reported: This is what Abu Huraira narrated to us from the Holy Prophet and he transmitted some ahadith-one of them was that the Messenger of Allah (may peace be upon him) said: Let the heat become less severe before prayer, for the intensity of heat is from the exhalation of Hell.

004 : 1289 : Chapter 075

Abu Dharr reported: The Mu'adhdin (the announcer of the hour of prayer) of the Messenger of Allah (may peace be upon him) called for the noon prayer. Upon this the Apostle of Allah (may peace be upon him) said: Let it cool down, let it cool down, or he said: Wait, wait for the intensity of heat is from the exhalation of Hell. When the heat is intense, delay the prayer till it becomes cooler. Abu Dharr said: (We waited) till we saw the shadow of the mounds.

004 : 1290 : Chapter 075

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: The Fire made a complaint before the Lord saying: "O Lord, some parts of mine have consumed the others." So it was allowed to take two exhalations, one exhalation in winter and the other exhalation in summer. That is why you find extreme heat (in summer) and extreme cold (in winter).

004 : 1291 : Chapter 075

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When it is hot, make delay (in the noon prayer) till it cools down, for the intensity of beat is from the Exhalation of Hell; and lie also mentioned that the Hellfire complained to the Lord (about the congested atmosphere) and so it was permitted to take two exhalation during the whole year, one exhalation during the winter and one exhalation during the summer.

004 : 1292 : Chapter 075

Abu Huraira reported that the Messenger of Allah (may peace be upon him) said: The Fire said to the Lord: O Lord! some parts of mine have consumed the others, so allow me to exhale (in order to find some relief from this congestion). It was granted permission to take two exhalations, one exhalation during the winter and the other exhalation during the summer So whatever you perceive in the form of intense cold or hurting cold is from the exhalation of Hell. And whatever you perceive in the form of extreme heat or intense beat is from the exhalation of Hell.

004 : 1293 : Chapter 076

Jabir b. Samura reported: The Apostle of Allah (may peace be upon him) used to offer the noon prayer when the sun declined.

004 : 1294 : Chapter 076

Khabbab reported: We complained to the Messenger of Allah (may peace be upon him) (the difficulty of) saying prayer on the intensely heated (ground or sand), but he paid no heed to our complaint.

004 : 1295 : Chapter 076

Khabbab reported: We came to the Messenger of Allah (may peace be upon him) and we complained to the Messenger of Allah (may peace be upon him) about (saying prayer) on the extremely heated ground (or sand), but he paid no heed to us. Zuhair said: I asked Abu Ishaq whether it was about the noon prayer. He said: Yes. I again said whether it concerned the (offering) of the noon (prayer) in earlier hours. He said: Yes. I said: Did it concern expediting it? He said: Yes.

004 : 1296 : Chapter 076

Anas b. Malik reported: We used to say (the noon prayer) with the Messenger of Allah (may peace be upon him) in the intense heat, but when someone amongst us found it hard to place his forehead on the ground, he spread his cloth and prostrated on it.

004 : 1297 : Chapter 077

Anas b. Malik reported that the Messenger of Allah (may peace be upon him) used to pray the afternoon prayer when the sun was high and bright, then one would go off to al-'Awali and get there while the sun was still high. Ibn Qutaiba made no mention of "one would go off to al-'Awali".

004 : 1298 : Chapter 077

This hadith that the Messenger of Allah (may peace be upon him) used to offer the afternoon prayer like the one narrated above has been transmitted by Anas b. Malik by another chain of transmitters.

004 : 1299 : Chapter 077

Anas b. Malik reported: We used to offer the 'Asr prayer, then one would go to Quba' and reach there and the sun would be still high.

004 : 1300 : Chapter 077

Anas b. Malik reported: We used to offer the afternoon prayer (at such a time) that a person would go to Bani 'Amr b. Auf and he would find them busy offering the afternoon prayer.

004 : 1301 : Chapter 077

'Ala' b. 'Abd al-Rahman reported that they came to the house of Anas b. Malik in Basra after saying the noon prayer. His (Anas) house was situated by the side of the mosque. As revisited him he (Anas) said: Have you said the afternoon prayer? We said to him: It is just a few minutes before that we finished the noon prayer. He said: Offer the afternoon prayer. So we stood up and said our prayer. And when we completed it, he said: I have heard the Messenger of Allah (may peace be upon him) saying: This is how the hypocrite prays: he sits watching the sun, and when it is between the horns of devil, he rises and strikes the ground four times (in haste) mentioning Allah a little during it.

004 : 1302 : Chapter 077

Abu Umama b. Sahl reported: We offered the noon prayer with Umar b. 'Abd al-'Aziz. We then set out till we came to Anas b. Malik and found him busy in saying the afternoon prayer. I said to him: O uncle! which is this prayer that you are offering? He said: It is the afternoon prayer and this is the prayer of the Messenger of Allah (may peace be upon him) that we offered along with him.

004 : 1303 : Chapter 077

Anas b. Malik reported: The Messenger of Allah (may peace be upon him) led us in the afternoon prayer. When he completed it, a person from Bani Salama came to him and said: Messenger of Allah, we intend to slaughter our came and we are desirous that you should also be present there (on this occasion). He (the Holy Prophet) said: Yes. He (the person) went and we also went along with him and we found that the camel had not been slaughtered yet. Then it was slaughtered, and it was cut into pieces and then some of those were cooked, and then we ate (them) before the setting of the sun. This hadith has also been narrated by another chain of transmitters.

004 : 1304 : Chapter 077

Rafi' b. Khadij reported: We used to say the afternoon prayer with the Messenger of Allah (may peace be upon him), and then the camel was slaughtered and ten parts of it were distributed; then it was cooked and then we ate this cooked meat before the sinking of the sun.

004 : 1305 : Chapter 077

This hadith has been reported by 'Auza'i with the same chain of transmitters: We used to slaughter the camel during the lifetime of the Messenger of Allah (may peace be upon him) after the 'Asr prayer, but he made no mention of: "We used to pray along with him."

004 : 1306 : Chapter 078

Ibn Umar reported that the Messenger of Allah (may peace be upon him) said: He who misses the afternoon prayer, it is as though he has been deprived of his family and his property.

004 : 1307 : Chapter 078

This hadith has been narrated as Marfu by another chain of transmitters.

004 : 1308 : Chapter 078

Abdullah relates on the authority of his father. He who missed his afternoon prayer it is as though he was deprived of his family and property.

004 : 1309 : Chapter 078

'Ali reported: When it was the day (of the Battle) of Ahzab, the Messenger of Allah (may peace be upon him) said: May Allah fill their graves and houses with fire, as they detained us and diverted us from the middle prayer, till the sun set.

004 : 1310 : Chapter 078

This hadith has been narrated by Hisham with the same chain of transmitters.

004 : 1311 : Chapter 078

'Ali reported: The Messenger of Allah (may peace be upon him) said: On the day (of the Battle) of Ahzab we were diverted from the middle prayer, till the sun set. May Allah fill their graves or their houses, or their stomachs with fire. The narrator is in doubt about "houses" and "stomachs".

004 : 1312 : Chapter 078

This hadith has heed narrated by Qatada with the same chain of transmitters. And he said: Their houses and their graves (be filled with fire), and did not express doubt over the words, "houses" and "graves".

004 : 1313 : Chapter 078

Yahya heard 'Ali saying that the Messenger of Allah (may peace be upon him) said on the

day (of the Battle) of Ahzab, while sitting in one of the openings of the ditch: They (the enemies) have diverted us from the middle prayer till the sun set. May Allah fill their graves and their houses with fire, or their graves and stomachs with fire.

004 : 1314 : Chapter 078

'Ali reported: The Messenger of Allah (may peace be upon him) said on the day (of the Battle) of Ahzab: They diverted us from saying the middle prayer, i.e. the 'Asr prayer. May Allah fill their houses and graves with fire; he then observed this prayer between the evening prayer and the night prayer.

004 : 1315 : Chapter 078

'Abdullah (b. Mas'ud) reported that the polytheists detained the Messenger of Allah (may peace be upon him) from observing the afternoon prayer till the sun became red or it became yellow. Upon this the Messenger of Allah (may peace be upon him) said: They have diverted us from (offering) the middle prayer i.e. the 'Asr prayer. May Allah fill their bellies and their graves with fire, or he said: May Allah stuff their bellies and their graves with fire.

004 : 1316 : Chapter 078

Abu Yunus, the freed slave of 'Aisha said: 'Aisha ordered me to transcribe a copy of the Qur'an for her and said: When you reach this verse: "Guard the prayers and the middle prayer" (ii. 238), inform me; so when I reached it, I informed her and she gave me dictation (like this): Guard the prayers and the middle prayer and the afternoon prayer, and stand up truly obedient to Allah. 'Aisha said: This is how I have heard from the Messenger of Allah (may peace be upon him).

004 : 1317 : Chapter 078

Al-Bara' b. 'Azib reported: This verse was revealed (in this way): "Guard the prayers and the 'Asr prayer." We recited it (in this very way) so long as Allah desired. Allah, then, abrogated it and it was revealed: "Guard the prayers, and the middle prayer." A person who was sitting with Shaqiq (one of the narrators in the chain of transmitters) said: Now it implies the 'Asr prayer. Upon this al-Bara' said: I have already informed you how this (verse) was revealed and how Allah abrogated it, and Allah knows best. Imam Muslim said: Ashja'i narrated it from Sufyan al-Thauri, who narrated it from al-Aswad b. Qais, who narrated it from 'Uqba, who narrated it from al-Bara' b. 'Azib who said: We recited

with the Prophet (may peace be upon him) (the above-mentioned verse like this, i.e. instead of Salat al-Wusta, Salat al-'Asr) for a certain period, as it has been mentioned (in the above-quoted hadith).

004 : 1318 : Chapter 078

Jabir b. 'Abdullah reported that Umar b. al-Khattab had been cursing the pagans of the Quraish an the day (of the Battle) of Khandaq (Ditch). (He came to the Holy Prophet) and said: Messenger of Allah, by God, I could not say the 'Asr prayer till the sun set. Upon this the Messenger (may peace be upon him) said: By Allah I, too, have not observed it. So we went to a valley. The Messenger of Allah (may peace be upon him) performed ablution and we too performed ablution, and then the Messenger of Allah (may peace be upon him) said the 'Asr prayer after the sun had set and then said the evening prayer after it.

004 : 1319 : Chapter 078

This hadith has been reported by Yahya b. Abd Kathir with the same chain of transmitters.

004 : 1320 : Chapter 079

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Angels take turns among you by night and by day, and they all assemble at the dawn and afternoon prayers. Those (of the angels) who spend the night among you, then, ascend, and their Lord asks them, though He is the best informed about them: How did you leave My servants? -they say: We left them while they were praying and we came to them while they were praying.

004 : 1321 : Chapter 079

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Angels take turns among you by night and by day, and the rest of the hadith is the same.

004 : 1322 : Chapter 079

Jarir b. Abdullah is reported to have said: We were sitting with the Messenger of Allah

(may peace be upon him) that he looked at the full moon and observed: You shall see your Lord as you are seeing this moon, and you will not be harmed by seeing Him. So if you can, do not let -yourselves be overpowered in case of prayer observed before the rising of the sun and its setting, i.e. the 'Asr prayer and the morning prayer. Jarir then recited it: "Celebrate the praise of thy Lord before the rising of the sun and before Its setting" (xx. 130).

004 : 1323 : Chapter 079

Waki' reported (this hadith) with the same chain of transmitters (that the Holy Prophet) said: You will be soon presented before your Lord, and you will see Him as you are seeing this moon, and then recited (the above-mentioned verse). But (in this hadith) no mention is made of Jarir.

004 : 1324 : Chapter 079

'Umara b. Ruwaiba is reported to have said on the authority of his father: I heard the Messenger of Allah (may peace be upon him) saying: He who observed prayer before the rising of the son and its setting, i.e. the dawn prayer and the afternoon prayer, would not cater the (Hell) fire. A person belonging to Basra said to him: Did you yourself bear it from the Messenger of Allah (may peace be upon him)? He said: Yes. The person (from Basra) said: I bear witness that I heard it from the Messenger of Allah (may peace be upon him); my ears heard it and my heart retained it.

004 : 1325 : Chapter 079

Umara b. Ruwaiba reported on the authority of his father that the Messenger of Allah (may peace be upon him) said: He who said prayer before the rising of the sun and its setting would not enter the fire (of Hell), and there was a man from Basra (sitting) beside him who said: Did you hear it from the Apostle of Allah (way peace be upon him)? He said: Yes, I bear witness to it. The man from Basra said: I bear witness that I did hear from the Apostle of Allah (may peace be upon him) saying it from the place that you heard from him.

004 : 1326 : Chapter 079

Abu Bakr reported on the authority of his father that the Messenger of Allah (may peace be upon him) said: He who observed two prayers at two cool (hours) would enter Paradise.

004 : 1327 : Chapter 079

This hadith has been narrated by the same chain of transmitters by Hammam, and said about Abu Bakr that he was Ibn Abu Musa.

004 : 1328 : Chapter 080

Salama b. al-Akwa' reported that the Messenger of Allah (may peace be upon him) used to say the evening prayer when the sun had set and disappeared (behind the horizon).

004 : 1329 : Chapter 080

Rafi' b. Khadij reported: We used to observe the evening prayer with the Messenger of Allah (may peace be upon him) and then one of us would go away and he could see the (distant) place where his arrow would fall.

004 : 1330 : Chapter 080

A hadith like this, i.e. "We used to observe evening prayer ...." so on and so forth, has been narrated by Rafi' b. Khadij by another chain of transmitters.

004 : 1331 : Chapter 081

'Aisha, the wife of the Apostle of Allah (may peace be upon him), reported: The Messenger of Allah (may peace be upon him) deferred one night the 'Isha prayer. And this is called 'Atama. And the Messenger of Allah (may peace be upon him) did not come out till Umar b. Khattab told (him) that the women and children had gone to sleep. So the Messenger of Allah (may peace be upon him) came out towards them and said to the people of the mosque: None except you from the people of the earth waits for it (for the night prayer at this late hour), and it was before Islam had spread amongst people. And in the narration transmitted by Ibn Shihab the Messenger of Allah (may peace be upon him) is reported to have said: It is not meant that you should compel the Messenger of Allah (may peace be upon him) for prayer. And (this he said) when 'Umar b. Khattab called (the Holy Prophet) in a loud voice.

004 : 1332 : Chapter 081

A hadith like this has been narrated by Ibn Shihab with the same chain of transmitters, but therein no mention has been made of the words of al-Zuhri: It was narrated to me, and that which followed.

004 : 1333 : Chapter 081

'Aisha reported: The Apostle of Allah (may peace be upon him) one night delayed (observing the 'Isha prayer) till a great part of the night was over and the people in the mosque had gone to sleep. He (the Holy Prophet) then came out and observed prayer and said: This is the proper time for it; were it not that I would impose a burden on my people (I would normally pray at this time). In the hadith transmitters by 'Abd al-Razzaq (the words are): "Were it not that it would impose burden on my people."

004 : 1334 : Chapter 081

Abdullah b. Umar reported: We waited one night in expectation of the Messenger of Allah (may peace be upon him) for the last prayer of the night, and he came out to us when a third of the night had passed even after that. We do not know whether he had been occupied with family business or something else. When he came cut he said: You are waiting for prayer, for which the followers of no other religion wait, except you. Were it not a burden for my Ummah, I would have led them (in the 'Isha prayer) at this hour. He then ordered the Mu'adhdbin (to call for prayer) and then stood up for prayer and observed prayer.

004 : 1335 : Chapter 081

Abdullah b. 'Umar reported that the Messenger of Allah (may peace be upon him) was one night occupied (in some work) and he delayed it ('Isha prayer) till we went to sleep in the mosque. We then woke up and again went to sleep and again woke up. The Messenger of Allah (may peace be upon him) then came to us and said: None among the people of the earth except you waits for prayer in the night.

004 : 1336 : Chapter 081

Thabit reported: They (the believers) asked Anas about the ring of the Messenger of Allah (may peace be upon him) and he said: One night the Messenger of Allah (may peace be upon him) delayed (observing) the 'Isha prayer up to the midnight or midnight was about

to be over. He then came and said: (Other) people have offered prayers and slept, but you are constantly in prayer as long as you wait for prayer. Anas said: I perceive as if I am seeing the lustre of his silver ring, and lifted his, small left finger (in order to show how the Holy Prophet had lifted it).

004 : 1337 : Chapter 081

Anas b. Malik reported: We waited for the Messenger of Allah (may peace be upon hi n) one night, till it was about midnight. He (the Holy Prophet) came and observed prayer and then turned his face towards us, as it I was seeing the lustre of the silver ring on his finger.

004 : 1338 : Chapter 081

This hadith has been narrated by Qurra with the same chain of transmitters, but therein he did not mention: "He turned his face towards us."

004 : 1339 : Chapter 081

Abu Musa reported: I and my companions who had sailed along with me in the boat landed with me in the valley of Buthan while the Messenger of Allah (may peace be upon him) was staying in Medina. A party of people amongst them went to the Messenger of Allah (may peace be upon him) every night at the time of the 'Isha prayer turn by turn. Abu Musa said: (One night) we (I and my companions) went to the Messenger of Allah (may peace be upon him) and he was occupied in some matter till there was a delay in prayer so much so that it was the middle of the night. The Messenger of Allah (may peace be upon him) then came out and led them (Musa's companions) in prayer. And when he had observed his prayer he said to the audience present: Take it easy, I am going to give you information and glad tidings that it is the blessing of Allah upon you for there is none among the people, except you, who prays at this hour (of the night), or he said: None except you observed prayer at this (late) hour. He (i.e. the narrator) said: I am not sure which of these two sentences he actually uttered. Abu Musa, said: We came back happy for what we heard from the Messenger of Allah (may peace be upon him).

004 : 1340 : Chapter 081

Ibn Juraij reported: I said to Ata': Which time do you deem fit for me to say the 'Isha prayer,-as an Imam or alone,-that time which is called by people 'Atama? He said: I heard Ibn 'Abbas saying: The Apostle of Allah (may peace be upon him) one night delayed the 'Isha prayer till the people went to sleep. They woke up and again went to sleep and again

woke up. Then 'Umar b. Khattab stood up and said (loudly) "Prayer." Ata' further reported that Ibn 'Abbas said: The Apostle of Allah (may peace be upon him) came out, and as if I am still seeing him with water trickling from his head, and with his hand placed on one side of the head, and he said: Were it not hard for my Ummah, I would have ordered them to observe this prayer like this (i.e. at late hours). I inquired from 'Ata' how the Apostle of Allah (may peace be upon him) placed his hand upon his head as Ibn Abbas had informed. So Ata' spread his fingers a little and then placed the ends of his fingers on the side of his head. He then moved them like this over his head till the thumb touched that part of the ear which is near the face and then it (went) to the ear-lock and the part of the heard. It (the bind) neither held nor caught anything but this is how (it moved oil). I said to Ata': Was it mentioned to you (by Ibn Abbas) how long did the Apostle (may peace be upon him) delay it (the prayer) during that eight? He said: I do not know (I cannot give you the exact time). Ali' said: I love that I should say prayer, whether as an Imam or alone at delayed hours as the Apostle of Allah (may peace be upon him) said that night, but if It is hard upon you in your individual capacity or upon people in the congregation and you are their Imam, then say prayer ('Isha) at the middle hours neither too early nor too late.

004 : 1341 : Chapter 081

Jabir b. Samura reported that the Messenger of Allah (may peace be upon him) postponed the last 'Isha prayer.

004 : 1342 : Chapter 081

Jabir b. Samura reported: The Messenger of Allah (may peace be upon him) used to observe prayers like your prayers, but he would delay the prayer after nightfall to a little after the time you observed it, and he would shorten the prayer.

004 : 1343 : Chapter 081

Abdullah b. 'Umar reported: I heard the Messenger of Allah (may peace be upon him) as saying: Let the bedouin not gain upper hand over you in regard to the name of your prayer. See I (The night prayer should be called) 'Isha (and the bedouins call it Atama (because) they milk their camels late.

004 : 1344 : Chapter 081

Ibn 'Umar said: The Messenger of Allah (may peace be upon him) said: Let the bedouin not gain upper band over you In regard to the name of your prayer, i.e. night prayer, for it

is mentioned 'Isha in the Book of Allah (i.e. the Qur'an). (The bedouin call it 'Atama because) they make delay in milling their she-camels.

004 : 1345 : Chapter 082

'Aisha reported: The believing women used to pray the morning prayer with the Messenger of Allah and then return wrapped in their mantles. No one could recognise them.

004 : 1346 : Chapter 082

'Aisha, the wife of the Apostle of Allah (may peace be upon him), reported: The believing women observed the morning prayer with the Messenger of Allah (may peace be upon him) wrapped in their mantles. They then went back to their houses and were unrecognisable, because of the Messenger of Allah's (may peace be upon him) praying in the darkness before dawn.

004 : 1347 : Chapter 082

'Aisha reported: The Messenger of Allah (may peace be upon him) used to observe the morning prayer, and the women would go back wrapped in their mantles being unrecognisable because of the darkness before dawn. (Ishaq b. Musa) al-Ansari (one of the transmitters in this chain of narration) narrated "wrapped" (only) in his narration. (No mention was made of mantles.)

004 : 1348 : Chapter 082

Muhammad b. 'Amr b. al-Hasan b. 'All reported: When Hajjaj came to Medina we asked Jabir b. Abdullah (about the timings of prayer as observed by the Holy Prophet). He said: The Messenger of Allah (may peace be upon him) used to pray afternoon prayer in the midday heat; the afternoon prayer when the sun was bright; the evening prayer when the sun had completely set; and as for the night prayer, he sometimes delayed and sometimes (observed it) at earlier hours. When he found them (his Companions) assembled (at earlier hours) he (prayed) early and when he saw them coming late, he delayed the (prayer) and the morning prayer the Apostle of Allah (may peace be upon him) observed in the darkness before dawn.

004 : 1349 : Chapter 082

Muhammad b. 'Amr al-Hasan b. 'All reported: Hajjaj used to delay the prayers, and so we asked Jabir b. 'Abdullah, and the rest of the hadith is the same.

004 : 1350 : Chapter 082

Sayyar b. Salama reported: I heard my father asking Abu Barza (al-Aslami) about the prayer of Allah's Messenger (may peace be upon him) I (Shu'ba, one of the narrators) said: Did you hear it (from Abu Barza)? He said: I feel as if I am bearing you at this very time. He said: I heard my father asking about the prayer of the Messenger of Allah (may peace be upon him) and he (Abu Barza) making this reply: He (the Holy Prophet) did not mind delaying-some (prayer) i.e. 'Isha prayer, even up to the midnight and did not like sleeping before observing it, and talking after it. Shu'ba said: I met him subsequently and asked him (about the prayers of the Holy Prophet) and he said: He observed the noon prayer when the sun was past the meridian, he would pray the afternoon prayer, after which a person would o to the outskirts of Medina and the sun was still bright; (I forgot what he said about the evening prayer); I then met him on a subsequent occasion and asked him (about the prayers of the Holy Prophet; and he said: He would observe the morning prayer (at such a time) so that a man would go back and would recognise his neighbour by casting a glance at his face, and he would recite from sixty to one hundred verses in it.

004 : 1351 : Chapter 082

Sayyar b. Salama reported: I heard Abu Barza saying that the Messenger of Allah (may peace be upon him) did not mind some delay in the 'Isha prayer even up to the midnight and he did not like sleeping before (observing it) and talking after it. Shu'ba said: I again met him (Sayyar b. Salama) for the second time and he said: Even up to the third (part) of the night.

004 : 1352 : Chapter 082

Abu Barza b. Aslami is reported to have said: The Messenger of Allah (may peace be upon him) delayed the night prayer till a third of the night had passed and he did not approve of sleeping before it, and talking after it, and he used to recite in the morning prayer from one hundred to sixty verses (and completed the prayer at such hours) when we recognised the faces of one another.

004 : 1353 : Chapter 083

Abu Dharr reported: The Messenger of Allah (may peace be upon him) said to me: How would you act when you are under the rulers who would delay the prayer beyond its prescribed time, or they would make prayer a dead thing as far as its proper time is concerned? I said: What do you command? He (the Holy Prophet) said: Observe the prayer at Its proper time, and if you can say it along with them do so, for it would be a supererogatory prayer for you. Khalaf (one of the narrators in the above hadith) has not mentioned "beyond their (prescribed) time".

004 : 1354 : Chapter 083

Abu Dharr reported: The Messenger of Allah (may peace be upon him) said to me: O Abu Dharr, you would soon find after me rulers who would make their prayers dead. You should say prayer at its prescribed time. If you say prayer at its prescribed time that would be a supererogatory prayer for you, otherwise you saved your prayer.

004 : 1355 : Chapter 083

Abu Dharr reported: My friend (the Holy Prophet) bade me to hear and obey (the ruler) even if he is a slave having his feet and arms cut off, and observe prayer at its prescribed time. (And further said): It you find people having observed the prayer, you in fact saved your prayer, otherwise (if you join with them) that would be a Nafl prayer for you.

004 : 1356 : Chapter 083

Abu Dharr reported: The Messenger of Allah (may peace be upon him) struck my thigh and said: How would you act if you survive among the people who would delay prayers beyond their (prescribed) time? He (Abu Dharr) said: What do you command (under this situation)? He (the Holy Prophet) slid: Observe prayer at its prescribed time, then go (to meet) your needs, and if the Iqama is pronounced, and you are present in the mosque, then observe prayer (along with the Jama'at).

004 : 1357 : Chapter 083

'Abu'l-'Aliyat al-Bara reported: Ibn Ziyad delayed the prayer. 'Abdullah b. Samit came to me and I placed a chair for him and he sat in it and I made a mention of whit Ibn Ziyad had done. He bit hit lips (as a sign of extreme anger and annoyance) and struck at my thigh and said: I asked Abu Dharr as you have asked me, and he struck my thigh just as I

have struck your thigh, and said: I asked the Messenger of Allah (may peace be upon him) as you have asked me and he struck my thigh just as I have struck your thigh, and he (the Holy Prophet) said: Observe prayer at its prescribed time, and if you can say prayer along with them. do so, and do not say. "I have observed prayer and so I shall not pray."

004 : 1358 : Chapter 083

Abu Dharr reported: (The Messenger of Allah) said: How would you, or how would thou, act if you survive to live among people who defer prayer beyond the (prescribed) time? (The narrator said: Allah and His Messenger know best), whereupon he said: Observe prayer at its prescribed time, but if the Iqama is pronounced for (congregational) prayer, then observe prayer along with them. for herein is an excess of virtue.

004 : 1359 : Chapter 083

Abu'l-'Aliyat al-Bara' reported: I said to 'Abdullah b. Samit: We say our Jumu'a prayer behind those rulers who defer the prayer. He ('Abdullah b. Samit), struck my thigh that I felt pain and said: I asked Abu Dharr about it, he struck my thigh and said: I asked the Messenger of Allah (may peace be upon him) about it. Upon this he said: Observe prayer at its prescribed time, and treat prayer along with them (along with those Imams who deter prayer) as Nafl. 'Abdullah said: It was narrated to me that the Messenger of Allah (may peace be upon him) struck the thigh of Abd Dharr.

004 : 1360 : Chapter 084

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Prayer said in a congregation is twenty-five degrees more excellent than prayer said by a single person.

004 : 1361 : Chapter 084

Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: Prayer said in a congregation is twenty-five degrees more excellent than prayer said by a single person. He (Abu Huraira further) said: The angels of the night and the angels of the day meet together. Abu Huraira said: Recite it you like: "Surely the recital of the Qur'an at dawn is witnessed" (Al-Qur'an, xvii. 78).

004 : 1362 : Chapter 084

A hadith like this has been narrated by Abu Huraira with another chain of transmitters with a very slight change of words.

004 : 1363 : Chapter 084

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Prayer said in a congregation is equivalent to twenty-five (prayers) as compared with the prayer said by a single person.

004 : 1364 : Chapter 084

Abu Huraira reported: The Messenger of Allah (way peace be upon him) said: Prayer along with the Imam is twenty-five times more excellent than prayer said by a single person.

004 : 1365 : Chapter 084

Ibn Umar reported Allah's Messenger (may peace be upon him) assaying: Prayer said in a congregation is twenty-seven degrees more excellent than prayer said by a single person.

004 : 1366 : Chapter 084

Ibn 'Umar reported Allah's Apostle (may peace be upon him) as saying: The prayer of a person in congregation is twenty-seven times in excess to the prayer said alone.

004 : 1367 : Chapter 084

Ibn Numair reported it on the authority of his father (a preference of) more than twenty (degrees) and Abu Bakr in his narration (has narrated it) twenty-seven degrees.

004 : 1368 : Chapter 084

Ibn 'Umar reported from the Apostle of Allah (may peace be upon him) as some and

twenty (degrees).

004 : 1369 : Chapter 084

Abu Huraira reported: The Messenger of Allah (may peace be upon him) found some people absenting from certain prayers and he said: I intend that I order (a) person to lead people in prayer, and then go to the persons who do not join the (congregational prayer) and then order their houses to be burnt by the bundles of fuel. If one amongst them were to know that he would find a fat fleshy bone he would attend the night prayer.

004 : 1370 : Chapter 084

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The most burdensome prayers for the hypocrites are the night prayer and the morning prayer. If they were to know the blessings they have in store, they would have come to them, even though crawling, and I thought that I should order the prayer to be commenced and command a person to lead people in prayer, and I should then go along with some persons having a fagot of fuel with them to the people who have not attended the prayer (in congregation) and would burn their houses with fire.

004 : 1371 : Chapter 084

Hammam b. Munabbih reported: This is what Abu Huraira reported to us from the Messenger of Allah (may peace be upon him) and (in this connection) he narrated some ahadith, one of them is: The Messenger of Allah (may peace be upon him) said: I intend that I should command my young men to gather bundles fuel for me, and then order a person to lead people in prayer, and then burn the houses with their inmates (who have not joined the congregation).

004 : 1372 : Chapter 084

A hadith like this has been narrated by Abu Huraira.

004 : 1373 : Chapter 084

'Abdullah reported Allah's Messenger (may peace be upon him) as saying about people who are absent from Jumu'a prayer: I intend that I should command a person to lead

people in prayer, and then burn those persons who absent themselves from Jumu'a prayer in their houses.

004 : 1374 : Chapter 085

Abu Huraira reported: There came to the Apostle of Allah (may peace be upon him) a blind man and said: Messenger of Allah, I have no one to guide me to the mosque. He, therefore, asked. Allah's Messenger (may peace be upon him) permission to say prayer in his house. He (tee Holy Prophet) granted him permission. Then when the man turned away he called him and said: Do you hear the call to prayer? He said: Yes. He (the Holy Prophet then) said: Respond to it.

004 : 1375 : Chapter 085

'Abdullah (b. Mas'ud) reported: I have seen the time when no one stayed away from prayer except a hypocrite, whose hypocrisy was well known, or a sick man, but it a sick man could walk between two persons (i.e. with the help of two persons with one on each side) he would come to prayer. And (further) said: The Messenger of Allah (may peace be upon him) taught us the paths of right guidance among which is prayer in the mosque in which the Adzan is called.

004 : 1376 : Chapter 085

Abdullah (b. Mas'ud) reported: He who likes to meet Allah tomorrow as Muslim, he should persevere in observing these prayers, when a call is announced for them, for Allah has laid down for your Prophet the paths of right guidance, and these (prayers) are among the paths of right guidance. If you were to pray in your houses as this man why stays away (from the mosque) prays in his house, you would abandon the practice of your Prophet, and if you were to abandon the practice of your Prophet, you would go astray. No man purifies himself, doing it well, then makes for one of those mosques without Allah recording a blessing for him for every step he takes raising him a degree for it, and effacing a sin from him for it. I have seen the time when no one stayed away from it, except a hypocrite, who was well known for his hypocrisy, whereas a man would be brought swaying (due to weakness) between two men till he was set up in a row.

004 : 1377 : Chapter 086

Abu Sha'tha' reported: While we were sitting with Abu Huraira in a mosque a man went out of the mosque after the call to prayer had been announced. (A man stood up in the

mosque and set off.) Abu Huraira's eyes followed him till he went out of the mosque. Upon this Abu Huraira said: This man has disobeyed Abu'l-Qasim (Muhammad) (may peace be upon him).

004 : 1378 : Chapter 086

Abu Sha'tha' al-Muharibi reported on the authority of his father, who said: I heard it from Abu Huraira that he saw a person getting out of the mosque after the call to prayer had been announced. Upon this he remarked: This (man) disobeyed Abu'l-Qasim (may peace be upon him).

004 : 1379 : Chapter 087

'Abd al-Rahman b. Abd 'Amr reported: 'Uthman b. 'Affan (narrated the mosque after evening prayer and sat alone. I also sat alone with him, so he said: O, son of m brother, I heard tile Messenger of Allah (may peace be upon him) say: He who observed the 'Isha prayer in congregation, it was as if he prayed up to the midnight, and he who prayed the morning prayer in congregation, it was as if he prayed the whole night.

004 : 1380 : Chapter 087

This hadith has been narrated by the chain of transmitters by Abu Sahl 'Uthman b. Hakim.

004 : 1381 : Chapter 087

Jundab b. 'Abdullah reported Allah's Messenger (may peace be upon him) as saying: He who prayed the morning prayer (in congregation) he is in fact under the protection of Allah. And it can never happen that Allah should demand anything from you in connection with the protection (that He guarantees) and one should not get it. He would then throw him in the fire of Hell.

004 : 1382 : Chapter 087

Anas b. Sirin reported: I heard Jundab b. Qasri saying that the Messenger of Allah (may peace be upon him) said: He who observed the morning prayer (in congregation), he is in fact under the protection of Allah and it never happens that Allah should make a demand in connection with the protection (that He guarantees and should not get it) for when he

asks for anything in relation to His protection, he definitely secures it. He then throws him flatly in the Hell-fire.

004 : 1383 : Chapter 087

This hadith has been narrated by Jundab b. Sufyan in from the Apostle of Allah (may peace be upon him) with the same chain of transmitters, but this has not been mentioned: "He would throw him in fire."

004 : 1384 : Chapter 088

Mahmud b. al-Rabi' reported that 'Ibn b. Malik, who was one of the Companions of the Apostle of Allah (may peace be upon him) and who participated in the (Battle of) Badr and was among the Ansar (of Medina), told that he came to the Messenger of Allah (may peace be upon him) and said: Messenger of Allah, I have lost my eyesight and I lead my people in prayer. When there is a downpour there is then a current (of water) in the valley that stands between me and them and I find it impossible to go to their mosque and lead them in prayer. Messenger of Allah, I earnestly beg of you that you should come and observe prayer at a place of worship (in my house) so that I should then use it as a place of worship. The Messenger of Allah (may peace be upon him) said: Well, it God so wills. I would soon do so. 'Itban said: On the following day when the day dawned, the Messenger of Allah (may peace he upon him) came along with Abu Bakr at-Siddiq, and the Messenger of Allah (may peace be upon him) asked permission (to get into the house). I gave him the permission, and be did not sit after entering the house, when he said: At what place in your house you desire me to say prayer? I ('Itban b. Malik) said: I pointed to a corner in the house, The Messenger of Allah (may peace be upon him) stood (at that place for prayer) and pronounced Allah-o-Akbar (Allah is the Greatest) (as an expression for the commencement of prayer). We too stood behind him, and he said two rak'ahs and then pronounced salutation (marking the end of the prayer). We detained him (the Holy Prophet) for the meat curry we had prepared for, him. The people of the neighbouring houses came and thus there was a good gathering in (our house). One of them said: Where is Malik b. Dukhshun? Upon this one of them remarked: He is a hypocrite; he does not love Allah and His Messenger. Thereupon the Messenger of Allah (may peace be upon him) said: Do not say so about him. Don't you see that he utters La ilaha ill-Allah (There is no god but Allah) and seeks the pleasure of Allah through it? They said: Allah and His Messenger know beet. One (among the audience) said: We see his inclination and well-wishing for hypocrites only. Upon this the Messenger of Allah'(may peace be upon him) again said: Verily Allah has forbidden the Fire for one who says: There is no god but Allah, thereby seeking Allah's pleasure. Ibn Shihab said: I asked Husain b. Muhammad al-Ansar (he was one of the leaders of Banu Salim) about the hadith transmitted by Mahmud b. Rabi' and he testified it.

004 : 1385 : Chapter 088

'Itban b. Malik reported: I came to the Messenger of Allah (may peace be upon him) and the rest of the hadith is the same as narrated (above) except this that a man said: Where is Malik b. Dukhshun or Dukhaishin, and also made this addition that Mahmud said: I narrated this very hadith to many people and among them was Abu Ayyub al-Ansari who said: I cannot think that the Messenger of Allah (may peace be upon him) could have said so as you say. He (the narrator) said: I took an oath that if I ever go to 'Itban. I would ask him about it. So I went to him and found him to be a very aged man, having lost his eyesight, but he was the Imam of the people. I sat by his side and asked about this hadith and he narrated it In the same way as he had narrated it for the first time. Then so many other obligatory acts and commands were revealed which we see having been completed. So he who wants that he should not be deceived would not be deceived.

004 : 1386 : Chapter 088

Mahmud b. Rabi' reported: I well remember the disgorge of the Messenger of Allah (may peace be upon him) that he did (with water) from a bucket of our house. Mahmud said: 'Itban b. Malik narrated it to me that he had said: Messenger of Allah, I have lost my eyesight, and the rest of the hadith is the same up to these words: "He led us in two rak'ahs of prayer and we detained the Messenger of Allah (may peace be upon him) for serving him the pudding that we had prepared for him," and no mention has been made of what follows next from the addition made by Yunus and Ma'mar.

004 : 1387 : Chapter 089

Anas b. Malik reported that his grandmother, Mulaika, invited the Messenger of Allah (may peace be upon him) to a dinner which she had prepared. He (the Holy Prophet) ate out of that and then said: Stand up so that I should observe prayer (in order to bless) you Anas b. Malik said: I stood up on a mat (belonging to us) which had turned dark on account of its long use. I sprinkled water over it (in order to soften it), and the Messenger of Allah (may peace be upon him) stood upon it, and I and an orphan formed a row behind him (the Holy Prophet) and the old woman was behind us, and the Messenger of Allah (may peace be upon him) led us in two rak'ahs of prayer and then went back.

004 : 1388 : Chapter 089

Anas b. Malik reported that the Messenger of Allah (may peace be upon him) wits the best among people in character. On occasions, the time of prayer would come while he

was in our house. He would then order to spread the mat lying under him. That was dusted and then water was sprinkled over it. The Messenger of Allah (may peace be upon him) then led the prayer and we stood behind him, and that mat was made of the leaves of date-palm.

004 : 1389 : Chapter 089

Thabit reported on the authority of Anas: The Apostle of Allah (may peace be upon him) came to us and there was none in our house but I, my mother and my aunt Umm Haram. He (the Holy Prophet) said: Stand up so that I may lead you in prayer (and there was no time for prescribed prayer). He led us in prayer. A person said to Thabit: Where stood Anas with him (the Holy Prophet)? He replied: He was on the right side. He then blessed us, the members of the household with every good of this world and of the Hereafter. My mother said: Messenger of Allah (and then, pointing towards Anas, said), here is your little servant, invoke the blessing of Allah upon him too. He then blessed me with every good, and he concluded his blessings for me (with these words): Allah ! increase his wealth, and his children and make (them the source of) blessing for him.

004 : 1390 : Chapter 089

Abdullah b. al-Mukhtar heard Musa b. Anas narrating on the authority of Anas b. Malik that the Messenger of Allah (may peace be upon him) led him, his mother or his aunt in prayer. He made me, stand on his right side and made the woman stand, behind us.

004 : 1391 : Chapter 089

This hadith has also been narrated by Shu'ba with this chain of transmitters.

004 : 1392 : Chapter 089

Maimuna, the wife of the Apostle of Allah (may peace be upon him), reported: The Messenger of Allah (may peace be upon him) said prayer while I was by his side, and at times when he prostrated his cloth touched me, and he prayed on a small mat.

004 : 1393 : Chapter 089

Abu Sa'id al-Khudri reported that he went to the Messenger of Allah (may peace be upon

him) and found him observing prayer on a mat and prostrating on that.

004 : 1394 : Chapter 090

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: A man's prayer in congregation is more valuable than twenty degrees and some above them as compared with his prayer in his house and his market, for when he performs ablution doing it well, then goes out to the mosque, and he is impelled (to do so) only by (the love of congregational) prayer, he has no other objective before him but prayer. He does not take a step without being raised a degree for it and having a sin remitted for it, till he enters the mosque, and when he is busy in prayer after having entered the mosque, the angels continue to invoke blessing on him as long as he is in his place of worship, saying: O Allah, show him mercy, and pardon him ! Accept his repentance (and the angels continue this supplication for him) so long as he does not do any harm in it, or as long as his ablution is not broken.

