



Sahih Bukhari English

The Most Authenticated Book of Hadith

Muhammad Ibn Ismail al-Bukhari popularly known as Imam Bukhari, (810-870AD), was a Sunni Islamic scholar. He authored the Hadith collection named *Sahih Bukhari*, a collection which Sunni Muslims regard as the most authentic of all Hadith compilations. Bukhari wrote three works discussing narrators of Hadith with respect to their ability in conveying their material: the "brief compendium of Hadith narrators," "the medium compendium" and the "large compendium". The large compendium is published and well-identified.

Call to Prayers (Adhaan)

Ahadith 273

(603-875)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

How the Adhan for prayer was started

And the explanation of this saying of Allah Ta'ala

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُؤًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ

When ye proclaim your call to prayer, they take it (but) as mockery and sport;
that is because they are a people without understanding. (5:58)

And Allah says:

وَقَوْلُهُ: إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ

O ye who believe!

when the call is proclaimed to prayer on Friday (the Day of Assembly), (62:9)

Hadith # 603

Narrated Anas:

The people mentioned the fire and the bell (they suggested those as signals to indicate the starting of prayers), and by that they mentioned the Jews and the

Christians.

Then Bilal was ordered to pronounce Adhan for the prayer by saying its wordings twice, and for the Iqama (the call for the actual standing for the prayers in rows) by saying its wordings once.

Hadith # 604

Narrated Ibn `Umar:

When the Muslims arrived at Medina, they used to assemble for the prayer, and used to guess the time for it. During those days, the practice of Adhan for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews,

but `Umar was the first to suggest that a man should call (the people) for the prayer; so Allah's Messenger (ﷺ) ordered Bilal to get up and pronounce the Adhan for prayers.

Pronouncing the wording of Adhan for prayer twice

Hadith # 605

Narrated Anas:

Bilal was ordered to repeat the wording of the Adhan for prayers twice, and to pronounce the wording of the Iqama once except "*Qad-qamat-is-salat*"

Hadith # 606

Narrated Anas bin Malik:

When the number of Muslims increased they discussed the question as to how to know the time for the prayer by some familiar means. Some suggested that a fire be lit (at the time of the prayer) and others put forward the proposal to ring the bell. Bilal was ordered to pronounce the wording of Adhan twice and of the Iqama once only.

To pronounce the wording of *Iqama* once except *Qad-qamat-is-Salat*

Hadith # 607

Narrated Abu Qilaba:

Anas said, "Bilal was ordered to pronounce the wording of Adhan twice and of Iqama

once only."

The sub narrator Isma`il said, "I mentioned that to Aiyub and he added (to that), "Except Iqama (i.e. *Qadqamat- is-salat* which should be said twice).

Superiority of the Adhan

Hadith # 608

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said,

"When the Adhan is pronounced Satan takes to his heels and passes wind with noise during his flight in order not to hear the Adhan.

When the Adhan is completed he comes back and again takes to his heels when the Iqama is pronounced

and after its completion he returns again till he whispers into the heart of the person (to divert his attention from his prayer) and makes him remember things which he does not recall to his mind before the prayer and that causes him to forget how much he has prayed."

Raising the voice in pronouncing the Adhan

Hadith # 609

Narrated `Abdur-Rahman:

Abu Sa`id Al-Khudri told my father, "I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce Adhan for the prayer raise your voice in doing so, for whoever hears the Adhan, whether a human being, a jinn or any other creature, will be a witness for you on the Day of Resurrection."

Abu Sa`id added, "I heard it (this narration) from Allah's Messenger (ﷺ)."

To suspend fighting on hearing the Adhan

Hadith # 610

Narrated Humaid:

Anas bin Malik said, "Whenever the Prophet (ﷺ) went out with us to fight (in Allah's cause) against any nation, he never allowed us to attack till morning and he would

wait and see: if he heard Adhan he would postpone the attack and if he did not hear Adhan he would attack them."

Anas added, "We reached Khaibar at night and in the morning when he did not hear the Adhan for the prayer, he (the Prophet) rode and I rode behind Abi Talha and my foot was touching that of the Prophet. The inhabitants of Khaibar came out with their baskets and spades and when they saw the Prophet (ﷺ) they shouted 'Muhammad! By Allah, Muhammad and his army.' When Allah's Messenger (ﷺ) saw them, he said, "Allahu-Akbar! Allahu-Akbar! Khaibar is ruined. Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned."

What to say on hearing the Adhan

Hadith # 611

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "Whenever you hear the Adhan, say what the Mu'adhdhin is saying.

Hadith # 612

Narrated `Isa bin Talha:

He had heard Muawiya repeating the words of Adhan up to "*Wa ash-hadu anna Muhammadan rasulul-lah* (and I testify that Muhammad is Allah's Messenger (ﷺ).)"

Hadith # 613

Narrated Yahya as above (586) and added:

"Some of my companions told me that Hisham had said, "When the Mu'adhdhin said, "*Haiyi `alassala*(come for the prayer)." Muawiya said, "*La hawla wala quwata illa billah* (There is neither might nor any power except with Allah)" and added, "We heard your Prophet saying the same."

Invocation at the time of Adhan

Hadith # 614

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "Whoever after listening to the Adhan says,

اللهم رب هذه الدعوة التامة والصلاة القائمة

آت محمدا الوسيلة والفضيلة وابعثه مقاما محمودا الذي وعدته

O Allah!

Lord of this perfect call and of the regular prayer which is going to be established, give Muhammad the right of intercession and illustriousness, and resurrect him to the best and the highest place in Paradise that You promised him (of),

then my intercession for him will be allowed on the Day of Resurrection".

To draw lots for pronouncing the Adhan

Hadith # 615

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said,

"If the people knew the reward for pronouncing the Adhan and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots, and if they knew the reward of the Zuhr prayer (in the early moments of its stated time) they would race for it (go early)

and if they knew the reward of `Isha' and Fajr (morning) prayers in congregation, they would come to offer them even if they had to crawl."

Talking during the Adhan

Hadith # 616

Narrated `Abdullah bin Al-Harith:

Once on a rainy muddy day, Ibn `Abbas delivered a sermon in our presence and when the *Mu'adhhdhin* pronounced the Adhan and said, "*Haiyi `ala-s-sala* (come for the prayer)"

Ibn `Abbas ordered him to say 'Pray at your homes.' The people began to look at each other (surprisingly).

Ibn `Abbas said. "It was done by one who was much better than I (i.e. the Prophet (ﷺ) or his *Mu'adhhdhin*), and it is a license."

The Adhan pronounced by a blind man

Hadith # 617

Narrated Salim bin `Abdullah:

My father said that Allah s Apostle said, "Bilal pronounces 'Adhan at night, so keep on eating and drinking (Suhur) till Ibn Um Maktum pronounces Adhan."

Salim added, "He was a blind man who would not pronounce the Adhan unless he was told that the day had dawned."

The Adhan after Al-Fajr

Hadith # 618

Narrated Hafsa:

When the *Mu'adhdhin* pronounced the Adhan for Fajr prayer and the dawn became evident the Prophet ordered a two *rak`at* light prayer (Sunna) before the *Iqama* of the compulsory (congregational) prayer.

Hadith # 619

Narrated `Aisha:

The Prophet (ﷺ) used to offer two light *rak`at* between the Adhan and the *Iqama* of the Fajr prayer.

Hadith # 620

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "Bilal pronounces the Adhan at night, so keep on eating and drinking (*Suhur*) till Ibn Um Maktum pronounces the Adhan."

The Adhan before Al-Fajr

Hadith # 621

Narrated `Abdullah bin Mas`ud:

The Prophet (ﷺ) said, "The Adhan pronounced by Bilal should not stop you from taking *Suhur*, for he pronounces the Adhan at night, so that the one offering the late night prayer (*Tahajjud*) from among you might hurry up and the sleeping from among you might wake up. It does not mean that dawn or morning has started."

Then he (the Prophet) pointed with his fingers and raised them up (towards the sky) and then lowered them (towards the earth) like this (Ibn Mas`ud imitated the gesture

of the Prophet). Az-Zuhri gestured with his two index fingers which he put on each other and then stretched them to the right and left. These gestures illustrate the way real dawn appears. It spreads left and right horizontally.

The dawn that appears in the high sky and lowers down is not the real dawn) .

Hadith # 622, 623

Narrated `Aisha:

The Prophet (ﷺ) said, "Bilal pronounces the Adhan at night, so eat and drink till Ibn Um Maktum pronounces the Adhan."

Interval between the Adhan and the Iqama be?

Hadith # 624

Narrated `Abdullah bin Mughaffal Al-Muzani:

Allah's Messenger (ﷺ) said thrice,

"There is a prayer between the two Adhans (Adhan and Iqama)," and added, "For the one who wants to pray."

Hadith # 625

Narrated Anas bin Malik:

"When the Mu'adhdhin pronounced the Adhan, some of the companions of the Prophet (ﷺ) would proceed to the pillars of the mosque (for the prayer) till the Prophet (ﷺ) arrived and in this way they used to pray two rak`at before the Maghrib prayer.

There used to be a little time between the Adhan and the Iqama."

Shu`ba said, "There used to be a very short interval between the two (Adhan and Iqama).

Whoever waits for the Iqama of the prayer

Hadith # 626

Narrated `Aisha:

Allah's Messenger (ﷺ) used to pray two light rak`at before the morning (compulsory) prayer after the day dawned and the Mu'adhdhin had finished his Adhan. He then would lie on his right side till the Mu'adhdhin came to pronounce the Iqama.

Between every two calls there is an optional prayer for who wants to offer it.

Hadith # 627

Narrated `Abdullah bin Mughaffal:

The prophet said,

"There is a prayer between the two Adhans (Adhan and Iqama), there is a prayer between the two Adhans." And then while saying it the third time he added, "For the one who wants to (pray).

there should be one *Mu'adhdhin* in the journey

Hadith # 628

Narrated Malik bin Huwairith:

I came to the Prophet (ﷺ) with some men from my tribe and stayed with him for twenty nights. He was kind and merciful to us. When he realized our longing for our families, he said to us,

"Go back and stay with your families and teach them the religion, and offer the prayer and one of you should pronounce the Adhan for the prayer when its time is due and the oldest one amongst you should lead the prayer."

If there are many travelers, Adhan and *Iqama* be pronounced, in 'Arafat and Al-Muzdalifa too

Hadith # 629

Narrated Abu Dhar:

We were in the company of the Prophet (ﷺ) on a journey and the *Mu'adhdhin* wanted to pronounce the Adhan for the (Zuhr) prayer. The Prophet (ﷺ) said to him, "Let it become cooler."

Then he again wanted to pronounce the Adhan but the Prophet; said to him, "Let it become cooler."

The *Mu'adhdhin* again wanted to pronounce the Adhan for the prayer but the Prophet (ﷺ) said, "Let it become cooler," till the shadows of the hillocks become

equal to their sizes.

The Prophet (ﷺ) added, "The severity of the heat is from the raging of Hell."

Hadith # 630

Narrated Malik bin Huwairith:

Two men came to the Prophet (ﷺ) with the intention of a journey. The Prophet (ﷺ) said,

"When (both of) you set out, pronounce Adhan and then Iqama and the oldest of you should lead the prayer."

Hadith # 631

Narrated Malik:

We came to the Prophet (ﷺ) and stayed with him for twenty days and nights. We were all young and of about the same age. The Prophet (ﷺ) was very kind and merciful. When he realized our longing for our families, he asked about our homes and the people there and we told him.

Then he asked us to go back to our families and stay with them and teach them (the religion) and to order them to do good things. He also mentioned some other things which I have (remembered or forgotten).

The Prophet (ﷺ) then added,

"Pray as you have seen me praying and when it is the time for the prayer one of you should pronounce the Adhan and the oldest of you should lead the prayer."

Hadith # 632

Narrated Nafi`:

Once in a cold night, Ibn `Umar pronounced the Adhan for the prayer at Dajnan (the name of a mountain) and then said, *الا صلوا في الرحال* ("Pray at your homes"), and informed us that Allah's Messenger (ﷺ) used to tell the Mu'adhhdhin to pronounce Adhan and say, "Pray at your homes" at the end of the Adhan on a rainy or a very cold night during the journey."

Hadith # 633

Narrated `Aun bin Abi Juhaifa:

My father said, "I saw Allah's Messenger (ﷺ) at a place called Al-Abtah. Bilal came and informed him about the prayer and then came out with a short spear (or stick) and planted it in front of Allah's Messenger (ﷺ) at Al-Abtah and pronounced the Iqama."

Should the *Mu'adh-dhin* turn his face and look from side to side during the Adhan?

Bilal used to put his two fingers in his ears during the Adhan.

Abdullah bin Umar did not put his fingers in his ears during the call to prayer.

And Ibrahim Nakhai said that there is no harm in giving adhan without ablution.

And Ata said that ablution in adhan is necessary and sunnah.

And Aisha (may Allah be pleased with her) said that the Messenger of Allah (peace and blessings of Allah be upon him) used to remember Allah at all times.

Hadith # 634

Narrated `Aun bin Abi Juhaifa:

My father said, "I saw Bilal turning his face from side to side while pronouncing the Adhan for the prayer."

The saying of a person "We have missed prayer"

Imam Ibn Sireen, said that it is abominable for someone to say that prayer has left us. Rather, it should be said that we could not pray and the saying of the Holy Prophet (pbuh) is more correct.

Hadith # 635

Narrated `Abdullah bin Abi Qatada:

My father said, "While we were praying with the Prophet (ﷺ) he heard the noise of some people. After the prayer he said, 'What is the matter?' They replied 'We were hurrying for the prayer.'

He said, 'Do not make haste for the prayer, and whenever you come for the prayer, you should come with calmness, and pray whatever you get (with the people) and complete the rest which you have missed.'

Do not run for prayer but show calmness and solemnity

Hadith # 636

Narrated Abu Huraira:

The Prophet (ﷺ) said,

"When you hear the Iqama, proceed to offer the prayer with calmness and solemnity and do not make haste. And pray whatever you are able to pray and complete whatever you have missed.

When should the people get up for the prayer if they see the Imam during *Iqama*?

Hadith # 637

Narrated `Abdullah bin Abi Qatada:

My father said. "Allah's Messenger (ﷺ) said,

'If the Iqama is pronounced then do not stand for the prayer till you see me (in front of you).'

One should not stand for prayer hurriedly but with calmness and solemnity.

Hadith # 638

Narrated `Abdullah bin Abi Qatada:

My father said, "Allah's Messenger (ﷺ) said,

'If the Iqama is pronounced, then do not stand for the prayer till you see me (in front of you) and do it calmly.'

Can one go out of the mosque (after Adhan or *Iqama*) if there is a genuine excuse?

