

Partial Translation of Sahih Muslim, Book 4: Prayer (Kitab Al-Salat)

Book 4, Number 0740:

Narrated AbuMahdhurah:

The Apostle of Allah (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.

Book 4, Number 0741:

Narrated Abdullah ibn Umar:

The Messenger of Allah (peace_be_upon_him) had two Mu'adhdhins, Bilal and Abdullah ibn Umm Maktum, who (latter)was blind.

Book 4, Number 0743:

Narrated Aisha:

Ibn Umm Maktum used to pronounce Adhan at the behest of the Messenger of Allah (peace_be_upon_him) (despite the fact) that he was blind.

Book 4, Number 0745:

Narrated Anas ibn Malik:

The Messenger of Allah (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 (peace_be_upon_him) remarked: He is following al-Fitrah (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 (peace_be_upon_him) said: You have come out of Fire (of Hell). They looked at him and found that he was a goat-herd.

Book 4, Number 0747:

Narrated Abdullah ibn Amr ibn al-'As:

Allah's Messenger (peace_be_upon_him) said: 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-Wasilah 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 Wasilah, he will be assured of my intercession.

Book 4, Number 0748:

Narrated Umar ibn al-Khattab:

The Messenger of Allah (peace_be_upon_him) said: When the Mu'adhdhin says: Allah is the Greatest, one of you should make this response: Allah is the Greatest, Allah is the Greatest. (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. When he says: I testify that Muhammad is the Messenger of Allah, one should make the response: I testify that Muhammad is Allah's Messenger. When he (the Mu'adhdhin) says: Come to prayer, one should make the 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. When he (the Mu'adhdhin) says: Allah is the Greatest, Allah is the Greatest, then make the response: Allah is the Greatest, Allah is the Greatest. When he (the Mu'adhdhin) says: There is no god but Allah, he will enter Paradise.

Book 4, Number 0749:

Narrated Sa'd ibn AbuWaqqas:

The Messenger of Allah (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 not 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 verify I testify.'" Qutaybah has not mentioned his words: " And I."

Book 4, Number 0750:

Narrated Mu'awiyah ibn AbuSufyan:

When the Mu'adhdhin called (Muslims) to prayer. Mu'awiyah said: I heard the Messenger of Allah (peace_be_upon_him) saying: The Mu'adhdhins will have the longest necks on the Day or Resurrection.

Book 4, Number 0751:

Narrated Jabir ibn Abdullah:

Jabir had heard the Apostle (peace_be_upon_him) say: When Satan hears the call to prayer, he runs away to a distance like that of Rawha'. Sulayman said: I asked him about Rawha'. He replied: It is at a distance of thirty-six miles from Medina.

Book 4, Number 0775:

Narrated AbuHurayrah:

The Apostle (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 incomplete. It was said to AbuHurayrah: At times we are behind the Imam. He said: Recite it inwardly, for he had heard the Messenger of Allah (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 for.

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. When he (the servant) says: Master of the

Day of Judgment, He remarks: My servant has glorified Me, and sometimes He will say: My servant entrusted (his affairs) to Me. 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' ibn AbdurRahman ibn 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.

Book 4, Number 0783:

Narrated Imran ibn Husayn:

The Messenger of Allah ((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): Glorify the name of thy Lord, the Most High (surah 87)? Thereupon 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 Prophet (peace_be_upon_him)

Book 4, Number 0790:

Narrated Anas ibn Malik:

One day when the Messenger of Allah (peace_be_upon_him) was sitting amongst us, he dozed off. He then raised his head, smiling. We said: What makes you smile, Messenger of Allah? He said: A Surah has just been revealed to me, and then recited:

"In the name of Allah, the Compassionate, the Merciful. Verily We have given thee Kawthar (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 Kawthar is? We said: Allah and His Messenger know best. The Holy Prophet (peace_be_upon_him) said: It (Kawthar) 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 will come to it on the Day of Resurrection, and tumblers there would be equal to the number of stars. A servant will be turned away from (among those gathered there). Upon this I shall say: My Lord, he is one of my people. He (the Lord) will say: You do not know that he created 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."

Book 4, Number 0792:

Narrated Wa'il ibn Hujr:

Wa'il saw the Apostle of Allah (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 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 prostrated, he prostrated between the two palms.

Book 4, Number 0798:

Narrated Abdullah ibn Abbas:

The Messenger of Allah, (peace_be_upon_him) used to teach us tashahhud just as he used to teach us a Surah 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 Rumh (the words are): "As he would teach us the Qur'an".

Book 4, Number 0800:

Narrated AbuMusa al-Ash'ari:

When AbuMusa was (praying and was) in the qa'dah, one of the people said: The prayer has been made obligatory together with piety and Zakat. He (the narrator) said: When AbuMusa 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 (AbuMusa) 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. Someone amongst the people said: It was I who said it, and in this I intended nothing but good. AbuMusa said: Don't you know what you have to recite in your prayers? Verily the Messenger of Allah (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 row straight and one of you should act as your Imam. Recite the takbir when he recites it and when he recites: Not of those with whom Thou art angry, nor of those who go astray, say: Amin. Allah will respond to 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 (peace_be_upon_him) said: The one is equivalent to the other. 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 (peace_be_upon_him) that Allah hears him who praises Him. 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 (peace_be_upon_him) said: The one is equivalent to the other. When he (the Imam) sits for Qa'dah (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.

Book 4, Number 0803:

Narrated Mas'ud al-Ansari:

AbuMas'ud al-Ansari who was shown the call (for prayer in a dream)--narrated it on the authority of Mas'ud al-Ansari who said: We were sitting in the company of Sa'd ibn Ubadah when the Messenger of Allah (peace_be_upon_him) came to us. Bashir ibn Sa'd 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 (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 (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 which you know.

Book 4, Number 0803a:

Narrated AbuMas'ud al-Ansari:

AbuMas'ud al-Ansari who was shown the call (for prayer in a dream)--narrated it on the authority of Mas'ud al-Ansari who said: We were sitting in the company of Sa'd ibn Ubadah. When the Messenger of Allah (peace_be_upon_him) came to us Bashir ibn Sa'd 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 (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 (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.

Book 4, Number 0808:

Narrated AbuHurayrah:

The Messenger of Allah (peace_be_upon_him) said: He who bless me once, Allah would bless him ten times.

Book 4, Number 0824:

Narrated Jabir ibn Abdullah:

The Messenger of Allah (peace_be_upon_him) was ill and we said prayer behind him and he was sitting. And AbuBakr 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.

Book 4, Number 0828:

Narrated AbuHurayrah:

The Messenger of Allah (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 he bows down, and when he says: "Allah listens to him who praises Him," say: "O Allah, our Lord, to Thee be the praise."

Book 4, Number 0830:

Narrated AbuHurayrah:

The Messenger of Allah (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," "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.

Book 4, Number 0853:

Narrated AbuHurayrah:

One day the Messenger of Allah (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.

Book 4, Number 0857:

Narrated Anas ibn Malik:

The Messenger of Allah (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.

Book 4, Number 0862:

Narrated Jabir ibn Samurah:

The Messenger of Allah (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.

Book 4, Number 0863:

Narrated AbuHurayrah:

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

Book 4, Number 0864:

Narrated Jabir ibn Samurah:

The Messenger of Allah (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, how do the angels draw themselves up in rows in the presence of their Lord? He (the Prophet) said: They make the first rows complete and keep close together in the row.

Book 4, Number 0866:

Narrated Jabir ibn Samurah:

When we said prayer with the Messenger of Allah (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 (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.

Book 4, Number 0868:

Narrated AbuMas'ud al-Ansari:

The Messenger of Allah (peace_be_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. AbuMas'ud said: Now-a-days there is much dissension amongst you.

Book 4, Number 0873:

Narrated AbuHurayrah:

While making a mention of a few hadiths, he 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.

Book 4, Number 0878:

Narrated AbuSa'id al-Khudri:

The Messenger of Allah (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.

Book 4, Number 0880:

Narrated AbuHurayrah:

The Messenger of Allah (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.

Book 4, Number 0881:

Narrated AbuHurayrah:

The best rows for men are the first rows, and the worst one the last ones, and the best rows for women are the last ones and the worst ones for them are the first ones.

Book 4, Number 0892:

Narrated Zaynab Thaqafiyyah:

The Messenger of Allah (peace_be_upon_him) said: When any one of you (women) participate in the Isha' prayer, she should not perfume herself that night.

Book 4, Number 0894:

Narrated AbuHurayrah:

The Messenger of Allah (peace_be_upon_him) said: Whoever (woman) fumigates herself with perfume should not join us in the Isha' prayer.

Book 4, Number 0898:

Narrated Aisha:

So far as these words of (Allah) Glorious and High are concerned: "And utter not thy prayer loudly, not be low in it" (17:110) (they) relate to supplication (du'a).

Book 4, Number 0903:

Narrated Ibn Mas'ud:

Dawud reported from Amir who said: I asked Alqamah if Ibn Mas'ud were present with the Messenger of Allah (peace_be_upon_him) on the night of the Jinn (the night when the Holy Prophet met them). He (Ibn Mas'ud) said: No, but we were in the company of the Messenger of Allah (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 that people could ever spend.

When it was dawn we saw him coming from the side of Hira'. 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 that people could ever spend. He (the Holy Prophet) said: There came to me petitioner on behalf of the Jinn and I went with him and recited the Qur'an to them. He (the narrator) said: He then went with him and showed us their tracks and the 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 falls in your hand it shall be covered with flesh, and the dung of (the camels) is fodder for your animals. The Messenger of Allah (peace_be_upon_him) said: Don't perform istinja with these (things) for these are the food of your brothers (Jinn).

Book 4, Number 0910:

Narrated AbuSa'id al-Khudri:

We used to estimate how long Allah's Messenger (peace_be_upon_him) stood in the noon and afternoon prayers, and we estimated had 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-Sajdah. 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.

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

Book 4, Number 0916:

Narrated AbuSa'id al-Khudri:

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 (peace_be_upon_him) would be in the first rak'ah because he would prolong it so much.

Book 4, Number 0918:

Narrated Abdullah ibn Sa'ib:

The Apostle of Allah (peace_be_upon_him) led us in the morning prayer in Mecca and began Surat al-Mu'minun (23) 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 ibn Sa'ib was present there, and in the hadith narrated by AbdurRazzaq (the words are): He cut short (the recitation) and bowed.

Book 4, Number 0919:

Narrated Amr ibn Huwayrith:

I heard the Apostle of Allah (peace_be_upon_him) recite in the morning prayer "And the Night as it dissipates" (81:17).

Book 4, Number 0920:

Narrated Qutbah ibn Malik:

I said prayer and the Messenger of Allah (peace_be_upon_him) led it and he recited "Qaf. (50): By the glorious Qur'an," till he recited "and the tall palm trees" (50:10). I wanted to repeat it but I could not follow its significance.

Book 4, Number 0923:

Narrated Jabir ibn Samurah:

The Apostle of Allah (peace_be_upon_him) used to recite in the morning prayer "Qaf. By the Glorious Qur'an and his prayer afterward shortened.

