

## Chapter – 11

## Prayers in Congregation

(باجماعت نماز)

[وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَبُوا مَعَ الرَّاكِبِينَ، (02:43)]

[إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ ، (09:18)]

**No.****Hadith**

- 614 Allah's Prophet has shown his annoyance who do not offer 'Isha prayer with congregation. *Narrated: Abu Hurairah.*
- 615to618 Allah's Prophet said, "The prayer in congregation is twenty seven times superior to the prayer offered by person alone." (Note: In hadith 616, 617 and 618 the narrators have said for twenty five times superiority. Abu Hurairah also narrates that) the Noble prophet said: The angels of the night and the angels of the day gather at the time of Fajr prayer. The following verse of Quran also supports to this:
- إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا
- {Indeed, the recitation of the Qur'an in the early dawn is ever witnessed (by the angels). (17:78)}. (See Hadith - 461).  
*Narrated: 'Abdullah bin Umar, Abu Saeed Khudri, Abu Hurairah.*
- 619 One day Abu Ad-Darda entered the house in an angry mood. I said to him. 'What makes you angry?' He replied, "By Allah! I do not find the followers of Muhammad doing those good things (which they used to do before) except the offering of congregational prayer." *Narrated: Um Ad-Darda.*  
(Compiler's Note: This situation depicts for the last days of Abu Ad-Darda' during the rule of 'Uthman)
- 620 The people who get tremendous reward for the prayer are those who are farthest away from the mosque and then those who are next farthest and so on. *Narrated: Abu Musa.*

**No.****Hadith**

- 621 The Prophet said, "Five persons are martyrs:  
 1. One who dies of plague.  
 2. One who dies of an abdominal disease.  
 3. One who is buried alive and dies.  
 4. One who dies of drowning under water. and  
 5. One who is killed in Allah's cause.  
 The Prophet further said, "The people get tremendous reward who pronounce the Adhan, and who strive for standing in the first row of the congregational prayer and who offer prayers in early hours of the stated times. *Narrated: Abu Hurairah.*  
 (See Hadith - 586).
- 622 The Prophet said, "The people who get enormous reward for the prayer are those who are farthest away from the mosque. For each step which they take towards the mosque, Allah upgrades them a degree in reward. *Narrated: Anas Bin Malik.*  
 (See Hadith - 620).
- 623 The Noble Prophet said, the Fajr and the 'Isha prayers are harder for the hypocrites, but I insist that all must offer these prayers on their specified times. *Narrated: Abu Hurairah.*
- 624 Two persons were leaving the meeting, so the Noble Prophet advised to them, "Whenever the prayer time becomes due, you should pronounce Adhan and then Iqama and the older of you should lead the prayer." *Narrated: Malik bin Huwairth.*  
 (See Hadith - 598 and hadith 600).
- 625 It is the Prophet's sayings that, as long as anyone of you, after doing ablution sits at his Musalla (*praying place*) the angels keep on asking for Allah's Blessing and Forgiveness for him. And they pray, 'O Allah! Forgive him and be Merciful to him.' *Narrated: Abu Hurairah.* (See Hadith - 75 and hadith 430).
- 626 The Prophet said, "Allah will provide His Shadow to the following persons: 1. A just ruler, 2. A person whose heart is attached to the mosques persistently, 3. Two persons who love each other only for Allah's sake, 4. A man who refuses the call of a charming woman for illicit intercourse fearing Allah, 5. A man who gives charitable gifts secretly, 6. A person who remembers Allah in seclusion and his eyes are then flooded with tears." *Narrated: Abu Hurairah.*

**No.****Hadith**

- 627 Once the Prophet delayed the 'Isha' prayer till mid-night. And after the prayer, he told to all of us that, 'The people prayed and have slept and you remained in prayer. In fact, as long as you waited for it, you were in prayers.' *Narrated: Humaid.* (See Hadith - 542).
- 628 Allah will prepare for him, who goes to the mosque every morning and evening for the congregational prayers in the mosque, an honorable place in Paradise with good hospitality for what he has done. *Narrated: Abu Hurairah.*
- 629 A man was seen praying two Rakat after the Iqama had been pronounced. When Allah's Prophet completed the prayer, the people gathered around him and Allah's Prophet asked him (*protesting*), 'Are there four Rakat in Fajr prayer?' *Narrated: Malik Ibn Buhaina.*  
(*Compiler's Note: It means when Iqama is pronounced there is no prayers except Obligatory prayer in congregation.*)
- 630 'Aisha mentioned the events when Allah's Prophet fell sick with his last fatal illness. She said, when the time of prayer became due, the Prophet said to me, 'Tell Abu Bakr to lead the people in prayer.' He was told that Abu Bakr was a soft-hearted man and would not be able to lead the prayer in his place. The Prophet gave the same order again but he was given the same reply. He gave the order for the third time and said, 'You women are the companions of Joseph. Go! and tell Abu Bakr to lead the prayer.' So Abu Bakr came out to lead the prayer. In the meantime the condition of the Prophet improved a bit and he came out with the help of two men and sat on the left side of Abu Bakr. Then everyone including the Prophet offered the prayer while Abu Bakr was leading the prayer. *Narrated: Ibrahim Al-Aswad.*
- 631 When the Prophet became seriously ill in the last days, he asked for permission from his wives, to be nursed in my house. He was allowed by everyone. Then, he came out with the help of Ali and Abbas and reached to my house. *Narrated: 'Aisha.* (See Hadith - 196).