Hadith # 639

Narrated Abu Huraira:

Allah's Messenger (ﷺ) went out of mosque when the Iqama had been pronounced and the rows straightened. The Prophet (ﷺ) stood at his *Musalla* (praying place) and we waited for the Prophet (ﷺ) to begin the prayer with Takbir. He left and asked us to remain in our places. We kept on standing till the Prophet returned and the water

was trickling from his head for he had taken a bath (of Janaba).

If the Imam says, "Remain at your places till I return", then wait for him

Hadith # 640

Narrated Abu Huraira:

Once Iqama was pronounced and the people had straightened the rows, Allah's Messenger (ﷺ) went forward (to lead the prayer) but he was *Junub*, so he said, "Remain at your places." And he went out, took a bath and returned with water trickling from his head. Then he led the prayer.

The saying of a man to the Prophet (pbuh), "We have not prayed."

Hadith # 641

Narrated Jabir bin `Abdullah:

On the day of Al-Khandaq (the trench), `Umar bin Al-Khattab went to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! By Allah, I could not pray (the `Asr) till the sun had set." `Umar told this to the Prophet at the time when a fasting person had done Iftar (taken his meals).

The Prophet (ﷺ) then went to Buthan and I was with him. He performed ablution and offered the `Asr prayer after the sun had set and then the Maghrib prayer.

If Imam is confronted with a problem after *Iqama*

Hadith # 642

Narrated Anas:

Once the *Iqama* was pronounced and the Prophet (ﷺ) was talking to a man (in a low voice) in a corner of the mosque and he did not lead the prayer till (some of) the people had slept (dozed in a sitting posture) .

To talk after the *Iqama*

Hadith # 643

Narrated Anas bin Malik:

Once *Iqama* was pronounced a man came to the Prophet (ﷺ) and detained him (from the prayer).

Congregational prayer is obligatory

Hadith # 644

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said,

"By Him in Whose Hand my soul is I was about to order for collecting firewood (fuel) and then order Someone to pronounce the Adhan for the prayer and then order someone to lead the prayer then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer.

By Him, in Whose Hands my soul is, if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the `Isha' prayer.'

Superiority of the congregational prayer

Hadith # 645

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said, "The prayer in congregation is twenty seven times superior to the prayer offered by person alone."

Hadith # 646

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said,

"The prayer in congregation is twenty five times superior to the prayer offered by person alone."

Hadith # 647

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said,

"The reward of the prayer offered by a person in congregation is twenty five times greater than that of the prayer offered in one's house or in the market (alone). And this is because if he performs ablution and does it perfectly and then proceeds to the mosque with the sole intention of praying, then for every step he takes towards the mosque, he is upgraded one degree in reward and his one sin is taken off (crossed out) from his accounts (of deeds).

When he offers his prayer, the angels keep on asking Allah's Blessings and Allah's forgiveness for him as long as he is (staying) at his *Musalla*. They say, 'O Allah! Bestow Your blessings upon him, be Merciful and kind to him.'

And one is regarded in prayer as long as one is waiting for the prayer."

Superiority of the Fajr prayer in congregation

Hadith # 648

Narrated Abu Salama bin `Abdur Rahman:

Abu Huraira said, "I heard Allah's Messenger (ﷺ) saying,

'The reward of a prayer in congregation is twenty five times greater than that of a prayer offered by a person alone. The angels of the night and the angels of the day gather at the time of Fajr prayer.' "

Abu Huraira then added, "Recite the Holy Book if you wish, for.

إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا

"Indeed, the recitation of Qur'an in the early dawn is ever witnessed." (17:78)

Hadith # 649

Narrated `Abdullah bin `Umar:

The reward of the congregational prayer is twenty seven times greater (than that of the prayer offered by a person alone).

Hadith # 650

Narrated Salim:

I heard Um Ad-Darda' saying, "Abu Ad-Darda' entered the house in an angry mood. I said to him. 'What makes you angry?' He replied, 'By Allah! I do not find the followers of Muhammad doing those good things (which they used to do before) except the offering of congregational prayer."

Hadith # 651

Narrated Abu Musa:

The Prophet (ﷺ) said,

"The people who get tremendous reward for the prayer are those who are farthest away (from the mosque) and then those who are next farthest and so on.

Similarly one who waits to pray with the Imam has greater reward than one who prays and goes to bed. "

The superiority of offering the Zuhr prayer early

Hadith # 652, 653, 654

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said,

"While a man was going on a way, he saw a thorny branch and removed it from the way and Allah became pleased by his action and forgave him for that."

Then the Prophet (ﷺ) said, "Five are martyrs:

- One who dies of plague,
- one who dies of an Abdominal disease,
- one who dies of drowning,
- one who is buried alive (and) dies and
- one who is killed in Allah's cause."

The Prophet (ﷺ) further said,

"If the people knew the reward for pronouncing the Adhan and for standing in the first row (in the congregational prayer) and found no other way to get it except by drawing lots they would do so, and if they knew the reward of offering the Zuhr prayer early (in its stated time), they would race for it and if they knew the reward for `Isha' and Fajr prayers in congregation, they would attend them even if they were to crawl.

Every step towards good deeds is rewarded

Hadith # 655, 656

Narrated Humaid:

Anas said, "The Prophet (ﷺ) said,

'O Bani Salima! Don't you think that for every step of yours (that you take towards the

mosque) there is a reward (while coming for prayer)?"

Mujahid said: "Regarding Allah's Statement:

وَنَكْتَبُ مَا قَدَّمُوا وَعَائِرَهُمْ

"We record that which they have sent before (them), and their traces" (36.12)

'Their traces' means 'their steps.' "

And Anas said that the people of Bani Salima wanted to shift to a place near the Prophet (ﷺ) but Allah's Messenger (ﷺ) disliked the idea of leaving their houses uninhabited and said,

"Don't you think that you will get the reward for your footprints."

Mujahid said, "Their foot prints mean their foot steps and their going on foot."

The superiority of the 'Isha' prayer in congregation

Hadith # 657

Narrated Abu Huraira:

The Prophet (ﷺ) said,

"No prayer is heavier upon the hypocrites than the Fajr and the `Isha' prayers and if they knew what is in them (in reward), they would have attended them, even if (it was) crawling. Certainly,

I felt the urge to order the *Mu'adhdhin* (call-maker) so that he would pronounce *Iqama*, then order a man to lead the people (in prayer), then take a flame of fire so that I burn (the houses) upon those who had not left for the prayer yet."

Two or more are considered a group (for congregational prayers)

Hadith # 658

Narrated Malik bin Huwairith:

Prophet said (to two persons),

"Whenever the prayer time becomes due, you should pronounce Adhan and then Iqama and the older of you should lead the prayer."

A person who waits for prayer in the mosque and the

superiority of mosques

Hadith # 659

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said,

"The angels keep on asking for Allah's Blessing and Forgiveness for anyone of you as long as he is at his Musalla (praying place) and does not do Hadath (passes wind).

The angels say, 'O Allah! Forgive him and be Merciful to him.'

Each one of you is in the prayer as long as he is waiting for the prayer and nothing but the prayer detains him from going to his family."

Hadith # 660

Narrated Abu Huraira:

The Prophet (ﷺ) said,

"Allah will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) a just ruler,

- a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood),
- a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation),
- two persons who love each other only for Allah's sake and they meet and part in Allah's cause only,
- a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah,
- a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and
- a person who remembers Allah in seclusion and his eyes are then flooded with tears."

Hadith # 661

Narrated Humaid:

Anas was asked, "Did Allah's Messenger (ﷺ) wear a ring?" He said, "Yes.

Once he delayed the `Isha' prayer till midnight and after the prayer, he faced us and said, 'The people prayed and have slept and you remained in prayer as long as you

waited for it.' "

Anas added, "As if I were just now observing the glitter of his ring."

Going to the mosque in the morning, afternoon and evening

Hadith # 662

Narrated Abu Huraira:

The Prophet (ﷺ) said,

"Allah will prepare for him who goes to the mosque (every) morning and in the afternoon (for the congregational prayer) an honorable place in Paradise with good hospitality for (what he has done) every morning and afternoon goings.

No prayer be offered except the compulsory Salat after the *Iqama*

Hadith # 663

Narrated Malik Ibn Buhaina:

Allah's Messenger (ﷺ) passed by a man praying two *rak`at* after the *Iqama* (had been pronounced). When Allah's Messenger (ﷺ) completed the prayer, the people gathered around him (the Prophet) or that man and Allah's Messenger (ﷺ) said to him (protesting), "Are there four *rak`at* in Fajr prayer?"

The limit set for a patient to attend the congregational prayer?

Hadith # 664

Narrated Al-Aswad:

"We were with `Aisha discussing the regularity of offering the prayer and dignifying it.

She said, 'When Allah's Messenger (ﷺ) fell sick with the fatal illness and when the time of prayer became due and Adhan was pronounced, he said, 'Tell Abu Bakr to lead the people in prayer.' He was told that Abu Bakr was a softhearted man and would not be able to lead the prayer in his place. The Prophet (ﷺ) gave the same order again but he was given the same reply. He gave the order for the third time

and said, 'You (women) are the companions of Joseph. Tell Abu Bakr to lead the prayer.' So Abu Bakr came out to lead the prayer.

In the meantime the condition of the Prophet (ﷺ) improved a bit and he came out with the help of two men one on each side. As if I was observing his legs dragging on the ground owing to the disease. Abu Bakr wanted to retreat but the Prophet (ﷺ) beckoned him to remain at his place and the Prophet (ﷺ) was brought till he sat beside Abu Bakr."

Al-A`mash was asked, "Was the Prophet (ﷺ) praying and Abu Bakr following him, and were the people following Abu Bakr in that prayer?"

Al- A`mash replied in the affirmative with a nod of his head.

Abu Muawiya said, "The Prophet (ﷺ) was sitting on the left side of Abu Bakr who was praying while standing.

Hadith # 665

Narrated `Aisha:

"When the Prophet (ﷺ) became seriously ill and his disease became aggravated he asked for permission from his wives to be nursed in my house and he was allowed. He came out with the help of two men and his legs were dragging on the ground. He was between Al-`Abbas and another man."

'Ubaidullah said, "I told Ibn `Abbas what `Aisha had narrated and he said, 'Do you know who was the (second) man whose name `Aisha did not mention'" I said, 'No.' Ibn `Abbas said, 'He was `Ali Ibn Abi Talib.' "

One may pray at home during rain or if there is a genuine excuse

Hadith # 666

Narrated Nafi`:

Once on a very cold and stormy night, Ibn `Umar pronounced the Adhan for the prayer and then said, "Pray in your homes."

He (Ibn `Umar) added. "On very cold and rainy nights Allah's Messenger (ﷺ) used to order the *Mu'adhdhin* to say, 'Pray in your homes.'

Hadith # 667

Narrated Mahmud bin Rabi` Al-Ansari:

`Itban bin Malik used to lead his people in prayer and was a blind man, he said to

Allah's Apostle , "O Allah's Messenger (ﷺ)! At times it is dark and flood water is flowing (in the valley) and I am blind man, so please pray at a place in my house so that I can take it as a *Musalla* (praying place)."

So Allah's Messenger (ﷺ) went to his house and said, "Where do you like me to pray?"

'Itban pointed to a place in his house and Allah's Messenger (ﷺ), offered the prayer there.

Can Imam offer the prayer with those who are present?

Hadith # 668

Narrated `Abdullah bin Al-Harith:

Ibn `Abbas addressed us on a (rainy and) muddy day and when the *Mu'adhhdhin* said, "Come for the prayer" Ibn `Abbas ordered him to say, "Pray at your homes." The people began to look at one another with surprise as if they did not like it.

Ibn `Abbas said, "It seems that you thought ill of it but no doubt it was done by one who was better than I (i.e. the Prophet). It (the prayer) is a strict order and I disliked to bring you out."

Ibn `Abbas narrated the same as above but he said, "I did not like you to make you sinful (in refraining from coming to the mosque) and to come (to the mosque) covered with mud up to the knees."

Hadith # 669

Narrated Abu Sa`id Al-Khudri:

A cloud came and it rained till the roof started leaking and in those days the roof used to be of the branches of date-palms. *Iqama* was pronounced and I saw Allah's Messenger (ﷺ)s prostrating in water and mud and even I saw the mark of mud on his forehead.

Hadith # 670

Narrated Anas bin Seereen:

I heard Anas saying, "A man from Ansar said to the Prophet, 'I cannot pray with you (in congregation).' He was a very fat man and he prepared a meal for the Prophet (ﷺ) and invited him to his house. He spread out a mat for the Prophet, and washed one of its sides with water, and the Prophet (ﷺ) prayed two *rak`at* on it."

A man from the family of Al-Jaruid asked, "Did the Prophet (ﷺ) used to pray the *Duha* (forenoon) prayer?" Anas said, "I did not see him praying the *Duha* prayer

except on that day."

What should one do if the meal has been served and the *Iqama* has been pronounced

Hadith # 671

Narrated `Aisha:

The Prophet (ﷺ) said, "If supper is served, and Iqama is pronounced one should start with the supper."

Hadith # 672

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "If the supper is served start having it before praying the Maghrib prayer and do not be hasty in finishing it."

Hadith # 673

Narrated Nafi`:

Ibn `Umar said, "Allah's Messenger (ﷺ) said, 'If the supper is served for anyone of you and the Iqama is pronounced, start with the supper and don't be in haste (and carry on eating) till you finish it.' If food was served for Ibn `Umar and Iqama was pronounced, he never came to the prayer till he finished it (i.e. food) in spite of the fact that he heard the recitation (of the Qur'an) by the Imam (in the prayer).

Hadith # 674

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "If anyone of you is having his meals, he should not hurry up till he is; satisfied even if the prayer has been started."

When the Imam is called for prayer while he has in his hands something to eat.

Hadith # 675

Narrated Ja`far bin `Amr bin Umaiya:

My father said, "I saw Allah's Messenger (ﷺ) eating a piece of meat from the shoulder of a sheep and he was called for the prayer. He stood up, put down the

knife and prayed but did not perform ablution."

If somebody was busy with his domestic work and *Iqama* was pronounced

Hadith # 676

Narrated Al-Aswad:

He asked `Aisha "What did the Prophet (ﷺ) use to do in his house?"

She replied, "He used to keep himself busy serving his family and when it was the time for prayer he would go for it."

Praying before people to teach them Prophet's (pbuh) Salat and his Sunnah

Hadith # 677

Narrated Aiyub:

Abu Qilaba said, "Malik bin Huwairith came to this Mosque of ours and said, 'I pray in front of you and my aim is not to lead the prayer but to show you the way in which the Prophet (ﷺ) used to pray.' "

I asked Abu Qilaba, "How did he use to pray?" "

He replied, "The Prophet (ﷺ) used to pray like this Sheikh of ours (Umar bin Salama) and the Sheikh used to sit for a while after the prostration, before getting up after the first rak`a. "

The most deserving to lead prayer is one who has knowledge and excellence

Hadith # 678

Narrated Abu Musa:

"The Prophet (ﷺ) became sick and when his disease became aggravated, he said, "Tell Abu Bakr to lead the prayer."