004 : 1395 : Chapter 090

A hadith having the same meaning (as mentioned above) has been transmitted by A'mash.

004 : 1396 : Chapter 090

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The angels invoke blessings on everyone among you so long as he is in a place of worship with these words: O Allah ! pardon him, O Allah, have mercy upon him, (and they continue to do so) as long as, he ablution (of the worshipper) is not broken, and one among you is in prayer and so long as he is detained for the prayer.

004 : 1397 : Chapter 090

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The servant is constantly in prayer so long as he is in a place of worship waiting for the prayer (to be observed in congregation), and the angels invoke (blessings upon him in these words): O Allah ! pardon him. O Allah ! show mercy to him, (and they continue to do so) till he returns (from the mosque having completed the prayer) or his ablution breaks. I said: How is the ablution broken? He said: By breaking of the wind noiselessly or with noise.

004 : 1398 : Chapter 090

Abu Huraira reported the Messenger of Allah (may peace be upon him) as saying: Everyone among you is constantly in prayer so long as the prayer detains him (for this noble objective) and nothing prevents him to return to his family but the prayer.

004 : 1399 : Chapter 090

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Anyone amongst you who sat in a place of worship waiting for the prayer is in prayer and his ablution is not broken, the angels invoke blessing upon him (in these words): O Allah !pardon him. O Allah ! have mercy upon him.

004 : 1400 : Chapter 090

A hadith like this has been narrated by Hammam b. Munabbih on the authority of Abu Huraira.

004 : 1401 : Chapter 091

Abu Musa reported Allah's Messenger (may peace be upon him) as saying: The most eminent among human beings (as a recipient of) reward (is one) who lives farthest away, and who has to walk the farthest distance, and he who waits for the prayer to observe it along with the Imam, his reward is greater than one who prays (alone) and then goes to sleep. In the narration of Abu Kuraib (the words are): "(He waits) till he prays along with the Imam in congregation."

004 : 1402 : Chapter 091

Ubayy b. Ka'b reported: There was a man, and I do not know of any other man, whose house was farther than his from the mosque and he never missed the prayer (in congregation). It was said to him or I said to him: It you were to buy a donkey you could ride upon it In the dark nights and in the burning sand. He said: I do not like my house to be situated by the side of the mosque, for I (eagerly) desire that my steps towards the mosque and back from it, should be recorded when I return to my family. Upon this the Messenger of Allah (may peace be upon him) said: Allah has gathered all (rewards) for you.

004 : 1403 : Chapter 091

This hadith has been transmitted by Taimi with the same chain of narrators.

004 : 1404 : Chapter 091

Ubayy b. Ka'b reported: There was a person among the Ansar whose house was situated at the farthest end of Medina, but he never in missed any prayer along with the Messenger of Allah (may peace be upon him). We felt pity for him and said to him: O, so and so, had you bought a donkey it would have saved you from the burning sand and would have saved you from the reptiles of the earth. He said: Listen I by Allah, I do not like my house to be situated by the side of Muhammad (may peace be upon him). I took (these words of his) ill and came to the Apostle of Allah (may peace be upon him) and informed him about (these words). He (the Holy Prophet) called him and he said exactly like that (which he had mentioned to Ubbay b. Ka'b), but made a mention of this (also) that he wanted a reward for his steps. Upon this the Apostle of Allah (may peace be upon him) said: In fact for you is the reward which you expect.

004 : 1405 : Chapter 091

A hadith like this has been narrated by 'Asim with the same chain of transmitters.

004 : 1406 : Chapter 091

Jabir b. 'Abdullah narrated: Our houses were situated far away from the mosque; we, therefore, decided to sell our houses so that we may be able to come near the mosque. The Messenger of Allah (may peace be upon him) forbade us (to do so) and said: There is for every step (towards the mosque) a degree (of reward) for you.

004 : 1407 : Chapter 091

Jabir b. Abdullah reported: There were some plots vacant around the mosque. Banu Salama decided to shift (to this land) and come near the mosque. This (news) reached the Messenger of Allah (may peace be upon him) and he said to them (Banu Salama): I have received (information) that you intend to shift near the mosque. They said: Yes, Messenger of Allah, we have taken this decision. Upon this he (the Holy Prophet) said: O Banu Salama, live in your houses, for your steps are recorded; live in your houses, for your steps are recorded.

004 : 1408 : Chapter 091

Jabir b. Abdullah reported that Banu Salama decided to shift near the mosque (as there were) some plots vacant. This (news) reached the Apostle of Allah (may peace be upon him), whereupon he said: O people of the Salama tribe, you better stay in your houses (where you are living), for your footsteps are recorded They said: We could not be more delighted even by shifting (near the mosque) as we were delighted (on hearing these words from the Messenger of Allah (may peace be upon him).

004 : 1409 : Chapter 091

Abu Huraira reported: The Messenger of Allah (may peace be' upon him) said: He who purified himself in his house, and then he walked to one of the houses of Allah for the sake of performing a Fard (obligatory act) out of the Fara'id (obligatory acts) of Allah, both his steps (would be significant) as one of them would obliterate his sin and the second one would raise his status.

004 : 1410 : Chapter 091

In the hadith narrated of the authority of Abd Huraira the Messenger of Allah (may peace be upon him) is reported to have said: While in the hadith narrated by Bakr (the words are like this): He heard the Messenger of Allah (may peace be upon him) as saying: just see, can anything of his filthiness remain (on the body of) any one of you if there were a river at his door in which he washed himself five times daily? They, said: Nothing of his filthiness will remain (on his body). He said: That is like the five prayers by which Allah obliterates sins.

004 : 1411 : Chapter 091

Jabir b. 'Abdullah reported that the Messenger of Allah (may peace be upon him) said: The similitude of five prayers is like an overflowing river passing by the gate of one of you in which he washes five times daily Hasan said: No filthiness can remain on him.

004 : 1412 : Chapter 091

Ata' b. Yasar reported, on the authority of Abu Huraira, the Apostle of Allah (may peace be upon him) as saying: He who went towards the mosque in the morning or evening,

Allah would arrange a feast for him morning or evening in Paradise.

004 : 1413 : Chapter 092

Simak b. Harb reported: I said to Jabir b. Samura: Did you sit in the company of the Messenger of Allah (may peace he upon him)? He said: Yes, very often. He (the Holy Prophet) used to sit at the place where he observed the morning or dawn prayer till the sun rose or when it had risen; he would stand, and they (his Companions) would talk about matters (pertaining to the days) of ignorance, and they would laugh (on these matters) while (the Holy Prophet) only smiled.

004 : 1414 : Chapter 092

Simak narrated on the authority of Jabir b. Samura that when the Apostle of Allah (may peace be upon him) observed the dawn prayer, he sat at the place of worship till the sun had risen enough.

004 : 1415 : Chapter 092

This hadith has been narrated by Simak with the same chain of transmitters, but no mention has been made of ‚enough".

004 : 1416 : Chapter 092

Abu Huraira reported that the Messenger of Allah (may peace be upon him) said: The parts of land dearest to Allah are its mosques, and the parts most hateful to Allah are markets.

004 : 1417 : Chapter 093

Abu Sa'id al-Khudri reported Allah's Messenger (may peace be upon him) as saying: When there are three persons, one of them should lead them. The one among them most worthy to act as Imam is one who is best versed in the Qur'an.

004 : 1418 : Chapter 093

A hadith like this has been narrated by Qatida with the same chain of transmitters.

004 : 1419 : Chapter 093

This hadith has been narrated by Abu Sa'id al-Khudri by another chain of transmitters.

004 : 1420 : Chapter 093

Abu Mas'ud al-Ansari reported Allah's Messenger (may peace be upon him) as saying: The one who is most versed in Allah's Book should act as Imam for the people, but If they are equally versed in reciting it, then the one who has most knowledge regarding Sunnah if they are equal regarding the Sunnah, then the earliest one to emigrate; it they emigrated at the same time, then the earliest one to embrace Islam. No man must lead another in prayer where (the latter) has authority, or sit in his place of honour in his house, without his permission. Ashajj in his narration used the word, "age" in place of "Islam".

004 : 1421 : Chapter 093

A hadith like this has been narrated by A'mash by the same chain of transmitters

004 : 1422 : Chapter 093

Abu Mas'ud al-Ansari reported: The Messenger of Allah (may peace be upon him) said to us: The one who is well grounded in Allah's Book and is distinguished among them in recitation should act as; Imam for the people and if they are equally versed in reciting it, then the one who has most knowledge regarding Sunnah; if they are equal regarding the Sunnah, then the earliest one to emigrate; If they emigrated at the same time, then the oldest one in age. No man must lead another in prayer in latter's house or where (the latter) has authority, or sit in his place of honour in his house, except that he gives you permission or with his permission.

004 : 1423 : Chapter 093

Malik b. Huwairith rejected: We came to the Messenger of Allah (may peace be upon him) and we were all young men of nearly equal age. We stayed with him (the Holy

Prophet) for twenty nights, and as the Messenger of Allah may peace be upon him) was extremely kind and tender of heart, he therefore, thought that we were eager (to see) our family (we felt home-sickness). So he asked us about the members of the family that we had left behind and when we informed him, he said: Go back to your family, stay with them, and teach them (beliefs and practices of Islam) and exhort them to good, and when the time for prayer comes, one amongst you should-announce Adzan and then the oldest among you should lead the prayer.

004 : 1424 : Chapter 093

This hadith has been transmitted by Ayyub with the same chain of narrator.

004 : 1425 : Chapter 093

Malik b. Huwairith Abu Sulaiman reported: I came to the Messenger of Allah (may peace be upon him) along with other persons and we were young men of nearly equal age, and the rest of the hadith was transmitted like the hadith narrated before.

004 : 1426 : Chapter 093

Malik b Huwairith reported: I came to the Apostle of Allah (may peace be upon him) along with a companion of mine, and when we intended to return from him, he said: When there is time for prayer, announce prayer, pronounce Iqama, and the oldest amongst you should lead the prayer.

004 : 1427 : Chapter 093

This hadith has been narrated with the same chain of transmitters, but al-Hadra' made this addition: "They both were equal in recitation."

004 : 1428 : Chapter 094

Abu Salama b. Abd al-Rahman b. 'Auf heard Abu Huraira say: (When) Allah's Messenger (may peace be upon him) (wished to invoke curse or blessing on someone, he would do so at the end) of the recitation in the dawn prayer, when he had pronounced Allah-o-Akbar (for bending) and then lifted his head (saying): "Allah listened to him who praised Him; our Lord ! to Thee is all praise"; he would then stand up and say: "Rescue al-Walid b. Walid, Salama b. Hisham, and 'Ayyash b. Abd Rabi'a, and the helpless among the

Muslims. O Allah ! trample severely Mudar and cause them a famine (which broke out at the time) of Joseph. O Allah! curse Lihyan, Ri'l, Dhakwan, 'Usayya, for they disobeyed Allah and His Messenger." (The narrator then adds): The news reached us that he abandoned (this) when this verse was revealed: "Thou but no concern in the matter whether He turns to them (mercifully) or chastises them; surely they are wrongdoers" (ill. 127)

004 : 1429 : Chapter 094

This hadith has been narrated on the authority of Abu Huraira by another chain of transmitters up to the words: "And cause them a famine like that (which broke out at the time) of Joseph," but the subsequent portion was not mentioned.

004 : 1430 : Chapter 094

Abu Salama reported it on the authority of Abu Huraira that the Apostle of Allah (may peace be upon him) recited Qunut after ruku' in prayer for one mouth at the time of reciting (these words): "Allah listened to him who praised Him," and he said in Qunut: "O Allah! rescue al-Walid b. al-Walid; O Allah! rescue Salama b. Hisham; O Allah! rescue 'Ayyash b. Abu Rabi'a; O Allah! rescue the helpless amongst the Muslims; O Allah! trample Mudar severely; O Allah! cause them a famine like that (which was caused at the time) of Joseph." Abu Huraira (further) said: I saw that the Messenger of Allah (may peace be upon him) afterwards abandoned this supplication. I, therefore said: I see the Messenger of Allah (may peace be upon him) abandoning this blessing upon them. It was raid to him (Abu Huraira): Don't you see that (those for whom was blessing invoked by the Holy Prophet) have come (i.e. they have been rescued)?

004 : 1431 : Chapter 094

Abu Salama narrated that Abu Huraira told him that when the Messenger of Allah (may peace be upon him) pronounced: "Allah listened to him who praised Him." and before prostration, he would recite this in the 'Isha prayer: O Allah! rescue 'Ayyash b. Abu Rabi'a, and the rest of the hadith is the same as narrated by Auza'i to the words: "Like the famine (at the time) if Joseph." but he made no mention of that which follows afterwards.

004 : 1432 : Chapter 094

Abu Salama b. 'Abd al-Rahman is reported to have said that he had heard Abu Huraira saying: I would say prayer along with you which is near to the prayer of the Messenger of

Allah (may peace be upon him) and Abu Huraira recited Qunut in the noon and in the 'Isha and in the morning prayer, and invoked blessing (of Allah) upon Muslims-and curse upon the unbelievers.

004 : 1433 : Chapter 094

Anas b. Malik reported that the Messenger of Allah (may peace be upon him) invoked curse in the morning (prayer) for thirty days upon those who killed the Companions (of the Holy Prophet) at Bi'r Ma'una. He cursed (the tribes) of Ri'l, Dhakwan, Lihyan, and Usayya, who had disobeyed Allah and His Messenger (may peace be upon him). Anas said: Allah the Exalted and Great revealed (a verse) regarding those who were killed at Bi'r Ma'una, and we recited it, till it was abrogated later on (and the verse was like this): ,convey to it our people the tidings that we have met our Lord, and He was pleased with us and we were pleased with Him".

004 : 1434 : Chapter 094

Muhammad reported: I asked Anas whether the Messenger of Allah (may peace be upon him) observed Qunut in the dawn prayer. He said: Yes, (he did so) after the ruku', for a short while.

004 : 1435 : Chapter 094

Anas b. Malik reported: The Messenger of Allah (may peace be upon him) observed Qunut for a month in the dawn prayer after ruku' and invoked curse upon Ri'l, Dhakwan, and said that 'Usayya had disobeyed Allah and His Apostle (may peace be upon him).

004 : 1436 : Chapter 094

Anas b. Malik reported that the Messenger of Allah (may peace be upon him) observed Qunut for a month in the dawn prayer after ruku' and invoked curse upon Bani Usayya.

004 : 1437 : Chapter 094

Asim reported: I asked Anas whether Qunut was observed (by the Holy prophet) before ruku' or after ruku'. He replied: Before ruku'. I said: People conceive that the Messenger of Allah (may peace be upon him) observed Qunut after the ruku'. He said: The Messenger of Allah (may peace be upon him) observed Qunut (after the ruku' as the

people conceive it) for a mouth invoking curse upon those persons who had killed men among his Companions who were called the reciter (of the Qur'an).

004 : 1438 : Chapter 094

'Asim reported: I heard Anas saying: Never did I ace the Messenger of Allah (may peace be upon him) so much grieved (at the loss of a) small army as I saw him grieved at those seventy men who were called "reciters" (and were killed) at Bi'r Ma'una; and he invoked curse for full one month upon their murderers.

004 : 1439 : Chapter 094

This hadith has been narrated by Anas with another chain of transmitters and with minor additions.

004 : 1440 : Chapter 094

Anas b. Malik reported that the Messenger of Allah (may peace be upon him) observed Qunut for one month Invoking curse upon Ri'l, Dhakwan, 'Usayya, those who disobeyed Allah and His Messenger (may peace be upon him).

004 : 1441 : Chapter 094

A hadith like this has been transmitted by Anas from the Apostle of Allah (way peace be upon him).

004 : 1442 : Chapter 094

Anas reported that the Messenger of Allah (may peace be upon him) observed Qunut for one month invoking curse upon some tribes of Arabia (those who were responsible for the murders in Bi'r Ma'una and Raji'), but then abandoned it.

004 : 1443 : Chapter 094

Al-Bari' b. 'Azib reported that the Messenger of Allah (may peace be upon him) observed

Qunut in the morning and evening (prayers).

004 : 1444 : Chapter 094

Al-Bari' reported that the Messenger of Allah (may peace be upon him) observed Qunut in the dawn and evening (prayers).

004 : 1445 : Chapter 094

Khufaf b. Ima' al-Ghifari reported that the Messenger of Allah (may peace be upon him) aid in prayer: O Allah I curse the tribes of Lihyan, Ri'l, Dhakwan, and 'Usayya for they disobeyed Allah and His Messenger (may peace be upon him). Allah pardoned (the tribe of) Ghifar and Allah granted protection to (the tribe of) Aslam

004 : 1446 : Chapter 094

Khufaf b. Ima' reported that the Messenger of Allah (may peace he upon him), bowed (in prayer) and then lifted his head and then said: So far as the tribe of Ghifar is concerned, Allah had pardoned it, and Allah had granted protection to the tribe of Aslam, and as for the tribe of Usayya, It had disobeyed Allah and His Messenger, (and further said): O Allah! curse the tribe of Lihyan curse Ri'l, and Dhakwan, and then fell in prostration. It is after this that the cursing of the unbelievers got a sanction.

004 : 1447 : Chapter 094

A hadith like this has been transmitted by Khufaf b. Ima' except this that he did not mention (these words): "cursing of unbelievers got a sanctions.

004 : 1448 : Chapter 095

Abu Huraira reported that when the Messenger of Allah (may peace be upon him) returned from the expedition to Khaibar, he travelled one night, and stopped for rest when he became sleepy. He told Bilal to remain on guard during the night and he (Bilal) prayed as much as he could, while the Messenger of Allah (may peace be upon him) and his Companions slept. When the time for dawn approached Bilal leaned against his camel facing the direction from which the dawn would appear but he was overcome by sleep while he was leaning against his camel, and neither the Messenger of Allah (may peace be

upon him) nor Bilal, nor anyone else among his Companions got up, till the sun shone on them. Allah's Messenger (may peace be upon him) was the first of them to awake and, being startled, he called to Bilal who said: Messenger of Allah I may my father and mother be offered as ransom for thee, the same thing overpowered me which overpowered you. He (the Holy Prophet, then) said: Lead the beasts on: so they led their camels to some distance. The Messenger of Allah (may peace be upon him) then performed ablution and gave orders to Bilal who pronounced the Iqama and then led them in the morning prayer. When he finished the prayer he said: When anyone forgets the prayer, he should observe it when he remembers it, for Allah has said: "And observe the prayer for remembrance of Me" (Qur'an. xx. 14). Yunus said: Ibn Shilab used to recite it like this: "(And observe the prayer) for remembrance."

004 : 1449 : Chapter 095

Abu Huraira reported: We stopped for rest along with the Apostle of Allah (may peace be upon him) and did not awake till the sun rose. The Apostle of Allah (may peace be upon him) then told us that everybody should take hold of his camel's nose-string (get out of this ground) for it was the place where devil had visited us. We did accordingly. He then called for water and performed ablution and then performed two prostrations. Ya'qub said: Then he prayed (performed) two prostrations, then takbir was pronounced for prayer and then he offered the morning prayer (in congregation).

004 : 1450 : Chapter 095

Abu Qatida reported: The Messenger of Allah (way peace be upon him) addressed us and said: You would travel In the evening and the might till (God willing) you would come in the morning to a place of water. So the people travelled (self absorbed) without paying any heed to one another, and the Messenger of Allah (may peace be upon him) also travelled till It was midnight. I was by his side. The Messenger of Allah (may peace be upon him) began to doze and leaned (to one side) of his camel. I came to him and I lent him support without awaking him till he sat poised on his ride. He went on travelling till a major part of the night was over and (he again) leaned (to one side) of his camel. I supported him without awaking him till he sat "bed on his ride and then travelled till it was near dawn. He (again) leaned which was far more inclined than the two earlier leanings and he was about to fall down. So I came to him and supported him and he lifted his head and said; Who is this? I said: it is Abu Qatida. He (the Holy Prophet again) said: Since how long have you been travelling along with me like this? I said: I have been travelling in this very state since the night. He said: May Allah protect you, as you have protected His Apostle (from falling down), and again said: Do you see that we are hidden from the people? and again said: Do you see anyone? I said: Here is a rider. I again said: Here Is another rider till we gathered together and we were seven riders. The Messenger of Allah (may peace be upon him) stepped aside of the highway and placed his head (for

sleep and said): Guard for us our prayers. The Messenger of Allah (may peace be upon him) was the first to wake up and the rays of the sun were falling on his back. We got up startled He (the Holy Prophet) said: Ride on So we rode on till the sun had (sufficiently) risen. He then came down from his camel and called for a jug of water which I had with me. There was a little water in that. He performed ablution kith that which was less thorough as compared with his usual ablutions and some water of that had been left. He (the Holy Prophet) said to Abu Qatida: Keep a watch over your jug of water; it would have (a miraculous) condition about it. Then Bilal summoned (people) to prayer and then the Messenger of Allah (may peace be upon him) observed two rak'ahs and then said the morning prayer as he said every day. The Messenger of Allah (may peace be upon him) (then) rode on and we rode along with him and some of us whispered to the others saying: How would there be compensation for omission in our prayers? Upon this he (the Apostle of Allah) said: Is there not in me (my life) a model for you? There is no omission in sleeping. The (cognisable) emission is that one should not say prayer (intentionally) till the time of (he other prayer comes. So he who did like it (omitted prayer in sleep or due to other unavoidable circumstances) should say prayer when he becomes aware of it and on the next day he should observe it at its prescribed time. He (the Holy Prophet) said: What do you think the people would have done (at this hour)? They would have in the morning found their Apostle missing from amongst them and then Abu Bakr and 'Umar would have told them that the Messenger of Allah (may peace be upon him) must be behind you, he cannot leave you behind (him), but the people said: The Messenger of Allah (may peace be upon him) is ahead of you. So if you had obeyed Abu Bakr and Umar, you would have gone on the right path. So we proceeded on till we came up to the people (from whom we had lagged behind) and the day had considerably risen and everything became hot, and they (the Companions of the Holy Prophet) said: Messenger of Allah, we are dying of thirst. Upon this he (the Holy Prophet) remarked: There is no destruction for you. And again said: Bring that small cup of mine and he then asked for the jug of water to be brought to him. The Messenger of Allah (may peace be upon him) began to pour water (in that small cup) and Abu Qatida gave them to drink. And when the people saw at there was (a little) water in the jug, they fell upon it. Upon this the Messenger of Allah (may peace be upon him) said: Behave well; the water (is enough) to satiate all of you. Then they (the Companions) began to receive (their share of) water with calmness (without showing any anxiety) and the Messenger of Allah (may peace be upon him) began to fill (the cap), and I began to serve them till no one was left except me and the Messenger of Allah (may peace be upon him). He then filled (the cup) with water and said to me: Drink it. I said: Messenger of Allah, I would not drink till you drink. Upon this he said: The server of the people Is the last among them to drink. So I drank and the Messenger of Allah (may peace be upon him) also drank and the people came to the place of water quite happy and satiated. 'Abdullah b. Rabah said: I am going to narrate this hadith in the great mosque, when 'Imran b. Husain said: See, O young man, how will you narrate for I was also one of the riders on that night? I said: So you must be knowing this hadith well. He said: Who are you? I said: I am one of the Ansar. Upon this he said: You narrate, for you know your hadith better. I, therefore, narrated it to the people. 'Imran said: I was also present that night, but I know not anyone else who learnt it so well as you have learnt.

004 : 1451 : Chapter 095

'Imran b. Husain reported: I was with the Apostle of Allah (may peace be upon him) in a journey. We travelled the whole of the night, and when it was about to dawn, we got down for rest, and were overpowered (by sleep) till the sun shone. Abu Bakr was the first to awake amongst us and we did not awake the Apostle of Allah (may peace be upon him) from his sleep allowing him to wake up (of his own accord). It was 'Umar who then woke up. He stood by the side of the Apostle of Allah (may peace be upon him) and recited takbir in a loud voice till the Messenger of Allah (may peace be upon him) woke up. When he lifted his head, he saw that the sun had arisen; he then said: Proceed on. He travelled along with us till the sun shone brightly. He came down (from his camel) and led us in the morning prayer. A person, however, remained away from the people and did not say, prayer along with us. After having completed the prayer, the Messenger of Allah (may peace be upon him) said to him: O, so and so, what prevented you from observing prayer with us? He said: Apostle of Allah! I was not in a state of purity. The Messenger of Allah (may peace be upon him) ordered him arid lie performed Tayammum with dust and said prayer. He then urged me to go ahead immediately along with other riders to find out water, for we felt very thirsty. We were travelling when we came across a woman who was sitting (on a camel) with her feet hanging over two leathern water bags. We said to her: How far is water available? She, said: Far, very far, very far. You cannot get water. We (again) said: How much distance is there between (the residence of) your family and water? She said: It is a day and night journey. We said to her: You go to the Messenger of Allah (may peace be upon him). She said: Who is the Messenger of Allah? We somehow or the other managed to bring her to the Messenger of Allah (may peace be upon him) and he asked about her, and she informed him as she had informed us that she was a widow having orphan children. He ordered that her camel should be made to kneel down and he gargled in the opening (of her leathern water-bag). The camel was then raised up and we forty thirsty men drank water till we were completely satiated, and we filled up all leathern water-bags and water-skins that we had with us and we washed our companions, but we did not make any camel drink, and (the leathern water-bags) were about to burst (on account of excess of water). He then said: Bring whatever you have with you. So we collected the bits (of eatable things) and dates and packed them up in a bundle, and said to her: Take it away. This is meant for your children, and know that we have not its any way done any loss to your water. When she came to her family she said: I have met the greatest magician amongst human beings, or he is an apostle, as he claims to be, and she then narrated what had happened and Allah guided aright those people through that woman. She affirmed her faith in Islam and so did the people embrace Islam.

004 : 1452 : Chapter 095

'Imran b. Husain reported: We were with the Messenger of Allah (may peace be upon him) in a journey and we travelled throughout the night till at the end, just before dawn,

we lay down (for rest), and nothing is sweeter for a traveller than this and none awakened us but the heat of the sun, and the rest of the hadith is the same (as mentioned above) except this ahadith: "When 'Umar b. Khattab woke up, he saw what had happened to the people. And he was a man having a big belly and strongly built; he recited takbir in a loud voice till the Messenger of Allah (may peace be upon him) woke up by the loudness of his voice in takbir. When the Messenger of Allah (may peace be upon him) got up, the people told him what had happened. Upon this the Messenger of Allah (may peace be upon him) said: There is no harm; you better proceed further," and (the rest of the hadith) was narrated.

004 : 1453 : Chapter 095

Abu Qatada reported that when the Messenger of Allah (may peace be upon him) was in a journey he got down for rest at night, and he used to lie down on his right side, and when he lay down for rest before the dawn, he used to stretch his forearm and place his head over his palm.

004 : 1454 : Chapter 095

Qatada reported from Anas b. Malik that the Messenger of Allah (may peace be upon him) said: He who forgets the prayer should say it when he remembers it, there is no explation for it, except this. Qatada said: (Allah says) "And observe prayer for remembrance of Me "

004 : 1455 : Chapter 095

This hadith has been narrated by Qatada, but here no mention has been made of "There is no explanation for it except this."

004 : 1456 : Chapter 095

Qatada narrated it on the authority of Anas b. Malik that the Apostle of Allah (may peace be upon him) said: He who forgets the prayer, or he slept (and it was omitted), its expiation is this only that he should observe it when he remembers it.

004 : 1457 : Chapter 095

Qatada reported it on the authority of Anas b. Malik that the Messenger of Allah (may peace be upon him) said: When any one of you omits the prayer due to sleep or he forgets it, he should observe it when he remembers it, for Allah has said: "Observe prayer for remembrance of Me."

004 : 1458 : Chapter 096

'Aisha, the wife of the Messenger of Allah (may peace be upon him), reported: The prayer was prescribed as two rak'ahs, two rak'ahs both in journey and at the place of residence. The prayer while travelling remained as it was (originally prescribed), but an addition was made in the prayer (observed) at the place of residence.

004 : 1459 : Chapter 096

'Aisha, the wife of the Messenger of Allah (may peace be upon him), said Allah prescribed the prayer as two rak'ahs, then it was completed (to four rak'ahs) at the place of residence, but was retained in the same position in journey as it was first made obligatory.

004 : 1460 : Chapter 096

'Aisha reported: The prayer was prescribed as consisting of two rak'ahs, the prayer in travelling remained the same, but the prayer at the place of residence was completed. (Zuhri said he asked 'Urwa why 'Aisha said prayer in the complete form during journey, and he replied that she interpreted the matter herself as 'Uthman did.)

004 : 1461 : Chapter 096

Yahya b. Umayya said: I told 'Umar b. al-Khattab that Allah had said: "You may shorten the prayer only if you fear that those who are unbelievers may afflict you" (Qur'an, iv. 101), whereas the people are now safe. He replied: I wondered about it in the same way as you wonder about it, so I asked the Messenger of Allah (may peace be upon him) about it and he said: It is an act of charity which Allah has done to you, so accept His charity.

004 : 1462 : Chapter 096

Ya'la b. Umayya reported: I said to 'Umar b. al-Khattab, and the rest of the hadith is the same.

004 : 1463 : Chapter 096

Ibn 'Abbas reported: Allah has prescribed the prayer through the word of your Prophet (may peace be upon him) as four rak'ahs when resident, two when travelling, and one when danger is present.

004 : 1464 : Chapter 096

Ibn 'Abbas reported: Allah has prescribed the prayer by the tongue of your Apostle (may peace be upon him) as two rak'ahs for the traveller, four for the resident, and one in danger.

004 : 1465 : Chapter 096

Musa b. Salama Hudhali said: I asked Ibn 'Abbas: How should I say prayer when I am in Mecca, and when I do not pray along with the Imam? He said: Two rak'ahs (of prayer) is the Sunnah of Abu'l-Qasim (may peace be upon him).

004 : 1466 : Chapter 096

A hadith like this has been narrated by Abu Qatada with the same chain of transmitters.

004 : 1467 : Chapter 096

Hafs b. 'Asim said: I accompanied Ibn 'Umar on the road to Mecca and he led us in two rak'ahs at the noon prayer, then he went forward and we too went along with him to a place where he alighted, and he sat and we sat along with him, and he cast a glance to the side where he said prayer and he saw people standing and asked: What are they doing? I said: They are engaged in glorifying Allah, offering Sunnah prayer. He said: If I had done so I would have perfected my prayer; O my nephew ! I accompanied the Messenger of Allah (may peace be upon him) on a journey, and he made no addition to two rak'ahs, till Allah called him. I accompanied Abu Bakr and he made no addition to two rak'ahs till Allah caused him to die. I accompanied 'Umar and he made no addition to two rak'ahs till

Allah caused him to die. I accompanied 'Uthman and he made no addition to two rak'ahs, till Allah caused him to die, and Allah has said: "There is a model pattern for you in the Messenger of Allah" (al-Qur'an, xxxiii. 21).

004 : 1468 : Chapter 096

Hafs b. 'Asim reported: I fell ill and Ibn 'Umar came to inquire after my health, and I asked him about the glorification of Allah (i.e. prayer) while travelling. Thereupon he said: I accompanied the Messenger of Allah (may peace be upon him) on a journey but I did not see him glorifying Him, and were I to glorify (Him). I would have completed the prayer. Allah, the Exalted, has said: "Verily there is a model pattern for you in the Messenger of Allah."

004 : 1469 : Chapter 096

Anas reported: The Messenger of Allah (may peace be upon him) said four rak'ahs in the noon prayer while at Medina, but he offered two rak'ahs in the afternoon prayer at Dhu'l-Hulaifa.

004 : 1470 : Chapter 096

Anas b. Malik is reported to have said: I observed four rak'ahs in the noon prayer with the Messenger of Allah (may peace be upon him) at Medina, and said two rak'ahs in the afternoon prayer at Dhu'l-Hulaifa.

004 : 1471 : Chapter 096

Yahya b. Yazid al-Huna'i reported: I asked Anas b. Malik about shortening of prayer. He said: When the Messenger of' Allah (may peace be upon him) had covered a distance of three miles or three farsakh (Shu'ba, one of the narrators, had some doubt about it) he observed two rak'ahs.

004 : 1472 : Chapter 096

Jubair b. Nufair reported: I went along with Shurahbil b. al-Simt to a village which was situated at a distance of seventeen or eighteen miles, and he said only two rak'ahs of prayer. I said to him (about it) and he said: I saw 'Umar observing two rak'ahs at Dhu'l-

Hulaifa and I (too) said to him (about it) and he said: I am doing the same as I saw the Messenger of Allah (may peace be upon him) doing. (This hadith has been transmitted by Shu'ba with the same chain of narrators and it is narrated from Simt, and the name of Shurahbil has not been mentioned, and he said that he had gone to a place called Dumin, situated at a distance of eighteen miles from him.)

004 : 1473 : Chapter 096

Anas b. Malik reported: We went out from Medina to Mecca with the Messenger of Allah (may peace be upon him) and he prayed two rak'ahs at each time of prayer till we returned to Medina. I said: For how long did he stay in Mecca? He said: (For) ten (days).

004 : 1474 : Chapter 096

A hadith like this has been narrated by Anas by another chain of transmitters.

004 : 1475 : Chapter 096

Yahya b. Abu Ishaq reported: I heard Anas b. Malik say: We went out for Pilgrimage from Medina. The rest is the same.

004 : 1476 : Chapter 096

A hadith like this has been transmitted by Anas, but no mention has been made of Pilgrimage.

004 : 1477 : Chapter 096

Salim b. 'Abdullah (b. 'Umar) reported on the authority of his father that Allah's Messenger (way peace be upon him) observed the prayer of a traveller, i.e. two rak'ahs in Mina, and other places; so did Abu Bakr and 'Umar, and 'Uthman too observed two rak'ahs at the beginning of his caliphate, but he then completed four.

004 : 1478 : Chapter 096

A hadith like this has been reported by Zuhri, with the same chain of transmitters, and in it mention was made of Mina only, but not of other places.

004 : 1479 : Chapter 096

Ibn 'Umar reported: The Messenger of Allah (may peace be upon him) said two rak'ahs at Mina, and Abu Bakr after him, and 'Umar after Abu Bakr, and 'Uthman at the beginning of his caliphate; then 'Uthman observed four rak'ahs, and when Ibn 'Umar prayed with the Imam, he said four rak'ahs, but when he observed prayer alone, he said two rak'ahs.

004 : 1480 : Chapter 096

A hadith like this has been narrated by the same chain of transmitters.

004 : 1481 : Chapter 096

Ibn 'Umar reported: The Apostle of Allah (may peace be upon him) said in Mina the prayer of a traveller (short prayer); Abu Bakr and 'Umar did the same and 'Uthmia did it for eight years or six years. Hafs (one of the narrators) said: Ibn 'Umar would also say two rak'ahs at Mina and then go to bed. I said to him: O uncle, I wish you could have said two rak'ahs (of Sunnah prayer after shortening the Fard prayer). He said: Were I to do that, I would have completed the prayer.

004 : 1482 : Chapter 096

This hadith has been narrated by Shu'ba with the same chain of transmitters but no mention has been made of Mina, but they (the narrators) only said: He prayed while travelling.

004 : 1483 : Chapter 096

Ibrahim reported: I heard 'Abd al-Rahman as saying; 'Uthman led us four rak'ahs of prayer at Mina. It was reported to Abdullah b. Mas'ud and he recited: "Surely we are Allah's and to Him shall we return," and then said: I prayed with the Messenger of Allah (may peace be upon him) at Mina two rak'ahs of prayer. I prayed along with Abu Bakr al-Siddiq two

rak'ahs of prayer at Mina. I prayed along with 'Umar b. Khattab two rak'ahs of prayer at Mina. I wish I had my share of the two rak'ahs acceptable (to God) for the four rak'ahs.

004 : 1484 : Chapter 096

A hadith like this has been reported by A'mash with the same chain of transmitters.

004 : 1485 : Chapter 096

Haritha b. Wahb reported: I prayed with the Messenger of Allah (may peace be upon him) two rak'ahs and most of them offered two rak'ahs only in Mina, while the people felt secure.

004 : 1486 : Chapter 096

Wahb al-Khuza'i reported: I prayed behind the Messenger of Allah (way peace be upon him) at Mina, and there was the greatest number of people, and they prayed two rak'ahs on the occasion of the Farwell Pilgrimage. (Muslim said: Haritha b. Wahb al-Khuza'i is the brother of 'Ubaidullah b. 'Umar son of Khattab from the side of mother.)

004 : 1487 : Chapter 097

Ibn 'Umar announced Adhan for prayer on a cold, windy night. Then added: Pray in your dwellings; and then said: When it was a cold, rainy night, the Messenger of Allah (may peace be upon him) used to command the Mu'adhdhin to say "Pray in your dwellings."

004 : 1488 : Chapter 097

Ibn 'Umar reported that he summoned (people) to pray on a cold, windy and rainy night, and then observed at the end of the Adhan: Pray in your dwellings, pray in your dwellings, and then said: When it was a cold night or it was raining in a journey the Messenger of Allah (may peace he upon him) used to command the Mu'adhdhin to announce: Pray in your dwellings.

004 : 1489 : Chapter 097

Ibn 'Umar reported that he summoned (people) to prayer at a place (known as) Dajnan, and the rest of the hadith is the same, and then said: Pray in your dwellings, but he did not repeat for the second time words of Ibn 'Umar (Pray in your dwellings).

004 : 1490 : Chapter 097

Jabir reported: We set cut with the Messenger of Allah (may peace be upon him) on a journey when it began to rain. Upon this he said: He who desires may pray in his dwelling.

004 : 1491 : Chapter 097

'Abdullah b. 'Abbas reported that he said to the Mu'adhdhin on a rainy day: When you have announced "I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah," do not say: "Come to the prayer," but make this announcement: "Say prayer in your houses." He (the narrator) said that the people disapproved of it. Ibn 'Abbas said: Are you astonished at it? He (the Holy Prophet), who is better than I, did it. Jumu'a prayer is no doubt obligatory, but I do not like that I should (force you) to come out and walk in mud and slippery ground.

004 : 1492 : Chapter 097

'Abd al-Hamid reported: I heard 'Abdullah b. al-Harith say: 'Abdullah b. 'Abbas addressed us on a rainy day, and the rest of the hadith is the same, but he made no mention of Jumu'a prayer, and added: He who did it (who commanded us to say prayer in our houses), i.e. the Apostle of Allah (may peace be upon him), is better than I.

004 : 1493 : Chapter 097

This hadith has been narrated by Ayyub and 'Asim al-Ahwal with the same chain of transmitters, but in this hadith it is not recorded: "i.e. the Apostle of Allah (may peace be upon him)."

004 : 1494 : Chapter 097

'Abdullah b. Harith reported that Ibn 'Abbas commanded the Mu'adhdhin to (summon the

people to prayer on Friday and make announcement to say prayer in their houses) when it was rainy, and the rest of the hadith is the same (except this) that he said: I do not like you should walk in muddy slippery place.

004 : 1495 : Chapter 097

'Abdullah b. Harith reported that the Mu'adhdhin of Ibn 'Abba said Adhan on Friday (and then made the announcement to say prayer in houses) because it was a rainy day; as it has been narrated by Ma'mar and others, and in this hadith it was mentioned: He who did it, i.e. the Apostle of Allah (may peace be upon him), was better than I.

004 : 1496 : Chapter 097

A hadith like this that Ibn 'Abbas ordered his Mu'adhdhin (to summon people to prayer and then make announcement to say prayer in their houses) on Friday which was a rainy day, has been transmitted by 'Abdullah b. Harith. Wuhaib, however, says that he did not hear it from him.

004 : 1497 : Chapter 098

Ibn 'Umar reported that the Messenger of Allah (may peace be upon him) used to say Nafl prayer on (the back of) his camel in whatever direction it took him.

004 : 1498 : Chapter 098

Ibn 'Umar reported that the Apostle (may peace be upon him) used to pray on (the back of) his camel in whatever direction it took him.

004 : 1499 : Chapter 098

Ibn 'Umar reported that the Messenger of Allah (may peace be upon him) used to say prayer on his camel while coming from Mecca to Medina, in whatever direction his face had turned; and its was (in this context) that this verse was revealed: "So whether you turn thither is Allah's face" (ii. 115).

004 : 1500 : Chapter 098

This hadith has been narrated by another chain of transmitters and in the one narrated by Ibn Mubarak and Ibn Abu Za'ida (these words are narrated). Ibn 'Umar then recited: "Whether you turn thither is Allah's face," and it was revealed in this context.

