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### PART III

**TIMES OF PRAYER**

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PART 3
BOOK IX

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحْمِيِّم

In the name of Allāh, the Beneficent, the Merciful.

TIMES OF PRAYER —

CHAPTER I

Times of prayer and their excellence and the word of Allāh the exalted “Surely prayer is a timed ordinance for the believer” (Chapter 4, verse 103) (i.e. to say) it is an obligation assigned with times to them.⁵⁷¹

H. 352. Ibn Shihāb reported that Umār ibn ‘Abdul ‘Azīz one day

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⁵⁷¹ As usual Bukhārī starts this book by citing a verse of the Qur’ān as the authority for the Hadith that follow. The word Maqāṣida that has been used to explain the Qur’ānic word Maqāṣida means a time schedule that must be observed in the performance of prayer. The times of prayer were communicated to the Prophet by Allāh, through his angel Gabriel as is shown by the Hadith that follow. This communication, however, was through what is called Wāhi-e-Klaftī which is different from Wāhi-e-Maṭlahw, i.e. the kind of revelation through which the Qur’ān came. These times of prayers were also later revealed through the Qur’ān on different occasions. It was in confirmation of what the Prophet was instructed before and what he followed in practice. The Holy Prophet, it must be borne in mind, began these prayers long before the Qur’ānic revelations were received in this connection. Some superficial thinkers have objected that the appointment of time takes away the spiritual position of the prayers, meaning that left to the mood of a man, the prayer is more natural. God, however, Who knows the nature of a man has very rightly prescribed a time-table for prayer because He knows that without some such time-table, man fails to attend to any regular duty. Indirectly this regularisation of prayer points to the necessity of regularity in every other affair of life. It is much to be regretted that Muslims whose religious life was systematised in this way to teach them the lesson of regularity and punctuality are today behind other nations in the exhibition of this virtue. To make the habit of prayer an assured feature of Muslim life, it has further been ordained that it should be said in congregation. But for these rules the Muslim prayer must have fallen into disuse.
said "his prayer late"\textsuperscript{572} and Urwa ibn al-Zubayr came to him and told him that Mughira ibn Shu'ba one day said his prayer late while he was in Iraq\textsuperscript{573} and Abū Mas'ūd Ansārī came to him and said, "What is this, O Mughira? Don’t you know that Gabriel, peace be upon him, descended and said prayer and then the Messenger of Allah, peace and blessings of Allah be upon him, said the prayer,\textsuperscript{574} then Gabriel said the prayer and the Messenger of Allah, peace and blessings of Allah be upon him, said the prayer and the Messenger of Allah, peace and blessings of Allah be upon him, said the prayer, then Gabriel said the prayer and the Messenger of Allah, peace and blessings of Allah be upon him, said the prayer, then Gabriel said the prayer and the Messenger of Allah, peace and blessings of Allah be upon him, said the prayer, then, Gabriel said the prayer and he (Gabriel) said, "This is what you have been waiting for."

572. In another narration we read the words: "He delayed the 'Asr prayer a bit." The history of Tibrānī tells us that 'Umar ibn 'Abdul 'Azīz was Governor of Madīna at that time and it was a time when Wālid ibn 'Abdul Malik was ruling. It is a well-known fact that during the rulership of Banū Ummayya the regularity in the observance of prayer was not strictly observed. But it was not the reason of 'Umar ibn 'Abdul 'Azīz delaying this particular prayer. As a rule he was very strict in this matter and it must have been a chance incident that he delayed this prayer. 'Urwa ibn Zubayr accordingly informed him that the Holy Prophet's time of saying this prayer was different.

573. Musūr ibn Shu'ba was the Governor of the city of Kūfa during the rule of Mu'āwiyya.

574. We learn from Ibn Isḥāq that this is an incident taking place in the morning of the night, the prayer was made obligatory. We also learn that the first prayer in which the angel Gabriel led the Prophet in prayer, was the Zuhr. Here the question is dealt with very briefly. We find the details in other reports. Incidentally this report gives us a glimpse of the manners of those times. The 'Ulamā' of that time were bold enough to correct the rulers in their conduct. Nor were the rulers in any way offended when their mistakes were thus pointed out by the leaders of religious thought. This shows the high standard of religious atmosphere maintained at that time. We also learn how the rulers were easily accessible in those days.
enjoined to do." Then 'Umar said to 'Urwa, "Be mindful of what you are narrating; do you mean that Gabriel appointed the time of prayer for the Messenger of Allah, peace and blessings of Allah be upon him?" 'Urwa said, "Bashir ibn Abû Mas'ûd used to narrate just like this on the authority of his father." 'Urwa said, "And 'A'isha reported to me that the Messenger of Allah, peace and blessings of Allah be upon him, used to say the 'Asr prayer while the sun would be in her chamber before it would go up (on the walls)."

CHAPTER II

The words of Allah, the Mighty, the Glorious, "turn to Him, and be careful of (your duty to) Him and keep up prayer and be not of the polytheists" (Chapter 30, verse 30).  

575. Evidently 'Umar ibn 'Abdul 'Azîz asked this question because he was unaware that the times of prayer were communicated to the Prophet by Gabriel. This shows that people in those days would not accept any statement without proper verification.

576. This shows that the hadith which 'Urwa has narrated before 'Umar ibn 'Abdul 'Azîz was on the authority of Bashir ibn Abû Mas'ûd and that 'Urwa had not referred to this authority when he first reported this hadith.

577. Because the question discussed was of 'Asr prayer 'Urwa produced the evidence of 'A'isha as well. 'A'isha's apartment was a small one and its height was just enough for a man to stand up without his head touching the ceiling. The fact that the sun's rays could be seen falling at that time right inside the room shows that there was quite a good time yet before the evening and that the sun was quite high.

578. Here Bukhârî starts dealing with the importance of prayer. Here also he brings in his authority from the text of the Qur'an. Evidently it means that submission to God and piety can be acquired only through prayer and that prayer is the thing that distinguishes a Muslim from an unbeliever.
 CHAPTER III

Giving a pledge on the question of keeping up prayer.

(R. 147) Jarir ibn 'Abdullah reported . . . . (Repetition of H. 51.)

CHAPTER IV

The prayer is an atonement.

H. 353. Hudhayfa reported, "We were sitting near 'Umar, may Allah be pleased with him, when he said, 'Who among you has preserved the words of the Messenger of Allah, peace and blessings of Allah be upon him, on the question of the Trial?'" I said, 'I am what you have said.' He said, 'You are surely bold about it.' I

579. We find here a repetition of H. 48 in an abbreviated form such as the following: "He said, 'The deputation of 'Abdul Qays came to the Messenger of Allah, peace and blessings of Allah be upon him, and said, 'We are a tribe belonging to Rabi'a and we cannot come to you accepting in the sacred month; so give some commandments that we may take from you and convey to those behind us.' So he (the Prophet) said, 'I command you to observe four things and forbid you to do four things—faith.' Then he explained it to them saying: 'To bear witness that there is no object of worship excepting God and that I am the Messenger of Allah, and keeping up of prayer and giving of Zakāt and that you should return to me one-fifth of what you acquire as booty and I forbid to use Dabba— the cup made out of pumpkin; Hantum—an earthen jar; Muqayyir—an ollie earthen cup and Naqīr—a wooden cup.'" These were the four types of pots used for taking wine in those days. And that is why the Prophet forbade their use otherwise their use is not forbidden absolutely. Thus the Prophet has included the prayer in the elucidation of faith. In other words, he regards it as a part of faith.

580. H. 51 has been repeated exactly in the same words. The Prophet's taking the oath of people on the question of prayer shows the importance of this institution.

581. The word Kaffāra has been derived from the root Kafara meaning suppress and to cover. Thus Kaffāra considered as atonement is a thing that covers or suppresses the sin. This means the suppression of the tendency to sin. Thus the prayer becomes a Kaffāra for sins in the sense that repeated presence before God and expression of one's helplessness before Him and filling the mind with a sense of His Greatness and Glory prevents a man from disobedience to Him. It is this sense which is conveyed by the Qur'ānic passage: "Assuredly prayers keep one away from indecent and prohibited things."
The Trial of a man in connection with his family and his wealth and his children and his neighbour can be atoned for by prayer and fasting and alms and his enjoining (what is good) and his forbidding (what is evil). He said, 'I do not mean this but the Trial which surges like the surging waves of the ocean'. He (Hudhayfa) said, 'He has nothing to fear, O chief of the believers, surely between you and it there is a closed door'. He ('Umar) said, 'Will it be broken or opened?' He (Hudhayfa) said, 'It will be broken'. He ('Umar) said, 'In that case it will never be closed'. We said, 'Did 'Umar know this door?' He said, 'Yes, just as there is the night following the day of to-morrow? I certainly narrated to him a ḥadith which was not wrong;' so we feared to ask Hudhayfa (more about it), so we asked Masrūq (to ask), so he asked him and he (Hudhayfa) said, 'The door was 'Umar (himself).'

582. The word Fitna originally means to put a thing in fire to separate the genuine from the spurious. In a secondary sense it means chastisement and trouble. A man is placed in Fitna (trial) in respect of his family and wealth in so far as he is tested if he observes the proper rules of conduct in dealing with them and if he is mindful of his obligation to God while discharging his duties to them. The idea evidently is that prayer enables a man to keep this balance.

583. What 'Umar meant was that he did not want to know about the ordinary trials of an individual man which come to him almost every day but about that general and collective trial in which the Muslims were to be put as a nation. Accordingly Hudhayfa told him that there was a door lying between 'Umar's reign and that trial; and that 'Umar's personality constituted that door. Hudhayfa's remark that this door would be broken pointed to the coming event of the martyrdom of 'Umar. History bears witness that a great confusion prevailed immediately after 'Umar's death by violence and this continued till the end of the Muslims' supremacy in the world.
H. 354. Ibn Mas'ud reported that a man happened to kiss a woman and he came to the Prophet, peace and blessings of Allah be upon him, and told him about it, so Allah, the Mighty, the Glorious, revealed, "And keep up prayer in the two parts of the day in the first hour of the night, surely good deeds take away evil deeds" (Chapter 11, verse 114). So the man said, "O Messenger of Allah, peace and blessings of Allah be upon him, is it (just) for me," he (the Prophet) said, "For all my followers." 504

CHAPTER V

The excellence of prayer at its appointed time.

H. 355. 'Abdullah reported, "I asked the Prophet, peace and blessings of Allah be upon him, 'Which action is the dearest to God?' He said, 'The prayer at its appointed time.' 'Abdullah said, 'Then which?' He said, 'Then goodness to the parents.' 'Abdullah said, 'Then which?' He said, 'Jihad in the way of Allah.' 'Abdullah said, 'He (the Prophet)

504. We are given a remedy here for sinful habits in a man. He is asked to concentrate his efforts on good deeds and to take to prayers in all their excellence and devoutness. The endeavours for good deeds and devout prayers will gradually diminish a man's inclination towards sins. That is why this prescription has been characterised here as meant for the whole body of the Prophet's followers. The meaning of atonement for sins in Islam is different from what is generally understood. According to the Qur'an, the atonement consists in removing the very disposition for sin. This is employed in the Qur'anic verse quoted, viz. "Surely good deeds take away the evil deeds."
CHAPTER VI

The five prayers are an atonement for the sins if they are said at their proper time with the congregation and without it.

H. 356. Abu Hurayrah reported that he heard the Messenger of Allah, peace and blessings, say: "Tell me if there be a stream running by the door of any of you and he takes bath in it every day five times; what do you say, will it leave anything of dirt?" They said, "Nothing of the dirt on him will be left." He (the Prophet) said, "So that is the simile of five prayers by which Allah obliterates the sins."

CHAPTER VII

On the omission of the prayer from its proper time.

585. It is to be noted here that it is not prayer as such but its observance at the proper time that has been described as pleasing to Allah. This emphasis on punctuality is very remarkable and this has its reasons. The observance of the time-schedule in prayer obviously leads to the laudable habit of punctuality in every other affair of life. The observance of prayer has been given the first place in the list of a man's duty to his God, whereas good behaviour towards the parents has been placed first in the list of his duties towards men. It should be borne in mind that the parents in their small way reflect the attributes of Allah as the Creator and Nourisher of man. The next item in the list is striving in the way of Allah, i.e. making utmost efforts in establishing truth in the world.
H. 357. Anas reported: "I do not see anything out of those that used to be in the days of the Prophet, peace and blessings of Allah be upon him. It was said to him "The prayer?" He said, 'Don't you do with it what you do.'"

H. 358. Zuhrī reports, "I visited Anas ibn Malik in Damascus and he was weeping. So I said, 'What makes you weep?' and he said, 'I do not find anything out of those that I had witnessed excepting this prayer and even this prayer is being wasted.'"

CHAPTER VIII

The man in prayer talks to his Lord.

586. This hadith speaks of a time when the moral, spiritual-cum-administrative rule of the rightly guided Caliphs had given place to secular administration of ordinary kingship. People were found more or less indifferent towards the stipululous observance of the institution of the faith. Naturally those who had seen the days of the Prophet found it difficult to reconcile the previous state with the one prevailing at that time. Among other things slothfulness made its appearance in people's attitude towards the observance of prayers. It is this that has been called the wasting of prayer in a hadith that follows.

587. This was a time of Ḥajjāj ibn Yūsuf when the prayers were said at times much later than those appointed. With all this it is to be noted that the kings and the provincial Governments were still in the habit of attending the mosque services. But between this and the order of faith that was found in the first generation of Muslims there is nothing to compare. Religion was even now observed but the fervour that distinguished the early believers was absolutely wanting. There was a lack of warmthness and half-heartedness that made people, who knew both the ages, lament for the one that was no more.

588. Najā' and Musājid means to talk to one in complete privacy. The root word means to be alone with a person in a high land. By describing prayer as an occasion for a private talk with God, we are given a very wondrous idea of this institution. The real object of prayer is to submit one's heartfelt petitions before one's Lord. Thus one is expected to present one's troubles and difficulties without reservation to one's Master in heaven at the time of prayer. In other words, that one's wants or wishes should be offered in the form of prayer, when observing this institution with a complete faith in the power of the Master to fulfil them. This implies one's application of one's bold mind with all its feelings and expressions at the time of prayer. Mechanical utterance of prescribed prayers without any reference to the feelings, emotions and thoughts is thus ruled out as much as the mechanical adoption of certain physical postures. For this reason, the Muslims have been instructed to use a language of his own in presenting his thoughts before God intercurrently with the prescribed words of prayer to enable him to put his mind on the right frame.
(R. 148) Anas reported . . . . (Repetition of H. 292). 589
(R. 149) Anas reported . . . . (Repetition of H. 292). 590

CHAPTER IX

Saying the Zuhr prayer at a cooler time in the severity of heat. 591

H. 359. ‘Abdullah ibn ‘Umar reported on the authority of the Messenger of Allah, peace and blessings of Allah be upon him, that he said, “When the heat is very severe, say your prayer at a cooler hour, for surely the severity of heat is a part of the boiling of the hell.” 592

(R. 150) Abū Zarr reported . . . . (Repetition of H. 360). 593
(R. 151) Abū Hurayrah reported . . . . (Repetition of H. 359). 594
(R. 152) Abū Sa‘īd reported . . . . (Repetition of H. 359).

589. This is a repetition of H. 292 with a difference in wording such as: “The Prophet, peace and blessings of Allah be upon him, said, ‘Verily when any one of you says his prayers he is talking privately to his God, so he should not spit on his right but he should do so underneath his left foot.’”

590. In this repetition the following additional words are found in the hadīth: “The Prophet said, ‘Keep a balance in your prostrations and one of you should not stretch his two aamins like the dog.’”

591. After dealing with the importance and purpose of prayer, Bukhārī now takes us to the question of the times of prayer, and a mention is made first of the Zuhr prayer, thus indicating that this is the first prayer of the day. This may sound strange to those who are accustomed to considering the day to begin with morning. The Western world, however, considers the day to begin with midnight. The keener perception of the spiritual mind, however, will find that the real beginning of the day is the hour which sees the sun on the decline. The idea is that it is when the physical props of the world fail a man then the spiritual day begins.

592. Some people have interpreted this hadīth about the cooling of the midday prayer as meaning that it should be said exactly at midday. But this is wrong, because this particular hour is obviously the hottest part of the day. The correct observance of this instruction should be to perform (See next page)
CHAPTER X

Saying of Zuhr (Prayer) towards the cooler end of the day in journey.

H. 360. Abū Zarr al-Ghifārī reported, “We were with the Messenger of Allah, peace and blessings of Allah be upon him, in a journey and the Muadhḍhīn wanted to sound the call of Zuhr prayer and the Prophet, peace and blessings of Allah be upon him, said, ‘Make it cool.’ He again wanted to sound the call of prayer and he the Prophet) said to him, ‘Make it cool,’ till we saw the shadows of the hillocks and the Prophet said, ‘The severity of heat is part of the boiling of the hell, so when it is too hot delay your prayer for a cooler hour.’ And Ibn ‘Abbās said, ‘The word Yatafayyā means, it inclines.’”

This prayer at about half past three in the afternoon when the heat of the sun is comparatively less. It is to be noted that while the Prophet stresses on the necessity of observing the prayers at their appointed times, he also recommends a consideration of the climatic conditions at a particular time of the year. Thus the midday prayer called Zuhr should be said earlier in winter and a little late in hot summer in tropical countries.

593. This report is to be found in greater detail in H 360, where we are told that the Muadhḍhīn tried to sound the call of prayer twice for this prayer and twice he was prevented by the Prophet from doing so.

594. H. 350 has been repeated here with these words added at the end: “And the fire complained to its Lord saying, ‘O my Lord, some part of mine has been devouring the other, at which the Lord permitted it to take two breaths, one in winter and the other in summer at which times you find the climate the hottest and the coldest.’” The complaint of the fire means its blazing and some part of its devouring the other means the concentration of its heat, and its taking breath means its varying in intensity. The Prophet’s speaking about the freezing cold belies the unfounded allegation that he could think only in terms of the conditions prevailing in his part of the world.

595. The Arabic word fa‘i is used for the shadow of a thing after the decline of the sun. Tulūl is plural of the Tullā meaning heap of dust, etc., rather flat in shape and of small height. It is evident that the shadow of such heaps is not visible until it is late in the afternoon. The description is meant to show that the Prophet said his Zuhr prayer quite late in the afternoon. In a later chapter there is a report coming from Abū Dharr Ghifārī which has the words: “So much so that the shadow of the Tulūl became equal to it. The word Yatafayyā that has been explained here, occurs in the Qur’ān in Chapter entitled “The Bee,” verse 48.
The time of Zuhr prayer is when the sun declines and Jābir said, "The Prophet, peace and blessings of Allah be upon him, used to say his prayer at midday."  

H. 361. Anas ibn Malik reported that the Messenger of Allah, peace and blessings of Allah be upon him, came out (one day) when the sun had begun to decline and said his Zuhr prayer, then stood up on the pulpit and talked about the Hour and said in the course of it about great disasters, then said, "Whoever likes to ask about anything, let him ask, for I will reply to anything that you will ask about so long as I am at this place," so people wept much and he repeatedly said, "Ask me." So 'Abdullah ibn Ḥudhāfa al-Sahmī stood up and said, "Who is my father?" He said, "Your father is Ḥudhāfa." Then went on repeating: "Ask me." Then 'Umar, may Allah be pleased with him, sat on his knees and said, "We are satisfied with Allah as our Lord and with Islam as..."

596. There is no evidence to show that the Holy Prophet ever said his Zuhr prayer before the decline of the sun. For this reason it is agreed on all hands that the time for Zuhr starts with the decline of the sun. The report from Jābir which occurs in the chapter "The Time of Maghrib prayer" states that the Prophet said his Zuhr prayer at midday (Hajira) when the temperature is naturally high. This may be true but the Prophet's repeated instruction for the cooling of the Zuhr prayer demand delay in this prayer.
our religion and with Muhammad as our Prophet.” Then he (the Prophet) became silent, then he said, “The heaven and the hell were just presented before me in the direction of this wall and I had never seen such a good and a bad site.”

H. 362. Abu Barza reported, “The Prophet, peace and blessings of Allah be upon him, used to say his morning prayer at a time when one of us could (just) recognize the other man sitting with him and he used to recite in this prayer between sixty to one hundred (verses) and he used to say his Zuhr prayer when the sun would be in decline and he used to say his ‘Asr prayer when one of us could go to the other end of Madina and come back as the sun would be still bright and I forgot what he said about the Maghrib prayer!’ (and he further said): ‘He did not mind delaying the Isha’ prayer to an hour past one-third (¼) of the night.’ Then he said, ‘Till the midnight.’”

597. There are people who are in the habit of asking unnecessary questions. The Prophet disliked such questions as it was in a way unmannerly. Peoples’ weeping was the result of the realization of their own fault. ‘Umar very politely and tactfully brought the Prophet back to his normal mood. The first part of this hadith has already been stated in H. 82 and a repetition of it later on.

598. The experience of the Prophet seeing the heaven and the hell is to be found also in the hadith speaking of the solar eclipse. But the two reports apparently speak of two different events. There is another hadith speaking of this experience, viz., that about the Mi’râj. This shows that the Prophet saw the heaven and the hell at least thrice, from this earth. The fact is that the Prophets are gifted with faculties by which they can see things of the Spiritual world while their bodies are on this earth and that there is no need for them to be taken physically in the other world for this purpose. This is the significance of the Prophet’s famous experience known as Mi’râj or Ascension.
H. 363. Anas ibn Malik reported, “When we used to say our prayer behind the Messenger of Allah, peace and blessings of Allah be upon him, at the time of Zuhr prayer, we used to prostrate on our clothes as a protection against heat.”

CHAPTER XII

Delaying the Zuhr prayer till the ‘Aṣr.

H. 364. Ibn ‘Abbās reported that the Prophet, peace and blessings of Allah be upon him, said his prayer in Madīna, eight genuflexions at Zuhr and ‘Asr, and seven at Maghrib and Isha’ prayers; and Ayyūb said, “Perhaps it was a rainy night?” He (Ibn ‘Abbās) said, “Perhaps so.”

CHAPTER XIII

The time of ‘Aṣr prayer.

(R. 153) ‘Ā’ishah reported . . . .
(Repetition of H. 352).

(R. 154) ‘Ā’ishah reported . . . .
(Repetition of H. 352).

599. This shows that it is permissible for a person staying at home to combine two prayers. The reference to rain is only by way of conjecture. A report found in the collection of Muslim shows that it was not a rainy night and that there was neither any fear of anything. Other reports show that the Prophet said his two prayers together without any plea of journey and rain. The two prayers that can thus be combined are the Zuhr and the ‘Aṣr on the one hand, and Maghrib and ‘Isha’ on the other. As for the traveller and the patient, the combination is always allowed. The combination which is spoken of here is to delay the first of these to the point of the arrival of the time of the next one. Such a permission is only for the facility of the believers as has been rightly observed

(See next page)
(R. 155) Ā'ishā reported.... (Repetition of H. 352).

(R. 156) Sayyār ibn Salāma reported.... (Repetition of H. 362). 601

H. 365. Anas ibn Mālik reported,
"We used to say the 'Asr prayer; then if a man went out towards Banū 'Amr ibn 'Awf, he would find them saying the 'Asr prayer." 602

H. 366. Abū Umāma reported saying, "We said our Zuhr prayer with 'Umar ibn 'Abdul 'Azīz; then we went out till we met Anas ibn Mālik and we found him saying the 'Asr prayer and I said, 'O my uncle, what is this prayer you have said?' He said, 'The 'Asr prayer, and this is the prayer of the Messenger of Allah, peace and blessings of Allah be upon him, which we used to say with him.'" 603

by Ibn 'Abbās. There is a report from Tibrīnī on the authority of 'Abdullāh ibn Mas'ūd that the Messenger of Allah, peace and blessings of Allah be upon him, once said his Zuhr and 'Asr prayers and the Maghrib and Isha prayers together. On being asked the reason for it the Prophet is reported to have said that he did so to make things easy for his followers.

600. This is the repetition of the last part of H. 352 that has been repeated twice here with a slight variation in wording such as "And the Fā'ī (shadow) had not departed from her room."

601. In this repetition the following words are additional: "I and my father went to Abū Barza al-Aslamī and my father told him, "How did the Messenger of Allah, peace and blessings of Allah be upon him, say his prescribed prayers?" and he said, "He used to say the Hāja' (Zuhur) which you call the Awdā when the sun would decline to the West" and about the Isha prayer it is reported "The Prophet liked that the Isha prayer should be delayed. I mean the prayer which he would call Aama and he disliked sleeping before it or any talking after it."

602. Banū 'Amr ibn 'Awf used to live in Qubā. Imam Nawvī says that their houses were situated at the distance of two miles from Madīna. The idea is that the Prophet used to say the 'Asr prayer

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(R. 157) Anas ibn Malik reported . . . (Repetition of H. 367).

H. 367. Anas ibn Malik reported, "The Messenger of Allah, peace and blessings of Allah be upon him, used to say his ‘Asr prayer while the sun would be high and bright, so a man would go to the ‘Awālī and would visit them while the sun would still be high and some parts of ‘Awālī were four miles from Madīna or something like this."  

CHAPTER XIV

The sin of one who has missed his ‘Asr prayer.

H. 368. ‘Abdullāh ibn ‘Umar reported that the Messenger of Allah, peace and blessings of Allah be upon him, said: ‘One who has missed the ‘Asr prayer is as if he has been robbed of his family and his wealth.’” Abū ‘Abdullāh said (in explaining the Qur’ānic word) Yatirakum, ‘(We say) Watartu al-Rajula when you have killed someone’s man or taken possession of his wealth.’”

rather early, and these people used to say the same prayer somewhat later because of their worldly occupations.

608. That is to say that this was the proper time for ‘Asr prayer.

604. The actual words of this hadīth are: “We used to say our ‘Asr prayer when one amongst us could go to Qubā’ and reach the people thereof while the sun would still be high.” For detail see the next hadīth.

(See next page)
CHAPTER XV

The sin of one who has discarded his ‘Asr prayer.

H. 369. Abū Malīḥ reported, "We were with Burayda in a certain battle on a cloudy day and he said, 'Say your ‘Asr prayer early, for surely the Prophet, peace and blessings of Allah be upon him, said: One who discards the ‘Asr prayer his action becomes useless.'" 607

CHAPTER XVI

The excellence of the ‘Asr prayer.

H. 370. Jarīr ibn ‘Abdullāh reported, "We were near the Prophet, peace and blessings of Allah be upon him, and he looked towards the full moon one night and said, 'Surely you will see your Lord as you see this moon; you will not be in the way of each other in looking at Him; 608 so if you have got the means that you are not overpowered at the time of the

605. Some of the suburbs of Madīna lay towards the Najd and were comparatively on a higher level. These were called ‘Awāli. There were some others that lay towards jahāna and these were on lower level and were called Sājila. Some idea of this difference can be had from the distinction made between the East end and the West end of London. The nearest point of these ‘Awāli lay at a distance of two miles from Madīna and the farthest of them were at a distance of six miles. Some authorities say that the farthest point of these lay at a distance of eight miles.

606. This is the busiest time for business transactions. The idea is that one who discards the prayer in favour of the interest of one’s family and wealth is in fact robbed of one’s family and one’s wealth. The word Yatrakut of which the meaning is given here occurs in the chapter of the Qur’ān entitled ‘Mujāmmad’.

607. Ḥabīb ‘Amāl has been taken to mean that the good effects of other good deeds on the soul of man are neutralized by this sin. The idea is that just as some good deeds take away the bad effects of some sins, similarly some evil deeds are so poisonous that they kill the good effect of (See next page)
prayer before the rising of the sun and before its setting, then do say these prayers;’ then he recited,
And glorify your Lord by praising Him before the rising of the sun and before its setting’ (Chapter 20, verse 130), Ismā’īl said, ‘(The word) Isa‘lū means ‘Let it not be missed by any means.’”’

H. 371. Abū Hurayrah reported that the Messenger of Allah, peace and blessings of Allah be upon him, said, “Some angels at night and some angels in the day follow one another in your midst and they come together at the Fajr prayer and ‘Asr prayer, then those (angels) who spend their night in your midst ascend (to the) heaven and their Lord asks them although many other deeds of virtue. Some other authorities have taken this phrase to mean that the work which one attends at the cost of prayer becomes fruitless and devoid of blessings and is incapable of contributing to his submission.

608. Here the simile is not applicable to the person of God because as the Qur’ān says: “There is nothing like a likeness of Him.” It applies only to the vision of God. This report is repeated further on where an alternate word, viz. Lātīdāhāna is suggested as an alternate word for Lātīdāmmūna used here, the former meaning “And they did not entertain any doubt (about it).” It seems this was the word used by the Prophet. Needless to say God is no physical substance that can be seen with the physical eyes. The vision which is used to see God is produced by the purity of the mind and is spiritual in nature. The sight of God is clear in proportion to the purity of the heart just as the reflection of the sun on a thing is the proportion to the clearness and brilliance of its surface. Just as millions of mirrors can have the reflection of the sun on one and the same time without any of these standing in the way of the other, similarly millions of people can have the full sight of God in their hearts at one and the same time each without in any way standing in the way of Allah.

609. The phrase before the setting of the sun refers to the ‘Asr prayer while the phrase before the rising of the sun refers to the Fajr prayer. The Zuhr prayer is employed in the phrase Līdūlūn-kīdīhāna (from the declining of the sun) used in the chapter “Israelites.” In the same way the “Isa‘lū prayer is mentioned by its very name in the Qur’ān. Thus the different prayers are all specified in the Qur’ān as well.

610. These are the angels that keep a record of the good and evil deeds of the individual man and woman and they are referred to in many places in the Qur’ān, such as chapters entitled “Thunders” as also in “Qāf” as well as in the chapter entitled “Cleaving Asunder.” They are called Mu‘ṣṣiqūlās because they pursue the actions of a man and preserve them and also because they follow one another in performing their functions.
He knows about them very well. 'How did you leave my servants?' And they say, 'We left them in prayer and we met them while they were praying.'”

CHAPTER XVII

One who gets one genuflexion of the ‘Asr prayer before the setting of the sun.

H. 372. Abu Hurayrah reported, "The Messenger of Allah, peace and blessings of Allah upon him, said: ‘When any of you gets only a prostration in the ‘Asr prayer before the setting of the sun, he should complete his prayer and when he gets (only) one prostration in the morning prayer before the rising of the sun he should complete his prayer.’”

611. The object of God’s question is not the same as that of man. Whenever God is reported to have asked the question it has for its objects to reveal a certain state of things to man. Here the object of the question is to tell man that every action of his is being carefully noted and recorded.

