

Ibn Qayyim al-Jauziyyah

Provisions *for the* Hereafter

2

Zad-ul Ma'ad
fi Hadyi
Khairi-l 'Ibad

Taken from the Guidance of
Allah's Best Worshipper

Translated by
Jalal Abualrub

Edited by
Alaa Mencke & Shaheed M. Ali

Islamic Learning Media Publications

Ibn Qayyim al-Jauziyyah

Zad-ul Ma'ad

fi Hadyi
Khairi-l 'Ibad

2

Provisions *for the* Hereafter

Taken from
the Guidance of
Allah's Best Worshipper

Translated by
Jalal Abualrub

Edited by
Alaa Mencke & Shadeed M.Ali

Second Edition

Copyright © September 2003

All copyrights for this book are reserved for **Madinah Publishers and Distributors** and its owners Jalal Abualrub and Alaa Mencke. Without written permission of **Madinah Publishers and Distributors**, no part of this book may be utilized, copied or reproduced in any way or form or by any means, electronic or mechanical, including recording and photocopying, or by any retrieval systems or storage.

ISBN: 0-9703766-3-4

This edition published in January 2020 by;
Shiraz Mohamedali
With the kind permission of the translator

Contact details;
10 A 1/1 Rotunda Gardens,
Colombo-03, Sri Lanka.
Email: shirazmohamedali1@gmail.com
Mobile: + 94.777.687743

Table of Contents

Translator's Introductionv

Biography of Imam ibn Qayyim al-Jauziyyah .xii

The Prophet's Guidance Regarding the <i>Salat</i> (Prayer).....	23
The Prophet's Practice of Lengthening Some Prayers in Duration	42
Length of Each <i>Rak`ah</i>	52
Description of the Prophet's Prayer	55
Is <i>Qiyam</i> Better, or <i>Sujud</i>	80
Continuing the Description of the Prophet's Prayer	85
Standing for the Second <i>Rak`ah</i>	88
<i>Tashahhud</i>	91
Description of the Prophet's <i>Tashahhud</i> Continues	94
Invocation to Allah (سُبْحَانَهُ وَتَعَالَى) Recited During the <i>Tashahhud</i>	98
Standing for the Third <i>Rak`ah</i>	101
Summary of the Prophet's Guidance Concerning Prayer.....	110
The Last <i>Tashahhud</i>	112
Ending the Prayer with the <i>Salam</i>	123
Supplication the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Recited before the <i>Salam</i>	125
The Prophet's Guidance, While Invoking Allah and Standing in Prayer	128
The Prophet's Guidance Regarding the <i>Qunut</i> Supplication	140
The Prophet's Guidance Regarding <i>Sujud as-Sahu</i>	171
The Prophet's Guidance regarding <i>Khushu`</i> While Praying.....	183
The Prophet's Guidance, After He Finished the Prayer.....	191
The Prophet's Guidance Regarding the <i>Surah</i>	209
The Prophet's Guidance Regarding the Regular Voluntary Prayers	215
The Prophet's Guidance Regarding <i>Qiyam al-Lail</i>	240
Description of the Prophet's Prayer at Night, Including the <i>Witr</i>	253

The Prophet's Guidance Regarding Reciting <i>Qunut</i> Supplication During the <i>Witr</i> Prayer	264
The Prophet's Guidance Regarding <i>Salat adh-Dhu'ha</i>	281
The Prophet's Guidance regarding <i>Sujud ash-Shukr</i>	312
The Prophet's Guidance Regarding <i>Sujud al-Qur'an</i>	318
The Prophet's Guidance Regarding <i>Yaumu al-Jumu'ah</i>	325
When was the First <i>Jumu'ah</i>	331

Translator's Introduction

All thanks and praises are due to Allah, Whom we thank and seek for help and forgiveness. Whomsoever Allah guides, will never be misled and whomsoever He misguides, will never find someone to guide them. I testify that none has the right to be worshipped, except Allah, Alone without partners, and that Muhammad is Allah's slave and Messenger.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

(O you who believe! Fear Allâh¹ as He should be feared and die not except in a state of Islâm²) [3:102],

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

(O Mankind! Be dutiful to your Lord, Who created you from a single person [Adam], and from him [Adam] He created his wife [Hawwâ (Eve)], and from them both He

^[1][By doing all that He ordered and abstaining from all that He forbade].

^[2][As Muslims (with complete submission to Allâh)].

created many men and women; and fear Allâh through Whom you demand [your mutual rights], and [do not cut the relations of] the wombs [kinship]. Surely, Allâh is Ever an All-Watcher over you) [4:1],

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿١﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

(O you who believe! Keep your duty to Allâh and fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger [Muhammad ﷺ], he has indeed achieved a great achievement [will be entered to Paradise and saved from the Fire]) [33:71-72].

Verily, the best speech is Allah's *Kalam* (Speech¹), and the best guidance is that sent with Muhammad (ﷺ). Verily, the worst matters are matters of innovation (in religion), and every innovation is a *Bid`ah*, every *Bid`ah* is *Dhalalah*³ (sin, heresy) and every *Dhalalah*³ is in Hellfire.

This book is one of the important resources of knowledge for those who seek to know the *Seerah*⁴ of their

^[1][Allah speaks with what He wills whenever He wills, this is one of His Attributes, none is equal or similar to Him.]

^[2][ﷺ, or, (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) or, *Salla allahu `alaihi wa-sallam*; this statement means, may Allah's peace, honor and blessings be on him.]

^[3][Meaning, those who invent the *Bid`ah*].

^[4][‘*Seerah*’, is in reference to the Prophet's life-story].

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), as well as, the *Fiqh*¹ learned from it. This is a book that is unique in that it explains the *Sunnah*² through the *Seerah* and the *Seerah* through the *Sunnah*. It is a profound classic work containing thousands of pages written by Imam ibn al-Qayyim while on the '*Hajj*' (pilgrimage) journey, from Damascus to Makkah. Despite its being written from memory, the several thousand incidents, '*Hadiths*³, *Ayat* (verses of the Qur'an), *Fiqh* benefits, as well as, names of the companions associated with them, were remarkably close to the truth, with marginal errors. However, those who know the status, level of knowledge and *Ta'hqiq*⁴ that Imam ibn al-Qayyim had, will not be surprised to know this fact. Still, it is amazing how ibn al-Qayyim was able to write this vast volume while traveling to '*Hajj*' (Pilgrimage), especially since he was away from the resources of knowledge and enduring the hardships of travel. It is a blessing from Allah (سُبْحَانَهُ وَتَعَالَى) that it was possible for him to do so. Surely, Allah (سُبْحَانَهُ وَتَعَالَى) gives similar bounties to those who strive hard in His Cause

[¹]'*Fiqh*', means, 'Islamic Jurisprudence', or, minor rulings of the religion, or laws].

[²]'*Sunnah*, is in reference to the Prophet's statements, actions, agreeing to some actions, way, method, tradition, legislation; all Muslim must adhere to the *Sunnah* and apply it in their daily life].

[³]'*Hadith*', when mentioned a lone, is exclusively in reference to the Prophet's statements. When a '*Hadith*' is collected from other than the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the name of the person who issued the statement should be mentioned].

[⁴]'*Ta'hqiq*', is in reference to analyzing various statements and accounts and searching for their authenticity and where, or in what references, these statements were mentioned, and thus, issue a decision whether they are authentic or otherwise.]

and to spread His religion. And on this point, ibn al-Qayyim was indeed a defender of the *Sunnah*, ever since he met and started learning with his teacher, Shaikh al-Islam, Imam ibn Taimiyyah. If this is how the student was, so what about the teacher? May Allah (سُبْحَانَهُ وَتَعَالَى) increase His rewards and extend His Mercy, Pardon and Forgiveness to ibn Taimiyyah and his student Imam ibn Qayyim al-Jauziyyah for their great services to the *Sunnah* and the creed of *as-Salaf As-Sali`h*¹. Their books and authentic knowledge still benefit Muslims until the present time.

My Work on This Book

By the help and aid of Allah (سُبْحَانَهُ وَتَعَالَى), I translated almost every word ibn al-Qayyim wrote in, Zadul-Ma`ad, except for few parts that contained linguistic issues or poems. Translating this book is an enormous undertaking, because of the vast knowledge and large number of aspects of Islam contained in it. It is an encyclopedia of *Tafsir*, *Hadith*, *Fiqh*, *Seerah*, medicinal knowledge, as well as, refutation of *Bid`ah*² and ills of the heart.

I tried my best to explain the various terms contained in, Zadul Ma`ad. I also included various *Hadith*

^[1] [*As-Salaf as-Sali`h*], is in reference to the companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the second and third generations of Islam. Al-Bukhari and Muslim narrated that, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ."

"The best people are my generation, then the next generation, then the next generation."]

^[2] [Innovations in the religion].

narrations that pertain to certain parts of this book, when Imam ibn al-Qayyim did not do so himself. I also mentioned the degree of authenticity or lack of it for the *'Hadiths* mentioned herewith, relying on the works of Shaikh Nasir ad-Din al-Albani, the scholar of *'Hadith* in our time. All words and sentences between brackets [], or (), and all footnotes are my work, compiled from various books of *'Hadith*, as well as, the resources I will mention thereafter.

Even though I primarily translated and abridged this book, I also did some *Ta'hqiq* and explained most of the terms in it using the resources I will soon mention, Allah willing. Allah (سُبْحَانَهُ وَتَعَالَى) has blessed me to teach and study this book over a span of several years, and this is why I was encouraged to indulge in this considerable undertaking. I tried to make the sentences as easy to read and understand as I could. My main purpose is to translate the books of *Sunnah* into English, so that the many millions of Muslims who do not speak Arabic have access to important resources of knowledge.

Also, it is my duty, honor and privilege to serve the *Sunnah*, especially at a time when various sects and deviant groups, or *A'hzab*, are leading a battle against the *Sunnah* and its people.

I should mention that I will not be translating the part of, Zadul Ma'ad, about the *Prophetic Medicine*. I translated this part for *Darussalam*, Riyadh, under the title, Healing with the Medicine of the Prophet". Those who wish to acquire this book, which is in print, should visit the web-site of *Darussalam* at: darussalam@naseej.com.sa. Or, they should write to, P. O. Box 22743, Riyadh 11416, Saudi Arabia. I should also mention here the resources I benefited from, while translating the, Prophetic Medicine,

so as to relate credit to those who deserve it. These resources are:

1. Medical Dictionary, by Yusuf Hitti and Ahmad al-Khatib.
2. The Prophetic Medicine, by S. Y. Abou Azar.
3. Transliteration of the Noble Quran, by Muhsin Khan and Taqi ad-Din al-Hilali.
4. Translation of Sahih Al-Bukhari, by Mohsin Khan and Taqi ad-Din al-Hilali.

I declare that whatever correctness my translation contains is from Allah (سُبْحَانَهُ وَتَعَالَى) Alone, and that whatever shortcoming or mistakes in it come from me, due to my imperfection and the plots of the devil and Allah (سُبْحَانَهُ وَتَعَالَى) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) are free from it.

I would like to thank and appreciate all those who helped in the editing, reviewing and printing of this book, asking Allah (سُبْحَانَهُ وَتَعَالَى) to reward and bless them with the best rewards.

My Resource Books

1. Interpretation of the Meanings of the Noble Qur'an, by Dr. Muhammad Taqi-ud-Din al-Hilali and Dr. Muhammad Mu'hsin Khan; published by Darussalam Publishers and Distributors, Riyadh, Saudi Arabia.
2. Interpretation of the Meanings of Sahih al-Bukhari, by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Mu'hsin Khan, published by Darussalam Publishers and Distributors, Riyadh, Saudi Arabia.
3. Zadul Ma'ad fi Hadyi Khairi al-'Ibad, by ibn Qayyim al-Jauziyyah, *Ta'hqiq* by Muassasat ar-

Rayyan, published by Jam'iyyat F'hyaat at-Turath al-Islami, adh-Dha'hiyah, Kuwait.

4. Zadul Ma'ad fi Hadyi Khairi al-'Ibad, by ibn Qayyim al-Jauziyyah, *Ta'hqiq* by Shaikh 'Irfan Abdul Qadir 'Hassunah al-'Asha, published by Dar al-Fikr, Beirut, Lebanon.
5. Sifatu Salati an-Naby Salla-llahu 'Alaihi wa-Sallam, by Nasir-ud-Din al-Albani, published by Maktabatu al-Ma'arif, Riyadh, Saudi Arabia.
6. Fiqhu as-Seerah, by Muhammad al-Ghazali, *Ta'hqiq* by Shaikh Nasir ad-Din al-Albani, published by Dar al-Qalam, Damascus, Syria.
7. Sahih as-Seerah an-Nabawiyyah, by Ibrahim al-'Ali, published by Dar an-Nafa-is, Jordan.
8. Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, by Shaikh Nasir-ud-Din al-Albani, published by Dar ar-Rayah, Riyadh, Saudi Arabia.
9. Al-Qamus al-Mu'hit, by al-Fairuzabadi, published by Muassasat ar-Risalah, Beirut, Lebanon.
10. Al-Maurid, Arabic-English Dictionary, by Dr. Ru'hi al-Ba'albaki, published by Dar al-'Ilm lil-Malayin, Beirut, Lebanon.

There are several more minor resource books that I benefited from but did not mention here.

All translations that pertain to the Qur'an and 'Hadith are only transliterations of the meanings; the originals are all in Arabic.

*Jalal Abualrub
December 2000*

Biography of Imam ibn Qayyim al-Jauziyyah

He is Abu¹ Abdullah Shams ad-Din² Muhammad³, ibn⁴ Abu Bakr, son of Ayyub, son of Sa`d, son of 'Huraiz, son of Makki, az-Zur`ii⁵ and then the resident of Damascus.

He was born in the lunar month of *Safar* the year 691 AH (after the Hijrah⁶). He died in Damascus on a Thursday on the thirteenth day of the lunar month of *Rajab* in the year 751 after the *Hijrah* (or AH). Judges, notables and large crowds attended his funeral. He died when he was sixty years old.

Ibn Qayyim al-Jauziyyah was known by this name because his father, Abu Bakr, was the *Qayyim* or supervisor of the school known by the name, *Al-Jauziyyah*, in Damascus. Abu Bakr's children and grandchildren were known as the children of the *Qayyim* of *al-Jauziyyah* for generations after that. *Al-Jauziyyah* was built by Mu'hyi

^[1]['Abu', means, 'father of'; it is also a title, used for respect, even if one does not have offspring. For example, the Mother of the Believers Aishah (رَضِيَ اللهُ عَنْهَا), the Prophet's wife, was called, 'Um Abdullah', even though she never gave birth to a child. 'Um', means, 'mother of'. Usually, the father and the mother are given titles of 'Abu' and 'Um' respectively, after their eldest son.]

^[2][Which was ibn al-Qayyim's nickname].

^[3][Muhammad was ibn al-Qayyim's given name].

^[4]['Ibn', means, 'son of', while, 'Bint', means, 'daughter of'.]

^[5][From the town of Zur', a village near Damascus; in the present time, it is called Azru'].

^[6][Migration of the Prophet peace be on him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from Makkah to Madinah in the year 623 CE].

ad-Din ibn al-‘Hafidh Ya’hya ibn Al-Jauzi; its building finished in the year 652 AH¹. In the year 1327 AH, it was turned to a courthouse. *Al-Jauziyyah* was burned during the Syrian revolution against France, during its occupation of Syria in the early part of the twentieth century.

Ibn al-Qayyim was born in the village of *Zur`*, which, as we stated, is located in the area of *‘Horan*, a fertile area close to Damascus. Later on, he transferred to Damascus and learned from its scholars. He was raised in a house of knowledge and virtue and began his education with his father, who died in 723 AH. Ibn al-Qayyim was a sea of all types of knowledge, especially knowledge of the religion and the Arabic Language. All those who wrote biographies of ibn al-Qayyim testified to his vast knowledge in the *Sunnah*, *Fiqh*, Arabic Language, *‘Hadith*, as well as, being a scholar of healing through divine medicine. He authored many beneficial books with his beautiful handwriting. He had a vast collection of books authored by the scholars of the *Salaf*² and later generations. He had an exceptional standard of character. He was neither envious, nor harmed anyone, nor felt rage or hatred against anyone. He taught at the school known by, *‘as-Sadriyyah*’, and led the prayer at *al-Jauziyyah*.

Ibn al-Qayyim was also known for being an exalted worshipper of Allah, as he used to spend a good part of the night in *Qiyam* –voluntary prayer. His prayer was lengthy and full of devotion, while perfecting its *Ruku’* and *Sujud*. His conduct was exemplary and he was known for having a pure heart. He repented often to Allah (سُجَّاتُهُ وَتَمَالِي) and

^[1][After the *Hijrah*].

^[2][*‘As-Salaf as-Sali’h’*, is in reference to the companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the second and third generations of Islam].

invoked Him for forgiveness, prompting one of his students, Imam ibn Kathir, to state, "I do not know of anyone who is a more active worshipper than he is!" When he performed *Hajj*, the people of Makkah were astonished at the tremendous devotion in which ibn al-Qayyim performed acts of worship and rituals of *Hajj*, such as *Tawaf* (circumambulating) the *Ka`bah* in Makkah.

Among ibn al-Qayyim's best qualities was that he dedicated his life, from the time he met his Shaikh, Shaikh al-Islam, ibn Taimiyyah, until the end defending the *Sunnah* against all innovations in the religion, with regards to the creed and practical aspects. He called to implementing the *Sunnah* and discarding *Taqlid*, which pertains to imitating the statements and opinions of people without relying on evidence contained in the Qur'an and *Sunnah*. He dedicated his efforts to invalidating and exposing the deviant practices and creeds of the misguided *Sufi* sects, which rely on innovation as their tool of destruction against Islam.

Ibn al-Qayyim met ibn Taimiyyah in the year 712 AH and remained with him the rest of his life. He became ibn Taimiyyah's student, even though he was a scholar in his own right and shared with him the responsibility of carrying and defending the *Sunnah* and its knowledge, until ibn Taimiyyah died in 728 AH. Ibn al-Qayyim remained truthful to this *Da`wah* (call) and asserted in a poem that through the efforts of ibn Taimiyyah, Allah (مُسَبِّحَانَهُ وَتَعَالَى) permitted him to go back to the way of *as-Salaf As-Sali`h*.

Ibn al-Qayyim was impressed by ibn Taimiyyah's style of writing and imitated it, while defending the true religion against deviant sects. This is why ibn al-Qayyim was called, 'The Second Shaikh al-Islam'.

When ibn al-Qayyim defended the *Sunnah* against the people of *Bid'ah*¹, he would first read what those sects believed and then refute their creeds and statements, relying on the Qur'an and authentic *Sunnah*.

When he researched a subject, ibn al-Qayyim would refer to the text of the Qur'an and *Sunnah* and derive the various rulings of the religion using them as the resource of knowledge. He would often mention several evidences to support a certain ruling. He would also mention the opinions and statements from the scholars of previous generations and sometimes would support their statements by relying on the various evidences he collected from the Qur'an and *Sunnah*. When refuting a statement, he would mention his evidence, as well as, the evidence of those, who did not agree with him, then would refute them.

The resources of knowledge that ibn al-Qayyim relied on were the Qur'an, the *Sunnah* and the *Ijmaa'*², if he did not know of anyone who disagreed with it with regards to a certain ruling. Next, he would rely on the *Fatwa* or the religious opinion or decree of the companion, if there were no other companions who contradicted his *Fatwa*. He would then rely on the *Fatwa* of the successive generation that came after the generation of the companions (*at-Tabi'un*). He would then rely on *Qiyas*³.

^[1][Innovation in the religion].

^[2]['*Ijma'*' pertains to the consensus of the companions, as Imam ibn 'Hazm stated. Or, it pertains to the consensus of Muslim Scholars, including the companions, of course.]

^[3]['*Qiyas*', pertains to researching the Qur'an and *Sunnah* and suggesting a ruling with regards to a certain matter of the religion that does not have a definite ruling in the Qur'an and *Sunnah* or *Ijmaa'*].

Furthermore, ibn al-Qayyim would not show an inclination towards or preference for any *Madh-hab* (school of thought), such as the 'Hanafi, Maliki, Shafii or 'Hanbali *Madhhabs*, which are attributed to Imams Abu 'Hanifah An-Nu`man, Malik ibn Anas, Ash-Shafii and Ahmad ibn 'Hanbal. Ibn al-Qayyim called for *Ijtihad*, by those qualified to use this method, and firmly defended the *Aqeedah* (Creed) and the way *as-Salaf as-Sali`h* understood, practiced and conveyed the religion. He used a highly eloquent and persuasive style of writing to convey his knowledge.

Many students who later became scholars of knowledge in their own right learned from ibn al-Qayyim. His knowledge, teachings and books are still used today as a major resource of authentic knowledge by all those who are dedicated students of religious knowledge.

Scholars Praise the Good Qualities and Tremendous Knowledge of ibn al-Qayyim

Al-Qhadhi (Judge) Burhan ad-Din az-Zur`ii stated that during his time, there was not a more knowledgeable scholar than ibn al-Qayyim. The known scholar ibn Rajab al-'Hanbali said that ibn al-Qayyim learned the 'Hanbali *Madhhab* and learned with Taqi ad-Din ibn Taimiyyah, becoming proficient in all kinds of Islamic knowledge. Also, the scholar of 'Hadith and historian Imam adh-Dhahabi stated that ibn al-Qayyim was proficient in 'Hadith, *Fiqh* and the *Arabic* Language. Shaikh Jamal ad-Din Taghri Bardi stated that ibn al-Qayyim was excellent at several aspects of knowledge, such as *Tafsir*, *Fiqh*, *Arabic* Language and grammar, 'Hadith, *Usul al-Fiqh*, and so forth.

Several other scholars, such as ash-Shaukani and as-Suyuti, praised the knowledge of ibn al-Qayyim. One of his famous students, Imam ibn Kathir who wrote the famous *Tafsir* (explanation) of the Qur'an said about him, "He heard narration of *Hadith* and was proficient in the religion in various aspects of knowledge, especially *Tafsir*, *Hadith* and the Qur'an and *Sunnah*. When Shaikh al-Islam ibn Taimiyyah returned from his trip to Egypt in 712 AH, ibn al-Qayyim learned from him until ibn Taimiyyah died. Ibn al-Qayyim collected vast knowledge from ibn Taimiyyah, adding to the knowledge that he collected before. He became authoritative in various aspects of knowledge because of what he learned, which was substantial. Even though ibn al-Qayyim became a famous scholar, teacher and author in his lifetime, he was uniquely active by day and night collecting more knowledge and invoking Allah (سُبْحَانَهُ وَتَعَالَى) and supplicating to Him."

Ibn al-Qayyim suffered oppression, like all reformers before him. He conveyed the true Islamic knowledge fearing none, except Allah (سُبْحَانَهُ وَتَعَالَى) and supported his Shaikh, Imam ibn Taimiyyah, in his struggle against *Bid'ah* and deviant sects and creeds. When ibn Taimiyyah was sent to prison by unjust rulers, ibn al-Qayyim was jailed, along with him.

In the last term in jail, ibn al-Qayyim was kept away from Shaikh al-Islam, ibn Taimiyyah, who died soon after. Ibn al-Qayyim was released from jail after ibn Taimiyyah died; most of the population of Damascus attended ibn Taimiyyah's funeral and they grieved for their tremendous loss.

Surely, there is a difference between the funerals held for the scholars of *Sunnah* and those held for the scholars of *Bid'ah* and deviation. For instance, around two

million people attended the funeral of Imam Ahmad ibn `Hanbal when he died in *Baghdad*. At that time, Ahmad was supported by the Caliph and loved by people. Also, *Baghdad* was the largest city in the world. When ibn Taimiyyah died, Damascus was not a very large town.

Therefore, when sixty thousand men, women and children attend someone's funeral –like ibn Taimiyyah's funeral- in Damascus during that time, this means that most of its population attended that funeral. Of course, Imam Ahmad ibn Hanbal was by no means less in knowledge, scholarly status and level than ibn Taimiyyah. Further, Imam Ahmad ibn `Hanbal was blessed and elevated in honor and grade, by taking the tremendous stance he took, in defense of the true *Islamic Creed*. This is why he was rightfully called, *Imamu Ahli as-Sunnah*. They were brothers and Imams who defended the true *Islamic Faith* and raised high the flag of the *Sunnah*. How can we reward them for their efforts and preserving the religion of our Prophet, Muhammad, peace be on him, as fresh as the day it was revealed to him?

All what we can say is repeat what Allah (سُبْحَانَهُ وَتَعَالَى) said in the Qur'an,

﴿ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا
إِنَّكَ رَعُوفٌ رَحِيمٌ ﴾

(And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have

*believed. Our Lord! You are indeed full of kindness, Most Merciful.)*¹

Ibn Rajab al-‘Hanbali said, “Ibn al-Qayyim was jailed several times, some of them at the same time with ibn Taimiyyah. The last time, they were incarcerated in separate rooms in a castle².”

Teachers of Ibn al-Qayyim

Ibn al-Qayyim learned with many teachers among them his father, Abu Bakr ibn Ayyub. He also learned knowledge of ‘*Hadith* with Abu Bakr Abdul Da-im, Arabic Language with Abu Abdullah ibn Abi al-Fat’h and Fiqh with Muhammad Safi ad-Din al-Hindi.

As we stated, ibn al-Qayyim learned with ibn Taimiyyah and benefited from his tremendous knowledge in the areas of *Tafsir*³, ‘*Hadith, Fiqh, Usul*⁴, inheritance⁵ and Creed. He was his devoted student for approximately sixteen years.

Among ibn al-Qayyim’s teachers were ibn Maktum, ‘Ala ad-Din al-Kindi, Muhammad ibn Abu al-Fat’h, Ayyub ibn al-Kamal, Judge Badr ad-Din ibn Jama`ah and Abu al-Fat’h al-Ba`albaki. May Allah (سُبْحَانَهُ وَتَعَالَى) grant them all His Mercy.

^[1]{59:10}

^[2]{Which was a jail during that time}.

^[3]{Meanings of the Qur’an}.

^[4]{Major resources of Islamic Knowledge, or rulings of the Islamic Jurisprudence}.

^[5]{Or, ‘*‘Ilm al-Fara-idh*’}.

Students of ibn al-Qayyim

Ibn al-Qayyim's students included an impressive list of Imams of knowledge, such as ibn Kathir, ibn Rajab al-'Hanbali, ibn Qudamah al-Maqdisi, al-Fairuzabadi, who wrote the famous Arabic dictionary known by, *al-Qamus al-Mu'hit*, and so forth. Ibn al-Qayyim's two children, Ibrahim and Musharraf ad-Din, whose name was Abdullah, also learned with him.

Books that ibn al-Qayyim Authored

Ibn al-Qayyim authored a large number of books, such as:

1. *Ijtima' al-Juyush al-Islamiyyah 'Ala Ghazw al-Mu'attilah wal-Jahmiyyah.*
2. *A'hkamu Ahli adh-Dhimmah.*
3. *I'lamu al-Muwaqqi'in 'an Rabbi al-'Alamin.*
4. *Ighathatu al-Lahfan min Masa'id ash-Shaitan.*
5. *Al-Fawa'id.*
6. *Tahdheebu Sunani Abi Dawood.*
7. *Madariju as-Salikin.*
8. *Ad-Da-o-wad-Dawa.*
9. *'Uddatu as-Sabirin wa-Dhakheeratu ash-Shakirin.*
10. *Hidayatu al-'Hayara fi Ajwibati an-Nasara.*

Ibn al-Qayyim authored many other books about the various aspects of knowledge, some of them are still manuscripts. May Allah (سبحانه و تعالي) reward him with His Mercy and Pleasure.

This biography of Imam ibn al-Qayyim is somewhat based on the biography that Shaikh Abdul Hadi Wahbeh and Shaikh 'Irfan Abdul Qadir 'Hassunah collected from various resources of biography of famous imams, such as *ad-Durar al-Kaminah*, *al-Bidayah wan-Nihayah*, *Shadharat adh-Dhahab*, and *an-Nujumu az-Zahirah*.

I attest that I benefited to a good extent from the *Ta'hqiq*, that is, criticism of the narrations of *'Hadith*, that Shaikh Abdul Hadi Wahby collected, in cooperation with *Mu-assasat ar-Rayyan*, from the books on *'Hadith* that the *Imam of Ahlu as-Sunnah* in our time, Nasir ad-Din al-Albani, has authored. May Allah (سُبْحَانَهُ وَتَعَالَى) grant His mercy to al-Albani for the tremendous service he offered to Islam and the knowledge of *'Hadith*, in specific, for our time.

I also benefited, to a lesser extent, from the *Ta'hqiq* by Shaikh `Irfan Abdul Qadir `Hassunah on, Zadul-Ma`ad, published by *Daru al-Fikr*. I also compiled *Ta'hqiq* and commentary from several more books and resources of knowledge, including the major resources I will soon mention, Allah willing¹.



¹⁾[For more information about ibn al-Qayyim, refer to the following resources: an-Nujumu az-Zahirah, 10:249, al-Bidayah wan-Nihayah, 14:234-235, al-Badr at-Tali', 2:142-146, ad-Durar al-Kaminah, 4:21-23, Shadharatu adh-Dhahab, 6:168-170, etc.]

زاد المطاب

في

أخبار خير المطاب

The Prophet's Guidance Regarding the *Salat* (Prayer)

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up for prayer¹, he said, “*Allahu Akbar* (Allah is the Great; this is *Takbiratul-I'hram*).²” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not recite anything before the *Takbir*, nor did he announce his intention aloud³. He never said, “I intend to perform *this* prayer for Allah, while facing the *Qiblah*⁴, praying four *Rak'ah*, as the *Imam*, or as the *Ma-mum*⁵, while a prayer time is still current, or, to make up for the prayer I missed, or, I intend to pray the current obligatory prayer.” These are ten types of *Bid'ah* (innovation in the religion) that were not established by any authentic, weak, continuous, or *Mursal*⁶ narration from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or from any of his companions. Also, none from among the

[1] [The Prophet, peace be on him, said, in a *Hadith* that al-Bukhari (5782), Muslim (602) and as-Sarraj collected,

”إِذَا قُمْتَ إِلَى الصَّلَاةِ فَاسْبِغِ الرُّضُوءَ ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ.”

“When you stand to pray, perform proper *Wudhu* and then face the *Qiblah* and recite *Takbir*.”]

[2] [Muslim (1290) collected a *Hadith* in this meaning].

[3] [Uttering the *Niyyah* (intention) aloud, is an awful *Bid'ah* (innovation in the religion) that neither Allah (سُبْحَانَهُ وَتَعَالَى) nor His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) legislated].

[4] [Direction of prayer; the *Ka'bah* at Makkah].

[5] [The ‘*Imam*’, is the leader of the prayer, while the ‘*Ma-mum*’, is he who prays behind the *Imam*].

[6] [When a *Hadith* is missing a narrator in the chain of narration, it becomes *Mursal*, earning the grade weak, even if its chain of narrations is authentic, unless the *Hadith* is also collected through an authentic, *but different* chain of narration].

*Tabi`in*¹ recommended this practice, nor did any one from among the Four Imams². Some of the latter generations were deceived by the fact that ash-Shafii said that, Prayer, unlike the Fast, requires *Dhikr*, before it is started. They thought that the word, ‘*Dhikr*’, indicates that one should utter the intention aloud. Imam ash-Shafii only meant reciting *Takbirat al-I`hram*, nothing else. Would ash-Shafii recommend doing something that the Prophet (ﷺ) never legislated, even in one prayer, nor any of his successors or companions ever practiced? This is their guidance³ and their practice; if one finds even one letter that supports [audibly uttering the intention], we would accept it with submission. Verily, no guidance is better than their guidance, and the *Sunnah* is only what they learned from he who was sent with this *Shari`ah*⁴ (Prophet Muhammad ﷺ). When he (ﷺ) started the prayer, he only used to say, “*Allahu Akbar*”, nothing else. No one ever reported that he said anything else.

Upon saying ‘*Allahu Akbar*’, while facing the *Qiblah*, the Prophet (ﷺ) used to raise his hands⁵

^[1][The second generation of Islam and the second best generation after the Prophet’s companions].

^[2][Abu `Hanifah an-Nu`man, Malik ibn Anas, ash-Shafii and Ahmad ibn `Hanbal, may Allah grant them His wide Mercy]

^[3][The guidance of the Prophet (ﷺ) and his companions].

^[4]['*Shari`ah*', pertains to the Islamic Religion and Legislation].

^[5][Al-Bukhari and an-Nasai reported that the Prophet (ﷺ) used to raise his hands upon or after reciting *Takbiratul I`hram*, which commences the acts of the prayer, while al-Bukhari and Abu Dawood reported that he raised his hands before he recited *Takbiratul I`hram*].

with the fingers straight¹ to the level of the bottom of his ears², or to the level of his shoulders³. Abu `Humaid as-Sa`idi (رَضِيَ اللهُ عَنْهُ) and those who agreed with him, said that one raises his hands to the level of one's shoulders; this is also the stance that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) took about this matter. Wa'il ibn `Hujr (رَضِيَ اللهُ عَنْهُ) said that one raises his hands to the level of one's ears, while al-Baraa (رَضِيَ اللهُ عَنْهُ) said, "Close to the ears." It was said that one has the choice to do either.

Next, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) placed the right hand on the left hand⁴ [on his chest]. He would then precede the recitation [of the Qur'an], by invoking Allah, sometimes saying⁵,

^[1][Without joining the fingers or separating them, according to authentic *Hadiths* collected by Abu Dawood, ibn Khuzaimah and al-`Hakim; refer to, Sifatu Salati an-Nabi (Pg. 87), by al-Albani].

^[2][Muslim (589)].

^[3][Al-Bukhari (693) and Muslim (587)].

^[4][Sahih Muslim (608). The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) placed his right palm on the top of his left palm, wrist and forearm; Ahmad (18115), Abu Dawood (624) and an-Nasaii (879) collected an authentic *Hadith* to this effect. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also ordered Muslims to do the same. Al-Bukhari (698) narrated that Sahl bin Sa`d (رَضِيَ اللهُ عَنْهُ) reported, "The people were ordered to place the right hand on the left forearm in the prayer." Abu `Hazim, who heard the *Hadith* from Sahl, said, "...the order came from the Prophet, peace be upon him." As for placing the palms on the chest, Ahmad, Abu Dawood and ibn Khuzaimah collected an authentic *Hadith* in this meaning; [al-Albani's, A`hkamu al-Jana-iz, Pg. 118]. Imams Is`haq ibn Rahawaih and Ahmad ibn `Hanbal practiced this *Sunnah*. For this and more benefits, [al-Albani's, Irawa al-Ghalil (353)].

^[5][Imams Al-Bukhari (702) and Muslim (940) reported that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said, "Allah's Apostle, *salla allahu `alaihi=*

"اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ
وَالْمَغْرِبِ اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ
اللَّهُمَّ نَقِّنِي مِنَ الذُّنُوبِ وَالْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ
الدَّنَسِ."

"*Allahumma, baa'id baini wa baina khatayaya kama baa'adta baina-l-mashriqi wa-l-maghrib. Allahumma, ighsilni min khatayaya bi-l-ma-i wa-th-thalji wa-l-barad. Allahumma, naqqini mina-dh-dhumubi wa-l-khataya kama yunaqqa ath-thaubu-l-abyadhu mina-d-danas* (O, Allah! Set me apart from my sins (faults) as the East and West are set apart from each other. O, Allah! Wash off my sins with water, snow and hail. O, Allah! Clean me from sins and errors as a white garment is cleaned of dirt (after thorough washing).)"

Sometimes, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would recite this *Du'aa*,

"وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا
وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي
لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ

=wa-sallam, used to keep silent between the *Takbir* and the recitation of *Qur'an* and that interval of silence used to be a short one. I said to the Prophet, 'May my parents be sacrificed for you! What do you say in the pause between *Takbir* and recitation?' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'I say ...', the rest of the *Hadith* above.]

الْمُسْلِمِينَ اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ رَبِّي وَأَنَا
 عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفُرْ لِي ذُنُوبِي جَمِيعَهَا
 إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا
 يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَ الْأَخْلَاقِ لَا
 يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ
 بِيَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ
 أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ. "

*“Wajjahtu wajhiya lilladhi fatara as-samawati wa-l-ardha
 `hanifan musliman wa-ma ana minal-mushrikin. Inna salati
 wa-nusuki wa-ma`hyaya- wa-mamati lillahi rabbi al-
 `alamin, la sharika lah, wa-bidhalika umirtu wa-ana
 awwalu al-muslimin. Allahumma anta al-malik, la ilaha
 illa ant, anta rabbi wa-ana `abduk, dhalamtu nafsi wa-
 `taraftu bi-dhanbi faghfir li dhunubi jamee`aha, innahu la
 yaghfiru adh-dhumuba illa ant. Wah-dini li-a`hsani al-
 akhlaqi, la yah-di li-a`hsaniha illa ant. Wa-srif `anni sayyi-
 a al-akhlaqi la yasrifu `anni sayyi-aha illa ant. Labbaika
 wa-sa`daik, wa-l-khairu kulluhu biyadaik wa-sh-sharru
 laisa ilaik. Ana bika wa-ilaik, tabarakta wa-ta`alait.
 Astaghfiruka wa-atubu ilaik. (I turn my face in complete
 devotion and submission to One Who is the Originator of
 the heavens and the earth and I am Muslim, `Hanifa, not of
 the polytheists. Verily my prayer, my sacrifice, my living
 and my dying are for Allah, Lord of all that exists, there is
 no partner with Him; this is what I have been commanded
 (to profess and believe) and I am the first of the Muslims
 (‘I rush to obey and be a Muslim’). O, Allah, You are the*

King, none has the right to be worshipped, except You. You are my Lord, and I am Your slave. I wronged myself and make a confession of my Sin. Forgive all my sins, for no one forgives the sins, except You. Guide me to the best of conduct, for none except You guide anyone to good conduct. Guide me away from the worst conduct, for none saves from the worst conduct, except You. Here I am at Your service, and Grace belongs to You. All goodness is in Your Hands, while evil does not reach You (all of Allah's actions are good, none of them are evil). My (power as well as) existence is due to You and I belong to You. Blessed and Exalted be You. I seek Your forgiveness and turn to You in repentance)." The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite this invocation when he prayed at night¹.

Sometimes, he would recite this *Du'aa*, or supplication²,

[¹] [Muslim (1290) narrated that `Ali (رَضِيَ اللهُ عَنْهُ) reported, "When the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) got up for prayer he would say, 'I turn my face...'" We should state that authentic *Hadiths*, such as the narration collected by at-Tirmidhi (3345), Abu `Uwanah (2:112 & 205) and ad-Daraqutni (1:297), clearly indicate that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said this supplication during compulsory prayers, contrary to what ibn al-Qayyim said here, that the Prophet, peace be upon him, only recited it during the voluntary prayers at night. For more details, refer to, Sifatu Salati an-Nabi, Pg. 93, and Tamamu al-Minnah, Pg. 173-175, both by al-Albani]

[²] [Muslim (1289) narrated that `Abd ar-Ra`hman ibn `Auf (رَضِيَ اللهُ عَنْهُ) reported, "I asked `Aishah (رَضِيَ اللهُ عَنْهَا), the mother of the believers, (to tell me) the words with which the Apostle of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) commenced the prayer when he got up at night. She said, 'When he got up at night he would commence his prayer with these words, 'O, Allah, Lord of Jibril''", until the rest of the *Hadith*.]

"اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَاوَاتِ
وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ
إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ."

"Allahumma rabba jabraeela wa-mikaeela wa-israfil, fatira as-samawati wa-l-ardh, `alima al-ghaibi wa-sh-shahadah, anta ta`hkumu baina `ibadika fima kanu fihi yakhtalifun. Ih-dini lima-kh-tulifa fihi mina-l-`haqqi bi-idhnika, innaka tah-di man tasha-u ila siratin mustaqim. (O, Allah, Lord of (angels) Gabriel, Michael, and Israfil, Creator of the heavens and the earth, All-Knower of the unseen and the seen; You decide amongst Your servants concerning their differences. Guide me with Your permission in regards to the divergent views (which the people) hold about Truth, for it is You Who guides whom You will to the Straight Path)."

The Prophet (مَلَى اللّٰهُ عَلَيْهِ رَسُوْلًا) used to recite this supplication, sometimes,

"اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ
وَلَكَ الْحَمْدُ أَنْتَ قِيَمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ
الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَلِقَاؤُكَ حَقٌّ وَالْحِجَّةُ حَقٌّ
وَالنَّارُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ حَقٌّ وَالسَّاعَةُ حَقٌّ اللَّهُمَّ لَكَ
أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أُنْبِتُ وَبِكَ

خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا
أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ.

“*Allahumma laka-l-`hamd, anta nuru-s-samawati wa-l-ardhi wa-man fihinn. Wa-laka-l-`hamd, anta qayyimu-s-samawati wa-l-ardhi wa-man fihinn. Walaka-l-`hamd, anta-l-`haqqu, wa-wa`duka-l-`haqqu, wa-liqa-uka `haq, wa-l-jannatu `haq, wa-n-naru `haq, wa-nabiyyuna `haq, wa-muhammadun `haq, wa-s-sa`atu `haq. Allahumma laka aslamtu, wa-bika amantu, wa-`alaika tawakkaltu, wa-ilaika anabtu, wa-bika khasamtu, wa-ilaika `hakamt. Faghfirli ma-qaddamtu wa-ma akh-khartu wa-ma as-rartu wa-ma a`lant; anta ilahi, la ilaha illa ant. (O, Allah! All thanks and praises are for You, You are the Light of the Heavens and the Earth and all that is in them. All thanks and praises are for You, You are the Holder of the Heavens and the Earth and whatever is in them. All thanks and praises are for You. You are the Truth, Your Promise is the truth, the meeting with You is true, Paradise is true, Hellfire is true, all the Prophets are true, Muhammad is true and the Last Hour (Day of Resurrection) is true. O, Allah! I submit (totally) to You, I believe in You, I trust in You, I repent to You, with Your help I argue (with my opponents, the non-believers) and I take You as a judge (to judge between us). Please forgive me my previous and future sins, and whatever I concealed or revealed. You are my Lord, none has the right to be worshipped except You).*¹” In some of

⁽¹⁾[Al-Bukhari (6945) and Muslim (1288) collected this *Hadith* from `Abdullah ibn `Abbas (رضي الله عنه), who said that the Prophet, peace be upon him, used to recite this Du`aa during the *Tahajjud* nightly prayer].

the authentic narrations for this *Hadith*, `Abdullah ibn `Abbas (رضي الله عنهما) stated that the Prophet (صلى الله عليه وسلم) said *Takbir* (*Allahu Akbar*) and then recited this supplication¹.

It was also reported that the Prophet (صلى الله عليه وسلم) used to recite this *Du`aa*,

"اللَّهُ أَكْبَرُ كَبِيرًا اللَّهُ أَكْبَرُ كَبِيرًا اللَّهُ أَكْبَرُ كَبِيرًا الْحَمْدُ لِلَّهِ
كَثِيرًا الْحَمْدُ لِلَّهِ كَثِيرًا الْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً
وَأَصِيلًا سُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا سُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزِهِ وَتَفْخِهِ
وَتَفْثِهِ."

"*Allahu akbar kabira, Allahu akbar kabira, Allahu akbar kabira. Al-`hamdulillahi kathira, al-`hamdulillahi kathira, al-`hamdulillahi kathira. Wa-sub`hana allahi bukratan wa-asila, sub`hana allahi bukratan wa-asila, sub`hana allahi bukratan wa-asila. Allahumma inni a`udhu bika mina-sh-shaitani ar-rajim, min hamzihi wa-nafkhihi, wa-nafthih.* (Allah is truly Great (thrice), all thanks and praises are due to Allah in abundance (thrice), all praise be to Allah morning and evening (thrice). O, Allah! I seek refuge with You from the cursed devil, from his madness, luring to pride and poems.)²"

^[1][The Prophet (صلى الله عليه وسلم) started the prayer by saying 'Allahu Akbar', while raising his hands, and before reciting the Qur'an, *al-Fati`hah*, which is the Opener of the Book, he recited this *Du`aa*].

^[2][Ahmad (16139) Abu Dawood (651), ibn Majah (799), and others, collected this weak *Hadith*; Shaikh Wahby said to refer=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also recited this supplication¹,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُ عَشْرًا ثُمَّ يُسَبِّحُ
عَشْرًا ثُمَّ يَحْمَدُ عَشْرًا ثُمَّ يُهَلِّلُ عَشْرًا ثُمَّ يَسْتَغْفِرُ عَشْرًا ثُمَّ
يَقُولُ: "اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي" عَشْرًا ثُمَّ
يَقُولُ: "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ضَيْقِ الْمَقَامِ يَوْمَ الْقِيَامَةِ"
عَشْرًا.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited, "*Allahu akbar* (Allah is the Great)" ten times; "*Sub`hana-llah* (all praise is due to Allah)" ten times; "*Al-`hamdulillah* (all thanks be to Allah)" ten times; "*La ilaha illallah* (none has the right to be worshipped except Allah)", ten times; then, "*Astaghfiru-*

=to, Dha'eef Sunan Abu Dawood (160), by al-Albani, regarding this *Hadith*. Moreover, Muslim (943) narrated that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) reported, "While praying behind the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), a man said, '*Allahu akbaru kabira, wa-l-`hamdu lillahi kathira, wa-sub`hana allahi bukratan wa-asila*. (Allah is truly the Great, all thanks and praises are due to Allah in abundance, and all praise be to Allah morning and evening.' The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'Who uttered such and such words?' A man among the people said, 'It is I, Messenger of Allah (who have recited these words).' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'Its utterance surprised me, for the doors of heaven were opened for it.'" Ibn `Umar (رَضِيَ اللهُ عَنْهُ) said, "I have not abandoned them (these words) since I heard the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying this.]

⁽¹⁾[According to the *Hadith*, this supplication is recited during voluntary prayer at night, after the *Takbir* and before reciting *Qur'an*].

llah (I beg Allah for forgiveness)” ten times. He then said, “*Allahumma ighfirli wa-h-dini, wa-r-zuqni, wa-`afini* (O, Allah, forgive me, guide me, give me provisions and grant me wellbeing)”, ten times. He next said, “*Allahumma inni a`udhu bika min dhiqi al-maqami yauma al-qiyamah* (O, Allah, I seek refuge with You from the distress of the Stand (or Reckoning) on the Day of Resurrection)”, ten times¹. It was established through authentic narrations that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited all these types of supplication (*Du'aa*).

It was also reported that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite this supplication²,

"سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ
غَيْرُكَ."

“*Sub`hanaka allahumma wa-bi`hamdik, wa-tabaraka ismuk, wa-ta`ala jadduk, wa-la ilaha ghairuk*. (All praise is due to You, O Allah, and all thanks. Blessed be Your Name, infinite is Your Kingdom; none has the right to be worshipped except You).³” The Collectors of the, Sunan,

^[1][Ahmad (23950), Abu Dawood (652), an-Nasai (1599) and ibn Majah (1346) collected this *Hadith*; refer to, Sahih Sunan Abu Dawood (693 & 4242), as Shaikh Wahby said].

^[2][As the opening supplication, after commencing the prayer by saying, “*Allahu Akbar*”, and raising the hands while, before or after saying it, as we stated].

^[3][Ahmad (11047), Abu Dawood (658), at-Tirmidhi (225), an-Nasai (889) and ibn Majah (796) collected this authentic *Hadith*; refer to, Sahih Sunan Abu Dawood (701), according to Shaikh Wahby].

collected this *Hadith* from `Ali ibn `Ali ar-Rifa`ii, from Abu al-Mutawakkil an-Naji, from Abu Sa`eed (رَضِيَ اللهُ عَنْهُ). This *Hadith* also has narrations of the *Mursal* type¹. A similar *Hadith* was collected from `Aishah (رَضِيَ اللهُ عَنْهَا)². The *Hadiths* we previously mentioned are more authentic than this one. But, an authentic narration leading to `Umar (رَضِيَ اللهُ عَنْهُ) stated that he, `Umar ibn al-Khattab (رَضِيَ اللهُ عَنْهُ), used to start the prayer [after *Takbir*], by reciting this *Du`aa* (supplication), aloud, so as to teach it to the people³. Imam Ahmad ibn `Hanbal said, "I agree with the narration collected regarding `Umar's practice. If one uses some of the opening supplications (*Du`aa al-Istifta`h*) collected from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), it is fine."

There are ten reasons why Imam Ahmad ibn `Hnabal agreed with the narration about `Umar's practice; I mentioned these ten reasons at another occasion. Among these reasons is the fact that `Umar (رَضِيَ اللهُ عَنْهُ) recited this supplication aloud, so as to teach it to the companions. Also, this supplication contains the best speech after the speech contained in the Qur'an. Surely, the best words after the Qur'an are, '*Sub`hanallah, wa-l-`hamdulillah, wa-la ilaha illallah, wa-llahu akbar*. (All praise is due to Allah, all thanks be to Allah, none has the right to be worshipped except Allah and Allah is the Great).⁴' This supplication contains these words, that are recited after *Takbirat al-I`hram*.

^[1][Missing the name of one of the narrators].

^[2][Abu Dawood (659), at-Tirmidhi (226) and ibn Majah (798) collected this *Hadith*].

^[3][Muslim (606) collected this *Hadith*].

^[4][Ahmad (19357), Muslim (3985) and ibn Majah (3801) collected a *Hadith* to this effect; Shaikh Wahby said to refer to, Silsilat al-Ahadith as-Sahihah (1498)].

Also, this is a supplication that is dedicated to praising Allah, while other types of supplication contain a request. Certainly, praising Allah (سُبْحَانَهُ وَتَعَالَى) is better than requesting things from Him. This is why *Surat al-Ikhlās* (chapter 112) equals one third of the Qur'an¹, because it is dedicated to describing ar-Ra'hman, the Blessed, the Most Honored, and praising Him. Likewise, "Sub`hanallah, wa-l`hamdulillah, wa-la ilaha illallah, wa-llahu akbar", is the best speech after the Qur'an. Therefore, using this type of supplication to start Prayer is better than using other supplications.

Also, most other types of opening supplication were recited during the voluntary night prayer. In contrast, `Umar (رَضِيَ اللهُ عَنْهُ) used to recite this supplication aloud and teach it to the people, in the compulsory prayer, as we stated.

Further, this supplication contains Allah's praise by affirming His perfect Attributes and the description of His Glory. In contrast, the *Du'aa* that starts with the statement, 'I turn my face towards One Who...', affirms one's `Ubudiyyah [slavery to Allah]; there is a difference between the two supplications. Next, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited,

"أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَتَفْخِهِ وَتَفْثِهِ."

"*A`udhu billahi mina-sh-shaitani ar-rajim [min hamzihi wanaf-khihi wa-naf-thih].* (I seek refuge with Allah from the cursed devil, from his whispers (or madness), inciting

^[1] [According to authentic *Hadiths* that al-Bukhari (4627) and Muslim (1346) collected].

arrogance and poetry).¹” He then recited *al-Fati`hah* (chapter 1 in the Qur’an), sometimes reciting,

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ"

“*Bismillahi ar-Ra`hmani ar-Ra`him*. (In the Name of Allah, Most Beneficent, Most Merciful²)”, aloud and sometimes in secret, more so in the latter case³.

^[1][Abu Dawood (651), ibn Majah (799), ad-Daraqutni and al-`Hakim collected this authentic *Hadith*, with the addition between brackets. There is another *Hadith*, from the *Hasan* grade, that Ahmad (11047), Abu Dawood (658) and at-Tirmidhi (225) collected, which reads,

"أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ
وَنَفْثِهِ."

“*A`udhu billahi as-samee`i al-`aleemi mina-sh-shaitani ar-rajim, min hamzihi wanaf-khihi wa-naf-thih*. (I seek refuge with Allah, the All-Hearer, All-Knower, from the cursed devil, from his whispers (or madness), inciting arrogance and poetry).” Refer to, Irwaa al-Ghalil (342), as Shaikh Wahby advised].

^[2][Which is a part of *al-Fati`hah*, according to several authentic *Hadiths*, such as a *Hadith* that Abu Dawood collected, which al-`Hakim graded authentic; Shaikh Wahby said, “Refer to, Irwaa al-Ghalil (343)”].

^[3][Al-Albani said in his book, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 168-169, that there is no authentic *Hadith* explicitly stating that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) audibly recited the *Basmalah* (by saying, “*Bismillahi ar-ra`hmani ar-ra`him*”). Rather, the authentic *Hadiths* indicate that he did not=

There is no doubt that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not recite *Basmalah*¹ aloud five times within a day and a night, while either on a trip or while in Madinah. Had he done so, would this escape the attention of his rightly guided successors² and the majority of his companions, as well as, the residents of his city during the best generations? This is not possible, even in the least.

The Prophet's recitation was slow (in a pleasant style)³; he would stop at the end of every *Ayah*⁴, with a measured (and lengthened) voice while reading it⁵. When he finished reciting *Fati`hah*, he said "Ameen. (O, Allah, accept our supplication to You)", aloud⁶, if it was a prayer when one is required to recite the Qur'an aloud⁷. In this case, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *Ameen* aloud and those behind him recited it aloud⁸.

=do so, such as a *Hadith* from Anas that al-Bukhari (701) and Muslim (606) collected].

^[1][Saying, "Bismillahi ar-Ra`hman ar-Ra`him"].

^[2][Abu Bakr as-Siddiq, `Umar ibn al-Khattab, `Uthman ibn `Affan and `Ali ibn Abi Talib, may Allah be pleased with them].

^[3][Al-Bukhari (4657), from Anas ibn Malik (رَضِيَ اللهُ عَنْهُ)].

^[4][Ahmad (25371), Abu Dawood (3487) and at-Tirmidhi (2851) collected a `Hadith to this effect from Um Salamah (رَضِيَ اللهُ عَنْهَا), the Prophet's wife; refer to, Sifatu Salati an-Naby, Pg. 96 & Irwa' al-Ghalil (343)].

^[5][Al-Bukhari (4658), from Anas ibn Malik; refer to, Sahih al-Jami` (5000), and, Irwa' al-Ghalil (343)].

^[6][Al-Bukhari in his book, Juz-u al-Qira-ah, and also Abu Dawood and at-Tirmidhi, collected a `Hadith in this meaning, using an authentic chain of narration; refer to, Sifatu Salati an-Naby, by al-Albani, Pg. 101].

^[7][*Fajr, Maghrib, `Isha, Jumu'ah, the two `Eeds, Kusuful*].

^[8][Al-Bukhari (738) and Muslim (618) narrated that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had two pauses, the first between *Takbir* and Reciting Qur'an; this is the pause that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) asked him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) about¹. There is a difference of opinion on when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) paused a second time, whether it was after reciting *Fati'hah*, or after finishing reciting the Qur'an and before *Ruku*². It was said that there were two more instances of silence in addition to the first one we mentioned. However, it appears that there were only two instances. As for the third³, it was brief, after reciting Qur'an, just to take a breath [before *Ruku*]. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not join reciting the Qur'an with *Ruku*'. In contrast, the first pause after *Takbir* was as long as the supplication of *Istifta'h*. It was said that the second [of three] pause was for the benefit of the congregation, so that they recite

"إِذَا أَمَّنَ الْإِمَامُ فَأَمَّنُوا فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ."

"When the Imam says, 'Ameen', then say, 'Ameen'. Verily, if one's 'Ameen' coincides with that of the angels, then one's past sins will be forgiven." This *Hadith* indicates that one says 'Ameen', after the Imam starts saying it, not before, as most people do. For more details, refer to two beneficial books that al-Albani wrote, *Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah* (952) and *Sahih at-Targheeb wat-Tarheeb* (1:205)].

¹[Al-Bukhari (702) and Muslim (940)].

²[Abu Dawood (660) and al-Hakim collected a *Hadith* in this meaning. Refer to, *Sifatu Salati an-Naby*, by al-Albani, Pg. 128].

³[There were only two pauses, as we stated in this chapter].

*Fati`hah*¹. If this is the case, then this pause should be made long, as long as it takes to recite *Fati`hah*. The third pause [before *Ruku`*] was to take a breath, as we stated, and therefore, was brief. This is why some companions did not report it, while those who reported it considered it a third pause.

The *Hadith* that mentions two instances of pausing is authentic, collected from Samurah, Ubai ibn Ka`b and `Imran ibn al-`Husain (رَضِيَ اللهُ عَنْهُمْ); Abu `Hatim stated this in his authentic collection of *Hadith*. Samurah ibn Jundub was one of the narrators of the *Hadith* that mentioned the two pauses, and he was reported to have said, “I learned two instances of pausing from Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), one after he recited *Takbir* and one after he finished reciting,

﴿ غَيْرِ الْمَعْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴾

(...not [the way] of those who earned Your Anger [the Jews], nor of those who went astray [the Christians].)²”

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) finished reciting *Fati`hah*, he recited another *Surah* (chapter), sometimes lengthening his recitation in duration, sometimes making it brief for a reason or when he was traveling, while most of the time, he made his recitation moderate in length.

^[1][This pause by the Imam, after reciting the *Fati`hah* and before reciting another part of the Qur’an, was not legislated in the *Sunnah*. Refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 187-188].

^[2][1:7; Abu Dawood (662) collected this weak *Hadith*, which, according to Shaikh Wahby, al-Albani collected in his book, Dha`eef Sunan Abu Dawood (165)].

During the *Fajr* (Dawn) Prayer, the Prophet (صلى الله عليه وسلم) recited between sixty to a hundred *Ayat*¹. For instance, he recited *Surat Qaf* (chapter 50²), *ar-Rum* (chapter 30³) and *at-Takwir* (chapter 81⁴); he also recited *az-Zalzalah* (chapter 99⁵) within both of the two *Rak'ah* of *Fajr*. He also recited the *Mu'awwidhatain*⁶, while traveling⁷. Once, [while in Makkah] he started reciting *Surat al-Mu-minun*⁸, and when he reached the part that narrates the tale of Prophets Musa (Moses) and Harun (Aaron⁹) [or, 'Eesa (Jesus)¹⁰], he coughed and went to *Ruku*¹¹.

On Friday, the Prophet (صلى الله عليه وسلم) recited *Surat as-Sajdah*¹² and *Surat al-Insan*¹³ in their entirety during the Dawn Prayer¹⁴. He did not recite a part of this *Surah* in the first *Rak'ah* and a part of the second *Surah* in the second

[¹] [Muslim (702) and ibn Khuzaimah (529)].

[²] [Muslim (697) and ibn Khuzaimah (526)].

[³] [An-Nasai (938) and Ahmad (22045) collected a *Hadith* in this meaning, which al-Albani graded acceptable regarding authenticity; refer to, *Sifatu Salati an-Naby*, Pg. 110].

[⁴] [Muslim and Abu Dawood].

[⁵] [Abu Dawood (693) and al-Baihaqi; refer to, *Sifatu Salati an-Naby*, Pg. 110].

[⁶] [The last two chapters in the Qur'an].

[⁷] [Ahmad (16658), Abu Dawood (1250), an-Nasai (5341) and ibn Khuzaimah; refer to, *Sifatu Salati an-Naby*, Pg. 110].

[⁸] [*Surah* (chapter) 23].

[⁹] [23:45]

[¹⁰] [23:50]

[¹¹] [Al-Bukhari, without a chain of narration (*Ta'liq*), and Muslim (693)].

[¹²] [*Surah* 32]

[¹³] [*Surah* 76]

[¹⁴] [Al-Bukhari (1006) and Muslim (1456) collected this *Hadith*].

Rak`ah, as many people in the present time do. They also recite *Surat as-Sajdah* alone, dividing it on both *Rak`ah*, which contradicts the *Sunnah*. Many people think that the Dawn of Friday was endowed with [a *Surah* that contains an *Ayah* that warrants] a *Sajdah*¹. This demonstrates utter ignorance. This is why some scholars did not recommend reciting *Surat As-Sajdah* [during the Dawn Prayer on Friday], because of this erroneous opinion. The Prophet (ﷺ) recited the two *Surahs* we mentioned [during the Friday Dawn Prayer], because they contain news about the beginning of creation, Resurrection, creation of Adam, entering Paradise and Hellfire; in summary, what occurred and will occur on a Friday. Therefore, during the Dawn Prayer on Friday, the Prophet (ﷺ) recited what describes some of what happened and what will happen on Friday, to remind the *Ummah* (Muslim Nation) of these incidents².

Likewise, he (ﷺ) used to recite *Surahs Qaf*³, *al-Inshiqaq*⁴, *al-A`la*⁵ and *al-Ghashiyah*⁶ during great gatherings, such as the two *`Eeds* (festivals⁷) and *Jumu`ah* (Friday) Prayer.

^[1][Prostration].

^[2][We mentioned before some of the *Hadiths* about the merits of Friday]

^[3][*Surah* 50]

^[4][*Surah* 84]

^[5][*Surah* 87]

^[6][*Surah* 88]

^[7][*`Eed al-Fitr*, which comes after the end of the lunar month of *Ramadhan*, Month of the Fast, and, *`Eed al-Adh`ha*, which comes on the tenth of the lunar month of *dhul-`Hijjah*, month of the *`Hajj*].

The Prophet's Practice of Lengthening Some Prayers in Duration

Sometimes, the Prophet (صلى الله عليه وسلم) lengthened the Qur'anic recitation during *Dhuhr* Prayer.¹ Abu Sa'eed al-Khudri (رضي الله عنه) said, "The noon prayer would start and one would go to *al-Baqi*², and after having relieved himself, would perform *Wudhu* and come [to the Prophet's *Masjid*], while the Messenger of Allah (صلى الله عليه وسلم) would still be in the first *Rak'ah*, because he would prolong it considerably." Muslim (691) collected this *Hadith*.

Sometimes, and in each [of the first two] *Rak'ah* during *Dhuhr*, the Prophet (صلى الله عليه وسلم) recited a *Sura* as long as *Surat as-Sajdah*³; sometimes he would recite *Surat al-A'la*⁴ and *al-Lail*⁵ and sometimes, *al-Buruj*⁶ and *at-Tariq* (86)⁷.

^[1][Prayed right after noon or midday].

^[2][A vast area near Madinah that contained Madinah's graveyard, during the Prophet's time].

^[3][Chapter 32, which consists of thirty *Ayat*; Muslim (688) collected a *Hadith* in this meaning].

^[4][Which is chapter 87, and *Surat al-Ghashiyah*, chapter 88, according to a *Hadith* that ibn Khuzaimah (512) collected in his, Sahih, and also ibn 'Hibban in his book, Mawarid adh-Dhamaan (469); refer to the *Ta'hqiq* that Shaikhs Wahby and 'Irfan did on, Zad-ul Ma'ad].

^[5][Chapter (92) and *Surat ash-Shams* (91); there is a *Hadith* in this meaning that ibn Khuzaimah collected in his Sahih (510)].

^[6][*Surah* 85]

^[7][Ahmad (20077), Abu Dawood (682), at-Tirmidhi (282) and an-Nasaii (969); according to Shaikh Wahby, refer to, Sahih Sunan Abu Dawood].

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed `Asr Prayer, it was half as long as *Dhuhr*, when *Dhuhr* was long¹, and as long as *Dhuhr* when it was short.

The Prophet's guidance regarding *Maghrib* Prayer², was different than the practice of people in the present time. Once, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited Surat *al-A`raf*³ and divided it between the first two *Rak`ah*⁴. Also, he recited Surat *at-Tur*⁵ (52) and Surat *al-Mursalat* (77)⁶ during *Maghrib*. Imam Abu `Umar ibn Abdul Barr said, "It was reported⁷ that during *Maghrib* Prayer, the Prophet recited *al-A`raf* (7), *as-Saffat* (37), *ad-Dukhan* (44) and *al-A`la* (87). He also recited *At-Tin* (95)⁸, *Al-Mu`awwidhatain* (113-114), *al-Mursalat* (77), and the short *Mufasssal*

^[1][Muslim (687) narrated in his, *Sahih*, that Abu Sa`id al-Khudri (رضي الله عنه) said, "We estimated how long Allah's Messenger stood in the *Dhuhr* and *`Asr* prayers. We found that in the first two *Rak`ahs* of the noon prayer (*Dhuhr*), he stood as long as it takes to recite, 'Alif Lam Mim, Tanzil (*Surat as-Sajdah*)'. We also estimated that he stood half that time in the last two *Rak`ahs*. He stood in the first two *Rak`ah* of the afternoon (*`Asr*), as long as he did in the last two at noon; and in the last two of the afternoon prayer about half that time."]

^[2][Offered right after sunset].

^[3][Chapter 7, which comprises of 206 *Ayat*].

^[4][Al-Bukhari (722) collected this *Hadith*; *Maghrib* has three *Rak`ah*].

^[5][Al-Bukhari (4476) and Muslim (705)].

^[6][Al-Bukhari (4076) and Muslim (704) collected this *Hadith*].

^[7][Usually, scholars of *Hadith* say, "It was reported (*Ruwiya*)", when the *Hadith* is weak. However, reciting the *Surahs* that ibn Abdul Barr mentioned here are reported in authentic *Hadiths*].

^[8][At-Tayalisi and Ahmad collected an authentic *Hadith* in this meaning; refer to, *Sifatu Salati an-Naby*, Pg. 115].

*Surahs*¹.” Ibn `Abdul Barr also said, “All of these `Hadiths are authentic and well-known (or well-founded).”

Reciting the shortest of the *Mufassal* section on a regular basis during *Maghrib*, was started by Marwan ibn Al-`Hakam. Zaid ibn Thabit criticized this practice and said to Marwan, “Why do you recite the short *Surahs* of the *Mufassal* in the *Maghrib* prayer, while I heard the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recite the longer of the two long *Surahs* within *Maghrib*?” Marwan said, “And what is the longer of the two long *Surahs*?” Zaid said, “*Al-A`raf*.²” This is an authentic `Hadith collected by the Collectors of the, Sunan³. An-Nasaii (990) also collected a `Hadith from `Aishah (رَضِيَ اللهُ عَنْهَا) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited Surat *al-A`raf* (7) during *Maghrib* Prayer and divided it between the [first] two *Rak`ah*⁴.

Therefore, reciting only short *Ayat* and short *Surahs* during *Maghrib* Prayer is a contradiction of the *Sunnah*; this practice was started by Marwan ibn al-`Hakam, as we stated. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited Surat *at-Tin* (95)⁵

[1][*Al-Mufassal*: chapter 50 until the end of the Qur`an].

[2][And the second of them is *Surat al-An`am* (chapter 6); refer to, Fat`h al-Bari, Shar`h Sahih al-Bukhari (2:289), by ibn `Hajar al-`Asqalani about this topic, and also to the *Ta`hqiq* that Shaikh Wahby and Shaikh `Irfan did on, Zad-ul Ma`ad].

[3][Al-Bukhari (722) collected this *Hadith*].

[4][Refer to, Sahih Sunan an-Nasaii (947)].

[5][According to a *Hadith* collected by al-Bukhari (727) and Muslim (708). In this `Hadith, al-Baraa ibn `Azib, may Allah be pleased with him, stated that he never heard a more beautiful voice than the Prophet`s, while reciting the Qur`an].

in the *`Isha Prayer*¹. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) instructed Mu`adh to recite *ash-Shams* (91), *al-A`la* (87), *al-Lail* (92), and similar *Surahs*, during *`Isha*. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) criticized Mu`adh, when he recited *Surat al-Baqarah*² during that Prayer. Mu`adh had prayed behind the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), then went to [his people] *Bani `Amr ibn `Auf*, and led them in the *`Isha Prayer*, after a good part of the night had passed. Mu`adh recited *Surat al-Baqarah*; this is why the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to him,

"أَفْتَانٌ أَنْتَ يَا مُعَاذُ؟"

"O, Mu`adh, are you one who causes *Fitnah*^{3?4}" The *Naqqaraun*⁵ took this sentence and did not contemplate what's before and what's after it.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *Surat al-Jumu`ah* (62) and *al-Munafiqun* (63) in their entirety during *Jumu`ah Prayer*⁶. He also recited *Surahs al-A`la* (87) and

[1][Which becomes due at night –approximately an hour and a half to two hours after sunset-, after the redness in the sky disappears, leaving all sections of the horizon equally dark].

[2][The longest *Surah* in the Qur'an, comprising of 286 *Ayat*].

[3][Trials in life and religion are called, 'Fitnah', the worst type of which is what touches one's religion].

[4][Al-Bukhari (664) and Muslim (709)].

[5][Some people perform the prayer as fast as they can and recite as short Qur'anic recitation as they can. They rely on this *Hadith*, while justifying their rather short recitation of the Qur'an during *`Isha* and other Prayers, instead of reciting the kind of *Surahs* the Prophet, peace be on him, recited during different prayers].

[6][Muslim (1454); *Jumu`ah* consists of two *Rak'ah*].

al-Ghashiyah (88)¹. He did not just read the last *Ayat* in these *Surahs*, such as from,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ﴾

(O, you who believe...²), until the end. He never did this; this practice contradicts the *Sunnah* that he established and preserved.

During the *'Eeds*, the Prophet (صلى الله عليه وسلم) recited *Surahs Qaf* (50) and *al-Qamar* (54) in their entirety³, and also recited *Surahs al-A'la* (87) and *al-Ghashiyah* (88)⁴. This was the guidance that he (صلى الله عليه وسلم) practiced until he met Allah, the Exalted and Most Honored; it was not abrogated.

The Rightly Guided Caliphs, who came after the Prophet (صلى الله عليه وسلم), imitated his practice⁵. For instance, Abu Bakr once recited *Surat al-Baqarah* (2:286 *Ayat*) in its entirety during the Dawn Prayer. He ended the prayer with the *Salam*, just before sunrise. They said to him, "O, Successor of Allah's Apostle! The sun has almost risen!" He said, "If it does, it will not find us among the *Ghafilin* (heedless)."

