

Abu Dawud.  
Book : 2. Prayer.

**002 : 0393 : Narrated By Abdullah Ibn Abbas**

The Apostle of Allah (pbuh) said: Gabriel (pbuh) led me in prayer at the House (i.e. the Ka'bah). He prayed the noon prayer with me when the sun had passed the meridian to the extent of the thong of a sandal; he prayed the afternoon prayer with me when the shadow of everything was as long as itself; he prayed the sunset prayer with me when one who is fasting breaks the fast; he prayed the night prayer with me when the twilight had ended; and he prayed the dawn prayer with me when food and drink become forbidden to one who is keeping the fast.

On the following day he prayed the noon prayer with me when his shadow was as long as himself; he prayed the afternoon prayer with me when his shadow was twice as long as himself; he prayed the sunset prayer at the time when one who is fasting breaks the fast; he prayed the night prayer with me when about the third of the night had passed; and he prayed the dawn prayer with me when there was a fair amount of light.

Then turning to me he said: Muhammad, this is the time observed by the prophets before you, and the time is anywhere between two times.

**002 : 0399 : Narrated By Jabir ibn Abdullah**

I would offer my noon prayer with the Apostle of Allah (pbuh) and took a handful of gravels so that they might become cold in my hand and I placed them (before me) so that I may put my forehead on them at the time when I would prostrate. I did this due to the intensity of heat.

**002 : 0400 : Narrated By Abdullah ibn Mas'ud**

The extent of the shadow when the Apostle of Allah prayed (the noon prayer) was three to five feet in summer and five to seven feet in winter.

**002 : 0408 : Narrated By Ali ibn Shayban**

We came upon the Apostle of Allah (pbuh) in Medina. He would postpone the afternoon prayer as long as the sun remained white and clear.

**002 : 0418 : Narrated By AbuAyyub**

Marthad ibn Abdullah said: When AbuAyyub came upon us to fight the infidels and in those days Uqbah ibn Amir was the Governor of Egypt, he (Uqbah) delayed the sunset prayer. Hence AbuAyyub stood and said: What kind of prayer is this, Uqbah? He said: We were busy. He said: Did you not hear the Apostle of Allah (pbuh) say: My community will remain well, or he said: will remain on its natural condition, so long as it would not delay the evening prayer until the stars shine brightly just like a network.

**002 : 0419 : Narrated By An-Nu'man ibn Bashir**

I am the one who is best informed of the time of this prayer, i.e. the night prayer. The Apostle of Allah (pbuh) used to offer it at the hour when the moon went down on its third night.

**002 : 0421 : Narrated By Mu'adh ibn Jabal**

We waited for the Prophet (pbuh) to offer the night prayer. He delayed until people thought that he would not come out and some of us said that he had offered the prayer. At the moment when we were in this condition the Prophet (pbuh) came out. People said to him as they were already saying. He said: Observe this prayer when it is dark, for by it you have been made superior to all the peoples, no people having observed it before you.

**002 : 0422 : Narrated By AbuSa'id al-Khudri**

We observed the prayer after nightfall with the Apostle of Allah (pbuh), and he did not come out till about half the night had passed. He then said: Take your places. We then took our places. Then he said: The people have prayed and gone to bed, but you are still engaged in prayer as long as you wait for the prayer. Were it not for the weakness of the weak and for the sickness of the sick. I would delay this prayer till half the night had gone.

**002 : 0425 : Narrated By Abdullah ibn Sunabihi**

AbuMuhammad fancies that witr prayer is essential. (Hearing this) Ubadah ibn as-Samit said: Abu Muhammad was wrong. I bear witness that I heard the Apostle of Allah (pbuh)

say: Allah, the Exalted, has made five prayers obligatory. If anyone performs ablution for them well, offers them at their (right) time, and observes perfectly their bowing and submissiveness in them, it is the guarantee of Allah that He will pardon him; if anyone does not do so, there is no guarantee for him on the part of Allah; He may pardon him if He wills, and punish him if He wills.

#### 002 : 0426 : Narrated By Umm Farwah

The Apostle of Allah (pbuh) was asked: Which of the actions is best? He replied: Observing prayer early in its period.

Al-Khuza'i narrated in his version from his aunt named Umm Farwah who took the oath of allegiance to the Prophet (pbuh): He was questioned.

#### 002 : 0427 : Narrated By Umarah ibn Ruwaybah

A man from Basrah said: Tell me what you heard from the Apostle of Allah (pbuh). He said: I heard the Apostle of Allah (pbuh) say: No one will enter Hell who has prayed before the rising of the sun and before its setting (meaning the dawn and the afternoon prayers). He said three times: Have you heard it from him? He replied: Yes, each time saying: My ears heard it and my heart memorised it. The man then said: And I heard him (the Prophet) say that.

#### 002 : 0428 : Narrated By Fudalah

The Apostle of Allah (pbuh) taught me and what he taught me is this: Observe the five prayers regularly. He said: I told (him): I have many works at these times; so give me a comprehensive advice which, if I follow, should be enough for me. He said: Observe the two afternoon prayers (al-asrayn). But the term al-asrayn (two afternoon prayers) was not used in our language. Hence I said: What is al-asrayn? He said: A prayer before the sunrise and a prayer before the sunset (i.e. the dawn and the afternoon prayers).

#### 002 : 0430 : Narrated By AbuQatadah ibn Rab'i

Allah , the Exalted said: I made five times' prayers obligatory on your people, and I took a guarantee that if anyone observes them regularly at their times, I shall admit him to Paradise; if anyone does not offer them regularly, there is no such guarantee of Mine for him.

**002 : 0432 : Narrated By Abdullah ibn Mas'ud**

Amr ibn Maymun al-Awdi said: Mu'adh ibn Jabal, the Messenger of the Apostle of Allah (pbuh) came to us in Yemen, I heard his takbir (utterance of AllahuAkbar) in the dawn prayer. He was a man with loud voice. I began to love him. I did depart from him until I buried him dead in Syria (i.e. until his death).

Then I searched for a person who had deep understanding in religion amongst the people after him. So I came to Ibn Mas'ud and remained in his company until his death. He (Ibn Mas'ud) said: The Apostle of Allah (pbuh) said to me: How will you act when you are ruled by rulers who say prayer beyond its proper time? I said: What do you command me, Apostle of Allah, if I witness such a time? He replied: Offer the prayer at its proper time and also say your prayer along with them as a supererogatory prayer.

**002 : 0433 : Narrated By Ubadah ibn as-Samit**

After me you will come under rulers who will be detained from saying prayer at its proper time by (their) works until its time has run out, so offer prayer at its proper time. A man asked him: Apostle of Allah, may I offer prayer with them? He replied: Yes, if you wish (to do so).

Sufyan (another narrator through a different chain)said: May I offer prayer with them if I get it with them? He said: Yes, if you wish to do so.

**002 : 0434 : Narrated By Qabisah ibn Waqqas**

The Apostle of Allah (pbuh) said: After me you will be ruled by rulers who will delay the prayer and it will be to your credit but to their discredit. So pray with them so long as they pray facing the qiblah.

**002 : 0444 : Narrated By Amr ibn Umayyah ad-Damri**

We were in the company of the Apostle of Allah (pbuh) during one of his journeys. He overslept abandoning the morning prayer until the sun had arisen. The Apostle of Allah (pbuh) awoke and said: Go away from this place.

He then commanded Bilal to call for prayer. He called for prayer. They (the people) performed ablution and offered two rak'ahs of the morning prayer (sunnah prayer). He then commanded Bilal (to utter the iqamah, i.e. to summon the people to attend the

prayer). He announced the prayer (i.e. uttered the iqamah) and he led them in the morning prayer.

**002 : 0447 : Narrated By Abdullah ibn Mas'ud**

We proceeded with the Apostle of Allah (pbuh) on the occasion of al-Hudaybiyyah. The Apostle of Allah (pbuh) said: Who will keep watch for us? Bilal said: I (shall do). The overslept till the sun arose. The Prophet (pbuh) awoke and said: Do as you used to do (i.e. offer prayer as usual). Then we did accordingly. He said: Anyone who oversleeps or forgets (prayer) should do similarly.

**002 : 0448 : Narrated By Abdullah ibn Abbas**

I was not commanded to build high mosques. Ibn Abbas said: You will certainly adorn them as the Jews and Christians did.

**002 : 0449 : Narrated By Anas ibn Malik**

The Prophet (pbuh) said: The Last Hour will not come until people vie with one another about mosques.

**002 : 0450 : Narrated By Uthman ibn Abul'As**

The Prophet (may peace be upon him) commanded him to build a mosque at Ta'if where the idols were placed.

**002 : 0455 : Narrated By 'Aisha, Ummul Mu'minin**

The Apostle of Allah (pbuh) commanded us to build mosques in different localities (i.e. in the locality of each tribe separately) and that they should be kept clean and be perfumed.

**002 : 0457 : Narrated By Maymunah ibn Sa'd**

I said: Apostle of Allah, tell us the legal injunction about (visiting) Bayt al-Muqaddas (the

dome of the Rock at Jerusalem). The Apostle of Allah (pbuh) said: go and pray there. All the cities at that time were effected by war. If you cannot visit it and pray there, then send some oil to be used in the lamps.

**002 : 0461 : Narrated By Anas ibn Malik**

The Prophet (pbuh) said: The rewards of my people were presented before me, so much so that even the reward for removing a mote by a person from the mosque was presented to me. The sins of my people were also presented before me. I did not find a sin greater than that of a person forgetting the Qur'anic chapter or verse memorised by him.

**002 : 0478 : Narrated By Abdullah al-Muharibi**

The Apostle of Allah (pbuh) said: When a man stands with the intention of saying prayer, or if any of you says prayer, he should not spit before him, nor at his right side; but he should do so at his left side, if there is a place for it; or he should spit under his left foot and then rub it off.

**002 : 0481 : Narrated By Ubadah ibn as-Samit**

We came to Jabir ibn Abdullah who was sitting in his mosque. He said: The Apostle of Allah (pbuh) came to us in this mosque and he had a twig of date-palm of the kind of Ibn Tab. He looked and saw phlegm on the wall towards qiblah. He turned to it and scraped it with the twig.

He then said: Who of you likes that Allah turns His face from him? He further said: When any of you stands for praying, Allah faces him. So he should not spit before him, nor on his right side. He should spit on his left side under his left foot. If he is in a hurry (i.e. forced to spit immediately), he should do with his cloth in this manner. He then placed the cloth on his mouth and rubbed it off.

He then said: Bring perfume. A young man of the tribe stood and hurried to his house and returned with perfume in his palm. The Apostle of Allah (pbuh) took it and put it at the end of the twig. He then stained the mark of phlegm with it.

Jabir said: This is the reason you use perfume in your mosques.

**002 : 0482 : Narrated By AbuSahlah as-Sa'ib ibn Khallad**

A man led the people in prayer. He spat towards qiblah while the Apostle of Allah (pbuh) was looking at him. The Apostle of Allah said to the people when he finished his prayer: He should not lead you in prayer (henceforth).

Thenceforth he intended to lead them in prayer, but they forbade him and informed him of the prohibition of the Apostle of Allah (pbuh). He mentioned it to the Apostle of Allah (pbuh) who said to him: Yes.

The narrator said: I think he (the Prophet) said: You did harm to Allah and His Apostle.

**002 : 0485 : Narrated By Wathilah ibn al-Asqa'**

AbuSa'id said: I saw Wathilah ibn al-Asqa' in the mosque of Damascus. He spat at the mat and then rubbed it with his foot. He was asked: Why did you do so? He said: Because I saw the Apostle of Allah (pbuh) doing so.

**002 : 0489 : Narrated By AbuDharr**

The earth has been made for me purifying and as a mosque (place for prayer).

**002 : 0490 : Narrated By Ali ibn AbuTalib**

AbuSalih al-Ghifari reported: Ali (once) passed by Babylon during his travels. The mu'adhhdhin (the person who calls for prayer) came to him to call for the afternoon prayer. When he passed by that place, he commanded to announce for the prayer. After finishing the prayer he said: My affectionate friend (i.e. the Prophet) prohibited me to say prayer in the graveyard. He also forbade me to offer prayer in Babylon because it is accursed.

**002 : 0492 : Narrated By Sa'id**

and the narrator Musa said: As far as Amr thinks, the Prophet (pbuh) said: The whole earth is a place of prayer except public baths and graveyards.

**002 : 0494 : Narrated By As-Saburah**

The Prophet (pbuh) said: Command a boy to pray when he reaches the age of seven years. When he becomes ten years old, then beat him for prayer.

**002 : 0495 : Narrated By Abdullah ibn Amr ibn al-'As**

The Apostle of Allah (pbuh) said: Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately.

**002 : 0497 : Narrated By Mu'adh ibn Abdullah ibn Khubayb al-Juhani**

Hisham ibn Sa'd reported: We entered upon Mu'adh ibn Abdullah ibn Khubayb al-Juhani. He said to his wife: When (at what age) should a boy pray? She replied: Some person of us reported: The Apostle of Allah (pbuh) was asked about it; he said: When a boy distinguishes right hand from the left hand, then command him to pray.

**002 : 0498 : Narrated By AbuUmayr ibn Anas**

AbuUmayr reported on the authority of his uncle who was from the Ansar (the helpers of the Prophet): The Prophet (pbuh) was anxious as to how to gather the people for prayer.

The people told him: Hoist a flag at the time of prayer; when they see it, they will inform one another. But he (the Prophet) did not like it. Then someone mentioned to him the horn.

Ziyad said: A horn of the Jews. He (the Prophet) did not like it. He said: This is the matter of the Jews. Then they mentioned to him the bell of the Christians. He said: This is the matter of the Christians. Abdullah ibn Zayd returned anxiously from there because of the anxiety of the Apostle (pbuh). He was then taught the call to prayer in his dream. Next day he came to the Apostle of Allah (pbuh) and informed him about it.

He said: Apostle of Allah, I was between sleep and wakefulness; all of a sudden a newcomer came (to me) and taught me the call to prayer. Umar ibn al-Khattab had also seen it in his dream before, but he kept it hidden for twenty days.

The Prophet (pbuh) said to me (Umar): What did prevent you from saying it to me?

He said: Abdullah ibn Zayd had already told you about it before me: hence I was

ashamed.

Then the Apostle of Allah (pbuh) said: Bilal, stand up, see what Abdullah ibn Zayd tells you (to do), then do it. Bilal then called them to prayer.

AbuBishr reported on the authority of AbuUmayr: The Ansar thought that if Abdullah ibn Zayd had not been ill on that day, the Apostle of Allah (pbuh) would have made him mu'adhhdhin.

#### 002 : 0507 : Narrated By Mu'adh ibn Jabal

Prayer passed through three stages and fasting also passed through three stages. The narrator Nasr reported the rest of the tradition completely. The narrator, Ibn al-Muthanna, narrated the story of saying prayer facing in the direction of Jerusalem.

He said: The third stage is that the Apostle of Allah (pbuh) came to Medina and prayed, i.e. facing Jerusalem, for thirteen months.

Then Allah, the Exalted, revealed the verse: "We have seen thee turning thy face to Heaven (for guidance, O Muhammad). And now verily We shall make thee turn (in prayer) toward a qiblah which is dear to thee. So turn thy face toward the Inviolable Place of Worship, and ye (O Muslims), wherever ye may be, turn your face (when ye pray) toward it" (ii.144). And Allah, the Reverend and the Majestic, turned (them) towards the Ka'bah. He (the narrator) completed his tradition.

The narrator, Nasr, mentioned the name of the person who had the dream, saying: And Abdullah ibn Zayd, a man from the Ansar, came. The same version reads: And he turned his face towards the qiblah and said: Allah is most great, Allah is most great; I testify that there is no god but Allah, I testify that there is no god but Allah; I testify that Muhammad is the Apostle of Allah, I testify that Muhammad is the Apostle of Allah; come to prayer (he pronounced it twice), come to salvation (he pronounced it twice); Allah is Most Great, Allah is most great. He then paused for a while, and then got up and pronounced in a similar way, except that after the phrase "Come to salvation" he added. "The time for prayer has come, the time for prayer has come."

The Apostle of Allah (pbuh) said: Teach it to Bilal, then pronounce the adhan (call to prayer) with the same words. As regards fasting, he said: The Apostle of Allah (pbuh) used to fast for three days every month, and would fast on the tenth of Muharram. Then Allah, the Exalted, revealed the verse: "...Fasting was prescribed for those before you, that ye may ward off (evil)... and for those who can afford it there is a ransom: the feeding of a man in need (ii.183-84). If someone wished to keep the fast, he would keep the fast; if someone wished to abandon the fast, he would feed an indigent every day; it would do for him. But this was changed. Allah, the Exalted, revealed: "The month of Ramadan in which was revealed the Qur'an... (let him fast the same) number of other

days" (ii.185).

Hence the fast was prescribed for the one who was present in the month (of Ramadan) and the traveller was required to atone (for them); feeding (the indigent) was prescribed for the old man and woman who were unable to fast. (The narrator, Nasr, further reported): The companion Sirmah, came after finishing his day's work... and he narrated the rest of the tradition.

#### 002 : 0510 : Narrated By Abdullah ibn Umar

The words of adhan were pronounced from the time of the Apostle of Allah (pbuh) twice in pairs (i.e. four times) each, and the words of iqamah were pronounced once in pairs (twice each), except that the phrase "The time for prayer has come" would be pronounced twice. When we heard iqamah, we would perform ablution, and go out for prayer. Shu'bah said: I did not hear AbuJa'far narrating any other tradition except this one.

#### 002 : 0512 : Narrated By Abdullah ibn Zayd

The Prophet (pbuh) intended to do many things for calling (the people) to prayer, but he did not do any of them. Then Abdullah ibn Zayd was taught in a dream how to pronounce the call to prayer. He came to the Prophet (pbuh) and informed him. He said: Teach it to Bilal. He then taught him, and Bilal made a call to prayer. Abdullah said: I saw it in a dream and I wished to pronounce it, but he (the Prophet) said: You should pronounce iqamah.

#### 002 : 0514 : Narrated By Ziyad ibn al-Harith as-Suda'i

When the adhan for the dawn prayer was initially introduced, the Prophet (pbuh) commanded me to call the adhan and I did so. Then I began to ask: Should I utter iqamah, Apostle of Allah? But he began to look at the direction of the east, (waiting) for the break of dawn, and said: No.

When the dawn broke, he came down and performed ablution and he then turned to me. In the meantime his Companions joined him. Then Bilal wanted to utter the iqamah, but the Prophet (pbuh) said to him: The man of Suda' has called the adhan, and he who calls the adhan utters the iqamah.

**002 : 0515 : Narrated By AbuHurayrah**

The Prophet (pbuh) said: The mu'adhdhin will receive forgiveness to the extent to which his voice reaches, and every moist and dry place will testify on his behalf; and he who attends (the congregation of) prayer will have twenty-five prayers recorded for him and will have expiation for sins committed between every two times of prayer.

**002 : 0517 : Narrated By AbuHurayrah**

The imam is responsible and the mu'adhdhin is trusted, O Allah, guide the imams and forgive the mu'adhdhins.

**002 : 0519 : Narrated By A woman from Banu an-Najjar**

Urwah ibn az-Zubayr reported on the authority of a woman from Banu an-Najjar. She said: My house was the loftiest of all the houses around the mosque (of the Prophet at Medina). Bilal used to make a call to the morning prayer from it. He would come there before the break of dawn and wait for it. When he saw it, he would yawn and say: O Allah, I praise you and seek Your assistance for the Quraysh so that they might establish the religion. He then would make the call to prayer.

She (the narrator) said: By Allah, I do not know whether he ever left saying these words on any night.

**002 : 0521 : Narrated By Anas ibn Malik**

The supplication made between the adhan and the iqamah is not rejected.

**002 : 0524 : Narrated By Abdullah ibn Amr ibn al-'As**

A man said: Apostle of Allah, the mu'adhdhins excel us. The Apostle of Allah (pbuh) said: Say (the same words) as they say, and when you come to the end, make a petition and that will be granted to you.

**002 : 0528 : Narrated By AbuUmamah, or one of the Companion of the Prophet**

Bilal began the Iqamah, and when he said: "The time for prayer has come," the Prophet (pbuh) said: "May Allah establish it and cause it to continue."

**002 : 0530 : Narrated By Umm Salamah, Ummul Mu'minin**

The Apostle of Allah (pbuh) taught me to say when the adhan for the sunset prayer was called; "O Allah, this is the time when Thy night comes on, Thy day retires, and the voices of Thy summoners are heard, so forgive me."

**002 : 0531 : Narrated By Uthman ibn Abul'As**

Apostle of Allah, appoint me the leader of the tribe in prayer. He said: You are their leader, but you should follow on who is the weakest of them: and appoint a mu'adhdhin who does not charge for the calling of adhan.

**002 : 0532 : Narrated By Abdullah ibn Umar**

Bilal made a call to prayer before the break of dawn; the Prophet (pbuh), therefore, commanded him to return and make a call: Lo! the servant of Allah (i.e. I) had slept (hence this mistake).

The version of Musa has the addition: He returned and made a call: Lo! the servant of Allah had slept.

**002 : 0534 : Narrated By Bilal**

The Apostle of Allah (pbuh) said to Bilal: Do not call adhan until the dawn appears clearly to you in this way, stretching his hand in latitude.

**002 : 0538 : Narrated By Abdullah ibn Umar**

Mujahid reported: I was in the company of Ibn Umar. A person invited the people for the noon or afternoon prayer (after the adhan had been called). He said: Go out with us (from this mosque) because this is an innovation (in religion).

**002 : 0547 : Narrated By AbudDarda'**

I heard the Apostle of Allah (pbuh) say: If there are three men in a village or in the desert

among whom prayer is not offered (in congregation), the devil has got the mastery over them. So observe (prayer) in congregation, for the wolf eats only the straggling animal. Sa'ib said: By the word Jama'ah he meant saying prayer in company or in congregation.

**002 : 0551 : Narrated By Abdullah ibn Abbas**

If anyone hears him who makes the call to prayer and is not prevented from joining the congregation by any excuse - he was asked what an excuse consisted of and replied that it was fear or illness - the prayer he offers will not be accepted from him.

**002 : 0552 : Narrated By Amr ibn Za'dah, Ibn Umm Maktum**

Ibn Umm Maktum asked the Prophet (pbuh) saying: Apostle of Allah, I am a blind man, my house is far away (from the mosque), and I have a guide who does not follow me. Is it possible that permission be granted to me for saying prayer in my house? He asked: Do you hear summons (adhan)? He said: Yes. He said: I do not find any permission for you.

**002 : 0553 : Narrated By Ibn Umm Maktum**

Apostle of Allah, there are many venomous creatures and wild beasts in Medina (so allow me to pray in my house because I am blind). The Prophet (pbuh) said: Do you hear the call, "Come to prayer", "Come to salvation"? (He said: Yes.) Then you must come.

**002 : 0554 : Narrated By Ubayy ibn Ka'b**

The Apostle of Allah (pbuh) led us in the dawn prayer one day. And he said: Is so and so present? They said: No. He (again) asked: Is so and so present? They replied: No. He then said: These two prayers are the ones which are most burdensome to hypocrites. If you knew what they contain (i.e. blessings), you would come to them, even though you had to crawl on your knees. The first row is like that of the angels, and if you knew the nature of its excellence, you would race to join it.

A man's prayer said along with another is purer than his prayer said alone, and his prayer with two men is purer than his prayer with one, but if there are more it is more pleasing to Allah, the Almighty, the Majestic.

**002 : 0556 : Narrated By AbuHurayrah**

The Prophet (pbuh) said: The further one is from the mosque , the greater will be one's reward.

**002 : 0558 : Narrated By AbuUmamah**

The Apostle of Allah (pbuh) said: If anyone goes out from his house after performing ablution for saying the prescribed prayer in congregation (in the mosque), his reward will be like that of one who goes for hajj pilgrimage after wearing ihram (robe worn by the hajj pilgrims).

And he who goes out to say the mid-morning (duha) prayer, and takes the trouble for this purpose, will take the reward like that of a person who performs umrah. And a prayer followed by a prayer with no worldly talk during the gap between them will be recorded in Illiyyun.

**002 : 0560 : Narrated By AbuSa'id al-Khudri**

Prayer in congregation is equivalent to twenty-five prayers (offered alone). If he prays in a jungle, and performs its bowing and prostrations perfectly, it becomes equivalent to fifty prayers (in respect of reward).

**002 : 0561 : Narrated By Buraydah ibn al-Hasib**

The Prophet (pbuh) said: Give good tidings to those who walk to the mosques in darkness for having a perfect light on the Day of Judgment.

**002 : 0562 : Narrated By Ka'b ibn Ujrah**

AbuThumamah al-Hannat said that Ka'b ibn Ujrah met him while he was going to the mosque; one of the two (companions) met his companion (on his way to the mosque) And he met crossing the fingers of my both hands. He prohibited me to do so, and said: The Apostle of Allah (pbuh) has said: If any of you performs ablution, and performs his ablution perfectly, and then goes out intending for the mosque, he should not cross the fingers of his hand because he is already in prayer.

**002 : 0563 : Narrated By A person from the Ansar**

Sa'id ibn al-Musayyab said: An Ansari was breathing his last. He said: I narrate to you a tradition, and I narrate it with the intention of getting a reward from Allah.

I heard the Apostle of Allah (pbuh) say: If any one of you performs ablution and performs it very well, and goes out for prayer, he does not take his right step but Allah records a good work (or blessing) for him, and he does not take his left step but Allah remits one sin from him. Any one of you may reside near the mosque or far from it; if he comes to the mosque and prays in congregation, he will be forgiven (by Allah).

If he comes to the mosque while the people had prayed in part, and the prayer remained in part, and he prays in congregation the part he joined, and completed the part he had missed, he will enjoy similarly (i.e. he will be forgiven). If he comes to the mosque when the people had finished prayer, he will enjoy the same.

**002 : 0564 : Narrated By AbuHurayrah**

The Prophet (pbuh) said: whoever performs ablution, and performs his ablution perfectly, and then goes to the mosque and finds that the people had finished the prayer (in congregation), Allah will give him a reward like one who prayed in congregation and attended it; The reward of those who prayed in congregation will not be curtailed.

**002 : 0565 : Narrated By AbuHurayrah**

Do not prevent the female servants of Allah from visiting the mosques of Allah, but they may go out (to the mosque) having no perfumed themselves.

**002 : 0574 : Narrated By Sa'id al-Khudri**

The Apostle of Allah (pbuh) saw a person praying alone. He said: Is there any man who may do good with this (man) and pray along with him.

**002 : 0575 : Narrated By Yazid ibn al-Aswad**

Yazid prayed along with the Apostle of Allah (pbuh) when he was a young boy. When he (the Prophet) had prayed there were two persons (sitting) in the corner of the mosque;

they did not pray (along with the Prophet). He called for them. They were brought trembling (before him). He asked: What prevented you from praying along with us? They replied: We have already prayed in our houses. He said: Do not do so. If any of you prays in his house and finds that the imam has not prayed, he should pray along with him; and that will be a supererogatory prayer for him.

**002 : 0577 : Narrated By Yazid ibn Amir**

I came while the Prophet (pbuh) was saying the prayer. I sat down and did not pray along with them. The Apostle of Allah (pbuh) turned towards us and saw that Yazid was sitting there. He said: Did you not embrace Islam, Yazid? He replied: Why not, Apostle of Allah; I have embraced Islam. He said: What prevented you from saying prayer along with the people? He replied: I have already prayed in my house, and I thought that you had prayed (in congregation). He said: When you come to pray (in the mosque) and find the people praying, then you should pray along with them, though you have already prayed. This will be a supererogatory prayer for you and that will be counted as obligatory.

**002 : 0579 : Narrated By Abdullah ibn Umar**

Sulayman, the freed slave of Maymunah, said: I came to Ibn Umar at Bilat (a place in Medina) while the people were praying. I said: Do you not pray along with them? He said: I heard the Apostle of Allah (pbuh) say: Do not say a prayer twice in a day.

**002 : 0580 : Narrated By Uqbah ibn Amir**

I heard the Apostle of Allah (pbuh) say: He who leads the people in prayer, and he does so at the right time, will receive, as well as those who are led (in prayer) will get (the reward). He who delays (prayer) from the appointed time will be responsible (for this delay) and not those who are led in prayer.

**002 : 0581 : Narrated By Sulamah daughter of al-Hurr**

I heard the Apostle of Allah (pbuh) say: One of the signs of the Last Hour will be that people in a mosque will refuse to act as imam and will not find an imam to lead them in prayer.

**002 : 0590 : Narrated By Abdullah ibn Abbas**

Let the best among you call the adhan for you, and the Qur'an-readers act as your imams.

**002 : 0591 : Narrated By Umm Waraqah daughter of Nawfal**

When the Prophet (pbuh) proceeded for the Battle of Badr, I said to him: Apostle of Allah allow me to accompany you in the battle. I shall act as a nurse for patients. It is possible that Allah might bestow martyrdom upon me. He said: Stay at your home. Allah, the Almighty, will bestow martyrdom upon you.

The narrator said: Hence she was called martyr. She read the Qur'an. She sought permission from the Prophet (pbuh) to have a mu'adhdhin in her house. He, therefore, permitted her (to do so).

She announced that her slave and slave-girl would be free after her death. One night they went to her and strangled her with a sheet of cloth until she died, and they ran away.

Next day Umar announced among the people, "Anyone who has knowledge about them, or has seen them, should bring them (to him)."

Umar (after their arrest) ordered (to crucify them) and they were crucified. This was the first crucifixion at Medina.

**002 : 0593 : Narrated By Abdullah ibn Umar**

The Prophet (pbuh) said: There are three types of people whose prayer is not accepted by Allah: One who goes in front of people when they do not like him; a man who comes dibaran, which means that he comes to it too late; and a man who takes into slavery an emancipated male or female slave.

**002 : 0595 : Narrated By Malik ibn al-Huwayrith**

AbuAtiyyah a freed slave of us, said: Malik ibn al-Huwayrith came to this place of prayer of ours, and the iqamah for prayer was called. We said to him: Come forward and lead the prayer. He said to us: Put one of your own men forward to lead you in prayer. I heard the Apostle of Allah (pbuh) say: If anyone visits people, he should not lead them in prayer, but some person of them should lead the prayer.

**002 : 0602 : Narrated By Jabir ibn Abdullah**

The Apostle of Allah (pbuh) rode a horse in Medina. It threw him off at the root of a date-palm. His foot was injured. We visited him to inquire about his illness. We found him praying sitting in the apartment of 'Aisha. We, therefore, stood, (praying) behind him. He kept silent.

We again visited him to inquire about his illness. He offered the obligatory prayer sitting. We, therefore, stood (praying) behind him; he made a sign to us and we sat down. When he finished the prayer, he said: When the imam prays sitting, pray sitting; and when the imam prays standing, pray standing, and do not act as the people of Persia used to act with their chiefs (i.e. the people stood and they were sitting).

**002 : 0603 : Narrated By AbuHurayrah**

The Prophet (pbuh) said: The imam is appointed only to be followed; when he says "Allah is most great," say "Allah is most great" and do not say "Allah is most great" until he says "Allah is most great." When he bows; bow; and do not bow until he bows. And when he says "Allah listens to him who praise Him," say "O Allah, our Lord, to Thee be the praise."

The version recorded by Muslim goes: "And to Thee be the praise: And when he prostrate; and do not prostrate until he prostrates. When he prays standing, pray standing, and when he prays sitting, all of you pray sitting."

**002 : 0604 : Narrated By AbuHurayrah**

The Prophet (pbuh) said: The imam is appointed only to be followed. This version adds: When he recites (the Qur'an), keep silent."

**002 : 0613 : Narrated By Abdullah ibn Mas'ud**

Alqamah and al-Aswad sought permission from Abdullah (ibn Mas'ud) for admission, and we remained sitting at his door for a long time. A slave-girl came out and gave them permission (to enter). He (Ibn Mas'ud) then got up and prayed (standing) between me (al-Aswad) and him (Alqamah). He then said: I witnessed the Apostle of Allah (pbuh) doing similarly.