Book 4, Number 0925:

Narrated Jabir ibn Samurah:

The Apostle of Allah (peace_be_upon_him) used to recite in the noon prayer: "By the night when it envelopes" (92), and in the afternoon like this, but he prolonged the morning prayer as compared to that (noon and afternoon prayers).

Book 4, Number 0926:

Narrated Jabir ibn Samurah:

The Apostle of Allah (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" (87)

Book 4, Number 0946:

Narrated Uthman ibn Abul'As ath-Thaqafi:

The Apostle of Allah (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 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.

Book 4, Number 0948:

Narrated Anas ibn Malik:

The Apostle of Allah (peace_be_upon_him) used to be brief and perfect in prayer.

Book 4, Number 0949:

Narrated Anas ibn Malik:

The Messenger of Allah (peace_be_upon_him) was among those whose prayer was brief and perfect.

Book 4, Number 0951:

Narrated Anas ibn Malik:

The Messenger of Allah (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.

Book 4, Number 0957:

Narrated Anas ibn Malik:

I have never said such a light and perfect prayer as I said behind the Messenger of Allah (peace_be_upon_him) The prayer of the Messenger of Allah (peace_be_upon_him) was well balanced. And so too was the prayer of AbuBakr well balanced. When it was the time of Umar ibn al-Khattab he prolonged the morning prayer. When the Messenger of Allah (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 prostrations till we said: He has forgotten.

Book 4, Number 0962:

Narrated Amr ibn Hurayth:

I said the dawn prayer behind the Apostle of Allah (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 none of us bent his back till he completed prostration.

Book 4, Number 0963:

Narrated Abdullah ibn Ibn AbuAwfa:

When the Messenger of Allah (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.

Book 4, Number 0967:

Narrated AbuSa'id al-Khudri:

When the Messenger of Allah (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.

Book 4, Number 0968:

Narrated Abdullah ibn Abbas:

When the Apostle of Allah (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 of the great availeth not against Thee.

Book 4, Number 0970:

Narrated Abdullah ibn Abbas:

The Messenger of Allah (peace_be_upon_him) drew aside the curtain (of his apartment) and (he saw) people in rows (saying prayer) behind AbuBakr. 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 Ruku' 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.

Book 4, Number 0972:

Narrated Ali ibn AbuTalib:

The Messenger of Allah (peace_be_upon_him) forbade me to recite (the Qur'an) in a state of bowing and prostration.

Book 4, Number 0978:

Narrated Abdullah ibn Abbas:

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

Book 4, Number 0979:

Narrated AbuHurayrah:

The Messenger of Allah (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).

Book 4, Number 0980:

Narrated AbuHurayrah:

The Messenger of Allah (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.

Book 4, Number 0985:

Narrated Aisha:

I missed one night the Apostle of Allah (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.

Book 4, Number 0986:

Narrated Aisha:

One night I missed Allah's Messenger (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."

Book 4, Number 0987:

Narrated Aisha:

The Messenger of Allah (peace_be_upon_him) used to pronounce while bowing and prostrating himself: All Glorious, all Holy, Lord of the Angels and the Spirit.

Book 4, Number 0989:

Narrated Thawban:

Ma'dan ibn Talhah reported: I met Thawban, the freed slave of Allah's Messenger (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 Apostle (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 he met AbudDarda and when he asked him, he received a reply similar to that given by Thawban.

Book 4, Number 0990:

Narrated Rabi'ah ibn Ka'b:

I was with Allah's Messenger (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 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 devoting yourself often to prostration.

Book 4, Number 0996:

Narrated Abdullah ibn Abbas:

Ibn Abbas saw Abdullah ibn al-Harith observing the prayer and (his hair) was plaited behind his head. He (Abdullah ibn 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.

Book 4, Number 0997:

Narrated Anas ibn Malik:

The Messenger of Allah (peace_be_upon_him) said: Observe moderation in prostration, and let none of you stretch out his forearms (on the ground) like a dog.

Book 4, Number 0999:

Narrated Al-Bara' ibn Azib:

The Messenger of Allah (peace_be_upon_him) said: When you prostrate yourself, place the palms of your hands on the ground and raise your elbows.

Book 4, Number 1002:

Narrated Maymunah:

When the Apostle of Allah (peace_be_upon_him) prostrated himself, if a lamb wanted to pass between his arms, it could pass.

Book 4, Number 1003:

Narrated Maymunah:

When the Messenger of Allah (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 jalsah) he rested on his left thigh.

Book 4, Number 1005:

Narrated Aisha:

The Messenger of Allah (peace_be_upon_him) used to begin prayer with takbir (saying AllahuAkbar) 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 head 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 u(peace_be_upon_him) At the end of every two rak'ahs he recited the tahiyah; 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.

Book 4, Number 1006:

Narrated Talhah ibn Ubaydullah:

The Messenger of Allah (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.

Book 4, Number 1007:

Narrated Talhah ibn Ubaydullah:

We used to say prayer and the animals moved in front of us. We mentioned it to the Messenger of Allah (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 Numayr said: No harm would come whosoever walks in front.

Book 4, Number 1008:

Narrated Aisha:

The Messenger of Allah (peace_be_upon_him) was asked about sutrah of a worshipper; he said: Equal to the back of the saddle.

Book 4, Number 1025:

Narrated Abdullah ibn Umar:

The Messenger of Allah (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.

Book 4, Number 1032:

Narrated AbuDharr:

The Messenger of Allah (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 AbuDharr, what feature is there in a black dog which distinguishes it from the red dog and the yellow dog? He said: O son of my brother, I asked the Messenger of Allah (peace_be_upon_him) as you are asking me, and he said: The black dog is a devil.

Book 4, Number 1034:

Narrated AbuHurayrah:

The Messenger of Allah (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.

Book 4, Number 1042:

Narrated Aisha:

The Apostle of Allah (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.

Book 4, Number 1054:

Narrated AbuSa'id al-Khudri:

I visited the Apostle of Allah (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.

Book 4, Number 1060:

Narrated Hudhayfah ibn al-Yaman:

The Messenger of Allah (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.

Book 4, Number 1062:

Narrated AbuHurayrah:

The Messenger of Allah (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.

Book 4, Number 1075:

Narrated Anas ibn Malik:

The Messenger of Allah (peace_be_upon_him) used to pray towards Bayt al-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 Qiblah which shall please thee. So turn thy face towards the sacred Mosque (Ka'bah)" (ii.144). A person from Banu Salamah was going; (he found the people) in ruku (while) praying the dawn prayer and they had said one rak'ah. He said in a loud voice: Listen! the Qiblah has been changed and they turned towards (the new) Qiblah (Ka'bah) in that very state.

Book 4, Number 1083:

Narrated Jundub ibn Abdullah:

I heard from the Apostle of Allah (peace_be_upon_him) five days before his death and he said: I stand acquitted before Allah that I took anyone 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 AbuBakr 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.

Book 4, Number 1086:

Narrated Abdullah ibn Mas'ud:

Al-Aswad and Alqamah reported: We came to the house of Abdullah ibn Mas'ud. He said: Have these people said prayer behind you? We said: No. He said: Then stand up and say prayers. He ordered us to say neither Adhan nor Iqamah. We went to stand behind him. He caught hold of our hands and made one of us stand on his right and the other on his left. 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 will soon come to you Amirs, who would defer prayers from their appointed time and will make such a delay that little time is left before sunset. So when you see them doing so, say the prayer at its appointed time and then say the prayer with them as (Nafl). When there are three of you pray together (standing in one row), and when there are more than three of you, appoint one among you as your Imam. 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 (peace_be_upon_him)

Book 4, Number 1093:

Narrated Abdullah ibn Abbas:

Tawus asked Ibn Abbas about sitting on one's buttocks (in prayer). 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 (peace_be_upon_him)

Book 4, Number 1106:

Narrated AbudDarda:

Allah's Apostle (peace_be_upon_him) stood up (to pray) and we heard him say: "I seek refuge in Allah." Then he said: "I curse thee with Allah's curse" three times, then he stretched out his hand as though he were 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, Sulayman, he would have been bound and made an object of sport for the children of Medina.

Book 4, Number 1106a:

Narrated AbudDarda:

Allah's Apostle (peace_be_upon_him) stood up (to pray) and we heard him say: "I seek refuge in Allah" Then said: "I 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 Sulayman he would have been bound, and made an object of sport for the children of Medina.

Book 4, Number 1121:

Narrated AbuHurayrah:

The Messenger of Allah (peace_be_upon_him) saw some sputum in the direction of the Qiblah 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.

Book 4, Number 1126:

Narrated AbuDharr:

The Apostle of Allah (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.

Book 4, Number 1127:

Narrated Abdullah ibn ash-Shakhkhir:

I said prayer with the Messenger of Allah (peace_be_upon_him) and saw him spitting and rubbing it off with his shoe.

Book 4, Number 1139:

Narrated Aisha:

Ibn Atiq said: I narrated a hadith and al-Qasim was present with Aisha. He was a man who committed errors in (pronouncing words) and his mother was a freed slave-woman.

Aisha said to him: What is the matter with you that you do not narrate as this son of my brother narrated (the hadiths)? know well where you picked it up. This is how his mother brought him up and how your mother brought you up. Qasim felt angry (at this remark of 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 the prayer. She said: Sit down (to take the food). He said: I must say the prayer. She said: Sit down, O faithless, for I have heard the Messenger of Allah (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.

Book 4, Number 1144:

Narrated AbuHurayrah:

The Messenger of Allah (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.

Book 4, Number 1149:

Narrated AbuSa'id al-Khudri:

We made no transgression but Khaybar was conquered. We, the Companions of the Messenger of Allah (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 (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 (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.

Book 4, Number 1150:

Narrated AbuSa'id al-Khudri:

The Messenger of Allah (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 the (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.

Book 4, Number 1151:

Narrated Umar ibn al-Khattab:

Umar delivered the Friday sermon and he mentioned the Apostle (peace_be_upon_him) and AbuBakr. 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 that appoint my successor. Allah will not destroy His religion, His caliphate and that with which He sent His Apostle (peace_be_upon_him). If death come to me soon, the (issue of) caliphate (will be decided) by the consent of these six men with whom the Messenger of Allah (peace_be_upon_him) remained well pleased until his death.

I know full well that some people would blame me for kill with these very hands of mine some persons who apparently professed (Islam). If they do this (blame me) they are the enemies of Allah, and are non-believers; they have gone astray. I do not leave after me anything which to my mind seems more important than Kalalah. I never turned towards the Messenger of Allah (peace_be_upon_him) (for guidance) more often than this Kalalah, and he (the Holy Prophet) was not annoyed with me on any other (issue) than this. (He was so perturbed) that he struck his fingers on my chest and said: Does this verse, that is at the end of Surat an-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 make (correct) decisions (under its light).

He (Umar) further said: Allah! I call You witness to these governors of lands, that I sent them to (the peoples of these lands) so that they might administer justice amongst them, teach them their religion, and the Sunnah of the Apostle of Allah (peace_be_upon_him), 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, onions and garlic, and I find them extremely repugnant for I saw that when the Messenger of Allah (peace_be_upon_him) sensed the odour of these two from someone in a mosque, he was made to go to al-Baqi'. So he who eats it should kill (its odour) by cooking it well.

