

«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*<sup>[1]</sup> and the Resurrection and on it will be *Al-Batshah*<sup>[2]</sup> 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*<sup>[3]</sup> 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.”<sup>[1]</sup> 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 فَبَلَّغَكَ، 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.

front of him and he will see naught but the Hell-fire. So whoever is able to shield his face from the Fire, even if it be only by giving a piece of a date in charity, let him do so; and whoever was unable to do so, let him (shield it) by saying a good word, for the reward of a good deed is multiplied by ten times seven hundred times. And may the Peace, Mercy and Blessings of Allâh be upon you.”<sup>[1]</sup>

Ibn Ishaq said: “Then the Messenger of Allâh ﷺ delivered a second sermon, saying:

«إِنَّ الْحَمْدَ لِلَّهِ أَحْمَدُهُ وَأَسْتَعِينُهُ، نَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِيهِ اللَّهُ، فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلِّهِ، فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. إِنَّ أَحْسَنَ الْحَدِيثِ كِتَابُ اللَّهِ. قَدْ أَفْلَحَ مَنْ زَيَّنَهُ اللَّهُ فِي قَلْبِهِ، وَأَدْخَلَهُ فِي الْإِسْلَامِ بَعْدَ الْكُفْرِ، فَاخْتَارَهُ عَلَى سِوَاهُ مِنْ أَحَادِيثِ النَّاسِ، إِنَّهُ أَحْسَنُ الْحَدِيثِ وَأَبْلَغُهُ أَحِبُّوا مَا أَحَبَّ اللَّهُ، أَحِبُّوا اللَّهَ مِنْ كُلِّ قَلْبِكُمْ، وَلَا تَمَلُّوا كَلَامَ اللَّهِ وَذِكْرَهُ، وَلَا تَقْسُرْ عَنْهُ قُلُوبُكُمْ، فَإِنَّهُ مِنْ كُلِّ مَا يَخْلُقُ اللَّهُ يَخْتَارُ وَيَضْطَفِي، قَدْ سَمَّاهُ اللَّهُ خَيْرَتَهُ مِنْ الْأَعْمَالِ، وَمُضْطَفَاهُ مِنَ الْعِبَادِ، وَالصَّالِحِ مِنَ الْحَدِيثِ، وَمِنْ كُلِّ مَا أُوتِيَ النَّاسُ مِنَ الْحَلَالِ وَالْحَرَامِ، فَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَاتَّقُوا حَقَّ تَقَاتِهِ، وَاصْدُقُوا اللَّهَ صَالِحَ مَا تَقُولُونَ بِأَفْوَاهِكُمْ، وَتَحَابُّوا بِرُوحِ اللَّهِ بَيْنَكُمْ، إِنَّ اللَّهَ يُبْغِضُ أَنْ يُنْكَثَ عَهْدُهُ، وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ»

<sup>[1]</sup> Mentioned by Ibn Hisham in 'As-Seerah An-Nabawiyah'. But according to Shu'aib Al-Arna'ût and 'Abdul Qadir Al-Arna'ût, there is some problem in its chain of narrators, because Ibn Ishaq saw Abu Salamah Ibn 'Abdir-Rahman, but he did not report from him, and the latter narrated from some of the Companions ﷺ, but he did not meet the Messenger of Allâh ﷺ. (See 'Zad Al-Ma'ad' vol. 1, page 374 published by Maktabah Al-Manar Al-Islamiyyah).

“All praise and thanks be to Allâh, I praise Him and I seek His Aid. We seek refuge with Allâh from the evil of ourselves and from the wickedness of our deeds. Whomsoever Allâh guides, there is none can misguide him and whomsoever Allâh sends astray, there is none can guide him. And I testify that none has the right to be worshipped except Allâh, Alone, without partners. The best of speech is the Book of Allâh. He whose heart has been beautified with it by Allâh and whom He has admitted to the fold of Islam after he had disbelieved will be successful, for he has chosen it (Allâh's Speech) over that of all of mankind. Truly, it is the best of speech and the most eloquent. Love what Allâh loves; love Allâh with all of your hearts. Do not become tired of Allâh's Speech, nor of mentioning His Name and do not make your hearts hard towards it, Hence, amongst everything that Allâh creates He chooses [something]; Allâh would call it: His *Kheerah* (best) in terms of deeds; His favorite ones amongst the servants; that which is good and useful in terms of speech; So worship Allâh and do not associate anything with Him and fear Him as He should be feared and be sincere to Allâh in the righteous words which pass your lips and love one another with Allâh's Spirit between you. Verily, Allâh hates that His Covenant should be broken. And may the Peace, Mercy and Blessings of Allâh be upon you.”<sup>[1]</sup>



<sup>[1]</sup> Mentioned by Ibn Hisham in 'As-Seerah An-Nabawiyah' from Ibn Ishaq, but without any chain of narrators.