**002 : 0614 : Narrated By Yazid ibn al-Aswad**

Jabir ibn Yazid ibn al-Aswad reported on the authority of his father: I prayed behind the Apostle of Allah (pbuh). When he finished the prayer, he would turn (his face from the direction of the Ka'bah).

**002 : 0615 : Narrated By Al-Bara' ibn Azib**

When we would pray behind the Apostle of Allah (pbuh), we liked to be on his right side. He (the Prophet) would sit turning his face towards us (and back towards the Ka'bah) (pbuh).

**002 : 0616 : Narrated By Mughirah ibn Shu'bah**

The Prophet (pbuh) said: The Imam should not pray at the place where he led the prayer until he removes (from there).

**002 : 0617 : Narrated By Abdullah ibn Amr ibn al-'As**

The Prophet (pbuh) said: When the Imam completes the prayer and sits (for reciting tashahhud), and then becomes defiled (i.e. his ablution becomes void) before he speaks (to someone), his prayer becomes complete. And those who prayed behind him also complete the prayer.

**002 : 0618 : Narrated By Ali ibn AbuTalib**

The Prophet (pbuh) said: The key of prayer is purification; takbir (saying "Allah is most great") makes (all acts which break prayer) unlawful and taslim (uttering the salutation) makes (all such acts) lawful.

**002 : 0619 : Narrated By Mu'awiyah ibn AbuSufyan**

The Prophet (pbuh) said: Do not try to outstrip me in bowing and prostrating because however earlier I bow you will join me when I raise (my head from bowing); I have become bulky.

**002 : 0629 : Narrated By Talq ibn Ali al-Hanafi**

We came to the Prophet (pbuh), and a man came and said: Prophet of Allah, what do you say if one prays in a single garment? The Apostle of Allah (pbuh) then took off his wrapper and combined it with his sheet, and put it on them. He got up and the Prophet of Allah (pbuh) led us in prayer. When he finished the prayer, he said: Does every one of you have two garments?

**002 : 0632 : Narrated By Salamah ibn al-Akwa'**

I said: Apostle of Allah, I am a man who goes out hunting; may I pray in a single shirt? He replied: Yes, but fasten it even if it should be with a thorn.

**002 : 0636 : Narrated By Buraydah ibn al-Hasib**

The Apostle of Allah (pbuh) prohibited us to pray in a sheet of cloth without crossing both its ends, and he also prohibited us to pray in a wrapper without putting on a sheet.

**002 : 0637 : Narrated By Abdullah ibn Mas'ud**

I heard the Apostle of Allah (pbuh) say: He who lets his garment trail during prayer out of pride, Allah, the Almighty, has nothing to do with pardoning him and protecting him from Hell.

**002 : 0641 : Narrated By 'Aisha, Ummul Mu'minin**

The Prophet (pbuh) said: Allah does not accept the prayer of a woman who has reached puberty unless she wears a veil.

**002 : 0643 : Narrated By AbuHurayrah**

The Apostle of Allah (pbuh) forbade trailing garments during prayer and that a man should cover his mouth.

**002 : 0646 : Narrated By AbuRafi'**

Sa'id ibn AbuSa'id al-Maqburi reported on the authority of his father that he saw AbuRafi' the freed slave of the Prophet (pbuh), passing by Hasan ibn Ali (Allah be pleased with them) when he was standing offering his prayer. He had tied the back knot of his hair. AbuRafi' untied it. Hasan turned to him with anger, AbuRafi' said to him: Concentrate on your prayer and do not be angry: I heard the Apostle of Allah (pbuh) say: This is the seat of the devil, referring to the back knot of the hair.

**002 : 0647 : Narrated By Abdullah ibn Abbas**

Kurayb the freed slave of Ibn Abbas reported: Abdullah ibn Abbas saw Abdullah ibn al-Harith praying having the back knot of the hair. He stood behind him and began to untie it. He remained standing unmoved (stationary). When he finished his prayer he came to Ibn Abbas and said to him: What were you doing with my head? He said: I heard the Apostle of Allah (pbuh) say: A man who prays with the black knot of hair tied is the one praying pinioned.

**002 : 0648 : Narrated By Abdullah ibn as-Sa'ib**

I saw the Prophet (pbuh) praying on the day of the conquest of Mecca and he had placed his shoe at his left side.

**002 : 0650 : Narrated By AbuSa'id al-Khudri**

While the Apostle of Allah (pbuh) was leading his Companions in prayer, he took off his sandals and laid them on his left side; so when the people saw this, they removed their sandals. When the Apostle of Allah (pbuh) finished his prayer, he asked: What made you remove your sandals? They replied: We saw you remove your sandals, so we removed our sandals.

The Apostle of Allah (pbuh) then said: Gabriel came to me and informed me that there was filth in them. When any of you comes to the mosque, he should see; if he finds filth on his sandals, he should wipe it off and pray in them.

**002 : 0652 : Narrated By Aws ibn Thabit al-Ansari**

The Apostle of Allah (pbuh) said: Act differently from the Jews, for they do not pray in their sandals or their shoes.

**002 : 0653 : Narrated By Abdullah ibn Amr ibn al-'As**

I saw the Apostle of Allah (pbuh) praying both barefooted and wearing sandals.

**002 : 0654 : Narrated By AbuHurayrah**

The Prophet (pbuh) said: When any of you prays, he should not place his sandals on his right side or on his left so as to be on the right side of someone else, unless no one is at his left, but should place them between his feet.

**002 : 0659 : Narrated By Al-Mughirah ibn Shu'bah**

The Apostle of Allah (pbuh) used to pray on a mat and on a tanned skin.

**002 : 0664 : Narrated By Al-Bara' ibn Azib**

The Apostle of Allah (pbuh) used to pass through the row from one side to the other; he used to set out chests and shoulders in order, and say: Do not be irregular. And he would say: Allah and His angels bless those who are near the first rows.

**002 : 0665 : Narrated By An-Nu'man ibn Bashir**

The Apostle of Allah (pbuh) used to straighten our rows when we stood up to pray, and when we were straight, he said: Allah is most great (takbir).

**002 : 0666 : Narrated By Abdullah ibn Umar**

The Prophet (pbuh) said: Set the rows in order, stand shoulder to shoulder, close the gaps, be pliant in the hands of your brethren, and do not leave openings for the devil. If anyone

joins up a row, Allah will join him up, but if anyone breaks a row, Allah will cut him off.

**002 : 0667 : Narrated By Anas ibn Malik**

The Prophet (pbuh) said: Stand close together in your rows, bring them near one another, and stand neck to neck, for by Him in Whose hand my soul is, I see the devil coming in through openings in the row just like a small black sheep.

**002 : 0671 : Narrated By Anas ibn Malik**

The Prophet (pbuh) said: Complete the front row, then the one that comes next, and if there is any incompleteness, let it be in the last row.

**002 : 0672 : Narrated By Abdullah ibn Abbas**

The Prophet (pbuh) said: The best of you are those whose shoulders are soft in prayer.

**002 : 0673 : Narrated By AbdulHamid ibn Mahmud**

I offered the Friday prayer along with Anas ibn Malik. We were pushed to the pillars (due to the crowd of people). We, therefore, stopped forward and backward. Anas then said: We used to avoid it (setting a row between the pillars) during the time of the Apostle of Allah (pbuh).

**002 : 0676 : Narrated By 'Aisha, Ummul Mu'minin**

The Apostle of Allah (pbuh) said: Allah and His angels bless those who are on the right flanks of the rows.

**002 : 0677 : Narrated By AbuMalik al-Ash'ari**

Should I not tell you how the Apostle of Allah (pbuh) led the prayer? He said: He had the iqamah announced, drew the men up in line and drew up the youths behind them, then led them in prayer. He then mentioned how he conducted it. and said: Thus is the prayer of...

AbdulA'la said: I think he must have said: My people.

**002 : 0681 : Narrated By AbuHurayrah**

The Prophet (pbuh) said: Have the imam in the centre and close up the gaps.

**002 : 0682 : Narrated By Wabisah**

The Apostle of Allah (pbuh) saw a man praying alone behind the row. He ordered him to repeat. Sulayman ibn Harb said: The prayer.

**002 : 0689 : Narrated By AbuHurayrah**

The Prophet (pbuh) said: When one of you prays, he should put something in front of his face, and if he can find nothing , he should set up his staff; but if he has no staff, he should draw a line; then what passes in front of him will not harm him.

**002 : 0693 : Narrated By Al-Miqdad ibn al-Aswad**

I never saw the Apostle of Allah (pbuh) praying in front of a stick, a pillar, or a tree, without having it opposite his right or left eyebrow, and not facing it directly.

**002 : 0694 : Narrated By Abdullah ibn Abbas**

The Prophet (pbuh) said: Do not pray behind a sleeping or a talking person.

**002 : 0695 : Narrated By Sahl ibn AbuHathmah**

The Prophet (pbuh) said: When one of you prays facing a sutrah he should keep close to it, and not let the devil interrupt his prayer.

**002 : 0703 : Narrated By Abdullah ibn Abbas**

Qatadah said: I heard Jabir ibn Zayd who reported on the authority of Ibn Abbas; and Shu'bah reported the Prophet (pbuh) as saying: A menstruating woman and a dog cut off the prayer.

**002 : 0704 : Narrated By Abdullah ibn Abbas**

Ikrimah reported on the authority of Ibn Abbas, saying: I think the Apostle of Allah (pbuh) said: When one of you prays without a sutrah, a dog, an ass, a pig, a Jew, a Magian, and a woman cut off his prayer, but it will suffice if they pass in front of him at a distance of over a stone's throw.

**002 : 0710 : Narrated By 'Aisha, Ummul Mu'minin**

I was sleeping in front of the Prophet (pbuh) with my legs between him and the qiblah. Shu'bah said: I think she said: I was menstruating.

**002 : 0713 : Narrated By 'Aisha, Ummul Mu'minin**

I used to sleep lying between the Apostle of Allah (pbuh) and the qiblah. The Apostle of Allah (pbuh) used to pray when I (was lying) in front of him. When he wanted to offer the witr prayer - added by the narrator Uthman - he pinched me - then the narrators are agreed - and said: Set aside.

**002 : 0714 : Narrated By Abdullah ibn Abbas**

I came riding a donkey. Another version has: Ibn Abbas said: When I was near the age of the puberty I came riding a she-ass and found the Apostle of Allah (pbuh) leading the people in prayer at Mina. I passed in front of a part of the row (of worshippers), and dismounting left my she-ass for grazing in the pasture, and I joined the row, and no one objected to that.

**002 : 0715 : Narrated By Abdullah ibn Abbas**

Abusahba' said: We discussed the things that cut off the prayer according to Ibn Abbas.

He said: I and a boy from Banu AbdulMuttalib came riding a donkey, and the Apostle of Allah (pbuh) was leading the people in prayer. He dismounted and I also dismounted. I left the donkey in front of the row (of the worshippers). He (the Prophet) did not pay attention to that. Then two girls from Banu AbdulMuttalib came and joined the row in the middle, but he paid no attention to that.

## 002 : 0717 : Narrated By Al-Fadl ibn Abbas

The Apostle of Allah (pbuh) came to us accompanied by Abbas when we were in open country belonging to us. He prayed in a desert with no sutrah in front of him, and a she-ass and a bitch of ours were playing in front of him, but he paid no attention to that.

## 002 : 0718 : Narrated By Abu Sa'id al-Khudri

The Prophet (pbuh) said: Nothing interrupt prayer, but repulse as much as you can anyone who passes in front of you, for he is just a devil.

Partial Translation of Sunan Abu-Dawud, Book 2: Prayer (Kitab Al-Salat): Details of Commencing Prayer

## 002 : 0725 : Narrated By Wa'il ibn Hujr

I purposely looked at the prayer of the Apostle of Allah (pbuh), how he offered it. The Apostle of Allah (pbuh) stood up, faced the direction of the qiblah and uttered the takbir (Allah is most great) and then raised his hands in front of his ears, then placed his right hand on his left (catching each other).

When he was about to bow, he raised them in the same manner. He then placed his hands on his knees. When he raised his head after bowing, he raised them in the like manner. When he prostrated himself he placed his forehead between his hands.

He then sat down and spread his left foot and placed his left hand on his left thigh, and kept his right elbow aloof from his right thigh. He closed his two fingers and made a circle (with the fingers).

I (Asim ibn Kulayb) saw him (Bishr ibn al-Mufaddal) say in this manner. Bishr made the circle with the thumb and the middle finger and pointed with the forefinger.

**002 : 0727 : Narrated By Wa'il ibn Hujr**

I witnessed the Prophet (pbuh) raise his hands in front of his ears when he began to pray. I then came back and saw them (the people) raising their hands up to their chest when they began to pray. They wore long caps and blankets.

**002 : 0736 : Narrated By Wa'il ibn Hujr**

I saw the Apostle of Allah (pbuh) raising his thumbs in prayer up to the lobes of his ears.

**002 : 0737 : Narrated By AbuHurayrah**

When the Apostle of Allah (pbuh) uttered the takbir (Allah is most great) for prayer (in the beginning), he raised his hands opposite to his shoulders; and when he bowed, he did like that; and when he raised his head to prostrate, he did like that; and when he got up at the end of two rak'ahs, he did like that.

**002 : 0738 : Narrated By Abdullah ibn Abbas**

Maymun al-Makki said: that he saw Abdullah ibn az-Zubayr leading in prayer. He pointed with his hands (i.e. raised his hands opposite to the shoulders) when he stood up, when he bowed and when he prostrated, and when he got up after prostration, he pointed with his hands (i.e. raised his hands).

The I went to Ibn Abbas and said (to him) I saw Ibn az-Zubayr praying that I never saw anyone praying. I then told him about the pointing with his hands (raising his hands). He said: If you like to see the prayer of the Apostle of Allah (pbuh) follower the prayer as offered by Abdullah ibn az-Zubayr.

**002 : 0739 : Narrated By Abdullah ibn Abbas**

Nadr ibn Kathir as-Sa'di said: Abdullah ibn Tawus prayed at my side in the mosque of al-Khayf. When he made the first prostration, he raised his head after it and raised his hands opposite to his face. This came as something strange for me. I, therefore, said it to Wuhayb ibn Khalid.

Then Wuhayb ibn Khalid said to him: You are doing a thing that I did not see anyone do. Ibn Tawus then replied: I saw my father doing it, and my father said: I saw Ibn Abbas

doing it. I do not know but he said: The Prophet (pbuh) used to do it.

**002 : 0743 : Narrated By Ali ibn AbuTalib**

When the Apostle of Allah (pbuh) stood for offering the obligatory prayer, he uttered the takbir (Allah is most great) and raised his hands opposite to his shoulders; and he did like that when he finished recitation (of the Qur'an) and was about to bow; and he did like that when he rose after bowing; and he did not raise his hands in his prayer while he was in his sitting position.

When he stood up from his prostrations (at the end of two rak'ahs), he raised his hands likewise and uttered the takbir (Allah is most great) and raised his hands so as to bring them up to his shoulders, as he uttered the takbir in the beginning of the prayer.

**002 : 0745 : Narrated By AbuHurayrah**

If I were in front of the Prophet (pbuh), I would see his armpits. Ibn Mu'adh added that Lahiq said: Do you not see, AbuHurayrah could not stand in front of the Prophet (pbuh) while he was praying. Musa added: When he uttered the takbir, he raised his hands.

**002 : 0746 : Narrated By Abdullah ibn Mas'ud**

The Apostle of Allah (pbuh) taught us how to pray. He then uttered the takbir (Allah is most great) and raised his hands; when he bowed, he joined his hands and placed them between his knees. When this (report) reached Sa'd, he said: My brother said truly. We used to do this; then we were later on commanded to do this, that is, to place the hands on the knees.

**002 : 0747 : Narrated By Abdullah ibn Mas'ud**

Alqamah said: Abdullah ibn Mas'ud said: Should I pray in the way the Apostle of Allah (pbuh) had performed it? He said: He prayed, raising his hands only once.

**002 : 0749 : Narrated By Al-Bara' ibn Azib**

When the Apostle of Allah (pbuh) began prayer, he raised his hands up to his ears, then he did not repeat.

**002 : 0751 : Narrated By Al-Bara' ibn Azib**

I saw that the Apostle of Allah (pbuh) raised his hands when he began prayer, but he did not raise them until he finished (prayer).

**002 : 0752 : Narrated By AbuHurayrah**

When the Apostle of Allah (pbuh) began his prayer, he raised his hands extensively.

**002 : 0754 : Narrated By Abdullah ibn Mas'ud**

AbuUthman an-Nahdi said: When Ibn Mas'ud prayed he placed his left hand on the right. The Prophet (pbuh) saw him and placed his right hand on his left one.

**002 : 0755 : Narrated By Ali ibn AbuTalib**

AbuJuhayfah said: Ali said that it is a sunnah to place one hand on the other in prayer below the navel.

**002 : 0756 : Narrated By Ali ibn AbuTalib**

Jarir ad-Dabbi reported: I saw Ali (Allah be pleased with him) catching hold of his left hand) by his right hand on the wrist above the navel.

**002 : 0757 : Narrated By AbuHurayrah**

(The established way of folding hands is) to hold the hands by the hands in prayer below the navel.

**002 : 0758 : Narrated By Tawus**

The Apostle of Allah (pbuh) used to place his right hand on his left hand, then he folded them strictly on his chest in prayer.

**002 : 0763 : Narrated By Jubayr ibn Mut'im**

Jabir saw the Apostle of Allah (pbuh) observing prayer. (The narrator Amr said: I do not know which prayer he was offering.)

He (the Prophet) said: Allah is altogether great; Allah is altogether great; Allah is altogether great; and praise be to Allah in abundance; and praise be to Allah in abundance; and praise be to Allah in abundance. Glory be to Allah in the morning and after (saying it three times). I seek refuge in Allah from the accursed devil, from his puffing up (nafkh), his spitting (nafth) and his evil suggestion (hamz).

He (Amr) said: His nafth is poetry, his nafkh is pride, and his hamz is madness.

**002 : 0765 : Narrated By 'Aisha, Ummul Mu'minin**

Asim ibn Humayd said: I asked 'Aisha: By what words the Apostle of Allah (pbuh) would begin his supererogatory prayer at night?

She replied: You ask me about a thing of which no one asked me before you. When he stood up, he uttered the takbir (Allah is most great) ten times, and uttered "Praise be to Allah" ten times, and uttered "Glory be to Allah" ten times, and uttered "There is no god but Allah" ten times, and sought forgiveness ten times, and said: O Allah, forgive me, and guide me, and give me sustenance, and keep me well, and he sought refuge in Allah from the hardship of standing before Allah on the Day of Judgment.

**002 : 0772 : Narrated By Rifa'ah ibn Rafi'**

I offered prayer behind the Apostle of Allah (pbuh). Rifa'ah sneezed. The narrator Qutaybah did not mention the name Rifa'ah (but he said: I sneezed). So I said: Praise be to Allah, praise much, good and blessed therein, blessed thereupon, as our Lord likes and is pleased. When the Apostle of Allah (pbuh) finished his prayer, he turned and said: Who was the speaker in prayer? He then narrated the rest of the tradition like that of Malik and completed it.

**002 : 0774 : Narrated By AbuSa'id al-Khudri**

When the Apostle of Allah (pbuh) got up to pray at night (for tahajjud prayer) he uttered the takbir and then said: "Glory be to Thee, O Allah," and "Praise be to Thee" and

"Blessed is Thy name," and Exalted is Thy greatness." and "There is no god but Thee." He then said: "There is no god but Allah" three times; he then said: "Allah is altogether great" three times: "I seek refuge in Allah, All-Hearing and All-Knowing from the accursed devil, from his evil suggestion (hamz), from his puffing up (nafkh), and from his spitting (nafth)" He then recited (the Qur'an).

**002 : 0775 : Narrated By 'Aisha, Ummul Mu'minin**

When the Apostle of Allah (pbuh) began his prayer, he said: "Glory be to Thee, O Allah," and "Praise be to Thee" and "Blessed is Thy name, and Exalted is Thy greatness, sand there is no god but Allah."

**002 : 0776 : Narrated By Samurah ibn Jundub**

I remember two period of silence in prayer, one when the imam said the takbir; and one when he finished reciting the Fatihah and the surah when he was about to bow. But Imran ibn Husayn took it as something strange. So they wrote about it to Ubayy (ibn Ka'b) in Medina. He verified the statement of Samurah.

**002 : 0778 : Narrated By Samurah ibn Jundub Ubayy ibn Ka'b**

Samurah ibn Jundub and Imran ibn Husayn had a discussion (about the periods of silence in prayer). Samurah then said that he remembered two periods of silence from the Apostle of Allah (pbuh); one when he uttered the takbir and the other when he finished reciting: "Not of those with whom Thou art angry, nor of those who go astray" (i.7).

Samurah remembered that, but Imran ibn Husayn rejected it.

Then they wrote about it to Ubayy ibn Ka'b. He wrote a letter to them and gave a reply to them that Samurah remembered correctly.

**002 : 0779 : Narrated By Samurah ibn Jundub**

I remember from the Apostle of Allah (pbuh) two periods of silence. Sa'id said: We asked Qatadah: What are those two periods of silence? He said: (one) when he began his prayer, and (one) when he finished the recitation. Then he added: When he finished reciting (the closing verse of the Fatihah): "Not of those with whom Thou art angry, nor of who go astray."

**002 : 0785 : Narrated By Uthman ibn Affan**

Yazid al-Farisi said: I heard Ibn Abbas say: I asked Uthman ibn Affan: What moved you to put the (Surah) al-Bara'ah which belongs to the mi'in (surahs) (containing one hundred verses) and the (Surah) al-Anfal which belongs to the mathani (Surahs) in the category of as-sab'u at-tiwal (the first long surah or chapters of the Qur'an), and you did not write "In the name of Allah, the Compassionate, the Merciful" between them?

Uthman replied: When the verses of the Qur'an were revealed to the Prophet (pbuh), he called someone to write them down for him and said to him: Put this verse in the surah in which such and such has been mentioned; and when one or two verses were revealed, he used to say similarly (regarding them). (Surah) al-Anfal is the first surah that was revealed at Medina, and (Surah) al-Bara'ah was revealed last in the Qur'an, and its contents were similar to those of al-Anfal. I, therefore, thought that it was a part of al-Anfal. Hence I put them in the category of as-sab'u at-tiwal (the seven lengthy surahs), and I did not write "In the name of Allah, the Compassionate, the Merciful" between them.

**002 : 0792 : Narrated By Some Companions of the Prophet**

AbuSalih reported on the authority of some Companions of the Prophet (pbuh): The Prophet (pbuh) said to a person: what do you say in prayer?

He replied: I first recite tashahhud (supplication recited in sitting position), and then I say: O Allah, I ask Thee for Paradise, and I seek refuge in Thee from Hell-Fire, but I do not understand your sound and the sound of Mu'adh (what you say or he says in prayer). The Prophet (pbuh) said: We too go around it (paradise and Hell-fire).

**002 : 0804 : Narrated By Jabir ibn Samurah**

The Apostle of Allah (pbuh) used to recite in the noon and afternoon prayer: "By the Heaven and the Morning Star" (Surah 86) and "By the Heaven , holding mansions of the stars" (Surah 85) and similar surahs of equal length.

**002 : 0807 : Narrated By Abdullah ibn Abbas**

Abdullah ibn Ubaydullah said: I went to Ibn Abbas accompanying some youths of Banu Hashim. We said to one of them: Ask Ibn Abbas: Did the Apostle of Allah (pbuh) recite

(the Qur'an) in the noon and afternoon prayers? He replied: No. People said to him: Perhaps he might recite the Qur'an quietly. He said: May your face be scratched (a kind of curse)! This (statement) is worse than the former.

He was only a servant (of Allah) receiving Commands from Him. He preached (the divine) message which he brought with him. He did not command anything to us (Banu Hashim) specially excluding other people except three points: he commanded us to perform ablution perfectly, and not to accept charity (sadaqah) and not to make pairing of donkey with horse.

**002 : 0808 : Narrated By Abdullah ibn Abbas**

I do not know whether the Apostle of Allah (pbuh) would recite the Qur'an at the noon and afternoon prayer or not.

**002 : 0815 : Narrated By Mu'adh ibn Abdullah al-Juhani**

A man of Juhaynah told him that he had heard the Prophet (pbuh) reciting "When the earth is shaken" (Surah 99) in both rak'ahs of the morning prayer. But I do not know whether he had forgotten, or whether he recited it on purpose.

**002 : 0822 : Narrated By Ubadah ibn as-Samit**

We were behind the Apostle of Allah (pbuh) at the dawn prayer, and he recited (the passage), but the recitation became difficult for him. Then when he finished, he said: Perhaps you recite behind your imam? We replied: Yes, it is so, Apostle of Allah. He said: Do not do so except when it is Fatihat al-Kitab, for he who does not recite it is not credited with having prayed.

**002 : 0825 : Narrated By AbuHurayrah**

When the Apostle of Allah (pbuh) finished a prayer in which he had recited (the Qur'an) loudly, he asked: Did any of you recite along with me just now? A man replied: Yes, Apostle of Allah. He said: I am wondering what is the matter with me that I have been contended with reciting the Qur'an. He said: When the people heard that from the Apostle of Allah (pbuh) they ceased reciting (the Qur'an) along with him at the prayers in which he recited aloud.

**002 : 0827 : Narrated By Imran ibn Husayn**

The Prophet (pbuh) led (us) in the noon prayer, and a man came and recited behind him "Glorify the name of thy Lord, the Most High" (Surah 87). When he finished (the prayer), he said: Which of you recited? They (the people) said: A man (recited). He said: I knew that some one of you confused me in it (in the recitation of the Qur'an).

**002 : 0829 : Narrated By Jabir ibn Abdullah**

The Apostle of Allah (pbuh) came to us while we were reciting the Qur'an, and there were among us bedouins and the non-Arabs. He said: Recite, all is well. In the near future there will appear people who will straighten it (the Qur'an) as an arrow is straightened. They will recite it quickly and not slowly (or it means that they will get the reward in this world and not in the Hereafter).

**002 : 0831 : Narrated By Abdullah ibn AbuAwfa**

A man came to the Prophet (pbuh) and said: I cannot memorise anything from the Qur'an: so teach me something which is sufficient for me. He said: Say Glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is most great, and there is no might and no strength but in Allah.

:He said: Apostle of Allah, this is for Allah, but what is for me? He said: Say: O Allah have mercy on me, and sustain me, and keep me well, and guide me. When he stood up, he made a sign with his hand (indicating that he had earned a lot).

The Apostle of Allah (pbuh) said: He filed up his hand with virtues.

**002 : 0837 : Narrated By Wa'il ibn Hujr**

I saw that the Prophet (pbuh) placed his knees (on the ground) before placing his hands when he prostrated himself. And when he stood up, he raised his hands before his knees.

**002 : 0840 : Narrated By AbuHurayrah**

The Prophet (pbuh) said: (Does) one of you kneel down in his prayer as a camel kneels down (i.e. put his knees before his hands).

**002 : 0849 : Narrated By Abdullah ibn Abbas**

The Prophet (pbuh) used to say between the two prostrations: "O Allah, forgive me, have mercy on me, guide me, heal me, and provide for me."

**002 : 0850 : Narrated By Asma' daughter of AbuBakr**

I heard the Apostle of Allah (pbuh) say: One of you who believes in Allah and in the Last Day should not raise her head until the men raise their heads (after prostration) lest they should see the private parts of men.

**002 : 0854 : Narrated By AbuMas'ud al-Badri**

The Prophet (pbuh) said: A man's prayer does not avail him unless he keeps his back steady when bowing and prostrating.

**002 : 0856 : Narrated By Rifa'ah ibn Rafi'**

A man entered the mosque... He then narrated the tradition like the one narrated in (No.855).

This version is as follows: The Prophet (pbuh) said: The prayer of anyone is not perfect unless he performs ablution perfectly; he should then utter the takbir, and praise Allah, the Exalted, and admire Him; he should then recite the Qur'an as much as he desires. He should then say: "Allah is Most Great". Next he should bow so that all his joints return to their proper places. Then he should say: "Allah listens to the one who praises Him", and stand erect. He should then say: "Allah is most great," and should prostrate himself so that all his joints are completely at rest. Then he should say: "Allah is most great"; he should raise his head (at the end of prostration) till he sits erect. Then he should say: "Allah is most great"; then he should prostrate himself till all his joints return to their proper places. Then he should raise his head and say the takbir. When he does so, then his prayer is completed.

**002 : 0857 : Narrated By Rifa'ah ibn Rafi'**

This version (of Hadith No 856) adds: The Apostle of Allah (pbuh) said: The prayer of

any of you is not complete until he performs ablution perfectly, as Allah, the Exalted, has ordered you. He should wash his face and hands up to the elbows, and wipe his head and (wash) his feet up to the ankles. Then he should exalt Allah and praise Him. Then he should recite the Qur'an as much as it is convenient for him.

(Narrator then narrated the tradition like Hammad's, No. 856). He said: He then utter the takbir and prostration himself so that his face is at rest.

Hammam (sub-narrator) said: Sometimes he reported: So that his forehead is at rest on the ground, and his joints return to their places and are loosened. Then he should say the takbir and then sit right on his hips and erect his back. He described the nature of prayer in this way by offering four rak'ahs until he finished it. The prayer of any of you is not complete unless he does so.

#### 002 : 0861 : Narrated By AbdurRahman ibn Shibl

The Apostle of Allah (pbuh) prohibited to peck like a crow, and to spread (the forearms) like a wild beast, and to fix a place in the mosque like a camel which fixes its place. These are the wordings of Qutaybah.

#### 002 : 0862 : Narrated By Uqbah ibn Amr al-Ansari

Salim al-Barrad said: We came to AbuMas'ud Uqbah ibn Amr al-Ansari and said to him: Tell us about the prayer of the Apostle of Allah (pbuh).

He stood up before us in the mosque and said the takbir. When he bowed, he placed his hands upon his knees and put his fingers below, and kept his elbows (arms) away from his sides, so everything returned properly to its place. Then he said: "Allah listens to him who praises Him"; then he stood up so that everything returned properly to its place; then he said the takbir and prostrated and put the palms of his hands on the ground; he kept his elbow (arms) away from his sides, so that everything returned to its proper place. Then he raised his head and sat so that everything returned to its place; he then repeated it in a similar way. Then he offered four rak'ahs of prayer like this rak'ah and completed his prayer.

Then he said: Thus we witnessed the Apostle of Allah (pbuh) offering his prayer.

#### 002 : 0863 : Narrated By AbuHurayrah

Anas ibn Hakim ad-Dabbi said that he feared Ziyad or Ibn Ziyad; so he came to Medina

and met AbuHurayrah. He attributed his lineage to me and I became a member of his lineage.

AbuHurayrah said (to me): O youth, should I not narrate a tradition to you? I said: Why not, may Allah have mercy on you?

(Yunus (a narrator) said: I think he narrated it (the tradition) from the Prophet (pbuh):) The first thing about which the people will be called to account out of their actions on the Day of Judgment is prayer. Our Lord, the Exalted, will say to the angels - though He knows better: Look into the prayer of My servant and see whether he has offered it perfectly or imperfectly. If it is perfect, that will be recorded perfect.

If it is defective, He will say: See there are some optional prayers offered by My servant. If there are optional prayer to his credit, He will say: Compensate the obligatory prayer by the optional prayer for My servant. Then all the actions will be considered similarly.

## 002 : 0865 : Narrated By Tamim ad-Dari

Tamim reported this tradition from the Prophet (pbuh) as (Hadith No 863). This version adds: Then zakat will be considered in a similar way. Then all the actions will be considered accordingly.

## 002 : 0868 : Narrated By Uqbah ibn Amir

When "Glorify the name of your mighty Lord" was revealed, the Apostle of Allah (pbuh) said: Use it when bowing, and when "Glorify the name of your most high Lord" was revealed, he said: Use it when prostrating yourself.

## 002 : 0869 : Narrated By Uqbah ibn Amir

The above (No 868) tradition has also been reported through a different chain of narrators by Uqbah ibn Amir to the same effect. This version adds: When the Apostle of Allah (pbuh) bowed, he said: "Glory and praise be to my mighty Lord" three times, and when he prostrated himself, he said: "Glory and praise be to my most high Lord" three times.