Book 4, Number 1153:

Narrated AbuHurayrah:

The Messenger of Allah (peace_be_upon_him) said: If anyone hears a man crying out in the mosque about something he has lost, he should say: May Allah not restore it to you, for the mosques were not built for this.

Book 4, Number 1155:

Narrated Buraydah ibn al-Hasib:

A man cried out in the mosque saying: Who had called out for the red camel? Upon this the Apostle of Allah (peace_be_upon_him) said: May it not be restored to you! The mosques are built for what they are meant.

Book 4, Number 1156:

Narrated Buraydah ibn al-Hasib:

When the Apostle of Allah (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 (peace_be_upon_him) said: May it not be restored to you! The mosques are built for what they are meant.

Book 4, Number 1166:

Narrated AbuSa'id al-Khudri:

The Messenger of Allah (peace_be_upon_him) said: When any one of you is in doubt about his prayer and he does not 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.

Book 4, Number 1187:

Narrated Imran ibn Husayn:

The Messenger of Allah (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 had long arms, 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.

Book 4, Number 1201:

Narrated Zubayr ibn al-Awwam:

When the Messenger of Allah (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 on his left knee and placed his right hand on his right thigh, and raised his finger.

Book 4, Number 1203:

Narrated Abdullah ibn Umar:

When the Messenger of Allah (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 (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.

Book 4, Number 1206:

Narrated Abdullah ibn Mas'ud:

AbuMa'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 (peace_be_upon_him) did like it.

Book 4, Number 1207:

Narrated Abdullah ibn Mas'ud:

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

Book 4, Number 1208:

Narrated Amir ibn Sa'id:

I saw the Messenger of Allah (peace_be_upon_him) pronouncing taslim on his left till I saw the whiteness of his cheek.

Book 4, Number 1212:

Narrated Aisha:

The Prophet (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 (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 (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 (peace_be_upon_him) seeking refuge from the torment of the grave after this.

Book 4, Number 1213:

Narrated AbuHurayrah:

I heard the Messenger of Allah (peace_be_upon_him) seeking refuge from the torment of the grave after this (after the revelation).

Book 4, Number 1217:

Narrated AbuHurayrah:

The Messenger of Allah (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 ad-Dajjal: (Antichrist).

Book 4, Number 1219:

Narrated AbuHurayrah:

The Messenger of Allah (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 ad-Dajjal (Antichrist). This hadith has been narrated by al-Awza'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".

Book 4, Number 1224:

Narrated AbuHurayrah:

The Apostle of Allah (peace_be_upon_him) used to seek refuge from the torment of the grave, torment of Hell and the trial of Dajjal.

Book 4, Number 1225:

Narrated Abdullah ibn Abbas:

The Messenger of Allah (peace_be_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! 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 ad-Dajjal, and I seek refuge with Thee from the trial of life and death." Muslim ibn 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.

Book 4, Number 1226:

Narrated Thawban:

When the Messenger of Allah (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 Awza'i: How is the seeking of forgiveness? He replied: You should say: "I beg forgiveness from Allah, I beg forgiveness from Allah."

Book 4, Number 1227:

Narrated Aisha:

When the Messenger of Allah (peace_be_upon_him) pronounced salutation, he sat no longer than it took him to say: O Allah: Thou art Peace, and peace come from Thee, Blessed art Thou, Possessor of Glory and Honour.

In the narration of Ibn Numayr the words are: "O Possessor of Glory and Honour."

Book 4, Number 1235:

Narrated Abdullah Ibn az-Zubayr:

Ibn az-Zubayr 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 Prophet) uttered it at the end of every (obligatory) prayer.

Book 4, Number 1241:

Narrated Ka'b ibn Ujrah:

Allah's Apostle (peace_be_upon_him) said: 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.

Book 4, Number 1243:

Narrated AbuHurayrah:

Allah's Apostle (peace_be_upon_him) said: 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 say to complete a hundred: "There is no god but Allah, having no partner with Him, to Him belongs sovereignty and to Him to 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.

Book 4, Number 1246:

Narrated AbuHurayrah:

When the Messenger of Allah (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-Fatihah), and he did not observe silence (before the recitation of al-Fatihah).

Book 4, Number 1247:

Narrated Anas ibn Malik:

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 (peace_be_upon_him) finished the prayer he said: Who amongst you uttered these words? The people remained silent. He (the 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 racing one another as to who will take them up (to Allah).

Book 4, Number 1248:

Narrated Abdullah ibn Umar:

While we said prayer with the Messenger of Allah (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 (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 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 (peace_be_upon_him) saying this.

Book 4, Number 1258:

Narrated AbuHurayrah:

When Iqamah was pronounced for the Messenger of Allah (peace_be_upon_him) the people occupied their places in the rows before the Apostle of Allah (peace_be_upon_him) stood up at his place.

Book 4, Number 1259:

Narrated Jabir ibn Samurah:

Bilal summoned to prayer as the sun declined but did not pronounce Iqamah till the Apostle of Allah (peace_be_upon_him) came out and the Iqamah was pronounced on seeing him.

Book 4, Number 1264:

Narrated Aisha:

The Messenger of Allah (peace_be_upon_him) said: He who finds a prostration before sunset or at dawn (prayer) before the rising (of the sun) he in fact finds that (prayer), and prostration implies a rak'ah.

Book 4, Number 1266:

Narrated AbuHurayrah:

The Messenger of Allah (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).

Book 4, Number 1275:

Narrated Abdullah ibn Amr ibn al-'As:

The Messenger of Allah (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.

Book 4, Number 1278:

Narrated Buraydah:

Someone asked the Apostle of Allah (peace_be_upon_him) about the time of prayer. Upon this he said: Pray with us these two, meaning for two days. When the sun passed the meridian, he gave the command to Bilal who uttered the call to prayer, then he commanded him to pronounce the Iqamah for noon prayer. (Then at the time of the afternoon prayer) he again gave the command and the Iqamah for the afternoon prayer was pronounced when the sun was high, white and clear. He then commanded and Iqamah for the evening prayer was pronounced, when the sun had set. He then gave him the command and the Iqamah for the night prayer was pronounced when the twilight had disappeared. Later he gave him the command and the Iqamah 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 until 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! Here I am. He (the Holy Prophet) said: The time for your prayer is within the limits of what you have seen.

Book 4, Number 1280:

Narrated AbuMusa:

Someone came to the Messenger of Allah (peace_be_upon_him) to enquire about the times of prayers. He (the Holy Prophet) gave him no reply (because he wanted to explain to him the times by observing these prayers in practice).

He then said the morning prayer when it was daybreak, but the people could hardly recognize one another. He then gave the command and the Iqamah for the noon prayer was pronounced when the sun had passed the meridian; one would say that it was midday but he (the Holy Prophet) knew better than they did. He then again gave the command and the Iqamah for the afternoon prayer was pronounced when the sun was high. He then gave the command and the Iqamah for the evening prayer was pronounced when the sun had set. He then gave the command and Iqamah for the night prayer was pronounced when the twilight had disappeared.

He 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 until it was near the time of afternoon prayer (as it was observed on the previous day). He delayed the afternoon prayer until one returning from it would say that the sun had become red. He then delayed the evening prayer until the twilight was about to disappear. He delayed the night prayer until one-third of the night had passed.

He then called the inquirer in the morning and said: The time for prayers is between these two (extremes).

Book 4, Number 1293:

Narrated Jabir ibn Samurah:

The Apostle of Allah (peace_be_upon_him) used to offer the noon prayer when the sun declined.

Book 4, Number 1294:

Narrated Khabbab:

We complained to the Messenger of Allah (peace_be_upon_him) (the difficulty of) saying prayer on the intensely heated (ground or sand), but he paid no heed to our complaint.

Book 4, Number 1296:

Narrated Anas ibn Malik:

We used to say (the noon prayer) with the Messenger of Allah (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.

Book 4, Number 1303:

Narrated Abbas ibn Malik:

The Messenger of Allah (peace_be_upon_him) led us in the afternoon prayer. When completed it, a person from Banu Salamah came to him and said: Messenger of Allah, we intend to slaughter our camel and we are desirous that you should also be present there (on this occasion). He (the 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.

Book 4, Number 1315:

Narrated Abdullah ibn Mas'ud:

The polytheists detained the Messenger of Allah (peace_be_upon_him) from observing the afternoon prayer till the sun became red or it became yellow. Upon this the Messenger of Allah (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.

Book 4, Number 1316:

Narrated Aisha:

AbuYunus, 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 (peace_be_upon_him)

Book 4, Number 1317:

Narrated Al-Bara ibn Azib:

This verse was revealed (in this way): "Guard the prayers and the Asr prayer." We recited it (in this very way) as long as Allah desired. Allah then abrogated it and it was revealed: "Guard the prayers, and the middle prayer."

Someone 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 ath-Thawri, who narrated it from al-Aswad ibn Qays, who narrated it from Uqbah, who narrated it from al-Bara ibn Azib who said: We recited with the Prophet (peace_be_upon_him) (the above-mentioned verse like this, i.e. instead of Salat al-Asr) for a certain period, as it has been mentioned (in the hadith quoted above).

Book 4, Number 1324:

Narrated Ruwaybah:

I heard the Messenger of Allah (peace_be_upon_him) saying: He who observed prayer before the rising of the sun and its setting. i.e. the dawn prayer and the afternoon prayer, would not enter the (Hell) fire.

A person belonging to Basrah said to him (Ruwaybah): Did you yourself hear it from the Messenger of Allah (peace_be_upon_him) ? He said: Yes. The person (from Basrah) said: I bear witness that I heard it from the Messenger of Allah (peace_be_upon_him) my ears heard it and my heart retained it.

Book 4, Number 1341:

Narrated Jabir ibn Samurah:

The Messenger of Allah (peace_be_upon_him) postponed that last Isha prayer.

Book 4, Number 1342:

Narrated Jabir ibn Samurah:

The Messenger of Allah (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.

Book 4, Number 1343:

Narrated Abdullah ibn Umar:

I heard the Messenger of Allah (peace_be_upon_him) as saying: Let the bedouin not gain upper hand over you in regard to the name of your prayer. See! (The night prayer should be called) Isha' (and the bedouins call it Atamah (because) they milk their camels late.

Book 4, Number 1353:

Narrated AbuDharr:

The Messenger of Allah (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 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".

Book 4, Number 1373:

Narrated Abdullah ibn Mas'ud:

Allah's Apostle (peace_be_upon_him) said about people who are absent from Jumu'ah prayer: I intend that I should command a person to lead people in prayer, and then burn those persons who absent themselves from Jumu'ah prayer in their house.

Book 4, Number 1374:

Narrated AbuHurayrah:

A blind man came to the Apostle of Allah (peace_be_upon_him) and said: Messenger of Allah, I have no one to guide me to the mosque. He, therefore, asked Allah's Apostle (peace_be_upon_him) permission to say prayer in his house. He (the 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 Prophet then) said: Respond to it.