612. Sajda or prostration here means the whole Rak‘at or genuflexion beginning from the standing posture and ending in prostration. Strictly speaking, a man is considered to have availed of a particular Rak‘at only when he has joined it before the Ru‘ûs has ended, the word Sajda should, therefore, be taken here to mean Ru‘ûs. In the later chapter that same narrator Abu Hurayrah, states this report in these words: ‘Whenever gets one Rak‘at of prayer one gets the whole of the prayer and whoever gets one Rak‘at of morning prayer gets the whole of the morning prayer and whoever gets one Rak‘at of the ‘Asr prayer he gets the whole of ‘Asr prayer.’” In some other reports we have it on the authority of the Prophet himself that if a man catches the Imam at the point of Ru‘ûs he should consider it as equivalent to one Rak‘at of prayer and that if he gets him in a state of prostration this should not be considered as getting the Rak‘at. The sum and substance is that if for some unavoidable reason a man joins the prayer while it is on and gets only the last Rak‘at he can regard himself as having performed a prayer at the scheduled hour.
H. 373. Salīm ibn ‘Abdullāh reported on the authority of his father that he narrated to him that he heard the Messenger of Allah, peace and blessings of Allah be upon him, say: ‘Your existence in relation to those that have gone before you from among the religious communities is like that of the period between the ‘Asr prayer and the setting of the sun. The followers of the Torah were given the Torah and they acted on it till when half the day passed they became weak and they were given a Qurān each, then the followers of the Gospel were given the Gospel and they acted till the time of the ‘Asr prayer. Then they became weakened and they were given one Qurān each, then we were given the Qurān and we acted till the setting of the sun and we have been given two Qurāns each. At this,

618. This very report is repeated later on, on the authority of Abū Mūsā, but with some difference in the wording such as: “The parable of the Muslims and the Jews and the Christians is that of a man who has engaged some people on wages to do for him a certain thing up to the night time, and these people work up to the midafternoon and say, ‘We have no need for your payment.’ Then he engages other people and says to them: ‘Complete the rest of the work and for you is what I have stipulated.’ So they worked till it was the time for the ‘Asr prayer, they said, ‘We leave to you what we have done’. So he engaged another set of people and they worked for the rest of the day till the sun disappeared and they received the full wages of the other two sets of people.’ The variation of this report occurring more than once only confirms our view that reports that had nothing to do with the ordinances of religion are not as accurately preserved as those connected with such ordinances. In such cases it is more the sense than the actual words of the Prophet that has been preserved. The sense of this report is not difficult to understand. The duty of preserving the law of God and enforcing it till the end was not properly performed by the previous covenanted peoples and then it was left for the Muslims to do this job to the satisfaction of God and receiving the reward that was promised. This is the reason for this Ummah being the last. The object of recording this hadith in this chapter is that when one joins the last Rak‘ah of a prayer he is considered as having joined the whole of it. Similarly the Muslim community that has appeared last in the history of the dispensation of God will be considered as having entered the covenant from the beginning of history.
the followers of the other two books said, ‘O our Lord, You have given these people two Qurān each and You have given us one Qurān each and we have acted more’; Allah, the Mighty, the Glorious, said: ‘Have I been unjust to you in any manner in giving you your reward? They said, ‘No’. He (God) said, ‘And this is My favour I give it to whomsoever I like.’”

(R. 158) Abū Mūsā reported . . .
(Repetition of H. 373)

CHAPTER XVIII

The time of Maghrib prayer and ‘Ata says that a patient should say the Maghrib and ‘Ishā’ prayers together.

H. 374. Raḥi̔ bin Khadij reports: “We used to say our Maghrib prayer with the Prophet, and one of us used to return (to his own place) and he was still able to see the spot where his arrow would fall.”


614. The meaning is that the Prophet used to say the Maghrib prayer so early after the setting of the sun that it will be quite some time before it was dark, because the distance which an arrow covers is quite a good one and takes some time for a man to reach.
arrived and we asked Jabir ibn 'Abdul-lah and he said, 'The Prophet, peace and blessings of Allah be upon him, used to say the Zuhr prayer at midday and the 'Asr prayer when the sun would be clear, and the Maghrib prayer when it would set, and the 'Isha' prayer sometimes (sooner) and sometimes (later). When he would find people assembled he would say it soon and when he would find them coming late he would delay, and for the morning prayer they (i.e., the people) or the Prophet, peace and blessings of Allah be upon him, would say it when it would still be somewhat dark.'”

H. 376. Salama reported: “We used to say the Maghrib prayer with the Prophet, peace and blessings of Allah be upon him, when the sun would hide behind the horizon.”

(R. 159) Ibn 'Abbas reported . . . . (Repetition of H. 364).

CHAPTER XIX

One who has disliked that the Maghrib prayer should be called 'Isha'.

H. 377. 'Abdullah al-Muzanni reported that the Prophet, peace and blessings of Allah be upon him, said: ‘Abdullah bin 'Abdul-malik bin 'Abdul-lah said: ‘The Prophet, peace and blessings of Allah be upon him, said: ‘There are six prayers which are not to be delayed during his rulership.'”

615. Hajjaj became the Amir of Hijaz in the year 74 of the Hijri Era. The prayers began to be delayed during his rulership.

616. In this repetition the words are: "The Prophet, peace and blessings of Allah be upon him, said prayers in seven genuflexions all together and in eight genuflexions all together," showing that he said his Maghrib and 'Isha' prayers together and similarly the Zuhr and 'Asr prayers and this without either being on a journey or having the plea of rain fall.
said: "The rustic Arabs should by no means prevail upon you in assigning the name to your Maghrib prayer." He (further) said: "And these rustic Arabs say that it is 'Isha'." 617

CHAPTER XX

The discussion on 'Isha' and 'Atama and one who considers it wide (to use both the words) 618 and Abu Hurayrah reported on the authority of the Prophet, "The heaviest prayer to the hypocrite is the 'Isha' and the Fajr," and he (also) said: "Had they but known what (reward) is to be found in 'Atama and Fajr." Abu 'Abdullah said: "And it is better that one should call it 'Isha' because of the words of Allah, the Exalted: 'And after the 'Isha' prayer (...)" and it has been related of Abu Musa that he said, 'We used to be with the Prophet, peace and blessings of Allah be upon him at 'Isha' prayer from time to time and he would say it late', and Ibn 'Abbas and 'A'isha said, 'The Prophet, peace and blessings of Allah be upon him, delayed the 'Isha' 617. Evidently the object was to guard against people confusing the two times of the two prayers and saying the Maghrib prayer so late as to make it synchronised with the 'Isha' prayer.

618. The word "'Isha" has been used in the Qur'an but popularly it was called 'Atama in the Prophet's time.
prayer,' then some of them reported on the authority of 'A'isha 'The Prophet, peace and blessings of Allah be upon him, delayed the 'Atama prayer,' and Jabin said: 'The Prophet, peace and blessings of Allah be upon him, used to say the 'Isha' prayer,' and Abu Barza said, 'The Prophet, peace and blessings of Allah be upon him, used to delay the 'Isha' prayer,' and Anas said, 'The Prophet, peace and blessings of Allah be upon him, delayed the late 'Isha' prayer,' and Ibn 'Umar and Abu Ayyub and Ibn 'Abbas said: 'The Prophet, peace and blessings of Allah be upon him, said the Maghrib and the 'Isha' prayers.'

(R. 160) 'Abdullah reported . . . .
(Repetition of H. 101). 619

CHAPTER XXI

The time of 'Isha' prayer is when people gather or late.

(R. 161) Muhammad ibn 'Amr reported . . . . (Repetition of H. 375). 630

619. The words of this report here are: 'The Messenger of Allah, peace and blessings of Allah be upon him, one night led us into 'Isha' prayer which people used to call 'Atama.' For the rest it repeats the story of H. 101, viz., that at the end of one hundred years from the time the Prophet was speaking these words, there will be no living man alive. This was a very great prophecy which saw literal fulfilment. The incident belongs to the closing days of the Prophet's life.

620. This shows that unless it involves unusual delay, the time for the congregational prayer may be differed a little if the number of people attending the prayer is expected to be considerably larger thereby. In other words, the consideration of the largest possible number of people joining the prayers should outway the rigid punctuality of the prayer times.
CHAPTER XXII

The excellence of 'Ishā' prayer.

H. 378. Urwa reported that 'Ā'ishah reported to him, "The Messenger of Allah, peace and blessings of Allah be upon him, delayed the 'Ishā' prayer one night and it was before Islam had spread, so he did not come out till 'Umar said: 'The women and the children have fallen asleep,' so he came out and said to the people waiting in the mosque, 'No one from among the inhabitants of the earth is waiting for this prayer excepting yourselves.'"

H. 379. Abu Musa reported, "Myself and my companions who accompanied me in the boat alighted one day in the plain of Buṭhan and the Prophet, peace and blessings of Allah be upon him, was in Madīna and some of these would come to the Prophet, peace and blessings of Allah be upon him, at the time of the 'Ishā' prayer every night, so we met the Prophet, peace and blessings of Allah be upon him, myself and my companions, when he was engaged in some of his affairs, so he delayed the prayer till it became midnight; then the Prophet, peace and blessings of Allah be upon him, came out and he led them in
prayer and when he had finished his prayer he said to those present:
'Stay on, there is good news for you, surely it is a blessing of God on you that there is no one from among the people who is saying his prayer at this hour except yourself,' or he said, 'No one excepting yourselves is saying prayer at this hour.'" He did not know which of these sentences he uttered.

Abū Mūsā said: 'So we returned exalted with what we heard from the Messenger of Allah, peace and blessings of Allah be upon him.'

CHAPTER XXIII

Sleeping before the 'Ishā' prayer has been disapproved.

(R. 162) Abū Barza reported . . . .
(Repetition of H. 362). 623

CHAPTER XXIV

Sleeping of one before 'Ishā' who is overpowered by sleep.

(R. 163) 'Urwa reported . . . . (Repetition of H. 378). 623

621. What a high sense introduced in the observance of prayer. It was a matter of pride for the Prophet and his companions that at a particular moment they would be the only people bending their heads before the Invisible Author of the Universe. Abū Mūsā Abū Sā'īr and Abū Hurayrah and Abū Mūsā's friends were the inhabitants of Yemam from where they migrated to Madīna to join the Prophet in his mission. Most probably this Migration took place immediately after the fall of Khaybar. Bani is a wide expanse of plain land with trees on it. Buṣān is the name of a valley in Madīna. Tabrī says that the Prophet made this delay in his prayer on account of his preoccupation with the preparation of an army for battle.

622. In H. 362, of which it is a repetition we do not find some words which are given here but in its repetition preceding R. 156 we find the words which are given here by Bukhārī, viz. "The Prophet used to dislike sleeping before the 'Ishā' prayer and any talk after it." It is obvious that indulgence in such sleep may lead to the missing of the congregational prayer. As for talking it is forbidden because those engaged in this sort of talk get late in going to bed and are not expected to be able to get up for the midnight or even the morning prayer. A misguided world finds pleasure in keeping away till late at night and thus ruining both their physical and spiritual health. Such people are bound to be late risers and loosers both in the world of matter and in the world of spirit.

(See next page)
H. 380. ‘Abdullah ibn ‘Umar reported, “The Messenger of Allah, peace and blessings of Allah be upon him, was kept away from this prayer one night by some engagement, so he delayed it till we slept in the mosque, then we woke up, then the Prophet, peace and blessings of Allah be upon him, came out to us and said: ‘No one from the inhabitants of the earth is waiting for this prayer excepting you,’” and Ibn ‘Umar did not mind either saying it before time or delaying it when he did not fear that sleep will overpower him to keep him away from its time and he used to sleep before it. Ibn Jurayj said, “I said to ‘Ata’ and he said: ‘I have heard Ibn ‘Abbās say: ‘The Messenger of Allah, peace and blessings of Allah be upon him, delayed the 'Ishā' prayer one night till people fell asleep and they woke up and they slept and they woke up; ‘Umar ibn Khattāb got up and said: ‘Prayer.’” ‘Ata said, ‘Ibn ‘Abbās said: ‘So the Prophet, peace and blessings of Allah be upon him, came out as if I am looking at him even now, water was falling

629. In this repetition we find the informed words added at the end: “In those days prayers could not be said (with freedom) excepting in Madinah—and he (the reporter) further said—and they said this prayer between the time of the disappearance of the last glow of the sun and the first one-third part of the night. In the previous versions we have been told that the women and children used to fall asleep before the 'Ishā' prayer but then this falling asleep was beyond their control and as such forgiveable. They, however, did not leave the mosque for such sleep and woke up as soon as they were alerted for prayer. The prohibition relates only to sleep that is intentional because those who go to sleep intentionally run the risk of missing the prayer.
in drops from his head, and placing his hands on his head, he said: 'Had I not feared that it would be hard on my followers I would have ordered them to say this prayer like this,'" and 'Aṭā wanted to verify how the Prophet, peace and blessings of Allah be upon him, placed his hands over his head as Ibn 'Abbās has reported, so 'Aṭā parted his fingers for me a bit, then he placed the ends of his fingers on the side of his head, then he joined them and drew them like that over the head till his thumb touched the side of his ear that was adjoing his face on his temple and the border of his beard, he was neither doing it quick nor slow excepting like this, and he (the Prophet) said: "Had I not feared that it would be hard on my followers I would have ordered them that they should pray like this.'"

CHAPTER XXV

The time of 'Ishā' prayer extends up to the midnight and Abu Barza said, "The Prophet, peace and blessings of Allah be upon him, liked to say it late."

624. From this we learn that one should not say the 'Ishā' prayer after midnight because some time must be given to the man for sleep and also because the time for the supererogatory midnight prayer is to begin at this point.
H. 381. Anas reported, "The Prophet, peace and blessings upon him, delayed the 'Isha' prayer until the midnight, then said the prayer, then said, 'People have said their prayers and slept; beware, you are in prayer so long as you wait for it' — and in one report — he heard Anas saying: 'As if I am seeing the sparkling of his ring on that night.'"

CHAPTER XXVI

The excellence of the morning prayer and the Ḥadīth.

(R. 164) Qays reported .... (Repetition of H. 370).

H. 382. Abū Mūsā reported that the Messenger of Allah, peace and blessings upon him, said: "One who has said the two cool prayers has entered the Paradise."

625. The word Ḥadīth is either not a part of the report or it must have been some other word and it has been suggested that in reality the word is 'Asr. The word Ḥadīth is found only in one manuscript.

626. This report has already been noted by us through the narration of Jārīr ibn 'Abdullāh in H. 370. The difference is that in this repetition we find the words: "On the night of full moon" after the words: "He looked at the moon". Also the reporter is not sure whether the Prophet used the word "Lā-tadāhūnā" meaning, "they were not obstructing each other's view" or he used the word "Lā-tadāhūnā" meaning, "they do not doubt". This suggested alternative is more befitting to the trend of the report. The connection of the sight or vision of God with prayer is quite obvious. It is through prayers that man develops the sight which enables him to seek God. Of course God is altogether a different phenomenon from our seeing any other object we know of. It needs some other faculties than the physical ones, and these faculties are expected to be developed in a man of faith and constant devotion. In this world this kind of vision of God is the proud privilege of only a few and that even not in complete form. In the other life, i.e. the life beyond the grave, this will be the experience of many in its full blaze; and the prayer that does not lead a man to this developed inner vision is an ineffective one.

627. Bardaín means two cool times of prayers and has been taken to refer to the Fajr (morning) and 'Asr (the later afternoon) as has been suggested by the part to be found in the collection of Muslim. To be accurate, all good deeds should lead a man to paradise, but the stress on these two prayers leading to the same seems to be on account of the moral struggle which they involve. In the morning prayer such a struggle is keen because it is contrary to the animal feelings in man to discard the sweet sleep of the morning time for the sake of his spiritual duty and similarly the 'Asr prayer involves an effort to be away from the scenes of worldly activities.
CHAPTER XXVII

The time of the morning prayer.

(R. 165) Anas reported . . . . (Repetition of H. 383 that follows). 628

H. 383. Anas ibn Malik reported that the Prophet of Allah, peace and blessings of Allah be upon him, and Zayd ibn Thabit took their meals before dawn and when they had finished taking these meals the Prophet of Allah, peace and blessings of Allah be upon him, stood up for prayer and said his prayer. "We said to Anas, 'How much elapsed between finishing their meal before dawn and their engaging in prayer?' He said, 'The measure of the time in which a man can read fifty verses of the Qur'an.'"

H. 384. Abū Ḥāzim reported that he heard Sahl ibn Sa'd say, 'I used to take my meal before dawn at home, then I had to hurry up to get the morning prayer with the Messenger of Allah, peace and blessings of Allah be upon him.'

(R. 166) 'A'ishā reported . . . . (Repetition of H. 267). 629

628. This report is repeated in H. 383 which is coming immediately after. The difference of this report from the one that follows lies in the fact that here Zayd ibn Thabit is reported to have said that the people to take their meal before dawn were more than two, but in H. 383 we shall see that the number of persons referred to are two, viz. the Holy Prophet and Zayd ibn Thabit. We learn from the reports in some other collection that Anas was also in the company. But if (See next page)
CHAPTER XXVIII

One who gets one Rak‘at of the morning prayer.

(R. 167) Abu Hurayrah reported ... (Repetition of H. 372). 630

CHAPTER XXIX

One who gets one Rak‘at in a prayer.

H. 385. Abu Hurayrah reported that the Messenger of Allah, peace and blessings upon him, said, "One who gets one Rak‘at in a prayer gets the (whole) prayer."

CHAPTER XXX

Prayer after the Fajr prayer until the sun rises high. 631

Anas himself was present there is no point in his having heard the report from Zayd ibn Thabit. It may be that the other persons besides the Prophet and Zaid ibn Thabit were some others than Anas or else we have to take the dual form of the word to be the correct one. We incidentally also learn that the time for Fajr prayer starts with what is called Subh-Sadiq (the real dawn) because that is the point when the meals preceding the fasting have to be stopped.

629. In this repetition of H. 297 the words are practically the same excepting that we find here the words, "When they had finished their prayer" after the words "their houses" and at the end there is an addition of the words "on account of darkness". These last words show that the Holy Prophet used to say the Fajr prayer so early at dawn that even after the Sunnat and the Fajr prayers were said quite restfully, it would be dark enough for women not to be recognised as they passed by men. In the first of these two reports we have been told that after the prayers were finished one man in congregation should recognize another next to himself. There is, however, no divergence between these two statements. The man sitting next to another man is quite different from a man seeing a woman passing by in view of the distance and also of the over-garment with which women are expected to be covered.

630. In this repetition of H. 372 the words are: "He said, 'One who gets only one Rak‘at in the morning prayer before the rising of the sun has in fact got the whole morning prayer and one who gets only one Rak‘at of the 'Asr prayer before the setting of the sun has in fact got the whole 'Asr prayer."

631. The chapters and the reports that start from here contain references that are in a way a prohibition against saying prayer at certain hours of the day. One of these prohibitions is that prayer should not be said aiming at the rising and the setting of the sun, i.e., while starting the prayer one should not have in one's mind the point of the time of either the rising or of the setting of this (See next page)
H. 386. Ibn ‘Abbās reported, ‘Some approved men bore witness before me, and the most approved among them, in my view, was ‘Umar, that the Prophet, peace and blessings of Allah be upon him, forbade saying prayer after the morning prayer until the sun became bright and after the ‘Asr prayer until it has set.’

H. 387. Ibn ‘Umar reported, ‘The Messenger of Allah, peace and blessings of Allah be upon him, said: ‘Do not aim at the rising of the sun in your prayer nor to its setting’; (the reporter) said, ‘And Ibn ‘Umar narrated it to me saying, ‘The Messenger of Allah, peace and blessings of Allah be upon him, said: ‘When the border of the sun makes its appearance, delay the prayer until it becomes high and when the border of the sun heavenly body. On the other hand, we have already seen that certain hadith instruct a man who has already started his prayer either before the rising of the sun or just before its setting to finish his prayer irrespective of the rising or the setting. Thus, what is forbidden is that one should not intentionally try to start the prayer at these meeting points of the day and the night. But if one is obliged by circumstances to say one’s prayers at these last points of either the day or the night, his action does not fall within the range of the prohibition order. The word Taharru meaning, ‘to aim at’, makes this point clear. The object of this prohibition is that the believer should not act in a manner that his action may resemble that of a sun-worshipper who makes it a point to pray at these particular hours to express his devotion to his God. In some other reports we are asked not to say any prayers after our Fajr prayer till the rising of the sun nor to say any prayer after our ‘Asr prayer till the setting of the sun. But there are other reports which speak of prayers said during these intervals. For example we read that the Prophet himself once said his Sunnat prayers adjoining the Zuhr prayer after his ‘Asr prayer. We also learn that he often said two Rak’ats of Nafl prayers after his ‘Asr prayer. The object in giving some irregularity to these post Zuhr and post ‘Asr prayers seems to be not to make them an inseparable part of the prayer appointed for these times so that these may not become heavy for people. Thus in the report by ‘Abdullāh b. ‘Amr b. ‘Uthmān while we are told that the Holy Prophet used to say his post ‘Asr prayers, we are also told that he used to say them not in the mosque but on his return to home. The substance of the whole question is that the morning and the ‘Asr prayers should be kept light and that otherwise there is no absolute prohibition against saying these prayers. For example the funeral prayers, prostrations recommended at certain points in the recitation of the Qur’ān, prostrations in gratitude, the prayers of solar and lunar eclipses or some prayers that have fallen in arrear, can very well be said after the morning and ‘Asr prayer has already been said, in spite of that certain schools of thought consider it improper. Still another point of time in which it is reported that prayer has been forbidden is that of midday. This seems to refer to the midday of the summer, since, as we have seen certain reports recommending the delay of Zuhr prayer in hot summer days. So this is also a conditional prohibition and not an absolute one.'
disappears, delay the prayer until it disappears (altogether)."

H. 388. Abū Hurayrah reported that the Messenger of Allah, peace and blessings of Allah be upon him, forbade two kinds of business transactions and two kinds of prayer—he forbade prayer after the morning prayer until the sun has risen and after ‘Asr prayer until the sun has set altogether and wrapping oneself in clothes for sleeping on the ground and from sitting on one’s heels with one piece of cloth to cover the body exposing his private parts to the sky and Munābadha and Mulāmasa (types of business settlement). 632

CHAPTER XXXI

Prayer immediately before the setting of the sun should not be sought.

(R. 168) Ibn ‘Umar reported.... (Repetition of H. 387). 633

H. 389. Abū Sa‘īd al-Khudrī reported, saying, ‘I heard the Messenger

632. Munābadha and Mulāmasa are special terms in business transactions. In the former the seller throws a quantity of the article of trade towards the buyer and this symbolical act is regarded as finalizing the trade contract. In the latter the transaction is regarded as complete when the article in question is touched.

633. In this repetition of H. 387 we get only the first part of the report with the difference that the words used here are, ‘No one among you should intentionally say his prayer about the time of the rising of the sun nor about its setting.” The object is clear. Sometimes a man is engaged in some worldly affair and he delays his morning or the late afternoon prayer thinking that he will still be replying for it but all of a sudden he finds that the sun is in one case at the point of rising and in the other at the point of setting. In such cases he cannot help performing these prayers at these meeting points of the day and the night. Of course we are asked not to indulge in such procrastination but if by chance these prayers have been delayed to such points there is no actual prohibition at these hours.
ger of Allah, peace and blessings say:
"There is no prayer after the morning prayer until the sun has risen high and no prayer after the 'Asr prayer until the sun has completely set."

H. 390. Mu'awiya, may Allah be pleased with him, said:
"Surely you say a certain prayer, and we have been with the Messenger of Allah, peace and blessings and we have not seen him saying these two rak'ats of prayer and he certainly forbade to say them, i.e. to say the two rak'ats of prayer after the 'Asr prayer." 634

(R. 169) Abu Hurayrah reported....
(Repetition of H. 388). 635

CHAPTER XXXII

One who does not consider it improper to say prayers immediately after the 'Asr and Fajr prayers.

(R. 170) Ibn 'Umar reported....
(Repetition of H. 387). 636

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634. Further on in the title of chapter xxxiii we shall read that the Holy Prophet was seen saying his two Rak'ats of prayer after the 'Asr prayer and we are told by 'A'ishah that it was his regular habit to say these two Rak'ats of prayer till the last moment of his life. But since he said these prayers always at home the people in journey had no knowledge of it. Mu'awiya who speaks against this prayer had not been long in the company of the Prophet because he embraced Islam after the conquest of Makka.

635. In this repetition of H. 388 we get only that particular piece which is connected with the prayer.

636. The subject is the same as in H. 387 excepting that here Ibn 'Umar does not report the words of the Prophet, but says about himself. He said, "I pray as I see my companions pray." He did not forbid anyone praying as he liked at night or at day excepting that they should, intentionally say their prayers at the rising or the setting of the sun.
No missing prayer is to be said after the Asr prayer or the like of it and Kurayb reporting on the authority of Umm Salama said, "The Prophet, peace and blessings of Allah be upon him, said two rak'ats of prayer after the Asr prayer and said, 'The people of (the tribe of) 'Abdal-Qays kept me engaged and away from the two rak'ats of prayer after the Zuhr prayer'".  

H. 391. 'A'isha reported, "By Him Who has taken him away, he (the Prophet) did not discard these two (rak'ats of prayer) until he met Allah and he did not meet Allah until he felt the standing for prayer heavy, and he used to say many of his prayers sitting, i.e. to say two rak'ats after the Asr prayer, and the Prophet, peace and blessings of Allah be upon him, used to say these two rak'ats and did not say them in the mosque fearing that he should thereby be making it a burden on his followers and would like anything that would lighten their burden."

637. This shows that if for unavoidable reasons one is obliged to say some of one's prayers it is quite in order. Accordingly if some Sunnat prayers for some reason have been missed they can be said later on at the earliest opportunity. And so if one could not say two Sunnat rak'ats before the obligatory Fajr prayer, those can be said till the rising of the sun.

638. The Holy Prophet was in the habit of reciting the long chapters of the Qur'an in Nafal (supererogatory) prayers which required standing for a long time in such prayers. When, however, towards the closing days of his life, he began to feel this kind of standing long for prayer, he was obliged to say these prayers sitting. This is what we are told here.
(R. 171) ‘Ā’isha reported . . . . (Repetition of H. 391).

(R. 172) ‘Ā’isha reported . . . . (Repetition of H. 391).

(R. 173) Abū Ishāq reported . . . . (Repetition of H. 391). 639

CHAPTER XXXIV

To say prayer early on a cloudy day.

باب التبكيِر بالصلاة في يوم

٨٧١

(عُم) (م - ١٤٢) عن ابي إسحاق (مكرّر ٣٩١)

(R. 174) Abū Qilāba reported . . . .

(Repetition of H. 369). 640

CHAPTER XXXV

Sounding the call of prayer after the expiry of the time.

باب الآذان بعد ذهاب الوقت

٣٩٢

(عُم) (م - ١٤٤) عن ابي قلابة (مكرّر ٣٦٩)

H. 392. Abū Qatāda reported, on his father authority “We set out one night for a journey with the Prophet, peace and blessings of Allah be upon him, and some of the people said, ‘We wish, you had halted for us to rest at night, O Messenger of Allah.’ He said,

639. H. 391 has thus been repeated thrice. The first repetition (R. 171) has the following words: The Prophet, peace and blessings of Allah be upon him, never discarded two prostrations (meaning rak‘āt) after the ‘Asr prayer at any time in my knowledge.” The second repetition (R. 172) has the following words: “Two rak‘āt which the Messenger of Allah, peace and blessings of Allah be upon him, never gave up either in private or in public—two rak‘āt before the morning prayer and two rak‘āt after the ‘Asr prayer.” The third repetition (R. 173) which is a report by Abū Ishāq has the following words: “I saw Al-Awwad and Masrūq quoting ‘Ā’isha as saying, “The Prophet, peace and blessings of Allah be upon him, never came to me on any day after the ‘Asr prayer but he said two rak‘āt of prayer.”

640. Whereas in the title of the chapter we are just told that on a cloudy day prayers may be said earlier than the usual time, in the report that comes under it we are told that the report was with Buraq on a cloudy day and the latter said that the ‘Asr prayer should be said earlier on that day. Since the Prophet, peace and blessings of Allah be upon him, has said that one who discarded the ‘Asr prayer finds one’s actions brought to naught, which only shows that the Prophet emphasised only on the ‘Asr prayer to be said earlier in the case of a cloudy day, the whole seems to be to avoid the confusion about the exact time on account of the invisibility of the sun which may lead to the missing of the prayer. There is a report from Umar that the zuhr prayer may be delayed on a cloudy day or the ‘Asr prayer brought earlier to make a combination of the two at one and the same time on a cloudy day. It may be that the hadith under consideration suggests the same combination. On similar ground Maqārib and ‘Ishā prayers can also be said together.
CHAPTER XXXVI

One who leads people in prayer in congregation after the time has expired.

H. 393. Jabir ibn 'Abdullah reported that "Umar ibn al-Khattab, may Allah be pleased with him, came on the day of the (battle of) Ditch after the sun had set and began to curse the unbelievers of
Quraysh. He said, 'O Messenger of Allah, I could not afford to say the 'Asr prayer until the sun was on the point of setting.' The Prophet, peace and blessings of Allah be upon him, said: 'By Allah, I have not said this prayer (either). So we went towards Buṭān and he (the Prophet) made ablution for the prayer and we made ablution at the same time and he said the 'Asr prayer after the sun had set and then said the Maghrib prayer after it'.

**CHAPTER XXXVII**

One who forgets a particular prayer and says it when he remembers and does not repeat any excepting this particular prayer and Ibrahim said, 'One who misses one particular prayer for twenty years he should not repeat excepting this one particular prayer.'

H. 394. Anas ibn Malik reported on the authority of the Prophet, peace and blessings of Allah be upon him, "One who forgets to say a certain prayer, then he says it when he remembers, there is no atonement excepting justly saying of it." "Keep up prayer for My remembrance" (The Qur'an).

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641. Some reports speak of Zuhr and 'Asr prayers being missed and in some others the Maghrib prayer is also reported to have been missed. But here we are told of the missing of the 'Asr prayer and this seems to be the correct version. We are supported in this view by a report to be found in the collection of Muslim which runs as follows: "They kept us diverted from the middle prayer, namely, the 'Asr prayer." This report also indicates the propriety of saying missed prayer in congregation.

642. Some authorities are of the view that after a man has said any scheduled prayer and he remembers that he has not said the previous prayer he should say the missed prayer and then repeat the prayer which he has already said in time. Bukhārī by advancing this hadith impliedly asserts that this view is wrong. The missed prayer can be said at any time when remembered without involving the person concerned to the repetition of the prayer that has been already said in time.
CHAPTER XXXVIII

Fulfilling first the obligation of a prayer that comes first in order.

(R. 175) Jabir reported ... (Repition of H. 393). 644

CHAPTER XXXIX

What is disliked of talks after the 'Ishā' prayer—"al-sāmiru" is derived from "samar" and its plural is "summār" and al-sāmiru" is here in the plural form. 644

(R. 176) Abul Minhal reported ... (Repition of H. 362). 645

CHAPTER XL

Talking about knowledge and of good things after the 'Ishā' prayer.

H. 395. Qurra ibn Khalid reported, "We waited for Hasan (Baṣrī) and it took long, so much so that we began to approach the time of his leaving (the audience) and he came

643. In this repetition of H. 393 a part has been left out. There is no mention here of either the Prophet's performing ablution or of his saying the prayer.

