

front of his face, but this had not been confirmed.^[1] The best *Hadeeth* which exists in this matter is that of 'A'ishah رضي الله عنها which is in the '*Sunan*'^[2] but it is with regard to standing in prayer at night and it has some weakness in it, because it does not clearly state that he made only one *Tasleem*.

He used to supplicate during his prayers, saying:

«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»

"Allâhumma, Innee A'ûdhu Bika Min 'Adhâbil-Qabri Wa A'ûdhu Bika Min Fitnatil-Maseehid-Dajjali Wa A'ûdhu Bika Min Fitnatil-Mahya Wal-Mamati, Allâhumma Innee A'ûdhu Bika Minal-Ma'thami Wal-Maghram"

"Oh, Allâh! I seek refuge with You from the punishment of the grave and I seek refuge with You from the trial of *Al-Maseeh Ad-Dajjal* and I seek refuge with You from the trial of life and death. Oh, Allâh! I seek refuge with You from sin and debt."^[3]

He also used to say in his prayers:

«اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي، وَوَسِّعْ لِي فِي دَارِي، وَبَارِكْ لِي فِي مَا
رَزَقْتَنِي»

"Allâhummaghfir Lee Dhanbee Wa Wassi' Lee Fee Daree Wa Barik Lee Feema Razaqtanee"

"Oh, Allâh! Forgive me my sins and widen for me my abode and bless me in that by which You sustain me"

And he used to say:

[1] In fact, this *Hadeeth* was narrated by Ahmad, Ibn Khuzaimah, Al-Baihaqi, Al-Hakim, who declared it to be authentic and Az-Zahabi concurred with this.

[2] *Sunan*: The books of *Hadeeth* compiled by At-Tirmidhi, Abu Dawûd, Ibn Majah, An-Nasa'i

[3] Narrated by Al-Bukhari and Muslim.

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ، وَالْعَزِيمَةَ عَلَى الرَّشْدِ،
وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ، وَحُسْنَ عِبَادَتِكَ، وَأَسْأَلُكَ قَلْبًا سَلِيمًا،
وَأَسْأَلُكَ لِسَانًا صَادِقًا، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعَلَّمُ، وَأَعُوذُ بِكَ مِنْ
شَرِّ مَا تَعَلَّمُ وَأَسْتَغْفِرُكَ لِمَا تَعَلَّمُ»

"Allâhumma Innee As'alukath-Thabata Fil-Amri Wal-'Azeemata 'Alar-Rushdi Wa As'aluka Shukra Ni'matika Wa Husna 'Ibadatika Wa As'aluka Qalban Saleeman Wa As'aluka Lisanan Sadiqan Wa As'aluka Min Khairi Ma Ta'lamu Wa A'ûdhu Bika Min Sharri Ma Ta'lamu Wa Astaghfiruka Lima Ta'lam"

"Oh, Allâh! I ask that You make me firm in the affair (i.e. of my Religion) and that You make me constant in integrity and I ask You that You make me thankful for Your Blessings and make me to worship You in the best way; and I ask You for a sound heart and I ask You for a truthful tongue and I ask You to give me from what You know to be good and I seek refuge with You from what You know to be evil and I seek forgiveness what You know."^[1]

And all of the supplications (in prayer) which have been preserved are in the form of the first person singular.

When he stood in prayer, he would lower his head, according to Imam Ahmad and when making the *Tashahhud*, he would not extend his gaze beyond his pointing finger. Allâh made him find joy and peace in prayer and he used to say: "Oh, Bilal! Gladden us with the prayer."^[2] But this did not prevent him from observing those whom he led in prayer, in spite of the complete presence of his heart (in the prayer).

He used to enter the prayer wishing to prolong it, but would hear the cry of a child and shorten it, fearful that he would burden his mother. Similarly, he would offer an obligatory prayer holding Umamah رضي الله عنها, his granddaughter, on his shoulder; when he stood up, he would carry her and when he bowed or prostrated, he would put her down.

[1] Narrated by At-Tirmidhi, An-Nasa'i and Ahmad.

[2] Narrated by Abu Dawûd and Ahmad.

And he would pray and Al-Hasan and Al-Husain ﷺ would come and climb his back, so he would prolong his prostration, disliking to throw them off his back. And he would pray and 'A'ishah ﷺ would come and he would open the door for her, then return to his place of prayer. And he used to return salutations of peace by indicating with his hand.

As for the *Hadeeth* which states: "Whoever indicated (with his hand) during his prayer must repeat it," it is baseless.

He used to blow during his prayer, according to Imam Ahmad, and he would cry during it and he would clear his throat when necessary. Sometimes he would pray barefoot and at other times wearing shoes.^[1] And he ordered his Companions ﷺ to pray in their shoes in order to be different from the Jews. Sometimes he would pray wearing a single garment and sometimes two garments – and this was more common.

He performed *Qunû't*^[2] in the *Fajr* prayer after the *Rukû'* for a month then he stopped it; and his *Qunû't* was due to some temporary circumstances and once they had been lifted, he would stop it. His guidance was to perform *Qunû't* due to some particular calamities and not to do so when there were none and he did not perform it only during the *Fajr* prayer. Indeed, most of his *Qunû't* was performed during it due to its being prescribed to make it long and due to its being close to early dawn (*Sahar*)^[3] and the time when supplication is answered and the time of Allâh's Descent.^[4]

^[1] This is something which few people do nowadays; indeed, most people dislike that anyone should walk in the mosque wearing shoes and some might even consider this to be one of the greatest of major sins, let alone praying in them.