004 : 1501 : Chapter 098

Ibn 'Umar reported: I saw the Messenger of Allah (may peace be upon him) praying (Nafl prayer) on a donkey's back while his face was turned towards Khaibar.

004 : 1502 : Chapter 098

Sa'id b. Yasar reported: I was travelling along with Ibn 'Umar on the way to Mecca. Sa'id said: When I apprehended dawn, I dismounted (the ride) and observed Witr prayer and then again joined him. Ibn 'Umar said to me: Where were you? I said: I apprehended the appearance of dawn, so I dismounted and observed Witr prayer. Upon this 'Abdullah said: Is there not a model pattern for you in the Messenger of Allah (may peace be upon him)? I said: Yes, by Allah, and (then) he said: The Messenger of Allah (may peace be upon him) used to observe Witr prayer on the camel's back.

004 : 1503 : Chapter 098

'Abdullah b. Dinar reported on the authority of Ibn 'Umar that the Messenger of Allah (may peace be upon him) used to observe prayer on his ride (no matter) in which direction it had its face turned, 'Abdullah b. Dinar said that Ibn 'Umar used to do like that.

004 : 1504 : Chapter 098

'Abdullah b. 'Umar reported that the Messenger of Allah (may peace be upon him) used to observe Witr prayer on his ride.

004 : 1505 : Chapter 098

Salim b. 'Abdullah reported on the authority of his father that the Messenger of Allah (may peace be upon him) used to observe Nafl (supererogatory) prayer on his ride no matter in what direction it turned its face, and he observed Witr too on it, but did not observe obligatory prayer on it.

004 : 1506 : Chapter 098

'Abdullah b. 'Amir b. Rabi'a has reported on the authority of his father that he had seen the Messenger of Allah (may peace be upon him) observing Nafl player at night on a journey on the back of his ride in whichever direction it turned its face.

004 : 1507 : Chapter 098

Anas b. Sirin reported: We met Anas b. Malik as he came to Syria at a place known as 'Ain-al-Tamar and saw him observing prayer on the back of his donkey with his face turned in that direction. (Hammam one of the narrators) pointed towards the left of Qibla, so I said to him: I find you observing prayer towards the side other than that of Qibla. Upon this he said: Had I not seen the Messenger of Allah (may peace be upon him) doing like this, I would not have done so at all.

004 : 1508 : Chapter 099

Ibn 'Umar reported: When the Messenger of Allah (may peace be upon him) was in a state of hurry on a journey, he combined the sunset and 'Isha prayers.

004 : 1509 : Chapter 099

Nafi' reported that when Ibn 'Umar was in a state of hurry on a journey, he combined the sunset and 'Isha prayers after the twilight had disappeared, and he would say that when the Messenger of Allah (may peace be upon him) was in a state of hurry on a journey, he combined the sunset and 'Isha prayers.

004 : 1510 : Chapter 099

Salim reported from his father to be saying: I saw the Messenger of Allah (may peace be upon him) combining the sunset and Isha' prayers when he was in a hurry on a journey.

004 : 1511 : Chapter 099

Salim b. 'Abdullah reported that his father had said: I saw the Messenger of Allah (may

peace be upon him) delaying the sunset prayer till he would combine it with the 'Isha when he hastened to set out on a journey.

004 : 1512 : Chapter 099

Anas b. Malik reported: When the Messenger of Allah (may peace be upon him) set out on a journey before the sun declined (from the meridian), he delayed the noon prayer till the afternoon prayer, and then dismounted (his ride) and combined them (noon and afternoon prayers), but if the sun had declined before his setting out on a journey, he observed the noon prayer and then mounted (the ride).

004 : 1513 : Chapter 099

Anas reported: When the Apostle of Allah (may peace be upon him) intended to combine two prayers on a journey, he delayed the noon prayer till came the early time of the afternoon prayer, and then combined the two.

004 : 1514 : Chapter 099

Anas reported that when the Apostle of Allah (may peace be upon him) had to set out on a journey hurriedly, he delayed the noon prayer to the earlier time for the afternoon prayer, and then he would combine them, and he would delay the sunset prayer to the time when the twilight would disappear and then combine it with the 'Isha prayer.

004 : 1515 : Chapter 100

Ibn 'Abbas reported: The Messenger of Allah (may peace be upon him) observed the noon and afternoon prayers together, and the sunset and Isha' prayers together without being in a state of fear or in a state of journey.

004 : 1516 : Chapter 100

Ibn 'Abbas reported: The Messenger of Allah (may peace be upon him) observed the noon and afternoon prayers together in Medina without being in a state of fear or in a state of journey. (Abu Zubair said: I asked Sa'id [one of the narrators] why he did that. He said: I asked Ibn 'Abbas as you have asked me, and he replied that he [the Holy Prophet] wanted that no one among his Ummah should be put to [unnecessary] hardship.)

004 : 1517 : Chapter 100

Ibn 'Abbas reported that the Messenger of Allah (may peace be upon him) combined the prayers as he set on a journey in the expedition to Tabuk. He combined the noon prayer with the afternoon prayer and the sunset prayer with the 'Isha prayer. Sa'id (one of the rawis) said to Ibn 'Abbas: What prompted him to do this? He said: He wanted that his Ummah should not be put to (unnecessary) hardship.

004 : 1518 : Chapter 100

Mu'adh reported: We set out with the Messenger of Allah (may peace be upon him) on the Tabuk expedition, and he observed the noon and afternoon prayers together and the sunset and 'Isha prayers together.

004 : 1519 : Chapter 100

Mu'adh b. Jabal reported: The Messenger of Allah (may peace be upon him) combined in the expedition to Tabuk the noon prayer with the afternoon prayer and the sunset prayer with the 'Isha prayer. He (one of the narrators) said: What prompted him to do that? He (Mu'adh) replied that he (the Holy Prophet) wanted that his Ummah should not be put to (unnecessary) hardship.

004 : 1520 : Chapter 100

Ibn 'Abbas reported that the Messenger of Allah (may peace be upon him) combined the noon prayer with the afternoon prayer and the sunset prayer with the 'Isha prayer in Medina without being in a state of danger or rainfall. And in the hadith transmitted by Waki' (the words are): "I said to Ibn 'Abbas: What prompted him to do that? He said: So that his (Prophet's) Ummah should not be put to (unnecessary) hardship." And in the hadith transmitted by Mu'awiya (the words are): "It was said to Ibn 'Abbas: What did he intend thereby? He said he wanted that his Ummah should not be put to unnecessary hardship."

004 : 1521 : Chapter 100

Ibn 'Abbas reported: I observed with the Apostle of Allah (may peace be upon him) eight (rak'ahs) in combination, and seven rak'ahs in combination. I (one of the narrators) said: O

Abd Sha'tha', I think that he (the Holy Prophet) had delayed the noon prayer and hastened the afternoon prayer, and he delayed the sunset prayer and hastened the 'Isha prayer. He said: I also think so.

004 : 1522 : Chapter 100

Ibn 'Abbas reported that the Messenger of Allah (may peace be upon him) observed in Medina seven (rak'ahs) and eight (rak'ahs), i.e. (be combined) the noon and afternoon prayers (eight rak'ahs) and the sunset and 'Isha prayers (seven rak'ahs).

004 : 1523 : Chapter 100

'Abdullah b. Shaqiq reported: Ibn 'Abbas one day addressed us in the afternoon (after the afternoon prayer) till the sun disappeared and the stars appeared, and the people began to say: Prayer, prayer. A person from Banu Tamim came there. He neither slackened nor turned away, but (continued crying): Prayer, prayer. Ibn 'Abbas said: May you be deprived of your mother, do you teach me Sunnah? And then he said: I saw the Messenger of Allah (may peace be upon him) combining the noon and afternoon prayers and the sunset and 'Isha prayers. 'Abdullah b. Shaqiq said: Some doubt was created in my mind about it. So I came to Abu Huraira and asked him (about it) and he testified his assertion.

004 : 1524 : Chapter 100

'Abdullah b. Shaqiq al-'Uqaili reported: A person said to Ibn 'Abbas (as he delayed the prayer): Prayer. He kept silence. He again said: Prayer. He again kept silence, and he again cried: Prayer. He again kept silence and said: May you be deprived of your mother, do you teach us about prayer? We used to combine two prayers during the life of the Messenger of Allah (may peace be upon him).

004 : 1525 : Chapter 101

Abdullah reported: None of you should give a share to Satan out of your self. He should not deem that it is necessary for him to turn but to the right only (after prayer). I saw the Messenger of Allah (may peace be upon him) turning to the left.

004 : 1526 : Chapter 101

A hadith like this has been narrated by A'mash, with the same chain of transmitters.

004 : 1527 : Chapter 101

Suddi reported: I asked Anas how I should turn-to the right or to the left-when I say my prayers. He said: I have very often seen the Messenger of Allah (may peace be upon him) turning to the right.

004 : 1528 : Chapter 101

Anas reported: The Apostle of Allah (may peace be upon him) used to turn to the right (at the end of the prayer).

004 : 1529 : Chapter 102

Bara' reported: When we prayed behind the Messenger of Allah (may peace be upon him) we cherished to be on his right side so that his face would turn towards us (at the end of the prayer), and he (the narrator) said: I heard him say: O my Lord ! save me from Thy torment on the Day when Thoil, wouldst raise or gather Thy servants.

004 : 1530 : Chapter 102

This hadith has been reported by Mis'ar with the same chain of transmitters, but he made no mention of: "His face would turn towards us."

004 : 1531 : Chapter 103

Abu Huraira reported the Apostle of Allah (may peace be upon him) as saying: When the prayer commences then there is no prayer (valid), but the obligatory prayer. This hadith has been narrated by Warqa' with the same chain of transmitters.

004 : 1532 : Chapter 103

Abu Huraira reported the Apostle of Allah (may peace be upon him) as saying: When the prayer commences, there is no prayer but the obligatory one.

004 : 1533 : Chapter 103

A hadith like this has been reported by Ishaq with the same chain of transmitters.

004 : 1534 : Chapter 103

This hadith has been narrated by Abu Huraira with another chain of transmitters. Hammad (one of the narrators) said: I then met 'Amr (the other narrator) and he narrated it to me, but it was not transmitted directly from the Messenger of Allah (may peace be upon him).

004 : 1535 : Chapter 103

'Abdullah b. Malik b. Buhaina reported: The Messenger of Allah (may peace be upon him) happened to pass by a person who was busy in praying while the (Fard of the) dawn prayer had commenced. He said something to him, which we do not know what it was. When we turned back we surrounded him and said: What is it that the Messenger of Allah (may peace be upon him) said to you? He replied: He (the Holy Prophet) had said to me that he perceived as if one of them was about to observe four (rak'ahs) of the dawn prayer. Qa'nabi reported that 'Abdullah b. Malik b. Buhaina narrated it on the authority of his father. (Abu'l-Husain Muslim said): His assertion that he has narrated this hadith on the authority of his father is not correct.

004 : 1536 : Chapter 103

Ibn Buhaina reported: The dawn prayer had commenced when the Messenger of Allah (may peace be upon him) saw a person observing prayer, whereas the Mu'adhdhin had pronounced the Iqama. Upon this he (the Holy Prophet) remarked: Do you say four (rak'ahs) of Fard in the dawn prayer?

004 : 1537 : Chapter 103

'Abdullah b. Sarjis reported: A person entered the mosque, while the Messenger of Allah (may peace be upon him) was leading the dawn prayer. He observed two rak'ahs in a

corner of the mosque, and then joined the Messenger of Allah (may peace be upon him) in prayer. When the Messenger of Allah (may peace be upon him) had pronounced salutations (he had concluded the prayer), he said: O, so and so, which one out of these two prayers did you count (as your Fard prayer), the one that you observed alone or the prayer that you observed with us?

004 : 1538 : Chapter 104

Abu Usaid reported that the Messenger of Allah (may peace be upon him) said: When any one of you enters the mosque, he should say: "O Allah ! open for me the doors of Thy mercy"; and when he steps out he should say: 'O Allah ! I beg of Thee Thy Grace." (Imam Muslim said: I heard Yahya saying: I transcribed this hadith from the compilation of Sulaiman b. Bilal.)

004 : 1539 : Chapter 104

A hadith like this has been narrated from the Apostle of Allah (may peace be upon him) by Abu Usaid.

004 : 1540 : Chapter 105

Abu Qatada (a Companion of the Prophet) reported Allah's Messenger (may peace be upon him) as saying: When any one of you enters the mosque, he should observe two rak'ahs (of Nafl prayer) before sitting.

004 : 1541 : Chapter 105

Abu Qatada, a Companion of the Messenger of Allah (may peace be upon him), said: I entered the mosque, when the Messenger of Allah (may peace be upon him) had been sitting among people, and I also sat down among them. Upon this the Messenger of Allah (may peace be upon him) said: What prevented you from offering two rak'ahs (of Nafl prayer) before sitting down? I said: Messenger of Allah, I saw you sitting and people sitting (around you and I, therefore, sat in your company). He (the Holy Prophet) then said: When anyone among you enters the mosque, he should not sit till he has observed two rak'ahs.

004 : 1542 : Chapter 105

Jabir b. 'Abdullah reported: The Apostle of Allah (may peace be upon him) owed me a debt; he paid me back and made an addition (of this). I entered the mosque and he (the Holy Prophet) said to me: Observe two rak'ahs of prayer.

004 : 1543 : Chapter 106

Jabir b. 'Abdullah reported: The Messenger of Allah (may peace be upon him) bought a camel from me. When he came back to Medina, he ordered me to come to the mosque and observed two rak'ahs of prayer.

004 : 1544 : Chapter 106

Jabir b. 'Abdullah reported: I went with the Messenger of Allah (may peace be upon him) on an expedition and my camel delayed me and I was exhausted. The Messenger of Allah (may peace be upon him) thus came earlier than I, whereas I came on the next day and went to the mosque and found him (the Holy Prophet) at the gate of the mosque. He said: It is now that you have come. I said: Yes. He said: Leave your camel and enter (the mosque) and observe two rak'ahs. He (the narrator) said: So I entered and observed (two rak'ahs) of prayer and then went back.

004 : 1545 : Chapter 106

Ka'b b. Malik reported: The Messenger of Allah (may peace be upon him) did not come back from the journey but by day in the forenoon, and when he arrived, he went first to the mosque, and having prayed two rak'ahs in it he sat down in it.

004 : 1546 : Chapter 107

'Abdullah b. Shaqiq reported: I asked 'Aisha whether the Apostle of Allah (may peace be upon him) used to observe the forenoon prayer. She said: No, but when he came back from the journey.

004 : 1547 : Chapter 107

'Abdullah b. Shaqiq reported: I aksed 'Aisha whether the Apostle of Allah (may peace be

upon him) used to observe the forenoon prayer. She said: No, except when he came back from a journey.

004 : 1548 : Chapter 107

'Urwa reported 'Aisha to be saying: I have never seen the Messenger of Allah (may peace be upon him) observing the supererogatory prayer of the forenoon, but I observed it. And if the Messenger of Allah (way peace be upon him) abandoned any act which he in fact loved to do, it was out of fear that if the people practised it constantly, it might become obligatory for them.

004 : 1549 : Chapter 107

Mu'adha asked 'Aisha (Allah be pleased with her) how many rak'ahs Allah's Messenger (may peace be upon him) prayed at the forenoon prayer. She replied: Four rak'ahs, but sometimes more as he pleased.

004 : 1550 : Chapter 107

A hadith like this has been reported by the same chain of transmitters, but with this alteration that the transmitter said: "As Allah pleased."

004 : 1551 : Chapter 107

Mua'ada 'Adawiyya reported 'Aisha as saying: The Messenger of Allah (may peace be upon him) used to observe four rak'ahs in the forenoon prayer and he sometimes observed more as Allah pleased.

004 : 1552 : Chapter 107

A hadith like this has been narrated by Qatada with the same chain of transmitters.

004 : 1553 : Chapter 107

Abd al-Rahman b. Abu Laila reported: No one has ever narrated to me that he saw the

Apostle of Allah (may peace be upon him) observing the forenoon prayer, except Umm Hani. She, however, narrated that the Apostle of Allah (may peace be upon him) entered her house on the day of the Conquest of Mecca and prayed eight rak'ahs (adding): I never saw a shorter prayer than it except that he performed the bowing and prostration completely. But (one of the narrators) Ibn Bashshar in his narration made no mention of the word: "Never".

004 : 1554 : Chapter 107

'Abdullah b. Harith b. Naufal reported: I had been asking about, as I was desirous to find one among people who should inform me, whether the Messenger of Allah (may peace be upon him) observed the forenoon prayer, but I found none to narrate that to me except Umm Hani, daughter of Abu Talib (the real sister of Hadrat 'Ali), who told me that on the day of the Conquest the Messenger of Allah (may peace be upon him) came (to our house) after the dawn had (sufficiently) arisen. A cloth was brought and privacy was provided for him (the Holy Prophet). He took a bath and then stood up and observed eight rak'ahs. I do not know whether his Qiyam (standing posture) was longer, or bending or prostration or all of them were of equal duration. She (Umm Hani) further said: I never saw him saying this Nafl prayer prior to it or subsequently. (Al-Muradi narrated on the authority of Yunus that he made no mention of the words: "He informed me.")

004 : 1555 : Chapter 107

Abu Murra, the freed slave of Umm Hani, daughter of Abu Talib, reported Umm Hani to be saying: I went to the Messenger of Allah (may peace be upon him) on the day of the Conquest of Mecca and found him taking bath, and Fatimah, his daughter, had provided him privacy with the help of a cloth. I gave him salutation and he said: Who is she? I said: It is Umm Hani, daughter of Abu Talib. He (the Holy Prophet) said: Greeting for Umm Hani. When he had completed the bath, he stood up and observed eight rak'ahs wrapped up in one cloth. When he turned back (after the prayer), I said to him: Messenger of Allah, the son of my mother 'Ali b. Abu Talib is going to kill a person, Fulan b. Hubaira whom I have given protection. Upon this the Messenger of Allah (way peace be upon him) said: We too have given protection whom you have given protection, O Umm Hani. Umm Hani said: It was the forenoon (prayer).

004 : 1556 : Chapter 107

Abu Murra narrated on the authority of Umm Hani that the Messenger of Allah (may peace be upon him) on the day of the Conquest of Mecca observed in her house eight rak'ahs of prayer in one cloth, its opposite corners having been tied from the opposite sides.

004 : 1557 : Chapter 107

Abu Dharr reported Allah's Apostle (may peace be upon him) as saying: In the morning charity is due from every bone in the body of every one of you. Every utterance of Allah's glorification is an act of charity. Every utterance of praise of Him is an act of charity, every utterance of profession of His Oneness is an act of charity, every utterance of profession of His Greatness is an act of charity, enjoining good is an act of charity, forbidding what is disreputable is an act of charity, and two rak'ahs which one prays in the forenoon will suffice.

004 : 1558 : Chapter 107

Abu Huraira reported. My friend (the Holy Prophet, may peace be upon him) has instructed me to do three things: three fasts during every month, two rak'ahs of the forenoon prayer, and observing Witr prayer before going to bed.

004 : 1559 : Chapter 107

A hadith like this has been narrated by Abu Huraira by another chain of transmitters.

004 : 1560 : Chapter 107

Abu Huraira reported: My friend Abu'l-Qasim (may peace be upon him) instructed me to do three things, and the rest of the hadith is the same.

004 : 1561 : Chapter 107

Abu Murra, the freed slave of Umm Hani, narrated on the authority of Abu Darda': My Friend (may peace be upon him) instructed me in three (acts), and I would never abandon them as long as I live. (And these three things are): Three fasts during every month, the forenoon prayer, and this that I should not sleep till I have observed the Witr prayer.

004 : 1562 : Chapter 108

Ibn 'Umar reported that Hafsa, the Mother of the Believers, informed him that when the

Mu'adhdhin became silent after calling (people) to the dawn prayer, the Messenger of Allah (may peace be upon him) commenced the dawn (prayer) when it dawned by observing two short rak'ahs before the commencement of the (Fard) prayer.

004 : 1563 : Chapter 108

This hadith has been transmitted by Nafi' with the same chain of narrators.

004 : 1564 : Chapter 108

Hafsa reported that when it was dawn, the Messenger of Allah (may peace be upon him) did not observe (any other prayers) but two short rak'ahs.

004 : 1565 : Chapter 108

A hadith like this has been narrated by Shu'ba with the same chain of transmitters.

004 : 1566 : Chapter 108

Hafsa reported: When the dawn appeared, the Apostle of Allah (may peace be upon him) observed two rak'ahs (of Sunnah prayers).

004 : 1567 : Chapter 108

'Aisha reported: The Messenger of Allah (may peace be upon him) used to observe two rak'ahs of Sunnah (prayer) when he heard the Adhin and shortened them. (This hadith has been narrated by the same chain of transmitters and in the hadith narrated by Usama the words are: "When it was dawn".)

004 : 1568 : Chapter 108

'Aisha reported that the Apostle of Allah (may peace be upon him) used to observe two (supererogatory) rak'ahs in between the call to prayer and the Iqama of the dawn prayer.

004 : 1569 : Chapter 108

'Aisha reported that the Messenger of Allah (may peace be upon him) observed two rak'ahs of the dawn prayer and he shortened them (to the extent) that I (out of surprise) said: Did he recite in them Surah Fatiha (only)?

004 : 1570 : Chapter 108

'Aisha reported: When it was dawn, the Messenger of Allah (may peace be upon him) observed two rak'ahs, and I would say: Does he recite only the opening chapter of the Qur'an in it?

004 : 1571 : Chapter 108

'Aisha reported that the Apostle (may peace be upon him) was not so much particular about observing supererogatory rak'ahs as in case of the two rak'ahs of the dawn prayer.

004 : 1572 : Chapter 108

'Aisha reported: I have never seen the Messenger of Allah (may peace be upon him) hastening as much in observing supererogatory as two rak'ahs before the (Fard) of the dawn prayer.

004 : 1573 : Chapter 108

'Aisha reported Allah's Messenger as saying: The two rak'ahs at dawn are better than this world and what it contains.

004 : 1574 : Chapter 108

'Aisha reported that the Apostle of Allah (may peace be upon him) said about the two (supererogatory) rak'ahs of the dawn: They are dearer to me than the whole world.

004 : 1575 : Chapter 108

Abu Huraira reported that the Messenger of Allah (may peace be upon him) recited in the two (supererogatory) rak'ahs of the dawn (prayer): "Say: O unbelievers," (Qur'an, cix.) and "Say: Allah is one" (cxii.).

004 : 1576 : Chapter 108

Ibn 'Abbas reported that the Messenger of Allah (may peace be upon him) used to recite in first of the two (supererogatory) rak'ahs of the dawn: "Say: We believed in Allah and what was revealed to us..." verses 285-286 from Surah Baqara, and in the second of the two: "I believe in Allah and I bear testimony that we are Muslims" (iii. 51).

004 : 1577 : Chapter 108

Ibn 'Abbas reported that the Messenger of Allah (may peace be upon him) used to recite in the two (supererogatory) rak'ahs of the dawn prayer: "Say: We believed in Allah and what was revealed to us" and that which is found in Surah Al-i-'lmran: "Come to that word (creed) which is common between you and us"(iii. 64).

004 : 1578 : Chapter 108

This hadith has been transmitted by another chain of narrators.

004 : 1579 : Chapter 109

Umm Habiba (the wife of the Holy Prophet) reported Allah's Messenger (may peace be upon him) as saying: A house will be built in Paradise, for anyone who prays in a day and a night twelve rak'ahs; and she added: I have never abandoned (observing them) since I heard it from the Messenger of Allah (may peace be upon him). Some of the other narrators said the same words: I have never abandoned (observing them) since I heard (from so and so).

004 : 1580 : Chapter 109

Nu'man b. Salim reported with the same chain of transmitters: He who observed twelve voluntary rak'ahs, a house will be built for him in Paradise.

004 : 1581 : Chapter 109

Umm Habiba, the wife of the Apostle of Allah (may peace be upon him), reported Allah's Messenger (may peace be upon him) as saying: If any Muslim servant (of Allah) prays for the sake of Allah twelve rak'ahs (of Sun'an) every day, over and above the obligatory ones, Allah will build for him a house in Paradise, or a house will be built for him in Paradise; and I have not abandoned to observe the in after (hearing it from the Messenger of Allah). (So said also 'Amr and Nu'man.)

004 : 1582 : Chapter 109

Umm Habiba reported the Messenger of Allah (may peace be upon him) having said: If any Muslim servant (of Allah) performed ablution, and performed it well, and then observed every day, the rest of the hadith is the same.

004 : 1583 : Chapter 109

Ibn 'Umar reported: I prayed along with Allah's Messenger (may peace be upon him) two rak'ahs before and two rak'ahs after the noon prayer, two rak'ahs after the sunset prayer and two rak'ahs after the 'Isha prayer and two rak'ahs after the Friday prayer; and so far as the sunset, 'Isha and Friday prayers are concerned, I observed (them) along with the Apostle of Allah (may peace be upon him) in his house.

004 : 1584 : Chapter 110

'Abdullah b. Shaqiq said: I asked 'Aisha about the Messenger of Allah's (may peace be upon him) voluntary prayers, and she replied: Before the noon prayer, he used to pray four rak'ahs in my house; then would go out and lead the people in prayer; then come in and pray two rak'ahs. He would then lead the people in the sunset prayer; then come in and pray two rak'ahs. Then he would lead the people in the 'Isha prayer, and enter my house and pray two rak'ahs. He would pray nine rak'ahs during the night, including Witr. At night he would pray for a long time standing and for a long time sitting, and when he recited the Holy Qur'an while standing, he would bow and prostrate himself from the standing position, and when he recited while sitting, he would bow and prostrate himself from the sitting position, and when it was dawn he would pray two rak'ahs.

004 : 1585 : Chapter 110

'Aisha reported that the Messenger of Allah (may peace be upon him) would pray in the night for a long time, and when he prayed standing be bowed in a standing posture, and when he prayed sitting, he bowed in a sitting posture.

004 : 1586 : Chapter 110

'Abdullah b. Shaqiq reported: I fell ill in Persia and therefore, prayed in a sitting posture, and I asked 'Aisha about it and she said: The Messenger of Allah (may peace be upon him) prayed for a long time in the night sitting.

004 : 1587 : Chapter 110

'Abdullah b. Shaqiq al-'Uqaili reported: I asked 'Aisha about the prayer of the Messenger of Allah (may peace be upon him) during the night (i.e. Tahajjud prayer) She replied: He used to pray for a long time standing and for a long time sitting in the night, and when he recited the Qur'an while standing, he would bow himself from the standing position, and when he recited while sitting, he would bow from the sitting position.

004 : 1588 : Chapter 110

'Abdullah b. Shaqiq al-'Uqaili reported: I asked 'Aisha about the prayer of the Messenger of Allah (may peace be upon him). She said: The Messenger of Allah (may peace be upon him) would observe prayer (Nafl) in a standing position as well as in a sitting position, and when he commenced the prayer in a standing position, he bowed in this very position, and when he commenced the prayer in a sitting position, he bowed in this very position.

004 : 1589 : Chapter 110

'Aisha reported: I did not see the Messenger of Allah (may peace be upon him) reciting (the Qur'an) in the night prayer in a sitting position, till he grew old and then he recited (it) in a sitting position, but when thirty or forty verses were left out of the Surah, he would then stand up, recite them and then bowed.

004 : 1590 : Chapter 110

'Aisha reported: The Messenger of Allah (may peace be upon him) used to pray while sitting (when he grew old) and he recited in this position and when the recitation equal to thirty or forty verses was left, he would then stand up and recite (for this duration) in a standing position and then bowed himself and then prostrated himself and did the same in the second rak'ah.

004 : 1591 : Chapter 110

'Aisha reported: The Messenger of Allah (may peace be upon him) used to recite in sitting position (while observing the Tahajjud prayer) and when he intended to bow, he would stand up and recite (for the duration in which) a man (ordinarily) recites forty verses.

004 : 1592 : Chapter 110

Alqama b. Waqqas reported: I asked 'Aisha how the Messenger of Allah (may peace be upon him) did in the two rak'ahs as he (observed them) sitting. She said: He would recite (the Qur'an) in them, and when he intended to bow, he would stand up and then bowed.

004 : 1593 : Chapter 110

'Abdullah b. Shaqiq reported: I asked 'Aisha whether the Apostle of Allah (may peace be upon him) observed (Nafl) sitting. She said: Yes, when the people had made him old.

004 : 1594 : Chapter 110

'Abdullah b. Shaqiq reported: I said to 'Aisha and she made a mention of that (recorded above) about the Apostle of Allah (may peace be upon him).

004 : 1595 : Chapter 110

'Aisha reported that the Messenger of Allah (may peace be upon him) died (in this very state) that he observed most of his (Nafl) prayers in a sitting position.

004 : 1596 : Chapter 110

'Aisha reported: When the Messenger of Allah (may peace be upon him) grew bulky and heavy he would observe (most of his Nafl) prayers sitting.

004 : 1597 : Chapter 110

Hafsa reported: Never did I see the Messenger of Allah (may peace be upon him) observing supererogatory prayer sitting till one year before his death when he would observe Nafl prayer in a sitting position, and he would recite the Surah (of the Qur'an) in such a slow-measured tone (that duration of its recital) became more lengthy than the one longer than this.

004 : 1598 : Chapter 110

Zuhri reported this hadith with the same chain of transmitters, except this that he made a mention of one year or two years.

004 : 1599 : Chapter 110

Jabir b. Samura reported that the Apostle of Allah (may peace be upon him) observed (Nafl) prayer sitting before his death.

004 : 1600 : Chapter 110

'Abdullah b. 'Amr reported: It was narrated to me that the Messenger of Allah (may peace be upon him) had said: The prayer observed by a person sitting is half of the prayer. I came to him (may peace be upon him) and found him praying in a sitting position. I placed my hand on his head. He said: O 'Abdullah b. 'Amr, what is the matter with you? I said: Messenger of Allah, it has been narrated to me that you said: The prayer of a man in a sitting position is half of the prayer, whereas you are observing prayer sitting. He (the Holy Prophet) said: Yes, it is so, but I am not like anyone amongst you.

004 : 1601 : Chapter 110

A hadith like this has been narrated by Abu Yahya al-A'raj with the same chain of transmitters.

004 : 1602 : Chapter 111

'Aisha reported that the Messenger of Allah (may peace be upon him) used to pray eleven rak'ahs at night, observing the Witr with a single rak'ah, and when he had finished them, he lay down on his right side, till the Mu'adhdhin came to him and he (the Holy Prophet) then observed two short rak'ahs (of Sunan of the dawn prayer).

004 : 1603 : Chapter 111

'Aisha, the wife of the Apostle of Allah (may peace be upon him), said that between the time when the Messenger of Allah (may peace be upon him) finished the 'Isha prayer which is called 'Atama by the people, he used to pray eleven rak'ahs, uttering the salutation at the end of every two rak'ahs, and observing the Witr with a single one. And when the Mu'adhdhin had finished the call (for the) dawn prayer and he saw the dawn clearly and the Mu'adhdhin had come to him, he stood up and prayed two short rak'ahs. Then he lay down on his right side till the Mu'adhdhin came to him for Iqama. (This hadith has been narrated with the same chain of transmitters by Ibn Shihab, but in it no mention has been made of Iqama)

004 : 1604 : Chapter 111

'Aisha reported: The Messenger of Allah (may peace be upon him) used to observe thirteen rak'ahs of the night prayer. Five out of them consisted of Witr, and he did not sit, but at the end (for salutation).

004 : 1605 : Chapter 111

This hadith has been narrated by Hisham with the same chain of transmitters.

004 : 1606 : Chapter 111

'Aisha reported that the Messenger of Allah (may peace be upon him) used to pray thirteen rak'ahs during the night including the two rak'ahs (Sunan) of the dawn prayer.

004 : 1607 : Chapter 111

Abu Salama b. Abd al-Rahman asked 'Aisha about the (night) prayer of the Messenger of Allah (may peace be upon him) during the month of Ramadan. She said: The Messenger of Allah (may peace be upon him) did not observe either in Ramadan or in other months more than eleven rak'ahs (of the night prayer). He (in the first instance) observed four rak'ahs. Ask not about their excellence and their length (i.e. these were matchless in perfection and length). He again observed four rak'ahs, and ask not about their excellence and their length. He would then observe three rak'ahs (of the Witr prayer). 'Aisha again said: I said: Messenger of Allah, do you sleep before observing the Witr prayer? He said: O 'Aisha, my eyes sleep but my heart does not sleep.

004 : 1608 : Chapter 111

Abu Salama asked 'Aisha about the prayer of the Messenger of Allah (may peace be upon him) She said: He observed thirteen rak'ahs (in the night prayer). He observed eight rak'ahs and would then observe Witr and then observe two rak'ahs sitting, and when he wanted to bow he stood up and then bowed down, and then observed two rak'ahs in between the Adhan and Iqama of the dawn prayer.

004 : 1609 : Chapter 111

Abu Salama reported that he asked 'Aisha about the prayer of the Messenger of Allah (may peace he upon him) (during the night). The rest of the hadith is the same but with this exception that he (the Holy Prophet) observed nine rak'ahs including Witr.

004 : 1610 : Chapter 111

Abu Salama is reported to have said: I came to 'Aisha. I said: O mother, inform me about the prayer of the Messenger of Allah (may peace be upon him). She said: His (night prayer) in Ramadan and (during other months) was thirteen rak'ahs at night including two rak'ahs of fajr.

004 : 1611 : Chapter 111

It is reported on the authority of 'Aisha that the prayer of Allah's Messenger (may peace be upon him) in the night consisted of ten rak'ahs. He observed a Witr and two rak'ahs (of Sunan) of the dawn prayer, and thus the total comes to thirteen rak'ahs.

004 : 1612 : Chapter 111

'Aisha thus reported about the (night prayer) of the Messenger of Allah (may peace be upon him): He used to sleep in the early part of the night, and woke up in the latter part. If he then wished intercourse with his wife, he satisfied his desire, and then went to sleep; and when the first call to prayer was made he jumped up (by Allah, she, i.e. 'Aisha, did not say "he stood up"), and poured water over him (by Allah she, i.e. 'Aisha, did not say that he took a bath but I know what she meant) and if he did not have an intercourse, he performed ablution, just as a man performs ablution for prayer and then observed two rak'ahs.

004 : 1613 : Chapter 111

'Aisha observed that the Messenger of Allah (may peace be upon him) used to observe prayer in the night and the last of his (night) prayer was Witr.

004 : 1614 : Chapter 111

Masruq is reported to have asked 'Aisha about the action (most pleasing to) the Messenger of Allah (may peace be upon him). She said: He (the Holy Prophet) loved (that action) which one keeps on doing regularly. I said (to 'Aisha): When did he pray (at night)? She replied: When he heard the cock crow, he got up and observed prayer.

004 : 1615 : Chapter 111

'Aisha reported: Never did the earlier part of the dawn find the Messenger of Allah (may peace be upon him) but sleeping in my house or near me.

004 : 1616 : Chapter 111

'Aisha reported: When the Apostle of Allah (may peace be upon him) had prayed the two rak'ahs (Sunan) of the dawn prayer, he would talk to me if I was awake, otherwise he would lie down.

004 : 1617 : Chapter 111

A hadith like this has been narrated by 'Aisha by another chain of transmitters.

004 : 1618 : Chapter 111

'Aisha reported: The Messenger of Allah (may peace be upon him) used to pray in the night and when he observed Witr, he said to me: O 'Aisha, get up and observe Witr.

004 : 1619 : Chapter 111

'Aisha reported that the Messenger of Allah (may peace be upon him) used to offer prayer at night while she lay in front of him, and when the Witr prayer was yet to be observed, he would awaken her and she observed Witr.

004 : 1620 : Chapter 111

'Aisha reported: The Messenger of Allah (may peace be upon him) observed the Witr prayer every night and he completed Witr at the time of dawn.

004 : 1621 : Chapter 111

Masruq reported on the authority of 'Aisha that she said that the Messenger Of Allah (may peace be upon him) used to observe the Witr prayer every night, maybe in the early part of night, at midnight and in the latter part, finishing his Witr at dawn.

004 : 1622 : Chapter 111

'Aisha reported that the Messenger of Allah (may peace be upon him) used to observe Witr every night, and he would (at times) complete his Witr at the end of the night.

004 : 1623 : Chapter 111

Sa'd b. Hisham b. 'Amir decided to participate in the expedition for the sake of Allah, so he came to Medina and he decided to dispose of his property there and buy arms and horses instead and fight against the Romans to the end of his life. When he came to

Medina, he met the people of Medina. They dissuaded him to do such a thing, and informed him that a group of six men had decided to do so during the lifetime of the Apostle of Allah (may peace be upon him) and the Apostle of Allah (may peace be upon him) forbade them to do it, and said: Is there not for you a model pattern in me? And when they narrated this to him (Sa'd b. Hisham), he returned to his wife, though he had divorced her and made (people) witness to his reconciliation. He then came to Ibn 'Abbas and asked him about the Witr of the Messenger of Allah (may peace be upon him). Ibn 'Abbas said: Should I not lead you to one who knows best amongst the people of the world about the Witr of the Messenger of Allah (may peace be upon him)? He said: Who is it? He (Ibn 'Abbas) said: It is 'Aisha. So go to her and ask her (about Witr) and then come to me and inform me about her answer that she would give you. So I came to Hakim b. Aflah and requested him to take me to her. He said: I would not go to her, for I forbade her to speak anything (about the conflict) between the two groupS, but she refused (to accept my advice) and went (to participate in that conflict). I (requested) him (Hakim) with an oath to lead me to her. So we went to 'Aisha and we begged permission to meet her. She granted us permission and we went in. She said: Are you Hakim? (She recognised him.) He replied: Yes. She said: Who is there with you? He said: He is Sa'd b. Hisham. She said: Which Hisham? He said: He is Hisham b. 'Amir. She blessed him ('Amir) with mercy from Allah and spoke good of him (Qatada said that he died as a martyr in Uhud). I said: Mother of the Faithful, tell me about the character of the Messenger of Allah (may peace be upon him). She said: Don't you read the Qur'an? I said: Yes. Upon this she said: The character of the Apostle of Allah (may peace be upon him) was the Qur'an. He said: I felt inclined to get up and not ask anything (further) till death. But then I changed my mind and said: Inform me about the observance (of the night prayer) of the Messenger of Allah (may peace be upon him). She said: Did you not recite: "O thou wrapped up"? He said: Yes. She said: Allah, the Exalted and the Glorious, made the observance of the night prayer at the beginning of this Surah obligatory. So the Apostle of Allah (may peace be upon him and his Companions around him observed this (night prayer) for one year. Allah held back the concluding portion of this Surah for twelve months in the Heaven till (at the end of this period) Allah revealed the concluding verses of this Surah which lightened (the burden of this prayer), and the night prayer became a supererogatory prayer after being an obligatory one. I said: Mother of the Faithful, inform me about the Witr of the Messenger of Allah (may peace be upon him). She said: I used to prepare tooth stick for him and water for his ablution, and Allah would rouse him to the extent He wished during the night. He would use the tooth stick, and perform ablution, and would offer nine rak'ahs, and would not sit but in the eighth one and would remember Allah, and praise Him and supplicate Him, then he would get up without uttering the salutation and pray the ninth rak'ah. He would then sit, remember, praise Him and supplicate Him and then utter a salutation loud enough for us to hear. He would then pray two rak'ahs sitting after uttering the salutation, and that made eleven rak'ahs. O my son, but when the Apostle of Allah (may peace be upon him) grew old and put on flesh, he observed Witr of seven, doing in the two rak'ahs as he had done formerly, and that made nine. O my son, and when the Apostle of Allah (may peace be upon him) observed prayer, he liked to keep on observing it, and when sleep or pain overpowered him and made it impossible (for him) to observe prayer in the night, he prayed twelve rak'ahs daring the day. I am not aware of Allah's Prophet (may peace be upon him) having

recited the whole Qur'an during one single night, or praying through the night till morning, or fasting a complete month, except Ramadan. He (the narrator) said: I then went to Ibn 'Abbas and narrated to him the hadith (transmitted from her), and he said: She says the truth If I went to her and got into her presence, I would have listened to it orally from her. He said: If I were to know that you do not go to her. I would not have transmitted this hadith to you narrated by her.

004 : 1624 : Chapter 111

Zurara b. Aufa said that Sa'd b. Hisham divorced his wife, and then proceeded to Medina to sell his property, and the rest of the hadith is the same.

004 : 1625 : Chapter 111

Sa'd b. Hisham reported: I went to 'Abdullah b. 'Abbas and asked him about the Witr prayer, and the rest of the hadith is the same as recorded in this event. She (Hadrat 'Aisha) said: Who is that Hisham? I said: Son of 'Amir. She said: What a fine man 'Amir was ! He died as a martyr in the Battle of Uhud.