## Chapter

It was a part of the guidance of the Prophet ﷺ to glorify this day and to honour it and to mark it in certain ways, including: That he would recite in the *Fajr* prayer on that day *Sûrah As-Sajdah* and *Sûrah Ad-Dahr*<sup>[1]</sup> for in them is mention of what has been and what is to come on that day.

Also among them is the recommendation to send many prayers upon the Prophet ﷺ during the day and during the night, because every good thing which his community have received in the life of this world and in the Hereafter came to them through his hands and the greatest favour bestowed on them was the day of *Al-Jumu'ah*: For on that day, they will be sent to their abodes in Paradise and it will be a Day of Abundance when they enter it and they will be near to their Lord on the Day of Abundance; and how much of this abundance they will receive is in accordance with their closeness to the *Imam* on Friday and how early they come to the prayer.

And among them is bathing on the day of *Al-Jumu'ah*, which is something strongly confirmed and whose obligation is greater than that of ablution due to touching the penis, nosebleed, vomiting and the obligation to send prayers on the Prophet ﷺ in the final *Tashahhud*.

And among them is the wearing of perfume and brushing the teeth with the *Miswak*; and there is a superiority in using them on this day as compared to other days.

Also among them is the *Takbeer* (saying "*Allâhu Akbar*"), occupying oneself with remembrance of Allâh, Most High and prayer until the *Imam* comes out.

And among them is listening to the sermon, which is an obligation and the recitation of *Sûrah Al-Jumu'ah* and *Sûrah Al-Munâfiqûn*, or

<sup>[1]</sup> Narrated by Muslim, At-Tirmidhi, Abu Dawûd and An-Nasa'i.

*Sûrah Al-'Ala* and *Sûrah Al-Ghashiyah*.

And among them is the wearing of one's best garments and the fact that every step which the walker takes towards it is a *Sunnah* and the reward of it is that of one who fasted on it and stood in prayer on the night of it. Also, it wipes out sins and on Friday there is an hour when one's supplications are answered.

When the Prophet ﷺ delivered the sermon, his eyes would become red and he would raise his voice and his anger would be intense, so much so that it was as if he was warning an army and he would say: "*Sabbahakum Wa Massakum*".<sup>[1]</sup> And he used to say in his sermon: "*Amma Ba'd*" (To proceed).<sup>[2]</sup> He would make the sermon short and he would make the prayer long and during the sermon, he would teach his Companions ﷺ the rules of Islam and its laws and he would command them and prohibit them, as he commanded the man who entered while he was delivering the sermon to pray two *Rak'ahs*.<sup>[3]</sup> And if he observed that one of them was in great need, he would order them to give charity and encourage them to do so.<sup>[4]</sup> And he would point with his forefinger whenever he mentioned Allâh and when he supplicated Him.<sup>[5]</sup>

And he would ask for rain during his sermon when there was a lack of rain.<sup>[6]</sup> He would come out once they were gathered and when he entered the mosque, he would greet them with salutations of peace. And when he ascended the pulpit, he would face them and greet them with salutations of peace, then he would sit and Bilal ﷺ would call the *Adhan*. When it was over, he would stand and deliver the sermon, leaning on a bow or a stick.<sup>[7]</sup> His pulpit had three steps and before he took it, he used to deliver the sermon towards a tree trunk.

<sup>[1]</sup> *Sabbahakum Wa Massakum*: A warning, similar to the Arabic expression: "*Ya Sabaha*".

<sup>[2]</sup> Narrated by Al-Bukhari.

<sup>[3]</sup> Narrated by Al-Bukhari, Muslim, Abu Dawûd, An-Nasa'i and Ibn Majah.

<sup>[4]</sup> Narrated by Muslim on the authority of Jareer Ibn 'Abdillah Al-Bajli ﷺ.

<sup>[5]</sup> Narrated by Muslim, Abu Dawûd and An-Nasa'i.

<sup>[6]</sup> Narrated by Al-Bukhari and Muslim.

<sup>[7]</sup> Narrated by Abu Dawûd, on the authority of Al-Hakam Ibn Hazn Al-Kulafi ﷺ.