Further, 'Umar ibn al-Khattab (رضي الله عنه) used to recite *Surahs Yusuf* (12), *an-Na'hl* (16), *Hud* (11), *Bani Israel* (*al-Israa* 17), and similar *Surahs* during the *Fajr*

¹[Muslim (1452)].

²[(62:9-11), and, (63:9-11)]

³[Muslim (1477) in his, *Sahih*].

⁴[Muslim (1452) in his, *Sahih*].

⁵[Lengthening the prayer when he, peace upon him, lengthened it and making it brief, when he, peace be upon him, made it brief].

Prayer. If reciting long *Surahs* during Prayer was abrogated, would this escape the knowledge of the Rightly Guided Caliphs after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), while the *Naqqarun* (who pray rather fast) would know it?

The *Hadith* Muslim collected in his, *Sahih* (698), from Jabir ibn Samurah (رَضِيَ اللهُ عَنْهُ), stating that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite *Surat Qaf* (50) during *Fajr Prayer*, then his prayer would be brief, pertains to the Prophet's daily prayers after *Fajr*. His recitation of Qur'an during the other [four obligatory] prayers after *Fajr* was shorter than his recitation during *Fajr*. To further prove this, we mention the statement of Um Al-Fadhli (رَضِيَ اللهُ عَنْهَا), when she heard 'Abdullah ibn 'Abbas (رَضِيَ اللهُ عَنْهُمَا) recite *Surat al-Mursalat* (77)¹. She said, "My son! By reciting this *Surah*, you brought back memories. It was the last *Surah* I heard the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recite during *Maghrib Prayer*.²" Therefore, at the end of his life, the Prophet's recitation was long!

One should not only look at Jabir's statement, "afterwards", while ignoring the context of the *Hadith*. All the context indicates is that usually, the Prophet's recitation of Qur'an after *Fajr Prayer* was shorter³, not that every prayer he performed afterwards was shorter. This is not what the text of the *Hadith* means. Had the *Hadith* meant this, the Prophet's successors would have noticed it, rather than imitating the abrogated ruling instead of the abrogator.

There are the Prophet's statements,

^[1][Which is comprised of 50 *Ayat*].

^[2][Al-Bukhari (721) and Muslim (704)].

^[3][Usually, and on a daily basis, the Prophet's recitation of Qur'an during *Fajr* was longer in duration than his recitation of Qur'an during *Dhuhr*, *Asr*, *Maghrib* and *Isha*].

"أَيُّكُمْ أَمَّ النَّاسَ فَلْيُخَفِّفْ."

"Whoever among you led the prayer for the people should make it brief¹", and the statement collected from Anas (رضي الله عنه), "The Prophet's prayer was the shortest, but still perfect."² We should state here that making the prayer brief is a variable that depends on the *Sunnah* the Prophet (صلى الله عليه وسلم) established, not what the people wish and desire. The Prophet (صلى الله عليه وسلم) did not order Muslims to do something and then contradict it, especially since he knew that behind him were the old, the weak and those who had pressing matters to tend to. Therefore, his practice with regards to the length of prayer was truly brief, just as he commanded. He (صلى الله عليه وسلم) had the ability to make his prayer much longer. Therefore, his prayer, while leading

^[1][Al-Bukhari (663) and Muslim (703) reported that Abu Mas'ud al-Ansari, may Allah be pleased with him, narrated, "A man said, 'O, Allah's Apostle! I may not attend the (compulsory congregational) prayer because so and so (the Imam) lengthens the duration of the prayer when he leads us for it.'" The narrator added, "I never saw the Prophet (صلى الله عليه وسلم) more furious in giving advice than he was on that day. He (صلى الله عليه وسلم) said,

"يَا أَيُّهَا النَّاسُ إِنَّ مِنْكُمْ مُنْفَرِينَ فَمَنْ أَمَّ النَّاسَ فَلْيَتَجَوَّزْ فَإِنْ خَلْفَهُ
الضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ."

'O people! Some of you make others dislike good deeds (the prayers). Therefore, whoever leads the people in prayer should shorten it, because among them there are the sick, the weak and the needy (having some jobs to do).'"

^[2][Al-Bukhari (667) and Muslim (720)].

the people, was brief compared to his other prayers¹. Certainly, the Prophet's guidance that he practiced is the judge over all the disputes that arise between people. To further support our stance here, we should mention that an-Nasaii (817) and other scholars of *Hadith* narrated that 'Abdullah ibn 'Umar (رَضِيَ اللهُ عَنْهُمَا) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to order us to lead brief prayers and would lead us and recite *Surat as-Saffat*.²" Therefore, the Prophet's recitation of *Surat as-Saffat* (37:182 *Ayah*) was the practical implementation of his order that the leaders of prayer should make it brief. Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite specific *Surahs* and nothing else, only during *Jumu`ah* and the two 'Eeds (*al-Fitr* and *al-Adh`ha*). As for the rest of the prayers, there is a *Hadith* that Abu Dawood (691) collected from 'Amr ibn Shu'aib, from his father, from his grandfather, who said, "I heard Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) lead the people in the compulsory prayer and recite every *Surah* in the *Mufassal* section (50-114), whether short or long."³

The Prophet's guidance was that he recited entire *Surahs* in each *Rak`ah*, or sometimes divided a *Surah* between the two *Rak`ah*. He would sometimes read the

^[1][Which he offered alone or with one or more of his companions, as occurred when 'Abdullah ibn 'Abbas (رَضِيَ اللهُ عَنْهُمَا) slept at the house of the Prophet's wife and his maternal aunt Maimunah (رَضِيَ اللهُ عَنْهَا)][Al-Bukhari (658) and Muslim (1282)].

^[2][According to Shaikh Wahby, refer to, Sahih Sunan an-Nasaii (796)].

^[3][Shaikh Wahby indicated that this is a weak *Hadith*, by referring the reader to, Dha'eef Sunan Abu Dawood (173), by al-Albani].

beginning *Ayat* of some *Surah*. However, he did not only recite the last *Ayat*¹ or start reciting from the middle *Ayat* of the *Surah*. Further, he (صلى الله عليه وسلم) used to recite two *Surahs* in one *Rak'ah*, but only during the [voluntary] prayer at night². It was not reported that he did so during

^[1][Contrary to what ibn al-Qayyim said here, Muslim (1196) narrated that `Abdullah ibn `Abbas said that the Prophet (صلى الله عليه وسلم) recited, in the first of the two (voluntary) *Rak'ah* before *Fajr* Prayer,

كَانَ يَقْرَأُ فِي رَكْعَتِي الْفَجْرِ فِي الْأُولَى مِنْهُمَا ﴿وَلَوْ آمَنَّا بِاللَّهِ وَمَا
أَنْزَلَ إِلَيْنَا﴾ الْآيَةَ الَّتِي فِي الْبَقْرَةِ وَفِي الْآخِرَةِ مِنْهُمَا ﴿آمَنَّا بِاللَّهِ وَاشْهَدُ
بِأَنَّا مُسْلِمُونَ﴾

(Say [O, Muslims]: *We believe in Allah and what was revealed to us...*) [2:136], and, (*We believe in Allah and bear testimony that we are Muslims*) [3:52], in the second *Rak'ah*.]

^[2][Muslim (1291) narrated that `Hudhaifah (رضي الله عنه) reported, "I prayed with the Apostle of Allah, peace be on him, one night and he started reciting *al-Baqarah* (chapter 2). I thought that he would bow at the end of one hundred verses, but he proceeded on; I then thought that he would perhaps recite the whole (*Surah*) in a *Rak'ah*. But, he proceeded, and I thought he would perhaps bow on completing (this *Surah*). He then started *an-Nisaa* (chapter 4), and recited it; he then started *Al `Imran* (chapter 3) and recited leisurely. When he recited the verses that referred to the Glory of Allah, he glorified Him (by saying, 'Sub`hanallah'). When he recited the verses about begging the Lord, he begged (from Allah). When he recited the verses dealing with invoking Allah for protection, he sought Allah's protection. He then bowed in *Ruku`* and said, 'Sub`hana rabbiya al-adheem (Glory be to my Mighty Lord).' His bowing lasted=

the compulsory prayers. There is a *Hadith* collected from `Abdullah ibn Mas`ud (رضي الله عنه), who said, “I know the *Surahs* that Allah’s Messenger (صلى الله عليه وسلم) used to join in one *Rak`ah*. They are: *ar-Ra`hman* (55) and *an-Najm* (53) in one *Rak`ah*, *Iqtarabat* (54) and *al-`Haqqah* (69) in one *Rak`ah*, *at-Tur* (52) and *adh-Dhariyat* (51) in one *Rak`ah*, and *al-Waqi`ah* (56) and *Nun* (71) in one *Rak`ah*.^{1]} This *Hadith* explains the Prophet’s practice, without stating if he recited these *Surahs* during voluntary or compulsory prayers. As for reciting one *Surah* and repeating it within both *Rak`ah*, he (صلى الله عليه وسلم) rarely practiced it. Abu Dawood (693) narrated that, a man from the tribe of *Juhainah* said that, he heard Allah’s Messenger (صلى الله عليه وسلم) recite *Surat Az-Zalzalah* (99) in both *Rak`ah* during *Fajr*

=about the same length of time as his standing (and then on returning to the standing posture after *Ruku`*) he said, ‘*Sami`a allahu liman `hamidah* (Allah listens to him who praises Him).’ He next stood about the same length of time as he had spent in bowing. He next prostrated himself and said, ‘*Subhana rabbiya al-a`la* (Glory be to my Lord most High)’, and his prostration lasted nearly the same length of time as his standing.” This *Hadith* indicates that one is allowed to recite two or more *Surah* in his night prayer, even if one of them is later in the order of the Qur’an than the next *Surah* he will recite after].

^[1][Abu Dawood (1188); refer to, Sahih Sunan Abu Dawood (1244), as Shaikh Wahby stated. Also, al-Bukhari (733) and Muslim (1360) narrated that a man said to `Abdullah ibn Mas`ud, “I recited the *Mufassal* (*Surahs*) at night in one *Rak`ah*.” Ibn Mas`ud (رضي الله عنه) said, “This recitation is (quick) like the recitation of poetry. I know the identical *Surahs* which the Prophet (صلى الله عليه وسلم) used to recite in pairs in each *Rak`ah*”, and he mentioned twenty *Surahs* from the *Mufassal* section of the Qur’an (50-114).]

Prayer. He said, “I do not know if the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forgot or did it on purpose.¹”

Length of Each *Rak`ah*

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to make the first *Rak`ah* longer than the second *Rak`ah* during *Fajr* and every prayer. Sometimes, he would lengthen the first *Rak`ah* until he no longer heard people’s footsteps². The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to lengthen *Fajr* more than any other prayer, because *Fajr Prayer* is witnessed by Allah the

^[1][Shaikh Wahby said, “Refer to, Sahih Sunan Abu Dawood (730), by al-Albani, who stated that this *Hadith*, like the one before it, is authentic”].

^[2][The authentic *Hadiths* collected by al-Bukhari (734) and Muslim (685) indicate that the Prophet, peace be on him, made the first *Rak`ah* of *Dhuhr*, *Asr* and *Fajr* longer than the second *Rak`ah*. The companions used to think that he did so, so that people are able to catch up with the first *Rak`ah*. Abu Dawood (677) collected an authentic *Hadith* to this effect; refer to, Sifatu Salati an-Naby, Pg. 112-113. In contrast, a weak *Hadith* that Abu Dawood collected (679) indicates that the Prophet, peace be on him, lengthened the first *Rak`ah* of *Dhuhr* until he no longer heard people’s footsteps. Refer to, Dha`eef Sunan Abu Dawood (143). We should state that weak *Hadiths* should not be implemented in any respect, whether in aspects of righteous behavior, acts of worship or creed. We have sufficient proof and goodness in the authentic *Hadiths*; if one strives to implement most or a good part of the authentic *Hadiths* reported from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), one will be a righteous Muslims and a good worshipper of Allah, the Exalted, the Most Honored. Refer to the introduction that Imam Muslim wrote on his, Sahih, and to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 32-40.]

Exalted and His angels. It was also said that the angels, who take shifts in succession by night and day, witness *Fajr Prayer*¹.

These two opinions rely on the difference whether Allah's descent lasts until the end of *Fajr Prayer* or until the break of dawn. There are narrations that indicate both meanings².

^[1][Al-Albani said that, it was not established through the authentic *Sunnah* that Allah, the Exalted, witnesses the Dawn (*Fajr*) Prayer.

Al-Bukhari (612) narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said, "I heard Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say,

تَفْضُلُ صَلَاةِ الْجَمِيعِ صَلَاةَ أَحَدِكُمْ وَحْدَهُ بِخَمْسٍ وَعِشْرِينَ جُزْءًا
وَتَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الْفَجْرِ."

'The reward of a prayer in congregation is twenty five times greater than that of a prayer offered by a person alone. The angels of the night and the angels of the day gather at the time of *Fajr prayer*.'" Abu Hurairah (رَضِيَ اللهُ عَنْهُ) then added, "Recite, if you wish,

﴿ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴾

(Indeed, the recitation of the *Qur'an* in the early dawn [*Fajr prayer*] is ever witnessed) [17:78]."

^[2][Al-Bukhari (1077) and Muslim (1261) reported that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said, "Allah's Apostle, peace be on him, said,=

Also, since the number of *Rak`ah* in *Fajr* Prayer is less than in other prayers¹, the recitation of Qur'an during it was made longer to suffice for the lesser number of *Rak`ah*. Also, *Fajr* Prayer is performed after people have slept and are rested, and before they go out to seek their livelihood and means of sustenance in this life. Also, it is performed at a time when the hearing, the tongue and the heart are tranquil and not yet filled with busying affairs. In this state, one is able to comprehend the Qur'an and contemplate its meanings. Further, prayer is the first foundation of actions [and *Fajr* is the first prayer performed during the day]. This is why more attention is given to this prayer by making it longer. These are wonderful secrets that are only known to those who have deeper knowledge in the secrets of this

"يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ
الَّيْلِ الْآخِرِ يَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيهِ مَنْ
يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ."

'When it is the last third of the night, our Lord, the Blessed, the Superior, descends every night to the heaven of the world and says, 'Is there anyone who invokes Me (demand anything from Me), that I may respond to his invocation; is there anyone who asks Me for something that I may give (it to) him; is there anyone who asks My forgiveness that I may forgive him?'" In another narration that Muslim (1262) and other Collectors of *Hadith* collected from Abu Salamah (رضي الله عنه), the Prophet (صلى الله عليه وسلم) said, "Until dawn." Therefore, the authentic narrations indicate that Allah's descent remains until the break of dawn, not until the end of the Dawn Prayer or sunrise. Refer to, Tamamu al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah, Pg. 182-184].

^[1][*Fajr* has two *Rak'ah*, *Dhuhr* has four, *Asr* has four, *Maghrib* has three and *Isha* has four].

Shari`ah and its aims and wisdom. Allah (سُبْحَانَهُ وَتَعَالَى) is sought for each and every type of help.

Description of the Prophet's Prayer

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) finished reciting the Qur'an, he used to pause and take a breath¹. He then raised his hands², as we described [for *Takbirat al-I'hram*], said *Takbir*³ and went for *Ruku`* (bowing, by bending the back)⁴. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then placed his palms on his

^[1][A large part of *Hadith* references mentioned thereafter were primarily taken from two very beneficial books authored by Shaikh Nasir ad-Din al-Albani, may Allah reward him with Paradise: Sifatu Salati an-Naby, about the description of the Prophet's prayer, and, Tamamu al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah. Further, whenever I state that a *Hadith* is authentic, without attributing this decision to any scholar, I rely on al-Albani's judgment.

Abu Dawood (662), at-Tirmidhi (233), ibn Majah (835) and al-'Hakim collected an authentic *Hadith* about the pause mentioned here].

^[2][Al-Bukhari (693) and Muslim (578). Raising the hands here and for *Takbiratul-I'hram*, as well as, after standing up from *Ruku`* is reported through *Mutawatir Hadiths* from the Prophet, peace be upon him].

^[3][Al-Bukhari (693) and Muslim (578)].

^[4][Al-Bukhari (694) and Muslim (608). Further, Abu Dawood (730) and an-Nasaii (1124) collected a *Hadith*, wherein the Prophet, peace be upon him, *ordered* that one performs *Wudhu* properly, says *Takbir*, praises and glorifies Allah, recites what Allah permits him and taught him of the Qur'an. Then, one says *Takbir*, goes for *Ruku`* and places his palms on his knees, until his joints rest in the new posture].

knees¹, as if holding them², bent his hands (elbows) away from his side³ and straightened and stretched his back⁴. He placed his head level with his back⁵, without raising his head or lowering it⁶. Rather, his back was level with his head.

In *Ruku`*, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited these words,

"سُبْحَانَ رَبِّيَ الْعَظِيمِ."

^[1][Al-Bukhari (785) and Abu Dawood (624). Al-Bukhari and Muslim narrated that the Prophet, peace be on him, ordered one to place his palms on his knees in this posture; and he firmly placed his hands on his knees, while in *Ruku`* (al-Bukhari: 785).]

^[2] [Abu Dawood (627) and at-Tirmidhi (241). The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) separated his fingers in this posture, as al-Hakim narrated; according to Shaikh Wahby, refer, to Sahih Sunan Abu Dawood (809). He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also commanded the same, as ibn Khuzaimah and ibn Hibban reported from him in their authentic collections of *Hadith*, "When you bow in *Ruku`*, place your palms on your knees, separate between your fingers and remain in this posture until every joint rests in its place."]

^[3][Abu Dawood (627) and at-Tirmidhi (241)].

^[4][Al-Bukhari (785) and al-Baihaqi; that if one spilled water on it, water would remain on his back, at-Tabarani, in his two books, al-Kabir, and, as-Saghir, and also ibn Majah (862).

The Prophet, peace be on him, ordered that when one goes to *Ruku`* (bowing), one place his palms on his knees, make his back flat and rest in the new posture; Ahmad (18225) and Abu Dawood (730) collected this *Hadith*].

^[5][Muslim (768) and Abu Uwanah].

^[6][Abu Dawood (627) and al-Bukhari in, Juz-u al-Qira-ah].

“*Sub`hana rabbiya al-`adheem*. (All praise is due to my Lord, the Great.)¹” Sometimes, he would add to these words or say separately,

"سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي."

“*Sub`hanaka allahumma rabbana wabi`hamdik, allahumma ighfir li*. (All praise is due to You, O, Allah, our Lord, and all thanks. O, Allah, forgive me.)²” The Prophet’s usual *Ruku`* and *Sujud* lasted about the time it takes to recite the *Tasbi`h* -mentioned above- ten times³.

There is a *Hadith* reported by al-Baraa ibn `Azib (رضي الله عنه) that was misunderstood. Al-Baraa said, “I noticed the prayer of the Prophet (صلى الله عليه وسلم) and saw his *Qiyam* (standing), *Ruku`* (bowing), going back to the standing posture after bowing, *Sujud* (prostration), sitting between the two *Sujuds* (prostrations), and all these were nearly equal to one another.⁴” Some people understood from this *Hadith* that the Prophet’s *Ruku`*, *Qiyam*, *Sujud* and sitting

[¹]Muslim (1291). Abu Dawood (736), ibn Majah (878), and others, collected a *Hadith* wherein Allah’s Prophet (صلى الله عليه وسلم) said this invocation thrice. This contradicts the statement of ibn al-Qayyim here, that it was not reported that the Prophet (صلى الله عليه وسلم) said these words thrice].

[²]Al-Bukhari (4586) and Muslim (746)].

[³]Al-Albani noted that the Prophet, peace be upon him, might have invoked Allah during *Ruku`* and *Sujud*, meaning the, ‘*Tasbi`h*’, more than thrice, as indicated in the *Hadiths* wherein he recited very long chapters of the Qur’an and made his *Ruku`* and *Sujud* comparable in length. Refer to, *Sahih Muslim* (1291)].

[⁴]Al-Bukhari (759) and Muslim (724); this is Muslim’s narration].

up after *Sujud*, were almost equal to each other. This understanding is not valid, knowing that he (صلى الله عليه وسلم) sometimes recited a hundred *Ayat* during *Fajr Prayer*. We also reported that he (صلى الله عليه وسلم) read *al-A`raf* (7), *at-Tur* (52) and *al-Mursalat* (77), during *Maghrib Prayer*. It is a fact that his *Ruku`* and *Sujud* were not as long as his recitation [of these long *Surahs*]. Another proof, is that Anas was reported to have said in a *Hadith* that all four Collectors of the, Sunan, collected, "I never prayed behind anyone, after Allah's Apostle (صلى الله عليه وسلم), whose prayer is similar to the prayer of Allah's Apostle (صلى الله عليه وسلم), more than the prayer of this young man." He was referring to `Umar ibn `Abdul `Aziz¹. They counted and found that `Umar's *Ruku`* and *Sujud* were as long as saying ten *Tasbi`h*². We state this knowing that Anas (رضي الله عنه) said that the Prophet (صلى الله عليه وسلم) used to [order them to make the congregational prayer brief and would] recite *Surat as-Saffat*³. Therefore, al-Baraa (رضي الله عنه) meant that the

[¹]The grandson of `Umar ibn al-Khattab, through `Umar's daughter, and one of the just and righteous Caliphs; he was from the Umayyad Dynasty. `Umar's reign was full of mercy and fairness and was often compared to the Four Rightly Guided Caliphs. To historians, he is known as the fifth Rightly Guided Caliph. We should not forget the reign of Mu`awiyah, may Allah be pleased with him, who established the Umayyad Dynasty and was one of the Prophet's companions. Mu`awiyah was known for his fairness, kindness and efficient rule.]

[²]This *Hadith* is not authentic; Shaikh Wahby said to refer to, Dha'eef Sunan an-Nasaij (51), and, Dha'eef Sunan Abu Dawood (189)].

[³]Chapter 37, which consists of 182 *Ayah*. We should state that Abdullah ibn Umar narrated this *Hadith* not Anas; Shaikh=

Prophet's prayer was equivalent in that when he would stand for a long time [while reciting the Qur'an], he would lengthen his *Ruku`* and *Sujud*, and when his recitation was brief, so would be his *Ruku`* and *Sujud*. In contrast, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would sometimes make his standing [while reciting the Qur'an], *Ruku`* and *Sujud* almost equal, only while performing the voluntary prayer at night¹. He also did the same when he performed the *Kusuf* (Eclipse) Prayer². Therefore, his usual practice was that he made his prayer's acts comparable to each other in duration³.

While in the *Ruku`*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also supplicated with this *Du'aa*,

"سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ."

"*Subbu`hun, quddusun, rabbu al-mala-ikati wa-r-ru`h.* ([You, Allah, are] All-Glorious, All-Holy, Lord of the Angels and the Spirit [Angel Jibril]).⁴" Sometimes, he

=Wahby said to refer to, Sahih Sunan an-Nasaii, (796), by al-Albani].

^[1][As Muslim (1291) and an-Nasaii (1646) reported from `Hudhaifah ibn al-Yaman, may Allah be pleased with him].

^[2][Al-Bukhari (998) from `Aishah (رَضِيَ اللهُ عَنْهَا), and Muslim (1507) from Jabir (رَضِيَ اللهُ عَنْهُ)].

^[3][When his Qur'an recitation was long, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would lengthen the *Ruku`* and *Sujud*, as we stated, but not make them equal in duration, as ibn al-Qayyim stated here; Allah, the Exalted and Most Honored, has the best knowledge].

^[4][Muslim (752) and Abu `Uwanah; the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also recited this *Du'aa* while prostrating in *Sujud*].

recited this *Du'aa*, during the voluntary prayer at night¹,

اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ خَشَعْتُ لَكَ
سَمْعِي وَبَصَرِي وَمُخِّي وَعَظْمِي وَعَصَبِي."

"*Allahumma laka raka'tu, wa-bika amantu, wa-laka aslamt. Khasha'a laka sam'ii, wa-basari, wa-mukh-khi, wa-'adhmi, wa-'asabi.* (O, Allah! I bowed down for You, believed in You and submitted totally to You. My hearing, sight, brain, bones and nerves are all humbled before You).²" Next, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) raised his head [towards standing posture] while saying,

"سَمِعَ اللهُ لِمَنْ حَمَدَهُ."

"*Sami'a allahu liman `hamidah.* (Allah hears those who praise Him).³"

^[1][Muslim's narration did not mention this *Du'aa* as being exclusive for nightly prayer].

^[2][Muslim (1290)].

^[3][Al-Bukhari (693) from `Abdullah ibn `Umar and Muslim (589) from Malik ibn al-'Huwaitirith. The Prophet, peace be on him, ordered everyone to repeat these words, including, as taken from the next *Hadith*, those praying behind the Imam; Abu Dawood (730) and al-'Hakim reported the Prophet's statement,

"إِنَّهُ لَا تَتِمُّ صَلَاةٌ لِأَحَدٍ مِنَ النَّاسِ... حَتَّى يَقُولَ: "ثُمَّ يَقُولُ سَمِعَ اللهُ
لِمَنْ حَمَدَهُ حَتَّى يَسْتَوِيَ قَائِمًا."

"*One's prayer will not be complete unless and until...then says, 'Sami'a allahu liman `hamidah,' until he stands up.*"

He next raised his hands¹. Around thirty companions reported the Prophet's raising his hands in these three instances.² The ten collectors of *'Hadith'*³ reported this from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ); nothing contradictory was reported from his practice in these places in the prayer. Rather, this was his guidance until he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) departed this earthly life.

Moreover, the *'Hadith'* wherein al-Baraa stated that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did not repeat⁴ is not authentic; this addition was introduced by Yazid ibn Ziyad [who was weak in *'Hadith'*]. Also noted is the fact that even though `Abdullah ibn Mas`ud (رَضِيَ اللَّهُ عَنْهُ) did not raise his hands⁵, this, by no means, invalidates the Prophet's well-known guidance [and established practice].

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) always stretched his back and made it flat when he stood up after *Ruku`* and between the two *Sujud*. He, *salla allahu `alaihi wa-sallam*, used to say,

^[1][To the level of his ears or shoulders, as described in *Takbirat al-I`hram*; [as al-Bukhari (694) and Muslim (586) reported]].

^[2][Upon starting the prayer, going to *Ruku`* and standing after *Ruku`*. Therefore, numerous *'Hadiths'*, most of them authentic, make this act in the prayer reported through *Mutawatir* narrations].

^[3][Malik, Ahmad, al-Bukhari, Muslim, Abu Dawood, at-Tirmidhi, an-Nasai, ibn Majah, at-Tayalisi and ad-Daraqutni; Allah has the best knowledge].

^[4][i.e., raising the hands after doing so upon starting the prayer; this *Hadith* is weak. Refer to, Dha'eef Sunan Abu Dawood(153)].

^[5][Except upon starting the prayer].

"لا تُحْزِي صَلَاةٌ لَا يُقِيمُ فِيهَا الرَّجُلُ صُلْبَهُ فِي الرُّكُوعِ
وَالسُّجُودِ."

"One's prayer is not valid if one does not stretch his back in *Ruku` and Sujud*."¹ Ibn Khuzaimah (591-592) collected this *Hadith* in his, Sahih.

After the Prophet (صلى الله عليه وسلم) stood up² he used to say,

"رَبَّنَا وَلَكَ الْحَمْدُ."

"*Rabbana wa-laka-l-`hamd*. ([You are] our Lord, and all the praise is due to You)³", or,

"رَبَّنَا لَكَ الْحَمْدُ."

"*Rabbana laka-l-`hamd*. (Our Lord, all praise is due to You)⁴", or,

"اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ."

[¹] [Shaikh Wahby stated that al-Albani included this *Hadith* in his book, Sahih Sunan at-Tirmidhi (217), which contains the authentic collection of *Hadith* found in, Sahih Sunan at-Tirmidhi].

[²] [After *Ruku`*, while saying, "*Sami`a allahu liman `hamidah*".

[³] [Al-Bukhari (696) from `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ), and Muslim (591), from Abu Hurairah (رَضِيَ اللهُ عَنْهُ)].

[⁴] [Al-Bukhari (747), from Abu Hurairah (رَضِيَ اللهُ عَنْهُ), and Muslim (736), from Abu Sa`eed al-Khudri (رَضِيَ اللهُ عَنْهُ)].

“*Allahumma rabbana laka-l-`hamd.* (O, Allah, our Lord, Yours is all the praise).¹” All these *Du`aa* were collected through authentic (*Sahih*) narrations of *Hadith*. There is no authentic narration wherein the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) joined between ‘*Allahumma*’, and, ‘*wa*’².

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to stand in this posture as long as he would stay in *Ruku`* and *Sujud*. He also said this *Du`aa*³,

”سَمِعَ اللهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ مِلءُ السَّمَاوَاتِ
وَالْأَرْضِ وَمِثْلَهُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ أَهْلِ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ
مَا قَالَ الْعَبْدُ وَكُنَّا لَكَ عَبْدُ اللهِ لَا مَانِعَ لِمَا أُعْطِيتَ وَلَا
مُعْطِي لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.”

“*Sami`a allahu liman `Hamidah. Rabbana laka-l-`hamdu, milaa as-samawati wa-l-ardhi, wa-milaa ma shi`ta min shai-in-ba`d. Ahla ath-thanaa-i wa-l-majd, a`haqqu ma*

[¹][Al-Bukhari (4194), from Abu Hurairah (رَضِيَ اللهُ عَنْهُ), and Muslim (1290), from `Ali ibn Abi Talib (رَضِيَ اللهُ عَنْهُ)].

[²][Al-Bukhari (753) narrated from Abu Hurairah, contradicting the statement of ibn al-Qayyim, that Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say,

”اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ.”

“*Allahumma rabbana wa-laka-l-`hamd.* (O, Allah, (You are) our Lord, and all the praises are due to You)”; *Sifat Salat an-Naby*, Pg. 136].

[³][On standing up after performing *Ruku`*].

qala al-`abd, wa-kulluna laka `abd. Allahumma la mani`a lima a`tait, wa-la mu`tiya lima mana`t, wa-la yanfa`u dhal jaddi minka-l-jadd. (Allah hears those who praise and glorify Him. (When he stood up, he said) O, our Lord, all praise is due to You, that which fills the heavens, the earth, and all that pleases You besides them. You are Worthy of all praise and glory, Most Worthy of what a servant says, and we all are Your servants. O, Allah! None can withhold what You give, nor give what You withhold. Verily, all riches cannot avail a wealthy person against You.)¹”

There are authentic (*Sahih*) *Hadiths* stating that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also used to recite this *Du`aa*,

“اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالْمَاءِ وَالتَّلْجِ وَالبَرْدِ وَتَقْنِي مِنَ الذُّنُوبِ
وَالخَطَايَا كَمَا يُتَقَى الثُّوبُ الأَبْيَضُ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِي وَبَيْنَ
خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ المَشْرِقِ وَالمَغْرِبِ.”

“*Allahumma, ighsilni min khatayaya bi-l-maa-i wa-th-thalji wa-l-barad; wa naqqini mina-dh-dhunubi wa-l-khataya kama yunaqqa ath-thaubu-l-abyadhu mina-d-danas; wa baa`id baini wa baina khatayaya kama baa`adta baina-l-mashriqi wa-l-maghrib.* (O Allah! Wash off my sins with water, snow and hail; clean me from sins and errors as a white garment is cleaned of dirt (after thorough washing); and set me apart from my sins (faults) as the East and West are set apart from each other).²”

^[1][Muslim (736) and Abu `Uwanah].

^[2][Al-Bukhari (702) and Muslim (940), among other scholars, collected the invocation mentioned in this *Hadith* from Abu Hurairah, who stated that the Prophet, (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), recited it after he started the prayer and before he recited Qur`an.=

There is an authentic narration that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) repeated the following *Du'aa* in the standing posture [after *Ruku`*], and his standing was as long as his *Ruku`*,

"الرَّبِّيَّ الْحَمْدُ لِلرَّبِّيَّ الْحَمْدُ."

"*Lirabbiya-l-'hamdu, lirabbiya-l-'hamd.* (All praise be to my Lord, all praise be to my Lord).¹" Also, authentic narrations state that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) raised his head from *Ruku`*, he would be standing for such a lengthy time, that one would think that he had forgotten [to prostrate], due to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) lengthening this pillar [of the prayer] in duration. Muslim (727) narrated that Anas (رَضِيَ اللهُ عَنْهُ) said, "When Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, '*Sami`a allahu liman `Hamidah*', he used to stand up (so long) that one would say, 'He has forgotten².' He would then make *Sujud* and then sit up between the two prostrations for so long that someone would say, 'He has forgotten³.'" Further, an authentic narration states that while performing the *Kusuf* (Eclipse) Prayer, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up after *Ruku`* nearly as long as he remained

=Therefore, the authentic narrations of this *Hadith* do not specify that this invocation is recited after *Ruku`*. Refer to, Tamamu al-Minnah fi at-Ta'liq `ala Fiqhi as-Sunnah, Pg. 192, where al-Albani stated that this is a general type of supplication, not restricted to when stands up after *Ruku`*].

^[1][Abu Dawood (740) and an-Nasaii (1133); this supplication was repeated during voluntary prayer at night. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited the entire *Surat al-Baqarah*, which consists of 286 *Ayah*, in that *Rak`ah*].

^[2][To bow down in prostration].

^[3][To bow down in prostration for the second *Sajdah*].

in *Ruku`*, while his *Ruku`* was nearly as long as his standing before it [while reciting the Qur'an]¹. This is the established, unequivocal guidance of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Those who shorten these two pillars [*Ruku`* and standing after *Ruku`*], rely on their understanding of the *Hadith* that al-Bukhari (750) collected from al-Baraa ibn `Azib (رَضِيَ اللهُ عَنْهُ). Al-Baraa said, "Allah's Apostle's *Ruku`* (bowing), *Sujud* (prostration), sitting between the two prostrations, and standing after raising his head from *Ruku`*, excluding standing and sitting, used to be approximately equal (in duration)." This *Hadith* does not indicate what they thought, because it clearly states that these two pillars and the rest of the pillars were nearly equal [in length]. Surely, had the standing and sitting excluded at the end of this *Hadith* been referring to [the two pillars of] standing after *Ruku`* and sitting between the two *Sujuds*, the *Hadith* would be contradicting itself. Therefore, it is certain that the standing and sitting excluded in the *Hadith*, are standing to recite the Qur'an and sitting to recite the *Tashahhud*². The Prophet's guidance was that he

^[1][Al-Bukhari (703) narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed the *Eclipse Prayer* and lengthened his recitation, bowing in *Ruku`*, standing after *Ruku`*, *Sujud* and sitting between the two *Sujud*. Muslim (1508) collected a *Hadith* wherein the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made these pillars almost the same in length].

^[2][*Tashahhud* is recited at the end of the two-*Rak`ah* prayer, before the *Salam*, and also after every two *Rak`ah* in the compulsory prayers (*Dhuhr*, *Asr* and *Isha*) that contain more than two *Rak`ah*. Maghrib has three *Rak`ah*; the second *Tashahhud* is performed at the end of the third *Rak`ah* before the *Salam*].

lengthened these latter two pillars more than the rest of the pillars, as we mentioned. All thanks be to Allah, this is clear. However, this part of the Prophet's guidance in the prayer was absent from the sight of those whom Allah (سُبْحَانَهُ) willed to be uninformed of it. My Shaikh [ibn Taimiyyah] said, "Shortening the length of these two pillars¹ was invented in the prayer by the rulers of the *Umayyah Dynasty*. They also invented the practices of delaying the prayer [from its stated fixed times] and other practices that contradict the guidance of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Generations were raised to practice these innovations, until it was thought that they were a part of the *Sunnah*."

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then said *Takbir* and went down to prostrate in *Sujud*², without raising his hands³. It was reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) raised his hands [before going to *Sujud*], and some scholars of *'Hadith*, such as Abu Muhammad ibn 'Hazm, rendered this narration authentic. This is a mistake; there is no authentic narration that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ever did this. The mistake came from the narrator of the *'Hadith*, who wanted to say that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said *Takbir*, before every lowering and raising⁴, but said instead that he raised his hands upon every lowering and raising. Ibn 'Hazm did not

^[1][Standing after *Ruku`* and sitting between the two *Sujud*].

^[2][Al-Bukhari (747) and Muslim (591). The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered Muslims to do so, in a *Hadith* collected by Abu Dawood (730) and al-'Hakim, stating that otherwise, one's prayer becomes invalid].

^[3][Al-Bukhari (696), from 'Abdullah ibn 'Umar (رَضِيَ اللهُ عَنْهُ)].

^[4][On moving to the next posture, excluding raising the head after *Ruku`*, wherein one says while raising his head, '*Sami`a allahu liman `hamidah*'].

realize where the mistake came from, in the narration, because the narrator is otherwise reliable, and this is why he rendered it authentic¹.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to reach the ground with his knees before his hands, and then would place the hands down, then his forehead and his nose. This is the authentic narration collected from Shuraik, from `Asim ibn Kulaib, from his father, from Wa-il ibn `Hujr (رَضِيَ اللهُ عَنْهُ). Wa-il said, "I saw Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), when he went to *Sujud*, he placed his knees on the ground before his hands and when he stood up, he removed his hands before his knees." There is no other narration that states otherwise².

As for the *Hadith* collected from Abu Hurairah (رَضِيَ اللهُ عَنْهُ), who reported it from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

"إِذَا سَجَدَ أَحَدُكُمْ فَلَا يَبْرُكُ كَمَا يَبْرُكُ الْبَعِيرُ وَيَضَعُ يَدَيْهِ قَبْلَ
رُكُوبَتِهِ."

^[1][Contrary to what ibn al-Qayyim said, an-Nasaii (1075) and ad-Daraqutni collected an authentic *Hadith* wherein the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) raised his hands in this posture, sometimes. Imams Ahmad ibn `Hanbal, and also Malik and ash-Shafii in one narration, agreed with this practice. Refer to, Sifatu Salati an-Naby, Pg. 140].

^[2][The *Hadith* from Wa-il ibn `Hujr is not authentic; refer to, Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah (929), and, Irwa' al-Ghalil (357)].

“When one of you goes down to *Sujud*, let him not sit as the camel sits; let him place his hands down before his knees¹”, it is a mistake. Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge. One of the narrators of this *Hadith* might have made an error in reporting it, because its beginning contradicts its end. When one places his hands down before the knees, he would be doing what the camel does when it sits down. The camel places its hands down first. When those who say otherwise realized this, they said that the camel’s knees are in its hands not its legs. Therefore, they said, when the camel wants to sit, it reaches to the ground with its knees [which are in its forearms], and this is what the *Hadith* forbids. This statement is not true for several reasons.

First, when the camel sits down, it places the hands on the ground first, while its legs still standing. When the camel stands up, it does so with its legs while its hands are still on the ground. This is what the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prohibited and contradicted in his practice, by placing the

^[1][This is an authentic *Hadith* collected by Ahmad (8598), Abu Dawood (714), at-Tirmidhi (269), an-Nasai (1079), ad-Daraqutni (1:344), al-Baihaqi (2:99-100) and Tammam, in his book, *al-Fawa'id* (1:108). Imam at-Ta'hawi, a *Hadith* scholar of the *Hanafi Madhhab*, said that the knees of the camel are in his hands. There is a similar statement that is found in, *Lisanu al-'Arab*, and other dictionaries of the Arabic Language. The camel goes to the ground (sits) by first reaching the ground with his knees, which are in his hands, unlike mankind. Thus, one contradicts the camel, by reaching the ground by his hands rather than his knees for *Sujud*. For the and more references, read, *Sifatu Salati an-Naby*, Pg. 140-141, and, *Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah*, Pg. 193-196. There are other *Hadiths* about this topic that ibn Khuzaimah, ad-Daraqutni, Ahmad and as-Sarraj collected. Refer to, *Irwa' al-Ghalil* (313).]

nearest limbs to the ground on the ground first and then the farthest. When he wanted to stand up, the first limbs to leave the ground were the farthest then the nearest. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) first placed his knees, then his hands then his forehead [on the ground]. When he stood up, he first raised his head, then hands then knees. This is the opposite of what the camel does. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade imitating animals in the acts of prayer. He forbade picking like the crow (or the roaster) picks¹, lying down like the beast, sitting like the camel sits², looking to the right and left like the fox and squatting like the dog³. He forbade raising the hands while ending the prayer with the *Salam* like the tails of headstrong horses⁴. Therefore, the

[¹]Seeds; this is in reference to quick and hasty *Sujud*].

[²]Ahmad (14984) Abu Dawood (731) and an-Nasaii (1100) collected a *Hadith* forbidding these three acts in the prayer; refer to Sahih Sunan Abu Dawood (768), as Shaikh Wahby stated. Also, Muslim (768) collected a *Hadith* forbidding spreading out their arms like a wild beast].

[³]Ahmad (7758) collected a *Hadith* forbidding these two acts in the prayer, while ibn Majah (885) collected the part forbidding squatting like the dog; refer to, Sahih at-Targhib wat-Tarhib (553)].

[⁴]Muslim (651) narrated that Jabir ibn Samurah, may Allah be pleased with him, reported, "Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to us,

"مَا لِي أَرَاكُمْ رَافِعِي أَيْدِيكُمْ كَأَنَّهَا أُذُنَابُ حَيْلٍ شُمْسٍ اسْكُنُوا فِي
الصَّلَاةِ."

'How is it that I see you lifting your hands like the tails of headstrong horses? Be calm in prayer.'"]

guidance of one who prays contradicts the way animals do things.

Second, their statement that the camel's knees are in his hands is unsubstantiated and unknown to Scholars of the Arabic Language. Rather, the knees are in the legs, and even if the joints that are in the hands are called knees, they are called so as a figure of speech.

Third, if their statement were true, the Prophet (صلى الله عليه وسلم) would have ordered one to sit down like camels do. Surely, the first limbs that touch the ground from the camel are its hands. Those who contemplate the way the camel sits and remember the Prophet's prohibiting imitating camels, would know that the *Hadith* that Wa-il ibn 'Hujr (رضي الله عنه) narrated is the true narration that pertains to this matter. Allah has the best knowledge.

The Prophet (صلى الله عليه وسلم) used to perform *Sujud* with his forehead and nose, not including the wraps that his turban contained. There is no authentic *Hadith* from the grade of *Sahih* or *Hasan* that indicates otherwise. Abdul Razzaq collected a *Hadith* in his book, al-Musannaf (1564), from Abu Hurairah (رضي الله عنه), who said that the Messenger of Allah (صلى الله عليه وسلم) used to perform *Sujud* on the wraps of his turban. Abdullah ibn Mu'harraz was among the narrators of this *Hadith*, and he is *Matruk* (very weak). Also, Abu Ahmad az-Zubairi collected this *Hadith* from Jabir through a chain of narration that contains 'Amr ibn Shammar from Jabir al-Ju'fi, a *Matruk* narrating from a *Matruk*! Abu Dawood collected a *Hadith* from the *Mursal* type reporting that Allah's Prophet (صلى الله عليه وسلم) once saw a man pray in the *Masjid*, performing *Sujud* with his face, while his forehead was covered by his turban, and he (صلى الله عليه وسلم) was reported to have uncovered the man's forehead.

The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to often perform *Sujud* on the ground¹. He also performed *Sujud* on water (wet land) and mud², on *Khumrah*³ and mats made of date tree fibers⁴, and on tanned fur⁵.

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prostrated in *Sujud*, he firmly placed his forehead and nose on the ground⁶, while bending his forearms away from his sides [and away from the ground,] that the whiteness of his underarm became visible [from behind]⁷. If a lamb, called, 'Bahmah',

^[1][Many *Hadiths* reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to prostrate on the bare ground; his *Masjid* did not have carpeting [it was simple, yet blessed]. Al-Albani mentioned this benefit in, Sifatu Salati an-Naby, Pg. 150. Al-Bukhari (1132), Muslim (983) and Abu 'Uwanah reported that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, "We used to attend (the noon prayer) with the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) during intense heat. When one of us found it hard to place his forehead on the ground, one would spread his cloth and prostrate on it."]

^[2][Al-Bukhari (1899) and Muslim (1997) narrated that Abu Sa'id al-Khudri (رَضِيَ اللهُ عَنْهُ) said, "A cloud came and rained until the roof [of the Prophet's *Masjid*] started leaking. In those days, its roof used to be of the branches of date-palms. *Iqamah* was pronounced and I saw Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prostrating in water and mud. I saw the mark of water and mud on his forehead and nose."]

^[3][Al-Bukhari (366) and Muslim (1057); the, '*Khumrah*', is a sheet big enough to accommodate only the face].

^[4][Al-Bukhari (367) and Muslim (1053), from Mulaikah, the grandmother of Anas ibn Malik, may Allah be pleased with them both].

^[5][Ahmad (17517) and Abu Dawood (563)].

^[6][Abu Dawood (627) and at-Tirmidhi (250); refer to, Irwa' al-Ghalil (309), and Sifatu Salati an-Naby, Pg. 141].

^[7][Al-Bukhari (377) and Muslim (767)].

in Arabic, wanted to pass under his arm, she would easily pass¹. Further, his palms would be placed [on the ground², sometimes] level with his shoulders³ and [sometimes next to his] ears⁴. Muslim collected a *Hadith* in the, Sahih (763), wherein al-Baraa ibn `Azib (رَضِيَ اللهُ عَنْهُ) reported that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِذَا سَجَدْتَ فَضَعْ كَفَيْكَ وَارْفَعْ مِرْفَقَيْكَ."

"When you prostrate yourself in *Sujud*, place your palms (on the ground) and raise your forearms.⁵"

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to stretch his back completely while in *Sujud*⁶, and would point towards the

[1][Muslim (765), Abu `Uwanah and ibn `Hibban].

[2][And the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) leaned on them, as Abu Dawood (627 & 824) and al-`Hakim narrated].

[3][Abu Dawood (627) and at-Tirmidhi (250); Irwa' al-Ghalil (309)].

[4][Abu Dawood (624) and an-Nasai (879); al-Albani graded this *Hadith* authentic].

[5][Away from your sides and from the ground].

[6][Al-Bukhari (501) and Muslim (762) narrated the Prophet's order,

"اعْتَدِلُوا فِي السُّجُودِ وَلَا يَسْطُ ذِرَاعَيْهِ كَالْكَلْبِ وَإِذَا بَزَقَ فَلَا يَبْزُقَنَّ
بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ فَإِنَّهُ يُنَاجِي رَبَّهُ."

"Prostrate properly and do not put your forearms flat with elbows touching the ground like a dog. [If you want to spit, do not spit in front, nor to the right for the person in prayer is=

*Qiblah*¹ with [the front part of the bottom of his feet and] his toes².

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to stretch out or open his palms³ and [join his] fingers⁴, stretching them, without being folded tightly or loosely. In the, Sahih, collected by ibn `Hibban, there is a *Hadith* stating that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) “went to *Ruku`*, he separated his fingers, and when he went to *Sujud*, he joined them.⁵”

=*speaking in private to his Lord*”]; words between brackets are found in al-Bukhari’s narration and in, Sahih Muslim (5328)]

^[1][Direction of the prayer, the *Ka`bah* at Makkah].

^[2][Al-Bukhari (785) and Abu Dawood (627) collected this *Hadith*, while ibn Rahawaih collected the part wherein one faces the bottom of his feet towards the *Qiblah*, in his book, al-Musnad. Also, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) joined his feet together, while in *Sujud*, as-at-Ta`hawi and ibn Khuzaimah narrated; he also propped them up, as al-Baihaqi narrated, and commanded so, as at-Tirmidhi (257) and as-Sarraj narrated. For this and many more benefits, refer to the works of Shaikh al-Albani, may Allah grant him His Mercy].

^[3][Al-`Hakim. Of course, one places the palms on the ground during *Sujud*].

^[4][Ibn Khuzaimah, al-Baihaqi and al-`Hakim. In this posture, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) pointed towards *Qiblah* with his fingers, as al-Baihaqi narrated, and also ibn Abi Shaibah and as-Sarraj, using another *Isnad* (chain of narration), as al-Albani stated.]

^[5][Ibn Khuzaimah also collected this authentic *Hadith*. In summary, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, as al-Bukhari (770) and Muslim (758) narrated,=

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say [while in *Sujud*],

"سُبْحَانَ رَبِّيَ الْأَعْلَى."

"*Sub`hana rabbiya al-a`la.* (All praise is due to my Lord, the Most High.)²" He also ordered that these words be recited [during *Sujud*]. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sometimes recited this *Du`aa*,

"سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي."

"أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ عَلَى الْجَنَّةِ - وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ - وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ وَلَا نَكُفَّتِ الثِّيَابَ وَالشَّعْرَ."

"I have been ordered to prostrate on seven bones: on the forehead [and he pointed to the tip of his nose], both hands, both knees and the toes of both feet and not to gather the clothes or the hair."

^[1][Al-Albani said, in his book, *Sifatu Salati an-Naby*, Pg. 145, "In this pillar, the Prophet, peace be upon him, used to recite various types of *Du`aa* and supplication, sometimes reciting this *Du`aa* and sometimes another *Du`aa*."]

^[2][Muslim (1291) collected this *Hadith*, including the order to recite these words during *Sujud*. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited this supplication thrice; Abu Dawood (736) and ibn Majah (878); refer to, *Sifatu Salati an-Naby*, Pg. 145. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sometimes recited this supplication more than thrice, as we explained in the chapter on the supplication recited during *Ruku`*].

“*Sub`hanaka allahumma rabbana wa-bi`hamdika, allahumma ighfir li.* (All praise is due to You, O, Allah, our Lord, and all thanks. O, Allah! Forgive me).¹” He (صلى الله عليه وسلم) would sometimes say,

"سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ."

“*Subbu`hun, quddusun, rabbu al-mala-ikati wa-r-ru`h.* ([You, Allah, are] All Glorious, All Holy, Lord of the Angels and the Spirit [Angel Jibril]).²” Sometimes, he (صلى الله عليه وسلم) recited,

"سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ."

“*Sub`hanaka [allahumma] wa-bi`hamdika la ilaha illa ant.* (All praise is due to You, [O, Allah,] and all thanks. None has the right to be worshiped, except You)³”, and sometimes, this *Du`aa*,

"اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ
وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ
نَفْسِكَ."

[¹][Al-Bukhari (752) and Muslim (746)].

[²][Muslim (752) and Abu `Uwanah].

[³][Muslim (750; Muslim did not collect the word, ‘...allahumma...’), Abu `Uwanah, an-Nasaii (1119) and ibn Nasr].

“*Allahumma inni a`udhu bi-ridhaka min sakhatik, wa-bimu`afatika min `uqubatik, wa-a`udhu bika minka, la u`hsi thana-an `alaika, anta kama athnaita `ala nafsik.* (O, Allah! I seek refuge in Your pleasure from Your anger, and in Your pardon from Your punishment, and I seek refuge in You from You (Your anger). I cannot count Your due praise. You are as You have lauded Yourself).¹”

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say,

”اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ سَجَدَ وَجْهِي
لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَّرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ
الْخَالِقِينَ.”

“*Allahumma laka sajadtu, wa-bika amantu, wa-laka aslamtu. Sajada wajhi li-l-ladhi khalaqahu wa-sawwarah, wa-shaqqa sam`ahu wa-basarah, tabaraka allahu a`hsanu al-khaliqin.* (O, Allah, I have prostrated myself before You, believed in You, submitted myself to You. My face has prostrated for He Who has created and shaped it, Who has brought forth its hearing and sight. Blessed be Allah, the Best of creators.)”² He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sometimes recited this *Du'aa* [during *Sujud*],

^[1][Muslim (751) collected this *Hadith* from `Aishah (رَضِيَ اللهُ عَنْهَا), who reported, “One night I missed Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in bed. When I sought him my hand touched the soles of his feet while he was in the state of prostration; they (feet) were raised and he was saying,” and she mentioned the rest of the *Hadith* above. Also, Abu `Uwanah and ibn Abi Shaibah, in his book, *al-Musannaf*, collected this *Hadith*.]

^[2][Muslim (1290), Abu `Uwanah, at-Ta`hawai and ad-Daraqutni]

"اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجِلَّةً وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَتَهُ
وَسِرَّهُ."

"*Allahumma ighfir li dhanbi kullah, diqqahu wa-jillah, wa-awwalahu wa-akhirah, wa-'alanyatahu wa-sirrah.* (O, Allah, forgive me all my sins, small and great, first and last, open and secret.)¹" Sometimes, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited this *Du'aa*²,

"اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي وَمَا أَنْتَ
أَعْلَمُ بِهِ مِنِّي اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي وَخَطِيئِي وَعَمْدِي
وَكَُلُّ ذَلِكَ عِنْدِي اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا
أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ وَأَنْتَ عَلَيَّ
كُلُّ شَيْءٍ قَدِيرٌ."

"*Allahumma ighfirli khatee-ati wa-jahli wa-israfi fi amri, wa-ma anta a`lamu bihi minni. Allahumma ighfirli jiddi wa-hazli, wa-khataee wa-`amdi, wa-kullu dhalika `indi. Allahumma ighrifli ma qaddamtu wa-ma akh-khartu, wa-ma asrartu wa-ma a`lant. Anta al-muqaddimu, wa-anta al-mu-akh-khiru, wa-anta `ala kulli shai-in qadir.* (O, Allah,

[¹] [Muslim (745) and Abu `Uwanah].

[²] [This is a general type of supplication, not restricted to *Sujud* or *Ruku`*; refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 209. I mentioned here the narration for this *Hadith* that al-Bukhari (5919) and Muslim (4896) collected from Abu Musa al-Ash`ari (رَضِيَ اللهُ عَنْهُ).]

forgive me my faults, my ignorance, my excessiveness in my concerns and what You are better aware (of my affairs) than myself. O, Allah, grant me forgiveness (of the faults which I committed) seriously or otherwise and which I committed inadvertently and deliberately; and all these (failings) are in me. O, Allah, grant me forgiveness from the fault which I did in haste or deferred, which I committed in privacy or in public. You are the First and the Last, and You are Able to do all things.)” He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also used to say, sometimes,

"اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي بَصَرِي نُورًا وَفِي سَمْعِي نُورًا
وَعَنْ يَمِينِي نُورًا وَعَنْ يَسَارِي نُورًا وَفَوْقِي نُورًا وَتَحْتِي نُورًا
وَأَمَامِي نُورًا وَخَلْفِي نُورًا وَاجْعَلْ لِي نُورًا."

“Allahumma ij`al fi qalbi nura, wa-fi basari nura, wa-fi sam`ii nura, wa-`an yamini nura, wa-`an yasari nura, wa-fauqi nura, wa-ta`hti nura, wa-amami nura, wa-khalfi nura, waj`al li nura. (O, Allah, place light in my heart, light in my sight, light in my hearing, light on my right hand, light on my left hand, light above me, light below me, light in front of me, light behind me, and enhance light for me.)¹”

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered that one invoke Allah (سُبْحَانَهُ وَتَعَالَى) actively [and humbly] during the *Sujud*, saying,

^[1][Muslim (1279), Abu `Uwanah and ibn Abi Shaibah, in his book, *al-Musannaf*].

"فَقَمِّنْ أَنْ يُسْتَجَابَ لَكُمْ."

"...for it is fitting that your supplications should be answered.¹"

Is *Qiyam* Better, or *Sujud*

There is a difference of opinion on which posture in prayer is better, *Qiyam*² or *Sujud*³. A group of scholars said that *Qiyam* is better, for several reasons, one of them being that the *Dhikr* recited during *Qiyam* is the best *Dhikr*⁴, and therefore, it is the best pillar [of the prayer]. The second reason, Allah, the Exalted said,

﴿ وَقَوْمُوا لِلَّهِ قَانِتِينَ ﴾

(*And stand before Allâh Qaniteen*⁵) [2:238].

The third reason pertains to the Prophet's statement,

"أَفْضَلُ الصَّلَاةِ طُولُ الْقُنُوتِ."

[¹] [Muslim (738) and Abu 'Uwanah. Also, in this same 'Hadith, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade one from reciting the Qur'an during *Ruku`* or *Sujud*.]

[²] [Standing while in prayer and reciting the Qur'an].

[³] [Prostrating].

[⁴] [Because when one is standing in prayer, other than after *Ruku`*, one recites the Qur'an, Allah's Speech, the best words one can ever recite or invoke Allah with].

[⁵] [With obedience, and do not speak to one another during prayer].

“The most excellent prayer is that which has the longest *Qunut*” [Muslim (1257)].

Another group of scholars said that *Sujud* is better, citing the Prophet’s statement,

“أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ.”

“The nearest the slave is to his Lord, is when he is in *Sujud*.²” Also, they mentioned the *Hadith* wherein Ma’dan ibn Abi Tal’hah said, “I met Thauban (رضي الله عنه), the freed slave of Allah’s Messenger (صلى الله عليه وسلم), and asked him to narrate to me a *Hadith*, saying that Allah might benefit me by hearing it. Thauban said, ‘Perform *Sujud* frequently. I heard Allah’s Messenger (صلى الله عليه وسلم) say,

“مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَ اللَّهُ لَهُ بِهَا دَرَجَةً وَحَطَّ عَنْهُ بِهَا خَطِيئَةٌ.”

‘Every slave who makes one prostration for Allah, then Allah will elevate him a degree because of it and remove a sin from him because of it.’” Ma’dan said that he next met Abu ad-Dardaa (رضي الله عنه, another companion) and asked him the same, and his answer was similar to Thauban’s.³” Also, the Messenger of Allah (صلى الله عليه وسلم) said to Rabi’ah ibn Ka’b al-Aslami (رضي الله عنه), who asked him to be his companion in Paradise,

^[1][*Qunut*, pertains to invoking Allah while standing in prayer].

^[2][Muslim (744)].

^[3][Muslim (753)].

"فَاعْنِي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ."

"Help me regarding yourself¹ by performing Sujud frequently.²"

Moreover, this group of scholars said, it is a fact that the first *Surah* –chapter– of the Qur'an to be revealed to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was *Surat Iqra* (al-`Alaq), which Allah (سُبْحَانَهُ وَتَعَالَى) ended by His statement,

﴿وَأَسْجُدْ وَاقْتَرِبْ﴾

(*Fall prostrate and draw near to Allâh!*)³ Further, it is a fact that *Sujud* to Allah (سُبْحَانَهُ وَتَعَالَى) occurs by all creations, the higher and lower creations⁴. Further, he who is prostrating to Allah (سُبْحَانَهُ وَتَعَالَى), becomes the most humble and submitting to his Lord [in this posture]. This, indeed, is the most honorable status that a slave can ever reach or attain; this is why a slave becomes the closest to his Lord in

[¹] [So that Allah, the Exalted, accepts your request].

[²] [Muslim (754)].

[³] [96:19].

[⁴] [Allah stated in the Qur'an [14:49],

﴿وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ﴾

(*And to Allâh prostrate all that is in the heavens and all that is in the earth, of the moving [living] creatures and the angels, and they are not proud [they worship their Lord (Allâh) with humility].*)]

this posture. *Sujud* contains the secret [or fruit] of 'Ubdiyyah¹, which pertains to meanings of humbleness and submissiveness [to Allah]. When a road is described as being 'Mu'abbad', it means that feet have made it straight and level. Likewise, when the slave [sincerely] prostrates for Allah (سُبْحَانَكَ وَبِحَمْدِكَ), he becomes the most humble and submissive ('Abdullah).

Another group of scholars said that the best action is lengthy *Qiyam* at night, while frequent *Ruku`* and *Sujud* by day is better. They said that prayer at night was called, 'Qiyam', just as Allah (سُبْحَانَكَ وَبِحَمْدِكَ) said,

﴿ قُمْ اللَّيْلَ ﴾

(*Qumi-l-laila* [Stand to pray all night])², and just as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ."

"He who performs *Qiyam*³ during *Ramadhan*⁴ in *Eman* (Faith) and *I'htisab*⁵ [then his previous sins will be forgiven].⁶" This is why we say, 'Qiyamu-l-Lail (nightly prayer)', not, 'Qiyamu-n-Nahar (daily prayer)'.

[1][Being slaves and servants to Allah, the Exalted, worshipping none but Him, doing all what pleases Him and staying away from all what angers Him].

[2][73:2]

[3][Voluntary prayer at night].

[4][The ninth month on the Islamic Calendar].

[5][Awaiting the reward with Allah Alone].

[6][Al-Bukhari (36) and Muslim (1266)].

The Prophet's guidance was that he did not offer more than eleven or thirteen *Rak`ah* at night¹. Once, during night prayer, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited these *Surahs* [as Muslim (1291) narrated]: *al-Baqarah* (2), *Al `Imran* (3) and *an-Nisaa* (4), in one *Rak`ah*. During the day, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not perform such a long prayer, but used to perform brief voluntary prayers.

My Shaikh [ibn Taimiyyah] said, "The correct opinion is that both [*Qiyam* and *Sujud*] are similar. *Qiyam* has a better quality on account of the *Dhikr* (Qur'an) recited during it, while the posture of *Sujud* is better than the mere posture of standing. The Prophet's guidance was that when he stood up in prayer for a long time, he extended the duration of *Ruku`* and *Sujud*, just as he did during the *Kusuf* and night prayers. When his *Qiyam* was brief, he made his *Ruku`* and *Sujud* brief, as well. He practiced the same during the obligatory prayers, according to al-Baraa ibn `Azib, who stated that the Prophet's *Qiyam*, *Ruku`*, *Sujud* and sitting [between the two *Sajdah*] were near to each other in duration." Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge.

^[1][Al-Bukhari (1079) and Muslim (1219) narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never exceeded eleven *Rak`at* (at night), in *Ramadhan* or in other months. He used to offer four *Rak`at* -do not ask me about their beauty and length, then four *Rak`at* -do not ask me about their beauty and length, and then three *Rak`at*." `Aishah stated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed two [voluntary] *Rak`ah* before Dawn Prayer, making the total thirteen].

Continuing the Description of the Prophet's Prayer

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then raised his head [from *Sujud*], saying *Takbir*¹, without raising his hands². He first raised his head before his hands, lay his left foot on the ground and sat on it³ and propped up his right foot⁴.

[¹]*Allahu Akbar* (Allah is the Great); [al-Bukhari (747) and Muslim (591)]. Abu Dawood (730) and al-'Hakim collected a *Hadith* wherein the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِنَّهُ لَا تَتِمُّ صَلَاةٌ لِأَحَدٍ مِنَ النَّاسِ... حَتَّى يَسْجُدَ حَتَّى تَطْمَئِنُّ مَفَاصِلُهُ
ثُمَّ يَقُولُ اللَّهُ أَكْبَرُ وَيَرْفَعُ رَأْسَهُ حَتَّى يَسْتَوِيَ قَاعِدًا."

"One's prayer is not complete until..., then performs Sujud and lets his joints rest in this posture, then says, 'Allahu Akbar' and raises his head, until he sits up straight."

[²][Ahmad and Abu Dawood reported that sometimes, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) raised his hands while saying *Takbir* after *Sujud*].

[³][Muslim (768), Abu 'Uwanah, Abu Dawood (824), ibn Majah (1051) and al-Bukhari's chapter on raising the hand; [al-Albani's *Irwaa al-Ghalil* (316)]. This *Hadith* also states that the Prophet, peace be on him, sat properly on his left foot, meaning, rested in the new posture without haste. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered, as Ahmad (18225) and Abu Dawood (730) narrated,

"إِذَا سَجَدْتَ فَمَكِّنْ لِسُجُودِكَ فَإِذَا رَفَعْتَ فَاقْعُدْ عَلَيَّ فَخِذَكَ الْيُسْرَى."

"When you perform Sujud, do so properly and when you rise from it, sit on your left thigh."

[⁴][Al-Bukhari and al-Baihaqi. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) pointed his right toes towards the direction of prayer, *al-Qiblah*, as an-Nasai (1146) narrated, using an authentic chain of narration].

An-Nasai (1146) reported that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) said, "Among the *Sunnah* (established acts) of the prayer, is to prop up the right foot, direct its toes towards the *Qiblah* and sit on the left foot.¹" This was the only posture reported from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), while sitting between the two *Sujud*².

[In the posture described herein, one places his hands on his thighs, with the elbows on the thighs and the palms partly placed on the knees. One does not raise his finger while invoking Allah in this posture].

While sitting between the two *Sajdah*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite this *Du'aa*,

"اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَاهْدِنِي وَأَرْزُقْنِي."

"*Allahumma ighfirli, wa-r`hamni, wa-jburni, wa-h-dini, wa-r-zuqni.* (O, Allah! Forgive me, grant me Your Mercy, mend [my shortcomings, or set me aright], guide me and

¹[Shaikh Wahby said to refer to, Sahih Sunan an-Nasai (1109)]

²[Contrary to ibn al-Qayyim's statement here, Muslim (835) narrated that sometimes, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sat [between the two *Sujud*] on both his heels, which were propped up, and the soles of his feet [which were on the ground]; refer to, Sifatu Salati an-Naby, Pg. 152. We should mention here the necessity of resting in this posture without haste, because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) let his joints rest in this posture, so that his bones rested comfortably in their joints, as Abu Dawood (726) and al-Baihaqi narrated. He also stated that one's prayer is not complete, until and unless one does so, as Abu Dawood (730) and al-Hakim narrated].

provide for me.)¹” This was the Prophet’s supplication while in this posture, as narrated by `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا), may Allah be pleased with both of them. Further, `Hudhaifah ibn al-Yaman (رَضِيَ اللهُ عَنْهُ) narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite this *Du`aa* [between the two *Sujud*],

"رَبِّي اغْفِرْ لِي رَبِّي اغْفِرْ لِي."

“*Rabbi ighfirli, rabbi ighfirli.* (O, my Lord, forgive me. O my Lord, forgive me.)²” The Prophet’s guidance with regards to this pillar of the prayer [sitting between the two *Sujud*] is that he extended its duration nearly as long as the duration for *Sujud*³. This is the authentic practice reported from him through various *Hadiths*. For example, Anas ibn Malik, may Allah be pleased with him, narrated in the, Sahih, that Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to sit

^[1][Abu Dawood (724), at-Tirmidhi (262), ibn Majah (888) and al-`Hakim collected this authentic *Hadith*, with slight variations in their narrations; according to Shaikh Wahby, refer to, Sahih Sunan Abu Dawood (756)].

^[2][Abu Dawood (740), an-Nasaii (1059) and ibn Majah (887) collected this *Hadith*, which al-Albani graded *Hasan*. Al-Albani said, in his book, Sifatu Salati an-Naby, Pg. 153, that even though the two supplications mentioned here were recited in the night prayer, this does not mean that they are not legislated during compulsory prayers. Imams Shafii, Ahmad and Is`haq ibn Rahawaih said that they are legislated in both types of prayer, voluntary or compulsory. Imam Is`haq ibn Rahawaih said, “If one wishes, one could recite this supplication thrice, or just recite, “*Allahumma ighfir li*”; both of these *Du`aa* were reported from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) between the two *Sujuds*.”]

^[3][Al-Bukhari and Muslim].

between the two *Sajdah* at length, that people would think that he has forgotten [to prostrate for the second *Sajdah*]¹. This is a *Sunnah* that most people abandoned after the generation of the companions. This is why Thabit used to say, “Anas did something I do not see you practice, he used to sit between the two *Sujuds* for so long, that we would say that he has forgotten.”² As for those who abide by the *Sunnah* and do not pay attention to anything that contradicts it, they do not care about any type of defiance of the Prophet’s guidance.

Standing for the Second *Rak`ah*

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then stood up using the soles of his feet and his knees, while leaning on his thighs. This is the posture that Wa-il and Abu Hurairah (رَضِيَ اللهُ عَنْهُمَا) reported from the Prophet’s practice. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not depend on his hands [to stand up]³.

Malik ibn Al-`Huwairith (رَضِيَ اللهُ عَنْهُ) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not stand up [for the second

^[1][Muslim (727)].

^[2][Al-Bukhari (778) and Muslim (726)].

^[3][The *Hadiths* collected from Wa-il and Abu Hurairah, may Allah be pleased with them both, were reported through weak chains of narration. In contrast, the authentic narration state that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) relied on the ground to stand for the second *Rak`ah*, as ash-Shafii and al-Bukhari (781) narrated. One can only depend on his hands if he wants to depend on the ground to stand up. Refer to the very beneficial research on this subject that Shaikh al-Albani authored in his books, Sifatu Salati an-Naby, Pg., 155, and, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 196-207].

Rak`ah], until he first sat down [after the second *Sujud*], which is called, '*Jalsatu al-Istira`hah*'¹.

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up [for the second *Rak`ah*], he used to start reciting the Qur'an and would not pause for a while², as he did when he started the prayer. There is a difference of opinion between the scholars of *Fiqh*³ as to whether one should recite the *al-Isti`adhah*⁴ in this posture or not. They all agree, though, that one should not recite here the *Du`aa al-Istifta`h*, said at the commencement of the prayer. There are two opinions about this matter attributed to Imam Ahmad [ibn `Hnabal]. The scholars of Ahmad's *Madhhab* said that if the recitation of Qur'an in the entire prayer [including in the successive *Rak`ahs*] is considered one recitation, then one says *Isti`adhah* once. Otherwise, if every *Rak`ah* is considered as being a separate recitation [then in this case, one recites *Isti`adhah* every time he recites Qur'an]. There is an authentic *Hadith* from Abu Hurairah (رَضِيَ اللهُ عَنْهُ) stating that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood for the second *Rak`ah*, he would start reciting [chapter 1],

^[1][Al-Bukhari (780), Abu Dawood (718), at-Tirmidhi (264) and an-Nasaii (1140) collected this *Hadith*. In an authentic narration for this *Hadith*, collected by the Sunan Collectors, such as Abu Dawood, Abu `Humaid as-Sa`idi, may Allah be pleased with him, practiced this *Sunnah* in the presence of ten companions, who agreed with the way he described the Prophet's prayer. Refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 20-213].