## 002 : 0872 : Narrated By Awf ibn Malik al-Ashja'i

I stood up to pray along with the Apostle of Allah (pbuh); he got up and recited Surat al-

Baqarah (Surah 2).

When he came to a verse which spoke of mercy, he stopped and made supplication, and when he came to verse which spoke of punishment, he stopped and sought refuge in Allah, then he bowed and paused as long as he stood (reciting Surah al-Baqarah), and said while bowing, "Glory be to the Possessor of greatness, the Kingdom, grandeur and majesty."

:Then he prostrated himself and paused as long as he stood up and recited Surat Aal Imran (Surah 3) and then recited many surahs one after another.

#### 002 : 0873 : Narrated By Hudhayfah

Hudhayfah saw the Apostle of Allah (pbuh) praying at night. He said: Allah is most great" three times, "Possessor of kingdom, grandeur, greatness and majesty."

He then began (his prayer) and recited Surah al-Baqarah; then he bowed and he paused in bowing as long as he stood up; he said while bowing, "Glory be to my mighty Lord," "Glory be to my mighty Lord"; then he raised his head, after bowing: then he stood up and he paused as long as he paused in bowing and said, "Praise be to my Lord"; then he prostrated and paused in prostration as long as he paused in the standing position; he said while prostrating: "Glory be to my most high Lord"; then he raised his head after prostration, and sat as long as he prostrated, and said while sitting: "O my Lord forgive me."

He offered four rak'ahs of prayer and recited in them Surah al-Baqarah, Aal Imran, an-Nisa, al-Ma'idah, or al-An'am. The narrator Shu'bah doubted.

#### 002 : 0879 : Narrated By 'Aisha, Ummul Mu'minin

The Apostle of Allah (pbuh) used to make supplication during the prayer saying: "O Allah, I seek refuge in Thee from the punishment of the grave; I seek refuge in Thee from the trial of the Antichrist; I seek refuge in Thee from the trial of life and the trial of death; O Allah, I seek refuge in Thee from sin and debt." Someone said to him: How often you seek refuge from debt! He replied: When a man is in debt, he talks and tells lies, makes promises and breaks them.

#### 002 : 0880 : Narrated By AbuLayla al-Ansari

I prayed by the side of the Apostle of Allah (pbuh) in the supererogatory prayer and I

heard him say: "I refuge in Allah from the Hell-Fire; woe to the inmates of the Hell-fire!"

**002 : 0885 : Narrated By Abdullah ibn Mas'ud**

The Prophet (pbuh) said: When one of you bows, he should say three time: "Glory be to my mighty Lord," and when he prostrates, he should say: "Glory be to my most high Lord" three times. This is the minimum number.

**002 : 0886 : Narrated By AbuHurayrah**

The Apostle of Allah (pbuh) said: When one of you recites "By the fig and the olive" (Surah 95) and comes to its end "Is not Allah the best judge?" (verse 8), he should say: "Certainly, and I am one of those who testify to that." When one recites "I swear by the Day of Resurrection" (Surah 75) and comes to "Is not that one able to raise the dead to life? (verse 40), he should say: "Certainly." And when one recites "By those that are sent" (Surah 77), and comes to "Then in what message after that will they believe?" (Surah 50), he should say: "We believe in Allah."

The narrator Isma'il (ibn Umayyah) said: I beg to repeat (this tradition) before the Bedouin (who reported this tradition) so that I might see whether he (was mistaken).

He said: My nephew, do you think that I did not remember it? I performed sixty hajj (pilgrimages); there is no hajj but I recognize the came on which I performed it.

**002 : 0887 : Narrated By Anas ibn Malik**

I did not offer behind anyone after the Apostle of Allah (pbuh) a prayer like the prayer offered by the Apostle of Allah (pbuh) than this youth, i.e. Umar ibn AbdulAziz. We estimated reciting glorification ten times in his bowing, and in his prostration ten times.

**002 : 0888 : Narrated By Abdullah ibn Abbas**

Ibn Abbas reported the Prophet (pbuh) as saying: I have been commanded - according to the version of Hammad: Your Prophet (pbuh) was commanded - to prostrate on seven (bones), and not to fold back the hair or the clothing.

**002 : 0891 : Narrated By Abdullah ibn Umar**

The Prophet (pbuh) said: Both hands prostrate as the face prostrates. When one of you puts his face (on the ground) he should put his hands too (on the ground). And when he raises it, he should raise them too.

**002 : 0895 : Narrated By Al-Bara' ibn Azib**

Al-Bara' described to us (the nature of prostration). He placed his hands (palms), reclined on his knees, and raised his hips; he said: This is how the Apostle of Allah (pbuh) used to prostrate himself.

**002 : 0898 : Narrated By Abdullah ibn Abbas**

I came to the Prophet (pbuh) from behind. I saw the whiteness of his armpits and he kept his arms away from his sides and raised his stomach (from the ground).

**002 : 0899 : Narrated By Ahmar ibn Jaz'**

When the Apostle of Allah (pbuh) prostrated himself, he kept his arms far away from his sides so much so that we took pity on him.

**002 : 0901 : Narrated By AbuHurayrah**

The Companions of the Prophet (pbuh) complained to the Prophet (pbuh) about the hardship when they kept their forearms far away from their sides while prostrating. He said: Take help with the elbows (by spreading them on the ground and sticking them to the sides).

**002 : 0902 : Narrated By Abdullah ibn Umar**

Sa'id ibn Ziyad ibn Subayh al-Hanafî said: I prayed by the side of Ibn Umar and I put my hands on my waist. When he finished his prayer, He said: This is a cross in prayer; the Apostle of Allah (pbuh) used to forbid it.

**002 : 0903 : Narrated By Abdullah ibn ash-Shikhkhir**

I saw the Apostle of Allah (pbuh) praying and a sound came from his breast like the rumbling of a mill owing to weeping.

**002 : 0906 : Narrated By Al-Miswar ibn Yazid al-Maliki**

The Apostle of Allah (pbuh) recited - Yahya (sub narrator) said: Sometimes al-Miswar said: I prayed along with the Apostle of Allah (pbuh) and witnessed that he recited - the Qur'an during the prayer and omitted something (i.e. some verses inadvertently) which he did not recite.

A man said to him: Apostle of Allah, you omitted such-and-such verse. The Apostle of Allah (pbuh) said: Why did you not remind me of it?

The narrator Sulayman said in his version: He (the man) said: I thought that it (the verse) was repealed.

**002 : 0908 : Narrated By Ali ibn AbuTalib**

The Apostle of Allah (pbuh) said: Ali, do not instruct the imam during the prayer.

**002 : 0909 : Narrated By AbuDharr**

The Prophet (pbuh) said: Allah, the Most High, continues to turn favourably towards a servant while he is engaged in prayer as long as he does not look to the side (by turning the neck), but if he does so, He turns away from him.

**002 : 0916 : Narrated By Sahl ibn al-Hanzaliyyah**

The iqamah for the morning prayer was pronounced and the Apostle of Allah (pbuh) began to offer prayer while he was looking at the mountain-pass.

(AbuDawud elaborated that the Prophet had sent a horseman to the mountain-pass at night in order to keep watch.)

**002 : 0918 : Narrated By AbuQatadah**

We were sitting in the mosque when the Apostle of Allah (pbuh) came upon us carrying Umamah daughter of Abul'As ibn ar-Rabi'. Her mother was Zaynab daughter of the Apostle of Allah (pbuh). She (Umamah) was a child and he (the Prophet) was carrying her on his shoulder.

The Apostle of Allah (pbuh) led (the people) in prayer while she was on his shoulder. When he bowed he put her down and took her up when he got up. He kept on doing so until he finished his prayer.

**002 : 0921 : Narrated By AbuHurayrah**

The Prophet (pbuh) said: Kill the two black things during prayer, the snake and scorpion.

**002 : 0922 : Narrated By 'Aisha, Ummul Mu'minin**

The Apostle of Allah (pbuh) was praying with his door bolted. I came and asked to have the door opened. He walked and opened the door for me. He then returned to his place for prayer. He (the narrator Urwah) mentioned that the door faced the qiblah.

**002 : 0924 : Narrated By Abdullah ibn Mas'ud**

We used to salute during prayer and talk about our needs. I came to the Apostle of Allah (pbuh) and found him praying. I saluted him, but he did not respond to me. I recalled what happened to me in the past and in the present.

When the Apostle of Allah (pbuh) finished his prayer, he said to me: Allah, the Almighty, creates new command as He wishes, and Allah, the Exalted, has sent a fresh command that you must not talk during prayer. He then returned my salutation.

**002 : 0925 : Narrated By Suhayb**

I passed by the Apostle of Allah (pbuh) who was praying. I saluted him and he returned it by making a sign.

The narrator said: I do not know but that he said: He made a sign with his finger. This is the version reported by Qutaybah.

**002 : 0927 : Narrated By Abdullah ibn Umar**

The Apostle of Allah (pbuh) went to Quba to offer prayer. Then the Ansar (the Helpers) came to him and gave him a salutation while he was engaged in prayer.

I asked Bilal: How did you find the Apostle of Allah (pbuh) responding to them when they gave him a salutation while he was engaged in prayer. He replied: In this way, and Ja'far ibn Awn demonstrated by spreading his palm, and keeping its inner side below and its back side above.

**002 : 0932 : Narrated By Wa'il ibn Hujr**

When the Apostle of Allah (pbuh) recited the verse "Nor of those who go astray" (Surah al-Fatihah, verse 7), he would say Amin; and raised his voice (while uttering this word).

**002 : 0934 : Narrated By AbuHurayrah**

When the Apostle of Allah (pbuh) recited the verse "Not of those with whom Thou art angry, nor of those who go astray," he would say Amin so loudly that those near him in the first row would hear it.

**002 : 0938 : Narrated By AbuZuhayr an-Numayri**

AbuMisbah al-Muqra'i said: We used to sit in the company of AbuZuhayr an-Numayri. He was a companion of the Prophet (pbuh), and he used to narrate good traditions. Once a man from among us made a supplication. He said: End it with the utterance of Amin, for Amin is like a seal on the book.

AbuZuhayr said: I shall tell you about that. We went out with the Apostle of Allah (pbuh) one night and came upon a man who made supplication with persistence. The Prophet (pbuh) waited to hear him. The Prophet (pbuh) said: He will have done something which guarantees (Paradise for him) if he puts a seal to it. One of the people asked: What should he use as a seal? He replied: Amin, for if he ends it with Amin, he will do something which guarantees (Paradise for him).

Then the man who questioned the Prophet (pbuh) came to the man who was supplicating, and said to him: So-and-so, end it with Amin and receive the good news. These are the words of Mahmud.

**002 : 0943 : Narrated By Anas ibn Malik**

The Prophet (pbuh) used to make a sign during prayer.

**002 : 0944 : Narrated By AbuHurayrah**

The Prophet (pbuh) said: Saying Tasbih applies to men during prayer and clapping applies to women. Anyone who makes a sign during his prayer, a sign which is intelligible by implication, should repeat it (i.e. his prayer).

(AbuDawud commented on the Hadith saying, this is a result of confusion.)

**002 : 0945 : Narrated By AbuDharr**

The Prophet (pbuh) said: When one of you gets up to pray, he must not remove pebbles, for mercy is facing him.

**002 : 0948 : Narrated By Umm Qays bint Mihsan**

Hilal ibn Yasaf said: I came to ar-Raqqah (a place in Syria). One of my companions said to me: Do you want to see any of the Companions of the Prophet (pbuh)? I said: A good opportunity. So we went to Wabisah.

I said to my friend: Let us first see his mode of living. He had a cap with two ears stuck (to his head), and wearing a brown silken robe. He was resting on a staff during prayer. We asked him (about resting on the staff) after salutation; He said: Umm Qays daughter of Mihsan said to me that when the Apostle of Allah (pbuh) became aged and the flesh grew increasingly on him, he took a prop at his place of prayer and rested on it.

**002 : 0957 : Narrated By Wa'il ibn Hujr**

I said that I should look at the prayer of the Apostle of Allah (pbuh) how he prays. The Apostle of Allah (pbuh) stood up and faced the qiblah (i.e. the direction of Ka'bah) and uttered the takbir (Allah is most great); then he raised his hands till he brought them in front of his ears; then he caught hold of his left hand with his right hand (i.e. folded his hands).

When he was about to bow, he raised them (his hands) in a like manner. Then he sat, stretched out his left foot (to sit on it), placed his left hand on his left thigh, and kept away the tip of his right elbow from his right thigh, joined two fingers, formed a ring, to do so. And the narrator Bishr made a ring with the thumb and the middle finger.

#### 002 : 0964 : Narrated By Abdullah ibn Mas'ud

We did not know what we should say when we sat during prayer. The Apostle of Allah (pbuh) was taught (by Allah). He then narrated the tradition to the same effect. Sharik reported from Jami', from AbuWa'il on the authority of Abdullah ibn Mas'ud something similar.

He said: He used to teach us also some other words, but he did not teach them as he taught us the tashahhud: O Allah, join our hearts, mend our social relationship, guide us to the path of peace, bring us from darkness to light, save us from obscenities, outward or inward, and bless our ears, our eyes, our hearts, our wives, our children, and relent toward us; Thou art the Relenting, the Merciful. And make us grateful for Thy blessing and make us praise it while accepting it and give it to us in full.

#### 002 : 0965 : Narrated By Abdullah ibn Mas'ud

Alqamah said that Abdullah ibn Mas'ud caught hold of his hand saying that the Apostle of Allah (pbuh) caught hold of his (Ibn Mas'ud's) hand and taught him the tashahhud during prayer.

He then narrated the (well known) tradition (of tashahhud). This version adds: When you say this or finish this, then you have completed your prayer. If you want to stand up, then stand, and if you want to remain sitting, then remain sitting.

#### 002 : 0967 : Narrated By AbuMusa al-Ash'ari

Hittan ibn Abdullah ar-Ruqashi said: AbuMusa al-Ash'ari led us in prayer.

When he sat at the end of his prayer, one of the people said: Prayer has been established by virtue and purity.

When AbuMusa returned (from his prayer or finished his prayer), he gave his attention to the people, and said: Which of you is the speaker of such and such words? The people remained silent. Which of you is the speaker of such and such words? The people

remained silent. He said: You might have said them, Hittan. He replied: I did not say them. I was afraid you might punish me. One of the people said: I said them and I did not intend by them (anything) except good.

AbuMusa said: Do you not know how you utter (them) in your prayer? The Apostle of Allah (pbuh) addressed us, and taught us and explained to us our way of doing and taught us our prayer.

He said: When you pray a (congregational) prayer, straighten your rows, then one of you should lead you in prayer. When he says the takbir (Allah is Most Great), say the takbir, and when he recites verses "Not of those upon whom is Thy anger, nor of those who err" (i.e. the end of Surah i.), say Amin; Allah will favour you. When he says "Allah is most great," and bows, say "Allah is most great" and bow, for the imam will bow before you, and will raise (his head) before you.

The Apostle of Allah (pbuh) said: This is for that. When he says "Allah listens to the one who praises Him," say: "O Allah, our Lord, to Thee be praise, Allah be praised," Allah will listen to you, for Allah, the Exalted, said by the tongue of His Prophet (pbuh): "Allah listens to the one who praises Him." When he says "Allah is most great" and prostrates, say: "Allah is most great" and prostrate, for the imam prostrates before you and raises his head before you.

The Apostle of Allah (pbuh) said: This is for that. When he sits, each one of you should say "The adorations of the tongue, all good things, and acts of worship are due to Allah. Peace be upon you, O Prophet, and Allah's mercy and His blessings. Peace be upon us and upon Allah's upright servants. I testify that there is no god but Allah, and I testify that Muhammad is His servant and Apostle."

#### 002 : 0970 : Narrated By Samurah ibn Jundub

The Apostle of Allah (pbuh) commanded us (to recite) when we sit in the middle of the prayer or at its end before the salutation: The adorations of the tongue, all good things, acts of worship, and the Kingdom are due to Allah. Then give salutation to the right side; then salute your reciter (i.e. the imam) and yourselves.

#### 002 : 0979 : Narrated By Abdullah ibn Abbas

The Prophet (pbuh) used to say after the tashahhud: "O Allah, I seek refuge in Thee from the punishment in Hell, and I seek refuge in Thee from the punishment in the grave, and I seek refuge in Thee from the trial of antichrist, and I seek refuge in Thee from the trial of life and death."

**002 : 0980 : Narrated By Mihjan ibn al-Adra'**

The Apostle of Allah (pbuh) entered the mosque and saw a man who had finished his prayer, and was reciting the tashahhud saying: O Allah, I ask you, O Allah, the One, the eternally besought of all, He begetteth not, nor was He begotten, and there is none comparable unto Him, that you may forgive me my sins, you are Most Forgiving, Merciful.

He (the Prophet) said: He was forgiven (repeating three times.)

**002 : 0981 : Narrated By Abdullah ibn Mas'ud**

It pertains to the sunnah to utter the tashahhud quietly.

**002 : 0984 : Narrated By Abdullah ibn az-Zubayr**

The Prophet (pbuh) used to point with his finger (at the end of the tashahhud) and he would not move it.

**002 : 0986 : Narrated By AbuMalik Numayr al-Khuza'i**

I saw the Prophet (peace be upon him) placing his right hand on his right thigh and raising his forefinger curving it a little.

**002 : 0987 : Narrated By Abdullah ibn Umar**

The Apostle of Allah (pbuh) prohibited, according to the version of Ahmad ibn Hanbal, that a person should sit during prayer while he is leaning on his hand.

According to the version of Ibn Shibwayh, he prohibited that a man should lean on his hand during prayer.

According to the version of Ibn Rafi', he prohibited that a man should pray while he is leaning on his hand, and he mentioned this tradition in the chapter on "Raising the head after prostration."

According to the version of Ibn AbdulMalik, he prohibited that a man should lean on his hand when he stands up after prostration.

**002 : 0990 : Narrated By Abdullah ibn Mas'ud**

The Prophet (pbuh) was in the first two rak'ahs as though he were on heated stones.

The narrator Shu'bah said: We said: Till he (the Prophet) got up.

**002 : 0991 : Narrated By Abdullah ibn Mas'ud**

The Prophet (pbuh) used to give the salutation to his left and right sides until the whiteness of his cheek was seen, (saying: "Peace be upon you, and mercy of Allah" twice.

AbuDawud said: This is a version of the tradition reported by AbuSufyan. The version of Isra'il did not explain it. AbuDawud said: This tradition has been narrated by Zubayr from AbuIshaq and Yahya ibn Adam from Isra'il from AbuIshaq from AbdurRahman ibn al-Aswad from his father from Alqamah on the authority of Abdullah ibn Mas'ud.

AbuDawud said: Shu'bah used to reject this tradition, the tradition narrated by AbuIshaq as coming from the Prophet (pbuh).

**002 : 0992 : Narrated By Wa'il ibn Hujr**

I offered prayer along with the Prophet (pbuh). He would give the salutation to his right side (saying): Peace be upon you and mercy of Allah; and to his left side (saying): Peace be upon you and mercy of Allah.

**002 : 0996 : Narrated By Samurah ibn Jundub**

The Prophet (pbuh) commanded us to respond to the salutation of the imam. and to love each other, and to salute each other.

**002 : 0999 : Narrated By AbuHurayrah**

The Prophet (pbuh) said: Shortening the salutation is sunnah (commendable).

**002 : 1001 : Narrated By AbuHurayrah**

The Prophet (pbuh) said: Cannot any one of you (according to the version of the narrator AbdulWarith) step forward or backward or at his right or left. The version of Hammad added: during prayer; that is, in supererogatory prayer.

**002 : 1002 : Narrated By Al-Azraq ibn Qays**

An imam of ours, whose kunyah (surname) was AbuRimthah, led us in prayer and said: I prayed this prayer, or one like it, with the Prophet (pbuh). AbuBakr and Umar were standing in the front row on his right and there was a man who had been present at the first takbir in the prayer. The Prophet of Allah (pbuh) offered the prayer, then gave the salutation to his right and his left so that we saw the whiteness of his cheeks, then turned away as AbuRimthah (meaning himself) had done.

The man who has been present with him at the first takbir in the prayer then got up to pray another prayer, whereupon Umar leaped up and, seizing him by the shoulders, shook him and said: Sit down, for the People of the Book perished for no other reason than that there was no interval between their prayers.

The Prophet (pbuh) raised his eyes and said: Allah has made you say what is right, son of al-Khattab.

**002 : 1010 : Narrated By AbuHurayrah**

When the Prophet (pbuh) finished two rak'ahs of an obligatory prayer, a man asked him: Apostle of Allah, has the prayer been shortened, or have you forgotten? he replied: I did not do all that. The people said: Apostle of Allah, you did that. Therefore, he offered another two rak'ahs or prayer and did not make two prostrations due to forgetfulness.

**002 : 1015 : Narrated By Abdullah ibn Mas'ud**

The Apostle of Allah (pbuh) offered prayer. The version of the narrator Ibrahim goes: I do not know whether he increased or decreased (the rak'ahs of prayer).

When he gave the salutation, he was asked: Has something new happened in the prayer, Apostle of Allah? He said: What is it? They said: You prayed so many and so many (rak'ahs). He then relented his foot and faced the Qiblah and made two prostrations. He

then gave the salutation. When he turned away (finished the prayer), he turned his face to us and said: Had anything new happened in prayer, I would have informed you. I am only a human being and I forget just as you do; so when I forget, remind me, and when any of you is in doubt about his prayer he should aim at what is correct, and complete his prayer in that respect, then give the salutation and afterwards made two prostrations.

**002 : 1018 : Narrated By Mu'awiyah ibn Khudayj**

One day the Apostle of Allah (pbuh) prayed and gave the salutation while a rak'ah of the prayer remained to be offered. A man went to him and said: You forgot to offer one rak'ah of prayer. Then he returned and entered the mosque and ordered Bilal (to utter the Iqamah). He uttered the Iqamah for prayer. He then led the people in one rak'ah of prayer. I stated it to the people. They asked me: Do you know who he was? I said: No, but I can recognise him if I see him. Then the man passed by me, I said: It is he. The people said: This is Talhah ibn Ubaydullah.

**002 : 1020 : Narrated By Abdullah ibn Abbas**

The Prophet (pbuh) named the two prostrations of forgetfulness disgraceful for the devil.

**002 : 1021 : Narrated By Ata' ibn Yasar**

The Prophet (pbuh) said: When one of you is in doubt about his prayer, and does not know how much he has prayed, three or four rak'ahs, he should pray one (additional) rak'ah and make two prostrations while sitting before giving the salutation. If the (additional) rak'ah which he prayed is the fifth one, he will make it an even number by these two prostrations. If it is the fourth one, the two prostrations will be a disgrace for the devil.

**002 : 1022 : Narrated By Ata' ibn Yasar**

The Prophet (pbuh) said: If one of you is in doubt about his prayer, and if he is sure that he has prayed three rak'ahs, he should stand and complete one rak'ah along with its prostrations. Then he should sit and recite the tashahhud. When he finishes the prayer, and there remains nothing except salutation, he should make two prostrations while he is sitting and afterwards should give the salutation.

**002 : 1023 : Narrated By Abdullah ibn Mas'ud**

AbuUbaydah reported, on the authority of his father Abdullah (ibn Mas'ud), the Apostle of Allah (pbuh) as saying: When you offer the prayer, and you are in doubt about the number of rak'ahs whether offered three or four, and you have prayed four rak'ahs in all probability in your opinion, you should recite tashahhud and make two prostrations while you are sitting before giving the salutation. afterwards you should recite the tashahhud and give the salutation again.

**002 : 1024 : Narrated By AbuSa'id al-Khudri**

The Prophet (pbuh) said: When one of you prays, and he does not know whether he prayed more or less rak'ahs (than those prescribed by the Shari'ah), he should perform two prostrations while he is sitting. If the devil comes to him, and tells him (suggests him): "You have been defiled," he should say: "You have told a lie," except that he feels smell with his nose, or sound with his ears (then his ablution will break). These are the wording; of the tradition reported by Aban.

**002 : 1028 : Narrated By Abdullah ibn Ja'far**

The Prophet (pbuh) said: Anyone who is in doubt in his prayer should make two prostrations after giving the salutation.

**002 : 1029 : Narrated By Abdullah ibn Buhaynah**

The Apostle of Allah (pbuh) led us in prayer praying two rak'ahs. When he stood up and did not sit (at the end of two rak'ahs) the people stood up along with him. When he finished the prayer and we expect him to give the salutation, he said: "Allah is most great." While sitting and made two prostrations before giving the salutation. Then he gave it.

**002 : 1031 : Narrated By Al-Mughirah ibn Shu'bah**

The Prophet (pbuh) said: When an imam stands up at the end of two rak'ahs , if he remembers before standing straight up, he should sit down, but if he stands straight up, he must not sit down, but perform the two prostrations of forgetfulness.

**002 : 1032 : Narrated By Al-Mughirah ibn Shu'bah**

Ziyad ibn Ilaqah said: Al-Mughirah ibn Shu'bah led us in prayer and he stood up at the end of two rak'ahs. We said: Glory be to Allah; he also said: Glory be to Allah, and he proceeded. When he finished the prayer and gave the salutation, he made two prostrations of forgetfulness. When he turned (to us) he said: I saw the Apostle of Allah (pbuh) doing so as I did.

**002 : 1033 : Narrated By Thawban**

The Prophet (pbuh) said: For each forgetfulness there are two prostrations after giving the salutation.

No one except Amr (ibn Uthman) mentioned the words "from his father" (in the chain AbdurRahman ibn Jubayr ibn Nufayr from Thawban).

**002 : 1034 : Narrated By Imran ibn Husayn**

The Prophet (pbuh) led them in prayer and forgot something, so he made prostrations and uttered the tashahhud, then gave the salutation.

**002 : 1036 : Narrated By Hulb Yazid at-Ta'i**

Hulb prayed along with the Prophet (pbuh). He used to turn to both his sides (sometimes to the left and sometimes to the right).

**002 : 1039 : Narrated By Zayd ibn Thabit**

The Prophet (pbuh) said: The prayer a man offers in his house is more excellent than his prayer in this mosque of mine except obligatory prayer.

**002 : 1041 : Narrated By AbuHurayrah**

The Apostle of Allah (pbuh) said: The best day on which the sun has risen is Friday; on it

Adam was created, on it he was expelled (from Paradise), on it his contrition was accepted, on it he died, and on it the Last Hour will take place. On Friday every beast is on the lookout from dawn to sunrise in fear of the Last Hour, but not jinn and men, and it contains a time at which no Muslim prays and asks anything from Allah but He will give it to him. Ka'b said: That is one day every year. So I said: It is on every Friday. Ka'b read the Torah and said: The Apostle of Allah (pbuh) has spoken the truth. AbuHurayrah said: I met Abdullah ibn Salam and told him of my meeting with Ka'b. Abdullah ibn Salam said: I know what time it is. AbuHurayrah said: I asked him to tell me about it. Abdullah ibn Salam said: It is at the very end of Friday. I asked: How can it be when the Apostle of Allah (pbuh) has said: "No Muslim finds it while he is praying...." and this is the moment when no prayer is offered. Abdullah ibn Salam said: Has the Apostle of Allah (pbuh) not said: "If anyone is seated waiting for the prayer, he is engaged in the prayer until he observes it." I said: Yes, it is so.

#### 002 : 1042 : Narrated By Aws ibn Aws

The Prophet (pbuh) said: Among the most excellent of your days is Friday; on it Adam was created, on it he died, on it the last trumpet will be blown, and on it the shout will be made, so invoke more blessings on me that day, for your blessings will be submitted to me. The people asked: Apostle of Allah, how can it be that our blessings will be submitted to you while your body is decayed? He replied: Allah, the Exalted, has prohibited the earth from consuming the bodies of Prophets.

#### 002 : 1043 : Narrated By Jabir ibn Abdullah

The Prophet (pbuh) said: Friday is divided into twelve hours. Amongst them there is an hour in which a Muslim does not ask Allah for anything but He gives it to him. So seek it in the last hour after the afternoon prayer.

#### 002 : 1046 : Narrated By Ali ibn AbuTalib

Ali said on the pulpit in the mosque of Kufah: When Friday comes, the devils go to the markets with their flags, and involve people in their needs and prevent them from the Friday prayer. The angels come early in the morning, sit at the door of the mosque, and record that so-and-so came at the first hour, and so-and-so came at the second hour until the imam comes out (for preaching).

When a man sits in a place where he can listen (to the sermon) and look (at the imam), where he remains silent and does not interrupt, he will receive a double reward. If he stays away, sits in a place where he cannot listen (to the sermon), silent, and does not

interrupt, he will receive the reward only once. If he sits in a place where he can listen (to the sermon) and look (at the imam), and he does not remain silent, he will have the burden of it. If anyone says to his companion sitting besides him to be silent (while the imam is preaching), he is guilty of idle talk. Anyone who interrupts (during the sermon) will receive nothing (no reward) on that Friday.

Then he (the narrator) says in the end of this tradition: I heard the Apostle of Allah (pbuh) say so.

**002 : 1047 : Narrated By Al-Ja'd ad-Damri**

The Prophet (pbuh) said: He who leaves the Friday prayer (continuously) for three Friday on account of slackness, Allah will print a stamp on his heart.

**002 : 1048 : Narrated By Samurah ibn Jundub**

The Prophet (pbuh) said: If anyone omits the Friday prayer without excuse, he must give a dinar in alms, or if he does not have as much, then half a dinar.

**002 : 1049 : Narrated By Qudamah ibn Wabirah**

The Prophet (pbuh) said: If anyone omits the Friday prayer without excuse, he must give one dirham or half a dirham, or one sa' or half a sa' of wheat, in alms.

**002 : 1051 : Narrated By Abdullah ibn Amr**

The Prophet (pbuh) said: The Friday prayer is obligatory on him who hears the call.

**002 : 1052 : Narrated By Usamah ibn Umayr al-Huzali**

The rain was falling on the day when the Battle of Hunayn took place. The Prophet (pbuh), therefore, commanded that the people should offer their prayer in their camps.

**002 : 1054 : Narrated By Usamah ibn Umayr al-Huzali**

Usamah attended the Prophet (pbuh) on the occasion of the treaty of al-Hudaybiyyah on Friday. The rain fell as little as the soles of the shoes of the people were not set. He (the Prophet) commanded them to offer Friday prayer in their dwellings.

**002 : 1056 : Narrated By Abdullah ibn Umar**

Nafi' reported: Ibn Umar made the call to prayer at Dajnan (a place between Mecca and Medina). Then he announced: "Offer prayer in your dwellings:" He then narrated a tradition from the Apostle of Allah (pbuh). He used to command an announcer who made the call to prayer. He then announced: "Pray in your dwellings" on a cold or rainy night during journey.

**002 : 1057 : Narrated By Abdullah ibn Umar**

Nafi' said: Ibn Umar made the call to prayer at Dajnan (a place between Mecca and Medina), on a cold and windy night. He added the words at the end of the call: "Lo! pray in your dwellings. Lo! pray in the dwellings." He then said: The Apostle of Allah (pbuh) used to command the mu'adhdhin to announce, "Lo! pray in your dwellings." on a cold or rainy night during journey.

**002 : 1062 : Narrated By Tariq ibn Shihab**

The Prophet (pbuh) said: The Friday prayer in congregation is a necessary duty for every Muslim, with four exceptions; a slave, a woman, a boy, and a sick person.

**002 : 1064 : Narrated By Ka'b ibn Malik**

AbdurRahman ibn Ka'b ibn Malik said: When Ka'b ibn Malik heard the call to prayer on Friday, he prayed for As'ad ibn Zurarah. I asked him: What is the matter that when you hear the call to prayer, you pray for As'ad ibn Zurarah? He replied: This is because he held the Friday prayer for the first time for us at Hazm an-Nabit of Harrah belonging to Banu Bayadah in Naqi', called Naqi' al-Khadumat.