644. Samar means the colour of the moonlight. The Arabs were in the habit in those days to sit long in the moonlit night and indulge in telling and hearing fairy tales. For this reason talks at night in general have been called Samar.

645. In this repetition of H. 392 we read the following additional words: "And he used to dislike sleeping before it and talking after it," and this is what connect it with the title of the chapter. Sleeping before 'Ishā' prayer may lead to the missing of the prayer in congregation and talking after it may lead to the missing of the morning prayer and cause wastage of time. But if there is any important business or matter to be discussed after this prayer there is no harm in it.
and said, 'Those neighbours of ours had sent for us,' then said, 'Anas ibn Malik said, 'One night we waited for the Prophet, peace and blessings of Allah be upon him, till it was midnight; then he came and led us into prayer and then addressed us saying, 'Look, people have said their prayer and then they have gone to sleep and as for you, you had been in prayer so long as you were waiting for the prayer.' Hasan said, 'And surely people continued to be in a good deed so long as they wait for the deed.' Quorra said, 'This is one of the reports made by Anas on the authority of the Prophet,' peace and blessings of Allah be upon him."

(R. 177) 'Abdullah ibn 'Umar reported . . . (Repetition of H. 101).

CHAPTER XLI

Talking with one's wife and guest

باب السمر مع الأهل والضيف

646. Hasan of Basra used to teach his disciples at night in the mosque. On a certain night his neighbours having taken him away in an important matter he was detained there long and could not be back for the teaching hour in time. This provided them an occasion to narrate this particular hadith, which means that to wait for a good work is as good as doing the work itself. This hadith incidentally shows that the Prophet at times talked to his companions after the 'Ishâ' prayer. There is a report coming from 'Umar to be found in the collection of Tirmidhi: "The Prophet, peace and blessings of Allah be upon him, used to have talks at night with Abû Bakr on some affair from among the affairs of the Muslims and I used to be with them."

647. After repeating H. 101, this repetition adds: "People have made a mistake in understanding this saying of the Prophet so much so that they began to make conjectures about the hundred years (i.e. they began to say that the doomsday will come after these one hundred years) and (Ibn 'Umar says) that the Prophet, peace and blessings of Allah be upon him, had only said that" (See next page)
H. 396. ‘Abdul Rahman ibn Abū Bakr reported that the people of the Sūfā were destitute people and that the Prophet, peace and blessings of Allah be upon him, said, “Whoever has got food for two persons he should take with him a third person and if he has got the same for four persons he should take a fifth one or a sixth one,” and that Abū Bakr brought three persons and the Prophet, peace and blessings of Allah be upon him, took with himself ten persons, and he (the reporter further) said, “And it was myself and my father and my mother,” (and the narrator said), “And I do not know if he said: ‘And my wife and a servant that was common to our house and the house of Abū Bakr, and that Abū Bakr had his evening meal at the place of the Prophet, peace and blessings of Allah be upon him, then he stayed on where the ‘Isha’ prayer was said, then he returned and he stayed on till the Prophet, peace and blessings of Allah be upon him, had his evening meal.’

None of those people would remain alive at the end of that period who were living at this time on the surface of this earth, meaning thereby that this particular generation would come to an end.” Thus Ibn ‘Umar’s feeling that people were giving interpretation to the hadith by thinking that the day of Judgment was to arrive at the end of the hundred years clarified the meaning of this hadith and said that the Prophet did not mean that the world will come to an end at the end of that period. (See also footnote of H 101).

Sūfā was a covered platform meant for the homeless companions of the Prophet, who used to spend their whole time in the mosque and would not take to any worldly occupation. Those people who had no food to eat at that time were distributed among several persons who could afford to give them some food so that the entire burden might not fall on one man’s shoulder. A golden principle is laid down here. Where there is food for three, a fourth man can easily be accommodated and so on. This shows the spirit of Islam in the entertainment of guests as opposed to the trend of the modern civilized society in which there are even one hundred guests for whom arrangements have been made no room is found for the hundred and first man if he happens to come by chance.

The repetition of the word Ta‘ashūhah becomes meaningless. The same hadith in the collection of Muslim has the word “Na‘asī” instead of Ta‘ashūhah. The word Na‘as means “fell drowsy” and this seems to be the proper word.
and he came after such a part of the night had elapsed as Allah willed; his wife told him, "What kept you away from your guests?" Or she said, "From your guest." He said, "What, have you not served them with the evening meal?" She said, "They refused till you came; it was presented to them and they refused." (The reporter said) "So I went away and hid myself and he (Abū Bakr) said, 'O you lazy one,' and he called me bad names and reproached me\(^{649}\) and said (addressing the guests) 'Eat, it will not be digestible to you',\(^{650}\) and he (also) said, 'By Allah, I will never eat it', and I swear by Allah, we were not taking any morsel but it was becoming larger from underneath.' He (further) said, "They had their fill and (yet) it (the food) became larger in quantity than what was before this and Abū Bakr looked at it and lo! it was exactly like what it was before or even more; so he said to his wife, 'O sister of Banū Firās, what is this?' She said, 'Nay, by the coolness of my eyes it is certainly at this

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649. Abū Bakr scolded his son 'Abd al-Rahmān for his having kept the guests hungry till so late at night. The word Jadda‘a means "to cut the nose or the ears or some other limb of a person"; unfiguratively it is used as a word of abuse for a person. The commentator Ibn Athīr says that Jadda‘a means "Sabba" that is, he abused.

650. Abū Bakr’s suggestion that the food would not be digestible for the guests was because they had taken the meal so late.
moment three times more than it was before this time.' And Abū Bakr ate of it and said, 'That was nothing but from the Satan.' He meant his own oath; then he ate one morsel out of it and took it to the Prophet, peace and blessings of Allah be upon him, and it remained with him (the Prophet) till the morning and there was a treaty between ourselves and a community and the stipulated period had expired; so we set apart twelve men and with each man among these there were some people and Allah knows how many people were with each of these men and all of them ate of it or as he (the reporter) said."

651. Abū Bakr took only one morsel of the food just out of courtesy for the guests, otherwise as the ḥadīth tells us he had already taken his meal with the Prophet. His reference to the devil was on account of the anger that had temporarily seized him. There is a ḥadīth: ‘Jealousy is a devil and anger is a devil.’

652. The miraculous increase in the quantity of food has been regarded as a miracle of Jesus; but here we have before us similar miracles happening at the hands of the companions of our Holy Prophet.
BOOK X

In the name of Allah, the Beneficent, the Merciful.

THE CALL TO PRAYER

CHAPTER I

The beginning of the call to prayer and the word of Allah, the Exalted:
"And when you call to prayer they make it a mockery and a joke; this is because they are a people who do not understand" (5:58) and the word of Allah, the Exalted: "When the call is made for prayer on Friday" (62:9).\(^653\)

(R. 178) Anas reported.... (Repetition of H. 397).\(^658\)

H. 397. Ibn 'Umar used to say, 'The Muslims when they came to Madina used to assemble and appoint times for prayer; no call was

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\(^{653}\) The first Adhan was sounded in Madina as is evident from the report of Ibn 'Umar which we shall presently read. The Holy Qur'an also refers to the Adhan only in its Madinite Chapters. The reason is that while in Makka the believers could not say their prayers with freedom on account of the violent opposition of the Quraysh. The reports purporting to say that Adhan was taught simultaneously with the injunction for prayer on the night of Mi'raj in Makka are not reliable, as Fath al-Bari has rightly observed after a full discussion of the subject.

\(^{654}\) This hadith narrated by the same reporter Anas will be found in greater details later on. Here we only read the following words: 'He said, 'People talked about the fire and the gong and they also referred to the Jews and the Christians, so Bilal was asked to use each expression twice in Adhan and that he should use them only once in Aqāma.'
sounded for it; then one day they talked about it and some of them said, "Use a gong like the gong of the Christians" and some of them said, 'Rather a horn like that of the Jews'; then 'Umar said, 'Why do not you send out a man calling for prayer?' So the Messenger of Allah, peace and blessings of Allah be upon him, said, 'O Bilal, get up and call out for prayer.'"^{555}

655. Bukhārī has these two hadith about the beginning of Adhān, i.e. H. 397 and H. 398. The first says that a consultation was held about the manner of calling people to prayer and when suggestions were made about gong, etc., 'Umar suggested that a man should be appointed to call the people to prayer at which the Prophet asked Bilāl to do this job. In the second we read that a consultation was held and some suggested the lighting of fire and the other the ringing of bell, etc., and Bilāl was ordered to recite the expressions of Adhān twice each and the expressions of Iqāma once each. Logic demands that the order that was issued to Bilāl should be recorded in both the reports. Accordingly some people on the basis of some other reports of this kind have concluded that the first order to Bilāl was that he should only call out 'As-salātū Jāmi'ūn' and that the words of the present Adhān were given to be reported later on, on the basis of a vision of 'Abdullāh ibn Zayd. This, however, is not correct. The fact is that the very first call to prayer consisted of the words that are current even now. It is true that some other reports speak of people having dispersed immediately after the consultation and before any decision was taken and that 'Abdullāh ibn Zayd spoke to the Prophet about a vision in which he had seen a man reciting the words of the Adhān twice and that the Prophet in his turn instructed Bilāl to recite these words. But there are other reports which speak of 'Umar having related his vision to the Prophet on the same subject. There are also reports to the effect that 'Umar's vision preceded the discussion by twenty days but did not speak about it until he had heard Bilāl using these words in the Adhān. Evidently there is divergence between all these reports. The true position seems to be that although 'Umar had seen the vision before the consultation he did not relate it to the Prophet out of respect for his prophetic position. And he did not speak about it before people presented their different views on this subject. Even when he gave his own suggestion he did not relate his own vision. The fact is that the believers of the type of 'Umar knew that in all questions bearing on religion, it is the Prophet's privilege to be guided by the direct revelation of God. So he did not consider it wise to relate his own vision and only made a passing and incomplete suggestion that a man should be appointed for this purpose when other people speaking different things. It seems that, after this consultation ending in 'Umar's suggestion, the meeting dispersed and that some time later, maybe on the day 'Abdullāh ibn Zayd also saw a vision similar to that of 'Umar and he narrated it to the Prophet. With all this, however, the Prophet himself must have received a commandment through what is called Wāhī Khāfi; in this connection and it must have been in confirmation of 'Abdullāh ibn Zayd's vision. It is then that he ordered Bilāl to give out call for prayer in the manner that we know of. The Prophet's ordering Bilāl should accordingly be considered a separate incident that took place some time after this consultation.

It must be remembered in this connection that believers other than the Prophet himself may have received suggestions from on High regarding instructions about the Shari'a but it acquires the status of Shari'a only when a clear commandment in this regard is to be received by the Prophet in confirmation of what the others have seen or heard. 'Umār knew this point and so he refrained from stating his vision before the Prophet and spoke to him about it only when the Prophet had (See next page)
CHAPTER II

(The clauses of) the call to prayer are twice each time.

(R. 179) Anas reported... (Repetition of H 398).

H. 398. Anas ibn Malik reported: "When people multiplied," he said, "they suggested that the time of prayer should be indicated by something which people may recognize; so they suggested that a fire should be lit or a gong should be rung; so Bilal was ordered that he should sound (the clauses of) the call to prayer twice each and the call for Iqāma (the actual beginning of congregational prayer) once (each clause)?"

received the commandment. Thus we read in a ḥadīth that when 'Umar, after hearing the words of Adhān, stated his own experience before the Prophet. The Prophet, peace and blessings of Allāh be upon him, said to him, "The revelation of Allāh has preceded this (vision) of yours." This does not mean that the revelation preceded 'Umar's vision. It only means that it preceded the statement of 'Umar about his vision. The words of the Adhān themselves are an evidence that its source is nothing short of revelation. To begin with, it proclaims the glory of Allāh, the supreme object of a man of religious life. Then comes the proclamation of the unity of Allāh. Next comes the prophethood of Muḥammad. So in a way the fundamental principles of Islam are proclaimed five times in the attempt to invite people to congregational prayer. Then come the actual words of the call and it is added that this is the way to achieve the end of life, and announcement of another principle of religious life. It is evident that the loud proclamation of these fundamental principles has an effect of their own. It refreshes the memory of the believers and imparts to them psychologically a courage of conviction.

656. The expression "the call to prayer twice each" means that each of its clauses should be repeated twice excepting that the first clause "Allāh-o-Akbar" is repeated four times and the last words "Lā ilāha illa Allāh" are said only once. As distinguished from this these clauses are said only once in the Iqāma.

657. Here we got only a fragment of the next ḥadīth that is H. 398, namely "Bilāl was commanded that he should give the Adhān twice each clause and that recite them only once in the Iqāma." But the following words are also added: "Excepting the clause of Iqāma," that is the words: Qādī qāmāt Assalāh meaning the prayer has started; that is to say, this particular clause should be repeated twice instead of once. Another difference of the Iqāma with Adhān is that whereas in the Adhān the clause "Allāh-o-Akbar" is repeated four times, in the Iqāma it is repeated only twice.

658. As we have already noted the Prophet's ordering Bilāl to recite the clauses of the Adhān twice each and those of Iqāma only once is an incident that took place at the same time as the consultation in which the blowing of horn was suggested, but later on. That is to say that the ḥadīth has put two incidents together only for the sake of gravity of narration.
CHAPTER III

(The clauses of) Iqāma only once excepting the clause "The prayer has indeed begun."

(R. 180) Anas reported... (Repetition of H. 398).

CHAPTER IV

The excellence of sounding the call to prayer.

H. 399. Abū Hurayrah reported that the Prophet, peace and blessings of Allah be upon him, said, "When the call is made for prayer the Satan flees turning his back." It is for him a sound of helter-skelter so that he may not hear the call to prayer and when the call is finished he advances till when the call to Iqāma is sounded he retreats turning his back till when the call to Iqāma is finished he advances again till he casts evil suggestions between man and his self saying: 'Remember this and remember that such as he did not remember till the man is in such...

659. The words of this hadith are the same as that of R. 179 excepting that we do not find the words "Excepting Iqāma".

660. The devil fleeing from the Adhān will become understandable to us if we see it in the light of our experience of how the touches of the sun's rays kill the various germs of diseases or how the foul and unhealthy atmosphere of a closed room disappears with the fresh air let in by the opening of the doors and the windows. Also the proclamation of the principal clause of our creed in a loud voice removes from the minds of the believers the moral, mental and physical lethargy which naturally comes upon them in the course of their preoccupations of their worldly life.

661. Durāt is the sound of emission of wind from anus. But satan is a non-human being and so it can not be applied to him literally. This may be taken to express Satan's utter bewilderment on listening the call to prayer as it aims at disgracing and humiliating him and announces the all-powerfulness of God. In Fath al-Bārī this word has been taken to mean "extremity of spread while fleeing." It also means scowling at and to disgrace. The word occurred in a Ḥadīth in-na-hū Su-pā-la a'n shay-i'n fā-ad-ra-ta bi-sā'ī-li (He (the Prophet) was asked a question. He disapproved and disliked the question). Ibn Abī Ḥārām explains the word fā-ad-ra-ta as "the Prophet disapproved and disliked the question". While explaining it further, he says that this word also applies to a person who in order to scoff at and to belittle other person brings out a sound from his lips similar to that of emission of wind from anus. So the word Durāt can also be taken to mean that the Satan tries to scoff at and disregard the call to prayer.
The Call to Prayer

CHAPTER V

Raising the voice in call to prayer and 'Umar ibn 'Abdul 'Aziz said, "Sound the call to prayer in a simple manner or else get away from us."

H. 400. 'Abdullah ibn 'Abdur Rahman al-Ansari and also Mazinni reported on his father's authority that Abū Sa'id al-Khudri said to him, "I see you are fond of goats and woods, so when you are in the midst of your goats or in your woods sound the call to prayer and make your voice loud in this call, for surely the Jinn and the men and anything does not hear the limit of the voice of a Mu'adhdhin but he will bear witness for him on the Day of Resurrection;" Abū Sa'id said, 'I have heard this from the Messenger of Allah, peace and blessings of Allah be upon him.'

662. From this we can infer that when profane thoughts invade the mind in the course of prayer said in silence one can very well recite the words of prayer in a comparatively loud voice, since we are told that the reciting aloud of the Adhān and the Iqāma makes the devil flee.

663. The man was sounding the Adhān in a musical tune and was prevented from doing so by 'Umar ibn 'Abdul 'Aziz. The reason is that in giving the call the form of a singing takes away from it the touch of solemnity which should not accompany such a call and is calculated to touch other chords of the mind than the one of devotion. This point has been missed by the followers of some great religions of the world who not only transformed the prayer into regular sounds but also say their prayers in the accompaniment of the musical instruments. This shows their ignorance of the fact that although the emotional side of man lies very close in his devotional side they are still two different things altogether.

664. The words nor anything else in this hadīth have been taken to mean by some the angels. The Jinn and the men and the other things of the universe bearing witness on the Day of Resurrection means eternal impressions which they are bound to take, whether favourable or otherwise, as the case may be, of the sound of the Adhān.
CHAPTER VI

Refraining from the shedding of blood on account of call to prayer.

H. 401. Anas reported on the authority of the Prophet, peace and blessings of Allah be upon him, "When he (the Prophet), would attack a people along with us, he would not direct us to attack till it would be dawn and he would look on so; if he heard the Adhan he would withhold and if he did not hear the Adhan he would fall on them" (and the rest of the hadith is continued in H. 266). 665

CHAPTER VII

What is one to say when one hears the call of the Mu’adhdhin.

H. 402. Abū Sa’īd al-Khudrī reported that the Messenger of Allah, peace and blessings of Allah be upon him, said, "When you hear the Adhan you should say like what the Mu’adhdhin says."

H. 403. Iṣā Ibn Ṭalḥa reported that he heard Mu’āwiyah say one day like what the Mu’adhdhin say up to the

665 In such reports, we must bear in mind that the causes of the Prophet’s expeditions are not detailed. We, however, must bear in mind that the Prophet never attacked any people without these latter first threatening the Prophet and his followers with extermination as is implied in the Qur’anic announcement: "Fight in the way of Allah against those who have declared war on you."

As for the Battle of Khaybar itself the Prophet’s attack on the Jews of the place was not unprovoked. These people were busily engaged in preparations for war and in creating trouble for the Prophet. It is another thing that the Prophet attacked them before they proved too strong for him. The precaution of not attacking a people if the sound of Adhan is heard from their quarters shows that it was a rule with the Prophet not to engage in warfare with a people so long as they allowed religious freedom to the minority of believers living in that State. In other words, the object of all Islamic warfare is the establishment of complete religious freedom in all the States of the world.
letters saying: "And I bear witness that Muḥammad is the Messenger of Allah." 667

H. 404. Yahya said, "Some of my brothers narrated to me that when the Muaḍhdhin said ‘Come to prayer’ he (Muʿāwiya) said: ‘There is no refuge and no power excepting with Allah,’ and he (Muʿāwiya) said, ‘Thus have we heard it from your Prophet. peace and blessings of Allah be upon him, say.’" 669

CHAPTER VIII

Praying at the time of Adhān.

H. 405. Jabir ibn ‘Abdullāh reported that the Messenger of Allah peace and blessings of Allah be upon him, said, "One who says when he hears the Adhān, 'O Allah, the Lord of this perfect call and established prayer, give to Muḥammad nearness and excellence

666. The remaining portion of this hadith bears upon the battle of Khaybar which has already been stated in H. 267. Here only a part of this hadith has been stated briefly in the following words: "He said, ‘We marched out towards Khaybar and we reached that place by night and when it was morning time and the Prophet did not hear any sound of Adhān he mounted on his horse and I mounted behind Abū Ṭalā and my feet were touching the feet of the Prophet, peace and blessings of Allāh be upon him.’ He (Anas) said, ‘And they (the Jews of Khaybar) came out to us with their baskets and their spades and when they saw the Prophet, peace and blessings of Allāh be upon him, they said, ‘By God, it is Muḥammad and a whole army.’” He (Anas) said, ‘So when the Messenger of Allāh, peace and blessings of Allāh be upon him, saw them, he said, “Allāh is great. May destruction befall Khaybar, assuredly when we come to the plains of a people the morning becomes insidious for those who were warned.”’ 668.

667. This is completed in the report that follows.

668. That is to say, the Prophet used to repeat the words of Adhān when he would hear it excepting that in response to a clause ‘Come to the prayer and come to success.’ He would say, "There is no ability nor power excepting in Allāh.” This was to say that the power of action must come from God Who is the source of all powers. Some people have suggested that in response to the clause “Come to success” one should say: "What Allāh wills (Māshā Allāh)."
and raise him to position of great glory which Thou hast promised him,’ for him my intercession becomes due on the day of resurrection.”

CHAPTER IX

Casting lots for call to prayer and it has been related that some people differed in the matter of calling to prayer, so Sa’id cast lots between them.670

H. 406. Abu Hurairah reported that the Messenger of Allah, peace and blessings of Allah be upon him, said, “Had the people known what is the call to prayer and the first line in the congregational prayer and they could not get (any means to decision) excepting that they cast lots on it they would surely

670. In this hadith which gives us the prayer that is to be offered on hearing the Adhān, this call has been called a perfect call which in fact it is. It is no mere call to prayer but pronounced by recitation of the very object of human life and the principles that are to govern it. In a way it is re-proclamation and preaching of the fundamental rules of religious life and as such has no parallel and cannot be improved upon and replaced by any other call that can be devised for this purpose. We have already analysed this call clause by clause and need not repeat what we have said. Only one thing we may stress in passing and that is the proclamation of the fact of the Prophethood of Muhammad. If this call is perfect and hence final, so is to be the Prophethood of Muhammad. The power of spiritual redemption that is embedded in this Prophethood is inexhaustible. Whatever the lapses of the Muslims or of humanity at large, the prophetic mission of Muhammad has the power to remedy them. Note that no spiritual figures are to appear to push the mission of Muhammad forward but such figures will be only a self-enfoldment of the mission and the spiritual powers of Muhammad’s Prophethood. The system of Muhaddidah that is to carry on the work of spiritual redemption of humanity after the departure of physical Muhammad from the world is nothing but a continuation of Muhammad’s prophethood. So Muhammad continues to be the Prophet in spite of the regular appearance for the reformation of humanity of great spiritual figures such as Mahdi and Promised Messiah. Another point to be noted in passing is that the Adhān not only underlines the underlying principles of the faith but it also suggests the line along which the object of religion can be achieved, that is to say, it gives us a hint as to the practical application of those principles in our life. For instance, it gives us that the practical life in religion is to start with devotional practices called Sa’dih. Still another point to be noted in connection with the prayer after the Adhān is that it has been called Asad breath, that is a prayer that is well grounded and well established in life. This implies the prayer and its further entry into the very core of our conscientiousness and thus permeating our whole being. The word Rabb in this prayer has the meaning of its own. Rabb is He Who not only creates a thing or a system but leads it gradually step by step towards perfection. In this way it is a forecast of the future of the system of Islam inasmuch as it predicts the increasing popularity and success of this religious system in the world. Alongside with this there is a prayer here also for the Prophet and (See next page)
cast lots and had they known what is in appearing early for Zuhr prayer they would have raced with one another for it and had they known what is in the 'Iṣḥā' and morning prayers they would come to these even if on their knees."

CHAPTER X

Talking in the course of calling to prayer and Sulaiman ibn Ṣurad talked in the course of his Adhan and Hasan said, "There is no harm if one laughs while one is sounding the call to prayer or calling out to Iqamah." 671

H. 407. 'Abdullah ibn Ḥarth reported, "Ibn 'Abbās delivered to us a sermon on a muddy day and when the Mu'ādhḍhin came to the clause, 'Come to the prayer', he ordered him that he should call aloud to people, 'Say your prayers in your own dwellings', so the people looked

his Mission. This is a lesson in Tawḥīd. Even after God has, out of His own mercy, sent us the perfect Book and perfect example, it is for us to pray earnestly to God for the continuity of this mercy, to the fulfillment of the mission of Muḥammad. Even after the decisions taken by God for our salvation and redemption it is incumbent upon us to pray for consummation of such decisions. This is a higher form of spiritual understanding. In praying for the Prophet's advancement in his spirituality we express our faith in the interminability of all spiritual progress. "Implied in this is also the idea that this advancement of the Prophet's nearness to God is to be reflected on the physical plain in the form of spiritual advancement of his followers and its recognition by the world at large. Thus, the Prophet is to be the sole interceder between humanity and God since his appearance in this world.

670. This is about Sa'd ibn Abī Waqqās who led the army of Islam in the Battle of Qadṣiyyah against the Persians during the Caliphate of the Second Caliph ʿUmar. In this battle the official Mu'ādhḍhin was wounded and as many were the candidates for this vacant post, Sa'd had to decide the case by casting of lots. It is to be remembered in this connection that Mu'ādhḍhinship in those days was an honorary post.

671. The idea is that whereas talking about mundane things or laughing invalidates prayer, neither of these invalidates the Adhān or the Iqāmah. Of course it is neither decent nor desirable to indulge in this sort of thing unless it becomes unavoidable or unmanageable.
CHAPTER XI

The Adhan sounded by a blind man when there is someone to inform him.

H. 408. ‗Abdullah reported that the Messenger of Allah, peace and blessings of Allah be upon him, said, ―Surely Bilal sounds the call to prayer when it is still night to eat and drink unless Ibn Umm Maktum sounds the Adhan‖. He (reporter) said, ―And he was a blind man who would not sound the call to prayer until he was told, ‘It is morning, it is morning.’ “

672. The real position is this. Ibn ‘Abbās was to lead the Jumu‘ah prayer and to deliver the sermon. But it was a rainy day when the streets had become muddy and slippery. In the Adhān there is the clause “Come to the prayer” and in the Qur‘ānic ordinance on Jumu‘ah prayer there is the clause “And when call is sounded for prayer on Friday you should hasten towards remembrance of Allah.” In view of the Qur‘ānic ordinance every believer must respond to the call for prayer and hasten towards the mosque. If he fails to do so, the implication is that he commits a sin. That is why Ibn ‘Abbās issued the order that in the course of Adhān the people should be asked to stay in their homes and offer their prayers in their respective places. Relevant to this question is a report of ‘Abd al-Razzāq that the Mu. Ḥadīth of the Prophet, while sounding the call to prayer one extremely cold night, after he had uttered the words, “The prayer is better than sleep,” a clause peculiar to the morning call, added the words “Whoever stays home there is no harm in it.” The words “One who is better than him” refer to the Holy Prophet.

673. Būṣīl was the permanent Mu‘adh-dhīn of the Holy Prophet. It seems he used to sound a special Adhān in the month of Ramadān sometime before the Adhān for the morning prayer. The purpose of this Adhān as Ibn Mas‘ūd reports that has already been discussed above. “So that he may cause return of those among you who were engaged in their prayer and so that he may give notice to those of you who are in sleep.” “Causings the praying one’s to return”, means to make them go home for their meal before dawn and “to give notice to the sleeping one’s” means to alert them for the approaching time of prayer. Ibn Umm Maktūm’s Adhān used in those days to be the real Adhān for the Fajr prayer and he would not sound this call unless people told him that it was dawn because he was a blind man. Implied in this hadith is the idea that cessation of eating and drinking is to begin only after the appearance of dawn. As a matter of fact, we find in the Qur‘ān itself that this eating and drinking is to be stopped only when the brightness of the morning is properly visible as is evident from the use of the words “Until the whiteness of the morning becomes quite patent to you.”
CHAPTER XII

Sounding call to prayer after the day-break.

H. 409. Ḥafṣa reported that the Messenger of Allah, peace and blessings of Allah be upon him, when the Muʾadhhdhin sat down in the morning (after the Adhan) and the day broke, said two light Rakʿats of prayer before the congregational prayer started.

H. 410. ‘Āʾisha, may Allah be pleased with her, reported, “The Prophet, peace and blessings of Allah be upon him, said two light Rakʿats of prayer between the call to morning prayer and the starting of Ḥaḍāmah.”


CHAPTER XIII

The call to prayer before the day-break.

H. 411. ‘Abdullāh ibn Masʿūd reported on the authority of the Prophet, peace and blessings of Allah be upon him, that he said, “The Adhan of Bilāl should by no means prevent any of you or anyone among you from taking his meal before day-break, for surely he sounds the call to prayer.”

674. In this the same report of Ibn ‘Umar has been repeated only after the point “Until Ibn Umm Maktūm sounds the call to prayer”.
Adhan or sounds the call at night so that he may induce those who are engaged in (midnight) prayers to return and so that he may wake up the sleeping ones among you while it is not yet the day-break or the morning"; and he (the Prophet) said, indicating with his two fingers first raising them upward and then lowering them downwards, "Until it becomes like this" and Zuhair said, "(The Prophet spoke) with the help of his two forefingers one of these two placed over the other and then he stretched these two towards his right and towards his left." 675

(R. 182) ‘A’isha reported 676 .... 
(Repetition of H. 408).

CHAPTER XIV

What should be the interval between the Adhan and Iqāmah.

H. 412. ‘Abdullah ibn Mughaffal al-Muzanny reported that the Messenger of Allah, peace and blessings of Allah be upon him, said: "Between the two calls there is a prayer three times (adding "For whosoever likes." 677

(R. 183) Anas ibn Malik reported 678 .... (Repetition of H. 345).

675. The words Yagül al-Fiṣr mean, "the morning has clearly appeared." While uttering these words the Prophet appears to have raised his fingers to indicate that the real morning time is not when the brightness is seen going from below the horizon towards the middle of the sky in a line but when the brightness is seen to cover the horizon from right hand to the left across.

676. The words of this ḥadith are the same as those of the unnumbered report of ‘Abdullāh ibn ‘Umar preceding H. 408.

677. The two Adhān̄ı̄n mean the real Adhān and the Iqāmah. The meaning of this ḥadith is that there should be such an interval between the Adhān and the Iqāmah as to make it possible for a man to say two Rak’at of prayer if he so desires. A further clarification of this report is found in its repetition preceding H. 413 where the words, "Between every two Adhān there is a prayer" are repeated twice and this is followed by the words, "Then he said this the third time" and added "For one who likes".

678. In this repetition of H. 345 the words are a little different such as "When the Mu’ādhibin used to sound the call to prayer a section of the companions of the Prophet, peace and
CHAPTER XV

On who waits for the "Iqāmah"

(R. 184) 'A'isha reported...

CHAPTER XVI

Between any two calls to prayer there is a prayer for one who likes.

(R. 185) 'Abdullah ibn Mughaffal reported...

CHAPTER XVII

One who said that only one Mu'adhdhin should sound the call to prayer in a journey.

H. 413. Malik ibn Huwairith reported, "I went to the Prophet,

peace and blessings of Allah be upon him,

with some people of

blessings of Allah be upon him, used to rush towards the pillars till the Prophet, peace and blessings of Allah be upon him, would come out and they used to pray like this before the Māzhrīb and there would be very little interval between the Adhān and the Iqāmah. The words LAIM yakun baina Iqāmati Shayxin" are the idiomatic expression to indicate that there would be very little time between the two so much that only two Rak'āts of prayer could somehow be said in their interval.