004 : 1626 : Chapter 111

Zurara b. Aufa reported that Sa'd b. Hisham was his neighbour and he informed him that he had divorced his wife and he narrated the hadith like the one transmitted by Sa'd. She ('Aisha) said: Who is Hisham? He said: The son of 'Amir. She said: What a fine man he was; he participated in the Battle of Uhud along with the Messenger of Allah (may peace be upon him). Hakim b. Aflah said: If I ever knew that you do not go to 'Aisha, I would not have informed you about her hadith (So that you would have gone to her and heard it from her orally).

004 : 1627 : Chapter 111

'Aisha reported that when the Messenger of Allah (may peace be upon him) missed the night prayer due to pain or any other reason, he observed twelve rak'ahs during the daytime.

004 : 1628 : Chapter 111

'Aisha reported that when the Messenger of Allah (may peace be upon him) decided upon doing any act, he continued to do it, and when he slept at night or fell sick he observed twelve rak'ahs during the daytime. I am not aware of Allah's Messenger (may peace be upon him) observing prayer during the whole of the night till morning, or observing fast for a whole month continuously except that of Ramadan.

004 : 1629 : Chapter 111

'Umar b. Khattab reported Allah's Messenger (may peace be upon him) as saying: Should anyone fall asleep and fail to recite his portion of the Qur'an, or a part of it, if he recites it between the dawn prayer and the noon prayer, it will be recorded for him as though he had recited it during the night.

004 : 1630 : Chapter 112

Zaid b. Arqam, on seeing some people praying in the forenoon, said: They well know that prayer at another time than this is more excellent, for Allah's Messenger (may peace be upon him) said: The prayer of those who are penitent is observed when your weaned camels feel the heat of the sun.

004 : 1631 : Chapter 112

Zaid b. Arqam reported that the Messenger of Allah (may peace be upon him) went out to the people of Quba' and saw them observing prayer; upon this he said: The prayer of the penitent should be observed when the young weaned camels feel heat of the sun.

004 : 1632 : Chapter 113

Ibn 'Umar reported that a person asked the Messenger of Allah (may peace be upon him) about the night prayer. The Messenger of Allah (may peace be upon him) said: Prayer during the night should consist of pairs of rak'ahs, but if one of you fears morning is near, he should pray one rak'ah which will make his prayer an odd number for him.

004 : 1633 : Chapter 113

Salim reported on the authority of his father that a person asked the Apostle of Allah (may peace be upon him) about the night prayer. He said: It consists of pairs of rak'ahs, but if one fears morning is near, he should make it an odd number by praying one rak'ah.

004 : 1634 : Chapter 113

'Abdullah b. 'Umar reported: A man stood up and said: Messenger of Allah, how is the night prayer? The Messenger of Allah (may peace be upon him) said: The night prayer consists of pair, but if you apprehend the rise of dawn, make it odd number by observing one rak'ah.

004 : 1635 : Chapter 113

'Abdullah b. 'Umar reported: A person asked the Apostle of Allah (may peace be upon him) as I stood between him (the Holy Prophet) and the inquirer and he said: Messenger of Allah, how is the night prayer? He (the Holy Prophet) said: It consists of pairs of rak'ahs, but if you apprehend morning, you should pray one rak'ah and make the end of your prayer as Witr. Then a person asked him (the Holy Prophet) at the end of the year and I was at that place near the Messenger of Allah (may peace be upon him); but I do not know whether he was the same person or another person, but he (the Holy Prophet) gave him the same reply.

004 : 1636 : Chapter 113

This hadith his been narrated by Ibn 'Umar by another chain of transmitters but it does not have these words: "Then a person asked him at the end of the year," and what follows subsequently.

004 : 1637 : Chapter 113

Ibn 'Umar reported the Apostle of Allah (may peace be upon him) as saying: Hasten to pray Witr before morning.

004 : 1638 : Chapter 113

Ibn 'Umar said: He who prayed at night should make Witr the end of his prayer, for the Messenger of Allah (way peace be upon him) ordered this.

004 : 1639 : Chapter 113

Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: Make Witr the end of your night prayer.

004 : 1640 : Chapter 113

Nafi' reported Ibn 'Umar as saying: He who observed the night prayer should make Witr the end of his prayer before dawn. The Messenger of Allah (may peace be upon him) used to order them thus.

004 : 1641 : Chapter 113

Ibn 'Umar reported Allah's Messenger (way peace be upon him) as saying: Witr is a rak'ah at the end of the prayer.

004 : 1642 : Chapter 113

Ibn Umar reported Allah's Messenger (may peace be upon him) as saying: Witr is a rak'ah at the end of the night prayer.

004 : 1643 : Chapter 113

Abu Mijlaz reported: I asked Ibn 'Abbas about the Witr prayer. He said: I heard the Messenger of Allah (may peace be upon him) as saying: It is a rak'ah at the end of the night prayer.

004 : 1644 : Chapter 113

Ibn 'Umar reported: A person called (the attention) of the Messenger of Allah (may peace

be upon him) as he was in the mosque, and said: Messenger of Allah, how should I make the rak'ahs of the night prayer an odd number? Upon this the Messenger of Allah (way peace he upon him) said: He who prays (night prayer) he should observe it in pairs, but if he apprehends the rise of morning, he should observe one rak'ah; that would make the number odd (for the rak'ahs) observed by him. This was narrated by Abd Kuraib 'Ubaidullah b. 'Abdullah and Ibn 'Umar did not make mention of it.

004 : 1645 : Chapter 113

Anas b. Sirin reported: I asked Ibn 'Umar to tell me about the practice of the Holy Prophet (may peace be upon him) in regard to two rak'ahs before the dawn prayer: Should I make lengthy recitation in them? He said: The Messenger of Allah (may peace be upon him) used to observe, the night prayer in pairs and then made the number odd by observing one rak'ah. I said: I am not asking you about it. He said: You are a bulky man, will you not show me the patience to narrate to you the hadith completely? The Messenger of Allah (may peace be upon him) used to observe the night prayer in pairs and then made the number odd by observing one rak'ah, and then he observed two rak'ahs before dawn quite close to the call for prayer (Khalaf said: "Did you see [yourself the Holy Prophet observing] the two rak'ahs before the dawn?" and he made no mention of prayer.)

004 : 1646 : Chapter 113

Anas b. Sirin reported: I asked Ibn 'Umar like this (as recorded in the previous hadith) and he made this addition: "And he (the Holy Prophet) made the end of the night prayer as odd number by one rak'ah." And there is also (this addition): "Stop, stop, you are bulky."

004 : 1647 : Chapter 113

Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: The night prayer consists of pairs and when you see the approach of dawn, make this number odd by one rak'ah. It was said to Ibn 'Umar: What does the (word) pair imply? He said: (It means) that salutation is uttered after every two rak'ahs.

004 : 1648 : Chapter 113

Abu Sa'id (al Khudri) reported Allah's Apostle (may peace be upon him) as saying: Observe Witr prayer before it is morning. Abu Sa'id reported that they (the Prophet's Companions) asked the Apostle of Allah (may peace be upon him) about Witr (prayer). (In reply to their inquiry) he said: Observe Witr prayer before it is morning.

004 : 1649 : Chapter 113

Abu Sa'id reported that they (some of the Companions) of the Holy Prophet (may peace be upon him) asked the Apostle of Allah (may peace be upon him) about Witr. He said: Observe Witr before morning.

004 : 1650 : Chapter 114

Jabir reported Allah's Messenger (may peace be upon him) as saying: If anyone is afraid that he may not get up in the latter part of the night, he should observe Witr in the first part of it; and if anyone is eager to get up in the last part of it, he should observe Witr at the end of the night, for prayer at the end of the night is witnessed (by the angels) and that is preferable.

004 : 1651 : Chapter 114

Jabir reported Allah's Messenger (may peace be upon him) as saying: He who amongst you is afraid that he may not be able to get up at the end of the night should observe Witr (in the first part) and then sleep, and he who is confident of getting up and praying at night (i.e. Tahajjud prayer) should observe it at the end of it, for the recitation at the end of the night to visited (by angels), and that is excellent.

004 : 1652 : Chapter 115

Jabir reported Allah's Messenger (may peace be upon him) as saying: The most excellent prayer is that in which the duration of standing is longer.

004 : 1653 : Chapter 115

Jabir reported: The Messenger of Allah (may peace be upon him) was asked about the prayer which was most excellent. He said: That in which the standing is longer. (This hadith is narrated by another chain of transmitters too.)

004 : 1654 : Chapter 115

Jabir said he heard Allah's Messenger (may peace be upon him) say: There is an hour during the night in which no Muslim individual will ask Allah for good in this world and the next without His giving it to him; and that applies to every night.

004 : 1655 : Chapter 115

Jabir reported: I heard the Apostle of Allah (may peace be upon him) as saying: There is an hour during the night in which no Muslim bondman will ask Allah for good in this world and the next but He will grant it to him.

004 : 1656 : Chapter 116

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Our Lord, the Blessed and the Exalted, descends every night to the lowest heaven when one-third of the latter part of the night is left, and says: Who supplicates Me so that I may answer him? Who asks Me so that I may give to him? Who asks Me forgiveness so that I may forgive him?

004 : 1657 : Chapter 116

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Allah descends every night to the lowest heaven when one-third of the first part of the night is over and says: I am the Lord; I am the Lord: who is there to supplicate Me so that I answer him? Who is there to beg of Me so that I grant him? Who is there to beg forgiveness from Me so that I forgive him? He continues like this till the day breaks.

004 : 1658 : Chapter 116

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When half of the night or two-third of it is over. Allah, the Blessed and the Exalted, descends to the lowest heaven and says: Is there any beggar, so that he be given? Is there any supplicator so that he be answered? Is there any beggar of forgiveness so that he be forgiven? (And Allah continues it saying) till it is daybreak.

004 : 1659 : Chapter 116

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Allah descends to the lowest heaven at half of the night or at one-third of the latter part and says: Who is there to supplicate Me so that I answer him? Who is there to ask Me so that I grant him? And then says: Who will lend to One Who is neither indigent nor tyrant? (This hadith has been narrated by Sa'd b. Sa'id with the same chain of transmitters with this addition: "Then the Blessed and the Exalted (Lord) stretches His Hands and says: Who will lend to One Who is neither indigent nor tyrant?)

004 : 1660 : Chapter 116

Abu Sa'id and Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Allah waits till when one-third of the first part of the night is over; He descends to the lowest heaven and says: It there any supplicator of forgiveness? Is there any penitent? Is there any petitioner (for mercy and favour)? Is there any solicitor?-till it is daybreak.

004 : 1661 : Chapter 116

This hadith is narrated by Ishaq with the same chain of transmitters except this that the hadith transmitted by Mansur (the above one) is more comprehensive and lengthy.

004 : 1662 : Chapter 117

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: He who observed prayer at night during Ramadan, because of faith and seeking his reward from Allah, his previous sins would be forgiven.

004 : 1663 : Chapter 117

Abu Huraira reported: The Messenger of Allah (may peace be upon him) used to exhort (his Companions) to pray (at night) during Ramadan without commanding them to observe it as an obligatory act, and say: He who observed the night prayer in Ramadan because of faith and seeking his reward (from Allah), all his previous sins would be forgiven. When Allah's Messenger (may peace be upon him) died, this was the practice, and it continued thus during Abu Bakr's caliphate and the early part of 'Umar's caliphate.

004 : 1664 : Chapter 117

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: He who observed the fasts of Ramadan with faith and seeking reward (from Allah), all his previous sins would be forgiven, and he who observed prayer on Lailat-ul-Qadr with faith and seeking reward (from Allah), all his previous sins would be forgiven.

004 : 1665 : Chapter 117

Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: He who prayed on the Lailat-ul-Qadr (the Majestic Night) knowing that it is (the same night). I (believe) that he (the Holy Prophet also) said: (He who does) it with faith and seeking reward (from Allah), his sins would be forgiven.

004 : 1666 : Chapter 117

'Aisha reported that the Messenger of Allah (may peace be upon him) prayed one night in the mosque and people also prayed along with him. He then prayed on the following night and there were many persons. Then on the third or fourth night (many people) gathered there, but the Messenger of Allah (may peace be upon him) did not come out to them (for leading the Tarawih prayer). When it was morning he said: I saw what you were doing, but I desisted to come to you (and lead the prayer) for I feared that this prayer might become obligatory for you. (He the narrator) said: It was the month of Ramadan.

004 : 1667 : Chapter 117

'Aisha reported: The Messenger of Allah (may peace be upon him) came out during the night and observed prayer in the mosque and some of the people prayed along with him. When it was morning the people talked about this and so a large number of people gathered there. The Messenger of Allah (may peace be upon him) went out for the second night, and they (the people) prayed along with him. When it was morning the people began to talk about it. So the mosque thronged with people on the third night. He (the Holy Prophet) came out and they prayed along with him. When it was the fourth night, the mosque was filled to its utmost capacity but the Messenger of Allah (may peace be upon him) did not come out. Some persons among then cried: "Prayer." But the Messenger of Allah (may peace be upon him) did not come to them till he came out for the morning prayer. When he had completed the morning prayer, he turned his face to the people and recited Tashahhud (I bear testimony that there is no god but Allah and I bear testimony that Muhammad is His Messenger) and then said: Your affair was not hidden from me in the night, but I was afraid that (my observing prayer continuously) might make the night prayer obligatory for you and you might be unable to perform it.

004 : 1668 : Chapter 117

Zirr (b. Hubaish) reported: I heard from Ubayy b. Ka'b a statement made by 'Abdullah b. Mas'ud in which he said: He who gets up for prayer (every night) during the year will hit upon Lailat-ul-Qadr. Ubayy said: By Allah I there is no god but He, that (Lailat-ul-Qadr) is in Ramadhan (He swore without reservation:) By Allah, I know the night; it is the night on which the Messenger of Allah (may peace be upon him) commanded us to pray. It is that which precedes the morning of twenty-seventy and its indication is that the sun rises bright on that day without rays.

004 : 1669 : Chapter 117

Ubayy b Ka'b reported: By Allah, I know about Lailat-ul Qadr and I know it fully well that it is the twenty-seventh night (during Ramadan) on which the Messenger of Allah (may peace be upon him) commanded us to observe prayer. (Shu'ba was in doubt about these words: "the night on which the Messenger of Allah [may peace be upon him] commanded us to observe the prayer." This has been transmitted to me by a friend of mine.)

004 : 1670 : Chapter 117

Shu'ba reported this hadith with the same chain of transmitters, but he made no mention that Shu'ba was in doubt and what follows subsequently.

004 : 1671 : Chapter 118

Ibn 'Abbas reported: I spent a night with my material aunt (sister of my mother) Maimuna. The Apostle of Allah (may peace be upon him) got up during the night and relieved himself, then washed his face and hands and went to sleep. He then got up again, and came to the water skin and loosened its straps, then performed good ablution between the two extremes. He then stood up and observed prayer. I also stood up and stretched my body fearing that he might be under the impression that I was there to find out (what he did at night). So I also performed ablution and stood up to pray, but I stood on his left. He took hold of my hand and made me go round to his right side. The Messenger of Allah (may peace be upon him) completed thirteen rak'ahs of his night prayer. He then lay down and slept and snored (and it was his habit to snore while asleep). Then Bilal came and he informed him about the prayer. He (the Holy Prophet) then stood up for prayer and did not perform ablution, and his supplication included there words: "O Allah, place light in my heart, light in my sight, light in my hearing, light on my right hand, light on my left

hand, light above me, light below me, light in front of me, light behind me, and enhance light for me."

Kuraib (the narrator) said: There are seven (words more) which are in my heart (but I cannot recall them) and I met some of the descendants of 'Abbas and they narrated these words to me and mentioned in them: (Light) in my sinew, in my flesh, in my blood, in my hair, in my skin, and made a mention of two more things.

004 : 1672 : Chapter 118

Kuraib, the freed slave of Ibn 'Abbas, reported that Ibn 'Abbas narrated to him that he spent a night in the house of Maimuna, the mother of the believers, who was his mother's sister. I lay down across the cushion, whereas the Messenger of Allah (may peace be upon him) and his wife lay down on it length-wise. The Messenger of Allah (may peace be upon him) slept up till midnight, or a little before midnight of a little after midnight, and then got up and began to cast off the effects of sleep from his face by rubbing with his hand, and then recited the ten concluding verses of Surah 'Imran. He then stood up near a hanging water-skin and performed ablution well, and then stood up and prayed, 'Ibn 'Abbas said: I also stood up and did the same, as the Messenger of Allah (may peace be upon him) had done, and then went to him and stood by his side. The Messenger of Allah (may peace be upon him) placed his right hand upon my head and took hold of my right ear and twisted it, and then observed a pair of rak'ahs, again a pair of rak'ahs, again a pair of rak'ahs, again a pair of rak'ahs, again a pair of rak'ahs, again a pair of rak'ahs, and then observed Witr and then lay down till the Mu'adhdhin came to him. He (the Holy Prophet) then stood up and observed two short rak'ahs, and then went out (to the mosque) and observed the dawn prayer.

004 : 1673 : Chapter 118

Makhrama b. Sulaiman narrated it with the same chain of narrators and he made this addition: "He then went to the water-skin and brushed his teeth and performed ablution well. He did not pour water but a little. He then awakened me and I stood up," and the rest of the hadith is the same.

004 : 1674 : Chapter 118

Ibn Abbas reported: I slept (one night) in the house of Maimuna, the wife of the Apostle of Allah (may peace be upon him), and the Apostle of Allah (may peace be upon him) was with her that night. He (after sleeping for half of the night got up and) then performed ablution and then stood up and observed prayer. I too stood on his left side. He took hold of me and made me stand on his right side. He (the Holy Prophet) observed thirteen

rak'ahs on that night. The Messenger of Allah (may peace be upon him) then slept and snored and it was a habit with him to snore while sleeping. The Mu'adhdbin then came to him (to inform him about the prayer). He then went out and observed prayer without performing ablution. ('Amr said: Bukair b. Ashajj had narrated it to me)

004 : 1675 : Chapter 118

Ibn 'Abbas reported: I spent one night in the house of my mother's sister Maimuna, daughter of Harith, and said to her: Awake me when the Messenger of Allah (may peace be upon him) stands to pray (at night). (She woke me up when) the Messenger of Allah (may peace be upon him) stood up for prayer. I stood on his left side. He took hold of my hand and made me stand on his right side, and whenever I dozed off he took hold of my earlobe (and made me alert). He (the narrator) said: He (the Holy Prophet) observed eleven rak'ahs. He then sat with his legs drawn and wrapped in his garment and slept so that I could bear his breathing while asleep. And when the dawn appeared, he observed two short rak'ahs of (Sunnah) prayer.

004 : 1676 : Chapter 118

Ibn 'Abbas reported that he spent a night in the house of his maternal aunt, Maimuna. The Messenger of Allah (may peace he upon him) got up at night and performed short ablution (taking water) from the water-skin hanging there. (Giving a description of the ablution Ibn 'Abbas said: It was short and performed with a little water.) I also got up and did the same as the Apostle of Allah (may peace be upon him) had done. I then came (to him) and stood on his left. He then made me go around to his right side. He then observed prayer and went to sleep till he began to snore. Bilal came to him and informed him about the prayer. He (the Holy Prophet) then went out and observed the dawn prayer without performing ablution. Sufyan said: It was a special (prerogative of the) Apostle of Allah (may peace be upon him) for it has been conveyed to us that the eyes of the Apostle of Allah (may peace be upon him) sleep, but his heart does not sleep.

004 : 1677 : Chapter 118

Ibn 'Abbas said: I spent the night in the house of my mother's sister, Maimuna, and observed how the Messenger of Allah (may peace be upon him) prayed (at night). He got up and relieved himself. He then washed his face and hands and then went to sleep. He again got up and went near the water-skin and loosened its straps and then poured some water in a bowl and inclined it with his hands (towards himself). He then performed a good ablution between the two extremes and then stood up to pray. I also came and stood by his left side. He took hold of me and made me stand on his right side. It was in thirteen

rak'ahs that the (night) prayer of the Messenger of Allah (may peace be upon him) was completed. He then slept till he began to snore, and we knew that he had gone to sleep by his snoring. He then went out (for the dawn prayer) and then again slept, and said while praying or prostrating himself: "O Allah ! place light in my heart, light in my hearing, light in my sight, light on my right, light on my left, light in front of me, light behind me, light above me, light below me, make light for me," or he said: "Make me light."

004 : 1678 : Chapter 118

Salama said: I met Kuraib and he reported Ibn 'Abbas as saying: I was with my mother's sister Maimuna that the Messenger of Allah (may peace be upon him) came there, and then he narrated the rest of the hadith as was narrated by Ghundar and said these words: "Make me light," beyond any doubt.

004 : 1679 : Chapter 118

Ibn 'Abbas reported: I spent a night in the house of my mother's sister, Maimuna, and then narrated (the rest of the) hadith, but he made no mention of the washing of his face and two hands but he only said: He then came to the water-skin and loosened its straps and performed ablution between the two extremes, and then came to his bed and slept. He then got up for the second time and came to the waterskin and loosened its straps and then performed ablution which was in fact an ablution (it was performed well), and implored (the Lord) thus: "Give me abundant light," and he made no retention of: "Make me light."

004 : 1680 : Chapter 118

Kuraib reported that Ibn 'Abbas spent a night in the house of the Messenger of Allah (may peace be upon him) and he said: The Messenger of Allah may peace be upon him) stood near the water-skin and poured water out of that and performed ablution in which he neither used excess of water nor too little of it, and the rest of the hadith is the same, and in this mention is also made (of the fact) that on that night the Messenger of Allah (may peace be upon him) made supplication before Allah in nineteen words. Kuraib reported: I remember twelve words out of these, but have forgotten the rest. The Messenger of Allah said: "Place light in my heart, light in my tongue, light in my hearing, light in my sight, light above me, light below me, light on my right, light on my left, light in front of me, light behind me, place light in my soul, and make light abundant for me."

004 : 1681 : Chapter 118

Ibn 'Abbas reported: I slept one night in the house of Maimuna when the Apostle of Allah (may peace be upon him) was there, with a view to seeing the prayer of the Apostle of Allah (may peace be upon him) at night. The Apostle of Allah (may peace be upon him) entered into conversation with his wife for a short while, and then went to sleep, and the rest of the hadith is the same and in it mention is made of: "He then got up, performed ablution and brushed his teeth."

004 : 1682 : Chapter 118

'Abdullah b. 'Abbas reported: He spent (one night) in the house of the Messenger of Allah (may peace be upon him). He (the Holy Prophet) got up, brushed his teeth and performed ablution and said: "In the creation of the heavens and the earth, and the alternation of the night and the day, there are indeed signs for people of understanding" (al-Qur'an, iii. 190), to the end of the Surah. He then stood up and prayed two rak'ahs, standing, bowing and prostrating himself at length in them. Then he finished, went to sleep and snored. He did that three times, six rak'ahs altogether, each time cleaning his teeth, performing ablution, and reciting these verses. Then he observed three rak'ahs of Witr. The Mu'adhdhin then pronounced the Adhan and he went out for prayer and was saying,: "O Allah I place light in my heart, light in my tongue, place light in my hearing, place light in my eyesight, place light behind me, and light in front of me, and place light above me, and light below me. O Allah ! grant me light."

004 : 1683 : Chapter 118

Ibn Abbas reported: I spent a night in the house of my mother's sister Maimuna. The Apostle of Allah (way peace be upon him) got up for observing voluntary prayer (Tahajjud) at night. The Apostle of Allah (may peace be upon him) stood by the water-skin and performed ablution and then stood up and prayed. I also got up when I saw him doing that. I also performed ablution from the water-skin and then stood at his left side. He took hold of my hand from behind his back and then turned me from his back to his right side. I ('Ata', one of the narrators) said: Did it concern the voluntary prayer (at night)? He ('Ibn 'Abbas) said: Yes.

004 : 1684 : Chapter 118

Ibn 'Abbas reported: (My father) Abbas sent me to the Apostle of Allah (may peace be upon him) and he was in the house of my mother's sister Maimuna and spent that night along with him. He (the Holy Prophet) got up and prayed at night, and I stood up on his left side. He caught hold of me from behind his back and made me stand on his right side.

004 : 1685 : Chapter 118

Ibn 'Abbas reported: I spent a night in the house of my mother's sister Maimuna, and the rest of the hadith is the same as narrated above.

004 : 1686 : Chapter 118

Abu Jamra reported: I heard Ibn 'Abbas saying that the Messenger of Allah (may peace be upon him) observed thirteen rak'ahs at night.

004 : 1687 : Chapter 118

Zaid b Khalid al-Juhani said: I would definitely watch at night the prayer observed by the Messenger of Allah (may peace be upon him). He prayed two short rak'ahs, then two long, long, long rak'ahs, then he prayed two rak'ahs which were shorter than the two preceding rak'ahs, then he prayed two rak'ahs which were shorter than the two preceding, then he prayed two rak'ahs which were shorter than the two preceding, then observed a single one (Witr), making a total of thirteen rak'ahs

004 : 1688 : Chapter 118

Jabir b. 'Abdullah reported: I accompanied the Messenger of Allah (may peace be upon him) in a journey and we reached a watering place. He said: Jabir, are you going to enter it? I said: Yes. The Messenger of Allah (may peace be upon him) then got down and I entered it. He (the Holy Prophet) then went away to relieve himself and I placed for him water for ablution. He then came back and performed ablution, and then stood and prayed in one garment, having its ends tied from the opposite sides. I stood behind him and he caught hold of my ear and made me stand on his right side.

004 : 1689 : Chapter 118

'Aisha reported that when the Messenger of Allah (may peace be upon him) stood up at night to pray, he began his prayer with two short rak'ahs.

004 : 1690 : Chapter 118

Abu Huraira reported Allah's Apostle (may peace be upon him) as saying When any one of you gets up at night, he should begin the prayer with two short rak'ahs.

004 : 1691 : Chapter 118

Ibn Abbas reported that when the Messenger of Allah (may peace be upon him) got up during the night to pray, he used to say: O Allah, to Thee be the praise Thou art the light of the heavens and the earth. To Thee be the praise; Thou art the Supporter of the heavens and the earth. To Thee be the praise; Thou art the Lord of the heavens and the earth and whatever is therein. Thou art the Truth; Thy promise is True, the meeting with Thee is True. Paradise is true, Hell is true, the Hour is true. O Allah, I submit to Thee; affirm my faith in Thee; repose my trust in Thee, and I return to Thee for repentance; by Thy help I have disputed; and to Thee I have come for decision, so forgive me my earlier and later sins, the sins that I committed in secret and openly. Thou art my God. There is no god but Thee.

004 : 1692 : Chapter 118

This hadith has been narrated on the authority of Ibn 'Abbas through another chain of transmitters and with slight alteration of two words. Instead of the word Qayyam (Supporter, as used in the above hadith here the word) Qayyim (the Custodian) has been used, and he (further said): "What I did in secret." And in the hadith narrated by Ibn 'Uyaina there is some addition.

004 : 1693 : Chapter 118

This hadith has been narrated by Ibn 'Abbas by another chain of transmitters and the words are nearly the same (as recorded in the above-mentioned hadith).

004 : 1694 : Chapter 118

'Abd al-Rahman b. 'Auf reported: I asked 'Aisha, the mother of the believers, (to tell me) the words with which the Apostle of Allah (may peace be upon him) commenced the prayer when he got up at night. She said: When he got up at night he would commence his prayer with these words: O Allah, Lord of Gabriel, and Michael, and Israfil, the Creator of the heavens and the earth, Who knowest the unseen and the seen; Thou decidest amongst Thy servants concerning their differences. Guide me with Thy permission in the divergent

views (which the people) hold about Truth, for it is Thou Who guidest whom Thou wilt to the Straight Path.

004 : 1695 : Chapter 118

'Ali b. Abu Talib reported that when the Messenger of Allah (may peace be upon him) got up at night for prayer he would say: I turn my face in complete devotion to One Who is the Originator of the heaven and the earth and I am not of the polytheists. Verily my prayer, my sacrifice, my living and my dying are for Allah, the Lord of the worlds; There is no partner with Him and this is what I have been commanded (to profess and believe) and I am of the believers. O Allah, Thou art the King, there is no god but Thee, Thou art my Lord, and I am Thy bondman. I wronged myself and make a confession of my Sin. Forgive all my sins, for no one forgives the sins but Thee, and guide me in the best of conduct for none but Thee guideth anyone (in) good conduct. Remove sins from me, for none else but Thou can remove sins from me. Here I am at Thy service, and Grace is to Thee and the whole of good is in Thine hand, and one cannot get nearnests to Thee through evil. My (power as well as existence) is due to Thee (Thine grace) and I turn to Thee (for supplication). Thou art blessed and Thou art exalted. I seek forgiveness from Thee and turn to Thee in repentance: and when he would bow, he would say: O Allah, it is for Thee that I bowed. I affirm my faith in Thee and I submit to Thee, and submit humbly before Thee my hearing, my eyesight, my marrow, my bone, my sinew; and when he would raise his head, he would say: O Allah, our Lord, praise is due to Thee, (the praise) with which is filled the heavens and the earth, and with which is filled that (space) which exists between them, and filled with anything that Thou desireth afterward. And when he prostrated himself, he (the Holy Prophet) would say: O Allah, it is to Thee that I prostrate myself and it is in Thee that I affirm my faith, and I submit to Thee. My face is submitted before One Who created it, and shaped it, and opened his faculties of hearing and seeing. Blessed is Allah, the best of Creators; and he would then say between Tashahhud and the pronouncing of salutation: Forgive me of the earlier and later open and secret (sins) and that where I made transgression and that Thou knowest better than I. Thou art the First and the Last. There is no god, but Thee.

004 : 1696 : Chapter 118

A'raj reported that when the Messenger of Allah (may peace be upon him) would start the prayer, he would pronounce takbir (Allah-o-Akbar) and then say: I turn my face (up to Thee), I am the first of the believers; and when he raised his head from ruku' he said: Allah listened to him who praised Him; O our Lord, praise be to Thee; and he said: He shaped (man) and how fine is his shape? And he (the narrator) said: When he pronounced salutation he said: O Allah, forgive me my earlier (sins), to the end of the hadith; and he did not say it between the Tashahhud and salutation (as mentioned above).

004 : 1697 : Chapter 119

Hudhaifa reported: I prayed with the Apostle of Allah (may peace be upon him) one night and he started reciting al-Baqara. I thought that he would bow at the end of one hundred verses, but he proceeded on; I then thought that he would perhaps recite the whole (surah) in a rak'ah, but he proceeded and I thought he would perhaps bow on completing (this surah). He then started al-Nisa', and recited it; he then started Al-i-'Imran and recited leisurely. And when he recited the verses which referred to the Glory of Allah, he glorified (by saying Subhan Allah-Glory to my Lord the Great), and when he recited the verses which tell (how the Lord) is to be begged, he (the Holy Prophet) would then beg (from Him), and when he recited the verses dealing with protection from the Lord, he sought (His) protection and would then bow and say: Glory be to my Mighty Lord; his bowing lasted about the same length of time as his standing (and then on returning to the standing posture after ruku') he would say: Allah listened to him who praised Him, and he would then stand about the same length of time as he had spent in bowing. He would then prostrate himself and say: Glory be to my Lord most High, and his prostration lasted nearly the same length of time as his standing. In the hadith transmitted by Jarir the words are: "He (the Holy Prophet) would say: "Allah listened to him who praised Him, our Lord, to Thee i the praise."

004 : 1698 : Chapter 119

'Abdullah reported: I prayed with the Messenger of Allah (may peace be upon him) and he lengthened it till I entertained an evil thought. It was said to him what that thought was. He said: I thought that I should sit down and forsake him.

004 : 1699 : Chapter 119

A hadith like this has been narrated by A'mash with the same chain of transmitters.

004 : 1700 : Chapter 120

'Abdullah (b. Mas'ud) reported that a mention was made of a man who slept the whole night till morning. He (the Holy Prophet) remarked: That is a man in whose ears (or in whose ear) the devil urinated.

004 : 1701 : Chapter 120

Husain b. 'Ali narrated on the authority of (his father) 'Ali b. Abu Talib that the Apostle of Allah (may peace be upon him) came one night to see him ('Ali) and Fatimah (the daughter of the Holy Prophet) and said: Don't you observe (Tahajjud) prayer? I ('Ali) said: Messenger of Allah, verily our souls are in the hands of Allah and when He wants to awaken us, He awakens us. The Messenger of Allah (may peace be upon him) went back when I said this to him. He was striking his hand on his thigh while returning, and I heard him say: Verily the man disputes with many things.

004 : 1702 : Chapter 120

Abu Huraira transmitted it from the Apostle of Allah (may peace be upon him): When any one of you goes to sleep, the devil ties three knots at the back of his neck, sealing every knot with: "You have a long night, so sleep." So if one awakes and mentions Allah, a knot will be loosened; if he performs ablution two knots are loosened; and if he prays (all) knots will be loosened, and in the morning he will be active and in good spirits; otherwise we will be in bad spirits and sluggish in the morning.

004 : 1703 : Chapter 121

Ibn 'Umar reported Allah's Apostle (may peace be upon him) as saying: Observe some of your prayers in your houses and do not make them graves.

004 : 1704 : Chapter 121

Ibn 'Umar reported Allah's Apostle (may peace be upon him) as saying: Pray in your houses, and do not make them graves.

004 : 1705 : Chapter 121

Jabir reported Allah's Messenger (may peace be upon him) as saying: When any one of you observes prayer in the mosque he should reserve a part of his prayer for his house, for Allah would make the prayer as a means of betterment in his house.

004 : 1706 : Chapter 121

Abu Musa reported Allah's Apostle (may peace be upon him) as saying: The house in which remembrance of Allah is made and the house in which Allah is not remembered are like the living and the dead.

004 : 1707 : Chapter 121

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Do not make your houses as graveyards. Satan runs away from the house in which Surah Baqara is recited.

004 : 1708 : Chapter 121

Zaid b. Thabit reported: The Messenger of Allah (may peace be upon him) made an apartment with the help of the leaves of date trees or of mats. The Messenger of Allah (may peace be upon him) went out to pray in it. People followed him and came to pray with him. Then they again came one night and waited (for him), but the Messenger of Allah (may peace be upon him) delayed in coming out to them. And when he did not come out, they cried aloud and threw pebbles at the door. The Messenger of Allah (may peace be upon him) came out in anger and said to them: By what you have been constantly doing, I was inclined to think that it (prayer) might not become obligatory for you. So you must observe prayer (optional) in your houses, for the prayer observed by a man in the house is better except an obligatory prayer.

004 : 1709 : Chapter 121

Zaid b. Thabit reported that the Apostle of Allah (may peace be upon him) made an apartment in the mosque of mats, and he observed in it prayers for many nights till people began to gather around him, and the rest of the hadith is the same but with this addition: "Had this (Nafl) prayer become obligatory for you, you would not be able to observe it."

004 : 1710 : Chapter 122

'Aisha reported that the Messenger of Allah (may peace be upon him) had a mat and he used it for making an apartment during the night and observed prayer in it, and the people began to pray with him, and he spread it (the mat) during the day time. The people crowded round him one night. He (the Holy Prophet) then said: O people, perform such acts as you are capable of doing, for Allah does not grow weary but you will get tired.

The acts most pleasing to Allah are those which are done continuously, even if they are small. And it was the habit of the members of Muhammad's (may peace be upon him) household that whenever they did an act they did it continuously.

004 : 1711 : Chapter 122

'Aisha is reported to have said that the Messenger of Allah (may peace be upon him) was asked about the act most pleasing to Allah. He replied: That which is done continuously, even if it is small.

004 : 1712 : Chapter 122

Alqama reported: I asked 'Aisha, the mother of the believers, saying O mother of the believers, how did the Messenger of Allah (may peace be upon him) act? Did he choose a particular act for a particular day? She said: No. He act was continuous, and who amongst you is capable of doing what the Messenger of Allah (may peace be upon him) did?

004 : 1713 : Chapter 122

'Aisha reported Allah's Messenger (may peace be upon him) as saying: The acts most pleasing to Allah are those which are done continuously, even if they are small. and when 'Aisha did any act she did it continuously.

004 : 1714 : Chapter 122

Anas reported that the Messenger of Allah (may peace be upon him) entered the mosque (and he found) a rope tied between the two pillars; so he said: What is this? They said: It is for Zainab. She prays and when she slackens or feels tired she holds it. Upon this he (the Holy Prophet) said: Untie it. Let one pray as long as one feels fresh but when one slackens or becomes tired one must stop it. (And in the hadith transmitted by Zuhair it is: "He should sit down.")

004 : 1715 : Chapter 122

A hadith like this has been narrated from the Apostle of Allah (may peace be upon him) on the authority of Anas by another chain of transmitters.

004 : 1716 : Chapter 122

'Urwa b. Zubair reported that 'Aisha, the wife of the Apostle of Allah (may peace be upon him), told him that (once) Haula' dint Tuwait b. Habib b. Asad b. 'Abd al-'Uzzi passed by her (at the time) when the Messenger of Allah (may peace be upon him) was with her. I ('Aisha) said: It Is Haula' bint Tuwait and they say that she does not sleep at night. Upon this the Messenger of Allah (may peace be upon him) said: (Oh) she does not sleep at night ! Choose an act which you are capable of doing (continuously). By Allah, Allah would not grow weary, but you will grow weary.

004 : 1717 : Chapter 122

'Aisha said: The Messenger of Allah (way peace be upon him) came to me when a woman was sitting with me. He said: Who is she? I said: She is a woman who does not sleep but prays. He said: Do such acts which you are capable of doing. By Allah, Allah does not grow weary but you will grow weary. The religious act most pleasing to Him is one the doer of which does it continuously. (And in the hadith transmitted by Abu Usama [the words are]: "She was a woman from Banu Asad.")

004 : 1718 : Chapter 123

'Aisha reported Allah's Apostle (may peace be upon him) as saying: When anyone amongst you dozes in prayer, he should sleep, till sleep is gone, for when one of you prays while dozing he does not know whether he may be asking pardon or vilifying himself.

004 : 1719 : Chapter 123

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When any one of you gets up at night (for prayer) and his tongue falters in (the recitation) of the Qar'an, and he does not know what he is reciting, he should go to sleep.

004 : 1720 : Chapter 124

'Aisha reported that the Apostle of Allah (may peace be upon him) heard a person reciting the Qur'an at night. Upon this he said: May Allah show mercy to him; he has reminded me of such and such a verse which I had missed in such and such a surah.

004 : 1721 : Chapter 124

'Aisha reported that the Apostle of Allah (may peace be upon him) listened to the recitation of the Qur'an by a man in the mosque. Thereupon he said: May Allah have mercy upon him; be reminded me of the verse which I had been made to forget.

004 : 1722 : Chapter 124

'Abdullah b. 'Umar reported Allah's Messenger (may peace be upon him) as saying: The example of a man who has memorised the Qur'an is like that of a hobbled camel. If he remained vigilant, he would be able to retain it (with him), and if he loosened the hobbled camel it would escape.

004 : 1723 : Chapter 124

This hadith has been narrated by Ibn 'Umar from the Apostle of Allah (may peace be upon him), but in the hadith transmitted by Musa b. 'Uqba, this addition is made: "When one who had committed the Qur'an to memory(or who is familiar with it) gets up (for night prayer) and recites it night and day, it remains fresh in his mind, but if he does not get up (for prayer and thus does not recite it) he forgets it."

004 : 1724 : Chapter 124

'Abdullah reported Allah's Messenger (may peace be upon him) as saying: What a wretched person is he amongst them who says: I have forgotten such and such a verse. (He should instead of using this expression say): I have been made to forget it. Try to remember the Qur'an for it is more apt to escape from men's minds than a hobbled camel.

004 : 1725 : Chapter 124

'Abdullah is reported to have said: Keep refreshing your knowledge of the sacred books (or always renew your knowledge of these sacred books) and sometimes he would mention the Qur'an for it is more apt to escape from men's minds than animals which are hobbled, and the Messenger of Allah (may peace be upon him) said: None of you should say: I forgot such and such a verse, but he has been made to forget.

004 : 1726 : Chapter 124

Ibn Mas'ud reported Allah's Messenger (may peace be upon him) as saying: Wretched is the man who says: I forgot such and such a sura, or I forget such and such a verse, but he has been made to forget.

004 : 1727 : Chapter 124

Abu Musa al-Ash'ari reported Allah's Apostle (may peace be upon him) as saying: Keep refreshing your knowledge of the Qur'an, for I swear by Him in Whose Hand is the life of Muhammad that it is more liable to escape than camels which are hobbled.