**No.****Hadith**

- 632 Once on a very cold and stormy night, Ibn 'Umar pronounced the Adhan for the prayer and then called, *صلوا في رحالكم* (*Pray in your homes*). He then explained for this act that, on very cold and rainy nights Allah's Prophet used to order similarly. *Narrated: Nafi'*. (See Hadith -587 and Hadith 602).
- 633 Itban bin Malik was a blind man, and he used to lead his people in prayers. Once he requested to Allah's Prophet that he feels difficulties during rainy season to come out for the prayers, so please pray at a place in my house so that I can make it as a Musalla (*praying place*). So Allah's Prophet went to his house and offered the prayer as he desired. *Narrated: Mahmood bin Rabi' Al-Ansari*. (See Hadith -410/411).
- 634 Ibn Abbas was addressing us on a rainy and muddy day and when the time of prayer came he said to Mu'addin that when you finish your call for prayer, you also call *صلوا في رحالكم* (*Pray in your homes*). The people began to look at one another with surprise. Ibn 'Abbas said, "It seems that you thought ill of it but no doubt it was done by one who was better than I (the Prophet). *Narrated: 'Abdullah bin Al-Harith*.  
(See Hadith - 587, 602 and Hadith 632).
- 635 A cloud came and it rained till the roof started leaking and in those days the roof of the Prophet Mosque used to be of the branches of date-palms. Iqama was pronounced and I saw Allah's Prophet prostrating in water and mud and even I saw the mark of mud on his forehead. *Narrated: Abu Saeed Al-Khudri*.
- 636 A man from Ansar reached to the Prophet and said, I am a very fat man so I cannot pray with you in congregation. He prepared a meal for the Prophet and invited him to his house. The prophet accepted his invitation. When the Prophet reached to his house it was the time of *چاشت* (*forenoon*), and the Prophet offered two Rakat prayer. ---- Someone asked me that, "Did the Prophet used to pray the forenoon prayer?" I said, I did not see him praying this prayer except on that day. *Narrated: Anas*.
- 637to640 The Prophet said, "If supper is served, and Iqama is pronounced, one should continue with the supper and do not -

**No.****Hadith**

be hasty in finishing it." *(In the last hadith it is said that)* Once Allah's Prophet was eating a piece of meat and there was a call for the prayer. He just stood up, and gone for prayer and he did not feel any need of fresh ablution." *Narrated: 'Aisha, Anas Bin Malik, Ibn 'Umer and 'Amr bin Umaiya.*

(See Hadith - 205/206).

- 641 I asked 'Aisha, "What did the Prophet use to do in his house?" She replied, "He used to keep himself busy serving his family and when it was the time for prayer he would go for it." *Narrated: Al-Aswad.*
- 642 Once Malik bin Huwairth came to our Mosque and said, 'I pray in front of you, and my aim is not to lead the prayer but to show you the way in which the Prophet used to pray. Then explaining his words, he said that the Prophet used to sit for a while after the prostration, before getting up for the second Rakat. " *Narrated: Abu Qilaba.*
- 643 *(Leading the prayer by Abu Bakr as successor):* This is repeated hadith. See hadith-630. *Narrated: Abu Moosa.*
- 644 The Prophet became sick and when his disease became aggravated, he said, "Tell Abu Bakr to lead the prayer." I went to Hafsa *(the daughter of 'Umer)* and said that you please go and tell to the Prophet that this work may be given to 'Umer because Abu Bakr is a soft-hearted man and would not be able to lead the prayer. Hafsa went to the Prophet and requested for the same. The Prophet said, " You women are the companions of Joseph. Go! and tell Abu Bakr to lead the people in prayer." *Narrated: 'Aisha.* (See Hadith - 630).
- 645 During the fatal illness of the Prophet, Abu Bakr used to lead the people in prayer till it was Monday. When the people aligned in rows for the prayer the Prophet lifted the curtain of his house and he started looking at us. His face was glittering like a page of the Qur'an. He smiled cheerfully. Abu Bakr started retreating to join the row as he thought that the Prophet would lead the prayer. The Prophet signaled him to complete the prayer as usual. And then he let the curtain fall. On the same day he departed this life." *Narrated: Anas Bin Malik.*

**No.****Hadith**

- 646to648 *(Leading the prayer by Abu Bakr as successor):* This is repeated hadith. See hadith-630 and 643 to 645. *Narrated: Anas, Hamza bin 'Abdullah, and 'Aisha.*
- 549 Allah's Prophet went out to establish peace among tribes of Bani 'Amr and Bin 'Auf. In the meantime, the time of prayer was due and the Mu'addin went to Abu Bakr and asked him, "Will you please lead the prayer, so that I may pronounce the Iqama?" Abu Bakr replied in the affirmative and led the prayer. Soon after, Allah's Prophet returned back and he entered the rows of the praying people till he stood in the first row. Abu Bakr never glanced sideways in his prayer, so the people clapped their hands so that he could feel the presence of the Prophet. Abu Bakr looked and saw Allah's Prophet. The Prophet signaled him to stay at his place. But Abu Bakr firmly retreated till he reached the first row. Allah's Prophet went forward and led the prayer. When he finished the prayer, he asked, "O Abu Bakr! What prevented you from staying when I ordered you to do so?" Abu Bakr replied, "How can Ibn Abu Quhafa (*Abu Bakr*) dare to lead the prayer in the presence of Allah's Prophet?" ----- Then the Prophet said, "If something happens to anyone during the prayer he should say Subhan Allah, this clapping is for women." *Narrated: Sahl bin Sa'd As-Sa'di.*
- 650 Allah's Prophet said that during journey when prayer time comes, one of you should pronounce the Adhan and then Iqama and the oldest of you should lead the prayer. *Narrated: Malik bin Huwairth.* (See Hadith - 598, 600 and hadith 624).
- 651 On my request, the Prophet came to my house and offered prayers in my house for my blessing. He offered this prayer at the place where I myself arranged for this. *Narrated: Itban bin Malik.* (See Hadith -410/411).
- 652 I went to 'Aisha and asked her to describe to me the illness of Allah's Prophet. 'Aisha said, "Yes. The Prophet became seriously ill and asked "Whether you people have prayed?" We replied, 'No. O Allah's Prophet! We all are waiting for you.' Then he said, 'Put water for me in a trough.'" We did as said. He took a bath and tried to get up, but fainted. When he

**No.****Hadith**

slightly recovered we tried to give him bath but second time he got fainted. When he recovered properly then the Prophet ordered Abu Bakr to lead the people in the prayer. So Abu Bakr led the prayer. Soon after, when the Prophet felt a bit better, he came out with the help of Ali and Abbas. Abu Bakr was leading the people in the prayer, but when he saw the Prophet, he wanted to retreat but the Prophet firmly beckoned him not to do so and should continue leading the prayer.

*Narrated: 'Ubdaidullah Ibn 'Abdullah bin 'Utba.*

(See Hadith - 630/631 and Hadith 643 to 648).