The pulpit was not placed in the middle of the mosque, but in the western corner of it, leaving between him and the wall a distance sufficient for a sheep to pass.<sup>[1]</sup> When he sat on it on any day other than Friday, or he delivered the sermon whilst standing on Friday, his Companions ﷺ would turn their faces towards him. And he would stand and deliver the sermon, then he would sit for a few moments, then he would stand and deliver the second sermon and once he had completed it, Bilal ﷺ would call the *Iqamah*. He ordered them to draw near and be silent and he informed us that if a man says to his companion: "Be silent," he has committed *Laghw*<sup>[2]</sup> and whoever does so has rendered his Friday prayer invalid.<sup>[3]</sup>

When he had offered the Friday prayer, he would enter his house and perform two *Rak'ahs* as the *Sunnah* of it and he ordered one who had prayed it to perform four *Rak'ahs* after it. Our *Shaikh* (i.e. Ibn Taimiyyah) said: "If he prayed it in the mosque, he would perform four *Rak'ahs* and if he prayed it in his house, he would perform two *Rak'ahs*."<sup>[4]</sup>



<sup>[1]</sup> Narrated by Al-Bukhari and Abu Dawûd.

<sup>[2]</sup> *Laghw*: Foolish talk, nonsense.

<sup>[3]</sup> Narrated by Ahmad with a weak *Isnad* due to the fact that the freed slave of the wife of 'Ata' Al-Khurasani is unknown, but it is supported by a similar narration of Ibn Khuzaimah in his '*Saheeh*', on the authority of 'Abdullah Ibn 'Amr ﷺ.

<sup>[4]</sup> Narrated by Abu Dawûd with a strong chain of narrators.

## Chapter

He ﷺ would perform the two '*Eed* prayers in the *Musalla*,<sup>[1]</sup> which is near the eastern gate of Al-Madinah, where the luggage place for the *Hajj* pilgrims is. He did not perform the '*Eed* prayers in his Mosque, except on one occasion, when they were rained upon – assuming the *Hadeeth*, which is in Abu Dawûd's '*Sunan*' is authentic.<sup>[2]</sup> He would put on his best clothes and on '*Eed Al-Fitr*, he would consume some dates before leaving, eating an odd number (*Witr*). As for '*Eed Al-Adha*, he would not eat until he returned from the *Musalla*, when he would eat from his sacrifice. He used to bathe for the '*Eed* prayers – if the narrations to that effect are authentic – and there are two weak *Hadeeth*, but it is confirmed from Ibn 'Umar ﷺ that he used to do so – and he was very strict about following the *Sunnah*.

He would go out walking, carrying an '*Anazah*'<sup>[3]</sup> in his hands and when he reached his destination, he would plant it in the ground in order to pray towards it (as a *Sutrah*), for there were no buildings in the *Musalla*.<sup>[4]</sup> He used to delay the prayer on '*Eed Al-Fitr* and he would hasten it on '*Eed Al-Adha* and Ibn 'Umar ﷺ – who was very scrupulous about adhering to the *Sunnah* – would not go out until the sun had fully risen, and he would make *Takbeer* from the time he left the house until he reached the *Musalla*.

Once he ﷺ had reached the *musalla*, he would begin the prayer without an *Adhan* or an *Iqamah* being called<sup>[5]</sup> and without saying:

<sup>[1]</sup> *Musalla*: A place of prayer other than a mosque, in this case a large area of ground out in the open, where '*Eed* prayers are held.

<sup>[2]</sup> Narrated by Abu Dawûd and Ibn Majah; in its chain of narrators, there is one 'Eesa Ibn 'Abdil A'la Ibn Abi Farwah, who is unknown, as is his *Shaikh*, Yahya 'Ubaidullah At-Taimi.

<sup>[3]</sup> '*Anazah*: A short stick.

<sup>[4]</sup> Narrated by Al-Bukhari and Ibn Majah.

<sup>[5]</sup> Narrated by Al-Bukhari, Muslim, Abu Dawûd and At-Tirmidhi.



## Chapter

When the sun was eclipsed, he hurried fearfully to the mosque, trailing his *Rida*<sup>[1]</sup> behind him; the eclipse occurred at the beginning of the day, when the shadow cast by the rising sun was equivalent to the length of two or three spears and he went forth and prayed two *Rak'ahs*, reciting aloud in the first: *Sûrah Al-Fâtihah* and a long *Sûrah*, then he bowed (*Rukû'*) and he prolonged it, then he straightened up and he prolonged his standing, but it was less than the first standing (i.e. that of the recital); and when he raised his head from the *Rukû'*, he said:

«سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ»

“*Sami'allahu Liman Hamidah, Rabbana Wa Lakal-Hamd*”

“Allâh hears the one who praises Him; O, our Lord! All praise and thanks are due to You.”