Book 4, Number 1375:

Narrated Abdullah ibn Mas'ud:

I have seen the time when no one stayed away from prayer except a hypocrite, whose hypocrisy was well known, or sick man, but if a sick man could walk between two persons (i.e. with the help of two person with one on each side) he would come to prayer. And (further) said: The Messenger of Allah (peace_be_upon_him) taught us the paths of right guidance, among which is prayer in the mosque in which the Adhan is called.

Book 4, Number 1377:

Narrated AbuHurayrah:

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.) AbuHurayrah's eyes followed him till he went out of the mosque. Upon this AbuHurayrah said: This man has disobeyed AbulQasim (Muhammad (peace_be_upon_him))

Book 4, Number 1379:

Narrated Uthman ibn Affan:

Uthman entered the mosque after evening prayer and sat alone. I (AbdurRahman ibn AbuAmrah) also sat alone with him, so he said: O, son of my brother, I heard the Messenger of Allah (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.

Book 4, Number 1381:

Narrated Jundub ibn Abdullah:

Allah's Messenger (peace_be_upon_him) said: 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.

Book 4, Number 1388:

Narrated Anas ibn Malik:

The Messenger of Allah (peace_be_upon_him) was 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 sprinkled over it. The Messenger of Allah (peace_be_upon_him) then led the prayer and we stood behind him, and that mat was made of the leaves of date-palm.

Book 4, Number 1389:

Narrated Anas ibn Malik:

The Apostle of Allah (peace_be_upon_him) came to us and there was no one in our house except my mother, my aunt, Umm Haram, and myself. 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. Someone said to Thabit: Where did Anas stand with him (the Holy Prophet)? He replied: He was on his right.

He then blessed us, the members of the household with every bounty 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 bounty, and he concluded his blessings for me (with these words): Allah! Increase his wealth and his children and make (them the source of) blessings for him.

Book 4, Number 1389a:

Narrated Anas ibn Malik:

The Apostle of Allah (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 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 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 word): Allah! increase his wealth, and his children and make (them the source of) blessing for him.

Book 4, Number 1393:

Narrated AbuSa'id al-Khudri:

AbuSa'id went to the Messenger of Allah (peace_be_upon_him) and found him observing prayer on a mat and prostrating on that.

Book 4, Number 1402:

Narrated Ubayy ibn Ka'b:

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: If 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 (peace_be_upon_him) said: Allah has gathered all (rewards) for you.

Book 4, Number 1406:

Narrated Jabir ibn Abdullah:

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 (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.

Book 4, Number 1407:

Narrated Jabir ibn Abdullah:

There were some plots vacant around the mosque. Banu Salamah decided to shift (to this land) and come near the mosque. This (news) reached the Messenger of Allah (peace_be_upon_him) and he said to them (Banu Salamah): 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 Prophet) said: O Banu Salamah, live in your houses, for your steps are recorded; live in your houses, for your steps are recorded.

Book 4, Number 1409:

Narrated AbuHurayrah:

The Messenger of Allah (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.

Book 4, Number 1411:

Narrated Jabir ibn Abdullah:

The Messenger of Allah (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.

Book 4, Number 1413:

Narrated Jabir ibn Samurah:

Simak ibn Harb asked Jabir ibn Samurah, "Did you sit in the company of the Messenger of Allah (peace_be_upon_him) ?" He said: Yes, very often. He (the 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 Prophet) only smiled.

Book 4, Number 1416:

Narrated AbuHurayrah:

The Messenger of Allah (peace_be_upon_him) said: The parts of land dearest to Allah are its mosques, and the parts most hateful to Allah are markets.

Book 4, Number 1417:

Narrated AbuSa'id al-Khudri:

Allah's Messenger (peace_be_upon_him) said: 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.

Book 4, Number 1420:

Narrated AbuMas'ud al-Ansari:

Allah's Messenger (peace_be_upon_him) said: 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; if 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"

Book 4, Number 1443:

Narrated Al-Bara' ibn Azib:

The Messenger of Allah (peace_be_upon_him) observed Qunut in the morning and evening (prayers).

Book 4, Number 1445:

Narrated Khufaf ibn Ima' al-Ghifari:

The Messenger of Allah (peace_be_upon_him) said in prayer: O Allah! curse the tribes of Lihyan, Ri'l, Dhakwan, and Usayyah for they disobeyed Allah and His Messenger (peace_be_upon_him) Allah pardoned (the tribe of) Ghifar, and Allah granted protection to (the tribe of) Aslam.

Book 4, Number 1448:

Narrated AbuHurayrah:

When the Messenger of Allah (peace_be_upon_him) returned from the expedition to Khaybar, he travelled one night, and stopped for rest when he became sleepy. He told Bilal to remain on guard during the night, and he could, while the Messenger of Allah (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. However he was overcome by sleep while he was leaning against his camel, and neither the Messenger of Allah (peace_be_upon_him) nor Bilal, nor anyone else among his Companions, rose until the sun shone on them. Allah's Messenger (peace_be_upon_him) was

the first of them to awake and, being startled, he called to Bilal who said: Messenger of Allah! 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 (peace_be_upon_him) then performed ablution and gave orders to Bilal who pronounced the Iqamah 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 Shihab used to recite it like this: "(And observe the prayer) for remembrance."

Book 4, Number 1450:

Narrated AbuQatadah:

The Messenger of Allah (peace_be_upon_him) addressed us and said: You will travel in the evening and at night until (God willing) you will come in the morning to a watering-place. So the people travelled (self-absorbed) without paying any heed to one another, and the Messenger of Allah (peace_be_upon_him) also travelled until it was midnight. I was by his side. The Messenger of Allah (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 until he sat upright on his mount. He continued to travel until 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 upright on his mount, and then travelled until it was nearly dawn.

He (again) leaned more sharply than on the two earlier occasions and he was about to fall down. So I came to him and supported him. He lifted his head and said: Who is this? I said: It is AbuQatadah. He (the Holy Prophet again) said: For how long have you been travelling with me like this? I said: I have been travelling in this very state since midnight. He said: May Allah protect you, as you have protected His Apostle (peace_be_upon_him) (from falling down). He continued: Do you see that we were hidden from the people? and again said: Do you see anyone? I said: Here is a rider. I again said: Here is another rider, until we gathered together and we were seven riders.

The Messenger of Allah (peace_be_upon_him) stepped off the highway, placed his head (for sleep and said): Guard for us our prayers. The Messenger of Allah (peace_be_upon_him) was the first to wake up and the rays of the sun were falling on his back. We rose, startled. He (the Holy Prophet) said: Ride on. So we rode on until the sun had (sufficiently) risen. He then came down from his camel and called for a jug of water that I had with me. There was a little water in that. With it he performed an ablution that was less thorough as compared with his usual ablutions when some of the water was left over.

He (the Holy Prophet) said to AbuQatadah: Keep a watch over your jug of water; it will be on (a miraculous) condition. Then Bilal summoned (people) to prayer. The Messenger of Allah (peace_be_upon_him) observed two rak'ahs and then said the morning prayer as he said it every day.

The Messenger of Allah (peace_be_upon_him) (then) rode on. We rode with him and some of us whispered to the others, saying: How will there be compensation for omission in our prayers? Upon this he (the Apostle of Allah) said: Is there not in my (my life) a model for you? There is no omission in sleeping. The (cognizable) omission is that one does not say prayer (intentionally) until the time of the next prayer comes. So he who does thus (omits 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 found in the morning that their Apostle was missing from amongst them and then AbuBakr and Umar would have told them that the Messenger of Allah (peace_be_upon_him) must be behind them, he could not leave them behind (him), but the people would have said: The Messenger of Allah (peace_be_upon_him) is ahead of you. So if you had obeyed AbuBakr and Umar, you would have gone on the right path.

So we proceeded until we came up to the people (behind whom we had been lagging). The day had advanced considerably risen and everything became hot. 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 the small cup of mine; and then he asked for the jug of water to be brought to him. The Messenger of Allah (peace_be_upon_him) began to pour water (into that small cup) and AbuQatadah gave it to them to drink. When the people saw that there was (a little) water in the jug, they fell upon it. Upon this the Messenger of Allah (peace_be_upon_him) said: Behave well; the water (is enough) to satisfy all of you.

Then they (the companions) began to receive (their share of) water with calmness (without showing any anxiety). The Messenger of Allah (peace_be_upon_him) continued to fill (the cup) and I continued to serve them until no one was left except myself and the Messenger of Allah (peace_be_upon_him). He then filled (the cup) with water and said to me: Drink it. I said: Messenger of Allah, I should not drink until you have drunk. Upon this he said: The server of the people is the last of them to drink. So I drank and the Messenger of Allah (peace_be_upon_him) also drank and the people came to the watering-place quite happy and satisfied.

Abdullah ibn Rabah said: I am going to narrate this hadith in the great mosque, when Imran ibn Husayn said: See, O young man, how will you narrate it for I was also one of the riders that night? I said: So you must know this hadith well. He said: Who are you? I said: I am one of the Ansar. Upon this he said: You narrate it, 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 it.

Book 4, Number 1453:

Narrated AbuQatadah:

When the Messenger of Allah (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.

Book 4, Number 1461:

Narrated Umar ibn al-Khattab:

Ya'la ibn Umayyah said, "I told Umar 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 (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.

Book 4, Number 1463:

Narrated Abdullah ibn Abbas:

Allah has prescribed the prayer through the word of your Prophet (peace_be_upon_him) as four rak'ahs when resident, two when travelling, and one when danger is present.

Book 4, Number 1465:

Narrated Abdullah ibn Abbas:

Musa ibn Salamah 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 AbulQasim (peace_be_upon_him) .

Book 4, Number 1471:

Narrated Anas ibn Malik:

Yahya ibn Yazid al-Huna'i asked Anas ibn Malik about shortening of prayer. He said: When the Messenger of Allah (peace_be_upon_him) had covered a distance of three miles or three farsakh (Shu'bah, one of the narrators, had some doubt about it) he observed two rak'ahs.

Book 4, Number 1472:

Narrated Umar ibn al-Khattab:

Jubayr ibn Nufayr reported: I went along with Shurahbil ibn as-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 Dhul-Hulayfah and I (too) said to him (about it) and he said: I am doing the same as I saw the Messenger of Allah (peace_be_upon_him) doing.

(This hadith has been transmitted by Shu'bah 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 Hims.)

Book 4, Number 1490:

Narrated Jabir ibn Abdullah:

We set out with the Messenger of Allah (peace_be_upon_him) on a journey when it began to rain. Upon this he said: He who desires may pray in his dwelling.

Book 4, Number 1497:

Narrated Abdullah ibn Umar:

The Messenger of Allah (peace_be_upon_him) used to say Nafl prayer on (the back of) his camel in whatever direction it took him.

Book 4, Number 1515:

Narrated Abdullah ibn Abbas:

The Messenger of Allah (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.

Book 4, Number 1516:

Narrated Abdullah ibn Abbas:

The Messenger of Allah (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.

{AbuzZubayr 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 Prophet) wanted that no one among his Ummah should be put to (unnecessary) hardship}

Book 4, Number 1518:

Narrated Mu'adh ibn Jabal:

We set out with the Messenger of Allah (peace_be_upon_him) on the Tabuk expedition, and he observed the noon and afternoon prayers together and the sunset and Isha prayers together.