`Aisha said, "He is a softhearted man and would not be able to lead the prayer in your place."

The Prophet (ﷺ) said again, "Tell Abu Bakr to lead the people in prayer." She

repeated the same reply but he said, "Tell Abu Bakr to lead the people in prayer. You are the companions of Joseph."

So the messenger went to Abu Bakr (with that order) and he led the people in prayer in the lifetime of the Prophet.

Hadith # 679

Narrated `Aisha:

Allah's Messenger (ﷺ) in his illness said, "Tell Abu Bakr to lead the people in prayer." I said to him, "If Abu Bakr stands in your place, the people would not hear him owing to his (excessive) weeping. So please order `Umar to lead the prayer."

`Aisha added I said to Hafsa, "Say to him: If Abu Bakr should lead the people in the prayer in your place, the people would not be able to hear him owing to his weeping; so please, order `Umar to lead the prayer."

Hafsa did so but Allah's Apostle said, "Keep quiet! You are verily the Companions of Joseph. Tell Abu Bakr to lead the people in the prayer. "

Hafsa said to `Aisha, "I never got anything good from you."

Hadith # 680

Narrated Az-Zuhri:

Anas bin Malik Al-Ansari, told me,

"Abu Bakr used to lead the people in prayer during the fatal illness of the Prophet (ﷺ) till it was Monday. When the people aligned (in rows) for the prayer the Prophet (ﷺ) lifted the curtain of his house and started looking at us and was standing at that time. His face was (glittering) like a page of the Qur'an and he smiled cheerfully. We were about to be put to trial for the pleasure of seeing the Prophet, Abu Bakr retreated to join the row as he thought that the Prophet (ﷺ) would lead the prayer. The Prophet (ﷺ) beckoned us to complete the prayer and he let the curtain fall. On the same day he died."

Hadith # 681

Narrated Anas:

The Prophet (ﷺ) did not come out for three days. The people stood for the prayer and Abu Bakr went ahead to lead the prayer. (In the meantime) the Prophet (ﷺ) caught hold of the curtain and lifted it. When the face of the Prophet (ﷺ) appeared we had never seen a scene more pleasing than the face of the Prophet (ﷺ) as it appeared then. The Prophet (ﷺ) beckoned to Abu Bakr to lead the people in the prayer and then let the curtain fall. We did not see him (again) till he died.

Hadith # 682

Narrated Hamza bin `Abdullah:

My father said,

"When Allah's Messenger (ﷺ) became seriously ill, he was told about the prayer. He said, 'Tell Abu Bakr to lead the people in the prayer.'"

Aisha said, 'Abu Bakr is a softhearted man and he would be overpowered by his weeping if he recited the Qur'an.'

He said to them, 'Tell him (Abu Bakr) to lead the prayer. The same reply was given to him. He said again, 'Tell him to lead the prayer. You (women) are the companions of Joseph."

Whoever stood in prayer by the side of the Imam because of a genuine cause

Hadith # 683

Narrated Hisham ibn `Urwa's father:

`Aisha said, "Allah's Messenger (ﷺ) ordered Abu Bakr to lead the people in the prayer during his illness and so he led them in prayer."

`Urwa, a sub narrator, added, "Allah's Messenger (ﷺ) felt a bit relieved and came out and Abu Bakr was leading the people. When Abu Bakr saw the Prophet (ﷺ) he retreated but the Prophet beckoned him to remain there. Allah's Messenger (ﷺ) sat beside Abu Bakr. Abu Bakr was following the prayer of Allah's Messenger (ﷺ) and the people were following the prayer of Abu Bakr."

If someone is leading the prayer and regular Imam comes, the Salat is valid

Hadith # 684

Narrated Sahl bin Sa`d As-Sa`idi:

Allah's Messenger (ﷺ) went to establish peace among Bani `Amr bin `Auf. In the meantime the time of prayer was due and the *Mu'adhdhin* went to Abu Bakr and said, "Will you lead the prayer, so that I may pronounce the Iqama?" Abu Bakr replied in the affirmative and led the prayer.

Allah's Messenger (ﷺ) came while the people were still praying and he entered the

rows of the praying people till he stood in the (first row). The people clapped their hands. Abu Bakr never glanced sideways in his prayer but when the people continued clapping, Abu Bakr looked and saw Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) beckoned him to stay at his place. Abu Bakr raised his hands and thanked Allah for that order of Allah's Messenger (ﷺ) and then he retreated till he reached the first row. Allah's Messenger (ﷺ) went forward and led the prayer.

When Allah's Messenger (ﷺ) finished the prayer, he said, "O Abu Bakr! What prevented you from staying when I ordered you to do so?"

Abu Bakr replied, "How can Ibn Abi Quhafa (Abu Bakr) dare to lead the prayer in the presence of Allah's Messenger (ﷺ)?"

Then Allah's Messenger (ﷺ) said, "Why did you clap so much? If something happens to anyone during his prayer he should say Subhan Allah. If he says so he will be attended to, for clapping is for women."

If some people are equally proficient in religious knowledge, the oldest should lead prayer

Hadith # 685

Narrated Malik bin Huwairith:

We went to the Prophet (ﷺ) and we were all young men and stayed with him for about twenty nights. The Prophet (ﷺ) was very merciful. He said,

"When you return home, impart religious teachings to your families and tell them to offer perfectly such and such a prayer at such and such a time and such and such a prayer at such and such a time. And at the time of the prayer one of you should pronounce the Adhan and the oldest of you should lead the prayer."

If Imam visited some people and led them in prayer

Hadith # 686

Narrated Utban bin Malik Ansari

The Prophet (came to my house and) asked permission for entering and I allowed him. He asked, "Where do you like me to pray in your house?" I pointed to a place which I liked. He stood up for prayer and we aligned behind him and he finished the prayer with Taslim and we did the same.

The Imam is appointed to be followed

Hadith # 687

Narrated 'Ubaidullah Ibn `Abdullah bin `Utba:

I went to `Aisha and asked her to describe to me the illness of Allah's Messenger (ﷺ).

`Aisha said, "Yes. The Prophet became seriously ill and asked whether the people had prayed. We replied, 'No. O Allah's Apostle! They are waiting for you.' He added, 'Put water for me in a trough.'"

`Aisha added, "We did so. He took a bath and tried to get up but fainted. When he recovered, he again asked whether the people had prayed. We said, 'No, they are waiting for you. O Allah's Messenger (ﷺ),' He again said, 'Put water in a trough for me.' He sat down and took a bath and tried to get up but fainted again. Then he recovered and said, 'Have the people prayed?' We replied, 'No, they are waiting for you. O Allah's Apostle.' He said, 'Put water for me in the trough.' Then he sat down and washed himself and tried to get up but he fainted. When he recovered, he asked, 'Have the people prayed?' We said, 'No, they are waiting for you. O Allah's Messenger (ﷺ)! The people were in the mosque waiting for the Prophet (ﷺ) for the `Isha prayer.

The Prophet (ﷺ) sent for Abu Bakr to lead the people in the prayer. The messenger went to Abu Bakr and said, 'Allah's Messenger (ﷺ) orders you to lead the people in the prayer.' Abu Bakr was a softhearted man, so he asked `Umar to lead the prayer but `Umar replied, 'You are more rightful.' So Abu Bakr led the prayer in those days.

When the Prophet (ﷺ) felt a bit better, he came out for the Zuhr prayer with the help of two persons one of whom was Al-`Abbas. while Abu Bakr was leading the people in the prayer. When Abu Bakr saw him he wanted to retreat but the Prophet (ﷺ) beckoned him not to do so and asked them to make him sit beside Abu Bakr and they did so.

Abu Bakr was following the Prophet (in the prayer) and the people were following Abu Bakr. The Prophet (prayed) sitting."

'Ubaidullah added "I went to `Abdullah bin `Abbas and asked him, Shall I tell you what Aisha has told me about the fatal illness of the Prophet?' Ibn `Abbas said, 'Go ahead. I told him her narration and he did not deny anything of it but asked whether `Aisha told me the name of the second person (who helped the Prophet (ﷺ)) along with Al-Abbas. I said, 'No.' He said, 'He was `Ali (Ibn Abi Talib).

Hadith # 688

Narrated Aisha:

Allah's Messenger (ﷺ) during his illness prayed at his house while sitting whereas some people prayed behind him standing. The Prophet (ﷺ) beckoned them to sit down. On completion of the prayer, he said,

'The Imam is to be followed: bow when he bows, raise up your heads (stand erect) when he raises his head and when he says, '*Sami`a I-lahu liman hamidah*' (Allah heard those who sent praises to Him) say then '*Rabbana wa laka I-hamd*' (O our Lord! All the praises are for You), and if he prays sitting then pray sitting."

Hadith # 689

Narrated Anas bin Malik:

Once Allah's Messenger (ﷺ) rode a horse and fell down and the right side (of his body) was injured. He offered one of the prayers while sitting and we also prayed behind him sitting. When he completed the prayer, he said,

"The Imam is to be followed. Pray standing if he prays standing and bow when he bows; rise when he rises; and if he says, '*Sami`a I-lahu-liman hamidah*, say then, '*Rabbana wa laka lhamd*' and pray standing if he prays standing and pray sitting (all of you) if he prays sitting."

Humaid said: The saying of the Prophet (ﷺ) "Pray sitting, if he (Imam) prays sitting" was said in his former illness (during his early life) but the Prophet (ﷺ) prayed sitting afterwards (in the last illness) and the people were praying standing behind him and the Prophet (ﷺ) did not order them to sit. We should follow the latest actions of the Prophet.

When should those behind the Imam prostrate?

Hadith # 690

Narrated Al-Bara:

When Allah's Messenger (ﷺ) said, "*Sami`a I-lahu liman hamidah*" none of us bent his back (for prostration) till the Prophet (ﷺ) prostrated and then we would prostrate after him.

Hadith # 690b

Narrated Abu 'Is-haq:

As above.

Ssin of the one who raises his head before the Imam

Hadith # 691

Narrated Abu Huraira:

The Prophet (ﷺ) said,

"Isn't he who raises his head before the Imam afraid that Allah may transform his head into that of a donkey or his figure (face) into that of a donkey?"

A slave or a manumitted slave can lead the prayer

Hadith # 692

Narrated Ibn `Umar:

When the earliest emigrants came to Al-`Usba a place in Quba', before the arrival of the Prophet- Salim, the slave of Abu Hudhaifa, who knew the Qur'an more than the others used to lead them in prayer.

Hadith # 693

Narrated Anas:

The Prophet (ﷺ) said, "Listen and obey (your chief) even if an Ethiopian whose head is like a raisin were made your chief."

If the Imam does not offer the prayer perfectly and the followers offer it perfectly

Hadith # 694

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said,

"If the Imam leads the prayer correctly then he and you will receive the rewards but if he makes a mistake (in the prayer) then you will receive the reward for the prayer and the sin will be his."

Offering prayers behind a man who is a victim of *Al-Fitan* or a heretic.

Hadith # 695

Narrated 'Ubaid-Ullah bin Adi bin Khiyar:

I went to 'Uthman bin Affan while he was besieged, and said to him, "You are the chief of all Muslims in general and you see what has befallen you. We are led in the prayer by a leader of *Al-Fitan* (trials and afflictions etc.) and we are afraid of being sinful in following him."

'Uthman said. "As-Salat is the best of all deeds so when the people do good deeds do the same with them and when they do bad deeds, avoid those bad deeds."

Az-Zuhri said, "In our opinion one should not offer Salat behind an effeminate person unless there is no alternative."

Hadith # 696

Narrated Anas bin Malik:

The Prophet (ﷺ) said to Abu-Dhar,

"Listen and obey (your chief) even if he is an Ethiopian with a head like a raisin."

Stand on the right side of the Imam if only two persons are offering prayer

Hadith # 697

Narrated Ibn `Abbas:

Once I passed the night in the house of my aunt Maimuna. Allah's Messenger (ﷺ) offered the `Isha' prayer and then came to the house and offered four *rak`at* and slept. Later on, he woke up and stood for the prayer and I stood on his left side. He drew me to his right and prayed five *rak`at* and then two. He then slept till I heard him snoring (or heard his breath sounds). Afterwards he went out for the morning prayer.

If a man stood on the left side of the Imam and the Imam drew him to his right side

Hadith # 698

Narrated Ibn `Abbas:

One night I slept at the house of (my aunt) Maimuna and the Prophet (ﷺ) was there on that night. He performed ablution and stood up for the prayer. I joined him and stood on his left side but he drew me to his right and prayed thirteen *rak`at* and then

slept till I heard his breath sounds.

And whenever he slept, he used to breathe with audible sounds. The *Mu'adhhdhin* came to the Prophet (ﷺ) and he went out and prayed the morning prayer) without repeating the ablution.

If Imam has no intention of leading the prayer, then person joining him can leads them

Hadith # 699

Narrated Ibn `Abbas:

Once I passed the night in the house of my aunt Maimuna. The Prophet (ﷺ) stood for the night prayer and I joined him and stood on his left side but he drew me to his right by holding me by the head.

If the Imam prolongs the prayer and somebody has urgent work or need and offers Salat alone.

Hadith # 700

Narrated Mu`adh bin Jabal:

I used to pray the `Isha prayer with the Prophet (ﷺ) and then go to lead my people in the prayer.

Hadith # 701

Narrated `Amr:

Jabir bin `Abdullah said, "Mu`adh bin Jabal used to pray with the Prophet (ﷺ) and then go to lead his people in prayer Once he led the `Isha' prayer and recited Surat "Al-Baqara." Somebody left the prayer and Mu`adh criticized him.

The news reached the Prophet (ﷺ) and he said to Mu`adh, 'You are putting the people to trial,' and repeated it thrice (or said something similar) and ordered him to recite two medium Suras of Mufassal."

`Amr said that he had forgotten the names of those Suras.

Shortening the *Qiyam* by the Imam but performing the bowings and the prostrations perfectly

Hadith # 702

Narrated Abu Mas`ud:

A man came and said, "O Allah's Messenger (ﷺ)! By Allah, I keep away from the morning prayer only because So and so prolongs the prayer when he leads us in it."

The narrator said, "I never saw Allah's Apostle more furious in giving advice than he was at that time. He then said,

"Some of you make people dislike good deeds (the prayer). So whoever among you leads the people in prayer should shorten it because among them are the weak, the old and the needy."

