

Characteristics of Prayer

Volume1 Book12

Hadith 699: Narrated Anas bin Malik Al-Ansari:

Allah's Apostle rode a horse and fell down and the right side of his body was injured. On that day he prayed one of the prayers sitting and we also prayed behind him sitting. When the Prophet finished the prayer with Taslim, he said, "The Imam is to be followed and if he prays standing then pray standing, and bow when he bows, and raise your heads when he raises his head; prostrate when he prostrates; and if he says "Sami'a-l-lahu Liman hamida", you should say, "Rabbana wa-laka-l hamd.:

Hadith 700: Narrated Anas bin Malik:

Allah's Apostle fell from a horse and got injured so he led the prayer sitting and we also prayed sitting. When he completed the prayer he said, "The Imam is to be followed; if he says Takbir then say Takbir, bow if he bows; raise your heads when he raises his head, when he says, 'Sami' a-l-lahu Liman hamida say, 'Rabbana laka-l-hamd', and prostrate when he prostrates."

Hadith 701: Narrated Abu Huraira:

The Prophet said, "The Imam is to be followed. Say the Takbir when he says it; bow if he bows; if he says 'Sami a-l-lahu Liman hamida', say, ' Rabbana wa-laka-l-hamd', prostrate if he prostrates and pray sitting altogether if he prays sitting."

Hadith 702: Narrated Salim bin 'Abdullah:

My father said, "Allah's Apostle used to raise both his hands up to the level of his shoulders when opening the prayer; and on saying the Takbir for bowing. And on raising his head from bowing he used to do the same and then say "Sami a-l-lahu Liman hamida, Rabbana walaka-l-hamd." And he did not do

that (i.e. raising his hands) in prostrations.

Hadith 703: Narrated 'Abdullah bin 'Umar:

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

Hadith 704: Narrated Abu Qilaba:

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

Hadith 705: Narrated 'Abdullah bin 'Umar:

I saw Allah's Apostle opening the prayer with the Takbir and raising his hands to the level of his shoulders at the time of saying the Takbir, and on saying the Takbir for bowing he did the same; and when he said, "Sami a-l-lahu Liman hamida ", he did the same and then said, "Rabbana wa laka-l-hamd." But he did not do the same on prostrating and on lifting the head from it."

Hadith 706: Narrated Nafi':

Whenever Ibn 'Umar started the prayer with Takbir, he used to raise his hands: whenever he bowed, he used to raise his hands (before bowing) and also used to raise his hands on saying, "Sami a-l-lahu Liman hamida", and he used to do the same on rising from the second Rak'a (for the 3rd Rak'a). Ibn 'Umar said: "The Prophet used to do the same."

Hadith 707: Narrated Sahl bin Sa'd:

The people were ordered to place the right hand on the left forearm in the prayer. Abu Hazim said, "I knew that the order was from the Prophet ."

Hadith 708: Narrated Abu Huraira:

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

Hadith 709: Narrated Anas bin Malik:

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

Hadith 710: Narrated Anas bin Malik:

The Prophet, Abu Bakr and 'Umar used to start the prayer with "Al-hamdu lil-lahi Rabbil-'ala-min (All praises are for Allah the Lord of the Worlds)."

Hadith 711: Narrated Abu Huraira:

Allah's Apostle used to keep silent between the Takbir and the recitation of Qur'an and that interval of silence used to be a short one. I said to the Prophet "May my parents be sacrificed for you! What do you say in the pause between Takbir and recitation?" The Prophet said, "I say, 'Allahumma, ba'id baini wa baina khatayaya kama ba'adta baina-l-mashriqi wa-l-maghrib. Allahumma, naqqim min khatayaya kama yunaqqa-ththawbu-l-abyadu mina-ddanas. Allahumma, ighsil khatayaya bil-ma'i wa-th-thalji wal-barad (O Allah! Set me apart from my sins (faults) as the East and West are set apart from each other and clean me from sins as a white garment is cleaned of dirt (after thorough washing). O Allah! Wash off my sins with water, snow and hail.)"

Hadith 712: Narrated Asma' bint Abi Bakr:

The Prophet once offered the eclipse prayer. He stood for a long time and then did a prolonged bowing. He stood up straight again and kept on standing for a long time, then bowed a long bowing and then stood up straight and then prostrated a

prolonged prostration and then lifted his head and prostrated a prolonged prostration. And then he stood up for a long time and then did a prolonged bowing and then stood up straight again and kept on standing for a long time. Then he bowed a long bowing and then stood up straight and then prostrated a prolonged prostration and then lifted his head and went for a prolonged prostration. On completion of the prayer, he said, "Paradise became so near to me that if I had dared, I would have plucked one of its bunches for you and Hell became so near to me that said, 'O my Lord will I be among those people?' Then suddenly I saw a woman and a cat was lacerating her with its claws. On inquiring, it was said that the woman had imprisoned the cat till it died of starvation and she neither fed it nor freed it so that it could feed itself."

Hadith 713: Narrated Abu Ma'mar:

We asked Khabbab whether Allah's Apostle used to recite (the Qur'an) in the Zuhr and the 'Asr prayers. He replied in the affirmative. We said, "How did you come to know about it?" He said, "By the movement of his beard."

Hadith 714: Narrated Al-Bara:

(And Al-Bara was not a liar) Whenever we offered prayer with the Prophet and he raised his head from the bowing, we used to remain standing till we saw him prostrating .

Hadith 715: Narrated 'Abdullah bin 'Abbas:

Once solar eclipse occurred during the lifetime of Allah's Apostle. He offered the eclipse prayer. His companions asked, "O Allah's Apostle! We saw you trying to take something while standing at your place and then we saw you retreating." The Prophet said, "I was shown Paradise and wanted to have a bunch of fruit from it. Had I taken it, you would have eaten from it as

long as the world remains."

Hadith 716: Narrated Anas bin Malik:

The Prophet led us in prayer and then went up to the pulpit and beckoned with both hands towards the Qibla of the mosque and then said, "When I started leading you in prayer, I saw the display of Paradise and Hell on the wall of the mosque (facing the Qibla). I never saw good and bad as I have seen today." He repeated the last statement thrice.