^[2][Muslim (941) and Abu `Uwanah].

^[3][Islamic Law].

^[4][Seeking refuge with Allah from the devil, as we explained in the beginning of the chapter on the Prophet's prayer].

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

(All the praises and thanks be to Allâh, the Lord of the `Alamîn [all that exists]), and did not pause¹. Therefore, it is said, only one *Isti`adhah* is sufficient. This is because the instances of Qur'anic recitation [legislated in every *Rak`ah*] are separated by *Dhikr*², and thus, are considered one recitation wherein one says *`Hamd*³, *Tasbi`h*⁴, *Tahlil*⁵ and saying the *Salat* on the Prophet⁶.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to perform the second *Rak`ah* the same way he performed the first *Rak`ah*. There are four differences: pausing⁷, *Istifta`h*, *Takbiratu-l-*

^[1][Muslim (941). In his book, *Sifatu Salati an-Naby*, Pg. 155, al-Albani said, regarding the negated pause in this *`Hadith*, that it might only pertain to not reciting the opening supplication (*Istifta`h*) in the successive *Rak'ah* after the first one. He went on to say that in this case, the negated pause does not pertain to reciting the *Isti`adhah* (seeking refuge with Allah from the devil). He said that there are two opinions regarding repeating the *Isti`adhah* in other than the first *Rak'ah*. Al-Albani preferred the opinion that one recites the *Isti`adhah* in every *Rak'ah*, before reciting Qur'an; this is also the opinion of Imam Ahmad ibn `Hanbal.]

^[2][Remembrance and invocation of Allah].

^[3][Thanking Allah, by saying, 'Al`hamdulillah'].

^[4][Glorifying and praising Allah, by saying, 'Sub`hanallah'].

^[5][Affirming Allah's Oneness in the Godship and Lordship, by saying, 'La ilaha illa-llah'].

^[6][Invoking Allah's blessings and honor for the benefit of the Prophet, by saying, 'Salla allahu `alaihi wa-sallam'].

^[7][After the *Takbiratul-I`hram* and before reciting the *Istifta`h* supplication, which is only recited once at the beginning of the prayer].

*I'hram*¹ and length. [After finishing the first *Rak'ah*,] the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did not recite the opening supplication, did not pause and did not recite *Takbiratu-l-I'hram*. He also made the second *Rak'ah* shorter than the first *Rak'ah*, in every prayer, as we stated².

*Tashahhud*³

[While sitting for the first *Tashahhud*⁴, after finishing the second *Rak'ah*,] the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) placed his hands on his thighs [in another narration, his knees]⁵, placing [the end of] his [right] elbow on his [right]

[¹] [Recited only at the beginning of the prayer. Other instances of reciting *Takbir* within the prayer are not called, '*Takbiratu-l-I'hram*'].

[²] [Refer to, *Sifatu Salati an-Naby*, Pg. 155-156. It is necessary to recite *Fati'hah* in every *Rak'ah* (including *Basmalah: Bismillahi ar-Ra'hman ar-Ra'heem*); Al-Bukhari (715) and Muslim (602) narrated the Prophet's order, "Then do the same in the rest of your prayer." This came after he ordered a person who did not pray properly to recite the *Fati'hah* in the first *Rak'ah* [Abu Dawood (730) and Ahmad (18225)].]

[³] [I moved this section here, because ibn al-Qayyim mistakenly, and based on weak *Hadith*, placed it in the section describing what the Prophet, peace be on him, did between the two *Sujuds*]

[⁴] [There is only one *Tashahhud* in the two-*Rak'ah* prayers, like *Fajr*, *Jumu'ah*, *'Eed*, and so forth; the posture described here is the same for *Tashahhud* in two-*Rak'ah* prayers as for the first *Tashahhud* in the three or four-*Rak'ah* prayers. Further, the Prophet, peace be upon him, said that there is a *Ta'hiyyah* (*Tashahhud*) in every two *Rak'ah* [Muslim (768)].]

[⁵] [Muslim (911) collected a *Hadith* in this meaning, stating that one places the right palm on the right thigh or knee and the left=

thigh¹, and his [left] palm on his [left] knee [or thigh]². He bent together [the fingers of his right palm³, joining the] two [little] fingers, and [sometimes] made a circle [with two fingers⁴ of his right palm, the thumb and the middle finger, and sometimes, placed the thumb on the middle finger, (without making a circle)⁵]. He raised his index finger [and pointed towards the *Qiblah* with it]⁶ and invoked Allah while moving it⁷ [and looking at it⁸]. This is the description of the Prophet's practice during this posture

=palm on the left thigh or knee. We should state that the left palm is stretched in this posture (the fingers are joined, neither tightly nor loosely).

^[1][Abu Dawood (624) and an-Nasaii (879)].

^[2][Muslim (911)].

^[3][Muslim (913)].

^[4][Abu Dawood (624), an-Nasaii (879), ibn Khuzaimah, and so forth, according to al-Albani].

^[5][Muslim (910)].

^[6][Muslim (911) reported raising the right index finger, while an-Nasaii (1148) reported the part regarding facing the index finger towards the *Qiblah* in this posture].

^[7][Abu Dawood (624), an-Nasaii (879), ibn Khuzaimah and several other scholars of *Hadith* reported this authentic narration. This indicates that while reciting the *Tashahhud*, which is an invocation of Allah, one moves his finger throughout the *Tashahhud*, until the *Salam*. Imam Ahmad and several other Imams practiced this *Sunnah*, as al-Albani stated. Further, Imam at-Ta'hawi said that this *Hadith* indicates that moving the finger in this posture occurs at the end of the prayer, thus, testifying to the opinion that one keeps moving it, while invoking Allah, from beginning of *Tashahhud* until the *Salam*].

^[8][An-Nasaii (1148)].

as narrated by Wa-il ibn `Hujr¹. As far as the `Hadith that Abu Dawood (839) collected from `Abdullah ibn az-Zubair (رَضِيَ اللهُ عَنْهُمَا) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to raise his finger when he supplicated, but not move it while supplicating, the authenticity of this addition [‘not move it’] to the `Hadith is doubtful. Muslim collected this `Hadith in its entirety in his, Sahih, from `Abdullah and did not mention this addition. Rather, Muslim’s narration stated that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sat in the prayer [for the second *Tashahhud*], he brought his left foot [under and] between his right leg and thigh, and placed his right foot on the ground. He then placed his left palm on his left knee and his right hand on his right thigh and pointed with his finger². Also, the narration that Abu Dawood collected [which contains the mentioned addition] did not state that this posture was during prayer. And even if it describes a

^[1][Abu Dawood (624), an-Nasaii (1248), ibn Khuzaimah, ibn `Hibban and several other scholars collected this authentic `Hadith, without the additions between brackets and their respective `Hadith references; I added them to make the description of *Tashahhud* complete and easy to practice, Allah willing. Refer to, Sahih Sunan Abu Dawood. Imams an-Nawawi, ibn al-Mulaqqin and ibn al-Qayyim graded this *Hadith* authentic. However, we should mention that this is the posture the Prophet, peace be on him, sat in during the first *Tashahhud*, which comes after performing the first two *Rak`ah*, not when he sat between the two *Sujud*, as ibn al-Qayyim placed it. This is an important distinction, so that one does not raise his finger and move it, while invoking Allah between the two *Sujud*. For more details, refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, by al-Albani, Pg. 214-217, and, Sifatu Salati an-Naby, Pg. 158-160].

^[2][Muslim (909)].

posture in prayer, it negates, while the *Hadith* collected from Wa-il ibn `Hujr affirms. Affirming takes precedence above negating¹. The *Hadith* from Wa-il is authentic; Imam Abu `Hatim ibn `Hibban collected it in his, Sahih².

Description of the Prophet's *Tashahhud* Continues

When he sat for *Tashahhud*, the Prophet (صلى الله عليه وسلم) placed his left hand on his left thigh and his right hand on his right thigh, and pointed with his index finger. He neither pointed with it directly [stretched] nor bent it. Rather, he bent it slightly³ and moved it⁴, according to the *Hadith* collected from Wa-il ibn `Hujr (رضي الله عنه) that we previously mentioned. He (صلى الله عليه وسلم) used to bend the two smallest fingers, *al-Khinsir* and *al-Binsir*, and make a circle with the middle finger and the thumb. He raised the index finger and invoked Allah [while moving it], while

^[1][Because it brings forth more and specific knowledge than negating].

^[2][Shaikh Wahby suggested to refer to, Sahih Sunan Abu Dawood (957), wherein al-Albani included this *Hadith*]

^[3][Al-Albani said that the *Hadith* that mentions bending the index finger slightly, while pointing with it, is weak; refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 223]

^[4][I should state here that in this posture, one moves his index finger slightly up and down, while the finger is still in its place; this is called, 'Ta`hrik', as the *Hadith* uses this word. As for moving the finger all the way up and down, it is called, '*Khafdh wa Raf*', and it needs a separate authentic text that affirms it, in order for one to practice it in the prayer. This is one of the many benefits learned from Shaikh Nasir ad-Din al-Albani, may Allah grant him His Mercy].

looking at its tip, and placed his left palm on his left thigh [or knee]. He used to lean on his left hand in this posture¹.

Sitting for [the first] *Tashahhud* is just as we explained between the two *Sajdahs*, wherein one sits on his left foot, while propping up the right foot. No other posture was established in this [first *Tashahhud*].

Muslim collected a *Hadith* in the, Sahih (909), from `Abdullah ibn Az-Zubair (رضي الله عنه) stating that when the Messenger of Allah (صلى الله عليه وسلم) sat in prayer, he placed his left foot between [and under] his [right] thigh and shank, and laid down the right foot². This *Hadith* describes the second *Tashahhud*; it is one of two ways he sat [for the second *Tashahhud*].

The, Two Sahih³, narrated that Abu `Humaid as-Sa`idi (رضي الله عنه) said, while describing the Prophet's prayer, "On sitting⁴ in the second *Rak`ah*, the Prophet (صلى الله عليه وسلم) sat on his left foot and propped up the right one. In the last *Rak`ah*⁵, he pushed his left foot forward and kept the other foot propped up and sat on the buttocks.⁶" Abu `Humaid

^[1][Muslim (909) and Abu `Uwanah; al-Albani mentioned depending on the left hand in the description of the second *Tashahhud*; refer to, Sifatu Salati an-Naby, Pg. 181].

^[2][And placed his left hand on his left knee and his right hand on his right thigh, and raised his index finger].

^[3][The authentic collections of *Hadith* compiled by the two great *Hadith* scholars and Imams, al-Bukhari and Muslim; these two *Hadith* collections are the second and third authentic books after the Book of Allah, the Qur'an].

^[4][For the first *Tashahhud*].

^[5][In the second *Tashahhud*].

^[6][Al-Bukhari (785) [but not Muslim] narrated that Muhammad ibn `Amr ibn `Ata' said, "I was sitting with some of the companions of Allah's Apostle (صلى الله عليه وسلم) and we were=

mentioned that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) propped up his right foot [in the second *Tashahhud*], while Abdullah ibn Az-Zubair said that he used to lay it on the ground. To my knowledge, no one said that this [the last two postures we described] was the way the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sat in the first *Tashahhud*. Some scholars, such as Imam Malik, may Allah (سُبْحَانَهُ وَتَعَالَى) grant him His Mercy, said that one should sit in the *Tawarruk* posture [as in the *Hadith* by Abu 'Humaid] in the two *Tashahhud*. Some scholars, Abu 'Hanifah for example, said that one sits on his left foot and props up the right foot in both *Tashahhud*. Other scholars, including ash-Shafii, said that one sits in the *Tawarruk* posture in every *Tashahhud* that is followed by the *Salam*¹ and sits on the left foot in other *Tashahhud*. Imam Ahmad, among other scholars, stated that one should sit in the *Tawarruk* posture every time one is performing a prayer that has two *Tashahhud*², to distinguish between the two.

=discussing the way the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed. Abu 'Humaid As-Sa'idi said, 'I remember the prayer of Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) better than any one of you. I saw him raising both his hands up to the level of the shoulders on saying the *Takbir*. On bowing, he placed his hands on both knees and bent his back straight then stood up straight from bowing until all vertebrates took their normal positions. In prostration, he placed both his hands on the ground with his forearms away from the ground and away from his body, and his toes were facing the *Qiblah*'", until the rest of the '*Hadith* above.]

^[1][Which one recites at the end of his prayer, as we will soon describe, Allah willing].

^[2][*Dhuhr*, *Asr*, *Maghrib* and *Isha* Prayers have two *Tashahhud* each, while *Fajr*, *Jumu'ah* and *Eed* have only one *Tashahhud*; one sits in the *Tawarruk* posture in the second *Tashahhud*, as we stated. Refer to the '*Hadith* from Abu Humaid as-Sa'idi about=

The *Hadith* `Abdullah ibn az-Zubair narrated pertains to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) laying his right foot on the ground [not propped up] and sitting on his buttocks, while the left foot was brought under the right leg, between the leg and the thigh. The difference is if the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had his right foot laid on the ground or propped up in this posture; the meaning is close in both cases. Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) might have performed both practices, sometimes propping up the right foot and sometimes laying it on the ground, which is more comfortable for the foot. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sat [for the second *Tashahhud*], he did not sit on his [right] foot, but stretched it to his right side. In this case, the right foot will be between being laid and propped up, because it is laid on its left instep, as if completely laid and not propped up. But, it is almost propped up, because one is not sitting on its bottom with the upper part of the foot laid on the ground. Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge¹.

=the meaning of *Tawarruk*].

^[1][The Prophet, peace be upon him, recited *Tashahhud* supplication once in every two *Rak'ah* (Muslim (768)), and commanded so (an-Nasai (1151), Ahmad (3945) and at-Tabarani in, al-Kabir). He, peace be on him, ordered one to do, during the last *Tashahhud*, what one did in the first one; he repeated what he did in the first *Tashahhud*, except for sitting in the *Tawarruk* posture. Al-Bukhari (785) narrated that when he sat in *Tawarruk*, the Prophet, peace be on him, propped up his right foot, while Muslim (909) and Abu `Uwanah narrated that he sometimes laid it on the ground. Thus, both postures are established in the *Sunnah*. For this and more benefits, refer to, Sifatu Salati an-Naby, Pg. 181].

Invocation to Allah (سُبْحَانَهُ وَتَعَالَى) Recited During the *Tashahhud*

While sitting for *Tashahhud*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to always recite supplication, such as the following supplication that he taught to his companions,

"التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ."

"At-ta`hiyyatu lillahi wa-s-salawatu wa-t-taiyyibat. As-salamu `alaika ayyuha n-nabiyu wa-ra`hmatullahi wa-barakatuh. As-salamu `alaina wa-`ala `ibadi l-lahi-s-sali`hin. Ash-hadu an la-ilaha illa-llah, wa-ash-hadu anna muhammadan `abduhu wa rasuluh. (All the compliments, prayers and good things are due to Allah; peace be on you, O, Prophet, and Allah's mercy and blessings [be on you]. Peace be on us an on the pious subjects of Allah¹. I testify that there is no Deity worthy of worship except Allah, and I testify that Muhammad is His slave and Apostle)."²

^[1][If you say this, then it will reach all the slaves in heaven or between heaven and earth].

^[2][Al-Bukhari (791) and Muslim (609) narrated that `Abdullah ibn Mas`ud said, "When we prayed with the Prophet we used to say, 'Peace be on Allah from His slaves and peace be on so and so.' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'Don't say as-Salam be on Allah, for He Himself is As-Salam, but say,'" and mentioned the supplication above. Also, al-Bukhari (5794) narrated that `Abdullah ibn Mas'ud, may Allah be pleased with him, said,=

=“When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died, we said, ‘*As-salamu `ala-n-nabiyyi*’”, which means, “Peace be on the Prophet”. They said this, instead of, “*As-salamu `alaika ayyuha an-nabiyyu*”, which means, “Peace be on you, O, Prophet.” Refer to, Fat’h al-Bari, Shar’h Sahih al-Bukhari, by ibn `Hajar al-`Asqalani, for more details. Further, this is how `Aishah, may Allah be pleased with her, used to teach the *Tashahhud*, as reported by as-Sarraj and al-Mukhallas, using two authentic chains of narration; refer to, Sifatu Salati an-Naby, Pg. 161-162, for this and more benefits and details. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite the *Salat* on himself during the first and second or last *Tashahhud* and (Abu `Uwanah and an-Nasaii (1701) from `Aishah, may Allah be pleased with her). He established this for his *Ummah*, when the companions asked him, “O, Allah’s Apostle! We know how to say the *Salam* on you (during *Tashahhud*), so how can we say the *Salat* on you?” He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

”فَقُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.”

“Say, ‘*Allahumma salli `ala Muhammad wa-`ala ali-Muhammad, kama sallaita `ala ali-Ibrahim. Innaka `hamidun majid. Allahumma barik `ala Muhammad wa-`ala ali-Muhammad, kama barakta `ala ali-Ibrahim. Innaka `hamidun majid*’. (O, Allah! Send (bestow) Your blessings and honor on Muhammad and on the family of Muhammad, as You sent Your blessings and honor on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O, Allah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious.” Al-Bukhari (4423) and Muslim (614) collected these words for the *Salat* on the=

An-Nasaii (1264) collected a *Hadith* from Abu Az-Zubair from Jabir ibn `Abdullah (رضي الله عنه), who said, "Allah's Messenger (صلى الله عليه وسلم) used to teach us the *Tashahhud*, just as he used to teach us the *Surah* from the Qur'an, 'In the Name of Allah, and relying on Allah. All the compliments, prayers and good things are due to Allah; peace be on you, O Prophet, and Allah's mercy and blessings [be on you]. Peace be on us and on the pious subjects of Allah. I testify that there is no Deity worthy of worship, except Allah, and I testify that Muhammad is His slave and His Apostle. I ask Allah for Paradise and seek refuge with him from the Fire.'¹" Only this *Hadith* mentioned invoking Allah's Name in the beginning of the *Tashahhud*. However, this *Hadith* has a defect, as well as, the *An`amah*² of Abu az-Zubair.

The Prophet (صلى الله عليه وسلم) used to make this [first] *Tashahhud* brief, as if he was sitting on heated stones. There is no narration that he recited the *Salat* on himself and his household in this *Tashahhud*, nor did he seek

=Prophet (صلى الله عليه وسلم). There are several others ways of saying the *Salat* that the Prophet (صلى الله عليه وسلم) taught to his companions. Therefore, every time one sits for *Tashahhud*, one recites the *Ta`hiyyat*, as we narrated them, and then the *Salat* on the Prophet (صلى الله عليه وسلم). Muslim (768) and Abu `Uwanah narrated that in every two *Rak'ah*, the Prophet (صلى الله عليه وسلم) recited *at-Ta`hiyyat*].

^[1][This *Hadith* is weak; refer to, Dha'eef Sunan an-Nasaii (54-69), as Shaikh Wahby advised].

^[2][Abu az-Zubair was from a type of narrators, *Mudallis*, that, if he was reliable and truthful, his *Hadith* will not be accepted unless and until he specifically states that he heard the *Hadith* from his Shaikh. Otherwise, his narration is not accepted; it will be considered weak].

refuge with Allah from punishment in the grave, punishment of the Fire, the trials of life and death and the trial of the False Messiah. Those who said that these invocations are recommended [in the first *Tashahhud*] rely on generalities that otherwise indicate that these supplications are recited only in the last *Tashahhud*¹.

Standing for the Third *Rak`ah*

Next, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up [for the third *Rak`ah*]², [after] saying *Takbir*³, using the soles of his feet and his knees, while depending on his thighs, as we mentioned [which we corrected]. Muslim [rather, al-Bukhari (697)] collected a *Hadith* in his, Sahih, from `Abdullah ibn `Umar, may Allah be pleased with them both, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to raise his hands in this instance [sometimes]. One of the narrations that al-Bukhari collected (697) also contained this statement⁴. However, this addition is not agreed upon in the various narrations for this *Hadith* from `Abdullah ibn `Umar. Most of the narrators of this *Hadith* do not contain this addition. Yet, the *Hadith* collected from Abu `Humaid as-Sa`idi (رَضِيَ

¹[Contrary to what ibn al-Qayyim said here, Abu `Uwanah and an-Nasaii (1701) narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said the *Salat* on himself in the first and second *Tashahhud*].

²[Al-Bukhari (744) and Muslim (594); he also commanded the man who did not pray properly to do so, when he said, "...and do the same in every *Rak`ah* and *Sajdah*"].

³[Abu Ya`la collected an authentic *Hadith* in his, Musnad, wherein the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said *Takbir* first and then stood up for the next *Rak`ah*; refer to, Silsilat al-Ahadith as-Sahihah (604)].

⁴[Muslim did not collect this *Hadith*].

(الله عنه) reported this act in clear terms. Abu `Humaid said, “When the Prophet (صلى الله عليه وسلم) stood up in prayer, he recited *Takbir* [for *I`hram*] and raised his hands to the level of his shoulders¹, letting every joint rest in its place. He next recited², then raised his hands to level of his shoulders³. He next bowed down in *Ruku`*, placing his palms on his knees and straightening his back, neither raising his head, nor lowering it⁴. He next said, ‘*Sami`a allahu liman `hamidah.*’⁵ [When he stood up from *Ruku`*⁶], he raised his hands to the level of his shoulders and let every joint rest in its place. He next⁷ reached for the ground and bent his elbows away from his sides⁸. He then raised his head, bent his [left] foot and sat on it⁹; while in *Sujud*, he pointed his toes towards the *Qiblah*. [After the second prostration], he recited *Takbir*¹⁰ and sat on his left foot [as described], allowing every bone to rest in its place. He then stood up for the second *Rak`ah* and did the same as he did in the first *Rak`ah*. When he finished the second *Rak`ah*¹¹, he raised his hands up to the level of his shoulders, as he

[1][Then placed the right hand on the left hand on the chest].

[2][*Istifta`h* supplication then *Fati`hah* then another *Surah*].

[3][And recited *Takbir*].

[4][Then recited *Tasbi`h*].

[5][Allah hears those who praise and glorify Him].

[6][He said, “*Allahumma rabbana laka-l-`hamd* (O, Allah, our Lord, Yours is the praise)”, then recited the various supplications we previously mentioned in this posture].

[7][Recited *Takbir*].

[8][And away from the ground, then recited *Tasbi`h*].

[9][While propping up the right foot].

[10][Raised his head].

[11][And the first *Tashahhud*].

did when he started the prayer¹. The rest of his prayer was the same as described. When he reached the *Sajdah* (here it means, ‘*Rak`ah*’) at the end of which he would say *Taslim*, he moved his legs [from under him] and sat on the left side of his buttocks in the *Tawarruk* posture.” Abu `Hatim ibn `Hibban collected this `Hadith in his, Sahih², and Muslim also collected it [rather, Muslim did not collect this `Hadith]. At-Tirmidhi collected this `Hadith, which he graded authentic, from Ali ibn Abi Talib, may Allah be pleased with him, who also stated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to raise his hands in the aforementioned instances³.

Afterwards, [during the third *Rak`ah*,] he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would recite *al-Fati`hah* by itself. It was not proven that he recited other *Surahs* in the last two *Rak`ahs*, after reciting *Fati`hah*. In one narration from ash-Shafii, and from several other scholars [including Abu Bakr as-Siddiq], it is recommended to [sometimes] recite another *Surah* after *Fati`hah* in the last two *Rak`ah*⁴. For evidence supporting this stance, the scholars mentioned a `Hadith collected in the, Sahih, from Abu Sa`id al-Khudri, “We used to estimate how long Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

^[1][Then said *Takbir* and stood up for the third *Rak`ah*].

^[2][Ibn `Hibban (1858), Abu Dawood (627) and at-Tirmidhi (280) also collected this authentic *Hadith*; refer to, Sahih Sunan at-Tirmidhi (249), and the *Ta`hqiq* that Shaikh Wahby did on, Zadul Ma`ad].

^[3][Which was established by al-Bukhari’s narration, contrary to ibn al-Qayyim’s discounting it].

^[4][Ahmad (22018), Muslim (687) and ibn Majah (820) narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did recite some parts of the Qur’an after *Fati`hah* during the third [and fourth] *Rak`ah*; Shafii stated that this is permissible during *Dhuhr* or otherwise].

stood in the noon (*Dhuhr*) and afternoon (*'Asr*) prayers. He stood in the first two *Rak'ahs* of the noon prayer as long as it takes to recite '*Alif Lam Mim, Tanzil*', that being *Surat as-Sajdah* (32). We estimated that he stood half that time in the last two *Rak'ahs*. We estimated that he stood in the first two *Rak'ah* of the afternoon prayer, as long as he did in the last two *Rak'ah* at noon; and in the last two of the afternoon prayer about half that time.¹" However, the *'Hadith* that is *Muttafaqun 'Alaih*², collected from Abu Qatadah, may Allah be pleased with him, states in its apparent words that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) only recited the *Opener of the Book* (*Al-Fati'hah*) in the last two *Rak'ah*. Abu Qatadah, may Allah be pleased with him, said, "During the *Dhuhr* and *'Asr Prayers*, Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite *al-Fati'hah of the Book* along with two other *Suras* in the first two *Rak'at* and at times the verses were audible." Muslim (686) added in his narration, "... and he used to recite the *Opener of the Book* in the last two *Rak'at*."

I should state that the two aforementioned *'Hadiths* do not provide direct evidence for either of these two opinions. As for their relying on the *'Hadith* that Abu Sa'id narrated, it is suggesting on their part, not that the *'Hadith* clearly states that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did what they thought he did. As for the *'Hadith* that Abu Qatadah narrated, it could mean that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) only recited *Surat al-Fati'hah* [in the last two *Rak'ah*]. It could also mean that he recited the *Fati'hah* in the last two *Rak'at*, just as he recited it in the first two.

Therefore, in the latter meaning, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *Fati'hah* in every *Rak'ah*. I should mention

¹[Muslim (687)].

²[Meaning, al-Bukhari and Muslim collected it].

that it appears that according to the *'Hadith* collected from Abu Qatadah, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) only recited [*Surat al-Fati`hah* in the last two *Rak`ahs*]. This is because Abu Qatadah divided the prayer into various acts, saying that in the first two *Rak`ah*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited the *Fati`hah* and another *Surah* and only *al-Fati`hah* in the last two *Rak`ahs*. We could say that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did so in most cases, but sometimes added another *Surah* after the *Fati`hah* in the last two *Rak`ahs*, as the *'Hadith* from Abu Sa`id indicated.

For instance, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite Qur'an for a long time during *Fajr* Prayer and sometimes would make his recitation brief. During *Maghrib* Prayer, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) usually made his recitation brief, while making it longer at other times. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite the *Qunut* supplication at times during *Fajr* Prayer and then abandoned reciting it later on. Also, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite the Qur'an inaudibly during the *Dhuhr* and *'Asr* Prayers, but sometimes made his recitation audible for his companions¹.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also abandoned reciting the *Basmalah*² aloud, even though he sometimes recited it audibly³.

Therefore, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sometimes used to perform acts in the prayer, which were not the usual acts, out of necessity or for a reason. Once, when he sent a one-

^[1][Al-Bukhari (720) and Muslim (686) collected this *'Hadith*; this *'Hadith* is, 'Muttafaqun `Alaih', or its authenticity is agreed upon, because both al-Bukhari and Muslim collected it].

^[2][By saying, "*Bismillahi ar-Ra`hman ar-Ra`him*".]

^[3][Muslim (606) narrated that Anas ibn Malik said, "I prayed behind Allah's Messenger, Abu Bakr Umar and Uthman; none of them audibly recited, '*Bismillahi ar-Ra`hman ar-Ra`him*.'"]

man expedition force and stood up to pray, he looked towards the hill from which the man could return¹. His guidance was that it is not allowed to look around while praying. `Aishah (رَضِيَ اللهُ عَنْهَا) narrated in a `Hadith that al-Bukhari (709) collected in his, Sahih, "I asked the Prophet of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) about one's looking around during the prayer, and he said,

"هُوَ اخْتِلاَسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ."

'It is what Satan steals from the prayer of the slave.'"

Also, At-Tirmidhi (537) collected a `Hadith from Sa`eed ibn al-Musayyib from Anas ibn Malik (رَضِيَ اللهُ عَنْهُ), who said, "Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to me, 'My son! Beware of looking around in the prayer, because it brings destruction. If you have to, then make it in your voluntary prayer rather than the compulsory prayer.'" However, this `Hadith has two defects. First, Sa`eed is not known to have narrated `Hadith directly from Anas. Second, this `Hadith's chain of narration contains Ali ibn Zaid ibn Jud'an². Further, al-Bazzar collected a `Hadith in his, Musnad, from Yusuf ibn Abdullah ibn Salam from Abu Ad-Dardaa (رَضِيَ اللهُ عَنْهُ) from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who was reported to have said, "He who looks around (while praying), does not have a prayer."³ So far as the `Hadith reportedly collected

^[1][Abu Dawood (781); Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (810)].

^[2][This `Hadith is weak; Shaikh Wahby said to refer to, Dha'eef Sunan at-Tirmidhi (903)].

^[3][Ahmad (26225) collected this weak *Hadith* (Tamamu al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah, Pg. 308), but did not report these words as being the Prophet's, but rather, Abu ad=

from `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ) stating, “The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to look to the right and left while praying, but did not turn his neck to see behind his back¹”, it is not an authentic *Hadith*. At-Tirmidhi collected this *Hadith* and rendered it *Gharib* (weak).

Al-Khallal said that, al-Maimuni narrated, “Abu Abdullah (Imam Ahmad ibn `Hanbal) was told that someone narrated a *Hadith* stating that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to look around while praying. Ahmad rejected this notion so severely, that his face changed color [out of anger], and said, ‘The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to look around in the prayer?’ I think that he said that this *Hadith* does not have a [sound] chain of narration, saying, ‘Who narrated this; it came from Sa`eed ibn Al-Musayyib.’ Some of our companions later told me that Abu `Abdullah [Imam Ahmad] stated that the mentioned *Hadith* collected from Sa`eed is not authentic; its *Isnad*² is weak. He said that a man³ was reported to have collected this *Hadith* from Sa`eed ibn Al-Musayyib.’” `Abdullah, son of Imam Ahmad ibn `Hanbal said, “I reported to my father a *Hadith* collected from Mak`hul, from Abu Umamah and Wathilah

=Dardaa’s. At-Tabarani collected this *Hadith* from Abu ad-Dardaa, who reported it from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ); this *Hadith* was also rendered weak, by al-Mundhiri and al-Haithami].

^[1][Ahmad (2356), At-Tirmidhi (536), an-Nasaii (1186), and several other collectors of *Hadith* collected this authentic *Hadith*; Shaikh Wahby said to refer to, Sahih Sunan at-Tirmidhi (481). Al-`Hakim, adh-Dhahabi and Shaikh Ahmad Shakir rendered this *Hadith* authentic].

^[2][Chain of narration].

^[3][i.e., who is unknown regarding reliability in *Hadith*].

(رَضِيَ اللهُ عَنْهُمَا) that, when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up to pray, he did not look to his right or left and instead looked to the place of his *Sujud*¹. My father discounted the authenticity of this *Hadith*, saying that I should erase it.” Thus, Ahmad rejected both *Hadiths*, more so the first *Hadith*, which is weak because of its *Isnad* and context, than the second. Ahmad discounted the chain of narration for the second *Hadith*; its context is still valid. Allah (سُبْحَانَهُ) (وَعَمَّا لِي) has the best knowledge.

And even if the first *Hadith* were held to be authentic, it would be narrating one of the Prophet’s actions that he did for a certain benefit, such as his speaking to Abu Bakr and ‘Umar, and also to Dhul-Yadain², while praying. Another example, Abu Dawood narrated that Abu Kabshah as-Saluli said that, Sahl ibn al-‘Handhaliyyah (رَضِيَ اللهُ عَنْهُ)

[¹] [Al-Baihaqi and al-‘Hakim narrated that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed, he lowered his head and looked at the ground; and when he entered the *Ka’bah* [and started praying], his sight did not leave the place he was going to prostrate on, until he finished the prayer. The Prophet, peace be on him, forbade one from looking up, while praying, as al-Bukhari (708) and Muslim (649) reported, and this is Muslim’s narration, that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“لِيَنْتَهِينَ أَقْوَامٌ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي الصَّلَاةِ أَوْ لَا تَرْجِعُ إِلَيْهِمْ.”

“Let some people refrain from raising their gaze to the sky, while in prayer, or their sights might not return to them, intact.” (For these and more benefits, refer to al-Albani’s, Sifatu Salati an-Naby)]

[²] [Al-Bukhari (460) and Muslim (896)].

said, “The prayer, Dawn Prayer, was called and the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed while looking towards the hill.” Abu Dawood commented, “The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent a horseman to that hill to stand guarding it at night.¹” Hence, this type of looking around [while praying] was for a benefit that pertained to *Jihad* or reached Muslims in general. In this case, looking became an aspect of worship, just as the prayer performed during fear². Similarly, ‘Umar said, “I organize my armies, when I am praying.” ‘Umar (رَضِيَ اللهُ عَنْهُ) combined between the two acts of worship *Jihad* and *Salat*. Similar to this, is when one joins offering prayer and learning, by contemplating the meanings of the Qur’an [being recited] and drawing the treasures of knowledge meanwhile. This is a type that contrasts to those who look [around while praying], because they are heedless, playful and consumed by earthly thoughts. Success comes only from Allah.

^[1][Abu Dawood (916); Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (810)].

^[2][Allah, the Exalted, said,

﴿ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أُمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴾

(And if you fear [an enemy], perform *Salât* [pray] on foot or riding. And when you are in safety, offer the *Salât* [prayer] in the manner He has taught you, which you knew not [before]) [2:239]. This *Ayah* legislates for Muslims necessary movements and praying while facing other than the *Qiblah*, riding or facing the enemy on foot, during compulsory prayers, in times of fear, such as in battle, if one is confronted by a dangerous animal or an enemy, and so forth.]

Summary of the Prophet's Guidance Concerning Prayer

The Prophet's guidance was that he extended the length of the first two *Rak`ah* more the last two, when the prayer contained four *Rak`ah*; he also extended the duration of the first *Rak`ah* over the second. Hence Sa`d's statement to `Umar, "I extend the duration of the first two and make the last two brief. I strive hard to imitate the prayer Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)¹ used to perform." The Prophet's guidance was that he extended the duration of *Fajr Prayer* over the rest of the prayers, as we mentioned. `Aishah (رَضِيَ اللهُ عَنْهَا) said, "Allah ordained the prayer containing two *Rak`ahs* each. When Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) migrated, the prayer while residing was increased, except for *Fajr*, which remained as it was, because the duration of recitation in it is lengthy. *Maghrib* did not change, because it is the *Witr* of the day."² Abu `Hatim ibn `Hibban (544) collected this *Hadith*, which has a basis collected in, Sahih al-Bukhari³.

[1][Al-Bukhari (716) and Muslim (689). This occurred, after the people of *Iraq* complained so much about the way Sa`d ibn Abi Waqqas governed, that they falsely claimed that he did not know how to pray! This is why `Umar summoned Sa`d and asked him about the matter. The people of *Iraq*, at that time, lost the guidance and leadership of one of the best and most righteous ten men after the Prophet of Allah, peace be on him. Sa`d, may Allah be pleased with him, was also a genius military and political leader].

[2][`Witr', means, 'odd number'; Silsilat al-Ahadith as-Sahihah (2814)].

[3][Al-Bukhari (337) and Muslim (1105) narrated that `Aishah, may Allah be pleased with her, said, "Allah enjoined the=

This was the Prophet's guidance in all of his prayers, extending the first part of it over the last, just as he did during *Kusuf* (Eclipse) Prayer, and *Qiyamu al-Lail*, when he performed two long *Rak'ahs*, then two shorter ones, then two shorter ones, until he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) finished the prayer. This does not contradict the fact that he used to start praying at night by performing two brief *Rak'ahs* and ordered that one does the same. These two *Rak'ahs* are the key (or introduction) to *Qiyamu al-Lail* and in line with the *Sunnah* performed before *Fajr* Prayer. Also, there are the two *Rak'ahs* he sometimes performed after *Witr*¹, sometimes while sitting, and at other times, while standing. He did this, but said,

"اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَثَرًا."

"*Make the end of your prayer at night a Witr.*²" The two *Rak'ahs* offered after *Witr* do not contradict the Prophet's order. *Maghrib*, for instance, is the *Witr* of the day, a fact that remains intact even though one performs two voluntary *Rak'ahs* afterwards. Likewise, the *Witr* at night is an independent act of worship and remains [as *Witr*] even though one performs two voluntary *Rak'ahs* afterwards.

Since *Maghrib* is an obligatory prayer [of a *Witr* type, as it consists of three *Rak'ah*], the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) preserved the two [voluntary] *Rak'ahs* after it, more

=prayer, when He enjoined it, only two *Rak'ah* each (in every prayer), both when in residence or on journey. Then the prayers offered on journey remained the same, but (the *Rak'ahs* of) the prayers for non-travelers were increased."]

^[1][*Witr*, is performed after *Isha*, at night].

^[2][Al-Bukhari (943) and Muslim (1245)].

than he did with regards to the nightly *Witr* [which is voluntary, as well]. We will discuss these two *Rak`ahs* further by Allah's Leave. This is an honorable matter that you might not find discussed in a book, and all success comes from Allah.

The Last *Tashahhud*

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sat for the last (second) *Tashahhud*, he sat in the *Tawarruk*¹ posture, where he would place his [left] *Wirk* (hip) on the ground and bring his feet around to one side². This is one of three³ postures reported the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used with regards to *Tawarruk*; Abu Dawood (627) collected this *Hadith*⁴ from Abu `Humaid as-Sa`idi, through `Abdullah ibn Lahee`ah. Also, Abu `Hatim [ibn `Hibban] collected this *Hadith* from Abu `Humaid as-Sa`idi through another chain of narration, not containing Abdullah ibn Lahee`ah. We mentioned this *Hadith* before.

Al-Bukhari (785) mentioned the second posture in his, Sahih, from Abu `Humaid as-Sa`idi also, who said, "When he sat in the last *Rak`ah*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) pushed his left foot forward and kept the other foot propped up and sat on the side of his buttocks." This is proof that supports the *Tawarruk* posture mentioned in the first *Hadith*, and adds description of where to place the feet, more than the above narration.

The third is a *Hadith* Muslim (909) collected in the, Sahih, from Abdullah ibn az-Zubair, who said that the

^[1][Al-Bukhari (785)].

^[2][Abu Dawood (627) and al-Baihaqi].

^[3][Actually, two].

^[4][Refer to, Sahih Sunan Abu Dawood (852)].

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) placed his left foot under and between his right thigh and leg, while laying his right foot on the ground [on its side not its bottom and not propped up]. This is the posture that Abu al-Qasim al-Khiraqi collected in his book, *Al-Mukhtasar*, and which is different from the two postures we mentioned above. Above, we stated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) propped up his right foot and pushed his left foot to his right side. He may have performed both of these postures at different times, and this is the best opinion about this matter [and the correct one].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed the *Tawarruk* posture only during the last *Tashahhud* that is followed by the *Taslim*¹. Imam Ahmad and the scholars who agreed with him, said that the *Tawarruk* is exclusive for the prayer that has two *Tashahhud*. *Tawarruk*, which is performed in the second *Tashahhud* and during it one sits comfortably, differs from sitting in the first *Tashahhud*, which is shorter in duration, since one is getting ready to stand up afterwards. The difference between the two postures [in the first and then the second *Tashahhud*] reminds the praying person at which juncture he is in his prayer.

Abu `Humaid as-Sa`idi (رَضِيَ اللهُ عَنْهُ) specifically mentioned the *Tawarruk* in the second *Tashahhud*, after mentioning how the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sat in the first *Tashahhud*, wherein he sat on his left foot. He said, "When he sat for the last *Rak`ah*", and in another narration, he said, "When he sat in the fourth *Rak`ah*."

Abu `Humaid said in one of the narrations for this *Hadith*, "When it was the sitting that precedes the *Taslim*, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) pushed his left leg forward and sat on his

^[1][That ends the acts of the prayer, as we will mention, Allah willing].

buttocks in *Tawarruk*.” The scholars, such as ash-Shafii, who said that the *Tawarruk* is legislated in every *Tashahhud* followed by the *Taslim*, relied on this *Hadith*. However, the *Hadith* does not indicate this. Rather, the context of the *Hadith* is clear that the *Tawarruk* is legislated in the *Tashahhud* that is followed by the *Salam* in the prayers that contain three or four *Rak`ahs*. Abu `Humaid described how the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sat in the first *Tashahhud* and that he stood up afterwards, and then said, “During the *Sajdah* (or *Rak`ah*) that ends with the *Taslim*, he sat in the *Tawarruk* position.” This text clearly indicates that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sat in the *Tawarruk* posture in the second *Tashahhud*.

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sat for the *Tashahhud*¹, he placed his right palm on the right thigh², closed all (or the last three) of his fingers, pointed with the index finger³ and placed his left palm on his left thigh⁴.

Also, Wa-il ibn `Hujr (رَضِيَ اللهُ عَنْهُ) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) “placed the end of his right elbow on his right thigh, joined two fingers (the middle and the thumb) and made a circle with them. He raised his finger (next to the thumb), which I saw him move while supplicating.⁵” This

^[1][The posture reported here was previously explained and it pertains to both *Tashahhud*].

^[2][With the end of his right elbow on the upper part of his right thigh].

^[3][Which is next to the thumb, and placed the thumb on the middle finger, or made a circle with them, as we previously stated].

^[4][With the left palm stretched, its fingers neither closed tightly nor opened loosely; Muslim (913) narrated].

^[5][Abu Dawood (624), An-Nasaii (879), and several others collected this authentic *Hadith*; Shaikh Wahby said to refer to,=

'Hadith is in the, Sunan. In the *'Hadith* that Muslim collected in the, Sahih, from `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ), ibn Umar said, "... and he formed a ring like fifty-three (in Arabic [53]¹)."

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) placed his [right] arm on his [right] thigh and did not make a distance between them; he placed the end of his elbow on the upper part of his thigh². As for the left hand, its fingers were flat; he placed it on his left thigh³. He directed his fingers and toes towards the *Qiblah*; he also recited the *Ta`hiyyat* or *Tashahhud*⁴ in every two *Rak`ahs*⁵.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to invoke Allah (سُبْحَانَهُ وَتَعَالَى) seven times while praying, the first of them being the *Du`aa al-Istifta`h*, after he recited the *Takbiratul-I`hram*. The second time, before *Ruku`* and after he finished reciting Qur'an during the *Witr*⁶; and also during *Qunut*

=Sahih Sunan an-Nasaii (856). Muslim and Abu `Uwanah also narrated that the Prophet, peace be on him, used to place the thumb on the middle finger, while raising the index].

^[1][The index finger is raised up and being moved, while saying the *Tashahhud*, the thumb is placed on the middle finger ring-like, the middle finger is bent, as well as, the two little fingers, which are joined together while bent (closed); this is how ibn al-Qayyim explained it. Allah has the best knowledge].

^[2][Abu Dawood (624) and an-Nasaii (879); Shaikh Wahby said to refer to, Sahih Sunan an-Nasaii (856)].

^[3][Muslim (913) and Abu `Uwanah].

^[4][We previously stated that reciting the *Salat* on the Prophet, peace be on him, is necessary in every *Tashahhud*].

^[5][Muslim (768) and Abu `Uwanah].

^[6][Ibn Abi Shaibah, Abu Dawood (1215), Ahmad, an-Nasaii (1681), ibn Majah (1172), and several other scholars collected this authentic *'Hadith*; also refer to, Irwa' al-Ghalil (426).=

supplication, during times of distress¹, before *Ruku`* during the *Fajr* Prayer, if the narration about it is authentic, which is doubtful. The third, after he stood up from *Ruku`*, as stated in a *Hadith* that Muslim (735) collected in the, *Sahih*, from `Abdullah ibn Abi Aufa (رضي الله عنه), that Allah's Messenger (صلى الله عليه وسلم) used to say, on raising his head from *Ruku`*,

"سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ اللَّهُ رَبَّنَا لَكَ الْحَمْدُ مِلءَ السَّمَاوَاتِ
وَمِلءَ الْأَرْضِ وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ اللَّهُمَّ طَهِّرْني
بِالتَّلْجِ وَالْبَرْدِ وَالْمَاءِ الْبَارِدِ اللَّهُمَّ طَهِّرْني مِنَ الذُّنُوبِ وَالْخَطَايَا
كَمَا يُنْقَى الثُّوبُ الْأَبْيَضُ مِنَ الْوَسْخِ."

"*Sami`a allahu liman `hamidah. Allahumma rabbana laka-l-`hamdu, milaa as-samawati, wa-milaa al-ardhi, wa-milaa ma shi`ta min shai-in-ba`d. Allahumma, tahhirni bi-th-thalji wa-l-barad wa-l-maai-l-barid. Allahumma, tahhirni mina-dh-dhunubi wa-l-khataya kama yunaqqa ath-thaubu al-abyadhu minal-wasakh.* (Allah hears those who praise and glorify Him. O, Allah, our Lord, all praise is due to You, that which fills the heavens, the earth, and all that pleases You besides them. O, Allah! Wash off my sins with

=Further, ibn Nasr and ad-Daraqutni reported the Prophet's *Qunut* during *Witr*; refer to, *Sifatu Salati an-Naby*, Pg. 179].

^[1][The Prophet (صلى الله عليه وسلم) recited this type of *Qunut Du`aa* when he invoked Allah, the Exalted, for the benefit of or against some people (ibn Khuzaima and al-Khatib, in his book, *al-Qunut*); in all five prayers (Abu Dawood, as-Sarraj and ad-Daraqutni; al-`Hakim graded it authentic); but after *Ruku`* (al-Bukhari (947) and Muslim (1087 & 1089))].

snow, hail and cold water. O, Allah! Clean me from sins and errors as a white garment is cleaned of dirt [after thorough washing]).¹”

The fourth instance, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to invoke Allah (سُبْحَانَهُ وَتَعَالَى) during *Ruku`* using this supplication,

”سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي.”

“*Sub`hanaka allahumma rabbana wa-bi`hamdika, allahumma ighfirli.* (All praise is due to You, O, Allah, our Lord, and all thanks. O, Allah! Forgive me).²” The fifth, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to invoke Allah (سُبْحَانَهُ وَتَعَالَى) during *Sujud*, and this was the most frequent. The sixth, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) supplicated to Allah (سُبْحَانَهُ وَتَعَالَى) between the two *Sujud*. The seventh, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to invoke Allah (سُبْحَانَهُ وَتَعَالَى) after he finished the *Tashahhud* and before he said the *Salam*; he ordered the same in a *Hadith* collected from Abu Hurairah³ and Fadhalah ibn `Ubaid⁴ (رَضِيَ اللهُ عَنْهُمَا).

^[1][Muslim (735) collected this *Hadith*, but did not specify that this invocation is recited after *Ruku`*. Therefore, this is a general type of supplication. Refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 192].

^[2][Al-Bukhari (752) and Muslim (746); the Prophet, peace be upon him, recited this Du`aa during *Ruku`* and *Sujud*].

^[3][Muslim (924); we will soon mention this *Hadith*, Allah willing].

^[4][Abu Dawood and at-Tirmidhi; Sahih Sunan Abu Dawood (1314). In this *Hadith*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) heard a man invoke Allah in his prayer, but that man did not first glorify Allah or say the *Salat* on His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The Prophet of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “*This man was hasty,*” called him and said to him and to everyone else, =

He, *salla allahu `alaihi wa-sallam*, also ordered that one invoke Allah (سُبْحَانَهُ وَتَعَالَى) during *Sujud*¹.

"إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَمْجِيدِ رَبِّهِ جَلَّ وَعَزَّ وَالثَّنَاءِ عَلَيْهِ ثُمَّ يُصَلِّي عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَدْعُو بِعَدْوٍ بِمَا شَاءَ."

"When one of you is praying, let him first glorify his Lord, the Most Honored, the Exalted, and thank Him. Then, he says the *Salat* (in another narration, "let him say the *Salat*") on the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), then invoke (Allah) with whatever he wishes." This *Hadith* indicates that, contrary to what ibn al-Qayyim said, it is necessary to invoke Allah for the *Salat* on His Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) during *Tashahhud*. This is the opinion of Imams ash-Shafii and Ahmad, in the last narration collected from him on this subject, as well as, several companions. Therefore, Imam Shafii was correct, when he said that saying the *Salat* on the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) during the first *Tashahhud* is necessary. This is a benefit that al-Albani mentioned in his book, *Sifatu Salati an-Naby*, Pg. 181-182].

^[1][Muslim (738) reported that `Abdullah ibn `Abbas, may Allah be pleased with him, said, "The Messenger of Allah, peace be upon him, drew aside the curtain (covering the entrance to his house) and saw people in rows (saying prayer) behind Abu Bakr. The Prophet, peace be upon him, said,

"أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَبْقَ مِنْ مَبَشِّرَاتِ النَّبِيِّ إِلَّا الرُّؤْيَا الصَّالِحَةَ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ أَوْ لَا وَإِنِّي نُهِيتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا فَأَمَّا الرُّكُوعُ فَعَظَّمُوا فِيهِ الرَّبَّ عَزَّ وَجَلَّ وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ فَقَمِنْ أَنْ يُسْتَجَابَ لَكُمْ."

As far as supplication recited after finishing the prayer and while facing the congregation or *Qiblah*¹, that was neither a part of the Prophet's guidance, nor was it collected from him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) through a *Sahih* or *Hasan* authentic chains of narration. In addition, restricting this claimed *Du'aa* for after *Fajr* or *Asr* Prayers was not a part of his practice or the practice of the *Rightly Guided Caliphs* after him². The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not instruct his

=*'Nothing remains of the glad tidings of apostlehood, except good visions, which a Muslim sees or someone is made to see for him. Surely, I have been forbidden to recite Qur'an in the state of bowing and prostration. So far as Ruku' is concerned, glorify during it the Great and Glorious Lord, and while prostrating yourselves be earnest in supplication, for it is fitting that your supplications should be answered.'*"]

[¹Allah willing, I will next mention types of supplication recited outside of and after the prayer, *in secret, individually, not in groups or audibly*, which the Prophet, peace be on him, recited, then did not remain in the place where he prayed. Some Imams of prayer face the congregation after the prayer ends and invoke Allah with various types of *Du'aa* with the congregation answering them, by saying, 'Ameen'. This is an innovation in the religion. One, whether the Imam or otherwise, only recites the types of supplication legislated in this posture, in the description stated. Surely, *Du'aa is the acts of worship*, just as the Prophet, peace be upon him, stated,

"الدُّعَاءُ هُوَ الْعِبَادَةُ."

Therefore, *Du'aa* should be performed in the method we learned from Allah's Prophet, peace be upon him].

[²Al-Bukhari narrated that Um Salamah, may Allah be pleased with her, stated that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) finished=

Ummah to do so, either. It is a fact that the Prophet (صلى الله عليه وسلم) recited most of the invocations that are *exclusive for the prayer* inside the prayer, which is befitting for persons who are praying, who were also ordered to do so. When one is praying, one is directing his heart to his Lord and towards invoking Him, as long as one is still praying. When one ends the prayer with the *Salam*, talking to Allah (سُبْحَانَهُ وَتَعَالَى) ends as one moves from the stance where one was standing before Allah (سُبْحَانَهُ وَتَعَالَى) and drawing close to Him. Why would one ignore invoking Allah (سُبْحَانَهُ وَتَعَالَى) inside the prayer, when he is already speaking to Him, drawing nearer to Him and dedicating his heart towards Him, and instead invoke Him when he finishes the prayer? Rather, the opposite is more appropriate by those who pray.

When one ends the prayer and invokes Allah (سُبْحَانَهُ وَتَعَالَى) with different types of supplication legislated, after and outside the prayer¹, it is recommended for him or her to

=the prayer, he would not remain in his place, but for a short time. Ibn Shihab said that he did so, so that the women are able to leisurely depart the *Masjid* before the men. Also, Muslim (932) narrated that `Aishah, may Allah be pleased with her, said, "When the Prophet (صلى الله عليه وسلم) finished the Prayer, he would only remain in his place as long as it would take him to say,

"اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ."

'*Allahumma anta as-salamu wa-minka as-salam, tabarakta ya dhal-jalali wa-l-ikram*, (O, Allah, You are as-Salam (the Pure), and the peace (and security) comes from You, blessed be You, Owner of Honor and Majesty.)"]

^[1][There are many *Hadiths* that mention types of supplication one can say [to himself] after finishing the prayer. For instance, al-Bukhari (799) and Muslim (933) narrated that al-Mughirah=

=ibn Shu`bah (رَضِيَ اللهُ عَنْهُ) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say at the end of every compulsory prayer,

"لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ."

"*La ilaha illa-llahu wa`hdahu la sharika lah, lahu-l-mulku wa-lahu-l-`hamdu, wa-huwa `ala kulli shay'in qadir. Allahumma la mani`a lima a`taita, wa-la mu`tiya lima mana`ta, wa-la yanfa`u dhal-jaddi minka l-jadd.* (There is no Deity worthy of worship, except Allah, Alone, without any Partner to Him. His is the Kingdom and all praise, and Omnipotent is He. O Allah! No one can hold back what you give, no one can give what You hold back, and no struggler's effort (or riches) can benefit against You)." Moreover, Muslim (939) narrated that Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ وَقَالَ تَمَامَ الْمِائَةِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ."

"If anyone glorifies Allah after every prayer thirty-three times (by saying, 'Sub`hanallah'); praises Allah thirty-three times (by saying, 'Al`hamdulillah'); declares His Greatness thirty-three times (by saying, 'Allahu Akbar'), ninety-nine times in all; and says to complete a hundred, 'La ilaha illallahu wa`hdahu la sharika lah, lahu-l-mulku wa-lahu-l-`hamdu, wa-huwa `ala kulli shai-in qadir (None has the right to be worshipped, except=

recite the *Salat* on Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and then invoke Him with any kind of supplication they wished. This invocation comes after remembering, praising, thanking and glorifying Allah¹, not because one ended the prayer. Surely, those who remember Allah, thank and praise Him (سُحْبَانَهُ وَتَعَالَى), then recite the *Salat* on His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), are encouraged to ask Allah for anything afterwards. We also mentioned a 'Hadith in which Fadhalah ibn 'Ubaid (رَضِيَ اللهُ عَنْهُ) narrated from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ اللَّهِ وَالثَّنَاءِ عَلَيْهِ ثُمَّ لِيُصَلِّ
عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لِيَدْعُ بِمَا شَاءَ."

"When one of you prays, let him start by thanking and glorifying Allah and then recite the *Salat* on the Prophet, then let him invoke with whatever he wishes."² At-Tirmidhi (3399) graded this 'Hadith authentic.

=Allah, Alone without partners. His is the Kingship and His is the Praise, and He is Able to do all things). Then, his sins will be forgiven, even if they were as abundant as the foam of the sea."]

^[1] [Recited after the *Salam*, as we previously stated].

^[2] [Ahmad (22811), Abu Dawood (1266), ibn Khuzaimah and al-'Hakim, who rendered it authentic].

Ending the Prayer with the *Salam*¹

Next, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said the *Taslim* or *Salam*, “*As-salamu `alaikum wa-ra`hmatullah* (peace and Allah’s Mercy be on you)”, once to his right² and then to his left³. This was his established practice reported from him by no less than fifteen companions: `Abdullah ibn Mas`ud, Sa`d ibn Abi Waqqas, Sahl ibn Sa`d as-Sa`idi, Wa-il ibn `Hujr, Abu Musa al-Ash`ari, `Hudhaifah ibn al-Yaman, `Ammar ibn Yasir, `Abdullah ibn `Umar, Jabir ibn Samurah, al-Baraa ibn `Azib, Abu Malik al-Ash`ari, Talaq

^[1][Reciting *Salam* is obligated in the prayer, on account of this *Hadith*, “*Tuhur* (purity) is the key to prayer, *Takbir* (al-*I`hram*) disallows ordinary actions and *Taslim* allows them.” Therefore, one can only pray having *Wudhu*, *Takbir* only allows what Allah ordained and allowed during the prayer and *Taslim* ends the acts of prayer and allows ordinary acts allowed outside the prayer. Abu Dawood (56), at-Tirmidhi (3) and al-`Hakim collected this authentic *Hadith*; refer to, Irwa` al-Ghalil (301), and, Sifatu Salati an-Naby, both by al-Albani].

^[2][Until the whiteness of his right cheek became visible].

^[3][Until the whiteness of his left cheek became visible; Muslim (916) collected a similar narration; also, Abu Dawood (798), an-Nasaii (1130), at-Tirmidhi (272), ibn Majah (904) and Ahmad (1403) collected this *Hadith*, which at-Tirmidhi graded authentic. Abu Dawood (846), ibn Khuzaimah, Abu Ya`la, and several others collected an authentic *Hadith*, wherein the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sometimes added to the first *Taslim*, “...*wabarakatuh* (and His blessings).” Also, sometimes, when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘*As-salamu `alaikum wa-ra`hmatullah*’, to his right, he would say, ‘*As-salamu `alaikum*’ to his left, as an-Nasaii (1304), Ahmad (5145) and as-Sarraj narrated. For these and more benefits, refer to, Sifatu Salati an-Naby].

ibn `Ali, Aus ibn Aus, Abu Rimthah and `Adi ibn `Ameerah. May Allah (سُبْحَانَهُ وَتَعَالَى) be pleased with all of them.

It was reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sometimes said one *Salam* slightly turning his face to his right side, but there is no authentic narration to support this statement¹.

The best *Hadith* one can bring about this topic, is the *Hadith* collected from `Aishah (رَضِيَ اللهُ عَنْهَا) in the, Sunan, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) “used to say one *Salam*, ‘*As-Salamu Alaikum*’, while raising his voice, so that he wakes us up.²” This *Hadith* has defects. Also, this *Hadith* was reported regarding the description of the voluntary night prayer, while those who narrated that he said *Salam* twice narrated what pertains to compulsory, as well as, voluntary prayers. Also, this *Hadith* from `Aishah does not indicate that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) only said one *Salam*. She only said that he said one *Salam* aloud, so that they wake up. She did not say that he did not say the second *Salam*, but rather did not say anything about it. The fact that she did not mention it is not proof that he did not say it, because those who narrated that he said two *Salam* were more numerous and the narrations that lead to them are more

¹[Contrary to what ibn al-Qayyim said here, ibn Khuzaimah, al-Baihaqi, adh-Dhiyaa, in his book, al-Mukhtarah, and Abdul Ghani al-Maqdisi, in his, Sunan, collected an authentic *Hadith* wherein the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said one *Taslim*, ‘*As-salamu `alaikum*’, and his face was slightly turned to the right side. Several other scholars of *Hadith* collected a similar narration; refer to, Irwaa al-Ghalil (327), and, Sifatu Salati an-Naby, Pg. 188].

²[Ahmad (24795) and Abu Dawood (1145) collected this authentic *Hadith*; refer to, Irwaa al-Ghalil (327)].

authentic than the narration of this *Hadith* that leads to `Aishah (رَضِيَ اللهُ عَنْهَا). Further, many of these narrations are from the *Sahih*, while the rest are from the *Hasan* type.

Supplication the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Recited before the Salam

Sometimes, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say this *Du'aa* in his prayer¹,

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ."

"*Allahumma inni a`udhu bika min `adhabi l-qabr, wa-a`udhu bika min fitnati l-masihi d-dajjal, wa-a`udhu bika min fitnati l-ma`hya wa-l-mamat. Allahumma inni a`udhu bika mina l-ma`thami wa-l-maghram.* (O, Allah, I seek refuge with You from the punishment of the grave, from the trial of the False Messiah, and from the afflictions of life and death. O, Allah, I seek refuge with You from sins

^[1][The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invoked Allah by reciting various types of supplications in his prayer and ordered that one invoke Allah during *Sujud* and *Tashahhud*, choosing any of these supplications, as al-Bukhari (791) and Muslim (606) narrated; Imam Ahmad recommended that one invoke Allah after *Tashahhud* with the supplications reported through authentic *Hadith*].

and from debt).¹” He (مَنْ لِي اللهُ عَلَيْهِ وَسَلَّمَ) sometimes recited this supplication in his prayer,

”اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ لِي فِيمَا
رَزَقْتَنِي.“

“*Allahumma ighfir li dhanbi, wa-wassi` li fi dari, wa-barik li fima razaqtani.* (O, Allah! Forgive my sins, make my dwelling more spacious (or comfortable) and bless the provisions that You have granted me).²”

He used to recite this *Du`aa* (invocation to Allah) during *Sujud*,

”اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ
وَالِيهَا وَمَوْلَاهَا.“

“*Allahumma ati nafsi taqwaha, wa-zakkiha anta khairu man zakkaha, anta waliyyuha wa-maulaha.* (O, Allah, grant my inner-self its righteousness, and purify it for You are the best of those who purify it. Verily, You are its Supporter and Master).³”

^[1][Al-Bukhari (789) and Muslim (925)].

^[2][In his book, *Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah*, Pg. 96, al-Albani stated that ibn Abi Shaibah collected this authentic *Hadith* from Abu Musa al-Ash`ari’s practice, not the Prophet’s. Al-Albani also stated that this is a general type of supplication, not restricted to prayer or *Wudhu*].

^[3][Muslim (4899) collected this *Hadith*, but did not say it is recited during *Sujud*. Muslim reported this *Du`aa* from Allah’s Apostle,=

We mentioned several other types of supplication that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to invoke Allah (سُبْحَانَهُ وَتَعَالَى) with during his *Ruku'*, *Sujud*, sitting [between the two *Sujud*] and when he stood up from *Ruku'*.

[There are several other types of supplications one can say in his prayer. Al-Bukhari (790) and Muslim (4876) narrated that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) taught Abu Bakr, may Allah be pleased with him, to recite this supplication,

"اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً
مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ."

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ
وَعَذَابِ الْقَبْرِ اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا
أَنْتَ وَلِيِّهَا وَمَوْلَاهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا
يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا."

"*Allahumma inni a`udhu bika minal-`ajzi, wal-kasal, wal-jubni, wal-bukhli, wal-harami, wa-`adhabi al-qabr. Allahumma ati nafsi taqwaha, wa-zakkiha anta khairu man zakkaha, anta waliyyuha wa-maulaha. Allahumma inn a`udhu bika min `ilmin la-yanfa`, wa-min qalbin la yakh-sha`, wa-min nafsin la tashba`, wa-min da`watin la yustajabu laha. (O, Allah, I seek refuge with you from feebleness, laziness, cowardice, miserliness, old age and punishment in the grave. O, Allah, grant my inner-self its righteousness, and purify it for You are the best purifier thereof, You are its Supporter and Master. I seek refuge with you from knowledge that does not benefit, a heart that does not feel humble (before You), an innerself that never satisfies and a rejected supplication.)"*"]

"*Allahumma inni dhalamtu nafsi dhulman kathiran, wa-la yaghfiru dh-dhumuba illa anta, fa ghfir li maghfiratan min `indika, wa-r-`hamni, innaka anta l-ghafuru r-ra`him.* (O, Allah! I have done great injustice to myself and none except You forgives sins, so bestow on me a forgiveness from You, and Have Mercy on me. You are the Forgiver, the Merciful)." Also, Muslim (1290) and Abu `Uwanah reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say between the *Tashahhud* and the *Salam*,

"اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمَقْدَمُ وَأَنْتَ الْمُؤَخَّرُ لَا إِلَهَ إِلَّا أَنْتَ."

"*Allahumma ighfir li ma qaddamtu, wa-ma akh-khartu wa-ma as-rartu wa-ma a`lantu wa-ma as-raftu wa-ma anta a`lamu bihi minni. Anta-l-muqaddimu wa-anta-l-mu-akh-khiru, la ilaha illa ant.* (O, Allah! Forgive me the earlier and later open and secret (sins) and that where I made transgression and that You know better than I. You are the First and the Last. None has the right to be worshipped, except You.)"

For more types of invocation of Allah in this posture and the prayer in general, refer to, *Sifatu Salati an-Naby*, Pg. 183-187].

The Prophet's Guidance, While Invoking Allah and Standing in Prayer

The established guidance of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) regarding invoking Allah (سُبْحَانَهُ وَتَعَالَى), while praying, is that he invoked Allah in the singular. For instance, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say,

"رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي."

“*Rabbi ighfirli, wa-r`hamni, wa-h-dini.* (O, my Lord! Forgive me, grant me Your Mercy and guide me.)¹” This is the case with all of the invocation to Allah recorded from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), such as *Du`aa al-Istifta`h*,

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ
وَالْمَغْرِبِ اللَّهُمَّ تَقْنِي مِنَ الْخَطَايَا كَمَا يُتَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ
الدَّنَسِ اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ.”

“*Allahumma, baa`id baini wa-baina khatayaya kama baa`adta baina-l-mashriqi wa-l-maghrib. Allahumma, naqqini mina-l-khataya kama yunaqqa ath-thaubu-l-abyadhu mina-d-danas. Allahumma ighsil khatayaya bi-l-ma-i wa-th-thalji wa-l-barad.* (O, Allah! Set me apart from my sins as the East and West are set apart from each other. O, Allah! Cleanse me from sins as a white garment is cleansed of dirt (after thorough washing). O, Allah! Wash off my sins with water, snow and hail.)²”

Imam Ahmad ibn `Hanbal, may Allah grant him His Mercy, and the collectors of the, Sunan, narrated that

¹[Abu Dawood (724), at-Tirmidhi (262), ibn Majah (888) and al-`Hakim collected this authentic `Hadith with slight variations in its words; the Prophet, peace be upon him recited this supplication when he sat down between the two *Sujud*. Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (756). Also, Muslim (4862) collected a `Hadith from Abdullah ibn Abbas (رَضِيَ اللهُ عَنْهُمَا) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) taught these words to those who embraced Islam].

²[Al-Bukhari (702) and Muslim (940) collected this `Hadith, using slightly different words than the narration ibn al-Qayyim mentioned; this is the narration that al-Bukhari collected].

Thauban reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Any ‘*Abd*’ who leads the prayer for people and invokes Allah for himself only, instead of including them, will have betrayed them.²” In his, Sahih, ibn Khuzaimah mentioned the supplication that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sometimes recited,

“اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ ...”

“*Allahumma, baa`id baini wa baina khatayaya* (O, Allah! Set me apart from my sins (faults)...” Ibn Khuzaimah commented next, “This ‘*Hadith*’ refutes the faked ‘*Hadith*’ that reads, ‘Any slave who leads the prayer for people and invokes Allah for himself instead of including them, will have betrayed them.’” I –ibn al-Qayyim- heard Shaikh al-Islam ibn Taimiyyah say, “This ‘*Hadith*’³ pertains to the

[¹]The word, ‘*Abd*’, in Arabic, pertains to meanings of slavery and serving; there is no equivalent for it in English. When ‘*Abd*’ is favorably mentioned in the same text with Allah, the Exalted, it pertains to one’s being a Muslim, wherein Islam pertains to total submission to Allah, or an excellent worshipper, as Allah the Exalted described His Prophet Muhammad, peace b upon him, in *Surat al-Israa* (chapter 17). As far as the disbelievers, they are still Allah’s slaves (‘*Abeed*’), in that they are the property of Allah, Who has supreme control over all of their affairs. But, the disbelievers are unfaithful to Allah, because they do not realize or implement the aim behind being an ‘*Abd*’, admitting and asserting slavery to Allah, and consequently, worshipping Him Alone with sincerity.]

[²]Ahmad (21211), Abu Dawood (83), at-Tirmidhi (325) and ibn Majah (913) collected this weak ‘*Hadith*’; Shaikh Wahby said to refer to, Dha`eef Sunan Abu Dawood (15)].

[³]About the Imam invoking Allah for himself only].

invocation to Allah that the Imam recites for himself and for those praying behind him, wherein they all are involved¹, such as the *Qunut* and similar supplication. Allah has the best knowledge.”

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood in prayer, he lowered his head², as Imam Ahmad stated. While sitting for the *Tashahhud*, his sight would be on the finger he was

^[1][Allah willing, we will soon mention the *Qunut* supplication, recited before *Ruku`* during *Witr*. What ibn Taimiyyah meant, is that the *Qunut* supplication (“O, Allah guide us...”), for instance, is audibly recited by the Imam for the benefit of himself and those praying behind him, who afterwards say, ‘Ameen (O, Allah, accept our invocation to You).’* In this case, the Imam does not only invoke Allah for himself, but also for those praying behind him.

*Abu Dawood (1231) and as-Sarraj reported an authentic *Hadith* in this meaning; refer to, Sifatu Salati an-Naby, Pg. 178-179].

^[2][Al-Baihaqi and al-`Hakim reported that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed, he lowered his head and looked at the ground; and when he entered the *Ka`bah* [and started praying], his sight did not leave the place he was going to prostrate on, until he finished the prayer. The Prophet, peace be on him, forbade one from looking up, as al-Bukhari (708) and Muslim (649) reported,

لِيَنْتَهِينَ أَقْوَامٌ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي الصَّلَاةِ أَوْ لَا تَرْجِعُ
إِلَيْهِمْ.

“Let some people refrain from raising their gaze to the sky, while in prayer, or their sights might not return to them, intact.” Refer to, Sifatu Salati an-Naby, Pg. 89-90].

pointing [towards the *Qiblah* and moving, while invoking Allah,] as we stated¹.