^[2] *Qunû't*: Raising the hands and supplicating for the Muslims or against their enemies in the final *Rak'ah* of the prayer.

^[3] *Sahûr*: A light meal taken before fasting commences.

^[4] According to the *Hadeeth* narrated by Muslim on the authority of Abu Hurairah ﷺ: "Allâh descends (in a manner befitting His Majesty) to the lowest heaven every night when half of the night or two-third of it is over and says: "Is there anyone asking who may be given? Is there anyone supplicating who may be answered?"

Chapter

It has been confirmed from him ﷺ that he said: "I am only a human being like you: I forget as you do, so if I forget, remind me."^[1] And his forgetfulness was a completion of (Allâh's) Favour upon his community and the perfection of their Religion in order that they may emulate him, for he stood up after praying two *Rak'ahs* of a four *Rak'ah* prayer and when he had completed his prayer, he prostrated before making the *Tasleem*, from which it was inferred that whoever leaves a portion of the prayer which is not a pillar (*Rukn*) should prostrate for it before making the *Tasleem*. It has also been taken from some sources that if he forgot that and had begun a pillar, he would not return to it. And he made the *Tasleem* after praying two *Rak'ahs* of one of the afternoon prayers, then he spoke, then he completed it, then he made the *Tasleem*, after which, he prostrated, then made the *Tasleem* (again).

And he prayed and made the *Tasleem* and left while one *Rak'ah* remained of the prayer and Talhah ﷺ said to him: "You have forgotten a *Rak'ah*," so he entered the mosque and ordered Bilal ﷺ to call the *Iqamah*, then the people prayed one *Rak'ah*. (Narrated by Ahmad)

And he prayed five *Rak'ahs* in the *Zuhr* prayer and they said: "You have prayed five." So he prostrated after making the *Tasleem*.^[2]

And he prayed three *Rak'ahs* in the *Asr* prayer, then entered his house and the people reminded him, so he went out and prayed one *Rak'ah* with them, then he made the *Tasleem*, then he prostrated, then he made the *Tasleem* (again).^[3]

This is the total of what has been reported from him (in this matter)

^[1] Narrated by Al-Bukhari, Muslim, Abu Dawûd, An-Nasa'i and Ibn Majah.

^[2] Narrated by Al-Bukhari, Muslim, the compilers of the '*Sunan*' and Ahmad.

^[3] Narrated by Muslim.

and they are five situations.

It was not a part of his guidance to close his eyes in prayer and this was disliked by Ahmad and others, for they said: "It is one of the actions of the Jews." A number of scholars permitted it, but the correct view is that keeping them open is better if it does not detract from the required humility of prayer; but if it prevents one from achieving humility, due to the presence of ornaments and other thing (which distract the worshipper), then it is not disliked.

After making the *Tasleem*, he would seek forgiveness three times (saying: "*Astaghfirullah*" [I seek forgiveness from Allâh]), then he would say:

«اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ»
 "Allâhumma Antas-Salamu Wa Minkas-Salamu Tabarakta Ya Dhal-Jalali Wal-Ikram"

"Oh, Allâh! You are Peace and from You comes Peace, Most Blessed are You, oh, Owner of Majesty and Honour!"^[1]

And he would not remain facing the *K'abah* for longer than it took to say this, but would hasten to turn towards the worshippers.

And he would turn to his right and to his left, then he would face towards the worshippers in front of him and he would not single out any particular direction in preference to the others.

When he offered the *Fajr* prayer, he would remain in the place in which he had prayed until the sun had completely risen.

At the end of his obligatory prayers, he would say:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

"La Ilaha Illallahu Wahdu La Shareeka Lahu, Lahul-Mulku Wa Lahul-Hamdu Wa Huwa 'Ala Kulli Shay'in Qadeer."

"None has the right to be worshipped except Allâh, Alone,

^[1] Narrated by Muslim, At-Tirmidhi, Abu Dawûd, An-Nasa'i, Ibn Majah and Ahmad.

without partners, His is the Dominion and to Him are due all praise and thanks and He is Able to do all things."^[1]

«اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ، وَلَهُ الْفَضْلُ، وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ، وَلَوْ كَرِهَ الْكَافِرُونَ»

Allâhumma La Mani'a Lima A'taita Wa La Mu'tiya Lima Mana'ta Wa La Yanfa'u Zal-Jaddi Minka Al-Jaddu, Wa La Hawla Wa La Quwwata Illa Billahi, La Ilaha Illallahu, Wa La Na'budu Illa Iyyahu Lahun-Ni'matu Wa Lahul-Fadhu Wa Lahuth-Thana'ul Hasanu, La Ilaha Illallahu Mukhliseena Lahud-Deenu Wa Law Karihal-Kafirûn"

"Oh, Allâh! There is none who can withhold what You have given and there is none who can give what You have withheld nor can the possessions of an owner benefit him in front of You and there is no power and no strength save in Allâh; none has the right to be worshipped except Allâh and we worship none save Him. All Blessings and Bounty belong to Him and all beautiful praises are due to Him; none has the right to be worshipped except Allâh – with sincerity towards Him in Religion, even though the polytheists may detest it."^[2]

And he encouraged his people to say at the end of the obligatory prayers: "*Subhanallahî*" (Glorified is Allâh) thirty-three times, "*Al-Hamdu Lillahi*" (All praise and thanks be to Allâh) thirty-three times, "*Allâhu Akbaru*" (Allâh is Most Great) thirty-three times and to complete the hundred by saying:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

"La Ilaha Illallahu Wahdahu La Shareeka Lahu, Lahul-Mulku Wa Lahul-Hamdu Wa Huwa 'Ala Kulli Shay'in Qadeer"

^[1] Narrated by Muslim, on the authority of Abu Hurairah ؓ.