Hadith 717: Narrated Anas bin Malik:

The Prophet said, "What is wrong with those people who look towards the sky during the prayer?" His talk grew stern while delivering this speech and he said, "They should stop (looking towards the sky during the prayer); otherwise their eye-sight would be taken away."

Hadith 718: Narrated 'Aisha:

I asked Allah's Apostle about looking hither and thither in prayer. He replied, "It is a way of stealing by which Satan takes away (a portion) from the prayer of a person."

Hadith 719: Narrated 'Aisha:

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

Hadith 720: Narrated Ibn 'Umar:

The Prophet saw expectoration in the direction of the Qibla of the mosque while he was leading the prayer, and scratched it off. After finishing the prayer, he said, "Whenever any of you is in prayer he should know that Allah is in front of him. So none should spit in front of him in the prayer."

Hadith 721: Narrated Anas:

While the Muslims were offering the Fajr prayer, Allah's Apostle suddenly appeared before them by lifting the curtain of the dwelling place of 'Aisha, looked towards the Muslims who were standing in rows. He smiled with pleasure. Abu Bakr started retreating to join the row on the assumption that the Prophet wanted to come out for the prayer. The Muslims intended to leave the prayer (and were on the verge of being put to trial), but the Prophet beckoned them to complete their prayer and then he let the curtain fall. He died in the last hours of that day.

Hadith 722: Narrated Jabir bin Samura:

The People of Kufa complained against Sa'd to 'Umar and the latter dismissed him and appointed 'Ammar as their chief . They lodged many complaints against Sa'd and even they alleged that he did not pray properly. 'Umar sent for him and said, "O Aba Ishaq! These people claim that you do not pray properly." Abu Ishaq said, "By Allah, I used to pray with them a prayer similar to that of Allah's Apostle and I never reduced anything of it. I used to prolong the first two Rakat of 'Isha prayer and shorten the last two Rakat." 'Umar said, "O Aba Ishaq, this was what I thought about you." And then he sent one or more persons with him to Kufa so as to ask the people about him. So they went there and did not leave any mosque without asking about him. All the people praised him till they came to the mosque of the tribe of Bani 'Abs; one of the men called Usama bin Qatada with a surname of Aba Sa'da stood up and said, "As you have put us under an oath; I am bound to tell you that Sa'd never went himself with the army and never distributed (the war booty) equally and never did justice in legal verdicts." (On hearing it) Sa'd said, "I pray to Allah for three things: O Allah! If this slave of yours is a liar and got up for showing off, give him a long life,

increase his poverty and put him to trials." (And so it happened). Later on when that person was asked how he was, he used to reply that he was an old man in trial as the result of Sa'd's curse. 'Abdul Malik, the sub narrator, said that he had seen him afterwards and his eyebrows were over-hanging his eyes owing to old age and he used to tease and assault the small girls in the way.

Hadith 723: Narrated 'Ubada bin As-Samit:

Allah's Apostle said, "Whoever does not recite Al-Fatiha in his prayer, his prayer is invalid."

Hadith 724: Narrated Abu Huraira:

Allah's Apostle entered the mosque and a person followed him. The man prayed and went to the Prophet and greeted him. The Prophet returned the greeting and said to him, "Go back and pray, for you have not prayed." The man went back prayed in the same way as before, returned and greeted the Prophet who said, "Go back and pray, for you have not prayed." This happened thrice. The man said, "By Him Who sent you with the Truth, I cannot offer the prayer in a better way than this. Please, teach me how to pray." The Prophet said, "When you stand for Prayer say Takbir and then recite from the Holy Qur'an (of what you know by heart) and then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease (do not hurry) and do the same in all your prayers

Hadith 725: Narrated Jabir bin Samura:

Sa'd said, "I used to pray with them a prayer similar to that of Allah's Apostle (the prayer of Zuhr and 'Asr) reducing nothing from them. I used to prolong the first two Rakat and shorten the last two Rak'at." 'Umar said to Sa'd "This was what we thought about you."

Hadith 726: Narrated 'Abdullah bin Abi Qatada:

My father said, "The Prophet in Zuhr prayers used to recite Al-Fatiha along with two other Suras in the first two Rakat: a long one in the first Rak'a and a shorter (Sura) in the second, and at times the verses were audible. In the 'Asr prayer the Prophet used to recite Al-Fatiha and two more Suras in the first two Rakat and used to prolong the first Rak'a. And he used to prolong the first Rak'a of the Fajr prayer and shorten the second.

Hadith 727: Narrated Abu Ma'mar:

I asked Khabbab whether the Prophet used to recite the Qur'an in the Zuhr and the 'Asr prayers. He replied in the affirmative. We said, "How did you come to know that?" He said, "From the movement of his beard."

Hadith 728: Narrated Abu Ma'mar:

I asked Khabbab bin Al-Art whether the Prophet used to recite the Qur'an in the Zuhr and the 'Asr prayers. He replied in the affirmative. I said, "How did you come to know that?" He replied, "From the movement of his beard."

Hadith 729: Narrated 'Abdullah bin Abi Qatada:

My father said, "The Prophet used to recite Al-Fatiha along with another Sura in the first two Rakat of the Zuhr and the 'Asr prayers and at times a t verse or so was audible to us."

Hadith 730: Narrated Ibn 'Abbas:

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

Hadith 731: Narrated Marwan bin Al-Hakam:

Zaid bin Thabit said to me, "Why do you recite very short Suras

in the Maghrib prayer while I heard the Prophet reciting the longer of the two long Suras?"

Hadith 732: Narrated Jubair bin Mut'im:

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

Hadith 733: Narrated Abu Rafi:

I offered the 'Isha' prayer behind Abu Huraira and he recited, "Idha-s-Sama'u-n-Shaqqat" (84) and prostrated. On my inquiring, he said, "I prostrated behind Abu-l-Qasim (the Prophet) (when he recited that Sura) and I will go on doing it till I meet him."