004 : 1728 : Chapter 125

Abu Huraira reported this directly from the Messenger of Allah (may peace be upon him): God has not listened to anything as He listens to a Prophet reciting the Qur'an in a sweet voice.

004 : 1729 : Chapter 125

This hadith has been narrated by Ibn Shihab with the same chain of transmitters with words: "As He listens to a Prophet reciting the Qur'an in a sweet voice."

004 : 1730 : Chapter 125

Abu Huraira is reported to have heard Allah's Messenger (may peace be upon him) as saying: Allah does not listen to anything, (more approvingly) as He listens to a Prophet reciting loudly the Qur'an in a sweet voice.

004 : 1731 : Chapter 125

This hadith has been narrated with the same chain of transmitters by Ibn al-Had except this that Abu Huraira reported Allah's Messenger (may peace be upon him) as saying and he did not say: "He heard it."

004 : 1732 : Chapter 125

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Allah has not heard anything (more pleasing) than listening to the Prophet reciting the Qur'an in a sweet loud voice.

004 : 1733 : Chapter 125

This hadith has been narrated by another chain of transmitters but with a slight modification of words.

004 : 1734 : Chapter 125

Buraida reported on the authority of his father that the Messenger of Allah (may peace be upon him) had said: 'Abdullah b. Qais or al-Ash'ari has been gifted with a sweet melodious voice out of the voices of the family of David.

004 : 1735 : Chapter 125

Abu Burda narrated on the authority of Abu Musa that the Messenger of Allah (may peace be upon him) had said to Abu Musa: If you were to see me, as I was listening to your recitation (of the Qur'an) yester-night (you would have felt delighted). You are in fact endowed with a sweet voice like that of David himself.

004 : 1736 : Chapter 126

Mu'awiya b. Qurra reported 'Abdullah b. Mughaffal al-Muzani as saying: The Apostle of Allah (may peace be upon him) recited on his ride Surat al Fath during a journey in the year of the Conquest (of Mecca), and he repeated(the words) in his recitation. Mu'awiya said: If I were not afraid that the people would crowd around me, I would have given a demonstration of (the Prophet's) recitation before you.

004 : 1737 : Chapter 126

Mu'awiya b. Qurra is reported to have heard 'Abdullah b. Mughaffal as saying: I saw the Messenger of Allah (may peace be upon him) reciting Surah Fath on his camel on the day

of the Conquest of Mecca. He (the narrator) said: Ibn Mughaffal recited it and repeated it. Mu'awiya said: Had there been (no crowed of) people, I would have given a practical demonstration of that which Ibn Mughaffal had mentioned from the Apostle of Allah (may peace be upon him).

004 : 1738 : Chapter 126

This hadith has been narrated by Khalid al-Harith with the same chain of transmitters (with these words:) (The Holy Prophet) was reciting Surat al-Fath as he was travelling on his mount.

004 : 1739 : Chapter 127

Al-Bara' reported that a person was reciting Surat al-Kahf and there was a horse tied with two ropes at his side, a cloud overshadowed him, and as it began to come nearer and nearer his horse began to take fright from it. He went and mentioned that to the Prophet (may peace be upon him) in the morning, and he (the Holy Prophet) said: That was tranquillity which came down at the recitation of the Qur'an.

004 : 1740 : Chapter 127

Ibn Ishaq reported: I heard al-Bara' as saying that a man recited al-Kahf when an animal was there in the house and it began to take fright. And as he looked around, he found a cloud overshadowing it. He mentioned that to the Apostle of Allah (may peace be upon him). Upon this he said: O so and so, recite on (the surah) as-Sakina descends at the (recitation of the Qur'an) or on account (of the recitation) of the Qur'an.

004 : 1741 : Chapter 127

This hadith has been narrated on the authority of al-Bara' with a slight modification of words.

004 : 1742 : Chapter 127

Abu Sa'id al-Khudri told of Usaid b. Hudair saying that one night he recited the Qur'an in his enclosure, when the horse began to jump about. He again recited and (the horse) again jumped. He again recited and it jumped as before. Usaid said: I was afraid lest it should

trample (his son) Yahya. I stood near it (the horse) and saw something like a canopy over my head with what seemed to be lamps in it, rising up in the sky till it disappeared. I went to the Messenger of Allah (may peace be upon him) on the next day and said: Messenger of Allah, I recited the Qur'an during the night in my enclosure and my horse began to jump. Upon this the Messenger of Allah (may peace be upon him) said: You should have kept on reciting, Ibn Hudair. He (Ibn Hudair) said: I recited. It jumped (as before). Upon this the Messenger of Allah (may peace be upon him) again said: You should have kept on reciting, Ibn Hudair. He (Ibn Hudair) said: I recited and it again jumped (as before). The Messenger of Allah (may peace be upon him) again said: You should kave kept on reciting, Ibu Hudair. He (Ibn Hudair) said: (Messenger of Allah) I finished (the recitation) for Yahya was near (the horse) and I was afraid lest it should trample him. I saw something like a canopy with what seemed to be lamps in it rising up in the sky till it disappeared. Upon this the Messenger of Allah (may peace be upon him) said: Those were the angels who listened to you; and if you had continued reciting, the people would have seen them in the morning and they would not have concealed themselves from them.

004 : 1743 : Chapter 128

Abu Musa al-Ash'ari reported Allah's Messenger (may peace be upon him) as saying: A believer who recites the Qur'an is like an orange whose fragrance is sweet and whose taste is sweet; a believer who does not recite the Qur'an is like a date which has no fragrance but has a sweet taste; and the hypocrite who recites the Qur'an is like a basil whose fragrance is sweet, but whose taste is bitter; and a hypocrite who does not recite the Qur'an is like the colocynth which has no fragrance and has a bitter taste.

004 : 1744 : Chapter 128

This hadith has been narrated by Qatada with the same chain of transmitters but with one alteration that instead of the word: "hypocrite" (Munafiq), there it is "wicked" (fajir).

004 : 1745 : Chapter 129

'Aisha reported Allah's Messenger (may peace be upon him) (as saying): One who is proficient in the Qur'an is associated with the noble, upright, recording angels; and he who falters in it, and finds it difficult for him, will have a double reward.

004 : 1746 : Chapter 129

This hadith has been reported with the same chain of transmitters by Qatada except with

this change: "He who finds it hard (to recite the Qur'an) will have a double reward."

004 : 1747 : Chapter 130

Anas reported Allah's Messenger (may peace be upon him) as saying to Ubayy b. Ka'b: Allah has commanded me to recite the Qur'an to you. He said: Did Allah mention me to you by name? He (the Holy Prophet) said: Allah made a mention of your name to me. (On hearing this) Ubayy b. Ka'b wept.

004 : 1748 : Chapter 130

Anas reported Allah's Messenger (may peace be upon him) as saying to Ubayy b. Ka'b: Aliah has commanded me to recite to you: "Those who disbelieve were not..." (Al-Qur'an, xcviii. 1). He said: Did He mention me by name? He (the Holy Prophet said): Yes. Upon this he shed tears (of gratitude).

004 : 1749 : Chapter 130

Qatada said: I heard Anas saying that the Messenger of Allah (may peace be upon him) said to Ubayy the same thing.

004 : 1750 : Chapter 131

'Abdullah (b. Mas'ud) reported: The Messenger of Allah (may peace be upon (him) asked me to recite the Qur'an. He said: Messenger of Allah, (how) should I recite to you whereas it has been sent down to you? He (the Holy Prophet) said: I desire to hear it from someone else. So I recited Surat Al-Nisa' till I reached the verse: How then shall it be when We shall bring from every people a witness and bring you against them as a witness?" (verse 41). I lifted my head or a person touched me in my side, and so I lifted my head and saw his tears falling (from the Holy Prophet's eyes).

004 : 1751 : Chapter 131

This hadith has been narrated by A'mash with the same chain of transmitters but with this addition: "The Messenger of Allah (may peace be upon him) was on the pulpit when he asked me to recite to him."

004 : 1752 : Chapter 131

Ibrahim reported that the Apostle of Allah (may peace be upon him) asked 'Abdullah b. Mas'ud to recite to him (the Qur'an). He said: Should I recite it to you while it has been sent down or revealed to you? He (the Holy Prophet) said: I love to hear it from someone else. So he ('Abdullah b. Mas'ud) recited to him (from the beginning of Surat al Nisa' up to the verse: " How shall then it be when We bring from every people a witness and bring you as a witness against them?" He (the Holy Prophet) wept (on listening to it). It is narrated on the authority of Ibn Mas'ud through another chain of transmitters that the Apostle of Allah (may peace be upon him) also said that he had been a witness to his people as long as (said he): I lived among them or I had been among them.

004 : 1753 : Chapter 131

'Abdullah (b. Mas'ud) reported: I was in Hims when some of the people asked me to recite the Qur'an to them. So I recited Surah Yusuf to them. One of the persons among the people said: By Allah, this is not how it has been sent down. I said: Woe upon you ! By Allah, I recited it to the Messenger of Allah (may peace be upon him) and he said to me: You have (recited) it well. I was talking with him (the man who objected to my recitation) that I sensed the smell of wine from him. So I said to him. Do you drink wine and belie the Book (of Allah)? You would not depart till I would whip you. So I lashed him according to the prescribed punishment (for the offence of drinking wine).

004 : 1754 : Chapter 131

This hadith has been narrated by A'mash with the same chain of transmitters but with an exception that it is not mentioned in it: "He said to me: You recited (the Qur'an) well."

004 : 1755 : Chapter 132

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Would any one of you like, when he returns to his family, to find there three large, fat, pregnant she-camels? We said: Yes. Upon this he said: Three verses that one of you recites in his prayer are better for him than three large, fat, pregnant she-camels.

004 : 1756 : Chapter 132

'Uqba b. 'Amir reported: When we were in Suffa, the Messenger of Allah (may peace be upon him) came out and said: Which of you would like to go out every morning to Buthan or al-'Aqiq and bring two large she-camels without being guilty of sin or without severing the ties of kinship? We said: Messenger of Allah, we would like to do it. Upon this he said: Does not one of you go out in the morning to the mosque and teach or recite two verses from the Book of Allah, the Majestic and Glorious? That is better for him than two she-camels, and three verses are better (than three she-camels) and four verses are better for him than four (she-camels), and to on their number in camels.

004 : 1757 : Chapter 133

Abu Umama said he heard Allah's Messenger (may peace be upon him) say: Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite It. Recite the two bright ones, Al-Baqara and Surah Al-'Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surah al-Baqara, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it. (Mu'awiya said: It has been conveyed to me that here Batala means magicians.)

004 : 1758 : Chapter 133

This hadith has been narrated by Mu'awiya with the same chain of transmitters but with this exception that in this the words of Mu'awiya: "It has been conveyed to me... " have not been mentioned.

004 : 1759 : Chapter 133

An-Nawwas b. Sam'an said he heard the Apostle (may peace be upon him) say: On the Day of Resurrection the Qur'an and those who acted according to it will be brought with Surah Al-Baqara and Al-'Imran preceding them. The Messenger of Allah (may peace be upon him) likened them to three things, which I did not forget afterwards. He (the Holy Prophet) likened them to two clouds, or two black canopies with light between them, or like two flocks of birds in ranks pleading for one who recited them.

004 : 1760 : Chapter 134

Ibn 'Abbas reported that while Gabriel was sitting with the Apostle (may peace be upon him) he heard a creaking sound above him. He lifted his head and said: This As a gate opened in heaven today which had never been opened before. Then when an angel

descended through it, he said: This is an angel who came down to the earth who had never come down before. He greeted and said: Rejoice in two lights given to you which have not been given to any prophet before you: Falihat al-Kitab and the concluding verses of Suarah al-Baqara. You will never recite a letter from them for which you will not be given (a reward).

004 : 1761 : Chapter 134

'Abd al-Rahman b. Yazid reported: I met Abu Mas'ud near the House (Ka'ba) and said to him: A hadith has been conveyed to me on your authority about the two (concluding verses of Surah al-Baqara. He said: Yes. The Messenger of Allah (may peace be upon him) (in fact) said: Anyone who recites the two verses at the end of Surah al-Baqara at night, they would suffice for him.

004 : 1762 : Chapter 134

This hadith has been narrated by Mansur with the same chain of transmitters.

004 : 1763 : Chapter 134

Abu Mas'ud reported Allah's Messenger (may peace be upon him) as saying: If anyone recites the two verses at the end of Surah al-Baqara at night, they would suffice for him 'Abd al-Rahman said: I met Abu Mas'ud and he was circumambulating the House (of Allah) and asked him about this (tradition) and he narrated it to me from the Apostle of Allah (may peace be upon him).

004 : 1764 : Chapter 134

A hadith like this has been narrated by Abu Mas'ud from the Apostle of Allah (may peace be upon him) through another chain of transmitters.

004 : 1765 : Chapter 134

It is through another chain of transmitters that this hadith has been reported by Abu Mas'ud from the Apostle of Allah (may peace be upon him).

004 : 1766 : Chapter 135

Abu Darda' reported Allah's Apostle (may peace be upon him) as saying: If anyone learns by heart the first ten verses of the Surah Al-Kahf, he will be protected from the Dajjal.

004 : 1767 : Chapter 135

This hadith has been transmitted by Qatada with the same chain of transmitters. But Shu'ba (one of the narrators) said: At the end of Surah Al-Kahf, but Hammam said: At the beginning of Surah Al-Kahf.

004 : 1768 : Chapter 135

Ubayy b. Ka'b said: Allah's Messenger (may peace be upon him) said: O Abu' al-Mundhir, do you know the verse from the Book of Allah which, according to you, is the greatest? I said: Allah and His Apostle (may peace be upon him) know best. He again said: Abu'l-Mundhir, do you know the verse from the Book of Allah which, according to you, is the greatest? I said: Allah, there is no god but He, the Living, the Eternal. Thereupon he struck me on my breast and said: May knowledge be pleasant for you, O Abu'l-Mundhir!

004 : 1769 : Chapter 136

Abu Darda' reported Allah's Apostle (may peace be upon him) as saying: Is any one of you incapable of reciting a third of the Qur'an in a night? They (the Companions) asked: How could one recite a third of the Qur'an (in a night)? Upon this he (the Holy Prophet) said: "He is Allah, One" (Qur'an. cxii.) is equivalent to a third of the Qur'an.

004 : 1770 : Chapter 136

This hadith has been narrated by Qatada with the same chain of transmitters in these words: He (the Apostle of Allah) said: Allah divided the Qur'an into three parts, and he made: "Say: He, Allah is One." one part out of the (three) parts of the Qur'an.

004 : 1771 : Chapter 136

It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace be

upon him) said: Get together, for I am going to recite one-third of the Qur'an before you. And those who could get together gathered there. Then the Apostle of Allah (may peace be upon him) came out and recited: "Say: He, Allah, is One." He then entered (his house). Some of us said to the others: Perhaps there has been some news from the heaven on account of which he has gone Inside (the house). The Apostle of Allah (may peace be upon him) again came out and said: I told you that I was going to recite one-third of the Qur'an; keep in mind, this (Surah Ikhlas) is equivalent to one-third of the Qur'an.

004 : 1772 : Chapter 136

Abu Huraira reported: The Messenger of Allah (may peace be upon him) came out to us and said: I am going to recite before you one-third of the Qur'an. He (the Holy Prophet) then recited: "Say: He is Allah, One--Allah, the Eternal," to the end of the Surah.

004 : 1773 : Chapter 136

'Aisha reported: The Messenger of Allah (may peace be upon him) sent a man in charge of an expedition and he would recite for his Companions during their prayer, ending (recitation) with: "Say, He is God, One." When they returned mention was made of it to the Messenger of Allah (may peace be upon him). He (the Holy Prophet) told them to ask him why he had done like that. So they asked him and he said: Verily, it is an attribute of the Compassionate One, and (for this reason) I love to recite it. The Messenger of Allah (may peace be upon him) thereupon said: Inform him that Allah loves him.

004 : 1774 : Chapter 137

'Uqba b. 'Amir reported Allah's Messenger (may peace be upon him) as saying: What wonderful verses have been sent down today, the like of which has never been seen ! They are: "Say: I seek refuge with the Lord of the dawn," and "Say: I seek refuge with the Lord of men."

004 : 1775 : Chapter 137

'Uqba b. 'Amir reported: The Messenger of Allah (may peace be upon him) said to me: There have been sent down to me verses the like of which had never been seen before. They are the Mu'awwadhatain.

004 : 1776 : Chapter 137

This hadith has been narrated through another chain of transmitters directly from the Companions of Muhammad (may peace be upon him).

004 : 1777 : Chapter 138

Salim narrated on the authority of his father (Ibn 'Umar) that the Apostle of Allah (may peace be upon him) said: Envy is not justified but in case of two persons only: one who, having been given (knowledge of) the Qur'an by Allah, recites it during the night and day (and also acts upon it) and a man who, having been given wealth by God, spends it during the night and the day (for the welfare of others seeking the pleasure of the Lord).

004 : 1778 : Chapter 138

Salim son of Abdullah b. 'Umar is reported to have said on the authority of his father that the Messenger of Allah (may peace be upon him) observed: Envy is not justified but in case of two persons only: one who, having been given (knowledge of) the Qur'an by Allah, recites it during the night and during the day (and acts upon it), and the person who, having been given wealth by God, gives it in charity during the night and the day.

004 : 1779 : Chapter 138

'Abdullah b. Mas'ud reported Allah's Messenger (may peace be upon him) as saying: There should be no envy but only in case of two persons: one having been endowed with wealth and power to spend it in the cause of Truth, and (the other) who has been endowed with wisdom and he decides cases with the help of it and teaches it (to others).

004 : 1780 : Chapter 138

'Amir b. Wathila reported that Nafi' b. 'Abd al-Harith met 'Umar at 'Usfan and 'Umar had employed him as collector in Mecca. He (Hadrat 'Umar) said to him (Nafi'): Whom have you appointed as collector over the people of the valley? He said: Ibn Abza. He said: Who is Ibn Abza? He said: He is one of our freed slaves. He (Hadrat 'Umar) said: So you have appointed a freed slave over them. He said: He is well versed In the Book of Allah, the Exalted and Great, and he is well versed In the commandments and injunctions (of the Shari'ah). 'Umar said: So the Holy Prophet (may peace be upon him) said: By this Book, Allah would exalt some peoples and degrade others.

004 : 1781 : Chapter 138

This hadith has been narrated by Zuhri through another chain of transmitters.

004 : 1782 : Chapter 139

'Umar b. Khattab said: I heard Hisham b. Hakim b. Hizam reciting Surah al-Furqan in a style different from that in which I used to recite it, and in which Allah's Messenger (may peace be upon him) had taught me to recite it. I was about to dispute with him (on this style) but I delayed till he had finished that (the recitation). Then I caught hold of his cloak and brought him to the Messenger of Allah (may peace be upon him) and said: Messenger of Allah, I heard this man reciting Surah al-Furqan in a style different from the one in which you taught me to recite. Upon this the Messenger of Allah (may peace be upon him) told (me) to leave him alone and asked him to recite. He then recited in the style in which I beard him recite it. The Messenger of Allah (may peace be upon him) then said: Thus was it sent down. He then told me to recite and I recited it, and he said: Thus was it sent down. The Qur'an was sent down in seven dialects. So recite what seems easy there-from.

004 : 1783 : Chapter 139

This hadith has been transmitted thus by 'Umar b. Khattab (with a slight change of words): "I heard Hisham b. Hakim reciting Surah al-Furqan during the lifetime of Allah's Messenger (may peace be upon him)." The rest is the same but with this addition: "I was about to catch hold of him in prayer, but I exercised patience till he pronounced salutation.

004 : 1784 : Chapter 139

This hadith has been transmitted by Zuhri.

004 : 1785 : Chapter 139

Ibn 'Abbas reported Allah's Messenger (may peace be upon him) as saying: Gabriel taught me to recite in one style. I replied to him and kept asking him to give more (styles), till he reached seven modes (of recitation). Ibn Shibab said: It has reached me that these seven styles are essentially one, not differing about what is permitted and what is forbidden.

004 : 1786 : Chapter 139

This hadith has been narrated by Zuhri with the same chain of transmitters.

004 : 1787 : Chapter 139

Ubayy b. Ka'b reported: I was in the mosque when a man entered and prayed and recited (the Qur'an) in a style to which I objected. Then another man entered (the mosque) and recited in a style different from that of his companion. When we had finished the prayer, we all went to Allah's Messenger (may peace be upon him) and said to him: This man recited in a style to which I objected, and the other entered and recited in a style different from that of his companion. The Messenger of Allah (may peace be upon him) asked them to recite and so they recited, and the Apostle of Allah (may peace be upon him) expressed approval of their affairs (their modes of recitation) and there occurred In my mind a sort of denial which did not occur even during the Days of Ignorance. When the Messenger of Allah (may peace be upon him) saw how I was affected (by a wrong idea), he struck my chest, whereupon I broke into sweating and felt as though I were looking at Allah with fear. He (the Holy Prophet) said to me: Ubayy, a message was sent to me to recite the Qur'an in one dialect, and I replied: Make (things) easy for my people. It was conveyed to me for the second time that it should be recited in two dialects. I again replied to him: Make affairs easy for my people. It was again conveyed to me for the third time to recite in seven dialects And (I was further told): You have got a seeking for every reply that I sent you, which you should seek from Me. I said: O Allah ! forgive my people, forgive my people, and I have deferred the third one for the day on which the entire creation will turn to me, including even Ibrahim (peace be upon him) (for intercession).

004 : 1788 : Chapter 139

Ubayy b. Ka'b reported that he was sitting in a mosque that a person entered it and he observed prayer, and made recitation, the rest of the hadith is the same.

004 : 1789 : Chapter 139

Ubayy b. Ka'b reported that the Apostle of Allah (may peace be upon him) was near the tank of Banu Ghifar that Gabriel came to him and said: Allah has commanded you to recite to your people the Qur'an in one dialect. Upon this he said: I ask from Allah pardon and forgiveness. My people are not capable of doing it. He then came for the second time and said: Allah has commanded you that you should recite the Qur'an to your people in two dialects. Upon this he (the Holy prophet) again said: I seek pardon and forgiveness

from Allah, my people would not be able to do so. He (Gabriel) came for the third time and said: Allah has commanded you to recite the Qur'an to your people in three dialects. Upon this he said: I ask pardon and forgiveness from Allah. My people would not be able to do it. He then came to him for the fourth time and said: Allah has commanded you to recite the Qur'an to your people in seven dialects, and in whichever dialect they would recite, they would be right.

004 : 1790 : Chapter 139

This hadith has been narrated by Shu'ba with the same chain of transmitters.

004 : 1791 : Chapter 140

Abu Wa'il reported that a person named Nabik b. Sinan came to Abdullah (b. Mas'ud) and said: Abu 'Abd al-Rahman, how do you recite this word (alif) or (ya)? Would you read It as: min ma'in ghaira asin or au min ma'in ghaira ghaira yasin. (al-Qur'an, xlvii. 15)? 'Abdullah said: You (seem to) have memorised the whole of the Qur'an except this. He (again) said: I recite all the mufassal surahs in one rak'ah. Upon this 'Abdullah said: (You must have been reciting It) hastily like the recitation of poetry. Verily. there are people who recite the Qur'an, but it does not go down beyond their collar bones. It is (a fact with the Qur'an) that it is beneficial only when it settles in the heart and is rooted deeply in it. The best of (the acts) in prayer are bowing and prostration. I am quite aware of the occasions when the Messenger of Allah (may peace be upon him) combined together two surahs in every rak'ah. 'Abdullah then stood up and went out with 'Alqama following in his footstep. He said Ibn Numair had told him that the narration was like that: "A person belonging to Banu Bajila came to 'Abdullah," and he did not mention (the name of) Nahik b. Sinan.

004 : 1792 : Chapter 140

Abu Wa'il reported: A person came to 'Abdullah, who was called Nahik b. Sinan, and the rest of the hadith is the same but for this: " Alqama came to him ('Abdullah b. Mas'ud) and we said to him: Ask him about the manners in which he combined (two surahs) in one rak'ah. So he went to him and asked him and then came to us and said: Twenty are the mufassal surahs in the compilation (of the Qur'an) made by 'Abdullah."

004 : 1793 : Chapter 140

This hadith has been narrated by A'mash with the same chain of transmitters in which

('Abdullah b. Mas'ud) said: "I know the manners in which the Messenger of Allah (may peace be upon him) recited the two surahs in one rak'ah and then twenty surahs in ten rak'ahs."

004 : 1794 : Chapter 140

Abu Wa'il reported: One day we went to 'Abdullah b. Mas'ud after we had observed the dawn prayer and we paid salutation at the door. He permitted us to enter, but we stayed for a while at the door, when the slave-girl came out and said: Why don't you come in? So we went in and (we found 'Abdullah b. Mas'ud) sitting and glorifying Allah (i.e. he was busy in dhikr) and he said: What obstructed you from coming in though you had been granted permission for it? We said: There was nothing (behind it) but we entertained the idea that some inmate of the house might be sleeping. He said: Do you presume any idleness on the part of the family of Ibn Umm 'Abd (the mother of Abdullah b. Mas'ud)? He was again busy with the glorification of Allah till he thought that the sun had risen. He said: Girl, see whether (the sun) has arisen. She glanced but it had not risen (by that time). He was again busy with the glorification (of Allah) and he (again) thought that the sun had arisen. She glanced (and confirmed) that, it had risen. Upon this he ('Abdullah b. Mas'ud) said: Praise be to Allah Who did not call us to account for our sins today. Mahdi said: I think that he said, He did not destroy us for our sins. One among the people said: I recited all the mufassal surahs during the night. 'Abdullah said: (You must have recited them) like the (recitation) of poetry. I heard (the Holy Prophet) combining (the sarahs) and I remember the combinations which the Messenger of Allah (may peace be upon him) made In the recitation (of surahs). These were constituted of eighteen mufassal surahs and two surahs (commencing with) Ha-Mim.

004 : 1795 : Chapter 140

Shaqiq reported: A person from Banu Bajila who was called Nabik b. Sinan came to Abdullah and said: I recite mufassal surahs in one rak'ah. Upon this 'Abdullah said: (You recite) like the recitation of poetry. I know the manner in which the Messenger of Allah (may peace be upon him) recited two surahs in one rak'ah.

004 : 1796 : Chapter 140

Abu Wa'il reported: A person came to 'Abdullah b. Mas'ud and said: I recited all the mufassal surahs in one rak'ah during the night. 'Abdullah said: You must have recited hastily like the recitation of poetry. 'Abdullah said: I remember well the manner in which the Messenger of Allah (may peace be upon him) used to combine them, and he then mentioned twenty of the mufassal surahs, and (their combinations in) two in every rak'ah.

004 : 1797 : Chapter 141

Abu Ishaq reported: I saw a man asking Aswad b. Yazid who taught the Qur'an in the mosque: How do you recite the verse (fahal min muddakir) whether (the word muddakir) Is with (d) or (dh)? He (Aswad) said: It was with (d). I heard Abdullah b. Mas'ud saying that he had heard the Messenger of Allah (may peace be upon him) reciting (muddakir) with (d).

004 : 1798 : Chapter 141

Ishaq is reported to have said on the authority of Aswad who quoted on the authority of 'Abdullah b. Mas'ud that the Apostle of Allah (may peace be upon him) used to recite these words as (fahal min muddakir).

004 : 1799 : Chapter 141

'Alqama reported. We went to Syria and Abu Darda' came to us and said: Is there anyone among you who recites according to the recitation of Abdullah? I said: Yes, it is I. He again said: How did you hear 'Abdullah reciting this verse: (wa'l-lail-i-idha yaghsha = when the night covers)? He ('Alqama) said: I heard him reciting it (like this) (wa'l-lail-i-idha yaghsha) wa-dhakar wal untha = when the night covers and the males and the females). Upon this he said: By Allah, I heard the Messenger of Allah (may peace be upon him) reciting in this way, but they (the Muslims of Syria) desire us to recite: (wa ma khalaqa), but I do not yield to their desire.

004 : 1800 : Chapter 141

Ibrahim reported: 'Alqama came to Syria and entered the mosque and prayed there and then went to a (place where people were sitting in a) circle and he sat therein. Then a person came there and I perceived that the people were annoyed and perturbed (on this arrival) and he sat on my side and then said: Do you remember how 'Abdullah used to recite (the Qur'an)? And then the rest of the hadith was narrated.

004 : 1801 : Chapter 141

'Alqama reported: I met Abu Darda', and he said to me: To which country do you belong? I said: I am one of the people of Iraq. He again said: To which city? I replied: City of

Kufa. He again said: Do you recite according to the recitation of 'Abdullah b. Mas'ud? I said: Yes. He said: Recite this verse (By the night when it covers) So I recited it: (By the night when it covers, and the day when it shines, and the creating of the male and the female). He laughed and said: I have heard the Messenger of Allah (may peace be upon him) reciting like this.

004 : 1802 : Chapter 141

This hadith has been narrated by another chain of transmitters.

004 : 1803 : Chapter 142

Abu Huraira is reported to have said that the Messenger of Allah (may peace be upon him) prohibited to observe prayer after the 'Asr prayer till the sun is set, and after the dawn till the sun rises.

004 : 1804 : Chapter 142

Ibn 'Abbas reported: I heard it from so many Companions of the Messenger of Allah (may peace be upon him) and one among them is 'Umar b. Khattab, and he is most dear to me among them that the Messenger of Allah (may peace be upon him) prohibited observing of prayer after the dawn prayer till the sun rose and after the 'Asr till the sun set. This hadith has been narrated by Qatada with the same chain of transmitters with a minor alteration of words.

004 : 1805 : Chapter 142

Abu Sa'id al-Khudri reported Allah's Messenger (may peace be upon him) as saying: No prayer is valid after the 'Asr prayer till the sun sets and no prayer is valid after the dawn prayer till the sun rises.

004 : 1806 : Chapter 142

Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: Let not any one of you intend to observe prayer at the time of the rising of the sun or of the setting sun.

004 : 1807 : Chapter 142

Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: Do not intend to observe prayer at the time of the rising of the sun nor at its setting, for it rises between the horns of Satan.

004 : 1808 : Chapter 142

Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: When the rim of the sun starts appearing defer prayer till it completely appears, and when the rim of the sun disappears defer prayer till it completely disappears.

004 : 1809 : Chapter 142

Abu Basra Ghifari reported: The Messenger of Allah (may peace be upon him) led us in the 'Asr prayer at (the place known as) Mukhammas, and then said: This prayer was presented to those gone before you, but they lost it, and he who guards it has two rewards in store for him. And no prayer is valid after till the onlooker appears (by onlooker is meant the evening star).

004 : 1810 : Chapter 142

This hadith has been narrated by Abu Basra Ghifari through another chain of transmitters.

004 : 1811 : Chapter 142

Uqba b. 'Amir said: There were the times at which Allah's Messenger (may peace be upon him) forbade us to pray, or bury our dead: When the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes over the meridian, and when the sun draws near to setting till it sets.

004 : 1812 : Chapter 143

'Amr b. 'Abasa Sulami reported: I in the state of the Ignorance (before embracing Islam) used to think that the people were in error and they were not on anything (which may be

called the right path) and worshipped the idols. In the meanwhile I heard of a man in Mecca who was giving news (on the basis of his prophetic knowledge); so I sat on my ride and went to him. The Messenger of Allah (may peace be upon him) was at that time hiding as his people had made life hard for him. I adopted a friendly attitude (towards the Meccans and thus managed) to enter Mecca and go to him (the Holy Prophet) and I said to him: Who are you? He said: I am a Prophet (of Allah). I again said: Who is a Prophet? He said: (I am a Prophet in the sense that) I have been sent by Allah. I said: What is that which you have been sent with? He said: I have been sent to join ties of relationship (with kindness and affection), to break the Idols, and to proclaim the oneness of Allah (in a manner that) nothing is to be associated with Him. I said: Who is with you in this (in these beliefs and practices)? He said: A free man and a slave. He (the narrator) said: Abu Bakr and Bilal were there with him among those who had embraced Islam by that time. I said: I intend to follow you. He said: During these days you would not be able to do so. Don't you see the (hard) condition under which I and (my) people are living? You better go back to your people and when you hear that I have been granted victory, you come to me. So I went to my family. I was in my home when the Messenger of Allah (may peace be upon him)came to Medina. I was among my people and used to seek news and ask people when he arrived in Medina. Then a group of people belonging to Yathrib (Medina) came. I said (to them): How is that person getting on who has come to Medina? They said: The people are hastening to him, while his people (the polytheists of Mecca) planned to kill him, but they could not do so. I (on hearing It) came to Medina and went to him and said: Messenger of Allah, do you recognise me? He said: Yes, you are the same man who met me at Mecca. I said: It is so. I again said: Prophet of Allah, tell me that which Allah has taught you and which I do not know, tell me about the prayer. He said: Observe the dawn prayer, then stop praying when the sun is rising till it Is fully up, for when it rises it comes up between the horns of Satan, and the unbelievers prostrate themselves to it at that time. Then pray, for the prayer is witnessed and attended (by angels) till the shadow becomes about the length of a lance; then cease prayer, for at that time Hell is heated up. Then when the shadow moves forward, pray, for the prayer is witnessed and attended by angels, till you pray the afternoon prayer, then cease prayer till the sun sets, for it sets between the horns of devil, and at that time the unbelievers prostrate themselves before it. I said: Apostle of Allah, tell me about ablution also. He said: None of you who uses water for ablution and rinses his mouth, snuffs up water and blows it, but the sins of his face, and his mouth and his nostrils fall out. When he washes his face, as Allah has commanded him, the sins of his face fall out from the end of his beard with water. Then (when) he washes his forearms up to the elbows, the sins of his arms fall out along with water from his finger-tips. And when he wipes his head, the sins of his head fall out from the points of his hair along with water. And (when) he washes his feet up to the ankles, the sins of his feet fall out from his toes along with water. And if he stands to pray and praises Allah, lauds Him and glorifies Him with what becomes Him and shows wholehearted devotion to Allah, his sins would depart leaving him (as innocent) as he was on the day his mother bore him. 'Amr b. 'Abasa narrated this hadith to Abu Umama, a Companion of the Messenger of Allah (may peace be upon him), and Abu Umama said to him: 'Amr b. 'Abasa, think what you are saying that such (a great reward) is given to a man at one place (only in the act of ablution and prayer). Upon this 'Amr said: Abu Umama, I have grown old and my bones have become weak and I am at the door of death; what impetus is there

for me to attribute a lie to Allah and the Messenger of Allah (may peace be upon him)? Had I heard it from the Messenger of Allah (may peace be upon him) once, twice, or three times (even seven times), I would have never narrated it, but I have heard it from him on occasions more than these.

004 : 1813 : Chapter 144

'Aisha reported that 'Umar misconstrued the fact that the Messenger of Allah (may peace be upon him) had prohibited the observance of prayer at the time of the rising sun and at the time of its setting.

004 : 1814 : Chapter 144

'Aisha said that the Messenger of Allah (may peace be upon him) did not abandon observing two rak'ahs after 'Asr, but she reported Allah's Messenger (may peace be upon him) as saying: Do not get used to observe prayer at the time of the rising sun and at the time of its setting and (exhorted the Muslims) to pray at their times.

004 : 1815 : Chapter 144

Kuraib, the freed slave of Ibn 'Abbas, reported that 'Abdullah b. 'Abbas, 'Abd al-Rahman b. Azhar, al-Miswar b. Makhrama sent him to 'Aisha, the wife of the Messenger of Allah (may peace be upon him), telling him to give her their greetings, and ask her about the two rak'ahs after the afternoon prayer, (for) "we have heard that you observe them whereas it has been conveyed to us that the Messenger of Allah (may peace be upon him) prohibited their observance." Ibn 'Abbas said: I along with 'Umar b. al-Khattab dissuaded people to do so (to observe two rak'ahs of prayer). Kuraib said: I went to her ('Aisha) and conveyed to her the message with which I was sent. She said: (Better) ask Umm Salama. So I went to them (those who had sent him to Hadrat 'Aisha) and informed them about what she had said. They sent me back to Umm Salama with that with which I was sent to 'Aisha. Umm Salama said: I beard the Messenger of Allah (may peace be upon him) prohibiting them, and then afterwards I saw him observing them. And when he observed them (two rak'ahs) he had already observed the 'Asr prayer. Then he (the Holy Prophet) came, while there were with me ladies of Banu Haram, a tribe of the Ansar and he (the Holy Prophet) observed them (the two rak'ahs). I sent a slave-girl to him asking her to stand by his side and say to him that Umm Salama says: Messenger of Allah, I heard you prohibiting these two rak'ahs, whereas I saw you observing them; and if he (the Holy Prophet) points with his hand (to wait), then do wait. The slave-girl did like that. He (the Holy Prophet) pointed out with his hand and she got aside and waited, and when he had finished (the prayer) he said: Daughter of Abu Umayya. you have asked about the two

rak'ahs after the 'Asr prayer. Some people of 'Abu al-Qais came to me for embracing Islam and hindered me from observing the two rak'ahs which come after the noon prayer. So those are the two I have been praying.

004 : 1816 : Chapter 144

Abu Salama asked 'Aisha about the two prostrations (i.e. rak'ahs) which the Messenger of Allah (may peace be upon him) made after the 'Asr. She said: He (the Holy Prophet) observed them before the 'Asr prayer, but then he was hindered to do so, or he forgot them and then he observed them after the 'Asr, and then he continued observing them. (It was his habit) that when he (the Holy Prophet) observed prayer, he then continued observing it. Isma'il said: It implies that he always did that.

004 : 1817 : Chapter 144

'Aisha reported: The Messenger of Allah (may peace be upon him) did not abandon at all observing two rak'ahs after the 'Asr in my house.

004 : 1818 : Chapter 144

'Aisha reported: Two are the prayers which the Messenger of Allah (may peace be upon him) always observed in my house-openly or secretly-two rak'ahs before the dawn and two rak'ahs after the 'Asr.

004 : 1819 : Chapter 144

Aswad and Masruq reported: We bear testimony to the fact that 'Aisha said: Never was there a day that he (the Holy Prophet) was with me and he did not observe two rak'ahs of prayer in my house, i.e. two rak'ahs after the Asr.

004 : 1820 : Chapter 145

Mukhtar b. Fulful said: I asked Anas b. Malik about the voluntary prayers after the afternoon prayer, and he replied: 'Umar struck hit hands on prayer observed after the 'Asr prayer and we used to observe two rak'ahs after the sun set before the evening prayer during the time of the Apostle of Allah (may peace be upon him). I said to him: Did the Messenger of Allah (may peace be upon him) observe them? He said: He saw us

observing them, but he neither commanded us nor forbade us to do so.

004 : 1821 : Chapter 145

Anas b. Malik reported: When we were in Medina, the moment the Mu'adhdhin made the call to the sunset prayer, the people hastened to the pillars of the mosque and prayed two rak'ahs with the result that any stranger coming into the mosque would think that the obligatory prayer had been observed owing to the number who were praying then.

004 : 1822 : Chapter 145

Abdullah b. Mughaffal reported Allah's Messenger (may peace be upon him) u saying: There Is between the two calls (Adhan and Iqama) a prayer. And he mentioned it three times, and at the third time he said: This applies to those who wish to do it.

004 : 1823 : Chapter 145

This hadith has been narrated by Abdullah b. Mughaffal by another chain of transmitters, but with this variation that he (the Holy Prophet) said at the fourth time: "He who wishes (may do to)."

004 : 1824 : Chapter 146

Salim b. Abdullah b. 'Umar reported: The Messenger of Allah (may peace he upon him) led one of the two groups In one rak'ah of prayer in danger, while the other group faced the enemy. Then they (the members of the first group) went back and replaced their companions who were facing the enemy and then they (the members of the second group) came and the Apostle of Allah (may peace be upon him) led them in one rak'ah of prayer. Then the Apostle of Allah (may peace be upon him) pronounced salutation, and then they (the members of the Ant group) completed the rak'ah and they (the members of the second group) completed the rak'ah. This hadith has been narrated by another chain of transmitters.

004 : 1825 : Chapter 146

Ibn Umar reported that the Messenger of Allah (may peace be upon him) observed prayer in danger on some day (in this way): a group stood with him (the Holy Prophet) (for

prayer) and the other group stood In front of the enemy. Then those who were with (him) observed one rak'ah of prayer and they went back and the others came and they observed one rak'ah (with him). Then both the groups completed one rak'ah each. Ibn Umar said: When there is greater danger, then observe prayer even on the ride or with the help of gestures in a standing posture.