Book 4, Number 1527:

Narrated Anas ibn Malik:

Suddi asked Anas: How 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 (peace_be_upon_him) turning to the right.

Book 4, Number 1528:

Narrated Anas ibn Malik:

The Apostle of Allah (peace_be_upon_him) used to turn to the right (at the end of the prayer).

Book 4, Number 1529:

Narrated Al-Bara' ibn Azib:

When we prayed behind the Messenger of Allah (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 prayers), and he (the narrator) said: I heard him say: O my Lord save me from Thy torment on the Day when Thou wouldst raise or gather Thy servants.

Book 4, Number 1531:

Narrated AbuHurayrah:

The Apostle of Allah (peace_be_upon_him) said: 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.

Book 4, Number 1537:

Narrated Abdullah ibn Sarjis:

A person entered the mosque, while the Messenger of Allah (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 (peace_be_upon_him) in prayer. When the Messenger of Allah (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?

Book 4, Number 1538:

Narrated AbuUsayd:

The Messenger of Allah (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 Sulayman ibn Bilal).

Book 4, Number 1545:

Narrated Ka'b ibn Malik:

The Messenger of Allah (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.

Book 4, Number 1546:

Narrated Aisha:

Abdullah ibn Shaqiq asked Aisha whether the Apostle of Allah (peace_be_upon_him) used to observe the forenoon prayer. She said: No, but when he came back from the journey.

Book 4, Number 1549:

Narrated Aisha:

Mu'adhah asked Aisha how many rak'ahs Allah's Messenger (peace_be_upon_him) prayed at the forenoon prayer. She replied: four rak'ahs, but sometimes more as he pleased.

Book 4, Number 1557:

Narrated AbuDharr:

Allah's Apostle (peace_be_upon_him) said: 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.

Book 4, Number 1561:

Narrated AbudDarda:

AbuMurrah, the freed slave of Umm Hani, narrated on the authority of AbudDarda: My Friend (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.

Book 4, Number 1573:

Narrated Aisha:

Allah's Messenger said: The two rak'ahs at dawn are better than this world and what it contains.

Book 4, Number 1575:

Narrated AbuHurayrah:

The Messenger of Allah (peace_be_upon_him) recited in the two (supererogatory) rak'ahs of the dawn (prayer): "Say: O unbelievers," (Qur'an, 109) and "Say: Allah is one" (112).

Book 4, Number 1576:

Narrated Abdullah ibn Abbas:

The Messenger of Allah (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 al-Baqarah, and in the second of the two: "I believe in Allah and I bear testimony that we are Muslims"

Book 4, Number 1579:

Narrated Umm Habibah:

Allah's Messenger (peace_be_upon_him) said: A house will be built in Paradise for anyone who prays in a day a night twelve rak'ahs; and she added: I have never abandoned (observing them) since I heard it from the Messenger of Allah (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).

Book 4, Number 1584:

Narrated Aisha:

Abdullah ibn Shaiq said: I asked Aisha about the Messenger of Allah's (peace_be_upon_him) voluntary prayers, and she replied: Before the noon prayer, he used to pray four rak'ahs in my house; then he 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. Later he 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. 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.

Book 4, Number 1584a:

Narrated Aisha:

Abdullah ibn Shaqiq said: I asked Aisha about the Messenger of Allah's (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 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.

Book 4, Number 1593:

Narrated Aisha:

Abdullah ibn Shaqiq said: I asked Aisha whether the Apostle of Allah (peace_be_upon_him) observed (Nafl) sitting. She said: Yes, when the people had made him old.

Book 4, Number 1597:

Narrated Hafsa:

Never did I see the Messenger of Allah (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.

Book 4, Number 1599:

Narrated Jabir ibn Samurah:

The Apostle of Allah (peace_be_upon_him) observed (Nafl) prayer sitting before his death.

Book 4, Number 1600:

Narrated Abdullah ibn Umar:

It was narrated to me that the Messenger of Allah (peace_be_upon_him) had said: The prayer observed by a person sitting is half of the prayer. I came to him (peace_be_upon_him) and found him praying in a sitting position. I placed my hand on his head. He said: O Abdullah ibn 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 Prophet) said: Yes, it is so, but I am not like anyone amongst you.

Book 4, Number 1604:

Narrated Aisha:

The Messenger of Allah (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).

Book 4, Number 1608:

Narrated Aisha:

AbuSalamah asked Aisha about the prayer of the Messenger of Allah (peace_be_upon_him) . She said: He observed thirteen rak'ahs (in the night prayer). He observed eight rak'ahs and would 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 Iqamah of the dawn prayer.

Book 4, Number 1613:

Narrated Aisha:

The Messenger of Allah (peace_be_upon_him) used to observe prayer in the night and the last of his (night) prayer was Witr.

Book 4, Number 1616:

Narrated Aisha:

When the Apostle of Allah (peace_be_upon_him) had prayed the two rak'ahs (sunnah) of the dawn prayer, he would talk to me if I was awake, otherwise he would lie down.

Book 4, Number 1618:

Narrated Aisha:

The Messenger of Allah (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.

Book 4, Number 1623:

Narrated Sa'd ibn Hisham ibn Amir:

Sa'd ibn Hisham ibn Amir decided to participate in the expedition for the sake of Allah, so he came to Medina. He decided to dispose of his property there and buy arms and horses instead in order to fight against the Romans to the end of his life. When he came to Medina he met the people of Medina. They dissuaded him from doing 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 (peace_be_upon_him) and the Apostle of Allah (peace_be_upon_him) forbade them to do it. He had said: Is there not for you a model pattern in me? When they narrated this to him (Sa'd ibn 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 (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? He said: Who is it? (Ibn Abbas) said: It is Aisha. So go to her and ask her (about Witr) and then come to me and inform me of the answer that she gives you.

So I came to Hakim ibn Aflah and requested him to take me to her. He said: I shall not go to her, for I forbade her to say anything (about the conflict) between the two groups, but she refused (to accept my advice) and went (to participate in the 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 recognized him.) He replied: Yes. She said: Who is there with you? He said: He is Sa'd ibn Hisham. She said: Which Hisham? He said: He is Hisham ibn Amir. She blessed him (Amir) with mercy from Allah and spoke good of him (Qatadah 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. She said: Don't you read the Qur'an? I said: Yes. Upon this she said: The character of the Apostle of Allah (peace_be_upon_him) was the Qur'an. He said: I felt inclined to stand up and not ask anything (further) until death. But then I changed my mind and said: Inform me about the observance (of the night prayer) of the Messenger of Allah (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 (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 Heaven until (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 (peace_be_upon_him). She said: I used to prepare a 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, perform ablution, and would offer nine rak'ahs. He would only sit for the eighth one and would remember Allah, praise Him and supplicate Him, then he would stand up without uttering the salutation and pray the ninth rak'ah. He would then sit, remember Him, 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.

However, my son, when the Apostle of Allah (peace_be_upon_him) grew old and put on flesh, he observed a Witr of seven, doing in two rak'ahs as he had done formerly, and that made nine. O my son, when the Apostle of Allah (peace_be_upon_him) observed prayer, he liked to continue observing it, and when sleep or pain overpowered him and made it impossible (for him) to observe prayer at night, he prayed twelve rak'ahs during the day. I am not aware of Allah's Prophet (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 (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 were admitted into her presence, I should have listened to it orally from her.

He said: If I had known that you did not go to her, I should not have transmitted this hadith to you, narrated by her.

Book 4, Number 1629:

Narrated Umar ibn al-Khattab:

Allah's Apostle (peace_be_upon_him) said: 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.

Book 4, Number 1630:

Narrated Zayd ibn 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 (peace_be_upon_him) said: The prayer of those who are penitent is observed when your weaned camels feel the heat of the sun.

Book 4, Number 1637:

Narrated Abdullah ibn Umar:

The Apostle of Allah (peace_be_upon_him) said: Hasten to pray Witr before morning.

Book 4, Number 1641:

Narrated Abdullah ibn Umar:

Allah's Messenger (peace_be_upon_him) as saying: Witr is a rak'ah at the end of the prayer.

Book 4, Number 1643:

Narrated Abdullah ibn Abbas:

AbuMijlaz asked Ibn Abbas about the Witr prayer. He said: I heard the Messenger of Allah (peace_be_upon_him) as saying: It is a rak'ah at the end of the night prayer.

Book 4, Number 1647:

Narrated Abdullah ibn Umar:

Allah's Messenger (peace_be_upon_him) said: 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.

Book 4, Number 1648:

Narrated AbuSa'id al-Khudri:

Allah's Apostle (peace_be_upon_him) said: Observe Witr prayer before it is morning. AbuSa'id reported that they (the Prophet's Companions) asked the Apostle of Allah (peace_be_upon_him) about Witr (prayer). (In reply to their inquiry) he said: Observe Witr prayer before it is morning.

Book 4, Number 1650:

Narrated Jabir ibn Abdullah:

Allah's Messenger (peace_be_upon_him) said: 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.

Book 4, Number 1652:

Narrated Jabir ibn Abdullah:

Allah's Messenger (peace_be_upon_him) said: The most excellent prayer is that in which the duration of standing is longer.

Book 4, Number 1654:

Narrated Jabir ibn Abdullah:

Jabir heard Allah's Messenger (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.

Book 4, Number 1671:

Narrated Abdullah ibn Abbas:

I spent a night with my maternal aunt (sister of my mother), Maymunah. The Apostle of Allah (peace_be_upon_him) rose during the night and relieved himself, then washed his face and hands and went to sleep. He then rose again and came to the water-skin and loosened its straps, then performed a thorough 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. The Messenger of Allah (peace_be_upon_him) completed thirteen rak'ahs of his night prayer. He then lay down and slept and snored (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 but did not perform ablution. His supplication included these 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." Kurayb (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, who 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 mentioned two more things.

Book 4, Number 1687:

Narrated Zayd ibn Khalid al-Juhani:

I said: I would definitely watch at night the prayer observed by the Messenger of Allah (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.

Book 4, Number 1688:

Narrated Jabir ibn Abdullah:

I accompanied the Messenger of Allah (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

(peace_be_upon_him) then got down and I entered it. He (the 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.

Book 4, Number 1689:

Narrated Aisha:

When the Messenger of Allah (peace_be_upon_him) stood up at night to pray, he began his prayer with two short rak'ahs.

Book 4, Number 1690:

Narrated AbuHurayrah:

Allah's Apostle (peace_be_upon_him) said: When any one of you gets up at night, he should begin the prayer with two short rak'ahs.

Book 4, Number 1694:

Narrated Aisha:

AbdurRahman Ibn Awf asked Aisha (to tell him) the words with which the Apostle of Allah (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 Isra'il, the Creator of the heavens and the earth, Who knowest the unseen and the seen; Thou decidest among Thy servants concerning their difference. 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.