Hadith 734: Narrated Al-Bara:

The Prophet was on a journey and recited in one of the first two Rakat of the 'Isha' prayer "Wat-tini waz-zaituni." (95)

Hadith 735: Narrated Abu Rafi':

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

Hadith 736: Narrated Al-Bara:

I heard the Prophet reciting wat-tini wazzaituni" (95) in the 'Isha' prayer, and I never heard a sweeter voice or a better way of recitation than that of the Prophet.

Hadith 737: Narrated Jabir bin Samura:

'Umar said to Sa'd, "The people complained against you in everything, even in prayer." Sa'd replied, "Really I used to prolong the first two Rakat and shorten the last two and I will never shorten the prayer in which I follow Allah's Apostle."

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

Hadith 738: Narrated Saiyar bin Salama:

My father and I went to Abu Barza-al-Aslami to ask him about the stated times for the prayers. He replied, "The Prophet used to offer the Zuhr prayer when the sun just declined from its highest position at noon; the 'Asr at a time when if a man went to the farthest place in Medina (after praying) he would find the sun still hot (bright). (The sub narrator said: I have forgotten what Abu Barza said about the Maghrib prayer). The Prophet never found any harm in delaying the 'Isha' prayer to the first third of the night and he never liked to sleep before it and to talk after it. He used to offer the morning prayer at a time when after finishing it one could recognize the person sitting beside him and used to recite between 60 to 100 verses in one or both the Rakat."

Hadith 739: Narrated Abu Huraira:

The Qur'an is recited in every prayer and in those prayers in which Allah's Apostle recited aloud for us, we recite aloud in the same prayers for you; and the prayers in which the Prophet recited quietly, we recite quietly. If you recite "Al-Fatiha" only it is sufficient but if you recite something else in addition, it is better.

Hadith 740: Narrated Ibn 'Abbas:

The Prophet set out with the intention of going to Suq 'Ukaz (market of 'Ukaz) along with some of his companions. At the same time, a barrier was put between the devils and the news of heaven. Fire commenced to be thrown at them. The Devils went to their people, who asked them, "What is wrong with you?" They said, "A barrier has been placed between us and the news of heaven. And fire has been thrown at us." They said, "The

thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven." Those who went towards Tuhama came across the Prophet at a place called Nakhla and it was on the way to Suq 'Ukaz and the Prophet was offering the Fajr prayer with his companions. When they heard the Qur'an they listened to it and said, "By Allah, this is the thing which has put a barrier between us and the news of heaven." They went to their people and said, "O our people; verily we have heard a wonderful recital (Qur'an) which shows the true path; we believed in it and would not ascribe partners to our Lord." Allah revealed the following verses to his Prophet (Sura 'Jinn') (72): "Say: It has been revealed to me." And what was revealed to him was the conversation of the Jinns.

Hadith 741: Narrated Ibn 'Abbas:

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

Hadith 742: Narrated Abu Wa'il:

A man came to Ibn Mas'ud and said, "I recited the Mufassal (Suras) at night in one Rak'a." Ibn Mas'ud said, "This recitation is (too quick) like the recitation of poetry. I know the identical Suras which the Prophet used to recite in pairs." Ibn Mas'ud then mentioned 20 Mufassal Suras including two Suras from the family of (i.e. those verses which begin with) AL, HA, MIM (which the Prophet used to recite) in each Rak'a.

Hadith 743: Narrated 'Abdullah bin Abi Qatada:

My father said, "The Prophet uses to recite Al-Fatiha followed

by another Sura in the first two Rakat of the prayer and used to recite only Al-Fatiha in the last two Rakat of the Zuhr prayer. Sometimes a verse or so was audible and he used to prolong the first Rak'a more than the second and used to do the same in the 'Asr and Fajr prayers."

Hadith 744: Narrated Abu Ma'mar:

We said to Khabbab "Did Allah's Apostle used to recite in Zuhr and 'Asr prayers?" He replied in the affirmative. We said, "How did you come to know about it?" He said, "By the movement of his beard."

Hadith 745: Narrated 'Abdullah bin Abi Qatada:

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

Hadith 746: Narrated 'Abdullah bin Abi Qatada:

My father said, "The Prophet used to prolong the first Rak'a of the Zuhr prayer and shorten the second one and used to do the same in the Fajr prayer."

Hadith 747: Narrated Abu Huraira:

The Prophet said, "Say Amin" when the Imam says it and if the Amin of any one of you coincides with that of the angels then all his past sins will be forgiven." Ibn Shihab said, "Allah's Apostle used to Say "Amin."

Hadith 748: Narrated Abu Huraira:

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

Hadith 749: Narrated Abu Huraira:

Allah's Apostle said, "Say Amen' when the Imam says "Ghair-il-maghdubi 'alaihim wala-ddal-lin; not the path of those who earn Your Anger (such as Jews) nor of those who go astray (such as Christians); all the past sins of the person whose saying (of Amin) coincides with that of the angels, will be forgiven.

Hadith 750: Narrated Abu Bakra:

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

Hadith 751: Narrated Imran bin Husain:

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

Hadith 752: Narrated Abu Salama:

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

Hadith 753: Narrated Mutarrif bin 'Abdullah:

'Imran bin Husain and I offered the prayer behind Ali bin Abi Talib. When 'Ali prostrated, he said the Takbir, when he raised his head, he said the Takbir and when he got up for the third Rak'a he said the Takbir. On completion of the prayer Imran took my hand and said, "This (i.e. 'Ali) made me remember the prayer of Muhammad" Or he said, "He led us in a prayer like that of Muhammad."

Hadith 754: Narrated 'Ikrima:

I saw a person praying at Muqam-Ibrahim (the place of Abraham by the Ka'ba) and he was saying Takbir on every

bowing, rising, standing and sitting. I asked Ibn 'Abbas (about this prayer). He admonished me saying: "Isn't that the prayer of the Prophet?"