004 : 1826 : Chapter 146

Jabir b. 'Abdullah reported: I observed prayer in danger with the Messenger of Allah (may peace be upon him). We drew ourselves up in two rows, one row behind him with the enemy between us and the Qibla. The Apostle of Allah (may peace be upon him) said: Allah is Most Great, and we all said it. He then bowed and we all bowed. He then raised his head from bowing, we all raised (our heads). He then went down in prostration along with the row close to him, and the rear row faced the enemy; then when the Apostle of Allah (may peace be upon him) completed the prostration,; and then stood up, the row near to him also did it; then went down the rear row in prostration; then they stood up; then the rear row went to the front and the front row went to the rear. Then the Apostle of Allah (may peace he upon him) bowed down and we all bowed. He then raised his head from bowing and we also raised (our heads). He and the row close to him which I had been in the rear then went down in prostration In the first rak'ah, whereas the rear row faced the enemy. And when the Apostle of Allah (may peace be upon him) and the rear row close to him had finished the prostration, the rear row went down and prostrated themselves; then the Apostle of Allah pronounced the salutation and we also pronounced the salutation. (Jabir said we hadith) as your guards behave with their chiefs.

004 : 1827 : Chapter 146

Jabir reported: We fought In the company of the Messenger of Allah (may peace be upon him) with the tribe of Juhaina. They fought with us terribly. When we had finished the noon prayer, the polytheists said: Had we attacked them at once, we would have killed them. Gabriel informed the Messenger of Allah (may peace be upon him) about It (about their evil design). The Messenger of Allah (may peace be upon him) made a mention of it to us, adding that they (the polytheists) had also said: Shortly there would be time for the 'Asr prayer. which is dearer o them (the Muslims) than even their children. So when the time of the 'Asr prayer came, we formed ourselves into two rows, while the polytheists were between us and the Qibla. The Messenger of Allah (may peace be upon him) said: Allah is Most Great, and we also said so. He bowed and we also bowed. He went down in prostration and the first row prostrated along with him. When they stood up, the second row went down in prostration. Then the first row went into the rear, and the second row came in the front and occupied the place of the first row. The Messenger of Allah (may peace be upon him) then said: Allah is Most Great, and we also said so. He then bowed, and we also bowed. He then went down in prostration and along with him the row also

(went down in prostration), and the second row remained standing. And when the second row had also prostrated and all of them sat down then the Messenger of Allah (may peace be upon him) pronounced salutation to them. Abu Zubair said: Jabir made a mention specially of this thing: just as your chiefs observe prayer.

004 : 1828 : Chapter 146

Sahl b. Abu Hathma reported that the Messenger of Allah (may peace be upon him) led his Companions in prayer in danger. He made them stand in two rows behind him. He led them who were close to him in one rak'ah. He then stood up and kept standing till those who were behind them observed one rak'ah. Then they (those standing in the second row) came in front and those who were in front went into the rear. He then led them In one rak'ah. He then sat down, till those who were behind him observed one rak'ah and then pronounced salutation.

004 : 1829 : Chapter 146

Yazid b. Ruman told on the authority of Salih b. Khawwat on the authority of one who prayed in time of danger with Allah's Messenger (may peace he upon him) at the Battle of Dhat ar-Riqa' that a group formed a row and prayed along with him, and a group faced the enemy. He led the group which was along with him in a rak'ah, then remained standing while they finished the prayer by themselves. Then they departed and formed a row facing the enemy. Then the second group came and he led them in the remaining rak'ah, after which he remained seated while they finished the prayer themselves. He then led them in salutation.

004 : 1830 : Chapter 146

Jabir reported: We went forward with the Messenger of Allah (may peace be upon him) and when we reached Dhat ar-Riqa', we came to a shady tree which -we left for him One of the polytheists came there and, seeing the sword of the Messenger (may peace be upon him) hanging by a free, took it up. drew it from the scabbard and said to the Messenger of Allah (may peace be upon him): Are you afraid of Me? He (the Holy Prophet) said: No. He again said: Who would protect you from me? He said: Allah will protect me from you. The Companions of the Messenger of Allah (may peace be upon him) threatened him. He sheathed the sword and hung it up. Then call to prayer was made and he (the Holy Prophet) led a group in two rak'ah. Then (the members of this group) withdrew and he led the second group in two rak'ah. So the Messenger of Allah (may peace be upon him) observed four rak'ah and people observed two rak'ah.

004 : 1831 : Chapter 146

Abu Salama b. 'Abd al-Rahman reported that Jabir told him that he had observed the prayer in danger with the Messenger of Allah (may peace be upon him). The Messenger of Allah (may peace be upon him) (first) led one of the two groups in two rak'ah of prayer. and then led the second group in two rak'ah of prayer. So the Messenger of Allah (may peace be upon him) observed four rak'ah and led in two rak'ah each of the groups.

004 : 1832 : Chapter 147

Abdullah is reported to have heard Allah's Messenger (may peace be upon him) as saying: When any one of you intends to come for Jumu'a prayer, he should take a bath.

004 : 1833 : Chapter 147

Abdullah b. Umar is reported to have said that The Messenger of Allah (may peace be up on him)was standing on the pulpit when he said this: He who comes for Jumu'a he should take a bath.

004 : 1834 : Chapter 147

This hadith has been narrated by Ibn Umar by another chain of transmitters.

004 : 1835 : Chapter 147

'Abdullah (b. Umar) reported on the authority of his father that he beard like this from the Messenger of Allah (may peace be upon him).

004 : 1836 : Chapter 147

'Abdullah (b. 'Umar) reported from his father that while he was addressing the people on Friday (sermon), a person, one of the Companions of the Messenger of Allah (may peace be upon him), entered (the mosque). Umar said to him loudly: What is this hour (for attending the prayer)? He said: I was busy today and I did not return to my house when I heard the call (to Friday prayer), and I did no more but performed ablution only. Upon this Umar said: just ablution ! You know that the Messenger of Allah (may peace be upon him) commanded (us) to take a bath (on Friday).

004 : 1837 : Chapter 147

Abu Huraira reported: Umar b. Khattab was delivering a sermon to the people on Friday when 'Uthman b. 'Affan came there. 'Umar hinting to him said: What would become of those persons who come after the call to prayer? Upon this 'Uthman said: Commander of the faithful, I did no more than this that after listening to the call, I performed ablution and came (to the mosque). 'Umar said: Just ablution ! Did you not bear the Messenger of Allah (my peace be upon him) say this: When any one of you comes for Jumu'a, he should take a bath.

004 : 1838 : Chapter 148

Sa'id al-Khudri reported Allah's Messenger (may peace be upon him) as saying: Taking a bath on Friday is essential for every adult person.

004 : 1839 : Chapter 148

'Aisha reported: The people came for Jumu'a prayer from their houses in the neighbouring villages dressed in woollen garments on which dust was settled and this emitted a foal smell. A person among them (those who were dressed so) came to the Messenger of Allah (may peace be upon him) while he was in my house. The Messenger of Allah (may peace he upon him) said to him: Were you to cleanse yourselves on this day.

004 : 1840 : Chapter 148

'Aisha reported: The people (mostly) were workers and they had no servants. Ill-smell thus emitted out of them. It was said to them: Were you to take bath on Friday.

004 : 1841 : Chapter 149

'Abd al-Rahman son of Abd Sa'id al-Khudri reported on the authority of his father that the Messenger of Allah (may peace be upon him) said: Bathing on Friday for every adult, using of Miswak and applying some perfume, that is available-these are essential. So far as the perfume is concerned, it may be that used by a lady.

004 : 1842 : Chapter 149

Tawus reported that Ibn Abbas narrated the words of the Apostle of Allah (may peace be upon him) about taking bath on Friday. Tawus said: I asked Ibn Abbas it one should apply to oneself perfume or oil which is available with his wife. He (Ibn Abbas) said: I do not know of it.

004 : 1843 : Chapter 149

This hadith has been narrated by Ibn Juraij with the came chain of transmitters.

004 : 1844 : Chapter 149

Abu Huraira reported that the Apostle of Allah (may peace be upon him) said: It is the right of Allah upon every Muslim that he should take a bath (at least) on one day (Friday) during the seven days (of the week) and he should wash his head and body .

004 : 1845 : Chapter 149

Abu Huraira reported that the Messenger of, Allah (may peace be upon him) said: He who takes a bath on Friday, the bath which is obligatory after the sexual discharge and then goes (to the mosque), he is like one who offers a she-camel as a sacrifice, and he who comes at the second hour would be like one who offers a cow, and he who comes at the third hour is live one who offers a ram with horns, and he who comes at the fourth hour is like one who offers a hen, and he who comes at the fifth hour is like one who offers an egg. And when the Imam comes out, the angels are also present and listen to the mention of God (the sermon).

004 : 1846 : Chapter 150

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: If you (even) ask your companion to be quiet on Friday while the Imam is delivering the sermon, you have in fact talked irrelevance.

004 : 1847 : Chapter 150

A hadith like this has been narrated by Abu Huraira by another chain of transmitters.

004 : 1848 : Chapter 150

The same hadith has been narrated by Abu Huraira, but instead of the word laghauta the word laghita has been used. Abu Zinad (one of the narrators) says that laghita is the dialect of Abu Huraira, whereas it is laghauta.

004 : 1849 : Chapter 151

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There is a time on Friday at which no Muslim servant would pray and would ask Allah for a thing (that is good) but He would give it to him. Qutaiba pointed with the help of his hand that it (the time) is short.

004 : 1850 : Chapter 151

Abu Huraira reported Abu'l-Qasim (the kunya of the Holy Prophet) (may peace be upon him) as saying: There is a time on Friday at which no Muslim would stand and pray and beg Allah for what Is good but He would give it to him; and he pointed with his hand that (this time) is short and narrow.

004 : 1851 : Chapter 151

A hadith like this has been narrated by Abu Huraira.

004 : 1852 : Chapter 151

This hadith has been narrated by Abu Huraira by another chain of transmitters.

004 : 1853 : Chapter 151

Abu Huraira reported Allah's Apostle (way peace be upon him) as saying. There is a time on Friday at which no Muslim would ask Allah for what is good but He would give it to him. And further said: This is a very short time.

004 : 1854 : Chapter 151

Hammam b. Munabbih reported this hadith from Abu Huraira who reported from the Apostle of Allah (may peace be upon him) but he did not say: "That time is short."

004 : 1855 : Chapter 151

Abu Burda b. Abu Musa al-Ash'ari reported: 'Abdullah b. Umar said to me: Did you hear anything from your father narrating something from the messenger of Allah (may peace be upon him) about the time on Friday? I said: Yes, I heard him say from the Messenger of Allah (may peace be upon him) (these words): "It is between the time when the Imam sits down and the end of the prayer."

004 : 1856 : Chapter 152

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The best day on which the sun has risen is Friday; on it Adam was created, on it he was made to enter Paradise, on it he was expelled from it.

004 : 1857 : Chapter 152

Abu Huraira reported the Apostle of Allah (may peace be upon him) as saying: The best day on which the sun has risen is Friday; on it Adam was created on it he was made to enter Paradise, on it he was expelled from it. And the last hour will take place on no day other than Friday.

004 : 1858 : Chapter 152

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: We who are the last shall be the first on the Day of Resurrection, except that every Ummah was given the Book before us and we were given it after them. It was this day which Allah prescribed for us and guided us to it and the people came after us with regard to it, the Jews observing the next day and the Christians the day following that.

004 : 1859 : Chapter 152

A hadith like this has been narrated by Abu Huraira that the Messenger of Allah (way peace be upon him) said: We are the last and would be the first on the Day of Resurrection.

004 : 1860 : Chapter 152

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: We are the last (but) we would be the first on the Day of Resurrection, and we would be the first to enter Paradise, but that they were given the Book before us and we were given after them. They disagreed and Allah guided us aright on whatever they disagreed regarding the truth. And it was this day of theirs about which they disagreed, but Allah guided us to it, and that is Friday for us; the next day is for the Jews and the day following for the Christians.

004 : 1861 : Chapter 152

Abu Huraira reported Muhammad, the Messenger of Allah (may peace be upon him), as saying: We who are the last would be the first on the Day of Resurrection but they (other Ummahs) were given the Book before us and we were given after them, and this was the day that was prescribed for them but they disagreed on it. And Allah guided us to it and they came after us with regard to it, the Jews observing the next day and the Christians the day following that.

004 : 1862 : Chapter 152

It is narrated by Abu Huraira and Huraira that the Messenger of Allah (may peace be upon him) said: It was Friday from which Allah diverted those who were before us. For the Jews (the day set aside for prayer) was Sabt (Saturday), and for the Christians it was Sunday. And Allah turned towards us and guided us to Friday (as the day of prayer) for us. In fact, He (Allah) made Friday, Saturday and Sunday (as days of prayer). In this order would they (Jews and Christians) come after us on the Day of Resurrection. We are the last of (the Ummahs) among the people in this world and the first among the created to be judged on the Day of Resurrection. In one narration it is: ',to be judged among them".

004 : 1863 : Chapter 152

Huraira reported Allah's Messenger (may peace be upon him) as saying: We were guided aright to Friday (as a day of prayer and meditation), but Allah diverted those who were before us from it. The rest of the hadith is the same.

004 : 1864 : Chapter 153

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When it is Friday, the angels stand at every door of the mosque and record the people in the order of their arrival, and when the Imam sits (on the pulpit for delivering the sermon) they fold up their sheets (manuscripts of the Qur'an) and listen to the mention (of Allah). And he who comes early is like one who offers a she-camel as a sacrifice, the next like one who offers a cow, the next a ram, the next a hen, the next an egg.

004 : 1865 : Chapter 153

This hadith has been narrated by Abu Huratra through another chain of transmitters.

004 : 1866 : Chapter 153

Abu Huraira reported Allah Messenger (way peace be upon him) as saying: There is an angel on every door of the mosque recording him first who (conies) first (a the mosque for Friday prayer). And he [the Prophet] likened him as one who offers a camel as a sacrifice and then he went on in the descending order till he reached the point at which the minimum (sacrifice) is that of an egg. And when the Imam sits (on the pulpit) the sheets are folded and they (the angels) attend to the mention of Allah.

004 : 1867 : Chapter 154

Abu-Huraira reported Allah's Apostle (may peace be upon him) as saying: He who took a bath and then came for Jumu'a prayer and then prayed what was fixed for him, then kept silence till the Imam finished the sermon, and then prayed along with him, his sins between that time and the next Friday would be forgiven, and even of three days wore.

004 : 1868 : Chapter 154

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: He who performed ablution well, then came to Friday prayer, listened (to the sermon), kept silence all (his sins) between that time and the next Friday would be forgiven with three days extra, and he who touched pebbles caused an interruption.

004 : 1869 : Chapter 155

Jabir b. 'Abdullah reported: We used to observe (Jumu'a) prayer with the Messenger of Allah (may peace be upon him) and then we returned and gave rest to our camels used for carrying water. Hassan (one of the narrators) said: I asked Ja'far what time that was. He said: It is the time when the sun passes the meridian.

004 : 1870 : Chapter 155

Ja'far reported on the authority of his father that he asked Jabir b. 'Abdullah when the Messenger of Allah (may peace be upon him) observed Jumu'a prayer. He said: He used to observe prayer, and we then went (back) to our camels and gave them rest. 'Abdullah made this addition in his narration: "Till the sun passed the meridian and the camels used for carrying water (took rest)."

004 : 1871 : Chapter 155

Sahl b. Said said: We did not have a siesta or lunch till after the Friday prayer. (Ibn Hujr added:) "Daring the lifetime of the Messenger of Allah (may peace be upon him)."

004 : 1872 : Chapter 155

Iyas b. Salama b. al-Akwa' reported on the authority of his father: We used to observe the Friday prayer with the Messenger of Allah (may peace be upon him) when the sun passed the meridian and we then returned and tried to find out afternoon shadow (of the walls for protecting themselves from the heat of the sun).

004 : 1873 : Chapter 155

Iyas b. Salama b. Akwa' reported on the authority of his father, saying: We used to observe the Friday prayer with the Messenger of Allah (may peace be upon him), and when we returned we did not find the shadow of the walls in which we could take protection (from the heat of the sun).

004 : 1874 : Chapter 156

Ibn 'Umar said that the Messenger of Allah (may peace be upon him) used to deliver the sermon on Friday while standing. He would then sit and then stand (for the second

sermon) as they (the Muslims) do nowadays.

004 : 1875 : Chapter 156

Jabir b. Samura said: The Apostle of Allah (may peace be upon him) gave two sermons between which he sat, recited the Qur'an and exhorted the people.

004 : 1876 : Chapter 156

Jabir b. Samura said that the Messenger of Allah (may peace be upon him) used to deliver the sermon while standing. He would then sit down and then stand up and address in a standing posture; and whoever informed you that he (the Holy Prophet) delivered the sermon while sitting told a lie. By Allah, I prayed with him more than two thousand times.

004 : 1877 : Chapter 157

Jabir b. Abdullah reported that the Apostle (may peace be upon him) was delivering the sermon on Friday in a standing posture when a caravan from Syria arrived. The people flocked towards it till no one was left (with the Holy Prophet) but twelve persons, and it was on this occasion that this verse in regard to Jumu'a was revealed. "And when they see merchandise or sport, they break away to it and leave thee standing."

004 : 1878 : Chapter 157

This hadith has been narrated by Husain with the same chain of transmitters but with this alteration that he did not make mention of the standing position.

004 : 1879 : Chapter 157

Jabir b. Abdullah reported: I was along with the Apostle of Allah (may peace be upon him) on Friday when a caravan arrived. The people went to it, and none but twelve persons were left behind and I was one of them; and it was on this occasion that this verse was revealed: "And when they see merchandise or sport away to it, and leave thee standing" (lxii. 11).

004 : 1880 : Chapter 157

Jabir b. Abdullah reported: While the Apostle of Allah (may peace be upon him) was delivering (a sermon) on Friday, a caravan of merchandise came to Medina. The Companions of the Messenger of Allah (may peace be upon him) rushed towards it till only twelve persons were left with him including Abu Bakr and 'Umar; and it was at this occasion that this verse was revealed. "And when they see merchandise or sport, they break away to it."

004 : 1881 : Chapter 157

Ka'b b. 'Ujra reported that he entered the mosque and saw Abd al-Rahman b. Umm Hakam delivering the sermon in a sitting posture. Upon this he said: Look at this wretched person; he delivers the sermon while sitting, whereas Allah said: "And when they see merchandise or sport, they break away to it and leave thee standing."

004 : 1882 : Chapter 158

Abdullah b. Umar and Abu Huraira said that they heard Allah's Messenger (way peace be upon him) say on the planks of his pulpit: People most cease to neglect the Friday prayer or Allah will seal their hearts and then they will be among the negligent.

004 : 1883 : Chapter 159

Jabir b. Samura reported: I used to pray with the Messenger of Allah (may peace be upon him) and both his prayer and sermon were of moderate length.

004 : 1884 : Chapter 159

Jabir b. Samura reported: I used to observe prayer with the Apostle of Allah (may peace be upon him) and his prayer was of moderate length and his sermon too was of moderate length.

004 : 1885 : Chapter 159

Jabir b. Abdullah said: When Allah's Messenger (may peace he upon him) delivered the

sermon, his eyes became red, his voice rose and his anger increased so that he was like one giving a warning against the enemy and saying: "The enemy has made a morning attack on you and in the evening too." He would also say: "The last Hour and I have been sent like these two." and he would join his forefinger and middle finger; and would further say: "The best of the speech is embodied in the Book of Allah, and the beet of the guidance is the guidance given by Muhammad. And the most evil affairs are their innovations; and every innovation is error." He would further say: ,I am more dear to a Muslim even than his self; and he who left behind property that is for his family and he who dies under debt or leaves children (in helplessness), the responsibility (of paying his debt and bringing up his children) lies on me."

004 : 1886 : Chapter 159

Ja'far b. Muhammad said on the authority of his father: I heard Jabir b. 'Abdullah saying that in the sermon of the Apostle of Allah (may peace be upon him) he praised Allah, lauded Him (and subsequently said [other words] and raised his voice, and the rest of the hadith is the same).

004 : 1887 : Chapter 159

Jabir reported that the Messenger of Allah (may peace be upon him), while delivering the sermon' to the people, praised Allah, and lauded Him for what He deserves, and would then say: He whom Allah guides aright, there is none to mislead him, and he who is led astray, there is none to guide him (aright), and the best of the talk is embodied in the Book of Allah. And the rest of the hadith is the same.

004 : 1888 : Chapter 159

Ibn 'Abbas reported: Dimad came to Mecca and he belonged to the tribe of Azd Shanu'a, and he used to protect the person who was under the influence of charm. He heard the foolish people of Mecca say that Muhammad (may peace be upon him) was under the spell. Upon this he said: If I were to come across this man, Allah might cure him at my hand. He met him and said: Muhammad, I can protect (one) who is under the influence of charm, and Allah cures one whom He so desires at my hand. Do you desire (this)? Upon this the Messenger of Allah (may peace be upon him) said: Praise is due to Allah, we praise Him, ask His help; and he whom Allah guides aright there is none to lead him astray, and he who is led astray there is none to guide him, and I bear testimony to the fact that there is no god but Allah, He is One, having no partner with Him, and that Muhammad is His Servant and Messenger. Now after this he (Dimad) said: Repeat these words of yours before me, and the messenger of Allah (may peace be upon him) repeated

these to him thrice; and he said I have heard the words of soothsayers and the words of magicians, and the words of poets, but I have never heard such words as yours, and they reach the depth (of the ocean of eloquence); bring forth your hand so that I should take oath of fealty to you on Islam. So he took an oath of allegiance to him. The Messenger of Allah (may peace be upon him) said: It (this allegiance of yours) is on behalf of your people too. He said: It is on behalf of my people too. The Messenger of Allah (may peace be upon him) sent an expedition and the flying column passed by his people. The leader of the flying column said to the detachment: Did you find anything from these people? One of the people said: I found a utensil for water. Upon this he (the commander) said: Return it, for he is one of the people of Dimad.

004 : 1889 : Chapter 159

Abu Wa'il reported: 'Ammar delivered to us the sermon. It was short and eloquent. When he (Ammir) descended (from the pulpit) we said to him: O Abd al-Yaqzn, you have delivered a short and eloquent sermon. Would that you had lengthened (the sermon). He said: I have heard the Messenger of Allah (may peace be upon him) as saying: The lengthening of prayer by a man and the shortness of the sermon is the sign of his understanding (of faith). So lengthen the prayer and shorten the sermon, for there is charm (in precise) expression.

004 : 1890 : Chapter 159

'Adi b. Hatim reported that a person recited a sermon before the Apostle of Allah (may peace be upon him) thus: He who obeys Allay and His Apostle, he in fact follows the right path, and he who disobeys both of them, he goes astray. Upon this the Messenger of Allah (may peace be upon him) said: What a bad speaker you are; say: He who disobeys Allah and His Apostle. Ibn Numair added: He in fact went astray.

004 : 1891 : Chapter 159

Safwan b. Ya'la reported on the authority of his father that he heard the Apostle of Allah (may peace be upon him) reciting (verses of the Qur'an) on the pulpit and "They cried: O Malik."

004 : 1892 : Chapter 159

'Amra daughter of Abd al-Rahman reported on the authority of the sister of Amra, I memorised (surah) Qaf - l.): "By the glorious Qur'an" from the mouth of the Messenger of

Allah (may peace be upon him) on Friday for he recited it on the pulpit on-every Friday.

004 : 1893 : Chapter 159

The daughter of Haritha b. Nu'man said: I did not memorise (Surah) Qaf but from the mouth of the Messenger of Allah (may peace be upon him) as he used to deliver the sermon along with it on every Friday. She also added: Our oven and that of the Messenger of Allah (may peace be upon him) was one.

004 : 1894 : Chapter 159

Umm Bisham hint Haritha b. Nu'man said: Our oven and that of the Messenger of Allah (may peace be upon him) was one for two years, or for one year or for a part of a year; and I learnt "Qaf. By the Glorious Qur'an" from no other source than the tongue of Allah's Messenger (may peace be upon him) who used to recite it every Friday on the pulpit when he delivered the sermon to the people.

004 : 1895 : Chapter 159

Umara b. Ruwaiba said he saw Bishr b. Marwan on the pulpit raising his hands and said: Allah, disfigure these hands! I have seen Allah's Messenger (may peace be upon him) gesture no more than this with his hands, and he pointed with his forefinger.

004 : 1896 : Chapter 159

This hadith has been narrated by another chain of transmitters on the authority of Husain b. Abd al-Rahman.

004 : 1897 : Chapter 160

Jabir b. 'Abdullah reported that while Allah's Messenger (may peace be upon him) was delivering the sermon on Friday a person came there, and the Apostle of Allah (may peace be upon him) said to him: So and so, have you prayed (two rak'ahs)? He said: No. He (the Holy Prophet) said: Then stand and pray.

004 : 1898 : Chapter 160

This hadith is narrated by Jabir through another chain of transmitters but Hammad (one of the narrators) made no mention of the two rak'ahs.

004 : 1899 : Chapter 160

Jabir b. 'Abdullah said that a person entered the Mosque while the Messenger of Allah (may peace be upon him) was delivering the sermon on Friday. Upon this he (the Holy Prophet) said: Have you observed prayer? He said: No. He (the Holy Prophet) said: Stand and offer the two rak'ahs. According to Qutaiba, the words are: "He said: Offer two rak'ahs."

004 : 1900 : Chapter 160

Jabir b. 'Abdullah reported that a person came (in the Mosque) while the Apostle of Allah (may peace be upon him) was delivering the sermon on Friday (standing) on the pulpit. He (the Holy Prophet) said to him: Have you offered two rak'ahs? He said: No. Upon this he said: Then observe (them).

004 : 1901 : Chapter 160

Jabir b. 'Abdullah said that the Apostle of Allah (may peace be upon him) delivered the sermon and said: When any one of you comes for the Friday (prayer) and the Imam comes out (from his apartment), (even then) should observe two rak'ahs (of prayer).

004 : 1902 : Chapter 160

Jabir reported that Sulaik Ghatafani came on Friday (for prayer) while the Messenger of Allah (may peace be upon him) was sitting on the pulpit. Sulaik also sat down before observing prayer. The Apostle of Allah (may peace be upon him) said: Have you observed two rak'ahs? He said: No. He (the Holy Prophet) said: Stand and observe them

004 : 1903 : Chapter 160

Jabir b. 'Abdullah reported: Sulaik Ghatafani came on Friday when the Messenger of Allah (may peace be upon him) was delivering the sermon. He (Sulaik) sat down. He (the Holy Prophet) said to him: O Sulaik I stand and observe two rak'ahs and make them short, and then said: When any one of you comes on Friday, while the Imam delivers the

sermon, he should observe two rak'ahs and should make them short.

004 : 1904 : Chapter 161

Abu Rifa'a reported: I came to the Holy Prophet (way peace be upon him) when he was delivering the sermon, and I said: Messenger of Allah, here is a stranger and he wants to learn about this religion and he does not know what this religion is. The Messenger of Allah (may peace be upon him) looked at me and left his sermon till he came to me, and he was given a chair and I thought that Its legs were made of iron. The Messenger of Allah (may peace be upon him) sat In it and he began to teach me what Allah had taught him. He then came (to the pulpit) for his sermon and completed it to the end.

004 : 1905 : Chapter 162

Ibn Abu Rafi' said: Marwan appointed Abu Huraira as his deputy in Medina and he himself left t for Mecca. Abu Huraira led as in the Jumu'a prayer and recited after Surah Jumu'a in the second rak'ah: "When the hypocrites came to thee" (Surah lxiii.). I then met Abu Huraira as he came back and said to him: You have recited two surahs which 'Ali b. Abu Talib used to recite in Kufah. Upon this Abu Huraira said: I heard the Messenger of Allah (may peace: be upon him) 'reciting these two in the Friday (prayer).

004 : 1906 : Chapter 162

This hadith is narrated by Abdullah b. Abu Rafi' with the same chain of transmitters but with this modification: "That he recited Surah Jumu'a (lxii.) in the first rak'ah and "The hypocrites came" in the second rak'ah.

004 : 1907 : Chapter 162

Nu'man b. Bashir reported that the Messenger of Allah (may peace be upon him) used to recite on two 'Ids and in Friday prayer: "Glorify The name of Thy Lord, the Most High" (Surah lxxxvii.), and: "Has there come to thee the news of the overwhelming event" (lxxxviii.). And when the 'Id and Jumu'a combined on a day he recited these two (surah) in both the prayers.

004 : 1908 : Chapter 162

This hadith has been narrated by Ibrahim b Muhammad b. al-Muntashir with the same

chain of transmitters.

004 : 1909 : Chapter 162

Dahhak b. Qais wrote to Nu'man b. Bashir asking him what the Messenger of Allah (may peace be upon him) recited on Friday besides Surah Jumu'a He said that he recited: "Has there reached ..." (Surah lxxxviii).

004 : 1910 : Chapter 162

Ibn Abbas reported: The Apostle of Allah (way peace be upon him) used to recite in the morning prayer on Friday Surah "Alif-Lam-Mim, Tanz'il ul-Sajda" (Surah xxxii.): Surely there came over the man a time" (Surah lxxvii) and he used to recite in Jumu'a prayer Surahs Jumu'a and al-Munafiqin.

004 : 1911 : Chapter 162

A hadith like this has been narrated by Sufyan with the same chain of transmitters.

004 : 1912 : Chapter 162

Mukhawwil has narrated this hadith on the authority of Sufyan.

004 : 1913 : Chapter 162

Abu Huraira reported that the Apostle of Allah (may peace be upon him) used to recite in the dawn prayer on Friday "Alif-Lam-Mim, Tanzil" and "Surely there came."

004 : 1914 : Chapter 162

Abu Huraira reported that the Apostle of Allah (may peace be upon him) used to recite in the dawn prayer on Friday: "Alif-Lam-Mim, Tanzil" in the first rak'ah, and in the second one: "Surely there came over the man a time when he was nothing that could be mentioned."

004 : 1915 : Chapter 163

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When any one of you observes the Jumu'a prayer (two obligatory rak'ahs in congregation), he should observe four (rak'ahs) afterwards.

004 : 1916 : Chapter 163

Suhail reported on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: When you observe prayer after (the two obligatory rak'ahs) of Jumu'a, you should observe four rak'ahs (and 'Amr in his narration has made this addition that Ibn Idris said this on the authority of Suhail): And if you are in a hurry on account of something, you should observe two rak'ahs in the mosque and two when you return (to your house).

004 : 1917 : Chapter 163

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When any one amongst you observes prayer after Jumu'a, he should observe four rak'ahs. (In the hadith transmitted by Jarir the word minkum is not recorded.)

004 : 1918 : Chapter 163

Nafi' reported that when 'Abdullah (b. 'Umar) observed the Friday prayer and came back he observed two rak'ahs in his house, and then said: The Messenger of Allah (may peace be updn him) used to do this.

004 : 1919 : Chapter 163

'Abdullah b. 'Umar, while describing the Nafl prayer of the Messenger of Allah (may peace be upon him), said: He did not observe (Nafl) prayer after Jumu'a till he went back and observed two rak'ahs in his house. Yahya said: I guess that I uttered these words (before Imam Malik) that he of course observed (them).

004 : 1920 : Chapter 163

Salim narrated on the authority of his father that the Apostle of Allah (may peace be upon him) used to observe two rak'ahs after Jumu'a.

004 : 1921 : Chapter 163

'Umar b. 'Ata' b. Abu Khuwar said that Nafi' b. Jubair sent him to al-Sa'ib the son of Namir's sister with a view to asking him about what he had seen in the prayer of Mu'awiya. He said: Yes, I observed the Jumu'a prayer along with him in Maqsura and when the Imam pronounced salutation I stood up at my place and observed (Sunan rak'ahs). As he entered (the apartment) he sent for me and said: Do not repeat what you have done. Whenever you have observed the Jumu'a prayer, do not observe (Sunan prayer) till you, have talked or got out For the Messenger of Allah (may peace be upon him) had ordered us to do this and not to combine two (types of) prayers without talking of going out.

004 : 1922 : Chapter 163

The same hadith is narrated on the authority of 'Umar b. Ata' but with this modification: When he (the Imam) pronounced salutation I stood up at my place. No mention was made of the Imam in it.

004 : 1923 : Chapter 164

Ibn 'Abbas reported: I participated in the Fitr prayer with the Apostle of Allah (may peace be upon him) and Abu Bakr, 'Umar and 'Uthman, and all of them observed this prayer before the Khutba, and then he (the Holy Prophet) delivered the sermon. Then the Apostle of Allah (may peace be upon him) descended (from the pulpit) and I (perceive) as if I am seeing him as he is commanding people with his hand to sit down. He then made his way through their (assembly) till he came to the women. Bilal was with him. He then recited (this verse): O Prophet, when believing women come to thee giving thee a pledge that they will not associate aught with Allah" (lx. 12) till he finished (his address to) them and then said: Do you conform to it (what has been described in the verse)? Only one woman among them replied: Yes, Apostle of Allah, but none else replied. He (the narrator) said: It could not be ascertained who actually she was. He (the Holy Prophet) exhorted them to give alms. Bilal stretched his cloth and then said: Come forward with alms. Let my father and mother be taken as ransom for you. And they began to throw rings and ringlets in the cloth of Bilal.

004 : 1924 : Chapter 164

Ibn 'Abbas reported: I bear testimony to the Messenger of Allah (may peace be upon him) offering prayer before Kbutba. He (after saying prayer) delivered the Kutba, and he found that the women could not hear it, so he came to them and exhorted them and preached them and commanded them to give alms, and Bilal had stretched his cloth and the women were throwing rings, earrings and other things. This hadith has been narrated on the authority of Ayyub with the same chain of transmitters.

004 : 1925 : Chapter 164

Jabir b. 'Abdullah reported: The Apostle of Allah (may peace be upon him) stood up on the day of 'Id al-Fitr and observed prayer. And he commenced the prayer before the sermon. He then delivered the sermon. When the Apostle of Allah (may peace be upon him) had finished (the sermon) he came down from (the pulpit), and made his way to the women and exhorted them (to do good acts), and he was leaning on the hand of Bilal. Bilal had stretched his cloth in which women were throwing alms. I (one of the narrators) said to 'Ata' (the other narrator): It must be Zakat on the day of Fitr. He ('Ata') said: No. It was alms (which) they were giving on that occasion, and a woman gave her ring, and then others gave, and then others gave. I said to 'Ata': Is It right now for the Imam to come to the women when he has finished (his address to the men) that he should exhort them (to good deeds)? He said: (Why not) by my life, it is right for them (to do so). What is the matter with them that they do not do it now?

004 : 1926 : Chapter 164

Jabir b. 'Abdullah reported: I observed prayer with the Messenger of Allah (may peace be upon him) on the 'Id day. He commenced with prayer before the sermon without Adhan and Iqama. He then stood up leaning on Bilal, and he commanded (them) to be on guard (against evil for the sake of) Allah, and he exhorted (them) on obedience to Him, and he preached to the people and admonished them. He then walked on till he came to the women and preached to them and admonished them, and asked them to give alms, for most of them are the fuel for Hell. A woman having a dark spot on the cheek stood up and said: Why is it so, Messenger of Allah? He said: For you grumble often and show ingratitude to your spouse. And then they began to give alms out of their ornaments such as their earrings and rings which they threw on to the cloth of Bilal.

004 : 1927 : Chapter 164

Ibn 'Abbas and Jaibir b. 'Abdullah al-Ansari reported: There was no Adhan on the

(occasion) of Id-ul-Fitr and Id-ul-Adha. I (Ibn Juraij) said: I asked him after some time about it. He ('Ata', one of the narrators) said: Jabir b. 'Abdullah al-Ansari told me: There is neither any Adhan on Id-ul-Fitr when the Imam comes out, nor even after his coming out; their is neither lqama nor call nor anything of the sort of calling on that day and nor Iqama.

004 : 1928 : Chapter 164

'Ata' reported that Ibn 'Abbas sent (him) to Ibn Zubair at the commencement of the oath of allegiance to him (for Caliphate saying): As there is no Adhan on 'Id-ul-Fitr, so you should not pronounce it. Ibn Zubair did not pronounce Adhan on that day. He (Ibn 'Abbas) also sent him (with this message) that sermon (is to be delivered) after the prayer, and thus it was done. So lbn Zubair observed prayer before Khutba.

004 : 1929 : Chapter 164

Jabir b. Samura said: I prayed with the Messenger of Allah (may peace be upon him) prayers on two I'ds wore than once or twice without there being Adhan and Iqama.

004 : 1930 : Chapter 164

Ibn 'Umar reported that the Apostle of Allah (may peace be upon him), Abu Bakr and 'Umar used to observe the two 'Id prayers before the sermon.

004 : 1931 : Chapter 164

Abu Sa'id al-Khudri reported that the Messenger of Allah (may peace be upon him) used to go out on the day of Adha and on the day of Fitr and commenced the prayer. And after having observed his prayer and pronounced the salutation, he stood up facing people as they were seated at their places of worship. And if he intended to send out an army he made mention of it to the people, and if he intended any other thing besides it, he commanded them (to do that). He used to say (to the people): Give alms, give alms, give alms, and the majority that gave alms was of women. He then returned and this (practice) remained (in vogue) till Marwan b. al-Hakam (came into power). I went out hand in hand with Marwan till we came to the place of worship and there Kathir b. Salt had built a pulpit of clay and brick. Marwan began to tug me with his hand as though he were pulling me towards the pulpit, while I was pulling him towards the prayer. When I saw him doing that I said: What has happened to the practice of beginning with prayer? He said: No, Abu Sa'id, what you are familiar with has been abandoned. I thereupon said (three times and

went back): By no means, by Him in Whose hand my life is, you are not doing anything better than what I am familiar with.

004 : 1932 : Chapter 165

Umm 'Atiyya said: He (the Apostle of Allah) commanded us that we should take out unmarried women and purdah-observing ladies for 'Id prayers, and he commanded the menstruating women to remain away from the place of worship of the Muslims.

004 : 1933 : Chapter 165

Umm Atiyya reported: We were commanded to bring out on old days purdah-observing ladies and those unmarried, and menstruating women came out but remained behind people and pronounced takbir (Allah-o-Akbar) along with them.

004 : 1934 : Chapter 165

Umm 'Atiyya reported: The Messenger of Allah (may peace be upon him) commanded us to bring out on 'Id-ul-Fitr and 'Id-ul-Adha young women, menstruating women and purdah-observing ladies, menstruating women kept back from prayer, but participated in goodness and supplication of the Muslims. I said: Messenger of Allah, one of us does not have an outer garment (to cover her face and body). He said: Let her sister cover her with her outer garment.

004 : 1935 : Chapter 166

Ibn 'Abbas reported that the Messenger of Allah (may peace be upon him) went out on the day of Adha or Fitr and observed two rak'ahs, and did not observe prayer (at that place) before and after that. He then came to the women along with Bilal and commanded them to give alms and the women began to give their rings and necklaces.

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters.

004 : 1936 : Chapter 167

'Abdullah b. 'Umar reported that (his father) 'Umar b. Khattab asked Abu Waqid al-Laithi

what the Messenger of Allah (may peace be upon him) used to recite on 'Id-ul-Adha and 'Id-ul-Fitr. He said: He used to recite in them: "Qaf. By the Glorious Qur'an" (Surah 1), "The Hour drew near, and the moon was rent asunder" (Surah liv.).

004 : 1937 : Chapter 167

'Utba reported that his father Waqid al-Laithi said: 'Umar b. Khattab asked me what the Messenger of Allah (may peace be upon him) recited on 'Id day. I said: "The Hour drew near" and Qaf. By the Glorious Qur'an".

004 : 1938 : Chapter 168

'Aisha reported: Abu Bakr came to see me and I had two girls with me from among the girls of the Ansar and they were singing what the Ansar recited to one another at the Battle of Bu'ath. They were not, however, singing girls. Upon this Abu Bakr said: What I (the playing of) this wind instrument of Satan in the house of the Messenger of Allah (may peace be upon him) and this too on 'Id day? Upon this the Messenger of Allah (may peace be upon him) said: Abu Bakr, every people have a festival and it is our festival (so let them play on).

004 : 1939 : Chapter 168

This hadith has been narrated by Hisham with the same chain of transmitters, but there the words are: "Two girls were playing upon a tambourine."

004 : 1940 : Chapter 168

'Aisha reported that Abu Bakr came to her and there were with her two girls on Adha days who were singing and beating the tambourine and the Messenger of Allah (may peace be upon him) had wrapped himself with his mantle. Abu Bakr scolded them. The Messenger of Allah (may peace he upon him) uncovered (his face) and said: Abu Bakr, leave them alone for these are the days of 'Id. And 'Aisha said: I recapitulate to my mind the fact that once the Messenger of Allah (may peace be upon him) screened me with his mantle and I saw the sports of the Abyssinians, and I was only a girl, and so you can well imagine how a girl of tender age is fond of watching the sport.