Then he began to recite, then he bowed and prolonged the bowing, but it was less than the first *Rukû'*; then he prostrated and prolonged the prostration, then he did in the second as he had done in the first. So he completed in the two *Rak'ahs* four bowings and four prostrations.

And in that prayer of his he saw Paradise and the Fire; he tried to pluck a bunch of grapes from it and show them to his Companions and he saw those who were being punished in the Fire: He saw a woman who was being lacerated by a cat which she had tied up until it died of hunger and thirst and he saw 'Amr Ibn Malik dragging his intestines in the Fire – and he was the first person to change the Religion of Abraham (Ibraheem) and he saw therein a person who stole from a *Hajj* pilgrim being punished. Then he finished the prayer and delivered a most eloquent sermon. And Imam Ahmad narrated

[1] *Rida*: A loose garment wrapped around the upper body

that after he had made the *Tasleem*, he would praise Allâh and extol Him and testify that none is worthy of worship except Allâh and that he is His slave and His Messenger. Then said:

«أَيُّهَا النَّاسُ أُنشِدُكُمْ بِاللَّهِ إِنْ كُنْتُمْ تَعْلَمُونَ أَنِّي قَصَرْتُ عَنْ شَيْءٍ مِنْ تَبْلِيغِ رِسَالَاتِ رَبِّي لَمَا أَخْبَرْتُمُونِي ذَلِكَ»

“Oh, you people! I implore you by Allâh, if you know that I have been deficient in conveying anything of the Messages of my Lord, will you please inform me of that, for I have conveyed the Messages of my Lord as they should be conveyed. And if you know that I have conveyed the Messages of my Lord, please inform me of that?”

Then some men stood up and said: “We testify that you have conveyed the Messages of your Lord, advised your people and fulfilled what was incumbent upon you.” Then he said:

«أَمَّا بَعْدُ، فَإِنَّ رِجَالًا يَزْعُمُونَ أَنَّ كُسُوفَ الشَّمْسِ، وَخُسُوفَ هَذَا الْقَمَرِ، وَزَوَالَ هَذِهِ النُّجُومِ عَنْ مَطَالِعِهَا لِمَوْتِ رِجَالٍ عَظَمَاءَ مِنْ أَهْلِ الْأَرْضِ، وَإِنَّهُمْ قَدْ كَذَبُوا، وَلَكِنَّهَا آيَاتٌ مِنْ آيَاتِ اللَّهِ تَبَارَكَ وَتَعَالَى، يَعْتَبِرُ بِهَا عِبَادَهُ، فَيَنْظُرُ مَنْ يَحْدُثُ لَهُ مِنْهُمْ تَوْبَةٌ، وَإِنَّمَا اللَّهُ لَقَدْ رَأَيْتُمْ مُنْذُ فُتُّتْ مَا أَنْتُمْ لِأَقْوَمِهِ مِنْ أَمْرِ دُنْيَاكُمْ وَأَخْرَجْتُمْ، وَإِنَّهُ وَاللَّهُ لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ ثَلَاثُونَ كَذَابًا، أَخْرَجَهُمُ الْأَعْوَرُ الدَّجَالُ، مَمْسُوحُ الْعَيْنِ الْيُسْرَى، كَانَتْهَا عَيْنُ أَبِي تَحِيٍّ - لِشَيْخِ حَبِيبٍ مِنَ الْأَنْصَارِ، بَيْنَهُ وَبَيْنَ حُجْرَةِ عَائِشَةَ - وَأَنَّهُ مَتَى يَخْرُجُ، فَسَوْفَ يَزْعُمُ أَنَّهُ اللَّهُ، فَمَنْ آمَنَ بِهِ وَصَدَّقَهُ، وَاتَّبَعَهُ، لَمْ يَنْفَعَهُ صَالِحٌ مِنْ عَمَلِهِ سَلَفَ، وَمَنْ كَفَرَ بِهِ وَكَذَّبَهُ، لَمْ يَعْاقِبْ بِسَيِّئِهِ مِنْ عَمَلِهِ سَلَفَ، وَإِنَّهُ سَيَطْهَرُ عَلَى الْأَرْضِ كُلِّهَا إِلَّا الْحَرَمَ وَبَيْتَ الْمَقْدِسِ، وَإِنَّهُ يَحْضُرُ الْمُؤْمِنِينَ فِي بَيْتِ الْمَقْدِسِ، فَيَزِلُّوْنَ زَلْزَالًا شَدِيدًا، ثُمَّ يُهْلِكُهُ اللهُ عَزَّ وَجَلَّ وَجُنُودَهُ، حَتَّى إِنْ جِذِمَ الْحَائِطُ أَوْ قَالَ: أَضْلُ