Hadith 755: Narrated 'Ikrima:

I prayed behind a Sheikh at Mecca and he said twenty two Takbirs (during the prayer). I told Ibn 'Abbas that he (i.e. that Sheikh) was foolish. Ibn 'Abbas admonished me and said, "This is the tradition of Abu-l-Qasim." And narrated Abu Huraira: Whenever Allah's Apostle stood for the prayer, he said Takbir on starting the prayer and then on bowing. On rising from bowing he said, "Sami' a-l-lahu liman hamida," and then while standing straight he used to say, "Rabbana laka-l hamd" (Al-Laith said, "(The Prophet said), 'Walaka-l-hamd'." He used to say Takbir on prostrating and on raising his head from prostration; again he would Say Takbir on prostrating and raising his head. He would then do the same in the whole of the prayer till it was completed. On rising from the second Rak'a (after sitting for At-Tahiyyat), he used to say Takbir.

Hadith 756: Narrated Mus'ab bin Sa'd:

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

Hadith 757: Narrated Zaid bin Wahb:

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

Hadith 758: Narrated Al-Bara:

The bowing, the prostration the sitting in between the two prostrations and the standing after the bowing of the Prophet but not Qiyam (standing in the prayer) and Qu'ud (sitting in the prayer) used to be approximately equal (in duration).

Hadith 759: Narrated Abu Huraira:

Once the Prophet entered the mosque, a man came in, offered the prayer and greeted the Prophet. The Prophet returned his greeting and said to him, "Go back and pray again for you have not prayed." The man offered the prayer again, came back and greeted the Prophet. He said to him thrice, "Go back and pray again for you have not prayed." The man said, "By Him Who has sent you with the truth! I do not know a better way of praying. Kindly teach Me how to pray." He said, "When you stand for the prayer, say Takbir and then recite from the Qur'an what you know and then bow with calmness till you feel at ease, then rise from bowing till you stand straight. Afterwards prostrate calmly till you feel at ease and then raise (your head) and sit with Calmness till you feel at ease and then prostrate with calmness till you feel at ease in prostration and do the same in the whole of your prayer."

Hadith 760: Narrated 'Aisha:

The Prophet used to say in his bowing and prostrations, "Subhanaka-Allahumma Rabbana wa-bihamdika Allahumma-ighfirli." (I honor Allah from all what (unsuitable things) is ascribed to Him. O Allah Our Lord! And all the praises are for You. O Allah! Forgive me)."

Hadith 761: Narrated Abu Huraira:

When the Prophet said, "Sami' a-l-lahu Liman hamida," (Allah heard those who sent praises to Him), he would say, "Rabbana wa-laka-l-hamd." On bowing and raising his head from it the

Prophet used to say Takbir. He also used to say Takbir on rising after the two prostrations. (See Hadith No. 656).

Hadith 762: Narrated Abu Huraira:

Allah's Apostle said, "When the Imam says, "Sami' a-l-lahu Liman hamida," you should say, "Allahumma Rabbana laka-l-hamd." And if the saying of any one of you coincides with that of the angels, all his past sins will be forgiven."

Hadith 763: Narrated Anas:

The Qunut used to be recited in the Maghrib and the Fajr prayers.

Hadith 764: Narrated Rifa'a bin Rafi AzZuraqi:

One day we were praying behind the Prophet. When he raised his head from bowing, he said, "Sami'a-l-lahu Liman hamida." A man behind him said, "Rabbana walaka-l hamd hamdan Kathiran taiyiban mubarakan fihi" (O our Lord! All the praises are for You, many good and blessed praises). When the Prophet completed the prayer, he asked, "Who has said these words?" The man replied, "I." The Prophet said, "I saw over thirty angels competing to write it first." Prophet rose (from bowing) and stood straight till all the vertebrae of his spinal column came to a natural position.

Hadith 765: Narrated Thabit:

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

Hadith 766: Narrated Al-Bara':

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

Hadith 767: Narrated Aiyub:

Abu Qilaba said, "Malik bin Huwairith used to demonstrate to us the prayer of the Prophet at times other than that of the compulsory prayers. So (once) he stood up for prayer and performed a perfect Qiyam (standing and reciting from the Holy Qur'an) and then bowed and performed bowing perfectly; then he raised his head and stood straight for a while." Abu Qilaba added, "Malik bin Huwairith in that demonstration prayed like this Sheikh of ours, Abu Yazid." Abu, Yazid used to sit (for a while) on raising his head from the second prostration before getting up.

Hadith 768: Narrated Abu Bakr bin 'Abdur Rahman Ibn Harith bin Hisham and Abu Salama bin 'Abdur Rahman:

Abu Huraira used to say Takbir in all the prayers, compulsory and optional -- in the month of Ramadan or other months. He used to say Takbir on standing for prayer and on bowing; then he would say, "Salmi'a-l-lahu Liman hamida," and before prostrating he would say "Rabbana walaka-l-hamd." Then he would say Takbir on prostrating and on raising his head from the prostration, then another Takbir on prostrating (for the second time), and on raising his head from the prostration. He also would say the Takbir on standing from the second Rak'a. He used to do the same in every Rak'a till he completed the prayer. On completion of the prayer, he would say, "By Him in Whose Hands my soul is! No doubt my prayer is closer to that of Allah's Apostle than yours, and this was His prayer till he left this world." And Abu Huraira said, "When Allah's Apostle raised his head from (bowing) he used to say "Sami' a-l-lahu Liman hamida, Rabbana walakal-hamd." He Would invoke Allah for some people by naming them: "O Allah! Save Al-Walid bin Al-Walid and Salama bin Hisham and 'Aiyash bin Abi Rabi'a and

the weak and the helpless people among the faithful believers O Allah! Be hard on the tribe of Mudar and let them suffer from famine years like that of the time of Joseph." In those days the Eastern section of the tribe of Mudar was against the Prophet.