004 : 1941 : Chapter 168

'Aisha reported: BY Allah, I remember the Messenger of Allah (may peace be upon him) standing on the door of my apartment screening me with his mantle enabling me to see the sport of the Abyssinians as they played with their daggers in the mosque of the Messenger of Allah (may peace be upon him). He (the Holy Prophet) kept standing for my sake till I was satiated and then I went back; and thus you can well imagine how long a girl tender of age who is fond of sports (could have watched it).

004 : 1942 : Chapter 168

'Aisha reported: The Messenger of Allah (way peace be upon him) came (in my apartment) while there were two girls with me singing the song of the Battle of Bu'ath. He lay down on the bed and turned away his face. Then came Abu Bakr and he scolded me and said: Oh ! this musical instrument of the devil in the house of the Messenger of Allah (may peace be upon him) ! The Messenger of Allah (may peace be upon him) turned towards him and said: Leave them alone. And when he (the Holy Prophet) became inattentive, I hinted them and they went out, and it was the day of 'Id and negroes were playing with shields and spear. (I do not remember) whether I asked the Messenger of Allah (may peace be upon him) or whether he said to me if I desired to see (that sport). I said: Yes. I stood behind him with his face parallel to my face, and he said: O Banu Arfada, be busy (in your sports) till I was satiated. He said (to me): Is that enough? I said: Yes. Upon this he asked me to go.

004 : 1943 : Chapter 168

'Aisha reported that some Abyssinians came and gave a demonstration of armed fight on the 'Id day in the mosque. The Apostle of Allah (may peace be upon him) invited me (to see that fight). I placed my head on his shoulder and began to see their sport till it was I who turned away from watching them.

004 : 1944 : Chapter 168

This hadith has been narrated by Hisham with the same chain of transmitters but (the narrators) did not make mention of the mosque.

004 : 1945 : Chapter 168

'Aisha said that she sent a message to the players (of this armed fight) saying: I like to see them (fighting). She further said: The Messenger of Allah (may peace be upon him) stood

up and I stood at the door (behind him) and saw (this fight) between his ears and his shoulders they played in the mosque. 'Ata' (one of the narrators) said: Were they persians or Abyssinians? Ibn 'Atiq told me they were Abyssinians.

004 : 1946 : Chapter 168

Abu Huraira reported: While the Abyssinians were busy playing with their arms in the presence of the Messenger of Allah (may peace be upon him) 'Umar b. Khattab came there. He bent down to take up pebbles to throw at them (in order to make them go off). The Messenger of Allah (may peace be upon him) said to him: 'Umar, leave them alone.

004 : 1947 : Chapter 169

'Abdullah b. Zaid b. Mazini reported: The Messenger of Allah (may peace be upon him) went to the place of prayer and prayed for rain and turned round his mantle while facing the Qibla.

004 : 1948 : Chapter 169

Ibn Tamim narrated on the authority of his uncle ('Abdullah b. Zaid) that the Apostle of Allah (may peace be upon him) went out to the place of prayer and prayed for rain and faced towards Qibla, and turned round his mantle and prayed two rak'ahs.

004 : 1949 : Chapter 169

'Abdullah b. Zaid al-Ansari reported that the Messenger of Allah (may peace be upon him) went out to the place of prayer in order to offer prayer for rainfall. And when he intended to make supplication he faced Qibla and turned round his mantle.

004 : 1950 : Chapter 169

'Abbad b. Tamim Mazini heard his uncle, who was one of the Companions of the Messenger of Allah (may peace be upon him), as saying: The Messenger of Allah (may peace be upon him) went out one day in order to pray for rain. He turned his back towards people, supplicated before Allah, facing towards Qibla, and turned his mantle round and then observed two rak'ahs of prayer.

004 : 1951 : Chapter 169

Anas reported: I saw the Messenger of Allah (may peace be upon him) raising his hands (high enough) in supplication (for rain) that the whiteness of his armpits became visible.

004 : 1952 : Chapter 169

Anas b. Malik reported that the Apostle of Allah (may peace be upon him) prayed for rain pointing the back of his hands to the sky.

004 : 1953 : Chapter 169

Anas reported that the Apostle of Allah (may peace be upon him) was not accustomed to raice his hands in any supplication he made except when praying for rain. (He would then raise [his hands] high enough) that the whiteness of his armpits became visible. 'Abd al-A'la said that (he was in doubt whether it was) the whiteness of his armpit or armpits.

004 : 1954 : Chapter 169

This hadith has been narrated by Anas b. Malik through another chain of transmitters.

004 : 1955 : Chapter 170

Anas b. Malik reported that a person entered the mosque through the door situated on the side of Daral-Qada' during Friday (prayer) and the messenger of Allah (may peace be upon him) was delivering the sermon while standing. He came and stood in front of the Messenger of Allah (may peace be upon him) and said: Messenger of Allah, the camels died and the passages were blocked; so supplicate Allah to send down rain upon us. The Messenger of Allah (may peace be upon him) raised his hands and then said: (O Allah, send down rain upon us; O Allah, send down rain upon us; O Allah, send down rain upon us. Anas said: By Allah, we did not see any cloud or any patch of it, and there was neither any house or building standing between us and the (hillock) Sal'a. There appeared a cloud in the shape of a shield from behind it, and as it (came high) in the sky it spread and then there was a downpour of rain. By Allah, we did not see the sun throughout the week. Then (that very man) came on the coming Friday through the same door when the Messenger of Allah (may peace be upon him) was standing and delivering the sermon. He stood in front of him and said: Messenger of Allah, our animals died and the passages

blocked. Supplicate Allah to stop the rain for us. The Messenger of Allah (may peace be upon him) again raised his hands and said: O Allah, let it (rain) fall in our suburbs and not on us, O Allah (send it down) on the hillocks and small mountains and the river-beds and at places where trees grow. The rain stopped, and as we stepped out we were walking in sunshine. He (the narrator) said to Sharik: I asked Anas b. Malik if he was the same man. He said: I do not know.

004 : 1956 : Chapter 170

Anas b. Malik reported: The people were in the grip of famine during the lifetime of the Messenger of Allah (may peace be upon him), and (once) as the Messenger of Allah (may peace be upon him) was delivering the sermon standing on the pulpit on Friday, a bedouin stood up and said: Messenger of Allah, the animals died and the children suffered starvation. The rest of the hadith is the same (and the words are) that he (the Holy Prophet) said: O Allah, send down rain in our suburbs but not on us. He (the narrator) said: To whichever directions he pointed with his hands, the clouds broke up and I saw Medina like the opening of a (courtyard) and the stream of Qanat flowed for one month, and none came from any part (of Arabia) but with the news of heavy rainfall.

004 : 1957 : Chapter 170

Anas b. Malik reported that while the Apostle of Allah (may peace be upon him) was delivering the sermon on Friday, people stood up before him and said in a loud voice: Apostle of Allah, there is a drought and the trees have become yellow, the animals have died; and the rest of the hadith is the same, and in the narration transmitted by 'Abd al-A'la the words are: " The clouds cleared from Medina and it began to rain around it and not a single drop of rain fell in Medina. And as I looked towards Medina, I found it hollow like (the hollowness of) a basin.

004 : 1958 : Chapter 170

This hadith has been narrated on the authority of Anas but with this addition: "Allah gathered the clouds and as we (were obliged) to stay back I saw that even the strong man, impelled by a desire to go to his family, (could not do so)."

004 : 1959 : Chapter 170

'Ubaidullah b. Anas b. Malik heard (his father) Anas b. Malik as saying: A bedouin came to the Messenger of Allah (may peace be upon him) on Friday as he was (delivering the sermon on his) pulpit; and the rest of the hadith is the same but with this addition: "I saw

the cloud clearing just as a sheet is folded."

004 : 1960 : Chapter 170

Anas (b. Malik) reported: It rained upon us as we were with the Messenger of Allah (may peace be upon him). The Messenger of Allah (way peace be upon him) removed his cloth (from a part of his body) till the rain fell on it. We said: Messenger of Allah, why did you do this? He said: It is because it (the rainfall) has just come from the Exalted Lord.

004 : 1961 : Chapter 171

'Ata' b. Abi Rabah reported that he heard 'Aisha, the wife of the Apostle of Allah (way peace be upon him), as saying: When there was on any day windstorm or dark cloud (its effects) could be read on the face of the Messenger of Allah (may peace be upon him), and he moved forward and backward (in a state of anxiety); and when it rained, he was delighted and it (the state of restlessness) disappeared. 'Aisha said: I asked him the reason of this anxiety and he said: I was afraid that it might be a calamity that might fall upon my Ummah, and when he saw rainfall he said: It is the mercy (of Allah).

004 : 1962 : Chapter 171

'Ata' b. Rabah reported on the authority of 'Aisha, the wife of the Apostle of Allah (way peace be upon him), who said: Whenever the wind was stormy, the Apostle of Allah (may peace be upon him) used to say: O Allah ! I ask Thee for what is good in it, and the good which it contains, and the good of that which it was sent for. I seek refuge with Thee from what is evil in it, what evil it contains, and the evil of that what it was sent for; and when there was a thunder and lightning in the sky, his colour underwent a change, and he went out and in, backwards and forwards; and when the rain came, he felt relieved, and I noticed that (the sign of relief) on his face. 'Aisha asked him (about it) and he said: It may be as the people of 'Ad said: When they saw a cloud formation coming to their valley they said: "It is a cloud which would give us rain" (Qur'an, xlvi. 24).

004 : 1963 : Chapter 171

'Aisha, the wife of the Apostle of Allah (may peace be upon him), reported: I never saw Allah's Messenger (may peace be upon him) laugh to such an extent that I could see his uvula-whereas he used to smile only-and when he saw dark clouds or wind, (the signs of fear) were depicted on his face. I said: Messenger of Allah, I find people being happy when they ace the dark cloud in the hope that it would bring rain, but I find that when you

see that (the cloud) there is an anxiety on your face. He said: 'Aisha, I am afraid that there may be a calamity in it, for a people was afflicted with wind, when the people saw the calamity they said: "It is a cloud which would give us rain" (Qur'an. xlvi. 24).

004 : 1964 : Chapter 171

Ibn 'Abbas reported Allah's Messenger (may peace be upon him) as saying: I have been helped by the east wind and the 'Ad were destroyed by the west wind.

004 : 1965 : Chapter 171

This hadith has been narrated on the authority of Ibn 'Abbas through another chain of transmitters.

004 : 1966 : Chapter 172

'Aisha reported that there was a solar eclipse in the time of the Messenger of Allah (may peace be upon him). He stood up to pray and prolonged his stand very much. He then bowed and prolonged very much his bowing. He then raised his head and prolonged his stand much, but it was less than the (duration) of the first stand. He then bowed and prolonged bowing much, but it was less than the duration of his first bowing. He then prostrated and then stood up and prolonged the stand, but it was less than the first stand. He then bowed and prolonged his bowing, but it was less than the first bowing. He then lifted his head and then stood up and prolonged his stand, but it was less than the first stand. He then bowed and prolonged bowing and it was less than the first bowing. He then prostrated himself; then he turned about, and the sun had become bright, and he addressed the people. He praised Allah and landed Him and said: The sun and the moon are two signs of Allah; they are not eclipsed on account of anyone's death or on account of anyone's birth. So when you see them, glorify and supplicate Allah, observe prayer, give alms. O Ummah of Muhammad, none is more indignant than Allah When His servant or maid commits fornication. O people of Muhammad, by Allah, if you knew what I know, you would weep much and laugh little.

004 : 1967 : Chapter 172

This hadith has been narrated by Hisham b. 'Urwa with the same chain of transmitters but with this addition: "Verily the sun and the moon are among the signs of Allah." And similarly this addition was made: "He then lifted his hands and said: O Allah ! have I not conveyed it? "

004 : 1968 : Chapter 172

'Aisha, the wife of the Apostle of Allah (may peace be upon him), reported There was an eclipse of the sun during the lifetime of the Messenger of Allah (may peace be upon him). So, the Messenger of Allah (may peace he upon him) went to the mosque and stood up and glorified Allah, and the people formed themselves in rows behind him. The Messenger of Allah (may peace be upon him) made a long recital (of the Qur'an) and then pronounced takbir and then observed a long ruku'. He then raised his head and said: Allah listened to him who praised Him: our Lord, praise is due to Thee. He then again stood up and made a long recital, which was less than the first recital. He pronounced takbir and observed a long ruku', and it was less than the first one. He again said: Allah listened to him who praised Him; our Lord, praise is due to Thee. (Abu Tahir, one of the narrators) made no mention of: "He then prostrated himself." He did like this in the second rak'ah, till he completed four rak'ahs and four prostrations and the sun became bright before he deported. He then stood up and addressed people, after lauding Allah as He deserved, and then said: The sun and the moon are two signs among the signs of Allah These do not eclipse either on the death of anyone or on his birth. So when you see them, hasten to prayer. He also said this: Observe prayer till Allah dispels the anxiety (of this extraordinary phenomenon) from you. The Messenger of Allah (may peace be upon him) said: I saw in my place everything which you have been promised. I even saw myself desiring to pluck a bunch (of grapes) from Paradise (and it was at the time) when you saw me moving forward. And I saw Hell and some of its parts crushing the others, when you saw me moving back; and I saw in it Ibn Luhayy and he was the person who made the she-camels loiter about. In the hadith transmitted by Abu Tahir the words are: "He hastened to prayer," and he made no mention of what follows.

004 : 1969 : Chapter 172

'Aisha reported that there was a solar eclipse during the lifetime of the Messenger of Allah (way peace be upon him) and he sent the announcer (to summon them) for congregational prayer. The people gathered together and he pronounced takbir and he observed four rak'ahs, in the form of two rak'ahs (i.e. he observed two qiyams and two ruku's in one rak'ah) and four prostrations.

004 : 1970 : Chapter 172

'Aisha reported that the Apostle of Allah (may peace be upon him) recited loudly in the eclipse prayer, and he observed four rak'ahs in the form of two rak'ahs and four prostrations. Zuhri said: Kathir b. 'Abbas narrated on the authority of Ibn 'Abbas that the Apostle of Allah (may peace be upon him) observed four rak'ahs and four prostrations in two rak'ahs.

004 : 1971 : Chapter 172

Zuhri said: Kathir b. Abbas used to narrate that Ibn 'Abbas used to relate about the prayer of the Messenger of Allah (may peace be upon him) in regard to the eclipse of the sun like that what was narrated by 'Urwa on the authority of 'Aisha.

004 : 1972 : Chapter 172

'Ata' reported: I heard 'Ubaid b. 'Umair say: It has been narrated to me by one whom I regard as truthful, (the narrator says: I can well guess that he meant 'Aisha) that the sun eclipsed during the lifetime of the Messenger of Allah (may peace be upon him) and he stood up (in prayer) for a rigorously long time. He then bowed and then stood up and then bowed and then stood up and then bowed, thus observing three ruku's in two rak'ahs and four prostrations. He then departed and the sun brightened. He pronounced "Allah is the Greatest" while bowing. He would then bow and say: "Allah listened to him who praised Him" while lifting up his head. He then stood up, and praised Allah and lauded Him, and then said: The sun and the moon do not eclipse on the death of anyone or on his birth. But both of them are among the signs of Allah with which Allah terrifies His servants. So when you see them under eclipse, remember Allah till they are brightened. This hadith is narrated thus on the authority of 'Aisha through another chain of transmitters: "The Messenger of Allah (may peace be upon him) observed six ruku's and four prostration in (two rak'ahs)."

004 : 1973 : Chapter 173

'Amra reported that a Jewess came to 'Aisha to ask (about something) and said: May Allah protect you from the torment of the grave ! 'Aisha said: Messenger of Allah, would people be tormented in the graves? The Messenger of Allah (may peace be upon him) said: (May there be) protection of Allah ! The Messenger of Allah (may peace be upon him) mounted one morning on the ride, and the sun eclipsed. 'Aisha said: I came in the company of the women in the mosque from behind the rooms. The Messenger of Allah (way peace he upon him) dismounted from his ride and came to the place of worship where he used to pray. He stood up (to pray) and the people stood behind him. 'Aisha said: He stood for a long time. He then bowed and it was a long ruku'. He then raised his head and he stood for a long time, less than the first standing. He then bowed and his ruku' was long, but it was less than that (the first) ruku'. He then raised (his head) and the sun had become bright. He (the Holy Prophet) then said: I saw you under trial in the grave like the turmoil of Dajjal. 'Amra said: I heard 'Aisha say: I listened after this to the Messenger of Allah (may peace be upon him) seeking refuge from the torment of Fire and the torment of the grave.

004 : 1974 : Chapter 173

This hadith has been narrated by Yahya b. Sa'id with the same chain of transmitters.

004 : 1975 : Chapter 173

Jabir b. 'Abdullah reported: The sun eclipsed on one extremely hot day during the lifetime of the Messenger of Allah (may peace be upon him). The Messenger of Allah (may peace be upon him) prayed along with his Companions. He prolonged his qiyam (standing posture in prayer) till they (his Companions) began to fall down. He then observed a long ruku'. He raised his head (and stood up for long) and then observed a long ruku'. He then raised (his head and stood up) for a long time and then made two prostrations. He then stood up and did like this and thus he observed four ruku's and four prostrations (in two rak'ahs) and then said: All these things were brought to me in which you will be made to enter. Paradise was brought to me till (I was so close to it) that if I (had intended) to pluck a bunch (of grapes) out of it. I would have got it, or he (the Holy Prophet) said: I intended to get a bunch (out of that) but my hand could not reach it. Hell was also brought to me and I saw in it a woman belonging to the tribe of Israel who was tormented for a cat whom she had tied, but did not give it food nor set it free to eat the creatures of the earth; and I saw Abu Thumama 'Amr b. Malik who was dragging his intestines in Hell. They (the Arabs) used to say that the sun and the moon do not eclipse but on the death of some great person; but (in reality) both these (the sun and the moon) are among the signs of Allah which are shown to you; so when there is an eclipse, observe prayer till it (the sun or the moon) brightens. This hadith has been narrated by Hisham with the same chain of transmitters except this "I saw a dark woman with a tail stature and loud voice," but he made no mention of "from among Bani Israel".

004 : 1976 : Chapter 173

Jabir reported that the sun eclipsed during the lifetime of the Messenger of Allah (may peace be upon him) on that very day when Ibrahim (the Prophet's son) died. The Apostle of Allah (may peace be upon him) stood up and led people in (two rak'ahs of) prayer with six ruku's and four prostrations. He commenced (the prayer) with takbir (Allah-o-Akbar) and then recited and prolonged his recital. He then bowed nearly the (length of time) that he stood up. He then raised his head from the ruku' and recited but less than the first recital. He then bowed (to the length of time) that he stood up. He then raised his head from the ruku' and again recited but less than the second recital. He then bowed (to the length of time) that he stood up. He then lifted his head from the ruku'. He then fell in prostration and observed two prostrations. He stood up and then bowed, observing six ruku's like it, without (completing) the rak'ah in them, except (this difference) that the first (qiyam of ruku') was longer than the later one, and the ruku' was nearly (of the same

length) as prostration. He then moved backward and the rows behind him also moved backward till we reached the extreme (Abu Bakr said: till he reached near the women) He then moved forward and the people also moved forward along with him till he stood at his (original) place (of worship). He then completed the prayer as it was required to complete and the sun brightened and he said: O people ! verily the sun and the moon are among the signs of Allah and they do not eclipse at the death of anyone among people (Abu Bakr said: On the death of any human being). So when you see anything like it (of the nature of eclipse), pray till it is bright. There is nothing which you have been promised (in the next world) but I have seen it in this prayer of mine. Hell was brought to me as you saw me moving back on account of fear lest its heat might affect me; and I saw the owner of the curved staff who dragged his intestines in the fire, and he used to steal (the belongings) of the pilgrims with his curved staff. If he (the owner of the staff) became aware, he would say: It got (accidentally) entangled in my curved staff, but if he was unaware of that, he would take that away. I also saw in it (in Hell) the owner of a cat whom she had tied and did not feed her nor set her free so that she could eat the creatures of the earth, till the cat died of starvation. Paradise was brought to me, and it was on that occasion that you saw me moving forward till I stood at my place (of worship). I stretched my hand as I wanted to catch hold of its fruits so that you may see them. Then I thought of not doing it. Nothing which you have been promised was there that I did not see in this prayer of mine.

004 : 1977 : Chapter 173

Asma' reported: The sun eclipsed during the lifetime of the Messenger of Allah (may peace be upon him). As I went to 'Aisha who was busy in prayer. I said: What is the matter with the people that they are praying (a special prayer)? She ('Aisha) pointed towards the sky with her head. I said: Is it (an unusual) sign? She said: Yes. The Messenger of Allah (may peace be upon him) stood up for prayer for such a long time that I was about to faint. I caught hold of a water-skin lying by my side, and began to pour water over my head, or (began to sprinkle water) on my face. The Messenger of Allah (may peace be upon him) then finished and the sun had brightened. The Messenger of Allah (may peace be upon him) then addressed the people, (after) praising Allah and lauding Him, and then said: There was no such thing as I did not see earlier, but I saw it at this very place of mine. I ever saw Paradise and Hell. It was also revealed to me that you would be tried in the graves, as you would he tried something like the turmoil of the Dajjal. Asma' said: I do not know which word he actually used (qariban or mithl), and each one of you would be brought and it would be said: What is your knowledge about this man? If the person is a believer, (Asma' said: I do not know whether it was the word al-Mu'min or al-Mu'qin) he would say: He is Muhammad and he is the Messenger of Allah. He brought to us the clear signs and right guidance. So we responded and obeyed him. (He would repeat this three times), and it would be said to him: You should go to sleep. We already knew that you are a believer in him. So the pious man would go to sleep. So far as the hypocrite or sceptic is concerned (Asma' said: I do not know which word was that: al-Munafiq (hypocrite) or al-Murtad (doubtful) he would say: I do not know. I only uttered whatever I heard people say.

004 : 1978 : Chapter 173

Asma' said: I came to 'Aisha when the people were standing (in prayer) and she was also praying. I said: What is this excitement of the people for? And the rest of the hadith was narrated like one, (narrated above). 'Urwa said: Do not say Kasafat-ush-Shamsu, but say Khasafat-ush-Shamsu.

004 : 1979 : Chapter 173

Asma' bint Abu Bakr said: The Apostle of Allah (may peace be upon him) was one day (i.e. on the day when the sun eclipsed) so perturbed that he (in haste) took hold of the outer garment (of a female member of his family) and it was later on that his (own) cloak was sent to him. He stood in prayer along with people for such a long time that if a man came he did not realise that the Apostle of Allah (may peace be upon him) had observed ruku', as it has been narrated about ruku' in connection with long qiyam.

004 : 1980 : Chapter 173

Abu Juraij narrated this hadith with the same chain of transmitters (but with the addition of these words): "It was for a long duration that he (the Holy Prophet) observed qiyam and he would then observe ruku'. (The narrator also added) I (Asma') looked at a woman who was older than I, and at another who was weaker than I.

004 : 1981 : Chapter 173

Asma' daughter of Abu Bakr reported: The sun eclipsed during the lifetime of the Apostle of Allah (may peace be upon him); so he felt perturbed and he, by mistake, took hold of the outer garment of a woman till he was given his own cloak. After this I satisfied my need and then came and entered the mosque. I saw the Messenger of Allah (may peace be upon him) standing in prayer. I stood along with him. He prolonged his qiyam till I wished to sit down. Then I cast a glance towards an old woman. So I said: She is older than I, therefore, kept standing. He (the Holy Prophet) then observed ruku', and prolonged his ruku'. He then raised his head. He then prolonged his qiyam to such an extent that if a person happened to come he would have thought that he had not observed the ruku'.

004 : 1982 : Chapter 173

Ibn 'Abbas reported: There was an eclipse of the sun during the lifetime of the Messenger of Allah (may peace be upon him). The Messenger of Allah, (may peace be upon him) prayed accompanied by the people. He stood for a long time, about as long as it would take to recite Surah Al-Baqara; then he bowed for a long time; then he raised his head and stood for a long time, but it was less than the first qiyam. He then bowed for a long time but for a shorter while than the first. He then prostrated and then stood for a long time, but it was less than the first qiyam. He then bowed for a long time, but it was less than the first bowing. He then raised (his head) and stood for a long time, but it was less than the first qiyam. He then bowed for a long time but it was less than the first bowing. He then observed prostration, and then he finished, and the sun had cleared (by that time). He (the Holy Prophet) then said: The sun and moon are two signs from the signs of Allah. These two do not eclipse on account of the death of anyone or on account of the birth of anyone. So when you see that, remember Allah. They (his Companions) said: Messenger of Allah, we saw you reach out to something, while you were standing here, then we saw you restrain yourself. He said: I saw Paradise and reached out to a bunch of its grapes; and had I taken it you would have eaten of it as long as the world endured. I saw Hell also. No such (abominable) sight have I ever seen as that which I saw today; and I observed that most of its inhabitants were women. They said: Messenger of Allah, on what account is it so? He said: For their ingratitude or disbelief (bi-kufraihinna). It was said: Do they disbelieve in Allah? He said: (Not for their disbelief in God) but for their ingratitude to their husbands and ingratitude to kindness. If you were to treat one of them kindly for ever, but if she later saw anything (displeasing) in you, she would say: i have never seen any good in you.

004 : 1983 : Chapter 173

This hadith has been narrated on the authority of Zaid b. Aslam with the same chain of transmitters except with this difference that he (the narrator said): " then we saw you keeping aloof (back)."

004 : 1984 : Chapter 173

Ibn 'Abbas reported: When there was a solar eclipse the Messenger of Allah (way peace be upon him) observed eight ruku's and four prostrations (in two rak'ahs). This has been narrated by 'Ali also.

004 : 1985 : Chapter 173

Ibn 'Abbas reported: The Apostle of Allah (may peace be upon him) observed prayer

while it was (solar) eclipse. He recited (the Qur'an in qiyam) and then bowed. He again recited and again bowed. He again recited and again bowed and again recited and again bowed, and then prostrated; and the second (rak'ah) was like this.

004 : 1986 : Chapter 173

'Amr b. al-'As reported: When the sun eclipsed during the lifetime of the Messenger of Allah (may peace be upon him), they (the people) were called to congregational prayers. The Messenger of Allah (may peace be upon him) observed two ruku's in one rak'ah. He then stood and observed two ruku's in (the second) rak'ah. The sun then became bright, and 'Aisha said; Never did I observe, ruku' and prostration longer than this (ruku' and prostration).

004 : 1987 : Chapter 173

Abu Mas'ud al-Ansari reported Allah's Messenger (may peace be upon him) as saying: Verily the sun and the moon are the two signs among the signs of Allah by which He frightens his servants and they do not eclipse on account of the death of any one of the people. So when you see anything about them, observe prayer, supplicate Allah till it is cleared from you.

004 : 1988 : Chapter 173

Abu Mas'ud reported that the Messenger of Allah (may peace be upon him) said: Verily the sun and the moon do not eclipse on account of the death of any one of the people, but they are the two signs among the signs of Allah. So when you see it, stand up and observe prayer.

004 : 1989 : Chapter 173

This hadith has been narrated on the authority of Isma'il with the same chain of transmitters and in the hadith narrated by Sufyan and Waki' (the words are): "The sun eclipsed on the day when Ibrahim died, and the people said: It has eclipsed on the death of Ibrahim."

004 : 1990 : Chapter 173

Abu Musa reported: The sun eclipsed during the time of the Apostle of Allah (may peace be upon him). He stood in great anxiety fearing that it might be the Doomsday, till he came to the mosque. He stood up to pray with prolonged qiyam, ruku', and prostration which I never saw him doing in prayer; and then he said: These are the signs which Allah sends, not on account of the death of anyone or life of any one, but Allah sends them to frighten thereby His servants. So when you see any such thing, hasten to remember Him, supplicate Him and beg pardon from Him, and in the narration transmitted by Ibn 'Ala the words are: "The sun eclipsed"." "He frightens His servants."

004 : 1991 : Chapter 173

'Abd al-Rahman b. Samura said: During the lifetime of Allah's Messenger (may peace be upon him) I was shooting my arrows in Medina, when an eclipse of the sun took place. I, therefore, threw them away and said, I must see how the Messenger of Allah (may peace be upon him) acts in a solar eclipse today. When I came to him, he had been supplicating with his hands, raised, pronouncing Allah-o-Akbar, praising Him, acknowledging that He is One God till the eclipse was over, then he recited two surahs and prayed two rak'ahs.

004 : 1992 : Chapter 173

'Abd al-Rahman b. Samura, who was one of the Companions of the Messenger of Allah (may peace be upon him) said: During the lifetime of Allah's Messenger (may peace be upon him) I was shooting some of my arrows in Medina, when the sun eclipsed. I threw (the arrows) and said: By Allah, I must see how the Messenger of Allah (may peace be upon him) acts in solar eclipse. So I came to him and he was standing in prayer, raising his hands, glorifying Him, praising Him, acknowledging His Oneness, declaring His greatness, and supplicating Him, till the sun cleared. When the eclipse was over, he recited two surahs and prayed two rak'ahs.

004 : 1993 : Chapter 173

'Abd al-Rahman b. Samura reported: I was shooting some of my arrows during the lifetime of the Messenger of Allah (may peace be upon him) that the sun eclipsed. The rest of the hadith is the same.

004 : 1994 : Chapter 173

'Abdullah b. 'Umar reported that the Messenger of Allah (may peace be upon him) observed: Verily the sun and the moon do not eclipse on account of the death or life of anyone. They are in fact the signs among the signs of Allah. So when you see them, observe prayer.

004 : 1995 : Chapter 173

Ziyad b. 'Ilaqa reported: I heard Mughira b. Shu'ba saying that the sun eclipsed during the lifetime of the Messenger of Allah (may peace be upon him) on the day when Ibrahim died. Upon this the Messenger of Allah (may peace be upon him) said: Verily the sun and the moon are the two signs among the signs of Allah. They do not eclipse on account of the death of anyone or on account of the birth of anyone. So when you see them, supplicate Allah, and observe prayer till it is over.

004 : 1996 : Chapter 174

Abu Sa'id al-Khudri reported Allah's Messenger (may peace be upon him) as saying: Exhort to recite "There is no god but Allah" to those of you who are dying.

004 : 1997 : Chapter 174

This hadith has been narrated by Sulaiman b. Bilal with the same chain of transmitters.

004 : 1998 : Chapter 174

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Exhort to recite "There is no god but Allah" to those of you who are dying.

004 : 1999 : Chapter 175

Umm Salama reported Allah's Messenger (may peace be upon him) as saying: If any Muslim who suffers some calamity says, what Allah has commanded him, "We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it," Allah will give him something better than it in exchange. When Abu Salama died she said: What Muslim is better than Abu Salama

whose family was the first to emigrate to the Messenger of Allah (may peace be upon him). I then said the words, and Allah gave me God's Messenger (may peace be upon him) in exchange. She said: The Messenger of Allah (may peace be upon him) sent Hatib b. Abu Balta'a to deliver me the message of marriage with him. I said to him: I have a daughter (as my dependant) and I am of jealous temperament. He (the Holy Prophet) said: So far as her daughter is concerned, we would supplicate Allah, that He may free her (of her responsibility) and I would also supplicate Allah to do away with (her) jealous (temperament).

004 : 2000 : Chapter 175

Umm Salama, the wife of the Apostle of Allah (may peace be upon him), reported Allah's Messenger (may peace be upon him) as saying: If any servant (of Allah) who suffers a calamity says: "We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it,'" Allah will give him reward for affliction, and would give him something better than it in exchange. She (Umm Salama) said: When Abu Salama died. I uttered (these very words) as I was commanded (to do) by the Messenger of Allah (may peace be upon him). So Allah gave me better in exchange than him. i.e. (I was taken as the wife of) the Messenger of Allah (may peace be upon him).

004 : 2001 : Chapter 175

Umm Salama, the wife of the Apostle of Allah (way peace be upon him), reported Allah's Messenger (may peace be upon him) saying like the hadith transmitted by Abu Usama, but with this addition that she said: "When Abu Salama died I said: Who is better than Abu Salama, the Companion of the Messenger of Allah (may peace be upon him), and Allah decided for me and I said (these words contained in the supplication mentioned above) and I was married to the Messenger of Allah (may peace be upon him).

004 : 2002 : Chapter 176

Umm Salama reported Allah's Messenger (may peace be upon him) as saying: Whenever you visit the sick or the dead, supplicate for good because angels say "Amen" to whatever you say. She added: When Abu Salama died, I went to the Apostle of Allah (may peace be upon him) and said: Messenger of Allah, Abu Salama has died. He told me to recite: "O Allah ! forgive me and him (Abu Salama) and give me a better substitute than he." So I said (this), and Allah gave me in exchange Muhammad, who is better for me than him (Abu Salama).

004 : 2003 : Chapter 177

Umm Salama reported: The Messenger of Allah (may peace be upon came to Abu Salama (as he died). His eyes were fixedly open. He closed them, and then said: When the soul is taken away the sight follows it. Some of the people of his family wept and wailed. So he said: Do not supplicate for yourselves anything but good, for angels say "Amen" to what you say. He then said: O Allah, forgive Abu Salama, raise his degree among those who are rightly guided, grant him a successor in his descendants who remain. Forgive us and him, O Lord of the Universe, and make his grave spacious, and grant him light in it.

004 : 2004 : Chapter 177

This hadith has been narrated by Khalid al Hadhdha' with the same chain of transmitters but with this alteration that he said: (O Allah !) let Thee be the caretaker of what is left by him, and he said: Grant him expansion of the grave, but he did not say: Make his grave spacious. Khalid said: He supplicated for the seventh (thing too) which I have forgotten.

004 : 2005 : Chapter 177

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Did you not see when the man died and his eyes were fixedly open? He (Abu Huraira) said: Yes. He (the Holy Prophet) said: It is due to the fact that when (the soul leaves the body) his eyesight follows the soul.

004 : 2006 : Chapter 177

This hadith is narrated on the authority of 'Ala' with the same chain of transmitters.

004 : 2007 : Chapter 178

Umm Salama reported: When Abu Salama died I said: I am a stranger in a strange land; I shall weep for him in a manner that would be talked of. I made preparation for weeping for him when a woman from the upper side of the city came there who intended to help me (in weeping). She happened to come across the Messenger of Allah (may peace be upon him) and he said: Do you intend to bring the devil into a house from which Allah has twice driven him out? I (Umm Salama), therefore, refrained from weeping and I did not weep.

004 : 2008 : Chapter 178

Usama b. Zaid reported: While we were with the Apostle of Allah (may peace be upon him), one of his daughters sent to him (the Messenger) to call him and inform him that her child or her son was dying. The Messenger of Allah (may peace be upon him) told the messenger to go back and tell her that what Allah had taken belonged to Him, and to him belonged what He granted; and He has an appointed time for everything. So you (the messenger) order her to show endurance and seek reward from Allah. The messenger came back and said: She adjures him to come to her. He got up to go accompanied by Sa'd b. 'Ubada, Mu'adh b. Jabal, and I also went along with them. The child was lifted to him and his soul was feeling as restless as if it was in an old (water-skin). His (Prophet's) eyes welled up with tears. Sa'd said: What is this, Messenger of Allah? He replied: This is compassion which Allah has placed in the hearts of His servants, and God shows compassion only to those of His servants who are compassionate.

004 : 2009 : Chapter 178

This hadith has been narrated by another chain of transmitters on the authority of 'Asim al-Ahwal.

004 : 2010 : Chapter 178

'Abdullah b. 'Umar said that Sa'd b. Ubada complained of illness. The Messenger of Allah (may peace be upon him) came to visit him accompanied by 'Abd al-Rahman b. 'Auf, Sa'd b. Abi Waqqas and 'Abdullah b. Mas'ud. As he entered (his room) he found him in a swoon. Upon this he said: Has he died? They said: Messenger of Allah, it is not so. The Messenger of Allah (may peace be upon him) wept. When the people saw Allah's Messenger (may peace be upon him) weeping, they also began to weep. He said: Listen, Allah does not punish for the tears that the eye sheds or the grief the heart feels, but He punishes for this (pointing to his tongue), or He may show mercy.

004 : 2011 : Chapter 179

'Abdullah b. 'Umar reported: While we were sitting with the Messenger of Allah (may peace be upon him), a person, one of the Ansar, came to him and greeted him. The Ansari then turned back. Upon this the Messenger of Allah (may peace be upon him) said: o brother of Ansar, how is my brother Sa'd be 'Ubada? He said: He is better. The Messenger of Allah (may peace be upon him) said: Who amongst you would visit him? He (the Holy Prophet) stood up and we also got up along with him, and we were more than ten persons.

We had neither shoes with us, nor socks, nor caps, nor shirts. We walked on the barren land till we came to him. The people around him kept away till the Messenger of Allah (may peace be upon him) and his Companions with him came near him (Sa'd b. 'Ubada).

004 : 2012 : Chapter 180

Anas b. Malik reported Allah's Messenger (may peace be upon him) as saying: Endurance is to be shown at the first blow.

004 : 2013 : Chapter 180

Anas b. Malik reported that Allah's Messenger (may peace be upon him) came to a woman who had been weeping for her (dead) child, and said to her: Fear Allah and show endurance. She (not recognising him) said: You have not been afflicted as I have been. When he (the Holy Prophet) had departed, it was said to her that he was the Messenger of Allah (may peace be upon him), she was mortally shocked. She came to his door and she did not find doorkeepers at his door. She said: Messenger of Allah. I did not recognise you. He said: Endurance is to be shown at first blow, or at the first blow.

004 : 2014 : Chapter 180

A hadith like this is narrated with the same chain of transmitters but with the addition of these words: "The Apostle of Allah (may peace be upon him) happened to pass by a woman (who was sitting) by the side of a grave."

004 : 2015 : Chapter 181

'Abdullah b. 'Umar reported that Hafsa wept for 'Umar (when he was about to due). He ('Umar) said: Be quiet, my daughter. Don't you know that the Messenger of Allah (may peace be upon him) had said: "The dead is punished because of his family's weeping over it"?

004 : 2016 : Chapter 181

Umar reported Allah's Apostle (may peace be upon him) as saying: The dead is punished in the grave because of wailing on it.

004 : 2017 : Chapter 181

The same hadith is narrated on the authority of 'Umar through another chain of transmitters.

004 : 2018 : Chapter 181

Ibn 'Umar reported: When 'Umar was wounded he fainted, and there was a loud lamentation over him. When he regained consciousness he said: Didn't you know that the Messenger of Allah (may peace be upon him) said: "The dead is punished because of the weeping of the living"?

004 : 2019 : Chapter 181

Abu Burda narrated on the authority of his father that when 'Umar was wounded Suhaib uttered (loudly in lamentation): O brother! Upon this 'Umar said: Suhaib, did you not know that the Messenger of Allah (may peace be upon him) said: "The dead is punished because of the lamentation of the living"?

004 : 2020 : Chapter 181

Abu Musa reported that when 'Umar was wounded, there came Suhaib from his house and went to 'Umar and stood by his side, and began to wail. Upon this 'Umar said: What are you weeping for? Are you weeping for me? He said: By Allah, it is for you that I weep, O Commander of the believers. He said: By Allah, you already know that the Messenger of Allah (may peace be upon him) had said: He who is lamented upon is punished. I made a mention of it to Musa b. Talha, and he said that 'Aisha told that it concerned the Jews (only).

004 : 2021 : Chapter 181

Anas reported that when 'Umar b. Khattab was wounded Hafsa lamented for him. Upon this he said: O Hafsa, did you not hear the Messenger of Allah (may peace be upon him) saying: "One who is lamented would be punished"? Suhaib also lamented over him. 'Umar told him also: O Suhaib, didn't you know that one who is lamented is punished?