- 653 Allah's Prophet prayed at his house, during his illness, while sitting. But the people also reached at the prayer time and prayed behind him standing. On completion of the prayer, the Prophet said, 'The Imam is to be followed. So you bow when he bows, you raise up your heads when he raises his head and when he says:

سمع الله لمن حمده

[Allah heard those who sent praises to Him]

Then you people should say:

ربنا ولك الحمد

[O our Lord! All the praises are for You]

And if he prays sitting then pray sitting. *Narrated: ' Aisha.*

(See Hadith - 369).

- 654 Once Allah's prophet rode a horse and fell down and the right side of his body was injured. He offered one of the prayers while sitting and we also prayed behind him sitting. When he completed the prayer, he said, "The Imam is to be followed. So bow when he bows; rise when he rises, and when he prays sitting, you also pray sitting. ---- Humaid said: The saying of the Prophet "Pray sitting, if Imam prays sitting" was said in his former illness (*during his early life*). But the Prophet prayed sitting afterwards in the last illness, and the people were praying standing behind him. And the Prophet did not order them to sit. ---- We should follow the latest actions of the Prophet. *Narrated: Anas bin Malik.*

**No.****Hadith**

- 655 When Allah's Prophet said *سمع الله لمن حمده* none of us bent his back for prostrations till the Prophet prostrated and then we would prostrate after him. *Narrated: Bara Bin 'Azib.*
- 656 The Prophet said, "Among you, he who raises his head before the Imam is not afraid that Allah may transform his head or his face into that of a donkey." *Narrated: Abu Hurairah.*
- 657 Before the arrival of the Prophet, when the earliest emigrants came to Al-'Usbah, a place in Quba', Saalim used to lead them in prayer. Because he was knowing the Qur'an more than the others *Narrated: Abdullah Bin 'Umar.*
- 658 The Noble Prophet said, "Listen and obey your chief, even if any ugly faced Habash is made your chief." *Narrated: Anas bin Malik.*
- 659 If the Imam leads the prayer correctly then he and you will receive the rewards but if he makes a mistake in the prayer then you will receive the reward for the prayer and the sin will be his." *Narrated: Abu Hurairah.*
- 660 Listen and obey your chief whoever he is. *Narrated: Anas bin Malik.* (See Hadith - 658 above).
- 661to663 Once I passed the night in the house of my aunt Maimuna. Allah's Prophet offered the 'Isha' prayer and then came to her house. Just after he offered four Rakat then he slept. Later on, he woke up and stood for the prayer. I also stood on his left side. He drew me to his right and prayed five Rakat and then two Rakat. He then slept. (*Hadith 662 says that*) Afterwards he went out for the morning prayer. *Narrated: Ibn 'Abbas.*  
(See Hadith - 118 and Hadith 182).
- 664 Mu'adh bin Jabal used to pray with the Prophet and then go to lead his people in prayer. Once he led the 'Isha' prayer and recited Surat "Al-Baqra." Somebody left the prayer (*Feeling tired,* and Mu'adh was not happy with him. This news reached to the Prophet and he said to Mu'adh, 'You are putting the people to trial,' and repeated it thrice and then ordered him to recite medium Surat. *Narrated: Jabir bin 'Abdullah.*

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| 665/666    | The Prophet said, "Imam should shorten the prayer, as behind him are the weak, the old and the persons going at work." ( <i>The second Hadith says that</i> ) However, those who are praying alone they may prolong their prayers as much as they want. <i>Narrated: Abu Masood and Abu Hurairah.</i>  |
| 667/668    | When it came to the knowledge of the Noble Prophet that Imam goes for a long recitation of Quran then he became annoyed with them. He used to say that such practice may create disliking among people with the prayers. Therefore, he always advised that keep you prayers short when you are leading the prayer. <i>Narrated: Abu Masood and Jabir Bin 'Abdullah.</i>  |
| 669        | The Prophet used to pray a short prayer ( <i>in congregation</i> ) but used to offer it in a perfect manner. <i>Narrated: Anas Bin Malik.</i>  |
| 670to673   | The Noble Prophet said that when I stand for prayers I wish to prolong it but when I listen the cries of children then I think that it may be possible that their mothers will come into trouble. So I make my prayers shorter. <i>Narrated: Abi Qatada and Anas Bin Malik.</i>  |
| 674        | Mu'adh bin Jabal used to pray 'Isha prayers in Masjid Nabavi with the Prophet and then go to lead his people in prayer. <i>Narrated: Jabir bin 'Abdullah.</i> (See Hadith - 664 above).  |
| 675/676    | ( <i>Leading the prayer by Abu Bakr as successor</i> ): This is repeated hadith. See hadith-630 and 643 to 648 and Hadith 652. <i>Narrated: 'Aisha.</i>  |
| 677/678    | Once Allah's Prophet prayed two Rakat instead of four and finished his prayer. People asked him whether the prayer had been reduced or he had forgotten? Allah's Prophet first confirmed about this question from other people present there, then he stood up and offered the remaining two Rakat and then finished his prayer with Taslim. And then immediately said, "Allahu Akbar." that was followed by two additional prostrations ( <i>for the forgetfulness</i> ). <i>Narrated: Abu Hurairah.</i><br>(See Hadith - 390, 393 and Hadith 464). |
| 679        | ( <i>Leading the prayer by Abu Bakr</i> ): This is repeated hadith. See hadith-630 and 643 to 648 and Hadith 652. <i>Narrated: 'Aisha.</i>   |
| 680        | The Prophet said, "Straighten your rows or Allah will alter your faces." <i>Narrated: Nu'man bin 'Bashir.</i>  |