الْحَائِطِ، أَوْ أَضَلَّ الشَّجَرَةَ لِيُنَادِي: يَا مُؤْمِنُ يَا مُسْلِمُ هَذَا يَهُودِيٌّ -  
أَوْ قَالَ: هَذَا كَافِرٌ - فَتَعَالَ فَاقْتُلْهُ. قَالَ: وَلَنْ يَكُونَ ذَلِكَ حَتَّى تَرَوْا  
أُمُورًا يَتَّفِقُ شَأْنُهَا فِي أَنْفُسِكُمْ، وَتَسْأَلُونَ بَيْنَكُمْ: هَلْ كَانَ نَبِيُّكُمْ  
ذَكَرَ لَكُمْ مِنْهَا ذِكْرًا؟ وَحَتَّى تَزُولَ جِبَالٌ عَنْ مَرَاتِبِهَا، ثُمَّ عَلَى أَثَرِ  
ذَلِكَ الْقَبْضِ»

“As for what follows: There are men who claim that the eclipse of the sun and the eclipse of the moon and the setting of the stars from their stations are due to the death of great men on earth, but they have lied, for they are signs from among the Signs of Allâh, Most Blessed, Most High, which cause His slaves to reflect and He sees which of them turns to Him in repentance. By Allâh, I have seen since I stood here what you will find in the life of this world and in the Hereafter, and by Allâh, the Hour will not be established until thirty liars have come forth, the last of them being the one-eyed Al-Maseeh Ad-Dajjal, whose left eye will be missing as if it were the eye of Abu Tahya (an old man at that time from the Ansar, who lived between the Prophet ﷺ and the chamber of ‘A’ishah ؓ. And when he appears, he will claim that he is Allâh and if anyone has faith in him, believes him and follows him, none of his previous good deeds will benefit him. And whoever disbelieves in him and belies him, he will not be punished for any of his previous sins. He will enter every place in the earth except the Sacred Precincts (i.e. Makkah) and *Bait Al-Maqdis* (Jerusalem) and he will besiege the Believers in *Bait Al-Maqdis* and they will be shaken by three powerful earthquakes, then Allâh, the Almighty, the All-powerful will destroy him and his soldiers, so that even the base of the wall (or he said: the foundation of the wall, or the root of the tree) will call: “Oh, Believer! Oh, Muslim! Here is a Jew (or he said: a disbeliever) Come and kill him.” Then he said: “And this will not happen until you see things which you will consider most grave. And you will ask each other: “Did your Prophet mention to you any of these

things?” Even mountains will disappear from their places; after this, the souls will be taken away.”<sup>[1]</sup>

It has been narrated from him ﷺ that he performed three or four bowings in each *Rak'ah* or that he performed only one bowing in each *Rak'ah*, but the most knowledgeable of the scholars do not hold this to be correct, in fact, they consider it to be a mistake.

And he ﷺ ordered that Allâh's Name be mentioned, that prayer be performed, that Allâh be supplicated and His Forgiveness sought and that charity be given and slaves be emancipated.



<sup>[1]</sup> This *Hadeeth* was narrated by Ahmad and contains in its chain of narrators one Tha'labah Ibn 'Ibad Al-'Abdi, who is not considered to be reliable by most scholars of *Hadeeth*; and it contradicts the authentic *Hadeeth* narrated by Al-Bukhari on the authority of Anas Ibn Malik ؓ, in which he reported that the Prophet ﷺ said: “There will be no town which Ad-Dajjal will not enter except Makkah and Al-Madinah and then Al-Madinah will shake with its inhabitants three times (i.e. three earthquakes will take place) and Allâh will expel all the disbelievers and the hypocrites from it.”

## Chapter

And it has been confirmed from him ﷺ that he performed the rain prayer in a number of ways:

*The first* was on Friday on the pulpit during the sermon.