Allah (سُبْحَانَهُ وَتَعَالَى) made Prayer the comfort of the eye, the delight, the elation and the satisfaction for His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say,

"يَا بِلَالُ أَرْحِنَا بِالصَّلَاةِ."

"O, Bilal, bring comfort to us by the prayer."² He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said,

"وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ."

"The comfort of my eye was made in Prayer."³ Yet, when he prayed, this did not keep him from being concerned with the needs of those behind him, while paying perfect attention and drawing close to Allah (سُبْحَانَهُ وَتَعَالَى) with an observant, attentive heart⁴.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would start praying, intending to lengthen the prayer, but if he heard a young child cry, he would shorten the prayer to avoid causing distress to its

[¹] [Abu Dawood (839), an-Nasai (1258) and Ahmad (15518)].

[²] [The *Hadith* pertains to calling the *Iqamah* to start the acts of the prayer. Ahmad (22009) and Abu Dawood (4334) collected this authentic *Hadith*; refer to, Sahih Sunan Abu Dawood (4172), as Shaikh Wahby said].

[³] [Ahmad (13526) and an-Nasai (3879) collected this authentic *Hadith*, which al-Albani included in his book, Sahih al-Jami' (3124), as Shaikh Wahby said].

[⁴] [While praying].

mother¹. Once, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) sent a one-man expedition force (to guard) and then started praying. However, while praying, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) kept looking to the direction from which the horseman would return. His praying did not keep him from being concerned with the welfare of his horseman². He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to hold Umamah Bint Abu al-`Aas ibn ar-Rabi`, the daughter of his daughter Zainab, while performing the compulsory prayer. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) carried her on his shoulder when he stood, and when he went for *Ruku`* or *Sujud*, he put her down³.

When he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prayed, al-`Hasan or al-`Husain [his grandchildren] would come and ride on his back (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) [while he was in *Sujud*]. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) lengthened the duration of his *Sujud*, so that the child

^[1][Al-Bukhari (668) and Muslim (723) narrated that Anas ibn Malik (رَضِيَ اللَّهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

"إِنِّي لَأَدْخُلُ فِي الصَّلَاةِ فَأُرِيدُ إِطَالَتَهَا فَاسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ مِمَّا
أَعْلَمُ مِنْ شِدَّةِ وَجَدِ أُمِّهِ مِنْ بُكَائِهِ."

"I would start the prayer intending to lengthen it, but on hearing the cries of a child, I cut short the prayer, because I know that the cries of the child will incite its mother's passions." The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would then make the recitation, standing, *Ruku`* and *Sujud* more brief than he had intended. However, he would still perform the pillars of the prayer perfectly, giving each pillar its due time and attention, as we stated].

^[2][Abu Dawood (781); Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (810)].

^[3][Al-Bukhari (486) and Muslim (844)].

would not fall off his back (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)¹. When he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prayed and `Aishah returned to her room and found the door closed, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would walk and open the door for her, then step back to resume the prayer². He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to return the greeting by waving³, if he was praying. Jabir ibn Abdullah (رَضِيَ اللَّهُ عَنْهُ) reported, "Allah's Apostle (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) sent me to do something and when I came back, he was praying. I said *Salam* to him and he made a gesture with his hand in reply." Muslim (839) collected this *Hadith* in his, Sahih. Imam Ahmad narrated that Anas ibn Malik (رَضِيَ اللَّهُ عَنْهُ) said, "The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to make a gesture while praying."⁴ Further, Suhaib (رَضِيَ اللَّهُ عَنْهُ) said, "I passed by Allah's Apostle (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) while he was praying and I greeted him with the *Salam*. He pointed in reply." One of the narrators of the *Hadith* said that as far as he knows, the Prophet's reply

^[1][Ahmad (15456), an-Nasaii (1129) and al-Baihaqi (2:263), in his book, al-Kubra, collected this authentic *Hadith* from Abdullah ibn Shaddad from his father (رَضِيَ اللَّهُ عَنْهُ); Shaikh Wahby said to refer to, Sahih Sunan an-Nasaii (1093)].

^[2][Ahmad (24328), Abu Dawood (787), at-Tirmidhi (546), an-Nasaii (1191) and several other scholars collected this authentic *Hadith*; Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (815). The Prophet's house had a door opening into his *Masjid*].

^[3][By raising his hand with its palm facing downwards and its back facing upwards].

^[4][When someone talked to him or greeted him with the *Salam*; Ahmad (11958) and Abu Dawood (806) collected this authentic *Hadith*; Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (832)].

was by making a gesture with his finger. The, Sunan, and the, Musnad, collected this `Hadith¹.

`Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went to *Qubaa* to pray in its *Masjid*, and the *Ansar* came to him and greeted him with the *Salam* while he was praying. I said to Bilal, 'Did you see how the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) answered their greeting, when they greeted him while he was praying?' He said, 'Like this.'" Ja'far ibn `Aun [one of the narrators of the `Hadith] opened his palm and faced its inside downward and its back upward. This `Hadith is collected in the, Sunan, and the, Musnad; at-Tirmidhi graded it *Sahih* (authentic). At-Tirmidhi's narration stated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made a gesture with his hand². Also, `Abdullah ibn Mas'ud (رَضِيَ اللهُ عَنْهُ) said, "When I came back from *Abyssinia*, I found the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) praying and I greeted him with the *Salam*. He nodded his head in reply." Al-Baihaqi collected this `Hadith³.

^[1][Ahmad (18168), Abu Dawood (790), at-Tirmidhi (335), an-Nasaii (1173) and several other scholars collected this authentic `Hadith; Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (818)].

^[2][Ahmad (22671), Abu Dawood (792), at-Tirmidhi (336), an-Nasaii (1174), ibn Majah (1007), and several other scholars collected this authentic `Hadith; Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (820)].

^[3][Al-Baihaqi collected this `Hadith in his book, as-Sunan al-Kubra (2:260). Al-Baihaqi commented, "Only Abu Ya'la Muhammad ibn as-Salt at-Tauzi collected this `Hadith"; Shaikh Abdul Hadi Wahbeh stated that ibn `Hajar al-`Asqalani stated that Abu Ya'la was a truthful narrator, who sometimes made mistakes in `Hadith narration].

There is a *Hadith* collected from Abu Ghatafan from Abu Hurairah (رَضِيَ اللهُ عَنْهُ), who said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "He who waves his hand while praying in a clear gesture, let him repeat the prayer."¹ This is not an authentic *Hadith*, according to ad-Daraqutni, who said, "Ibn Abu Dawood said, 'Abu Ghatafan is an unknown (regarding reliability). The authentic *Hadiths* collected from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) state that he used to make gestures in the prayer. Anas, Jabir and other companions reported these *Hadiths*.'"

Once, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was praying while 'Aishah (رَضِيَ اللهُ عَنْهَا) laying between him and the *Qiblah* (direction of the prayer). When he went for *Sujud*, he touched her with his hand and she bent her legs. When he stood up, she stretched her legs again². Once, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was praying and the devil came to interrupt his prayer. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) held the devil by the neck and choked him, until the devil's saliva fell on the Prophet's hand³.

^[1][Abu Dawood (807), ad-Daraqutni (195) and al-Baihaqi (2:262) collected this weak *Hadith*; refer to, Dha'eef Sunan Abu Dawood (200), as Shaikh Wahby stated].

^[2] [Al-Bukhari (369) and Muslim (796) collected this *Hadith*]

^[3][Al-Bukhari (1134) and Muslim (842) collected this *Hadith*, wherein Abu Hurairah (رَضِيَ اللهُ عَنْهُ) reported that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِنَّ الشَّيْطَانَ عَرَضَ لِي فَشَدُّ عَلَيَّ لِيَقْطَعَ الصَّلَاةَ عَلَيَّ فَأَمَكَّنَنِي اللَّهُ مِنْهُ فَذَعَّتُهُ وَلَقَدْ هَمَمْتُ أَنْ أُوثِقَهُ إِلَى سَارِيَةٍ حَتَّى تُصْبِحُوا فَتَنْظُرُوا إِلَيْهِ فَذَكَرْتُ قَوْلَ سُلَيْمَانَ عَلَيْهِ السَّلَامُ رَبِّ (هَبْ لِي مُلْكًا لَا يَتَّبِعِي لِأَحَدٍ مِنْ بَعْدِي) فَرَدَّهُ اللَّهُ خَاسِيًا. ="

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sometimes led the prayer while standing on the *Minbar* (the pulpit) he would bow down in *Ruku`* while on it. When he went to *Sujud*, he first stepped back, dismounted the pulpit, prostrated on the ground [stood up] and then went back up on the pulpit¹. Once, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was praying facing a wall [as a *Sutrah*] and a lamb wanted to pass in front of him. He kept drawing close to the wall to stop the lamb, until his belly was right next to the wall. The lamb had to pass behind him².

Once, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was praying, and two young girls from the tribe of Abdul Muttalib came. They were fighting with each other, and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), using his hands, held them away from each other, while he was praying. Ahmad ibn `Hanbal collected this *Hadith*, and in his narration, they were fighting near the Prophet's

=*“Satan came in front of me and tried to interrupt my prayer, but Allah gave me an upper hand on him and I choked him. No doubt, I thought of tying him to one of the pillars of the Masjid until you woke up in the morning and saw him. Then I remembered the statement of Prophet Solomon, peace be on him, ‘My Lord! {Bestow on me a kingdom such as shall not belong to any other after me}{38:35}.’ Then Allah made him (Satan) return with his head down (humiliated).”* Allah, the Exalted, granted Prophet Sulaiman (Solomon), peace be upon him, his request and gave him power over wind, devils and Jinns. Refer to the Qur’an, *Surat Sad* (38), *Ayat* 35-40].

^[1][Al-Bukhari (364) and Muslim (847) collected this *Hadith*. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did so, for the purpose of teaching the people the manner of praying, as he said in this *Hadith*, “O, People! I only did this, so that you follow me and learn the way I pray.”]

^[2][Abu Dawood (607) collected this authentic *Hadith*; refer to, Sahih Sunan Abu Dawood (652), as Shaikh Wahby said].

knees. He (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) separated them and went on praying¹.

Once, the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) was praying and a young boy wanted to pass in front of him. The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) moved his hand to stop the boy, and he did not pass. Then, a young girl wanted to pass in front of him and he (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) stretched his hand to stop her, but she passed. He said, after he finished the prayer, "They (girls) are more stubborn!" Ahmad collected this *'Hadith*, which is also found in the Sunan Collections².

The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) used to blow air out, while praying, according to Imam Ahmad. The, Sunan, also collected this *'Hadith*³. As for the *'Hadith* stating that blowing, or breathing heavily, while praying is considered speech [which is not allowed in the prayer], this *'Hadith* was not collected from the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ). Sa`eed ibn Mansur collected this *'Hadith* in his, Sunan, from the words of `Abdullah ibn `Abbas, may Allah be pleased with him, if the narration leading to him is authentic.

^[1][Ahmad (3001), Abu Dawood (615), an-Nasaii (746), ibn `Hibban (2356), ibn Khuzaimah (835), and several other scholars collected this authentic *'Hadith*; Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (660)].

^[2][Ahmad (25314) and ibn Majah (938) collected this *'Hadith*; al-Albani included it in his weak collection of *'Hadith* found in, Sunan ibn Majah; Shaikh Wahby said to refer to, Dha`eef Sunan ibn Majah (198)].

^[3][Ahmad (17441), Abu Dawood (1009), an-Nasaii (1465) and at-Tirmidhi (307) collected this authentic *'Hadith*; Shaikh Wahby said that this *'Hadith* is found in, Sahih Sunan an-Nasaii (1401)].

Sometimes, while praying, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) cried¹ and cleared his throat. Ali ibn Abi Talib narrated that he used to visit the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) at certain times. When he arrived at the Prophet's room, he asked for permission to enter. If the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was praying, he would clear his throat aloud and Ali would enter. If the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was not busy, he would allow `Ali to enter [by saying so]. An-Nasai and Ahmad collected this *Hadith*², which Ahmad implemented, by clearing his throat while praying³; he did not include clearing the throat in the actions that annul the prayer.

`Abdullah ibn `Amr (رَضِيَ اللهُ عَنْهُمَا) narrated that sometimes, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed while wearing shoes, and sometimes, with his feet bare⁴. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered that Muslims should pray while wearing their *Ni`l* (backless sandals), to contradict the practice of the Jews⁵.

[¹]Ahmad (21925) reported that once, the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed and when he finished, his eyes were tearful. He said that he invoked Allah to allow him to supplicate to Him to grant forgiveness to his mother and Allah did not agree, but He allowed him to visit her grave. Also, Ahmad (15722), Abu Dawood (769) and an-Nasai (1199) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) cried when he was praying].

[²]Ahmad (574), an-Nasai (1196), ibn Majah (3698), al-Bazzar (879) and ibn Khuzaimah (902) collected this weak *Hadith*; al-Albani included it in his book, Dha'eef Sunan an-Nasai (58), as Shaikh Wahby stated. Further, an-Nawawi and al-Baihaqi graded this *Hadith* weak].

[³]When he needed to do so].

[⁴]Ahmad (6338), Abu Dawood (557) and ibn Majah (1028) collected this authentic *Hadith*; Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (608)].

[⁵]Abu Dawood (556), ibn `Hibban (5:2186), al-`Hakim (1:260) and al-Baihaqi (2:432) collected this authentic *Hadith* from=

Sometimes, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed while wearing one *Thoub* (garment¹), and most times, while wearing two *Thoubs*.

The Prophet's Guidance Regarding the *Qunut* Supplication

For a month, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invoked Allah with the *Qunut* supplication, while praying the *Fajr* (Dawn) Prayer, after he stood up from *Ruku*². But he abandoned this practice. It was not in his regular guidance to recite *Qunut* while praying *Fajr*³. Indeed, it is not

=Shaddad ibn Aus (رَضِيَ اللهُ عَنْهُ); according to Shaikh Wahby, refer to, Sahih Sunan Abu Dawood (607)].

^[1][Al-Bukhari (341) and Muslim (802) collected a *Hadith* in this meaning from `Umar ibn Abi Salamah. Also, when a man asked the Prophet, peace be upon him, if it is permissible to pray wearing only one garment, he replied,

"أَوْ كَلَّكُمْ يَجِدُ نَوْبَيْنِ."

“Has every one of you got two *Thoubs*?”]

^[2][Al-Bukhari (2934 & 3781) and Muslim (1088) from Anas ibn Malik (رَضِيَ اللهُ عَنْهُ); this type of *Qunut* was recited for or against some people].

^[3][According to the *Hadith* we mentioned, the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *Qunut* for a month and then abandoned reciting it. This is the type of *Qunut* that pertains to invoking Allah against or for some people and is recited after *Ruku*, in all five prayers, as Abu Dawood (1231) reported; Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (1280). As far as the type of *Qunut* that people often recite in the present time, *after Ruku*, it is in the following narration; the Prophet, peace be upon him, was=

possible that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would invoke Allah (سُبْحَانَهُ وَتَعَالَى) with [this type of] *Qunut* every *Fajr* Prayer, saying after he stood up from *Ruku`*,

"اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ..."

"*Allahumma ihdini fiman hadait, wa-tawallani fiman tawallait* (O, Allah! Guide me among those whom You guide, become my Supporter among those whom You become their Supporter)¹", audibly, then his companions say, "Ameen", until he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died, yet, this fact does not become established with his *Ummah*. Would the majority of the Prophet's *Ummah* and his companions, rather all of his companions, abandon this practice of his, had it occurred? In fact, some of his companions said that reciting *Qunut* always during the Dawn Prayer, is an innovation in the religion. Sa'd ibn Tariq al-Ashja'ii said,

=not reported to have recited it himself. However, he taught it to his grandson, al-Hasan, to recite *before Ruku`*, during the *Rak'ah* of *Witr* at night; we will soon mention this topic in detail, Allah willing. The third type of *Qunut* pertains to the various supplications and invocations to Allah that one recites during his prayer; we mentioned several of these Du'aa, and there are several more to follow (إِنْ شَاءَ اللهُ).

^[1][This is a part of the supplication the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) taught al-Hasan ibn `Ali ibn Abi Talib (رَضِيَ اللهُ عَنْهُمَا) to recite upon finishing reciting Qur'an, while praying *Witr*, which is offered at night. Ibn Khuzaimah, ibn Abi Shaibah, Abu Dawood, an-Nasaii, in, as-Sunan al-Kubra, Ahmad, at-Tabarani, al-Baihaqi and ibn `Asakir, collected this *Hadith*, using an authentic chain of narration. Allah willing, we will soon mention the complete narration of this authentic *Hadith*; Refer to, Sifatu Salati an-Naby, Pg. 178-181, for more details about *Qunut*].

“I said to my father, ‘My father! You prayed here (in *Madinah*) behind the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ), Abu Bakr, ‘Umar and ‘Uthman (رَضِيَ اللّٰهُ عَنْهُمْ) and also behind ‘Ali (رَضِيَ اللّٰهُ عَنْهُ) the past five years at al-Kufah (in Iraq). Were they (always) saying *Qunut* during *Fajr*?’ He said, ‘My son, it is an innovation.’” Ahmad and the collectors of the, Sunan, collected this *‘Hadith*¹. At-Tirmidhi stated that this *‘Hadith* is from the grade of *‘Hasan, Sahih*. Also, al-Baihaqi (2:213) narrated that Abu Mijlaz said, “I prayed the Dawn Prayer with ‘Abdullah ibn ‘Umar, and he did not recite the *Qunut*.’ I said to him, ‘I did not hear you recite the *Qunut*.’ He said, ‘I did not witness this practice from any of our companions.”

Had the Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) recited *Qunut* every Dawn Prayer, after which the companions recited, ‘Ameen’, the entire *Ummah* would have reported this practice. They reported the Prophet’s audible Qur’an recitation during *Fajr* and how many *Rak`ah* it consisted of, as well as, when he offered it. If there is a possibility that they did not notice the Prophet’s frequent *Qunut*, then it is also possible that they did not notice any of the matters pertaining to the Dawn Prayer. In a similar example, we came to know the Prophet’s guidance pertaining to reciting the *Basmalah*² aloud. Had he recited it aloud five times a day every day, this would not have escaped the notice of the majority of his *Ummah*; it is not possible that they all

^[1][Ahmad (15317), at-Tirmidhi (368) and ibn Majah (1231) collected this authentic *‘Hadith*; refer to, Sahih Sunan at-Tirmidhi (330), where this *‘Hadith* can be found, according to Shaikh Wahby].

^[2][Saying, “*Bismillahi ar-Ra`hman ar-Ra`him* (In the Name of Allah, Most Beneficent, Most Merciful)”, before reciting *Fati`hah* and other *Surahs* in the prayer].

failed to report this practice from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), had it occurred. Had he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) audibly recited the *Basmalah* always, this practice would have been reported, just as the number of compulsory prayers, number of *Rak'ah* in each prayer, reciting Qur'an aloud or inaudibly [during various prayers], number of *Sujuds*, pillars of the prayer and the order in which to perform them, were all duly reported. All success comes from Allah Alone.

The middle and just way that the fair scholar would agree to, is that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited [the *Basmalah*] aloud¹ and inaudibly, recited the *Qunut* and later abandoned it. However, his reciting [of *Basmalah*] in secret was more often than aloud, and the times he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not recite *Qunut* were more often than his reciting it.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *Qunut* only during times of distress, to invoke Allah for some people and against some other people². When those for whom he invoked Allah were saved from captivity [to the pagans of *Quraish*] and came to him, he did not say the *Qunut* any more³; the same occurred when those whom he invoked Allah against, came to him announcing their Islam and repentance [to Allah]⁴. Therefore, the Prophet's *Qunut* was

^[1][In his book, *Sifatu Salati an-Naby*, Pg. 96, al-Albani stated that al-Bukhari and Muslim narrated that Allah's Messenger, peace be upon him, inaudibly recited, '*Bismillahi ar-Ra'hman ar-Ra'him.*']

^[2][Ibn Khuzaimah and al-Khatib, in his book about *Qunut*].

^[3][Muslim (1083)].

^[4][Or, according to al-Bukhari (4149) and Muslim (1082), until Allah, the Exalted and Most Honored, revealed this *Ayah*,=

for an emergency that warranted it, and when the emergency ended, he abandoned *Qunut*. Further, he (صَلَّى اللهُ) (عَلَيْهِ وَسَلَّمَ) did not recite this type of *Qunut* only during the Dawn Prayer. Rather, al-Bukhari narrated in the, Sahih (756), that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said *Qunut* during the *Fajr* and *Maghrib* Prayers. Muslim (1093) collected a similar *Hadith* from al-Baraa ibn `Azib (رَضِيَ اللهُ عَنْهُ).

Further, Imam Ahmad reported that `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا) said, "Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited the *Qunut* for a consecutive month, during the *Dhuhr*, *Asr*, *Maghrib*, *Isha* and *Fajr* Prayers. In the last *Rak`ah*, when he said, '*Sami`a allahu liman `hamidah*¹', he invoked Allah against the sub-tribes of *Bani Sulaim: Ri`l, Dhakwan* and *Usayyah*. Those behind him said, 'Ameen (i.e., O, Allah, accept our invocation to You)'." Imam Abu Dawood² also

= ﴿ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴾

(Not for you [O, Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, but for Allâh] is the decision; whether He turns in mercy to [pardons] them or punishes them; verily, they are *Zâlimûn* [polytheists and wrongdoers]) [3:128].

^[1][meaning, 'Allah hears those who praise and glorify Him), then the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, after he stood up from *Ruku`*, "*Rabbana wa-laka-l-`hamd*. (O, our Lord, Yours is the praise)".

^[2][An authentic *Hadith* collected by Ahmad (2610), Abu Dawood (1231), ibn Khuzaimah (618), at-Tabarani, in, al-Kabir (11910), and several other scholars; Shaikh Wahby said to refer to al-Albani's, Sahih Sunan Abu Dawood (1280)].

collected this *Hadith*¹. The Prophet's guidance in this regard was that he said the *Qunut* only during a calamity that warranted it and abandoned it at normal times². When he recited this type of *Qunut*, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not only say it during the Dawn Prayer³. Yes, he recited *Qunut* during *Fajr* more often, because of this prayer's lengthened recitation and its being close in time to the [voluntary] prayer late at night and to early morning. Also, *Fajr* is close to the time of accepted supplication, when Allah descends⁴.

^[1][Ahmad (7152), Al-Bukhari (755), Abu Dawood (1228) and an-Nasaii (1065) narrated that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sometimes said the *Qunut* supplication (pertaining to invoking Allah against or for some people), in the last *Rak'ah* in the compulsory prayers, he said it after he went for *Ruku`*. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said the *Qunut* supplication aloud, as al-Bukhari (4194) and Ahmad (7153) narrated, raised his hands while saying it, as Ahmad and at-Tabarani narrated, and those who stood behind him said, "Ameen", as Ahmad (2610) Abu Dawood (1231) and as-Sarraj narrated].

^[2][Ibn Khuzaimah reported this in his, Sahih, and al-Khatib in his book on *Qunut*; refer to, Sifatu Salati an-Naby, Pg. 178-181].

^[3][but also in all five compulsory prayers, as reported by Abu Dawood (1231); Sahih Sunan Abu Dawood (1280)].

^[4][Al-Bukhari (1077) and Muslim (1261) reported that Abu Hurairah said, "Allah's Apostle, peace be upon him, said,

"يُنزَلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَنْقُضُ ثُلُثَ
اللَّيْلِ الْآخِرِ يَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأَعْطِيهِ مَنْ
يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ." =

Fajr is the Prayer that Allah and His angels, or the angels of the night and the day witness¹. Both of these meanings were reported², while explaining Allah's statement,

= 'When it is the last third of the night, our Lord, the Blessed, the Superior, descends every night to the heaven of the world and says, 'Is there anyone who invokes Me (demand anything from Me), that I may respond to his invocation; is there anyone who asks Me for something that I may give (it to) him; is there anyone who asks My forgiveness that I may forgive him?' In a narration that Muslim collected from Abu Salamah, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "Until dawn."]

^[1][Al-Bukhari (612) and Muslim (1035) narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said, "I heard Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying,

"تَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الْفَجْرِ."

'The angels of the night and the angels of the day gather at the time of *Fajr* prayer.'" Abu Hurairah (رَضِيَ اللهُ عَنْهُ) added, "Recite, if you wish,

﴿ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴾

(Indeed, the recitation of the *Qur'an* in the early dawn [*Fajr* prayer] is ever witnessed) [17:78]."

^[2][It was not established in the *Sunnah* that Allah (سُبْحَانَهُ وَتَعَالَى) witnesses the Dawn Prayer Himself; refer to, Tamamu al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah, Pg. 182. There is a weak *Hadith* about this topic that ibn Nasr collected in his book, Qiyam al-Lail, Pg. 36, and also ibn Jarir at-Tabari in his explanation of the meanings of the *Qur'an*. Al-Bukhari stated that one of the narrators for this *Hadith*, Ziyadah, is very weak=

﴿ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴾

(Indeed, the recitation of the Qur'an in the early dawn [Fajr prayer] is ever witnessed)¹.

Muhammad ibn Abi Fudaik narrated a 'Hadith from 'Abdullah ibn Sa'eed ibn Abi Sa'eed al-Maq-buri, from his father, from Abu Hurairah (رضي الله عنه), who stated, "When the Messenger of Allah (صلى الله عليه وسلم) lifted his head after *Ruku`*, in the second *Rak'ah* during the Dawn Prayer, he raised his hands and recited this invocation,

"اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ إِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ تَبَارَكَ رَبَّنَا وَتَعَالَيْتَ."

"*Allahumma ihdini fiman hadait, wa-`afini fiman `afait, wa-tawallani fiman tawallait, wa-barik li fima a`taait, wa qini sharra ma qadhait, innaka taqdhhi wa-la yuqdhha `alaik, innahu la yadhillu man walait, tabarakta rabbana wa-ta`alait.* (O, Allah! Guide me among those whom You guide, grant me wellbeing among those whom You grant wellbeing, become my Supporter among those whom You become their Supporter, bless for me what You granted

=in 'Hadith narration. We should state that weak 'Hadiths are not authentic, and therefore, should not be implemented in matters of creed, actions, conduct, mannerism or business transactions].

^[1][17:78]

[me] and save me from the evil of what You have destined for me. Verily, You, only You, decide and no one decides against You. Verily, those whom You become their Supporter will never become disgraced. Blessed be You, our Lord, and Glorified be You.)¹” This *‘Hadith* would have been proof², had it been authentic, from the grades of *Sahih* or *‘Hasan*. ‘Abdullah was not reliable in *‘Hadith*, even though al-‘Hakim (3:4800) graded another narration from ‘Abdullah, about *Qunut*, authentic.

Yes, there is an authentic narration from Abu Hurairah (رضي الله عنه), who said, “By Allah! I, among you, perform the prayer most similar to what Allah’s Apostle (صلى الله عليه وسلم) performed.” Abu Hurairah recited *Qunut* in the last *Rak‘ah* during the *Fajr* Prayer, after he said, “*Sami‘a allahu liman ‘hamidah*.³” He then invoked Allah for the believers and against the disbelievers⁴. There is no doubt that the Prophet (صلى الله عليه وسلم) recited *Qunut* [for calamities]

^[1][The authentic narration pertaining to this type of *Qunut* supplication indicates that the Prophet, peace be upon him, taught these words to al-‘Hasan ibn ‘Ali, his grandson, instructing him to recite them during the *Witr* Prayer, as we will soon mention, Allah willing; refer to, *Irwa‘ al-Ghali‘* (429), by al-Albani, may Allah grant him His Mercy. Also, refer to the beneficial *Ta‘hqiq* that Shaikh Wahbeh did on, *Zad al-Ma‘ad*, from the books of al-Albani, which I benefited from throughout this translation, all thanks be to Allah].

^[2][That the Prophet, peace be upon him, usually recited *Qunut* during Dawn Prayer].

^[3][Which means, ‘Allah hears those who praise and glorify Him), then one says, after he stands up from *Ruku‘*, “*Rabbana wa-laka-l-‘hamd* (O, our Lord, Yours is the praise)”...]

^[4][Al-Bukhari (755) and Muslim (1084) collected this *‘Hadith*, in their authentic collections, each known by, ‘As-Sahih’].

and then abandoned reciting it. Abu Hurairah (رضي الله عنه) wanted to teach the Muslims that it is an established *Sunnah* to sometimes recite *Qunut* [during times of calamity], which the Prophet (صلى الله عليه وسلم) himself practiced. This refutes the statements of scholars of al-Kufah (in Iraq) who disliked reciting *Qunut* during the Dawn Prayer, whether in times of calamity or otherwise, stating that this practice was abrogated, and thus, reciting it is an innovation in the religion. As for *Ahlu al-`Hadith*¹, they are in the [righteous] middle, between the two extremes, those who recommend *Qunut* during calamities and otherwise and those who disallow it at all times. *Ahlu al-`Hadith* benefit from *Hadith* the most. They recite *Qunut* in times when Allah's Messenger (صلى الله عليه وسلم) recited it, and abandon it when he abandoned it. Therefore, they imitate the Prophet's practice in both cases, stating that it is a part of the *Sunnah* to practice what he (صلى الله عليه وسلم) practiced and abandon what he abandoned. Yet, they neither criticize those who always recite the *Qunut*, nor dislike this action or consider it an innovation in the religion, nor consider them in defiance of the *Sunnah*². They neither criticize those who disallow reciting *Qunut*,

¹[The saved group that follows the Qur'an and the *Sunnah*, the way the companions understood and implemented them].

²[However, the authentic *Hadith* that we mentioned from Tariq al-Ashja`ii, which Ahmad (15317), at-Tirmidhi (368) and ibn Majah (1231) collected, stated that it is an innovation in the religion to always recite *Qunut*; refer to, Sahih Sunan at-Tirmidhi (330). Also, refer to, Tamamu al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah, Pg. 243-244, wherein al-Albani asserts that the Prophet's guidance is that he did not recite *Qunut* always during the Dawn Prayer, and that he, peace be on him, abandoned the practice of reciting *Qunut* later].

even during times of calamity, nor consider abandoning it at all times an innovation in the religion, nor consider them in defiance of the *Sunnah*. Rather, those who recite the *Qunut* have done well and those who do not, have done well¹.

Standing after *Ruku`* is a time when invocation of Allah (سُبْحَانَهُ وَتَعَالَى) and praising Him are legislated²; the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) joined both traits in this posture. The supplication recited during *Qunut*³ contains invocation to Allah and praises and glorification of Him (سُبْحَانَهُ وَتَعَالَى). Therefore, it is worthy of being recited in this posture⁴.

If the Imam of prayer sometimes recited this type of *Qunut* supplication aloud⁵, to teach it to those praying behind him, then there is no sin in this case⁶. `Umar (رَضِيَ اللهُ عَنْهُ) recited the *Du'aa al-Istifta`h* aloud to teach those behind

[¹] [We previously stated that the Prophet, peace be upon him, recited this type of *Qunut* only during times of distress, as al-Khatib reported in his book on *Qunut*. This is also the opinion of Imams Ahmad ibn `Hanbal and Is`haq ibn Rahawaih, as at-Tirmidhi reported from them (367); refer to, *Zad al-Ma`ad*, Ta`hqiq by Shaikh `Irfan `Hassunah, Pg. 197, footnote no. 4].

[²] [And this also a type of *Qunut*, as we previously stated].

[³] [Whether the type of *Qunut* recited during calamities, or the regular invocation to Allah recited in this posture (after *Ruku`*)].

[⁴] [While standing, after *Ruku`*].

[⁵] [In this segment, ibn al-Qayyim is talking about the regular invocation to Allah recited in secret, after *Ruku`*. He already established that the *Qunut* during calamities, as well as, the *Qunut* that starts with the words, "O, Allah, guide me among those whom you guide...", which is recited before *Ruku`* during *Witr*, are recited audibly. Allah has the best knowledge].

[⁶] [Al-Bukhari (4194) and Ahmad (7153) narrated that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said the *Qunut*, he recited it aloud].

him how to say it¹. Also, `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا) recited the *Fati`hah* audibly during the funeral prayer, to teach the people that reciting it is an established practice in the *Sunnah*². Similar to this, is when the Imam recites *Ameen* aloud³. These types of differences do not warrant chastising those who perform or do not perform them. Likewise is the case of raising the hands in the prayer⁴,

[¹Muslim (606) collected this *Hadith*, using a chain of narration that is missing a narrator; also at-Ta`hawi collected this *Hadith*].

[²Al-Bukhari (1249) narrated that Tal`hah ibn `Abdullah ibn `Auf said, "I offered the funeral prayer behind ibn `Abbas and he audibly recited *Fati`hah* and said, 'You should know that it (recitation of *Fati`hah*) is the tradition of Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).'"

[³Ahmad (18088), al-Bukhari (738), Muslim (618) and Abu Dawood (797) narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'Ameen', when he finished reciting *Fati`hah*. Also, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered those who pray behind the Imam to say Ameen, after the Imam, saying,

"إِذَا أَمَّنَ الْإِمَامُ فَأَمَّنُوا فَإِنَّهُ مَنْ وَاَفَقَ تَأْمِينَهُ تَأْمِينِ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ." وَقَالَ ابْنُ شِهَابٍ: وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ آمِينَ.

"Say, 'Ameen', when (after) the Imam says it; if the Ameen of any one of you coincides with that of the angels then all his past sins will be forgiven." Ibn Shihab az-Zuhri said, "Allah's Apostle, peace be upon him, used to Say, 'Ameen'; refer to, Sifatu Salati an-Naby, Pg. 101].

[⁴Raising the hands during the first *Takbir* (*Takbiratul-I`hram*), before going to *Ruku`* and after rising from *Ruku`* is required=

saying any of the various types and words recited during *Tashahhud*¹, *Adhan* and *Iqamah*², and performing `Hajj of the *Ifrad*, *Qiran* or *Tamattu`* types³.

=from all those who pray, according to numerous *Hadiths* of the *Mutawatir* grade; *Sifatu Salati an-Naby*, Pg. 87 & 128. Also, refer to the part of this translation of, *Zadul Ma`ad*, on the Prophet's prayer].

^[1][Refer to, *Sifatu Salati an-Naby*, Pg. 161-167 for the various types and words for *Tashahhud*].

^[2][*Adhan*, pertains to the call to the prayer, while, *Iqamah*, announces the imminent commencement of the acts of the prayer. Muslim (572) collected the words for the *Adhan* that the Apostle of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) taught Abu Ma`h-dhurah; also refer to al-Bukhari (568) and Muslim (569) about the *Adhan* that the Prophet, peace be upon him, ordered Bilal to recite. We previously mentioned this topic, in the first volume of this translation, as well as, the words for *Iqamah*].

^[3][`Hajj at-Tamattu', pertains to assuming *I'hram** with the intention of performing `Umrah alone, during the month of the `Hajj, and then performing the rituals of `Umrah. On the Day of *Tarwiyah*, the eighth day of the month of *Dhul-Hijjah*, the pilgrim announces *I'hram* for `Hajj and performs the rituals of `Hajj. *Hajju al-Qiran*, pertains to audibly announcing then performing the rituals of `Hajj and `Umrah combined, from the designated area for *I'hram* (the *Miqat*).

Hajju al-Ifrad, pertains to audibly announcing then performing the rituals of `Hajj alone.

* *I'hram*: wearing the two-piece cloth, for men, and announcing the intention of performing `Umrah or `Hajj. While in the state of *I'hram* one abstains from sexual intercourse, foul speech, quarreling, useless arguments, wearing perfume, and so forth. For more information about the rituals of `Hajj and `Umrah, refer to, *Pillars of Islam*, which I translated for Darussalam, Riyadh].

We only mentioned the Prophet's practical guidance in this book; this is the sought after aim and reason behind authoring it and its pursued objective and destination. This is one topic and what is permissible or otherwise is another topic. We did not dedicate this book to mentioning the allowed and disallowed acts, but collected the various guidance the Prophet (ﷺ) established himself. Surely, the Prophet's guidance is the best and most perfect guidance¹. Therefore, when we assert that it was not in the guidance of the Prophet (ﷺ) to always recite *Qunut* during *Fajr* or recite the *Basmalah* aloud², this does not mean that the opposite is disliked [or disallowed] or that it is an innovation in the religion. Rather, what we seek to establish is that his guidance is the perfect and best guidance. Allah (سُبْحَانَهُ وَتَعَالَى) is sought for each and every kind of help.

Abu Ja'far ar-Razi collected a *Hadith* from ar-Rabi' ibn Anas from Anas (رضي الله عنه), who was reported to have said, "The Messenger of Allah (ﷺ) kept reciting *Qunut* during the *Fajr* Prayer, until he left this earthly life.³" This *Hadith* is found in the, Musnad [by Imam Ahmad ibn 'Hanbal], and was collected by at-

^[1][The Prophet (ﷺ) proclaimed the same, in the *Du'aa* that he (ﷺ) usually started his speeches with, which is found in the beginning of this book, "And the best guidance, is the guidance of Muhammad (ﷺ)" [Muslim (1435)].

^[2][We established that the Prophet (ﷺ) did not recite the *Basmalah* aloud].

^[3][Ahmad (12196), al-Baihaqi, in his book, as-Sunan al-Kubra (2:201) and ad-Daraqutni, in his, Sunan (2:39) collected this weak *Hadith*; refer to, Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah (1238) and Shaikh Wahby's *Ta'hqiq* on, Zad-ul-Ma'ad].

Tirmidhi¹ and other scholars. However, Ahmad ibn `Hanbal and other scholars stated that Abu Ja`far ar-Razi is weak in `Hadith. Ali ibn al-Madini said that Abu Ja`far used to confuse [and mistake various `Hadith narrations]. Imam Abu Zur`ah stated that Abu Ja`far used to often make mistakes in his narrations, while ibn `Hibban stated that Abu Ja`far reported narrations from famous narrators who are known to have not reported them.

My Shaikh, ibn Taimiyyah, may Allah grant him His Mercy, said to me, "This *Isnad*² is the same one he used to report a long `Hadith from Ubai ibn Ka`b (رضي الله عنه), about Allah's statement,

﴿ وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴾

(And [remember] when your Lord brought forth from the Children of Adam, from their loins, their seed [or from Adam's loin his offspring] and made them testify as to themselves [saying]: "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this.")³ In this long `Hadith, it is claimed that the soul of Jesus (عليه السلام) son of Mary, was among the souls from whom Allah (سبحانه) took the covenant, during the time of Adam (عليه السلام).

[1][At-Tirmidhi did not collect this `Hadith].

[2][Chain of narration that Abu Ja`far ar-Razi used in the `Hadith that he collected from Anas].

[3][7:172]

The narration goes on to claim that the soul of Jesus (عَلَيْهِ السَّلَامُ) was the same soul that Allah (سُبْحَانَهُ وَتَعَالَى) sent to Mary, when she took refuge in a place east of her people. The narration goes on to claim that Allah (سُبْحَانَهُ وَتَعَالَى) sent this soul to Mary and he came to her in the shape of a man in all respects. So she became pregnant by the soul that spoke to her, which entered into her through her mouth. This narration is an utter mistake. The soul that Allah, the Exalted, sent to Mary, is the angel who said to her,

﴿ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴾

(“I am only a messenger from your Lord, [to announce] to you the gift of a righteous son.”)¹ It is not possible that it was the soul of Jesus that spoke to her.”

Therefore, Abu Ja`far ar-Razi collected weak *Hadiths* and whatever he collected alone, is not acceptable to the scholars of *Hadith*. Even if the *Hadith* he collected from Anas (رَضِيَ اللهُ عَنْهُ) is authentic, it does not necessarily mean the *Qunut* that we are talking about in this chapter; the words of the *Hadith* do not indicate otherwise. Further, *Qunut* means several things, such as standing and being idle [while praying], continuous worship, invocation of Allah (سُبْحَانَهُ وَتَعَالَى), glorifying Him, being humble to Him, and so forth. For instance, Allah (سُبْحَانَهُ وَتَعَالَى) said [30:26],

﴿ وَ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَانِتُونَ ﴾

(To Him belongs whatever is in the heavens and the earth. All are *Qanitun* [obedient to Him]),

^[1][19:19]

﴿ أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ
وَيَرْجُو رَحْمَةَ رَبِّهِ ﴾

(*Is one who is Qanit [obedient to Allâh], prostrating himself or standing [in prayer] during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord [like one who disbelieves?]*)¹, and,

﴿ وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِنَ الْقَاتِنِينَ ﴾

(*...and she [Mary] testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: "Be!"— and he was; that is 'Îsâ [Jesus], son of Maryam [Mary] as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the Qanitûn [obedient to Allâh].*)² Also, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَفْضَلُ الصَّلَاةِ طُولُ الْقُنُوتِ."

"*The most excellent prayer is that which has the longest Qunut*".^{3,4} Zaid ibn Arqam said, "Allah's statement,

﴿ وَقَوْمُوا لِلَّهِ قَانِتِينَ ﴾

[¹][39:9]

[²][66:12]

[³][*Qunut* here pertains to standing, while praying].

[⁴][Muslim (1257) collected this *Hadith*].

(*And stand before Allâh Qanitun*)¹, ordained silence on us and forbade us from talking [to each other while praying].²”

Further, [in the *Hadith* that Abu Ja'far collected,] it was not reported that Anas said that the Prophet (صلى الله عليه وسلم) recited *Qunut* after *Ruku`*, saying with an audible voice, “O, Allah, guide me among those whom You guide...”, until the end of the *Du'aa*. Also, it was not reported that Anas stated that those praying behind the Prophet (صلى الله عليه وسلم) said, ‘*Ameen*’, afterwards.

It is a fact that the Prophet’s supplication [after he lifted his head from *Ruku`*],

”رَبَّنَا وَلَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الْأَرْضِ وَمِثْلَهُ مَا
شِئْتَ مِنْ شَيْءٍ بَعْدُ أَهْلَ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ
وَكَلُّنَا لَكَ عَبْدٌ لَا مَانِعَ لِمَا أُعْطِيتَ وَلَا مُعْطِي لِمَا مَنَعْتَ وَلَا
يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.”

“*Rabbana wa-laka-l-`hamdu, milaa as-samawati, wa-milaa al-ardhi, wa-milaa ma shi'ta min shai-in-ba`d. Ahla ath-thanaa-i wa-l-majd, a`haqqu ma qala al-`abd, wa-kulluna laka `abd. la mani'a lima a'tait, wa-la mu'tiya lima mana't, wa-la yanfa'u dhal jaddi minka-l-jadd.* ([You are] Our Lord, and all praise is due to You, that which fills the heavens, the earth, and all that pleases You besides them. You are Worthy of all praise and glory, Most Worthy of what a servant says, and we all are Your servants. None can withhold what You give, nor give what You withhold.

^[1][1:238]

^[2][Al-Bukhari (4170) and Muslim (838)].

Verily, all riches cannot avail a wealthy person against You)¹”, is also called *Qunut*. Also, when one lengthens this pillar [standing after *Ruku`*], it is called *Qunut*, long recitation from the Qur’an (while praying) is called *Qunut*, and the *Du’aa* we are discussing in this chapter is called *Qunut*. Where did people get the notion that what Anas (رضي الله عنه) was reported to have described is this last type of *Qunut* and nothing else?

One should not say that when Anas said that the Prophet (صلى الله عليه وسلم) recited *Qunut* during *Fajr*, not during other prayers, it only meant the usual meaning of *Qunut*. This opinion goes on to assert that, the other types of *Qunut* are recited during *Fajr* and otherwise, while Anas mentioned *Fajr* exclusively, not the other prayers. Further, this opinion asserts, the *Qunut* Anas mentioned is not the *Du’aa* that the Prophet (صلى الله عليه وسلم) said against the disbelievers and for the weak believers, because Anas (رضي الله عنه) said that the Prophet (صلى الله عليه وسلم) recited this *Du’aa* for a month and then abandoned it. Therefore, those who support this opinion assert, it must be the known *Qunut Du’aa* that Anas is talking about, especially since Abu Bakr, `Umar, `Uthman, `Ali, al-Baraa ibn `Azib, Abu Hurairah, `Abdullah ibn `Abbas, Abu Musa al-Ash`ari, Anas ibn Malik (رضي الله عنهم), and others recited this type of *Qunut*².

The answer to this opinion has many branches. First, Anas (رضي الله عنه) said in another *Hadith* that the Prophet (صلى الله عليه وسلم) used to recite *Qunut* during *Fajr* and *Maghrib*, as al-Bukhari (756) reported. The same was collected from al-Baraa ibn `Azib (1094). Thus, *Qunut* was

^[1][Muslim (736), Abu Dawood (721) and Abu `Uwanah].

^[2][That starts with the words, “O, Allah, guide me among...”].

not only recited during *Fajr*, so why do you say that it is recited only during *Fajr*?

If one says that *Qunut* during *Maghrib* was abrogated, those who oppose this opinion from the scholars of al-Kufah will say that also *Qunut* during *Fajr* was abrogated. There is not a proof that one could provide supporting the opinion that *Qunut* was abrogated during *Maghrib* that does not also apply to *Fajr*. Therefore, one cannot establish evidence that *Qunut* during *Maghrib* was abrogated, while *Qunut* during *Fajr* was continued.

If one says, *Qunut* during *Maghrib* was recited when calamities struck, not a regularly practiced *Qunut*, those who oppose this opinion from *Ahlu al-`Hadith* would reply by saying that such was the case with *Qunut* during *Fajr*. Therefore, what is the difference between the two? *Ahlu al-`Hadith* would also say that it was Anas himself who narrated that *Qunut* during *Fajr* was for calamities, not a regularly performed *Qunut*; you¹ rely on Anas's narration to support your opinion that the *Qunut* he talked about was a regularly performed *Qunut*. However, Anas (رضي الله عنه) narrated that the Prophet (صلى الله عليه وسلم) recited *Qunut* during a calamity and then abandoned it. The *Two Sahihs* [al-Bukhari (2836) and Muslim (1088)] narrated that Anas (رضي الله عنه) said that Allah's Messenger (صلى الله عليه وسلم) recited *Qunut* for a month, invoking Allah against some Arab tribes, then abandoned it.

Second, Shabbabah narrated that, Qais ibn ar-Rabi' said that, `Asim ibn Sulaiman said, "We said to Anas ibn Malik (رضي الله عنه), 'Some people claim that the Prophet (صلى الله عليه وسلم) always recited *Qunut* during *Fajr*.' He said, 'They lied. The Messenger of Allah (صلى الله عليه وسلم) recited *Qunut*

^[1][Who claim that *Qunut* was regularly recited during *Fajr*].

for a month against an *Arab* tribe.” Qais ibn ar-Rabi’ was rendered weak in *Hadith* by Ya’hya ibn Ma’een¹; but other scholars stated that he is somewhat reliable². Qais is not less reliable than Abu Ja’far ar-Razi, so why would one accept Abu Ja’far’s narration that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said *Qunut* until he died, but refuse Qais’s narration? Certainly, Qais is more reliable or the same as Abu Ja’far regarding *Hadith*, especially since the scholars who stated that Abu Ja’far is not reliable are more than the scholars who said the same about Qais.

Third, Anas (رَضِيَ اللهُ عَنْهُ) stated that they did not recite *Qunut* before, then the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) started reciting *Qunut* against the tribes of *Ri’l* and *Dhakwan*. The *Two Sahihs*³ narrated that Abdul ‘Aziz ibn Suhaib said that, Anas (رَضِيَ اللهُ عَنْهُ) said, “The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent seventy men, called, *al-Qurra*’ (scholars; they also memorized the Qur’an by heart), for some purpose. The two groups of *Bani Sulaim* called, ‘*Ri’l* and *Dhakwan*’, appeared to them near a well called, *Bir Ma’unah*. The people (*al-Qurra*) said, ‘By Allah, we have not come to harm you, but we are passing by you on our way to do something for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).’ But (the infidels) killed them. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) therefore invoked evil upon them for a month, during the Dawn Prayer. That was the beginning of *Qunut*; we used not to say *Qunut* before that.”

This indicates that it was not the guidance of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to always recite *Qunut*. Anas stated here that the *Qurra* incident warranted the start of *Qunut*,

^[1]{And also an-Nasaii, ‘Ali ibn al-Madini and Ahmad, and Waki’, as al-Bukhari stated}.

^[2]{Such as Shu’bah and ibn ‘Adi}.

^[3]{Al-Bukhari (3779) collected these words}.

which lasted for a month, then was abandoned after the month had passed. This proves that the type of *Qunut* that was practiced and then abandoned is *Qunut* recited during times of calamity. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also recited *Qunut* for a month during the *Isha* Prayer. The *Two Sahihs* [al-Bukhari (762) and Muslim (1082)] narrated that, Ya`hya ibn Abi Kathir said that, Abu Salamah said that, Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *Qunut* for a month during *Isha* Prayer, saying in his *Qunut*,

"اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلْمَةَ بْنَ هِشَامٍ وَعَيَّاشَ ابْنَ أَبِي رَيْبَعَةَ وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ وَاجْعَلْهَا عَلَيْهِمْ كَسَنِي يُوسُفَ."

"O, Allah! Rescue al-Walid ibn Walid, Salamah ibn Hisham, `Ayyash ibn Abi Rabi`ah, and the helpless among the believers. O Allah! Trample severely (the tribes of) Mudhar and cause them a famine similar to the famine that broke out at the time of Yusuf (Prophet Joseph عَلَيْهِ السَّلَامُ)." Abu Hurairah (رَضِيَ اللهُ عَنْهُ) then said, "One day, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not invoke Allah for them and I asked him about this matter. He said, 'Have they not come here?'" Likewise, the Prophet's *Qunut*, for a month during *Fajr*, was for a calamity; Anas (رَضِيَ اللهُ عَنْهُ) stated that in this case, it was recited for a month.

Abu Hurairah (رَضِيَ اللهُ عَنْهُ) also recited *Qunut* for a month, during *Fajr*. We also mentioned a *Hadith* from `Ikrimah (رَضِيَ اللهُ عَنْهُمَا) wherein `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا) stated that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *Qunut* for a month, during *Dhuhr*, *Asr*, *Maghrib*, *Isha* and

Fajr. Abu Dawood and other scholars collected this authentic *'Hadith*¹.

Further, at-Tabarani narrated, in his book, al-Mu'jam al-Ausat, that Muhammad ibn Anas said that, Mutarrif ibn Tarif said that, Abu al-Jahm said that, al-Baraa ibn 'Azib (رَضِيَ اللهُ عَنْهُ) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *Qunut* in every compulsory prayer². At-Tabarani commented, "Only Mutarrif collected this *'Hadith* from Muhammad ibn Anas." This *'Hadith*'s *Isnad* is not reliable itself, but the *'Hadith* is authentic, if you consider its context. This is because, as we stated, *Qunut* pertains to invocation to Allah. It is a fact that every time the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed, he said *Du'aa* (supplication). This is the desired meaning in the *'Hadith* that Abu Ja'far collected from Anas, if it is graded authentic, and therefore, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invoked Allah in *Qunut* in his prayer until he departed this life. Moreover, there is no doubt that this is a true statement: the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invoked Allah (سُبْحَانَهُ وَتَعَالَى) during *Fajr*, until he departed this life³.

^[1][Ahmad (2610), Abu Dawood (1231), ibn Khuzaimah (618), at-Tabarani, in his book, al-Kabir (11910), and several other scholars, collected this authentic *'Hadith*; refer to, Sahih Sunan Abu Dawood (1280), by al-Albani].

^[2][Al-Haithami, in his book, Mujamma' az-Zawa'id (2:138), said that at-Tabarani collected this *'Hadith* in his book, al-Ausat; al-Haithami said that the chain of narration for this *'Hadith* contains reliable narrators (but this does not mean that the *'Hadith* is authentic). Refer to the *Ta'hqiq* on, Zad-ul Ma'ad, that Shaikhs Wahby and 'Irfan did].

^[3][He, peace be upon him, also did so in all other prayers, before reciting Qur'an, while going for *Ruku'*, while in *Ruku'*, after *Ruku'*, while going to and during *Sujud*, and so forth. Ibn al-=-

Fourth, the various narrations collected from Anas (رَضِيَ اللهُ عَنْهُ) clarify the meaning, explain each other and do not contradict each other. For instance, the *Two Sahihs* [al-Bukhari (947) and Muslim (1089)] narrated that `Asim al-A`hwal said, "I asked Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) about *Qunut* during prayer, and he said, 'We recited *Qunut*.' I asked, 'Before or after *Ruku*?' He said, 'Before.' I said, 'So and so told me that, you said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said *Qunut* after *Ruku*.' He said, 'He erred. I said, 'The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *Qunut* for a month, after *Ruku*'¹." Some people thought that this *Hadith* has a defect and that `Asim al-A`hwal is the only narrator who collected these words. They said, "Asim is very reliable, but he contradicted the other students of Anas regarding when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *Qunut*." They said, "Even an excellent narrator of the *Hafidh*² grade makes mistakes, and the excellent horse trips." They also said that Imam Ahmad ibn `Hanbal stated that this *Hadith* has a defect. Al-Athram said, "I asked Abu `Abdullah –Ahmad ibn `Hanbal, "Are there other narrators, besides `Asim al-A`hwal, who reported that Anas said that the Messenger of Allah recited *Qunut* before *Ruku*³?" Ahmad said, 'I do not know of anyone else, except `Asim, who narrated this statement.' Abu `Abdullah then said,

=Qayyim states here that the *Hadith* he is discussing pertains to reciting general supplications, not the specific *Qunut* supplication that people think].

^[1][After a calamity, that being, the seventy companions who were killed at the area of *Bir Ma`unah*].

^[2][Who memorizes a tremendous number of *Hadith* narrations by heart].

^[3][They are not talking about the type of *Qunut* that lasted for a month, which was recited after *Ruku*].

‘Asim contradicted them all. Hisham narrated from Qatadah, from Anas; and also at-Taimi, from Abu Mijlaz, from Anas, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said *Qunut* after *Ruku`*. Also, Ayyub narrated the same from Anas, through Muhammad ibn Seereen, and `Handhalah ad-Dausi, from Anas. These are four [different] chains of narration. As for `Asim, he said that he asked Anas about *Qunut* and Anas replied, “They lied! I only said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said *Qunut* after *Ruku`* for a month.’ Ahmad was asked about who narrated this *Hadith* from `Asim, and he said, ‘Abu Mu`awiyah and others.’ He was asked, ‘The rest of the *Hadiths* state that *Qunut* was after *Ruku`*.’ He said, ‘Yes, such as the narrations collected from Khufaf ibn Emaa ibn Ra`hdhah and Abu Hurairah.’ So I asked him, ‘O, Abu `Abdullah! Why then do you allow reciting *Qunut* before *Ruku`*, even though the *Hadiths* assert that *Qunut* was recited after *Ruku`*?’ He said, “*Qunut* is usually recited after *Ruku`*, during the Dawn Prayer. But during the *Witr* [voluntary prayer at night], it is alright if one says it before *Ruku`*, even though it is usually recited afterwards, because the Prophet’s companions did both. But, during *Fajr*, *Qunut* is recited after *Ruku`*.”

It is amazing that one would discount the reliability of an authentic *Hadith* [like `Asim’s] collected in the Two Sahihs, as reported by several reliable and excellent narrators, while accepting *Hadith* from the likes of Abu Ja`far ar-Razi, Qais ibn ar-Rabi`, `Amr ibn Ayyub, `Amr ibn `Ubaid, Dinar and Jabir al-Ju`fi! Consequently, we say in reply, asserting that all success comes from Allah, that all authentic *Hadiths* collected from Anas about this topic testify to each other and do not contradict each other. The *Qunut* mentioned before *Ruku`*, pertains to another supplication, not the *Qunut* said after *Ruku`*, which Anas

said lasted for a month. The *Qunut* that Anas mentioned before *Ruku`* pertains to lengthening the recitation of Qur'an, about which the Prophet (صلى الله عليه وسلم) said,

"أَفْضَلُ الصَّلَاةِ طُولُ الْقُنُوتِ."

"The most excellent prayer is that which has the longest *Qunut*.¹" As for the *Qunut* mentioned after *Ruku`*, it pertains to the invocation of Allah (سُبْحَانَهُ وَتَعَالَى) that he (صلى الله عليه وسلم) recited for a month, invoking for some people and against some others. Afterwards², he still lengthened this posture for the purpose of invoking Allah (سُبْحَانَهُ وَتَعَالَى) and praising Him, until he departed this life. For evidence, the *Two Sahih*s narrated that Thabit said, "Anas said, 'I will leave no stone unturned in making you offer the prayer as I have seen the Prophet (صلى الله عليه وسلم) making us offer it.' Anas used to do something, which I have not seen you doing. He used to stand after the bowing for such a long time that one would think that he had forgotten (the prostrations) and he used to sit between the prostrations so long that one would think that he had forgotten the second prostration.³" This is the *Qunut* that the Prophet (صلى الله عليه وسلم) observed until he departed this earthly life.

It is a fact that during this lengthy posture [after *Ruku`*], he (صلى الله عليه وسلم) did not remain idle. Rather, he glorified his Lord, praised Him and invoked Him. This is not the *Qunut* that he recited for a month, which was

^[1][Muslim (1257) collected this *Hadith*].

^[2][After the Prophet (صلى الله عليه وسلم) abandoned reciting *Qunut* during this posture, i.e. the *Qunut* that pertains to invoking Allah against or for some people].

^[3][Al-Bukhari (778) and Muslim (726)].

dedicated especially for invoking Allah against the tribes of *Ri'l*, *Dhakwan*, *Usayyah* and *Bani Li'hyan*, as well as, for the weak Muslims who were still in Makkah. As for Anas stating that this *Qunut* was recited during the Dawn Prayer, it is because the man who asked him, asked about that particular prayer. Therefore, the answer was according to the question, which was about *Qunut* during *Fajr*.

In addition, we should state that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) lengthened the Dawn Prayer more than he lengthened other prayers, reciting between sixty to a hundred *Ayat*¹. Further, and as al-Baraa ibn 'Azib stated, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to make his *Ruku'*, standing after *Ruku'*, *Sujud* and sitting between the two *Sujud* almost equal in duration. He used to stand after *Ruku'* during the Dawn Prayer more than in other prayers, invoking his Lord (سُبْحَانَهُ), praising Him and glorifying Him during this posture, as the *Hadiths* indicate. This is a type of *Qunut*, no doubt, and it is the one that he observed during *Fajr* until he died.

To some people of *Fiqh* and most common folk, the word, 'Qunut', only means the *Du'aa* (supplication) that includes these words, "O, Allah, guide me among those whom you guide." So, when they heard that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) kept saying *Qunut* until he died, and the Four Guided Caliphs after him and several other companions did the same, they thought that *Qunut* mentioned therein is the same one they know. New generations were raised knowing only this meaning for *Qunut*, and thus, never doubting that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions were reciting it every Dawn! This is the stance

^[1][Al-Bukhari (729) reported that Abu Barzah al-Aslami, may Allah be pleased with him, narrated that the Prophet, peace be upon him, recited sixty to a hundred *Ayat* in each *Rak'ah*, or divided it between both of the two *Rak'ah*, during *Fajr* Prayer].

that the majority of scholars disagreed with, saying that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not do so in his regular guidance, nor are there authentic narrations that he did so¹.

Al-Musnad, and the collectors of the, Sunan, collected the *Du'aa* of *Qunut* that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) taught to al-'Hasan ibn 'Ali (رَضِيَ اللهُ عَنْهُمَا). Al-'Hasan said, "The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) taught me some words to recite during the *Qunut* of *Witr*²,

"اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ إِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ (وَلَا يَعِزُّ مَنْ عَادَيْتَ) تَبَارَكَتَ رَبَّنَا وَتَعَالَيْتَ (لَا مَنجَا مِنْكَ إِلَّا إِلَيْكَ)."

"*Allahumma ihdini fiman hadait, wa-'afini fiman 'afait, wa-tawallani fiman tawallait, wa-barik li fima a'tait, wa qini sharra ma qadhait, fa-innaka taqdhil wa-la yuqdhalaik, innahu la yadhillu man walait, [wa-la ya'izzu man 'adait,] tabarakta rabbana wa-ta'alait, [la manja minka*

^[1][Ubai ibn Ka'b, may Allah be pleased with him, reported that the Prophet, peace be upon him, recited the *Qunut* supplication, which he taught to his grandson al-'Hasan [to recite before *Ruku'* during *Witr*]; refer to, Sifatu Salati an-Naby, Pg. 179. This indicates that the Prophet did not recite this type of *Qunut* always during *Witr*. The majority of scholars stated that reciting this type of *Qunut* is not compulsory during *Witr* Prayer.

This was a summary of what al-Albani said about this topic; Sifatu Salati an-Naby, Pg. 179].

^[2][Voluntary prayer at night, which ends by an odd number of *Rak'ah*].

illa ilaik]. (O, Allah! Guide me among those whom You guide, grant me wellbeing among those whom You grant wellbeing, become my Supporter among those whom You become their Supporter, bless for me what You granted [me] and save me from the evil of what You have destined for me. Verily, You, only You, decide and no one decided against You. Verily, those whom You become their Supporter will never become disgraced [and those whom You take as enemies, will never earn might]. Blessed be You, our Lord, and Glorified be You. [There is no refuge from You, except with You].¹)” At-Tirmidhi commented, “This *Hadith* is from the *Hasan* grade; we do not know of a better narration than this one, about the *Qunut*, as reported from Allah’s Apostle, peace be upon him.” Al-Baihaqi added in his narration,

"وَلَا يَعْزُ مَنْ عَادَيْتَ."

“*Wa-la ya`izzu man `adait*. (Those whom You take as enemies will never earn might)”, after,

"وَأِنَّهُ لَا يَدِلُّ مَنْ وَالَيْتَ."

^[1][Ahmad (1625), Abu Dawood (1214), At-Tirmidhi (426), an-Nasaii (1725), ibn Majah (1168), ibn Khuzaimah, ibn Abi Shaibah, at-Tabarani, al-Baihaqi and ibn `Asakir collected this authentic *Hadith*; Sahih Sunan Abu Dawood (1263). Refer to, Sifatu Salati an-Naby, Pg. 178-181, and, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 243-244, for more details about *Qunut*. The addition that al-Baihaqi collected, next, is authentic; Sifatu Salati an-Naby, Pg. 180].

“*Wa-innahu la yadhillu man walait.* (Verily, those whom You take as friends, will never be disgraced.)”

There is further proof that what Anas (رضي الله عنه) meant by *Qunut* recited after *Ruku`*, is the supplication and invocation that is recited while standing¹. Sulaiman ibn `Harb narrated that, Abu Hilal said that, `Handhalah as-Sadusi said, “I disagreed with Qatadah about *Qunut* during *Fajr*; Qatadah said it is recited before *Ruku`* and I said that it is recited afterwards. We went to Anas ibn Malik (رضي الله عنه) and mentioned this dispute to him and he said, ‘I prayed behind the Prophet (صلى الله عليه وسلم) during Dawn Prayer and he said *Takbir*², then went to *Ruku`*. He next raised his head then went to *Sujud*. He then stood up for the second *Rak`ah*, said *Takbir*, went to *Ruku`* then raised his head and stood up a long time, then went to *Sujud*.³” This is similar to the *Hadith* that Thabit collected from Anas, explaining the meaning of *Qunut* that Anas desired, which is recited after *Ruku`*. He explained it by mentioning the Prophet’s standing for a long time [while invoking Allah (سُبْحَانَهُ وَتَعَالَى) and praising Him, after *Ruku`*]. Consequently, all of Anas’s *Hadiths* agree with each other, and success only comes from Allah (سُبْحَانَهُ وَتَعَالَى).

[¹] [We stated before that when the Prophet, peace be on him, stood up after performing *Ruku`*, he said, “*Sami`a allahu liman `hamidah, rabbana laka-l-`hamd* (Allah hears those who Praise Him, O, our Lord, all praise is due to You)”, then praised Allah with different types of supplication that we mentioned in this volume of the translation of, *Zad al-Ma`ad*, in the chapters on the Prophet’s prayer].

[²] [*Allahu Akbar* (Allah is the Great)].

[³] [This *Hadith* contains two weak narrators, Abu Hilal Muhammad ibn Sulaim and `Handhalah as-Sadusi].

As regards the types of *Qunut* supplication that the companions recited, they are two types. First, *Qunut* recited during calamities, such as that recited by Abu Bakr as-Siddiq (رَضِيَ اللهُ عَنْهُ) regarding fighting Musailimah [al-Kadh-dhab¹] and when war was waged against the People of the Scriptures². Also, `Umar (رَضِيَ اللهُ عَنْهُ) recited this type of *Qunut* as did `Ali (رَضِيَ اللهُ عَنْهُ), when he was engaged in war against Mu`awiyah (رَضِيَ اللهُ عَنْهُ)³ and the people of the *Sham*

^[1][Musailimah: the liar who claimed to be a prophet during the time of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), peace be on him; Abu Bakr (رَضِيَ اللهُ عَنْهُ) sent the armies of Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to Musailimah and they crushed him and his people in one of the major battles of Islam, the battle of Yamamah].

^[2][During the reign of Abu Bakr (رَضِيَ اللهُ عَنْهُ), when the Muslim armies fought against and crushed the Roman empire in the Sham Area].

^[3][Several major battles occurred between the righteous Caliph Ali ibn Abi Talib (رَضِيَ اللهُ عَنْهُ) and the armies of *Sham* (which usually means Syria, Palestine, Lebanon and Jordan), led by Mu`awiyah ibn Abi Sufyan (رَضِيَ اللهُ عَنْهُمَا) and Amr ibn al-`Aas (رَضِيَ اللهُ عَنْهُ). We only learn lessons from what happened between the companions (رَضِيَ اللهُ عَنْهُمْ), but never chastise, abuse or curse them. We respect and love them for their role in defending the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), supporting him and establishing Islam at a time when the entire earth was *Kafir*, as well as, their tremendous faith and piety. Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لَا تَسُبُّوا أَصْحَابِي فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا يَلْغَ مُدٌّ
أَحَدِهِمْ وَلَا نَصِيفَةٌ."

"Do not abuse my companions, because if one of you spends an amount of gold the size of Mount U`hud, that will not equal the Mudd or half a Mudd that one of them spent"; [Al-Bukhari=

Area. The second type, is the general supplication recited in the long standing after *Ruku`* to invoke and praise Allah (سُبْحَانَهُ وَتَعَالَى). Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge.

The Prophet's Guidance Regarding *Sujud as-Sahu*

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ أَنَسِيَ كَمَا تَنْسَوْنَ فَإِذَا نَسِيتُ
فَذَكِّرُونِي."

*"I am only human, just like you; I forget, just as you forget. Therefore, when I forget, remind me."*¹

[(3397) and Muslim (4610)]. The, 'Mudd', equals three handfuls of grains. This is the difference between our acts of charity and the acts of charity given by the companions. Their charity established the foundation of Islam and our charity only completes the enormous, magnificent building they started. No doubt, the difference between them and us is even greater than the difference between their charity and ours. Further, the fact that Allah chose the companions to be the companions of the best and final Prophet and Messenger He sent, indicates their honor and virtue above all other believers.].

^[1][Al-Bukhari (386) and Muslim (889) reported,

قَالَ عَبْدُ اللَّهِ: صَلَّى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا سَلَّمَ قِيلَ لَهُ: يَا رَسُولَ اللَّهِ أَحَدَّثَ فِي الصَّلَاةِ شَيْءٌ قَالَ: "وَمَا ذَاكَ" قَالُوا: صَلَّيْتَ كَذَا وَكَذَا فَتَنَى رِجْلَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ وَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ فَلَمَّا أَقْبَلَ عَلَيْنَا بِوَجْهِهِ قَالَ: "إِنَّهُ لَوْ حَدَّثَ فِي الصَّلَاةِ شَيْءٌ لَنَبَأْتُكُمْ بِهِ وَلَكِنْ"

Indeed, it constitutes perfection of Allah's Favor on the Prophet's *Ummah* that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sometimes forgot some aspects of the prayer, to complete their religion for them, so that they imitate him regarding what to do when one forgets. There is a *Hadith* from the *Munqati`* grade¹, collected in, *al-Muwatta* (1:100, by Imam Malik), stating, "I forget or is made to forget, so that I legislate."

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forgot, his forgetfulness warranted legislation regarding *Sahu* in the prayer that was established for his *Ummah*, until the Day of Resurrection.

=إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ أَنَسِيَ كَمَا تَنْسَوْنَ فَإِذَا نَسِيتُ فَذَكِّرُونِي وَإِذَا
شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ الصَّوَابَ فَلْيَتِمَّ عَلَيْهِ ثُمَّ لِيَسَلِّمْ ثُمَّ
يَسْجُدُ سَجْدَتَيْنِ ."

Narrated `Abdullah (رَضِيَ اللهُ عَنْهُ), "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed and when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) finished the prayer, he was asked, 'O, Allah's Apostle! Has there been any change in the prayers?' He said, 'What is it?' The people said, 'You have prayed so much and so much.' So the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) bent his legs, faced the *Qiblah* and performed two prostrations (of *Sahu*). He then ended his prayers with *Taslim* (he turned his face to right and left saying, 'As-Salamu `Alaikum-Warahmat-ullah'). When he turned his face to us he said, 'If there had been anything changed in the prayer, surely I would have informed you. I am a human being like you and liable to forget like you. So if I forget remind me, and if anyone of you is doubtful about his prayer, he should follow what he thinks to be correct, complete his prayer accordingly, finish it and offer two prostrations (of *Sahu*).'"]

^[1][Where the chain of narration is missing one or more narrators].