679. In this repetition of H. 410 there are some additional words to be found: "The Messenger of Allah, peace and blessings of Allah be upon him, would get up when the Mu'adhdhin would be silent after the first call to prayer in the morning prayer and would say two light Rak'āts of prayer before the morning prayer after the dawn would be clear in appearance, then he would lie down on his right side, until the Mu'adhdhin would come to him for the Iqāmah." This lying down for a while was for a short rest after his midnight prayers prolonged till the morning and was also meant as a plea for time allowed for people to gather.

680. See our Note No. 677.

681. In a journey, therefore, there should be only one Mu'adhdhin to sound the call to prayer. This is, however, no peculiarity of journey conditions. Even at home there is always one man appointed for this purpose generally. As a matter of fact, the Ḥadīth that is cited in this connection has nothing to do with the journey because the Prophet is reported to have said that this procedure should be adopted when the people have returned to their homes. The title of the chapter, therefore, should not be regarded as confining its meaning to journey conditions.
my community and we stayed at his house for twenty nights and he was very merciful and tender-hearted\(^{682}\); so when he found our attachment to our families he said, ‘Go back and remain among them and teach them and say your prayers and when the time for prayer comes one of you should sound the call of prayer for you and the eldest among you should act as your Imam.’”

CHAPTER XVIII

\textit{Adhan and Iqamah for the travellers when they are many in number and likewise at ‘Arafa and Muzdalafa}\(^{684}\) and the Mu’adhdhin’s saying “The prayer be said in the dwellings” in a cold and rainy night.

(R. 186) Abū Dhar reported . . . .
(Repetition of H. 360).\(^{686}\)

682. This incident relates to the time when the Prophet, threatened by Christian invasion from the North, was extremely busy in making preparations for an expedition called “The Battle of Tabūk”. He was not only bearing the burden at this moment of a whole kingdom but was also passing anxious times on account of constant warfare. Under such circumstances a man is inclined to be excited and somewhat bitter. But as this hadith shows his genial human sympathy and courtesy and tender-heartedness was not in the least affected by his preoccupations with the State affairs.

683. The hadith that has been cited under this head goes to prove that in journey both Adhān and Iqāmah are to be sounded for congregational prayers, but there is no prohibition in them against the Adhān in the case of one individual saying his prayer while on a journey. There is of course a saying of Ibn ‘Umar to be found in some collections of ḥadīth to the effect that the individual man saying his prayer alone should only say Iqāmah. This, however, is not supported by any hadith of the Prophet. A report of Abū Sa‘d al-Khudrī which is to be found in a later chapter speaks of preference given to the Adhān in the case of a man’s saying his prayer alone and this is the view of Abū Ḥanīfah, Shāfi‘i and Aḥmad, three great Imāms of Fiqh. As for Iqāmah in the case of the individual man saying his prayer alone, there is no difference of opinion.

684. These two places are ‘Arafa and Muzdalifa. In the former the Zuhr and ‘Asr prayers are said together at a time and the latter Maghrib and ‘Iṣā‘ are combined at the time of Ḥajj and in both these cases Adhān and Iqāmah have to be sounded.

(For foot note No. 685 see next page)
H. 414. Malik ibn Huwairith reported, “Two men came to the Prophet, intending on journey and the Prophet, said “When you two go out you should sound the call of prayer and then say the Iqama, then the elder among you should act as your Imam.”

(R. 187) Malik reported . . . . (Repetition of H. 413).

H. 415. Nafi’ reported, “Ibn ‘Umar sounded the call of prayer on one cold night at Dhajnān; then he said, “Say your prayers in your dwellings” and he told us that the Messenger of Allah, used to order a Mu’adhādhin to sound the call for prayer and then say at the end of it, “Hear, say your prayers in your dwellings” on a

685. In the repetition of H. 260 there is only a slight difference in the wording. There is no specific mention of Zuhr prayer here and the words after the word “well” are missing.

686. This shows that even two persons can constitute a congregation for prayer.
cold or rainy night or while on a journey.”

(R. 188) Abū Juhaifa reported

.... (Repetition of H. 271).

CHAPTER XIX

Should a Mu‘adhdhin turn his face this way or that way and should he turn his look in other directions in the course of Adhan? and it is related of Bilāl that he put his two fingers in his two ears and Ibn ‘Umar would not put his fingers in his ears; and Ibrahim said, “There is no harm that call to prayer is sounded without any ablution”; and Atā said, Ablution is necessary and a practice of the Prophet; and ‘A‘īshā said, “The Prophet, peace and blessings of Allah be upon him, used to remember Allah at all times.”
H. 416. Abū Juhaifa reported that he saw Bilāl sounding the call of prayer, "So I began to follow him as he turned his face this way and that way in the Adhan."

CHAPTER XX

A man's saying "Fātāna al-ṣalātu" (we missed the prayer) and Ibn Sīrīn disliked that one should say "Fātāna al-ṣalātu," and he should say "Lam mudrik" (we could not be in time for it) and the saying of the Prophet, peace and blessings of Allah be upon him is the most correct. ⁶⁹⁰

H. 417. Abū Qatada reported, "Once when we were saying our prayers with the Prophet, peace and blessings of Allah be upon him all of a sudden he heard the confused sounds of people's footsteps, so when he finished the prayer he said, "What was the matter with you?" They said, "We were hurrying for the prayer." He said, "So do not do so, when you come to the prayer you should be composed and whatever you get out of prayer say it and what you miss, complete it (afterwards)." ⁶⁹¹

⁶⁹⁰ The word "Fātān" has been used both in the title of the chapter as well as in the hadith that follows in the sense of a prayer partly or wholly missed. Imam Bukhārī's inference is that when this word has been used by the Prophet himself in this connection the protest of Ibn Sīrīn has no weight.

⁶⁹¹ This shows that if a man joins the congregation when some part of the prayer has already been said, he should stand up when the Imam has turned right and left invoking peace at the end of the prayer and continue the prayer to its completion in his own case. In other words one should say the missing part of the prayer after the congregation has finished its own.
CHAPTER XXI

What you get out of prayer say it and what you miss complete it; Abū Qatada reported this on the authority of the Prophet, peace and blessings of Allah be upon him.

(R. 189) Abū Hurairah reported . . . . (Repetition of H. 417).

CHAPTER XXII

When are the people to stand, when they find the Imām at the time of Iqama?

H. 418. Abū Qatada reported, "The Messenger of Allah, peace and blessings of Allah be upon him, said, "When it is announced that the prayer is to start, do not stand up until you see me."

CHAPTER XXIII

One should not stand up for prayer in a hurry and he should stand up for it with composure and dignity.

(R. 190) Aba Qatada reported . . . (Repetition of H. 418).

262. In this repetition of H. 417 there is no mention of people running and the sound of their footsteps being heard by the Prophet. We are only given the words of the Prophet: "When you hear the Iqāma come to the prayer and it is incumbent on you that you should maintain your composure and dignity and should not make any haste, to whatever of prayer you get say it and what you had missed complete it."

998. The chambers of the Prophet had their door opening at the mosque. It seems that sometimes people used to imagine that the Prophet was coming out for prayers and gave the call for Iqāma. It was for cases like this that the Prophet asked them to wait for him till he actually came and then to stand up. But for this instruction the people might be tired out while standing waiting for the Prophet to come and lead the prayer.

994. In other words there is no harm if one misses a particular rak'at in prayer. The real object is to enable the man to acquire a glimpse of the higher view of life in the course of prayer and this would be impossible of attainment if he fails to attend the prayer in state of tranquility of mind. Any kind of haste is therefore contrary to the spirit of prayer. Besides, hurrying in this way disturbs the prayer of other people. Silence of the surrounding is incidentally a prerequisite for prayer.

995. In this repetition of H. 418 the following words are found added at the end: "You should maintain your composure of mind."
CHAPTER XXIV

Can one go out of the mosque for some need?

(R. 191) Abū Hurairah reported .... (Repetition of H. 214). 696

CHAPTER XXV

When the Imam says, “Be where you are,” they should wait for him till he returns.

(R. 192) Abū Hurairah reported .... (Repetition of H. 213). 697

CHAPTER XXVI

A man’s saying, “We have not said our prayer.”

(R. 193) Jabir ibn ‘Abdullah reported .... (Repetition of H. 393). 698

CHAPTER XXVII

The Imam confronted with some need after the Iqamah.

696. In this repetition of H. 218 there is a slight difference in the wording. The words: “He remembered that he was under no obligation for bath” are missing here. Even then since the Prophet had asked the people to keep to their places and left the mosque it will be inferred that there must have been some weighty reasons for this act.

697. In this repetition of H. 213, there is slight difference in wording. But the sense of this hadith as well as of H. 213 and the one that has just preceded it is the same. The underlying idea is that just as the Holy Prophet (peace and blessings of Allāh be upon him) had left his companions asking them to keep to their places during the prayer, similarly in the case of an Imam leaving the mosque on some urgent need, the congregation should wait for his return.

698. In H. 393, we have been told that in the course of the Battle of the Ditch when ‘Umar said to the Prophet (peace and blessings of Allāh be upon him) that he had not said his ‘Asr prayer, the Prophet in reply said, “I have not said it either.” It would appear that certain chapters of Bukhārī were designed to meet timely needs and the need of the present chapter arose out of the reported fact that the authority did not like the expression “We have not said our prayers.” Bukhārī evidently wants to discredit this view.
H. 419. Anas reported, “The announcement for prayer was made and the Prophet, peace and blessings of Allah be upon him, was talking privately to a man in a side of the mosque and did not stand for prayer until people had gone to sleep.”

CHAPTER XXVIII

Speaking when announcement for prayer has been made.

(R. 194) Anas ibn Malik reported . . . . (Repetition of H. 419).

CHAPTER XXIX

The obligatory nature of congregational prayer, and Hasan said, “If anyone’s mother prevents him from the ‘Isha’ prayer out of affection he should not obey her.”

H. 420. Abū Hurairah reported that the Messenger of Allah, peace and blessings of Allah be upon him, said, “By Him in Whose hand is my life, I intended that I should order the bringing of fuel, then I should order for the prayer that the Adhan

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699. This shows that if the necessity arises there is no harm in some interval between Iqāmah and the prayers.

700. In this repetition of H. 419 the words are: “The call Iqāmah for prayer had already been sounded when a man appeared before the Prophet, peace and blessings of Allah be upon him, and he detained him after the sounding of the call of Iqāmah.”
be called out for it, then I order a man to lead the people in prayer, then I go out to people (not coming to prayer), then I burn their houses on them and by Him in Whose hand lies my life, if any of them knew that he would get a thick bone or two good games he must have been present in the 'Ishā' prayer.”

CHAPTER XXX

The excellence of the congregational prayer, and Aswad, when he missed the congregational prayer, would go towards another mosque, and Anas ibn Malik went to a mosque in which the prayer had already been said so he sounded the call of prayer and announced the prayer and said his prayer in congregation.

701. The expression *Ukkalīfa illā Rijālīn* has been interpreted in several ways. One of these only has been adopted in the translation, namely, going to the people that were absent. Another meaning has been suggested and that is “in going to people I will act contrary to the call of the prayer which was on,” that is to say, “I will absent myself from the congregational prayer.”

702. Extreme emphasis has been laid here on the importance of the congregational prayer. The attitude towards non-attendance is very severe in this. And yet it must be remembered that the real meaning is not to encourage the burning of the house or the looting of the property of the absentee, for the Prophet (peace and blessings of Allah be upon him) himself never did so. He only said, “I intended.” The hadith ends with the statement that whereas people take all sorts of troubles to attend games and other recreations or to attend general parties they excuse themselves on various pleas from the congregational prayer. The expression *thick bone* has the same meaning as a meaty bone in English. *Mirmāt* means the arrows which are used to learn arrow-throwing. According to some authorities, it suggests a game in which the players used to throw arrows at a heap of earth and thereby marksmanship. This rebuke of the Prophet (peace and blessings of Allah be upon him) applies with greater appropriateness to modern Muslims than to those to whom he was speaking.

703. This shows that a second congregation can take place in a mosque after the scheduled one has finished. Baihaqi says that Anas was accompanied by twenty persons at that time and it is for this reason that he sounded the call of prayer to enable people who might not have attended the first congregation to avail of this second one.
H. 421. 'Abdullah ibn 'Umar reported that the Messenger of Allah (peace and blessings of Allah be upon him) said, "The prayer in congregation is superior to the individual prayer by twenty-seven degrees."

H. 422. Abū Sa‘īd reported that he heard the Prophet, (peace and blessings of Allah be upon him) say: "The prayer in congregation is superior to the individual man's prayer by twenty-five degrees." 704

(R. 195) Abū Hurairah reported . . . . (Repetition of H. 335). 705

CHAPTER XXXI

The excellence of the morning prayer in congregation.

H. 423. Abū Hurairah reported, "I heard the Messenger of Allah, (peace and blessings of Allah be upon him) say: 'The congregational prayer is superior to one of your praying individually alone by eighty-five times and angels of the

704. The number of excellences given here is different in different reports. According to some, twenty-seven, according to others it is twenty-five. There is, however, no real divergence. The Prophet (peace and blessings of Allah be upon him) might have used two different numbers on two different occasions for two different situations. As some authorities suggest that when the congregational prayer is said aloud the excellence are twenty-seven and when it is said in silence it is twenty-five. The two additional excellences in the first case are owing to the opportunity of listening to the recitation and saying Amen at the end. These have recounted the rest of the excellences. They start from the listening and responding to the Adhān and step by step going through the whole process of the prayer, and in the social benefit of mutual contact to be had in these congregations. As a matter of fact, there are really benefits, physical, social, moral and spiritual of various kinds to be derived from these congregational prayers.

705. The whole of H. 335 is repeated here excepting its slight difference in wording here and there.
night and the angels of the day meet together in the morning prayer." Abu Hurairah used to say, "And read if you like. Surely the Qur'an reading in the morning is a thing witnessed," \(^{706}\) and in a narration of 'Abdullah ibn 'Umar (we have it) "It is superior to by twenty-five degrees."

H. 424. Umm al-Darda' is reported to have said, "Abu al-Darda' came to me and he was in a state of anger and I said, 'What makes you angry?' He said, 'By Allah, I do not recognise anything from among the works of the Ummah of Muḥammad, excepting that they pray in congregation.'" \(^{707}\)

H. 425. Abū Mūsā reported, "The Prophet, peace and blessings of Allah be upon him, said: 'The greater from among the people in receiving reward in the matter

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\(^{706}\) According to Abu Hurairah, the word Maṣṣūd means the presence of the angels in the morning prayer. The sense is that the concentration of mind and consequent depth of devotion is obtained with greater ease in the morning prayer than in other prayers. The uniting of the angels of the night and those of the day points to the same direction. The angels are the inspirers of good feelings in the minds of men; so their double activity means the intensified devoutness in the mind of man in the morning prayer.

\(^{707}\) This is an incident relating to the concluding days of the Caliphate of 'Uthmān. Obviously, with the passage of time and the entry into the fold of Islam of a huge number of new people had very much relaxed the order and discipline in the observance of religion as compared to what they were in the earlier days. And 'et Abu Darda' admits that the people were yet particular about their congregational prayer and this he, it seems, remarks about the rebels who had besieged the house of 'Uthmān. These people were admittedly wicked in nature and even then dared not be indifferent to the congregational prayer.
of prayer are those, who come to it from a greater distance and then those who come from a still greater distance; and he who waits for the prayer till he had said it with the Imam, is greater in respect of reward than him who says prayer and then sleeps. '708

CHAPTER XXXII

The excellence of coming early to the prayer.

H. 426. Abu Hurairah reported that the Messenger of Allah, peace and blessings of Allah be upon him, said: "Once when a certain man was walking along a road he found a twig of thorns on the road, so he removed it and Allah appreciated his work and forgave him," then he (the Prophet) said, "The martyrs are five in number, one who dies of plague and one who dies of diarrhoea and one who dies of drowning and one who dies buried under collapsed (house) and one who dies a martyr in the way of

708. The fact is that the merit of a particular action is enhanced as the amount of sacrifice involves increases—whether it be the sacrifice of physical comforts or of time or of wealth. In these three hadith following one after another the one reported by Abu Hurairah has a direct connection with the title of the chapter. But those reported by Abu Darda' and Abu Musa have nothing to do with the morning congregation. Of course, the report of Abu Darda' speaks of the congregation in general in which the morning congregation is included. All that the hadith reported by Abu Musa says, is that the amount of merit earned depends on the trouble taken in performing a religious act. This of course does imply that because the attendance to morning congregation is fought with most difficulties, it is calculated to bring to man the largest amount of special benefit.
Allah’” and he said, “If people had known what is in the call to prayer and the first line (in the congregation) and then would not get (any means to them) excepting that they cast lots over it, they would certainly cast lots over it and had they known what is in the ‘Isha’ and morning prayers they would come to these even if it be on their knees.”

CHAPTER XXXIII

The reward for footsteps.

H. 427. Anas ibn Malik reported, “The Prophet, peace and blessings of Allah be upon him, said: Banū Salimah, don’t you want reward for your footsteps?” And added (in another narration) that Banū Salimah intended that they should change their dwellings and settle down in the vicinity of the Prophet,” peace and blessings of Allah be upon him, and he (the narrator) said, “And the Prophet, peace and blessings of Allah be upon him, did not like that they leave bare (the outskirts of)
Madīnah, so he the Prophet said, 'Don't you want reward for your footsteps?' 710 Mujāhid said, "Their footsteps meant the traces of their feet on the ground in their walk."

CHAPTER XXXIV

The excellence of the 'Ishā' prayer in congregation.

H. 428. Abū Hurairah reported, "The Prophet, said: 'No prayer is heavier on the hypocrites than the morning and the 'Ishā prayers,' 711 and had they known what is in these two prayers they would have come to these even if it were on their knees; I have resolved that I ask the Mu'ādhdhin that he calls out the Iqamah, then I ask a man to lead the people in prayer, then I take an amber from the fire and I set fire (to the houses) over those who do not come to the prayer after this.'" 713

710. Banū Salīmāh used to live at a distance of about one mile from the Mosque of the Prophet (peace and blessings of Allāh be upon him). They were thinking of changing their quarters for some place nearer the Mosque only for the sake of regular and easy attendance in the congregational prayers. The Holy Prophet advised them not to do so in view of the strategic position of their residence in those outkirts of the city in those days of wars and fear of wars. As for the attendance to congregational prayers he rightly felt that the difficulties of traversing the distance would add to the merits of their attendance. This is a very important idea in the performance of religious duties including prayers. The very idea of undergoing trouble for the sake of such an act makes one feel nearer to God. The word Ḥārakum has been taken by the reporter to mean the footsteps in pursuance of Mujāhid who has interpreted the word Ḥār occurring in the chapter Yāsin in the Qur'ān as meaning the footsteps. Incidentally, this hadith shows the Holy Prophet's keen insight in matters of defence.

(See next page)
CHAPTER XXXV

Two and more to make congregation.

(R. 196) Malik ibn Huwairith . . . . (Repetition of H. 414).

CHAPTER XXXVI

One who sits in a mosque waiting for the prayer, and the excellence of the mosques.

(R. 197) Abu Hurairah reported . . . . (Repetition of H. 312).

H. 429. Abu Hurairah reported on the authority of the Prophet, peace and blessings of Allah be upon him, who said, "There are seven persons whom God will give His protection on the day when there is no protection excepting His protection; the just Imam and a young man who is grown in the

711. The congregational prayers in the morning and in the late evening are really test prayers to measure the order of a man's faith in God. Those who feel these prayers rather heavy on them are evidently lacking the necessary amount of faith in them and have something in common with the hypocrites. It should be remembered that the Holy Prophet (peace and blessings of Allah be upon him) has described these prayers as a means to his comforts. So rather than feeling it as a sort of burden the prayer should appear to a believer as a pleasant recreation.

712. It should be noted that the last part of this hadith beginning from "I intended, etc." has already occurred in H. 420.

713. In this repetition of H. 414, the report of the actual hadith begins with the words "When the prayer time comes, you too should sound the call of prayer."

714. This shows that all obligatory prayers must be said in the mosque in congregation and this is the real purpose of the mosque. To say one's prayers at home is only permissible when one is unable to walk to the mosque.

715. In this repetition of H. 312 the following words have been added at the end: "One of you continues to be in prayer so long as he keeps him detained and nothing but the prayer prevents him from returning to his home."
service of his Lord and a man whose heart is attached to the mosque and two such men who love each other for the sake of Allah and they keep united on this and apart on this, and a man whom a woman of position and beauty invites (for sinful purpose) and who says, 'I fear Allah,' and a man who gives charity in secret so much that his left hand does not know what his right hand spends and a man who remembers Allah in solitude and his two eyes shed tears.” 716

(R. 198) Humayd reported... (Repetition of H. 381). 717

CHAPTER XXXVII

Excellence of one who comes out in (the morning) towards the mosque and of one who does so after the decline of the sun.

H. 430. Abu Hurairah reported that the Prophet, peace and blessings of Allah be upon him, said, “One who goes out in the morning towards the mosque or does so in the afternoon, Allah has prepared for him entertainment in

716. This should not be taken to mean that the protection of God is exclusively for these seven types of people mentioned here. We read in other reports of some other types of people receiving similar protection. Nevertheless, the qualities mentioned here are great virtues that really take a man to a great spiritual eminence.

717. In this repetition of H. 381 we find the following additional words: “Anas was asked, Had the Messenger of Allah, peace and blessings of Allah be upon him, had a ring made (for himself)?” and he said, ‘Yes, one night he delayed the ‘Ishā’ prayer till the midnight, etc.’ ”
the paradise wherever he goes out in the morning or does so in the afternoon."

CHAPTER XXXVIII

When call for ِIQāmah has gone, there is no prayer excepting the obligatory one.

H. 431. Hafs ibn 'Āsim reported, "I have heard a man from the tribe of Azd called Malik ibn Buḥainah that the Messenger of Allah, peace and blessings of Allah be upon him, saw a man saying two Rak'ats of prayer when the call for ِIQāmah had already gone, so when the Messenger of Allah, peace and blessings of Allah be upon him, finished his prayer, people collected round that man, so the Messenger of Allah, peace and blessings of Allah be upon him, said to him, "Does the morning prayer consist of four rak'ats?"

CHAPTER XXXIX

The limit for a patient to be present in the congregation.

718. The ِIQāmah call is in fact the call of God to man inviting him to attend the congregation. Man must respond to this invitation and leave aside his individual intention for private prayer. If a man is engaged in Sunnah or Nafl prayer he should give it up to attend the congregation. Thus there is a report: "When the ِIQāmah for congregational prayer is sounded there should be no prayer excepting the obligatory one." This hadīth is found in reliable collections. It is for this reason that the Prophet (peace and blessings of Allah be upon him) asked the man who first said two Rak'ats of Sunnah prayer before he joined the congregation, whereas he meant to say four Rak'ats for his obligatory morning prayer. The idea was to make him understand that after the ِIQāmah there could be only two Rak'ats of prayer, that is, the obligatory prayer.
H. 432. Ibrahim reported, “Aswad said, ‘We were with ‘A’isha and we made a mention of steadiness in and respect for the prayer; she said, ‘When the Prophet fell ill with the disease of which he died and the prayer time came and the call of prayer was sounded, he said, ‘Ask Abu Bakr that he should lead the people in prayer,’ and it was said to him that Abu Bakr was a soft-hearted man; ‘When he stands in your place he will not be able to lead people in prayer,’ and he repeated (what he said before) and they repeated for him (what they had said), so he repeated (what he had said) for the third time and he said, ‘Surely you are the women companions of Joseph, ask Abu Bakr that he should lead the people in prayer.’”

So Abu Bakr came out and began to lead the prayer and the Prophet, peace and blessings of Allah be upon him, felt a little better and he came out supported by two men on his two sides, as if I am looking at his two feet dragged on the earth on account of illness, so Abu Bakr

719. In likening his wives to the woman that had conspired against Joseph, the idea must have been to show only a very partial similarity, in as much as these ladies appeared to the Prophet (peace and blessings of Allah be upon him) to have united against the fulfillment of a noble desire of the Prophet. The Prophet wanted to indicate his nomination of Abu Bakr as fit to be elected as a leader of the community in his absence and these ladies, in their ignorance, were creating obstacles in the way of the expression of his will. Otherwise there is a world of difference between the two — the woman of the time of Joseph and the ladies of the Prophet’s household. Whereas the former were wished in their intention the latter were actuated by a noble idea, however mistaken. The idea of ‘A’isha and her companions was to spare Abu Bakr the difficulties of this onerous responsibility and nothing more.
wanted to recede, but the Prophet, peace and blessings of Allah be upon him, made a sign to say, ‘Stay where you are’; then he was brought so much so that he sat by his (Abū Bakr’s) side; and A’mash (the narrator) was asked, ‘Was the Prophet, peace and blessings of Allah be upon him, saying the prayer and was Abū Bakr saying the prayer after (the Prophet’s) prayer and were the people saying their prayer after the prayer of Abū Bakr?’ And he said with the movement of his head, ‘Yes’. And (in another narration) it is added: ‘He (the Prophet) sat on the left side of Abū Bakr and Abū Bakr was saying the prayer standing.’”

(R. 199) ‘Ubaid Ullāh ibn ‘Abdullah reported . . . . (Repetition of H. 161). 721

720. The slight amelioration in the illness of the Prophet (peace and blessings of Allah be upon him) is a later event and not in the course of the same prayer in reference to which the hadīth begins. The Prophet (peace and blessings of Allah be upon him) took all this trouble to go to the mosque to give some instructions to the people. Evidently, Bukhārī regards this kind of illness as the proper ground for a man to absent himself from congregational prayer. But we should take a more liberal view of such grounds. Sometimes, although a man is not so weak as to walk out of the house, yet his movement or exposure may not be medically advisable.

721. That is to say that the real Imam in this prayer was the Holy Prophet himself, (peace and blessings of Allah be upon him) but since his voice had become very weak Abū Bakr was acting as a sort of loudspeaker for him and naturally people were following Abū Bakr and his voice and not directly the Prophet.

722. In this repetition of H. 161, there is a little difference of wording, the only difference being that the last part of the hadīth beginning from: “And ‘A’īsha used to relate, etc.” is not to be found here.
CHAPTER XL

Permission to say the prayer in one’s house on account of rain or on some other plea.

(R. 200) Na‘īf reported .... (Repetition of H. 415). 723

(R. 201) Maḥmūd ibn al-Raḥīm al-Ansārī reported .... (Repetition of H. 299). 724

CHAPTER XLI

Is the Imam to lead only those who are present in prayer and is he to deliver the sermon on Friday when it is raining?

(R. 202) ‘Abdullāh ibn Ḥarīth reported .... (Repetition of H. 407). 725

723. In this repetition of H. 415, there are certain minor changes in the wording. In the previous hadith the Prophet (peace and blessings of Allāh be upon him) is reported to have ordered the Mu‘ādhīn to cry in the course of Adhān: “Say your prayers in your dwellings” in case of cold and a rainy night and in a journey; but here the reference to journey has been dropped. Neither do we find here any mention of Ibn ‘Umar having adopted this method at Dzajnān, a place twenty-five miles away from Makkah. This is an indication that this hadith does not associate this concession with journey conditions. We are, however, inclined to think that because the incident is the same and the original reporter is Ibn ‘Umar, the mention of Dzajnān and journey have missed the memory of the immediate narrator. In any case the concession of saying prayers at home on these grounds even when not on a journey is to be found granted in other reports, for example H. 407 is obviously for this concession to the people while at home. Similarly, R. 202 speaks of the Holy Prophet himself, (peace and blessings of Allāh be upon him) having, acted in this manner. Although this is not a hadith of the Prophet himself, there is a hadith reported by ‘Abd al-Raẓāq that in the course of the morning Adhān one day the Mu‘adhdhīn of the Messenger of Allāh (peace and blessings of Allāh be upon him) said at the end of his Adhān: “Whoever stays home there is no harm.” Of course, it is not stated whether this incident took place in a journey or at home.

724. This report is to be found in greater detail in H. 299. Here it is given briefly such as, “‘Ibīn ibn Malik used to lead his people in prayer and he was a blind man and he said to the Messenger of Allāh, peace and blessings of Allāh be upon him, ‘O Messenger of Allāh, it is sometimes dark and the water flows and I am a blind man, so, O Messenger of Allāh (peace and blessings of Allāh be upon him), say your prayer at some place in my house and I will make it a prayers’ spot’; so the Messenger of Allāh, peace and blessings of Allāh be upon him, came to him and said, ‘Where do you like me to pray?’ Then he pointed towards a place in his house, and the Messenger of Allāh, peace and blessings of Allāh be upon him, said his prayer there.” (see next page)
H. 433. Abū Salamah reported, "I asked Abū Sa'īd al-Khudrī and he said, 'The clouds came and it rained till the roof let flow the water and it was made of date branches, so the prayer was announced and I saw the Messenger of Allah, peace and blessings of Allah be upon him, prostrating in the water and mud so much so that I saw the mark of mud on his forehead.'" 725

H. 434. Anas reported as saying, "A man from among the Ansār said, 'I am unable to say my prayer with you,' and he was a fat man, so he prepared meal for the Prophet, peace and blessings of Allah be upon him, and invited him to his house and spread a mat for him and cleaned a side of the mat with water, so the Prophet said two genuflexions of prayer on it and a man from among the Āl al-Jārūd said to Anas, "Did the Prophet, peace and blessings of Allah be upon him, say the forenoon prayer?" He said, 'I

725 In this repetitions of H. 407 the incident is narrated in greater details. For example, after the words: "So some of them looked at others" we have "As if they disliked it, so he said, 'You seem to dislike it,'" and then there are additional words, "And surely I disliked that I bring you out" (and in another narration, "I made to commit sin") so you will be coming wading through mud up to your knees." This shows that it was unusually muddy on that day.

726 In a subsequent chapter we are told that Abū Salama asked Abū Sa'īd al-Khudrī, "Have you heard the Prophet describing to you Dīlatu 'l-Qadr (the night of Majesty)?" We find this hadith in greater details there. This shows that even when the floor of the mosque had become muddy by a dripping of rain-water, the Prophet led the congregational prayer in it. This indicates that, even in such circumstances, it is not forbidden for people to assemble for prayer if they can do.
CHAPTER XLII

When the meal is present and the prayer is announced, and Ibn 'Umar used to begin by taking the meal and Abū Darda' said, "It is of the understanding of religion by a man that he should attend to his need till he attends his prayer in a state that his mind is free."

H. 435. 'A'isha reported on the authority of the Prophet, peace and blessings of Allah be upon him, that he said, "When the evening meal is served and the prayer is announced you should first take your meal."

(R. 204) Anas ibn Malik reported . . . . (Repetition of H. 435).

727. The account given here is in consonance with the hadith reported by 'Iyban ibn Malik which was repeated later. This is why some authorities are of the opinion that the man spoken of here was 'Iyban. But this man is described here in the words: "And he was a fat man," whereas 'Iyban has been described in the previous hadith as a blind man and this was the reason why he excused himself from attending the congregational prayer when it was dark and water flowed on his way. It is advisable, therefore, to regard these two reports as giving accounts of two different incidents concerned with two different men. Incidentally, the fact of Anas not seeing the Prophet saying his forenoon prayer usually seems due to the Prophet saying these prayers at home or it may be that he said them only occasionally.