Hadith 769: Narrated Anas bin Malik:

Allah's Apostle fell from a horse and the right side of his body was injured. We went to enquire about his health meanwhile it was time for the prayer and he led the prayer sitting and we also prayed while sitting. On completion of the prayer he said, "The Imam is to be followed; say Takbir when he says it; bow when he bows; rise when he rises and when he says "Sami'a-l-lahu Liman hamida," say, "Rabbana walaka-lhamd", and prostrate if he prostrates." Sufyan narrated the same from Ma'mar. Ibn Juraij said that his (the Prophet's) right leg had been injured.

Hadith 770: Narrated Abu Huraira:

The people said, "O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?" He replied, "Do you have any doubt in seeing the full moon on a clear (not cloudy) night?" They replied, "No, O Allah's Apostle!" He said, "Do you have any doubt in seeing the sun when there are no clouds?" They replied in the negative. He said, "You will see Allah (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allah will come to them and say, 'I am Your Lord.' They will say, 'We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him. Then Allah will come to them again and say, 'I am your Lord.' They will say, 'You are our Lord.' Allah will call them, and As-Sirat (a bridge) will be laid across Hell and I

(Muhammad) shall be the first amongst the Apostles to cross it with my followers. Nobody except the Apostles will then be able to speak and they will be saying then, 'O Allah! Save us. O Allah Save us.'

There will be hooks like the thorns of Sa'dan in Hell. Have you seen the thorns of Sa'dan?" The people said, "Yes." He said, "These hooks will be like the thorns of Sa'dan but nobody except Allah knows their greatness in size and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allah intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him alone. The angels will take them out by recognizing them from the traces of prostrations, for Allah has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of flowing water. Then when Allah had finished from the Judgments amongst his creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise. He will be facing Hell, and will say, 'O Allah! Turn my face from the fire as its wind has dried me and its steam has burnt me.' Allah will ask him, "Will you ask for anything more in case this favor is granted to you?" He will say, "No by Your (Honor) Power!" And he will give to his Lord (Allah) what he will of the pledges and the covenants. Allah will then turn his face from the Fire. When he will face Paradise and will see its charm, he will remain quiet as long as Allah will. He

then will say, 'O my Lord! Let me go to the gate of Paradise.' Allah will ask him, 'Didn't you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?' He will say, 'O my Lord! Do not make me the most wretched, amongst Your creatures.' Allah will say, 'If this request is granted, will you then ask for anything else?' He will say, 'No! By Your Power! I shall not ask for anything else.' Then he will give to his Lord what He will of the pledges and the covenants. Allah will then let him go to the gate of Paradise. On reaching then and seeing its life, charm, and pleasure, he will remain quiet as long as Allah wills and then will say, 'O my Lord ! Let me enter Paradise.' Allah will say, May Allah be merciful unto you, O son of Adam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more that what you have been given?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allah will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires have been fulfilled . Then Allah will say, 'Request more of such and such things.' Allah will remind him and when all his desires and wishes; have been fulfilled, Allah will say "All this is granted to you and a similar amount besides." Abu Said Al-Khudri, said to Abu Huraira, 'Allah's Apostle said, "Allah said, 'That is for you and ten times more like it.' "Abu Huraira said, "I do not remember from Allah's Apostle except (his saying), 'All this is granted to you and a similar amount besides.'" Abu Sahd said, "I heard him saying, 'That is for you and ten times more the like of it.'"

Hadith 771: Narrated 'Abdullah bin Malik bin Buhaina:

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

visible.

Hadith 772: Narrated Abu Wail:

Hudhaifa said, "I saw a person not performing his bowing and prostrations perfectly. When he completed the prayer, I told him that he had not prayed." I think that Hudhaifa added (i.e. said to the man), "Had you died, you would have died on a tradition other than that of the Prophet Muhammad."

Hadith 773: Narrated Ibn 'Abbas:

The Prophet was ordered (by Allah) to prostrate on seven parts and not to tuck up the clothes or hair (while praying). Those parts are: the forehead (along with the tip of nose), both hands, both knees, and (toes of) both feet.

Hadith 774: Narrated Ibn 'Abbas:

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

Hadith 775: Narrated Al-Bara' bin 'Azib:

(and he was not a liar) We used to pray behind the Prophet and when he said, "Sami' a-l-lahu Liman hamida", none of us would bend his back (to go for prostration) till the Prophet had placed his, forehead on the ground.

Hadith 776: Narrated Ibn 'Abbas:

The Prophet said, "I have been ordered to prostrate on seven bones i.e. on the forehead along with the tip of the nose and the Prophet pointed towards his nose, both hands, both knees and the toes of both feet and not to gather the clothes or the hair."

Hadith 777: Narrated Abu Salama:

Once I went to Abu- Sa'id Al-Khudri and asked him, "Won't you come with us to the date-palm trees to have a talk?" So Abu Said went out and I asked him, "Tell me what you heard from

the Prophet about the Night of Qadr." Abu Said replied, "Once Allah's Apostle performed I'tikaf (seclusion) on the first ten days of the month of Ramadan and we did the same with him. Gabriel came to him and said, 'The night you are looking for is ahead of you.' So the Prophet performed the I'tikaf in the middle (second) ten days of the month of Ramadan and we too performed I'tikaf with him. Gabriel came to him and said, 'The night which you are looking for is ahead of you.' In the morning of the 20th of Ramadan the Prophet delivered a sermon saying, 'Whoever has performed I'tikaf with me should continue it. I have been shown the Night of "Qadr", but have forgotten its date, but it is in the odd nights of the last ten nights. I saw in my dream that I was prostrating in mud and water.' In those days the roof of the mosque was made of branches of date-palm trees. At that time the sky was clear and no cloud was visible, but suddenly a cloud came and it rained. The Prophet led us in the prayer and I saw the traces of mud on the forehead and on the nose of Allah's Apostle. So it was the confirmation of that dream."

Hadith 778: Narrated Sahl bin Sa'd:

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

Hadith 779: Narrated Ibn 'Abbas:

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

Hadith 780: Narrated Ibn 'Abbas:

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

Hadith 781: Narrated 'Aisha:

The Prophet used to say frequently in his bowing and prostrations "Subhanaka-Allahumma Rabbana Wabihamdika, Allahumma Ighfir-li" (I honor Allah from all what (unsuitable things) is ascribed to Him, O Allah! Our Lord! All praises are for You. O Allah! Forgive me). In this way he was acting on what was explained to him in the Holy Qur'an.