*The second* was when he arranged with the people one day to go out to the *Musalla* and so he went out when the sun rose in a state of humility,<sup>[1]</sup> and when he reached the *Musalla*, he mounted the pulpit – if the narration is authentic, for one's heart feels some doubt with regard to it – and he praised and thanked Allâh and extolled Him and made *Takbeer*, and a part of what has been preserved from his sermon and his supplication is as follows:

«الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، الرَّحْمَنِ الرَّحِيمِ، مَا لِكِ يَوْمَ الدِّينِ، لَا إِلَهَ إِلَّا اللَّهُ يَفْعَلُ مَا يُرِيدُ، اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ تَفْعَلُ مَا تُرِيدُ، اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ، أَنْزِلْ عَلَيْنَا الْغَيْثَ، وَاجْعَلْ مَا أَنْزَلْتَهُ عَلَيْنَا قُوَّةً لَنَا، وَبَلَاغًا إِلَى حِينٍ»

“All praise and thanks be to Allâh, the Lord of the worlds, the Most Beneficent, the Most Merciful, the Owner of the Day of Recompense, none has the right to be worshipped but Allâh and He does as He wills. Oh, Allâh! You are Allâh and none has the right to be worshipped except You and You do as You will. Oh, Allâh! You are Allâh and none has the right to be worshipped except You. You are Rich (i.e. free of All needs) and we are poor. Send down to us aid and make that which You send down a source of strength and satisfaction for a time.”

Then he raised his hands and began to humbly beseech Allâh and

<sup>[1]</sup> Narrated by Abu Dawûd, Ibn Majah and At-Tahawi.

supplicate Him and he raised his arms so high that the whites of his armpits could be seen, then he turned his back to the people and faced the *Qiblah* and inverted his *Rida'*, while still facing the *Qiblah* and he placed the right side in place of the left and vice versa; and his *Rida'* was a black *Khameesah*.<sup>[1]</sup> He supplicated Allâh facing towards the *Qiblah* and the people did likewise, then he descended and led them in a two *Rak'ah* prayer, like the 'Eed prayer, without an *Adhan*, reciting *Sûrah Al-A'la* in the first *Rak'ah* after *Sûrah Al-Fâtihah* and *Sûrah Al-Ghashiyah* in the second.<sup>[2]</sup>

*The third* was that he supplicated for rain whilst on the pulpit in Al-Madinah at a time other than during the Friday prayers, and it has not been reported from him that he offered a prayer at that time.<sup>[3]</sup>

*The fourth* was that he supplicated for rain whilst sitting in the mosque, raising his hands and asking Allâh, the Almighty, the All-powerful.<sup>[4]</sup>

*The fifth* was that he supplicated for rain at Ahjar Az-Zait, near Az-Zawra', which is outside the door of the mosque which is today known as *Bab As-Salam*, about a stone's throw to the right, outside the mosque.<sup>[5]</sup>

*The sixth* was that he prayed for rain during one of his battles when the polytheists reached the water before him and the Muslims were

<sup>[1]</sup> *Khameesah*: A square woollen blanket with marks on it.

<sup>[2]</sup> This *Hadeeth* was narrated by Abu Dawûd on the authority of 'A'ishah ﷺ. Ibn Hajr declared it to be weak, due to the presence of one Yûnus Ibn Yazeed Al-Aili in the chain of narrators, of whom he says: “He is reliable except that in his narrations from other than Az-Zuhri he makes mistakes.” And this is one such narration. In spite of this, others, such as Ibn Hibban and Al-Hakim declared the *Hadeeth* to be authentic and Az-Zahabi confirmed this.

<sup>[3]</sup> See '*Sunan Ibn Majah*' (1270), The *Iqamah* of the Prayer, in the Chapter: What Has Been Said Regarding Supplication in Rain Prayers.

<sup>[4]</sup> Narrated by Abu Dawûd and Al-Baihaqi with an authentic chain of narrators, according to Al-Hakim and Az-Zahabi.

<sup>[5]</sup> Narrated by Abu Dawûd and Ahmad and declared authentic by Al-Hakim and Az-Zahabi.



afflicted by thirst and they complained to the Messenger of Allâh ﷺ and some of the hypocrites said: "If he were a Prophet, he would pray for rain for his people, as Moses did for his people." He was informed of this, so he said:

«أَوْقَدْ قَالُوهَا؟ عَسَىٰ رَبُّكُمْ أَنْ يَسْقِيَكُمْ»

"Did they say this? Perhaps your Lord will give you water to drink."