**No.****Hadith**

- 681/682 The Prophet said, "Straighten your rows, as I can see you behind from my back." *Narrated: Anas bin Malik.*  
(See Hadith - 405/406).
- 683 *(In this hadith the Prophet has mentioned about various items)* He said: 1) Martyrs are those who die because of drowning, plague, and abdominal disease, or of being buried alive by a falling building. 2) Offering prayers in its early time is preferable. 3) Offering the 'Isha' and the Fajr prayers in congregation is very much preferable. 4) If people knew the reward for the first row, they would draw lots for it. *Narrated: Abu Hurairah.* (See Hadith - 586, 614 and Hadith 621).
- 684 The Prophet said, "The Imam is appointed to be followed. So do not differ from him. Bow when he bows. And he says:  
سمع الله لمن حمده  
[Allah heard those who sent praises to Him]  
Then you people should say:  
ربنا ولك الحمد  
[O our Lord! All the praises are for You]  
When he goes for prostration you also do the prostration. And when he offers prayers in the sitting position you also offer in sitting position. *Narrated: Abu Hurairah.* (See Hadith - 653/654).
- 685to687 The Prophet said, "Straighten your rows, as the straightening of rows is essential for a perfect and correct prayer." (the last hadith says): Everyone of us used to put his shoulder with the shoulder of his companion and his foot with the foot of his companion." *Narrated: Anas bin Malik.* (See Hadith - 680).
- 688 I prayed with the Prophet one night and stood on his left side. Allah's Prophet caught hold of my head from behind and drew me to his right. *Narrated: Ibn 'Abbas.* (See Hadith - 182).
- 689 One night an orphan and I offered the prayers behind the Prophet in my house, and my mother (*Um Saleem*) was standing behind us. *Narrated: Anas bin Malik.*
- 690 If there is only one person following the Imam he should stand right side of the Imam. *Narrated: Ibn 'Abbas.* (See Hadith - 182 and Hadith 688 above).

**No.****Hadith**

- 691 Allah's Prophet used to pray the night prayers in his room. Since the wall of the room was low, the people saw him praying, keeping themselves outside they stood up to follow him in the prayer. In the morning they spread the news. The following night the Prophet stood for the prayer and more people followed him. This went on for two or three nights. Thereupon, on 4th night Allah's Prophet did not stand for the prayer. In the morning, the people asked him about it. He replied, that he was afraid that the night prayers might not become compulsory for you people. *Narrated: 'Aisha.*
- 692/693 The Prophet had a mat which he used to spread during the day and use it as a curtain at night. So a number of people gathered at night facing it and prayed behind him. *(The second hadith adds):* Allah's Prophet said, "I have seen and understood what you did and I appreciate it. Despite this, I would say that you should pray in your houses, as the best prayer of a person is that which he prays in his house, except the compulsory prayers." *Narrated: 'Aisha and Zaid bin Thabit.*
- 694/695 Once Allah's Prophet fell from a horse and got injured. So he led the prayer sitting and we also prayed sitting. When he completed the prayer then he said, "The Imam is to be followed; if he bows you also bow; and when he prays sitting you also pray in a sitting position. *Narrated: Anas bin Malik.* (See Hadith - 654).
- 696 The Prophet said, "The Imam is chosen to be followed. So say Takbeer when he says it. If he bows you also bow. When he says:
- سمع الله لمن حمده
- You should say:
- ربنا ولك الحمد
- When he goes for prostration you also do the prostration. And when he offers prayers in the sitting position you also pray in sitting position. *Narrated: Abu Hurairah.*
- (See Hadith - 653/654 and 684).
- 697to701 When The Prophet begins the prayer with the Takbeer, he used to raise his hands to the level of his shoulders. When he

**No.****Hadith**

goes for bowing he did the same; saying, رَبَّنَا وَلَكَ and سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ. But he did not do this action (*raising his hands*) in prostrations. *Narrated: 'Abdullah bin 'Umar, Abu Qilaba and Nafi'.*

702 While standing in the prayers, place the right hand on the left forearm. *Narrated: Sahl bin Sa'ad.*

703/704 Allah's Prophet said, "You see me facing the Qiblah, but by Allah! nothing is hidden from me regarding your bowing and submissiveness and I see you behind from my back." (*The second hadith adds*): And the Prophet emphasized that, "Perform the bowing and the prostrations properly." *Narrated: Abu Hurairah and Anas bin Malik.*

(See Hadith - 405/406, and Hadith 681/682).

705 The Prophet and Abu Bakr used to start the prayer with (*Surat-ul-Fatiha*):

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

{All praises are for Allah, the Lord of the Worlds}

*Narrated: Anas bin Malik.*

706 Allah's Prophet used to remain silent between the Takbeer and the recitation of Qur'an, and that interval used to be a short one. It was asked that what do you say in this pause? He said, I recite the following:

اللهم باعد بيني وبين خطاياي كما باعدت بين المشرق والمغرب اللهم تقني من الخطايا

كما يتقى الثوب الأبيض من الدنس اللهم اغسل خطاياي بالماء والثلج والبرد

{O Allah! Set me apart from my faults as the East and West are set apart from each other and clean me from offenses as a white garment is cleaned of dirt. O Allah! Wash off my faults with water, snow and hail.}

*Narrated: Abu Hurairah.*

(*Compiler's Note: Hanafi used to recite "Thana" at this point*)

707 The Prophet once offered the eclipse prayer. For this, he stood for a long time and then did a prolonged bowing. Then he stood up for a long time, then prostrated two prolonged prostrations. And then he offered his second Rakat in a similar way. On completion of the prayer, he said: "Paradise became as near to me that if I had dared, I would have plucked one of its bunches for you, and also Hell became so near to me that I

**No.****Hadith**

- said, 'O my Lord will I be among those people?' ---- Then I saw a woman and a cat was lacerating her with its claws. On inquiring, it was informed (*by the angels*) that the woman had imprisoned the cat till it died of starvation" *Narrated: Asma' bint Abi Bakr.*
- 708 Whatever Allah's Prophet used to recite in the Zuhr and the 'Asr prayers (*with silence*), we can feel by the movement of his beard." *Narrated: Khabbab.*
- 709 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. *Narrated: Bara Bin 'Azib.*
- 710 Once solar eclipse occurred during the lifetime of Allah's Prophet. Then he offered the eclipse prayer. His companions asked, "We saw you trying to take something while standing at your place and then we saw you retreating, what was that?" He 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." *Narrated: 'Abdullah bin 'Abbas.*  
(See Hadith -707 above).
- 711 Once the Prophet led us in prayer and then went up to the pulpit and beckoned with both hands towards the Qiblah 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 Qiblah. I never saw good and bad as I have seen today." He repeated this statement thrice. *Narrated: Anas bin Malik.* (See Hadith -511).
- 712 The Prophet said, "It is wrong of those people who look towards the sky during the prayer" He strongly obstructed doing such actions. He even said that, "Due to this action their eye-sight may be taken away." *Narrated: Anas bin Malik.*
- 713 About looking hither and thither in prayer, Allah's Prophet said that, "It is a way of stealing by which Shaytan takes away from the prayer of a person." *Narrated: 'Aisha.*
- 714 Once the Prophet prayed on a woolen sheet with marks on it. On completion of his prayer he said, "The marks on it have diverted my attention. Return this sheet and bring a simple cotton sheet. *Narrated: 'Aisha.* (See Hadith -364,365 and 366).