Hadith 782: Narrated Abu Qilaba:

Once Malik bin Huwairith said to his friends, "Shall I show you how Allah's Apostle used to offer his prayers?" And it was not the time for any of the compulsory congregational prayers. So he stood up (for the prayer) bowed and said the Takbir, then he raised his head and remained standing for a while and then prostrated and raised his head for a while (sat up for a while). He prayed like our Sheikh 'Amr Ibn Salama. (Aiyub said, "The latter used to do a thing which I did not see the people doing i.e. he used to sit between the third and the fourth Rak'a). IMalik bin Huwairith said, "We came to the Prophet (after embracing Islam) and stayed with him. He said to us, 'When you go back to your families, pray such and such a prayer at such and such a time, pray such and such a prayer at such and such a time, and when there is the time for the prayer then only of you should pronounce the Adhan for the prayer and the oldest of you should lead the prayer.'"

Hadith 783: Narrated Al-Bara':

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

Hadith 784: Narrated Thabit:

Anas said, "I will leave no stone unturned in making you offer the prayer as I have seen the Prophet making us offer it." Anas used to do a thing which I have not seen you doing. He used to

stand after the bowing for such a long time that one would think that he had forgotten (the prostrations) and he used to sit in-between the prostrations so long that one would think that he had forgotten the second prostration.

Hadith 785: Narrated Anas bin Malik:

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

Hadith 786: Narrated Malik bin Huwairith Al-Laithi:

I saw the Prophet praying and in the odd Rakat, he used to sit for a moment before getting up.

Hadith 787: Narrated Aiyub:

Abu Qilaba said, "Malik bin Huwairith came to us and led us in the prayer in this mosque of ours and said, 'I lead you in prayer but I do not want to offer the prayer but just to show you how Allah's Apostle performed his prayers.'" I asked Abu Qilaba, "How was the prayer of Malik bin Huwairith?" He replied, "Like the prayer of this Sheikh of ours-- i.e. 'Amr bin Salima.'" That Sheikh used to pronounce the Takbir perfectly and when he raised his head from the second prostration he would sit for a while and then support himself on the ground and get up.

Hadith 788: Narrated Said bin Al-Harith:

Abu Said led us in the prayer and said the Takbir aloud on arising from the prostration, and on prostrating, on rising again, and on getting up from the second Rak'a. Abu Said said, "I saw the Prophet doing the same."

Hadith 789: Narrated Mutarrif:

'Imran and I prayed behind 'Ali bin Abi Talib and he said Takbir on prostrating, on rising and on getting up after the two Rakat (i.e. after the second Rak'a). When the prayer was

finished, 'Imran took me by the hand and said, "He ('Ali) has prayed the prayer of Muhammad" (or said, "He made us remember the prayer of Muhammad)."

Hadith 790: Narrated 'Abdullah bin 'Abdullah:

I saw 'Abdullah bin 'Umar crossing his legs while sitting in the prayer and I, a mere youngster in those days, did the same. Ibn 'Umar forbade me to do so, and said, "The proper way is to keep the right foot propped up and bend the left in the prayer." I said questioningly, "But you are doing so (crossing the legs)." He said, "My feet cannot bear my weight."

Hadith 791: Narrated Muhammad bin 'Amr bin 'Ata':

I was sitting with some of the companions of Allah's Apostle and we were discussing about the way of praying of the Prophet. Abu Humaid As-Saidi said, "I remember the prayer of Allah's Apostle better than any one of you. I saw him raising both his hands up to the level of the shoulders on saying the Takbir; and on bowing he placed his hands on both knees and bent his back straight, then he stood up straight from bowing till all the vertebrae took their normal positions. In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the Qibla. On sitting In the second Rak'a he sat on his left foot and propped up the right one; and in the last Rak'a he pushed his left foot forward and kept the other foot propped up and sat over the buttocks "

Hadith 792: Narrated 'Abdullah bin Buhaina:

(he was from the tribe of Uzd Shan'u'a and was the ally of the tribe of 'Abdul-Manaf and was one of the companions of the Prophet): Once the Prophet led us in the Zuhr prayer and stood up after the second Rak'a and did not sit down. The people stood

up with him. When the prayer was about to end and the people were waiting for him to say the Taslim, he said Takbir while sitting and prostrated twice before saying the Taslim and then he said the Taslim."

Hadith 793: Narrated 'Abdullah bin Malik bin Buhaina:

Once Allah's Apostle led us in the Zuhr prayer and got up (after the prostrations of the second Rak'a) although he should have sat (for the Tashah-hud). So at the end of the prayer, he prostrated twice while sitting (prostrations of Sahu).

Hadith 794: Narrated Shaqlq bin Salama:

'Abdullah said, "Whenever we prayed behind the Prophet we used to recite (in sitting) 'Peace be on Gabriel, Michael, peace be on so and so. Once Allah's Apostle looked back at us and said, 'Allah Himself is As-Salam (Peace), and if anyone of you prays then he should say, At-Tahiyatu lil-lahi wassalawatu wat-taiyibatu. AsSalamu 'alalika aiyuha-n-Nabiyu wa rahmatu-l-lahi wa barakatuhu. As-Salam alaina wa ala ibadil-lah is-salihin. (All the compliments, prayers and good things are due to Allah: peace be on you, O Prophet and Allah's mercy and blessings be on you. Peace be on us an on the true pious slaves of Allah). (If you say that, it will be for all the slaves in the heaven and the earth). Ash-hadu an la-ilaha illa-l-lahu wa ash-hadu anna Muhammadan 'abduhu wa Rasuluhu. (I testify that none has the right to be worshipped but Allah and I also testify that Muhammad is His slave and His Apostle)."