^[2] Narrated by Muslim and Abu Dawûd.

“None has the right to be worshipped except Allâh, Alone, without partners, His is the Dominion and to Him are due all praise and thanks and He is Able to do all things.”^[1]

Ibn Hibban reported in his ‘*Saheeh*’, on the authority of Al-Harith Ibn Muslim ؓ that he said: “The Messenger of Allâh ﷺ said: “If you offer the *Fajr* prayer, before speaking, say:

«اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ»

“*Allâhumma Ajirnee Minan-Nar*”

“Oh, Allâh! Protect me from the Fire”,

seven times and if you died during that day, Allâh will ordain for you protection from the Fire; and if you offer the *Maghrib* prayer, before speaking, say: “*Allâhumma Ajirnee Minan-Nar*” “Oh, Allâh! Protect me from the Fire” seven times and if you died during that day, Allâh will ordain for you protection from the Fire.”^[2]

If he prayed towards a wall, he would leave the distance sufficient for a sheep to pass between him and the wall^[3] and he would not stand far from it; indeed, he ordered his Companions ؓ to move close to the *Sutrah*.^[4] If he prayed towards a stick, a pillar or a tree, he would place it slightly to his right side or his left side and he would not stand directly in front of it.^[5] He would plant his spear in the ground when

^[1] Narrated by Muslim, on the authority of Abu Hurairah ؓ.

^[2] Narrated by Ibn Hibban and Abu Dawûd, but it contains in its chain of narrators a person who is unknown (*Majhûl*) and therefore, according to scholars of *Hadeeth*, it is weak.

^[3] Narrated by Al-Bukhari and Muslim, on the authority of Sahl Ibn Sa’d ؓ.

^[4] *Sutrah*: An obstacle of some kind, such as a wall, a pillar, a stick, another worshipper etc. It is obligatory to pray towards a *Sutrah*, as the Prophet (ﷺ) said: “Do not pray except towards a *Sutrah*.” (Narrated by Ibn Khuzaimah with a good *Sanad*)

^[5] Presumably, this statement is based upon the *Hadeeth* narrated by Abu Dawûd in the Chapter on Prayer, on the authority of Al-Miqdad Ibn Al-Aswad ؓ, who is reported to have said: “I did not see the Messenger of Allâh (ﷺ) praying towards a stick, a pillar or a tree except that he placed it to his right or to his left, and he did not pray directly towards it.”

Traveling or in the desert and pray towards it and that would be his *Sutrah*. And he would place his riding camel and pray towards it and he would take the saddle, place it straight and pray towards the end of it. He ordered the worshipper to pray towards a *Sutrah*, even if it be an arrow or a stick and if he did not find one, he should draw a line on the ground. If there was no *Sutrah*, it has been authentically reported from him that he said: “A woman, a donkey and a black dog (passing in front of the worshipper) cuts off the prayer.” Anything which contradicts this is either authentic but unclear, or clear but inauthentic. He used to pray while ‘A’ishah ؓ was sleeping in his *Qiblah* (i.e. in front of him), but this is not the same as a person passing in front of him, for it is unlawful for a man to pass in front of a worshipper, but it is not disliked for him to remain in front of a worshipper in prayer.



However its *Sanad* has a number of weaknesses, according to scholars of *Hadeeth*: (i) Abu ‘Ubaidah Al-Waleed Ibn Kamil is not reliable, according to Al-Bukhari, Ibn Hajr, Ibn Al-Qattan and Al-Azadi, (ii) Al-Muhallab Ibn Hajr Al-Bahrani is unknown, according to Ibn Al-Qattan, (iii) Dhuba’ah Bint Al-Miqdad is unknown, according to Ibn Hajr and Ibn Al-Qattan.

Chapter

He would always pray ten *Rak'ahs* while he was at home and it is these regarding which Ibn 'Umar رضي الله عنه said: "I have continued to observe the performance of ten *rak'ahs* which I learnt from the Messenger of Allâh ﷺ: Two *Rak'ahs* before *Zuhr* and two *Rak'ahs* after it, two *Rak'ahs* after *Maghrib* and two *Rak'ahs* after 'Isha' in his house and two *Rak'ahs* before the *Fajr* prayer."^[1] If he missed the two *Rak'ahs* before the *Zuhr* prayer, he would make up for them during the time when it is prohibited to pray after 'Asr. Sometimes, he used to offer four *Rak'ahs* before *Zuhr*. As for the two *Rak'ahs* before *Maghrib*, it has been authentically reported from him that he said: "Pray two *Rak'ahs* before *Maghrib* (and he repeated it three times); after the third time, he said: "For whomsoever wishes," because he disliked that the people should take them as a *Sunnah*.^[2] This is the correct view, that they are recommended and not a regular *Sunnah*.