Once, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stood up after the second *Rak`ah*, in a four-*Rak`ah* prayer, without sitting for *Tashahhud*. When he finished the prayer, and before saying the *Taslim*, he performed two prostrations for *Sahu* (forgetfulness) then the *Taslim*¹. A *Fiqh* ruling was established through this incident, that being, when one starts on the next act of the prayer, whereas he forgot the previous act, not a pillar, one performs two *Sahu Sujud*, before the *Salam*. Further, in this case, one does not go back to the missed act, but continues in the new pillar he started. When he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) forgot and stood up [before reciting the first *Tashahhud*], the companions said *Tasbi`h*², but he pointed to them to stand up.

There is a difference of opinion regarding when the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) performed the two prostrations for forgetfulness in this case. For instance, the *Two Sahihs* [al-Bukhari (1149) and Muslim (885)] narrated that `Abdullah ibn Bu`hainah (رَضِيَ اللَّهُ عَنْهُ) said that during *Dhuhr* Prayer, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stood up after two *Rak`ah* and did not sit, for *Tashahhud*. When he ended the prayer, he

^[1][Al-Bukhari (1149)].

^[2][Al-Bukhari (1128) and Muslim (641) narrated that the Prophet, peace be upon him, said regarding correcting the Imam of prayer, when he makes a mistake,

"التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيْقُ لِلنِّسَاءِ."

"Saying *Tasbi`h* is for men and clapping the hands is for women." Therefore, when men realize that the Imam made a mistake, they say, '*Sub`hanallah* (all praise is due to Allah), while women remind the Imam by clapping (with two fingers, as some scholars stated).]

performed two *Sujud* and then said the *Salam*. In another narration collected by al-Bukhari and Muslim, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said *Takbir* before offering each of these two prostrations, while sitting, before he said the *Salam*¹.

Moreover, there is a *Hadith* in, al-Musnad, wherein Yazid ibn Harun narrated that, al-Mas`udi said that, Ziyad ibn `Ilaqah said, "Al-Mughirah ibn Shu`bah (رَضِيَ اللهُ عَنْهُ) led us in the prayer. When he finished two *Rak`ah*, he stood up and did not sit for *Tashahhud*. Those who were behind him said *Tasbi`h*, but he pointed to them to stand up. When he ended the prayer, he said the *Salam*, then performed two prostrations then said another *Salam*. He said, 'The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did the same with us.'²" At-Tirmidhi graded this *Hadith* authentic, from the grade *Hasan Sahih*.

^[1][Imam ash-Shaukani, in his book, as-Sail al-Jarrar (1:274-275), stated that when one forgets a recommended act in the prayer, it is recommended to perform *Sujud as-Sahu*. There is a *Hadith* from the *Hasan* grade that supports this assertion. Abu Dawood (874), Ahmad (21382) and several other scholars narrated that the Prophet, peace be on him, said,

"لِكُلِّ سَهْوٍ سَجْدَتَانِ بَعْدَ مَا يُسَلَّمُ."

"Every *Sahu* establishes two prostrations, after one says the *Salam*." Also, ash-Shaukani stated that when one forgets an obligatory act in the prayer, it is necessary that one perform the two prostrations for *Sahu*. Refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 272-273.]

^[2][Ahmad (17460) and At-Tirmidhi (333) collected this authentic *Hadith*; Shaikh Wahby said to refer to, Sahih Sunan at-Tirmidhi (300)].

Al-Baihaqi¹ collected a *Hadith* from Abdul Ra'hman ibn Shimasah al-Mahri, who said, “Uqbah ibn `Amir al-Juhani (رَضِيَ اللهُ عَنْهُ) led us in prayer and he stood up, whereas he had to sit. The people said, ‘*Sub`hanallah*’, twice. `Uqbah did not sit down and continued on standing. By the end of his prayer, he performed two prostrations for forgetfulness, while sitting down, then said the *Salam*. He said, ‘I heard you saying, ‘*Sub`hanallah*’, so that I sit down. However, what I did is the *Sunnah*.’”

There are three reasons why the *Hadith* from `Abdullah ibn Bu`hainah (رَضِيَ اللهُ عَنْهُ) should take precedent [over the *Hadith* from al-Mughirah]. First, the *Hadith* from Bu`hainah is more authentic than the *Hadith* from Mughirah (رَضِيَ اللهُ عَنْهُ). Second, it is also clearer in its indication. When al-Mughirah said, “This is what Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did with us,” he might have referred to everything al-Mughirah did. In this case, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would have performed the two prostrations for forgetfulness sometimes before and sometimes after the *Salam*. In this case, `Abdullah ibn Bu`hainah, as well as, al-Mughirah ibn Shu`bah reported what they saw. It is possible that what al-Mughirah meant is, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up and did not go back to perform the act he forgot to perform. Third, it is possible that al-Mughirah forgot to recite the *Salam* after prostrating for forgetfulness, not before. In this case, al-Mughirah offered the two prostrations after the *Salam*, because he forgot them before the *Salam*; the same cannot be said about the opposite. Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) once said *Taslim* after two *Rak`ah* during either a *Dhuhr* or *Asr* Prayer. He then

^[1][In his book, as-Sunan al-Kubra (2:344)].

spoke, then continued the prayer [after he was reminded], then said another *Salam*. Next, he performed two prostrations, after he had spoken and said *Salam*. When he went for those later prostrations, he said *Takbir* while lowering his head and raising it¹. It was also reported that

^[1][Al-Bukhari (460) and Muslim (896) collected this 'Hadith; here is its full version. Abu Hurairah (رضي الله عنه) narrated, "Allah's Apostle (صلى الله عليه وسلم) led us in one of the two 'Ashi prayers (*Dhuhr* or '*Asr*). He prayed two *Rak'ah* and then finished the prayer with *Taslim*. He stood up near a piece of wood lying across the *Masjid* and leaned on it in such a way as if he was angry. Then he put his right hand over the left and clasped his hands by interlacing his fingers and then placed his right cheek on the back of his left hand. The people hastily left the *Masjid* through its gates. They wondered whether the prayer was reduced. Abu Bakr and 'Umar were present, but they hesitated to ask the Prophet (صلى الله عليه وسلم). A long-handed man called, 'Dhul-Yadain', asked the Prophet (صلى الله عليه وسلم), 'O, Allah's Apostle! Have you forgotten or has the prayer been reduced?' The Prophet (صلى الله عليه وسلم) replied, 'I have neither forgotten nor has the prayer been reduced.' The Prophet (صلى الله عليه وسلم) added, 'Is what Dhul Yadain has said true?' The people said, 'Yes, it is true.' The Prophet (صلى الله عليه وسلم) stood up again and led the prayer, completing the remaining prayer that he forgot, and performed *Taslim*. He said, '*Allahu Akbar* (Allah is the Great).' Next, he performed a prostration as he used to prostrate or longer in duration. He then raised his head saying, '*Allahu Akbar*'; he then again said, '*Allahu Akbar*', and prostrated as he used to prostrate or longer than that. Then he raised his head and said, '*Allahu Akbar*.'" (The sub-narrator added, "I think that they asked Muhammad ibn Seereen whether the Prophet (صلى الله عليه وسلم) completed the prayer with *Taslim*. He replied, 'I heard that 'Imran ibn 'Husain said, 'Then, the Prophet (صلى الله عليه وسلم) did *Taslim*.'")]

Abu Dawood (875) and at-Tirmidhi (361) reported that once, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) led the companions in prayer and made a mistake; he next prostrated twice and then said *Tashahhud* [again], then said the *Salam*. At-Tirmidhi commented that this *Hadith* is from the grade *Hasan, Gharib*¹.

Once, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) led the prayer and ended it, but it was short one *Rak`ah*. Tal`hah ibn `Ubaidillah caught up with him and said, "You forgot one *Rak`ah* from the prayer." He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went back to the *Masjid*, ordered Bilal to call the *Iqamah* for the prayer and led the people, praying one *Rak`ah*. Imam Ahmad, may Allah grant him His Mercy, collected this *Hadith*².

Once, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed five *Rak`ah* [instead of four] for *Dhuhr*, and he was asked, "Was the prayer lengthened?" He asked them why, and they said, "You prayed five." He then prostrated twice, after he had said the *Salam* before. This *Hadith* is *Muttafaqun `Alaih*³. At another time, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed *Asr* three [instead of four] and then entered his house. The people reminded him, and he went out and led them in praying one more *Rak`ah*, then said the *Salam*, then prostrated twice, then said the *Salam* again⁴.

^[1][Al-Albani included this weak *Hadith* in his book, Dha'eef Sunan Abu Dawood (277)].

^[2][Ahmad, in his book, al-Musnad (25993), Abu Dawood, in his book, as-Sunan (863) and an-Nasaii, in his, Sunan (658) collected this authentic *Hadith*; Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (899)].

^[3][Meaning, collected by al-Bukhari (1150) and Muslim (890), the two most authentic books after the Book of Allah].

^[4][Muslim (898) collected this *Hadith* from `Imran ibn `Husain (رضي الله عنه)].

These are the narrations, five in all, collected regarding the Prophet's guidance when he forgot a part of the prayer. These narrations indicate that he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) offered the two *Sahu* prostrations sometimes before and sometimes after the *Salam*.

Ash-Shafii stated that *Sahu* prostrations are all offered before the *Salam*, while Abu 'Hanifah said they are offered after the *Salam*. Malik said, "Every *Sahu* (forgetfulness) that include a deletion in the prayer, then one should prostrate twice, before the *Salam*. Every forgetfulness that includes an addition to the prayer, then the prostrations are offered after the *Salam*. When does both, deletes and adds during a prayer, one prostrates before saying the *Salam*."

Abu 'Umar ibn Abdul Barr said, about Malik's statement, "This is Malik's opinion, no doubt about it. However, if one performs the *Sahu Sujud* always after saying the *Salam*, or always before saying the *Salam*, there is no harm in this case, according to Malik. [Malik said so, because] there are various narrations from the *Salaf* of this *Ummah* that indicate both actions."

Al-Athram said, "Ahmad ibn 'Hanbal was asked whether *Sujud as-Sahu* should be performed before or after the *Salam*. He said, 'Sometimes, before the *Salam* and sometimes, after the *Salam*. For instance, when the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said the *Salam* after two *Rak'ah* [and was reminded, he went back and prayed what he missed] and then offered the *Sahu Sujud* after the *Salam*, according to the narration collected from Abu Hurairah about Dhul-Yadain.

If one mistakenly says the *Salam* after praying three *Rak'ah* [in a four-*Rak'ah* prayer], one prostrates for *Sahu* after saying the *Salam*, as in the *'Hadith* collected from

'Imran ibn al-'Husain¹. When one does *Ta'harri*² one performs the two *Sahu* prostrations after saying the *Salam*, as indicated by the *'Hadith* that 'Abdullah ibn Mas'ud narrated³. When one stands up after two *Rak'ah* [without saying the *Tashahhud*], one performs the *Sujud* for *Sahu* before the *Salam*, as indicated by the *'Hadith* collected from 'Abdullah ibn Bu'hainah⁴. When one is doubtful⁵, one builds on what he is sure that he performed then performs the rest. In this case, one performs the *Sahu Sujud* before saying the *Salam*, as indicated by the *Hadiths* collected from Abu Sa'eed al-Khudri⁶ and Abdul Ra'hman ibn 'Auf⁷.'”

[¹] [We mentioned this *'Hadith* before, as collected by Muslim (898). In this *'Hadith*, the Prophet, peace be upon him, made up for the missed *Rak'ah*, then said *Salam*, then made two prostrations for forgetfulness, then said another *Salam*].

[²] [i.e., investigates whether he or she is reasonably sure regarding what they prayed, one completes his prayer and then...]

[³] [Which we mentioned before, in the first footnote in this chapter, as collected by al-Bukhari (386) and Muslim (889)].

[⁴] [Al-Bukhari and Muslim; we previously mentioned this *'Hadith*].

[⁵] [Is not reasonably sure whether he added or deleted to the prayer or prayed properly, then].

[⁶] [Muslim (888) collected this *'Hadith* from Abu Sa'eed al-Khudri (رضي الله عنه), we will soon mention it, Allah willing].

[⁷] [Ahmad (1568), at-Tirmidhi (364), ibn Majah (1199), among others, narrated that Abdul Ra'hman ibn 'Auf reported that the Messenger of Allah said,=

Al-Athram said, "I further asked Ahmad ibn 'Hanbal, "What about other situations?" He said, "One performs the *Sujud* before the *Salam*, so that one mends the shortcoming in his prayer. Was it not for what was reported from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)¹, I would have said that always, one performs *Sujud* for *Sahu* before the *Salam*, because it is a matter pertaining to the prayer and therefore, one should do it inside the prayer. However, I say that one performs the *Sujud as-Sahu* after the *Salam*, where the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did the same, while in the remaining situations, one performs the *Sujud* before the *Salam*." Also, Dawood ibn 'Ali said, "One only performs the *Sujud as-Sahu* in the five instances that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed it."

As for doubtfulness, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not himself suffer from it in the prayer; he ordered one to

"إِذَا سَهَا أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَذَرِ وَاحِدَةً صَلَّى أَوْ ثَنَيْنِ فَلْيَبْنِ عَلَى وَاحِدَةٍ فَإِنْ لَمْ يَذَرِ ثَنَيْنِ صَلَّى أَوْ ثَلَاثًا فَلْيَبْنِ عَلَى ثَنَيْنِ فَإِنْ لَمْ يَذَرِ ثَلَاثًا صَلَّى أَوْ أَرْبَعًا فَلْيَبْنِ عَلَى ثَلَاثٍ وَلْيَسْجُدْ سَجْدَتَيْنِ (وَهُوَ جَالِسٌ) قَبْلَ أَنْ يُسَلَّمَ."

"If one of you forgot how many he prayed, one or two Rak'ah, let him build on one. If one does not know whether he prayed two or three Rak'ah, let him build on two. If one does not know whether he prayed three or four, let one build on three. Then, one performs two *Sujud* [while still sitting down], before he says the *Salam*" Also, as Shaikh Wahby said, refer to, Sahih Sunan at-Tirmidhi (326)].

^[1][That he performed *Sujud as-Sahu*, after he was reminded that he made a mistake, after the *Salam*, as previous *Hadiths* indicate].

discard the doubt and build on what one is sure of praying, then to perform the *Sujud as-Sahu*, before the *Salam*. Imam Ahmad said, "There are two ways of dealing with doubt, dissipating it by certainty, and in this case, one builds on what is certain and performs the two *Sahu Sujud*, before the *Salam*. This is indicated in the *Hadith* collected from Abu Sa'eed al-Khudri. When one has a strong inclination [after *Ta`harri*], and this occurs in most cases, one¹ performs the *Sujud as-Sahu* after the *Salam*, as indicated in the *Hadith* collected from `Abdullah ibn Mas'ud."

As for the *Hadith* collected from Abu Sa'eed al-Khudri, in its text [the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said],

"إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى ثَلَاثًا أَمْ أَرْبَعًا
فَلْيَطْرَحِ الشَّكَّ وَلْيَتَيْنِ عَلَى مَا اسْتَيْقَنَ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ قَبْلَ
أَنْ يُسَلَّمَ (فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَ لَهُ صَلَاتَهُ وَإِنْ كَانَ
صَلَّى إِتْمَامًا لِأَرْبَعٍ كَانَتْ تَرْغِيمًا لِلشَّيْطَانِ)."

"When any one of you is in doubt about his prayer and does not know how many he has prayed, three or four (Rak`ahs), one should cast aside his doubt and base his prayer on what he is sure of. Then, one performs two prostrations before saying the Salam. [If one has prayed five Rak`ahs, they (the two prostrations) will make his prayer an even

^[1][Builds on what he thinks is most likely he did, not the least he is sure he did, then].

number for him; and if one has prayed exactly four, they will be a humiliation for the devil.]¹”

As for the *Hadith* collected from `Abdullah ibn Mas`ud, in its text [the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,]

”إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ الصَّوَابَ فَلْيُتِمَّ عَلَيْهِ ثُمَّ
لِيَسْجُدْ سَجْدَتَيْنِ.”

“If anyone of you is doubtful about his prayer, he should follow what he thinks to be correct (*Ta`harri*), [complete his prayer accordingly,] and then offer two prostrations (of *Sahu*).²” In another narration collected by the *Two Sahihs*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

”ثُمَّ لِيُسَلِّمَ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ.”

“...then one says the *Salam* and then offer two prostrations.” This is the meaning of what Imam Ahmad said [about the second case], “When one does *Ta`harri* [one builds on what he thinks is most likely then] one performs *Sujud* after the *Salam*.”

^[1][Muslim (888). Satan tries his best to interrupt the Muslim’s concentration while praying, so that he or she forgets how many they prayed].

^[2][Al-Bukhari (386) and Muslim (889) collected this *Hadith*, which we mentioned before].

The Prophet's Guidance regarding *Khushu`* While Praying

It was not in the Prophet's guidance to close his eyes while praying. We previously stated that while reciting the *Tashahhud*, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to look at his index finger¹ as he [moved it² and] invoked Allah (سُبْحَانَهُ)³; his sight would only be focused on his finger⁴. In his, *Sahih*, al-Bukhari (361) narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) reported, "Aishah (رَضِيَ اللهُ عَنْهَا) had a *Qiram*⁵ with which she screened one side of her home. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَمِيطِي عَنَّا قِرَامَكَ هَذَا فَإِنَّهُ لَا تَزَالُ تَصَاوِيرُهُ تَعْرِضُ فِي صَلَاتِي."

*'Remove this Qiram of yours, as its pictures are still displayed in front of me during my prayer.'*⁶" Had the

^[1][An-Nasaii (1148)].

^[2][Ahmad (18115), Abu Dawood (624), an-Nasaii (879), ad-Darimi (1323), and so forth, collected this authentic *Hadith*; the movement is slightly up and down, while the finger is still in its place; this is a benefit we learned from al-Albani, may Allah grant him Paradise].

^[3][While moving his index finger].

^[4][Abu Dawood (839), an-Nasaii (1258) and Ahmad (15518) collected this authentic *Hadith*; also Muslim (913) reported that the Prophet, peace be upon him, raised his index finger in this posture].

^[5][A thin marked woolen curtain].

^[6][They divert my attention from the prayer].

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) closed his eyes while praying, would the *Qiram*'s patterns divert his attention from the prayer?

Yet, using this *Hadith* in this manner raises another question, such as, do we know whether the *Qiram*'s pictures were actually diverting the Prophet's attention or just his remembering the pattern it contained was a distraction?¹ Both meanings are plausible. There is another *Hadith* from `Aishah that has a clearer meaning. `Aishah (رَضِيَ اللهُ عَنْهَا) reported, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed while wearing a *Khamisah* (a square garment) having a design (or marks). During the prayer, he glanced at its design. So when he finished the prayer he said,

اذْهَبُوا بِخَمِيصَتِي هَذِهِ إِلَى أَبِي جَهْمٍ وَأْتُونِي بِأَنْبِجَانِيَّةِ أَبِي
جَهْمٍ فَإِنَّهَا أَلْهَتْنِي أَنْفًا عَنْ صَلَاتِي."

'Take this Khamisah of mine to Abu Jahm and get his Anbijaniyah² for me, as it (the Khamisah) has diverted my attention from the prayer.³'" Using this *Hadith* in this

^[1][Al-Albani said, in Sifatu Salati an-Naby, Pg. 91, "The Prophet, peace be on him, did not order that the pictures on the *Qiram* be pulled and torn. He only ordered that the *Qiram* be removed, because, and Allah has the best knowledge, they did not contain pictures of animals or humans. In other instances, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered that such pictures be torn, as the Two Sahihs reported in several narrations. Those who seek more information about this subject should refer to, Fat'h al-Bari, Shar'h Sahih al-Bukhari (10:321), and, Ghayatu al-Maram fi Takhriji Ahadithi al-Halali wa-l-Haram (131:145)."]

^[2][A woolen garment without marks].

^[3][Al-Bukhari (360) and Muslim (863) collected this *Hadith*].

manner¹ is also problematic, because it is possible that the Prophet's sight fell on the garment, which diverted his attention from the prayer [because of its design]. The 'Hadith wherein the Prophet (صلى الله عليه وسلم) kept looking at the hill from where the horseman whom he sent as a guard would return², is also not proof³. Looking around in this case was for a need, because he was concerned about his soldier. There might be evidence⁴ in the 'Hadith wherein the Prophet (صلى الله عليه وسلم) stretched his hand, while praying the *Kusuf* (Eclipse) Prayer, to take a cluster of fruits from Paradise⁵. He (صلى الله عليه وسلم) also saw Hellfire and the woman who was punished because of a cat, as well as, the owner of the *Mi'hjan*⁶.

[¹] [To prove that the Prophet, peace be upon him, did not close his eyes while praying].

[²] [Abu Dawood (781); Sahih Sunan Abu Dawood (810)].

[³] [That he (صلى الله عليه وسلم) did not close his eyes while praying].

[⁴] [That he, peace be upon him, did not close his eyes, while praying].

[⁵] [Refer to, Al-Bukhari (1136) and Muslim (1500)].

[⁶] [Muslim (1508) narrated that Jabir ibn 'Abdullah (رضي الله عنهم) reported that the sun eclipsed during the lifetime of the Messenger of Allah (صلى الله عليه وسلم) on that very day when Ibrahim (the Prophet's son) died. The people said, "The sun went through eclipse because Ibrahim died." The Apostle of Allah (صلى الله عليه وسلم) stood up and led people in (two *Rak'ahs* of) prayer with six *Ruku's* and four prostrations. He commenced (the prayer) with *Takbir* (saying, "Allah-o-Akbar") and then recited and prolonged his recital. He then bowed nearly the (length of time) that he stood up. He then raised his head from the *Ruku`* and recited, but less than the first recital. He then bowed (to the length of time) that he stood up. He then raised his head from the *Ruku`* and again recited, but less than the previous recital. He then bowed (equal to the length of time) that he stood upright. He then =

=lifted his head from *Ruku`*. He then fell in prostration and offered two prostrations. He stood up and then bowed, observing three more *Ruku`*'s like he did before, except that the duration in each bow was shorter than the ones before it; his prostration was nearly as long as his *Ruku`*. He then moved backward and the rows behind him also moved backward, until we reached the extreme (Abu Bakr said, "Until he reached near the women"). He then moved forward and the people also moved forward along with him until he stood at his (original) place (of worship). He then completed the prayer as it was required to complete and said, as the sun brightened,

يَا أَيُّهَا النَّاسُ إِنَّمَا الشَّمْسُ وَالْقَمَرُ آيَاتَانِ مِنْ آيَاتِ اللَّهِ وَإِنَّهُمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ فَصَلُّوا حَتَّى تَنْجَلِيَ مَا مِنْ شَيْءٍ تُوعِدُونَهُ إِلَّا قَدْ رَأَيْتُهُ فِي صَلَاتِي هَذِهِ لَقَدْ جِئْتُ بِالنَّارِ وَذَلِكَكُمْ حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ مَخَافَةَ أَنْ يُصِيبَنِي مِنْ لَفْحِهَا وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَ الْمِخْجَنِ يَجْرُ قُصْبَهُ فِي النَّارِ كَانَ يَسْرِقُ الْحَاجَّ بِمِخْجَنِهِ فَإِنْ فُطِنَ لَهُ قَالَ إِنَّمَا تَعَلَّقَ بِمِخْجَنِي وَإِنْ غُفِلَ عَنْهُ ذَهَبَ بِهِ وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَةَ الْهَرَّةِ الَّتِي رَبَطْتَهَا فَلَمْ تُطْعَمْهَا وَلَمْ تَدْعُهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ حَتَّى مَاتَتْ جُوعًا ثُمَّ جِئْتُ بِالْجَنَّةِ وَذَلِكَكُمْ حِينَ رَأَيْتُمُونِي تَقَدَّمْتُ حَتَّى قُمْتُ فِي مَقَامِي وَلَقَدْ مَدَدْتُ يَدِي وَأَنَا أُرِيدُ أَنْ أَتَنَاوَلَ مِنْ ثَمَرِهَا لِتَنْظُرُوا إِلَيْهِ ثُمَّ بَدَأَ لِي أَنْ لَا أَفْعَلَ فَمَا مِنْ شَيْءٍ تُوعِدُونَهُ إِلَّا قَدْ رَأَيْتُهُ فِي صَلَاتِي هَذِهِ."

"O people! Verily the sun and the moon are among the signs of Allah; they do not eclipse at the death of anyone among people. So when you see anything like it (eclipse), pray until it is bright.=

There are also the *'Hadiths* wherein he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) gently raced with a lamb that wanted to pass in front of him¹, prevented a young boy and a young girl [from

=Everything you have been promised (in the Hereafter), I have seen in this prayer of mine. Hell was brought to me as you saw me moving back on account of fear lest its heat might affect me. I saw the owner of the curved staff who dragged his intestines in the fire; he used to steal (the belongings) of the pilgrims with his curved staff. If the pilgrim became aware, he (owner of the staff) would say, 'Your property (accidentally) got entangled in my curved staff, but if the pilgrim was unaware of what happened, he (owner of the staff) would take that away (steal it). I also saw in Hell the owner of a cat whom she had tied. She neither fed the cat, nor set her free so that she could eat the creatures of the earth, until the cat died of starvation. Paradise was brought to me, and it was on that occasion that you saw me moving forward, until I stood at my place. I stretched my hand, as I wanted to pick some of its fruits, so that you may see them. Then I thought of not doing it. Everything that you have been promised was there, none of it I did not see in this prayer of mine.'"]

^[1][The lamb wanted to pass in front of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), while he was praying next to a wall, which was his *Sutrah*. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) kept walking forward to prevent the lamb from passing, until his chest was right next to the wall; the lamb passed from behind him, peace be upon him.

Ahmad (6556) and Abu Dawood (607) collected this authentic *'Hadith*. Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (652), which contains the authentic collection of *'Hadith* al-Albani found in, Sunan Abu Dawood.]

passing in front of him while he was praying]¹, and his separating the two young girls².

There are also the *Hadiths* wherein he pointed with his hand to return the *Salam* greeting, while he was praying³. However, in this case, he (مَلَى اللّٰهُ عَيْبَ رَسُولِهِ) was merely reacting to what he saw [or heard] at that time. The same could be said about the *Hadith* wherein the Prophet, peace be upon him, choked the devil, who wanted to interrupt his prayer⁴. These *Hadiths* generally support the statement that he did not close his eyes while praying.

Various scholars said conflicting opinions on whether or not it is recommended to close the eyes while praying. Imam Ahmad and others stated that it is disliked to close the eyes, because this is a practice of the Jews. The scholars who allowed it said that it might be more likely that one achieves *Khushu`* with his eyes closed, especially since *Khushu`* is the soul and aim behind the prayer.”

The correct opinion is that if opening the eyes does not divert the attention (or *Khushu`*), then it is better. If there are objects that might divert one's attention from the prayer, such as decorations or patterns, which might busy

^[1][collected by Ahmad (25314) and ibn Majah (938); al-Albani collected it among Ibn Majah's weak collection; Shaikh Wahby said to refer to, Dha'eef Sunan ibn Majah (198)].

^[2][who were quarrelling; Ahmad (3001), Abu Dawood (615), an-Nasaii (746), ibn 'Hibban (2356), ibn Khuzaimah (835), and other scholars collected this authentic *Hadith*; Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (660), by al-Albani.]

^[3][Muslim (839), Ahmad (18168), Abu Dawood (790), at-Tirmidhi (335), an-Nasaii (1173) and several other scholars collected this authentic *Hadith*; also refer to, Sahih Sunan Abu Dawood (818), as Shaikh Wahby advised].

^[4][Al-Bukhari (1134) and Muslim (842), collected this *Hadith*.]

the heart, then it is not disliked to close the eyes. Rather, recommending closing the eyes in this case better satisfies the aims of the Islamic Law than disallowing it, and Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge¹.

^[1][Al-Albani mentioned these two authentic *Hadiths* regarding the Prophet's practice, which were collected by al-Baihaqi and al-'Hakim. The first *'Hadith* states that when the Prophet prayed, he, peace be upon him, lowered his head and looked at the ground [where he would be placing his face, during *Sujud*, as evident from the next *'Hadith*]. The second *'Hadith* states that when he, peace be upon him, entered the *Ka`bah*, he only looked where he would place his face in *Sujud*, until he finished [the prayer].

Next, al-Albani commented, "These two *Hadiths* indicate that the *Sunnah* is to look where one would make *Sujud* on the ground. As for what some people do, while praying, closing their eyes, it is a cold (silly) type of humbleness (*Khushu`*). Surely, the guidance of Muhammad is the best guidance"; refer to, Sifatu Salati an-Naby Pg. 89.

Therefore, the correct opinion, just as ibn al-Qayyim stated in the beginning of this chapter, is that the Prophet's guidance was not to close his eyes while praying.

I should again remind the reader regarding the benefits I learned and utilized in this book from the *Ta`hqiq* that Shaikh Abdul Hadi Wahby did on, Zad al-Ma`ad. Shaikh Wahby researched the *'Hadith* references ibn al-Qayyim used in, Zad al-Ma`ad, and referred the reader to their respective numbers. He relied on the books of Shaikh Nasir ad-Din al-Albani, may Allah reward him with Paradise, regarding the authenticity, or lack of it, of the *Hadiths* that ibn al-Qayyim used in, Zad al-Ma`ad. I benefited from the work of Shaikh Wahby throughout this book, may Allah reward him.

However, I also went back to the resources of *'Hadith* ibn al-Qayyim mentioned, stated their respective numbers and=

=checked the text of the *Hadith*, preferring the original text to the one used by ibn al-Qayyim, if there were any contradictions between the two.

I also researched several books authored by Shaikh Nasir ad-Din al-Albani, and others, and added many more benefits to this translation, that which is not found in the *Ta'hqiq* of Shaikh Wahby.

I also benefited, to a lesser extent, from the *Ta'hqiq* that Shaikh 'Irfan Abdul Qadir 'Hassunah did on, *Zad al-Ma'ad*. I ask Allah to reward Shaikh 'Irfan for his work and effort.

I benefited from the aforementioned Shaikhs, and the other resources I listed at the beginning of this book, throughout the footnotes, explanations and other work I did on this book. Moreover, a good part of the references mentioned herewith, from the books of Shaikh Nasir, were taken from the work of Shaikh Wahby. It is important for one to relate knowledge to those from whom one learned it, so as to earn the blessings of Allah by attributing credit to those who deserve it.

Allah's Prophet, peace be upon him, taught us to appreciate and thank those who benefits us. At-Tirmidhi reported that Abu Hurairah, may Allah be pleased with him, said that, Allah's Prophet, may Allah's peace and blessing be upon him, said,

"مَنْ لَا يَشْكُرُ النَّاسَ لَا يَشْكُرُ اللَّهَ."

"He who does not thank and appreciate people, will not thank and appreciate Allah." Ahmad (7598), Abu Dawood (4177) and at-Tirmidhi (1877); at-Tirmidhi graded this *Hadith* authentic, from the *Hasan Sahih* type.

May Allah, the Exalted, the Most Honored, reward all those who helped in translating, printing, distributing, editing and bringing this translation to existence.]

The Prophet's Guidance, After He Finished the Prayer

When the Prophet (صلى الله عليه وسلم) said the *Salam*, at the end of the prayer, he invoked Allah for forgiveness thrice¹, then said,

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ ذَا الْجَلَالِ
وَإِلكَرَامِ.

“*Allahumma anta as-salam wa-minka as-salam, tabarakta ya dhal-jalali wa-l-ikram.* (O, Allah, You are as-Salam (the Pure, Who grants security and safety), and the peace comes from You. Blessed be You, owner of Honor and Majesty).²” When he (صلى الله عليه وسلم) finished the prayer, he would not remain facing the *Qiblah* for a long time, only as long as it took him to recite this invocation, and would quickly face those praying behind him³. He (صلى الله عليه وسلم) would turn around from the right side and the left side. `Abdullah ibn Mas`ud (رضي الله عنه) said, “I often saw the Messenger of Allah (صلى الله عليه وسلم) turning around from the left side.” Anas ibn Malik (رضي الله عنه) said, “Most of the time, I saw Allah’s Messenger (صلى الله عليه وسلم) turn around from his

^[1][By saying, “*Astaghfiru-llah* (I seek Allah's forgiveness)”, as Imam al-Auza`ii stated in, Sahih Muslim (931)].

^[2][Ahmad (21331), Muslim (931), Abu Dawood (1292), at-Tirmidhi (276), an-Nasaii (1320) and ibn Majah (918) collected this `Hadith].

^[3][Muslim (932) narrated that `Aishah (رضي الله عنها) said that when the Prophet (صلى الله عليه وسلم) ended the prayer, he would only remain in his place as long as it took him to recite, “*Allahumma anta as-salamu....*” until the rest of the invocation above].

right side.” The first *Hadith* is in the *Two Sahihs* [al-Bukhari (805) and Muslim (1156)], while the second *Hadith* is in, Sahih Muslim (1157). `Abdullah ibn `Amr (رَضِيَ اللهُ عَنْهُمَا) said, “I saw Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) turn around from the right side and the left side.¹” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would turn around and face the congregation², but not any particular segment of them. When he prayed *Fajr*, he would remain in the place where he prayed until the sun rose³. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite this supplication after the end of every compulsory prayer,

”لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا
مَنْعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.”

“*La ilaha illa-llahu wa `hdahu la sharika lah, lahu-l-mulku wa-lahu-l-`hamdu, wa-huwa `ala kulli shay'in qadir. Allahumma la mani'a lima a`taita, wa-la mu`tiya lima mana`ta, wa-la yanfa`u dhal-jaddi minka l-jadd.* (There is no Deity worthy of worship, except Allah, Alone, without any Partner to Him. His is the Kingdom and all praise, and Omnipotent is He. O Allah! No one can hold back what

^[1][Ahmad (6725) and ibn Majah (921) collected this authentic *Hadith*; Shaikh Wahby said to refer to, Sahih Sunan ibn Majah (759)].

^[2][Al-Bukhari (800) reported that Samurah ibn Jundub, may Allah be pleased with him, said that when the Prophet, peace be upon him, finished the prayer, he faced them].

^[3][Ahmad (20129), Muslim (1075), Abu Dawood (4210), at-Tirmidhi (534), an-Nasaii (1340), and so forth, collected this authentic *Hadith*].

You give, no one can give what You hold back, and no struggler's effort (or riches) can benefit against You).”¹

Sometimes, he, peace be upon him, recited this *Du'aa* (invocation to Allah),

”لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ لَا إِلَهَ إِلَّا اللَّهُ
وَلَا تَعْبُدُ إِلَّا إِيَّاهُ لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لَا إِلَهَ
إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ.”

“*La ilaha illa-llahu wa`hdahu la sharika lah, lahu-l-mulku wa-lahu-l-`hamdu wa-huwa `ala kulli shai-in qadir. La `hauila wa-la quwwata illa-billah. La ilaha illa-llah, wa-lana`budu illa iyyah, lahu-n-ni`matu wa-lahu-l-fadhl, wa-lahu-th-thana-ul-`hasan. La ilaha illa-llah, mukhlisina lahu-d-dina wa-lau kariha al-kafirun.* (There is no deity worthy of worship except Allah, Alone, without partners. His is the Kingdom and His is the praise, and He is Able to do all things. There is no power or strength except from Allah. None has the right to be worshipped except Allah. Him Alone we worship and the bounty and the favor come from Him. To Him belongs the exalted praise. None has the right to be worshipped except Allah; we make our worship sincere for Him, even though the disbelievers hate it.)²”

Abu Dawood narrated that `Ali ibn Abi Talib (رضي الله عنه) reported that when the Messenger of Allah (صلى الله عليه وسلم) said the *Salam* at the end of the prayer, he said,

^[1][Al-Bukhari (799) and Muslim (933) collected this `Hadith].

^[2][Ahmad (15523), Muslim (935), Abu Dawood (1288) and an-Nasai (1322) collected this `Hadith].

"اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ
وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ
لَا إِلَهَ إِلَّا أَنْتَ."

"*Allahumma ighfirli ma qaddamtu, wa-ma akh-khartu wa-ma as-rartu wa-ma a`lantu wa-ma as-raftu wa-ma anta a`lamu bihi minni. Anta-l-muqaddimu wa-anta-l-mu-akh-khiru, la-ilaha illa anta.* (O, Allah! Forgive me the earlier and later open and secret (sins) and that where I made transgression and that You know better than I. You are the First and the Last. None has the right to be worshipped, except You.)¹" This is a part of a long *Hadith* that Muslim collected from `Ali (رَضِيَ اللهُ عَنْهُ) regarding the Prophet's supplication he recited when he started the prayer and when he went to *Ruku`* and *Sujud*. Muslim collected two narrations for this *Hadith*. The first narration (1290) indicates that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite this supplication between *Tashahhud* and *Taslim*, and this is correct. The second narration (also 1290) states that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited it after he said the *Taslim*. It is possible that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said this supplication in both instances, and Allah has the best knowledge.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recommended for his *Ummah* to recite these words, after every prayer, "*Sub`hanallah*", thirty-three times, "*Al`hamdulillah*", thirty-three times, "*Allahu Akbar*", thirty-three times and then complete the hundred, by saying, "*La ilaha illallahu wa`hdahu la*

^[1][Abu Dawood (1290) collected this authentic *Hadith*; refer to, Sahih Sunan Abu Dawood (1336); there are similar *Hadiths* containing this invocation that al-Bukhari and Muslim collected].

*sharika lah, lahu-l-mulku wa-lahu-l-`hamdu, wa-huwa `ala kulli shai-in qadir.*¹”

In another narration, one says, “*Allahu Akbar*” thirty-four times to complete a hundred [Muslim: 937-938]. In yet another narration, one says, “*Sub `hanallah*”, “*Al `hamdulillah*”, “*Allahu Akbar*”, then “*La ilaha illallahu wa `hdahu la sharika lah, lahu-l-mulku wa-lahu-l-`hamdu, wa-huwa `ala kulli shai-in qadir*”, twenty five times each².

^[1][Muslim (939) narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

”مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ وَقَالَ تَمَامَ الْمِائَةِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.”

“If anyone glorifies Allah after every prayer thirty-three times (by saying, ‘*Sub `hanallah*’); praises Allah thirty-three times (by saying, ‘*Al `hamdulillah*’); declares His Greatness thirty-three times (by saying, ‘*Allahu Akbar*’), ninety-nine times in all; and says to complete a hundred, ‘*La ilaha illallahu wa `hdahu la sharika lah, lahu-l-mulku wa-lahu-l-`hamdu, wa-huwa `ala kulli shai-in qadir* (None has the right to be worshipped, except Allah, Alone without partners. His is the Kingship and His is the Praise, and He is Able to do all things), then, his sins will be forgiven, even if they were as abundant as the foam of the sea.”].

^[2][Al-Albani said, in his book, *Tamamu al-Minnah*, Pg. 227-228, “This statement is in reference to a *Hadith* reported by Zaid ibn Thabit. Zaid said, ‘At the end of every prayer, they were commanded to recite *Tasbi`h* thirty-three times, *Ta`hmid* thirty-three times and *Takbir* thirty-four times. A man from al-*Ansar* saw a dream in which someone said to him, ‘Allah’s Messenger=

In another narration, one recites *Tasbi`h*, *Ta`hmid* and *Takbir* ten times each¹.

In another narration, one says these supplications eleven times each, as stated in, Sahih Muslim (936), collected from Abu Hurairah. This *Hadith* states that one says *Tasbi`h*, *Ta`hmid* and *Takbir* thirty three times, eleven each, at the end of every prayer. It appears that this number, eleven, is an addition by some of the narrators, as a way of explaining the *Hadith*. The text of the *Hadith* reads,

"تَسْبِحُونَ وَتُكَبِّرُونَ وَتُحَمِّدُونَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ
مَرَّةً."

= (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) commanded you to say *Tasbi`h*..', and so forth. The man said, 'Yes.' The caller said, 'Make them twenty-five each and add *Tahlil* to them.' In the morning, the *Ansari* man mentioned this to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who said that they should do so.' An-Nasaii (1:198) collected this *Hadith* from Zaid and from 'Abdullah ibn 'Umar (رَضِيَ اللهُ عَنْهُمُ), using two authentic chains of narration. The first narration was graded authentic by at-Tirmidhi (3410), ibn Khuzaimah (752), al-'Hakim (1:253) and adh-Dhahabi. 'Tahlil', pertains to saying, '*La ilaha illa-llah*'; this is the meaning given for this word in the Arabic Language, as attested to in, Lisan al-Arab. Adding to these words (by adding, '*wa`hdahu la sharika lah*...') needs a specific text that legislates it, which is not present here. Therefore, it is apparent that the *Hadith* means that one says, "*Sub`hanallah*", "*Al-`hamdu-li-llah*", "*La ilaha illa-llah*", "*Allahu Akbar*", twenty five times each; there is no harm if one starts with either one of these statements. Allah has the best knowledge.""]

[¹][At-Tirmidhi (443) and an-Nasaii (1282) collected this authentic *Hadith*; refer to, Sahih Sunan at-Tirmidhi (2714)].

“Say *Tasbi`h, Takbir and Ta`hmid* thirty three times at the end of every prayer.¹” The Prophet’s statement indicates that one recites these supplications by saying, “*Sub`hanallah*”, “*Al`hamdulillah*”, “*Allahu Akbar*” thirty three times, each. Abu Sali`h, one of the narrators of the *Hadith*, explained it to Sumai, who narrated it from him, by saying, “Say, ‘*Sub`hanallah*’, ‘*Al`hamdulillah*’, ‘*Allahu Akbar*’, so that they number thirty-three in all.” The statement that one repeats these supplications eleven times each, is unprecedented in other supplications, unlike the number a hundred and also ten.

For instance, in the, Sunan, there is a *Hadith* collected from Abu Dharr (رضي الله عنه) stating that Allah’s Messenger (صلى الله عليه وسلم) said,

”مَنْ قَالَ فِي دُبْرِ صَلَاةِ الْفَجْرِ وَهُوَ ثَانِ رَجُلَيْهِ قَبْلَ أَنْ يَتَكَلَّمَ لَا
إِلَهَ إِلَّا اللَّهُ وَحَدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي
وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ كُتِبَتْ لَهُ عَشْرُ
حَسَنَاتٍ وَمُحِيتَ عَنْهُ عَشْرُ سَيِّئَاتٍ وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ
وَكَانَ يَوْمَهُ ذَلِكَ كَلَّهُ فِي حِرْزٍ مِنْ كُلِّ مَكْرُوهٍ وَحُرْسٍ مِنَ
الشَّيْطَانِ وَلَمْ يَنْبَغِ لِدَنْبٍ أَنْ يُدْرِكَهُ فِي ذَلِكَ الْيَوْمِ إِلَّا الشُّرْكَ
بِاللَّهِ.”

“Any one who says after finishing the Fajr Prayer, while still bending his feet and before one speaks, ‘*La ilaha illa-llahu wa`hdahu la sharika lah, lahu-l mulku wa-lahu-l*

^[1][Muslim (936) collected this *Hadith*].

'hamd, yu`hyi wa-yumitu wa-huwa `ala kulli shai-in qadir (None has the right to be worshipped except Allah, without partners. His is the Kingship and the praise is due to Him. It is He Who brings life and death, and He is Able to do all things)', *ten times, then ten good deeds will be written for one, ten evil deeds will be erased and one will be elevated ten grades. All that day, one will be protected against every kind of harm and will be guarded against the devil. No sin, less than Shirk with Allah¹, should overtake (or destroy) him the rest of that day.*" At-Tirmidhi graded this *'Hadith Hasan, Sahih²*.

^[1][Ascribing partners to Allah in the worship; polytheism].

^[2][At-Tirmidhi (3396) collected this weak narration; Shaikh Wahby said to refer to, Dha'eef Sunan at-Tirmidhi (688). Al-Albani said, in his book, Tamamu al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah, Pg. 228-229, "At-Tirmidhi stated that this *'Hadith* is from the *'Hasan, Sahih, Gharib* grade. However, this statement from him is doubtful, because this *'Hadith* was reported here by Shahr ibn `Haushab, from Abdul Ra'hman ibn Ghanm. Shahr reported confused narrations in this *'Hadith's* *Isnad* and text, attributing them to ibn Ghanm." Al-Albani went on mentioning the various conflicting ways Shahr reported this *'Hadith*, from ibn Ghanm, such as relating it to ibn Ghanm, who was not among the companions, from the Prophet, thus, making this narration from the *Mursal* grade; Ahmad collected this narration. He also related it to ibn Ghanm from Abu Dharr, as at-Tirmidhi and an-Nasai reported, ibn Ghanm from Mu`adh, as an-Nasai reported, and ibn Ghanm from Fatimah, as Ahmad reported! Shahr also mentioned the *'Hadith* once regarding *Fajr*, or *Fajr* and *Maghrib*, or *`Asr* instead of *Maghrib*. There are other discrepancies in the narration of this *'Hadith* from Shahr. Examples are, Shahr's adding the words, "*Yu`hyi wa-yumeet* (brings life and death [after, "*wa-lahu-l-`hamd*")", and, in another narration, "*Biyadihi al-Khair* (all what is good and=

In, al-Musnad, by Imam Ahmad, Um Salamah (رَضِيَ اللهُ عَنْهَا) narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) taught Fatimah (رَضِيَ اللهُ عَنْهَا), his daughter, when she came to him asking him to provide her with a maid, to say *Tasbi`h*, *Ta`hmid* and *Takbir* thirty-three times each when she went to sleep, and to say,

"لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ."

"*La ilaha illa-llahu wa`hdahu la sharika lah, lahu-l mulku wa-lahu-l `hamd, wa-huwa `ala kulli shai-in qadir* (None has the right to be worshipped, except Allah, Alone, without partners. His is the Kingship and the praise is due

=righteous are in His Hand)", before the last statement [before, "*Yu`hyi wa-yumeet*"]. Also, he sometimes said, "Before one bends his feet," and sometimes without this part. He also mentioned several different rewards in various narrations. Al-Albani then said, "These discrepancies regarding the chain of narration and text of this *`Hadith* would render the *`Hadith* of the reliable narrator weak, thus making one feeling uncomfortable regarding the *`Hadith* being reported. How would it be if all this came from Shahr, who was known to be weak in *`Hadith*? Yet, I found several other narrations that strengthen this narration reported from ibn Ghanm, that make one feel comfortable to implement it with all of the aforementioned additions that came through various *`Hadith* narrations. I collected these narrations in, Sahih at-Targheeb wat-Tarheeb (1:262\469-472), published by, Dar al-Ma`arif, Riyadh. I also mentioned some of these *Hadiths* in, Silsilat al-Ahadith as-Sahihah (2563). All success comes from Allah, the Exalted."]

to Him, and He is Able to do all things)", ten times after she prayed *Fajr* and *Maghrib*.¹

[¹]Ahmad (25340) collected this *Hadith* from Um Salamah (رَضِيَ اللهُ عَنْهَا) and at-Tirmidhi (3330) from `Ali (رَضِيَ اللهُ عَنْهُ); refer to, Sahih Sunan at-Tirmidhi (3649). Um Salamah (رَضِيَ اللهُ عَنْهَا) said, "Fatimah (رَضِيَ اللهُ عَنْهَا) came to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asking him to provide her with a maid-servant. She said, 'O, Allah's Apostle! My hand has swollen because of the hand mill, from grinding and kneading.' Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to her,

"إِنْ يَرْزُقَكَ اللهُ شَيْئًا يَأْتِكَ وَسَأْذُكَ عَلَى خَيْرٍ مِنْ ذَلِكَ إِذَا لَزِمْتَ
مَضْجَعَكَ فَسَبِّحِ اللهُ ثَلَاثًا وَثَلَاثِينَ وَكَبِّرِي ثَلَاثًا وَثَلَاثِينَ وَاحْمَدِي
أَرْبَعًا وَثَلَاثِينَ فَذَلِكَ مِائَةٌ فَهُوَ خَيْرٌ لَكَ مِنَ الْخَادِمِ وَإِذَا صَلَّيْتَ صَلَاةَ
الصُّبْحِ فَقُولِي لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِي وَيُمِيتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ بَعْدَ
صَلَاةِ الصُّبْحِ وَعَشْرَ مَرَّاتٍ بَعْدَ صَلَاةِ الْمَغْرِبِ فَإِنَّ كُلَّ وَاحِدَةٍ مِنْهُنَّ
تُكْتَبُ عَشْرَ حَسَنَاتٍ وَتَحُطُّ عَشْرَ سَيِّئَاتٍ وَكُلُّ وَاحِدَةٍ مِنْهُنَّ كَعَتَقِ
رَقَبَةٍ مِنْ وَكَلِدِ إِسْمَاعِيلَ وَلَا يَحِلُّ لِدُنْبٍ كُسِبَ ذَلِكَ الْيَوْمَ أَنْ يُدْرِكَهُ
إِلَّا أَنْ يَكُونَ الشَّرْكَ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَهُوَ حَرَسُكَ مَا
بَيْنَ أَنْ تَقُولِيهِ غَدْوَةً إِلَى أَنْ تَقُولِيهِ عَشِيَّةً مِنْ كُلِّ شَيْطَانٍ وَمِنْ كُلِّ
سُوءٍ."

'If Allah willed it for you, it will come your way. Shall I tell you about that which is better than what you asked me for? When you go to bed, say, 'Sub`hanallah (Glorified be Allah)', thirty-three times, 'Allahu Akbar (Allah is the Great)', thirty-three=

In his, Sahih, ibn `Hibban (2341) reported that Abu Ayyub al-Ansari, may Allah be pleased with him, reported this `Hadith from the Prophet (صلى الله عليه وسلم),

"مَنْ قَالَ إِذَا أَصْبَحَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ كُتِبَ لَهُ بِهِنَّ
عَشْرُ حَسَنَاتٍ وَمُحِي عَنْهُ بِهِنَّ عَشْرُ سَيِّئَاتٍ وَرُفِعَ لَهُ بِهِنَّ
عَشْرُ دَرَجَاتٍ وَكُنَّ لَهُ عِدْلُ عَتَاقَةِ أَرْبَعِ رِقَابٍ وَكُنَّ لَهُ حَرَسًا
مِنَ الشَّيْطَانِ حَتَّى يُمْسِيَ وَمَنْ قَالَهُنَّ إِذَا صَلَّى الْمَغْرِبَ دُبَّرَ
صَلَاتَهُ فَمِثْلُ ذَلِكَ حَتَّى يُصْبِحَ."

"He who says in the morning, 'La ilaha illa-llahu wa`hdahu la sharika lah, lahu-l mulku wa-lahu-l`hamd,

=times, 'Al`hamdulillah (all the praises are for Allah)', thirty-four times. These are a hundred; this is better for you than what you have requested. When you pray Fajr, say, 'La ilaha illa-llahu wa`hdahu la sharika lah, lahu-l mulku wa-lahu-l`hamd yu`hyi wa-yumitu, biyadihi al-khair, wa-huwa `ala kulli shai-in qadir (None has the right to be worshipped except Allah, without partners. His is the Kingship and the praise is due to Him. It is He Who brings life and death, all things good are in His Hand, and He is Able to do all things).' Say these words ten times after Fajr and ten times after Maghrib. Verily, each one of them is valued ten righteous deeds, erases ten evil deeds and equals freeing a slave from among the children of Isma`eel. No sin that one commits during that day will overtake one, except shirk. 'La ilaha illa-llahu wa`hdahu la sharika lah', guards you against every devil and every type of harm, from the time you say it after dawn, until you say it at night (sunset)."]

wa-huwa `ala kulli shai-in qadir (None has the right to be worshipped, except Allah, without partners. His is the Kingship and the praise is due to Him, and He is Able to do all things), *ten times, will have ten good deeds written for him on their account¹, ten evil deeds erased on their account, and will be elevated ten grades on their account. They will also be like (or equal to) freeing four slaves and will be one's guard against the devil, until the night. He who says these words after finishing praying Maghrib, will earn the same until the morning.²*

We also mentioned the supplication the Prophet (صلى الله عليه وسلم) recited, after he started the [night] prayer³,

"اللهُ أَكْبَرُ" عَشْرًا و"الْحَمْدُ لِلَّهِ" عَشْرًا و"سُبْحَانَ اللَّهِ" عَشْرًا
و"لَا إِلَهَ إِلَّا اللَّهُ" عَشْرًا وَيَسْتَغْفِرُ اللَّهُ عَشْرًا وَيَقُولُ: "اللَّهُمَّ اغْفِرْ
لِي وَاهْدِنِي وَارْزُقْنِي (وَعَافِنِي)" عَشْرًا وَيَقُولُ: "أَعُوذُ بِاللَّهِ مِنْ
ضَيْقِ الْمَقَامِ يَوْمَ الْقِيَامَةِ" عَشْرًا.

He recited, "*Allahu akbar* (Allah is the Great)" ten times; "*Sub`hana-llah* (all praise is due to Allah)" ten times; "*Al`hamdulillah* (all thanks be to Allah)" ten times; "*La ilaha illallah* (none has the right to be worshipped except Allah)", ten times; then, "*Astaghfiru-llah* (I beg Allah for forgiveness)" ten times. He then said, "*Allahumma ighfirli*

^[1][On account of the words contained in this supplication].

^[2][Ahmad (22418) and ibn `Hibban (2341); refer to, Sahih at-Targheeb wat-Tarheeb (653), as Shaikh Wahby stated].

^[3][After saying, "*Allahu akbar* (Allah is the Great)", which commences the acts of the prayer].

wa-h-dini, wa-r-zuqni, [wa-`afini] (O, Allah, forgive me, guide me, give me provisions and [grant me wellbeing])”, ten times. He next said, “*A`udhu billahi min dhiqi-l-maqami yauma al-qiyamah* (I seek refuge with Allah from the distress of the Day of Resurrection)”, ten times.¹” Therefore, the number ten is often used in the supplications and invocations of Allah. As far as the number eleven, it was only used in some *Hadith* narrations [that Muslim (1290)] collected from Abu Hurairah (رَضِيَ اللهُ عَنْهُ). Allah has the best knowledge.

Abu `Hatim [ibn `Hibban (5:2026)] stated in his, *Sahih*, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say, after ending prayer,

”اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي جَعَلْتَهُ عِصْمَةً أَمْرِي وَأَصْلِحْ لِي
دُنْيَايَ الَّتِي جَعَلْتَ فِيهَا مَعَاشِي اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ
سَخَطِكَ وَأَعُوذُ بِعَفْوِكَ مِنْ نِقْمَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا مَانِعَ
لِمَا أُعْطِيتَ وَلَا مُعْطِي لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ
الْجَدُّ.”

“*Allahumma asli`h li deenee al-ladhi ja`altahu `ismata amri, wa-asli`h li dunyaya al-latee ja`alta fiha ma`ashi. Allahumma inni a`udhu bi-ridhaka min sakhatik, wa-a`udhu bi-`afwika min niqmatik, wa-a`udhu bika minka. La main`a lima a`taita, wa-la mu`tiya lima mana`ta, wa-la yanfa`u dhal-jaddi minka-l-jadd.* (O, Allah! Set aright my

^[1][Ahmad (23450), Abu Dawood (652), an-Nasai (1599) and ibn Majah (1346) collected this authentic *Hadith*; Shaikh Wahby said to refer to, *Sahih Sunan Abu Dawood* (693 & 4242)].

religion for me, which You made my source of immunity [from error]. Set aright my life affairs for me, which You made my livelihood in. O, Allah, I seek refuge with Your Pleasure from Your Anger. I seek refuge with Your Pardon from Your Torment. I seek refuge with You from You. None can withhold what You give, nor give what You withhold. Verily, all riches cannot avail a wealthy person against You.)¹”

^[1][An-Nasaii (1329) and ibn Khuzaimah (745) collected this *Hadith*, using a better chain of narration than ibn ‘Hibban, but using an unknown narrator regarding reliability; Tamamu al-Minnah fi at-Ta’liqi ‘ala Fiqhi as-Sunnah, Pg. 230-231. Al-Albani said that this supplication, as a general type of supplication (not tied to any particular time), is found in, Sahih Muslim (4897), until the word, ‘*Ma`ashi*’ above, then the rest of Muslim’s narration. Al-Albani also said that, the words, ‘*Inni a`udhu bi-ridhaka*’, until, ‘*wa-a`udhu bika minka*’, is a supplication recited during *Sujud*, while the rest of the *Du`aa* above (from, “*la mani`a*”, until the end) is a part of supplication recited after standing from *Ruku`* and also after the end of the prayer Muslim reported that Abu Hurairah (رضي الله عنه) said,

“اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةٌ أَمْرِي وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي وَأَصْلِحْ لِي آخِرَاتِي الَّتِي فِيهَا مَعَادِي وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ.”

“*Allahumma asli`h li deenee al-ladhi huwa `ismata amri, wa-asli`h li dunyaya al-latee fiha ma`ashi. Wa-asli`h li akhirati al-lati fiha ma`adi. Waj`al al-`hayata ziyadatan li fi kulli khair. Waj`al al-mauta ra`hatan li min kulli sharr.* (O, Allah! Set aright my religion for me, which is my source of immunity [from error]. Set aright my life affairs, wherein is my livelihood. Set=

Al-`Hakim collected a `Hadith, in his book, al-Mustadrak (3:462), from Abu Ayyub al-Ansari (رَضِيَ اللهُ عَنْهُ), who said, "Every time I prayed behind your Prophet (سَيِّدِنَا مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), I heard him say, after he ended the prayer,

"اللَّهُمَّ اغْفِرْ لِي خَطَايَايَ وَذُنُوبِي كُلَّهَا اللَّهُمَّ أَنْعِمْنِي وَأَحْنِنِي
وَارْزُقْنِي وَاهْدِنِي لِصَالِحِ الْأَعْمَالِ وَالْأَخْلَاقِ إِنَّهُ لَا يَهْدِي
لِصَالِحِهَا إِلَّا أَنْتَ وَلَا يَصْرِفُ عَنْ سَيِّئِهَا إِلَّا أَنْتَ."

"*Allahumma ighfirli khatayaya wa-dhunubi kullaha. Allahumma an`imni, wa-a`hyini, wa-r-zuqni, wa-h-dini li sali`hi al-a`mali wa-l-akhlaq, innahu la yahdi li-sali`hiha illa anta, wa-la yasrifu `an sai-i-aha illa ant.* (O, Allah! Forgive me all of my sins and errors. O, Allah! Grant me blessings, give me life and provide for me. Guide me to the best actions and behavior; only You guide to the best of these things, and only You save from the worst of these things.)¹"

=aright my Hereafter, to which will be my return. Make life a source of ever more excellence for me, and make death a comfort for me from all things evil.)"]

¹[Since al-`Hakim's chain of narration for this `Hadith is weak (3:462), we hereby mention the authentic narration, from the `Hasan grade, that at-Tabarani collected in his book, al-Mu`jam as-Saghir (610),

"اللَّهُمَّ اغْفِرْ لِي خَطَايَايَ كُلَّهَا اللَّهُمَّ وَأَنْعِمْنِي وَاجْتَبِرْنِي وَاهْدِنِي لِصَالِحِ
الْأَعْمَالِ وَالْأَخْلَاقِ إِنَّهُ لَا يَهْدِي لِصَالِحِهَا وَلَا يَصْرِفُ عَنْ سَيِّئِهَا إِلَّا
أَنْتَ."

Further, an-Nasaii narrated in his book, as-Sunan al-Kabir, that Abu Umamah (رَضِيَ اللهُ عَنْتَهُ) said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ لَمْ يَمْنَعَهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا أَنْ يَمُوتَ."

"He who recites *Ayat al-Kursi* (2:255) after the end of every compulsory prayer, only death will be separating him from entering Paradise.¹" Only Muhammad ibn `Himyar collected this `Hadith from Muhammad ibn Ziyad al-Alhani, from Abu Umamah. An-Nasaii also collected this `Hadith from al-`Husain ibn Bishr, from Muhammad ibn `Himyar. Some scholars graded this `Hadith authentic, stating that an-Nasaii said that al-`Husain ibn Bishr is reasonably reliable in his narrations, and in another narration from an-Nasaii, he is reliable; as for Muhammad ibn `Himyar and Muhammad ibn Ziyad, al-Bukhari used their narrations in his, Sahih. This group of scholars said that this `Hadith follows the guidelines and conditions al-

=*"Allahumma ighfirli khatayaya kullaha. Allahumma wa-an`ishni, wa-j-burni, wa-h-dini li-sali`hi al-a`mali wa-l-akhlaqi, innahu la yahdi li-sali`hiha wa-la yasrifu sai-i-aha illa ant. (O, Allah! Forgive me all of my sins. O, Allah! Grant me revival and set me aright (or mend my shortcomings). Guide me to the best actions and behavior, because only You guide to the best of these things and save from the worst of these things.)"* Refer to, Sahih al-Jami` (1266)].

[¹][An-Nasaii, in his book, as-Sunan al-Kubra (6:9928) collected this authentic `Hadith; Shaikh Wahby said to refer to, Sahih al-Jami` (6464), by al-Albani.]

Bukhari set in his authentic collection of *'Hadith*. Some scholars, such as Abu al-Faraj ibn al-Jauzi, stated that this *'Hadith* was faked, by Muhammad ibn *'Himyar*, according to ibn al-Jauzi. Ibn al-Jauzi included this *'Hadith* in his book, al-Maudhu'at, and stated that Abu *'Hatim ar-Razi* said that Muhammad ibn *'Himyar* is not reliable in *'Hadith*, while Ya`qub ibn Sufyan said that he is not a strong narrator. However, some scholars of *'Hadith* rejected these statements and asserted the reliability of Muhammad ibn *'Himyar*, stating that he was far more honorable than to fake a *'Hadith*. Further, al-Bukhari, who was and still is the highest regarded scholar who collected authentic *'Hadith*, relied on Muhammad ibn *'Himyar* for *'Hadith* narrations. Moreover, Ya`hya ibn Ma`een, who had the most stringent standards regarding accepting narrators of *'Hadith*, accepted the narrations of Muhammad ibn *'Himyar*. At-Tabarani also collected this *'Hadith* in his, Mu`jam, using a chain of narration that included *'Abdullah ibn 'Hasan*, from his father, from his father (*'Ali ibn Abi Talib*, *'Abdullah's* grandfather), who said that Allah's Apostle, peace be upon him, said,

"مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي دُبُرِ الصَّلَاةِ الْمَكْتُوبَةِ كَانَ فِي ذِمَّةِ اللَّهِ
إِلَى الصَّلَاةِ الْآخَرَى."

*"He who recites Ayat al-Kursi (2:255) after the end of the compulsory prayer, will be in Allah's Protection until the next prayer."*¹ This *'Hadith* was collected from Abu

^[1] [Al-Haithami said, in his book, Mujamma` az-Zawa'id (2:148), that at-Tabarani collected this *'Hadith*, in his book, al-Mu`jam al-Kabir (2733); al-Haithami rendered its chain of=

Umamah, `Ali ibn Abi Talib, `Abdullah ibn `Umar, al-Mughirah ibn Shu`bah, Jabir ibn `Abdullah and Anas ibn Malik (رَضِيَ اللهُ عَنْهُمْ). All of these narrations have weakness in them. However, when all these various ways and chains of narrations are added to each other, they indicate that there is an authentic foundation for this *Hadith* and that it is not fake. I was told that my Shaikh Abu al-`Abbas ibn Taimiyyah, may Allah bless his soul, said that he always recited this *Ayah* after every prayer.

Further, al-Musnad, and, as-Sunan, narrated that `Uqbah ibn `Amir (رَضِيَ اللهُ عَنْهُ) said, "The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered me to recite the *Mu`awwidhat* at the end of every prayer.¹" Abu `Hatim ibn `Hibban also collected this *Hadith*, in his authentic collection (2347). Al-`Hakim (1:929) collected this *Hadith* in, al-Mustadrak, and stated afterwards that it is authentic and follows the guidelines and conditions set by Muslim in his, Sahih. In at-Tirmidhi's narration, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "*Al-Mu`awwidhatain*."²

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recommended that Mu`adh (رَضِيَ اللهُ عَنْهُ) say at the end of every prayer,

=narration, *Hasan*. This is a benefit that Shaikh Wahbeh mentioned in his commentary on, Zad al-Ma`ad. However, al-Albani graded this *Hadith* weak, citing the same judgment from ibn Hajar al-`Asqalani. Refer to, Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah (5135), and, Tamamu al-Minnah fi at-Ta`liq `ala Fiqhi as-Sunnah, Pg. 227.]

[¹ Ahmad (16776), Abu Dawood (1302), At-Tirmidhi (2828), an-Nasaii (1319), among other scholars, collected this authentic *Hadith*; Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (1348)].

[² [In reference to the last two Surahs (chapters) in the Quran, no. 113-114].

"اللَّهُمَّ اَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ."

"*Allahumma a`inni `ala dhikrika, wa-shukrika wa-`husni `ibadatik* (O, Allah, help me to remember You, praise and thank You and worship You in an excellent way.)¹" 'At the end of the prayer', pertains to either before or after the *Salam*. My Shaikh used to say that this supplication is recited before the *Salam*. When I asked him, he said that the end of something is just like the animal's tail (which is at its end, but still a part of it.)"

The Prophet's Guidance Regarding the *Surah*

When Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed facing a wall, he left between them a distance enough for a sheep to pass². He did not leave a great distance between him and the *Surah*³, but rather ordered that one get close to it⁴.

^[1][Abu Dawood (1301), an-Nasaii (1286), al-`Hakim (3:5194), among other scholars, collected this authentic *Hadith*; according to Shaikh Wahby, refer to, Sahih Sunan Abu Dawood (1347), by al-Albani].

^[2][He left a distance of about three cubits between him and the wall, as Ahmad (5951), al-Bukhari (476), Abu Dawood (1730) and an-Nasaii (741) reported, which left a distance, between the wall and the spot where he made *Sujud*, that was enough for a sheep to pass, as al-Bukhari (466) and Muslim (786) reported].

^[3][Ahmad (5951), al-Bukhari (476), Abu Dawood (1730) and an-Nasaii (741) reported that when the Prophet, peace be upon him, entered inside *al-Ka`bah*, he walked close to a wall, stood three cubits from it, then prayed].

^[4][in his statement,=

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed facing a pillar¹, a stick or a tree², he would face it with his right or left brow, but not directly³. While traveling, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to place a spear, *Harbah*, in the ground and pray while facing it, making it a *Sutrah*⁴. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would sometimes make his camel sit sideways and would pray while facing it⁵. At other times, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would remove the

"إِذَا صَلَّى أَحَدُكُمْ إِلَى سُتْرَةٍ فَلْيَدْنُ مِنْهَا لَا يَقْطَعِ الشَّيْطَانُ عَلَيْهِ صَلَاتَهُ."

"When one of you prays facing a Sutrah, let him stand close to it, so that the devil does not interrupt his prayer." Abu Dawood (596), an-Nasaii (740), Ahmad (15508), Al-Bazzar and al-'Hakim collected this authentic *Hadith*, which al-'Hakim, an-Nawawi and adh-Dhahabi graded authentic; Shaikh Wahby said to refer to, *Sifatu Salati an-Naby*, Pg. 82].

^[1][Al-Bukhari (472) and Muslim (788) narrated that Salamah ibn al-Akwa', may Allah be pleased with him, used to pray facing a pillar in the Prophet's *Masjid*, and when he was asked, he said that he saw the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) pray while facing it].

^[2][Ahmad (1103) and an-Nasaii collected an authentic *Hadith* wherein the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed, while facing a tree; refer to, *Sifatu Salati an-Naby*, Pg. 83. Also, Abu Dawood (594) collected another *Hadith* in this meaning].

^[3][Abu Dawood (594) collected a *Hadith* wherein al-Miqdad ibn al-Aswad (رضي الله عنه) reported that whenever the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed while facing a stick, a pillar or a tree, he did not face it directly but made it to his right or left eyebrow].

^[4][Al-Bukhari (468) and Muslim (774)].

^[5][Ahmad (5979), al-Bukhari (477) and Muslim (775)].

saddle and pray while facing its end¹. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ordered that when one prays, one does so facing a *Sutrah*², even if it is an arrow or a stick that one places vertically on the ground.

[¹Al-Bukhari (477)].

[²Abu Dawood (598) and ibn Majah (944) reported that Allah's Apostle, peace be upon him, said,

"إِذَا صَلَّى أَحَدُكُمْ فَلْيُصَلِّ إِلَى سُرَّةٍ وَلْيَدْنُ مِنْهَا."

"When one of you prays, let him do so behind a *Sutrah* and let him draw close to it." This *Hadith* clearly indicates that it is necessary to pray facing a *Sutrah*, because the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ordered so. Imam ash-Shaukani and ibn 'Hazm asserted this ruling, which is further emphasized by the fact that facing a *Sutrah*, while praying, prevents interruption of the prayer if an adult woman, a donkey, or a dog passes between one and his *Sutrah*. Also, Ibn Khuzaimah (1:93:1) reported that Allah's Apostle, may Allah's blessings be upon him, said,

"لَا تُصَلِّ إِلَّا إِلَى سُرَّةٍ وَلَا تَدْعُ أَحَدًا يَمُرُّ بَيْنَ يَدَيْكَ فَإِنْ أَبَى فَلْتَقَاتِلْهُ
فَإِنْ مَعَهُ الْقَرِينُ."

"Only pray while facing a *Sutrah*, and let no one pass in front of you (between you and the *Sutrah*). If one insists on passing, then use force against him, because the *Qarin* (the devil) is with him." Therefore, and according to this *Hadith*, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) disallowed one from praying without facing a *Sutrah*. Al-Albani graded this *Hadith* authentic, in his book, Sifatu Salati an-Naby, Pg., 82; also refer to, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg. 300].

If one does not find [a spear, staff, stick, arrow, etc.,] one should draw a line on the ground¹.