When offering prayer alone, one can prolong the Salat as much as one wishes

Hadith # 703

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said,

"If anyone of you leads the people in the prayer, he should shorten it for amongst them are the weak, the sick and the old; and if anyone among your prays alone then he may prolong (the prayer) as much as he wishes. "

Complain against Imam if he prolongs the prayer

Hadith # 704

Narrated Abu Mas`ud:

A man came and said, "O Allah's Messenger (ﷺ)! I keep away from the morning prayer because so-and-so (Imam) prolongs it too much." Allah's Messenger (ﷺ) became furious and I had never seen him more furious than he was on that day.

The Prophet (ﷺ) said, "O people! Some of you make others dislike the prayer, so whoever becomes an Imam he should shorten the prayer, as behind him are the weak, the old and the needy."

Hadith # 705

Narrated Jabir bin `Abdullah Al-Ansari:

Once a man was driving two Nadihas (camels used for agricultural purposes) and

night had fallen. He found Mu`adh praying so he made his camel kneel and joined Mu`adh in the prayer. The latter recited Surat 'Al-Baqara" or Surat "An-Nisa", (so) the man left the prayer and went away. When he came to know that Mu`adh had criticized him, he went to the Prophet, and complained against Mu`adh.

Prophet said thrice, "O Mu`adh ! Are you putting the people to trial?"

It would have been better if you had recited "Sabbih Isma Rabbika-I-A`la (87)", *Wash-shamsi wa duhaha* (91)", or "*Wal-laili idha yaghsha* (92)", for the old, the weak and the needy pray behind you."

Jabir said that Mu`adh recited Sura Al-Baqara in the `Isha' prayer.

The shortening and perfection of the prayer

Hadith # 706

Narrated Anas:

The Prophet (ﷺ) used to pray a short prayer (in congregation) but used to offer it in a perfect manner.

Whoever cuts short prayer on hearing cries of child

Hadith # 707

Narrated `Abdullah bin 'Abi Qatada:

My father said,

"The Prophet (ﷺ) said, 'When I stand for prayer, I intend to prolong it but on hearing the cries of a child, I cut it short, as I dislike to trouble the child's mother.' "

Hadith # 708

Narrated Anas bin Malik:

I never prayed behind any Imam a prayer lighter and more perfect than that behind the Prophet (ﷺ) and he used to cut short the prayer whenever he heard the cries of a child lest he should put the child's mother to trial.

Hadith # 709

Narrated Anas bin Malik:

The Prophet (ﷺ) said,

"When I start the prayer I intend to prolong it, but on hearing the cries of a child, I cut

short the prayer because I know that the cries of the child will incite its mother's passions."

Hadith # 710

Narrated Anas bin Malik:

The Prophet, said,

"Whenever I start the prayer I intend to prolong it, but on hearing the cries of a child, I cut short the prayer because I know that the cries of the child will incite its mother's passions."

If one offers prayer then leads the people in Salat

Hadith # 711

Narrated Jabir bin `Abdullah:

Mu`adh used to pray with the Prophet (ﷺ) and then go and lead his people (tribe) in the prayer.

One who repeats the Takbir of the Imam so that the people may hear it

Hadith # 712

Narrated `Aisha:

When the Prophet, became ill in his fatal illness, Someone came to inform him about the prayer, and the Prophet (ﷺ) told him to tell Abu Bakr to lead the people in the prayer. I said, "Abu Bakr is a softhearted man and if he stands for the prayer in your place, he would weep and would not be able to recite the Qur'an."

The Prophet (ﷺ) said, "Tell Abu Bakr to lead the prayer." I said the same as before. He (repeated the same order and) on the third or the fourth time he said, "You are the companions of Joseph. Tell Abu Bakr to lead the prayer."

So Abu Bakr led the prayer and meanwhile the Prophet (ﷺ) felt better and came out with the help of two men; as if I see him just now dragging his feet on the ground.

When Abu Bakr saw him, he tried to retreat but the Prophet (ﷺ) beckoned him to carry on. Abu Bakr retreated a bit and the Prophet (ﷺ) sat on his (left) side. Abu Bakr was repeating the Takbir of Allah's Messenger (ﷺ) for the people to hear.

If a person follows the Imam and others to follow that person

Hadith # 713

Narrated `Aisha:

When Allah's Messenger (ﷺ) became seriously ill, Bilal came to him for the prayer. He said, "Tell Abu Bakr to lead the people in the prayer." I said, "O Allah's Messenger (ﷺ)! Abu Bakr is a softhearted man and if he stands in your place, he would not be able to make the people hear him. Will you order `Umar (to lead the prayer)?" The Prophet (ﷺ) said, "Tell Abu Bakr to lead the people in the prayer." Then I said to Hafsa, "Tell him, Abu i Bakr is a softhearted man and if he stands in his place, he would not be able to make the people hear him. Would you order `Umar to lead the prayer?" " Hafsa did so. The Prophet (ﷺ) said, "Verily you are the companions of Joseph. Tell Abu Bakr to lead the people in the prayer."

So Abu- Bakr stood for the prayer. In the meantime Allah's Messenger (ﷺ) felt better and came out with the help of two persons and both of his legs were dragging on the ground till he entered the mosque. When Abu Bakr heard him coming, he tried to retreat but Allah's Messenger (ﷺ) beckoned him to carry on.

The Prophet (ﷺ) sat on his left side. Abu Bakr was praying while standing and Allah's Messenger (ﷺ) was leading the prayer while sitting. Abu Bakr was following the Prophet (ﷺ) and the people were following Abu Bakr (in the prayer).

Can the Imam depend on the people's saying if he is in doubt?

Hadith # 714

Narrated Abu Huraira:

Once Allah's Messenger (ﷺ) prayed two *rak`at* (instead of four) and finished his prayer. Dhul-Yadain asked him whether the prayer had been reduced or whether he had forgotten. Allah's Messenger (ﷺ) asked the people whether Dhul-Yadain was telling the truth. The people replied in the affirmative.

Then Allah's Apostle stood up, offered the remaining two *rak`at* and then finished his prayer with *Taslim* and then said, "Allahu Akbar."

He followed it with two prostrations like ordinary prostrations or a bit longer.

Hadith # 715

Narrated Abu Huraira:

The Prophet (ﷺ) prayed two *rak`at* of Zuhr prayer (instead of four) and he was told that he had prayed two *rak`at* only. Then he prayed two more *rak`at* and finished them with the Taslim followed by two prostrations.

If the Imam weeps in prayer, will his Salat be valid?

Hadith # 716

Narrated `Aisha:

Allah's Messenger (ﷺ) in his last illness said, "Tell Abu Bakr to lead the people in the prayer." I said, "If Abu Bakr stood in your place, he would not be able to make the people hear him owing to his weeping. So please order `Umar to lead the prayer." He said, "Tell Abu Bakr to lead the people in the prayer." I said to Hafsa, "Say to him, 'Abu Bakr is a softhearted man and if he stood in your place he would not be able to make the people hear him owing to his weeping. So order `Umar to lead the people in the prayer.' "

Hafsa did so but Allah's Messenger (ﷺ) said, "Keep quiet. Verily you are the companions of (Prophet) Joseph. Tell Abu Bakr to lead the people in the prayer." Hafsa said to me, "I never got any good from you."

Straightening the rows at the time of *Iqama* and after it

Hadith # 717

Narrated An-Nu`man bin 'Bashir:

The Prophet (ﷺ) said, "Straighten your rows or Allah will alter your faces."

Hadith # 718

Narrated Anas:

The Prophet (ﷺ) said, "Straighten your rows, for I see you from behind my back."

Facing of the Imam towards his followers while straightening the rows

Hadith # 719

Narrated Anas bin Malik:

Once the *Iqama* was pronounced and Allah's Messenger (ﷺ) faced us and said, "Straighten your rows and stand closer together, for I see you from behind my back."

The first row

Hadith # 720, 721

Narrated Abu Huraira:

The Prophet (ﷺ) said,

"Martyrs are those who die because of drowning, plague, an Abdominal disease, or of being buried alive by a falling building."

And then he added, "If the people knew the Reward for the Zuhr prayer in its early time, they would race for it. If they knew the reward for the `Isha' and the Fajr prayers in congregation, they would join them even if they had to crawl. If they knew the reward for the first row, they would draw lots for it."

The straightening of the rows is obligatory and good things

Hadith # 722

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Imam is (appointed) to be followed. So do not differ from him, bow when he bows, and say, "*Rabbana-lakal hamd*" if he says "*Sami`a l-lahu liman hamidah*"; and if he prostrates, prostrate (after him), and if he prays sitting, pray sitting all together, and straighten the rows for the prayer, as the straightening of the rows is amongst those things which make your prayer a correct and perfect one.

Hadith # 723

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Straighten your rows as the straightening of rows is essential for a perfect and correct prayer. "

The sin of a person who does not complete the rows

Hadith # 724

Narrated Anas bin Malik:

I arrived at Medina and was asked whether I found any change since the days of Allah's Messenger (ﷺ). I said,

"I have not found any change except that you do not stand in alignment in your prayers."

To stand shoulder to shoulder and foot to foot in a row

Hadith # 725

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Straighten your rows for I see you from behind my back."

Anas added, "Everyone of us used to put his shoulder with the shoulder of his companion and his foot with the foot of his companion."

Person standing left side of the Imam, and Imam push him to the right from behind

Hadith # 726

Narrated Ibn `Abbas:

I prayed with the Prophet (ﷺ) and he caught hold of my head from behind and drew me to his right and then offered the prayer and slept. Later the *Mu'adhhdhin* came and the Prophet (ﷺ) stood up for prayer without performing ablution.

One woman can form a row

Hadith # 727

Narrated Anas bin Malik:

One night an orphan and I offered the prayers behind the Prophet (ﷺ) in my house and my mother (Um Sulaim) was standing behind us (by herself forming a row).

The right side of the mosque and the place to the right of the Imam

Hadith # 728

Narrated Ibn `Abbas:

One night I stood to the left of the Prophet (ﷺ) by the hand or by the shoulder (arm) till he made me stand on his right and beckoned with his hand (for me) to go from behind (him).

If there is a wall or a *Sutra* between the Imam and followers

Hadith # 729

Narrated `Aisha:

Allah's Messenger (ﷺ) used to pray in his room at night. As the wall of the room was low, the people saw him and some of them stood up to follow him in the prayer. In the morning they spread the news. The following night the Prophet (ﷺ) stood for the prayer and the people followed him. This went on for two or three nights. Thereupon Allah's Messenger (ﷺ) did not stand for the prayer the following night, and did not come out.

In the morning, the people asked him about it. He replied, that he was afraid that the night prayer might become compulsory.

The night prayer

Hadith # 730

Narrated `Aisha:

The Prophet (ﷺ) had a mat which he used to spread during the day and use as a curtain at night. So a number of people gathered at night facing it and prayed behind him.

Hadith # 731

Narrated Zaid bin Thabit:

Allah's Messenger (ﷺ) made a small room in the month of Ramadan and he prayed there for a few nights, and so some of his companions prayed behind him. When he came to know about it, he kept on sitting. In the morning, he went out to them and said,

"I have seen and understood what you did. You should pray in your houses, for the

best prayer of a person is that which he prays in his house except the compulsory prayers."

The necessity of saying the Takbir and the commencement of prayer

Hadith # 732

Narrated Anas bin Malik Al-Ansari:

Allah's Messenger (ﷺ) rode a horse and fell down and the right side of his body was injured. On that day he prayed one of the prayers sitting and we also prayed behind him sitting. When the Prophet (ﷺ) finished the prayer with Taslim, he said,

"The Imam is to be followed and if he prays standing then pray standing, and bow when he bows, and raise your heads when he raises his head; prostrate when he prostrates; and if he says "*Sami`a I-lahu liman hamidah*", you should say, "*Rabbana wa laka I-hamd.*"

Hadith # 733

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) fell from a horse and got injured so he led the prayer sitting and we also prayed sitting. When he completed the prayer he said,

"The Imam is to be followed; if he says Takbir then say Takbir, bow if he bows; raise your heads when he raises his head, when he says, '*Sami`a I-lahu liman hamidah*' say, '*Rabbana laka I-hamd*', and prostrate when he prostrates."

Hadith # 734

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Imam is to be followed. Say the Takbir when he says it; bow if he bows; if he says '*Sami`a I-lahu liman hamidah*', say, '*Rabbana wa laka I-hamd*', prostrate if he prostrates and pray sitting altogether if he prays sitting."

To raise both hands on saying the first Takbir simultaneously

Hadith # 735

Narrated Salim bin `Abdullah:

My father said, "Allah's Messenger (ﷺ) used to raise both his hands up to the level of

his shoulders when opening the prayer; and on saying the Takbir for bowing. And on raising his head from bowing he used to do the same and then say "*Sami`a I-lahu liman hamidah, Rabbana wa laka I-hamd.*" And he did not do that (i.e. raising his hands) in prostrations.

To raise both hands while saying the Takbir, while bowing and on raising up the head

Hadith # 736

Narrated `Abdullah bin `Umar:

I saw that whenever Allah's Messenger (ﷺ) stood for the prayer, he used to raise both his hands up to the shoulders, and used to do the same on saying the Takbir for bowing and on raising his head from it and used to say, "*Sami`a I-lahu liman hamidah*". But he did not do that (i.e. raising his hands) in prostrations.

Hadith # 737

Narrated Abu Qilaba:

I saw Malik bin Huwairith saying Takbir and raising both his hands (on starting the prayers and raising his hands on bowing and also on raising his head after bowing. Malik bin Huwairith said, "Allah's Messenger (ﷺ) did the same."

Hadith # 738

Narrated `Abdullah bin `Umar:

I saw Allah's Messenger (ﷺ) opening the prayer with the Takbir and raising his hands to the level of his shoulders at the time of saying the Takbir, and on saying the Takbir for bowing he did the same; and when he said, "*Sami`a I-lahu liman hamidah*", he did the same and then said, "*Rabbana wa laka Ihamd.*" But he did not do the same on prostrating and on lifting the head from it."

To raise one's hands after finishing the second Rak'a (for the third Rak'a)

Hadith # 739

Narrated Nafi`:

Whenever Ibn `Umar started the prayer with Takbir, he used to raise his hands: whenever he bowed, he used to raise his hands (before bowing) and also used to

raise his hands on saying, "*Sami`a I-lahu liman hamidah*", and he used to do the same on rising from the second *rak`a* (for the 3rd *rak`a*).

Ibn `Umar said: "The Prophet (ﷺ) used to do the same."

To place the right hand on the left prayers

Hadith # 740

Narrated Sahl bin Sa`d:

The people were ordered to place the right hand on the left forearm in the prayer.

Abu Hazim said, "I knew that the order was from the Prophet (ﷺ)."