**002 : 1065 : Narrated By Zayd ibn Arqam**

Ilyas ibn AbuRamlah ash-Shami said: I witnessed Mu'awiyah ibn AbuSufyan asking Zayd ibn Arqam: Did you offer along with the Apostle of Allah (pbuh) the Friday and 'Id prayers synchronised on the same day? He said: Yes. He asked: How did he do? He replied: He offered the 'Id prayer, then granted concession to offer the Friday prayer, and said: If anyone wants to offer it, he may offer.

**002 : 1066 : Narrated By Abdullah ibn Abbas**

Ata' ibn AbuRabah said: Ibn az-Zubayr led us in the 'Id prayer on Friday early in the morning. When we went to offer the Friday, he did not come out to us. So we prayed ourselves alone. At that time Ibn Abbas was present in at-Ta'if. When he came to us, we mentioned this (incident) to him. He said: He followed the sunnah

**002 : 1068 : Narrated By AbuHurayrah**

The Prophet (pbuh) said: Two festivals ('Id and Friday) have synchronised on this day. If anyone does not want to offer the Friday prayer, the 'Id prayer is sufficient for him. But we shall offer the Friday prayer.

**002 : 1073 : Narrated By Muhammad ibn Yahya ibn Habban**

The Apostle of Allah (pbuh) said: What is the harm if any of you has two garments, if he can provide them, for Friday (prayer) in addition to the two garments for his daily work? Amr reported from Ibn Habib from Musa ibn Sa'd from Ibn Habban from Ibn Salam who heard this (tradition) from the Apostle of Allah (pbuh) on the pulpit.

**002 : 1074 : Narrated By Abdullah ibn Amr ibn al-'As**

The Apostle of Allah (pbuh) prohibited buying and selling in the mosque, announcing aloud about a lost thing, the recitation of a poem in it, and prohibited sitting in a circle (in the mosque) on Friday before the prayer.

**002 : 1078 : Narrated By AbuQatadah**

The Prophet (pbuh) disapproved of the offering of prayer at the meridian except on Friday. The Hell-fire is kindled except on Friday.

**002 : 1091 : Narrated By al-Hakam ibn Hazn al-Kulafi**

Shu'ayb ibn Zurayq at-Ta'ifi said: I sat with a man who had been in the company of the Apostle of Allah (pbuh). He was called al-Hakam ibn Hazn al-Kulafi. He began to narrate a tradition to us saying: I came to the Apostle of Allah (pbuh) in a delegation consisting of seven or nine persons. We entered upon him and said: Apostle of Allah, we have visited you, so pray Allah what is good for us. He ordered to give us some dates. The Muslims in those days were weak. We stayed there for several days and offered the Friday prayer along with the Apostle of Allah (pbuh). He stood leaning on a staff or a bow. He praised Allah and exalted Him in light, pure and blessed words. Then he said: O people, you have no power to obey or you cannot obey what you are ordered. But be straight and give good tidings.

**002 : 1092 : Narrated By Abdullah ibn Mas'ud**

When the Apostle of Allah (pbuh) addressed, he would say: Praise be to Allah, from Whom we seek help and pardon, and we seek refuge in Allah from the evils of our souls. He whom Allah guide has no one who can lead him astray, and he whom He leads astray has no one to guide him. And I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and apostle. He sent him before the coming of the last hour with truth giving good tidings and warning. He who obeys Allah and His Apostle follows the right path; and he who disobeys them shall harm none except himself, and he will not harm Allah in the least.

**002 : 1093 : Narrated By Ibn Shihab**

Yunus asked Ibn Shihab about the address of the Apostle of Allah (pbuh) on Friday. He mentioned it in like manner. He added: Anyone who disobeys them (Allah and His Apostle) goes astray. We beseech Allah, our Lord, to make us from those who obey Him and obey His Apostle, and follow what He likes, and abstain from His anger; we are due to Him and we belong to Him.

**002 : 1100 : Narrated By Sahl ibn Sa'd**

I never saw the Apostle of Allah (pbuh) raising his hands and praying on the pulpit or otherwise. But I saw him saying (doing) this way, and he would point with his forefinger making a circle by joining the middle finger with his thumb.

**002 : 1101 : Narrated By Ammar ibn Yasir**

The Apostle of Allah (pbuh) commanded us to shorten the speeches.

**002 : 1102 : Narrated By Jabir ibn Samurah as-Suwa'i**

The Apostle of Allah (pbuh) would not lengthen the sermon on Friday. He would say a few words.

**002 : 1103 : Narrated By Samurah ibn Jundub**

The Prophet (pbuh) said: Attend the sermon (on Friday) and sit near the imam, for a man keeps himself away until he will be left behind at the time of entering Paradise though he enters it.

**002 : 1104 : Narrated By Buraydah ibn al-Hasib**

The Apostle of Allah (pbuh) delivered a speech to us; meanwhile al-Hasan and al-Husayn came upon there stumbling, wearing red shirts. He came down from the pulpit, took them and ascended it with them. He then said: Allah truly said: "Your property and your children are only trial" (Ixiv.15). I saw both of them, and I could not wait. Afterwards he resumed the speech.

**002 : 1105 : Narrated By Anas ibn Malik**

The Apostle of Allah (pbuh) prohibited to sit on hips by erecting feet, sticking them to the stomach and holding them with hands on Friday while the imam is delivering the sermon.

**002 : 1108 : Narrated By Abdullah ibn Amr ibn al-'As**

The Prophet (pbuh) said: Three types of people attend Friday prayer; One is present in a frivolous way and that is all he gets from it; another comes with a supplication, Allah may grant or refuse his request as He wishes; another is present silently and quietly with-out stepping over a Muslim or annoying anyone, and that is an atonement for his sins till the

next Friday and three days more, the reason being that Allah, the Exalted, says: "He who does a good deed will have ten times as much" (vi.160).

**002 : 1109 : Narrated By 'Aisha, Ummul Mu'minin**

The Prophet (pbuh) said: When one of you becomes defiled during prayer, he should hold his nose and then turn away.

**002 : 1114 : Narrated By Abdullah ibn Umar**

The Prophet (pbuh) said: When any of you dozes in the mosque (on Friday), he should change his place.

**002 : 1115 : Narrated By Anas ibn Malik**

I saw the Apostle (pbuh) would descend from the pulpit and a man stop him for his need. He would remain standing with him until his need was fulfilled. Then he would stand and pray.

**002 : 1120 : Narrated By Samurah ibn Jundub**

The Apostle of Allah (pbuh) used to recite in the Friday prayer: "Glorify the name of your most high Lord" (Surah 87) and Has the story of the overwhelming event reached you? (Surah 88).

**002 : 1123 : Narrated By Abdullah ibn Umar**

Nafi' said: Ibn Umar used to lengthen his prayer before the Friday prayer and would offer two rak'ahs after it in his house. He used to say that the Apostle of Allah (pbuh) would do that.

**002 : 1127 : Narrated By Abdullah ibn Umar**

The Apostle of Allah (pbuh) used to pray two rak'ahs in his house after the Friday prayer.

**002 : 1128 : Narrated By Abdullah ibn Umar**

Ibn Jurayj said: Ata' told me that he saw Ibn Umar pray after the Friday prayer. He moved a little from the place where he offered the Friday prayer. Then he would pray two rak'ahs. He then walked far away from that place and would offer four rak'ahs. I asked Ata': How many times did you see Ibn Umar do that? He replied: Many times. AbuDawud said: This has been narrated by AbdulMalik ibn AbuSulayman, but did not narrate it completely.

**002 : 1130 : Narrated By Anas ibn Malik**

When the Apostle of Allah (pbuh) came to Medina, the people had two days on which they engaged in games. He asked: What are these two days (what is the significance)? They said: We used to engage ourselves on them in the pre-Islamic period. The Apostle of Allah (pbuh) said: Allah has substituted for them something better than them, the day of sacrifice and the day of the breaking of the fast.

**002 : 1131 : Narrated By Abdullah ibn Busr**

Yazid ibn Khumayr ar-Rahbi said: Abdullah ibn Busr, the Companion of the Apostle of Allah (pbuh) came out along with the people on the day of the breaking of the fast or on the day of sacrifice (to offer the prayer). He disliked the delay of the imam, and said: We would finish (our 'Id prayer) at this moment, that is, at the time of forenoon.

**002 : 1137 : Narrated By Jabir ibn Abdullah**

The Prophet (pbuh) stood on the day of the breaking of the fast ('Id) and offered prayer. He began the prayer before the sermon. He then addressed the people. When the Prophet (pbuh) finished the sermon, he descended (from the pulpit) and went to women. He gave them an exhortation while he was leaning on the hand of Bilal. Bilal was spreading his garment in which women were putting alms; some women put their rings and others other things.

**002 : 1138 : Narrated By Abdullah ibn Abbas**

The Apostle of Allah (pbuh) came out on 'Id (the festival day). He first offered the prayer

and then delivered the sermon. He then went to women, taking Bilal with him. The narrator Ibn Kathir said: The probable opinion of Shu'bah is that he commanded them to give alms. So they began to put (their jewellery).

**002 : 1143 : Narrated By Abdullah ibn Abbas**

The Apostle of Allah (pbuh) offered the 'Id prayer without the adhan and the iqamah. AbuBakr and Umar or Uthman also did so. The narrator Yahya is doubtful about Uthman.

**002 : 1145 : Narrated By 'Aisha, Ummul Mu'minin**

The Apostle of Allah (pbuh) would say the takbir (Allah is most great) seven times in the first rak'ah and five times in the second rak'ah on the day of the breaking of the fast and on the day of sacrifice (on the occasion of both the 'Id prayers, the two festivals).

**002 : 1148 : Narrated By Abdullah ibn Amr ibn al-'As**

The Prophet (pbuh) used to say on the day of the breaking of the fast seven takbirs in the first rak'ah and then recite the Qur'an, and utter the takbir (Allah is most great). Then he would stand, and utter the takbir four times. Thereafter he would recite the Qur'an and bow.

**002 : 1151 : Narrated By Abdullah ibn as-Sa'ib**

I attended the 'Id prayer along with the Apostle of Allah (pbuh). When he finished the prayer, he said: We shall deliver the sermon; he who likes to sit for listening to it may sit and he who likes to go away may go away.

**002 : 1152 : Narrated By Abdullah ibn Umar**

The Apostle of Allah (pbuh) went out by one road on the day of the 'Id (festival) and returned by another.

**002 : 1153 : Narrated By AbuUmayr ibn Anas**

AbuUmayr reported on the authority of some of his paternal uncles who were Companions of the Prophet (pbuh): Some men came riding to the Prophet (pbuh) and testified that they had sighted the new moon the previous day. He (the Holy Prophet), therefore, commanded the people to break the fast and to go out to their place of prayer in the morning.

**002 : 1154 : Narrated By Bakr ibn Mubashshir al-Ansari**

I used to go to the place of prayer on the day of the breaking of the fast, and on the day of sacrifice along with the Companions of the Apostle of Allah (pbuh). We would walk through a valley known as Batn Bathan till we came to the place of prayer. Then we would pray along with the Apostle of Allah (pbuh) and return through Batn Bathan to our house.

**002 : 1156 : Narrated By AbuHurayrah**

The rain fell on the day of 'Id (festival) , so the Prophet (pbuh) led them (the people) in the 'Id prayer in the mosque.

**002 : 1163 : Narrated By Abdullah ibn Abbas**

Ishaq ibn Abdullah ibn Kinanah reported: Al-Walid ibn Utbah or (according to the version of Uthman) al-Walid ibn Uqbah, the then governor of Medina, sent me to Ibn Abbas to ask him about the prayer for rain offered by the Apostle of Allah (pbuh). He said: The Apostle of Allah (pbuh) went out wearing old clothes in a humble and lowly manner until he reached the place of prayer. He then ascended the pulpit, but he did not deliver the sermon as you deliver (usually). He remained engaged in making supplication, showing humbleness (to Allah) and uttering the takbir (Allah is most great). He then offered two rak'ahs of prayer as done on the 'Id (festival).

**002 : 1164 : Narrated By Umayr, the client of AbulLahm**

Umayr saw the Prophet (pbuh) praying for rain at Ahjar az-Zayt near az-Zawra', standing, making supplication, praying for rain and raising his hands in front of his face, but not lifting them above his head.

**002 : 1165 : Narrated By Jabir ibn Abdullah**

The people came to the Prophet (pbuh) weeping (due to drought). He said (making supplication): O Allah! give us rain which will replenish us, abundant, fertilising and profitable, not injurious, granting it now without delay. He (the narrator) said: Thereupon the sky became overcast.

**002 : 1169 : Narrated By 'Aisha, Ummul Mu'minin**

The people complained to the Apostle of Allah (pbuh) of the lack of rain, so he gave an order for a pulpit. It was then set up for him in the place of prayer. He fixed a day for the people on which they should come out.

'Aisha said: The Apostle of Allah (pbuh), when the rim of the sun appeared, sat down on the pulpit, and having pronounced the greatness of Allah and expressed His praise, he said: You have complained of drought in your homes, and of the delay in receiving rain at the beginning of its season. Allah has ordered you to supplicate Him and promised that He will answer your prayer.

Then he said: Praise be to Allah, the Lord of the Universe, the Compassionate, the Merciful, the Master of the Day of Judgment. There is no god but Allah Who does what He wishes. O Allah, Thou art Allah, there is no deity but Thou, the Rich, while we are the poor. Send down the rain upon us and make what Thou sendest down a strength and satisfaction for a time.

He then raised his hands, and kept raising them till the whiteness under his armpits was visible. He then turned his back to the people and inverted or turned round his cloak while keeping his hands aloft. He then faced the people, descended and prayed two rak'ahs.

Allah then produced a cloud, and the storm of thunder and lightning came on. Then the rain fell by Allah's permission, and before he reached his mosque streams were flowing. When he saw the speed with which the people were seeking shelter, he (pbuh) laughed till his back teeth were visible.

Then he said: I testify that Allah is Omnipotent and that I am Allah's servant and apostle.

**002 : 1170 : Narrated By Anas ibn Malik**

The people of Medina had a drought during the time of the Prophet (pbuh).

While he was preaching on a Friday, a man stood up and said: Apostle of Allah, the horses have perished, the goats have perished, pray to Allah to give us water. He spread his hands and prayed.

Anas said: The sky was like a mirror (there was no cloud). Then the wind rose; a cloud appeared (in the sky) and it spread : the sky poured down the water. We came out (from the mosque after the prayer) passing through the water till we reached our homes. The rain continued till the following Friday. The same or some other person stood up and said: Apostle of Allah, the houses have been demolished, pray to Allah to stop it.

The Apostle of Allah (pbuh) smiled and said: (O Allah), the rain may fall around us but not upon us. Then I looked at the cloud which dispersed around Medina just like a crown.

#### 002 : 1172 : Narrated By Abdullah ibn Amr ibn al-'As

When the Apostle of Allah (pbuh) prayed for rain, he said: O Allah! Provide water for Thy servants and Thy cattle, display Thy mercy and give life to Thy dead land.

#### 002 : 1180 : Narrated By Samurah ibn Jundub

When, a boy from the Ansar and I were shooting (arrows) towards two of our targets, the sun was sighted by the people at the height of two or three lances above the horizon. It became black like the black herb called tannumah.

One of us said to his companion: Let us go to the mosque; by Allah, this incident of the sun will surely bring something new in the community of the Apostle of Allah (pbuh).

As we reached it, we suddenly saw that he (the Prophet) had already come out (of his house). He stepped forward for a long time as much as he could do so in the prayer. But we did not hear his voice. He then performed a bowing and prolonged it as much as he could do in the prayer. But we did not hear his voice. He then prostrated himself with us and prolonged it which he never did in the prayer before. But we did not hear his voice. He then did similarly in the second rak'ah. The sun became bright when he sat after the second rak'ah. Then he uttered the salutation. He then stood up, praised Allah, and extolled Him, and testified that there was no god but Allah and testified that he was His servant and apostle. Ahmad ibn Yunus then narrated the address of the Prophet (pbuh).

#### 002 : 1181 : Narrated By Qabisah al-Hilali

There was an eclipse of the sun in the time of the Apostle of Allah (pbuh). He came out bewildered pulling his garment, and I was in his company at Medina. He prayed two

rak'ahs and stood for a long time in them. He then departed and the sun became bright. He then said: There are the signs by means of which Allah, the Exalted, produces dread (in His servants). When you see anything of this nature, then pray as you are praying a fresh obligatory prayer.

**002 : 1189 : Narrated By An-Nu'man ibn Bashir**

There was an eclipse of the sun in the time of the Prophet (pbuh). He began to pray a series of pairs of rak'ahs enquiring about the sun (at the end of them) till it became clear.

**002 : 1190 : Narrated By Abdullah ibn Amr ibn al-'As**

There was an eclipse of the sun in the time of the Apostle of Allah (pbuh). The Apostle of Allah (pbuh) stood up and he was not going to perform bowing till he bowed; and he was not going to raise his head till he raised (after bowing); and he was not going to prostrate himself till he prostrated himself; and he was not going to raise his head till he raised (at the end of prostration); he did similarly in the second rak'ah, he then puffed in the last prostration saying; Fie, Fie! He then said: My Lord, didst Thou not promise me that Thou wouldst not punish them so long as I will remain among them? Didst Thou not promise me that Thou will not punish them so long as they continue to beg pardon of Thee. The Apostle of Allah (pbuh) finished the prayer, and the sun was clear. The narrator then narrated the tradition (in full).

**002 : 1192 : Narrated By Anas ibn Malik**

Ubaydullah ibn an-Nadr reported on the authority of his father: Darkness prevailed in the time of Anas ibn Malik, I came to Anas and said (to him): AbuHamzah, did anything like this happen to you in the time of the Apostle of Allah (pbuh)? He replied: Take refuge in Allah. If the wind blew violently, we would run quickly towards the mosque for fear of the coming of the Day of Judgment.

**002 : 1193 : Narrated By Ibn Abbas**

Ikrimah said: Ibn Abbas was informed that so-and-so, a certain wife of the Prophet (pbuh), had died. He fell down prostrating himself. He was questioned: Why do you prostrate yourself this moment? He said: The Apostle of Allah (pbuh) said: When you see a portent (an accident), prostrate yourselves. And which portent (accident) can be greater than the death of a wife of the Prophet (pbuh).

Complete Translation of Sunan Abu-Dawud, Book 2: Prayer (Kitab Al-Salat): Detailed Rules of Law about the Prayer during Journey

**002 : 1194 : Narrated By 'Aisha, Ummul Mu'minin**

The prayer was prescribed as consisting of two rak'ahs both when one was resident and when travelling. The prayer while travelling was left according to the original prescription and the prayer of one who was resident was enhanced.

**002 : 1195 : Narrated By Ya'la b. Umayyah**

I remarked to 'Umar b. al-Khattab: Have you seen the shortening of the prayer by the people today while Allah has said; "If you fear that those who are infidels may afflict you" (iv. 101), whereas those days are gone now? He replied: I have wondered about the same matter for which you wondered. So I mentioned this to the Apostle of Allah (pbuh). He said: It is an act of charity which Allah has done to you, so accept His charity.

**002 : 1196 : Narrated By N/A**

The above mentioned tradition has also been narrated through a different chain of transmitters by 'Abd Allah b. Abi 'Ammar who narrated it in a like manner.

Abu Dawud said: This has been transmitted by Abu 'Asim and Hammad b. Mas'adah as transmitted by Ibn Bakr.

**002 : 1197 : Narrated By Yahya b. Yazid al-Hannani**

I asked Anas b. Malik about the shortening of the prayer (while travelling). He said: The Apostle of Allah (pbuh) went out on a journey of three miles or three farakh (generally 5250 yards) (the narrator Shu'bah doubted), he used to pray two rak'ahs.

**002 : 1198 : Narrated By Anas b. Malik**

I prayed along with the Apostle of Allah (pbuh) four rak'ahs at the noon prayer at Medina and two rak'ahs at the afternoon prayer in Dhu al-Hulaifah. (at a distance of six miles from Medina).

**002 : 1199 : Narrated By Uqbah ibn Amir**

I heard the Apostle of Allah (pbuh) say: Allah is pleased with a shepherd of goats who calls to prayer at the peak of a mountain, and offers prayer, Allah, the Exalted, says: Look at this servant of Mine; he calls to prayer and offers it and he fears Mr. So I forgive him and admit him to paradise.

**002 : 1200 : Narrated By Mishaj b. Musa**

I asked Anas b. Malik: Narrate to us what you heard the Apostle of Allah (pbuh) say. He said: When you travelled along with the Apostle of Allah (pbuh), we would say: Did the sun pass the meridian or not? But he (the Prophet) would offer the noon prayer and then proceed.

**002 : 1201 : Narrated By Anas ibn Malik**

When the Apostle of Allah (pbuh) halted at a certain place (while on a journey), he would not leave that place till he offered the noon prayer. A man said to him: Even if in the middle of the day? He replied: Even if in the middle of the day.

**002 : 1202 : Narrated By U'adh**

They (the Companions) proceeded on the expedition of Tabuk along with the Apostle of Allah (pbuh). He combined the noon and the afternoon prayers and the sunset and night prayers. One day he delayed the prayers and came out of his dwelling and combined the noon and the afternoon prayers. He then went in and came out and combined the sunset and the night prayers.

**002 : 1203 : Narrated By Abdullah ibn Umar**

Ibn Umar was informed about the death of Safiyyah (the wife of the Prophet) when he was at Mecca. He proceeded till the sun set and the stars shined. He said: When the Prophet (pbuh) was in a hurry about something while on a journey, he would combine both these prayers. He proceed till twilight had disappeared. He then combined both of them (the prayers).

**002 : 1204 : Narrated By Mu'adh ibn Jabal**

On the expedition to Tabuk if the sun had passed the meridian before the apostle of Allah (pbuh) moved off, he combined the noon and the afternoon prayers; but if he moved off before the sun had passed the meridian, he delayed the noon prayer till he halted for the afternoon prayer. He acted similarly for the sunset prayer; if the sun set before he moved off, he combined the sunset and the night prayers, but if he moved off before sunset, he delayed the sunset prayer till he halted for the night prayer and then combined them.

Abu Dawud said: Hisham b. 'Urwah narrated this tradition from Husain b. 'Abd Allah, from Kuraib on the authority of Ibn 'Abbas from the Prophet (pbuh) like the tradition narrated by Mufaffal and al-Laith.

**002 : 1205 : Narrated By Ibn 'Umar**

The Apostle of Allah (pbuh) never combined the sunset and the night prayers while on journey except once.

Abu Dawud said: This has been narrated by Ayyub from Nafi' from Ibn 'Umar as a statement of Ibn 'Umar. Ibn 'Umar was never seen combining these two prayers except on the night he was informed of the death of Safiyyah. This tradition narrated by Makhul from Nafi' indicates that he (Nafi') saw Ibn 'Umar doing so once or twice.

**002 : 1206 : Narrated By 'Abd Allah b. 'Abbas**

The Apostle of Allah (pbuh) combined the noon and the afternoon prayers, and combined the sunset and the night prayers without any danger or journey. Malik said: I think it so happened during rain.

Abu Dawud said: Hammad b. Salamah narrated in a like manner from Abu al-Zubair; it has been narrated by Qurrah b. Khalid from Abu al-Zubair. He said: It so happened in a journey that we made to Tabuk.

**002 : 1207 : Narrated By Ibn 'Abbas**

The Apostle of Allah (pbuh) combined the noon and the afternoon prayers, and the sunset and the night prayers at Medina without any danger or rain. He was asked: What did he intend by it? He replied: He intended that his community might not fall into hardship.

**002 : 1208 : Narrated By Abdullah ibn Umar**

Abdullah ibn Waqid said: The mu'adhhdhin of Ibn Umar said: prayer (i.e. the time of prayer has come). He said: Go ahead. He then alighted before the disappearance. He then offered the night prayer. He then said: When the Apostle of Allah (pbuh) was in a hurry about something, he would do as I did. Then he travelled and covered a distance of three days' journey on the day.

Abu Dawud siad: A simmilar tradition has been transmitted by Ibn Ja'far from Nafi' with the same chain.

**002 : 1209 : Narrated By N/A**

This tradition has also been transmitted by Ibrahim b. Musa al-razi, from 'Isa, on the authority of Ibn Jabir to the same effect.

**002 : 1210 : Narrated By Ibn 'Abbas**

The Apostle of Allah (pbuh) led us in prayer at Medina eight and seven rak'ahs, in the noon and the afternoon prayers, and the sunset and the night prayers. The narrators Sulaiman and Musaddad did not say the words "led us."

Abu Dawud said: The aforesaid tradition has also been narrated by Salih client of Ru'mah on the authority of Ibn 'Abbas, saying: "Not during rain."

**002 : 1211 : Narrated By Jabir ibn Abdullah**

When the sun set at Mecca, the Apostle of Allah (pbuh) combined the two prayers at Sarif.

**002 : 1212 : Narrated By Hisham b. Sa'd**

There was a distance of ten miles between them, that is, between Mecca and Sarif.

**002 : 1213 : Narrated By Abdullah ibn Umar**

Abdullah ibn Dinar said: The sun set when I was with Abdullah ibn Umar. We proceeded, and when we saw that the evening came, we said prayer. He went on travelling until the twilight disappeared and the stars became thick. He then slighted and combined the two prayers. Then he said: I saw the Apostle of Allah (pbuh); when he hastened his travelling, he would pray like this prayer of mine. He said: He would combine the two prayers after the passing of a part of night. AbuDawud said: This has been transmitted by Asim ibn Muhammad from his brother on the authority of Salim and this has also been narrated by Ibn AbuNajih from Isma'il ibn AbdurRahman ibn Dhuwayb saying that Ibn Umar would combine the two prayers after the disappearance of twilight.

**002 : 1214 : Narrated By Anas b. Malik**

When the Apostle of Allah (pbuh) proceeded before the sun had declined, he delayed the noon prayer till the time of the afternoon prayer; he would then alight and combine the two prayers. If the sun declined before he moved off, he would offer the noon prayer and rode (the beast) - pbuh.

Abu Dawud said: The narrator Mufaddal was the judge of Egypt. His supplication was accepted by Allah; he was the son of Fudalah.

**002 : 1215 : Narrated By N/A**

The above mentioned tradition has also been reported by 'Uqail through a different chain of narrators. He said: He would delay the evening prayer till he combined the evening and the night prayers when the twilight disappeared.

**002 : 1216 : Narrated By Mu'adh ibn Jabal**

The Prophet (pbuh) was engaged in the Battle of Tabuk. If he moved off before the sun had declined, he would delay the noon prayer till he would combine it with the afternoon prayer and would offer them together. If he moved off after the sun had declined, he would combine the noon and afternoon prayers, and then he proceeded; if he moved off before the evening prayer, he would delay the evening prayer; he would offer it along with the night prayer, he would delay the evening prayer; he would offer it along with the night prayer. If he moved off after the evening prayer, he would offer the night prayer earlier and offer it along with the evening prayer.

Abu Dawud said: this tradition has not been narrated by anyone except Qutaibah.

**002 : 1217 : Narrated By Al Bara'**

We went on a journey along with the Apostle of Allah (pbuh). He led us in the night prayer and he recited in one of the rak'ahs: "By the fig and the olive" (Surah xcv.).

**002 : 1218 : Narrated By Al-Bara' ibn Azib**

I accompanied the Apostle of Allah (pbuh) on eighteen journeys and I never saw him fail to pray two rak'ahs when the sun had passed the meridian before offering the noon prayer.

**002 : 1219 : Narrated By Hafs b. 'Asim**

I accompanied Ibn 'Umar on the way (on a journey). He led us in two rak'ahs of (the noon) prayer. Then he proceeded and saw some people standing. He asked: What are they doing? I replied: They are glorifying Allah (i.e. offering supererogatory prayer). He said: If I had offered the supererogatory prayer (while travelling), I would have completed prayer, my cousin. I accompanied the Apostle of Allah (pbuh) during the journey, he did not pray more than two rak'ahs until his death. I also accompanied Abu Bakr, and he prayed two rak'ahs and nothing more until he died. I also accompanied 'Umar and he prayed two rak'ahs and nothing more until he died. I also accompanied 'Uthman and he prayed two rak'ahs and nothing more until he died. Allah, the exalted said: "Certainly you have in the Messenger of Allah an excellent exemplar" (xxxiii.).

**002 : 1220 : Narrated By Ibn 'Umar**

While travelling the Apostle of Allah (pbuh) would pray voluntary prayer on his riding beast in whatever direction it turned; and he would observe a witr prayer, but he did not offer the obligatory prayers upon it.

**002 : 1221 : Narrated By Anas ibn Malik**

When the Apostle of Allah (pbuh) was on a journey and wished to say voluntary prayer, he made his she-camel face the qiblah and uttered the takbir (Allah is most great), then prayed in whatever direction his mount made his face.

002 : 1222 : Narrated By 'Abd Allah b. 'Umar

I saw the Apostle of Allah (pbuh) praying on a donkey while he was facing Khaibar.

002 : 1223 : Narrated By Jabir ibn Abdullah

The Apostle of Allah (pbuh) sent me on some business, and when I came to him he was praying on (the back of) his riding beast (moving) towards the east and making the prostration lower than the bowing.

002 : 1224 : Narrated By 'Aisha, Ummul Mu'minin

Ata' ibn AbuRabah asked 'Aisha: Can women offer prayer on a riding beast? She replied: They were not permitted to do so in hardship or comfort. Muhammad ibn Shu'ayb said: This (prohibition) applies to the obligatory prayers.

002 : 1225 : Narrated By Imran ibn Husayn

I went on an expedition with the Apostle of Allah (pbuh), and I was present with him at the conquest. He stayed eighteen days in Mecca and prayed only two rak'ahs (at each time of prayer). And he said: You who live in the town must pray four; we are travellers.

002 : 1226 : Narrated By Abdullah ibn Abbas

The Apostle of Allah (pbuh) had a stop of seventeen days in Mecca and he shortened the prayer (i.e. prayed two rak'ahs at each time of prayer). Ibn Abbas said: He who stays seventeen days should shorten the prayer; and who stays more than that should offer complete prayer.

002 : 1227 : Narrated By Abdullah ibn Abbas

The Apostle of Allah (pbuh) stayed fifteen days in Mecca in the year of Conquest. Shortening the prayer.

**002 : 1228 : Narrated By Ibn 'Abbas**

The Apostle of Allah (pbuh) stayed in Mecca seventeen days and prayed two rak'ahs (at the time of prayer).

**002 : 1229 : Narrated By Anas b. Malik**

We went out from Medina to Mecca with the Apostle of Allah (pbuh) and he prayed two rak'ahs (at each time of prayer) till we returned to Medina. We (the people) said: Did you stay there for some time? He replied: We stayed there ten days.

**002 : 1230 : Narrated By Ali ibn Abu Talib Anas ibn Malik**

Muhammad reported from his father, Umar, on the authority of his grandfather, Ali ibn AbuTalib: When Ali travelled, he continued to travel till it became nearly dark. He then alighted and offered the sunset prayer. Then he would call for his dinner and eat it. Then he prayed the night prayer and then moved off.

He would say: This is how the Apostle of Allah (pbuh) used to do.

Usamah ibn Zayd reported from Hafs ibn Ubaydullah, the son of Anas ibn Malik: Anas would combine them (the evening and night prayer) when the twilight disappeared.

He said: The Prophet (pbuh) used to do so. Az-Zuhri also reported similarly on the authority of Anas from the Prophet (pbuh).

**002 : 1231 : Narrated By Jabir ibn Abdullah**

The Apostle of Allah (pbuh) stayed at Tabuk twenty days; he shortened the prayer (during his stay).

**002 : 1232 : Narrated By Abu Ayyash az-Zuraqi**

We accompanied the Apostle of Allah (pbuh) at Usfan, and Khalid ibn al-Walid was the chief of unbelievers. We offered the noon prayer.

Thereupon, the unbelievers said: We suffered from negligence; we became careless. We

should have attacked them while they were praying. Thereupon the verse was revealed, relating to the shortening of the prayer (in time of danger) between the noon and afternoon (prayer).