If one does not pray behind a *Sutrah*, his prayer would be interrupted, by [passing of] an adult woman, a donkey, or a black dog².

^[1][This is a weak *'Hadith* that Imam Ahmad (7087), Abu Dawood (591), ibn Majah (933), ibn 'Hibban (6:2361), and other scholars, collected; [Dha'eef Sunan Abu Dawood (134), according to Shaikh Wahby]. Several imams stated that this *'Hadith* is weak, such as Ahmad ibn 'Hanbal, Sufyan ibn 'Uyainah, ash-Shafii and al-Baghawi, according to ibn Hajar al-'Asqalani. Malik, Ad-Daraqutni, ibn as-Sala'h, an-Nawawi, al-'Iraqi, and so forth, also stated that this *'Hadith* is weak; [Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg. 300-302]. Thus, one must pray towards a *Sutrah* at least as high as the end part of a camel's saddle [estimated at about 15 inches; Allah has the best knowledge]. Ahmad (14799) reported the Prophet's order that one should place a *Sutrah* in front of him, while praying, even if an arrow that one places on the ground].

^[2][The three reasons behind interrupting the prayer mentioned in this *'Hadith* are not equal. The *'Hadith* merely lists the things because of passing of which one's prayer is interrupted, if one is not praying behind a *Sutrah*. Also, as previously stated, there is an authentic *'Hadith* in, Silsilat al-Ahadith as-Sahihah (1373), stating that the devil will interrupt one's prayer, if one is not praying to a *Sutrah*. Al-Bukhari (441) and Muslim (842) also collected a *'Hadith* in which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stated that Satan wanted to disrupt his prayer, but Allah gave him power over the devil, whose plot was defeated. Thus, whoever thinks that praying in an open area where there are no people, donkeys, or black dogs, does not require a *Sutrah*, are mistaken! One cannot see the devil, and therefore, the only way to stop him from interrupting one's prayer is by praying behind a *Sutrah*. For this and more benefits, refer to, Tamamu al-Minnah fi=

This *Hadith* is established through the narrations collected from Abu Dharr (رضي الله عنه)¹, Abu Hurairah (رضي الله عنه)², 'Abdullah ibn 'Abbas (رضي الله عنه)³ and 'Abdullah ibn Mughaffal (رضي الله عنه)⁴. There are two types of *Hadith* narrations that contradict the *Hadiths* we mentioned. The first type is authentic, but not direct. The second type is direct but not authentic. One should not abandon implementing the *Hadiths* we mentioned when whatever contradicts them is as we described.

=at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg. 304-305, and, Sifatu Salati an-Naby, Pg. 82-84, both authored by al-Albani, may Allah forgive him.]

[¹Muslim (789) narrated that Abu Dharr (رضي الله عنه) said that the Messenger of Allah (صلى الله عليه وسلم) said,

إِذَا قَامَ أَحَدُكُمْ يُصَلِّي فَإِنَّهُ يَسْتُرُهُ إِذَا كَانَ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ
فَإِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ فَإِنَّهُ يَقَطَعُ صَلَاتَهُ الْحِمَارُ
وَالْمَرْأَةُ وَالْكَلْبُ الْأَسْوَدُ."

"When one of you stands for prayer, then a thing before him equal to the back of the saddle is suitable for Sutra. In case there is not before him (a thing) equal to the back of the saddle, his prayer would be cut off by (passing of an) ass, a woman, or a black Dog." When asked, the Prophet (صلى الله عليه وسلم) said that the black dog is a devil.]

[²Muslim (790)].

[³Ahmad (3071), Abu Dawood (603), ibn Majah (939), an-Nasaii (743), and several other scholars, collected this authentic *Hadith*; Shaikh Wahby said, "Refer to, Sahih Sunan Abu Dawood (651)."]

[⁴Ahmad (19663), ibn Majah (941), ibn Hibban (6:2386) and at-Ta'hawi (1:458) collected this authentic *Hadith*; Shaikh Wahby said to refer to, Sahih Sunan ibn Majah (776)].

The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to pray, while `Aishah (رَضِيَ اللهُ عَنْهَا) was laying between him and the *Qiblah*¹. However, this is not the same as someone passing in front of one. A man is allowed to lay between someone and their *Qiblah*², but is not allowed to pass in front of one when one is praying. Likewise, a woman³ is allowed to lay between one and his *Qiblah*, but is not allowed to pass between one and his *Qiblah*. In the latter case, one's prayer becomes interrupted. Allah has the best knowledge⁴.

[1][Al-Bukhari (369) and Muslim (796)].

[2][As al-Bukhari mentioned in his, Sahih, from Zaid ibn Thabit].

[3] [One's wife].

[4] [In his book, Tamamu al-Minnah, Pg. 306-307, al-Albani said that the *Hadiths* stating that nothing interrupts the prayer, are weak; Dha'eef Sunan Abu Dawood (116 & 117), and, Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah (5661). Al-Albani also said that Muslim (789) and Abu Dawood (602) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "A man's prayer is interrupted, if there is not before him (a thing) equal to the back of the saddle, by (passing of an) ass, a woman, or a black Dog." We previously mentioned this *Hadith*; Sahih Sunan Abu Dawood (699). Further, at-Ta'hawi reported, using an authentic chain of narration that Allah's Apostle, may Allah's blessings be on him, said,

"لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ إِذَا كَانَ بَيْنَ يَدَيْهِ كَأَخْرَةِ الرَّحْلِ."

"Nothing interrupts one's prayer, if there is a thing equal to the back of the saddle in front of one." Al-Albani then said, "The *Hadiths* agree with each other, and thus, we should say that one's prayer is interrupted by the aforementioned reasons, if one does not have a *Sutrah* [in front of him, while praying]. This is the opinion of the Imam of Sunnah Ahmad ibn `Hanbal, may=

The Prophet's Guidance Regarding the Regular Voluntary Prayers

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to perform ten [regular voluntary] *Rak`ah* while not traveling. These are the same *Rak`ah* that `Abdullah ibn `Umar mentioned, "I remember the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performing ten *Rak`ah*, two before *Dhuhr*, two *Rak`ah* after it, two *Rak`ah* at home after *Maghrib*, two *Rak`ah* after *`Isha* at home and two *Rak`ah* before *Fajr*.¹" The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not abandon performing these *Rak`ah* while not traveling. Once, when he forgot to perform the two *Rak`ah* after *Dhuhr*, he made up for them after *`Asr*.² Afterwards, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went on praying two *Rak`ah* after *`Asr* because whenever he established an act of worship, he would perform it regularly³. Therefore, making up for the regular voluntary prayers that one misses, is legislated in the times during which one is not recommended to offer

=Allah grant him His mercy, and Shaikh al-Islam ibn Taimiyyah."}]

^[1][Al-Bukhari (1109) and Muslim (1200). In Muslim's narration, `Abdullah ibn `Umar mentioned two *Rak`ah* after *Jumu`ah* instead of before *Fajr*].

^[2][Al-Bukhari (1157) and Muslim (1377); a delegation from the tribe of *Bani Abdul Qais* came to the Prophet, peace be upon him, who was busy with them and could not pray the two *Rak`ah* before *Dhuhr*, so he made up for them after *`Asr*].

^[3][Muslim (1378) reported that `Aishah, may Allah be pleased with her, said about the two *Rak`ah* the Prophet used to offer before *`Asr*, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) observed them before *`Asr* Prayer. When he was hindered to do so, or forgot them, he observed them after *`Asr*. He then continued observing them; it was his habit that when he observed prayer, he continued observing it."}]

prayer¹, for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his *Ummah*. As for the two *Rak`ah* after *`Asr*, they are exclusive for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as we will mention in the chapter that lists the Prophet's exclusive rights and qualities, Allah willing. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sometimes performed four *Rak`ah* before *Dhuhr*. Al-Bukhari (1110) narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) reported that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to regularly perform four *Rak`ah* before *Dhuhr* and two *Rak`ah* before *Fajr*. One could say that when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed at home, he performed four *Rak`ah* [before *Dhuhr*], but when he prayed at the *Masjid*, he prayed two *Rak`ah*. This is the best opinion. Or, one could say that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed two *Rak`ah* sometimes and four at other times [before *Dhuhr*], and therefore, `Aishah and `Abdullah ibn `Umar reported what each one of them witnessed. The two *Hadiths*² are both authentic and do not contain any shortcoming to warrant discounting one of them. One could also say that the four *Rak`ah* mentioned here were not regular voluntary prayer performed before *Dhuhr*, but rather a separate voluntary prayer that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed after noon. Imam Ahmad collected a

[¹]Al-Bukhari (551) and Muslim (1368) narrated that, Abu Sa`eed al-Khudri (رَضِيَ اللهُ عَنْهُ) reported that, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, about performing voluntary prayers,

"لَا صَلَاةَ بَعْدَ الصُّبْحِ حَتَّى تَرْتَفِعَ الشَّمْسُ وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى
تَغِيبَ الشَّمْسُ."

"There is no prayer after *Fajr*, until the sun goes up, and there is no prayer after *`Asr*, until the sun goes down."

[²]About how many voluntary *Rak`ah* the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed before *Dhuhr*].

'*Hadith* from `Abdullah ibn as-Sa-ib (رَضِيَ اللهُ عَنْهُ), who reported that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to offer four *Rak`ah* after midday. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said¹,

"إِنَّهَا سَاعَةٌ تُفْتَحُ فِيهَا أَبْوَابُ السَّمَاءِ وَأُحِبُّ أَنْ يَصْعَدَ لِي فِيهَا
عَمَلٌ صَالِحٌ."

"It is an hour during which the doors of heaven are opened, and I like, during that hour, righteous deeds to ascend² from me.³"

Further, the, Sunan, collected a '*Hadith* from `Aishah (رَضِيَ اللهُ عَنْهَا), who said that when the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not pray the four *Rak`ah* before *Dhuhr* he would perform them after *Dhuhr*⁴. Ibn Majah (1148) also narrated that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) missed the four *Rak`ah* before *Dhuhr*, he prayed them after

⁽¹⁾[When he was asked about the four voluntary *Rak`ah* he performed regularly after noon and before *Dhuhr*].

⁽²⁾[Allah, the Exalted and Most Honored, is above His Throne, and the good deeds ascend to him,

﴿ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ﴾

(To Him ascend [all] the goodly words, and the righteous deeds exalt it [the goodly words are not accepted by Allâh unless and until they are followed by good deeds]) [35:10].]

⁽³⁾[Ahmad (22462) and at-Tirmidhi (440) collected this authentic '*Hadith*; Shaikh Wahby said to refer to, Sahih Sunan at-Tirmidhi (396)].

⁽⁴⁾[At-Tirmidhi (391) collected this authentic '*Hadith*; refer to, Sahih Sunan at-Tirmidhi (350), as Shaikh Wahby stated].

the two (regular) *Rak`ah* which are performed after *Dhuhr*¹. At-Tirmidhi also reported that `Ali ibn Abi Talib (رضي الله عنه) said that the Messenger of Allah (صلى الله عليه وسلم) used to pray four [voluntary] *Rak`ah* before *Dhuhr* and two after it². Ibn Majah (1146) also narrated that `Aishah (رضي الله عنها) said that the Messenger of Allah (صلى الله عليه وسلم) used to pray four *Rak`ah* before *Dhuhr*; he lengthened the standing in these *Rak`ah* and extended the duration of *Ruku`* and *Sujud*³. It appears, and Allah has the best knowledge, that these are the four *Rak`ah* that `Aishah (رضي الله عنها) reported the Prophet (صلى الله عليه وسلم) did not abandon performing⁴. As for the regular voluntary prayer that precedes *Dhuhr*, they are the two *Rak`ah* that `Abdullah ibn `Umar reported. What further explains this matter, is the fact that the voluntary prayers that are associated with the compulsory prayers are usually two *Rak`ah* each. Even during the Dawn Prayer, which consists of two *Rak`ah* and is performed at a time when people are not yet engaged in life affairs, the voluntary prayer that precedes it also consists of two *Rak`ah*. Therefore, the four *Rak`ah* performed before *Dhuhr*, are a separate voluntary prayer offered at noon.

^[1][This is a weak *Hadith*, as al-Albani stated in his book, Dha`eef Sunan ibn Majah (241); also refer to Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg., 241, and, Silsilat al-Ahadith adh-Dha`eefah (4208). According to al-Albani, "...after the two *Rak`ah*", is a weak addition to the *Hadith*].

^[2][At-Tirmidhi (544) collected this authentic *Hadith*; refer to, Sahih Sunan at-Tirmidhi (348)].

^[3][Ibn Majah (1146) collected this weak *Hadith*; refer to, Dha`eef Sunan ibn Majah (239)].

^[4][Al-Bukhari (1110). We previously stated that when a *Hadith* is collected in either, Sahih al-Bukhari, or, Sahih Muslim, this indicates authenticity].

'Abdullah ibn Mas'ud, may Allah be pleased with him, used to pray eight *Rak'ah* just after noon, saying that they are equal to the same number of *Rak'ah* prayed at night. The secret behind this, and Allah has the best knowledge, is that noon is similar to midnight. The doors of heaven are opened just after noon, and Allah descends after midnight. These two times are times of mercy and closeness [to Allah]. During the first time, the doors of heaven are opened, while during the second time, the Lord (سُبْحَانَهُ وَتَعَالَى) descends to the lower heaven to us. Muslim reported in his, *Sahih*¹, that um 'Habibah (رَضِيَ اللَّهُ عَنْهَا) said that she heard Allah's Apostle (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say,

"مَنْ صَلَّى اثْنَيْ عَشْرَةَ رَكْعَةً فِي يَوْمٍ وَلَيْلَةٍ بُنِيَ لَهُ بِهِنَّ بَيْتٌ فِي
الْجَنَّةِ."

"He who prays twelve Rak'ah in a day and a night, then a house will be built for him in Paradise on their account." An-Nasaii and at-Tirmidhi, who graded the *'Hadith* authentic, added in their narration,

"أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَ الْمَغْرَبِ
وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ."

^[1][Ahmad (25549), Muslim (1199), Abu Dawood (1059), an-Nasaii (1786), ibn Majah (1131), among other scholars, collected this authentic *'Hadith*].

"Four before Dhuhr and two after it, two after Maghrib, two after Isha and two before Fajr."¹ An-Nasaii added, "And two Rak`ah before Asr"², instead of, "two Rak`ah after Isha." Further, ibn Majah reported that `Aishah (رَضِيَ اللهُ عَنْهَا) narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ تَابَرَ عَلَى ثِنْتَيْ عَشْرَةَ رَكْعَةً مِنَ السُّنَّةِ بَنَى اللهُ لَهُ بَيْتًا فِي
الْحَنَّةِ أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَرَكَعَتَيْنِ بَعْدَهَا وَرَكَعَتَيْنِ بَعْدَ
الْمَغْرِبِ وَرَكَعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكَعَتَيْنِ قَبْلَ الْفَجْرِ."

"He who consistently performed twelve voluntary Rak`ah, Allah builds a house for him in Paradise. They are: four Rak`ah before Dhuhr, two after Dhuhr, two after Maghrib, two after `Isha and two before Fajr."³ Ibn Majah (1132)

[¹] [At-Tirmidhi (380) collected this `Hadith using an authentic chain of narration, of the `Hasan grade; refer to, Sahih Sunan at-Tirmidhi (833)].

[²] [At-Nasaii (1779) collected this `Hadith, with the last mentioned addition, using a weak chain of narration; Shaikh Wahby said to refer to, Dha`eef Sunan an-Nasaii (110)].

[³] [At-Tirmidhi (379), an-Nasaii (1771) and Ibn Majah (1130) collected this authentic `Hadith; refer to, Sahih Sunan ibn Majah (935). We should also mention that it is better that one prays the four Rak`ah before Dhuhr two at a time, because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"صَلَاةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى."

"Prayer at night and during the day consist of two Rak`ah each." Ahmad (4560), Abu Dawood (1103), at-Tirmidhi (543), an-Nasaii (1648) and ibn Majah (1312) collected this `Hadith,=

also reported that Abu Hurairah (رضي الله عنه) narrated a similar *Hadith*, which includes the statement, “Two *Rak`ah* before *Fajr*, two before *Dhuhr*, two after *Dhuhr*, I think he (صلى الله عليه وسلم) said, ‘two *Rak`ah* before *Asr*’, two after *Maghrib*, and I think he (صلى الله عليه وسلم) said, ‘two *Rak`ah* after *Isha*.¹” The information contained in this *Hadith* might be an addition to it by one of the narrators, or the Prophet actually pronounced these words²; Allah (سبحانه وتعالى) has the best knowledge.

As for the four *Rak`ah* before *Asr*, the only authentic *Hadith* that mentions performing them, is the *Hadith* that `Asim ibn Dhamrah collected from `Ali ibn Abi Talib (رضي الله عنه). This long *Hadith* contains a statement indicating that Allah’s Prophet (صلى الله عليه وسلم) used to pray sixteen *Rak`ah* in a day³, “He (صلى الله عليه وسلم) would pray four *Rak`ah*, when the sun was in the position it reaches at the time for *Dhuhr*. He used to pray four *Rak`ah* before *Dhuhr*

=which is authentic on account of several chains of narration indicating that the *Hadith* is founded; Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (1172). Also, if one forgets the four *Rak`ah* before *Dhuhr*, one prays them afterwards, as a-Tirmidhi (391) reported of the Prophet’s practice, using an authentic chain of narration leading to `Aishah, may Allah be pleased with her; refer to, Sahih Sunan at-Tirmidhi (350).]

^[1][Ibn Majah (1132); Shaikh Wahby said to refer to, Sahih Sunan ibn Majah (937) regarding this *Hadith*].

^[2][“I think” are surely the narrator’s words].

^[3][These sixteen *Rak`ah* are: the two voluntary *Rak`ah* prayed after the sun rises (*Dhu`ha*), four voluntary *Rak`ah* before *Dhuhr*, the four compulsory *Rak`ah* for *Dhuhr*, two *Rak`ah* after *Dhuhr* and four *Rak`ah* before *Asr*; the four compulsory *Rak`ah* for *Asr* do not count as prayers performed during the day, but in the afternoon].

and two after it. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to pray four *Rak`ah* before `Asr.¹” I heard Shaikh al-Islam ibn Taimiyyah reject this `Hadith strongly and state that it is fake (*Maudhu*); Abu Is`haq al-Jawazjani also denied its being authentic.

Further, Ahmad, Abu Dawood and at-Tirmidhi collected a `Hadith from `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا), who said that Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"رَحِمَ اللهُ امْرَأً صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا."

“*May Allah grant His Mercy to someone who prays four (Rak`ah) before `Asr.*”² There is a difference of opinion regarding the authenticity of this `Hadith; ibn `Hibban graded it authentic, whereas other scholars graded it weak. For instance, ibn Abi `Hatim said that his father Imam Abu `Hatim said, “I asked Abu al-Walid at-Tayalisi about the `Hadith collected from Muhammad ibn Muslim ibn al-Muthanna, from his father, from `Abdullah ibn `Umar, from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who said,

"رَحِمَ اللهُ امْرَأً صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا."

‘*May Allah grant His Mercy to someone who prays four (Rak`ah) before `Asr.*’ Abu al-Walid said, ‘Ignore this

^[1][Ahmad (1140), at-Tirmidhi (544), an-Nasaii (864) and ibn Majah (1151) collected this authentic `Hadith; as Shaikh Wahby said, refer to, *Silsilat al-Ahadith as-Sahihah* (237)].

^[2][Ahmad (5708), Abu Dawood (1079), at-Tirmidhi (395), ibn `Hibban (6:2453), and several other collectors of `Hadith collected this authentic `Hadith; as Shaikh Wahby said, refer to, *Sahih Sunan Abu Dawood* (1132)].

narration.' I (Abu 'Hatim) said, 'Abu Dawood collected this narration.' Abu al-Walid said, 'Abdullah ibn 'Umar used to say, 'I remember the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performing ten *Rak'ah* in a day and in a night.' If the aforementioned 'Hadith were true, 'Abdullah ibn 'Umar would have mentioned it here, as well.'"

However, this is not a defect in the 'Hadith, since 'Abdullah ibn 'Umar (رَضِيَ اللهُ عَنْهُمَا) only narrated what he witnessed the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) do, not everything the Prophet prayed. Therefore, there is no contradiction between the two 'Hadiths.

As far as the two *Rak'ah* before *Maghrib*, it was not reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed them, even though he agreed that his companions (رَضِيَ اللهُ عَنْهُمْ) perform them. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw them pray these two *Rak'ah*, and he neither encouraged nor discouraged them¹. The, Two Sahihs [al-Bukhari and Muslim], narrated that 'Abdullah al-Muzani (رَضِيَ اللهُ عَنْهُ) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"صَلُّوا قَبْلَ صَلَاةِ الْمَغْرِبِ" قَالَ فِي الثَّلَاثَةِ: "لِمَنْ شَاءَ كَرَاهِيَةً
أَنْ يَتَّخِذَهَا النَّاسُ سُنَّةً."

[¹] [Al-Bukhari (589) collected a 'Hadith in which Anas ibn Malik reported that after the *Adhan* for *Maghrib* was called, some companions used to offer two *Rak'ah* before *Maghrib*, praying behind the pillars of the *Masjid*. The Prophet, peace be upon him, would come in the *Masjid*, while they were still praying, because there was a short time between the *Adhan* and the *Iqamah* for *Maghrib*].

“Pray before Maghrib, pray before Maghrib, pray before Maghrib.” He then said, “For he who wishes to do so, so that the people do not take them as a regular Sunnah.” This is the correct opinion regarding these two *Rak`ah*; they are recommended, but not among the regularly performed voluntary prayers¹.

Usually, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed the regular voluntary prayers at home, especially the voluntary prayer after *Maghrib*. It was never reported that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed the recommended *Sunnah* after *Maghrib* in the *Masjid*. `Hanbal narrated that Imam Ahmad said, “The *Sunnah* is that one prays the two *Rak`ah* after *Maghrib* in his house. This is the practice reported of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions. As-Sa-ib ibn Yazid said, ‘During the reign of `Umar ibn al-Khattab, I saw people depart the *Masjid*, after finishing the *Maghrib* Prayer; no one would remain in the *Masjid*.’ Therefore, it appears that the people would not pray anything after *Maghrib*, until they returned home.” What if one offers these two *Rak`ah* at the *Masjid*? Al-Marwazi and Abu `Hatim said that if one offers these two *Rak`ah* in the *Masjid*, one will be committing a sin. Imam Ahmad disagreed, in one narration from him. When Ahmad was told that Abu Thaur said that one commits a sin in this case, he replied, “He might have relied on this *Hadith*,

"ارْكَعُوا هَاتَيْنِ الرَّكْعَتَيْنِ فِي بُيُوتِكُمْ."

^[1][There is a weak *Hadith* indicating that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed the two voluntary *Rak`ah* before *Maghrib*; as Shaikh Wahby said, refer to, Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah (5662)].

“Perform these two *Rak`ah* at home.¹”

There are two kinds of *Sunnah* associated with *Maghrib*. First, one does not speak after performing the compulsory prayer of *Maghrib*, until one prays the two voluntary *Rak`ah* afterwards. Al-Maimuni and al-Marwazi narrated that Imam Ahmad, may Allah grant him His Mercy, said, “It is recommended that one does not speak before one prays the two *Rak`ah* after *Maghrib*.” Also, al-`Hasan ibn Muhammad said, “I saw Ahmad, when he said the *Salam* at the end of *Maghrib* Prayer, he would stand up and would not speak. He would not pray [the two voluntary *Rak`ah*] in the *Masjid*, but only when he entered his house.” Abu `Hafs said, while explaining Ahmad’s action, “Mak`hul reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘He who prays two *Rak`ah* after *Maghrib*, before he speaks, then his prayer will be ascended to `Illiyyin.²”

^[1][Ahmad (22518) and ibn Majah (1155) collected this authentic *Hadith*; as Shaikh Wahby said, refer to, Sahih Sunan ibn Majah (965)].

^[2][This *Hadith* is weak; refer to, Dha`eef al-Jami` as-Saghir (5660). There is another authentic narration of the *Hasan* grade that Abu Dawood (1096) collected from Abu Umamah (رَضِيَ اللهُ عَنْهُ), from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who said,

“صَلَاةٌ فِي إِثْرِ صَلَاةٍ لَا لَعْوَ بَيْنَهُمَا كِتَابٌ فِي عَلِيِّينَ.”

“A prayer that is offered after another prayer, without being separated by *Laghu*, is in a record kept in `Illiyyin”; refer to, Sahih al-Jami` (3887). ‘*Laghu*’, pertains to unnecessary speech, while, ‘*Illiyyun*’, is mentioned in *Surat al-Mutaffifin*, 83:18-21,=

The second type of *Sunnah* [regarding voluntary prayer after *Maghrib*], is that these two *Rak`ah* should be performed at home. An-Nasai (1599), Abu Dawood (1106) and at-Tirmidhi (604) narrated that Ka`b ibn `Ujrah (رَضِيَ اللهُ عَنْهُ) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went to the *Masjid* belonging to the tribe of Bani Abdul Ashhal, where he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed the *Maghrib* Prayer. When the prayer was finished, he saw the people pray afterwards and said to them, "This prayer is performed at home." Ibn Majah collected a similar narration from Rafi` ibn Khadeej (رَضِيَ اللهُ عَنْهُ), wherein the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"ارْكَعُوا هَاتَيْنِ الرَّكَعَتَيْنِ فِي بُيُوتِكُمْ."

"Perform these two *Rak`ah* at home."¹

In summary, the Prophet's guidance was that he usually performed the voluntary prayers at home. In the,

﴿ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيِّنَ ﴿ وَمَا أَدْرَاكَ مَا عَلِيُّونَ ﴿ ﴾
 كِتَابٌ مَرْقُومٌ ﴿ يَشْهَدُهُ الْمُقَرَّبُونَ ﴾

(Nay! Verily, the Record [writing of the deeds] of *Al- Abrâr* [the pious believers of Islamic Monotheism] is [preserved] in 'Illiyûn. And what will make you know what 'Illiyûn is? A Register inscribed. To which bear witness those nearest [to Allâh, i.e. the angels].)

^[1][Ahmad (22518) and ibn Majah (1155) collected this authentic *Hadith*; as Shaikh Wahby said, refer to, Sahih Sunan ibn Majah (965)].

Sahih¹, `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) reported, "I remember ten *Rak`ah* the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to *Rak`ah* before *Dhuhr*, two *Rak`ah* afterwards, two *Rak`ah* after *Maghrib* at home, two *Rak`ah* after *`Isha* at home and two *Rak`ah* before *Fajr*."

Further, Muslim narrated in his, Sahih (1201), that `Aishah (رَضِيَ اللهُ عَنْهَا) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to pray four *Rak`ah* at my house before *Dhuhr*. He then would go out and lead the people in [*Dhuhr*] prayer. He would then come in and offer two voluntary *Rak`ah*. He would lead the people in *Maghrib* and then come in and perform two *Rak`ah*. He would lead the people in *`Isha* prayer and then enter my house and perform two *Rak`ah*." He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also prayed two *Rak`ah* before Dawn Prayer, which he also performed at his house, as `Hafsah (رَضِيَ اللهُ عَنْهَا) reported². The Two Sahihs [al-Bukhari (885) and Muslim (1200)] narrated that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to perform two *Rak`ah* after *Jumu`ah* at home. Allah willing, we will mention the voluntary prayers associated with *Jumu`ah*, when we discuss the Prophet's guidance regarding *Jumu`ah*. The Prophet's guidance in this regard is summarized by his statement,

"أَيُّهَا النَّاسُ صَلُّوا فِي بُيُوتِكُمْ فَإِنَّ أَفْضَلَ صَلَاةِ الْمَرْءِ فِي بَيْتِهِ
إِلَّا الْمَكْتُوبَةَ."

^[1][Al-Bukhari (1109) and Muslim (1200). In Muslim's narration, `Abdullah ibn `Umar mentioned two *Rak`ah* after *Jumu`ah* instead of before *Fajr*].

^[2][Al-Bukhari (583) and Muslim (1184)].

“O, people! Pray at home, because the best prayer one prays is at home, except for the compulsory prayers.¹”

As we previously stated, the Prophet’s guidance was that he performed the voluntary prayers at home, except in certain cases, and performed the compulsory prayers in the *Masjid*, except when he was traveling, ill or for any other reason that prevented him from praying in the *Masjid*. He (صلى الله عليه وسلم) used to preserve the two *Rak`ah* before *Fajr* more than other voluntary prayers²; he never abandoned performing these two *Rak`ah* or the *Witr* prayer, whether he was traveling or otherwise³, unlike the case with other voluntary prayers. It was not reported that he (صلى الله عليه وسلم) performed any regular voluntary prayers while traveling, except them. This is why `Abdullah ibn `Umar (رضي الله عنهما) used to not exceed two *Rak`ah* while traveling, saying, “I traveled with Allah’s Apostle (صلى الله عليه وسلم), Abu Bakr (رضي الله عنه) and `Umar (رضي الله عنه), and they did not perform more than two *Rak`ah* while traveling.” This statement from `Abdullah ibn `Umar (رضي الله عنه) either means that they did not pray four *Rak`ah* ever while traveling⁴. Or, it means that they did not perform the regular voluntary

[1][Al-Bukhari (6746) and Muslim (1301)].

[2][Al-Bukhari (1093) and Muslim (1191) reported a *Hadith* in this meaning from `Aishah, may Allah be pleased with her].

[3][Al-Bukhari (945) and Muslim (1135) reported that `Abdullah ibn `Umar, may Allah be pleased with both of them, said that the Prophet, peace be upon him, used to offer the *Witr* prayer while traveling, while riding his camel, no matter the direction the camel walked].

[4][We previously stated that while traveling, it is necessary to shorten every four-*Rak`ah* compulsory prayer to two. *Fajr*, which consists of two *Rak`ah*, and *Maghrib*, which consists of three *Rak`ah*, remain the same].

prayers¹. However, 'Abdullah ibn 'Umar (رضي الله عنه) was asked about performing the regular *Sunnah* before *Dhuhr*, while traveling, and he said, "If I were to do so, I would have completed the prayer." This indicates his deep knowledge (رضي الله عنه), because Allah, the Exalted, shortened the four-*Rak'ah* compulsory prayer to two, while traveling. Therefore, if Allah (سبحانه وتعالى) had legislated two voluntary *Rak'ah* before or after *Dhuhr*, completing the number of *Rak'ah* in the compulsory prayer would have been better and more deserving.

The scholars have different opinions regarding whether the two voluntary *Rak'ah* before *Fajr* are more emphasized than the *Witr*, or the opposite. We should not say that *Witr* is more recommended just because the scholars disagreed whether it is necessary, because there was the same disagreement regarding the two *Rak'ah* before *Fajr*. I heard Shaikh al-Islam ibn Taimiyyah say, "The voluntary prayer that precedes *Fajr* and the *Witr* resemble the beginning and the end of the actions [of the day and night]. This is why Allah's Prophet (صلى الله عليه وسلم) used to recite the two *Surahs of Ikhlas* (109 & 112), while praying the two voluntary *Rak'ah* before *Fajr* and during *Witr*, because they combine *Tau'hid* in knowledge and action, *Ma'rifah*² and intent (or sincerity), creed and dedication (or earnestness)."

Surat,

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴾

^[1][Except the *Witr* and the two *Rak'ah* before *Fajr*].

^[2]['*Ma'rifah*', pertains to one acquiring knowledge in Allah, His Names and Attributes, and His Actions, all praise is due to Him].

(Say [O Muhammad **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**]: “*He is Allâh, [the] One*”) [112], purifies the creed and knowledge [about Allah] pertaining to affirming perfect unity in Lordship for the Lord that negates any partnership in any respect. It also pertains to affirming Allah being the *Samad*¹, Who has all the perfect Attributes, which are never prone to shortcomings in any respect. It negates Allah’s having an offspring or parents; this only perfects His being *as-Samad*, the All-Rich, the One and Only. It also pertains to affirming that none is like unto Him, which relates to denying that anyone or anything is similar, equal or a rival to Him. Therefore, this *Surah* contains affirming perfection for Allah in every respect, negating shortcoming from touching Him in any respect, denying the existence of a rival, equal or competitor regarding His Perfect Being, as well as, refuting the existence of any partner with Him. These are the foundations of *Tau’hid* (Allah’s Oneness) in creed and knowledge with which one distinguishes himself from all deviant and polytheistic sects. This is why this *Surah* equals one-third of the Qur’an. The Qur’an contains instruction, which include Allah’s orders, prohibitions and what he permitted, and news about the Creator, His Names, Attributes and Decisions, and about His creations. *Surat al-Ikhlâs* (112) is dedicated to the knowledge about Allah, as well as, His Names and Attributes, making it equal one-third of the Qur’an². Similarly, *Surat al-Kafirun*,

﴿ قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴾

[1][‘As-Samad’, pertains to Allah being the Self-Sufficient Master, Whom all creatures need, Who neither eats nor drinks)].

[2][Whereas another one-third contains Allah’s Commandments and the last third information pertaining to His creations].

(Say [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to these *Mushrikûn* and *Kâfirûn*]: “O *Al-Kâfirûn*¹!) [109], purifies one from *Shirk* in action and intention. Since knowledge comes before action, because it is the actions’ Imam, guide, leader, judge and authority, *Surat al-Ikhlâs* [(112) which contains knowledge about Allah] equals one-third of the Qur’an; there are *Hadiths* that affirm this fact that reach the *Mutawatir* grade². In contrast, *Surat al-Kafirun* equals one fourth of the Qur’an. At-Tirmidhi reported that `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا) said that the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “(When the earth is shaken with its [final] earthquake) [99], equals a half of the Qur’an; (Say [O, Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ]: “He is Allâh, [the] One”) [112], equals one third of the Qur’an; and, (Say [O, Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to these *Mushrikûn* and *Kâfirûn*]: “O, *Al-Kâfirûn*³!) [109], equals one-fourth of the Qur’an.⁴” Al-`Hakim (1:2078) collected this `Hadith, stating that its chain of narration is authentic.

[1][Disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in *Al-Qadar*].

[2][A `Hadith reaches the *Mutawatir* grade, when it is reported through numerous authentic narrations, by numerous reliable narrators in every stage of the chain of narration, who report the Prophet’s words or action].

[3][Disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in *Al-Qadar*].

[4][At-Tirmidhi (2819) collected this weak `Hadith; as Shaikh Wahby said, refer to, Dha’eef Sunan at-Tirmidhi (550) Al-Bukhari (4627) reported,=

Shirk in action and intention has profound effect on the hearts because it satisfies the lusts and desires of the heart, even though many commit this *Shirk* knowing that it is harmful and disallowed. They still commit it because it satisfies one's lust. This is why removing this type of *Shirk* is harder than removing the *Shirk* in creed, which can be dissipated by proofs and evidences. Further, *Shirk* regarding the creed is committed by those who think they are believing in the correct ideas, whereas those who commit *Shirk* in action and intention do so knowing that what they are doing is harmful and impermissible¹. Yet, they commit this *Shirk* because lust has overtaken them, because their desires or rage have controlled them. Hence, this *Surah*,

عَنْ أَبِي سَعِيدٍ أَنَّ رَجُلًا سَمِعَ رَجُلًا يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ يُرَدِّدُهَا
فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ
وَكَانَ الرَّجُلُ يَتَقَالَّهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "وَالَّذِي
نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ."

Abu Sa'eed al-Khudri (رضي الله عنه) reported, "A man heard another man repeatedly reciting, (Say: "He is Allāh, [the] One") [Surah 112]. In the morning, that man came to Allah's Apostle (صلى الله عليه وسلم) and mentioned to him what had happened; the man was somewhat minimizing the significance of this *Surah*. Allah's Apostle (صلى الله عليه وسلم) said to him, 'By He Who owns my life! It equals one-third of the Qur'an.'" Also, Muslim (1346) reported the Prophet's statement that *Surah al-Ikhlās* (112) equals one-third of the Qur'an.]

⁽¹⁾[When one disobeys Allah, he is subjecting one's self to His Anger].

﴿ قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴾

(Say [O, Muhammad ﷺ to these *Mushrikûn* and *Kâfirûn*]: “O *Al-Kâfirûn*...”), pertains to one’s declaration that one does not commit *Shirk* in action¹, more so than *Surat*,

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴾

(Say [O, Muhammad ﷺ]: “*He is Allâh, [the] One.*”) Furthermore, the Qur’an is two parts. The first part discusses matters of this life, ordaining legislation and the actions responsible adults should engage in. The second part talks about the Hereafter and what will occur in it. *Surat az-Zalzalah* (99) is dedicated to the second part from beginning to end, mentioning only matters of the Hereafter and what will happen to the earth and those living on it on that Day. This is why it equals one-half of the Qur’an. Therefore, the *Hadith* under discussion is worthy of being authentic, if it were authentic at all, and Allah has the best knowledge. This is why the Prophet (ﷺ) used to recite these two *Surah* [109 & 112] in the two voluntary *Rak`ah* performed after finishing the *Tawaf*; they are the

^[1][By repeating the statement, (*I do not worship that which you worship*), asserting that Muslims do not worship the idols or any other object, because their religion is totally submitted and sincere to Allah, Alone, without any partners to Him in the worship].

^[2][Muslim (2137) narrated from Jabir ibn `Abdullah (رضي الله عنه) that the Prophet (ﷺ) recited *Surah* 112 and 109, after he finished *Tawaf* (circumambulating) the *Ka`bah*].

two chapters dedicated to *Ikhals* (sincerity) and *Tau'hid* (Allah's Oneness). The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to start the actions of the day by reciting them¹ and end the actions of the day and night by reciting them². He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite them during *Hajj*³, which is the practical affirmation of *Tau'hid*.

After the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) finished the voluntary prayer before *Fajr*, he laid down on his right side, as affirmed in the, Two Sahihs [al-Bukhari (590) and Muslim (1216)], from 'Aishah (رَضِيَ اللهُ عَنْهَا). At-Tirmidhi reported that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِذَا صَلَّى أَحَدُكُمْ الرَّكَعَتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ فَلْيَضْطَجِعْ عَلَى
جَنْبِهِ الْأَيْمَنِ."

[¹]Muslim (1195) reported that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) narrated that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *Surah al-Ikhlās* (99) and *al-Kāfirūn* (112) in the two voluntary *Rak'ah* that precede *Fajr*].

[²]An-Nasā'ī (1681) and al-'Hakīm reported that Ubai ibn Ka'b (رَضِيَ اللهُ عَنْهُ) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *Surah al-Ikhlās* (99) and *al-Kāfirūn* (112) in the *Witr* prayer, which consisted that night of three *Rak'ah*. He recited *Surat al-A'la* (87) in the first *Rak'ah*. Refer to, Sifatu Salati an-Naby, Pg. 122].

[³]As Imam Muslim (2137) narrated in the long *'Hadith* we mentioned above, in which Jabir ibn 'Abdullah (رَضِيَ اللهُ عَنْهُ) described the Prophet's *'Hajj*.]

“After one of you prays the two *Rak`ah* before *Fajr* Prayer, let him lay on his right side.¹” At-Tirmidhi stated that this *Hadith* is from the *Hasan, Sahih, Gharib* grade. I –ibn al-Qayyim- heard Shaikh al-Islam ibn Taimiyyah say that this *Hadith* is false and not authentic; the authentic statement reports the Prophet’s laying down himself, not commanding others to do the same. He also stated that this *Hadith* was reported only through Abdul Wa`hid ibn Ziyad, who made a mistake in its wording.

As for ibn `Hazm and those who agreed with his opinion, they stated that it is necessary (a *Wajib*) to lay down after the two *Rak`ah* [offered before *Fajr*]. Ibn `Hazm goes to the extent of invalidating these two *Rak`ah*, if one does not lay down afterwards. He, from among the *Ummah*, has alone issued this opinion. I saw a book written by one of ibn `Hazm’s followers in which he supported the opinion of ibn `Hazm about this matter.

Abdul Razzaq reported, in his book, al-Musannaf (3:4719), from Ma`mar, from Ayyub, from Muhammad ibn Seereen that Abu Musa al-Ash`ari, Rafi' ibn Khadeej and Anas ibn Malik (رضي الله عنهم) used to lay down after performing the two voluntary *Rak`ah* before *Fajr* and order others to do the same. Abdul Razzaq (3:4720) also narrated that Ma`mar said that, Ayyub said that, Nafi` said that, `Abdullah ibn `Umar (رضي الله عنهما) did not lay down after offering these two *Rak`ah* and used to say, “Saying *Salam* is sufficient for us.²” Abdul Razzaq also stated that ibn

^[1][Ahmad (9000), Abu Dawood (1070), at-Tirmidhi (385), among others, collected this authentic *Hadith*; refer to, Sahih Sunan at-Tirmidhi (344), as Shaikh Wabby said].

^[2][Meaning, after one ends the two voluntary *Rak`ah* before *Fajr*, one has time to rest, without sleeping, while waiting for the *Fajr* Prayer to start].

Jurajj said that someone he considered truthful told him that `Aishah (رَضِيَ اللهُ عَنْهَا) said, “The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not lay down¹ as a matter of *Sunnah*, but to rest; he used to stay up in prayer at night.” Abdul Razzaq went on to say that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) used to throw small stones at those who lie on their right side².

Ibn Abi Shaibah (2:151) narrated that Abu as-Siddiq an-Naji reported that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) saw some people lay down after finishing the two *Rak`ah* before *Fajr*, and he sent someone to them to discourage them from doing so. That man came back to him saying that they wanted to do what is a part of the *Sunnah*. `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) sent the man back to them to inform them that what they did is a *Bid`ah* (innovation in the religion). [Ibn Abi Shaibah (2:151) also reported that] Abu Mijlaz said that he asked `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) about this matter. `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) commented, “You let the devil toy with you.”

Two groups went to the extreme with regards to laying down after performing these two *Rak`ah*, while a third group took the middle stance. A group, including ibn `Hazm and those who agreed with his opinion, stated that laying down in this case is necessary; if one does not lay down after finishing the two *Rak`ah* [before *Fajr*], his prayer is annulled. Other scholars disliked laying down³ and considered it an innovation. Malik and several other scholars took the middle stance; they stated that there is no sin if one lies down to rest, without doing so a part of the *Sunnah*. Another group said that one is allowed to lay down without restriction, whether to rest or otherwise [as a part

^[1][After ending the two voluntary *Rak`ah* before *Fajr*].

^[2][After finishing the two voluntary *Rak`ah* before *Fajr*].

^[3][After finishing the two voluntary *Rak`ah* before *Fajr*].

of the *Sunnah*]. For evidence, they relied on the *Hadith* we mentioned from Abu Hurairah, may Allah be pleased with him.

The scholars who disliked laying down¹, relied on the action of some of the companions, such as `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ), who used to throw small stones². Several other companions (رَضِيَ اللهُ عَنْهُمْ) denied that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) actually laid down, saying that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) laid down after praying the *Witr* and before offering the two voluntary *Rak`ah* that precede *Fajr*, as stated in a *Hadith* collected from `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا)³.

The *Hadith* that `Aishah (رَضِيَ اللهُ عَنْهَا) narrated⁴ was collected through conflicting words from ibn Shihab az-Zuhri. For instance, Malik narrated that [ibn Shihab reported that `Aishah said], “When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would finish praying at night, he would lay on his right side, until the *Mu-adh-dhin* came to alert him. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would then perform two brief *Rak`ah*.⁵” This narration clearly indicates that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to lay down, before performing the two *Rak`ah* that precede the Dawn Prayer. Other narrators reported that ibn Shihab said in another narration [that `Aishah said about the Prophet’s practice], “When the *Mu-adh-dhin* finished reciting the call to Dawn Prayer (*Adhan*), and realizing that it is dawn, the

^[1][After finishing the two voluntary *Rak`ah* before *Fajr*].

^[2][At those whom he saw laying down after finishing the two voluntary *Rak`ah* before *Fajr*].

^[3][Which al-Bukhari collected (177) using a chain of narration that ends with `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا)].

^[4][Muslim (1215)].

^[5][Malik, in his book, *al-Muwatta* (242), and Muslim (1215) collected this *Hadith*].

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), after the *Mu-adh-dhin* alerted him, would stand up and perform two brief *Rak`ah*. He would then lay down on his right side.” Some scholars said that when narrators differ with Imam Malik concerning a certain narration from ibn Shihab, Malik’s narration should be adopted, because he was more precise about ibn Shihab’s narrations and had a better memory in general. Other scholars disagreed, stating that regarding this particular *Hadith*, the correct narration is that which contradicts Malik’s narration.

To explain, Abu Bakr ibn al-Khatib wrote, “Malik narrated that, ibn Shihab az-Zuhri said that, `Urwah said that, `Aishah said, ‘The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to offer eleven-*Rak`ah* at night, the last of which was a one-*Rak`ah Witr*. When he finished, he would lay down on his right side until the *Mu-adh-dhin* came to him. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would then perform two brief *Rak`ah*.¹’ Contradicting Malik’s narration, `Aqeel, Yunus, Shu`aib, ibn Abi Dhi`b, al-Auza`ii, and several other narrators stated that, az-Zuhri reported that, Allah’s Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to perform the two brief *Rak`ah* before *Fajr* and would then lay down on his right side. When the *Mu-adh-din* came to him, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would go with him². Therefore, Malik narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) laid down before performing the two *Rak`ah*, while a group of other narrators reported that he did so after performing them. The scholars stated that it was Malik who made a mistake.”

[¹]Muslim (1215) collected this *Hadith* from Malik].

[²]Ahmad (24911), al-Bukhari (590), Muslim (1216), Abu Dawood (1139), an-Nasaii (678) and ibn Majah (1188) collected other narrations that do not conform with Malik’s narration].

Abu Talib¹ said, "I said to Ahmad [ibn `Hanbal], 'Abu as-Salt reported that, Abu Kudainah said that, Suhail ibn Abi Sali`h said that, his father reported that, Abu Hurairah (رضي الله عنه) said that the Prophet (صلى الله عليه وسلم) laid down after he performed the two *Rak`ah* before *Fajr*.' He said, 'Shu`bah did not state that the Prophet did so.' I asked, 'What if one did not lay down, is it a sin?' He said, 'No, because `Aishah reported this practice, but ibn `Umar denied it.'" Further, al-Khallal said, "Al-Marwazi reported, 'Abu `Abdullah [Ahmad ibn `Hanbal] stated that the *Hadith* collected from Abu Hurairah (رضي الله عنه)² is not strong. I said, 'Al-A`mash reported this *Hadith*, from Abu Sali`h, from Abu Hurairah.' Ahmad said, 'This *Hadith* was collected from Abdul Wa`hid ibn Ziyad alone.'" Also, Ibrahim ibn al-`Harith said that Ahmad ibn `Hanbal was asked about laying down after performing the two voluntary *Rak`ah* before *Fajr*, and he said, "I do not do it, but if one does lie down, it is fine." Had the *Hadith* that Abdul Wa`hid ibn Ziyad collected, from al-A`mash, from Abu Sali`h, from Abu Hurairah been authentic to Ahmad, he would have stated that laying down is at least recommended.

One could say that `Aishah (رضي الله عنها) narrated both practices from the Prophet (صلى الله عليه وسلم), and thus, he used to lay down before, sometimes, and after, at other times. In this case, there is no contradiction between these narrations, making this action among the recommended acts. Allah has the best knowledge.

There is a secret behind the Prophet's laying down on his right side, that being, the heart is located more to the

^[1][One of the students of Imam Ahmad].

^[2][Which contains the Prophet's order to lie down after performing the two *Rak`ah* before *Fajr*].

left side of one's body and when one sleeps on his left side, one is comfortable and sleeps more deeply. When one lies on his right side, he does not sleep as comfortably or as deeply, because the heart leans towards resting in its most comfortable position. The doctors say that for comfortable and deep sleep, one should sleep on his left side. The Legislator¹ prefers for one sleeping on the right side, so that one's sleep is not deep enough to prevent one from waking up to pray at night. Sleeping on the right side is better for the heart, while sleeping on the left side is better for the body. Allah has the best knowledge.

The Prophet's Guidance Regarding *Qiyam al-Lail*

There is a difference of opinion between the *Salaf*² and *Khalaf*³ scholars whether *Qiyam al-Lail* (voluntary prayer at night) was ordained on the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or not. Both of these groups of scholars, *as-Salaf* and *al-Khalaf*, used this *Ayah* for evidence,

﴿ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ ﴾

^[1][Prophet Muhammad, peace be upon him, by the order of Allah, the Exalted, the Most Honored].

^[2][*As-Salaf as-Sali`h*: the first three generations of Islam, the best people, according to the well-established statements of Allah's Prophet, peace be upon him, collected by al-Bukhari (2458) and Muslim (4601)].

^[3][*Al-Khalaf*: this word literally means, the later generations, and in this case, pertains to the successive Muslim generations who followed the righteous lead of *as-Salaf as-Sali`h* and understood and implemented the Qur'an and *Sunnah* the way the Prophet's companions understood and implemented them].

(And in some parts of the night [also] offer the *Salât* [prayer] with it [recite the Qur'an in the prayer] as a *Nafilah*¹ for you [O, Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ].)² A group of scholars said that this *Ayah* is clear that *Qiyam* was not ordained on the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)³. Another group of scholars said that in this *Ayah*, Allah (سُبْحَانَهُ وَتَعَالَى) ordered the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to pray the *Tahajjud*, just as He (سُبْحَانَهُ وَتَعَالَى) said in another statement,

﴿ يَا أَيُّهَا الْمَزْمُلُ ﴿۱﴾ قُمْ اللَّيْلَ إِلَّا قَلِيلًا ﴾

(O, you wrapped in garments [i.e. Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ]! Stand [to pray] all night, except a little.)⁴ They also stated that this order was not abrogated. They went on to say that Allah's statement,

﴿ نَافِلَةٌ لَكَ ﴾

(as a *Nafilah* for you [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ]), does not pertain to voluntary or optional acts of worship. Otherwise, it would not be a specific or exclusive quality for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)⁵. The meaning of, 'Nafilah', here pertains to being an additional act of worship, which does not necessarily mean it is voluntary. For instance, Allah, the Exalted, said,

[1][As an additional prayer; *Tahajjud*; optional prayer; *Nawâfil*].

[2][17:79].

[3][Because the *Ayah* contains the word, 'Nafilah', which means, 'Optional'].

[4][73:1-2].

[5][As indicated by the word, '*Laka* (for you)', in the *Ayah*].

﴿ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ﴾

(And We bestowed upon him [Abraham] *Ishâq* [Isaac], and [a grandson] *Ya'qûb* [Jacob] as a *Nafilah*)¹, meaning, in addition to having a son. Therefore, 'Nafilah', means here, an additional [act of worship that entitles him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to a better] grade and reward. This is why Allah (سُبْحَانَهُ وَتَعَالَى) stated that it is exclusive for the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). For other than the Prophet, peace be upon him, voluntary prayer at night is a recommended act of worship that erases sins. As far as the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), praying at night earned him added grades and rewards, because Allah (سُبْحَانَهُ وَتَعَالَى) forgave him his previous and later sins, whereas all others pray at night to erase their mistakes. Mujahid (student of ibn 'Abbas) said, "[*Qiyam al-Lail*] was a *Nafilah* for the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) because he was forgiven his previous and later sins. Therefore, his acts of worship were a *Nafilah*, pertaining to added rewards. As far as other people, *Qiyam al-Lail* is an eraser for their sins."

Ibn al-Mundhir said in his *Tafsir* [explanation of the Qur'an], "Ya'la ibn Abi 'Ubaid reported that, al-'Hajjaj said that, ibn Juraij said that, 'Abdullah ibn Kathir said that, Mujahid said, 'Anything (in number) over fulfilling the obligations is a *Nafilah* (additional); regarding the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), its role is not to erase sins². All other people

^[1][21:72].

^[2][But an added grade and rewards, because Allah, the Exalted and Most Honored, forgave all the Prophet's previous and later sins, as He stated in *Surat al-Fat`h*,=

do not have *Nawafil*, because the *Nawafil* are exclusive for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ); all other people perform acts of worship over the obligations (in number) to have their sins erased.¹”

Al-Mundhiri said, Muhammad ibn Nasr narrated that, `Abdullah said that, `Amr said that, Sa`eed and Qabeesah said that, Sufyan said that, Abu `Uthman said that, al-`Hasan al-Basri said about Allah's statement,

﴿ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ ﴾

(And in some parts of the night [also] offer the *Salât* [prayer] with it [recite the Qur'an in the prayer] as a *Nafilah* for you [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ]), 'It is a *Nafilah*² exclusively for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).³' Adh-Dha'hhak also stated that it is a *Nafilah* for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) only.'

﴿ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ
وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ﴾

(Verily, We have given you [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] a manifest victory. That Allâh may forgive you your sins of the past and the future, and complete His Favor on you, and guide you on the Straight Path}[48:1-2].)

^[1][Shaikh `Irfan `Hassunah said that this statement is found in at-Tabari's, *Jami` al-Bayan* (15:143), al-Baihaqi's, *Dala-il an-Nubuwwah*, and, *ad-Durr al-Manthur* (5:323), by as-Suyuti].

^[2][Additional prayer that entitles the Prophet, peace be upon him, to better grades and rewards].

^[3][*Ad-Durr al-Manthur* (5:324), by as-Suyuti].

Sulaim ibn `Hayyan narrated that, Abu Ghalib said that, Abu Umamah said, 'When you purify yourself perfectly, you will earn forgiveness for your sins¹. If you stand to pray afterwards, it will earn you a better grade and reward².' A man asked, 'O, Abu Umamah! Would it be a

^[1][Muslim (360) reported that the Prophet, peace be upon him, said,

"إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ أَوْ الْمُؤْمِنُ فَعَسَلَ وَجْهَهُ خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ."

"When a Muslim or a believer slave washes his face, while taking Wudhu (Ablution), every sin he contemplated with his eyes, will be washed away from his face along with water, or with the last drop of water. When he washes his hands, every sin they wrought will be effaced from his hands with the water, or with the last drop of water. When he washes his feet, every sin towards which his feet have walked will be washed away with the water or with the last drop of water with the result that he comes out pure from all sins."

^[2][One will earn forgiveness for his sins if one is blessed by performing a perfect *Wudhu*. Therefore, the acts of worship that one performs afterwards constitute added grades and rewards. However, since people sin, they need to frequently practice the acts that erase their sins; this is the difference between them and Allah's Prophet, peace be upon him. All of the Prophet's mistakes were forgiven by Allah, the Exalted, and therefore, all acts of worship he performed, were added grades and rewards=

Nafilah for one if he stands up to pray in this case?' He said, 'No, because the *Nafilah* was exclusive for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). How can one have a *Nafilah*, when one is prone to falling into errors and sins? Rather, it will be an added grade and reward for one¹.'²

Therefore, 'Nafilah', in the *Ayah*, does not pertain to the voluntary acts of worship that one is allowed to practice, such as the recommended acts. Rather, 'Nafilah', in the *Ayah* means an addition in grade, which is earned by performing both, or either, the obligations and the recommended acts of worship. Thus, its being a *Nafilah* literally, does not negate that it was ordained on the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). We will further explain this matter, Allah willing, in the chapter on the exclusive rights and qualities of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not abandon performing *Qiyam al-Lail* while traveling or otherwise³. When he fell asleep or was ill, he

=that he earned. No one, besides him, peace be upon him, can ever reach this grade or earn this honor?]

^[1][That is, until one sins, and thus, needs to practice more acts of worship to erase his errors, sins and mistakes].

^[2][Ahmad (21172); refer to, ad-Durr al-Manthur (5:324), by as-Suyuti. Shaikh 'Irfan 'Hassunah stated that this 'Hadith is 'Hasan. Therefore, 'Nafilah', in the *Ayah*, does not mean what people think it means, of being a voluntary act of worship. Rather, 'Nafilah', in the *Ayah*, pertains to additional acts of worship that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) practiced as an added quality that earned him better grades and rewards, because Allah (سُبْحَانَهُ وَتَعَالَى) forgave him his previous and later sins].

^[3][Previously, we mentioned a 'Hadith collected by al-Bukhari (945), stating that the Prophet, peace be upon him, used to perform nightly prayer while riding his camel, while traveling].

would make up for praying at night by praying twelve *Rak`ah* the next morning.

I heard Shaikh al-Islam ibn Taimiyyah say, "This indicates that *Witr* should not be made up for¹, because it is similar to *Ta`hiyyat al-Masjid*², *Kusuf* (Eclipse) Prayer, *Istisqa* Prayer³, and so forth. *Witr* is meant to be the last prayer of the night, just as the *Maghrib* (3 *Rak`ah*) is meant to be the last prayer of the day. When the night ends and one prays the Dawn Prayer, *Witr* loses its designated significance."

Yet, Abu Dawood (1219) and ibn Majah (1178) reported that, Abu Sa`eed al-Khudri (رَضِيَ اللهُ عَنْهُ) said that, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ نَامَ عَنِ الْوَيْتْرِ أَوْ نَسِيَهُ فَلْيُصَلِّ إِذَا ذَكَرَ وَإِذَا اسْتَيْقَظَ."

"If one sleeps before praying *Witr* or forgets it, let him pray it when he remembers it or in the morning.⁴" However, this *Hadith* has several weaknesses.

^[1][As apparent in the Prophet's offering twelve *Rak`ah*, not an odd number of *Rak`ah*].

^[2][As we previously stated, *Ta`hiyyatu al-Masjid* becomes due when one enters the *Masjid*, before one sits down, even if it is Friday (*Jumu'ah*) and the Imam is delivering the *Khutbah*].

^[3][Invoking Allah (سُحُوتُهُ وَتَعَالَى) for rain; the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered this prayer in the *Musalla**, as al-Bukhari (956) and Muslim (1487) reported, by offering two *Rak`ah*].

*The *Musalla* is not a *Masjid*, but an open area where the Imam of prayer places a *Sutrah* in front of him and leads the people in the *`Eed*, *Eclipse* and *Istisqa* Prayers].

^[4][Ahmad (10834) and at-Tirmidhi (427) also collected this authentic *Hadith*; as Shaikh Wahby said, refer to, Sahih Sunan Abu Dawood (1268)].

So far as the first defect or weakness, this *'Hadith* was reported by Abdul Ra'hman ibn Zaid ibn Aslam, who was weak in *'Hadith*¹. The second defect pertains to this *'Hadith* being from the *Mursal* type², as at-Tirmidhi stated; Zaid ibn Aslam (not a companion) reported the *'Hadith* directly from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The third defect is, ibn Majah narrated that Muhammad ibn Ya'hya said, after reporting the previous *'Hadith* from Abu Sa'eed al-Khudri (رَضِيَ اللهُ عَنْهُ), "The correct narration for this *'Hadith* is,

"أَوْتَرُوا قَبْلَ أَنْ تُصْبِحُوا."

"Pray the Witr before the morning."³ Therefore, according to Muhammad ibn Ya'hya, this last narration is proof that the *'Hadith* collected from Abdul Ra'hman is weak.

The Prophet's *Qiyam al-Lail*⁴ consisted of eleven or thirteen *Rak'ah*, as `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا) and

^[1][Shaikh `Irfan Abdul Qadir, who did the *Ta'hqiq* on, Zad al-Ma`ad, mentioned something beneficial here, that Abdul Ra'hman ibn Zaid ibn Aslam was a narrator in the narration collected by Ahmad, at-Tirmidhi and ibn Majah. He said that Abu Dawood (1431), al-`Hakim (1:302) and al-Baihaqi (2:480) collected another narration that did not include Abdul Ra'hman ibn Zaid ibn Aslam, and this last narration is authentic.]

^[2][At-Tirmidhi (428) collected another narration for this *'Hadith*, stating that it is more acceptable than the narration that has a continuous chain of narration (refer to the last two footnotes). In this last narration, Zaid ibn Aslam related the *'Hadith* directly to the Prophet, peace be on him, making it *Mursal*, wherein the narrators between Zaid and the Prophet, peace be upon him, are missing].

^[3][Muslim (1253)].

^[4][Standing in voluntary prayer at night].

`Aishah (رَضِيَ اللهُ عَنْهَا) stated. For instance, the, Two Sahihs [al-Bukhari (1079) and Muslim (1219)] narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said, “The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never prayed more than eleven *Rak`ah*, whether in *Ramadhan* or otherwise.¹” The, Two Sahihs, also narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said that Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to pray thirteen *Rak`ah* at night, five of them as *Witr*, during which he would only sit [for *Tashahhud*] at the end of the five². The first narration is clearer, because the two *Rak`ah* above the eleven were the two *Rak`ah* preceding *Fajr*. This was clearly stated in a narration for the same `Hadith [mentioning the number thirteen] collected by Muslim³ (1218) from `Aishah (رَضِيَ اللهُ عَنْهَا), “Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to pray thirteen *Rak`ah*, including the two *Rak`ah* that precede *Fajr*.” Al-Bukhari’s narration (1094) for this `Hadith [that mentions the number thirteen] reads, “The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to pray thirteen *Rak`ah* at night, then when he heard the *Adhan* for *Fajr*, he would pray two brief *Rak`ah*.⁴” However, the Two Sahihs,

[1][Here is the full text of the `Hadith. Al-Bukhari and Muslim narrated that Abu Salamah ibn Abdul Ra`hman said, “I asked `Aishah, ‘How was the prayer of Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) during the month of *Ramadhan*?’ She said, ‘Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never exceeded eleven *Rak`ah* in *Ramadhan* or in other months; he used to offer four *Rak`ah*— do not ask me about their beauty and length, then four *Rak`ah*, do not ask me about their beauty and length, and then three *Rak`ah*.”]

[2][Muslim (1217), but not al-Bukhari, collected this narration].

[3][Muslim used a chain of narration that leads to `Aishah, the Prophet’s wife].

[4][In his book, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 249-252, al-Albani stated that the words used in=

also narrated that Muhammad ibn al-Qasim said, "I heard 'Aishah (رَضِيَ اللهُ عَنْهَا) say, 'The Prophet of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to pray ten *Rak'ah* at night, he would then pray one *Rak'ah* for *Witr*. He would later pray the two *Rak'ah* before *Fajr*. These are thirteen *Rak'ah* in all.¹" This *Hadith* is clear in its indication.

There are conflicting narrations from 'Abdullah ibn 'Abbas (رَضِيَ اللهُ عَنْهُمَا), wherein the Two Sahihs [al-Bukhari (1070) and Muslim (1283)], reported that Abu Jamrah said that 'Abdullah ibn 'Abbas (رَضِيَ اللهُ عَنْهُمَا) said, "The Prophet of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to pray thirteen *Rak'ah* at night." There is another narration in which 'Abdullah ibn 'Abbas said that [the last two of the thirteen *Rak'ah*] were the two *Rak'ah* before *Fajr*. Ash-Shi'bi said, "I asked 'Abdullah ibn 'Abbas and 'Abdullah ibn 'Umar, may Allah be pleased with them, about the Prophet's prayer at night. They said, 'Thirteen *Rak'ah*. There were eight *Rak'ah*, then three for *Witr* and then two *Rak'ah* before *Fajr*.'" Also, the Two Sahihs, narrated that Kuraib reported that 'Abdullah ibn 'Abbas mentioned his sleeping in the house of his aunt, Maimunah Bint al-'Harith. 'Abdullah ibn 'Abbas (رَضِيَ اللهُ عَنْهُمَا) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed thirteen *Rak'ah* then went to sleep until dawn; at dawn, he prayed two brief *Rak'ah*. In another narration for this *Hadith*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed two *Rak'ah*, then two *Rak'ah*, then two *Rak'ah*, then two *Rak'ah*, then

=this *Hadith* contradict the narration reported by other narrators, stating that the aforementioned thirteen *Rak'ah* included the two voluntary *Rak'ah* before *Fajr*. However, al-Albani asserted, the Prophet, peace be upon him, might have offered eleven *Rak'ah* at times and thirteen at other times. Allah, the Exalted and Most Honored, has the best knowledge].

¹[Only Muslim (1222) collected these words for this *Hadith*].

two *Rak`ah*, then the *Witr*. He next laid down until the *Muadh-dhin* came. He then stood up, prayed two brief *Rak`ah*¹ and went out to pray the Dawn Prayer².

Therefore, there is agreement about the number eleven. However, there is a difference of opinion regarding the two *Rak`ah* [beyond the eleven], whether they were the two *Rak`ah* that precede *Fajr* or otherwise³. When one adds to these *Rak`ahs* the regular obligatory and voluntary *Rak`ahs* that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to consistently perform in a day and a night, the number becomes forty regularly performed *Rak`ah*. There were seventeen *Fardh* (or compulsory) *Rak`ah*⁴, ten or twelve regular (voluntary)

^[1][The two voluntary *Rak`ah* before *Fajr*].

^[2][Al-Bukhari (973) and Muslim (1275)].

^[3][For more details about these two *Rak`ah*, refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 249-252. Muslim collected a *Hadith* that might indicate that the two *Rak`ah* beyond the eleven were the two *Rak`ah* after *Isha*. Muslim (1684) reported that Zaid ibn Khalid al-Juhani (one of the companions) said, "I said, 'I will watch the Prophet's prayer tonight. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed two short *Rak`ah*, then two long, long, long *Rak`ah*, then he prayed two *Rak`ah* that were shorter than the preceding two. Then he prayed two *Rak`ah* that were shorter than the preceding two. Then he prayed two *Rak`ah* that were shorter than the preceding two. Then he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed two *Rak`ah* that were shorter than the preceding two. He then prayed a single *Rak`ah* (*Witr*), making a total of thirteen *Rak`ah*." These two *Rak`ah* might also be a separate prayer after the eleven at night and before the two voluntary *Rak`ah* that precede *Fajr*. Allah has the best knowledge].

^[4][They are: two *Rak`ah* for *Fajr*, four for *Dhuhr*, four for *Asr*, three for *Maghrib* and four for *Isha*].

*Sunnah*¹ and eleven or thirteen *Rak`ah* at night for *Qiyam al-Lail*, forty in all. There were other *Rak`ahs* that he (صلى الله عليه وسلم) performed, but not regularly [or they had a reason that warranted them]. For example, he (صلى الله عليه وسلم) prayed eight *Rak`ah* when he conquered Makkah², offered *Dhu`ha*

[¹Abdullah ibn `Umar said, "I remember the Prophet (صلى الله عليه وسلم) performing ten *Rak`ah*, two before *Dhuhr*, two *Rak`ah* after it, two *Rak`ah* at home after *Maghrib*, two *Rak`ah* after *Isha* at home and two *Rak`ah* before *Fajr*" [Al-Bukhari (1109) and Muslim (1200)]. In Muslim's narration, `Abdullah ibn `Umar mentioned two *Rak`ah* after *Jumu'ah* instead of before *Fajr*. Further, Muslim reported in his, *Sahih* (1198), that um `Habibah (رضي الله عنها) said that she heard Allah's Apostle (صلى الله عليه وسلم) say,

"مَنْ صَلَّى اثْنَتَيْ عَشْرَةَ رَكْعَةً فِي يَوْمٍ وَلَيْلَةٍ بُنِيَ لَهُ بِهِنَّ بَيْتٌ فِي
الْحَنَّةِ."

"One who prays twelve *Rak`ah* in a day and a night, will have a house built for him in Paradise on their account." An-Nasaii (1771) and at-Tirmidhi (380) added in their narration (an-Nasaii reported the *Hadith* from `Aishah (رضي الله عنها),

"أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ
العِشَاءِ وَرَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ."

"Four before *Dhuhr* and two after it, two after *Maghrib*, two after *Isha* and two before *Fajr*." At-Tirmidhi (380) collected this *Hadith* using an authentic chain of narration, of the *Hasan* grade; refer to, *Sahih Sunan at-Tirmidhi* (833), as Shaikh Wahby said.]

[²Al-Bukhari (344) and Muslim (1179) narrated that Um Hani=

Prayer when he came back from trips¹, offered voluntary *Rak`ah* when he visited some of his companions² and also

(رَضِيَ اللهُ عَنْهَا) said, "I went to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in the year of the conquest of Makkah and found him taking a bath; his daughter Fatimah was screening him [from behind a sheet (which completely screened the Prophet from everyone)]. I greeted him. He asked, 'Who is it?' I replied, 'I am Um Hani Bint Abi Talib (Abu Talib was the Prophet's paternal uncle).' He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'Welcome! O, Um Hani.' When he finished his bath he stood up and prayed eight *Rak`ah*, while wearing a single garment wrapped round his body. When he finished I said, 'O, Allah's Apostle! My brother (Ali) has told me that he will kill a person whom I gave shelter; that person is so and so the son of Hubairah.' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'We shelter the person whom you have sheltered.'" Um Hani added, "And that was before noon (*Dhu`ha*)."]

^[1][Al-Albani collected a *Hadith*, in his book, Silsilat al-Ahadith as-Sahihah (1427), stating that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came back from traveling, he prayed the *Dhu`ha*. (after sunrise and before noon). Also, al-Bukhari (4309) and Muslim (1171) reported that Ka`b ibn Malik, may Allah be pleased with him, said that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came back from a trip during the *Dhu`ha* time, he would first offer two *Rak`ah* at his *Masjid*, before he sat down. Also, Muslim (1172) reported that `Aishah, may Allah be pleased with her, said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) only offered the *Dhu`ha* prayer when he came back from trips.]

^[2][Al-Bukhari (5616) narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) visited a household among the *Ansar* and had a meal with them. When he intended to leave, he asked for a place in that house for him, to pray in. A mat sprinkled with water was placed on the ground and he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered prayer over it, and invoked for Allah's Blessing upon them (his hosts)."]

prayed the *Ta`hiyyat al-Masjid*¹. The *`Abd* should therefore imitate the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and regularly perform these *Rak`ah* until one meets death. Surely, how fast and easy it is for the doors of acceptance to be opened before those who knock on them forty times in every day and night. Certainly, Allah (سُبْحَانَهُ وَتَعَالَى) Alone is sought for each and every kind of help.