Submissiveness in prayer

Hadith # 741

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said,

"You see me facing the Qibla; but, by Allah, nothing is hidden from me regarding your bowing and submissiveness and I see you from behind my back."

Hadith # 742

Narrated Anas bin Malik:

The Prophet (ﷺ) said,

"Perform the bowing and the prostrations properly. By Allah, I see you from behind me (or from behind my back) when you bow or prostrate."

What to say after the Takbir

Hadith # 743

Narrated Anas bin Malik:

The Prophet, Abu Bakr and `Umar used to start the prayer with "*Al hamdu li I-lahi Rabbi l-`alamin* (All praise is but to Allah, Lord of the Worlds).

Hadith # 744

Narrated Abu Huraira:

Allah's Messenger (ﷺ) used to keep silent between the Takbir and the recitation of Qur'an and that interval of silence used to be a short one. I said to the Prophet (ﷺ) "May my parents be sacrificed for you! What do you say in the pause between Takbir and recitation?"

The Prophet (ﷺ) said, "I say,

اللهم باعد بيني وبين خطاياى كما باعدت بين المشرق والمغرب،

O Allah! Set me apart from my sins (faults) as the East and West are set apart from each other

اللهم نقني من الخطايا كما ينقى الثوب الأبيض من الدنس،

and clean me from sins as a white garment is cleaned of dirt

اللهم اغسل خطاياى بالماء والثلج والبرد

O Allah! Wash off my sins with water, snow and hail.

Hadith # 745

Narrated Asma' bint Abi Bakr:

The Prophet (ﷺ) once offered the eclipse prayer. He stood for a long time and then did a prolonged bowing. He stood up straight again and kept on standing for a long time, then bowed a long bowing and then stood up straight and then prostrated a prolonged prostration and then lifted his head and prostrated a prolonged prostration. And then he stood up for a long time and then did a prolonged bowing and then stood up straight again and kept on standing for a long time. Then he bowed a long bowing and then stood up straight and then prostrated a prolonged prostration and then lifted his head and went for a prolonged prostration.

On completion of the prayer, he said, "Paradise became so near to me that if I had dared, I would have plucked one of its bunches for you and Hell became so near to me that said, 'O my Lord will I be among those people?'

Then suddenly I saw a woman and a cat was lacerating her with its claws. On inquiring, it was said that the woman had imprisoned the cat till it died of starvation and she neither fed it nor freed it so that it could feed itself."

To cast a look at the Imam during prayer

Hadith # 746

Narrated Abu Ma`mar:

We asked Khabbab whether Allah's Messenger (ﷺ) used to recite (the Qur'an) in the

Zuhr and the `Asr prayers. He replied in the affirmative.

We said, "How did you come to know about it?"

He said, "By the movement of his beard."

Hadith # 747

Narrated Al-Bara:

Whenever we offered prayer with the Prophet (ﷺ) and he raised his head from the bowing, we used to remain standing till we saw him prostrating .

Hadith # 748

Narrated `Abdullah bin `Abbas:

Once solar eclipse occurred during the lifetime of Allah's Messenger (ﷺ). He offered the eclipse prayer. His companions asked, "O Allah's Messenger (ﷺ)! We saw you trying to take something while standing at your place and then we saw you retreating."

The Prophet (ﷺ) said, "I was shown Paradise and wanted to have a bunch of fruit from it. Had I taken it, you would have eaten from it as long as the world remains."

Hadith # 749

Narrated Anas bin Malik:

The Prophet (ﷺ) led us in prayer and then went up to the pulpit and beckoned with both hands towards the Qibla of the mosque and then said,

"When I started leading you in prayer, I saw the display of Paradise and Hell on the wall of the mosque (facing the Qibla). I never saw good and bad as I have seen today." He repeated the last statement thrice.

Looking towards the sky during prayer

Hadith # 750

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "What is wrong with those people who look towards the sky during the prayer?"

His talk grew stern while delivering this speech and he said, "They should stop (looking towards the sky during the prayer); otherwise their eyesight would be taken away."

To look hither and thither in prayer

Hadith # 751

Narrated `Aisha:

I asked Allah's Messenger (ﷺ) about looking hither and thither in prayer.

He replied, "It is a way of stealing by which Satan takes away (a portion) from the prayer of a person."

Hadith # 752

Narrated `Aisha:

Once the Prophet (ﷺ) prayed on a *Khamisa* with marks on it and said, "The marks on it diverted my attention, take this *Khamisa* to Abu Jahm and bring an *Inbijaniya* (from him.)"

Is it permissible to look around in prayer if something happens to one?

Hadith # 753

Narrated Ibn `Umar:

The Prophet (ﷺ) saw expectoration in the direction of the Qibla of the mosque while he was leading the prayer, and scratched it off. After finishing the prayer, he said,

"Whenever any of you is in prayer he should know that Allah is in front of him. So none should spit in front of him in the prayer."

Hadith # 754

Narrated Anas:

While the Muslims were offering the Fajr prayer, Allah's Messenger (ﷺ) suddenly appeared before them by removing the curtain of the dwelling place of `Aisha, looked towards the Muslims who were standing in rows. He smiled with pleasure.

Abu Bakr started retreating to join the row on the assumption that the Prophet wanted to come out for the prayer. The Muslims intended to leave the prayer (and were on the verge of being put to trial), but the Prophet (ﷺ) beckoned them to complete their prayer and then he let the curtain fall. He died in the last hours of that day.

Recitation Surat Al-Fatiha is compulsory for the Imam and the followers

Hadith # 755

Narrated Jabir bin Samura:

The People of Kufa complained against Sa`d to `Umar and the latter dismissed him and appointed `Ammar as their chief . They lodged many complaints against Sa`d and even they alleged that he did not pray properly.

`Umar sent for him and said, "O Abu 'Is-haq! These people claim that you do not pray properly."

Abu 'Is-haq said, "By Allah, I used to pray with them a prayer similar to that of Allah's Apostle and I never reduced anything of it. I used to prolong the first two *rak`at* of `Isha prayer and shorten the last two *rak`at*."

`Umar said, "O Abu 'Is-haq, this was what I thought about you." And then he sent one or more persons with him to Kufa so as to ask the people about him. So they went there and did not leave any mosque without asking about him. All the people praised him till they came to the mosque of the tribe of Bani `Abs; one of the men called Usama bin Qatada with a surname of Abu Sa`da stood up and said,

"As you have put us under an oath; I am bound to tell you that Sa`d never went himself with the army and never distributed (the war booty) equally and never did justice in legal verdicts."

(On hearing it) Sa`d said, "I pray to Allah for three things: O Allah! If this slave of yours is a liar and got up for showing off, give him a long life, increase his poverty and put him to trials." (And so it happened).

Later on when that person was asked how he was, he used to reply that he was an old man in trial as the result of Sa`d's curse. `

Abdul Malik, the sub narrator, said that he had seen him afterwards and his eyebrows were overhanging his eyes owing to old age and he used to tease and assault the small girls in the way.

Hadith # 756

Narrated 'Ubada bin As-Samit:

Allah's Messenger (ﷺ) said, "Whoever does not recite Al-Fatiha in his prayer, his prayer is invalid."

Hadith # 757

Narrated Abu Huraira:

Allah's Messenger (ﷺ) entered the mosque and a person followed him. The man prayed and went to the Prophet and greeted him. The Prophet (ﷺ) returned the greeting and said to him, "Go back and pray, for you have not prayed."

The man went back prayed in the same way as before, returned and greeted the Prophet who said, "Go back and pray, for you have not prayed." This happened thrice.

The man said, "By Him Who sent you with the Truth, I cannot offer the prayer in a better way than this. Please, teach me how to pray."

The Prophet (ﷺ) said,

"When you stand for Prayer say Takbir and then recite from the Holy Qur'an (of what you know by heart) and then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease (do not hurry) and do the same in all your prayers.

Hadith # 758

Narrated Jabir bin Samura:

Sa`d said, "I used to pray with them a prayer similar to that of Allah's Messenger (ﷺ) (the prayer of Zuhr and `Asr) reducing nothing from them. I used to prolong the first two *rak`at* and shorten the last two *rak`at*."

`Umar said to Sa`d "This was what we thought about you."

The recitation of the Qur'an in a Zuhr prayer

Hadith # 759

Narrated `Abdullah bin Abi Qatada:

My father said,

"The Prophet (ﷺ) in Zuhr prayers used to recite Al-Fatiha along with two other Suras in the first two *rak`at*: a long one in the first *rak`a* and a shorter (Sura) in the second, and at times the verses were audible.

In the `Asr prayer the Prophet (ﷺ) used to recite Al-Fatiha and two more Suras in the first two *rak`at* and used to prolong the first *rak`a*. And he used to prolong the first *rak`a* of the Fajr prayer and shorten the second.

Hadith # 760

Narrated Abu Ma`mar:

I asked Khabbab whether the Prophet (ﷺ) used to recite the Qur'an in the Zuhr and

the `Asr prayers. He replied in the affirmative.

We said, "How did you come to know that?" He said, "From the movement of his beard."

The recitation of the Qur'an in the 'Asr prayer

Hadith # 761

Narrated Abu Ma`mar:

I asked Khabbab bin Al-Art whether the Prophet (ﷺ) used to recite the Qur'an in the Zuhr and the `Asr prayers. He replied in the affirmative.

I said, "How did you come to know that?" He replied, "From the movement of his beard."

Hadith # 762

Narrated `Abdullah bin Abi Qatada:

My father said, "The Prophet (ﷺ) used to recite Al-Fatiha along with another Sura in the first two *rak`at* of the Zuhr and the `Asr prayers and at times a verse or so was audible to us."

The recitation of the Qur'an in the Magrib prayer

Hadith # 763

Narrated Ibn `Abbas:

My mother) Umu-I-Fadl heard me reciting "*Wal Mursalati `Urfan*" (77) and said, "O my son! By Allah, your recitation made me remember that it was the last Sura I heard from Allah's Messenger (ﷺ). He recited it in the Maghrib prayer. "

Hadith # 764

Narrated Marwan bin Al-Hakam:

Zaid bin Thabit said to me, "Why do you recite very short Suras in the Maghrib prayer while I heard the Prophet (ﷺ) reciting the longer of the two long Suras?"

To recite aloud in the Maghrib prayer.

Hadith # 765

Narrated Jubair bin Mut`im:

My father said, "I heard Allah's Messenger (ﷺ) reciting "at-Tur" (52) in the Maghrib prayer."

To recite aloud in the 'Isha' prayer

Hadith # 766

Narrated Abu Rafi`:

I offered the `Isha' prayer behind Abu Huraira and he recited, "*Idha s-samaa'u n-shaqqat*" (84) and prostrated.

On my inquiring, he said, "I prostrated behind Abul-Qasim (the Prophet) (when he recited that Sura) and I will go on doing it till I meet him."

Hadith # 767

Narrated Al-Bara:

The Prophet (ﷺ) was on a journey and recited in one of the first two *rak`at* of the `Isha' prayer "*Wa t-teeni wa z-zaitun*." (95)

To recite in the 'Isha' prayer, with As-Sajda

Hadith # 768

Narrated Abu Rafi`:

Once I prayed the `Isha' prayer with Abu Huraira and he recited, "*Idha s-samaa'u n-shaqqat*" (84) and prostrated. I said, "What is that?" He said, "I prostrated behind Abul-Qasim, (the Prophet) (when he recited that Sura) and I will go on doing it till I meet him."

Recitation in the 'Isha' prayer

Hadith # 769

Narrated Al-Bara:

I heard the Prophet (ﷺ) reciting *wa t-teeni wa z-zaitun*" (95) in the `Isha' prayer, and I never heard a sweeter voice or a better way of recitation than that of the Prophet.

Prolonging the first two *Rak'a* and shortening the last two

Hadith # 770

Narrated Jabir bin Samura:

Umar said to Sa'd, "The people complained against you in everything, even in prayer." Sa'd replied, "Really I used to prolong the first two *rak'at* and shorten the last two and I will never shorten the prayer in which I follow Allah's Messenger (ﷺ)."

Umar said, "You are telling the truth and that is what I think about you."

The recitation of the Qur'an in the Fajr prayer

Hadith # 771

Narrated Saiyar bin Salama:

My father and I went to Abu Barza-al-Aslami to ask him about the stated times for the prayers.

He replied, "The Prophet (ﷺ) used to offer the Zuhr prayer when the sun just declined from its highest position at noon; the Asr at a time when if a man went to the farthest place in Medina (after praying) he would find the sun still hot (bright).

The sub narrator said: I have forgotten what Abu Barza said about the Maghrib prayer.

The Prophet (ﷺ) never found any harm in delaying the Isha' prayer to the first third of the night and he never liked to sleep before it and to talk after it.

He used to offer the morning prayer at a time when after finishing it one could recognize the person sitting beside him and used to recite between 60 to 100 verses in one or both the *rak'at*."

Hadith # 772

Narrated Abu Huraira:

The Qur'an is recited in every prayer and in those prayers in which Allah's Messenger (ﷺ) recited aloud for us, we recite aloud in the same prayers for you; and the prayers in which the Prophet (ﷺ) recited quietly, we recite quietly.

If you recite "Al-Fatiha" only it is sufficient but if you recite something else in addition, it is better.

To recite aloud in the Fajr prayer.

Hadith # 773

Narrated Ibn `Abbas:

The Prophet (ﷺ) set out with the intention of going to Suq `Ukaz (market of `Ukaz) along with some of his companions. At the same time, a barrier was put between the devils and the news of heaven. Fire commenced to be thrown at them.

The Devils went to their people, who asked them, "What is wrong with you?" They said, "A barrier has been placed between us and the news of heaven. And fire has been thrown at us." They said, "The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven."

Those who went towards Tuhama came across the Prophet at a place called Nakhla and it was on the way to Suq `Ukaz and the Prophet (ﷺ) was offering the Fajr prayer with his companions. When they heard the Qur'an they listened to it and said, "By Allah, this is the thing which has put a barrier between us and the news of heaven."

They went to their people and said, "O our people; verily we have heard a wonderful recital (Qur'an) which shows the true path; we believed in it and would not ascribe partners to our Lord." Allah revealed the following verses to his Prophet (Sura 'Jinn') (72): "Say: It has been revealed to me." And what was revealed to him was the conversation of the Jinns.

Hadith # 774

Narrated Ibn `Abbas:

The Prophet (ﷺ) recited aloud in the prayers in which he was ordered to do so and quietly in the prayers in which he was ordered to do so. "And your Lord is not forgetful." "Verily there was a good example for you in the ways of the Prophet."

To recite two Surah in one *Rak'a* and to recite last verses of some Surah

Hadith # 774b

Anas said:

One of the Ansar used to lead the Ansar in Salat in the Quba' mosque and it was his habit to recite *Qul Huwal-lahu Ahad* whenever he wanted to recite something in Salat. When he finished that Surah, he would recite another one with it. He followed the same procedure in each *Rak'a*. His companions discussed this with him and

said, "You recite this Surah and do not consider it sufficient and then you recite another. So would you recite it alone or leave it and recite some other."