Book 4, Number 1695:

Narrated Ali ibn AbuTalib:

When the Messenger of Allah (peace_be_upon_him) rose at night for prayer, he would say: I turn my face in complete devotion to One Who is the Originator of Heaven and Earth and I am not of the polytheists. Verily my prayer, my sacrifice, my life and my death are for Allah, the Lord of the worlds. There is no partner with Him; 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 bondsman. I wronged myself and make a confession of my sins. Forgive all my sins, for no one forgives the sins but Thee, and guide me in the best conduct for none but Thee guideth anyone (in good) conduct. Remove sins from me, for no one 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 Thy hand, and one cannot come close to Thee through evil. My (power as well as existence) is due to Thee (Thy 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.

When he bowed, he would say: O Allah, it is for Thee that I bow. I affirm my faith in Thee, I submit to Thee, and submit humbly before Thee my hearing, my eyesight, my bones, my sinews. When he would raise his head, he would say: O Allah, our Lord, praise is due to Thee, (the praise) which fills the Heavens and Earth, and which fills that (space) which exists between them, and fills

anything that Thou desireth afterwards. When he prostrated himself, he (the Holy Prophet) would say: O Allah, it is to Thee that I prostrate myself, it is in Thee that I affirm my faith, and I submit to Thee . My face is submitted before One Who created it, shaped it and opened his faculties of hearing and seeing. Blessed is Allah, the best of Creators He would then say between Tashahhud and the pronouncing of salutation: Forgive me the earlier and later, open and secret (sins), and where I have transgressed and that Thou knowest better than I. Thou art the First and the Last. There is no god but Thee.

Book 4, Number 1697:

Narrated Hudhayfah:

I prayed with the Apostle of Allah (peace_be_upon_him) one night and he started reciting al-Baqarah. I thought that he would bow at the end of one hundred verses, but he continued; I then thought that he would perhaps recite the whole (surah) in a rak'ah, but he continued so I thought he would perhaps bow on completing (this surah). He then started an-Nisa', and recited it; then he started Aal-i-Imran and recited leisurely. When he recited the verse which referred to the Glory of Allah, he glorified (by saying SubhanAllah--Glory to my Lord the Great). When he recited the verses which tell (how the Lord) is to be supplicated , he (the Holy Prophet) would then supplicate (Him).

When he recited the verses dealing with the protection of 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 listens to him who praises 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 listens to him who praises Him, our Lord, praise be to Thee."

Book 4, Number 1705:

Narrated Jarir ibn Abdullah:

Allah's Messenger (peace_be_upon_him) said: 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.

Book 4, Number 1707:

Narrated AbuHurayrah:

Allah's Messenger (peace_be_upon_him) said: Do not make your house as graveyards. Satan runs away from the house in which Surah al-Baqarah is recited.

Book 4, Number 1719:

Narrated AbuHurayrah:

Allah's Messenger (peace_be_upon_him) said: When any one of you gets up at night (for prayer) and his tongue falters in (the recitation) of the Qur'an, and he does not know what he is reciting, he should go to sleep.

Book 4, Number 1722:

Narrated Abdullah ibn Umar:

Allah's Messenger (peace_be_upon_him) said: 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.

Book 4, Number 1734:

Narrated Buraydah ibn al-Hasib:

The Messenger of Allah (peace_be_upon_him) said: Abdullah ibn Qays or al-Ash'ari has been gifted with a sweet melodious voice out of the voices of the family of David.

Book 4, Number 1735:

Narrated AbuMusa:

The Messenger of Allah (peace_be_upon_him) had said to AbuMusa: If you were to see me, as I was listening to your recitation (of the Qur'an) last night (you would have felt delighted). You are in fact endowed with a sweet voice like that of David himself.

Book 4, Number 1755:

Narrated AbuHurayrah:

Allah's Messenger (peace_be_upon_him) said: 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 recited in his prayer are better for him than three large, fat, pregnant she-camels.

Book 4, Number 1756:

Narrated Uqbah ibn Amir:

When we were in Suffah, the Messenger of Allah (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 serving 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 so on their number in camels.

Book 4, Number 1757:

Narrated AbuUmamah:

AbuUmamah heard Allah's Messenger (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-Baqarah 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-Baqarah, 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'awiyah said: It has been conveyed to me that here Batala means magicians.)

Book 4, Number 1759:

Narrated An-Nawwas ibn Sam'an:

An-Nawwas heard the Apostle of Allah (peace_be_upon_him) say: On the Day of Resurrection the Qur'an and those who acted according to it will be brought with Surat al-Baqarah and Aal-i-Imran preceding them.

The Messenger of Allah (peace_be_upon_him) likened them to three things, which I did not forget afterwards. He (the 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.

Book 4, Number 1760:

Narrated Abdullah ibn Abbas:

While Gabriel was sitting with the Apostle of Allah (peace_be_upon_him) he heard a creaking sound above him. He lifted his head and said: This is 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: Fatihat al-Kitab and the concluding verses of Surah al-Baqarah. You will never recite a letter from them for which you will not be given (a reward).

Book 4, Number 1766:

Narrated AbuDarda:

Allah's Apostle (peace_be_upon_him) said: If anyone learns by heart the first ten verses of the Surah al-Kahf, he will be protected from the Dajjal.

Book 4, Number 1768:

Narrated Ubayy ibn Ka'b:

Allah's Messenger (peace_be_upon_him) said: O AbulMundhir, do you know the verse from the Book of Allah which, according to you, is the greatest? I said: Allah and His Apostle (peace_be_upon_him) know best. He again said: AbulMundhir, 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 AbulMundhir!

Book 4, Number 1769:

Narrated AbuDarda:

Allah's Apostle (peace_be_upon_him) said: 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 Prophet) said: "He is Allah, One" (Qur'an, 112) is equivalent to a third of the Qur'an.

Book 4, Number 1771:

Narrated AbuHurayrah:

The Messenger of Allah (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 (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 (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 al-Ikhlās) is equivalent to one-third of the Qur'an.

Book 4, Number 1774:

Narrated Uqbah ibn Amir:

Allah's Messenger (peace_be_upon_him) said: 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."

Book 4, Number 1780:

Narrated Umar ibn al-Khattab:

Amir ibn Wathilah reported that Nafi ibn AbdulHarith met Umar at Usfan and Umar had employed him as collector in Mecca. He (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 slave.

He (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 Prophet (peace_be_upon_him) said: By this Book, Allah would exalt some peoples and degrade others.

Book 4, Number 1787:

Narrated Ubayy ibn Ka'b:

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 (peace_be_upon_him) and I 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 (peace_be_upon_him) asked them to recite, so they recited. The Apostle (peace_be_upon_him) expressed approval of their efforts (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 (peace_be_upon_him) saw how I was affected (by a wrong idea), he struck my chest, whereupon I broke into a sweat and felt as though I were looking at Allah in 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. So 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).

Book 4, Number 1789:

Narrated Ubayy ibn Ka'b:

The Apostle of Allah (peace_be_upon_him) was near the cistern of Banu Ghifar when Gabriel came to him and said: Allah has commanded you to recite the Qur'an in one dialect to your people. 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 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 recite, they will be right.

Book 4, Number 1803:

Narrated AbuHurayrah:

The Messenger of Allah (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.

Book 4, Number 1809:

Narrated AbuBasrah Ghifari:

The Messenger of Allah (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).

Book 4, Number 1811:

Narrated Uqbah ibn Amir:

Three were the times at which Allah's Messenger (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.

Book 4, Number 1812:

Narrated Amr ibn Abasah Sulami:

When I was in the state of Ignorance (before embracing Islam) I used to think that the people were in error; they were not on anything (that might be called the right path) and they worshipped idols. Meanwhile I heard of a man in Mecca who was giving news (on the basis of his prophetic knowledge); so I mounted and rode to him. The Messenger of Allah (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).

I said to him: Who are you? He said: I am a Prophet (of Allah). I again said: What is a Prophet? He said: (I am a Prophet in the sense that) I have been sent by Allah. I said: What have you been sent to do? 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: AbuBakr and Bilal were there with him among those who had embraced Islam by that time. I said: It intend to follow you. He said: During these days you will not be able to do so. Don't you see the (hard) conditions under which I and (my) people are living? You had 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 (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, who has come to Medina, faring? 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 recognize 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 until it is fully risen 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) until 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, until you pray the afternoon prayer. Then cease prayer until the sun sets, for it sets between the horns of the Devil, and at that time the unbelievers prostrate themselves before it.

I said: Apostle of Allah, tell me about ablution also. He said: He who uses water for ablution, rinses his mouth, snuffs up water and blows it out, the sins of his face, his mouth and his nostrils will be washed away. When he washes his face, as Allah has commanded him, the sins of his face are carried away from the end of his beard with the water. Then (when) he washes his forearms up to the elbows, the sins of his arms are carried away with the water from his finger-tips. When he wipes his head, the sins of his head are carried away from the ends of his hair with the water. And (when) he washes his feet up to the ankles, the sins of his feet are carried away from his toes with the water. And if he stands to pray and praises Allah, lauds Him, glorifies Him with what becomes Him and shows wholehearted devotion to Allah, his sins will depart, leaving him (as innocent) as he was on the day his mother bore him.

Amr ibn Abasah narrated this hadith to AbuUmamah, a companion of the Messenger of Allah (peace_be_upon_him), and AbuUmamah said to him: Amr ibn Abasah, think of what you are saying; that such (a great reward) is given to a man in one place (only in the act of ablution and prayer). Upon this Amr said: AbuUmamah, I have grown old my bones have become weak and I am at death's door; what reason is there for me to attribute a lie to Allah and the Messenger of Allah (peace_be_upon_him)? Had I heard it from the Messenger of Allah (peace_be_upon_him) once, twice, or three times (even seven times), I should have never narrated it, but I have heard it from him on more occasions than these.

Book 4, Number 1813:

Narrated Aisha:

Umar misconstrued the fact that the Messenger of Allah (peace_be_upon_him) had prohibited the observance of prayer at the time of the rising sun and at the time of its setting.

Book 4, Number 1816:

Narrated Aisha:

AbuSalamah asked Aisha about the two prostrations (i.e. rak'ahs) which the Messenger of Allah (peace_be_upon_him) made after the Asr. She said: He (the 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 habit) that when he (the Prophet) observed prayer, he then continued observing it.

Isma'il said: It implies that he always did that.

Book 4, Number 1820:

Narrated Anas ibn Malik:

Mukhtar ibn Fulful said: I asked Anas ibn Malik about the voluntary prayers after the afternoon prayer, and he replied: Umar struck his 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 (peace_be_upon_him) I said to him: Did the Messenger of Allah (peace_be_upon_him) observe them? He said: He saw us observing them, but he neither commanded us nor forbade us to do so.

Book 4, Number 1826:

Narrated Jabir ibn Abdullah:

I observed prayer with the Messenger of Allah (peace_be_upon_him) in dangerous circumstances. We drew ourselves up in two rows, one row behind him with the enemy between us and the Qiblah. The Apostle of Allah (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 with the row close to him, and the back row faced the enemy; then when the Apostle of Allah (peace_be_upon_him) completed the prostration, and then stood up, the row near to him also did it. Then back row went down in prostration; then they stood up; then the rear row went down in prostration; then they stood up. After that the back row went to the front and the front row went to the rear.