When the time of the afternoon prayer came, the Apostle of Allah (pbuh) stood facing the qiblah, and the unbelievers were standing in front of him. The people stood in a row behind the Apostle of Allah (pbuh) and there was another row behind this row. The Apostle of Allah (pbuh) bowed and all of them bowed. He then prostrated and also the row near him prostrated. The other people in the second row remained standing and stood guard over them. When they performed two prostrations and stood up, those who were behind them prostrated. The people in the front row near him then stepped backward taking the place of the people in the second row and the second row took the place of the first row.

The Apostle of Allah (pbuh) then bowed and all of them bowed together. Then he and the row near him prostrated themselves. The other people in the second row remained standing and stood guard over them. When the Apostle of Allah (pbuh) and the row near him (i.e. the front row) were seated, the people in the second row behind them prostrated themselves. Then all of them were seated. (He (the Prophet) then uttered the salutation upon all of them. He prayed in his manner at Usfan as well as at the territory of Banu Sulaym.

Abu Dawud said: This tradition has been narrated by Ayyub and Hisham from Abu al-Zubair on the authority of Jabir to the same effect from the Prophet (pbuh). Similarly, this has been transmitted by Dawud b. Husain from 'Ikrimah, on the authority of Ibn 'Abbas. This has also been reported by 'Abd al-Malik, from 'Ata' from Jabir in a like manner. This has also been narrated by Qatadah from al-Hasan from Hittan on the authority of Abu Musa in a similar way. Similarly, this has also been reported by 'Ikrimah b. Khalid from Mujahid from the Prophet (pbuh). This has also been reported by Hisham b. 'Urwah from his father from the Prophet (peace-be\_upon\_him). This is the opinion of al-Thawri.

#### 002 : 1233 : Narrated By Sahl b. Abi Hathmah

The Prophet (pbuh) prayed in the times of danger and divided them (the people) behind him in two rows. He then led those who were near him in one rak'ah. Then he stood and remained standing till those who were in the second row offered one rak'ah. Thereafter they came forward and those who were in front of them (in the first row) stepped backward. The Prophet (pbuh) led them in one rak'ah of prayer. He sat down till those who were in the second row completed one rak'ah. He then uttered the salutation.

## 002 : 1234 : Narrated By N/A

Salih b. Khawwat reported on the authority of a person who offered the prayer in the time of danger along with the Apostle of Allah (pbuh) at the Battle of Dhat al-Riqa. One section of the people stood in the row of prayer along with the Apostle of Allah (pbuh) and the other section remained standing in front of the enemy. He led those who were with him in one rak'ah and remained standing (in his place) and they completed (the second rak'ah) by themselves. Then they turned away and arrayed before the enemy. Thereafter the other section came and he led them in the rak'ah which remained from his prayer. He then remained sitting (in his place) and they completed their one rak'ah by themselves. He then uttered the salutation along with them.

Malik said: I like the tradition reported by Yazid b. Ruman (i.e. the present tradition) more than (other versions) I heard.

## 002 : 1235 : Narrated By Sahl b. Hathmah al-Ansari

The prayer in the time of danger should be offered in the following way: The imam should stand (for prayer) and a section of the person should stand along with him. The other section should stand facing the enemy. The imam should perform bowing and prostrate himself along with those who are with him. He then should stand (after prostration)and, when he stands straight, he should remain standing. They (the people) should (in the meantime) complete their remaining rak'ah (i.e. the second one). Then they should utter the salutation, and turn away while the imam should remain standing. Then they should go before the enemy. Thereafter those who did not pray should come forward and utter the takbir (Allah is most great) behind the imam. He should bow and prostrate along with them and utter the salutation. Then they should stand and complete their remaining rak'ah, and utter the salutation.

Abu Dawud said: This tradition reported by Yahya b. Sa'id from al-Qasim is similar to the one transmitted by Yazid b. Ruman except that he differed with him in salutation. the tradition reported by 'Ubaid Allah is like one reported by Yahya b. Sa'id, saying: He (the prophet) remained standing.

## 002 : 1236 : Narrated By Abu Hurairah

Urwah ibn az-Zubayr reported that Marwan ibn al-Hakam asked Abu Hurairah: Did you pray in time of danger with the Apostle of Allah (pbuh)?

Abu Hurairah replied: Yes. Marwan then asked: When? Abu Hurairah said: On the occasion of the Battle of Najd. The Apostle of Allah (pbuh) stood up to offer the afternoon prayer. One section stood with him (to pray) and the other was standing before

the enemy, and their backs were towards the qiblah. The Apostle of Allah (pbuh) uttered the takbir and all of them too uttered the takbir, i.e. those who were with him and those who were facing the enemy. Then the Apostle of Allah (pbuh) offered one rak'ah and the section that was with him also prayed one rak'ah. He then prostrated himself and those who were with him also prostrated, while the other section was standing before the enemy.

The Apostle of Allah (pbuh) then stood up and the section with him also stood up. They went and faced the enemy and the section that was previously facing the enemy stepped forward. They bowed and prostrated while the Apostle of Allah (pbuh) was standing in the same position. Then they stood up and the Apostle of Allah (may peace be upon) prayed another rak'ah and all of them bowed and prostrated along with him. After that the section that was standing before the enemy came forward and they bowed and prostrated, while the Apostle of Allah (pbuh) remained seated and also those who were with him. The salutation then followed. The Apostle of Allah (pbuh) uttered the salutation and all of them uttered it together. The Apostle of Allah (pbuh) prayed two rak'ahs and each of the two sections prayed one rak'ah with him (and the other by themselves).

#### 002 : 1237 : Narrated By Abu Hurairah

We went out with the Apostle of Allah (pbuh) to Najd. When we reached Dhat ar-Riqa at Nakhl (or in a valley with palm trees) he met a group of the tribe of Ghatafan. The narrator then reported the tradition to the same effect, but his version is other than that of Haywah. He added to the words "when he bowed along with those who were with him and prostrated" the words "when they stood up, they retraced their footsteps to the rows of their companions". He did not mention the words "their back was towards the qiblah".

Abu Dawud said: This tradition has been transmitted by 'Aisha, Ummul Mu'minin through a different chain of transmitters. She said: The Apostle of Allah (pbuh) uttered the takbir and the section that was in the same row with him also uttered the takbir. He then bowed and they also bowed, and he prostrated and they also prostrated. Then he raised his head and they also raised (their heads). The Apostle of Allah (pbuh) then remained seated. They prostrated alone and stood up and retraced their footsteps and stood behind them.

Then the other section came; they stood up and uttered the takbir and bowed by themselves. The Apostle of Allah (pbuh) prostrated himself and they also prostrated with him. Then the Apostle of Allah (pbuh) stood up and they performed the second prostration by themselves. Then both the sections stood up and prayed with the Apostle of Allah (pbuh). He bowed and they also bowed, and then he prostrated himself and they also prostrated themselves. Then he returned and performed the second prostration and they also prostrated with him as quickly as possible, showing no slackness in quick prostration. The Apostle of Allah (pbuh) then uttered the salutation. After that the Apostle of Allah (pbuh) stood up. Thus everyone participated in the entire prayer.

**002 : 1238 : Narrated By Ibn 'Umar**

The Apostle of Allah (pbuh) led one section in one rak'ah of prayer and the other section was facing the enemy. Then they turned away and took the position of the other section. They (the other section) came and he (the Prophet) led them in the second rak'ah. He then uttered the salutation. Thereafter they stood up and completed the remaining rak'ah; they went away and the other section completed their remaining rak'ah. Abu Dawud said: This tradition has been narrated by Nafi' and Khalid b. Ma'dan from Ibn 'Umar in like manner from the Prophet (pbuh). This has also been transmitted similarly by Masruq and Yusuf b. Mihran on the authority of Ibn 'Abbas. This has been narrated by Yunus from al-Hasan from Abu Musa something similar, saying that Abu Musa had done so.

**002 : 1239 : Narrated By Abdullah ibn Mas'ud**

The Apostle of Allah (pbuh) led us in prayer in the time of danger. They (the people) stood in two rows. One row was behind the Apostle of Allah (pbuh) and the other faced the enemy. The Apostle of Allah (pbuh) led them in one rak'ah, and then the other section came and took their place; they went and faced the enemy. The Prophet (pbuh) led them in one rak'ah and uttered the salutation. They stood up and prayed the second rak'ah by themselves and uttered the salutation and went away; they took the place of the other section facing the enemy. They came back and took their place. They prayed one rak'ah by themselves and then uttered the salutation.

**002 : 1240 : Narrated By N/A**

This tradition has been transmitted by Khusaif with a different chain of narrators to the same effect. This version adds: The Prophet (pbuh) uttered the takbir and both the rows uttered the takbir together.

Abu Dawud said: This tradition has been narrated by al-Thawri to the same effect on the authority of Khusaif. 'Abd al-Rahman b. Samurah also prayed in like manner. But the section which he (the Prophet) led in one rak'ah and then uttered the salutation and went and took the place of their companions. They came and prayed one rak'ah by themselves. Then they returned to their place and they prayed (one rak'ah) by themselves.

Abu Dawud said: Muslim b. Ibrahim reported from 'Abd al-Samad b. Habib on the authority of his father that they had fought a battle at Kabul along with 'Abd al-rahman b. Samurah. He led us in prayer in time of danger.

**002 : 1241 : Narrated By Hudhayfah**

Tha'labah ibn Zahdam said: We accompanied Sa'd ibn al-'As at Tabaristan. He stood and said: Which of you prayed along with the Apostle of Allah (pbuh) in time of danger? Hudhayfah said: I then he led one section in one rak'ah and the other section in one rak'ah. They did not pray the second rak'ah by themselves.

**002 : 1242 : Narrated By Ibn 'Abbas**

Allah, the Exalted, prescribed prayer for you, through the tongue of the Prophet (pbuh), four rak'ahs while resident, two rak'ahs while travelling and one rak'ah in the time of danger.

**002 : 1243 : Narrated By Abu Bakrah**

The Prophet (pbuh) offered the noon prayer in time of danger. Some of the people formed a row behind him and others arrayed themselves against the enemy. He led them in two rak'ahs and then he uttered the salutation. Then those who were with him went away and took the position of their companions before the enemy. Then they came and prayed behind him. He led them in two rak'ahs and uttered the salutation. Thus the Apostle of Allah (pbuh) offered four rak'ahs and his companions offered two rak'ahs. Al-Hasan used to give legal verdict on the authority of this tradition.

Abu Dawud said: This will be so in the sunset prayer. The imam will offer six rak'ahs and the people three rak'ahs.

Abu Dawud said: Yahya b. Abi Kathir narrated from Abu Salamah from Jabir from the Prophet (pbuh) something similar. Sulaiman al-Yashkuri reported it from Jabir from the Prophet (pbuh) in a like manner.

**002 : 1244 : Narrated By 'Abd Allah b. Unais**

The Apostle of Allah (pbuh) send me to Khalid b. Sufyan al-Hudhali. This was towards 'Uranah and 'Arafat. He (the Prophet) said: Go and kill him. I saw him when the time of the afternoon prayer had come. I said: I am afraid if a fight takes place between me and him (Khalid b. Sufyan), that might delay the prayer. I proceeded walking towards him while I was praying making a sign. When I reached near him, he said to me: Who are you? I replied: A man from the Arabs; it came to me that you were gathering (an army) for this man (i.e. the Prophet). Hence I came to you in connection with this matter. He

said: I am (engaged) in this (work). I then walked along with him for a while.; when it became convenient for me, I dominated him with my sword until he became cold (dead).

**002 : 1245 : Narrated By Umm Habibah**

The Prophet (pbuh) said: If anyone prays in the day and a night twelve rak'ahs voluntarily (supererogatory prayer), a house will be built for him in Paradise on account of these (rak'ahs).

**002 : 1246 : Narrated By Abd Allah b. Shaqiq**

I asked 'Aisha about the voluntary prayers offered by the Apostle of Allah (pbuh). She replied: Before the noon prayer he would pray four rak'ahs in my house, then go out and lead the people in prayer, then return to my house and pray two rak'ahs. He would lead the people in the sunset prayer, then return to my house and pray two rak'ahs. Then he would lead the people in the night prayer, and enter my house and pray two rak'ahs. He would pray nine rak'ahs during the night, including witr (prayer). At night he would pray for a long time standing and a long time sitting. When he recited the Qur'an while standing, he would bow and prostrate himself from the standing position; and when he recited while sitting, he would bow and prostrate himself in the sitting position; and when dawn came he prayed two rak'ahs, and then he would come out and lead the people in the dawn prayer.

**002 : 1247 : Narrated By 'Abd Allah b. 'Umar**

The Apostle of Allah (pbuh) would pray two rak'ahs before and two after the noon prayer, two after the sunset prayer in his house, and two after the night prayer. He would not pray after the Friday prayer till he departed. He would then pray two rak'ahs.

**002 : 1248 : Narrated By 'Aisha**

The Prophet (pbuh) never omitted four rak'ahs before the noon prayer, and two rak'ahs before the dawn prayer.

**002 : 1249 : Narrated By 'Aisha**

The Apostle of Allah (pbuh) was more particular about observing the supererogatory

rak'ahs before the dawn prayer than about observing any of the supererogatory prayers.

**002 : 1250 : Narrated By 'Aisha**

The Prophet (pbuh) would pray two rak'ahs before the dawn prayer lightly so that I would say: Did he recite Surah al-Fatiha in them.

**002 : 1251 : Narrated By Abu Hurairah**

The Prophet (pbuh) would recite in both the rak'ahs of the dawn prayer: "Say, O unbelievers" (Surah cix) and "Say: he is Allah, the One" (Surah cxii.).

**002 : 1252 : Narrated By Bilal**

Ziyadah al-Kindi reported on the authority of Bilal that he (Bilal) came to the Apostle of Allah (pbuh) to inform him about the dawn prayer. 'Aisha kept Bilal engaged in a matter which she asked him till the day was bright and it became fairly light. Bilal then stood up and called him to prayer and called him repeatedly. The Apostle of Allah (pbuh) did not yet come out. When he came out, he led the people in prayer and he (Bilal) informed him that 'Aisha had kept him engaged in a matter which she asked him till it became fairly light; hence he became late in reaching him (in time). He (Bilal) said: Apostle of Allah, the dawn became fairly bright. He said: If the dawn became brighter than it is now, I would pray them (the two rak'ahs of the sunnah prayer), offer them well and in a more beautiful manner.

**002 : 1253 : Narrated By Abu Hurairah**

The Prophet (pbuh) said: Do not omit them (the two rak'ahs before the dawn prayer) even if you are driven away by the horses.

**002 : 1254 : Narrated By 'Abd Allah b. 'Abbas**

The Apostle of Allah (pbuh) used to recite in both rak'ahs of the dawn prayer: "Say: We believe in Allah and in the revelation given to us" (ii. 136). This is in the first rak'ah; and in the second rak'ah (he recited): "We believe in Allah and bear thou witness that we are submitting ones" (iii. 51).

**002 : 1255 : Narrated By Abu Hurairah**

I heard the Prophet (pbuh) recite in both rak'ahs of the dawn: "say: We believe in Allah, and in the revelation given to us" (ii. 136). This is in the first rak'ah. In the second rak'ah (he recited) this verse: "O Lord, we believe in that which Thou hast revealed and we follow the messenger, so write us down with those who bear witness" (iii. 53) or he recited: "Surely, We have sent thee with truth as a bearer of good news and as a warner, and thou wilt not be called upon to answer for the companions of the flaming fire" (ii. 119). Al-Darawardi doubted (which of the verses he recited).

**002 : 1256 : Narrated By Abu Hurairah**

The Prophet (pbuh) said: If any of you prays two rak'ahs before the dawn prayer, he should lie at his right side.

Marwan ibn al-Hakam said to him: Is it not enough that one of us walks to the mosque until he lies at his right side? According to the version of Ubaydullah, he (Abu Hurairah) replied: No.

This statement (of Abu Hurairah) reached Ibn Umar. He said: Abu Hurairah exceed limits on himself. He was asked: Do you look askance at what he says? He replied: No, but he dared and we showed cowardice. This (criticism of Ibn Umar) reached Abu Hurairah. He said: What is my sin if I remembered and they forgot?

**002 : 1257 : Narrated By 'Aisha**

When the Apostle of Allah (pbuh) finished his prayer late in the night, he would see. If I was awake, he would talk to me. If I was sleeping, he would awaken me, and pray two rak'ahs, then he would lie down as long as the muadhhdin came to him and called him for the dawn prayer. Then he would pray two rak'ahs lightly and come out for the prayer.

**002 : 1258 : Narrated By 'Aisha, Ummul Mu'minin**

When the Prophet (pbuh) prayed the two rak'ahs of the dawn prayer, he would lie down if I was asleep; in case I was awake, he would talk to me.

**002 : 1259 : Narrated By Abu Bakrah**

I came out with the Prophet (pbuh) to offer the dawn prayer. When he passed by a sleeping man he called him for prayer or moved him with his foot. The narrator Ziyad said: This tradition has been reported to us by Abu al-Fadl.

**002 : 1260 : Narrated By 'Abd Allah b. Sarjas**

A man came while the Prophet (pbuh) was leading the people in the dawn prayer. He prayed the two rak'ahs and then joined the congregational prayer led by the Prophet (pbuh). When he finished the prayer, the Prophet (pbuh) said: So and so, which was your real prayer, the one you prayed alone or the one offered with us?

**002 : 1261 : Narrated By Abu Hurairah**

The Apostle of Allah (pbuh) said: When the iqamah is pronounced for prayer, no prayer is valid except the obligatory prayer.

**002 : 1262 : Narrated By Qays ibn Amr**

The Apostle of Allah (pbuh) saw a person praying after the congregational prayer at dawn was over. The Apostle of Allah (pbuh) said: There are two rak'ahs of the dawn praye (i.e. the prescribed rak'ahs). The man replied: I did not pray the two rak'ahs before the dawn prayer. Hence I offered them now. The Apostle of Allah (pbuh) kept silent.

**002 : 1263 : Narrated By N/A**

This tradition has also been transmitted by 'Ata' b. Abi Rabah on the authority of Sa'd b. Sa'id through a different chain of narrators.

Abu Dawud said: 'Abd Rabbihi and Yahya b. Sa'id also narrated this tradition from the Prophet (pbuh) omitting the name of the Companion (mursal). Their grandfather Zaid prayed along with the Prophet (pbuh).

**002 : 1264 : Narrated By Umm Habibah**

The Prophet (pbuh) said: If anyone keeps on praying regularly four rak'ahs before and four after the noon prayer, he will not enter the Hell-fire.

**002 : 1265 : Narrated By Abu Ayyub**

The Prophet (pbuh) said: The gates of heaven are opened for four rak'ahs containing no taslim (salutation) before the noon prayer.

**002 : 1266 : Narrated By Abdullah ibn Umar**

The Prophet (pbuh) said: May Allah show mercy to a man who prays four rak'ahs before the afternoon prayer.

**002 : 1267 : Narrated By 'Ali**

The Prophet (pbuh) used to pray two rak'ahs before the afternoon prayer.

**002 : 1268 : Narrated By Khuraib, the client of Ibn 'Abbas**

'Abd Allah b. 'Abbas, Abd al-Rahman b. Azhar and al-Miswar b. Makhrumah sent him to 'Aisha, wife of the Prophet (pbuh). They said: Convey our regards to her from all of us and ask her about the two rak'ahs after the afternoon prayer; and tell her that we have been informed that she prays them; and we are told that the Apostle of Allah (pbuh) prohibited them. I entered upon her and told her that for which they had sent me. She said: Ask Umm Salamah. I returned to them (Ibn 'Abbas and others) and informed them about her opinion. They sent me back to Umm Salamah with the same mission for which they had sent me to 'Aisha. Umm Salamah said: I heard the Apostle of Allah (pbuh) prohibiting them, but I later on saw him praying them. When he prayed them, he had offered the afternoon prayer. He then came to me while a number of women from Banu Haram from the Ansar were sitting with me. He prayed these two rak'ahs. I sent a slave girl to him and I told her: Stand beside him and tell him that Umm Salamah has asked: Apostle of Allah, I heard you prohibiting these two rak'ahs (after the afternoon prayer) but I see you praying them yourself. If he makes a sign with his hand, step backwards from him. The slave-girl did so. He (the Prophet) made a sign with his hand; she turned away from him. When he finished his prayer, he said: O daughter of Abu Ummayah, you asked about praying of two rak'ahs after the afternoon prayer; in fact, some people of

'Abd al-Qais had come to me with the news their people had embraced Islam. They hindered me from praying the two rak'ahs after the afternoon prayer. It is those two rak'ahs (which I offered after the afternoon prayer).

**002 : 1269 : Narrated By Ali ibn Abu Talib**

The Prophet (pbuh) prohibited to offer prayer after the afternoon prayer except at the time when the sun is high up in the sky.

**002 : 1270 : Narrated By Ali ibn Abu Talib**

The Apostle of Allah (pbuh) would offer two rak'ahs after every obligatory prayer except the dawn and the afternoon prayer.

**002 : 1271 : Narrated By Abdullah ibn Abbas**

Some reliable people testified before me, and among them was Umar ibn al-Khattab, and most reliable in my eyes was Umar: The Prophet of Allah (pbuh) said: There is no prayer after the dawn prayer until the sun rises; and there is no prayer after the afternoon prayer until the sun sets.

**002 : 1272 : Narrated By Amr ibn Anbasah as-Sulami**

I asked: Apostle of Allah, in which part of night the supplication is more likely to be accepted?

He replied: In the last part: Pray as much as you like, for the prayer is attended by the angels and it is recorded till you offer the dawn prayer; then stop praying when the sun is rising till it has reached the height of one or two lances, for it rises between the two horns of the Devil, and the infidels offer prayer for it (at that time). Then pray as much as you like, because the prayer is witnessed and recorded till the shadow of a lance becomes equal to it. Then cease prayer, for at that time the Hell-fire is heated up and doors of Hell are opened.

When the sun declines, pray as much as you like, for the prayer is witnessed till you pray the afternoon prayer; then cease prayer till the sun sets, for it sets between the horns of the Devil, and (at that time) the infidels offer prayer for it. He narrated a lengthy tradition.

Abbas said: Abu Salam narrated this tradition in a similar manner from Abu Umamah. If

I have made a mistake unintentionally, I beg pardon of Allah and repent to Him.

**002 : 1273 : Narrated By Abdullah ibn Umar**

Yasar, the client of Ibn Umar, said: Ibn Umar saw me praying after the break of dawn. He said: O Yasar, the Apostle of Allah (pbuh) came to us while we were offering this prayer. He (the Prophet) said: Those who are present should inform those who are absent: Do not offer any prayer after (the break of) dawn except two rak'ahs.

**002 : 1274 : Narrated By Al-Aswad and Masruq**

We bear witness that 'Aisha said: Not a day passed but the Prophet (pbuh) prayed two rak'ahs after the afternoon prayer.

**002 : 1275 : Narrated By 'Aisha, Ummul Mu'minin**

Dhakwan, the client of 'Aisha, reported on the authority of 'Aisha: The Apostle of Allah (pbuh) used to pray after the afternoon prayer but prohibited others from it; and he would fast continuously but forbid others to do so.

**002 : 1276 : Narrated By 'Abd Allah al-Muzani**

The Apostle of Allah (pbuh) said: Pray two rak'ahs before the sunset prayer. He then said (again): Pray two rak'ahs before sunset prayer; it applies to those who wish to do so. That was because he feared that the people might take it as a sunnah.

**002 : 1277 : Narrated By Anas b. Malik**

I offered two rak'ahs of prayer before the sunset prayer (i.e. obligatory) during the time of the Apostle of Allah (pbuh). I (the narrator al-Mukhtar b. Fulful) asked Anas: Did the Apostle of Allah (pbuh) see you? He replied: Yes, but he neither commanded us nor forbade us (to do so).

**002 : 1278 : Narrated By 'Abd Allah b. Mughaffak**

The Apostle of Allah (pbuh) said: Between two adhans there is a prayer; between the two adhans there is a prayer for one who desires (to offer).

**002 : 1279 : Narrated By Tawus**

Ibn 'Umar was asked about praying two rak'ahs before sunset prayer. He replied: I did not see anyone praying during the times of the Apostle of Allah (pbuh). He permitted to pray two rak'ahs after the afternoon prayer.

Abu Dawud said: I heard yahya b. Ma'in say: The correct name of the narrator Abu Shu'aib is Shu'aib. Shuaib made a mistake in narrating his name.

**002 : 1280 : Narrated By Abu Dharr**

The Prophet (pbuh) said: In the morning alms are due from every bone in man's body. His salutation to everyone he meets is alms; his enjoining good is alms; his forbidding what is evil is alms; the removal of a harmful thing from the way is alms; to have sexual intercourse with one's wife is alms; and two rak'ahs which one prays in the forenoon serve instead of that.

Abu Dawud said: The tradition narrated by 'Abbad is more perfect (than the version narrated by Musaddad). Musaddad did not mention in his version "the command (of good) and the prohibition (of evil)". Instead he added in his version saying: "Such and such". Ibn Ma'an added in his version: "They (the people) said: Apostle of Allah (pbuh), how is it that one of us fulfils his desire and still there are alms for him (i.e. is rewarded)? He replied: What do you think if he had unlawful sexual intercourse; would he not have been a sinner?"

**002 : 1281 : Narrated By Abu al-Aswad al-Dailani**

When we were present with Abu Dharr, he said: in the morning alms are due from every bone on a man's fingers and toes. Every prayer is alms for him; every fast is an alm; every pilgrimage is alms; every utterance of "Glory be to Allah" is alms; every utterance of "Allah is most great" is alms; every utterance of "Praise be to Allah" is alms. The Apostle of Allah (pbuh) recounted all such good works. He then said: Two rak'ahs which one prays in the forenoon serve instead of that.

002 : 1282 : Narrated By Mu'adh ibn Anas al-Juhani

The Prophet (pbuh) said: If anyone sits in his place of prayer when he finishes the dawn prayer till he prays the two rak'ahs of the forenoon, saying nothing but what is good, his sins will be forgiven even if they are more than the foam of the sea.

002 : 1283 : Narrated By Abu Umamah

The Prophet (pbuh) said: Prayer followed by a prayer with no idle talk between the two is recorded in Illiyyun.

002 : 1284 : Narrated By Nu'aym ibn Hammar

I heard the Apostle of Allah (pbuh) say: Allah, the Exalted, says: Son of Adam, do not be helpless in performing four rak'ahs for Me at the beginning of the day: I will supply what you need till the end of it.

002 : 1285 : Narrated By Umm Hani ibn Abu Talib

The Apostle of Allah (pbuh) prayed on the day of the Conquest (of Mecca) eight rak'ahs saluting after every two rak'ahs.

002 : 1286 : Narrated By Ibn Abi Laila

No one told us that the Prophet (pbuh) had offered the prayer in the forenoon except Umm hani. She said that the Prophet (pbuh) had taken a bath in her house on the day of the Conquest of Makkah and prayed eight rak'ahs. But no one saw him afterwards praying these rak'ahs.

002 : 1287 : Narrated By 'Abd Allah b. Shaqiq

I asked 'Aisha: Did the Apostle of Allah (pbuh) pray in the forenoon? She replied: No, except when he returned from a journey. I then asked: Did the Apostle of Allah (pbuh) recite the suras combining each other? She said: He would do so in the mufassal suras.

**002 : 1288 : Narrated By 'Aisha, wife of the Prophet (pbuh)**

The Apostle of Allah (pbuh) never offered prayer in the forenoon, but I offered it. The Apostle of Allah (pbuh) would give up an action though he liked to do it, lest the people should continue it and it is prescribed for them.

**002 : 1289 : Narrated By Simak**

I asked Jabir b. Samurah: Did you sit in the company of the Apostle of Allah (pbuh)? He replied: Yes, very often. He would not stand from the place he prayed the dawn prayer till the sunrise. When the sun rose, he would stand (to pray in the forenoon).

**002 : 1290 : Narrated By Abdullah ibn Umar**

The Prophet (pbuh) said: Prayer by night and day should consist of pairs of rak'ahs.

**002 : 1291 : Narrated By Muttalib**

The Prophet (pbuh) said: Prayer is to be offered in two rak'ahs; and you should recite the tashahhud at the end of two rak'ahs, and express your distress and humility and raise your hands and say praying: O Allah, O Allah. He who does not do so does not offer a perfect prayer.

**002 : 1292 : Narrated By Abdullah Ibn Abbas**

The Apostle of Allah (pbuh) said to al-Abbas ibn Abdul Muttalib: Abbas, my uncle, shall I not give you, shall I not present to you, shall I not donate to you, shall I not produce for you ten things? If you act upon them, Allah will forgive you your sins, first and last, old and new, involuntary and voluntary, small and great, secret and open.

These are the ten things: you should pray four rak'ahs, reciting in each one Fatihat al-Kitab and a surah. When you finish the recitation of the first rak'ah you should say fifteen times while standing: "Glory be to Allah", "Praise be to Allah", "There is no god but Allah", "Allah is most great". Then you should bow and say it ten times while bowing. Then you should raise your head after bowing and say it ten times. Then you should kneel down in prostration and say it ten times while prostrating yourself. Then you should raise your head after prostration and say it ten times. Then you should prostrate yourself and say it ten times. Then you should raise your head after prostrating and say it ten times in

every rak'ah. You should do that in four rak'ahs.

If you can observe it once daily, do so; if not, then once weekly; if not, then once a month; if not, then once a year; if not, then once in your lifetime.

#### 002 : 1293 : Narrated By Abdullah ibn Amr

AbulJawza' said: A man who attended the company of the Prophet (pbuh) narrated to me (it is thought that he was Abdullah ibn Amr): The Prophet (pbuh) said to me: Come to me tomorrow; I shall give you something, I shall give you something, I shall reward you something, I shall donate something to you. I thought that he would give me some present.

He said (to me when I came to him): When the day declines, stand up and pray four rak'ahs. He then narrated something similar.

This version adds: Do not stand until you glorify Allah ten times, and praise Him ten times, and exalt Him ten times, and say, "There is no god but Allah" ten times. Then you should do that in four rak'ahs. If you are the greatest sinner on earth, you will be forgiven (by Allah) on account of this (prayer).

I asked: If I cannot pray this the appointed hour, (what should I do)? He replied: Pray that by night or by day (at any time).

Abu Dawud said: Habban b. Hilal is the maternal uncle of Hilal al-Ra'i.

Abu Dawud said: This tradition has been narrated by al-Mustamir b. al-Riyyan from Ibn al-Jazwa' from 'Abd Allah b. 'Amr without referring to the Prophet (pbuh),-narrated as a statement of 'Abd Allah b. 'Amr himself (mauquf). This has also been narrated by Rawh b. al-Musayyab, and Ja'far b. Sulaiman from 'Amr b. Malik al-Nakri from Abu al-Jauza' from Ibn 'Abbas as his own statement (and not as a statement of the Prophet). But the version of Rawh has the words: "The tradition of the Prophet (pbuh)."

#### 002 : 1294 : Narrated By 'Urwah b. Ruwaim

An al-Ansari narrated to me: The Apostle of Allah (pbuh) said to ja'far. He then narrated the tradition in a like manner. This version has the words: "In the second prostration of the first rak'ah," in addition to the words transmitted by Mahdi b. Maimun (in the previous tradition).

**002 : 1295 : Narrated By Ka'b ibn Ujrah**

The Prophet (pbuh) came to the mosque of Banu Abdul Ashhal. He prayed the sunset prayer there. When they finished the prayer, he saw them praying the supererogatory prayer after it. He said: This is the prayer to be offered in the houses.

**002 : 1296 : Narrated By Abdullah ibn Abbas**

The Apostle of Allah (pbuh) used to prolong the recitation of the Qur'an in the two rak'ahs after the sunset prayer until the people praying in the mosque dispersed.

**002 : 1297 : Narrated By N/A**

Sa'id b. Jubair reported this tradition from the Prophet (pbuh) without mentioning the name of the Companion in the chain (in the mursal form).

Abu Dawud said: I heard Muhammad b. Humaid say: I heard Ya'qub say: Anything I narrated you from Ja'far on the authority of Sa'id b. Jubair from the Prophet (pbuh) is directly from Ibn 'Abbas from the Prophet (pbuh).