**No.****Hadith**

- 715 The Prophet 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." *Narrated: Ibn 'Umar.*  
(See Hadith -394 to 404 and Hadith 502/503).
- 716 *(Leading the prayer by Abu Bakr):* This is repeated hadith. See hadith- 645. *Narrated: Anas Bin Malik.*
- 717 The People of Kufa complained against Sa'ad to 'Umar. As a result 'Ammar was appointed as their chief and Sa'ad was called back. Afterwards, Sa'ad was asked by 'Umer that "Tell me what is the truth behind it"? Sa'ad said, "I used to pray with them a prayer similar to that of Allah's Prophet 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 to Sa'ad, "O Abu 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 said, Sa'ad never went himself with the army and never distributed the war booty equally. --- As a matter of fact he was telling lies. *(On hearing it)* Sa'd had cursed for him. Later, Sa'ad was also proved to be right. *Narrated: Jabir bin Samura.*
- 718 The Prophet said, "Whoever does not recite Surat-al-Fatiha in his prayer, his prayer is invalid." *Narrated: 'Ubada bin As-Samit.*
- 719 A person entered the mosque and he prayed in front of the Prophet. The Prophet had to order him to repeat his prayer three times. Then the Prophet taught him how to pray and said, "When you stand for Prayer say Takbeer and then recite from the Holy Qur'an and then bow till you feel at ease *(do not hurry)*. Then raise your head and stand up straight for a bit, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease and do the same in all your prayers. *Narrated: Abu Hurairah.*
- 720 'Umer asked to Sa'ad "How you offer prayers when you were in Kufa. He said, "I used to pray *(four Rakat prayers)* similar to

**No.****Hadith**

that of Allah's Prophet. I used to prolong the first two Rakat and shorten the last two Rakats." 'Umar said to Sa'ad "This was what we thought about you." *Narrated: Jabir bin Samura.* (See Hadith -717 above).

- 721to724 The Prophet used to recite Surat-al-Fatiha along with two other Surats in the first two Rakats, a long one in the first Rakat and a shorter Surat in the second in Fajr prayers. Once Abu Moammar asked Khabbab that how do you know what prophet used to recite in Zuhr and 'Asr prayers. He said, "Whatever Allah's Prophet used to recite in Zuhr and 'Asr prayers, we can feel by the movement of his beard. Sometime we could hear his whispering sound of a Verse as well." *Narrated: Abu Qatada. Abu Ma'amar* (See Hadith -708 above).
- 725to731 *(These seven Hadiths indicate that):* The Prophet used to recite various long and short Surats in Maghrib and 'Isha prayers. For instance, he used to recite وَالطُّورُ and وَالْمُرْسَلَاتُ عُرْفًا in Maghrib prayers. Whereas he used to recite إِذَا السَّمَاءُ انشَقَّتْ *(with extra prostration)*, and وَاللَّيْلِ in 'Isha prayers. The Companions of the Prophet say that we never heard a sweeter voice or a better way of recitation than that of the Noble Prophet. *Narrated: Ibn 'Abbas, Zaid bin Thabit, Jubair bin Mut'im, Abu Rafi, Abu Hurairah, 'Adi and Bara .*
- 732 Against the people of Kufa, 'Umer and Sa'ad coincide with this point that the Noble Prophet used to prolong the first two Rakat and shorten the last two." *Narrated: Jabir bin Samura.* (See Hadith -717 above).
- 733 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 he would find the sun still bright. The Prophet never found any harm in delaying the 'Isha' prayer. He used to offer the Fajr prayer at a time when after finishing it one could recognize the person sitting beside him. He used to recite between 60 to 100 verses in both the Rakats." *Narrated: Siyar bin Salama.* (See Hadith -512 and hadith 539).

**No.****Hadith**

734 The Qur'an is recited in every prayer and in those prayers in which Allah's Prophet recited aloud for us, we recite aloud in the same prayers; and the prayers in which the Prophet recited quietly, we recite quietly. If you recite little more than "Surat-al-Fatiha" it is sufficient, but if you recite something in addition, it is better. *Narrated: Abu Hurairah.*

735 Once a barrier was put between the devil Jinns and the news of heaven. Fire commenced to be thrown on them. The Jinns decided to investigate all about this happenings and started their exploration all over. ---- At that time, the Prophet was present at a place called Nakhla and was on the way to Suq 'Ukaz. The time of Fajr prayer came and the Prophet was offering the Fajr prayer with his companions. When the Jinns heard the Qur'an, they were heavily impressed by the recitation of the Prophet. They went to their people and said, "Indeed, we have heard a wonderful recital of Qur'an which shows the true path; and we believed in it and now we would not ascribe partners to our Lord." ---- Immediately after, Allah revealed the following verses to his Prophet:

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا

{Say, It has been revealed to me that a group of the jinn listened and said;

Indeed! we have heard an amazing Quran. (72:01)}

*Narrated: Ibn 'Abbas.*

736 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." "Indeed there was a good example for you in the ways of the Prophet." *Narrated: Ibn 'Abbas.* (See Hadith -734).

737 One man came to me and said, "I recited the 'Mufassalat' in one Rakat." I said, "This recitation is too quick like a poetry". I know that the Prophet used to recite 20 Mufassalat Surats, but not more than 2 Surats in one Rakat. *Narrated: Ibn Mas'ud.*  
[Compiler's Note: 'Mufassalat' is called to the portion of Quran which starts from Surat Al-Hujrat and ends to Surat An-Nas. Moreover, among them the long Surat section is in between Al-

**No.****Hadith**

*Hujrat to Al-Burooj, the medium Surat section is in between At-Tariq and Al-Bayyinah, and the small Surat section is in between Az-Zilzal and An-Nas]*