Then the Apostle of Allah (peace_be_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 had been in the rear, then went down in prostration in the first rak'ah, whereas the back row faced the enemy. When the Apostle of Allah (peace_be_upon_him) and the back row close to him had finished the prostration, the back row went down and prostrated themselves. Then the Apostle of Allah pronounced the salutation and we also pronounced the salutation. (Jabir said we did this) as your guards behave with their chiefs.

Book 4, Number 1855:

Narrated AbuMusa al-Ash'ari:

Abdullah ibn Umar said to me: Did you hear anything from your father narrating something from the Messenger of Allah (peace_be_upon_him) about the time on Friday? I said: Yes, I heard him say from the Messenger of Allah (peace_be_upon_him) (these words): "It is between the time when the Imam sits down and the end of the prayer."

Book 4, Number 1856:

Narrated AbuHurayrah:

Allah's Messenger (peace_be_upon_him) said: 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.

Book 4, Number 1862:

Narrated AbuHurayrah and Hudhayfah:

The Messenger of Allah (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 Ummah) 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".

Book 4, Number 1867:

Narrated AbuHurayrah:

Allah's Messenger (peace_be_upon_him) said: He who took a bath and then came for Jumu'ah 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 more.

Book 4, Number 1869:

Narrated Jabir ibn Abdullah:

We used to observe (Jumu'ah) prayer with the Messenger of Allah (peace_be_upon_him) and then we returned and gave rest to our camels used for carrying water.

Hasan (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.

Book 4, Number 1875:

Narrated Jabir ibn Samurah:

The Apostle of Allah (peace_be_upon_him) gave two sermons between which he sat, recited the Qur'an and exhorted the people.

Book 4, Number 1877:

Narrated Jabir ibn Abdullah:

The Apostle of Allah (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 Prophet) but twelve persons, and it was on this occasion that this verse in regard to Jumu'ah was revealed: "And when they see merchandise or sport, they break away to it and leave thee standing."

Book 4, Number 1881:

Narrated Ka'b ibn Ujrah:

Ka'b entered the mosque and saw AbdurRahman ibn 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."

Book 4, Number 1882:

Narrated Abdullah ibn Umar ; AbuHurayrah:

Ibn Umar and AbuHurayrah heard Allah's Messenger (peace_be_upon_him) say on the planks of his pulpit: People must cease to neglect the Friday prayer, or Allah will seal their hearts and then they will be among the negligent.

Book 4, Number 1883:

Narrated Jabir ibn Samurah:

I used to pray with the Messenger of Allah (peace_be_upon_him) and both his prayer and sermon were of moderate length.

Book 4, Number 1885:

Narrated Jabir ibn Abdullah:

When Allah's Messenger (peace_be_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. He would continue: "The best speech is that embodied in the Book of Allah, and the best guidance is the guidance given by Muhammad. The most evil affairs are their innovations; and every innovation is an error." He would add: "I am dearer to a Muslim than even his self. He who has left behind property, that is for his family, and he who dies in debt or leaves children (in helplessness), the responsibility (of paying his debt and bringing up his children) lies on me."

Book 4, Number 1888:

Narrated Abdullah ibn Abbas:

Dimad came to Mecca. He belonged to the tribe of Azd Shanu'ah, and he used to protect anyone who was under the influence of a charm. He heard the foolish people of Mecca say that Muhammad (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 a charm, and Allah cures one whom He so desires at my hand. Do you desire (this)? Upon this the Messenger of Allah (peace_be_upon_him) said: Praise is due to Allah, we praise Him and ask His help. He whom Allah guides aright, there is none to lead him astray, and he who is led astray, there is none to guide him. 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 (peace_be_upon_him) repeated them to him thrice. He said: I have heard the words of soothsayers, the words of magicians, and the words of poets, but I have never heard such words as yours: they reach the depth (of the ocean of eloquence). Give me your hand so that I may take the oath of fealty to you in Islam. So he took an oath of allegiance to him. The Messenger of Allah (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 (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.

Book 4, Number 1889:

Narrated Ammar ibn Yasir:

Ammar delivered to us (the audience) the sermon. It was short and eloquent. When he (Ammar) descended (from the pulpit) we said to him: O AbulYaqzan, you have delivered a short and eloquent sermon. Would that you had lengthened (the sermon). He said: I have heard the Messenger of Allah (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.

Book 4, Number 1890:

Narrated Adi ibn Hatim:

A person recited a sermon before the apostle of Allah (peace_be_upon_him) thus: He who obeys Allah 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 (peace_be_upon_him) said: What a bad speaker you are; say: He who disobeys Allah and His Apostle. Ibn Numayr added: He in fact went astray.

Book 4, Number 1892:

Narrated Umm Hisham ibn Harithah ibn an-Nu'man:

I memorised (surah 50) "Qaf. By the Glorious Qur'an" from the mouth of the Messenger of Allah (peace_be_upon_him) on Friday for he recited it on the pulpit on every Friday.

Book 4, Number 1893:

Narrated The daughter of Harithah ibn Nu'man:

I did not memorise (Surah) Qaf but from the mouth of the Messenger of Allah (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 (peace_be_upon_him) was one.

Book 4, Number 1895:

Narrated Umarah ibn Ruwaybah:

Umarah saw Bishr ibn Marwan on the pulpit raising his hands and said: Allah, disfigure these hands! I have seen Allah's Messenger (peace_be_upon_him) gesture no more than this with his hands, and he pointed with his forefinger.

Book 4, Number 1904:

Narrated AbuRifa'ah:

I came to the Prophet (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 (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 (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.

Book 4, Number 1905:

Narrated AbuHurayrah:

Ibn AbuRafi' said: Marwan appointed AbuHurayrah as his deputy in Medina and he himself left for Mecca. AbuHurayrah led us in the Jumu'ah prayer and recited after Surat al-Jumu'ah in the second rak'ah: "When the hypocrites came to thee" (Surah 63). I then met AbuHurayrah as he came back and said to him: You have recited two surahs which Ali ibn AbuTalib used to recite in Kufah. Upon this AbuHurayrah said: I heard the Messenger of Allah (peace_be_upon_him) reciting these two in the Friday (prayer).

Book 4, Number 1907:

Narrated Nu'man ibn Bashir:

The Messenger of Allah (peace_be_upon_him) used to recite on two 'Ids and in Friday prayer: "Glorify the name of Thy Lord, the Most High" (Surah 87), and: "Has there come to thee the news

of the overwhelming event" (88). And when the 'Id and Jumu'ah combined on a day he recited these two (surahs) in both the prayers.

Book 4, Number 1910:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace_be_upon_him) used to recite in the morning prayer on Friday Surah "Alif-Lam-Mim, Tanzil as-Sajdah" (Surah 32): "Surely there came over the man a time" (Surah 76) and he used to recite in Jumu'ah prayer Surahs Jumu'ah and al-Munafiqin.

Book 4, Number 1913:

Narrated AbuHurayrah:

The Apostle of Allah (peace_be_upon_him) used to recite in the dawn prayer on Friday "Alif-Lam-Mim, Tanzil: and "Surely there came."

Book 4, Number 1915:

Narrated AbuHurayrah:

Allah's Messenger (peace_be_upon_him) said: When any one of you observes the Jumu'ah prayer (two obligatory rak'ahs in congregation), he should observe four (rak'ahs) afterwards.

Book 4, Number 1918:

Narrated Abdullah ibn Umar:

When Abdullah ibn Umar observed the Friday prayer and came back he observed two rak'ahs in his house, and then said: The Messenger of Allah (peace_be_upon_him) used to do this.

Book 4, Number 1921:

Narrated Mu'awiyah ibn AbuSufyan:

Umar ibn Ata ibn AbuKhuwar said that Nafi ibn Jubayr sent him to as-Sa'ib the son of Namir's sister with a view to asking him about what he had seen in the prayer of Mu'awiyah. He said: Yes I observed the Jumu'ah prayer along with him in Maqsura and when the Imam pronounced salutation I stood up at my place and observed (sunnah 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'ah prayer, do not observe (sunnah prayer) till you have talked or got out for the Messenger of Allah (peace_be_upon_him) had ordered us to do this and not to combine two (types of) prayers without talking or going out.

Book 4, Number 1929:

Narrated Jabir ibn Samurah:

I prayed with the Messenger of Allah (peace_be_upon_him) prayers on two 'Ids more than once or twice without there being Adhan and Iqamah.

Book 4, Number 1936:

Narrated AbuWaqid al-Laythi:

Umar ibn al-Khattab asked AbuWaqid al-Laythi what the Messenger of Allah (peace_be_upon_him) used to recite on 'Id al-Adha and 'Id al-Fitr. He said: He used to recite in them: "Qaf. By the glorious Qur'an (Surah 50), "The Hour drew near, and the moon was rent asunder" (Surah 54).

Book 4, Number 1952:

Narrated Anas ibn Malik:

The Apostle of Allah (peace_be_upon_him) prayed for rain pointing the back of his hands to the sky.

Book 4, Number 1960:

Narrated Anas ibn Malik:

It rained upon us as we were with the Messenger of Allah (peace_be_upon_him) The Messenger of Allah (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.

Book 4, Number 1966:

Narrated Aisha:

There was a solar eclipse in the time of the Messenger of Allah (peace_be_upon_him). He stood up to pray and remained standing for a very long time. He then bowed and remained bending over for a very long time. He then raised his head and stood for some time, but not as long as on the first occasion. He then bowed and remained bending over for some time but not as long as on the first occasion. He prostrated, then stood up and remained standing, but not as long as before. He then bowed and remained bending over, but not as long as before. He then lifted his head, stood up and remained standing, but not as long as the first time. He then bowed and remained bending over but not as long as the first time. He then prostrated himself. When he turned round, the sun had become bright, and he addressed the people.

He praised Allah, lauded 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.

Book 4, Number 1968:

Narrated Aisha:

There was an eclipse of the sun during the lifetime of the Messenger of Allah (peace_be_upon_him). So the Messenger of Allah (peace_be_upon_him) went to the mosque, stood up and glorified Allah, and the people formed themselves in rows behind him.

The Messenger of Allah (peace_be_upon_him) made a long recital (of the Qur'an), pronounced takbir and then observed a long ruku'. He then raised his head and said: Allah listens to him who praises 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', which was less than the first one. He again said: Allah listens to him who praises Him; our Lord, praise is due to Thee. (AbuTahir, one of the narrators, made no mention of: "He then prostrated himself.") He did the same for the second rak'ah, until he had completed four rak'ahs and four prostrations, and the sun had become bright before he departed.

He then stood up and addressed the people. After lauding Allah as He deserved, he said: The sun and the death of anyone or on his birth. So when you see them, hasten to prayer. He also said this: Observe prayer until Allah dispels the anxiety (of this extraordinary phenomenon) from you. The Messenger of Allah (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 AbuTahir, the words are: "He hastened to prayer", and he made no mention of what follows.

Book 4, Number 1971:

Narrated Abdullah ibn Abbas:

Zuhri said; Kathir ibn Abbas used to narrate that Ibn Abbas used to relate about the prayer of the Messenger of Allah (peace_be_upon_him) in regard to the eclipse of the sun like that what was narrated by Urwah on the authority of Aisha.