Then he spread out his hands and supplicated and he did not lower his hands until clouds shaded them and it rained upon them; and he ﷺ was given succour every time he asked for it. On one occasion, he prayed for rain and Abu Lubabah stood up and said: "Oh, Messenger of Allâh! The dates are in *Al-Marabid*."<sup>[1]</sup> So he said:

«اللَّهُمَّ اسْقِنَا حَتَّىٰ يَقُومَ أَبُو لُبَابَةَ عُرْيَانًا، فَيَسُدَّ ثَعْلَبَ مِرْبَدِهِ بِإِزَارِهِ»

"Oh, Allâh! Give us water until Abu Lubabah stands naked and closes up the hole in his *Mirbad* with his *Izar*."<sup>[2]</sup>

And it rained and the people gathered around Abu Lubabah and said: "It will not stop until you stand naked, so stop up the hole in your *Mirbad* with your *Izar*, as the Messenger of Allâh ﷺ said." He did so and the rain stopped.<sup>[3]</sup> And when the rain became too much, they asked him ﷺ to ask Allâh to clear away the rainclouds and he did so, saying:

«اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا، اللَّهُمَّ عَلَى الطَّرَابِ، وَالْأَكَامِ وَالْجِبَالِ،  
وَبُطُونِ الْأَوْدِيَةِ، وَمَنَابِتِ الشَّجَرِ»

"Oh, Allâh! Around us and not upon us! Oh, Allâh! On the

[1] *Marabid*: (sing *Mirbad*) places used for the drying of dates.

[2] *Izar*: A garment worn over the lower part of the body.

[3] According to Al-Haithami, in '*Majma' Az-Zawa'id*' this *Hadeeth* was narrated by At-Tabarani in '*Al-Jami' As-Sagheer*' and it contains in its chain of narrators persons who are unknown, therefore the *Hadeeth* is not authentic. In addition, it is clear from the wording that it is not authentic, since it is forbidden in Islam for a man to reveal his '*Awrah*' (i.e. the area in between his navel and his knees) in public.

plateaus, on the mountains, on the hills, at the bottom of the valleys and on the places where trees grow."<sup>[1]</sup>

Whenever he saw rain, he would say:

«صَيِّبًا نَافِعًا»

"Oh, Allâh! Let it be a useful rain."<sup>[2]</sup>

And he would remove his garment so that the rain wet him; when he was asked about this, he said:

«لِأَنَّهُ حَدِيثٌ عَهْدٌ بِرَبِّهِ»

"Because it has just come from its Lord."<sup>[3]</sup>

Ash-Shafi'i said: "One whose reliability I do not doubt informed me on the authority of Yazeed Ibn Al-Had that whenever flood waters flowed, the Prophet ﷺ would say:

«اٰخْرُجُوۤا بِنَاۤ اِلَىٰ هٰذَا الَّذِيۤ جَعَلَهُ اللّٰهُ طَهُوْرًا، فَتَنْتَهَرُوْا مِنْهُ، وَنَحْمَدِ اللّٰهَ عَلَيْهِ»

"Come out with us to that which Allâh has made a means of purification for us and we shall purify ourselves with it and praise and thank Allâh for it."<sup>[4]</sup>

And he said: "One whose reliability I do not doubt informed me on the authority of Ishaq Ibn 'Abdullah that when flood waters flowed, 'Umar ؓ would go with his companions to it and say: "None passed by us except that we washed him with it.

And when the Prophet ﷺ saw clouds and wind, it could be seen in his

[1] Narrated by Al-Bukhari, Muslim An-Nasa'i and Malik.

[2] Narrated by Al-Bukhari.

[3] Narrated by Muslim.

[4] Narrated by Ash-Shafi'i in '*Al-Umm*' and by Al-Baihaqi in '*As-Sunan Al-Kubra*'. Al-Baihaqi said: "This is *Munqati*' (a narration with a broken chain of narrators – the break may be at any point in the chain); and it has been narrated on the authority of 'Umar ؓ, but its chain is *Munqati*', because Yazeed Ibn 'Abdillah Ibn Al-Had did not narrate from the Messenger of Allâh ﷺ.

face, and he would become anxious and when it rained, he would be relieved, and it was because he feared that there would be a punishment in it.



## Chapter

### Regarding His ﷺ Guidance During His Travels and His Acts of Worship Therein

His travels fell into four categories: (i) Traveling to migrate (to Al-Madinah). (ii) Traveling for *Jihad* – and this was the most common reason for his travels, (iii) his traveling for *'Umrah* and (iv) his traveling for *Hajj*.

When he intended to undertake a journey, he would draw lots between his wives, but when he went for *Hajj*, he took all of them with him. When he traveled, he would set out at the start of the day and he preferred to leave on a Thursday<sup>[1]</sup> and he would ask Allāh to bless his people in their early departures.<sup>[2]</sup> And when he sent out a military expedition or an army, he would send them in the early part of the day. And he ordered travellers, when they are three or more to appoint one of them as the leader<sup>[3]</sup> and he forbade traveling of man alone<sup>[4]</sup> and he informed us that: "The single rider is a devil, two riders are devils and three are riders."<sup>[5]</sup> And it has been reported from him that when he started on a journey, he would say:

«اللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ، وَإِلَيْكَ اعْتَصَمْتُ، اللَّهُمَّ اكْفِنِي مَا أَهَمَّنِي  
وَمَا لَا أَهَمَّتْ لَهُ، اللَّهُمَّ زَوِّدْنِي التَّقْوَى، وَاعْفِرْ لِي ذَنْبِي، وَوَجِّهْنِي

<sup>[1]</sup> Narrated by Al-Bukhari, on the authority of Ka'b Ibn Malik (☪).