In general, he used to offer the *Sunan* and the supererogatory prayers for which there was no reason in his house, particularly the *Sunnah* of *Maghrib*, for it has not been transmitted from him that he ever performed it in the mosque, but he sometimes performed (the other *Sunan* and supererogatory prayers) in the mosque And his observation of the *Sunnah* of *Fajr* was stricter than that of all of the supererogatory prayers; likewise, he never failed to observe it and the *Witr* prayer regardless of whether he was at home or traveling, and it has not been transmitted from him that he offered any regular *Sunnah* prayers when traveling other than these.

^[1] Narrated by Al-Bukhari, Muslim, At-Tirmidhi, Abu Dawûd, Malik and Ahmad.

^[2] Narrated by Al-Bukhari, Abu Dawûd and Ahmad.

Scholars of Islamic Jurisprudence have differed as to which of them is more strongly confirmed; the *Sunnah* of *Fajr* is the first act of the day and *Witr* is the last, which is why he used to offer them by reciting therein the two *Sûrahs* of Sincerity (*Ikhlas*),^[1] because they combine *Tawheed* of knowledge and *Tawheed* of action, *Tawheed* of knowledge (of Allâh) and *Tawheed* of (Allâh's) Will, *Tawheed* of belief and (the slave's) intention. So Say: "He is Allâh, One"^[2] includes the Oneness which negates all manner of *Shirk*, which must be confirmed for Him, Most High and the negation of begetting or being begotten, which confirms the completeness of His Self-sufficiency and freedom from all needs and His Oneness and the negation of anything like unto Him, which includes the negation of anything similar to him or resembling Him and that includes the affirmation of every perfection and the negation of every imperfection and the invalidity of affirming anything similar, equal or comparable to Him in His Perfection and the negation of all manner of *Shirk*. These fundamental principles combine (all aspects of) *Tawheed* of knowledge by which the one who holds them differs from all of the misguided sects and the polytheists. For this reason, it is said that it (*Sûrah Al-Ikhlâs*) is equivalent to one third of the Qur'ân, for it revolves around two main points: *Khabar* (information) and *Insha'* (imperatives); *Insha'* is of three types: (i) Command, (ii) negation and (iii) permissibility, while *Khabar* is of two types: (i) Information about the Creator, Most High, His Names and Attributes and His Judgements and (ii) information about His creation (mankind, the jinn, animals, the earth, Paradise, the Hell-fire, the Universe etc.) and *Sûrah Al-Ikhlâs* concentrates on information about Him and about His Names and Attributes, and so it is equivalent to one third of the Qur'ân and it purifies the one who recites it from *Shirk* in matters of knowledge just as the *Sûrah*: Say: "Oh, you disbelievers"^[3] purifies him from *Shirk* in actions; and since knowledge precedes action and it is what leads him and drives him and controls him, {Say: "He is Allâh, One"} is equivalent to one third of the Qur'ân; and since *Shirk* in actions is caused by people

^[1] That is, *Sûrah Al-Ikhlâs* and *Sûrah Al-Kâfirûn*.

^[2] *Sûrah Al-Ikhlâs*: 112:1

^[3] *Sûrah Al-Kâfirûn* 109:1

following their own whims and fancies, and many of them follow them even though they know that they are harmful – and eradicating it is more difficult than eradicating *Shirk* in matters of knowledge, for that may be removed by evidence and appeal to reason and it is not possible for the person who holds such ideas to know something which is clearly not so – this is the reason for the emphasis and repetition in: Say: “Oh, you disbelievers” and this is why he ﷺ used to recite them in the two *Rak’ahs* of *Tawaf*,^[1] because *Hajj* is one of the signs of *Tawheed* and the day’s deeds are begun with them and the deeds of the night are closed with them.

He used to lie on his right side after offering the *Sunnah* of *Fajr*^[2] and regarding this action two factions held extreme views: One of them from among the *Zahiris*^[3] declared it to be obligatory to do so, while another group mentioned it, saying that it is an innovation. Imam Malik and others held the middle view, considering that there is no objection if a person does it in order to rest, while disliking that anyone should do it as a *Sunnah*.



^[1] *Tawaf*: Circumambulation of the K’abah during the rites of *Hajj* and *‘Umrah*.

^[2] Narrated by Al-Bukhari and Muslim, on the authority of ‘A’ishah ﷺ.

^[3] *Zahiris*: A sect who interpreted the Qur’ân strictly according to its literal meaning.

Chapter

Regarding His ﷺ Guidance in *Qiyam Al-Lail* (The Night Prayer)

He never abandoned the night prayer – neither when he was at home, nor when he was traveling and if sleep or illness overcame him, he would offer twelve *Rak’ahs* during the day; and I heard Shaikh Al-Islam Ibn Taimiyyah saying: “In this there is evidence that *Witr* prayers cannot be made up, since the time for them has expired, like the prayer of salutation to the mosque, eclipse prayers and rain prayers, because what is intended by it is that the last prayer of the night be the *Witr* prayer. And his night prayer used to consist of eleven or thirteen *Rak’ahs* (there is unanimity regarding the eleven *Rak’ahs* but a difference of opinion exists regarding the final two *Rak’ahs* as to whether they are the two *Rak’ahs* of *Fajr* or something else).