- 738to741 The Prophet uses to recite Surat-al-Fatiha followed by another Surat in the first two Rakat of the prayer. He used to prolong the first Rakat more than the second. *(the first hadith 738 also indicates that)* The Prophet used to recite only Surat-al-Fatiha in the last two Rakat of the Zuhr and 'Asr prayers. Khabbab said that, "Whatever Allah's Prophet used to recite in the Zuhr and the 'Asr prayers *(with silence)*, we can feel by the movement of his beard." *Narrated: Abu Qatada, Abu Ma'ammr and Khabbab .* (See Hadith -708, and Hadith 721 to 724).
- 742to744 The Prophet said, Say "Ameen" when the Imam says. If the Ameen of any one of you coincides with that of the angels, then all his past sins will be forgiven." *Narrated: Abu Hurairah.*
- 745 When I reached to the Prophet, he was bowing in prayer and I too bowed before joining the row. later, I mentioned this thing to the Prophet, he said to me, "May Allah increase your love for the good. But do not repeat it again *(first join the row)*." *Narrated: Hassan Abu Bakr.*
- 746to751 When Allah's Prophet stood for the prayer, he said "الله أكبر" *(Takbeer)* on starting the prayer and then on bowing. On rising from bowing he said, "سمع الله لمن حمده" and while standing straight he used to say "ربنا ولك الحمد". He used to say Takbeer on prostrating and on raising his head from prostration; again he would say Takbeer on prostrating and raising his head. He would then do the same in the whole of the prayer till it was completed. *Narrated: Imran bin Husain, Abu Hurairah, Mutarif bin 'Abdullah and 'Ikrima.*
- 752 The Prophet said that, when you go in the bowing position you keep your hands on the knees. *Narrated: Mus'ab bin Sa'ad.*
- 753 Performing the bowing and prostrations perfectly and without hurry is essential. *Narrated: Hudhaifa.* (See Hadith -719).
- 754 The time taken by the Prophet for standing after the bowing, and the sitting in between the two prostrations was almost equal. However, قيام *(standing in the prayer)* and قعدة *(sitting in ---*

**No.****Hadith**

*the prayer*) used to be prolonged. *Narrated: Bara.*

- 755 Once a man came in the mosque and offered the prayer. He was not praying properly. So the Prophet taught him how to pray. The Prophet said, "When you stand for the prayer, say Takbeer and then recite from the Qur'an whatsoever 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." *Narrated: Abu Hurairah.*

- 756 The Prophet used to say in his prostrations:

سبحانك اللهم ربنا وبحمدك ، اللهم اغفر لي

[Glory be to you! Our Allah! And all the praises are for You. Our Allah! Forgive me]."

*Narrated: 'Aisha.*

- 757/758 (*While standing after bowing*) The Prophet used to say:

سمع الله لمن حمده

{Allah listens to those who praised him}

And after that he would also say:

اللهم ربنا ولك الحمد

{O Allah, our Lord! Praises are for you}

He also used to say Takbeer on standing after the two prostrations. (*The second hadith says*) When Imam say *سمع الله لمن حمده*, you say *اللهم ربنا ولك الحمد*. Because, if saying of any one of you coincides with that of the angels, all his past sins will be forgiven."

*Narrated: Abu Hurairah.*

- 759/760 According to Abu Hurairah, the recitation of Qunut (*special pray*) in the Fajr, Zuhr and 'Isha prayers, and according to Anas, in Fajr and Maghrib prayers it is Sunnah. *Narrated: Abu Salama and Abu Qilaba.*

- 761 One day we were praying behind the Prophet. When the Prophet raised his head from bowing, he said, *سمع الله لمن حمده* then a man from behind said:

ربنا ولك الحمد ، حمداً كثيراً طيباً مباركاً فيه

{O our Lord! All the praises are for You, many good and blessed praises}.-- When the Prophet completed the prayer, he

**No.****Hadith**

- asked, "Who has said these words?" The man replied, "I." The Prophet said, "I saw over thirty angels competing to write it first." *Narrated: Yahya Bin Khalad.*
- 762 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*). *Narrated: Thabit.*
- 763 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. *Narrated: Bara.*  
(See Hadith -754).
- 764 Malik bin Huwairth demonstrated to us the prayer of the Prophet. So 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." --- On raising his head from the second prostration before getting up he sat for a while. *Narrated: Abu Qilaba.*
- 765 Abu Hurairah offered the prayer in which he first said Takbeer and then did Qiyam. While going for bowing he said Takbeer. On standing he said, "سمع الله لمن حمده", as well as "اللهم ربنا ولك الحمد". He said each time Takbeer for both the prostrations. In this way he completed his prayers. On completion of the prayer, he said, "By Him in Whose Hands my soul is! No doubt my prayer was closer to that of Allah's Prophet. Then he also informed that (*on standing after bowing*) the Prophet would invoke Allah for some people by naming them: "O Allah! Save Al-Walid bin Al-Walid, Salama bin Hisham, '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. *Narrated: Abu Bakr bin 'Abdur Rahman.*
- 766 Once Allah's Prophet fell from horse and he was injured. We went to enquire about his sickness. Meanwhile, it was the time

**No.****Hadith**

for prayer and he led us the prayer while sitting. We also prayed while sitting. On completion of the prayer he said, "The Imam is to be followed; say Takbeer when he says it; bow when he bows; rise when he rises and when he says " **سمع** " **اللهم ربنا ولك الحمد** ", and prostrate if he prostrates.

*Narrated: Sufyan Bin Zahri.*

767

*(This is a long hadith and the gist of it is):* Once we asked the Noble Prophet that, "Shall we see our Lord on the Day of Resurrection?" He replied, " Certainly! You will see Him as you are seeing now the full moon, and you see the sun in the day time." Then he said, "On the Day of Resurrection, people will be gathered and Allah will order the people to follow what they used to worship in the world. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only Muslims will be left with its hypocrites. But when Allah will ask the hypocrites whether they know me? They will simply deny. Then the Lord will come to us, we will recognize Him. ---- After that, all Prophets and their followers will be passed through a bridge (*As-Sirat*). I (*Muhammad*) shall be the first amongst the Prophets to cross it with my followers. Nobody except the Prophets will then be able to speak. ---- There will be hooks like the thorns of Sa'dan in Hell. These thorns will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment and torn into small pieces, and will get out of Hell, till when Allah intends mercy on whomever He likes. Allah 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, as Allah has forbidden the (*Hell*) fire for such people. *Narrated: Ata Bin Yazid Laithi.*

768

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. *Narrated: 'Abdullah bin Malik bin Buhaina.*

769

Hudhaifa saw a person not performing his bowing and prostrations properly. When he completed the prayer, he told -