He said, "I will never leave it and if you want me to be your Imam on this condition then it is all right ; otherwise I will leave you." They knew that he was the best amongst them and they did not like someone else to lead them in Salat.

When the Prophet (ﷺ) went to them as usual, they informed him about it. The Prophet (ﷺ) addressed him and said,

"O so-and-so, what forbids you from doing what your companions ask you to do ? Why do you read this Surah particularly in every *Rak'a* ?"

He replied, "I love this Surah." The Prophet (ﷺ) said, "Your love for this Surah will make you enter Paradise."

Hadith # 775

Narrated Abu Wa'il:

A man came to Ibn Mas`ud and said, "I recited the Mufassal (Suras) at night in one *rak`a*."

Ibn Mas`ud said, "This recitation is (too quick) like the recitation of poetry. I know the identical Suras which the Prophet (ﷺ) used to recite in pairs."

Ibn Mas`ud then mentioned 20 Mufassal Suras including two Suras from the family of (i.e. those verses which begin with) Ha, Meem (which the Prophet (ﷺ) used to recite) in each *rak`a*.

To recite only Surah Al-Fathiha in the last two *Rak'a* in a four *Rak'a* prayer

Hadith # 776

Narrated `Abdullah bin Abi Qatada:

My father said,

"The Prophet (ﷺ) uses to recite Al-Fatiha followed by another Sura in the first *two rak`at* of the prayer and used to recite only Al-Fatiha in the last two *rak`at* of the Zuhr prayer. Sometimes a verse or so was audible and he used to prolong the first *rak`a* more than the second and used to do the same in the `Asr and Fajr prayers."

To recite (Qur'an) quietly in the Zuhr and 'Asr prayers

Hadith # 777

Narrated Abu Ma`mar:

We said to Khabbab "Did Allah's Messenger (ﷺ) used to recite in Zuhr and `Asr prayers?" He replied in the affirmative.

We said, "How did you come to know about it?" He said, "By the movement of his beard."

If imam recites a verse in prayer so the *muqtadi* should listen, then there is no disobedience

Hadith # 778

Narrated `Abdullah bin Abi Qatada:

My father said, "The Prophet (ﷺ) used to recite Al-Fatiha along with another Sura in the first two *rak`at* of the Zuhr and `Asr prayers. A verse or so was audible at times and he used to prolong the first *rak`a*."

To prolong the first *Rak'a*

Hadith # 779

Narrated `Abdullah bin Abi Qatada:

My father said, "The Prophet (ﷺ) used to prolong the first *rak`a* of the Zuhr prayer and shorten the second one and used to do the same in the Fajr prayer."

Saying of Amin aloud by the Imam

Hadith # 780

Narrated Abu Huraira:

The Prophet (ﷺ) said,

"Say Amin" when the Imam says it and if the Amin of any one of you coincides with that of the angels then all his past sins will be forgiven."

Ibn Shihab said, "Allah's Messenger (ﷺ) used to Say "Amin."

Superiority of saying Amin

Hadith # 781

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said,

"If any one of you says, "Amin" and the angels in the heavens say "Amin" and the former coincides with the latter, all his past sins will be forgiven."

Saying of Amin aloud by the followers

Hadith # 782

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said,

"Say Amen when the Imam says '*Ghairi l-maghdubi `alaihim wala d-daalleen*' (not the path of those who earn Your Anger (such as Jews) nor of those who go astray (such as Christians)); all the past sins of the person whose saying (of Amin) coincides with that of the angels, will be forgiven".

If someone bowed behind the rows

Hadith # 783

Narrated Abu Bakra:

I reached the Prophet (ﷺ) in the mosque while he was bowing in prayer and I too bowed before joining the row mentioned it to the Prophet (ﷺ) and he said to me, "May Allah increase your love for the good. But do not repeat it again (bowing in that way).

Itmam At-Takbir (i.e., to end the number of Takbir) on bowing

Hadith # 784

Narrated `Imran bin Husain:

I offered the prayer with `Ali in Basra and he made us remember the prayer which we used to pray with Allah's Messenger (ﷺ). `Ali said Takbir on each rising and bowing.

Hadith # 785

Narrated Abu Salama:

When Abu Huraira led us in prayer he used to say Takbir on each bowing and rising. On the completion of the prayer he used to say, "My prayer is more similar to the prayer of Allah's Messenger (ﷺ) than that of anyone of you."

Itmam At-Takbir (i.e., to end the number of Takbir) on prostrating.

Hadith # 786

Narrated Mutarrif bin `Abdullah:

`Imran bin Husain and I offered the prayer behind `Ali bin Abi Talib. When `Ali prostrated, he said the Takbir, when he raised his head, he said the Takbir and when he got up for the third *rak`a* he said the Takbir.

On completion of the prayer `Imran took my hand and said, "This (i.e. `Ali) made me remember the prayer of Muhammad" Or he said, "He led us in a prayer like that of Muhammad."

Hadith # 787

Narrated `Ikrima:

I saw a person praying at Muqam-Ibrahim (the place of Abraham by the Ka`ba) and he was saying Takbir on every bowing, rising, standing and sitting.

I asked Ibn `Abbas (about this prayer). He admonished me saying: "Isn't that the prayer of the Prophet?"

Saying the Takbir on raising from the prostration

Hadith # 788

Narrated `Ikrima:

I prayed behind a Sheikh at Mecca and he said twenty two Takbirs (during the prayer).

I told Ibn `Abbas that he (i.e. that Sheikh) was foolish. Ibn `Abbas admonished me and said, "This is the tradition of Abul-Qasim."

Hadith # 789

narrated Abu Huraira:

Whenever Allah's Messenger (ﷺ) stood for the prayer, he said Takbir on starting the

prayer and then on bowing. On rising from bowing he said, "*Sami`a llahu liman hamidah*," and then while standing straight he used to say, "*Rabbana laka-l hamd*"

Al- Laith said, "(The Prophet (ﷺ) said), '*Wa laka l-hamd*'."

He used to say Takbir on prostrating and on raising his head from prostration; again he would Say Takbir on prostrating and raising his head. He would then do the same in the whole of the prayer till it was completed. On rising from the second *rak`a* (after sitting for at-Tahiyat), he used to say Takbir.

To put the hands on both knees while bowing.

Hadith # 790

Narrated Mus`ab bin Sa`d:

I offered prayer beside my father and approximated both my hands and placed them in between the knees. My father told me not to do so and said, "We used to do the same but we were forbidden (by the Prophet) to do it and were ordered to place the hands on the knees."

Not performing bowing perfectly

Hadith # 791

Narrated Zaid bin Wahb:

Hudhaifa saw a person who was not performing the bowing and prostration perfectly. He said to him, "You have not prayed and if you should die you would die on a religion other than that of Muhammad."

To keep the back straight in bowing.

Abu Hameed (RA) told his companions that the Prophet (PBUH) bowed, then bowed his back completely.

Extent of bowing completely and moderation in it

Hadith # 792

Narrated Al-Bara:

The bowing, the prostration the sitting in between the two prostrations and the

standing after the bowing of the Prophet (ﷺ) but not *qiyam* (standing in the prayer) and *qu`ud* (sitting in the prayer) used to be approximately equal (in duration).

Prophet's (pbuh) advice to a person who did not perform his bowing perfectly

Hadith # 793

Narrated Abu Huraira:

Once the Prophet (ﷺ) entered the mosque, a man came in, offered the prayer and greeted the Prophet. The Prophet returned his greeting and said to him, "Go back and pray again for you have not prayed."

The man offered the prayer again, came back and greeted the Prophet. He said to him thrice, "Go back and pray again for you have not prayed."

The man said, "By Him Who has sent you with the truth! I do not know a better way of praying. Kindly teach Me how to pray."

He said, "When you stand for the prayer, say Takbir and then recite from the Qur'an what you know and then bow with calmness till you feel at ease, then rise from bowing till you stand straight.

Afterwards prostrate calmly till you feel at ease and then raise (your head) and sit with Calmness till you feel at ease and then prostrate with calmness till you feel at ease in prostration and do the same in the whole of your prayer."

Invocation in bowing.

Hadith # 794

Narrated `Aisha:

The Prophet (ﷺ) used to say in his bowing and prostrations,

سبحانك اللهم ربنا وبحمدك، اللهم اغفر لي

Exalted Are you O Allah our Lord, and by Your praise [do I exalt you]. O Allah! Forgive me

What the Imam and the followers say on raising their heads from bowing.

Hadith # 795

Narrated Abu Huraira:

When the Prophet (ﷺ) said, "Sami`a l-lahu liman hamidah," (Allah heard those who sent praises to Him), he would say, "Rabbana wa laka l-hamd." On bowing and raising his head from it the Prophet (ﷺ) used to say Takbir. He also used to say Takbir on rising after the two prostrations. (See Hadith No. 656).

The superiority of saying اللهم ربنا لك الحمد

Hadith # 796

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When the Imam says, "سمع الله لمن حمده," you should say, "اللهم ربنا لك الحمد" And if the saying of any one of you coincides with that of the angels, all his past sins will be forgiven."

Hadith # 797

Narrated Abu Salama:

Abu Hurairah said, "No doubt, my Salat is similar to that of the Prophet (ﷺ)."

Abu Hurairah used to recite *Qunut* after saying *Sami' Allahu liman hamida* in the last *Rak'a* of the *Zuhr*, *Isha* and *Fajr* Prayers. He would ask Allah's Forgiveness for the true believers and curse the disbelievers.

Hadith # 798

Narrated Anas:

The *qunut* [supplication before going down for prostration] used to be recited in the *Maghrib* and the *Fajr* prayers.

Hadith # 799

Narrated Rifa`a bin Rafi` Az-Zuraqi:

One day we were praying behind the Prophet. When he raised his head from bowing, he said,

سمع الله لمن حمده

A man behind him said,

ربنا ولك الحمد، حمدا كثيرا طيبا مباركا فيه

O our Lord! All the praises are for You, many good and blessed praises

When the Prophet completed the prayer, he asked, "Who has said these words?" The man replied, "I."

The Prophet said, "I saw over thirty angels competing to write it first."

Prophet rose (from bowing) and stood straight till all the vertebrae of his spinal column came to a natural position.

To stand Straight with calmness on raising the head from bowing

Hadith # 800

Narrated Thabit:

Anas used to demonstrate to us the prayer of the Prophet (ﷺ) and while demonstrating, he used to raise his head from bowing and stand so long that we would say that he had forgotten (the prostration).

Hadith # 801

Narrated Al-Bara':

The bowing, the prostrations, the period of standing after bowing and the interval between the two prostrations of the Prophet (ﷺ) used to be equal in duration.

Hadith # 802

Narrated Aiyub:

Abu Qilaba said, "Malik bin Huwairith used to demonstrate to us the prayer of the Prophet (ﷺ) at times other than that of the compulsory prayers.

So (once) he stood up for prayer and performed a perfect *Qiyam* (standing and reciting from the Holy Qur'an) and then bowed and performed bowing perfectly; then he raised his head and stood straight for a while."

Abu Qilaba added, "Malik bin Huwairith in that demonstration prayed like this Sheikh of ours, Abu Yazid." Abu, Yazid used to sit (for a while) on raising his head from the second prostration before getting up.

One should say *Takbir* while going in prostration.

Hadith # 803

Narrated Abu Bakr bin `Abdur Rahman Ibn Harith bin Hisham and Abu Salama bin `Abdur Rahman:

Abu Huraira used to say *Takbir* in all the prayers, compulsory and optional -- in the

month of Ramadan or other months.

He used to say Takbir on standing for prayer and on bowing; then he would say, "*Sami`a I-lahu liman hamidah*," and before prostrating he would say "*Rabbana wa laka lhamd*." Then he would say Takbir on prostrating and on raising his head from the prostration, then another Takbir on prostrating (for the second time), and on raising his head from the prostration. He also would say the Takbir on standing from the second *rak`a*. He used to do the same in every *rak`a* till he completed the prayer.

On completion of the prayer, he would say, "By Him in Whose Hands my soul is! No doubt my prayer is closer to that of Allah's Messenger (ﷺ) than yours, and this was His prayer till he left this world."

Hadith # 804

Abu Huraira said,

"When Allah's Messenger (ﷺ) raised his head from (bowing) he used to say "*Sami`a I-lahu liman hamidah, Rabbana wa laka I-hamd*." He Would invoke Allah for some people by naming them:

"O Allah! Save Al-Walid bin Al-Walid and Salama bin Hisham and `Aiyash bin Abi Rabi`a and the weak and the helpless people among the faithful believers.

O Allah! Be hard on the tribe of Mudar and let them suffer from famine years like that of the time of Joseph."

In those days the Eastern section of the tribe of Mudar was against the Prophet.

Hadith # 805

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) fell from a horse and the right side of his body was injured. We went to inquire about his health meanwhile it was time for the prayer and he led the prayer sitting and we also prayed while sitting. On completion of the prayer he said,

"The Imam is to be followed; say Takbir when he says it; bow when he bows; rise when he rises and when he says "*Sami`a I-lahu liman hamidah*," say, "*Rabbana wa laka I-hamd*", and prostrate if he prostrates."

Sufyan narrated the same from Ma`mar. Ibn Juraij said that his (the Prophet's) right leg had been injured.

Superiority of prostrating

Hadith # 806

Narrated Abu Huraira:

The people said, "O Allah's Messenger (ﷺ)! Shall we see our Lord on the Day of Resurrection?"

He replied, "Do you have any doubt in seeing the full moon on a clear (not cloudy) night?" They replied, "No, O Allah's Messenger (ﷺ)!"

He said, "Do you have any doubt in seeing the sun when there are no clouds?" They replied in the negative.

He said, "You will see Allah (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allah will come to them and say, 'I am Your Lord.'

They will say, 'We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him. Then Allah will come to them again and say, 'I am your Lord.'

They will say, 'You are our Lord.' Allah will call them, and *As-Sirat* (a bridge) will be laid across Hell and I (Muhammad) shall be the first amongst the Apostles to cross it with my followers. Nobody except the Apostles will then be able to speak and they will be saying then, 'O Allah! Save us. O Allah Save us.'

There will be hooks like the thorns of Sa'dan in Hell. Have you seen the thorns of Sa'dan?" The people said, "Yes."

He said, "These hooks will be like the thorns of Sa'dan but nobody except Allah knows their greatness in size and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allah intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him alone.

The angels will take them out by recognizing them from the traces of prostrations, for Allah has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations.

At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of flowing water.