**002 : 1298 : Narrated By 'Aisha, Ummul Mu'minin**

Shurayh ibn Hani said: I asked 'Aisha about the prayer of the Apostle of Allah (pbuh). She said: The Apostle of Allah (pbuh) never offered the night prayer and thereafter came to me but he offered four or six rak'ahs of prayer. One night the rain fell, so we spread a piece of leather (for his prayer), and now I see as if there is a hole in it from which the water is flowing. I never saw him protecting his clothes from the earth (as he did on that occasion). Complete Translation of Sunan Abu-Dawud, Book 2: Prayer (Kitab Al-Salat): Prayer at Night

**002 : 1299 : Narrated By Abdullah Ibn Abbas**

In Surat al-Muzzammil (73), the verse: "Keep vigil at night but a little, a half thereof" (2-3) has been abrogated by the following verse: "He knoweth that ye count it not, and turneth unto you in mercy. Recite then of the Qur'an that which is easy for you" (v.20). The phrase "the vigil of the night" (nashi'at al-layl) means the early hours of the night. They (the companions) would pray (the tahajjud prayer) in the early hours of the night.

He (Ibn Abbas) says: It is advisable to offer the prayer at night (tahajjud), prescribed by Allah for you (in the early hours of the night). This is because when a person sleeps, he does not know when he will awake. The words "speech more certain" (aqwamu qilan) means that this time is more suitable for the understanding of the Qur'an. He says: The verse: "Lo, thou hast by day a chain of business" (v.7) means engagement for long periods (in the day's work).

**002 : 1300 : Narrated By Ibn 'Abbas**

When the opening verses of Surah al-Muzzamil (lxxiii.) were revealed, the Companions would pray as long as they would pray during Ramadhan until its last verses were revealed. The period between the revelation of its opening and the last verses was one year.

**002 : 1301 : Narrated By Abu Hurairah**

The Apostle of Allah (pbuh) said: When one of you sleeps, the devil ties three knots at the back of his neck, sealing every knot with, "You have a long night, so sleep." So if one awakes and mentions Allah, a knot will be loosened; if he performs ablution, another knot will be loosened; and if he prays, the third knot will be loosened; and in the morning he will be active and in good spirits; otherwise he will be in bad spirits and sluggish.

**002 : 1302 : Narrated By 'Aisha, Ummul Mu'minin**

Do not give up prayer at night, for the Apostle of Allah (pbuh) would not leave it. Whenever he fell ill or lethargic, he would offer it sitting.

**002 : 1303 : Narrated By Abu Hurairah**

The Prophet (pbuh) said: May Allah have mercy on a man who gets up at night and prays, and awakens his wife; if she refuses, he should sprinkle water on her face. May Allah have mercy on a woman who gets up at night and prays, and awakens her husband; if he refuses, she would sprinkle water on his face.

**002 : 1304 : Narrated By Abu Sa'id Abu Hurairah**

The Prophet (pbuh) said: If a man awakens his wife at night, and then both pray or both offer two rak'ahs together, the (name of the) man will be recorded among those who mention the name of Allah, and the (name of the) woman will be recorded among those who mention the name of Allah. Ibn Kathir did not narrate this tradition as a statement of the Prophet (pbuh), but he reported it as a statement of Abu Sa'id.

**002 : 1305 : Narrated By 'Aisha, wife of the Prophet (pbuh)**

The Prophet (pbuh) said: When one of you dozes in prayer he should sleep till his sleep is gone, for when one of you prays while he is dozing, perhaps he will curse himself if he begs pardon of Allah.

**002 : 1306 : Narrated By Abu Hurairah**

The Apostle of Allah (pbuh) said: When one of you gets up by night (to pray), and falters in reciting the Qur'an (due to sleep), and he does not understand what he utters, he should sleep.

**002 : 1307 : Narrated By Anas**

The Apostle of Allah (pbuh) entered the mosque (and saw that) a rope was tied between two pillars. He asked: What is this (rope for)? The people told him: This is (for) Hamnah b. Jahsh who prays (here). When she is tired, she reclines on it. The Apostle of Allah (pbuh) said: She should pray as much as she has strength. When she is tired, she should sit down.

The version of Ziyad has: He said: What is this? The people said: This is for Zainab who prays. When she becomes lazy, or is tired, she holds it. He said: Undo it. One of you should pray in good spirits. When he is lazy or tired, he should sit down.

**002 : 1308 : Narrated By 'Umar b. al-Khattab**

The Apostle of Allah (pbuh) said: He who misses his daily round of recital or a part of it due to sleep and he recites it between the dawn and the noon prayers, will be reckoned as if he recited it at night.

**002 : 1309 : Narrated By 'Aisha, Ummul Mu'minin**

The Prophet (pbuh) said: Any person who offers prayer at night regularly but (on a certain night) he is dominated by sleep will be given the reward of praying. His sleep will be almsgiving.

**002 : 1310 : Narrated By Abu Hurairah**

The Apostle of Allah (pbuh) said: Our Lord who is blessed and exalted descends every night to the lowest heaven when one-third of the night remains, and says: Who supplicates Me so that I may answer him? Who asks Me so that I may give to him? Who asks My forgiveness so that I may forgive him?

**002 : 1311 : Narrated By 'Aisha**

Allah, the Exalted, would awaken the Apostle of Allah (pbuh) at night. When the dawn came, he would finish his daily round of recital.

**002 : 1312 : Narrated By Masruq**

I asked 'Aisha about the prayer of the Apostle of Allah (pbuh), and I said to her: At what time he prayed at night? She replied: When he heard the cock crow, he got up and prayed.

**002 : 1313 : Narrated By 'Aisha**

When he was with me, he would sleep at dawn. By it she referred to the Prophet (pbuh).

**002 : 1314 : Narrated By Hudhaifah**

When anything distressed the Prophet (pbuh), he prayed.

**002 : 1315 : Narrated By Rabi'ah b, Ka'b al-Aslami**

I used to live with the Apostle of Allah (pbuh) at night; I would bring water for his ablution and his need. He said: Ask me. I said: Your company is in Paradise. He said: Is there anything other than that? I said: It is only that. He said: Help me for yourself by making prostration abundantly.

**002 : 1316 : Narrated By Anas b. Malik**

Anas said (explaining the meaning) of the following Qur'anic verse "Who forsake their beds to cry unto their Lord in fear and hope, and spend of what We have bestowed on them" (xxxii. 6): The people used to remain awake between the sunset and the night prayers and would pray. Al-Hasan used to say: (This verse means) the prayer and vigil at night.

**002 : 1317 : Narrated By Anas**

(Explaining the meaning) of the following Qur'anic verse: "They used to sleep but little of the night" (ii. 7): They (the people) used to pray between the sunset and the night prayers. The version of Yahya adds: The verse tatajafa junubhum also means so.

**002 : 1318 : Narrated By Abu Hurairah**

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

**002 : 1319 : Narrated By N/A**

This tradition has also been transmitted by Abu Hurairah through a different chain of narrators to the same effect. This version adds: He should then prolong it afterwards as much as he likes.

**002 : 1320 : Narrated By Abdullah ibn Habashi al-Khath'ami**

The Prophet (pbuh) was asked: which is the best action? He replied: To stand in prayer for a long time.

## 002 : 1321 : Narrated By 'Abd Allah b. 'Umar

A man asked the Apostle of Allah (pbuh) about the prayer at night. The Apostle of Allah (pbuh) said: Prayer during the night should consist of pairs of rak'ahs, but if one of you fears the morning is near he should pray one rak'ah which will make his prayer an odd number for him.

## 002 : 1322 : Narrated By Abdullah ibn Abbas

The Prophet's (pbuh) recitation was loud enough for one who was in the inner chamber to hear it when he was in the house.

## 002 : 1323 : Narrated By Abu Hurairah

The Prophet (pbuh) recitation at night was partly in a loud voice and partly in a low voice.

Abu Dawud said: The name of Abu Khalid al-Walibi is Hurmuz.

## 002 : 1324 : Narrated By Abu Qatadah

The Prophet (pbuh) went out at night and found Abu Bakr praying in a low voice, and he passed Umar ibn al-Khattab who was raising his voice while praying.

When they both met the Prophet (pbuh) together, the Prophet (pbuh) said: I passed by you, Abu Bakr, when you were praying in a low voice. He replied: I made Him hear with Whom I was holding intimate converse, Apostle of Allah. He (the Prophet) said to Umar: I passed by you when you were praying in a loud voice. He replied: Apostle of Allah, I was awakening the drowsy and driving away the Devil.

Al-Hasan added in his version: The Prophet (pbuh) said: Raise your voice a little, Abu Bakr, and he said to Umar: Lower your voice a little.

## 002 : 1325 : Narrated By N/A

This tradition has also been transmitted by Abu Hurairah through a different chain of

narrators. This version does not mention the Prophet (pbuh) said to Abu Bakr: Raise your voice a little; or he said to 'Umar : Lower your voice a little. But this version adds: (the Prophet said:) I heard you, Bilal,(reciting); you were reciting partly from this surah and partly from that surah. He said: This is all good speech; Allah has combined one part with other. The Prophet (pbuh) said: All of you were correct.

**002 : 1326 : Narrated By 'Aisha**

A man got up at night and recited the Qur'an in a loud voice. When the dawn came, the Apostle of Allah (pbuh) said: May Allah have mercy on so and so who reminded me many verses that I had nearly forgotten.

**002 : 1327 : Narrated By Abu Sa'id al-Khudri**

The Apostle of Allah (pbuh) retired to the mosque. He heard them (the people) reciting the Qur'an in a loud voice. He removed the curtain and said: Lo! every one of you is calling his Lord quietly. One should not trouble the other and one should not raise the voice in recitation or in prayer over the voice of the other.

**002 : 1328 : Narrated By Uqbah ibn Amir al-Juhani**

The Prophet (pbuh) said: One who recites the Qur'an in a loud voice is like one who gives alms openly; and one who recites the Qur'an quietly is one who gives alms secretly.

**002 : 1329 : Narrated By 'Aisha**

The Apostle of Allah (pbuh) used to pray ten rak'ahs during the night, and would observe the witr with one rak'ah; he then prayed two rak'ahs of the dawn prayer. Thus he prayed thirteen rak'ahs in all.

**002 : 1330 : Narrated By 'Aisha, wife of the Prophet (pbuh)**

The Apostle of Allah (pbuh) used to pray eleven rak'ahs (at night), observing the witr with one rak'ah. When he finished it (the prayer), he would lie down on his right side.

**002 : 1331 : Narrated By 'Aisha**

Between the time when the Apostle of Allah (pbuh) finished the night prayer till the dawn broke, he used to pray eleven rak'ahs, uttering salutations at the end of every two and observing the witr with a single one, and during that he would make a prostration about as long as one of you would take to recite fifty verses before raising his head. When the mu'adhhdin finished making the call for the dawn prayer, he stood up and prayed two rak'ahs; then he lay down on his right side till the mu'adhhdin came to him.

**002 : 1332 : Narrated By N/A**

This tradition has also been transmitted by Ibn Shihab through a different chain of narrators to the same effect. This version adds: He would observe witr with a single rak'ah and make a prostration about as long as one of you would take to recite fifty verses before raising his head. When the mu'adhhdin finished his call for the dawn prayer and the dawn became clear to him... Then the narrator transmitted the rest of the tradition to the same effect.

**002 : 1333 : Narrated By 'Aisha**

The Apostle of Allah (pbuh) used to pray thirteen rak'ahs during the night, observing a witr out of that with five; he did not sit during the five except during the last and then gave salutation.

**002 : 1334 : Narrated By 'Aisha**

The Apostle of Allah (pbuh) used to pray thirteen rak'ahs during the night; he then offered two light rak'ahs of prayer when he heard the call of the dawn prayer.

**002 : 1335 : Narrated By 'Aisha**

The Prophet of Allah (pbuh) used to pray thirteen rak'ahs during the night. He would offer eight rak'ahs observing the witr with one rak'ah. Then he prayed (the narrator Muslim said) two rak'ahs after witr prayer in sitting position. When he wished to bow, he stood up and bowed. He used to pray two rak'ahs between the call to the dawn prayer and the iqamah.

**002 : 1336 : Narrated By Abu Salamah b. 'Abd al-Rahman**

I asked 'Aisha, wife of the Prophet (pbuh): How did the Apostle of Allah (pbuh) pray during Ramadhan? She replied: The Apostle of Allah (pbuh) did not pray more than eleven rak'ahs during Ramadhan and other than Ramadhan. He would pray four rak'ahs. Do not ask about their elegance and length. He then would pray four rak'ahs. Do not ask about their elegance and length. Then he would pray three rak'ahs. 'Aisha said: I asked: Apostle of Allah (pbuh), do you sleep before observing witr? He replied: 'Aisha, my eyes sleep, but my heart does not sleep.

**002 : 1337 : Narrated By Sa'd b. Hisham**

I divorced my wife. I then came to Medina to sell my land that was there so that I could buy arms and fight in battle. I met a group of the Companions of the Prophet (pbuh). They said: Six persons of us intended to do so (i.e. to divorce their wives and purchase weapons), but the Prophet (pbuh) prohibited them. He said: For you in the Apostle of Allah (pbuh) there is an excellent model. I then came to Ibn 'Abbas and asked him about the witr observed by the Prophet (pbuh). He said: I point to you a person who is most familiar witr prayer observed by the Apostle of Allah (pbuh). Go to 'Aisha. While going to her I asked Hakim b. Aflah to accompany me. He refused, but I adjured him. He, therefore, went along with me. We sought permission to enter upon 'Aisha. She said: Who is this? He said: Hakim b. Aflah. She asked: Who is with you? He replied: Sa'd b. Hisham. She said: Hisham son of 'Amir who was killed in the Battle of Uhad. I said: Yes. She said: What a good man 'Amir was! I said: Mother of the faithful, tell me about the character of the Apostle of Allah (pbuh). She asked: Do you not recite the Qur'an? The Apostle of Allah (pbuh) was the Qur'an. I asked: Tell me about his vigil and prayer at night. She replied: Do you not recite: "O thou folded in garments" (lxxiii. 1) I said: Why not?

The narrator said: I came to Ibn 'Abbas and narrated all this to him. By Allah, this is really a tradition. Had I been on speaking terms with her, I would not have come to hear it from her mouth. I said: If I knew that you were not on speaking terms with her, I would have never narrated it to you.

**002 : 1338 : Narrated By N/A**

The above mentioned tradition has also been narrated by Qatadah through a different chain of narrators. This version adds: He (the Prophet) used to pray eight rak'ahs during which he did not sit except after eighth rak'ah. He would sit, make a mention of Allah, supplicate Him and then utter the salutations so loudly that we could hear it. He would

then pray two rak'ahs sitting after he had uttered salutation. Then he would pray one rak'ah, and that made eleven rak'ahs, sonny. When the Apostle of Allah (pbuh) grew old and became fleshy, he offered seven rak'ahs of witr, and then prayed two rak'ahs sitting after he had uttered the salutation. The narrator narrated the tradition to the same effect till the end.

**002 : 1339 : Narrated By N/A**

The above tradition has also been transmitted by Yahya b. Sa'id to the same effect. The version adds the words: "He uttered the salutation so loudly that we could hear it."

**002 : 1340 : Narrated By N/A**

The above tradition has also been transmitted by Sa'id through a different chain of narrators to the same effect. Ibn Bashahar narrated the tradition like that of Yahya b. Sa'id. His version has: He the salutation in a way that we could hear it.

**002 : 1341 : Narrated By 'Aisha, Ummul Mu'minin**

Zurarah ibn Awfa said that 'Aisha was asked about the midnight prayer of the Apostle of Allah (pbuh).

She said: He used to offer his night prayer in congregation and then return to his family (in his house) and pray four rak'ahs. Then he would go to his bed and sleep, but the water for his ablution was placed covered near his head and his tooth-stick was also kept there until Allah awakened him at night.

He then used the tooth-stick, performed ablution perfectly then came to the place of prayer and would pray eight rak'ahs, in which he would recite Surah al-Fatihah, and a surah from the Qur'an as Allah willed. He would not sit during any of them but sit after the eighth rak'ah, and would not utter the salutation, but recite (the Qur'an) during the ninth rak'ah. Then he would sit and supplicate as long as Allah willed, and beg Him and devote his attention to Him; He would utter the salutation once in such a loud voice that the inmates of the house were almost awakened by his loud salutation. He would then recite Surah al-Fatihah while sitting, bow while sitting, and then recite the Qur'an during the second rak'ah, and would bow and prostrate while sitting. He would supplicate Allah as long as He willed, then utter the salutation and turn away.

This amount of prayer of the Apostle of Allah (pbuh) continued till he put a weight. During that period he retrenched two rak'ahs from nine and began to pray six and seven rak'ahs standing and two rak'ahs sitting. This continued till he died.

**002 : 1342 : Narrated By N/A**

The above mentioned tradition has also been transmitted by Bahz b. Hakim through a different chain of narrators. This version adds: He (the Prophet) would offer the night prayer and go to his bed. In this version, there is no mention of praying four rak'ahs. The narrator then transmitted the rest of the tradition. This version further says: He would pray eight rak'ahs during which his recitation of the Qur'an, bowing and prostration were all equal. He would sit only after the eighth rak'ah, and then stand up without uttering the salutation, and pray one rak'ah observing witr prayer and then give the salutation raising his voice so much so that we were about to awake. The narrator then transmitted the tradition to the same effect.

**002 : 1343 : Narrated By Zurarah b. Awfa**

'Aisha was asked about the prayer of the Apostle of Allah (pbuh). She said: He used to lead the people in the night prayer and return to his family and pray four rak'ahs and go to his bed. The narrator then transmitted the tradition in full. This version does not mention the words: "During them (rak'ahs) he equated all the recitation of the Qur'an, bowing and recitation." This also does not mention about the salutation: "Till he almost awakened us."

**002 : 1344 : Narrated By N/A**

The above tradition has also been transmitted by 'Aisha through a different chain of narrators. But the tradition narrated by Hammad b. Salamah is not equal to the tradition narrated by others.

**002 : 1345 : Narrated By 'Aisha**

The Apostle of Allah (pbuh) used to pray thirteen rak'ahs during the night, observing the witr prayer with nine (or as she said). He used to pray two rak'ahs while sitting and pray two rak'ahs of the dawn prayer between the adhan and the iqamah.

**002 : 1346 : Narrated By 'Aisha**

The Apostle of Allah (pbuh) used to observe the witr prayer with nine rak'ahs. Then he used to pray seven rak'ahs (of witr prayer). He would pray two rak'ahs sitting after the witr in which he would recite the Qur'an (sitting). When he wished to bow, he stood up

and bowed and prostrated.

Abu Dawud said: These two traditions have been transmitted by Khalid b. 'Abd Allah al-Wasiti. In his version, he said: 'Alqamah b. Waqqas said: O mother, how did he pray two rak'ahs? He narrated the tradition to the same effect.

#### 002 : 1347 : Narrated By 'Aisha, Ummul Mu'minin

Sa'd ibn Hisham said: I came to Medina and called upon 'Aisha, and said to her: Tell me about the prayer of the Apostle of Allah (pbuh).

She said: The Apostle of Allah (pbuh) used to lead the people in the night prayer, and then go to his bed and sleep. When midnight came he got up, went to answer the call of nature and to perform ablution with water. Having performed ablution, he entered the mosque and prayed eight rak'ahs.

To my mind he performed the recitation of the Qur'an, bowing and prostrating equally. He then observed witr with one rak'ah and prayed two rak'ahs sitting. Then he lay down on the ground. Sometimes Bilal came to him and called him for prayer. He then dozed, and sometimes I doubted whether he dozed or not, till he (Bilal) called him for prayer.

This is the prayer he offered till he grew old or put on weight. She then mentioned how he put on weight as Allah wished.

#### 002 : 1348 : Narrated By Abd Allah b. Abbas

I slept with the Prophet (pbuh). He saw that he (the Prophet) awoke, used tooth-stick, performed ablution, and recited: "In the creation of heavens and earth" to the end of the surah ('Al 'Imran. 190). He then stood up and prayed two rak'ahs in which he prolonged the standing, bowing, prostration; he then turned away and slept till he began to snore. This he did three times. this made six rak'ahs in all. He would use tooth-stick, then perform ablution, and recite those verses. He then observed the witr prayer. The version of 'Uthman has: with three rak'ahs. The mu'adhhdin then came to him and he went out for prayer. The version of Ibn 'Isa adds: He then observed witr prayer; the Bilal came to him and called him for prayer when the dawn broke. He the prayed the two rak'ahs of the dawn prayer. He then went out for the prayer. Then both narrations were agreed: He began to supplicate saying: O Allah, place light in my heart, light in my tongue, light in my hearing, light in my eyesight, light on my right hand, light on my left hand, light in front of me, light behind me, light below me; O Allah, give me abundant light.

**002 : 1349 : Narrated By N/A**

The above tradition has also been transmitted by Husain through a different chain of narrators in a like manner. This version has the words: "And give me abundant light."

Abu Dawud said: This tradition has been transmitted by Abu Khalid al-Dalani from Habib and Salamah b. Kuhail from Abu Rishdin from Ibn 'Abbas in a simmilar manner.

**002 : 1350 : Narrated By Fadl b. 'Abbas**

I spent a night with the Prophet (pbuh) to see how he prayed. He got up, performed ablution and prayed two rak'ahs. His standing was like his bowing (i.e. equal duration), and his bowing was like his prostration (equal in length). Then he slept. Afterwards he awoke, performed ablution, and used tooth-stick. He then recited five verses from Sura 'Al-Imran.; In the creation of the heavens and the earth and the alternations of the night and day. He went on doing so till he prayed ten rak'ahs. He then stood up and prayed one rak'ah observing witr in it. In the meantime the mu'adhhdin called to prayer. The Apostle of Allah (pbuh) stood up after the mu'adhhdin had kept silent. He prayed two light rak'ahs and remained silent till he offered the dawn prayer.

Abu Dawud said: A part of the tradition transmitted by Ibn Bashshar remained hidden from me.

**002 : 1351 : Narrated By Ibn 'Abbas**

I spent a night with my maternal aunt Maimunah. The Apostle of Allah (pbuh) came after the evening had come. He asked: Did the boy pray? She said: Yes. Then he lay down till a part of night had passed as much as Allah willed; he got up, performed ablution and prayed seven or five rak'ahs, observing witr with the. He uttered the salutation only in the last of them.

**002 : 1352 : Narrated By Ibn 'Abbas**

I spent a night in the house of my maternal aunt Maimunah, daughter of al-Harith. The Prophet (pbuh) offered the night prayer. He then came and prayed four rak'ahs and slept. He then stood up and prayed. I stood at his left side. He made me go round and made me stand on his right side. He then prayed five rak'ahs and slept, and I heard his snoring. He then got up and prayed two rak'ahs. Afterwards he came out and offered the dawn prayer.

**002 : 1353 : Narrated By Sa'id b. Jubair**

Ibn 'Abbas told me: He (the Prophet) got up and prayed eight rak'ahs in pairs, and then observed witr with five rak'ahs and he did not sit between them.

**002 : 1354 : Narrated By 'Aisha**

The Apostle of Allah (pbuh) used to pray thirteen rak'ahs, observing six rak'ahs in pairs including the two rak'ahs of the dawn prayer. He would observe witr with five rak'ahs. He sat only in the last of them.

**002 : 1355 : Narrated By 'Aisha**

The Prophet (pbuh) used to pray thirteen rak'ahs during the night including the two rak'ahs of the dawn prayer.

**002 : 1356 : Narrated By 'Aisha**

The Apostle of Allah (pbuh) offered the night prayer and then prayed eight rak'ahs standing, and two rak'ahs between the two adhans (i.e. the adhan for the dawn prayer and the iqamah). He never left them.

Ja'far b. Musafir said in his version: (He prayed) two rak'ahs sitting between the two adhans. He added the word "sitting."

**002 : 1357 : Narrated By 'Abd Allah b. Abi Qais**

I asked 'Aisha: How many rak'ahs would the Apostle of Allah (pbuh) pray observing the witr? She said: He used to observe the witr with four and three, six and three, eight and three and ten and three rak'ahs never observing less than seven or more than thirteen.

The narrator Ahmad added in his version: He would not observe the witr with two rak'ahs before the dawn. I asked: With what would he observe the witr? She replied: He would never leave it. The version of Ahmad does not mention the words "six and three (rak'ahs)."

**002 : 1358 : Narrated By 'Aisha, Ummul Mu'minin**

Al-Aswad ibn Yazid said that he entered upon 'Aisha and asked her about the prayer of the Apostle of Allah (pbuh) during the night. She said: He used to pray thirteen rak'ahs during the night. Then he began to pray eleven rak'ahs and left two rak'ahs. When he died, he would pray nine rak'ahs during the night. His last prayer during the night was witr.

**002 : 1359 : Narrated By N/A**

The client of Ibn 'Abbas said that he asked him: How would the Apostle of Allah (pbuh) pray during the night? He replied: I spent a night with him when he was with Maimunah. He slept and woke up when half the night or one-third of it had passed. He stood up and went to a leather-bag containing water. He performed ablution and I also performed ablution with him. He then stood up and I also stood at his left side. He made me stand at his right side. He then put his hand upon my head, as he was touching my ear and awakening me. He then prayed two light rak'ahs and recited Surah al-Fatihah in each of them, and uttered the salutation. He then prayed eleven rak'ahs observing witr and slept. Then Bilal came to him and said: Prayer, Apostle of Allah. He got up and prayed two rak'ahs, and then led the people in prayer.

**002 : 1360 : Narrated By Abdullah ibn Abbas**

I spent a night with my maternal aunt Maymunah. The Prophet (pbuh) got up to pray at night. He prayed thirteen rak'ahs including two rak'ahs of the dawn prayer. I guessed that he stood in every rak'ah as long as one could recite Surah al-Muzzammil (73).

**002 : 1361 : Narrated By Khalid al-Juhani**

I shall watch the prayer of the Apostle of Allah (pbuh) at night. I slept at the threshold of his door or of his tent. The Apostle of Allah (pbuh) prayed two light rak'ahs, and then he prayed two long, long, long rak'ahs. He then prayed two rak'ahs that were not so long as the two rak'ahs before them; he then prayed two rak'ahs that were less in duration, then the rak'ahs before them; again he prayed two rak'ahs that were less in length than the preceding rak'ahs; he again prayed two rak'ahs that were less in length than the previous rak'ahs. This made altogether thirteen rak'ahs.

## 002 : 1362 : Narrated By 'Abd Allah b. Abbas

I spent a night with Maimunah, wife of the Prophet (pbuh), who was also my (Ibn' Abbas's) maternal aunt. I lay towards the width of the pillow and the Apostle of Allah (pbuh) and his wife slept towards its length. The Apostle of Allah (pbuh) slept. When half the night passed, or a little before it or a little after it, the Apostle of Allah (pbuh) awoke and began to rub his face (eyes) to remove the sleep. He then recited ten verses from the last part of Surah 'Al-Imran. He then came to a bag of water that was hanging. He performed ablution from it and performed his ablution well. He then stood up and prayed. I also got up and did as he did. I then went and stood at his side. The Apostle of Allah (pbuh) placed his right hand upon my head and took me by my ear twisting it. He then prayed two rak'ahs, then two rak'ahs, then two rak'ahs, the two rak'ahs, then two rak'ahs, then two rak'ahs. The narrator al-Qa'nabi said: Six times. He observed the witr prayer, and then slept until the mu'adhhdin came. He got up and prayed two light rak'ahs; and then he came out and offered the dawn prayer.

## 002 : 1363 : Narrated By 'Aisha

The Apostle of Allah (pbuh) said: Choose such actions as you are capable of performing, for Allah does not grow weary till you do. The acts most pleasing to Allah are those which are done most continuously, even if they mount to little. Whenever he began an action, he would do it continuously.

## 002 : 1364 : Narrated By 'Aisha

The Prophet (pbuh) called 'Uthman b. Maz'un. When he came to him, he said: 'Uthman, did you dislike my practice? He said: No, by Allah, but I seek your practice. He said: I sleep, I pray, I fast, I (sometimes) leave fast, and I marry women. Fear Allah, 'Uthman, your wife has a right on you, your guest has a right on you, your self has a right on you; you should keep fast and (sometimes) leave fast, and pray and sleep.

## 002 : 1365 : Narrated By 'Alqamah

'Aisha was asked about the actions of the Apostle of Allah (pbuh). Did he perform some actions exclusively on some particular days? She said: No, he performed his actions regularly. Which of you has the strength as much as the Apostle of Allah (pbuh) had?

Complete Translation of Sunan Abu-Dawud, Book 2: Prayer (Kitab Al-Salat): Detailed Injunctions about Ramadan

**002 : 1366 : Narrated By Abu Hurairah**

The Apostle of Allah (pbuh) used to commend prayers at night during Ramadhan, but did not command it as a duty. He would said: If anyone prays during the night in Ramadhan because of faith and seeking his reward from Allah, his previous sins would be forgiven to him. When the Apostle of Allah (pbuh) died, this was the practice, and it continued thus during the Abu Bakr's caliphate and early part of 'Umars.

**002 : 1367 : Narrated By Abu Hurairah**

The Prophet (pbuh) said: If anyone fasts during Ramadhan because of faith and in order to seek his reward from Allah, his previous sins would be forgiven to him. If anyone prays in the night of power(lailat-ul-qadr) because of faith and in order to seek his reward from Allah, his previous sins would be forgiven to him.

Abu Dawud said: this tradition has been transmitted in a simmilar manner by Yahya b. Abi Kathir and Muhammad b. 'Amr from Abu Salamah.

**002 : 1368 : Narrated By 'Aisha, the wife of Prophet (pbuh)**

The Prophet (pbuh) offered (tarawih) prayer in the mosque and the people also prayed with him. He then prayed the following night, and the people gathered in large numbers. They gathered on the third night too, but the Apostle of Allah (pbuh) did not come out to them. When the morning came, he said: I witnessed what you did, and nothing prevented me from coming out to you except that I feared that this (prayer) might be prescribed for you. That was in Ramadhan.

**002 : 1369 : Narrated By 'Aisha**

The people used to pray (tarawih prayer) in the mosque during the Ramadhan severally. The Apostle of Allah (pbuh) commanded me (to spread a mat). I spread a mat for him and he prayers upon it. The narrator then transmitted the same story. The Prophet (pbuh) said: O people, praise be to Allah, I did not pass my night carelessly, nor did your position remain hidden from me.

**002 : 1370 : Narrated By Abu Dharr**

We fasted with the Apostle of Allah (pbuh) during Ramadan, but he did not make us get up at night for prayer at any time during the month till seven nights remained; then he made us get up for prayer till a third of the night had passed. When the sixth remaining night came, he did not make us get up for prayer. When the fifth remaining night came, he made us stand in prayer till a half of the night had gone.

So I said: Apostle of Allah, I wish you had led us in supererogatory prayers during the whole of tonight.

He said: When a man prays with an imam till he goes he is reckoned as having spent a whole night in prayer. On the fourth remaining night he did not make us get up. When the third remaining night came, he gathered his family, his wives, and the people and prayed with us till we were afraid we should miss the falah (success).

I said: What is falah? He said: The meal before daybreak. Then he did not make us get up for prayer during the remainder of the month.

**002 : 1371 : Narrated By 'Aisha**

When the last ten days of Ramadhan came, the Prophet (pbuh) kept vigil and prayed during the whole night, and tied the wrapper tightly, and awakened his family (to pray during the night).

Abu Dawud said: The name of Abu Ya'fur is 'Abd al-Rahman b. 'Ubaid b. Nistas.

**002 : 1372 : Narrated By Abu Hurairah**

The Apostle of Allah (pbuh) came out and saw that the people were praying during (the night) of Ramadhan in the corner of the mosque. He asked: Who are those people? It was said to him that those were the people who had not learnt the Qur'an. But Ubayy b. K'ab is praying and they would pray behind him. The Prophet (pbuh) said: They did right and it is good what they did.

Abu Dawud said: This tradition is not strong; the narrator Muslim b. Khalid is weak.