If this is added to the number of obligatory *Rak’ahs* and the regular *Sunan* which he habitually used to pray, the total number of *Rak’ahs* which he regularly used to offer comes to forty *Rak’ahs*; these he used to offer habitually and anything additional to these is not a regular prayer.

Therefore it is desirable that the slave be consistent in offering these prescribed prayers, continually until he dies, for how swift is the response and how quickly is the door opened to one who knocks on it every day and night forty times? And Allâh is *Al-Musta’an*.^[1]

When he woke up after a night’s sleep, he ﷺ would say:

«لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ اسْتَغْفِرُكَ لِذَنْبِي، وَأَسْأَلُكَ رَحْمَتَكَ،
اللَّهُمَّ زِدْنِي عِلْمًا، وَلَا تُرْغِ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي، وَهَبْ لِي مِنْ

^[1] *Al-Musta’an*: The One Whose Aid is sought.

لَذُنُكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ»

“La Ilaha Illa Anta Subhanaka, Allâhumma Astagfiruka Lizanbee Wa As’Aluka Rahmataka, Allâhumma, Zidnee ‘Ilman Wa La Tuzigh Qalbee Ba’da Idh Hadaitanee, Wa Hab Lee Min Ladunka Rahmatan Innaka Antal-Wahhab”

“None has the right to be worshipped except You, Glory be to You. Oh, Allâh! I seek forgiveness from You for my sins and I ask You for Your Mercy. Oh, Allâh! Increase me in knowledge and do not make my heart deviate from the truth after You have guided me and grant me Mercy from You; truly, You are the Bestower”.

If he awoke from sleep he would say:

«الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ الشُّكُورُ»

“Al-Hamdu Lillahil-Ladhee Ahyana Ba’da Ma Amatana Wa Ilaihin-Nushûr”

“All praise and thanks be to Allâh, Who has brought us to life after he had made us to die [i.e. sleep] and to Him will be the Resurrection.”

Then he would clean his teeth with the *Miswak*^[1] and he might recite ten Verses from the end of *Sûrah Âl-‘Imrân*, from His Words:

﴿إِنِّ فِي خَلْقِ السَّمَكَاتِ وَالْأَرْضِ﴾

“Verily, in the creation of the heavens and the earth”.

Then he would perform ablution and pray two light *Rak’ahs* and he ordered his Companions ﷺ to do likewise in the *Hadeeth* of Abu Hurairah ﷺ. He would stand up in prayer when it was halfway through the night, or a little less or a little more. Sometimes he would break them up and sometimes, he would offer all of them together – and mostly he did the latter. When he broke them up, it was in the manner described by Ibn ‘Abbas ﷺ: “After offering two *Rak’ahs*, he would stop and sleep. He did this three times during six *Rak’ahs*, each time cleaning his teeth with the *Miswak* and performing Ablution and

^[1] *Miswak*: A natural toothbrush made from the root of the *Arak* tree.

then performing a *Witr* prayer consisting of three *Rak’ahs*. His *Witr* prayer took a number of forms: Sometimes he would pray in this way and sometimes he would offer eight *Rak’ahs*, making the *Tasleem* after each two *Rak’ahs*, then he would offer a *Witr* prayer of five *Rak’ahs* in succession, uninterruptedly; and he would not sit except in the final *Rak’ah*. On other occasions, he would offer nine *Rak’ahs*, praying eight of them in succession, and he would not sit except in the eighth *Rak’ah*, when he would sit and mention Allâh, praise Him and supplicate Him, then he would rise without making the *Tasleem* and offer the ninth *Rak’ah* and then he would sit and perform the *Tashahhud* and make the *Tasleem*. After making the *Tasleem*, he would then offer two *Rak’ahs*. And sometimes he would offer seven *Rak’ahs* in the manner of the aforementioned nine *Rak’ahs*, then he would offer two *Rak’ahs* after it in a sitting position. And sometimes he would offer them two at a time and then offer a *Witr* prayer of three *Rak’ahs*, without separating between them. This was narrated by Ahmad, on the authority of ‘A’ishah ﷺ, who said that: “He used to offer a *Witr* prayer consisting of three *Rak’ahs*, without separating between them.” But there is some doubt about this. In ‘*Saheeh Ibn Hibban*’, it is reported on the authority of Abu Hurairah ﷺ in a *marfû’* form that he ﷺ said: “Do not offer *Witr* as a three *Rak’ah* prayer, but as five or seven, and do not make it resemble the *Maghrib* prayer.” Ad-Daraqutni said: “All of the men in its chain of narrators (*Isnad*) are trustworthy.” Harb said: “Ahmad was asked about *Witr* and he said: “One should make the *Tasleem* after two *Rak’ahs*; and if one did not make the *Tasleem*, I hope it would not harm him, although the *Tasleem* is more strongly confirmed from the Prophet ﷺ.” And in the narration of Abu Talib, he said: “Most of the *Ahadeeth* and the strongest of them confirm that he offered one *Rak’ah* and this is what I follow.”