728. The object of all prayers being man's presenting himself before God in concentrative devotion, attendance to prayer when one is disturbed by excessive hunger and thirst or any call of nature defeats the object. That is why one is asked to give preference to the satisfaction of such needs before going to prayer so that they may not cause any diversion at the time of prayer. Occasions, however, for such delaying of prayers on account of extreme physical needs, must be few and far between. Attempt should be made to so time the hours of meal that they do not clash with the times of prayer.

729. The words of this hadith are: "When the time for evening meal comes start with it before you say your evening prayer and do not make any hurry in your meal."
(R. 205) Ibn 'Umar reported....
(Repetition of H. 435). 730

H. 436. Ibn 'Umar reported, "The Prophet, peace and blessings of Allah be upon him, said, "When any of you is taking his meal he should not tarry till he has satisfied his need of it and even if the prayer is announced."

CHAPTER XLIII

When the Imam is called to prayer and he has in hand something that he is eating.

(R. 206) 'Amr ibn Umayya reported.... (Repetition of H. 169). 731

CHAPTER XLIV

One who is attending to some need of the people of his house and the prayer is announced and he comes out.

H. 437. Aswad reported, "I asked 'Ā'isha, "What did the Prophet, peace and blessings of Allah be upon him, do in his house?" She said, "He used to be engaged in serving the people of his house, i.e. to say in the service of the people of

780. The following words are added at the end of this hadith: "And one should not make any haste until one has finished it." And then the report speaks about Ibn 'Umar in the words: "And ibn 'Umar would not come to the prayer if it so happened that the meal were served on the one hand and the call for Iqāma was sounded on the other, until he had finished with the meal and he would be listening to the recitation of the Imam."

731. We find here the repetition of H. 169 with a slight difference in wording. The report says that the Holy Prophet was cutting meat from a cooked foreleg of a goat when he was called for prayer and he cast the knife away and left for prayer. It may be he had finished his needs or his mind was so trained that needs of this kind did not disturb him in prayer. His example in this respect can, therefore, not be binding on an ordinary believer.
his house, and when the prayer time arrived he would come out for the prayer.” 733

CHAPTER XLV

One who leads the people to prayer with no other intention but that he should teach them the prayer of the Prophet, peace and blessings of Allah be upon him, and his practice.

H 438. Abū Qilābah reported, “Malik ibn Huwairith came to us in this mosque of ours, and said, ‘I am going to lead you to prayer and my purpose is not the prayer, I will say the prayer as I saw the Prophet, peace and blessings of Allah be upon him, say it’, so I said to Abū Qilābah, ‘How did he say it?’ He said, ‘As this Shaikh of ours (is doing),’ and the Shaikh was sitting when he raised his head from prostration before he stood up in the first Rak‘at.” 733

732. The Holy Prophet was an example for people in every walk and all conditions of life. A poor man who cannot keep a servant and has to attend to his domestic works personally will feel flattered by the fact that the Holy Prophet attended to his domestic works personally and would sometimes do the job of a menial. He is reported to have sewn his own clothes or even repaired them, mended his own shoes, milked his own goats and, washed the pots. By this he meant to show that menial labour of any kind did not in any manner take away the dignity of a man. He also demonstrated that helping the wife in her domestic work was also an act of merit. But he (See next page)
CHAPTER XLVI

Those possessed of knowledge and excellence have a better title to lead the prayer.

(R. 207) Abū Mūsā reported . . . . (Repetition of H. 432). 734

(R. 208) ‘Ā’ishah reported . . . . (Repetition of H. 432). 735

H. 439. Zubri reported, “Anas ibn Malik al-Anṣārī told me, and he worked under the Prophet, peace and blessings of Allah be upon him, and served him and kept in company, that Abū Bakr used to lead them in prayer during the illness of the Prophet, peace and blessings of Allah be upon him, of which he died till when it was Monday and they were standing in lines in the prayer and the Prophet, peace and blessings of Allah be upon him, even went beyond this; he would go to attend the domestic affairs of others as well, a practice that is not generally associated with holy persons particularly of the Prophet’s exalted position.

734. This was a mosque at Basra and in a subsequent chapter we shall find that the gentleman referred to was ‘Amr ibn Salama. There are reports saying that the Holy Prophet used to sit for a moment before rising to stand after the prostration in the first and third rak‘at of prayer. This, however, should not be taken to be a regular practice of the Prophet.

735. The words of this hadīth are: “The Messenger of Allāh, peace and blessings of Allāh be upon him, said in course of his illness, ‘Ask Abū Bakr to lead the people in prayer.’ ‘Ā’ishah said, ‘Surely he is a man who is very soft-hearted when he stands in your place he will not be able to lead the people in prayer.’ He said, ‘Ask Abū Bakr to lead the people in prayer’ and she repeated (her view) and he said, ‘Ask Abū Bakr to lead the people in prayer, for surely you are like the women of the time of Joseph.’ So the messenger came to him (Abū Bakr), so he led the people in prayer in the life-time of the Prophet, peace and blessings of Allah be upon him.”
removed the curtain of his chamber and looked at us and he was standing as if his face was a page of the Holy Book, then he smiled and laughed, so we intended that in our excitement of joy we should break off (from our prayer) to have a glimpse of the Prophet, peace and blessings of Allah be upon him, and Abū Bakr (also) began to recede on his heels so as to join the line (behind him) and thought that the Prophet, peace and blessings of Allah be upon him, was going to come out to attend the prayer, but the Prophet, peace and blessings of Allah be upon him, made a sign to us to say, 'Complete your prayers,' and pulled down the curtain and he, (the Prophet), peace and blessings of Allah be upon him, expired on the same day." 736

(R. 209) Anas reported .... (Repetition of H. 439). 737

786. As we shall presently see in R. 209, the Holy Prophet was unable to attend the prayers in the mosque for three successive days and that a little while before his death he felt so much better that he removed the curtain from his door to see his companions, and that he found them engaged in the worship of Lord. This sight roused high emotions of spiritual satisfaction of pleasure that were reflected on his face and made him smile. On the other hand, these devoted followers who would not grudge any sacrifice for his sake, had not seen him for three long days and were indescribably anxious for a glimpse of his noble face; quite naturally their wistfull eyes turned in the direction of the door where the Prophet's face had appeared, the face which acted as a mirror of the very existence of God to them. They thought he was coming out for his prayer. That is why Abū Bakr wanted to recede from his place to make room for the Prophet to act as Imām, but the Prophet made a sign to him to keep to his place. The day was Monday and on the same day he breathed his last.

737. The words of this ḥadīth are: "Anas reported, 'The Prophet, peace and blessings of Allah be upon him, did not come out for three days, and the call for Iqāma was sounded and Abū Bakr began to step forward to act as an Imām and the Prophet of of Allāh, peace and blessings of Allāh be upon him, held the curtain and raised it and when the face of the Prophet, peace and blessings of Allāh be upon him, appeared, we never saw a sight more wonderful to us than the face of the Prophet, peace and blessings of Allāh be upon him, when it appeared before us and the Prophet, peace and blessings of Allāh be upon him, made a sign to Abū Bakr with his hands that he should step forward and the Prophet, peace and blessings of Allāh be upon him, let the curtain drop and he was not accessible after this till he died.'"
R. 210) Ḥamza ibn ʿAbdullah reported . . . (Repetition of H. 432) ٤٣٨

CHAPTER XLVII

One who stands by the side of the Imam on some excuse.

(R. 211) ʿAʾisha reported . . . (Repetition of H. 432). ٤٣٩

CHAPTER XLVIII

One who comes to lead the people in prayer and the previous or the (appointed) Imam arrives and either the first mentioned withdraws or does not withdraw, his prayer is in order; on this question ʿAʾisha reports on the authority of the Prophet, peace and blessings of Allah be upon him.

738. The words of this hadīth are: "The illness of the Messenger of Allah, peace and blessings of Allah be upon him, became severe; he was asked about the prayer and he said, 'Ask Abū Bakr to lead the people in prayer.' ʿAʾisha said, 'Abū Bakr is a tender-hearted man when he preaches the prayer he will be overwhelmed with weeping.' He said, 'Ask him to lead the prayer.' She repeated her statement and he said, 'Ask him to lead the prayer; you are like the women-companions of Joseph.' It is to be noted that this very tender-hearted man Abū Bakr could be equally strong when situation demanded strength as it did on the death of the Prophet. Practically the whole of Arabia revolted against the central authority of Madīna but Abū Bakr was not moved in the least. So soft-heartedness at the time of prayer prepares a man for the strength of character which is needed in the performance of duties. This law of spiritual life is known only to those who have an experience of true prayer.

739. In this repetition of H. 432, the first part has been stated very briefly but the last part has supplied some details for us. "She said, 'The Messenger of Allah, peace and blessings of Allah be upon him, ordered Abū Bakr that he should lead the people in prayer during his illness and he used to lead them in prayer'". ʿUrwa said, "And the Messenger of Allah, peace and blessings of Allah be upon him, felt a little better and he came out when Abū Bakr was acting as the Imam of the people, and when Abū Bakr saw him he wanted to recede and he the Prophet made a sign to him saying, 'Remain as you are,' and the Messenger of Allah, peace and blessings of Allah be upon him, sat parallel to Abū Bakr by his side and Abū Bakr was saying his prayer after the prayer of Messenger of Allah, peace and blessings of Allah be upon him, and people were saying their prayer after the prayer of Abū Bakr.'"

740. In H. 432 and R. 211 reported by ʿAʾisha, we have already seen that Abū Bakr kept standing in his own place and the Holy Prophet was placed in a sitting posture on his left and that the Prophet was acting as the Imam. But in the hadīth that follows we learn that, in spite of the Prophet asking Abū Bakr on a certain occasion to keep to his place of

(See next page)
H. 440. Sahl ibn Sa‘d al-Sa‘idiyy reported that the Messenger of Allah, peace and blessings of Allah be upon him, went to the family of ‘Amr ibn ‘Auf to effect reconciliation between them and the time for prayer arrived, so the Mu‘adhhdhin came to Abū Bakr and said, “Will you lead the people in prayer and I announce the prayer?” He said, “Yes,” so Abū Bakr began to lead the prayer; then came the Messenger of Allah, peace and blessings of Allah be upon him, while the people were in prayer and he advanced till he stopped in the (first) line, so people clapping their hands and Abū Bakr would not look around in his prayer, so when people intensifed their clapping he turned round and saw the Messenger of Allah, peace and blessings of Allah be upon him, and the Messenger of Allah, peace and blessings of Allah be upon him, made a sign to him to say “Stay where you are,” and Abū Bakr raised both his hands and praised Allah for what the Messenger of Allah, peace and blessings of Allah be upon him, ordered him about it, then Abū Bakr receded.

Imāmat, the latter receded and the Holy Prophet stood in his place. Rightly does Bukhārī conclude from these two divergent cases that it is the same whether the acting Imām makes room for the appointed Imām or not.

741. In some other collections of ḥadīth the report of this incident gives us the further information that the Holy Prophet while leaving had instructed Bilāl to ask Abū Bakr to lead the prayer if he could not be in time for the ‘Asr.

742. The purpose of the clapping of hands was to make the Imām realise that some irregularity had taken place in the performance of prayer. It was in this connection that the Holy Prophet gave the rule that in such cases instead of clapping hands one should utter the words “Subḥān Allāh”. Obviously the utterance of these words serves double purpose; it is a prayer inasmuch as it is glorifying God and indirectly it is an indication that the Imām has committed some mistake and that the only being which is free from mistakes is God.
(from his place) so much so that he became parallel to the first (line) and the Messenger of Allah, peace and blessings of Allah be upon him, stepped forward and led the prayer, so when he had finished he said, ‘O Abū Bakr, what prevented you from staying (in your place) when I ordered you (to do so)’? And Abū Bakr said, ‘It was improper for ibn Abū Quḥafa (meaning himself) that he should say his prayer in front of the Messenger of Allah, peace and blessings of Allah be upon him; so the Messenger of Allah, peace and blessings of Allah be upon him, said, ‘What was the matter that I found you multiplying your clappings? If something happens in one’s prayer one should say, ‘Subḥān Allah’ for when he glorifies Allah the Imām pays attention to him and clapping of hands فَحَمَّدَ اللَّهُ عَلَيْهِمَا امَرَأَةَ بِهِ رَسُولٍ

749. In H. 432, we have seen that in the course of his illness when the Holy Prophet came to the mosque after prayer had started, he had made sign to Abū Bakr to keep to his place which the latter did and the Prophet took his place on his left side and began to act as the Imām while Abū Bakr acted as a second Imām taking his cue from the Prophet standing between the congregation and the Prophet. But on this particular occasion Abū Bakr, in spite of the Prophet’s asking him to stay in his place, left his place and receded to make room for the Prophet. The difference between the two conducts of Abū Bakr may be explained by assuming that in the first case Abū Bakr was conscious that the Holy Prophet had not the strength to stand up and act as the immediate Imām. In any case on that occasion also the Holy Prophet did not act as the real Imām. Of course here in this hadith we read that the Holy Prophet first stayed in the front line; this may be explained by the assumption that his arrival was not first noticed by Abū Bakr and he did not want to disturb him either. It is also possible that he first intended to create an example for the Muslims as to how an Imām should behave when he comes late. But Abū Bakr was anxious to demonstrate a higher principle, namely, in the presence of the Prophet of the age no other man should act at all as an Imām of a congregation and the Prophet’s ultimate conduct confirmed this view of the case. As for other Imāms it should be a rule that if he is late in joining the congregation and somebody else has already begun to lead the prayer he should consider himself just as a member of the congregation and take his place where convenient.
is only for the women.  

CHAPTER XLIX

When people are equal in their recitation of the Qur'ān the oldest among them should act as their Imām.

(R. 212) Abū Qilāba reported . . . . (Repetition of H. 413).  

CHAPTER L

When the Imām visits a people and acts as their Imām (in prayer).

(R. 213) Maḥmūd ibn Rabī' reported . . . . (Repetition of H. 299).  

744. Apparently, this report and others in this connection appear to show that if anything untoward happens in the course of prayer the men are to say Subḥān Allāh, whereas the women are to clap their hands if need be. This position, however, is not understandable. When all the rules connected with the prayer are the same for men and women why should there be a distinction in this particular case? What is the harm in women saying Subḥān Allāh like men? Is it to be assumed that women are not to raise their voice in a congregation? There is no indication of this prohibition anywhere. So all that this Ḥadīth seems to mean is that the clapping of hands being an expression typically feminine should not be indulged in mosque atmosphere and that even if a woman is to make a sign to an erring Imām she is to refrain from this particular habit.

745. This report has already been noticed in H. 413 and has been repeated in R. 187. Here it is found in the following abbreviated form: "We went to the Prophet, peace and blessings of Allāh be upon him, and we were young men and we stayed with him for about twenty nights and the Prophet, peace and blessings of Allāh be upon him, was kind-hearted and he said, 'If you return towards your own cities you should teach them (their people all about religion. Tell them that they should say so and so prayer at such and such time and so and so prayer at such and such time and when the time for prayer arrives one of you should sound the call of prayer and the eldest of you should act as your Imām.' " We no doubt find, here that one who is the eldest should act as the Imām but there is no mention of the equality in the ability to recite the Qur'ān, which is suggested in the title of the chapter which seems to be a fragment of a report to be found in the collection of Muslim and which runs as follows, "That man should act as the Imām of a people who is the greatest in knowledge of the Book and if their ability to recite the Qur'ān is equal, one who is the earliest of them in Hijrat should act as the Imām and if they are equal in Hijrat, one who is oldest of them in age should act as the Imām"; and this very Hadīth contains also the following words as narrated by Abu Da'ūd: "At that time we were equal in knowledge." The expression knowledge of the Qur'ān has been taken by some to mean just the ability to recite it well but some have taken it to mean, and this is the right view, the understanding of the Book.

(See next page)
CHAPTER LI

The Imam is appointed so that he may be followed and the Prophet, peace and blessings of Allah be upon him, led the people in prayer in the course of his illness of which he died, and he was sitting, 747 and Ibn Mas'ūd said, "When anyone rises (from any position in prayer) before the Imam, he should resume the posture and stay on to the measure he had risen, then follow the; Imam" 748 and Hassan said about one who has gone into Rukū' with the Imam for two Rak'ats and is unable to go into prostration he should go into prostration for the last Rak'at twice and then complete the first Rak'at with its

746. This ḥadith is reported by Iṣbān ibn Mālik and is to be found first in H. 299 and later repeated in R. 201. Here it is repeated again but in a concise form such as: "The Prophet, peace and blessings of Allah be upon him, asked my permission and I gave him the permission and he said, 'Where do you like me to say my prayer in your house?' And I pointed out to him a certain place which I liked and he stood up and we formed into a line behind him and (at the end of the prayer) he invoked blessings and we also invoked blessings." Here Imam Buhārī's object is to show that the recognised Imam of a people should act as the Imam even when he is in the locality other than the usual place of congregation. In this particular case the Prophet acted as the Imam in the house of a man whom he visited. As against this there is a ḥadith in the collection of Tirmidhī and Abu Dāwūd: "Whoever visits a people, he should not lead them into prayer and a man among themselves should act as the Imam." This should be taken to refer to one who is not a recognised Imam.

747. That is to say a man in congregation should do in his prayer exactly as the Imam does and should not do anything which is contrary to the Imam's movement or should he precede him in anything. This is a lesson in discipline of collective action under one leadership. There must, however, be exceptions such as the one under reference. The Holy Prophet was extremely ill and unable to stand up, so he said his prayer sitting but this could not have been an excuse for the congregation. So there is no breach of discipline in this particular case.

748. In other words, one should spend as much additional time in prostration as the time he had taken in acting contrary to the congregation of the Imam.
prostrations" 749 and (the same says) about one who forgets any prostration till he stands up "he should go into prostration."

H. 441. 'Ubaid Allah ibn 'Abdullah ibn 'Utba reported, "I went to 'A'ishah and said, 'Will you not narrate to me the incident of illness of the Messenger of Allah, peace and blessings of Allah be upon him?' She said, 'Yes, when the Prophet became seriously ill, he said, 'Have the people said their prayer?' We said, 'No, but they are waiting for you, O Messenger of Allah.' He said, 'Make ready some water for me in a trough.'" She said, 'So we did it and he had a bath and he began to get up with some efforts but he fell in a swoon, then he regained his consciousness and he said, 'Have the people said their prayer?'" We said, 'No, they are waiting for you, O Messenger of Allah.' He said, 'Make ready some water for me in a trough.'" She said, 'So we did accordingly and he had a bath and then he began to rise with some efforts but he fell in a

749. The elucidation of this point is to be found in Ibn Munzir. It is that in the Friday congregational prayer if the space is so congested as to leave no room for the late comers to be able to stretch themselves in prostration they may be regarded as joining the prayer if they just keep on standing in the last line and go in prostration when the people in front have finished their prayer and made room for their prostration. When these people thus secure a space for prostration they should make prostrations for the last Rak'at which they missed and consider it as making one Rak'at and then should rise after this for the second Rak'at and so complete their prayer.
swoon and then regained his consciousness and he said, "Have people said their prayer?" We said, 'No, they are waiting for you, O Messenger of Allah.' He said, "Get some water for me in a trough." Then he sat up and had a bath, then he began to get up with an effort but fell in a swoon, then he regained consciousness and said, "Have people said their prayer?" We said, 'No, they are waiting for you, O Messenger of Allah,' and people were sitting in the mosque waiting for the Prophet, for the last Iṣḥāq prayer, so the Prophet sent a message to Abū Bakr to the effect that he should lead the people in prayer, so the messenger went to him and said, "The Messenger of Allah asks you to lead the people in prayer." Abū Bakr said, and he was a tender-hearted man, "O 'Umar, lead the people in prayer." 'Umar said to him, "You have a better title to it." So Abū Bakr led the prayer in those days, then the Prophet recovered his health a little and came out between two men one of whom was 'Abbās, for the Zuhr prayer, while Abū Bakr was leading the people to prayer, so when Abū Bakr saw him, he began to recede but the Prophet,
made a sign to him to say that he should not recede and said, “Make me sit by his side.” So they put him in a sitting position by the side of Abū Bakr. He (the narrator) said, “So Abū Bakr continued to say the prayer and he was following the lead of the Prophet, peace and blessings of Allah be upon him, and people were following the prayer of Abū Bakr, and the Prophet, peace and blessings of Allah be upon him, was in a sitting posture.”

‘Ubayd Ullah said, “So I went to ‘Abdullāh ibn ‘Abbās and said to him, ‘Shall I not state before you what ‘A’ishah narrated to me about the illness of the Prophet, peace and blessings of Allah be upon him?’ He said, ‘Come on.’ So I stated before him her ḥadīth and he did not deny anything out of it excepting that he said, ‘Did he give the name to you of the man who was with ‘Abbās?’ I said, ‘No,’ He said, ‘It was ‘Ašār.’” 750

750. We have noticed this report in H. 161 and again in H. 482 and also in some later repetitions of the same. Here we find the first part of the incident given rather in detail. For example we are told that Abū Bakr himself approached ‘Umar and requested him to lead the prayer in the absence of the Prophet. This shows that he was most reluctant to do the job himself. But the object of Bukhārī in tracing this ḥadīth here is to show that there have been occasions when the Prophet kept sitting in front of the congregation that followed him and performed their prayers in standing posture. The repetition Nos. 214, 215 that follow this ḥadīth immediately tell us that if the Imām be sitting and cannot stand up the congregation also should do likewise. But at the end of R. 215 Imām Bukhārī gives his own view of the case. His words are: “The acts of the Prophet, peace and blessings of Allah be upon him, should be taken into consideration in serial order, the one following should be given more importance than the one preceding it.” Firstly, because the incident of Ila, when the Prophet took a temporary separation of one month from his wives, relates to the
When is one who is behind the Imam to go in prostration?

Anas said on the authority of the Prophet, peace and blessings of Allah be upon him, "So when he (the Imam) goes in prostration you also go in prostration."

H. 442. Bara' reported, when the Messenger of Allah, peace and blessings of Allah be upon him, would say, Sami' Allahu liman hamidah none of us would bend his back until the Prophet, peace and blessings of Allah be upon him.

7th Hijra. At that time though he was confined to bed due to injuries on his body yet he was not so weak as during his last illness towards the end of the 10th Hijra. And it was but natural that he should have asked the followers to sit down. Secondly, one is allowed to say one's prayer sitting when he is unable to stand due to some weakness. But such allowance cannot be extended to the followers of the Imam just because they are to obey him. The last act of the Prophet appears more appropriate and this practice is in vogue in almost all Muslim countries.

751. In repeating H. 273 here the first part and the last part have been left out. And in the remaining intermediate part we find some additional words as well, for example: "The Messenger of Allah, peace and blessings of Allah be upon him, said his prayer in his own house while he was ill, so he said his prayer sitting and behind him a party of men said their prayers standing, so he made a sign to them saying 'Sit down' so when he had finished, he said, 'The Imam is appointed only to be followed, so when he bends in prayer you also bend and when he rises up you rise up and when he says, 'Sami' Allahu liman hamidah' (God hears him who gives Him praise), you say, 'Rabbanâ wa laka al-ḥamd' (Our Lord! and Thine is the praise) and when he prays sitting, you pray sitting all of you.'" In the last repetition we also have the additional words: "So we said our prayer behind him in sitting posture." We are inclined to agree with the view of Bukhârî and hold that the last act of the Prophet is to be taken as his final decision.

752. The first part of the hadîth runs thus: "Anas ibn Malik reported that the Messenger of Allah rode upon a horse and he fell down from it and his right side got bruised thereby, so he said one of the prayers while he was sitting, so we said our prayers behind him sitting, so when we had finished he said, 'The Imam is made only to be followed, so when he says his prayer standing, say your prayers standing and when he bends down you also bend down etc.'" What follows is very much the same as is to be found in the report of 'A'ishâ and in the end we have the words: "Abu 'Abdullâh (Bukhârî) said, 'Humaidî said, "His saying (i.e., the Prophet) that when he says his prayer sitting, you also say your prayer sitting" was during his previous illness after which the Prophet, peace and blessings of Allah be upon him, said his prayer sitting and the people were saying prayer standing behind him and he did not ask them to sit down and the fact is the last act of the Prophet, peace and blessing of Allah be upon him, should only be taken into consideration.'"
would fall in prostration, then alone would we fall in prostration after him."

CHAPTER LIII

The sin of one who raises his hand before the Imam. 753

H. 443. Abū Hurairah reported on the authority of the Prophet, peace and blessings of Allah upon him, as saying, "Does not one of you fear when he raises his head before the Imam that Allah will make his head the head of an ass or make his appearance the appearance of an ass?" 754

CHAPTER LIV

A slave and a freed slave acting as an Imam 755 and 'Ā'ishah used to say her prayer under the Imamat of her slave Dhakwan with the holy Book

\[\text{758. This shows the standard of discipline to be maintained in the congregational prayer. The conduct of the devotees in prayer should be as disciplined as the army in the field of battle. The slightest laxity in this matter has been disapproved. It is a great lesson in discipline in life.}

754. It is most unfortunate that some thoughtless people had tried to find in it a hint to the theory of the transmigration of the souls according to which a human soul departing from this life may come back here assuming the body of a lower animal. Nothing more absurd has ever been suggested. The fact is even the Holy Qur'an has used such similes and metaphors. For example, it says, "The likeness of those who had been given the Torah to observe and they did not observe it is the likeness of the ass" (60:5). The simile is only on account of partial similarity in conduct. The meaning here is that those who do not observe the discipline in prayer are devoid of all common sense and very much resemble an ass in understanding and on the Day of Resurrection their spiritual condition will not come up to the standard of a true human being.

755. This hadith makes it clear that family connection or nationality or status in society is no consideration in the eye of God. Prayer being an exclusively divine affair the only standard (See next page)
placed before him, and the illegitimate son and a rustic and a slave boy who has not reached maturity acting likewise on account of the saying of the Prophet, “One who is well versed in the Book of God should act as their Imam and a slave should not be prevented from leading the congregation without some reason.”

H. 444. ‘Abdullāh ibn ‘Umar reported, “When the first emigrants (Muhājir) arrived at ‘Usbah a quarter of Quibā’ before the arrival of the Messenger of Allah, Salīm the freed slave of Abū Hudhaifa used to lead the prayer and he had the best knowledge of the Qur’ān of them all.”

H. 445. Anas ibn Mālik reported on the authority of the Prophet, saying, “Hear and to be maintained in this connection is the spiritual quality of the man. As the Qur’ān says, “Verily the most honourable among you in the sight of God are the most righteous ones among you” (49 : 13). Hence it is that the Prophet has laid it down as a principle for the selection of the Imam that he should be “possessing the best knowledge of the Book of Allāh.” Thus if even a slave or a man illegitimately born or an uncultured man from the village or a minor boy comes up to this standard and is personally of good character, there is nothing to prevent him from acting as Imam. Although some authorities have discouraged the Imamāt of a slave and an illegitimately born man and a rustic, the grounds are other than any absolute prohibition in this matter. The principles of the Qur’ān or the hadith, in any way, are quite clear.

756. That is to say, in the month of Ramadān when the whole of the Qur’ān is recited in the prayer from end to end, this slave used to keep the Qur’ān open in front of himself and thus discharge the function of an Imam.

757. It is related of ‘Amr ibn Sālim that he used to act as the Imam of his people when he was only seven years old. There is a report of Abū Dāwūd that this ‘Amr used to say “Whenever I happened to be in the sacred house I had to lead people in prayer.”

758. Sālim was a slave of an Ansār woman who had later on emancipated him. The incident narrated here belonged to the period before his emancipation.
obey even if an Abyssinian is appointed as ruler whose head seems to be like a raisin.”

CHAPTER LV

When the Imam does not complete and one who has joined him completes (the prayer).

H. 446. Abū Hurairah reported that the Messenger of Allah, peace and blessings of Allah be upon him, said, “They will lead you in prayer, so if they act rightly it is for you and if they make mistake it is for you and its responsibility is on them.”

CHAPTER LVI

The rebels and the innovators leading the prayer and Hasan said, “Say your prayer (under such circumstances) and the innovation will lie on their responsibility.”

H. 447. ‘Ubayd Ullah ibn ‘Addi ibn Khiyār reported that he went to ‘Uthmān ibn ‘Affān may Allah be pleased with him, and

759. The similitude is in reference to the black colour of his skin. Islam is the only religion which has made the white and the black stand together on the same level, equally under the law and social discipline. Here we are introduced to the principle that leadership is as much open to a dark Negro as to a white man of any nationality. Here the suggestion is that when a Negro becomes the chief of the nation, he is also expected to lead the people in prayer. Thus a position is assumed in which the most dark-skinned in the world is expected to be the spiritual and temporal leader of the believers. It is a message which is sorely needed by the so-called civilised world of our times in which there is no real protection in a white country against a dark coloured man being lynched.

760. That is to say that if the chiefs of the community take upon themselves to act as Imam in congregational prayer, the people should not hesitate to follow them in such prayers if they are found to be somewhat lacking in their punctuality and exactitude in the observance of the proper rituals. The merit of the people following them in the obligatory prayer will be with them, whereas the defects of the leaders will go to their own discount.
he was besieged and he said, "Surely you are the chief of all people and you see what has befallen you and the head of the rebellion is leading us in prayer and we consider it a sin," so he (‘Uthmān) said, "Prayer is the best of all the deeds which people do, so when people do a good deed you do the same with them and when they do a bad deed refrain from their evil deed," 761 and Zubaydiy said that Zuhri said, "We do not regard it as proper to say prayer behind an effeminate man unless it be under a need from which there is no escape." 762

(R. 216.) Anas ibn Malik reported . . . . (Repetition of H. 445).

CHAPTER LVII

For one to stand on the right side of the Imam parallel to him when there are two (for the congregation).

761. This is with reference to the closing day of the Caliphate of the third Caliph ‘Uthmān when he was besieged by the rebels in his own house. Because the Caliph could not come and lead the prayers the head of the rebels was acting as the Imam in his absence. This incident and the utterance of ‘Uthmān show him as a wonderfully large-hearted man and as one who would not allow his personal grievances to interfere with the principles of the faith. This also shows the Caliph’s anxiety from preventing any rift taking place in the religio-communal life of the Muslims. The leader of the rebels was bent upon creating mischief; he besieged the house of the Caliph and was demanding his dismissal, and yet the Caliph was anxious only for the unity of the believers and admonishing people to cooperate with the rebels in so far as they were doing any good work. If this spirit returns to the Muslims today, they will emerge once more in the world as a powerful nation inspite of the many sects and sub-sects into which they are unfortunately divided at the moment. Inspite of all this broadness, it must be remembered that it is not recommended to allow a man of glaring sinful habits or bad character to lead the prayer as is evident from the next hadith.