Book 4, Number 1972:

Narrated Aisha:

Ata' reported: I heard Ubayd ibn Umayr 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 there was an eclipse of the sun during the lifetime of the Messenger of Allah (peace_be_upon_him) and he stood (in prayer) for a rigorously long time. He then bowed, stood up, then bowed, 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 listens to him who praises Him" while lifting up his head. He then stood up, praised Allah and lauded Him, and then said: The sun and the moon do not eclipse each other 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 in eclipse, remember Allah until they have brightened.

This hadith is narrated thus on the authority of Aisha through another chain of transmitters: "The Messenger of Allah (peace_be_upon_him) observed six ruku's and four prostrations in (two rak'ahs)."

Book 4, Number 1976:

Narrated Jabir ibn Abdullah:

The sun was eclipsed during the lifetime of the Messenger of Allah (peace_be_upon_him) on the very day when Ibrahim (the Prophet's son) died. The Apostle of Allah (peace_be_upon_him) stood up and led the people in (two rak'ahs of) prayer with six ruku's and four prostrations.

He commenced (the prayer) with takbir (AllahuAkbar) then recited and prolonged his recital. He then bowed for nearly the (length of time) that he had been standing. He then raised his head from the ruku' and recited, but less than the first recital. He then bowed (for the same length of time) that he had been standing. He then raised his head from the ruku and again recited, but less than the second recital. He then bowed (for the same length of time) that he had been standing. He then lifted his head from the ruku'. He then went down in prostration and observed two prostrations. He stood up and then bowed, observing six ruku's in the same way, 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 the prostration.

He then moved backward and the rows behind him also moved backward until we reached the wall (AbuBakr said: until he reached the women.) He then moved forward and the people also moved forward with him until he stood at his (original) place (of worship). He then completed the prayer in the required manner.

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 each other at the death of any of the people. (AbuBakr said: On the death of any human being.) So when you see anything like it (of the nature of an eclipse), pray until it is bright.

There is nothing that you have been promised (in the next world) but I have seen it in this prayer of mine. Hell was brought to me: you saw me moving back on account of fear lest its heat might affect me. 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 of it, he would say: It became (accidentally) entangled in my curved staff; but if he was unaware of it, he would take that away. I also saw in it (in Hell) the owner of a cat whom she had tied up, neither feeding nor letting her go free so that she could eat the creatures of the Earth, until 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 might see them. Then I thought should not do it. That which you have been promised was there, and I saw it in this prayer of mine.

Book 4, Number 1979:

Narrated Asma' bint AbuBakr:

The Apostle of Allah (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 (peace_be_upon_him) had observed ruku', as it has been narrated about ruku' in connection with long qiyam.

Book 4, Number 1981:

Narrated Asma' daughter of AbuBakr:

The sun eclipsed during the lifetime of the Apostle of Allah (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 (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. I, therefore, kept standing. He (the 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'.

Book 4, Number 1984:

Narrated Abdullah ibn Abbas:

When there was a solar eclipse the Messenger of Allah (peace_be_upon_him) observed eight ruku's and four prostrations (in two rak'ahs). This has been narrated by Ali also.

Book 4, Number 1985:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace_be_upon_him) observed prayer while it was (solar) eclipse. He recited (the Qur'an in qiyam) and then 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.

Book 4, Number 1991:

Narrated AbdurRahman ibn Samurah:

During the lifetime of Allah's Messenger (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 (peace_be_upon_him) acts in a solar eclipse today. When I came to him, he had been supplicating with his hands, raised, pronouncing AllahuAkbar, praising Him, acknowledging that He is One God till the eclipse was over, then he recited two surahs and prayed two rak'ahs.

Book 4, Number 1996:

Narrated AbuSa'id al-Khudri:

Allah's Messenger (peace_be_upon_him) said: Exhort to recite "There is no god but Allah" to those of you who are dying.

Book 4, Number 1998:

Narrated AbuHurayrah:

Allah's Messenger (peace_be_upon_him) said: Exhort to recite "There is no god but Allah" to those of you who are dying.

Book 4, Number 1999:

Narrated Umm Salamah:

Allah's Messenger (peace_be_upon_him) said: If any Muslim who suffers some calamity says that which 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 in exchange for it", Allah will give him something better than it in exchange.

When AbuSalamah died she said: What Muslim is better than AbuSalamah whose family was the first to emigrate to the Messenger of Allah (peace_be_upon_him)? I then said the words, and Allah gave me God's Messenger (peace_be_upon_him) in exchange. She said: The Messenger of Allah (peace_be_upon_him) sent Hatib ibn AbuBalta'ah to deliver to me the message proposing 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 shall supplicate Allah, to free her (of her responsibility) and I shall also supplicate Allah to do away with (her) jealous (temperament).

Book 4, Number 2002:

Narrated Umm Salamah:

Allah's Messenger (peace_be_upon_him) said: Whenever you visit the sick or the dead, supplicate for good because angels say "Amen" to whatever you say. She added: When AbuSalamah died, I went to the Apostle of Allah (peace_be_upon_him) and said: Messenger of Allah, AbuSalamah has died. He told me to recite: "O Allah! forgive me and him (AbuSalamah) 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 (AbuSalamah).

Book 4, Number 2003:

Narrated Umm Salamah:

The Messenger of Allah (peace_be_upon_him) came to AbuSalamah (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 AbuSalamah, 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.

Book 4, Number 2005:

Narrated AbuHurayrah:

Allah's Messenger (peace_be_upon_him) said: Did you not see when the man died and his eyes were fixedly open? He (AbuHurayrah) said: Yes. He (the Prophet) said: It is due to the fact that when (the soul leaves the body) his eyesight follows the soul.

Book 4, Number 2007:

Narrated Umm Salamah:

When AbuSalamah 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 (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 Salamah), therefore, refrained from weeping and I did not weep.

Book 4, Number 2011:

Narrated Abdullah ibn Umar:

While we were sitting with the Messenger of Allah (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 (peace_be_upon_him) said: O brother of Ansar, how is my brother Sa'd ibn Ubadah? He said: He is better.

The Messenger of Allah (peace_be_upon_him) said: Who amongst you would visit him? He (the 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 (peace_be_upon_him) and his Companions with him came near him (Sa'd ibn Ubadah).

Book 4, Number 2025:

Narrated Abdullah ibn Umar:

The Messenger of Allah (peace_be_upon_him) said: The dead is punished because of the lamentation of the living.

Book 4, Number 2033:

Narrated AbuMalik al-Ash'ari:

Allah's Messenger (peace_be_upon_him) said: 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 wailing. 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 mangle.

Book 4, Number 2058:

Narrated Jabir ibn Abdullah:

Allah's Messenger (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 (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 (peace_be_upon_him) also said: When any one of you shrouds his brother, he should shroud him well.

Book 4, Number 2069:

Narrated Thawban:

Allah's Messenger (peace be upon him) said: 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.

Book 4, Number 2071:

Narrated Aisha:

Allah's Apostle (peace_be_upon_him) said: 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.

Book 4, Number 2072:

Narrated Abdullah ibn Abbas:

His son died in Qudayd or Usfan. He said to Kurayb to see as to how many people had gathered there for his (funeral). He (Kurayb) 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 (Kurayb) said: Yes.

Ibn Abbas then said to them: Bring him (the dead body) out for I have heard Allah's Messenger (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.

Book 4, Number 2083:

Narrated Imran ibn Husayn:

Allah's Messenger (peace_be_upon_him) said: A brother of yours has died; so stand up and offer prayer for him, i.e. Negus.

And in the hadith transmitted by Zubayr (the words are): Your brother.

Book 4, Number 2087:

Narrated Anas ibn Malik:

The Apostle of Allah (peace_be_upon_him) observed prayer on the grave.

Book 4, Number 2089:

Narrated Zayd ibn Thabit:

AbdurRahman ibn AbuLayla said: Zayd 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 (peace_be_upon_him) recited thus.

Book 4, Number 2099:

Narrated Ali ibn AbuTalib:

It is narrated on the authority of Waqid: Nafi' ibn Jubayr 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 AbuSa'id al-Khudri. Upon this Nafi said: Verily, Mas'ud ibn Hakam reported to me on the authority of Ali ibn AbuTalib that the Prophet (peace_be_upon_him) stood up first (for a bier) and then sat down.

Book 4, Number 2104:

Narrated Awf ibn Malik:

The Prophet (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, 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.'

(Awf ibn Malik) said: I earnestly desired that I were this dead body.

Book 4, Number 2110:

Narrated Jabir ibn Samurah:

An unsaddled horse was brought to the Prophet (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.

Book 4, Number 2112:

Narrated Sa'd ibn AbuWaqqa:

Amir ibn sa'd ibn AbuWaqqa told that Sa'd ibn AbuWaqqa 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 (peace_be_upon_him).

Book 4, Number 2113:

Narrated Abdullah ibn Abbas:

A piece of red stuff was put in the grave of Allah's Messenger (peace_be_upon_him).

Book 4, Number 2114:

Narrated Fadalah ibn Ubayd:

Thumamah ibn Shafayy reported: When we were with Fadalah ibn Ubayd in the country of the Romans at a place (known as) Rudis, a friend of ours died. Fadalah ibn Ubayd ordered to prepare a grave for him and then it was levelled; and then he said: I heard the Messenger of Allah (peace_be_upon_him) commanding (us) to level the grave.

Book 4, Number 2115:

Narrated Ali ibn AbuTalib:

AbulHayyaj al-Asadi told that Ali ibn AbuTalib said to him: Should I not send you on the same mission as Allah's Messenger (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.

Book 4, Number 2116:

Narrated Jabir ibn Abdullah:

Allah's Messenger (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.

Book 4, Number 2119:

Narrated AbuHurayrah:

Allah's Messenger (peace_be_upon_him) said: It is better that one of you should sit on live coals which would burn his clothing and come in contact with his skin than that he should sit on a grave.

Book 4, Number 2121:

Narrated AbuMarthad al-Ghanawi:

Allah's Messenger (peace_be_upon_him) said: Do not sit on the graves and do not pray facing towards them.

Book 4, Number 2123:

Narrated Aisha:

Abbad ibn Abdullah ibn Zubayr reported that Aisha ordered the bier of Sa'd ibn AbuWaqas 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 (peace_be_upon_him) offered not the funeral prayer of Suhayl ibn al-Bayda' but in mosque.

Book 4, Number 2126:

Narrated Aisha:

Whenever it was her turn for Allah's Messenger (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 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.

Qutaybah did not mention his words: "would come to you".

Book 4, Number 2128:

Narrated Buraydah ibn al-Hasib:

The Messenger of Allah (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 AbuBakr: "Peace be upon the inhabitants of the city (i.e. graveyard)". In the hadith transmitted by

Zuhayr (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.

Book 4, Number 2129:

Narrated AbuHurayrah:

Allah's Messenger (peace_be_upon_him) said: 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.

Book 4, Number 2131:

Narrated Buraydah ibn al-Hasib:

The Messenger of Allah (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 may now keep it as long 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.

Book 4, Number 2133:

Narrated Jabir ibn Samurah:

(The dead body) of a person who had killed himself with a broad-headed arrow was brought before the Apostle of Allah (peace_be_upon_him), but he did not offer prayers for him.

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