Hadith 795: Narrated 'Aisha:

(The wife of the Prophet) Allah's Apostle used to invoke Allah in the prayer saying "Allahumma inni a'udhu bika min adhabil-qabri, wa a'udhu bika min fitnatil-masihid-dajjal, wa a'udhu bika min fitnatil-mahya wa fitnatil-mamati. Allahumma inni

a'udhu bika minal-ma thami wal-maghrami. (O Allah, I seek refuge with You from the punishment of the grave and from the afflictions of Masi,h Ad-Dajjal and from the afflictions of life and death. O Allah, I seek refuge with You from the sins and from being in debt)." Somebody said to him, "Why do you so frequently seek refuge with Allah from being in debt?" The Prophet replied, "A person in debt tells lies whenever he speaks, and breaks promises whenever he makes (them)." 'Aisha also narrated: I heard Allah's Apostle in his prayer seeking refuge with Allah from the afflictions of Ad-dajjal.

Hadith 796: Narrated Abu Bakr As-Siddiq:

I asked Allah's Apostle to teach me an invocation so that I may invoke Allah with it in my prayer. He told me to say, "Allahumma inni zalumtu nafsi zulman kathiran, Wala yaghfirudhdhunuba illa anta faghfirli maghfiratan min 'Indika, war-hamni innaka antal-ghafururrahim (O Allah! I have done great injustice to myself and none except You forgives sins, so please forgive me and be Merciful to me as You are the Forgiver, the Merciful)."

Hadith 797: Narrated 'Abdullah:

When we prayed with the Prophet we used to say, "Peace be on Allah from His slaves and peace be on so and so." The Prophet said, "Don't say As-Salam be on Allah, for He Himself is As-Salam, but say, 'At-tahiyatu lil-lahi was-salawatu wat-taiyibatu. As-salamu 'Alaika aiyuhan-Nabiyu warahmatu-l-lahi wa barakatuhu. As-salamu 'alaina wa 'ala ibadillahis-salihin. (If you say this then it will be for all the slaves in heaven or between heaven and earth). Ashhadu an la-ilaha illallahu wa ashhadu anna Muhammadan 'Abduhu wa Rasuluhu.' Then select the invocation you like best and recite it." (See Hadith No. 794, 795 & 796).

Hadith 798: Narrated Abu Said Al-Khudri:

I saw Allah's Apostle prostrating in mud and water and saw the mark of mud on his forehead.

Hadith 799: Narrated Um Salama:

Whenever Allah's Apostle finished his prayers with Taslim, the women would get up and he would stay on for a while in his place before getting up. Ibn Shihab said, "I think (and Allah knows better), that the purpose of his stay was that the women might leave before the men who had finished their prayer. "

Hadith 800: Narrated 'Itban bin Malik:

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

Hadith 801: Narrated Mahmud bin Ar-Rabi':

I remember Allah's Apostle and also the mouthful of water which he took from a bucket in our house and ejected (on me). I heard from Itban bin Malik Al-Ansari, who was one from Bani Salim, saying, "I used to lead my tribe of Bani Salim in prayer. Once I went to the Prophet and said to him, 'I have weak eyesight and at times the rainwater flood intervenes between me and the mosque of my tribe and I wish that you would come to my house and pray at some place so that I could take that place as a place for praying (mosque). He said, "Allah willing, I shall do that." Next day Allah's Apostle along with Abu Bakr, came to my house after the sun had risen high and he asked permission to enter. I gave him permission, but he didn't sit till he said to me, "Where do you want me to pray in your house?" I pointed to a place in the house where I wanted him to pray. So he stood up for the prayer and we aligned behind him. He completed the prayer with Taslim and we did the same simultaneously."

Hadith 802: Narrated Abu Ma'bad:

(the freed slave of Ibn 'Abbas) Ibn 'Abbas told me, "In the lifetime of the Prophet it was the custom to celebrate Allah's praises aloud after the compulsory congregational prayers." Ibn 'Abbas further said, "When I heard the Dhikr, I would learn that the compulsory congregational prayer had ended."

Hadith 803: Narrated Ibn 'Abbas:

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

Hadith 804: Narrated Abu Huraira:

Some poor people came to the Prophet and said, "The wealthy people will get higher grades and will have permanent enjoyment and they pray like us and fast as we do. They have more money by which they perform the Hajj, and 'Umra; fight and struggle in Allah's Cause and give in charity." The Prophet said, "Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say "Sub-han-al-lah", "Alhamdu-lillah" and "Allahu Akbar" thirty three times each after every (compulsory) prayer." We differed and some of us said that we should say, "Subhan-al-lah" thirty three times and "Alhamdu lillah" thirty three times and "Allahu Akbar" thirty four times. I went to the Prophet who said, "Say, "Subhan-al-lah" and "Alhamdu lillah" and "Allahu Akbar" all together for thirty three times."

Hadith 805: Narrated Warrad:

(the clerk of Al-Mughira bin Shu'ba) Once Al-Mughira dictated to me in a letter addressed to Mu'awiya that the Prophet used to say after every compulsory prayer, "La ilaha ilallah wahdahu la sharika lahu, lahul-mulku wa-lahul-hamdu, wahuwa ala kulli

shai in qadir. Allahumma la mani 'a lima a'taita, wa la mu'tiya lima mana'ta, wa la yanfa'u dhal-jaddi minka-l-jadd. (None has the right to be worshipped but Allah and He has no partner in Lordship or in worship or in the Names and the Qualities, and for Him is the Kingdom and all the praises are for Him and He is omnipotent. O Allah! Nobody can hold back what you give and nobody can give what You hold back. Hard (efforts by anyone for anything cannot benefit one against Your Will)." And Al-Hasan said, "Al-jadd' means prosperity."

Hadith 806: Narrated Samura bin Jundab:

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

Hadith 807: Narrated Zaid bin Khalid Al-Juhani:

The Prophet led us in the Fajr prayer at Hudaibiya after a rainy night. On completion of the prayer, he faced the people and said, "Do you know what your Lord has said (revealed)?" The people replied, "Allah and His Apostle know better." He said, "Allah has said, 'In this morning some of my slaves remained as true believers and some became non-believers; whoever said that the rain was due to the Blessings and the Mercy of Allah had belief in Me and he disbelieves in the stars, and whoever said that it rained because of a particular star had no belief in Me but believes in that star.' "

Hadith 808: Narrated Anas bin Malik:

Once the Prophet delayed the 'Isha' prayer until midnight and then came to us. Having prayed he faced us and said, "The people had prayed and slept but you were in the prayer as long as you were waiting for it."