**002 : 1373 : Narrated By Zirr b. Hubaish**

I said to Ubayy b. K'ab: Tell me about lailat al-qadr, O Abu al-Mundhir, for our

companion (Ibn Mas'ud) was questioned about it, and he said: Anyone who gets up for prayer every night all the year round will hit upon it (i.e. lailat al-qadr). He replied: May Allah have mercy on Abu 'Abd al-Rahman. By Allah he knew that it was in Ramadhan, (Musaddad's version goes) but he disliked that the people should content themselves (with that night alone); or the people should not content themselves (with that night alone). According to the agreed version: By Allah, it is the twenty-seventh night of Ramadhan, without any reservation. I said: How do you know that, Abu al-Mundhir? He replied: By the indication (or sign) of which the Apostle of Allah (pbuh) informed us. I asked Zirr: What is that sign? He replied: The sun rises like a vessel of water in the morning following that night; it has no ray until it rises high up.

#### 002 : 1374 : Narrated By Abdullah ibn Unays

I was present at the gathering of Banu Salamah, and I was the youngest of them.

They (the people) said: Who will ask the Apostle of Allah (pbuh) for us about Laylat al-Qadr? That was the twenty-first of Ramadan. I went out and said the sunset prayer along with the Apostle of Allah (pbuh). I then stood at the door of his house.

He passed by me and said: Come in. I entered (the house) and dinner was brought for him. I was prevented from taking food as it was scanty.

When he finished his dinner, he said to me: Give me my shoes. He then stood up and I also stood up with him. He said: Perhaps you have some business with me.

I said: Yes. Some people of Banu Salamah have sent me to you to ask you about Laylat al-Qadr. He asked: Which night: Is it tonight?

I said: Twenty-second. He said: This is the very night. He then withdrew and said: Or the following night, referring to the twenty-third night.

#### 002 : 1375 : Narrated By Abdullah ibn Unays al-Juhani

I said to the Apostle of Allah: I have a place in the desert where I live and in which I pray, with the praise of Allah; but give me command about a night when I come to this mosque.

He replied: Come on the twenty third night.

I (a sub-narrator, Muhammad ibn Ibrahim) said to his (Abdullah ibn Unays's) son: How would your father act?

He replied: He used to enter the mosque when he had offered the afternoon prayer, and

did not leave it for any purpose till he prayed the morning prayer. Then when he had prayed the morning prayer, he found his riding beast at the door of the mosque, mounted it and got back to his desert.

**002 : 1376 : Narrated By Ibn Abbas**

The Prophet (pbuh) said: Seek lailat al-qadr in the last ten nights of Ramadhan: when nine (nights) remain (i.e. on the twenty-first), when seven (nights) remain (i.e. on the twenty-third), and when five (nights) remain (i.e. on the twenty fifth).

**002 : 1377 : Narrated By Abu Sa'id al-Khudri**

The Apostle of Allah (pbuh) used to spend the middle ten days of Ramadhan in retirement and devotion (i'tikaf) in the mosque. One year he had retirement and devotion in the mosque (as usual); when the twenty-first night came, and this is the night when he used to come out of his devotion in the mosque, he said: He who engaged himself in devotion along with me should do so during the last ten days; I saw that night, then was caused to forget it, but I have seen myself prostrating in water and mud on the morning following (that night), so seek it in the last ten days and seek it in every night with an odd number. Abu Sa'id said: Rain fell that night, the mosque that was a thatched building dripped, and my eyes saw the Apostle of Allah (pbuh) with traces of water and mud, on his forehead on the morning following the twenty-first night.

**002 : 1378 : Narrated By Abu Sa'id al-Khudri**

The Prophet (pbuh) said: Seek it (laylat al-Qadr) in the last ten days of Ramadan. Seek it on the ninth, seventh and fifth night. I (Abu Nadrah) said: You know counting better than us, AbuSa'id. He said: Yes. I asked: What do you mean by the ninth, seventh and fifth night? He said: When the twenty-first night passes, the night which follows it is the night; when the twenty-third night passes, the night which follows it is the seventh; when the twenty-fifth passes, the night which follows it is the fifth.

**002 : 1379 : Narrated By Abdullah ibn Mas'ud**

The Apostle of Allah (pbuh) said to us: Seek it (laylat al-Qadr) on the seventeenth night of Ramadan, and on the twenty first night, and on the twenty-third night. He then kept silence.

**002 : 1380 : Narrated By Ibn 'Umar**

The Apostle of Allah (pbuh) said: Seek lailat al-qadr in the last seven nights.

**002 : 1381 : Narrated By Mu'awiyah b. Abi Sufyan**

The Prophet (pbuh) said: Lailat al-qadr is the twenty-seventh night (of Ramadhan).

**002 : 1382 : Narrated By 'Abd Allah b. 'Umar**

The Apostle of Allah (pbuh) was asked about lailat al-qadr an I was hearing. He said: It is during the whole of Ramadhan.

Abu Dawud said: Sufyan and Shu'bah narrated this tradition from Abu Ishaq as a statement of Ibn 'Umar himself; they did not transmit it as a saying of the Prophet (pbuh).

**002 : 1383 : Narrated By 'Abd Allah b. 'Amr**

The Prophet (pbuh) said to me: Complete the recitation of the Qur'an in one month. He said: I have more strength. He (the Prophet) said: Complete the recitation in twenty days. He again said: I have more energy. He said: Recite in fifteen days. He again said: I have more energy. He said: Recite in ten days. He again says: I have more energy. He said: Recite in seven days; do not add to it.

Abu Dawud said: The tradition narrated by Muslim is more perfect.

**002 : 1384 : Narrated By 'Abd Allah b. 'Amr**

The Apostle of Allah (pbuh) said to me: Keep fast for three days every month, and finish the recitation of the Qur'an in one month. I and he differed among ourselves over the period of time. He said: Fast one day and give it up the other day. The narrator of 'Ata said: The people differed from my father (in narrating the period of time). Some narrated seven days and other five.

**002 : 1385 : Narrated By Abdullah ibn Amr ibn al-'As**

Yazid ibn Abdullah said that Abdullah ibn Amr asked the Prophet (pbuh): In how many days should I complete the recitation of the whole Qur'an, Apostle of Allah?

He replied: In one month.

He said: I am more energetic to complete it in a period less than this. He kept on repeating these words and lessening the period until he said: Complete its recitation in seven days.

He again said: I am more energetic to complete it in a period less than this.

The Prophet (pbuh) said: He who finishes the recitation of the Qur'an in less than three days does not understand it.

**002 : 1386 : Narrated By Khaithamah**

'Abd Allah b. 'Amr said: The Apostle of Allah (pbuh) said to me: Recite the Qur'an in one month. I said: I have (more) energy. He said: Recite it in three days.

Abu 'Ali said: I heard Abu Dawud say: I heard Ahmad b. Hanbal say: The narrator 'Isa b. Shadhan is a sane person.

**002 : 1387 : Narrated By Ibn al-Had**

Nafi' b. Jubair asked me: In how many days do you recite the Qur'an? I said: I have not fixed any part from it for daily round. Nafi' said to me: Do not say: I do not fix any part of it daily round, for the Apostle of Allah (pbuh) said: I recited a part of the Qur'an.

The narrator Ibn al-Had said: I think I have transmitted this tradition' from al-Mughairah b. Shu'bah.

**002 : 1388 : Narrated By Aws ibn Hudhayfah**

We came upon the Apostle of Allah (pbuh) in a deputation of Thaqif. The signatories of the pact came to al-Mughirah ibn Shu'bah as his guests. The Apostle of Allah (pbuh) made Banu-Malik stay in a tent of his.

Musaddad's version says: He was in the deputation of Thaqif which came to the Apostle

of Allah (pbuh). He used to visit and have a talk with us every day after the night prayer.

The version of Abu Sa'id says: He remained standing for such a long time (talking to us) that he put his weight sometimes on one leg and sometimes on the other due to his long stay. He mostly told us how his people, the Quraysh, behaved with him.

He would say: We were not equal; we were weak and degraded at Mecca (according to Musaddad's version). When we came over to Medina the fighting began between us; sometimes we overcome them and at other times they overcome us. One night he came late and did not come at the time he used to come.

We asked him: You came late tonight? He said: I could not recite the fixed part of the Qur'an that I used to recite every day. I disliked to come till I had completed it.

Aws said: I asked the companions of the Apostle of Allah (pbuh): How do you divide the Qur'an for daily recitation? They said: Three surahs, five surahs, eleven surahs, thirteen surahs' mufassal surahs.

#### 002 : 1389 : Narrated By Abdullah ibn Amr ibn al-'As

The Prophet (pbuh) said: He who recites the Qur'an in a period less than three days does not understand it.

#### 002 : 1390 : Narrated By Abdullah ibn Amr ibn al-'As

Wahb ibn Munabbih said: Abdullah ibn Amr asked the Prophet (pbuh); In how many days should one complete the recitation of the Qur'an? He said: In forty days. He then said: In one month. He again said: In twenty days. He then said: In fifteen days. He then said: In ten days. Finally he said: In seven days.

#### 002 : 1391 : Narrated By Ibn Mas'ud

Alqamah and al-Aswad said: A man came to Ibn Mas'ud. He said: I recite the mufassal surahs in one rak'ah. You might recite it quickly as one recites verse (poetry) quickly, or as the dried dates fall down (from the tree).

But the Prophet (pbuh) used to recite two equal surahs in one rak'ah; he would recite (for instance) surahs an-Najm (53) and ar-Rahman (55) in one rak'ah, surahs Iqtarabat (54) and al-Haqqah (69) in one rak'ah, surahs at-Tur (52) and adh-Dhariyat (51) in one rak'ah, surahs al-Waqi'ah (56) and Nun (68) in one rak'ah, surahs al-Ma'arij (70) and an-Nazi'at (79) in one rak'ah, surahs al-Mutaffifin (83) and Abasa (80) in one rak'ah, surahs al-

Muddaththir (74) and al-Muzzammil (73) in one rak'ah, surahs al-Insan (76) and al-Qiyamah (75) in one rak'ah, surahs an-Naba' (78) and al-Mursalat (77) in one rak'ah, and surahs ad-Dukhan (44) and at-Takwir (81) in one rak'ah.

**002 : 1392 : Narrated By 'Abd al-Rahman b. Yazid**

I asked Abu Mus'ud while he was making circumambulation of the Ka'bah (about the recitation of some verses from the Qur'an). He said: The Apostle of Allah (pbuh) said: If anyone recites two verses from the last of Sura al-Baqarah at night, they will be sufficient for him.

**002 : 1393 : Narrated By Abdullah ibn Amr ibn al-'As**

The Prophet (pbuh) said: If anyone prays at night reciting regularly ten verses, he will not be recorded among the negligent; if anyone prays at night and recites a hundred verses, he will be recorded among those who are obedient to Allah; and if anyone prays at night reciting one thousand verses, he will be recorded among those who receive huge rewards.

Abu Dawud said: The name of Ibn Hujairah al-Asghar is 'Abd Allah b. 'Abd al-Rahman b. Hujairah.

**002 : 1394 : Narrated By Abdullah ibn Amr**

A man came to the Apostle of Allah (pbuh) and said: Teach me to read the Qur'an, Apostle of Allah.

He said: Read three surahs which begin with A.L.R. He said: My age is advanced, my mind has become dull (i.e. memory has grown weak), and my tongue has grown heavy). So he said: Then read three surahs which begin with H.M. He repeated the same words. So he said: Read three surahs which begin with the "Glorification of Allah". But he repeated the same excuse. The man then said: Teach me a comprehensive surah, Apostle of Allah. The Prophet (pbuh) taught him Surah (99). "When the Earth is shaken with her earthquake". When he finished it, the man said: By Him Who sent you with truth, I shall never add anything to it. Then man then went away.

The Prophet (pbuh) said twice: The man received salvation.

**002 : 1395 : Narrated By Abu Hurairah**

The Prophet (pbuh) said: A surah of the Qur'an containing thirty verses will intercede its reader till he will be forgiven. That is: "Blessed is He in Whose Hand is the sovereignty" (Surah 67).

Complete Translation of Sunan Abu-Dawud, Book 2: Prayer (Kitab Al-Salat): Prostration while reciting the Qur'an

**002 : 1396 : Narrated By Amr ibn al-'As**

The Prophet (pbuh) taught me fifteen prostrations while reciting the Qur'an, including three in al-Mufassal and two in Surah al-Hajj.

**002 : 1397 : Narrated By Uqbah ibn Amir**

I said to the Apostle of Allah (pbuh): Are there two prostrations in Surah al-Hajj? He replied: Yes; if anyone does not make two prostrations, he should not recite them.

**002 : 1398 : Narrated By Abdullah ibn Abbas**

The Apostle of Allah (pbuh) did not make a prostration at any verse in al-Mufassal from the time he moved to Medina.

**002 : 1399 : Narrated By Zaid b. Thabit**

I recited to the Apostle of Allah (pbuh) Surah al-Najm, but he did not prostrate himself.

**002 : 1400 : Narrated By N/A**

This tradition has also been transmitted by Zaid b. Thabit through a different chain of narrators to the same effect.

Abu Dawud said: Zaid was imam (in a prayer) and he did not make a prostration.

**002 : 1401 : Narrated By 'Abd Allah b. Mas'ud**

The Apostle of Allah (pbuh) recited Surah al-Najm and prostrate himself. No one remained there who did not prostrate himself. A man from the people took a handful of pebbles or dust and raised it to his face saying: This is enough for me. 'Abd Allah (b. Mas'ud) said: I later saw him killed as an infidel.

**002 : 1402 : Narrated By Abu Hurairah**

We prostrated along with the Apostle of Allah (pbuh) on the account of: "When the sky is rent asunder" (lxxxiv) and "Recite in the name of the Lord Who created.(xcvi)"

**002 : 1403 : Narrated By Abu Rafi'**

I offered the night prayer behind Abu Hurairah. Hr recited Surah Inshiqaq ("When the sky is rent asunder") and prostrated himself. I asked him: What is prostration? He replied: I prostrated myself on the account of this (surah) behind Abu al\_Qasim (pbuh). I shall continue prostrating on account of this till I meet him.

**002 : 1404 : Narrated By Ibn 'Abbas**

A prostration when reciting Sad is not one of those which are divinely commanded, but I have seen the Apostle of Allah (pbuh) prostrate himself.

**002 : 1405 : Narrated By Ali ibn Abu Talib**

When the Prophet (pbuh) uttered the salutation at the end of the prayer, he used to say: "O Allah, forgive me my former and latter sins, what I have kept secret and what I have done openly, and what I have done extravagance; and what Thou knowest better than I do. Thou art the Advancer, the Delayer, there is no god but Thou"

**002 : 1406 : Narrated By Abdullah ibn Umar**

In the year of Conquest the Apostle of Allah (pbuh) recited a verse at which a prostration should be made and all the people prostrated themselves. Some were mounted, and some

were prostrating themselves on the ground, and those who were mounted prostrated themselves on their hands.

**002 : 1407 : Narrated By Ibn 'Umar**

The Apostle of Allah (pbuh) would recite to us a surah (according to the version of Ibn Mumair) outside the prayer (the agreed version goes), then we would prostrate along with him, and none of us could find a place for his forehead.

**002 : 1408 : Narrated By Abdullah ibn Umar**

The Apostle of Allah (pbuh) used to recite the Qur'an to us. When he came upon the verse containing prostration, he would utter the takbir (Allah is most great) and we would prostrate ourselves along with him.

The narrator 'Abd al-Razzaq said: Al-Thawri liked this tradition very much.

Abu Dawud said: This was liked by him for this contains the uttering of takbir

**002 : 1409 : Narrated By 'Aisha, Ummul Mu'minin**

The Apostle of Allah (pbuh) prostrated himself at night when reciting the Qur'an. He said repeatedly: My face prostrates itself to Him Who created it and brought forth its hearing and seeing by His might and power.

**002 : 1410 : Narrated By Abdullah ibn Umar**

Abu Tamimah al-Hujaymi said: When we came to Medina accompanying the caravan, I used to preach after the dawn prayer, and prostrate on account of the recitation of the Qur'an. Ibn Umar prohibited me three times, but I did not cease doing that. He then repeated (his prohibition) saying: I prayed behind the Apostle of Allah (pbuh), Abu Bakr, Umar and Uthman, they would not prostrate (on account of the recitation of the Qur'an) till the sun had risen.

Complete Translation of Sunan Abu-Dawud, Book 2: Prayer (Kitab Al-Salat): Detailed Injunctions about Witr

**002 : 1411 : Narrated By Ali ibn AbuTalib**

The Prophet (pbuh) said: Allah is single (witr) and loves what is single, so observe the witr, you who follow the Qur'an.

**002 : 1412 : Narrated By N/A**

The above-mentioned tradition has also been narrated by 'Abd Allah (b. Masud) through a different chain of narrators to the same effect. This version adds: A beduin said: What are you saying? He replied: This is neither for you, nor for your companions.

**002 : 1413 : Narrated By Kharijah ibn Hudhafah al-Adawi**

The Apostle of Allah (pbuh) came out to us and said: Allah the Exalted has given you an extra prayer which is better for you than the red camels (i.e. high breed camels). This is the witr which Allah has appointed for you between the night prayer and the daybreak.

**002 : 1414 : Narrated By Buraydah ibn al-Hasib**

I heard the Apostle of Allah (pbuh) say: The witr is a duty, so he who does not observe it does not belong to us; the witr is a duty, so he who does not observe it does not belong to us; the witr is a duty, so he who does not observe it does not belong to us.

**002 : 1415 : Narrated By Ubadah ibn as-Samit**

Ibn Muhayriz said: A man from Banu Kinanah, named al-Makhdaji, heard a person called AbuMuhammad in Syria, saying: The witr is a duty (wajib).

Al-Makhdaji said: So I went to Ubadah ibn as-Samit and informed him.

Ubadah said: AbuMuhammad told a lie. I heard the Apostle of Allah (pbuh) say: There are five prayers which Allah has prescribed on His servants. If anyone offers them, not losing any of them, and not treating them lightly, Allah guarantees that He will admit him to Paradise. If anyone does not offer them, Allah does not take any responsibility for such a person. He may either punish him or admit him to Paradise.

**002 : 1416 : Narrated By Ibn 'Umar**

A man who lived in the desert asked the Apostle of Allah (pbuh) about the prayer of night. He made a sign with his two fingers - in this way in pairs. The witr consists of one tak'ah towards the end of the night.

**002 : 1417 : Narrated By Abu Ayyub al-Ansari**

The Prophet (pbuh) said: The witr is a duty for every Muslim so if anyone wishes to observe it with five rak'ahs, he may do so; if anyone wishes to observe it with three, he may do so, and if anyone wishes to observe it with one, he may do so.

**002 : 1418 : Narrated By Ubayy ibn Ka'b**

The Apostle of Allah (pbuh) used to observe witr with (reciting) "Glorify the name of thy Lord, the most High" (Surah 87), "Say O disbelievers" (Surah 109), and "Say, He is Allah, the One, Allah, the eternally besought of all" (112).

**002 : 1419 : Narrated By 'Aisha, Ummul Mu'minin**

Abdul Aziz ibn Jurayj said: I asked 'Aisha, mother of the believers: With which (surah) the Apostle of Allah (pbuh) used to observe witr? (She reported same as in the Hadith of Ubayy ibn Ka'b, No. 1418)

This version adds: In the third rak'ah he would recite: "Say, He is Allah, the One" (Surah 112), and "Say, I seek refuge in the Lord of daybreak" (Surah 113), and "Say, I seek refuge in the Lord of mankind" (Surah 114).

**002 : 1420 : Narrated By Al-Hasan ibn Ali**

The Apostle of Allah (pbuh) taught me some words that I say during the witr. (The version of Ibn Jawwas has: I say them in the supplication of the witr.) They were: "O Allah, guide me among those Thou hast guided, grant me security among those Thou hast granted security, take me into Thy charge among those Thou hast taken into Thy charge, bless me in what Thou hast given, guard me from the evil of what Thou hast decreed, for Thou dost decree, and nothing is decreed for Thee. He whom Thou befriendest is not humbled. Blessed and Exalted art Thou, our Lord."

**002 : 1421 : Narrated By N/A**

The aforesaid tradition has been transmitted by Abu Ishaq with the same chain and to the same effect. In the last of this tradition he said: The version has the words: "He would recite in the supplication of the witr." He did not mention the words: "I say them in the witr."

**002 : 1422 : Narrated By Ali ibn Abu Talib**

The Apostle of Allah (pbuh) used to say at the end of his witr: "O Allah, I seek refuge in Thy good pleasure from Thy anger, and in Thy forgiveness from Thy punishment, and I seek refuge in Thy mercy from Thy wrath. I cannot reckon the praise due to Thee. Thou art as Thou hast praised Thyself."

Abu Dawud said: Hisham is the earliest teacher of Hammad. Yahya b. Ma'in said: No one is reported to have narrated traditions from him except Hammad b. Salamah.

Abu Dawud said: Ubayy b. K'ab said: The Apostle of Allah (pbuh) recited supplication in the witr before bowing.

Abu Dawud said: This tradition has also been narrated by 'Isa b. Yunus through a different chain of narrators from Ubayy b. K'ab. He also narrated it through a different chain of narrators on the authority of Ubayy b. K'ab that the Apostle of Allah (pbuh) recited the supplication in the witr before bowing.

Abu Dawud said: The chain of narrators of the tradition of Sa'id from Qatadah goes: Yazid b. Zurai' narrated from Sa'id, from Qatadah, from 'Azrah, from Sa'id b. 'Abd al-Rahman b. Abza, on the authority of his father from the Prophet (pbuh). This version does not mention the supplication and the name of Ubayy. This tradition has also been narrated by 'Abd al-A'la and Muhammad b. Bishr al-'Abdi. He heard traditions from 'Isa b. Yunus at Kufah. They did not mention the supplication in their version.

This tradition has also been narrated by Hisham al-Dastuwa'i and Shu'bah from Qatadah. They did not mention the supplication in their version. The tradition of Zubaid has been narrated by Sulaiman, and Jarir b. Hazim; all of them narrated on the authority of Zubaid. None of them mention the supplications in his version, except in tradition translated by Hafsa b. Ghiyath from Mis'ar from Zubaid; he narrated in his version that he (the Prophet) recited supplications before bowing.

Abu Dawud said: This version of tradition is not well known. There is a doubt that Hafsa might have narrated this tradition from some other narrator than Mis'ar.

Abu Dawud said: It is reported that Ubayy (b. K'ab) used to recite the supplication (in the witr) in the second half of Ramadhan.

**002 : 1423 : Narrated By Muhammad on the authority of some of his teachers**

Ubayy b. K'ab led them in prayer in Ramadhan. He used to recite the supplication (in the witr) during the second half of Ramadhan.

**002 : 1424 : Narrated By Ubayy ibn Ka'b**

Al-Hasan reported: Umar ibn al-Khattab gathered the people (in tarawih prayer) behind Ubayy ibn Ka'b (who led them). He used to lead them for twenty days (during Ramadan, and would not recite the supplication except in the second half of it (i.e. Ramadan). When the last ten days remained, he kept away from them, and prayed in his house. They used to say: Ubayy ran away.

Abu Dawud said: This tradition shows that whatever has been reported about the recitation of the supplication is not tenable. Moreover, these two traditions from Ubayy b. K'ab indicate that another tradition which tells that the Prophet (pbuh) recited the supplication is weak.

**002 : 1425 : Narrated By Ubayy ibn Ka'b**

When the Apostle of Allah (pbuh) offered salutation in the witr prayer, he said: Glorify be to the king most holy.

**002 : 1426 : Narrated By Abu Sa'id al-Khudri**

The Prophet (pbuh) said: If anyone oversleeps and misses the witr, or forgets it, he should pray when he remembers.

**002 : 1427 : Narrated By Abu Hurairah**

My friend (i.e. the Prophet) instructed me to observe three practices that I do not leave while travelling nor while resident; to pray two rak'ahs in the forenoon, to fast three days every month and not to sleep but after observing the witr.

**002 : 1428 : Narrated By Abu al-Darda**

My friend (i.e. the Prophet) instructed me to observe three practices that I never leave: he instructed me to fast three days every month and not to sleep but after observing the witr, and to observe the supererogatory prayer in the forenoon while travelling and while resident.

**002 : 1429 : Narrated By Abu Qatadah**

The Prophet (pbuh) asked Abu Bakr: When do you observe the witr?

He replied: I observe the witr prayer in the early hours of the night.

The Prophet (pbuh) asked Umar: When do you observe the witr?

He replied: At the end of the night.

He then said to AbuBakr: This has followed it with care; and he said to Umar: He has followed it with strength.

**002 : 1430 : Narrated By Masruq**

I asked 'Aisha : When would the Apostle of Allah(pbuh) observe the witr prayer? She replied: Any time he observed the witr, sometimes in the early hours of the night, sometimes at midnight and sometimes towards the end of it. But he used to observe the witr just before the dawn when he died.

**002 : 1431 : Narrated By Ibn 'Umar**

The Prophet (pbuh) said: Make haste to observe the witr prayer before morning.

**002 : 1432 : Narrated By 'Abd Allah b. Abu Qais**

I asked 'Aisha about the witr observed by the Apostle of Allah (pbuh). She replied: Sometimes he observed the witr prayer in the early hours of the night, sometimes he observed it at the end of it. I asked: How did he recite the Quran? Did he recite the Quran

quietly or loudly? She replied: He did it in any way. Sometimes he recited quietly and sometimes loudly; sometimes he took a bath and then slept and sometimes he performed ablution and then slept.

Abu Dawud said: The narrators other than Qutaibah said: This refers to his bath due to sexual defilement.

#### 002 : 1433 : Narrated By Ibn 'Umar

The Prophet (pbuh) said: Make the last of your prayer at night a witr.

#### 002 : 1434 : Narrated By Talq ibn Ali

Qays ibn Talq said: Talq ibn Ali visited us on a certain day during Ramadan. He remained with us till evening and broke fast with us. He then stood up and led us in the witr prayer.

He then went to his mosque and led them in prayer. When the witr remained, he put forward another man and said: Lead your companions in the witr prayer, for I heard the Apostle of Allah (pbuh) as saying: There are no two witr during one night.

#### 002 : 1435 : Narrated By Abu Hurairah

By Allah, I shall offer prayer like that of the Apostle of Allah (pbuh). The narrator said: Abu Hurairah used to recite the supplication in the last rak'ah of the noon, night and dawn prayers. He would supplicate Allah for the believers and curse the unbelievers.

#### 002 : 1436 : Narrated By Al Bara'

The Prophet (pbuh) used to recite the supplication in the dawn prayer. The version of Ibn Mu'adh has the words: "sunset prayer."

#### 002 : 1437 : Narrated By Abu Hurairah

The Apostle of Allah (pbuh) recited the supplication in the night prayer for a month. He said (in his supplication): O Allah, rescue al-Walid b. al-Walid; rescue Salamah b.

Hisham, rescue the weak believers; O Allah, trample severely on Mudar; O Allah, cause them a famine like that of Joseph. Abu Hurairah said: One morning the Apostle of Allah (pbuh) did not make supplication for them. So I told him about it. He said: You do not see that they have come (back).

**002 : 1438 : Narrated By Abdullah ibn Abbas**

The Apostle of Allah (pbuh) recited the supplication (Qunut) daily for a month at the noon, afternoon, sunset, night and morning prayers. When he said: "Allah listens to him who praises Him" in the last rak'ah, invoking a curse on some clans of Banu Sulaym, Ri'l, Dhakwan and Usayyah, and those who were standing behind him said: Amen.

**002 : 1439 : Narrated By Muhammad**

Anas b. Malik was asked whether the Apostle of Allah (pbuh) had recited the supplication at the dawn prayer. He replied: Yes. He was again asked whether before bowing or after bowing. He said: After bowing.

**002 : 1440 : Narrated By Anas b. Malik**

The Prophet (pbuh) recited the supplication for a month (in prayer) and then gave it up.

**002 : 1441 : Narrated By Someone who prayed with the Prophet**

Muhammad ibn Sirin said: Someone who prayed the morning prayer along with the Prophet (pbuh) narrated to me: When he raised his head after the second rak'ah, he remained standing for a short while.

**002 : 1442 : Narrated By Zaid b. Thabit**

The Apostle of Allah (pbuh) built a chamber in the mosque. He used to come out at night and pray there. They (the people) also prayed along with him. They would come (to prayer) every night. If on any night the Apostle of Allah (pbuh) did not come out, they would cough, raise their voices and throw sand and pebbles on his door. The Apostle of Allah (pbuh) came out to them in anger and said: O people, you keep on doing this till I thought that it will be prescribed for you. Offer your prayers in your houses, for a man's

prayer is better in the house except obligatory prayer.

**002 : 1443 : Narrated By Ibn 'Umar**

The Apostle of Allah (pbuh) said: Offer some prayers in your houses; do not make them graves.

**002 : 1444 : Narrated By 'Abd Allah b. Habshi al-Khat'ami**

The Prophet (pbuh) was asked: Which of the actions is better? He replied: Standing for long time (in prayer). He was again asked: Which alms is better? He replied: The alms given by a man possessing small property acquired by his labour.

**002 : 1445 : Narrated By Abu Hurairah**

The Prophet (pbuh) said: May Allah show mercy to a man who gets up during the night and prays, who wakens his wife and she prays; if she refuses, he sprinkles water on her face. May Allah show mercy to a woman who gets up during the night and prays, who wakens her husband and he prays; if he refuses she sprinkles water on his face.

**002 : 1446 : Narrated By Abu Sa'id Abu Hurairah**

The Prophet (pbuh) said: When a man himself wakes at night and wakens his wife and they pray two rak'ahs together, they are recorded among the men and women who make much mention of Allah.

**002 : 1447 : Narrated By 'Uthman**

The Prophet (pbuh) said: The best amongst you is he who learns and teaches Qur'an.

**002 : 1448 : Narrated By Mu'adh al-Juhani**

The Prophet (pbuh) said: If anyone recites the Qur'an and acts according to its contents, on the Day of Judgment his parents will be given to wear a crown whose light is better

than the light of the sun in the dwellings of this world if it were among you. So what do you think of him who acts according to this?

**002 : 1449 : Narrated By 'Aisha**

The Prophet (pbuh) said: One who is skilled in the Qur'an is associated with the noble, upright angels, and he who falters when he recites the Qur'an and finds it difficult for him will have a double reward.

**002 : 1450 : Narrated By Abu Hurairah**

The Prophet (pbuh) said: No people get together in a house of the houses of Allah (i.e. the mosque), reciting the Book of Allah, and learning it together among themselves, but calmness (sakinah) comes down on them, (Divine) mercy covers them (from above), and the angels surround them, and Allah makes a mention of them among those who are with him.

**002 : 1451 : Narrated By 'Uqbah b. 'Amir al-Juhani**

When we were in the Suffah, the Apostle of Allah (pbuh) asked: Which of you would like to go out every morning to the Buthan or al-'Aqiq and bring two humped and fat she-camels without being guilty of sin and severing ties of relationship? They (the people) said: Apostle of Allah, we would all like that. He said: If one of you goes out in the morning to the mosque and learns two verses of the Book of Allah, the Exalted, it is better for him than the she-camels, and three verses are better for him than three she-camels, and so on than their numbers in camels.

**002 : 1452 : Narrated By Abu Hurairah**

The Apostle of Allah (pbuh) said: All praise be to Allah, the Lord of the Universe" (Quran, i) is the epitome or basis of the Qur'an, the epitome or the basis of the Book, and of seven oft-repeated verses.

**002 : 1453 : Narrated By Abu Sa'id al-Mu'alla**

When I was praying, the Prophet (pbuh) passed me and called me. He said: I prayed and

then came to him. He said: What prevented you from answering me? He replied: I was praying. He said: Has not Allah said: "O you who believe, respond to Allah and the Apostle when he calls you to which gives you life? Let me teach you the greatest surah from the Qur'an or in the Qur'an (the narrator Khalid doubted) before I leave the mosque. I said: (I shall memorise) your saying. He said: It is: "Praise be to Allah, the Lord of the Universe," which is seven oft repeated verses, and the mighty Qur'an.

**002 : 1454 : Narrated By Abdullah ibn Abbas**

The Apostle of Allah (pbuh) was given seven repeated long surahs, while Moses was given six, When he threw the tablets, two of them were withdrawn and four remained.

