

dream, saying: And Abdullah ibn Zayd, a man from the Ansar, came. The same version reads: And he turned his face towards the qiblah and said: Allah is most great, Allah is most great; I testify that there is no god but Allah, I testify that there is no god but Allah; I testify that Muhammad is the Apostle of Allah, I testify that Muhammad is the Apostle of Allah; come to prayer (he pronounced it twice), come to salvation (he pronounced it twice); Allah is Most Great, Allah is most great. He then paused for a while, and then got up and pronounced in a similar way, except that after the phrase "Come to salvation" he added. "The time for prayer has come, the time for prayer has come." The Apostle of Allah (peace_be_upon_him) said: Teach it to Bilal, then pronounce the adhan (call to prayer) with the same words. As regards fasting, he said: The Apostle of Allah (peace_be_upon_him) used to fast for three days every month, and would fast on the tenth of Muharram. Then Allah, the Exalted, revealed the verse: ".....Fasting was prescribed for those before you, that ye may ward off (evil).....and for those who can afford it there is a ransom: the feeding of a man in need (ii.183-84). If someone wished to keep the fast, he would keep the fast; if someone wished to abandon the fast, he would feed an indigent every day; it would do for him. But this was changed. Allah, the Exalted, revealed: "The month of Ramadan in which was revealed the Qur'an(let him fast the same) number of other days" (ii.185). Hence the fast was prescribed for the one who was present in the month (of Ramadan) and the traveller was required to atone (for them); feeding (the indigent) was prescribed for the old man and woman who were unable to fast. (The narrator, Nasr, further reported): The companion Sirmah, came after finishing his day's work.....and he narrated the rest of the tradition.

Book 2, Number 0510:

Narrated Abdullah ibn Umar: The words of adhan were pronounced from the time of the Apostle of Allah (peace_be_upon_him) twice in pairs (i.e. four times) each, and the words of iqamah were pronounced once in pairs (twice each), except that the

phrase "The time for prayer has come" would be pronounced twice. When we heard iqamah, we would perform ablution, and go out for prayer. Shu'bah said: I did not hear AbuJa'far narrating any other tradition except this one.

Book 2, Number 0512:

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

Book 2, Number 0514:

Narrated Ziyad ibn al-Harith as-Suda'i: When the adhan for the dawn prayer was initially introduced, the Prophet (peace_be_upon_him) commanded me to call the adhan and I did so. Then I began to ask: Should I utter iqamah, Apostle of Allah? But he began to look at the direction of the east, (waiting) for the break of dawn, and said: No. When the dawn broke, he came down and performed ablution and he then turned to me. In the meantime his Companions joined him. Then Bilal wanted to utter the iqamah, but the Prophet (peace_be_upon_him) said to him: The man of Suda' has called the adhan, and he who calls the adhan utters the iqamah.

Book 2, Number 0515:

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