Hadith 809: Narrated Um Salama:

"The Prophet after finishing the prayer with Taslim used to stay at his place for a while." Ibn Shihab said, "I think (and Allah

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

Hadith 810: Narrated 'Uqba:

I offered the 'Asr prayer behind the Prophet at Medina. When he had finished the prayer with Taslim, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives. The people got scared at his speed . The Prophet came back and found the people surprised at his haste and said to them, "I remembered a piece of gold Lying in my house and I did not like it to divert my attention from Allah's worship, so I have ordered it to be distributed (in charity)."

Hadith 811: Narrated 'Abdullah:

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

Hadith 812: Narrated Ibn 'Umar:

During the holy battle of Khaibar the Prophet said, "Whoever ate from this plant (i.e. garlic) should not enter our mosque."

Hadith 813: Narrated 'Ata':

I heard Jabir bin 'Abdullah saying, "The Prophet said, 'Whoever eats (from) this plant (he meant garlic) should keep away from our mosque.'" I said, "What does he mean by that?" He replied, "I think he means only raw garlic."

Hadith 814: Narrated Jabir bin 'Abdullah:

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

Hadith 815: Narrated 'Abdul 'Aziz:

A man asked Anas, "What did you hear from the Prophet about garlic?" He said, "The Prophet said, 'Whoever has eaten this plant should neither come near us nor pray with us.'"

Hadith 816: Narrated Sulaiman Ash-Shaibam:

I heard Ash-Sha'bi saying, "A person who was accompanying the Prophet passed by a grave that was separated from the other graves told me that the Prophet once led the people in the (funeral) prayer and the people had aligned behind him. I said, "O Aba 'Amr! Who told you about it?" He said, "Ibn Abbas."

Hadith 817: Narrated Abu Said Al-Khudri:

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

Hadith 818: Narrated Ibn 'Abbas:

One night I slept at the house of my aunt Maimuna and the Prophet slept (too). He got up (for prayer) in the last hours of the night and performed a light ablution from a hanging leather skin. ('Amr, the sub-narrator described that the ablution was very light). Then he stood up for prayer and I got up too and performed the ablution in the same way and joined him on his

left side. He pulled me to the right and prayed as much as Allah will. Then he lay down and slept and I heard his breath sounds till the Mu'adh-dhin came to him to inform him about the (Fajr) prayer. He left with him for the prayer and prayed without repeating the ablution. (Sufyan the subnarrator said: We said to 'Amr, "Some people say, 'The eyes of the Prophet sleep but his heart never sleeps.' " 'Amr said, "'Ubai bin 'Umar said, 'The dreams of the Prophets are Divine Inspirations. Then he recited, '(O my son), I have seen in dream that I was slaughtering you (offering you in sacrifice).') (37.102)

Hadith 819: Narrated Anas bin Malik:

My grandmother Mulaika invited Allah's Apostle for a meal which she had prepared specially for him. He ate some of it and said, "Get up. I shall lead you in the prayer." I brought a mat that had become black owing to excessive use and I sprinkled water on it. Allah's Apostle stood on it and prayed two Rakat; and the orphan was with me (in the first row), and the old lady stood behind us.

Hadith 820: Narrated Ibn 'Abbas:

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

Hadith 821: Narrated 'Aisha:

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

Hadith 822: Narrated 'Abdur Rahman bin 'Abis:

A person asked Ibn Abbas, "Have you ever presented yourself at the ('Id) prayer with Allah's Apostle?" He replied, "Yes." And had it not been for my kinship (position) with the Prophet it would not have been possible for me to do so (for he was too young). The Prophet went to the mark near the house of Kathir bin As-Salt and delivered a sermon. He then went towards the women. He advised and reminded them and asked them to give alms. So the woman would bring her hand near her neck and take off her necklace and put it in the garment of Bilal. Then the Prophet and Bilal came to the house."

Hadith 823: Narrated 'Aisha:

Once Allah's Apostle delayed the 'Isha' prayer till 'Umar informed him that the women and children had slept. The Prophet came out and said, "None except you from amongst the dwellers of earth is waiting for this prayer." In those days, there was no prayer except in Medina and they used to pray the 'Isha' prayer between the disappearance of the twilight and the first third of the night.

Hadith 824: Narrated Ibn 'Umar:

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

Hadith 825: Narrated Um Salama:

(the wife of the Prophet) In the lifetime of Allah's Apostle the women used to get up when they finished their compulsory prayers with Taslim. The Prophet and the men would stay on at their places as long as Allah will. When the Prophet got up, the men would then get up.

Hadith 826: Narrated 'Aisha:

When Allah's Apostle finished the Fajr prayer, the women

would leave covered in their sheets and were not recognized owing to the darkness.

Hadith 827: Narrated 'Abdullah bin Abi Qatada Al-Ansari:

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

Hadith 828: Narrated 'Aisha:

Had Allah's Apostle known what the women were doing, he would have forbidden them from going to the mosque as the women of Bani Israel had been forbidden. Yahya bin Said (a sub-narrator) asked 'Amra (another sub-narrator), "Were the women of Bani Israel forbidden?" She replied "Yes."

Hadith 829: Narrated Um Salama:

Whenever Allah's Apostle completed the prayer with Taslim, the women used to get up immediately and Allah's Apostle would remain at his place for someone before getting up. (The sub-narrator (Az-Zuhri) said, "We think, and Allah knows better, that he did so, so that the women might leave before men could get in touch with them)."

Hadith 830: Narrated Anas:

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

Hadith 831: Narrated 'Aisha:

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

Hadith 832: Narrated Salim bin 'Abdullah:

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