762. The word Mukhamith is not the same as Mukhannah. The first one means a man, who is fond of talking and behaving like a woman and has nothing mean, about him, whereas, the latter word means a man who is addicted to homo-sexuality. These restrictions are quite understandable. Prayer being a means to the nearness of God, the leadership of it going to a man flagrantly, unguardly must defeat its purposes. In delicate situations the following of even this kind of Imam is permissible, but not in normal conditions.
CHAPTER LVIII

When a man stands on the left of the Imam and the Imam draws round to his right, the prayers of the two does not become void.

(R. 218) Ibn Abas reported . . .
(Repetition of H. 102). 764

CHAPTER LIX

When the Imam has no intention of leading any prayer, then some people arrive and he leads them in prayer.

(R. 219) Ibn Abas reported . . .
(Repetition of H. 102). 765

763. H. 102 has been repeated here with slight difference of wording. It is narrated that the Prophet, peace and blessings of Allah be upon him, made Ibn Abas stand on his right and said the mid-night prayer.

764. This is another repetition of H. 102, but the divergence is greater than the previous case, for example the words are: “He said, ‘I slept at the place of my aunt Maymuna and the Prophet, peace and blessings of Allah be upon him, happened to be with her on that night; so he performed ablution and stood praying; so I also stood on his left but he caught me and made me stand on his right; so he said thirteen Rakats of prayer and then went to sleep till he snored and he used to snore when he slept; then came to him the Musahihin and he went out and said his prayer and did not make any ablution.” Apart from a mention of thirteen Rakats nothing is said here about the two Rakats of Sunna prayer preceding the obligatory Fajr prayer. If it is assumed that these two Rakats of Sunna prayer of the Fajr are included in the number thirteen we get only eleven Rakats left for the midnight prayer (Tahajjud). In H. 102 and its latter repetition we have been told that he, the Prophet, peace and blessings of Allah be upon him, first said four Rakats of prayer and then slept and then said another five Rakats. This makes nine Rakats. Again in H. 154 where this incident is narrated in greater details, the report speaks of six prayers of two genuflexions followed by the Witr. This would make thirteen Rakats of Tahajjud. Adding two Sunna Rakats of Fajr prayer it will make fifteen in all. The only way to reconcile these divergent reports will be to regard the present report as correct. That is, to say eleven Rakats including the Witr were said in Tahajjud and two Rakats for Sunna Fajr prayer, making a total of thirteen.

765. In this repetition of the report of Ibn Abas we find the following words: “I spent a night at the place of my aunt Maymuna and the Prophet, peace and blessings of Allah be upon him, got up to pray at night, so I also got up to pray with him, so I stood on his left but he caught me by my head and made me stand on his right.” The deduction is that the Holy Prophet, peace and blessings of Allah be upon him, started the prayer alone but when Ibn Abas joined him in prayer he began to act as Imam. Thus it becomes a rule that a man praying alone can form a part of the congregation if in the middle of the prayer other comes and joins him.
CHAPTER LX

When the Imam lengthens (the recitation from the Qur'an) and a man (in the congregation) is pressed by some need so he goes out and says his prayer (separately).

H. 448. Jabir ibn 'Abdullah said, "Mu'adh ibn Jabal use to say his prayer with the Prophet, peace and blessings of Allah be upon him; then he would go back and lead his people in prayer, thus he (once) said the 'Isha' prayer and recited the chapter Al-Baqara; and a certain man went away and Mu'adh began to speak ill of him so this news reached the Prophet, peace and blessings of Allah be upon him, at which he said, "Fattanun, Fattanun, Fattanun" (A great disturber) three times or he said, "Fatīnun, Fatīnun, Fatīnun" (A disturber) and ordered him (to recite) two chapters from among the middle ones of the Mufassal." 'Umar said, "I do not remember those two." 766

766. The object of recording this hadith here is that if on the one hand it is permissible to start a prayer alone and later making it a congregational prayer, it is equally permissible to start prayer in congregation and then leaving it and finishing the prayer alone. In this narration of the event the reason for leaving the congregation is reported to be just the lengthening of the Qur'ānic recitation. But in a later repetition of this report we are told that he had two camels with him, which he had brought to water his fields. Thus the man was dead tired on the one hand and on the other the camels had to be given their feed. In his natural attraction for prayer he joined the congregation which was going on but the Imam's lack of wisdom compelled him to leave the congregation and say his prayer alone. In the further repetition of this hadith we are also informed that when Mu'adh criticised his action, he went and complained to the Prophet himself. That report also tells us that on hearing his complaint the Holy Prophet, peace and blessings of Allah be upon him, told Mu'adh that he should have recited a smaller chapter such as the one entitled "Al-A'īm". The word Mufassal is applied to all those chapters that begin with chapter 49 called "The Chambers" (Al-Hujrahā) or chapter 50 called "Qāf" and end with chapter 78, called "The Announcement" (Al-Naba'). These are also called "Tawwāl" or "Very long ones" and the chapters that begin with the last mentioned one and end with chapter 98 entitled Al-Dzuḥā are called Ausāf or medium-sized ones.
CHAPTER LXI

The Imam making the standing posture light and completing the Rukūʿ and the Sajda.

(R. 220) Abū Masʿūd reported . . . .
(Repetition of H. 80). 787

CHAPTER LXII

When anyone says his prayer alone he may lengthen it as he likes.

H. 449. Abū Hurairah reported that the Messenger of Allah, peace and blessings of Allah be upon him, said, “When any of you lead the people in prayer he should make it light, for surely among them are the weak, the sick and the old and when any of you say his prayer alone he can lengthen it as he likes.

CHAPTER LXIII

One who criticises his Imam when the latter prolongs (the prayer) and Abū Usayd said, “O my son you have made the prayer long for us.”

787. In this repetition of H. 80 we are informed that the prayer in question was the morning prayer and towards the end of the hadith we read the word “Old man” instead of the word “The patient”. The hadith speaks of the necessity of the Imam to make the prayer light. But in the title of the chapter we have been told that due regard should be made to the proper prolongation of the Rukūʿ and the Sajda. The two things taken together go to suggest that people who are in the habit of prolonging the recitation are not to shorten the duration of the Rukūʿ and the Sajda. This is improper because the proper humility and softening of the mind is found particularly in the postures of bending and prostration.
The Call to Prayer

(R. 221) Abū Mas‘ūd reported . . . . (Repetition of H. 80).\(^{768}\)

(R. 222) Jabir ibn ‘Abdullāh al-Ansārī reported . . . . (Repetition of H. 448).\(^{769}\)

CHAPTER LXIV

The shortening of prayer and its completion.

H. 450. Anas ibn Malik reported, “The Prophet, \(\text{peace and blessings of Allah be upon him}\), used to shorten as well as complete the prayer.”\(^{770}\)

CHAPTER LXV

One who makes the prayer light when there was the crying of the child.

H. 451. Abū Qatādā reported on the authority of the Prophet, \(\text{peace and blessings of Allah be upon him}\), saying, “I stand up for prayer . . . .”

\(^{768}\). This repetition of H. 80 has very much in common with R. 220, and here also we are told that the prayer under reference was the morning prayer.

\(^{769}\). In this repetition of H. 448, we find greater detail of the incident narrated. For example “A man came with two camels meant for watering the fields and it was dark after nightfall and he found Mu‘ādh saying prayer; so he made his camels kneel down and proceeded towards Mu‘ādh who recited either the chapter entitled ‘Cow’ or the one entitled ‘The Women’; so the man left and he was told that Mu‘ādh spoke ill of him; so he went to the Prophet, peace and blessings of Allah be upon him, and complained to him against Mu‘ādh; so the Prophet, peace and blessings of Allah be upon him, said, ‘O Mu‘ādh, you are a man who put men to trial (the word was either Fātūm or Fātūm) three times. So why did you not say your prayer with the chapter beginning with “Sabbih ismi Rabbika’l-la‘īa” or the one beginning with “Wuṣuṣ-shamsi wa’du-bawā Wa’l‘ayli Idbā Yaṣṣahā” for surely behind you say prayers the old man and the weak man and those who have to attend to affairs.’’’

\(^{770}\). That is to say that the Holy Prophet used to say his prayers to perfection and yet his prayers would not be very long ones. In other words, he never recited very long passages from the Holy Qur‘ān but used to perform the Rukū‘ and the Sajdah and the Qunūn and the Jāza‘ and all similar postures with composure of mind and perfection. He used to recite long passages from the Holy Book in the morning prayer but even those would be between 60 to 100 verses. This was his rule in congregational prayers. His action will be different in his private prayers, for example in his lonely midnight prayer wherein he would sometimes recite a considerable portion of the Holy Book.
desiring to make it long but I hear the crying of some child, so I shortened my prayer lest I should put his mother in trouble."\(^{771}\)

H. 452. Anas ibn Malik reported, “I have never said my prayer behind any Imam who makes the prayer shorter as yet that was more shorter and complete than that of the Prophet, and if he (the Prophet) would hear the cry of any child he would make it light fearing lest he should put the mother of the child in trouble.”

(R. 223) Anas ibn Malik reported . . . . (Repetition of H. 451).
(R. 224) Anas ibn Malik reported . . . . (Repetition of H. 451).\(^{772}\)

CHAPTER LXVI

When anyone says his prayer, then he leads the people in prayer.

(R. 225) Jabir reported . . . . (Repetition of H. 448) \(^{773}\).

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771 In such cases the mother feels disturbed and she naturally gets diverted from her prayer. On the other hand, if the prayer is prolonged it causes trouble to the baby. So shortening of prayers in such cases is an indication of sympathy both for the mother and the baby. There is a report on record saying that the Holy Prophet recited a long chapter in the first Rak'at, but in the second Rak'at when he heard the baby crying he finished it with only three verses.

772 This repetition of 451 and the one that precedes it are very similar in wording. For example we have the words, “Surely I come to the prayers and I want to make it long but I hear the cry of a child and I shorten my prayer for I know how deeply the mother feels from its cry.” The manner in which the Holy Prophet combines his devotion to, the commandments of God and his love for the creatures of God is really unique in history. His regard for the commandments of God compels him to persuade the sucking mothers to attend the congregational prayers; but on the other hand, his tenderness for human beings was so great that he was quick to share the feelings of a mother disturbed by the cry of her baby and he shortened the prayer out of regard for the mother’s feelings.

773 In this repetition of H. 448 the words are very few. “He said, ‘Mu‘ādh used to say his prayer with the Prophet, peace and blessings of Allah be upon him, and then go to his own people and lead them in prayer.’”
CHAPTER LXVII

One who makes people hear the Takbir of the Imam.

(R. 226) 'A’isha reported . . . . (Repetition of H. 432). 774

CHAPTER XLVIII

A man following the Imam and people following this man who is following the Imam and it is reported of the Prophet, peace and blessings of Allah be upon him, that he said, “Follow my Imamat and those who come after you should follow your leadership.” 775

(R. 227) 'A’isha reported . . . . (Repetition of H. 432). 776

CHAPTER LXIX

Should an Imam accept the opinion of the people when he comes to doubt (his own action).

774. This is another repetition of H 432 which has been repeated so many times and of which details have been provided in H. 441. Here the words used are very similar to H. 432. The only difference is where the statement of ‘A’isha begins. Whereas in the previous version the statement finishes with the words: “By his side,” here we find the additional words: “And Abū Bakr was making the people hear the Takbir,” and this is the ground for the title of the chapter.

775. There are two ideas emanating from this utterance of the Holy Prophet which in fact forms only a part of a larger hadith. The immediate sense is that the rear lines should follow the movements of the front-lines, i.e. they should follow the Rukū’ and Sujud, or any other posture which they find the front-line people doing and this is the ground for the wording of the title of the chapter, but there is also a deeper implication, namely, that his addressees, that is the companions should learn the rules of religious life from him direct but those who were to come later on would have to follow these companions and thus the teachings of the faith should be carried from generation to generation and from nation to nation.

776. In this repetition of H. 432 the words are very similar to those to be found in R. 218, particularly up to the point where the Holy Prophet says to his wives, “Surely you are like the women companions of Joseph.” After this the words are very much like H. 432 excepting that we get the following additional information: “Till he sat on the left of Abū Bakr and Abū Bakr was saying his prayer standing while the Messenger of Allāh, peace and blessings of Allāh be upon him, was saying his prayer sitting; Abū Bakr following the Messenger of Allāh, peace and blessings of Allāh be upon him, in prayer and the people following the prayer of Abū Bakr.”
(R. 228) Abū Hurairah reported . . . . (Repetition of H. 338). 777
(R. 229) Abū Hurairah reported . . . . (Repetition of H. 338). 778

CHAPTER LXX

When the Imām weeps in prayer and 'Abdullāh ibn Shaddād said, "I heard the sobbing of 'Umar and I was in the last line (when) he was reading 'I only complain of my grief and sorrow to Allah'" (The Qur'ān, xii. 86).

(R. 230) 'Ā'ishah reported . . . . (Repetition of H. 432). 779

CHAPTER LXXI

Making the lines straight at the time of Iqāma and after it.

H. 453. Nu'mān ibn Bāshīr reported, "The Prophet said, 'You should make your lines

777. H. 338 has been repeated here in a shortened form such as, "Surely the Messenger of Allāh, peace and blessings of Allāh be upon him, left the prayer after saying two Rak'ātās and Dhulayyadain told him, 'Has the prayer been shortened, O Messenger of Allāh, or have you forgotten?' And the Messenger of Allāh, peace and blessings of Allāh be upon him, said, 'Has Dhulayyadain spoken the truth?' And the people said, 'Yes.' So the Messenger of Allāh, peace and blessings of Allāh be upon him, stood up for prayer and said the last two Rak'ātās of prayer and then invoked peace at the end of prayer, then he said Takbīr and went in prostration like his prostrations or a longer one."

778. In this repetition of the same hadīth the narration is more brief than that of R. 208. The words are: "The Prophet, peace and blessings of Allāh be upon him, said only two Rak'ātās of Zuhr prayer and it was said to him, 'You have said only two Rak'ātās of prayer,' so he said another two Rak'ātās and then invoked peace terminating the prayer and then made two Sajdās."

779. In this repetition of the same hadīth the words are practically the same as in the first hadīth of this chapter. We are told here that 'Ā'ishah had said to the Prophet that the voice of Abū Bakr in prayer would not reach the ears of the people because of his weeping in the course of prayer, but the Prophet insisted that Abū Bakr must lead the prayer. Weeping in prayer is suggested by a verse of the Holy Qur'ān and is thus regarded as a sign of inner humility and utmost submission.
The Call to Prayer

straight or else Allah will cause opposition between your faces." 780

(R. 231) Anas reported . . . . (Repetition of H. 454). 781

CHAPTER LXXII

The Imam facing the people at the time of making the lines straight.

H. 454. Anas ibn Malik reported, "The Iqama has been said for the prayer and the Messenger of Allah, peace and blessings of Allah be upon him, turned towards us and said, 'Make your lines straight and close your ranks, for surely I see you behind my back.' " 782

CHAPTER LXXIII

(R. 232) Abū Hurairah reported . . . . (Repetition of H. 426). 783

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780. This expression should not be taken literally. Imam Nawawi has rightly warned us against such literal interpretations in this matter. He says that the meaning would be, "There will occur among you enmity and malice and your hearts will be widely different from one another." It is really absurd to suggest that the expression means that the face of people would be turned towards their back. Such interpretations indicate lamentable lack of imagination, common sense and knowledge of literature.

781. We get here only the last part of H. 454, that is to follow. The words are: "Make the lines straight for surely I see you from behind my back."

782. This shows that it is one of the duties of the Imam to instruct the congregation to set the lines in order. The Prophet's seeing the congregation standing behind him has already been discussed in our note on H. 294.

783. We find here a repetition of H. 426 excepting that the first part has been left out and there is a little difference in the wording such as: "The martyrs are those that die of drowning and of cholera and of plague and of collapsed houses," and he said, "If people know what benefit accrues in going early to prayers they would have competed with one another in going to it and had they known what benefit lies in the late evening and morning prayers they would have come to these even if they had to walk on their knees, and had they known what benefit lies in the front line they would have cast lots on it."
CHAPTER LXXXIV

Putting the line right is a part of the completion of prayer.

(R. 233) Abu Hurairah reported .... (Repetition of H. 273). 784

H. 455. Anas reported on the authority of the Prophet, peace and blessings of Allah be upon him, "Make your lines straight for surely making the lines straight is a part of the performance of prayer."

CHAPTER LXXXV

The sin of one who does not make the lines correct.

H. 456. Anas ibn Malik reported that he came to Madina and was asked, "What do you find in us since the day you saw the time of the Messenger of Allah, peace and blessings of Allah be upon him, which you find different?" He said, "I do not find anything different excepting that you do not make your lines correct." 785

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784. This is a repetition of H. 273 and is very similar to R. 214 excepting that here there are the additional words: "And make the lines straight in prayer for surely the straightening of lines is among the beauties of the prayer" and it is the last word that makes it accord with the title of the chapter.

785. We have already learnt about Anas noticing change for the worse since the time of the Holy Prophet but that was his experience in Damascus. His observation about the Muslims of this city was that they had become very lazy in their observance of the rules of Islamic life, so much so that they had even discarded the spirit of prayer. But here in Madina the only thing that he disliked was that people attending the prayer were not particular about the straightness in the lines. This difference of experience between Damascus and Madina shows that at the time of narrating the hadith this companion of the Prophet found the people of Madina religiously far better than the people of any other city.
CHAPTER LXXVI

Joining of shoulder to shoulder and foot to foot in the line 786 and Nu'man ibn Bashir said, “I saw a man among us joining his ankle to the ankle of his companion.”

(R. 234) Anas reported . . . . (Repetition of H. 454). 787

CHAPTER LXXVII

When a man stands on the left of the Imam and the Imam wheels him round his back to his right, his prayer is complete.

(R. 235) Ibn 'Abbás reported . . . . (Repetition of H. 119). 788

CHAPTER LXXVIII

A woman constitutes a line by herself.

(R. 236) Anas ibn Malik reported . . . . (Repetition of H. 274). 789

786. Here also we should not take the words too literally. In Fath al-Bari, the great authority on the hadith, varied with the following interpretation of this hadith: “And the purpose of this emphasis is to stress the need of straightening the line and filling up of all vacant spaces.”

787. In this repetition of H. 454, the words are practically the same as in R. 231 excepting that Anas adds the words: “And each one of us used to join his shoulder with the shoulder of his companion and his foot with the foot of other man.”

788. This hadith is practically the same as in R. 218. It is more brief here than in the previous hadith and the words are: “I said my prayer with the Prophet, peace and blessings of Allah be upon him, one night and I stood on his left and the Messenger of Allah, peace and blessings of Allah be upon him, caught me by my head from behind me and dragged to his right, so he said his prayer and went to sleep, then the Muzammil came and he got up and said his prayer and did not make any ablution.”

789. We get here only the last part of H. 274. The words are a little different such as: “I said my prayer behind the Prophet, peace and blessings of Allah be upon him, and an orphan boy was amongst us and my mother Umm Sulaimah was behind us.” In the previous hadith we have the words: “An old woman” in the place of “my mother.”
CHAPTER LXXIX

The right side of the mosque and the Imam.

(R. 237) Ibn ‘Abbas reported . . . .
(Repetition of H. 153). 790

CHAPTER LXXX

When there is a wall or anything intervening (Sutra) and Hasan said, “There is no harm in that you say your prayer and between you and him (the Imam) there be a screen,” and Abū Mijlaz said; “One should follow the Imam even if between the two there be a road or a wall when he hears the Takbir of the Imam.” 791

H. 457. ‘A’isha reported, “The Messenger of Allah, peace and blessings of Allah be upon him, used to say his prayer at night in his own chamber and the wall of the chamber was short and people saw (one day) the person of the Prophet, peace and blessings of Allah be upon him, so some people stood praying after his prayer and the morning time came and they talked . . . .

790. In this repetition of H. 153, the words are fewer than in R. 235 and the words are: “I got up one night and began to say my prayer on the left of the Prophet, peace and blessings of Allah be upon him, and he caught me by the hand and my shoulder so much that he made me stand on his right and he made a sign with his hand as if to say ‘Come from behind my back.’” In H. 153 we have read instead that: “He (the Prophet) caught me by my right ear, twisting it.” So there is a slight difference in version.

791. That is to say that prayer of congregation under such circumstances is also in order. This, however, should not be stretched too far so as to include a man’s saying his prayer in his own house if the sound of the voice of the Imam happens to reach his ears there. Such a prayer evidently will not be considered as one in congregation. Such a permission concerns only where something intervenes between the Imam and the lines behind him.
about it among themselves; so (when) he stood (for prayer) on the next night some people stood with him praying after him; this they did for two nights or three nights until when the following day came the Messenger of Allah, -peace and blessings of Allah be upon him- kept sitting and did not come out and when the morning time came people talked about this and he (the Prophet) said, 'Surely I feared lest the prayer of the night be made obligatory on you.'

CHAPTER LXXXI

The Night Prayer.

(R. 238) ‘A’ishah reported . . . . (Repetition of H. 458).\(^{792}\)

H. 458. Zaid ibn Thabit reported, "The Messenger of Allah, -peace and blessings of Allah be upon him-, had a chamber made." He (the narrator) said, "I think that he said, 'of mat in the month of Ramadān,' and he said his prayer in that for several nights and people said their prayer after his prayer; and when he (the Prophet) came to know of this act of theirs, he began to keep sitting; then he came out to them

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\(^{792}\) The words of this repetition of H. 458 are: "The Prophet, peace and blessings of Allah be upon him, had a mat that he would spread at day time and make a chamber of it at night; so some people gathered near him and formed into lines behind him."
and said, 'I am aware of what I have seen of your acts; so say your prayers, O people, in your own houses, for surely the best of the prayers is the prayer of a man in his own house excepting that which is obligatory.'

CHAPTER LXXXII

The obligatory nature of Takbir (saying Allāhu Akbar) and the starting of prayer

(R. 239) Anas ibn Malik reported . . . . (Repetition of H. 273).
(R. 240) Anas reported . . . . (Repetition of H. 273).
(R. 241) Abū Hurairah reported . . . . (Repetition of H. 273).

CHAPTER LXXXIII

Raising of the two hands in saying first Takbir simultaneously with the start (of prayer).

793. The subject-matter of this hadith is the same as in H. 457. The only information particularly provided here is that the Prophet said, "For supererogatory prayers one's house is the best place whereas for obligatory prayers one should come to the mosque." This recommendation of the house to be used for supererogatory prayers is meant for the creation of a sacred atmosphere in the houses and their inmates.

794. That is to say, it is necessary to say Allāhu Akbar at the start of the prayer. Bukhāri arrives at this conclusion from the words that are to be found in R. 240, 241.

795. H. 275 has been repeated thrice in this chapter, two of which are narrated by Anas and in both these as in H. 275 there is a mention of the Prophet's falling down from horse, but in the second of the two there is no mention of any injury sustained although in the first one we read the words: "And his right side sustained bruises." In the last of these three repetitions which is the narration of Abū Hurairah, there is no mention of the Prophet falling from the horse.

796. There are several kinds of reports on this question of saying Allāhu Akbar and raising hands. In some they are to be simultaneous. In others the Takbir should precede the raising of hands and in still others it is to follow the raising of hands. In such matters a kind of variety seems to be have been in the practice of the Prophet. In such small matters the Prophet seems to have given much latitude. Difference in these practices are not to be taken as affecting the spiritual exercise which is the purpose of prayer. The raising of hands is a sign of being attentive to God with the total exclusion of worldly thoughts and occupations and the saying of Allāhu Akbar means the negation of the greatness of everything else besides God and the affirmation of the same in respect of God.
H. 459. ‘Abdullah reported, ‘The Messenger of Allah, peace and blessings of Allah be upon him, used to raise his two hands up to the level of his two shoulders when he would start prayer and when he would say Takbir for Ruku’ and when he would raise his head from Ruku’, he would raise these two in the same way and would say, ‘Sami’ Allahu liman Hamida’ (God hears him who praises Him), ‘Rabbanâ wa la-ka’l-Hamd’ (Our Lord and for You is the Praise) and he would not do like this in the prostration.”

CHAPTER LXXXVI

Raising of the two hands when one says his Takbir and when one goes to Ruku’ and when one raises (the head).


H. 460. Abû Qilâba reported that he saw Malik ibn al-Huwairith saying Takbir when he said his prayer and raising his two hands and, when raising his head from the Ruku', rais-

797. The raising of hands at the start of the prayer is a rule established by universal agreement. There is difference, however, on the question of raising the hands at the time of Ruku’ and at that of raising from Ruku’ and again at the time of raising from sitting posture. The practice of the companions is found in both ways. So far as the reports go the Prophet’s practice is more on the side of raising hands in these intervening postures than to the contrary. Authorities like ‘Abdullah ibn Mas’ud are of the view that discarding of the raising of the hands by the Prophet is the last of his practices and hence to be considered as the final. As we have said in the preceding note, these are all questions of deliberation and research and should not be taken seriously, in so far as the principal parts of the prayer are concerned one should not magnify these into points of dispute.

798. In this repetition of H. 459, the words are practically the same.
 CHAPTER LXXXV

Up to where is one to raise his two hands and Abu Humaid said amongst his companions, “The Prophet, peace and blessings of Allah be upon him, raised (his hands) up to the level of his two shoulders.”

(R. 243.) Abdullah ibn ‘Umar reported... (Repetition of H. 459).

 CHAPTER LXXXVI

Raising of the two hands when one stands up after (the first) two Rak’ats.

(R. 244). Nafi’ reported... (Repetition of H. 459).

799. The hadith attributed to Abu Humaid which is referred to here and which is reported to speak of the Prophet’s raising his hands up to his shoulders will be found later on in chapter 145. In all such reports we are told that the Holy Prophet, peace and blessings of Allah be upon him, raised his hands up to his shoulders. The report of H. 460 which is attributed to Malik ibn Huwairith has another version in the collection of Muslim which speaks of the Prophet raising his hands up to the lobes of his ears. A similar report in the collection of Abu Dawud attributed to Walil ibn Hajar says, “So much so that they became parallel to his ears.” This is also a minor question and should not be taken so seriously as to interfere with the prayer proper.

800. In this repetition of H. 459, the words are very similar excepting that the closing words are: “He did not do this at the time of prostration nor at the time he would raise his head from prostration.”

801. In this repetition of H. 459 we read the following additional words: “And when he would stand up after finishing two Rak’ats, he would raise his hands.” It is this which brings in tune with the title of the chapter.
CHAPTER LXXXVII

Placing of the right hand over the left in prayer.

H. 461. Sahl ibn Sa'd reported, 'People were commanded that a man should place his right hand over his left forearm in prayer and Abū Ḥazim said, 'I only know that he ascribed it (connected) to the Prophet, peace and blessings of Allah be upon him.'

CHAPTER LXXXVIII

Humility and submissiveness in prayer.

(R: 245) Abū Hurairah reported .... (Repetition of H. 294).

(R: 246). Anas ibn Malik reported .... (Repetition of H. 454) 801

CHAPTER LXXXIX

What is to be read after a Takbīr.

802. The only instruction about the folding of hands in prayer is that the right hand should be placed on the left forearm. The word *Dhikr* applies to the part from the fingers to the elbow. Thus there is great latitude given in this ritual requirement. The hand may be placed anywhere between the fingers and the elbow. It may be at the elbow end or at the fingers or in between the two. Then nothing in particular is said about what part of the body to fold the hands. It may be at the spot of the naval or above it or below it. Differences in this matter in no way affect the prayer. The concluding words stating that the tradition reaches up to the Prophet himself emphasise the importance of freedom given in this direction.

803. In this repetition of H. 454, the emphasis is not on the straightening of lines but on the correctness of postures such as: 'Make your Ruku' and Sajda correct for, by Allah, I do see you from my back' and perhaps he said, 'from behind my back when you go to Ruku' or in prostration.'
H. 462. Anas reported that the Prophet (peace and blessings of Allah be upon him), and ‘Umar used to open the prayer with “Al-Ḥamdu lillāhī Rabīl ‘Ālamin” (All praise is due to Allah, the Lord of the worlds). 804

H. 463. Abū Hurairah reported, “The Messenger of Allah (peace and blessings of Allah be upon him), used to observe an interval of silence between the Takbīr and the reading of the Qur’ān.” He (the immediate narrator) said, “I think he (Abū Hurairah) said, ‘For a little while’ (Ḥunayyatan); so I said ‘Be my father and mother’s sacrifice to you. O Messenger of Allah, what do you read during your silence between the Takbīr and the reading of the Qur’ān?’” He (the Prophet) said, ‘I say, ‘O Allah, create a distance between myself and my shortcomings just as You have created distance between the East and the West; O Allah purify me from my shortcomings, just as a white cloth is washed clean of its dirt; O Allah, wash my shortcomings with water, with ice and with hill stones.’” 805

804. In another report we have the words: “They used to open the recitation with ‘Al-Ḥamdu lillāhī Rabīl ‘Ālamin’ (All praise is due to Allah, the Lord of the worlds). So in this hadith also the beginning of prayer means the beginning of the recitation of the Qur’ān. And in a report to be found in the collection of Muslim, we are also told: “And I never heard anyone of them reciting, ‘Bismillāhī RA i’llāni RA’,” (In the name of Allah, the Beneficent, the Merciful). That is to say the formula of Bismillāh was not recited (See next page).
H. 464. Asma' bint Abu Bakr reported that the Prophet, peace and blessings of Allah be upon him, said the prayer of solar eclipse; he stood up and prolonged his standing, then he went to Ruku' and prolonged the Ruku', then he stood up and prolonged his standing, then he went to Ruku' and prolonged the Ruku', then he raised (the head), then he went into prostration and prolonged the prostration, then he raised (the head), then he went into prostration and prolonged the prostration, then he stood up and prolonged his standing, then he went into Ruku' and prolonged his Ruku', then he raised (his head) and prolonged his standing, then went into Ruku' and prolonged the Ruku', then he raised (his head), then he went to prostration and prolonged the prostration, then he raised (the head), then he went to prostration and prolonged his prostration, then he finished and said, "The paradise became very close to me so much so that if I..."

In still another report, we are positively told, "They used to hide the recitation of "Bismillah, ‘Rahmânî, ‘Rahîm." That is to say that this formula used to be recited in a low voice. Taking all these reports into consideration the fact that reveals itself to us is that Bismillâh used to be said but not aloud.