He also used to pray as narrated by An-Nasa’i on the authority of Huzairah ﷺ, who said that he prayed with the Messenger of Allâh ﷺ in Ramadan prayers and he bowed and said during his *Rukû’*:

«سُبْحَانَ رَبِّيَ الْعَظِيمِ»

“Subhana Rabbiyal-‘Azeem”

“Glorified be my Lord, the Most Great”,

for the same length of time as his standing. It is also mentioned in the *Hadeeth* that he had only prayed four *Rak'ahs* when Bilal came and invited him to eat dinner. So he performed *Witr* at the beginning of the night, in the middle of it and in the latter part of it. And one night he stood in prayer and recited a Verse which he repeated over and over until the morning:

﴿إِنْ تَعَذَّبْتُمْ 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.”^[1]

And his prayers at night were of three types: (i) Standing (which was the most common), (ii) sitting and (iii) reciting in a sitting position and then when only a little remained of his recitation, standing and bowing in a standing position. And it has been confirmed from him that sometimes he used to offer two *Rak'ahs* after *Witr* whilst sitting and sometimes he would recite therein in a sitting position, then when he wished to bow, he would stand and bow.

This has confused many people, for they think that it contradicts the saying of the Prophet ﷺ: “Make the end of your prayers at night *Witr*.” Ahmad said: “I do not do it, but I do not forbid anyone who does it.” He said: “Malik disapproved of it, but the correct view is that *Witr* is a separate act of worship and so the two *Rak'ahs* after it hold the same place as the *Sunnah* of *Maghrib* and they are a completion of *Witr*.”

It has not been reported from him ﷺ that he used to perform *Qunût* in *Witr* except in the *Hadeeth* narrated by Ibn Majah; Imam Ahmad said: “Nothing has been narrated from the Prophet ﷺ, but ‘Umar used to perform *Qunût* from time to time.”

And Ahmad and the compilers of the ‘*Sunan*’ narrated the *Hadeeth* of Al-Hasan Ibn ‘Ali, of which At-Tirmidhi said: “It is a *Hasan* (i.e. sound) *Hadeeth*; we know of no one who reports it except from this source, From the *Hadeeth* of Abu Hawra’ As-Sa’di.” (end of quote). *Qunût* in *Witr* has been reported from ‘Umar, Ubayy and Ibn Mas’ûd

^[1] *Sûrah Al-Mâ'idah* 5:118

Abu Dawûd and An-Nasa’i mentioned in the *Hadeeth* of Ubayy Ibn Ka'b that the Messenger of Allâh ﷺ used to recite in *Witr*: “Glorify the Name of your Lord, the Most High”^[1] and: “Say: ‘Oh, you disbelievers’”^[2] and: “Say: ‘He is Allâh, One’”^[3] and after he had made the *Tasleem*, he would say:

«سُبْحَانَ الْمَلِكِ الْقُدُّوسِ»

“*Subhanal-Malikul-Quddûs*”

“Glorified be the King, the Most Holy”,

three times, prolonging his voice in the third repetition and raising it. He would recite the *Sûrah* in a slow and pleasant manner, so much so that it would be longer than normal. And what is intended by the *Qur'ân* is to reflect upon it, to try to comprehend it, to act upon it, to recite it and to memorize it in order to attain its meanings, as one of the *Salaf*^[4] said: “The *Qur'ân* was revealed in order that it be acted upon, so act upon its recitation.” Shu’bah said: “Abu Jamrah told us: “I said to the son of Al-‘Abbas: “I am a person who recites very quickly and I might recite the *Qur'ân* once or twice in a night.” Ibn ‘Abbas said: “Reciting one *Sûrah* is more pleasing to me than what you do; so if you must recite, do so in a manner by which your ears may hear the recitation and your heart may retain it.” Ibraheem said: “Alqamah recited to ‘Abdullah and he said: “Recite slowly and pleasantly, may my father and mother be sacrificed for you, for it is the beauty of the *Qur'ân*.”

And ‘Abdullah (Ibn Mas’ûd) said: “Do not babble like the babbling of poetry when reciting the *Qur'ân* and do not let the words tumble out the way dry dates fall from the bunch when it is shaken; and stop at its miracles and move the hearts thereby and do not let the object of anyone of you be the end of the *Sûrah*.” And he said: “If you heard Allâh’s Words “ Oh, you who believe!”, then listen to it, for it is some

^[1] *Sûrah Al-A'la* 87:1

^[2] *Sûrah Al-Kafirûn* 109:1

^[3] *Sûrah Al-Ikhlâs* 112:1

^[4] *Salaf*: The righteous early generations of Muslims, in particular, the Companions.

prostration:

«سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ
وَقُوَّتِهِ»

“*Sajada Wajhee Lilladhi Khalaqahu Wa Sawwarahu Wa Shaqqa Sam’ahu Wa Basarahu Bihawlihi Wa Quwwatih*”

“My face has prostrated for the One Who created it and shaped it, then brought forth its hearing and vision by His Power and His Strength.”^[1]

And it has not been transmitted from him that he used to say: “*Allâhu Akbar*” when he rose up from this prostration, nor that he used to perform the *Tashahhud* or make *Tasleem* – ever. And it has been authentically reported from him that he prostrated in: “*Alij-Lam-Meem*,” the Revelation^[2] and in: “*Sad*”^[3] and in: “*Read!*”^[4] and in: “*An-Najm*.”^[5] and in: “*When the heaven is split asunder*”^[6] Abu Dawûd reported on the authority of ‘Amr Ibn Al-‘As ؓ that the Messenger of Allâh ﷺ taught him fifteen prostrations, including three in *Al-Mufassal* and two in *Sûrah Al-Hajj*. As for the *Hadeeth* of Ibn ‘Abbas ؓ, in which it is stated that the Messenger of Allâh ﷺ did not prostrate in *Al-Mufassal* after he migrated to Al-Madinah, it is a weak *Hadeeth*, containing in its chain of narrators one Abu Qudamah Al-Harith Ibn ‘Ubaid, and his *Ahadeeth* may not be cited as evidence. It was declared to be *Mu’allal*^[7] by Ibn Al-Qattan due to Matar Al-Warraq, of whom he said: “His faulty memory resembled that of Muhammad Ibn ‘Abdur-Rahman Ibn Abi Laila. Muslim was criticized for narrating his *Ahadeeth*, because he selects from his *Ahadeeth*.” But there is no sin upon Muslim in narrating his *Ahadeeth*, because he