**002 : 1455 : Narrated By Ubayy b. K'ab**

The Apostle of Allah (pbuh) said: Abu al-Mundhir, which verse of the Allah's Book that you have is greatest? I replied: Allah and His Apostle know best. He said: Abu al-Mundhir, which verse of the Allah's Book that you have is greatest? I said: Allah, there is no god but He, the Living, the Eternal. Thereupon he struck me on the breast and said: May knowledge be pleasant for you, Abu al-Mundhir.

**002 : 1456 : Narrated By Abu Sa'id al-Khudri**

A man heard another man reciting: "Say, He is Allah, One." He was repeating it. When the next morning came, he came back to the Apostle of Allah (pbuh) and mentioned that to him. The man took it (the surah) as a small one. The Prophet (pbuh) said: By Him in Whose Hand is my life, it is equivalent to a third of Qur'an.

**002 : 1457 : Narrated By Uqbah ibn Amir**

I was driving the she-camel of the Apostle of Allah (pbuh) during a journey. He said to me: Uqbah, should I not teach you two best surahs ever recited? He then taught me: "Say, I seek refuge in the Lord of the dawn," and "Say, I seek refuge in the Lord of men." He did not see me much pleased (by these two surahs).

When he alighted for prayer, he led the people in the morning prayer and recited them in prayer. When the Apostle of Allah (pbuh) finished his prayer, he turned to me and said: O Uqbah, how did you see.

**002 : 1458 : Narrated By Uqbah ibn Amir**

White I was travelling with the Apostle of Allah (pbuh) between al-Juhfah and al-Abwa', a wind and intense darkness enveloped us, whereupon the Apostle of Allah (pbuh) began to seek refuge in Allah, reciting: "I seek refuge in the Lord of the dawn," and "I seek refuge in the Lord of men."

He then said: Uqbah, use them when seeking refuge in Allah, for no one can use anything to compare with them for the purpose.

Uqbah added: I heard him reciting them when he led the people in prayer.

**002 : 1459 : Narrated By Abdullah ibn Amr ibn al-'As**

The Apostle of Allah (pbuh) said: One who was devoted to the Qur'an will be told to recite, ascend and recite carefully as he recited carefully when he was in the world, for he will reach his abode when he comes to the last verse he recites.

**002 : 1460 : Narrated By Qatadah**

I asked Anas about the recitation of the Qur'an by the Prophet (pbuh). He said: He used to recite all the long accents clearly.

**002 : 1461 : Narrated By Umm Salamah, Ummul Mu'minin**

Ya'la ibn Mumallak said that he asked Umm Salamah about the recitation and prayer of the Apostle of Allah (pbuh).

She said: What have you to do with his prayer? He would pray, then sleep as long as he had prayed, till morning. She then described his recitation and did so with an exposition word by word.

**002 : 1462 : Narrated By Abd Allah b. Mughaffal**

On the day of the Conquest of Makkah, I saw the Apostle of Allah (pbuh) riding his she-camel reciting Surah al-Fath repeating each verse several times.

**002 : 1463 : Narrated By Al-Bara' ibn Azib**

The Prophet (pbuh) said: Beautify the Qur'an with your voices.

**002 : 1464 : Narrated By Sa'd ibn Abu Waqqas**

The Apostle of Allah (pbuh) said: He who does not chant the Qur'an is not one of us.

(Sub-narrator Qutaybah said: This Hadith according to my collection is on the authority of Sa'id ibn Abu Sa'id.)

**002 : 1465 : Narrated By N/A**

This tradition has also been transmitted by Sa'd (b. Abi Waqqas) from the Prophet (pbuh) in a similar manner through a different chain of narrators.

**002 : 1466 : Narrated By Abu Lubabah**

Ubaydullah ibn Yazid said: AbuLubabah passed by us and we followed him till he entered his house, and we also entered it.

There was a man in a rusty house and in shabby condition. I heard him say: I heard the Apostle of Allah (pbuh) say: He is not one of us who does not chant the Qur'an.

I (the narrator Abdul Jabbar) said to Ibn Abu Mulaykah: Abu Muhammad, what do you think if a person does not have pleasant voice? He said: He should recite with pleasant voice as much as possible.

**002 : 1467 : Narrated By N/A**

Waki' and Ibn 'Uyainah said(explaining the meaning of taghanni): This means that the Qur'an makes a man neglect all other things, and be content with it.

**002 : 1468 : Narrated By Abu Hurairah**

The Apostle of Allah (pbuh) said: Allah has not listened to anything as He does to a prophet chanting Qur'an with a loud voice.

**002 : 1469 : Narrated By Sa'd ibn Ubadah**

The Prophet (pbuh) said: No man recites the Qur'an, then forgets it, but will meet Allah on the Day of Judgment in a maimed condition (or empty-handed, or with no excuse).

**002 : 1470 : Narrated By 'Umar b. al-Khattab**

I heard Hisham b. Hakim (b. hazim) reciting Sura al-Furqan in a different manner from my reciting, and the Apostle of Allah (pbuh) had taught me to recite it. I nearly spoke sharply to him, but I delayed till he finished. Then I caught his cloak at the neck, and I brought him to the Apostle of Allah (pbuh). I said: Apostle of Allah, I heard this man reciting Surah al-Furqan in a manner different from that in which you taught me to recite it. The Apostle of Allah (pbuh) then told him to recite. He then recited it in the manner I heard him recite. The Apostle of Allah (pbuh) said: Thus was it sent down. He then said to me: Recite. I recited (it). He then said: Thus was it sent down. He said: The Qur'an was sent down in seven modes of reading, so recite according to what comes most easily.

**002 : 1471 : Narrated By Al-Zuhri**

These modes of reading aimed at the same point, not different in respect of lawful and unlawful.

**002 : 1472 : Narrated By Ubayy b. K'ab**

The Prophet (pbuh) said: Ubayy, I was asked to recite the Qur'an. I was asked: In one mode or two modes? The angel that accompanied me said: Say in two modes, I said: In two modes, I was asked: In two modes or three? So I said: In three modes. The matter reached up to seven modes. He then said: Each mode is sufficiently health-giving, whether you utter "all hearing and all-knowing" or instead "all-powerful and all-wise." This is valid until you finish the verse indicating punishment on mercy and finish the verse indicating mercy or punishment.

**002 : 1473 : Narrated By Ubayy b. K'ab**

The Prophet (pbuh) was present at the pool of Banu Ghifar, Gabriel came to see him and said: Allah has commanded you to make your community read (the Qur'an) in one mode. He (the Prophet) said: I beg Allah His pardon and forgiveness; my community has no strength to do so. He then came for the second time and told him the same thing till he reached seven modes. Finally, he said: Allah has commanded you to make your community read (the Qur'an) in seven modes; in whatever mode they read, that will be correct.

**002 : 1474 : Narrated By An-Nu'man ibn Bashir**

The Prophet (pbuh) said: Supplication (du'a') is itself the worship.

(He then recited:) "And your Lord said: Call on Me, I will answer you" (xI.60).

**002 : 1475 : Narrated By Sa'd ibn Abu Waqqas**

Ibn Sa'd said: My father (Sa'd ibn Abu Waqqas) heard me say: O Allah, I ask Thee for Paradise, its blessings, its pleasure and such-and-such, and such-and-such; I seek refuge in Thee from Hell, from its chains, from its collars, and from such-and-such, and from such-and-such. He said: I heard the Apostle of Allah (pbuh) say: There will be people who will exaggerate in supplication. You should not be one of them. If you are granted Paradise, you will be granted all what is good therein; if you are protected from Hell, you will be protected from what is evil therein.

**002 : 1476 : Narrated By Fudalah ibn Ubayd,**

The Apostle of Allah (pbuh) heard a person supplicating during prayer. He did not mention the greatness of Allah, nor did he invoke blessings on the Prophet (pbuh).

The Apostle of Allah (pbuh) said: He made haste.

He then called him and said either to him or to any other person: If any of you prays, he should mention the exaltation of his Lord in the beginning and praise Him; he should then invoke blessings on the Prophet (pbuh); thereafter he should supplicate Allah for anything he wishes.

002 : 1477 : Narrated By 'Aisha

The Apostle of Allah (pbuh) liked comprehensive supplications and abandoned other kinds.

002 : 1478 : Narrated By Abu Hurairah

The Apostle of Allah (pbuh) said: O Allah, forgive me if Thou wilt, show mercy to me if Thou wilt, but there is no one to impose compulsion on him.

002 : 1479 : Narrated By Abu Hurairah

The Apostle of Allah (pbuh) said: One of you is granted an answer (to his supplication) provided he does not say: I prayed but I was not granted an answer.

002 : 1480 : Narrated By Abdullah ibn Abbas

The Prophet (pbuh) said: Do not cover the walls. He who sees the letter of his brother without his permission, sees Hell-fire.

Supplicate Allah with the palms of your hands; do not supplicate Him with their backs upwards. When you finish supplication, wipe your faces with them.

002 : 1481 : Narrated By Malik ibn Yasar as-Sakuni, al-Awfi

The Prophet (pbuh) said: When you make requests to Allah, do so with the palms of your hands, and not backs, upwards.

002 : 1482 : Narrated By Anas ibn Malik

I saw the Apostle of Allah (pbuh) supplicating Allah in this manner with the palms of his hands and also with their backs upwards.

**002 : 1483 : Narrated By Salman al-Farsi**

The Prophet (pbuh) said: Your Lord is munificent and generous, and is ashamed to turn away empty the hands of His servant when he raises them to Him.

**002 : 1484 : Narrated By Abdullah ibn Abbas**

Ikrimah quoted Ibn Abbas as saying: When asking for something you should raise your hands opposite to your shoulders; when asking for forgiveness you should point with one finger; and when making an earnest supplication you should spread out both your hands.

**002 : 1485 : Narrated By Ibn 'Abbas in another version**

Earnest supplication should be made thus: raising hands and putting their backs next to one's face.

**002 : 1486 : Narrated By N/A**

The above mentioned tradition has been transmitted in a similar manner by Ibn 'Abbas from the Apostle of Allah (pbuh).

**002 : 1487 : Narrated By Yazid ibn Sa'id al-Kindi**

When the Prophet (pbuh) made supplication (to Allah) he would raise his hands and wipe his face with his hands.

**002 : 1488 : Narrated By Buraydah ibn al-Hasib**

The Apostle of Allah (pbuh) heard a man saying: O Allah, I ask Thee, I bear witness that there is no god but Thou, the One, He to Whom men repair, Who has not begotten, and has not been begotten, and to Whom no one is equal, and he said: You have supplicated Allah using His Greatest Name, when asked with this name He gives, and when supplicated by this name he answers.

**002 : 1489 : Narrated By N/A**

The aforesaid tradition has also been transmitted through a different chain of narrators by Malik b. Mighwal. This version adds: "He has asked Allah using His Greatest Name."

**002 : 1490 : Narrated By Anas ibn Malik**

I was sitting with the Apostle of Allah (pbuh) and a man was offering prayer. He then made supplication: O Allah, I ask Thee by virtue of the fact that praise is due to Thee, there is no deity but Thou, Who showest favour and beneficence, the Originator of the Heavens and the earth, O Lord of Majesty and Splendour, O Living One, O Eternal One.

The Prophet (pbuh) then said: He has supplicated Allah using His Greatest Name, when supplicated by this name, He answers, and when asked by this name He gives.

**002 : 1491 : Narrated By Asma' daughter of Yazid**

The Prophet (pbuh) said: Allah's Greatest Name is in these two verses: "And your diety is one diety; there is no diety but He, the Compasionate the Merciful," and the beginning of Surah Al 'Imran, A.L.M. Allah, there is no diety but He, the Living, the Eternal.

**002 : 1492 : Narrated By 'Aisha, Ummul Mu'minin**

Ata' said: The quilt of 'Aisha was stolen. She began to curse the person who had stolen it. The Prophet (pbuh) began to tell her: Do not lighten him.

**002 : 1493 : Narrated By Umar ibn al-Khattab**

I sought permission of the Prophet (pbuh) to perform umrah. He gave me permission and said: My younger brother, do not forget me in your supplication.

He (Umar) said: He told me a word that pleased me so much so that I would not have been pleased if I were given the whole world.

The narrator Shu'bah said: I then met Asim at Medina. He narrated to me this tradition and reported the wordings: "My younger brother, share me in your supplication."

**002 : 1494 : Narrated By Sa'd ibn Abu Waqqas**

The Prophet (pbuh) passed by me while I was supplicating by pointing with two fingers of mine. He said: Point with one finger; point with one finger. He then himself pointed with the forefinger.

**002 : 1495 : Narrated By Sa'd ibn Abu Waqqas**

Once Sa'd, with the Apostle of Allah (pbuh), visited a woman in front of whom were some date-stones or pebbles which she was using as a rosary to glorify Allah. He (the Prophet) said: I tell you something which would be easier (or more excellent) for you than that. He said (it consisted of saying): "Glory be to Allah" as many times as the number of that which He has created in Heaven; "Glory be to Allah" as many times as the number of that which He has created on Earth; "Glory be to Allah" as many times as the number of that which He has created between them; "Glory be to Allah" as many times as the number of that which He is creating; "Allah is most great" a similar number of times; "Praise (be to Allah)" a similar number of times; and "There is no god but Allah" a similar number of times; "There is no might and no power except in Allah" a similar number of times.

**002 : 1496 : Narrated By Yusayrah, mother of Yasir**

The Prophet (pbuh) commanded them (the women emigrants) to be regular (in remembering Allah by saying): "Allah is most great"; "Glory be to the King, the Holy"; "there is no god but Allah"; and that they should count them on fingers, for they (the fingers) will be questioned and asked to speak.

**002 : 1497 : Narrated By Abdullah ibn Amr ibn al-'As**

I saw the Apostle of Allah (pbuh) counting the glorification of Allah on fingers.

Ibn Qudamah said (in his version: "With his right hands").

**002 : 1498 : Narrated By Abdullah Ibn Abbas**

The Apostle of Allah (pbuh) went out from Juwayriyyah (wife of the Prophet). Earlier her name was Barrah, and he changed it. When he went out she was in her place of worship, and when he returned she was in her place of worship.

He asked: Have you been in your place of worship continuously? She said: Yes. He then said: Since leaving you I have said three times four phrases which, if weighed against all that you have said (during this period), would prove to be heavier: "glory be to Allah", and I begin with praise of Him to the number of His creatures, in accordance with His good pleasure, to the weight of His throne and to the ink (extent) of His words.

#### 002 : 1499 : Narrated By Abu Hurairah

Abu Dharr said: Prophet of Allah. The wealthy people have all the rewards; they pray as we pray; they fast as we fast; and they have surplus wealth which they give in charity; but we have no wealth which we may give in charity.

The Apostle of Allah (pbuh) said: Abu Dharr, should I not teach you phrases by which you acquire the rank of those who excel you? No one can acquire your rank except one who acts like you.

He said: Why not, Apostle of Allah? He said: Exalt Allah (say: Allah is Most Great) after each prayer thirty-three times; and praise Him (say: Praise be to Allah) thirty-three times; and glorify Him (say: Glory be to Allah) thirty-three times, and end it by saying, "There is no god but Allah alone, there is no partner, to Him belongs the Kingdom, to Him praise is due and He has power over everything". His sins will be forgiven, even if they are like the foam of the sea.

#### 002 : 1500 : Narrated By Al Mughairah b. Shu'bah

Mu'awiyah wrote to al-Mughairah b. Shu'bah: What would the Apostle of Allah (pbuh) recite when he gave the salutations in prayer? Al-Mughaira dictated and wrote to Mu'awiyah: The Apostle of Allah (pbuh) used to say (at the end of prayer after salutations) : "There is no god but Allah, Alone, Who has no partner; to Him belongs the dominion, to Him praise is due, and He is Omnipotent. O Allah no one can withhold what Thou givest, or give what Thou withholdest, and riches cannot avail a wealthy person with Thee.

#### 002 : 1501 : Narrated By Abu al-Zubair

I heard 'Abd Allah b. al-Zubair saying on the pulpit: When the Prophet (pbuh) finished the prayer, he used to say (at the end of the prayer): "There is no god but Allah, Alone, Who has no partner; to Him belong the Kingdom, to Him praise is due, and He is Omnipotent. There is no god but Allah to Whom we are sincere in devotion, even though

the infidels should disapprove. To Him belongs all wealth, to Him belongs grace and to Him is worthy praise accorded. There is no god but Allah to whom we are sincere in devotion, even though the infidels should disapprove.

#### 002 : 1502 : Narrated By Abu al-Zubair

'Abd Allah b. al-Zubair used to recite this supplication after each (prescribed) prayer. He then narrated a similar supplication and added to it: "There is no might and no power except in Allah; there is no god but Allah Whom we alone worship. To Him belongs wealth." The narrator then transmitted the rest of the tradition.

#### 002 : 1503 : Narrated By Zayd ibn Arqam

I heard the Apostle of Allah (pbuh) saying (the version of Sulayman has: The Apostle of Allah (pbuh) used to say) after his prayer:-

"O Allah, our Lord and Lord of everything, I bear witness that Thou art the Lord alone Who hast no partner; O Allah, Our Lord and Lord of everything, I bear witness that Muhammad is Thy servant and Thy apostle; O Allah, our Lord and Lord of everything, I bear witness that all the servants are brethren; O Allah, our Lord and Lord of everything make me sincere to Thee, and my family too at every moment, in this world and in the world hereafter, O Possessor of glory and honour, listen to me and answer. Allah is incomparably great. O Allah, Light of the heavens and of the earth".

#### 002 : 1504 : Narrated By 'Ali b. Abi Talib

When the Prophet (pbuh) uttered the salutation at the end of the prayer, he used to say: "O Allah, forgive me my former and later sins, which I have kept secret and what I have done openly, and what I have done extravagance; and what Thou knowest is better than I do. Thou art the Advancer, the Delayer, there is no god but Thou."

#### 002 : 1505 : Narrated By Abdullah ibn Abbas

The Prophet (pbuh) used to supplicate Allah: "My Lord, help me and do not give help against me; grant me victory, and do not grant victory over me; plan on my behalf and do not plan against me; guide me, and made my right guidance easy for me; grant me victory over those who act wrongfully towards me; O Allah, make me grateful to Thee, mindful of Thee, full of fear towards Thee, devoted to Thy obedience, humble before Thee, or

penitent. My Lord, accept my repentance, wash away my sin, answer my supplication, clearly establish my evidence, guide my heart, make true my tongue and draw out malice in my breast."

**002 : 1506 : Narrated By N/A**

The aforesaid tradition has also been transmitted by 'Amr b. Murrah through a different chain of narrators to the same effect. This version adds: "And make right guidance easy for me." The narrator did not say: "My right Guidance."

**002 : 1507 : Narrated By 'Aisha**

When the Prophet (pbuh) uttered the salutation, he used to say: "O Allah, Thou art peace, and peace comes from Thee, Blessed art Thou, O Possessor of glory and honour."

Abu Dawud said: Sufyan heard eighteen traditions from 'Amr b. Murrah.

**002 : 1508 : Narrated By Thawban**

When the Prophet (pbuh) finished the prayer, he asked forgiveness three times and said: "O Allah..." The narrator then narrated the tradition like that of 'Aisha.

**002 : 1509 : Narrated By Abu Bakr as-Siddiq**

The Prophet (pbuh) said: He who asks pardon is not a confirmed sinner, even if he returns to his sin seventy times a day.

**002 : 1510 : Narrated By Al-Agharr al-Muzani**

(Musaddad in his version said he was a companion of the Prophet)The Apostle of Allah (pbuh) said: My heart is invaded by unmindfulness, and I ask Allah's pardon a hundred times in the day.

**002 : 1511 : Narrated By Abdullah ibn Umar**

We counted that the Apostle of Allah (pbuh) would say a hundred times during a meeting: "My Lord, forgive me and pardon me; Thou art the Pardoning and forgiving One".

**002 : 1512 : Narrated By Zayd, the client of the Prophet**

The Prophet (pbuh) said: If anyone says: "I ask pardon of Allah than Whom there is no deity, the Living, the eternal, and I turn to Him in repentance," he will be pardoned, even if he has fled in time of battle.

**002 : 1513 : Narrated By Abdullah ibn Abbas**

The Prophet (pbuh) said: If anyone continually asks pardon, Allah will appoint for him a way out of every distress, and a relief from every anxiety, and will provide for him from where he did not reckon.

**002 : 1514 : Narrated By Qatadah**

I asked Anas: Which supplication would the Prophet (pbuh) often make? He replied: The supplication he would usually recite was: "O Allah, give us in this world what is good and in the next what is good, and protect us from the punishment of Hell-fire."

The version of Ziyad adds: When Anas wished to supplicate, he uttered this supplication. When he uttered some other supplication, he combined it with this supplication.

**002 : 1515 : Narrated By Suhail b. Hunaif on the authority of his father**

The Apostle of Allah (pbuh) said: If anyone asks Allah for martyrdom sincerely, Allah will make him reach the rank of martyrs, though he may die on his bed.

**002 : 1516 : Narrated By Abu Bakr as-Siddiq**

Asma' bint al-Hakam said: I heard Ali say: I was a man; when I heard a tradition from the Apostle of Allah (pbuh), Allah benefited me with it as much as He willed. But when

some one of his companions narrated a tradition to me I adjured him. When he took an oath, I testified him.

Abu Bakr narrated to me a tradition, and AbuBakr narrated truthfully. He said: I heard the apostle of Allah (pbuh) saying: When a servant (of Allah) commits a sin, and he performs ablution well, and then stands and prays two rak'ahs, and asks pardon of Allah, Allah pardons him. He then recited this verse: "And those who, when they commit indecency or wrong their souls, remember Allah" (iii.134).

**002 : 1517 : Narrated By Mu'adh b. Jabal**

The Apostle of Allah (pbuh) caught his hand and said: By Allah, I love you, Mu'adh. I give some instruction to you. Never leave to recite this supplication after every (prescribed) prayer: "O Allah, help me in remembering Thee, in giving Thee thanks, and worshiping Thee well."

**002 : 1518 : Narrated By Uqbah ibn Amir**

The Apostle of Allah (pbuh) commanded me to recite Mu'awwidhatan (the last two surahs of the Qur'an) after every prayer.

**002 : 1519 : Narrated By Abdullah ibn Mas'ud**

The Apostle of Allah (pbuh) liked to supplicate three times and to ask pardon (of Allah) three times.

**002 : 1520 : Narrated By Asma' daughter of Umays**

The Apostle of Allah (pbuh) said to me: May I not teach you phrases which you utter in distress? (These are:) "Allah , Allah is my Lord, I do not associate anything as partner with Him."

**002 : 1521 : Narrated By Abu Musa al-Ash'ari**

Once we accompanied the Apostle of Allah (pbuh) on a journey. When we reached near Medina, the people began to say aloud: "Allah is most great," and they raised their voice.

The Apostle of Allah (pbuh) said: O people, you are not supplicating one who is deaf and absent, but you are supplicating One Who is nearer to you than the neck of your riding beast.

The Apostle of Allah (pbuh) then said: AbuMusa, should I not point out to you one of the treasures of Paradise?

I asked: What is that?

He replied: "There is no might and there is no power except in Allah"

#### 002 : 1522 : Narrated By Abu Musa al-Asha'ri

They (the Companions) accompanied the Prophet (pbuh) while they were climbing the turning of a hill. A man uttered loudly: "There is no god but Allah, and Allah is most great," when he ascended the hill. The Prophet of Allah (pbuh) said: You are not supplicating one who is deaf or absent. He then said: 'Abd Allah b. Qais. The narrator then transmitted a tradition to the same effect.

#### 002 : 1523 : Narrated By N/A

The aforesaid tradition has also been transmitted by Abu Musa al-Ash'ari through a different chain of narrators. This version adds: Be lenient to yourself, O people.

#### 002 : 1524 : Narrated By Abu Sa'id al-Khudri

The Apostle of Allah (pbuh) said: If anyone says "I am pleased with Allah as Lord, with Islam as religion and with Muhammad (pbuh) as Apostle," Paradise will be his due.

#### 002 : 1525 : Narrated By Abu Hurairah

The Prophet (pbuh) said: If anyone invokes blessings on me once, Allah will bless him ten times.

**002 : 1526 : Narrated By Aws b. Aws**

The Apostle of Allah (pbuh) said: Among the most excellent of your days is Friday; so invoke many blessings on me that day, for your blessing will be submitted to me. They (the Companions) asked: Apostle of Allah, how can our blessing be submitted to you, when your body is decayed? He said: Allah has prohibited the earth from consuming the bodies of the Prophets.

**002 : 1527 : Narrated By Jabir b. Abd Allah**

The Apostle of Allah (pbuh) said: Do not invoke curse on yourself, and do not invoke curse on your children, and do not invoke curse on your servants, and do not invoke curse on your property, lest you happen to do it at a time when Allah is asked for something and grants your request.

**002 : 1528 : Narrated By Jabir ibn Abdullah**

A woman said to the Prophet (pbuh): Invoke blessing on me as well as on my husband. The Prophet (pbuh) said: May Allah send blessing on you and your husband.

**002 : 1529 : Narrated By Abu al-Darda'**

I heard the Apostle of Allah (pbuh) say: When a Muslim supplicates for his absent brother the angels say: Amin, and may you receive the like.

**002 : 1530 : Narrated By Abdullah ibn Amr ibn al-'As**

The Prophet (pbuh) said: The supplication which gets the quickest answer is that made by one distant Muslim for another.

**002 : 1531 : Narrated By Abu Hurairah**

The Prophet (pbuh) said: Three supplications are answered, there being no doubt about them; that of a father, that of a traveller and that of one who has been wronged.

**002 : 1532 : Narrated By Abu Musa al-Ash'ari**

When the Prophet (pbuh) feared a (group of) people, he would say: "O Allah, we make Thee our shield against them, and take refuge in Thee from their evils."

**002 : 1533 : Narrated By Jabir b. Abd Allah**

The Apostle of Allah (pbuh) used to teach us the supplication for istikhara (seeking what is beneficial from Allah) as he would teach us a Surah (chapter) from the Qur'an. He would tell us: When one of you intends to do a work, he should offer two supererogatory rak'ahs of prayer, and then say (at the end of prayer): "O Allah, I seek what is good from Thee by Thy knowledge, and I seek power from Thee by Thy power, and I ask Thee for Thy vast grace, for Thou hast power, and I have no power, and Thou Knowest and I do not know, and Thou best knowest the unseen. O Allah, if thou knowest that this work (one should name the work one is intending to do) is good for me, for my religion and for my livelihood, for my next world, and for the consequence of this work of mine, then appoint it for me, make easy for me, and give blessing to me in it. O Allah, if Thou knowest that it is evil for me and for all those things mentioned formerly, then turn me away from it, and turn it away from me, and appoint for me what is good, whatever it is, and make me pleased with it." A version goes: "If work is good immediately or subsequently."

Ibn Maslamah and Ibn 'Isa reported from Muhammad b. al-Munkadir on the authority of Jabir.

**002 : 1534 : Narrated By Umar ibn al-Khattab**

The Prophet (pbuh) used to seek refuge in Allah from five things; cowardliness, niggardliness, the evils of old age, evil thoughts, and punishment in the grave.

**002 : 1535 : Narrated By Anas b. Malik**

The Apostle of Allah (pbuh) used to say: "O Allah, I seek refuge in Thee from incapacity, slackness, cowardliness, niggardliness, decrepitude; and I seek refuge in Thee from the punishment in the grave; and I seek refuge in Thee from the trial of life and death.

**002 : 1536 : Narrated By Anas b. Malik**

I used to serve the Prophet (pbuh) and often heard him say: "O Allah, I seek refuge in Thee from care, grief, burden of debt and being overpowered by men." The narrator the narrated some more things which the narrator al-Taimi (in the previous tradition) reported.

**002 : 1537 : Narrated By Abd Alah b. Abbas**

The Apostle of Allah (pbuh) used to teach us this supplication as he taught us the surah from the Qur'an. He would say: "O Allah, I seek refuge in thee from the punishment in Hell, I seek refuge in Thee from the punishment in the Grave, I seek refuge from Thee from the testing of the Antichrist (Dajjal), and I seek refuge in Thee from the trial of life and' death."

**002 : 1538 : Narrated By 'Aisha**

The Prophet (pbuh) used to supplicate with these words: "O Allah, I seek refuge in Thee from the trial of Hell-fire, from the punishment in the Hell-fire, and from the evils of riches and poverty."

**002 : 1539 : Narrated By Abu Hurairah**

The Prophet (pbuh) used to say: "O Allah, I seek refuge in Thee from poverty", lack and abasement, and I seek refuge in Thee lest I cause or suffer wrong."

**002 : 1540 : Narrated By 'Abd Allah b. 'Umar**

One of the supplications of the Apostle of Allah (pbuh) was: "O Allah, I seek refuge in Thee from the decline in Thy favour, change in Thy granting well-being, sudden vengeance from Thee, and all Thy displeasure.

**002 : 1541 : Narrated By Abu Hurairah**

The Apostle of Allah (pbuh) used to supplicate by saying: "O Allah, I seek refuge in Thee from divisiveness, hypocrisy, and evil character."

**002 : 1542 : Narrated By Abu Hurairah**

The Apostle of Allah (pbuh) used to say: "O Allah, I seek refuge in Thee from hunger, for it is an evil bed-fellow; and I seek refuge in Thee from treachery, for it is an evil hidden trait."

**002 : 1543 : Narrated By Abu Hurairah**

The Apostle of Allah (pbuh) used to say: "O Allah, I seek refuge in Thee from four things: Knowledge which does not profit, a heart which is not submissive, a soul which has an insatiable appetite, and a supplication which is not heard."

**002 : 1544 : Narrated By Anas b. Malik**

The Prophet (pbuh) used to say: "O Allah, I seek refuge in Thee from a prayer which does not profit." He also mentioned another supplication.

**002 : 1545 : Narrated By Farwah b. Nawfal al-Ashja'i**

I asked 'Aisha, mother of believers,: What did the Apostle of Allah (pbuh) supplicate? She replied: He used to say: "O Allah, I seek refuge in Thee from the evil of what I have done, and from the evil of what I have not done."

**002 : 1546 : Narrated By Shutair b. Shahl ibn Humayd**

I said: Apostle of Allah, teach me a supplication.

He said: Say: "O Allah, I seek refuge in Thee from the evil of what I hear, from the evil of what I see, from the evil of what I speak, from the evil of what I think, and from the evil of my semen" (i.e. sexual passion).

**002 : 1547 : Narrated By Abu al-Yusr**

The Apostle of Allah (pbuh) used to supplicate: "O Allah, I seek refuge in Thee from my

house falling on me, I seek refuge in Thee from falling into an abyss, I seek refuge in Thee from drowning burning and decrepitude. I seek refuge in Thee from the devil harming me at the time of my death, I seek refuge in Thee from dying in Thy path while retreating, and I seek refuge in Thee from dying of the sting of a poisonous creature."

**002 : 1548 : Narrated By N/A**

The aforesaid tradition has also been transmitted by Abu al-Yusr through a different chain of narrators. The version adds: "and from sorrow."

**002 : 1549 : Narrated By Anas ibn Malik**

The Prophet (pbuh) used to say: "O Allah, I seek refuge in Thee from leprosy, madness, elephantiasis, and evil diseases."

**002 : 1550 : Narrated By Abu Sa'id al-Khudri**

One day the Apostle of Allah (pbuh) entered the mosque. He saw there a man from the Ansar called Abu Umamah.

He said: What is the matter that I am seeing you sitting in the mosque when there is no time of prayer?

He said: I am entangled in cares and debts, Apostle of Allah.

He replied: Shall I not teach you words by which, when you say them, Allah will remove your care, and settle your debt?

He said: Why not, Apostle of Allah?

He said: Say in the morning and evening: "O Allah, I seek refuge in Thee from care and grief, I seek refuge in Thee from incapacity and slackness, I seek refuge in Thee from cowardice and niggardliness, and I seek in Thee from being overcome by debt and being put in subjection by men."

He said: When I did that Allah removed my care and settled my debt.