<sup>[2]</sup> Narrated by Ad-Darimi, Abu Dawūd, At-Tirmidhi, Ibn Majah and Ahmad.

<sup>[3]</sup> Narrated by Abu Dawūd, on the authority of Abu Hurairah (☪).

<sup>[4]</sup> Narrated by Al-Bukhari and At-Tirmidhi.

<sup>[5]</sup> Narrated by Malik, At-Tirmidhi and Abu Dawūd.

لِلْخَيْرِ أَيَّنَمَا تَوَجَّهْتُ»

“Allâhumma Ilaika Tawajjahtu Wa Bika'tasamtu , Allâhummakfinee Ma Ahammanee Wa Ma La Ahtammu Lahu. Allâhumma, Zawwid-nit-Taqwa Waghfir Lee Dhanbee Wa Wajjihnee Lil-Khairi Aynama Tawajjahtu”

“Oh, Allâh! Towards You I turn and in You I seek protection. Oh Allâh! Suffice me in the things about which I am anxious and in the things to which I do not attach importance. Oh, Allâh! Equip me with the fear of You and forgive me my sins and direct me to goodness in whichever direction I may face.”<sup>[1]</sup>

And when a riding beast was brought for him to mount, he would say: “Bismillah” as he put his foot in the stirrup and once he was mounted on its back, he would say:

«الْحَمْدُ لِلَّهِ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ»

“Al-Hamdu Lillahil-Ladhee Sakhkhara Lana Hadha Wa Ma Kunna Lahu Muqrineena, Wa Inna Ila Rabbina Lamunqalibûn”

“All praise and thanks be to Allâh, Who has subjected this to us when we could never have it by our own efforts and verily, to our Lord we shall return.”

Then he would say:

«الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ»

“Al-Hamdu Lillah, Al-Hamdu Lillah, Al-Hamdu Lillah”

then he would say:

«اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ»

“Allâhu Akbar, Allâhu Akbar, Allâhu Akbar”.

Then he would say:

<sup>[1]</sup> Narrated by Ibn As-Sunni in ‘Amal Al-Yawm Wal-Lailah’; it contains in its chain of narrators one ‘Amr Ibn Musawir, who is described as weak by scholars of Hadeeth.

«سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ»

“Subhanaka Innee Zalamtu Nafsee Faghfir Lee Innahu La Yaghfir-udh-Dhunûba Illa Anta”

“Glory be to You, Verily, I have wronged myself, so forgive me, truly, there is none can forgive sins except You.”

And he used to say:

«اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالْتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْقَلَبِ، وَسُوءِ الْمُنْظَرِ فِي الْأَهْلِ وَالْمَالِ»

“Allâhumma Inna Nas'aluka Fee Safarina Hazal-Birra Wat-Taqwa Wa Minal-'Amali Ma Tardha, Allâhumma Hawwin 'Alaina Safarana Haza Watwi 'Anna Bu'dahu. Allâhumma Antas-Sahibu Fis-Safari Wal-Khaleefatu Fil-Ahli. Allâhumma Innee A'udhu Bika Min Wa'tha'is-Safari Wa Ka'abatil-Munqalibi Wa Sû'il Manzari Fil-Ahli Wal-Mal”

“Oh, Allâh! We ask You on this journey of ours to grant us righteousness and fear of You and deeds which are pleasing to You. Oh, Allâh! Make this journey of ours easy for us and make us cover the distance swiftly. Oh, Allâh! You are our Companion on the journey and the Guardian of our families. Oh, Allâh! I seek refuge with You from the hardships of travel, gloominess of the sights, and finding of evil changes in property and family on return).”<sup>[1]</sup>

When he returned from Hajj, he would say this and he would add:

«أَيُّونَ، تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ»

“Ayibûna, Ta'ibûna, 'Abidûna Lirabbina, Hamidûn”

“[We are] returning, repentant, worshipping our Lord and praising Him.”

And when he and his Companions ﷺ ascended mountain trails, they

<sup>[1]</sup> Narrated by Muslim in the Book of Pilgrimage.