805. This shows that before the recitation of the Qur'an the Prophet used to recite this particular prayer in a low voice. Some other prayers are attributed to him at this stage among which the most famous is "Subhanaka Allâhumma Wa Biljumâda Wa Tabaraka 'Smuka Wa Ta’âlâ Jadduka Wa La ilâha Ghairukah" (Glory be to Thee, O Allah, and Thine is the praise, and blessed is Thy name, and exalted is Thy majesty, and there is none to be served beside Thee), which is to be found in collections of Abu Dâwîd and Tirmîdî and Ibn Mâjah. Incidentally, the Prophet's prayer to the effect that the distance of the East and the West be maintained between himself and his sense of omission, shows that the object of his prayer was not at all in such sense. In fact all Prophets are Mat‘ûm that is, free from sins of omission and commission, and this is because of their constant spiritual vigilance and incessant prayer. The reference to water and ice, etc. is in relation to the fire of hell produced by the sinful acts of man. If a man is always covered in materials that have the properties of cold, freezing water, naturally the matter which produces fire, that is the sinful tendencies in him, will remain frozen within him."
had felt bold I could have brought for you some bunches from its bunches (of fruit) and the hell-fire became very close to me so much so that I said, 'O my Lord, (are you going to punish them) and I am still with them?' "And there was a woman," (the narrator said), I think that he said, 'A cat was scratching her,' (and) I said, 'What is the matter with this woman?' They said, 'She kept her confined till she (the cat) died of hunger.' She would neither give her food nor would she let her go so that she might eat (on her own)." Naфи said, "I think that he (the reporter) said, 'Out of (Khashish or Khushash or Khashash or Khishash) the insects of the earth.'" 807

CHAPTER XCI

Raising of the look towards the Imam in the course of prayer and 807. These are the visions of the spiritual world experienced by the Prophet in a state of spiritual trance. The approach of fire made the Prophet fear lest it will burn the whole nation. He was surprised at this because God in Qur'anic revelations had promised to him that the chastisement would not befall his nation so long as he was in their midst. The prolonged Ruku and Sajda on this occasion shows the extreme sense of submission in his mind. Incidentally, we learn here that in the prayer of solar eclipse there are two Ruku's and two Qiyyams in each Rak'at.

808. This shows that divine wrath can be excited by a man's causing pain or injury to the dumb animals. Thus the first law for the prevention of cruelty to animals was promulgated from a spiritual plain at the hands of the Prophet.

809. The idea is that if something extraordinary happens and the people in the congregation look at the Imam, it does not invalidate the prayer. The act of the holy companions who looked at the Prophet, when they found him stepping backward is a case in point. The reference in later hadith to some people seeing the movements of the Prophet's beard must apply to such people who were standing behind him in the first line and whose sight can naturally catch the Prophet's face.
H. 465. Abū Ma'mar reported, "We said to Khabbāb, 'Did the Messenger of Allah, peace and blessings of Allah be upon him, read from the Qur'ān in the Zuhr and 'Asr prayers?' He said, 'Yes.' Then we said, 'How did you know of it?' He said, 'By the movement of his beard.'"

(R. 247) Bara' reported . . . . (Repetition of H. 442). 809

(R. 248) 'Abdullāh ibn 'Abbās reported . . . . (Repetition of H. 464). 810

(R. 249) Anas ibn Malīk reported . . . . (Repetition of H. 361). 811

CHAPTER XCII

Raising the look towards the sky in the course of prayer.

Fi al-salwat

H. 466. Anas ibn Malīk reported, "The Prophet, peace and blessings of Allah be upon him, said,

809. In this repetition of H. 442 the words are: "When they used to pray with the Prophet, peace and blessings of Allah be upon him, he would raise his head from Ruku, they would keep standing until they saw him going into prostration." The idea is that the people of the congregation used to observe the Prophet going into Ruku and prostration; they prayed with their eyes open and with some attention to the Prophet's movements.

810. In this repetition of H. 464 we read the words: "There was solar eclipse in the time of the Prophet, peace and blessings of Allah be upon him, so he said prayer; people said, "O Messenger of Allah, we saw you reaching at something while standing in your place, then we found you stepping back". So he said, "Surely I saw the paradise and I stretched forth towards a bunch from it and had I taken it you would have eaten of it, so long as the world exists."

811. We find here the repetition of the last part of H. 361 with some details. The words are: "The Prophet, peace and blessings of Allah be upon him, led us in prayer, then he ascended on the pulpit and pointed with his hands towards the Qibla side of the mosque, then said: 'Verily, I saw just now while I was leading you in prayer the paradise and the hell appearing on the wall of the niche and I did not see anything like the good and the evil of to-day." This the Prophet said three times. In H. 361 we have already been told that this incident took place after the Zuhr prayer. It has been inferred from this hadith that when the Imam sees anything in front of him the congregation can also see the same.
‘What will be the condition of people raising their looks towards the sky in the course of their prayer?’ And his words became severe on this question till he said, ‘By all means they should desist from it or else their eyesight will be snatched away.’”

CHAPTER XCIII

Looking about in the course of prayer.

H. 467. ‘A’isha reported, ‘I asked the Messenger of Allah, peace and blessings of Allah be upon him, about looking about in the course of prayer and he said, ‘It is a case of the devil carrying off a part of the prayer of the servant of God.’”

(R. 250) ‘A’isha reported . . . .
(Repetition of H. 268).814

CHAPTER XCIV

Should one look about on account of something that may happen to him or of something that he sees or of some phlegm in front of him? and Sahl

812. It is natural for the eyes to see things lying in front of a man when he is in prayer. If, therefore, anything in front of him engages his attention by chance, it does not show his lack of attention in prayer. But to look above does indicate such lack of attention in prayer. The sight of such people being carried off means they will remain spiritually blind. One who is not attentive to this prayer, cannot be regarded as having developed his spiritual sight.

813. To look about while in prayer is tantamount to one’s disconnection with the current of prayer and this is certainly an achievement of the devil inasmuch as he succeeds in his object of keeping the man away from his communion with God.

814. In this hadith we are told that the Holy Prophet chanced to sight a piece of cloth bearing pictures and ornamentations which resulted in a slight diversion in the course of prayer. He accordingly ordered the removal of that piece. This shows that one cannot be too particular about the simplicity of the surrounding in which prayer is to be said.
The Call to Prayer

said, "Abū Bakr looked and saw the Prophet, peace and blessings of Allah be upon him.

(R. 251) Ibn ‘Umar reported . . . . (Repetition of H. 292). 816

(R. 252) Anas ibn Malik reported . . . . (Repetition of H. 439). 817

CHAPTER XCV

The reading from the Qur’an being obligatory both on the Imam and those who are led into prayer, at home or in journey, and in prayers in which it has to be done aloud and in that in which it is to be done in low voice. 818

815. This is in keeping with the spirit of supreme middle course as taught by Islam. On the one hand we are enjoined not to do anything that may cause any diversion in the remembrance of God and on the other we are permitted to look at something that may have anything to do with the prayer itself. The example of the latter is provided by Abū Bakr’s seeing the Prophet when the latter happened to join the congregation while it was on. Other reports tell us that Abū Bakr used to be totally absorbed in the thought of God in his prayers and here we are told that even such a man would take notice of certain events such as the Prophet’s dropping in while the congregation was engaged in prayer. This is thus an instance of the golden means which a Muslim should adopt in every affair of life.

816. H. 292 has been repeated here once more. But neither in the original report nor in its later repetitions we are told what we are told here. The words are, “The Messenger of Allah, peace and blessings of Allah be upon him, saw some phlegm on the wall on the niche side of the mosque while he was praying in front of people; so he rubbed it off and when he had finished he said, “When any of you is in prayer God is in front of him, so one should not throw out any phlegm in front of him in the course of prayer.” So it is clear that the Prophet saw the phlegm while he was leading the prayer and that he rubbed it off. We must, however, consider the fact that this act of rubbing off may have been done later on and its reference to it coming in the report before the finishing of prayer, may have been due to some confusion in the narration. For the Prophet to have sighted the phlegm in prayer is natural but his breaking of the prayer and rubbing it off and returning to prayer would be unnatural. Even Bukhārī has not drawn such an inference as is shown by the wording of the title of the chapter.

817. In this repetition of H. 489 we find this additional clause, “At a time while the Muslims were engaged in their morning prayer.” So H. 489 must be the report of an event which took place at the time of morning prayer. In other words the Prophet felt very much better in the morning of the day on which he breathed his last. He felt strong enough to lift the curtain of his chamber and have a sight of the congregational prayer. Here, however, we find no mention of the day, that is, Monday. The report begins with the words, “While the Muslims were engaged in the morning prayer nothing upset them but the Messenger of Allah, peace and blessings of Allah be upon him, removing the curtain etc.”

818. According to Abu Ḥanifa the recital of the Qur’an by the Imam obviates the necessity of its recital by the congregation, whether it be in prayers wherein this recitation is to be done aloud or in those in which it has to be done in whisper. He is rather of the view that the congregation should not at all recite anything of the Holy Book in prayer. According to the followers of Imam Malik on the other hand, the congregation is to keep silent only when the recital is being done aloud by the Imam but not otherwise. The followers of Abu Ḥanifa rely on the hadith, “Whoever says his prayer behind an Imam, his recital is only what the Imam recites.” But people have differed on the question of its authenticity. As for prayers in

(See next page)
H 468. Jabir ibn Samurah reported, "The people of Kufah complained to 'Umar against Sa'd; so he discharged him from office and appointed Ammar as their Governor; and they carried the complaint so far that they said that he did not say his prayers well; so he ('Umar) sent for him and said, "O Abu Ishaq, these people assert that you do not say your prayers well." He (Sa'd) said, "Look, by Allah, I led them in prayer which is of the Messenger of Allah, peace and blessings of Allah be upon him, and do not make any deviation from it; I led the 'Isha prayer and I prolonged which the recital is done aloud both the Malikites and Hanafites rely on the hadith that is to be found in the collection of Muslim and reads: "And when he reads you should be silent." And this is a reliable report. But there is nothing in this hadith against the congregation reciting the Holy text when the Imam's recital is not heard. There is also the fact referred to in the title of the chapter that Sa'd spoke of prolonging the first two Rak'ats and shortening the last two ones. Evidently the shortening and lengthening can take place only when the recital is done of part of the Qur'an other than the Fatiha which must form part of every genuflexion. This shows that Sa'd was in the habit of reciting other parts of the Qur'an besides the Fatiha in every genuflexion whether it is one in which recital is done aloud or the one in which it is done in whisper and he claims that his prayer was the same as the prayer of the Prophet. Sa'd, however, acted as the Imam. And there is nothing said in this hadith about the rule to be followed by the congregation. There is, however, a report made by Ubaydah ibn al-Samit, "There is no prayer for one who has not recited the opening chapter of the Book, "which may apply both to the Imam and the congregation." Again in H 470, which contains a clear direction for recital in prayer, the Prophet asks the man to recite something of the Qur'an whatever he could afford, "And do like this in every prayer of yours." This shows that something from the Qur'an should be read in every genuflexion in addition to the Fatiha. Taking all these views together, it seems that there is no harm in a congregation reciting the Fatiha and some parts of the Qur'an in whisper while the Imam is not heard to recite anything; but when the Imam is heard to recite, one is free either to listen to him attentively and this will be as good as his own recital or repeat quietly what the Imam recites, when the latter pauses.

819. Sa'd ibn Aba Waqqas was a great and elderly follower of the Prophet, who was counted among his ten top-most and distinguished companions. In the fourteenth year of the Hijrah, 'Umar, the Caliph, sent him to fight the Persians at the head of the army. Conquest of Iraq took place at his hands. He remained the Governor of Kufa till the year 20 or 21 A.H. Some inhabitants of Kufa complained against him to 'Umar that he acted improperly in various matters. Among these complaints was that he did not conduct the prayers properly. 'Umar instituted an enquiry on these complaints and found him absorbed of all charges. He announced that he did not find any proof of his having shown any moral weakness or sign of untrustworthiness in him and that it was not on any of these grounds that he dispensed with his services. The fact is that 'Umar relieved Sa'd of his charge of Governorship on a question of principle. The Caliph would not keep anyone on the saddle of rulership if the people whom he is to rule have a general dislike for him. The Caliph was a man who had a great respect for the feelings of the people.

820. As we shall presently see in a subsequent repetition that instead of the phrase "Salat al-'Isha," the reporter used the words "Salat al-'Isha" which gave the meaning of two prayers of Makrib and 'Isha. There are again reports which use the words 'Salat al-'Ashiy" which mean the two prayers of Zuhr and 'Asr. We shall discuss this point later on.
the first two Rak‘ats and shorten the last two Rak‘ats.” He (‘Umar) said, “That is what I think of you, O Abu Ishāq.” So he (‘Umar) sent a man or some men with him to Kūfa enquiring about him from the people of Kūfa, and no one left the mosque but they asked him about him and they spoke well of him till they came to a mosque belonging to Banū ‘Abs and a man among them got up who was called Uthāma ibn Qatāda and whose surname was Abu Sa’da and he said, “When you seek information from us: so Sa’d did not go out with any body of troops and did not distribute things with justice and did not observe justice in giving decision in disputes.” Sa’d said, “Be it known by Allah, I will make three prayers. O Allah if this servant of yours is a liar and he is standing out of hypocrisy and false reputation, 

831. This shows that the great companions of the Prophet never left any complaint against any administrator without proper investigation and their decisions were based on accurate facts and figures. 

832. It is a tragedy of human history that even if some innocent man be absolved by proper authorities of false charges levelled against him, the accusers continue in their malicious propaganda. This is a form of persecution which sometime prove so unbearable to the man concerned that he cannot help invoking the judgement of God against his persecutors and such prayers in such moment of agony are readily accepted by the Lord of Universe. Thus there is a warning issued by the Holy Prophet. “Beware of the curse of a persecuted man for surely there is nothing to prevent its access to God.”
prolong his life and prolong his destitution and make him a target of trials;” and when this man used to be asked later on, he would say, “I am extremely old, beset with trials; the curse of Sa’d has overtaken me.” ‘Abdul Malik said, “So I found him afterwards with his eye-brows suspended on his eyes on account of old age and he used to hang about in the roads for female slaves making glad eyes at them with his eye-brows.”

H. 469. ‘Ubadah ibn al-Şamit reported, “The Messenger of Allah, peace and blessings of Allah be upon him, said, “It is no prayer which a man says if he does not recite the opening chapter of the Qur’an in it.””

H. 470. Abū Hurairah reported that the Messenger of Allah, peace and blessings of Allah be upon him, entered the mosque and there entered a man who said his prayer and greeted the Prophet, peace and blessings of Allah be upon him, with salutation and the Prophet replied to him and said, “Go back and say your prayer, for surely you have not said your prayer.” So he returned and said his prayer as he had said his previous

823. This applies both to the Imam and congregation. The Surah Fātihah should be recited by every one whether it be aloud or in low voice. When the Fātihah is recited aloud the Imam should recite each verse separately with a pause between it and the next one so that the congregation may repeat it after him be it in a low voice. It has, however, been suggested and this quite rightly, that if a congregation listens attentively to the recitation without missing any word of it, it is as good as its reciting. Anyway, the Fātihah is an essential part of the prayer because it is not only the brief summary of the whole Qur’an but also because the prayer which it teaches has no parallel in the world. If the words of this prayer reflect corresponding feelings in the mind of the man it includes everything that a man can pray for.
prayer and came and greeted the Prophet, peace and blessings of Allah be upon him, with Islamic salutation and he (the Prophet) said, "Go back and say your prayer, for surely you have not said your prayer." This happened thrice. So he (the man) said, "By him Who has sent you with truth I do not know anything better than this so you teach me." So he (the Prophet) said, "When you stand up for prayer say the Takbir, then recite what it is easy for you to do from the Qur'an and then go to Ruku' until you have been restful in this posture, then get up until you have stood up quite straight, then go to prostration until you have been restful in that posture; then get up until you have been restful in your sitting posture and do like this in every prayer of yours."

CHAPTER XCVI

Reciting the Qur'an in Zuhr prayer.

(R. 253) 'Abd ar-Rahman ibn 'Abd al-Malik reported. . . . (Repetition of H. 468).
CHAPTER XCVII

Reciting the Qur’an in ‘Asr prayer.

bāb al-qirā’ah fī al-‘asr
(R. 255). Abū Ma’amr reported
(R. 256). Abū Qatādah reported
(R. 257). Abū ‘Abd Allāh reported

CHAPTER XC VIII

Reciting the Qur‘ān in the Maghrib prayer.

H. 472. Ibn ‘Abbās reported that
H. 473. Marwān ibn ‘Abd Allāh reported

828. Here we find a repetition of H. 471 but in a shortened form. For example,

829. This report is to be found repeated in part xviii chapter No. 85 R. 2168 dealing with illness of the Prophet where we read, “Then he did not lead us in prayer after this until God caused him to die.” In H. 441 we have been told that during his last illness the prayer in which the Prophet led the congregation was the Zuhūr prayer. In the collection of Nasā‘ī the report of this incident from mother of Fādil tells us that the Maghrib prayer to which a reference is made here, was not said in the mosque but in the house of the Prophet. On the other hand, the incident described in H. 441 and speaking of the Zuhūr prayer relates to the congregational prayer in a mosque. Incidentally it seems to be a proven fact that the Holy Prophet used to recite chapters comprising two sections from the Holy Qur‘ān in the Maghrib prayer.
citing the longer one of the two long chapters."  

CHAPTER XCIX

Reciting aloud in Maghrib prayer.

H. 474. Jubair ibn Mu‘t‘im reported, “I heard the Messenger of Allah, peace and blessings of Allah be upon him, reciting in the Maghrib prayer the chapter entitled “Tur.”

CHAPTER C

Reciting aloud in ‘Isha’ prayer.

H. 475. Abū Rāfi‘ reported, “I said my ‘Isha’ prayer with Abū Hurairah and he recited the chapter, ‘Idhā ‘samā‘ ‘nshaggat’ (Ch. lxxxiv meaning, “When the clouds burst asunder”) and he went in prostration and I asked him about it to which he replied, “I went in prostration saying prayer behind Abū al-Qāsim (meaning the Prophet because one of his sons was given the name of Qāsim) peace and blessings of Allah be upon him, so I will continue to make this prostration while reading this chapter until I meet him (in the after life).”

H. 476. ‘Adiy reported, “I heard Bara‘ that once when the Prophet, peace and blessings of Allah be upon him, was on a journey he recited in the ‘Isha’ prayer in one

830 In a report to be found in the collection of Nasā‘ī, we are told that Zai‘ib ibn Thābit told Marwān, “You recite the chapter, “Qu l-buwa ‘l-lāhu Ahad, (chapter cxii)” and “Innā A‘aynā ‘alā Kāwchār” (chapter civiii). This shows that the small chapters referred to in this report are the two small chapters named in the report to be found in Nasā‘ī. The long chapters are those beginning from Bajaraah (Ch. ii) and ending in Tawbah (Ch. ix). It is not clear whether the Prophet used to recite the whole of a particular chapter or a part of it. One report tells us that the chapter ‘Aṣaf (Ch. viii) used to be recited by the Prophet in the course of two ḫak‘ats. The general practice of the Prophet seems to have been to recite smaller chapters entitled Mu‘ṣṣaṣṣalā‘.

831 In a report to be found in the collection of Tirmidhī, it has been said that reciting long chapters like Tur (Ch. iii) and al-Mursalāt (Ch. lxvii) is not approved. But reliable reports tell us that the Holy Prophet himself used to recite such chapters in the Maghrib prayer.
genuflection the chapter entitled
"wa‘tā‘īnī wa‘zzaytūn (ch. xcv, meaning, "Consider the fig and the olive").

CHAPTER CII

Reciting a chapter in ‘Ishā’ prayer
which requires prostration.
(R. 257) Abū Rāfi‘ reported ....
(Repetition of H. 475). 832

CHAPTER CII

Reciting the Qur’an in the Isha’
prayer.
(R. 258) ‘Adīy ibn Thabit reported ...
(Repetition of H. 476). 833

CHAPTER CIII

Prolonging the recitation in the
first two Rak’ats and shortening them
in the last two Rak’ats.
(R. 259) Jabir ibn Samurāh reported ...
(Repetition of H. 468). 834

CHAPTER CIV

Reciting the Qur’an in Fajr prayer
and Umm Salama said, “The Prophet,
peace and blessings of Allah be upon him, recited the chapter en-
titled ‘Tūr’ (ch. lii).

882. In this repetition of H. 475, the words are practically the same excepting that
in the place of “I said to him” we read, “And I said to him what is this (the prostration).”

888. In this repetition of H. 476 we do not find any mention of the journey and are
provided with the information, “And I did not hear anybody who is sweeter in voice and recitation
than he (the Prophet).”

884. This report is very similar to R. 254. For example, we read: “Umar said to Sa‘d,
“They have complained against you about everything, even about prayer”. He said, “Well, I use to
lengthen the prayer in the first two Rak’ats and shorten in the last two ones and I did not neglect in follow-
ing the prayer of the Messenger of Allah, peace and blessings of Allah be upon him.” He (‘Umar)
said, “You have spoken the truth, that is the notion about you or my notion about you.”
530 ]

\( \text{Şahih al-Bukhāri} \)

(R. 260) Sayyār ibn Salamah reported... (Repetition of H. 362). 835

H. 477. 'Aţā' reported that he heard Abū Hurairah say, "The Qur'ān is to be recited in every prayer, so we made you listen what the Messenger of Allah, peace and blessings of Allah be upon him, made us listen and what he did not make us listen we also did not make you listen and if you do not add anything to 'Umm al-Qur'ān (meaning Fatīḥah) it is enough for you and if you add anything it is better." 836

CHAPTER CV

. The Qur'ān recited aloud in the morning prayer and Umm Salamah said, "I circumambulated the Ka'ba from behind the people while the Prophet, peace and blessings of Allah be upon him, was reciting the chapter entitled "Tārī" (ch. liii).

H. 478. Ibn 'Abbās reported, "The Prophet, peace and blessings of Allah be upon him, set out together with some people from among his companions with the intention of going to the fair of 'Ukāz" 837 and there was an interruption between the devils 838 and the news of

835. In this repetition of H. 362, we are told about the 'Ishā prayer that "And he did not mind delaying the 'Ishā prayer up to a third part of the night. The only remarkable difference is when the report says: "And he used to recite between sixty to hundred verses in two Rak'ats or in only one of them." In other words, the report is not sure whether the Prophet recited all these verses in two Rak'ats or in only one of them.

836. That is to say that the prayer will be quite in order if the Fatīḥah is alone recited without adding any other portion of the Qur'ān, but the practice of the Prophet as gleaned from the ḫadīth was that he invariably added some passages to Fatīḥah.
the heavens, flames of fire were sent forth against them, so the devils returned to the people who asked them, "What has happened to you?" They said, "Something has interrupted between us and the news of the heavens and flames of fire have been sent forth against us."

They said, "Nothing has interrupted between you and the news of the heavens excepting something new that has happened; so traverse the

837. Abu 'Ubaida tells us that 'Ukaz was a place lying between Nakhl and Ta'if. It is ten miles from Ta'if and it was on the first day of Dhu'l-Qa'da, the 11th month of the Muslim calendar that the fair of 'Ukaz used to begin and last for twenty days. It was the Prophet's practice to be present anywhere where there would be a gathering of people and preach to them. His going to 'Ukaz had the same object behind it. This particular incident took place when the Prophet was still at Makka, and Ibn 'Abbâs, the narrator of this hadith, might not yet have been born, and as such could not have a personal knowledge of it.

838. The word Shaitân connotes practically the same thing as Jinn. The Qur'an says that Shaitân belongs to the class of Jinn. The particular hadith which begins with a reference to the Shaitân's end with a reference to the Jinn and to the Qur'anic verse that speaks of a group of Jinn having admired the message of the Qur'an when they chanced to listen to it. But the Qur'an also speaks of the leaders of unbelievers as Shaitân as in the verse: "And when they are alone with their Shaitâns, they say: "Surely we are with you, we were only mocking" (ii: 14).

It is obvious that these devils were only human beings. There is also a hadith in which the Holy Prophet on seeing a man running after a pigeon having remarked, "A Shaitân running after a female Shaitân". All this show that everything that is evil or every man who is engaged in evil doing can be called in the Arabic language Shaitân or a devil. In this particular case the leaders of opposition, who were opposing the truth in their ignorance, but violent and unrelenting as a devil, were suddenly so impressed by the message of the Qur'an that they were themselves surprised. This is the import of the Qur'anic verses in the Chapter called "Jinn."

839. This hadith should not lead us to think that the devils can at any time catch the messages from heavens because such an idea is contrary to the teachings of the Qur'an in the verses: "And the devils have not come down with it. Most surely they are far removed from the hearing of it" (xxvi: 210-212). It is clear that the devils have no chance to listen to anything that may come from heaven. We have just seen that the word Shaitân can apply to human beings as well. So by the word Shaitân, we think is meant soothsayers and fortune-tellers who always claim to know something about the future and things unseen through astrology and allied calculations. Of course these people always attribute their knowledge to heavenly sources. These people flourish only in a community that is sunk in spiritual ignorance and all kinds of superstitions arising out of rank materialism. When, however, any true spiritual man arises among them and contacts the real heavenly resources and can speak of the future and other events with certainty and confidence and guides his people along lines of rational spirituality, the atmosphere becomes hot for these base pretenders. It is to this situation that a reference is made by the words: "And flames of fire have been sent forth against us."
Eastern and the Western laps of the world and find out what it is that has interrupted between you and the news of the heavens.” So those who had set out towards Tihámah went to the Prophet, while he was at Nakhlah on his way to the fair of ‘Ukáz and he was saying his morning prayer with his companions; and when they heard the Qur’án they listened to it and said, “By God this is what has interrupted between you and the news of the heavens.” So after this when they returned to their people they said, “O our people, surely we have heard a wonderful Qur’án, guiding to the right way, so we believe in it, and we will not set up any one with our Lord”; so Allah revealed to His Prophet, “Say: it has been revealed to me” (The Qur’án, lxxii. 1) and the saying of the jinn was revealed to him.

H. 479. Ibn ‘Abbas reported, “The Prophet, peace and blessings of Allah be upon him, recited (aloud) from the Qur’án whereinsoever he was commanded and kept quiet whereinsoever he was commanded and your Lord is not to forget (anything) and “Certainly you have in the Messenger of Allah an excellent
CHAPTER CVI

Reciting two chapters together in one Rak'at and reciting the last parts of chapters and of one chapter before the one that precedes it in the text; and reciting the first part of a chapter, and it has been reported on the authority of 'Abdullah ibn Sa'ib that the Prophet, peace and blessings of Allah be upon him, recited the chapter “al-Mu'minün” (xxiii) in the morning prayer until when the story of Moses and Aaron or of Jesus came in reference, he began coughing so he went in Ruku'; and 'Umar recited one hundred and twenty verses from the chapter 'Al-Baqarah' (ii) in the first Rak'at and in the second one of the chapters called "Mathāni"; and Ahnāf recited the chapter “al-Kahf” (xviii) in the first Rak'at and in the second he recited chapter “Yūsuf” or “Yunus” (xii) and he said that he said his morning prayer with 'Uma'r wherein these two

940. This shows that in the view of his companions every religious act of the Holy Prophet was inspired by divine revelations. They also regarded the Prophet's conduct as a practical exposition of the teachings of the Qur'ān and as such to be followed by a believer in his life. Thus, although there is no clear verse in the Holy Qur'ān telling us which parts of the prayer should be said aloud and which one in silence, yet the Holy Prophet's practice in this connection showed that it was a commandment of God that certain parts of a prayer are to be said aloud and others in silence.

941. In this chapter we are told of four things — 1. Two chapters can be recited in the same Rak'at. 2. The last part of any chapter can be recited in prayer without reciting the whole of it. 3. It is not necessary in recitation of prayer that one should follow the order in which the chapters are found in the Qur'ān. 4. One can recite only the first part of any chapter and leave the rest or recite the remaining portion in the next Rak'at.

942. The word Mathāni is used in respect of all those chapters that contain hundred verses or thereabout. According to some this title applies to all those chapters that begin with the eighth chapter of the Qur'ān up to the beginning of that group of chapters that are known as Muffassal which group begin with chapter Qāf and continues up to the end of the Book.
chapters were recited; and Ibn Mas'ud recited forty verses from the chapter "Anfal" and in the second one chapter from the group called "Mufassal"; and Qata'dah said with regard to one who recites one chapter in two Rak'ats or recites the same chapter in two Rak'ats, that all are from the Book of Allah, the Mighty, the Glorious; and 'Ubaid Allah reported on the authority of Ṭhābit who reported on the authority of Anas, "A man from among the Anṣār used to lead people in prayer in the mosque of Quba' and whenever he would begin to recite any chapter to lead them in prayer to serve as text he used to begin with the chapter "Qul hu-wa Allāhu Aḥad" until he finished it and then he would recite another chapter to be added to it and he used to do this in every Rak'at, so his companions talked to him about it and said, "You begin the prayer with this chapter and do not consider that it is enough for you and you need not require to recite any other chapter, so either you recite just this one or leave it and recite some
other chapter"; so he said, "I am not going to leave it and if you like that I lead you in prayer with this chapter I will do it and if you dislike I will leave you", and they were aware that he was the best of them and they did not like that any other person should lead them in prayer, so when the Prophet, peace and blessings of Allah be upon him, came to them they told him about it and he (the Prophet) said, "O so and so what prevents you from doing what your friends ask you to do and what obliges you to make this chapter compulsory in every Rak'at?" So he said, "Surely I love it"! He (the Prophet) said, "Your loving this chapter will cause you to enter the paradise".

H. 480. Abu Wail reported, "A man came to Ibn Mas'ud and said, 'I recited the "Mufassal" chapters tonight in one Rak'at'; so he said, "It is the rapid recital like the recital of the lines of poetry; I know these chapters which are similar to one

843. This shows that one particular surah can be recited in every Rak'at whether some other passages or surahs are added to it or not.
another and which the Prophet, used to recite together and he mentioned twenty chapters from among the "Mufaṣṣal" chapters, two chapters in each Rak'at”.

CHAPTER CVII

One should read the opening chapter of the Qur'an in the last two Rak'ats.

(R. 261) Abū Qatādah reported.... (Repetition of H. 471).

CHAPTER CVIII

One who recites the Qur'an in whispers in the Zuhr and 'Aṣr prayers.

(R. 262) Abū Ma'mar reported.... (Repetition of H. 465).

CHAPTER CIX

When the Imam recites any verse (of the Qur'an).

(R. 263) Abū Qatādah reported.... (Repetition of H. 471).

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844. This was Nahāk ibn Sanān who recited all the surahs from Qāf to the end of the Book in one night. The Arabs were in the habit of reciting their poems quickly. That is why 'Abdullāh ibn Mas'ūd told him that instead of reciting the Qur'an with necessary pauses he recited it like Arab way of reciting poems and songs, and explained to him that such rapid recitation fails to take one to the object of recitation. Ibn Mas'ūd saying that he knew which surahs of the Qur'an the Prophet used to recite together, he meant the Prophet's practice of recitation in his Tuhafṭūd, or midnight prayer.

845. In this repetition of H. 471 we find the additional words: "And in the last two Rak'ats (of the Zuhr prayer) he used to recite (only) the opening chapter of the Book" and it is this fact which connects it with the title of the chapter. Thus the third or the fourth Rak'at in the prayer may consist only of the Fāṭihah and nothing more. In this ḥadīth reference to the 'Aṣr and morning prayers is made only in the words: "And the same with the 'Aṣr and the same with the morning prayer".

846. The report has been presented here in a very shortened form. There is no mention here of the morning prayer and the Zuhr and 'Aṣr prayers have been mentioned together, such as: Surely the Prophet, peace and blessings of Allāh be upon him, used to recite the Fāṭihah and another surah with it in the first two Rak'ats of his Zuhr and 'Aṣr prayers and at times he would be loud enough for us to hear the verse that is recited and he used to prolong the recitation in the first Rak'at."
CHAPTER CX

One should prolong the recitation in the first Rak'at.