**No.****Hadith**

him that he had not prayed (*correctly*).” ---- Probably, Hudhaifa had also added by telling him, "Had you died, you would have died on a tradition other than that of the Prophet Muhammad." *Narrated: Abu Wail.*

- 770/771 The Prophet ordered to prostrate on seven parts. Those parts are: the forehead (*along with the tip of nose*), both hands, both knees, and toes of both feet. He also said that one should not tuck up the clothes or hairs while praying. *Narrated: Ibn 'Abbas.*
- 772 We used to pray behind the Prophet and when he said, "سمع الله لمن حمده", none of us would bend his back (*to go for prostration*) till the Prophet had placed his forehead on the ground. *Narrated: 'Abdullah Bin Yazid.*
- 773 (*How to prostrate*): This is repeated hadith. See hadith-770/771 above. *Narrated: Ibn 'Abbas.*
- 774 Once I went to Abu- Saeed Al-Khudri and I asked him about the Night of Qadr." Abu Saeed replied, "Once Allah's Prophet performed Itikaf (*seclusion*) on the first ten days of the month of Ramazan. Then Jabriel came to him and said, 'The night you are looking for is ahead of you.' So the Prophet performed the Itikaf in the middle (*second*) ten days of the month of Ramadan. Jabriel again came and said 'The night which you are looking for is ahead of you.' Thus, in the morning of the 20th of Ramazan the Prophet delivered an address saying, 'Whoever has performed Itikaf with me should repeat it. I have been shown the "Night of Qadr", and as I remember that, 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. 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 Prophet. So it was the confirmation of that dream." *Narrated: Abu Salamah.*
- 775 The people used to pray with the Noble 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. *Narrated: Sahl bin Sa'd.*

**No.****Hadith**

- 776/777 (*Prostrate on seven body parts*): This is repeated hadith. See hadith- 770/771 above. *Narrated: Ibn 'Abbas.*
- 778 The Prophet used to say frequently in his bowing and prostrations:
- سبحانك اللهم ربنا وبحمدك اللهم اغفر لي
- {Glory to you, O Allah! Our Lord! And 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. *Narrated: 'Aisha.*
- 779 We came to the Prophet after embracing Islam and stayed with him. He said to us, "When you go back to your families, offer prayers at its specified times. And when there is the time for the prayer then one of you should pronounce the Adhan for the prayer and the oldest of you should lead the prayer." *Narrated: Malik bin Huwairth.* (See Hadith -598).
- 780 The time taken by the Prophet in prostrations, bowing, and the sitting interval between the two prostrations was about the same. *Narrated: Bara.* (See Hadith -754 and Hadith 763).
- 781 When the Prophet used to stand after the bowing for such a long time that one would think that he had forgotten (*the prostrations*). Similarly, he used to sit between the two prostrations so long that one would think that he had forgotten the second prostration. *Narrated: Anas bin Malik.*
- 782 The Prophet said, "Be moderate in the prostrations, and none of you should put his forearms on the ground (*in the prostration*) like a dog." *Narrated: Anas bin Malik.*
- 783/784 When the Prophet was praying and he is in the odd Rakat, he used to sit for a moment, before getting up after prostration. *Narrated: Malik bin Huwairth Al-Laithi.*
- 785/786 (*Display of prayer like Prophet*): Ali says that when the Prophet used to prostrate then he would say Takbeer. And when he used to stand up after two Rakat at that time he would also say Takbeer loudly. *Narrated: Said bin Al-Harith and Mutarif.*
- 787 In the prayer, 'Abdullah bin 'Umar used to sit crossing his legs. I, a mere youngster in those days, did the same. Ibn 'Umar forbade me to do so and said, "The proper way of -----

**No.****Hadith**

sitting is to keep the right foot propped up and bend the left in the prayer and sit on it." I said questioningly, "But you don't do so?" He said, *(I have now become old)* "My feet are very weak and cannot now bear my weight." *Narrated: Abdullah bin 'Abdullah.*

788

Abu Humaid told us that, "When Allah's Prophet started his prayers he said Takbeer (*Tahreemah*) raising both his hands up to the level of the shoulders. On bowing, he placed his hands on both the knees and bent his back straight. Then he stood up straight from bowing till all the vertebrate 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 Qiblah. On sitting, he sat on his left foot and propped up the right one; and in the last Rakat he pushed his left foot forward and kept the other foot propped up and sat over the buttocks " *Narrated: Muhammad bin 'Amr bin 'Ata.*

789/790

Once Allah's Prophet led us in the Zuhr prayer. At the end of first two Rakat, forgetting to sit down for Tashahhud, he stood up. At the end of the prayer, everybody was expecting to come out of the prayer, but he first prostrated twice while sitting (*prostrations of Sahu*) and then came out of the prayer. *Narrated: 'Abdullah bin Buhaina.*

791

The Prophet said that when you sit in قعدته (*sitting position in prayers*) you should first recite the followings:

التحيات لله والصلوات والطيبات السلام عليك أيها النبي ورحمة الله وبركاته

السلام علينا وعلى عباد الله الصالحين

{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 and on the true pious slaves of Allah}

If you say that, it will be for all the slaves in the heaven and the earth. And then say:

أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله

{I testify that none has the right to be worshipped but Allah

**No.****Hadith**

and I also testify that Muhammad is His slave and His Messenger. *Narrated: 'Abdullah.*

792

The Prophet used to invoke Allah the followings in prayers:

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

(O Allah, I seek refuge with You from the punishment of the grave and from the afflictions of Messiah 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 asked 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." *Narrated: 'Aisha.*

793

I asked Allah's Prophet to teach me an invocation so that I may invoke Allah in my prayers. He told me to say:

اللهم إني ظلمت نفسي ظلماً كثيراً ولا يغفر الذنوب إلا أنت فاغفر لي مغفرةً من عندك وارحمني إنك أنت الغفور الرحيم

{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}

*Narrated: ' Abu Bakr As-Siddique.*

794

(The specified words of prayers in the sitting position): This is repeated hadith. See hadith- 791 above. *Narrated: 'Abdullah Ibn Masood.*

795

I saw Allah's Prophet prostrating in mud and water and saw the mark of mud on his forehead. *Narrated: Yahya Abu Salama.*