[1] Narrated by Ahmad, Abu Dawûd, At-Tirmidhi and An-Nasa’i and authenticated by Al-Hakim and Az-Zahabi.

[2] *Sûrah As-Sajdah*: 32:1-2

[3] *Sûrah Sâd*: 38:1

[4] *Sûrah Al-‘Alaq* 96:1

[5] *Sûrah An-Najm* 53:62

[6] *Sûrah Al-Inshiqâq*: 84:1

[7] *Mu’allal*: Defective, weak.

selected from the *Ahadeeth* of this type which he was known to have memorized correctly, just as he would abandon *Ahadeeth* narrated by a reliable person who was known to have made mistakes in them. Some of the people declare all of the *Ahadeeth* of such reliable people to be authentic, while others declare all of the *Ahadeeth* of a person with poor memory. The former is the way of Al-Hakim and his like, while the latter is the way of Ibn Hazm and his like. And the way of Muslim is the way of the *Imams* of this Religion.



Chapter

Regarding His ﷺ Guidance in Friday Prayers and a Reference to its Special Characteristics

It has been authentically reported from the Prophet ﷺ that he said:

«أَضَلَّ اللَّهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا وَكَانَ لِلْيَهُودِ يَوْمَ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمَ الْأَحَدِ، فَجَاءَ اللَّهُ بِنَا فَهَدَانَا لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتِ وَالْأَحَدَ، وَكَذَلِكَ هُمْ لَنَا تَبِعَ يَوْمَ الْقِيَامَةِ، نَحْنُ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا وَالْأَوْلُونَ يَوْمَ الْقِيَامَةِ، الْمَقْضِيُّ لَهُمْ قَبْلَ الْخَلَائِقِ»

“Allâh diverted those who were before us from Friday; for the Jews (the day set aside for prayer) was Saturday, and for the Christians it was Sunday. And Allâh turned towards us and guided us to Friday (as the day of prayer) for us. In fact, He (Allâh) made Friday, Saturday and Sunday (as days of prayer). In this order would they (Jews and Christians) come after us on the Day of Resurrection. We are the last among the people in this world and we will be the first among the created beings to be judged on the Day of Resurrection.”^[1]

At-Tirmidhi narrates on the authority of Abu Hurairah ؓ in a *Marfû' Hadeeth* which he declared to be authentic:

«خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا، وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ»

^[1] Narrated by Muslim, An-Nasa'i and Ibn Majah.

“The best day on which the sun has risen is Friday: On it, Adam was created, on it, he was admitted to Paradise and on it, he was sent out of Paradise and the Hour will not be established except on Friday.”

And it was narrated (by Malik) in '*Al-Muwatta'*' and also authenticated by At-Tirmidhi in the words:

«خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ أَهْبَطَ، وَفِيهِ تَبَّ عَلَيْهِ، وَفِيهِ مَاتَ، وَفِيهِ تَقُومُ السَّاعَةُ، وَمَا مِنْ دَابَّةٍ إِلَّا وَهِيَ مُصِيبَةٌ يَوْمَ الْجُمُعَةِ مِنْ حِينَ تُصْبِحُ حَتَّى تَطْلُعَ الشَّمْسُ شَفَقًا مِنَ السَّاعَةِ، إِلَّا الْجِنُّ وَالْإِنْسُ، وَمَا فِيهَا سَاعَةٌ لَا يُصَادِفُهَا عَبْدٌ مُسْلِمٌ، وَهُوَ يُصَلِّي يَسْأَلُ اللَّهَ شَيْئًا إِلَّا أَعْطَاهُ اللَّهُ إِيَّاهُ»

“The best day on which the sun has risen is Friday; on it, Adam was created and on it he was sent down (to earth), on it, his repentance was accepted (by Allâh), on it, he died and on it, the Hour will be established. And every moving creature is listening on Friday, from the time awakes in the morning, until the sun rises, due to fear of the Hour, except the jinn and mankind, and on this day, there is a time when, if a Muslim slave prays to Allâh and asks Him, He will give him what he asked for.”

Ka'b said: “That is one day in every year.” (Abu Hurairah ؓ said:) but I said: “On, the contrary, it is every Friday.” So he read the Torah and said: “The Messenger of Allâh ﷺ has spoken the truth.” Abu Hurairah ؓ said: “Then I met 'Abdullah Ibn Salam ؓ and I informed him of my meeting with Ka'b and he said: “I have learned which hour it is.” I said: “Then inform me of it.” He said: “It is the last hour on Friday (i.e. between the *Asr* prayer and the *Maghrib* prayer). I said: “How, when Allâh's Messenger (ﷺ) has said:

«لَا يُصَادِفُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي»

“There is a time when, if a Muslim slave prays to Allâh” and at that time, there is no prayer?”