(R. 264) Abu Qatadah reported...

(Repetition of H. 471)

CHAPTER CXI

Imam saying Amin (Amen) in a loud voice and 'Aţâ said, “Amin is a prayer; Ibn Zubair and those who were behind him (in prayer) said Amin so much so that the mosque resounded with the sound, and Abu Hurairah used to call aloud to the Imam, “Don’t make me miss Amin,” and Nāfi' said, “Ibn 'Umar who would never miss it and used to encourage others (to say it) and I have heard from him a report to this effect.”

H. 481. Abu Hurairah reported that the Messenger of Allah, peace and blessings of Allah be upon him, said, “When the Imam say Amin you also say Amin, for surely whosoever’s saying Amin corresponds in this (Dhul-Hijjah) month.

847. There is no mention here of the 'Asr prayer. It, however, mentions Zuhr and morning prayers, such as: “Surely the Prophet, peace and blessings of Allah be upon him, used to prolong the recitation in the first Rak'at of the Zuhr prayer and shorten it in the second one and he used to do the same in the morning prayer.”

848. That is to say he should not start the prayer early so as to Amin reciting the Fātihah quickly while the narrator will not be in time for saying Amin at the end.
to the saying of Āmīn by the angel his sins committed before are for- given.”

CHAPTER CXII

The excellence of saying Amin.

H. 482. Abū Hurairah reported that the Messenger of Allah, peace and blessings of Allah be upon him, said, “When any of you say Āmīn and the angels in the heaven say Āmīn and one of these corresponds with the others, he is forgiven the sins that he may have committed before.”

CHAPTER CXIII

The congregation, saying Amin in a loud voice.

(R. 265) Abū Hurairah reported... (Repetition of H. 481).

CHAPTER CXIV

When anyone goes in Rukū‘ away from the line (of prayer).

H. 483. Abū Bakrah reported that he went to the Prophet, peace and blessings of Allah be upon him,

849. The Prophet’s saying that when the Imām says Āmīn the congregation should also say the same, so the Āmīn used to be said in a loud voice. It, however, is a minor question and depends on the feeling of the man at a particular moment. Sometimes one is so overpowered by feelings that he cannot help saying Āmīn aloud. At others when he is in normal mood he may not feel it necessary to say it aloud. The fact is that in devotional practices one should not be formal but act according to the natural feeling. Thus we are told of the Prophet while saying prayers in silence becoming articulate enough to be heard by the congregation. The principal thing is that there should be utmost simplicity, sincerity, and devoutness in prayer and it is this which has been called being in record with the angels.

850. In this repetition of H. 481 instead of the words: “When the Imām says Āmīn you also say the same” we read “When the Imām says, ‘Not in the path of those on whom wrath has been brought down nor on those that go astray’ you also say ‘Ameen’. The inference drawn is that Āmīn should be said aloud,
when the latter was in a state of Ruku, so he (also) went into Ruku before he could get at the line and this was reported to the Prophet, peace and blessings of Allah be upon him, who said, "May Allah increase your hankering (for good deeds) and do not repeat it again."

CHAPTER CXV

Completing the Takbir (saying of Allahu Akbar) in Ruku. Ibn Abbas reports it on the authority of the Prophet, peace and blessings of Allah be upon him, and Malik ibn Huwayrith (also) has a report to this effect.

(R. 266) `Imrān ibn Ḥussain reported... (Repetition of H. 485).

H. 484. Abū Hurairah reported that he was leading people in prayer so whenever he would lower (his head) he would say Takbir and whenever he would raise it he would do the same and when he finished he said, "I am one among you who

851. The completion of Takbir means the words should be uttered distinctly so as to be heard by other people when going to Ruku. It has been suggested that this hadith is intended to refute what has been said by a narrator and recorded in Abū Dāwūd, namely, "I said my prayer behind the Prophet, peace and blessings of Allah be upon him, and he did not complete his Takbir".

852. This report will be found in greater details later on in H. 485. Here we read only the following: "He said, He said his prayer with Ali in Basra and he said, "This man has reminded us the prayer which we used to say with the Messenger of Allah, peace and blessings of Allah be upon him", then he said "that he (Ali) used to say Takbir every time he raised his head and every time he bent it."
胆似 those most to the Messenger of Allah, peace and blessings of Allah be upon him, in prayer.

CHAPTER CXVI

Completing the takbîr in prostrations.

H. 485. Mutarrif ibn 'Abdullah said, "I said my prayer behind 'Ali ibn Abû Ṭalîb together with Imrân ibn Ḥussâyn and when he ('Ali) went in prostration he said Takbîr and when he raised his head he (likewise) said Takbîr and when he got up from the (first) two Rak'âts he said Takbîr and when he finished the prayer Imrân ibn Ḥussain caught me by my hand and said, "This prayer reminded me of the prayer of Muḥammad, peace and blessings of Allah be upon him, or he said, 'Certainly he led us in prayer in the manner of the prayer of Muḥammad, peace and blessings of Allah be upon him.'"

H. 486. 'Ikramah reported, "I saw a man near (the place called) Maqâm (Ibrâhîm) who was saying Takbîr with every lowering (of the head) and raising (of it) and when he would stand up and when he would

853. We have just seen that this prayer was said in Basra. The report should not be taken to mean that it was only the saying of Takbîr that made him think of the prayer of the Messenger of Allah. It seems the reporter refers to the spirit of humility and submission breathed by the sound of Takbîr that roused a feeling in the mind of the hearer very much like that which he experienced in his prayers with the Holy Prophet.
bend down and I told Ibn 'Abbās about it and he said, "Mayst thou have no mother. Is this not the prayer of the Prophet, peace and blessings of Allah upon him?"

CHAPTER CXVII

Saying Takbir when one stands up from prostration.

(R. 267) 'Ikramah reported ......
(Repetition of H. 486).855

H. 487. Abū Hurairah reported, "The Messenger of Allah, peace and blessings of Allah be upon him, used to say Takbir when he would stand for prayer, then he would say Takbir when he would go in Ruku' then he would say Sami' Allāhu liman Hamida,; when he would raise his back from Ruku' then he would say while standing up Rabbana lakal Hamd,; then he would say Takbir when he would go down, then he would say Takbir when he would raise his head, then he would say Takbir when he would go in prostration, then he would say Takbir when he would raise his head again, then he would do the same in the whole prayer until he

854. From another report we learn that this was Abū Hurairah. It appears that some people in those days were not very particular about the clear utterance of Takbir. Perhaps they considered it enough to change the posture in prayer which will be noticed by the congregation and that there was no need for indicating the change by any articulate sound. The phrase "Mayst thou have no mother" is an expression of pity and not of any abuse.

855. The words of this hadith are, "'Ikrama reported, "I say my prayer behind an elderly man in Makka and he said Takbir twenty-two times and I said to Ibn 'Abbās, "Surely he is a stupid man" and he said, "May thy mother loose thee as a child" this is the practice of Abū Qāsim i.e. the Prophet) peace and blessings of Allah be upon him. Needless to say that in a prayer consisting (of four Rak'āts in all one has to say twenty-two Takbirāt."
has finished it, and he would say Takbīr when standing up from the two Rak'āts after his sitting; and 'Abdullah ibn Ṣāliḥ reported on the authority of Layth, "Wa laka 'l-Ḥamd."

CHAPTER CXVIII

Placing of hands on the knees in Rūkū'; and Abū Ḫumaid while he was amidst his companions said, "The Prophet, peace and blessings of Allah be upon him, would place his two hands firmly on his two knees."

H. 488. Abū Ya'fūr said, "I have heard Muṣ'ab ibn Sa'd saying, "I said my prayer by the side of my father and I joined my two hands then placed them between my two thighs and my father forbade me to do so and said, "We used to do this and we were forbidden to do so and we were commanded to place our hands on our knees."

CHAPTER CXIX

When the Rūkū' is not completed.

(R. 268) Zaid ibn Wahb reported...

(Repetition of H. 281). 856

856. In this repetition of 281 the words are practically the same excepting that we find the following words at the end: "And had you died you would not have died on the nature on which God had created Muhammad, peace and blessings of Allah be upon him". The word for nature is Fiwa meaning religion or faith.
The Call to Prayer

CHAPTER CXX

Making the back horizontal in the Rukū', and Abū Humaid said among his companions, "The Prophet, peace and blessings of Allah be upon him, went in Rukū', then bent his back." 857

CHAPTER CXXI

The limit of the completion of Rukū' and to be ponderent and restful therein.

H. 489. Bara' reported: "The Rukū' of the Prophet, peace and blessings of Allah be upon him, and his prostration and his pause between two prostrations and at the time of his rising from Rukū', excepting his standing and sitting, would almost be equal." 858

CHAPTER CXXII

The Prophet, peace and blessings of Allah be upon him, commanding one who would not complete his Rukū' to repeat (the prayer).

(R. 269) Abū Hurairah reported...

(Repetition of H. 470). 859

857. The actual hadith of Abū Humaid will be found later on in H. 503 where speaking of the Rukū' it has been said, "Then he bent his back".

858. That is to say after one has got up from Rukū' and taken the standing position and also when he has sat down after Sajdah he pauses for a time as long as he should do in Rukū' and sajīdah. This is a warning to those who are in a hurry to go to prostration both for the first one as well as for the second one. These people should remember that for these pauses there are certain prayers to be said before one goes to prostration.

859. In this repetition of H. 470 the words are almost the same. The only difference is that after the words: "If you sit down restfully", we get the additional words: "Then go in prostration till you have been restful in a prostration". There is also a mention of composure in standing up after Rukū' and at the interval of sitting between the two sajīdahs.
CHAPTER CXXIII

Praying in the course of Rukū'.

H. 490. 'A'ishah reported, "The Prophet, peace and blessings of Allah be upon him, used to say in his Rukū' and prostration, Glory be to Thee, O Allah, my Lord and praise to Thee O Allah, give me protection".  

CHAPTER CXXIV

What should the Imam and those behind him say when he raises his head from Rukū'? (R. 270) Abū Hurairah reported... (Repetition of H. 487.)

CHAPTER CXXV

Excellence of (the prayer): "Allahumma Rabbanā wa laka'l-hamd." H. 491. Abū Hurairah reported that the Messenger of Allah, peace and blessings upon him, said, "When the Imam says, 'Sami' Allahu liman Ḥamīda", you should say, Allahumma Rabbanā laka'l-hamd", for surely whoso-

660. Submission of petition to God or of any kind of need or desire is allowed in one's own language at any stage in prayer. Here we are particularly told about such presentations of petition in the Rukū'. We are told here that the Prophet used to ask the protection of Allah against sins in the Rukū'. It is a wrong view to hold that no private petition is to be submitted in the course of prayer. The misunderstanding has arisen out of a report in the collection of Muslim' that one should proclaim the greatness of Allah in Rukū'. This hadith, however, does not say anything against submitting some additional petition to Allah. It should be remembered that asking Allah for some other thing than those expressed by the regular prayer is also a form of glorifying Him.

661. Here is a brief repetition of H. 487. The words are as follows: "The Prophet, peace and blessings of Allah be upon him, used to say "Allahumma Rabbanā Lakal Ḥamād" when he had said "Sami' Allahu liman Hamīda", and the Prophet, peace and blessings of Allah be upon him, used to say "Allāhu Akbar" when he would go in Rukū' and when he would raise his head (from this posture) and he would say "Allāhu Akbar" when he would get up from the two sajdahs.

662. It has been inferred by certain schools of Fiqh from this hadith that the Imam is not to say Allāhumma Rabbanā Lakal Ḥamād but it is stretching the point too far because we have already seen that the Prophet himself said these words.
ever's word corresponds to the word of the angels is forgiven his sins that have gone before.

CHAPTER CXXVI

H. 492. Abū Hurairah is reported to have said, "I will certainly make the prayer of the Prophet, peace and blessings of Allah be upon him, very close," and Abū Hurairah used to say the Prayer known as Qunūt in the last Rak‘at of the Zuhr and 'Īsha' and morning prayers after he had said, "Sami Allahu liman Hamida" and he used to pray for the believers and curse the unbelievers.864

H. 493. Anas is reported to have said, "The prayer Qunūt used to be said in Fajr and Maghrib prayers.865

H. 494. Rifā‘ah ibn Rāf‘ Zuraqqī said, "One day we were saying prayer behind the Prophet, peace and blessings of Allah be upon him, and when he raised his head from Ruku', he said, "Sami' Allah..."

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863. This chapter speaks of certain prayer known as Qunūt which is recited after rising from Ruku', and as such it forms no separate chapter as a matter of fact and hence no title is given.

864. It is true that the Prophet addressed the Qunūt prayer for a number of days to Allah in which he sent curses on those unbelievers who had murdered his seventy innocent Qāris (memorisers of the Qur'ān) by treachery and deceit. But he was stopped from continuing these curses by a Qur'ānic verse which reads, "You have no concern in the affair whether He turns to them (mercifully) or chastises them, for surely they are unjust" (3:127). Abū Hurairah is anxious not so much for the curses but for the fact that the Prophet used to address at times a special prayer in the course of official prayers. Otherwise the fact that the Prophet was stopped by Divine intervention from sending curses shows that it is not allowed in Islam. Of course we do read that he sent curses on the unbelievers of the Qur'āsh for famine but this again was to bring them to their senses and was thus prompted by the desire of their spiritual regeneration.

865. We have just noticed in a report of Abū Hurairah that the prayer known as Qunūt used to be recited in the Zuhr, 'Īsha' and Fajr prayers. But here we are told that this was done by Anas in the Fajr and Maghrib prayers. Perhaps this practice was also resorted to on certain occasions.
liman Hamidah” and a man who was behind him said, “Rabba wa lakal Hamd, hamdan Kathiran Tayyiban Mubarakakan fihi” (O our Lord Thine is the praise, Praise be (to Allâh) in abundance, in purity, and with blessings (for us) and when he finished he said, “Who was saying this?” He (the man) said, “I saw a few more than thirty angels racing with one another to get at it to see who among them would be the first to write it down”.

CHAPTER CXXVII

Restful pose when raising one’s head from Rukû’: and Abu ‘Humaid said: “The Prophet, peace and blessings of Allâh be upon him, got up and stood straight until every joint returned to its own position”.

(R. 271) Thabit reported ... (Repetition of H. 499).³⁶⁷

(R. 272) Barâ’ reported ... (Repetition of H. 489).³⁶⁸

(R. 273) Abu Qilabah reported ... (Repetition of H. 438.)³⁶⁹

³⁶⁶. Obviously the exclamation was a natural and spontaneous expression of a deep feeling and was accordingly readily acceptable to Qâdî. It is this fact of acceptability that is described here by the expression of thirty angels vying with one another to record the event. It was another way of saying that the event is recorded in the eternal page of time.

³⁶⁷. In H. 499 we shall see that the Prophet used to pause in the Rukû’ and Qiyâm and Sajdah for such a long time that people sometimes thought that he had forgotten about the prayer. Here in this hadîth we are told only of his pause in Rukû’. Thus we are told, “He (the reporter) said, ‘Anas used to demonstrate to us the prayer of the Prophet; so he used to pause and when he would raise his head from Rukû’ he would take the standing posture for so long that we would say, ‘He has forgotten’”.

³⁶⁸. In this repetition of H. 489 the words (excepting Qiyâm and Qa’dah) have been left out. The rest of the wording is the same.

³⁶⁹. In this repetition of 438, two words are rather different, “Malik ibn Huwarith used to show us how the prayer of the Prophet, peace and blessings of Allâh be upon him, was, and this decision the time of prayer; so he stood up and made the standing perfect, then went to Rukû’ and made the Rukû’ perfect, then he raised his head and he continued in this position for a while (and Abu Qilabah) said, ‘so he (Malik) led us into prayer like the prayer of this Shaikh of our Abu Yazid, and Abu Yazid when he would raise his head from the last sajdah would sit up completely and then stand up’. So here we get a complete picture of the whole course of prayer and not a partial one as in the previous hadîth.
When one goes down in prostration, he should do so with the Takbîr; and Nâfi' said, “Ibn 'Umar used to place his hands (on the ground) before his knees.”

H 495. Abû Salamah ibn ‘Abdur Ra'hîm reported that Abû Hurairah used to say Takbîr in every prayer obligatory or otherwise in the month of RAMADAN or at some other time, so he used to say Takbîr when he would stand up, then he would say Takbîr when he would go in Ruku’, then he would say Samî‘ Allahu liman hamidah, then he would say Rabbana wa laka’l-hamd, before he would go in prostration, then he would say Allahu Akbar when he would go down in prostration, then he would say Takbîr when he would raise his head from prostration, then he would say Takbîr when he would go in prostration, then he would raise his head from prostration, then he would say Takbîr when he would stand up from sitting after the two Rak'âts and he would do like this in every Rak'at till he would be free from the prayer, then he would say when he had finished, “By Him in

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870 This is just an act of Ibn Umar and has been narrated here to show that even this is permissible, but is not to be regarded as the standard prayer in which the knees are to touch the ground before the hands.
Whose hand lies my life. I am assuredly the close at in resemblance to the prayer of the Messenger of Allah, peace and blessings of Allah be upon him, this indeed used to be his prayer till he left this world"; and Abū Hurairah said, "And the Messenger of Allah, peace and blessings of Allah be upon him, when he would raise his head he would say Sami' Allahu liman Hamida, Rabbanā wa laka l-Hamd and would pray for certain people whom he would mention by name and he would say, "O Allah, give salvation to Walid ibn Walid and Salamah ibn Hisham and 'Ayash ibn Abū Rabī'ah and the weak from among the believers, O Allah make your punishment severe for Mudzār and bring upon them years (of famine) like the years of (the time of) Joseph. And the Eastern section of the Mudzār tribe used to be hostile to him in those days".871

(R. 274) Anas ibn Mālik reported
...
(Repetition of H. 273.)872

871. This hadith very much resembles H. 487 excepting that this one narrates the act of Abū Hurairah whereas the previous one narrated the act of the Prophet himself. Similarly the last part resembles if 480 in speaking about the prayer known as Qunāt with the difference that in the previous one it is the description of an act of Abū Hurairah whereas here we read of the same act connected with the Prophet himself. As for the Prophet's sending curses on the unbelievers, we are here told that this was done only as a means to the deliverance of the Muslims from the hands of those persecutors. The other object seems to be that when all other methods have failed, some such calamity might bring them to their senses and make their hearts bow before God. Thus we find that famine visited the Meccans after this prayer of the Prophet and some of these unbelievers approached him for a prayer to God on their behalf.

872. The wording of this hadith rather than resembling to H. 273, resembles its repetition in Chapter R. 215 excepting that the last part of this latter repeated hadith is not to be found here. Instead, after the words Rabbanā wa laka l-Hadm we find the words, "So when he goes into prostration you also go into prostration. The connection of this hadith with the title of the chapter lies in the fact that it contains the words, "And then he goes into prostration you also do the same."
H. 496. Abū Hurairah reported that people said, “O Messenger of Allah, shall we see our Lord on the day of Resurrection”? He said, “Do you doubt about the moon on the night of the full-moon when there is no cloud around it”? They said, “No, O Messenger of Allah.” He said, “Then do you doubt about the sun when there is no cloud against it”? They said, “No”. He said, “So surely you will see Him\(^{873}\), in like manner on the day of Resurrection when the people will be gathered and He will say, “Whosoever used to worship anything besides Him let him follow it,” so among them will be those who will follow the sun and among them will be those who will follow the moon and among them will be those who will follow the devils\(^{874}\) and there will remain this religious community in which will be its hypocrites, so Allah will come to them and will say, “I am your Lord!” And they will say, “This is our place till our Lord...”

\(^{873}\) The excellence of Sajdah is shown here in the words, “And Allah has forbidden the fire to consume the marks of prostration.” As for the vision of God we have already discussed it in our note on H. 870. From what has been said here it is clear that the words “Lā tadāmmūna” in H. 870 mean nothing but that all people will perceive the existence of God as they perceive the existence of the sun and the moon.

\(^{874}\) This shows that in our worshipping God we only seek a contact with Him. Thus we are told that a man will see only what he has been worshipping in his life. Thus the worshippers of sun will see the sun but the worshippers of God will see God. The word Tāghūt means the idol and the devil as well as the man who goes beyond all limits in unbelief and evil-doing, hence the word here may mean the leaders of the unbelievers.
will come to us and when our Lord will come we shall know Him." So Allah, the Mighty, the Glorious will come to them and will say, "I am your Lord"! and they will say, "Thou art our Lord"! So He will call them and a way will be thrown across the hall and I shall be the first to cross over it among the Messengers with my community. And no one on that day will speak excepting the Messengers, and the words of the Messengers on that day will be "O Allah! grant peace, grant peace", and in the hell will be thorns like the thorns of Sa'dân; have you seen the thorns of Sa'dân"? They will say, "Yes." He will say, "So surely it will be like the thorns of Sa’dan excepting that nobody will know the largeness of it excepting Allah (and) it will carry away people according to their actions. So among them will be those who will perish on account of their actions and among them will be those who will be smashed to pieces. Then they will be saved until when Allah wills to show mercy to whomsoever He wills, from

875. What will be the nature of this passage it is difficult to say and is known only to God. The object evidently is to separate the hypocrites from the believers. Believers i.e., those who walk on the right path in this life will evidently find themselves on the right path on that fearful day. Whereas the hypocrites who would in this life be apparently siding with the believers but would not be really on the right path, will be unable to follow this path on the Judgement-day. The straight path going over and across the Hell means that those who walk on this path need all the alertness and vigilance of a man who is always in danger of falling over a precipice at the slightest unmindfulness.

876. These thorny shrubs of the Hell are in fact the creations of man's evil actions in this life; whereas the fruits of righteous deeds in this life will be manifested in happiness and delicious fruits, the fruits of evil actions will be found manifested in the form of thorns and thorny shrubs that will obstruct the path of a man's march towards the Heaven.
among the inmates of the hell Allah will command the angels that they should take out those who were worshipping Allah, so they will be taking them out and will recognize them from the signs of prostration, and Allah has forbidden it for the fire that it should expunge the mark of prostration,\textsuperscript{877} so they will be taken out from the fire and the fire will consume every son of Adam excepting the mark of prostration; so they will come out from the fire while they will have been burnt black and on them will be poured the water of (eternal) life and they will grow as the grain grows in the silt left by the flood.\textsuperscript{878} Then Allah will have finished the judgement between His servants and there will remain one man (suspended) between the heaven and the hell and he will be the last among the inmates of fire who will have entered the heaven\textsuperscript{879} and he will

\textsuperscript{877} The connection of this hadith with the title of the chapter lies in its reference to the marks of prostration. We are told here that such marks cannot be consumed by the Fire of Hell. Does it mean the mark on the body? Quite obviously that cannot be the meaning because the real objective of prayer is not to create any impression on the body of the man but to mould the soul inside. With every real prostration the soul acquires an additional dose of humility and submission and the effect of the prostration is such that nothing in this world or in the Hereafter can remove it. Evidently it is this effect of prostration that the fire of Hell will be unable to undo and on the basis of this the man will obtain his deliverance from Hell in the long run.

\textsuperscript{878} That is to say, man will receive a new life after the fire of Hell has consumed all the germs of spiritual disease that might have entered his constitution and removed all those obstructions that may be retarding the spiritual progress. The fire being the most powerful of all elements for removing the dross; its spiritual counterpart in the life Hereafter will be used for the purification of all the filth that may stick to the soul of man in consequence of careless actions and thereby he will be enabled to live a new and holy life that will be in Heaven.

\textsuperscript{879} It is obvious that it will not be only one man of this type but many. The number of one has been used here to indicate a whole class. The idea is that those who have kept before their eyes nothing but the satisfaction of their low desires and whims will find nothing but a kind of fire burning in their souls. The grace of God, however, will enable them to have a glimpse of the life in heaven and they will feel attracted thereby and then advance towards that and the more they advance the more whistful they become.
have his face turned towards the fire and he will say, O my Lord, turn my face away from the fire and its smell has already killed me and its scorching heat already burnt me so He will say, "Is it not possible that if this is done to you, you will ask other things besides this?" He will say, "No, by Thy honour!" And he will give Allah, the Mighty, the Glorious what he would like from promise and covenant, and Allah will turn his face from the fire and when he will turn his face towards the Heaven he will see its present appearance and he will remain silent such as Allah would like that he should, then he will say, "O my Lord! allow me to advance up to the gate of Heaven," and Allah will say to him, "Is it not that thou made a promise and covenant that you will not ask besides what you had already asked for?" And he will say, "O my Lord! I let me not be the most unlucky one of Thy creatures," and He will say; "And is it not possible that if you are given this you will ask something else besides this?" So he will give his Lord what he will of promise and covenant and He will let him advance towards the gate of Heaven and when he will reach its gate and see its beauty and what is in it of freshness and happiness he will remain silent as Allah will like him to do, and then he
will say, “O my Lord! make me enter the Heaven” and Allah, the Mighty, the Glorious, will say, “Alas for you! O son of Adam, how unfaithful you are to your promises! Is it not that you gave me promise and made a covenant with Me that you would not ask anything besides what you have been given?” And he will say, “O my Lord! do not make me the most unlucky one of Thy creatures.” And Allah will be pleased with him and allow him to enter the heaven and he will say, “Desire!” and he will express his desire until all his desires will be fulfilled. Allah, the Mighty, the Glorious, will say, “Desire more out of such and such things” (and) his Lord will go on reminding him until when all his desires will be fulfilled Allah will say, “For you is this and with it the like of it.” And Abū Said al-Khadrī said to Abū Hurairah that the Messenger of Allah, peace and blessings of Allah be upon him, said, “Allâh, the Mighty, the Glorious said, “For you is this and ten times like it.” Abū Hurairah said, “I do not remember all out of what the Messenger of Allah, peace and blessings of Allah be upon him, excepting that he said, “For you is this and with it the like of it.” Abū Sa‘īd said, “I surely heard him say, “For you is this and ten times like it.”

880. The word Yadhaku coming from the root ḥdh, should not be taken too literally. Although it generally means laughing it may also mean to be pleased. As applied to God the sense must be purely spiritual and indicate only His pleasure.

881. It is reasonable to think that in such a long narration all the words are not necessarily of the Prophet. Many of the words may be of the narrator who put the ideas of the Prophet in his own words. Thus the words ten times may be of the narrator himself. The idea of the Prophet was that the blessings of the Hereafter will be so manifold and so wonderful that they will surpass the wildest imagination of man.
CHAPTER CXXX

Unfolding of the two arms and keeping them apart in the state of prostration.

CHAPTER CXXXI

Turning the toes of the feet towards the Qiblah; Abu Humaid reported it on the authority of the Prophet, peace and blessings of Allah be upon him.

CHAPTER CXXXII

When one has not completed his prostrations.
(R. 276) Hudhaifah reported . . . (Repetition of H. 281) 884

CHAPTER CXXXIII

Prostration (resting) upon seven bones.
H. 497. Ibn ‘Abbas reported "The Prophet, peace and blessings of Allah be upon him, was commanded to prostrate on seven bones and not to dress his hair and collect his clothes (on) the forehead and the two hands and the two knees and the two feet". 885

882. This chapter and hadith are repetition of ch. 27 of Book viii and H. 281. The idea is that a posture should be adopted that may indicate the utmost of alertness and awareness.

883. This chapter is a repetition of ch. 28 of Book viii. We find similar words in a detailed hadith by this very narrator Abu Humaid in H. 508, "And the Prophet turned the ends of his feet towards Qibla".

884. This chapter and hadith have already occurred in Ch. 26 and H. No. 281 respectively.

885. The words of this hadith are: "Ibn ‘Abbas reported on the authority of the Prophet, peace and blessings of Allah be upon him, "We were commanded to prostrate on seven bones and not to tidy up the hair or the clothes"."
Book 10 | The Call to Prayer

(R. 277) Ibn 'Abbas reported...
(Repetition of H. 497.)

(R. 278) Bara' ibn 'Azib reported...
(Repetition of H. 442.)

CHAPTER CXXXIV

Prostration on the nose.

(R. 279) Ibn 'Abbas reported...
(Repetition of H. 497.)

CHAPTER CXXXV

Prostration on the nose in the mud.

H. 498. Abū Salamah reported, "I went to Abū Sa'īd al-Khadrī and said, "Are you not coming out with us towards the date trees so that we may talk?'' So he came out. He further said, "I said, narrate to me what you have heard from the Prophet, peace and blessings of Allah be upon him, about the Lail al Qadr (the Night of Majesty)."
He said, "The Messenger of Allah, peace and blessings of Allah be upon him, went to 'itikāf (devotional retirement in the mosque)

886. In this repetition of H. 442 mention is made of placing the forehead on the ground because that is the noblest of the seven parts of the body mentioned in connection with prostration. There is a slight difference in wording.

887. In this repetition of H. 442, we find the words: "And he pointed with his hand towards his nose," which are not to be found in the previous part. In other words, nose is to be included in the parts of the body that are to touch the ground in prostration, because it happens to symbolise the honour of a man more than any other. In the place of the word "Two legs" we get the expression "The ends of the feet". This is a better clarification of the point.

888. That is to say the Prophet was told period of Lailat-al-Qadr before this, namely, it was one of the odd nights of the last ten days of the month of Ramāḍān. He, however, forgot all about it and accordingly sat in devotional retirement for the first ten days of the month and after that for the ten days of the middle and it was when the morning of 20th arrived that he remembered that a real period was the last ten days. The Prophet's words "Let him go back" meaning going back to 'itikāf shows that his forgetting the information was inspired by an objective which was to make people sit longer for this devotional retirement.
for the first ten days of Ramadan and we also went with him into ‘itikaf and Gabriel came to him and said, “Whatever you may want is before you.” Then he went in ‘itikaf for the ten days of the middle of the month and we also went in ‘itikaf with him and Gabriel came to him and said, “Surely what you may want is before you”. Then the Prophet, 

stood up to deliver a sermon on the morning of the 20th day of Ramadan and said, “Whoever has been in ‘itikaf with the Prophet should go back, for surely I have been shown the Lailat al-Qadr and I have forgotten it and surely it is in the last ten days and is in an odd one and surely I saw as if I am prostrating in mud and water and the roof of the mosque is made of date branches. And we had not seen anything in the sky and some scattered clouds came and rained on us and the Prophet, peace and blessings of Allah be upon him, led us in prayer until I saw the mark of mud and water on the forehead of the Messenger of Allah, peace and blessings of Allah be upon him, and at the end of his nose (and this was) the fulfilment of his dream.

889. This is the best form of prostration, namely, that in which the position of the body best expresses the inner humility of the mind. The remonstrance against caring for the hair of the head and the clothes in the course of prayer is directed against those who are so inattentive in their prayers that most of their mind is taken up by their outward appearance.

890. In other chapters connected with this we read this rain took place on the night of the 21st and the Prophet’s prostration in rain-water and mud was on the morning of the 21st. This is a case of an event shown in vision before it actually takes place. Incidentally this report tells us that Lailat al-Qadr in this particular year took place on the night of the 21st.