Then when Allah had finished from the Judgments amongst his creations, one man will be left between Hell and Paradise and he will be the last man from the people of

Hell to enter paradise. He will be facing Hell, and will say, 'O Allah! Turn my face from the fire as its wind has dried me and its steam has burnt me.' Allah will ask him, "Will you ask for anything more in case this favor is granted to you?" He will say, "No by Your (Honor) Power!" And he will give to his Lord (Allah) what he will of the pledges and the covenants.

Allah will then turn his face from the Fire. When he will face Paradise and will see its charm, he will remain quiet as long as Allah will. He then will say, 'O my Lord! Let me go to the gate of Paradise.' Allah will ask him, 'Didn't you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?' He will say, 'O my Lord! Do not make me the most wretched, amongst Your creatures.' Allah will say, 'If this request is granted, will you then ask for anything else?' He will say, 'No! By Your Power! I shall not ask for anything else.' Then he will give to his Lord what He will of the pledges and the covenants.

Allah will then let him go to the gate of Paradise. On reaching then and seeing its life, charm, and pleasure, he will remain quiet as long as Allah wills and then will say, 'O my Lord ! Let me enter Paradise.' Allah will say, May Allah be merciful unto you, O son of Adam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more that what you have been given?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allah will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires have been fulfilled . Then Allah will say, 'Request more of such and such things.' Allah will remind him and when all his desires and wishes; have been fulfilled, Allah will say "All this is granted to you and a similar amount besides."

Abu Sa`id Al-Khudri, said to Abu Huraira, 'Allah's Messenger (ﷺ) said, "Allah said, 'That is for you and ten times more like it.' "

Abu Huraira said, "I do not remember from Allah's Messenger (ﷺ) except (his saying), 'All this is granted to you and a similar amount besides.'"

Abu Sa`id said, "I heard him saying, 'That is for you and ten times more the like of it.'"

During the prostrations keep arms away from one's sides and the abdomen from the thighs

Hadith # 807

Narrated `Abdullah bin Malik bin Buhaina:

Whenever the Prophet (ﷺ) used to offer prayer he used to keep arms away (from the body) so that the whiteness of his armpits was visible.

One keep the toes in the direction of the Qiblah

Abu Hameed Sahabi (RA) narrated this from the Prophet (PBUH).

If one does not perform the prostrations perfectly

Hadith # 808

Narrated Abu Wail:

Hudhaifa said, "I saw a person not performing his bowing and prostrations perfectly. When he completed the prayer, I told him that he had not prayed."

I think that Hudhaifa added (i.e. said to the man), "Had you died, you would have died on a tradition other than that of the Prophet (ﷺ) Muhammad."

To prostrate on seven bones

Hadith # 809

Narrated Ibn `Abbas:

The Prophet (ﷺ) was ordered (by Allah) to prostrate on seven parts and not to tuck up the clothes or hair (while praying). Those parts are:

- the forehead (along with the tip of nose),
- both hands,
- both knees, and
- (toes of) both feet.

Hadith # 810

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "We have been ordered to prostrates on seven bones and not to tuck up the clothes or hair."

Hadith # 811

Narrated Al-Bara' bin `Azib:

We used to pray behind the Prophet (ﷺ) and when he said, "*Sami`a l-lahu liman hamidah*", none of us would bend his back (to go for prostration) till the Prophet (ﷺ)

had placed his, forehead on the ground.

To prostrate on the nose

Hadith # 812

Narrated Ibn `Abbas:

The Prophet (ﷺ) said,

"I have been ordered to prostrate on seven bones i.e.

on the forehead along with the tip of the nose and the Prophet (ﷺ) pointed towards his nose, both hands, both knees and the toes of both feet

and not to gather the clothes or the hair."

To prostrate on the nose and in the mud

Hadith # 813

Narrated Abu Salama:

Once I went to Abu- Sa`id Al-Khudri and asked him, "Won't you come with us to the date-palm trees to have a talk?" So Abu Sa`id went out and I asked him, "Tell me what you heard from the Prophet (ﷺ) about the Night of Qadr."

Abu Sa`id replied, "Once Allah's Messenger (ﷺ) performed *l'tikaf* (seclusion) on the first ten days of the month of Ramadan and we did the same with him. Gabriel came to him and said, 'The night you are looking for is ahead of you.' So the Prophet (ﷺ) performed the *l'tikaf* in the middle (second) ten days of the month of Ramadan and we too performed *l'tikaf* with him. Gabriel came to him and said, 'The night which you are looking for is ahead of you.'

In the morning of the 20th of Ramadan the Prophet (ﷺ) delivered a sermon saying, 'Whoever has performed *l'tikaf* with me should continue it. I have been shown the Night of "Qadr", but have forgotten its date, but it is in the odd nights of the last ten nights. I saw in my dream that I was prostrating in mud and water.'

In those days the roof of the mosque was made of branches of date-palm trees. At that time the sky was clear and no cloud was visible, but suddenly a cloud came and it rained. The Prophet (ﷺ) led us in the prayer and I saw the traces of mud on the forehead and on the nose of Allah's Messenger (ﷺ). So it was the confirmation of that dream."

To tie the clothes and wrap them properly

Hadith # 814

Narrated Sahl bin Sa`d:

The people used to pray with the Prophet (ﷺ) tying their Izars around their necks because of their small sizes and the women were directed that they should not raise their heads from the prostrations till the men had sat straight.

The worshiper (in Sajdah) should not wrap his hair

Hadith # 815

Narrated Ibn `Abbas:

The Prophet (ﷺ) was ordered to prostrate on seven bony parts and not to tuck up his clothes or hair.

One should not tuck up his garment in prayer

Hadith # 816

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "I have been ordered to prostrate on seven (bones) and not to tuck up the hair or garment."

To invoke and glorify Allah in prostration

Hadith # 817

Narrated `Aisha:

The Prophet (ﷺ) used to say frequently in his bowing and prostrations

سبحانك اللهم ربنا وبحمدك، اللهم اغفر لي

Exalted [from unbecoming attributes] Are you O Allah our Lord, and by Your praise [do I exalt you]. O Allah! Forgive me).

In this way he was acting on what was explained to him in the Holy Qur'an

To sit for a while between the two prostrations

Hadith # 818, 819

Narrated Abu Qilaba:

Once Malik bin Huwairith said to his friends, "Shall I show you how Allah's Messenger (ﷺ) used to offer his prayers?" And it was not the time for any of the compulsory congregational prayers.

So he stood up (for the prayer) bowed and said the Takbir, then he raised his head and remained standing for a while and then prostrated and raised his head for a while (sat up for a while). He prayed like our Sheikh `Amr Ibn Salama.

Aiyub said, "The latter used to do a thing which I did not see the people doing i.e. he used to sit between the third and the fourth *rak`a*."

Malik bin Huwairith said, "We came to the Prophet (after embracing Islam) and stayed with him. He said to us, 'When you go back to your families, pray such and such a prayer at such and such a time, and when there is the time for the prayer then only of you should pronounce the Adhan for the prayer and the oldest of you should lead the prayer.'"

Hadith # 820

Narrated Al-Bara':

The time taken by the Prophet (ﷺ) in prostrations, bowing, and the sitting interval between the two prostrations was about the same.

Hadith # 821

Narrated Thabit:

Anas said, "I will leave no stone unturned in making you offer the prayer as I have seen the Prophet (ﷺ) making us offer it."

Anas used to do a thing which I have not seen you doing. He used to stand after the bowing for such a long time that one would think that he had forgotten (the prostrations) and he used to sit in-between the prostrations so long that one would think that he had forgotten the second prostration.

One should not put the forearms on the ground during prostrations

Hadith # 822

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Be straight in the prostrations and none of you should put his forearms on the ground (in the prostration) like a dog."

Sitting Straight in a Witr payer and then getting up.

Hadith # 823

Narrated Malik bin Huwairith Al-Laithi:

I saw the Prophet (ﷺ) praying and in the odd *rak`at*, he used to sit for a moment before getting up.

How to support oneself while standing after finishing the *Rak'a*

Hadith # 824

Narrated Aiyub:

Abu Qilaba said, "Malik bin Huwairith came to us and led us in the prayer in this mosque of ours and said, 'I lead you in prayer but I do not want to offer the prayer but just to show you how Allah's Apostle performed his prayers.'" I asked Abu Qilaba, "How was the prayer of Malik bin Huwairith?"

He replied, "Like the prayer of this Sheikh of ours-- i.e. `Amr bin Salima." That Sheikh used to pronounce the Takbir perfectly and when he raised his head from the second prostration he would sit for a while and then support himself on the ground and get up.

Saying Takbir on rising from the two prostrations

Hadith # 825

Narrated Sa`id bin Al-Harith:

Abu Sa`id led us in the prayer and said the Takbir aloud on arising from the prostration, and on prostrating, on rising again, and on getting up from the second *rak`a*. Abu Sa`id said, "I saw the Prophet doing the same."

Hadith # 826

Narrated Mutarrif:

`Imran and I prayed behind `Ali bin Abi Talib and he said Takbir on prostrating, on rising and on getting up after the two *rak`at* (i.e. after the second *rak`a*).

When the prayer was finished, `Imran took me by the hand and said, "He (`Ali) has

prayed the prayer of Muhammad" (or said, "He made us remember the prayer of Muhammad).

The Prophet's Sunna for the sitting in the *Tashah-hud*

Hadith # 827

Narrated `Abdullah bin `Abdullah:

I saw `Abdullah bin `Umar crossing his legs while sitting in the prayer and I, a mere youngster in those days, did the same.

Ibn `Umar forbade me to do so, and said, "The proper way is to keep the right foot propped up and bend the left in the prayer."

I said questioningly, "But you are doing so (crossing the legs)." He said, "My feet cannot bear my weight."

Hadith # 828

Narrated Muhammad bin `Amr bin `Ata':

I was sitting with some of the companions of Allah's Messenger (ﷺ) and we were discussing about the way of praying of the Prophet. Abu Humaid As-Sa`idi said, "I remember the prayer of Allah's Messenger (ﷺ) better than any one of you.

I saw him raising both his hands up to the level of the shoulders on saying the Takbir; and on bowing he placed his hands on both knees and bent his back straight, then he stood up straight from bowing till all the vertebrae took their normal positions. In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the Qibla. On sitting in the second *rak`a* he sat on his left foot and propped up the right one; and in the last *rak`a* he pushed his left foot forward and kept the other foot propped up and sat over the buttocks."

Whoever considered that the first *Tashah-hud* is not compulsory

Hadith # 829

Narrated `Abdullah bin Buhaina:

(He was from the tribe of Uzd Shanu'a and was the ally of the tribe of `Abdul-Manaf and was one of the companions of the Prophet):

Once the Prophet (ﷺ) led us in the Zuhr prayer and stood up after the second rak`a and did not sit down. The people stood up with him. When the prayer was about to end and the people were waiting for him to say the Taslim, he said Takbir while sitting and prostrated twice before saying the Taslim and then he said the Taslim."

(Saying of the) *Tashah-hud* in the first sitting.

Hadith # 830

Narrated `Abdullah bin Malik bin Buhaina:

Once Allah's Messenger (ﷺ) led us in the Zuhr prayer and got up (after the prostrations of the second *rak`a*) although he should have sat (for the *Tashahhud*). So at the end of the prayer, he prostrated twice while sitting (prostrations of *Sahu*).

(Saying of the) *Tashah-hud* in the last *Rak'a*

Hadith # 831

Narrated Shaqiq bin Salama:

`Abdullah said, "Whenever we prayed behind the Prophet (ﷺ) we used to recite (in sitting) 'Peace be on Gabriel, Michael, peace be on so and so. Once Allah's Messenger (ﷺ) looked back at us and said, 'Allah Himself is *As-Salam* (Peace), and if anyone of you prays then he should say,

التحيات لله، والصلوات والطيبات، السلام عليك ايها النبي ورحمة الله وبركاته،

All the compliments, prayers and good things are due to Allah; peace be on you, O Prophet, and Allah's mercy and blessings [be on you].

السلام علينا وعلى عباد الله الصالحين

Peace be on us an on the pious subjects of Allah

If you say that, it will reach all the subjects in the heaven and the earth.

اشهد أن لا إله إلا الله، واشهد أن محمدا عبده ورسوله

I testify that there is no Deity [worthy of worship] but Allah, and I testify that Muhammad is His slave and His Apostle.

Invocation before the Taslim

Hadith # 832, 833

Narrated `Aisha:

Allah's Messenger (ﷺ) used to invoke Allah in the prayer saying

اللهم إني أعوذ بك من عذاب القبر وأعوذ بك من فتنة المسيح الدجال،
وأعوذ بك من فتنة المحيا وفتنة الممات،
اللهم إني أعوذ بك من المأثم والمغرم

O Allah, I seek refuge with You from the punishment of the grave, from the afflictions of the imposter- Messiah,
and from the afflictions of life and death.

O Allah, I seek refuge with You from sins and from debt)."

Somebody said to him, "Why do you so frequently seek refuge with Allah from being in debt?"

The Prophet (ﷺ) replied, "A person in debt tells lies whenever he speaks, and breaks promises whenever he makes (them)."

Aisha also narrated: I heard Allah's Messenger (ﷺ) in his prayer seeking refuge with Allah from the afflictions of Ad-Dajjal.

Hadith # 834

Narrated Abu Bakr As-Siddiq:

I asked Allah's Messenger (ﷺ) to teach me an invocation so that I may invoke Allah with it in my prayer. He told me to say,

اللهم إني ظلمت نفسي ظلما كثيرا ولا يغفر الذنوب

O Allah! I have done great injustice to myself and none except You forgives sins,

إلا أنت، فاغفر لي مغفرة من عندك، وارحمني إنك انت الغفور الرحيم

so bestow on me a forgiveness from You, and Have Mercy on me, You are the Forgiver, the Merciful).

What optional invocation may be selected after the Tashah-hud

Hadith # 835

Narrated `Abdullah:

When we prayed with the Prophet (ﷺ) we used to say, "Peace be on Allah from His

slaves and peace be on so and so."

The Prophet (ﷺ) said, "Don't say As-Salam be on Allah, for He Himself is As-Salam, but say,

التحيات لله، والصلوات والطيبات، السلام عليك ايها النبي ورحمة الله وبركاته،

All the compliments, prayers and good things are due to Allah; peace be on you, O Prophet, and Allah's mercy and blessings [be on you].

السلام علينا وعلى عباد الله الصالحين

Peace be on us an on the pious subjects of Allah

If you say this then it will reach all the slaves in heaven or between heaven and earth.

اشهد أن لا إله إلا الله، واشهد أن محمدا عبده ورسوله

I testify that there is no Deity [worthy of worship] but Allah, and I testify that Muhammad is His slave and His Apostle.

Then select the invocation you like best and recite it."