Ibn Salam ؓ said: “Did not the Messenger of Allâh ﷺ say:

«مَنْ جَلَسَ مَجْلِسًا يَنْتَظِرُ الصَّلَاةَ فَهُوَ فِي صَلَاةٍ حَتَّى يُصَلِّيَ»

“Whoever sat waiting for the prayer, he is in prayer until he offers the prayer”?

In another version in Ahmad’s ‘Musnad’ in the Hadeeth of Abu Hurairah رضي الله عنه, he said: “It was said to the Prophet ﷺ: “For what reason was the day called *Al-Jumu’ah*?” He said:

«لَأَنَّ فِيهَا طُبِعَتْ طِينَةَ أَبِيكَ آدَمَ، وَفِيهَا الصَّعْقَةُ وَالْبُعْثَةُ، وَفِيهَا الْبَطْشَةُ، وَفِي آخِرِهِ ثَلَاثُ سَاعَاتٍ، مِنْهَا سَاعَةٌ مَنْ دَعَا اللَّهَ فِيهَا اسْتُجِيبَ لَهُ»

“Because on that day, the clay was shaped from which your father, Adam was made and on that day will be *As-Sa’iqah*^[1] and the Resurrection and on it will be *Al-Batshah*^[2] and in the last three hours, there is an hour when whoever supplicates Allâh will be answered.”

Ibn Ishaq reported on the authority of ‘Abdur-Rahman Ibn Ka’b Ibn Malik that he said: “I used to lead my father when he had lost his sight and when I went out with him to the Friday prayer and he heard the *Adhan*, he would seek forgiveness for Abu Umamah As’ad Ibn Zurarah and one time, I heard this from him and I said: “I wonder if I should not ask him...” So I said: “Oh, my father! Do you consider that you should seek forgiveness for As’ad Ibn Zurarah every time you hear the *Adhan* for the Friday prayer?” He said: “Oh, my son! As’ad was the first person to gather us together in Al-Madinah (for the Friday prayers) before the arrival of the Messenger of Allâh ﷺ in Hazm An-Nabeet in the area of the tribe of Banu Bayadhah and in a *Naqee*^[3] called *Naqee’ Al-Khadhamat*.” I asked: “And how many

[1] *Sa’iqah*: The trump which will take place on the Day of Resurrection, which will cause all those who hear it to fall down prostrate.

[2] *Al-Batshah*: The Great Seizure, when Allâh will seize the disbelievers in His Grasp.

[3] *Naqee’*: Land which was swamp land, then when the water seeps away, grass grows.

were you in number?” He said: “Forty men.”^[1] Al-Baihaqi said: “Its chain of narrators is *Hasan Saheeh*.”

Then the Messenger of Allâh ﷺ arrived in Al-Madinah and he stayed in Quba’ on Monday, Tuesday, Wednesday and Thursday and he built their mosque, then he left on Friday and time for Friday prayer overtook him in the land of Banu Salim Ibn ‘Awf and so he prayed it in the mosque which was in the middle of the valley before the building of his mosque.

Ibn Ishaq said: “It was the first sermon which he delivered; according to Abu Salamah Ibn ‘Abdur-Rahman – and we seek refuge with Allâh from attributing to him anything which he did not say – he stood up among them and praised Allâh and extolled Him, then he said:

«أَمَّا بَعْدُ أَيُّهَا النَّاسُ، فَقَدِّمُوا لَأَنْفُسِكُمْ، تَعْلَمَنَّ وَاللَّهِ لِيُصْعَقَنَّ أَحَدُكُمْ، ثُمَّ لِيَدَعَنَّ غَنَمَهُ، لَيْسَ لَهَا رَاعٍ، ثُمَّ لَيَقُولَنَّ لَهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمانٌ، وَلَا حَاجِبٌ يَحْجِبُهُ دُونَهُ، أَلَمْ يَأْتِكَ رَسُولِي فَبَلَغَكَ، وَأَتَيْتَكَ مَا لَا، وَأَفْضَلْتُ عَلَيْكَ؟ فَمَا قَدَّمْتَ لِنَفْسِكَ؟ فَلْيَنْظُرَنَّ يَمِينًا وَشِمَالًا، فَلَا يَرَى شَيْئًا، ثُمَّ لَيَنْظُرَنَّ قُدَّامَهُ فَلَا يَرَى غَيْرَ جَهَنَّمَ، فَمَنْ اسْتَطَاعَ أَنْ يَقِيَ وَجْهَهُ مِنَ النَّارِ وَلَوْ بِشِقِّ تَمْرَةٍ فَلْيَفْعَلْ، وَمَنْ لَمْ يَجِدْ فِكْليمًا طَيِّبًا، فَإِنَّ بِهَا تُجْزَى الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ»

“As for what follows, oh, you people! Send forth for yourselves (good deeds); you know for sure, by Allâh, that a person among you will be struck down unconscious and he will leave his sheep without a shepherd, then his Lord will surely say to him – and there will be neither intermediary nor screen between them: “Did not My Messenger come to you and communicate (the Message), and did I not give you wealth and favour you? And what did you send forth for yourself?” And verily, he will look right and left, but he will see nothing; then he will look in

[1] This Hadeeth was also narrated by Abu Dawûd with similar wording and by Ibn Majah, Al-Hakim and Al-Baihaqi.