004 : 2022 : Chapter 181

'Abdullah b. Abu Mulaika reported: I was sitting by the side of Ibn 'Umar, and we were waiting for the bier of Umm Aban, daughter of 'Uthman, and there was also 'Amr b. 'Uthman. In the meanwhile there came Ibn 'Abbas led by a guide. I conceive that he was informed of the place of Ibn 'Umar. So he came till he sat by my side. While I was between them (Ibn 'Abbas and Ibn 'Umar) there came the noise (of wailing) from the house. Upon this Ibn 'Umar said (that is, he pointed out to 'Amr that he should stand and forbid them, for): I heard the Messenger of Allah (may peace be upon him) as saying: The dead is punished because of the lamentation of his family. 'Abdullah made it general (what was said for a particular occasion). Ibn 'Abbas said: When we were with the Commander of the believers, 'Umar b. Khattab, we reached Baida', and there was a man under the shadow of the tree. He said to me: Go and inform me who is that person. So I went and (found) that he was Suhaib. I returned to him and said: You commanded me to find out for you who that was, and he is Suhaib. He (Hadrat 'Umar) said: Command him to see us. I said: He has family along with him. He said: (That is of no account) even if he has family along with him. So he (the narrator) told him to see (the Commander of the believers and his party). When we came (to Medina), it was before long that the Commander of the believers was wounded, and Suhaib came weeping and crying: Alas for the brother, alas for the companion. Upon this 'Umar said: Didn't you know, or didn't you hear, that the Messenger of Allah (may peace be upon him) said: "The dead is punished because of the lamentation of his family "? Then 'Abdullah made it general and 'Umar told it of certain occasions. So I ('Abdullah b. Abu Mulaika) stood up and went to 'Aisha and told her what Ibn 'Umar had said, Upon this she said: I swear by Allah that Allah's Messenger (may peace be upon him) never said that dead would be punished because of his family's lamenting (for him). What he said was that Allah would increase the punishment of the unbeliever because of his family's lamenting for him. Verily it is Allah Who has caused laughter and weeping. No bearer of a burden will bear another's burden. Ibn Abu Mulaika said that al-Qasim b. Muhammad said that when the words of 'Umar and Ibn 'Umar were conveyed to 'Aisha, she said: You have narrated it to me from those who are neither liar nor those suspected of lying but (sometimes) hearing misleads.

004 : 2023 : Chapter 181

'Abdullah b. Abu Mulaika said: The daughter of 'Uthman b. 'Affan died in Mecca. We came to attend her (funeral). Ibn 'Umar and Ibn 'Abbas were also present there, and I was sitting between them. He added: I (first sat) by the side of one of them, then the other one came and he sat by my side. 'Abdullah b. 'Umar said to 'Amr b. 'Uthman who was sitting opposite to him: Will you not prevent the people from lamenting, for the Messenger of Allah (may peace be upon him) had said: "The dead is punished because of the lamenting of his family for him"? Ibn 'Abbas then said that Umar used to say something of that nature, and then narrated saying: I proceeded from Mecca along with 'Umar till we reached al-Baida' and there was a party of riders under the shade of a tree. He said (to

me): Go and find out who this party is. I cast a glance and there was Suhaib (in that party). So I informed him ('Umar) about it. He said: Call him to me. So I went back to Suhaib and said: Go and meet the Commander of the believers. When 'Umar was wounded, Suhaib came walling: Alas, for the brother ! alas for the companion ! 'Umar said: O Suhaib, do you wail for me, whereas the Messenger of Allah (may peace be upon him) said: "The dead would be punished on account of the lamentation of the (members of his family)"? Ibn 'Abbas said: When 'Umar died I made a mention of it to 'Aisha. She said: May Allah have mercy upon 'Umar ! I swear by Allah that Allah's Messenger (may peace be upon him) never said that Allah would punish the believer because of the weeping (of any one of the members of his family), but he said that Allah would increase the punishment of the unbeliever because of the weeping of his family over him. 'Aisha said: The Qur'an is enough for you (when it states): "No bearer of burden will bear another's burden" (vi. 164). Thereupon Ibn 'Abbas said: Allah is He Who has caused laughter and weeping. Ibn Abu Mulaika said: By Allah, Ibn 'Umar said nothing.

004 : 2024 : Chapter 181

'Amr reported on the authority of Ibn Abu Mulaika: We were with the bier of Umm Aban, daughter of 'Uthman, and the rest of the hadith is the same, but he did not narrate it as a marfu' hadith on the authority of 'Umar from the Apostle of Allah (may peace be upon him) as it was narrated by Ayyub and Ibn Juraij, and the hadith narrated by them (Ayyub and Ibn Juraij) is more complete than that of 'Amr.

004 : 2025 : Chapter 181

'Abdullah b. 'Umar reported that the Messenger of Allah (may peace be upon him) said: The dead is punished because of the lamentation of the living.

004 : 2026 : Chapter 181

Hisham b. 'Urwa narrated on the authority of his father that the saying of Ibn 'Umar, viz. "The dead would be punished because of the lamentation of his family over him" was mentioned to 'Aisha. Upon this she said: May Allah have mercy upon Abu 'Abd al-Rahman (the kunya of Ibn 'Umar) that he heard something but could not retain it (well). (The fact is) that the bier of a Jew passed before the Messenger of Allah (may peace be upon him) and (the members of his family) were waiting over him. Upon this he said: You are wailing and he is being punished.

004 : 2027 : Chapter 181

Hisham narrated on the authority of his father that it was mentioned to 'Aisha that Ibn

'Umar had narrated as marfu' hadith from the Apostle of Allah (may peace be upon him) that the dead would be punished in the grave because of the lamentation of his family for him. Upon this she said: He (Ibn 'Umar) missed (the point). The Messenger of Allah (may peace be upon him) had (in fact) said: He (the dead) is punished for his faults or for his sins, and the members of his family are wailing for him now. (This misunderstanding of Ibn 'Umar is similar to his saying:) The Messenger of Allah (may peace be upon him) stood by the well in which were lying the dead bodies of those polytheists who had been killed on the Day of Badr, and he said to them what he had to say, i.e.: They hear what I say. But he (Ibn 'Umar) misunderstood. The Holy Prophet (may peace be upon him) had only said: They (the dead) understand that what I used to say to them was truth. She then recited: "Certainly, thou canst not make the dead hear the call" (xxvii. 80), nor can you make those hear who are in the graves, nor can you inform them when they have taken their seats in Hell.

004 : 2028 : Chapter 181

This hadith has been narrated by Ibn 'Urwa with the same chain of transmitters. The hadith narrated by Abu Usama is more complete.

004 : 2029 : Chapter 181

'Amra daughter of 'Abd al Rahman narrated that she heard (from) 'Aisha and made a mention to her about 'Abdullah b. 'Umar as saying: The dead is punished because of the lamentation of the living. Upon this 'Aisha said: May Allah have mercy upon the father of 'Abd al-Rahman (Ibn 'Umar). He did not tell a lie, but he forgot or made a mistake. The Messenger of Allah (may peace be upon him) happened to pass by a (dead) Jewess who was being lamented. Upon this he said: They weep over her and she is being punished in the grave.

004 : 2030 : Chapter 181

'Ali b. Rabi'a reported that the first one who was lamented upon in Kufa was Qaraza b. Ka'b. Mughira b. Shu'ba said: I heard the Messenger of Allah (may peace be upon him) saying: He who is lamented upon would be punished because of the lamentation for him on the Day of judgment.

004 : 2031 : Chapter 181

A hadith like this has been narrated by Mughira b. Shu'ba from the Apostle of Allah (may

peace be upon him).

004 : 2032 : Chapter 181

This hadith has been narrated from the Apostle of Allah (may peace be upon him) through another chain of transmitters.

004 : 2033 : Chapter 181

Abu Malik al-Ash'ari reported Allah's Messenger (may peace be upon him) as saying: Among my people there are four characteristics belonging to pre-Islamic period which they do not abandon: boasting of high rank, reviling other peoples' genealogies, seeking rain by stars, and walling. And he (further) said: If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a chemise of mange.

004 : 2034 : Chapter 181

'Aisha reported that when the Messenger of Allah (may peace be upon him) was told that Ibn Haritha, Ja'far b. Abu Talib and Abdullah b. Rawaha were killed, he sat down, showing signs of grief. She (further) said: I was looking (at him) through the crevice of the door. A man came to him and mentioned that Ja'far's women were lamenting. He (the Holy Prophet) commanded him to go and forbid them (to do so). So he went away but came back and told (him) that they did not obey (him). He commanded him a second time to go and forbid them (to do so). He again went but came back to him and said: I swear by God, Messenger of Allah, that they have overpowered us. She ('Aisha) said that she thought the Messenger of Allah (may peace be upon him) had told (her) to throw dust in their mouths. Thereupon 'Aisha said: May Allah humble you ! You did not do what Allah's Messenger (may peace be upon him) ordered you, nor did you stop annoying Allah's Messenger (may peace be upon him).

004 : 2035 : Chapter 181

This hadith has been narrated by Yahya b. Sa'id with the same chain of transmitters like one narrated by 'Abd al-'Aziz (with the change of these words): "You did not spare the Messenger of Allah (may peace be upon him) the botheration."

004 : 2036 : Chapter 181

Umm 'Atiyya reported: The Messenger of Allah (may peace be upon him) took a promise from us along with the oath of Allegiance that we would not lament. But only five among us fulfilled the promise (and they are) Umm Sulaim, and Umm al-'Ala', and the daughter of Abu Sabra the wife of Mu'adh, or daughter of Abu Sabra and wife of Mu'adh.

004 : 2037 : Chapter 181

Umm 'Atiyya reported that the Messenger of Allah (may peace be upon him) took pledge from us (including this promise) that we would not lament. Only five amongst us fulfilled the promise, and one of them (who fulfilled the promise) was Umm Sulaim.

004 : 2038 : Chapter 181

Hafsa narrated on the authority of Umm 'Atiyya that she said: When this verse was revealed: "When believing women came to thee giving thee a pledge that they will not associate aught with Allah, and will not disobey thee in good" (lx. 12), she (Umm Atiyya) said: In (this pledge) was also included wailing. I said: Messenger of Allah I except members of such a tribe who helped me (in lamentation) during pre-Islamic days, there is left no alternative for me, but that I should also help them. Upon this the Messenger of Allah (may peace be upon him) said: (Yes) but only in case of the members of such a tribe.

004 : 2039 : Chapter 182

Umm 'Atiyya reported: We were forbidden to follow the bier, but it was not made absolute on us.

004 : 2040 : Chapter 182

Umm 'Atiyya reported: We were refrained from following the bier, but it was not made absolute on us.

004 : 2041 : Chapter 183

Umm 'Atiyya reported: The Apostle of Allah (may peace be upon him) came to us when we were bathing his daughter, and he told us: Wash her with water and (with the leaves of) the lote tree, three or five times, or more than that if you think fit, and put camphor or

something like camphor in the last washing; then inform me when you have finished. So when we had finished, we informed him, and he gave to us his (own) under-garment saying: "Put it next her body."

004 : 2042 : Chapter 183

Umm 'Atiyya reported: We braided her hair in three plaits.

004 : 2043 : Chapter 183

Umm 'Atiyya reported: One of the daughters of the Apostle of Allah (may peace be upon him) died. And in the hadith transmitted by Ibn 'Ulayya (the words are): The Messenger of Allah (may peace be upon him) came to us and we were washing his daughter. And in the hadith transmitted by Malik (the words are): There came in (our apartment) the Messenger of Allah (way peace be upon him) when his daughter died. The rest of the hadith is the same as narrated by Yazid b. Zurai' from Ayyub from Muhammad from Umm 'Atiyya.

004 : 2044 : Chapter 183

A hadith like this has been transmitted by Hafsa on the authority of Umm 'Atiyya with the exception (of these words that the Holy Prophet asked them to wash her dead body): "three times, five times, seven times, or more than that, if you deem fit:" Hafsa (further) said on the authority of Umm 'Atiyya: We braided (the hair) of her head in three plaits.

004 : 2045 : Chapter 183

Umm 'Atiyya reported: We washed her an odd number of times, i.e. three, five or seven times; and Umm 'Atiyya (further) said: We braided her hair in three plaits.

004 : 2046 : Chapter 183

Umm 'Atiyya reported: When Zainab the daughter of the Messenger of Allah (may peace be upon him) died, he said to us: Wash her odd number of times, i.e. three or five times, and put camphor or something-like camphor at the fifth time, and after you have washed her inform me. So we informed him and he gave us his under-garment, saying: "Put it next her body."

004 : 2047 : Chapter 183

Umm 'Atiyya reported: There came to us the Messenger of Allah (may peace be upon him) as we were washing one of his daughters. So he said: Wash her (dead body) an odd number of times, five times or more than that, the rest of the hadith is the same. She (further) said: We braided her hair in three plaits: (two) on the sides of her head and one on her forehead.

004 : 2048 : Chapter 183

Umm 'Atiyya reported that when the Messenger of Allah (may peace be upon him) asked her to wash his daughter, he told her to start from the right side, and with those parts of the body over which Wudu' is performed.

004 : 2049 : Chapter 183

Umm 'Atiyya reported that the Messenger of Allah (may peace be upon him) said to them (the women) in regard to the washing of his daughter to start from the right side and with those parts of the body over which Wudu' is performed.

004 : 2050 : Chapter 184

Khabbab al-Aratt reported: We migrated with the Messenger of Allah (may peace be upon him) in the path of Allah seeking Allah's pleasure alone. Thus our reward was assured with Allah. And amongst us were those who spent life (in such a state of piety and austerity) that nothing consumed their reward. Mus'ab b. 'Umair was one of them. He was killed on the Day of Uhud, and nothing but a woollen cloak was found to shroud him. When we covered his head with it, his feet became uncovered, and when we covered his feet, his head was uncovered. Upon this the Messenger of Allah (may peace be upon him) said: Place it (this cloak) on the side of his head and cover his feet with grass. And there is one amongst us for whom the fruit is ripened and he enjoys it.

004 : 2051 : Chapter 184

A hadith like this has been narrated by 'Uyaina on the authority of A'mash with the same chain of transmitters.

004 : 2052 : Chapter 184

'Aisha reported that the Messenger of Allah (may peace be upon him) was shrouded in three cotton garments of white Yamani stuff from Sahul, among which was neither a shirt nor a turban; and so far as Hullah is concerned there was some doubt about it in the minds of people, that it was brought for him in order to shroud him with it, but it was abandoned, and he was shrouded in three cotton garments of white Yamani stuff from Sahul. Then 'Abdullah b. Abu Bakr got it and said: I would keep it in order to shroud myself in it. He then said: If Allah, the Exalted and Majestic, would have desired it for His Apostle, he would have been shrouded with it. So he sold it and gave its price in charity.

004 : 2053 : Chapter 184

'Aisha reported that the Messenger of Allah (may peace be upon him) was wrapped in a Yamani wrapper which belonged to 'Abdullah b Abu Bakr; then it was removed from him, and he was shrouded in three cotton sheets of white Yamani stuff from Sahul among which was neither a shirt nor a turban. 'Abdullah took up the Hullah and said: I would be shrouded in it, but then said: How is it that I should be shrouded in it in which the Messenger of Allah (may peace be upon him) was not shrouded ! So he gave it in charity.

004 : 2054 : Chapter 184

This hadith is narrated on the authority of Hisham with the same chain of transmitters, but in the hadith narrated by him there is no mention of the story of 'Abdullah b. Abu Bakr.

004 : 2055 : Chapter 184

Abu Salama said: I asked 'Aisha with how many garments the Messenger of Allah (may peace be upon him) was shrouded. She said: With three garments of Sahul.

004 : 2056 : Chapter 185

'Aisha reported: When the Messenger of Allah (may peace be upom him) died, he was covered with a Yamani wrapper.

004 : 2057 : Chapter 185

This hadith has been narrated by Zuhri with the same chain of transmitters.

004 : 2058 : Chapter 186

Jabir b. 'Abdullah reported: Allah's Messenger (may peace be upon him) one day in the course of his sermon made mention of a person among his Companions who had died and had been wrapped in a shroud not long (enough to cover his whole body) and was buried during the night. The Apostle of Allah (may peace be upon him) reprimanded (the audience) that a person was buried during the night (in a state that) funeral prayer could not be offered (over him by the Messenger of Allah). (And this is permissible only) when it becomes a dire necessity for a man. The Apostle of Allah (may peace be upon him) also said: When any one of you shrouds his brother, he should shroud him well.

004 : 2059 : Chapter 187

Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: Make haste at a funeral; if the dead person was good, it is a good state to which you are sending him on; but if he was otherwise it is an evil of which you are ridding yourselves.

004 : 2060 : Chapter 187

This hadith has been narrated by another chain of transmitters except with this variation (of words) that in the hadith narrated by Ma'mar (the words are): "I do not know whether the hadith is marfu'."

004 : 2061 : Chapter 187

Abu Huraira reported Allah's Messenger as saying: Hasten at a funeral, for if (the dead person) is good, you would (soon) bring him close to the good. And if it is otherwise, it is an evil of which you are ridding yourselves.

004 : 2062 : Chapter 188

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: He who attends the funeral till the prayer is offered for (the dead), for him is the reward of one qirat, and he who attends (and stays) till he is buried, for him is the reward of two qirats. It was said: What are the qirats? He said: They are equivalent to two huge mountains.

Two other narrators added: Ibn 'Umar used to pray and then depart (without waiting for the burial of the dead). When the tradition of Abu Huraira reached him, he said: "We have lost many qirats."

004 : 2063 : Chapter 188

This hadith has been narrated on the authority of Abu Huraira through another chain of narrators up to these words: "two great mountains." No mention is made of what followed (these words); and in the hadith transmitted by 'Abd al-A'la (the words are): "till (the burial) is complete." In the hadith transmitted by 'Abd ar-Razzaq (the words are): "till he is placed in the grave."

004 : 2064 : Chapter 188

This hadith is narrated on thp authority of Abu Huraira through another chain of transmitters (with these words): "He who followed it (the bier) till he (the dead) is buried."

004 : 2065 : Chapter 188

Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: He who offered prayer over the dead, but did not follow the bier, for him is the reward of one qirat, and he who followed it, for him is the reward of two qirats. It was asked what the qirats were. He said: The smaller amongst the two is equivalent to Uhud.

004 : 2066 : Chapter 188

Nafi' narrated that it was said to Ibn 'Umar that Abu Huraira reported to have heard Allah's Messenger (may peace be upon him) as saying: He who follows the bier, for him is the reward of one qirat. Ibn 'Umar said: Abu Huraira narrated it too often. So he sent (a messenger to) 'Aisha to ascertain (the fact). She ('Aisha) testified Abu Huraira. Ibn 'Umar said: We missed so many qirats.

004 : 2067 : Chapter 188

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: He who offers prayer for the dead, for him is (the reward of) one qirat; and he who follows the bier till it is placed in the grave, for him (is the reward of) two qirats. I (Abu Hazim, one

of the narrators) raid: Abu Huraira, what is this qirat? He said: It is like the hill of Uhud.

004 : 2068 : Chapter 188

Dawud b. 'Amir b. Sa'd b. Abu Waqqas reported on the authority of his father that while he was sitting along with 'Abdullah b. 'Umar, Khabbab, the owner of Maqsura, said: Ibn 'Umar, do you hear what Abu Huraira says that he heard the Messenger of Allah (may peace be upon him) say: "He who goes out with the bier when taken out from its residence and offers prayer for it and he then follows it till it is buried, he would have two qirats of reward, each qirat being equivalent to Uhud; and he who, after having offered prayer, (directly) came back would have his reward (as great) as Uhud"? Ibn 'Umar sent Khabbab to 'Aisha in order to ask her about the words of Abu Huraira (and also told him) to come back to him (Ibn 'Umar) and inform him what 'Aisha said. (In the meanwhile) Ibn 'Umar took up a handful of pebbles and turned them over in his hand till the messenger (Khabbab) came back to him and told (him) that 'Aisha testified (the statement of) Abu Huraira. Ibn 'Umar threw the pebbles he had in his hand on the ground and then said: We missed a large number of qirats.

004 : 2069 : Chapter 188

Thauban, the freed slave of the Messenger of Allah (may peace be upon him) reported Allah's Messenger (may peace be upon him) as saying: He who offered prayer for the dead, for him is the reward of one qirat, and he who attended its burial, he would have two qirats as his reward. And qirat is equivalent to Uhud.

004 : 2070 : Chapter 188

This hadith has been narrated by Qatada with the same chain of transmitters. And in the hadith transmitted by Sa'id and Hisham, (the words are): "The Apostle of Allah (may peace be upon him) was asked about qirat, and he said: It is equivalent to Uhud."

004 : 2071 : Chapter 189

'Aisha reported Allah's Apostle (may peace be upon him) saying: If a company of Muslims numbering one hundred pray over a dead person, all of them interceding for him, their intercession for him will be accepted.

004 : 2072 : Chapter 189

'Abdullah b. 'Abbas reported that his son died in Qudaid or 'Usfan. He said to Kuraib to see as to how many people had gathered there for his (funeral). He (Kuraib) said: So I went out and I informed him about the people who had gathered there. He (Ibn 'Abbas) said: Do you think they are forty? He (Kuraib) said: Yes. Ibn 'Abbas then said to them: Bring him (the dead body) out for I have heard Allah's Messenger (may peace be upon him) as saying: If any Muslim dies and forty men who associate nothing with Allah stand over his prayer (they offer prayer over him), Allah will accept them as intercessors for him.

004 : 2073 : Chapter 190

Anas b. Malik reported: There passed a bier (being carried by people) and it was lauded in good terms. Upon this the Apostle of Allah (may peace be upon him) said: It has become certain, it has become certain, it has become certain. And there passed a bier and it was condemned in bad words. Upon this the Apostle of Allah (may peace be upon him) said: It has become certain, it has become certain, it has become certain. 'Umar said: May my father and mother be ransom for you ! There passed a bier and it was praised in good terms, and you said: It has become certain, it has become certain, it has become certain. And there passed a bier and it was condemned in bad words, and you said: It has become certain, it has become certain, it has become certain. Upon this the Messenger of Allah (way peace be upon him) said: He whom you praised in good terms, Paradise has become certain for him, and he whom you condemned in bad words, Hell has become certain for him. You are Allah's witnesses in the earth, you are Allah's witnesses in the earth, you are Allah's witnesses in the earth.

004 : 2074 : Chapter 190

This hadith has been narrated through another chain of transmitters.

004 : 2075 : Chapter 191

Qatada b. Rib'i reported Allah's Messenger (may peace be upon him) as saying: Whenever a bier passed before him, he said: He is the one to find relief and the one with (the departure of him) other will find relief. They said: Apostle of Allah, who is al-Mustarih and al-Mustarah? Upon this he said: The believing servant finds relief from the troubles of the world, and in the death of a wicked person, the people, towns, trees and animals find relief.

004 : 2076 : Chapter 191

In the hadith transmitted by Yahya b. Sa'id on the authority of Qatada (the words are): (The believing servant) finds relief from the troubles of the world and its hardships and (gets into) the Mercy of Allah.

004 : 2077 : Chapter 191

Abu Huraira reported that the Messenger of Allah (may peace be upon him) gave the people news of the death of Negus on the day he died, and he took them out to the place of prayer and observed four takbirs.

004 : 2078 : Chapter 191

Abu Huraira reported: The Messenger of Allah (may peace be upon him) gave us the news of the death of Negus, the ruler of Abyssinia, on the day when he died, and he said (to us): Beg pardon for your brother. Ibn Shihab said that Sa'id b. Musayyib had told that Abu Huraira had narrated to him that the Messenger of Allah (may peace be upon him) drew them up in a row in a place of prayer, and offered prayer and recited four takbirs for him.

004 : 2079 : Chapter 191

This hadith is narrated through another chain of transmitters.

004 : 2080 : Chapter 191

Jabir b. 'Abdullah reported that the Messenger of Allah (may peace be upon him) offered prayer for Ashama, the Negus, and recited four takbirs.

004 : 2081 : Chapter 191

Jabir b. 'Abdullah reported Allah's Messenger (may peace be upon him) as saying: There died today the pious servant of Allah, Ashama. So he stood up and led us in (funeral prayer) over him.

004 : 2082 : Chapter 191

Jabir b. 'Abdullah reported Allah's Messenger (may peace be upon him) as saying: A brother of yours has died, so stand up and offer prayer over him. So we stood up and drew ourselves up into two rows.

004 : 2083 : Chapter 191

'Imran b. Husain reported Allah's Messenger (may peace be upon him) as saying: A brother of yours has died; so stand up and offer prayer for him, i.e. Negus. And in the hadith transmitted by Zubair (the words are): "Your brother."

004 : 2084 : Chapter 192

Sha'bi reported that the Messenger of Allah (may peace be upon him) observed prayer over a grave after the dead was buried and he recited four takbirs over him. Shaibani said: I said to Sha'bi: Who narrated it to you? He said: An authentic one, 'Abdullah b. 'Abbas. This is the word of a hasan hadith. In the narration of Ibn Numair (the words are): The Messenger of Allah (may peace be upon him) went to the grave which had been newly prepared and prayed over it, and they also prayed who were behind him and he recited four takbirs. I said to 'Amir: Who narrated it to you? He said: An authentic one who saw him, i e. Ibn 'Abbas.

004 : 2085 : Chapter 192

This hadith has been narrated through another chain of transmitters, but in one of them (these words are found): "The Apostle of Allah (may peace be upon him) recited four takbirs."

004 : 2086 : Chapter 192

The hadith as narrated by Shaibani has been narrated through another chain of transmitters.

004 : 2087 : Chapter 192

Anas reported that the Apostle of Allah (may peace be upon him) observed prayer on the grave.

004 : 2088 : Chapter 192

It is narrated on the authority of Abu Huraira that a dark-complexioned woman (or a youth) used to sweep the mosque. The Messenger of Allah (may peace be upon him) missed her (or him) and inquired about her (or him). The people told him that she (or he) had died. He asked why they did not inform him, and it appears as if they had treated her (or him) or her (or his) affairs as of little account. He (the Holy Prophet) said: Lead me to her (or his) grave. They led him to that place and he said prayer over her (or him) and then remarked: Verily, these graves are full of darkness for their dwellers. Verily, the Mighty and Glorious Allah illuminates them for their occupants by reason of my prayer over them.

004 : 2089 : Chapter 192

It is narrated on the authority of 'Abd al-Rahman b. Abu Laila that Zaid used to recite four takbirs on our funerals and he recited five takbirs on one funeral. I asked him the reason (for this variation), to which he replied: The Messenger of Allah (may peace be upon him) recited thus.

004 : 2090 : Chapter 193

It is narrated on the authority of 'Amir Ibn Rabi'a (may Allah be pleased with him) that the Prophet (may peace be upon him) said: Whenever you see a funeral procession, stand up for that until it moves away or is lowered on the ground.

004 : 2091 : Chapter 193

It is narrated on the authority of 'Amir Ibn Rabi'a (may Allah be pleased with him) that the Holy Prophet (may peace be upon him) said: Should any one of you come across a funeral procession, and if he does not intend to accompany it, he must stand up until it passes by him or is placed upon the ground before it passes him.

004 : 2092 : Chapter 193

It is reported on the authority of Ibn Juraij that the Holy Prophet (may peace be upon him) said: Should anyone amongst you see a bier he must stand up so long as it is within sight in case he does not intend to follow it.

004 : 2093 : Chapter 193

It is narrated on the authority of Abu Sa'id al-Khudri that the Holy Prophet (may peace be upon him) said: When you follow a bier, do not sit until it is placed on the (ground).

004 : 2094 : Chapter 193

It is narrated on the authority of Abu Sa'id al-Khudri that the Holy Prophet (may peace be upon him) said: Whenever you come across a bier you should stand up, and he who follows it should not sit down till it is placed on the ground.

004 : 2095 : Chapter 193

It is narrated on the authority of Jabir Ibn 'Abdullah: There passed a bier and the Holy Prophet (may peace be upon him) stood up for it and we also stood up along with him. We said: Messenger of Allah, that was the bier of a Jewess. Upon this he remarked: Verily, death is a matter of consternation, so whenever you come across a bier stand up.

004 : 2096 : Chapter 193

Ibn Juraij told me that Abu Zubair heard Jabir say that the Holy Prophet (may peace be upon him) kept standing for a bier until it disappeared.

004 : 2097 : Chapter 193

Again Abu Zubair heard Jabir say that the Holy Prophet (may peace be upon him) and his Companions kept standing for a bier of a Jew until it disappeared from sight.

004 : 2098 : Chapter 193

It is narrated on the authority of Ibn Abu Laila that while Qais b. Sa'd and Sahl b. Hunaif were both in Qadislyya a bier passed by them and they both stood up. They were told that it was the bier of one of the people of the land (non-Muslim). They said that a bier passed before the Holy Prophet (may peace be upon him) and he stood up. He was told that he (the dead man) was a Jew. Upon this he remarked: Was he not a human being or did he not have a soul? And in the hadith narrated by 'Amr b. Murra with the same chain of transmitters, (the words) are: "There passed a bier before us."

004 : 2099 : Chapter 194

It is narrated on the authority of Waqid: Nafi' b. Jubair saw me and we were standing for a bier, while he was sitting and waiting for the bier to be placed on the ground. He said to me: What makes you keep standing? I said: I am waiting that the bier may be placed on the ground (and I am doing that) on the hadith narrated to me by Abu Sa'id al-Khudri. Upon this Nafi' said: Verily, Mas'ud b. Hakam reported to me on the authority of Hadrat 'Ali b. Abu Talib that the Holy Prophet (may peace be upon him) stood up first (for a bier) and then sat down.

004 : 2100 : Chapter 194

Mas'ud b. al-Hakam al-Ansari informed Nafi' that he had heard Hadrat 'Ali (may Allah be pleased with him), son of Abu Talib, say about the biers: Verily, the Holy Prophet (may peace be upon him) used to stand first but later on kept sitting; but it is also narrated that Nafi' Ibn Jubair saw Waqid b. 'Amr standing for a bier till it was placed down.

004 : 2101 : Chapter 194

This hadith has been narrated by Yahya b. Sa'id with the same chain of transmitters.

004 : 2102 : Chapter 194

It is narrated on the authority of Muhammad b. Munkadir that he said: I heard from Mas'ud b. al-Hakam who narrated it on the authority of Hadrat 'Ali that he said: We saw the Holy Prophet (may peace be upon him) stood up for a (bier) and we also stood up; he sat down and we too sat down.

004 : 2103 : Chapter 194

This hadith has been narrated by Shu'ba with the same chain of transmitters.

004 : 2104 : Chapter 195

Jubair b. Nufair says: I heard it from 'Auf b. Malik that the Holy Prophet (may peace be upon him) said prayer on the dead body, and I remembered his prayer: "O Allah ! forgive him, have mercy upon him, give him peace and absolve him. Receive him with honour and make his grave spacious; wash him with water, snow and hail. Cleanse him from faults as Thou wouldst cleanse a white garment from impurity. Requite him with an abode more excellent than his abode, with a family better than his family, and with a mate better than his mate. Admit him to the Garden, and protect him from the torment of the grave and the torment of the Fire." ('Auf bin Malik) said: I earnestly desired that I were this dead body.

004 : 2105 : Chapter 195

A hadith like this has been narrated through another chain of transmitters.

004 : 2106 : Chapter 195

'Anas b. Malik said: I heard the Holy Prophet (may peace be upon him) say (while offering prayer on a dead body): O Allah ! forgive him, have mercy upon him. Give him peace and absolve him. Receive him with honour and make his grave spacious. Wash him with water, snow and hail, cleanse him from faults as is cleaned a white garment from impurity. Requite him with an abode more excellent than his abode, with a family better than his family, and with a mate better than his mate, and save him from the trial of the grave and torment of Hell. 'Auf b. Malik said: I earnestly desired that I were the dead person to receive the prayer of the Messenger of Allah (may peace be upon him) as this dead body had (received).

004 : 2107 : Chapter 196

Samura b. Jundub said: I prayed behind the Messenger of Allah (may peace be upon him) and he prayed for a woman who had died in the state of delivery. He stood in front of her waist.

004 : 2108 : Chapter 196

This hadith has been narrated by Husain with the same chain of transmitters, but no mention is made of Umm Ka'b.

004 : 2109 : Chapter 196

Samura b. Jundub said: I was a young boy during the time of the Holy Prophet (may peace be upon him) and I retained in my mind (what I learnt from him), and nothing restrained me from speaking except the fact that there were persons far more advanced in age than I. Verily, I said prayer behind the Messenger of Allah (may peace be upon him) over a woman who had died in the state of delivery, and the Messenger of Allah (may peace be upon him) stood up to say prayer in front of the middle part of her body. And in the tradition narrated on the authority of Ibn Muthanna the words are: "(The Holy Prophet) stood in the middle part of her body for offering prayer for her."

004 : 2110 : Chapter 197

It is reported on the authority of Jabir Ibn Samura that an unsaddled horse was brought to the Holy Prophet (may peace be upon him) and he rode on it when he returned after having offered the funeral prayer of Ibn Dahdah and we walked on foot around him.

004 : 2111 : Chapter 197

Jabir Ibn Samura reported that the Holy Prophet (may peace be upon him) said (funeral) prayer on Ibn Dahdah: then an unsaddled horse was brought to him and a person hobbled it, and he (the Messenger of Allah) rode upon it and it bounded and we followed it and ran after it. One of the people said that the Holy Prophet (may peace be upon him) remarked: How many among hanging bunches in the Paradise are meant for Ibn Dahdah?

004 : 2112 : Chapter 198

'Amir b. Sa'd b. Abu Waqqas told that Sa'd b. Abu Waqqas said during his illness of which he died: "Make a niche for me in the side of the grave and set up bricks over me as was done in case of Allah's Messenger (may peace be upon him).

004 : 2113 : Chapter 198

Ibn 'Abbas said that a piece of red stuff was put in the grave of Allah's Messenger (may peace be upon him).

004 : 2114 : Chapter 199

Thumama b. Shafayy reported: When we were with Fadala b. 'Ubaid in the country of the Romans at a place (known as) Rudis, a friend of ours died. Fadala b. 'Ubaid ordered to prepare a grave for him and then it was levelled; and then he said: I heard the Messenger of Allah (may peace be upon him) commanding (us) to level the grave.

004 : 2115 : Chapter 199

Abu'l-Hayyaj al-Asadi told that 'Ali (b. Abu Talib) said to him: Should I not send you on the same mission as Allah's Messenger (may peace be upon him) sent me? Do not leave an image without obliterating it, or a high grave without levelling It. This hadith has been reported by Habib with the same chain of transmitters and he said: (Do not leave) a picture without obliterating it.

004 : 2116 : Chapter 200

Jabir said: Allah's Messenger (may peace be upon him) forbade that the graves should be plastered or they be used as sitting places (for the people), or a building should be built over them.

004 : 2117 : Chapter 200

A hadith like this has been transmitted on the authority of Jabir b. 'Abdullah.

004 : 2118 : Chapter 200

Jabir said that he was forbidden to build pucca graves.

004 : 2119 : Chapter 201

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: It is better that one of you should sit on live coats which would burn his clothing and come in contact with his skin than that he should sit on a grave.

004 : 2120 : Chapter 201

A hadith like this has been narrated by Suhail with the same chain of transmitters.

004 : 2121 : Chapter 201

Abu Marthad al-Ghanawi reported Allah's Messenger (may peace be upon him)as saying: Do not sit on the graves and do not pray facing towards them.

004 : 2122 : Chapter 201

Abu Marthad al-Ghanawi reported Allah's Messenger (may peace be upon him) as saying: Do not pray facing towards the graves, and do not sit on them.

004 : 2123 : Chapter 202

'Abbad b. 'Abdullah b. Zubair reported that 'Aisha ordered the bier of Sa'd b. Abu Waqqas to be brought into the mosque so that she should pray for him. The people disapproved this (act) of hers. She said: How soon the people have forgotten that the Messenger of Allah (may peace be upon him) offered not the funeral prayer of Suhail b al-Baida' but in a mosque.

004 : 2124 : Chapter 202

'Abbad b. 'Abdullah b. Zubair reported on the authority of 'Aisha that when Sa'd b. Abu Waqqas died, the wives of the Apostle of Allah (may peace be upon him) sent message to bring his bier into the mosque so that they should offer prayer for him. They (the participants of the funeral) did accordingly, and it was placed in front of their apartments and they offered prayer for him. It was brought out of the door (known as) Bab al-Jana'iz which was towards the side of Maqa'id, and the news reached them (the wives of the Holy Prophet) that the people bad criticised this (i.e. offering of funeral prayer in the mosque)

saying that it was not desirable to take the bier inside the mosque. This was conveyed to 'Aisha. She said: How hastily the people criticise that about which they know little. They criticise us for carrying the bier in the mosque. The Messenger of Allah (may peace be upon him) offered not the funeral prayer of Suhail b. Baida' but in the innermost part of the mosque.

004 : 2125 : Chapter 202

Abu Salama b. 'Abd al-Rahman reported on the authority of 'Aisha that when Sa'd b. Abu Waqqas died she said: Bring it (the bier) into the mosque so that I offer prayer for him. But, this act of hers was disapproved. She said: By Allah, the Messenger of Allah (may peace be upon him) offered prayer in the mosque for the two sons of Baida', viz, for Suhail and his brother.

004 : 2126 : Chapter 203

'Aisha reported (that whenever it was her turn for Allah's Messenger [may peace be upon him] to spend the night with her) he would go out towards the end of the night to al-Baqi' and say: Peace be upon you, abode of a people who are believers. What you were promised would come to you tomorrow, you receiving it after some delay; and God willing we shall join you. O Allah, grant forgiveness to the inhabitants of Baqi' al-Gharqad. Qutaiba did not mention his words: "would come to you".

004 : 2127 : Chapter 203

Muhammad b. Qais said (to the people): Should I not narrate to you (a hadith of the Holy Prophet) on my authority and on the authority of my mother? We thought that he meant the mother who had given him birth. He (Muhammad b. Qais) then reported that it was 'Aisha who had narrated this: Should I not narrate to you about myself and about the Messenger of Allah (may peace be upon him)? We said: Yes. She said: When it was my turn for Allah's Messenger (may peace be upon him) to spend the night with me, he turned his side, put on his mantle and took off his shoes and placed them near his feet, and spread the corner of his shawl on his bed and then lay down till he thought that I had gone to sleep. He took hold of his mantle slowly and put on the shoes slowly, and opened the door and went out and then closed it lightly. I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps till he reached Baqi'. He stood there and he stood for a long time. He then lifted his hands three times, and then returned and I also returned. He hastened his steps and I also hastened my steps. He ran and I too ran. He came (to the house) and I also came (to the house). I, however, preceded him and I entered (the house), and as I lay down in the bed, he (the Holy Prophet) entered

the (house), and said: Why is it, O 'Aisha, that you are out of breath? I said: There is nothing. He said: Tell me or the Subtle and the Aware would inform me. I said: Messenger of Allah, may my father and mother be ransom for you, and then I told him (the whole story). He said: Was it the darkness (of your shadow) that I saw in front of me? I said: Yes. He struck me on the chest which caused me pain, and then said: Did you think that Allah and His Apostle would deal unjustly with you? She said: Whatsoever the people conceal, Allah will know it. He said: Gabriel came to me when you saw me. He called me and he concealed it from you. I responded to his call, but I too concealed it from you (for he did not come to you), as you were not fully dressed. I thought that you had gone to sleep, and I did not like to awaken you, fearing that you may be frightened. He (Gabriel) said: Your Lord has commanded you to go to the inhabitants of Baqi' (to those lying in the graves) and beg pardon for them. I said: Messenger of Allah, how should I pray for them (How should I beg forgiveness for them)? He said: Say, Peace be upon the inhabitants of this city (graveyard) from among the Believers and the Muslims, and may Allah have mercy on those who have gone ahead of us, and those who come later on, and we shall, God willing, join you.

004 : 2128 : Chapter 203

Sulaiman b. Buraida narrated on the authority of his father that the Messenger of Allah (may peace be upon him) used to teach them when they went out to the graveyard. One of the narrators used to say this in the narration transmitted on the authority of Abu Bakr: "Peace be upon the inhabitants of the city (i.e. graveyard)." In the hadith transmitted by Zuhair (the words are): "Peace be upon you, the inhabitants of the city, among the believers, and Muslims, and God willing we shall join you. I beg of Allah peace for us and for you."

004 : 2129 : Chapter 204

Abu Huraira reported Allah's Messenger, (may peace be upon him) as saying: I sought permission to beg forgiveness for my mother, but He did not grant it to me. I sought permission from Him to visit her grave, and He granted it (permission) to me.

004 : 2130 : Chapter 204

Abu Huraira reported: The Apostle of Allah (may peace be upon him) visited the grave of his mother and he wept, and moved others around him to tears, and said: I sought permission from my Lord to beg forgiveness for her but it was not granted to me, and I sought permission to visit her grave and it was granted to motel So visit the graves, for that makes you mindful of death.

004 : 2131 : Chapter 204

Ibn Buraida reported on the authority of his father that the Messenger of Allah (may peace be upon him) said: I forbade you to visit graves, but you may now visit them; I forbade you to eat the flesh of sacrificial animals after three days, but you way now keep it as along as you feel inclined; and I forbade you nabidh except in a water-skin, you may drink it from all kinds of water-skins, but you must not drink anything intoxicating.

004 : 2132 : Chapter 204

This hadith has been narrated through another chain of transmitters.

004 : 2133 : Chapter 205

Jabir b. Samura reported: (The dead body) of a person who had killed himself with a broad-headed arrow was brought before the Apostle of Allah (may peace be upon him), but he did not offer prayers for him.