Description of the Prophet's Prayer at Night, Including the *Witr*

`Aishah (رَضِيَ اللهُ عَنْهَا) narrated, "Every time the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) entered my house after praying *Isha*, he prayed four or six *Rak`ah*, then went to bed.²" Further, `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ) reported that when he slept in the Prophet's house, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed *Isha*, then came to his house, prayed and went to sleep³. Abu Dawood collected both *Hadiths*. When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) woke up at night, he first used a *Siwak* [to clean his teeth], and remembered Allah, the Exalted. We previously

^[1][*Ta`hiyyat al-Masjid* becomes necessary when one enters the *Masjid*. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, in a *Hadith* that al-Bukhari (425) and Muslim (1166) collected from Abu Qatadah as-Salamy,

"إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ."

"When one of you enters the *Masjid*, let him perform two *Rak`ah* before he sits down."

^[2][Abu Dawood (1108) and Ahmad (23170) collected this weak *Hadith*; refer to, Dha'eef Sunan Abu Dawood (285)].

^[3][Abu Dawood (1151) collected this authentic *Hadith*; as Shaikh Wahby said, refer to, Sahih Sunan Abu Dawood (1209)].

mentioned the supplications that he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to recite when he woke up at night. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would then wash for purity (*Tuhur or Wudhu*), then pray two short *Rak`ah*. Muslim (1286) reported that `Aishah (رَضِيَ اللَّهُ عَنْهَا) said, "When the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) woke up at night to pray, he used to start his (night) prayer by performing two brief *Rak`ah*."¹ He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) also ordered the same in a *Hadith* narrated by Abu Hurairah,

"إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلْيَفْتَحْ صَلَاتَهُ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ."

"When one of you wakes up at night, let him start his nightly prayers by performing two brief *Rak`ah*." Muslim (1287) collected this *Hadith*.

Sometimes, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would wake up in the middle of the night, before midnight or shortly afterwards. Sometimes, he would wake up when he heard a rooster², which crows in the second part of the night. Sometimes, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would perform his nightly prayers at separate times, and most times, continuously. For instance, `Abdullah ibn `Abbas (رَضِيَ اللَّهُ عَنْهُمَا) reported in a *Hadith*, about the night he spent in the Prophet's house, that he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) woke up, used *Siwak* and performed *Wudhu* (Ablution), while reciting this *Ayah*,

^[1][Ahmad (22890) also collected this authentic *Hadith*, which earns this grade if al-Bukhari or Muslim, or both, included it in their Sahih collections of the Prophet's authentic statements, traditions, actions].

^[2][Al-Bukhari (1064) and Muslim (1225) collected a *Hadith* in this meaning from `Aishah (رَضِيَ اللَّهُ عَنْهَا)].

﴿ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ
لِّأُولِي الْأَبْصَارِ ﴾

(Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.)¹ The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited this and the following *Ayat* until he finished the *Surah*², then stood up and performed two *Rak`ah* in which he lengthened the *Qiyam* (standing), *Ruku`* (bowing) and *Sujud* (prostration). He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) next rested until the sound of sleeping was heard from him. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) repeated this three times, praying six *Rak`ah* in total. Every time he would use *Siwak*, take *Wudhu* and then recite the *Ayat* we mentioned. He then performed three *Rak`ah* for *Witr*. The *Mua-dh-dhin* called to prayer, and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went out to pray *Fajr*, while saying,

"اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي لِسَانِي نُورًا وَاجْعَلْ فِي سَمْعِي
نُورًا وَاجْعَلْ فِي بَصَرِي نُورًا وَاجْعَلْ مِنْ خَلْفِي نُورًا وَمِنْ
أَمَامِي نُورًا وَاجْعَلْ مِنْ فَوْقِي نُورًا وَمِنْ تَحْتِي نُورًا اللَّهُمَّ
أَعْظِنِي نُورًا."

"*Allahumma ij`al fi qalbi nura, wa-fi lisani nura, wa-j`al fi sam`ii nura, wa-j`al fi basari nura, wa-j`al min khalfi nura, wa-min amami nura, wa-j`al min fauqi nura, wa-min ta`hti nura; allahumma a`tini nura.* (O, Allah, place light in my

^[1][3:190]

^[2][Which consists of 200 *Ayah*].

heart and light in my tongue. Let there be light in my hearing, light in my sight, light from behind me and light from in front of me, place light from above me and light from below me. O, Allah, give me light.)” Muslim (1280) collected this *Hadith*.

‘Abdullah ibn ‘Abbas (رضي الله عنه) did not mention the Prophet (صلى الله عليه وسلم) starting his nightly prayer by performing two brief *Rak`ah*, as ‘Aishah (رضي الله عنها) stated. Either the Prophet (صلى الله عليه وسلم) prayed them sometimes and did not pray them at other times. Or, ‘Aishah (رضي الله عنها) remembered what ‘Abdullah ibn ‘Abbas did not remember, as is apparent. ‘Aishah (رضي الله عنها) was closer to the Prophet (صلى الله عليه وسلم) and carefully watched the Prophet’s prayer at night. She was the most knowledgeable among the creation in the Prophet’s *Qiyam* at night¹, whereas ‘Abdullah ibn ‘Abbas (رضي الله عنها) watched him (صلى الله عليه وسلم) during the night he spent with his maternal aunt [Maimunah, the Prophet’s wife]. When ‘Abdullah ibn ‘Abbas (رضي الله عنها) and ‘Aishah (رضي الله عنها) offer conflicting reports about the Prophet’s *Qiyam* at night, then surely, ‘Aishah’s report should be accepted.

There were different types of *Qiyam al-Lail* and *Witr* Prayers that the Prophet (صلى الله عليه وسلم) performed, the first of which is that mentioned by ‘Abdullah ibn ‘Abbas (رضي الله عنها). The second type is that mentioned by ‘Aishah (رضي الله عنها), in that the Prophet (صلى الله عليه وسلم) started the nightly prayers by performing two brief *Rak`ah*, then completed the number to eleven. He (صلى الله عليه وسلم) would distinguish between each two *Rak`ah* with the *Taslim* and end them all with one-*Rak`ah Witr*. The third type, was

^[1][As Muslim (1233) reported from ‘Abdullah ibn ‘Abbas, when someone asked him about the manner with which the Prophet, peace be upon him, offered the *Witr* Prayer].

when he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prayed thirteen *Rak`ah* in all, as we mentioned. The fourth type, was when he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prayed eight *Rak`ah*, saying *Salam* after every two *Rak`ah*. Then, he performed a five-*Rak`ah Witr* and only sat [for *Tashahhud*] at the end of the five¹. The fifth type, was when he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) performed a nine-*Rak`ah* prayer; he prayed eight consecutive *Rak`ah* and only sat in the eighth *Rak`ah* [for first *Tashahhud*]. While sitting, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) remembered Allah (سُبْحَانَهُ وَتَعَالَى) and glorified and invoked Him. He then stood up for the ninth *Rak`ah* without saying the *Salam* and offered the ninth *Rak`ah*. Next, he sat for *Tashahhud*, then recited the *Salam*. After he said the *Salam*, he offered two more *Rak`ah* while sitting². The sixth type, was when he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prayed seven *Rak`ah*, similar to the way he performed the nine, then prayed two *Rak`ah* while sitting down³. In the seventh type, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to pray two *Rak`ah* at a time, and then perform a three-*Rak`ah Witr* Prayer, without separating them⁴. Imam Ahmad (24066) reported that `Aishah (رَضِيَ اللَّهُ عَنْهَا) said that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to pray three *Rak`ah* for *Witr* without separating them. Also, an-Nasaii narrated that `Aishah (رَضِيَ اللَّهُ عَنْهَا) stated that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did not say *Salam* after the two *Rak`ah* of *Witr*⁵. However, there is doubt regarding this type, since Abu `Hatim ibn

[¹] [Muslim (1217) collected this *Hadith* from `Aishah (رَضِيَ اللَّهُ عَنْهَا)].

[²] [Muslim (1233) collected this *Hadith* from `Aishah (رَضِيَ اللَّهُ عَنْهَا)].

[³] [Muslim (1233), Ahmad (24713) and An-Nasaii (1699) collected this *Hadith* from `Aishah (رَضِيَ اللَّهُ عَنْهَا)].

[⁴] [Without sitting for *Tashahhud* after the first two of the three-*Rak`ah Witr*].

[⁵] [An-Nasaii (1680) collected this weak *Hadith*; refer to, Dha'eef Sunan an-Nasaii (102)].

`Hibban reported in his, Sahih, that Abu Hurairah (رضي الله عنه) narrated that the Prophet (صلى الله عليه وسلم) said,

لَا تُوتِرُوا بِثَلَاثٍ أَوْ تَرُوا بِخَمْسٍ أَوْ سَبْعٍ وَلَا تَشَبَّهُوا بِصَلَاةِ
الْمَغْرِبِ."

"Do not make your *Witr* three (*Rak`ah*), but with five or seven; do not make it like *Maghrib*.¹" Ad-Daraqutni stated that this *Hadith*'s narrators are reliable. He also said that Muhanna said, "I asked Abu `Abdullah [Imam Ahmad ibn `Hanbal], 'What do you say about the *Witr* Prayer, should you say *Salam* after two *Rak`ah*?' He said, 'Yes.' I said, 'What is the basis for your statement?' He said, 'Because the *Hadiths* that state that the Prophet (صلى الله عليه وسلم) said the *Salam* after two *Rak`ah* are stronger and more in number. For instance, az-Zuhri reported that `Urwah said, that `Aishah (رضي الله عنها) said, that the Prophet (صلى الله عليه وسلم) said *Salam* after two *Rak`ah*.²" `Harb said, "Ahmad ibn `Hanbal was asked about the *Witr*, and he said that one should say the *Salam* after every two *Rak`ah*. He said, 'If one did not do so, I think it will be alright for him. However, saying the *Salam*³ is more established from the Prophet (صلى الله عليه وسلم)." Also, Abu Talib said, "I asked Abu

[¹]Ibn `Hibban (680), al-`Hakim (1:1138), al-Baihaqi (3:31) and ad-Daraqutni (2:24) collected this authentic *Hadith*; al-Albani graded it authentic in his book, Salatu at-Tarawi`h, Pg. 84].

[²]Muslim (1216) narrated that `Aishah (رضي الله عنها) reported that the Messenger of Allah (صلى الله عليه وسلم) used to pray eleven *Rak`ah* at night, saying *Salam* after every two *Rak`ah* then observing the *Witr* with a single *Rak`ah*."]

[³]After two *Rak`ah*, making the *Witr* one *Rak`ah*].

`Abdullah [Ahmad ibn `Hanbal], 'What *Hadith* do you rely on regarding the *Witr*?' He said, 'All of them, including when one prays five, only sitting [for *Tashahhud*] after the fifth and when one prays seven, only sitting in the seventh. Also, a *Hadith* that Zurarah collected from `Aishah, may Allah be pleased with her, states that [the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)] prayed nine, sitting in the eighth.¹' Ahmad said next, 'The majority and the strongest of the *Hadiths* indicate that *Witr* is one *Rak`ah*; I agree with that.' I said, 'But `Abdullah ibn Mas`ud said that it was three *Rak`ah*.' Ahmad said, 'Yes, he said that when he criticized Sa`d ibn Abi Waqqas for praying one *Rak`ah Witr*, but Sa`d refuted him.'"

The eighth type, an-Nasai reported that `Hudhaifah ibn al-Yaman (رَضِيَ اللهُ عَنْهُ) narrated that he prayed with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) during *Ramadhan*, and when he went to *Ruku`* he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"سُبْحَانَ رَبِّيَ الْعَظِيمِ."

"*Sub`hana rabbiya al-adheem* (all praise is due to my Lord, the Great)", for a similar duration to his standing. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sat down [after performing one *Sujud*] and said,

"رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي."

"*Rabbi ighfirli, rabbi ighfirli* (O, my Lord, forgive me; O, my Lord, forgive me)", for a duration similar to his

^[1][Muslim (1233) collected this *Hadith*, which we mentioned a few pages back)].

standing. He (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) made [the second] *Sujud* and said,

"سُبْحَانَ رَبِّيَ الْأَعْلَى."

"*Sub`hana rabbiya al-a`la* (all praise is due to my Lord, the Most-High)", for as long as he was standing. He (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) only prayed four *Rak`ah* until Bilal came to him calling him to the Dawn Prayer¹.

The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) performed *Witr* in the beginning of the night, in the middle of the night and at the end of the night. Once, he (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) stood up in prayer for an entire night only reciting one *Ayah* and repeating it, until the morning, reciting,

﴿ إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ ﴾

("If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise.") [6:118].²

Further, the Prophet's prayer at night was of three types. One was his praying while standing; this type was the most frequent. The second type, was when he (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) used to pray while sitting, including offering the *Ruku`*

^[1][An-Nasaii (1647) collected this authentic *Hadith*; refer to, Sahih Sunan an-Nasaii (1571), as Shaikh Wahby said].

^[2][Ahmad (20424), an-Nasaii (1000) and ibn Majah (1340) collected this authentic *Hadith*, refer to, Sahih Sunan an-Nasaii (966)].

while sitting. The third was when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to pray while sitting, and when a short part of the recitation he intended to read was left, he would stand up and perform *Ruku`* while standing. All three types were established through authentic narrations¹.

As far as how the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sat instead of standing, an-Nasai (1643) reported that `Abdullah ibn Shaiq narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said, "I saw Allah's

^[1][Muslim (1202) narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) reported that the Prophet of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to stand in lengthy prayer at night; when he prayed while standing, he performed *Ruku`* while standing, and when he prayed while sitting down, he made *Ruku`* while sitting. In Abu Dawood's narration for this *Hadith* (818), `Aishah (رَضِيَ اللهُ عَنْهَا) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to perform lengthy prayer at night while standing and lengthy prayer at night while sitting, until the end of the *Hadith*. As far as praying while sitting and then standing up to make *Ruku`*, refer to the next *Hadith* that Muslim collected (1219), a few footnotes to come. Al-Bukhari reported (1048),

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُ - وَكَانَ مَبْسُورًا - قَالَ: سَأَلْتُ
رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلَاةِ الرَّجُلِ قَاعِدًا فَقَالَ: "إِنْ
صَلَّى قَائِمًا فَهُوَ أَفْضَلُ وَمَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ وَمَنْ
صَلَّى نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ."

Narrated `Imran ibn `Husain (رَضِيَ اللهُ عَنْهُ), who had piles, "I asked Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) about a man praying while sitting. He said, 'If he prays while standing it is better; he who prays while sitting gets half the reward of that who prays standing; and whoever prays while laying gets half the reward of that who prays while sitting.'"

Apostle (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) pray while sitting in the squatting position.¹” An-Nasaii commented, “I do not know any other person except Abu Dawood al-`Hafari who reported this `Hadith; Abu Dawood is reliable in `Hadith. However, I think that this `Hadith is a mistake, and Allah has the best knowledge.²”

It is well established that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to pray two *Rak`ah* after the *Witr*, sometimes while sitting, and sometimes he would pray while sitting, but when he wanted to make *Ruku`* he would stand up and make *Ruku`*. Muslim narrated in his, Sahih (1220), that Abu Salamah said, “I asked `Aishah (رَضِيَ اللَّهُ عَنْهَا) about the prayer of Allah’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and she said, ‘He used to pray thirteen *Rak`ah*. He would first pray eight, then perform the *Witr* (three *Rak`ah*). He would next pray two *Rak`ah* while sitting, and when he wanted to go to *Ruku`*, he would stand and go to *Ruku`*. He would next pray two *Rak`ah* between the *Adhan* and the *Iqamah*, before offering the Dawn Prayer.” In, al-Musnad (25342), Um Salamah stated that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to pray two brief *Rak`ah*, while sitting, after praying the *Witr*³. At-Tirmidhi commented, “Similar narrations were collected from `Aishah, Abu Umamah and several other companions, reporting it as the Prophet’s practice.”

In al-Musnad, there is a `Hadith in which Abu Umamah, may Allah be pleased with him, stated that the

^[1][This is an authentic `Hadith; refer to, Sahih Sunan an-Nasaii (1567)].

^[2][Al-Bukhari (784) reported that `Abdullah ibn `Umar (رَضِيَ اللَّهُ عَنْهُمَا) prayed while sitting, in the squatting position, stating that he had pain in his feet].

^[3][Also ibn Majah (1185) collected this authentic `Hadith; as Shaikh Wahby said, refer to, Sahih Sunan ibn Majah (981)].

Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to pray two *Rak`ah* after the *Witr*, while sitting, and would recite *Surah az-Zalzalah* (chapter 99) and *al-Kafirun* (109) in these two *Rak`ah*¹. Ad-Daraqutni collected a similar narration from Anas ibn Malik (رَضِيَ اللهُ عَنْهُ)².

The two *Rak`ah* [offered after *Witr*] confused many people, thinking that offering them contradicts the Prophet's statement,

"اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتُرَا."

"*Make the last of your prayer at night a Witr.*"³ Imam Malik denied that these two *Rak`ah* were legislated, while Imam Ahmad said, "I do not perform them, and I do not discourage people from performing them." Other scholars said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed these two *Rak`ah* to demonstrate that it is allowed to pray after *Witr*. They said that the Prophet's statement, "*Make the last of your prayer at night a Witr*" is a recommendation not an obligation. Thus, one is allowed to pray two *Rak`ah* after *Witr*.

The correct opinion is that praying these two *Rak`ah* is a part of the *Sunnah* that complements the *Witr*, which is an independent act of worship, especially to those

^[1][Al-Musnad (21216), by Imam Ahmad ibn `Hanbal, al-Musnad, by Muhammad ibn Nasr, at-Ta'hawi (1:202), ibn `Hibban and ibn Khuzaimah, in his, Sahih, collected this authentic *Hadith* from the *Hasan, Sahih* grade; refer to, Sifatu Salati an-Naby, by al-Albani, Pg., 123].

^[2][Shaikh Wahby said that ad-Daraqutni's narration in his, Sunan (2:41), is weak].

^[3][Al-Bukhari (943) and Muslim (1245) collected this *Hadith*].

who consider it an obligation. These two *Rak`ah* should therefore be considered similar to the two voluntary *Rak`ah* after *Maghrib*, which we stated is the *Witr* of the day¹; those two *Rak`ah* complement *Maghrib*. Likewise, the two *Rak`ah* after the *Witr* of the night compliment it, and Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge².

The Prophet's Guidance Regarding Reciting *Qunut* Supplication During the *Witr* Prayer

The only narration that mentions the Prophet's reciting *Qunut* supplication during the *Witr*, is that collected by ibn Majah³. Ibn Majah reported that, `Ali ibn Maimun ar-Raqqi said that, Mukhallad ibn Yazid said that, Sufyan said that, Zubaid al-Yami said that, Sa`eed ibn Abdul Ra'hman ibn Abza said that, his father said that,

^[1][Because *Maghrib* consists of three compulsory *Rak`ah*].

^[2][Refer to, Silsilat al-Ahadith as-Sahihah (1993), wherein al-Albani collected an authentic *Hadith* [collected by ad-Darimi, ibn Khuzaimah and ibn `Hibban] in which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered the praying of the two *Rak`ah* after *Witr*. Therefore, these two *Rak`ah* were legislated in the Prophet's action, as Muslim and Ahmad narrated, and in his order, making his first order [to make *Witr* the last night prayer] not of the obligatory type, but a recommended act. Ibn Khuzaimah agreed with this opinion, stating that the Prophet's second order is among the recommended not obligations; refer to, Sifatu Salati an-Naby, Pg. 122, and, Zad al-Ma`ad, Ta`hqiq by Shaikh Wahbeh, Pg., 232, first footnote.]

^[3][Ibn Nasr and ad-Daraqutni also collected an authentic *Hadith* stating that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited the *Qunut* supplication during the *Witr*, before the *Ruku`*, as we will mention soon after, Allah willing; refer to, Sifatu Salati an-Naby, by al-Albani, Pg. 179-181].

Ubai ibn Ka`b (رَضِيَ اللهُ عَنْهُ) said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to perform *Witr* and recite the *Qunut* supplication, before he went to *Ruku`*¹. `Abdullah, son of Imam Ahmad narrated, that his father said, "I prefer saying the *Qunut* after *Ruku`*, because every authentic narration on this topic states that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said his *Qunut* after raising his head from *Ruku`*, during the *Fajr* Prayer. I also prefer that one says the *Qunut* during the *Witr* Prayer after *Ruku`*, because there are no authentic narrations that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said *Qunut* either before or after *Ruku`* during *Witr*." Al-Khallal said, "Muhammad ibn Ya`hya al-Ka`hhal said to me that he asked Abu `Abdullah [Ahmad ibn `Hanbal] about *Qunut* during the *Witr*, and he said, 'There are no authentic narrations about it from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). However, `Umar [ibn al-Khattab] used to do it about once a year.'"

Ahmad and the Collectors of the, Sunan, narrated that al-`Hasan ibn `Ali, may Allah be pleased with both of them, said, "The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) taught me some words I should say while offering *Witr*,

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ
تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أُعْطِيتَ وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ

¹[Abu Dawood (1215), an-Nasaii (1681), ibn Majah (1172), al-`Hakim, in his book, al-Mustadrak (3:172), and ibn `Hibban in his, Sahih (512-513), collected this authentic `Hadith; Shaikh Wahby said, "Refer to, Sahih Sunan an-Nasaii."]]

تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَدِلُّ مَنْ وَالَيْتَ (وَلَا يَعِزُّ مَنْ
عَادَيْتَ) تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ (لَا مَنجَا مِنْكَ إِلَّا إِلَيْكَ)."

"*Allahumma ih-dini fiman hadait, wa-`afini fiman `afait, wa-tawallani fiman tawallait, wa-barik li fima a`tait, wa qini sharra ma qadhait, fa-innaka taqdhī wa-la yuqdhā `alaik, wa-innahu la yadhīllu man walait, [wa-la ya`izzu man `adait,] tabarakta rabbana wa-ta`alait, [la manja minka illa ilaik].* (O, Allah! Guide me among those whom You guide, grant me wellbeing among those whom You grant wellbeing, become my Supporter among those whom You become their Supporter, bless for me what You granted [me] and save me from the evil of what You have destined for me. Verily, You, only You, decide and no one decides against You. Verily, those whom You become their Supporter will never become disgraced, [while those whom You take as enemies will never earn glory.] Blessed be You, our Lord, and Honored be You. [There is no refuge from You, except with You.]"

Al-Baihaqi and an-Nasaii reported these words in their narrations,

"وَلَا يَعِزُّ مَنْ عَادَيْتَ."

"...*wa-la ya`izzu man `adait, tabarakta...* (while those whom You take as enemies will never earn glory. Blessed be You...)"¹ In yet another narration collected by an-Nasaii, the supplication ends by saying,

¹[Al-Albani said that Ahmad (1625), Abu Dawood (1214), at-Tirmidhi (426), an-Nasaii in, as-Sunan al-Kubra (1725), ibn Majah (1168), ibn Khuzaimah (1095), ibn Abi Shaibah (2:300),=

"وَصَلَّى اللّٰهُ عَلٰى النَّبِيِّ مُحَمَّدٍ."

"*Wa-salla allahu `ala an-nabiyyi Muhammad.* (And may Allah grant His Mercy to Prophet Muhammad.)¹" Al-

=ad-Darimi (1544), at-Tabarani (2712), al-Baihaqi (2:209), Abu Dawood at-Tayalisi (1177), ibn `Hibban (3:945), ibn al-Jarud (272) and ibn `Asakir collected this authentic *Hadith*, using an authentic chain of narration and slightly different words. The text we provided here is the complete text of the *Hadith*, which al-Albani graded authentic; Refer to, Sifatu Salati an-Naby, Pg. 178-181, for more details about *Qunut*.]

^[1][An-Nasaii (1726) collected this addition using a weak chain of narration (or *Isnad*); refer to, Dha'eef Sunan an-Nasaii (106). However, al-Albani said in his book, Sifatu Salati an-Naby, Pg. 180, "It was established through a *Hadith* that when Ubai ibn Ka'b (رضي الله عنه) led the people in prayer during *Qiyam Ramadhan*, he used to recite the *Salat* on the Prophet (صلى الله عليه) at the end of the *Qunut* supplication. This occurred during the reign of `Umar [ibn al-Khattab] (رضي الله عنه). Ibn Khuzaimah collected his *Hadith* in his, Sahih (1097). There is another similar narration collected from the practice of Abu `Halimah Mu`adh al-Ansari (رضي الله عنه), who also used to lead Muslims in prayer during the reign of `Umar (رضي الله عنه). Isma'eel al-Qhadhi (107) and several others collected this narration. Therefore, saying the *Salat* is legislated since the *Salaf* have practiced it. Consequently, one should not issue a general statement that it is *Bid`ah* (innovation in the religion) to recite this sentence, and Allah has the best knowledge." Therefore, *Salat* on the Prophet (صلى الله عليه وسلم) was recited during the *Qunut* supplication in the *Witr* prayer at night, in the presence of `Umar and the majority of the greatest companions. Allah knows best, this proves that saying it is legislated in this instance, as affirmed through the practice of the companions, may Allah be pleased with them all, without known disagreement among them.]

'Hakim (3:4800) .added to his narration, in al-Mustadrak, [that al-'Hasan ibn 'Ali said,] “Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) taught me to say during my *Witr*, after I raise my head and only the *Sujud* remained...” Ibn 'Hibban also collected the 'Hadith in his, Sahih, wherein al-'Hasan said, “I heard the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invoke with these words...” At-Tirmidhi commented, “There are other *Hadiths* on this topic collected from 'Ali, may Allah be pleased with him. This 'Hadith¹ was only collected through Abu al-'Hauraa as-Sa'di, whose name is, Rabi'ah ibn Shaiban, and it is from the grade 'Hasan. We do not know of a better narration about saying the *Qunut* during *Witr* than this 'Hadith.”

Further, there are narrations that establish that 'Umar and 'Abdullah ibn Mas'ud recited the *Qunut* during *Witr*. The narrations collected about their reciting *Qunut* during *Witr* are more authentic than the narrations about their reciting *Qunut* during *Fajr*. The narrations that establish the Prophet's practice of reciting the *Qunut* during *Fajr* Prayer [as we explained], are more authentic than the narrations about his reciting the *Qunut* during *Witr*. Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge.

Abu Dawood (1215), at-Tirmidhi (3489) and an-Nasaii (1727) collected a 'Hadith from 'Ali ibn Abi Talib (رَضِيَ اللهُ عَنْهُ) in which he reported that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say at the end of his *Witr*,

^[1][Which we mentioned above, about the *Qunut* as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) taught it to al-'Hasan ibn 'Ali].

"اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ
وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ
نَفْسِكَ."

"*Allahumma inni a`udhu biridhaka min sakhatik, wa-bimu`afatika min `uqubatik, wa-a`udhu bika mink, la u`hsi thana-an `alaik, anta kama ath-naita `ala nafsik.* (O, Allah! I seek refuge with Your pleasure from Your anger, and with Your protection from Your punishment. I seek refuge with You from You, I cannot duly praise You; You are praised as (duly) You have praised Yourself.)¹" This `Hadith means that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said this supplication before or after he finished the *Witr*. One of the narrations for this `Hadith, collected by an-Nasaii, state, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited this supplication when he finished the prayer and after he laid down in bed. In this narration, there is this addition,

"لَا أَحْصِي ثَنَاءً عَلَيْكَ وَلَوْ حَرَصْتُ."

"...*la u`hsi thana-an `alaik wa-lau `harastu...* (I cannot duly praise You, even if I strived hard...)²" It was also established that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited this supplication during *Sujud*, and therefore, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

^[1][Also Ahmad (712), ibn Majah (1169), and several other Collectors of `Hadith collected this authentic `Hadith. Refer to, Sahih Sunan Abu Dawood (1265)].

^[2][An-Nasaii collected this narration in, `Amalu al-Yaumi wal-Lailah (892), using an authentic chain of narration, according to Shaikh Wahbeh].

recited it before and after he ended the prayer¹. Moreover, Al-`Hakim narrated, in his book, al-Mustadrak (3:536), that `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا) described the Prophet's prayer at night and his *Witr* by saying, "He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) next performed the *Witr* Prayer and when he finished the prayer, I heard him say,

"اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي بَصَرِي نُورًا وَفِي سَمْعِي نُورًا
وَعَنْ يَمِينِي نُورًا وَعَنْ شِمَالِي نُورًا وَفَوْقِي نُورًا وَتَحْتِي نُورًا
وَأَمَامِي نُورًا وَخَلْفِي نُورًا وَاجْعَلْ لِي يَوْمَ لِقَائِكَ نُورًا."

"*Allahumma ij`al fi qalbi nura, wa-fi basari nura, wa-fi sam`ii nura, wa-`an yamini nura, wa-`an shimali nura, wa-fauqi nura, wa-ta`hti nura, wa-amami nura, wa-khalfi nura, waj`alli yauma liqa-ika nura.* (O, Allah, place light in my heart, light in my sight, light in my hearing, light on my right hand, light on my left hand, light above me, light below me, light in front of me, light behind me, and enhance light for me the Day I meet You.)²" Kuraib [a sub-narrator of this `Hadith] added, "I have forgotten seven other words, (which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned in this invocation). I met a man from the offspring of Al-`Abbas, and he narrated those seven things to me, '(Let there be light in) my nerves, my flesh, my blood, my hair and my body,' and he also mentioned two other things."

^[1][Muslim collected this `Hadith in his, Sahih (751), from `Aishah (رَضِيَ اللهُ عَنْهَا)].

^[2][Shaikh Wahby said that al-`Hakim (3:536) collected this `Hadith, which he graded authentic, and adh-Dhahabi agreed with his judgment; refer to Sahih ibn Khuzaimah (449)].

In an-Nasai's narration for this *'Hadith*¹, there is a statement that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said this supplication during his *Sujud*. In his narration, Muslim² collected these words, "So he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went to the prayer of Dawn, while saying..." and then mentioned the above supplication. In another narration for Muslim (1247), the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) added,

"وَفِي لِسَانِي نُورًا وَاجْعَلْ فِي نَفْسِي نُورًا وَأَعْظِمْ لِي نُورًا."

"...*wa-fi lisani nura, wa-j'al fi nafsi nura wa-a'dhim li nura*. (...and light in my tongue. Place light in my self and enhance light for me.)" In yet another narration for Muslim (1279), the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said [at the end of the *Du'aa*],

"وَاجْعَلْنِي نُورًا."

"...*wa-j'alni nura*. (...and make me light.)"

Abu Dawood (1218) and an-Nasai (1710) reported that Ubai ibn Ka'b (رضي الله عنه) said, "The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite these *Surah* during the *Witr*

﴿ قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴾ [87] ﴿ سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴾

[109] ﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴾ [112]. After he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said the *Salam*, he said,

^[1][An-Nasai (1109), collected this authentic *'Hadith*; refer to, Sahih Sunan an-Nasai (1073)].

^[2][Muslim (1247)].

"سُبْحَانَ الْمَلِكِ الْقُدُّوسِ."

'*Sub`hana al-maliki al-quddus* (All praise is due to [Allah] the King, the Pure)', thrice [raising and lengthening his voice with it in the third time].¹" An-Nasaii collected these words; in his narration, ad-Daraqutni (2:31) added²,

"رَبِّ الْمَلَائِكَةِ وَالرُّوحِ."

"...*rabbi al-mala-ikati wa-r-ru`h* (...Lord of the angels and ar-Ru`h [angel Jibril]).³"

While reciting Qur'an, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to separate between the *Ayat*, by stopping at the end of every *Ayah*. He used to recite,

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

(*Al-`hamdu lillahi rabbi al-`alamin* [All the praises and thanks be to Allâh, the Lord^[4] of mankind, jinn and all that exists]), then stop. He would then read [the next *Ayah*],

^[1][Several other collectors of *Hadith* collected this authentic *Hadith*; as Shaikh Wahby said, refer to, Sahih Sunan an-Nasaii (1635). However, the addition between brackets, about the Prophet raising and lengthening his voice with it, was reported by Abdul Ra'hman ibn Abi Abza not Ubai ibn Ka`b].

^[2][To the Prophet's words above].

^[3][In his *Ta`hqiq* on, Zad al-Ma`ad (Vol. 1, Pg. 235), Shaikh Wahby said that ad-Daraqutni's addition is from the authentic type].

^[4][Shaikhs Dr. Taqi ad-Din al-Hilali and Dr. Mu`hsin Khan said, "Lord: The actual word used in the *Qur`an* is *Rabb*. There is no=

﴿ الرَّحْمَنُ الرَّحِيمُ ﴾

(*Ar-Ra'hman ar-Ra'heem* [The Most Gracious, the Most Merciful]) then stop. He would then read,

﴿ مَالِكِ يَوْمِ الدِّينِ ﴾

(*Maliki yaumi ad-din* [The Only Owner (and the Only Ruling Judge) of the Day of Recompense [Day of Resurrection)]) [1:2-4]¹.

Imam Az-Zuhri stated that the Prophet's recitation of Qur'an was an *Ayah* at a time, which is the best method, even if the meaning continues on to the next *Ayah*. Some reciters of Qur'an [mistakenly] think that one should end the recitation where the meaning ends [even if it continues to the next *Ayah*].

However, it is better to follow the guidance of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his *Sunnah*. Imam al-Baihaqi stated in his book, Shu'ab al-Eman, that it is better to stop

=proper equivalent for *Rabb* in the *English* language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allâh. We have used the word "Lord" as the nearest to *Rabb*. All occurrences of "Lord" in the interpretation of the meanings of the Noble Qur'ân actually mean *Rabb* and should be understood as such".

^[1][Al-Albani said that Ahmad (25371), Abu Dawood (3487), at-Tirmidhi (2851), as-Suhmi (64:65) and Abu `Amr ad-Danni in, Al-Muktafa (5:2), collected this authentic `Hadith; [al-Albani's, Irwaa al-Ghalil (343), and, Sifatu Salati an-Naby, Pg. 96]].

the recitation at the end of each *Ayah*, even if the meaning continues on to the next *Ayah*.

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited a *Surah*, he would lengthen its recitation until it became longer than another longer *Surah*. Once, he stood up reciting one *Ayah* until the morning¹.

^[1][Al-Albani said that Ahmad (20365), an-Nasaii (1000), ibn Majah (1340), ibn Khuzaimah, ibn Nasr and al-Hakim collected this *Hadith*; these are the words collected by Ahmad ibn Hanbal,

عَنْ أَبِي ذَرٍّ قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً فَقَرَأَ بِآيَةٍ حَتَّى أَصْبَحَ يَرْمِكُ بِهَا وَيَسْجُدُ بِهَا (إِنْ تُعَذِّبْتَهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ) فَلَمَّا أَصْبَحَ قُلْتُ يَا رَسُولَ اللَّهِ مَا زِلْتَ تَقْرَأُ هَذِهِ الْآيَةَ حَتَّى أَصْبَحْتَ تَرْمِكُ بِهَا وَتَسْجُدُ بِهَا قَالَ إِنِّي سَأَلْتُ رَبِّي عَزَّ وَجَلَّ الشَّفَاعَةَ لِأُمَّتِي فَأَعْطَانِيهَا وَهِيَ نَائِلَةٌ إِنْ شَاءَ اللَّهُ لِمَنْ لَا يُشْرِكُ بِاللَّهِ عَزَّ وَجَلَّ شَيْئًا.

Abu Dharr (رضي الله عنه) reported, "One night, the Prophet performed [voluntary] prayer and kept reciting one *Ayah* until the morning, (If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise) [5:118]. He was reciting it during *Ruku`* and *Sujud* and invoking Allah with it [during *Tashahhud*]." In the morning, Abu Dharr (رضي الله عنه) asked the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), "O, Allah's Apostle! You kept reading this *Ayah* until the morning, reading it in your *Ruku`*, reading it in your *Sujud* and invoking Allah with it. Verily, Allah has taught you all of the Qur'an; if one of us did the same, some others would criticize him." The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "I asked my Lord, the Exalted and=

There is a difference of opinion regarding which is better, reciting Qur'an in a slow, proper way with a pleasant voice (*Tarteel*) or reciting more Qur'an in a faster manner.

'Abdullah ibn Mas'ud and 'Abdullah ibn 'Abbas (رضي الله عنهما) stated that reciting Qur'an slowly and properly, with contemplation, is better than a fast recitation of more parts of the Qur'an. Those who agreed with this opinion state that the aim behind reciting the Qur'an is to understand and contemplate it and then abide by what one understood from it. Reciting the Qur'an properly and memorizing helps one understand the Qur'an. This is why some of our *Salaf* said, "The Qur'an was sent down so that it is implemented. One way of satisfying this aim is to recite it properly (*Tilawah* or *Tarteel*)." Consequently, those who are truly the people of the Qur'an are those who understand its meanings and abide by its implications, even if they did not memorize the entire Qur'an by heart. As for those who memorize the Qur'an, but do not understand its meanings or abide by them, are not among the people of the Qur'an, even if they are extremely proficient in reciting it.

This group of scholars also said that the best actions, are actions of *Eman* [Faith]. Truly, understanding the Qur'an and contemplating it help one achieve and attain *Eman*, unlike mere recitation of it without contemplation or

=*Most Honored, for the right to intercede with Him (Shafa'ah) on behalf of my Ummah and He gave it to me. Allah willing, it will reach those who associate none with Allah, the Exalted, in the worship.*" This was the conduct of he who was sent as a mercy for all that exists; he stands in prayer all night invoking his Lord for benefits, for his *Ummah*. Has not the time come yet for the Prophet's *Ummah* to honor and respect him (صلى الله عليه وسلم), by obeying him and following his *Sunnah*?)

understanding, which is shared by the righteous and the sinner, the believer and the hypocrite, just as the Prophet (صلى الله عليه وسلم) said,

"مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْأُتْرُجَّةِ رِيحُهَا طَيِّبٌ
وَطَعْمُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ
لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ
الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ
الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ."

*"The example of a believer who recites the Qur'an is like that of a citron (citrus; Utrujjah) which tastes good and smells good. The example of a believer who does not recite the Qur'an is like that of a date, which is good in taste, but has no smell. The example of a hypocrite who recites the Qur'an, is like the Rai'hanah (sweet basil) which smells good, but tastes bitter. The example of a hypocrite who does not recite the Qur'an is like the colocynth ('Handhalah) which tastes bitter and has no smell."*¹

There are four types of people in this regard, people of the Qur'an and the *Eman*; they are the best people. The second group are those who are deprived of both the Qur'an and *Eman*. The third group are those who were given the Qur'an, but not the *Eman*. The fourth group are those who were given the *Eman*, but not the Qur'an².

^[1][Al-Bukhari (5007) and Muslim (1328) collected this 'Hadith; I mentioned here the full text of the 'Hadith].

^[2][They do not know it by heart, or do not recite it as frequently as they should].

Therefore, this group of scholars said that those who were given *Eman*, without the Qur'an, are better than those who were given the Qur'an without *Eman*. Likewise, those who were given a good understanding of the Qur'an while reciting it (in *Tarteel*), are better than those who were given speed in reciting it but without contemplation. They said, this is the guidance of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), he used to recite a *Surah* in such a slow way, that it would become longer than longer *Surahs*. Once, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited only one *Ayah* the entire night, until the morning.

The students of ash-Shafii, may Allah grant him His Mercy, said that reciting more of the Qur'an is better. For evidence, they relied on a *Hadith* collected from `Abdullah ibn Mas'ud (رَضِيَ اللهُ عَنْهُ), who said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ
أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلامٌ حَرْفٌ وَمِيمٌ
حَرْفٌ."

*"He who recites a letter from Allah's Book, will earn one good deed, and the good deed is multiplied ten folds. I do not say that, (Alif-lam-mim) is one letter. Rather, alif is one letter, lam is a letter and mim is a letter."*¹ At-Tirmidhi collected this *Hadith* and graded it authentic. This group of scholars also said that `Uthman ibn `Affan recited the entire

^[1][This is an authentic *Hadith* collected by at-Tirmidhi (2835), ad-Darimi, in his *Sunan* (2:429), Abu Na'eem, in his book, *al-Hilyah* (6:263), and al-'Hakim (1:2040); refer to, *Sahih Sunan at-Tirmidhi* (2327), as Shaikh Wahby suggested].

Qur'an in one *Rak'ah*. They also brought forth several instances from the *Salaf* that they used to recite a good part of the Qur'an (in a fast manner).

The correct opinion about this matter is that the reward for slow recitation and contemplation of the Qur'an's meanings is better and more exalted in grade, while the reward for more recitation is more in number. The first type is similar to one giving away a precious jewel or freeing a very valuable slave, while the second type is similar to giving away a large number of *Dirhams* (a currency) or freeing several slaves of lesser value.

Al-Bukhari (4657) narrated that Qatadah said, "I asked Anas about the style of the Prophet's recitation and he said, 'He used to lengthen it (it was slow).'" Also, Shu'bah said that, Abu Jamrah said, "I said to ibn 'Abbas, 'I am a fast reader. Sometimes, I read the entire Qur'an once or twice in one night.' 'Abdullah ibn 'Abbas said, 'It is better for me to recite one *Surah* than whatever you are doing. If you have to, recite in a way that allows your ear to hear and your heart to comprehend.'" Further, Ibrahim said, "Alqamah, whose voice was beautiful, recited the Qur'an to 'Abdullah ibn Mas'ud, who said, '*Rattil*, may I sacrifice my father and mother for you, because *Tarteel* brings out the beauty of the Qur'an.¹'"

'Abdullah ibn Mas'ud said, "Do not recite the Qur'an in a hurry, just as you recite poems, and do not throw (or scatter) it like you scatter the *Daqa*². Rather, stop

^[1][*Tarteel*, pertains to reciting the Qur'an in a slow manner, where one recites it with care, lengthening the letters that warrant lengthening. This way, one will be able to also contemplate the parts one is reciting].

^[2][A cheap type of dry dates, which fall down when the cluster of dates is being shaken].

by its wonders, move the hearts by it and do not make your concern reaching the end of the *Surah*.” Also, `Abdullah ibn Mas`ud, may Allah be pleased with him, said, “When you hear Allah say,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ﴾

(O, you who believe!), then listen carefully, because it is either an act of righteousness that you are being ordered to do or an evil you are being led away from.¹”

^[1][We should reassert that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was not reported to have recited the Qur’an in its entirety in one night, as Muslim (1233) narrated from `Aishah (رَضِيَ اللهُ عَنْهَا). Ibn Sa`d and Abu ash-Shaikh also reported that the Prophet, peace be upon him, did not recite the entire Qur’an in less than three nights; Sifatu Salati an-Naby, Pg. 120. Al-Albani also said that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) disallowed reciting it in less than three days, when he said,

"مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلِّ مِنْ ثَلَاثِ لَيَالٍ لَمْ يَفْقَهُهُ."

“One who reads the Qur’an in less than three (days), has not comprehended it.” Ahmad (6249) collected these words for this authentic *Hadith*. Moreover, al-Bukhari (1842) and Muslim (1963) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recommended that `Abdullah ibn `Amr (رَضِيَ اللهُ عَنْهُمَا) recite the whole Qur’an once in every month, until he allowed him to do so in three days. Further, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered that one recite the Qur’an with a beautiful voice, saying,

"زَيَّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ."

Allah's Apostle (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to recite the Qur'an in secret (not aloud) sometimes and aloud sometimes when he stood up in prayer at night¹. Sometimes he would lengthen the prayer and sometimes would shorten it in length². He would also offer the *Witr* in the beginning of the night, in the middle of the night and in the end of the night, which was the most frequent³.

While traveling, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to perform voluntary prayers while riding his camel, by day

=“*Beautify the Qur'an with your voices.*” Al-Bukhari, without a chain of narration, and also Abu Dawood (1256), ad-Darimi, al-Hakim and Tammam ar-Razi collected this authentic *Hadith*. This is why when the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) recited the Qur'an, he did so in a *Tarteel* way, as Muslim reported (1212), implementing Allah's order,

﴿ وَرَتَّلِ الْقُرْآنَ تَرْتِيلاً ﴾

(*And recite the Qur'an [aloud] in a slow, [pleasant tone and style (Tarteel)]*)[73:4]; for these and other benefits, refer to, Sifatu Salati an-Naby, Pg. 117-123, by al-Albani.]

^[1][Ahmad (23071), Abu Dawood (1225), at-Tirmidhi (411), an-Nasaii (1644) and ibn Majah (1344) collected an authentic *Hadith* in this meaning].

^[2][For instance, 'Abdullah ibn Mas'ud (رَضِيَ اللَّهُ عَنْهُ) said, “I prayed behind the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) one night and he stood for so long, that I almost did an evil thing.” When asked, “What is it that you almost did?” He said, “I thought of sitting down and leaving him standing!”(Al-Bukhari (1067) and Muslim (1292)].

^[3][For instance, Muslim (1232) narrated that 'Aishah (رَضِيَ اللَّهُ عَنْهَا) said, “The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) performed *Witr* prayer at night in all parts of the night. By the end [of his life], he would usually perform it in the latter part of the night.”]

and by night, no matter the direction the animal walked¹. In this case, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to perform *Ruku`* and *Sujud* while riding, by nodding his head, lowering his head more for *Sujud* than for *Ruku`*². Ahmad and Abu Dawood narrated that Anas ibn Malik, may Allah be pleased with him, said, “When the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) wanted to perform volunteer prayers while riding his camel, he would face the *Qiblah*³, recite *Takbir*⁴ and then allow his camel to continue walking, praying to whatever direction it walked towards.⁵”

The Prophet’s Guidance Regarding *Salat adh-Dhu`ha*

Al-Bukhari narrated in his, *Sahih* (1106) [and Muslim (1147)], that `Aishah (رَضِيَ اللَّهُ عَنْهَا) said, “I never saw Allah’s Apostle (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) perform the *Dhu`ha* Prayer; I do perform it.” Al-Bukhari (1104) also narrated that Muwarriq al-`Ijli said, “I asked `Abdullah ibn `Umar (رَضِيَ اللَّهُ عَنْهُمَا), ‘Do you pray the *Dhu`ha*?’ He said, ‘No.’ I said, ‘Did `Umar (رَضِيَ اللَّهُ عَنْهُ) pray it?’ He also answered in the negative. I asked again, ‘Abu Bakr (رَضِيَ اللَّهُ عَنْهُ)?’ He said, ‘No.’ I asked, ‘What about the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)?’ He said, ‘I do not think he did.’”

Al-Bukhari (1039) [and Muslim (1105)] also narrated that Abdul Ra`hman ibn Abi Laila said, “No one

^[1][Al-Bukhari (945) and Muslim (1129)].

^[2][Ahmad (11276), Abu Dawood (1038) and at-Tirmidhi (319)].

^[3][the *Ka`bah* at Makkah].

^[4][By saying, “*Allahu akbar* (Allah is the Great)”].

^[5][Ahmad (12635), Abu Dawood (1225), ibn `Hibban, in his book, *ath-Thiqat* (1:12), adh-Dhiyaa, in his book, *al-Mukhtarah*, and so forth, collected this authentic *Hadith*; for this and more benefits, refer to, *Sifatu Salati an-Naby*, Pg. 75].

reported that he or she saw the Prophet (صلى الله عليه وسلم) offer the *Dhu`ha* (forenoon) Prayer, except um Hani` (‘Ali’s sister), who said that the Prophet (صلى الله عليه وسلم) entered her house on the day Makkah was conquered. He took a bath (*Ghusl*) and offered eight *Rak`ah*. She said, ‘I never saw a more brief prayer than that prayer. However, he (صلى الله عليه وسلم) performed proper *Ruku`* and *Sujud* during it¹.’”

Further, Muslim (1172) reported that ‘Abdullah ibn Shaqiq said, “I asked ‘Aishah (رضي الله عنها) whether the Messenger of Allah (صلى الله عليه وسلم) used to observe the *Dhu`ha* Prayer, and she said, ‘No, except when he returned from a trip.’

I asked, ‘Did the Messenger of Allah (صلى الله عليه وسلم) join between (recite) more than one *Surah* (in one *Rak`ah*)?’ he said, ‘From the *Mufassal* section.²” Muslim (1176) also narrated that ‘Aishah (رضي الله عنها) said, “The Messenger of Allah (صلى الله عليه وسلم) used to pray the *Dhu`ha* Prayer four *Rak`ah*. Sometimes, he (صلى الله عليه وسلم) would increase the number of *Rak`ah*, as much as Allah willed for him.” We also stated that the *Two Sahihs* [al-Bukhari and Muslim] reported that um Hani` said that Allah’s Apostle (صلى الله عليه وسلم) offered an eight-*Rak`ah* Prayer when Makkah was conquered, at it was during the *Dhu`ha* time.

Al-‘Hakim narrated, in his book, *al-Mustadrak* (1:314), that al-Asamm said that, as-Sagh-ghani said that,

^[1][The Prophet’s recitation was brief, but he still gave due time and consideration to the other pillars of the prayer, such as, *Ruku`* and *Sujud*. In contrast, some people perform brief recitation and also brief *Ruku`*, *Sujud* and standing, as if in a rush to finish the prayer].

^[2][Abu Dawood (1100) collected these words for this ‘*Hadith*’; the *Mufassal* section starts with *Surat Qaf* (50) until the end of the Qur’an].

ibn Abi Maryam said that, Bakr ibn Mudhar said that, `Amr ibn al-`Harith said that, Bakr ibn al-Ashajj said that, adh-Dha`hhak ibn `Abdullah said that, Anas (رَضِيَ اللهُ عَنْهُ) said, "During a trip, I saw the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) pray an eight-*Rak`ah Dhu`ha*. When he finished he said,

"إِنِّي صَلَّيْتُ صَلَاةَ رَغْبَةٍ وَرَهْبَةٍ فَسَأَلْتُ رَبِّي عَزَّ وَجَلَّ ثَلَاثًا
فَأَعْطَانِي ثِنْتَيْنِ وَمَنْعَنِي وَاحِدَةً سَأَلْتُهُ أَنْ لَا يَقْتُلَ أُمَّتِي بِالسِّنِينَ
فَفَعَلَ وَسَأَلْتُهُ أَنْ لَا يُظْهِرَ عَلَيْهِمْ عَدُوًّا فَفَعَلَ وَسَأَلْتُهُ أَنْ لَا
يَلْبِسَهُمْ شَيْعًا فَأَبَى عَلَيَّ."

*'I prayed a prayer full of eagerness and fear. I asked my Lord for three things, and He gave me two and denied me the third. I invoked Him that He does not destroy my Ummah by famine and He agreed. I invoked Him not to allow an enemy to overwhelm them and He agreed. I invoked Him that they do not separate into sects and He denied me this request.'*¹" Al-`Hakim stated that this `Hadith is authentic. I –ibn al-Qayyim– say that we should look carefully at the case of adh-Dha`hhak ibn `Abdullah regarding reliability².

^[1][Ahmad (12029) and ibn Khuzaimah collected this `Hadith. Al-Albani included this `Hadith, except the part that mentions the *Rak`ah* offered during that trip, in his collection of authentic *Hadiths*, *Silsilat al-Ahadith as-Sahihah* (1724)].

^[2][Al-Albani stated in, *Tamamu al-Minnah*, Pg. 257-258, that adh-Dha`hhak ibn `Abdullah is weak in `Hadith, but the `Hadith itself, without mentioning the eight *Rak`ah*, is authentic because of other narrations that together elevate it to the authentic grade].

Al-'Hakim said, in his book on the virtue of the *Dhu`ha* Prayer, that Abu Bakr al-Faqeeh reported that, Bishr ibn Ya`hya narrated that, Muhammad ibn Sali`h ad-Dulabi said that, Khalid ibn `Abdullah al-`Husain said that, Hilal ibn Yasaf said that, Zathan said that, `Aishah (رَضِيَ اللهُ عَنْهَا) said, "Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered the *Dhu`ha* Prayer. He then said a hundred times,

"اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ
الْغَفُورُ."

"*Allahumma ighfirli wa-r-`hamni wa-tub `alai-ya, innaka anta at-tawwabu ar-ra`heemu al-ghafur.* (O, Allah! Forgive me, grant me Your mercy and pardon me. Surely, You, only You are the Oft-Pardoning, the Most-Merciful, the Oft-Forgiving.)¹"

Al-'Hakim went on saying, "Abu al-`Abbas al-Asamm narrated that, Asad ibn `Asim reported that, al-

^[1][Shaikh Abdul Hadi Wahby said, "This *Hadith* contains an unknown regarding reliability. However, al-Bukhari narrated in his book, *al-Adab al-Mufrad* (619), that `Aishah (رَضِيَ اللهُ عَنْهَا) said, 'Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed the *Dhu`ha* and then said a hundred times,

"اللَّهُمَّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ."

"*Allahumma ighfirli wa-tub `alai-ya, innaka anta at-tawwabu ar-ra`heem.* (O, Allah! Forgive me and grant me Your pardon, for surely, You, only You are the Oft-Pardoning, the Most-Merciful.)' Al-Albani stated that this *Hadith* has an authentic chain of narration."']

'Husain ibn 'Hafs said that, Sufyan said that, 'Amr ibn Dharr said that, Mujahid said that the Messenger of Allah prayed the *Dhu`ha* in two¹, four², six³ and eight *Rak`ah*.⁴

Imam Ahmad (23602) reported that um Dharrah said that she saw 'Aishah (رَضِيَ اللهُ عَنْهَا) offer the *Dhu`ha* Prayer and then say, "I only saw the Apostle of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) pray it in four *Rak`ah*."⁵ Al-'Hakim also reported that, Abu Ahmad Bakr ibn Muhammad al-Marwazi narrated that, Abu Qilabah said that, Abu al-Walid said that, Abu 'Awanah said that, 'Husain ibn 'Abdul Ra'hman said that, 'Amr ibn Murrah said that, 'Imarah ibn 'Umair said that, the son of Jubair ibn Mut'im said that, his father (رَضِيَ اللهُ عَنْهُ) said that he saw Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offer the *Dhu`ha* prayer⁶. Al-'Hakim also narrated that, Isma'eel ibn

^[1][As al-Bukhari (630) reported from Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) and al-Bukhari (4309) and Muslim (1171) from Ka'b ibn Malik (رَضِيَ اللهُ عَنْهُ)]

^[2][Muslim (1175) reported from 'Aishah (رَضِيَ اللهُ عَنْهَا) that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed four *Rak`ah* for *Dhu`ha* and whatever more Allah allowed him].

^[3][As reported in a *Hadith* collected by at-Tabarani, in his, Kabir, collection (24:435), and, Ausat, collection (2748); Shaikh 'Irfan Abdul Qadir 'Hassunah reported that al-Haithami graded this *Hadith Hasan*].

^[4][We mentioned the *Hadith* about this, collected by al-Bukhari and Muslim from um Hani' (رَضِيَ اللهُ عَنْهَا)].

We should mention that Mujahid was not among the companions, but the second generation of Islam, *at-Tabi'in*.]

^[5][This is a weak *Hadith*; refer to, Irwa' al-Ghalil (2:214), by al-Albani].

^[6][Shaikh Wahbeh said that al-Haithami said, in his book, Mujamma' az-Zawa'id (2:238), that at-Tabarani collected this *Hadith* in his, Kabir, collection of *Hadith* and then rendered it authentic, from the *Hasan* grade].

Muhammad reported that, Muhammad ibn `Adi ibn Kamil said that, Wahb ibn Baqiyyah al-Wasiti said that, Khalid ibn `Abdullah said that, Muhammad ibn Qais reported that Jabir ibn `Abdullah (رضي الله عنه) said that the Prophet (صلى الله عليه وسلم) offered the *Dhu`ha* in six *Rak`ah*¹.

Al-`Hakim reported that Is`haq ibn Basheer al-Mu`hamili narrated that, `Eisa ibn Musa said that, Jabir said that, `Umar ibn Sub`h said that, Muqatil ibn `Hayyan said that, Muslim ibn Subai`h said that, Masruq said that, `Aishah and um Salamah said that the Messenger of Allah, peace be upon him, used to offer the *Dhu`ha* in twelve *Rak`ah*. This is a long *Hadith*².

Al-`Hakim also narrated that, Abu Ahmad ibn Muhammad as-Sairafi reported that, Abu Qilabah ar-Riqashi said that, Abu al-Walid said that, Shu`bah said that, Abu Is`haq said that, `Asim ibn Dhumrah said that, `Ali ibn Abi Talib (رضي الله عنه) reported that the Prophet (صلى الله عليه وسلم) offered the *Dhu`ha* Prayer³.

^[1][Al-Haithami collected this *Hadith* in his book, Mujamma` az-Zawa-id (2:3423) and said that at-Tabarani collected it in his Ausat collection of *Hadith*; there is a difference of opinion regarding the reliability of Muhammad ibn Qais, and Allah knows if this *Hadith* is authentic. Refer to the *Ta`hqiq* on, Zad al-Ma`ad, that Shaikh `Irfan Abdul Qadir `Hassunah did, Pg. 257, footnote no. 4].

^[2][This is not an authentic *Hadith*, because, as ibn al-Qayyim will soon mention, `Umar ibn Sub`h invented this *Hadith*; he was a liar].

^[3][Also Ahmad (644) collected this *Hadith*; al-Haithami said in his book, Mujamma` az-Zawa-id (2:3404), that Ahmad's chain of narration contains reliable narrators [but this does not mean that the *Hadith* is authentic]. Refer to the *Ta`hqiq* on, Zad al-

Al-'Hakim went on to state, "There are other *Hadiths* collected from Abu Sa'eed al-Khudri, Abu Dharr al-Ghifari, Zaid ibn Arqam, Abu Hurairah, Buraidah al-Aslami, Abu ad-Dardaa, 'Abdullah ibn Abi Aufa, 'Itban ibn Malik, Anas ibn Malik, 'Utbah ibn 'Abdullah as-Sulami, Na'eem ibn Hammar al-Ghatafani and Abu Umamah al-Bahili, may Allah be pleased with them all. Also, among the women, there are *Hadiths* collected from 'Aishah Bint Abi Bakr, um Hani' and um Salamah, may Allah be pleased with them all. They all testified that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to pray the *Dhu`ha*."

Further, at-Tabarani collected *Hadiths* from 'Ali, Anas, 'Aishah and Jabir that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to pray the *Dhu`ha* in six *Rak`ah*¹.

Hence, people had conflicting opinions on this topic. Some of them agreed with the narrations that affirm the Prophet's practicing the *Dhu`ha* Prayer and discounted the narrations that state that he abandoned this practice. They said that the narrations that affirm contain more knowledge than the narrations that negate the Prophet's practicing it. They also said that it is possible that the knowledge of this topic escaped many people and existed with a few of them. They said that 'Aishah, Anas, Jabir, um Hani' and 'Ali ibn Abi Talib reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered the *Dhu`ha*. They said that what further testifies to these narrations are the authentic *Hadiths* that recommend offering the *Dhu`ha* and preserving it, while praising and commending those who offer it. For instance,

=Ma`ad, that Shaikh 'Irfan Abdul Qadir 'Hassunah did, Pg. 258, footnote no. 2].

^[1][Shaikh Wahby said that for more information about these *Hadiths*, refer to, Irwa' al-Ghalil (2:216), by al-Albani; also refer to, Mujamma` az-Zawa'id (2:3423), by al-Haithami."]

the Two Sahihs [al-Bukhari (1845) and Muslim (1182)] reported that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said, “My friend Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recommended three things for me: to fast three days in every month, to offer the two *Rak`ah* of *Dhu`ha* and to offer the *Witr* before I go to sleep.” There is a similar *Hadith* that Muslim (1183) collected from Abu ad-Dardaa (رَضِيَ اللهُ عَنْهُ). Also, Muslim (1181) narrated that Abu Dharr (رَضِيَ اللهُ عَنْهُ) reported that Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

”يُصْبِحُ عَلَى كُلِّ سُلَامَى مِنْ أَحَدِكُمْ صَدَقَةٌ فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ وَيُحْزَى مِنْ ذَلِكَ رَكْعَتَانِ يَرَكَعُهُمَا مِنَ الصُّحَى.”

“*In the morning, Sadaqah (charity) is due from every bone in the body of every one of you. Every Tasbi`h¹ is a Sadaqah. Every Ta`hmeed² is a Sadaqah. Every Tahlil³ is a Sadaqah. Every Takbir⁴ is a Sadaqah. Enjoining good is a Sadaqah. Forbidding evil is a Sadaqah. Two Rak`ah which one prays in the forenoon (Dhu`ha) will suffice for all this.*” Also, Ahmad narrated in his, Musnad (15070), that Mu`adh ibn Anas al-Juhani (رَضِيَ اللهُ عَنْهُ) reported that Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

[1][Saying, “*Sub`hana Allah* (All glory be to Allah)”].

[2][Saying, “*Al-`Hamdu-lillah* (All thanks be to Allah)”].

[3][Saying, “*La ilaha illa-llah* (None has the right to be worshipped Allah)”].

[4][Saying, “*Allahu akbar* (Allah is the Great)”].

"مَنْ قَعَدَ فِي مُصَلَّاهُ حِينَ يَنْصَرِفُ مِنْ صَلَاةِ الصُّبْحِ حَتَّى يُسَبِّحَ رَكَعَتِي الضُّحَى لَا يَقُولُ إِلَّا خَيْرًا غُفِرَ لَهُ خَطَايَاهُ وَإِنْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ الْبَحْرِ."

"He who remains in his place of worship after offering the Dawn Prayer, until he prays the two Rak`ah for Dhu`ha, only saying what is righteous during the time between them, his sins will be pardoned, even if they are as plentiful as the foam in the sea.¹" Further, at-Tirmidhi (438) and ibn Majah (1372) reported that Abu Hurairah (رضي الله عنه) narrated that Allah's Messenger (صلى الله عليه وسلم) said,

"مَنْ حَافِظَ عَلَيَّ شُفْعَةَ الضُّحَى غُفِرَ لَهُ ذُنُوبُهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ."

"He who observes the two Rak`ah of Dhu`ha will have his sins erased, even if they are as plentiful as the foam in the sea.²" Al-Musnad, and, as-Sunan, narrated that Nu`aim ibn Hammar (رضي الله عنه) said, "I heard Allah's Apostle (صلى الله عليه وسلم) say,

^[1][Also Abu Dawood (1095) and al-Baihaqi (3:49) collected this weak `Hadith; as Shaikh Wahby said, refer to, Dha'eef Sunan Abu Dawood (280)].

^[2][Also Ahmad (9339) collected this weak `Hadith; refer to, Dha'eef Sunan at-Tirmidhi (71)].

"قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ لَا تَعْجِزَنَّ عَنْ أَرْبَعِ رَكَعَاتٍ فِي
أَوَّلِ النَّهَارِ أَكْفِكَ آخِرَهُ."

"Allah the Exalted and Most-Honored said, 'O, son of Adam! Do not be too weak from offering four Rak`ah at the beginning of the day and I will suffice for you its end.'" At-Tirmidhi also collected this `Hadith from Abu ad-Dardaa and Abu Dharr¹.

Also, Muslim (1237) reported that Zaid ibn Arqam (رَضِيَ اللهُ عَنْهُ) said that he saw some people pray the *Dhu`ha* at *Qubaa Masjid* and commented, "Do they not know that praying at another time than this is better? The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"صَلَاةُ الْأَوَّابِينَ حِينَ تَرْمَضُ الْفِصَالُ."

'The prayer of the *Awwabin* (who are penitent) is observed when weaned camels feel the heat of the sun.'"

Moreover, the Sahih, reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed the *Dhu`ha* in two *Rak`ah* at the house of `Itban ibn Malik (رَضِيَ اللهُ عَنْهُ)².

Al-`Hakim (1:314) also reported that, Khalid ibn `Abdullah al-Wasiti narrated that, Muhammad ibn `Amr said that, Abu Salamah said that, Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

^[1][Ahmad (21431), Abu Dawood (1097) and at-Tirmidhi (437) collected this authentic `Hadith; Sahih Sunan at-Tirmidhi (395)].

^[2] [Al-Bukhari (407) and Muslim (1052) collected this `Hadith].

"لَا يُحَافِظُ عَلَى صَلَاةِ الضُّحَى إِلَّا أَوْابٌ."

"Only he who is Awwab (who often repents to Allah) preserves the Dhu'ha Prayer.¹" Al-'Hakim then commented, "The chain of narration for this *'Hadith* was used by Muslim ibn al-'Hajjaj (1320), who narrated from his teachers that Muhammad ibn 'Amr reported that, Abu Salamah narrated that, Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَا أَدِنَ اللهُ لَشَيْءٍ كَأَذْنِهِ لِنَبِيِّ يَتَعَنَّى بِالْقُرْآنِ يَجْهَرُ بِهِ."

'Allah does not listen to a prophet as He listens to a prophet who audibly recites the Qur'an in a pleasant tone.²' Someone might ask, "Hammad ibn Salamah and Abdul Aziz ibn Muhammad ad-Darawardi reported this *'Hadith* in a *Mursal*³ type of narration, from Muhammad

^[1][An authentic *'Hadith* that al-Albani included in his book, Silsilat al-Ahadith as-Sahihah (1994); also ibn Khuzaimah collected this *'Hadith* in his, Sahih (1224)].

^[2][Al-Bukhari (4636) and Muslim (1318-1320) collected this *'Hadith* using other chains of narration. Al-'Hakim mentioned this *'Hadith* here to assert that Muslim used a chain of narration containing Muhammad ibn 'Amr in his *Sahih*. However, we should mention that Muslim collected *'Hadith* from Muhammad ibn 'Amr joined with narrations from other narrators, not independently. This type of narration is called, "*Mutaba'at*". Refer to the *Ta'hqiq* on, Zad al-Ma'ad, by Shaikh 'Irfan Abdul Qadir 'Hassunah].

^[3][Wherein the chain of narration is missing one or more names from the chain, such as in this case, where 'Hammad ibn Salamah and Abdul Aziz ibn Muhammad did not hear the=

ibn `Amr. In reply, we say that Khalid ibn `Abdullah is reliable in *`Hadith* and the addition that comes from a reliable narrator is accepted.”

Al-`Hakim also narrated that, `Abdan ibn Zaid reported that, Muhammad ibn al-Mughirah as-Sukkari said that, al-Qasim ibn al-`Hakam al-`Urani said that, Sulaiman ibn Dawood al-Yamami said that, Ya`hya ibn Abi Kathir said that, Abu Salamah said that, Abu Hurairah (رضي الله عنه) said that the Messenger of Allah (صلى الله عليه وسلم) said, “There is a door to Paradise called, ‘Babu adh-Dhu`ha.’ On the Day of Resurrection, someone will herald, ‘Where are those who used to preserve the *Dhu`ha* Prayer? This is your door, so enter it by Allah’s Mercy.¹” At-Tirmidhi collected a *`Hadith* in his, *Jami`* (435), from Abu Kuraib Muhammad ibn al-`Alaa, from Yunus ibn Bukair, from Muhammad ibn Is`haq, from Musa ibn Fulan, from his uncle Thumamah ibn Anas ibn Malik, from Anas ibn Malik (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) said, “He who offers twelve *Rak`ah* for *Dhu`ha*, will have Allah build a palace made of gold for him in Paradise.²” At-Tirmidhi commented, “This is a *Gharib* (weak) *`Hadith* that is only known through this chain of narration.” Imam Ahmad used to consider the *`Hadith* collected from Um Hani` the

= *`Hadith* directly from Muhammad ibn `Amr. Khalid ibn `Abdullah heard the *`Hadith* from Muhammad ibn `Amr, thus making the chain of narration continuous and earning this *`Hadith* the grade *`Hasan*].

¹[Shaikh `Irfan Abdul Qadir `Hassunah said that al-`Hakim did not collect this weak *`Hadith*, but rather at-Tabarani, in his book, *al-Ausat* (1:59:1); Shaikh Wahby said, “Refer to, *Dha`eef al-Jami`* (1891).”]

²[Also ibn Majah (1370) collected this weak *`Hadith*; refer to, *Dha`eef Sunan at-Tirmidhi* (70)].

best *'Hadith* on this topic [*Dhu'ha* Prayer]. I –ibn al-Qayyim- say that Musa ibn Fulan is known as Musa ibn 'Abdullah ibn al-Muthanna ibn Anas ibn Malik.

At-Tirmidhi also collected a *'Hadith* in his, *Jami'* (439) from 'Atiyyah al-'Aufi, from Abu Sa'eed al-Khudri (رضي الله عنه), who said that Allah's Apostle (صلى الله عليه وسلم) used to offer the *Dhu'ha* Prayer until we said, 'He will not abandon it.' And he used to abandon it, until we said, 'He will not pray it again.'" At-Tirmidhi commented that this *'Hadith* is from the *'Hasan Gharib* grade¹. Further, Imam Ahmad (21272) narrated that Abu Umamah (رضي الله عنه) reported that the Prophet (صلى الله عليه وسلم) said,

"مَنْ مَشَى إِلَى صَلَاةٍ مَكْتُوبَةٍ وَهُوَ مُتَطَهَّرٌ كَانَ لَهُ كَأَجْرِ الْحَاجِّ
الْمُحْرِمِ وَمَنْ مَشَى إِلَى سُبْحَةِ الضُّحَى كَانَ لَهُ كَأَجْرِ الْمُعْتَمِرِ
وَصَلَاةٌ عَلَى إِثْرِ صَلَاةٍ لَا لَعْوَ بَيْنَهُمَا كِتَابٌ فِي عَلَيْنَ."