Not cleaning one's forehead and nose till one has completed prayer

Hadith # 836

Narrated Abu Sa`id Al-Khudri:

I saw Allah's Messenger (ﷺ) prostrating in mud and water and saw the mark of mud on his forehead.

Taslim(turning face e right and then left and saying "As-Salamu alikum wa rah mat-ullah")

Hadith # 837

Narrated Um Salama:

Whenever Allah's Messenger (ﷺ) finished his prayers with Taslim, the women would get up and he would stay on for a while in his place before getting up.

Ibn Shihab said, "I think (and Allah knows better), that the purpose of his stay was that the women might leave before the men who had finished their prayer. "

To finish the prayer with Taslim with the Imam

Hadith # 838

Narrated `Itban bin Malik:

We prayed with the Prophet (ﷺ) and used to finish our prayer with the Taslim along with him.

There is no need to greet the imam, only two Taslims of the prayer are sufficient

Hadith # 839, 840

Narrated Mahmud bin Ar-Rabi`:

I remember Allah's Messenger (ﷺ) and also the mouthful of water which he took from a bucket in our house and ejected (on me).

I heard from `Itban bin Malik Al-Ansari, who was one from Bani Salim, saying, "I used to lead my tribe of Bani Salim in prayer. Once I went to the Prophet (ﷺ) and said to him, 'I have weak eyesight and at times the rainwater flood intervenes between me and the mosque of my tribe and I wish that you would come to my house and pray at some place so that I could take that place as a place for praying (mosque). He said, "Allah willing, I shall do that."

Next day Allah's Messenger (ﷺ) along with Abu Bakr, came to my house after the sun had risen high and he asked permission to enter. I gave him permission, but he didn't sit till he said to me, "Where do you want me to pray in your house?" I pointed to a place in the house where I wanted him to pray. So he stood up for the prayer and we aligned behind him.

He completed the prayer with Taslim and we did the same simultaneously."

The Dhikr (remembering Allah) after prayer

Hadith # 841

Narrated Abu Ma`bad the freed slave of Ibn `Abbas:

Ibn `Abbas told me, "In the lifetime of the Prophet (ﷺ) it was the custom to celebrate Allah's praises aloud after the compulsory congregational prayers."

Ibn `Abbas further said, "When I heard the Dhikr, I would learn that the compulsory

congregational prayer had ended."

Hadith # 842

Narrated Ibn `Abbas:

I used to recognize the completion of the prayer of the Prophet (ﷺ) by hearing Takbir.

Hadith # 843

Narrated Abu Huraira:

Some poor people came to the Prophet (ﷺ) and said, "The wealthy people will get higher grades and will have permanent enjoyment and they pray like us and fast as we do. They have more money by which they perform the Hajj, and `Umra; fight and struggle in Allah's Cause and give in charity."

The Prophet said, "Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same.

Say " سبحان الله (Subhana I-lah)", " الحمد لله (Al hamdu li I-lah)" and " الله اكبر (Allahu Akbar)" thirty three times each after every (compulsory) prayer."

We differed and some of us said that we should say, " سبحان الله (Subhan-al-lah)" thirty three times and " الحمد لله (Al hamdu li I-lah)" thirty three times and " الله اكبر (Allahu Akbar)" thirty four times. I went to the Prophet (ﷺ) who said, "Say, " سبحان الله (Subhan-al-lah)" and " الحمد لله (Al hamdu li I-lah)" and " الله اكبر (Allahu Akbar)" all together , thirty three times.

Hadith # 844

Narrated Warrad:

Once Al-Mughira dictated to me in a letter addressed to Muawiya that the Prophet (ﷺ) used to say after every compulsory prayer,

لا إله إلا الله وحده لا شريك له، له الملك، وله الحمد، وهو على كل شيء قدير،

There is no Deity but Allah, Alone, no Partner to Him. His is the Kingdom and all praise, and Omnipotent is he.

اللهم لا مانع لما أعطيت، ولا معطي لما منعت، ولا ينفع ذا الجد منك الجد

O Allah! Nobody can hold back what you gave, nobody can give what You held back, and no struggler's effort can benefit against You]."

And Al-Hasan said, "Al-jadd' means prosperity."

Imam should face the followers after finishing the prayer with Taslim.

Hadith # 845

Narrated Samura bin Jundub:

The Prophet (ﷺ) used to face us on completion of the prayer.

Hadith # 846

Narrated Zaid bin Khalid Al-Juhani:

The Prophet (ﷺ) led us in the Fajr prayer at Hudaibiya after a rainy night. On completion of the prayer, he faced the people and said, "Do you know what your Lord has said (revealed)?" The people replied, "Allah and His Apostle know better." He said,

"Allah has said, 'In this morning some of my slaves remained as true believers and some became non-believers; whoever said that the rain was due to the Blessings and the Mercy of Allah had belief in Me and he disbelieves in the stars, and whoever said that it rained because of a particular star had no belief in Me but believes in that star.' "

Hadith # 847

Narrated Anas bin Malik:

Once the Prophet (ﷺ) delayed the `Isha' prayer until midnight and then came to us. Having prayed he faced us and said,

"The people had prayed and slept but you were in the prayer as long as you were waiting for it."

The staying of the Imam at his *Musalla* after finishing the prayer

Hadith # 848

Narrated Nafi:

Ibn Umar used to offer prayers (Nawafil) at the place where he had offered the compulsory prayer. Al-Qasim (bin Muhammad bin Abi Bakr) did the same.

The narration coming from Abu Hurairah (from the Prophet (ﷺ)) forbidding the Imam from offering prayers (optional prayer) at the same place where he was offered the

compulsory prayer is incorrect.

Hadith # 849, 850

Narrated Um Salama:

"The Prophet (ﷺ) after finishing the prayer with Taslim used to stay at his place for a while."

Ibn Shihab said, "I think (and Allah knows better), that he used to wait for the departure of the women who had prayed."

Ibn Shihab wrote that he had heard it from Hind bint Al-Harith Al-Firasiya from Um Salama, the wife of the Prophet (Hind was from the companions of Um Salama) who said, "When the Prophet (ﷺ) finished the prayer with Taslim, the women would depart and enter their houses before Allah's Apostle departed."

If imam thinks about some task after leading the people in prayer and does not stop

Hadith # 851

Narrated `Uqba:

I offered the `Asr prayer behind the Prophet (ﷺ) at Medina. When he had finished the prayer with Taslim, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives. The people got scared at his speed .

The Prophet (ﷺ) came back and found the people surprised at his haste and said to them,

"I remembered a piece of gold Lying in my house and I did not like it to divert my attention from Allah's worship, so I have ordered it to be distributed (in charity).

To depart from the right and from the left after finishing from the prayer.

Hadith # 852

Narrated `Abdullah:

You should not give away a part of your prayer to Satan by thinking that it is necessary to depart (after finishing the prayer) from one's right side only; I have seen the Prophet (ﷺ) often leave from the left side.

What has been said about uncooked garlic, onion and leek.

Hadith # 853

Narrated Ibn `Umar:

During the holy battle of Khaibar the Prophet (ﷺ) said,

"Whoever ate from this plant (i.e. garlic) should not enter our mosque."

Hadith # 854

Narrated `Ata':

I heard Jabir bin `Abdullah saying, "The Prophet (ﷺ) said, 'Whoever eats (from) this plant (he meant garlic) should keep away from our mosque.'"

I said, "What does he mean by that?"

He replied, "I think he means only raw garlic."

Hadith # 855

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "Whoever eats garlic or onion should keep away from our mosque or should remain in his house."

Jabir bin `Abdullah, in another narration said, "Once a big pot containing cooked vegetables was brought. On finding unpleasant smell coming from it, the Prophet (ﷺ) asked, 'What is in it?' He was told all the names of the vegetables that were in it. The Prophet (ﷺ) ordered that it should be brought near to some of his companions who were with him. When the Prophet (ﷺ) saw it he disliked to eat it and said, 'Eat. (I don't eat) for I converse with those whom you don't converse with (i.e. the angels).'

Hadith # 856

Narrated `Abdul `Aziz:

A man asked Anas, "What did you hear from the Prophet (ﷺ) about garlic?"

He said, "The Prophet (ﷺ) said, 'Whoever has eaten this plant should neither come near us nor pray with us.'"

**The ablution for boys. When they should perform
*Ghusl and Tuhur***

Hadith # 857

Narrated Sulaiman Ash-Shaibani:

I heard Ash-Shu`bi saying, "A person who was accompanying the Prophet (ﷺ) passed by a grave that was separated from the other graves told me that the Prophet (ﷺ) once led the people in the (funeral) prayer and the people had aligned behind him.

I said, "O Aba `Amr! Who told you about it?" He said, "Ibn `Abbas."

Hadith # 858

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "Ghusl (taking a bath) on Friday is compulsory for every Muslim reaching the age of puberty."

Hadith # 859

Narrated Ibn `Abbas:

One night I slept at the house of my aunt Maimuna and the Prophet (ﷺ) slept (too). He got up (for prayer) in the last hours of the night and performed a light ablution from a hanging leather skin. Then he stood up for prayer and I got up too and performed the ablution in the same way and joined him on his left side. He pulled me to the right and prayed as much as Allah will.

Then he lay down and slept and I heard his breath sounds till the *Mu'adhhdhin* came to him to inform him about the (Fajr) prayer. He left with him for the prayer and prayed without repeating the ablution.

Sufyan the sub-narrator said: We said to `Amr, "Some people say, 'The eyes of the Prophet (ﷺ) sleep but his heart never sleeps.' "

`Amr said, "'Ubai bin `Umar said, 'The dreams of the Prophets are Divine Inspirations. Then he recited,

إني أرى في المنام أنني أذبحك

(O my son), I have seen in dream that I was slaughtering you (offering you in sacrifice).") (37.102)

Hadith # 860

Narrated Anas bin Malik:

My grandmother Mulaika invited Allah's Messenger (ﷺ) for a meal which she had prepared specially for him. He ate some of it and said, "Get up. I shall lead you in the prayer."

I brought a mat that had become black owing to excessive use and I sprinkled water on it. Allah's Messenger (ﷺ) stood on it and prayed two *rak`at*, and the orphan was with me (in the first row), and the old lady stood behind us.

Hadith # 861

Narrated Ibn `Abbas:

Once I came riding a she-ass and I, then, had just attained the age of puberty. Allah's Messenger (ﷺ) was leading the people in prayer at Mina facing no wall. I passed in front of the row and let loose the sheass for grazing and joined the row and no one objected to my deed.

Hadith # 862

Narrated `Aisha:

Once Allah's Messenger (ﷺ) delayed the `Isha' prayer till `Umar informed him that the women and children had slept. Then Allah's Messenger (ﷺ) came out and said: "None from amongst the dwellers of earth have prayed this prayer except you." In those days none but the people of Medina prayed.

Hadith # 863

Narrated `Abdur Rahman bin `Abis:

A person asked Ibn `Abbas, "Have you ever presented yourself at the (`Id) prayer with Allah's Apostle?" He replied, "Yes." And had it not been for my kinship (position) with the Prophet (ﷺ) it would not have been possible for me to do so (for he was too young).

The Prophet (ﷺ) went to the mark near the house of Kathir bin As-Salt and delivered a sermon. He then went towards the women. He advised and reminded them and asked them to give alms. So the woman would bring her hand near her neck and take off her necklace and put it in the garment of Bilal. Then the Prophet (ﷺ) and Bilal came to the house."

Going of women to the mosque at night and in darkness

Hadith # 864

Narrated `Aisha:

Once Allah's Messenger (ﷺ) delayed the `Isha' prayer till `Umar informed him that the women and children had slept. The Prophet (ﷺ) came out and said, "None

except you from amongst the dwellers of earth is waiting for this prayer."

In those days, there was no prayer except in Medina and they used to pray the `Isha' prayer between the disappearance of the twilight and the first third of the night.

Hadith # 865

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "If your women ask permission to go to the mosque at night, allow them."

The waiting of the people for the religious learned Imam to get up

Hadith # 866

Narrated Um Salama:

In the lifetime of Allah's Messenger (ﷺ) the women used to get up when they finished their compulsory prayers with Taslim.

The Prophet (ﷺ) and the men would stay on at their places as long as Allah will. When the Prophet (ﷺ) got up, the men would then get up.

Hadith # 867

Narrated `Aisha:

When Allah's Messenger (ﷺ) finished the Fajr prayer, the women would leave covered in their sheets and were not recognized owing to the darkness.

Hadith # 868

Narrated `Abdullah bin Abi Qatada Al-Ansari:

My father said, "Allah's Messenger (ﷺ) said, "Whenever I stand for prayer, I want to prolong it but on hearing the cries of a child, I would shorten it as I dislike to put its mother in trouble."

Hadith # 869

Narrated `Aisha:

Had Allah's Messenger (ﷺ) known what the women were doing, he would have forbidden them from going to the mosque as the women of Bani Israel had been forbidden.

Yahya bin Sa`id (a sub-narrator) asked `Amra (another sub-narrator), "Were the

women of Bani Israel forbidden?" She replied "Yes."

The prayer of women behind men

Hadith # 870

Narrated Um Salama:

Whenever Allah's Messenger (ﷺ) completed the prayer with Taslim, the women used to get up immediately and Allah's Messenger (ﷺ) would remain at his place for someone before getting up.

The sub-narrator (Az- Zuhri) said, "We think, and Allah knows better, that he did so, so that the women might leave before men could get in touch with them.

Hadith # 871

Narrated Anas:

The Prophet (ﷺ) prayed in the house of Um Sulaim; and I, along with an orphan stood behind him while Um Sulaim (stood) behind us.

Returning of the women immediately after the Fajr prayer

Hadith # 872

Narrated `Aisha:

Allah's Messenger (ﷺ) used to offer the Fajr prayer when it was still dark and the believing women used to return (after finishing their prayer) and nobody could recognize them owing to darkness, or they could not recognize one another.

A woman shall ask her husband's permission to go to the mosque.

Hadith # 873

Narrated Salim bin `Abdullah:

My father said, "The Prophet (ﷺ) said, 'If the wife of any one of you asks permission (to go to the mosque) do not forbid her.'"

Women praying behind men

Hadith # 874

Narrated Anas:

The Prophet (ﷺ) prayed in the house of Um Sulaim; and I, along with an orphan stood behind him while Um Sulaim (stood) behind us.

Hadith # 875

Narrated Umm Salama:

Whenever Allah's Messenger (ﷺ) completed the Salat with Taslim, the women used to get up immediately and Allah's Messenger (ﷺ) would remain at his place for sometime before getting up.

The subnarrator (Az-Zuhri) said, "We think, and Allah knows better, that he did so, so that the women might leave before the men could catch up with them."



© Copy Rights:

Zahid Javed Rana, Abid Javed Rana

Lahore, Pakistan

www.quran4u.com