796

Um Salama says that whenever Allah's Prophet finished his prayers with Taslim, he would stay on for a while so that the women may leave before the men who had finished their prayers. *Narrated: Hindah bint Harith.*

797

We prayed with the Prophet, and used to finish our prayer with Taslim along with him. *Narrated: 'Itban bin Malik.*

798

(Offering of prayers by the prophet in Itban's house): This is repeated hadith. See hadith- 410/411 and hadith 633. *Narrated: Mahmud bin Rabi'.*

**No.****Hadith**

- 799/800 In the lifetime of the Prophet it was the custom to celebrate Allah's praises aloud after the compulsory congregational prayers." I used to recognize the completion of the prayer of the Prophet by hearing Takbeer. *Narrated: Ibn 'Abbas.*
- 801 Some poor people came to the Prophet and said, "The wealthy people get higher grades and have permanent enjoyment. They pray like us, and fast as we do. They have more money by which they perform the Hajj, and 'Umrah; fight and struggle in Allah's Cause and give in charity." The Prophet said, I 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 other people.  
Say thirty three times each after every (*compulsory*) prayers:  
" سبحان الله " --- (*Tasbeeh*)  
" الحمد لله " --- (*Tahmeed*)  
" الله أكبر " --- (*Takbeer*)  
*Narrated: Abu Hurairah.*
- 802 The Noble Prophet used to recite the followings;  
لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير اللهم لا مانع لما أعطيت ولا معطي لما منعت ولا ينفع ذا الجد منك الجد  
{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, efforts by anyone for anything cannot benefit one against Your Will}  
*Narrated: Mughira bin Shu'ba.*
- 803 The Prophet used to face us on completion of the prayer.  
*Narrated: Samura bin Jundab.*
- 804 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: "Allah has said that some of my slaves remained as true believers and some became non-believers. Whoever said

**No.****Hadith**

that the rain was due to the Blessings and the Mercy of Allah had belief in Me. And whoever said that it rained because of a particular star had no belief in Me but believes in stars."

*Narrated: Zaid bin Khalid Al-Juhani.*

- 805 One night 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." *Narrated: Anas bin Malik.* (See Hadith -571).
- 806 *(Departure of ladies after congregational prayers):* This is repeated hadith. See hadith- 796. *Narrated: Hindah bint Harith.*
- 807 I offered the 'Asr prayer behind the Prophet. 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 Prophet came back and said, "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)*." *Narrated: 'Uqba.*
- 808 'Abdullah Bin Masood says that it would be a sort of thought of Shaytan if some insists that after finishing the prayer it is necessary to depart from right side only. --- I have seen the Prophet often leave from the left side. *Narrated: 'Ammarah Bin 'Umair.*
- 809to812 The Noble Prophet said that whoever ate garlic, he should not enter our mosque *(with its smell)*. *(The third Hadith says that)* The Prophet has abstained from eating sharp smelly vegetables, because he said that I keep on praying the Almighty God. *Narrated: Jabir bin 'Abdullah and Ibn 'Umer.*
- 813 Ibn Abbas said that the Prophet once gone near a lonely grave and led the congregational prayer *(funeral)* over there. *Narrated: Suleiman Shaibani and Shab'ee.*
- 814 The Prophet said, "Ghusl" *(taking a bath)* on Friday is compulsory for every Muslim reaching the age of puberty." *Narrated: Abu Said Al-Khudri.*
- 815 One night I slept at the house of my aunt Maimuna and the Prophet was also there. He led the 'Isha prayer in the mosque. Then he came to his house and offered four Rakats and then --

**No.****Hadith**

- slept. 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 offered five Rakats prayers. After that he prayed two Rakats for Fajr (*optional prayer*) and he slept. He then left to lead the Fajr prayer. *Narrated: Ibn Abbas.* (See Hadith -118 and hadith 182).
- 816 My grandmother Mulaika invited Allah's Prophet 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." So Allah's Prophet stood and prayed two Rakat. --- The orphan was with me (*in the first row*), and the old lady stood behind us. *Narrated: Anas bin Malik.*
- 817 The Noble prophet was leading the prayer in Mina (*facing no wall*). I came riding a donkey and I passed in front of the row and let loose the animal and joined a row. At that time I had just attained the age of puberty, so no one objected to my deed. *Narrated: 'Abdullah Ibn 'Abbas.*
- 818 (*Delay in 'Isha prayer*): This is repeated hadith. See hadith-537. *Narrated: 'Aisha.*
- 819 At the occasion of one Eid prayer, the Prophet went towards the women section after his Sermon. He advised and reminded them and asked them to give charities. So the woman immediately started giving their charities and put them in the garment of Bilal. *Narrated: 'Abdur Rahman bin 'Abis.*  
(See Hadith -198).
- 820 Once Allah's Prophet delayed the 'Isha' prayer. '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. *Narrated: 'Aisha.*  
(See Hadith -537).
- 821 The Prophet said, "If your women ask permission to go to the mosque at night, allow them." *Narrated: Ibn 'Umar.*
- 822 In the lifetime of Allah's Prophet the women used to get up when they finished their obligatory prayers with Taslim. The Prophet and the men would wait on at their places. When the Prophet stand up, the men would then get up.  
*Narrated: Um Salama.* (See Hadith -796 and Hadith 806).

**No.****Hadith**

- 823 When Allah's Prophet finished the Fajr prayer, the women would leave covered in their sheets and were not recognized owing to the darkness. *Narrated: 'Aisha.*
- 824 Allah's Prophet said, "Whenever I stand for prayer, I want to prolong it but on hearing the cries of children, I would shorten it. I dislike to put their mothers in trouble." *Narrated: Abu Qatada Ansari.* (See Hadith -670 to 673).
- 825 *(I used to think that)* Had Allah's Prophet 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. *Narrated: 'Aisha.*
- 826 *(Departure of ladies after congregational prayers):* This is repeated hadith. See hadith- 822 above. *Narrated: Um Salama.*
- 827 *(Prayer in Mulaika's house):* This is repeated hadith. See hadith- 816 above. *Narrated: 'Anas.*
- 828 Allah's Prophet used to offer the Fajr prayer when it was still dark and the believing women used to return and nobody could recognize them. *Narrated: 'Aisha.*
- 829 *(Women's participation in congregational prayers):* This is repeated hadith. See hadith- 821 above. *Narrated: 'Ibn Umer.*