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... (10 C.E.). He read the matter of the
... lead.

... know God (in this world), so they
... a. . . . So beware lest you restrict
... (ing the Reality) and so deny any
... or you would forfeit much good;
... wledge of what is. Therefore, be
... doctrinal forms, for God Most
... o be confined within one creed
... heresoever you turn, there is the
... ntioning any particular direction.
... er you turn"] is the face of God,

... s knowledge of this [that is, the
... intains himself, in his outer and
... toward the Sacred Mosque (in
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... n al-Arabi, *The Bezels of Wisdom*,

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... Ibn al-Arabi apparently had little
... n clearer.

... every form,
... temple for idols,
... e votary's Ka'ba,
... he Quran.

... Wherever turn
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... (13-15)

16. Prophetic Traditions on Prayer

When Shafi'i speaks of Muhammad "decreeing" the specifics of the obligation to prayer set down in general terms in the Quran, he is referring to the "traditions" or reports originally transmitted by Muhammad's contemporaries and professing to recount the Prophet's teachings or conduct. Even in Shafi'i's own lifetime these were beginning to be collected for legal purposes. In the end they provided, together with the Quran, the chief foundation of Islamic law. The following are some typical and widely circulated Prophetic traditions on the subject of prayer. First, as to its times:

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The next day he commanded him to delay the (summons to the) noon prayer until the extreme heat had passed and he did so, and he allowed it to be delayed until the extreme heat had passed. He observed the afternoon prayer when the sun was high, delaying it beyond the time when he had previously observed it. He observed the sunset prayer before the twilight had ended; he observed the night prayer when a third of the night had passed; and he observed the dawn prayer when there was clear daylight. Then asking where the man was who had inquired about the time of prayer and receiving from him a reply that he was present, he said, "The time for your prayer is within the limits of what you have seen." Muslim has transmitted this report. (Baghawi, *Mishkat al-Masabih* 4.2.1)

Ibn Mas'ud said that the extent of the shadow when the Apostle of God prayed the noon prayer was three to five feet in summer and five to seven feet in winter. Abu Dawud and Nasa'i have both transmitted this report. (Ibid. 4.2.3)

Abu Hurayra reported the Apostle of God as saying, "No prayer is more burdensome to the hypocrites than the dawn and the evening

prayer; but if they knew what blessings lie in them, they would come to them even if they had to crawl to do so." Muslim transmits this report. (Ibid. 4.4.1)

Amr ibn Shu^ʿayb on his father's authority reported his grandfather as saying that God's Messenger prohibited the recitation of poems in a mosque, buying and selling in it, and sitting in a circle in a mosque on Friday before the prayer. Abu Dawud and Tirmidhi transmitted this report.

Ibn Umar said that there were seven places where the Apostle of God forbade men to pray: a dunghill, a slaughterhouse, a graveyard, the middle of the road, a bath, places where camels kneel to drink, and the roof of God's House. Tirmidhi and al-Maja have transmitted this report. (Ibid. 4.8.2)

Anas ibn Malik reported the Apostle of God as saying, "A man's prayer in his house is equivalent to a single observance of prayer, his prayer in a tribal mosque is worth twenty-five, his prayer in a Friday mosque is equivalent to five hundred, his prayer in the Aqsa mosque (in Jerusalem) is equivalent to fifty thousand, his prayer in my mosque (in Medina) is (also) equivalent to fifty thousand, and his prayer in the Sacred Mosque [that is, the Haram at Mecca] is equivalent to a hundred thousand." Ibn Maja has transmitted this report. (Ibid. 4.8.3)

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Jabir ibn Samura said: The Apostle of God came out to us . . . and said, "Why do you not draw yourselves up in rows (for prayer) as the angels do in the presence of the Lord?" We asked, "Apostle of God, how do the angels draw themselves up in rows in the presence of the Lord?" He replied, "They make the first rows complete and keep close together in the row." Muslim transmitted this report.

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prayer in congregation is a necessary duty for every Muslim, with four
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Salman reported the Apostle of God as saying, "If any man bathes
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17. The Institution of the Call to Prayer

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