"He who walks to offer a compulsory prayer while having *Tuhur*², will earn a reward similar to that earned by a pilgrim in the state of *I'hram*³. He who walks to offer the

^[1][Shaikh Abdul-Hadi Wahby said that this is a weak *'Hadith*; refer to, *Irwa' al-Ghalil* (460). Also, Ahmad (10728) collected this *'Hadith*].

^[2][Purity, after taking a bath (*Ghusl*) or Ablution (*Wudhu*)].

^[3][*I'hram*: wearing the two-piece cloth, for men, and announcing the intention of performing *'Umrah* or *'Hajj*. While in the state of *I'hram* one abstains from sexual intercourse, foul speech, quarreling, useless arguments, wearing perfume, and so forth. For more information about the rituals of *'Hajj* and *'Umrah*, refer to, *Pillars of Islam*, which I translated for Darussalam, Riyadh].

Dhu`ha Prayer, will earn a reward similar to that earned by someone performing `Umrah¹. A prayer that follows another prayer between which one does not commit Laghu (an evil act), is a record kept in Illiyyin².”³ Abu Umamah also said, “Going to the *Masjids* in the morning and evening is a type of *Jihad* in Allah’s Cause.” In addition, al-`Hakim said that Abu al-`Abbas narrated that, Muhammad ibn Is`haq as-Sagh-ghani reported that, Abu al-Muwarri` Mu`hadhir ibn al-Muwarri` said that, al-A`hwas ibn `Hakeem said that, `Abdullah ibn `Amir al-Alhani said that, Munib ibn `Uyaynah ibn `Abdullah al-Sulami said that, Abu Umamah (رضي الله عنه) said that, the Messenger of Allah (صلى الله عليه وسلم) said, “He who joins the congregational prayer at a *Masjid* and then remains there until the *Dhu`ha* time, then offers the *Dhu`ha* Prayer, will earn a reward similar to that earned by a pilgrim who properly and perfectly performed *Hajj* or *Umrah*.⁴” Further, ibn Abi Shaibah reported that, `Hatim ibn Isma`eel said that, `Humaid ibn Sakhr said that, Al-Maqburi said that, al-A`raj said that, Abu Hurairah (رضي الله عنه) said, “The Messenger of Allah (صلى الله عليه وسلم) sent an army which collected a great deal of war spoils. They also returned in a short period of time. A man said, ‘O, Allah’s Messenger! We have never seen an army that ended its mission this fast and earned this much war spoils.’ The Messenger (صلى الله عليه وسلم) said,

[¹][Visiting the House of Allah, *al-Ka`bah* at Makkah].

[²][Refer to, *Surat al-Mutaffifin*, 83:18-21, in the Qur’an].

[³][Abu Dawood (471) also collected this authentic *Hadith*; refer to, Sahih Sunan Abu Dawood (522), according to Shaikh Wahby].

[⁴][Shaikh `Irfan Abdul Qadir `Hassunah, who did the *Ta`hqiq* on, Zad al-Ma`ad, said, “I did not find this chain of narration in al-`Hakim’s book. This chain of narration is weak.”]

“أَلَا أُخْبِرُكُمْ بِأَسْرَعِ كَرَّةٍ وَأَعْظَمِ غَنِيمَةٍ: رَجُلٌ تَوَضَّأَ فِي بَيْتِهِ فَأَحْسَنَ وَضُوءَهُ ثُمَّ عَمَدَ إِلَى الْمَسْجِدِ فَصَلَّى فِيهِ صَلَاةَ الْغَدَاةِ ثُمَّ أَعْتَبَ بِصَلَاةِ الضُّحَى فَقَدْ أَسْرَعَ الْكَرَّةَ وَأَعْظَمَ الْغَنِيمَةَ.”

‘Should I tell you about he who is faster in returning and collecting a greater profit: a man who performs a proper and perfect Wudhu in his house, then goes to the Masjid where he prays the Dawn Prayer, then prays the Dhu`ha. This man has returned sooner and collected a greater profit.’¹”

There are other *Hadiths* on this topic, but these are the best narrations. Al-`Hakim said, “I accompanied several noted and trustworthy Imams and scholars of *Hadith*, and they preferred four *Rak`ah* [for *Dhu`ha*]. They offered this prayer in four *Rak`ah*, because of the numerous narrations that mentioned this number. This is the opinion that I prefer and call to, following the *Hadiths* that establish this practice and imitating the scholars of *Hadith* in this regard.”

Ibn Jarir at-Tabari said, after he narrated the various *Hadiths* regarding the *Dhu`ha* Prayer and the different reported numbers of its *Rak`ah*, “None of these various *Hadiths* contradicts another, since it is possible that those who narrated that he (صلى الله عليه وسلم) offered the *Dhu`ha* in four *Rak`ah*, had seen him do so. Meanwhile, other

^[1][Shaikh Wahby said that this is an authentic *Hadith* that Abu Ya`la collected in his, *Musnad* (11:6559), and also ibn `Hibban, in his, *Sahih* (2527); refer to, *Sahih at-Targheeb wa-t-Tarheeb* (664)].

narrators saw him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) pray it in two *Rak`ah*, while others narrated eight.

Other narrators heard him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) encourage one to pray it in six *Rak`ah*, while others heard him encourage one to pray two, or ten, or twelve. Each one of these narrators reported what he or she heard or saw.” At-Tabari went on to say, “The proof that what we said is true, is that Zaid ibn Aslam narrated that he heard `Abdullah ibn `Umar say to Abu Dharr, may Allah be pleased with both of them, ‘Advise me, O, Uncle!’ Abu Dharr said, ‘I asked the same of Allah’s Apostle (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and he said,

”مَنْ صَلَّى الضُّحَى رَكَعَتَيْنِ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ وَمَنْ صَلَّى
أَرْبَعًا كُتِبَ مِنَ الْعَابِدِينَ وَمَنْ صَلَّى سِتًّا لَمْ يَلْحَقْهُ ذَلِكَ الْيَوْمَ
ذَنْبٌ وَمَنْ صَلَّى ثَمَانِيًا كُتِبَ مِنَ الْقَانِتِينَ وَمَنْ صَلَّى عَشْرًا بَنَى
اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.”

‘He who offers the *Dhu`ha* in two *Rak`ah*, will not be written among the heedless. He who offers it in four *Rak`ah*, will be written among the oft-worshippers. He who offers it in six *Rak`ah* will not be harmed (or overcome) by a sin he commits that day. He who offers it in eight, will be written among the *Qanitin*¹. He who offers it in ten *Rak`ah*, will have Allah build a house for him in Paradise.²’ Also, Mujahid said, “The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

[¹] [The obedient to Allah].

[²] [Shaikh Wahby said that al-Bazzar (694) collected this authentic *Hadith* from the grade *Hasan*; refer to, Sahih at-Targheeb wa-t-Tarheeb (672)].

offered the *Dhu`ha* in two *Rak`ah* one day, then in four another day, in six another day, then in eight, then abandoned this prayer.' This proves the opinion we offered, that every narrator reported what he or she saw or heard the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) pray the *Dhu`ha* in the number of *Rak`ah* they witnessed.' Therefore, one offers the *Dhu`ha* in any number of *Rak`ah* one wishes. This opinion was collected from several scholars from among the *Salaf*. For instance, ibn `Humaid narrated that, Jarir reported that, Ibrahim said, 'A man asked al-Aswad, 'How many *Rak`ah* should I pray in the *Dhu`ha*?' Al-Aswad said, 'As many as you wish.'"

Another group of scholars preferred the *Hadiths* that assert abandoning this practice (offering *Dhu`ha*), arguing that these *Hadiths* are more authentic and were implemented by the companions. For instance, they said that al-Bukhari reported that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) stated that he did not offer the *Dhu`ha* Prayer, nor Abu Bakr, nor `Umar. When `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) was asked whether the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered it, he said, "I do not think so." Further, Waki` reported that, Sufyan ath-Thauri said that, `Asim ibn Kulaib narrated that, his father said that, Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said, "I never saw Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offer the *Dhu`ha* Prayer, except once."¹ Moreover, `Ali ibn al-Madini reported that, Mu`adh ibn Mu`adh narrated that, Fudhail ibn Fadhlah said that, Abdul Ra'hman ibn Abi Bakrah said, "Abu Bakrah (رَضِيَ اللهُ عَنْهُ) saw some people offer the *Dhu`ha* Prayer and said, 'You offer a prayer that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the majority of his companions did not

^[1][Ahmad (9382); Shaikh `Irfan Abdul Qadir `Hassunah said that this *Hadith* is authentic].

offer.¹” Also, Malik reported in the, Muwatta (324)², that ibn Shihab az-Zuhri said that, `Urwah said that, `Aishah (رَضِيَ اللهُ عَنْهَا) said, “The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never offered the *Dhu`ha* Prayer; but I offer it. The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to abandon a certain act, even though he liked to offer it, for fear that the people would regularly practice it, and thus, it would become obligated on them.”

Abu al-`Hasan `Ali ibn Battal said, “Some of the *Salaf* agreed with the *Hadith* collected from `Aishah and did not prefer offering the *Dhu`ha* Prayer. Some of them stated that it is a *Bid`ah*.” Ash-Shi`bi reported that Qais ibn `Ubaid said, “I used to accompany `Abdullah ibn Mas`ud (رَضِيَ اللهُ عَنْهُ) an entire year and never see him offer the *Dhu`ha* Prayer.” Further, Shu`bah said that, Sa`d ibn Ibrahim said that, his father said that Abdul Ra`hman ibn `Auf (رَضِيَ اللهُ عَنْهُ) did not offer the *Dhu`ha* Prayer. Mujahid said, “I and `Urwah ibn az-Zubair entered the *Masjid* and found `Abdullah ibn (son of) `Umar (رَضِيَ اللهُ عَنْهُ) sitting close to `Aishah’s room. The people in the *Masjid* were offering the *Dhu`ha* Prayer, and we asked him about it. He said, ‘It is a *Bid`ah*.’ He also said at another occasion, ‘And how good a *Bid`ah* it is.’³” Further, ash-Shi`bi said, “I heard `Abdullah ibn `Umar say, “Muslims did not invent a prayer better than

^[1][Ahmad (19561); Shaikh `Irfan Abdul Qadir `Hassunah said that this *Hadith* is authentic].

^[2][Al-Bukhari (1060) and Muslim (1174) also collected this *Hadith*].

^[3][Shaikh Wahby said that ibn Abi Shaibah (2:296) collected this *Hadith*, which ibn `Hajar al-`Asqalani graded authentic, in his book, Fat`h al-Bari, Shar`h Sahih al-Bukhari (3:63).]

the prayer of *Dhu`ha*.¹” Also, Anas ibn Malik was asked about the *Dhu`ha* Prayer and he said, “There are only five prayers.”

A third group of scholars stated that it is recommended to offer the *Dhu`ha* Prayer once in a while; one offers it sometimes and sometimes does not. Imam Ahmad agreed with this opinion, in one narration collected from him. At-Tabari stated that this was the opinion of a group of scholars. He also stated that as evidence, they relied on the *Hadith* collected from al-Juraiiri, from `Abdullah ibn Shaqiq, who said, “I asked `Aishah (رضي الله عنها) whether the Messenger of Allah (صلى الله عليه وسلم) used to offer the *Dhu`ha* Prayer. She said, ‘No, except when he came back from a trip.’²” At-Tabari next mentioned a *Hadith* collected from Abu Sa`eed (رضي الله عنه) wherein he said, “Allah’s Apostle (صلى الله عليه وسلم) used to offer the *Dhu`ha* Prayer until we said, ‘He will not abandon it,’ and used to abandon it, until we said, ‘He will not pray it again.’³” We mentioned this *Hadith* before.

Shu`bah reported that, `Habib ibn Ash-Shaheed narrated that, `Ikrimah said that, `Abdullah ibn `Abbas (رضي الله عنه) used to perform the *Dhu`ha* Prayer one day and abandon it for ten days. Shu`bah also narrated that `Abdullah ibn Dinar reported that `Abdullah ibn `Umar (رضي الله عنه) did not offer the *Dhu`ha* Prayer. When he visited the *Qubaa Masjid*, which he visited every Saturday, he used to

^[1][For details about the statement of `Abdullah ibn `Umar here, please refer to its explanation at the end of this chapter].

^[2][Muslim (1172)].

^[3][At-Tirmidhi (439) collected this weak *Hadith*; refer to, *Irwaa al-Ghalil* (460). Also, Ahmad (10728) collected this *Hadith*.]

offer the *Dhu`ha* Prayer¹. Further, Sufyan reported that Mansur said, "They used to dislike for one to observe the *Dhu`ha* Prayer, as one does concerning the compulsory prayers. This is why they used to offer it sometimes and abandon it sometimes." Sa`eed ibn Jubair said, "Sometimes, I do not offer the *Dhu`ha* Prayer, even though I feel like offering it, for fear that I might consider it an obligation." Masruq said, "We used to recite the Qur'an at the *Masjid* and remain there after `Abdullah ibn Mas'ud, departed. We would then stand up and offer the *Dhu`ha* Prayer. When `Abdullah (رضي الله عنه) was told about what we did, he said, 'Why require from Allah's slaves what Allah did not require from them? If you have to offer this prayer, offer it at home.'" Moreover, Abu Mijlaz used to offer the *Dhu`ha* Prayer at home.

This group of scholars² said that this is better, so that one does not think that it is compulsory or that it is a

^[1][Here is the full text of this *Hadith* collected by al-Bukhari. Al-Bukhari (1117) reported that Nafi' said, "`Abdullah ibn `Umar never offered the *Dhu`ha* prayer, except on two occasions. Whenever he reached Makkah, and he always reached Makkah in the forenoon, he performed *Tawaf* round the *Ka`bah* and then offered two *Rak`ah* at the rear of *Maqam Ibrahim*. Also, whenever he visited *Quba*, which he used to visit every Saturday, and entered the *Masjid*, he disliked leaving it without offering a prayer. Ibn `Umar narrated that Allah's Apostle (صلى الله عليه وسلم) used to visit the *Masjid* of *Quba* (sometimes) walking and (sometimes) riding. `Abdullah ibn `Umar used to say, 'I only do what my companions used to do. I do not forbid anyone from praying at any time during the day or night, except that one should not intend to pray at sunrise or sunset.'"]

^[2][Who recommended that one offer the *Dhu`ha* Prayer occasionally].

regularly performed voluntary prayer. This is why `Aishah (رَضِيَ اللهُ عَنْهَا) said, "If my two parents are resurrected from death, I will not abandon it (*Dhu`ha* Prayer).¹" She used to offer this prayer at home, where no one could see her.

A fourth group of scholars said that the *Dhu`ha* Prayer is offered for a reason that legislates it; the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered this prayer for a reason. They said that on the year he conquered Makkah, he offered an eight-*Rak`ah* prayer because of his victory. They said that, regarding the *Sunnah* when there is a triumph, one prays eight *Rak`ah*; hence this prayer being called, 'Salatu al-Fat`h'. For instance, at-Tabari reported that ash-Shi`bi said, "When Khalid ibn al-Walid conquered *al-`Heerah* (in *Iraq*), he offered an eight-*Rak`ah* prayer of *al-Fat`h*, during which he did not say *Salam*, except at the end." This group of scholars also said that um Hani's statement, "... and that was during the time of *Dhu`ha* (forenoon)...²", explains the time during which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered the *al-Fat`h* Prayer, not that the prayer itself is the *Dhu`ha* Prayer. They also said that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed at the house of `Itban ibn Malik, may Allah be pleased with him, it was for a reason. `Itban said, "My sight has grown weak and floods prevent me from attending the *Masjid* of my people, so I wish you would come and pray at a spot in my house, so that I take that spot a *Masjid* for me." The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "I will do so, Allah willing (*Inshaallah*)."² `Itban said, "Next day after the sun rose high, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Abu Bakr came and Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asked for permission to enter.

^[1][Shaikh `Irfan said that Imam Malik collected this *Hadith*, in his book, *al-Muwatta* (325), where he reported from Zaid ibn Aslam that `Aishah used to offer the *Dhu`ha* in eight *Rak`ah*].

^[2][Al-Bukhari (1039) and Muslim (1105)].

I gave him permission and he did not sit after entering the house, but said to me, ‘Where do you like me to pray at your house?’ I pointed to a place in my house where I wanted him to pray. So, Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood there, and we all stood up and aligned behind him. He offered a two-*Rak`ah* prayer and ended it with *Taslim*, after which we said the *Taslim*.” Al-Bukhari (407) and Muslim (1052) collected this *Hadith*. This is the whole story, as collected by al-Bukhari. Some narrators shortened it from `Itban, who said in their short narration, “The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed the *Dhu`ha* Prayer in my house, and we stood behind him and offered the prayer.¹” Regarding the statement collected from `Aishah, who stated that Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) only offered the *Dhu`ha* Prayer when he came back from a trip², it indicates that he only performed it for a reason. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) returned from a trip, first he would go to the *Masjid* and offer a two-*Rak`ah* prayer in it³. This was his guidance (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and `Aishah (رَضِيَ اللهُ عَنْهَا) mentioned both; she was the one who said, “The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never offered the *Dhu`ha* Prayer.⁴” What `Aishah (رَضِيَ اللهُ عَنْهَا) affirmed was done for a reason, such as the Prophet’s coming back from a trip. This was also the case during *al-Fat`h*, visiting some of his companions and visiting the *Quba Masjid* to pray. Also, Yusuf ibn Ya`qub reported that, Muhammad ibn Abi Bakr narrated that,

¹[Al-Bukhari (1101)].

²[Muslim (1172)].

³[Al-Bukhari (4066) and Muslim (4973); Ka`b ibn Malik, may Allah be pleased with him, said that the habit of Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was that he would return from his trips in the forenoon].

⁴[Al-Bukhari (1060) and Muslim (1174)].

Salamah ibn Rajaa said that, ash-Sha`thaa said that, ibn Abi Aufa [said that Allah's Apostle, peace be upon him] offered two *Rak`ah*, when he was brought the news of the beheading of Abu Jahl, and that was during the forenoon¹. This *Hadith*, if it is authentic, describes a prayer that occurred during the forenoon to appreciate Allah for a specific reason, as is the case when Makkah was the conquered. What `Aishah (رَضِيَ اللهُ عَنْهَا) denied, is what people did, praying the *Dhu`ha* without a reason. She did not say that offering this type of prayer is discouraged or contradicts the *Sunnah*, but that it was not of the Prophet's guidance to perform it without a reason. In fact, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recommended this prayer and encouraged people to perform it; he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to pray at night instead of offering the *Dhu`ha* Prayer regularly, because praying at night takes the place of praying in the forenoon. Allah the Exalted said,

﴿ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴾

(And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.)² `Abdullah ibn `Abbas, al-`Hasan al-Basri and Qatadah commented on this *Ayah*, "They (day and night) are in succession, in that, one of them takes the place of the other; when one misses performing good actions in one of

^[1][Sunan ibn Majah (1381); but ibn Majah did not mentioned the forenoon time in this narration, so Allah knows about the authenticity of the narration that ibn al-Qayyim mentioned].

^[2][25:62]

them, one performs them in the other.” Qatadah added, “Therefore, perform good deeds for Allah’s Sake in the night and the day. Indeed, they are two mounts that transport people to their appointed terms, bringing near every thing that is far, turning every new into old and drawing closer every thing promised, until the Day of Resurrection.” Shaqiq said, “A man came to `Umar ibn al-Khattab, may Allah be pleased with him, and said to him, ‘I missed praying at night last night.’ `Umar, may Allah be pleased with him, said, ‘Make up for what you missed at night, in the morning. Surely, Allah, the Exalted, the Most-Honored, has put the night and the day in succession, for one who desires to remember or desires to show his gratitude.’”

The fourth group of scholars continued, by saying that the practice of the companions (رَضِيَ اللهُ عَنْهُمْ) supports their opinion. For instance, they said, `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ) used to pray *Dhu`ha* one day and abandon it ten days at a time. `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) did not offer the *Dhu`ha* Prayer. When he visited the *Masjid* of *Qubaa*, he offered the forenoon prayer; he used to visit *Qubaa* every Saturday. This is why Sufyan reported that Mansur said, “They used to dislike observing the *Dhu`ha* Prayer regularly like they observed the compulsory prayer. Consequently, they offered it sometimes and abandoned it some other times.” Further, this group of scholars said, there is an authentic *Hadith* collected from Anas (رَضِيَ اللهُ عَنْهُ), who said that a fat man from al-Ansar said to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “I cannot attend the prayer behind you.” That man made some food for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and invited him to his house. He sprinkled some water on a mat and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered two *Rak`ah* on that

mat. Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) then said, "I never saw him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offer the *Dhu`ha* Prayer, except that day.¹

Those who read the *Hadiths* and also the practice of the companions on this topic, will only reach this conclusion². As for the *Hadiths* that encourage performing this prayer and recommend it, like the *Hadiths* we reported from Abu Hurairah (رَضِيَ اللهُ عَنْهُ) and Abu Dharr (رَضِيَ اللهُ عَنْهُ), they do not indicate that it is a regular *Sunnah* for everyone. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recommended it for Abu Hurairah, because Abu Hurairah used to study the *'Hadith* at night and preferred it over voluntary prayer. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered him to pray the forenoon (*Dhu`ha*) prayer in place of praying at night. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also ordered him to offer the *Witr* Prayer before he went to sleep. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not order Abu Bakr, `Umar and the rest of the companions to do the same.

The rest of the *Hadiths* on this topic have shortcomings in their chains of narration, some of them missing a link or more, and some of them being fake and not suitable for evidence. For instance, there is a *'Hadith* reported from Anas, who said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "He who regularly performs the *Dhu`ha* Prayer and does not abandon it, except for an illness, both I and he will on a boat made of light in a sea made of light." This *'Hadith* was invented by Zakariyya ibn Duwaid al-Kindi. Further, Ya`la ibn Ashdaq reported that `Abdullah ibn Jarad narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "He among you who offers the *Dhu`ha* Prayer, let him do so regularly. When one offers this prayer for a year at a time, but then forgets it and abandons praying it, the *Dhu`ha*

¹[Al-Bukhari (1108)].

²[Offered by the fourth group of scholars].

feels eager for him, as the camel misses her calf when she loses it.” It is amazing that al-`Hakim would collect this `Hadith and its likes, in a book that he wrote exclusively on the *Dhu`ha* Prayer. This `Hadith and its likes from Ya`la ibn al-Ashdaq were invented and falsely reported of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Ibn `Adi said, “Ya`la ibn al-Ashdaq reported that his uncle `Abdullah ibn Jarad narrated *Hadiths* from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). However, these *Hadiths* are not authentic; Ya`la and his uncle are unknowns regarding reliability.” Abu `Hatim ibn `Hibban said that when Ya`la got older, those who had weak religion accompanied him and fabricated two hundred *Hadiths* which he used to narrate unknowingly. It is not allowed to narrate his `Hadiths.”

The same can be said of `Umar ibn Sub`h, who narrated a `Hadith from `Aishah through Muqatil ibn `Hayyan. We mentioned this `Hadith before¹, wherein it was reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to offer twelve *Rak`ah* for *Dhu`ha*. This is a long `Hadith that al-`Hakim collected in his book on the *Dhu`ha* Prayer. This is a fake `Hadith, invented by `Umar ibn Sub`h. Al-Bukhari said, “Ya`hya reported that `Ali ibn Jarir said, ‘I heard `Umar ibn Sub`h say, ‘I invented a *Khutbah* (speech) and related it to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).’” Ibn `Adi said that `Umar ibn Sub`h is not acceptable regarding `Hadith, while ibn `Hibban said that he used to invent the *Hadiths* and attribute them to the reliable narrators of `Hadith. Ibn `Hibban stated that one should not narrate or collect the *Hadiths* reported from `Umar ibn Sub`h, except for the purpose of exposing them. Further, ad-Daraqutni said that

¹[In the section on the *Dhu`ha* Prayer].

'Umar ibn Sub'h is *Matruk* (very weak) in 'Hadith, while al-Azdi said that he is a liar¹.

There is a 'Hadith that Abdul Aziz ibn Aban collected, from ath-Thauri, from 'Hajjaj ibn Furafisah, from Mak'hul, from Abu Hurairah, who was reported to have said that the Messenger of Allah (ﷺ) said, "He who preserves the voluntary prayer of *Dhu'ha*, will have his sins forgiven, even if they were as plentiful as locust, or more than the foam that forms on the surface of the sea." Al-'Hakim also collected this 'Hadith. Ibn Numair said about Abdul Aziz, "He is a liar," while Ya'hya said that Abdul Aziz's narrations are worthless. Al-Bukhari, an-Nasai and ad-Daraqutni said that Abdul Aziz is a *Matruk* (very weak, abandoned) in 'Hadith.

The same is said about the 'Hadith which an-Nahhas ibn Qihm reported from Shaddad, from Abu Hurairah, who was reported to narrate that the Prophet (ﷺ) said, "He who observes the two *Rak'ah* of *Dhu'ha* will have his sins erased, even if they were more plentiful than the foam in the sea."² Ya'hya stated that an-Nahhas is weak in 'Hadith and that he used to report strange *Hadiths* from 'Ata from 'Abdullah ibn 'Abbas. An-Nasai also stated that an-Nahhas is weak in 'Hadith, while ibn 'Adi

^[1][When the scholars of 'Hadith issue such strong, explained statements about a certain narrator, such as accusing him of fabricating 'Hadith, they mention the evidence to his evil practice. In this case, ibn al-Qayyim mentioned a 'Hadith that 'Umar ibn Sub'h reported, to make it known to people that he fabricated this 'Hadith, so that people do not accept his 'Hadith because he was a liar.]

^[2][At-Tirmidhi (438), ibn Majah (1372) and Ahmad (9339) collected this weak 'Hadith; as Shaikh Wahby said, refer to, Dha'eef Sunan at-Tirmidhi (71)].

considered his narrations worthless. Ibn `Hibban reported that an-Nahhas used to report unfounded *Hadiths* and attribute them to noted reliable narrators, thus, contradicting narrations reported by reliable narrators, prompting Ibn `Hibban to state that one is not allowed to rely on an-Nahhas' narrations. Further, ad-Daraqutni stated that the *Hadith* narrations reported from an-Nahhas are contradictory to each other (confused) and that Ya`hya al-Qattan abandoned narrating *Hadith* from him.

As far as the *Hadith* that `Humaid ibn Sakhr reported, from al-Maqburi, from Abu Hurairah, who said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent an army¹, until the end of the *Hadith* we previously mentioned, `Humaid is weak in *Hadith*, as an-Nasai and Ya`hya ibn Ma`een stated. However, other scholars of *Hadith* accepted his narrations, even though some of his *Hadith* was rejected regarding authenticity. Therefore, a narrator like `Humaid should not be relied on in *Hadiths* that only he reported, and Allah has the best knowledge.

As for the *Hadith* that Muhammad ibn Is`haq reported, from Musa, from `Abdullah ibn al-Muthanna, from his uncle, Thumamah ibn Anas ibn Malik, from Anas ibn Malik (رضي الله عنه) that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "He who offers the *Dhu`ha*, will have Allah build a palace made of gold for him in Paradise."² At-Tirmidhi said about this *Hadith*, which seems unfounded, "This is a

^[1][Shaikh Wahby said that this is an authentic *Hadith* that Ibn Abi Shaibah, Abu Ya`la, in his, Musnad (11:6559), and also Ibn `Hibban (2527) collected. Refer to, Sahih at-Targheeb wa-t-Tarheeb (664). We mentioned this *Hadith* before].

^[2][At-Tirmidhi (435) and Ibn Majah (1370) collected this weak *Hadith*; refer to, Dha'eef Sunan at-Tirmidhi (70)].

Gharib (weak) *Hadith* that is only known through this chain of narration.”

As far as the *Hadith* in which Nu`aim ibn Hammar, Abu ad-Dardaa and Abu Dharr (رضي الله عنهم) reported, “I heard Allah’s Apostle (صلى الله عليه وسلم) say,

”قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ لَا تَعْجِزَنَّ عَنْ أَرْبَعِ رَكَعَاتٍ فِي
أَوَّلِ النَّهَارِ أَكْفِكَ آخِرَهُ.”

“Allah the Exalted and Most-Honored said, ‘O, son of Adam! Do not be too weak from offering four Rak`ah at the beginning of the day and I will suffice for you in its end¹”, I heard Shaikh al-Islam ibn Taimiyyah say about it, “To me, these four Rak`ah are [two for] *Fajr* prayer and [two for] the *Sunnah* that precedes it.”

[Regarding the meaning of the statement that the *Dhu`ha* prayer is a *Bid`ah*, we should first assert that it was established in the *Sunnah* that the Prophet (صلى الله عليه وسلم) offered the *Dhu`ha* Prayer, at least once. Therefore, this practice is not a *Bid`ah*, since the Prophet (صلى الله عليه وسلم) offered it, but not regularly. Consequently, when ibn `Umar, may Allah be pleased with him, stated that it is a *Bid`ah*, in reference to some people offering it in the *Masjid*, he was not referring to it as being an innovation in the religion. Rather, he was referring to it as being a beautiful thing, using the other linguistic meaning for the word, ‘*Bid`ah*’, that being, a beautiful thing. `Abdullah ibn `Umar would never call a prayer that the Prophet (صلى الله عليه وسلم) offered a *Bid`ah*, meaning an innovation in the religion. Yes, he said that he did not think that the Prophet, peace be upon him, offered this type of prayer.

^[1][Ahmad (21431), Abu Dawood (1097) and at-Tirmidhi (437) collected this authentic *Hadith*; refer to, Sahih Sunan at-Tirmidhi (395)].

However, we mentioned several *Hadiths* that he offered it a few times and encouraged offering it. Further, we should not forget that `Abdullah ibn `Umar himself offered the *Dhu`ha* Prayer, such as when he visited *Qubaa*, which he used to visit every Saturday in the forenoon. Also, `Abdullah ibn `Umar would never use the word, 'good', and, 'innovation in the religion', in one sentence. `Abdullah ibn `Umar was known for his strict following of the *Sunnah* and firm rejection of every innovation in the religion.

We should state that when one treats an act in a manner different than the manner with which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) treated it, he would be contradicting his *Sunnah*. For instance, several *Hadiths* reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had long hair (al-Bukhari 3287 & Muslim 4308); if one lets his hair grow long just to imitate the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) out of love for him, there is no sin in this case. If one does so, while thinking that growing the hair on the head is a matter of the religion, he would be contradicting the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) regarding the way he treated this matter. Another example, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) grew his beard and ordered Muslims to do so, making it a matter of religion (Al-Bukhari 5442 & Muslim 380). If one does not grow his beard or does so just to look nice, thinking that growing the beard is a matter of custom rather than a matter of religion, he would be contradicting the Prophet's practice and order.

As regards the *Bid`ah*, we should remind the reader that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, in a *Hadith* that al-Bukhari (2499) and Muslim (3242) collected from `Aishah (رَضِيَ اللهُ عَنْهَا),

"مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ."

"He who invents in this matter of ours (religion) what is not a part of it, then what he invented is rejected." In another *Hadith* collected by Muslim (1435), the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stated in the clearest terms,

"أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ وَشَرُّ الْأُمُورِ
مُحَدَّثَاتُهَا وَكُلُّ بِدْعَةٍ ضَلَالَةٌ."

"*Amma Ba`du* (Well, then), *the best speech is the Book of Allah* (the Qur'an) *and the best guidance is the guidance of Muhammad*. Surely, *the worst matters are matters of innovation, and every Bid`ah is a heresy.*" "Every", in Arabic, is inclusive. `Abdullah ibn `Umar knew this `Hadith and this is why he, like the rest of the companions, were firm and harsh against every innovation in the religion. This prompted Imam Malik to state, "Every *Bid`ah* is a sin, even if people thought it was good." None among the companions, the second and third generations of Islam, the Four Imams, or noted scholars of Islam ever stated that one is allowed to delete or add to the religion. Consequently, we say what Muhammad (مَنْ لِيَ اللَّهِ عَلَيْهِ وَسَلَّمَ) said, and surely, he said the truth, that every innovation in the religion is rejected and a heresy. Those who invent a *Bid`ah* must repent to Allah, otherwise, they risk falling under the warning contained in this `Hadith,

"مَنْ يَهْدِي اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ
اللَّهِ وَأَحْسَنَ الْهُدَى هُدَى مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ
بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ."

"*He whom Allah guides will never be led astray, and he whom Allah leads astray will never find a guide to guide him. Surely, the most truthful speech is Allah's Book and the best guidance is the guidance of Muhammad. The worst matters are the innovations, every innovation is a Bid`ah, every Bid`ah is a Dhalalah and every Dhalalah is in Hellfire*"[An-Nasai (1560)]. In another `Hadith, the Messenger of Allah (مَنْ لِيَ اللَّهِ عَلَيْهِ وَسَلَّمَ) said,

"أَبَى اللَّهُ أَنْ يَقْبَلَ عَمَلَ صَاحِبِ بِدْعَةٍ حَتَّى يَدَعَ بِدْعَتَهُ."

“Allah has refused to accept the good deeds of someone who invented a *Bid`ah*, unless and until he abandons his *Bid`ah*” [Ibn Majah (49)].

These are but few words regarding the statement under discussion from `Abdullah ibn `Umar about the *Dhu`ha* Prayer. The best decision about this prayer is that offered by Mansur, who said that the *Salaf* did not preserve the *Dhu`ha* Prayer as they did regarding compulsory prayers. Therefore, and Allah has the best knowledge, one should not offer the *Dhu`ha* on a regular basis, but sometimes, for a reason, as the fourth group of scholars stated. For more information about this topic, refer to the works of the great Imams, such as ibn Taimiyyah, ibn al-Qayyim, and so forth. Also refer to, Innovation and its Evil Effects, by Shaikh Sali`h al Fozan, which I translated for the Dar of Islamic Heritage.]

The Prophet’s Guidance regarding *Sujud ash-Shukr*

It was in the guidance of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions to prostrate in appreciation to Allah (*Sujud ash-Shukr*) upon earning a delightful bounty or being protected from a disaster. For instance, al-Musnad, collected a `Hadith from Abu Bakrah (رَضِيَ اللهُ عَنْهُ) in that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to perform *Sujud ash-Shukr* when he heard of a bounty, in appreciation to Allah, the Exalted (سُبْحَانَهُ وَتَعَالَى)¹. Moreover, ibn Majah reported that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was brought some good news and he made *Sujud* to Allah (سُبْحَانَهُ وَتَعَالَى)². Al-Baihaqi (2:369) collected a `Hadith using a

^[1][Abu Dawood (2393), at-Tirmidhi (1503) and ibn Majah (1384) collected this authentic `Hadith; refer to, Sahih Sunan Abu Dawood. Shaikh Wahby said that the words that Ahmad collected (19556) are different from the words for this `Hadith that ibn al-Qayyim said existed in the `Hadith.]

^[2][Ibn Majah (1382) collected this authentic `Hadith; refer to, Sahih Sunan ibn Majah (1142), as Shaikh Wahby stated].

chain of narration that follows the standard al-Bukhari used, that `Ali ibn Abi Talib (رَضِيَ اللهُ عَنْهُ) wrote to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) informing him that the tribe of *Hamdan* had embraced Islam. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made *Sujud* and then raised his head saying,

"السَّلَامُ عَلَى هَمْدَانَ."

"*As-Salamu `Ala Hamdan* (peace be on *Hamdan*)", three times. The beginning of this *Hadith* is found in, Sahih al-Bukhari (4002), but this is its full version collected by al-Baihaqi. In another *Hadith* collected in, al-Musnad (1575), Abdul Ra'hman ibn `Auf (رَضِيَ اللهُ عَنْهُ) reported that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made *Sujud* to Allah (سُبْحَانَهُ وَتَعَالَى) when the good news came to him [through Jibril (عَلَيْهِ السَّلَامُ)] from his Lord (سُبْحَانَهُ وَتَعَالَى) that,

"مَنْ صَلَّى عَلَيْكَ صَلَّيْتُ عَلَيْهِ وَمَنْ سَلَّمَ عَلَيْكَ سَلَّمْتُ عَلَيْهِ."

"*He who recites the Salat* (invokes Allah's honor and blessings) *on you* (O, Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), *I will send Salat on him, and he who recites Salam on you, I will say Salam on him.*¹"

^[1][Shaikh Wahby said that this is an authentic *Hadith* from the grade *Hasan*; refer to, Irwa' al-Ghalil (2:229). Also, `Abd ibn `Humaid (157), al-`Hakim (1:2019), Abu Ya'la (487), ibn Abi Shaibah (11:506) and al-Bazzar (1006) collected this *Hadith*. Allah said in the Qur'an,=

Abu Dawood reported in his, Sunan, that Sa'd ibn Abi Waqqas (رَضِيَ اللهُ عَنْهُ) was reported to have said that, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) raised his hands and invoked

﴿ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾ =

(Allâh sends His Salât [Graces, Honors, Blessings, Mercy] on the Prophet [Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ], and also His angels [ask Allâh to bless and forgive him]. O you who believe! Send your Salât on [ask Allâh to bless] him [Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ], and [you should] greet [salute] him with the Islâmic way of greeting [salutation, i.e. *As-Salâmu 'Alaikum*]) [33:56]. 'Abdul Rahmân ibn Abi Laila reported, "Ka'b ibn 'Ujrah met me and said, 'Shall I give you a present I got from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)?'" 'Abdul Rahmân said, "Yes, give it to me." He said, "We asked Allâh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying, 'O Allâh's Messenger! How should one (ask Allâh to) send *As-Salât* upon you and the *Ahl-al-Bait* (the Prophet's family members), for Allâh has taught us how to greet you?' He said, 'Say, '*Allâhumma salli 'alâ Muhammadin wa 'alâ ali Muhammadin, kamâ sâllaita 'alâ Ibrâhîma wa 'alâ âli Ibrâhîm, Innaka Hamidun Majîd. Allâhumma bârik 'alâ Muhammadin wa 'alâ âli Muhammadîn kamâ bârakta 'alâ Ibrâhîma wa 'alâ âli Ibrâhîm, Innaka Hamidun Majîd.*' [O Allâh! Send Your Salât (Graces, Honors) on Muhammad and on the family or the followers of Muhammad, as You sent Your Salât (Graces, Honors) on Abraham and on the family or the followers of Abraham, for You are the Most Praiseworthy, the Most Glorious. O Allâh! Send Your Blessings on Muhammad, and on the family or the followers of Muhammad as You sent your Blessings on Abraham and on the family or the followers of Abraham, for You are the Most Praiseworthy, the Most Glorious]"(Al-Bukhari (3370), translated by al-Hilali and Mu'hsin Khan).]

Allah for a long time and made *Sujud*, thrice, then said, “I invoked my Lord and interceded with Him on behalf of my *Ummah* and He agreed to grant it (*Shafa`ah*) to me for a third of my *Ummah*; I then made *Sujud* in appreciation of my Lord. I then raised my head and invoked my Lord for my *Ummah* and He granted me the second third; I made *Sujud* in appreciation for my Lord. I next raised my head and invoked my Lord for my *Ummah* and He granted me the last third; I made *Sujud* in appreciation for my Lord.¹”

Further, al-Bukhari (4066) [and Muslim (4973)] reported that Ka`b ibn Malik (رَضِيَ اللهُ عَنْهُ) made *Sujud*, when he received the glad tidings that Allah had forgiven him².

Also, Sa`eed ibn Mansur reported that Abu Bakr as-Siddiq (رَضِيَ اللهُ عَنْهُ) made *Sujud* when the news of the killing of Musailimah al-Kadh-dhab³ reached him⁴.

^[1][A weak *Hadith* collected by Abu Dawood (2394) and al-Baihaqi (2:370); refer to, Dha'eef Sunan Abu Dawood (590)].

^[2][Ka`b ibn Malik, among others, did not join Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the battle of *Tabuk*, Northern Arabia, against the Roman army. Only Ka`b, Murarah ibn ar-Rabee`ah and Hilal ibn Umayyah (رَضِيَ اللهُ عَنْهُمْ) said the truth that, they remained behind for no valid excuse. After a trial of fifty days, during which Muslims were ordered not to speak to Ka`b, Murarah, or Hilal, Allah pardoned them; The full text of the *Hadith* narrates this wonderful story of patience, truthfulness and repentance.]

^[3][The cursed Musailimah declared prophethood status during the time of Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Thus, he earned a unique title that truly describes his falsehood, 'Musailimah al-Kadh-dhab (the Liar.)' The soldiers of Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), Allah's Final and Last Prophet and Messenger, led by the leader of the Muslim *Ummah* after the Prophet died, Abu Bakr as-Siddiq, sent several armies that fought against Musailimah, until he was killed along with thousands of his supporters.]

^[4][Shaikh `Irfan said: al-Baihaqi (2:371) collected this *Hadith*].

Moreover, Imam Ahmad (807) reported that `Ali ibn Abi Talib (رَضِيَ اللهُ عَنْهُ) made *Sujud* when he found Thu ath-Thudayyah among the killed soldiers from the *Khawarij*¹.

^[1][Shaikh `Irfan said that Ahmad (1190) collected these words for this authentic *Hadith*. The *Khawarij*: a deviant sect that accuses Muslims of becoming *Kuffar* if they commit major sins. They have many other deviant beliefs. This sect appeared during the time of the companions and started their reign of deviation, terror and evilness by shedding the blood of the righteous Caliph, `Uthman ibn `Affan (رَضِيَ اللهُ عَنْهُ). Those who killed `Uthman claimed that they wanted to rule by what Allah has revealed, even though Allah has revealed to them through the words of Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that `Uthman ibn `Affan (رَضِيَ اللهُ عَنْهُ) will end up in Paradise [collected by Imams al-Bukhari (3398) and Muslim (4416)].

Imams Al-Bukhari (3341) and Muslim (1765) reported that Abu Sa`eed al-Khudri (رَضِيَ اللهُ عَنْهُ) said, "While we were with Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who was distributing (some property), Du-l-Khuwaisirah, a man from the tribe of *Bani Tamim* came and said, 'O, Allah's Apostle! Do Justice.' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"وَيْلَكَ وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ قَدْ خَبِتَ وَخَسِرْتَ إِنْ لَمْ أَكُنْ
أَعْدِلُ."

'Woe to you, who would be just if I am not just? Indeed, I have earned failure and loss if I was not fair and just.'

`Umar Ibn al-Khattab (رَضِيَ اللهُ عَنْهُ) said, 'O Allah's Messenger! Allow me to chop his head off.' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,=

"دَعَهُ فَإِنْ لَهُ أَصْحَابًا يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ يُنْظَرُ إِلَى نَصْلِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ ثُمَّ يُنْظَرُ إِلَى رِصَافِهِ فَمَا يُوجَدُ فِيهِ شَيْءٌ ثُمَّ يُنْظَرُ إِلَى نَضِيهِ وَهُوَ قَدْحُهُ فَلَا يُوجَدُ فِيهِ شَيْءٌ ثُمَّ يُنْظَرُ إِلَى قُدْذِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ قَدْ سَبَقَ الْفَرْثُ وَالِدَّمَ آيَتُهُمْ رَجُلٌ أَسْوَدٌ إِحْدَى عَضُدَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ أَوْ مِثْلُ الْبِضْعَةِ تَدْرَدُرُ وَيَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ."

'Leave him, for he has companions who pray and fast in such a way that you will consider your prayer and fasting negligible in comparison to theirs. They recite Qur'an, but it does not go beyond their throats (they do not act on it) and they will desert Islam as an arrow goes through a victim's body. The hunter, on looking at the arrow's blade, will see nothing on it; he will look at its Risaf (lowest end) and see nothing: he will look at its Nadi (grip) and see nothing, and he will look at its Qudhadh (feathers) and see nothing (neither meat, nor blood). The arrow has been too fast even for the blood and excretions to smear. The sign by which they will be recognized is that among them there will be a black man, one of whose arms will resemble a woman's breast or a lump of meat moving loosely (Dhu ath-Thudayyah). Those people will appear when there will be differences amongst the people.' I (Abu Sa'eed رَضِيَ اللهُ عَنْهُ went on saying) testify that I heard this narration from Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and I testify that `Ali bin Abi Talib (رَضِيَ اللهُ عَنْهُ) fought with such people; I was in his company. He ordered that the man (described by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) should be looked for. The man was brought; I looked at him and noticed that he looked exactly as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) described him."'. Until the present time, and throughout the history of Islam, Muslims suffered a=

The Prophet's Guidance Regarding *Sujud al-Qur'an*

Whenever the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) reached an *Ayah* that warrants a *Sajdah* (prostration), he would recite the *Takbir*¹ and make *Sujud*.

=great deal by the hands of the *Khawarij*, whose trademark was, and still is, accusing Muslims who commit major sins of being *Kuffar* and also rising against Muslim rulers. They would kill Muslims, men women and children, and give passage to non-Muslims. Let them receive this 'good news' from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who said in an authentic *Hadith*,

"الْخَوَارِجُ كِلَابُ النَّارِ."

"*The Khawarij are the dogs of the Hellfire.*" [Ibn Majah (169)]

^[1][By saying, "*Allahu akbar* (Allah is the Great)."]

I should mention that it was not established in the *Sunnah* that the Prophet of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said *Takbir* before he made *Sujud*, which comes after reciting an *Ayah* in the Qur'an where a prostration is legislated. There is a weak *Hadith* that mentions the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying *Takbir* in this case that Abu Dawood (1204), al-Baihaqi and al-Hakim collected from 'Abdullah ibn 'Umar. This *Hadith* was graded weak by ibn 'Hajar al-'Asqalani, an-Nawawi and al-Albani; refer to, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg. 267-268. Al-Albani added, "A group of the companions reported the Prophet's *Sujud* while reciting Qur'an, in various occasions, but none of them reported that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said *Takbir* beforehand. This is why I prefer the ruling stating that reciting *Takbir* in this type of *Sujud* is not allowed, as Imam Abu 'Hanifah, may Allah grant him His Mercy, stated in one narration." Further, al-Bukhari (1113) and Muslim (901) reported the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offering the *Sujud* when he=

Sometimes, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would recite this supplication while in this type of prostration,

"سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ
وَقُوَّتِهِ."

"*Sajada wajhi li-l-ladi khalaqahu wa-sawwarah, wa-shaqqa sam`ahu wa-basarah, bi`hauilihi wa-quwwatih.* (translated means: My face has prostrated for He (Allah), Who has created and shaped it, Who has brought forth its hearing and sight with His Power and Strength.)¹"
Sometimes, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would recite this supplication,

"اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا وَضَعْ عَنِّي بِهَا وِزْرًا وَاجْعَلْهَا
لِي عِنْدَكَ ذُخْرًا وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ."

"*Allahumma iktub li biha `indaka ajra, wa-dha` `anni biha wizra, wa-j`alha li `indaka dukhra, wa-taqabbalha minni kama taqabbaltaha min `abdika Dawood.* (O, Allah, write for me a reward for it (the *Sujud*) with You, erase for me a sin on its account, make it a record (asset) for me with You and accept it from me as You accepted it from Your slave

=reached an *Ayah* where a prostration is legislated, but did not mention his saying *Takbir* beforehand.]

¹[An authentic *Hadith* collected by Ahmad (24637), Abu Dawood (1205), at-Tirmidhi (529), an-Nasaii (1117) and al-`Hakim, from `Aishah (رَضِيَ اللهُ عَنْهَا); Sahih Sunan Abu Dawood (1255)].

David.)” Collectors of the Sunan also collected these two *‘Hadiths*¹.

It was not reported that the Prophet (صلى الله عليه وسلم) recited *Takbir*, *Tashahhud* or *Salam* after offering this type of *Sujud*. Ahmad and ash-Shafii denied the notion that reciting *Salam* is legislated in this case. For instance, ash-Shafii said that there is no *Tashahhud* or *Salam* in this type of *Sujud*, while Ahmad said, “I do not know where the *Salam* came from in this case.” Indeed, this is the true position on this topic².

Authentic narrations indicate that the Prophet (صلى الله عليه وسلم) made *Sujud* while reciting *Sura as-Sajdah* (32³), *Sad* (38⁴), *an-Najm* (53⁵), *al-Inshiqaq* (84⁶) and *al-‘Alaq* (96⁷)⁸.

^[1][At-Tirmidhi (528), ibn Majah (1043), and several other scholars collected this authentic *‘Hadith*; Sahih Sunan at-Tirmidhi (473)].

^[2][This is true whether one was inside or outside the prayer, if one was reciting the Qur’an and reached an *Ayah* where *Sujud* is legislated. We stated that reciting *Takbir* before this type of *Sujud* was not established by the Prophet (صلى الله عليه وسلم). Several scholars of the later generations, such as Abu Qilabah and ibn Seereen, of the second generation of Islam, said that when a man wants to make this type of *Sujud*, outside the prayer, he recites *Takbir* beforehand. Refer to, Tamamu al-Minnah fi at-Ta’liqi ‘ala Fiqhi as-Sunnah, Pg. 268-269].

^[3][After reading *Ayah* no. 15].

^[4][After reading *Ayah* no. 24].

^[5][After reading *Ayah* no. 62, which is the last *Ayah* in this chapter].

^[6][After reading *Ayah* no. 21].

^[7][After reading *Ayah* no. 19, which is the last *Ayah* in this chapter].

^[8][As Shaikh Wahby said to refer to, Sahih Sunan at-Tirmidhi (1:178-179)].

Abu Dawood (1193) reported from `Amr ibn al-`Aas (رضي الله عنه) that Allah's Apostle (صلى الله عليه وسلم) taught him fifteen instances of *Sajdah*, three of them in the *Mufasssal* section and two instances in *Surat al-`Hajj*¹.

^[1][Shaikh Wahby stated that this is a weak *Hadith*, which also ibn Majah (1047) collected; refer to, Dha'eef Sunan Abu Dawood (301).

Al-Albani said, in his book, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 269-270, "This *Hadith* is not from the *Hasan* type, because its chain of narration contains two unknowns regarding reliability." Al-Albani went on saying, "This is why at-Ta`hawi stated that there is no second *Sujud* in *Surat al-`Hajj* towards its end (as the *Hadith* states). This is the same opinion Imam ibn `Hazm chose in his book, al-Mu`halla. Ibn `Hazm said, 'There is no authentic *Hadith* that makes this (second *Sujud* in *Surat al-`Hajj* (chapter 22 *Ayah* 77)) a part of the Prophet's *Sunnah*, nor was there agreement upon it by the scholars through consensus. It was reported through authentic narration that `Umar ibn al-Khattab, his son `Abdullah and Abu ad-Dardaa made *Sujud* in this instance.' Ibn `Hazm next stated that making *Sujud* during the rest of the instances mentioned in the *Hadith* is legislated. He stated that there is a consensus between the scholars about the first ten of them. Also, at-Ta`hawi stated that there is a consensus in this case, in his book, Shar`h Ma`ani al-Athaar (1:211). However, at-Ta`hawi mentioned the *Sajdah* in *Surat Fussilat* (chapter 41, *Ayah* 38), rather than the *Sajdah* in *Surat Sad* (chapter 38, *Ayah* 24). Both of them (at-Ta`hawi and ibn `Hazm) reported, using authentic chains of narration that the Messenger of Allah (صلى الله عليه وسلم) made *Sujud* in *Surat Sad* (38), *an-Najm* (53), *al-Inshiqaq* (84) and *al-`Alaq* (96); the last three are from the *Mufasssal* section (chapters 50-114), as reported in the *Hadith* by `Amr.

In summary, even though this *Hadith* has a weak chain of narration, the fact that the *Ummah* agreed to implement most of=

There is a *Hadith* collected from Abu ad-Dardaa in which he states that he made eleven *Sujud al-Qur'an* behind the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), none of them in the *Mufassal* section¹. Next, Abu ad-Dardaa mentioned these *Surahs*: *al-A'raf* (7, after *Ayah* no. 206), *ar-Ra'd* (13, after *Ayah* no. 15), *an-Na'hl* (16, after *Ayah* no. 50), *Bani Israel* (17, after *Ayah* no. 109), *Maryam* (*Surah* 19, after *Ayah*

=it, strengthens it. There are authentic *Hadiths* that testify to the rest of the *Hadith*, except where a second *Sajdah* during *Surat al-Hajj* is mentioned, which was not attested to through the *Sunnah* or the consensus. However, some of the companions did perform *Sujud* during this instance, thus making it probable that it is legislated. This is especially the case since there are no companions who contradicted their practice. Allah has the best knowledge.”

I should mention that *Sujud al-Qur'an* or *Sujud at-Tilawah* is recommended, not required or obligated. Al-Bukhari (1011) and Muslim (903) reported that Zaid ibn Thabit recited *Surat an-Najm* (53) to the Prophet, peace be upon him, who did not make *Sujud*. Also, al-Bukhari (1015) reported that one day while 'Umar ibn al-Khattab was on the podium, he recited *Surat an-Na'hl* (16). When he reached the part where a *Sujud* is legislated (after reading *Ayah* 50), he went down the podium and made *Sujud*, and the people made *Sujud* too. The next *Jumu'ah*, 'Umar recited the same *Surah* and when he reached the place where a *Sajdah* is legislated, he did not make *Sujud* this time. He said, “O, People! We sometimes reach a *Sujud* instance (in the Qur'an); those who make *Sujud* will have done right and those who do not do so, will not have committed a sin.” In another narration, 'Umar said, “Allah did not ordain on us *Sujud* in this case; we do it if we wish to do so.”]

^[1][Abu Dawood stated that this is a weak *Hadith*. At-Tirmidhi (519) and ibn Majah (1046) also collected it; Dha'eef Sunan at-Tirmidhi (87)].

no. 58), *al-'Hajj* (Surah 22, after Ayah no.18), *al-Furqan* (25, after Ayah no. 60), *an-Naml* (27, after Ayah no. 26), *as-Sajdah* (32, after Ayah no. 15), *Sad* (38, after Ayah no. 24) and *Fussilat* (41, after Ayah 38)¹. Abu Dawood (1193) said, “Abu ad-Dardaa (رضي الله عنه) was reported to have mentioned eleven *Sujud* from the Prophet, peace be upon him, but the chain of narration for this *'Hadith* is very weak.”

There is a *'Hadith* that Abu Dawood (1195) reported from 'Abdullah ibn 'Abbas (رضي الله عنهما) that the Messenger of Allah (صلى الله عليه وسلم) did not make *Sujud* in the *Mufassal* section after migrating to *Madinah*². This is a weak *'Hadith*, because in its *Isnad* (chain of narration) is Abu Qudamah al-'Harith ibn 'Ubaid, who is not reliable in *'Hadith*. Imam Ahmad said, “Abu Qudamah reported contradictory narrations.” Ya'hya ibn Ma'een said that Abu Qudamah is weak, while an-Nasaii stated that he is truthful himself but reports unlikely narrations. Abu 'Hatim al-Busti stated that Abu Qudamah was a righteous man who made many mistakes in his narrations. However, Ya'hya al-Qattan said that the weakness in this *'Hadith* comes from Matar al-Warraq³, saying, “Muhammad ibn Abdul Ra'hman ibn Abi Laila was similar to Matar in that they both had weak memories (or recollection). Muslim was criticized for including his *Hadiths* [in his *Sahih*].”

^[1][Added to these eleven instances, *an-Najm* (53), *al-Inshiqaq* (84) and *al-'Alaq* (96), as well as, the second *Sajdah* in *Surat al-'Hajj*, as we stated. Please, read this chapter and the difference of opinion regarding the second *Sujud* in *Surat al-'Hajj*. Allah has the best knowledge.]

^[2][Refer to, Dha'eef Sunan Abu Dawood (304), Shaikh Wahby stated].

^[3][From whom Abu Qudamah reported the *'Hadith*].

However, Muslim should not be criticized for including this type of narrator [in his *Sahih*]. Muslim chose from the narrations of this type because of what he knew they had memorized, just as he would not include certain narrations from reliable narrators, if he knew that they made mistakes in those narrations. Therefore, those who amended Muslim's practice, by including all the *Hadiths* reported from reliable narrators or excluding all the *Hadiths* collected from those known for having unreliable memory, have made a mistake. The first method was used by al-'Hakim and those who adopted his method, while the second is the method used by Abu Muhammad ibn 'Hazm and those who agreed with him. The method that Muslim used is the method scholars of 'Hadith use. Allah (سُبْحَانَهُ وَتَعَالَى) is sought for each and every kind of help.

There is an authentic narration from Abu Hurairah (رَضِيَ اللهُ عَنْهُ) that he performed *Sujud* with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), while reciting *Surat al-Inshiqaq* (84¹) and *al-'Alaq* (96²)³. Abu Hurairah (رَضِيَ اللهُ عَنْهُ) became a Muslim six or seven years after the Prophet's migration to *Madinah*. If the *Hadiths* [from Abu Hurairah (رَضِيَ اللهُ عَنْهُ) and 'Abdullah ibn 'Abbas (رَضِيَ اللهُ عَنْهُ)] were equal in every respect, including authenticity, we should agree with Abu Hurairah's narration, because it affirms and thus contains more knowledge that escaped the attention of 'Abdullah ibn 'Abbas (رَضِيَ اللهُ عَنْهُ)⁴. Yet, the 'Hadith from Abu Hurairah (رَضِيَ اللهُ عَنْهُ) is very authentic and agreed upon regarding

^[1][After reading *Ayah* no. 21].

^[2][After reading *Ayah* no. 19, which is the last *Ayah* in this chapter].

^[3][Al-Bukhari (724) and Muslim (904 & 905)].

^[4]['Abdullah ibn 'Abbas (رَضِيَ اللهُ عَنْهُمَا) migrated to *Madinah* after Makkah was conquered, in the eighth year after *Hijrah*].

authenticity. The *Hadith* collected from `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ) has the weakness we described. Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge.

The Prophet's Guidance Regarding *Yaumu al-Jumu'ah*

The, Two Sahihs [al-Bukhari (827) and Muslim (1414)¹], reported that the Prophet, peace be upon him, said,

”نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ بَيْنَ أَنَّهُمْ أَوْثَرُوا الْكِتَابَ
مِن قَبْلِنَا ثُمَّ هَذَا يَوْمُهُمُ الَّذِي فُرِضَ عَلَيْهِمْ فَاحْتَلَفُوا فِيهِ فَهَدَانَا
اللَّهُ فَالْتَأَسُّ لَنَا فِيهِ تَبَعَ الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ.”

“We² are the last to come but the foremost on the Day of Resurrection, even though they³ were given the Scriptures before us. This is the day⁴, which was ordained on them⁵ and about which they disputed; Allah guided us to it. Therefore, the people follow us in this regard, the Jews

^[1][I –the translator- omitted several weak *Hadiths* ibn al-Qayyim included in this chapter, but kept others because of a certain benefit that I mention therein. We stated before that weak *Hadiths* should not be implemented in matters of creed, acts of worship, transactions or good conduct.]

^[2][Muslims, the *Ummah* of Muhammad (مَثَلَى اللهُ عَلَيْهِ وَسَلَّمَ)].

^[3][Jews and Christians].

^[4][Friday, *Yaumu al-Jumu'ah*].

^[5][To be the holiday].

have their Sabbath tomorrow¹ and the Christians the day after tomorrow²."

Further, Muslim (1415) reported that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) and Hudaifah (رَضِيَ اللهُ عَنْهُ) narrated that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَضَلَّ اللهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا فَكَانَ لِلْيَهُودِ يَوْمَ السَّبْتِ
وَكَانَ لِلنَّصَارَى يَوْمَ الْأَحَدِ فَجَاءَ اللهُ بِنَا فَهَدَانَا اللهُ لِيَوْمِ
الْجُمُعَةِ فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ وَكَذَلِكَ هُمْ تَبِعَ لَنَا
يَوْمَ الْقِيَامَةِ نَحْنُ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ
الْمَقْضَى لَهُمْ قَبْلَ الْخَلَائِقِ."

"Allah led astray those who were before us away from al-Jumu'ah. The Jews have Saturday and the Christians have Sunday. Allah raised us up and guided us to Jumu'ah. Therefore, there are Fridays (for Muslims), Saturdays (for the Jews) and Sundays (for the Christians). Likewise, they will follow us on the Day of Resurrection. We are the last nation to come from among the people of this life of the world³ and the foremost on the Day of Resurrection who will be judged before the rest of the creation⁴."

^[1][Saturday].

^[2][Sunday].

^[3][Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is Allah's Final Prophet and Messenger and his Ummah is the last Ummah and the best Ummah to have ever been raised for mankind].

^[4][And thus, will be the first to enter Paradise; Muslim (1413)].

Al-Musnad [by Imam Ahmad ibn `Hanbal] and the Sunan, reported that Aus ibn Aus (رضي الله عنه) narrated that the Prophet (صلى الله عليه وسلم) said,

"إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ قُبِضَ
وَفِيهِ النَّفْخَةُ وَفِيهِ الصَّعْقَةُ فَأَكْثَرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ فَإِنَّ
صَلَاتِكُمْ مَعْرُوضَةٌ عَلَيَّ" قَالُوا: يَا رَسُولَ اللَّهِ وَكَيْفَ تُعْرَضُ
صَلَاتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ يَقُولُونَ بَلَيْتَ فَقَالَ: "إِنَّ اللَّهَ عَزَّ
وَجَلَّ حَرَّمَ عَلَى الْأَرْضِ أَجْسَادَ الْأَنْبِيَاءِ."

"Among the best of your days is Yaumu al-Jumu'ah. During a Friday, Allah created Adam and took away his life. On a Friday the blow will occur and the Sa`qah¹ will occur. Therefore, repeat the Salat on me often during this day, because your Salat will be conveyed to me." They asked, "How will it be conveyed to you, even you have disintegrated (after death)?" He said, "Allah, the Exalted, the Most-Honored, has forbidden the earth to consume the dead corpses of the Prophets." Also, al-'Hakim, in his

^[1][Allah said in the Qur'an 39:68,

﴿ وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴾

(And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away [Sa`iqah] except him whom Allāh wills. Then it will be blown a second time, and behold they will be standing, looking on [waiting]).]

book, al-Mustadrak, and ibn `Hibban collected this `Hadith¹.

In the, Jami`, collected by at-Tirmidhi, Abu Hurairah (رَضِيَ اللهُ عَنْهُ) reported that the Prophet of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ
أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ
الْجُمُعَةِ."

"The best day on which the sun has risen, is Yaumu al-Jumu'ah. During a Friday, Adam was created, entered Paradise and was expelled from it; the Last Hour will only commence on a Friday." At-Tirmidhi commented next that this `Hadith is from the `Hasan, Sahih grade, and also al-`Hakim graded it authentic². There is another `Hadith that al-`Hakim collected in, al-Mustadrak, in which Abu Hurairah (رَضِيَ اللهُ عَنْهُ) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

^[1][This is an authentic `Hadith collected by Ahmad (15575), Abu Dawood (883), an-Nasaii (1357), ibn Majah (1075), al-`Hakim (1:278), ibn `Hibban (550), ad-Darimi (1526) and several other scholars; refer to, Sahih Sunan Abu Dawood (925), as Shaikh Wahby said].

^[2][Also, Muslim (1411), Ahmad (9041), at-Tirmidhi (450) and an-Nasaii (1372) collected this `Hadith; Sahih Sunan at-Tirmidhi (405) as Shaikh Wahby said].

"سَيِّدُ الْأَيَّامِ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ
أُخْرِجَ مِنْهَا وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ."

"The chief of all days is Yaumu al-Jumu'ah. During a Friday, Adam was created, entered Paradise and was expelled from it. The Last Hour will only start on a Friday.¹"

Imam Malik narrated, in his book, al-Muwatta (222), that Abu Hurairah (رضي الله عنه) reported that the Prophet (صلى الله عليه وسلم) said,

"خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ
أُهْبِطَ مِنَ الْجَنَّةِ وَفِيهِ تِيبَ عَلَيْهِ وَفِيهِ مَاتَ وَفِيهِ تَقُومُ السَّاعَةُ
وَمَا مِنْ دَابَّةٍ إِلَّا وَهِيَ مُصِیخَةٌ يَوْمَ الْجُمُعَةِ مِنْ حِينَ تُصْبِحُ
حَتَّى تَطْلُعَ الشَّمْسُ شَفَقًا مِنَ السَّاعَةِ إِلَّا الْجِنَّ وَالْإِنْسَ وَفِيهِ
سَاعَةٌ لَا يُصَادِفُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي يَسْأَلُ اللَّهَ شَيْئًا إِلَّا
أَعْطَاهُ إِيَّاهُ."

"The best day on which the sun has risen is Yaumu al-Jumu'ah; during Fridays Adam was created, expelled, forgiven and died. The Last Hour will commence on a Friday. Every animal listens carefully during Yaumu al-

^[1][Shaikh Wahby said that al-'Hakim (1:277) collected this 'Hadith, and graded it authentic; Imam ad-Dahabi agreed to al-'Hakim's decision; refer to, Sahih ibn Khuzaimah (1728), where al-Albani stated that the chain of narration al-'Hakim used is from the 'Hasan grade].

Jumu'ah, from dawn until sunrise, weary that the Last Hour might start on that very day, except for the Jinns and mankind. During Friday, there is an hour, if a Muslim slave ('Abd) reaches it while praying and invoking Allah for any thing, then Allah will grant it to him." Ka'b asked Abu Hurairah, "Does that occur once a year?" Abu Hurairah (رَضِيَ اللهُ عَنْهُ) replied, "Rather in every *Jumu'ah*." Ka'b read the *Torah* and then commented, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has said the truth." Abu Hurairah said, "I then met 'Abdullah ibn Salam (رَضِيَ اللهُ عَنْهُ)¹ and told him about what I said to Ka'b. He said, 'I know which hour that is.' I said, 'Tell me about it.' He said, 'The last hour during the day Friday.' I said, 'How, when Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, '...if a Muslim slave ('Abd) reaches it while praying...' One does not pray during the time you mentioned.' He said, 'Did not Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say,

"مَنْ جَلَسَ مَجْلِسًا يَنْتَظِرُ الصَّلَاةَ فَهُوَ فِي صَلَاةٍ حَتَّى يُصَلِّيَ."

"He who sits in a place of worship awaiting the prayer, is in prayer until he offers that prayer."² Further, ibn 'Hibban reported in his, Sahih, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لَا تَطْلُعُ الشَّمْسُ عَلَى يَوْمٍ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ."

^[1][The Prophet's companion 'Abdullah ibn Salam was, just like Ka'b, one of the rabbis of the Jews before embracing Islam].

^[2][An authentic *Ḥadith* collected by Ahmad (9912, using a shorter narration) Abu Dawood (882), at-Tirmidhi (453), an-Nasai (1413), and so forth; refer to, Sahih Sunan Abu Dawood (924)].

“*The sun never rises on a better day than Friday.*”¹

When was the First *Jumu'ah*

Muhammad ibn Is'haq reported that, Muhammad ibn Abi Umamah ibn Sahl ibn `Haneef said that, his father said that, Abdul Ra'hman ibn (son of) Ka'b ibn Malik (رضي الله عنه) said, “I was my father’s guide when he became blind. Whenever I took him to *Jumu'ah* and he heard the *Adhan* (call to prayer) for *Jumu'ah*, he used to invoke Allah for Abu Umamah As'ad ibn Zurarah (رضي الله عنه). He used to do this for some time, and I said to myself that it is a sign of weakness on my part not to ask him why he did so. So one Friday, I took him to *Jumu'ah* as usual; when he heard the *Adhan* for *Jumu'ah* he invoked Allah to forgive As'ad ibn Zurarah. I asked him, ‘My father! Why do you invoke Allah to forgive As'ad ibn Zurarah every time you hear the *Adhan* for *Jumu'ah*?’ He said, ‘My son! He was the first one who started the *Jumu'ah* Prayer for us in *Madinah*, before the Messenger of Allah (صلى الله عليه وسلم) migrated; we prayed in the ‘*Harrah* area belonging to *Bani Bayadhah* (one mile from *Madinah*).’ I said, ‘How many were you at that time?’ He said, ‘Forty men.’”² Al-Baihaqi commented, “When Muhammad ibn Is'haq states that he heard from the narrator of the ‘*Hadith* and the narrator [just as the rest of the chain of narration] is reliable, then the ‘*Hadith* is acceptable. Therefore, this ‘*Hadith* is authentic, from the ‘*Hasan* grade.”

^[1][Ahmad (7362), ibn `Hibban (551) and several others collected this authentic ‘*Hadith*; refer to, Sahih al-Jami` (3334)].

^[2][Abu Dawood (1069), ibn Majah (1082), al-Baihaqi (3:176) and al-'Hakim (1:1039) collected this authentic ‘*Hadith*; Shaikh Wahby said, “Refer to, Sahih Sunan Abu Dawood (944)”].

This was the first *Jumu'ah* to be held ever. Later, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) migrated to *Madinah*. [Before arriving at *Madinah*] he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stayed with the tribe of *Bani `Amr ibn `Auf* in *Qubaa*, as Muhammad ibn Is`haq stated, Monday, Tuesday, Wednesday and Thursday.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) established the *Masjid* for *Bani `Amr ibn `Auf* and departed on a Friday. When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was at the tribe of *Bani Salim ibn `Auf*, the time of *Jumu'ah* was due, and he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered it in the *Masjid* located at the bottom of the valley. That was the first *Jumu'ah* Prayer the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered in *Madinah*, before he established his own *Masjid* [in *Madinah*].



This is the end of the second volume of the translation of, Zad al-Ma`ad fi Hadyi Khairi al-`Ibad, by Imam ibn Qayyim al-Jauziyyah. Next, Allah willing, is the third volume, starting with the virtues and qualities of Yaumu al-Jumu'ah (Friday). We invoke Allah, the Exalted, that we are able to translate this book in a timely fashion, filled with the blessings of Allah and with success, which only comes from Him, all praise is due to Him. The end of our speech is, "All the thanks and praises be to Allah, Lord of all that which exists, and peace be upon Allah's Prophets and Messengers."

Jalal Abualrub